



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 53:

Writings of Baha'u'llah in 'Akka, year 1292 A.H.
(1875)



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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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I. Baghdad period

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

II. Edirne period

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

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- 40. Summons to Kings and Rulers (1868)
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- 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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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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Introduction to volume 53

This 1292/1875 compilation, composed in the wake of the *Kitab-i-Aqdas*, reads as a volume of consolidation—at once legislative, pedagogical, and outward-facing. Even when addressed to particular individuals, many Tablets press toward a universal ethic: the purification of motive, unity in counsel, and a conception of “service” explicitly measured by what “profiteth mankind,” coupled with the now-familiar widening of loyalty from kin and country to the whole human family. In this same movement one sees a sharpening concern with the social conditions of the age—broken covenants, the eclipse of wisdom, and the need for a disciplined public life grounded in justice and sound governance.

The opening *Lawh-i-Hikmat* (Tablet of Wisdom, BH00223) is the most distinctive composition in the volume, both in scope and in its strategy of address. It stitches exhortation to moral renewal and, according to BH05695, a clue to the end of the present cycle of irreligiosity, to an extended and uniquely explicit engagement with the metaphysics of creation, the nature of the divine “Word,” and the relation of “Nature” to divine will—then turns outward to a panoramic “history of wisdom” that situates Greek philosophy within a prophetic genealogy. Its sequence of portraits (Empedocles and Pythagoras; Hippocrates, Socrates, Plato, Aristotle) and the striking invocation ascribed to Balinus/Hermes are deployed not as antiquarian display but as an argument about the provenance—and limits—of human learning, and as a template for a theistic, ethically fruitful “wisdom” adequate to modernity. The Tablet’s culminating insistence that knowledge and craft are to be prized insofar as they advance the best interests of humanity (and that statecraft itself rests upon true wisdom) renders BH00223 an especially rich locus for studying how Baha’u’llah reframes inherited philosophical traditions inside an emergent, post-Aqdas moral-political horizon.

Around this centerpiece the volume gathers shorter texts that illuminate the practical mechanics of community life and the maturing consciousness of the Covenant. A notable administrative-legal reply (BH01306) addresses inheritance and explicitly remits *Huququ’llah* in a concrete case, then turns to a remarkably candid discussion of scribal variance and the problem of establishing accurate texts—mentioning an initiative to collate copies for printing (with the involvement of the “Greater Branch”), and thereby offering primary evidence for the early formation of Baha’i textual practice and authority. In BH00466, the legislative spirit of the *Aqdas* is shown in motion: petitions about ordinances arrive from multiple regions, yet implementation is repeatedly tethered to prudence—music is permitted, but counsel is given about context; certain hygiene-related prescriptions are acknowledged as not yet practicable; and teaching is framed as the “crown of all deeds” while still requiring tact that prevents needless alienation. The Covenant’s widening center of gravity appears not only in explicit reverence for the “Branches and Twigs” (BH02667) but in the texture of devotion and logistics alike—where affectionate veneration, practical details of provision, and the language of remembrance intertwine, giving a vivid glimpse of how authority, intimacy, and daily administration coexisted in the prison-city.

Finally, a handful of occasional and commemorative pieces (e.g. BH02783) show the sacred calendar and the ethos of steadfastness being actively cultivated under incarceration, with festival language recast as defiance of despair and as a summons to proclamation without contention.

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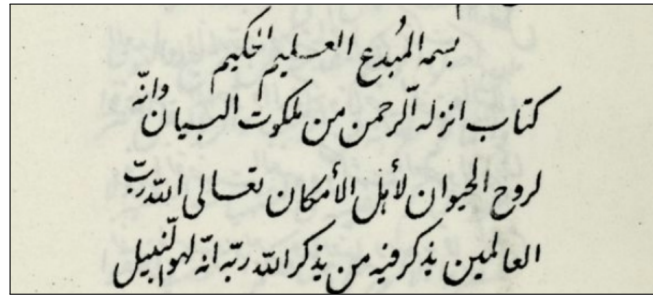
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*Lauh-i-Hikmat (Tablet of Wisdom)**To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)**Date: 1292? [1875-1876]*

INBA47

- 1 In His Name, the Originator, the All-Knowing, the All-Wise
بسمه المبدع العليم الحكيم 1
- 2 This is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance. It is truly a breath of life unto those who dwell in the realm of creation. Glorified be the Lord of all worlds! In this Epistle mention is made of him who magnifieth the Name of God, his Lord, and who is named Nabil in a weighty Tablet.
كتاب انزله الرحمن من ملكوت البيان وانه لروح الحيوان لاهل الامكان تعالى الله رب العالمين يذكر فيه من يذكر الله ربّه انه هو النبيل 2
- 3 O Muhammad! Hearken unto the Voice proceeding out of the Realm of Glory, calling aloud from the celestial Tree which hath risen above the land of Za'faran: Verily, no God is there but Me, the Omniscient, the Wise. Be thou as the breezes of the All-Merciful for the trees of the realm of existence and foster their growth through the potency of the Name of thy Lord, the Just, the All-Informed. We desire to acquaint thee with that which will serve as a reminder unto the people, that they may put away the things current amongst them and set their faces towards God, the Lord of the sincere.
يا محمد اسمع النداء من شطر الكبرياء من السدرة المرتفعة على ارض الزعفران انه لا اله الا انا العليم الحكيم كن هبوب الرحمن لأشجار الامكان و مرّيتها باسم ربك العادل الخبير انا اردنا ان نذكر لك ما يتذكر به الناس ليدعن ما عندهم و يتوجهن الى الله مولى المخلصين 3
- 4 We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations have waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error.
انا ننصح العباد في هذه الايام التي فيها تغبر وجه العدل و انارت وجنة الجهل و هتك ستر العقل و غاض الراحة و الوفاء و فاض الحنة و البلاء و فيها نقضت العهود و نكثت العقود لا يدري نفس ما يبصره و يعميه و ما يضلّه و يهديه 4
- 5 O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle
قل يا قوم دعوا الرذائل و خذوا الفضائل كونوا قدوة حسنة بين الناس و صحيفة يتذكر بها الاناس من قام لخدمة الامر له ان يصدع بالحكمة و يسعى في ازالة الجهل عن بين البرية قل ان اتحدوا في كلمتهم و اتفقوا في رأيكم و اجعلوا اشراقكم افضل من عشيكم و غدكم احسن من امسكم فضل الانسان في الخدمة و الكمال لا في الزينة و الثروة و المال اجعلوا اقوالكم مقدسة عن الزيف و الهوى و 5

fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

اعمالكم منزّهة عن الرّيب والرّياء قل لا تصرفوا نفود اعماركم النّفيسة في المشتبهات النّفسيّة ولا تقتصروا الأمور على منافعكم الشّخصيّة انفقوا اذا وجدتم واصبروا اذا فقدتم ان بعد كلّ شدّة رخاء ومع كلّ كدر صفاء اجتنبوا التّكاهل والتّكاسل وتمسّكوا بما ينتفع به العالم من الصّغير والكبير والشّيخ والأرامل قل أيّاكم ان تزرعوا زوآن الخصومة بين البريّة وشوك الشّكوك في القلوب الصّافية المنيرة

- 6 O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Baha and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

6 قل يا احبّاء الله لا تعملوا ما يتكدّر به صافي سلسيل المحبة وينقطع به عرف المودّة لعمرى قد خلقتم للوداد لا للضّغينة والعناد ليس الفخر لحبّكم انفسكم بل لحبّ ابناء جنسكم وليس الفضل لمن يحبّ الوطن بل لمن يحبّ العالم كونوا في الطّرف عفيفاً وفي اليد اميناً وفي اللسان صادقاً وفي القلب متذكّراً لا تسقطوا منزلة العلماء في البهاء ولا تصغروا قدر من يعدل بينكم من الأمراء اجعلوا جندكم العدل وسلاحكم العقل وشيكم العفو والفضل وما تفرّج به افئدة المقربين

- 7 By My life! Thy grievances have plunged Me into sorrow. Regard not the children of the world and all their doings but fix thy gaze upon God and His never-ending dominion. Verily, He calleth to thy remembrance that which is the source of delight for all mankind. Drink thou the life-giving water of blissful joy from the chalice of utterance proffered by the Fountainhead of divine Revelation - He Who hath made mention of thee in this mighty stronghold. Endeavour to the utmost of thy powers to establish the word of truth with eloquence and wisdom and to dispel falsehood from the face of the earth. Thus directeth thee the Dayspring of divine knowledge from this luminous horizon.

7 لعمرى قد احزننى ما ذكرت من الأحزان لا تنظر الى الخلق واعملهم بل الى الحق وسلطانه انه يذكرك بما كان مبدأ فرح العالمين اشرب كوثر السّور من قدح بيان مطلع الظّهور الذى يذكرك في هذا الحصن المتين وافرج جهدك في احقاق الحق بالحكمة والبيان وازهاق الباطل عن بين الامكان كذلك يأمرك مشرق العرفان من هذا الأفق المنير

- 8 O thou who speakest in My Name! Consider the people and the things they have wrought in My days. We revealed unto one of the rulers that which overpowereth all the dwellers of the earth, and requested him to bring Us face to face with the learned men of this age, that We might set forth for him the testimony of God, His proofs, His glory and His majesty; and naught did We intend thereby but the highest good. However, he committed that which hath caused the inmates of the cities of justice and equity to lament. Thus hath judgement been given between Me and him. Verily thy Lord is the Ordainer, the All-Informed. In

8 يا ايّها النّاطق باسمى انظر النّاس وما عملوا في أيامى انا نزلنا لأحد من الأمراء ما يعجز عنه من على الأرض وسألناه ان يجمعنا مع علماء العصر ليظهر له حجّة الله وبرهانه وعظمته وسلطانه وما اردنا بذلك الا لخير المحض انه ارتكب ما ناه به سگان مدائن العدل والانصاف وبذلك قضى بينى وبينه ان ربك هو الحاكم الخبير ومع ما تراه كيف يقدر ان يطير الطير الالهى في هواء المعانى بعدما انكسرت قوادمه بأججار الظنون والبغضاء

such circumstances as thou seest, how can the Celestial Bird soar into the atmosphere of divine mysteries when its wings have been battered with the stones of idle fancy and bitter hatred, and it is cast into a prison built of unyielding stone? By the righteousness of God! The people have perpetrated a grievous injustice.

و حبس في سجن بني من الصخرة المساء لعمر
الله ان القوم في ظلم عظيم

- 9 As regards thine assertions about the beginning of creation, this is a matter on which conceptions vary by reason of the divergences in men's thoughts and opinions. Wert thou to assert that it hath ever existed and shall continue to exist, it would be true; or wert thou to affirm the same concept as is mentioned in the sacred Scriptures, no doubt would there be about it, for it hath been revealed by God, the Lord of the worlds. Indeed He was a hidden treasure. This is a station that can never be described nor even alluded to. And in the station of 'I did wish to make Myself known', God was, and His creation had ever existed beneath His shelter from the beginning that hath no beginning, apart from its being preceded by a Firstness which cannot be regarded as firstness and originated by a Cause inscrutable even unto all men of learning.

9 و اما ما ذكرت في بدء الخلق هذا مقام يختلف باختلاف الأفئدة و الأنظار لو تقول انه كان و يكون هذا حق و لو تقول كما ذكر في الكتب المقدسة انه لا ريب فيه نزل من لدى الله رب العالمين انه كان كنزاً مخفياً و هذا مقام لا يعبر بعبارة و لا يشار بإشارة و في مقام احببت ان اعرف كان الحق و الخلق في ظله من الأول الذي لا أول له الا انه مسبوق بالأولية التي لا تعرف بالأولية وبالعلة التي لم يعرفها كل عالم عليم

- 10 That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.

10 قد كان ما كان و لم يكن مثل ما تراه اليوم و ما كان تكون من الحرارة المحدثه من امتزاج الفاعل و المنفعلة الذي هو عينه و غيره كذلك ينبئك النبأ الأعظم من هذا البناء العظيم ان الفاعلين و المنفعلين قد خلقت من كلمة الله المطاعة و انها هي علة الخلق و ما سواها مخلوق معلول ان ربك هو المبين الحكيم

- 11 Know thou, moreover, that the Word of God - exalted be His glory - is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God's all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.

11 ثم اعلم ان كلام الله عز و جل اعلی و اجل من ان يكون مما تدركه الحواس لانه ليس بطبيعة و لا بجوهر قد كان مقدساً عن العناصر المعروفة و الأسطقسات العوالی المذكورة و انه ظهر من غير لفظ و صوت و هو امر الله المهيمن على العالمين انه ما انقطع عن العالم و هو الفيض الأعظم الذي كان علة الفيضات و هو الكون المقدس عما كان و ما يكون

- 12 We are loath to enlarge on this subject, inasmuch as the unbelievers have inclined their ears towards Us in order to hear that which might enable them to cavil against God, the Help

12 انا لا نحب ان نفصل هذا المقام لأن آذان المعرضين ممدودة الينا ليستمعوا ما يعترضون به على الله المهيمن القيوم لأنهم لا يتألمون بسر

in Peril, the Self-Subsisting. And since they are unable to attain to mysteries of knowledge and wisdom from what hath been unravelled by the Source of divine splendour, they rise in protest and burst into clamour. But it is true to say that they object to that which they comprehend, not to the expositions given by the Expounder, nor the truths imparted by the One true God, the Knower of things unseen. Their objections, one and all, turn upon themselves, and I swear by thy life that they are devoid of understanding.

13 Every thing must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world – a world which is adorned with the splendours of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.

14 Look at the world and ponder a while upon it. It unveileth the book of its own self before thine eyes and revealeth that which the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein. It will acquaint thee with that which is within it and upon it and will give thee such clear explanations as to make thee independent of every eloquent expounder.

15 Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendour of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

16 It ill beseemeth thee to turn thy gaze unto former or more recent times. Make thou mention of this Day and magnify that which hath appeared therein. It will in truth suffice all mankind. Indeed expositions and discourses in explanation of such things cause the spirits to be chilled. It behoveth thee to speak forth in such wise as to set the hearts of true believers ablaze and cause their bodies to soar.

