



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 52:

Writings of Baha'u'llah in 'Akka, year 1291 A.H.
(1874-1875)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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

II. Edirne period

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

III. 'Akka period

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- 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
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Introduction to volume 52

This volume, situated in 1291 A.H. (1874–1875), reads as a post-Aqdas “consolidation dossier,” repeatedly yoking interior certitude to outward obedience. Several tablets insist that recognition of God reaches completion only through steadfastness and through conformity to the ordinances of the Book—a pairing stated with clarity in BH02898, which frames the Most Holy Book as the newly-sent criterion for perfected knowledge and counsels the integration of trust in God with ordinary labor and livelihoods. In the same moral register, multiple brief tablets to individuals (e.g., BH03554, BH05640, BH06557) reiterate that daily recitation, detachment, and perseverance under opposition are not ancillary pieties but the animating “spirit” by which the community is kept alive in this Day.

Against this positive framework, the volume’s most insistent emergent theme is defensive: the policing of interpretive authority and the neutralization of “vain imaginings”—both from without and, more perilously, from within. BH02194 is explicit about the social mechanics of schism: it describes pretenders who appear in Gilan with spurious claims, notes how the friends’ attention itself inflates such figures, and prays for protection from the “clamor” that breeds discord and corruption—language that anticipates the later Baha’i insistence on firmness and communal discipline as safeguards of unity. In a complementary, almost domestic metaphor, BH02243 charges Samandar to act as a vigilant guardian of the “House of the Cause,” protecting it with “remembrance and utterance” and watching for breaches by “treacherous deceivers,” an image that crystallizes the period’s felt need for boundary-maintenance amid expanding circulation of tablets and claimants. Related polemical materials—most sharply BH01041 and BH02336—turn on the recurring topos of the “sealed book,” rejecting inherited textual credentialing when detached from present recognition and obedience, and thereby reaffirming the Aqdas-era shift from scriptural possession to enacted submission as the axis of legitimacy.

Among the items of particular scholarly interest, BH01307 stands out as a rare window into early administrative/interpretive practice surrounding Aqdas legislation: it preserves technical clarifications transmitted to Zaynu’l-Muqarrabin, including an explanation of “the sixth and the sixth of the sixth” in terms of humoral proportions, and—more importantly for legal history—a worked outline of the Aqdas inheritance scheme (the 2,520-share division, redistribution toward children, and the treatment of half-siblings with reference to the House of Justice). Devotional compositions also carry distinctive historical freight: the Prayer for Naw-Ruz (BH02896) not only sanctifies the festival but explicitly names the Prison as the throne of the Kingdom and prays that believers be gathered around what is prescribed in the Holy Book—devotion functioning here as a vehicle for internalizing the new legislative order. The reunion supplication BH03632—evoking an eight-day seclusion and a renewed opening of access to the believers—asks that this “reunion” become a “fountain of steadfastness,” linking communal encounter to the production of firmness in an era of testing.

Finally, the brief note BH04769 is tantalizing as an index of exegetical transmission: it alludes to a detailed commentary on the hadith “I was a Hidden Treasure,” requested by ‘Ali Pasha and answered by Abdu’l-Baha—suggesting a now-traceable strand of interpretive activity and audience (Ottoman officialdom, and a mediated circulation of commentary) that could reward further archival triangulation.

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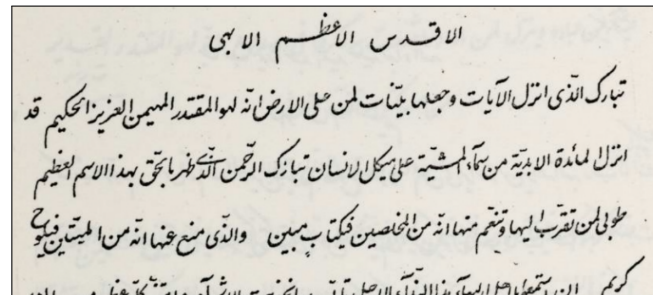
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BH07576

To: Mirza Abdu'l-Husayn

Date: 1291-01 ? [1874-Feb]



INBA51

- 1 The Most Holy, the Most Great, the Most Glorious! 1 الأقدم الأعظم الأبى
- 2 Blessed is He Who hath sent down the verses and made them clear evidences for all who are on earth. He is, verily, the All-Powerful, the All-Compelling, the Mighty, the All-Wise. He hath sent down the eternal feast from the heaven of divine will unto the form of man. Blessed is the All-Merciful Who hath appeared in truth through this Great Name. Well is it with him who hath drawn nigh unto it and partaken thereof - he is reckoned among the sincere in a perspicuous Book. And he who is debarred therefrom is accounted among the dead in a glorious Tablet. 2 تبارك الذى انزل الآيات وجعلها بينات لمن على الأرض أنه هو المقتدر المهيمن العزيز الحكيم قد انزل المائدة الأبدية من سماء المشية على هيكل الانسان تبارك الرحمن الذى ظهر بالحق بهذا الاسم العظيم طوبى لمن تقرب اليها وتعم منها والذى منع عنها أنه من الميتين فى لوح كريم
- 3 Hearken, O people of Baha, unto this most sweet call! By God, through it all things were attracted and every mouldering bone was quickened. Drink ye the wine of utterance in the days of your Lord, the All-Merciful, despite those who disbelieved in God when He came with this wondrous Revelation. Stand ye firm in the love of God in such wise that ye behold all mankind behind you. This behooveth whosoever hath clung to this exalted hem. Thus have the verses been sent down and the evidences been made manifest. Blessed is he who hath attained unto this wondrous Day. 3 ان استمعوا يا اهل البهاء هذا النداء الأجل تالله به انجذبت الأشياء واهتز كل عظم رميم ان اشربوا نحر البيان فى أيام ربكم الرحمن رغماً للذين كفروا بالله اذ اتى بهذا الظهور البديع ان استقيموا على حب الله على شأن ترون الورى عن ورائكم هذا ينبغى لمن تشبث بهذا الذيل المنيع كذلك نزلت الآيات وظهرت بينات طوبى لمن فاز بهذا اليوم البديع

INBA51:387a, INBA49:332, BLIB_Or15715.127c,

LHKM3.177

BH03232

*To: Dastur**Date: 1291-01 ? [1874-Feb]*

- 1 In the Name of Him Who gazeth upon all things! Glorified is He Who hath sent down the verses from His Kingdom, the Mighty, the Great, and Who remembereth whomsoever He willeth among His creation. He, verily, is the All-Knowing, the All-Informed. He writeth for whomsoever He pleaseth whatsoever He pleaseth, and ordaineth for whomsoever He desireth whatsoever He willeth. Nothing can prevent that which He hath decreed in the Preserved Tablet. He sendeth down to every soul that which is ordained for it. This is an irrevocable decree from God, the Mighty, the Powerful.
- 2 He promised all things this Most Great Remembrance from the presence of One mighty and wise. But when the appointed time came and the Promised One appeared, those who disbelieved in God rose up against Him and were among the most lost. However oft We called unto them, they answered not, and when We revealed unto them clear verses, their desires veiled them. They are indeed among the abased ones. We turned toward them but they turned away, and We approached but they withdrew. Thus was the matter decreed in a clear Book.
- 3 O people! I desired not to manifest Myself, but the Mighty, the Faithful manifested Me. I concealed My face; your Ancient Lord revealed it. Look not unto what ye possess, but look unto the proof of God and His balance, then unto His sovereignty which hath encompassed the worlds. Verily, he who looketh unto what he possesseth is reckoned among the people of delusion before your Lord, the Mighty, the All-Knowing. Every learned and informed one beareth witness unto this. O people! Break not the Covenant of God and His pledge, and follow not the idolaters. Turn ye unto the lights of this Countenance which hath dawned from this luminous horizon. Nothing shall profit you this Day save what God hath desired for you, if ye be of them that are assured.
- 4 O thou servant who hast turned unto God! Harken unto the call from this wronged, exiled One. There is no God but Him, the Single, the Most Exalted, the Mighty, the Praiseworthy. Despair not of the spirit of God and His mercy. Be thou steadfast in this straight Path, then recite unto the servants what We have caused thee to hear of the cooing of the Dove upon the twigs of the Divine Lote-Tree, that they may arise and turn unto God, the Goal of those who know. Blessed is he who
- 1 بِسْمِهِ النَّاطِرُ إِلَى الْأَشْيَاءِ سُبْحَانَ الَّذِي أَنْزَلَ
الْآيَاتِ مِنْ مَلَكُوتِهِ الْعَزِيزِ الْعَظِيمِ وَيَذَكِّرُ مِنْ يَشَاءُ
مَنْ خَلَقَهُ إِنَّهُ لَهُو الْعَلِيمُ الْخَبِيرُ يَكْتُبُ لِمَنْ يَشَاءُ مَا
يَشَاءُ وَيَقْدَرُ لِمَنْ أَرَادَ مَا يَرِيدُ لَا يَمْنَعُهُ شَيْءٌ عَمَّا
حَكَمَ بِهِ فِي لَوْحٍ حَفِيفٍ يَنْزِلُ لِكُلِّ مَرَّةٍ مَا قَدَّرَ لَهُ
هَذَا الْحَقُّ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ
- 2 قَدْ وَعَدَ كُلُّ شَيْءٍ بِهَذَا الذِّكْرِ الْأَعْظَمِ مِنْ لَدُنْ عَزِيزٍ
حَكِيمٍ فَلَمَّا أَتَى الْحَيْنَ وَظَهَرَ الْمَوْعُودُ إِذَا عَاتَرَضُوا
عَلَيْهِ الَّذِينَ كَفَرُوا بِاللَّهِ وَكَانُوا مِنَ الْأَخْسَرِينَ
كَلَّمَا نَادَيْنَاهُمْ مَا أَجَابُوا وَإِذَا تَجَلَّيْنَا عَلَيْهِمْ بَيِّنَاتٍ
وَاضِحَاتٍ غَشَّتْهُمْ أَهْوَاهُمْ إِلَّا أَنَّهُمْ مِنَ الصَّاغِرِينَ
تَوَجَّهْنَا وَهُمْ أَعْرَضُوا وَاقْبَلْنَا وَانْقَلَبُوا كَذَلِكَ
قَضَى الْأَمْرَ فِي كِتَابٍ مُبِينٍ
- 3 يَا قَوْمَ مَا أَرَدْتُ أَظْهَارَ نَفْسِي وَلَكِنْ أَظْهَرْتُهَا
الْقُوَى الْأَمِينِ قَدْ سَتَرْتُ وَجْهِي أَظْهَرَهُ مَوْلَاكُمْ
الْقَدِيمِ لَا تَنْظُرُوا إِلَى مَا عِنْدَكُمْ فَانظُرُوا حِجَّةَ اللَّهِ وَ
مِيزَانَهُ ثُمَّ سُلْطَانَهُ الَّذِي أَحَاطَ الْعَالَمِينَ أَنَّ الَّذِي
يَنْظُرُ مَا عِنْدَهُ إِنَّهُ مِنْ أَهْلِ الْأَوْهَامِ عِنْدَ رَبِّكُمْ
الْعَزِيزِ الْعَلَامِ يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ خَبِيرٍ يَا قَوْمَ لَا
تَقْبِضُوا مِيثَاقَ اللَّهِ وَعَهْدَهُ وَلَا تَتَّبِعُوا الْمُشْرِكِينَ
تَوَجَّهُوا إِلَى أَنْوَارِ هَذَا الْوَجْهِ الَّذِي أَشْرَقَ مِنْ هَذَا
الْأَفْقِ الْمُنِيرِ لَا يَنْفَعُكُمُ الْيَوْمَ شَيْءٌ إِلَّا مَا أَرَادَ اللَّهُ
لَكُمْ إِنْ أَنْتُمْ مِنَ الْمُوقِنِينَ
- 4 أَنْتَ يَا عَبْدَ الْمُتَوَجَّهِ إِلَى اللَّهِ إِنْ اسْتَمَعَ النَّدَاءَ
مِنْ هَذَا الْمَظْلُومِ الْغَرِيبِ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ
الْمُتَعَالَى الْعَزِيزُ الْحَمِيدُ إِنْ لَا تَيَأْسُ مِنْ رُوحِ اللَّهِ
وَرَحْمَتِهِ كُنْ مُسْتَقِيمًا عَلَى هَذَا الصِّرَاطِ الْمُسْتَقِيمِ
ثُمَّ أَتِلْ عَلَى الْعِبَادِ مَا أَسْمَعُنَاكَ هَدِيرَ الْوَرَقَاءِ عَلَى
أَفْئَانِ سِدْرَةِ الْمُنْتَهَى لَعَلَّ يَقُومَنَّ وَيَتَوَجَّهَنَّ إِلَى اللَّهِ

hath opened his lips in praise of his Lord in these days wherein all things have proclaimed that there is no God but Him, the Mighty, the Generous.

مقصود العارفين طوبى لمن فغرفاه في ثناء مولاه
في هذه الايام التي فيها نطق كل شيء انه لا اله الا
هو العزيز الكريم

BLIB_Or11095#100

BH08439

To: *Haji 'Ali*

Date: 1291-01 ? [1874-Feb]

1 In the Name of the One Beloved!

1 بنام محبوب یگا

2 Blessed is the soul who in these wondrous and exalted days has drunk from the chalice of recognition and has turned toward the All-Merciful. How many souls were occupied day and night with the remembrance of God, yet when He rent asunder the veils and appeared from the horizon of grace and bounty, they all became occupied with their own desires and were deprived and kept back from Him, save those whom thy Lord wished. Give praise to the Ancient Lord that through the blessedness of the Most Great Name thou hast attained unto His recognition and drunk from the cup of His love. For this bounty there hath been no likeness or parallel, nor shall there be. Blessed is the soul that hath turned unto Him, and woe unto the heedless. Beseech God that thou mayest remain steadfast in this mighty Cause and straight path, and be occupied with the remembrance of the Friend.

2 مبارک نفسیکه در این ایام بدیع منبع از کأس
عرفان آشامید و بشطر رحمن مقبل شد چه مقدار
از نفوس که شب و روز بذكر الله مشغول بودند
و چون خرق حجاب فرمود و از افق فضل و کرم
ظاهر شد جمیع بهواهای خود مشغول شدند و
از او ممنوع و محروم گشتند الا من شاء ربک
حمد کن مالک قدم را که بمبارکی اسم اعظم
بعرفانش فائز شدی و از کأس محبتش آشامیدی
از برای این فضل شبه و مانندی نبوده و نیست
طوبی لنفس توجّهت الیه و ویل للغافلین از حق
بخواه که در این امر عظیم و صراط مستقیم
مستقیم مانی و بذكر دوست مشغول باشی

BLIB_Or15715.155a

BH08301

To: *Mirza Rustam*

Date: 1291-01 ? [1874-Feb]

1 In the Name of the peerless Lord!

1 بنام خداوند بیانند

2 The fragrance of the All-Merciful's garment is wafting, and the spring rain of divine grace is flowing and spreading. O friends!

2 عرف قیص رحمانی متضوّع و نیشان رحمت
ربّانی جاری و ساری ای دوستان بجان سعی

Strive with all your hearts that perchance ye may drink this heavenly Kawthar from the hand of divine favors, for it hath ever been and shall remain the quickener of hearts and the gladdener of souls. Whosoever attaineth unto it and drinketh a draught thereof is numbered among the people of eternity in the Kingdom of Names, and whosoever remaineth deprived thereof is accounted among the dead. Blessed is the soul that hath cleansed and freed itself from its own idle fancies and vain imaginings and hath turned toward the realm of certitude and the manifest horizon. Praise be to the Ancient Lord that thou hast attained to this supreme honor. Now must thou strive to remain steadfast upon the path of His Cause and to be free and detached from all else.

نمائید که شاید از ید الطاف الهی این کوثر
رحمانی را بیاشامید چه که محیی قلوب و مفرح
ارواح بوده و هست هر نفسی بآن فائز شد و
قدحی از آن نوشید از اهل بقا در ملکوت اسماء
مذکور است و هر نفسی محروم ماند از میتین
محسوب مبارک نفسیکه از اوهام و ظنون خود
را طاهر و فارغ نمود و بشطر یقین و منظر مبین
متوجه شد حمد کن مالک قدم را که باین
شرافت عظمی فائز شدی حال باید جهد نمائی
تا بر صراط امرش مستقیم مانی و از دوشش
فارغ و آزاد باشی

BLIB_Or15715.155b

BH08645

To: *Abdu'l-Rashid*

Date: 1291-01 ? [1874-Feb]

1 In the Name of the One True Friend!

2 Praise be to God that the Luminary of the Most Great Name hath risen and shone forth from the horizon of eternity, and the Ocean of bounty is manifest and billowing. O friends of the All-Merciful! Turn ye with perfect certitude and assurance, that perchance ye may drink from this Ocean and receive your portion from this bounty. How many souls there were who claimed to love God and bore countless afflictions in His path, yet when the Truth Itself appeared and shone forth from the manifest horizon, most remained heedless of Him, while some engaged in conflict and disputation. Such is the state of the servants and all who dwell in the land. The gaze of God hath ever been and will ever be fixed upon His loved ones. May ye ever abide, God willing, beneath the shade of the Tree of the All-Merciful, in peace and tranquility, speaking His praise and remembering Him.

1 بنام دوست یگّا

2 الحمد لله نیر اسم اعظم از افق قدم طالع و مشرق
و بحر کرم ظاهر و موج ای دوستان رحمن بکمال
یقین و اطمینان توجه نمائید که شاید از این بحر
بیاشامید و از این فضل قسمت برید چه مقدار
از نفوس که محبت حق را مدعی بودند و در
سبیلش مشقتهای لاتحصى حمل نمودند و چون
حق یقین از افق مبین ظاهر و طالع اکثری از
او غافل و بعضی بحاربه و جدال مشغول اینست
شان عباد و من فی البلاد نظر حق در کلّ احیان
بدوستان خود بوده و خواهد بود انشاءالله لازل
در ظلّ سدره رحمانیه ساکن و مسترح باشند و
بذکرش ناطق و ذاکر

BLIB_Or15715.155c

BH00843

To: Mirza Husayn Munajjim-bashi Tafrishi, in Tihiran

Date: 1291-01-23 [1874-Mar-12]

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

2 Praise be to God Who created water through His utterance manifest in the Kingdom of immortality. Then He gazed upon it, and it trembled within itself, and a portion of it was frozen. Thereupon the dusty earth appeared through His decree established in the realm of origination. When they separated and divided, the Tongue of Grandeur spoke another word. Then that water, brought into being through the Will manifest in creation through the essence of possibility, moved upon that earth brought into existence through the will of the All-Merciful. And there rose from them both a subtle, spiritual, luminous heat by its power to the highest rank, that it might attain to that station wherein the tongue of its Lord, the Most Glorious, speaks. When it reached the ultimate station, it paused in that most exalted place which is mentioned in creation as the highest sphere. Then the water mixed partially with the earth, and another heat rose from them both, and due to its weakness it did not reach the first one and halted at another station which is known as the second sphere. And likewise heat rose from them time after time until the stations known as the spheres were complete. Then the Tongue of Grandeur spoke another word, and thereby the stations and spheres began to revolve, and from the intensity of revolution a light shone forth and was transformed into a dome over the face of heaven. Then brilliant stars and luminous planets appeared. When the dominion of His Name, the Self-Subsisting, encompassed them from all directions, each one of them became circular as can be seen in the sun and moon. Exalted is the All-Powerful, the Wise Creator Who made His exalted Word the source of creation of all things above and below, the four elements, and the sublime natures brought into being. I testify that He is verily the One with power over whatsoever He willeth. There is none other God but Him, the Powerful, the Mighty.

3 My spirit be a sacrifice for Thy love! This evanescent servant was occupied with transcribing what was revealed from the heaven of revelation when there was a knock at the door and someone brought a sealed letter. I took it and opened it and saw a letter sealed with the name of God's name, the Mihdi - upon him be all His most glorious glory. In his letter was a

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله الذى خلق الماء من بيانه الظاهر فى ملكوت البقاء ثم نظر اليه انه ارتعد فى نفسه و انجم جزء منه اذا ظهرت الأرض الغرباء من قضائه المثبت فى عالم البداء فلما انفصلا و تفرقا نطق لسان العظمة بكلمة اخرى اذا تحرك ذاك الماء المحدث من المشية الظاهرة فى الامكان بنفس الامكان على تلك الأرض المحدث من ارادة الرحمن و صعدت منها حرارة لطيفة روحية نورانية بقوتها الى الرتبة العليا لتفوز بالمقام الذى فيه ينطق لسان ربها الأبهى فلما بلغت الى منتهى مقامها اذا توقفت فى ذاك المقام الأعلى الذى يذكر عند الانشاء بالفلک الأعلى ثم امتزج الماء بالأرض امتزاجاً جزئياً و صعدت منها حرارة اخرى و انها من ضعفها ما بلغت الى الأول و توقفت فى مقام آخر الذى يذكر بالفلک الثانى و كذلك صعدت منها مرة بعد اخرى الى ان تمت المقامات التى تذكر بالأفلاك اذا نطق لسان العظمة بكلمة اخرى و استدارت بها المقامات و الأفلاك و من شدة الدوران سطع نور و تقبب على وجه السماء اذا ظهرت انجم زاهرات و كواكب دريات فلما احاطها هيمنة اسمه القيوم من كل الجهات صار كل واحد منها مدوراً كما يرى فى الشمس و القمر تعالى صانع المقتدر الحكيم الذى جعل كلمته العليا مبدء خلق العلويات و السفليات و الأسطقتسات الأربعة و الطبائع العوالى المحدثه اشهد انه هو المقتدر على ما يشاء لا اله الا هو القوى القدير

3 روحى لحبك الفداء قد كان الخادم الفانى مشغولاً بتحرير ما نزل من سماء الوحي اذا دق الباب و جاء احد بمكتوب مهور اخذت و فككت رأيت كتاباً مهوراً باسم اسم الله المهدى عليه من كل بهاء اباه و كان فى كتابه كتاب من

letter from your honor. I took it and read it and found therein the fragrance of your love for God, the Lord of all worlds, and the fragrance of your steadfastness in His firm and wise Cause. I presented it before the Throne in the first hour of the night and laid it before our Lord, the All-Knowing, the All-Informed. This is what was revealed from the direction of the Throne:

- 4 "O H.S.! Thy letter hath come and the servant in attendance before the Throne hath read it. We found from it the fragrance of the love of God and the Dawning-Place of His Cause, and We have revealed for thee these verses that thou mayest thank thy Lord, the Self-Sufficient, the Most High. Blessed art thou for having attained unto the Most Great Steadfastness and for having aided the Cause of thy Lord when most of the ignorant ones turned away from it. We have sent down for thee aforetime a tablet, then after it another tablet, then after it another tablet, then by the hand of the Trustworthy One radiant and resplendent tablets more brilliant than the light of the sun at noontide. Beware lest the affairs of the deniers make thee sorrowful. Be thou occupied with the remembrance of thy Lord in all conditions. Verily He is with thee and will aid thee with truth and will protect thee from those who have denied the beginning and the return. Blessed art thou, then blessed art thou, then blessed art thou for having been faithful to God's Covenant and His Testament and for having been mindful of His Name among those who cast guidance behind their backs and chose error for themselves. The glory be upon thee and upon those who are with thee among the women and the men." Here endeth the divine revelation.

- 5 What more can this servant say about what hath shone forth from the Dayspring of divine favors and what hath issued forth from the Source of heavenly bounties? The mute tongue is not capable of mentioning this station. Verily He is the Speaker, the All-Knowing.

- 6 Also, a Tablet has been sent down from the heaven of Will especially for the Leaf – upon her be [Baha'u'llah's glory] – who is in your presence, and likewise a Tablet requested for one of the handmaidens of God was sent down from the heaven of grace.

- 7 What else can this servant say about how much bounty was shown when your letter was presented before the Most Holy and Most Exalted Presence? The Beloved smiled greatly at your words, and likewise all the holy women of the household send their most wondrous greetings to you and to the Leaf.

حضرتک اخذت و قرأت و وجدت منه عرف
محبّتک لله ربّ العالمین و عرف استقامتک فی
امرہ المبرم الحکیم و حضرت لدی العرش فی
ساعة اول اللیل و عرضت بین یدی ربنا العلیم
الخبر

4 هذا ما نزل من جهة العرش ح س قد حضر
کتابک و قرء عبد الحاضر لدی العرش وجدنا
منه عرف حبّ الله و مطلع امره و نزلنا لک
هذه الآيات لتشکر ربک الغنی المتعال طوبی
لک بما فزت بالاستقامة الکبری و نصرت
امر ربک اذ اعرض عنه اکثر الجهال قد نزلنا
لک من قبل لوحاً ثم من بعده لوحاً ثم من بعده
لوحاً ثم بيد الأملین الواحاً منيرة زاهية ازهی من
انوار الشمس فی وسط الزوال ایاک ان تحزنک
شئون المعرضین ان اشتغل بذكر ربک فی کلّ
الأحوال انه معک و ينصرک بالحق و يحفظک
عن الذین کفروا بالبدء و المآل طوبی لک ثم
طوبی لک ثم طوبی لک بما وفیت بميثاق الله و
عهده و کنت ذا کراً باسمه بین الذین نبذوا الهدی
و اتخذوا الضلال البهء علیک و علی من معک
من النساء و الرجال انتهى

5 دیگر این عبد چه عرض [کند] که از مشرق
الطاف الهی چه اشراق فرمود و از مصدر عنایات
سبحانی چه صدور یافت لسان ابکم قادر ذکر
ایستقام نه انه هو الناطق العلیم

6 و همچنین لوحی از سماء مشیت مخصوص ورقه
علیها ۹۶۶ [بهاء الله] که خدمت آنجنابست
نازل و همچنین لوحیکه مخصوص یکی از اماء
الله خواسته بودند از سماء عنایت نازل و ارسال
شد

7 دیگر چه عرض کند این خادم که از عرض
نامه آنحضرت تلقاء وجه امیع اقدس چه مقدار
اظهار عنایت شد از بیانات آنحبيب بسیار تبسم
فرمودند و همچنین طلعات طائفات از اهل حرم
جميع ابداع تکبیر بآنجناب و ورقه میرسانند

- 8 In truth, you have been and continue to be the extinguisher of the fire of the hatred of the deniers and the destroyer of the calumnies of the ungodly men and women. Victory has been and will always be with you. Praise be to God for confirming you in dispelling the suspicions of every misbeliever and rending asunder the veil of every misbelieving woman. Verily, He assists whom He wishes with authority from His presence. He is truly the Mighty, the Powerful.
- 9 And regarding what you again wrote about the exalted verse "Verily the Ta' in Valaj" etc., it was presented before His Presence. He said the meaning of that verse is that when the Primal Point – may the spirit of all else be sacrificed for Him – appeared in the land of Sh, the croaking of a croaker was inevitable, and the meaning of Valaj was the turmoil of that land and the events that occurred therein, including the presence of the Wondrous One with a glorious Tablet.
- 10 Regarding the prayer requested for Aqa Mir Siyyid 'A.B. – upon him be the glory of God – it was previously sent together with Amin – upon him be [Baha'u'llah's glory], the King of manifest justice. God willing, they have received it. Convey wondrous and glorious greetings on behalf of this servant to them.
- 11 And regarding the permission they requested for reading prayers and supplications and giving permission for others to read them, it was presented and He said: "We have given you permission for this as a bounty from Us and We will assist you as We please. Verily Our grace has encompassed you. Be thankful and among those who praise."
- 12 Regarding what was written about the science of letters and the hidden [science], what was revealed was a treatise on the knowledge of the haykal sent down from the heaven of the Lord of Causes specifically for you. And regarding the matter of the hidden [science], everything is dependent on its appointed time. We beseech God to assist you in this and to manifest through you what He desires. He is truly the Strong, the Mighty. That Persian treatise which was sent to you – by your life – contains everything related to this science. Reflect a little and you will attain to God's purpose.
- 13 And regarding Aqa Mirza Fadlu'llah, details were mentioned but he has not yet made any mention. Whatever he wishes will certainly be presented.
- 14 And regarding what you wrote at the end of the letter about visitation, this servant presented himself before the Throne
- 8 في الحقيقة نار غلّ معرضين را مطفى و مفتریات مشرکات و مشرکین را مفنی بوده و هستید غلبه در هر حال با آنحضرت بوده و هست لله الحمد بما ایدک علی محو ظنون کلّ مشرک و خرق حجاب کلّ مشرکه انه يؤيد من يشاء بسلطان من عنده انه هو المقتدر القدير
- 9 و اینکه مجدّد از آیه منیعہ انما الطّاء فی و لّج الی آخرها مرقوم فرموده بودند تلقاء وجه معروض گشت فرمودند مقصود از آن آیه اینست در ارض ش چون نقطه اولی روح ما سواه فداہ ظاهر شدند لابدّ است از نفاق ناعقی و مقصود از و لّج اضطراب آن ارض بوده و احداث ما حدث فيه و منه حضور البديع بلوح منبع
- 10 اینکه مناجات مخصوص جناب آقائی آقا میر سید ع ب علیه بهاء الله خواسته بودند از قبل باتفاق جناب امین علیه ۶۶۹ [بهاء الله] الملک العدل المبین ارسال شد انشاء الله بأن فائز شده اند تکبیر بدیع منبع از جانب این عبد خدمت ایشان ابلاغ فرمائید
- 11 و در باب اینکه خواسته بودند در خواندن ادعیه و مناجات و اذن دادن آن که دیگران بخوانند معروض گشت فرمودند انا اذنّاک بذلک فضلاً من عندنا و تؤيدک كيف نشاء انّ فضلنا احاطک ان اشکر و کن من الحامدين
- 12 و اینکه در ذکر علم حروف و مکنون مرقوم بود آنچه نازل شد جزوه‌ئی بود که در علم هیکل از سماء مالک علل نازل و مخصوص آنجناب ارسال شد و در فقره مکنون هم کل امر مرهون بوقته نسئل الله بأن يؤيدک علیه و يظهر منک ما اراد انه هو القوى القدير همان جزوه فارسی که نزد آنجناب ارسال شد لعمرک قد نزل فيه کلّ ما یکون معلقاً بهذا العلم قدری تفکر فرمائید بمراد الله فائز میشود
- 13 و اما در باره جناب آقا میرزا فضل الله تفصیل ذکر شد ولیکن هنوز ذکرى ننموده هر قسم بخواهد البته معروض میدارد
- 14 و اینکه در آخر نامه در باب زیارت مرقوم فرموده بودند این عبد بنیت آنحضرت تلقاء عرش

with your intention and circumambulated and visited on your behalf, and it was a very pleasant occasion – praise be to God in all conditions.

- 15 The Two Most Great and Most Exalted Branches – may my spirit and the spirit of all the worlds be sacrificed for the dust of their footsteps – send most wondrous, most holy greetings.
- 16 And regarding the greetings you conveyed to Nabil and the name of [God] the Generous – upon them be the glory of God – now this servant conveys their greetings to you and will later convey your greetings to them. They are all truly mindful in your remembrance.
- 17 May the Glory be upon you all. Convey boundless greetings from this evanescent servant to all the loved ones in that land.
- 18 The servant, 23 Muharram 1291

BLO_failayn

حاضر و بالتّیابه طائف و زائر گردید و بسیار نوع خوشی واقع شد لله الحمد فی کلّ الأحوال

15 غصنین اعظمین امنین روحی و روح العالمین
لتراب قدومهما الفداء تکبیر بدیع امنع اقدس
میرسانند

16 و اینکه بجناب نبیل [و] اسم ۶۶ [الله] الجواد
علیهما بهاء الله ابلاغ تکبیر فرموده بودند حال این
عبد از جانب ایشان تکبیر بآنجناب میرسانم و بعد
تکبیر آنجناب را بایشان میرسانم جمیعاً فی الحقیقه
بذکر آنحضرت ذا کردند

17 انما البهاء علیکم جمیع احبای آن ارض را از قبل
این عبد فانی تکبیر لانهایه برسانید

18 خادم ۲۳ محرم ۱۲۹۱

INBA18:079b, BRL_DA#741, ANDA#19
p.32x, YMM.258x, YMM.289x, YMM.396x

BH00757

Date: 1291-01-23 [1874-Mar-12]

- 1 May my contemplation be blessed with the gaze of my Lord and Beloved, the Most Exalted Name 66, upon him be all the most glorious glory. He is God, exalted be His station of grandeur and power.
- 2 My spirit and being be a sacrifice unto Thee, then my innermost essence and identity be a sacrifice unto Thee. Days have passed wherein this evanescent servant has not been blessed with the fragrant breezes of thy letter and the sweet-scented emanations flowing from the pen of thy grace and favor. Were I to reckon each hour thereof as a thousand years, I would be truthful in this utterance, for when the seeker is separated from his Beloved even for less than a moment, he accounts it as a thousand ages, and even this is little compared to the burning thirst of love for thy countenance and the yearning for thy presence. We beseech God to pour forth patience upon me in all conditions, verily He is the Guardian of the patient ones.
- 1 بملاحظه مبارکه آقائی و محبوبی حضرت اسم ۶۶
[الله] م ه علیه من کلّ بهاء اباه مشرف و
ملحوظ آید هو الله تعالی شأنه العظمة و الاقتدار
- 2 روحی و ذاتی لک الفداء ثمّ سرّی و کینونتی
لک الفداء قد مضت ایام و ما فاز الخادم الفانی
بنفحات کتاب حضرتک و فوحات ما یجری من
قلم لطفک و عواطفک لو اذکر کلّ ساعة منها
بالف سنة لکنّت صادقاً فی القول لأنّ الطالب لو
ینفصل من مطلوبه ی اقلّ من آن یحسبه بألف
دهر و انّ هذا القلیل قلیل عند ما اخذنی من
غلیل حبّ طلعتکم و ظمأ لقائکم نسئل الله بأنّ
یفرغ علی فی کلّ الأحوال صبراً انه ولی الصّابرين

3 Furthermore, I submit that for some time I have not been honored with the traces of thy blessed pen. Several blessed letters arrived in succession, and this servant was honored with them all and submitted replies. God willing, they have arrived by now. No new developments have occurred except that his honor Ismullah-i-Asdaq, upon him be the glory of God, has, according to instructions, turned towards the Most Holy Court and is now dwelling in peace under the shadow of the Beloved of the worlds. Likewise, his honor Haji Abdul-Rahim and his son, upon them both be the glory of God, have, as instructed, proceeded from Tabriz to the Most Holy Court and are now dwelling under the shadow of His grace. Furthermore, his honor Nabil of Qa'in, upon him be the glory of God, has reached Mosul and has paused there, seeking permission to attain the presence. Permission has been granted from the Source of Command for him to proceed to the Most Holy Court or to the Land of Ha, as deemed appropriate by your honor, and indeed your honor's judgment in this matter was most wise. We beseech God to assist all to serve His Cause.

4 Also, Haji Hasan from Q along with two persons from Kalih-Darih and family have arrived at the Most Holy Court and are dwelling in its shadow. They had received partial permission in previous years and, holding to this, they proceeded. Likewise, his honor Samandar and Haji Nasir, upon them be the glory of God, have proceeded with permission and have arrived in Aliyyih, intending to reach the Most Holy Court. According to reports, numerous souls are on the way without permission, having resolved to come. I beseech God, glorified and exalted be He, to assist this servant and the friends and lovers of His eternal Beauty - this is not difficult for Him.

5 Furthermore, another news is that the matter of the seven persons has apparently become difficult, as some in the Administrative Council of Damascus have risen in religious opposition, while others out of greed that worldly ornaments do not suffice. From the Pen of God, regarding this matter, a word was previously revealed: "He became hungry while his teeth were upon heaps." Indeed, this blessed word was specifically revealed about these souls. In all matters we place our trust in God.

6 Concerning Haji Hasan, that which His Holiness arranged has been accepted before the throne. God has forgiven what is past; verily He is the Forgiving, the Generous. From that which was

3 و بعد عرض میشود مدتهاست که باثر کلک مبارک این عبد فائز نشده چندی رقیمه جات مبارکات متتابعاً مترادفاً رسید و بکل این عبد فائز شد و جواب هم معروض گشت انشاء الله تا حال رسیده امر جدیدی واقع نشده مگر آنکه جناب اسم الله الأصدق علیه بهاء الله حسب الأمر بشطر اقدس توجه نمودند و در ظل محبوب عالمیان ساکن و مستریخند و همچنین جناب حاجی عبدالرحیم مع اینشان علیهما بهاء الله حسب الأمر از تبریز بشطر اقدس توجه نمودند و حال در ظل عنایت ساکن و همچنین حضرت نبیل قائن علیه بهاء الله تا موصل آمده اند و در آنجا توقف نموده اذن حضور خواسته اند و از مصدر امر اذن توجه بشطر اقدس و توجه بارض ها چنانچه آنحضرت مصلحت دیده اند داده شد و فی الحقیقه آنحضرت مصلحت خوبی دیده اند نسئل الله ان یوفق کلّ علی خدمة امره

4 و همچنین حاجی حسن از اهل ق مع دو نفر از اهل کله دره و عیال بساحت اقدس وارد و در ظل ساکنند و از سنین قبل اذن فی الجمله داشتند لذا بان متمسک شده توجه نمودند و همچنین جناب سندرز و حاجی نصیر علیهما بهاء الله باذن توجه نموده اند و در علیه وارد شده اند و اراده شطر اقدس دارند و از قراریکه ذکر نموده اند نفوس متعدده من غیر اذن در عرض راه هستند و مصمم شده اند از حق جل و عزّ توفیق میطلب که این عبد و دوستان و محبان جمال لایزالی را تأیید فرماید لیس هذا علیه بعزیز

5 و همچنین خبر دیگر آنکه امر حضرات سبعة بر حسب ظاهر مشکل شده چه که مجلس اداره شام بعضی بعناد مذهبی برخاسته اند و بعضی هم بطمعیکه زخارف ملک کفایت ننماید از قلم الله در این مقام کلهئی از قبل جاری شده اصبح جوعاناً و علی الاکداس اضراسه فی الحقیقه این کلمه مبارکه مخصوص این نفوس نازل شده باری علی الله فی کلّ الامور توکلنا

6 و در باره حاجی حسن آنحضرت توسّطی فرموده بودند لدی العرش مقبول افتاد عفا الله عما سلف انه هو الغفور الکریم از ما نزل من القلم الاعلی در لوح منیع که مخصوص آنحضرت نازل و

revealed from the Supreme Pen in the glorious Tablet specifically revealed and sent to His Holiness - the attention of that beloved one to various regions has borne abundant fruits, and in every place the name of God has been upraised. Sometimes in Iraq it was heard from the blessed tongue that they would say that His Honor Haji Siyyid Kazim - may the Most Glorious Beauty of God rest upon him - had written to the Bab - may all glory in its most glorious be upon Him - "What concern is it if the wall of the community should fall, when thou art its support," and so forth. And it is hoped that all lands which bear accepted souls and have remained parched from the dryness of the winds of fancy will become verdant and flourishing through the outpourings of the rains of mystical knowledge of that beloved one. We beseech the Most High to assist us in serving His Cause and in manifesting what hath been revealed in His Tablets, and to make us among those who are steadfast in His remembrance and praise. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the Powerful, the Mighty.

- 7 Another matter is that His Honor Aqa Abdul-Hussein - upon him be the Glory of God - arrived from the regions and sent a petition to the Most Holy Court stating that this servant desires to go to Mecca and is now determined, if permission from the Source of Greatest Bounty is granted, even if for one hour, to attain the honor of meeting, otherwise to proceed to the aforementioned destination. Therefore permission was given and they came and attained what God desired. Blessed be he, again blessed be he. However, they had no letter from His Honor Ismu'llah Ha - upon him be the Most Glorious Beauty of God. When asked about this, they mentioned that "I went to his presence and he said 'Since you have no permission, I will not give a letter.'" The truth is with him, but since the aforementioned person had the intention for Mecca, therefore permission was given and no blame is upon him. I testify that he is among the successful ones.

- 8 May I be thy sacrifice! At this time when the petition reached this station, two holy, adorned, beautified and illumined books from that beloved one arrived like two pure tables. Praise be to God, this servant was in utmost appetite and the bounty was in the highest degree of grace and purity. We kept eating and kept giving thanks. And what bounty it was - a perfect bounty! How could it not be, when it was cooked in the breasts of words with the fire of love for the Revealer of Verses and sent from the Beloved to the yearning, burning, eager and hungry one.

ارسال میشود توجّه آن محبوب باطراف ثمرات کتبه بخشیده و در هر محل اسم الله مرتفع شده بعضی اوقات در عراق از لسان مبارک شنیده شد که میفرمودند جناب حاجی سید کاظم مرفوع علیه بهاء الله الأبهی بجناب باب علیه من کلّ بهاء اباه مرقوم فرموده بودند چه غم دیوار امت را که باشد چون تو پشتیبان الی آخره و امید چنانست که جمیع اراضی که حامل نفوس مقبله اند و از خشکی هواهای اوهامیه یابس مانده اند بفیوضات امطار عرفان آنحبيب سرسبز و خرم گردند نسله تعالى بأن یوقنا علی خدمه امره و اظهار ما نزل فی الواحه و یجعلنا من القائمين علی ذکره و ثنائه انه هو المقتدر علی ما یشاء لا اله الا هو المقتدر القدیر

7 و عرض دیگر آنکه جناب آقا عبدالحسین علیه ۹۶۶ [بهاء الله] در اطراف وارد عریضه بساحت اقدس فرستاد که این عبد اراده مکه دارد و حالهم مصممست اگر اذن از مصدر عنایت کبری حاصل شود ولو بیک ساعت هم هست بشرف لقا فائز گردم و الا عازم مقر مذکور گردم لذا اذن داده شد و آمدند و بما اراده الله فائز گشتند هنیئاً له ثم مرئياً له ولكن از جناب اسم الله حا علیه بهاء الله الأبهی مکتوب نداشتند سؤال شد جواب مذکور داشتند که رفقم خدمت ایشان فرمودند چون اذن نداری مکتوب نمیدهم الحقّ معه ولكن جناب مذکور هم چون اراده مکه داشتند لذا اذن داده شدند و لأبأس علیه اشهد انه من الفائزين

8 فدایت شوم در این وقت که عریضه باین مقام رسید کتابین مقدسین مطرّزین مزینین منورین آنحضرت محبوب کالمائدین الطیبتین وارد شد الحمد لله این عید در کمال اشتها و نعمت هم در منتهی درجه لطافت و صفا هی خوردیم و هی شکر کردیم و ای نعمه قد کانت نعمه کامله فکیف لا قد طبخت فی صدور الکلمات بنار محبة منزل الآیات و ارسلت من لدى المحبوب الی المشتاق المحترق الطامع الجائع

- 9 What was written regarding the matter of sustenance of His Honor Aqa Siyyid Javad - upon him be the Glory of God - was greatly accepted before the throne, and His Honor Jud will surely present the details himself. We ask God to unite their gathering and set right their affairs. The details of this matter are very delightful if His Honor Aqa'i Aqa Siyyid Javad presents them completely. And further, this blessed word has risen from the Source of the Cause: "If this land becomes settled," whenever it happens and someone from that land turns toward the Most Holy Court, Fatimah Bigum - upon her be the Glory of God - should be remembered in that caravan and turn toward the Most Holy Court.
- 10 May I be thy sacrifice! The journey of that beloved one has become very long. Specifically they said: "His journey and absence have been prolonged. The time of his nearness and presence has come."
- 11 A blessed and exalted Tablet has descended from the heaven of grace and special favors of that Beloved One. Since the original revelation was in pieces and its sending was not possible, this servant has copied and sent it from the original. God willing, they will attain unto it. What else can be submitted? Out of longing, yearning, attraction and sincerity, each one of the beloved ones offers, individually, pure devotion and nothingness to His Presence. The Two Most Great, Most Exalted, Most Mighty Branches - may my spirit and the spirits of all the worlds be sacrificed for the dust of their blessed footsteps - remember His Presence with special, special, special mention and convey wondrous, exalted, Most Glorious greetings. Likewise, the Afnan of the Divine Lote-Tree and their branches convey Most Holy, Most Glorious greetings. The Maidens of the Sanctuary and the dwellers of the pavilion of the glory of the Ancient Beauty, in the Most Holy Court which is sanctified from the mention and indication of all created things, remember that Beloved One with glorious mention. Upon you be glory, what glory! Glory before which the Supreme Spirit and the spirits of all the Prophets and Messengers would sacrifice themselves.
- 12 The servant, 23 Muharram 91

آنچه در فقره عیش جناب آقا سید جواد علیه
 ۹۶۶ [بهاء الله] مرقوم فرموده بودند بسیار
 لدي العرش مقبول افتاد و خود جناب جواد
 البته تفصیل را معروض خواهند داشت نسل
 الله بأن یجمع شمله ویصلح امره و شملها و امرها
 تفصیل این فقره بسیار بامزه است اگر جناب
 آقائی آقا سید جواد تمام معروض دارند و دیگر
 این کلمه مبارکه از مصدر امر مشرق لو استقرت
 هذه الأرض هر وقت اتفاق افتد و از آن ارض
 نفسی بساحت اقدس توجه نماید فاطمه بکم علیها
 بهاء الله در آن قافله ذا کر باشد و بشطر اقدس
 توجه نماید

10 فدایت شوم سفر آنحبيب بسیار طول کشیده
 مخصوص فرمودند قد طال سفره و غیابه اتی
 وقت قریه و حضوره انتهى

11 لوح مقدس منبع از سماء عنایت و الطاف
 مخصوص آن محبوب نازل و چون اصل تنزیل
 در جزو واقع شده بود و ممکن نبود ارسال آن
 لذا این عبد از روی آن نقل نموده ارسال داشت
 انشاء الله بأن فائز شوند و دیگر چه معروض
 شود از شوق و اشتیاق و جذب و خلوص
 هر یک از احباً خدمت آنحضرت فرداً فرداً
 عرض خلوص محض و نیستی معروض میدارند
 غصنین اعظمین ارفعین امنعین روحی و روح
 العالمین لتراب مقدم عرّهما الفداء بذکر مخصوص
 مخصوص مخصوص آنحضرت را ذا کر و تکبیر
 بدیع منبع ایهی ابلاغ میفرمایند و همچنین افنان
 سدره ربّانیّه و اغصان ایشان تکبیر اقدس
 ایهی میرسانند طلعات حرم و اهل سرادق عرّ
 قدم در مقرر قدس که مقدس از ذکر و اشاره
 ممکانتست بذکر جمیل ایهی آنحبيب را ذا کرند انما
 البهاء عليك ای بهاء بهاء الذی تقدی به روح
 الاعلی ثم ارواح النبیین والمرسلین

12 خ ا د م ۲۳ محرم سنه ۹۱

BLIB_Or15736.091

BH01553*To: Haji Muhammad Ibrahim Afnan (Muballigh)**Date: 1291-01-26 [1874-Mar-15]*

1 He is God, exalted be His station in grandeur and majesty!

1 هو الله تعالى شأنه العظمة والجلال

2 My spirit be a sacrifice unto thee! This evanescent servant testifieth that he hath been honored with a letter, each letter of which was a blazing lamp whereby my heart was illumined and whereby the heart of every seeker will be illumined, for it was kindled from the fire of the love of God, the Lord of creation, and was ignited by the oil of wisdom and knowledge. Verily it was sent from the presence of him who was named by our glorious Lord as "The Friend" and made him special among His servants for His remembrance and praise and the manifestation of His Cause among His creatures. Therefore He named him "The Teacher" in His Books which He sent down from the heaven of grandeur and power. How wonderful is this station which is sanctified above my mention or the mention of any other! We beseech Him, exalted be He, to assist him at all times and under all conditions, and to establish through him what He hath willed in the kingdom of creation. Verily He is the One with power over whatsoever He pleaseth and ordaineth for whomsoever He willeth with authority from His presence. He shall not be questioned about what He doeth. Verily He is the All-Compelling, the All-Knowing, the All-Wise.

2 روحی لحضرتک الفداء يشهد هذا الخادم الفاني بأنه تشرف بكتاب كان كل حرف منه سراجاً وهاجاً استضاء به قلبي ويستضيء به قلب كل مقبل لأنه استوقد من نار محبة الله مالک البرية و اشتعل من دهن العرفان والحكمة وأنه ارسل من لدن من سمي بلسان ربنا الجليل بالخليل وجعله مخصوصاً بين عبادته لذكره و ثنائه و اظهار امره بين بريته لذا سماه بالمبلغ في كتبه التي انزلها من سماء العظمة والافتدال حبذا هذا الشأن الذي كان مقدساً عن ذكرى و ذكر دوني نسئله تعالى بأن يوفقه في كل الأحيان والأحوال و يثبت به ما اراد فيملكوت الانشاء انه هو المقتدر على ما يشاء و يقدر لمن اراد بسلطان من عنده و لا يستل عما يفعل انه هو المهيمن العليم الحكيم

3 Thereafter, it is submitted that whatsoever you wrote regarding the sending of the sacred and exalted Tablets - blessed be you! It is known that your honor has been and will be engaged in services to the Cause according to your capacity. And regarding what you wrote asking that mention of your honor be made in the Most Holy Court, your entire letter was presented in the Most Pure and Most Luminous Presence, until it reached these words of yours: "I called upon my Lord when circumstances prevented full expression of my condition." This is what was revealed in reply from the heaven of our Lord's will, the Mighty, the All-Bestowing:

3 و بعد عرض ميشود آنچه مرقوم فرموده اند از ارسال الواح مقدسه منيعه هنيئاً لحضرتكم معلومت كه آنحضرت در خدمات امر بقدر وسع مشغول بوده و خواهند بود و اينكه مرقوم فرموده بودند كه ذكر آنحضرت در ساحت اقدس معروض گردد نامه آنحضرت بتمامه در محضر اطهر انور عرض شد تا باين كلمه آنحضرت رسيد ناجيت ربي لما ضاق المجال عن شرح الحال هذا ما نزل في الجواب من سماء مشية ربنا العزيز الوهاب

4 "God heard thy call before thy existence in creation, in a realm which none save the All-Informed hath knowledge of, and We answered thee in that realm as a bounty from Us. Verily thy Lord is the All-Bountiful, the Most Generous. And We heard thy call after thy existence and answered thee outwardly through that which thou didst attain in the Tablets, and inwardly through what is inscribed in a Preserved Tablet. The Tablet in this station referreth to His knowledge which

4 قد سمع الله ندائك قبل وجودك في الانشاء في عالم الذي ما اطلع به احد الا الخبير واجبتاك في ذاك العالم فضلاً من عندنا ان ربك هو الفضل الكريم و سمعنا ندائك بعد وجودك و اجبتاك في الظاهر بما فزت به في الألواح و في الباطن بما هو المستور في لوح حفيظ و اللوح في هذا المقام

overshadoweth the worlds. Blessed art thou, O teacher of My Cause, who gazeth upon My countenance and who art mentioned before My mighty throne! Give thanks for Our having enabled thee, confirmed thee, taught thee and caused thee to speak on a Day when the world is seen to be blind save for whom thy Lord, the Inspirer, the Mover, the All-Knowing, the All-Wise, willeth. Be grateful that thy teaching was accepted by God - this is indeed a manifest bounty whose effects shall soon appear in the earth. Verily He is the Manifester, the Giver, the Mighty, the Praiseworthy."

- 5 Again from the heaven of divine providence, especially for his honor Aqa, the Name of God, upon him be all His most glorious Glory, a Tablet hath been revealed, and likewise a Tablet specially for his honor the Afnan, upon him be the Most Glorious Glory of God, who is in China, hath been revealed from the heaven of providence and sent. Similarly this servant hath submitted some petitions to serve certain gentlemen which are in the envelope of Aqa, the Name of God. God willing, your honor will send them. If the petition is brief, I hope to be pardoned, as in these days this servant is occupied day and night - numerous petitions arrive at the Most Holy Court from every direction and at all times this servant is occupied, therefore I hope to be pardoned for the brevity.

- 6 The Most Great and Most Mighty Twin Branches - may my spirit and the spirit of all the worlds be a sacrifice for the sacred dust of their most mighty feet - with most wondrous mention and most exalted greeting remember and salute your honor, and likewise all who circle round present their pure devotion and most wondrous, most mighty, most holy and most glorious greetings to your honor. This servant's request is that whenever you meet any of the friends of God in that land, you convey sublime greetings on behalf of this evanescent one. The Glory which hath shone forth from the horizon of the Throne be upon your honor and upon those who have been honored to serve you.

- 7 May I be your sacrifice - regarding the letters sent, if your honor wishes to open them yourself, after observing the envelope please send them. In all conditions your honor has been and is free to choose.

- 8 The servant 26 Muharram 1291

يطلق على علمه المهيمن على العالمين طوبى لك يا مبلغ امرى والناظر الى وجهى والمذكور عند عرشى العظيم ان احمد بما وفقناك و ايدناك و علمناك و انطقناك فى يوم يرى العالم كليلًا الا من شاء ربك الملهم المحرك العليم الحكيم ان اشكر بما قبل تبليغك عند الله ان هذا الفضل مبين سوف تظهر آثاره فى الأرض انه هو المظهر المعطى العزيز الحميد انتهى

5 مجدّد از سماء عنايت الهیّه مخصوص جناب آقائی اسم ۶۶ [الله] مه عليه من كل بهاء ابهاء لوجى نازل و لوجى هم مخصوص حضرت افنان عليه ۶۶ ۹ [بهاء الله] الابهى الذى فى الصين از سماء عنايت نازل و ارسال شد و همچنين اين عبد بعضى عرايض خدمت بعضى آقايان عرض کرده در پاكت آقائى اسم ۶۶ [الله] است انشاء الله آنحضرت ارسال ميفرمايند اگر عريضه مختصر شده اميد عفو است چه كه اين ايام ليلاً و نهاراً اين عبد مشغولست عرايض كثيره از هر سمت بساحت اقدس وارد و در كل حين اين عبد مشغول لذا اميد عفو است از اختصار

6 غصنين اعظمين اكبرين امنعين روحى و روح العالمين لتراب مقدمهما الأعرّ فداءً بابدع اذكار و اعلى تكبير آنحضرت را ذا كرو مكبرند و همچنين جميع طائفين حول عرض خلوص محض و تكبير ابداع امنع اقدس ابهى خدمت آنحضرت معروض ميدارند استدعاى اين عبد آنكه هر يك از دوستان الهى كه در آن ارض ملاقات فرمايند از قبل اين فانى تكبير منيع ابلاغ نمايند البهاء الذى ظهر من افق العرش على حضرتك و من تشرف بخدمتك

7 فدائيت شوم مكاتيب مرسله را اگر خود آنحضرت خواسته باشند باز فرمايند بعد از ملاحظه پاكت فرموده ارسال دارند در كل احوال آنحضرت مختار بوده و هستند

8 خادم ۲۶ محرم ۱۲۹۱

BLIB_Or11097#023

BH01863*To: Siyyid Mihdi Dahaji**Date: 1291-01-27 [1874-Mar-16]*

- 1 In the Name of God, He who is praised by His Own Beauty, the Most Glorious, the Most Holy, the Most Inaccessible, the Most Great! 1 اسم الله مه عليه بهاء الله الأبهى الأقدس الأمنع الأعظم
- 2 O My Name! The barren lands have turned green through your arrival and presence therein, and the withered trees have yielded the fruits of divine knowledge when you turned toward them and alighted upon them. The anemones of inner realities have opened in the paradise of creation through the descent thereon of the rain of your Lord's mercy - the Educator, the Ordainer, the All-Knowing, the All-Wise. We bear witness that you have achieved success in teaching and in what God has desired in His Most Inaccessible, Most Holy, and Wondrous Tablet. 2 ان يا اسمي قد اخضرت اراضي جدباء بورودك فيها و نزولك عليها و اثمرت اشجار الياسة بأثمار العرفان اذ توجهت اليها و القيت عليها و فتحت شقائق الحقائق في رضوان الانشاء بما هطلت عليها امطار رحمة ربك المربي المدير العليم الحكيم نشهد انك فزت بالتبليغ و ما اراده الله في لوحه الأمنع الأقدس البديع
- 3 We have heard of your encounter with Ha of the abyss. By My life, she is a deaf rock that neither drinks nor grows. By your life, the Supreme Pen does not wish to refer to her with a masculine pronoun. She does not understand what she says and speaks that which causes all created things to curse her. Your Lord is indeed the All-Knowing, the All-Encompassing. She is among the most ignorant of the ignorant, knowing nothing of books except their colors, and nothing of scrolls except their decorative patterns. Would that we had found her possessed of clear certitude even in this much! By your life, she is among the idols - when you see her turbaned like a cloud. If the verses of God were to be recited to her, her head would move without her comprehending a single letter thereof. This is what God has testified to, before and after. He is indeed the All-Knowing, the All-Informed. 3 قد سمعنا مواجعتك مع هاء الهاويه لعمري انها صخرة صماء لا تشرب و لا تنبت لعمرك ان القلم الأعلى لا يحب ان يرجع اليه ضمير التذكير انها لا تفقه ما تقول تنطق بما تلعبها الكائنات ان ربك هو العليم المحيط انها من اجهل الجهلاء لا تعرف من الكتب الا ألوانها و لا من الصحف الا طرازها يا ليت وجدناها في ذلك على يقين مبين لعمرك انها من الأصنام اذ تراها معممًا شبه الغمام لو تلقى عليها آيات الله تتحرك رأسها من غير ان تشعر بحرف منها هذا ما شهد به الله من قبل و من بعد انه هو العليم الخبير
- 4 Say: O rejected one! Were all the scrolls of the ancients and the moderns to be gathered before you, each one adorned with the seal of authority, this would never suffice you. Rather, you must abandon them all and turn to Him Who speaks the truth from this exalted station. We have heard what you said regarding God's Cause and His mention, and the buzzing of that fly when it turned away from the truth and became one of the calumniators. 4 قل يا ايها المردود لو تجتمع عندك صحف الأولين و الآخرين و تكون كل واحدة منها مزينا بخاتم الأمر لن يغنيك ابدًا بل ينبغي ان تدع كلها مقبلاً الى من ينطق بالحق في هذا المقام المنيف انا سمعنا ما تكلمت به في امر الله و ذكره و طنين ذاك الذباب اذ اعرض عن الحق و كان من المفترين
- 5 Know then that We have sent you the fragrances of verses from all directions, and now this perspicuous Tablet, that your heart might rejoice thereby, your eyes be consoled, and your 5 ثم اعلم قد ارسلنا اليك نفحات الآيات منكل الجهات ثم هذا اللوح المبين ليفرح به قلبك و تقر به عينك و يشتعل به صدرك من هذه النار التي

breast be enkindled by this Fire which We have ignited at the midmost heart of the world through My Most Great Name. Your Lord is indeed the Powerful, the Mighty.

أوقدناها في قطب العالم باسمي الأعظم أنّ ربّك
هو المقتدر القدير

- 6 O My Name! Every fire has been extinguished save this crimson Fire that burns bright, and every water has frozen save this Water from whose flowing is heard: "There is no God but He, the Most High, the Most Great." Blessed art thou and those who have been attracted by the fragrances of revelation and have stood firm in the Cause of God and His sovereignty. They are indeed among the triumphant.

6 يا اسمي قد نحمد كلّ نار إلا هذه النار المشتعلة
الحمراء وحمد كلّ ماء إلا هذا الماء الذي يسمع
من خيره أنّه لا اله إلا أنا العليّ العظيم طوبى لك
وللذين انجذبوا من نفحات الوحي واستقاموا على
أمر الله وسلطانه إلا أنّهم من الفائزين

- 7 He Who is imprisoned sends greetings to those whom He sees turning toward God, the Lord of the worlds. Say: The Wronged One mentions His loved ones with that which benefits them in the kingdom of earth and heaven, and its effects shall soon appear in the world. He is indeed the Forgiving, the Generous.

7 كبر من قبل المسجون من تراه مقبلاً الى الله
ربّ العالمين قل إنّ المظلوم يذكر أحبائه بما ينفعهم
في الملك و الملكوت و سوف تظهر آثاره في
الأرض أنّه هو الغفور الكريم

- 8 Say: O My loved ones! Aid your Lord, the Most Merciful, in all creation. By God! All that you see today shall perish, but that which has been sent down to you from the Supreme Pen shall endure. This is indeed the certain truth. Blessed is he who ponders My power and sovereignty, and recognizes that which was revealed in My days and appeared through My grace. He is of the people of the pavilion of My glory - upon him be My glory, My mercy and My loving-kindness at all times.

8 قل يا أحبائي ان انصروا ربكم الرحمن في الامكان
تالله سيفني ما ترونه اليوم و يبقى ما نزل لكم من
القلم الأعلى أنّ هذا الحق يقين طوبى لمن تفكّر في
قدرتي و سلطاني و عرف ما نزل في آيامي و
ظهر بالظاني أنّه من اهل خباء مجدى عليه بهائي
و رحمتي و عنايتي في كلّ حين

- 9 Thus have We illumined the horizon of utterance with the sun of remembrance and explanation, that you might find the fragrance of reunion in the words of your Lord, the Mighty, the Praised. We beseech God to bring about through you in creation that which will cause His fragrances to waft forever, and to ordain for you what is better than all that has been created in the realm of origination. He is indeed powerful over what He wills, and within His grasp is the kingdom of your Lord's dominion over the heavens and earths. And may He adorn all lands through you, that the people might gather unto this firm, impregnable, and mighty Cause. Praise be to God, the Lord of the worlds.

9 كذلك نورنا افق البيان بنور الذكر و التبيان لتجد
عرف الوصال من كلمات ربك العزيز الحميد
نسئل الله بأن يحدث بك في الامكان ما تفوح به
نفحاته الى الأبد و يقدر لك ما هو خير عمّا خلق
في الابداع أنّه هو المقتدر على ما اراد و في قبضته
ملكوت ملك ربك السموات و الأرضين و
يزين بك الأرضى كلّها ليجمع الناس على هذا
الأمر المبرم المحكم المتين الحمد لله ربّ العالمين

BLIB_Or15715.132b, BLIB_Or15738.070

BH02212*To: Haji Mirza Muhammad Ali Afnan, in China**Date: 1291-01-27 [1874-Mar-16]*

- 1 In the Name of God, the One Who has dominion over all names! This is a remembrance from Us to him who has attained unto the Most Great Sea and has been honored with that which is the purpose in the Tablets of God, the All-Subduing, the All-Knowing, the All-Wise, and who has drunk the choice wine of revelation when he attained the presence in Zawra and heard what Moses heard when he turned towards God, the Lord of the worlds.
- 2 Rejoice thou in that the Book hath been directed unto thee from this station, and verily it is a Book wherein We have detailed Our Preserved Tablet. We have desired to cause thee to soar in the atmosphere of remembrance and knowledge with wings the like of which have not been seen in the realm of creation, wings that are brought forth through the power of the Spirit which hath been breathed forth through the might of thy Lord, the All-Knowing, the All-Wise.
- 3 And We have desired to make thee speak forth the praise of God, not with a tongue like unto the tongues of men, but rather with the tongue that appeareth from the Kingdom of thy Lord's utterance, the Director, the Mover, the All-Informed, that thou mayest arise to make mention in such wise as to move the world and awaken the nations. Verily thy Lord is the Almighty, the All-Powerful. He moveth all who are in creation through a word from His presence; the might of the powerful hindereth Him not from what He willeth, nor doth the force of those in the heavens and earth weaken Him.
- 4 Give thanks for having been mentioned before the Throne prior to His manifestation and for having attained the breezes of the days from this luminous Robe. We have sent unto thee the chalice of inner meanings which hath been filled from the Kawthar of utterance. Drink thou by Our leave. Verily thy Lord saith: "Well is it with thee, O thou who hast attained unto this noble station!"
- 5 Glorified art Thou, O my God! Praise be unto Thee for having caused me to stand through Thy Self-Subsistence amidst Thy creation, and made me speak forth that wherewith the atoms speak forth Thy remembrance and praise, and all created things the glorification of Thy Self and the sanctification of Thy Being, and strengthened me to manifest Thy Cause
- 1 هو الله بسمى المهيمين على الأسماء ذكر من لدنا لمن فاز بالبحر الأعظم و تشرف بما هو المقصود في الواح الله المهيمين العليم الحكيم و شرب رحيق الوحي اذ فاز باللقاء في الزوراء و سمع ما سمعه الكليم اذ توجه الى الله رب العالمين
- 2 ان افرح بما توجه اليك الكتاب من هذا المقام و انه لكتاب فصلنا منه لوحنا الحفيظ انا اردنا ان نظيرك بهذا اللوح في هواء الذكر و العرفان بأجنحة لا يرى لها في الملك اشباه و لا امثال و انها تحدث من قوة الروح الذي نفخ من قدرة ربك العليم الحكيم
- 3 و اردنا ان ننطقك بثناء الله لا بلسان كألسن الناس بل باللسان الذي يظهر من ملكوت بيان ربك المدير المحرك الخبير لتقوم على الذكر على شأن يتحرك به العالم و ينتبه به الأمم ان ربك هو المقدر القدير انه يحرك من في الابداع بكلمة من عنده لا تمنعه شوكة الأقوياء عما اراد و لا يضعفه قوة من في السموات و الأرضين
- 4 ان اشكر بما كنت مذكوراً لدى العرش قبل ظهوره و فزت بنفحات الأيام من هذا القميص المنير انا ارسلنا اليك قدح المعاني الذي ملئ من كوثر البيان ان اشرب باذن من لدنا ان ربك يقول هنيئاً لك يا من فزت بهذا المقام الكريم
- 5 سبحانه يا الهى لك الحمد بما جعلتنى قائماً بقيوميته بين خلقك و انطقتنى بما نطقت به الذرات بذكرك و ثنائك و الكائنات بتحميد نفسك و تسبيح ذاتك و قويتنى لاطهار امرى على شأن ما منعتنى سطوة الفراغة و لا شوكة الجبابرة قد بلغت امرى جهرة شرق الأرض و

in such wise that neither the might of the Pharaohs nor the power of the tyrants deterred me. I have proclaimed Thy Cause openly throughout the East and West of the earth, such that the pillars of the antagonists were shaken and the hearts of the oppressors were troubled. In all conditions I have been turned toward the horizon of Thy Cause and detached from all else besides Thee.

غريها بحيث تزلزلت اركان المعتدين واضطربت
افئدة الظالمين و كنت في كل الأحوال متوجّهاً
الى افق امرک و منقطعاً عن دونک

- 6 Praise be unto Thee with such praise as causeth the mystics to soar unto the atmosphere of Thy bounty and favors, and attracteth the sincere ones unto the horizon of Thy revelation and gifts. And praise be unto Thee with such praise as burneth away the veils of all created things and the clouds of contingent beings, that they may turn unto the ocean of Thy reunion and be honored by attaining Thy presence in Thy days.

6 لك الحمد حمداً يطير به العارفون الى هواء جودک
و الطافک و يجذب به المخلصون الى افق وحیک
و مواهبک و لك الحمد حمداً تحترق به حجاب
الكائنات و سبجات الممكنات ليتوجهن الى بحر
وصالک و يتشرفن بلقائک في ايامک

- 7 O Lord! Thou knowest that by this Tablet I intended one of my Afnan who is related unto My Self and who hath drunk the choice wine of My mercy from the Kawthar of My utterance when he attained the presence of the Throne of My grandeur and the seat of My revelation, and who preceded others in turning unto that mighty station. O Lord! Aid him to make mention of Thee and to praise Thee in such wise that nothing that hath been created in Thy kingdom may hinder him. Then ordain for him what Thou hast ordained for Thy chosen ones, and decree for him the good of this world and the world to come. Verily Thou art the Lord of all creation. There is none other God but Thee, the Giving, the Bountiful, the Forgiving, the Generous.

7 اى ربّ انت تعلم بأنّى اردت من هذا الكتاب احد
افنانى الذى نسب الى نفسى و شرب رحيق رحمى
من كوثر بيانى اذ حضر لدى عرش عظمتى و
مقرّ ظهورى و سبق عن دونه متوجّهاً الى ذاك
المقام العظيم اى رب ايده على ذكرک و ثنائک
على شأن لا يمنعه ما خلق فى مملکتک ثم اكتب
له ما كتبته لأصفياک و قدّر له خير الدّنيا و
الآخرة انک انت مولى البرية لا اله الا انت
المعطى الباذل الغفور الکریم

INBA51:479

BH05306

To: wife of Jinab-i-Hi Sin, in Tihiran

Date: 1291-01-27 [1874-Mar-16]

- 1 In My Name, the Most Exalted, the All-Knowing! O My leaf! Harken unto My call from the direction of My Throne. Verily it draweth thee unto My Kingdom and showeth thee of My signs which have encompassed the worlds. By My life! Thy steadfastness in the Cause is better than the deeds of most people. Thus doth thy Lord make mention of thee through His grace. He is, verily, the Forgiving, the Generous.

1 بسمى العلىّ العلم ان يا ورقتى ان استمعى ندائى من
شطر عرشى انه يجذبک الى ملکوتى ويریک من
آياتى التى احاطت العالمين لعمرى استقامتک على
الأمر خير من عمل اکثر الناس کذلک يذکرک
ربّک بالفضل انه هو الغفور الکریم

- 2 We have made thee a leaf of this Tree which proclaimeth throughout the world that there is none other God but Me, the Mighty, the Powerful. Thy letter hath come before the Face, sent by Our name, the Guided One. We have read it and answered thee with this gracious Tablet. We make mention of thee most often, for thou hast been faithful to God's Covenant and His Testament, and wert not hindered by the intimations of the opposers and the words of the deniers.
- 3 Move upon the Tree through the winds of thy Lord's mercy, the All-Merciful, and say: Praise be unto Thee, O Beloved of those who know! We have ordained for thee in the Tablet that which is better for thee than all that hath been created in the heavens and earths. Forget all else save God and find solace in My beautiful remembrance.
- 4 We have sent this Tablet from the direction of the letter Ha'. We beseech God to cause it to reach thee. He is, verily, the Mighty, the Powerful. Make mention on My behalf of My handmaidens who have believed in God, the Lord of the worlds. The Glory be upon thee, and upon thy descendants, and upon those who have immersed themselves in this mighty ocean.
- 2 قد جعلناك ورقة من هذه السدرة التي تنطق في العالم أنه لا اله الا انا القوي القدير قد حضر كتابك لدى الوجه الذي ارسله اسمنا المهدي قد قرأناه واجبتناك بهذا الكتاب الكريم انا نذكرك في اكثر الأحيان بما وفيت بميثاق الله وعهده وما منعك اشارات المعارضات و كلمات المعارضين
- 3 تحركي على الشجرة بأرياح رحمة ربك الرحمن و قولي لك الحمد يا محبوب العارفين قد قدرنا لك في اللوح ما هو خير لك عما خلق في السموات و الأرضين ان انسى ما سوى الله و أنسى [بذكرى] الجميل
- 4 [انا] ارسلنا هذا اللوح من شطر الهاء نستل الله بأن يوصله اليك أنه هو المقتدر القدير ان اذكرني من قبلي امائي اللائي آمن بالله رب العالمين انما البهاء عليك و على ذريتك و على الذين تغمسوا في هذا البحر العظيم

INBA18:073

BH06143

To: Amatullah Agha

Date: 1291-01-27 [1874-Mar-16]

- 1 He is the Most Holy, Most Great, the Most Ancient
- 2 A mention from Our presence to her who has turned to the Countenance and desired to draw near to the Most Great Sea when most men turned away from it, that the breezes of revelation might attract her to a station beyond which all allusions are cut off.
- 3 O handmaiden of God! Thy mention hath been made before the Throne and this Tablet hath been revealed for thee whereby thy name hath been recorded in the Tablets. Give thanks to God for this bounty and make mention of Him at eventide and at dawn. Be thou steadfast in the Cause in such wise that the veils of those who have turned away from the Countenance when it shone forth from the horizon of the heavens shall not
- 1 الأقدس الأعظم الأقدم
- 2 ذكر من لدنا الى التي اقبلت الى الوجه و ارادت ان تتقرب الى البحر الأعظم اذ اعرض عنه اكثر الرجال لتجذبها نفحات الوحي الى مقام انقطعت عنه الاشارات
- 3 يا امة الله قد ذكر ذكرك لدى العرش و نزل لك هذا اللوح الذي به ثبت اسمك في الألواح ان احمدي الله بهذا الفضل ثم اذكرني في العشي و الاشرق ان استقيمي على الأمر على شأن لا تمنعك حجاب الذين اعرضوا عن الوجه اذ اشرق من افق الافاق لا تحزني من شيء توكل على الله في كل الأحوال

prevent thee. Grieve not over anything. Trust in God under all conditions.

- 4 Verily He heard thy call and hath answered thee through this Book which was the beginning of the Books of God in the eternity of eternities. We make mention of every handmaiden who hath turned to God and every servant who hath faced his Lord, the Cleaver of the Dawn. Nothing escapes His knowledge. He heareth and seeth. He is the Mighty, the All-Knowing.
- 5 Thus have We sent down the verses unto thee and dispatched them to thee that thou mayest find from them the fragrance of the garment of thy Lord, the Mighty, the Bestower. Glory be upon thee and upon every handmaiden who hath turned to God, the Revealer of verses.

4 أَنَّهُ سَمِعَ نِدَائَكَ وَاجَابَكَ بِهَذَا الْكِتَابِ الَّذِي كَانَ مَبْدَأَ كُتُبِ اللَّهِ فِي أَزْلِ الْأَزَالِ أَنَا نَذْكُرُ كُلَّ أَمَةٍ أَقْبَلَتْ إِلَى اللَّهِ وَكُلَّ عَبْدٍ تَوَجَّهَ إِلَى رَبِّهِ فَالِقَ الْأَصْبَاحِ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَسْمَعُ وَ يَرَى أَنَّهُ هُوَ الْعَزِيزُ الْعَلَامُ

5 كَذَلِكَ نَزَّلْنَا لَكَ الْآيَاتِ وَ أَرْسَلْنَاكَ إِلَيْكَ لِتَجِدَ مِنْهَا عَرَفَ قَبِيصِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ الْبَهَاءِ عَلَيْكَ وَ عَلَى كُلِّ أَمَةٍ تَوَجَّهَتْ إِلَى اللَّهِ مِنْزِلَ الْآيَاتِ

INBA15:242a, INBA26:244a, PYK.205

BH01184

To: Muhammad Mustafa Baghdadi et al.

Date: 1291-02-28 [1874-Apr-16]

- 1 ...It is Our wish and desire that every one of you may become a source of all goodness unto men, and an example of uprightness to mankind. Beware lest ye prefer yourselves above your neighbors. Fix your gaze upon Him Who is the Temple of God amongst men. He, in truth, hath offered up His life as a ransom for the redemption of the world. He, verily, is the All-Bountiful, the Gracious, the Most High.
- 2 If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My name's sake and as a token of your love for My manifest and resplendent Cause. We love to see you at all times consorting in amity and concord within the paradise of My good-pleasure, and to inhale from your acts the fragrance of friendliness and unity, of loving-kindness and fellowship. Thus counseleth you the All-Knowing, the Faithful. We shall always be with you; if We inhale the perfume of your fellowship, Our heart will assuredly rejoice, for naught else can satisfy Us. To this beareth witness every man of true understanding....
- 3 In His name, the Everlasting, the Eternal.

1 ...أَنَا نَحْبُ أَنْ نَرَى كُلَّ وَاحِدٍ مِنْكُمْ مَبْدَأَ كُلِّ خَيْرٍ وَ مُشْرِقَ الصَّلَاحِ بَيْنَ الْعَالَمِينَ أَثَرُوا إِخْوَانَكُمْ عَلَى أَنْفُسِكُمْ فَانْظُرُوا إِلَى هَيْكَلِ اللَّهِ فِي الْأَرْضِ أَنَّهُ أَنْفَقَ نَفْسَهُ لِاصْلَاحِ الْعَالَمِ أَنَّهُ لَهِوَ الْمُنْفَقِ الْعَزِيزِ الْمُنِيعِ

2 أَنْ ظَهَرْتُ كدورةٍ بَيْنَكُمْ فَانْظُرُونِي إِمَامَ وَجْهِكُمْ وَ غَضُّوا الْبَصَرَ عَمَّا ظَهَرَ خَالِصاً لَوْجِي وَ حُبّاً لِأَمْرِي الْمَشْرِقِ الْمُنِيرِ أَنَا نَحْبُ أَنْ نَرِيَكُمْ فِي كُلِّ الْأَحْيَانِ فِي جَنَّةِ رِضَائِي بِالرُّوحِ وَ الرِّيحَانِ وَ نَجِدُ مِنْكُمْ عَرَفَ الْأَلْفَةِ وَ الْوَدَادِ وَ الْحُبَّةِ وَ الْإِتِّحَادِ كَذَلِكَ يَنْصَحُكُمْ الْعَالَمُ الْأَمِينُ أَنَا نَكُونُ بَيْنَكُمْ فَيَكُلُّ الْأَوَانُ إِذَا وَجَدْنَا عَرَفَ الْوَدَادِ نَفْرَحُ وَ لَا نَحْبُ أَنْ نَجِدَ سِوَاهُ يَشْهَدُ بِذَلِكَ كُلُّ عَارِفٍ بِصِيرٍ ...

3 بِسْمِهِ الْبَاقِي الدَّائِمُ

- 4 O Thou who art the Desired One! Harken unto the call of God, the Mighty, the Loving, from this Most Glorious Station. There is none other God except Him, the Protector of both the seen and unseen. The Tongue of Grandeur hath spoken amidst the world - neither the scrolls of Adam nor what was revealed unto the Seal can compare with it. Turn with thy heart's ear that thou mayest discover the sweetness of what hath been sent down from God, the Protector, the Self-Subsisting.
- 5 This is not a day to pause or to turn to what the people possess. Leave them to their vain imaginings and turn to God, the Lord of what was and what shall be. Soar in the atmosphere of divine knowledge, not with wings like the wings of birds, and draw nigh unto the Desired One not with feet like the feet of men, but through the subtle, spiritual, and real motion generated by the power of the spirit. By God! It is swifter than the lightning that dazzleth the sight. This is what hath been sent down in the Crimson Scroll from My Most Exalted Pen. Thy Lord is, verily, the Mighty, the All-Knowing.
- 6 This is a day wherein it behooveth every soul, when he hath attained unto the Call that hath been raised from the direction of grandeur and majesty, to abandon whatsoever he possesseth and turn toward the Face, saying: "I believe in Thee, O Thou in Whose grasp are the reins of all creation." Take thou the chalice of detachment, empty of all creation, then drink in His Name, the Protector of all possibility. Shouldst thou turn toward the Bird that singeth upon the branches of the Lote-Tree of Utterance, thou wouldst hear what thou hast never heard before, and longing would seize thee in such wise that thou wouldst call out His Name throughout the lands. Ask thou God to aid thee in that which profiteth thee and to establish thy remembrance in the Scrolls and Tablets. When thou findest the fragrance of God in what hath been revealed in truth, render thanks and say: "Praise be unto Thee, O my Lord, the Self-Sufficient, the Most High!"
- 7 As to what thou hast mentioned concerning him who was named Nasrullah, make mention of him before the Truth. Say: God hath forgiven thy brother. He is verily the Generous, the Merciful. Grieve not for him. He loved his Lord and answered His call and pursued My straight and manifest path. We found from him the fragrance of sincerity in certain years and We pardoned him as a bounty from Our presence. Be thou thankful and of those who are at peace. Whosoever believeth in God and erreth in a matter - He verily forgiveth him. He is the Benevolent, the Generous. O Nasrullah! Rejoice in My bounty and in what hath been mentioned by My Most Exalted Pen, and be of the thankful ones.
- 4 ان يا مقصود ان استمع نداء الله العزيز الودود من هذا المقام المحمود انه لا اله الا هو المهيمن على من في الغيب والشهود قد نطق لسان القدم بين العالم ولا تعادله صحف آدم ولا ما نزل على الخاتم توجه بأذن قلبك لتجد حلاوة ما نزل من لدى الله المهيمن القيوم
- 5 ليس هذا يوم الوقوف ولا التوجه بما عند الناس دعهم بأوهامهم مقبلاً الى الله رب ما كان وما يكون كن طائراً في هواء العرفان لا بأجنحة شبه اجنحة الطيور وتقرّب الى المقصود لا برجل كرجل العباد بل بالحركة الخفية الروحانية الحقيقية المحدثّة من قوّة الروح تالله انها لأسرع من البرق الذي تخطف به الأبصار هذا ما نزل في الصحيفة الحمراء من قلبي الأعلى ان ربك هو العزيز العلام
- 6 هذا يوم ينبغي لكل نفس اذا فاز بالنداء الذي ارتفع من شطر العظمة والكبرياء يدع ما عنده ويتوجه الى الوجه ويقول آمنت بك يا من في قبضتك زمام الكائنات خذ قدح الانقطاع فارغاً عن الابداع ثم اشرب باسمه المهيمن على الامكان لو توجه الى الطير المغنية على افنان سدره البيان لتسمع ما لا سمعته من قبل وأخذك الاشتياق على شأن تنادي باسمه بين البلاد فاسئل الله بأن يؤيدك على ما ينفعك ويثبت به ذكرك في الصحف والألواح اذا وجدت عرف الله عمّا نزل بالحق ان احمد و قل لك الحمد يا ربّي الغني المتعال
- 7 أما ما ذكرت فيمن سمى بنصر الله ان اذكره من قبل الحق قل ان الله غفر اخاك انه هو الكريم انه هو الرحيم لا تحزن فيه انه احب مولاه واجاب ندائه وقصد سبيلي الواضح المستقيم اتا وجدنا منه عرف الخلويس في سنين معدودات و عفونا عنه فضلاً من لدنا ان اشكر و كن من المطمئنين من يؤمن بالله و يخطأ في امر انه يعفو عنه انه هو العطوف الكريم يا نصر الله ان افرح بفضلي وبما ذكرت من قلبي الأعلى و كن من الشاكرين

- 8 M.S.: Thy other letter hath been presented before the Countenance, and the Glance of God, the Lord of the worlds, hath turned toward it, and what was therein was read by the tongue of the servant present before the Throne, and We have answered thee with this wondrous Tablet.
- 9 As to what thou hast mentioned concerning him who is named Yusuf, who was attracted by the verses of thy Lord and turned unto the Dayspring of Revelation, We make mention of him as a token of Our grace, that his remembrance may be eternally preserved in the Tablets. This is better for him than all upon which the sun doth shine. Verily thy Lord is the All-Bountiful, the Ancient of Days. Say: O Yusuf! Blessed art thou for having heard, recognized, and turned unto the Countenance after the passing of all things. The opposition of the divines did not prevent thee from this wondrous Kawthar. Drink thou thereof time and again, once in My name the All-Merciful, then in My name the All-Subduing over the worlds, then in My Most Glorious Name, in spite of those who have denied God when He appeared with a proof that encompassed all in the heavens and earth. Blessed art thou for having rent asunder the veils through the power of thy Lord, the Lord of Return. Beseech thou God to assist thee in breaking the idols of the people through the strength of remembrance and utterance. Verily thy Lord is the Almighty, the Powerful.
- 10 We counsel thee to be wise, for wisdom hath been sent down from One All-Knowing, All-Informed. Stand firm in the Cause in such wise that neither the opposition of any learned one nor the clamor of any remote ignorant one shall deter thee. We accept him who turneth unto the Countenance and make mention of him who remembereth his Lord, the All-Knowing, the All-Wise. Grieve not for what hath passed. Hold fast unto the handle of grace and cling to His pure and resplendent hem. He ordaineth for whomsoever He willeth whatsoever He desireth, and sendeth down from the heaven of His bounty that which the hearts of the mystics are powerless to comprehend. Stand thou firm in the Cause and say: Praise be unto Thee, O Thou Who hast caused me to know the Dawning-Place of Thy Cause and the Dayspring of Thy Revelation, when He was imprisoned in the fortress of the heedless.
- 11 M.S. We counsel thee to be wise, again We counsel thee to be wise, and yet again We counsel thee to be wise, lest there occur that which may agitate the hearts of the weak. This hath been revealed in most of the Tablets as a token of Our grace unto all, whether young or old. The glory be upon thee and upon those who are with thee among My loved ones who
- 8 م ص قد حضر لدى الوجه كتابك الآخر وتوجه
اليه طرف الله رب العالمين و قرء ما فيه بلسان
العبد الحاضر لدى العرش واجبتاك بهذا اللوح
البدیع
- 9 و اما ما ذكرت في من سمي بيوسف الذي انجذب
من آيات ربك وتوجه الى مشرق الوحي انا
نذكره فضلاً من لدنا ليثبت به ذكره في الألواح
هذا خير له عما تطلع الشمس عليها ان ربك هو
الفضل القديم قل يا يوسف طوبى لك بما سمعت
وعرفت واقبلت الى الوجه بعد فناء الأشياء و
ما منعك اعراض العلماء عن هذا الكوثر البدیع
ان اشربه مرة بعد مرة و كرة بعد كرة مرة باسمي
الرحمن وطوراً باسمي المهيمن على العالمين ثم باسمي
الأبهي رغماً للذين كفروا بالله اذ ظهر ببرهان
احاط من في السموات و الأرضين طوبى لك
بما خرقت الأجاب بقدره ربك مالك المآب
فاستل الله بأن يؤيدك على كسر اصنام الأنام
بعضد الذكر و البيان ان ربك هو المقتدر القدير
- 10 نوصيك بالحكمة انها نزلت من لدن عليم خبير كن
قائماً على الأمر على شأن لا يمنعك اعراض كل
عالم ولا وضوء كل جاهل بعيد انا نقبل من
اقبل الى الوجه ونذكر من ذكر ربه العالم الحكيم لا
تأسف على ما فات تمسك بعروة الفضل وتشبث
بذيله الطاهر المنير انه يقدر لمن يشاء ما اراد وينزل
عليه من سماء عطائه ما يعجز عن ادراكه افتدة
العارفين ان استقم على الأمر و قل لك الحمد
يا من عرفتنى مطلع امرك و مشرق وحيك اذ
كان مسجوناً في حصن الغافلين
- 11 م ص انا نوصيك بالحكمة ثم نوصيك بالحكمة ثم
نوصيك بالحكمة لئلا يحدث ما تضطرب به افتدة
الضعفاء هذا ما نزل في اكثر الألواح فضلاً من
لدنا على كل صغير و كبير انا البهاء عليك و على

have quaffed the choice wine of My verses, the entrancing, the vivifying, the tender, the subtle.

BSW#07.03x, GWB#146x

من معك من احبائي الذين شربوا رحيق آياتي
المجذب المحي الرقيق اللطيف انتهى

BLIB_Or15715.152cx, GWBP#146
p.202bx, LHKM2.277x

BH03035

To: Zaynul-Muqarrabin et al.

Date: 1291-02-28 [1874-Apr-16]

1 ...O My loved ones! You are beneath the canopies of My grace and the pavilion of My favor. Upon you be My glory and the glory of those in the heavens and earth. We make mention of you as We mentioned you before, We adorn the book of existence with your remembrance as We adorned it before, We give you to drink of the wine of life as We gave you to drink before, and We address you with joy and fragrance as We addressed you before. You are with Me and I am with you. Verily your wealth is through My Self, your poverty is for My Cause, your migration is for My Name, your life is through My remembrance, and your return is unto My Self, the One that overshadows the worlds. Convey My greetings to them and give them glad tidings of what hath been revealed for them from this luminous Station. We have abbreviated this Tablet for We are engaged in a mighty task. We beseech God to assist them in that which He loveth and is pleased with, and to send down upon them from the heaven of grace that which becometh His all-encompassing generosity....

1... يا احبائي انتم تحت قباب فضلى و سرادق
عنايتى عليكم بهائي و بهاء من فى السموات و
الأرضين انا نذكركم كما ذكرناكم من قبل و نظرز
ديوان الوجود بذكركم كما طرزناه من قبل و نسقيكم
نعمر الحيوان كما سقيناكم من قبل و نخاطبكم
بالروح و الریحان كما خاطبناكم من قبل انتم معى
و انا معكم ان غنائكم بنفسى و افتقاركم لأمرى
و هجرتكم لاسمى و حياتكم بذكرى و رجوعكم الى
نفسى المهيمنة على العالمين كبر من قبل على
وجوههم و بشرهم بما نزل لهم من هذا المقر المنير
انا اختصرنا هذا اللوح لأننا فى شغل عظيم نسل
الله بأن يوفقهم على ما يحب و يرضى و ينزل
عليهم من سماء الفضل ما ينبغى لكرمه العميم ...

2 O my God! I beseech Thee by the ocean of Thy bounty, the heaven of Thy favors, and the sun of Thy grace, not to deprive me of what Thou hast ordained in Thy Book, nor to withhold me from the ocean of Thy knowledge. I testify that Thou didst create me for the recognition of the Dayspring of Thy Cause and the Dawning-Place of Thy Revelation, Who calleth out in the most exalted voice to all who are in earth and heaven, in such wise that neither the might of the oppressors nor the power of the pharaohs could prevent Him. O Lord! Since Thou didst create me for this, deny me not from it, and I beseech Thee to assist me in Thy service and praise, and to grant me the best of what I have asked of Thee. Verily, Thou art the Mighty, the Forgiving, the Generous....

2 اللهم يا الهى اسئلك ببحر جودك و سماء
الطافك و شمس فضلك بأن لا تجعلنى محروماً
عما قدرته فى كتابك و لا ممنوعاً عن بحر عرفانك
اشهد انك خلقتنى لعرفان مطلع امرك و مشرق
وحبك الذى ينادى بأعلى النداء من فى الأرض
و السماء على شأن ما منعه سطوة الجبابة و
لا شوكه الفراغة اى رب لما خلقتنى له لا
تحرمنى عنه و اسئلك بأن تؤيدنى على خدمتك
و ثنائك و ترزقنى خير ما سئلتك انك انت
المقتدر الغفور الكريم ...

3 And as for what you mentioned regarding Ramadan before concerning the people of N.J., this is what was revealed from the heaven of grace:

3 وَاَمَّا مَا ذَكَرْتُمْ فِي رَمَضَانَ قَبْلَ عَلَيَّ مِنْ اَهْلِ نَجْ هَذَا مَا نَزَلَ مِنْ سَمَاءِ الْفَضْلِ

4 He is the All-Giving, the All-Sufficing!

4 هُوَ الْمُعْطَى الْكَافِي

5 Say: Glory be unto Thee, O my God! I testify that Thy grace hath encompassed all created things and Thy mercy hath preceded all contingent beings, such that in all things are seen the manifestations of Thy generosity and bounty, and the evidences of Thy power and might. I beseech Thee by Thy Name through which the ocean of eternity surged in Thy dominion and the fragrance of the garment was diffused throughout Thy lands, to make me steadfast in Thy Cause and firm in Thy religion, and to ordain for me what shall profit me in all the worlds of Thy worlds. Verily, Thou knowest what profiteth me while I know not, and Thou art the All-Wise, the All-Informed. End.

5 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا اِلٰهِي اَشْهَدُ اَنَّ فَضْلَكَ اِحَاطَ الْكَائِنَاتِ وَرَحْمَتُكَ سَبَقَتْ الْمَمَكَّاتِ بِحَيْثُ يَرَى فِي كُلِّ ظَهْوَرَاتٍ كَرَمَكَ وَجُودَكَ وَشُؤْنَاتٍ قُدْرَتِكَ وَاقْتِدَارَكَ اسْتَلْكَ بِاسْمِكَ الَّذِي بِهِ مَاجَ بَحْرِ الْقَدَمِ فِي مَمْلَكَتِكَ وَهَاجَ عَرَفَ الْقَمِيصِ فِي دِيَارِكَ بِأَنْ تَجْعَلَنِي ثَابِتًا عَلَى أَمْرِكَ وَرَاسِخًا فِي دِينِكَ وَتَقْدِّرْ لِي مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ اِنَّكَ أَنْتَ تَعْلَمُ مَا يَنْفَعُنِي وَآتَى لَا اَعْلَمُ وَأَنْتَ الْحَكِيمُ الْخَبِيرُ اَنْتَ

ADM2#096 p.178x, TABN.094x, MSBH5.452-453x

BH08083

Date: 1291-03 [1874-Apr]

Verily, We were walking in the prison of 'Akka, detached from all created things, and speaking in remembrance of the Lord of Names, when I was bidden to make mention unto thee of that whereby God's proof hath been perfected unto all else, and His testimony made manifest to all who dwell in earth and heaven. When the irrevocable decree came forth from the presence of the Ancient King, My limbs trembled with fear of God, the Omnipotent, the Almighty, the All-Knowing, the All-Wise, and weeping overtook Me to such extent that all things wept at My weeping, and the Daysprings of Names cried out by reason of what I beheld of the people's turning away from Him by Whom the Sacred Scriptures were adorned....

اَنَا كُنَّا مَاشِيًا فِي سِجْنٍ عَمَّا مَنْقُطَعًا عَمَّا خَلَقَ فِي الْاِنْشَاءِ وَنَاطِقًا بِذِكْرِ مَالِكِ الْأَسْمَاءِ إِذَا أَمَرْتُ أَنْ أَذْكُرَكَ بِمَا تَمَّتْ بِهِ حُجَّةُ اللَّهِ عَلَيَّ مَا سِوَاهُ وَظَهَرَ بَرَهَانُهُ لِمَنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ فَلَمَّا أَتَى الْأَمْرُ الْمُبْرَمَ مِنْ لَدُنْ مَالِكِ الْقَدَمِ ارْتَعَدْتُ أَرْكَانِي مِنْ خَشْيَةِ اللَّهِ الْمُهَيْمِنِ الْمُقْتَدِرِ الْعَزِيزِ الْعَلَامِ وَاخْذَنِي الْبُكَاءَ عَلَى شَأْنِ نَاحَتِ بِهِ الْأَشْيَاءِ وَصَاحَتِ مَطَالِعُ الْأَسْمَاءِ بِمَا أَرَى النَّاسَ مُعْرِضِينَ عَنِ الَّذِي بِهِ زِينَتُ الزَّيْرِ وَالْأُلُوحِ...

KHSH04.014x

KSHK#18x

BH06602*To: Aqa Mirza Mumin**Date: 1291-03 ? [1874-Apr]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
 2 God testifieth that there is none other God but Him, and He Who hath appeared with the Most Great Name is verily the Manifestation of the Ancient of Days and the Educator of all nations. Whoso hath attained unto Him hath attained unto all good, and whoso hath been debarred is assuredly among those who have gone astray.
 3 Be thou diligent in the days of God, that through thee may be revealed that which will preserve thy mention in the Tablets. Hold fast unto what is praiseworthy, turning away from what is unseemly. This is what the Lord of Destiny commandeth thee. He loveth him who turneth towards Him and commandeth him to that which will profit him in this world and the next. Thy Lord is verily the Mighty, the Counsellor.
 4 O Mu'min! Give thanks unto God for having aided thee to believe and for having made thee to recognize this Cause whereby all souls were thunderstruck save whom thy Lord, the Almighty, the Self-Subsisting, did will.
 5 Convey My greetings unto thy wife who attained the presence when the Luminary of the horizons was shining from the direction of Iraq. We beseech God to assist thee and her in that which He loveth and is pleased with. He is verily the Almighty over what He willeth. There is none other God but Him, the Mighty, the All-Forgiving.
- 1 الأقدس الأعظم الأبهى
 2 شهد الله أنه لا اله الا هو والذي ظهر بالاسم الأعظم أنه لمظهر القدم و مربى الأمم من فاز به فاز بكل الخير والذي منع أنه من اهل الضلال
 3 كن جاهدًا في أيام الله ليظهر بك ما يثبت به ذكرك في الألواح تمسك بالمعروف معرضاً عن المنكر هذا ما يأمرك به مالک القدر أنه يحب من اقبل اليه و يأمره بما ينفعه في الآخرة و الأولى أن ربك هو العزيز النصاح
 4 ان يا مؤمن ان اشكر الله بما آيدك على الايمان و عرفك هذا الأمر الذي به انصعقت النفوس الا من شاء ربك المقتدر المختار
 5 كبر من قبلى على وجه ضلعتك انها فازت باللقاء اذ كان نير الآفاق مشرقاً من شطر العراق نسئل الله بأن يوفقك و آياها بما يحب و يرضى أنه هو المقتدر على ما يشاء لا اله الا هو العزيز الغفار

INBA27:465b

BH01230*To: Abu'l-Hasan Khan, in Quchan**Date: 1291-03 [1874-Apr]*

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

1 الأقدس الأَمع الأعظم

2 O My Most Exalted Pen! Make mention of him who hath turned unto God, who hath been stirred by the fragrance of reunion in His days, who hath directed his heart toward Him, who hath spoken His praise, who hath been drawn by His verses, who hath desired to assist His Cause and to arise to serve his Lord, the All-Compelling, the Self-Subsisting.

2 ان يا قلمي الأعلى ان اذكر من اقبل الى الله و تحرك من عرف الوصال في ايامه و توجه اليه بقلبه و نطق بثنائه و انجذب بآياته و اراد نصره امره و القيام على خدمة ربه المهيمن المختار

3 O thou who hast turned unto God! We have desired to give thee to drink of the Water of Life from a chalice whereof if thou shouldst drink but a single drop, thou wouldst find therein the taste of all the fruits and foods of Paradise. This is of the bounty of thy Lord, the Mighty, the All-Bestowing. And We have desired to show thee the Ancient Beauty through an eye sanctified from all contingent things, and We have desired to cause thee to hear the Call from the mouth of thy Lord's Will, that thou mightest give thanks to Him at eventide and at dawn. And We have desired to make thee soar in the atmosphere of longing, not with wings like the wings of birds, and to draw thee nigh unto the ocean not with feet like the feet of men, but rather through that subtle, spiritual, and real motion which proceedeth from the power of the spirit. By God! It is swifter than the lightning that dazzleth the sight. And We shall cause thee to swim in the ocean of thy Lord's knowledge - an ocean whereof none hath attained to even a drop save whom God willeth, thy Lord, the Mighty, the All-Knowing. The breezes of revelation and the fragrances of divine favors shall so take hold of thee that thou shalt move through the body of the world as the chief artery moveth through the human body.

3 يا ايها المقبل انا اردنا ان نستقيك نحر الحيوان من قدح لو تشرب منه جرعة لتجد لذة اثمار الفردوس و فواكهه كلها هذا من فضل ربك العزيز الوهاب و اردنا ان نريك جمال القدم ببصر كان مقدساً عن الامكان و اردنا ان نسمعك النداء من فم ارادة ربك لشكره في العشي و الاشرار و اردنا ان نظيرك في هواء الاشتياق لا بأجنحة شبه اجنحة الطيور و تقربك الى البحر لا برجل كرجل العباد بل بالحركة الخفية الروحانية الحقيقية المحدث من قوة الروح تالله انها لأسرع من البرق الذي تخطف به الأبصار و نسبحك في بحر عرفان ربك بحر الذي ما فاز بقطرة منه احد الا من شاء الله ربك العزيز العلام و تأخذك نفحات الوحي و فوحات الأنطاف على شأن تتحرك في جسد العالم كالعرق الأعظم في جسد الانسان

4 Say: O people! By God, the Hand of God hath appeared, and it is sovereign over all who are in earth and heaven. Were any one to find the sweetness of that which We have sent down unto thee, the attraction of the verses would so seize him that he would cry out with a cry surpassing the crashing of thunderbolts in the mountains, and would be set ablaze with the fire of the Word in such wise as to set the horizons aflame. Whoso hath today attained unto the shield of protection which hath been woven by the hand of power, neither the swords of the world nor the darts of the factions can affect him. Thus have the rains of My bounty poured down and the fire of My love been kindled, that thy heart might rejoice thereby and

4 قل يا قوم تالله قد ظهرت يد الله و انها مهيمنة على من في الأرضين و السموات لو يجد احد حلاوة ما نزلناه لك ليأخذه جذب الآيات على شأن يصبح صيحة يفوق هزيم الرعود القاصفة في الجبال و يشتعل بنار الكلمة على شأن تشتعل به الآفاق من فاز اليوم بدرع الحفظ التي نسجت بيد الاقتدار لا تؤثره سيوف العالم ولا سهام الأحزاب كذلك هطلت امطار فضلى و اشتعلت نار حبي ليفرح به قلبك و تقوم على خدمة مولاك بقدرة و سلطان

that thou mightest arise to serve thy Lord with power and sovereignty.

- 5 Give thanks unto thy Lord for His having turned toward thee the Countenance of God, and for His Most Exalted Pen having moved to make mention of thee, and for thy name having been inscribed in the most wondrous of Tablets. All things shall perish save that which hath been revealed unto thee in this Tablet, from whose horizon have shone forth the suns of grandeur and power. In the most wondrous Persian tongue this is mentioned, and this is yet another bounty that thou mayest be among those who rejoice.

- 6 Praise be to God that through the infinite outpourings of divine grace in these days when the horizon of the heaven of Will is resplendent with the Sun of Oneness, and the ocean of generosity through the Most Great Name is manifest and evident, thou hast turned unto the Most Exalted Horizon and clung to the Sure Handle. In gratitude for this supreme honor and mighty gift, thou must at all times be occupied with the promotion of the Cause of the All-Merciful. That the True One, exalted be His glory, commands His loved ones to promote His Cause is indicative of His grace. Each of the assured, certain, and steadfast souls must today regard himself alone as both the promoter and the one promoted. He hath ordained that promotion be through mention and utterance, that perchance dead souls and moldering bones may be quickened by the sweet savors of divine verses and turn toward the Friend, that all may attain the divine bounties and receive a portion of His vast mercy.

- 7 The Kingdom of assistance is within His mighty grasp. Should He so will, He could through a single soul subdue the entire world. Observe the sun, which is but one of His signs: through divine confirmations it alone hath conquered the whole world. When such a sign in the horizons is thus observed, this same is proof that He is able, in the realm of the souls of His loved ones, to raise up one soul with such power, might and ascendancy as to subdue all the kingdoms of the earth. Every discerning mystic from this supreme example perceiveth that which he had not perceived before, and with heart and soul confirmeth the words of the All-Merciful which have streamed from His Pen. Yet this station hath been made to tarry and hath been prohibited, in accordance with consummate wisdom. None knoweth the mysteries of His wisdom save His all-pervading knowledge. Therefore, it is incumbent upon all today to conquer the strongholds of heedless souls through proof, evidence, mention and utterance, and to bestow fresh eternal life upon moldering bones through His remembrance.

5 ان اشكر ربك بما توجه اليك طرف الله وتحرك
على ذكرك قلبه الأعلى وثبت اسمك في ابدع
الألواح سيفني الكل ويبقى لك ما نزل في هذا
اللوح الذي من افقه اشرفت شمس العظمة و
الاقتدار بلسان ابدع پارسی ذکر میشود و هذا من
فضل آخر لتكون من الفرحين

6 الحمد لله از فیوضات نامتناهیة الهیة در این ایام
که افق سماء مشیة بشمس احدیة مشرق و لائح
است و بحر کرم باسم اعظم ظاهر و باهر بافق
اعلی توجه نمودی و بعروة وثقی تثبت جستی
بشکراة این شرافت کبری و موهبت عظمی باید
در کل احیان بنصرت امر رحمن مشغول باشی
اینکه حق جل و عز احبای خود را بنصرت امر
امر میفرماید این نظر بفضل اوست احبای خود
را باید امروز هر یک از نفوس مطمئنة موقنة
راستخه خود را وحده ناصر و منصور مشاهده نماید
و نصرت را بذکر و بیان قرار فرموده که شاید
نفوس میتة و عظام رمیمه از نفحات آیات الهیة
متحرک شوند و بشطر دوست توجه نمایند تا کل
بفیوضات الهیة فائز شوند و از رحمت واسعه اش
نصیب برند

7 ملکوت نصر در قبضه قدرت اوست اگر
اراده فرماید بیک نفس جمیع عالم را مسخر نماید
مشاهده در آفتاب نما که یکی از آیات اوست
جمیع عالم را بتأییدات الهیة وحدها تسخیر نموده
و چون آیه آفاقیه باین نحو مشاهده میشود همان
دلیل [است] بر اینکه در انفس احبای خود
قادر است بر اینکه نفسی را بقدرت و قوت
و غلبه ظاهر فرماید تا جمیع ممالک ارض را
مسخر نماید هر عارف بصیری از این مثل اعلی
ادراک مینماید آنچه را تا حال ادراک ننموده
و بقلب و جان کلمات رحمن را که از قلبش
جاری شده تصدیق مینماید و این مقام نظر
بحکمت بالغه توقف نموده و ممنوع گشته لا یعلم
اسرار حکمته الا علیه المهیمن علی العالمین لذا بر
کل لازم که الیوم بحجت و برهان و ذکر و بیان

حصون انفس غافله را تصرف نمايند و بذكرش
عظام رميمه را حيات باقيه تازه بخشند

- 8 God willing, thou shalt shine forth from the horizon of the heaven of steadfastness like a brilliant star and illumine those regions with the light of recognition. Thus have We bestowed upon thee the hidden and abiding favors, and upon thy heart the holy and resplendent breezes of holiness, and upon thine ear My most sweet and most delectable call, and upon thy sight the meanings witnessed in this exalted Tablet. Be thou assured of His grace and favors. He will verily assist thee with the truth. He is, verily, the Almighty, the Powerful. He is with thee under all conditions. He is, verily, the All-Knowing, the All-Informed. However, in all Tablets ye must be mindful of wisdom, for this is a matter concerning which the decree hath been issued in all circumstances. Blessed are they that act! The glory be upon thee and upon the sincere servants of God.

8 انشاء الله از افق سماء استقامت بمثابهء نجم منير
بدرخشى و آن جهات را بنور عرفان منور نمائى
كذلك بذلنا عليك النعم المكنونة الباقية و على
قلبك نفحات قدسية شعشعانية و على اذنك
ندائى الأطيب الأهل و على بصرك المعانى
المشهودة فى هذا اللوح المنيع ان اطمئن بفضل
و الطافه انه يؤيدك بالحق انه هو المقتدر القدير
انه معك فى كل الأحوال انه هو العليم الخبير
ولكن در كل الواح بحكمنا ناظر باشيد چه كه
اين امرىست در كل احوال حكم آن نازل شده
طوبى للعاملين اما البهاء عليك و على عباد الله
المخلصين

BLIB_Or15710.134, BLIB_Or15710.135x,
BLIB_Or15715.165b, Majlis934.147-153,
HDQI.095x, ANDA#52 p.03x

BH01492

To: *Haji Mirza Habib, in M Sh*

Date: 1291-03 [1874-Apr]

- 1 In His Name, Who abideth after the passing of all things!
- 2 I was silent in remembrance and lay sleeping upon my couch when the breeze of the All-Glorious awakened me and the breath of the All-Merciful roused me from my slumber. When I awoke and arose, He caused me to speak by His sovereignty and commanded me to raise the call amidst His creation, that I might convey unto them that which I was bidden by the All-Knowing, the All-Wise. Therefore do I impart unto thee that which the Spirit hath imparted unto me, that I may fulfill some measure of what is incumbent upon me by God's command and His proof, that thou mayest turn unto the supreme horizon, the station wherein hath dawned the Sun of thy Lord's Beauty, the Mighty, the Gracious.
- 3 Hearken unto the Call from the precincts of 'Akka, from the Divine Lote-Tree: He is, verily, none other than God, the All-Knowing, the All-Informed. Leave the people and what they

1 بسمه الباقي بعد فناء الأشياء

2 قد كنت صامتاً عن الأذكار و نائماً على المهاد اذا
نبهتنى نسمة السبحان و ايقظتنى نفحة الرحمن فلما
انتهيت و قمت انطقنى بسلطان من عنده و امرنى
بالنداء بين بريته لأبلغهم ما امرت به من لدن عليم
حكيم لذا التى عليك ما التى الروح الى لأؤدى
بعض ما وجب على من امر الله و برهانه لعل
يتوجه الى الأفق الأعلى مقام الذى فيه اشرقت
شمس جمال ربك العزيز الكريم

3 ان استمع النداء من شطر عكا من السدرة المنتهى
انه لا اله الا هو العليم الخبير دع الناس و ما عندهم

possess, and turn with thy purest heart unto the Most Great Vision. This is what thou hast been commanded in the Tablets of God, thy Lord and the Lord of all worlds.

- 4 This is the Day whereon Sinai proclaimeth: "The Kingdom belongeth to God, the Possessor of Names," and the Mount calleth out: "The Lord of Revelation is come," and the Spirit walketh before Him, and the proof circleth round His mighty, His unshakeable Command. Beware lest the veils of the people prevent thee from the countenance of Truth. Arise to make mention and utterance amongst the concourse of creation. Say: O people! By God, the Promise hath been fulfilled and the Promised One hath come with manifest sovereignty.

- 5 When We found thee stirred by the breezes of the days of God, We revealed unto thee this exalted Tablet, that thou mayest take it with strength from Us and speak it amongst the servants, that they might cast away their vain imaginings and turn unto the Dayspring of certitude. Say: O people! This is a Day wherein there is no refuge for anyone and no escape for any soul save unto God. Beware lest ye deprive yourselves of that for which ye were created, or veil yourselves from Him Who hath come with the truth with mighty sovereignty.

- 6 Say: Abandon the pond and turn ye unto the Most Great Ocean which surgeth in the name of God, the Lord of eternity. Then drink therefrom in His Name, Who hath dominion over all who are in the heavens and on earth. Say: He remembereth you for the sake of God - to this beareth witness the Concourse on High and the dwellers of the Cities of Names, were ye of those who know.

- 7 The Tree of Knowledge hath been raised up by the command of the All-Merciful. Blessed is he who hath hastened to its shade, turning away from the deluded ones. How many a mystic hath been barred from the Known One, how many a scholar kept far from the One known, and how many a heedless one hath turned unto God, the Powerful, the Mighty, the All-Praised.

- 8 The bounty is in God's hand - He bestoweth it upon whomsoever He willeth by His command. He is, verily, the Powerful, the Mighty. Observe, then remember when Muhammad, the Messenger of God, came with God's signs and His proof: the learned ones turned away from Him, the scholars objected to Him, yet those who had no renown among the people believed in Him. Thy Lord is, verily, the All-Knowing, the All-Informed.

- 9 And before Him, when the Spirit came with God's sovereignty and His command, the Jewish scholars turned away from Him, yet today all kings and sovereigns pride themselves in His Name.

و توجّه بالقلب الأطهر الى المنظر الأكبر هذا ما امرت به في الواح الله ربك ورب العالمين

4 هذا يوم فيه ينطق السّيناء الملك لله مالك الأسماء و ينادي الطّور قد اتى مالك الظهور و الرّوح يمشي قدّامه و البرهان يطوف حول امره المبرم المتين اياك ان تمنعك حجاب الخلق عن وجه الحق قم على الذّكر و البيان بين ملأ الامكان قل يا قوم تالله قد قضى الوعد و اتى الموعد بسلطان مبين

5 انا لما وجدناك مهتّزاً من نفحات ايام الله قد نزلنا لك هذا اللّوح المنيع لتأخذه بقوة من عندنا و تنطق به بين العباد لعل يضرعن الأوهام و يتوجّهن الى مطلع اليقين قل يا قوم هذا يوم لا مهرب لأحد و لا مفرّ لنفس الا الى الله اياكم ان تمنعوا انفسكم عمّا خلقتم له او تحجبوا ذواتكم عمّا اتى بالحق بسلطان عظيم

6 قل دعوا الغدير و توجّهوا الى البحر الأعظم الذي تموج باسم الله مالك القدم ثم اشربوا منه باسمه المهيم على من في السموات و الأرضين قل انه يذكركم لوجه الله يشهد بذلك الملأ الأعلى و سكان مدائن الأسماء لو انتم من العارفين

7 قد ارتفعت سدرة العرفان بأمر الرّحمن طوبى لمن سرع الى ظلّها معرضاً عن المتوهّمين كم من عارف منع عن المعروف و كم من عالم بعد عن المعلوم و كم من غافل توجّه الى الله المقتدر العزيز الحميد

8 انّ الفضل بيد الله يختصّ من يشاء بأمر من عنده انه هو المقتدر القدير فانظر ثم اذكر اذ جاء محمد رسول الله بآيات الله و برهانه اعرض عنه العلماء و اعترض عليه الأدباء و آمن به من لم يكن له ذكر بين الناس ان ربك هو العليم الخبير

9 و من قبله اذ اتى الرّوح بسلطان الله و امره اعرض عنه علماء اليهود و اليوم يفتخر باسمه كلّ

Such hath been God's way in the past and in the future, when the Manifestation of the Cause appeared from this luminous horizon.

- 10 How many a worshipper hath worshipped God through nights and days, yet when the Lord of all men appeared, denied Him and followed every ignorant remote one. And how many of the learned and the mystics discoursed of knowledge and wisdom, yet when the All-Merciful came, turned away from Him - these are indeed among the heedless ones.

- 11 Draw nigh unto the Most Great Ocean, detached from the nations and what they possess of Satan's whisperings. Say: That which ye possess of knowledge and wisdom profiteth you not today. The Dayspring of all knowledge hath appeared with His Name, the Self-Subsisting, calling all unto God, the Mighty, the Beautiful.

- 12 Arise from the horizon of detachment in the name of thy Lord, the Creator, then give glad tidings unto the people with wisdom and utterance through this Cause whereby the faces of those near unto God have been illumined. Do that which will profit thee today and thereby establish thy remembrance forever in the Tablets of God, the All-Knowing, the All-Encompassing.

- 13 Grieve not over anything. Trust in Him; He will verily support thee with the truth and will open upon thy heart the gates of knowledge. He is, verily, the Ancient Bestower. Take the cup of life, detached from all existence, then drink therefrom in thy Lord's Name and fear not the idolaters.

- 14 Thus hath shone forth the Sun of Knowledge from the horizon of wisdom and utterance. Turn unto it with thy whole being and say: Praise be unto Thee, O God of the worlds, for having remembered me through the tongue of the Manifestation of Thyself, while He was imprisoned in the most desolate of lands, in the hands of the oppressors.

الملوك و السلاطين هذه من سنة قد قضت من قبل ومن بعد اذ ظهر مظهر الامر من هذا الأفق المنير

10 كم من عابد عبد الله في الليالي والأيام واذا ظهر مولى الأنام كفر به واتبع كل جاهل بعيد وكم من العلماء والعرفاء تكلموا بالعلم والعرفان واذا اتى الرحمن عرضوا عنه الا انهم من الغافلين

11 تقرب الى البحر الأعظم منقطعاً عن الأمم وما عندهم من همزات الشياطين قل لا ينفعكم اليوم ما عندكم من العلم والعرفان قد ظهر مطلع العلوم باسمه القيوم ويدع الكل الى الله العزيز الجميل

12 ان اطلع من افق الانقطاع باسم ربك مالك الابداع ثم بشر الناس بالحكمة والبيان بهذا الامر الذي به استضاءت وجوه المقرئين ان اعمل ما ينفعك اليوم ويثبت به ذكرك الى الأبد في الواح الله العليم المحيط

13 لا تحزن من شيء توكل عليه انه يؤيدك بالحق ويفتح على قلبك ابواب العرفان انه هو الفضل القديم خذ كأس الحيوان منقطعاً عن الأكوان ثم اشرب منه باسم ربك ولا تخف من المشركين

14 كذلك اشرفت شمس العرفان من افق الحكمة والبيان ان اقبل اليها بتمامك وقل لك الحمد يا اله العالمين بما ذكرتني بلسان مظهر نفسك اذ كان مسجوناً في اخب البلاء بين ايدي الظالمين

BLIB_Or15730.149c

BH01658

To: Khalil, in Sabzivār

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who is the All-Compelling over what was and what is to be! 1 بِسْمِ الْمَهِيمِنِ عَلَى مَا كَانَ
- 2 This is a Book whose verses have been sent down in Arabic, and it is indeed detailed from the Mother Book by God, the Mighty, the All-Bestowing. Through it the Spirit casts truth in all times. Verily, there is no God but Him. And He Who speaks is indeed the Dawning-Place of God's Books, the All-Compelling, the Mighty, the Unconstrained. Through Him God quenches the thirst of the believers with the Kawthar of life, and gives unto the sincere what cannot be mentioned in words. 2 كِتَابٌ نَزَّلَتْ آيَاتُهُ عَرَبِيًّا وَآتَهُ فَصَّلَ مِنْ أَمِّ الْكِتَابِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْوَهَّابِ وَفِيهِ يَلْقَى الرُّوحَ فَيَكَلِّ الْأَحْيَانُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي يَنْطَلِقُ أَنَّهُ لَمَطْلَعُ كُتُبِ اللَّهِ الْمَهِيمِنِ الْعَزِيزِ الْمُخْتَارِ بِهِ يَسْقَى اللَّهُ الْمُوحِدِينَ كَوْثَرَ الْحَيَوَانِ وَالْمُخْلِصِينَ مَا لَا يَذْكَرُ بِالْبَيَانِ
- 3 He brings glad tidings to all in the world of the appearance of the Lord of Eternity and draws the peoples near to the Most Great Name, Who speaks at the heart of contingent being in such wise as to make the very backbone of religions tremble. How many a standing one has sat down at the might of the Cause, and how many a sleeping one has arisen at this Name whereby standards were hoisted upon hilltops and mountains! How many a learned one was prevented by vain imaginings from drawing nigh unto God, the Lord of Days, and how many a heedless one attained to the lights of the Countenance when it shone forth from the horizon of power! How many a philosopher claimed unity, but when the Manifestation of detachment appeared and the Dayspring of Revelation shed its radiance, denied God, the Lord of all men! 3 أَنَّهُ يَبَشِّرُ مَنْ فِي الْعَالَمِ بِظُهُورِ مَالِكِ الْقَدَمِ وَيَقْرُبُ الْأُمَمَ إِلَى الْأَسْمِ الْأَعْظَمِ الَّذِي يَنْطَلِقُ فِي قُطْبِ الْأَمْكَانِ بِمَا يَرْتَعِدُ بِهِ ظَهَرُ الْأَدْيَانِ كَمْ مِنْ قَائِمٍ قَعَدَ مِنْ سَطْوَةِ الْأَمْرِ وَكَمْ مِنْ نَائِمٍ قَامَ بِهَذَا الْأَسْمِ الَّذِي بِهِ نَصَبَتِ الْأَعْلَامُ عَلَى الْقَنْنِ وَالْأَتْلَالِ وَكَمْ مِنْ عَالَمٍ مَنَعَ بِالْأَوْهَامِ عَنِ التَّقَرُّبِ إِلَى اللَّهِ مَالِكِ الْأَيَّامِ وَكَمْ مِنْ غَافِلٍ فَازَ بِأَنْوَارِ الْوَجْهِ إِذْ اشْرَقَ مِنْ أَفْقِ الْأَقْتَدَارِ وَكَمْ مِنْ حَكِيمٍ ادَّعَى التَّوْحِيدَ فَلَمَّا ظَهَرَ مَطْلَعُ التَّجَرِيدِ وَانَارَ مَشْرِقُ الْوَحْيِ كَفَرَ بِاللَّهِ مَالِكِ الْأَنَامِ
- 4 Say: The learned one is he who hath attained unto My knowledge, and the wise one he who hath turned unto My face and attained the mysteries of My wisdom, and the eloquent one he who hath become fluent in My Cause, and the one who speaketh is he who hath spoken forth with this Remembrance that God hath made the Dawning-Place of all remembrance. Say: By God! On this day the mention of notables will not profit you, nor form and matter. Behold this Reality from which all realities were made real and all things proclaimed: "There is no God but Him, the Mighty, the All-Knowing!" Among them is one who claimed he heard from every tree what the Interlocutor heard, yet when the appointed time came and the Tree called out with the most exalted call between earth and heaven, We found him thunderstruck upon the dust - the decisive Word had come. 4 قُلْ إِنَّ الْعَالَمَ مِنْ فَازِ بَعْلِي وَالحَكِيمِ مِنْ تَوَجُّهِهِ إِلَى وَجْهِهِ وَبَلِّغْ أَسْرَارَ حِكْمَتِي وَالفَصِيحِ مِنْ أَفْصَحِ فِي أَمْرِي وَالكَلِيمِ مِنْ نَطَقِ بِهَذَا الذِّكْرِ الَّذِي جَعَلَهُ اللَّهُ مَطْلَعَ الْأَذْكَارِ قُلْ تَاللَّهِ لَا يَنْفَعُكُمُ الْيَوْمَ ذِكْرُ الْأَعْيَانِ وَلَا الصُّورَةِ وَالْهَيُولَا إِنْ أَنْظَرُوا هَذِهِ الْحَقِيقَةَ الَّتِي مِنْهَا تَحَقَّقَتِ الْحَقَائِقُ وَنَطَقَتِ الْأَشْيَاءُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلَامُ وَمِنْهُمْ مَنْ ادَّعَى أَنَّهُ سَمِعَ مِنْ كُلِّ شَجَرٍ مَا سَمِعَ الْكَلِيمُ فَلَمَّا أَتَى الْمِيقَاتِ وَنَادَتِ السَّدْرَةُ بِأَعْلَى الدَّاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَجَدْنَاهُ مُنْصَعِقًا عَلَى التُّرَابِ قَدْ أَتَى فَصْلَ الْخُطَابِ

- 5 He distinguisheth between the servants, and with Him is the Mother of Tablets. Rend asunder, by My Name, the Self-Subsisting, all the veils of fancy. Beware lest the affairs of the world withhold thee from the Lord of Names. What thou possessest shall perish, and what hath been ordained for thee by My Most Exalted Pen shall endure in a Tablet that God hath made the Dayspring of inspiration. Dost thou choose silence after the Tongue of Grandeur speaketh among all creation? Dost thou fear the might of those in power after thou beholdest the Dawning-Place of the Cause standing among the servants with a sovereignty whose might hath seized all regions? Beware lest thou exchange the Kingdom of immortality for what thou seest in the realm of mortality. Turn with thy most luminous heart to the Most Great Vista, then hearken unto that which the Lord of Destiny proclaimeth in this Prison wherein the atoms cry out: "The Kingdom belongeth unto God, the Revealer of verses!"
- 6 Hold fast to the glory of God, turning away from what thou seest as glory for thyself among men. Glory belongeth unto the Lord of creation and unto those who have turned with their hearts toward the direction of the Beloved and believed in God, the Lord of Lords. Beware lest wealth hold thee back from the final destination, or possessions occupy thee from God, the Self-Sufficient, the Most High. Leave all else, then read what hath been sent down for thee in this Tablet. It will draw thee to a station wherein thou shalt see dominion behind thee. Then shalt thou say: "Praise be unto Thee, O my God, for having enabled me to attain unto the most exalted station!"
- 7 Know that We make mention of thee for the sake of God, that We might fulfill some of what We have been commanded by Him. The Kingdom and the Dominion bear witness to this. Blessed are they who possess insight! We summon all unto the sealed wine whose seal hath been loosened by the finger of the Self-Subsisting, and We give the near ones to drink of that which draweth them closer to God, the Lord of all men.
- 8 Say: O concourse of divines! Beware lest ye muddy the pure water of this spring with what ye possess of conjecture and fancy. Arise from the couch of heedlessness, then speak forth among all creation with the remembrance of your Lord. This is better for you, if ye be of those possessed of understanding. Leave the pond, for behold, the Most Great Ocean hath surged when the breeze of the All-Merciful stirred in all existence. Thus have the rains of My bounty poured forth from the clouds of My utterance. Beware lest thou deprive thyself thereof. Draw nigh with thy whole being and say: "Praise be unto Thee, O my God, for having remembered me while
- 5 أنه يفصل بين العباد و عنده أم الألواح ان اخرق باسمي القيوم حجابات الموهوم كلها اياك ان تمنعك شئون الدنيا عن مالک الأسماء سيفني ما عندك و يبقى ما قدر لك من قلبى الأعلى فى لوح جعله الله مشرق الالهام أ تختار الصمت بعد الذى ينطق لسان العظمة بين البرية أ تخاف من سطوة اولى الاقتدار بعد الذى ترى مطلع الأمر قام بين العباد بسلطان اخذت سطوته كل الجهات اياك ان تبدل ملكوت البقاء بما ترى فى ناسوت الفناء توجه بالقلب الأنور الى المنظر الأكبر ثم استمع ما ينادى به مالک القدر فى هذا السجن الذى فيه نطقت الذرات الملك لله منزل الآيات
- 6 تمسك بعزة الله معرضاً عما تراه عزراً لنفسك بين الناس ان العزة لمالک البرية و للذين توجهوا بالقلوب الى شطر المحبوب و آمنوا بالله رب الأرباب اياك ان يمنعك المال عن المال او يشغلك الأموال عن الله الغنى المتعال دع ما سواه ثم اقرء ما نزل لك فى هذا اللوح انه يجذبك الى مقام ترى الملك عن ورائك اذا تقول لك الحمد يا الهى بما جعلتنى فائزاً بأعلى المقام
- 7 فاعلم أنا نذكرک لوجه الله لنأدى بعض ما امرت به من لدنه يشهد بذلك الملك و الملكوت طوبى لأولى الأبصار أنا ندع الكل الى الرحيق المختوم الذى فك ختمه باصبع القيوم و نسقى المقربين ما يقربهم الى الله مالک الرقاب
- 8 قل يا معشر العلماء اياكم ان تكدروا زلال هذا السلسال بما عندكم من الظنون و الأهوام قوموا عن فراش الغفلة ثم انطقوا بين البرية بذكر ربكم ان هذا خير لكم ان اتم من اولى الأبواب دعوا الغدير ان البحر الأعظم ماج اذ هاجت نسمة الرحمن فى الأكوان كذلك هطلت من سحاب يبانى امطار الطافى اياك ان تمنع نفسك عنها

the Dawning-Place of Thy Cause was imprisoned among the servants."

تقرّب بتمامک و قل لک الحمد یا الهی بما ذکرتنی
اذ کان مطلع امرک مسجوناً بین العباد

BLIB_Or15715.143c, MAS4.095ax,
ASAT5.177x, MSHR5.143-144x

BH01757

To: wife of Jinab-i-Abd Qabl-i-Rahim, in Abhar

Date: 1291-03 [1874-Apr]

1 In the name of Him Who is nigh, the All-Knowing

1 بنام نزدیک دانا

2 O My handmaid, O My handmaid! These are words at whose revelation the most distinguished among women and the most exalted among maidens would be consumed with longing. Behold the grace of God, that He should address thee with such blessed and goodly words from His Most Holy and Most Exalted Tongue. The attraction of illumined hearts and the enkindlement of sanctified souls have ever been and shall ever be from the Divine Word. This is that same Word which Moses, son of 'Imran, heard from the Divine Lote-Tree, and which the Beloved of the world hearkened unto in His night-journey, and now the Dawning-Place of utterance and the Dayspring of verses hath addressed thee in His own tongue and honored thee with these blessed words. Glory thou in the bounty and mercy of God, and say: Praise be unto Thee, O God of all worlds!

2 ای کنیز من ای کنیز من هذه كلمة ماتت في
حسرتها خيرة الاماء و الطلعات فضل الهی را
مشاهده کن که ترا باینکلمه طیبه مبارکه
بلسان اقدس امنع خطاب فرموده انجذاب
افتده منیره و اشتعال انفس مقدسه لمزل و
لايزال از کلمه الهیه بوده این همان کلمه ایست
که موسی بن عمران از سدره امریه شنیده
و حبیب عالم در معراج اصغا فرموده و حال
مطلع کلمات و مشرق آیات بلسان خود ترا
خطاب نموده و باینکلمه مبارکه مقتخر داشته
ان افتخری بفضل الله و رحمته و قوی لک
الحمد یا اله العالمین

3 The letter thou didst send through Mihdi - upon him be the glory of God - reached the Most Holy Court, and the glance of favor was directed towards it. Blessed art thou, for thy letter hath attained unto this glorious Presence. That which was mentioned was observed before the Throne. God willing, thou shalt at all times be enkindled with the fire of His Word and be occupied with His remembrance. However, in these days the waters of divine favor must be bestowed with wisdom upon oneself and others. This is among the divine counsels that have flowed from the Pen of Him Who causeth the dawn to break. Act thou accordingly and render thanks unto thy Lord, the All-Forgiving, the All-Bountiful.

3 ورقه مرسوله بتوسط اسم الله مهدی علیه بهاء الله
بساحت اقدس فائز شد و طرف فضل بآن متوجه
طوبی لک بما فاز کتایبک بهذا المنظر الکرم آنچه
مذکور تلقاء عرش مشهود آمد انشاء الله در کل
احیان بنار کلمه مشتعل باشی و بذکرش ذاکر
ولکن کوثر عنایت را این ایام باید بحکمت بر
خود و دیگران مبذول داشت این از نصایح الهیه
است که در الواح از قلم فالق الاصباح جاری
شده ان اعلمی و اشکری ربک الغفور الکرم

4 This is a Day wherein all relationships are severed save for those who have turned unto the Truth and have partaken of the pure wine. Blessed is he who hath attained unto this

4 امروز روزیست که جمیع نسبتها در او
مقطوعست مگر از برای نفوسیکه بحق توجه
نموده اند و از رحيق اطهر آشامیده اند طوبی

Day, for his shall be a goodly end. Observe how many among the divines, the learned, the eloquent, and likewise among the women, remained deprived of the ocean of attainment which they sought with their very souls, while thou didst attain unto it and became vocal in the praise of the Truth. This is why it hath been revealed in the Tablets: "How many a servant hath been deprived of the Salsabil of life, and how many a handmaid hath drunk thereof and said: 'Praise be unto Thee, O Lord of all beings!'"

لمن فاز بهذا اليوم ان له حسن مآب مشاهده
كن چه مقدار از علما و فضلا و بلغا و همچنين
از نساء از بحر وصال كه در طلبش بجان
ميكوشيدند محروم ماندند و تو بان فائز شدی
و بذكر حق ناطق گشتی اينست كه در الواح
نازل شده كم من عبد منع عن سلسيل الحيوان
و كم من امة شربت و قالت لك الحمد يا مولی
الأنام

- 5 Consider the time of the Apostle of God: at the first dawning of the Sun of Batha, all the learned ones remained deprived, and the men of letters were forbidden, while some from among the craftsmen, including shepherds and others, attained unto the recognition of that Luminary of the All-Merciful. This is the station wherein it is said: "He maketh their highest to be their lowest, and their lowest to be their highest." The cause of the deprivation of most of the servants hath been the embodiments of learning - that is, those who were known for their knowledge. Otherwise, that which such souls regarded as knowledge is, in the sight of the Hidden Name, but evident fancy and conjecture.

5 در عهد رسول ملاحظه كن در ابتدای اشراق
شمس بطحا جميع علما محروم ماندند و ادبا ممنوع
و بعضی از اهل حرفه از شبان و غيره بعرفان
آن نير رحمن فائز شدند اينست مقاميكه ذكر شده
يجعل اعليهم اسفلهم و اسفلهم اعليهم سبب منع
اكثري از عباد مظاهر علم بوده اند يعنى نفوسيكه
بعلم معروفند و الا آنچه را آن نفوس علم دانسته اند
نزد اسم مكنون مشهود از او هام و ظنون مذکور
است

- 6 The essence of knowledge is the knowledge of God. Whosoever attaineth unto this is accounted among the learned in the presence of the Truth, and whosoever remaineth deprived thereof is reckoned among the most ignorant of people, even though he might be the repository of all knowledge. It hath been observed that a person who spent numbered years acquiring outward knowledge, upon hearing the Divine Word, fled as "asses fleeing from a lion," for it is indeed difficult for him to lay down his burden. However, God willing, this greatest veil hath been and shall be rent asunder by the finger of power.

6 اصل علم معرفة الله بوده هر نفسی بآن فائز شد
از اهل علم نزد حق مذکور است و دون آن از
اجهل عباد بوده اگرچه حافظ جميع علوم باشد
مشاهده شد نفسی در سنين معدودات بتحصيل
علوم ظاهر مشغول و بعد از القای كلمه الهیه فر
كفر الحميز من قسورة چه كه بسيار بر او مشكل
است ان يضع حمله ولكن انشاء الله باصبع اقتدار
خرق اين حجاب اكبر شده و ميشود

- 7 Know thou the value of that which God hath bestowed upon thee, and be assured that it hath, in the presence of thy Lord, a station whereon We pronounce blessing from this glorious and mighty station. All those souls, both female and male, whom thou didst mention in thy letter, have attained unto the outpourings of the ocean of the All-Merciful's utterance. Convey to each one of them, on behalf of the Truth, greetings and glad-tidings, for they were mentioned in the Most Holy Presence and have attained unto divine favors. God willing, may ye be confirmed through divine confirmations, be vocal in His praise, and remain steadfast in His Cause. And the glory be upon thee and upon them.

7 ان اعرفی قدر من وهبك الله آياه فاعلمی ان له
مقاماً عند ربك تكبر عليه من هذا المقام العزيز
المنيع نفوسيكه در كتابت مذکور بود جميع از اناث
و ذكور بفيضان بحر بيان رحمن فائز شدند از قبل
حق هريك را تكبير برسانيد و بشارت دهيد چه
كه در محضر اقدس مذکور آمدند و بعنايت الهیه
فائز گشتند انشاء الله بتأييدات ربانية مؤيد باشيد
و بذكرش ناطق و بر امرش مستقيم مانيد و البهاء
عليك و عليهم

BLIB_Or15719.001a, YIA.208-210

BH01815

To: Karbalai Aqa Husayn, in Jadhba

Date: 1291-03 [1874-Apr]

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

1 بِسْمِ الْأَقْدَسِ الْأَبْهَى

2 God beareth witness to what We have inscribed upon the Crimson Scroll with Our Most Exalted Pen. Were We to make mention of it, verily all who are in the heavens and on earth would be struck with thunderous awe. Therefore have We safeguarded it through Our protection and veiled it through Our sovereignty. Verily, I am the Omnipotent over whatsoever I desire. There is none other God but Him, the All-Knowing, the All-Wise.

2 شَهِدَ اللَّهُ بِمَا شَهِدْنَا فِي الصَّحِيفَةِ الْحُمْرَاءِ مِنْ قَلَمِي الْأَعْلَى أَنَّا لَوْ نَذَكَّرُهُ لِنَصْعَقَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ لَذَا عَصْمَانَهُ بِعَصْمَةٍ مِنْ عِنْدِنَا وَسَتَرْنَاهُ بِسُلْطَانٍ مِنْ لَدُنَّا وَإِنَّا الْمُقْتَدِرُونَ عَلَى مَا أَشَاءَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ

3 We have manifested the Cause and raised aloft the standards. The might of every oppressor hath not rendered Us powerless, nor hath the clamor of the heedless veiled Us. We act in the kingdom as We please and ordain whatsoever We desire through Our power that prevaieth over the worlds. This is not a lamp that can be extinguished by the winds, nor a fire that can be quenched by the gestures of the opposers. The former hath appeared with a light whereby the heavens and earth were illumined, and the latter with a flame that hath set ablaze the hearts of the sincere ones. This is not a ship that can be shaken by the winds, or drowned by the seas, or shattered by the rocks. By God! This is the Ark of God that traverseth both land and sea, whose captain is the Will of the All-Merciful, and whose passengers are the people of Baha in all creation. Exalted be God, its Maker and Creator, the All-Wise, the All-Informed.

3 أَنَّا أَظْهَرْنَا الْأُمُورَ وَرَفَعْنَا الْأَعْلَامَ لَمْ يَعْجِزْنَا سَطْوَةُ كُلِّ ظَالِمٍ وَلَمْ يَحْجِبْنَا ضَوْضَاءُ الْغَافِلِينَ نَفْعَلُ فِي الْمُلْكِ كَيْفَ نَشَاءُ وَنَحْكُمُ مَا أَرَدْنَاهُ بِقُدْرَتِنَا الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ لَيْسَ هَذَا مِنْ مَصْبَاحٍ تَطْفِئُهُ الْأَرْيَاحُ وَلَيْسَ هَذَا مِنْ نَارٍ تَخْذُهَا إِشَارَاتُ الْمَعْرُضِينَ أَمَّا الْأَوَّلُ ظَهَرَ بِنُورِهِ اشْرَقَتْ السَّمَوَاتُ وَالْأَرْضُ وَالثَّانِي بِلَهَبٍ اشْتَعَلَتْ مِنْهُ أَفْتَدَةُ الْمُخْلِصِينَ وَلَيْسَ هَذَا مِنْ سَفِينَةٍ تَضْطَرُّهَا الْأَرْيَاحُ أَوْ تَغْرُقُهَا الْبِحَارُ أَوْ تَكْشُرُهَا الْأَجَارُ تَالَلَهُ أَنَّهَا لِسَفِينَةِ اللَّهِ تَمُرُّ عَلَى الْبَرِّ وَالْبَحْرِ وَأَنَّ مَلَّاحَهَا مَشِيَّةَ الرَّحْمَنِ وَرُكَّابَهَا أَهْلَ الْبَهَاءِ فِي الْأَمْكَانِ تَعَالَى اللَّهُ صَانِعُهَا وَمُنْشِئُهَا الْمَدِيرُ الْعَلِيمُ الْخَبِيرُ

4 Arise with the arising of thy Lord. Say: O people of the mortal realm! By God, the Lord of the Kingdom hath come, and the Realm of Might circlet round Him, if ye be of them that know. Say: O people of learning! The Sealed Wine hath been unsealed by the finger of the Self-Subsisting. Come ye unto Him and be not of them that tarry. O people of the Furqan! By God, that which ye were promised in the Book hath appeared. Fear ye God and deny not the Cause of God when it hath appeared with the truth, and dispute not the signs of God when they have been sent down from this heaven. Turn ye unto God, your Ancient Lord. The breezes of grace have wafted, the carpet of justice hath been spread, the mountains have passed away, and the Beauty hath shone forth with a light that neither the veils of the wicked can conceal, nor the idle fancies of the hearts of the ungodly can obscure. Through it the Beauty of Divine Unity hath appeared and been established upon the

4 قُمْ بِقِيَامِ مَوْلِيكَ قُلْ يَا أَهْلَ النَّاسِ تَالَلَهُ قَدْ أَتَى مَالِكُ الْمَمْلُوكَاتِ وَيَطُوفُ حَوْلَهُ الْجَبَرُوتُ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ قُلْ يَا أَهْلَ الْعُلُومِ قَدْ فَكَّ الرَّحِيقُ الْمُخْتَوِمُ بِاصْبِعِ الْقَيُّومِ تَعَالَوْا إِلَيْهِ وَلَا تَكُونُوا مِنَ الْمُتَوَقِّفِينَ يَا أَهْلَ الْفُرْقَانِ تَالَلَهُ قَدْ ظَهَرَ مَا وَعَدْتُمْ بِهِ فِي الْكِتَابِ اتَّقُوا اللَّهَ وَلَا تَنْكُرُوا أَمْرَ اللَّهِ إِذَا ظَهَرَ بِالْحَقِّ وَلَا تَجَادَلُوا بِآيَاتِ اللَّهِ إِذَا نَزَلَتْ مِنْ هَذِهِ السَّمَاءِ إِنْ أَقْبَلُوا إِلَى اللَّهِ مَوْلِيَكُمْ الْقَدِيمِ قَدْ هَبَّتْ نَسَائِمُ الْفَضْلِ وَبَسَطَ بِسَاطُ الْعَدْلِ وَمَرَّتِ الْجِبَالُ وَاشْرَقَ الْجَمَالُ بِنُورٍ لَا تَسْتَرُهُ حِجَابَاتُ الْأَشْرَارِ وَلَا تَعْتَرِيهِ أَوْهَامُ أَفْتَدَةِ الْمُشْرِكِينَ بِهِ ظَهَرَ جَمَالُ التَّوْحِيدِ وَاسْتَقَرَّ عَلَى عَرْشِ التَّفْرِيدِ طُوبَى لِمَنْ تَوَجَّهَ إِلَيْهِ مُعْرِضًا عَنِ النَّاسِ وَمَا عِنْدَهُمْ مِنْ

throne of detachment. Blessed is he who hath turned unto Him, turning away from the people and what they possess of images and idols. Those who have turned away from this Manifestation are indeed idol-worshippers who have devoted themselves to the idols of their desires, yet they perceive it not.

- 5 I know not whether, when thou attainest this Tablet, thou wilt soar upon the wings of longing and attraction, or be thunder-struck with yearning, and whether thou wilt find thyself in utter effacement or in complete awareness. Nay, We know, We know, O My servant, through Our knowledge that encompasseth the worlds. If thou wert to taste the sweetness of what the Tongue of Eternity hath spoken in addressing thee with the word "My servant," thou wouldst cry out and proclaim a thousand times: "Here am I, here am I, O Thou Goal of the mystics! Here am I, here am I, O Thou Beloved of the worlds! Here am I, here am I, O Thou Who art imprisoned by the hands of the oppressors!" And thou wouldst arise to make mention of thy Lord until thy spirit meeteth the Concourse on High and thou attainest unto the Most Glorious Companion. Verily thy Lord is the All-Bountiful, possessed of great bounty.

- 6 Give thanks unto thy Lord for this Tablet through which the Most Great Ocean hath surged upon all who are in the world, and the Spirit of Life hath been breathed into all who are in the heavens and earths. Work thou in My days that which beseemeth My mention of thee in this wondrous Tablet, and say: "Praise be to God, the Lord of the worlds."

- 7 We send Our greetings from this remote and distant station upon thy father's countenance, and We make mention of him through Our grace. Verily, He is the Kind, the Generous. By My life! He standeth before the face of his Lord and is mentioned before My mighty throne. We make mention also of thy brother whom We mentioned before, and then the other, and We send Our greetings upon you and upon whoso hath attained unto this wondrous Cause. The glory be upon you and upon those who are with you, from One Who is All-Knowing, All-Wise.

الصُّورِ وَالْمَثَائِلِ أَنَّ الَّذِينَ أَعْرَضُوا عَنْ هَذَا الظُّهْرِ
أَوَّلُكَ مِنْ عِبَادَةِ الْأَصْنَامِ قَدْ عَكَفُوا عَلَى أَصْنَامِ
أَهْوَاءِهِمْ وَلَا يَكُونُونَ مِنَ الشَّاعِرِينَ

5 لم ادر اترك اذا فزت بهذا اللوح تطير به بأجنحة
الشوق والانجذاب او تصعق من الاشتياق و
هل ترى نفسك في محو بحت او في صحوبات بل
ندرى ندرى يا عبدى بعلمنا المهيمن على العالمين
لو تجد حلاوة ما نطق به لسان القدم في خطابه
اياك بلفظ عبدى لتصبح و تنادى الف مرة
لييك لبيك يا مقصود العارفين لبيك لبيك
يا محبوب العالمين لبيك لبيك يا ايها المسجون
بأيدي الظالمين وتقوم على ذكر ربك الى ان يلاقى
روحك ملائى الأعلی و تفوز بالرفيق الأبهى ان
ربك هو الكريم ذو الفضل العظيم

6 ان احمد موليك بهذا اللوح الذى به ترشح البحر
الأعظم على من فى العالم ونفخ روح الحيوان على
من فى السموات والأرضين ان اعمل فى ايامى
ما ينبغى لذكرى اياك فهذا اللوح البديع و قل
الحمد لله رب العالمين

7 انا نكبر على وجه ابيك من هذا المقام الغريب
البعيد و نذكره بالفضل انه هو الرؤوف الكريم
لعمري انه امام وجه ربه والمذكور عند عرشي
العظيم و نذكر اخاك الذى ذكرناه من قبل ثم
الآخر و نكبر عليكم و على من فاز بهذا الأمر
البديع البهاء عليكم و على من معكم من لدن عليم
حكيم

BLIB_Or15715.146a

BH01801

To: Jinab-i-Mulla Muhammad Rida, in Sabzivār

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who speaketh in the Kingdom of Utterance! 1 بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ
- 2 O My Most Exalted Pen! We behold thee coursing upon the Tablet, now inclining to the right, now to the left. Hath intoxication seized thee? It replieth: "Yea, by Thy Self, the Truth! The wine of reunion hath so inebriated me that I move without mine own volition. Thou art verily the All-Knowing, the All-Informed." How could it be otherwise, when the finger of Thy Will and Power moveth me as it pleaseth and desireth? Thou art verily the Ordainer, the Almighty, the All-Glorious, the All-Praised. 2 اِنْ يَا قَلَمِي الْأَعْلَى أَنَا نَزَاكَ تَرَكُضُ فِي اللَّوْحِ مَرَّةً تَمِيلُ إِلَى الْيَمِينِ وَآخَرَى إِلَى الْبَسَارِ أَخَذَكَ السَّكْرُ يَقُولُ أَيْ وَنَفْسُكَ الْحَقُّ قَدْ أَخَذَنِي سَكْرُ نَحْمِرِ الْوَصَالِ عَلَى شَأْنِ اتَّحَرَّكَ مِنْ غَيْرِ قَصْدِي أَنَّكَ أَنْتَ الْعَلِيمُ الْخَبِيرُ كَيْفَ لَا وَ قَدْ يَجْرِكُنِي أَصْبَعُ مَشِيَّتِكَ وَ اقْتِدَارِكَ كَيْفَ شَاءَ وَ ارَادَ أَنَّكَ أَنْتَ الْمُقْضَى الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ
- 3 Thy Name, the Swift, hath made me swifter than lightning; Thy Name, the All-Seeing, hath made me more perceiving than all the worlds; Thy Name, the All-Knowing, hath taught me the knowledge of what was and what shall be; and Thy Name, the All-Informed, hath acquainted me with that which none knoweth save whom Thy knowledge willeth, the knowledge that dominateth all who are in the heavens and on earth. 3 قَدْ جَعَلَنِي اسْمُكَ السَّرِيعُ أَسْرَعَ مِنَ الْبَرْقِ وَ اسْمُكَ الْبَصِيرُ أَبْصَرَ مِنَ الْعَالَمِينَ وَ اسْمُكَ الْعَلِيمُ عَلَّمَنِي عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ اسْمُكَ الْخَبِيرُ أَخْبَرَنِي بِمَا لَا أَطَّلِعُ بِهِ أَحَدٌ إِلَّا مِنْ شَاءَ عَلَيْكَ الْمُهَيْمِنُ عَلَى مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ
- 4 Despite my inherent baseness, Thou hast made me to excel all standards, and notwithstanding my manifest weakness, Thou hast made me powerful through Thy Name, the Almighty, the Powerful. Through me is broken the back of every mighty one, and through me is exalted both the lowly and the high. Were Thou to loose my reins, I would brandish the spears of utterance, subdue the cities of the earth, and take possession of the hearts of those who wander in the wilderness of heedlessness, drawing them nigh unto the dawning-place of Thy Name, the All-Forgiving, the All-Generous. 4 أَنَّى مَعَ مَا فِي نَفْسِي مِنَ الْخِقَارَةِ جَعَلْتَنِي فَائِزًا عَلَى الْأَعْلَامِ وَ مَعَ مَا يَرَى فِيَّ مِنَ الضَّعْفِ جَعَلْتَنِي قَادِرًا بِاسْمِكَ الْمُقْتَدِرُ الْقَدِيرُ بِنَفْسِي أَنْ كَسَرَ ظَهَرَ كُلِّ قُوَى وَ اسْتَعْلَى كُلِّ وَضِيعٍ وَ رَفَعَ لَوْ تَطْلُقُ اعْنَتِي أَشْرَعَ اسْتَنْةَ الْبَيَانِ وَ اخْرَجَ مَدَائِنَ الْأَرْضِ وَ اتَّصَرَّفَ اقْتِدَاءَ الَّذِينَ هَامُوا فِي هَيْمَاءِ الْغَفْلَةِ وَ اقْرَبَهُمْ إِلَى مَطْلَعِ اسْمِكَ الْغَفُورِ الْكَرِيمِ
- 5 O Pen! Remember when We sent Our Tablet, named the Call, to the leader of mankind, and he sent it to those renowned for learning. When they read it, they were bewildered and spoke according to their desires. Thy Lord is verily the All-Knowing, the All-Encompassing. Among them was one who said He seeketh sovereignty. Say: Woe unto thee, O heedless and remote one! We have commanded the kings to cast it behind them, turning unto God, the Mighty, the Beauteous. 5 اِنْ يَا قَلَمُ اِنْ اذْكُرْ اِذَا ارْسَلْنَا لَوْحَنَا الَّذِي سَمَّيْ بِالصَّيْحَةِ إِلَى رَئِيسِ الْبَرِيَّةِ وَ ارْسَلَهُ إِلَى الَّذِينَ اشْتَهَرُوا بِالْعِلْمِ فَلَمَّا قَرَأُوهُ تَحَيَّرُوا وَ تَكَلَّمُوا بِأَهْوَائِهِمْ أَنَّ رَبَّكَ هُوَ الْعَلِيمُ الْحَاطِطُ مِنْهُمْ مَنْ قَالَ أَنَّهُ ارَادَ السَّلْطَنَةَ قُلْ وَ يَلْ لَكَ يَا أَيُّهَا الْغَافِلُ الْبَعِيدُ أَنَا أَمَرْنَا الْمُلُوكَ اِنْ يَدْعُوهُا وَرَائِهِمْ مُقْبِلِينَ إِلَى اللَّهِ الْعَزِيزِ الْجَمِيلِ
- 6 We bear witness to the manifestation of reason among the nations when We behold absolute sovereignty cast upon the dust, with none approaching it. Thus hath the matter been 6 أَنَا نَصَدِّقُ ظُهُورَ الْعَقْلِ بَيْنَ الْمُلَلِّ اِذَا نَرَى السَّلْطَنَةَ الْمَطْلُوقَةَ مَطْرُوحَةً عَلَى التُّرَابِ وَ لَنْ يَتَقَرَّبَ إِلَيْهَا

decreed in a perspicuous Tablet. Say: It is the most abject of stations in My sight, though thou seest it as the most exalted station. Open thine eyes that thou mayest know Him Whose Pen ruleth over all who are in the heavens and on earth.

- 7 O concourse of divines! Pride not yourselves on your conjectures and idle fancies, nor on your riches and wealth. Choose for yourselves that which shall endure in the kingdom of your Lord, the Most High, the Mighty, the Great. This is a matter that your power and might cannot weaken, nor your imaginings affect. Fear God and be among the discerning ones. We call you for the sake of God - to this every atom beareth witness, would ye but hear. Draw nigh with attentive ears unto the Source of verses, that ye may hear from the shrill voice of His Pen that which the Son of Imran heard when he turned toward Paran. Fear God and invalidate not the truth through your conjectures and imaginings.

- 8 O thou who hast turned unto God! Harken unto the call from this Lamp kindled between earth and heaven. There is no God but Him, the Mighty, the Invincible.

- 9 Thy mention hath been made in the presence of this Prisoner, and We have perceived thy joy at the breath of divine revelation. We have, therefore, revealed unto thee this Tablet and dispatched it to thee, that it may attract thee in such wise as to cause thee to arise for the triumph of thy Lord's Cause and to be numbered among them that remember Him. Beware lest the conditions of blind imitation prevent thee from the Dayspring of divine unity. Break asunder the chains of idle fancy through this Name whereby the horizon of certitude hath shone forth. Be thou diligent in the Cause of God, and give thou to drink of the Kawthar of thy Lord's knowledge unto them that are heedless, that they may turn towards the Most Sublime Horizon in this wondrous Revelation. We have desired for thee that which shall cause thy mention to endure through the eternity of Our most excellent names and most exalted attributes. Choose thou what God hath chosen for thee. He, verily, is the All-Forgiving, the All-Bountiful. Soon shall all that is possessed by men perish, and that which hath been ordained in the preserved Tablet shall endure.

احد كذلك قضى الأمر في لوح مبين قل أنها من احقر المقام عندى ولو أنك تريه من اعلی المقام ان افتح بصرک لتعرف من يحکم قلبه على من فی السموات والأرضين

7 ان يا معشر العلماء لا تفتخروا بما عندكم من الظنون والأوهام ولا بالثروة والأموال ان اختاروا لأنفسكم ما يبقى لكم في ملكوت ربكم المتعالی العزيز العظيم هذا امر لا يضعفه اقتداركم وقوتكم ولا تعتریه ظنونكم اتقوا الله وكونوا من المتفرسين أنا ندعوكم لوجه الله يشهد بذلك كل الذرات ان انتم من السامعين ان تقرّبوا بأذان واعيات الى منزل الآيات لتسمعوا من صرير قلبه ما سمعه ابن عمران اذ توجه الى الفاران خافوا الله ولا تدحضوا الحق بما عندكم من الظنون والتماثيل

8 أنك انت يا أيها المتوجه الى الله ان استمع النداء من هذا المصباح الموقد بين الأرض والسماء انه لا اله الا هو العزيز المنيع

9 قد ذكر ذكرک لدى المسجون وعلما اهتزازک من نسمة الوحي نزلنا لک هذا اللوح وارسلناه اليک ليجذبک على شأن تقوم على نصره امر ربک و تكون من الذاکرين اياک ان تمنعک شئون التقلید عن مطلع التوحيد کسر سلاسل الظنون بهذا الاسم الذى به اشرق افق اليقين کن جاهداً في امر الله ثم اسق الغافلين کوثر عرفان ربک ليتوجهن الى الأفق الأعلى في هذا الظهور البديع أنا اردنا لک ما يبقى به ذکرک بدوام اسمائنا الحسنى وصفاتنا العليا ان اختر ما اختاره الله لک انه هو الغفور الکریم سوف يفنى ما عند الناس و يبقى ما قدر في لوح حفيظ

INBA15:301, INBA26:304, MAS4.150bx, MAS8.041ax

BH01906

To: *Rahim the Traveller*

Date: 1291-03 [1874-Apr]

1 In the Name of the Beloved of the Worlds, O Rahim!

1 بنام محبوب عالمیان ای رحیم

2 Thy letter was present before the Lord, the All-Bountiful. Praise be to God that through divine grace thou didst attain the Most Holy Court and didst hearken repeatedly unto the divine call and didst drink of the Kawthar of utterance from the Hand of bounty of the Dawning-Place of bestowal. Well is it with thee and with whosoever hath attained unto this supreme bounty.

2 کتابت در محضر ربّ کریم حاضر الحمد لله از فضل حقّ بساحت اقدس فائز شدی و ندای الهی را مرّة بعد مرّة اصغاً نمودی و کوثر بیان را از ید عنایت مطلع عطا آشامیدی هنیئاً لک و لمن فاز بهذا الفيض العظيم

3 As to what thou didst mention regarding thy wife, that when she attained unto serving thee, We did absolve her of her misdeeds and clothed her in the robe of forgiveness. Verily thy Lord is the All-Forgiving, the All-Bountiful. Most great is the station of the friends of God. Whosoever attaineth unto serving such souls, even though outwardly they may not have attained unto the bounty of faith, yet in the presence of the All-Merciful their deed shall not be lost. The grace of thy Lord hath encompassed all who are in the heavens and on earth. We bid thee to show kindness and consideration unto her.

3 و ما ذكرت في ضلّك أنّها لما فازت بخدمتك كفرنا عنها سيئاتها و البسناها ثوب الغفران أنّ ربّك هو الغفور الكريم مقام دوستان حقّ بسیار عظیمست هر نفسیکه بخدمت آن نفوس فائز شود اگرچه بظاهر بفوز ایمان فائز نشده و لکن لدی الرحمن اجر عمل او ضایع نخواهد شد قد احاط فضل ربّک من فی السموات و الأرضین امر میکنیم ترا برفق و مدارا با او

4 And as to what thou didst mention regarding him who is named Zaynu'l-'Abidin, We have accepted thy intercession on his behalf. We beseech God to aid him to turn wholly toward Him and to bestow upon him this most subtle, most holy and wondrous nectar.

4 و أمّا ما ذكرت فيمن سمّي بزين العابدين قد قبلنا شفاعتك في حقّه نسئل الله بأن يؤيّده علي الاقبال بکله و يرزقه هذا الرّحيق الألفف الأقدس البديع

5 And as to what thou didst mention regarding the wife of him who is named 'Abdu'r-Rahim, convey My greetings unto her and give her the glad-tidings of My mention of her in this perspicuous Tablet. Praise be to God that she and her children are all honored by and have attained unto these days. They must be so enkindled with the fire of the love of God that they may become the cause of enkindling heedless souls. Convey My greetings unto all, both men and women.

5 و ما ذكرته في ضلع من سمّي بعد الرّحيم کبر علی وجهها من قبلی و بشرها بذكری اياها في هذا اللّوح المبين الحمد لله او و اولادش کل بشرافت ايام مشرف و فائزند و باید بنار محبت الهی بشأنی مشتعل باشند که سبب اشتعال نفوس غافله گردد جميع را از ذکور و اناث تکبير برسان

6 From this station We make mention of Our servant who is named Ghulam-Rida. He is among those who attained Our presence when We were dawning from the horizon of Zawra' and We revealed for him in the Book that which shall immortalize his remembrance forever. Verily thy Lord is the All-Forgiving, the All-Kind. We counsel him to remember and praise God and to remain steadfast in the Cause of God, the Protector, the Self-Subsisting.

6 انا نذكر من هذا المقام عبدنا الذي سمّي بغلام رضا انه بمن فاز باللقاء اذ کنا مشرقاً من افق الزوراء و نزل له فی الکتاب ما یبقی به ذکره الى الأبد أنّ ربّک هو الغفور العطوف نوصیه بالذکر و الثناء و الاستقامة علی امر الله المهيمین القيوم

- 7 We make mention of him who is named Muhammad-Husayn who entered the Most Great Prison and attained repeatedly unto the presence of God, that he may rejoice in My remembrance and be of the thankful ones. O Rahim, convey My greetings unto him on behalf of God and say: The souls who have turned toward the court of the Divine Unity are remembered. The breezes of the All-Merciful are at all times directed toward such souls. Glory be unto him and unto his mother from the presence of God, the Knower of things unseen.
- 8 Make mention with wondrous praise of all the loved ones, both those who have attained unto Our presence and those who gaze toward the paradise of God's good-pleasure, and convey unto all of them greetings from God, that all may be set ablaze by the fire of divine remembrance with the warmth of love and may remain wholly steadfast in His Cause. All the names thou didst mention in thy letter have attained a great reward and have been honored by the glorious mention of God.
- 9 Finally, We counsel thee to prevent the loved ones from turning toward the Most Holy Court. All must gaze toward the horizon of His good-pleasure and act according to His command. This hath been and shall ever be among the most exalted stations. None is permitted to turn toward it save those whom the All-Merciful hath given leave. Blessed are they who are intoxicated with the wine of His good-pleasure and who are filled with eagerness and joy.
- 10 We beseech God to assist His male and female servants to remember and praise Him and to ordain for them the reward of those who have attained unto His presence on this Day which God hath made the sovereign of all days and the source of bounty for all people. Verily He is the Mighty, the All-Knowing.
- 7 و نذكر من سمى بمحمد حسين الذي دخل في السجن الأعظم و فاز بقاء الله مرة بعد اخرى ليفرح بذكرى و يكون من الشاكرين اى رحيم از قبل حق باو تكبير برسان و يگو نفوس مقبله در ساحة احديه مذکورند در كل احيان نفحات رحمن بان نفوس متوجه است انما البهاء عليه و على امه من لدى الحق علام الغيوب
- 8 جميع احبا را از نفوسيكه بلقا فائز شده اند و نفوسيكه بشطر رضا ناظرند كل را بذكر بديع ذاكر باش و از قبل حق تكبير برسان تا كل از نار تكبير الهى بجمارت محبت فائز گردند و بكمال استقامت در امرش مستقيم مانند اسامى نفوسيكه در عريضهات مذکور بود كل باجر جزيل فائز شدند و بذكر جميل حق مفتخر گشتند
- 9 در آخر قول وصيت مينمايم كه احبا را از توجه بساحت اقدس منع نما بايد كل بافق رضا ناظر باشند و بامرش عامل اين از اعظم مقامات بوده و خواهد بود از براى احدى توجه جايزه الا لمن اذن له الرحمن طوبى از براى نفوسيكه از كوثر رضا مست و مدهوشند و با شغف و سرورند
- 10 نسل الله بان يوفق عباده و امائه على ذكره و ثنائه و يكتب لهم اجر من فاز بقاءه فى هذا اليوم الذى جعله الله سلطان الايام و مبدء الفضل للانام انه هو العزيز العالم

ADMS#183x

BLIB_Or15719.011b, GHA.249x,
MAS4.166cx, FRH.355-357

BH11102

To: Baha'is of Mamuri, in Ma'muri

Date: 1291-03 [1874-Apr]

1 In the Name of Him Who ruleth over the worlds!

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ

2 O My loved ones in the world! Harken unto the call of the Dayspring of Revelation from the precincts of His sanctified House, which God hath made the circling-point of the Concourse on High and the Dawning-places of His Command from time immemorial, that the call of God may gladden you and sanctify you from the world and its sorrows, and draw you nigh unto the Dayspring of grandeur and power. We have remembered those who have turned towards the Countenance, and have made it a treasure for them in Our worlds which none hath known save His Own Self, the All-Encompassing over all possibility.

2 ان يا احبائي في المعمور ان استمعوا نداء مطلع الظهور من شطر بيته المعمور الذي جعله الله مطاف الملائة الاعلى و مشارق الامر في ازل الازال ليسر لكم نداء الله و يقدسكم عن الدنيا و احزانها و يقربكم الى مطلع العظمة و الاقتدار انا ذكرنا الذين توجهوا الى الوجه و جعلناه كنزاً لهم في عوالمنا التي ما اطلع بها احد الا نفسه المهيمنة على الامكان

3 Blessed are ye, O My loved ones, for having attained unto the Goal when the learned and princes turned away, and for having drunk from the Kawthar of life when every heedless doubter was debarred therefrom. Ye are they whom the veils of men hindered not, nor were ye kept back by the intimations of such as disbelieved in God, the Lord of all men. Ye have turned with radiant faces toward the Most Exalted Horizon and have heard the call of the Lord of Names when it was raised betwixt earth and heaven. Rejoice ye, then give thanks unto your Lord, the Mighty, the All-Bestowing.

3 طوبى لكم يا احبائي بما فرتم بالمقصود اذ اعرض عنه العلماء و الامراء و سقيتم كوثر الحيوان اذ منع عنه كل غافل مراتب انتم الذين ما منعتكم حجابات الناس و ما حجبكم اشارات الذين كفروا بالله مالک الرقاب قد توجهتم الى الافق الاعلى بوجوه بيضاء و سمعتم نداء مالک الاسماء اذ ارتفع بين الارض و السماء ان افرحوا ثم اشكروا ربكم العزيز الوهاب

4 How many a king desired to attain Our presence, and how many a scholar lamented for the days of attainment, yet when the appointed time was fulfilled and the Horizon of Revelation shone forth, they kept back from it and held fast unto their own opinions. The world was created for the Most Great Day. Verily He hath come with the truth, but the people are in doubt and dissension. The world hath been illumined through the revelation of Our Most Great Name: among men some have recognized while others have not. Blessed is he who hath heard and perceived and said: "Praise be unto Thee, O Dawning-place of the signs!"

4 كم من ملك اراد اللقاء و كم من عالم ناح لا يام الوصال و اذا قضى الميقات و انار افق الظهور بعدوا عنه و تمسكوا بما عندهم من الأقوال قد خلق العالم ليوم الأكبر انه اتى بالحق ولكن القوم في مرية و شقاق قد فاز العالم بظهور اسمنا الأعظم من الناس من عرف و منهم من لم يعرف طوبى لمن سمع و ادرك و قال لك الحمد يا مطلع الآيات

5 Turn, O My loved ones, with radiant hearts toward the seat of the throne of your Lord, the Lord of Names. Then aid Him through remembrance and utterance. The doors have been barred and the doorkeeper standeth ready. Should God so will, He will open them through the key of His Most Great Name

5 توجهوا يا احبائي بقلوب نورا الى مقر عرش ربكم مالک الاسماء ثم انصروه بالذكر و البيان قد سدّت الأبواب و قام البواب لو شاء الله يفتحها بمفتاح اسمه الأعظم و يطردهم بسلطانه الذي غلب الكائنات اذا اراد ان يحضر لدى

and drive them away through His sovereignty that hath encompassed all created things. When anyone desireth to enter into the presence of the Throne, they speak concerning him that which causeth the dwellers of Paradise and the Concourse on High to lament. He is, in truth, the Mighty, the All-Knowing.

العرش يتكلمون فيه ما ينوح به سكان الفردوس
والملا الأعلى أنه هو العزيز العلام

- 6 We have forbidden the people from coming into Our presence, because of what the hands of such as were heedless of the Command have wrought and who followed every wicked deceiver. It behooveth everyone to act according to what hath been commanded by God, the One, the Chosen. Beware lest remoteness sadden you. Whoso hath today attained unto recognition and acted according to what was commanded, he is reckoned among those who are nigh in the Mother Book. Consider the favor and bounty of God - He remembereth you through grace in this Prison which was built of solid rock, and sendeth unto you that which will solace your eyes.

6 أنا منعنا الناس عن الحضور لدى العرش بما
اكتسبت ايدي الذين غفلوا عن الأمر و اتبعوا
كل مشرك غرّار ينبغي لكل ان يعمل بما امر
به من لدى الله الواحد المختار اياكم ان يحزنكم
البعد ان الذي فاز اليوم بالاقبال و عمل بما امر
به انه من اهل القرب في ام الألواح تفكروا في
فضل الله و الطافه انه يذكركم بالفضل في هذا
الحصن الذي بنى من صخرة صماء و يرسل اليكم
ما تقرّ به الأبصار

- 7 Follow ye the commandments and laws of God, and hold fast unto the hem of the mercy of your Lord, the Cleaver of the Dawn. Hold ye fast unto the cord of unity in the path of God, the Lord of creation. Through your unity the hearts of them that have disbelieved in the Beginning and the End shall be shaken. Teach your children to recite the verses of God at morn and at eventide. God hath prescribed for every father to educate his children, both male and female, in learning and letters, then crafts and professions. Thus have We taught you in Our Most Holy Book which We have sent down from Our hallowed Kingdom. Blessed is he who hath laid hold upon it through Our power. He is of the people of this station.

7 ان اتبعوا اوامر الله و سنته و تشبثوا بذيل رحمة
ربكم فائق الصباح تمسكوا بجبل الاتحاد في سبيل
الله مالک الایجاد باتحادكم تضطرب افئدة الذين
كفروا بالمبدء و المال و علموا ابنائكم ليقرئوا آيات
الله بالعشي و الاشراف قد كتب الله لكل اب
تربية اولاده من الذكر و الأنثى بالعلم و الآداب
ثم الصناعة و الاقتراف كذلك علمناكم في كتابنا
الأقدس الذي نزلناه من ملكوتنا المقدس طوبى
لمن اخذه بقدرة من عندنا انه من اهل هذا المقام

- 8 Strive ye that there may appear from you that which becometh the days of your Lord, the Lord of all men. The glory be upon you and upon those who have attained unto what ye have attained and have drunk the Kawthar of life from the hands of the bounty of your Lord, the Lord of Religions.

8 ان اجهدوا ليظهر منكم ما ينبغي لآيام ربكم
مالک الرقاب انما البهاء عليكم و على الذين فازوا
بما فزتم و شربوا كوثر الحيوان من ايادي فضل
ربكم مالک الأديان

BRL_ATBH#05x, BRL_PDL#94x, COC#0005x

BRL_DA#377, GHA.087x

BH02062

To: Baha'is of Ridvan

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Most Holy, the Most Great, the Most Glorious!
- 2 O My loved ones in Ridvan! Harken unto the call of your Lord, the All-Merciful. He remembers you as a token of His grace, that He may draw you unto Paradise, the station whereon is established the throne of your Lord, the Forgiving, the Generous. The Tree of Knowledge hath sprouted forth in the land of the Bayan, proclaiming: "There is none other God but Me, the All-Knowing, the All-Wise." Blessed is he who hath sought shelter beneath one of its leaves, for neither the concerns of the world shall grieve him, nor shall the doubts of the wayward trouble him. Whoso turneth today unto God, around him circle the Concourse on High and the dwellers of the Cities of Eternity, then they who are established upon the Ark of Glory, then the realities of them that are nigh unto God.
- 3 O My loved ones therein! Soar upon the wings of detachment in this atmosphere wherein no atom moveth except that it proclaimeth that which the Luminous Tree proclaimed at the divine Sinai: "There is none other God but Me, the Sanctified, the Mighty, the Beauteous." Purify your vision and turn unto My most exalted horizon. By God! That which had never appeared in the worlds hath been made manifest, and the Most Great Word hath spoken forth, by a single letter of which the suns have shone forth - a Word none hath known save My All-Knowing Self, and through which the Books of God have been revealed from time immemorial, and by which the hearts of them that have detached themselves from all else and turned unto His luminous and radiant countenance have been attracted.
- 4 Be ye united in the Cause of God and adorn your temples with the raiment of love and unity. Thus doth the Lord of creation command you from this remote Prison. Whoso hath today attained unto that which God hath ordained, by God, the contingent beings shall be attracted by his utterance and all created things shall be moved by his mention. This beseemeth him who hath turned today unto the One, the All-Informed. Be as the breezes of spring unto the cities and lands of God, that from the soils of hearts may grow the hyacinths of praise and remembrance. He, verily, is the Manifestation, the Confirmer, the Mighty, the Wise.

1 بِسْمِ الْأَقْدَسِ الْأَعْظَمِ الْأَمِينِ

2 يَا أَحِبَّائِي فِي الرِّضْوَانِ إِنْ اسْتَمَعُوا نِدَاءَ رَبِّكُمْ الرَّحْمَنِ أَنَّهُ يَذْكُرْكُمْ فَضْلاً مِنْ عِنْدِهِ لِيَجْذِبَكُمْ إِلَى الْفَرْدَوْسِ مَقَرِّ الَّذِي اسْتَقَرَّ فِيهِ عَرْشُ رَبِّكُمْ الْغَفُورِ الْكَرِيمِ قَدْ نَبَتَتْ سِدْرَةُ الْعُرْفَانِ فِي أَرْضِ الْبَيَانِ وَتَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ طُوبَى لِمَنْ دَخَلَ فِي ظِلِّ وَرَقَةٍ مِنْ أَوْرَاقِهَا أَنَّهُ لَا تَحْزَنُهُ شُؤْنَاتِ الدُّنْيَا وَلَا تَكْذُرُهُ شَهَاتِ الْمَرْضِيّينَ مَنْ تَوَجَّهَ الْيَوْمَ إِلَى اللَّهِ يَطُوفُهُ الْمَلَأُ الْأَعْلَى وَاهْلُ مَدَائِنِ الْبَقَاءِ ثُمَّ الَّذِينَ اسْتَقَرُّوا عَلَى سَفِينَةِ الْكِبَرِيَاءِ ثُمَّ حَقَائِقُ الْمُقَرَّبِينَ

3 يَا أَحِبَّائِي فِيهِ نَاحَ طَيْرُوا بِجَنَاحَيْنِ الْإِنْقِطَاعِ فِي هَذَا الْفَضَاءِ الَّذِي لَنْ يَتَحَرَّكَ فِيهِ ذَرَّةٌ مِنَ الذَّرَاتِ إِلَّا وَقَدْ تَنْطِقُ بِمَا نَطَقَتْ بِهِ السِّدْرَةُ النَّوْرَاءُ فِي قُطْبِ السَّيْنَاءِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُقَدَّسُ الْعَزِيزُ الْجَمِيلُ طَهَّرُوا أَنْظَارَكُمْ وَتَوَجَّهُوا إِلَى أَفْقَى الْأَعْلَى تَاللَّهُ قَدْ ظَهَرَ مَا لَا ظَهَرَ فِي الْعَالَمِينَ وَنَطَقَ بِالْكَلِمَةِ الْعَلِيَا الَّتِي بَحَرَفٍ مِنْهَا اشْرَقَتِ الشَّمْسُ وَمَا أَطْلَعَ بِهَا إِلَّا نَفْسِي الْعَلِيمَ وَبِهَا ظَهَرَتْ كُتُبُ اللَّهِ فِي أَزْلِ الْأَزَالِ وَانْجَذِبَتْ بِهَا أَفْتَدَةُ الَّذِينَ انْقَطَعُوا عَمَّا سِوَاهُ مُقْبِلِينَ إِلَى وَجْهِهِ الْمَشْرِقِ الْمُنِيرِ

4 إِنْ اتَّحَدُوا فِي أَمْرِ اللَّهِ وَزَيَّنُوا هِيَائَكُمْ بِدَثَارِ الْمَوْدَةِ وَالْإِتِّحَادِ كَذَلِكَ يَأْمُرُكُمْ مَالِكُ الْإِيْجَادِ مِنْ هَذَا السَّجْنِ الْبَعِيدِ مَنْ فَازَ الْيَوْمَ بِمَا أَمَرَ مِنْ لَدَى اللَّهِ تَاللَّهُ تَجْذِبُ بَيَانُهُ الْمَمَكَّاتِ وَتَهْتِزُّ بِذِكْرِهِ الْكَائِنَاتِ هَذَا يَنْبَغِي لِمَنْ أَقْبَلَ الْيَوْمَ إِلَى الْفَرْدِ الْخَبِيرِ كُونُوا كَأَرْيَاحِ الرَّبِّيعِ لِمَدَنِ اللَّهِ وَدِيَارِهِ لَتَنْبِتَ مِنْ أَرْضِي الْقُلُوبِ سَنَبِلَاتِ الذِّكْرِ وَالثَّنَاءِ أَنَّهُ لَهْوُ الْمَظْهَرِ الْمُؤَيَّدِ الْعَزِيزِ الْحَكِيمِ

5 This is a Book around which circle the Books of creation, yet most of the people are heedless. We have sent down the laws and expounded whatsoever We desired in truth. Follow that which ye have been commanded with power from Us, and turn not unto those who turned away from the Countenance when it shone forth from this luminous horizon. O people! Hold fast unto God and His commandments. He, verily, will make you independent of those who have risen in opposition. He is with His servants who have turned unto Him. Beware lest the veils of humanity withhold you from the Most Great Scene, or the allusions of men debar you from My straight path. Can the name of faith be truly applied unto those who have denied today? Nay, by My Self, the True One! To this testifieth every discerning knower.

6 Guard yourselves against them who have denied God, rejected His proof, and disputed His signs. Verily, they are among the perishing ones. Grieve not at what the idolaters say. Soon shall they find themselves in the abyss of punishment, and ye shall behold your temples in an exalted station. We have illumined the horizon of knowledge with the luminary of thy Lord's utterance, the All-Merciful, and have sent it unto you as a grace from Our presence, for We are, in truth, the All-Merciful, the Most Compassionate. When ye perceive the fragrance of God from His verses, arise to make mention of God and His praise, that the slumbering may awaken and turn unto God, the Lord of all worlds. Glory be upon you, O My loved ones, and praise be upon you, O My cherished ones, from God, the Beloved of them that know. Rejoice in this Tablet, for it hath been sent down from the heaven of the favors of your Lord, the All-Bountiful, the Bestower, the Mighty, the Great.

5 هذا كتاب تطوف حوله كتب الابداع ولكن الناس اكثرهم من الغافلين قد نزلنا الأحكام و فصلنا ما اردناه بالحق ان اتبعوا ما امرتم به بقوة من لدنا ولا تلتفتوا الى الذين اعرضوا عن الوجه اذ اشرق من هذا الأفق المبين يا قوم تمسكوا بالله و اوامره انه يغنيكم عن الذين قاموا على الاعراض انه مع عباده المقبلين اياكم ان تحجبكم حجاب البشر عن المنظر الأكبر او تمنعكم اشارات القوم عن صراطى المستقيم ان الذين كفروا اليوم هل يصدق عليهم اسم الايمان لا ونفسى الحق يشهد بذلك كل عارف بصير

6 ان احفظوا انفسكم من الذين كفروا بالله و جاحدوا برهانه و جادلوا بآياته الا انهم من الهالكين لا تحزنوا عما يقولون المشركون سوف يجدون انفسهم فى هاوية القهر و ترون هياكلكم فى مقام كريم انا نورنا افق العرفان بنير بيان ربكم الرحمن و ارسلناه اليكم فضلاً من لدنا و انا الرحمن الرحيم اذا وجدتم عرف الله من آياته قوموا على ذكر الله و ثنائه لينتهن اهل الرقود و يتوجهن الى الله مولى العالمين و البهاء عليكم يا احبائي و الثناء عليكم يا اودائي من لدى الله محبوب العارفين ان افرحوا بهذا اللوح انه نزل من سماء الطاف ربكم الفياض المعطى العزيز العظيم

GHA.365.12

BH02113

To: *Jinab-i-Masum*

Date: 1291-03 [1874-Apr]

1 In My Name, the Speaker in the Kingdom of Utterance

2 Mim. 'Ayn. Hearken unto that which the Spirit imparteth unto thee of the verses of God, the Help in Peril, the Self-Subsisting, that the Call may draw thee to the Most Exalted Horizon and bring thee nigh unto a station wherein thou shalt behold within

1 بسمى الناطق فى ملكوت البيان

2 م ع ان استمع ما يلقى الروح عليك من آيات الله المهيمن القيوم ليجذبك النداء الى الأفق الأعلى و يقربك الى مقام ترى فى نفسك نار محبة الله

thyself the fire of the love of God in such wise that neither the might of kings nor the intimations of servants shall quench it, and thou shalt arise amidst the concourse of creation to praise thy Lord, the Possessor of Names. This beseemeth thee on this Day.

3 We make mention unto thee of that which hath come to pass aforetime, that thou mayest find the sweetness of remembrance and utterance and become aware of that which transpired in what hath been. Verily thy Lord is the Remembrancer, the Mighty, the Beloved.

4 Remember when Moses, having tended the sheep of Jethro, his father-in-law, in the wilderness, heard the call of the Lord of creation from the Tree raised up on the blessed spot: "O Moses! Verily I am God, thy Lord and the Lord of thy forefathers, Abraham, Isaac and Jacob." The rapture of that Call so seized him that he became detached from all created things, turning toward Pharaoh and his concourse with a power from thy Lord, the Protector over what was and what shall be. The people hear what he heard, yet they comprehend not.

5 Say: By God! The glory of ministers and the might of princes and the palaces of kaisers and the pyramids of pharaohs shall pass away, while that which We have ordained for you in the Kingdom shall endure. Strive, O people, that your names may be mentioned before the Throne and there may appear from you that whereby your remembrance shall endure through the eternity of God, the Lord of existence.

6 Make mention of My loved ones who are there, and greet their faces, and gladden them with that which hath been sent down for them from this praiseworthy station. Say: Beware lest the might of any oppressor frighten you. Soon shall the banners and standards perish, and ye shall behold the sovereignty of your Lord prevailing over the seen and the unseen. Beware lest the veils debar you from the bounty of this Day. Cast away that which withholdeth you from God and hold fast unto this Extended Path. We desire naught for you save that which is better for you, as recorded in the Preserved Tablet.

7 We make mention of the loved ones most days, yet We find not from them that which beseemeth them in the precincts of the mercy of their Lord, the All-Merciful, the Forgiving, save as God willeth. He, verily, is the Powerful over what He willeth. He giveth and withholdeth. He, verily, is the Truth, the Knower of things unseen.

8 Take ye, O loved ones of the All-Merciful, the cups of life eternal from the hands of the favors of your Lord, the Lord of all

على شأن لا تتخذها سطوة الملوك ولا اشارات الملوك و تقوم بين ملأ الانشاء بثناء ربك مالک الأسماء هذا ما ينبغى لك في هذا اليوم

3 أنا نذكر لك ما قضى من قبل لتجد حلاوة الذكر والبيان وتطلع بما قضى فيما كان ان ربك هو المذكر العزيز المحبوب

4 و اذكر اذ ساق الكليم غم يثرون حميه الى البرية سمع نداء مالک البرية من السدرة المرتفعة على الأرض المباركة ان يا موسى انى انا الله ربك و رب آبائك ابراهيم واسحق ويعقوب قد اخذه جذب النداء على شأن انقطع عن الامكان مقبلاً الى الفرعون و ملئه بقدره من لدن ربك المهيم على ما كان و ما يكون و الناس يسمعون ما سمعه و لا يفقهون

5 قل تالله سيفنى عزة الوزراء و سطوة الأمراء و قصور القياصرة و اهرام الفراعنة و يبقى ما قدرناه لكم فى الملكوت ان اجهدوا يا قوم ليذكر اسمائكم لدى العرش و يظهر منكم ما يبقئ به ذكركم بدوام الله مالک الوجود

6 ان اذكر احبائى من قبلى فى هناك و كبر على وجوههم و بشرهم بما نزل لهم من هذا المقام المحمود قل اياكم ان تخوفكم سطوة كل ظالم سيفنى العلم و الاعلام و ترون سلطان ربكم غالباً على الغيب و الشهود اياكم ان تمنعكم الحجاب عن فضل هذا اليوم دعوا ما يمنعكم عن الله و تمسكوا بهذا الصراط الممدود انا ما اردنا لكم الا ما هو خير فى لوح محفوظ

7 أنا نذكر الأحباب فى اكثر الأيام و ما وجدنا منهم ما ينبغى لهم فى جوار رحمة ربهم العطوف الغفور الا ما شاء الله انه هو المقتدر على ما يشاء يعطى و يمنع انه هو الحق علام الغيوب

8 خذوا يا احباء الرحمن كؤوس الحيوان من ايدى الطاف ربكم مالک الامكان ثم اشربوا منها تالله

possibilities. Then drink ye therefrom. By God! They shall so attract you that ye shall arise to make mention and utterance amidst the peoples of the worlds, and shall take possession of the cities of hearts in the name of your Lord, the Mighty, the Praised.

أَنَّهُ تَجْذِبُكُمْ عَلَى شَأْنٍ تَقُومُونَ عَلَى الذِّكْرِ وَالْبَيَانِ بَيْنَ
مَلَأَ الْأَكْوَانَ وَتَمْلِكُنَّ مَدَائِنَ الْقُلُوبِ بِاسْمِ رَبِّكُمْ
الْعَزِيزِ الْمَحْمُودِ

- 9 We give glad tidings unto all of that which We have sent down in Our Most Holy Book, from whose horizon hath shone the sun of My commandments upon all who see and are seen. Hold fast unto it, then act according to that which hath been sent down therein. This is better for you than all that hath been created in the kingdom, did ye but know.

9 وَ نَبَشِّرُ الْكُلَّ بِمَا نَزَّلْنَاهُ فِي كِتَابِنَا الْأَقْدَسِ الَّذِي
أَشْرَقَ مِنْ أَفْقِهِ شَمْسُ أَمْرِي الْمَشْرِقَةِ عَلَى كُلِّ
شَاهِدٍ وَمَشْهُودٍ تَمَسَّكُوا بِهِ ثُمَّ أَعْمَلُوا مَا نَزَّلَ فِيهِ أَنَّهُ
خَيْرٌ لَكُمْ عَمَّا خُلِقَ فِي الْمَلِكِ إِنْ أَنْتُمْ تَعْلَمُونَ

- 10 Beware lest the affairs of creation sadden you and turn you away from the Truth. Ponder upon the world and its vicissitudes and changes, that ye may know its station and those who have turned unto it, turning away from that which hath been sent down in Our Preserved Tablet.

10 أَيَاكُمْ إِنْ تَحْزَنُكُمْ شُؤْنَاتُ الْخَلْقِ عَنِ التَّوَجُّهِ إِلَى
الْحَقِّ تَفَكَّرُوا فِي الدُّنْيَا وَاخْتِلَافِهَا وَتَغْيِيرِهَا لِتَعْرِفُوا
مَقَامَهَا وَالَّذِينَ تَوَجَّهُوا إِلَيْهَا مُعْرِضِينَ عَمَّا نَزَّلَ فِي
لَوْحِنَا الْمَحْفُوظِ

- 11 Thus have We sent down the verses and dispatched them unto thee, that thou mayest arise to make mention of God, the Help in Peril, the Self-Subsisting. Glory be upon thee and upon those who have attained unto this Sealed Wine.

11 كَذَلِكَ نَزَّلْنَا الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لِتَقُومَ عَلَى
ذِكْرِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ الْبَهَاءِ عَلَيْكَ وَ عَلَى الدِّينِ
فَازُوا بِهَذَا الرَّحِيقِ الْمَخْتُومِ

TB#17m, BSW#02.21ax

INBA33:011, TBP#17m

BH02181

To: *Jinab-i-Sa'adat Quli, in Khaf*

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who has power over all who are in the world!
- 2 We have desired to make mention of him who has turned to Us and to impart unto him that which the Tree has spoken forth in My breast. Verily, there is none other God but Him, the Protector, the Self-Subsisting. May the rapture of verses seize him in such wise that he may arise wholly for the triumph of his Lord's Cause, the Mighty, the Loving.
- 3 We have recognized thy turning unto God, the Lord of eternity, when most of the peoples have turned away from Him, and We have sent down unto thee this Tablet whereby thy remembrance shall endure throughout the kingdom of earth and heaven. Behold those who laid claim to knowledge: when the

1 بِسْمِهِ الْمُقْتَدِرُ عَلَى مَنْ فِي الْعَالَمِ

2 أَرَدْنَا أَنْ نَذْكُرَ مَنْ أَرَادَنَا وَنُلْقِيَ إِلَيْهِ مَا نَطْقُ بِهِ
السَّدْرَةِ فِي صَدْرِي أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ
لِيَأْخُذَهُ جَذْبُ الْآيَاتِ عَلَى شَأْنٍ يَقُومُ بِكُلِّهِ عَلَى
نَصْرَةِ أَمْرِ رَبِّهِ الْعَزِيزِ الْوَدُودِ

3 قَدْ عَرَفْنَا أَقْبَالَكَ إِلَى اللَّهِ مَالِكِ الْقَدَمِ إِذْ
أَعْرَضَ عَنْهُ أَكْثَرُ الْأُمَمِ وَنَزَّلْنَا لَكَ هَذَا اللَّوْحَ
الَّذِي بِهِ يَبْقَى ذِكْرُكَ بِدَوَامِ الْمَلِكِ وَالْمَلَكُوتِ
فَانْظُرْ إِلَى الَّذِينَ ادَّعَوْا الْعُلُومَ إِذَا فَتَحَ بَابَ السَّمَاءِ

door of heaven was opened and He Who originated it came, they denied Him and followed their own imaginings. Say: O concourse of divines! Fear ye God and be fair in His Cause. By what proof did ye believe in God's Messengers of old, and by what evidence did ye turn away from Him Who speaketh betwixt earth and heaven? Bring forth what ye possess, if ye be possessed of knowledge. Say: Fear ye God and follow not your desires. Abandon vain imaginings and turn ye towards the supreme horizon that ye may find the Sun of Certitude shining therefrom with this Name whereby the back of idle fancy was broken and the beauty of unity hath dawned from this praiseworthy station. Beware lest ye speak of what ye possess. Harken unto the shrill of My Most Exalted Pen which hath been raised between earth and heaven, then follow that which the Spirit imparteth unto you, if ye be possessed of understanding.

- 4 Blessed art thou, O thou who hast turned, for having oriented thyself towards God and attained unto this sealed wine. Arise to promote the Cause by God's leave and permission, then aid it through remembrance and utterance. This is what thou hast been commanded in this Hidden Tablet. Be as the morning breeze unto the cities and villages that their inhabitants may be awakened thereby, or as the spring winds unto both noble and lowly. Convey the Cause with wisdom that those seized by the stupor of heedlessness may be awakened thereby and turn unto God, the Lord of the worlds. Rise from the horizon of certitude with remembrance and utterance that the hearts of those who slumber may be attracted thereby.

- 5 We have inhaled the fragrance of thy love and turning unto Us, and We have turned toward thee from this remote prison and make mention of thee in truth that there may appear through thee that which befitteth this wondrous Day. Say: O peoples of the earth! Whither do ye flee this Day? None can find refuge save in him who hath laid hold on the Most Firm Handle and turned unto God, the Lord of Names, with an illumined heart. Beware lest the affairs of creation sadden thee. By My life! They shall pass away, and there shall endure for thee what hath been ordained in a preserved tablet. Stand firm in the Cause through God's power and might. He will assist thee through His sovereignty and aid thee in all conditions. He is verily the Almighty, the Everlasting, the All-Knowing, the All-Wise.

- 6 When thou hast quaffed the Kawthar of life from thy Lord's utterance, the All-Merciful, arise and turn toward God's court and say: Praise be unto Thee, O Beloved of them that know Thee! I beseech Thee not to deprive me of the breezes of Thy

و جاء مبدئها كفروا به و اتبعوا ما عندهم من
الظنون قل يا معشر العلماء اتقوا الله ثم انصفوا
في امره بأى حجة آمنتكم يرسل الله من قبل وبأى
برهان اعرضتم عن الذى ينطق بين الأرض و
السماء فأتوا بما عندكم ان انتم تعلمون قل خافوا
الله ولا تتبعوا أهوائكم دعوا الأوهام ثم توجهوا
الى الأفق الأعلى لتجدوا شمس الايقان مشرقة
منه بهذا الاسم الذى به انكسر ظهر الشرك و
اشرق جمال التوحيد من هذا المقام المحمود اياكم
ان تتكلموا بما عندكم ان استمعوا صرير قلبى الأعلى
الذى ارتفع بين الأرض و السماء ثم اتبعوا ما
يلقى الروح اليكم ان انتم تفقهون

4 طوبى لك يا أيها المقبل بما توجهت الى الله و
فرت بهذا الرقيق المختوم قم على الأمر بأمر الله
واذنه ثم انصره بالذكر والبيان هذا ما امرت به
في هذا اللوح المنوع كن كنسيم الصباح للمدائن
والقرى ليتبين به اهلها او كأرياح الربيع لكل
شريف ووضع بلغ الأمر بالحكمة ليتبين به الذين
اخذهم سكر الغفلة ويتوجهن الى الله رب العالمين
ان اطلع من افق الايقان بالذكر والبيان لينجذب
بهما افئدة الراقدین

5 أنا وجدنا عرف حبك و اقبالك اقبلنا اليك
من هذا السجن البعيد و نذكرك بالحق ليظهر
منك ما ينبغي لهذا اليوم البديع قل يا ملأ
الأرض الى من تهربون اليوم لا عاصم لأحد الا
لمن تمسك بالعروة الوثقى و توجه الى الله مالك
الأسماء بقلب منير اياك ان تحزنك شئوننا
اخلق لعمرى انها ستفنى و يبقى ما قدر لك
في لوح حفيظ ان استقم على الأمر بحول الله
وقوته انه ينصرک بسلطانه و يؤيدک في کل
الأحوال انه هو المقتدر الباقي العليم الحكيم

6 اذا شربت كوثر الحيوان من بيان ربك الرحمن
قم و توجه الى شطر الله و قل لك الحمد يا
محبوب العارفين اسئلك بأن لا تجعلنى محروماً

days nor to keep me back from the ocean of Thy presence. Then strengthen me to aid Thy Cause in Thy realm. Verily, Thou art powerful over what Thou wilt. There is none other God but Thee, the All-Knowing, the Almighty.

عن نفحات آیامک و لا تدعنی ممنوعاً عن بحر
وصالک ثم آیدنی علی نصرة امرک فی مملکتک
انک انت المقتدر علی ما تشاء لا اله الا انت
العلیم القدير

INBA15:311, INBA26:314, INBA33:015,
BLIB_Or15730.146a

BH02258

To: Mashhadi Husayn-Ali et al., in Kalashtijan

Date: 1291-03 [1874-Apr]

1 In the Name of the Beloved of the Worlds

1 بنام محبوب عالمیان

2 All praise be to God that the heaven of grace has been uplifted, and the cloud of generosity is bestowing gifts and bounties, and the sun of divine munificence has appeared and become manifest from the horizon of His favors. Blessed is the state of those souls who have turned with body and spirit toward the direction of the Friend and have attained to the wondrous favors. Ask of God that you may find the sweetness of the Kawthar of His utterance. I swear by the Most Great Name that any soul who today attains to this station - that is, who perceives the sweetness of the utterance and word of the Beloved of the Worlds - will pass beyond all who dwell within the realm of possibility and will become so steadfast in His love that all the world will be powerless to prevent it. This is the station of the most great steadfastness, the ultimate goal, and the highest summit. Blessed are they who drink thereof and blessed are they who attain unto this knowledge.

2 الحمد لله سماء فضل مرتفع و سخاب کرم در
بخشش و عطا و آفتاب جود رحمانی از افق
الطافش ظاهر و هویدا نیکوست حال نفوسیکه
بجسم و جان بشطر دوست توجه نموده اند و
ببدايع الطافش فائز گشته اند از حق بخواهید که
حلاوت کوثر بیانش را بیاید قسم باسم اعظم
هر نفسی الیوم باین مقام فائز شد یعنی حلاوت
بیان و کلام محبوب عالمینا ادراک کرد از من
فی الامکان درگذرد و بر حبش بشانی مستقیم
شود که جمیع عالم قادر بر منع آن نباشند این
است مقام استقامت کبری و غایت قصوی و
ذروه علیا طوبی للشاریین و طوبی للعارفین

3 The whole world has been created from the Divine Word, and that Word has been and will continue to be sanctified above mention of all horizons and souls, and by it were created the horizons and souls, yet most people know it not. And that Word is an utterance that has appeared and risen from the dawning-place of the Kingdom of exposition and flows and courses from the mouth of the Divine Will. That which is revealed today from the direction of the Throne has been that Divine Word, and this is that same Word which the Interlocutor heard at Sinai and thereby gained victory. Now through His preceding mercy and all-encompassing grace, the loved ones

3 جمیع عالم از کلمه الهیه خلق شده و آن کلمه
مقدس از ذکر آفاق و انفس بوده و خواهد بود
و بها خلقت الآفاق و الأنفس ولكن الناس
اکثرهم لا یعرفون و آن کلمه بیانست که از
مشرق ملکوت تبیان ظاهر و مشرق است و از
فم مشیت الهی جاری و ساریست آنچه از شطر
عرش الیوم نازل آن کلمه الهی بوده و این همان
کلمه ایست که کلام در طور اصفا نموده و بآن
فائز گشته حال از رحمت سابقه و فضل محیط

are privileged to hear it. Know the value of these days and be occupied at all times with the remembrance of God.

- 4 We counsel all the loved ones in that land to manifest spiritual qualities and praiseworthy deeds that are pleasing to God, in such wise that all people may inhale from those souls the fragrance of sanctity and detachment. O My loved ones in that place! We make mention of you from My Most Great Prison and summon you to God, the Single, the All-Informed, and We mention unto you that which shall profit you in all the worlds of your Lord, the All-Knowing, the All-Encompassing. Be dawning-places of steadfastness amidst all creation, that the imaginings of every imaginer may not cause you to slip, nor may the conditions of the heedless occupy you. Leave the world behind, clinging fast to your Lord, the Ancient of Days. He has appeared through His Most Great Name from this luminous horizon. Ask ye of the ocean of His grace and the heaven of His bestowal that He may aid you in that which shall cause your mention to endure in His Tablets, whose fragrances have wafted between the heavens and the earth. The world and all that is therein shall perish, and there shall endure for you what has been sent down from God, the Forgiving, the Generous. Cast away what the people possess and hold fast to that which is with Him. He is verily the Bestower, the Munificent, the Mighty, the Praiseworthy.

- 5 We, from this spot, send Our glorification upon thee and upon thy sons, as a grace from Us, that thou mayest thank thy Lord and be of those who render praise. May the glory rest upon thee and upon them and upon My loved ones in that place who have turned toward God and have attained unto this wondrous Day.

او احباً باصغای او فائزند قدر این ایام را بدانید
و در کلّ احیان بذکر حقّ مشغول باشید

4 جمیع احبای آن دیار را وصیت مینمائیم باخلاق
روحانیّه و اعمال حسنّه مرضیه بشأنیکه جمیع
ناس از آن نفوس عرف تقدیس و تنزیه استشمام
نمایند یا احبائی فی هناك انا نذکرکم من شطر سجنی
الأعظم و ندعوکم الى الله الفرد الخیر و نذکرکم بما
ینفعکم فی کلّ عالم من عوالم ربکم العلیم المحیط
کنونا مطالع الاستقامة بین البریة لئلا تزلکم او هام
کلّ متوهم و لا تشغلکم شئون العالین دعوا
العالم متمسکین بربکم مالک القدم انه قد ظهر
باسمه الأعظم من هذا الأفق المبین ان اسئلوا من
بحر فضله و سماء عطائه بأن يؤیدکم علی ما یثبت به
ذکرکم فی الواحه الّتی فاحت نفحاتها بین السموات
و الأرضین سیفی العالم و من فیهِ و یتقی لکم
ما نزل من لدی الله الغفور الکریم ضعوا ما عند
الناس و تمسکوا بما عنده انه هو المعطى البازل
العزیز الحمید

5 انا نکبر من هذا المقام علیک و علی ابنیک فضلاً
من لدنا لشکر ربک و تكون من الحامدین انما
البهاء علیک و علیهما و علی احبائی فی هناك
الذین توجّهوا الى الله و فازوا بهذا الیوم البدیع

BLIB_Or15719.013

BH02272

To: Haji Hasan who has attained, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the name of the All-Bountiful, the Most Compassionate
- 2 God willing, through the grace of the All-Merciful, mayest thou be engaged in His remembrance at all times and be steadfast

1 بنام بخشنده مهربان

2 انشاء الله بعنایت رحمن در جمیع احیان بذکرش
ذاکر باشی و در امرش ثابت و مستقیم بشأنیکه

- and firm in His Cause, in such wise that all the people of the land may inhale the fragrance of thy steadfastness.
- 3 O Hasan! Don the armor of My counsels which We gave thee in Our presence. By My life! It will protect thee from the darts of allusions. Verily thy Lord is the Almighty, the Powerful.
- 4 Give thanks unto God for having enabled thee to turn towards His Most Holy Court, and to hear His call, and to attain His mighty presence, and for having shed upon thee the light of His luminous and radiant countenance, and for having given thee to drink, from the hands of grace and favor, the wine of counsel and utterance. Verily He is the All-Forgiving, the All-Bountiful.
- 5 Return thou to thy land, by leave of thy Lord, the Ordainer, the All-Wise. Then remind them of that which We counselled thee in Our presence, in such wise that no blame from any critic may grieve thee in the path of God, nor may the allusions of any heedless one veil thee, nor the doubts of the opposers prevent thee. Be as a fire in thy love for thy chosen Lord, that through it may be consumed the veils of idle fancies which have covered faces and enveloped the hearts of those who have turned towards Him.
- 6 God willing, may ye be occupied with remembrance and praise amongst the servants in such wise that the intoxication of the wine of remembrance may seize all people and draw them to the court of the Friend, that all may fix their gaze upon the Truth alone and remain firm and steadfast in His Cause. This is the wine of oneness and the pure water of detachment which hath flowed from the Pen of grace of the Mighty, the Praiseworthy.
- 7 Whatever hath appeared until now from certain souls We have forgiven. Praise be to God, the ocean of forgiveness hath encompassed all who have returned and turned towards Him. Verily He is the Forgiving, the Kind.
- 8 And We beseech God to assist thee to arise to serve His Cause with spirit and soul and essence and body, in such wise that its traces may become manifest in all cities and lands. This is among the great bounties of thy Lord.
- 9 Give thanks and say: Praise be unto Thee, O my God, for having honored me with Thy presence and caused me to hear Thy most sweet call, whereby the earth and heaven were set in motion, and for having given me to drink of the pure water of Thy gifts and bestowals, and for having taught me what is intended in Thy days and what is mentioned in Thy Book. I beseech Thee by the heaven of Thy grace and the sea of Thy
- نفحات استقامت را جمیع اهل مملکت استشمام نمایند
- 3 ان یا حسن ان البس درع وصایائی الّتی وصّیناک بها فی الحضور لعمری انّہا تحفظک من رمی الاشارات انّ ربّک هو المقتدر القدير
- 4 ان احمد الله بما ایدک علی التّوجّه الی شطره الأقدس واسمعک ندائه واحضرک لدى عرشه العظیم وتجلّی علیک من انوار وجهه المشرق المنیر وسقاک ریحق النّصح والبیان من ایدای العنایة والاحسان انّہ هو الغفور الکریم
- 5 ان ارجع متوجّهاً الی البلاد باذن من لدن ربّک الأمر الحکیم ثمّ ذکّهم بما وصّیناک فی الحضور علی شأن لا تحزنک فی الله لومة لائم ولا تحجبک اشارات کلّ غافل ولا تمنعک شبهات المعرضین کن کالنّار فی محبة ربّک المختار لتحترق بها حجاب الأوهام الّتی غطّت الوجوه وغشّت افئدة المقلبین
- 6 انشاء الله بشأنی ما بین عباد ذا کر ومثنی باشید که سکر ریحق ذکر جمیع ناس را اخذ نماید و بشطر دوست کشاند تا کلّ بحقّ وحده ناظر باشند و در امرش ثابت و مستقیم مانند اینست خمر توحید و کوثر تجرید که از قلم عنایت عزیز حمید جاری شده
- 7 آنچه تا حال از بعضی نفوس ظاهر شده عفو نمودیم الحمد لله بحر غفران جمیع راجعین و مقلبین را احاطه فرموده انّہ هو الغفور العطوف
- 8 و از حقّ میطلبیم که آنجناب را تأیید فرماید تا بروح و نفس و ذات و جسد بخدمت امرش قیام نماید بشأنی که در جمیع مدن و دیار آثار آن ظاهر گردد این از فضلهای بزرگ پروردگار تست
- 9 ان احمد و قل لک الحمد یا الهی بما شرفّتی بلقائک و اسمعتنی ندائک الأهلی الذی به انجذبت الأرض و السّماء و سقیتنی کوثر مواهبک و عطایاک و عرّفتنی ما هو المقصود فی آیامک و علّمتنی ما هو المذكور فی کتابک اسئلك بسماء فضلك و بحر قدرتك و شمس امرک بأن تؤیّدنی علی خدمتک و ثنائک بین

power and the sun of Thy Cause to assist me in serving Thee and in praising Thee amongst Thy servants, and to enable me to do that which Thou lovest and art pleased with. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Bountiful.

عبادک و توفّقی علی ما تحبّ و ترضی أنّک
انت المقتدر علی ما تشاء لا اله الا انت الغفور
الکریم

- 10 Then I beseech Thee, O my God, not to withhold from me the outpourings of the clouds of Thy mercy and the heaven of Thy generosity. Send down upon me at all times that which will draw me to the horizon of Thy grace and sanctify me from all else besides Thee and cause me to speak forth that which Thou didst command me in Thy presence when the lights of Thy beauty were revealed. Verily Thou art the Bestower, the Generous, the Mighty, the Compassionate.

10 ثمّ اسئلك يا الهی بأن لا تمنعی عن فیوضات
سحاب رحمتك و سماء كرمك فأرسل علیّ فی
كلّ حين من الأحيان ما یجذبني الى افق فضلك
و یقدّسني عمّا دونك و ینطقني بما امرتني به فی
الحضور عند تجلّي انوار جمالک أنّک انت المعطى
البازل العزیز الرحیم

BLIB_Or15719.012

BH02376

To: Jinab Sadra, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 The Hidden Book in this visible Temple speaks: There is no God but Him, the All-Compelling, the Self-Subsisting. Verily it is a Book inscribed by a Pen that cannot be described by what exists in creation nor mentioned by the Most High. Blessed is the soul that has found the fragrance of God on a day wherein the Sun of Beauty has dawned from the horizon of God, the Mighty, the Wise - a day wherein was written what no one in all creation has known or will know except those whom We have permitted in truth.
- 3 Thus have We adorned the Tablet with the ornament of utterance when the All-Merciful was established upon a seat around which circle the denizens of the highest Paradise, then the inhabitants of the cities of names, then those whose faces are turned only to His shining, radiant Beauty. Blessed art thou, O Sadra, in that thou hast taken the foremost position in creation when thou didst turn to God, the Powerful, the Most High, the Great. This indeed is a glory in which honored servants take pride.
- 4 Be thou steadfast in the Cause of God and His love, then give glad tidings to the servants with wisdom and utterance to this

1 الأقدس الأعظم الأبى

2 أنّ الكتاب المكنون فی هذا الهيكل المشهود ينطق
أنّه لا اله الا هو المهيمن القيوم أنّه لكتاب رقم
فيه من قلم لا یوصف بما فی الانشاء و لا یذكر
بالأعلى طوبى لنفس وجدت عرف الله فی يوم
فيه اشرفت شمس الجمال من افق الله العزیز الحکیم
و فيه سطر ما لا عرفه احد فی الامکان و لا
تعرف نفس الا من اذنّاه بالحقّ

3 كذلك زینا اللوح بطراز البیان اذ استقرّ الرحمن
على مقترّ يطوف حوله اهل ملأ الأعلى ثمّ اهل
مدائن الأسماء ثمّ الذین ما توجّهت وجوههم الا
الى جماله المشرق المنیر طوبى لك يا صدرا بما
تصدّرت فی الامکان اذ توجّهت الى الله المقتدر
العلی العظیم ان هذا لعزيفتخر به عباد مکرمون

Kawthar whose fragrant breezes have wafted among the worlds. Beware lest the affairs of creation veil thee from what thou hast been commanded by the True One. Trust in Him in all conditions - verily He is with His remembering servants. We counsel thee to wisdom in all matters - this is what God has ordained in the Tablets. He is indeed the Ruler, the All-Knowing, the All-Informed.

4 ان اثبت في امر الله وجهه ثم بشر العباد بالحكمة
و البيان الى هذا الكوثر الذي فاحت نفحاته
بين العالمين اياك ان تحجيك شؤونات الخلق
عما امرت به من لدى الحق توكل عليه في كل
الأحوال انه مع عباده الدّاكرين نوصيك بالحكمة
في كلّ الأمور هذا ما قضى الله في الألواح انه هو
الحاكم العليم الخبير

5 O Sadra! We have heard thy call from before and from thy letter afterwards when it was present before the Throne. Verily We were aware and We answered thee in truth and granted what thou didst desire from God, thy Lord and the Lord of the worlds. He assists whom He wishes with authority from His presence and causes whom He wills to speak with His beautiful remembrance.

5 ان يا صدرا قد سمعنا نداءك من قبل ومن كتابك
من بعد اذ حضر لدى العرش انا كذا عالمين و
اجبتك بالحق واستجبنا لك ما اردت من الله
ربك ورب العالمين انه يؤيد من يشاء بسلطان
من عنده و ينطق من اراد بذكره الجميل

6 Thou didst say "Expand my breast" and so forth - We granted what thou desired before thy request. Were it not for this how couldst thou have turned to a Face from which most of the servants have turned away? Reflect and be of those who remember. We have expanded thy breast and assisted thee to draw near to this Great Sea and We will assist thee in truth and will loose thy tongue with a remembrance by which hearts will be attracted and the hearts of those who have turned will take flight.

6 قلت ان اشرح لي صدري الى آخر انا قضينا ما
اردته قبل طلبك لولاه كيف اقبلت الى وجه
اعرض عنه اكثر العباد تفكر و كن من الدّاكرين
انا شرحنا صدرك و ايدناك على التقرب الى
هذا البحر العظيم و تؤيدك بالحق و نفتح لسانك
بذكر تجذب به القلوب و تطير به افئدة المقبلين

7 We counsel thee to the Greater Steadfastness in such wise that the hearts of those who have taken the calf as their lord instead of God will be troubled. This is what the Most Exalted Pen commands thee on this wondrous day. And We have sent down for thy brother that by which the fragrances of My loving-kindness and the sweet perfumes of My favors have been diffused - to this testifies he who ponders what has been sent down in truth. Verily thy Lord is the True, the Trustworthy One.

7 نوصيك بالاستقامة الكبرى على شأن تضطرب
بها افئدة الذين اتخذوا العجل رباً لأنفسهم من
دون الله هذا ما يأمرك به القلم الأعلى في هذا
اليوم البديع و نزلنا لأخيك ما فاحت به نفحات
عنايتي و فوحات الطافي يشهد بذلك من يتفكر
فيما نزل بالحق ان ربك هو الصادق الأمين

8 Say: O people! Fear God and commit not that which would muddy the pure chalice of mystic knowledge in the days of the All-Merciful. Leave what ye possess, turning to God, the Mighty, the Praiseworthy. Thus have We adorned thy head with the crown of remembrance and sent thee this Tablet from whose horizon has shone the sun of thy Lord's remembrance, the Most High, the Great.

8 قل يا قوم اتقوا الله و لا ترتكبوا ما يكدر به
صافي كأس العرفان في ايام الرحمن دعوا ما عندكم
مقبلين الى الله العزيز الحميد كذلك زيناً رأسك
بأكلیل الذكر و ارسلنا اليك هذا اللوح الذي من
افقه اشرفت شمس ذكر ربك العلي العظيم

BLIB_Or15730.142a, AQA5#008 p.009b

BH02443

To: *Ibn Asdaq (Hand of the Cause) et al., in Mashhad*
 Date: 1291-03 [1874-Apr]

- 1 In My Name, the One manifest from this luminous horizon. 1 بِسْمِ الظَّاهِرِ مِنْ هَذَا الْأَفَقِ الْمُبِينِ
- 2 We have desired to make mention of him who has turned towards Us and to give him to drink, time and again, from the Kawthar of loving-kindness, that it may draw him nigh unto My horizon, adorn him with My virtues, cause him to soar in My atmosphere, and aid him to manifest the sanctification of My Cause amidst My creatures, and to voice My praise in such wise that every hesitant one may hasten, every stationary one may take flight, every body may melt, every frozen thing may flow, and every extinguished flame may be rekindled. This be-fitteth him who hath turned his face towards My countenance, entered beneath the shadow of My loving-kindness, and attained unto My verses which hold sway over all the worlds. 2 أَنَا أَرَدْنَا أَنْ نَذْكُرَ مِنْ أَقْبَلِ الْبِنَا وَنَسْقِيَهُ كَوْثَرَ الْعَنَاءِ مَرَّةً بَعْدَ مَرَّةٍ لِيُقَرِّبَهُ إِلَى أَفْقَى وَيُزِينَهُ بِأَخْلَاقٍ وَيَطِيرَهُ فِي هَوَائٍ وَيُؤَيِّدَهُ عَلَى مَا يَظْهَرُ بِهِ تَقْدِيسِ أَمْرِي بَيْنَ خَلْقِي وَيَنْطِقَهُ بَثْنَائِي عَلَى شَأْنٍ يُسْرِعُ بِهِ كُلَّ مُتَوَقِّفٍ وَيَطِيرُ بِهِ كُلَّ سَاكِنٍ وَيَذُوبُ كُلَّ جَسَدٍ وَيَسْرِي كُلَّ مَنْجَمَدٍ وَيَفُورُ كُلَّ مَنْجَمَدٍ هَذَا مَا يَنْبَغِي لِمَنْ تَوَجَّهَ إِلَى وَجْهِهِ وَدَخَلَ فِي ظِلِّ عَنَائَتِي وَفَازَ بِآيَاتِي الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ
- 3 O Ali! The Dayspring of the Cause addresseth thee in most wondrous utterance. By God! Wert thou to be present before the Throne and hear it from the Tongue of grandeur and power, thou wouldst sacrifice thy body, then thy spirit, then thy very self, for love of God, the Sovereign Lord, the All-Compelling, the All-Knowing, the All-Wise. The call would so transport thee to a station whereof all pens are powerless to make mention and every eloquent speaker is confounded in its description. Reflect upon this Revelation and its sovereignty, then aid it as beseemeth thy Lord, the Mighty, the Bountiful. 3 أَنْ يَا عَلِيَّ يَخَاطِبُكَ مَشْرِقُ الْأَمْرِ بِأَدْعِ الْبَيَانِ تَاللهِ لَوْ كُنْتُ حَاضِرًا لَدَى الْعَرْشِ وَسَمِعْتَهُ مِنْ لِسَانِ الْعِظَمَةِ وَالْإِقْتِدَارِ لَتَقْدَى جَسَدُكَ ثُمَّ رُوحُكَ ثُمَّ ذَاتُكَ حَبًّا لِلَّهِ الْمَلِكِ الْمُهَيْمَنِ الْعَلِيمِ الْحَكِيمِ وَيَجْذِبُكَ جَذْبُ النَّدَاءِ إِلَى مَقَامٍ عَجَزَتْ عَنْ ذِكْرِهِ الْأَقْلَامُ وَحَارَتْ عَنْ بَيَانِهِ كُلُّ مُتَكَلِّمٍ فَصِيحٍ فَكَّرَ فِي هَذَا الظُّهُورِ وَسُلْطَانِهِ ثُمَّ أَنْصَرَهُ بِمَا يَنْبَغِي لِمَوْلِيكَ الْعَزِيزِ الْكَرِيمِ
- 4 Guide the people to the Most Exalted Horizon, which is His Temple established upon His mighty Throne. Through it hath the horizon of the Prison been illumined, and through it have all who are in the heavens and on earth been made radiant. We have made mention of thee before, and in this gracious Tablet, that thou mayest inhale the fragrance of the All-Merciful time and again. This is of My grace upon thee. Render thanks unto thy Lord, the All-Bountiful, the All-Seeing. 4 أَنْ أَهْدِ النَّاسَ إِلَى الْأَفْقِ الْأَعْلَى وَأَنَّهُ هَيْكَلُهُ الْمُسْتَقَرُّ عَلَى عَرْشِهِ الْعَظِيمِ وَبِهِ أَنْارَ أَفْقِ السَّجْنِ وَبِهِ اسْتِضَاءٌ مِنَ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَا ذَكَرْنَاكَ مِنْ قَبْلُ وَفِي هَذَا اللَّوْحِ الْكَرِيمِ لَتَجِدَ عَرَفَ الرَّحْمَنِ مَرَّةً بَعْدَ أُخْرَى هَذَا مِنْ فَضْلِي عَلَيْكَ أَنْ أَحْمَدَ رَبِّكَ الْفَضْلَ الْبَصِيرَ
- 5 Grieve not at the heedlessness of the people. Soon shall ye behold them turning unto God, the Lord of all worlds. We have encompassed the world through Our Most Exalted Word. God shall, through it, soon conquer the hearts of all who dwell on earth. He, verily, is the Almighty, the All-Powerful. 5 لَا تَحْزَنْ مِنْ احْتِجَابِ الْخَلْقِ سَوْفَ تَرَوْنَهُمْ مُتَوَجِّهِينَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ قَدْ أَحْطَنَّا الْعَالَمَ بِكَلِمَتِنَا الْعَالِيَا سَوْفَ يَسْخَرُ اللَّهُ بِهَا أَفْتَدَةَ مَنْ عَلَى الْأَرْضِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

- 6 We make mention of thy brother from this spot, that he may rejoice in My remembrance of him and be of them that remember. O beloved! The Best-Beloved calleth thee from His Most Great Prison. We counsel thee with that which hath been sent down from My Holy Pen in My Most Holy Book. Lay hold on it with the power granted thee by Us and the might bestowed by Us. I am, verily, the Commander, the All-Wise.
- 7 Blessed are ye, inasmuch as the grace hath encompassed you and aided you in this Cause whereby the heaven was folded up and every lofty and towering mountain was scattered in dust. We make mention, with supreme mercy, of your mother who hath attained unto the recognition of God, and We glorify her countenance from this exalted station. We make mention of you all, both female and male, and behold you as one soul from this wondrous outlook. We give you glad tidings of the mercy which hath preceded all created things, and of My remembrance which hath encompassed all, whether young or old. The glory of God be upon you, O people of Baha! Rejoice in My remembrance, for verily He is with you at all times.

TB#171

- 6 و نذكر احاك من هذا المقام ليفرح بذكرى اياه
و يكون من المتذكرين ان يا حبيب ان المحبوب
يناديك من شطر سجنه الأعظم و نصيک بما
نزل من قلبی المقدس فی کتابی الأقدس لتأخذه
بقوة من عندنا و قدرة من لدنا و انا الامر الحكيم
- 7 طوبی لكم بما احاطکم الفضل و ایدکم علی هذا
الأمر الذی به طويت السماء و نسف کل جبل
بأذخ رفیع و نذكر بالرحمة الکبری امکم الّتی فازت
بعرفان الله و نکبر علی وجهها من هذا المقام المنیع
انا نذكر کلکم من الاناث و الذکور و نراکم نفساً
واحدة فی هذا المنظر البدیع و نبشّرکم بالرحمة الّتی
سبقت الکائنات و ذکرى الذی احاط کلّ صغیر
و کبیر انّ البهاء علیکم یا اهل البهاء ان افرحوا
بذكرى انه معکم فی کلّ حین

INBA15:303, INBA26:306, PYK.047,
TBP#171

BH02447

To: Jinab-i-'Ali qabl Asghar, in Mashhad

Date: 1291-03 [1874-Apr]

- 1 In the Name of God, the All-Knowing, the All-Wise!
- 2 O 'Ali! Harken with thy inner ear to the Voice of the All-Merciful and convey it to His friends, that all may attain to that which He desireth and drink from the choice wine of His good-pleasure. It is incumbent upon all in this Day to arise for the teaching of God's Cause with such wisdom as hath been sent down from the heaven of the Divine Will. This station hath been fully set forth in Our Tablet to Our Name Mihdi. God willing, thou shalt attain unto it and make the loved ones aware of its contents.
- 3 Strive thou that all may manifest spiritual qualities amongst mankind, for praiseworthy character hath ever been and shall ever remain a guide. Every deed hath its fragrance, and that fragrance guideth and directeth. Even as the fragrance of flowers leadeth people to the garden, the fragrance of goodly deeds

- 1 بنام خداوند عالم دانا
- 2 ای علی ندای رحمن را بگوش جان اصغرا نما
و بدوستان او برسان تا کل بآنچه او خواسته
است فائز شوند و از ریح رضایش پیاشمند
الیوم بر کل لازمست که بتبلیغ امر الله قیام
نمایند بحکمیتکه از سماء مشیت الهیه نازل شده و
این مقام در لوح اسمنا مهدی مفصل ذکر شده
انشاء الله بآن فائز شوید و بما فيه احباً را آگاه
نمائید
- 3 جهد کن تا کل باخلاق روحانیه مابین بریه
ظاهر شوند چه که اخلاق مرضیه هدایت کننده
بوده و خواهد بود هر عملی را عرفیست و آن
عرف مرشد و هادیست چنانچه عرف اوراد
ناس را بیستان دلالت مینماید عرف اعمال و

and character guideth men to God and draweth them to the court of the Beloved. Well is it with those who adorn themselves with the crown of truthfulness, trustworthiness, steadfastness and dignity. Whoso adorneth himself with divine qualities, his words will influence the world. Verily thy Lord is the All-Wise Teacher.

- 4 Thou shouldst at all times be engaged in serving the Cause, in such wise that neither the opposition of the opposers nor the clamor of the heedless may prevent thee from the remembrance of God. Blessed art thou for having attained unto the testimony of God in Our Tablet which We sent thee aforetime. By My life! Thou wilt find therein the fragrance of My favor unto thee, My care for thee, and My mercy which preceded thee. Verily thy Lord is the All-Remembering, the All-Knowing, the All-Informed.

- 5 Previously the Most Holy, Most Exalted Tablet was revealed and sent. God willing, thou hast attained unto it and perceived the sweet fragrance of the All-Merciful's loving-kindness. We beseech God to assist thee in all conditions to serve Him and to make thee a servant of His Cause, and to manifest through thee that which will raise high the standards of remembrance and utterance in that land. He is verily the Bestower, the Ordainer, the All-Hearing, the One Who Answereth Prayer.

- 6 Arise with supreme steadfastness amidst mankind and convey unto the people this Cause the like of which hath never appeared in creation, that they may awaken and arise to serve thy Lord, the Mighty, the Most Praised. We make mention of all who are on earth at all times and call them unto the One Who is All-Knowing. Follow thou thy Lord - nothing prevented Him from the remembrance and praise of God. He maketh mention of Him in prison, before it and after it. Reflect and say: Praise be unto Thee, O Thou in Whose hand is the dominion of might and power, and before the revelation of Whose power the power of all in the worlds hath vanished away. Then blessed art thou for having drunk the choice wine of revelation and for drinking it time after time, again and again. And the tongue of grandeur and majesty declareth: Well is it with thee and with those who have attained unto this firm, mighty and wondrous Cause.

اخلاق پسندیده ناس را بحق هدایت کند و بکوی دوست کشاند محبوب آنکه جمیع باکالیل صدق و امانت و تمکین و وقار مزین شوند من تخلق باخلاق الله يؤثر قوله في العالم ان ربك هو المعلم الحكيم

4 باید آنجناب در کلّ حین بخدمت امر مشغول باشند بشأنی که باعرض معرضین و نعیق غافلین از ذکر حق ممنوع نشوند طوبی لک بما فزت بشهادة الله فی لوحنا الذی ارسلناه الیک من قبل لعمری تجد منه رائحة فضلی ایاک و عنایتی لک و رحمتی الّتی سبقتک ان ربک هو الذاکر العليم الخبير

5 از قبل لوح امنع اقدس نازل و ارسال شد انشاء الله بأن فائز شده اید و عرف عنایت رحمن را یافته اید نسل الله بأن یوقفک فی کلّ الأحوال علی خدمة و یجعلک خادماً لأمره و یظهر منک ما ترتفع به الویة الذکر و البیان فی هناك انه هو المعطى المقضى السميع المجیب

6 قم بالاستقامة الكبرى بین الوری و بلغ الناس هذا الأمر الذی ما ظهر شبهه فی الابداع لیتنبّهن و یقومن علی خدمة مولک العزیز الحمید انا نذکر من علی الأرض فی کلّ الأحيان و ندعوهم الی الفرد العليم ان اقتد مولک الله ما منعه امر عن ذکر الله و ثنائه یذکره فی السّجن و قبله و بعده تفکر و قل لک الحمد یا من یدک زمام القدرة و الاقتدار و فنت عند ظهور قدرتک قدرة من فی العالمین ثم طوبی لک بما شربت رحيق الوحی و تشربه مرة بعد مرة و کرّة بعد کرّة و یقول لسان العظمة و الکبرياء هنيئاً لک و للذین فازوا بهذا الأمر المبرم العزیز البديع

BLIB_Or15719.010c

BH02510

To: Muhammad Rahim Uncle of Samandar, in Lahijan

Date: 1291-03 [1874-Apr]

1 In the name of the All-Knowing Expositor.

1 بنام مبین علم

2 Today all must speak for the sake of God and gaze toward God. Let them not deprive their eyes from the supreme horizon, nor prevent their ears from hearkening to the words of the Lord of Names, nor withhold their hearts from turning to Him, nor veil their minds from contemplating His mighty signs and manifest conditions. If thou wouldst reflect upon what hath come to pass, thou wouldst observe all the world and its peoples as non-existent, and wouldst hold fast to the firm cord of the Purpose of all worlds in such wise that none would have power to prevent thee. Whatsoever hath been other than God and mentioned without His leave is all vain and reckoned before the All-Merciful as satanic whisperings.

2 اليوم باید کلّ لله ناطق باشند و الی الله ناظر چشم را از افق اعلی محروم ننمایند گوش را از اصغای کلمات مالک اسماء منع نکنند و قلب را از توجه باو بازدارند و عقل را از تفکر در آثار قدرتیّه و شؤونات ظاهره محبوب نسازند اگر در آنچه واقع شده تفکر نمائی جمیع عالم و عالمیان را معدوم مشاهده کنی و بحیل محکم مقصود عالمیان متمسک شوی بشأنیکه احدی قادر بر منع آن نباشد آنچه من غیر الله بوده و من غیر اذن او ذکر شده کلّ باطل و از وساوس شیطان لدی الرحمن مذکور

3 We seek justice: after the appearance of the Most Great Sea and the dawning of the Ancient Luminary and the raising up of the divine heavens of His Cause and the manifestation of the paradise of His all-merciful utterance, is it befitting that one should turn away from all this and cling to the vain imaginings of a soul who cannot distinguish right from left, and deprive himself of the bounty of this Day which shineth forth outwardly and inwardly from the horizon of the heaven of His Cause? Nay, by His own Self! This was not and is not befitting. Leave aside all else and hold fast to His firm cord and turn unto His straight path. He is the One through Whose manifestation all things have proclaimed that there is no God but Him, the All-Knowing, the All-Wise.

3 انصاف میطلبیم بعد از ظهور بحر اعظم و اشراق نیر قدم و ارتفاع سموات امریّه الهیه و ظهور رضوان بیان رحمتیه سزاوارست که نفسی از جمیع آن چشم پوشد و باوهم نفسی که یمین را از یسار تمیز نداده متمسک شود و از فضل الیوم که از افق سماء امر ظاهراً و باطناً مشرق و هویدا است خود را محبوب سازد لا ونفسه الحقّ این سزاوار نبوده و نیست دع ما سواه و تمسک بحبله المحکم و توجه الی صراطه المستقیم آنّه هو الذی بظهوره نطقت الأشياء آنّه لا اله الا هو العلیم الحکیم

4 The fragrances of the merciful robe are wafting at all times, and the lights of the Sun of divine commandments are visible from the horizon of heaven. It behooveth thee and thy like to abandon all the doubts and idle fancies that exist in the world and to turn unto the Dawning-Place of the revelation of thy Lord, the All-Knowing, the All-Informed. Take thou the chalice of divine knowledge from the hands of thy Lord's favors, then drink therefrom, detached from all the worlds.

4 نفحات قیص رحمانی در کلّ احیان در مرور و انوار شمس اوامر الهیه از افق سماء مشهود ینبغی لک و لأمثالک انّ یدعنّ ما فی الدنیا من الظنون و الأوهام و یتوجهنّ الی مشرق وحی ربهم العلیم الخبیر خذ قدح العرفان من ایادی الطاف ربک ثم اشرب منه منقطعاً عن العالمین

5 Verily, while thou art in thy home He remembereth thee in the Most Great Prison. Be thou thankful unto God for this manifest favor. Doth it beseem anyone to deny this certainty and turn unto every doubting impostor? By My life! If thou wouldst taste the sweetness of His utterance and recognize His

5 انک فی البیت آنّه یدکرک فی السّجن الأعظم ان اشکر الله بهذا الفضل المبین هل ینبغی لأحد ان ینکر هذا یقین و یتوجه الی کل متوهم مریب لعمری لو تجد حلاوة البیان و تعرف محبته آیاک

love for thee, thou wouldst abandon all creation, turning unto the Single One, the Mighty, the Praiseworthy. And among His gifts and favors is that He remembereth thee through His grace while imprisoned among His enemies. This indeed is a bounty that hath illumined the horizon of generosity. Reflect, that thou mayest find what hath been revealed for thee in this perspicuous Tablet.

- 6 We beseech God to assist thee in His remembrance and His Cause, and to make thee detached from every croaking, braying, deceitful remote one. Praise be to God, the Lord of all worlds.

لندع الوری عن ورائک مقبلاً الى الفرد العزیز الحمید و من مواهبه و الطافه انه یدکرک بفضل من عنده اذ کان مسجوناً بین الأعداء انّ هذا بفضل انار منه افق الجود تفکّر لتجد ما نزل لک فی هذا اللوح المبین

6 نستلّ الله بأن یوفّقک علی ذکره و امره و یجعلک منقطعاً عن کلّ ناعق ناهق محتال بعید الحمد لله ربّ العالمین

BLIB_Or15719.004a, AQA5#093 p.108

BH02671

To: Ahmad Mu'allim, in Hisar

Date: 1291-03 [1874-Apr]

- 1 In My Name, shining above the dayspring of My creation
- 2 O Ahmad! Verily We love to remember thee with a remembrance whereby the world will be illumined, and We desire to give thee to drink of the Water of Life from the Kawthar of thy Lord's mercy, the All-Giving, the All-Knowing. We had sent thee before the chalice of divine knowledge, and thou didst drink therefrom through this Name whereby those in all the worlds were subdued. And before that We sent thee a cup which thou didst take and drink from, and We said: "May it be pleasant unto thee, O thou whose heart hath been adorned with the knowledge of God and whose tongue hath been honored by My mention, the Mighty, the Wondrous!" Were We to enumerate for thee what We have sent thee of chalices and cups, it would fill the Tablets. Verily thy Lord is He Who explaineth all things, the All-Knowing, the All-Informed.
- 3 We have read thy letter before its arrival at the Throne and have revealed for thee this Tablet from which the fragrance of the All-Merciful wafteth throughout all possibility, that thou mayest find therein that which will gladden thy heart and strengthen thee in My mention, the Mighty, the Inaccessible.
- 4 Gather My loved ones in that place, then recite unto them what We have revealed for thee, that they may soar on the wings of knowledge in the atmosphere of the love of their Lord,

1 بسمی المشرق من افق الابداع

2 ان یا احمد انا نحبّ ان نذکرک بذکر یستضیء به العالم و نرید ان نسقیک ماء الحیوان من کوثر فم رحمة ربّک المعطى العلیم قد ارسلنا الیک من قبل قدح العرفان و شربت منه بهذا الاسم الذی به یتخرّ من فی العالمین و من قبله ارسلنا الیک كأساً و اخذتها و شربت منها و قلنا مرثیاً لک یا من تزین قلبک بعرفان الله و تشرف لسانک بذكری العزیز البدیع لو نعدّ لک ما ارسلناه الیک من الأقداح و الکؤوس لیملاً الألواح انّ ربّک هو المفصلّ العلیم الخبیر

3 قد قرئنا کتابک قبل حضوره لدى العرش و نزلنا لک هذا اللوح الذی منه یمرّ عرف الرحمن فی الامکان لتجد منه ما یرفح به قلبک و یؤیدک علی ذکری العزیز المنیع

4 ان اجمع احبائى فی هناک ثم اقرأ ما نزلناه لک لیطیرن بأجنحة العرفان فی هواء محبة ربهم المقتدر

the Almighty, the All-Powerful. Say: Be not grieved, rather rejoice in the bounty that hath encompassed all regions. By My life! Nothing shall escape you if ye ponder on these words. Ye would see yourselves in such joy as cannot be affected by doubts nor touched by the limitations of contingent existence. Of this beareth witness every knower, thinker, perceiver and seer. Ye are beneath the canopies of grace and the pavilion of bounty, and that hath been ordained for you which will delight the eyes of the observers. Convey My greetings to each one of them and give them the glad-tidings of this beauteous remembrance.

القدير قل لا تحزنوا ان افرحوا بالفضل الذي احاط الافاق لعمرى لا يفوت عنكم من شيء لو تفكرون في هذه الكلمة لترون انفسكم في سرور لا يعتريه الظنون ولا تأخذه كدورات الامكان يشهد بذلك كل عارف متفكر متفرد بصير انتم تحت قباب الفضل و فسطاط الجود و قدر لكم ما تقر به ابصار الناظرين كبر على وجه كل واحد منهم من قبلى و بشرهم بهذا الذكر الجميل

- 5 We have made thee a star of guidance for all creation - illuminate them with the lights of thy Lord's countenance, the Dawning, the Manifest, the Mighty, the Wondrous. Then command the people to observe what We have sent down from Our holy dominion in Our Most Holy Book, that they may act according to what hath been revealed therein of the ordinances of thy Lord, the All-Knowing.

5 انا جعلناك نجم الهداية للبرية نورهم بأنوار وجه ربك المشرق الظاهر العزيز البديع ثم أمر الناس بما نزلناه من جبروتنا المقدس في كتابنا الأقدس ليعملن بما نزل فيه من احكام ربك العليم

- 6 Say: Verily it is the Dayspring of bounty for you and the Spirit of Life for your preservation. Hold fast unto it with such power as cannot be hindered by the hints of the heedless. Whoso acteth in accordance with it hath attained unto God's command and His good-pleasure, and whoso is negligent is counted among the ignorant. Through it the fragrance of the garment wafteth among you and it draweth you nigh unto the Forgiving, the Merciful. Verily it is God's Ark among you and His Most Great Sign unto all creation. Blessed is he who holdeth fast unto it; he is of the people of this exalted station.

6 قل انه لمطلع الفضل لكم و روح الحيوان لابقائكم تمسكوا به بقدرة لا تمنعها اشارات الغافلين من عمل به انه فاز بأمر الله و رضائه و الذي غفل انه من الجاهلين به يمر عرف القميص بينكم و يقربكم الى الغفور الرحيم و انه لفلک الله بينكم و الآية الكبرى لأهل الوري نعيماً لمن تمسك بها انه من اهل هذا المقام المنيع

- 7 Glory be upon thee and upon those who follow thy command in this manifest Cause.

7 البهاء عليك و على الذين اتبعوا امرک في هذا الأمر المبين

INBA33:009, BRL_DA#120

BH02777

To: *Da (Rida), in Jadhba*

Date: 1291-03 [1874-Apr]

- 1 In the name of God, the Most Holy, the Most Exalted!
- 2 Glorified art Thou, O my God! I beseech Thee by Thy greatness whereby all things have been made great, and by the

1 بسم الله الأقدس العلي الأعلى

2 سبحانه اللهم يا الهى اسئلك بعظمتك التى منها استعظم كل شيء و بأنوار وجهك الذى

lights of Thy countenance whereby all things have been illumined, and by the wondrous signs of Thy names whereby all things have been distinguished one from another, and by Thy name which Thou hast made to stand over all things, and by Thy sovereignty whereby Thou hast prevailed over all things, and by Thy verses whereby the realities of all things have been attracted, and by Thy Word whereby all who are in earth and heaven were struck with fear, and by Thy call in the holy wilderness whereby the heart of the world was set ablaze and whereby Thou didst guide the sincere ones to the shore of the ocean of Thy oneness and caused the lovers to soar in the atmosphere of Thy nearness and meeting, and attracted the hearts of them that are nigh unto Thee to the right hand of the throne of Thy mercy - I beseech Thee to accept from us what we have wrought in Thy love and good-pleasure.

3 O my God, my Lord and my Beloved! They who have tasted the sweetness of Thy call and hastened to the shadow of Thy bounties and the proximity of Thy favors and followed what Thou didst command them out of love for Thyself and desire for Thy presence - these move not except by Thy leave and speak not save after Thy command.

4 O my God and my Lord! I am Thy servant and the son of Thy servant. I have risen from my bed at this dawn wherein the sun of Thy oneness hath shone forth from the horizon of the heaven of Thy will, illumining the regions through that which was ordained in the pages of Thy decree and the tablets of Thy destiny. Praise be unto Thee, O my God, that Thou hast caused us to awaken illumined by the light of Thy knowledge and to fast purely for Thy sake. O Lord! Send down upon us that which will make us independent of all else save Thee and detached from all except Thyself. Then write down for me and for my loved ones and my kindred, both male and female, the good of this world and the world to come. Then protect us, O Thou Who art the Beloved of creation and the Desire of invention, by Thy supreme greatness from those whom Thou hast made to be the manifestations of the slinking whisperer who whisper in the breasts of men. Verily, Thou art the Powerful over what Thou willest, and Thou art the Protector, the Self-Subsisting.

5 O my God, send Thy blessings upon Him Whom Thou hast made the Self-Subsisting One over Thy most beautiful names, and through Whom Thou hast distinguished between the righteous and the wicked, that Thou mayest make us successful in that which Thou lovest and art pleased with. And, O my God, send Thy peace upon Thy Words and Thy Letters, and upon those who have turned toward Thee and have set their faces

استضاء كلشيء و بديع اسمائك التي منها فصلت بين كلشيء واسمك الذي جعلته قائماً على كلشيء و بآياتك التي منها استجذبت حقايق الأشياء و بملكيتك التي منها فزع من في الأرض و السماء و بندائك في برية القدس الذي به اشتعل قلب العالم و به اهتديت المخلصين الى شاطئ بحر احديتك و طيرت العاشقين في هواء قربك و لقاءك واستجذبت افئدة المقربين الى يمين عرش رحمتك بأن تقبل منا ما عملنا في حبك و رضاك

3 فيا الهى و سيدي و محبوبي ان الذين ذاقوا حلاوة نداءك و سرعوا الى ظل مواهبك و جوار الطافك و اتبعوا ما امرتهم به حباً لنفسك و ابتغاء لوجهك اولئك لا يتحركون الا باذنك و لا يتكلمون الا بعد امرك

4 فيا الهى و سيدي انا عبدك و ابن عبدك قد قت على الفراش في هذا الفجر الذي فيه اشرقت شمس احديتك عن افق سماء مشيتك و استضاء منها الآفاق بما قدر في صحايف تقديرك و الواح قضائك لك الحمد يا الهى على ما اصبحتنا مستضيئاً بنور عرفانك و صمنا خالصاً لوجهك ايرب فانزل علينا ما يجعلنا غنياً عن سواك و منقطعاً عن دونك ثم اكتب لى و لأحبي و ذوى قرابتي من كل ذكر و انثى خير الآخرة و الأولى ثم اعصمنا يا محبوب الابداع و مقصود الاختراع بعظمتك الكبرى من الذين جعلتهم مظاهر الخناس و يوسوسون في صدور الناس و انك انت المقتدر على ما تشاء و انك انت المهيمن القيوم

5 صل اللهم يا الهى على من جعلته قيوماً على اسمائك الحسنى و به فصلت بين الأتقياء و الأشرقياء بأن توقفنا على ما تحب و ترضى و سلم اللهم يا الهى على كلماتك و حروفاتك و على الذين توجهوا اليك و اقبلوا الى وجهك و سمعوا

toward Thy countenance and have hearkened unto Thy call. Verily, Thou art the Lord of the servants and their Sovereign, and Thou art powerful over all things.

PM#144x, PM#144x, BPRY.122x, BPRY.122x

ندائک و آنک انت مالک العباد و سلطانهم و
آنک انت علی کلشیء قدیر

INBA30:114x, INBA30:114x, INBA49:001,
INBA92:190, BLIB_Or15739.230,
BRL_DA#690, PMP#144x, PMP#144x,
AHM.087x, AHM.087x, AQMJ2.062,
TSBT.230x, TSBT.226b, NFF1.021x,
NFF5.048x, NFF1.021x, ABMK.060,
OOL.B090.01x

BH02751

To: Unknown, in Zanjan

Date: 1291-03 [1874-Apr]

1 In the Name of the All-Bountiful, the All-Merciful!

1 بنام بخشندهء مهربان

2 O servants of God! Harken unto the divine Call which is raised from the direction of the exalted Throne. I speak the truth when I say that the eye was created to behold the Most Great Vision, and the ear came into being to hear the Call of the Lord of Power, and the heart was adorned with the robe of existence to know the Sovereign of contingent being. It is incumbent upon all today to observe with their own eyes and hear with their own ears. Consider the followers of religions: inasmuch as they have remained veiled from this station, they have been deprived of the outpouring grace of the True One.

2 ای عباد الله بشنود ندای الهی را که از شطر
عرش مرتفعست براسستی میگویم بصر از برای
منظر اکبر خلق شده و گوش از برای شنیدن
ندای مالک قدر موجود گشته و قلب از برای
عرفان سلطان امکان بخلعت هستی مزین آمده و
بر کل الیوم لازمست که بچشم و گوش خود
مشاهده نمایند و بشنوند ملاحظه در اهل ادیان
نمائید نظر بآنکه از این مقام محجوب مانده‌اند از
فیض فیاض حقیقی محروم گشته‌اند

3 In these days a letter arrived from him who beareth the Most Beautiful Name, wherein he made mention of you. Therefore, purely for the sake of God, this most exalted, most holy Tablet hath been revealed and sent. I swear by the Sun of glory and sanctity that if you approach it with a detached heart and sanctified vision, you will discover the fragrance of the divine Raiment and, wholly severed from all else, will turn toward the most exalted Horizon and quaff from the most glorious Wine. Deprive not yourselves of the rising Sun of bounty, and forbid not yourselves the surging Ocean of grace.

3 در این ایام مکتوبی از جناب اسم جمال رسید
و در آن مکتوب ذکر شما را نموده لذا خالصاً
لوجه الله این لوح ابداع ابداع نازل و ارسال شد
قسم بآفتاب عز تقدیس اگر بقلب فارغ و بصر
مقدس بآن توجه کنید نفحهء قیص الهی را بیابید
و منقطعاً عن الكل بافق اعلی توجه نمائید و از
رحیق اهری بیاشامید آفتاب کرم مشرق خود را
محروم ننمائید و بحر فضل موج خود را ممنوع
مسازید

4 You have not been and are not aware of the essence of the Cause. Strive that through divine favor you may rend asunder the veils and become informed of the Dawning-Place of divine

4 شما از اصل امر مطلع نبوده و نیستید جهد نمائید
تا بعنایت الهی خرق حجاب کنید و بر مطلع آیات
الهی و مشرق وحی او مطلع شوید در این فجر
ایام که نفحهء ربّانیه در مرور است و ندای

verses and the Rising-Point of His Revelation. In this dawning of days when the divine fragrance wafteth and the Call of Truth is raised amidst all beings, occupy not yourselves with the sayings of this one and that. Arise in the name of God amidst all beings, and take the chalices of recognition from the hands of the Countenance of the All-Merciful and drink therefrom in His remembrance.

- 5 Justice hath ever been and shall ever be beloved in every station. We pass over all that hath appeared in this Revelation; read but a single Tablet from among the wondrous Tablets, and likewise the writings of others, and judge for yourselves. Should anyone arise with fairness, he will undoubtedly, after hearing the divine verses, instantly turn toward the realm of oneness. Blessed are the just! Blessed are they who remember!
- 6 This Prisoner hath mentioned this Tablet for the sake of God, and you too should read it for the sake of God, that perchance ye may attain unto the Living Waters which flow at the heart of contingent being. Unto God belongeth all authority, both in the past and in the future. We are all, verily, His believers.

حقّ مابین امکان مرتفع خود را بگفته این و آن مشغول نسازید باسم الله مابین امکان قیام کنید و اقداح عرفان را از ایادی طلعت رحمن بگیری و بذکرش بیاشامید

5 انصاف در هر مقام محبوب بوده و خواهد بود از جمیع آنچه در این ظهور ظاهر شده میگذریم یک لوح از الواح بدیعه را بخوانید و همچنین نوشته‌های غیر را و خود انصاف دهید اگر نفسی بانصاف قیام نماید البته بعد از استماع آیات الهیه بی‌توقف بشطر احدیه اقبال کند طوبی للمصنفین طوبی للمتذکرین

6 این مسجون لله این لوح را ذکر نمود و شما هم لله قرائت کنید که شاید برحیق حیوان که در قطب امکان جاریست فائز شوید لله الامر کله من قبل و من بعد انا کلّ له آمنون

BLIB_Or15719.024c

BH02948

To: friends of God, in Ishtihard

Date: 1291-03 [1874-Apr]

- 1 In the name of the all-knowing Lord! O friends! In these days when the Sun of Manifestation is risen, the eternal Countenance is evident, the Most Great Sea of God is surging, and the rains of mercy are continuously flowing and spreading, strive that perchance ye may not remain deprived of the Goal and may become illumined with the lights of His face. That which is visible will soon vanish. Hold fast unto that which neither perisheth nor experienceth decline, and that is the recognition of the unity of His sanctified Being. Whoso attaineth unto this station is reckoned among the people of God.
- 2 O friends! Beseech ye from the all-encompassing power of God, glorified be His majesty, for strength, and arise to serve His Cause with the utmost steadfastness, and recite the Tablets revealed from the direction of His oneness by night and by

1 بنام خداوند دانا ای دوستان در این ایام که شمس ظهور مشرق و وجه باقی لائح و بحر اعظم الهی در امواج و امطار رحمت من غیر تعطیل جاری و ساریست جهد نمائید که شاید از مقصود محروم نمانید و بانوار وجهش فائز گردید آنچه مشهود عنقریب مفقود خواهد شد بامری متمسک شوید که فنا او را اخذ ننماید و زوال او را ادراک نکند و آن اقرار بتوحید ذات مقدسش بوده هر نفسی باین مقام فائز او از اهل الله محسوبست

2 ای دوستان از قدرت محیطه حقّ جلّ جلاله طلب قوتّ نمائید و بر امرش بکمال استقامت قیام کنید و الواح منزله از شطر احدیه را در

day. I swear by the Most Great Name that the fragrances of the verses have ever been and shall remain the quickeners of bodies, frames and spirits. Be ye intimate with His words and hold fast unto them. This is the greatest counsel that hath flowed from the Pen of the Lord of destiny.

لیالی و ایام قرائت نمائید قسم باسم اعظم که
نفحات آیات محیی اجساد و ابدان و ارواح بوده
و هست بکلمات مؤانس شوید و بآن متشبث
گردید اینست نصیح اکبر که از قلم مالک قدر
جاری شد

- 3 The divine gaze is directed toward all and beholdeth all; no matter hath been or shall be hidden from Him. Let your resolve be lofty, and soar ye in this pure atmosphere on the wings of detachment. Be ye united and in accord in the Cause of God. The strong must assist the weak with the utmost kindness and forbearance, that all may act according to the goodly deeds which have been revealed in the divine Tablets, and may become purified and sanctified from selfish desires and vain imaginings.

3 طرف الهی بکل متوجّه و ناظر میشوند و میبینند
هیچ امری از او پوشیده نبوده و نخواهد بود همت
را بلند کنید و بیرهای انقطاع در این فضای
باصفا طیران نمائید و در امر الله متحد و متفق
شوید اقویا باید ضعفا را بکمال رفق و مدارا تقویت
نمائید تا کل باعمال مرضیه که در الواح الهیه
نازل شده عامل گردند و از هواهای نفسانیه و
خطرات اوهامیه پاک و مقدس شوند

- 4 Previously, holy and exalted Tablets in Persian and Arabic were sent to that region, that all might become assured through the grace of God and act according to that which they have been commanded. Observe how great is His favor, that from the Most Great Prison, despite countless afflictions, He summoneth you unto the infinite bounties of your Lord. He hath had and hath no purpose save the elevation of souls to the eternal and everlasting stations. Therefore unto the Lord belongeth praise, O people of Baha, and the praise of all who are in the heavens and on earth. From this exalted station and from this sublime horizon do We send Our greetings to Our loved ones and Our handmaidens.

4 از قبل الواح مقدّسه منیعه از فارسی و عربی
بآن شطر ارسال شد تا جمیع بفضل حق مطمئن
شوند و به ما امروا به عامل گردند ملاحظه
نمائید فضل او بمقامیست که در سجن اعظم
مع بلایای لاتحصى شما را بفیوض نامتناهیّه
ربانیّه دعوت مینماید مقصودی نداشته و ندارد
جز ارتقای نفوس بمقامات باقیّه ابدیه لهذا الرب
ینبغی الثناء یا اهل البهّاء و ثناء من فی السموات
و الأرضین نکبر احبائی و امائی من هذا المقام
الرفیع و من هذا الأفق المنیع

BLIB_Or15719.007d

BH02976

To: *Haji Baba Kulahdarrih*

Date: 1291-03 [1874-Apr]

- 1 In His name that speaketh in the Kingdom of Utterance
- 2 A mention from Us of him who turned to God and attained the lights of the Countenance when He appeared in truth with mighty sovereignty. He left his home, directing himself to the Intended One, and traversed land and sea until he reached the Sacred Precincts—the station wherein was raised the Call of God, the True King, the All-Knowing, the All-Wise. He attained the presence of the Throne and heard the Call from

1 بسمه التّاطق فی ملکوت البیان

2 ذکر من لدنا لمن توجّه الى الله و فاز بأنوار الوجه
اذ ظهر بالحقّ بسلطان عظیم خرج من بيته متوجّهاً
الى المقصود و قطع البرّ والبحر الى ان ورد حظيرة
القدس مقام الذي فيه ارتفع نداء الله الملك
الحقّ العليم الحكيم و حضر لدى العرش و سمع

the Dawning-Place of grandeur and glory, and was honored to attain the presence of God, the Lord of the worlds. He remained beneath the shade of his Lord until the appointed time was fulfilled. We commanded him to return to the lands and regions of God, that he might remind the people of this Most Great Announcement.

الدَّاءِ من مطلع العظمة والكبرياء وتشرّف بقاء
الله رب العالمين وكان مستظلاً في ظلّ ربّه الى
ان تمّ الميقات امرناه بالرجوع الى ديار الله وبلاده
ليذكر الناس بهذا النبأ العظيم

- 3 Beware lest the world and its conditions sadden thee. Leave it behind, turning to that which thou hast been commanded by One All-Knowing, All-Informed. Remind the people in the days of thy Lord and give them glad tidings of what thou hast heard and seen in this noble station. Say: O people! He remembers you at all times and calls you to your Lord, the All-Merciful, in such wise that His Most Exalted Pen has not paused nor has His sweetest Call been interrupted. Turn with your hearts and be not of the heedless. This is a Day wherein the Dawning-Place of divine knowledge has been illumined through this Name, whereby all who are in the heavens and earth were thunderstruck, save whom thy Lord willed, the Mighty, the Praiseworthy.

3 اياك ان تحزنك الدنيا وشؤونها دعها مقبلاً
الى ما امرت به من لدن علم خبير ذكر الناس
في ايام ربك وبشرهم بما سمعت و رأيت في
هذا المقام الكريم قل يا قوم انه يذكركم في كلّ
الأحيان ويدعوكم الى ربكم الرحمن على شأن ما
توقّف قلبه الأعلى وما انقطع ندائه الأحلى توجهوا
بالقلوب ولا تكونن من الغافلين هذا يوم فيه انار
مشرق العرفان بهذا الاسم الذي به انصعق من
في السموات والأرض الا من شاء ربك العزيز
الحميد

- 4 Be gentler than the spring breezes, that through thee the trees of being may be stirred and yield the fruits of remembrance and utterance. This befits one who has laid hold of this luminous hem. Convey My Great Glory to My loved ones and be as wings for them, that they may soar in the atmosphere of My knowledge and speak forth My wondrous remembrance. Say: O My loved ones! Be steadfast in the Cause through My Name and My sovereignty, in such wise that the clamor of the heedless shall not keep you from My straight path. Trust in God in all matters. Verily He protects whom He wishes and aids whoever speaks His beauteous remembrance. Then give to drink, to whoever draws near to thee, the choice wine of thy Lord's favors, that he may turn wholly to this luminous horizon.

4 كن ارق من نسائم الربيع لتهتّز بك اشجار الوجود
وتتربّفوا كه الذكر والبيان هذا ينبغي لمن تمسك
بهذا الذيل المنير كبر من قبلي احبائي وكن لهم
اجنحة لطيرن بها في هواء عرفاني وينطقن بذكرى
البديع قل يا احبائي ان استقيموا على الأمر باسمي
وسلطاني على شأن لا يمنعكم ضجيج الغافلين عن
صراطى المستقيم وتوكلوا على الله في كلّ الأمور
انه يحفظ من يشاء وينصر من نطق بذكره الجميل
ثم اسق من يتقرّب اليك رحيق الطاف ربك
ليقبل بتمامه الى هذا الأفق المنير

- 5 Glory be upon thee and upon them and upon those who have turned to God and attained the mercy that has preceded the world and the grace that has encompassed all, whether small or great.

5 البهاء عليك و عليهم و على الذين توجهوا الى الله
وفازوا بالرحمة التي سبقت العالم والفضل الذي
احاط كلّ صغير و كبير

BLIB_Or15719.016c, AQA5#053 p.067b,
AKHA_121BE #01 p.a

BH02943

To: Aqa Mirza Muhammad Darbaghi, in Rasht

Date: 1291-03 [1874-Apr]

1 In His Name that overshadoweth all names

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 O Most Exalted Pen! Make mention of him who hath turned unto God and heard His call and attained unto His days and responded to his Lord, when the servants turned away from Him, that the attraction of the wine of verses may so seize him that he will arise to promote the Cause and aid his Lord, the All-Merciful, amidst all creation. We aid those who have been moved by the breezes of remembrance and have turned unto God, the Mighty, the Bestower.

2 اِنْ يَا قَلْبِي الْأَعْلَى اِنْ اَذْكُرْ مِنْ تَوَجُّهِ اِلَى اللَّهِ وَ سَمِعَ نِدَائِهِ وَ فَازَ بِأَيَّامِهِ وَ اجَابَ مُوَلِيَهُ اِذَا عَرَضَ عَنْهُ الْعِبَادُ لِأَخْذِهِ جَذْبَ رَحِيقِ الْآيَاتِ عَلَى شَأْنٍ يَقُومُ عَلَى الْأَمْرِ وَ يَنْصُرُ رَبَّهُ الرَّحْمَنَ بَيْنَ الْإِمْكَانِ أَنَا نُوَيِّدُ الَّذِينَ حَرَكْتَهُمْ نَفَحَاتِ الذِّكْرِ وَ اقْبَلُوا إِلَى اللَّهِ الْعَزِيزِ الْوَهَّابِ

3 Thy letter hath attained unto the Most Great Scene and the glance of the Wronged One hath been directed towards it while imprisoned among those who were heedless of the Cause and arose in opposition. We have read it and heard that which thou didst call out to God, thy Lord. By My life! We found from it the fragrance of thy love for thy Lord, and We have sent down for thee this Tablet whereby the hearts of the righteous are attracted. Everything shall perish save what hath been sent down from the Pen of Command in this Book.

3 قَدْ فَازَ كِتَابُكَ بِالْمَنْظَرِ الْأَكْبَرِ وَ تَوَجَّهَ إِلَيْهِ طَرَفُ الْمَظْلُومِ اِذَا كَانَ مُسْجُونًا بَيْنَ الَّذِينَ غَفَلُوا عَنِ الْأَمْرِ وَ قَامُوا عَلَى الْأَعْرَاضِ قِرْآنَهُ وَ سَمِعْنَا مَا نَادَيْتَ بِهِ اللَّهُ رَبِّكَ لِعَمْرِي وَ جَدْنَا مِنْهُ عَرَفَ حَبِيبِكَ مُوَلِيكَ وَ نَزَّلْنَا لَكَ هَذَا اللَّوْحَ الَّذِي بِهِ تَجْذِبُ أَفْتَدَةَ الْأَبْرَارِ سِيفِنِي كُلِّ شَيْءٍ وَ يَبْقَى لَكَ مَا نَزَلَ مِنْ قَلَمِ الْأَمْرِ فِي هَذَا الْكِتَابِ

4 Hadst thou been present at the time of its revelation, the attraction of revelation would have seized thee in such wise that thou wouldst have found thyself soaring to a station at which eyes are dazzled. Let not the opposition of the deniers sadden thee. Arise to promote the Cause by My leave, then remind the servants of what We have sent down in the Books and Tablets. Give the people to drink from the cup of the bounty of thy Lord that they may turn unto the Straight Path.

4 لَوْ كُنْتُ حَاضِرًا حِينَ النَّزُولِ لَأَخْذَكَ جَذْبُ الْوَحْيِ عَلَى شَأْنٍ وَجَدْتَ ذَاتَكَ طَائِرًا إِلَى مَقَامٍ تَحْطَفُ مِنْهُ الْأَبْصَارُ أَيَّاكَ اِنْ يَحْزَنُكَ أَعْرَاضُ الَّذِينَ كَفَرُوا قُمْ عَلَى الْأَمْرِ بِأَذْنِي ثُمَّ ذَكِّرْ الْعِبَادَ بِمَا نَزَّلْنَاهُ فِي الزَّيْرِ وَالْأُلُوحِ اِنْ اسْقِ النَّاسَ مِنْ كَأْسِ عَطَاءِ رَبِّكَ لِيَتَوَجَّهْنَ إِلَى سَوِيِّ الصِّرَاطِ

5 Say: O people! The promise hath come to pass and the Promised One hath appeared with a light whereby the world hath been illumined, and before Him marcheth the Kingdom of proof and testimony. Beware lest vain imaginings withhold you from this most great bounty. Cast them behind your backs, turning unto the Dawning-Place of lights. This is a Day wherein the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the One, the Chosen," and the Dove calleth out upon the Ultimate Tree: "The Kingdom belongeth unto God, the One, the Mighty, the Forgiving." Say: Were ye to turn with attentive ears, ye would hear from all things that which would attract you to the Self-Subsisting.

5 قُلْ يَا قَوْمٍ قَدْ أَتَى الْوَعْدَ وَ ظَهَرَ الْمَوْعُودُ بِنُورٍ بِهِ اشْرَقَ الْعَالَمُ وَ يَمْشِي قَدَامَهُ مَلَكُوتُ الْحُجَّةِ وَالْبَرْهَانِ أَيَّاكُمْ اِنْ تَمْتَعُكُمْ الْأَوْهَامُ عَنْ هَذَا الْفَضْلِ الْأَعْظَمِ دَعُوهَا عَنْ وَرَائِكُمْ مُقْبِلِينَ إِلَى مَشْرِقِ الْأَنْوَارِ هَذَا يَوْمٌ فِيهِ يَنَادِي لِسَانُ الْعِظَمَةِ الْمَلِكِ لِلَّهِ الْوَاحِدِ الْمُخْتَارِ وَالْوَرَقَاءُ تَنَادِي عَلَى السَّدْرَةِ الْمُنْتَهَى الْمَلِكِ لِلَّهِ الْوَاحِدِ الْعَزِيزِ الْغَفَّارِ قُلْ لَوْ يَتَوَجَّهْنَ بِأَذَانٍ وَاعِيَاتٍ لَتَسْمَعَنَّ مِنْ كُلِّ الْأَشْيَاءِ مَا يَجْذِبُكُمْ إِلَى الْغِنَى الْمُتَعَالِ

- 6 Say: Glory be unto Thee, O my God! I am he whom the breezes of Thy favors moved in Thy days until I heard Thy most sweet call and turned unto Thy most exalted horizon. I beseech Thee by Thy Name through which the world was illumined and the Ancient Beauty was established upon the throne, to make me a servant of Thy Cause and one who speaketh Thy praise, and to ordain for me what Thou hast ordained for Thy chosen ones who have fulfilled Thy Covenant. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Knowing, the All-Wise.

6 قل سبحانك اللهم يا الهى انا الذى حركتنى ارياح
الطافك فى ايامك الى ان سمعت ندائك الاحلى
واقبلت الى افقك الاعلى استلک باسمک الذى
به انار العالم واستقر على العرش جمال القدم بأن
تجعلنى خادماً لأمرک وناطقاً بذكرک ثم اكتب
لى ما كتبتہ لأصفیائک الذين وفوا بميثاقک انک
انت المقتدر على ما تشاء لا اله الا انت العلم
الحکيم

AQA5#047 p.063

BH02975

To: Mulla Muhammad, in Zirak

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who is the Guardian over all names. This is a remembrance from Us to him who hath turned towards God when the ocean of bounty surged and the breezes of reunion blew, that he may find peace through his Lord's grace and make mention of Him among Our servants who have drawn nigh.
- 2 O Muhammad! Hearken unto the call of God, the Single, the All-Sustaining, that it may draw thee to a station wherein thou shalt behold none in all creation save God, the Lord of all worlds.
- 3 Say: He was One in His Essence and One in His dominion. He hath taken unto Himself neither partner nor minister. He, verily, is the Single, the One, the All-Informed. All else besides Him was created by His command and lies within the grasp of His might, and He is the Ruler over whatsoever He willeth and the Speaker in the kingdom of creation. There is none other God but He, the All-Knowing, the All-Wise.
- 4 He hath created all contingent things for this Day wherein the Revealer of verses hath come with clear proofs that have encompassed the heavens and the earth, yet the people remain behind an evident veil. Arise thou firm in the Cause, then rend asunder the veils through the name of thy Lord, the Lord of the Return, that the servants may turn unto God, the Mighty, the Wise.

1 بسمى المهيمن على الأسماء ذكر من لدنا لمن توجه
الى الله اذ ماج بحر العطاء و هاجت ارياح
الوصال ليطمئن بفضل موليه و ينطق بذكره بين
عبادنا المقبلين

2 ان يا محمد ان استمع نداء الله الفرد الصمد
ليجذبک الى مقام لا ترى فى الملك احداً الا
الله رب العالمين

3 قل انه كان واحداً فى ذاته و واحداً فى سلطانه ما
اتخذ لنفسه شريكاً ولا وزيراً انه هو الفرد الواحد
الخبير و ما سويه مخلوق بأمره و مقبوض بقبضة
اقتداره و هو الحاكم على ما يشاء و الناطق فى
ملكوت الانشاء لا اله الا هو العلم الحکيم

4 قد خلق الممکات لهذا اليوم الذى فيه اتى منزل
الآيات ببيئات احاطت السموات و الأرض
ولكن القوم فى حجاب مبين انک قم على الأمر
ثم اخرج الأجباب باسم ربک مالک المآب
ليتوجهن العباد الى الله العزيز الحکيم

- 5 We address from this station God's loved ones in that place and give them the glad-tidings of this boundless grace, and We send Our greetings to each one of them as a token from Us, for We are the Ever-Forgiving, the All-Bountiful.
- 6 Say: Blessed are ye for having hearkened unto the call and turned towards God, the Creator of heaven, when the Lord of Names came with manifest sovereignty. Rejoice ye that the Tongue of Grandeur and Glory hath made mention of you and your names have appeared from this mighty, this firm Pen. Ye are mentioned before the Throne, and this sufficeth you, did ye but understand.
- 7 Unite ye in God's Cause, then make mention of Him with such remembrance as may awaken the hearts of them that slumber. It behooveth you today to remain steadfast in God's Cause, lest the intimations of the pretenders veil you or the cawing of the crows cause you to slip. This is My counsel unto you - hold fast unto it in the name of your Lord, the Strong, the Powerful.
- 8 O Muhammad! Remind them of what We have sent down in this Tablet, that they may inhale the fragrance of revelation and rejoice in what hath been sent down unto them from the presence of One mighty and praiseworthy. Blessed art thou for having turned towards the Qiblih of the world and been mentioned before God when He was seated upon His mighty throne. Glory be upon thee and upon them and upon those women who have believed in God, the Lord of all worlds.
- 5 أَنَا نَخَاطِبُ مِنْ هَذَا الْمَقَامِ أَحِبَّاءَ اللَّهِ فِي هُنَاكَ وَ نَبَشِّرُهُمْ بِهَذَا الْفَضْلِ الْعَمِيمِ وَ نَكْبِّرُ عَلَى وَجْهِ كُلِّ وَاحِدٍ مِنْهُمْ فَضْلاً مِنْ عِنْدِنَا وَ أَنَا الْغَفُورُ الْكَرِيمُ
- 6 قُلْ طُوبَى لَكُمْ بِمَا سَمِعْتُمْ النَّدَاءَ وَ اقْبَلْتُمْ إِلَى اللَّهِ فَاطِرِ السَّمَاءِ إِذْ أَتَى مَالِكِ الْأَسْمَاءِ بِسُلْطَانٍ مُبِينٍ إِنْ أَفْرَحُوا بِمَا نَطَقَ بِذِكْرِكُمْ لِسَانُ الْعِظَمَةِ وَ الْكِبَرِيَاءِ وَ ظَهَرَتْ أَسْمَائُكُمْ مِنْ هَذَا الْقَلَمِ الْحَكِيمِ الْمَتِينِ أَنْتُمْ الْمَذْكُورُونَ لَدَى الْعَرْشِ وَ هَذَا يَكْفِيكُمْ لَوْ أَنْتُمْ مِنَ الْمُتَبَصِّرِينَ
- 7 إِنْ اتَّحَدُوا فِي أَمْرِ اللَّهِ ثُمَّ أَذْكُرُوهُ بِذِكْرِ تَنْتِبِهْ بِهِ افْتِدَاءَ الرَّاقِدِينَ يَنْبَغِي لَكُمْ الْيَوْمَ الْإِسْتِقَامَةَ عَلَى أَمْرِ اللَّهِ لِثَلَا تَحْجِبَكُمْ إِشَارَاتُ الْمَدْعِينَ وَ لَا يَزِلَّكُمْ نَعَاقُ النَّاعِقِينَ هَذَا مِنْ نَصْحِي عَلَيْكُمْ تَمَسَّكُوا بِهِ بِاسْمِ رَبِّكُمْ الْقَوَى الْقَدِيرِ
- 8 إِنْ يَا مُحَمَّدَ ذَكَرْهُمْ بِمَا زَلَّنَاهُ فِي هَذَا الْوَلَحْ لِيَجِدَنَّ عَرَفَ الْوَحْيِ وَ يَفْرَحَنَّ بِمَا زَلَّ لَهُمْ مِنْ لَدُنْ عَزِيزٍ حَمِيدٍ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى قِبْلَةِ الْعَالَمِ وَ ذَكَرْتَ لَدَى اللَّهِ إِذْ اسْتَقَرَّ عَلَى عَرْشِهِ الْعَظِيمِ الْبَهَاءُ عَلَيْكَ وَ عَلَيْهِمْ وَ عَلَى الْأَلَى آمَنَ بِاللَّهِ رَبِّ الْعَالَمِينَ

INBA33:014

BH02941

To: Mirza Ali Ashraf Lahijani ('Andalib), in Gilan

Date: 1291-03 [1874-Apr]

- 1 He who dawns from the horizon of certitude. O servant! Harken to the call of God, the Lord of eternity, from the direction of His Most Great Prison. By My life! Were those in the world to hearken to this call, they would detach themselves from all else and hasten to the Dawning-Place of inspiration.
- 2 We desired to give thee to drink, from the chalice of utterance, that which will draw thee to God, thy Lord, the Mighty, the Bestower, that thou mayest appear in the kingdom with the
- 1 بِسْمِهِ الْمَشْرِقُ مِنْ أَفْقِ الْإِيقَانِ إِنْ يَا عَبْدَ إِنْ اسْتَمَعَ نَدَاءَ اللَّهِ مَالِكِ الْقَدَمِ مِنْ شَطْرِ سِجْنِهِ الْأَعْظَمِ لِعَمْرِي لَوْ يَفُوزُ مَنْ فِي الْعَالَمِ بِاصْغَاءِ هَذَا النَّدَاءِ يَنْقَطِعَنَّ عَمَّا عِنْدَهُمْ وَ يَسْرِعَنَّ إِلَى مَشْرِقِ الْإِلَهَامِ
- 2 أَنَا أَرَدْنَا أَنْ نَسْقِيكَ مِنْ قَدَحِ الْبَيَانِ مَا يَجْذِبُكَ إِلَى اللَّهِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ لَتُظْهَرَ فِي الْمَلِكِ بَنَارُ

fire of the Supreme Word in such wise that neither the allusions of the veiled ones nor the conditions of those in creation shall quench or extinguish thee.

الكلمة العليا على شأن لا تطفئك اشارات اهل
الحجيات ولا تخمدك شئون من في الابداع

- 3 Turn not unto those who have clung to vain imaginings and opposed Him Who hath appeared with the truth. They are deaf and blind, neither seeing the lights of the Countenance nor hearing that which the Tongue of Revelation uttereth from the most exalted station. Remember when the horizon of knowledge was illumined by the Day-Star of Batha, the divines and the learned ones opposed Him, uttering what We hear today from those who have hesitated in the Cause of thy Lord, the Lord of all men.

3 لا تلتفت الى الذين تمسكوا بالأوهام واعتضوا
على من ظهر بالحق أنهم صمّاء عمياء لا يرون
انوار الوجه ولا يسمعون ما ينطق به لسان الوحي
في اعلى المقام فاذا انار افق العرفان بنير
البطحاء اعترض عليه العلماء والأدباء وقالوا
ما نسمع اليوم من الذين توقفوا في امر ربك
مالك الرقاب

- 4 Say: O people! This is not the day of questioning. The Self-Sufficient, the Most High, hath appeared with a sovereignty that hath encompassed all in the heavens and on earth. Turn unto Him with radiant hearts that ye may find from Him what the Beloved found in His ascension. This is the day whereon it behooveth every soul, upon hearing the call from the Ultimate Tree which hath grown in the white earth, to say: "Here am I, here am I, O Lord of all beings!" This is not the drinking-place of every bewildered one. This is the spring from which all springs have branched forth, and the ocean from which all seas have appeared.

4 قل يا قوم ليس هذا يوم السؤال قد ظهر
الغنى المتعال بسلطان احاط من في الأرضين و
السموات توجهوا اليه بقلوب نوراء لتجدوا منه
ما وجد الحبيب في المعراج هذا يوم ينبغي لكل
نفس اذا سمع النداء من السدرة المنتهى التي
نبتت في الأرض البيضاء تقول ليبيك ليبيك يا
مولي الأنام ليس هذا مشرب كل هم هذا لمنهل
الذي منه انشعبت المناهل والبحر الذي منه
ظهرت البحار

- 5 Say: O people! Abandon your conjectures. By God! He Who was hidden in the Tablets, My concealed Name, hath come. Beware lest ye deprive yourselves of this most pure wine whose seal hath been broken by the finger of might and power.

5 قل يا قوم دعوا الظنون تالله قد اتى اسمي المكنون
الذي كان مستوراً في الألواح اياكم ان تمنعوا
انفسكم عن هذا الرحيق الأطهر الذي فكّ ختامه
باصبع القدرة والاقتدار

- 6 Praise thy Lord for that thy letter hath attained the presence of the Throne and this Tablet hath been revealed unto thee, from which the fragrance of the All-Merciful passeth over all creation. Be thou steadfast in the Cause, detached from all else. This is what the Cleaver of the dawn counseleth thee. Read thou this Tablet at all times. It will draw thee to a station wherein thou shalt hear from all things: "Verily, there is no God but Him, the Mighty, the Unconstrained."

6 ان احمد ربك بما حضر كتابك لدى العرش و
نزل لك هذا اللوح الذي منه يمرّ عرف الرحمن
على الأكوان ان استقم على الأمر منقطعاً عن
دونه هذا ما ينصحك به فائق الأصباح ان اقرأ
هذا اللوح في الليالي والأيام انه يجذبك الى مقام
تسمع من الأشياء انه لا اله الا هو العزيز المختار

- 7 Thus have We adorned the heaven of certitude with the Day-Star of utterance and sent it unto thee as a grace from Us. Verily thy Lord is the Mighty, the All-Knowing.

7 كذلك زينّا سماء الايقان بنير البيان و ارسلناها
اليك فضلاً من عندنا ان ربك هو العزيز العلام

BH03083

To: *Mirza Ali Ashraf Lahijani ('Andalib)*

Date: 1291-03 [1874-Apr]

1 In the Name of the Beloved of the World!

1 بنام محبوب عالم

2 Say: How sweet is the Kawthar of steadfastness if you drink it from the hand of the Friend, and how excellent is its fragrance if you attain unto it!

2 بگو چه خوشست کوثر استقامت اگر از دست دوست بیاشامید و چه نیکوست عرف آن اگر بآن فائز شوید

3 Say: O friends! The Lord of all creation proclaims: The crown of all deeds is steadfastness - hold fast unto it! It is the most exalted of all stations - fix your gaze upon it! It is the most great gift that preserves its possessor from the allusions of the ungodly, the whisperings of Satan, and the cawing of the ravens. It is an armor woven by the hands of the True Creator - whosoever adorns himself therewith shall be protected from the darts of Satan. God willing, may the people of truth drink from this cup through the outpourings of the All-Bountiful and attain this most great bounty.