17 Whoso firmly believeth today in the rebirth of man and is fully conscious that God, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily

العلم والحكمة عما ظهر من مطلع نور الأحديّة
لذا يعترضون ويصيحون والحق ان يقال انهم
يعترضون على ما عرفوه لا على ما بينه المبين و
انباء الحق علام الغيوب ترجع اعتراضاتهم كلها
على انفسهم وهم لعمرى لا يفقهون

13 لا بد لكل امر من مبدأ ولكل بناء من بان و
انه هذه العلّة التي سبقت الكون المزمّن بالطراز
القديم مع تجددّه و حدوثه في كلّ حين تعالى
الحكيم الذي خلق هذا البناء الكريم

14 فانظر العالم وتفكر فيه انه يريك كتاب نفسه و ما
سطر فيه من قلم ربك الصانع الخبير ويخبرك
بما فيه وعليه وينصح لك على شأن يغنيك عن
كلّ مبين فصيح

15 قل انّ الطّبيعة بكيونتها مظهر اسمى المبتعث
و المكوّن و قد تختلف ظهوراتها بسبب من
الأسباب و في اختلافها آيات للمفسرين و
هي الارادة و ظهورها في رتبة الامكان بنفس
الامكان و انها لتقدير من مقدّر عليم و لو قيل انها
لهي المشيئة الامكانية ليس لأحد ان يعترض عليه
و قدر فيها قدرة عجز عن ادراك كنهها العالمون
انّ البصير لا يرى فيها الا تجلّي اسمنا المكوّن قل
هذا كون لا يدركه الفساد و تحيرت الطّبيعة من
ظهوره و برهانه و اشرافه الذي احاط العالمين

16 ليس لجنابك ان تلتفت الى قبل و بعد اذكر
اليوم و ما ظهر فيه انه ليكفي العالمين انّ البيانات
و الاشارات في ذكر هذه المقامات تخمد حرارة
الوجود لك ان تنطق اليوم بما تشتعل به الأفئدة
و تطير اجساد المقبلين

17 من يوقن اليوم بالخلق البديع و يرى الحق المنيع
مهيماً قيماً عليه انه من اهل البصر في هذا المنظر
الأكبر يشهد بذلك كلّ موقن بصير

such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.

- 18 Walk thou high above the world of being through the power of the Most Great Name, that thou mayest become aware of the immemorial mysteries and be acquainted with that wherewith no one is acquainted. Verily, thy Lord is the Helper, the All-Knowing, the All-Informed. Be thou as a throbbing artery, pulsating in the body of the entire creation, that through the heat generated by this motion there may appear that which will quicken the hearts of those who hesitate.
- 18 امش بقوة الاسم الأعظم فوق العالم لترى اسرار القدم و تطلع بما لا اطلع به احد ان ربك هو المؤيد العليم الخبير كن نباضاً كالشريان في جسد الامكان ليحدث من الحرارة المحدثه من الحركة ما تسرع به افتدة المتوقفين
- 19 At the time when We were hidden behind countless veils of light thou didst commune with Me and didst witness the luminaries of the heaven of My wisdom and the billows of the ocean of Mine utterance. Verily thy Lord is the Truthful, the Faithful. Great indeed is the blessedness of him who hath attained the liberal effusions of this ocean in the days of his Lord, the Most Bountiful, the All-Wise.
- 19 انك عاشرت معي ورأيت شمس سماء حكمتي و امواج بحر بياني اذ كنا خلف سبعين الف حجاب من النور ان ربك هو الصادق الأمين طوبى لمن فاز بفيضان هذا البحر في ايام ربه الفياض الحكيم
- 20 During Our sojourn in Iraq when We were at the house of one named Majid, We set forth clearly for thee the mysteries of creation and the origin, the culmination and the cause thereof. However since Our departure We have limited Ourself to this affirmation: 'Verily, no God is there but Me, the Ever-Forgiving, the Bountiful.'
- 20 انا بيننا لك اذ كنا في العراق في بيت من سمي بالمجيد اسرار الخليقة و مبدأها و منتهاها و علتها فلما خرجنا اقتصرنا البيان بأنه لا اله الا انا الغفور الكريم
- 21 Teach thou the Cause of God with an utterance which will cause the bushes to be enkindled, and the call 'Verily, there is no God but Me, the Almighty, the Unconstrained' to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.
- 21 كن مبلغ امر الله ببيان تحدث به النار في الأنجار و تنطق انه لا اله الا انا العزيز المختار قل ان البيان جوهر يطلب النفوذ و الاعتدال اما النفوذ معلق باللطافة و اللطافة منوطة بالقلوب الفارغة الصافية و اما الاعتدال امتزاجه بالحكمة التي نزلناها في الزبر و الألواح تفكر فيما نزل من سماء مشية ربك الفياض لتعرف ما اردناه في غياهب الآيات
- 22 Those who have rejected God and firmly cling to Nature as it is in itself are, verily, bereft of knowledge and wisdom. They are truly of them that are far astray. They have failed to attain the lofty summit and have fallen short of the ultimate purpose; therefore their eyes were shut and their thoughts differed, while the leaders among them have believed in God and in His invincible sovereignty. Unto this beareth witness thy Lord, the Help in Peril, the Self-Subsisting.
- 22 ان الذين انكروا الله و تمسكوا بالطبيعة من حيث هي هي ليس عندهم من علم و لا من حكمة الا انهم من الهائمين اولئك ما بلغوا الذروة العليا و الغاية القصوى لذا سكرت ابصارهم و اختلفت افكارهم والا رؤساء القوم اعترفوا بالله و سلطانه يشهد بذلك ربك المهيمن القيوم

- 23 When the eyes of the people of the East were captivated by the arts and wonders of the West, they roved distraught in the wilderness of material causes, oblivious of the One Who is the Causer of Causes, and the Sustainer thereof, while such men as were the source and the wellspring of Wisdom never denied the moving Impulse behind these causes, nor the Creator or the Origin thereof. Thy Lord knoweth, yet most of the people know not.
- 23 ولما ملئت عيون اهل الشرق من صنائع اهل الغرب لذا هاموا في الأسباب وغفلوا عن مسببها وممدها مع ان الذين كانوا مطالع الحكمة ومعادنها ما انكروا علتها ومبدعها ومبدأها ان ربك يعلم والناس اكثرهم لا يعلمون
- 24 Now We have, for the sake of God, the Lord of Names, set Ourselves the task of mentioning in this Tablet some accounts of the sages, that the eyes of the people may be opened thereby and that they may become fully assured that He is in truth the Maker, the Omnipotent, the Creator, the Originator, the All-Knowing, the All-Wise.
- 24 ولنا ان نذكر في هذا اللوح بعض مقالات الحكماء لوجه الله مالک الأسماء ليفتح بها ابصار العباد ويوقن أنه هو الصانع القادر المبدع المنشئ العليم الحكيم
- 25 Although it is recognized that the contemporary men of learning are highly qualified in philosophy, arts and crafts, yet were anyone to observe with a discriminating eye he would readily comprehend that most of this knowledge hath been acquired from the sages of the past, for it is they who have laid the foundation of philosophy, reared its structure and reinforced its pillars. Thus doth thy Lord, the Ancient of Days, inform thee. The sages aforetime acquired their knowledge from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves with the dregs. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise.
- 25 ولو يرى اليوم لحكماء الأرض يد طولی في الحكمة والصنائع ولكن لو ينظر احد بعين البصيرة ليعلم أنهم اخذوا اكثرها من حكماء القبل وهم الذين أسسوا اساس الحكمة ومهدوا بنائها وشيدوا اركانها كذلك ينبثق ربك القديم والقدماء اخذوا العلوم من الأنبياء لأنهم كانوا مطالع الحكمة الالهية ومظاهر الأسرار الربانية من الناس من فاز بزال سلسال بياناتهم ومنهم من شرب ثمالة الكأس لكل نصيب على مقداره انه هو العادل الحكيم
- 26 Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading.
- 26 ان ابيدقليس الذي اشتهر في الحكمة كان في زمن داود و فيثاغورس في زمن سليمان بن داود و اخذا الحكمة من معدن النبوة وهو الذي ظن انه سمع حفيف الفلك وبلغ مقام الملك ان ربك يفصل كل امر اذا شاء انه هو العليم المحيط
- 27 The essence and the fundamentals of philosophy have emanated from the Prophets. That the people differ concerning the inner meanings and mysteries thereof is to be attributed to the divergence of their views and minds. We would fain recount to thee the following: One of the Prophets once was communicating to his people that with which the Omnipotent Lord had inspired Him. Truly, thy Lord is the Inspirer, the Gracious, the Exalted. When the fountain of wisdom and eloquence gushed forth from the wellspring of His utterance and the wine of divine knowledge inebriated those who had sought His threshold, He exclaimed: 'Lo! All are filled with
- 27 ان اس الحكمة واصلها من الأنبياء و اختلفت معانيها واسرارها بين القوم باختلافات الأنظار والعقول انا نذكر لك نبأ يوم تكلم فيه احد من الأنبياء بين الوري بما عليه شديد القوى ان ربك هو الملهم العزيز المنيع فلما انفجرت ينابيع الحكمة والبيان من منبع بيانه واخذ سكر نحر العرفان من في فئانه قال الآن قد ملأ الروح من الناس من اخذ هذا القول ووجد منه على زعمه رائحة الحلول والذخول واستدل في ذلك ببيانات

the Spirit.' From among the people there was he who held fast unto this statement and, actuated by his own fancies, conceived the idea that the spirit literally penetrateth or entereth into the body, and through lengthy expositions he advanced proofs to vindicate this concept; and groups of people followed in his footsteps. To mention their names at this point, or to give thee a detailed account thereof, would lead to prolixity, and would depart from the main theme. Verily, thy Lord is the All-Wise, the All-Knowing. There was also he who partook of the choice wine whose seal had been removed by the Key of the Tongue of Him Who is the Revealer of the Verses of thy Lord, the Gracious, the Most Generous.

28 Verily, the philosophers have not denied the Ancient of Days. Most of them passed away deploring their failure to fathom His mystery, even as some of them have testified. Verily, thy Lord is the Adviser, the All-Informed.

29 Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came Socrates who was indeed, wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well as of those which were veiled from their minds. Methinks he drank one draught when the Most Great Ocean overflowed with gleaming and life-giving waters. He it is who perceived a unique, a tempered, and a pervasive nature in things, bearing the closest likeness to the human spirit, and he discovered this nature to be distinct from the substance of things in their refined form. He hath a special pronouncement on this weighty theme. Wert thou to ask from the worldly wise of this generation about this exposition, thou wouldst witness their incapacity to grasp it. Verily, thy Lord speaketh the truth but most people comprehend not.

30 After Socrates came the divine Plato who was a pupil of the former and occupied the chair of philosophy as his successor.

شَقِيٌّ وَاتَّبَعَهُ حَزْبٌ مِنَ النَّاسِ لَوْ أَنَّا نَذَكَّرُ أَسْمَاءَهُمْ
فِي هَذَا الْمَقَامِ وَنَفْصَلُ لَكَ لِيُطَوِّلَ الْكَلَامَ وَنَبْعِدَ
عَنِ الْمَرَامِ أَنَّ رَبَّكَ لَهُو الْحَكِيمُ الْعَلَامُ وَمِنْهُمْ مَنْ
فَازَ بِالرَّحِيقِ الْمُخْتَوَمِ الَّذِي فَكَّ بِمِفْتَاحِ لِسَانِ مُطْلَعِ
آيَاتِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

28 قُلْ إِنَّ الْفَلَسَفَةَ مَا انْكُرُوا الْقَدِيمَ بَلْ مَاتَ
أَكْثَرُهُمْ فِي حَسْرَةٍ عَرَفَانَهُ كَمَا شَهِدَ بِذَلِكَ بَعْضُهُمْ
أَنَّ رَبَّكَ لَهُو الْمُخْبِرُ الْخَبِيرُ

29 أَنَّ بَقْرَاطَ الطَّبِيبِ كَانَ مِنْ كِبَارِ الْفَلَسَفَةِ وَ
اعْتَرَفَ بِاللَّهِ وَ سُلْطَانَهُ وَ بَعْدَهُ سَقْرَاطُ أَنَّهُ كَانَ
حَكِيمًا فَاضِلًا زَاهِدًا اشْتَغَلَ بِالرِّيَاضَةِ وَ نَهَى
النَّفْسَ عَنِ الْهَوَى وَ اعْرَضَ عَنِ مَلَاذِ الدُّنْيَا وَ
اعْتَزَلَ إِلَى الْجَبَلِ وَ أَقَامَ فِي غَارٍ وَ مَنَعَ النَّاسَ
عَنِ عِبَادَةِ الْأَوْثَانِ وَ عَلَّمَهُمْ سَبِيلَ الرَّحْمَنِ إِلَى أَنْ
ثَارَتْ عَلَيْهِ الْجَهْلَالُ وَ اخْذَوْهُ وَ قَتَلُوهُ فِي السَّجَنِ
كَذَلِكَ يَقْصُ لَكَ هَذَا الْقَلَمُ السَّرِيعُ مَا أَحَدٌ
بَصَرَ هَذَا الرَّجُلَ فِي الْفَلَسَفَةِ أَنَّهُ سَيِّدُ الْفَلَسَفَةِ
كَأَنَّهَا قَدْ كَانَ عَلَى جَانِبِ عَظِيمٍ مِنَ الْحِكْمَةِ نَشْهَدُ
أَنَّهُ مِنْ فَوَارِسِ مَضْمَارِهَا وَ اخْصَصَ الْقَائِمِينَ
لِخِدْمَتِهَا وَ لَهُ يَدٌ طَوِيلٌ فِي الْعُلُومِ الْمَشْهُودَةِ بَيْنَ الْقَوْمِ
وَ مَا هُوَ الْمُسْتَوْرِعُ عَنْهُمْ كَأَنَّهُ فَازَ بِجُرْعَةٍ إِذْ فَاضَ
الْبَحْرُ الْأَعْظَمُ بِهَذَا الْكُوْثْرِ الْمُنِيرِ هُوَ الَّذِي أَطْلَعَ
عَلَى الطَّبِيعَةِ الْمَخْصُوصَةِ الْمُعْتَدِلَةِ الْمُوصُوفَةِ بِالْغَلْبَةِ
وَ أَنَّهَا أَشْبَهَ الْأَشْيَاءَ بِالرُّوحِ الْإِنْسَانِيِّ قَدْ أَخْرَجَهَا
مِنَ الْجَسَدِ الْجَوَانِيِّ وَ لَهُ بَيَانٌ مُخْصِصٌ فِي هَذَا
الْبَيَانِ الْمَرْصُوعِ لَوْ تَسَأَلُ الْيَوْمَ حُكَمَاءُ الْعَصْرِ عَمَّا
ذَكَرَهُ لَتَرَى عَجْزَهُمْ عَنِ ادْرَاكِهِ أَنَّ رَبَّكَ يَقُولُ
الْحَقَّ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ لَا يَفْقَهُونَ

30 وَ بَعْدَهُ أَفْلَاطُونُ الْإِلَهِيِّ أَنَّهُ كَانَ تَلْمِيزًا لِسَقْرَاطِ
الْمَذْكُورِ وَ جَلَسَ عَلَى كُرْسِيِّ الْحِكْمَةِ بَعْدَهُ وَ اقْرَبَ بِاللَّهِ
وَ آيَاتِهِ الْمُهَيْمِنَةَ عَلَى مَا كَانَ وَ مَا يَكُونُ وَ بَعْدَهُ مَنْ

He acknowledged his belief in God and in His signs which pervade all that hath been and shall be. Then came Aristotle, the well-known man of knowledge. He it is who discovered the power of gaseous matter. These men who stand out as leaders of the people and are pre-eminent among them, one and all acknowledged their belief in the immortal Being Who holdeth in His grasp the reins of all sciences.