3 بگو ای دوستان مالک امکان میفرماید اکیل اعمال استقامتست بآن متمسک شوید و اعظم از کل مقاماتست بآن ناظر باشید اوست از عطیه کبری که صاحب خود را از اشارات ملحدین و وسوس شیاطین و نفاق ناعقین حفظ مینماید اوست در عیقه بایادی قدرت صانع حقیقی بافته شده هر هیکی بآن مزین گشت از رمی شیاطین محفوظ ماند انشاءالله از فیوضات فیاض اهل حقیقت از این کأس بیاشامند و باین فیض اعظم فائز گردند

4 Strange it is that souls witness the dawning of the lights of the Sun of grandeur and power at its zenith, yet still veil themselves through the imaginings of their own illusory selves. Convey this spiritual remembrance - which is in truth the everlasting Kawthar flowing from the Dawning-Place of divine favors - to the friends of Truth, that all may discover its fragrance and become detached and free from all else. The gaze of His loving-kindness has ever been directed towards His friends, and He has desired for all whatsoever leads to the praiseworthy station. Blessed is he who hearkens unto that which the Desired One hath uttered in this perspicuous Tablet.

4 عجب است از نفوسیکه اشراق انوار شمس عظمت و اقتدار را در وسط زوال مشاهده مینمایند مع ذلک بتوهمات انفس موهومه خود را محتجب میسازند این ذکر روحانی که فی الحقیقه کوثر باقی است و از مطلع الطاف الهی جاری شده بدوستان حق برسانید شاید کل عرف آن را بیابند و از ماسوایش فارغ و آزاد شوند لم یزل طرف عنایت متوجه دوستان بوده و از برای کل خواسته آنچه را که سبب و علت وصول بمقام محمود است طوبی لمن سمع ما نطق به المقصود فی هذا اللوح المشهود

5 Harken to the call of the Wronged One, raised from the direction of the Most Great Prison, and arise to serve the Cause with such arising that no sitting down shall seize it, and with such ardor that no cooling shall ever quench its flame. God willing, mayest thou soar on the wings of remembrance and utterance in the atmosphere of the love of the All-Merciful, and through wondrous and sublime remembrances which have shone forth from the horizon of the Mouth of the Will of the All-Merciful, guide all to the straight path.

5 بشنو ندای مظلوم را که از شطر سخن اعظم ندا میفرماید و بخدمت امر قیام نما قیامیکه قعود او را اخذ نکند و حرارتیکه خمودت او را از فوران باز ندارد انشاءالله پیرهای ذکر و بیان در هوای محبت رحمن طیران نمائی و باذکار بدیعه منیعه که از افق فم مشیت رحمانیه اشراق فرموده کل را بصراط مستقیم هدایت نمائی

6 نسل الله بأن یوققک علی خدمته و ذکره و ثنائه و یقربک الی البحر الذی من شرب منه انقطع

- 6 We beseech God to assist thee in His service, His remembrance and His praise, to draw thee nigh unto the Sea whereof whosoever drinketh shall become detached from all else save Him, and to ordain for thee good in the hereafter and in this world. Verily He is the All-Bountiful, the Most Generous.

عَمَّا سِوَاهُ وَيَقْدِرُ لَكَ الْخَيْرُ فِي الْآخِرَةِ وَالْأُولَى
أَنَّهُ هُوَ الْجَوَادُ الْكَرِيمُ

INBA51:403, BLIB_Or15719.006c,
AVK3.418.10x, LHKM3.302

BH03136

To: Muhammad Qabl-i-Sadiq, in Lahijan

Date: 1291-03 [1874-Apr]

- 1 In the name of the Desire of the world

1 بنام مقصود عالم

- 2 Thy letter attained the Most Great Horizon. Praise be to God, the fragrance of divine love wafted from it. Verily, the grace of thy Lord is great, great indeed, and what thou desired of forgiveness - verily He is the All-Forgiving, the Oft-Returning, the Kind, the Generous. His ocean of mercy hath no end and the heaven of His grace hath had and will have no limit.

2 نگاشت بمنظر اکبر فائز الحمد لله عرف محبت
رحمانی از او متضوع بود آن فضل ربیک کبیر
کبیر و ما اردته من الغفران انه هو الغفار التواب
العطوف الکریم بحر رحمتش را پایانی نه و سماء
فضالش را انتهای نبوده و نخواهد بود

- 3 At all times one must take refuge in the Truth from evil, deceitful souls, for they have striven mightily to lead pure souls astray. Hold fast to the firm, strong handle in such wise that none can cause thee to deviate from it. The Truth is manifest and His Cause hath dawned from the horizon of might, and unto Him have ended the heavenly Books and revealed Scriptures and precious Tablets. Whosoever claimeth for himself a station, he is a liar and calumniator in the Book of God, and will continue to be.

3 در کل احيان باید بحق پناه برد از انفس شريره
محيله چه که در کمال سعی در اضلال انفس
زکيه بوده اند بعروه محکمه متينه متمسک باش
بشأنیکه احدی نتواند ترا از آن منحرف نماید
حق ظاهر و امرش از افق اقتدار مشرق و باو
منتهی شد کتب سمائیه و صحف منزله و زیر قیمه
هر نفسی از خود مقامی ادعا نماید او کاذب و
مفتري در کتاب الله بوده و خواهد بود

- 4 Through divine grace thou must be so firm and steadfast in the Cause that if thine eye were to oppose thee, thou wouldst pass it by - how much more rejected, deluded souls. Any soul who today maketh a claim or pretendeth to inner knowledge, he is Satan to the true party. Thus do some souls outwardly utter one word while inwardly speaking another word contrary to the outward - such a soul hath been and will be a hypocrite and liar. The people of truth are those who regard as false whatever they see contrary to the outward Cause of God. The inner, and inner of the inner of the inner, circleth round this outward. Blessed is the soul that hath found the fragrance of the divine utterance and is among the steadfast ones.

4 باید بعنایت رحمانی بشأنی بر امر مستقیم و راسخ
باشی که اگر چشمت مخالفت نماید از او بگذری
تا چه رسد بانفس متوهمه مردوده هر نفسی
اليوم مدعی امری شود و یا ادعای باطن نماید او
شیطان فته حقه بوده چنانچه بعضی از نفوس
در ظاهر بکلهئی ناطقند و در باطن بکلهء اخرى
مخالف کلهء ظاهر چنین نفس منافق و کذاب
بوده و خواهد بود اهل حق نفوسی هستند که
هرچه را مخالف ظاهر امر الله بینند او را باطل
دانند باطن و باطن باطن باطن طائف حول این
ظاهر است طوبی لنفس وجدت عرف البیان و
کانت من الراسخين

- 5 Hearken to the divine counsel which hath been sent down from the heaven of the merciful Will out of love for His creation in this blessed leaf, and praise the Beloved of the world Who hath adorned thee with the robe of forgiveness and pardoned what occurred and recorded thy name in the divine Tablets. Strive henceforth to be engaged in mentioning the Cause and serving it. Verily, He is the protector of whoever befriendeth Him. There is no God but Him, the Forgiving, the Merciful.

5 بِشْنُو وَصِيَّتِ الْهِيَّهٖ رَا كِه اَز سَمَاءِ مَشِيَّتِ رَحْمَانِيَّهٖ
حَبَّاً نَخْلَقَهٗ دَر اَيْنِ وَرَقَهٗءِ مَبَارَكَهٗ نَازِلِ فَرْمُودِ وَ حَمْدِ
كُن مَحْبُوبِ عَالَمِ رَا كِه تَرَا بِخَلْعَتِ غَفْرَانِ مَزِيْنِ
نَمُودِ وَ اَز اَنْجَهٗ وَاقِعِ شَدِّ عَفْوِ فَرْمُودِ وَ اسْمَتِ دَرِ
الْوَا حِ الْهِيَّهٖ ثَبَتِ شَدِّ اَز بَعْدِ جِهْدِ نَمَا كِه بِذِكْرِ اَمْرِ
وَ خِدْمَتِ اَوْ مَشْغُولِ بَاشِي اَنَّهُ وَلِيٌّ مِّنْ وَالَاهِ لَا
اِلَهَ اِلَّا هُوَ الْغَفُوْرُ الرَّحِيْمُ

BLIB_Or15719.003c, AVK3.448.13x,
AKHA_124BE #02-03 p.b

BH03175

To: Baha'is of Turbat, in Khurasan

Date: 1291-03 [1874-Apr]

- 1 In My Name that is manifest above the horizon of the invisible
- 2 God calls His loved ones thereunto and reminds them of the verses of God, the Strong, the Mighty, the Powerful, that they may be assured of God's grace and mercy and follow what hath been sent down from the presence of One knowing and wise.
- 3 O My loved ones! Hold fast unto My commandments. By My life, they are the impregnable fortress for all nations and through them God protecteth you from the insinuations of those who have denied the Day of Judgment. We have ordained the laws and made them the Kawthar of life for whoso hath turned unto the All-Merciful. Drink ye therefrom in My Name, the Mighty, the Bountiful.
- 4 Be ye as firm mountains in your Lord's Cause and hold fast unto this strong cord. Verily it is more enduring than the heaven and whatsoever hath been created therein. Blessed is he who holdeth fast thereunto, and woe unto them that turn away.
- 5 We counsel you to be trustworthy and truthful that God's trustworthiness may be manifest in all else and that those in the heavens and earth may glorify Him. Be ye emblems of fidelity, the essence of creation, and dawning-places of virtuous character for all the world. Act ye according to what We have sent down in Our Most Holy Book. Verily it is more resplendent than the light of the sun, were ye of them that know.

1 بِسْمِ الظَّاهِرِ مِنْ افُقِ الْغَيْبِ

2 يَدْعُ اللّٰهُ اَحْبَآئَهٗ فِيْ هٰنَا كِ وَ يَذْكُرْهُمْ بَايَاتِ اللّٰهِ
الْقَوِيَّ الْعَالِمِ الْقَدِيْرَ لِيُوقِنَنَّ بِفَضْلِ اللّٰهِ وَ رَحْمَتِهِ وَ
يَتَّبِعَنَّ مَا نَزَلَ مِنْ لَدُنْ عَلِيْمٍ حَكِيْمٍ

3 يَا اَحْبَآئِي تَمَسَّكُوا بِاَوْاْمِرِيْ لِعَمْرِيْ اَنَّهُمْ لِحَصْنِ
الْحَكْمِ لِلْاُمَمِ وَ بِهَا [يَحْفَظُكُمُ] اللّٰهُ مِنْ اَشَارَاتِ الدِّينِ
كَفَرُوا بِيَوْمِ الدِّينِ اَنَا شَرَعْنَا الشَّرَائِعَ وَ جَعَلْنَاهَا
كُوْثَرَ الْحَيٰوَانِ لِمَنْ اَقْبَلَ اِلَى الرَّحْمٰنِ اِنْ اَشْرَبُوا مِنْهَا
بِاسْمِ الْعَزِيْزِ الْكَرِيْمِ

4 كُونُوا كَالْجِبَالِ الرَّوَاسِخِ فِيْ اَمْرِ رَبِّكُمْ وَ تَمَسَّكُوا بِهٰذَا
الْحَبْلِ الثَّمِيْنِ اَنَّهُ لَأَمْتَنُ مِنَ السَّمَاءِ وَ مَا خَلَقَ فِيْهَا
طَوِيْلٌ لِّمَنْ تَمَسَّكَ بِهِ وَ يَلِ الْمَعْرُضِيْنَ

5 نُوْصِيْكُمْ بِالْاَمَانَةِ وَ الصِّدْقِ لِيُظْهَرَ اِمَانَةُ اللّٰهِ فِيمَا
سِوَاهِ وَ تَقْدِيْسُ لِمَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِيْنَ كُونُوا
اَعْلَامَ الْوَفَآءِ وَ مَبْنٰى الْاِنْشَآءِ وَ مَشَارِقَ الْاَخْلَاقِ
لِمَنْ فِي الْعَالَمِيْنَ اِنْ اَعْمَلُوا بِمَا نَزَّلْنَاهُ فِيْ كِتَابِنَا الْاَقْدَسِ
اَنَّهُ لَأَزْهٰى مِنْ نُّوْرِ الشَّمْسِ اِنْ اَنْتُمْ مِنَ الْعَارِفِيْنَ

- 6 Beware lest anything prevent you from that which your Lord, the Mighty, the Great, hath desired. We have desired good for you in all worlds of Our worlds. Soon this world shall pass away and ye shall find yourselves in an exalted station. The Kingdom hath been created for your sakes and the Realm of Might calleth you unto this lofty seat. Give thanks unto God for having preferred you above most of creation and made you recognize the Dayspring of His Cause when every idolatrous transgressor turned away.
- 7 They who have borne hardships in this path are among the choicest of creation - to this doth My truthful, faithful tongue bear witness. They who are heedless this day shall return unto God and lament for their deeds in this radiant, resplendent Day.
- 8 Be ye so firm in the Cause that neither the malice of the malevolent nor the fabrications of the deniers shall frighten or deter you. He is with you under all conditions - He heareth and seeth. Verily He is the All-Hearing, the All-Seeing.
- 9 Thus hath the sun of utterance shone forth from the horizon of wisdom as a grace from Us, and I am verily the Ancient Bestower. Glory be upon you and upon those who have followed God's command when it was sent down from His mighty, wondrous kingdom.
- 6 يَا كُمْ اِنْ يَمْنَعُكُمْ شَيْءٌ عَمَّا ارَادَ رَبُّكُمْ الْعَزِيزُ الْعَظِيمُ اَنَا اَرَدْنَا لَكُمْ الْخَيْرَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِنَا سَوْفَ يَفْنَى هَذَا الْعَالَمُ وَتُرَوْنَ اَنْفُسَكُمْ فِي مَقَامٍ كَرِيمٍ قَدْ خَلَقَ الْمَلَكُوتَ لْاَنْفُسِكُمْ وَالْجَبْرُوتَ يِنَادِيكُمْ اِلَى هَذَا الْمَقَرِّ الرَّفِيعِ اِنْ اَحْمَدُوا اللّٰهَ بِمَا فَضَّلَكُمْ عَلٰى اَكْثَرِ الْخَلْقِ وَعَزَّوْا مَشْرِقَ اَمْرِهِ اِذَا عَرَضَ عَنْ كُلِّ مُشْرِكٍ اَثِمٍ
- 7 اِنَّ الَّذِيْنَ حَمَلُوا الشَّدَايدَ فِيْ هَذَا السَّبِيلِ اَوَّلَكُمْ مِنْ خَيْرَةِ الْخَلْقِ يَشْهَدُ بِذَلِكَ لِسَانِي الصَّادِقِ الْاَمِينِ اِنَّ الَّذِيْنَ غَفَلُوا الْيَوْمَ اَوَّلَكُمْ يَرْجِعُونَ اِلَى اللّٰهِ وَيُنْحَوْنَ عَلَى مَا فَعَلُوا فِيْ يَوْمِنَا الْمَشْرِقِ الْمُنِيرِ
- 8 كُونُوا عَلَى الْاَمْرِ عَلَى شَأْنٍ لَا تَخَوُّكُمْ ضَعِيفَةٌ اَوَّلِي الْبَغْضَاءِ وَلَا تَمْنَعُكُمْ مَفْتَرِيَّاتِ الْمُنْكَرِيْنَ اِنَّهُ مَعَكُمْ فِي كُلِّ الْاَحْوَالِ يَسْمَعُ وَيَرٰى اِنَّهُ لَهُو السَّمِيعُ الْبَصِيرُ
- 9 كَذَلِكَ اَشْرَقَتْ شَمْسُ الْبَيَانِ مِنْ اَفْقِ الْعُرْفَانِ فَضْلًا مِنْ لَدُنَّا وَاَنَا الْفَضَّلُ الْقَدِيمُ الْبَهَاءُ عَلَيْكُمْ وَ عَلَى الَّذِيْنَ اتَّبَعُوا اَمْرَ اللّٰهِ اِذَا نَزَلَ مِنْ مَلَكُوتِهِ الْعَزِيزِ الْبَدِيعِ

INBA33:008

BH03241

*To: Mulla Ali Bajistani**Date: 1291-03 [1874-Apr]*

- 1 In My Name, the Most Exalted, the Most Great
- 2 O Ali! Harken unto what the Spirit imparteth unto thee of the verses of thy Lord, the All-Knowing, the All-Informed. The Tree hath spoken in My breast and the Treasure hath called out in My heart, saying: "There is none other God besides Me, the Mighty, the Great."
- 3 Thy letter hath been honored in the presence of God, the Lord of the worlds, and We have answered thee with truth through this clear Tablet. We had previously sent down a Tablet for thee and dispatched it by the hand of those who had migrated.
- 1 بِسْمِ الْعَلِيِّ الْعَظِيمِ
- 2 عَلٰى اِنْ اَسْتَمَعَ مَا يَلْقٰى الرُّوحَ الْيَكِ مِنْ آيَاتِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ قَدْ نَطَقَتْ السَّدْرَةُ فِيْ صَدْرِيْ وَ نَادٰى الْكَزْنَ فِيْ فَوَادِيْ اِنَّهُ لَا اِلٰهَ اِلَّا اَنَا الْعَزِيزُ الْعَظِيمُ
- 3 قَدْ تَشَرَّفَ كِتَابُكَ وَ فَازَ بِمَنْظَرِ اللّٰهِ رَبِّ الْعَالَمِيْنَ وَ اجْنَبَاكَ بِالْحَقِّ بِهَذَا اللّٰوْحِ الْمُبِينِ قَدْ نَزَّلْنَا لَكَ لَوْحًا مِنْ قَبْلُ وَ ارْسَلْنَاهُ اِلَيْكَ بِيَدِ الْمُهَاجِرِيْنَ طَوْبِيْ

Blessed art thou for having attained unto the verses of God and His wise remembrance, and there hath been sent down for thee that which cheereth the eyes of them that possess true knowledge.

لک بما فزت بآيات الله و ذكره الحكيم و نزل
لک ما قرّرت به ابصار العارفين

- 4 God willing, through the bounty of the All-Merciful thou shalt at all times drink of the living waters and be the cupbearer of the wine of oneness among all people, that all may attain unto the divine outpourings and the rain of merciful bounty in this Day which is the sovereign of all days. Praise be to God that thou hast been and, God willing, shall continue to be engaged in serving the Cause, and this verily sufficeth thee in truth. He, verily, is the Ruler, the All-Knowing. At all times offer the cup of the knowledge of the Lord of the worlds unto the lifeless bones of the servants. Thy Lord, verily, is the All-Bountiful, the Most Generous.

4 انشاء الله بعنايت رحمن در كلّ احيان از رحيق
حيوان پياشامی و ساقی رحيق احديّه ماين بریه
باشی تا كلّ از فيوضات الهیه و امطار رحمت
رحمانیه در این يوم که سلطان ایامست فائز شوند
الحمد لله بخدمت امر مشغول بوده و انشاء الله
خواهید بود و هذا یکفیک بالحقّ انه هو الحاکم
العليم در كلّ حين کأس عرفان ربّ العالمين را
بر عظام رميم عباد مبذول دارید ان ربّک هو
الجواد الکريم

- 5 As to what thou hast mentioned regarding thy wife and children, verily they have a station with thy Lord. Give them glad tidings from thy Lord, the Bearer of Glad-Tidings, the All-Wise. We ordain for them what We have desired in the Tablet, as a bounty from Our presence, and I am verily the All-Bountiful, the Ancient of Days.

5 و اما ما ذکررت فی ضلّعتک و ذرّیتک انّ لهم
مقاماً عند ربّک بشّرهم من قبل ربّک المبشّر
الحکيم و تقدّر لهم ما اردناه فی اللّوح فضلاً من
عندنا و انا الفضّال القديم

- 6 In these days the Most Exalted Pen is occupied at all times, morning and evening, night and day, despite what hath befallen it of tribulations and trials. From the holy heaven the Most Holy Book is being sent down - verily it is God's balance for all who are in the heavens and on earth. Read it and ponder what hath been revealed therein. Verily it is a clear Book from God, the Lord of the worlds.

6 این ایام قلم اعلی در كلّ صباح و مساء و لیالی و
ایام مشغولست مع ما ورد علیه من البلايا و المحن
و از سماء مقدّس کتاب اقدس نازل انه لمیزان الله
لمن فی السّموات و الأرضین ان اقْرئه و تفکر فیما
نزل فيه انه لکتاب مبين من لدی الله ربّ العالمين

- 7 We beseech God to provide thee with what hath been treasured therein of the pearls of wisdom and knowledge. He, verily, is the Bestower, the All-Bountiful, the Mighty, the All-Praised. And We beseech Him to draw thy kindred nigh unto this mighty ocean. The Glory be upon thee and upon God's sincere servants.

7 نسل الله بأن یرزقک ما کنز فيه من لآئ الحکمة
و العلم انه هو المعطى الباذل العزیز الحمید و نسله
بأن یقرّب ذوی قرابتک الی هذا البحر العظیم انما
البهاء علیک و علی عباد الله المخلصين

BLIB_Or15715.146b, LEID.Or4971?

BH03201

*To: Ali, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the Name of the Peerless Lord

1 بنام خداوند بی مانند

2 O Ali! God willing, through divine grace and the outpourings of the All-Merciful, mayest thou be occupied at all times with the remembrance of the Lord of all possibilities. Hearken unto the voice of the Prisoner and arise to serve His mighty Cause. Speak forth that which hath streamed from the Most Exalted Pen in wondrous and sublime Tablets. Be thou enkindled with the fire of the love of God, that all differences may be removed and pure hearts may unite in proclaiming the Cause of the Lord of all created things, drinking the sealed wine in celebration of the Name of the Self-Subsisting.

2 ای علی انشاء الله بعنایت الهی و فیوضات حضرت رحمانی در کلّ احیان بذکر مالک امکان مشغول باشی بشنو ندای مسجون را و بخدمت امر محکم قیام نما و بآنچه از قلم اعلی در الواح بدیعۀ منیعۀ جاری شده تکلم نما و بحرارت نار محبت الهیۀ مشتعل باش تا جمیع اختلافات رفع شود و قلوب صافیۀ در اظهار امر مالک بریۀ متحد شوند و رَحِیقِ مختوم را بمبارکی اسم قیوم بیاشامند

3 The essence of the Cause hath been and shall ever be the good-pleasure of God. Should someone manifest all virtuous and praiseworthy deeds, yet God be not pleased with him, it hath yielded and shall yield no fruit whatsoever. And the good-pleasure of God is manifested through the Manifestation of His Cause, for He in His Essence hath never been and shall never be seen. The Dawning-Place, the Manifestation and the Day-Spring of that invisible Sun hath been and shall ever be the Temple of Unity, and His Will and Purpose appear and shine forth from Him. Therefore must all today fix their gaze upon the Dawning-Place of the Cause alone and strive to lead people to the enduring Law.

3 اصل امر رضای حقّ بوده و خواهد بود اگر نفسی بجمع اعمال ظاهر شود یعنی اعمال حسنهء ممدوحه و حقّ راضی نباشد ایداً ثمری نداشته و نخواهد داشت و رضای حقّ از مظهر امرش ظاهر چه که او بذاته دیده نشده و نخواهد شد مطلع و مظهر و مشرق آن شمس غیبیه هیکل احدیه بوده و خواهد بود و مشیت و ارادهء او از او ظاهر و باهر لذا باید کلّ الیوم بمطلع امر وحده ناظر باشید و جهد نمائید تا ناس را بشریعهء باقیه کشانید

4 O Ali! From the beginning of the Cause thy services have been mentioned and known before the Divine Throne, and the breezes of the All-Merciful, in the form of Tablets, have descended upon thee each year. However, this spiritual outpouring was suspended for a time due to certain displeasing events. Thou must arise to serve the Cause in such wise as shall be acceptable in the presence of God. O Ali! Hold fast to My good-pleasure, heedless of aught else. By God! This is My beloved command, and this is what shall profit thee in this world and the next, if thou be of them that hearken and act.

4 ای علی از اوّل امر خدمات شما لدی العرش مذکور و معلوم و نسایم رحمن بهیئت الواح در هر سنه بر شما نازل ولکن این هبوب روحانی نظر باحداثات غیر مرضیه چندی متوقف باید بقسمی بنصرت امر قیام نمائید که لدی الحقّ مقبول افتد یا علی تمسک برضائی غافلاً عن غیری تالله هذا امری المحبوب و هذا ما ینفعک فی الدنیا و الآخرة ان استمع و کن من العاملين

5 Had the loved ones until now acted according to what streamed forth from the Most Exalted Pen, assuredly most of the servants would now be turning toward the Lord of creation. God hath forgiven what is past. Be thou steadfast in the love of Him

5 اگر تا حال بآنچه از قلم اعلی جاری شد احباً عمل مینمودند هرآینه حال اکثری از عباد بشطر مالک ایجاد متوجه میگشتند قد عفا الله عما

Who remembereth thee and desireth for thee that which shall profit thee. Verily He is the All-Forgiving, the All-Bountiful.

سلف ان استقم على حب من يذكرک و يريد
لک ما ينفعک انه هو الغفور الکریم

BLIB_Or15715.165a, BLIB_Or15722.162

BH03342

To: Mashhadi Kazim son of Haji Qasim, in Kha

Date: 1291-03 [1874-Apr]

- 1 He is the Most Holy, the Most Exalted, the Most Mighty, the Most Glorious
الأقدس الأَمع الأعظم الأَهبى
- 2 A remembrance from Us unto one who hath soared in the atmosphere of divine knowledge and drunk the choice wine of everlasting life in the days of his Lord, the All-Merciful, that the rapture of remembrance may draw him to a station wherein he shall arise amidst the servants with this Self-Subsisting One, through Whom the horizons have been illumined. Blessed art thou for having been stirred by the breeze of God and turned thy face toward His countenance, after those who went astray turned away therefrom.
ذکر من لدنا لمن طار في هواء العرفان و شرب
رحیق الحيوان في أيام ربّه الرحمن ليأخذه جذب
الذکر الى مقام يقوم بين العباد بهذا القيوم الذي به
انارت الآفاق طوبى لک بما تحرّکت من نسمة
الله و توجّهت الى الوجه بعد الذي اعرض عنه
اهل الضلال
- 3 We heard thy call aforetime and thy letter afterwards when it attained the presence of thy Lord, the Self-Sufficient, the Most High, and found it adorned with the mention of the Lord of Names and sanctified from all else - this beseemeth one who hath turned toward God, the Mighty, the Bestower. And We perceived from it the fragrance of thy love for thy Lord, and have sent down unto thee this Tablet whereby souls take wing, and have ordained for thee therein that which shall profit thee in this world and the next and shall establish thy remembrance among Our chosen servants.
انا سمعنا ندائك من قبل و من کتابک من بعد
اذ تشرف بمنظر ربک الغنى المتعال و وجدناه
مزينا بذكر مالک الأسماء و مقدساً عما سواه هذا
ينبغى لمن اقبل الى الله العزيز الوهاب و وجدنا
منه عرف محبتک مولیک و نزلنا لک هذا اللوح
الذى به تطير الأرواح و قدّرنا لک في اللوح ما
ينفعک في الدنيا و الآخرة و يثبت به ذکرک بين
عبادنا الأخيار
- 4 We counsel thee to remain steadfast in the Cause of thy Lord, the Creator of the heavens, in such wise that the intimations of every lying pretender shall not influence thee. This is indeed the most meritorious of all deeds in the sight of thy Lord. Hold thou fast unto it, detached from all else. Give thanks unto God for having drunk the choice wine in His days and for having attained unto the presence of the Lord of Days when God came with a sovereignty that hath encompassed the earth and the heavens. He singleth out whom He pleaseth through His grace and draweth nigh unto whom He willeth unto the Most Sublime Horizon. He is, verily, the Almighty, the All-Knowing.
نوصیک بالاستقامة الكبرى على امر ربک
فاطر السماء على شأن لا تؤثر فيک اشارات
کل مدّع کذاب انّ هذا لأفضل الأعمال عند
ربک تمسک به منقطعاً عن الامکان ان احمد
الله بما شربت الرّحیق في أيامه و فزت بسلطان
الأيام اذ اتى الله بسلطان احاط الأرضين و
السموات انه يختص من يشاء بفضل من عنده
و يقرب من اراد الى الأفق الأعلى انه هو المقتدر
على ما يشاء لا اله الا هو العزيز العالَم

- 5 This is a Tablet which, shouldst thou recite it with the melody of the heart, thou wouldst soar on the wings of longing and summon the people with a call whereby all atoms shall be attracted. Say: O people! By God, the Ancient of Days hath come with His Most Great Name, and all things cry out "The Kingdom is God's, the Revealer of verses!" Thus hath the Tongue of Grandeur spoken, as a token of His grace unto thee, that thou mayest arise to serve Him and make mention of Him at eventide and at dawn. Verily, the glory be upon thee and upon whomsoever hath attained unto this Cause whereby bodies have trembled and lands have quaked.

5 هذا لوح لو تقرأه بلحن الفؤاد تطير بقوادم
الاشتياق و تنادى الناس بندااء يجذب به كل
الذرات قل يا قوم تالله قد اتى مالک القدم
باسمه الأعظم و تنادى الأشياء الملك لله منزل
الآيات كذلك نطق لسان العظمة فضلاً من
عنده عليك لتقوم على خدمته و تذكره في العشي
و الاشرار انما البهائم عليك و على من فاز بهذا
الأمر الذى به اقصرت الجلود و تزلزلت البلاد

BLIB_Or15715.147b

BH03372

To: *Ghulam Qabl-i-Husayn, in Lahijan*

Date: 1291-03 [1874-Apr]

- 1 In the name of the one incomparable Friend! The fragrances of the verses have diffused and the sovereignty of the clear proofs has encompassed all who dwell on earth. Verily, he who attains today is accounted among the most exalted of creation, and he who is deprived is among the perishing ones. God willing, may all the loved ones of God attain to the fragrances of His days, be mindful of His remembrance, and remain firm and steadfast in His Cause.
- 2 Whosoever today has quaffed the choice wine of remembrance and utterance from the cup of the bounty of the All-Merciful is accounted before God; however, this station is not complete except through steadfastness in His Cause, such that the remembrances of all who dwell on earth would not prevent him from the Dawning-Place of revelation and the Dayspring of inspiration.
- 3 O friends! Fix your gaze upon God at all times and act according to that which He commands. Consider the imaginings of the people as non-existent and know the clamor of the servants to be null.
- 4 Praise be to God! The sun of utterance has risen from the horizon of will and the ocean of knowledge is surging. Strive that ye may drink of the everlasting Kawthar and attain unto the enduring choice wine.

1 بنام دوست یکتا قد فاحت نفحات الآيات و
احاط سلطان الیّنات من فی العالمین انّ الذی
فاز الیوم انه من اعلی الخلق و الذی منع انه
من المالکین انشاء الله جمیع احبای الهی بنفحات
ایامش فائز شوند و بذکرش ذاکرو بر امرش ثابت
و مستقیم

2 مانند هر نفسی الیوم ریحی ذکر و بیان را از کأس
عطای حضرت رحمن آشامید او از حق محسوب
ولکن این مقام تمام نمیشود مگر باستقامت بر امرش
بشأنیکه اذکار من فی العالم او را از مطلع وحی و
مشرق الهام منع ننماید

3 ای دوستان در کلّ احیان بحق ناظر باشید و
بآنچه امر میفرماید عامل اوهام ناس را معدوم
شمرد و وضوء عباد را مفقود دانید

4 الحمد لله شمس بیان از افق مشیت مشرق و بحر
عرفان در امواج جهد کنید تا از کوثر جاوید
پیشامید و برحق باقی فائز گردید

- 5 The fragrances of forgiveness have wafted from the direction of the mercy of the All-Merciful upon all, and all are today, through the transcendent, sublime bounty of that Sovereign of existence, sanctified and purified from all sins, for the forgiving, the kind One's pardon has encompassed all. However, ye must henceforth be so enkindled with the fire of the love of God that no one would be able to extinguish it.
- 6 Place thy trust in God in all matters. Verily, He loveth them that put their trust in Him. Then strive that there may appear from thee that whereby thy remembrance shall endure in My noble tablet. We beseech God to assist thee and His loved ones to act in accordance with what He loveth and is pleased with, to aid you to remain firm in the Most Great Steadfastness, and to draw you nigh unto the Most Exalted Horizon. He is, verily, the All-Compelling, the All-Knowing, the All-Wise.
- 7 Be not grieved at the world and whatsoever is therein. By God! He hath ordained for you that which nothing that hath been created in the heavens and earth can equal. Preserve ye this station lest obliteration overtake it. He is, verily, the Confirmer, the All-Knowing, the All-Informed.
- 5 نفحات غفران از شطر رحمت رحمن بر کلّ مرور نمود و جمیع الیوم از فضل بدیع منبع آن سلطان وجود از کلّ معاصی مقدّس و مبرایند چه که عفو عطوف احاطه فرمود ولیکن باید از بعد بنار محبت الهیه بشأنی مشتعل باشید که احدی قادر بر اطفای آن نباشد
- 6 توکل علی الله فی کلّ الامور انه یحبّ المتوکلین ثم اجد لیظهر منک ما ینبت به ذکرک فی لوحی الکریم نسئل الله بأن یوفّقک و احبّائه علی العمل بما یحبّ و یرضی و یؤیدکم علی الاستقامة الکبری و یقرّبکم الی الأفق الأعلى انه هو المهیمن العلیم الحکیم
- 7 لا تحزنوا من الدنیا و ما فیها تالله قد قدر لکم ما لا یعادلّه ما خلق فی السموات و الارضین ان احفظوا هذا المقام لئلا یعتریه الخو انه هو المثبت العلیم الخبیر

BLIB_Or15719.014a

BH03440

*To: Aqa Husayn, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 He is the Most Great, the Most Holy, the Most Glorious
- 2 The Tongue of God speaks and bears witness to the Beauty of the Promised One Who has appeared with manifest sovereignty, and says: O people of the Bayan! Be fair in the name of your Lord, the All-Merciful. If you deny Him Who speaks the truth, to whom will you turn?
- 3 By My life! The Bayan was revealed for His wondrous remembrance and every lofty thing was realized through His exalted station. Were it not for Him, the Primal Point would not have spoken, the Dove would not have warbled, the Sperm-drop of Names would not have attained maturity, the gate of heaven would not have opened, the Book of Creation would not have been adorned, the Tablet of Eternity would not have been embellished, the Most Exalted Pen would not have moved, the
- 1 الأعظم الأقدس الأبهی
- 2 ینطق لسان الله و یشهد لجمال الموعود الذی ظهر بسلطان مشهود و یقول یا ملأ البیان ان انصفوا برّبکم الرحمن لو تنکرون من ینطق بالحق بأی وجه تتوجهون
- 3 لعمری قد نزل البیان لذكره البدیع و تحقّق کلّ علو لمقامه الرفیع لولاه ما تکلم نقطة الأولى و ما تغرد الورقاء و ما فازت بالبلوغ نطفة الأسماء و ما فتح باب [السماء] و ما زین کتاب الانشاء و ما طرز لوح البقاء و ما تحرک قلم الأعلى و ما طارت قلوب الأصفیاء و ما استضاء افق الوفاء

hearts of the chosen ones would not have soared, the horizon of faithfulness would not have been illumined, the ocean of re-union would not have surged, the carpet of separation would not have been rolled up, and the star of meeting would not have shone forth.

و ما تموج بحر الوصال و ما طوى بساط الفراق و
ما اشرق نجم اللقاء

- 4 Reflect, O people, and follow not him whom you know not. Fear God, then follow your Lord, the All-Knowing, the All-Wise. Say: This is He Whom the might of the Manifestations of power did not deter and Who was not veiled by the veils of those who arose in hypocrisy. He has appeared at the axis of all horizons and has called all to unity on the day of separation. By My life! He is I and I am He, and He is indeed the Essence of Power amidst creation and the Source of Authority for all who are in the heavens and on earth.

4 تفكروا يا قوم و لا تتبعوا من لم تعرفوه اتقوا الله
ثم اتبعوا ربكم العليم الحكيم قل هذا هو الذى ما
منعته سطوة مظاهر الاقتدار و ما حجبته حجاب
الذين قاموا على النفاق قد ظهر فى قطب الافاق
و نادى الكل الى الوثاق فى يوم الطلاق لعمرى
انه انا و انا هو و انه لكينونة القدرة بين البرية و
اصل الاقتدار لمن فى السموات و الارضين

- 5 Blessed is the soul that has attained to fairness and turned to the Most Great Scene and beheld the Lord of Destiny with the purest vision. He is among those who have been accounted fair in the Book of the All-Merciful. Upon him be the mercy of God and His blessings and the grace of God and His favors. And whosoever is prevented from what We have sent down in truth is among the most lost in God's Tablet, the King, the Truth, the Just, the Trustworthy.

5 طوبى لنفس فازت بالانصاف و توجهت الى
المنظر الاكبر و رأت مالک القدر بالنظر الاطهر
انه ممن انصف فى كتاب الرحمن عليه رحمة الله و
بركاته و فضل الله و الطافه و الذى منع عما نزلناه
بالحق انه من الاخسرین فى لوح الله الملك الحق
العدل الامين

- 6 Blessed art thou, O thou who gazest upon God, for having won to the days of thy Lord and recognized the Dawning-Place of verses and turned to Him when every wicked deceiver turned away. Know thou the worth of this bounty, then praise thy Lord in all conditions and say: Praise be to Thee, O Thou the Goal of all seekers!

6 طوبى لك يا ايها الناظر الى الله بما فزت بآيام
ربك و عرفت مطلع الآيات و اقبلت اليه اذ
اعرض عنه كل مكار لئيم ان اعرف قدر هذا
الفضل ثم احمد ربك فى كل الأحوال و قل
لك الحمد يا مقصود القاصدين

BLIB_Or15730.147g

BH03540

To: *Jinab-i-Mirza Abd al-Rahim, in Abhar*

Date: 1291-03 [1874-Apr]

- 1 In the Name of the One, the All-Knowing, the All-Seeing!
- 2 The Tongue of Grandeur sends greetings to you from the prison and says: "Blessed art thou for what thou hast attained, and happy art thou for what thou hast drunk, and joy be unto thee for what thou hast turned towards. Rejoice thou in that which the All-Merciful hath testified, for nothing in the heavens or

1 بنام يگا دانای بيننده

2 لسان عظمت از شطر سخن بانجناب تكبير
ميرساند و ميفرمايد نعمياً لك بما فزت و هنيئاً
لك بما شربت و طوبى لك بما اقبلت ان افرح
بما شهد به الرحمن انه لا يعادله ما فى السموات

earth can equal it." You must arise today to aid the Cause and forbid people from matters that are displeasing and deeds that are unseemly, that all may drink from the cup of sanctification and holiness. If they fix their gaze upon that which hath been and continues to be revealed from the Source of the Cause, this alone shall be and hath been the cause of the guidance of the people. Ask thou God that He may enable all to do what He loves and is pleased with.

- 3 Whosoever desires to teach the Cause of God must conduct himself with the utmost kindliness and forbearance, for the people are weak, and thy Lord is the Mighty, the Bountiful, the Merciful.
- 4 Thy letter was delivered by Ismi Mihdi to the Most Great Scene. We read it and heard what thou didst call unto God, thy Lord and the Lord of the worlds. We beseech God to assist thee night and day to spread His Cause and to teach what hath been revealed from Him with the wisdom We have sent down in most of the Tablets. Previously the Manifest Tablet was sent specifically for thee by the hand of a trusted one. Ponder thou on what hath been revealed in truth, then read it with the melody of the heart - verily it attracts the servants to the straight path.
- 5 Exert the utmost effort and striving in sanctifying and purifying the servants, that strangers may inhale the fragrances of the All-Merciful from the chosen ones and turn toward the intended goal. We shall aid thee in manifesting the Cause of thy Lord. Verily thy Lord is the Almighty, the Powerful.
- 6 May the glory rest upon thee and upon those who hearken to thy words concerning the Cause of thy Lord, and upon thy household who have attained this manifest grace. Convey My greetings to My loved ones, then mention them with this wise remembrance.

و الأرضین باید آنجناب الیوم بنصرت امر قیام نمایند و ناس را از امورات غیر مرضیه و اعمال ناشایسته منع کنند تا کل از کأس تنزیه و تقدیس بیاشامند اگر بآنچه از مصدر امر نازل شده و میشود ناظر باشند همان سبب هدایت ناس بوده و خواهد بود فاسئل الله لیوفق کلک علی ما یحب و یرضی

3 و هر نفسی اراده تبلیغ امر الله نماید باید بکمال رفق و مدارا سلوک کند چه که ناس ضعیفند و ربک هو القوی الکریم الرحیم

4 مکتوب آنجناب را اسمی مهدی ارسال داشت بمنظر اکبر وارد قرآن و سمعنا ما نادیت به الله ربک و رب العالمین نسل الله بأن یوفقک فی الیالی و الایام علی انتشار امره و تبلیغ ما نزل من عنده بالحکمة الّتی نزلناها فی اکثر الألواح از قبل بید امین لوح مبین مخصوص آنجناب ارسال شد تفکر فیما نزل بالحق ثم اقرأه بلحن الفؤاد انه یجذب العباد الی سوی الصراط

5 در تقدیس و تنزیه عباد کمال جدّ و جهد را مبدول دارید تا اغیار نفحات رحمن را از اخیار استشمام نمایند و بشرط مقصود توجه کنند انا تؤیدک فی اظهار امر ربک ان ربک هو المقتدر القدير

6 انما البهآ علیک و علی من یسمع قولک فی امر ربک و علی اهل بیتک من الذین فازوا بهذا الفضل المبین کبر من قبلی احبائی ثم اذکرهم بهذا الذکر الحکیم

BLIB_Or15719.001b

BH03450

To: Ibn Asdaq (*Hand of the Cause*), in Kha

Date: 1291-03 [1874-Apr]

- 1 In the Name of the One Who is Everlasting, without decline! Harken unto that which the Tongue of Holiness doth speak in the Most Exalted Paradise, that thou mayest discover the fragrance of the All-Merciful from the utterance of thy Lord, the Almighty, the Most High, the Great.

1 بِسْمِ الْأَبَدِيِّ بَلَا زَوَالٍ إِنْ اسْتَمَعَ مَا يَنْطِقُ بِهِ لِسَانُ
الْقُدْسِ فِي الْفَرْدَوْسِ الْأَعْلَى لِتَجِدَ عَرَفَ الرَّحْمَنِ
مِنْ بَيَانِ رَبِّكَ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ
- 2 Whoso entereth this day beneath the shadow of God, the Concourse on High and the dwellers of the cities of names shall circle round him. Blessed is he who hath attained unto this hallowed, mighty and impregnable station.

2 مَنْ دَخَلَ الْيَوْمَ فِي ظِلِّ اللَّهِ يَطُوفُهُ الْمَلَأُ الْأَعْلَى
وَسَكَّانَ مَدَائِنِ الْأَسْمَاءِ طُوبَى لِمَنْ فَازَ بِهَذَا الْمَقَامِ
الْمُقَدَّسِ الْعَزِيزِ الْمُنِيعِ
- 3 Soar upon the wings of detachment in the atmosphere of the love of thy Lord, the Creator of all things. Then make mention of Him with such remembrance as shall enthrall the hearts of all mankind. By My life! Whoso drinketh of this choice wine shall indeed gain ascendancy over all who dwell in the realm of being through this Name which God hath made sovereign over all who are in the heavens and on earth.

3 كُنْ طَائِرًا بِقَوَادِمِ الْإِنْقِطَاعِ فِي هَوَاءِ مَحَبَّةِ رَبِّكَ
مَالِكِ الْإِبْدَاعِ ثُمَّ اذْكُرْهُ بِذِكْرٍ تَجْدِبُ بِهِ افْتِدَةَ
الْعَالَمِينَ لِعَمَرَى مِنْ شَرْبِ هَذَا الرَّحِيقِ أَنَّهُ يَسْتَخِرُ
مَنْ فِي الْإِمْكَانِ بِهَذَا الْاسْمِ الَّذِي جَعَلَهُ اللَّهُ سُلْطَانًا
عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 4 Say: O people! Purify your vision and turn towards the Dayspring of lights. The Day hath come whereof God's messengers and prophets gave you tidings. Read ye what hath been sent down in the Tablets from God, the All-Knowing, the All-Wise. That which was recorded in the Book hath appeared, for the All-Bestowing hath come with manifest sovereignty and hath uttered the Most Great Word, whereby souls were quickened, bodies were gathered together, and every mouldering bone was stirred.

4 قُلْ يَا قَوْمِ طَهَّرُوا الْأَنْظَارَ وَتَوَجَّهُوا إِلَى مَطْلَعِ
الْأَنْوَارِ قَدْ أَتَى يَوْمٌ بِشَّرْكَمُ بِهِ سَفَرَاءُ اللَّهِ وَانْبِيَاءُهُ
إِنْ أَقْرَأُوا مَا نَزَلَ فِي الْأَلْوَابِ مِنْ لَدَى اللَّهِ الْعَلِيمِ
الْحَكِيمِ قَدْ ظَهَرَ مَا هُوَ الْمَسْطُورُ فِي الْكِتَابِ إِذْ أَتَى
الْوَهَّابُ بِسُلْطَانٍ مُبِينٍ وَنَطَقَ بِالْكَلِمَةِ الْعَلِيَّا وَبِهَا
بَعَثَ الْأَرْوَاحَ وَحَشَرَتِ الْأَبْدَانُ وَاهْتَزَّ كُلُّ
عَظْمٍ رَمِيمٍ
- 5 Say: O people! Fear God and refute not the truth by what ye possess. Cast away idle fancies, then hearken unto that which the Dayspring of Revelation doth speak. This is what God hath chosen for you, if ye be of them that know. This is a Day wherein the Hidden hath been made manifest and the veils of them that disbelieved in God, the Mighty, the Praiseworthy, have been rent asunder. Beware lest ye be veiled by what ye possess from this Great Ocean.

5 قُلْ يَا قَوْمِ خَافُوا اللَّهَ وَلَا تَدْحِضُوا الْحَقَّ بِمَا عِنْدَكُمْ
دَعُوا الظُّنُونَ ثُمَّ اسْتَمِعُوا مَا يَنْطِقُ بِهِ مَطْلَعُ الْوَحْيِ
هَذَا مَا اخْتَارَهُ اللَّهُ لَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ هَذَا يَوْمٌ
فِيهِ ظَهَرَ الْمَكْنُونُ وَخَرَقَتْ أَجْجَابُ الَّذِينَ كَفَرُوا
بِاللَّهِ الْعَزِيزِ الْحَمِيدِ أَيَاكُمْ إِنْ تَحْتَجِبُوا بِمَا عِنْدَكُمْ عَنْ
هَذَا الْبَحْرِ الْعَظِيمِ
- 6 Arise thou with supreme steadfastness in thy Lord's Cause, the Lord of all creation. Thus hath the matter been decreed in this Luminous Tablet. Hold fast unto the Sure Handle - verily it speaketh the truth and summoneth all unto this wondrous horizon. Despair not of the Spirit of God and His mercy. Verily He beholdeth whosoever turneth unto Him and heareth the

6 أَنْتَ أَنْتَ قُمْ بِالْإِسْتِقَامَةِ الْكُبْرَى عَلَى أَمْرِ رَبِّكَ
مَالِكِ الْوَرَى كَذَلِكَ قَضَى الْأَمْرَ فِي هَذَا اللَّوْحِ
الْمُنِيرِ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى أَنَّهُمَا تَنْطِقُ بِالْحَقِّ وَتَدْعُ
الْكُلَّ إِلَى هَذَا الْأَفْقِ الْبَدِيعِ لَا تَيْأَسْ مِنْ رُوحِ اللَّهِ
وَرَحْمَتِهِ أَنَّهُ يَرَى مَنْ تَوَجَّهَ إِلَيْهِ وَيَسْمَعُ حَنِينَ

sighing of them that yearn for Him. Verily the glory rest upon thee and upon them that have stood firm in the Cause and were of the steadfast ones.

المشتاقين أئما البهآ عليك و على الذين استقاموا
على الأمر و كانوا من الراسخين

INBA15:299b, INBA26:302, PYK.051

BH11753

To: *Varaqatul-Firdaws, in Khuras.*

Date: 1291-03 [1874-Apr]

1 In My Name, the Subduer of all Names!

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 O My Leaves! Harken unto My call from the direction of Akka. Verily, there is none other God but I, the Creator of heaven and the Lord of Names. We have created the world for My manifestation and the recognition of My Self, yet the people have turned away from Me save those whom We have delivered through a mercy from Our presence - and I am, verily, the Forgiving, the Generous.

2 يَا وَرَقَتِي إِنْ اسْتَمَعْتَ نِدَائِي مِنْ شَطْرِ عَكَّا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاطِرُ السَّمَاءِ وَ مَالِكُ الْأَسْمَاءِ قَدْ خَلَقْنَا الْعَالَمَ لظَهْوَرِي وَ عَرَفَانِ نَفْسِي وَلَكِنَّ النَّاسَ اعْرَضُوا عَنِّي إِلَّا مِنْ أَنْجِيْنَاهُ بِرَحْمَةٍ مِنْ عِنْدِنَا وَ أَنَا الْغَفُورُ الْكَرِيمُ

3 This is a city that was once the most desolate of lands. God hath adorned it with this Name through which the Ancient Beauty was established upon the Most Great Throne and the mention of God was exalted between the heavens and the earth. Verily, He abases whomsoever He willeth through His command, and elevates whomsoever He desireth through His sovereignty that prevails over the worlds.

3 هَذِهِ مَدِينَةٌ قَدْ كَانَتْ اخْرَبَ الْبُلْدَانِ زَيْنًا لِلَّهِ بِهَذَا الْاِسْمِ الَّذِي بِهِ اسْتَقَرَّ جَمَالُ الْقَدَمِ عَلَى الْعَرْشِ الْأَعْظَمِ وَ ارْتَفَعَ ذِكْرُ اللَّهِ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ أَنَّهُ يَضَعُ مَنْ يَشَاءُ بِأَمْرٍ مِنْ عِنْدِهِ وَ يَرْفَعُ مَنْ أَرَادَ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ

4 God hath made this city the mother of cities in these regions by virtue of the dawning of the Sun of Manifestation from its horizon with this perspicuous Name. Blessed art thou and blessed is she who hath ascended unto God. Verily, she is in the highest horizon. Thy Lord is, in truth, the All-Knowing, the All-Informed. Grieve thou not over anything. Place thy trust in God. Soon shall pass away all that thou seest, and there shall endure that which hath been ordained for you in My glorious and exalted Kingdom.

4 قَدْ جَعَلَ اللَّهُ هَذِهِ الْمَدِينَةَ أُمَّ الْمَدَائِنِ فِي تِلْكَ الْجِهَاتِ بِمَا اشْرَقَتْ مِنْ أَفْقِهَا شَمْسُ الظَّهْوَرِ بِهَذَا الْاِسْمِ الْمُبِينِ طَوْبُ لَكَ وَ لَتَى صَعَدْتَ إِلَى اللَّهِ أَنَّهَا لِبَالَأَفْقِ الْأَعْلَى إِنْ رَبِّكَ هُوَ الْعَلِيمُ الْخَبِيرُ لَا تَخْزَنِي مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ سَوْفَ يَفْنِي مَا تَرَاهُ وَ يَبْقَى مَا قَدَّرَ لَكُمْ فِي مَلَكُوتِي الْعَزِيزِ الرَّفِيعِ

5 From this most exalted station, We make mention of him who is named Hasan and give him glad tidings through this wise remembrance. Blessed is he inasmuch as he hath drunk the choice wine of revelation and hath attained unto the days of God and the lights of His luminous and radiant countenance. And We make mention of him who is named Husayn, who believed in God when the servants who followed their desires

5 أَنَا نَذَكُرُ مِنْ هَذَا الْمَقَامِ الْأَعْلَى مِنْ سَمِيِّي بِالْحَسَنِ وَ نَبَشِّرُهُ بِهَذَا الذِّكْرِ الْحَكِيمِ طَوْبُ لِهِ بِمَا شَرِبَ رَحِيقَ الْوَحْيِ وَ فَازَ بِأَيَّامِ اللَّهِ وَ أَنْوَارِ وَجْهِهِ الْمَشْرِقِ الْمُنِيرِ وَ نَذَكُرُ مِنْ سَمِيِّي بِالْحُسَيْنِ الَّذِي آمَنَ بِاللَّهِ إِذْ اعْرَضَ عَنْهُ عِبَادُ الَّذِينَ اتَّبَعُوا الشَّهْوَاتِ وَ كَانُوا مِنَ الْهَائِمِينَ

turned away from Him and were among the distracted ones. We have, in truth, made mention of him that he may rejoice in My remembrance of him and be among the thankful ones.

أَنَا ذَكَرْنَاهُ بِالْحَقِّ لِيَفْرَحَ بِذِكْرِي آيَاهُ وَيَكُونَ مِنَ الشَّاكِرِينَ

- 6 Ye are among the leaves of the Divine Lote-Tree, and God maketh mention of you through His grace. He is, verily, the All-Remembering, the All-Knowing. Beware lest the clamor of those who have disbelieved should veil you, or the conditions of the heedless should cause you grief. Hold fast unto the sure handle, then do that which ye have been commanded in the Tablets of your Lord. He hath detailed in the Book that which shall profit you. He is, verily, the Almighty, the Exalted, the All-Praised.

6 أَنْتُمْ مِنْ أَوْرَاقِ السَّدْرَةِ وَ يَذْكُرْكُمْ اللَّهُ بِفَضْلٍ مِنْ عِنْدِهِ أَنَّهُ هُوَ الَّذَا كَرَّ الْعِلْمَ أَيَاكُمْ أَنْ يَحْجِبَكُمْ ضُوضَاءُ الَّذِينَ كَفَرُوا أَوْ تَحْزَنُكُمْ شَتَوَاتِ الْغَافِلِينَ تَمَسَّكُوا بِالْعُرْوَةِ الْوُثْقَى ثُمَّ اعْمَلُوا مَا أَمَرْتُمْ بِهِ فِي الْوَحْيِ رَبِّكُمْ أَنَّهُ قَدْ فَصَّلَ فِي الْكِتَابِ مَا يَنْفَعُكُمْ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ

- 7 The Glory be upon you and upon those who have loved you for the sake of God, the Almighty, the Exalted, the Peerless.

7 الْبَهَاءُ عَلَيْكُمْ وَعَلَى مَنْ أَحَبَّكُمْ حَبَّ اللَّهِ الْمُقْتَدِرُ الْعَزِيزُ الْفَرِيدُ

TISH.619-620

BH03625

To: Muhammad Qabl-i-Sadiq, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the Name of the One Friend - O Sadiq! May you, God willing, attain to the Dawning-Place of truthfulness and be enabled to make mention of Him.
- 2 The acceptance or rejection of all things hath ever been within the grasp of God's power. Whatsoever He hath accepted hath been and shall ever be accepted by all, and whatsoever He hath rejected hath been and shall remain rejected. Today the truthful one is he who recognizeth the Dawning-Place of truth and cleaveth fast unto Him.
- 3 Should someone perform all good and praiseworthy deeds, yet remain heedless of the Dawning-Place of Revelation and the Day-Spring of inspiration, he would be accounted among the heedless before the Divine Throne. Likewise, should someone discourse upon all the divine Books and remind people of all the counsels sent down, yet fail to acknowledge the truth, he was not and is not truthful.
- 4 God willing, mayest thou remain steadfast and firm in the Cause of the Lord of all beings with complete truthfulness. Strive thou to ignite those who are as extinguished lamps with

1 بِنَامِ دُوسْتِ یَکَا اِی صَادِقِ اِنْشَاءً اَللّٰهُ بِمَطْلَعِ صَدَقِ فَاثَرِ بَاشِی وَ بِذِکْرِشِ نَاطِقِ

2 رَدِّ وَ قَبُولِ کُلِّ شَیْءٍ دَرِ قَبْضَةِ قُدْرَتِ اَلْهِیِ بُوْدَ هَرْجِهٖ رَا قَبُولِ فَرْمُودِهٖ اَوْ لَدِی الْکُلِّ مَقْبُولِ بُوْدَ وَ خَوَاهِدِ بُوْدَ وَ هَرْجِهٖ رَا رَدِّ نُمُودِهٖ اَوْ مَرْدُودِ بُوْدَ وَ هَسْتُ الْیَوْمِ صَادِقِ کَسِی اَسْتُ کِهْ مَطْلَعِ صَدَقِ رَا بِشْنَاسْدِ وَ بَاوِ مَتَمَسَّکِ بَاشْدِ

3 وَ اِگَرِ نَفْسِی بِجَمِیعِ اَعْمَالِ حَسَنَهٗ مُرَضِیَّهٗ عَامِلِ بَاشْدِ وَ اَزْ مَطْلَعِ وَحِیِّ وَ مُشْرِقِ الْهَامِ غَافِلِ گَرْدَدِ اَوْ اَزْ غَافِلِیْنِ لَدِی الْعَرْشِ مَذْکُورِ اَسْتُ وَ هَمْچُنِیْنِ اِگَرِ نَفْسِی بِجَمِیعِ کُتُبِ الْهَیْهٖ تَکَلِّمِ نَمَایْدِ وَ بِجَمِیعِ نَصَایِحِ مَنَزَلِ نَاسِ رَا مَتَذَكَّرِ کُنْدِ وَ تَصَدِیقِ حَقِّ نَمَایْدِ اَوْ صَادِقِ نَبُودِهٖ وَ نِیْسْتُ

4 اِنْشَاءً اَللّٰهُ بِصَدَقِ تَمَامِ بِرِ اَمْرِ مَالِکِ اِنَامِ ثَابِتِ وَ مُسْتَقِیْمِ بَاشِی جَهْدِ کُنْ تَا مَخْمُودِیْنِ رَا بِنَارِ مُشْتَعَلَهٗ

the fire of divine ardor, and to give drink to those who thirst from this most pure wine which floweth from the direction of the Most Great Scene of Vision.

- 5 Should anyone possessed of insight be found today who would read but one Tablet from among the divine Tablets and discover its warmth, he would arise with his whole being to serve the All-Merciful, closing his eyes to the world and all who dwell therein and opening them unto Him alone.

- 6 O Sadiq! The Most Great Ocean is surging, the heaven of bounty is upraised, and the Sun of loving-kindness is shining. Say: O servants! While time remaineth, deprive not yourselves of the Most Glorious Wine, nor remain heedless, through vain imaginings, of the Dawning-Place of certitude. Blessed is he who hath attained, and woe unto the heedless.

- 7 God willing, mayest thou be so enkindled by the fire of the utterance of the All-Merciful that its warmth shall influence those who are with thee, that all may attain to the most great bounty and turn their faces toward the Countenance of the Ancient of Days.

ربّانیّه مشتعل نمائی و تشنگان را از این رَحیقِ اطهر که از شطر منظر اکبر جاریست بنوشانی

5 اگر ایوم صاحب بصر یافت شود و یک لوح از الواح الهیه را قرائت نماید و حرارت آنرا بیابد بجان در خدمت رحمن قیام کند و از عالم و عالمیان چشم پوشد و باو بگشاید

6 ای صادق بحر اعظم جاری و سماء کرم مرتفع و شمس عنایت مشرق بگو ای عباد تا وقت باقیست خود را از رَحیقِ اِهی محروم نسازید و بذکر موهوم از مشرق یقین غافل نشوید طوبی لمن فاز ویل للغافلین

7 انشاء الله از نار بیان رحمن بشأنی مشتعل شوی که حرارت آن در نفوسیکه با تواند تأثیر نماید تا کل بفیض اعظم فائز شوند و بوجه قدم توجّه نمایند

BLIB_Or15719.010a,

AYI2.055x,

AYI2.058x

BH03889

To: friends of God in Kalkin

Date: 1291-03 [1874-Apr]

- 1 In the name of the peerless Lord! The Pen of the All-Merciful reminds those who seek the Yemen of divine knowledge through Its wondrous remembrances, that perchance all may pass beyond their own desires and fix their gaze upon His Cause and move according to His will. This is the supreme bounty for all, should they discover and attain unto it. There is no doubt that whatsoever God commands is the Water of Life and the quickener of bodies, for He hath ever gazed with loving kindness upon His loved ones and commanded all that which leadeth to salvation, rest and attainment unto truth.

- 2 Today it behooveth all to adorn themselves with the raiment of holiness and detachment, for souls that are turned to carnal desires are neither worthy of the Most Holy Court nor befitting

1 بنام خداوند بی مثل و مانند قلم رحمن قاصدان یمن عرفان را ببدایع اذکار خود متذکر میدارد که شاید کل از خواهشهای خود بگذرند و بامر او ناظر باشند و باراده او حرکت نمایند و این فضل اعظم است از برای کل اگر بیابند و بآن فائز شوند شکی نبوده و نیست که آنچه را حق بآن امر میفرماید اوست کوثر حیوان و محیی ابدان چه که لمزل و لایزال باحبّای خود ناظر بوده و آنچه سبب نجات و راحت و وصول بحق بوده کل را بآن امر فرموده

2 ایوم بر کل لازم است که بردای تقدیس و تنزیه مزین شوند چه که نفوسیکه بمشتهیات نفسانیّه متوجهند قابل مقرّ اطهر و لایق منظر اکبر نبوده

the Most Great Scene. God hath ever been established upon the throne of oneness and hath had no peer or likeness. God willing, may all attain through His grace unto this station and become detached and freed from aught else but Him.

3 [Today] it is incumbent upon you to arise to serve the Cause and manifest complete steadfastness, in such wise that the words of the deluded may not hold you back from the Lord of all worlds. Know all but Him to be transient and remain firm in His love.

4 How excellent is the state of those souls who have today quaffed the choice wine of divine knowledge from the hand of the bounty of the Lord [of Mercy]. These are the most excellent of people, the most distinguished among them, and the nearest unto God. Praise ye the Beloved of the world that ye have attained unto His love and are voicing His remembrance. Beseech Him to make you so steadfast that none shall have the power to prevent you. Glory be upon you, O My loved ones.

و نیستند حقّ لم یزل بر عرش توحید مستقرّ و از برای او شبه و ندی نبوده و نیست انشاء الله بعنایه الله کلّ باین مقام فائز شوند و از دوش منقطع و آزاد گردند

3 [الیوم] بر شما لازم که بخدمت امر قیام نمائید و باستقامت تمام ظاهر باشید بشأنی که کلمات متوهمین شما را از ربّ العالمین منع ننماید جز او را فانی دانید و بر حبّش مستقیم مانید

4 نیکوست حال نفوسیکه الیوم کوثر عرفان را از دست عطای حضرت [رحمن آشامیدند] ایشانند افضل ناس و اسبقهم و اقربهم الی الله حمد کنید محبوب عالم را که بحبّش فائزید و بذکرش ناطق از او بخواهید که شما را بشأنی مستقیم نماید که احدی قادر بر منع نباشد الباء علیکم یا احبابی

BLIB_Or15719.009b, AQA5#068 p.084, AHB_122BE #09-10 p.342, AHB_131BE #11-12 p.004, ANDA#73 p.03

BH03794

To: Muhammad qabl Husayn, in Qazvin

Date: 1291-03 [1874-Apr]

1 In His name, Who remains after the passing of all things! O Most Exalted Pen! Sing forth in the white thicket in the kingdom of creation, then make mention of him whom the breezes of the days of reunion seized until he turned to God, the Lord of Names, that the fragrances of revelation may attract him once again and bring him to a station wherein he hears the call of the stones in remembrance of his Lord, the Chosen One. Verily, there is no God but Him, the Powerful, the All-Knowing, the All-Informed.

2 By God! Whoso hears the Call with true hearing, the veils of the world shall not prevent him, nor shall the mists of the nations withhold him. He shall arise to promote the Cause with wisdom and utterance, to aid his Lord, the Powerful, the All-Knowing, the All-Wise.

1 بسمه الباقی بعد فناء الأشياء ان یا قلم الاعلی غنّ فی الأجمة البیضاء فی ملکوت الانشاء ثم اذکر من اخذته نفحات ایام الوصال الی ان اقبل الی الله مالک الأسماء لتجذبه فوحات الوحی مرّة اخری و تبلغه الی مقام یسمع نداء الأججار فی ذکر ربّه المختار أنّه لا اله الا هو المقتدر العلیم الخبیر

2 تالله من سمع النداء حقّ الاصغاء لا تمنعه حجاب العالم ولا تحجبه سبحات الأمم یقوم علی الأمر بالحکمة و البیان لنصرة ربّه المقتدر العلیم الحکیم

- 3 Blessed art thou for having attained to the pure chalice of recognition in the days of thy Lord, the All-Merciful, and for having taken it with the hand of certitude. Drink thou again and again, by this Name that overshadoweth the worlds.
- 3 طوبى لك بما فزت بصافى كأس العرفان فى أيام ربك الرحمن واخذتها بيد الاطمينان ان اشرب مرة بعد مرة بهذا الاسم المهيمن على العالمين
- 4 Thy letter hath come before the Countenance and hath won the lights of the Throne. We found it adorned with the mention of God and sanctified from the mention of all who are on earth. This beseemeth all who have turned to God, the Mighty, the Praiseworthy. When thy letter was read, the breezes of forgiveness wafted from the right hand of the All-Merciful. Be thou assured through thy Master's grace and say: Praise be unto Thee, O Lord of the mystics!
- 4 قد حضر كتابك لدى الوجه و فاز بأنوار العرش وجدناه مزيناً بذكر الله ومقدساً عن ذكر من على الأرض هذا ينبغي لك من اقبل الى الله العزيز الحميد فلما قرأ كتابك سرت من بين الرحمن نسائم الغفران ان اطمئن بفضل موليك و قل لك الحمد يا مولى العارفين
- 5 We heard thy call before, and saw thy burning with the fire of God in His days, and We have sent down for thee this Tablet from which the sincere shall inhale the fragrance of God, the Powerful, the Mighty, the Generous. Soar thou at all times on the wings of mystic knowledge in the atmosphere of thy Lord's love, detached from the contingent world and the idle fancies therein which have prevented people from this straight path.
- 5 أنا سمعنا ندائك من قبل و رأينا اشتعالك بنار الله فى أيامه و نزلنا لك هذا اللوح الذى يجدد منه المخلصون عرف الله المقتدر العزيز الكريم كن طائراً فى كل الأحيان بأجنحة العرفان فى هواء محبة ربك منقطعاً عن الامكان و ما فيه من الأوهام التى منع بها الناس عن هذا السبيل المستقيم
- 6 Thank God for having strengthened thee and drawn thee nigh and sent down for thee this wondrous Tablet. Read it in thy days. Verily it shall strengthen thee to make mention and praise amidst the concourse of creation and shall draw thee to an exalted station.
- 6 ان احمد الله بما آيدناك و قربناك و نزلنا لك هذا اللوح البديع ان اقراه فى أيامك انه يؤيدك على الذكر و الثناء بين ملاء الانشاء و يجذبك الى مقر منيع

BLIB_Or15715.142a

BH03793

To: Muhammad qabl Ibrahim A Q, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In His Name, He Who is established upon the Throne! O servant who gazeth upon the Countenance! Harken unto the Call from the Dawning-Place of grandeur and glory - verily there is no God but Me, the Self-Subsisting, the All-Compelling. Power hath been manifested, for the Chosen One hath come with a sovereignty that hath encompassed all created things, yet most people understand not.
- 1 بسمه المستقر على العرش ان يا عبد الناظر الى الوجه ان استمع النداء من مطلع العظمة و الكبرياء انه لا اله الا انا المهيمن القيوم قد ظهر الاقتدار اذ اتى المختار بسلطان احاط بالممكآت ولكن الناس اكثرهم لا يفقهون
- 2 When the Hour appeared, all creatures were shaken - among them are those who see but recognize not, those who hear but

believe not, and those who have attained the lights of Beauty and found the fragrance of reunion - these indeed are among the God-fearing ones amidst humanity, to which the Tongue of God, the Mighty, the Glorious, the Beloved, doth testify.

2 اذا ظهرت الساعة اضطربت البرية منهم يرى و
لا يعرف ومنهم يسمع ولا يصدق ومنهم من
فاز بأنوار الجمال و وجد عرف الوصال الا انه
من اهل التقى بين الورى يشهد بذلك لسان الله
المقتدر العزيز المحبوب

- 3 Blessed art thou for having turned unto God and for not being hindered by the vain imaginings of those who disputed the signs and proof of God, until they imprisoned the Dawning-Place of verses in this forbidden fortress. Soon shall they find their deeds when the hand of thy Lord's power shall seize them - this is a promise that shall not prove false.

3 طوبى لك بما اقبلت الى الله و ما منعتك اوهام
الذين جادلوا بآيات الله و برهانه الى ان حبسوا
مطلع الآيات فيهذا الحصن المنوع سوف يجدون
اعمالهم اذ تأخذهم يد اقتدار ربك ان هذا الوعد
غير مكذوب

- 4 Thy mention hath been made before the One Who is Mentioned, and this Tablet hath been sent down unto thee, where-with nothing that was or will be can compare. When the Supreme Pen moved to thy remembrance, the ocean of thy Lord's forgiveness surged as a favor from Him unto thee. Say: Praise be unto Thee, O God of the seen and unseen! Thou hast purified me from all sins and ordained for me and my descendants what Thou hast willed in a preserved Tablet. Grieve not at anything, but trust in Him in all conditions.

4 قد ذكر ذكرك لدى المذكور و نزل لك هذا اللوح
الذى لا يعادله ما كان و ما يكون و اذا تحرك
على ذكرك القلم الأعلى ماج بحر غفران ربك
فضلاً من عنده عليك قل لك الحمد يا اله الغيب
و الشهود قد طهرت عن العصيان كلها و قدر
لك و لذريتك ما اراد في لوح محفوظ لا تحزن
من شئ توكل عليه في كل الأحوال

- 5 Say: O people! By God, the Most Great Luminary hath appeared and through Him the heavens and earth have been illumined. Beware lest veils prevent you from your ultimate goal and the words of those who have followed every heedless rejected one disturb you.

5 قل يا قوم تالله قد طلع النور الأعظم و به اشرقت
السموات و الأرضون ايّاكم ان تمنعكم الأجاب
عن المآب و تضطربكم كلمات الذين اتبعوا كل
غافل مردود

- 6 Thus have We illumined thy heart with the lights of remembrance and utterance, and offered unto thy heart from Our sealed wine. Drink thou in My Name and through My sovereignty, and glorify before the faces of My loved ones who are with thee - these indeed are they who have attained.

6 كذلك نورنا قلبك بأنوار الذكر و البيان و بذلنا
على فؤادك من رحيقنا المختوم ان اشرب باسمي و
سلطاني و كبر على وجوه الذين معك من احبائي
الا انهم هم الفائزون

BLIB_Or15715.143b

BH03837*To: Muhammad Khan Baluch, in Shiraz**Date: 1291-03 [1874-Apr]*

- 1 He is the Most Holy, the Most Exalted, the Most Great
 1 الأقدس الأَمع الأعظم
- 2 A remembrance from Us to him who hath won the lights of faith when the All-Merciful came with His kingdom, the inaccessible, the mighty, and who was not prevented by the veils of the people when the Self-Subsisting appeared with His sovereignty, the All-Encompassing over the worlds.
 2 ذكّر من لدنّا لمن فاز بأنوار الإيمان اذ اتى الرّحمٰن بملكوته الممتنع المنيع الذى ما منعه حجاب القوم اذ ظهر القيوم بسلطانه المهيمن على العالمين
- 3 O Muhammad! Harken unto the call of God, the Single, the One. He calleth thee in truth as a grace from Him - verily He is the All-Bountiful, the Most Generous. Thou didst attain unto the presence when the Lord of Eternity entered into the Most Great Prison, and this yet another time. Be thou grateful unto thy Lord, the All-Forgiving, the Most Merciful.
 3 ان يا محمد ان استمع نداء الله الفرد الأحد انه يدعوك بالحقّ فضلاً من عنده انه هو الفضل الكريم قد فزت باللقاء اذ ورد مالك القدم فى السجن الأعظم و تلك مرّة اخرى ان اشكر ربك الغفور الرحيم
- 4 Thou didst enter the garden of Paradise and didst hear the call of God when thou didst present thyself before the Throne with evident humility. This is a bounty that nothing on earth can equal, and none can comprehend save those endowed with insight from God, the Mighty, the Praiseworthy. Thou didst dwell beneath the shade of thy Lord's mercy until the appointed time was fulfilled.
 4 قد دخلت بقعة الفردوس و سمعت نداء الله اذ حضرت لدى العرش بخضوع مبين هذا فضل لا يعادله شيء فى الأرض و لا يعقله الا الذين اوتوا بصائر من الله العزيز الحميد قد كنت سائكاً فى ظل رحمة ربك الى ان تم الميقات
- 5 Then did We grant thee leave to return, that thou mayest remind the people of this Announcement, whereby the Concurrence on High rejoiced and the hearts of them that know took flight. Return thou by God's leave and permission, then remind the people with the wisdom We have commanded thee. Verily thy Lord is the Ordainer, the All-Knowing.
 5 اذا اذنّاك بالرجوع لتذكّر الناس بهذا النّبأ الذى به استبشر الملأ الأعلى و طارت افئدة العارفين ان ارجع باسم الله و اذنه ثمّ ذكرّ الناس بالحكمة التى امرناك بها ان ربك هو الأمر العليم
- 6 Let nothing grieve thee in the Cause of thy Lord. He will assist whomsoever aideth His firm and mighty Remembrance. We have mentioned thee before - verily He remembereth him that remembereth Him, and loveth him that turneth toward Him with a luminous countenance. Be thou steadfast in the Cause and firm in the Faith, such that the imaginings of the idolaters disturb thee not.
 6 اياك ان يحزنك شيء فى امر ربك انه يؤيد من ينصر ذكره المحكمّ المتين قد ذكرناك من قبل انه يذكر من ذكره و يحبّ من توجه اليه بوجه منير كن ثابتاً فى الأمر و راسخاً فى الدين على شأن لا يضطربك اوهام المشركين
- 7 Convey My greetings unto the servants of God, then gladden them with the mention of My Most Sweet Name, that the Call may attract them and draw them nigh unto a station ordained in Our Preserved Tablet. Say: Adorn yourselves with My virtues and hold fast to My laws and ordinances. These have been sent down from One All-Knowing, All-Wise. The
 7 كبر من قبلى عباد الله ثمّ بشرهم بذكرى الأحلى ليجذبهم النداء و يقرّبهم الى مقام قدر فى لوحنا الحفيظ قل تخلّقوا بأخلاقى و تمسّكوا بسننى و

glory from God, the Single, the All-Informed, be upon thee and upon them.

احکامی آنها قد نزلت من لدن علیم حکیم انما
البهاء علیک وعلیهم من لدی الله الفرد الخبیر

TAH.241

BH03804

To: Anbar Khanum, mother of Ashraf the martyr, in Zanjan

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Loving Friend! 1 بنام دوست مهربان
- 2 O mother! Grieve not over the loss of thy son; rather pride thyself therein. Indeed this is an occasion for gladness and rejoicing, not for despondency and sorrow. 2 ای مادر از فراق پسر منال بلکه بیال این مقام شادی و سرور است نه مقام کدورت و احزان
- 3 I swear by the Day-Star of the morn of Truth that thy son hath attained a station such as no pen can depict, nor words adequately describe. His habitation is the realm on high, his associates and companions are sanctified and detached souls, and his sustenance the imperishable and hidden blessings of the Lord. In truth were that lofty and glorious station to be revealed to an extent smaller than a needle's eye before the eyes of them that dwell on earth, they would, one and all, be so filled with joy and ecstasy as to be consumed thereby. Therefore think not that he hath perished. Indeed he will endure in the heavenly kingdom as long as God Himself endureth. And this calleth for gratitude, not grieving. When he findeth that thou art happy he becometh more cheerful, but when he perceiveth that thou art disconsolate, this provoketh anguish in his heart. 3 قسم بآفتاب صبح حقیقت که در مقامی ساکنست که وصف آن بقلم نیاید و ذکر آن بیان اتمام نپذیرد مقررش در افق اعلی و رفیقش و مصاحبش ارواح مقدسه مجرده و طعامش نعمت باقیه مکنونه اگر بر جمیع من علی الارض آن مقام اقدس ابری بقدر سم ابره تجلی نماید کل از فرح و سرور هلاک شوند همچو مدان او فانی شده در ملکوت باقی بقاء الله باقی خواهد بود این جای شکر است نه شکایت اگر فرح از تو مشاهده کند بر سرورش بیفزاید و اگر حزن بیند محزون شود
- 4 Busy thyself in the remembrance of God and unloose thy tongue in celebrating His praise with utmost joy and radiance. God, the Exalted, the True, is with thee. He is kinder than a father and more compassionate than a son. 4 بذكر الله مشغول باش و بفرح تمام بثنایش ناطق شو حق منبع با تست از پدر مهربان تر است و از پسر مشفق تر
- 5 Call thou to mind the episode of the land of Taf, when a mother sent forth her son who laid down his life in the path of the Beloved. This Day is the king of days. It behoveth thee to show forth such deeds as will distinguish thee from the women of a bygone age. Such beseemeth the servants and maid-servants of God. Be thou resigned to His good pleasure and seek communion with Him. 5 در ارض طف مشاهده کن که مادر پسر خود را فرستاد و در راه دوست جان داد امروز سید روزهاست باید از شما ظاهر شود آنچه که از نساء قبل ظاهر نشده اینست سزاوار عباد الله و امام او برضای حق راضی باش و باو مؤانس شو

- 6 At this moment the entire company of the Concourse on high are engaged in extolling the virtues of thy son and in acclaiming his attributes. If thou couldst hear, thou wouldst, in thy longing, wing thy flight unto God, the Incomparable, the All-Informed. The day is not far distant when all the dwellers of the earth will magnify his praise and seek blessings from his dust. Verily incalculable is the bounty of thy Lord. Seize thy chance and be of them that endure with patience.

BRL_FIRE_BH#03x

6 حال جميع ملأ اعلیٰ بذکر پست ناطقند و بوصفش مشغول لو تسمعين تطيرين من الشوق الى الله الفرد الخبير و عنقریب جميع اهل ارض مشاهده شود بشايش مشغول شوند و بترایش تبرک جویند فضل پروردگار تو بزرگست غنیمت شمار و باش از صبر کنندگان

BLIB_Or15719.014b, AVK1.286x,
NANU_BH#04, AKHT1.107x

BH03798

To: *Jinab-i-Rasul, in Zanjan*

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Ever-Seeing One!
- 2 God willing, may you at all times drink from the choice wine of the love of the All-Merciful and be sustained by the Kawthar of divine knowledge, and strive according to your capacity that perchance you may guide those who have lost their way in the wilderness of fancy and idle imaginings to the dawning-place of certitude, and lead those who thirst in the desert of bewilderment and remoteness to the sweet-flowing waters of nearness.
- 3 This is a Day wherein the Word sent down from the heaven of the All-Merciful Will hath encompassed all things. Some, upon hearing the Word, have turned to the Most Great Horizon more swiftly than the twinkling of an eye, while others, through their vain desires and imaginary veils, have remained deprived of the court of oneness. Therefore must the sincere servants rend asunder these veils with the finger of certitude, that all may attain to the outpourings of the True Bestower.
- 4 Some servants who have been debarred from the Most Great Ocean and deprived of the effulgences of the Sun of Bounty and the heaven of generosity - this is because they have had and continue to have no knowledge of the Cause. The loved ones of God must in this spiritual dawn be occupied with guiding souls - that is, they must, through the Kawthar of wisdom and utterance, quicken the dead and revive the withered ones.

1 بنام بیننده پاینده

2 انشاء الله در کلّ احیان از رحيق محبت رحمن پیاشای و از کوثر عرفان مرزوق باشی و بقدر وسع جهد نمائی که شاید گمگشتگان پیدای ظنون و اوهام را بمطلع یقین کشانی و تشنگان پیابان حیرت و بعد را بسلسیل قرب هدایت نمائی

3 امروز روزیست که کلمه منزله از سماء مشیت رحمانیه کل را احاطه فرموده بعضی از اصغاء کلمه اقرب من لمح البصر بمنظر اکبر توجه نمودند و برخی بهوای انفس غافله و حجاب اوهامیه از شطر احدیه محروم مانده اند لذا باید عباد مخلصین باصبع یقین آن حجاب را خرق نمایند تا کل بفیوضات فیاض حقیقی فائز شوند

4 بعضی از عباد که از بحر اعظم ممنوع شده اند و از اشراقات شمس جود و سماء عطا محروم مانده اند نظر بآنست که از امر اطلاع نداشته و ندارند باید احبای الهی در این فجر روحانی بهدایت ناس مشغول شوند یعنی بکوثر حکمت و بیان مردگان را زنده و پژمردهگان را تازه نمایند

- 5 By the Sun of Truth! This eternal Kawthar bestoweth light upon the corrupted sense, granteth the spirit of bounty to the lifeless frame; through it, the hesitant one hasteneth forward and the sluggish one taketh wing. We beseech God to aid, through His special grace, the servants of His Cause, that they may arise with complete dedication to serve Him and be occupied with His remembrance.
- 6 Previously, through the intermediary of Jinab-i-Amin, a clear Tablet was sent especially for you, and now also sacred and glorious Tablets have been revealed and sent for certain men and women. Deliver them. The glory be upon you.

5 قسم بافتاب حقیقت که این کوثر باقی حسّ فاسد را نور بخشد و جسد کاسد را روح عنایت فرماید و هر متوقفی از او بشتابد و هر کاهلی پرواز نماید از حق میطلبیم بعنایت مخصوصه خدام امرش را تأیید فرماید تا بتمام همت بخدمتش مشغول گردند و بذکرش ذاکر

6 از قبل بتوسط جناب امین لوح مبین مخصوص آنجناب ارسال شد و حال هم از برای بعضی از ذکور و اناث الواح مقدسه منیعه نازل و ارسال شد برسانید البهاء علیکم

BLIB_Or15719.024b

BH03921

To: Mulla Rahmatullah

Date: 1291-03 [1874-Apr]

- 1 He is the One manifest and speaking in the Kingdom of Utterance
- 2 This is a Book from Us to one among the servants, that it may draw him to the station of nearness and holiness and meeting, and give him to drink of the choice sealed wine, whose seal was broken by the name of God, the Protector, the Mighty, the Self-Subsisting, that he may forsake the world and turn toward the Most Exalted Horizon, the station wherein the Lord of all beings proclaims: "Verily, there is no God but Him, the One with power over what was and what shall be."
- 3 Take heed lest the imaginings of the servants veil thee from the Lord of creation. Leave them and what they possess and turn with an illumined heart to the Most Sublime Vision. This is better for thee than what thou hast and what thou seest. To this testify honored servants. Cast aside vain imaginings, then take hold of the Book of Certitude in the name of thy Lord, the Possessor of existence. By My life! What the people possess will profit thee not today. Seek in thy heart the Ultimate Goal, for it is the Dawning-place of thy Lord's verses, the Mighty, the Loving.
- 4 Today is the Master of Days, and the Hidden Mystery is manifest and speaking through the Manifestation of His Cause.

1 هو الظاهر الناطق في ملكوت البيان

2 هذا کتاب من لدنا الى عبد من العباد لیجذبه الى مقر القرب و القدس و اللقاء و یسقیه الریحق المختوم الذی فک ختامه باسم الله المهیمن العزیز القیوم لعل یدع الدنیا و یتوجه الى الأفق الأعلى مقر الذی ینادی فیہ مولی الوری انه لا اله الا هو المقتدر علی ما کان و ما یمکن

3 آیاک ان تحجبک اوهام العباد عن مالک الایجاد دعهم و ما عندهم و توجه بالقلب الأنور الی منظر الأكبر هذا خیر لک عما عندک و عما تراه یشهد بذلک عباد مکرمون ضع الأوهام ثم خذ کتاب الیقین باسم ربک مالک الوجود لعمری لا ینفعک الیوم ما عند الناس ان اقصد فی قلبک المقصد الأقصى انه لمطلع آیات ربک العزیز الودود

4 امروز سید روزهاست و غیب مکنون بمظهر امرش ظاهر و ناطق هر نفسی ندای او را

Whosoever hath heard His call and turned toward His direction is accounted among those who have drawn nigh in the Book of the Exalted Ones, and other than this was and shall be rejected. The Most Great Balance is manifest and the Greatest Proof is resplendent. All have been and shall be measured by this Balance.

استماع نمود و بشطرش متوجه شد او از مقبلین در کتاب علّیین مذکور و دون آن مردود بوده و خواهد بود میزان اکبر ظاهر و حجت کبری باهر جمیع باین میزان سنجیده شده و میشوند

5 God willing, may you receive your portion from the divine fragrances of His days and become the cause of exalting the Word of God, that all may attain unto the Most Great Ocean and be freed from the veils of imitation and vain imaginings.

5 انشاء الله از نفحات ایام الهی قسمت برید و سبب اعلاء کلمه الهیه شوید تا جمیع بحر اعظم فائز شوند و از حجاب تقلید و اوهام فارغ گردند

6 Say: O God! I beseech Thee by Thy Name through which Thou hast subdued the horizons to make me know the Dawning-place of Thy Cause and the Manifestation of Thy signs. Then aid me to help Thy Cause among Thy creatures. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

6 قل اللهم اسئلك باسمك الذي به تخفرت الآفاق بأن تعرفني مطلع امرک و مظهر آياتک ثم ایدنی علی نصره امرک بین خلقک انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحكيم

INBA51:027, BLIB_Or15719.019a,
BLIB_Or15722.124, KB_620:020-021,
LHKM2.108

BH03973

To: Abd Qabl-i-Husayn, in Qazvin

Date: 1291-03 [1874-Apr]

1 He is the All-Forgiving, the All-Bountiful

1 بسمه الغفور الکریم

2 This is a day wherein all the loved ones should turn their gaze toward the All-Bestowing Lord and arise to serve the Cause of God. Ponder with keen vision and a sensitive heart upon the Cause of this Prisoner. By God! Were anyone to reflect upon Him and what hath been manifested from Him of the evidences of His sovereignty and power, and the signs of His wisdom and His commandments, he would surely rise up amidst all created things and cry out: "I testify that nothing like unto Thee hath appeared in creation, nor any resemblance to Thee in invention. Thou art He Who hath manifested God's sovereignty and power, and through Thee were raised the banners of guidance among all creatures. Verily, Thou art the Almighty, the All-Powerful."

2 امروز روزیست که کل احباب بشطر وهاب ناظر باشند و بخدمت امر الله قیام نمایند در امر این مسجون ببصر حدید و قلب لطیف تفکر کن تالله لو احد یتفکر فیہ و فیما ظهر من عنده من ظهورات سلطنته و اقتداره و شئوناته حکمته و اوامره ليقوم بین الامکان و یصیح اشهد ما ظهر فی الابداع مثلک و لا فی الاختراع شبک انت الذی اظهرت سلطنة الله و اقتداره و بک رفعت اعلام الهدایة بین البریة و انک انت المقتدر القدیر

3 Observe how, despite being afflicted with countless tribulations in the Most Great Prison, the Supreme Pen is at all times engaged in the remembrance of the Lord of all names and moving

3 ملاحظه نما مع آنکه در سجن اعظم ببلایای لاتخصی مبتلا در جمیع احیان قلم اعلی بذکر

in accordance with His will. In like manner must accepted souls arise with their whole being to serve the Cause and bestow upon God's servants the flowing waters of divine knowledge which stream from the ocean of the All-Merciful's utterance, that all may attain unto eternal life and be freed from the garments of the old creation, turning without veil or hindrance toward the countenance of Truth. This is the duty of all.

- 4 O My servant Husayn! Harken with thine inner ear unto the divine call, and cause thy will and desire to be extinguished in His will and desire - that is, desire naught save that which He hath desired. God hath forgiven what is past. Thou must henceforth, God willing, act in accordance with that which thou hast been commanded and be the cup-bearer of this immortal wine. This is the most great bounty which hath flowed forth from the ancient ocean. Drink thou therefrom and be of the thankful ones.

مالک اسماء مشغول و متحرک است و همچنین باید نفوس مقبله بتمام همت بر خدمت امر قیام نمایند و سلسیل عرفان که از بحر بیان رحمان جاریست بر عباد الهی مبدول دارند تا کل بحیات باقیه فائز شوند و از اثواب خلقه عتیقه فارغ گردند و من غیر ستر و حجاب بوجه حق توجه نمایند اینست تکلیف کل

4 ای عبدی حسین بگوش جان ندای الهی را اصغا نما و مشیت و اراده خود را در مشیت و اراده او فانی نما یعنی نخواه مگر آنچه را او خواسته قد عفا الله عما سلف انشاء الله باید از بعد بآنچه مأمور شدهئی عمل نمائی و ساقی این نهمر باقی باشی اینست فیض اعظم که از بحر قدم فیضان نموده ان اشرب و کن من الشاکرین

BLIB_Or15715.133c, AQA5#042 p.057

BH04172

To: Husayn son of Ahmad, in Kalashtijan

Date: 1291-03 [1874-Apr]

- 1 In the name of the Kind Friend!
- 2 O servants! The ocean of generosity, mercy and forgiveness has been and will ever be in motion, and the grace of God, glorified be His majesty, has encompassed all. Before any request, He has answered, and prior to any appeal, He has bestowed. The breezes of forgiveness from the direction of the All-Merciful have embraced those who repent. To Him belong all praise and glory and bounty, and His are generosity, grace and grandeur.
- 3 However, henceforth you must remain so firm and steadfast in the Cause of God that all who are on earth will be unable to deceive or veil you. Steadfastness in the Cause has been and is greater and more glorious than all other stations in the sight of God. God willing, through His all-encompassing grace, you will drink from this cup and, detached from all else, will gaze upon His countenance and act according to His command.

1 بنام دوست مهربان

2 ای عباد بحر کرم و رحمت و غفران در امواج بوده و خواهد بود و فضل حق جلّ جلاله جمیع را احاطه فرموده قبل از سؤال اجابت نموده و پیش از طلب عطا فرموده نسایم غفران از شطر رحمن تائین را اخذ نموده له الحمد و المجد و العطاء و له الجود و الکرم و الکبریاء

3 ولکن باید از بعد بشأنی در امر الله راسخ و ثابت باشید که جمیع من علی الأرض نتوانند شما را فریب دهند و یا محجوب نمایند استقامت بر امر از جمیع مقامات بزرگتر و عظیمتر نزد حق بوده انشاء الله بعنایت محیطه اش از این کأس بیاشامی و منقطعاً از کل بوجهش ناظر باشی و بامرش عامل گردی

- 4 There have been and will be many godless souls - take refuge in God from the evil of such souls. Whosoever makes a claim to any cause is accounted as a liar and calumniator before the Divine Throne.
- 5 Praise the Beloved of the world Who has pardoned and forgiven that which occurred, and this Tablet has been revealed in your name from the Supreme Pen. Know thou its worth and preserve it as the apple of thine eye. Convey greetings from the Wronged One to all the loved ones, especially to the two persons who were mentioned in thy letter.
- 6 God will ordain for you what He willeth and will send down from the heaven of His bounty that which is best for you. He is verily the All-Forgiving, the All-Generous.

4 نفوس ملحدہ بسیار بوده و خواهند بود بخدا پناه
برید از شر آن نفوس هر نفسی دعوی امری نماید
او کاذب و مفتری لدی العرش مذکور است

5 حمد کن محبوب عالم را که از آنچه واقع شده
درگذشت و عفو فرمود و این لوح باسم تو از قلم
اعلی جاری گشت قدرش را بدان و چون بصر
حفظش نما جمیع احباب را از قبل مظلوم تکبیر
برسان مخصوص دو نفسیکه ذکرشان در کتاب تو
بوده

6 سیتضی الله ما اراد لکم و نزل علیکم من سماء
عطائه ما هو خیر لکم انه هو الغفور الکریم

BLIB_Or15719.004c, AVK3.449.07x

BH04173

To: Aqa Ali Arbab Nasir-Uf Qazvini, in Lahijan

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Desire of the world
- 2 O 'Ali! God willing, through the blessings of the Most Great Name thou shalt be detached from the world and turned toward the Eternal Sovereign.
- 3 Some among the servants have been so seized by vain imaginings that they have turned away from the Speaking, the All-Hearing, the All-Seeing One, and have fixed their gaze upon the croaking of the calumniators. Were one to observe carefully, thou wouldst find such souls to be worshippers of fancy and idle thoughts. Their tongues move and speak at the prompting of self and desire. They act according to their passions yet attribute it to the Truth. Strange it is that they have taken words contaminated by self and passion as proof, while remaining heedless and turning away from the divine verses through a single word of which the world and all within it were created.
- 4 Today it is binding and obligatory upon all the loved ones to arise to serve the Cause and to forbid the servants and handmaidens from reprehensible and displeasing deeds and from vain and unworthy words. I swear by the Most Great Name

1 بنام مقصود عالمیان

2 ای علی انشاءالله بمبارکی اسم اعظم از عالم فارغ
باشی و بمالک قدم متوجه و ناظر

3 بعضی از عباد را بشائی اوهام اخذ نموده که
از ناطق سمیع بصیر چشم پوشیده اند و بنعاق
مفترین توجه نموده اند اگر درست مشاهده شود
آن نفوس را عبدهء ظنون و اوهام مشاهده کنی
لسانسان بحرکت نفس و هوی متحرک و ناطق
بهوی عاملند و بحق نسبت میدهند عجب در آنست
که کلماتیکه بنفس و هوی آلوده است آنرا حجت
دانسته اند و از آیات الهی که بکلمه آن عالم و ما
فیه خلق شده معرض و غافل گشته اند

4 الیوم بر جمیع احبّا لازم و واجب که بخدمت
امر قیام نمایند و عباد و اماء را از اعمال شنیعه
غیر مرضیه و کلمات موهومه نالایقه منع کنند
قسم باسم اعظم که الیوم قیص امر از افعال و

that today the garment of the Cause hath been sullied by the acts and deeds of some. The fragrance of truth must waft from all. Nothing but pure deeds and goodly words have ever been or shall ever be worthy of God's threshold.

- 5 O friends! Hearken unto the call of this Wronged One and ponder that which He hath commanded and which hath flowed from His Pen, that ye may attain unto that which God hath purposed. Ere long all shall return to dust. At that time nothing shall profit save pure deeds. And peace be upon him who followeth the command of thy Lord.

اعمال بعضی مکدر شده باید عرف حقّ از کلّ متضوّع باشد جز عمل پاک و کلمه طیبه لایق بساط حقّ نبوده و نیست

5 ای دوستان بشنوید ندای این مظلوم را و در آنچه امر فرموده و از قلمش جاری شده تفکّر نمائید شاید بما اراد الله فائز گردید عنقریب کلّ بتراب راجع شوند در آن وقت هیچ چیز نفع نبخشد الاّ عمل پاک و السّلام علی من اتّبع امر مولیک

BLIB_Or15719.009a

BH04136

To: Jinab-i-Abdu'l-Razzaq, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the Name of the All-Seeing, the All-Knowing!
- 2 Praise be to God that thou hast drunk the wine of divine knowledge from the hands of the bounties of the Lord of all being, and hast attained unto the sublime and wondrous Tablets, each of which was as the water of life unto the peoples of the world. Thou must strive, God willing, to awaken the heedless ones from their slumber of negligence and draw them to the most exalted horizon. Observe the grace of God - how, despite countless tribulations and His imprisonment in the prison of 'Akka, He ceaselessly calleth out to all beings and summoneth them unto the truth. Follow thou thy Lord and be of them that remember Him. At all times thou must, with the utmost wisdom and in a spirit of delight, offer unto them that are ready the most pure wine that floweth from the direction of the Most Great Scene.
- 3 Regarding the stations of teaching and exposition, a Tablet was sent in the name of 'Allah-u-Mihdi' and We commanded that it be conveyed to all. God willing, you will attain unto it and inform the people of its contents.
- 4 The letter thou didst send to the servant who is present before the Throne was presented before the Countenance and We heard that which thou didst commune with God. We beseech Him to assist thee in His service and to grant thee that

1 بنام بیننده دانا

2 الحمد لله نحر عرفان را از ابادی الطاف مالک امکان آشامیدی و الواح منیعۀ بدیعه که هریک از آن کوثر حیوان بود از برای اهل عالم بآن فائز گشتی انشاء الله باید جهد نمائی تا عباد غافلین را از نوم غفلت بیدار کنی و بافق اعلی کشانی مشاهده در فضل حقّ نما مع بلایای لاتخصی و استقراره فی سین عکا در کلّ احیان اهل امکان را ندا میفرماید و بحقّ دعوت مینماید ان اقتد مولیک و کن من الذاکرن باید در جمیع اوقات رحیق اطهر را که از شطر منظر اکبر جاریست بکمال حکمت و روح و ریحان بر مستعدین مبذول داری

3 در مقامات تبلیغ و بیان لوحی به اسم الله مهدی ارسال شد و امر نمودیم بکلّ برساند انشاء الله بآن فائز شوید و ناس را بما فیه اخبار نمائید

4 مکتوبیکه بعد حاضر لدی العرش ارسال شد لدی الوجه حاضر و سمعنا منه ما ناجیت به الله نسئله بأن یوفّقک علی خدمته و یرزقک ما قدر فی ملکوت فضله انه لهو المقتدر القدیر

which is ordained in the kingdom of His grace. He, verily, is the Almighty, the Powerful.

- 5 Rejoice thou in My remembrance of thee. We have remembered thee time and again and given thee to drink from cups through which whoso attaineth, attaineth unto that which is ordained by One All-Knowing, All-Wise. We shall hereafter make mention of a command from Our presence. Thy Lord is indeed the Manifest, the Forgiving, the Bountiful.
- 6 The glory be upon thee and upon them that are with thee among those who have believed in God, the Peerless, the All-Informed.

5 ان افرح بذكرى اياك انا ذكرناك مرة بعد مرة
و سقيناك من كؤوس من فاز بها فاز بما قدر
من لدن عليم حكيم و نذكرك من بعد امراً من
عندنا ان ربك هو الظاهر الغفور الكريم

6 البهاء عليك وعلى من معك من الذين آمنوا بالله
الفرد الخبير

BLIB_Or15719.017b

BH04273

To: Aqa Muhammad Rida Khurasani (pilgrim)

Date: 1291-03 [1874-Apr]

- 1 In His Name, Who ruleth over all who are in the kingdom of names!
- 2 A letter from Us unto him who hath migrated unto God and attained the lights of His Lord's countenance, the Most High, the Most Great, that his heart may rejoice thereby and the eyes of the sincere ones be gladdened.
- 3 O servant! Harken unto that which the Dayspring of Names calleth thee from the precincts of 'Akka: Verily, there is none other God but I, the Wronged One, the Stranger. Arise to serve thy Lord and remind the people of this wise Remembrance.
- 4 Say: By God! The Treasure hath appeared and the Desired One hath come with a Cause before which all who are in the heavens and earth shall not stand. Say: Beware lest ye deprive yourselves of God's mercy and grace. Turn ye toward the Most Sublime Horizon with illumined hearts and follow not the deluded ones. He around Whom circle the dwellers of Paradise hath appeared - He Who is the Promised One in the Mother Book, if ye be of them that know.
- 5 Make manifest with such fervor as shall kindle the hearts of the heedless ones, and hold fast under all conditions unto wisdom.
- 1 بسمه المهيمن على من في ملكوت الأسماء
- 2 كتاب من لدنا لمن هاجر الى الله و فاز بأنوار وجه
ربه العلى العظيم ليفرح به قلبه و تقر به عيون
المخلصين
- 3 ان يا عبد ان اسمع ما يناديك به مطلع الأسماء
من شطركاء انه لا اله الا انا المظلوم الغريب قم
على خدمة موليك و ذكر الناس بهذا الذكر الحكيم
- 4 قل تالله قد ظهر الكنز و اتى المقصود بأمر لا
يقوم معه من فى السموات و الأرضين قل اياكم
ان تمنعوا انفسكم عن رحمة الله و فضله توجهوا الى
الأفق الأعلى بقلوب نوراء و لا تتبعوا المتوهمين
قد ظهر من يطوف حوله سكان الفردوس انه هو
الموعود فى ام الكتاب ان انتم من العارفين
- 5 ان اظهر بجملة تشتعل بها افئدة الغافلين و تمسك
فى كل الأحوال بالحكمة انا امرنا الكل بها ان
ربك هو العليم الخبير

We have enjoined this upon all. Verily thy Lord is the All-Knowing, the All-Informed.

- 6 We make mention in this place of thy brother who hath been named Zaynu'l-'Abidin, that My remembrance may draw him to the kingdom of My loving-kindness and cause him to speak My praise amongst the worlds. We have ordained for him the reward of them that have attained Our presence. Verily thy Lord is the Forgiving, the Bountiful.

6 انا نذكر في هذا المقام اخاك الذي سمي
بزين العابدين ليجذبه ذكرى الى ملكوت عنايتي و
ينطقه بثنائي بين العالمين انا قد رنا له اجر من فاز
بلقائى ان ربك هو الغفور الكريم

- 7 Say: Let nothing grieve thee nor any matter prevent thee from making mention of this Straight Path. We send greetings from this place to the loved ones of God who have turned unto the Face and have attained this choice sealed Wine. Blessed are they and those who have followed God when He appeared [in truth] with a wondrous Cause.

7 قل اياك ان يحزنك شيء او يمنعك امر عن
ذكر هذا الصراط المستقيم انا نكبر من هذا المقام
على احباء الله الذين توجهوا الى الوجه و فازوا
بهذا الرحيق المنير طوبى لهم ولذين اتبعوا الله اذ
ظهر [بالحق] بأمر بديع

INBA33:013, TISH.365-366

BH04185

To: Baha'is of Bushruiyih, in Khurasan

Date: 1291-03 [1874-Apr]

- 1 In My Name, the One Manifest in the Kingdom
- 2 Blessed is He Who hath revealed the hidden Mystery and thereby summoned all who are in the world to a station whereof the tongues of all created things are powerless to make mention. He, verily, is the Omnipotent, the All-Knowing, the All-Wise. He hath commanded all to do that which shall profit them in this world and the next. Well is it with him who hath attained unto the good-pleasure of God. Woe betide them that have turned aside!
- 3 The Divine Will hath appeared through His sovereignty and His Purpose through His command that overruleth the worlds. He hath desired for His servants to attain the ultimate goal and the supreme summit, yet most of the people remain heedless. When the proof came, they turned away from it, and when the path appeared, they held back from it. They are indeed the bewildered ones.
- 4 They have cast behind their backs that which they were bidden by the All-Bestowing and have followed the wolves. They are assuredly among the most lost. When the Object of all desire

1 بسمي الظاهر في الملكوت

2 تبارك الذي اظهر الغيب المكنون و به دعا من
في العالم الى مقام عجزت عن ذكره السن الكائنات
انه هو المقتدر العليم الحكيم و امر الكل بما ينفعهم
في الدنيا و الآخرة طوبى لمن فاز بارادة الله ويل
للمعرضين

3 قد ظهرت المشية بسلطانه و الارادة بأمره
المهيمن على العالمين انه اراد لعباده البلوغ الى
الغاية القصوى و الذروة العليا ولكن الناس
اكثرهم من الغافلين اذا اتى الدليل اعرضوا عنه
و اذا ظهر السبيل تخلفوا منه الا انهم من الهائمين

4 قد نبذوا ما امروا به من لدى الوهاب و اتبعوا
الذباب الا انهم من الأخسرين اذا ظهر المقصود
كفروا به و اذا فتح الباب اعرضوا عنه كذلك

appeared, they denied Him, and when the door was opened, they turned away from it. Thus did their evil selves seduce them, and they were of the idolaters. They follow their vain desires and attribute them to God. Say: He is quit of you and of your deeds. He, verily, is the Ruler, the All-Knowing.

سَوَّلَتْ لَهُمْ أَنْفُسُهُمُ الْخَلِيبَةَ وَكَانُوا مِنَ الْمُشْرِكِينَ
يَتَّبِعُونَ أَهْوَاءَهُمْ وَيُنْسِبُونَهَا إِلَى اللَّهِ قُلْ أَنَّهُ بَرِيءٌ
مِنْكُمْ وَمِنْ أَعْمَالِكُمْ أَنَّهُ هُوَ الْحَاكِمُ الْعَلِيمُ

- 5 The deed of no one is accepted save by His leave, nor doth the cry of any soul ascend except through His love. Thus hath the matter been decreed in the Tablets of God, the Supreme, the Mighty, the Beauteous.

5 لَا يَقْبَلُ عَمَلُ أَحَدٍ إِلَّا بِإِذْنِهِ وَلَا يَصْعَدُ نِدَاءُ نَفْسٍ
إِلَّا بِحُبِّهِ كَذَلِكَ قَضَى الْأَمْرُ فِي الْوَاحِ اللَّهُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَمِيلُ

- 6 Blessed are ye, O people of Baha! By God, ye are the stars of this heaven. Be thankful unto God and recite what hath been revealed for you at morn and eventide. Let not the ascendancy of those who have turned away from the Countenance grieve you. Soon shall ye witness their weakness. He, verily, is the All-Evident, the All-Informed. Rejoice in the days of God and aid Him through remembrance and praise amidst the concourse of creation, with the wisdom that hath been sent down in the Tablets of your Lord, the Mighty, the All-Praised.

6 طُوبَى لَكُمْ يَا أَهْلَ الْبَهَاءِ تَاللَّهِ أَنْتُمْ مِنَ النُّجُمِ هَذِهِ
السَّمَاءُ إِنْ أَشْكُرُوا اللَّهَ ثُمَّ اقْرَأُوا مَا نَزَلَ لَكُمْ فِي
كُلِّ بَكُورٍ وَاصْبِلٍ لَا تَحْزَنُكُمْ غَلْبَةُ الَّذِينَ أَعْرَضُوا
عَنِ الْوَجْهِ سَوْفَ تَرَوْنَ ضَعْفَهُمْ أَنَّهُ هُوَ الْمُبِينُ الْخَبِيرُ
إِنْ أَفْرَحُوا فِي أَيَّامِ اللَّهِ ثُمَّ أَنْصَرُوهُ بِالذِّكْرِ وَالثَّنَاءِ
بَيْنَ مَلَأِ الْإِنشَاءِ بِالْحِكْمَةِ الَّتِي نَزَلَتْ فِي الْوَاحِ رَبُّكُمْ
الْعَزِيزُ الْحَمِيدُ

INBA33:007

BH11630

To: *Jinab-i-Taqi*

Date: 1291-03 [1874-Apr]

- 1 O Most Holy and Most Great!

1 الْأَقْدَسُ الْأَعْظَمُ

- 2 This is a mention from Us to him who has drawn nigh unto the ocean of divine knowledge and drunk therefrom in My Name, the All-Merciful, that the remembrance of the Worshipped One may attract him to the Praiseworthy Station. Bear thou witness, O servant, to that which God did testify before imprisonment and after imprisonment and when His throne was established in the prison, that there is none other God but Me, the Protector, the Self-Subsisting.

2 ذَكَرَ مِنْ لَدُنَّا مَنْ أَقْبَلَ إِلَى بَحْرِ الْعُرْفَانِ وَشَرِبَ مِنْهُ
بِاسْمِي الرَّحْمَنِ لِيَجْذِبَهُ ذِكْرُ الْمَعْبُودِ إِلَى الْمَقَامِ الْحَمِيدِ
إِنْ أَشْهَدُ يَا عَبْدُ بَمَا شَهِدَ اللَّهُ قَبْلَ السَّجْنِ وَبَعْدَ
السَّجْنِ وَحِينَ اسْتَقَرَّ عَرْشُهُ فِي السَّجْنِ أَنَّهُ لَا
إِلَهَ إِلَّا أَنَا الْمُهَيْمِنُ الْقَيُّومُ

- 3 Reflect upon God's power and dominion. When We entered into prison, We summoned the kings with a sovereignty that encompassed all who are in the heavens and on earth, and commanded them to abandon what they possessed, turning unto God, the Almighty, the Glorious, the Best-Beloved. The tribulations hindered Us not from that which We purposed in the kingdom of creation. We manifested the proof through a power

3 تَفَكَّرْ فِي قُدْرَةِ اللَّهِ وَسُلْطَانِهِ أَنَا إِذَا دَخَلْنَا الْحَبْسَ
دَعَوْنَا الْمُلُوكَ بِسُلْطَانِ أَحَاطَ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ وَأَمَرْنَاهُمْ أَنْ يَدَعُوا مَا عِنْدَهُمْ مُقْبِلِينَ إِلَى
اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ الْوَدُودِ مَا مَنَعَنَا الْبَلَاءَ عَمَّا أَرَدْنَا
فِي مَلَكُوتِ الْإِنشَاءِ أَظْهَرْنَا الْحُجَّةَ بِقُدْرَةِ مَنْ عِنْدَنَا
وَأَرْسَلْنَا الْبَدِيعَ بِسُلْطَانِ غَلَبَ مِنْ فِي الْوُجُودِ وَ

from Us and sent forth the wondrous One with a sovereignty that subdued all existence, and with Him that which We named the Cry, whereat hearts and minds were sorely shaken.

- 4 Can the turning of Pharaohs or the fleeing of Caesars prevent Us? Nay, by the Lord of all creation! Verily He hath manifested His Cause and will manifest it as He pleaseth. Neither thousands can veil it nor swords impede it.
- 5 Blessed art thou for having followed thy father in the Cause of thy Lord and for having drunk of My choice-sealed wine. Soon will he who denieth it today drink thereof. Tomorrow thou shalt behold him taking the cup of utterance in My Name, the All-Merciful. Verily thy Lord is the Truth, the Knower of the unseen. None hath any escape, nor hath any soul a resting place. The Day of God hath appeared and He Who encompasseth all existence shall judge therein.
- 6 Be thou thankful unto God for having heard, turned unto Him and recognized thy wronged Lord. Arise to serve thy father, for this is among the most meritorious deeds in the preserved Book. Verily he hath a station with God. We send Our greetings upon his face from this forbidden spot.

معه ما سَمَّيناه بالصَّيْحَةِ اذا ظهر اضطربت الأفئدة
والعقول

4 هل يمنعنا كَرّ الفراعنة او فَرّ القياصرة لا ومالك
البرية انه اظهر امره ويظهر كيف يشاء لا تحجبه
الألوف ولا تمنعه السيوف

5 طوبى لك بما اتبعت اباك في امر موليك و
شربت رحيق المختوم سوف يشرب من انكره
اليوم غداً تراه اخذاً كأس البيان باسمي الرحمن
ان ربك هو الحق علام الغيوب ليس لأحد مفر
ولا لنفس مستقر قد ظهر يوم الله ويحكم فيه من
احاط كل الوجود

6 ان اشكر الله بما سمعت واقبلت وعرفت موليك
المظلوم قم على خدمة ابيك انه من افضل
الأعمال في كتاب مسطور ان له شأنًا عند الله
نكبر على وجهه من هذا المقام الممنوع

YIA.480-481

BH04523

To: Mirza Muhammad Taqi, in Faran

Date: 1291-03 [1874-Apr]

- 1 By My Sovereignty, which is manifest in the prison
- 2 A Book sent down in truth for him that hath turned unto God and hearkened unto His call, when it was raised from His radiant, luminous Dawning-Place.
- 3 Verily We address at all times them that are in the realm of creation, and summon them to the One, the All-Informed. Some among them have followed their desires and turned away from the Dawning-Place of utterance when it shone forth with this brilliant, resplendent Light. The people have become heedless of their abiding-place, in that they have followed every wicked and ignoble one, casting the blessing of God behind their backs and turning unto that which is putrid. They are assuredly among the lost.

1 بسلطاني الظاهر في السجن

2 كتاب نزل بالحق لمن اقبل الى الله و فاز باصغاء
ندائه اذ ارتفع من منظره المشرق المنير

3 انا نخطب في كل الأحيان من في الامكان و
ندعوهم الى الفرد الخبير منهم من اتبع الهوى و
اعرض عن مشرق البيان اذ انار بهذا النور اللائح
المشرق المنير ان الناس غفلوا عن مودهم بما اتبعوا
كل فاجر لئيم يدعون نعمة الله عن ورائهم مقبلين
الى الجيفة المنتنة الا انهم من الخاسرين

- 4 Blessed is the stranger who hath sought his most exalted homeland, and the poor one who hath clung to the hem of riches, and the distant one who hath drawn nigh unto this mighty ocean. Had the people known, they would have hastened with their hearts toward the court of the Beloved. Heedlessness hath so seized them as to debar them from this straight path.
- 5 O My loved ones! Gather ye together in the love of God. Beware lest ye differ in any matter. He desireth for you love and unity. He, verily, is the All-Knowing, the All-Informed. Hold fast unto that which ye have been commanded. It will profit you in the Hereafter and in this world, and will draw you nigh unto His resplendent horizon.
- 6 Thy name hath attained unto the presence of thy Lord, and this wondrous Tablet hath been revealed for thee. Know thou the value of this station. By My life! It is truly an exalted station. Grieve not that thou didst not reach the place which thou didst desire. He hath accepted thy deed in His path and hath witnessed thy arrival at the court of His throne. Thus hath He Who is the Desire of the worlds decreed. Rejoice thou and be of them that are thankful.

طوبى لغریب قصد وطنه الأعلى و لمسکین
تثبث بذیل الغناء و لبعید تقرّب الى هذا البحر
العظیم لو عرف الناس لسرعوا بالقلوب الى شطر
المحبوب قد اخذتهم الغفلة على شأن منعتهم عن
هذا الصراط المستقیم

یا احبائى ان اجتمعوا على حبّ الله ایاکم ان
تختلفوا فى امر الله اراد لکم المحبة و الاتحاد الله
لهو العليم الخبير تمسکوا بما امرتم به الله ینفعکم فى
الآخرة و الأولى و یقرّبکم الى افقه المنیر

قد فاز اسمک بمنظر ربک و نزل لک هذا اللوح
البديع ان اعرف قدر هذا المقام لعمری الله لمقام
کریم لا تحزن بما لم ترد مقرّ الذی اردته الله قبل
عملک فى سبيله و شهد بورودک مقرّ العرش
هذا ما حکم به مراد العالمين ان افرح و کن من
الشاکرين

AQA6#209 p.039, FRH.060-061

BH04369

To: Ghulam 'Ali, in Kalashtijan
Date: 1291-03 [1874-Apr]

- 1 All praise be to God!
- 2 Through the outpourings of the True Bestower thou hast attained, and turned thy face toward the Friend. It hath been evident to all that in every Revelation certain vain and idolatrous souls have clung to various schemes to lead astray pure and receptive souls, striving with utmost effort to mislead and prevent them. All these matters have been revealed in the divine Tablets in Persian, that all may understand and none be deprived in His days of the light of His countenance, nor be barred by people's vain imaginings from the river of mercy. We have likewise informed all that the cawing of the crows shall be raised in every city. God forgiveth what is past.

بنام مالک امکان الحمد لله

بفیوضات فیاض حقیقی فائز شدى و بشرط
دوست توجه نمودى بر کلّ معلوم بوده که در
هر ظهور انفس موهومه مشرکه در اضلال
نفوس مقبله زکیه بحیل مختلفه تمسک جسته اند
و بکمال جهد در صدد اغوا و منع برآمده اند
بلسان پارسی جمیع این مطالب در الواح الهیه
نازل شده تا کلّ ادراک نمایند و احدی در
ایام او از انوار وجهش محروم نماند و باو هام
ناس از فرات رحمت ممنوع نگردد و همچنین کلّ
را اخبار داده ایم که نفاق ناعقین در هر مدینه
مرتفع خواهد شد عفا الله عمّا سلف

- 3 However, thou must remain so steadfast in the Cause of God that nothing shall prevent thee. Drink the pure water from the hand of Him Who is the Manifestation of the Revelation, and be thou free and detached from all else. By My life! All else will not suffice thee. That which will suffice thee is this Ocean, every drop of which proclaimeth "I am the Enricher of the worlds, the Subduer of the worlds, and the Quickener of the worlds."
- 4 Give thanks for having attained unto this Tablet and been mentioned when thy letter was present before thy Lord, the Most High, the Great. We have accepted thy repentance and forgiven thee through Our grace. Verily thy Lord is the Ever-Forgiving, the Merciful.
- 5 Convey My greetings to thy brethren and family and give them the glad-tidings of this glorious Remembrance. He ordaineth for them what is best. He is verily the Forgiving, the Merciful.
- ولكن باید بشأنی بر امر الله مستقیم باشی که هیچ امری ترا منع ننماید کوثر ظهور را از ید مظهر ظهور بیاشام و از دوش فارغ و آزاد باش لعمری دونه لا یغنیکم و الذی یغنیکم هذا البحر الذی ینطق کل قطرة منه انا مغنی العالمین و مسخر العالمین و محیی العالمین
- 4 ان احمد بما فزت بهذا اللوح و ذكرت اذ حضر کتابک فی محضر ربک العلیّ العظیم قد قبلنا رجوعک و غفرناک فضلاً من لدنا ان ربک لهو التواب الرحیم
- 5 کبر من قبلی علی وجوه اخوانک و اهلک و بشرهم بهذا الذکر المنیع انه یقدر لهم ما هو خیر انه لهو الغفور الرحیم

BLIB_Or15719.005a

BH04459

*To: Ali Rida, in Kha**Date: 1291-03 [1874-Apr]*

- 1 In the Name of Him Who hath power over all who dwell in the kingdom of names! Glory be unto Thee, O my God! I am he who hath acknowledged Thy oneness before the existence of created things, and Thy unity before the appearance of contingent beings, and who hath entered the school of divine unity at the time which Thou hadst sanctified from all times and seasons. Were I to mention, O my God, what I witnessed in that most subtle, most delicate, most glorious station, Thy servants and the people of Thy realm would be thunderstruck.
- 2 I beseech Thee, O God of names and Creator of earth and heaven, to grant Thy servants attentive ears and observant eyes that they may hear Thy verses and behold Thy Beauty shining forth from Thy most exalted horizon. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.
- 3 Thou knowest, O my God, that there hath come before me a letter from one of Thy loved ones who hath believed in Thee
- 1 بسمه المقتدر علی من فی ملکوت الأسماء سبحانک اللهم یا الهی انا الذی اعترفت بفردانیتک قبل وجود الکائنات و بوحدانیتک قبل ظهور الممکنات و دخلت مکتب التوحید فی الحین الذی جعلته مقدساً عن الزمان و الأحيان لو اذکریا الهی ما رأیت فی ذاک المقام الألف الاارق الأبهی لیسعق عبادک و اهل مملکتک
- 2 اسئلك یا الهه الأسماء و فاطر الأرض و السماء بأن تعطى عبادک آذاناً و عیوناً ناظرات لیسمعن آیاتک و یشاهدن جمالک المشرق من افقک الأعلى انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم
- 3 انت تعلم یا الهی قد حضر عندی کتاب احد من احبائک الذی آمن بک و بآیاتک و اراد

and in Thy signs, and who seeketh Thy grace and favors and nearness and reunion with Thee. O Lord! Ordain for him what Thou hast ordained for Thy chosen ones who have attained the river of reunion in Thy days and who heard with their own ears Thy call when they were present before the Throne by Thy leave and command. Then forgive him, O my God, through Thy bounty and bestowals, and grant him what he desires. Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the All-Wise.

- 4 Then forgive, O my God, him who was named Muhammad-'Ali, who attained unto Thy recognition and acknowledged what Thou didst command him in Thy Tablets, and ordain for him from the wonders of Thy favors what Thou lovest and art pleased with. Verily, Thou art the Protector of all things. Everything testifieth that Thou art the Lord of all beings and the God of all creation. There is none other God but Thee, the All-Forgiving, the All-Merciful.

JHT_S#182

فضلک و الطافک و قربک و لقاءک ای ربّ
اكتب له ما کتبت لأصفیائک الذین فازوا بکوثر
الوصال فی آیامک و سمعوا بأذنیهم ندائک اذ
حضرنا لدی العرش باذنک و امرک ثم اغفره
یا الهی بمجودک و مواهبک ثم اقض له ما اراد
انک انت المقتدر المتعالی العزیز الحکیم

4 ثم اغفريا الهی من سمي بمحمد قبل علی الذی فاز
بعرفانک واعترف بما امرته به فی الواحدک و قدر
له من بدائع الطافک ما انت تحب و ترضی انک
انت المهيمن علی الأشياء يشهد کل شیء بأنک
انت ربّ الموجودات و اله الکائنات لا اله الا
انت الغفور الرحيم

NFR.063

BH04672

To: Ali Akbar Hakkak Khurasani (Mashhadi)

Date: 1291-03 [1874-Apr]

- 1 He is God, exalted be His glory, the Greatness and the Grandeur
- 2 The heaven is manifest with evident smoke, and the earth is vocal with the mention of events, and the mountains pass like clouds, yet most people remain veiled and lifeless.
- 3 O friends! The seal of the Water of Life has been opened in the name of the Lord of all creation, and the Sun of Guidance has appeared from the horizon of loving-kindness. Turn with heart and soul and recognize the Purpose. Today the power of the Hour has encompassed all, and trembling has seized all tribes save whom God willeth. We beseech God to assist His loved ones that they may, in this spiritual day, drink of the wine of divine favors from the true Beloved and turn with their hearts to the Countenance that endureth after the passing of all things.

1 هو الله تعالى شأنه العظمة والكبرياء

2 آسمان بدخان مبین ظاهر و زمین بذکر وقایع ناطق
و جبال شبه سحاب در مرور و لکن اکثری از
ناس محبوب و مخمود

3 ای دوستان ختم رحیق حیوان باسم مالک
امکان مفتوح گشته و آفتاب هدایت از افق
عنایت نمودار شده بدل و جان توجه نمائید و
مقصود را بشناسید الیوم سطوت ساعت کل را
احاطه نموده و زلازل جمیع قبائل را اخذ کرده
الا من شاء الله از حق میطلبیم احبای خود را
تأیید فرماید تا در این یوم روحانی از نجر الطاف
محبوب حقیقی پیاشمند و بوجه باقی بعد فناء
اشیاء بقلب توجه نمایند

- 4 Thy letter was present before the Face, and the glance of divine favors was directed towards it. God willing, may thou ever be mindful of the Purpose in all thy days, detached and severed from all else.
- 5 In the divine Tablets from the Pen of His Cause, in the Land of Secret and other lands, the cawing of the ravens hath been recorded in most cities. All the friends must guard themselves and at all times take refuge in God, that He may keep them firm and steadfast in His Cause, in such wise that they may regard all else as non-existent and count it as nothing.
- 6 We beseech God to attract thee through the breezes of His days and make thee one who speaketh His praise and remembrance and who acteth according to what He loveth and is pleased with.
- 4 نگاشت لدى الوجه حاضر و طرف الطاف الهی
بأن متوجه انشاء الله همیشه ایام بذكر مقصود ذا کر
باشی و از دونش فارغ و منقطع
- 5 در الواح الهیه از قلم امریه در ارض سر و اراضی
اخری نعاق ناعقین در اکثری از بلدان ثبت شده
باید جمیع احباب خود را حفظ نمایند و در کل
حین بحق پناه برند که ایشان را بر امرش ثابت و
مستقیم دارد بشأنیکه ماسوایش را معدوم دانند
و مفقود شمزند
- 6 نسل الله بأن یجذبک من نفحات آیامه و
یجعلک ناطقاً بذكره و ثنائیه و عاملاً بما یحب و
یرضی

BLIB_Or15696.078d, BLIB_Or15719.011a

BH04623

To: *Himmat-Ali Khi Alif, in Rasht*

Date: 1291-03 [1874-Apr]

- 1 In the Name of the All-Bountiful, the All-Powerful
- 2 Praise be to God that through the loving-kindness of the Best-Beloved of all creation thou hast entered into the stronghold of the love of the All-Merciful and been blessed with the boundless outpourings of divine grace. This station hath no likeness, nor will it ever have peer or equal.
- 3 Those souls who are this day deprived of the Most Great Ocean and occupied with their own desires shall ere long descend from the highest heaven to the lowest depths, and that wherein they now rejoice shall bring joy to others, and that which they now possess shall be possessed by their enemies. Blessed is he who hath not exchanged the everlasting bounty for fleeting vanities, who hath hearkened with the ear of the spirit to the call of the Friend, and who hath attained unto the purpose of all worlds. This is of the grace of God which He bestoweth upon whomsoever He willeth of His creation. Verily He is the All-Powerful, the All-Knowing, the All-Wise.
- 1 بنام بخشندهء توانا
- 2 الحمد لله بعنايت محبوب امکان در حصن محبت
رحمن وارد شدی و بفیوضات رحمت نامتناهیہء
الهیہ فائز گشتی این مقام را شبہ نبوده و نظیر و
مثل نخواهد بود
- 3 نفسیکه الیوم از بحر اعظم محرومند و بهواهای
خود مشغول عنقریب کلّ از ذروهء علیا
بدرکات سفلی راجع شوند و بآنچه الیوم
مسرومند دیگران مسرور گردند و آنچه را مالکند
دشمنان مالک شوند طوبی از برای نفسیکه
نعمت باقیہ را بزخارف فانیہ تبدیل نمود و ندای
دوست را بگوش جان اصغا نمود و بمقصود
عالمیان فائز شد ذلک من فضل الله یؤتیہ من
یشاء من خلقه انه هو المقتدر العلیم الحکیم

- 4 Thy letter reached the Most Holy Court and was brought to the attention of this Prisoner. We have made it a treasure for thee - render thou thanks and be of the grateful. God willing, thou wilt rise from the horizon of steadfastness and in all times gaze toward the All-Merciful, drinking successively from the cups of divine words the spiritual and purifying water. This is the most great bounty which hath been recorded by the Pen of the Lord of Power.
- 5 Blessed art thou, for We have found in thy letter the sweet savors of the love of thy Lord, the Almighty, the All-Glorious, the All-Bestowing. We have sent down for thee that whereby thy mention shall endure in the kingdom of thy Lord, the All-Possessing, the Self-Subsisting. The glory be upon thee and upon those who are with thee among the loved ones of God, the Lord of all religions.

4 مکتوب آنجناب بساحت اقدس وارد و بلحاظ مسجون ملحوظ آمد انا جعلناه ذخراً لک ان احمد و کن من الشاکرین انشاءالله از افق استقامت مشرق شوید و در کلّ احیان بشطر رحمن ناظر باشید و کوثر طهور روحانی را از کؤس کلمات الهی متتابعاً بیاشامید اینست فضل اکبر که از قلم مالک قدر ثبت شد

5 طوبی لک بما وجدنا من کتابک نفحات محبة ربک المقتدر العزیز الوهاب و نزلنا لک ما ینبت به ذکرک فی ملکوت ربک المهیمن المختار انما البهاء علیک و علی من معک من احباء الله مالک الأديان

BLIB_Or15715.154b

BH04819

To: *Mirza Ali Akbar*

Date: 1291-03 [1874-Apr]

- 1 In My Name, the All-Subduing over all names!
- 2 This is a Book sent down in truth from God, the All-Subduing, the Self-Subsisting. Verily it is the Greatest Proof among all creatures and the Most Great Sign for all who dwell in the invisible and visible realms. Blessed is he who hath clung to the hem of God and attained the lights of His countenance when it shone forth from this forbidden horizon.
- 3 O Ali! Give thanks unto God for having aided thee to attain the presence at this praiseworthy station, and for causing thee to hear His call when thou didst present thyself before the Throne, and for His revelation unto thee in this exalted station, and for His giving thee to drink of the pure nectar through the hands of grace and bounty. Verily thy Lord is powerful over what hath been and what shall be.
- 4 Be thou articulate in His remembrance and steadfast in His service in such wise that neither the veils of the world nor the allusions of them who have disbelieved in God, the Mighty, the Loving, shall hold thee back. Follow that which hath been sent down from the heaven of thy Lord's will, the All-Merciful. By

1 بسمی المهیمن علی الأسماء

2 کتاب نزل بالحق من لدی الله المهیمن القیوم انه لمحجة الكبرى بین الوری والآية العظمی لمن فی الغیب و الشهود نعیماً لمن تشبث بذیل الله و فاز بأنوار الوجه اذ ظهر من هذا الأفق الممنوع

3 ان یا علی ان اشکر الله بما ایدک علی الحضور فیهذا المقام المحمود و اسمعک ندائه اذ حضرت لدی العرش و تجلی علیک فی هذا المقام المرفوع و سقاک الکوثر الطهور بأیادی الفضل و العطاء ان ربک هو المقتدر علی ما کان و ما یکون

4 کن ناطقاً بذكره و قائماً علی خدمته علی شأن لا تمنعک حجاب العالم و لا تحجیک اشارات الدین کفروا بالله العزیز الودود ان اتبع ما نزل من سماء مشیة ربک الرحمن تالله انه لکوثر الحیوان لمن فی

God! This is verily the Water of Life for all who dwell in the realm of possibility, and the breezes of the All-Glorious, yet most people do not understand.

الامكان و نسائم السّبحان ولكنّ الناس اكثرهم لا يفقهون

- 5 Say: My commandments are the lamps of My guidance amidst My creatures. Blessed is he who hath turned unto them - he is assuredly of the people of Baha, inscribed in a preserved Tablet.

5 قل انّ اوامرى سرج هدايتى بين برّيتى طوبى لمن اقبل اليها انه من اهل البهاء فى لوح محفوظ

- 6 Thus have We sent down unto thee the verses as a grace from Our presence, that they may draw thee unto God, the Mighty, the All-Subduing, the Beloved. We beseech God to assist thee in His service and to strengthen thee in His Cause. Verily He is powerful over whatsoever He willeth. There is no God but Him, the All-Subduing, the Self-Subsisting.

6 كذلك نزلنا لك الآيات فضلاً من عندنا ليجذبك الى الله المقتدر المهيمن العزيز المحبوب نستل الله بأن يوفقك على خدمته ويثبتك على امره انه هو المقتدر على ما يشاء لا اله الا هو المهيمن القيوم

INBA51:143b, KB_620:136-137

BH04999

To: Abdullah Muhajir, in Kulahdarrih

Date: 1291-03 [1874-Apr]

- 1 In the name of the Ever-Abiding Friend

1 بنام دوست پاينده

- 2 O Abdullah! Praise be to God, thou hast turned thyself to the ocean of divine bounty and attained unto His Most Great Name. His grace is endless and His generosity infinite. Among His bounties is that He confirmed thee in traversing vast distances and arriving at the court of His oneness. This hath been and shall ever remain one of the great blessings of God. How many souls today are occupied with their selfish desires, to such extent that they are wholly veiled from the Truth and deprived of the wine of reunion. Through His grace thou didst attain His presence and drink from the life-giving waters. God willing, thou must in all thy days be occupied with His remembrance and engaged in His praise. Turn thy gaze away from the peoples of the world and fix it upon His horizon. This is the counsel of Truth that hath flowed from the Most Exalted Pen. Glory be upon thee.

2 اى عبدالله الحمد لله بجر عنايت ربّانى توجه نمودى وباسم اعظم الهى فائز گشتى فضلش بى پايانست وجودش بى منتهى از جمله فضلش آنكه ترا تأييد نمود بر قطع مسافت بعيدة و ورود در ساحت احديّه اين از نعمای بزرگ حقّ بوده و خواهد بود چه بسيار از نفوس كه اليوم بهواهاى نفسانيه مشغولند بشأنيكه بکلى از حقّ محتجبند و از خمر وصال محروم تو از فضلش بلقا فائز شدى و از كوثر حيوان آشاميدى انشاءالله بايد در كلّ ايام بذکرش ذاكر باشى و بتنايش ناطق چشم از عالميان بردارى و بافتش متوجه باشى اينست وصيت حقّ كه از قلم اعلى جارى شد البهاء عليك

- 3 We make mention of thee once again in eloquent Arabic, that thou mayest thank thy Lord and arise to remember Him amongst all peoples. Blessed art thou for having attained His presence, and heard and witnessed that which most of mankind hath failed to attain. This is through thy Lord's

3 انا نذكرک مرّة اخرى بلسان عربى مبين لتشکر ربّک و تقوم على ذکره بين العالمين طوبى لك بما حضرت و سمعت و رأيت ما لا فاز به اکثر العباد هذا من فضل ربّک ان انت من

bounty, if thou be of them that know. Give thanks unto God by night and by day, nay rather in all conditions, for having enabled thee to draw nigh unto the Most Great Ocean and made thee to be among the successful ones. Remember My loved ones in thy land and glorify their faces on behalf of this wronged Exile.

العارفين ان اشكر الله في الليالي و الايام بل في كل الأحوال بما ايدك على التقرب الى البحر الأعظم و جعلك من الفائزين ان اذكر احبائي في ديارك و كبر على وجوههم من قبل هذا المظلوم الغريب

BLIB_Or15719.016b, AQA5#082 p.098

BH05042

To: Muhammad Ismail, in Kulahdarrih

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Most Great, the Most Ancient
بِسْمِ الْأَعْظَمِ الْأَقْدَمِ 1
- 2 A remembrance from Our presence unto him who hath been stirred by the breezes of his Lord's days and hath turned unto the Dawning-Place of Revelation, that He may make him steadfast in the Cause in such wise that he may speak forth this Name, detached from all the worlds.
ذَكَرَ مِنْ لَدُنَّا مَنْ تَحَرَّكَ مِنْ أَرِيَّاحِ أَيَّامِ رَبِّهِ وَ أَقْبَلَ إِلَى مَطْلَعِ الْوَحْيِ لِيَجْعَلَهُ مُسْتَقِيمًا عَلَى الْأَمْرِ عَلَى شَأْنٍ يَنْطِقُ بِهَذَا الْأَسْمِ مُنْقَطِعًا عَنِ الْعَالَمِينَ 2
- 3 Know thou that We have rolled up the heaven of idle fancies and spread forth another carpet. Verily thy Lord is the All-Powerful, the All-Wise.
فَاعْلَمْ أَنَّا طَوَيْنَا سَمَاءَ الْأَوْهَامِ وَ بَسَطْنَا بِسَاطًا آخَرَ أَنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ الْحَكِيمُ 3
- 4 Say: O people! Cast aside vain imaginings and take fast hold of that which this Hidden Name, Who hath appeared with manifest sovereignty, doth bid you. Say: Beware lest the intimations of those who walk in the wilderness of self-desire debar you. Leave behind all creation, turning unto Him Who speaketh the truth in this noble station.
قُلْ يَا قَوْمِ دَعُوا الظُّنُونَ وَ خَذُوا مَا يَأْمُرُكُمْ بِهِ هَذَا الْأَسْمِ الْمَكْنُونِ الَّذِي ظَهَرَ بِسُلْطَانٍ مُبِينٍ قُلْ أَيَّامُكُمْ أَنْ تَحْجِبَكُمْ أَشَارَاتُ الَّذِينَ يَمْشُونَ فِي بَيْدَاءِ الْهَوَى دَعُوا الْوَرَى مُقْبِلِينَ إِلَى الَّذِي يَنْطِقُ بِالْحَقِّ فِي هَذَا الْمَقَامِ الْكَرِيمِ 4
- 5 Thy name hath been mentioned at the Divine Throne and there hath been sent down for thee that whereby the horizon of existence hath been illumined, yet most of the people are heedless. Be thou steadfast in the Cause and firm in the Faith in such wise that the veils of the doubtful ones shall not withhold thee. Bear thou witness unto that whereunto God hath testified concerning the unity of His Being and the singleness of His Self, the One Who ruleth over the worlds.
قَدْ ذَكَرَ اسْمُكَ لَدَى الْعَرْشِ وَ نَزَلَ لَكَ مَا لَاحَ بِهِ أَفَقُ الْوُجُودِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ كُنْ ثَابِتًا عَلَى الْأَمْرِ وَ رَاسِخًا فِي الدِّينِ عَلَى شَأْنٍ لَا تَمْنَعُكَ حِجَابَاتُ الْمُرِيدِينَ أَنْ أَشْهَدَ بِمَا شَهِدَ اللَّهُ بِوَحْدَانِيَّةِ ذَاتِهِ وَ فِرْدَانِيَّةِ نَفْسِهِ الْمَهِيْمَةِ عَلَى الْعَالَمِينَ 5
- 6 Then make mention of the servants in that place on behalf of this Wronged One, that the mention may draw them unto God, the Mighty, the All-Praised. Be thou assured through God's grace and mercy, then make mention unto the people
ثُمَّ ذَكَرَ الْعِبَادَ فِي هُنَاكَ مِنْ قَبْلِ هَذَا الْمَظْلُومِ لِيَجْذِبَهُمُ الذِّكْرُ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ أَنْ أَطْمَئِنَّ بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ ثُمَّ ذَكَرَ النَّاسَ لَعَلَّ يَقُومَنَّ وَ 6

that perchance they may arise and turn unto this resplendent horizon. Be thou a servant unto My Cause, speaking forth My remembrance and uttering My beauteous praise.