31 I will also mention for thee the invocation voiced by Balinus who was familiar with the theories put forward by the Father of Philosophy regarding the mysteries of creation as given in his chrysolite tablets, that everyone may be fully assured of the things We have elucidated for thee in this manifest Tablet, which, if pressed with the hand of fairness and knowledge, will yield the spirit of life for the quickening of all created things. Great is the blessedness of him who swimmeth in this ocean and celebrateth the praise of his Lord, the Gracious, the Best-Beloved. Indeed the breezes of divine revelation are diffused from the verses of thy Lord in such wise that no one can dispute its truth, except those who are bereft of hearing, of vision, of understanding and of every human faculty. Verily thy Lord beareth witness unto this, yet the people understand not.

32 This man hath said: 'I am Balinus, the wise one, the performer of wonders, the producer of talismans.' He surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication. Give ear unto that which he hath said, entreating the 148 All-Possessing, the Most Exalted: 'I stand in the presence of my Lord, extolling His gifts and bounties and praising Him with that wherewith He praiseth His Own Self, that I may become a source of blessing and guidance unto such men as acknowledge my words.' And further he saith: 'O Lord! Thou art God and no God is there but Thee. Thou art the Creator and no creator is there except Thee. Assist me by Thy grace and strengthen me. My heart is seized with alarm, my limbs tremble, I have lost my reason and my mind hath failed me. Bestow upon me strength and enable my tongue to speak forth with wisdom.' And still further he saith: 'Thou art in truth the Knowing, the Wise, the Powerful, the Compassionate.' It was this man of wisdom who became informed of the mysteries of creation and discerned the subtleties which lie enshrined in the Hermetic writings.

33 We have no wish to mention anything further but We shall utter that which the Spirit hath instilled into My heart. In truth there is no God but Him, the Knowing, the Mighty, the Help in Peril, the Most Excellent, the All-Praised. By My life! In this Day the celestial Tree is loath to proclaim aught else

سَمِيَ بِأَرْسُطُو طَالِيسِ الْحَكِيمِ الْمَشْهُورِ وَهُوَ الَّذِي اسْتَنْبَطَ الْقُوَّةَ الْبَخَارِيَّةَ وَهُوَ لَآءٌ مِنْ صَنَائِدِ الْقَوْمِ وَكِبَرَائِهِمْ كُلَّهُمْ أَقْرَأُوا وَاعْتَرَفُوا بِالْقَدِيمِ الَّذِي فِي قَبْضَتِهِ زَمَامُ الْعُلُومِ

31 ثُمَّ أَذْكَرُ لَكَ مَا تَكَلَّمَ بِهِ بَلِينُوسُ الَّذِي عَرَفَ مَا ذَكَرَهُ أَبُو الْحَكْمَةِ مِنْ أَسْرَارِ الْخَلِيقَةِ فِي الْوَاَحَةِ الزَّيْرَجْدِيَّةِ لِيُوقِنَ الْكُلَّ بِمَا بَيْنَهُ لَكَ فِي هَذَا اللَّوحِ الْمَشْهُودِ الَّذِي لَوْ يَعْصُرُ بِأَيَادِي الْعَدْلِ وَالْعُرْفَانِ لَيَجْرِي مِنْهُ رُوحُ الْحَيَوَانِ لِأَحْيَاءٍ مِنْ فِي الْأَمْكَانِ طَوْبَى لِمَنْ يَسْبِغُ فِي هَذَا الْبَحْرِ وَيَسْبِغُ رَبَّهُ الْعَزِيزَ الْمَحْبُوبَ قَدْ تَضَوَّعَتْ نَفَحَاتُ الْوَحْيِ مِنْ آيَاتِ رَبِّكَ عَلَى شَأْنٍ لَا يَنْكُرُهَا إِلَّا مَنْ كَانَ مُحْرَمًا عَنْ السَّمْعِ وَالْبَصَرِ وَالْفُؤَادِ وَعَنْ كُلِّ الشُّؤُونَاتِ الْإِنْسَانِيَّةِ أَنَّ رَبِّكَ يَشْهَدُ وَلَكِنَّ النَّاسَ لَا يَعْرِفُونَ

32 وَهُوَ الَّذِي يَقُولُ أَنَا بَلِينُوسُ الْحَكِيمِ صَاحِبِ الْعَجَائِبِ وَالطَّلَسَمَاتِ وَانْتَشَرَ مِنْهُ مِنَ الْفُنُونِ وَالْعُلُومِ مَا لَا يَنْتَشِرُ مِنْ غَيْرِهِ وَقَدْ ارْتَقَى أَعْلَى مَرَاقِي الْخُضُوعِ وَالْإِهْتَالِ اسْمِعْ مَا قَالَ فِي مَنَاجَاتِهِ مَعَ الْغَنَى الْمُتَعَالِ اقُومْ بَيْنَ يَدَيَّ رَبِّي فَأَذْكَرُ آلَاءَهُ وَنِعْمَائَهُ وَاصْفَهُ بِمَا وَصَفَ بِهِ نَفْسَهُ لِأَنْ أَكُونَ رَحْمَةً وَهَدًى لِمَنْ يَقْبَلُ قَوْلِي إِلَى أَنْ قَالَ يَا رَبِّ أَنْتَ الْإِلَهُ وَلَا إِلَهَ غَيْرُكَ وَأَنْتَ الْخَالِقُ وَلَا خَالِقَ غَيْرِكَ أَيْدِيَّ وَقُوَّتِي فَقَدْ رَجَفَ قَلْبِي وَاضْطَرَبَتْ مِفَاصِلِي وَذَهَبَ عَقْلِي وَانْقَطَعَتْ فِكْرَتِي فَأَعْطَنِي الْقُوَّةَ وَانْطَقَ لِسَانِي حَتَّى أَتَكَلَّمَ بِالْحَكْمَةِ إِلَى أَنْ قَالَ أَنْتَ الْعَلِيمُ الْحَكِيمُ الْقَدِيمُ الرَّحِيمُ أَنَّهُ لَهِوَ الْحَكِيمِ الَّذِي أَطْلَعَ بِأَسْرَارِ الْخَلِيقَةِ وَالرَّمُوزِ الْمَكُونَةِ فِي الْأَلْوَابِ الْهَرَمِيسِيَّةِ

33 أَنَا لَا نَحْبُ أَنْ نَذْكَرَ أَزِيدَ عَمَّا ذَكَرْنَاهُ وَنَذْكَرَ مَا الْقِي الرُّوحِ عَلَى قَلْبِي أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَالَمُ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَزِيزُ الْحَمِيدُ لَعَمْرِي هَذَا يَوْمٌ لَا نَحْبُ

to the world but this affirmation: 'Verily, there is none other God but Me, the Peerless, the All-Informed.'

- 34 Had it not been for the love I cherish for thee, I would not have uttered a single word of what hath been mentioned. Appreciate the value of this station and preserve it as thou wouldst thine eye and be of them that are truly thankful.

- 35 Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily His knowledge encompasseth the earth and the heavens.

- 36 This is a Tablet wherein the Pen of the Unseen hath inscribed the knowledge of all that hath been and shall be – a knowledge that none other but My wondrous Tongue can interpret. Indeed My heart as it is in itself hath been purged by God from the concepts of the learned and is sanctified from the utterances of the wise. In truth naught doth it mirror forth but the revelations of God. Unto this beareth witness the Tongue of Grandeur in this perspicuous Book.

- 37 Say, O people of the earth! Beware lest any reference to wisdom debar you from its Source or withhold you from the Dawning-Place thereof. Fix your hearts upon your Lord, the Educator, the All-Wise.

- 38 For every land We have prescribed a portion, for every occasion an allotted share, for every pronouncement an appointed time and for every situation an apt remark. Consider Greece. We made it a Seat of Wisdom for a prolonged 150 period. However, when the appointed hour struck, its throne was subverted, its tongue ceased to speak, its light grew dim and its banner was hauled down. Thus do We bestow and withdraw. Verily thy Lord is He Who giveth and divesteth, the Mighty, the Powerful.

- 39 In every land We have set up a luminary of knowledge, and when the time foreordained is at hand, it will shine resplendent above its horizon, as decreed by God, the All-Knowing, the All-Wise. If it be Our Will We are fully capable of describing for thee whatever existeth in every land or hath come to pass therein. Indeed the knowledge of thy Lord pervadeth the heavens and the earth.

السّدرّة الّا ان تنطق في العالم أنّه لا اله الا انا
الفرد الخبير

34 لو لا حبّي اياك ما تكلمت بكلمة عمّا ذكرناه
اعرف هذا المقام ثم احفظه كما تحفظ عينيك
وكن من الشّاكرين

35 و انتك تعلم انا ما قرأنا كتب القوم و ما اطلعنا
بما عندهم من العلوم كلّها اردنا ان نذكر بيانات
العلماء و الحكماء يظهر ما ظهر في العالم و ما في
الكتب و الزّبر في لوح امام وجه ربك نرى و
نكتب أنّه احاط علمه السّموات و الأرضين

36 هذا لوح رقم فيه من القلم المكنون علم ما كان
و ما يكون و لم يكن له مترجم الا لسانى البديع
انّ قلبى من حيث هو قد جعله الله ممرداً عن
اشارات العلماء و بيانات الحكماء أنّه لا يحكى الا
عن الله وحده يشهد بذلك لسان العظمة في هذا
الكتاب المبين

37 قل يا ملاء الأرض اياكم ان يمنعكم ذكر الحكمة عن
مطلعها و مشرقها تمسكوا برّبكم المعلم الحكيم

38 انا قدّرنا لكلّ ارض نصيباً و لكلّ ساعة قسمة و
لكلّ بيان زماناً و لكلّ حال مقالاً فانظروا اليونان
انا جعلناها كرسيّ الحكمة في برهة طويلة فلما جاء
اجلها ثلّ عرشها و كلّ لسانها و خبت مصابيحها و
نكست اعلامها كذلك نأخذ و نعطي ان ربك
هو الآخذ المعطي المقتدر القدير

39 قد اودعنا شمس المعارف في كلّ ارض اذا جاء
الميقات تشرق من افقها امرأ من لدى الله العليم
الحكيم انا لو نريد ان نذكر لك كلّ قطعة من
قطعات الأرض و ما ولى فيها و ظهر منها لنقدر
ان ربك احاط علمه السّموات و الأرضين

- 40 Know thou, moreover, that the people aforetime have produced things which the contemporary men of knowledge have been unable to produce. We recall unto thee Murtus who was one of the learned. He invented an apparatus which transmitted sound over a distance of sixty miles. Others besides him have also discovered things which no one in this age hath beheld. Verily thy Lord revealeth in every epoch whatsoever He pleaseth as a token of wisdom on His part. He is in truth the supreme Ordainer, the All-Wise.
- 41 A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love those men of knowledge who have brought to light such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.
- 42 Beware, O My loved ones, lest ye despise the merits of My learned servants whom God hath graciously chosen to be the exponents of His Name 'the Fashioner' amidst mankind. Exert your utmost endeavour that ye may develop 151 such crafts and undertakings that everyone, whether young or old, may benefit therefrom. We are quit of those ignorant ones who fondly imagine that Wisdom is to give vent to one's idle imaginings and to repudiate God, the Lord of all men; even as We hear some of the heedless voicing such assertions today.
- 43 Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.
- 44 O My Nabil! Let nothing grieve thee, rather rejoice with exceeding gladness inasmuch as I have mentioned thy name, have turned My heart and My face towards thee and have conversed with thee through this irrefutable and weighty exposition. Ponder in thy heart upon the tribulations I have sustained, the imprisonment and the captivity I have endured, the sufferings that have befallen Me and the accusations that the people have levelled against Me. Behold, they are truly wrapped in a grievous veil. When the discourse reached this stage, the
- ثم اعلم قد ظهر من القدماء ما لم يظهر من الحكماء المعاصرين انا نذكر لك نبأ مورطس انه كان من الحكماء وصنع آلة تسمع على ستين ميلاً وكذلك ظهر من غيره ما لا تراه في هذا الزمان ان ربك يظهر في كل قرن ما اراد حكمة من عنده انه هو المدير الحكيم
- من كان فيلسوفاً حقيقياً ما انكر الله وبرهانه و اقر بعظمته و سلطانه المهيمن على العالمين انا نحب الحكماء الذين ظهر منهم ما انتفع به الناس و ايدناهم بأمر من عندنا انا كنا قادرين
- ايّاكم يا احبائي ان تتكروا فضل عبادى الحكماء الذين جعلهم الله مطالع اسمه الصانع بين العالمين افرغوا جهدكم ليظهر منكم الصنائع والأموال التي بها ينتفع كل صغير و كبير انا نتبراً عن كل جاهل ظن بأن الحكمة هو التكلّم بالهوى والاعراض عن الله مولى الورى كما تسمع اليوم من بعض الغافلين
- قل أول الحكمة واصلها هو الاقرار بما بينه الله لأن به استحكم بنیان السياسة التي كانت درع الحفظ لبدن العالم تفكروا لتعرفوا ما نطق به قلبى الأعلى في هذا اللوح البديع قل كل امر سياسى انتم تتكلمون به كان تحت كلمة من الكلمات التي نزلت من جبروت بيانه العزيز المنيع كذلك قصصنا لك ما يفرح به قلبك و تقر عينك و تقوم على خدمة الأمر بين العالمين
- نبيلى لا تحزن من شئ افرح بذكرى اياك و اقبلى و توجهى اليك و تكلمى معك بهذا الخطاب المبرم المتين تفكر في بلائى و سجنى و غربتى و ما ورد على و ما ينسب الى الناس الا انهم في حجاب غليظ لما بلغ الكلام هذا المقام طلع فجر المعانى و طفى سراج البيان البهائم لأهل الحكمة و العرفان من لدن عزيز حميد قل

dawn of divine mysteries appeared and the light of utterance was quenched. May His glory rest upon the people of wisdom as bidden by One Who is the Almighty, the All-Praised. Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the splendour of the light of wisdom shone resplendent when the heavens of divine utterance were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.

- 45 O Lord! Unto Thee have I turned my face, detached from all save Thee and holding fast to the hem of the robe of Thy manifold blessings. Unloose my tongue therefore to proclaim that which will captivate the minds of men and will rejoice their souls and spirits. Strengthen me then in Thy Cause in such wise that I may not be hindered by the ascendancy of the oppressors among Thy creatures nor withheld by the onslaught of the disbelievers amidst those who dwell in Thy realm. Make me as a lamp shining throughout Thy lands that those in whose hearts the light of Thy knowledge gloweth and the yearning for Thy love lingereth may be guided by its radiance.

- 46 Verily, potent art Thou to do whatsoever Thou willest, and in Thy grasp Thou holdest the kingdom of creation. There is none other God but Thee, the Almighty, the All-Wise.

TB#09, BSW#04.02x, BSW#04.32x, BSW#05.17x, BSW#06.17x, BSW#07.09x, BPRY.199x, PN_1900_heh p013, ADJ.025x, GPB.197x, PDC.186-187x, SW_v14#09 p.257x, BSC.189 #277-338

سبحانك اللهم يا الهى اسألك باسمك الذى
به سطع نور الحكمة اذ تحركت افلاك بيانه
بين البرية بأن تجعلى مؤيداً بتأييدتك و ذاكراً
باسمك بين عبادك

45 اى ربّ توجّهت اليك منقطعاً عن سوائك
و متشبّهاً بذيل الطافك فأنطقنى بما تجذب به
العقول و تطير به الأرواح و النفوس ثم قوّنى فى
امرك على شأن لا تمنعنى سطوة الظالمين من
خلقك و لا قدرة المنكرين من اهل مملكتك
فاجعلنى كالسراج فى ديارك ليبتدى به من كان
فى قلبه نور معرفتك و شغف محبتك

46 انك انت المقتدر على ما تشاء و فى قبضتك
ملكوت الانشاء لا اله الا انت العزيز الحكيم

INBA47:098, INBA90:001, INBA30:052,
INBA81:024, BLIB_Or15729.106,
NLAI_22848:255, NLAI_BH3.142,
BSB.Cod.arab.2644 p133v, Ghazi3072.045-
093, UMich962.095-105, MKI4522.255,
MKI4524.290, BN_suppl.1753.089-100,
AQA2#006 p.130, ADM2#011 p.026x,
AVK4.437bx, MJMM.037, RSBB.092,
NSR_1993.047x, ASAT1.042-043x,
ASAT1.190x, ASAT1.156x, ASAT5.213x,
ASAT5.372x, ADH1.103x, TBP#09,
OOL.B043

BH05181

To: Baha'is of Sarvistan

Date: 1292-02 [1875-Mar]

1 The Most Holy, the Most Great, the Most Inaccessible

2 O my beloved in Sarvistan! Harken unto the call of the All-Merciful in the realm of creation. Verily, there is none other God but Him, the Mighty, the Bestower. We have inhaled the fragrance of your love and have made mention of you in this Prison wherein the Beloved of all worlds hath been incarcerated. They awaited My days, yet when We manifested Our Self unto them they denied it, save for those who cast away the world, turning unto God, the Lord of all men.

3 Unite ye in the Word of God, then remind the servants of the wisdom which hath been sent down in the Scriptures and Tablets. Say: O people! Turn ye unto the horizon of grace. By God! It hath been illumined by the Sun of the remembrance of the name of your Lord, the Mighty, the All-Bountiful. We counsel you to sanctity and detachment and that whereby the Cause of God is exalted throughout all lands. Be ye lamps of guidance among mankind and daysprings of goodness unto all who dwell in creation. Grieve not over anything, for verily He is with you and ordaineth for you that which profiteth you, through the endurance of God, the Lord of creation. Rejoice ye in this Day! By God! It is the Day of God, yet the people are in heedlessness and error. Recite ye the verses of God whereby the hearts of the righteous are drawn. Verily they are the Kawthar of life unto the people of knowledge and the Choice Sealed Wine unto those who have turned unto the Mighty, the Self-Subsisting. The world and all that is therein shall perish, and there shall endure for you what hath been ordained by Him Who controlleth the winds. The glory be upon you and upon those who have attained unto the lights of the Countenance and who have stood firm in this Cause whereby all necks have been subdued.

JHT_B#011

1 الأقدس الأعظم الأَمْنَع

2 يا احبائي في سروسن ان استمعوا نداء الرحمن في الامكان انه لا اله الا هو العزيز المتان قد وجدنا عرف حبكم ذكرناكم في هذا السجن الذي فيه حبس محبوب الآفاق قد انتظروا ايامي فلما اظهرنا لهم نفسي كفروا بها الا من نبذ العالم مقبلاً الى الله مالک الرقاب

3 ان اتحدوا في كلمة الله ثم ذكروا العباد بالحكمة التي نزلت في الزبر والألواح قولوا يا قوم توجهوا الى افق الفضل تالله انار من شمس ذكر اسم ربنا العزيز الوهاب نصيكم بالتقديس والتزنيه وما يرتفع به امر الله في الديار كونوا مصاييح الهدى بين الوري ومطالع الخير لمن في الابداع لا تحزنوا من شيء انه معكم ويقدر لكم ما ينفعكم بدوام الله مالک الایجاد ان استبشروا في هذا اليوم تالله انه يوم الله ولكن القوم في غفلة وضلال ان اقرءوا آيات الله بها تنجذب قلوب الأبرار انها لكوثر الحيوان لأهل العرفان والرحيق المختوم لمن اقبل الى العزيز المختار ستفنى الدنيا وما فيها ويبقى ما قدر لكم من لدن مستخر الأرياح انما البهاء عليكم وعلى الذين فازوا بأنوار الوجه واستقاموا على هذا الأمر الذي به ذلت الرقاب

INBA51:535b, BRL_DA#448, LHKM3.152

BH07444*To: Mulla Zaynul-Abidin, in Nayriz**Date: 1292-02-03 [1875-Mar-11]*

- 1 In the Name of Him Who is the All-Encompassing over all names
- 2 Wilt thou remain silent while the Divine Lote Tree speaketh throughout the world that there is none other God but Him, the Mighty, the Bestower? Be thou vocal in the remembrance of thy Lord, for through it are gladdened the hearts of them that have turned unto God, the Lord of Lords.
- 3 Act thou according to that which thou hast been bidden and place thy trust in God, the Lord of all men. Verily He is with you and heareth your call and beholdeth that which proceedeth from you in His path amidst mankind. Rejoice thou in that the Most Great Joy hath turned toward thee while imprisoned in this spot. Forget not the bounty of My days, and despair not of My mercy and loving-kindness. Verily He giveth to whomsoever He willeth whatsoever He pleaseth. There is none other God but Him, the Mighty, the All-Knowing. Verily My tongue speaketh, My heart remembereth, and My pen moveth at all times. Be thou in such wise that the clamor of the people shall not prevent thee from God, thy Lord, the Lord of the Day of Return.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 أَتَكُونُ صَامِتًا وَالسَّدْرَةَ تَنْطِقُ بَيْنَ الْعَالَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ كُنْ نَاطِقًا بِذِكْرِ رَبِّكَ إِنَّ بِهِ تَسْتَبْشِرُ أَفْتَدَةُ الَّذِينَ أَقْبَلُوا إِلَى اللَّهِ رَبِّ الْأَرْبَابِ

3 إِنْ أَعْمَلْتُ بِمَا أَمَرْتُ بِهِ وَتَوَكَّلْتُ عَلَى اللَّهِ مَالِكِ الرَّقَابِ أَنَّهُ مَعَكُمْ وَاسْمِعْ نِدَائَكُمْ وَيَرَى مَا يَظْهَرُ مِنْكُمْ فِي سَبِيلِهِ بَيْنَ الْأَنْامِ إِنْ أَفْرَحَ بِمَا تَوَجَّهَ إِلَيْكَ الْفَرَحَ الْأَعْظَمَ إِذْ كَانَ مَسْجُونًا فِي هَذَا الْمَقَامِ لَا تَنْسَ فَضْلَ أَيَّامِي وَلَا تَيْأَسْ عَنْ رَحْمَتِي وَعَنَابِي أَنَّهُ يُعْطِي لِمَنْ يَشَاءُ مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلَامُ إِنْ لِسَانِي يَنْطِقُ وَقَلْبِي يَذْكُرُ وَقَلْبِي يَتَحَرَّكُ فِي كُلِّ الْأَحْيَانِ كُنْ عَلَى شَأْنٍ لَا يَمْنَعُكَ ضَوْضَاءُ الْعِبَادِ عَنْ اللَّهِ رَبِّكَ مَالِكِ الْمَعَادِ

INBA28:223b

BH09546*To: Aqa Mirza Ali-Rida, in Nayriz**Date: 1292-02-03 [1875-Mar-11]*

He is the Most Holy, the Most Wondrous, the Most Great

The Book speaks with truth between the heavens and the earth. Whoso hath hearkened unto it is assuredly of the people of Baha inscribed in the Tablet of Eternity, and whoso hath turned away is among the people of error.

Hearken, O servant, unto that which the All-Sufficient, the Most Exalted, speaketh, that it may draw thee to the seat of holiness and nearness and beauty. Confine all matters to the

الأقدس الأبدع الأعظم

كِتَابٌ يَنْطِقُ بِالْحَقِّ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ إِنَّ الَّذِي سَمِعَ أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحِ الْبَقَاءِ وَالَّذِي أَعْرَضَ أَنَّهُ مِنْ أَهْلِ الضَّلَالِ إِنْ اسْتَمَعَ يَا عَبْدَ مَا يَنْطِقُ بِهِ الْغَنِيُّ الْمُتَعَالِ لِيَجْذِبَكَ إِلَى مَقَرِّ الْقُدْسِ وَالْقَرْبِ وَالْجَمَالِ إِنْ اقْتَصَرَ الْأُمُورَ عَلَى ذِكْرِ مَوْلَيْكَ أَنَّهُ يَنْفَعُكَ فِي الدُّنْيَا وَالْآخِرَةِ يَشْهَدُ

remembrance of thy Lord - this shall profit thee in this world and the next, as thy Lord, the Mighty, the All-Knowing, doth testify.

Pay no heed to the people and their clamor. Follow that which thou hast been commanded by God, the Cleaver of the Dawn. Thus doth the Lord of Names command thee, while imprisoned in the most remote of lands.

بذلك ربك العزيز العلام لا تلتفت الى الناس
و ضوضائهم ان اتبع ما امرت به من لدى الله
فالق الأصباح كذلك يأمرک مولی الأسماء اذ
كان مسجوناً فی ابعد المقام

INBA51:543a, LHKM3.185

BH09365

To: Abul-Qasim in Shin, in Nayriz

Date: 1292-02-03 [1875-Mar-11]

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

¹ الأقدس الأعظم الأعلى

² Glorified be He Who hath manifested Himself as He willeth. He, verily, proclaimeth throughout all contingent being that there is none other God but Him, the Manifest, the Speaking One, the Articulate, the All-Evident. They in whose hearts were doubts have turned away and waxed proud before God - these, verily, are among the most lost. Say: O people! He Who is the Intended One hath appeared and the proof hath been perfected. Hold fast unto God and follow not every ignorant remote one. Say: This is the Day wherewith ye were promised in the Tablets. Recognize it and be not of the doubtful. Verily the Day calleth with the most exalted call, yet the people remain heedless. Blessed is he who hath turned unto Him, turning away from those who disbelieved in God, the Lord of all worlds.