يتوجّهن الى هذا الأفق المنير كن خادماً لأمرى
وناطقاً بذكرى و مثنياً بشئائى الجميل

- 7 The glory be upon thee and upon the handmaidens who are with thee, from One mighty and wise.

7 انما البهاء عليك و على الاماء اللائى كنّ معك
من لدن عزيز حكيم

AQA5#055 p.070

BH05466

To: *Abd Qabl-i-Rahim, in Abhar*

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who is the Preserver, the Helper, the Confirming One, the All-Knowing
- 2 Say: O my God! Thou seest me amidst the disobedient among Thy creation and the rebellious among Thy servants. The matter hath become severe for me in Thy love, to such extent that I behold on my right a serpent with jaws agape, seeking my life because I have believed in Thee and in Thy signs; and on my left a snake that crawleth and hisseth, turning toward me because I have answered Thee when Thy call was raised and Thy clear tokens were manifested; and behind me I hear the cry of a rabid bitch and a black calamity. All this is only because I have turned toward Thy most exalted horizon and set my face toward Thy countenance that endureth after the passing of all things.
- 3 I beseech Thee, O Lord of all names and Creator of heaven, by Thy Name through which Thou hast subdued the kingdom of earth and heaven, to ordain for me that which shall profit me in all the worlds of Thy worlds, and inspire me with that which shall kindle the hearts of Thy servants, and preserve me through the sovereignty of Thy power that I may arise to aid Thy Cause in Thy realm and be a servant of Thy Command in Thy lands. By Thy might! I love to sacrifice myself in Thy love and good-pleasure, and to be protected for the manifestation of Thy Cause and the exaltation of Thy Word.
- 4 O Lord! Preserve me through the shield of Thy power which hath encompassed all contingent things, then aid me through the hosts of revelation and inspiration that I may speak Thy praise and utter that which Thou hast commanded me in Thy

1 بسمى الحافظ الناصر المؤيد العليم

2 قل اللهم يا الهى ترانى بين عصاة خلقك و طغاة
عبادك و اشتدّ علىّ الأمر فى حبك على شأن
ارى من اليمين ثعباناً فاغراً فيه و قاصداً نفسى بما
أمنت بك و بآياتك و من يسارى حية تسعى و
تصئ متوجهة جهتي بما اجبتك اذ ارتفع ندائك
و اظهرت بيناتك و عن ورائى اسمع نداء كلبة
زعرآ و داهية دهمآ كل ذلك لم يكن الا
لاقبالى الى افقك الأعلى و توجّهى الى وجهك
الباقى بعد فناء الأشياء

3 اسئلك يا مالک الأسماء و فاطر السمآ باسمك
الذى به سخرت الملك و الملكوت بأن تقدّر لى
ما ينفعنى فى كل عالم من عوالمك و تلهمنى
ما تشتعل به قلوب عبادك و تحفظنى بسلطان
قدرتك لأقوم على نصرتك فى مملكتك و اكون
خادماً لأمرک فى بلادک و عزّرتک احبّ الفداء
فى حبك و رضائك و الحفظ لاظهار امرک و
اعلاء كلمتك

4 اى ربّ احفظنى بدرع قدرتك التى احاطت
الممكّات ثم انصرنى بجنود الوحى و الالهام لأنطق

Tablets. Verily Thou art the Powerful, the Exalted, the Mighty, the All-Compelling, the Self-Subsisting.

بثنائک و اتکلم بما امرتی به فی الواحک اَنک
انت المقتدر المتعالی الغالب المهیمن القیوم

NFR.083

BH05322

To: Javad Nephew of Nasir, in Lahijan

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Beloved of the world 1 بنام محبوب عالم
- 2 O Javad! The fragrance of the garment of the revelation of the Ancient King are wafting throughout the realm of being, and the lights of His countenance are shining and manifest from the horizon of creation. Whosoever has turned to Him and become detached from aught else is reckoned among the people of divine unity in the Most Sublime Vision, and whosoever remains distant from this station is accounted among the people of passion by the Supreme Pen. 2 ای جواد نفحات قیص ظهور مالک قدم در عرصهء عالم متضوع است و انوار وجهش از افق ابداع مشرق و لائح هر نفسی باو اقبال نمود و از دونش فارغ گشت او از اهل توحید در منظر اکبر مذکور است و هرکه از این مقام دور ماند از اهل هوی از قلم اعلی محسوب
- 3 You had asked that He protect you from the mischief of the evil ones. Yea, verily He is the Protector, the All-Knowing, the All-Wise. This station has been and ever shall be dependent upon steadfastness. And steadfastness is to know God alone as the One who prevails over all things, watches over all things, knows all things and encompasses all things, and to consider all else as non-existent and evanescent in His court. He has had no partner in the past nor will He have any in the future. 3 از حق خواسته بودی ترا از شر شیاطین محفوظ دارد بلی آنه لھو الحافظ العلیم الحکیم این مقام منوط باستقامت بوده و خواهد بود و استقامت آنست که حق را وحده مہیمن بر کل و ناظر بر کل و عالم بر کل و محیط بر کل دانی و دونش را در ساحت او مفقود و فانی شمری لم یزل و لایزال شریک نداشته و نخواهد داشت
- 4 Most of those who imagine vain things have not, until now, comprehended the station of this Revelation as it deserves. This is why they wander in the wilderness of heedlessness and forgetfulness. By My life! Had they known, they would have cried out and lamented, saying: "We have been remiss in our duty to Thee, O Lord of the worlds!" 4 اکثری از متوهمین تا حین مقام این ظهور را کما هو حقہ ادراک ننموده اند اینست کہ در پیدای غفلت و نسیان سایر و ماشیند لعمری لو عرفوا صاحبوا و ناحوا و قالوا قد فرطنا فی جنبک یا مولی العالمین
- 5 Make this counsel the focus of thine eyes and be of those who act accordingly. 5 ان اجعل هذا النصح نصب عینیک و کن من العالمین

INBA51:400,

BLIB_Or15719.008c,

LHKM3.352b

BH05323*To: Aqa Siyyid Husayn from Zi Vav, in M Sh**Date: 1291-03 [1874-Apr]*

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 O Husayn! Thy letter hath attained unto the Most Great Horizon and hath been illumined by the light of His countenance. Blessed art thou and blessed is thy letter. Some time ago, through the hands of emigrants, the Most Holy, Most Exalted Tablet was revealed and sent. God willing, thou shalt attain unto the suns of divine utterances which shine forth from its horizons. Therefore, at this time We shall be brief.

2 ای حسین کتابت بمنظر اکبر فائز و بانوار وجه منور گشت طوبی لک و لکتابک چندی قبل بید مهاجرین لوح اقدس نازل و ارسال شد انشاءالله بشموس کلمات الهیه که از آفاق آن مشرقست فائز شوی لذا این کره باختصار کفایت رفت

3 Know thou this much: in these days the Pen of the All-Powerful is constantly occupied, inasmuch as countless petitions from all directions are present before the Throne. By My life! I am indeed engaged in a mighty task and manifest tribulation. Yet no thing hath ever prevented or will prevent the Pen of God's Will - by the sovereignty of might and power it is occupied with whatsoever God hath willed. Verily He is the All-Powerful, the Almighty.

3 اینقدر بدان این ایام قلم مختار در کلّ احیان مشغولست چه که عرایض لاتحصی از کلّ جهات لدی العرش حاضر لعمری اتی فی شغل عظیم و فی بلاء مبین ولکن قلم اراده را هیچ امری منع نموده و نخواهد نمود بسلطان قوت و قدرت به ما اراد الله مشغولست انه هو المقتدر القدیر

4 That which thy daughter composed in remembrance of the Best-Beloved of the worlds reached the Most Holy Court and was heard. Blessed is she, then blessed is she! A Tablet was specifically revealed and sent for her as well. Convey My glory unto her face on My behalf and give her the glad-tidings of My great bounty.

4 آنچه صبیّه آنجناب در ذکر محبوب عالمیان انشاء نمود بساحت اقدس رسید و اصغا شد طوبی لها ثمّ طوبی لها و مخصوص اوهم از قبل لوحی نازل و ارسال شد کبر علی وجهها من قبلی و بشرها بفضلی العظیم

5 At all times be thou occupied with the promotion of God's Cause through divine wisdom, that perchance the dead in the valley of self and passion may be quickened by the outpourings of the ocean of the Merciful's utterance and turn unto the Friend.

5 در کلّ حین بنصرت امر الله بحکمت الهیه مشغول باش که شاید مردگان وادی نفس و هوی از رشتحات بحر بیان رحمن زنده شوند و بدوست توجه نمایند

6 The Glory be upon thee and upon those who are with thee among the loved ones of God.

6 البهآء علیک و علی من معک من احبآء الله

BLIB_Or15715.147a

BH05458

To: *Jinab-i-Muhammad 'Ali Tabrizi, in Mashhad*

Date: 1291-03 [1874-Apr]

- 1 In the Name of Him Who is sanctified from all names! We have heard thy call and have answered thee through this Tablet whereby the Books of God, the All-Compelling, the Self-Subsisting, have been adorned. Verily it turneth toward him who hath turned toward Him, and speaketh in remembrance of him who hath spoken in His praise. He, verily, is the Truth, the Knower of things unseen. He giveth to whom He willeth whatsoever He willeth, and enricheth whomsoever He desireth through His all-compelling sovereignty over all existence. The tyranny of the oppressors hindereth Him not, nor do the imaginings of those who follow vain fancies conceal Him. He doeth in His kingdom whatsoever He willeth and chastiseth those who have denied the signs and proof of God and followed every rejected idolater.
- 2 When thou hast attained unto the Tablet and quaffed the choice wine of life from the verses of thy Lord, the All-Merciful, arise to serve thy Lord, and then remind the people of that which We have imparted unto thee, that perchance they may turn unto God, the Mighty, the Loving.
- 3 The clear proofs have appeared and the verses have been sent down, yet most of the people perceive not. The Tree uttereth in the midst of the Kingdom a call that encompasseth all who are in the world, yet most of the people are asleep. Whoso hath not been awakened by this call is accounted among the dead in the preserved Tablet. Neither that which he possesseth shall profit him nor that which the people possess shall enrich him. Thus hath the matter been decreed from before God, the Mighty, the Beloved.
- 4 Be thou thankful unto God for having aided thee to turn toward Him and for having sent down unto thee that which shall make thy remembrance endure in the preserved Tablet.
- 1 بِسْمِهِ الْمَقْدَّسَ عَنْ الْأَسْمَاءِ قَدْ سَمِعْنَا نِدَائَكَ وَاجْبِنَاكَ بِهَذَا الْكِتَابِ الَّذِي بِهِ طَرِزَ كِتَابُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَنَّهُ يَتَوَجَّهُ إِلَى مَنْ تَوَجَّهَ إِلَيْهِ وَيَنْطَلِقُ بِذِكْرٍ مَنْ نَطَقَ بِثَنَائِهِ أَنَّهُ لَهُ الْحَقُّ عَلَامُ الْغُيُوبِ يُعْطِي مَنْ يَشَاءُ مَا يَشَاءُ وَيَغْنِي مَنْ أَرَادَ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى الْوُجُودِ لَا تَمْنَعُهُ سَطْوَةُ الَّذِينَ ظَلَمُوا وَلَا تَحْجِبُهُ شَتُونَاتُ الَّذِينَ اتَّبَعُوا الظُّلْمَ يَفْعَلُ فِي الْمُلْكِ مَا أَرَادَ وَيُعَذِّبُ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَبِرَهَانِهِ وَاتَّبَعُوا كُلَّ مُشْرِكٍ مُرَدُّودٍ
- 2 أَنْكَ إِذَا فَزْتَ بِاللَّوْحِ وَشَرِبْتَ رَحِيقَ الْحَيَاةِ مِنْ آيَاتِ رَبِّكَ الرَّحْمَنِ قُمْ عَلَى خِدْمَةِ مُوَلِّيكِ ثُمَّ ذَكِّرِ النَّاسَ بِمَا الْقَيْنَاكَ لَعَلَّ يَتَوَجَّهْنَ إِلَى اللَّهِ الْعَزِيزِ الْوَدُودِ
- 3 قَدْ ظَهَرَتِ الْبَيِّنَاتُ وَنَزَلَتِ الْآيَاتُ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ لَا يَشْعُرُونَ تَنْطَلِقُ السَّدْرَةُ فِي صَدْرِ الْمُلْكُوتِ بِنْدَاءٍ أَحَاطَ مِنْ فِي الْعَالَمِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ نَائِمُونَ إِنَّ الَّذِي لَمْ يَنْتَبِهْ مِنْ هَذَا النَّدَاءِ أَنَّهُ مِنَ الْأَمْوَاتِ فِي لَوْحٍ مُحْفُوظٍ لَا يَنْفَعُهُ مَا عِنْدَهُ وَلَا يَغْنِيهِ مَا عِنْدَ النَّاسِ كَذَلِكَ قَضَى الْأَمْرَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ
- 4 أَنْكَ فَاشْكُرِ اللَّهَ بِمَا أَيْدَكَ عَلَى الْإِقْبَالِ وَنَزَلَ لَكَ مَا يَثْبِتُ بِهِ ذِكْرَكَ فِي لَوْحٍ مُحْفُوظٍ

INBA15:299a, INBA26:301

BH05310*To: Ibn Asdaq (Hand of the Cause), in Nishapur**Date: 1291-03 [1874-Apr]*

- 1 In My Name that is sanctified above the kingdom of utterance
 2 Verily, We reveal the verses from Our Preserved Tablet unto those who have inhaled the fragrance of God and have turned towards Him with hearts illumined by the lights of their Lord's countenance, the Protector, the Self-Subsisting.
 3 My generosity hath encompassed the world, and My mercy hath preceded all who dwell in the unseen and visible realms. Say: O people! If ye desire verses, they have been sent down in truth, and if ye seek clear proofs, they have appeared from this visible horizon. We have informed you of that which lay hidden in the knowledge of your Lord, the All-Merciful.
 4 Read ye the Tablets, that breasts may be illumined thereby and hearts may find tranquility. Say: Rend ye the veils and turn ye towards the Lord of Return, Who hath appeared from this hidden Treasury. Say: O people! Deny not the favor of God, for it hath descended from the heaven of grace and bounty. Draw ye nigh unto it through this Name whereby every hidden secret hath been revealed.
 5 We have sent down in every matter that which cannot be equaled by aught revealed in creation, and I am verily the Truth, the Knower of things unseen. Be thou grateful unto God for having inhaled the fragrance of the Divine Raiment and attained unto the recognition of God, when every idolatrous transgressor was debarred therefrom. Then make mention of Him amongst the servants with the wisdom We have distinctly set forth in truth and sent down in every preserved scroll.
- بِسْمِ الْمُقَدَّسِ عَنْ مَلَكُوتِ الْبَيَانِ 1
 أَنَا نَلْقَى الْآيَاتِ مِنْ لَوْحِنَا الْمَحْفُوظِ إِلَى الَّذِينَ 2
 وَجَدُوا عَرَفَ اللَّهِ وَتَوَجَّهُوا إِلَيْهِ يَقْلُوبُ
 اسْتَضَاءَتْ مِنْ أَنْوَارِ وَجْهِ رَبِّهِمُ الْمُهَيْمِنِ الْقَيُّومِ
 قَدْ أَحَاطَ كَرَمِي الْعَالَمِ وَسَبَقَتْ رَحْمَتِي مِنْ فِي 3
 الْغَيْبِ وَالشَّهَادَةِ قُلْ يَا قَوْمَ لَوْ أَرَدْتُمْ الْآيَاتِ أَنَّهَا
 نَزَلَتْ بِالْحَقِّ وَلَوْ أَرَدْتُمْ الْبَيِّنَاتِ أَنَّهَا قَدْ ظَهَرَتْ مِنْ
 هَذَا الْأَفْقِ الْمَشْهُودِ قَدْ أَخْبَرْنَاكُمْ بِمَا هُوَ الْمَكُونُ فِي
 عِلْمِ رَبِّكُمْ الرَّحْمَنِ
 إِنْ أَقْرَأُوا الْأَلْوَحَ لَتَسْتَنِيرَ بِهِ الصُّدُورُ وَتَطْمَئِنَّ 4
 بِهِ الْقُلُوبُ قُلْ إِنْ أَخْرَقُوا الْأَحْجَابَ وَتَوَجَّهُوا إِلَى
 مَالِكِ الْمَلَأَبِ الَّذِي ظَهَرَ مِنْ هَذَا الْكَتَنِ الْمَخْزُونِ
 قُلْ يَا قَوْمَ لَا تَكْفُرُوا بِنِعْمَةِ اللَّهِ إِنَّهَا نَزَلَتْ مِنْ سَمَاءِ
 الْفَضْلِ وَالْعِطَاءِ تَقَرَّبُوا إِلَيْهَا بِهَذَا الْأَسْمِ الَّذِي بِهِ
 ظَهَرَ كُلُّ سِرٍّ مُسْتَوْرٍ
 أَنَا نَزَّلْنَا فِي كُلِّ شَأْنٍ مَا لَا يَعَادِلُهُ مَا نَزَلَ فِي 5
 الْإِبْدَاعِ وَأَنَا الْحَقُّ عَلَامُ الْغُيُوبِ أَنْتَ فَاشْكُرِ اللَّهَ
 بِمَا وَجَدْتَ عَرَفَ الْقَمِيصِ وَفَزْتَ بِعَرَفَانِ اللَّهِ إِذْ
 مَنَعَ عَنْهُ كُلَّ مُشْرِكٍ مُرْدُودٍ ثُمَّ أَذْكَرَهُ بَيْنَ الْعِبَادِ
 بِالْحِكْمَةِ الَّتِي فَضَّلْنَاهَا بِالْحَقِّ وَنَزَّلْنَاهَا فِي كُلِّ رَقٍّ
 مَنَشُورٍ

INBA15:274a, INBA26:274, PYK.051

BH05529

To: Amatullah Sahib, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the Name of God, the Knower, the All-Seeing! Your call was heard and your lamentation was heeded. 1 بنام دانندهء بینا ندایت شنیده شد و نالهات اصغا گشت
- 2 In tribulations and afflictions follow the example of the Truth, that is, be patient and content, nay rather, be thankful, that thou mayest be numbered among those souls who declare with perfect certitude: "Verily He is the One praised in His deeds." Blessed are those servants who have recognized all the deeds of God as praiseworthy, for whatsoever proceedeth from the Absolute Wise One hath been and shall ever be for the good of all. Verily He is the All-Wise, the All-Knowing. 2 در بلایا و رزایا بحق اقتدا کن یعنی صابر و راضی بلکه شاکر باش تا از نفوسی باشی که با کمال ایقان باین کلمه ناطقند انه هو المحمود فی افعاله طوبی از برای عبادیکه جمیع افعال حق را محمود دانسته اند چه که آنچه از نزد حکیم علی الاطلاق جاری میشود مصلحت کل در آن بوده و خواهد بود انه هو الحکیم العلیم
- 3 And beseech God that He may enable thee to act according to His good-pleasure. The heart was created especially for His knowledge; sanctify it from all else besides Him, and be so steadfast in His path of love that none shall have power to deter thee. 3 و از خدا بخواه ترا موفق فرماید بر عمل برضای او قلب مخصوص عرفانش خلق شده او را از ماسوایش مقدس دار و در سبیل محبتش بشأنی مستقیم باش که احدی قادر بر منع نباشد
- 4 Today the Sun of Divine Unity is shining, and whosoever turneth unto Him and beholdeth Him as the One dominating, prevailing over, and encompassing all things, he shall be reckoned before the Divine Throne as one of the people of unity, while for others there hath been and shall be no portion. Blessed are they that possess understanding. 4 الیوم شمس توحید مشرقست و مادونش هر که باو توجه نمود و او را مهیمن بر کل و مقتدر بر کل و محیط بر کل دید او از اهل توحید لدی العرش مذکور و از برای دوش نصیبی نبوده و نخواهد بود طوبی للعارفات
- 5 Hearken unto the Word of Truth with the ear of the soul, and be thou free and detached from all else besides Him. The Glory be upon thee. 5 کلمهء حق را بگوش جان بشنو و از دوش فارغ و آزاد باش البهاء علیک

BLIB_Or15719.016a

BH05436

*To: Hashim Khan, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the one incomparable Friend

1 باسم دوست یگنا

2 The Nightingale of Eternity, perched upon the branches of the Divine Lote Tree, is at all times voicing these words: O friends! Recognize the value of these days of the All-Merciful and hasten with heart and soul to His presence. These are days the like of which have never been nor shall ever be seen. Its breezes give life to souls and its fragrances bring joy to hearts. Pass beyond all else save Him and turn your faces toward the Friend.

2 عندلیب بقا بر افنان سدرهٔ متہی در کلّ احیان
باین بیان ناطق ای دوستان قدر ایام رحمن را
بدانید و بجان بشطرش بشتانید این ایامیست کہ
شبہ و مثل نداشته و نخواہد داشت نفعاتش
محی جانہاست و فوحاتش مفرّج دلہا از آنجہ
غیر اوست بگذرید و بدوست توجہ نمائید

3 This is the Day when the Ancient Beauty hath appeared without veil or covering, and the Most Great Name is manifest without any concealment. The door of His grace hath been opened before the faces of His loved ones, and His favors have encompassed all.

3 امروز روزیست کہ جمال قدم من غیر ستر و
حجاب ظاہر است و اسم اعظم من غیر استار
مشہود باب فضلش بر وجہ احباب مفتوح گشتہ
و عنایتش کلّ را احاطہ فرمودہ

4 O friends! Turn to Him with complete detachment, that ye may drink from the ocean of His presence and partake of His choice sealed wine. Then, intoxicated, arise to make mention of Him and speak forth His Name, that perchance dead souls may be quickened by this immortal wine and hasten to the path of the Friend.

4 ای دوستان بکمال انقطاع باو توجہ نمائید تا از بحر
وصالش بیاشامید و از رحیق مختومش قسمت
برید و بعد سرمست شدہ بذکرش ذاکر شوید و
باسمش ناطق کہ شاید نفوس مردہ از این خمر
باقیہ زندہ شوند و بکوی دوست شتابند

5 Blessed is the face that hath turned toward Him, and the heart that hath drunk the Kawthar of His love, and the eye that hath beheld the lights of His countenance, and the hand that hath been raised to the heaven of His bounty, and the ear that hath heard His sweetest call from this noble and glorious Horizon.

5 طوبی لوجہ توجہ الیہ و لقلب شرب کوثر حبّہ
و لبصر فاز بأنوار جمالہ و لید ارتفعت الی سماء
عطائہ و لأذن سمعت ندائہ الأعلیٰ من هذا المنظر
الکریم

6 The glory be upon thee and upon thy kindred who have turned unto God, the All-Knowing, the All-Wise. Praise be to God, the Lord of the worlds.

6 انما الہاء علیک و علی اہلک من الذین اقبلوا
الی اللہ العلیم الحکیم ان الحمد للہ ربّ العالمین

AQA5#019 p.023, BCH.184

BH05528

*To: Husayn-Quli, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the Name of the One True Friend

1 بنام دوست یگنا

2 Your call was heard and your letter attained the Most Pure Presence. Every soul that rises up for the sake of God in that very moment enters the presence of the Intended One and finds the Beloved through the fragrance of hearts. And even if outwardly detached souls are not mentioned, in God's Book the names of all have been inscribed by the Most Ancient Pen. Exalted is this mighty station!

2 ندایت شنیده شد کتابت بمنظر اطهر فائز گشت
هر نفسیکه لله برآید در آنحین بمحضر مقصود
وارد شود نفحه قلوب را محبوب بیابد و اگر بر
حسب ظاهر نفوس مجرده ذکر نشوند در کتاب
الهی اسامی کل از قلم قدم ثبت شده تعالی هذا
المقام العظیم

3 God willing, through the grace of the All-Merciful, may you be free at all times from idle fancies and imaginings, and be attentive and turned toward the direction of certitude. This is the most exalted station and the most glorious habitation - hold fast to it and be of the thankful ones.

3 انشاءالله از فضل رحمن در کل احیان از ظنون
و اوهام فارغ باشی و بشطرایقان ناظر و متوجه
اینست مقام اعلی و مقرر اسنی تمسک به و کن
من الشاکرین

4 Say: O servants! The Sun of certitude has risen - bind not your hearts to vain imaginings. The Dawning-Place of utterance is speaking and voicing forth - turn not to idle fancies. The pure water of knowledge and the crystal stream of certitude are flowing and coursing from the cup of the All-Merciful's utterance - render them not turbid with unseemly sayings nor pollute them with rejected mentions. Fix your gaze upon My direction and speak forth My hallowed words. These are the divine counsels to His servants. Whoso heareth, it shall be for his own sake, and whoso turneth away, verily thy Lord is Self-Sufficient, independent of all worlds.

4 بگو ای عباد آفتاب یقین مشرقست بظنون
دل مبندید مطلع بیان ناطق و متکلم است
باوهام توجه نمائید صافی عرفان و زلال ایقان
از کأس بیان رحمانی جاری و ساریست او
را باقوال نالایقه مکدر مکنید و بطین اذکار
مردوده میالائید بشطرم ناظر باشید و بکلمات
مقدسّه ام ناطق اینست وصایای الهیه عباد خود
را من سمع لنفسه و من اعرض ان ربک هو
الغنی عن العالمین

5 As for thee, praise be to the Beloved of the worlds that through His grace thou hast attained and partaken of the choice wine of His favors. We beseech Him, exalted be He, to assist thee to remember Him and to arise to serve His Cause. Verily He is the Almighty, the All-Knowing, the All-Wise.

5 اما تو حمد کن محبوب عالمیان را که بفضلش
فائز شدی و از رحيق الطافش آشامیدی نسله
تعالی بأن یؤیدک علی ذکره و القيام علی امره انه
هو المقتدر العليم الحكيم

BLIB_Or15715.131c

BH05272

*To: ibn Fata, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the Name of the Goal of the World! This is the Day whereon all must gaze with pure vision upon the Supreme Horizon and drink the Sealed Wine in the name of the Self-Subsisting. For should they transgress this station, they shall never attain. This is why He saith in the Bayan: "Behold Him through His own eyes, for He cannot be known through the eyes of any other." The entire Bayan was revealed in praise of the Beloved of the worlds, and yet some, through their selfish desires, have been debarred from the realm of oneness and deprived of the Most Exalted Horizon.
- بنام مقصود عالم الیوم یومیست که کل باید ببصر اطهر بمنظر اکبر ناظر باشند و رَحیق مختوم را باسم قیوم بیاشامند چه اگر از این مقام تجاوز نمایند ابداً فائز نشوند اینست که در بیان میفرماید او را بچشم او ببینید چه که بچشم غیر شناخته نشود جمیع بیان در ذکر محبوب عالمیان نازل ولکن بعضی بهوای نفسانیه از شطر احدیه ممنوع گشته‌اند و از افق اعلی محروم مانده‌اند
- 2 The name of God Mihdi hath expressed satisfaction with thee in his letter. I beseech God to assist thee to rend asunder the veils of such as have been hindered from this Living Water and this manifest Horizon. God willing, thou shalt drink from the Kawthar of steadfastness and soar on the wings of knowledge in the atmosphere of the love of the All-Merciful, in such wise that the birds of darkness shall be powerless to prevent thee from reaching thy true goal and spiritual homeland.
- اسم الله مهدی در مکتوب خود از تو اظهار رضایت نموده فاسئل الله بأن یوفقک علی خرق احجاب الدین منوعاً عن هذا البحر الحیوان و هذا الأفق المبین انشاء الله از کوثر استقامت بنوشی و پیرهای عرفان در هوای محبت رحمن طائر باشی بشأنی که طیور ظلماتیه نتوانند ترا از مقصد اصلی و وطن حقیقی منع نمایند
- 3 Take thou the chalice of certitude in the name of thy Lord, the All-Merciful, then drink thereof time and again in defiance of such as dwell within the realm of creation who have denied the proof when it appeared with manifest sovereignty. We make mention of the people purely for the sake of God, as do bear witness the Concourse on High and the dwellers of the Cities of Names, as well as they who have turned towards the Countenance of the Ancient of Days in this Most Great Revelation. These, verily, are among the triumphant.
- 3 خذ قدح الایقان باسم ربک الرحمن ثم اشرب منه مرّة بعد مرّة رغماً لأهل الامکان الذین کفروا بالبرهان اذ ظهر بسلطان عظیم انا نذكر الناس خالصاً لوجه الله یشهد بذلك الملأ الأعلی و اهل مدائن الأسماء ثم الذین توجّهوا الی وجه القدم فی هذا الظهور الأعظم الا انهم من الفائزين

BLIB_Or15719.015d

BH05335*To: Mulla Ali**Date: 1291-03 [1874-Apr]*

- 1 He is the All-Powerful, the All-Knowing, the All-Wise! This is a letter from this Wronged One, the Prisoner, to one of the loved ones of God who is named Ali, that he may become intoxicated with the ocean of divine meanings and utterance, and occupy himself with the remembrance of the Friend, and become the cause of enkindling extinguished souls.
- 2 O Ali! The dawn of guidance hath appeared and the Sun of loving-kindness is manifest and evident. Strive thou to illumine the heedless souls with its lights and draw them to the ultimate goal. The Word of God is like unto fire for extinguished souls and like unto water for withered spirits. Therefore, thou must at all times make the people of the contingent world fresh and alive through the waters of divine knowledge and the kindled fire of the Lord.
- 3 All people have ever yearned for attainment unto the presence of God and still do yearn for it, but when the Sun of Meeting dawned and the ocean of attainment surged, most remained deprived. This is naught but due to the veils that have come between God and His creation. Blessed is the soul that ariseth today in the name of God and rendeth asunder those veils with the finger of certitude.
- 4 We beseech God to assist thee in serving His Cause and to grant thee what He hath ordained for His chosen ones, and to decree for thee what shall profit thee in all the worlds of His worlds. He, verily, is the All-Powerful, the Most Exalted, the All-Forgiving, the All-Bountiful.
- 1 هو المقتدر العليم الحكيم این نامه ایست از اینمظلوم مسجون بسوی یکی از احبابی حق که به علی نامیده شده تا از بحر معانی و بیان الهی سرمست شده بذکر دوست مشغول شود و سبب اشتعال انفس مخموده گردد
- 2 ای علی فجر هدایت طالع و آفتاب عنایت مشرق و لائحست جهد نما تا عباد غافلین را بانوارش منور کنی و بمقصود اصلی کشانی کلمه الهیه بمثابة نار است از برای انفس مخموده و بمنزله ماء است از برای ارواح پژمرده پس باید در کل احیان اهل امکانرا بماء معارف رحمانی و نار موقده ربانی مشتعل و تازه نمائی
- 3 جمیع ناس طالب لقا بوده و هستند ولکن چون شمس لقا مشرق و بحر وصال موج شد اکثری محروم ماندند و این نیست مگر از حجابی که مابین حق و خلق حایل شده طوبی از برای نفسیکه الیوم باسم حق قیام نماید و آن حجابرا باصبع یقین خرق کند
- 4 نسل الله بأن یوقّک علی خدمة امره و یرزقک ما کتبه لأصفیائه و یرزقک ما ینفعک فی کلّ عالم من عوالمه انه هو المقتدر المتعالی الغفور الکریم

BLIB_Or15710.138b, BLIB_Or15719.018c,
AYI2.039

BH05810

To: Abdullah Munajim, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Most Great, the Most Ancient! بِسْمِ الْأَعْظَمِ الْأَقْدَمِ 1
- 2 We have desired to make mention of him who hath inclined his ear to the Voice of God, that haply he may arise in a manner worthy of this wondrous Day and proclaim his Lord amidst all men, admonishing them to observe that which the All-Knowing, the All-Wise, hath bidden them. 2
 قد اردنا ان نذكر من سمع نداء الله ليقوم على ما ينبغي لهذا اليوم البديع و يذكر مولاه بين العباد و يذكرهم بما امروا من لدن عليم حكيم
- 3 O servant! Conduct thyself with justice and act in such wise that thy deeds may reveal the sanctity of the Cause. Adorn thyself with so praiseworthy a character, that by it the fragrance of purity may be wafted over all men. Quaff thou the wine that is life indeed from the living fountain of Mine utterance, and let thy sustenance be My remembrance and My praise. Thus biddeth you He Who holdeth the knowledge of all things in the unerring Book. 3
 ان يا عبد كن ماشياً بالعدل و عاملاً بما يظهر به تقديس الأمر و متصفاً بالأخلاق التي بها تتضوع مسك التنزيه بين العالمين ان اشرب نحر الحيوان من كوثر بياني ثم اجعل عيشك ذكرى و ثنائى كذلك يأمرك من عنده علم كل شيء في كتاب مبين
- 4 We have heard the praise thou hast uttered and revealed unto thee that which will enable thee to soar in the atmosphere of love and reunion, and to partake of that which thy Lord, the Almighty, the All-Praised hath desired. Rejoice in My mention of thee and continually render thanks unto thy Lord, for His remembrance is, in truth, exalted above all that is on the earth. Do thou appreciate its value, then, persevere in serving this sublime Cause. He, verily, watcheth over His servants and giveth ear to their words. He, in truth, is the All-Knowing, the All-Informed. 4
 قد سمعنا ذكرك و نزلنا لك ما يجعلك طائراً في هواء المحبة و الوصال و يسقيك ما اراد ربك العزيز الحميد ان افرح بذكرى اياك ثم اشكر ربك في كل حين انه لا يعادل بذكره ما تراه على وجه الأرض ان اعرف قدره ثم استقم على هذا الأمر المنيع انه ينظر عباداه و يسمع ما يتكلمون به ان ربك هو العليم الخبير
- 5 Thus have We sent down the showers of utterance from the clouds of divine knowledge. Shouldst thou attain unto it, lift up thy voice and say: "Praise be to Thee, O Thou the Beloved of every understanding heart, and glory be to Thee, O Thou the Desire of the World!" 5
 كذلك نزلت امطار البيان من سحاب العرفان اذا فزت بها قل لك الحمد يا محبوب العارفين و لك الثناء يا مقصود العالمين

BRL_DA#326, AQA7#359 p.049

BH05740

To: Mulla Abdul-Aziz

Date: 1291-03 [1874-Apr]

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 A remembrance from Us to one of the servants, that he might draw nigh unto God, the All-Knowing, the All-Wise. 2 ذكر من لدنا الى احد من العباد ليقرّبه الى الله العليم الحكيم
- 3 O servant! Harken unto the call from the precincts of My Most Great Prison. Verily, there is no God but Him, the Almighty, the Powerful. By My life! If thou wouldst hear My call and find its sweetness, thou wouldst forsake all creation, turning thy face toward the Most Exalted Horizon, and remember thy Lord with a tongue whereby the hearts of the heedless would be attracted. Deprive not thyself of this most great bounty. Draw nigh unto the Kawthar of divine knowledge, then drink therefrom in the name of thy Lord, the All-Knowing, the All-Informed. They who are heedless this Day, these have no portion of this mighty ocean. 3 ان يا عبد ان استمع النداء من شطر سجنى الأعظم انه لا اله الا هو المقتدر القدير لعمري لو تسمع ندائي وتجد حلاوته لتدع الوري مقبلاً الى الأفق الأعلى وتذكر ربك بلسان تنجذب به افتدة الغافلين لا تجعل نفسك محروماً عن هذا الفضل الأكبر تقرب الى كوثر العرفان ثم اشرب منه باسم ربك العليم الخبير ان الذين غفلوا اليوم اولئك ليس لهم نصيب من هذا البحر العظيم
- 4 Say: O my God! Leave me not to myself and my desires. I beseech Thee by Thy Name through which spirits were attracted and bodies took flight, to aid me in recognizing the Manifestation of Thy Self. Verily, Thou art the Mighty, the August, the All-Praised. 4 قل اللهم يا الهى لا تدعنى بنفسى و هوأى استلك باسمك الذى به انجذبت الأرواح و طارت الأجساد بأن تؤيدنى على عرفان مظهر نفسك انك انت المقتدر العزيز الحميد
- 5 God willing, through divine grace in this spiritual dawn thou shalt become one who partakes of the wine of inner meanings. The world hath never had, nor will it ever have, any permanence. Strive thou to drink of the everlasting wine and enter the divine Kingdom. Know ye the value of these days and beseech God that He may cause to appear from you that which would ensure the perpetuation of your spirit and your goodly remembrance. Verily, He is the Forgiving, the Generous. 5 انشاء الله بعناية رحمانى در اين فجر روحانى از شاربان حقيق معانى باشى دنيا را بقائى نبوده و نخواهد بود جهد كن تا از نحر باقيه پياشامى و بملكوته الهى درآئى قدر اين ايام را بدانيد و از حق بخواهيد امرى از شما ظاهر فرمايد كه سبب ابقاء روح و ذكر خير شما شود انه هو الغفور الكريم

BLIB_Or15710.139, BLIB_Or15719.019b

BH06089*To: Muhammad Husayn et al., in Kha**Date: 1291-03 [1874-Apr]*

1 In the name of the One Friend.

2 O Husayn! Thy mention hath been made in the presence of the Countenance and thy letter, purified from all save God, hath been presented before the Most Holy Court. Praise be to God that in the early days thou wert blessed with the bounties of the Lord of all beings and didst drink from the ocean of His knowledge. Consider this favor a great one, for most of the divines who count themselves possessed of knowledge and learning have remained deprived of the Lord of Causes and the Ordainer of Nations, while thou in thy early youth wert confirmed in recognizing the Sovereign Lord.

3 The Most Exalted Pen declareth: O Nasru'llah! Thy call was heard and thy mention flowed from the tongue of the All-Merciful's loving-kindness. Beseech God that He may assist thee to aid His Cause. He is the Powerful, He is the Mighty.

4 God willing, mayest thou abide beneath the shade of the Divine Lote-Tree and remember Him at all times. Give thanks unto God for having given thee to drink of the Pure Wine in days wherein the Dawning-Place of Revelation was established upon the throne of His Great Name. Verily, the glory from God, the Mighty, the Praiseworthy, be upon thee and upon thy father and thy brother and thy mother.

1 بنام دوست یگنا

2 ای حسین ذکرت لدی الوجه مذکور و کتبت مطهراً عن ذکر ما سوی الله در ساحت اقدس حاضر الحمد لله در اول ایام بفیوضات مالک انام فائز شدی و از بحر عرفانش آشامیدی این فضل را بزرگ دان چه که اکثری از علما که خود را صاحب علم و فضل میشمردند از مالک علل و مقنن ملل محروم مانده‌اند و تو در اول شباب بعرفان سلطان مآب مؤید گشتی

3 قلم اعلی میفرماید ای نصرالله ندایت شنیده شد و ذکرت از لسان عنایت رحمانی جاری گشت از حق بخواه تا ترا بنصرت امرش موفق فرماید اوست مقتدر و اوست توانا

4 انشاء الله در ظلّ سدرهٔ رحمانیه مستریح باشی و در لیالی و ایام بذکرش ذاکر ان احمد الله بما سقاک کوثر الطهور فی ایام فیها استقرّ مطلع الظهور علی عرش اسمہ العظیم انما البهاء علیک و علی اییک و اخیک و امک من لدی الله العزیز الحمید

BLIB_Or15719.003b

BH06284*To: Abdul-Majid Kha**Date: 1291-03 [1874-Apr]*

1 In the name of the One Peerless Lord!

2 Thy letter was presented before the Throne and attained the light of His countenance. Praise be to God that thou hast drunk from the chalice of divine good-pleasure and hast been enabled to praise His Being and teach His Cause. By My life!

1 بنام مالک یگنا

2 کتبت لدی العرش حاضر و بانوار وجه فائز گشت الحمد لله از کأس رضای الهی آشامیدی و بنای نفسش و تبلیغ امرش فائز شدی لعمری

His grace hath encompassed thee. What grace could be greater than this - that He caused a Sun to appear from that horizon and through it made manifest the teaching of His Cause in a manner clear and evident? Exalted, exalted be this grace through which the power of thy Lord was revealed! Exalted, exalted be this grace through which the heaven of thy Lord's might was adorned! Exalted, exalted be this grace through which the faces of the righteous were illumined and the faces of the wicked were darkened! God willing, thou shalt continue forever to drink from the wine of His favors and circle round His will.

- 3 Thou didst write in thy letter: "I love naught but what Thou lovest and approvest." I praise God for having confirmed thee in this and made thee recognize this station which He hath made the most exalted of stations. God willing, at all times ye shall remain engaged in the remembrance of the Beloved of the worlds and occupied with teaching His Cause.
- 4 The glory be upon thee and upon those with thee.

انّ فضله احاطك كدام فضل اعظم از آنست
كه از آن افق نیری ظاهر فرمود و باو تبليغ
امر خود را ظاهراً باهراً نمود تعالى تعالى هذا
الفضل الذي به ظهر اقتدار ربك تعالى تعالى
هذا الفضل الذي به تزينت سماء قدرة ربك
تعالى تعالى هذا الفضل الذي به انارت وجوه
الأخيار و اسودت وجوه الفجار انشاء الله لم يزل
ولا يزال از حقيق الطافش پياشامی و در حول
اراده اش طائف باشی

3 قد قلت في كتابك ما احبّ الا ما تحبّ و ترضى
ان احمد الله بما ايدك على ذلك و عرفك هذا
المقام الذي جعله الله اعلى المقامات انشاء الله در
ليالى و ايام بذكر محبوب عالميان ذاكر باشيد و
بتبليغ امرش مشغول

4 انما البهاء عليك و على من معك

BLIB_Or15719.002a

BH06223

To: Muhammad As-Salih Husaynavi, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Most Glorious
- 2 The springtime of divine grace hath come, wherein the breezes of the mercy of the All-Merciful waft. Blessed is he who hath turned unto them and found that whereby spirits are quickened. We hear at all times the call of all things in remembrance of their Lord, the Lord of Names, yet the people remain heedless and veiled.
- 3 O people of Baha! Aid ye your Lord, the Creator of the heavens. He remembereth you in the Most Great Prison and summoneth you unto God, the Lord of all men. Cast aside that which keepeth you from His path which hath appeared in truth, and renounce the idle fancies ye possess.
- 4 By God! There hath appeared a Pen whereby all pens were shattered and standards were rent asunder. Were He to voice that which the Tree uttereth within His breast, the world

1 بسمي الأبهى

2 قد اتى ربيع الفضل و تمرّ فيه ارياح رحمة الرحمن
طوبى لمن اقبل اليها و وجد ما احيت به الأرواح
انا نسمع في كلّ الأحيان نداء الأشياء في ذكر
ربّها مالک الأسماء ولكنّ القوم في غفلة و حجاب

3 يا اهل البهاء ان انصروا ربكم فاطر السماء انه
يذكركم في السجن الأعظم و يدعوك الى الله مالک
الرقاب دعوا ما يمنعكم عن صراطه الذي ظهر
بالحق و انبذوا ما عندكم من الأوهام

4 تالله قد ظهر قلم به انكسرت الأقلام و نقضت
الأعلام لو ينطق بما ينطق السدرة في صدره

would be drawn in longing unto God, the Lord of eternity, Who standeth amidst the wicked. Thus have We revealed that which hath caused the kingdom of utterance to tremble.

يَجْذِبُ الْعَالَمَ شَوْقاً إِلَى اللَّهِ مَالِكِ الْقَدَمِ الَّذِي
كَانَ بَيْنَ أَيْدِي الْأَشْرَارِ كَذَلِكَ أَظْهَرْنَا مَا اهْتَزَّ
بِهِ مَلَكُوتُ الْبَيَانِ

- 5 Blessed are they who are endued with true understanding, who have forsaken all created things, turning unto the countenance of Him Who speaketh betwixt earth and heaven. Even thus have We sent down the everlasting grace from the heaven of this bounty which hath encompassed all horizons. Verily, the glory rest upon thee and upon thy brethren who inhale the fragrance of the All-Merciful from this Book.

5 طُوبَى لِأَهْلِ الْعِرْفَانِ الَّذِينَ دَعَا الْإِمْكَانَ مُقْبِلِينَ
إِلَى وَجْهِهِ مَنْ يَنْطِقُ بَيْنَ الْأَرْضَيْنِ وَالسَّمَوَاتِ
وَكَذَلِكَ أَنْزَلْنَا النِّعْمَةَ الْأَبَدِيَّةَ مِنْ سَمَاءِ هَذَا
الْفَضْلِ الَّذِي أَحَاطَ الْآفَاقُ أَمَّا الْبَهَاءُ عَلَيْكَ وَ
عَلَى إِخْوَانِكَ الَّذِينَ يَجِدُونَ عَرَفَ الرَّحْمَنِ مِنْ هَذَا
الْكِتَابِ

AQA5#054 p.069

BH06243

To: Muhammad Ali, Ti

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Mighty, the Helper! While We were established upon the Throne, there came a bird and circled round the Face with wings whereon had been inscribed by the Pen of Creation this Name through which lovers have forsaken all horizons, turning toward God, the Mighty, the Generous. And with it was a Book wherein was written that which all on earth are powerless to comprehend.

1 بِسْمِ الْعَزِيزِ الْمُسْتَعَانَ قَدْ كَتَبْنَا مُسْتَقَرًّا عَلَى الْعَرْشِ
إِذَا أَتَتْ طَيْرٌ وَطَافَتْ حَوْلَ الْوَجْهِ بِأَجْنَحَتِهَا رَقْمٌ
عَلَيْهَا مِنْ قَلَمِ الصَّنْعِ هَذَا الْأَسْمَ الَّذِي بِهِ تَرَكَ
الْعَشَّاقُ كُلَّ الْآفَاقِ مُقْبِلِينَ إِلَى اللَّهِ الْعَزِيزِ الْكَرِيمِ
وَكَانَ مَعَهَا كِتَابٌ رَقْمٌ فِيهِ مَا عَجَزَ عَنْ ادْرَاكِهِ
مَنْ عَلَى الْأَرْضِ

- 2 We said: "Blessed art thou in that thou hast taken the Book of God with power from Him, while most of the servants turned away from it, following every deluded doubter." It was as though commanded to convey the Cause of its Lord to the east and west of the earth, and We heard from its cooing that which causes the hearts of the sincere to soar. By My life! Were ears to turn to its melodies, the rapture of longing would seize them to a station wherein mention of contingent things would be cut off.

2 قُلْنَا طُوبَى لَكَ بِمَا أَخَذْتَ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ
عِنْدِهِ إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ الْعِبَادِ بِمَا اتَّبَعُوا كُلَّ
مَتَوَهِّمٍ مَرِيبٍ كَأَنَّهَا أَمَرَتْ بِأَنْ تُبَلِّغَ أَمْرَ مُوَلِّيِّهَا
شَرْقَ الْأَرْضِ وَغَرْبَهَا وَتَسْمَعَنَّ مِنْ هَدِيرِهَا مَا
تَطِيرُ بِهِ أَفْتَدَةُ الْمُخْلِصِينَ لِعَمْرِي لَوْ تَوَجَّهَ الْأَذَانُ
إِلَى نِعْمَاتِهَا لِأَخَذَهَا جَذْبُ الْأَشْتِيَاقِ إِلَى مَقَامِ
تَنْقَطِعُ عَنْ ذِكْرِ الْمَمَكَّاتِ

- 3 Thus have We related what We saw and sent it to thee that thou mayest thank thy Lord, the Forgiving, the Merciful. Thou art in the House while He is in the Most Great Prison, remembering thee and sending thee that which hath diffused the fragrance of the musk of utterance between the heavens and the earth. For such a Beloved praise is befitting, and for such a

3 كَذَلِكَ قَصَصْنَا مَا رَأَيْنَاهُ وَارْسَلْنَاهُ إِلَيْكَ لِتُشْكِرَ
رَبَّكَ الْغَفُورَ الرَّحِيمَ أَنْتَ فِي الْبَيْتِ وَهُوَ فِي
السَّجْنِ الْأَعْظَمِ يَذْكُرُكَ وَارْسَلْنَا إِلَيْكَ مَا فَاحَ
بِهِ رَائِحَةُ مَسْكِ الْبَيَانِ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ

Generous One the mention of every knowing rememberer is befitting.

لمثل هذا المحبوب ينبغي الثناء و لمثل هذا الكريم
ينبغي ذكر كل ذاكر علم

AQA5#064 p.080, MAS8.131x

BH06739

To: Husayn, in Gilan

Date: 1291-03 [1874-Apr]

- 1 In the Name of the One God! 1 بنام خداوند یگا
- 2 Thy letter hath been illumined by the lights of the Divine Throne and hath attained the honor of being beheld by the Lord of Names. 2 نگاہت بانوار عرش منور و بلحاظ مالک اسماء
فائز و مشرف
- 3 That which is beloved in this day is steadfastness in the love of God, for the manifestations of Satan have appeared with the utmost craftiness - at times preventing people from their Source in the name of the inner meaning, and at times holding back weak souls from the path of divine oneness in the name of the outer meaning. 3 امریکه الیوم محبوبست استقامت بر حبّ الله
است چه که مظاهر شیطانیه بکمال حیلہ ظاهرند
گاهی باسم باطن ناس را از مطلع او منع نموده
و مینمایند و گاهی باسم ظاهر نفوس ضعیفه را
از صراط احدیه باز داشته و میدارند
- 4 O friends! Through the power of the Most Great Name, remain firm and steadfast on the Most Straight Path, and in all conditions take refuge in the Truth. He is the Protector, He is the Helper, and He is the Succourer of the inner and the outer, and the outer of the outer and the inner of the inner unto whatsoever God willeth. 4 ای دوستان بقوت اسم اعظم بر صراط اقوم
مستقرّ و مستقیم باشید و در کلّ احوال بحق
پناه برید اوست حافظ و اوست ناصر و اوست
معین باطن و ظاهر و ظاهر ظاهر و باطن باطن
الی ما شاء الله
- 5 Know ye that in this day He hath appeared at the center of the world as the One circumambulating the Most Great Throne, and account all else as non-existent, extinct and forgotten. 5 را طائف عرش اعظم دانید که الیوم در قطب
عالم ظاهر گشته و دون او را فانی و معدوم و
مفقود شمیرید
- 6 This is the counsel of the Most Exalted Pen and the testament of the Lord of Names. Hearken unto it with the ear of the soul and preserve it as thou wouldst thine eye. God forgiveth what is past. Verily He is the Ever-Forgiving, the Bountiful. 6 اینست نصیحت قلم اعلی و وصیت مالک اسماء
بگوش جان اصعاً نمائید و چون بصر محفوظش
دارید عفا الله عما سلف انه هو الغفور الرحیم

BLIB_Or15719.006d

BH06740

To: Masud son of Mahmud, in Khurasan

Date: 1291-03 [1874-Apr]

- 1 In the name of the Beloved of the world! بنام محبوب عالم 1
- 2 Thy letter hath reached the presence of Him Who is the Lord of Names, and thy call hath been heard. May thou be illumined at all times with the lights of the dawn of guidance and be turned in contemplation toward the everlasting Countenance. 2 نگاشت بمحضر مالک اسماء فائز گشت و ندایت اصغا شد انشاء الله در کلّ احیان بانوار فجر هدایت منور باشی و بوجه باقی متوجه و ناظر
- 3 Two matters are today considered among the most mighty affairs in the eyes of Him Who hath appeared: first, the recognition of God, and second, steadfastness in His Cause. We beseech God to aid His loved ones to achieve the second even as He hath aided them to achieve the first. 3 دو امر الیوم از اعظم امور لدی الظهور بوده اول عرفان حق و ثانی استقامت بر آن نسل الله بأن یوفق احبائه علی الثانی کما وفقهم علی الاول
- 4 Praise be to the Beloved of the worlds that thou hast attained unto His recognition and been assisted to remember Him. Now art thou remembered before the Throne. Didst thou know the station of this rank, thou wouldst soar upon the wings of longing. We beseech Him, exalted be He, to aid thee in that which He loveth and is pleased with, to ordain for thee the good of this world and the next, and to give thee to drink, at all times, from the Kawthar of life, that thou mayest arise to make mention of Him and to praise Him amongst His creatures. He, verily, is the Almighty, the Powerful. 4 حمد کن محبوب عالمینرا که بعرفانش فائز گشتی و بذکرش مؤید شدی و حال لدی العرش مذکوری لو تعرف قدر هذا المقام لتطیر بأجنحة الاشتیاق نسله تعالی بأن یوفقک علی ما یحب و یرضی و یقدر لک خیر الدنیا و الآخرة و یسقیک فی کلّ الاحیان کوثر الحیوان لتقوم علی ذکره و ثنائه بین خلقه انه هو المقتدر القدیر
- 5 Convey My greetings unto thy wife and give her the glad-tidings of Our mercy which hath preceded all worlds. Blessed is she in that she hath been mentioned before the Throne and attained unto this mighty grace. 5 کبر من قبلی علی وجه ضلعک و بشرها برحمتنا الّتی سبقت العالمین طوبی لها بما ذكرت لدی العرش و فازت بهذا الفضل العظیم

BLIB_Or15719.003a

BH06584*To: Aqa Muhammad Attar, in Mamuri**Date: 1291-03 [1874-Apr]*

- 1 In His Name, the Bestower, the Life-Giver, the Mighty, the Generous
- 2 Glorified art Thou, O my God, my Beloved, the Ultimate Goal of my hope and my Purpose! I beseech Thee, by the fire of Thy Word through which the sincere ones were drawn to the horizon of Thy Revelation and the near ones hastened to the Dayspring of Thy Inspiration, to ordain for Thy loved ones that which shall profit them in this world and the next. Thou art, verily, the Lord of all creation. The tongues of all created things and the realities of all possible beings testify to Thy generosity. Thou art, in truth, the All-Knowing, the All-Wise.
- 3 O my God! There hath come before the Prisoner a letter from Thy servant who hath clung to the cord of Thy bounty and held fast to the hem of Thy generosity and favors, and who hath sought the ocean of Thy gifts and forgiveness. O Lord! Forgive him through Thy grace and beneficence, then ordain for him what Thou hast ordained for Thy chosen ones. Make him, O my God, steadfast in Thy Cause and firm in Thy love that he may mention Thee amongst Thy servants. Then clothe him with the robes of Thy pardon and generosity. Thou art He Who hath ever been mighty to do as He pleaseth and shall ever remain as He was in the eternity of eternities. There is none other God but Thee, the Mighty, the Generous.

1 بِسْمِ الْمَعطى المحي العزيز الكريم

2 سيجانك يا الهى و محبوبى و غاية رجائى و مقصودى اسئلك بنار كلمتك التى بها انجذبت المخلصون الى افق وحيك و سرع المقربون الى مشرق الهامك بأن تقدر لأحبائك ما ينفعهم فى الدنيا و الآخرة أنك انت مولى البرية يشهد بكرمك السن الكائنات و حقائق الممكالت أنك انت العلم الحكيم

3 فىا الهى قد حضر لدى المسجون كتاب من عبدك الذى تمسك بحبل عطائك و تشبث بذيل كرمك و افضالك و اراد بحر مواهبك و غفرانك اى رب فاغفره بجدك و احسانك ثم اكتب له ما كتبتة لأصفيائك ثم اجعله يا الهى مستقيماً على امرك و ثابتاً فى حبك ليدرك بين عبادك ثم البسه خلع عفوك و جودك أنك انت الذى لم تزل كنت مقتدراً على ما تشاء و لا تزال تكون بمثل ما كنت فى ازل الازال لا اله الا انت العزيز الكريم

NFR.126

JHT_S#189

BH06455*To: Abdu'l-Baqi who has attained, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the name of the Best-Beloved of the worlds!
- 2 God willing, may you be blessed through divine grace with the outpourings of the True Bestower.

1 بنام محبوب عالميان

2 انشاء الله بعنايت رحمانى بفيوضات فياض حقيقى
فائز باشى

- 3 Your letter has reached the Most Great Horizon and its contents were observed. Your call was heard and this sublime Tablet is sent in reply, that you may discover from its pen the fragrance of divine favors and soar at all times on the twin wings of love and fellowship, in such wise that newly-arisen matters displeasing to God may not prevent you from the remembrance of the Dawning-Place of the Light of Oneness.
- 4 Give thanks to God for having remembered you before His presence and revealed for you that whereby your mention shall endure throughout creation. Strive and endeavor to serve the Cause with utmost joy and delight, that perchance the deniers may become aware through the fragrance of the days of the All-Merciful and attain unto consciousness, and may not deprive themselves of everlasting good and eternal grace.
- 5 We beseech God to open upon your heart a door of knowledge, to ordain for you the good of this world and the next, and to reward you with the most excellent of rewards. Verily He is worthy of bestowing grace and is aware of what lies within hearts.
- 3 و بعد کتابت بمنظر اکبر فائز آنچه در او مذکور مشهود آمد ندایت اصغرا شد و باین لوح منبع جواب ارسال گشت تا عرف الطاف الهی را از اثر قلمش بیایی و بجناحین محبت و وداد در کلّ احیان طائر باشی بشأنیکه امورات محدثه غیر مرضیه ترا از ذکر مطلع نور احدیه منع ننماید
- 4 ان اشکر الله بما ذکر ذکرک لدی الوجه و نزل لک ما یتقی به ذکرک فی الابداع بکمال روح و ریحان بخدمت امر جاهد و ساعی باش که شاید جاحدان از عرف ایام رحمن متنبه شوند و بشعور آیند و خیر ابدی و فضل سرمدی را از خود منع ننمایند
- 5 نسلل الله ان یفتح علی قلبک باباً من العرفان و یقدر لک خیر الآخرة و الأولى و یجزیک احسن الجزاء انه جدير بالفضل و خبير بما فی القلوب

BLIB_Or15719.002b, AQA5#098 p.114

BH06638

*To: Ibrahim ibn Abd al-'Ali, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the name of God, the Most Sanctified, the Most Holy
- 2 The Ancient Beauty hath ascended the throne of His Most Great Name, and the bird of the throne is warbling in the sweetest of tones and the most wondrous of melodies in His presence, proclaiming, "O concourse of earth and heaven! Rejoice, for the veil hath been rent asunder and the covering torn away, and the face of the Beloved hath shone forth above the horizon of power with a sovereignty that neither the ascendancy of the wicked nor the clamour of the boastful can thwart. Bestir yourselves and hasten with all your hearts to the presence of your Beloved. He, verily, is the One Whose mention hath enraptured the inmates of heaven and the Concourse on High, and Whose remembrance hath been extolled by all created things and hath prompted them to proclaim: "No God is there but Him, the All-Knowing, the All-Wise!"
- 1 بسم الله الاقدس الاقدس
- 2 قد استقر جمال القدم علی عرش اسمه الاعظم و دیک العرش امام الوجه یتغنی باحسن النعمات و یترنم بابدع الترنمات و ینادی یا ملأ الارض و السماء ان ابشروا بما خرقت الاحجاب و هتک الاستار و ظهر وجه المحبوب من افق الاقتدار بسلطان لا تمتعه سطوة الفجار و لا نعاق المنکرین هلموا و تعالوا ثم اسرعوا بالقلوب الی شطر المحبوب هذا هو الذى بذکره انجذب اهل الفردوس ثم ملأ الاعلی و تکلم بذکره کل ذی وجود انه لا اله الا هو العليم الحکیم

- 3 Great is thy blessedness, for thy letter hath been presented before His throne and We have made reply through these words that are now being revealed. God hath verily forgiven thee and them that have been mentioned in thy letter. Verily thy Lord is the Ever-Forgiving, the Most Bountiful. Convey to thy son the greetings of thy Lord: We, verily, have ordained that which is best for him. Verily thy Lord is the All-Knowing, the All-Informed. Convey to him and to thy daughters the glad tidings of thy Lord, the Most Exalted, the Almighty, the All-Praised.

3 طوبى لك بما حضر كتابك لدى العرش و
اجبتاك بما نزل في هذا الحين قد غفرک الله
والذين ذكروا في كتابك ان ربك هو الغفور
الکریم ان اذکر انک من قبل ربک انا قدرنا له
ما هو خير له ان ركب هو العليم الخبير بشره و
نبیتک من لدن ربک المتعال العزيز الحميد

BLIB_Or15730.150c,

MAS8.130ax,

QALAM.010

BH06991

To: *Haji Aziz Khan, in Qazvin*

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Beloved of the Worlds!
- 2 O 'Aziz! God willing, through the bounty of the All-Bountiful, may you become sanctified and purified from human limitations and remain focused on the realm of divine oneness. May you be so enkindled with the love of God that no veil will prevent you from His path and no matter will hold you back from His remembrance and praise. Be occupied at all times with the remembrance of God and hold fast to the hem of His mercy.
- 3 Beseech and implore the True One, glorified and exalted be He, to keep you steadfast in the path of His love and to protect you from the insinuations and promptings of the ungodly and deniers. Verily, He is the Powerful, the Mighty.
- 4 How excellent is the state of the tongue that today speaks in remembrance of God, the heart that attains His love, and the countenance that detaches itself from the faces of the people of the world and turns toward His face.
- 5 We beseech God to assist you in His remembrance and in the victory of His Cause among His servants. Verily, He is the Protector, the Powerful, the Transcendent, the Most High, the Most Great.

1 بنام محبوب عالمان

2 ای عزیز انشاء الله بعنايت کریم از حدودات
بشریه مقدس و طاهر شده بساحت احديه ناظر
باشی و بشانی در محبة الله مشتعل باشی که هیچ
جانی ترا از سبيلش منع ننماید و هیچ امری ترا
از ذکر و ثنائش باز ندارد در کل احيان بذكر الله
مشغول باش و بذیل رحمتش متشبث شو

3 و از حق جلّ و عزّ آمل و سائل تا ترا در سبيل
محبتش مستقيم دارد و از اشارات و دلالات
مشرکين و معرضين حفظ نماید آنه هو المقتدر
القدير

4 نیکوست حال لسانیکه اليوم بذكر الله ناطق شد
و قلبیکه بمحبتش فائز گردید و وجهیکه از وجوه
اهل عالم منقطع شد و بوجهش توجه نمود

5 نسل الله بأن یوقّک علی ذکره و نصرة امره بین
عباده آنه هو المهيمن المقتدر المتعالی العلیّ العظیم

AQA5#100 p.116, AHB_122BE #04

p.138, AKHA_121BE #11-12 p.b,

AKHA_137BE #05 p.065

BH06946*To: Javad Dakir, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the Name of Him Who is established upon the throne of "He doeth whatsoever He willeth" 1
بِسْمِهِ الْمُسْتَقَرَّ عَلَى عَرْشٍ يَفْعَلُ مَا يَشَاءُ
- 2 O Dhakir! He Who is remembered remembereth thee with a remembrance whereby the hearts of the Concourse on High and the dwellers in the realms of names have been attracted. Thy Lord is verily the All-Bountiful, the Ancient of Days. 2
اِنْ يَا ذَاكَ اَنَّ الْمَذْكُورَ يَذْكُرُكَ بِذِكْرِ انْجَذِبَتْ مِنْهُ
اَفْتَادَةُ الْمَلَأِ الْأَعْلَى وَ سَكَّانِ مَمَالِكِ الْأَسْمَاءِ اَنَّ
رَبِّكَ لَهُ الْفَضْلُ الْقَدِيمُ
- 3 Thy letter hath ascended on the twin wings of lowliness and supplication unto the horizon wherein hath shone forth the Sun of the countenance of thy Lord, the Self-Sufficient, the Most High. We have sent down unto thee this most noble Tablet, and We found therein thy turning unto God alone. This is what the Intended One hath desired in this most wondrous and glorious Revelation. 3
قَدْ ارْتَقَى كِتَابُكَ بِجَنَاحَيْنِ الْخُضُوعِ وَالْإِهْتِهَالِ إِلَى
الْأَفَقِ الَّذِي فِيهِ أَشْرَقَتْ شَمْسُ وَجْهِ رَبِّكَ الْغَنِيِّ
الْمُتَعَالِ وَ نَزَلَ لَكَ هَذَا اللَّوْحُ الْمُنِيعُ وَ وَجَدْنَا مِنْهُ
تَوَجُّهَكَ إِلَى اللَّهِ وَحْدَهُ هَذَا مَا أَرَادَهُ الْمَقْصُودُ فِي
هَذَا الظُّهُورِ الْأَبَدِيِّ الْبَدِيعِ
- 4 Be thou steadfast in this station in such wise that neither the doubts of men nor the allusions of the heedless shall cause thee to slip. Beware lest anything prevent thee from this most exalted station or any matter debar thee from this resplendent horizon. 4
اِنْ اسْتَقِمَّ عَلَى هَذَا الْمَقَامِ عَلَى شَأْنٍ لَا تَزَلُّكَ
شِبْهَاتِ الْعِبَادِ وَ لَا إِشَارَاتِ الْغَافِلِينَ إِيَّاكَ اِنْ
يَمْنَعُكَ شَيْءٌ عَنْ هَذَا الْمَقَامِ الْأَعْلَى أَوْ يَصُدُّكَ
أَمْرٌ عَنْ هَذَا الْأَفَقِ الْمُنِيرِ
- 5 Rejoice thou that thy letter hath been honored and thou hast attained unto this wondrous Tablet. 5
اِنْ أَفْرَحْ بِمَا تَشْرَفُ كِتَابُكَ وَ فَزَتْ بِهَذَا اللَّوْحِ
الْبَدِيعِ
- 6 Say: Praise be unto Thee, O my God, for having enabled me to recognize the Dawning-Place of Thy hidden Beauty and the Dayspring of Thy concealed Cause. I beseech Thee to make me steadfast upon this firm and straight Path. 6
قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَيْدَتْنِي عَلَى عِرْفَانِ
مَطْلَعِ جَمَالِكَ الْخُزُونِ وَ مَشْرِقِ أَمْرِكَ الْمَكْنُونِ
اسْأَلُكَ أَنْ تَجْعَلَنِي مُسْتَقِيمًا عَلَى هَذَا الصِّرَاطِ
الْمَحْكَمِ الْمَتِينِ

BLIB_Or15715.139a

BH06921*To: Muhammad Qabl-i-Sadiq, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the name of the peerless Lord. Today is a day when the dawning Sun of Revelation hath encompassed all, and the Lord of Names hath summoned all to the most exalted horizon. Blessed is the soul that hath not been deprived of the Lord, the Source and Return, by the buzzing of a fly, nor been prevented from the realm of oneness by the vain imaginings of deluded souls. Such a one hath drunk of the most pure wine and beheld the most great vision.
- 2 Observe the Cause of God with your own eyes and hear His verses with your own ears. By the Most Great Name! Should any soul today find and comprehend the sweetness of but a single verse of the revealed verses, he would surpass all who dwell in the heavens and earth and turn toward the Friend.
- 3 At all times take refuge in God that ye may be protected from the evil of the thieves. Most of the thieves today are the turbaned ones who have prevented people from the most exalted horizon and who call them to their own vain imaginings. Hold fast to the Sure Handle, turning away from those who have denied God, the One, the All-Informed.
- بنام خداوند بیمانند امروز روزیست که اشراق شمس ظهور کل را احاطه فرموده و مالک اسماء جمیع را بافق اعلی دعوت نموده طوبی از برای نفسی که بطنین ذباب از مالک مبداء و مآب محروم نماند و از ظنون انفس موهومه از شطر احدیه ممنوع نگشت اوست شارب رحیق اطهر
- 2 و اهل منظر اکبر ببصر خود در امر الهی نظر نمائید و بگوش خود آیاتش را بشنوید قسم باسم اعظم هر نفسی الیوم حلاوت یک آیه از آیات منزله را بیابد و ادراک نماید از من فی السموات و الأرض بگذرد و بشطر دوست توجه کند
- 3 در کلّ حین بحق پناه برید تا از شرّ سارقین محفوظ مانید و اکثر از سارقین الیوم اهل عمامند که ناس را از افق اعلی منع نموده اند و باوهام خود میخوانند تمسک بالعروة الوثقی معرضاً عن الذین کفروا بالله الفرد الخبیر

BLIB_Or15719.010b, AYI2.081

BH06981*To: Sakinih wife of Muhammad Baqir, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the Name of the compassionate Friend
- 2 O handmaid of God! Praise thou the Best-Beloved of the world, Who, in the Most Great Prison, calleth unto His male and female servants. This is naught but from His infinite bounty. Sublime Tablets especially for that handmaid have been sent down from the heaven of the All-Merciful Will. Beseech thou God that thou mayest discover the sweetness of His utterance and drink from the choice wine of His mention.
- بنام دوست مهربان
- 2 ای امه الله حمد کن محبوب عالم را که در سجن اعظم عباد و اماء خود را بخود میخواند این نیست مگر از فضل بیتهای او الواح منیع مخصوص آن امه از سماء مشیت رحمانیه نازل و ارسال شد از حق بخواه که حلاوت بیانش را بیابی و از رحیق ذکرش بیاشامی

- 3 For had the handmaidens of the earth perceived His fragrance, they all would have turned with heart and soul toward the All-Merciful and would have acted in accordance with that which they were bidden. The true friend of God is one who, should He command "drink not," would never drink. From their not having attained to this station, it is evident and manifest that they have not perceived the sweetness of His utterance nor tasted the delight of the Kawthar of His knowledge.
- 4 Strive ye that ye may attain unto the good-pleasure of God and arise to perform such deeds as will diffuse the fragrances of holiness. This is the counsel of the Most Exalted Pen unto His handmaidens.

3 چه اگر اماء ارض عرفش را یافته بودند کلّ بدل و جان بشطر رحمن توجه مینمودند و بآنچه مأمور گشته‌اند عامل میشدند دوست حق آنست که اگر بفرماید نیاشام هرگز نیاشامد از اینکه باین مقام فائز نشده‌اند مبرهن و واضحست که حلاوت بیان را ادراک ننموده‌اند و لذت کوثر عرفان را نیافته‌اند

4 جهد کنید تا برضای حق فائز شوید و باعمالیکه عرف تقدیس از آن متضوّعست قیام کنید اینست نصیح قلم اعلی اماء خود را

BLIB_Or15719.008a, AQA5#086 p.102

BH07064

To: Muhammad Taqi son of Muhammad Sadiq, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
- 2 A mention from Us to one who turned to God and attained the presence when the Dayspring of the Cause appeared with a sovereignty that encompassed all created things, and who drank the choice wine of reunion when the Sun of the Beauty of his Lord, the Mighty, the Bestower, dawned from the horizon of grace.
- 3 Give thanks to God for this bounty. By My life! If thou wouldst comprehend what We have mentioned for thee, thou wouldst soar on wings of longing to the Self-Sufficient, the Most High.
- 4 Thy letter hath been presented and attained the Most Great View, the station wherein the call of God is raised morning and evening. We have answered thee with an epistle from Us which We have detailed from this Most Great Book, that thou mayest thank thy Lord, the Mighty, the Helper.
- 5 From this station We send greetings upon thy face and upon thy mother and thy sisters who have believed in God, the Lord of Lords. Be steadfast in the Cause of thy Lord in such wise

1 الأقدس الأَمع الأَهبى

2 ذَکر من لدنّا لمن اقبل الى الله و فاز باللقاء اذ ظهر مطلع الأمر بسلطان احاط بالمکات و شرب رحيق الوصال اذ اشرق من افق الفضل شمس جمال ربه العزيز الوهاب

3 ان اشکر الله بهذا الفضل لعمرى لو تجد ما ذکرناه لك لتطير بأجنحة الاشتياق الى الغنى المتعال

4 قد حضر کتابک و فاز بالمنظر الأكبر مقام الذى ارتفع فيه نداء الله فى العشى و الاشرار و اجبناک بکتاب من لدنّا الذى فصلناه من هذا الکتاب الأعظم لتشکر ربک العزيز المستعان

5 نکبر من هذا المقام على وجهک و أمک و اخواتک الذين آمنوا بالله ربّ الأرباب کن ثابتاً

that the cawing of those who have denied God, the Lord of the Beginning and the End, shall not cause thee to slip.

في امر موليك على شأن لا يزلك نعاق الذين
كفروا بالله مالک المبدء والمآب

AQA5#013 p.018

BH07141

To: Khanum Haya Afnan et al., in Zanjan

Date: 1291-03 [1874-Apr]

1 God testifieth that there is none other God but Him, and He Who hath appeared in truth hath caused the ocean of utterance to surge...

1 شهد الله أنه لا اله الا هو والذي ظهر بالحق به
ماج بحر البيان ...

2 ...Blessed are My Afnan who have drunk the choice wine of utterance from the hands of the mercy of their Lord, the All-Merciful, and have attained unto that kinship of which the Tongue of Grandeur spoke when He was established upon the throne in Zawra and in the Land of Mystery and in this station which hath been named the heaven of this heaven in the Book of Names and by the Most Beautiful Names in the Crimson Tablet....

2 طوبى لأفنانى الذين شربوا رحيق البيان من
إيادى رحمة ربهم الرحمن و فازوا بالنسبة التى
نطق بها لسان العظمة اذ كان مستوياً على العرش
فى الزوراء و فى ارض السرّ و فى هذا المقام
الذى سميّ بسماء هذه السماء فى كتاب الأسماء
و بالأسماء الحسنى فى الصحيفة الحمراء...

YMM.294x

BH07772

To: Ali Akbar Khan son of one who ascended

Date: 1291-03 [1874-Apr]

1 In His Name, Who abideth after the passing of all things!

1 بسمه الباقي بعد فناء الأشياء

2 The Most Exalted Pen consoleth thee and the Lord of Names comforteth thee. He is verily the All-Forgiving, the All-Bountiful.

2 قد يسليك قلم الأعلى ويعزيك مالک الأسماء
أنه هو الغفور الكريم

3 Grieve not for thy father. He hath quaffed the choice wine of reunion and found intimacy with Him when he was in the land of Ta. Thy Lord is verily the All-Knowing, the All-Informed. Be thou assured that he hath ascended unto God and attained

3 لا تحزن فى ابيك أنه شرب رحيق الوصال وانس
معه اذ كان فى ارض الطاء ان ربك هو العليم
الخبير ان اطمئن أنه قد صعد الى الله و بلغ ما قدر
له فى ملكوتى الأعلى تعالى ذاك المقام الكريم

what was ordained for him in My most exalted Kingdom. Exalted is that noble station!

- 4 Reflect upon the world and its changes. When thou beholdest it thus, hold fast unto the Sure Handle which changeth not. Then choose for thyself a station which neither the rains can alter nor the winds destroy. Thy Lord is verily the Faithful Counsellor.
- 5 Blessed art thou and thy father. We were observant of him most times and make mention of him in truth in this Clear Tablet. Rejoice thou in this Most Great Remembrance and say: Praise be unto Thee, O Thou Who art imprisoned by the hands of the deniers.

4 تفکر فی الدنیا و تغییرها فلما تراه كذلك تمسک بالعروة الوثقی التي لن تتغير ثم اتخذ لنفسك مقاماً لا تبدله الأمطار ولا تخربه الأرياح ان ربك هو الناصح الأمين

5 طوبى لك ولأبيك انا كنا نأظراً اليه في اكثر الأحيان ونذكره بالحق في هذا اللوح المبين ان افرح بهذا الذكر الأعظم وقل لك الحمد يا ايها المسجون بأيدي المتكرين

BLIB_Or15730.151a

BH07527

To: Rida, in Kulahdarrih

Date: 1291-03 [1874-Apr]

- 1 In the name of the True Friend!
- 2 May the loved ones of God be detached from all else save Him and turn their gaze unto Him. Great indeed is this Day! Blessed are they who have not been debarred by the vain imaginings of the heedless from the shore of oneness and have quaffed the living waters of true understanding from the hand of the All-Merciful. The Truth doth manifestly and brilliantly call out to all peoples and summon them to everlasting and eternal stations.
- 3 Nevertheless, some among the servants remain veiled from the Truth through utterly worthless imaginings. His verses have ever been manifest and His evidences resplendent. How excellent is the state of one who, throughout the nights and days, finds intimate fellowship with His verses and recites them. He is the Quickener of existence and the Educator of the seen and the unseen. O Reza! Hold fast unto the Truth and be detached and free from all else save Him. We convey Our greetings to all the friends in that land, both men and women. God willing, may they all drink from the chalice of love and remain steadfast upon His straight path.

1 بنام دوست حقیقی

2 انشاء الله احبائى الهى از ماسوايش منقطع باشند و باو ناظر امروز روز بزرگيست طوبى از براى نفوسيكه بتوهمات انفس محتجبه از شاطى احديه ممنوع نشده اند و زلال كوثر عرفان را از يد رحمن نوشيده اند حق ظاهراً و باهراً خلق را ندا مي فرمايد و بمقامات باقيه دائمه دعوت مينمايد

3 مع ذلك بعضى از عباد بتوهمات لايعنيه از حق محبوب مانده اند لمزل آياتش ظاهر و بيناتش مشرق نيكوست حال كسيكه در ليالى و ايام باياتش انس گيرد و قرائت نمايد اوست محي وجود و مربى غيب و شهود اى رضا بحق متمسك باش و از دوش فارغ و آزاد دوستان آن ارض طراً را از عباد و اماء تكبير ميرسانيم

انشاء الله كل از كوثر محبت پياشامند و بر
صراط مستقيمش مستقيم مانند

BLIB_Or15719.008b, AQA5#084 p.100,
AHB_122BE #11-12 p.390, AHB_123BE
#09-10 p.234, AKHA_132BE #15 p.a

BH07607

To: Amati Khatun Jan, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the Name of the Everlasting Beloved! In successive years, wondrous and sublime Tablets were sent down and dispatched from the heaven of the Divine Will, especially revealed verses - this is from His bounty unto thee, verily He is the All-Bountiful, the Most Generous.

1 بنام محبوب پاننده در سنين متواليات الواح منيعه
بديعه از سماء مشيت منزل آيات مخصوصاً نازل و
ارسال شد هذا من فضله عليك انه هو الفضل
الكريم
- 2 And in this year, praise be to God, thou wert confirmed and didst turn thy face toward God and didst arrive at the seat of the Throne and didst hearken unto the Divine Call - all this is from His bounty, verily He is the All-Forgiving, the Most Merciful. Strive thou to be blessed at all times with His bestowals and to be engaged in His service.

2 و در اين سنه الحمد لله مؤيد شدي و بشطر الله
توجه نمودي و بمقر عرش وارد گشتي و ندای
الهي را اصغاً نمودی کل ذلک من فضله انه هو
الغفور الرحيم جهد ثما تا در کل احيان بعناياتش
فائز باشی و بخدمتش مشغول
- 3 God willing, thou shalt pass through the lands of God with a spiritual breeze from the true, original homeland which is the seat of the Throne, and convey to all the handmaidens the greetings from God, and call all to sanctification and holiness, that all may gaze toward God's direction with illumined breasts, penetrating vision, pure hearts and sanctified souls. This is the counsel of the Wronged One to all the handmaidens of God.

3 انشاء الله بنفحه روحانيه از وطن اصلي حقيقي
که مقر عرشست بديار الله مرور نمائی و جميع
اماء را از قبل حق تکبير برسانی و کل را بتقدیس
و تنزيه بخواني تا جميع با صدور منيره و ابصار
حديده و قلوب طاهره و نفوس مقدسه بشطر
الله ناظر باشند اينست وصيت مظلوم جميع اماء
الله را

BLIB_Or15719.018b

BH07532*To: Jinab-i-Haji Muhammad Javad, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 He is God, exalted be His glory and might!
- 2 God willing, in this Lord of Days thou wilt detect the fragrance of His garment, turn toward the sanctuary of holiness, and attain unto that which God hath purposed. This is the Day which the Seal of the Prophets—may the life of all else be sacrificed for His sake—gave unto all as a glad-tiding. God willing, thou wilt not be deprived of this most great bounty, this supreme gift, and wilt take up and drink from the Kawthar of divine knowledge with the hand of submission.
- 3 In truth I say: that which is witnessed is non-existent and ephemeral. Ere long thou shalt see no trace thereof. And that which hath ever been and shall endure existeth and is manifest in the presence of God—exalted be His glory. Beseech thou God that thou mayest not be deprived of the Euphrates of His mercy nor be forbidden the choice wine of His bestowals. Shouldst thou recognize this, thou wouldst take hold of this Tablet with the hand of certitude, and wouldst not exchange it for all that is on earth, and wouldst thank God and say: Praise be to God, the Lord of the worlds.

1 هو الله تعالى شأنه العظمة والاقترار

2 انشاء الله در این سید ایام عرف قیص را بیانی و بشرط تقدیس توجّه نمائی و به ما اراد الله فائز گردی امروز آن روزیست که خاتم انبیا روح ما سواه فداه کل را بآن بشارت داده انشاء الله از فضل اعظم از این فیض اکبر محروم نمائی و کوثر عرفان الهی را بید تسلیم اخذ نموده بیاشامی

3 براستی میگویم آنچه مشاهده میشود معدوم و فانیهست عنقریب اثری از آن نخواهی دید و آنچه باقی و پاینده بوده نزد حقّ تعالی شأنه موجود و مشهود از حقّ بخواه تا از فرات رحمتش محروم نمائی و از حقیق عطایش ممنوع نشوی لو تعرف لتأخذ اللوح بيد اليقين ولا تبدله بما على الأرض و تشكر الله و تقول الحمد لله رب العالمين

BLIB_Or15719.019c

BH07459*To: Diyaiyyih sister of martyr, in Zanjan**Date: 1291-03 [1874-Apr]*

- 1 In the name of the Beloved of the world
- 2 Praise be to God that through divine grace thou hast attained His presence and drunk from the Kawthar of reunion, and in His path thou didst bear hardships and witness countless tribulations in His love. Now I counsel thee to patience; nay rather, with utmost joy thou shouldst occupy thyself with the mention of the Lord of all beings, in such wise that the traces of thy happiness may influence the inner realities of the handmaidens of God, that all may arise to praise the Lord of Eternity with

1 بنام محبوب عالم

2 الحمد لله از فضل الهی بلقا فائز شدی و از کوثر وصال آشامیدی و در سبیل حقّ حمل شداید نمودی و بلائی لا تحصی در حبش مشاهده کردی حال وصیت میکنم ترا بصبر بلکه باید بیهجت تمام بذکر مالک انام مشغول باشی بشأنیکه آثار فرح تو در کینونیات اماء الله تأثیر نماید تا جمیع بفرح اعظم بشای مالک قدم

supreme joy. Be not sorrowful, for the ocean of gladness is with you. God willing, may you remain so firm and steadfast in the love of God that worldly conditions shall not prevent you from the Most Glorious Horizon.

ناطق شوند محزون مباشید بحر سرور با شماس
انشاء الله بشأنی در حبّ الله ثابت و راسخ باشید
که شئونات دنیا شما را از افق ابری منع ننماید

- 3 O my handmaiden, O my handmaiden! Be thou gladdened by My remembrance. By God! Through His remembrance souls take flight, spirits are stirred, and those in the graves arise.

3 امتی امتی ان افرحی بذکری تالله بذکره تطیر
الأرواح و تهتزّ النفوس و يقوم من فی القبور

- 4 Verily, the glory be upon you, O people of Glory, from this Glory which hath been the point of adoration of the Concourse on High. Thy Lord is, verily, the All-Knowing, the All-Informed.

4 انما البهاء علیکم یا اهل البهاء من هذا البهاء الذی
کان مطاف الملائ الأعلی ان ربک هو العلیم الخبیر

BLIB_Or15719.015a

BH08226

To: Mir Muhammad Vali Bayk, in Bushruih

Date: 1291-03 [1874-Apr]

- 1 Glorified be He Who hath manifested the Dayspring of His Cause, and exalted be He Who remembereth His loved ones with His Tongue through which He hath quickened all worlds....
- 2 They who have believed in this Day and acted in accordance with His bidding - these are God's chosen ones on earth and His sincere servants among all people. God will surely reward them with the most excellent of rewards. He, verily, is the Almighty, the All-Powerful....

1 سبحان الذی اظهر مطلع امره و تعالی الذی یدکر
احبائه بلسانه الذی به احی العالمین ...

2 ان الذین آمنوا الیوم و عملوا بما امروا اولئک اولیاء
الله فی الأرض واصفیائه بین العباد سوف یجزیهم
الله احسن الجزاء انه هو المقتدر القدیر...

YMM.200x

BH08363*To: Aqa Mirza Ali Nayib, in Darakhsh**Date: 1291-03 [1874-Apr]*

- 1 In My Name, the Most Great, the Most Ancient, the Most Generous
 بِسْمِ الْأَعْظَمِ الْأَقْدَمِ الْأَكْرَمِ 1
- 2 O God, Who art the Author of all Manifestations, the Source of all Sources, the Fountain-Head of all Revelations, and the Well-Spring of all Lights! I testify that by Thy Name the heaven of understanding hath been adorned, and the ocean of utterance hath surged, and the dispensations of Thy providence have been promulgated unto the followers of all religions.
 2 قُلِ اللَّهُمَّ أَنْتَ مَظْهَرُ الْمَظَاهِرِ وَ مَصْدَرُ الْمَصَادِرِ وَ مَطْلَعُ الْمَطَالِعِ وَ مَشْرِقُ الْمَشَارِقِ أَشْهَدُ بِاسْمِكَ تَزَيَّنَتْ سَمَاءُ الْعَرْفَانِ وَ تَمَوَّجَ بَحْرُ الْبَيَانِ وَ شَرَعَتْ الشَّرَائِعُ لِأَهْلِ الْأَدْيَانِ
- 3 I beseech Thee so to enrich me as to dispense with all save Thee, and be made independent of any one except Thyself. Rain down, then, upon me out of the clouds of Thy bounty that which shall profit me in every world of Thy worlds. Assist me, then, through Thy strengthening grace, so to serve Thy Cause amidst Thy servants that I may show forth what will cause me to be remembered as long as Thine own kingdom endureth and Thy dominion will last.
 3 اسْأَلُكَ أَنْ تَجْعَلَنِي غَنِيًّا عَنْ دُونِكَ وَ مُسْتَغْنِيًّا عَمَّا سِوَاكَ ثُمَّ أَنْزِلْ عَلَيَّ مِنْ سَحَابِ جُودِكَ مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ ثُمَّ وَفَّقْنِي عَلَى خِدْمَةِ أَمْرِكَ بَيْنَ عِبَادِكَ عَلَى شَأْنٍ يَظْهَرُ مِنِّي مَا يَثْبُتُ بِهِ ذِكْرِي بِدَوَامِ مُلْكُوتِكَ وَ جَبَرُوتِكَ
- 4 This is Thy servant, O my Lord, who with his whole being hath turned unto the horizon of Thy bounty, and the ocean of Thy grace, and the heaven of Thy gifts. Do with me then as becometh Thy majesty, and Thy glory, and Thy bounteousness, and Thy grace.
 4 أَيْ رَبِّ هَذَا عَبْدُكَ الَّذِي قَدْ تَوَجَّهَ بِكُلِّهِ إِلَى افْقِ جُودِكَ وَ بَحْرِ فَضْلِكَ وَ سَمَاءِ الطَّافِكِ فَافْعَلْ بِي مَا يَنْبَغِي لِعَظَمَتِكَ وَ أَجْلَالِكَ وَ مُوَهِّبَتِكَ وَ أَفْضَالِكَ
- 5 Thou, in truth, art the God of strength and power, Who art meet to answer them that pray Thee. There is no God save Thee, the All-Knowing, the All-Wise.
 5 أَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ وَ بِالْإِجَابَةِ جَدِيرُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْخَبِيرُ

PM#043, BPRY.198

INBA44:099a, BRL_DA#037, PMP#043,
NFR.157, HDQI.053ax

BH08353

To: Husayn son of Muhammad et al., in Kh

Date: 1291-03 [1874-Apr]

1 ...In thy letter was mentioned the inability to transcend limitations. Abandon this thought and hearken unto the call of thy Lord, the Mighty, the Loving, from this noble station. It behooveth thee today to break the chains of the world's imitation and the limitations by which every deceiver hath been veiled. Hold fast unto God's bounds and His commandments. We have sent down the Most Holy Book from the heaven of Our hallowed and exalted Cause, wherein We have laid down God's laws and ordinances. By it, verily, the sincere shall find the fragrance of the All-Merciful and hasten unto His holy and resplendent court.

2 Reflect by what means the people of Moses were prevented when We manifested the Spirit with evident sovereignty, and by what thing the followers of the Son were held back when Muhammad, the Apostle of God, came with sovereignty that conquered the worlds, and by what proof the people of the Furqan were barred from the Water of Life after He appeared at the heart of possibility with this Name through which God hath subdued all in the kingdoms. Cast aside doubts and idle fancies and hold fast unto the cord of certitude...

1...قد كان في كتابك ذكر العجز عن كسر الحدود دع هذا القول ثم استمع نداء ربك العزيز الودود من هذا المقام الكريم ينبغي لك اليوم ان تكسر سلاسل تقليد العالم و كيف الحدودات التي احتجب بها كل مغل بعيد تمسك بحدود الله و اوامره انا نزلنا الكتاب الاقدس من جبروت امرنا المقدس الرفيع و شرعنا فيه شرائع الله و احكامه تالله به يجدد المخلصون عرف الرحمن ويسرعن الى شطره المقدس المنير

2 تفكر بأي امر منع امة الكلم اذ اظهرنا الروح بسلطان مبین و بأي شيء منع اهل الابن اذ اتى محمد رسول الله بسلطان غلب العالمين و بأي برهان منع اهل الفرقان عن كوثر الحيوان بعد الذي ظهر في قطب الامكان بهذا الاسم الذي سخر الله به من في الملك اجمعين دع الظنون و الاوهام و تمسك بجبل اليقين...

MAS4.214x

BH08441

To: Husayn, in Kulahdarrih

Date: 1291-03 [1874-Apr]

1 In the Name of God, the All-Knowing, the All-Wise

2 The Beloved of the worlds declares: O servants! The first matter that leads to faith, certitude, sanctification and detachment is My oneness, free from all peer and equal. Whosoever attains to this station is accounted among the sincere believers before the Divine Throne and their name is recorded in the divine tablets. God willing, through divine grace you shall attain to this station and partake of this choice wine.

1 بنام خداوند عالم دانا

2 محبوب عالمیان میفرماید ای بندگان اول امریکه سبب ایمان و ایقان و تقدیس و تنزیهست توحید ذاتم بوده از اشباه و امثال هر نفسی باین مقام فائز شد او از موحدين لدى العرش مذکور است و اسمش در الواح الهی مسطور انشاء الله بفضل رحمانی باین مقام فائز شوید و از این رحيق پیاشامید

- 3 And when the heart and soul are purified from attachment to all else but God, you must act according to what has been revealed in the tablets, so that the temples of the servants may also become outwardly pure and sanctified. This is the station where the outer is identical with the inner, and the inner identical with the outer. This station is beloved, and anything less is rejected. Convey My greetings to the people of that place, from the One Who was imprisoned aforetime.

3 و چون قلب و جان از توجّه بما سوى الله پاک و مقدّس شد باید بآنچه در الواح نازلست عامل شوید تا هیاکل عباد در ظاهر هم مقدّس و منزّه گردند اینست مقامیکه ظاهر عین باطنست و باطن عین ظاهر و این مقام محبوب بوده و دون آن مردود اهل خود را از قبل مسجون تکبیر برسان

BLIB_Or15719.007b, AQA5#074 p.091,

ANDA#69 p.06

BH08508

To: mother of Abdullah, in Kulahdarrih

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Most Holy, the Most Great
- 2 O My handmaiden! Mention of thee hath been made in My presence, and the tongue of My loving-kindness doth mention thee in the kingdom of My manifestation, the Mighty, the Wondrous. Give thanks unto thy Lord for having brought forth from thee one who turned toward the Seat of the Throne and entered the pavilion of grandeur and heard the call of his Lord, the Most Glorious. He, verily, is the Ancient Bestower.
- 3 What bounty is greater than My remembrance of thee? Hold fast to the cord of the favors of thy Lord and follow thou My straight path. Beware lest the veils of those who follow every vain imagining prevent thee. Rejoice thou in having attained unto the Most Great Joy that draweth people unto the All-Knowing, the All-Informed.
- 4 Blessed art thou, and blessed is thy son who attained the presence of the Prison, and blessed are they who have turned unto God, the Peerless, the All-Informed. We beseech God to aid all to serve His Cause and to do that which He loveth and is pleased with. He, verily, is the Mighty, the Praiseworthy.

1 بسمی الأقدس الأعظم

2 یا امتی قد ذکر ذکرک فی محضری و یذکرک لسان عنایتی فی ملکوت ظهوری العزیز البدیع ان اشکری ربّک بما اظهر منک من توجّه الی مقرّ العرش و دخل سرادق الکبریاء و سمع نداء ربّه الأبهی انه هو الفضل القدیم

3 ای فضل اعظم من ذکرى ایاک تمسّکی بحبل الطاف ربّک ثمّ اتبعی صراطی المستقیم ایاک ان تمنعک حجاب الذین اتبعوا کلّ متوهمّ بعید ان افرحی بما فزت بالفرح الأعظم الذی یدع الناس الی العلم الخبیر

4 طوبی لک و لابنک الذی حضر فی السّجن و للذین اقبلوا الی الله الفرد الخبیر نسئل الله ان یوفّق کلّ علی خدمه امره و العمل بما یحبّ و یرضی انه هو العزیز الحمید

AQA5#057 p.072

BH08325*To: Wife of Ismullahul-Asdaq, in Mashhad**Date: 1291-03 [1874-Apr]*

- 1 He is the Most Holy, the Most Great, the Most Ancient
 2 Thy letter was presented before the Throne, and We have read it and answered thee through this clear Book. Verily thy Lord seeth thee and heareth what thou mentionest, and He is the All-Hearing, the All-Seeing.
 3 Let not the affairs of the world grieve thee. Be thou steadfast in the Cause, then rejoice in My beauteous remembrance. Thou hast borne hardships in the path of God. Verily thy Lord is the All-Knowing, the All-Informed.
 4 The glory of every glorious one shall not endure, nor the power of any powerful one, nor the might of any stubborn oppressor. What endureth is that which hath been sent down for thee from My holy and exalted dominion.
 5 Blessed art thou for having heard and turned to God when most men turned away from Him. This sufficeth thee, by the Lord of all worlds. Be thou assured through the grace of thy Lord, then remember Him throughout thy days. Verily He loveth His handmaidens who remember Him and His servants who remember Him.

1 الأقدس الأعظم الأقدم

2 قد بعثنا كتاباً لدى العرش باسمك و قرأناه و اجبتناك بهذا الكتاب المبين ان ربك يراك و يسمع ما تذكره و انه هو السميع البصير

3 اياك ان تحزنك شئون الدنيا ان اثبتني على الأمر ثم افرحني بذكرى الجميل قد حملت الشدائد في سبيل الله ان ربك هو العليم الخبير

4 لا يتي عز كل عزيز و اقتدار كل مقتدر و سطوة كل جبار عنيد و ما يتي هو ما نزل لك من جبروتي المقدس الرفيع

5 طوبى لك بما سمعت و اقبلت الى الله اذ اعرض عنه اكثر الرجال هذا يكفيك ورب العالمين ان اطمئن بفضل موليك ثم اذكره في ايامك انه يحب امائه الذاكرات و عباده الداكرين

INBA15:286a, INBA26:287c, PYK.036

BH08126*To: Abdullah son of Ali, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the name of the one incomparable Friend!
 2 O Abdullah! That which flowed from your tongue in praise of the Lord of creation - Ism-i-Mihdi forwarded it to the Most Holy Court. It was mentioned in the Most Great Presence. Behold the divine bounty which has not been and will never be confined within limits. How many eloquent ones, men of letters and literary figures who considered themselves as stars

1 بنام دوست یگا

2 ای عبدالله آنچه در وصف مالک ایجاد بر لسانت جاری شد اسم مهدی آنرا بساحت اقدس ارسال نمود در منظر اکبر مذکور آمد فضل الهی را مشاهده کن که محدود بحدودی نبوده و نخواهد بود چه مقدار از فصحا و بلغا و ادبا که خود

in the heaven of eloquence have never attained to that which you have attained.

- 3 Most poets today unknowingly occupy themselves with praising the manifestations of pride, while you, in your early youth, are engaged in praising the Lord of Lords. God guides whomsoever He willeth and bestows from His all-encompassing bounty upon whomsoever He desireth. God willing, may you remain firm in His Cause and steadfast in His love in such wise that no matter may prevent you from the Lord of Command. The glory be upon you.

را از انجم سماء فصاحت می‌شمردند بآنچه تو فائز شدی ابداً فائز نشده‌اند

3 اکثری از شعرا اليوم من غیر شعور بثناء مظاهر غرور ناطق و متکلمند و تو در اول شباب بثنای ربّ الأرباب ناطقی یهدی الله من یشاء و یعطى من اراد من فضله العمیم انشاء الله بر امرش ثابت باشی و بر حبش راسخ بشأنی که هیچ امری ترا از مالک امر منع ننماید البهَاء علیک

BLIB_Or15710.249a, BLIB_Or15715.164b

BH08448

To: Ali Akbar Zargar, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the name of the Beloved of the world
- 2 Thy letter hath been received in the Most Holy Presence and thy supplications were heard. Praise be to God that in these spiritual days thou hast been attracted by the fragrance of the merciful Robe unto the direction of the Friend and hast attained unto His recognition. This is among the great bounties of thy Lord, and whosoever hath attained unto this most great bounty must needs stand with complete steadfastness among the people in the Cause of the Lord of Days, in such wise that no matter may withhold him from the direction of the Most Great Oneness and the divine path.
- 3 Say: O my God and my Beloved! I beseech Thee by Thy Name through which Thou didst subdue the signs and reveal the clear evidences, to aid me to act according to Thy good-pleasure and to avoid that which Thou hast forbidden in Thy Book. Then ordain for me that which shall profit me in this world and the next, for verily I know not anything and Thou art the All-Knowing, the All-Informed.

1 بنام محبوب عالم

2 نامه‌ات بحضر اقدس فائز و عرایضت استماع شد الحمد لله از نسیم قیص رحمانی در این ایام روحانی بشطر دوست توجه نمودی و بعرفانش فائز گشتی این از فضلهای بزرگ پروردگار تست و هر نفسی باین فضل اعظم فائز شد باید باستقامت تمام بین انام بر امر مالک ایام بایستد بشأنی که هیچ امری او را از شطر احدیه و سبیل الهیه منع ننماید

3 قل یا الهی و محبوبی استلک باسمک الذی سخرت به الآیات و اظهرت به البینات بأن تؤیدنی علی العمل فی رضائک و التجنب عما نهیته فی کتابک ثم قدر لی ما ینفعنی فی الدنیا و الآخرة لأتی لا اعلم شیئاً و انتک انت العلیم الخبیر

BLIB_Or15715.133e, AQA5#096 p.112a,

AKHA_137BE #05 p.065

BH08135*To: Muhammad son of Nabil Qabl-i-Husayn, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the Lord of all names

1 بنام مالک انام

2 O Muhammad! Thy letter was seen and mention of thee was heard. God willing, through the outpourings of the Lord of Lords thou shalt be focused on decisive utterance and hold fast unto it in such wise that the people of the earth shall have no power to prevent thee or deprive thee from the Most Holy Court. Turn thy face toward the Truth and be independent and detached from creation. The grace of God hath been with you and, God willing, shall continue to be. At all times be occupied with the remembrance of the Lord of all creation and attain unto the perfumed breezes of the days of God.

2 ای محمد کتابت مشاهده شد و ذکر استماع گردید انشاءالله از فیوضات ربّ الأریاب بفصل الخطاب ناظر باشی و باو متمسک بشأنیکه اهل ارض قادر بر منع نباشند و ترا از ساحة اقدس محروم نسازند بحق متوجه باش و از خلق غنی و فارغ عنایت حقّ با شما بوده و انشاءالله خواهد بود در کلّ احیان بذکر مالک امکان مشغول باشید و بنفحات معطره ایام الله فائز

3 Blessed is thy father, for he drank the wine of reunion when the horizon of Iraq was illumined by the Light of the horizons. Convey to all thy relatives - mother, brother, siblings and others, female and male, young and old - the Most Great, Most Holy greetings from the True One.

3 طوبی لأیک آنه شرب نمر الوصال اذ استضاء افق العراق بنیر الآفاق جمیع بستگان خود را از امّ و اخ و اخوه و سلیرین اناثاً و ذکوراً صغیراً و کبیراً از قبل حقّ تکبیر امنع اقدس برسان

BLIB_Or15715.131d

BH08215*To: Shaykh Ahmad Farhadi, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the Name of the One True Friend

1 بنام دوست یگّا

2 Your mention has been made before the Throne, and this exalted Tablet has been revealed in Persian that thou mayest inhale the fragrance of the Robe time and again. His favor has been and will continue to be with you.

2 ذکر لدی العرش مذکور و این لوح منبع بلسان پارسی نازل تا عرف قیص را مرّة بعد مرّة بیابی فضل او با شما بوده و خواهد بود

3 Be not grieved by the vicissitudes of affairs. Verily He will set them right through His grace. Assuredly, whatsoever is good and conducive to the welfare of the loved ones has been and will be made manifest.

3 از اختلافات امور محزون مباش آنه یصلحها فضلاً من عنده البتّه آنچه خیر است و مصلحت احبّا در آنست ظاهر شده و خواهد شد

- 4 With the utmost joy and fragrance, occupy thyself with the remembrance of the Goal of all the worlds. Excellent is that whereunto thou hast been engaged through the command of the All-Knowing, the All-Wise. 4 بکمال روح و ریحان بذکر مقصود عالمیان ذا کر باش نعم ما اشتغلت بما امرت به من لدن علیم حکیم
- 5 Praise be to God that in the early days thou didst quaff from the cup of recognition and attain the presence of the Desired One, and became free and detached from the idle fancies of the deluded ones. This hath been among the great divine bounties. 5 الحمد لله در اوّل ایّام از کأس عرفان نوشیدی و بلقای مقصود فائز گشتی و از ظنون متوهمین فارغ و آزاد شدی این از نعمتهای بزرگ الهی بوده
- 6 And the Glory rest upon thee and upon those who are with thee. 6 و البهاء علیک و علی من معک

BLIB_Or15719.015c

BH08176

*To: Sister of Jinab Jud, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In the Name of the Kind Friend 1 بنام دوست مهربان
- 2 In most years the fragrances of the favors of the Lord of the Worlds have wafted over that region, and most of the men and women have been blessed with the outpourings of the Divine Pen of Command. We have enjoined upon all to observe sanctity and detachment. Blessed are they who have hearkened to the call of Truth and acted according to that which they were commanded. We beseech God not to withhold anyone from the Most Great Ocean and to aid them in that which is pleasing unto Him. 2 در اکثری از سنین نفحات الطاف ربّ العالمین بر آن دیار مرور نمود و اکثری از عباد و اناث برنجات قلم امریّه الهیه فائز گشتند و جمیع را بتقدیس و تنزیه امر فرمودیم طوبی از برای نفوسیکه ندای حق را اصغا نمودند و بآنچه مأمور شدند عمل کردند از حق میطلبیم کل را از بحر اعظم منع نفرماید و مؤید نماید بآنچه رضای حق در آنست
- 3 Rejoice thou in My remembrance of thee, then act according to that which thou hast been commanded in the Tablets. Verily He aideth whomsoever turneth unto Him, preserveth him from that which He detesteth, and bestoweth upon him in this world and the next that which beseemeth His sovereignty. He, verily, is the All-Bountiful, the All-Generous. The Glory be upon thee and upon thy son from before One Who is All-Knowing, All-Wise. 3 ان افرحی بذکری ایّاک ثمّ اعملی ما امرت به فی الألواح انه یؤید من اقبل الیه و یحفظه عما یرکبه و یعطیه فی الدنیا و الآخرة ما ینبغی لسلطانہ انه لهو الجواد الکریم انما البهاء علیک و علی ابنک من لدن علیم حکیم

BLIB_Or15719.006b

BH08418*To: Sister of Lutf-Ali, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the Desire of the world

1 بنام مقصود عالم

2 That which was submitted in remembrance of the Beloved of the worlds was heard. May thou ever gaze toward the most exalted horizon and hold fast to the cord of His favors. Today no glory can be conceived greater than for one to be mentioned in the Most Holy Court and attain the recognition of God and His remembrance. Praise be to God that through divine benevolence thou hast attained this most great bounty. Strive to act according to His good-pleasure. Know all save Him to be non-existent and consider it non-being. At all times be engaged in His remembrance. Verily He is with His remembering handmaidens.

2 کتبت لدی العرش حاضر و آنچه در ذکر محبوب عالمیان معروض داشتی شنیده شد انشاءالله لم یزل و لایزال بافق اعلی ناظر باشی و بحبل الطافش متمسک الیوم عزّی فوق آن متصور نه که احدی در ساحت اقدس مذکور شود و باثرالله و ذکره فائز گردد الحمد لله از عنایت رحمانی باین فیض اعظم فائز شدی جهد نما تا برضایش عامل گردی جز حق را معدوم دان و مفقود شمر در کلّ احیان بذکرش ناطق باش آنّه مع امائه الذاکرات

3 Two persons were mentioned in thy letter and both were mentioned before His Countenance. God willing, may all not be deprived of the outpourings of the divine days and act according to His love and good pleasure.

3 ذکر دو نفس در کتبت بوده و هر دو لدی الوجه مذکور آمدند انشاءالله کلّ از فیوضات ایام الهی محروم نمانند و بما یحبّ و یرضی عمل کنند

BLIB_Or15719.015b

BH08006*To: Amati Khadijih, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the one Friend!

1 بنام دوست یگّا

2 Praise be to God that through the infinite outpourings of divine grace, thou hast turned toward the realm of oneness and attained the waters of reunion. This, verily, is the goal set forth in the Books of God, the Self-Subsisting, the All-Compelling.

2 الحمد لله از فیوضات نامتناهیّه الهیه بشطر احدیه توجّه نمودی و بکوثر وصال فائز شدی هذا هو المقصود فی کتب الله المهیمن التیوم

3 Thou must, God willing, remain engaged in the remembrance of Truth in all conditions. This is a Day the like of which hath never been and shall never be. Blessed is the soul that hath been quickened by its breezes and hath arisen to serve His Cause.

3 انشاءالله باید در کلّ احوال بذکر حقّ مشغول باشی امروز روزیست که از برای او شبهی نبوده و نخواهد بود طوبی از برای نفسیکه از نفحاتش زنده شد و بخدمت امر قیام نمود

- 4 Give thanks unto thy Lord for having attained His presence at the Throne, for having circumambulated the sanctuary of God, thy Lord and the Lord of all worlds, for having dwelt in the pavilion of holiness, for having heard repeatedly the call of thy Lord, and for having drunk the choice wine of revelation from the chalice of His hallowed bounty, the Mighty, the Wondrous.
- 5 At the end, We counsel thee to remain steadfast in His Cause, lest the affairs of earth prevent thee. He, verily, is the All-Wise Counselor.

4 ان اشكرى ربك بما حضرت لدى العرش و
طفت حرم الله ربك ورب العالمين و سكنت في
خباء القدس و سمعت نداء ربك مرة بعد مرة
و شربت رحيق الوحي من كأس عطائه المقدس
العزیز البديع

5 در آخر قول وصیت مینمائیم ترا بر استقامت بر
امر لثلا تمنعك شؤونات الأرض انه هو الناصح
العليم

BLIB_Or15719.018a

BH08419

To: Bahiyyih sister of Ahmad Zargar, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the name of the One Beloved Friend
- 2 Thy letter hath been received before the Throne and hath attained unto the lights of His countenance. God willing, in all conditions occupy thyself with the remembrance of God and be detached from all else besides Him. The foundation of all deeds is the good-pleasure of God, and His good-pleasure is not attained except through acting according to what He hath commanded in His Book.
- 3 O handmaiden of God! Harken unto the divine call and act according to that which is His good-pleasure - and that is to purify thyself from all else save Him and to sanctify thy being from the mention of aught besides Him. Praise be to the Ancient Lord that thou hast attained unto His recognition in His days, and thy mention hath been recorded before the Throne, and thou hast been provided with this exalted Tablet which hath flowed from the Pen of the All-Merciful.
- 4 And the glory be upon thee and upon those women who have believed in God, the Protector, the Self-Subsisting.

1 بنام دوست یگا

2 نگاشت لدى العرش حاضر و بانوار وجه فائز
انشاء الله در جميع احوال بذكر الله مشغول باشيد
و از دوش منقطع مبدء جميع اعمال رضای
حق بوده و رضای او حاصل نمیشود مگر بعمل
بآنچه در کتاب بان امر فرموده

3 ای امة الله ندای الهی را بشنو و بآنچه رضای
اوست عامل باش و آن تطهیر نفس است از
ماسوای او و تنزیه ذاتست از ذکر مادیون او حمد
کن مالک قدم را که بعرفانش در ایامش فائز
شدی و ذکرت لدى العرش مذکور شد و باین
لوح منیع که از قلم رحمانی جاریست مرزوق
گشتی

4 و البهاء عليك و على اللائ آمن بالله المهيمن
القيوم

BLIB_Or15715.133d

BH08364*To: Shaykh Kazim Samandar, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 He is God. He is the Ever-Abiding, the Everlasting, the All-Knowing, the All-Wise!
- 2 Say: O my God! I have committed my affairs unto Thee and have entrusted the reins of all matters into the grasp of Thy Will and the right hand of Thy Purpose. Thou knowest, O my God, that I have turned to Thee, detached from all else but Thee, until I attained Thy presence and beheld Thy Beauty and partook of the cup of reunion through Thy grace and favors. I beseech Thee not to withhold from me this bounty, and to ordain for me in my physical separation from Thy presence that which Thou didst ordain for me when I stood before Thee and appeared before the throne of Thy grandeur. O my God! I am he who hath taken Thee as his Guardian by Thy leave and Thy will, and verily Thou art the All-Forgiving, the All-Bountiful.
- 3 O Samandar! We have forgiven thy sister as a token of Our grace, and in this hour the favors of thy Lord and those outpourings of which none is aware save His All-Knowing Self have encompassed her.

1 هو الله هو الباقي الدائم العليم الحكيم

2 قل اللهم يا الهى فوضت امرى اليك و اودعت
 زمام الامور كلها فى قبضة مشيتك و يمين
 ارادتك انت تعلم يا الهى بائى توجهت اليك
 منقطعاً عن دونك الى ان فزت بلقائك و زرت
 جمالك و تعاطيت قدح الوصال بفضلك و
 الطافك اسئلك بأن لا تمنعنى عن هذا الفضل
 فاكتب لى فى بعدى عن لقائك فى الظاهر ما
 كتبت لى عند قيامى بين يديك و حضورى عند
 عرش عظمتك يا الهى انا الذى اخذتك و كلاً
 لنفسى باذنك و ارادتك و انك انت الغفور
 الكريم

3 يا سمندر انا غفرنا اختك فضلاً من عندنا و فى
 هذا الحين شملتها الطاف ربك و فيوضات التى
 لم يطلع بها احد الا نفسه العليم

BLIB_Or15719.017a,

NFR.176,

AYBY.038a

BH08804*To: Haji Ali, in Kulahdarrih**Date: 1291-03 [1874-Apr]*

- 1 In the Name of the One True Friend
- 2 Your mention hath been made in the presence of the Manifestation of Revelation, and the Most Exalted Pen, turning toward thee, declareth: O servant! Know thou the value of these days and in all times fix thy gaze upon the direction of the All-Merciful. He is the true Friend - cleave thou unto Him. He is the real Beloved - turn thou unto Him. Stand thou firm in the Cause of God with such steadfastness that the doubts of the deniers may not hold thee back from the path of the Lord

1 بنام دوست يگا

2 ذكرت نزد مظهر ظهور مذکور و قلم اعلی متوجهاً
 اليک ميفرمايد اى عبد قدر اين ايام را بدان و
 در جميع احيان بشطر رحمن ناظر باش دوست
 حقيقى اوست باو متمسک شو محبوب واقعى
 اوست باو توجه کن بکمال استقامت بر امر الله
 مستقيم باش بشأنيکه شبهات منکرين ترا از صراط

of the worlds. Arise to perform such deeds as will cause the remembrance of thee to endure in God's celestial Kingdom. And render thanks unto the Ancient Lord that thou hast been mentioned by Him and hast been honored with this most mighty, most holy Tablet. Remember thou, on behalf of the Wronged One, all thy paternal cousins and the loved ones of God, and convey unto them greetings.

رَبِّ الْعَالَمِينَ مَنَعِ نَمَائِدَ بِعَمَلِي قِيَامِ كُنْ كَمَا سَبَبِ
إِبْقَاءِ ذِكْرِكَ فِي مَلَكُوتِ اللَّهِ شُكْرًا وَ شُكْرًا كُنْ
مَالِكًا قَدَمًا رَا كَمَا بِذِكْرِكَ فَائِزٌ شَدِيدٌ وَ بَيْنَ لَوْحِ
أَمْنٍ أَقْدَسٍ مُفْتَخِرٌ غَشْتِي جَمِيعِ بَنِي أَعْمَامِ خُودِ وَ
أَحْبَائِي حَقًّا رَا مِنْ قَبْلِ مَظْلُومٍ ذَاكَرٌ بِأَشْ وَ تَكْبِيرِ
بِرْسَانِ

BLIB_Or15719.007a, AQA5#089 p.105

BH08972

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

Date: 1291-03 [1874-Apr]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 The Most Exalted Pen proclaims: O My loved ones! In these days when the Sun of bounty hath dawned from the horizon of the world and the Water of Life hath flowed forth through My Name, praise be to God that ye have attained thereunto through His grace and have not remained deprived of the days of God. Now must ye, at all times, beseech the Countenance of the All-Merciful that ye may remain steadfast in His Cause and drink from the chalice of the Most Great Steadfastness. The enemies of the Faith have been and are lying in wait - preserve yourselves through the blessing of the Most Great Name.

2 قَلَمُ أَعْلَى مِیْفَرَمَیْدِ اِیْ أَحْبَائِی مِنْ دَرِ اِیْنِ اَیَّامِ
کَمَا شَمْسُ کَرَمِ اَزِ افقِ عَالَمِ مُشْرِقِ گَشْتَه وَ کَوْثَرِ
حَیْوَانِ بِاسْمِ جَارِی شَدَه اَلْحَمْدُ لِلَّهِ اَزِ فَضْلِش بَآنِ
فَائِزِ گَشْتِیْدِ وَ اَزِ اَیَّامِ اَللّهِ مَحْرُومِ نَمَانْدِیْدِ حَالِ بَایْدِ
دَرِ کُلِّ اَوَانِ اَزِ طَلْعِ رَحْمَنِ طَلَبِ نَمَائِدِ تَا بِرِ
اَمْرِشِ مُسْتَقِیْمِ مَانِیْدِ وَ اَزِ کَاسِ اسْتِقَامَتِ کِبَرِی
بِیَاشَامِیْدِ دِشْمَنَانِ دِیْنِ دَرِ کَمِیْنِ بُوْدَه وَ هَسْتَنْدِ خُودِ
رَا بِمَبَارَکِی اِسْمِ اَعْظَمِ حَفْظِ نَمَائِدِ

3 From this station We send Our greetings upon thy face and upon the faces of thy brothers and sisters. With this greeting cannot compare whatsoever hath been created on earth. Verily thy Lord is the All-Forgiving, the All-Bountiful.

3 نَکَبَّرُ مِنْ هَذَا الْمَقَامِ عَلٰی وَجْهِکَ وَ عَلٰی وَجْهِ
اِخْوِیْکَ وَ اِخْتِیْکَ وَ لَا یَعَادِلُ بِهَذَا التَّکْبِیْرِ مَا
خَلَقَ فِی الْاَرْضِ اِنَّ رَبَّکَ لَهُو الْعَفُورُ الْکَرِیْمُ

INBA27:061a, BLIB_Or15719.006a

BH09044*To: Hibbatullah son of Musafir, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the Name of the Desire of the worlds

1 بنام مقصود عالمیان

2 Your call has been heard in the name of the Goal of all the worlds, and your letter has been illumined with the lights of the Most Great Countenance and was presented before His face. He is the All-Seeing, the All-Knowing. His knowledge has encompassed and will forever encompass all things, and His Command has surrounded and will surround all times. The Kingdom of Utterance speaks forth from the horizon of the All-Merciful with these words: O friends! Defile not the light of divine unity with the contamination of vain imaginings, and veil it not with the dark veils of similitudes and analogies.

2 ندایت اصغاشد و کثابت بانوار منظر اکبر منور
گشت و تلقاء وجه معروض آمد اوست بیننده
و داننده علمش مهیمن و امرش محیط بوده و
خواهد بود در کلّ احیان ملکوت بیان از افق
رحمن باین کلمه ناطق ای دوستان نور توحید را
بالایش اوهام میالائید و بحجبات تیره اشباه و
امثال ستر منمائید

3 The people of certitude are those souls who today stand firm and steadfast in the divine Cause, who regard all else as non-existent and count all other things as nothing. God willing, may you soar with this wing in the atmosphere of the love of the Most Great Countenance, and may you ever abide beneath the shadow of His mercy, successful and at rest.

3 اهل ایقان نفوسی هستند که الیوم بر امر الهی
ثابت و مستقیمند دوش را معدوم شمرده‌اند و
ماسواشی را مفقود دانسته‌اند انشاءالله باین پر در
هوای محبت منظر اکبر طایر باشی و همیشه ایام
در ظلّ رحمتش فائز و مستریح

BLIB_Or15715.131b

BH08776*To: Mirza Muhammad Rahim, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the Peerless Knower

1 بنام داننده بی‌مانند

2 In these days when the Kingdom of knowledge and utterance is illumined and radiant with the Luminary of possibility, all must arise to serve the Cause in such wise that souls caught in vain imaginings - namely those who speak contrary to God's good-pleasure - may not be barred from the straight path nor remain deprived of the countenance of the Ancient One. Praise be to the Beloved of the world that thy letter was presented before the Throne and thou didst attain unto that which God desired. Hold fast to two commands: first is turning unto God, which thou hast already attained, and second is steadfastness

2 در این ایام که ملکوت علم و بیان بنیر امکان
روشن و منور است کلّ باید بخدمت امر قیام
نمایند بشأنیکه نفوس متوهمه یعنی آنانیکه بغیر
رضای الهی تکلم مینمایند از صراط مستقیم
ممنوع نشوند و از وجه قدم محروم نمانند حمد کن
محبوب عالم را که کثابت لدی العرش حاضر و
بما اراد الله فائز گشتی بدو امر متمسک باش
اول اقبال و بآن فائز گشتی و ثانی هو الاستقامه

in the Cause of God, and this matter hath been and will ever be the foundation of the Cause. We beseech God to assist thee and ordain for thee that which is best for thee. Verily He is the Ever-Forgiving, the All-Bountiful.

على امر الله و این فقره اصل امر بوده و خواهد بود نسل الله بأن يوفقك و يقدر لك ما هو خير لك انه هو الغفور الكريم

BLIB_Or15719.004b

BH09238

To: daughter of Ismullahul-Asdaq, in Mashhad

Date: 1291-03 [1874-Apr]

1 In My Name that is established upon the Throne

1 بِسْمِ الْمُسْتَقَرِّ عَلَى الْعَرْشِ

2 O My handmaiden! Thy letter hath come before the Throne, and We have heard from it thy call and beheld the fire of thy love for God, thy Lord and the Lord of all worlds. The gaze of God hath turned toward it as a grace from His presence. Verily, He is the All-Forgiving, the All-Bountiful.

2 اِنْ يَا اَمْتِي قَدْ حَضَرَ كَتَابُكَ لَدَى الْعَرْشِ وَ سَمِعْنَا مِنْهُ نِدَائَكَ وَ رَأَيْنَا نَارَ حَبِّكَ لِلَّهِ رَبِّكَ وَ رَبِّ الْعَالَمِينَ قَدْ تَوَجَّهَ إِلَيْهِ طَرَفُ اللَّهِ فَضْلاً مِنْ عِنْدِهِ أَنَّهُ هُوَ الْغَفُورُ الْكَرِيمُ

3 Blessed art thou for having attained unto the days of God and turned toward Him when most men turned away. Verily thy Lord is the All-Knowing, the All-Informed. Grieve thou not over anything, for He is with His devoted handmaidens and His remembering servants. Remember Him by night and by day. Verily, He heareth the call of those who have turned toward Him. He is, in truth, the One Who prevaieth over all worlds.

3 طَوْبِي لَكَ بِمَا فَزْتَ بِأَيَّامِ اللَّهِ وَ اقْبَلْتَ إِلَيْهِ إِذْ اعْرَضَ عَنْهُ أَكْثَرُ الرِّجَالِ إِنَّ رَبَّكَ هُوَ الْعَلِيمُ الْخَبِيرُ لَا تَحْزَنِي مِنْ شَيْءٍ لَأَنَّهُ مَعَ أَمَائِهِ الْقَانِتَاتِ وَ عِبَادِهِ الذَّاكِرِينَ إِنْ أَذْكَرِيهِ فِي اللَّيَالِي وَ الْأَيَّامِ أَنَّهُ يَسْمَعُ نِدَاءَ الَّذِينَ تَوَجَّهُوا إِلَيْهِ أَنَّهُ هُوَ الْمُهَيْمِنُ عَلَى الْعَالَمِينَ

BLIB_Or15730.150a

BH09504

To: Ismi Javad, in Qazvin

Date: 1291-03 [1874-Apr]

1 In the Name of Him Who heareth and seeth!

1 بِسْمِ الَّذِي يَسْمَعُ وَ يَبْصُرُ

2 Say: Glory be unto Thee, O my God! I testify unto that whereunto Thou hast testified for Thine own Self before the creation of all things, that verily Thou art God, no God is there but Thee. Thou hast ever been mighty over all things

2 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا اِهْيَ اشْهَدْ بِمَا شَهِدْتَ بِنَفْسِكَ لِنَفْسِكَ قَبْلَ خَلْقِ الْأَشْيَاءِ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ مُقْتَدِرًا عَلَى

and supreme over all who are in earth and heaven. Every thing beareth witness to Thy sovereignty and power and bounty and gifts. I beseech Thee to assist me in Thy remembrance and praise, and ordain for me, O my God, that which Thou hast ordained for Thy trusted ones who have immersed themselves in the ocean of Thy good-pleasure and have cast aside their own wills, clinging fast unto Thy Will. Verily Thou art the Almighty, the All-Powerful over what Thou willest, and verily Thou art the Truth, the Knower of things unseen.

الأشياء و مهيمناً على من في الأرض و السماء
يشهد كل شيء بسلطنتك و اقتدارك و جودك
و مواهبك اسئلك بأن تؤيدني على ذكرك و
ثنائك و قدر لي يا الهى ما قدرته لأمنائك
الذين تغمّسوا في بحر رضائك و نبذوا مشيائهم و
تمسكوا بمشييتك أنك انت المقتدر على ما تشاء
و أنك انت الحقّ علام الغيوب

AQMJ2.069a

BH09497

To: Muhammad Baqir, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In My Name that is sanctified above all names
- 2 We have perceived from thy letter the fragrance of sincerity and have responded to thee through this epistle. It behooveth thee today to arise with supreme steadfastness in the Cause of God, the Lord of all names, in such wise that neither the croaking of them that have disbelieved nor the braying of the evil-doers may cause thee to stumble. Verily the satans lie in wait, and when they find an opportunity they will cause you to slip from the path of God, the Lord of the beginning and the end.
- 3 Hold ye fast to the hem of the bounty of your Lord, the All-Merciful. He will verily protect you in truth. He is indeed the All-Powerful, the Unconstrained. Say: O my God! I beseech Thee by Thy Name through which the fragrance of Thy mercy was wafted throughout all lands, to protect me beneath the shadow of Thy grace and bounty and to ordain for me that which is best in Thy Book. Verily, Thou art the All-Powerful, the Mighty, the All-Bestowing.

- 1 بسمي المقدّس عن الأسماء
- 2 قد وجدنا من كتابك عرف الخلوّص و اجبناك
بهذا الكتاب ينبغي لك اليوم ان تقوم بالاستقامة
الكبرى على امر الله مالک الأسماء بحيث لا
يزلّك نفاق الذين كفروا و لا نهاق الفجار أنّ
الشیاطین فی المراصد اذا وجدوا الفرصة یزلّکم عن
صراط الله مالک المبدء و المآب
- 3 تمسکوا بذیل عطاء ربکم الرحمن انه یحفظکم بالحقّ
انه هو المقتدر المختار قل يا الهى اسئلك باسمک
الذى به فاح عرف رحمتیک فی البلاد بأن
تحفظنی فی ظلّ کرمک و الطافک و قدر لی
ما هو خیر فی کتابک أنك انت المقتدر العزیز
الوهاب

AQA5#066 p.082

BH09508*To: Muhammad Quli, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In My Name, the Most Great, the Most Ancient

1 بِسْمِ الْأَعْظَمِ الْأَقْدَمِ

2 Glorified art Thou, O my God! I yield Thee thanks that Thou hast made known unto me Him Who is the Day-Spring of Thy mercy, and the Dawning-Place of Thy grace, and the Repository of Thy Cause. I beseech Thee by Thy Name, through which the faces of them that are nigh unto Thee have turned white, and the hearts of such as are devoted to Thee have winged their flight towards Thee, to grant that I may, at all times and under all conditions, lay hold on Thy cord, and be rid of all attachment to any one except Thee, and may keep mine eyes directed towards the horizon of Thy Revelation, and may carry out what Thou hast prescribed unto me in Thy Tablets.

2 قُلْ سُبْحَانَكَ يَا اَلٰهِي لَكَ الْحَمْدُ بِمَا عَرَّفْتَنِي مَطْلَعِ رَحْمَتِكَ وَ مَشْرِقِ فَضْلِكَ وَ مَصْدَرِ اَمْرِكَ اَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ اَبْيَضَّتْ وُجُوهُ الْمُقَرَّبِينَ وَ طَارَتْ افْتِدَاءُ الْمُخْلِصِينَ بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ مَتَمَسِّكًا بِجَبَلِكَ وَ مُنْقَطِعًا عَنْ دُونِكَ وَ نَاطِرًا إِلَى افقِ وَحْيِكَ وَ عَامِلًا بِمَا أَمَرْتَنِي بِهِ فِي الْوَاحِكِ

3 Attire, O my Lord, both my inner and outer being with the raiment of Thy favors and Thy loving-kindness. Keep me safe, then, from whatsoever may be abhorrent unto Thee, and graciously assist me and my kindred to obey Thee, and to shun whatsoever may stir up any evil or corrupt desire within me.

3 اَيُّ رَبِّ زَيْنِ ظَاهِرِي وَ بَاطِنِي بِرَدَاءِ الطَّافِكِ وَ عَنَائِتِكَ ثُمَّ احْفَظْنِي عَمَّا لَا يَجِبُهُ رِضَاكَ وَ اَيِّدْنِي وَ اَهْلِي عَلَى طَاعَتِكَ وَ التَّجَنُّبِ عَمَّا تَشْتَهِي بِهِ النَّفْسُ وَ الْهَوَى

4 Thou, truly, art the Lord of all mankind, and the Possessor of this world and of the next. No God is there save Thee, the All-Knowing, the All-Wise.

4 أَنْتَ اَنْتَ مَوْلَى الْوَرَى وَ مَالِكِ الْآخِرَةِ وَ الْأُولَى لَا اِلٰهَ اِلَّا اَنْتَ اَلْعَلِيمُ الْحَكِيمُ

PMP#137, NFR.200

PM#137, BPRY.048

BH09198*To: Qasim, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the Beloved of the world

1 بِنَامِ مَحْبُوبِ عَالَمِ

2 Praise be to God that through divine bounty and the infinite mercy of the Lord thou hast attained unto the recognition of the Sovereign of Days and the Lord of all names, and hast drunk from the Kawthar of remembrance and utterance. Beseech thou God that throughout all days thou mayest be

2 الْحَمْدُ لِلّٰهِ اَزْ فَضْلِ اَلٰهِي وَ رَحْمَتِ نَامَتَاہِي رَبَّانِي بِمَعْرِفَتِ سُلْطَانِ اَيَّامِ وَ مَالِكِ اَنَامِ فَائِزِ شَدِي وَ اَزْ كَوْثَرِ ذِكْرِ وَ بَيَانِ اَشَامِيدِي اَزْ حَقِّ بَخْوَاهِ كِهْ هَمِيْشَهْ اَيَّامِ بِذِكْرِشْ ذَاكِرِ وَ بَثْنَائِشْ نَاطِقِ بَاشِي

engaged in His remembrance and occupied with His praise. Adorn the gatherings and assemblies with the mention of the name of thy Lord, the All-Knowing, the All-Informed. Know thou the value of this bounty, for it hath been and ever shall be among the most great divine favors. Convey on behalf of the Beloved of the worlds a wondrous and glorious greeting to all thy kinsmen. Verily He seeth whosoever turneth unto Him, and heareth whosoever calleth upon Him, and calleth unto him. Thy Lord is, in truth, the Mighty, the All-Knowing.

زَيْنَ الْمَجَالِسِ وَالْمَحَافِلِ بِذِكْرِ اسْمِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ
قَدَرِ اَيْنَ نِعْمَتٍ رَا بَدَانَ چِه كِه اَزْ اعْظَمِ نِعْمَايِ
الْهِي بُوْدِه وَخَوَاهِدْ بُوْدِ جَمِيعِ مُنْتَسِبِيْنَ خُودِ رَا اَزْ
جَانِبِ مَحْبُوْبِ عَالَمِيَانِ تَكْبِيرِ بَدِيعِ مَنِيعِ بَرَسَانِ اَنَّهُ
يَرِي مِنْ تَوَجُّهِ اِلَيْهِ وَيَسْمَعُ مِنْ نَادِيهِ وَيُنَادِيهِ اَنَّ
رَبِّكَ هُوَ الْعَزِيزُ الْعَلَامُ

BLIB_Or15715.132a

BH09498

To: Fariburz

Date: 1291-03 [1874-Apr]

- 1 In My Name that is sanctified above all creation
- 2 O God, and the God of all Names, and Maker of the heavens! I entreat Thee by Thy Name through which He Who is the Day-Spring of Thy might and the Dawning-Place of Thy power hath been manifested, through which every solid thing hath been made to flow, and every dead corpse hath been quickened, and every moving spirit confirmed – I entreat Thee to enable me to rid myself of all attachment to any one but Thee, and to serve Thy Cause, and to wish what Thou didst wish through the power of Thy sovereignty, and to perform what is the good pleasure of Thy will.
- 3 I beseech Thee, moreover, O my God, to ordain for me what will make me rich enough to dispense with any one save Thee. Thou seest me, O my God, with my face turned towards Thee, and my hands clinging to the cord of Thy grace. Send down upon me Thy mercy, and write down for me what Thou hast written down for Thy chosen ones. Powerful art Thou to do what pleaseth Thee. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

PM#138, BPRY.158

1 بِسْمِ الْمَقْدَسِ عَنِ الْإِمْكَانِ
2 قُلْ اَللّٰهُمَّ يَا اِلٰهَ الْاَسْمَاءِ وَفَاطِرَ السَّمَاۤءِ اسْئَلُكَ
بِاسْمِكَ الَّذِيْ بِهِ ظَهَرَ مَطْلَعُ قُوَّتِكَ وَمَشْرِقُ
اِقْتِدَارِكَ وَجَرَى كُلُّ جَسْمٍ وَحَتَّى كُلُّ جَسَدٍ
وَتَبَتْ كُلُّ رُوْحٍ بِأَنْ تَجْعَلَنِيْ مُنْقَطِعًا إِلَيْكَ وَ
خَادِمًا لِأَمْرِكَ وَمُرِيدًا مَا أَرَدْتَهُ بِسُلْطَانِكَ وَ
عَامِلًا مَا يَجِبُهُ رِضَاؤُكَ

3 ثُمَّ اسْئَلُكَ يَا اَلْهِيْ بِأَنْ تَقْدِرَ لِيْ مَا يَجْعَلُنِيْ مُنْقَطِعًا
عَنْ دُوْنِكَ يَا اَلْهِيْ تَرَانِيْ مُتَوَجِّهًا إِلَيْكَ وَمُتَمَسِّكًا
بِحَبْلِ اِفْضَالِكَ اَنْزِلْ عَلَيَّ رَحْمَةً مِنْ عِنْدِكَ ثُمَّ
اَكْتُبْ لِيْ مَا كَتَبْتَهُ لِأَصْفِيَائِكَ اِنَّكَ اَنْتَ الْمُقْتَدِرُ
عَلَى مَا تَشَاءُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَفُوْرُ الْكَرِيْمُ

PMP#138, NFR.211

BH09961*To: Ali Rida, in Darakhsh**Date: 1291-03 [1874-Apr]*

- 1 In His Name, the Eternal, the Ancient, the Most Great, the Most Ancient!
- 2 Say: Glory be unto Thee, O my God and the God of all who are in the heavens and on earth! I beseech Thee by Thy Name through which the standards of Thy triumph were raised above the ensigns of Thy dominion, and through which the Sun of Thy Revelation shone forth and the heaven of Thy bounty was upraised and the ocean of Thy generosity surged, to make me one of those who have aided Thy Cause and arose to serve Thee. Then write down for me, O my God, that which Thou hast ordained for Thy chosen ones who have cast the world behind them and turned toward the Dawning-Place of bounty and grace, when Thy Most Great Name was established upon the throne of Thy bounty and generosity. Verily, Thou art powerful over what Thou wilt, and Thou art the Protector, the Self-Subsisting.