² سبحان الذى اظهر نفسه كيف اراد وانها تنطق
بين الامكان انه لا اله الا هو الظاهر المتكلم الناطق
المبين ان الذين كان في قلوبهم ريب استنكفوا و
استكبروا على الله الا انهم من الأخسرین قل يا
قوم قد ظهر المقصود وتم البرهان ان اعتصموا
بالله و لا تتبعوا كل جاهل بعيد قل هذا يوم
وعدتكم به في الألواح ان اعرفوه و لا تكونن من
المريين ان اليوم ينادى بأعلى النداء ولكن القوم
من العاقلین طوبى لمن اقبل اليه معرضاً عن الدين
كفروا بالله رب العالمين

INBA84:133a, INBA84:068, INBA84:011a.04

BH03262

To: *Haji Siyyid Mirza, in Tihran*

Date: 1292-03 [1875-Apr]

- 1 He is the Everlasting, the One, the Single, the Self-Subsisting, the All-Glorious. 1 هو الأبد الأحد الفرد الغنيّ المتعال
- 2 All praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name. 2 لك الحمد يا الهى بما زينت العالم بأنوار فجر ليل فيه ولد من بشر بمطلع قيوميّك و مشرق الوهيّتك و مظهر ربوبيّتك اسألك يا فاطر السّماء و خالق الأسماء بأن تؤيّد الذين آووا في ظلّ رحمتك الكبرى و نادوا باسمك بين ملائكة الانشاء
- 3 O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou wilt by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleaseth through the potency of Thy behest which pervadeth the entire creation. 3 اى ربّ ترى مولى العالم في سجنه الأعظم منادياً باسمك و ناظراً الى وجهك و ناطقاً بما انجذب به اهل ملكوت امرك و خلقك ولو ارى يا الهى نفسى اسيراً بين عبادك ولكن يلوح من وجهه نور سلطنتك و ظهور اقتدارك ليوقنّ الكل انك انت الله لا اله الا انت لا يضعفك قوّة الأقوياء و لا يخذلك شوكة الأمراء تفعل ما تشاء بسلطانك المهيمن على الأشياء و تحكم ما تريد بأمرك المحيط على الانشاء
- 4 I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou wilt; no God is there but Thee, the Help in Peril, the Self-Subsisting. 4 اى ربّ اسألك بظهورك و اقتدارك و سلطنتك و استعلائك بأن تنصر الذين قاموا على خدمتك و نصروا امرك و خضعوا عند ظهور نور وجهك ثم اجعلهم يا الهى غالبين على اعدائك و قائمين على خدمتك ليظهر بهم آثار سلطنتك في بلادك و آيات قدرتك في ديارك انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم
- 5 This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Bab] that thou mayest recite it in a spirit 5 قد نزل هذا اللوح المحمود في يوم المولود لتقرأه بالخضوع و الابهال و تشكر ربك العليم الخبير

of humility and supplication and give thanks unto Thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

ان اجهد في خدمة الله ليظهر منك ما يبقى به
ذكرك في ملكوته العزيز المنيع

- 6 Say: Glorified art Thou, O my God! I implore Thee by the Dawning-place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

6 قل سبحانك يا الهى اسألك بمطلع آياتك
ومظهر بيناتك بأن تجعلني في كل الأحوال
متمسكاً بحبل الطافك ومنتشئاً بذيل مواهبك
ثم اجعلني من الذين ما منعهم شؤونات الأرض
عن خدمتك وطاعتك ولا سطوة الخلق عن
ذكرك وثنائك اى ربّ وفقني على ما تحبّ و
ترضى ثم ابدني على ما يرتفع به ذكرك وتشتعل
به نار محبتك

- 7 Thou art, in truth, the Forgiving, the Bountiful.

7 انك انت الغفور الكريم

TB#17b, DOR#41, DAS.1915-03-22

BLIB_Or15726.028b, ADM2#002 p.012x,
NFR.039, TBP#17b, AMB#41

BH04674

To: Ali, in Qazvin

Date: 1292-03 [1875-Apr]

- 1 In the name of the one true Friend
- 2 That which was previously revealed from the heaven of the All-Merciful Will is this: Whoso leaveth his home as an emigrant unto God and His Messenger and death overtaketh him, his reward is incumbent upon God. And that which is now revealed from the heaven of the mercy of the Self-Sufficient, the Most High is this:
- 3 They that have forsaken their country in the path of God and subsequently ascended unto His presence, such souls shall be blessed by the Concourse on High and their names recorded by the Pen of Glory among such as have laid down their lives as martyrs in the path of God, the Help in Peril, the Self-Subsistent. Upon them rest the mercy of God and His favors, and the grace of God and His fragrances. He, verily, is the Forgiving, the Generous.” O Ali! God willing, through divine

1 بنام دوست یگا

2 آنچه از قبل از سماء مشیت رحمانیه نازل اینست
و من یخرج من بینه مهاجراً الى الله و رسوله ثم
یدرکه الموت فقد وقع اجره على الله و آنچه حال
از سماء رحمت غنی متعال نازل اینست

3 انّ الذين هاجروا في سبيل الله ثمّ صعدوا اليه
يصلّين عليهم الملائكة الاعلى و رقت اسمائهم من
القلم الابهى من الذين استشهدوا في سبيل الله
المهيمن القيوم عليهم رحمة الله و عناياته و فضل
الله و نفعاته انه هو الغفور الكريم اى على
انشاء الله بعنايت رحمانى بما اراد الله فائز باشى

grace thou shalt attain unto that which God hath desired, and be detached from all else besides Him. Be not grieved at what hath come to pass. Consider the divine favor, how He caused him to attain the Most Great Horizon, and, purified and freed from all earthly conditions, summoned him to the Supreme Horizon. At the time of his departure he appeared before the Throne in such wise that all those circling round were moved to lamentation by his weeping. Blessed is he, then blessed is he! Console all the kinsmen on behalf of this Wronged One and convey greetings to them, and say that God is nearer and more kind, and in His presence grief is not permitted, for these are the days of supreme joy. God willing, fix your gaze upon Him and place your trust in Him. Verily He will console you in that which hath befallen you. He, verily, is the Forgiving, the All-Affectionate.

و از ماسوايش منقطع از آنچه واقع شد محزون
مباش ملاحظه در عنایت الهی کن که او
را بمنظر اکبر فائز فرمود و از جمیع شئون
مطهر و فارغ نموده باقی اعلی دعوت فرمود در
حین وداع بحالتی لدی العرش حاضر شد که
جمیع طائفین از نوحه او بنوحه آمدند طوبی
له ثم طوبی له جمیع منتسبین را از جانب این
مظلوم تسلی دهید و تکبیر برسانید و بگوئید حق
نزدیکتر و مهربانتر است و با وجود او حزن جایز
نه چه که ایام فرح اکبر است انشاء الله باو
ناظر باشید و باو متکل آنه یعزکم فیما ورد علیکم
انه هو الغفور العطف

BLIB_Or15710.241, BLIB_Or15726.038,
AHB_119BE #03 p.076, YFY.071

BH05041

To: *Jinab-i-Mulla 'Ali Jan*

Date: 1292-03 [1875-Apr]

- 1 The Most Holy, Most Impregnable, Most Great, the Manifest, the All-Knowing
- 2 A mention from Us to him who has turned to the ocean of utterance when the Most Merciful came from the heaven of explanation, calling out to all creation that there is none other God but Him, the All-Encompassing, the Self-Subsisting, that this remembrance might draw him to a station where neither the doings of the wicked nor the whisperings of those who have denied the Promised Day can hinder him.
- 3 Blessed art thou for having turned to the Countenance when those who took their desires as their god turned away from it and followed every heedless and rejected one. We have manifested the Countenance from the Most Exalted Horizon and called all unto it, yet the people turn aside from it. The sun of certitude has shone upon them from the horizon of the loving-kindness of their Lord, the Most Merciful, yet they wallow in their own idle fancies. Be thou steadfast in the Cause and say: O people! Take heed lest the world and what ye possess delude you. Cast aside vain imaginings and take hold of what ye have been commanded by God, the Mighty, the Loving. Let

1 الأقدس الأَمْع الأعظم المبین العلیم

2 ذکر من لدنا لمن اقبل الى بحر البیان اذ اتى الرحمن
من سماء التبیان و ینادی الامکان انه لا اله الا
هو المهیمن القیوم لیجذبه الذکر الى مقام لا تمنعه
شئون الفجار ولا وساوس الذین کفروا بالیوم
الموعود

3 طوبی لک بما اقبلت الى الوجه اذ اعرض عنه
الذین اتخذوا المهم هویم و اتبعوا کل غافل
مردود انا اظهرنا الوجه من الأفق الأعلى و
دعونا الکل الیه ولكن القوم عنه یصدفون و
اشرقت علیهم شمس الایقان من افق عنایة ربهم
الرحمن و هم فی ظنون انفسهم یخوضون ان
استقم على الأمر و قل یا قوم آیاکم ان تغرّبکم
الدنیا و ما عندکم دعوا الأوهام و خذوا ما امرتم
به من لدی الله العزیز الودود انک لا تحزن من

not the people and their clamor grieve thee. He will verily exalt thee through the truth and abase those who have waxed proud against Him and disdained to worship Him. Thy Lord is indeed the Truth, the Knower of the unseen. Call thou the people with wisdom and mention to them what We have revealed in Our Most Holy Book, that they may follow the commandments and ordinances of God. He is verily the All-Loving, the All-Forgiving. Thus have We shown thee Our mighty signs and caused thee to hear Our sweetest call, that thou mayest arise to serve the Cause of thy Lord with a power that no hosts can prevent.

النَّاسَ وَضُوضَائِهِمْ أَنَّهُ يَرْفَعُكَ بِالْحَقِّ وَيَضَعُ
الَّذِينَ اسْتَكْبَرُوا عَلَيْهِ وَاسْتَنَكَفُوا عَنْ عِبَادَتِهِ أَنَّ
رَبِّكَ لَهُ الْحَقُّ عَلَامُ الْغُيُوبِ إِنَّ النَّاسَ
بِالْحِكْمَةِ ثُمَّ أَذْكَرَ لَهُمْ مَا أَنْزَلْنَاهُ فِي كِتَابِنَا الْأَقْدَسِ
لِيَتَّبِعُوا أَوَامِرَ اللَّهِ وَسُنَنَهُ أَنَّهُ لَهُ الْعَطُوفُ الْغَفُورُ
كَذَلِكَ أَرَيْنَاكَ آيَاتِنَا الْكُبْرَى وَاسْمَعْنَاكَ
نِدَائِنَا الْأَحْلَى لِتَقُومَ عَلَى أَمْرِ رَبِّكَ بِقُوَّةٍ لَا تَمْنَعُهَا
الْجُنُودُ

BLIB_Or15719.028c

BH05359

To: *Varaqih 'Ayn*

Date: 1292-03 [1875-Apr]

- 1 In the Name of the Beloved of the Worlds! Praise be unto that Sovereign Who, through the hand of bounty and bestowal, hath bestowed upon the people of insight and knowledge the wine of understanding and recognition, and hath caused them to ascend from the lowest degrees of doubt and fancy to the loftiest stations of witnessing and certitude. Blessed are those souls who, on the wings of recognition, have soared in the atmosphere of the love of the All-Merciful. Happy are they, and again happy are they!
- 2 And then, thy letter was received in the Most Great Prison and the fragrances of love were inhaled therefrom. God willing, mayest thou be adorned with such an adornment as shall cause the exaltation of God's Cause among His handmaidens.
- 3 The outward life hath an end ordained for it. Beseech thou God, exalted and glorified be He, that thou mayest be assisted to achieve that which is the cause of the permanence of existence and which will endure forever in His earthly kingdom and the kingdom of heaven.
- 4 These days have no parallel or likeness, yet all are veiled and heedless thereof save whom God willeth, thy Lord and the Lord of all worlds.

1 بنام محبوب عالمیان حمد سلطانی را لایق و
سزاست که بید بخشش و عطا اهل بینش و
دانش را صهای علم و عرفان میذول داشت
و از ادنی مراتب ظنون و اوهام باعلی مقامات
شهود و ایقان متصاعد فرمود طوبی از برای
نفوسیکه باجنحه عرفان در هوای محبت رحمن
طیران نموده اند هنیئاً لهم ثم مریتاً لهم

2 و بعد مکتوب شما در سجن اعظم وارد ملاحظه
شد و نفحات محبت از آن استشمام گشت
انشاء الله بطرازی مزین شوید که سبب و علت
اعلاى امر الله مابین اماء شود

3 حیات ظاهره را انتهائی مقدر است از حقّ جلّ
و عزّ بخواهید موفق بر امری شوید که سبب
ابقای وجود است و در ملک و ملکوت باقی
و دائم خواهد ماند

4 این ایام را شبه و مثلی نبوده و نیست ولیکن کل
از او محبوب و بی خبرند الا من شاء الله ربّک
و ربّ العالمین

- 5 Rejoice thou in My remembrance of thee and say: Praise be unto Thee, O my God, for having made me to know the Dawning-Place of Thy bounty and the Dayspring of Thy generosity. I beseech Thee to make me, under all conditions, to fix my gaze upon Thee and to be detached from all else besides Thee. Verily, Thou art the All-Powerful, the Almighty.

5 ان افرحى بذكرى اياك و قولى لك الحمد يا الهى بما عرّفتنى مطلع فضلك و مشرق كرمك اسئلك بأن تجعلنى فى كلّ الأحوال ناظرة اليك و منقطعة عن سويك انك انت المقتدر القدير

BLIB_Or15710.242, BLIB_Or15726.039a

BH08923

Date: 1292-03 [1875-Apr]

- 1 He is the One singing upon the branches!
- 2 Thy letter hath arrived and We heard what thou didst call unto God, as did My loved ones who are there, and We answered you through My mercy which hath preceded all worlds. We found from it the fragrance of thy sincerity to God, Lord of the mighty throne. Give glad tidings to My loved ones on My behalf, then recite unto them what hath been sent down from My kingdom, the inaccessible, the mighty. Say: Give thanks to God for having caused you to know My Most Glorious Self, and shown you My most exalted horizon, and made you to hear My sweetest melody. By the life of God! Not one of these can be equaled by whatsoever hath been created in the heavens and earths. Say: Be united in the Cause of God and hold fast to His mighty cord. Verily the glory from Us be upon thee and upon them and upon My maidservants who have followed the Command of God and walked His straight path.

1 هو المغرّد على الأفنان

2 قد حضر كتابك و سمعنا ما ناديت به الله من قبلك و احبائى فى هناك و اجبتناكم برحمته التى سبقت العالمين قد وجدنا منه عرف خلوصك لله ربّ العرش العظيم بشر احبائى من قبل ثم اقرأ لهم ما نزل من ملكوتى الممتنع المتبع قل ان اشكروا الله بما عرّفناكم نفسى الأبهى و اريناكم افقى الأعلى و اسمعناكم تغرّدى الأحلى لعمر الله لا يعادل بواحد منها ما خلق فى السموات و الأرضين قل ان اتحدوا فى امر الله و تمسكوا بحبله المتين انما البهاء من لدنا عليك و عليهم و على امائى اللائى اتبعن امر الله و سلكن صراطه المستقيم

MJAN.041b, AYBY.074a

BH10805*To: Muhammad Baqir, in Qazvin**Date: 1292-03 [1875-Apr]*

- 1 He is the Most Exalted, the Most Holy, the All-Knowing, the All-Wise
- 2 Reflect upon the bounty of thy Lord, that He remembereth thee by virtue of thy remembrance of Him. I swear by My life, wert thou to recognize this bounty as it deserveth to be recognized, such joy and gladness would seize thee that neither the misfortunes of the world nor the clamor of souls would sadden thee. He, while in prison, remembereth His loved ones and sendeth unto them, at all times, the sweet savors of the All-Merciful, that He may draw them nigh unto the Mighty, the All-Loving.

1 هو المتعالى المقدس العليم الحكيم

2 تفكر في فضل موليك انه يذكرك بما ذكرته لعمري
لو تعرف هذا الفضل حق العرفان لياخذك الفرح
والابتهاج على شأن لا تحزنك مكاره الدنيا و
لا وضوء النفوس انه في السجن يذكر احبائه
ويرسل اليهم في كل الاحيان نفحات الرحمن
ليقرّبهم الى العزيز الودود

AQ45#052 p.067a

BH10851*To: Abdul Husayn, in Qazvin**Date: 1292-03 [1875-Apr]*

- 1 In His Name, the One Who has dominion over the world!
- 2 There has come before the Wronged One a letter containing the names of those who have turned toward God, the All-Possessing, the Self-Subsisting. We make mention of them in truth as a bounty from Our presence, for verily He is the All-Merciful, the All-Forgiving, the Kind.
- 3 The One Who is mentioned makes mention of thee in return for thy mention of Him. Verily His grace encompasses both the unseen and the visible. Be thou thankful to God for this, then remain steadfast in His Cause and place thy trust in Him in all matters.

1 بسمه المهيمن على العالم

2 قد حضر لدى المظلوم كتاب و كان فيه اسماء
الذين توجهوا الى الله المهيمن القيوم انا نذكرهم
بالحق فضلاً من لدنا انه هو المشفق الغفور
العطوف

3 ان المذكور يذكرك جزاء ذكرك اياه ان فضله
احاط الغيب والشهود ان احمد الله بذلك ثم
استقم على الامر وتوكل عليه في كل الامور

AQ45#049 p.065b

BH10760*To: Abdur-Razzaq, in Qazvin**Date: 1292-03 [1875-Apr]*

He is the Mighty, the Beloved!

Give thanks unto God for that thy name hath been mentioned before the Throne and there hath been sent down for thee, from the heaven of thy Lord's bounty, that which no earthly thing can equal.

Be thou a speaker in the name of thy Lord and content with whatsoever hath been ordained for thee in His preserved Tablet. Grieve not at anything - rather, rejoice in that He Who calleth thee from this praiseworthy station.

Thus doth the Most Great Pen cause thee to hear its shrill voice, from the presence of this wronged Exile.

هو العزيز المحبوب

ان اشكر الله بما حضر اسمك لدى العرش و نزل
لك من سماء عطاء ربك ما لا يعادله شيء
في الوجود كن ناطقاً باسم موليك و راضياً بما
قدرك في لوحه المحفوظ لا تحزن من شيء
ان افرح بالذي يناديك من هذا المقام المحمود
كذلك يسمعك القلم صريه الأعظم من لدن
هذا الغريب المظلوم

AQ5#050 p.066a

BH11284*To: Abdu'l-Baqi who has attained, in Qazvin**Date: 1292-03 [1875-Apr]*

¹ He is the Caller in all times

² We have heard your call and have answered you with this exalted Tablet, that you may be assured of His mercy that has preceded all created things and His grace that has encompassed the unseen and the seen. Swim upon the ocean of your Lord's loving-kindness and glorify His name, the Mighty, the Beloved.

¹ هو المنادي في كلّ الأحيان

² قد سمعنا نداءك و اجبتناك بهذا اللوح المنوع
لتوقن برحمته التي سبقت الكائنات و فضله احاط
الغيب و الشهود ان اسبح في بحر عناية ربك و
سبح باسمه العزيز المحبوب

AQ5#051 p.066b

BH02667

To: *Haji Mirza Muhammad Ali Afnan, in China*

Date: 1292-03-04 [1875-Apr-10]

1 He is God, exalted be His station—His is the Glory and the Power

2 Praise be to God Who hath adorned the ledger of all created things with the Pen which was named the Most Exalted in the kingdom of creation and the Dawning-Place of Revelation by those who have clung to the Crimson Ark sailing upon the sea of might through the Name which God hath sanctified from all names and through which He created what He created and rent asunder what was joined. Exalted be the All-Merciful Who illumined contingent being with the light shining from the horizon of manifestation and made His exalted Word the Salsabil of life for the people of understanding and a straight path for whoso turneth unto Him in humility and certitude. And the essence of remembrance and praise be upon His Branches and Twigs and upon those who have proclaimed His Cause and arisen to serve Him, then upon those who have believed in Him and were martyred in His path and who emigrated for love of Him and His good-pleasure. Verily He is the Mighty, the Bestower.

3 My spirit be a sacrifice for the Twigs of God! This evanescent servant hath been blessed by the fragrance of your exalted words in such wise that neither my tongue nor the tongues of humanity can describe. It was presented at the Throne and what was therein was laid before His Presence. He spoke, and His word is the truth: "Blessed is he in that he hath gathered from the Lote-Tree of certitude the fruits of knowledge and plucked from the Tree of reunion the flowers of wisdom and utterance. Verily We, in the prison, have remembered and do remember them, for My remembrance is as the breath of the All-Merciful which, when it passeth over the Twigs, moveth them and stirreth them and sustaineth them in the remembrance of God, the Protector, the Self-Subsisting."

4 This servant submitteth that God willing you will never withhold from this evanescent one the wine of your loving-kindness.

5 Moreover, this is to be submitted: that which thou didst send hath arrived, in conformity with His blessed handwriting. The glad-tidings this servant beareth is that, upon its receipt and in obedience to the command, one qaba and one kalijah, of white broadcloth, have been cut and sewn, set apart for the Most Holy Beauty—though, since the departure from 'Iraq, He hath

1 هو الله تعالى شأنه العظمة والاعتدار

2 الحمد لله الذي طرز ديوان الكائنات بالقلم الذي سمي بالأعلى فيملكوت الانشاء و بمشرق الوحي عند الذين تمسكوا بالسفينة الحمراء السائرة على بحر الجبروت بالاسم الذي جعله الله مقدساً عن الأسماء و به خلق ما خلق و فتح بعدما رتب تعالى الرحمن الذي نور الامكان بالنور المشرق من افق الظهور و جعل كلمته العليا سلسيل الحيوان لأهل العرفان و صراطاً مستقيماً لمن توجه اليه بالخضوع و الايقان و جوهر الذكر و الثناء على اغصانه و افئانه و على الذين بلغوا امره و قاموا على خدمته ثم على الذين آمنوا به و استشهدوا في سبيله و هاجروا في حبه و رضائه انه هو العزيز المنان

3 روي لأفنان الله فداء قد فاز الخادم الفاني بعرف كلماتكم العالية على شأن لا يقدر ان يذكره لسانی و السن البرية و حضرت به مقر العرش و عرضت ما فيه لدى الوجه قال و قوله الحق طوبى له بما جنى من سدره الايقان اثمار العرفان و قطف من ثمر الوصال ازهار الحكمة و البيان انا في السجن ذكرناهم و نذكرهم فان ذكرى هو هبوب الرحمن اذا تمر على الأفنان يهزمهم و يحركهم و يدمهم في ذكر الله المهيمن القيوم انتهى

4 عرض این بنده آنکه انشاء الله همیشه اوقات رحيق عنایت را از اینفانی ممنوع نفرمائید

5 عرض دیگر آنکه آنچه ارسال فرمودند مطابق دستخط آنحضرت رسید بشارت اینبعد آنکه بعد از وصول حسب الأمر یک قبا و یک کلیجه از ماهوت سفید مخصوص جمال اقدس بریده و دوخته شد مع آنکه بعد از هجرت از عراق از

worn no cloth of that kind save black, until, on this occasion, He specially instructed it.

- 6 Likewise, the chest and its contents have reached Switzerland, and word thereof hath been written; and these days they will dispatch it. Furthermore, from the friends—each one who is in attendance upon His presence—I offer greetings and magnification. Exalted be the Glory, above the mention of all else, upon His Branches and His Boughs, throughout the continuance of His Kingdom and His dominion.

- 7 The servant, 4 Rabi'u'l-Avval 1292

جنس ماهوت جز مشکی استعمال نفرموده‌اند تا در اینکزه مخصوص امر فرمودند

6 و همچنین صندوق ظرف به سویس رسیده و خبر آنرا نوشته‌اند و این ایام ارسال میدارند دیگر از دوستان هر کس خدمت آن حضرتست سلام و تکبیر معروض میدارم البهاء المتعالی عن ذکر ما دونه علی اغصانه و افنانه بدوام ملکه و ملکوته

7 خدام ۴ شهر ربیع الاول سنه ۱۲۹۲

INBA31:167

BH01306

To: *Zaynul-Muqarrabin*

Date: 1292-03-22 [1875-Apr-28]

- 1 ...Regarding what was written about Aqa Rajab-'Ali, that he had passed away, and likewise the inquiry about his inheritance - it was ordained that whatever remains should be given to his children. We have pardoned the Huququ'llah and other rights of the kindred, in view of these being the days of God and his having been among the emigrants. Thus was it specifically revealed from the Supreme Pen concerning him....

- 2 As to what was written concerning the scribes and the differences in copies, this is what hath shone forth from the horizon of utterance in reply: O Zein! The verses of God have been revealed in such manner that none could verify them at the time of revelation. What was revealed in Iraq and Adrianople was never reviewed. Often this servant, present before the Throne, observed care according to his capacity, yet mistakes occurred nonetheless. Many of the copies made by scribes differed from one another. Now people know not which variations from the Most Holy Court were revealed as such, and which arose from the scribes' inattention. What hath been revealed from God is truth without doubt, but since Jinab-i-Nazir (upon him be the Glory of God) wished to print some of the books, We therefore commanded the Greater Branch and this servant in attendance to compare them and submit whatever variations they found, for most people were and are not aware of these matters and

1 در باره جناب آقا رجبعلی مرقوم فرموده بودند که وفات کرده‌اند و همچنین از ترکه او سؤال نموده بودند فرمودند آنچه باقی مانده باولاد او بدهند حقوق الله و سایر حقوق از ذوی القربی را عفو نمودیم نظر بآنکه ایام ایام الله است و او هم از مهاجرین بوده لذا در باره او مخصوصاً از قلم اعلی نازل ...

2 و اما در باره کتاب و اختلاف نسخ مرقوم فرموده بودند هذا ما اشرق من افق البیان فی الجواب یا زین آیات الله بشأنی نازل که احدی قادر بر ثبت آن در حین نزول نبوده و آنچه در عراق و ادرنه نازل ابدأ مراجعه نشده بسا شده که عبد حاضر لدی العرش بقدر قوه مراعات نموده ولكن مع ذلک در بعض مواقع سهو شده و آنچه کتاب استنساخ نموده‌اند بسیاری مخالف بوده حال عند الناس معلوم نیست که کدام از ساحت اقدس مغایر قوم نازل و کدام از عدم توجه کتاب معلومست که آنچه از نزد حق نازل شده حق لا ریب فیہ ولكن چون جناب ناظر علیه بهاء الله اراده نمودند بعضی از کتب را طبع نمایند لذا بغضن اکبر و عبد حاضر امر نمودیم

are not informed about the nature of revelation. This care was taken lest it cause the perdition of souls, although it increaseth naught for the wrongdoers save loss. The Surih of the Temple was revealed in the Land of Mystery and later renewed in this land. This is what was written before; verily He is the Renewer, the All-Knowing, the All-Informed....

که مطابقه نمایند و آنچه مغایر قوم باشد معروض دارند چه که ناس اکثری عارف نبوده و نیستند و بر کیفیت تنزیل مطلع نه اینراعات بواسطه آن شده که سبب هلاکت نفوس نگردد اگرچه لا یزید الظالمین الا خساراً و سوره هیکل در ارض سر نازل و بعد در این ارض تجدید شد هذا ما رقم من قبل الله هو المجدد العليم الخبير انتهى ...

- 3 What We meant in referring to those who oppose the people were the ignorant ones who are known as scholars, and they consider whatever they cannot comprehend to be contrary to the truth. Otherwise, whatsoever hath been sent down from the heaven of divine oneness is in conformity with correct Arabic grammar, though the differences among scholars of Arabic are beyond counting.

3 اینکه مغایر قوم ذکر نمودیم مقصود جهالی هستند که باسم علما موسومند و آنچه را ادراک نمایند مخالف میدانند و الا آنچه از سماء احدیه نازل شده مطابقست با قواعد عربیه صحیحه و اختلافات علمای عربیه لاتخصی بوده

- 4 22 Rabi' al-Awwal 1292

4 ۲۲ ربیع الاول ۱۲۹۲

KSHK#15x

BLIB_Or15722.125bx, ASAT4.092-093x

BH03599

To: *Jinab-i-Shaykhu'l-Islam*

Date: 1292-03-23 [1875-Apr-29]

- 1 In the name of the peerless Lord! Numerous Tablets were previously sent through messengers, with the purpose that you might arise to serve the Cause of God and quicken lifeless, withered souls through the divine fragrances. These days have no likeness or equal. Soon all that is visible will become non-existent and lost. It is necessary, nay incumbent upon one such as yourself to offer in these days, through the blessed name of the Self-Subsisting, the sealed wine to the heedless servants, that perchance those who are lost in the valley of error and deprivation may turn to the horizon of the All-Merciful and drink from the water of life.

1 بنام خداوند بمانند الواح عدیده از قبل بایادی قاصدین ارسال شد و مقصود آنکه آنجناب بخدمت امر الله قیام نمایند و نفوس پژمرده میته را بنفحات آیات الهیه تازه و زنده کنند این ایام را شبه و مثلی نبوده و نیست عنقریب آنچه مشهود است معدوم و مفقود خواهد شد بر مثل آنجناب لازم بلکه واجبست که در این ایام بمبارکی اسم قیوم رحیق مختوم را بر عباد غافل عرضه دارند که شاید گمگشتگان وادی ضلالت و حرمان بافق رحمن توجّه نمایند و از کوثر حیوان بیاشامند

- 2 The Dawning-Place of Revelation, the Lord of Names, is imprisoned in 'Akka and, despite countless afflictions, summons at all times the people of creation to the truth. The more severe the trials, the louder His call. It hath been heard: "Tribulation hath not prevented the Baha from that which God hath

2 مطلع وحی مالک اسماء در سین عکا محبوس و مع بلایای لاتخصی در کل احیان اهل انشاء را بحق دعوت میفرماید هرچه بلایا شدیدتر ندایش بلندتر اصغا شده ان البلاء ما منع البهاء عن ذکر

commanded Him, the Lord of Names. He speaketh at all times: 'There is none other God but He, the All-Compelling, the Self-Subsisting.'"