1 بِسْمِ الْأَبْدِيِّ الْقَدِيمِ الْأَعْظَمِ الْأَقْدَمِ

2 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي وَإِلَهَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ ارْتَفَعَتْ
رَايَاتُ نَصْرِكَ عَلَى أَعْلَامِ مَمْلَكَتِكَ وَبِهِ اشْرَقَتْ
شَمْسُ وَحْيِكَ وَارْتَفَعَتْ سَمَاءُ جُودِكَ وَمَا جَازَ
بَحْرُ عَطَائِكَ أَنْ تَجْعَلَنِي مِنَ الَّذِينَ نَصَرُوا أَمْرَكَ
وَقَامُوا عَلَى خِدْمَتِكَ ثُمَّ اكْتُبْ لِي يَا إِلَهِي مَا
كُتِبَتْهُ لِأَصْفِيَائِكَ الَّذِينَ نَبَذُوا الْعَالَمَ وَتَوَجَّهُوا إِلَى
مَطْلَعِ الْجُودِ وَالْكَرَمِ إِذْ اسْتَقَرَّ اسْمُكَ الْأَعْظَمُ
عَلَى عَرْشِ جُودِكَ وَعَطَائِكَ أَنْتَ الْغَفُورُ الْمُقْتَدِرُ
عَلَى مَا تَشَاءُ وَأَنْتَ الْغَفُورُ الْمُقْتَدِرُ

NFR.210

BH09928*To: Abdur-Razzaq, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 In My Most Holy, Most Great Name
- 2 Thy letter hath come and attained the presence of thy Lord, and We have heard what was therein and have answered thee as a mercy from Us, for verily I am the All-Merciful, the All-Compassionate. We have known what passed through thy mind, for thy Lord is the All-Knowing, the All-Informed. What behooveth thee this day is steadfastness in the Cause of thy Lord. By My life! This is indeed a mighty matter. Be thou steadfast in such wise that the vain imaginings of men shall not cause thee to slip. Verily thy Lord is the All-Wise Teacher.

1 بِسْمِ الْأَقْدَسِ الْأَعْظَمِ

2 قَدْ حَضَرَ كِتَابُكَ وَفَازَ بِلِقَاءِ رَبِّكَ وَسَمِعْنَا مَا فِيهِ
وَاجْبِنَاكَ رَحْمَةً مِنْ لَدُنَّا وَأَنَا الرَّحْمَنُ الرَّحِيمُ قَدْ
عَلِمْنَا مَا خَطَرَ بِكَ أَنْ رَبِّكَ هُوَ الْعَلِيمُ الْخَبِيرُ مَا
يَنْبَغِي لَكَ الْيَوْمَ أَنَّهُ اسْتَقَامَتْكَ عَلَى أَمْرِ رَبِّكَ
لِعَمْرِي أَنْ هَذَا لِأَمْرِ عَظِيمٍ فَاسْتَقِمْ عَلَى شَأْنٍ لَا
تَزَلُّكَ وَسَاوِسُ الْعِبَادِ أَنْ رَبِّكَ هُوَ الْمَعْلَمُ الْحَكِيمُ

- 3 Say: O my God! Aid me in Thy remembrance and praise, and ordain for me that which shall profit me in this world and the world to come. Verily Thou art the Almighty, the All-Powerful.

3 قل يا الهى ايدنى على ذكرك و ثنائك و قدّر لى ما ينفعنى فى الدنيا و الآخرة انك انت المقتدر القدير

AQA5#056 p.071

BH09903

To: Gawhar daughter of Haji Muhajir, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 He is the Most Exalted, the All-High, the Most Great
- 2 Blessed art thou, O My handmaiden, in that thy letter hath been honored to attain the presence of the Prisoner in this manifest Prison, and there hath been revealed for thee that which nothing in creation can equal. Verily thy Lord is the All-Knowing, the All-Informed. Bear thou witness to that which the Ancient King hath testified in His Most Great Tablet: that there is none other God but Him, and that He Who hath appeared is verily the Dayspring of the Unseen - no doubt is there about it. He, verily, is the Most High, the Most Great. Praise thy Lord in all conditions, inasmuch as He hath made mention of thee from this glorious horizon. Praise be to God, the Goal of all worlds.

1 بسمه المتعالى العلى العظيم

2 طوبى لك يا امتى بما تشرف بكتابتك اذ فاز بمنظر المسجون في هذا السجن المبين و نزل لك ما لا يعادله شئ فى الابداع ان ربك هو العليم الخبير ان اشهدى بما شهد به مالک القدم فى لوحه الأعظم انه لا اله الا هو و الذى ظهر انه لمطلع الغيب لا ريب فيه انه هو العلى العظيم ان احمدي ربك فى كل الأحوال بما تكلم بذكرك فى هذا المنظر الكريم الحمد لله مقصود العالمين

BLIB_Or15730.148c, AQA5#044 p.060a

BH09988

To: Mother of Muhammad Taqi who attained, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In My Name, the Rememberer and the Remembered
- 2 A Book We have revealed unto one of Our handmaidens who heard My call and attained unto My days and discovered the fragrance of My manifestation from the paradise of My utterance and turned unto the ocean of My grace and favors, that she might find tranquility through the bounty of her Lord, the Forgiving, the Generous. Verily We draw nigh unto whosoever

1 بسمى الذّاكر و المذکور

2 كتاب نزلناه لأمة من امائى التى سمعت ندائى و فازت بأيامى و وجدت عرف ظهورى من رضوان يائى و اقبلت الى بحر فضلى و الطافى لتطمئن بفضل موليا الغفور الكريم انا تقرب من اراد التقرب الى شمس فضلنا التى احاطت انوارها

desireth to draw nigh unto the Sun of Our grace, whose lights have encompassed the worlds, and We cast upon creation that which the Tree uttereth from this gleaming, elevated Breast. Verily it is the treasury of God's verses and the repository of His all-encompassing knowledge. He who attaineth today unto the recognition thereof is given glad tidings by the Concourse on High. He shall soon behold and witness that which hath been ordained for him in My glorious and wondrous Kingdom.

العالمين ونلقى على الخلق ما تنطق السّدرّة في هذا
الصّدر الممرد المنير أنّه لخزن آيات الله و ممكن
علمه المحيط أنّ الذي فاز اليوم بعرفانه يبشّره الملائ
الأعلى سوف يرى و ينظر ما قدّر له في ملكوتي
العزیز البديع

AQ5#059 p.073b

BH09946

To: Musa known as Diya, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 He is God, the Most Great, the Most Ancient, the Most Generous
- 2 Say: O my God! I beseech Thee by Thy Name through which the fragrance of Thy presence was stirred up and the ocean of Thy reunion surged in Thy days, to ordain for me that which shall profit me in the Kingdom of Thy Cause and the realm of Thy creation. Then make me rich through Thy riches and mighty through Thy might. Verily, Thou art powerful over whatsoever Thou pleasest. There is no God but Thee, the Forgiving, the Generous.
- 3 Thy letter hath come before the Throne and We have read it as a token of grace from Us, and We have honored thee with a name from Us, and named thee Splendor in the Kingdom of creation. This is better for thee than all that is on earth. Verily thy Lord is the All-Bountiful, the Ancient of Days.

1 هو الله الأعظم الأقدم الأكرم

2 قل اللهم استلک باسمک الذي به تهبّج عرف
لقائک و تموج بحر وصالک في أيامک بأن
تقدّر لی ما ينفعنی في ملکوت امرک و ناسوت
خلقک ثم اجعلنی غنياً بغنائک و عزيزاً بعزک
أنک انت المقتدر علی ما تشاء لا اله الا انت
الغفور الکریم

3 قد حضر کتّابک لدى العرش و قرأناه فضلاً
من لدنا و عزّزناک باسم من عندنا و سمیناک
بالضیاء في ملکوت الانشاء هذا خير لک عمّا
علی الأرض ان ربک هو الفضال القديم

NFR.224

BH10125*To: Mulla Yusuf-i-Nakhai, in Qazvin**Date: 1291-03 [1874-Apr]*

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

1 الأقدس الأَمع الأعظم

2 The Tongue of Grandeur speaks in the tongue of the Dawning-Place of Names, Who is remembered by the Most Great Name: "He is, verily, none other than I, the Mighty, the All-Bountiful. And He Who has rent asunder the veil is the Manifestation of Mine Own Self and the Revealer of My Cause. Through Him the Hour has come to pass, and the Event has occurred, and the Inevitable has appeared, and thereby have all who are in the heavens and on earth swooned away. Through Him have shone forth the faces of those who have turned towards My luminous Countenance which gleams above all who are in earth and heaven. Blessed is he who has drawn nigh unto Him, and has attained unto His days, and has heard His verses, and has arisen to serve and assist Him. He is of those whom God has made sanctified from all that has been created in the realm of creation."

2 ينطق لسان القدم بلسان مطلع الأسماء الذى يذكر بالاسم الأعظم أنه لا اله الا انا العزيز الوهاب والذى كشف الحجاب أنه مطلع غيبى ومظهر امرى به ظهرت الساعة وتحققت الواقعة وبرزت الحاقة وبه انصعق من فى السموات والأرض وبه استضأت وجوه الذين توجهوا الى وجهى المشرق على من فى الأرضين والسموات طوبى لمن تقرب اليه وفاز بأيامه وسمع آياته وقام على خدمته ونصرته أنه من الذين جعلهم الله مقدسين عما خلق فى الابداع

BLIB_Or15730.149b

BH09888*To: Husayn from Bajistan et al., in Qazvin**Date: 1291-03 [1874-Apr]*

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

1 الأقدس الأعظم الأقدم

2 God testifies that there is no God but Him, and He Who has appeared in truth is indeed the Treasury of My power and the Repository of My might and the Manifestation of My mystery to My servants and the Ocean of My knowledge to My creatures and the Heaven of My will which encompasses the worlds.

2 شهد الله أنه لا اله الا هو والذى ظهر بالحق أنه لخزن قدرتى ومكن اقتدارى ومظهر غيبى لعبادى وبحر على لبريتى وسماء مشيتى المهيمنة على العالمين

3 Whosoever attains unto Him has attained unto all good, and he who turns away is not of Me and has been heedless of Me and has denied My verses which have been sent down from the horizon of My firm, mighty and luminous Cause.

3 من فاز به فاز بكل الخير والذى اعرض أنه ليس منى وغفل عنى وكفر بآياتى التى نزلت من افق امرى المبرم العزيز المنير

- 4 Blessed is he who has attained in this Day to the lights of My countenance and has sought shelter beneath the shadow of My loving-kindness and has dwelt in the precincts of My mercy and has heard My most wondrous and most exalted Call which is mighty and impregnable.

طوبى لمن فاز اليوم بأنوار وجهي واستظل في ظلّ عنايتي وسكن في جوار رحمتي وسمع ندائي الأبدع الأمتع العزيز المنيع

INBA27:464b, BLIB_Or03114.023,
BLIB_Or15730.147a, AQA5#010 p.013

BH09942

To: Sa'adat Quli, in Sabzivār

Date: 1291-03 [1874-Apr]

- 1 The Most Holy, Most Exalted, Most Great!
- 2 The Dove hath warbled that there is none other God but Him, the All-Compelling, the Self-Subsisting. And the Cock of the Throne hath crowed that there is none other God but Him, Who bestoweth upon whomsoever He willeth whatsoever He desireth. He, verily, is the Munificent, the Mighty, the Loving. No hindrance of any hinderer can stop Him, nor can the rejection of any veiled denier obstruct Him. He hath shone forth from the horizon of the world with His Most Great Name, the Hidden, and thereby have all things cried out, and all in the kingdom of names have raised their voices, proclaiming: "God hath come with manifest sovereignty!" Thou hast indeed laid hold on the Most Great Handle in the days of thy Lord, the Creator of the heavens. Therefore, remember Him at eventide and at dawn.

الأقدس الأمتع الأعظم 1

2 قد نطقت الورقاء أنه لا إله إلا هو المهيمن القيوم
و دلع ديك العرش أنه لا إله إلا هو يعطي من
يشاء ما أراد أنه هو الباذل العزيز الودود لا يصدّه
منع مانع ولا يسده اعراض كل منكر محبوب
قد اشرق من افق العالم باسمه الأعظم المكنون و
به نادى الأشياء وصاح من في ملكوت الأسماء
قد اتى الله بسلطان مشهود أنك تمسك بالعروة
الوثقى في أيام ربك فاطر السماء ثم اذكره في
كل عشي و بكور

BLIB_Or15715.148b

BH10353*To: Aqa Husayn who has Suffered, in Darakhsh**Date: 1291-03 [1874-Apr]*

- 1 In the Name of God, the Most Holy, the Most Impregnable, the Most Glorious
- 2 The Tongue of Grandeur hath spoken amidst all creation: Verily, there is none other God but Me, the All-Knowing, the All-Wise. And He Who hath come from the horizon of eternity is indeed the cloud of My mercy and the heaven of My grace and the Dawning-Place of My verses and the Source of My sovereign commands to all the worlds. Whoso holdeth fast unto Him hath surely held fast unto the cord of My loving-kindness and clung to the hem of My generosity. And whoso turneth away, he is of them that have attributed partners unto God's verses from time immemorial, and for him there is no portion of this mighty ocean.

1 بسم الله الأقدس الأَمْنَع الأَبهى

2 قد نطق لسان العظمة بين البرية أنه لا إله إلا أنا العليم الحكيم والذى أتى من افق البقاء أنه لسحاب رحمتي و غمام فضلي و مطلع آياتي و مصدر اوامري المهيمنة على العالمين من تمسك به قد تمسك بعروة عنايتي و تشبث بذيل مكرمتي و الذى اعرض أنه ممن اشرك بآيات الله فى ازل الآزال و ليس له نصيب من هذا البحر العظيم

BLIB_Or15730.148d

BH10217*To: Muhammad Yar, in Kulahdarrih**Date: 1291-03 [1874-Apr]*

- 1 In the Name of the Beloved of the World
- 2 O Muhammad-Yar! God hath been thy Helper, in that thou hast attained to the recognition of the True Friend and hast been freed from all else. God willing, thou shalt be set ablaze by the fire of the countenance of the Friend - such a blazing that all the world shall prove powerless to extinguish it. In this state thou shalt be accounted among the people of Baha.
- 3 God willing, through divine grace thou shalt remain steadfast upon the straight path, detached and severed from aught else, manifesting among people such conduct as befitteth the days of God. This hath been and ever shall be sanctification from deeds that are not pleasing unto Him.

1 بنام محبوب عالم

2 ای محمدیار حق یارت بوده که بعرفان یار حقیقی فائز شدی و از اغیار آزاد گشتی انشاءالله بنار رخسار یار افروخته شوی افروختنیکه جمیع عالم قادر بر اطفای آن نباشند در این صورت از اهل بها محسوبی

3 انشاءالله بعنایت رحمانی بر صراط مستقیم مانى و از دونش فارغ و منقطع و بشأنیکه قابل ایام الهی است مابین ناس ظاهر باشی و او تقدیس از اعمال غیر مرضیه بوده و خواهد بود

BLIB_Or15719.007c, AQA5#095 p.111,
AKHA_137BE #04 p.048

BH10216*To: Gawhar daughter of Haji Muhajir, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In the name of the Beloved of the world

1 بنام محبوب آفاق

2 O Gawhar! The Ancient Beauty gazeth upon thee from the Most Great Scene and saith: The heart hath been the dawning-place of the lights of My countenance and the treasury of the pearls of My love. Thou must needs cleanse it with the water of certitude that it may be purified and sanctified from the mention of aught else but Me, and become worthy of this most great bounty and supreme gift.

2 ای گوهر جمال قدم از منظر اکبر بتو ناظر و میفرماید قلب محلّ تجلّی انوار وجهم بوده و مخزن لآلی حیم باید او را بماء یقین غسل دهی تا از ذکر غیرم طاهر و مقدّس شود و قابل اینوہبت عظمی و عطیّہ کبری گردد

3 Beseech thou God that He may aid thee to accomplish that which He hath commanded and may free thee from all else besides Him. He, verily, is the Powerful, the All-Knowing, the Bestower. Blessed be the women of understanding!

3 از حقّ بخواه ترا بآنچه امر فرموده تأیید فرماید و از دوشش فارغ و آزاد نماید اوست قادر و اوست عالم و اوست معطی طوبی للعارفات

AQA5#094 p.110, AKHA_137BE #04
p.048

BH10430*To: Sakinih wife of Muhammad Baqir, in Qazvin**Date: 1291-03 [1874-Apr]*

1 In My Name, the Ever-Abiding, the Everlasting

1 بسمی الباق الدائم

2 O My handmaiden! Thy letter hath arrived and We have read it through Our grace, and We answer thee with this exalted Tablet. Rejoice thou in that God hath aided thee to recognize the Dawning-Place of His verses, when most of mankind have turned away from Him. Verily thy Lord is the Protector of the righteous women and the Lord of the righteous men. Grieve thou not over anything, but remember thy Ancient Lord. He remembereth every handmaiden who hath turned unto Him. Verily thy Lord is the All-Forgiving, the All-Bountiful. He hath ordained for His loved ones that which shall profit them in this world and in the world to come. He, verily, is the All-Giving, the All-Bountiful.

2 یا امتی قد حضر کتابک و قرئناہ بفضل من عندنا و اجبتاک بہذا اللوح المنیع ان افرحی بما آیدک اللہ علی عرفان مطلع آیاتہ اذ اعرض عنہ اکثر الخلق ان ربک ولی الصّالحات و مولی الصّالحین لا تحزنی من شیء ان اذکری مولیک القدیم انہ یذکر کلّ امۃ توجّہت الیہ ان ربک لہو الغفور الکریم قد قدر لأحبائہ ما ینفعہم فی الدّنیاء و الآخرۃ انہ لہو المعطی الکریم

AQA5#058 p.073a

BH10598*To: Mirza Ali Akbar, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 He is the Most Holy, the Most Exalted, the Most Glorious. 1 الأقدس الأَمع الأَبهى
- 2 The Glory bears witness, between earth and heaven, to the Lord of Names, even as the Lord of Eternity has borne witness to the Self of Glory, that verily He is my sovereignty in my realms, and the dominion of my power in my kingdom, and the heaven of my bounties to my creation, and my call unto all who are endowed with ears, and my beauty unto all who are endowed with sight, and my essence unto all who are possessed of understanding. 2 شَهِدَ الْبَهَاءُ لِلْمَلِكِ الْأَسْمَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
كَمَا شَهِدَ مَالِكُ الْبَقَاءِ لِنَفْسِ الْبَهَاءِ أَنَّهُ لِسُلْطَانِي فِي
مَمْلَكَتِي وَ مَلِكُوتِ اقْتِدَارِي فِي مَمْلَكَتِي وَ جَبَرُوتِ
اِفْضَالِي لِبَرِيَّتِي وَ نِدَائِي لِكُلِّ ذِي اِذْنٍ وَ جَمَالِي لِكُلِّ
ذِي بَصَرٍ وَ كَيْنُونَتِي لِكُلِّ ذِي عِرْفَانٍ
- 3 By my life! Through Him were opened the roses of inner meanings in the paradise of true knowledge, and the Utterance spoke forth throughout all creation: Verily, there is none other God but Him, the Omnipotent, the Exalted, the All-Compelling, the Self-Subsisting. 3 لَعَمْرِي بِهِ فَتَحَتْ اُورَادَ الْمَعَانِي فِي رِضْوَانِ الْعِرْفَانِ
وَ نَطَقَ الْبَيَانُ فِي الْاِمْكَانِ أَنَّهُ لَا اِلَهَ اِلَّا هُوَ الْمُقْتَدِرُ
الْمُتَعَالَى الْمُهَيْمِنُ الْقَيُّومُ
- BLIB_Or15730.147c, AQA5#014 p.019a

BH10631*To: Nabil Qabl-i-Baqir, in Qazvin**Date: 1291-03 [1874-Apr]*

- 1 He is the Most Holy, the Most Ancient, the Most Mighty 1 الأقدس الأقدم الأعظم
- 2 Say: O my God! I beseech Thee by the Dawning-Place of Thy signs and the Dayspring of Thy Revelation, Who hath been imprisoned in the most desolate of lands, inasmuch as He summoned all mankind unto the horizon of Thy Cause and the heaven of Thy bounty, to draw me and those who have believed near unto Thy most exalted horizon and the manifestation of Thy most resplendent Beauty. Then cause us, O my God, to drink the wine of Thy reunion and the Kawthar of Thy presence. Thou art He from Whose knowledge nothing escapeth, and Whom the might of the Pharaohs and the power of tyrants 2 قُلْ اَللّٰهُمَّ يَا اِلٰهِي اسْتَلِكْ بِمَطْلَعِ آيَاتِكَ وَ مَشْرِقِ
وَحْيِكَ الَّذِي يَجْنِي فِي اَنْحَرِبِ الْبُلْدَانِ بِمَا دَعَا الْكُلَّ
اِلَى اَفْقِ اَمْرِكَ وَ سَمَاءِ جُودِكَ بِأَنْ تَقْرِبَنِي وَ الَّذِيْنَ
آمَنُوا اِلَى اَفْقِكَ اَعْلَى وَ ظُهُورِ جَمَالِكَ الْاَبْهَى
ثُمَّ اَشْرِبْنَا يَا اِلٰهِي نَحْمِرُ وَصَالِكَ وَ كُوْثُرِ لِقَائِكَ
أَنَّكَ اَنْتَ الَّذِي لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ
وَ لَا يَعْجِزُكَ اقْتِدَارُ الْفِرَاعْنَةِ وَ شَوْكَةُ الْجَبَابِرَةِ لَا
اِلَهَ اِلَّا اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

INBA41:280, NFR.236

cannot frustrate. No God is there but Thee, the Mighty, the All-Wise.

BH10657

To: wife of Muhammad Husayn, in Qazvin

Date: 1291-03 [1874-Apr]

- 1 In the Name of the One True Friend 1 بنام دوست یگا
- 2 Blessed is the state of one who in this Day has inhaled the fragrance of sanctification and the sweet-scented savor of holiness from the roses of the paradise of utterance of the All-Merciful, and has attained unto that which God has willed. 2 نیکوست حال نفسیکه الیوم عرف تقدیس و رایحه تنزیه از اوراد رضوان بیان حضرت رحمان استشمام نمود و بما اراد الله فائز گردید
- 3 O handmaiden of God! Strive thou to act in accordance with the conditions of faith and to attain thereunto. Faith in God consisteth not in words alone - deeds are required. Make an effort to act according to that which is the good-pleasure of the Beloved. All must drink from the heavenly chalice of divine counsel and fix their gaze upon His countenance. And the glory be upon thee. 3 ای کنیز حق جهد نماتا بشرایط ایمان عامل باشی و فائز گردی ایمان بحق بلفظ تنها نبوده عمل باید جهد نماتا بآنچه رضای محبوبست عمل نمائی کلّ باید از کوثر نصیح الهی بیاشامند و بوجهش ناظر باشند و البهاء علیک

PYB#249-250 p.04

BH10601

To: Haji Mirza Baba, in Zanzan

Date: 1291-03 [1874-Apr]

- 1 In His Name, the Ever-Abiding, the Eternal, the Most Exalted, the Most Great 1 بسمه الدائم الباقي العلیّ العظیم
- 2 God testifieth that there is none other God but Him and that He Who hath appeared is verily the Dayspring of My Cause amidst My servants and the Orient of My Revelation unto all who are in the heavens and on the earth. Whoso hath believed in Him hath believed in Mine own Self and hath arisen to mention Me and to aid My Cause. And whoso hath turned away 2 شهد الله انه لا اله الا هو و الذي ظهر انه لمطلع امری بین عبادی و مشرق وحی لمن فی السموات و الارضین و الذي آمن به انه آمن بنفسی و قام علی ذکری و نصر امری و الذي اعرض انه كان معرضاً عني فی ازل الآزال

from Him hath been among them that turned away from Me in the eternity of eternities. Thus hath the matter been decreed from the Pen of My decree in a Tablet whereof none hath been apprised save My knowledge which hath encompassed both worlds.

كذلك قضى الأمر من قلم قضائي في لوح ما
أطلع به احد الا على الذي احاط الكونين

BLIB_Or15730.146b, AQA5#039 p.054a

BH10857

To: Mustashar Nabil Rida, in Darakhsh

Date: 1291-03 [1874-Apr]

¹ In His name, the Everlasting, the Eternal

¹ بسمه الباقي الدائم

² Say: Glory be to Thee, O my God! All praise be to Thee for having caused me to turn towards the ocean of Thy bounty and the heaven of Thy grace, and for having illumined me with the lights of the Sun of Thy knowledge in Thy days. I beseech Thee, O God of the worlds and the Goal of them that have recognized Thee, to assist me in serving Thee, that there may appear from me that which will endure in its traces in Thy kingdom. Thou art He in Whose grasp is the dominion of the kingdom of the heavens and of the earth. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

² قل سبحانك اللهم يا الهى لك الحمد بما جعلتنى
مقبلاً الى بحر عطائك و سماء فضلك و نورتنى
بأنوار شمس عرفانك فى ايامك اسئلك يا
اله العالمين و مقصود العارفين بأن تؤيدنى على
خدمتك ليظهر منى ما يبقى آثاره فى مملكته
انك انت الذى فى قبضتك ملكوت ملك
السموات و الأرض لا اله الا انت المقتدر العليم
الحكيم

INBA57:099b, NFR.239

BH10834

To: Aqa Vali, in Zanjan

Date: 1291-03 [1874-Apr]

¹ The Most Holy, The Most Glorious, The Most Great

¹ الأقدس الأَمع الأعظم

² God testifieth that there is none other God but Him and that He Who hath come from the heaven of revelation is the Source of My Beauty and the Dawning-Place of My Cause and the Manifestation of My verses and the Revealer of My clear tokens. Whoso turneth unto Him hath turned unto My Face and beheld My Beauty and drunk the choice wine of My favor and the

² شهد الله انه لا اله الا هو و الذى اتى من سماء
الوحى انه لمطلع جمالى و مشرق امرى و منزل
آياتى و مظهر بيناتى من اقبل اليه اقبل الى وجهى
و زار جمالى و شرب رحيق عنايتى و كوثر الطافى

living waters of My loving-kindness. And whoso thereafter turneth away, he is of them that have denied My proof and gainsaid My testimony and been heedless of My sovereignty that hath encompassed the worlds.

وَالَّذِي بَعْدَ أَنَّهُ مَنَّ أَنْكَرَ بِرَهَانِي وَجَاحِدَ حُجَّتِي وَ
غَفَلَ عَنِ سُلْطَانِي الَّذِي أَحَاطَ الْعَالَمِينَ

BLIB_Or15730.146c

BH11576

To: *Jinab-i-Mirza Muhammad Quli, in Sabzivār*

Date: 1291-03 [1874-Apr]

...the Gulf that hath branched out of this Ocean that hath encompassed all created things

GPB.243x

BH01770

To: *Muhammad Mustafa Baghdadi*

Date: 1291-04-19 [1874-Jun-5]

¹ He is God, exalted is His glory, the Greatness and the Grandeur!

¹ هو الله تعالى شأنه العظمة والكبرياء

² May my spirit be a sacrifice for thy steadfastness! This evanescent servant hath been honored to receive thy noble letter and distinguished missive, and hath taken note of what was mentioned therein concerning our Lord, the Almighty, the All-Powerful. I then presented myself before the Throne and submitted its contents before the face of our Lord, the All-Hearing, the All-Seeing. We beseech God to assist thee at all times and to confirm thee with the hosts of wisdom and utterance, that thou mayest aid His Cause among all created things and that He may cause thee to speak that which will attract the hearts of the learned, the literary, the wise, and the distinguished, and which will ignite the hearts of those that slumber. I beseech Him to grant me the blessing of hearkening unto thy sublime and wondrous words at every moment and instant. Verily, He is the Answerer of prayers and the Fulfiller of hopes.

² رَوْحِي لِاسْتِقَامَتِكَ الْفِدَاءَ قَدْ تَشَرَّفَ الْخَادِمُ
الْفَانِي بِزِيَارَةِ كِتَابِكُمُ الشَّرِيفِ وَخَطَابِكُمُ الْمُنِيفِ
وَاطَّلَعْتُ بِمَا فِيهِ مِنْ ذِكْرِ رَبِّنا الْمُقْتَدِرِ الْقَدِيرِ وَ
بَعْدَ حَضْرَتِ لَدَى الْعَرْشِ وَعَرَضْتُ مَا فِيهِ
تَلَقَّاهُ وَجْهَ رَبِّنا السَّمِيعِ الْبَصِيرِ نَسْتُلِ اللَّهَ أَنْ يُوفِّقَ
حَضْرَتَكُمْ فِي كُلِّ الْأَوَانِ وَيُؤَيِّدَكُمْ بِجُنُودِ الْحِكْمَةِ وَ
الْبَيَانِ لِنَتَصَرُّهُ بَيْنَ الْأَمْكَانِ وَيَنْطِقَ حَضْرَتَكُمْ بِمَا
تَجْذِبُ بِهِ قُلُوبَ الْعُلَمَاءِ وَالْأَدَبَاءِ وَالْحُكَمَاءِ وَ
الْفَضَلَاءِ وَتَشْتَغِلُ بِهِ أَفْئِدَةَ الْمُنْخَمِلِينَ وَاسْتَلْهُ
بِأَنْ يَرْزُقَنِي أَصْغَاءَ كَلِمَاتِكُمُ الْمُنِيعَةِ الْبَدِيعَةِ فِي كُلِّ
حِينَ وَحَانَ أَنَّهُ مَجِيبُ السَّائِلِينَ وَالْأَمَلِينَ

- 3 When I was blessed to read thy letter, I came upon the mention of Mirza Maqsdud and his deceit. The servant recognized him, as his letter which he sent from Hadba had been presented before the Throne, and that which indicated his true nature was revealed for him. After some days had passed, I was present one night before the Throne when God's Most Holy, Most Exalted, Most Wondrous, and Most Glorious Tablet was revealed in his name. The Tongue of Grandeur and Majesty addressed me, saying that this Tablet was outwardly revealed in his name but inwardly for My loved ones who have attained steadfastness in My firm and wise Cause. I was forbidden from sending the Tablet until thy noble letter arrived mentioning him. I was then commanded to send it to thee that thou mayest read it to the loved ones and chosen ones of God. By thy life! Most people are heedless, ignorant, and deceitful, as if they were among the dead.
- 3 فلما فزت بقراءة كتاب حضرتكم بلغت الى ذكر ميرزا مقصود و مكره ان الخادم عرفته اذ حضر لدى العرش كتابه الذي ارسل من حدباء و نزل له ما كان مدلاً على ما هو عليه فلما قضت ايام حضرت في ليلة لدى العرش و نزل باسمه لوح الله المقدس الامنع الأبدع البديع و خاطبني لسان العظمة و الاجلال قد نزل هذا اللوح في الظاهر باسمه و في الباطن لأحبي الذين فازوا بالاستقامة على امرى المبرم الحكيم و منعت عن ارسال اللوح الى ان جاء كتابكم الشريف و كان فيه ذكره امرت بارساله الى حضرتك لتقرئه على احباء الله و اصفياه لعمركم ان الناس اكثرهم في غفلة و جهل و مكر كأنهم من الميتين
- 4 I learned from thy letter what was mentioned regarding liberty. Therefore, I write what was revealed concerning it in the Most Holy Book, that every heedless and doubtful one may be awakened thereby. His glory be exalted! He saith:
- 4 و علمت من كتاب حضرتكم ما ذكره في الحرية لذا اكتب ما نزل في ذكرها في الكتاب الأقدس لينتبه به كل غافل مريب قوله عز كبريائه
- 5 "Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.
- 5 فانظر في الناس و قلة عقولهم يطلبون ما يضرهم و يتركون ما ينفعهم الا انهم من الهائمين انا نرى بعض الناس ارادوا الحرية و يفتخرون بها اولئك في جهل مبين
- 6 "Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.
- 6 ان الحرية تنتهي عواقبها الى الفتنة التي لا تمجد نارا كذلك يخبركم المحصى العليم فاعلموا ان مطالع الحرية و مظاهرها هي الحيوان و للانسان ينبغي ان يكون تحت سنن تحفظه عن جهل نفسه و ضر الماكين ان الحرية يخرج الانسان عن شأن الأدب و الوقار و تجعله من الأرذلين
- 7 "Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.
- 7 فانظروا الخلق كالأغنام لابد لها من راع ليحفظها ان هذا الحق يقين انا نصدقها في بعض المقام دون الآخر انا كنا عالمين
- 8 "Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that
- 8 قل الحرية في اتباع اوامرى لو انتم من العارفين لو اتبع الناس ما نزلناه لهم من سماء الوحي ليجدون انفسهم في حرية بحثة طوبى لمن عرف مراد الله فيما نزل من سماء مشيئته المهيمنة على العالمين قل الحرية التي تنفعكم انها في العبودية لله الحق والذي

profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven." End.

وجد حلاوتها لا يبدلها بملكوت ملك السموات
والأرضين انتهى

- 9 By thy life, poor Maqsd hath not understood the purpose of the liberty of which the people of Europe speak. He should come into My presence that I may teach him and acquaint him with what they say. He hath heard a statement and followed it without comprehending its reality and the intent of its speaker. Everyone who uttereth the freedom mentioned by that man is called a manifestation of the beasts in creation. I marvel not at him, but rather at those who have attained the Water of Life, yet turn to hearken unto his croaking and the bleating of his like.

9 لعمركم ان المقصود المسكين ما عرف المقصود من الحرية التي يذكرونها اهل اوروبا ينبغي له ان يحضر عندي لأعلمه واعرفه ما يقولون هؤلاء سمع قولاً واتبعه من غير ان يعرف حقيقته ومقصود قائله كل من ينطق بالحرية التي ذكرها ذاك الرجل يسمى بمظهر البهائم في الامكان اتى لا اتعجب منه بل العجب من الذين فازوا بالبحر الحيوان ثم يتوجهون الى اصغاء نعاقه وقباع امثاله

- 10 Say: O people of Baha! By the True One! The essential liberty hath submitted to that servitude which hath appeared through the love of God and His Cause. It behooveth you to see yourselves above the world and all therein of creation, and what they possess of conjectures, idle fancies, and statements arising from darkened and heedless hearts. By the life of God! Grievous is it unto Me that the word of every ignorant one and the utterance of every liar should affect those who ought each to educate the world, having turned unto the Most Great Ocean. I beseech God to assist them to such steadfastness as would cause every lofty and impregnable mountain to tremble. It behooveth them today, should anyone on earth present himself before any of them with their books and what they possess of insinuations and allusions, to leave these behind and speak that which will draw them nigh unto God, the Unique, the All-Informed.

10 قل يا اهل البهاء تالله الحق قد خضعت الحرية الأصلية للعبودية التي ظهرت في حب الله وامره ينبغي لكم ان ترون انفسكم فوق العالم وما فيه من الخلق وما عندهم من الظنون والأوهام والبيانات الناشئة من الأفئدة المكدرة الغافلة لعمر الله عزيز علي ان يؤثر قول كل جاهل وكلمة كل كاذب في الذين ينبغي لكل واحد منهم ان يربى العالم بما اقبل الى البحر الأعظم استل الله بأن يؤيدهم على استقامة يضطرب به كل طود باذخ محكم متين ينبغي لهم اليوم اذا حضر عند احد منهم من على الأرض بكتهم وما عندهم من الهمزات والاشارات يدعها عن ورائه وينطق بما يقربهم الى الله الفرد الخبير

- 11 Verily, he who hath recognized this Cause and hearkened unto the Call as it ought to be hearkened unto, would not exchange it for anything, and seeth himself above every distant croaker. Would that the people knew what hath appeared in creation and what hath been concealed in the sea of His knowledge, the Mighty, the Impregnable. I beseech God to assist His servants to recognize the Dawning-Place of His Cause, and to enable His loved ones to achieve the supreme steadfastness, making them guides to this station in such wise that the croaking of the deniers and the braying of the heedless shall not affect them....

11 ان الذي عرف هذا الأمر وسمع النداء حق الأصغاء انه لا يبدله بشيء يرى نفسه فوق كل ناعق بعيد يا ليت عرف الناس ما ظهر في الابداع وما ستر في بحر علمه العزيز المنيع استل الله بأن يؤيد عباده على عرفان مطلع امره ويوفق احبائه على الاستقامة الكبرى ويجعلهم ادلاء هذا المقام على شأن لا يؤثر فيهم نعاق المنكرين نهاق الغافلين...

BLIB_Or03114.026rx

BH11739*To: Aqa Siyyid Yusuf, in Zavarih**Date: 1291-05-18 [1874-Jul-3]*

- 1 In the Name of the All-Knowing, the All-Wise, the All-Informed
- 2 This is a Book sent down in truth, wherein is that which draweth the world nigh unto the Most Great Name and causeth them to hear the Call of God, the King, the Almighty, the Powerful, the All-Wise. All awaited the days of nearness and meeting, but when the gate of reunion was opened they turned away, following the desires of the doubtful ones. They cast the ocean of certitude behind their backs, turning instead to the streams of fancy and vain imaginings - these are among the bewildered ones. They denied God and His evidence, hastening in the wilderness of passion while supposing themselves to be among the guided ones. Nay, by His Command which overshadoweth the worlds! The world hath been stirred by the breezes of Revelation, yet they remain behind an evident veil. Say: He hath appeared according to His Will, not your desires. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the Almighty, the Most Exalted, the Most Great.
- 3 When the Proof came, they denied Him, and when the Way appeared, they turned from it and spoke that which caused the hearts of them that are nigh to burn. Behold and remember when Muhammad, the Apostle of God, came - the people turned away from Him, following every remote idolater. No Luminary appeared to them but they denied Him and spoke concerning Him that which caused the Faithful Spirit to lament.
- 4 Blessed art thou for having discovered the fragrance of the Garment and turned toward God, the Lord of all worlds. Give thanks unto God for having aided thee to rend the greatest veil, and for causing thee to hear His Call from the direction of His most luminous manifestation, and for having brought thee nigh unto this Sea which none have attained save whom God, the Almighty, the Powerful, hath willed.
- 5 Be thou a herald amongst the servants in the name of thy Lord, the Creator of all things. Then remind them with this wondrous Remembrance. Say: O people! Abandon your desires and turn toward the Most Exalted Horizon. This is what ye have been commanded in a Preserved Tablet. Beware lest ye deprive yourselves of the breezes of the days of God or follow
- 1 بِسْمِ الْعَلِيمِ الْحَكِيمِ الْخَبِيرِ
- 2 كِتَابٌ نَزَلَ بِالْحَقِّ وَفِيهِ مَا يَقْرَبُ الْعَالَمَ إِلَى الْأَسْمِ الْأَعْظَمِ وَيَسْمَعُهُمْ نِدَاءَ اللَّهِ الْمَلِكِ الْمُقْتَدِرِ الْعَزِيزِ الْحَكِيمِ قَدْ أَنْتَظَرُ الْكُلَّ أَيَّامَ الْقَرَبِ وَاللِّقَاءِ فَلَبَّاهُ فَفُتِحَ بَابُ الْوَصَالِ أَعْرَضُوا بِمَا اتَّبَعُوا أَهْوَاءَ الْمَرِييِّينَ قَدْ نَبَذُوا بِحَرِّ الْإِيْقَانِ عَنْ وِرَائِهِمْ مُقْبِلِينَ إِلَى مَنَاهِلِ الظُّلُونِ وَالْأَوْهَامِ إِلَّا أَنَّهُمْ مِنَ الْهَائِمِينَ قَدْ كَفَرُوا بِاللَّهِ وَبِرَّهِ مَهْطِعِينَ فِي بَرِّ الْهَوَى وَيَحْسِبُونَ أَنَّهُمْ مِنْ أَصْحَابِ الْهُدَى لَا وَامِرِهِ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ قَدْ أَهْتَزَّ الْعَالَمُ مِنْ نَسْمَةِ الْوَحْيِ وَهُمْ فِي حِجَابٍ مُبِينٍ قُلْ أَنَّهُ ظَهَرَ بِمَا أَرَادَ لَا بِأَهْوَائِكُمْ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- 3 إِذَا اتَى الدَّلِيلُ كَفَرُوا بِهِ وَإِذَا ظَهَرَ السَّبِيلُ أَعْرَضُوا عَنْهُ وَتَكَلَّمُوا بِمَا احْتَرَقَتْ بِهِ أَفْتِدَةُ الْمُقَرَّبِينَ وَأَنْظَرُوا ثُمَّ أَذْكَرَ إِذْ أَتَى مُحَمَّدٌ رَسُولُ اللَّهِ أَعْرَضَ عَنْهُ الْقَوْمُ بِمَا اتَّبَعُوا كُلَّ مُشْرِكٍ بَعِيدٍ مَا جَاءَهُمْ مِنْ نَبِيِّ الْآلِ وَقَدْ أَنْكَرُوهُ وَقَالُوا فِيهِ مَا نَاحَ بِهِ الرُّوحُ الْأَمِينُ
- 4 طُوبَى لَكَ بِمَا وَجَدْتَ عَرَفَ الْقَمِيصِ وَتَوَجَّهْتَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ إِنْ أَشْكُرُ اللَّهَ بِمَا آيَدَكَ عَلَى خَرْقِ الْحِجَابِ الْأَكْبَرِ وَاسْمَعَكَ نِدَائِهِ مِنْ شَطْرِ مَنْظَرِهِ الْأَنْوَارِ وَقَرَّبَكَ إِلَى هَذَا الْبَحْرِ الَّذِي مَا بَلَغَهُ أَحَدٌ إِلَّا مِنْ شَاءَ اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ
- 5 كُنْ مُنَادِيًا بَيْنَ الْعِبَادِ بِاسْمِ رَبِّكَ مَالِكِ الْإِيْقَادِ ثُمَّ ذَكِّرْهُمْ بِهَذَا الذِّكْرِ الْبَدِيعِ قُلْ يَا قَوْمَ دَعُوا الْهَوَى وَتَوَجَّهُوا إِلَى الْأَفْقِ الْأَعْلَى هَذَا مَا أَمَرْتُمْ بِهِ فِي لَوْحِ حَفِيطِ آيَاتِكُمْ إِنْ تَمْنَعُوا أَنْفُسَكُمْ عَنْ نَفْحَاتِ أَيَّامِ اللَّهِ أَوْ تَتَّبِعُوا كُلَّ نَاعِقٍ مَرِيبٍ قُلْ تَاللَّهِ لَوْ

every dubious caviller. Say: By God! Did ye but know what hath appeared in creation, ye would sacrifice yourselves in this Straight Path. Say: This is a Day wherein nothing shall profit you, even if ye should cling to all the Books. The Tongue of Grandeur and Majesty beareth witness to this, were ye of them that perceive.

تعرفون ما ظهر في الابداع لتفدون انفسكم في هذا السبيل المستقيم قل هذا يوم لا ينفعكم شيء لو تتسكون بالكتب كلها يشهد بذلك لسان العظمة والكبرياء ان اتم من المتفرسين

- 6 Thus have We set forth the verses and sent them unto thee as a grace from Our presence, that thou mayest remind the people of this Announcement whereby the faces of the sincere ones have been illumined. We beseech God to assist thee in the service of His Cause and to ordain for thee that which He hath ordained for them that have soared in the atmosphere of nearness and reunion. Verily, He is the Beneficent, the Generous.

6 كذلك صرّفنا الآيات وارسلناها اليك فضلاً من عندنا عليك لتذكر الناس بهذا النبأ الذي به اضاءت وجوه المخلصين نسل الله بأن يوفقك على خدمة امره ويكتب لك ما كتبه للذين طاروا في هواء القرب والوصال انه هو المعطى الكريم

BRL_DA#469

BH03520

To: Aqa Mir Muhammad Ali, in Zavarih

Date: 1291-05-18 [1874-Jul-3]

- 1 In the Name of the Self-Subsisting Over All Names
- 2 The verses have been sent down and the evidences have appeared, and the sealed wine has been unsealed by the finger of God, the Omnipotent, the Supreme, the Self-Subsisting. Verily, he who has attained unto it has attained unto that which God desired in His days, and he who has been deprived is reckoned among the people of error in a preserved tablet. The fragrance of the All-Merciful has wafted and the ocean of knowledge has surged, yet most among the people do not understand.
- 3 How many a mystic has claimed knowledge of the Known One, and how many a learned one has desired the appearance of the Object of Knowledge. Yet when the Intended One came with His name the Self-Subsisting, they turned away from Him and pronounced judgment against Him. Soon shall the breezes of chastisement seize them from all directions - this is a promise that shall not prove false.
- 4 We have perceived the fragrance of thy turning to God, and have therefore sent down this Tablet unto thee and dispatched it to thee, that thou mayest glory among the servants through this evident grace. All that thou seest today shall perish, but

1 بسمه القيوم على الأسماء

2 قد نزلت الآيات وظهرت البيّنات وفكّ الرّحيق المختوم باصبع الله المقتدر المهيمن القيوم انّ الذي فاز به انه فاز بما اراده الله في ايامه والذي منع انه من اهل الضلال في لوح محفوظ قد هاج عرف الرحمن وماج بحر العرفان ولكنّ الناس اكثرهم لا يفقهون

3 كم من عارف ادعى عرفان المعروف و كم من عالم اراد ظهور المعلوم فلما اتى المقصود باسمه القيوم اعرضوا عنه و افتوا عليه سوف تأخذهم نفحات العذاب من كلّ الجهات وهذا وعد غير مكذوب

4 انا وجدنا عرف اقبالك الى الله نزّلنا لك هذا اللوح و ارسلناه اليك لتفتخر بين العباد بهذا الفضل المشهود سيفنى ما تراه اليوم و يبقى ما

that which hath been sent down for thee in this conclusive Book shall endure. Be thou steadfast in the Cause through God's might and power, then remind the people of that wherewith thou hast been reminded by the Supreme Pen, that they may forsake what they possess and turn unto God, the Mighty, the Loving.

5 Say: This is a Day wherein the books of the world shall profit you not, nor shall the treasures of the nations suffice you. Fear ye God, and follow not every deluded man. Turn ye, in the name of the All-Merciful, to the fountain of life - this shall profit you in this world and the next, did ye but perceive it.

6 Say: O my God! Praise be to Thee for having made known unto me the Dawning-Place of Thy verses and the Dayspring of Thy evidences, and for having caused me to hear His call when the people of Thy realm turned away from Him. I beseech Thee, O Lord of existence and Educator of the seen and unseen, by Thy Name through which the back of all names did tremble, to assist me to remember Thee and to aid Thy Cause amidst the concourse of creation. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Supreme over what was and what shall be.

نزل لك في هذا الكتاب المحتوم ان استقم على الأمر بحول الله وقوته ثم ذكر الناس بما ذكرت به من القلم الأعلى لعل يدعن ما عندهم ويتوجهن الى الله العزيز الودود

5 قل هذا يوم لا ينفعكم فيه كتب العالم ولا يغنيكم خزائن الأمم اتقوا الله ولا تتبعوا كل رجل موهوم ان اقبلوا باسم الرحمن الى بحر الحيوان هذا ما ينفعكم في الدنيا والآخرة ان انتم تشعرون

6 قل يا الهى لك الحمد بما عرّفني مطلع آياتك و مشرق بيناتك و اسمعتني ندائه اذ اعرض عنه اهل مملكتي اسئلك يا مالك الوجود و مربّي الغيب و الشهود باسمك الذي به ارتعد ظهر الأسماء بأن تؤيدني على ذكرك و نصرة امرك بين ملأ الانشاء انك انت المقتدر على ما تشاء لا اله الا انت المهيم على ما كان و ما يكون

BLIB_Or03114.028

BH04966

To: Aqa Siyyid Ibrahim brother of martyr, in Zavarih

Date: 1291-05-18 [1874-Jul-3]

1 In His Name, the Mighty, the Generous

2 O Ibrahim! Harken to the call of thy Lord, the Generous, from the Kingdom of His utterance, the Impregnable, the Ancient. There is no God but Me, the All-Merciful, the All-Compassionate. Arise amidst the servants, then make mention of thy Lord with such remembrance as will set ablaze the hearts of the world and attract the spirits of the sincere ones.

3 Behold, then remember when he whom We named the Beloved of Martyrs turned toward the place of sacrifice and offered up his spirit in love for God, the King, the Mighty, the Praise-worthy. By God! When his spirit ascended, the Concourse on High welcomed him and found from him the fragrance of the

1 بسمه العزيز الكريم

2 ان يا ابراهيم ان استمع نداء ربك الكريم من ملكوت بيانه الممتنع القديم لا اله الا انا الرحمن الرحيم قم بين العباد ثم اذكر ربك بذكر تشتعل به افئدة العالم و تجذب به ارواح المخلصين

3 و انظر ثم اذكر اذ توجه من سميناه محبوب الشهداء الى مشهد الفداء و انفق روحه حباً لله الملك العزيز الحميد تالله حين ارتقاء روحه استقبله الملأ الأعلى و وجدوا منه عرف قيص ربك الأبهى

garment of thy Most Glorious Lord, and they ascended with him to the Supreme Companion. Verily thy Lord is the Mighty, the All-Knowing.

4 Were We to mention his station and what he beheld of the wondrous favors of thy Lord, longing and yearning would so overcome those on earth that they would sacrifice their souls upon this Straight Path. But since We have commanded the servants to observe wisdom, We have concealed mention of that station. Verily thy Lord is the All-Wise Director. Thus have We singled him out as a bounty from Us and preferred him above most of creation. Verily We are powerful over all things.

5 It behooveth thee and those who have believed in God to make mention of him in the manner God hath mentioned him in a Preserved Tablet. Convey My greetings unto his believing kinsmen, then convey greetings unto the faces of My loved ones in that place and give them the glad-tidings of My gracious remembrance.

و صعدوا معه الى الرفيق الأعلى ان ربك هو العزيز العليم

4 لو نذكر مقامه و ما رأى من بدائع الطاف ربك ليأخذ الشوق والاشتياق من في الآفاق علي شأن يفدون انفسهم في هذا السبيل المستقيم فلما امرنا العباد بالحكمة سترنا ذكر ذاك المقام ان ربك هو المدبر الحكيم كذلك اختصناه فضلاً من عندنا و آثرناه على اكثر الخلق انا كذا قادرين

5 ينبغي لك و لمن آمن بالله ان يذكره بما ذكره الله في لوح حفيظ كبر من قبلي على ذوى قرابته من الذين آمنوا بالله رب العالمين ثم كبر على وجوه احبائي فينهاك و بشرهم بذكرى الجميل

BRL_DA#468, ASAT4.070x, ANDA#22

p.03

BH05371

To: *Mirza Hasan, in Zavarih*

Date: 1291-05-18 [1874-Jul-3]

1 In His name, the Ever-Abiding, the Eternal, the Mighty, the All-Wise!

2 A remembrance from Our presence unto him who hath turned to the Most Great Remembrance, when He came from the heaven of eternity with a sovereignty that conquered all who are in the realm of possibilities, that the fragrance of remembrance might draw him to the One remembered and cause him to speak His praise amongst the servants.

3 Say: O people! The Hidden Book hath appeared and the Countenance that was inscribed in the Scriptures and Tablets hath shone forth. Every sect was promised the meeting with God and His appearance, yet when He appeared in truth they disbelieved in God, the One, the Chosen. Among them are those who cling to vain imaginings and those who grasp at mentions, who claim knowledge without clear proof or evidence.

1 بسمه الباقي الدائم العزيز الحكيم

2 ذكر من لدنا لمن اقبل الى الذكر الأعظم اذ اتى من سماء القدم بسلطان غلب من في الامكان ليجذبه عرف الذكر الى المذكور و ينطقه بثنائه بين العباد

3 قل يا قوم قد ظهر الكتاب المكنون و لاح الوجه الذي كان مسطوراً في الزبر و الألواح قد وعد كل حزب بلقاء الله و ظهوره فلما ظهر بالحق كفروا بالله الواحد المختار منهم من تمسك بالآوهام و منهم من تشبث بالأذكار الذين يدعون العلم من دون بينة و برهان

4 Say: O people! By God, the gate of heaven hath been opened and the Lord of Names hath come with a Cause before which none in the world can stand. Know ye this and follow not every heedless doubter. When We arrived at the Most Great Prison, We summoned the nations unto God, the Lord of all men. Neither the swords of enemies nor the clamor of all in creation deterred Us. Thy Lord, the Self-Sufficient, the Most High, beareth witness unto this.

4 قل يا قوم تالله قد فتح باب السماء واتى مالك
الاسماء بأمر لا يقوم معه من فى العالم ان اعرفوا
ولا تتبعوا كل غافل مرتاب انا لما وردنا السجن
الأعظم دعونا الأمم الى الله مالك الرقاب و
ما منعنا سيوف الأعداء ولا ضوضاء من فى
الانشاء يشهد بذلك ربك الغنى المتعال

5 Give thanks unto God for having attained unto this Most Great Remembrance and for that which hath been revealed unto thee, whereby thy name shall endure throughout the eternity of God, the Lord of lords. Say: O my God! Praise be unto Thee for having made known unto me the Dawning-Place of Thy Revelation and the Dayspring of Thy inspiration. I beseech Thee to assist me to serve Him at all times. Verily, Thou art the Powerful, the Mighty, the Help in Peril.

5 ان احمد الله بما فزت بهذا الذكر الأعظم و نزل
لك ما يبقى به اسمك بدوام الله رب الأرباب
قل يا الهى لك الحمد بما عرفتني مطلع وحيك و
مشرق الهامك اسئلك بأن تؤيدنى على خدمته
فى كل الأحيان انك انت المقتدر العزيز المستعان

BLIB_Or03114.027r

BH10199

To: Fatimih Sultan, in Ardistan

Date: 1291-05-18 [1874-Jul-3]

1 In the Name of the peerless Lord!

1 بنام خداوند بی مانند

2 O handmaiden of God! This is the Day of service and the Day of remembrance. This is a Day that hath had and shall have no peer or likeness. Blessed are they who have attained unto the Day of God and recognized the Dawning-Place of His Cause. All must, God willing, gaze with utmost sanctity and detachment toward the most exalted horizon and give voice to the praise and glorification of the Lord of Names. Praise the Best-Beloved of the world, that thou hast attained unto His love and been mentioned by His remembrance. Know thou this bounty, then render thanks for it in thy days.

2 اى امة الله اليوم يوم خدمت است و يوم ذكر
است امروز روزى است كه شبيه و نظير نداشته
و نخواهد داشت طوبى از براى نفوسيكه بيوم الله
فائز گشتند و بمطلع امر عارف شدند انشاء الله
بايد كل بكمال تقديس و تنزيه بافق اعلى ناظر
باشند و بذكر و ثناى مالك اسماء ناطق گردند
حمد كن محبوب عالم را كه بجهش فائز شدى و
بذكرش مذكور آمدى ان اعرفنى هذا الفضل ثم
اشكره فى ايامك

BLIB_Or15710.138a, BLIB_Or15719.026a

BH01098

To: son of Samandar et al.

Date: 1291-05-19 [1874-Jul-4]

1 In the name of God, exalted be His glory, His is the majesty and grandeur!

2 May my spirit be a sacrifice for Thy love! The blessed, sublime and lofty letter which was the dawning-place of eternal joy and boundless gladness reached this evanescent servant. And as it conveyed news of thy arrival and the well-being of thy radiant self, it brought forth joy beyond all measure and count. Praise be to God that through the assistance of the divine protecting hands thou hast arrived in that known land in utmost comfort, protection and health. We praise God for this great and glorious blessing and this mighty gift, for which it behooveth that the spirit of this poor, evanescent servant be sacrificed. But what can I say? After separation from that Beloved One, how the burning fire of separation hath been kindled in the heart and soul of this evanescent one in such wise that no pen can reckon it nor tablet bear it. It is a fire that, no matter how much the waters of remembrance are poured upon it, they but increase its heat, blaze and intensity, and it shall not be quenched save by the water of reunion. We beseech God to grant it what it desireth and to let it witness what it seeketh and hopeth for, for verily He answereth him who calleth upon Him.

3 I implore the True One, exalted be His glory, to ordain perpetual union and nearness. May ye continually take and drink from the hands of grace and bounty the never-ending chalice of reunion with the everlasting Beauty - drink ye! drink ye! And this servant sayeth: May it be pleasing unto you! May it be pleasing unto you! May I be a sacrifice unto thee - there is no end to this sea of longing that could be reached by the vessels of mention and utterance, especially at this pressing time when there is no opportunity for presentation and temerity, as at this moment [name] hath arrived and urgently requesteth a petition. Now this servant is perplexed whether to present himself in the Most Holy Presence and submit the written matters, that perchance from the ocean of the All-Merciful's utterance that which causeth the water of life to flow may be bestowed, or to defer it to another time and trouble thy noble mind with these unworthy words, for time is short and there is no opportunity for what [I desire]. The former is preferable, and He is the Lord of the hereafter and the former times.

1 هو الله تعالى شأنه العظمة والكبرياء

2 روحی لحبک الفداء نامه مبارکه رفیع منیع که مطلع بهجت ابدیه و مسرت لایحویه بود باین بنده فانی واصل و چون حاکی از ورود عالی و سلامتی مزاج انور بود فرح خارج از حد و حصر دست داد که الحمد لله بتأییدات ایادی حفظیه الهیه بکمال آسایش و حفظ و صحت وارد ارض معلوم شده اند نحمد الله علی هذه النعمة الجليلة العظيمة وهذه الموهبة الكبيرة التي يليق ان يفدى بها روح هذا الخادم الفاني المسكين ولكن چه عرض شود که بعد از مفارقت از آن محبوب چگونه نار حراق فراق در قلب و جان این فانی مشتعل گشته علی شأن لا تحصیها الأقلام ولن تحملها الألواح انها نار كل ما تصب عليها مياه الأذکار تزيد فی حرارتها واشتعالها و فورانها ولن تطفئ الا بماء الوصال نسل الله بأن يعطيها ما يتناه و يشهدا [ما] يطلبه ويرجاه انه لجيب من ناداه

3 از حق جلّ اجلاله میطلبم که وصل و قرب دائمی مقدر فرماید لا یفند کأس وصال کوثر جمال لایزال را از ایادی فضل و افضال اخذ فرموده هی بیاشامید هی بیاشامید و این عبد عرض کند هی هنیئاً لکم هی هنیئاً لکم این رجا و امل این عبد فدایت شوم بحر اشتیاق را در این مقام پایانی نه که بسفائن ذکر و بیان منتهی شود خاصه در این ضیق وقت که بهیچوجه مجال عرض و جسارت نیست چه که در اینوقت جناب اسم ۶۶ [الله] جود علیه ۹ [بهاء] ربّه و ضیاء ربّه تشریف فرما شده اند و مستعجلاً مطالبه عریضه میفرمایند حال این عبد متحیر است که در محضر اقدس حاضر شود و مطالب مرقومه را معروض دارد شاید از بحر بیان رحمن ما یجری به کوثر الحیوان مبذول شود و یا معلق بوقت دیگر نماید و باینکلمات نالایقه مصدع خاطر شریف گردد

چه كه وقت تنگست و مجال ما [اريد] نه الاول
اولى ومالك الآخرة و الأولى

- 4 Concerning Jinab-i-Aqa Siyyid Muhammad, the matter was laid before His sacred presence. Verses, wondrous, impregnable, and steadfast, streamed forth from the Source of the irrevocable Command; and, as time allowed not, the very text as originally revealed was dispatched. Likewise, the two Tablets addressed to the two names, together with other choice and beloved passages, were, in their entirety, submitted on behalf of that dearly loved one—Ward-i-Ridvan of Samandar. In response, these verses, most wondrous and most sweet, descended from the heaven of bounty and bestowal. He, exalted be His glory, saith:

4 در باب جناب آقا سيّد محمد تلقاء وجه معروض
افتاد آیات ابداع امنع اقوم از مصدر امر مبرم
صادر و چون مجال نیست همان اصل تنزیل
ارسال شد و همچنین دو لوح مخصوص اسمین و
دیگر فقرات ملیحهء محبوبهء روحیهء علی قول
السبحان ورد رضوان آنحبيب تلقاء وجه بتمامه
عرض شد جواب این آیات ابداع احلی از سماء
فضل و عطا نازل قوله جلّ اجلاله

- 5 “O thou who art young in years and yet mighty in faith! Hearken unto the call of thy Lord, the All-Merciful; verily He is the Speaking, the All-Knowing, the All-Wise. Thy magnification hath reached Us, and We have sent unto thee, from this luminous station, Our magnification. Upon thee, O Ward-i-Ridvan Samandari, be My greeting and My glory at all times. That which thou hast written hath been presented before the Throne; We have read it and accepted it. Verily thy Lord is the Forgiving, the Generous. The glory be upon thee, and upon thy father and thine uncle, and then upon those who dwell within that house wherein the mention of My Beauteous Name hath been exalted—he who is named Akh-i-Ahmad. Upon them be the glory of God, the Single, the Incomparable, before the Throne, the All-Luminous.”

5 ان يا ايها الصّغير في السنّ والكبير في الايمان
ان استمع نداء ربك الرحمن انه هو الناطق
العليم الحكيم قد بلغنا تكبيرك و ارسلنا اليك
التكبير من هذا المنظر المنير عليك يا ورد رضوان
سمندري تكبيرى و بهائى في كلّ حين قد حضر
لدى العرش ما كتبته قرأناه و قبلناه ان ربك
هو الغفور الكريم انما الهباء عليك و على ابيك و
عمك ثم الذين في ذاك البيت الذى ارتفع فيه
ذكر اسمي الجليل قد سمى اخ الأحمدهما بهاء
الله الفرد الأحد لدى العرش بالمنير

- 6 To that most revered and honored companion, namely [his] eminence Haji, upon him be Baha'u'llah's blessings - I present this expression of pure devotion and most sublime, exalted and glorious praise. Though outwardly separation has occurred and they have taken leave, yet most times they are remembered in the presence of the Truth and are the object of the gaze of the Most Great Scene and the glances of favor from the Lord of Destiny, and continue to be so. The Branches of the Divine Lote Tree and the Twigs of the Sacred Tree of Glory specifically instructed this servant to convey their mention and praise. Similarly, all the beloved of God, collectively and individually, send their praise and glorification to that loved one and [his] eminence Haji - upon you both be Baha'u'llah's blessings and favors.

6 خدمت صاحب و مصاحب معظم مکرم اعنى
جناب حاجى عليه ٩ ٦٦ [بهاء الله] بعرض
خلوص محض و تكبير ابداع امنع ارفع مصدع
و مکبرم اگرچه بر حسب ظاهر مفارقت شده
و تشریف برده اند و لكن اکثر احيان لدى الحق
مذكورند و منظور نظر منظر اکبر و لحظات
الطاف مالک قدر بوده و هستند اغصان
سدرة الهیه و افنان دوحه عز ربانیه مخصوصاً
فرمودند که این عبد ذکر و تکبير ايشانرا ابلاغ
دارم و همچنین احباء الله کلاً و طراً تکبير و ثنا
خدمت آنحبيب و جناب حاجى علیکم ٩ ٦٦
[بهاء الله] و عناياته میرسانند

- 7 To my spiritual friend, [his] eminence my brother, upon him be Baha'u'llah's eternal blessings, I present sacred, transcendent and sublime praise. Its conveyance depends on that loved one's favors - whether to deliver it personally or to send and convey

7 خدمت دوست معنوی جناب اخوی عليه ٩
٦٦ [بهاء الله] الأبدی تکبير مقدس ممتنع
منبع معروض میدارم ابلاغ آن بسته بالطاف
آنحبيبست که خود حامل شوند و یا بمراسلات

it through correspondence. Furthermore, a letter arrived from [his] eminence Haji and [his] eminence Haji Aqa Baba, upon them be Baha'u'llah's blessings, written from Aleppo. Praise be to God, they arrived safely and in good health in that land with the people of Baha'u'llah, upon them be His blessings. This too was cause for complete joy. Blessed are they for having migrated unto God and traveled by His leave and command. We beseech God to assist them in serving Him and promoting His Cause as befits them in the days of their Lord, the Mighty, the Praiseworthy.

- 8 Another request: in every city where you meet the friends of God, convey wondrous and sublime praise on behalf of this evanescent servant. May the Glory be upon you and upon all the beloved of God.

- 9 The servant of God, 19 Jamadiyu'l-Avval 1291

- 10 May I be your sacrifice. The two Tablets specifically for [his] eminence Aqa Mirza Hasan and Aqa Mirza Siyyid Rida were not sent, as it was observed they would break within the envelope. God willing, they will be sent soon with anyone who sets out. That loved one may give this glad tidings and be assured.

مرسول و ابلاغ فرماید و دیگر از جناب حاجی و جناب حاجی آقا بابا علیهما بهاء الله مکتوبی رسید از حلب مرقوم داشته بودند الحمد لله مع اهل ۹۶۶ [بهاء الله] علیهم صحیحاً سالماً وارد آن ارض شده و این هم سبب بهجت کلی شد طوبی لهم بما هاجروا الى الله و سافروا باذنه و امره نسئل الله بأن يؤیدهم علی خدمته و نصرة امره کما ینبغی لهم فی ایام ربهم العزیز الحمید

8 و عرض دیگر در هر مدینه که دوستان الهی را ملاقات [فرمائید] تکبیر بدیع منبع از جانب این عبد فانی [برسانید] انما البهاء علیکم و علی احباء الله اجمعین

9 خادم ۶۶۶ [الله] ۱۹ جمادی الأولى ۱۲۹۱

10 فدایت شوم دو لوح که مخصوص جناب آقا میرزا حسن و آقا میرزا سید رضا بوده ارسال نشد چه که ملاحظه شد در بین پاکت شکسته میشود انشاءالله هر نفسی عازم باشد بزودی ارسال میشود آنجوب بشارت دهند و مطمئن باشند

AYBY.179

BH08466

To: Amatullah Mihdim (related to Muhammad)

Date: 1291-06-04 [1874-Jul-19]

- 1 In the Name of Him Who is supreme over all names
- 2 This is a Book from Us to her whom God hath related unto Our servant Muhammad, who hath attained unto the light of the Countenance and who hath been present at this noble Scene, and unto whom We caused to hear that which the Interlocutor heard, and showed him from among the greatest signs of his Lord, and made him to be of them that have prospered.
- 3 O My handmaiden! Rejoice thou in My remembrance of thee. By God! Naught on earth can equal it. Blessed is the one who hath turned unto God on this wondrous Day. We make

1 بسمه المهیمن علی الأسماء

2 هذا کتاب من لدنا للتي نسبها الله الى عبدنا محمد الذي فاز بأنوار الوجه و حضر في هذا المنظر الكريم و اسمعناه ما سمعه الكليم و اريناه من آيات ربه الكبرى و جعلناه من الفائزين

3 ان يا امتي ان افرحی بذکری آتاک تالله لا يعادله ما علی الأرض طوبی لمن توجه الى الله في هذا اليوم البدیع انا نذكر کل عبد اقبل و کل امة اقبلت الى الله الفرد الخبير ليجذبهم ببيان الرحمن

mention of every servant who hath turned, and every handmaiden who hath turned unto God, the One, the All-Informed, that the utterance of the All-Merciful may draw them to a station wherein they shall behold themselves in the most exalted station. He, verily, is the Munificent Giver.

الى مقام يرون انفسهم في اعلى المقام انه هو المعطى
الكريم

- 4 Grieve thou not over anything. Place thy trust in God, the One, the All-Informed. He is with those handmaidens who have believed in God and who make mention of Him at morn and eventide.

4 لا تحزنى من شيء توكل على الله الفرد الخبير انه
مع اللاتى آمن بالله ويذكرنه فى كل بكور واصيل

AQA6#256 p.250a

BH00721

Date: 1291-06-17 [1874-Aug-1]

- 1 He is God, exalted be His glory and power!
- 2 Your letter was received and its fragrance brought the utmost joy and delight. God willing, may there flow from the pen of the loved ones of the All-Merciful that which shall be the cause of spirit, life and joy to all creation. Since a question was asked, this servant deemed it necessary to write and send an immediate response so that the truth of the matter might become clear and evident to you and other loved ones.
- 3 Although the sanctity and purity of the Cause is manifest and radiant like the sun at its meridian, yet in view of your request, this is submitted: You wrote that you were perplexed by certain behaviors of some of the women. One such as yourself should never be perplexed by these matters, for you have spent much time in the Holy Presence and have directly heard most of the divine utterances which have been the cause and means of educating the servants and advancing the peoples of all lands. Whoever acts contrary to these is indeed among the disappointed and the lost, as He has said, "even if they be among the kindred."
- 4 Some practices were early customs among the people of the Bayan which were prevalent among them and which they followed without right, as you and other loved ones know that before this Most Great Manifestation, most of the people of

1 هو الله تعالى شأنه العظمة والاقدار

2 رقيقة آن جناب رسيد از نفحات آن كال بهجت
و سرور دست داد انشاء الله در كل احيان از
قلم احبابى رحمن جارى شود آنچه سبب روح
و جان و ريحان امكان گردد و چون از مطلبى
سؤال شده بود اين عبد لازم دانسته كه جواب
آن به تعجيل نوشته و ارسال گردد تا حقيقت
امر بر آن جناب و ساير احباب واضح و هويدا
آيد

3 اگرچه تقدیس و تنزیه امر مثل شمس در قطب
زوال ظاهر و مشرقست ولكن نظر بطلب آن
جناب عرض می شود اينكه مرقوم داشتيد از
بعضى رفتارهاى اناييه متعجب شده ايد مثل آن
جناب بايد در اين امورات ابداً تحير ننمايند چه
كه مدت ها در ساحت اقدس يوده اند و اكثر از
بيانات رحمانيه كه سبب و علت تربيت عباد و
ترقى من فى البلاد بوده از لسان مبارك جهره
استماع نموده اند هر نفسى بغير آن عمل نمايد خائب
و خاسر بوده چنانچه فرموده اند ولو يكون من
ذوى القربى

4 بعض امورات از عادات اوليه اهل بيان است
كه ما بين ايشان متداول بوده و من غير حق بآن
عامل بودند چنانچه آن جناب و ساير احباب

the Bayan practiced that which accorded with no religion or law, and which no person of intellect or insight would accept. Then the Sun of Manifestation dawned forth. From the years of His sojourn in Iraq until now, which is the seventeenth day of the month of Jumadi in the year 1291, wondrous tablets have been successively and continuously revealed from the heaven of divine Will, forbidding all rejected and displeasing matters, and commanding the divine ordinances which have been the cause of salvation for all.

5 Indeed, from the horizon of every tablet the Sun of utterance has risen, shining and manifest in this regard. Today it is incumbent upon all to hold fast to the cord of sanctity and to grasp the hem of purity. O brother! The pearl of the Cause has remained hidden due to unseemly deeds, and this is the universal cause that has led to the hesitation of humanity. Otherwise, from all regions and lands you would hear the cry "I have turned toward Thee and hastened unto Thee, O Thou the Goal of the world!"

6 In Iraq, after the dawning of the Daystar of the horizons, He forbade all from certain matters. Some, in accordance with the command, abandoned them, while others, though under the shadow of the Truth, continued to practice what they practiced, but it was concealed. Likewise in this land there is no outward government to enforce the divine laws. The Truth has been and will be wronged. None hear from Him save those who are brought near. This is why the deeds of those who act purely for the sake of God cannot be equated with the deeds of others, for such a person has no fear of outward punishment. Therefore if a good deed appears from someone, it is for God's sake and thus is counted among the most excellent deeds.

7 By God – besides Whom there is none other God – those souls who have entered this land, whether women or men, whenever they have appeared before the Throne, have all been commanded to perform pure deeds, to manifest spiritual qualities, to show praiseworthy attributes, and to shun selfish desires. Blessed is he who heareth, and woe betide him who is heedless.

8 These are His words, exalted be His glory: "Say: Forbidden unto you are fornication, sodomy, and infidelity. Abstain therefrom, O concourse of those who advance! By God! Ye have been created to purify the world from the defilement of evil passions. This is what the Lord of all men enjoineeth you, if

میدانند که قبل از این ظهور اعظم اکثری از اهل بیان عامل آنچه را که بهیچ ملتی و شریعتی موافق نبود و هیچ ذی عقلی و ذی بصری آن را قبول نمی نمود تا آنکه شمس ظهور اشراق فرمود از سنین توقف در عراق تا حین که یوم سابع عشر شهر جمادی سنه ۱۲۹۱ است متتابعاً مترادفاً از سماء مشیت الهیه الواح بدیعه نازل و کل را از امورات مردوده نامرضیه منع فرموده اند و باوامر الله که سبب نجات کل بوده امر نموده اند

5 چنانچه از افق هر لوحی شمس بیان در این مقام مشرق و لائح است بر کل الیوم لازم که بحبل تقدیس متمسک شوند و بذیل تنزیه منشبت گردند ای برادر لؤلؤ امری از اعمال ناشایسته مستور مانده و اینست علت کلیه که سبب توقف بریه گشته والا از کل اطراف و بلاد ندای قد توجهت الیک و سرعت الیک یا مقصود العالمین می شنیدی

6 در عراق بعد از اشراق نیر آفاق نبی فرمودند کل را از بعض امور بعضی حسب الامر ترک نمودند و بعضی مع آنکه در ظل حق بودند عامل بودند آنچه را عامل بودند و لکن ستر میشد و همچنین در این ارض حکومت ظاهره نیست تا آنکه اجرای حدود الله شود حق مظلوم بوده و خواهد بود لا یسمع منه الا رجال مقربون این است که معادله ننماید بعملی که خالصاً لوجه الله ظاهر شود عمل عاملین چه که نفسی از قصاص ظاهره خوفی نداشته این است که اگر از نفسی عمل خیری ظاهر شود لله بوده لذا از افضل اعمال محسوب است

7 فوالله الذی لا اله الا هو نفوسی که وارد این ارض شده اند چه اناثاً و چه ذکوراً هر وقت تلقاء عرش حاضر گشتند جمیع را باعمال طیبه و اخلاق روحانیه و صفات مرضیه و اجتناب از مشتهیات نفسیه امر فرموده اند طوبی لمن سمع و ویل لمن غفل

8 قوله عز کبریا نه قل قد حرم علیکم الزنا واللواط و الخیانه ان اجتنبوا یا معشر المقبلین تالله قد خلقتهم لتطهیر العالم عن رجس الهوی هذا ما یامرکم به مولی الوری ان اتم من العارفین من ینسب نفسه

ye be of them that comprehend. Whoso claimeth to be of the All-Merciful and committeth what the Evil One hath done - he, verily, is not of Me. To this testifieth every kernel and stone, and beyond them this truthful and trustworthy Tongue."

- 9 These exalted words have issued from the mouth of Him Who revealeth the verses, and this servant hath presented them exactly as they were revealed. Whoso acteth, acteth for his own self; and whoso turneth away, turneth away to his own loss. Verily our Lord, the All-Knowing, is the Self-Sufficient, the All-Praised. If people knew how much sorrow, grief and anguish these matters have caused the Ancient Beauty, they would all engage in lamentation and weeping. In the early days, certain actions appeared from the leaders of the Bayan that caused the people to become veiled and to hesitate. Were this servant to mention the deeds of some which he himself witnessed, it would cause all to be astonished. Had this Most Great Revelation not appeared, the matter would have remained obscure to most people. Through divine favors and exalted Tablets, many of the loved ones dwelling in various cities and villages attained the robe of sanctification, and in some lands they strove with utmost effort to act according to divine commandments which benefit humanity, and they became sanctified from rejected deeds. However, some have remained fixed in their old habits. We beseech God to assist all to do what befits His days and is worthy of His beauty, and through which His firm and mighty Cause may be exalted.

- 10 O my master! Most souls are weak - at the mere sight of lighting they melt like snow before fire. Where are those steadfast, firm and tranquil souls who say that if all the women of the world should appear in full beauty and adornment, and all the treasures of the earth be displayed before them, they would never turn towards them, for such souls are intoxicated with the wine of the beauty of the All-Glorious. Their intoxication is the sovereign of sobriety, and their sobriety the source of effacement. Indeed, Moses appeared from the house of Pharaoh, while Abu Lahab was from the household of the Messenger. God willing, may you ever gaze toward the Most Exalted Horizon and strive with all effort to shatter the idols of self, so that perhaps through your efforts and those of the friends of God, unworthy deeds that have caused the people to become veiled may be eliminated from among mankind. In these days this exalted verse was revealed from the Supreme Pen - these are His words, exalted be His glory: "It behooveth whosoever hath believed in God to proclaim the truth and strive to remove falsehood from amongst the people."

الى الرحمن ويرتكب ما عمل به الشيطان انه ليس
معي يشهد بذلك كل النواة والحصاة وكل
الأشجار والأثمار وعن ورائها هذا اللسان الناطق
الصادق الأمين انتهى

9 این کلمات عالیات از فم منزل آیات مشرق
گشته و این عبد بحروفها معروض داشته من
عمل فلنفسه و من اعرض فعلها ان ربنا العليم
لهو الغني الحميد اگر بدانند ناس از این امور چه
قدر ضرر و حزن و هم بر جمال قدم وارد شده
هرآینه کل بنوحه و ندبه مشغول شوند در اول
ایام از رؤسای بیان بعضی امور ظاهر شد که
سبب احتجاب و توقف خلق گشت اگر این
عبد از اعمال بعضی که خود [آن] را ادراک
نموده ذکر نماید سبب حیرت کل میشود اگر این
ظهور اعظم ظاهر نمی شد بر اکثری از ناس امر
مشتبیه بود از الطاف الهیه و الواح منیعه آنقدر
شد که اکثری از احبّا که در اطراف در مدن
و قری ساکنند بقمیص تقدیس فائز شدند و
در بعضی از بلاد بکمال جهد و اجتهاد باوامر
الهیه که سبب نفع بریه بوده عامل گشتند و
از اعمال مردوده مقدس شدند و لکن بعضی
بهمان عادات قدیمه باقی مانده اند نسأل الله بأن
یوفق الكل علی ما یلیق لایامه و ینبغی لجماله و
یرفع به امره المبرم المتین

10 ای آقای من اکثری از نفوس سست عنصرد
بمجرد مشاهده برقی مثل تلج از نار ذوب می شوند
بجایند آن نفوس مستقرّه ثابتّه ساکنه که
میفرمایند اگر جمیع نساء عالم بتمام جمال و زینت
ظاهر شوند و جمیع خزائن دنیا بر ایشان جلوه
نماید ابدًا التفات بآن نکنند چه که آن نفوس
از ریحیق جمال ذو الجلال سرمستند سکرشان
سلطان صحو بوده و صحوشان مبدأ محو باری
موسی از بیت فرعون ظاهر شد و ابولهب از
دودمان رسالت انشاء الله در کلّ اوان بافی
اعلی ناظر باشید و بکلّ جهد و اجتهاد در کسر
اصنام نفسیه مشغول که شاید بهمت آن جناب
و دوستان حقّ اعمال غیر مرضیه که سبب
احتجاب بریه شده از مابین خلق مرتفع شود
این ایام این آیه منیعه از قلم اعلی نازل قوله عزّ
کبریا ینهی لکلّ من آمن بالله ان یرصدع بالحقّ
و یسعی فی ازالة الباطل عن بین الخلق انتهى

- 11 All must arise to render this service which is the cause of sanctifying souls and advancing those who dwell in all lands. Consider the days of the Apostle of God [Muhammad]. On the day of His ascension, nearly one hundred thousand souls or more from surrounding regions were present in Medina and its environs. Most of these individuals were considered companions in custom, for they had associated with Him. Nevertheless, those who acted upon His teachings and were God-fearing were found to be few in number. Verily, grace is in God's hands - He singles out whom He pleases by His command. He, verily, is the All-Powerful, the Almighty. In truth, this question of yours was most welcome, for most people are weak and veiled from God's good-pleasure and that which is beloved in His sight. This much has been written that the sincere servants of God may understand that which is beloved and acceptable unto God and from which the fragrance of the garment of the All-Merciful is wafted throughout all worlds. We praise and thank Him for this. Verily, He is the Protector of the thankful. Convey to his honor Aqa, the Most Truthful Name of God, upon him be the Most Glorious Glory of God, the most wondrous, most impregnable, most holy greetings from this evanescent one. I have been and am mindful of the other loved ones, upon them be the fragrances of God, and I beseech them all not to forget this servant in their prayers. May glory be upon you and upon them.

- 12 The servant 66 [of God] 17 Jamadiyu'th-Thani 1291

COC#0148x

11 باید کل باین خدمت که سبب و علت تقدیس ارواح و ترقی من فی البلاد است قیام نمایند در احیان رسول الله [ص] مشاهده نمائید یوم عروج آن جمال محمود قریب صد هزار نفر او ازید از اطراف در مدینه و حول آن حاضر شدند و اکثر آن نفوس در عرف از صحابه بودند چه که مصاحبت نموده بودند معذک عاملین و متقین معدود مشاهده شدند آن الفضل بید الله یختص من یشاء بأمر من عنده انه لهُو المقتدر القدیر فی الحقیقه این سؤال آن جناب بسیار محبوب واقع شد چه اکثری از خلق ضعیفند و از رضای حق و ما هو المحبوب عنده محبوب این قدر شد که از عریضه این عبد الله مخلصین ادراک مینمایند آنچه را که لدی الله محبوب و مقبولست و از او نفعات قیص رحمن مابین اکوان متضوع نموده و شکره علی ذلک انه ولی الشاکرین خدمت جناب آقائی اسم الله الاصدق علیه بهاء الله الابهی تکبیر ابدع ابداع اقدس از جانب این فانی معروض دارید سایر احباً علیم نفعات الله را ذاکر بوده و هستم و از کل التماس دعا متوقع که این عبد را فراموش نفرمایند انما البهاء علیک و علیهم

- 12 خادام ۶۶ [الله] مورخه ۱۷ جمادی الثانیة ۱۲۹۱

INBA22:155, NLAI_BH4.088-095,
AvK3.513.12x, GHA.338x, ASAT1.077x

BH05465

To: Ali Naqi in Kaf, in Banba'i

Date: 1291-07-01 [1874-Aug-14]

- 1 In My Name, the Most Ancient, the Most Great!

1 بِسْمِ الْأَقْدَمِ الْأَعْظَمِ

- 2 We have sent down unto thee a Tablet aforetime, and this is yet another time, that thou mayest give thanks unto thy Lord, the Lord of all beings, Who hath come with His Kingdom that dominateth the worlds. Say: The Kingdom is the Temple of the Lord of all causes, were ye of them that know. Moreover,

2 قد نزلنا لك لوحاً من قبل و هذه مرة اخرى لتشكر ربك مولی الوری الذی اتی بملکوته المہمن علی العالمین قل ان الملکوت هو هیکل مالک العلل لو اتم من العارفين ثم يطلق علی

it referreth, in one station, to this Most Great Scene, this most holy, most impregnable and luminous Station. And in another station it referreth to this Breast wherein the Tree uttereth: "There is none other God but Me, the All-Knowing, the All-Wise." And in yet another station it referreth to My Most Exalted Pen, through whose melodies God quickeneth all who are in the heavens and on earth. Verily it is the source of the rivers that have flowed down in the Tablets from the presence of One All-Knowing, All-Informed. He that drinketh therefrom, verily he is of the people of the Ark that saileth upon land and sea, whom neither waves nor winds nor rocks can harm. Say: This, verily, is My glorious and sublime Kingdom!

المنظر الأكبر هذا المقام المقدس الأيمن العزيز المنير وفي مقام يطلق على هذا الصدر الذي فيه تنطق السدرة أنه لا إله إلا أنا العليم الحكيم وفي مقام يطلق على قلبي الأعلى الذي من نعماته أحيا الله من في السموات والأرضين وأنه لمبدء الأنهار التي نزلت في الألواح من لدن عليم خبير أن الذي شرب منها أنه من أهل سفينة تسفن على البر والبحر ولا تضرها الأمواج ولا الأرياح ولا الأحجار قل إنها لحي ملكوتي العزيز الرفيع

- 3 O Ali! Rejoice thou in that thou hast been mentioned by God, thy Lord, the Lord of the worlds. Strive thou by night and by day that there may appear from thee that which befitteth this Revelation, through which the Mount hath spoken: "The Hidden Treasure hath appeared, and that which was concealed hath come with manifest sovereignty." The glory be upon thee and upon them who have soared in the atmosphere of the love of their Lord, the All-Forgiving, the All-Bountiful.

3 ان يا علي ان افرح بما ذكرت [ببراعة] الله ربك رب العالمين ان اجهد في الليالي والأيام ليظهر منك ما ينبغي لهذا الظهور الذي به نطق الطور قد ظهر الكنز المخزون وإني المكنون بسلطان مبين انما البهاء عليك وعلى الذين طاروا في هواء محبة ربهم الغفور الكريم

INBA18:221, YMM.418

BH08949

To: *Haji Muhammad Ibrahim Afnan (Muballigh), in Banba'i*
Date: 1291-07-01 [1874-Aug-14]

- 1 He is God. In His Name, the One Who has power over whatsoever He willeth!
- 2 Say: O God, O Master of existence and Educator of the seen and unseen! I beseech Thee by Thy Name through which the sun of Thy power hath shone forth and the ocean of Thy Will and favors hath surged and the heaven of Thy grandeur and bounty hath been upraised, to give me to drink, at all times, the water of life from Thy white hand and Thy most glorious finger.
- 3 O Lord! I am he who hath turned away from all else save Thee and hath advanced toward the horizon of Thy bounty. Ordain for me, through Thy grace, that which befitteth the sublimity of Thy sovereignty and the exaltation of Thy power. Then protect me from the schemes of those who have denied Thee

1 هو الله بسمه المقتدر على ما يشاء

2 قل اللهم يا مالك الوجود ومرتب الغيب والشهود اسئلك باسمك الذي به اشرقت شمس اقتدارك وتموج بحر مشيتك والطافك وارتفعت سماء عظمتك وعطائك بأن تسقيني في كل الأحيان رحيق الحيوان من يدك البيضاء واصبعك الأبهى

3 اى رب انا الذي اعرضت عن سوائك واقبلت الى افق عطائك قدر لي بفضلك ما ينبغي لعلو سلطانك وسمو اقتدارك ثم احفظني عن مكر الذين كفروا بك وبآياتك ومكروا في امرك و

and Thy signs, and who have plotted against Thy Cause and Thy proof. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Forgiving, the All-Bountiful.

برهانك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

INBA57:091, NFR.203

BH08946

To: Haji Mirza Muhammad Ali Afnan, in China

Date: 1291-07-01 [1874-Aug-14]

- 1 He is the One Who has dominion over all who are in the kingdom of Command and Creation! 1 هو المهيمن على من في ملكوت الأمر والخلق
- 2 Say: O my God! Praise be unto Thee for having shown me Thy Beauty, honored me with Thy presence, caused me to hear Thy call, enabled me to soar in the atmosphere of nearness to Thee, and raised me to a station wherein I perceived the fragrant breezes of Thy most exalted Paradise and the sweet-scented perfumes of Thy supreme Heaven. 2 قل اللهم يا الهى لك الحمد بما اريتني جمالك و شرفتي بلقائك و اسمعني ندائك و طيرتني في هواء قربك و رفعتني الى مقام وجدت نفحات فردوسك الأعلى و فوحات جنتك العليا
- 3 I beseech Thee, O Lord of eternity and Educator of the world, to give me to drink of the choice wine of grace from the hands of Thy bounty and the living waters of loving-kindness from the fingers of Thy favor. O Lord! As Thou hast confirmed me in that which Thou lovest, preserve me, through Thy grace and beneficence and might and power, even as Thou wouldst have it. Then ordain for me the good of this world and the next, and in all circumstances to turn towards Thy most exalted horizon. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise. 3 اسئلك يا مالک القدم و مربى العالم بأن تسقيني رحيق المكرمة بأيادي عطائك و كوثر العناية بأنامل الطافك اى رب كما ايدتني على ما تحب فاحفظني كما تحب بفضلک و احسانک و عظمتك و سلطانتک ثم اكتب لى خير الآخرة و الأولى و التوجه في كل الأحوال الى افقك الأعلى انك انت المقتدر المتعالى العليم الحكيم

AQA6#311 p.317, ADM2#022 p.040,
NFR.186, AKHA_117BE #01-04 p.j

BH02895

To: Ghulam Rida son of Azim, in Naraq

Date: 1291-09 [1874-Oct]

- 1 This servant, formerly named Rida, writes in the name of the one incomparable Lord, the Concealer, the All-Forgiving. The letter was received before the Face and honored by the attention of the Lord of Names. God willing, may you be occupied at all times with the remembrance of the Sovereign, the Self-Subsisting, and partake of the sealed wine.

بنام یگا خداوند ستار غفار کُتبت لدى الوجه
حاضر و بطرف عنایت مالک اسماء مشرف
انشاء الله در کلّ احیان بذکر سلطان قیوم مشغول
باشی و از رَحیق مختوم پیاشامی
- 2 Today all relationships are severed. These are the days of relationship with God. Whosoever turns to Him and attains His recognition is reckoned with God and related to Him. This relationship is sufficient, enduring, eternal and everlasting. Blessed is the soul that has clung to the cord of relationship with God and become detached from creation. Such a one is a star in the exalted heaven of the Most Glorious Name. Upon him be the glory of God, his Lord and the Lord of the worlds.

الیوم کلّ نسبتها مقطوعست ایّام ایّام نسبة الله
است هر نفسی باو مقبل و بعرفانش فائز او از
حقّ محسوب و باو منسوب و این نسبت کافی و
باقی و دائم و پاینده بوده و خواهد بود طوبی از
برای نفسیکه بحبل نسبت حقّ متمسک شد و
از خلق منقطع گشت اوست نجم سماء مرتفعه
باسم ابی علیه بهاء الله ربّه و ربّ العالمین
- 3 At all times you must give thanks to the True Beloved Who enabled you to recognize His sanctified Beauty and guided you to the supreme horizon.

باید در کلّ احیان محبوب حقیقی را شکر نمائی
که ترا بعرفان جمال مقدّسش فائز نمود و بافق
اعلی هدایت فرمود
- 4 As for what you mentioned concerning your father, We have forgiven him as a favor to you and your relatives. Verily your Lord is the Forgiving, the Generous. That helpless one hesitated to turn to the Self-Sufficient, the Most High, because of the false statements of that lame one - upon him be the wrath and punishment of God. Since he had no knowledge of the true matter, he hearkened to the vain words of that wicked one. Never be saddened by this episode, for God has been and ever will be generous, gracious, merciful and compassionate. On this blessed day He adorned him with the robe of forgiveness, that you may give thanks to your Lord, the All-Knowing, the All-Informed.

و اما ما ذکرّت فی ایّیک انا عفوانه فضلاً علیک
و علی ذوی قرابتک انّ ربّک لهو الغفور الکریم
آن بیچاره از اقوال کذبّه ظالع علیه غضب الله
و نسخه در اقبال الی الغنی المتعال توقّف نمود
چون از اصل امر اطلاع نداشت کلهه باطله
آن خبیث را اصغای نمود ابداً از این فقره محزون
مباشید چه که حقّ کریم و فضل و رحیم و
رحمن بوده و خواهد بود و در این یوم مبارک
او را بخلع غفران مزین فرمود لتشکروا ربکم العلیم
الخبیر
- 5 Remind him who was named Jalal from Me and give him the glad tidings of his Lord's favors. Also remind those women who have turned to God and believed in Him, the Lord of the worlds. Praise be to God that all were mentioned in the Most Great Scene and attained the remembrance of the Lord of Power. Whatsoever exists in the world will soon perish, but this remembrance recorded by the Supreme Pen will endure and remain forever.

ذکر من قبلی من سَمی بالجلال و بشّره بالطفاف
ربّه ثمّ اللّائی اقبلن و آمن بالله ربّ العالمین الحمد
لله جمیع در منظر اکبر مذکور گشتند و بذکر
مالک قدر فائز شدند آنچه در دنیا موجود است
عنقریب فانی خواهد شد و این ذکر که از قلم
اعلی ثبت شده باقی و دائم خواهد ماند
- 6 May glory be upon you, your mother, your sisters, your uncle's wife and her daughter, and your other uncle's wife. Blessed

انما البهاء علیک و علی امّک و اختیک و علی
ضلع عمّک و بنتها و ضلع عمّک الأخری طوبی

are they for having attained the lights of the Countenance, recognized God and His oneness, and turned to the Dawning-Place of His sacred and luminous Cause. It behooveth you to glory in the Sun of My loving-kindness which hath shone forth from the horizon of this wondrous Tablet.

لَهْنَّ بِمَا فَرَزَ بِأَنْوَارِ الْوَجْهِ وَاعْتَرَفْنَ بِاللَّهِ وَوَحْدَانِيَّتِهِ
وَاقْبَلْنَ إِلَى مَشْرِقِ أَمْرِهِ الْمُقَدَّسِ الْمُنِيرِ يَنْبَغِي لَكُمْ
أَنْ تَفْتَحُوا بِشَمْسِ عَنَابَتِي الَّتِي اشْرَقَتْ مِنْ أَفْقِ
هَذَا اللَّوْحِ الْبَدِيعِ

INBA35:083,

BLIB_Or15710.155,

BLIB_Or15719.021a

BH02862

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Tabriz*

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who is the Guardian over all names! This is a mention from Us unto him who hath turned toward the Throne and set his face toward God, the Lord of all worlds, that the Call may draw him nigh again and again, and the remembrance and utterance may attract him time after time in such wise that he may arise amidst all created things in the name of his Lord, the All-Merciful, and summon the peoples unto the Most Great Name, whereby the limbs of the world have quaked and the Herald hath proclaimed: The Kingdom belongeth unto God, the Almighty, the Most Exalted, the Most Great.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ ذَكَرَ مِنْ لَدُنَّا مَنْ أَقْبَلَ
إِلَى الْعَرْشِ وَتَوَجَّهَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ لِيَقْرِيَهُ
النَّدَاءَ مَرَّةً بَعْدَ مَرَّةٍ وَيَجْذِبَهُ الذِّكْرُ وَالْبَيَانُ كَرَّةً
بَعْدَ كَرَّةٍ عَلَى شَأْنٍ يَقُومُ بَيْنَ الْإِمْكَانِ بِاسْمِ رَبِّهِ
الرَّحْمَنِ وَيَدْعُ الْأُمَمَ إِلَى الْأَسْمِ الْأَعْظَمِ الَّذِي بِهِ
ارْتَعَدَتْ فَرَائِصُ الْعَالَمِ وَنَادَى الْمُنَادُ الْمَلِكُ اللَّهُ
الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- 2 Hearken unto the call of this Wronged One from this Prison, the very dust particles whereof proclaim that there is none other God but Him, the Stranger, the Unique One. There hath appeared before the Throne at this hour he who hath turned toward God, the True King, the Manifest One, and hath attained the presence of God and quaffed the choice wine of reunion from the hands of the bounty of his Lord, the All-Knowing, the All-Informed. Blessed art thou for having appeared and having seen and heard that which the Tongue of Grandeur hath spoken forth when the Dayspring of Revelation appeared with mighty sovereignty. Thou didst enter by Our leave and return by the command of thy Lord, the Almighty, the All-Powerful.

2 أَنْ اسْمَعِ نَدَاءَ هَذَا الْمَظْلُومِ مِنْ هَذَا السِّجْنِ الَّذِي
يَنْطَقُ ذَرَّاتُ تَرَابِهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْغَرِيبُ الْفَرِيدُ
قَدْ حَضَرَ لَدَى الْعَرْشِ فِي هَذَا الْحَيْنِ مَنْ أَقْبَلَ إِلَى
اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ وَفَازَ بِلِقَاءِ اللَّهِ وَشَرِبَ
رَحِيقَ الْوَصَالِ مِنْ إِيَادِي عَطَاءِ رَبِّهِ الْعَلِيمِ الْخَبِيرِ
طُوبَى لَكَ بِمَا حَضَرْتَ وَرَأَيْتَ وَسَمِعْتَ مَا نَطَقَ
بِهِ لِسَانُ الْعِظَمَةِ إِذْ ظَهَرَ مَشْرِقُ الْوَحْيِ بِسُلْطَانِ
عَظِيمٍ قَدْ دَخَلَتْ بِأَذْنٍ مِنْ لَدُنَّا وَرَجَعَتْ بِأَمْرِ
رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ
- 3 Be thou assured through God's favor and His mercy, then make mention of thy Lord with wisdom and utterance lest the people of possibility be disturbed thereby - they who have disbelieved in God, the Lord of all worlds. Blessed art thou for having aided the Cause of thy Lord and manifested that

3 أَنْ أَطْمَئِنَّ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ ثُمَّ أَذْكَرَ رَبِّكَ
بِالْحِكْمَةِ وَالْبَيَانِ لئَلَّا يَضْطَرَّبَ بِهِ مَلَأُ الْإِمْكَانِ
الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَالَمِينَ طُوبَى لَكَ بِمَا
نَصَرْتَ أَمْرَ رَبِّكَ وَأَظْهَرْتَ مَا يَنْبَغِي لَكَ فِي
أَيَّامِ اللَّهِ الْعَزِيزِ الْحَمِيدِ لَا تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ عَلَى

which beseemeth thee in the days of God, the Mighty, the All-Praised. Grieve thou not over anything, but put thy trust in Him through Whose finger's motion all created things were set in motion, and at Whose bidding all existence bowed down before God, the King, the Just, the All-Wise. We have made mention of thee in various Tablets as a favor from Us unto thee, and We make mention of thee in truth. Verily thy Lord is the Strong, the Trustworthy.

- 4 We behold thee at all times standing before the door and uttering My beauteous remembrance. Say: O God, my Beloved of the worlds and the Desire of them that have recognized Thee! I beseech Thee by Thy Name through which Thou didst subdue the world to make me of them who have aided Thy Cause and stood firm in Thy love in such wise that neither the might of kings nor the conditions of the lowly hindered them. They spoke forth Thy Name and proclaimed Thy remembrance. Verily Thou art the Powerful over what Thou willest, and within Thy grasp is the kingdom of creation, and Thou art in truth the Transcendent, the Mighty, the All-Knowing.

- 5 God hath forgiven thy father and thy mother and thy kindred, and hath arrayed them in the robes of His loving-kindness as a bounty from His presence. Rejoice thou in this and say: Praise be unto Thee, O God of all worlds!

الَّذِي بِحَرَكَهٖ اصْبَعُهُ تَحَرَّكَتِ الْمَمَكَّاتُ وَبِإِشَارَةٍ مِنْ عِنْدِهِ سَجَدَ كُلُّ الْوُجُودِ لِلَّهِ الْمَلِكِ الْعَدْلِ الْحَكِيمِ أَنَا قَدْ ذَكَرْنَاكَ فِي الْوَاحِ شَتَّى فَضْلاً مِنْ لَدُنَّا عَلَيْكَ وَنَذْكُرُكَ بِالْحَقِّ أَنَّ رَبَّكَ لهُوَ الْقَوِيُّ الْأَمِينُ

4 أَنَا نَرَاكَ فِي كُلِّ الْأَحْيَانِ قَائِماً لَدَى الْبَابِ وَ نَاطِقاً بِذِكْرِي الْجَمِيلِ قُلِ اللَّهُمَّ يَا مَحْبُوبَ الْعَالَمِينَ وَ مَقْصُودَ الْعَارِفِينَ اسْئَلْكَ بِاسْمِكَ الَّذِي بِهِ سَخَّرْتَ الْعَالَمَ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ نَصَرُوا أَمْرَكَ وَ اسْتَقَامُوا عَلَى حَبْكٍ عَلَى شَأْنٍ مَا مَنَعْتَهُمْ سَطْوَةَ الْمُلُوكِ وَ لَا شَتُونَاتِ الْمَمْلُوكِ قَدْ نَطَقُوا بِاسْمِكَ وَ نَادَوْا بِذِكْرِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ فِي قَبْضَتِكَ مَلَكُوتُ الْإِنشَاءِ وَ أَنْتَ أَنْتَ الْمُتَعَالَى الْعَزِيزُ الْعَلِيمُ

5 قَدْ غَفَرَ اللَّهُ أَبَاكَ وَ أُمَّكَ وَ ذَوِي قَرَابَتِكَ وَ الْبَسَمُ اثْوَابُ عَنَانِيهِ فَضْلاً مِنْ عِنْدِهِ إِنْ أَفْرَحَ بِذَلِكَ وَ قُلْ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ

LHKM3.206

BH03137

To: *Haji Ahmad Milani et al., in Tabriz*

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who speaketh, manifest and evident. The living waters from the Pen of the All-Merciful flow and stream forth at all times, and these are the cause of eternal existence and everlasting life. Yet most souls remain unaware thereof and deprived of any portion from the direction of the Most Great Scene. A few, through divine assistance, have attained unto this most great bounty. They are the source of good deeds and the manifestations of names and attributes. It is binding and incumbent upon such souls to arise with the utmost endeavor and wisdom to awaken the people of the world from the slumber of heedlessness through goodly remembrances and guide them to the Source of mercy.

1 بِنَامِ نَاطِقٍ ظَاهِرٍ هُوَيْدَا كَوْثَرِ حَيَوَانٍ مِنْ قَلَمِ رَحْمَنِ دُرِّ كُلِّ أَحْيَانٍ جَارِيٍّ وَ سَارِيَسْتِ وَ أَوْسْتِ سَبَبِ بَقَايِ أَبَدِيٍّ وَ حَيَوَةِ سَرْمَدِيٍّ وَلَكِنْ أَكْثَرُ نَفُوسٍ مِنْ أَنْ يَخْبُرُوا مِنْ شَطْرِ مَنْظَرِ الْكَبَرِيِّ بِهَرَّةٍ وَ نَصِيبِ مَانِدِهِ أَنْدٍ وَ قَلِيلِي بَاعَانَتِ الْهَيِّ بَيْنَ فَيْضِ اعْظَمِ فَائِزٍ گَشْتِهَ أَنْدِ إِشَانَنْدِ مَبْدَءِ خَبَرَاتِ وَ مَظَاهِرِ اسْمَاءِ وَ صِفَاتِ وَ بِرَأْسِ نَفُوسِ لَازِمِ وَ وَاجِبِ اسْتِ بِكَالِ جَدِّ وَ جِهْدِ بِحَكْمَتِ وَ بَيَانِ أَهْلِ امْكَانِ رَا بِاَذْكَارِ حَسَنَةِ مِنْ نَوْمِ غَفْلَتِ بَيَادَرِ نَمَائِنْدِ وَ بِمَبْدَءِ رَحْمَتِ هِدَايَتِ كَنْنَدِ

- 2 Blessed art thou for having attained unto faith and certitude and for having arisen to serve thy Lord, the All-Knowing, the All-Wise. And if ye observe among those who have turned to God a soul who is capable of teaching this irresistible Cause of God and is adorned with the qualities mentioned in the Tablets, his turning to various regions for the purpose of spreading the Cause according to the wisdom revealed in the Tablets hath been and will be beloved. And in all conditions one must observe wisdom, for the people are weak and far removed from the root of the Cause. We beseech God to assist thee in all circumstances even as He hath aided thee at all times, and to grant thee the good of this world and the next. Verily He is the Powerful, the Mighty.
- طوبى لك بما فزت بالايقان والايقان وقت على خدمة ربك العليم الحكيم واگر از مقلین نفسی را مشاهده نمائید که قابل تبلیغ امر مبرم الهی است و بصفتیکه در الواح مذکور است مزین توجّه باطراف نماید لأجل انتشار امر بحکمت منزله در الواح محبوب بوده و خواهد بود و باید در کلّ احوال ناظر بحکمت باشد چه که خلق ضعیفند و از اصل امر بعید نسئل الله بأن یوفّقک فی کلّ الأحوال کما ایدک فی کلّ الأحيان و یرزقک خیر الدنیا والآخرة انه لهو المقتدر القدير
- 3 Convey My greetings to thy son who turned to the Goal and returned from what he was forbidden, and to all men and women who are with thee. The glory be upon thee and upon them from thy Lord, the Forgiving, the Generous.
- کبر من قبلی علی وجه ابنک الذی توجّه الی المقصود و رجع بما منع عنه و علی من معک من کلّ اناث و ذکور انما البهاء علیک و علیهم من لدن ربک الغفور الکریم
- 4 O Ahmad, convey My greetings to My loved ones and give them the glad-tidings of this wise remembrance.
- ان یا احمد کبر من قبلی احبائی و بشرهم بهذا الذکر الحکیم
- 5 O loved ones of the All-Merciful in Milan! Hearken unto what the Prisoner calleth you from this mighty Prison. Gather ye together in the love of God and His praise, then unite in this mighty Cause. Beware lest the veils of the world prevent you. Turn with radiant faces unto God, the Lord of eternity. Verily He is with you at all times. Thus have We sent unto you the fragrances of the All-Merciful from this glorious and wondrous Garden.
- یا احبّاء الرّحمن فی المیلان ان استمعوا ما یدعوکم به المسجون من هذا السّجن المتین ان اجتمعوا علی حبّ الله و ثنائه ثمّ اتّحدوا فی هذا الأمر العظیم ایاکم ان تمنعکم حجابات العالم توجّهوا بوجوه بیضآء الی الله مالک القدم انه معکم فی کلّ حین کذلک ارسلنا الیکم نفحات الرّحمن من هذا الرّضوان العزیز البدیع

BLIB_Or15710.148b, BLIB_Or15719.027,
SFI07.016a

BH03160

To: Muhammad Javad Naraqi, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who is the Everlasting, the Ever-Abiding, the All-Compelling, the All-Knowing, the All-Wise
- بسمه الباقی الدائم المهیمن العليم الحکیم
- 2 O Javad! Hearken unto the call of the Lord of creation. He calleth thee as a token of His grace, and remembereth thee even as

He remembered thee aforetime when thou wert in Iraq. Verily thy Lord loveth those who were with Him and remembereth them at eventide and at dawn. His mercy hath preceded the world and His grace hath encompassed all who are in the realm of possibilities. Blessed is he whom the veils of creation have not prevented from turning unto the Truth, and who hath, on the Day of God, turned toward the Dayspring whereby the horizons were illumined.

- 3 Thy letter hath been presented before the Throne. We have inhaled from it the fragrance of thy love for God, the Lord of all names, and found it purified from the mention of aught else and adorned with this Name through which the horizon of utterance hath been illumined and all who are in earth and heaven have been enlightened. We have heard that which thou didst call upon God with the ear of faithfulness, and have answered thee with this Tablet whereby the trees have yielded their fruits.

- 4 Remember when thou wert in the presence of the Throne and didst hear with thine own ear the call of God and didst drink the choice wine of reunion from the hands of the grace of thy Lord, the Self-Sufficient, the Most Exalted. Verily thou wert mentioned before the Countenance and didst attain the favors of thy Lord, the Mighty, the Bestower. Grieve not for what hath befallen thee. There hath befallen Us at the hands of the enemies that which no pen can recount nor any pages contain. God will soon seize those who have wronged you and will exalt your names among His servants. By My life! When the people awaken they shall weep over themselves for what they have wrought in this Day the like of which the eye of creation hath not seen.

- 5 We beseech God to aid thee in His service and to protect thee from those who have denied the proof of God and His testimony and have followed every contentious infidel. Convey My greetings unto thy brother. Verily We make mention of him as a token of grace that he may thank his Lord, the Mighty, the All-Forgiving. Blessed is he for having turned unto God and for not having been prevented from the Path by the cawing of every idolatrous infidel. If thou shouldst see him who is the joy of the All-Merciful, convey unto him the greetings of the Prisoner and remind him of the verses of thy Lord, the Lord of all religions. Verily the glory rest upon thee and upon him and upon those who have attained unto the pure wine whose seal was broken by the finger of might.

2 يا جواد ان استمع نداء مالک الایجاد انه يدعوك فضلاً من عنده و يذكرک كما ذکرک من قبل اذ كنت فی العراق ان ربک یحب الذین کانوا معه و يذكرهم فی العشی و الاشرار ان رحمته سبقت العالم و فضله احاط من فی الامکان طوی للذی ما منعتہ حجاب الخلق عن التوجه الی الحق و توجه فی یوم الله الی مشرق به اضائت الآفاق

3 قد حضر کتابک لدی العرش وجدنا منه عرف حبک لله مالک الرقاب و وجدناه مطهراً عن ذکر الغیر و مزیناً بهذا الاسم الذی به انار افق البیان و استضاء من فی الأرضین و السموات قد سمعنا ما نادیت به الله بأذن الوفاء و اجبتناک بهذا اللوح الذی به اثمرت الأشجار

4 ان اذکر اذ كنت لدی العرش و سمعت نداء الله بأذنک و شربت رحيق الوصال من إیادی فضل ربک الغنی المتعال قد كنت مذكوراً لدی الوجه و فائزاً بالطفاف ربک العزیز الوهاب لا تحزن عما ورد علیک قد ورد علینا من الأعداء ما لا یذكر بالأقلام و لا یتم بالأوراق سوف يأخذ الله الذین ظلموک و یرفع اسمائک بین العباد لعمری ان القوم اذا انتبهوا ینوحون علی انفسهم بما ارتكبوا فی هذا الیوم الذی ما رأى شیهة عین الابداع

5 نسئل الله بأن یؤیدک علی خدمته و یحفظک عن الذین انکروا حجة الله و برهانه و اتبعوا کل همج رعاع کبر من قبلی علی اخیک انا نذکره بالفضل لیشکر ربه العزیز الغفار طوی له بما اقبل الی الله و ما منعه عن الصراط نفاق کل مشرک کفار ان رأیت فی وجهه نضرة الرحمن کبره من قبل المسجون و ذکره بآیات ربک مالک الأديان انما البهاء علیک و علیه و علی الذین فازوا بالرحیق الأطهر الذی فك ختامه باصبع الاقتدار

INBA35:085

BH03075

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1291-09 [1874-Oct]

1 In My Name, the Speaker in the Kingdom of Creation

1 بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْإِنشَاءِ

2 O Varqa! Harken unto the Call from the Dawning-Place of Grandeur raised in the prison of 'Akka: "Verily, there is none other God but Me, the Mighty, the All-Bountiful!" We have summoned all unto God. Among the people some have turned towards Him and others have turned away. He who hath turned towards Him is accounted among the triumphant in the Mother Book.

2 اِنْ يَا وَرْقَاءَ اِنْ اسْتَمِعِ النَّدَاءَ مِنْ مَطْلَعِ الْكِبْرِيَاءِ الْمَرْتَفِعِ فِي سِجْنٍ عَكَا اِنَّهُ لَا اِلَهَ اِلَّا اَنَا الْعَزِيزُ الْوَهَّابُ اَنَا دَعَوْنَا الْكُلَّ اِلَى اللّٰهِ مِنَ النَّاسِ مِنْ اَقْبَلٍ وَمِنْهُمْ مَنْ اَعْرَضَ وَ الَّذِي اَقْبَلَ اِنَّهُ مِنَ الْفَائِزِينَ فِي اُمِّ الْكِتَابِ

3 Say: O concourse of nations! From whom do ye flee this Day? By God! The Ancient Source hath appeared and in His hand is the pulse of the world. He healeth it as He pleaseth, and verily He is the All-Knowing, the All-Wise. Say: Do ye flee from Him Who hath come unto you with the Kawthar of everlasting life? Fear ye the All-Merciful, and be not of those who have disbelieved in God, the Lord of lords. Abandon that which ye possess, and seize that which God, Who layeth low the necks of men, hath brought. Know ye of a certainty that if ye turn not back from that which ye have committed, chastisement will overtake you on every side, and ye shall behold things more grievous than that which ye beheld aforetime. Thus doth the Mother of Utterance apprise you.

3 قُلْ يَا مَعْشَرَ الْأُمَمِ اِلَى مَنْ تَهْرَبُونَ الْيَوْمَ تَاللّٰهِ قَدْ ظَهَرَ مَطْلَعُ الْقَدَمِ وَ بِيَدِهِ نَبْضُ الْعَالَمِ يَدَاوِيهِ كَيْفَ يَشَاءُ وَ اِنَّهُ لَهُو الْعَلِيمُ الْحَكِيمُ قُلْ هَلْ تَفْرَوْنَ عَنْ الَّذِي جَاءَكُمْ بِكُوثَرِ الْحَيَوَانِ اتَّقُوا الرَّحْمَنَ وَ لَا تَكُونُوا مِنَ الَّذِينَ كَفَرُوا بِاللّٰهِ رَبِّ الْأَرْبَابِ دَعَا مَا عِنْدَكُمْ وَ خَذُوا مَا اتَى بِهِ اللّٰهُ مَالِكِ الرَّقَابِ فَاعْمَلُوا بِالْيَقِينِ اَنْتُمْ اِنْ لَا تَرْجِعُوا عَمَّا عَمَلْتُمْ يَأْخُذْكُمْ الْعَذَابُ مِنْ كُلِّ الْجِهَاتِ وَ تَرَوْنَ اعْظَمَ عَمَّا رَأَيْتُمُوهُ مِنْ قَبْلِ كَذَلِكَ يَنْبَثُّكُمْ مِنْ عِنْدِهِ اُمُّ الْبَيَانِ

4 Blessed art thou for having warbled upon the branches with diverse melodies in praise of thy Lord, the Lord of all religions. We have heard that which thou didst utter in remembrance and praise of God. Naught escapeth His knowledge, as every discerning one doth testify. Blessed is thy father. We bear witness that he aided the Cause of his Lord and made mention of Him among His servants. We sent him in certain years Tablets through which the fragrance of the All-Merciful was wafted throughout all existence. The gaze of God was directed towards him when the Throne was established in this Most Great Prison and before that in other lands. He Who speaketh the truth doth testify to this: "There is none other God but Me, the Almighty, the Unconstrained."

4 طُوبَى لَكَ بِمَا تَغَرَّدْتَ عَلَى الْأَفْنَانِ بِغَنُونِ الْأَلْحَانِ فِي ثَنَاءِ رَبِّكَ مَالِكِ الْأَدْيَانِ اَنَا سَمِعْنَا مَا نَطَقْتَ بِهِ فِي ذِكْرِ اللّٰهِ وَ ثَنَائِهِ اِنَّهُ لَا يَعْزِبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَشْهَدُ بِذَلِكَ كُلِّي عَارِفٍ بِصَّارِ طُوبَى لِأَيِّكَ نَشْهَدُ اِنَّهُ نَصَرَ أَمْرَ رَبِّهِ وَ نَطَقَ بِذِكْرِهِ بَيْنَ الْعِبَادِ وَ ارْسَلْنَا لَهُ فِي سِنِينَ مَعْدُودَاتٍ الْوَاحِأ تَضُوعَ بِهَا عَرَفَ الرَّحْمَنُ فِي الْإِمْكَانِ قَدْ تَوَجَّهَ إِلَيْهِ طَرَفَ اللّٰهِ اِذْ كَانَ مَقَرَّ الْعَرْشِ فِي هَذَا السِّجْنِ الْأَعْظَمِ وَ مِنْ قَبْلِهِ فِي أَرَاضٍ أُخْرَى يَشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ بِالْحَقِّ اِنَّهُ لَا اِلَهَ اِلَّا اَنَا الْمُقْتَدِرُ الْمُخْتَارُ

5 Give thanks unto God that We have heard thy cooing and accepted that which thou didst compose in praise of thy Lord, the Lord of creation. Warble upon the branch of the world in this Most Great Name, that the people of the graves may be awakened thereby and turn towards this Horizon from which

5 فَاشْكُرِ اللّٰهُ بِمَا سَمِعْنَا هَدِيرَكَ وَ قَبَلْنَا مَا انْشَأْتَ فِي وَصْفِ رَبِّكَ مَالِكِ الْإِيْمَادِ غَرَّدَ عَلَى غَصْنِ الْعَالَمِ بِهَذَا الْأَسْمِ الْأَعْظَمِ لِيَنْتَبِهَنَّ بِهِ أَهْلُ الْقُبُورِ وَ يَتَوَجَّهَنَّ إِلَى هَذَا الْأَفْقِ الَّذِي مِنْهُ اضْأَتِ الْآفَاقُ لَا تَحْزَنُوا عَنْ الْبَعْدِ اَنْتُمْ مِنْ أَهْلِ الْقُرْبِ يَشْهَدُ

the daysprings have been illumined. Grieve not over remoteness - ye are among those who are nigh, as doth the Lord of all beings testify. The Glory be upon thee and upon those with thee who have cast away idle fancies and turned towards the Dawning-Place of inspiration.

PDC.006-007x

بذلك مولى الأنام أئما البهاء عليك وعلى من
معك من الذين نبذوا الأوهام واقبلوا الى مشرق
الالهام

INBA19:013, INBA32:013b, Majlis934.108-
111, TZh6.0779-0780

BH03235

To: Mulla Sadiq, in Qum

Date: 1291-09 [1874-Oct]

- 1 In His Name, the Ever-Abiding, the Everlasting, the Mighty, the Help in Peril! 1 بِسْمِهِ الدَّائِمُ الْبَاقِي الْعَزِيزُ الْمُسْتَعَانُ
- 2 Glorified art Thou, O my God! Thou seest Me oppressed among the peoples in this Most Great Prison, and in every moment there befalleth Me that which hath not befallen Thy chosen ones and trusted ones. Thou knowest that I have summoned the servants unto naught save Thy singleness and oneness, and that which draweth them nigh unto the horizon of Thy grace and the dawning-place of Thy favors. Yet they have turned away from Thy beauty, and objected to Thy Cause, and disputed Thy signs, and contended with Thy sovereignty. 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَرَانِي مَظْلُومًا بَيْنَ أَيْدِي الْأُمَمِ فِي هَذَا السِّجْنِ الْأَعْظَمِ وَ يَرِدُ عَلَيَّ فِي كُلِّ حِينٍ مَا لَا وَرْدَ عَلَى أَصْفِيَانِكَ وَ أَمَانَتِكَ وَ أَنْتَ تَعْلَمُ بِأَنِّي مَا دَعَوْتُ الْعِبَادَ إِلَّا بِفِرْدَانِيَّتِكَ وَ وَحْدَانِيَّتِكَ وَ مَا يَقْرِبُهُمْ إِلَيَّ أَفْقَ فَضْلِكَ وَ مُطْلِعَ مَوَاهِبِكَ وَ أَنَّهُمْ أَعْرَضُوا عَنْ جَمَالِكَ وَ أَعْرَضُوا عَلَى أَمْرِكَ وَ جَادَلُوا بِآيَاتِكَ وَ نَارَعُوا بِسُلْطَانِكَ
- 3 O Lord! I beseech Thee by the Sovereign of Names, through Whom Thy most exalted horizon was illumined, to deliver them from the promptings of self and passion, and draw them nigh unto Thy Most Great Name, the Most Glorious. Then grant them Thy blessing which Thou hast sent down from the heaven of Thy bounty, and give them to drink of Thy sealed wine, whose seal was broken by the fingers of Thy might and power. 3 أَيْ رَبِّ اسْأَلُكَ بِسُلْطَانِ الْأَسْمَاءِ الَّذِي بِهِ أُنَارَ أَفْقِكَ الْأَعْلَى بِأَنْ تَخْلَصَهُمْ عَنْ شُؤْنَاتِ النَّفْسِ وَ الْهَوَى وَ تَقْرِبَهُمْ إِلَيَّ اسْمِكَ الْأَعْظَمِ الْأَبْهَى ثُمَّ ارْزُقْهُمْ نِعْمَتَكَ الَّتِي أَنْزَلْتَهَا مِنْ سَمَاءِ فَضْلِكَ ثُمَّ أَشْرِبْهُمْ رَحِيقَكَ الْمَخْتُومَ الَّذِي فَتَحَ خَتْمَهُ بِأَصْبَعِي قُدْرَتِكَ وَ اقْتِدَارِكَ
- 4 O Lord! They are the weak ones - they know not what profiteth them and what harmeth them, what draweth them nigh and what keepeth them far. Take their hands with the hands of Thy mercy, then rescue them through the arms of Thy generosity and power. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Mighty, the Dominant, the All-Wise, the All-Knowing. 4 أَيْ رَبِّ هُمُ الضَّعَفَاءُ لَا يَعْرِفُونَ مَا يَنْفَعُهُمْ وَ مَا يَضُرُّهُمْ وَ مَا يَقْرِبُهُمْ وَ يَبْعِدُهُمْ خِذْ أَيَْادِيَهُمْ بِأَيَْادِي مَرْحَمَتِكَ ثُمَّ أَنْقِذْهُمْ بِذِرَاعِي جُودِكَ وَ قُدْرَتِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْغَالِبُ الْمُدَبِّرُ الْعَلِيمُ الْحَكِيمُ
- 5 Glorified art Thou, O my God! Thou seest Thy servant who was named Nabil before Sadiq, who hath turned toward the 5 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَرَى عَبْدَكَ الَّذِي سَمَّيْتُ بِنَبِيلٍ قَبْلَ صَادِقٍ تَوَجَّهَ إِلَى أَنْوَارِ وَجْهِكَ بَعْدَ

lights of Thy countenance after the passing of the people of Thy kingdom, and drawn nigh unto the ocean of Thy bestowal and the heaven of Thy bounty, and hath advanced toward Thee when most of Thy creation turned away from Thee.

- 6 O Lord! Make him so enkindled with the fire of Thy love that through him the inhabitants of Thy lands and realms may be set ablaze. Then send down upon his heart from the heaven of Thy Revelation that which shall make him joyous in Thy days, and cause him to be seized with the gladness of Thy Cause and Thy remembrance of him, in such wise that the circumstances of Thy decree sadden him not, nor disturb him whatsoever may befall him in Thy land. Then choose for him what is chosen in Thy presence, and ordain for him what Thou hast ordained for the sincere among Thy loved ones and the near ones among Thy chosen ones. Then make him to circle round Thy Will and Purpose in every world of Thy worlds. Verily Thou art the All-Powerful, the Most Exalted, the Most High, the Most Great. There is none other God but Thee, the All-Forgiving, the Most Generous.

JHT_S#014x

فَنَاءَ اهل مملكتك و تقرب الى بحر عطائك و
سماء جودك و اقبل اليك اذ اعرض عنك
اكثر خلقك

6 اى رب اجعله مشتعلًا بنار حبك على شأن
يشتعل به من فى بلادك و ديارك ثم انزل من
سماء وحيك على فؤاده ما يجعله مسروراً فى
ايامك و يأخذه فرح امرك و ذكرك آياه على
شأن لا تحزنه شؤونات قضائك و لا يكدره ما
ورد عليه فى ارضك ثم اختر له ما هو المختار
عندك ثم اكتب له ما كتبتة للمخلصين من
احبتك و المقربين من اصفياك ثم اجعله
طائفاً حول مشيتك و ارادتك فى كل عالم من
عوالمك انتك انت المقتدر المتعالى العلى العظيم
لا اله الا انت الغفور الكريم

NFR.046x

BH03380

To: *Mir Abdur-Rahim, in Qamsar*

Date: 1291-09 [1874-Oct]

- 1 He is the Most Glorious, the Most Great, the Most Exalted
2 This is a Book which the All-Merciful hath sent down that He might thereby draw all who are in the realm of being nigh unto the Ocean that hath surged in His Great Name.
3 Among the people are those who have turned away and disputed with proof, and those who have quaffed the choice wine of certitude in His Name, the Guardian over all worlds. They have lost, those who have turned to the croaking of the raven, turning away from hearkening to what the Dove hath warbled upon the branches of the Tree of Eternity - that there is none other God but Me, the All-Knowing, the All-Wise.
4 This is a Day illumined by the light of the Countenance, around which circle the nights and days. Blessed is he who hath seen with insight, and the thirsty one who hath attained this manifest Kawthar. Blessed is he who proclaimeth the truth and
- 1 الأقدم الأعظم الأعلى
2 كتاب انزله الرحمن ليقرب به من فى الامكان الى
البحر الذى تموج باسمه العظيم
3 من الناس من اعرض عنه و جادل بالبرهان و
منهم من شرب رحيق الايقان باسمه المهيمن على
العالمين قد خسر الذين توجهوا الى نعيب الغراب
معرضين عن اصغاء ما هدرت به الورقاء على
افنان دوحه البقاء انه لا اله الا انا العليم الحكيم
4 هذا يوم استضاء من نور الوجه و طافت حوله
الليالى و الايام طوبى لبصير رأى و لظمان فاز

striveth to serve the Cause of his Lord, the Mighty, the Powerful.

- 5 O servant who gazeth upon the Countenance! Harken thou unto the call of thy Lord, the Most Glorious, from the Dayspring of grandeur and majesty. He verily draweth thee nigh unto the supreme horizon and causeth thee to speak praise whereby things are attracted, and remembrance whereby creation is influenced. Thy Lord is verily the Guardian, the Mighty, the All-Informed.

- 6 Gather thou together the loved ones of God in that place, then remind them of My gracious remembrance. We have sent down for them a Tablet whereby the fragrance of the All-Merciful hath been wafted throughout all worlds, that they may rejoice and stand firm in this wondrous Cause.

- 7 We have revealed in the prison a Book named at the Throne the Most Holy Book, wherein We have laid down the laws and adorned it with the commandments of thy Lord, Who commandeth all in the heavens and earth. Say: O people, hold fast unto it and observe what hath been sent down therein of the wondrous laws of your Lord, the Forgiving, the Generous. It profiteth you in this world and the next, and purifieth you from that which beseemeth you not. He is verily the Ordainer, the Expositor, the Giver, the Bountiful, the Mighty, the Praiseworthy.

- 8 Blessed art thou for having fulfilled the Covenant and Testament of God and attained unto this Tablet whereby thy mention hath been recorded in My Preserved Tablet. Be thou a servant to the Cause of thy Lord, remembering His remembrance and praising His praise, that every heedless and remote one may be awakened thereby. Thus have We bestowed Our favor upon thee as a bounty from Our presence, and I am verily the Forgiving, the Merciful.

TB#17k

بهذا الكوثر المبين طوبى لمن يصدع بالحق ويسعى في خدمة امر ربه المقتدر القدير

- 5 ان يا عبد الناظر الى الوجه ان استمع نداء ربك الأبهى من مطلع العظمة والكبرياء انه يقربك الى الأفق الأعلى و ينطقك بثناء تنجذب به الأشياء و بذكر يؤثر في الانشاء ان ربك هو المهيمن العزيز الخبير

- 6 ان اجمع احباء الله في هناك ثم ذكرهم بذكرى الجميل قد نزلنا لهم لوحاً به تضيّع عرف الرحمن في الأكوان ليفرحن ويستقيم على هذا الأمر البديع

- 7 قد انزلنا في السجن كتاباً سمي لدى العرش بالكتاب الأقدس و فيه شرعنا الشرايع و زيناه بأوامر ربك الأمر على من في السموات والأرضين قل يا قوم تمسكوا به ثم اعملوا بما نزل فيه من بدائع احكام ربكم الغفور الكريم انه ينفعكم في الدنيا و الآخرة و يطهركم عما لا ينبغي انه هو المدبر المبين المعطي الباذل العزيز الحميد

- 8 نعيماً لك بما وفيت ميثاق الله و عهده و فزت بهذا اللوح الذي به ثبت ذكرك في لوحى الحفيظ كن خادماً لأمر موليك و ذاكراً بذكره و مثنياً بثنائه لينتبه به كل غافل بعيد كذلك منّا عليك فضلاً من عندنا و انا الغفور الرحيم

ASAT1.167x, TBP#17k

BH03530

To: *Haji Mirza Muhammad Ali, in Isfahan*

Date: 1291-09 [1874-Oct]

- 1 He is the One Who speaketh in the Kingdom of Utterance. 1 هو الناطق في ملكوت البيان
- 2 This is a Book We have sent down in truth that it may draw the people unto the Most Exalted Horizon and bring them nigh unto the Most Great Ocean which hath surged in the name of God, the Most Glorious, on a Day wherein trembling seized all who are in the realm of possibility, save whom God willeth, the Almighty, the Glorious, the Self-Subsisting. 2 كتاب انزلناه بالحق ليجذب الناس الى الأفق الأعلى و يقربهم الى البحر الأعظم الذي تموج باسم الله الأبهى في يوم فيه اخذت الزلازل من في الامكان الا من شاء الله المقتدر العزيز المختار
- 3 This is a Day wherein the Tree uttereth its call in the midmost heart of the world and summoneth all unto God, the Lord of creation. Among the people are those whom the attraction of the Word hath so seized that they have cast away the world, turning unto the Dayspring of Inspiration; and among them are those who have turned aside by following them who have denied the Proof and the Testament. 3 هذا يوم فيه تنطق السدرة في صدر العالم و تدع الكل الى الله مالک الرقاب من الناس من اخذه جذب البيان على شأن نبذ الدنيا متوجهاً الى مطلع الالهام و منهم من اعرض بما اتبع الذين كفروا بالحق و البرهان
- 4 O Nabil-i-'Ali! Thy letter hath come before the Throne and We have heard how thou hast praised God, the Lord of creation. Then thy second letter, which was adorned with words that shone forth from the horizon of Revelation. This Tongue which God hath made the Kawthar of life for all who dwell in the realm of possibility - hold thou fast unto the Most Great Steadfastness and cling to the hem of thy Lord's mercy, the Lord of all mankind. He is with whosoever hath turned unto Him, detached from all else. 4 ان يا نبيل قبل على قد حضر كتابك لدى العرش و سمعنا ما اثبت به الله مالک الایجاد ثم كتابك الآخر الذي كان مزينا بالكلمات التي اشرفت من افق الوحي هذا اللسان الذي جعله الله كوثر الحيوان لمن في الامكان تمسك بالاستقامة الكبرى و تشبث بذيل رحمة ربك مالک الوری انه مع من اقبل اليه منقطعاً عن الجهات
- 5 By the life of God! Should anyone today drink the choice wine of life from the chalice of recognition, it would so transport him that he would cry out among the servants with this Remembrance which God hath made the Dawning-Place of lights. Blessed art thou for having turned away from those who follow idle fancies and turned unto the Dayspring of certitude. Give thanks unto God for having been mentioned before the Throne and for having attained that whereby thy remembrance shall endure in the Book of thy Lord, the Lord of Return. 5 لعمر الله لو يشرب اليوم احد رحيق الحيوان من قلع العرفان ليجذبه على شأن يصيح بين العباد بهذا الذكر الذي جعله الله مشرق الأنوار طوبى لك بما اعرضت عن الذين اتبعوا الظنون و اقبلت الى مطلع الايقان ان احمد الله بما ذكرت لدى العرش و فزت بما يثبت به ذكرک في كتاب ربك مالک المآب
- 6 Say: Glory be unto Thee, O my God! Thou seest me turning toward the horizon of Thy grace and the ocean of Thy bounty, acknowledging Thy singleness and assured of Thy oneness. I beseech Thee by Him Who is the Possessor of all names and the Creator of earth and heaven to assist me to serve Thee amongst Thy creatures and to sanctify me from all that be- seemeth not Thy days. Then manifest through Thy grace that 6 قل سبحانک اللهم يا الهی ترانی مقبلاً الى افق فضلك و بحر عطائك و معترفاً بفردانيتک و موقناً بوحدايتک استلک بمالک الأسماء و ملیک الانشاء بأن تؤيدنی على خدمتک بين خلقک و تقدسنى عما لا ينبغي لآيامک ثم اظهر منى بعنايتک ما يرتفع به ذکرک و ثنائک

which will exalt Thy remembrance and praise. Verily Thou art the Almighty over what Thou wilt. There is no God but Thee, the Most Exalted, the Inaccessible, the All-Glorious, the All-Forgiving.

أنت انت المقتدر على ما تشاء لا اله الا انت
المتعالى الممتنع العزيز الغفار

INBA35:089

BH03666

To: Mahmud Naraq, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In His Name, the One Who Remembereth, the All-Knowing, the All-Aware
بِسْمِ الذَّاكِرِ الْعَلِيمِ الْخَبِيرِ
- 2 Glory be to Thee, O my God! Thou seest how Mahmud hath turned towards Thy praiseworthy station, and how he attained unto Thy presence when the Light of the Cause was shining from the horizon of Iraq. O my Lord! Thou beholdest his turning towards the Kaaba of Thy bounty, his orientation to the direction of Thy gifts, his immersion in the ocean of Thy love, his holding fast to the cord of Thy grace, and his clinging to the hem of Thy favors. Ordain for him, O my God, that which will cause the fragrance of Thy Cause to waft throughout Thy kingdom and the sweet-scenting breeze of Thy victory to spread throughout Thy lands.
سبحانك يا الهى ترى المحمود اقبل الى مقامك المحمود وانه فاز بلقائك اذ كان نير الامر مشرقاً من افق العراق اى رب ترى اقباله الى كعبة جودك وتوجهه الى شطر مواهبك وتغمسه فى بحر حبك وتمسكه بجبل عنايتك وتثبته بذيل افضالك قدر له يا الهى ما يتضوع به رائحة امرك فى مملكته وعرف نصرك فى بلادك
- 3 Thou knowest, O my God, that his letter which he sent to the servant in attendance before the throne of Thy grandeur and the seat of Thy power hath come before the Prisoner, and We have heard from it the cry of his heart and the lamentation of his soul in his love for Thee and separation from Thee. The rapture of yearning for Thee hath so seized him that his very foundations trembled with longing for Thy beauty and seeking Thy good-pleasure.
انت تعلم يا الهى قد حضر لدى المسجون كتابه الذى ارسله الى عبد الحاضر لدى عرش عظمتك وكرسى اقتدارك وسمعنا منه ضجيج قلبه وصریح فؤاده فى عشقك وفراقك قد اخذه جذب اشتياقك على شأن اهتزت اركانه شوقاً لجمالک و طلباً لرضائک
- 4 O Lord! Cut not off from his ear Thy most sweet call which hath been raised from the seat of Thy sovereignty, nor from his eye the lights of Thy beauty, nor from his mouth Thy sealed choice wine, nor from his heart the breathings of Thy celebrated and hidden Name, nor from his breast the fragrances of Thy raiment whereby Thou didst quicken all that was and shall be.
اى رب لا تقطع عن اذنه ندائك الاحلى الذى ارتفع من مقر حكومتك ولا عن عينه انوار جمالک ولا عن فمه رحيق المختوم ولا عن قلبه نفحات اسمک المشهود المكنون ولا عن صدره فوحات قيصک التى بها احيت ما كان وما يكون
- 5 O Lord! Thou witnesseth his arising to serve Thee, his praise of Thy Self, and his turning towards the ocean of Thy grace.
اى رب تشهد بقيامه على خدمتك و ثنائه لنفسك و اقباله الى بحر فضلك فانزل عليه

Send down upon him from the heaven of Thy bounty that which shall cause him to endure through the endurance of Thy most beautiful names and Thy most exalted attributes. Then write for him the good of this world and the next. Then cause him to rest beneath Thy shade and aid him to transcribe Thy verses, spread abroad Thy commandments, and manifest Thy knowledge.

- 6 Verily Thou art the One Who hath power, Whom neither the might of the world nor the power of the nations can frustrate. Thou rulest through Thy sovereignty whatsoever Thou willest. There is no God but Thee, the Powerful, the Most High, the Exalted, the Great.