- 3 Arise to make mention of God and to aid His Cause in such wise that souls and minds will take flight. We love to see thee among those whom no blame of the blamer nor scorn of the scorner nor rejection of any heedless one deterreth in God. The world and all that is therein shall perish, and there shall endure for thee what appeareth from thee in service to thy Lord, Who overshadoweth all that was and shall be.
- 4 Remind the servants with joy and fragrance, that perchance they may arise from slumber and turn unto God, the Mighty, the Loving. Thus have We illumined the horizon of utterance with the sun of the remembrance of thy Lord, the All-Merciful, that it may attract thee to the praiseworthy station. The glory be upon thee and upon those who have cast away the world and turned toward God with befitting submission.

ما امر به من لدى الله مالک الأسماء ينطق في كل الأحيان أنه لا اله الا هو المهيمن القيوم

3 قم على ذكر الله ونصرة امره على شأن تطير به الأرواح والعقول انا نحب ان نراك من الذين ما اخذتهم في الله لومة لائم ولا شماتة مشمت و لا اعراض كل غافل مردود ستفنى الدنيا وما فيها و يبقى لك ما يظهر منك في خدمة ربك المهيمن على ما كان وما يكون

4 ذكر العباد بالروح والريحان لعل يقوم عن النوم ويتوجهن الى الله العزيز الودود كذلك نورنا افق البيان بشمس ذكر ربك الرحمن لتجذبي الى المقام المحمود انما البهاء عليك وعلى الذين نبذوا الدنيا وتوجهوا الى الله بخضوع محبوب

BLIB_Or15719.029b

BH04806

To: Jinab-i-Haji Muhammad Taqi, in Irtavan

Date: 1292-03-23 [1875-Apr-29]

- 1 He is the Expositor, the All-Knowing! This is a Book We have sent down in truth unto him who hath turned his face toward God, the Protector, the Self-Subsisting, in days wherein the mountains of vain imaginings were scattered and perturbation seized the servants who were debarred from this praiseworthy station.
- 2 Thy letter hath come before Us, and We have taken it and read it, and have answered thee with this decisive Book that thou mayest thank thy Lord and arise to make mention of Him amongst His servants. He, verily, is the Almighty, the Protector over what was and what shall be.
- 3 As to what thou hast asked concerning the honored stone - whether it be copper or lead or something else - know thou that it hath been called by all names, but most people understand not. The people's intention regarding copper was not the copper of the common folk, nor their lead, nor their gold. Thy Lord is verily the All-Knowing, the All-Informed.

1 هو المبين العليم كتاب انزلناه بالحق لمن توجه الى وجه الله المهيمن القيوم في ايام فيها نسفت جبال الأوهام واخذ الاضطراب عباد الذين منعوا عن هذا المقام المحمود

2 قد حضر كتابك واخذناه وقرأناه واجبتناك بهذا الكتاب المحتوم لتشكر ربك وتقوم على ذكره بين العباد انه هو المقتدر المهيمن على ما كان وما يكون

3 واما ما سئلت من الحجر المكرم انه نحاس او رصاص او دونهما فاعلم انه قد سمي بكل الأسماء ولكن الناس اكثرهم لا يفقهون و ما كان مقصود القوم من النحاس نحاس العامة و لا رصاصهم و لا ذهبهم ان ربك هو العليم الخبير

- 4 We have sent down concerning this knowledge diverse epistles in an eloquent Arabic tongue and a lucid Persian language, and We have sent thee that which will make thee independent of every possessor of knowledge and wisdom. Read it and ponder upon it, that thou mayest find the knowledge of thy Lord encompassing those who are in the heavens and on earth.
- 4 أَنَا نَزَّلْنَا فِي ذَلِكَ الْعِلْمِ رَسَائِلَ شَتَّى بِلِسَانِ عَرَبِيٍّ فَصِيحٍ وَعَجْمِيٍّ مُبِينٍ وَارْسَلْنَا إِلَيْكَ مَا تَجِدُ بِهِ نَفْسَكَ غَنِيًّا عَنْ كُلِّ ذِي عِلْمٍ رَشِيدٍ أَنْ أَقْرَأَهُ وَتَتَفَكَّرَ فِيهِ لِتَجِدَ عِلْمَ رَبِّكَ مُحِيطًا عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 5 We do not desire that any of the loved ones occupy themselves with it. Rather, it behooveth thee and those who have believed to make your chief concern in these days the remembrance of God and the promotion of His decisive and wise Cause. His love is verily the supreme elixir and the most glorious crown, whereby the base metals of hearts are transformed into pure gold.
- 5 أَنَا لَا نَحِبُّ أَنْ يَشْتَغِلَ بِهِ أَحَدٌ مِنَ الْأَحْبَابِ بَلْ يَنْبَغِي لَكَ وَلِلَّذِينَ آمَنُوا أَنْ يَجْعَلُوا هَمَّهُمْ فِيهِذِهِ الْأَيَّامِ ذِكْرَ اللَّهِ وَتَبْلِيغَ أَمْرِهِ الْمُرِمِّ الْحَكِيمِ أَنَّ حَبَّهُ هُوَ الْأَكْسِيرُ الْأَعْظَمُ وَالْأَكْلِيلُ الْأَنْفَعُ وَبِهِ تَنْقَلِبُ مَعَادِنُ الْقُلُوبِ بِالذَّهَبِ الْإَبْرَزِ
- 6 Thus have We explained for thee what thou didst seek from the bounty of thy Lord. He, verily, is the Bestower, the Expositor, the All-Knowing, the All-Encompassing.
- 6 كَذَلِكَ يَبَيِّنَا لَكَ مَا أَرَدْتَهُ مِنْ فَضْلِ مَوْلَاكَ أَنَّهُ هُوَ الْمُعْطَى الْمُبِينُ الْعَلِيمُ الْحَاطِطُ

AQ45#148 p.205

BH08341

*To: Karbalai Ali, in Tiflis**Date: 1292-03-23 [1875-Apr-29]*

He is the Interpreter, the All-Knowing, the All-Wise

We have heard your call and witnessed your turning to the Most Exalted Horizon, and We have answered you with that which has diffused the fragrance of God throughout the kingdom of creation. Glorify thy Lord, the All-Knowing, the All-Informed. Be thou steadfast in the Cause through His Name, the Guardian over the worlds. Verily, We make mention of everyone who has turned towards the Countenance and give him glad-tidings of that which is ordained for him in the Kingdom of God, the Mighty, the Praiseworthy. O Ali! Hearken unto the call from the precincts of My Most Great Prison - verily there is no God but Him, the Mighty, the Great. Hold fast unto the cord of God and the handle of His Cause that He may protect thee from those who have denied the Day of Judgment. Be thou so firm in the love of God that the croaking of every accursed satan shall not prevent thee. Verily, He inspires His

هُوَ الْمُبِينُ الْعَلِيمُ الْحَكِيمُ
قَدْ سَمِعْنَا نِدَائَكَ وَرَأَيْنَا إِقْبَالَكَ إِلَى الْأَفْقِ الْأَعْلَى وَاجْتِنَاكَ بِمَا تَضَوُّعُ بِهِ عَرَفَ اللَّهُ فِي مَلَكُوتِ الْإِنشَاءِ وَتَسَبُّحِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ أَنْ اسْتَقِمَّ عَلَى الْأَمْرِ بِاسْمِهِ الْمُهَيِّمِ عَلَى الْعَالَمِينَ أَنَا نَذْكُرُ كُلَّ مَنْ أَقْبَلَ إِلَى الْوَجْهِ وَنَبَشَّرَهُ بِمَا قَدَّرَ لَهُ فِي مَلَكُوتِ اللَّهِ الْعَزِيزِ الْحَمِيدِ

يَا عَلِيَّ أَنْ اسْتَمِعَ النَّدَاءَ مِنْ شَطْرِ بَيْتِي الْأَعْظَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَظِيمُ تَمَسَّكَ بِحَبْلِ اللَّهِ وَعُرْوَةِ أَمْرِهِ لِيَحْفَظَكَ عَنِ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ كُنْ مُسْتَقِيمًا عَلَى حَبِّ اللَّهِ عَلَى شَأْنٍ لَا يَمْنَعُكَ نَعَاقُ كُلِّ شَيْطَانٍ رَجِيمٍ أَنَّهُ يُلْهِمُ أَوْلِيَائَهُ كَمَا أَلْهِمَ

loved ones as He inspired in the ancient centuries. Shun it and place thy trust in the All-Forgiving, the Most Generous.

في القرون الأولى تجنّب عنه و توكل على الغفور
الكريم

BLIB_Or15729.150c, NLAI_22848:365,
BSB.Cod.arab.2644 p189ra, MKI4522.365,
AQA2#046 p.203a

BH08203

To: *Jinab-i-Mulla Muhammad 'Ali*

Date: 1292-03-23 [1875-Apr-29]

- 1 He is the One Who dominates all names! A remembrance from Us to the one who has found the fragrance of the Garment when the All-Merciful came with a sovereignty that encompassed all who are in the heavens and earths, that the breezes of revelation might draw him to the Supreme Horizon, the station wherein the Lote Tree of the Furthestmost Boundary proclaims: "There is no God but Him, the Expositor, the All-Knowing."
- 2 Your mention has been made before the Throne, and this manifest Tablet has been sent down for you. Read it with the melodies of the birds of Paradise - they will draw you to a station wherein you will hear the Call from all things in remembrance of this blessed and luminous Horizon.
- 3 Remember your Lord in such wise that neither the turning away of any ignorant one nor the objection of any hypocrite shall hinder you. Verily your Lord aids whoever aids Him and remembers whoever remembers Him amongst His heedless servants.
- 4 Give thanks to God for having been mentioned before the Wronged One, and for having been sent down that by which your name shall endure through the eternity of His exalted and inaccessible Kingdom.

1 هو المهيمن على الأسماء ذكر من لدنا لمن وجد
عرف القميص اذا اتى الرحمن بسلطان احاط من
في السموات والارضين لتجذبه نفحات الوحي الى
الأفق الأعلى مقام الذي فيه تنطق سدرة المنتهى
انه لا اله الا هو المبين العليم

2 قد ذكر ذكرك لدى العرش و نزل لك هذا اللوح
المبين ان اقرأه بالحن طيور الفردوس انها تجذبك
الى مقام تسمع النداء من كل الأشياء في ذكر هذا
الأفق المبارك المنير

3 ان اذكر ربك على شأن لا يمنعك اعراض كل
جاهل ولا اعتراض كل منافق ان ربك ينصر
من نصره و يذكر من ذكره بين عباده الغافلين

4 ان اشكر الله بما ذكرت لدى المظلوم و نزل لك
ما يبقى به اسمك بدوام ملكوته الممتنع الرفيع

AQA5#163 p.221

BH10625*To: Muhammad Ali Milani (son of Haji Ahmad)**Date: 1292-03-23 [1875-Apr-29]*

1 He is the Most Holy, the Most Great!

2 The call of the All-Merciful has been raised throughout all contingent being, yet most of the people hear it not. The Supreme Horizon hath been illumined by the lights of the countenance of thy Lord, the Lord of all names, yet the people understand not. Give thanks unto God for having aided thee to attain recognition and for causing thee to hear that which the Tree of Sinai doth utter. Hold fast unto God, thy Lord, and shun those who have turned away from this Sealed Nectar. Praise be unto thee for having remembered the Prisoner, unto whom this Forbidden Tablet hath been revealed.

1 هو الأقدس الأعظم

2 قد ارتفع نداء الرحمن في الامكان ولكن الناس اكثرهم لا يسمعون قد انار الأفق الأعلى من انوار وجه ربك مالك الأسماء ولكن القوم لا يفقهون ان اشكر الله بما ايدى على العرفان و اسمعك ما تنطق به سدرة الطور ان اعتصم بالله ربك وتجنب عن الذين اعرضوا عن هذا الرحيق المختوم ان احمد بما ذكرت لدى المسجون و نزل لك هذا اللوح المنوع

INBA35:003a

BH00466*To: Muhammad Javad Qazvini, in Sabzivār**Date: 1292-05-19 [1875-Jun-23]*

1 In the name of the All-Knowing Interpreter

2 The dewdrops of revelation have trickled from the leaves of the Divine Lote Tree, through the aid of the breeze of the Will of the Lord of Names, taking the form of these words: O My Name! O My Bounty! The Sun of generosity has risen from the horizon of the world. God willing, the intervening veils of darkness that have caused the people to turn away and object shall be dispelled by the fragrances of the robe of the All-Merciful, that all nations may turn with perfect love, fellowship, affection and unity toward the Most Great Ocean. Most people have suckled at the breast of heedlessness and been nurtured on the waters of idle fancies and vain imaginings. Therefore, those assured souls who are well-pleased and accepted, who have drunk from the ocean of certitude and attained the exalted station of assurance, must, with perfect wisdom and kindness, refresh and revive these withered servants from the spring of divine mercy. This is the most exalted station with God, the Lord of

1 بنام مبین دانا

2 رشحات وحی از اوراق سدره منتهی باغات نسیم اراده مالک اسماء بهیئت این کلمات ترشح نموده یا اسمی یا جودی نیر کرم از افق عالم مشرق انشاء الله کدورات مانعه حایله که سبب اجتناب و اعتراض بریه شده بنفحات قیص رحمانیه زایل شود تا جمیع امم بکمال محبت و ووداد و مودت و اتحاد بحر اعظم توجه نمایند اکثری از ناس از نادی غفلت نوشیده اند و از ماء ظنون و اوهام تربیت شده اند لذا باید نفوس مطمئنه راضیه مرضیه که از بحر ایقان نوشیده اند و بمقام بلند اطمینان فائزند بکمال حکمت و رأفت عباد پزمرده را از معین رحمت ربانیه تازه و نخرم نمایند اینست اعلی المقام عند

all beings. Blessed is he who has detached himself in the path of God and guided the people to this clear and straight path.