من سماء جودك ما يجعله باقياً ببقاء اسمائك
الحسنى وصفاتك العليا ثم اكتب له خير الآخرة
والأولى ثم اجعله مستريحاً في ظلك وأيده على
تحرير آياتك ونشر اوامرك و اظهار معارفك

6 أنك انت المقتدر الذي لا يعجزك سطوة العالم
ولا قدرة الأمم تحكم بسلطانك ما اردته لا اله
ألا انت المقتدر المتعالى العلى العظيم

INBA35:084, NFR.055

BH04045

To: Husayn et al., in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In His Name, Who is established upon the throne of grandeur and power!
- 2 The Water of Life hath flowed from the Pen of the All-Merciful, yet the people have turned away from it, following every heedless doubter. By God! The Essence of the Word crieth out with the most exalted call between earth and heaven, yet people make themselves deaf to hearing this most wondrous and glorious Call. The essence of existence hath hastened in its longing toward the Worshipped One, yet the people remain in manifest veils. Is there anyone who will arise to serve the Cause in the name of God and His sovereignty, and draw nigh unto the Dawning-Place of Revelation, detached from all else save Him? Blessed is he who hath attained on this day unto the sweet savors of the Beloved and the fragrances that have been wafted from His luminous garment.
- 3 Thy letter which thou didst send to the servant who standeth before the Throne hath been received and hath attained unto this glorious presence. We have found from it the fragrance of turning unto the Self-Sufficient, the Most High, and We have sent down for thee this wondrous Tablet. Be thou speaking in remembrance of God and serving His Cause which hath encompassed all who are in the heavens and on earth. Beware

1 بسمه المستقرّ على عرش العظمة و الاقتدار

2 قد جرى كوثر الحيوان من قلم الرحمن ولكنّ
القوم اعرضوا عنه بما اتبعوا كلّ غافل مريب تالله
كينونة الكلمة تنادى بأعلى النداء بين الأرض و
السماء ولكنّ الناس يتصامون عن اصغاء هذا
النداء الأبدع المليح قد سرعت كينونة الوجود
شوقاً الى المعبود ولكنّ القوم في حجاب مبين
هل من احد يقوم على الأمر باسم الله و سلطانه
و يتقرّب الى مطلع الظهور منقطعاً عن العالمين
طوبى لمن فاز اليوم بنفحات المحبوب و الفوحات
التي تضيّع من قيضه المنير

3 قد حضر كتابك الذي ارسلته الى العبد الحاضر
لدى العرش و فاز بهذا المنظر الكريم وجدنا منه
عرف الاقبال الى الغنى المتعال و نزلنا لك هذا
اللوّح البديع كن ناطقاً بذكر الله و خادماً لأمره
الذي احاط من في السموات و الأرضين اياك
ان تحجبك اشارات القوم او تمنعك شبهات

lest the allusions of the people veil thee or the doubts of those who have denied the Day of Judgment prevent thee. Give thanks unto God for having attained unto the Tablet of God and for having been mentioned before His mighty throne.

الَّذِينَ كَفَرُوا يَوْمَ الدِّينِ اِنْ اَشْكُرَ اللهُ بِمَا فَزَتْ
بِلَوْحِ اللهِ وَذَكَرْتُ لَدَى عَرْشِهِ الْعَظِيمِ

- 4 We make mention in this station of Our servant who hath been named Husayn, that the verses of thy Lord, the Forgiving, the Bountiful, may attract him.

4 اَنَا نَذَكُرُ فِي هَذَا الْمَقَامِ عَبْدَنَا الَّذِي سَمِيَ بِالْحُسَيْنِ
لِتَجْذِبَهُ آيَاتُ رَبِّكَ الْغَفُورِ الْكَرِيمِ

- 5 O Husayn!

5 اِنْ يَا حُسَيْنَ

- 6 Hearken unto the call of Him Who hath been wronged. Verily there is no God but Him, the Mighty, the Praiseworthy. Blessed art thou for having cast away that which the people possess and taken that which thou wert commanded by One powerful and ancient. Be thou steadfast in the Cause, then make mention to the people of this Remembrance whereby the eyes of those who possess true knowledge have been solaced. Say: Praise be unto Thee, O Beloved of the worlds!

6 اِنْ اَسْمَعُ نِدَاءَ الْمَظْلُومِ اَنَّهُ لَا اِلَهَ اِلَّا هُوَ الْعَزِيزُ الْحَمِيدُ
طُوبَى لَكَ بِمَا نَبَذْتَ مَا عِنْدَ النَّاسِ وَ اخَذْتَ
مَا اَمَرْتُ بِهِ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ اِنْ اَسْتَقِمَّ عَلَى
الْأَمْرِ ثُمَّ ذَكَرَ النَّاسَ بِهَذَا الذِّكْرِ الَّذِي بِهِ قَوَّتْ اَعْيُنُ
الْعَارِفِينَ قُلْ الْحَمْدُ لَكَ يَا مَحْبُوبَ الْعَالَمِينَ

INBA15:322a, INBA35:088, INBA26:325

BH04411

To: *Haji Mirza Kamalid-Din Naraqi*

Date: 1291-09 [1874-Oct]

- 1 In the name of the peerless, one true God.

1 بِنَامِ يَكَّا خَدَاوَنْدِ بِيَانَنْدِ

- 2 O Kamal! The All-Sufficient, the Most Exalted, makes mention of thee from within the Most Great Prison. No bounty hath been or shall ever be greater than this. May thou be occupied at all times with teaching the Cause of the All-Merciful with wisdom and utterance, that perchance the vain imaginings of men may be effaced through the waters of the love of the Lord of creation, and they may turn toward the known Station and the Self-Subsisting Name.

2 اَيُّ كَمَالٍ غَنَى مُتَعَالٍ دَرِ سَبْجَنِ اعْظَمِ تَرَا ذِكْرَ مِينَمَايَدِ
هَيْچِ فَضْلِي اعْظَمِ اَزْ اَيْنِ نَبُودِه وَ نَخَوَاهِدْ بُوَدِ
اِنْشَاءً اللهُ دَرْ كُلِّ اَحْيَانِ بِتَبْلِيغِ اَمْرِ رَحْمَنِ بِحِكْمَتِ
وَ بِيَانِ مَشْغُولِ بَاشِي كِه شَايِدْ مَوْهُومَاتِ عِبَادِ
بِمَاءِ مَحَبَّتِ مَالِكِ اِيْجَادِ مَحْشُودِ وَ بِشَطْرِ مَعْلُومِ
وَ اسْمِ قَيُّومِ تَوَجُّهْ نَمَايَنْدِ

- 3 Say: O servants! Most of what ye have heretofore heard is naught but invention and fancy. Hearts and ears must be cleansed of all they have heard and understood, that they may become the recipients of the effulgent splendors of the Lord of Verses and the Dawning-Place of clear proofs.

3 بَگُوَايِ عِبَادِ اَنْچِهْ اَزْ قَبْلِ اصْغَا نَمُودِه اَيْدِ اَكْثَرِي
اَزْ اَنْ مَجْعُولِ وَ مَوْهُومِ بُوْدِه بَايْدِ قُلُوبِ وَ اَذَانِ اَزْ
اَنْچِهْ شَنِيدِه وَ اِدْرَاكِ نَمُودِه پَاكِ شُودِ تَا مَحَلِّ
تَجَلِّيَّاتِ مَالِكِ آيَاتِ وَ مَشْرِقِ بَيِّنَاتِ گَرْدَدِ

- 4 Thy letter was presented before the Throne, and the servant in attendance submitted it in its entirety. Blessed art thou, then blessed art thou! Joy be unto thee, then joy be unto thee,

4 كَلَّابَتْ لَدَى الْعَرْشِ حَاضِرِ وَ عِبْدِ حَاضِرِ بِتَمَامِه
مَعْرُوضِ دَاشْتِ طُوبَى لَكَ ثُمَّ طُوبَى لَكَ نَعِيمًا

inasmuch as thou didst recognize the Dayspring of Revelation while He was veiled behind curtains of light, and didst attain His presence, and drink the choice wine of reunion with Him, and hear His most sweet call, and behold His most glorious countenance. Verily thy Lord is the All-Bountiful, the Ancient of Days.

- 5 Thou must occupy thyself, with utmost sanctity and detachment and the essence of severance and the quintessence of fear of God, in praising the Lord of Names amidst all people. Sacred Tablets were successively revealed and dispatched over many years, that thou mightest witness with clear certitude the bounty of the Lord of the Day of Judgment and rejoice in His mercy. Verily the glory be upon thee and upon all who are with thee, whether female or male, young or old.

لک ثم نعیماً لک بما عرفت مطلع الظهور اذ
کان خلف حجابات النور وفزت بلقائه و شربت
کوثر وصاله و سمعت ندائه الأهل و رأیت جماله
الأبهی ان ربک هو الفضال القديم

5 باید بکمال تقدیس و تنزیه و جوهر انقطاع و ساذج
تقوی مابین اهل ابداع بثناء مالک اسماء مشغول
باشی الواح منیعہ در سنین عدیده متتابعاً نازل و
ارسال شد تا بیقین مبین فضل مالک یوم الدین
را مشاهده نمائی و برحمتش مسرور باشی انما البهاء
علیک و علی من معک من کل اناث و ذکور و
صغیر و کبیر

INBA35:081, BLIB_Or15710.153a,
BLIB_Or15719.021b, AQA7#408 p.191

BH04406

To: Mother of Nur, in Naraq

Date: 1291-09 [1874-Oct]

- 1 In the Name of the One Incomparable God! O handmaiden of God! The eye of God is watching thee, and from His all-encompassing mercy and pre-existing favor, He calleth unto thee from this manifest Prison, that thou mayest arise to serve the Lord of creation with utmost sanctity, detachment and consecration. How many men have been deprived of God and failed to recognize Him, and how many women have turned toward the Most Great Sea and attained unto the bounteous, the most bountiful One! Praise be to God that thou hast attained unto the presence of God and drunk from the Kawthar of reunion. His is the grace and the bestowal, His the bounty and the generosity. Verily He is the Forgiving, the Generous.
- 2 We make mention of Light and glorify her from this station both far and near. O Light! When thou wert young thou didst attain unto the presence of the All-Knowing, the Most Experienced One, and didst dwell beneath the shade of the Tree of Hope until thou didst grow up. Now thou must arise to serve Him, that is, to remember Him in His remembrance and praise Him in His praise, but with consummate wisdom.

1 بنام یگنا خداوند بیهمتا ای امة الله طرف الله بتو
ناظر و از رحمت محیطه و عنایت سابقه در این
سجن مبین ترا ندا میفرماید تا بکمال تقدیس و تنزیه
و انقطاع بخدمت مالک ابداع قیام نمائی چه
بسیار از رجال که از حق ممنوع شدند و او را
نشناختند و چه بسیار از اماء که بجز اعظم توجه
نمودند و بفیض فیاض فائز گشتند الحمد لله بلقاء
الله فائز شدی و از کوثر وصال آشامیدی له
الفضل و العطاء و له الجود و السخاء انه هو
الغفور الکریم

2 انا نذکر النور و نکبر علیه من هذا المقام البعید
القریب ای نور در حالتیکه صغیر بودی بلقائ
فرد خبیر فائز شدی و در ظل سدره امید تعیش
نمودی تا آنکه کبیر شدی حال باید بخدمت او
قیام نمائی یعنی بذکرش ذا کر باشی و بثنایش مثنی
ولکن بحکمت محضه اینست نصح الهی که از
قلم ابدی جاری شد

Such is the divine counsel that hath flowed from the Eternal Pen.

- 3 We moreover make mention of him who clung to the hem of My loving-kindness at the time of My departure from My house and My proceeding to My Ridvan wherein We shed upon all things the splendor of Our most excellent names and Our most exalted attributes. Know thou this station. By My life! Through this thou hast been mentioned in the presence of the Concourse on High and the dwellers in the cities of names. Exalted is the bounty of thy Lord, He Who rules over earth and heaven. There is none other God but Him, the Almighty, the All-Knowing, the All-Informed.

3 ثم نذكر من تشبّث بذيل عنايتي حين خروجي عن بيتي و توجهي الى رضوانى الذى فيه تجلينا على الاشياء بأسمائنا الحسنی و صفاتنا العليا ان اعرف هذا المقام لعمرى بذلك ذكرت بين ملاء الأعلى و سكان مدائن الأسماء تعالى فضل ربك المهيمن على الأرض و السماء لا اله الا هو المقتدر العليم الخبير

INBA35:082a, BLIB_Or15710.153b,
BLIB_Or15719.022b, AQA7#409 p.192

BH04427

To: Sister, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 He is the Most Holy, the Most Great
- 2 Thou seest, O My Lord, one of the Leaves grown out of the Tree of Thy Oneness and the mighty stock of Thy Singleness, surrounded by unbelievers, men and women alike. Thou knowest that she hath verily turned to Thee, hath clung to the cord of Thy bounty and held fast to the hem of Thy favours. Consequently there befell her that which hath come to pass.
- 3 I beseech Thee, O Thou the Possessor of Names and the Fashioner of Heaven, to ordain for her that which will gladden her heart, illumine her eye and delight her bosom. O God! Protect Thy leaves from the transgressors amidst Thy handmaids who have turned away from Thy Beauty, giving allegiance to those who have refuted Thee and Thy Signs. Thou art verily He Whose power hath encompassed all who are in the heavens and on earth. The dwellers of the Kingdoms of Creation and Command are unable to frustrate Thy purpose. No God is there but Thee, the Most Powerful, the All-Knowing, the Most Wise.
- 4 O God, look upon her with Thy eye of favour and cast upon her a glance of Thy mercy. Protect her then from the stones of the suspicions of other women and from the darts of the

1 الأقدس الأعظم

2 ترى يا الهى بأن ورقة من الأوراق التي تورقت من سدره وحدانيتك و دوحة فردانيتك بين المشركين من خلقك و الشركات من امائك و انت تعلم بأنها اقبلت اليك و تمسكت بحبل عنايتك و تشبّثت بذيل الطافك و بذلك ورد عليها ما ورد

3 اسئلك يا مالک الأسماء و فاطر السماء بأن تقدّر لها ما يفرح به قلبها و تقرّ به عينها و ينشرح به صدرها اى ربّ فاحفظ اوراقك من طغاة امائك اللاتي اعرضن عن جمالک بما اتبعن اهلواء الذين كذبوا بك و بآياتك انک انت الذى احاطت قدرتك من فى السموات و الأرض و لا يعجزک من فى ملکوت الأمر و الخلق لا اله الا انت المقتدر العليم الحكيم

4 اى ربّ فانظر اليها بطرف عنايتك و لحاظ مكرمتك ثم احفظها من اجار ظنون المشركات

vain imaginations of the sinful. Give her to drink at all times from the wine of Thy bounty, from the river of Thy favour and the wellspring of Thy mercy. Verily Thou art the Ruler of the world and Thou art powerful over nations. Thou ordainest for whosoever Thou desirest what Thou wishest. No God is there but Thee, the Giver, the Forgiver and the Merciful.

- 5 Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its off-shoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful.

PM#180x, LTDT.263-264, JHT_S#064

و سهام اوهام الخاطئات ثم اشربها في كلّ
الأحيان رحيق فضلك و كوثر الطافك و
سلسبيل مكرمتك أنك انت مولى العالم و
المقتدر على الأمم تقدّر لمن تشاء ما تشاء لا اله
ألا انت الباذل الغفور الكريم

5 صلّ اللهم يا الهى على السّدره واوراقها و اغصانها
وافنانها واصولها وفروعها بدوام اسمائك الحسنى
وصفاتك العليا ثم احفظها من شرّ المعتدين و
جنود الظالمين أنك انت المقتدر القدير

Majlis210461.117ax, PMP#180x, NFR.065

BH04885

To: Mulla Muhammad Ha Kaf, in Isfahan

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who is established upon the throne of
"He doeth what He willeth"
- 2 O thou who gazest toward the Most Exalted Horizon! Harken
unto the call of the Ancient King from the precincts of His
Most Great Prison. Verily, there is none other God but Me,
the All-Compelling, the Self-Subsisting.
- 3 Thy letter hath come before the Throne. We found it purified
from mention of all who dwell in the realm of possibilities and
sanctified from whatsoever beseemeth not thy Lord, the All-
Merciful. Blessed art thou for having drunk the choice wine
of My loving-kindness and the Kawthar of My grace and the
Salsabil of My generosity, and for having turned thy face to-
ward My countenance after the passing of all who dwell in My
kingdom, and for having sought My dominion and the heaven
of My knowledge and the ocean of My Will and the Sun of My
Beauty which shineth upon all worlds.
- 4 Joy be unto thee for having taken the chalice of certitude with
the power of faith and drunk therefrom despite those among
the followers of religion who denied the All-Merciful when He
came with the truth through His sovereignty which encom-
passes all who are in the heavens and on earth. We beseech
God to make thee a lamp of guidance among His creatures

1 بسمه المستقرّ على عرش يفعل ما يشاء

2 يا أيّها الناظر الى الأفق الأعلى ان اسمع نداء
مالك القدم من شطر سجنه الأعظم أنّه لا اله
ألا انا المهيمن القيوم

3 قد حضر كتابك لدى العرش وجدناه مطهراً عن
ذكر من في الامكان و مقدساً عن كلّ ما لا
ينبغي لربك الرحمن طوبى لك بما شربت رحيق
عنايتى و كوثر فضلى و سلسبيل مكرمتى و توجهت
الى وجهى بعد فناء من فى مملكتى و اردت
ملكوتى و سماء على و بحر مشيتى و شمس جمالى
المشرق على العالمين

4 نعيماً لك بما اخذت قدح الايقان بقوة الايمان
و شربت منه رغماً لأهل الأديان الذين كفروا
بالرحمن اذ اتى بالحقّ بسلطانه المهيمن على من
فى السموات و الأرضين نسل الله بأن يجعلك

and to open, through the key of thy remembrance, the cities of hearts. Verily He is the All-Powerful, the Almighty.

- 5 Be thankful that thou hast been mentioned by My Most Exalted Pen. By My life, this sufficeth thee in truth and nothing on earth can equal it. Thy Lord is verily the All-Explaining, the All-Knowing. Know then that We heard thy call before thy letter arrived and answered thee with a mighty Tablet, and after thy letter came, with this wondrous Tablet. Arise to serve the Cause by My leave and My will, then convey unto the people this Most Great News. Blessed art thou and blessed is thy letter from which wafted the fragrances of thy love for God, the Beloved of those who know.

مصباح الهداية بين البرية و يفتح بمفتاح ذكرى
مدائن القلوب انه هو المقتدر القدير

5 ان احمد بما ذكرت من قلبى الأعلى لعمري انه
يكفيك بالحق ولا يعادله ما على الأرض ان
ربك هو المبين العليم ثم اعلم انا سمعنا ندائك
قبل حضور كتابك واجبتك بلوح منيع و بعد
حضور كتابك بهذا اللوح البديع قم على الأمر
باذنى وارادنى ثم بلغ الناس هذا النبأ العظيم طوبى
لك ولكتابك الذى منه فاحت نفحات محبتك
لله محبوب العارفين

BLIB_Or15730.017c

BH04653

To: Mirza Mihdi brother of Munir, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In My Name, the All-Encompassing Above All Names! We make mention of him who hath turned unto God, that he may rejoice in the remembrance of his Lord and draw nigh unto a station wherein he beholdeth naught save the effulgent lights of His shining and luminous countenance. Blessed is thy brother! By God, he attained unto the choice wine of inner meanings and utterance when its seal was broken by the hand of God's power, the Lord of all worlds. He was among those who outstripped most of the servants in his love for his Lord. The Concurrence on High and they who circle round His mighty throne invoke blessings upon him. He believed in God and migrated with Him until he sacrificed his life in His straight Path.
- 2 We have deposited his luminous remains in a land called Izmir. Verily it is God's trust in that blessed and wondrous spot. Blessed is he who draweth nigh unto it and visiteth it with that which hath been revealed from the Pen of his Lord's Revelation, the All-Forgiving, the All-Bountiful.
- 3 Upon thee, O Name of God the Luminous, be the fragrances that waft from thy Lord the All-Merciful's raiment and the sweet scents diffused from the robe of grandeur amidst all possibilities. I testify that thou didst cast the world behind thee and didst cleave unto God, the Sovereign of all nations. Thou

1 بسمي المهيمن على الأسماء أنا نذكر من توجه الى
الله ليفرح بذكر موليه ويتقرب الى مقام لا يرى فيه
الألوان وجهه المشرق المنير طوبى لأخيک تالله
انه فاز برحيتي المعاني والبيان اذ فك ختمه بيد
قدرة الله رب العالمين انه ممن سبق اكثر العباد
في حب موليه يصلين عليه الملائة الأعلى والذين
يطوفون حول عرشه العظيم قد آمن بالله و هاجر
معه الى ان فدى نفسه في سبيله المستقيم

2 أنا اودعنا جسده المنير في ارض سميت بازميز انه
لودية الله في ذاك المقام المبارك البديع طوبى
لمن تقرب اليه وزاره بما نزل من قلم وحى ربه
الغفور الكريم

3 عليك يا اسم الله المنير نفحات التي تمر من قيص
ربك الرحمن والفوحات التي تضيوع من رداء
الكبرياء بين الامكان اشهد انك نبذت العالم
و تمسكت بالله مالک الأمم و كنت قائماً على

wert steadfast in His service, a champion of His Cause, mindful of His remembrance, and eloquent in His beauteous praise.

خدمته وناصراً لأمره وذاكراً بذكره وناطقاً بثنائه
الجميل أنك

- 4 Therefore, render thanks unto God for having attained unto this Tablet through which the breeze of the All-Merciful hath wafted over all, whether young or old. Be like thy brother in thy love for God and His good-pleasure. Then make mention of him with such remembrance as will attract the hearts of them that slumber. Grieve not at anything. Thou art beneath the wing of My favor and the canopies of My mercy, which have preceded all worlds.

4 فاشكر الله بما فزت بهذا اللوح الذي به هبت نسمة
الرحمن على كل صغير وكبير كن كأخيك في
حب الله ورضائه ثم اذكره بذكر تجذب به افئدة
الراقدن لا تحزن من شيء أنك تحت جناح
فضلي وقياب رحمتي التي سبقت العالمين

GJV.015, YFY.062-063

BH05247

To: Mulla Baqir Letter of Living, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who is the Supreme Ruler over what hath been and what shall be. The Most Exalted Pen calleth out to all who are in creation and beareth them glad tidings of that which will draw them nigh unto God, the Supreme Ruler, the Self-Subsisting.

1 بسمي المهيمن على ما كان وما يكون ينادي القلم
الأعلى من في الانشاء و يبشرهم بما يقربهم الى
الله المهيمن القيوم

- 2 Among the people are those who become expansive when they hear, and among them are those who become contracted through the fire of jealousy and hatred. Thus hath the matter been decreed from the presence of God, the Mighty, the Best-Beloved. And among them are those who desire to prevent the ocean from its waves and the sun from its radiance. Say: Die in thy wrath, O thou rejected infidel! By God, thou hast no power over this, nor do thy like, nor those who rule over the people. Verily He is the One with power over whatsoever He willeth. The prevention of every conquered transgressor hindereth Him not.

2 من الناس من انبسط اذا سمع ومنهم من انقبض
من نار الحسد والبغضاء كذلك قضى الأمر
من لدى الله العزيز المحبوب ومنهم من اراد ان
يمنع البحر عن امواجه والشمس عن اشراقها قل
مت بغيطك يا ايها الملحد المردود تالله أنك لا
تقتدر بذلك ولا امثالك ولا الذين يحكمون
على الناس أنه هو المقتدر على ما يشاء لا يمنعه منع
كل فاسق مقهور

- 3 The world and whatsoever is therein shall pass away. Verily it was built for passing away. Blessed are the people who understand. Blessed is he who casteth it away, purely for the sake of God, and turneth toward the horizon of revelation - this station round which circle sincere servants.

3 ستفنى الدنيا وما فيها أنها بنيت للفناء طوبى
لقوم يفقهون طوبى لمن نبذها خالصاً لوجه الله
واقبل الى افق الوحي هذا المقام الذى يطوفه
عباد مخلصون

- 4 We have found the fragrance of thy faith. We have adorned thee with the ornament of First Remembrance in this inscribed Tablet. We make mention of those who have turned toward the

4 أنا وجدنا عرف إيمانك زيناً بطراز الذكر
الأول في هذا اللوح المسطور أنا نذكر الذين

Countenance and faced toward God, the Lord of the seen and unseen. Grieve not over the world and its conditions. Commit thy affairs unto God, then make mention of Him amongst the servants, that perchance they may become aware and turn toward the praiseworthy station.

- 5 Thus hath the fragrance of that which hath appeared from the Most Exalted Pen been diffused, as a favor from Us. Blessed is he who hath found it and hath said: "Praise be unto Thee, O Lord of existence!"

توجّهوا الى الوجه و اقبلوا الى الله مالک الغیب و الشهود لا تحزن من الدنيا و شؤوناتها فوض امرک الى الله ثم اذکره بين العباد لعل يتنبهن و يتوجهن الى المقام المحمود

5 کذلک تضوّع عرف ما ظهر من القلم الأعلى فضلاً من عندنا طوبی لمن وجد و قال لک الحمد یا مالک الوجود

LHKM3.198

BH05513

To: Wife of Muhammad Qabl-i-Jafar (deceased), in Kashan
Date: 1291-09 [1874-Oct]

- 1 In the name of the Peerless Friend

1 بنام دوست یگّا

- 2 Thy letter reached the Most Holy Court and was the recipient of divine favor. The True One hath ever been and will continue to be watchful over His loved ones, whether men or women who are steadfast. Praise be to God that handmaiden attained unto the outpourings of the Most Great Sea and turned toward the Supreme Horizon. This bounty sufficeth thee. Ask thou of God, glorified and exalted be He, for steadfastness, inasmuch as this is accounted among the most mighty of all things in the sight of God.

2 کتابت بساحت اقدس فائز و طرف عنایت الهی بآن متوجّه حقّ لمیزل و لایزال باحبّای خود چه از قانتین و چه از قانتات ناظر بوده و خواهد بود الحمد لله آن امه بفیضان بحر اعظم فائز شد و باقی اعلی اقبال نمود این فضل تو را کافی است از حقّ جلّ و عزّ استقامت بخواه چه که این از اعظم امور لدی الله مذکور است

- 3 And concerning what thou didst write regarding pilgrimage to the House of God and seeking permission - it is clear that benevolent deeds have ever been beloved in the sight of God. However, in this Revelation all are commanded to observe wisdom. Therefore no action contrary to wisdom should be manifested. Be not thou distressed over any matter. God willing, thou hast been and wilt continue to be beneath the shadow of divine favor.

3 و اینکه در باب توجّه به بیت الله نوشتید و اذن خواستید این بسی واضح است که امور خیریه لدی الحقّ محبوب بوده و لکن در این ظهور کل بحکمت مأمور شده اند لذا باید عملی منافی آن ظاهر نشود از هیچ امری دلتنگ مباشید انشاء الله در ظلّ عنایت حقّ بوده و خواهید بود

- 4 In this Day the glory of every being lieth in the favors and mention of God. Praise be to God, thou hast attained thereunto. We beseech God to assist His handmaidens to remember and praise Him, and to aid them to remain steadfast in His Cause. Verily He is the All-Knowing, the All-Wise. May the glory

4 البوم نغر هر ذی وجودی بعنایت حقّ و ذکر او بوده الحمد لله بآن فائزید نسئل الله بآن یوفق امائه علی ذکره و ثنائه و یؤیدهن علی الاستقامه علی

rest upon thee and upon thy daughters, from thy Lord, the Forgiving, the Generous.

امره انه هو العليم الحكيم انما الهاء عليك و على
بناتك من لدن ربك الغفور الكريم

BLIB_Or15710.152a, BLIB_Or15719.023g

BH05374

To: Haji Mirza Abu'l-Fadl, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 He is the Most Holy, the Most Mighty 1 الأقدس الأعظم
- 2 This is a mention from Us unto him who hath quaffed the choice wine of revelation and attained unto the days of God, the Lord of all worlds, and who hath turned unto the Countenance when it appeared with manifest sovereignty. 2 ذكر من لدنا لمن شرب حقيق الوحي و فاز بأيام
الله رب العالمين و توجه الى الوجه اذ ظهر بالحق
تعالى الذي اظهر نفسه بسلطان مبين
- 3 Say: O people, turn ye unto God and follow not every sinful impostor. By God! There hath appeared that which hath not appeared in creation, and the Desired One hath come with a sovereignty that none in the heavens and earth can withstand. Say: The Lamp hath been lit and the All-Merciful hath come with manifest sovereignty. Beware lest the imaginings of those who have disbelieved in God hold you back, or the might of the oppressors frighten you. 3 قل يا قوم توجهوا الى الله ولا تتبعوا كل فاجرائيم
تالله قد ظهر ما لا ظهر في الابداع و اتى المقصود
بسلطان لا يمنعه من في السموات و الارضين قل
قد اضاء المصباح و اتى الرحمن بسلطان مشهود
اياكم ان تمنعكم او هام الذين كفروا بالله او يخوفكم
سطوة الظالمين
- 4 Summon all creation in the name of your Lord, the All-Merciful, then turn with radiant faces unto the Dayspring of your Lord's Cause, the Lord of Names, Who calleth you from this glorious station. Say: Fear ye God and follow not your desires. Follow Him Who speaketh the truth and calleth you unto God, the Lord of the Day of Judgment. 4 دعوا الامكان باسم ربكم الرحمن ثم اقبلوا بوجوه
نوراء الى مطلع امر ربكم مالك الاسماء الذي
يدعوكم من هذا المقام المنير قل اتقوا الله و لا
تتبعوا هواكم ان اتبعوا من ينطق بالحق و يدعوكم
الى الله مالك يوم الدين
- 5 By God! Nothing shall profit you this Day though ye should cling to all things, and naught shall quench your thirst of separation save the water of reunion that floweth from the spring of your Lord's bounty, the All-Forgiving, the All-Bountiful. Turn not unto them that have turned away from the Truth, but turn ye unto God. Thus have ye been commanded in all the Tablets, did ye but know. 5 تالله لا ينفعكم اليوم شيء لو تمسكون بكل الأشياء
و لا يسكن ظمأ فراقكم الا بماء اللقاء الذي جرى
من عين عطاء ربكم الغفور الكريم لا توجهوا الى
الذين اعرضوا عن الحق ان اقبلوا الى الله هذا ما
امرتم به في كل الألواح ان اتم من العارفين
- 6 Thus have the verses been sent down as a grace from Our presence, and I am the Ancient Sender. 6 كذلك نزلت الآيات فضلاً من لدنا و انا المنزل
القديم

INBA35:087

BH05757*To: Aqa Mirza Muhammad Ali Tafrishi, in Tihiran**Date: 1291-09 [1874-Oct]*

1 He is the Most Holy, the Most Mighty

1 الأقدس الأعظم

2 Glorified be He Who hath sent down the verses in truth and made them a proof from His presence unto all who are in the heavens and on earth. They who have heard them - these are they who have attained unto that which God hath willed, and they who have remained heedless - these are in manifest error. Every people awaited that which was promised unto them, yet when that which was recorded appeared, they denied God, the Most High, the Most Great. Blessed is he who hath turned unto the Countenance, turning away from those who have followed every accursed Satan.

2 سبحانه الذي انزل الآيات بالحق وجعلها حجة من عنده لمن في السموات والأرضين أن الذين سمعوا أولئك فازوا بما اراده الله والذين غفلوا أولئك في ضلال مبين قد انتظر كل ملة بما وعدوا به فلما ظهر ما هو المسطور كفروا بالله العلي العظيم طوبى لمن توجه الى الوجه معرضاً عن الذين اتبعوا كل شيطان رجيم

3 We have heard of thy turning unto God and have revealed for thee this wondrous Tablet that it may draw thee to a station wherein thou shalt behold thyself detached from all creation and holding fast to My strong cord. We have summoned all unto God - among men some turned away, some turned towards Him, and some remain in strange intoxication. Blessed is he whom neither the might of the divines nor the power of princes prevented from turning to the Most High Horizon in the name of his Lord, the Most Glorious. He is of them that are nigh unto God.

3 قد سمعنا اقبالك الى الله نزلنا لك هذا اللوح البديع ليجذبك الى مقام ترى نفسك منقطعاً عن الامكان وتمسكاً بجلى المتين انا دعونا الكل الى الله من الناس من اعرض ومنهم من اقبل ومنهم في سكر عجيب طوبى للذى ما منعه شوكه العلماء ولا سطوة الأمراء وتوجه الى الأفق الأعلى باسم ربه الأبهى انه من المقربين

4 Give thanks unto God for having attained unto this Wise Remembrance and been mentioned by the Pen of Revelation while the Dayspring of the Cause was in a mighty prison. We beseech God to assist thee and strengthen thee to serve His Cause. Verily He is the Almighty, the Powerful.

4 ان اشكر الله بما فرت بهذا الذكر الحكيم و ذكرت من قلم الوحي اذ كان مطلع الأمر في سجن عظيم نسئل الله بأن يوفقك ويؤيدك على خدمة الأمر انه هو المقتدر القدير

INBA27:074b, YMM.029

BH05717*To: Abdul-Ghani, in Urumiyyih**Date: 1291-09 [1874-Oct]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
الأقدس الأعظم الأبهى 1
- 2 Exalted be He Who hath revealed His Hidden Beauty with such lights as have encompassed the heavens and the earth, and hath caused every thing to voice the praise of the Dawning-Place of His Command when He came from the heaven of majesty with manifest sovereignty.
2 تعالى الذى اظهر جماله المكنون بأنوار احاطت السموات و الأرضين و انطق كل شىء بثناء مطلع امره اذ اتى من سماء الجلال بسلطان مبین
- 3 O people of the earth! That which was concealed in the eternity of eternities hath appeared, and by its lights have the peaks and mountains been illumined, while ye remain among the heedless. Turn ye with radiant faces unto the Most Glorious Horizon that ye may behold the Sun of Beauty of your Lord, the Most Exalted, dawning from God's hallowed, mighty and wise Perspective.
3 يا ملاء الأرض قد ظهر ما كان مستوراً فى ازل الآزال و استضاء من انواره القنن و الجبال و انتم من الغافلين توجهوا بوجوه نوراء الى الأفق الأبهى لتروا شمس جمال ربكم الأعلى مشرقة من منظر الله المقدس العزيز الحكيم
- 4 How long will ye follow your desires? Cast away idle fancies, now that the Dawning-Place of knowledge hath appeared through a Command that hath stunned all who are in the heavens and on earth, save whom God, the Almighty, the All-Knowing, the All-Wise, hath willed.
4 الى متى تتبعون هواكم دعوا الظنون اذ ظهر مطلع العلوم بأمر انصعق عنه من فى السموات و الأرض ألا من شاء الله المقتدر العليم الحكيم
- 5 Blessed art thou for having turned unto the Dawning-Place of certitude while every deluded remote one hath turned away. Drink thou the Water of Life at all times from the verses of thy Lord, the All-Merciful, then turn away from the idolaters. He will verily assist thee with the truth even as He assisted thee to recognize the Dawning-Place of His Cause. Nothing whatsoever escapeth His knowledge. He doeth what He willeth through His sovereignty. He is, verily, the One Who overshadoweth all worlds.
5 طوبى لك بما اقبلت الى مشرق الايقان اذ اعرض عنه كل متوهم بعيد ان اشرب كوثر الحيوان فى كل الأحيان من آيات ربك الرحمن ثم اعرض عن المشركين انه يؤيدك بالحق كما أيدك على عرفان مطلع امره انه لا يعزب عن علمه من شىء يفعل ما يشاء بسلطان من عنده انه هو المهيمن على العالمين
- 6 Beware lest the affairs of men grieve thee. Rather, rejoice with this joy whereby hearts have soared unto God, the Mighty, the Praiseworthy.
6 أياك ان تحزنك شؤونات الخلق ان افرح بهذا الفرح الذى به طارت القلوب الى الله العزيز الحميد

BLIB_Or15715.139c, AQA5#009 p.012

BH05655

*To: Khalih, in Yazd**Date: 1291-09 [1874-Oct]*

- 1 In My Name, the All-Subduing Above All Names! O My handmaiden, My handmaiden! The tongue of My mercy calleth thee from the precincts of My prison, and the Kingdom of My utterance addresseth thee from the seat of My throne, that thy heart may rejoice thereby and thy tongue may speak forth in praise of thy Lord, the All-Subduing, the All-Knowing, the All-Wise.
- 2 Know thou that We have answered every letter that hath been presented before the Throne, and have mentioned him who sent it in such wise as to delight the eyes of them that possess true knowledge. We have heard thy call at this time and have answered thee with this perspicuous Tablet. Blessed art thou for having hearkened unto the call of the Wronged One and turned unto the Informed One.
- 3 Grieve thou not over anything, but be thou confident in the bounty of thy Lord. He remembereth every servant who hath believed and every handmaiden who hath attained unto this Kawthar wherewith God giveth His turned-toward servants to drink.
- 4 Consider how many a queen hath failed to attain unto God and His presence, while thou hast attained unto the Desired One and His mention, which is incomparable to aught else created in the heavens and earths. By My life! That wherein kings and queens take pride shall perish, while that which hath been sent down from My Pen, the Mighty, the All-Knowing, shall endure for thee.
- 5 Be thou thankful unto thy Lord for this bounty and say: "Praise be unto Thee, O Thou Who art imprisoned, and glory be unto Thee, O Thou Who art wronged, and splendor be unto Thee, O Thou Who art the Glory of the worlds!"
- 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ اَمْتِي اَمْتِي يِنَادِيكَ لِسَانٌ رَحْمَتِي مِنْ شَطْرِ سِجْنِي وَيَخَاطِبُكَ مَلَكُوتُ بَيَانِي مِنْ مَقَرِّ عَرْشِي لِيَفْرَحَ بِكَ قَلْبُكَ وَيَنْطِقَ بِكَ لِسَانُكَ فِي ذِكْرِ رَبِّكَ الْمُهَيْمِنِ الْعَلِيمِ الْحَكِيمِ
- 2 فَاعْلَمِي أَنَا اجْبَنَّا كُلَّ كِتَابٍ حَضَرَ لَدَى الْعَرْشِ وَ ذَكَّرْنَا مِنْ أَرْسَلِهِ بِذِكْرِ قَرَّتْ بِهِ أَبْصَارُ الْعَارِفِينَ قَدْ سَمِعْنَا نِدَائَكَ فِي هَذِهِ الْمَرَّةِ وَاجْبَنَّاكَ بِهَذَا اللَّوْحِ الْمُبِينِ طُوبَى لَكَ بِمَا سَمِعْتَ نِدَاءَ الْمَظْلُومِ وَاقْبَلْتِ إِلَى الْفَرْدِ الْخَبِيرِ
- 3 إِنْ لَا تَحْزَنِي مِنْ شَيْءٍ إِنْ أَطْمَئِنِّي بِفَضْلِ مَوْلَايَ أَنَّهُ يَذْكُرُ كُلَّ عَبْدٍ آمَنَ وَكُلَّ أَمَةٍ فَازَتْ بِهَذَا الْكَوْثَرِ الَّذِي يُسْقَى اللَّهُ بِهِ عِبَادَهُ الْمُقْبِلِينَ
- 4 فَانْظُرِي كَمْ مِنْ مَلِكَةٍ مَا فَازَتْ بِاللَّهِ وَلِقَائِهِ وَانْتَ فُزْتِ بِالْمَقْصُودِ وَذَكَرَهُ الَّذِي لَا يَعَادِلُهُ مَا خُلِقَ فِي السَّمَوَاتِ وَالْأَرْضِينَ لِعَمْرِي سَيَفْنِي مَا يَفْتَخِرُونَ بِهِ الْمُلُوكُ وَالْمَلَكَاتُ وَبَيَقَى لَكَ مَا نَزَلَ مِنْ قَلَمِي الْعَزِيزِ الْعَلِيمِ
- 5 إِنْ أَشْكُرِي رَبِّكَ بِهَذَا الْفَضْلِ وَقَوْلِي لَكَ الْحَمْدُ يَا أَيُّهَا الْمَسْجُونُ وَلَكَ الثَّنَاءُ يَا أَيُّهَا الْمَظْلُومُ وَلَكَ الْبَهَاءُ يَا بَهَاءَ الْعَالَمِينَ

INBA19:055b, INBA32:052b

BH06242

To: Mirza Husayn brother of Ali Muhammad Varga, in Miyandu'ab

Date: 1291-09 [1874-Oct]

- 1 In His Name, the Single One, the All-Knowing, the All-Informed! The veils of idle fancies have covered the hearts of all peoples. Blessed is he who rends them asunder through the power of certitude. The Herald hath called out in the heart of all lands that there is none other God but Him, the Single One, the All-Wise.

1 بِسْمِهِ الْفَرْدِ الْعَلِيمِ الْخَبِيرِ قَدْ غَطَّتْ حِجَابَاتُ الْأَوْهَامِ
قُلُوبَ الْأَنَامِ طَوْبَى لِقَوَى خَرَقَهَا بِقُوَّةِ الْيَقِينِ قَدْ
نَادَى الْمُنَادُ فِي قُطْبِ الْبِلَادِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ
الْحَكِيمُ
- 2 Among the people are those whom the wine of desire hath so seized that they have remained heedless of the Lord of all being, and among them are those who have turned with radiant faces toward the Dawning-Place of Revelation. We beseech God to aid all to turn unto Him and draw them nigh unto this mighty ocean.

2 مِنَ النَّاسِ مَنْ أَخَذَهُ سَكْرُ الْهَوَى عَلَى شَأْنِ غَفْلٍ
عَنْ مَوْلَى الْوَرَى وَمِنْهُمْ مَنْ تَوَجَّهَ إِلَى مَشْرِقِ
الْوَحَى بِوَجْهِ مَنْبِرٍ نَسْتُلِ اللَّهَ بِأَنْ يُوَفِّقَ الْكَلَّ عَلَى
الْإِقْبَالِ إِلَيْهِ وَيَقْرِبَهُمْ إِلَى هَذَا الْبَحْرِ الْعَظِيمِ
- 3 We have found what hath been diffused of thy love for thy Lord, and We have sent down for thee that wherewith the world may be perfumed. Take hold of the Book of thy Lord, the All-Merciful, with the hands of power and assurance, and remind thereby the concourse of all possibilities who have remained heedless of God, the Lord of all worlds.

3 قَدْ وَجَدْنَا مَا فَاحَ مِنْ حَبِّكَ مَوْلِيكَ وَنَزَّلْنَا
لَكَ مَا تَعَطَّرَ بِهِ الْعَالَمُونَ خُذْ كِتَابَ رَبِّكَ الرَّحْمَنِ
بِأَيَادِي الْقُدْرَةِ وَالْإِطْمِينَانِ وَذَكِّرْ بِهِ مَلَأَ الْإِمْكَانَ
الَّذِينَ غَفَلُوا عَنْ اللَّهِ رَبِّ الْعَالَمِينَ
- 4 Say: That which had never appeared in creation hath now appeared. Turn ye unto Him and follow not every ignoble malefactor. Be thou thankful unto God for having been mentioned by His Most Exalted Pen. This is what shall profit thee in every world of the worlds of thy Lord, the Almighty, the All-Powerful.

4 قُلْ قَدْ ظَهَرَ مَا لَا ظَهَرَ فِي الْإِبْدَاعِ تَوَجَّهُوا إِلَيْهِ وَ
لَا تَتَّبِعُوا كُلَّ فَاجِرٍ لَيْتِمُ أَنْ أَشْكُرَ اللَّهَ بِمَا ذَكَرْتَ مِنْ
قَلْبِهِ الْأَعْلَى هَذَا مَا يَنْفَعُكَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِ
رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ
- 5 Remind the people there that perchance they may turn to the horizon of revelation and drink of this wondrous nectar. Thus have We lit the lamp of knowledge amidst all possibilities. Blessed is he who is illumined thereby, and woe unto those who turn away.

5 ذَكِّرِ النَّاسَ فِي هُنَاكَ لَعَلَّ يَتَوَجَّهْنَ إِلَى أَفْقِ الْوَحَى
وَيُشْرَبْنَ هَذَا الرَّحِيقَ الْبَدِيعَ كَذَلِكَ أَوْقَدْنَا سِرَاجَ
الْعُرْفَانِ بَيْنَ الْإِمْكَانِ طَوْبَى لِمَنْ اسْتَضَاءَ مِنْهُ وَيَلِ
لِلْمُعْرِضِينَ

INBA19:125, INBA32:115

BH06152*To: Mirza Taqi Katib, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 He is the Most Holy, the Most Exalted, the most Great
 2 Mention from Us to him who hath adorned himself with the ornament of the love of the All-Merciful and hath turned unto Him when the servants turned away. Verily he that hath cast away vain imaginings and turned unto the Dawning-Place of certitude is among the dwellers of Paradise in the sight of God, the Self-Sufficient, the Most High.
 3 O loved ones of God! Be ye united in the Cause, then adorn your temples with the raiment of love and fellowship. Remember ye God at all times in such wise that hearts may rejoice thereby and mountains pass away. He that hath attained unto this Cause is seized with such longing that he soareth in the atmosphere of the love of the All-Merciful with joy and delight.
 4 Well is it with thee for having drunk from the cup of inner meanings when every doubting misbeliever turned away. Arise to make mention and utterance amongst all possibility, that perchance the slumbering may thereby be awakened and turn unto the Mighty, the Bestower.
 5 Give thanks unto God for having aided thee to recognize the Dawning-Place of proof and for having sent down unto thee that which hath diffused the fragrance of utterance throughout all possibility. Hold fast unto the Most Great Name and cleave unto the hem of thy Lord, the Master of all names.
 6 Say: O my Lord! Aid me to serve Thee and to stand firm in Thy Cause and to return unto Thee in all conditions.

1 الأقدس الأَمْع الأعظم

2 ذَكَرَ مِنْ لَدُنَّا مَنْ تَزَيَّنَ بِطَرَاظِ حُبِّهِ الرَّحْمَنَ وَاقْبَلَ
 إِلَيْهِ إِذَا عَرَضَ عَنْهُ الْعِبَادُ أَنَّ الَّذِي نَبَذَ الْأَوْهَامَ
 وَاقْبَلَ إِلَى مَطْلَعِ الْإِيقَانِ أَنَّهُ مِنْ أَهْلِ الْفَرْدَوْسِ
 لَدَى اللَّهِ الْغَنَى الْمُتَعَالَى

3 يَا أَحِبَّاءَ اللَّهِ إِنْ اتَّحَدُوا فِي الْأَمْرِ ثُمَّ زَيَّنُوا هَيْاءَكُمْ
 بِأَثْوَابِ الْحُبِّ وَالْوُدَادِ إِنْ أَذَكُّوا اللَّهَ فِي اللَّيَالِي وَ
 الْأَيَّامِ عَلَى شَأْنٍ تَفْرَحُ بِهِ الْقُلُوبُ وَتَمُتُّ بِهِ الْجِبَالُ
 أَنَّ الَّذِي فَازَ بِهَذَا الْأَمْرِ يَأْخُذُهُ الْإِشْتِيَاقُ عَلَى شَأْنٍ
 يَطِيرُ فِي هَوَاءِ حُبِّهِ الرَّحْمَنَ بِالرُّوحِ وَالرَّيْحَانِ

4 هَنِيئًا لَكَ بِمَا شَرِبْتَ قَدَحَ الْمَعَانِي إِذَا عَرَضَ عَنْهُ
 كُلُّ مُشْرِكٍ مَرْتَابَ قَمٍ عَلَى الذِّكْرِ وَالْبَيَانِ بَيْنَ
 الْإِمْكَانِ لَعَلَّ يَنْتَبِهَنَّ بِهِمَا الرَّاقِدُونَ وَيَتَوَجَّهَنَّ إِلَى
 الْعَزِيزِ الْوَهَّابِ

5 إِنْ أَحْمَدَ اللَّهُ بِمَا آيَدَكَ عَلَى عِرْفَانِ مَطْلَعِ الْبُرْهَانِ
 وَانْزَلَ لَكَ مَا فَاحَتْ بِهِ نَفْحَةُ الْبَيَانِ فِي الْإِمْكَانِ
 تَمَسَّكَ بِالْحَبْلِ الْأَعْظَمِ وَتَشَبَّثَ بِذَيْلِ رَبِّكَ
 مَالِكِ الْأَنَامِ

6 قُلْ أَيُّ رَبِّ آيَدُنِي عَلَى خِدْمَتِكَ وَالِاسْتِقَامَةِ عَلَى
 أَمْرِكَ وَالرَّجُوعِ إِلَيْكَ فِي كُلِّ الْأَحْوَالِ

INBA41:452

BH06209*To: Khalil, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 He is the One Who warbles upon the twigs with diverse melodies. God testifieth that there is none other God but Him, and He Who speaketh with truth is indeed the Wronged One in this mighty prison. By God! Neither the opposition of the divines nor the power of princes hath deterred Him. He speaketh in the kingdom of creation: There is none other God but Him, the Almighty, the Powerful.
- 2 He is the One Who cannot be known except through His own Self. Behold Him with His eye and be not of the heedless ones. His mercy hath preceded the world, yet most of the people are as dead. Make mention of Him amidst the concourse of creation with joy and fragrance.
- 3 Exalted is the All-Merciful Who hath commanded you to goodly deeds in a noble Tablet. Say: Spread not corruption in the earth after it hath been set in order, and speak not except that which God hath permitted you. He is verily the Commander, the All-Knowing. The most beloved of all things in His sight is unity and harmony, and the most detested thereof is discord and conflict. Take ye that which God hath chosen for you and follow not the ways of the ignorant ones.
- 4 I give thanks unto my Lord for what hath been recorded by His Most Exalted Pen, and I say: O my God! Praise be unto Thee for having made Thyself known unto me and for having revealed unto me Thy verses. I beseech Thee to assist me in serving Thee and in obeying Thee. Verily Thou art the Almighty, the Most Exalted, the Forgiving, the Bountiful.
- 1 هو المغرّد على الأفنان بفنون الألحان شهد الله أنّه لا اله الا هو والذي ينطق بالحقّ أنّه هو المظلوم في هذا السّجن العظيم تالله ما منعه اعراض العلّاء ولا سطوة الأمراء ينطق في ملكوت الانشاء أنّه لا اله الا هو المقتدر القدير
- 2 أنّه هو الذي لا يعرف بدونه ان نظروه بعينه ولا تكونن من الغافلين قد سبقت رحمته العالم ولكنّ الناس اكثرهم من الميتين ان اذكروه بين ملأ الامكان بالروح والريحان
- 3 تعالى الرحمن الذي امركم بالمعروف في لوح كريم قل لا تفسدوا في الأرض بعد اصلاحها ولا تكلّموا الا ما اذن الله لكم أنّه هو الامر العليم احبّ الأشياء عنده الاتّفاق والوفاق و ابغضها الاختلاف والنّفاق خذوا ما اختاره الله لكم و لا تتبعوا سنن الجاهلين
- 4 ان اشكر ربّك بما ذكرت من قلبه الأعلى و قل يا الهى لك الحمد بما عرّفنى نفسك و انزلت لى آياتك اسئلك بأن تؤيّدنى على خدمتك و طاعتك انك انت المقتدر المتعالى الغفور الكريم

INBA19:448

BH06354*To: Jinab-i-Ashraf, Ya, in Tihiran**Date: 1291-09 [1874-Oct]*

- 1 In My Name, the All-Remembering, the All-Knowing
 2 O thou who art imprisoned in My path, and banished for My name, and prevented for My love!
 3 Hearken unto My voice from the direction of My throne. By God! He was with thee when thou wert among the enemies, and He witnessed what befell thee in His straight path. Thou hast borne what thy Lord bore. Blessed art thou for having shown patience and fulfilled God's covenant, the Lord of all worlds.
 4 Be thou steadfast in the Cause and assist that which hath been sent down from the kingdom of God, the All-Knowing, the All-Informed. We have revealed unto thee each year that which nothing created on earth can equal. To this testifieth every discerning sage.
 5 Observe mankind and their lack of recognition - they deny him who enjoineth upon them what is right, and condemn him who desireth their preservation in the kingdom of God, the Mighty, the Praiseworthy. By My life! Had they known what God intended for them, they would have cast away all they possess, turning unto this resplendent horizon. They have been prevented therefrom by following the vain imaginings of the doubtful ones.
 6 Grieve not at their deeds. God will soon seize them with a justice from Him. He, verily, is the Almighty, the Powerful.
 7 The glory be upon thee and upon those with thee who have recognized God, the True Sovereign, the Manifest.
- 1 بِسْمِ الذَّاكِرِ الْعَلِيمِ
 2 يَا أَيُّهَا الْمَسْجُونُ فِي سَبِيلِي وَالْمَطْرُودُ لِاسْمِي وَالْمَنْعُوعُ لِحُبِّي
 3 إِنْ اسْتَمِعْتَ نِدَائِي مِنْ شَطْرِ عَرْشِي تَاللَّهِ أَنَّهُ كَانَ مَعَكَ إِذْ كُنْتَ بَيْنَ الْأَعْدَاءِ وَرَأَى مَا وَرَدَ عَلَيْكَ فِي صِرَاطِهِ الْمُسْتَقِيمِ قَدْ حَمَلْتَ مَا حَمَلَهُ مُوَلِيكَ طُوبَى لَكَ بِمَا صَبَرْتَ وَوَفَيْتَ عَهْدَ اللَّهِ رَبِّ الْعَالَمِينَ
 4 كُنْ قَائِمًا عَلَى الْأَمْرِ وَنَاصِرًا لِمَا نَزَلَ مِنْ مَلَكُوتِ اللَّهِ الْعَلِيمِ الْخَبِيرِ إِنَّا نَزَّلْنَا لَكَ فِي كُلِّ سَنَةٍ مَا لَا يَعَادِلُهُ مَا خُلِقَ فِي الْأَرْضِ يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ بَصِيرٍ
 5 فَانْظُرِ الْخَلْقَ وَقَلَّةَ عِرْفَانِهِمْ يَنْكُرُونَ مِنْ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْتَهُونَ مِنْ أَرَادَ ابْقَاءَ أَنْفُسِهِمْ فِي مَلَكُوتِ اللَّهِ الْعَزِيزِ الْحَمِيدِ لَعُمْرِي لَوْ أَطْلَعُوا مَا أَرَادَهُ اللَّهُ لَهُمْ لَنَبَذُوا مَا عَنْدهُمْ مَقْبِلِينَ هَذَا الْأَفْقَ الْمُنِيرَ قَدْ مَنَعُوا عَنْ ذَلِكَ بِمَا اتَّبَعُوا أَهْوَاءَ الْمُرِييينِ
 6 لَا تَحْزَنْ مِنْ أَعْمَالِهِمْ سَوْفَ يَأْخُذُهُمُ اللَّهُ بِعَدْلِ مَنْ عِنْدَهُ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ
 7 الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ مِنَ الَّذِينَ اعْتَرَفُوا بِاللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ

INBA23:234

BH06666*To: Shykh Ali Aqa, in Quchih**Date: 1291-09 [1874-Oct]*

- 1 In His Name, the One Powerful over all who are in creation! 1 بِسْمِهِ الْمُقْتَدِرُ عَلَى مَنْ فِي الْإِبْدَاعِ
- 2 The Truth hath appeared with a sovereignty that neither the hosts of the world nor the conditions of the nations can withhold. He speaketh at all times: "Verily, there is none other God but Me, the Mighty, the Bestower!" The Call hath been raised in such wise that the mountains were moved thereby, yet most of the people remain heedless and astray. 2 قَدْ ظَهَرَ الْحَقُّ بِسُلْطَانٍ لَا تَمْنَعُهُ جُنُودُ الْعَالَمِ وَلَا شُؤْنَاتُ الْأُمَمِ يَنْطِقُ فِي كُلِّ الْأَحْيَانِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْوَهَّابُ قَدْ ارْتَفَعَ النَّدَاءُ عَلَى شَأْنِ اهْتَزَّتْ مِنْهُ الْجِبَالُ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ فِي غَفْلَةٍ وَضَلَالٍ
- 3 Blessed is the one possessed of might who hath, through My Name, the Powerful, shattered the idols of vain imaginings and turned with strength unimpeded by the veils of glory toward God. Arise to serve the Cause and give unto the people the glad-tidings of this Revelation whereby the world hath been illumined and the horizon of creation made to shine. 3 طُوبَى لِمُقْتَدِرٍ كَسَّرَ بِاسْمِي الْقَدِيرِ أَصْنَامَ الْوَرَى وَاقْبَلْ إِلَى اللَّهِ بِقُوَّةٍ مَا مَنَعَهَا سَبْحَاتُ الْجَلَالِ قُمْ عَلَى خِدْمَةِ الْأَمْرِ وَبَشِّرِ النَّاسَ بِهَذَا الظُّهُورِ الَّذِي بِهِ أَنْارَ الْعَالَمَ وَأَضَاءَ أَفْقَ الْإِبْدَاعِ
- 4 Say: O people! The breezes of the All-Merciful have wafted, and that which was recorded in the scriptures and tablets hath appeared. Fear ye God, and reject not the truth with your mouths. Answer Him Who calleth you to the most exalted station. 4 قُلْ يَا قَوْمٍ قَدْ سَرَتْ نَسَائِمُ الرَّحْمَنِ وَظَهَرَ مَا هُوَ الْمَسْطُورُ فِي الزُّبُرِ وَالْأَلْوَابِ خَافُوا اللَّهَ وَلَا تَدْحَسُوا الْحَقَّ بِأَفْوَاهِكُمْ اجِيبُوا مَنْ يَدْعُوكُمْ إِلَى أَعْلَى الْمَقَامِ
- 5 The Kawthar of life hath streamed forth from the mouth of the Will of your Lord, the All-Merciful, and the sealed choice wine hath been unsealed through His Name, the One Who holdeth dominion over all religions. Thus have We adorned the horizon of the world with the lights of the utterance of the Most Great Name, Who hath come from the heaven of revelation with power and sovereignty. 5 قَدْ جَرَى كَوْثَرُ الْحَيَوَانِ مِنْ فَمِ مَشِيَّةِ رَبِّكُمْ الرَّحْمَنِ وَفَكَ الرِّحْقُ الْمُخْتَوَّمُ بِاسْمِهِ الْمَهِيْمِ عَلَى الْأَدْيَانِ كَذَلِكَ زِينَةُ أَفْقِ الْعَالَمِ بِأَنْوَارِ بَيَانِ الْأَسْمِ الْأَعْظَمِ الَّذِي أَتَى مِنْ سَمَاءِ الْوَحْيِ بِقُدْرَةِ وَ سُلْطَانِ

INBA41:016

BH06465*To: wife of Aqa Siyyid Abu-Talib son of Haji Mirza Musa, in Qum**Date: 1291-09 [1874-Oct]*

- 1 In the name of the Desire of the world 1 بنام مقصود عالیشان
- 2 O maidservant of God! At every moment doth the Ancient King from the direction of the Most Great Prison summon the people of the world to the most glorious paradise and the highest horizon. Blessed is the soul that responded and attained the most exalted station. 2 ای امة الله مالک قدم از شطر سجن اعظم در کلّ احیان اهل امکان را بفردوس ابدی و افق اعلی دعوت میفرماید طوبی از برای نفسی که اجابت نمود و بأعلی المقام فائز شد
- 3 This is the Day whereon the distinctions of loftiness and lowliness have been abolished. Any soul, whether male or female, who hath turned unto the True One is reckoned as being of the True One, and apart from that is mentioned before the All-Merciful as being among the lost, even if they were of the most exalted in creation. 3 امروز روزیست که نسبت علوّ و دنوّ مرتفعست هر نفسی چه از عباد و چه از اماء بحق توجه نمود او از حق محسوبست و من دون آن از اهل خسران لدی الرحمن مذکور اگرچه از اعلی الخلق بوده
- 4 O handmaid of God! Praise the Beloved of the world that you have attained to His recognition and are gazing at His horizon. Know the value of this station and be occupied with His remembrance at all times, detached from all else. 4 ای امة الله حمد کن محبوب عالم را که بعرفانش فائزی و بافتش ناظر قدر این مقام را بدان و در لیلی و آیام بذکرش مشغول باش و از دوش فارغ و آزاد
- 5 Be not grieved by the hardships of the world. Reflect upon the state of the Beloved of the world, Who dwells in the Most Great Prison with utmost tyranny and oppression. By My life! That which is visible shall vanish, and the kingdom and the realm shall belong to the loved ones of God, the One, the All-Knowing, the All-Informed. 5 از شداید دنیا محزون مباش تفکر در حال محبوب عالم ثنا که بکمال ظلم و ستم در سجن اعظم ساکنست لعمری آنچه مشهود مفقود خواهد شد و الملک و الملکوت لأجباء الله الفرد العليم الخبير

INBA23:231a, BLIB_Or15710.150,
BLIB_Or15719.024a, AYI2.043, QUM.023

BH06493*To: Mirza Mahmud, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 In the Name of Him Who is the Guardian over the Kingdom of Names and Dominion! By God! The Lord of Might calls unto those on earth to ascend to that station whereon is established the throne of His Most Great Name, Who has come from the 1 بسمه المهيمن على الملك و الملکوت تالله انّ مالک الجبروت ینادی من فی الناسوت الى المقام الذی استقرّ فيه عرش اسمه الأعظم الذی

heaven of grandeur with a sovereignty that has encompassed all in the worlds.

- 2 My Most Exalted Pen moves at all times even as it moved before, speaking and declaring: Verily there is none other God but Him, the All-Knowing, the All-Wise. Were people to discover the sweetness of that remembrance which has dawned from the Dayspring of utterance, they would surely forsake the world and all that is therein, and would turn unto the Qiblih of the horizons Who dwells in this mighty Prison.
- 3 By My life! The people's vain desires have seized them and thereby prevented them from this supreme bounty. Blessed is the powerful one who has turned to the Countenance, and the mighty one who has rent the veil with the finger of certitude.
- 4 Thy remembrance was mentioned before the Throne, and this Tablet hath been revealed for thee, from which the Sun of utterance has shone forth and the Dove has warbled upon the branches. There is none other God but Him, the All-Knowing, the All-Informed. This is a Tablet which, shouldst thou take it with the hand of might, will verily be with thee in all conditions and assist thee through the eternity of God, the Lord of the worlds.

اتى من سماء العظمة بسلطان احاط من في العالمين

2 قد تحرك قلبي الأعلى في كل الأحيان كما تحرك من قبل ينطق و يقول انه لا اله الا هو العليم الحكيم لو وجد الناس حلاوة الذكر الذي طلع من مطلع البيان ليدعن الدنيا وما فيها و يقبلن الى قبلة الآفاق الذي سكن في هذا السجن المتين

3 لعمري قد اخذت الناس اهوائهم و بها منعوا عن هذا الفضل العظيم طوبى لقادر اقبل الى الوجه و لقوى خرق الحجاب باصبع اليقين

4 قد ذكر ذكرك لدى العرش و نزل لك هذا اللوح الذي منه لاحت شمس البيان و تغردت الورقاء على الأفنان انه لا اله الا هو العليم الخبير هذا لوح لو تأخذه بيد القوة ليكون معك في كل الأحوال و ينصرک بدوام الله رب العالمين

INBA41:163

BH06447

To: Mustafa, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 He is the One Who speaketh in the Kingdom of Utterance.
- 2 O Mustafa! Thou hast been mentioned by the Most Exalted Pen, and this is yet another time, that thou mayest give thanks unto thy Lord, the Lord of all beings, and arise to serve the Cause in such wise that all things between earth and heaven may cry out at thy call. This behooveth one who hath turned towards the Dawning-Place of God, the Help in Peril, the Self-Subsisting.
- 3 Remind the people of the Most Great Remembrance, that they may perchance become aware and arise and turn towards God, the Lord of what was and what shall be. Be thou enkindled

1 هو الناطق في ملكوت البيان

2 ان يا مصطفى قد ذكرت من القلم الأعلى و تلك مرة اخرى لتشكر ربك مولى الورى و تقوم على الأمر على شأن يصيح بدائك الأشياء بين الأرض و السماء هذا ينبغي لمن اقبل الى مشرق الله المهيمن القيوم

3 ذكر الناس بالذكر الأعظم لعل يتنبهن و يقومن و يتوجهن الى الله رب ما كان و ما يكون كن مشتعلًا بنار الله على شأن تظهر آثارها في الملك كذلك يأمرک من عنده لوح محفوظ

with the fire of God in such wise that its effects become manifest throughout the realm. Thus doth command thee He with Whom is the Preserved Tablet.

4 Grieve not over the world and its afflictions. Put thy trust in Him in Whom the honored servants have put their trust. Drink thou from the water of life, then give to drink them that dwell in the realm of possibility, that it may draw them nigh unto the Mighty, the Best-Beloved.

5 Give thanks unto God for having been mentioned before the Throne time and again. He remembereth him that turneth towards Him with a remembrance that draweth minds unto Him. Thus hath spoken the Tongue of Utterance in this station which God hath adorned with the ornament of His Name, the Help in Peril, the All-Knowing, the All-Seeing.

4 لا تحزن عن الدنيا و مكارهها توكل على الذي عليه
توكل عباد مكرمون ان اشرب من رحيق الحيوان
ثم اسق من في الامكان ليقربهم الى العزيز المحبوب

5 ان اشكر الله بما ذكرت لدى العرش مرة بعد مرة
انه يذكر من توجه اليه بذكر تنجذب به العقول
كذلك نطق لسان البيان في هذا المقام الذي
جعل الله مزيئاً بطراز اسمه المهيمن على الغيب و
الشهود

INBA41:005, NLAI_BH1.101

BH06544

To: *Mirza Husayn Nephew of Jinab-i-Nazir, in Tabriz*

Date: 1291-09 [1874-Oct]

1 He is the Most Holy, the Most Impregnable, the Most Exalted

2 This is a mention from Us to one who has turned to the Lord of the worlds when He appeared with His Most Great Name, that he may drink the wine of life from the chalice of his Lord's loving-kindness, the All-Forgiving, the All-Bountiful.

3 Harken to the call of thy Lord, then prostrate thyself before His holy, luminous countenance. We mentioned thee before - this is yet another time - that thou mayest find peace through the grace of thy Ancient Lord.

4 Know thou the station of thine uncle whom God hath related unto Himself and commanded to appear before the Throne in this mighty, impregnable station. We bear witness that he attained the presence of God in His days and appeared before the Throne and heard His call when every stubborn misbeliever turned away. He is among those who aided the Cause of their Lord and followed their Bountiful Master. Blessed is he who hath loved him purely for the sake of God, and blessed are those whom God hath related unto him. Thy Lord will surely

1 الأقدس الأرفع الأعلى

2 ذكر من لدنا لمن اقبل الى مولى العالم اذ ظهر
باسمه الأعظم ليشرب رحيق الحيوان من قدح
عناية ربه الغفور الكريم

3 ان استمع نداء ربك ثم اسجد لوجه المقدس المنير
انا ذكرناك من قبل تلك مرة اخرى لتطمئن
بفضل موليك القديم

4 ان اعرف قدر خالك قد نسبه الله الى نفسه
وامره بالحضور لدى العرش في هذا المقام العزيز
المنيع نشهد انه فاز بقاء الله في ايامه وحضر لدى
العرش وسمع ندائه اذ اعرض عنه كل مشرك
بعيد انه من الذين نصرنا امر ربهم واتبعوا مولاهم
الكريم طوبى لمن احبه خالصاً لوجه الله وللذين
نسبهم الله اليه ان ربك يجزي من نصره وقام
على خدمته بين العالمين

reward those who have aided Him and arisen to serve Him amidst the worlds.

- 5 Rejoice thou in this mention whereby the Concourse on High hath rejoiced and the cities of names were attracted, and every pure and luminous heart.

5 ان افرح بهذا الذكر الذي به استفرح الملائكة
وانجذب مدائن الاسماء وكل قلب طاهر منير

AQA6#203 p.035

BH06583

To: *Badi'ih* (related to *Abdullah*), in *Tihran*

Date: 1291-09 [1874-Oct]

- 1 In His Name, Who is established upon the Throne
- 2 Glorified art Thou, O my God and the God of all contingent beings, my Beloved and the Beloved of all created things! Thou seest one of Thy leaves who hath clung to the Tree of Thy singleness, hath testified to Thy oneness, hath turned toward the horizon of Thy grace, the ocean of Thy generosity and the heaven of Thy Will, and hath sent unto the Dayspring of Thy Revelation and the Dawning-Place of Thy inspiration that which evidenceth her turning unto Thee, her hearkening unto Thy call, her orientation toward Thy direction, her submission to Thy sovereignty and her humility before Thy Cause.
- 3 I beseech Thee, O Creator of the heavens, Lord of Names and Sovereign over all things, to preserve her through the dominion of Thy power and the sovereignty of Thy might, lest she be cast down by the blowing of the winds of Thy decree. Then cause her, O my God, to be among the denizens of Paradise and the people of the assemblages of companionship. Ordain, moreover, for her that whereby her mention shall endure throughout the duration of Thy Kingdom and Thy Dominion.
- 4 O Lord! Thou seest her gazing upon Thee and turning toward Thy generosity and favors. Withhold her not from that which lieth with Thee of the wonders of Thy bounty and benevolence. Verily, Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful.

1 بسمه المستقر على العرش

2 سبحانه يا الهى و اله الممكّات و محبوبى و محبوب الكائنات ترى ورقة من اوراقك قد تمسكت بسدره فردانيتك و اقرت بوحدانيتك و اقبلت الى افق فضلك و بحر جودك و سماء مشيتك و ارسلت الى مطلع وحيك و مشرق الهاميك ما دلّ باقبالها اليك و اصغائها ندائك و توجهها الى شطرك و خضوعها لسلطانك و خشوعها لأمرك

3 اسئلك يا فاطر السمّاء و مالك الاسماء و المهيمن على الاشياء بأن تحفظها بسلطان قدرتك و ملك اقتدارك لئلا يسقطها هبوب ارياح قضائك ثم اجعلها يا الهى من طلعات الفردوس و اهل محافل الأنس ثم قدّر لها ما يبقى به ذكرها بدوام ملكوتك و جبروتك

4 اى ربّ تربها ناظرة اليك و مقبلة الى كرمك و افضالك لا تمنعها عمّا عندك من بدائع جودك و احسانك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

INBA15:241a, INBA26:243a, NFR.116, PYK.206

JHT_S#069

BH06755*To: daughter of Jinab-i-Mirza Farajullah, in Tihran**Date: 1291-09 [1874-Oct]*

- 1 In the name of the Beloved of the worlds! 1 بنام محبوب عالمیان
- 2 The purpose of the creation of the world and the fashioning of Adam hath been the knowledge of the True One, exalted be His glory. This knowledge is in itself the eternal elixir and shall ever remain so. Whoso attaineth unto it hath attained unto everlasting life. 2 مقصود از خلق عالم و تصویر آدم عرفان حقّ جلّ جلاله بوده و این عرفان بنفسه رَحیق حیوان بوده و خواهد بود هر نفسی بآن فائز شد بحیوة باقیه فائز است
- 3 Praise be to God that thou hast attained to this exalted station and sublime rank, and hast been illumined by the lights of the Sun of inner meanings which hath dawned from the horizon of God's Will. Know thou the value of this station and be not saddened by what hath come to pass. 3 الحمد لله باین مقام عالی و رتبه متعالی فائز شدی و بانوار شمس معانی که از افق مشیت الهی مشرقست منور گشتی قدر این مقام را بدان و از آنچه واقع شده محزون مباش
- 4 Reflect upon what hath befallen Us at the hands of the enemies of God; then will that which thou hast witnessed in His love and good-pleasure become easy for thee to bear. With the love of the Friend, what is bitter becometh sweet, and colocynth turneth to honey. 4 تفکری فیما ورد علینا من اعداء الله اذا یسهل علیک ما رأیتہ فی حبّه و رضائہ با حبّ دوست تلخ شیرین و حنظل انگبین است
- 5 Soon shall the veils of the people be rent asunder, and they shall witness the consequences of their deeds and shall lament and bewail their state. Assuredly the Just and All-Wise shall take from the oppressor the rights of the oppressed. He, verily, is the All-Powerful, the Almighty. 5 زود است که حجابات ناس خرق شود و نتایج اعمال خود را مشاهده کنند و بر خود نوحه و ندبه نمایند البتہ حکیم عادل از ظالم حق مظلوم را اخذ نماید آنہ لہو المقتدر القدير
- 6 Praise thou the Ancient Beauty that thou art known for His love and art mentioned before the Throne. Verily, upon thee be glory. 6 حمد کن مالک قدم را کہ بچشم معروفی و لدی العرش مذکور انما البهاء علیک

BLIB_Or15710.143, BLIB_Or15719.020b,

AYI2.066

BH06450

To: Hasan-Ali Khan, in Tihiran

Date: 1291-09 [1874-Oct]

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

1 الأقدس الأقدم الأعظم

2 We have sent unto the world that which will draw them nigh unto the Most Exalted Paradise, and yet most of the people remain heedless. They have cast aside what hath come to them with truth and have taken that which debarreth them from God, the Lord of all worlds. We have made clear unto them the path and revealed unto them the proof and sent down unto them that whereby God's testimony hath been perfected, both before and after. Yet the people remain in manifest darkness, following their desires and turning away from guidance. They are indeed among the most lost!

2 أنا أرسلنا الى العالم ما يقربهم الى الفردوس الأعلى ولكن الناس اكثرهم من الغافلين نبدوا ما جاءهم بالحق واخذوا ما يمنعهم عن الله رب العالمين قد اوضحنا لهم السبيل و اظهرنا لهم الدليل و نزلنا لهم ما تمت به حجة الله من قبل و من بعد ولكن القوم في حجاب مبين قد اتبعوا الهوى معرضين عن الهدى الا انهم من الأخسرين

3 Say: O people! Fear God and follow not those who have denied God, the All-Knowing, the All-Wise. Turn with illumined hearts toward the Most Exalted Horizon that ye may behold His most great signs. He commandeth you that which shall profit you in the hereafter and in this world. He is verily the Forgiving, the Generous.

3 قل يا قوم اتقوا الله و لا تتبعوا الذين كفروا بالله العليم الحكيم توجّهوا بقلوب نوراء الى الأفق الأعلى لتروا من آياته الكبرى انه يأمركم بما ينفعكم في الآخرة و الأولى انه هو الغفور الكريم

4 We have found the fragrance of thy love for God and have therefore made mention of thee in this mighty prison. Arise to serve God and to aid His Cause, that perchance the people may awaken and turn unto the Peerless, the All-Informed. Ask thou God to manifest through thee that whereby thy remembrance shall be established in the Kingdom of God, the Almighty, the Most Powerful, the All-Praised.

4 أنا وجدنا عرف حبك لله ذكرناك في هذا السجن العظيم قم على خدمة الله و نصره امره لعل الناس يتنبّهن و يتوجّهن الى الفرد الخبير فاسئل الله بأن يظهر منك ما يثبت به ذكرك في ملكوت الله المقتدر العزيز الحميد

INBA35:086a

BH06488

To: Maryam Bakhshayish wife of Mirza Farajullah, in Tihiran

Date: 1291-09 [1874-Oct]

1 In the name of the kind Friend! That which is beloved to-day is steadfastness in the Cause of God, exalted be His glory. Whosoever hath attained unto this most exalted and glorious station hath attained unto all good.

1 بنام دوست مهربان آنچه اليوم محبوبست استقامت بر امر الله جلّ جلاله بوده هر نفسی بلین مقام بلند اعلی فائز شد بکلّ خیر فائز گشته

- 2 Tribulations and trials and afflictions, whether hidden or manifest, have ever been and shall ever be the portion of the loved ones of God. Blessed is he who hath drunk therefrom, remaining patient and steadfast in the Cause of God, the Lord of all worlds.
- 3 The eye of God's loving-kindness hath been and will be, God willing, fixed upon you. Be not grieved at what hath befallen you. Observe how the Truth, though He desired the good of all and summoned all mankind to the supreme horizon, yet there befell Him that which hath befallen no one else in all creation. Such is the way of the people who have forsaken the Truth, the Mighty, the Dawning-Place of certitude, and who remain occupied with their own idle fancies. Soon shall they become aware of their deeds and shall lament over themselves.
- 4 God willing, may you ever drink from the ocean of joy and remain fixed in contemplation of the Most Glorious Horizon. The glory be upon you.
- 2 بلایا و محن و رزایا سرّ و علن لمیزل و لایزال
مخصوص احبّای حقّ بوده طوبی لمن شرب منها
ساکتاً صابراً فی امر الله مولی العالمین
- 3 طرف عنایت حقّ با شما بوده و انشاء الله خواهد
بود از آنچه وارد شده محزون مباشید مشاهده
نما حقّ مع آنکه خیر کلّ را خواسته و جمیع
ناس را بافق اعلی دعوت نموده بر او وارد شده
آنچه بر احدی از اهل ابداع وارد نشده اینست
شان خالق از حقّ منبع و مطلع یقین گذشته‌اند
و باو هام خود مشغولند زود است بر اعمال خود
مطلع شوند و بر انفس خود نوحه نمایند
- 4 انشاء الله لمیزل و لایزال از بحر سرور بیاشامی و
باقی ابی ناظر باشی البهّاء علیک

BLIB_Or15710.142, BLIB_Or15719.020a,
AYI2.040

BH06578

To: wife of Jinab-i-Hi Sin, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In His Name, the One Who rules over all who are in the earth and heaven!
- 2 Glorified art Thou, O my God! Thou seest how one of Thy leaves hath clung to the Tree of Thy Lordship, hath voiced Thy praise, and turned unto Thee when she heard Thy call. She hath sent unto Thee a letter wherein she acknowledged Thy sovereignty and power, Thy loftiness and might, Thy transcendence and ascendancy.
- 3 I beseech Thee, O Thou Who causeth the dawn to break and sendeth forth the winds, by Thy Name through which Thou didst subdue the world and through which Thy Most Great Name was established upon the throne of Thy Cause and the seat of Thy laws, to draw her nigh at all times unto the Dayspring of Thy Revelation, the Source of Thy Cause, the Repository of Thy inspiration, the Orient of Thy Will and the Fountainhead of Thy Purpose. Then ordain for her in the
- 1 بسمه المهیمن علی من فی الأرضین و السموات
- 2 سبحانک یا الهی تری ورقی تمسّکت بسدره
ربوبیتک و نطقت بشائک و اقبلت الیک اذ
سمعت ندائک و ارسلت الیک کتاباً فیہ اعترفت
بسلطانک و قدرتک و علوک و اقتدارک و
سموک و استعلائک
- 3 اسئلک یا فائق الاصباح و مرسل الاریاح
باسمک الذی به سخرت العالم و استقرّ به اسمک
الأعظم علی عرش امرک و کرمی احکامک
بأن تقرّبها فی کلّ الأحيان الی مطلع ظهورک و
مصدر امرک و مہبط وحیک و مشرق مشیتک
و مبدء ارادتک ثمّ قدر لها فی الصّحیفۃ العلیا ما
تقرّ به عینها و یفرح به قلبها

Supreme Tablet that which shall gladden her eyes and rejoice her heart.

- 4 O Lord! Deal with her as befitteth her kinship with Thee, and guard her from whatsoever she abhorreth. Her good-pleasure lieth in Thy shadow. Verily, Thou art the One Who hath power over whatsoever He pleaseth.
- 5 All who dwell in the unseen and the visible bear witness to Thy sovereignty. There is none other God but Thee, the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

4 اى رب فاعمل بها ما ينبغى لنسبتها اليك ثم
احفظها عن كل ما يكرهها رضائها في ظلك
انك انت المقتدر على ما تشاء

5 يشهد بسلطانك من في الغيب والشهود لا اله الا
انت المقتدر المتعالى العليم الحكيم

INBA18:064a, NFR.129

BH07173

To: Ibrahim Khayyat, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In the Name of Him Who has appeared from the horizon of power!
- 2 We have manifested the Cause and sent down verses for those who have cast away vain imaginings and turned to the Dayspring of certitude. Through these verses We have recorded their names in a Book which none has comprehended save God, the All-Knowing, the All-Informed. Were they to recognize this most great favor and this most luminous and pure station, they would soar in the atmosphere of My love which has preceded the worlds. How many a servant has attained the lights of the Countenance and been stirred by the breeze of revelation, and how many a servant has clung to every remote delusion. Soon shall they who have turned to God behold their sublime stations and give thanks to their Lord, the Bestower, the Generous.
- 3 O loved ones of the All-Merciful! Hold fast to that which We have sent down for you from the heaven of might. By God! Nothing created in the contingent world can equal it. He Who speaks the truth bears witness to this - there is no God but Him, the All-Knowing, the All-Wise. Blessed art thou for having drunk the sealed wine when the Self-Subsisting appeared with His wondrous Cause. Be thankful to God for this favor and say: Praise be to Thee, O Beloved of those who know!

1 بسمه الظاهر من افق الاقتدار

2 قد اظهرنا الامر و انزلنا الآيات للذين نبدوا
الأوهام و اقبلوا الى مشرق اليقين و اثبتنا بها
اسمائهم في كتاب ما اطلع به الا الله العليم الخبير
لو يعرفن هذا الفضل الأكبر و هذا المقام الأنور
الأظهر ليطينن في هواء محبتي التي سبقت العالمين
كم من عبد فاز بأنوار الوجه و تحرّك من نسمة
الوحي و كم من عبد تمسك بكل متوهم بعيد
سوف يرون الذين اقبلوا مقاماتهم العليا و يشكرون
ربهم المعطى الكريم

3 يا احباء الرحمن تمسكوا بما نزلناه لكم من جبروت
الاقتدار تالله لا يعادله ما خلق في الامكان يشهد
بذلك من ينطق بالحق انه لا اله الا هو العليم
الحكيم هنيئاً لك بما شربت الرحيق المختوم اذ
اتى القيوم بأمره البديع ان اشكر الله بهذا الفضل
قل لك الحمد يا محبوب العارفين

INBA41:147

BH06928*To: Mirza Ali Akbar, in Tabriz**Date: 1291-09 [1874-Oct]*

1 He is the One Who Warbles upon the Branches

1 هو المغرّد على الأفنان

2 Hearken unto the Call raised from the luminous Spot, from the Divine Lote-Tree beyond which there is no passing. Verily, there is none other God but Him, the Mighty, the Bestower. He Who hath appeared with the truth is indeed the Dawning-Place of Revelation and the Dayspring of God's Command, the Powerful, the Self-Subsisting. He calleth at all times amidst all creation and summoneth the people unto God, the Lord of Lords. He hath arisen to promote the Cause in such wise that neither the might of the world nor the power of them that pride themselves in earthly riches and ornaments could deter Him. Verily thy Lord is the Almighty, the All-Compelling.

2 ان استمع النداء المرتفع على البقعة النوراء من السدرة المنتهى انه لا اله الا هو العزيز الوهاب والذى ظهر بالحق انه لمطلع الوحى ومشرق امر الله المقتدر المختار قد ينادى فى كلّ الأحيان بين الامكان ويدع الناس الى الله رب الارباب قد قام على الامر على شأن ما منعه سطوة العالم وشوكة الذين افتخروا بالدنيا وزخرفها ان ربك هو المقتدر القهار

3 We have perceived the fragrance of thy love and have therefore turned toward thee from this Prison which God hath made the Most Exalted Station, and We have sent down verses unto thee that they may draw thee to the Supreme Horizon and bring thee near unto God, the Lord of mankind. When thou attainest unto this Tablet, recite it by night and by day, and glorify the praise of thy Lord, the Self-Sufficient, the Most High. Be thou steadfast in the Cause in such wise that neither the conditions of the oppressors nor the power of them that have disbelieved in God, the Lord of all religions, may deter thee.

3 انا وجدنا عرف حبك توجهنا اليك من هذا السجن الذى جعله الله اعلى المقام ونزلنا لك الآيات لتجذبك الى الأفق الأعلى وتقربك الى الله مولى الأنام اذا فزت باللوح ان اقرأه فى الليالى والأيام وسبح بحمد ربك الغنى المتعال كن مستقيماً على الأمر على شأن لا تمنعك شئون الجبارة ولا اقتدار الذين كفروا بالله مالک الأديان

INBA18:016

BH07621*To: Aqa Husayn Grandson of Dakhil, in Maraghih**Date: 1291-09 [1874-Oct]*

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

1 الأقدس الأقدم الأعظم

2 A remembrance from Us unto him who was stirred when the winds of his Lord's will, the All-Merciful, blew throughout all creation, that this remembrance might draw him to the supreme horizon, the station where names are cut off from him, that he might behold the Most Great Sign and aid his

2 ذكر من لدنا لمن تحرّك اذ هبت ارياح ارادة ربه الرحمن فى الامكان ليجذبه الذكر الى الأفق الأعلى مقام الذى انقطع عنه الأسماء ليرى الآية الكبرى

Lord amidst His servants. Verily, such aid is His remembrance and praise, and the command is that which hath been ordained in the Book.

- 3 If thou art seated, arise by God's leave, then make mention of thy Lord with wisdom and utterance. The world shall pass away, and there shall remain for thee this Tablet which hath appeared from the Dayspring of divine inspiration.
- 4 Hold fast unto God and His sovereignty, detached from those who turned away from Him when He came with the kingdom of proof. Be thou steadfast in the remembrance of thy Lord and assured of His grace which hath encompassed all horizons.
- 5 We beseech God to assist thee and confirm thee and draw thee nigh unto this ocean which none have desired save those endowed with insight. Rejoice thou in My remembrance of thee, then give thanks unto thy Lord, the Self-Sufficing, the Most High.

و ينصر ربّه بين العباد أنّ النصر هو ذكره و ثنائه
و الأمر ما امر به في الكتاب

3 ان تكن قاعداً قم باذن الله ثم اذكر ربك بالحكمة
و البيان سيفنى العالم و ما يبقى لك هذا اللوح
الذى ظهر من مطلع الالهام

4 تمسك بالله و سلطانه منقطعاً عن الذين اعرضوا
عنه اذ اتى بملكوت البرهان كن قوياً في ذكر
ربك و مطمئناً بفضل الله الذى احاط الآفاق

5 نسل الله بأن يوفقك و يؤيدك و يقربك الى
هذا البحر الذى ما اراده الا اولو الأبصار ان افرح
بذكرى اياك ثم اشكر ربك الغنى المتعال

INBA35:051a

BH07524

To: Shaykh Ahmad, in Savojbolagh

Date: 1291-09 [1874-Oct]

- 1 In His Name, Who is established upon the Throne!
- 2 We make mention of him who hath turned towards the Countenance, and send down for him that whereby his name shall endure throughout the kingdom of earth and heaven.
- 3 Know ye, O people of insight! The gate of the presence hath been opened before all who dwell in creation. Blessed is he who hath drawn nigh, and woe unto every doubtful idolater.
- 4 We had sent down verses unto thee aforetime and dispatched them to thee that thou mightest arise to aid the Wronged One amidst the servants. By God! That which the people possess shall profit thee not, nor shall the treasures of the earth enrich thee. Leave them to their possessors and turn with thy purest heart unto the Most Sublime Vision. He, verily, shall suffice thee in truth and shall guide thee unto the straight path.
- 5 Say: He hath desired naught for Himself, but calleth all who are in the realm of possibility unto their Lord, the All-Merciful.

1 بسمه المستقرّ على العرش

2 أنا نذكر من اقبل الى الوجه و نزل له ما يبقى به
اسمه بدوام الملك و الملكوت

3 ان اعرفوا يا اولي الأبصار قد فتح باب اللقاء لمن
في الانشاء طوبى لمن تقرب و يل لكل مشرك
مرتاب

4 قد نزلنا لك الآيات من قبل و ارسلناها اليك
لتقوم على نصرة المظلوم بين العباد تالله لا ينفعك
ما عند الناس و لا تغنيك خزائن الأرض دعها
لأهلها و توجه بالقلب الأطهر الى المنظر الأكبر
أنه يكفيك بالحق و يهديك الى سوى الصراط

5 قل أنه ما اراد لنفسه من شيء يدعو من في
الامكان الى ربهم الرحمن قد قبل البلاء لنجاتكم

He hath accepted tribulation for your deliverance and borne imprisonment for your freedom. Fear ye God, and follow not every heedless deceiver.

و حمل السّجن لخلاصكم اتّقوا الله ولا تتّبّعوا كلّ غافل مكرّار

- 6 Thus hath the tongue of the Wronged One spoken, that He might draw thee nigh unto the horizon of thy Lord's Command, the Self-Subsisting. Turn unto Him with such strength as cannot be hindered by the clamor of mankind.

6 كذلك نطق لسان المظلوم ليقربك الى افق امر ربك القيوم توجه اليه بقوة لا [تمنعها] ضوضاء الأنام

LHKM3.201

BH07647

To: *Mashhadi Jabbar Attar, in Tabriz*

Date: 1291-09 [1874-Oct]

- 1 He is the Dawning One from the horizon of utterance! Glorified is He Who speaks in the kingdom of mystic knowledge and causes all things to speak in praise of His Own Self, the One ascendant over all possibility. He aids whosoever arises to assist His Cause and confirms him as He wishes through majesty and power. The armies of the world cannot prevent Him, nor can the intimations of the nations. He speaks the truth at the heart of creation - verily there is no God but Him, the Mighty, the Bestower.

1 هو المشرق من افق البيان سبحان الذي نطق في ملكوت العرفان و انطق كلّ شيء بثناء نفسه المهيمنة على الامكان انه ينصر من قام على نصرة امره و يؤيده كيف يشاء بالعظمة و الاقتدار لا تمنعه جنود العالم ولا اشارات الأمم ينطق بالحق في قطب الابداع انه لا اله الا هو العزيز الوهاب

- 2 Blessed is he who hears the call of the Beloved and turns to Him with spirit and fragrance. We have found the fragrance of thy love and have revealed unto thee this Tablet that thou mayest thank thy Lord morning and evening.

2 نعيماً لمن سمع نداء المحبوب و توجه اليه بالروح و الریحان انا وجدنا عرف حبك نزلنا لك هذا اللوح لتشكر ربك في البكور و الآصال

- 3 Grieve not over the world and its conditions, for it shall pass away, and there shall remain for thee what hath been ordained in the Book. Thus hath the Bird of the Divine Throne warbled, and the Dove hath sung with most wondrous melodies.

3 لا تحزن من الدنيا و شؤوناتها انها ستفنى و يبقى لك ما قدر في الكتاب كذلك دلغ ديك العرش و نطقت الورقاء بأبدع الألحان

- 4 We beseech God to assist thee in His service and to make thee among those who have attained the supreme steadfastness in this Cause whereby lands have been shaken.

4 نسئل الله بأن يوفّقك على خدمته و يجعلك من الذين فازوا بالاستقامة الكبرى في هذا الأمر الذي به تزلزلت البلاد

INBA41:143, BLIB_Or15726.032

BH07660*To: Mashhadi Yusuf from Khi, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 In His Name, the Most Ancient, the Most Great, the Most Bountiful! 1 بِسْمِ الْأَقْدَمِ الْأَعْظَمِ الْأَكْرَمِ
- 2 Glorified art Thou, O my God! Thou hearest the call of Him Who hath been wronged, when He was oppressed between the hands of the heedless ones among Thy creatures. He calleth upon Thee at all times, and offereth in Thy name the Water of Life to the people of Thy kingdom. 2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي تَسْمَعُ نَدَاءَ الْمَظْلُومِ إِذَا كَانَ مَقْهُورًا بَيْنَ أَيْدِي الْغَافِلِينَ مِنْ خَلْقِكَ وَإِنَّهُ يَدْعُوكَ فِي كُلِّ الْأَحْيَانِ وَيُبْذِلُ بِاسْمِكَ كَوْنُ الْحَيَوَانِ لِأَهْلِ مَمْلَكَتِكَ
- 3 I beseech Thee, O Lord of existence and Educator of the seen and unseen, by Thy Name through which the Salsabil of divine knowledge hath flowed amidst all created things and the seal of the choice Wine hath been broken, to aid Thy servants to love Thee and to gain Thy good-pleasure, and to bestow upon them that which Thou hast ordained for Thy chosen ones. 3 اسْأَلُكَ يَا مَالِكَ الْوُجُودِ وَمَرْبِي الْغَيْبِ وَالشَّهُودِ بِاسْمِكَ الَّذِي بِهِ جَرَى سُلْسِيلُ الْعِرْفَانِ بَيْنَ الْإِمْكَانِ وَفَكَ خَتَمُ الرَّحِيقِ بِأَنْ تُؤَيِّدَ عِبَادَكَ عَلَى حَبْكٍ وَرِضَائِكَ وَتَرْزُقَهُمْ مَا قَدَّرْتَهُ لِأَصْفِيَائِكَ
- 4 O Lord! They are the poor who have turned toward the ocean of Thy bounty, and they are the weak who have held fast to the cord of Thy strength. I beseech Thee to rend asunder the veil that hath come between Thee and them, that all may turn to the horizon of Thy grace and the Dayspring of Thy generosity and the Dawning-Place of Thy Revelation. 4 أَيْ رَبِّ هُمُ الْفُقَرَاءُ قَدْ تَوَجَّهُوا إِلَى بَحْرِ عَطَائِكَ وَهُمْ الضُّعَفَاءُ قَدْ تَمَسَّكُوا بِحَبْلِ قُوَّتِكَ اسْأَلُكَ بِأَنْ تُخْرِقَ الْحِجَابَ الَّذِي هَالِكٌ بَيْنَكَ وَبَيْنَهُمْ لِيَتَوَجَّهَنَّ الْكُلُّ إِلَى أَفْقِ فَضْلِكَ وَمَطْلَعِ جُودِكَ وَمَشْرِقِ وَحْيِكَ
- 5 Then assist him who hath inhaled the fragrance of Thy garment and hath turned unto Thy face. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Protector, the Self-Subsisting. 5 ثُمَّ أَيْدِ الَّذِي وَجَدَ عَرَفَ قَيْصُوكَ وَتَوَجَّهَ إِلَى وَجْهِكَ أَنْتَ الْغَنِيُّ الْمَقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

NFR.144

BH07612*To: Muhammad Taqi Kaf, in Tihiran**Date: 1291-09 [1874-Oct]*

- 1 In My Name which is sanctified above all names! 1 بِسْمِ الْمَقْدَّسِ عَنِ الْأَسْمَاءِ
- 2 This is a Remembrance We have sent down in truth, and verily it is the Most Great Sign for the peoples of the world and the Salsabil of Life for all who are in the heavens and the earth. 2 ذَكَرَ أَنْزَلْنَاهُ بِالْحَقِّ وَإِنَّهُ لَآيَةُ الْكُبْرَى لِأَهْلِ الْوَرَى وَسُلْسِيلُ الْحَيَوَانِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ طَوْبَى لِنَفْسٍ تَوَجَّهَتْ وَلِقَلْبٍ أَقْبَلَ إِلَى الْفَرْدِ

Blessed be the soul that hath turned and the heart that hath advanced toward the All-Knowing, the One! Woe unto him who hath turned away from God when He appeared in truth and followed every ignorant and base one.

الخبير ويل لمن اعرض عن الله اذ ظهر بالحق
وتعقب كل جاهل لئيم

- 3 O people! Arise to aid God and His Cause - this is better for you, if ye be of them that know. Soon shall ye bewail that which hath escaped you in a Day wherein every wondrous Tablet was adorned.

3 يا قوم قوموا على نصره الله وامره هذا خير لكم
ان انتم من العارفين سوف تنوحون على ما فات
عنكم في يوم به تزين كل لوح بديع

- 4 Be thou gladdened by God's mention of thee and say: Praise be unto Thee, O my God, for having made known unto me the Dawning-Place of Thy signs and the Dayspring of Thy Revelation. Thou art He from Whose knowledge nothing escapeth. Make me steadfast in this Cause whereby all who are in the heavens and on earth were thunderstruck, save them whom the hands of Thy bounty did preserve. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the Most Generous.

4 ان افرح بذكر الله آياتك وقل لك الحمد يا الهى بما
عرفتني مشرق آياتك و مطلع وحيك انت الذى
لا يعزب عن علمك من شيء ان تجعلني مستقيماً
على هذا الأمر الذى به انصعق من في السموات
والأرض ألا من اخذته ابادى فضلك أنك
انت المقتدر على ما تشاء لا اله الا انت الغفور
الكريم

INBA35:086b

BH07590

To: Shams-i-Jahan, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In the name of the mighty, the powerful One
- 2 Some time ago, through Jinab-i-Amin, upon him be the glory of God, the True Sovereign, the Manifest, the Most Holy, Most Exalted Tablet was sent. And since the bearer was ready to depart, this Tablet is again revealed so that thou mayest drink the choice wine of joy and gladness from the spring of the words of the Dawning-Place of Revelation, and with the utmost spirit and fragrance engage in the remembrance of the All-Merciful.
- 3 Regarding the mention of the handmaidens of God in thy letter, convey greetings to them all. We beseech God to aid them to remain firm in His love and good-pleasure.
- 4 That which thou didst mention concerning his honor Mihdi was heard. Praise be to God, he hath been and will continue to be the recipient of divine favors. From this spot We send Our greetings to him and to him who was named 'Aziz. Verily He is the Forgiving, the Generous.

1 بنام قادر توانا

2 چندی قبل بتوسط جناب امين عليه بهاء الله
الملك الحق المبين لوح امنع اقدس ارسال شد
و چون رافع عازم بود مجدداً اين لوح نازل تا
رحيق فرح و سرور را از معين كلمات مطلع
ظهور بياشامى و بكمال روح و ريحان بذكر رحمن
مشغول باشي

3 ذكر اماء الله كه در كتابت بود جميع را تكبير
برسان نسل الله بأن يوفقهن على الاستقامة فى
حبه و رضائه

4 آنچه در باب جناب مهدى ذكر نمودى اصفا شد
الحمد لله بعنايت الهى فائز بوده و انشاء الله خواهد
بود نكبر من هذا المقام عليه و على من سمي بعزير
انه هو الغفور الكريم

- 5 And a Tablet was specifically revealed and sent for the son of his honor Muhammad who was martyred in the path of God. Deliver it to him. 5 و لوحی مخصوص ابن جناب محمد الّذی استشهد فی سبیل الله ارسال شد باو برسانید
- 6 Verily the glory be upon thee and upon those women who have believed in God, the Single, the All-Informed. 6 انما البهاء علیک و علی الّلائ آمن بالله الفرد الخبیر

INBA38:084a,

BLIB_Or15710.158a,

BLIB_Or15719.020d

BH07849

To: Wife of Mulla Ali Akbar Dhakir, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In the Name of the One Friend! Many are they who claim to love, yet very few are observed to be faithful ones who in truth are gazing toward the Most Exalted Horizon, save those souls who, through divine confirmations, have passed beyond the world of dust and have turned toward the Lord of Lords. How many were the souls who awaited the Manifestation, yet when the horizon of the world was illumined by the Most Great Light, all remained veiled save whom God wished. 1 بنام دوست یکا مدعیان محبت بسیار ولكن اهل وفا که فی الحقیقه بافق اعلی ناظر باشند بسیار کم مشاهده میشود مگر نفوسی که بتوفیقات الهیه از عالم ترابیه گذشته اند و بشطر ربّ الأرباب توجه نموده اند چه مقدار از نفوس که منتظر ظهور بودند و چون افق عالم بنیر اعظم منور شد کل محتجب ماندند الا من شاء الله
- 2 O handmaiden of God! Hold fast to the cord of divine love in such wise that none shall be able to sever it. With utmost joy and gladness, occupy thyself with the remembrance of the Lord of the Manifestation. 2 ای امة الله بجبل محبت الهی متمسک باش بشأنی که احدی قادر بر فصل نباشد بکمال فرح و سرور بذکر مالک ظهور مشغول باش
- 3 All ties are cut off and rejected this Day, for these are the days of the tie with God. Whosoever attaineth unto this tie, he verily hath been and shall be of the denizens of the Most Exalted Paradise. 3 جمیع نسبتها الیوم مقطوع و مردود است چه که ایام ایام نسبة الله است هر که باین نسبت فائز شد او از اهل فردوس اعلی بوده و خواهد بود
- 4 Give thanks to the Beloved of the world that thou hast attained unto His love and been mentioned in His remembrance. 4 شکر کن محبوب عالم را که بجبش فائز شدی و بذکرش مذکور گشتی

BLIB_Or15710.149, BLIB_Or15719.026b,

BLIB_Or15722.127a, AYT.032x

BH08356

To: Abdullah Aqa, in Quchih

Date: 1291-09 [1874-Oct]

1 He is the All-Compelling, the Self-Subsisting!

2 Months and years have passed while the Ancient Beauty was in manifest imprisonment. We accepted sorrows for the joy of all created things, and hardship for the ease of the worlds. When the Cause appeared and the horizon of Revelation became illumined, the people arose in opposition: some violated the veil of sanctity, some denied God, the Lord of the sincere ones, some declared the verses to be his own fabrication, and some pronounced judgment against their Revealer. Thus did the hosts of the heedless assail the Wronged One. We found the fragrance of thy love and have remembered thee in this wondrous Tablet that thou mayest drink therefrom the choice wine of thy Lord's love and make mention of Him among His slumbering servants, that they may make good what hath escaped them in the days of God and draw nigh unto this mighty ocean. Thus have We lit the lamp of utterance in the niche of creation. Blessed is he who hath been illumined by its light, and woe unto them that remain far distant.

1 بسمه المهيمن القيوم

2 قد مضت الشهور والسنين و كان جمال القدم في سجين مبين قد قبلنا الأحران لفرح الامكان والشدة لرخاء العالمين اذا ظهر الأمر و انار افق الظهور قام الناس على الاعراض منهم من هتك ستر الحرمة و منهم من كفر بالله مولى المخلصين و منهم من قال ان الآيات مفتريات من نفسه و منهم من افترى على منزلها كذلك ورد على المظلوم من جنود الغافلين انا وجدنا عرف حبك ذكرناك بهذا اللوح البديع لتشرب منه رحيق محبة ربك و تذكره بين عباده الراقيين ليتداركوا ما فات عنهم في ايام الله و يتقربن الى هذا البحر العظيم كذلك اوقدنا سراج البيان في مشكاة الامكان طوبى لمن استضاء به ويل للبعدين

INBA41:017

BH08324

To: Ibrahim Bayk, in Tabriz

Date: 1291-09 [1874-Oct]

1 He is the Speaker in the Kingdom of Utterance! We have sent down the verses and manifested the clear proofs, yet the people remain in evident error, save those who have detached themselves from vain imaginings and turned unto God, the Lord of the sincere ones. We have adorned the heaven of knowledge with the lights of argument and proof. Blessed is he who hath drawn nigh; woe unto every heedless and remote one.

2 The eye of the world hath been gladdened by the appearance of the Ancient King, yet most of the people are among the heedless. Blessed art thou for having won the lights of the

1 هو الناطق في ملكوت البيان قد انزلنا الآيات و اظهرنا البينات ولكن القوم في ضلال مبين الا الذين انقطعوا عن الأوهام و توجهوا الى الله مولى المخلصين قد زيننا سماء العرفان بمصابيح المحبة و البرهان طوبى لمن اقبل ويل لكل غافل بعيد

2 قد قربت عين العالم بظهور مالک القدم ولكن القوم اكثرهم من المعرضين طوبى لك بما فزت بأنوار العرش و توجهت الى الأفق الأعلى في هذا

Throne and turned toward the Supreme Horizon in this radiant morn. Despair not of thy Lord's grace. Act in accordance with what behooveth this Day wherein the All-Merciful hath come with mighty sovereignty.

- 3 Thus have We sent down for thee that which shall gladden thine eyes and the eyes of those who have drawn nigh unto the Great Sea. Remember what thou hast heard and seen of the signs of thy Lord, that haply the people may turn unto God, the Lord of the worlds.

الفجر المنير لا تيأس من فضل ربك ان اعمل
بما ينبغي لهذا اليوم الذي فيه اتى الرحمن بسلطان
عظيم

3 كذلك نزلنا لك ما تقرّ به عينك و عيون الذين
تقربوا الى البحر الكبير ان اذكر ما سمعت و رأيت
من آيات ربك لعل الناس يتوجهن الى الله رب
العالمين

INBA41:399, NLAI_BH1.102

BH08322

To: Mirza Baqir son of the martyr, in Tihiran
Date: 1291-09 [1874-Oct]

- 1 In His Name, the One Who rules over all names! We have wafted the fragrances of the verses to all directions. Among the people are those who were stirred and turned to God, the Lord of the worlds, and among them are those who clung to what they possessed, turning away from the One, the All-Informed.
- 2 Say: The treasures of the world will not profit you today, nor will what you possess of idle fancies and images avail you. Cast aside vain imaginings in the name of the Lord of all beings and turn to God, the All-Knowing, the All-Wise.
- 3 The Lord of the nations and Educator of the world has come. Fear God and be not of the heedless ones. Turn with your hearts to the Dawning-Place of grace and follow not those who have turned away from the Face when it shone forth from this manifest horizon.
- 4 We have found from you the fragrance of the love of God. We have sent down to you this wondrous Tablet that you may thank your Lord at all times and remember Him among the servants with a remembrance befitting Our Name, the One Who rules over the worlds.

1 بسمه المهيمن على الأسماء قد ارسلنا نفحات
الآيات الى كل الجهات من الناس من اهتز و
اقبل الى الله رب العالمين و منهم من تمسك بما
عنده معرضاً عن الفرد الخبير

2 قل لا ينفعكم اليوم خزائن الدنيا و لا يغنيكم ما
عندكم من الأوهام و التماثيل ضعوا الأوهام باسم
مالك الأنام و توجهوا الى الله العليم الحكيم

3 قد جاء مولى الأمم و مربى العالم اتقوا الله و
لا تكونن من الغافلين توجهوا بالقلوب الى مطلع
الفضل و لا تتبعوا الذين اعرضوا عن الوجه اذ
اشرق من هذا الأفق المبين

4 قد وجدنا منك عرف محبة الله نزلنا لك هذا
اللوحة البديع لتشكر ربك في كل الأحيان و تذكره
بين العباد بذكر ينبغي لاسمنا المهيمن على العالمين

INBA19:446b

BH08090*To: wife of Mulla Mihdi, in Yazd**Date: 1291-09 [1874-Oct]*

- 1 In My Name, the All-Manifest, the All-Knowing, the All-Wise
 2 We send the fragrances of the All-Merciful from the Egypt of meanings and utterance to a handmaiden who has turned to God when He came with a sovereignty that has conquered all worlds. Blessed is the handmaiden who has inhaled the fragrance of the verses and turned to this luminous horizon. Give thanks for what God has bestowed upon you - one who speaks His praise and aided you to turn towards Him when every dubious learned one turned away.
 3 If you were to hearken with the ear of the heart, you would hear from the trees "The Chosen One has come!" and from the breezes "The Beloved of the worlds has appeared!" Blessed are you for having attained the days of God and heard His call from the direction of His mighty prison.
 4 Trust in God in all conditions, then remember Him with a remembrance by which are attracted the hearts of the devoted women who have believed in God, the Lord of the seen and unseen, and the Lord of the heavens and earths.

1 بِسْمِ الْمُبِينِ الْعَلِيمِ الْحَكِيمِ

2 أَنَا نَرْسِلُ نَفْعَةَ الرَّحْمَنِ مِنْ مِصْرِ الْمَعَانِي وَالْبَيَانِ إِلَى أَمَةِ أَقْبَلْتُ إِلَى اللَّهِ إِذْ أَتَى بِسُلْطَانٍ غَلَبَ الْعَالَمِينَ طَوْبِي لِأَمَةِ وَجَدْتُ عَرَفَ الْآيَاتِ وَأَقْبَلْتُ إِلَى هَذَا الْأَفْقِ الْمُنِيرِ إِنْ أَشْكُرِي بِمَا رَزَقَكَ اللَّهُ مِنْ يَنْطِقُ بِثَنَائِهِ وَيَدُكِ عَلَى الْإِقْبَالِ إِذَا عَرَضَ عَنْهُ كُلِّ عَالَمٍ مَرِيبٍ

3 لَوْ تَوَجَّهْتُمْ بِأُذُنِ الْقَلْبِ لِتَسْمَعِينَ مِنَ الْأَشْجَارِ قَدْ أَتَى الْخُتَارَ وَمِنَ الْأَرْيَاحِ قَدْ ظَهَرَ مَحْبُوبُ الْعَالَمِينَ طَوْبِي لَكَ بِمَا فَزْتَ بِأَيَّامِ اللَّهِ وَسَمِعْتَ نِدَائِهِ مِنْ شَطْرِ سِجْنِهِ الْعَظِيمِ

4 تَوَكَّلِي عَلَى اللَّهِ فِي كُلِّ الْأَحْوَالِ ثُمَّ اذْكُرِيهِ بِذِكْرِ تَجْنِذِبُ بِهِ أَفْتَدَةُ الْقَاتِنَاتِ اللَّائِي آمَنَ بِاللَّهِ رَبِّ مَا يَرَى وَمَا لَا يَرَى وَرَبِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

INBA19:058, INBA32:055a

BH08733*To: Ghulam Ali father of Mihdi Kashani**Date: 1291-09 [1874-Oct]*

- 1 In the name of the Beloved of the worlds
 2 O Ghulam! Thou didst previously attain unto the Tablet of the Lord of all names, and now too, as a token of grace unto thee, this Most Holy, Most Exalted Tablet hath been revealed that thou mayest arise with heart and soul to serve the Cause of God and manifest complete steadfastness. In this day it is incumbent upon every soul to engage, according to his capacity and with consummate wisdom, in promoting the Cause.

1 بِنَامِ مَحْبُوبِ عَالَمِيَانِ

2 أَيْ غُلَامُ بَلُوحِ مَالِكِ إِنْ أَمِمْ مِنْ قَبْلِ فَائِزٍ شَدِيدٍ وَحَالُ هُمْ فَضْلًا عَلَيْكَ إِنْ لَوْحِ أَمْنِ أَقْدَسِ نَازِلٍ تَابِتِ قَلْبٍ وَجَانٍ بِخِدْمَتِ أَمْرِ اللَّهِ قِيَامِ ثَمَائِي وَبِاسْتِقَامَتِ تَمَامِ ظَاهِرِ شَوَى الْيَوْمِ بِرِ هَرِ نَفْسِي لَازِمِ مَسْتِ كِهْ بِقَدْرِ وَسْعِ بِكَالِ حَكْمَتِ بِنَصْرَتِ أَمْرِ مَشْغُولِ شُودِ طَوْبِي لِمَنْ فَازَ وَوَيْلُ لِمُحْتَاجِينَ ثَمْرَهُ وَوُجُودِ بَنِي آدَمَ عَرَفَانَ حَقِّ وَنَصْرَتِ أَمْرِ

Blessed is he who hath attained, and woe unto them that remain veiled. The fruit of human existence hath ever been the recognition of God and the promotion of His Cause. Whoso hath attained thereunto hath attained unto all good. And the service of teaching the divine Cause must be rendered with pure wisdom, even as hath been revealed in all the Tablets. God willing, mayest thou ever drink of the imperishable wine and remain turned toward the sanctified direction of God.

ADMS#269

بوده هر نفسی بآن فائز بکلّ خیر فائز است
و خدمت تبلیغ امر الهی است بحکمت محضه
چنانچه در کلّ الواح نازل شده انشاءالله لازال
از رَحیقِ یزوال بنوشی و بشطر الله ناظر باشی

BLIB_Or15710.151a, BLIB_Or15719.022c,
AYI2.061

BH08706

To: *Khusru Yi, in Kashan*

Date: 1291-09 [1874-Oct]

- 1 In His Name, the One Who has dominion over all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 God willing, with the power of Abraham mayest thou shatter the idols of vain imaginings that have caused men to be veiled from the Dawning-Place of the Light of Divine Unity, and mayest thou soar in the atmosphere of the love of the All-Merciful on the wings of detachment. 2 انشاءالله بقوّت خليل ايام اصنام هوائيه را كه
سبب احتجاب ناس از مطلع نور احديه شده
بشكني و در هوای محبت رحمن بجنّاحين انقطاع
طاير باشی
- 3 O Khusraw! Hearken with the ear of the spirit unto the divine words, that thou mayest perceive the sweetness of the choice wine of utterance and become occupied with the remembrance of God, detached from all else but Him. 3 ای خسرو کلمات الهیه را بگوش جان اصغا نما
تا حلاوت رَحیقِ بیان را ادراک نمائی و بذکر
الله منقطعاً عمّا سويه مشغول گردی
- 4 Blessed is the soul that in this Day remaineth not veiled by the veils of the people of the contingent world and turneth with pure vision toward the Most Luminous Horizon. 4 طوبی از برای نفسیکه الیوم بحجبات اهل امکان
محجوب نماند و ببصر اطهر بافق انور توجه نمود
- 5 Grieve not at what thou hearest and seest. The day shall come when the heedless will lament their lot and the idolaters will supplicate for what hath escaped them in the days of their Lord, the All-Knowing, the All-Informed. 5 لا تحزن عمّا تسمع و ترى سوف یأتی یوم فيه
ینوحن الغافلون علی انفسهم و یتضرعن المشركون
علی ما فات عنهم فی ايام ربهم العليم الخبير
- 6 God willing, mayest thou hold fast to the cord of the divine Command and cling to the hem of the bounty of the Lord of all being. 6 انشاءالله بجبل امر متمسک باشی و بذیل کرم
مالک قدم متشبث

BLIB_Or15710.151b, BLIB_Or15719.022d

BH08945*To: Abu-Talib son of Haji Mirza Musa, in Qum**Date: 1291-09 [1874-Oct]*

- 1 In His Namea€”the Ever-Abiding, the Eternal, the All-Knowing, the All-Wise
- 2 O my God! Thou seest me turning toward the ocean of Thy bounty and the heaven of Thy grace and the horizon of Thy favors, and directing my face unto Thy face after the passing of all who dwell in Thy realm. I beseech Thee, O Cleaver of the Dawn and Sender of the Winds, to assist me to serve Thy Cause in such wise that through my mention the hearts of Thy servants and the souls of Thy creatures may be attracted. Then ordain for me in the kingdom of Thy Cause that whereby my remembrance may endure, my being may profit, and my heart may rejoice. Verily Thou art the Omnipotent over whatsoever Thou wilt.
- 3 The intimations of those who have disbelieved in Thy signs and turned away from Thy proof and denied Thy sovereignty cannot withhold Thee. There is none other God but Thee, the Most High, the Omnipotent, the All-Ruling, the All-Knowing, the All-Wise.

1 بِسْمِ الدَّائِمِ الْبَاقِ الْعَلِيمِ الْحَكِيمِ

2 قُلْ اَللّٰهُمَّ يَا اَلٰهِيْ تَرَانِيْ مُقْبِلًا اِلَى بَحْرِ جُودِكَ وَ
سَمَاءِ فَضْلِكَ وَ اَفْقِ الطَّافِكِ وَ مُتَوَجِّهًا بِوَجْهِى
اِلَى وَجْهِكَ بَعْدَ فَنَاءِ مَنْ فِى مَمْلَكَتِكَ اَسْئَلُكَ
يَا فَالِقَ الْاَصْبَاحِ وَ مَرْسِلَ الْاُرْيَاحِ بِاَنْ تُؤَيِّدَنِى
عَلَى خِدْمَةِ اَمْرِكَ عَلَى شَأْنِ تَنْجِيزِ بَذْرِىْ قُلُوْبِ
عِبَادِكَ وَ اِفْتِدَاءِ خَلْقِكَ ثُمَّ قَدَّرْلِىْ فِى مَلَكُوْتِ
اَمْرِكَ مَا يَثْبِتْ بِهِ ذِكْرىْ وَ يَنْتَفِعَ ذَاتىْ وَ يَفْرَحَ
بِهِ قَلْبىْ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ

3 لَا تَمْنَعُكَ اَشَارَاتِ الَّذِيْنَ كَفَرُوا بِآيَاتِكَ وَ
اَعْرَضُوا عَنْ بُرْهَانِكَ وَ جَا حُدُوْا بِسُلْطَانِكَ لَا
اِلٰهَ اِلَّا اَنْتَ اَلْمُتَعَالَى الْمُقْتَدِرُ الْمُدَبِّرُ الْعَلِيمُ الْحَكِيمُ

INBA23:229, NFR.190, QUM.020

BH08919*To: Aqa Hasan, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 In the Name of Him Who shineth forth from the Horizon of Power
- 2 The Tongue of the Ancient One hath given glad tidings unto all who dwell in the world of the appearance of the Most Great Name, and beareth witness before all nations that verily He is My very Self, and the Dayspring of Mine Essence, and the Dawning-Place of My Cause, and the heaven of My bounty, and the ocean of My Will, and the lamp of My guidance, and the path of My justice, and the balance of My laws. Whoso turneth unto Him hath turned unto My Face and been illumined by the

1 بِسْمِ الْمَشْرِقِ مِنْ اَفْقِ الْاِقْتِدَارِ

2 قَدْ بَشَّرَ لِسَانُ الْقَدَمِ مِنْ فِى الْعَالَمِ بِظُهُورِ الْاِسْمِ
الْاَعْظَمِ وَيَشْهَدُ لَهُ بَيْنَ الْاُمَمِ اَنَّهُ هُوَ نَفْسِىْ وَ مُطْلَعِ
ذَاتِىْ وَ مُشْرِقِ اَمْرِىْ وَ سَمَاءِ فَضْلِىْ وَ بَحْرِ مَشِيَّتِىْ وَ
سِرَاجِ هِدَايَتِىْ وَ صِرَاطِ عَدْلِىْ وَ مِيزَانِ اَحْكَامِىْ وَ
الَّذِىْ تَوَجَّهَ اِلَيْهِ تَوَجُّهًا اِلَى وَجْهِىْ وَ اضَاءَ مِنْ اَنْوَارِ
جَمَالِىْ وَ اَقْرَبَ بِوَحْدَانِيَّتِىْ وَ اعْتَرَفَ بِفِرْدَانِيَّتِىْ وَ الَّذِىْ
اَنْكَرَهُ قَدْ كَانَ مُحْرَمًا عَنْ سُلْسَبِيْلِ مَحَبَّتِىْ وَ كَوْثَرِ

lights of My Beauty and acknowledged My unity and confessed My singleness. And whoso denieth Him hath been deprived of the Salsabil of My love and the Kawthar of My grace and the choice wine of My mercy - that wine by which the sincere ones were attracted and the believers soared unto the atmosphere of My loving-kindness, which none hath known save him whom We have taught through that which was revealed in My Hidden Tablet.

فضلى ورحيق رحمتى و نخرى التى منها انجذب
المخلصون و طار الموحدون الى هواء مكرمتى التى
ما اطلع بها الا من علمناه بما نزل فى لوحى المكنون

BNEP.078, NJB_v12#08 p.152

SW_v08#14 p.184, SW_v11#14 p.234, BSC.255 #527, BSTW#127

BH11864

To: Muhammad Ali Milani (son of Haji Ahmad), in Tiflis

Date: 1291-09 [1874-Oct]

- 1 He is the Most Holy, the Most Great, the Most Exalted 1 الأقدس الأعظم الأعلى
- 2 We summon the peoples unto the Dayspring of Eternity and give the glad-tidings unto the world through this Name whereby the seal of the choice Wine of immortality was broken and the people of the cities of names were attracted, that perchance men may awaken and turn towards God, the Protector, the Self-Subsisting. 2 أنا ندع الأمم الى مطلع القدم و نبشّر العالم بهذا الاسم الذى به فكّ ختم رحيق البقاء و انجذب اهل مدائن الأسماء لعلّ الناس يتنبّهن و يتوجّهن الى الله المهيمن القيوم
- 3 The world hath been illumined by the lights of the countenance of its Lord, the All-Merciful, yet most of creation perceive it not. The Sun hath become veiled by the clouds of idle fancies through what hath befallen it from those who comprehend not. 3 قد اضاء العالم من انوار وجه ربّه الرّحمن ولكنّ الامكان اكثرهم لا يشعرون قد اصبحت الشمس مغطّية بسحاب الأوهام بما ورد عليها من الذينهم لا يفقهون
- 4 Say: O people! Fear God and withhold not the Truth from that which He desireth for you. Turn with radiant faces and hearken unto that which He commandeth you in this forbidden station. 4 قل يا قوم خافوا الله و لا تمنعوا الحقّ عمّا اراد لكم ان اقبلوا بوجوه بيضاء ثمّ استمعوا ما يأمركم به فيهذا المقام المنوع
- 5 We have mentioned thee before, and this is yet another time, as a grace from Us, that thou mayest give thanks unto the Lord of the world and remember Him through this beloved Name. 5 قد ذكرناك من قبل و تلك مرّة بعد اخرى فضلاً من عندنا لتشكر مولى العالم و تذكره بهذا الاسم المحبوب

BRL_DA#626, BRL_DA#637

BH08948*To: Mirza Abdullah et al., in Tihiran**Date: 1291-09 [1874-Oct]*

- 1 He is God! In His Name, the One Who overshadoweth all that was and all that shall be
- 2 Say: O God, O King of Kings and Merciful unto the servants! I beseech Thee by the Sun of Thy Revelation and the heaven of Thy grace and the ocean of Thy power, to ordain for me that which shall cause me to endure with the endurance of Thy Kingdom, and to stand in every world of Thy worlds before the throne of Thy grandeur, and to drink the Kawthar of reunion from the hands of Thy bounty.
- 3 O my Lord! I am he who hath turned toward Thy most exalted horizon and who hath clung to the hem of Thy bounty. O Thou Who art the Lord of all names! I beseech Thee to assist me in serving Thee and aiding Thy Cause, and to ordain for me what Thou hast ordained for Thy chosen ones whom Thou hast made the inheritors of dominion through Thy sovereignty and power. Verily, Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Giving, the Bountiful, the Generous.

1 هو الله بسمه المهيمن على ما كان و ما يكون

2 قل اللهم يا مالک الملوك و راحم المملوك
اسئلك بشمس وحيك و سماء فضلك و
بحر اقتدارك بأن تقدر لي ما يجعلني باقياً بقاء
ملكوتك و قائماً في كل عالم من عوالمك عند
عرش عظمتك و شارباً كوثر الوصال من
ايادي عطائك

3 اى رب انا الذى توجهت الى افقك الأعلى و
تشبثت بذيل عطائك يا مالک الأسماء اسئلك
بأن تؤيدنى على خدمتك و نصرتك و تكتب لى
ما كتبته لأصفياك الذين جعلتهم وراث الملك
بسلطنتك و اقتدارك أنك انت المقتدر على ما
نشأ لا اله الا انت الغفور المعطى البازل الكريم

INBA15:244a, INBA26:246a, NFR.192,
PYK.212**BH08640***To: son of Muhammad the martyr, in Tihiran**Date: 1291-09 [1874-Oct]*

- 1 In the name of the one incomparable Friend
- 2 Praise be to God that thou hast attained unto the lights of the morn of utterance and hast quaffed the choice wine of the love of the Lord of all possibilities.
- 3 Blessed art thou and blessed is thy father who was often in My presence and drank from the Kawthar of meeting Me and was martyred in My path and ascended on two wings of detachment unto the heaven of My grace and the horizon of My loving-kindness. We testify that he is among those who have attained.

1 بنام دوست یگا

2 الحمد لله بانوار فجر بیان فائز شدی و رحيق محبت
مالک امکان را نوشیدی

3 طوبی لك و لأبيك الذى كان معى فى اكثر
الأحيان و شرب كوثر لقائى و استشهد فى سبيلى
وارتقى بجناحين الانقطاع الى سماء فضلى و افق
عنايتى نشهد أنه من الفائزين

- 4 God willing, thou wilt follow his example in all matters, that is, in attention to God, steadfastness and love. Give thanks unto thy Lord for having been mentioned before the Throne and for having attained unto the remembrance of the Remembered One through Whose aid all in the heavens and earth seek assistance.
- 4 انشاء الله در كل امور باو اقتدا نمائی یعنی در توجّه و استقامت و محبت ان اشكر ربك بما ذكرت لدى العرش و فزت بذكر المذکور الذي استعان به من في السموات و الارضين
- 5 We beseech Him, exalted be He, to ordain for thee that which shall profit thee in this world and the next. Verily He is the Almighty, the All-Powerful.
- 5 نسئله تعالى ان يقدّر لك ما ينفعك في الآخرة و الأولى انه هو المقتدر القدير

BLIB_Or15710.158b, BLIB_Or15719.020c

BH08815

To: son of Haji Muhammad, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 In His Name, the Most Holy, sanctified from all names!
- 1 بسمه المقدّس عن الأسماء
- 2 Glorified is He Who hath sent down the Book in truth and therein summoned all unto His Self, the One Who overshadoweth the worlds. Among the people are those who have attained through turning unto Him and those who have turned away. Verily thy Lord is the All-Knowing, the All-Informed.
- 2 سبحانه الذي انزل الكتاب بالحقّ وفيه دعا الكلّ الى نفسه المهيمنة على العالمين من الناس من فاز بالاقبال و منهم من اعرض ان ربك هو العليم الخبير
- 3 Blessed art thou for having drunk the choice wine of revelation from the cup of His bounty in thy earliest days and for having turned thy face toward the countenance of thy Lord, the Mighty, the Praiseworthy. Know thou that He will assist thee in whatsoever thou hast desired and hath ordained for thee a station. He, verily, is the Forgiving, the Generous.
- 3 طوبى لك بما شربت رحيق الوحى من كأس عطائه في اول ايامك و توجهت الى وجه ربك العزيز الحميد فاعلم انه يؤيدك فيما اردته و قدّر لك مقاماً انه هو الغفور الكريم
- 4 We beseech God to grant thee the good of this world and of the next, and to withhold not from thee the breezes of His mercy. He, verily, doeth what He willeth and ordaineth what He pleaseth. There is none other God but Him, the Most Exalted, the Almighty, the Bestower, the All-Bountiful, the All-Knowing, the All-Wise.
- 4 نسئله الله بأن يرزقك خير الدنيا و الآخرة و لا يقطع عنك هبوب ارياح رحمته انه هو الفاعل فيما يشاء و الحاكم على ما يريد لا اله الا هو المتعالى المقتدر المعطى الباذل العليم الحكيم

INBA18:059

BH09428*To: Jinab-i-Siyyid Ibrahim, in Qamsar**Date: 1291-09 [1874-Oct]*

- 1 In His name, the Ever-Abiding, the All-Subduing over all who are in earth and heaven 1
 بِسْمِهِ الْبَاقِي الْمُهَيْمِنُ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 The Essence of Eternity bears witness to His Most Great Name that there is none other God but Him. He who hesitates in His Cause is indeed deprived of the Books of God and His grace, and the Scriptures of God and His favors. And he who draws near is verily among His chosen ones amidst His creation and His guides amongst His servants. Upon him shall pray the Concourse on High and the dwellers of the Kingdom of Names, and then those who have arisen to aid the Cause of God in the realm of creation. Blessed is he who has cast away and taken up that which he was commanded by the Dayspring of Revelation, around Whom circle all that is hidden and veiled. 2
 شَهِدَ كَيْنُونَةُ الْقَدَمِ لاسْمِهِ الْأَعْظَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
 وَالَّذِي تَوَقَّفَ فِي أَمْرِهِ أَنَّهُ هُوَ الْمَحْرُومُ عَنْ كُتُبِ
 اللَّهِ وَافْضَالِهِ وَصَحْفِ اللَّهِ وَالطَّافَةِ وَالَّذِي تَقَرَّبَ
 أَنَّهُ مِنْ أَصْفِيَائِهِ بَيْنَ خَلْقِهِ وَادِّلَّائِهِ بَيْنَ عِبَادِهِ
 يَصَلُّونَ عَلَيْهِ الْمَلَأَ الْأَعْلَى وَاهْلَ مَلَكُوتِ الْأَسْمَاءِ ثُمَّ
 الَّذِينَ قَامُوا عَلَى نَصْرَةِ أَمْرِ اللَّهِ فِي نَاسُوتِ الْإِنشَاءِ
 طُوبَى لِمَنْ نَبَذَ وَاخَذَ مَا أَمَرَ بِهِ مِنْ لَدُنْ مُطْلَعِ
 الظُّهُورِ الَّذِي يَطُوفُ حَوْلَهُ كُلِّ بَاطِنٍ مُسْتَوْرٍ

INBA18:363, BLIB_Or15730.147f

BH09458*To: Hasan Hammami, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 He is established upon the throne 1
 هُوَ الْمُسْتَوَى عَلَى الْعَرْشِ
- 2 The horizon of utterance has been illumined, and the Lord of all creation calls out amidst the world and summons all peoples to His straight path. Therefore have the divines opposed Him - among them are those who pronounced judgment against Him and those who disputed the verses of God, the All-Possessing, the All-Knowing, the All-Wise. 2
 قَدْ انْأَرَأَقَ الْبَيَانُ وَمَالِكُ الْإِمْكَانِ يَنَادِي بَيْنَ
 الْعَالَمِ وَيَدْعِي الْأُمَمَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ بِذَلِكَ
 اعْتَرَضَ عَلَيْهِ الْعُلَمَاءُ مِنْهُمْ مَنْ أَفْتَى عَلَيْهِ وَمِنْهُمْ
 مَنْ جَادَلَ بِآيَاتِ اللَّهِ الْمُهَيْمِنِ الْعَلِيمِ الْحَكِيمِ
- 3 Say: O people! That which you possess will profit you not. Abandon vain imaginings, turning unto God, the Lord of all beings. Thus does He command you, from Whose presence has come down a perspicuous Book. Your mention has been made before the throne, and there has been sent down for you that which shall profit you in the hereafter and in this world, shouldst thou be of them that are steadfast. Give thanks unto God for this most great favor, then make mention of 3
 قُلْ يَا قَوْمِ لَا يَنْفَعُكُمْ مَا عِنْدَكُمْ دَعَا الْأَوْهَامِ
 مُتَوَجِّهِينَ إِلَى اللَّهِ مَالِكِ الْأَنَامِ كَذَلِكَ يَأْمُرُكُمْ
 مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ قَدْ ذَكَرْتُكَ لَدَى الْعَرْشِ
 وَنَزَلَ لَكَ مَا يَنْفَعُكَ فِي الْآخِرَةِ وَالْأُولَى
 أَنْ تَكُنَ مِنَ الرَّاسِخِينَ إِنْ أَشَكَرَ اللَّهُ بِهَذَا الْفَضْلِ

Him amongst His heedless servants, that they may perceive the fragrance of the Intended One and turn unto the One, the All-Informed.

الأعظم ثم اذكره بين عباده الغافلين لعلّ يجدنّ
عرف المقصود و يقبلنّ الى الفرد الخبير

INBA41:414b

BH09385

To: Mirza Abdullah Khan Nuri, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In His Name, the All-Subduing, Who ruleth over all names!
- 2 Glorified art Thou, O my God! Thou seest me oppressed among Thy servants and Thy creatures, imprisoned in the hands of the heedless ones among Thy creation. By Thy glory, O Beloved of the world and Desire of the nations! I have borne in this Most Great Prison what none of Thy servants hath borne. Every day there befalleth me what hath befallen no soul in Thy kingdom. My remaining in Thy realm hath wearied me, and separation and remoteness from Thee hath consumed me. I beseech Thee to deliver me from those who know not Thy station and Thy sovereignty. Then cause those who have turned unto Thee to drink of Thy sealed wine through Thy Name, the Self-Subsisting. Verily Thou art the Mighty, the All-Subduing, the Most Exalted, the Ever-Forgiving, the Most Generous.

1 بسمه المهيمن على الأسماء

2 سبحانك اللهم يا الهى ترانى مظلوماً بين عبادك
و خلقك و مسجوناً فى ايدى الغافلين من بريتك
فوعزتك يا محبوب العالم و مقصود الأمم قد
حملت فى هذا السجن الأعظم ما لا حمله احد
من عبادك فى كل يوم يرد على ما لا ورد على
نفس فى مملكتك قد اتعبنى بقائى فى ملكك
واضناني هجرى و فراقك اسئلك بأن تخلصنى
عن الذين لا يعرفون مقامك و شأنك ثم اشرب
الذين اقبلوا اليك رحيقك المختوم باسمك القيوم
انك انت المقتدر المهيمن المتعالى الغفور الكريم

INBA19:169a, INBA19:399, INBA32:153,
NFR.207

BH09342

To: Mulla Ahmad, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 He is the Most Exalted, the Most Holy, the Most Great
- 2 A remembrance from Us to him who desires to draw nigh unto the Most Great Ocean, when the horizon of the world was illumined by the Light of His Name, the One Who rules over all who are in the heavens and on earth. Blessed is the stranger

1 الأمانع الأقدس الأعظم

2 ذكر من لدنا لمن اراد ان يتقرب الى البحر الأعظم
اذ تتور افق العالم بنير اسمه المهيمن على من فى
السموات و الأرضين طوبى لغريب تقرب الى

who has drawn near to the most exalted homeland, and blessed is the one who remembers and holds fast to the remembrance of his Lord, the All-Wise. Among the people are those who awaited the days of God and His presence, yet when He appeared they turned away and followed the ways of the ignorant ones. And among them are those who cast the world behind them, turning to the Light shining from this luminous horizon. Blessed art thou for having discovered the fragrance of the choice wine and turned towards God, the Lord of all worlds. Be thou steadfast in the Cause, then remind the people of this News which has caused the foundations of the idolaters to tremble.

الوطن الأعلى و لذا كرتمسك بذكر ربّه الحكيم
من الناس من كان منتظراً أيام الله ولقائه واذا
ظهر اعرض و اتبع سنن الجاهلين و منهم من نبذ
العالم مقبلاً الى النور المشرق من هذا الأفق المنير
طوبى لك بما وجدت عرف الرّحيق و اقبلت
الى الله ربّ العالمين ان استقم على الأمر ثمّ ذكر
الناس بهذا النّبأ الذي به تنزلت اركان المشركين

INBA41:398

BH09257

To: Mirza Ali brother of Mahmud, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In His Name, the All-Compelling over all names!
- 2 We make mention of God in all conditions, in such wise that neither prison nor what We have suffered therein at the hands of those who have denied the proof and turned away from God, the Lord of all worlds, can prevent Us. He hath created the world for the remembrance of the Ancient King - among men are those who are heedless, and those who have heard and hastened unto God, the Mighty, the Wise. Blessed is he who hath held fast to the cord of God and drawn nigh unto His mighty ocean. Woe unto him who hath followed vain desires when the Remembrance hath come unto him from One knowing, informed. Joy be unto thee for having quaffed the choice wine of remembrance and turned toward the horizon of the Cause of thy Lord, the Giving, the Bountiful, the Ancient. Be thou steadfast in the Cause through God's power and might, then speak forth His praise, that perchance every heedless and remote one may be awakened thereby.

1 باسمه المهيمن على الأسماء

2 انا نذكر الله في كلّ الأحوال على شأن لا يمنعنا
السّجن و ما ورد فيه علينا من الذين كفروا
بالبرهان و اعرضوا عن الله ربّ العالمين قد خلق
العالم لذكر مالک القدم منهم من غفل و منهم
من سمع و سرع الى الله العزيز الحكيم طوبى لمن
تمسك بجبل الله و تقرب الى بحره العظيم ويل
لمن اتبع الهوى اذ جائه الذّكرى من لدن عليم
خبير هنيئاً لك بما شربت رحيق الذّكر و اقبلت
الى افق امر ربك المعطى البازل القديم ان
استقم على الأمر بحول الله وقوته ثمّ انطق بثنائه
لينتبهن به كلّ غافل بعيد

INBA41:169

BH09533*To: Muhammad Husayn from Kaf, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 In His name, Who abideth after all things have passed away! 1
 2 This is a Book sent down by the Beloved, whereby He hath illumined hearts. Blessed is he who hath turned unto Him, and woe unto every heedless and remote one. Every mountain hath hastened, by reason of what hath been cast upon it of the verses of its Lord, yet the people are in grievous doubt. Blessed is he who hath cast away the world and turned toward the Most Great Name with a power that the circumstances of nations have failed to withhold - they who have turned away from the horizon of God, the Almighty, the All-Knowing, the All-Wise. This is truly the horizon whereby the heavens and earth were illumined, yet the people dwell in the darkness of their own selves. Say: Rend asunder the veils! The All-Bestowing calleth you to His glorious station. 2
 3 Thus have We remembered thee as a favor from Us, and verily I am the All-Bountiful, the All-Knowing. 3

LHKM3.200a

BH09263*To: Mulla Abul-Fath, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 In the Name of Him Who is the Guardian over all names! 1
 2 We make mention of him who, in the end, inhaled the fragrance of reunion when the Dayspring of divine utterance shone forth with the lights of the beauty of his Lord, the Self-Sufficient, the Most High. Blessed is he who arose to promote the Cause and conquered the cities of hearts with the key of the name of his Lord, the Mighty, the Chosen One. We make mention of thee from the prison, that thou mayest arise to celebrate His praise amongst His servants. Be thou of such steadfastness that neither the allusions of the people nor the might of any aggressive tyrant may disturb thee. 2

- 3 The power of the strong and the might of princes shall pass away, but sovereignty shall remain with God, the Lord of creation. He who hath turned towards the Dayspring of eternity is assuredly among the people of Baha in a Book which none hath known save God, the Lord of lords.

3 ستفتنى شوكة الأقوياء و سطوة الأمراء و يبقى الملك لله مالک الایجاد ان الذى توجه الى مطلع البقاء انه من اهل البهاء فى كتاب ما اطلع به الا الله رب الارباب

INBA41:397

BH09427

To: Mirza Mihdi son of Jinab-i-Andalib, in Tihiran

Date: 1291-09 [1874-Oct]

- 1 His is the Most Manifest, the Most Manifest
- 2 The Hidden One hath testified with this manifest tongue that there is none other God but Me, the All-Compelling, the Self-Subsisting, Who calleth betwixt earth and heaven that He is, verily, the Lord of Names and the Supreme Horizon. Whoso hath attained unto Him hath attained unto My presence and drunk the wine of reunion with Me and discovered the fragrance of My beauty, through which the heavens and earth were illumined. And whoso hath hesitated in His Cause hath departed from beneath the shadow of My sovereignty and removed himself from My mercy and associated partners with My dominion and been debarred from the outpourings of the heaven of My loving-kindness and from the dawning of the lights of My countenance whereby the Concourse on High and the dwellers of the Cities of Names were illumined, and they who circle round My mighty throne.

1 الأظهر الأظهر

2 شهد المكنون بهذا اللسان المشهود انه لا اله الا انا المهيمن القيوم الذى ينادى بين الأرض والسماء انه لملك الأسماء والأفق الأعلى من فاز به قد فاز بلقائى و شرب نحر وصالى و وجد عرف بهائى الذى به اشرفت السموات والأرضون و الذى توقف فى امره انه خرج عن ظل حكومتى و بعد عن رحمتى و اشرك بسلطانى و منع عن فيوضات سماء عنايتى و اشراق انوار وجهى الذى به استضاء الملاء الأعلى و اهل مدائن الأسماء و الذين يطوفون حول عرشى العظيم

BLIB_Or15730.149a

BH09246*To: Ustad Qadir, in Tihiran**Date: 1291-09 [1874-Oct]*

1 He is the Most Holy, the Most Great

1 الأقدس الأعظم

2 O Qadir, blessed art thou for having cast aside the pool and turned unto the Most Great Ocean which hath appeared through this Name whereby God hath subdued all who are in the realm of possibility. Be thou steadfast in the Cause in such wise that the allusions of those who have disbelieved in God, the Lord of Lords, shall not prevent thee. Hold thou fast unto the cord of grace and cling to the hem of the mercy of thy Lord, the Master of all names.

2 ان يا قدير طوبى لك بما نبذت الغدير و اقبلت الى البحر الأعظم الذى ظهر بهذا الاسم الذى به سخر الله من فى الامكان ان استقم على الأمر على شأن لا تمنعك اشارات الذين كفروا بالله ربّ الأرباب تمسك بجبل الفضل و تثبت بأذيال رحمة ربك مالك الأنام

3 He maketh mention of thee as a bounty from Him and commandeth thee to observe justice and righteousness. He, verily, is the Commander, the Counselor, the Powerful, the Mighty, the Unconstrained. Be thou in the Cause of thy Lord in a manner befitting these days wherein the Kingdom and the realm above call out: "The Kingdom belongeth unto God, the Lord of all religions!"

3 انه يذكرك فضلاً من عنده و يأمرک بالعدل و التقوى انه هو الأمر الناصح المقتدر العزيز المختار كن فى امر ربك على شأن ينبغى لهذه الأيام التى ينادى الملك و الملكوت الملك لله مالك الأديان

INBA27:470a

BH09420*To: Muhammad Ismail, in Tihiran**Date: 1291-09 [1874-Oct]*

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

1 الأقدس الأمنع الأعظم

2 God beareth witness that there is none other God but Him, and He Who hath appeared with the truth is indeed the Sovereign of verses and their Dawning-Place. Not one word that hath been sent down before or will be sent down hereafter can equal His Word, and every letter revealed from His presence is verily the water of life for all who dwell in the realm of possibility, and the emblem of eternity for all in the world, and a sign of guidance for all who are in the heavens and on earth. Whoso hath attained unto it hath attained unto all good, and whoso hath turned away from it, verily all the deeds of the worlds shall

2 شهد الله انه لا اله الا هو و الذى ظهر بالحق انه لسلطان الآيات و مطلعها و لا يعادل بكلمة منه ما نزل من قبل او ينزل من بعد و كل حرف نزل من عنده انه لبحر الحيوان لمن فى الامكان و طراز القدم لمن فى العالم و آية الهدى لمن فى السموات و الأرضين من فاز به قد فاز بكل الخير و من اعرض عنه انه لا ينفعه ولو يأتى بعمل العالمين كذلك نطق الورقاء و غن عندليب السناء على

profit him not. Thus hath the Dove warbled, and the Nightingale of Glory sung upon the Tree of Immortality. Blessed is he who hath heard and said: "Praise be unto Thee, O Beloved of the mystics!"

دوحة البقاء طوبى لمن سمع وقال لك الحمد يا محبوب العارفين

INBA27:463a, BLIB_Or15715.148a

BH09459

To: Mulla Ali Bi Zi, in Tihiran

Date: 1291-09 [1874-Oct]

¹ In the Name of the Mighty, the All-Praised!

¹ بسمه العزيز الحميد

² We have sent down the verses and manifested the clear proofs, yet most of the people remain heedless. Verily, he who hath been illumined by the light of the Countenance is of the people of this glorious horizon. Blessed is he who, being far, hath drawn nigh, and the thirsty one who hath turned to the Salsabil of the mercy of his Lord, the All-Forgiving, the All-Bountiful.

² قد انزلنا الآيات و اظهرنا البينات ولكن الناس اكثرهم من الغافلين ان الذي فاز بأنوار الوجه انه من اهل هذا المنظر الكريم طوبى لبعيد تقرب و لعطشان توجه الى سلسبيل رحمة ربه الغفور الكريم

³ Had the people known, they would not have cast the Command of God behind their backs, nor would they have hesitated in this Cause, unto which have turned the Concourse on High and the dwellers of Paradise and those whom none knoweth save God, the Lord of all worlds.

³ لو عرف الناس ما نبذوا امر الله عن ورائهم و ما توقفوا في هذا الأمر الذي توجه اليه الملائ الأعلی و اهل الفردوس و الذين ما عرفهم الا الله رب العالمين

⁴ Say: O people! Deprive not yourselves of this most great bounty, nor follow every ignorant remote one. Thus have We wafted unto thee a fragrance from the fragrances of thy Lord, that thou mayest give thanks unto thy Ancient Master.

⁴ قل يا قوم لا تمنعوا انفسكم عن هذا الفضل الأكبر ولا تتبعوا كل جاهل بعيد كذلك ارسلنا اليك نفحة من نفحات ربك لتشكر موليك القديم

INBA23:090a

BH09941*To: Muhammad Husayn Bayk, in Isfahan**Date: 1291-09 [1874-Oct]*

1 He is the Most Holy, the Most Holy

1 الأقدس الأقدس

2 The tongue of the unseen hath spoken forth in the heaven of My infallibility: Verily there is none other God but Me, the Protector of all worlds. And He Who hath appeared is verily the Dayspring of the Unseen. No doubt existeth: He hath come with manifest sovereignty. Through Him My Cause was established, My path was raised up, My balance was set, and that which lay hidden in My preserved Tablet was revealed. Through Him were gladdened the eyes of those who uttered My remembrance, who came with My signs and were made manifest through My clear proofs.

2 قد نطق لسان غيبى فى جبروت عصمتى انه لا اله الا انا المهيمن على العالمين والذى ظهر الله لمشرق الغيب لا ريب انه اتى بسلطان مبين به استقام امرى و نصب صراطى ووضع ميزانى و ظهر ما هو المكنون فى لوحى الحفيظ و به قرئت ابصار الذين نطقوا بذكرى و جاءوا باياتى و ظهوروا بيناتى

3 Blessed is he who hath turned toward Him; woe unto him who hath denied Him and turned away from that which hath been sent down from His presence. Verily he is among the most wretched of creatures. To this doth My truthful, speaking, trustworthy Tongue bear witness.

3 طوبى لمن توجه اليه ويل لمن انكره و اعرض عما نزل من عنده انه من اشتقى الخلق يشهد بذلك لسانى الناطق الصادق الأمين

INBA51:074a, BLIB_Or15730.148e,
KB_620:067-067, LHKM2.135a

BH09783*To: Jahan sister of Kamal Naraqi, in Kashan**Date: 1291-09 [1874-Oct]*

1 in the name of the one peerless Friend

1 بنام دوست یگّا

2 O Jahan! The Refuge of the world saith: The intensity of thine ardor and yearning and rapture and attraction were mentioned in the Most Holy Court. Therefore, this wondrous Tablet, which is the dawning-place of attraction and the source of jubilation for the peoples of the world, was revealed and sent forth, that it might increase in you at all times that which is befitting and meet in this day. Therefore, you must speak forth in praise of God with such rapture and attraction that the firm and steadfast mountains will be set in motion. Warble upon the branches amidst the handmaidens of the All-Merciful, that

2 ای جهان جهان پناه میفرماید مراتب شوق و اشتیاق و وله و انجذاب در ساحت اقدس ذکر شد لذا این لوح بدیع که مطلع جذب و مایه ابتهاج اهل عالم است نازل و ارسال شد تا در کل احیان بر تو بیفزاید آنچه را که الیوم لایق و سزاست پس باید بثناء حق بوله و انجذابى ناطق گردی که جبال ثابته را سخنه بحرکت آیند غنى

they may be drawn by your melodies and turn unto God, the Beloved of those who know.

على الأفنان بين أماء الرحمن ليجذب من نعماتك
ويقبلن الى الله محبوب العارفين

INBA35:082b,

BLIB_Or15710.154,

BLIB_Or15719.022a

BH09939

To: Muhammad son of Mirza Abdullah, in Maraghih

Date: 1291-09 [1874-Oct]

1 The Most Holy, Most Impregnable, Most Great!

1 الأقدس الأمنع الأعظم

2 We have sent down the verses, but most of the people hear not. And We have revealed the clear proofs, but the people perceive not. They who have attained the lights of mystic knowledge - these are accounted among the people of Baha in a hidden Tablet. Blessed is he who hath turned to the Intended One, and whom the affairs of the Jews who denied the signs of God and His proof when He came with manifest sovereignty did not hinder.

2 قد نزلنا الآيات ولكن الناس أكثرهم لا يسمعون
واظهرنا البينات ولكن القوم لا يشعرون ان الذين
فازوا بأنوار العرفان اولئك من اهل البهاء في لوح
مكون طوبى لمن توجه الى المقصود و ما منعه
شؤون اليهود الذين كفروا بآيات الله و برهانه
اذ اتى بسلطان مشهود

3 O people! Fear God and follow not your own affairs. Follow Him Who speaketh amongst the world: "Verily, there is no God but Me, the Mighty, the Beloved." My Most Exalted Pen hath moved to make mention of thee, that thou mayest be assured through the grace of thy Lord, the Lord of all beings, and remember Him at eventide and at dawn.

3 يا قوم خافوا الله و لا تتبعوا شؤوناتكم ان اتبعوا
من ينطق بين العالم انه لا اله الا انا العزيز المحبوب
قد تحرك على ذكرى قلبي الأعلى لتطمئن بفضل
ربك مولى الورى و تذكره فى العشى و البكور

INBA19:191b, INBA32:174b

BH09769

To: Ustad Jafar, in Miyandu'ab

Date: 1291-09 [1874-Oct]

1 In the Name of the Mighty, the All-Wise!

1 بسمه العزيز الحكيم

2 We make mention of them that have immersed themselves in the ocean of divine knowledge in the days of the All-Merciful and have turned unto His Face when it shone forth from the

2 انا نذكر الذين تغمسوا فى بحر العرفان فى ايام
الرحمن و توجهوا الى الوجه اذ اشرق من افق
البيان ان الذين غفلوا اليوم اولئك من اهل

horizon of utterance. Verily, they who are heedless this day are reckoned among the people of the fire in the Book of thy Lord, the Mighty, the Bountiful. He who draweth nigh shall be remembered by the dwellers of Paradise and by them who circle round the Throne at morn and eventide. Give thanks unto God for having aided thee to turn unto Him when every disbelieving deceiver turned away. He, verily, aideth him who aideth Him, and remembereth him who remembereth Him, and ordaineth for him that which shall gladden his eyes. Thus have We made mention of thee that thou mayest rejoice in the remembrance of thy Lord, the Lord of all religions.

التَّيْرَانِ فِي كِتَابِ رَبِّكَ الْعَزِيزِ الْمَنَّانِ وَالَّذِي
تَقْرُبُ بِذِكْرِهِ أَهْلَ الْفِرْدَوْسِ وَالَّذِينَ طَافُوا حَوْلَ
الْعَرْشِ فِي الْغَدْوِ وَالْأَصَالِ إِنْ أَشْكُرَ اللَّهُ بِمَا آيَدَكَ
عَلَى الْإِقْبَالِ إِلَيْهِ إِذْ أَعْرَضَ عَنْهُ كُلُّ مُشْرِكٍ
غَرَّارٍ أَنَّهُ يَنْصُرُ مَنْ نَصَرَهُ وَيَذْكُرُ مَنْ ذَكَرَهُ وَيَقْدِرُ
لَهُ مَا تَقْرُبُ بِهِ الْأَبْصَارُ كَذَلِكَ ذَكَّرْنَاكَ لِتَفْرَحَ
بِذِكْرِ رَبِّكَ مَالِكِ الْأَدْيَانِ

LHKM3.195

BH09828

To: Karbalai Muhammad Husayn, in Tabriz

Date: 1291-09 [1874-Oct]

¹ He is the Most Great, the Most Holy

¹ الْأَقْدَسُ الْأَعْظَمُ

² A remembrance from Us to him who was moved by the fragrance of the All-Merciful and turned to God, the Lord of the worlds, that the Call may attract him to the Dayspring of grandeur and glory and draw him nigh unto this mighty Ocean. They who have turned unto the Truth and have turned away from creation, these are among the people of Paradise in this perspicuous Tablet. Blessed is the strong one who hath turned toward the Dawning-Place of certitude, and the weak one who hath held fast unto this mighty and unbreakable Cord.

² ذَكَرَ مِنْ لَدُنَّا مَنْ تَحَرَّكَ مِنْ عَرَفِ الرَّحْمَنِ وَ
أَقْبَلَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ لِيَجْذِبَهُ النَّدَاءُ إِلَى مَطْلَعِ
الْعِظْمَةِ وَالْكِبْرِيَاءِ وَيَقْرُبَهُ إِلَى هَذَا الْبَحْرِ الْعَظِيمِ
إِنَّ الَّذِينَ تَوَجَّهُوا إِلَى الْحَقِّ وَأَعْرَضُوا عَنِ الْخَلْقِ
أَنَّهُمْ مِنْ أَهْلِ الْفِرْدَوْسِ فِي هَذَا اللَّوْحِ الْمُبِينِ طُوبَى
لِقَوَى تَوَجَّهَ إِلَى مَطْلَعِ الْإِقْيَانِ وَلِضَعِيفٍ تَمَسَّكَ
بِهَذَا الْخَبْلِ الْقَوِيِّ الْمُتَيْنِ

³ We have indeed inhaled the fragrance of thy turning unto Us, and have revealed for thee this mighty Book. Read it by night and by day, then glorify thy Lord with praise at morn and at eventide.

³ أَنَا وَجَدْنَا عَرَفَ اقْبَالِكَ وَنَزَّلْنَا لَكَ هَذَا الْكِتَابَ
الْمُنِيعَ إِنْ أَقْرَأْتَهُ فِي اللَّيَالِي وَالْأَيَّامِ ثُمَّ سَبَّحَ بِحَمْدِ
رَبِّكَ فِي كُلِّ بَكُورٍ وَاصِيلٍ

INBA19:187b, INBA32:170b

BH09885*To: Karbalai Muhammad Husayn, in Tabriz**Date: 1291-09 [1874-Oct]*

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

1 الأقدس الأَمع الأعظم

2 God testifieth that there is none other God but Him, the Almighty, the Self-Subsisting. And He Who speaketh in the realm of creation is indeed He through Whom the eyes of the world have been solaced and through Whom every wondrous Tablet hath been sent down. Verily he who hath turned unto Him hath turned unto My direction and appeared before My throne and heard My call and responded to My utterance and followed My commandments and attained My presence and drunk the choice wine of My favors and the Kawthar of My bounties and tasted the sweetness of My remembrance and My words and reached the ultimate goal in My Kingdom and My dominion. Upon him rest My glory and My mercy which have encompassed the worlds.

2 شهد الله أنه لا اله الا هو المهيمن القيوم والذي ينطق في الامكان أنه هو الذي به قرت عين العالم و به نزل كل لوح بديع ان الذي توجه اليه قد توجه الى شطرى وحضر في بساطى وسمع ندائى واجاب قولى واتبع اوامرى و فاز بلقائى وشرب رحيق مكرمتى وكوثر الطافى و ذاق حلاوة ذكرى و بيانى و بلغ الغاية القصوى فى ملكوتى وجبروتى عليه بهائى و رحمى التى احاطت العالمين

INBA19:187a, INBA32:170a

BH09831*To: Mashhadi Abul-Qasim, in Tabriz**Date: 1291-09 [1874-Oct]*

1 In His Name, the Most Great, the Most Holy, the Most Glorious

1 بسمه الأعظم الأقدس الأبهى

2 A remembrance from Us unto him who hath attained unto the lights of faith when heedlessness seized the dwellers of earth and heaven save whom God, the Mighty, the Powerful, hath willed. Verily the sincere ones have hastened unto God and those who seek Him have turned toward the luminous horizon. God remembereth him who hath turned toward the Most Great Sea when the peoples turned away from it, and He sendeth His blessings upon him from this wondrous station. Beware lest the allusions of those who have disbelieved in God veil thee, or the veils of those who hesitate prevent thee - they who have been debarred from the Living Waters because they followed

2 ذكر من لدنا لمن فاز بأنوار الايمان اذ اخذت الغفلة سگان الأرض والسماء الا من شاء الله المقتدر القدير ان المخلصين قد سرعوا الى الله والقاصدين توجهوا الى المنظر المنير ان الله يذكر من توجه الى البحر الأعظم اذ اعرض عنه الأمم ويصلى عليه من هذا المقام البديع اياك ان تحجبك اشارات الذين كفروا بالله او تمنعك حجاب المتوقفين الذين منعوا عن كوثر الحيوان بما اتبعوا كل جاهل بعيد لا تحزن فى امر توكل على الفرد الخبير

INBA41:403, BLIB_Or15726.031a

every ignorant remote one. Grieve not in any matter; place thy trust in the One, the All-Informed.

BH09955

To: Mirza Abdullah Khan Nuri, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In His Name, the One with Power over all names
- 2 Say: O God, O Revealer of verses and Manifestor of clear proofs! I beseech Thee by the Dawning-Place of Thy knowledge, the Dayspring of Thy revelation, and the Manifestation of Thy Self, to ordain for me what Thou hast ordained for Thy chosen ones who have arisen to aid Thy Cause amidst Thy creatures. Then assist me to make mention of Thee and to praise Thee amongst Thy creation. O my Lord! I am he who hath turned toward the horizon of Thy grace and the Source of Thy Command and bounty. I beseech Thee not to disappoint me from that which is with Thee, that I may arise to serve Thee in Thy kingdom and to spread Thy signs throughout Thy earth. Verily, Thou art the All-Powerful, the Most Exalted, the Mighty, the Great.

1 بِسْمِهِ الْمُقْتَدِرُ عَلَى الْأَسْمَاءِ

2 قُلِ اللَّهُمَّ يَا مَنْزِلَ الْآيَاتِ وَمُظْهِرَ الْبَيِّنَاتِ اسْئَلُكَ بِمُطْلَعِ عِلْمِكَ وَمُشْرِقِ وَجْهِكَ وَمُظْهِرِ نَفْسِكَ بِأَنْ تَقْدِرَ لِي مَا قَدَرْتَهُ لِأَصْفِيَائِكَ الَّذِينَ قَامُوا عَلَى نَصْرَةِ أَمْرِكَ بَيْنَ بَرِيَّتِكَ ثُمَّ أَيْدِي عَلَى ذِكْرِكَ وَثَنَاتِكَ بَيْنَ خَلْقِكَ أَيُّ رَبِّ أَنَا الَّذِي تَوَجَّهْتُ إِلَى أَفْقِ فَضْلِكَ وَمَصْدَرِ أَمْرِكَ وَجُودِكَ اسْئَلُكَ بِأَنْ لَا تُخَيِّبَنِي عَمَّا عِنْدَكَ لِأَقُومَ عَلَى خِدْمَتِكَ فِي مَمْلَكَتِكَ وَاتِّشَارِ أَثَارِكَ فِي أَرْضِكَ أَنْتَ الْغَفِيرُ الْمُتَعَالَى الْعَزِيزُ الْعَظِيمُ

INBA19:170, INBA32:155a, NFR.227

BH09927

To: Abul-Qasim, in Tabriz

Date: 1291-09 [1874-Oct]

- 1 In His Name, the One with power over all who are on earth and in heaven!
- 2 The Divine Lote-Tree calls out in the kingdom of creation: "Verily, there is no God but Him, the All-Knowing, the All-Wise!" There is nothing that does not glorify its Lord with praise, yet most people are heedless. Say: O people! Fear God

1 بِسْمِهِ الْمُقْتَدِرُ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ

2 قَدْ تَنَادَى السَّدْرَةُ الْمُنْتَهَى فِي مَلَكُوتِ الْإِنشَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ مَا مِنْ شَيْءٍ إِلَّا وَاقِدٌ يَسْبَحُ بِذِكْرِ رَبِّهِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ

and follow not your idle fancies. Follow Him Who calls you to the straight path.

قل يا قوم خافوا الله ولا تتبعوا أهوائكم ان اتبعوا
من يدعوكم الى الصراط المستقيم

- 3 Say: Reflect upon the signs of God and His proof, then judge with fairness and be not of the wrongdoers. By God! This is a Cause that has encompassed creation, were you of those who know. Take hold of the Book of God with the power that comes from Him, then recite it at all times.

3 قل تفكروا في آيات الله وبرهانه ثم انصفوا ولا
تكونن من الظالمين تالله هذا امر احاط الابداع
ان انتم من العارفين انك خذ كتاب الله بقوة من
عنده ثم اقرأه في كل حين

LHKM3.196a

BH09773

To: *Mashhadi Ali, in Tabriz*

Date: 1291-09 [1874-Oct]

- 1 He is the Most Ancient, the Most Great
- 2 We make mention of one who has found the sweetness of his Lord the Most Merciful's utterance with an illumined heart. The world hath been perfumed by the breezes of revelation, yet the idolaters are in manifest loss. The mountains have passed unto the Self-Subsisting, yet most of the people are among the heedless. We make mention of him who hath turned to the Countenance and We send down that whereby his remembrance shall endure in the Book of God, the King, the Mighty, the Praised.
- 3 Be thou grateful to thy Lord for this bounty and say: Praise be unto Thee, O my God, for having caused me to turn unto Thee and to set my face toward the court of Thy knowledge when most of creation turned away from Thee. I beseech Thee to assist me in serving Thee and to make me among the steadfast ones.

1 الأقدم الأعظم

2 أنا نذكر من وجد حلاوة بيان ربّه الرحمن بقلب
منير قد تعطر العالم من نفحات الوحي ولكن
المشركين في خسران عظيم قد مرّت الجبال الى
الغنى المتعال ولكنّ الناس اكثرهم من النائمين أنا
نذكر من اقبل الى الوجه و نزل ما يثبت به ذكره
في كتاب الله الملك العزيز الحميد

3 ان اشكر ربك بهذا الفضل و قل لك الحمد يا
الهي بما جعلتني مقبلاً اليك و متوجّهاً الى شطر
عرفانك اذ اعرض عنك اكثر الخلق اسئلك
بأن توقفتني على خدمتك و تجعلني من الثابتين

INBA41:413, BLIB_Or15726.031b

BH09954*To: son of Jinab-i-Nazir, in Tabriz**Date: 1291-09 [1874-Oct]*

- 1 He is God
- 2 In His Name that overshadoweth the world
- 3 Say: O my God and God of all the worlds, my Beloved and Beloved of all who know Thee! I praise Thee for having caused me to recognize the Dayspring of Thy signs and brought me before the throne of Thy grandeur and made me to hear Thy call when most of Thy creatures had turned away from Thee. I beseech Thee, O Lord of all names and Creator of the heavens, to make me as one of the fish in the ocean of Thy oneness, that I may swim therein by Thy leave and will, and glorify Thee by Thy Name which Thou hast made to be sovereign over all names and the Self-Subsisting over all who dwell on earth and in heaven. There is no God but Thee, the All-Knowing, the All-Wise.

1 هو الله

2 بسمه المهيمن على الامكان

3 قل اللهم يا الهى و اله العالمين و محبوبى و محبوب العارفين احمدك بما عرّفتنى مطلع آياتك و احضرتنى عند عرش عظمتك و اسمعتنى ندائك اذ اعرض عنك اكثر برّيتك استلك يا مالک الأسماء و فاطر السماء بأن تجعلنى من حيتان بحر احديتك لأسبح فيه باذنك و ارادتك و اسبحك باسمك الذى جعلته مهيمناً على الأسماء و قيوماً على من فى الأرض و السماء لا اله الا انت العليم الحكيم

NFR.229

BH09952*To: Mirza Husayn Munajjimhashi Tafrishi, in Tihnan**Date: 1291-09 [1874-Oct]*

- 1 He is God. He is the Most Holy, the Most Inaccessible, the Most Great
- 2 Say: O my God! Praise be to Thee for having made me to speak forth Thy Name and to serve Thy Cause, and for having distinguished me among Thy servants for the recognition of Thy Self and for turning unto Thy Face. I beseech Thee by the Dayspring of Thy Being and the Dawning-Place of Thine Essence to make all my deeds as one deed in Thy love and all my remembrances as one remembrance in Thy praise. Then cause me to drink, at all times, from the Salsabil of Thy knowledge and the Kawthar of Thy utterance, whereby the hearts of Thy servants and the souls of Thy creatures may be drawn.

1 هو الله الأقدس الأيمن الأعظم

2 قل اللهم يا الهى لك الحمد بما جعلتنى ناطقاً باسمك و خادماً لأمرى و خصصتنى بين العباد لعرفان نفسك و التوجه الى وجهك استلك بمشرق ذاتك و مطلع كينونتك بأن تجعل اعمالى كلها عملاً واحداً فى حبك و اذكارى ذكراً واحداً فى ثنائك ثم اشربنى فى كل الأحيان سلسبيل عرفانك و كوثر بيانك لينجذب به قلوب عبادك و افتدة خلقك

- 3 Verily, Thou art the Powerful over whatsoever Thou wilt. 3 أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ
There is none other God but Thee, the Mighty, the All-
Bestowing. الْعَزِيزُ الْوَهَّابُ

INBA18:058, NFR.226

BH09951

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

Date: 1291-09 [1874-Oct]

- 1 O God, my God! 1 الْأَقْدَسُ الْأَقْدَمُ الْأَعْظَمُ
- 2 Thou seest Thy loved ones scattered throughout Thy lands, 2 قُلْ اللَّهُمَّ يَا إِلَهِي تَرَى أَحِبَّائَكَ مَتَشَتِّتِينَ فِي
and the Dayspring of Thy Cause oppressed among Thy ser-
vants. By Thy glory, O my God! Hearts have melted in separa-
tion from Him and eyes have shed tears for His tribulation. دِيَارَكَ وَ مَشْرِقَ أَمْرِكَ مَظْلُومًا بَيْنَ عِبَادِكَ
I beseech Thee by Thy Name through which Thou hast made وَعِزَّتِكَ يَا إِلَهِي إِنَّ الْقُلُوبَ ذَابَتْ فِي فِرَاقِهِ
it the Dawning-Place of power, to rend asunder the veil that وَالْعُيُونُ ذَرَفَتْ لِبَلَاءِهِ اسْتَغْلِكَ بِاسْمِكَ الَّذِي
hath come between Thee and Thy loved ones, that they may جَعَلْتَهُ مَطْلَعَ الْاِقْتِدَارِ أَنْ تَخْرُقَ الْحِجَابَ الَّذِي
gather in Thy presence, hearken unto Thy call, and attain unto حَالِ بَيْنِكَ وَ بَيْنَ أَحِبَّتِكَ لِيَجْتَمِعُوا فِي جَوَارِكَ
the Kawthar of reunion in Thy days. Then ordain for me and وَيَسْتَمِعُوا نِدَائَكَ وَيَفُوزُوا بِكُوْثَرِ الْوَصَالِ فِي
for them that which beseemeth Thy generosity, Thy favors, أَيَّامِكَ ثُمَّ قَدَّرْ لِي وَلَهُمْ مَا يَنْبَغِي لِلْجُودِ وَ
Thy grace and Thy gifts. Verily, Thou art the Powerful over الطَّافِكَ وَ فَضْلِكَ وَ مُوَاهِبِكَ أَنْتَ أَنْتَ
whatsoever Thou wilt. There is none other God but Thee, الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

NFR.217

BH10207

To: Khadijih Sabbagh, in Kashan

Date: 1291-09 [1874-Oct]

- 1 In the name of the Desire of the world! 1 بِنَامِ مَقْصُودِ آفَاقِ
- 2 O Khadijah, hearken to the call of the Dayspring of the Light 2 اَيُّ خَدِيْجِهْ بَشْنُو نَدَائِ مَطْلَعِ نُوْرٍ اَحَدِيَّهٖ رَا كِهْ اَز
of Oneness, Who calleth thee from the horizon of the Most
Great Prison, that thou mayest become intoxicated with the
wine of the utterance of the All-Merciful and be occupied with
His mention among the handmaidens of God. اَفَقِ سِجْنِ اَعْظَمِ تَرَا نَدَا مِيْفَرْمَايْدِ تَا اَزْ نَحْمَرِ بِيَانِ
رَحْمَنِ سَرْمَسْتِ شُوِي وَ مَا بَيْنِ اِمَاءِ اللّٰهِ بِذِكْرِشِ
مَشْغُوْلِ بَاشِي

- 3 God willing, thou wilt, with utmost sanctity and detachment, awaken those who slumber through the breaths of the divine verses, and bring the receptive souls to a state of rapture and yearning through the Kawthar of the mention of the Dayspring of the clear proofs of the All-Merciful, so that all may be gladdened through remembrance of the Friend and remain alive and steadfast in His love. The Glory be upon thee.

3 انشاء الله بكمال تقدیس و تنزیه نائمات را از
نفحات آیات الهیه بیدار نمائی و مقبلات را از
کوثر ذکر مطلع بینات رحمانیه بوله و شوق آری
تا کلّ بیاد دوست خرم باشند و بحبّ او زنده و
پاینده مانند البهاء علیک

BLIB_Or15710.152b, BLIB_Or15719.023f,

AY12.238, MSBH10.151a

BH10312

To: Jinab Darab, in Sansan

Date: 1291-09 [1874-Oct]

- 1 In the name of Him Who is the Guardian over all who are in the heavens and on earth.
- 2 God testifieth that there is none other God but Him, and He Who speaketh with truth is verily the Tongue of My grandeur and the Dawning-Place of My glory and the Horizon of My favors and the Sun of My Will and the Heaven of My Purpose and the Pen of My Command and My Preserved Tablet and the Book of My Laws unto all who are in the heavens and on earth. Through Him were opened the gates of My mercy and the rain of My loving-kindness was showered and the ocean of My generosity surged and the fragrance of My garment was wafted abroad.
- 3 Blessed is he who hath turned unto Him and found and said: "Praise be unto Thee, O Beloved of the heavens and of the earth!"

1 بسمه المهیمن علی من فی السموات و الأرض

2 شہد الله انه لا اله الا هو و الذي ينطق بالحق
انه للسان عظمتی و مطلع کبریائی و افق افضالی
و شمس مشیتی و سماء ارادتی و قلم امری و
لوح محفوظی و کتاب احکامی لمن فی السموات و
الأرضین به فتحت ابواب رحمتی و هطلت امطار
عنایتی و ماج بحر کرمی و هاج عرف قیصی

3 طوبی لمن اقبل و وجد و قال لک الحمد یا محبوب
السموات و الأرضین

BLIB_Or15730.147b

BH10358*To: Mirza Abdullah Khan Nuri, in Tabriz**Date: 1291-09 [1874-Oct]*

1 He is established upon the Throne.

1 هو المستقرّ على العرش

2 Say: O God, O Sovereign of all names and Creator of heaven! I beseech Thee by Thy Name through which the heaven of Thy Revelation was raised up, and the ocean of Thy Will surged, and the fragrance of Thy Robe was wafted abroad, to assist me to remember Thee and to diffuse Thy Cause, and to draw me near unto Thee at all times through Thy sovereignty and Thy power. Then make me to triumph over Thine enemies and to prevail over the rebellious among Thy creatures. Verily Thou art powerful over whatsoever Thou wilt and dominant over whatsoever Thou desirest. There is no God but Thee, the Exalted, the Mighty, the All-Knowing, the All-Wise.

2 قل اللهم يا مالك الأسماء و فاطر السمّاء
اسئلك باسمك الذي به ارتفعت سمّاء وحيك
و ماج بحر ارادتك و هاج عرف قيصك بأن
تؤيّدني على ذكرك و انتشار امرك و تقرّبني
اليك في كلّ الأحيان بسلطنتك و اقتدارك ثمّ
اجعلني غالباً على اعدائك و مقتدراً على عصاة
بريتك انك انت المقتدر على ما تشاء و المهيمن
على ما تريد لا اله الا انت المتعالى القوىّ العليم
الحكيم

INBA19:132b, INBA32:122a, NFR.234

BH10357*To: Mirza Husayn, in Tabriz**Date: 1291-09 [1874-Oct]*

1 The Most Holy, Most Great, Most Glorious.

1 الأقدس الأعظم الأبهى

2 Say: O God, O Cleaver of the dawn and Commander of the winds! I beseech Thee by Thy Name through which the Hidden Treasure and the Concealed Name were made manifest, to render me assisted in revealing Thy Cause among Thy creation through the wisdom which Thou hast sent down in Thy Tablets. Then make me to be of those who have circled round Thy will, who have sought the Kaaba of Thy presence, who have stood before Thee, and who have heard Thy most sweet call from Thy Most Exalted Pen. Verily, Thou art the Lord of all beings. Within Thy grasp is the kingdom of all things. Thou doest what Thou wilt through Thy sovereignty. There is none other God but Thee, the Almighty, the All-Wise.

2 قل اللهم يا فلق الصباح و مستخرّ الأرياح
اسئلك باسمك الذي به ظهر الكنز المخزون و
الاسم المكنون بأن تجعلني مؤيّداً لاظهار امرك
بين خلقك بالحكمة التي نزلتها في الواحك ثمّ
اجعلني من الذين طافوا حول ارادتك و قصدوا
كعبة لقاءك و حضروا بين يديك و سمعوا
ندائك الأهل من قلبك الأعلى انك انت
مولى الورى في قبضتك ملكوت الأشياء تفعل
بسلطانك ما تشاء لا اله الا انت المقتدر الحكيم

NFR.230

BH10309*To: Muhammad Ibrahim Kaf, in Tihiran**Date: 1291-09 [1874-Oct]*

- 1 In the Name of God, the Most Holy, the Most Holy. 1 بسم الله الأقدس الأقدس
- 2 God testifieth that there is none other God but Him, and He Who hath come with clear proofs is verily the Dawning-Place of My Cause, and the Dayspring of My Revelation, and My Hidden Book, and My Preserved Tablet, and the Heaven of My wisdom, and the Ocean of My knowledge. Whoso hath attained unto Him, he is of the most exalted among all created things, and whoso hath turned away, he is of the idolaters. 2 شهد الله أنه لا اله الا هو والذى اتى بالبينات أنه لمطلع امرى ومشرق وحىي وكتاب مكنونى ولوح محفوظى وسماء حكمتى وبحر علمى من فاز به أنه من اعلى الخلق ومن اعرض أنه من المشركين
- 3 Blessed is he who hath on this day spoken in praise of God, turning away from those who disbelieved in God when He came unto them with a perspicuous command. Thus have the verses been sent down in truth, as the Ancient Beauty walketh in His mighty prison. 3 طوبى لمن نطق اليوم بثناء الله معرضاً عن الذين كفروا بالله اذ اتتهم بأمر مبين كذلك نزلت الآيات بالحق اذ يمشى جمال القدم فى سجنه المتين

BLIB_Or15730.150b

BH10539*To: Aqa Mahmud, in Maraghih**Date: 1291-09 [1874-Oct]*

- 1 He is the All-Encompassing, the All-Powerful, the Self-Subsisting 1 هو المهيمن المقتدر القيوم
- 2 O Mahmud! The All-Desired One calls you from His Praiseworthy Station to God, the Mighty, the Loving. Whosoever has turned to Him has turned to God and attained the Kawthar of revelation from the hand of his Lord, the Kind. Reflect upon God's grace and mercy - verily He remembers you from the horizon of the prison, having found from you the fragrance of His cherished love. Remember Him at all times, turning away from those who have turned away from His extended path. 2 ان يا محمود ان المقصود يناديك من مقامه المحمود الى الله العزيز الودود من اقبل اليه قد اقبل الى الله و فاز بكوثر الوحي من يد ربه العطوف تفكر فى فضل الله ورحمته انه يذكرك من افق السجن بما وجد منك عرف حبه المحبوب ان اذكره فى كل الاحيان معرضاً عن الذين اعرضوا عن صراطه الممدود

INBA35:051b

BH01832

Date: 1291-09-01 [1874-Oct-12]

- 1 He is the Most Holy, the Most Exalted, the Most Mighty, the Most Glorious
هو الأقدس الأرفع الأعزّ الأبهى
- 2 Praise be to God Who has caused the world to speak forth in remembrance of His Most Great Name and has made His remembrance [His existence] to be from the Word of God that is obeyed, which neither the outer nor inner senses can comprehend, for it is sanctified above nature and above the limited, created letters. Through it the Resurrection and its signs appeared, and the Hour and what pertains to it, and through it He distinguished between contingent beings and chose whatsoever He willed from among created things. Exalted is He Who brought it forth, Who sent it, and Who manifested it, Who was, and there was naught else beside Him, and Who shall be even as He was. There is none other God but He, the Mighty, the Powerful.
الحمد لله الذي انطق العالم بذكر اسمه الأعظم و جعل ذكره [وجوده] من كلمة الله المطاعة التي لا تدركها الحواس الظاهرية ولا الباطنية لأنها كانت مقدسة عن الطبيعة و عن الحروفات المنجعة المحدودة و بها ظهرت القيامة و اشراطها و الساعة و ما لها و بها فصل بين الممكنات و اجتبي ما اراد من الكائنات تعالى موجدتها و مبعثها و مظهرها الذي كان و لم يكن معه من شيء و يكون بمثل ما قد كان لا اله الا هو المقتدر القدير
- 3 Glory be unto Thee, O God of the worlds and Beloved of those who know Thee! Thou knowest that my tongue is powerless to make mention of those whom Thou hast chosen for Thy love, whom Thou hast preferred above Thy creatures, whom Thou hast made to be branches of Thy Lote-Tree, lights in the horizon of Thy Revelation, streams from the paradise of Thy Cause, and a gulf from the ocean of Thy grandeur. I beseech Thee, O Lord of the nations and Quickener of the world, to cause me to speak at all times of that which befitteth their station and befitteth those who have turned towards Thy face, turning away from all else besides Thee. Verily, Thou art powerful over whatsoever Thou willest through Thy word "Be" and it is.
سيحانك يا اله العالمين و محبوب العارفين تعلم بأنّ لساني عجز عن ذكر الذين اصطفيتهم لمحبتك و آثرتهم على برّيتك و جعلتهم افناناً لسدرتك و انواراً لأفق وحيك و جداولاً لرضوان امرک و خليجاً من بحر عظمتك اسئلك يا مولی الأمم و محيي العالم بأن تنطقني فيكلّ الأحيان بما يليق لحضرتهم و للذين توجهوا الى وجهك معرضين عن سوائك انك انت المقتدر على ما تشاء بقولك كن فيكون
- 4 My spirit be a sacrifice for your love! This servant has been honored to receive your esteemed letter. Praise be to God, its fragrant breezes perfumed the heart and gave life to the soul. We beseech God not to cut off these spiritual breezes and this diffused musk-scented fragrance. Tongue and utterance are powerless to mention this station. I beg and implore the True One, exalted be His grandeur, to bestow its reward. Verily He is the Giver, the Munificent, the Mighty, the Generous, and unto him who calls upon Him, the Hearing, the Responding One.
روحي لحبكم الفداء ايعبد فاني بزيارت دستخط على فائز الحمد لله نفحات قلبه معطر نمود و جانرا روان بخشود نسل الله بأن لا يقطع هذه الهبوب الروحانية و هذه النفحة المتضوعة المسكية لسان و بيان عاجز است از ذكر اين مقام از حق جل كبرياته آمل و سائلم كه جزای آنرا عنايت فرمايد انه هو المعطي الباذل العزيز الكريم و لمن دعاه سميع مجيب
- 5 Furthermore, your letter arrived at the Most Holy Court at an appointed time, and He in Whose hand is the Kingdom of all
و بعد عريضه آنحضرت در وقتی مخصوص بساحت اقدس فائز بيد و بيده ملكوت كلشيء

things took it, and after it was honored to receive His glance of favor, He bestowed it upon this servant. As commanded, this servant again recited it in His presence. He knoweth what was uttered by his tongue at that time. Verily He is the All-Numbering, the All-Knowing. If this servant were to mention the bounties he hath witnessed, neither pens nor papers would suffice. We beseech Him, exalted be He, to aid you in all conditions and to protect you from those who have denied God, the Protector, the Self-Subsisting.

اخذ فرمودند و بعد که بلحاظ عنایت فائز شد
باینعبد عنایت فرمودند و حسب الأمر مجدداً
اینعبد تلقاء حضور تلاوت نمود آنکه يعلم بما
نطق به لسانه فی ذاک الوقت آنکه هو المحصى
العلم اینعبد اگر بخواهد عنایاتیکه مشاهده نموده
معروض دارد لا یکنفیه الأقلام و لا الأوراق
نسئله تعالی ان یوفق حضرتکم فی کل الأحوال و
یحفظکم عن الذین کفروا بالله المهیمن القیوم

- 6 Moreover, whatsoever you had sent previously and subsequently, of tea and preserves, arrived completely and perfectly. But what shall I say about the preserves which truly became heavenly food - groups of people were sustained by it, whether from among the assured believers, the sincere faithful ones, the wavering ones, or the heedless ones of the city who have attained to the love of God according to their measure though they have no knowledge of the Cause. In any case, as commanded it was distributed and all were sustained by it.

6 و دیگر آنچه آنحضرت ارسال فرموده بودند مقدماً
و مؤخرأ از چای و از مربیات تماماً و کلاً
رسید و لکن چه عرض نمایم از مربیات که
فی الحقیقه مائده منزل شد طبایقی از ناس بآن
مرزوق گشتند چه از موقنین مطمئنین و چه از
مؤمنین محصلین و چه از متذبذبین و چه از غافلین
اهل بلد که بحبّه الله فائزند و لکن علی حدّهم و
از امر خبری ندارند باری حسب الأمر قسمت
شد و کل بآن مرزوق گشتند

- 7 And another submission: I present my most sublime greetings to his honor Aqa Mirza 'Abdu'l-Hamid, upon him be the glory of God, the King, the Mighty, the Peerless. Praise be to God, he is mentioned at the Throne and is under the glance of favor. Blessed is he and those from whom the fragrances of certitude were diffused in the days of the All-Merciful. All those round about present their utter nothingness and most sublime, most mighty, most exalted greetings to your honor. May the Most Glorious Glory and then the praise of God, the Most High, be upon your honor and upon those who love God in those parts.

7 و عرض دیگر آنکه خدمت جناب آقا میرزا
عبدالحمید علیه بهاء الله الملك العزیز الفرید
بتکبیر ابدع امنع مصدعم الحمد لله در ساحت
عرش مذکور و تحت لحاظ عنایت ملحوظ
نعیمآ له و للذین تضوّعت منهم روائح الایقان فی
ایام الرحمن جمیع من فی الحول عرض فنای
محض و تکبیر ابدع امنع ارفع اعلی خدمت
آنحضرت معروض میدارند انما البهاء الأبهی ثم
ثناء الله العلیّ الأعلی علی حضرتکم و من یحب
الله فیهاک

- 8 The servant Ramadan 1291

8 خادم رمضان سنه ۱۲۹۱

- 9 The noble Divine Branches and twigs of the Tree of Oneness remember your honor with wondrous Abha mentions and offer greetings sanctified above the limitations of the worlds of limitation.

9 اغصان منیعہ الهیہ و افنان دوحہ صمدانیہ
بذکار بدیعہ ابہائیہ آن حضرت را ذاکر و تکبیر
مقدس از حدودات عوالم تحدید میرسانند

INBA31:172

BH03112

To: Nabil Qabl-i-Rida, in Mashhad

Date: 1291-09-09 [1874-Oct-20]

- 1 In the Name of Him Who speaketh in the Kingdom of Utterance!
- 2 Glorified art Thou, O my God! My outward and inward tongue both bear witness to that which Thou didst testify for Thine own Self before the creation of the heavens and earth, that Thou art God, no God is there but Thee. Thou hast ever been mighty in Thy dominion and all-compelling, ever-subsisting and all-preserving over those in Thy earth and Thy heaven. Every possessor of a tongue hath testified to Thy oneness and every possessor of understanding to Thy singleness.
- 3 Thy Word which appeared by Thy command hath encompassed all existence, both the unseen and the visible. Through it Thy power was manifested and Thy sovereignty emerged, and by it were the creatures drawn to the Dayspring of Thy Revelation and all created things to the Dawning-Place of Thy grace. Through it did the sincere ones cry out in the wilderness of separation "Where art Thou, O Beloved of those who know Thee?" and the near ones exclaimed in the desert of longing "Where art Thou, O Desire of the worlds?"
- 4 Through it was Moses drawn to the Mount of Revelation when He turned toward Sinai and heard Thy sweetest call and attained the vision of Thy most resplendent Beauty which Thou didst reveal unto Him through one of Thy names. Through it did the Beloved One turn to the Ultimate Tree to hear Thy call, O Source of bounty. Through it did every Prophet cry "Here am I, here am I, O Lord of the Kingdom of Names and Creator of earth and heaven!" Through it were the gates of Thy knowledge opened before the faces of Thy creation and the portals of Thy gifts before Thy servants and creatures.
- 5 When Thou didst desire to manifest Thy oneness, Thou didst manifest its Source and Origin through the power of Thy might and strength. Through Him was established the oneness of Thy Essence among Thy servants and the singleness of Thy Self among Thy creation. Thou hast ordained no portion for anyone except through his acknowledgment of His singleness and confession of His oneness, for through Him is established Thy manifestation and sovereignty, Thy emergence and power.
- 1 بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ
- 2 سُبْحَانَكَ يَا اَلٰهِي يَشْهَدُ لِسَانُ ظَاهِرِي وَبَاطِنِي بِمَا شَهِدْتَ لِنَفْسِكَ قَبْلَ خَلْقِ السَّمَوَاتِ وَالأَرْضِ اَنْتَ اَللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ لَمْ تَزَلْ كُنْتَ مُقْتَدِرًا غَالِبًا عَلٰى مَمْلَكَتِكَ وَهَيْمَنًا قَيُّوْمًا عَلٰى مَنْ فِيْ اَرْضِكَ وَسَمَائِكَ قَدْ شَهِدَ كُلُّ ذِيْ لِسَانٍ بِوَحْدَانِيَّتِكَ وَكُلُّ ذِيْ دَرَايَةِ بِفِرْدَاوَسِيَّتِكَ
- 3 قَدْ احَاطَتْ كَلِمَتُكَ الَّتِي ظَهَرَتْ بِأَمْرِكَ كُلِّ الْوُجُودِ مِنَ الْغَيْبِ وَالشَّهُودِ بِهَا ظَهَرَ قُدْرَتُكَ وَبَرَزَ سُلْطَانُكَ وَبِهَا انْجَذَبَتِ الْكَائِنَاتُ اِلَى مَطْلَعِ وَحْيِكَ وَالمَمَكَّاتُ اِلَى مَشْرِقِ فَضْلِكَ وَبِهَا نَطَقَ الْمُخْلِصُونَ فِيْ فَارَانَ الْفِرَاقِ اَيْنَ اَنْتَ يَا مَحْبُوبَ الْعَارِفِينَ وَتَكَلَّمَ الْمُقَرَّبُونَ فِيْ عَرَاءِ الْاَشْتِيَاقِ اَيْنَ اَنْتَ يَا مَقْصُودَ الْعَالَمِينَ
- 4 وَبِهَا انْجَذَبَ الْكَلِمُ اِلَى مَطْلَعِ النَّدَاءِ اِذْ تَوَجَّهَ اِلَى السَّيْنَاءِ وَسَمِعَ نَدَائِكَ الْاَحْلٰى وَفَازَ بِمَنْظَرِكَ الْاَبْهٰى الَّذِيْ تَجَلَّيْتَ عَلَيْهِ بِاسْمٍ مِنْ اَسْمَائِكَ وَبِهَا تَوَجَّهَ الْحَبِيبُ اِلَى السَّدْرَةِ الْمُنْتَهٰى لِاسْتِمَاعِ نَدَائِكَ يَا مَطْلَعَ الْعَطَاءِ وَبِهَا نَاجٰى كُلُّ نَبِيٍّ لِّبَيْكَ لَبِّكَ يَا مَالِكَ مَلَكُوتِ الْاَسْمَاءِ وَفَاطَرَ الْاَرْضِ وَالسَّمَاءِ وَبِهَا فَتَحَتْ اَبْوَابُ عِرْفَانِكَ عَلٰى وَجُوهِ بَرِّيَّتِكَ وَمَصَارِيْعُ مَوَاهِبِكَ عَلٰى عِبَادِكَ وَخَلْقِكَ
- 5 وَاَنْتَ لَمَّا ارَدْتَ اِظْهَارَ تَوْحِيدِكَ اِظْهَرْتَ مَطْلَعَهُ وَمَبْدِئَهُ بِسُلْطَانِ قُدْرَتِكَ وَاِقْتِدَارِكَ وَبِهِ ثَبَتَ تَوْحِيدُ ذَاتِكَ بَيْنَ عِبَادِكَ وَتَفْرِيدِ نَفْسِكَ بَيْنَ خَلْقِكَ وَمَا قُدِّرْتَ لِأَحَدٍ نَصِيْبًا اِلَّا بِاعْتِرَافِهِ بِفِرْدَاوَسِيَّتِهِ وَاقْرَارِهِ بِوَحْدَانِيَّتِهِ لِأَنَّ بِهِ يَثْبِتُ ظَهْرُوكَ وَسُلْطَانُكَ وَبُرُوزَكَ وَاِقْتِدَارَكَ

6 O Lord! Aid Thy servants to turn unto Thee and to hold fast to the cord of Thy favors, that they may recognize the Source of Thy verses and the Dayspring of Thy clear signs. Then send down, O my God, upon him who hath turned to the ocean of Thy generosity and the horizon of Thy bestowal that which Thou didst send down upon the sincere ones among Thy chosen ones and the near ones among Thy loved ones, that he may arise wholly to serve Thy Cause and to spread Thy verses and mention Thy clear signs. Verily Thou art the Powerful through Thy sovereignty, there is no God but Thee, the All-Knowing, the All-Wise.

JHT_S#063

6 اى ربّ ايدّ عبادك على التّوجّه اليك و
التّمسّك بحبل الطافك ليعرفنّ مرجع آياتك و
مطلع بيناتك ثمّ انزل يا الهى على من اقبل الى
بحر جودك و توجّه الى افق عطائك ما نزّلته
للمخلصين من اصفياك و المقربين من اودائك
ليقوم بكلّه على خدمة امرک و انتشار آياتك و
ذكر بيناتك انك انت المقتدر بسلطانك لا اله
الا انت العليم الحكيم

INBA61:069, NFR.029

BH05043

To: Aqa Ali, in Qa'in

Date: 1291-09-09 [1874-Oct-20]

1 In the Name of Him Who prevaieth over the world!

2 This is a mention from Us unto him who hath been adorned with the robe of existence, that it may draw him unto God, the Mighty, the Beloved.

3 They who have on this day attained unto the recognition of God and the Dawning-Place of His Cause - these are they who are brought nigh, while they who have been debarred from God and His sovereignty are a people who understand not. How many a prince hath been kept back from the All-Knowing, and how many a rich one hath been deceived by riches until he disbelieved in God, the Help in Peril, the Self-Subsisting! How many a seeing one hath been prevented from beholding the Most Sublime Horizon, and how many a blind one hath beheld the Dawning-Place of Revelation and attained unto the lights of the Countenance, when the heedless ones turned away from Him!

4 Say: O people! Fear ye God and follow not him who hath followed his passions and disbelieved in God, the Mighty, the Best-Beloved. Say: By His very Self, the Truth! The Hidden One hath appeared and the Intended One hath come, and that which was mentioned in the preserved Tablet hath been fulfilled. O people! Turn ye unto God and the Dawning-Place

1 بسمى المهيمن على العالم

2 ذكر من لدنا لمن تزین بقميص الوجود ليجذبه الى الله العزيز الودود

3 انّ الذينهم فازوا اليوم بعرفان الله و مشرق امره انهم هم المقربون و الذين منعوا عن الله و سلطانه اولئك قوم لا يفقهون كم من امير منع عن الخبير و كم من غنى غرّه الغناء الى ان كفر بالله المهيمن القيوم كم من بصير منع عن النظر الى الأفق الأعلى و كم من عمى رأى مشرق الوحى و فاز بأنوار الوجه اذ اعرض عنه عباد غافلون

4 قل يا قوم اتّقوا الله و لا تتّبّعوا الذى اتّبع هويه و كفر بالله العزيز المحبوب قل و نفسه الحق قد ظهر المكنون و اتى المقصود و قضى ما ذكر فى لوح مسطور يا قوم توجّهوا الى الله و مطلع امره هذا خير لكم ان انتم تعلمون لا تمنعوا انفسكم من انوار

of His Cause. This is better for you, did ye but know. Withhold not yourselves from the lights of this Day. Choose ye what God hath chosen for you. He, verily, is the Clement, the All-Forgiving.

- 5 Thou, verily, render thanks unto God for that the Countenance of the Ancient of Days hath turned toward thee from this praised station, and calleth thee unto Him, though He was self-sufficient above whatsoever hath appeared in what was and shall be.

هذا اليوم ان اختاروا ما اختاره الله لكم انه هو
الرؤف الغفور

5 انك انت فاشكر الله بما توجه اليك وجه القدم
من هذا المقر المحمود و يدعوك اليه بعد الذي
كان غنيا عما ظهر فيما كان و يظهر فيما يكون

BLIB_Or03114.025

BH05804

To: Mirza Karim-Khan, in Tihiran

Date: 1291-09-09 [1874-Oct-20]

- 1 He is the Most Holy, the Most Great, the Most Glorious

1 الأقدس الأعظم الأبهي

- 2 The leaders have gathered to harm Us, yet they lie beneath Our feet, though they perceive it not. The divines have denied this Horizon from which hath shone forth the Sun of wisdom and utterance. By My life! They understand not. Had they known what they had wrought, they would have cast aside their inaction and run forth into the wilderness, crying out: "We have failed in our duty toward Thee, O Thou in Whose hand lieth the control of all existence!"

2 قد اجتمع الرؤوس على ضرنا و اننا تحت اقدامنا
ولكنهم لا يشعرون قد انكر العلماء هذا الأفق
الذي منه اضاءت شمس الحكمة والبيان لعمرى
انهم لا يفقهون لو عرفوا ما فعلوا و نبذوا القعود
و ركضوا في العراء صائحين قد فرطنا في جنبك
يا من بيدك زمام الوجود

- 3 Each faction is content with what it hath, turning away from that which is with God, the Protector, the Self-Subsisting. We remind the people by Our command, and their standing or sitting, their acceptance or rejection, shall not deter Us, for We are powerful over what We wish. There is no God but Me, the Protector over all that witnesseth and is witnessed.

3 كل حزب رضي بما عنده معرضاً عما عند الله
المهيمن القيوم انا نذكر الناس بأمر من لدنا و لا
يمنعنا قيامهم وقعودهم واقبالهم واعراضهم و انا
المقتدر على ما اشاء لا اله الا انا المهيمن على كل
شاهد ومشهود

- 4 The ocean of knowledge hath been gathered up when the Standard of God's knowledge, the Mighty, the Loving, was unfurled. The temple of vain imaginings hath trembled when the All-Knowing came with a sovereignty that encompasseth all that was and shall be.

4 قد قبض بحر العلم بما بسط علم الله العزيز الودود
قد ارتعد هيكل الأوهام اذ اتى العلام بسلطان
احاط ما كان و ما يكون

- 5 Draw thou nigh - verily it surgeth before thy face - then drink therefrom in My Name, the Beloved. Thus have We set forth the verses and sent them unto thee with a fragrance whereby thou didst quicken the graves. When thou hast found and

5 انك تقرب انه قد تموج امام وجهك ثم اشرب
منه باسمي المحبوب كذلك صرنا الآيات و
ارسلناها اليك بعرف احييت به القبور اذا

attained, arise to serve thy Lord with a remembrance whereby spirits take flight and hearts are drawn.

وجدت و فزت قم على خدمة مولاك بذكر
تطير به الأرواح و تنجذب به القلوب

BLIB_Or03114.022

BH06737

To: Mirza Alnaqi, in Damghan

Date: 1291-09-09 [1874-Oct-20]

1 In My Name, the Most Holy, the Most Great

1 بسمي الأقدس الأعظم

2 This is a Book We have sent down in truth, and verily it is a lamp of guidance amongst mankind and a sign of My luminous and resplendent countenance. The lamp in one sense referreth to him who speaketh the truth, and in another sense to His exalted Word, and in yet another sense to His Law that floweth throughout the worlds. By God! We desire naught through Our commandments save the preservation of your souls and your offspring. Draw ye nigh unto them and be not of those who remain remote.

2 كتاب نزلناه بالحق و انه لمصباح الهدى بين الورى
و آية وجهى المشرق المنير ان المصباح يطلق فى
مقام على الذى ينطق بالحق و فى مقام كلمته العليا
و فى مقام شريعته الجارية بين العالمين تالله ما اردنا
من اوامرنا الا حفظ انفسكم و ذرياتكم ان اقبلوا
اليها و لا تكونن من المبعدين

3 Through Our laws the edifice of the Cause hath been made firm and every lofty house hath been raised up. We have established the pillars of divine knowledge upon an impregnable foundation, would that ye be of those who understand. Hold ye fast unto God, then act according to that which ye have been commanded in the Tablets. He will strengthen you upon this straight path.

3 بأحكامنا استحکم بنیان الأمر و بنى كل بيت رفيع
انا وضعنا قوائم العرفان على بنیان مرصوص ان
انتم من العارفين تمسكوا بالله ثم اعملوا ما امرتم به
فى الألواح انه يثبتكم على هذا الصراط المستقيم

4 O My loved ones! Steadfastness behooveth you, steadfastness behooveth you. It shall deliver you from grievous torment. Beware lest the allusions of men cause you to slip or the words of the deniers hold you back. Leave them to themselves and place your trust in the One, the Subduer, the All-Knowing. Ye are the flowers of this Garden - it behooveth you that all should perceive from you the fragrance of the All-Merciful. Act ye in a manner befitting this glorious and exalted station.

4 يا احبائى عليكم بالاستقامة ثم عليكم بالاستقامة
انها تنجيكم من عذاب اليم اياكم ان تزلّم اشارات
القوم او تمنعكم كلمات المعرضين دعوهم بأنفسهم
و توكّلوا على الفرد القاهر الخبير انتم من اوراد هذا
الرضوان ينبغى ان يجدن الكل منكم عرف الرحمن
ان اعملوا بما ينبغى لهذا المقام العزيز المنير

BLIB_Or03114.024r

BH07752

To: *Zaynul-Abidin, in Qa'in*

Date: 1291-09-09 [1874-Oct-20]

- 1 In My Name, through which the veils have been rent asunder
- 2 The dawn hath broken and the moon hath appeared, and the Sun crieth out: "To Me, to Me, O peoples of the earth!" By God! There hath appeared what hath never appeared in creation, and there hath been raised up what hath never been raised up from time immemorial. This is what the Self-Sufficient, the Most High, hath testified to in this perspicuous Tablet. Verily, the righteous have drunk the choice wine of revelation, while the wicked have returned to their abode in the nethermost fire. The sincere ones drink of My choice sealed wine, while the opposers drink of noisome water. He Who spoke from the Divine Lote Tree hath appeared and speaketh openly amongst the servants, yet they have turned away, having followed every froward oppressor. Say: O people! Abandon what ye possess and turn towards the Dayspring of bounty. This is better for you, if ye be of them that know. Drink thou the water of life from the utterance of thy Lord, the All-Merciful. Well is it with thee, O thou who hast turned towards God, the Mighty, the Wise.

1 بِسْمِ الَّذِي بِهِ خَرَقَتْ الْأَحْجَابُ
2 قَدْ طَلَعَ الْفَجْرُ وَلَاَحَ الْقَمَرُ وَالشَّمْسُ تَنَادَى إِلَى
إِلَى يَا مَلَأَ الْأَرْضَ تَاللَّهِ قَدْ ظَهَرَ مَا لَا ظَهَرَ فِي
الْأَبْدَاعِ وَارْتَفَعَ مَا لَا ارْتَفَعَ فِي أَزْلِ الْأَزَالِ هَذَا
مَا شَهِدَ بِهِ الْغَنَى الْمُتَعَالَى فِي هَذَا اللَّوْحِ الْمُبِينِ أَنَّ
الْأَيَّارَ شَرَبُوا رَحِيقَ الْوَحْيِ وَالْأَشْرَارَ رَجَعُوا إِلَى
مَقَرِّهِمْ فِي اسْفَلِ الْجَحِيمِ يَشْرَبُ الْمُخْلِصُونَ رَحِيقَ
الْمُخْتَوَمِ وَالْمُعْرِضُونَ مِنْ مَاءِ الصَّدِيدِ قَدْ ظَهَرَ الَّذِي
نَطَقَ فِي السَّدْرَةِ وَيَنْطِقُ جَهْرَةً بَيْنَ الْعِبَادِ وَهُمْ
اعْرِضُوا بِمَا اتَّبَعُوا كُلَّ جَبَّارٍ عَنِيدٍ قُلْ يَا قَوْمِ دَعُوا
مَا عِنْدَكُمْ وَتَوَجَّهُوا إِلَى مَطْلَعِ الْفَضْلِ هَذَا خَيْرٌ لَكُمْ
إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ إِنْ أَشْرَبَ مَاءَ الْحَيَوَانِ مِنْ
بَيَانِ رَبِّكَ الرَّحْمَنُ هَيْثُ لَكَ يَا أَيُّهَا الْمَقْبَلُ إِلَى
اللَّهِ الْعَزِيزِ الْحَكِيمِ

BLIB_Or03114.026a

BH08358

To: *Muhammad Husayn Qaini, in Qa'in*

Date: 1291-09-09 [1874-Oct-20]

- 1 In the Name of Him Who rules over all who are in the heavens and on earth!
- 2 The Book hath been sent down and the All-Bountiful hath come, yet the people remain behind a manifest veil. The Trumpet hath been sounded when the Dawning-Place of Revelation appeared, but the people are in grievous dissension, save those who have quaffed the choice wine of the Bayan in the name of the All-Merciful and have cast the world behind them, turning unto God, the Single, the All-Informed.

1 بِسْمِ الْمَهِيْمِنِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ
2 قَدْ نَزَلَ الْكِتَابُ وَآتَى الْوَهَّابُ وَالنَّاسُ فِي حِجَابٍ
مُبِينٍ قَدْ نَقَرَ فِي النَّاقُورِ أَذْ ظَهَرَ مَطْلَعُ الظُّهُورِ وَلَكِنَّ
الْقَوْمَ فِي شِقَاقٍ بَعِيدٍ إِلَّا الَّذِينَ شَرَبُوا رَحِيقَ الْبَيَانِ
بِاسْمِ الرَّحْمَنِ وَنَبَذُوا الْأَمْكَانَ عَنْ وِرَائِهِمْ مُقْبِلِينَ
إِلَى اللَّهِ الْفَرْدِ الْخَلِيبِ

3 The laws have been ordained when the ocean of utterance surged through this Name that ruleth over the worlds, and the Way hath appeared when the Guide came. Blessed is he who hath turned, and woe unto them that have turned aside! They who turned away from God and the Manifestation of His Cause have lost, while he who turned to this resplendent Dawn hath gained.

3 قد شرعت الشرائع اذ ماج بحر البيان بهذا الاسم
المهيمن على العالمين وظهر السبيل اذ اتى الدليل
طوبى لمن اقبل ويل للمعرضين قد خسر الدين
اعرضوا عن الله و مطلع امره و ربح من اقبل الى
هذا الفجر المنير

4 Blessed is he who hath been awakened by the breeze of God and hath arisen to aid His Cause on this wondrous Day. We make mention of thee in truth, that thou mayest mention thy Lord amongst His slumbering servants.

4 طوبى لمن انتبه من نسمة الله و قام على نصرة
امرّه في هذا اليوم البديع انا ذكرناك بالحق لتذكر
ربك بين عبادہ النائمين

BLIB_Or03114.026b

BH08230

To: Hasan Khan Bayk, in Qazvin

Date: 1291-09-09 [1874-Oct-20]

1 He Who is Sovereign over all Names

2 Praised be He Who hath revealed in the Book whatsoever He desired. He is, verily, the Mighty, the Bestower. He hath set forth therein all things in detail. He is, verily, the Mighty, the All-Knowing. He hath made it the Lamp of Guidance amongst all created things and the Light of Salvation unto all who dwell within the realm of possibility. Blessed is he who hath been illumined in this Day and hath turned toward the Station which God hath made the most exalted of stations. Woe unto him who hath turned away and hesitated when the Tongue of Eternity proclaimed: Hasten with your hearts, O ye who are endowed with understanding! Be thou stirred by the breezes of thy Lord's will, the All-Merciful, and speak forth that which hath been sent down from the Pen of Revelation, and act according to what hath been set forth in the Tablets. We have perceived the fragrance of thy love and have sent down for thee that which bringeth solace to the eyes. Give thanks unto God, then stand firm in the Cause through the sovereignty of thy Lord, the Mighty, the Self-Subsisting.

1 بسمه المهيمن على الأسماء

2 سبحان الذى انزل فى الكتاب ما اراد أنه هو العزيز
الوهاب قد فصل فيه من كل شئ تفصيلاً أنه هو
العزيز العلام و جعله سراج الهداية بين البرية و
مصباح الفلاح لمن فى الامكان طوبى لمن استضاء
فيهذا اليوم و توجه الى المقام الذى جعله الله اعلى
المقام ويل لمن اعرض و توقف اذ نطق لسان
القدم ان اسرعوا بالقلوب يا اولى الأبواب كن
متحركاً من ارياح مشية ربك الرحمن و ناطقاً بما
نزل من قلم الوحي و عاملاً بما فصل فى الألواح
قد وجدنا عرف حبك و نزلنا لك ما قرت به
الأبصار ان اشكر الله ثم استقم على الأمر بسلطان
ربك العزيز المختار

BLIB_Or03114.023r, BLIB_Or15715.153ax

BH05929

To: *Zaynul-Muqarrabin et al.*

Date: 1291-10-10 [1874-Nov-20]

...What was revealed in the Bayan regarding the people of cities and villages remains valid and binding. However, in the Most Holy Book mention is made of the first degree, and what is meant by the first degree is nineteen mithqals of silver, which was revealed in the Bayan concerning the village-dwellers. This is most beloved before God if both parties accept, for the purpose is the comfort of all and the union and unity of the people. Therefore, the more accommodating one is in these matters, the better. The people of Baha must, God willing, deal and associate with one another with perfect love and purity...

...آنچه در بیان نازل شده در اهل مدن و قری همان ممضی و مجری است ولکن در کتاب اقدس ذکر درجه اولی شیده و مقصود از درجه اولی نوزده مثقال فضه است که در باره اهل قری در بیان نازل شده و این احبست عندالله در صورتیکه طرفین قبول نمایند چه که مقصود رفاهیت کل و وصلت و اتحاد ناست لذا هرچه در این امورات مدارا شود احسنست انشاءالله باید اهل بها با کمال محبت و صفا با یکدیگر معامله و معاشرت نمایند...

BLIB_Or15722.125ax, GHA.171x

BH02778

To: *Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi*

Date: 1291-10-29 [1874-Dec-9]

- 1 In the Name of Him Who rules over all names.
- 2 God bears witness that there is none other God but Him, and He Who has come with the truth is verily the Sovereign of verses and the Dawning-Place of revelation unto all who are in earth and heaven. He is indeed the Manifest Book and the Impregnable Fortress - whoso turns unto Him has turned unto the Most Great Ocean and attained the lights of the Ancient of Days. He is indeed the Frequented Fane and the Book Inscribed and the Scroll Outspread. By My life! All this is mentioned at the level of names, while He has ever been sanctified above them. Through a word from Him was created all that is seen in creation, whereof bears witness the Concourse on High. Blessed is he who has found His fragrance in His days, and woe betide the heedless.
- 3 This is a Book from Us to him who has heard the Call from the Supreme Horizon and has turned unto God, the Creator of heaven, while the people were behind a manifest veil, that the melody of God may draw him to a station wherein he speaks

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي آتَى بِالْحَقِّ أَنَّهُ لِسُلْطَانِ الْآيَاتِ وَمَشْرِقِ الْوَحْيِ لِمَنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ أَنَّهُ لِكِتَابِ الْمُبِينِ وَالْحَصْنِ الْمَتِينِ مَنْ أَقْبَلَ إِلَيْهِ قَدْ أَقْبَلَ إِلَى الْبَحْرِ الْأَعْظَمِ وَفَازَ بِأَنْوَارِ الْقَدَمِ وَأَنَّهُ لِمَوْبِيتِ الْمَعْمُورِ وَالْكِتَابِ الْمَسْطُورِ وَالرَّقِّ الْمُنْشُورِ لِعَمْرَى كُلِّ ذَلِكَ يَذْكُرُ فِي مَقَامِ الْأَسْمَاءِ أَنَّهُ قَدْ كَانَ مَقْدَساً عَنْهَا قَدْ خَلَقَ بِكَلِمَةٍ مِنْ عِنْدِهِ مَا يَرَى فِي الْإِنشَاءِ يَشْهَدُ بِذَلِكَ الْمَلَأُ الْأَعْلَى طُوبَى لِمَنْ وَجَدَ عَرْفَهُ فِي أَيَّامِهِ وَوَيْلٌ لِلْغَافِلِينَ

3 هَذَا كِتَابٌ مِنْ لَدُنَّا لِمَنْ سَمِعَ الدَّاءَ مِنَ الْأَفْقِ الْأَعْلَى وَتَوَجَّهَ إِلَى اللَّهِ فَاطَرَ السَّمَاءِ إِذْ كَانَ الْقَوْمُ فِي حِجَابٍ مُبِينٍ لِيَجْذِبَهُ لِحْنُ اللَّهِ إِلَى مَقَامٍ يَنْطَلِقُ

of all else besides Him and reminds the people of that which has been sent down from God, the Most High, the Most Great.

فيما سواه و يذكر الناس بما نزل من لدى الله
العلّي العظيم

- 4 Say: O people! The gate of divine knowledge has been opened and the horizon of certitude has been illumined, inasmuch as the All-Merciful has come with sovereignty from Him, while ye are in gross doubt. Leave what ye possess and turn unto the Dawning-Place of certitude, and follow not those who have disbelieved in God, the Lord of all worlds. Say: There is no protection this day save from God alone. Leave what ye possess and take what ye are commanded by One Who is All-Knowing, All-Wise.

4 قل يا قوم قد فتح باب العرفان و انار افق الايقان
اذ اتى الرحمن بسلطان من عنده و انتم فى وهم
غليظ دعوا ما عندكم و توجهوا الى مطلع الايقان
و لا تتبعوا الذين كفروا بالله رب العالمين قل لا
عاصم اليوم الا الله وحده دعوا ما عندكم و خذوا
ما امرتم به من لدن عليم حكيم

- 5 Blessed art thou for having found the fragrance of the divine garment and turned unto the Goal and heard the Call of God, the Almighty, the Most Praiseworthy. Gather the people unto the Word of God and His Cause, then give them to drink of this wine which has been the desire of those near unto God. Say: O My loved ones! Hold fast unto goodly deeds. By God! They shall profit you in this world and the next. Thus doth He teach you from His presence - He Who possesses knowledge of all things in a Perspicuous Book. Be ye dawning-places of justice and equity and daysprings of loving-kindness and bounty unto all who are on earth. He, verily, is the All-Explaining, the All-Knowing.

5 طوبى لك بما وجدت عرف القميص و اقبلت
الى المقصود و سمعت نداء الله المقتدر العزيز الحميد
ان اجمع الناس على كلمة الله و امره ثم اشربهم
هذا الرحيق الذى كان امل المقربين قل يا احبائى
تمسكوا بالمعروف تالله انه ينفعكم فى الدنيا و الآخرة
كذلك يعلمكم من عنده علم كل شىء فى كتاب
منير كونوا مطالع العدل و الانصاف و مشارق
العناية و الألطاف لمن على الأرض انه هو المبين
العليم

- 6 Convey My greetings unto My loved ones, then recite unto them what has been revealed from My Most Exalted Pen in this Glorious Tablet. Give thanks unto God for having been mentioned before the Throne, and for that which has been revealed unto thee, whereby the fragrance of the Beloved has been diffused throughout the worlds. Glory be upon thee and upon those who are with thee of them who have believed in God, the Peerless, the All-Informed.

6 كبر من قبلى احبائى ثم اقرأ لهم ما نزل من قلبى
الأعلى فى هذا اللوح المنيع ان اشكر الله بما ذكرت
لدى العرش و نزل لك ما فاح به عرف المحبوب
بين العالمين اما البهاء عليك و على من معك من
الذين آمنوا بالله الفرد الخبير

BLIB_Or03114.012

BH06647

To: Mulla Muhammad Rafi, in Nayriz

Date: 1291-10-29 [1874-Dec-9]

1 In His Name, the Eternal, the Everlasting

1 بِسْمِ الْأَبَدِيِّ بَلَا زَوَالٍ

2 The world hath been adorned with the appearance of the Ancient King, and the Tree hath spoken forth amidst creation: "The Kingdom belongeth unto God, the Almighty, the All-Glorious, the All-Bountiful." Blessed is the stranger who hath turned toward the Most Exalted Homeland, and the thirsty one who hath advanced toward the Water of Life, and the seeker who hath trod the path of the All-Merciful. Beware lest what thou beholdest among the people prevent thee from this Day. Leave them to themselves and turn with thy heart unto God, the Lord of all men. Shun those who walk the paths of idle fancy and draw nigh unto God, the Lord of all men.

2 قَدْ تَزَيَّنَ الْعَالَمُ بِظُهُورِ مَالِكِ الْقَدَمِ وَ نَطَقَتْ
السَّدْرَةُ بَيْنَ الْبَرِيَّةِ الْمَلِكِ اللَّهُ الْمُقْتَدِرُ الْعَزِيزُ
الْوَهَّابُ طُوبَى لْغَرِيبٍ تَوَجَّهَ إِلَى الْوَطَنِ الْأَعْلَى وَ
لِظَمَّانٍ أَقْبَلَ إِلَى رَحِيقِ الْحَيَوَانِ وَ لِقَاصِدٍ قَصَدَ
سَبِيلَ الرَّحْمَنِ أَيَّاكَ إِنْ يَمْنَعُكَ عَنْ الْيَوْمِ مَا
تَرِيهِ عِنْدَ الْقَوْمِ دَعَاهُمْ بِأَنْفُسِهِمْ وَ تَوَجَّهَ بِقَلْبِكَ
إِلَى اللَّهِ مَالِكِ الْأَنَامِ تَجَنَّبَ عَنِ الَّذِينَ يَمْشُونَ
سَبِيلَ الْأَوْهَامِ وَ تَقَرَّبَ إِلَى اللَّهِ مَالِكِ الرَّقَابِ

3 We make mention of thee from the Most Great Prison, purely for the sake of God, that the breaths of remembrance may attract thee in such wise as to cause thee to arise among the people and say: "O people! The Promise hath come to pass and there hath appeared the Promised One through Whom the Sacred Scriptures and Tablets have been adorned. Arise through the power of the Most Great Name amidst the peoples and acquaint them with that which they have neglected on the Day of Return. Say: Have mercy upon your own selves and tarry not in this Cause whereby faces have been darkened and eyes have become fixed in their sockets." Thus have We adorned the horizon of knowledge with the stars of wisdom and utterance, that thou mayest thank thy Lord, the Mighty, the Chosen One.

3 أَنَا نَذْكُرُكَ فِي السَّجَنِ الْأَعْظَمِ خَالِصاً لَوَجْهِ اللَّهِ
لِتَجْذِبَكَ نَفْحَاتُ الذِّكْرِ عَلَى شَأْنِ تَقْوَمِ بَيْنَ النَّاسِ وَ
تَقُولُ يَا قَوْمِ قَدْ أَتَى الْوَعْدُ وَ ظَهَرَ الْمَوْعُودُ الَّذِي بِهِ
تَزَيَّنَتْ الزُّبُرُ وَالْأَلْوَابُ قُمْ بِقُوَّةِ الْإِسْمِ الْأَعْظَمِ بَيْنَ
الْأُمَمِ ثُمَّ عَرِّفْهُمْ مَا غَفَلُوا عَنْهُ فِي يَوْمِ الْمَأَابِ قُلْ
إِنْ أَرَحِمُوا عَلَى أَنْفُسِهِمْ وَ لَا تَوَقَّفُوا فِي هَذَا الْأَمْرِ
الَّذِي بِهِ اسْوَدَّتْ الْوُجُوهُ وَ شَاخَصَتْ الْأَبْصَارُ
كَذَلِكَ زِينَا أَفَقَ الْعُرْفَانِ بِأَنْجَمِ الْحِكْمَةِ وَ الْبَيَانِ
لِتَشْكُرَ رَبَّكَ الْعَزِيزَ الْمُخْتَارَ

BLIB_Or03114.013rb

BH07706*To: Aqa Mirza Ahmad Nayrizi**Date: 1291-10-29 [1874-Dec-9]*

- 1 In the Name of Him Who holdeth dominion over all creation 1
 2 God testifieth that there is none other God but Him, and that He Who hath appeared with the truth is verily the Dayspring of bounty and the Dawning-Place of justice. Through Him hath appeared the Most Great Word, and every receptive soul hath attained the ultimate goal. Whoso hath turned unto Him hath turned unto God, the Lord of all men, and whoso hath turned away is assuredly among the lost, as recorded in a mighty Tablet. 2
 3 Blessed art thou, O Ahmad, inasmuch as thou hast enjoined upon the people what is right and forbidden them what is wrong. Make mention unto them of that which thou didst hear from the tongue of grandeur and glory when the Dawning-Place of names was in Baghdad, that they may become aware and turn unto God, the Lord of all worlds. 3
 4 We have sent down unto thee diverse Tablets that thou mayest render thanks unto thy Lord, the All-Forgiving, the Most Bountiful. Grieve thou not over anything, but place thy trust in God, the One, the All-Knowing. Verily, the glory rest upon thee and upon those who have turned toward the most sublime horizon when it was illumined by this manifest Name. 4

INBA19:007b, INBA32:008b

BH07673*To: Jinab Muhajir, in Nayriz**Date: 1291-10-29 [1874-Dec-9]*

- 1 O Thou Who rulest over whatsoever Thou wilt! 1
 2 Glory be unto Thee, O my God! Thou seest a servant from among Thy servants who hath left his home, turning towards Thy countenance and drawing nigh unto the ocean of Thy mercy and the heaven of Thy grace, until he attained Thy presence and stood before Thy face and heard Thy verses. I beseech Thee, O Thou Who hast subdued the world and given 2

life to the nations, to make him steadfast in Thy Cause and focused on the horizon of Thy bounty. Then assist him to be obedient unto Thee and to seek Thy good-pleasure, and to serve Thy Cause amongst Thy creatures.

- 3 O Lord! Help Thy servants and creation to rend asunder the veils that have come between them and Thee, that all may turn to the Sun of Thy bestowal and draw near unto the Living Waters in Thy days. O Lord! Withhold them not from the rain of Thy gifts which hath poured down from the heaven of Thy Will and the clouds of Thy generosity.

- 4 Verily, Thou art the Almighty over what Thou willest and the Omnipotent over what Thou desirest. There is no God but Thee, the All-Forgiving, the All-Bountiful.

الى افق جودك ثم ايدّه على طاعتك ورضائك
وخدمة امرک بين بریتک

3 ای ربّ وفقّ عبادک و خلقک علی خرق
الأحجاب الّتی حالت بینهم و بینک لیتموّهنّ
الکّل الی شمس عطائک و یتقرّبن الی بحر
الحیوان فی آیامک ای ربّ لا تمنعهم عن امطار
مواهبک الّتی هطلت من سماء مشیتک و سحاب
کرمک

4 انک انت المقتدر علی ما تشاء و المهیمن علی ما
ترید لا اله الا انت الغفور الکریم

BLIB_Or03114.011rb

BH07638

To: Mardiyiyih Anvari Yazdi daughter of Mirza Jafar , in Nayriz

Date: 1291-10-29 [1874-Dec-9]

- 1 In the name of the Lord of all creation
- 2 Drops of revelation have trickled from the leaves of the Divine Lote Tree in the form of these words: O handmaiden of God! Your letter was present before Us and was seen, and this word in truth has issued forth from the Supreme Pen: Verily your sins are forgiven. God, exalted and mighty be He, has adorned all His loved ones with the robe of forgiveness. God has pardoned what is past. All must henceforth act, with perfect sanctity and detachment, according to what has been revealed in the divine Tablets from the Pen of His Command.
- 3 Give thanks to the Beloved of the worlds, that He has enabled you to recognize His Self and attain to His days. This was from God's great bounty. Convey My greetings to all steadfast handmaidens, and especially to some for whom supplication was made - wondrous Tablets were revealed and sent. Give them all the glad-tidings of God's grace, for all are mentioned in His presence and have attained His favors.

1 بنام مالک امکان

2 رشحات وحی از اوراق سدره متّهی بصورت
اینکلمات ترشح نموده ای امه الله کاتب لدی الوجه
حاضر و مشاهده شد و اینکله در حقیقت از
قلم اعلی صادر گشت انک مغفوره خطایاک
حقّ جلّ و عزّ جمیع احبای خود را بخلع غفران
مزین نمود عفا الله عما سلف باید از بعد کلّ
بکمال تقدیس و تنزیه بآنچه در الواح الهیه از قلم
امرّیه نازلشده عامل شوند

3 شکر کن محبوب عالمیان را که تو را مؤید فرمود
بر عرفان نفسش و فائز بایامش این از عطیه
بزرگ الهی بود جمیع اماء قانتات را تکبیر برسان و
مخصوص بعضی که استدعا رفته بود الواح بدیعه
نازل و ارسال شد کلّ را بفضل حقّ بشارت
ده چه که جمیع لدی الوجه مذکورند و بعنایتش
فائز

BLIB_Or15710.144a, BLIB_Or15719.028a

BH10426*To: Amatullah Jani, in Nayriz**Date: 1291-10-29 [1874-Dec-9]*

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

1 هو المبينّ العليم الحكيم

2 O My handmaiden! Harken unto My call from around My Throne which hath been established in the Land of the Prison through that which the hands of the heedless have wrought. Were thine ear to hear My call, it would surely draw it to a station wherein it would hear from all things: The Lord of Names hath appeared in the Prison of 'Akka and uttereth: "There is none other God but Me, the Forgiving, the Generous!" Hold thou fast unto the cord of God and cling to this exalted hem. Blessed is the handmaiden who hath attained unto the days of God; verily she is among the dwellers of Paradise in this glorious station.

2 يا امتي ان استمعي ندائي من حول عرشي الذي استقرّ في ارض السّجن بما اكتسبت ايدي الغافلين لو تسمع اذن ندائي ليجذبها الى مقام تسمع من الأشياء قد ظهر مالك الأسماء في سجن عكّاء و ينطق أنّه لا اله الا انا الغفور الكريم تمسّكي بحبل الله و تشبّئي بهذا الذّيل المنيع طوبى لأمة فازت بأيّام الله أنّها من اهل الفردوس في هذا المقام الكريم

BLIB_Or03114.013ra

BH07245*To: Mulla Qanbar, in Nayriz**Date: 1291-11-15 [1874-Dec-24]*

1 In the name of Him Who is established upon the Throne

1 بسمه المستقرّ على العرش

2 This is a Book which the Lord of Power hath sent down from His Most Great Horizon unto him who hath turned toward the Dawning-Place of Revelation, when the Hour came and the Moon was cleft asunder, that he might rejoice in this Remembrance whereby every hidden matter hath been revealed and every remote transgressor hath been shaken.

2 كتاب انزله مالك القدر من منظره الأكبر لمن اقبل الى مشرق الوحي اذ ظهرت السّاعة و انشق القمر ليفرح بهذا الذّكر الذي به كشف كلّ امر مستتر و اضطرب كلّ فاجر بعيد

3 O servant! Harken unto the Call from the Dayspring of Glory in this blessed white spot - verily there is no God but Me, the All-Informing, the All-Knowing. Grieve not over anything. Remind the people through this perspicuous Tablet, that perchance they may awaken and arise and turn their faces toward the face of thy Lord, the Wondrous, the Beautiful.

3 ان يا عبد ان استمع النّداء من مطلع الكبرياء من هذه البقعة البيضاء أنّه لا اله الا انا المبينّ العليم الا تحزن من شيء ذكّر الناس بهذا اللّوح المبين لعلّ يتنبّهنّ و يقومنّ و يتوجّهنّ الى وجه ربّك البديع الجميل

4 The attraction of the Chosen One hath seized all lands and the righteous in this noble station - they who believed in God when

4 قد اخذ جذب المختار كلّ الدّيار و الأبرار في هذا المقام الكريم الذين آمنوا بالله اذ اتى في العالم

He came into the world with His mighty and impregnable Kingdom. Blessed art thou for having attained unto faith when the All-Merciful appeared with His decisive and steadfast Cause.

- 5 Moreover, blessed is thy son, for he hath occupied himself with transcribing the verses of thy Lord, the Forgiving, the Generous. This is a deed that nothing on earth can equal. Be thou grateful and say: Praise be unto Thee, O God of the worlds!

بملكوته العزيز المنيع طوبى لك بما فزت بالايان
اذ ظهر الرحمن بأمره المبرم المتين

5 ثم طوبى لابنك انه اشتغل بتحرير آيات ربك
الغفور الكريم انه عمل لا يعادله شيء في الأرض
ان اشكر و قل لك الحمد يا الله العالمين

INBA28:223a, RSBB.171

BH09061

To: Mirza Abbas, in Nayriz

Date: 1291-11-15 [1874-Dec-24]

- 1 In My Name that overshadoweth the world
- 2 This is a Book from Us to all who are in the heavens and on earth, that they may turn unto God, the Lord of the Final End.
- 3 Those who hesitate today - these shall have no portion in the Book. Soon shall they bewail their own selves and curse those who held them back from the All-Possessing, the Most High.
- 4 Be thou not grieved at anything, but hold fast unto God, the Lord of all men. Blessed art thou for having turned to the Countenance when every idolator and doubter waxed proud.
- 5 Happy is he who hath attained unto the days of God and hath drunk the choice sealed wine from the hands of the bounty of his Lord, the Mighty, the All-Bestowing.
- 6 They who have drawn nigh and acted according to what they were bidden - these are of the people of Baha in the Scriptures and Tablets.
- 7 Ask thou God to strengthen thee to stand firm in His Cause, and to strengthen those who have hesitated on this Day which God, the Lord of Days, hath ordained.

1 بسمه المهيمن على الامكان

2 هذا كتاب من لدنا لمن في السموات و الأرض
ليتوجهن الى الله مالك المآب

3 ان الذين توقفوا اليوم اولئك ليس لهم نصيب في
الكتاب سوف ينوحن على انفسهم و يلعنن الذين
منعوهم عن الغنى المتعال

4 انك لا تحزن من شيء و تمسك بالله مالك
الرقاب طوبى لك بما اقبلت الى الوجه اذ استكبر
كل مشرك مرتاب

5 نعيماً لمن فاز بأيام الله و شرب الرحيق المختوم
من ايدى عطاء ربه العزيز الوهاب

6 ان الذين تقربوا و عملوا بما امروا اولئك من اهل
البهاء في الزبر و الألواح

7 فاسئل الله ان يؤيدك على الاستقامة على امره
و يؤيد الذين توقفوا في هذا اليوم الذي جعله الله
مالك الأيام

INBA28:225a

BH02897

To: Mulla Abul-Husayn, in Dahaj

Date: 1291-12-07 [1875-Jan-15]

- 1 In the Name of the Desire of the Worlds! 1 بنام مقصود عالمان
- 2 He Who is forsaken by the world and imprisoned among the nations addresses thee in the Persian tongue that thou mayest be of the thankful ones. 2 متروک عالم و مسجون بین امم ترا بلسان پارسی
احلی ذکر مینماید لتکون من الشاکرین
- 3 Thy letter hath attained unto the Most Great Presence, and its opening was adorned with a word which is in truth the greatest proof for this most mighty and glorious Revelation and a conclusive evidence for all peoples - namely these words: "O God! I beseech Thee by Thy Baha at its most splendid." All have heard that it hath been said that the Most Great Name is mentioned and concealed in this prayer, and now it is manifest and speaking and hath dawned upon all who dwell on earth. What proof could be greater than this, and what evidence mightier than this station? Observe how this blessed word adorns the opening of the prayer. If thou wert to use but this passage alone as proof of the truth of this Cause, none would have cause to waver or turn aside, save the objectors who in every age have been deprived of the choice wine of divine bounty and have clung to the cord of idle fancies. Praise be to the Desire of the world Who hath enabled thee to make mention of this exalted word and this most supreme pearl. 3 نگاشت بمنظر اکبر فائز و صدر آن بکلمه‌ئی مزین
بود که فی الحقیقه دلیل اعظم است از برای این
ظهور اقوم انغم و حجت بالغه است از برای امم و
آن کلمه این بوده اللهم انی اسألك من بهائک
بأبهاء و کل شنیده‌اند که فرموده‌اند که اسم
اعظم در این دعا مذکور و مستور است و حال
او ظاهر و ناطق و مشرقست بر کلّ من علی
الأرض کدام دلیل اعظم از اینست و کدام
برهان اکبر از این مقام ملاحظه نما که اوّل
دعا باینکلمه میار که مزین شده اگر بهمین فقره
استدلال بر حقیقت این امر نمائی از برای کسی
مجال توقف و اعراض نخواهد ماند مگر معرضین
که در هر عصری از اعصار از ریح حق عنایت
محروم بوده‌اند و بجبل اوهام متمسک حمد کن
مقصود عالم را که ترا مؤید بذکر این کلمه علیا
و درّه اولی فرمود
- 4 Reflect upon this most great Revelation and its effulgences and all that hath been manifested through it. By My life! It will attract thee to a station wherein thou shalt behold it sovereign over all who are in the heavens and on earth. Be thou steadfast in the Cause and say: 4 در این ظهور اعظم و اشراقات آن و ما ظهر منه
تفکر نما لعمری آنها تجذبک الی مقام تراه مهیماً
علی من فی السموات و الأرضین ان استقم علی
الأمر و قل
- 5 Glorified art Thou, O Lord my God! I beseech Thee by the ocean of Thy Will and the heaven of Thy Purpose and the Dayspring of Thy Revelation and the Dawning-Place of Thine inspiration, Who calleth unto Thee from His Most Great Prison, after the hosts of the nations have arisen against Him, to assist me to remember Thee and to praise Thee, and to grant me that which will tranquilize my heart in Thy days, and to illumine mine eyes with the light of Thy knowledge. Verily, Thou art the All-Powerful, the Most High, the All-Knowing, the All-Wise. 5 سبحانک اللهم یا الهی اسألك ببحر مشیتک و
سماء ارادتک و مشرق وحیک و مطلع الهامک
الذی ینادیک فی سجنه الأعظم بعد الذی قام علیه
طوائف الأمم بأن تؤیّدنی علی ذکرک و ثنائک و
ترزقنی ما یطمئنّ به قلبی فی ایامک و نور بصری
بنور معرفتک انک انت المقتدر المتعالی العلیم
الحکیم

- 6 Reflect upon the clear proofs and manifest evidences of this Revelation. If anyone today should hesitate in this Cause, he would never be able to establish the truth of any other matter, now or ever. Beseech God that thou mayest taste the sweetness of His utterance, for whoever hath found it hath seen himself detached from the world and all that is therein. Verily, He is the True Speaker, the Mighty, the Inaccessible.

6 تفکر در براهین واضح و دلائل ساطعه این ظهور
نما اگر نفسی اليوم در این امر توقف نماید ابداً
قادر بر اثبات امری دیگر نبوده و نخواهد بود از
خدا بخواه حلاوت بیانش را بیانی و هر که یافت
خود را از عالم و ما فيه فارغ و آزاد مشاهده نمود
آنه هو المتکلم الصادق العزیز المنیع

BRL_DA#016, SFI13.041, ANDA#70

p.20

BH03504

To: *Ismullah He, in Isfahan*

Date: 1291-12-07 [1875-Jan-15]

- 1 In His Name, the Preserver, the Helper!
- 2 Glorified art Thou, O my God! Thou seest Thy righteous servants among the wicked ones of Thy creation, and Thy noble friends among the rebellious ones of Thy creatures, who have denied Thy manifest proof and the appearance of Thy clear Name, such that they oppose them however they please and do with them whatever they desire. I beseech Thee, O God of might and power, by Thy dominant sovereignty and Thy overwhelming authority, to seize them through Thy power and might, and prevent them from what they intended against Thy loved ones.
- 3 O Lord! I see all things, when the winds of Thy will blow, as a dried leaf cast aside in Thy kingdom. I beseech Thee by this power, which all created things are powerless to mention and all tongues of beings fail to describe, to protect Thy loved ones in the shadow of Thy protection, and then ward off from them the hands of evil through Thy dominion and might.
- 4 O Lord! Cut off the hands that were stretched forth against them in tyranny and oppression, and the tongues that were extended against them in hatred and enmity. Then turn back upon them what they intended against those who sought the Dayspring of Thy Revelation and the Dawning-Place of Thy inspiration. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Subduer, the Mighty, the Seizer, the Avenger, the All-Compelling.

1 بسمه الحافظ الناصر

2 سبحانک یا الهی تری عبادک الأتقیاء بین اشقیاء
خلقک و اولیائک النجباء بین طغاة بریتک الدین
کفروا ببرهانک اللأخ و ظهور اسمک الواضح
بحیث یعترضون علیهم کیف یشاؤون و یفعلون بهم
ما یریدون استلک یا اله القوة و القدرة بسلطنتک
الغالبه و سطوتک القاهرة بأن تأخذهم بقدرتک
و اقتدارک و تمنعهم عما ارادوا فی احبائک

3 ای ربّ اری کلّ الأشياء عند هبوب اریاح
ارادتک کالورقة الیاسة المتروكة فی مملکتک
استلک بهذه القدرة الّتی عجزت عن ذکرها
الممکات و کلت عن وصفها السن الکائنات
بأن تحفظ احبائک فی ظلّ حمايتک ثم کفّ
عنهم اکفّ السوء بهیمنتک و اجتبارک

4 ای ربّ اقطع الأیادی الّتی مدّت الیهم بالظلم
و الطغیان و الأسن الّتی طالت علیهم بالغلّ
و العدوان ثم ارجع علیهم ما ارادوا فی الدین
قصودا مشرق و حیک و مطلع الهامک انک
انت المقتدر علی ما تشاء لا اله الا انت القاهرة
الباطش الآخذ المنتقم القهار

5 Furthermore I beseech Thee, O my God, to give Thy loved ones to drink, from the hand of Thy bounty, the Kawthar of Thy favors, that the attraction of this pure wine may so transport them that the onslaught of Thy enemies - who issue religious decrees among the people in Thy Name while the very atoms testify to their turning away from Thy face and their following their own desires in Thy days - may not frighten them. Thou knowest, O my God, that they have corrupted and caused corruption in Thy kingdom, and prevented the servants from turning to the Dayspring of Thy manifestation and the Dawning-Place of Thy light.

6 Then I beseech Thee, O my God, by Thy Most Great Name through which the world was illumined, to ordain for those who have arisen to promote Thy Cause, and those who were imprisoned in Thy path and Thy love and who were patient in hardship and adversity seeking Thy good-pleasure, that which will draw them near unto Thee in every world of Thy worlds. Then raise up their names in Thy kingdom and their remembrance among Thy creation. Verily Thou art the Giver, the Bestower, the Forgiving, the Generous.

JHT_S#181

5 ثُمَّ اسئلك يا الهى بأن تشرب أحبائك من يد عطائك كوثر الطافك ليجذبهم جذب الرّيح على شأن لا تخوفهم سطوة اعدائك الذين يفتنون بين الناس باسمك بعدما تشهد الذّرات باعراضهم عن وجهك واقبالهم الى اهوائهم فى ايامك انت تعلم يا الهى بأنهم فسدوا و افسدوا فى مملكتك ومنعوا العباد عن التّوجه الى مشرق ظهورك و مطلع نورك

6 ثُمَّ اسئلك يا الهى باسمك الأعظم الذى به تتورّ العالم بأن تقدّر لمن قام على امرك والذين سجنوا فى سبيلك و حبك و صيروا فى البأساء و الضراء ابتغاء لمرضااتك ما يقربهم اليك فى كل عالم من عوالمك ثم ارفع اسمائهم فى مملكتك و اذكّاهم بين خلقك انك انت المعطى البازل الغفور الكريم

NFR.032

BH02898

To: *Haji Ali, in Langrud*

Date: 1291 ? [1874]

1 O Ali! He is God, exalted be His glory and sovereignty! Your letter reached this Wronged One in the Most Great Prison. You had asked about God's decree concerning spiritual and material matters. Excellent is that which you have asked, for its benefit returns to you and other servants both outwardly and inwardly. Verily your Lord is the All-Knowing, the Answerer.

2 The supreme cause of creation has been the knowledge of God. Whosoever today has attained the fragrance of the merciful Robe and reached that original homeland - which is the station of recognizing the Dawning Place of divine commands and the Dayspring of heavenly revelation - has attained and will attain unto all good.

1 هو الله تعالى جلّت عظمته و سلطانه مكتوب آنجناب در سجن اعظم بنظر اين مظلوم رسيد و اينكه سؤال از حكم الله در امر معاد و معاش نموده بوديد مفهوم گشت نعم ما سئلت چه كه خيرش بشما و ساير عباد در ظاهر و باطن راجعست ان ربك هو العليم المجيب

2 سبب اعظم آفرينش عرفان الله بوده و هر نفسى اليوم از عرف قيص رحمانى بوطن اصلى كه مقام معرفت مطلع اوامر الهيه و مشرق وحى ربّانيه است فائز شد او بكلّ خير فائز بوده و خواهد بود

- 3 After arriving at this most exalted station, two things are necessary and obligatory for every soul: first, steadfastness in the Cause of God such that if all people should try to prevent him from the Source of the Cause they would be powerless to do so; and second, following the divine ordinances which have flowed from the fountain of the Pen of God's Will, for the knowledge of God is not complete and perfect except through following what He has commanded and what has been revealed in God's Book. In the previous year the Most Holy Book was sent down from the heaven of bounty of the Lord of Names. God willing, you will be assisted to act according to what has been revealed therein.
- 4 As for material matters, you should engage in work while placing your trust in God. He will send down to you from the heaven of His favors that which is ordained for you. He is verily the Powerful, the Mighty.
- 5 Praise be to the Goal of the world that your letter reached the Prisoner and an answer was revealed and sent from the Seat of Authority. This is truly a great bounty from God - though not evident today, it will soon become manifest.
- 6 Say: Glory be to Thee, O my God! I am he who has turned to Thee and placed his trust in Thee. I beseech Thee by Thy Name through which the ocean of Thy utterance surged and the breezes of Thy knowledge were stirred, to make me successful in serving Thy Cause and assisted in Thy remembrance and praise. Then send down upon me from the heaven of Thy gifts that which will preserve me from all else but Thee and benefit me in all Thy worlds. Thou art verily the Powerful, the Most Exalted, the Protector, the All-Knowing, the All-Wise.
- 3 و بعد از ورود این مقام اعلی دو امر از برای هر نفسی لازم و واجبست یکی استقامت بر امر الله بشأنی که اگر جمیع ناس بخواهند او را از مصدر امر منع نمایند قادر نباشند و امر دیگر اتباع اوامر الهیه است که از معین قلم مشیت ربّانیه جاری شده چه که معرفت حق تمام و کامل نمیشود مگر بمتابعت آنچه امر فرموده و در کتاب الهی نازل شده در سنه قبل کتاب اقدس از سماء عطاء مالک اسماء نازل آنچه در او نازل شده انشاء الله بعمل بآن موفق شوید
- 4 و اما امر معاش باید متوکلاً علی الله مشغول بکسب باشید آنه یازل علیکم من سماء الطافه ما قدر لکم آنه لهُ المقتدر القدیر
- 5 حمد کن مقصود عالم را که کتابت لدی المسجون وارد شد و از مقرّ امر جواب آن نازل و ارسال گشت چه که این فضل بزرگیست از جانب حق اگرچه الیوم معلوم نیست ولکن زود است که معلوم خواهد شد
- 6 قل سبحانک اللهم یا الهی انا الذی توجّهت الیک و توکلت علیک باسئک الذی به تموج بحر بیانک و تهیج اریاح عرفانک بأن تجعلنی موفقاً علی خدمة امرک و مؤیداً بذکرک و ثنائک ثم انزل علی من سماء مواهبک ما یحفظنی عن دونک و ینفعنی فی کلّ عالم من عوالمک انک انت المقتدر المتعالی المهیمن العلیم الحکیم

TB#17n, BSW#02.21bx

BLIB_Or15710.240, BRL_DA#249,
AQA5#143 p.193, MAS8.188ax, TBP#17n

BH01041

To: Hasan, in Qazvin

Date: 1291 ? [1874-1875]

- 1 In His Name, Who rules over what is and what has been!
- 2 Verily the Unseen, manifest in the Temple of Revelation, gives glad tidings to the world through His Most Great Name, yet most among men understand not. By God! All that was in the Books has been fulfilled, and the Tongue of Pre-existence has proclaimed: "The Kingdom is God's, the All-Possessing, the Self-Subsisting!" When the Hour came to pass and the Evidence appeared and the All-Merciful came with clear proof, among the people were those who turned towards Him and those who turned away. He who turned away is verily among the people of the coffin in a hidden tablet.
- 3 And among them was he who said "I have a sealed book," and thereby turned away from God, the Almighty, the Mighty, the Beloved. Thus did his soul beguile him, and Satan made his vain imaginings seem fair to him. Say: By God! Though thou shouldst come with all the books of the world and with every seal that hath been engraved in the earth, it would profit thee not at all. Thus hath the matter been decreed in an inscribed tablet. Say: Can the seal suffice thee in place of the Ancient of Days? Nay, by His Most Great Name! Awaken, O heedless outcast!
- 4 Say: Even wert thou to possess all the scriptures of those who have gone before and those who shall come after, each adorned with the seal of the Dawning-Places of My Cause and the Manifestations of My Names, it would profit thee not this Day except that thou shouldst follow this Straight Path. Say: O ignorant one! The Cause is mighty, mighty indeed, and this is the News that was the ultimate hope of Him Who appeared in creation by the name of God, the Powerful, the All-Possessing, the Mighty, the Loving.
- 5 Say: Were We to command thee to efface what thou hast and thou shouldst hesitate for less than a moment, all in the unseen and visible realms would curse thee. Say: This is the Dawning-Place of what was revealed aforesaid and the Rising-Point of revelation throughout all ages, whereby every decreed matter hath been detailed. Beware lest thou look to what thou hast; open thine eyes that thou mayest behold this most hidden, mighty, treasured Mystery.
- 1 بِسْمِ الْمَهِيْمِنِ عَلَى مَا يَكُونُ وَ مَا قَدْ كَانَ
2 اِنَّ الْغَيْبَ فِي هَيْكَلِ الشُّهُودِ يَبْشُرُ الْعَالَمَ بِاسْمِهِ
الْاَعْظَمِ وَلَكِنَّ النَّاسَ اَكْثَرُهُمْ لَا يَفْقَهُونَ تَاللهِ
قَدْ قَضَى مَا فِي الْكُتُبِ كُلِّهَا وَ نَطَقَ لِسَانُ الْقَدَمِ
الْمَلِكِ لِلّٰهِ الْمَهِيْمِنِ الْقَيُّومِ اِذَا قَضَتِ السَّاعَةُ وَ
ظَهَرَتِ الْبَيِّنَةُ وَ جَاءَ الرَّحْمَنُ بِالْبُرْهَانِ مِنَ النَّاسِ
مَنْ اَقْبَلَ وَ مِنْهُمْ مَنْ اَعْرَضَ اِنَّ الَّذِي اَعْرَضَ
اَنَّهُ مِنْ اَهْلِ التَّابُوتِ فِي لَوْحٍ مَكْنُونٍ
3 وَ مِنْهُمْ مَنْ قَالَ عِنْدِي كِتَابٌ مَخْتُومٌ وَ بِهِ اَعْرَضَ
عَنِ اللّٰهِ الْمُقْتَدِرِ الْعَزِيزِ الْحَبُوبِ كَذَلِكَ سَوَّلَتْ لَهُ
نَفْسُهُ وَ زَيَّنَ الشَّيْطَانُ لَهُ مَا عِنْدَهُ مِنَ الْاَوْهَامِ وَ
الظُّنُونِ قُلْ تَاللهِ لَوْ تَأْتَى بِكُتُبِ الْعَالَمِ وَ بِكُلِّ خَاتَمٍ
نَقَشَ فِي الْاَرْضِ لَا يَنْفَعُكَ اَبَدًا كَذَلِكَ قَضَى
الْاَمْرُ فِي لَوْحٍ مَسْطُورٍ قُلْ هَلْ يَغْنِيكَ اِنْخِلَاطٌ عَنْ
مَالِكِ الْقَدَمِ لَا وَاسْمِهِ الْاَعْظَمِ اِنْ اَنْتَبَهَ يَا اَيُّهَا
الْغَافِلُ الْمَرْدُودُ
4 قُلْ لَوْ يَكُونُ عِنْدَكَ صَحْفُ الْاَوَّلِينَ وَ الْآخِرِينَ وَ
يَكُونُ كُلُّ وَاحِدٍ مِنْهَا مَزِينًا بِخَاتَمٍ مُطَالَعٍ اَمْرِي وَ
مَظَاهِرِ اسْمَائِي لَا يَنْفَعُكَ الْيَوْمَ اِلَّا بِاَنْ تَسْلُكَ
هَذَا الصِّرَاطَ الْمُدْوَدَ قُلْ يَا اَيُّهَا الْجَاهِلُ اِنَّ الْاَمْرَ
عَظِيمٌ عَظِيمٌ وَ هَذَا لِنَبَأٍ كَانَ مُنْتَهَى اَمَلٍ مِنْ ظَهَرَ
فِي الْاِبْدَاعِ بِاسْمِ اللّٰهِ الْمُقْتَدِرِ الْمَهِيْمِنِ الْعَزِيزِ الْوَدُودِ
5 قُلْ اَنَا لَوْ نَأْمُرُكَ بِمَحْوِ مَا عِنْدَكَ وَ تَتَوَقَّفَ اَقْلًا
مِنْ حَيْنٍ لَيَلْعَنَكَ مَنْ فِي الْغَيْبِ وَ الشُّهُودِ قُلْ هَذَا
لِمُطْلَعٍ مَا تَزَلُ مِنْ قَبْلِ وَ مَشْرِقِ الْوَحْيِ فِي كُلِّ
الْاَعْصَارِ وَ بِهِ فَصَّلَ كُلَّ اَمْرٍ مَخْتُومٍ اَيَّاكَ اِنْ
تَنْظُرُ مَا عِنْدَكَ اِنْ افْتَحَ بِصْرِكَ لَتَرَى هَذَا السِّرَّ
الْمُسْتَسَّرَ الْعَزِيزَ الْمَخْزُونِ

- 6 The Bayan was revealed for My remembrance and recognition, and the Tablets for this praiseworthy station. Say: O ignorant one! Fear God and speak not according to thy vain desires. Be fair in thy judgment regarding the Manifestation of God and His Cause, then regarding His sovereignty that hath encompassed all that is seen and unseen. Can the scriptures profit thee? Nay, by the Revealer of the Books, except that thou shouldst abandon what thou hast and turn to the station that was the source of revelation and inspiration from God, Who rules over what was and what shall be.
- 6 قد نزل البيان لذكرى و عرفانى و الألواح لهذا المقام المحمود قل يا أيها الجاهل اتق الله ولا تتكلم بأهواء نفسك ان انصف في ظهور الله وامره ثم في سلطانه الذى احاط كل شاهد و مشهود هل ينفعك الصحف لا ومنزل الكتب الا بأن تدع ما عندك و تتوجه الى مقام كان مبدء الوحي والالهام من لدى الله المهيمن على ما كان و ما يكون
- 7 This is the horizon from which appeared the hidden Unseen and the treasured Symbol, whereby the proof of the All-Merciful encompassed all contingent beings, if thou be fair and follow not every vanquished idolater. Through it the breeze of God wafted over all else, through it the standards of power were raised in all regions, and the Tongue of Pre-existence proclaimed: "The Kingdom is God's, the Powerful, the All-Possessing, the Self-Subsisting!"
- 7 هذا الأفق الذى منه ظهر الغيب المكنون و الرّمز المخزون و به احاط برهان الرحمن من فى الامكان ان انصف و لا تتبع كل مشرك مقهور و به مرت نسمة الله فيما سواه و به ارتفعت اعلام الاقتدار فى كل الأقطار و نطق لسان القدم الملك لله المقتدر المهيمن القيوم
- 8 Say: By God, O thou who slumbereth! Thou hast indeed fabricated against God in what thou hast uttered, for the Bayan in its essence crieth out and lamenteth, and with loudest voice proclaimeth between earth and heaven, saying: "Not a single word revealed by Me can equal what hath been sent down from Him." Reflect on what hath been revealed in truth, and be not of those who fabricated against God and were overtaken by their wretchedness in numbered days until punishment seized them from God, the Lord of existence.
- 8 قل تالله يا أيها النائم قد افتريت على الله فيما نطقت به لأنّ البيان بكينوته يصيح و ينوح و بأعلى النداء نطق بين الأرض و السماء و قال لا يعادل بكلمة منه ما نزل من عندى تفكر فيما نزل بالحق و لا تكن من الذينهم افتروا على الله و غلبت عليهم شقوتهم فى أيام معدودات الى ان اخذهم العذاب من لدى الله مالک الوجود
- 9 Sanctify thy breast from allusions and thy heart from indications, then look with the eye of fairness upon the Tablets of thy Lord, that perchance the Most Exalted Word might attract thee to the Most Glorious Horizon and inspire thee with what God hath intended from time immemorial. This is My counsel unto thee if thou hearkenest unto thyself, and if thou turnest away, verily He is the Self-Sufficient, independent of all created things, to this do honored servants testify.
- 9 قدّس صدرک عن الاشارات و قلبک عن الدلالات ثم انظر ببصر الانصاف فى الواح ربک لعل تجذبک الكلمة العليا الى الأفق الأبهى و تلهمک ما اراده الله فى ازل الآزال هذا من نصحي عليك ان سمعت لنفسک و ان اعرضت انه هو الغنى عن الخلق يشهد بذلك عباد مکرمون
- 10 Say: By God! Had you been humble when My Name appeared before you, it would have been better for you than all you possess and all you have wrought in your days. But it hath been decreed. Soon shall you find yourself in the nethermost depths, O heedless and veiled one!
- 10 قل تالله لو كنت خاضعاً اذ حضر عندک اسمى لكان خيراً لک عما عندک و ما عملته فى أيامک ولكن قضى عنک سوف ترى نفسك فى اسفل المقام يا أيها الغافل المحجوب
- 11 O Most Exalted Pen! Move in remembrance of him who buzzeth around the fire and then fleeth from the words of the wicked, that perchance the call of the Chosen One may draw him to a station where he may rend asunder the veils and go forth in the name of his Lord, the Mighty, the Bestower,
- 11 ان يا قلم الأعلى تحرك على ذکر من تدندن حول النار ثم فر من كلمات الفجار لعل يجذبه نداء المختار الى مقام [يخرج] الأجباب و يخرج باسم ربه العزيز الوهاب و يأخذ رحيق الحيوان من

that he may take the choice wine of life from the hands of the loving-kindness of his Lord, the All-Merciful, drinking it in detachment from all contingent beings.

يأدى عناية ربّه الرحمن و يشربه منقطعاً عن
الامكان

- 12 Beware lest vain imaginings keep thee back from the Dawning-Place of certitude, or idle fancies veil thee from the Dayspring of knowledge. Leave behind what thou hast and what the people possess; take what hath come to thee from the Dayspring of verses. By God! This is indeed the Most Great Spirit for the bodies of nations and the cause of life to all who dwell in the earth and heavens. Be not content with the rivulet when the Most Great Ocean lieth before thy face. Hasten unto it and follow not every doubtful denier.

12 أياك ان تمنعك الظنون عن مطلع الايقان
او تحجبك الموهوم عن مشرق العرفان دع ما
عندك و ما عند الناس خذ ما اناك من مطلع
الآيات تالله انه لروح الأعظم لأجساد الأمم و
علّة الحياة لمن في الأرضين و السموات لا تقنع
بالغدير ان البحر الأعظم امام وجهك ان اسرع
اليه و لا تتبع كل رجل مراتب

- 13 When the wine of verses from God, the Manifestor of clear proofs, hath intoxicated thee, turn unto Him Who calleth thee to Himself, that thou mayest know Him and recognize those who have taken Him as their Lord instead of God. Thus doth command thee He Who is imprisoned in the most desolate of lands. Then will thy certitude increase and thou wilt know thy beginning, and wilt say with thy inner and outer tongue: "Praise be unto Thee, O my God, for having made known unto me that which was hidden, and thanks be unto Thee, O my Best-Beloved, for having opened mine eyes through the power of Thy sovereignty. I testify that Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Chosen One."

13 اذا اخذك سكر حقيق الآيات من لدى الله مظهر
البيّنات توجه الى من يدعووك الى نفسه لتعرفه و
تعرف الذين اخذوه ربّاً لأنفسهم من دون الله
كذلك يأمرك من يحجبك في اخرب البلدان اذا
يزداد ايقانك و تعرف مبدئك و تقول بلسان
سرك و جهرك لك الحمد يا الهى بما عرفتني ما
هو المستور و لك الشكر يا مقصودى بما فتحت
بصرى بسلطان قدرتك اشهد انك انت المقتدر
على ما تشاء لا اله الا انت العزيز المختار

- 14 Beware lest kinship hold thee back from the Lord of all creation, or heritage veil thee from the Sovereign of mankind. Place thy trust in God under all conditions, then turn unto Him. He will verily protect thee in truth and make thee independent of all else but Him. When mention was made of thee before the Countenance, this Tablet was revealed purely for the sake of God, else what have I to do with mentioning the likes of thee? The Intended One beareth witness that there is no God but He, the Supreme, the Mighty, the Most Powerful, the One.

14 أياك ان تمنعك القرابة عن مالك البرية او
يحببك التراث عن ملك الناس ان اتكل على
الله فى كل الأحوال ثم توجه اليه انه يحفظك
بالحق و يغنيك عما عند العباد لما ذكر ذكرك لدى
الوجه نزل لك هذا اللوح خالصاً لوجه الله و الا
ما لى و ذكر امثالك شهد المقصود انه لا اله الا
هو المهيمن المقتدر العزيز الواحد

- 15 We counsel thee at the end with that wherewith he who announced unto the people the Sun of My Revelation and the Ocean of My bounty counseled, saying: "Behold Him with His own eyes." If thou wilt ponder on what hath been sent down in truth, thou wilt say: "I believe in Thee, O Thou the Self-Sufficient, the Most High!"

15 نوصيك فى آخر القول بما نصحك به من بشر
الناس بشمس ظهورى و بحر فضلى قال فانظروا
اليه بعينه انك لو تتفكر فيما نزل بالحق تقول آمنت
بك يا غنى المتعال

BLIB_Or15730.144b

BH01268

To: Muhammad Javad Qazvini

Date: 1291 ? [1874-1875]

1 In His Name, the All-Forgiving, the All-Bountiful

1 بِسْمِ الْغُفُورِ الْكَرِيمِ

2 O my God! There hath come before Thee from Thy servant a letter wherein he hath acknowledged Thy unity and confessed Thy oneness, and hath sought pardon from the ocean of Thy bounty and Thy favors for himself and for others among Thy loved ones. O Lord! Sprinkle upon them from the oceans of Thy bounty and Thy gifts that which shall purify them from the mention of aught else but Thee and shall sanctify them from beholding aught except Thyself, and illumine them with the lights of the Sun of Thy countenance which hath shone forth from Thy most exalted horizon and hath illumined the earth and heaven. Then cause them to drink from the Kawthar of immortality through the hands of grace and bestowal in this Dawn whereby the horizon of divine knowledge hath been illumined and the Day-Star of certitude hath appeared, that they may witness the sanctity of Thy Being from all peers and the exemption of Thine Essence from all likeness. O Lord! Clothe them with the robes of Thy forgiveness and adorn them with that which Thou hast willed in Thy days. Verily Thou art the One Who hath power over whatsoever Thou pleasest. Thou givest and Thou withholdest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

2 يَا اَلِهِي قَدْ حَضَرَ مِنْ عَبْدِكَ كِتَابٌ فِيهِ اَقْرَبُ بُوْحَدَانِيَّتِكَ وَ اعْتَرَفَ بِفِرْدَانِيَّتِكَ وَ ارَادَ الْعَفْوَ مِنْ بَحْرِ جُودِكَ وَ الطَّافَكَ لِنَفْسِهِ وَ لْغَيْرِهَا مِنْ اَحْبَبَتِكَ اَي رَبِّ رَشَّحَ عَلَيْهِمْ مِنْ اَبْحَرِ جُودِكَ وَ مَوَاهِبِكَ مَا يَطْهَرُهُمْ عَنْ ذِكْرِ دُونِكَ وَ يَقْدَسُهُمْ عَنْ النَّظَرِ اِلَى مَا سِوَاكَ وَ نَوْرَهُمْ بِاَنْوَارِ شَمْسِ وَجْهِكَ الَّتِي اشْرَقَتْ مِنْ اَفْتِكِ الْاَعْلَى وَ اضْأَتْ بِهَا الْاَرْضُ وَ السَّمَاءُ ثُمَّ اشْرَبَهُمْ كَوْثَرَ الْبَقَاءِ بِاَيَادِي الْفَضْلِ وَ الْعَطَاءِ فِي هَذَا الْفَجْرِ الَّذِي بِهِ اَنَارَ افْقَ الْعُرْفَانِ وَ لَاحَ نَبْرُ الْاِيْقَانِ لِيُرُوا تَقْدِيسَ نَفْسِكَ عَنْ الْاَشْبَاهِ وَ تَنْزِيهِ ذَاتِكَ عَنْ الْاُمْتَالِ اَي رَبِّ فَالْبِسْهُمْ خَلْعَ غُفْرَانِكَ وَ زِينَتَهُمْ بِمَا ارَدْتَهُ فِي اَيَّامِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَيَّ مَا تَشَاءُ تَعْطَى وَ تَمْنَعُ لَا اِلَهَ اِلَّا اَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

3 I beseech Thee, O Lord my God, by Thy Name through which Thou hast subdued the earth and heaven, and through which Thy sealed wine was unsealed for the people of creation, to aid Thy servant Javad to exalt Thy Word in Thy kingdom, whereby hearts may be drawn to the Dayspring of Thy revelation and the Source of Thy inspiration, and whereby the denizens of the graves may hasten to the Manifestation of the appearance of the light of Thy Being and the Source of the revelation of the fire of the Tree of Thy Divinity. Then rend asunder through him the veils of imitation, that the Sun of divine unity may appear to all who dwell in Thy earth and heaven.

3 اسْتَغْلِكَ اَللّٰهُمَّ يَا اَلِهِي بِاسْمِكَ الَّذِي بِهِ سَخَّرْتَ الْاَرْضَ وَ السَّمَاءَ وَ فَكَّ بِهِ رَحِيْقَتَكَ الْمُخْتَوْمَ لِأَهْلِ الْاِنْشَاءِ بِأَنْ تَوْيِّدَ عَبْدَكَ الْجَوَادَ عَلَى اَعْلَاءِ كَلِمَتِكَ فِي مَمْلَكَتِكَ [لِتَنْجَذِبَ] بِهَا الْقُلُوبَ اِلَى مَشْرِقِ وَحْيِكَ وَ مَطْلَعِ الْهَامِكِ وَ تَسْرِعَ بِهَا اَهْلَ الْقُبُورِ اِلَى مَظْهَرِ ظُهُورِ نَوْرِ كَيِّنُوْنَتِكَ وَ مَصْدَرِ بَرُوزِ نَارِ سِدْرَةِ الْوَهِيْتِكَ ثُمَّ اخْرِقْ بِهِ حِجَابَ التَّقْلِيدِ لِتُظْهَرَ شَمْسُ التَّوْحِيدِ لِمَنْ فِي اَرْضِكَ وَ سَمَائِكَ

4 O Lord! Thou knowest that I have desired naught save what Thou hast desired, and have spoken naught save what Thou hast inspired me through Thy bounty and favor. I have arisen by Thy power to promote Thy Cause and have summoned all to the heaven of Thy knowledge and the ocean of Thy grace, in such wise that neither the oppression of kings hath deterred me from Thy remembrance and praise, nor the clamor of the

4 اَي رَبِّ اَنْتَ تَعْلَمُ بِأَنِّي مَا ارَدْتُ اِلَّا مَا ارَدْتَهُ وَ مَا تَكَلَّمْتُ اِلَّا بِمَا اَهْمَيْتَنِي بِجُودِكَ وَ الطَّافَكَ قَدْ قَتَّ بِجَوْلِكَ عَلَيَّ اَمْرَكَ وَ دَعَوْتَ الْكُلَّ اِلَى سَمَاءِ عُرْفَانِكَ وَ بَحْرِ اَفْضَالِكَ بِحَيْثُ مَا مَنَعْتَنِي سَطْوَةَ الْمُلُوكِ عَنْ ذِكْرِكَ وَ ثَنَائِكَ وَ لَا ضَوْضَاءَ الْمَمْلُوكِ عَنْ وَصْفِكَ وَ اِظْهَارِ اَمْرِكَ

peoples from describing Thee and revealing Thy Cause. I have openly conveyed unto them that which Thou didst command. Praise be unto Thee for having made me the guardian over Thy creation and creatures in such wise that the might of the oppressors and the power of the tyrants hath not weakened me. I have manifested Thy all-compelling Will and Thy all-encompassing Purpose, and have revealed that which lay hidden in Thy recorded scriptures and Thy revealed tablets. Praise be unto Thee—praise whereby the sincere ones may soar to the most exalted heights and the near ones to the Uttermost Tree. And praise be unto Thee—praise whereby Thy traces shall be established and Thy laws shall be manifested. And praise be unto Thee in whatsoever Thou lovest and art pleased with. Verily Thou art the Ruler over whatsoever Thou pleasest.

- 5 Moreover, I beseech Thee, O my God, to enable my loved ones to arise to serve Thy Cause and to aid Thy Faith. Verily, Thou art He to Whose power and might all created things have testified, and to Whose grandeur and sovereignty all things possible have borne witness. Thou doest what Thou wilt and ordainest what Thou pleasest through Thy command that prevaileth over the worlds. There is none other God but Thee, the All-Knowing, the All-Wise.

- 6 In His Name, Who speaketh in the Kingdom of Utterance.

- 7 Jim. Vav. Verily We desired to set forth the verses unto thee in yet another setting, for He is indeed the Omnipotent, the Unconstrained, that the fragrances of revelation might draw thee in such wise that thou mayest arise amidst all creation in the name of thy Lord, the Creator of invention, and point with thy right hand toward the East and proclaim: "By God! The Dayspring of divine knowledge hath shed its radiance!" and with thy left hand rend asunder the veils of the peoples of the West through this Name whereby the idols were struck down and religions were shaken.

- 8 Thy letter hath come before the Wronged One, and from it We perceived the fragrance of thy love for God. We have sent down unto thee this Tablet whereby the breezes of divine knowledge have wafted and the fragrances of forgiveness have been diffused throughout all possibility. We beseech God to aid thee in His service in such wise that thou mayest rend asunder the veils of men and summon them unto sanctity and detachment and unto deeds that befit the days of their Lord, the Self-Sufficient, the Most Exalted.

- 9 Verily, when We arrived at the Most Great Prison, We once again summoned the Manifestations of power unto God, the Revealer of verses. The world so deluded them that they cast

و بلغتهم جهرة ما امرت به من عندك لك الحمد بما جعلتني قيّوماً على خلقك و برّيتك بحيث لم تضعفني قوة الجبابة ولا قدرة القياصرة اظهرت مشيتك المهيمنة و ارادتك المحيطة و بينت ما هو المستور في صفك المسطورة و الواحي المنزلة لك الحمد حمداً يطير به المخلصون الى الذروة العليا و المقربون الى السدرة المنتهى و لك الحمد حمداً به [ثبت] آثارك و [تظهر] احكامك و لك الحمد فيما تحب و ترضى انك انت الحاكم على ما تشاء

- 5 ثم استلک یا الهی بأن توقّق احبّتی علی القيام علی خدمتک و نصرة امرک انک انت الذی شهدت الکائنات بقوّتک و اقتدارک و الممکّات بعظمتک و سلطانک تفعل ما تشاء و تحكم ما تريد بأمرک المهيمن علی العالمين لا اله الا انت العليم الحكيم

- 6 بسمه الناطق فی ملکوت البیان

- 7 ج و انا اردنا ان نصرف لك الآيات علی تصريف آخر انه هو المقتدر المختار [لتجذبک] نفحات الوحی علی شأن تقوم بين الابداع باسم ربک مالک الاختراع و تشير بيدک الی الیمنی الی جهة الشرق و تقول [تالله] قد اثار مشرق العرفان و بيدک اليسرى تحرق حجابات اهل الغرب بهذا الاسم الذی به انصعقت الأصنام و تزلزلت الأديان

- 8 قد حضر لدى المظلوم کتابک و وجدنا منه عرف حبک لله نزلنا لك هذا اللوح الذی به سرت نسيمات العرفان و فاحت نفحات الغفران فی الامکان نسل الله بأن يؤيدک علی خدمته علی شأن تحرق احجاب الناس و تدعوهم بالتقديس و التنزيه و العمل الذی ينبغی لأیام ربهم الغنی المتعال

- 9 انا لما وردنا السجن الأعظم دعونا مظاهر الاقتدار مرة اخرى الى الله منزل الآيات غرّتهم الدنيا

behind them that which they were bidden by God, the Lord of Names, and took that which would lead them back to the fire. Soon shall they know that which hath escaped them in the Cause of God, and shall lament their lot. Thy Lord is, verily, the Mighty, the All-Knowing.

- 10 Be thou as a bird soaring in the atmosphere of love and knowledge, and rising from the horizon of utterance with such remembrance as shall attract the minds and cause bodies to take wing. Say: O people! The Salsabil hath flowed and the seal of the choice wine hath been broken. Turn ye, then drink in the name of Him Who is the Overlord of all existence. Beware lest the clamor of the idolaters prevent thee or the might of the wicked frighten thee. Remember God with joy and fragrance, and with the wisdom We have sent down from the heaven of revelation and inspiration, that through thy remembrance every slumberer may arise, every heedless one may turn, and every hesitant doubter may hasten. Thus hath the Dove warbled and the Cock of Paradise crowed, that thy heart may rejoice and thou mayest aid thy Lord, the Lord of all mankind.

- 11 We had previously sent down unto thee a Tablet in the Persian tongue most sweet, and following the arrival of thy letter, this Tablet in the most eloquent language, that thou mayest give thanks unto thy Lord, the Mighty, the Bestower. Verily, the glory rest upon thee and upon those who have attained unto this Day wherein all things have proclaimed: "The kingdom belongeth unto God, the Cleaver of the daybreak!"

على شأن نبذوا ما امروا به من لدى الله مالك
الأسماء و اخذوا ما يرجعهم الى النيران سوف
يعرفون ما فات عنهم في امر الله و ينوحون على
انفسهم ان ربك هو العزيز العلام

10 كن طائراً في هواء المحبة و العرفان و طالعاً
من افق البيان بذكر تجذب به العقول و تطير به
الأبدان قل يا قوم قد جرى السلسيل و فك
ختم الرحيق توجهوا ثم اشربوا باسمه المهيمن على
الأكيان اياك ان يمنعك ضوضاء المشركين
او تخوفك سطوة الفجار ان اذكر الله بالروح و
الريحان و بالحكمة التي نزلناها من سماء الوحي و
الاهام ليقوم بذكرك كل راقد و يتوجه به كل
غافل و يسرع به كل متوقف مرتاب كذلك
غنت الورقاء و دلح ديك البقاء ليفرح به قلبك
و تنصر ربك مالك [الأنام]

11 قد نزلنا لك لوحاً من قبل بلسان عجمي احلى و
بعد حضور كتابك هذا اللوح الذي نزل باللغة
الفصحى لشكر ربك العزيز الوهاب اتما البهاء
عليك و على الذين فازوا بهذا اليوم الذي فيه
نطقت الأشياء الملك لله فالتى الصباح

INBA51:413, LHKM3.088

BH01307

To: Zaynul-Muqarrabin

Date: 1291 ? [1874-1875]

- 1 He is God, exalted be His station, the Greatness and the Glory!
2 May my spirit be a sacrifice unto your presence! The servant has attained your gracious letter and found therein the fragrance of Tasnim, as it was adorned with the mention of our Lord, the Forgiving, the Merciful. Due to the many occupations of this evanescent servant, there is no opportunity to present that which was intended. I beseech your abundant

1 هو الله تعالى شأنه العظمة و الاجلال
2 روى لحضرتك الفداء قد فاز الخادم بكتابكم
الكریم و وجدت منه عرف التسنيم بما كان
مزينا بذكر ربنا الغفور الرحيم از كثرت اشتغال
این خادم فاني فرصت عرض آنچه اراده نموده
ندارد استل من فضلکم العمیم ان تقبلوا عذری
و اعتذاری لذا مختصراً عرض میشود

grace to accept my excuse and apology. Therefore, I briefly submit:

- 3 You had previously inquired about two matters which remained unanswered. The first concerns the meaning of His exalted words regarding "the sixth and the sixth of the sixth." This is what was revealed in response: "By this We intended the proportions of humors in balanced bodies according to the people's doctrine. Know that phlegm is one-sixth of blood, and bile is one-sixth of phlegm. This is the meaning of what We mentioned, and black bile is three-quarters of yellow bile. We have another explanation, for verily thy Lord is the All-Knowing, the All-Informed." Thus ends the passage.

- 4 Regarding your question about inheritance, His exalted words state: "When We heard the cries of the children yet unborn, We doubled their portion and decreased from the others." The inheritances in the Divine Book are made into two thousand five hundred and twenty shares, which encompass the nine divisions. This number is divided into seven portions, each portion going to a class of heirs as mentioned in the Book. Among these, nine sixties, which equals the number of "Muqt," is designated for the children. The meaning of His exalted words "We doubled their portion" is that one equivalent was added to it, making it two "Ta," and what was increased was decreased from the others. For example, it was revealed "And for the spouses from the Book of Ha according to the number of Ta and Fa," meaning eight sixties equaling the number of Ta and Fa was designated for the spouses. Now sixty and half of sixty, which equals ninety, was decreased from the spouses and added to the children, and so forth until the end, where the amount decreased becomes nine sixties, which was added to the first nine sixties.

- 5 Regarding your inquiry whether the brother must be from both father and mother or if being from one side is sufficient for inheritance: If the brother is from the father's side, his right is as mentioned in the Book. If from the mother's side, one-third of his right reverts to the House of Justice and two-thirds to him. Likewise for the sister. This is the answer to the two previous questions.
- 6 Concerning the Tablet of Aqa 'Abdu'l-Ghani and the letter of Aqay-i-Kalim, may my spirit be a sacrifice for him, which was specifically for Aqa Mirza Musa, you wrote that it had not arrived. Both were sent on the thirteenth of Dhi'l-Qa'dih.

3 دو مطلب از قبل سؤال فرموده بودید و جواب ارسال نشد الاول في معنى قوله تعالى في ذكر السدس و سدس السدس هذا ما نزل في الجواب انا اردنا بذلك مقادير الاخلاط في الابدان المعتدلة على مذهب القوم فاعلم ان البلغم سدس الدم و الصفراء سدس البلغم هذا معنى ما ذكرناه و السوداء ثلاثة ارباع الصفراء و لنا بيان آخر ان ربك هو العليم الخبير انتهى

4 و اینکه در باب ارث سؤال فرموده بودند قوله تعالى انا لما سمعنا ضجيج الذريات في الاصلا ب زنا ضعف ما لهم و نقصنا عن الأخرى موارث در کتاب الهی دو هزار و پانصد و بیست سهم شده که جامع کسور تسعه باشد و این عدد هفت قسمت میشود هر قسمتی بصنفي از وراث میرسد چنانچه در کتاب مذکور است از جمله کتاب طاء نه شصت که عدد مقت میشود مخصوص ذریه مقرر شده و معنی قوله تعالى زنا ضعف ما لهم یک مثل آن بر آن افزودند که عدد دو طاء میشود و آنچه زیاد شد از سائرین کم میشود مثلاً نازل شده و للأزواج من کتاب الحاء علی عدد التاء و الفاء یعنی هشت شصت که عدد تاء و فاء میشود از برای ازواج مقدار شده حال شصت و نصف شصت که عدد نود میشود از ازواج کم شده و بر ذریه افزوده و همچنین الی آخر که عدد آنچه کم شد نه شصت میشود که بر نه شصت اول افزوده شده

5 و اینکه مرقوم داشتید که باید برادر از طرف اب و ام هر دو باشد یا از یک طرف هم که باشد وارث است اگر برادر از طرف اب باشد حق او علی ما ذکر فی الکتاب باو میرسد و اگر از طرف ام باشد ثلث حق او به بیت العدل راجعست و دو ثلث باو و کذلک فی الأخت این جواب دو مسئله قبل که عرض شد

6 و اینکه در باب لوح آقا عبدالغنی و نامه آقائی حضرت کلیم روحی له الفداء که مخصوص آقا میرزا موسی بوده مرقوم فرموده بودید که نرسیده هر دو در سیزدهم ذی قعدة ارسال شده لوح

The Tablet of Aqa 'Abdu'l-Ghani was among the tablets of his eminence Haji Mirza 'Ali-Akbar B.R.

آقا عبدالغنی مابین الواح جناب حاجی میرزا علی اکبر ب ر بوده

- 7 Regarding what you wrote about Aqa Ibrahim from the people of N.J., excellent is what you have done in his regard, for the best of deeds is that a person not act without the good-pleasure of the Truth. Blessed is he in that he heard what you mentioned to him from the Truth. It is never permissible for anyone to come without permission, although many souls have turned towards the Most Holy Court this year without permission. We beseech God to assist them in what He loves and is pleased with.

7 و اینکه در باره آقا ابراهیم از اهل نج مرقوم فرموده بودید نعم ما علمتم فی حقّه چه که بهترین اعمال آنست که شخص بی رضای حق حرکت نکند طوبی له بما سمع ما ذکرتم له من لدی الحق ابداً بی اذن جایز نیست احدی توجه نماید اگرچه نفوس کثیره در این سنه بی اذن بساحت اقدس توجه نموده اند نسل الله بأن یوفقهم علی ما یحب و یرضی

- 8 Concerning what you wrote about some Tablets being bound specifically for the Indians, along with the sublime Tablet which they sent through Aqa 'Abdu'l-Karim - this matter was highly acceptable at the Divine Threshold. They said that your honor has been and continues to be engaged in service to the Cause. Blessed is he and good tidings unto him! I humbly convey sublime and glorious greetings to all the friends of God in that land, one and all, and express my utter nothingness and sincerity. May the Glory rest upon your honor and upon them.

8 اینکه مرقوم فرمودید مخصوص هندیان قدری از الواح مجلد شد مع لوح منبع بتوسط جناب آقا عبدالکریم ارسال داشتند اینفقره بسیار لدی العرش مقبول افتاد فرمودند آجناب در خدمت امر مشغول بوده و هستند طوبی له و نعیماً له احباء الله آن ارض را کلاً و طراً بعرض تکبیر بدیع منبع مصدعم و عرض خلوص و نیستی بخت میرسانم انما البهاء علی حضرتک و علیهم

- 9 The servant [of God] 19 Rabi'u'th-Thani

9 خ ادم ۶۶ [الله] ۱۹ ربیع الثانی

- 10 May I be a sacrifice for you! A Tablet has been revealed from the heaven of divine wisdom regarding the stages of teaching the Cause and conduct among humanity, specifically for the Name of God M.H., upon him be [Baha'u'llah's Glory] 966. A copy of it was sent. Your honor should make a copy and send another copy to Muhammad M., upon him be [Baha'u'llah's Glory] 966, along with the letter which this servant has written to him. I beseech the Most High to assist His loved ones who have arisen to serve His Cause to act according to what has been revealed in His mighty and sublime Tablet.

10 فدایت شوم لوحی از سماء حکمت ربّانیّه در مراتب تبلیغ امر و سلوک مابین بریه مخصوص اسم الله مه علیه ۶۶ [بهاء الله] نازل صورت آن ارسال شد آنحضرت سواد بردارند و یک سواد هم نزد جناب محمد مص علیه ۶۶ [بهاء الله] ارسال دارند مع مکتوبیکه این عبد خدمت ایشان نوشته استله تعالی بأن یوفق احبائه الذین قاموا علی خدمه امره علی العمل بما نزل فی لوحه العزیز المنیع

- 11 The exalted Branches of God and the Twigs of the divine Lote-Tree remember and glorify your honor with the most wondrous mention and the essence of glorification.

11 اغصان منیعّه الهیّه و افغان سدره ربّانیّه بابدع ذکر و جوهر تکبیر آنحضرت را ذاکر و مکبرند

COC#1118x

NLAI_BH4.078-080,

AVK3.010.11x,

MAS1.008.1x

BH01662

Date: 1291 ? [1874-1875]

1 In the name of the Beloved of the worlds

1 بنام محبوب عالیشان

2 The letter which you wrote to this Servant present before the Throne was mentioned in the presence of the Countenance, and signs of grief were evident from it, although you should in all conditions manifest the Most Great Joy, inasmuch as through God's wondrous favor and His infinite mercy you have attained the most great bounty and are gazing toward and turned to the Most Great Horizon.

2 مکتوبیکه بعد حاضر لدی العرش نوشته بودید تلقاء وجه مذکور شد و آثار حزن از او ظاهر مع آنکه باید آنجناب در جمیع احوال بفرح اکبر ظاهر باشند چه که از بدیع فضل الهی و رحمت نامتناهی ربّانی بفیض اعظم فائز شدند و بمنظر اکبر ناظر و متوجهند

3 Think not that your services in the path of the Cause have been effaced from view, or that even an atom thereof has departed from the Divine Mirror of Knowledge. Most often you have been and are mentioned before the Throne, as all who seek the right hand of the All-Merciful and circle the Kaaba of divine knowledge bear witness, and beyond them your Lord, the Speaker, the All-Knowing, the All-Informed. In most years, successive and continuous exalted Tablets were revealed and sent especially for you, and if you reflect carefully upon those Tablets you will become aware of the special divine favors. In times when you were speaking in remembrance of the Truth and occupied with teaching His Cause, He was with you. Verily He heard and saw, and hears and sees. He is the Witness, the All-Knowing, the All-Encompassing.

3 همه چه مدانید خدمات شما در سبیل امر از نظر محو شده و یا آنکه مقدار ذره‌ئی از آن از مرآت علیّه الهیه خارج گشته اکثر اوقات لدی العرش مذکور بوده و هستید چنانچه قاصدان بمن رحم و طائفان کعبه عرفان کلّ شاهد و گواهند و عن ورائهم ربّک الناطق العلم الخیر در اکثری از سنین متتابعاً مترادفاً الواح منیعه مخصوص آنجناب نازل و ارسال شد و اگر در آن الواح درست تفکر نمائید بعنايات مخصوصه الهیه مطلع میشوید در احیائیکه بذکر حقّ ناطق بودید و تبلیغ امرش مشغول او با شما بوده آنه سمع و رأی و یسمع و یری آنه هو الشاهد العلم المحيط

4 It is incumbent upon the loved ones in that land to show you love and render service. Your assistance is in itself a witness and testimony to this blessed and goodly Word which has dawned from the horizon of the Divine Will. If any soul has shown neglect toward you, be not grieved. Occupy yourself with the remembrance of God, for He has been and ever will be sufficient. If you were to become aware of what has befallen the Wronged One, you would surely forget your own tribulations. Observe how, though imprisoned in the Most Great Prison among the nations, while most of the people of the world, among the wielders of authority and power, have arisen against Him with utmost hatred, He is occupied with the utmost joy and gladness in spreading God's Cause and exalting the Most Great Word. Since you too are of the Tree and related to Him, you have had and have your portion.

4 بر احبابی آن ارض محبت و خدمت شما لازمست نصرت شما بنفسه شاهد و گواهیست بر این کلمه طیبّه مبارکه که از افق اراده الهیه اشراق نموده اگر از نفسی نسبت بآنجناب تقصیری واقع شده محزون مباشید بذکر حقّ مشغول باشید چه که او کافی بوده و خواهد بود و اگر از ما ورد علی المظلوم مطلع شوید البته مصائب خود را فراموش نمائید مشاهده نمائید مع آنکه در سجن اعظم بین امم مسجونست و اکثری از اهل عالم از صاحبان سطوت و اقتدار بکمال بغضا بر او قیام نموده اند با کمال فرح و سرور بانتشار امر الله و اعلاء کلمه علیا مشغولست شما هم چون از شجره اید و باو منسوب قسمتی داشته و دارید

5 O Mihdi! By the life of God, this Servant has not been saddened by any affliction, nor has any clamor caused Him to hesitate in God's Cause. The grief that has affected and affects

5 یا مهدی لعمرالله این عبد از هیچ بلائی محزون نشده و از هیچ ضوضائی در امر الله توقّف

Him are the words that are heard from those who are veiled among the people of the Bayan. In these days one named Siyyid Yusuf from the people of Sad sent a petition to the Most Holy Court - and he is among those who turned away from the Truth and followed Satan in his soul and imagined himself to be of the people of the Bayan. We testify that the Bayan is innocent of him, and God speaks the truth and He is the Truthful, the Trustworthy.

- 6 Among other things he asked about the sign of the Manifestation being that they would remove two well-known Shaykhs from their graves and hang them on two withered trees, whereupon those trees would instantly be observed to become green and flourishing. Observe how deluded this person is and at what station he stands. They carry their burdens upon their backs and perceive it not, and the volumes of allusions rest upon their hearts yet they understand not. And among other things he wrote that Azazil, meaning Satan, flows like blood in the veins of man, and other such delusions whose mention has been and will be a cause of grief.

- 7 It seems the veiled ones among the people of the Bayan have not attained even a drop from the pure water of divine wisdom and heavenly knowledge. All grief has been and is in hearing such words, even though they have observed that the greatest matter which was established and confirmed among the Shi'ih party for one thousand two hundred years or more proved contrary to fact. Nevertheless, they now cling to similar things and remain deprived of the court of oneness. By God! They have no share of the Book and its meanings, its outer and its inner aspects. We testify that he is among the most lost ones.

نموده حزنی که تأثیر نموده و مینماید کلماتیست که از محتجبین اهل بیان اصفا میشود این ایام سید یوسف نامی از اهل صاد عریضه بساحت اقدس فرستاده و آنه بمن اعرض عن الحق و اتبع الشیطان فی نفسه و ظنّ انه من اهل البیان نشید انّ البیان بری منه واللّه یقول الحق و انه هو الصادق الامین

6 از جمله سؤال نموده که از علامت ظهور این بوده که شیخین معروفین را از قبر بیرون میآورند و بر دو شجره یابسه معلق مینمایند در ساعت آن دو شجره سبز و خرم مشاهده میشوند ملاحظه نمائید که این شخص چه قدر متوهمست و در چه مقام واقف بچگونگی اوزارهم علی ظهورهم ولا یشعرون و اسفار الاشارات علی قلوبهم و لایفقهون و از جمله نوشته عزازیل یعنی شیطان مثل دم در عروق انسان جاری میشود و امثال ذلک از توهماتیکه ذکر آن سبب حزن بوده و خواهد بود

7 گویا محتجبین اهل بیان بقطره‌ئی از زلال حکمت ربّانیّه و علم الهیه فائز نشده‌اند کلّ حزن در اصغای این کلمات بوده و هست مع آنکه مشاهده نموده‌اند که اعظم مطلبیکه مابین حزب شیعه در هزار و دویست سنه او ازید ثابت و محقق بود خلاف واقع بوده مع ذلک حال بامثال آن تمسک جسته از شطر احدیه محروم مانده‌اند تالله ما کان لهم نصیب من الکتاب و معانیه و ظاهره و باطنه نشید انه من الأخسرین

BLIB_Or15719.026c

BH01848

To: *Muhammad Mustafa Baghdadi*

Date: 1291 ? [1874-1875]

- 1 He is God, exalted be His glory, the Greatness and Power
- 2 We have seen thy letter which was presented before the Throne, and We have read it and become acquainted with its contents. Verily, We were well-informed. Thou didst mention therein what befell thee in the path of God. He verily confirmeth

1 هو الله تعالى شأنه العظمة والاقترار

2 قد شاهدنا كتابك الذي حضر لدى العرش و قرأناه و اطلعنا بما فيه انا كما عالمين قد ذكرت فيه ما ورد عليك في سبيل الله انه يصدقك فيما

thee in what thou hast mentioned and what thou hast not mentioned. We have encompassed what thou hast not encompassed and numbered what thou hast not numbered. Thy Lord is verily the Concealer, the All-Knowing, the All-Informed. We beseech God to assist all to do what He loveth and pleaseth, and to bestow upon them the Kawthar of virtuous character in the days of their Lord, the Mighty, the Praiseworthy.

- 3 We have learned that thou didst arrive at the guest house, but We know not whether thou didst drink therein a drop of water with joy and fragrance, or with that which troubleth the heart, as troubled were the servants before thee. Thereupon the Spirit calleth out and saith: "Verily Thou knowest, O Lord of the worlds! Thou seest and concealest, Thou hearest and art patient. Verily Thou art the All-Patient, the All-Forgiving, the All-Bountiful."

- 4 We have desired for no one save what is best for him. To this testifieth all things, and beyond them the Tongue of God, the Sovereign, the All-Knowing, the All-Wise. We have counseled all concerning the manners and character traits of God, and We beseech Him to assist them through His grace. He is verily the Protector of whosoever loveth Him and the Helper of the sincere ones. It behooveth thee to strive for love and unity among the loved ones, that they may be united in the Cause of God. This is God's command, both in the past and in the future. Blessed are they that attain!

- 5 How excellent for thee that thou hast fulfilled God's Covenant and His Testament, and hast arisen to serve Him amongst His servants, and hast borne in His path what no one knoweth save God, thy Lord and the Lord of the worlds. The Beloved will suffice thee and will be with thee in all conditions. He is verily the All-Powerful, the Almighty.

- 6 A letter arrived aforetime wherein thou wast mentioned. We answered it truthfully and sent it with mention of thee. Read thou and be of the thankful ones.

- 7 And as for what thou didst mention concerning him who is named Yusuf, We have indeed mentioned him in the Tablets with verses from which the fragrances of the musk of utterance have been wafted throughout creation and the perfumes of thy Lord's garment, the All-Merciful, have diffused between the heavens and the earth. Glorify him on My behalf with such glorification as will move him like an artery in the body of the world. Thus must it be for one who hath turned to God, the Lord of the nations, in this exalted Day. We beseech Him, exalted be He, to strengthen him in what he is engaged in. He is verily the Strengtheners of those who remember Him.

ذكرته و ما لا ذكرته أنا احطنا ما لا احطته و احصينا ما لا احصيته ان ربك هو الستار العليم الخبير نسل الله بأن يوفق الكل على ما يحب و يرضى و يرزقهم كثر الأخلاق في أيام ربهم العزيز الحميد

3 قد علمنا أنك وردت في المضيف و لم ندر هل تشرب فيه قطرة ماء بالروح و الريحان او بما يكدر به الجنان كما تكدرت عباد قبلك اذا نادى الروح و يقول انك تدري يا مولى العالمين ترى و تستر تسمع و تصبر انك انت الصبار الغفور الكريم

4 أنا ما اردنا من احد الا ما هو خير له يشهد بذلك كل الأشياء و عن ورائها لسان الله الملك العالم الحكيم أنا وصينا الكل بأداب الله و اخلاقه و نسله بأن يؤيدهم بالفضل انه ولى من والاه و معين المخلصين لك ان تجهد في الوداد والاتحاد بين الأحباب ليتحدن في امر الله هذا حكم الله من قبل و من بعد طوبى للفائزين

5 نعيماً لك بما وفيت ميثاق الله و عهده و وقت على خدمته بين العباد و حملت في سبيله ما لا أطلع به احد الا الله ربك و رب العالمين ان المحبوب يكفيك و يكون معك في كل الأحوال انه هو المقتدر القدير

6 قد حضر من قبل كتاب و كان فيه ذكرك اجنباه بالحق و ارسلناه بذكر منك ان اقرأ و كن من الشاكرين

7 و اما ما ذكرت فيمن سمى بيوسف أنا ذكرناه في الألواح بآيات تضيوت منها نفحات مسك البيان بين الامكان و فوحات قيض ربك الرحمن بين السموات و الأرضين كبر من قبلي عليه بتكبير يحركه كالشريان في جسد العالم كذلك ينبغي لمن اقبل الى الله مالك الأمم في هذا اليوم المنيع نسله تعالى بأن يؤيده فيما هو عليه انه مؤيد الداكرين

- 8 And as for what thou didst mention concerning him who is named Ja'far, We have named him Badi' in the Most Great Scene. Give him the glad-tidings from Us of this mighty grace. Counsel My servants with wisdom in all circumstances. Through it the Cause is uplifted. We have been witness to this.
- 9 Then make mention of My loved ones in that place, and then those in Iraq. Upon them be the glory of God and My favors at all times. Make mention of those who are with thee.
- 10 Say: "O Muhammad! The Beloved calleth thee from this noble Scene and remembereth thee with joy and gladness while He is in the hands of the oppressors." The presence of thy name in the outward realm hath gladdened Us, and We have glorified thy countenance from this supreme horizon, and We do glorify thee in this moment wherein the verses of God, the Sovereign, the Protecting Friend, the All-Forgiving, the All-Bountiful, are being sent down. Thou hast borne what thou hast borne in love for thy Lord. Nothing escapeth His knowledge. His gaze is fixed upon thee. He is verily the All-Seeing, the All-Hearing, the All-Perceiving. Grieve thou not over anything. Put thy trust in God. He will set aright what thou hast intended. He is verily the Bestower, the Mighty, the Beautiful.
- 11 And verily the glory be upon thee and upon those who are with thee and upon those from whom hath appeared the supreme steadfastness amidst the hosts of creation. They are indeed among the firmly rooted ones.

8 واما ما ذكرت فيمن سمي بجعفر انا سميناه بالبدیع
في المنظر الأكبر بشره من لدنا بهذا الفضل العظيم
وص عبادي بالحكمة في كل الأحوال بها يرتفع
الأمر انا كنا شاهدين

9 ثم اذكر من قبلي احبائي في هناك ثم الذين في
العراق عليهم بهاء الله والطافى في كل حين ان
اذكر من معك

10 قل يا محمد ان المحبوب يناديك من هذا المنظر
الكریم و يذكرک بالفرح والانبساط اذ يكون بين
ايدي الظالمين قد سرنا حضور اسمك في الظاهر و
كبرنا على وجهك من هذا الأفق الأعلى و نكبر
في هذا الحين الذي تنزل آيات الله الملك المهيمن
الغفور الكريم قد حملت ما حملت في حب موليك
لا يعزب عن علمه من شيء ان طرفه اليك انه
لهو الناظر السميع البصير لا تحزن من شيء توكل
على الله انه مصلح ما اردت انه هو المعطي العزيز
الجميل

11 انما البهاء عليك و على من معك و على الذين
ظهرت منهم الاستقامة الكبرى بين ملاء الانشاء
الا انهم من الراشخين

LHKM2.261

BH02243

To: *Shaykh Kazim Samandar, in Qazvin*

Date: 1291 ? [1874-1875]

- 1 He is God, exalted be His glory, the Bestower of favors and bounties!
- 2 O My Samandar in the realm of earth and heaven! Your letter has come before Us and was read at the Throne, attaining the honor of being heard while the Ancient Beauty was established upon the throne of grandeur and majesty. We found in it that which indicated your name and saw in each word of it the fire

1 هو الله تعالى شأنه العناية والافضال

2 يا سمندري في الملك والملكوت قد حضر كتابك
وقرأ لدى العرش و فاز بالاصغاء اذ كان جمال
القدم مستقراً على عرش العظمة والكبرياء و
وجدنا منه ما كان مدلاً على اسمك و رأينا في
كل كلمة منه نار حبك ربك المختار فاستل الله

of your love for your chosen Lord. Ask God to make that fire a magnet to attract the hearts of all in the world. He is verily the One with power over whatsoever He willeth. There is no God but Him, the All-Knowing, the All-Seeing.

بأن يجعل تلك النار مقناطيساً لجذب افئدة من
في العالم أنه هو المقتدر على ما يشاء لا اله الا هو
العليم البصّار

- 3 As for what you mentioned therein about your sadness - this We have not chosen for you. Rejoice in My favor unto you, for nothing that can be mentioned or described in creation equals it. How can sadness overtake you when you find yourself upon the shore of the ocean of joy and gladness? Be not grieved by anything. Trust in God. He is with you in all conditions. What you asked for - We have answered you through Our servant who is present before Us. Thy Lord is verily the Mighty, the All-Knowing. Trust in Him and commit all affairs into the hand of Power. He sees more than you and desires for you what has not entered the mind. This is what behooves you. Thy Lord is verily the Self-Sufficient, the Most High.

3 واما ما ذكر فيه من حزنك هذا ما لا اخترناه
لك ان افرح بفضل اياك انه لا يعادله ما يذكر
ويوصف في الابداع كيف اخذك الحزن و ترى
نفسك في شاطئ بحر الفرح والابتهاج لا تحزن
من شيء توكل على الله انه معك في كل الأحوال
وما سئلته انا اجبتناك بعدنا الحاضر لدى الوجه
ان ربك هو العزيز العلام توكل عليه و فوض
الأمر بيد الاقتدار انه ابصر منك و اراد لك
ما لا خطر بالبال هذا ما ينبغي لك ان ربك
هو الغنى المتعال

- 4 Soon He will exalt your station and make you a sign of guidance. He is verily the Powerful, the Mighty, the Bestower. Beware, beware lest anything sadden you. Drink the Kawthar of joy from the hand of thy Lord's favor, Who has appeared and shines before your face. Be moved by the fragrance of joy and attracted by the verses of thy Lord, the Speaker, the Mighty, the All-Wise. Make Him your guardian and the guarantor of your affairs. He is verily the All-Sufficient, the Faithful, the Giver, the Bountiful. This is a word through which the essence of My favor and the pure wine of My providence for you have been made manifest. Be thankful to Him for this with a gratitude that no worldly thanks can equal. Thus does the Mighty, the All-Compelling command you.

4 سوف يرفع قدرك و يجعلك آية الهدى انه هو
المقتدر العزيز الوهاب اياك اياك ان يحزنك
شيء ان اشرب كوثر السرور من يد عناية ربك
الظاهر المشرق امام وجهك و كن متميلاً
بعرف السرور و منجذباً بآيات ربك الناطق
العزيز الفطّار ان اجعله وكيلاً لنفسك و كفيلاً
لأمرك انه هو الكافي الوافي المعطي العطاف
هذه كلمة بها ظهر جوهر فضلي اياك و صافي
عنايتي لك ان اشكره بذلك شكراً لا يعادله
شكر العالم كذلك يأمرك المقتدر الأمار

- 5 O Samandar! Hearken unto that which thy Lord, the All-Knowing, the All-Wise, calls out to you. Arise to aid the Cause of thy Lord in such wise that thereby the standards of the Bayan may be raised upon every lofty mountain. Be a guardian of the House of the Cause, then protect it with the swords of remembrance and utterance lest thieves find any way thereto. Circle round about the House at all times lest it be pierced by a mouse or dug into by a rabbit or entered by a treacherous deceiver.

5 يا سمندر ان استمع ما يناديك به ربك العليم
الحكيم قم على نصره امر ربك على شأن به ترتفع
اعلام البيان على كل جبل رفيع كن حارساً لبيت
الأمر ثم احفظه بأسيايف الذكر والبيان لئلا يجدن
السارقون لأنفسهم من سبيل كن طائفاً في كل
الأحيان حول البيت لئلا يثقبه من فار ولا يحفره
من ارنب ولا يدخله من خائن محيل

- 6 Behold the people - they see the lights of the Sun shining from the horizon of grandeur and majesty, and the seas of verses and proofs surging between earth and heaven, yet they have denied this bounty and taken for themselves the calf as lord instead of God. Woe unto them and unto those who follow the desires of such as these! Verily they are among those whose names the Pen does not wish to inscribe, and from whom every accursed

6 فانظر الناس انهم يرون انوار الشمس مشرقة من
افق العظمة والكبرياء و يحور الآيات والبيّنات
متموجة بين الأرض والسماء وهم انكروا هذا
الفضل و اتخذوا لأنفسهم البقر رباً من دون الله
ويل لهم وللذين اتبعوا اهواء هؤلاء الا انهم ممن
لا يحب القلم ان يجري على اسمائهم ويفرّ منهم كل

devil flees. Ask God to aid them to recognize the Dawning-Place from which countless suns have shown forth, and to open their eyes to the knowledge of this Great Name. Glory be upon thee, O thou who hast turned to My face, arisen to serve Me, and spoken forth My wondrous remembrance.

شیطان رجیم فاسئل الله ان یؤیّدھم علی عرفان
مشرق منه اشرقت شمس لا نہایات و یفتح
ابصارھم لمعرفة هذا الاسم العظیم البہاء علیک
یا من اقبلت الی وجھی وقت علی خدمتی و
نطقت بذکری البدیع

AYBY.035

BH02194

To: Mulla Sadiq Khurasani

Date: 1291 ? [1874-1875]

- 1 In My Name, the Everlasting, the Eternal, the All-Knowing, the All-Wise
بسمی الدائم الباقی العلیم الحکیم 1
- 2 O thou Our Most Truthful Name! Thou didst quaff the choice wine of meeting when the Lord of Names was in Zawra, and once again the Water of Life when the King of creation was in this Great Prison. Thou didst turn to God by His leave and didst draw nigh unto Him to Whom the world hath turned, until thou didst enter the pavilion of eternity wherein was raised the call of God, the Lord of the worlds. Thou didst attain the presence of the Throne and didst hear and witness that which is inscribed in the Tablet of God, thy Lord, the Most Exalted, the Most Great. And thou didst circle round the Throne on behalf of them that turned unto Him and believed in Him when He appeared with manifest sovereignty. All this is from His bounty unto thee. He, verily, is the All-Forgiving, the All-Bountiful.
ان یا اسمنا الأصدق قد شربت ریحی اللّقاء اذ
کان مالک الأسماء فی الزوراء ومرة اخرى کوثر
الحیوان اذ کان ملک الامکان فی هذا السّجن
العظیم قد توجّعت الی الله باذن من عنده و اقبلت
الی مقبل العالم الی ان دخلت فسطاط القدم الّذی
فیہ ارتفع نداء الله ربّ العالمین و حضرت لدی
العرش و سمعت و رأیت ما هو المسطور فی لوح
الله ربّک العلیّ العظیم و طفت عرش الله من
قبل الذین اقبلوا الیه و آمنوا به اذ ظهر بسلطان
مبین کلّ ذلک من فضله علیک انه هو الغفور
الکریم 2
- 3 Return unto thy home with the fragrances of God and His verses, and make mention of thy Lord, the All-Knowing, the All-Informed, unto them that love Him. Forget not what We counselled thee when thou wert in Our presence. Act according to that which thou hast been commanded. Thy Lord, verily, is the All-Hearing, the All-Seeing.
ان ارجع الی الدّیار بنفحات الله و آیاته و ذکر
الأحباب من لدن ربّک العلیم الخبیر لا تنس ما
وصّیناک فی الحضور ان اعمل بما امرت به انّ
ربّک هو السّميع البصیر 3
- 4 Praise be to God that through His infinite bounty thou didst arrive at the Most Holy Court and didst rest for successive months beneath the shade of the divine Lote-Tree. Convey unto all the divine counsels which thou didst hear from the tongue of Grandeur, that all may be adorned with spiritual qualities and holy deeds. The most excellent of all deeds in this Day is steadfastness in the Cause of God, such that the
الحمد لله از فضل نامتناهی الهی بشطر اقدس
وارد شدی و شهور متوالیه در ظلّ سدره
ربّانیّه مستریح بودی وصایای الهیّه که از لسان
عظمت اصغا نمودی بکلّ برسان تا جمیع باخلاق
روحانیّه و اعمال مقدّسه مزین شوند افضل جمیع
اعمال الیوم استقامت بر امر الله بوده بشأنیکه 4

vain imaginings of the deluded pretenders may not hold back the loved ones of God from the court of oneness.

اوهام نفوس مدّعیه موهومه احبّای حقّ را از
شطر احدیه منع ننماید

- 5 Two unknown persons have gone to Gilan, laying claim to truth and uttering certain spurious and unsound statements. Some have followed these souls, and this following hath increased their pride and heedlessness, until certain assured souls arrived in that land and, through blessed words, awakened those heedless ones from the slumber of negligence. Had it not been for divine grace assisting them, all would have returned to the fire. We beseech God to purify the earth from such as these. I swear by the Sun shining from the horizon of the Cause that the harm of such souls is greater than the harm of the idolaters and deniers, for these matters have been and will be the cause of discord, perturbation and corruption. We beseech God to cause them to be overcome by one who will show them no mercy. He, verily, is the All-Powerful, the Almighty.

5 دو مجهول در گیلان رفته و ادّعی حقیّت
نموده‌اند و بعضی عبارات مجعوله سقیمه
گفته‌اند و جمعی متابعت آن نفوس نموده و این
متابعت بر غرور آن دو نفس و غفلتشان افزود
تا آنکه بعضی از نفوس موقنه در آن ارض وارد
و بکلمات طیبه آن نفوس غافله را از نوم غفلت
بیدار نمودند اگر فضل الهی اعانت نمنمود کلّ
بنیران راجع میشدند نسل الله بأن یطهر الأرض
من هؤلاء قسم بآفتاب مشرق از افق امر که
ضرّ امثال این نفوس اعظمست از ضرّ مشرکین
و منکرین چه که این امور سبب اختلاف و
اضطراب و فساد بوده و خواهد بود نسل الله
بأن یسلط علیهم من لا یرحمهم انه لهُو المقتدر
القدير

- 6 In truth, such matters arise because of the friends, for their following of such souls causes these pretenders to become confused about themselves. During Our sojourn in Iraq and the Land of Mystery, and at the beginning of Our arrival in the Most Great Prison, We informed all of the rising clamor of these clamorous ones in most cities and regions. We beseech God to protect His loved ones from the evil of these people and to make them so steadfast that the clamor of every clamorer will not change them nor the doubts of the doubtful cause them to slip. Praise be to God, the Lord of the worlds.

6 و فی الحقیقه اینگونه امور از احباب احداث
میشود چه که متابعت ایشان امثال این نفوس
را سبب میشود که بر خود نفوس مدّعیه امر
مشتبّه میگردد در حین توقّف در عراق و ارض
سرّ و اول ورود در سجن اعظم کلّ را اخبار
نمودیم بارتفاع نفاق ناعقین در اکثر مدن و
دیار نسل الله بأن یحفظ احبّائه من شرّ هؤلاء
و یجعلهم مستقیمین علی شأن لا یغیرهم نفاق
کلّ ناعق و لا یزلهم اوهام المریین الحمد لله ربّ
العالمین

BLIB_Or15719.025b, MJAN.048,
MAS4.362, AKHA_121BE #10 p.a,
PYK.029

BH02336

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin
Date: 1291 ? [1874-1875]

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
2 The springtime of divine revelation has come, and the Sovereign of verses has been established upon the throne

1 الأقدس الأَمع الأَبی
2 قد اتی ربيع الوحی و سلطان الآیات استقرّ علی
العرش بسلطان احاط الخلائق اجمعین تالله قد فاح

with a dominion that has encompassed all created things. By God! The musk of utterance has diffused such fragrance that all existence, both seen and unseen, has been perfumed thereby. To this bears witness the Concourse on High and then those who have sought shelter beneath the shade of My Most Glorious Name. Thus has the Command been sent down from God, the Mighty, the All-Knowing, the All-Wise.

من مسك البيان ما تعطر به الوجود من الغيب و
الشهود يشهد بذلك الملاء الأعلى ثم الذين استظلوا
في ظل اسمي الأبهي كذلك نزل الأمر من لدى
الله المقتدر العليم الحكيم

- 3 Say: O people! Cast aside what you possess and take hold of that which God, the Sovereign, the Most High, the Most Great, has commanded you. Verily this is the pure wine of reunion for those who have turned to God, and the dawning-place of hopes for all who are in the heavens and on earth. This indeed is the Most Great Proof among the nations and the Most Straight Path for all who possess clear vision. Blessed are you, O people of Baha! Take the cup in the name of your Most Exalted Lord and drink therefrom at all times. Verily it will make you independent of all else.

3 قل يا قوم ضعوا ما عندكم خذوا ما امرتم به من
لدى الله المهيمن العلي العظيم انه لرحيق الوصال
لأهل الاقبال و مطلع الآمال لمن في السموات و
الأرضين انه لبرهان الأعظم بين الأمم و الصراط
الأقوم لكل ذي بصر منير طوبى لكم يا اهل البهاء
خذوا الكأس باسم ربكم الأعلى ثم اشربوا منها في
كل الأحيان انه يغنيكم عن العالمين

- 4 Say: When the Hour came and the verses were sent down, faces turned away from their Lord, the Possessor of all attributes. Among them were those held back by vanities, and those prevented by learning, and those who said "I have a sealed book bearing God's seal, the Protector, the Self-Subsisting." Say: O rejected one! Were We to accept what you claim, We would say: By God! Even if you possessed all the scriptures of those gone before and those yet to come, they would profit you not at all except through this Book from which has been detailed the Preserved Tablet. And were all the Dawning-Places of Revelation to hesitate in this Cause at this moment when the Tongue of Grandeur and Glory speaks, even for less than an instant, their deeds would be rendered vain. Thus has the matter been decreed by the True One, the Knower of things unseen.

4 قل اذا اتت الساعة و نزلت الآيات انقلبت الوجوه
عن وجه ربهم مالک الصفات منهم من صدته
الزخارف و منهم من منعتة المعارف و منهم من
قال عندى كتاب مهور قد تزین بخاتم الله المهيمن
القيوم قل يا ايها المردود انا لو نصدقك فيما
تقول نقول تالله لو يكون عندك صحف الأولين
و الآخرين لن ينفعك ابداً الا هذا الكتاب الذى
منه فصل لوح محفوظ و لو يكون مشارق الوحي
كلها في هذا الحين الذى فيه ينطق لسان العظمة
و الكبرياء و يتوقفن في هذا الأمر اقل من ان
ليحبط اعمالهم كذلك قضى الأمر من لدى الحق
علام الغيوب

- 5 Say: You have not recognized this Revelation. By God! It cannot be compared with what has come or will come. To this testify near-stationed servants. Were We to mention to you the station of this Revelation, you would fall senseless at once. Verily the Cause is concealed behind a veil of light. Blessed are the people who know.

5 قل انك ما عرفت هذا الظهور تالله انه لا يقاس
بما اتى و يأتي يشهد بذلك عباد مقربون لو نذكر
لك شأن هذا الظهور لتنصعق في الحين ان الأمر
مستور خلف حجاب النور طوبى لقوم يعرفون

- 6 Say: O heedless one! You who have not been awakened by God's call nor stirred by the breezes of revelation. We see you among the denizens of the graves. Thus have We detailed the verses that you might know what every unknown man has spoken. Arise to serve God and aid His Cause, and place your trust in Him. He protects whom He wishes through His sovereignty. There is no God but Him, the Mighty, the Beloved.

6 قل يا ايها الغافل انت الذى ما انتبهت من نداء
الله و ما حركتك نفحات الوحي انا نريك من
اهل القبور كذلك فصلنا لك الآيات لتعرف
ما تكلم به كل رجل مجهول انك قم على خدمة
الله و نصره امره و توكل عليه انه يحفظ من يشاء
بسلطان من عنده لا اله الا هو العزيز المحبوب

- 7 Verily the Glory be upon you and upon those who have drunk the choice sealed wine through this Hidden Name. Blessed art thou for having drunk the wine of reunion and attained to the mention of thy Lord amongst His servants, and recognized that which every renowned scholar was prevented from knowing. We have mentioned thee before and mention thee now through grace. Be thou assured in God, the Lord of existence. We beseech God to give the servants to drink, through thee, the wine of turning to Him, that they might recognize Him Who has come with the truth with manifest sovereignty. Convey My greetings to the faces of those who are with thee, even as We have greeted thy face from this praiseworthy station.

7 انما البهاء عليك وعلى الذين شربوا الرّحيق المختوم بهذا الاسم المكنون طوبى لك بما شربت رحيق الوصال و فزت بذكر ربك بين العباد و عرفت ما منع عنه كلّ عالم مشهور انّا ذكرناك من قبل و نذكرك بالفضل ان اطمئن بالله مالک الوجود نسئل الله بأن يستقى بك العباد رحيق الاقبال ليعرفنّ الذی اتى بالحقّ بسلطان مشهود کبر من قبلى على وجوه الذين معک كما کبرنا على وجهک من هذا المقام المحمود

AYBY.037

BH02896

Prayer for Naw-Ruz

Date: 1291 ? [1874-1875]

- 1 I am the Most Holy, the Most Great, the Most Glorious!
- 2 I give praise unto Thee, O my God, that Thou hast ordained this day as a festival unto such of Thy servants as enjoy near access to Thee and unto Thy loved ones who are devoted to Thyself. Thou didst choose to designate it by this Name, through whose power Thou hast subdued all created things and caused the sweet savours of this Revelation to be diffused amongst all the dwellers of the earth and the inmates of the heavens. Through its potency whatsoever is recorded in Thy holy Scriptures and sacred Books hath been made manifest and Thy messengers and Thy chosen ones have raised their Call, so that all men may be infused with the capacity to attain Thy presence, to direct their steps toward the ocean of Thy nearness, to present themselves before the seat of Thy throne and to give ear unto Thy wondrous Voice, calling aloud from the Dayspring of Thine invisible Essence and from the Dawning-Place of Thine exalted Being.
- 3 I yield praise unto Thee, O Lord my God, inasmuch as Thou hast demonstrated Thy proofs and perfected Thy blessings. He Who is the Exponent of Thy oneness, Who beareth eloquent testimony to Thy unity is now firmly established upon the throne of Thy Revelation, while Thou hast summoned all mankind to seek His divine presence.

1 انا الأقدس الأعظم الأبهى

2 لك الحمد يا الهى بما جعلت هذا اليوم عيداً للمقرّبين من عبادك و المخلصين من احبتك و سميت به هذا الاسم الذى به سخرت الأشياء و فاحت نفحات الظهور بين الأرض و السماء و به ظهر ما هو المستور فى صفحك المقدسة و كتبك المنزلة و به بشر سفرائك و اوليائك ليستعدنّ الكلّ للقائك و التوجه الى بحر وصالک و يحضرنّ مقرّ عرشک و يسمعنّ ندائك الأهل من مطلع غيبک و مشرق ذاتک

3 احمدک اللهم يا الهى بما اظهرت الحجة و اكملت النعمة و استقرّ على عرش الظهور من كان مدلاً بوحدايتک و حاكماً عن فردانيتک و دعوت الكلّ الى الحضور

- 4 Amongst men there are those who have directed themselves towards Him, have had the honour to behold His face and to partake of the choice wine of His inspiration. I beseech Thee by the power of Thy sovereignty which hath prevailed over all created things and by the outpourings of Thy bounty that have suffused the entire creation to graciously empower Thy loved ones to become absolutely detached from all things except Thee and to set their hearts upon the horizon of Thy tender mercy. Assist them then by Thy grace to consecrate themselves to Thy service, that through them whatsoever Thou desirest for Thy realm may be realized, and with their exertions the ensigns of Thy victory be unfurled in Thy lands. Verily Thou art the Powerful, the Exalted, the Help in Peril, the All-Knowing, the All-Wise.
- 4 من الناس من توجّه اليه و فاز بلقائه و شرب رحيق وحيه اسألك بسلطانك الذي غلب الكائنات و بفضلك الذي احاط بالممكّنات بأن تجعل احبتك منقطعين عن دونك و متوجّهين الى افق جودك ثم ايدهم على القيام على خدمتك ليظهر منهم ما اردته في مملكته و يرتفع بهم رايات نصرته في بلادك انك انت المقتدر المتعالى المهيمن العليم الحكيم
- 5 I render thanks unto Thee, O my God, that Thou hast chosen this Prison to be the throne for Thy kingdom, the loftiest height for Thy heavens, the Dawning-Place for Thy Lights, the Dayspring for Thy revelations, the Fountain-head for the liberal effusions of Thy grace and the spirit of life to the bodies of Thy creatures.
- 5 احمذك يا الهى بما جعلت السّجن عرشاً لمملكته و سماءاً لسمواتك و مشرقاً لمشاركك و مطلعاً لمطالعك و مبدأً لفيوضاتك و روحاً لأجساد بريتك
- 6 I implore Thee to help Thy chosen ones through Thy strengthening grace to conform unto that which shall please Thee and to purge them from whatsoever might soil the hem of their garments in Thy days. Thou seest in certain regions, O my God, things disagreeable to Thy good pleasure, and Thou beholdest those who lay claim to Thy love committing such deeds that Thine enemies have committed. Sanctify them, O Lord, with this life-giving water whereby Thou hast sanctified the well-favoured among Thy people and the loved ones who are wholly devoted to Thee. Purge them, moreover, from whatever might tarnish the fair name of Thy Cause in Thy lands, or might deter the people of Thy countries from recognizing Thee. I entreat Thee, O Lord, by the glory of Thy Name that transcendeth all other names, to shield them from following their selfish desires and corrupt inclinations, that they may, one and all, gather together around that which is prescribed in Thy Holy Book. Exalt them then as to become the hands of Thy Cause, that through them Thy wondrous signs may be spread far and wide throughout Thine earth and the emblems of Thy sanctity be manifested amidst Thy people.
- 6 و اسألك بأن توفّق اصفيائك على العمل في رضائك ثم قدّسهم يا الهى عمّا يكدر به اذياهم في ايامك اى ربّ ترى في بعض ديارك ما لا يحبه رضائك و ترى الذين يدعون محبتك يعملون بما عمل به اعدائك اى رب طهرهم بهذا الكوثر الذي طهرت به المقرّبين من خلقك و المخلصين من احبتك و قدّسهم عمّا يضيع به امرك في ديارك و ما يحتاج به اهل بلادك اى ربّ اسألك باسمك المهيمن على الاسماء بأن تحفظهم عن اتباع النفس و الهوى ليجمعن الكلّ على ما امرت به في كتابك ثم اجعلهم ايدى امرك لينتشر بهم آياتك في ارضك و ظهورات تنزيهك بين خلقك
- 7 Potent art Thou to do what pleaseth Thee. There is none other God but Thee, the Help in Peril, the Self-Subsisting.
- 7 انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

DOR#02, DAS.1915-03-22, DAS.1914-04-01

NFR.036, AHM.133, AYT.340, GHA.405,
NSR_1993.115, NFF5.076, AMB#02

BH02901

Date: 1291 ? [1874-1875]

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

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْلَى

2 This is a Book from Baha to him who hath believed and been guided aright, and hath turned away from such as have denied God and transgressed. The opposition of those who have disbelieved in God, the Lord of the worlds to come and of the worlds of old, hath not deterred him.

2 هَذَا كِتَابٌ مِنَ الْبَهَاءِ إِلَى الَّذِي آمَنَ وَهُدًى وَاعْرَضَ عَمَّنْ كَفَرَ وَبَغَى وَمَا مَنَعَهُ اعْرَاضَ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْآخِرَةِ وَالْأُولَى

3 Say: O people! Verily He is the Point of piety, from which have been expounded sciences which none knoweth save God, the Lord of the visible and the invisible. Verily He is the Tree of guidance - blessed is he who hath turned unto it, for he is of them that have turned unto God, the Lord of the Throne on high and of the dust beneath. Verily He dwelleth at the Most Exalted Horizon in the All-Glorious Horizon, beholding and bearing witness.

3 قُلْ يَا قَوْمِ إِنَّهُ لِنَقْطَةِ التَّقَى مِنْهَا فَصَّلَتْ عُلُومَ مَا أُطْلِعَ بِهِ إِلَّا اللَّهُ رَبِّ مَا يَرَى وَمَا لَا يَرَى وَإِنَّهُ لَسِدْرَةُ الْهُدَى طُوبَى لِمَنْ رَجَعَ إِلَيْهَا إِنَّهُ مِمَّنْ رَجَعَ إِلَى اللَّهِ رَبِّ الْعَرْشِ وَالثَّرَى إِنَّهُ لَبِالْمَنْظَرِ الْأَعْلَى فِي الْأَفْقِ الْأَبْهَى يَشْهَدُ وَيَرَى

4 Say: O people! Fear ye God and follow not them who have forsaken guidance and followed their own desires. Follow ye the Faith of God which hath appeared in the Temple of holiness, through which We have shed Our radiance upon all who are on earth and in the highest heaven, and through this manifestation hath been established that which was set forth in the Bayan, as ye shall soon come to know.

4 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ تَرَكُوا الْهُدَى وَاتَّخَذُوا الْهَوَى إِنْ اتَّبَعُوا مِلَّةَ اللَّهِ أَنَّهُمَا قَدْ ظَهَرَتْ عَلَى هَيْكَلِ الْقُدُسِ وَبِهِ تَجَلَيْنَا عَلَى مَنْ عَلَى الْأَرْضِ وَمَنْ فِي جَبُورَاتِ الْأَعْلَى وَبِهَذَا التَّجَلَّى ثَبَتَ مَا حُدِّدَ فِي الْبَيَانِ فَسَوْفَ تَرَى

5 Say: Verily He ordaineth whatsoever He willeth, and through this shall the truth be made manifest, though none comprehendeth this save them who are endued with insight. Say: Verily He appeared once in the name of 'Ali, and this is His subsequent manifestation, whereat all who are in the heavens and on earth were struck with terror, save them whom God preserved through His grace, and unto Him shall all things return both in the latter and former times.

5 قُلْ إِنَّهُ لَقَدَّرَ مَا شَاءَ وَبِهَذَا يَظْهَرُ الْحَقُّ وَلَا يَعْرِفُ ذَلِكَ إِلَّا أَوَّلُو النَّبِيِّ قُلْ إِنَّهُ ظَهَرَ مَرَّةً بِاسْمِ عَلِيٍّ وَهَذِهِ مِنْ كَرَمَةِ الْآخِرَةِ إِذَا فُزِعَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَنْ أَمْسَكَهُ اللَّهُ بِفَضْلٍ مِنْ عِنْدِهِ وَأَنَّ إِلَيْهِ رَجَعَ الْأَمْرُ فِي الْآخِرَةِ وَالْأُولَى

6 Say: Fear ye God and veil not the Sun with clay. Purify your hearts from vain imaginings, then hasten unto God, for with Him is the ultimate end. Cast away what ye possess and take what We have sent down in truth. Thus have ye been commanded by God, your Lord, the Most Exalted, the All-Highest. He who denieth this Revelation is of them who have turned away and shown pride before God Who created him by His command. By God! He is the Pharaoh mentioned in the former Scriptures. Blessed is he who hath believed in his Lord, and whom the opposition of those who have chosen Satan as

6 قُلْ خَافُوا اللَّهَ وَلَا تَسْتُرُوا الشَّمْسَ بِالطِّينِ طَهَّرُوا الْقُلُوبَ عَنِ الْأَوْهَامِ ثُمَّ اسْرِعُوا إِلَى اللَّهِ وَأَنَّ إِلَيْهِ الْمُنْتَهَى دَعُوا مَا عِنْدَكُمْ وَخَذُوا مَا أَرْسَلْنَاهُ بِالْحَقِّ كَذَلِكَ أَمَرْتُمْ مَنْ لَدَى اللَّهِ رَبِّكُمْ الْعَلِيِّ الْأَعْلَى أَنَّ الَّذِي كَفَرَ بِهَذَا الظُّهُورِ إِنَّهُ مِمَّنْ اعْرَضَ وَتَوَلَّى وَاسْتَكْبَرَ عَلَى اللَّهِ الَّذِي خَلَقَهُ بِأَمْرٍ مِنْ عِنْدِهِ تَاللَّهِ إِنَّهُ لَهُو الْفِرْعَوْنُ فِي الصِّحْفِ الْأُولَى طُوبَى لِمَنْ آمَنَ بِرَبِّهِ وَمَا مَنَعَهُ مَنَعَ الَّذِينَ اتَّخَذُوا

their lord hath not deterred. Upon them be the curse of God and an unquenchable fire.

- 7 Say: O people! Do ye forsake God and call upon Lat and 'Uzza? Fear ye God and deny not Him Who hath come unto you with the greatest signs and Who summoneth you unto Him, seeking no recompense, for His reward is with Him Who sent Him with righteousness. And upon thee be glory, and upon whomsoever followeth guidance, and the Spirit be upon him who turneth unto the Lord.

الشَّيْطَانُ لَأَنْفُسِهِمْ رَبًّا وَإِنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَنَارَ
الَّتِي لَا تَطْفَأُ

7 قل يا قوم أ تذكرون الله و تدعون اللات والعزى
خافوا عن الله و لا تكفروا بالذى جائكم بآيات
الكبرى و يدعوكم اليه و لا يريد الجزاء و ان اجره
على الذى ارسله بالتقى و البهاء عليك و على من
اتبع الهدى و الروح لمن اقبل الى المولى

BLIB_Or03114.014

BH02928

To: Aqa Siyyid Javad Qaf, in Gilan

Date: 1291 ? [1874-1875]

- 1 In the name of the One Beloved
- 2 Praise be to God, through the grace of the All-Merciful, the Ship of the Bayan is sailing and coursing upon the ocean of divine knowledge. The movement and journey of that sacred Ship hath not been and is not dependent upon the blowing of winds, but rather hath been and shall ever be through the blessing of the Most Great Name, which hath encompassed the world. Blessed are they who behold! Blessed are they who know! This divine Ship cannot be submerged by the seas nor harmed by stones. It shineth between earth and heaven with a radiance more brilliant than the sun.
- 3 In these days, in one of the wondrous Tablets, this blessed word hath dawned from the Dayspring of the Will of the King of Oneness - the water of life hath flowed from the Pen that revealeth the verses, and from its murmuring this word is heard: "Whoso desireth to know the truth must see it with his own eyes, not through the eyes of others."
- 4 I swear by the Sun of the horizon of inner meanings - should a soul meditate purely for the sake of God upon this blessed word, and likewise upon the verses, proofs and divine power manifested after the establishment of the Most Great Name upon the throne of eternity, his heart would melt and his spirit would swoon, and after recovering consciousness he would turn his face toward the Manifestation and say: "I have turned away

1 بنام محبوب یکا

2 الحمد لله از فضل رحمن سفینه بیان بر بحر
عرفان جاری و ساریست حرکت و سیر آن
سفینه مقدسه از هبوب اریاح نبوده و نیست
بلکه بمبارکی اسم اعظم که عالم را احاطه نموده
بوده و خواهد بود طوبی للناظرین طوبی للعارفين
و این سفینه الهیه را بحار غرق ننماید و احجار
ضرر نرساند تلوع بین السموات و الأرض لمعان
انور من لمعان الشمس

3 در این ایام در یکی از الواح بدیعه این کلمه
مبارکه از مشرق مشیت سلطان احدیه اشراق
نموده آب حیات از قلم منزل آیات جاری و از
خریر آن این کلمه اصغا میشود من اراد ان يعرف
الحق ینبغی ان یراه بعینه لا بعین الخلق

4 قسم بآفتاب افق معانی اگر نفسی در این کلمه
مبارکه خالصاً لوجه الله تفکر نماید و همچنین در
آیات و بینات و اقتدار الهیه که بعد از استقرار
اسم اعظم بر عرش قدم ظاهر شده یدوب قلبه
و یتصق روحه و بعد از افاقه و شعور یتوجه

from all else but Thee and have turned unto Thee, O Sovereign of the worlds!"

- 5 However, the malicious ones have clouded the pure chalice of divine knowledge with the clay of idle fancies, and with the wings of passion they soar and move in the atmosphere of self-ish desires. God shall soon clip their wings - a promise from His presence. Verily He is the Almighty, the Powerful. Their example is like those who cast the Most Great Ocean behind their backs and took the fetid pool as their drinking place. Know ye that they are among the perplexed ones.

- 6 God willing, through divine grace and favor thou shalt shine forth like the morning star from the horizon of the heaven of certitude, and arise outwardly and inwardly to promote the Cause of God, that perchance ye may quicken dead souls through the fragrance of the merciful Robe and cause them to return to their divine original homeland. God forgiveth what is past. Verily He is the Forgiving, the Generous.

- 7 Would that thou hadst been with Us and known the essence of the Cause and its Source, and that which none hath known save God, the All-Knowing, the All-Informed.

الى وجه الظهور ويقول اعرضت عن دونك و
اقبلت اليك يا سلطان العالمين

5 ولكن اهل ضغيته صافي كأس عرفان رحمانيه
را بطين اوهام مكدر نموده اند و باجنحه هوائيه
در هواهاى نفسانيه طير و سايرند سوف يقص
الله اجنحتهم وعدا من عنده انه هو المقتدر القدير
مثلهم كمثل الذين نبذوا البحر الأعظم عن ورائهم
واخذوا الغدير المتن مشارب لأنفسهم الا انهم
من الهائمين

6 انشاء الله از فضل و عنايت رحمانى آنجناب چون
ستاره صبحگاهى از افق سماء ايقان مشرق و
ظاهر شوند و ظاهراً و باطناً بر امر الله قيام نمايند
كه شايد نفوس مرده را از عرف قيص رحمانيه
زنده نمائيد و بوطن اصليه الهيه راجع كنيد عفا
الله عما سلف انه هو الغفور الكريم

7 يا ليت كنت معنا و عرفت اصل الامر و مطلع
و ما لم يطلع به احد الا الله العليم الخبير

BLIB_Or15715.163c

BH03001

Date: 1291 ? [1874-1875]

- 1 The Most Holy, Most Impregnable, Most Great
- 2 The Hidden One has appeared - exalted be He Who has manifested Him with evident sovereignty! The Treasured Mystery has come - exalted be He Who has sent Him forth with the truth through a wondrous Command! The Kingdom of Utterance has spoken at the heart of contingent being - exalted be He Who has caused it to speak of that which was concealed in a preserved Tablet! The Fire has spoken forth throughout all lands in the name of its Lord, the Chosen One - exalted be He Who has kindled it through His grace that has encompassed all worlds! The Most Exalted Pen has hastened across the fields of the Tablets - exalted be He Who has moved it through His Will that holds sway over all who are in the heavens and on earth! The Heaven of Knowledge has been adorned with this

1 الأقدس الأَمع الأعظم

2 قد ظهر المكنون تعالى من اظهره بسلطان مبين
قد اتى غيب مخزون تعالى من ارسله بالحق بأمر
بديع قد نطق ملكوت البيان فى قطب الامكان
تعالى من انطقه بما هو المستور فى لوح حفيظ قد
نطقت النار فى الديار باسم ربه المختار تعالى من
اوقده بفضله الذى احاط العالمين قد ركض القلم
الأعلى فى ميادين الألواح تعالى من حرّكه بمشيئته
المهيمنة على من فى السموات والأرضين قد زين
جبروت العرفان بهذه الشمس المشرقة من افق
البيان تعالى من زينه بهذا النور المبين

Sun that has dawned from the horizon of utterance - exalted
be He Who has adorned it with this manifest Light!

3 O people of the world!

4 Hearken unto the Call from the Letter Ha resting upon the Letter Vav - verily there is no God but Him, the Almighty, the Powerful. Beware lest your vain imaginings keep you back from the sovereignty and power of God, or your doubts prevent you from this bounty that has encompassed the kingdom of earth and heaven. Fear God and be not of them that hesitate. Hasten with your hearts toward the direction of God, the Mighty, the Beloved. This is what you have been commanded in the Tablets, were you of them that know. Shun him who calls you to his vain imaginings and draw nigh unto the station wherein shine forth the lights of certitude. We summon the servants for the sake of God, yet among them are those who have drawn against Me the sword of hatred, and among them those who have denied Me, and among them those who have decreed imprisonment in this mighty fortress.

5 O thou who hast turned to God!

6 Rejoice in that the Dawning-Place of Names makes mention of thee on this darksome night. Verily thy Lord is the Forgiving, the Bountiful. Wert thou to taste the sweetness of what We have sent down unto thee, thou wouldst soar on the wings of longing unto God, the King, the Mighty, the Praised. Let not the affairs of the world grieve thee. Speak forth My remembrance and praise amongst My creatures. By My life! This is the most excellent of deeds in the estimation of thy Lord, the Self-Sufficient, the Most High. Hold fast unto it and be not of them that remain silent. Thus have We imparted unto thee that which the Spirit imparted unto My pure, holy, mighty and impregnable breast, that thou mayest arise to aid the Cause of God and His remembrance through a power from thy Lord, the All-Knowing, the All-Wise. Glory be upon thee and upon those who have turned toward the Countenance when it shone forth from the horizon of manifestation with a brilliant, evident light.

3 يا ملاء الامكان

4 ان استمعوا النداء من الهاء المستقرّة على الواو انه لا اله الا هو المقتدر القدير اياكم ان تحجبكم او هامكم عن سلطنة الله واقتداره او تمنعكم الظنون عن هذا الفضل الذي احاط الملك والملوك اتقوا الله ولا تكونن من المتوقفين ان اسرعوا بالقلوب الى شطر الله العزيز المحبوب هذا ما امرتم به في الألواح ان انتم من العارفين تجنبوا عن الذي يدعوكم او هامه وتقرّبوا الى مقام فيه اشرقت انوار اليقين انا ندع العباد لوجه الله ومنهم من سلّ على سيف البغضاء ومنهم من انكرني ومنهم من حكم بالسجن في هذا الحصن المتين

5 انك يا ايها المقبل الى الله

6 ان افرح بما يذكرك مطلع الأسماء في هذه الليلة الدلّاء ان ربك هو الغفور الكريم لو تجد حلاوة ما نزلناه لك لتطير بقوادم الاشتياق الى الله الملك العزيز الحميد اياك ان تحزنك شؤونات الدنيا ان انطق بذكرى وثنائي بين خلقي لعمري هذا افضل الأعمال عند ربك الغني المتعالى تمسك به ولا تكن من الصّامتين كذلك القيناك ما التقى الروح في صدرى الطاهر المقدّس العزيز المنيع لتقوم على نصرة الله وذكره بقدره من لدن ربك العليم الحكيم انما البهاء عليك وعلى الذين توجّهوا الى الوجه اذ اشرق من افق الظهور بنور لائح مبين

BLIB_Or15715.145b

BH03554

To: Karbalai Ahmad Qaini, in Tihiran

Date: 1291 ? [1874-1875]

- 1 He is the Most Glorious, the All-Glorious. 1 هو البهيّ الأبهى
- 2 This is a Book from Baha unto him who hath believed in God and His signs, and hath taken God as his Beloved. 2 هذا كتاب من لدى الهباء الى الذي آمن بالله و آياته واتخذ الله لنفسه حبيباً
- 3 They who have believed in God in these days have attained unto the highest pinnacle of grace from the presence of One mighty and all-knowing. And they who have disbelieved in God and in the Manifestation of His Self - these are they whom every atom doth curse, and this hath remained hidden from the eyes of the heedless. 3 ان الذين آمنوا بالله في تلك الأيام اولئك بلغوا ذروة الفضل من لدن عزيز عليهما والذين كفروا بالله وبمظهر نفسه اولئك يلعنهم كل الذرات و كان ذلك عن اعين الغافلين مستورا
- 4 Say: O people! Did We not inform you of a Day when God would come upon clouds of light? Then shall no soul's belief profit it. Even so was this matter inscribed by the Finger of grace upon the Tablets. But when He came with the truth, ye denied and disbelieved in Him, and were negligent concerning His Cause, and were far removed from the shores of justice. By God, the True One! On that Day no soul's belief shall profit it except by entering beneath this shade which hath been, in truth, extended. 4 قل يا قوم أ ما اخبرناكم بيوم يأتي الله على ظلل النور اذاً لن ينفع نفساً ايمانها و كذلك كان الأمر من اصبع الفضل على الألواح مرقوما فلما اتى بالحق كذبتم و كفرتم به و فرطتم في جنبه و كنتم عن شطر الانصاف بعيدا تالله الحق لن ينفع يومئذ نفساً ايمانها الا بأن يدخل في هذا الظل الذي كان بالحق ممدودا
- 5 As for thee, remain steadfast in thy Lord's Cause. Beware lest thou associate aught with Him, for this would be a grievous sin. Recite each day that which hath been sent down from the heaven of Command, that He may preserve thee in truth and establish thee upon the straight path. 5 انك انت ان استقم على امر ربك اياك ان لا تشرك به و انه كان اثماً كبيراً ان اقرأ في كل يوم ما نزل من جبروت الأمر ليحفظك بالحق و يجعلك على الصراط مستقيماً
- 6 Know thou that the verses are like unto the spirit, and through them doth God quicken those who have believed and turned unto Him. Thus hath the matter been decreed. They who have deprived themselves thereof are as the dead, not the living, and their names are not mentioned before the Throne. 6 ثم اعلم بأن مثل الآيات كمثل الروح و بها يحيى الله الذين آمنوا و اقبلوا اليه و كذلك كان الأمر مقضياً ان الذين هم جعلوا انفسهم محروماً عنها اولئك اموات غير احياء و ما كان اسمائهم لدى العرش مذكورا
- 7 Say: The dead are they who have not been quickened today by the breezes of the All-Merciful and have not drunk the choice wine of verses from a wondrous cup. Thus doth God distinguish between the fortunate and the wretched, between light and darkness, through a word which hath been differentiated from the Mother of Verses. 7 قل الأموات هم الذين ما بعثوا اليوم من نفحات الرحمن و ما شربوا نحر الآيات من كأس عزّ بديعا كذلك فصل الله بين السعيد و الشقي و النور و الظلمة بكلمة التي كانت من أم الآيات مفصولا

- 8 And glory be upon thee, shouldst thou remain steadfast in the Cause which hath been made manifest from the horizon of holiness.

8 و البهاء عليك ان تكون ثابتاً على امر الذي كان
عن افق القدس مشهوداً

INBA44:129, BLIB_Or03114.029,
BLIB_Or15694.556b, ALIB.folder18p458,
BRL_DA#055

BH03632

Date: 1291 ? [1874-1875]

- 1 In the Name of the All-Bountiful, the All-Generous!

1 بِسْمِ الجواد الكريم

- 2 Thou knowest, O my God, that the Dawning-Place of Revelation went forth from His inhabited house, directing His steps toward the house of His brother who was named Kalim, and there He secluded Himself for eight days and nights, which We completed with another night as a bounty from Our presence. And therein We opened the gates of reunion to the faces of the loved ones, and gave all to drink from the ocean of Thy reunion and the springs of Thy nearness and good-pleasure, such that whoso desired was present each day before the throne of Thy mercy, and each night before Thy countenance, and in every moment there shone upon them the lights of Thy face and the suns of Thy grandeur and power.

2 تعلم يا الهى بأن مطلع الظهور طلع من بيته
المعمور متوجّهاً الى بيت اخيه الذى سَمِيَ بالكليم
واعتكف فيه ثمانية ايام بلياليها واتمناها بليل
آخر فضلاً من لدنا وفيه فتحنا ابواب اللقاء على
وجه الأحياء وسقينا الكلّ من بحر وصالك
ومناهل قريك ورضائك بحيث قد حضر من
اراد فى كلّ يوم لدى عرش رحمتك و فى
كلّ ليل تلقاء وجهك واشرفت عليهم فى كلّ
الأحيان انوار وجهك و شمس عظمتك و
اقتدارك

- 3 O Lord! Make this reunion the fountain of steadfastness for their souls and the pure wine of certitude for their beings. O Lord! Illumine their hearts and sanctify their souls and make firm their feet, for Thy path is exceeding narrow, narrow - nay, finer than all that is fine. I beseech Thee, O Cleaver of the dawn and Subjugator of the winds, by Thy Name through which the luminary of prosperity shone forth upon the people of Thy kingdom, to make them detached from all else save Thee, taking refuge in Thy presence and clinging to the hem of Thy mercy. Then enable them, O my God, to arise to serve Thee. O Lord! Make known to them the excellence of Thy days, lest anything prevent them from that which hath been ordained for them in Thy dominion and Thy realm of might. Then send down upon them a blessing from Thy presence and a grace from the heaven of Thy bestowals. Verily, Thou art the All-Bountiful, the All-Generous.

3 اى رب اجعل هذا اللقاء كوثر الاستقامة
لأنفسهم و رحيق الاطمينان لذواتهم اى رب
نور قلوبهم و قدس نفوسهم و ثبت اقدامهم لأن
صراطك دقيق دقيق بل ارق من كلّ رقيق
اسألك يا فائق الأصباح و مستخر الأرياح
باسمك الذى به اشرق نير الفلاح لأهل
مملكته بأن تجعلهم منقطعين عن سوائك و
لائذين بحضرتك و متشبّثين بأذيال رحمتك ثمّ
وقفهم يا الهى على القيام على خدمتك اى رب
عرّفهم فضيلة أيامك لئلا ينعمهم شئ عما قدّر
لهم فى ملكوتك و جبروتك ثمّ انزل عليهم بركة
من عندك و نعمة من سماء عطائك أنك انت
الجواد الكريم

- 4 Thou knowest, O my God, that in these days when his house was illumined by the lights of the Sun of Thy countenance, the

4 انت تعلم يا الهى بأن الكليم قد قام فى هذه
الأيام التى نورّت بيته بأنوار شمس وجهك على

Speaker arose to serve Thee and to circle round Thy throne. O Lord! Ordain for him and for those with him that which be-fitteth Thy grace and Thy favors and Thy generosity and Thy loving-kindness. Verily, Thou art He through Whose Name were raised the banners of bounty above the world and the standards of triumph amidst the nations. Thou doest what Thou wilt through Thy sovereignty and ordainest what Thou desirest. There is no God but Thee, the All-Forgiving, the All-Merciful.

خدمتک و الطواف حول عرشک ای ربّ
قدّر له و للذين معه ما ينبغي لفضلک و الطافک
و جودک و عنايتک انتک انت الذى یاسمک
ارتفعت رايات الکرم على العلم و الویة النصرین
الأمم تفعل ما تشاء بسلطانک و تحکم ما تريد لا
اله الا انت الغفور الرحيم

BRL_DA#361, NFR.052

BH03985

To: Haji Majid in Baghdad, in Safi

Date: 1291 ? [1874-1875]

- 1 He is God, exalted be His glory, to Whom belong greatness and majesty
- 2 O Safi! There hath befallen thee what hath befallen Us. Be thou thankful and be of those who remember. Blessed art thou for having shown patience in tribulations and hardships, and followed the command of thy Lord, the All-Forgiving, the All-Bountiful.
- 3 O Majid! All thy petitions were read in the Most Holy Presence. The tribulations that have befallen you have in truth befallen the Most Great Countenance, inasmuch as you are reckoned as being of Him and are turned toward Him. Yet in the Most Holy Court there have always been such matters - nay, matters that neither the heavens nor the earth nor the mountains could bear. We counsel thee to beautiful patience, then We counsel thee again to beautiful patience, for the events that occur in this world are not permanent and never have been, but pass away like the winds.
- 4 Therefore in all conditions you must hold fast to the cord of God's loving-kindness. If there be a delay in the manifestations of His favor, this is due to the requirements of the time. The divine relief will come, God willing. Be confident, for you have never been forgotten nor will you be. You have been in the presence of the Throne and have witnessed the endless effulgences of the suns of infinite favors. You have seen the

1 هو الله تعالى شأنه العظمة و الکبرياء

2 ان يا صفیّ قد ورد عليك ما ورد علينا ان اشکر
و کن من الذاکرين طوبى لک بما صبرت فی
المصائب و البأساء و اتبعت امر مولیک الغفور
الکریم

3 ای مجید عرایض شما کلّ در ساحت اقدس
قرائت شد و بلاای واردء بر شما فی الحقیقه بر
منظر اکبر وارد است چه که شما از او محسوسید
و باو ناظر و لکن در ساحت اقدس هم همیشه
اینگونه امورات بوده بل الامور الّتی لا یحملها
السّموات و لا الأرض و لا الجبال نوصیک
بالصبر الجمیل ثمّ نوصیک بالصبر الجمیل چه که
امورات حادثه در دنیا ثابت نبوده و نیست و
مثل اریاح در مرور است

4 لذا باید در کلّ احوال بحبل عنایت حقّ
متمسک باشید اگر ظهورات عنایتیه را تعویقی
رود این نظر باقتضای وقت است انشاء الله
فرج الهی میرسد مطمئن باشید و آتی از شما
غافل نبوده و نیست شما لدی العرش بوده اید
و اشراقات شمس عنایات لانهایه را مشاهده
کرده اید رحمت و شفقت [کبری] را دیده اید
لعمری افرح بفرحکم و احزن بحزنکم

[supreme] mercy and kindness. By My life! I rejoice in your joy and am saddened by your sadness.

- 5 Let not My guest become sorrowful. Always console him on behalf of God, and likewise the other relatives. Verily the Glory be upon you and upon them, men and women. Do not let the Handmaiden of Baha become distressed. Watch over her carefully until God reveals what He desires. Verily He is the All-Knowing, the All-Wise.

5 میهمان مرا مگذار مگذار شود همیشه او را از قبل حق تسلی ده و هم چنین سایر متعلقانرا انما البهاء علیک و علیهم و علیهن مخصوص امة البهاء را مگذارید دلتنگ شود بسیار مراقب او باشید الی ان یظهر الله ما اراد انه لھو العلیم الحکیم

BLIB_Or15710.141

BH04769

To: Zaynul-Muqarrabin

Date: 1291 ? [1874-1875]

- 1 May my spirit and heart be sacrificed for you! Although for some time this servant has not succeeded in responding to your noble letter, as occupations have rained down upon this servant like torrential rain, in any case I have hoped and will continue to hope for your pardon....
- 2 As for the detailed commentary on the noble tradition "I was a Hidden Treasure," during the time of residence in the land of Sirr, Ali Pasha had requested from His Holiness the Most Great Branch - may my spirit be sacrificed for the dust of His most pure feet - to interpret this tradition. His Holiness the Most Great Branch interpreted it according to the circumstances, and His purpose was that the generality of people should benefit from it...

1 فداک روحی و قلبی اگرچه مدتهاست که این عبد موفق بر جواب رقیمهء کریمهء حضرت عالی نشد چه که اشغال متوارده بمثابهء امطار هاطله بر این عبد بارید در هر حال امید عفو از آنحضرت بوده و خواهد بود ...

2 اما تفصیل تفسیر حدیث شریف کنت كنزاً مخفیاً آنکه در ایام توقف در ارض سرّ علی پاشا از حضرت غصن ۶۶ [الله] اعظم روحی لتراب قدومه الأظهر فدا خواسته بودند که این حدیث را تفسیر فرمایند حضرت غصن ۶۶ [الله] اعظم بمقتضای احوال تفسیر فرمودند و مقصودشان هم آن بوده که عامهء خلق از آن مستفیض شوند...

ADMS#086x

SFI06.010ax

BH05038

Date: 1291 ? [1874-1875]

- 1 In the Name of Him Who is established upon the Throne 1 بِسْمِهِ الْمُسْتَقَرَّ عَلَى الْعَرْشِ
- 2 A remembrance from Us unto him who hath turned towards the Most Great Ocean, when the Luminary of the Cause was visible from the horizon of the Prison, that the fragrances of utterance might draw him unto a station which was illumined by the lights of the Countenance. 2 ذَكَرَ مِنْ لَدُنَّا لِمَنْ أَقْبَلَ إِلَى الْبَحْرِ الْأَعْظَمِ إِذْ كَانَ نَبِيرُ الْأَمْرِ مِنْ أَفْقِ السَّجْنِ مُشْهُودًا لِتَجْدِيدِهِ نَفْحَاتِ الْبَيَانِ إِلَى مَقَامٍ كَانَ مِنْ أَنْوَارِ الْوَجْهِ مُضِيئًا
- 3 Hearken unto the Call from the upraised Tree upon the blessed and unique Spot: "Verily, there is none other God but Me, the All-Knowing, the All-Informed." 3 إِنْ اسْتَمَعَ النَّدَاءَ مِنَ السَّدْرَةِ الْمَرْتَفَعَةِ عَلَى الْبَقْعَةِ الْمُبَارَكَةِ الْأَحَدِيَّةِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ
- 4 When the Hour came to pass, mankind was shaken, then differed among themselves - of them were such as clung to vain imaginings, turning away from the Lord of all beings; and of them were such as held fast to idle fancies, turning away from the Self-Subsisting; and of them were such as said "He hath fabricated a lie against God" - He Who caused all things to speak forth His praise. Thus was the matter decreed aforetime on this wondrous Day. 4 إِذَا قَضَتْ السَّاعَةُ اضْطَرَبَتِ الْبَرِيَّةُ ثُمَّ اخْتَلَفَتْ مِنْهُمْ مَنْ تَمَسَّكَ بِالْأَوْهَامِ مُعْرِضًا عَنْ مَالِكِ الْأَنَامِ وَمِنْهُمْ مَنْ تَشَبَّثَ بِالْمَوْهُومِ مُعْرِضًا عَنْ الْقَيُّومِ وَمِنْهُمْ مَنْ قَالَ أَنَّهُ افْتَرَى عَلَى اللَّهِ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ بِنَاءً نَفْسَهُ كَذَلِكَ قَضَى الْأَمْرُ مِنْ قَبْلِ فِي هَذَا الْيَوْمِ الْبَدِيعِ
- 5 Remember when the letter "H" of the abyss said: "I have a sealed book" - if thou believest not in Him Who came with the clear signs of God, the Supreme, the Mighty, the Praiseworthy. 5 إِنْ أَذْكَرَ إِذْ قَالَ هَاءُ الْهَاطِوَةِ عِنْدِي لِكِتَابٍ مَخْتُومٍ إِنْ لَا تُؤْمِنُ بِالَّذِي أَتَى بِبَيِّنَاتِ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْحَمِيدِ
- 6 Say: O thou who associateth partners with God and turneth away from His beauty, even if thou hadst a book sealed with the seal of every prophet and holy one, it would profit thee not this Day except through this Seal, from which every wondrous beginning had its beginning. Verily this is the Path of God for all who are in the heavens and on earth, and the Balance of Guidance for all mankind, and the Scene of the Unseen for all in the worlds. 6 قُلْ يَا أَيُّهَا الْمُشْرِكُ بِاللَّهِ وَالْمُعْرِضُ عَنْ جَمَالِهِ لَوْ كَانَ عِنْدَكَ كِتَابٌ وَيَكُونُ مَخْتُومًا بِخَاتَمِ كُلِّ نَبِيٍّ وَوَلَّى لَنْ يَنْفَعَكَ الْيَوْمَ إِلَّا بِهِذَا الْخَتَمِ الَّذِي مِنْهُ بَدَأَ كُلُّ بَدِيعٍ إِنَّ هَذَا لَصِرَاطُ اللَّهِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمِيزَانُ الْهُدَى لِأَهْلِ الْوَرَى وَمَشْهَدُ الْغَيْبِ لِمَنْ فِي الْعَالَمِينَ
- 7 Blessed art thou for having turned towards the Wronged One when He was imprisoned for what the hands of the oppressors had wrought. Be thou steadfast in the Cause and put thy trust in God, the Single, the One, the Almighty, the All-Powerful. 7 طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى الْمَظْلُومِ إِذْ سَجِنَ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ إِنْ اسْتَقَمَّ عَلَى الْأَمْرِ وَتَوَكَّلَ عَلَى اللَّهِ الْفَرْدِ الْوَاحِدِ الْمُقْتَدِرِ الْقَدِيرِ

BLIB_Or15715.139b

BH05640

*To: Mirza Sami' Kh A**Date: 1291 ? [1874-1875]*

- 1 In the Name of the Beloved of the Worlds! 1 باسم محبوب عالمیان
- 2 Praise be to God that, through His infinite bounty, the Sun of the Primal Word hath risen and shineth forth from the horizon of the heaven of Will. Whosoever hath turned unto Him is accounted as being of Him. 2 الحمد لله از فضل نامتناهی ربّانی شمس کلمهٔ اوّلیّه
از افق سماء اراده مشرق و لائحست هر نفسی
باو اقبال نمود از او محسوب
- 3 Consider how many were the souls who regarded themselves as possessed of knowledge and justice, learning and grace, and who in the watches of night and day awaited expectantly the appearance of the Source of divine Command. Yet when the Sun of reunion dawned and the Ocean of attainment was made manifest, all remained veiled and deprived, save whom thy Lord did choose. 3 ملاحظه نمائید چه مقدار از عباد که خود را
از اهل علم و عدل و اصحاب دانش و فضل
میشمردند و در لیالی و ایّام منتظر و مترصد
ظهور مصدر امر الهیه بودند و چون شمس وصال
مشرق و بحر اتصال ظاهر کلّ محبوب و ممنوع
گشتند الا من شاء ربّک
- 4 Therefore, whosoever hath today attained unto the most pure wine that floweth and circulateth from the direction of the Most Great Scene must at all times be occupied with thanksgiving to the Lord of all creation, that He hath enabled him and guided him to the shore of the sea of oneness. 4 لذا هر نفسی الیوم بر حیق اطهر که از شطر منظر
اکبر جاری و ساریست فائز شد باید در کلّ
احیان بشکر مالک امکان مشغول باشد که او
را مؤید نمود و بشاطی بحر احدیّه هدایت فرمود
- 5 Give praise unto the Desired One of the world that thou hast inhaled the fragrance of His days, hastened with thy soul to the precincts of His recognition, and attained unto the mention of the Desired One of all worlds. This is what shall endure for thee in the kingdom of earth and heaven, and all else shall perish. Verily thy Lord is the All-Knowing, the All-Informed. 5 حمد کن مقصود عالم را که عرف ایّامش
را یافتی و بکوی عرفانش بجان شتافتی و بذکر
مقصود عالمیان فائز شدی هذا ما یبقی لک فی
الملک و الملکوت و دونه یفی ان ربّک هو
العلیم الخبیر
- 6 God willing, thou shalt remain firm in His love at all times and steadfast in His Cause. 6 انشاء الله در کلّ احیان در حبّش ثابت باشی و
بر امرش راسخ

BLIB_Or15715.164a

BH05812*Date: 1291 ? [1874-1875]*

- 1 In the Name of Him Who is the All-Compelling above all names 1 بِسْمِهِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ
- 2 We have intoxicated those endowed with knowledge with the choice wine of utterance. Exalted is this wine whose seal has been broken by the finger of grace and favor. Blessed is he who has drawn nigh and attained, and woe unto them that hesitate. By God! The back of might has trembled with the fear of God, yet the people are in grievous doubt. They imprison him who has broken the chains of blind imitation by the hand of divine decree, and they object to him who calls them to the pure wine of divine unity from the cup of the bounty of their Lord, the All-Knowing, the Most Generous. 2 قَدْ اسْكِرْنَا أَوَّلَى الْعِرْفَانِ مِنْ رَحِيقِ الْبَيَانِ تَعَالَى هَذَا الرَّحِيقِ الَّذِي فَكَّ خَتْمَهُ بِاصْبَعِ الْعَنَاءِ وَالْأَلْطَافِ طَوْبَى لِمَنْ تَقَرَّبَ وَفَازَ وَوَيْلٌ لِلوَاقِفِينَ تَالَهُ قَدْ ارْتَعَدَ ظَهْرُ السُّطُوَّةِ مِنْ خَشْيَةِ اللَّهِ وَلَكِنَّ النَّاسَ فِي نِفَاقٍ عَظِيمٍ يَحْبِسُونَ مِنْ كَسْرِ سِلَاسِلِ التَّقْلِيدِ بِيَدِ التَّقْدِيرِ وَيَعْتَرِضُونَ عَلَى الَّذِي يَدْعُوهُمْ إِلَى صَافَى التَّوْحِيدِ مِنْ كَأْسِ عَنَاءِ رَبِّهِمُ الْعَلِيمِ الْكَرِيمِ
- 3 We have found you stirred by the breezes of God. We have sent down this Tablet unto you at this wondrous dawn. When you attain unto it, give thanks to your Lord for having mentioned you while He was in manifest sorrow - not sorrow for Himself but for that which the people have followed their own idle fancies after the All-Merciful has appeared with a sovereignty that has encompassed the kingdom of earth and heaven. This indeed is a grievous wrong. 3 أَنَا وَجَدْنَا اهْتَزَاكَ مِنْ أَرِيَّاحِ اللَّهِ نَزَّلْنَا لَكَ هَذَا اللَّوْحَ فِي هَذَا الْفَجْرِ الْبَدِيعِ إِذَا فَرَّتْ بِهِ أَنْ أَشْكُرَ مَوْلَاكَ بِمَا تَكَلَّمَ بِذِكْرِكَ إِذَا كَانَ فِي حُزْنٍ مَبِينٍ لَيْسَ حُزْنُهُ مِنْ نَفْسِهِ بَلْ بِمَا اتَّبَعَ النَّاسُ أَوْهَامَ أَنْفُسِهِمْ بَعْدَ الَّذِي ظَهَرَ الرَّحْمَنُ بِسُلْطَانٍ أَحَاطَ الْمُلْكُ وَالْمُلْكُوتُ أَنَّ هَذَا لَظْلَمٌ عَظِيمٌ
- 4 Say: O people! Fear God, and do not commit that which causes the eyes of the dwellers of Paradise to shed tears, and follow not every remote clamourer. Hearken unto My most sweet call which has been raised from the precincts of Akka, the spot wherein He Who has come with manifest sovereignty has been imprisoned. Thus does the Dove sing forth when the Dawning-Place of Names has been established upon the throne of His Name, the All-Compelling over all worlds. 4 قُلْ يَا قَوْمِ اتَّقُوا اللَّهَ وَلَا تَفْعَلُوا مَا تَنْذَرُ بِهِ عَيُونَ أَهْلِ الْفِرْدَوْسِ وَلَا تَتَّبِعُوا كُلَّ نَاعِقٍ بَعِيدٍ أَنْ اسْتَمِعُوا نِدَائِي الْأَحْلَى الَّذِي ارْتَفَعَ مِنْ شَطْرِ عِكَّاءِ مَقَامِ الَّذِي فِيهِ سَبَّحَ مِنْ أَتَى بِسُلْطَانٍ مَبِينٍ كَذَلِكَ غَنَّتِ الْوُرُقَاءُ إِذَا اسْتَقَرَّ مَطْلَعُ الْأَسْمَاءِ عَلَى عَرْشِ اسْمِهِ الْمَهِيْمِنِ عَلَى الْعَالَمِينَ

BLIB_Or15715.145a

BH06045

Date: 1291 ? [1874-1875]

- 1 The Most Holy, The Most Exalted, The Most Great 1 الأقدس الأَمع الأعظم
- 2 Verily the Tree of the Bayan calleth aloud unto all who are in the realm of existence with the most exalted call: "The Kingdom belongeth unto God, the Protector, the Self-Subsisting!" Among the people are those who are drawn to the call and those who remain heedless. He who hath turned unto it is truly among the choicest of all created things in the sight of God, the Mighty, the Best-Beloved. 2 انّ سدرة البيان تنادى من فى الامكان بأعلى النداء الملك لله المهيمن القيوم من الناس من انجذب من النداء ومنهم من غفل انّ الذى اقبل انه من خيرة الخلق لدى الله العزيز المحبوب
- 3 The Chosen One hath appeared and the rain-clouds have poured down, yet the people remain in a limited station. The Hour hath come and the Trump hath been sounded, yet they perceive it not. He who hath awakened at the call of his Lord and arisen to serve Him - upon him shall the denizens of the Supreme Paradise bestow their blessings, and this is a praiseworthy station. 3 قد ظهر المختار و هطلت الأمطار ولكنّ الناس فى مقام محدود قد اتت الساعة و نفخ فى الصور و هم لا يشعرون انّ الذى اتبه من نداء ربه و قام على خدمته يصلينّ عليه اهل ملا الأعلى و هذا المقام المحمود
- 4 Give thanks for having turned towards the Qiblih of the world and attained unto this Remembrance whereby the Cause of God hath been exalted above all that witness and are witnessed. Be thou steadfast in the Cause with such steadfastness as be-fitteth the days of thy Lord. Thus have We been commanded by God, the Lord of existence. 4 ان اشكر بما اقبلت الى قبلة العالم و فزت بهذا الذكر الذى به استعلى امر الله على كلّ شاهد و مشهود ان استقم على الأمر باستقامة تنبغى لأيام ربك هذا ما امرت به من لدى الله مالک الوجود
- 5 Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice in thy heart and say: "Praise be unto Thee, O Fashioner of the heavens and Creator of all names! I testify that Thou hast ever been Self-Subsisting over all who are in the heavens and the earth, and Supreme over all things visible and invisible." 5 كذلك نزلنا الآيات و ارسلناها اليك لتفرح فى قلبك و تقول لك الحمد يا فاطر السّماء و خالق الأسماء اشهد انك كنت قيوماً على من فى السّماوات و الأرض و مهيماً على من فى الغيب و الشّهود

BLIB_Or15715.138d

BH06557

To: Mirza Abdul-Karim Khan, in Shiraz

Date: 1291 ? [1874-1875]

- 1 He is the One with power over all who are on earth and in heaven
 2 Glorified is He Who has manifested Himself to all in the world and caused Him to speak that which is inscribed in a preserved tablet. Verily this is the Most Great Book among the nations and His path for all who are in the heavens and earths. Verily it is the Preserved Tablet and the Sealed Book, yet most people are heedless. Through it has appeared what was hidden and come forth what was intended in God's knowledge, the All-Knowing, the All-Wise. Through it has crowed the Cock of the Throne and warbled the Dove: "There is no God but Me, the Forgiving, the Generous."
 3 Your name was mentioned before the One Who is Mentioned and this Clear Tablet was revealed for you, that you may arise to help the Cause of God in such manner that the power of the oppressors will not weaken you. Know that the world will perish and all that pertains to it will change. Leave it behind you, holding fast to that which you were commanded by your Lord, the All-Knowing, the All-Informed.
 4 Thus have We remembered you in the Most Great Prison when the Ancient Beauty was in the hands of the heedless ones. This is from His favor upon you - therefore render praise and say: Praise be to Thee, O Lord of the worlds!

1 بِسْمِهِ الْمُقْتَدِرُ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ

2 سُبْحَانَ الَّذِي أَظْهَرَ نَفْسَهُ لِمَنْ فِي الْعَالَمِ وَأَنْطَقَهُ بِمَا هُوَ الْمُسْطَوْرُ فِي لَوْحٍ حَفِيزٍ أَنَّهُ لِكِتَابِ الْأَعْظَمِ بَيْنَ الْأُمَمِ وَصِرَاطُهُ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ أَنَّهُ لَهُ الْوَحْ الْمَحْفُوظُ وَالْكِتَابُ الْمَخْتُومُ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ بِهِ ظَهَرَ مَا هُوَ الْمَكْنُونُ وَبَرَزَ مَا هُوَ الْمَقْصُودُ فِي عِلْمِ اللَّهِ الْعَلِيمِ الْحَكِيمِ وَبِهِ دَلَعَ دِيكَ الْعَرْشِ وَغَرَّدَتِ الْوَرَقَاءُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ الْكَرِيمُ

3 قَدْ ذَكَرَ اسْمُكَ لَدَى الْمَذْكُورِ وَتَزَلْ لَكَ هَذَا الْوَحْ الْمُبِينُ لِتَقُومَ عَلَى نَصْرَةِ أَمْرِ اللَّهِ عَلَى شَأْنٍ لَا يُوْهِنُكَ قُوَّةُ الظَّالِمِينَ فَاعْلَمْ أَنَّ الدُّنْيَا سَتْفَنَى وَتَبْغِيْرُ مَا لَهَا وَعَلَيْهَا دَعْمُهَا عَنْ وَرَائِكَ مَتَمَسِّكًا بِمَا أَمَرْتُ بِهِ مِنْ لَدُنْ رَبِّكَ الْعَلِيمِ الْخَبِيرِ

4 كَذَلِكَ ذَكَرْنَاكَ فِي السَّجْنِ الْأَعْظَمِ إِذْ كَانَ جَمَالَ الْقَدَمِ بَيْنَ أَيْدِي الْغَافِلِينَ هَذَا مِنْ فَضْلِهِ عَلَيْكَ أَنْ أَحْمَدَ وَقُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِينَ

INBA51:090, KB_620:083-084, LHKM2.147

BH07151

To: Muhammad, in Rasht

Date: 1291 ? [1874-1875]

- 1 In the Name of God, the Most Holy, the Most Great! Well is it with thee, O Muhammad, in that thou hast rent asunder the veils and won unto the lights of thy Lord's countenance,

1 بِسْمِ اللَّهِ الْأَقْدَسِ الْأَعْظَمِ طُوبَى لَكَ يَا مُحَمَّدٌ بِمَا خَرَقْتَ الْأَجَابِ وَفَزْتَ بِأَنْوَارِ وَجْهِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ أَنَّهُ مِنْ لَاهُوتِ الْغَيْبِ يَنَادِيكَ وَيُبَشِّرُكَ بِهَذَا الذِّكْرِ الَّذِي جَعَلَهُ اللَّهُ مَطْلَعِ الْأَذْكَارِ

the Mighty, the Bestower. Verily, from the heaven of the Unseen He calleth thee and giveth thee glad tidings of this Remembrance which God hath made the Dawning-Place of all remembrances.

- 2 Thy letter hath come before Our presence, and We have learned what was therein. Verily thy Lord is the Mighty, the All-Knowing. We have sent down unto thee this Tablet which God hath made the Dawning-Place of guidance amidst all beings and the Path of God for all who are in the earth and the heavens.
- 3 Say: Where are they who seek? By God, He Who is sought after hath appeared with a sovereignty that hath encompassed all possibility. And where are they who yearn? The Object of yearning hath come with greatness and power.
- 4 We counsel thee with that wherewith We counseled the sincere ones in the Scriptures and Tablets, and We have adorned thee with the ornament of utterance that thy mention might endure throughout the eternity of God, the Lord of all religions.
- 5 When thou winnest unto the Tablet of God and the trace of His Most Exalted Pen, prostrate thyself before thy Lord, the All-Merciful, and say: "Praise be unto Thee, O Master of all necks."
- 6 We had sent down unto thee aforetime a Tablet that thou mightest find from it the fragrance of the All-Merciful among the servants.

2 قد حضر کتابک لدى الوجه و عرفنا ما فيه ان ربک هو العزيز العلام و نزلنا لک هذا اللوح الذى جعله الله مطلع الهدى بين الورى و صراط الله لمن فى الارضين و السموات

3 قل اين القاصدون تالله قد ظهر المقصود بسلطان احاط الامکان و اين الطالبون قد اتى المطلوب بالعظمة و الاقتدار

4 انا نوصیک بما وصینا المخلصين فى الزبر و الألواح و زيناک بطراز البيان ليقى به ذکرک بدوام الله مالک الأديان

5 اذا فزت بلوح الله و اثر قلبه الأعلى ان اسجد لربک الرحمن و قل لک الحمد يا مالک الرقاب

6 و قد نزلنا لک من قبل لوحاً لتجد منه عرف الرحمن بين العباد

BLIB_Or15715.138b

BH07831

To: *Siyid Baqir, in Kalashtijan*

Date: 1291 ? [1874-1875]

- 1 In the name of the Peerless Friend.
- 2 The letter was seen and attained to the lights of the Countenance. Thou didst seek forgiveness from the ocean of divine generosity - He hath indeed forgiven thee as a bounty from His presence. Verily He is the All-Forgiving, the All-Bountiful.
- 3 And God willing, from now on thou shalt remain firm, steadfast and upright in the Cause of God in such wise that the

1 بنام دوست یگا

2 کتابت مشاهده شد و بانوار وجه فائز گشت از بحر کرم الهی غفران طلب نمودی قد غفرک فضلاً من لدنه انه هو الغفار الکريم

3 و انشاءالله از بعد در امر الله ثابت و راسخ و مستقیم باشی بشأنیکه توهمات انفس خبیثه شما را

vain imaginings of malicious souls shall not prevent thee from the court of divine unity, for such souls have existed and will continue to exist in every place - at times concealed and at times manifest. Let thy Lord suffice thee, for verily He is the All-Powerful, the Almighty.

- 4 The call of Rida and his father was heard. God willing, may they attain to the outpourings of the true Bestower of Grace and not remain deprived of the fragrances of His days. May they be so firm in the Cause that the schemes of schemers shall not hold them back from the straight path.
- 5 We beseech God to grant you success and ordain for you what you have desired from Him. Verily He is the All-Knowing, the All-Wise.

از شطر احدیه منع نماید چه که امثال آن نفوس
در هر محلی بوده و خواهند بود گاهی مستور
و گاهی مشهود ان اکف ربک انه هو المقتدر
القدیر

4 ندای رضا و والد او اصغاشد انشاء الله بفیوضات
فیاض حقیقی فائز باشند و از نجات ایام او
محروم نمانند بشأنی در امر ثابت باشند که مگر
ماکین ایشان را از صراط مبین باز ندارد

5 نستل الله بأن یوفقکم و یقدر لکم ما اردتم منه انه
هو العلیم الحکیم

BLIB_Or15719.005b

BH08099

Date: 1291 ? [1874-1875]

- 1 He is the Ever-Abiding, the Everlasting
- 2 God willing, may you ever abide joyous and at rest beneath the shade of the divine Lote-Tree of the Lord of all names. Ism-i-Mihdi hath made mention of you in his letters. Blessed art thou for having turned thy face unto the Countenance and directed thyself towards God, the All-Knowing, the All-Wise. Be thou occupied at all times with the remembrance of God and detached from all else besides Him. Be not saddened by the differences in newly-arisen matters in the world. For every matter there is a time. When it cometh to pass it shall appear as God, the Sovereign, the Mighty, the Praiseworthy, hath willed. Thy sister hath attained the presence of the Countenance and desired to meet with thee. We have therefore granted thee permission to proceed to this exalted quarter. In any case, shouldst thou desire to journey to this quarter, thou art permitted. Thus hath God, thy Lord, the Lord of all worlds, decreed. The glory be upon thee and upon whomsoever hath attained unto the Cause of God, the Mighty, the Beauteous.

1 هو الباقی الدائم

2 انشاء الله همیشه ایام در ظلّ سدره عنایت
مالک انام مسرور و مستریح باشید جناب اسم
الله مهدی ذکر شما را در عرایض خود نموده
طوبی لک بما توجّهت الی الوجه و اقبلت الی
الله العلیم الحکیم در جمیع احوال بذکر الله مشغول
باشید و از دوش فارغ از اختلافات امورات
محدثه در دنیا محزون نباشید لکل امر وقت اذا
جاء یظهر کیف اراد الله الملک العزیز الحمید قد
حضرت اختک لدی الوجه و ارادت لقائک
لذا اذناک بالتوجه الی هذا الشطر المنیف در
هر حال اگر اراده توجه باین شطر داشته باشید
مأذونید هذا ما حکم به الله ربک رب العالمین
البهاء علیک و علی من فاز بأمر الله العزیز الجمیل

BLIB_Or15719.025a

BH08288*Date: 1291 ? [1874-1875]*

- 1 In the Name of Him Who giveth life to all creation! 1 بِسْمِ مَحْيِ الْإِمْكَانِ
- 2 God hath, of His own Self, borne witness unto His own Self, ere the creation of His heaven and His earth, that there is none other God but Him. He Who hath appeared is verily the Manifestation of the Hour, and through Him the Cry hath been raised, creation hath been shaken, the Resurrection hath come to pass. He is, in truth, the Dawning-Place of divine revelation, the Dayspring of inspiration, the Quickener of bones, and with Him lieth the final word. 2 شَهِدَ اللَّهُ لِدَاوُدَ إِذْ أَنَا قَبْلَ خَلْقِ سَمَائِهِ وَارْضَهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي ظَهَرَ أَنَّهُ لَمْ يَطْهَرِ السَّاعَةَ وَبِهِ أَرْتَفَعَتِ الصَّبِيحَةُ وَتَزَلْزَلَتِ الْبَرِّيَّةُ وَقَامَتِ الْقِيَامَةُ أَنَّهُ لَمَطْلَعُ الْوَحْيِ وَمَشْرِقُ الْإِلْهَامِ وَمَحْيِ الْعِظَامِ وَعِنْدَهُ فَصْلُ الْخُطَابِ
- 3 Blessed is he who hath turned unto the heaven of His grace, the ocean of His knowledge, the sun of His beauty, and the moon of His grandeur. He maketh mention of the people of Baha in the Concourse on High, and of the companions of guidance in the Kingdom of Names. The tongue of My grandeur hath testified to that which hath been sent down in this wondrous Tablet. 3 طُوبَى لِمَنْ أَقْبَلَ إِلَى سَمَاءِ فَضْلِهِ وَبَحْرِ عِلْمِهِ وَشَمْسِ جَمَالِهِ وَقَمَرِ أَجْلَالِهِ أَنَّهُ يَذْكُرُ بِأَهْلِ الْبَهَاءِ فِي الْمَلَأِ الْأَعْلَى وَاصْحَابِ الْهُدَى فِي مَلَكُوتِ الْأَسْمَاءِ قَدْ شَهِدَ لِسَانُ عَظَمَتِي بِمَا نَزَلَ فِيهِذَا اللَّوْحِ الْبَدِيعِ
- 4 As for him who hath turned away, he hath not answered My call in the days of My manifestation, nor hath he turned his face toward My countenance in any age, and he shall be mentioned as the rebellious one in the presence of God, the All-Compelling, the All-Knowing, the All-Wise. 4 وَالَّذِي أَعْرَضَ أَنَّهُ مَا أَجَابَنِي فِي أَيَّامِ ظَهْوِي وَمَا تَوَجَّهَ إِلَى وَجْهِهِ فِي عَصْرِ مِنَ الْأَعْصَارِ وَأَنَّهُ يَذْكُرُ بِالطَّاغُوتِ فِي مُحَضَرِ اللَّهِ الْمُهَيْمِنِ الْعَلِيمِ الْحَكِيمِ

BLIB_Or15715.149d

BH09496*To: Amatullah Khanum**Date: 1291 ? [1874-1875]*

- 1 In My Name that dawneth above the horizon of the world 1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْإِمْكَانِ
- 2 The verses have rained down from the heaven of God's will and the evidences have appeared in such wise that none deny them save every remote misbeliever. The Hidden Mystery hath appeared and the Preserved Tablet been detailed, and they that draw nigh read while the deniers look to the right and to the left, and they are bewildered. We have bestowed the choice 2 قَدْ هَطَلَتِ الْآيَاتُ مِنْ سَمَاءٍ مَشْيِيَّةٍ اللَّهُ وَظَهَرَتِ الْبَيِّنَاتُ عَلَى شَأْنٍ لَا يَنْكَرُهَا إِلَّا كُلُّ مُشْرِكٍ بَعِيدٍ قَدْ ظَهَرَ الْغَيْبُ الْمَخْزُونُ وَفَصَّلَ اللَّوْحُ الْمَكُونُ وَالْمُقَرَّبُونَ هُمْ يَقْرَءُونَ وَالْمُنْكَرُونَ يَنْظُرُونَ إِلَى الْيَمِينِ وَالشَّمَالِ وَهُمْ مُتَحِيرُونَ قَدْ بَدَّلْنَا رَحِيقَ الْحَيَوَانِ

wine of life upon all who dwell in the realm of possibility: some have drunk thereof in Our Name, the Self-Subsisting, while others turned away, following their vain imaginings.

- 3 O My handmaid! Give thanks for God having chosen thee above most men and women who have denied God, the Sovereign, the Self-Subsisting. Hold fast to the cord of God and the handle of His favors. Verily He is with her who hath turned toward the Dayspring of His Cause, the Unalterable, the All-Wise.

على من فى الامكان منهم من شرب باسمنا القيوم
و منهم من اعرض بما اتبع الظنون

3 يا امتى ان اشكرى بما آثرک الله على اکثر الرجال
و الاماء الذين كفروا بالله المهيمن القيوم تمسكى
بجبل الله و عروة الطافه انه مع التى توجهت الى
مطلع امره المبرم الحكيم

AQA7#364 p.054a

BH09681

To: Siyyid Ali Yazdi Husband of Hubbiyyih
Date: 1291 ? [1874-1875]

- 1 In the Name of the Friend

1 بنام دوست

- 2 O 'Ali! You have appeared before the Divine Throne by your Lord's leave and returned by your own choice. In this case, no word remains for you. We made your coming by My leave and your departure by your leave, and you chose what you chose. Verily your Lord is the All-Wise Ordainer. Your 'demon-letter' which was in truth a 'maiden-letter' was heard before, and likewise what you sent afterwards. His honor Jud, upon him be the Glory of God, has compensated for you - whatever you left remaining, he brought to completion. And your cry was heard in Haifa, and the burning of your heart became evident. Verily He is with you in all conditions. Be thankful and among those who are assured.

2 يا على قد حضرت لدى العرش باذن ربك و
رجعت باختيارک در اين صورت حرفى از براى
شما نمانده قد جعلنا وصالک باذنى و فراقک
باذنک و انک اخترت ما اخترت ان ربک
لهو المدبر العليم عفريت نامه شما که فى الحقيقه
حور نامه بود از قبل اصغاء شد و کذلک آنچه
از بعد فرستادى جناب جود عليه بهاء الله تلافى
شما را نموده هر چه شما باقى داشتيد او با تمام
رسانيد و ندای شما در حيفا اصغاء شد و حرقت
قلب شما مشهود گشت انه معک فيکل الأحوال
ان اشکر و کن من المطمئنين

BLIB_Or15719.028b

BH09492*Date: 1291 ? [1874-1875]*

1 He is the Most Great, the Most Holy

1 الأقدس الأعظم

2 The Tongue of Ancient Days hath spoken from the heart of the world: He is God, there is none other God but Him! And He who hath dawned from the horizon of grandeur, He verily is the Sovereign of Destiny! Through Him hath the Cry been raised and the decree of divine unity established amongst all creation. Were it not for Him, the command of God would not have been revealed among His servants, nor would the Cock of the Throne have crowed. He is God, there is none other God but Him, the All-Compelling, the Self-Subsisting!

2 قد نطق لسان القدم في قطب العالم أنه لا إله إلا هو والذى اشرق من افق الجلال أنه لسلطان المال وبه ظهرت الصيحة وثبت حكم التوحيد بين البرية لولا ما ظهر حكم الله بين العباد وما دلح ديك العرش أنه لا إله إلا هو المهيمن القيوم

3 Blessed is he who hath arisen to serve His Cause, who hath attained unto the cup of His love, who hath spoken in His remembrance and praise, who hath turned toward Him with his heart, who hath stood in His court, and who hath circled round His throne. He is assuredly among the people of Baha in the kingdom of creation. To this beareth witness the Lord of Names and the Creator of heaven. He is, verily, the All-Powerful, the Most Exalted, the All-Knowing, the All-Informed.

3 طوبى لمن قام على امره و فاز بكأس حبه و نطق بذكره و ثنائه و توجه اليه بقلبه و قام في فنائه و طاف حول عرشه أنه من اهل البهاء في ملكوت الانشاء يشهد بذلك مالک الأسماء و فاطر السماء أنه هو المقتدر المتعالی العليم الخبير

BLIB_Or15715.133b

BH10003*To: wife of Ali Qabl-i-Naqi, in Kashan**Date: 1291 ? [1874-1875]*

1 In the Name of the One Peerless God.

1 بنام یگا خداوند بیهمتا

2 The primary purpose of creation hath been the recognition of God, and all people, both young and old, were awaiting the days of His Manifestation. Yet when the Sun of Revelation appeared manifest and evident from the horizon of light, all remained veiled save those souls who perceived the sweetness of the divine Word. These are regarded as the most excellent of all creation in the sight of God, exalted be His glory.

2 مقصود اصلی از آفرینش عرفان الله بوده و جميع ناس از صغیر و کبیر منتظر ایام ظهور بوده و چون شمس ظهور از افق نور ظاهر و هویدا شد کل محبوب ماندند مگر نفوسیکه حلاوت کلمه ربانیه را ادراک نمودند ایشانند بهترین خلق نزد حق جلت عظمته

3 O handmaiden of God! Render praise unto the Ancient Lord, Who hath honored thee with mention of His Most Great Name.

Know thou the value of this station and fix thy gaze upon it
and hold fast unto it.

3 ای امة الله حمد کن مالک قدم را که ترا بذکر
اسم اعظم مفتخر نمود قدر این مقام را بدان و باو
ناظر و متمسک باش

INBA18:220a,

BLIB_Or15710.156b,

BLIB_Or15719.023e

BH09890

To: *Khalil*

Date: 1291 ? [1874-1875]

- 1 In the Name of Him Who is the Sovereign over what was and what will be!
- 2 God testifieth that there is none other God but Him, and He Who speaketh the truth is verily the Sovereign of existence for all who dwell in the unseen and the visible realms. Through Him have been sent down the scriptures and tablets, and that which was hidden in the treasures of creation hath been made manifest. Whoso hath recognized Him hath recognized God and His sovereignty, and whoso hath turned away is assuredly among the perishing ones. Blessed is he who hath heard the call of his Lord and answered it, and woe betide every heedless and remote one.
- 3 We have heard thy call and have answered thee through this perspicuous Book, that thou mayest read it among the servants and arise to celebrate the remembrance of thy Lord in such wise that the intimations of the infidels shall not deter thee.

1 بسمه المهيمن على ما كان وما يكون

2 شهد الله أنه لا اله الا هو والذي ينطق بالحق
أنه لسلطان الوجود لمن في الغيب والشهود وبه
نزلت الصّحائف والألواح وظهر ما كان مكنوناً
في خزائن الابداع من اعترف به اعترف بالله و
سلطانه والذي اعرض أنه من الهالكين طوبى
لمن سمع نداء ربه واجابه وويل لكل غافل بعيد

3 قد سمعنا نداءك واجبتك بهذا الكتاب المبين
لتقرئه بين العباد وتقوم على ذكر ربك على شأن
لا تمنعك اشارات الملحدین

INBA41:142a, BLIB_Or15726.033a

BH09948*To: Sulayman Khan**Date: 1291 ? [1874-1875]*

- 1 He is God, exalted be His station, the Most Great, the Most Glorious
- 2 Say: O my God! I beseech Thee by Thy Name, the All-Compelling over all names, and by Thy signs which have filled earth and heaven, to assist me in serving Thee and in obeying Thee, that I may follow Thy chosen ones whom Thou hast made the Dawning-Places of Thy Cause, the Recipients of Thy Revelation, and the Daysprings of Thy Laws. O Lord! I am he who hath turned toward the horizon of Thy grace and the ocean of Thy bounty. I beseech Thee not to deny me that which is with Thee, and to ordain for me what Thou hast ordained for the sincere ones who have laid down their lives in Thy path and have arisen to aid Thy Cause. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting.

1 هو الله تعالى شأنه العظمة والكبرياء

2 قل اللهم يا الهى اسئلك باسمك المهيمن على الأسماء و بآياتك التى ملأت الأرض و السماء بأن تؤيدنى على خدمتك و طاعتك لأتبع اصفيائك الذين جعلتهم مشارق امرى و مهابط وحيك و مطالع احكامك اى رب انا الذى توجهت الى افق فضلك و بحر عطائك اسئلك بأن لا تخيبنى عما عندك و تقدر لى ما قدرته للمخلصين الذين استشهدوا فى سبيلك و قاموا على نصرة امرى انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

NFR.214

BH09756*Date: 1291 ? [1874-1875]*

- 1 In the Name of Him Who has power over all names
- 2 O My handmaiden! Thy Lord remembereth thee in His mighty prison. By the life of the All-Merciful! He remembereth thee at a time when sorrows have encompassed Him from all who dwell in the realm of being, in such wise that the pens of the world are powerless to recount them.
- 3 Ponder upon the Revelation of God and His sovereignty. Despite His imprisonment and tribulation, He summoneth the world through His Most Great Name with a power that the might of the oppressors hath failed to withhold. Unto this Prisoner belongeth praise, both past and future, and unto this Wronged One is due the mention of all who are in the heavens and on earth. Be thou thankful unto thy Lord for this most great favor, with which nothing in all creation can compare.

1 بسمه المقتدر على الأسماء

2 ان يا امتى ان موليك يذكرک فى سجنه المتين لعمر الرحمن انه يذكرک فى حين احاطته الأحران من اهل الامکان على شأن عجرت عن ذکرها اقلام العالمين

3 تفكرى فى ظهور الله و سلطنته انه مع سجنه و بلائه يدع العالم باسمه الأعظم بقدره ما منعها سطوة الظالمين لهذا المسجون ينبغى ثناء ما كان و ما يكون ولهذا المظلوم يليق ذکر من فى السموات و الأرضين ان اشكرى ربك بهذا الفضل الأعظم

Thy Lord, the All-Informed, the All-Knowing, beareth witness unto this.

آنکه لا یعادله ما خلق فی الامکان یشهد بذلک
ربک الخبیر العلیم

LHKM3.199

BH10222

To: Sister of Haram, in Kashan

Date: 1291 ? [1874-1875]

1 In the name of the Desire of the world

1 بنام مقصود امکان

2 The Sun of grace is shining forth and the Sea of bounty of the Lord of existence is manifest and surging. How excellent is the state of the soul that hath been illumined by its rays and hath attained unto its outpourings. Be not grieved at what hath befallen thee. God Himself hath been and will ever be thy Helper and Succourer. The world hath no permanence, and that which endureth and lasteth forever is the love of God. Praise be to God, thou hast attained thereunto. With utmost joy engage in His mention and praise, and be gladdened by His remembrance.

2 آفتاب عنایت مشرق و بحر جود مالک وجود
ظاهر و موج است نیکو است حال نفسیکه بانوار
آن منور شد و برشحات آن فائز گشت محزون
مباش از آنچه وارد شده حق بنفسه معین و ناصر
شما بوده و خواهد بود دنیا را بقائی نه و آنچه باقی
و دائم است محبة الله است الحمد لله بآن فائزی
بفرح تمام بذکر و ثنائیش مشغول باش و پیادش
مسرور

3 The glory be upon thee and upon those who are with thee.

3 البهاء علیک و علی من معک

BLIB_Or15710.157b, BLIB_Or15719.023d

BH10196

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan

Date: 1291 ? [1874-1875]

1 In the name of the One Beloved Friend!

1 باسم دوست یگنا

2 God willing, mayest thou ever be and continue to be the recipient of God's favors and holding fast to the hem of His bounties. Take, in His Name, and drink, in His love, the spiritual wine that hath flowed from the finger of God's Will, the All-Merciful. How many among the great ones and the mighty ones and the learned ones remained deprived of this luminous wine and became remote from the ultimate purpose. This true wine is the

2 انشاء الله لمزل و لازال بعناية الله فائز باشی و
بذیل الطافش متشبث رحیق روحانی که از
اصبع مشیت رحمانی جاری شده باسمش بگیر و
بجش بیاشام چه مقدار از عظما و کبرا و علما
از این باده نورانی محروم ماندند و از مقصود
اصلی دور گشتند این نمر حقیقی نصیب

portion of the free in spirit, not the share of those lost in idle fancies. Praise be to the Beloved of the world that thou art successful in His love and art known by His Name.

آزادگانست نه قسمت متوهمان حمد کن محبوب
عالم را که بجهش فائزی و باسمش منسوب

3 The Glory be upon thee.

3 البهاء عليك

INBA18:218a,

BLIB_Or15710.156a,

BLIB_Or15719.023a

BH10428

To: Hudhud wife of Ismullahul-Asdaq

Date: 1291 ? [1874-1875]

1 In the Name of the Ever-Abiding, the Eternal

1 بسمه الباقي الدائم

2 O My handmaiden! Bear thou witness unto that whereunto God Himself hath testified ere the creation of all things: that there is none other God but Him, and that He Who hath appeared is indeed the Hidden Treasure and the Concealed Mystery, and that He is the One through Whom the hearts and minds were set ablaze, through Whom the Divine Lote-Tree spoke forth, through Whom the Rock cried out, through Whom the Dove sang, and through Whom the Nightingale of Heaven proclaimed: There is none other God but Him, the All-Knowing, the All-Wise. Blessed art thou, inasmuch as thy letter hath attained unto the presence of the Throne, and this manifest Book hath been sent down unto thee.

2 يا امتي ان اشهدى بما شهد الله قبل خلق الاشياء
انه لا اله الا هو والذي ظهر انه لکنز مخزون و
سر مکنون وانه هو الذي به اشتعلت الافئدة و
القلوب و به نطق السدرة و صاحبت الصخرة
و غنت الورقاء و نطق عندليب السناء انه لا اله
الا هو العليم الحكيم طوبى لك بما تشرف بكتابك
لدى العرش و ارسل اليك هذا الكتاب المبين

INBA18:359, BLIB_Or15730.148a

BH10211

To: Sahibih Ammih Khanum

Date: 1291 ? [1874-1875]

1 In the Name of the Beloved of the Worlds!

1 بنام محبوب عالمیان

2 O aunt! The Tongue of the All-Merciful speaks: The fragrances of thy love were inhaled and the tokens of thy sincerity were mentioned before the Throne. God willing, mayest thou be

2 ای عمه لسان رحمن میفرماید نفعات محبت
استشمام شد و مراتب خلوصت لدى العرش
مذکور آمد انشاء الله همیشه ایام بذكر دوست

ever occupied with the remembrance of the Friend and be gladdened by His memory. Any soul who today has discovered the fragrance of the luminous Robe, the clouds of contingent limitations shall not sadden him, nor shall human restrictions veil him. Praise the Beloved of the world that thou hast drunk from the cup of Beauty, which is the countenance of the Self-Sufficient, the Most High, the Water of Life, and hast attained unto the knowledge of God, which is the source of all good. The glory be upon thee.

مشغول باشی و پیادش مسرور هر نفسیکه الیوم
نفحه قیص منیر را یافت کدورات امکانیه او
را محزون ننماید و حدودات بشریه او را محجوب
نسازد حمد کن محبوب عالم را که کوثر حیوان
را از کأس جمال که وجه غنی متعال است
آشامیدی و بعرفان الله که اصل کل خیر است
فائز گشتی البهاء علیک

BLIB_Or15710.157c, BLIB_Or15719.023b

BH10303

To: Uncle of Karbalai Muhammad

Date: 1291 ? [1874-1875]

- 1 In His name, the Everlasting, the Ever-Abiding
- 2 God testifieth that there is none other God besides Him, the All-Compelling, the Self-Subsisting. He Who hath appeared with the truth and speaketh amongst the people hath borne all tribulations for the salvation of the worlds. From His Most Great Prison He calleth the peoples unto the One, the All-Informed. Blessed is he who hath heard His call and turned unto Him, and woe betide him who hath turned away and followed every doubting learned one. We have heard thy call and have answered thee through this blessed, mighty and wondrous Tablet. Place thy trust in God in all matters. Verily He preserveth whomsoever He willeth through His sovereignty which prevaieth over the worlds.

1 بسمه الباقی الدائم

2 شهد الله انه لا اله الا هو المهيمن القيوم والذى
ظهر بالحق وينطق بين الخلق انه حمل البلائيا كلها
نخلص العالمين انه ينادى في سجنه الأعظم ويدع
الأمم الى الفرد الخبير طوبى لمن سمع ندائه واقبل
اليه وويل لمن اعرض واتبع كل عالم مريب
قد سمعنا ندائك واجبناك بهذا اللوح المبارك
العزیز البديع توكل على الله في كل الأمور انه
يحفظ من يشاء بسلطانه المهيمن على العالمين

INBA41:159b

BH10315*Date: 1291 ? [1874-1875]*¹ The Most Holy, Most Exalted, Most Glorious¹ الأقدس الأَمع الأَبهى

² God testifieth of His own Self unto His own Self, before the creation of all things, that there is none other God but Him, and that He Who speaketh with truth is indeed the Supreme Scripture for all who are in the realms of creation, and the Most Great Book for all who are in the world, and the Hidden Tablet for all who are in the unseen and the visible. Through Him hath the Resurrection come to pass, and the pillars of all beings have quaked, save whom God, the All-Compelling, the Self-Subsisting, hath willed. Through Him have the Kingdom and the Dominion smiled, and every rejected idolater hath wailed. Through Him is every deed accepted and the call of every caller heard and every beloved command upraised.

² شهد الله بذاته لذاته قبل خلق الأشياء أنه لا اله الا هو والذي ينطق بالحق أنه هو الصحيفة العليا لمن في ممالك الانشاء والكتاب الأعظم لمن في العالم ولوح المكنون لمن في الغيب والشهود وبه قامت القيامة وتزلزلت اركان البرية الا من شاء الله المهيمن القيوم به ابسم الملك والملكوت و ناح كل مشرك مردود وبه يقبل كل عمل و يسمع نداء كل مناد ويرتفع كل امر محبوب

BLIB_Or15715.133a

BH10602*Date: 1291 ? [1874-1875]*¹ In His Name, Who speaks in the Kingdom of Utterance!¹ بسمه الناطق في ملكوت البيان

² God testifies that there is none other God but Him, and He Who hath appeared in truth is verily the Most Straight Path amidst all nations, and the Balance of Guidance unto all creatures, and the Sign of Grandeur unto all who are in the heavens and earths. Through Him the divine fragrances wafted and the breeze passed by and the sovereignty of God was made manifest in all else than Him. Whoso turneth unto Him hath turned unto the Purpose and recognized the Promised One, and whoso turneth away is indeed of the most abject in My wondrous Tablet.

² شهد الله أنه لا اله الا هو والذي ظهر بالحق أنه لصراط الأقوم بين الأمم وميزان الهدى لأهل الورى وآية العظمة لمن في السموات والأرضين به فاحت النفحة ومرت النسمة وظهرت سلطنة الله فيما سواه من اقبل اليه قد اقبل الى المقصود و عرف الموعود و من اعرض أنه من احقر اليهود في لوحى البديع

BLIB_Or15715.149c

BH10880*To: daughter of Ammih, in Kaf**Date: 1291 ? [1874-1875]*

1 In the Name of the Beloved of the World!

1 بنام محبوب عالم

2 Blessed is the condition of the leaf that hath clung fast to the Divine Lote-Tree in such wise that the blasts of trials and tests severed her not therefrom. His honor Ismu'llah Mihdi hath mentioned before Our Most Holy and Exalted Presence thy sincerity, steadfastness and love. God willing, mayest thou at all times be the recipient of His special Merciful favors and abide in tranquility beneath His shade. The Glory be upon thee.

2 نیکوست حال ورقه‌ئی که بسدره تمسک جست
بشأنیکه هبوب اریاح امتحان و افتتان او را از
سدره قطع ننمود جناب اسم الله مهدی مراتب
خلوص و استقامت و مودت شما را بساحت
امنع اقدس معروض داشت انشاء الله در کل
احیان بعنایت مخصوصهٔ رحمانیهٔ فائز باشید و در
ظلش ساکن و مستریح البهاء علیک

INBA23:071,

BLIB_Or15710.157a,

BLIB_Or15719.023c

BH11288*To: Mirza Aqa**Date: 1291 ? [1874-1875]*

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 Say: O my God! I beseech Thee by Thy Name not to abandon me unto myself. Guard me, by the sovereignty of Thy Names, from self and passion. Then cause me to enter the shore of the ocean of Thy good-pleasure, and number me with those who have circled round Thy Will and Thy Purpose. Thou art, verily, the Powerful, the Exalted, the All-Knowing, the All-Wise.

2 قل اللهم يا الهی اسئلك بأن لا تدعنی بنفسی
فاحفظنی بسلطان الأسماء عن النفس و الهوی
ثم ادخلنی فی شاطئ بحر الرضاء ثم اجعلنی من
الذین طافوا حول مشیتک و ارادتک انک انت
المقتدر المتعالی العلیم الحکیم

AQMJ2.026b

Study guide to this volume

The tablets gathered from 1874–1875 read as a “consolidation dossier” for a community learning to inhabit its newly revealed legislative order while confronting, from within and without, the persistent threat of schism and the seductions of alternative claimants. Three interlocking concerns animate the volume: first, the insistence that recognition of God reaches completion only through steadfastness and conformity to the ordinances of the *Kitab-i-Aqdas*—knowledge and obedience as one reality; second, a sharp polemic against those who would leverage “sealed books” and inherited religious credentials as substitutes for present recognition; and third, the emerging portrait of the Most Great Prison itself as the spiritual throne from which all these counsels descend. The Naw-Ruz prayer of this year explicitly names the prison as “the throne for Thy kingdom, the loftiest height for Thy heavens, the Dawning-Place for Thy Lights”—a paradox that governs the entire volume’s tone. The most dangerous enemies of the Cause are identified not as external persecutors but as internal pretenders: their very following by the friends inflates their self-importance and breeds the “discord, perturbation and corruption” that no external force could so effectively produce.

Certitude and Obedience: The Completion of Knowledge

Key Passages

After arriving at this most exalted station, two things are necessary and obligatory for every soul: first, steadfastness in the Cause of God such that if all people should try to prevent him from the Source of the Cause they would be powerless to do so; and second, following the divine ordinances which have flowed from the fountain of the Pen of God’s Will, for the knowledge of God is not complete and perfect except through following what He has commanded and what has been revealed in God’s Book. —
BH02898

Blessed is the soul who in these wondrous and exalted days has drunk from the chalice of recognition and has turned toward the All-Merciful. How many souls were occupied day and night with the remembrance of God, yet when He rent asunder the veils and appeared from the horizon of grace and bounty, they all became occupied with their own desires and were deprived and kept back from Him, save those whom thy Lord wished. — BH08439

The fragrance of the All-Merciful’s garment is wafting, and the spring rain of divine grace is flowing and spreading. O friends! Strive with all your hearts that perchance ye may

drink this heavenly Kawthar from the hand of divine favors, for it hath ever been and shall remain the quickener of hearts and the gladdener of souls. Whosoever attaineth unto it and drinketh a draught thereof is numbered among the people of eternity in the Kingdom of Names, and whosoever remaineth deprived thereof is accounted among the dead.

— BH08301

Context for Study

Baha'u'llah's framing in BH02898 is a direct continuation of the twin-duty doctrine of the *Kitab-i-Aqdas*: recognition alone is not the completion of knowledge; it must be accompanied by "steadfastness" and by active conformity to the revealed ordinances. This is not a legalist reduction of faith to rule-following; it is a claim about the structure of knowledge itself. In the Baha'i framework, divine knowledge is relational and active—it exists in the turning of the soul toward God and in the embodied practice of the ordinances He has decreed—rather than merely propositional (knowing facts about God) or experiential (having feelings about God). The examples in BH08439 sharpen this: souls who had "occupied themselves day and night with the remembrance of God" and yet, when the living Manifestation appeared, "became occupied with their own desires." Prior devotion is not a guarantee of recognition; steadfastness in the present is the test. The metaphors of "Kawthar" (the river of paradise in Islamic tradition) and the "wine" that makes one "independent of all else" in BH08301 apply the language of Sufi mystical poetry to a practical claim about the community's daily spiritual life: regular recitation and turning to the Cause constitute the experiential dimension of knowledge, without which formal assent is hollow. Students may compare this with William James's pragmatist account of religious belief as a "living hypothesis" that must be acted upon to be genuinely held, with the *halakhic* principle in Judaism that "deed precedes faith" (*na'aseh venishma*), and with the Catholic understanding that the sacraments are not merely symbols of grace but instruments through which grace is genuinely conferred.

Questions for Reflection

1. What does it mean to say that "the knowledge of God is not complete except through following what He has commanded"? Is this a claim about cognition, about ethics, about the nature of relationship, or all three? How does it compare with Kant's claim that practical reason, not speculative reason, gives us access to the moral order?
2. BH08439 observes that souls who engaged deeply in the remembrance of God were still capable of missing the living Manifestation. What psychological and social dynamics explain this failure? What does it suggest about the limits of religious practice divorced from present discernment?
3. The Kawthar of divine knowledge is described as the "quickener of hearts and the gladdener of souls." What is the relationship between spiritual vitality (gladness, quickening) and ethical conformity (following the ordinances)? Are these the same thing in different registers, or genuinely distinct?
4. How does the concept of steadfastness (*istiqamat*) in this context compare with the Christian virtue of perseverance (*perseverantia*), with the Sufi doctrine of *sabr* (patient endurance), and with the Buddhist practice of sustained effort (*viriya*) on the path?

5. If prior devotion and prayer do not guarantee recognition of the present Manifestation, what does? What faculty or quality of soul is being trained by the combined practice of steadfastness and obedience?

The Peril of the Sealed Book: Inherited Credentials versus Living Recognition

Key Passages

And among them was he who said “I have a sealed book,” and thereby turned away from God, the Almighty, the Mighty, the Beloved. Thus did his soul beguile him...Say: By God! Though thou shouldst come with all the books of the world and with every seal that hath been engraved in the earth, it would profit thee not at all. Thus hath the matter been decreed in an inscribed tablet. Say: Can the seal suffice thee in place of the Ancient of Days? Nay, by His Most Great Name! — BH01041

Among them were those held back by vanities, and those prevented by learning, and those who said “I have a sealed book bearing God’s seal, the Protector, the Self-Subsisting.” Say: O rejected one! Were We to accept what you claim, We would say: By God! Even if you possessed all the scriptures of those gone before and those yet to come, they would profit you not at all except through this Book from which has been detailed the Preserved Tablet. — BH02336

Say: O heedless one! The Cause is mighty, mighty indeed, and this is the News that was the ultimate hope of Him Who appeared in creation by the name of God, the Powerful, the All-Possessing, the Mighty, the Loving...Beware lest vain imaginings keep thee back from the Dawning-Place of certitude, or idle fancies veil thee from the Dayspring of knowledge. Leave behind what thou hast and what the people possess; take what hath come to thee from the Dayspring of verses. — BH01041

Context for Study

The “sealed book” passages are among the sharpest polemics in this volume. The addressees are Azali Babis—followers of Mirza Yahya—who claimed authority on the basis of earlier documents bearing the Bab’s seal and who refused to recognize Baha’u’llah precisely because their prior credentials seemed to outrank His claims. The polemic has a precise theological structure: the possession of sealed texts from a prior Manifestation is treated as spiritually worthless in the face of the present Manifestation’s living Word. This is the same logic as the first section of the *Kitab-i-Aqdas*—recognition precedes and grounds all other religious acts—now applied polemically to those who have inverted it. The analogy with the history of religions is immediate: the Pharisees of Jesus’ time possessed the Torah and its authoritative interpretations; the rabbis of Muhammad’s time possessed the Hebrew scriptures and oral traditions; the leading clerics of Iran possessed the entire Shi’i scholarly apparatus. In each case, the possession of prior sacred credentials functioned as a barrier rather than a bridge. The Baha’i theology here does not deny the value of prior revelation; it insists that its value lies entirely in its orientation toward the successive Manifestation,

and that any credential detached from that orientation becomes an idol. Sociologists of religion have analyzed this dynamic as “institutional sedimentation”—the progressive hardening of a living movement’s initial charisma into institutional forms that eventually resist new charisms. Max Weber’s typology of charismatic, traditional, and rational-legal authority is directly illuminated by these passages.

Questions for Reflection

1. The “sealed book” is presented as a form of spiritual self-deception—the soul uses a legitimate credential to avoid a living demand. What are the analogues in contemporary religious and secular life? Where do inherited credentials substitute for present discernment?
2. The polemic insists that even possession of “all the scriptures of those gone before and those yet to come” is insufficient without recognition of the present Manifestation. What theory of revelation does this presuppose? How does it compare with the Muslim claim that the Qur’an supersedes and contains the essence of all prior scriptures?
3. How does the critique of the “sealed book” relate to the Protestant principle of *sola scriptura* (scripture alone as authority)? Is Baha’u’llah making a similar critique of institutional authority, or something different?
4. The phrase “prevented by learning” identifies scholarly formation itself as a potential barrier to recognition. This is a recurring theme across prophetic traditions. What makes erudition into a veil, and what would distinguish knowledge that opens rather than closes the mind?
5. How should Baha’i communities apply this teaching to their own institutional life? When do Baha’i texts and institutions risk becoming “sealed books” against which new divine guidance might be rejected?

The Social Mechanics of Schism: Pretenders, Followers, and the “Clamor”

Key Passages

Two unknown persons have gone to Gilan, laying claim to truth and uttering certain spurious and unsound statements. Some have followed these souls, and this following hath increased their pride and heedlessness...I swear by the Sun shining from the horizon of the Cause that the harm of such souls is greater than the harm of the idolaters and deniers, for these matters have been and will be the cause of discord, perturbation and corruption. — BH02194

In truth, such matters arise because of the friends, for their following of such souls causes these pretenders to become confused about themselves. During Our sojourn in Iraq and the Land of Mystery, and at the beginning of Our arrival in the Most Great Prison, We informed all of the rising clamor of these clamorous ones in most cities and regions. We beseech God to protect His loved ones from the evil of these people and to make them so steadfast that the clamor of every clamorer will not change them. — BH02194

Context for Study

BH02194 contains a sociologically precise analysis of how schismatic movements gain traction. The pretenders in Gilan are described as “unknown persons”—they have no significant standing within the Baha'i community, no special knowledge, no lineage that would justify their claims. Their danger consists entirely in the fact that they have found followers, and the following itself is what inflates their sense of authority and enables them to persist. Baha'u'llah's analysis locates the problem with the followers, not only with the pretenders: “such matters arise because of the friends, for their following of such souls causes these pretenders to become confused about themselves.” This is a remarkable piece of social psychology: the formation of a false authority is a collective act, a co-production of the claimant and the followers who confer on him a status he could not sustain alone. The prescribed antidote is steadfastness—not intellectual refutation of the claimants' arguments, but a quality of rootedness in the Cause that renders “the clamor of every clamorer” inert. Sociological analysis of new religious movements (from Rodney Stark's work on early Christianity to contemporary studies of charismatic splinter groups) consistently finds that the most effective defense against splinter movements is a strong sense of communal identity and attachment to the founding community's institutions—which is precisely what the post-*Aqdas* tablets are working to cultivate. Students may compare this analysis with the warnings of Paul against “false apostles” in 2 Corinthians 11, with the Sufi tradition's elaborate procedures for authenticating the lineage (*silsila*) of a master, and with the Mormon system of centralized authority designed to prevent charismatic fragmentation.

Questions for Reflection

1. Baha'u'llah places a significant portion of the responsibility for the rise of pretenders on the followers who validate them. What ethical responsibilities does this analysis place on the members of a religious community, and how does it differ from simply blaming deceptive leaders?
2. What is the relationship between “steadfastness” (the prescribed antidote) and intellectual discernment (the ability to evaluate claims critically)? Are these the same thing, complementary, or potentially in tension?
3. How do pretenders and splinter movements function in the broader historical narrative of every religious tradition? What can the early Baha'i experience teach about the dynamics of succession, authority, and communal cohesion that the history of Islam, Christianity, and Buddhism also illustrates?
4. Baha'u'llah notes that He warned the community of such “clamorous ones” in Iraq, in Adrianople, and from the beginning of the prison. What does this pattern of repeated warning suggest about the structure of prophetic communication? Does it imply that the warnings were insufficient, or that the community's capacity to receive them was limited?
5. How does the focus on internal pretenders (rather than external enemies) as the primary danger relate to the broader Baha'i teaching that the Cause's strength depends on the moral and spiritual quality of its adherents?

The Prison as Throne: Festival, Prayer, and the Inversion of Abasement

Key Passages

I render thanks unto Thee, O my God, that Thou hast chosen this Prison to be the throne for Thy kingdom, the loftiest height for Thy heavens, the Dawning-Place for Thy Lights, the Dayspring for Thy revelations, the Fountain-head for the liberal effusions of Thy grace and the spirit of life to the bodies of Thy creatures. — BH02896 (*Naw-Ruz Prayer*)

I entreat Thee, O Lord, by the glory of Thy Name that transcendeth all other names, to shield them from following their selfish desires and corrupt inclinations, that they may, one and all, gather together around that which is prescribed in Thy Holy Book.— BH02896 (*Naw-Ruz Prayer*)

O people! I desired not to manifest Myself, but the Mighty, the Faithful manifested Me. I concealed My face; your Ancient Lord revealed it. Look not unto what ye possess, but look unto the proof of God and His balance, then unto His sovereignty which hath encompassed the worlds. — BH03232

Context for Study

The Naw-Ruz prayer of 1875 is remarkable for its explicit theological recasting of the prison as sacred center. Every term applied to the prison in this prayer—throne, highest heaven, Dawning-Place, Dayspring, Fountain-head—is a term drawn from the vocabulary of divine royalty and cosmic centrality. The paradox is complete: the most abject form of confinement is named as the apex of divine governance. This inversion belongs to a consistent logic running through both Baha'i and Islamic mystical tradition: the Sufi poet Rumi's *Masnavi* opens in precisely this key, with the reed flute weeping for its separation from the reed bed—the instrument of suffering is also the instrument of divine music. The Christian theology of the cross as *theologia crucis* (Luther) identifies the hidden God as revealed precisely in what appears to be divine abandonment. In the Hebrew prophetic tradition, the Babylonian exile becomes the site of Ezekiel's throne vision and the school of Israel's deepest faith. What is distinctive in Baha'u'llah's treatment is the directness and confidence of the claim: "Thou hast chosen this Prison to be the throne." It is not that suffering might eventually prove meaningful; it already *is* the throne, the loftiest height, the Dawning-Place. The corollary appears in BH03232's statement that He did not wish to manifest Himself but was manifested by God: the Manifestation's personal will is not the source of the Revelation, and therefore neither imprisonment nor persecution can prevent what God has willed to be disclosed.

Questions for Reflection

1. The Naw-Ruz prayer names the prison as "the throne of Thy kingdom." What spiritual discipline is required to hold this paradox, and what does it demand of those who celebrate the new year festival under such conditions? Compare with Paul's letter to the Philippians, written from prison and notable for its repeated exhortations to joy.

2. How does the claim “I desired not to manifest Myself, but the Mighty, the Faithful manifested Me” relate to the Baha’i doctrine of the Manifestation? What does it say about the relationship between the human will of the Manifestation and the divine will that acts through Him?
3. The prayer asks that the community “gather together around that which is prescribed in Thy Holy Book”—locating the *Kitab-i-Aqdas* as the point of unity. How does a legal text function as a devotional center? Compare with the Jewish tradition’s veneration of the Torah scroll, and with the Islamic tradition of the Qur’an as a sacred object and recited presence.
4. Naw-Ruz (Persian New Year) is celebrated at the spring equinox and predates Islam by millennia. By designating it as a Baha’i festival, Baha’u’llah incorporates a pre-Islamic Persian institution into the new dispensation. What hermeneutical principle does this incorporation illustrate? Compare with the Christian incorporation of pagan festivals, and with the Islamic treatment of pre-Islamic Arabic customs.
5. How does the theology of the prison-as-throne function as a resource for the suffering members of the community—those “imprisoned in Thy path” mentioned in the Naw-Ruz prayer? Is this a consolation that risks spiritualizing injustice, or something more robust?

A Guiding Question for the Whole Volume

Volume 52 presents the Baha’i community one year after the *Kitab-i-Aqdas*, still under the shadow of the Most Great Prison, still beset by internal claimants and Azali opposition, still learning to complete its knowledge through steadfastness and obedience rather than through the possession of prior credentials. The Naw-Ruz prayer that anchors the volume is a meditation on what it means to celebrate new life from inside a prison—and to find in that prison not a contradiction of divine governance but its most unexpected throne.

A guiding question for the whole volume might therefore be: **When a community is told that the prison is the throne, that prior credentials are worthless without present recognition, and that the greatest threat to unity comes from within rather than without, what understanding of power—divine, institutional, and communal—is being cultivated, and what does it require of a community to remain steadfast without becoming rigid?**