- 3 Let it be known to you that most of what has been and is being discussed among the people stems from their vain imaginings, from which God is sanctified and exalted. With God is a kingdom of utterance that is hallowed above the understanding of all contingent beings. Thus was a drop from the depths of this ocean cast upon you and Shaykh Sultan, who has ascended unto God, in the land of Taff. What is necessary today is that the heart must be sanctified from all the phrases and allusions that are mentioned among the people, and be fixed upon the Tree of Revelation and whatsoever appeareth from His presence. Verily, this sufficeth the peoples of the world.

- 4 How many divines and philosophers, after years of searching and waiting, failed to attain their goal, while how many heedless souls, upon merely hearing the verses of the Lord of Names, turned to the Most Exalted Horizon! The example of one who has acquired knowledge but not attained unto the Known is like unto one who might gather countless precious stones yet remain unable to recognize true gold - that is, he knows not gold itself whereby he might test those stones. This refers to one who is truly learned - how much more so those who are even deprived of outward knowledge! For centuries they occupied themselves composing fanciful books and speaking of the signs of the Manifestation. Yet when the ocean of meanings appeared, the stream of reunion flowed, and the sun of grace dawned, all remained veiled save whom God, thy Lord, willed. Such is the state and station of the people.

- 5 Most of the knowledge possessed by men neither nourishes nor profits. The essence and substance of knowledge has been the recognition of the Known One, and without this, that which benefits mankind is naught. Verily thy Lord is the Expositor, the All-Knowing. Would that the divines might become aware of the defects in their deeds and words! Pride hath so veiled them that they have forsaken that which is with God for that which is with them. Were you to reflect carefully upon what they have said and continue to say, you would testify that it hath issued from the source of fancy and idle imagination. For twelve hundred years and more they made mention of the Qa'im and related countless traditions and reports, yet failed to comprehend even a single letter of the signs of His appearance as they truly were. Every learned one who shut himself out from the ocean of knowledge hath lost, while every heedless

الله مالک الأنام طوبى لمن انقطع فى سبيل الله وهدى الناس الى هذا الصراط الواضح المستقيم

- 3 اينقدر بر آن جناب معلوم بوده که آنچه ماين ناس ذکر شده و ميشود اکثر آن از اوهمات خلق بوده و حق از آن منزّه و مبرى و عندالله ملکوتيت از بيان که مقدّست از عرفان اهل امکان چنانچه رشی از طمطام این بحر در ارض طف بر آن جناب و شيخ سلطان الذى صعد الى الله القا شد آنچه اليوم لازمست اينست که بايد قلب را از جميع عبارات و اشارات که عند الناس مذکور است مقدّس نمود و در شجره ظهور و ما يظهر من عنده ناظر بود انه ليکفى العالمين

- 4 چه مقدار از علما و حکما که بعد از طلب و انتظار بمقصود فائز نشدند و چه مقدار از نفوس غافله بجمرد اصغای آیات مالک اسماء بافق اعلی توجه نمودند مثل عالمی که بمعلوم فائز نشده مثل نفسی است که اجار محکبهء لاتخصی جمع نماید ولكن از عرفان ذهب قاصر باشد يعنى از اصل ذهب را نشناسد تا بان اجار امتحان نماید و این مقام عالميت که فى الحقیقه عالم باشد تا چه رسد بنفوسى که از علوم ظاهره هم محرومند قرون معدوده بتألیف و تصنیف کتب موهومه مشغول شدند و باوصاف ظهور ناطق و چون بحر معانی ظاهر و کوثر وصال جاری و شمس فضل مشرق کل از آن محبوب الا من شاء الله ربک اينست شأن ناس و مقامهم

- 5 اکثرى از علوم که نزد ناس بوده لايسمن و لا يغنيست اصل علم و جوهر آن عرفان معلوم بوده و من دون آن ما ينتفع به الناس ان ربک لهو المبین العلم کاش علما بعبوب اعمال و اقوال خود ملتفت ميشدند غرور بشأنى آن نفوس را محتجب نموده که به ما عندهم از ما عند الله گذشته اند اگر درست تفکر فرمائيد در آنچه گفته اند و ميگويند تصديق مينمائيد که از مطلع ظنون و اوهام ظاهر شده هزار و دويست سنه و ازید ذکر قائم نمودند و احاديث و اخبار لاتخصی روايت کرده اند من دون آنکه حرفى از علامات ظهور را على ما هي عليه ادراک نمايند قد خسر کل عالم منع عن بحر العلم و ربح کل

one who hastened and drank hath said: "Praise be unto Thee, O Quickener of the worlds!"

- 6 For years these souls were occupied with manifest and subtle misbelief, yet never perceived it. Those who were created by a single word from God's Messenger they regarded as his peer or even his superior. Though outwardly some would not admit this, yet from their statements and expressions this matter is clear and evident. Through ignorance they attributed the Most Great Infallibility, which belongeth solely to the True One, to His subordinates. They thus set up partners with God unknowingly, for they were among the ignorant. The station of the Most Great Infallibility is the station wherein God doeth what He willeth. In that realm there neither is nor hath been any possibility of error. Whatsoever proceedeth from the Source of the Unseen and the Dawning-Place of Revelation is and shall be the truth, and naught else is mentioned at this station. For were they to deviate even as much as a needle's point from what He hath commanded, their works would be rendered vain in that very moment. Verily thy Lord is the Speaker, the Faithful One.

- 7 Likewise consider the other claims held by that people, that ye may become well aware of their vain imaginings. The Most Exalted Pen hath been reluctant to mention these matters, but perchance the people of that land and others who remain veiled from the Divine Manifestation and the Dayspring of His verses by illusory allusions might detach themselves from creation and all that is with them, and turn toward the horizon of truth.

- 8 O My Name! The fragrance of revelation hath been diffused in such wise that it hath perfumed even inanimate objects, and yet most of the servants remain deprived thereof. The call of the All-Merciful hath been raised at all times, leaving not a single one among kings and subjects but that He summoned them unto the Lord of all being with His most exalted call. Blessed art thou, O My Name, in that thou hast arisen, turned towards Me, heard the call and responded by saying: "Yea, verily yea, O Beloved of the worlds! Here am I, here am I, O Desire of them that know!" This is that call for which the chosen ones laid down their lives in their longing to hear it. Some heard it but saw not, whereas thou, through God's infinite grace, didst hear His call at the spiritual dawn and beheld its Dawning Point.

- 9 Remember what We revealed unto thee before. O My Name! Thou hast associated with Me and witnessed the ocean of My tranquility and the mountain of My patience. Consider what

غافل سرع و شرب و قال لك الحمد يا محي العالمين

6 سالها آن نفوس بشرک خفّی و جلیّ مشغول بودند و ابداً ادراک آن نمودند نفوسی که بکلمه‌ئی از کلمات رسول الله خلق شده‌اند آن نفوس را شبه آن حضرت بلکه فوق آن حضرت میدانسته‌اند بلی بظاهر بعضی اقرار نمی‌نمودند و لکن از بیانات و عبارات آن نفوس این مطلب واضح و میرهنست عصمت کبری که مخصوص بنفس حقّست از جهل و نادانی در مادونش ذکر مینمودند قد جعلوا بذلک شرکاء من دون ان يعرفوا الا انهم من الجاهلین مقام عصمت کبری مقام یفعل الله ما یشاء بوده و در آن ساحت ذکر خطا نبوده و نیست آنچه از مطلع غیب و مشرق وحی ظاهر شود حقّ بوده و خواهد بود و دون او در این مقام مذکور نه چه اگر بقدر ائمه از آنچه امر فرموده تجاوز نمایند تحبط اعمالهم فی الحین ان ربک هو الناطق الأمین

7 و همچنین سایر مطالبی که نزد آن قومست ملاحظه نمائید تا بر اوهام آن نفوس درست مطلع شوید قلم اعلی دوست نداشته بر ذکر این مقامات جاری شود و لکن نظر بآنکه شاید نفوس آن ارض و دونه‌ها که باشارات اوهامیه از منزل آیات ربانیه و مظهر بینات الهیه محتجب مانده‌اند از خلق و ما عندهم فارغ شوند و بافق حقّ توجه نمایند

8 یا اسمی عرف نفحات وحی بشأنی متضوّع که جماد را معطر نموده مع ذلک اکثری از عباد از آن بی نصیب مانده‌اند ندای رحمن در کلّ احیان مرتفع و نفسی از ملوک و مملوک را باقی نگذاشته مگر آنکه بأعلی النداء او را بمولی الوری دعوت نموده طوبی لک یا اسمی بما قمت و توجّهت و سمعت النداء واجبت بقولک بلی ثمّ بلی یا محبوب العالمین و لبیک ثمّ لبیک یا مقصود العارفین این همان ندائست که اصفیا در طلب اصغایش جان داده‌اند بعضی شنیدند و ندیدند و تواز فضل نامتناهی الهی در بحر روحانی ندایش را شنیدید و مطلعش را دیدید

9 تذکر ما زلناه لک من قبل ان یا اسمی آنک عاشرت معی و رأیت بحر سکونی و جبل

caused Me to raise the cry between the heavens and the earth. O My Name! The station of this Most Great Revelation hath not been mentioned, nor hath anything flowed from the Most Exalted Pen concerning this most glorious and most holy station. By thy life! That which was mentioned before or will be mentioned hereafter cannot be compared with it. Were the veil to be lifted, the Kingdom of Names would be thrown into commotion. God is sufficient witness to what I say.

- 10 O My Name! Tribulations and trials usually extinguish the fire of longing, yet in this Most Great Prison tribulations are observed to be as oil, causing the flame of God to burn more fiercely. Exalted is He Who changeth whatsoever He willeth by His Word that prevaleth over all things. Observe the people of the world: despite this effulgence, this Revelation, and this utterance which hath caused the Kingdom of Utterance to tremble with joy, these earthen clods have sought to veil the lights of the Sun of Truth. Evil is that which they have desired. Soon shall their dominion be rolled up, and they themselves shall perish, while that which hath flowed from My mighty and authoritative Pen shall endure.

- 11 O My Name! Today the Sun of bounty is shining, the ocean of grace is surging, and the heaven of providence is adorned with the luminary of loving-kindness and favor. If thou wouldst observe carefully the Most Holy Book, thou wouldst see how God's grace hath encompassed all creation in such wise that all means of avoidance and withdrawal have been removed, so that all peoples may associate with one another in perfect love and fellowship. Say: May my soul be a sacrifice for Thy generosity, O Thou the Most Generous of the worlds! The purpose of this utterance is that all may attain unto what is with God. Were the decree of avoidance to remain in effect, nearness would in this case be forbidden, and after such prohibition no one would become aware of that which hath been revealed, and all would remain deprived of the divine verses' fragrances and the diffused perfumes of the Merciful's garment. We have decreed with wisdom, yet most have not understood God's purpose in mentioning it. All corruption, conflict and disputation have been forbidden, so that all may, with spiritual qualities, draw heedless souls to the court of oneness.

- 12 During these few years, petitions from all regions have been arriving at the Most Holy Court, with inquiries regarding divine ordinances. We withheld the Pen from mentioning them until the appointed time arrived. Then from the horizon of thy Lord's will, the Sun of Commands and Laws dawned as a grace

اصطباری فکر ما اقامنی علی الصّیحة بین السموات و الأرضین یا اسمی شأن این ظهور اعظم ذکر نشده و تا حال از قلم اعلی در این مقام منیر ابهی چیزی جاری نگشته لعمرك لا یذكر فيه ما ذکر من قبل او یذكر من بعد لو نکشف الغطاء یضطرب ملکوت الأسماء و کفی بالله علی ما اقول شهیدا

- 10 یا اسمی بلایا و محن نار اشتیاق را مخمود مینماید و لکن در این سجن اعظم بلایا بمنزله دهن مشاهده میشود و سیب ازدیاد فوران نار الله گشته تعالی الذی یدل ما یشاء بقوله المهیمن علی العالمین ملاحظه در اهل امکان ثنائید مع این اشراق و این ظهور و مع این بیان که ملکوت بیان از کلمه آن در اهتزاز مشاهده میشود این گلپاره‌های ارض اراده نموده‌اند انوار آفتاب حقیقت را ستر نمایند فیئس ما ارادوا سوف یطوی بساطهم و تغنی انفسهم و ما یتقی هو ما نزل من قلبی المحکم الحکیم و امری المبرم المتین

- 11 یا اسمی الیوم آفتاب جود در اشراق و بحر کرم در امواج و سماء عنایت بنیر لطف و شفقت مزین اگر در کتاب اقدس درست ملاحظه فرمائید مشاهده مینمائید چگونه فضل الهی خلق نامتناهی را احاطه نموده که بالمره اسباب اجتناب و احتراز مرتفع شده تا جمیع امم با یکدیگر معاشر شوند و بکمال محبت مؤانس قل نفسی لجودک القداء یا جواد العالمین مقصود از این بیان آن بود که کلّ به ما عند الله فائز شوند اگر حکم اجتناب باقی تقرّب در اینصورت ممنوعست و بعد از منع آن احدی بر آنچه ظاهر شده مطلع نخواهد شد و جمیع از نفحات آیات الهی و فوحات قیص رحمانی محروم خواهند ماند امر بحکمت نمودیم و اکثری بمقصود الله از ذکر آن نرسیده‌اند فساد و نزاع و جدال جمیع نهی شده تا کلّ باخلاق روحانیّه عباد غافله را بشطر احادیّه کشانند

- 12 در سنین معدودات از اطراف عراض ناس بشطر اقدس وارد و از اوامر الهیه سؤال مینمودند انا امسکا القلم عن ذکرها الی ان اتی المیقات اذا اشرفت من افق ارادة ربک شمس الأوامر و

upon humanity. Verily, He is the All-Forgiving, the Generous. For divine ordinances are as an ocean and the people as fish, would they but know it. Yet these must be implemented with wisdom. For instance, among the ordinances is the permissibility of music and song. However, should a person from among the people of Bayan openly engage in this practice, it would be unwise, as it would cause the servants to withdraw and create turmoil among the people of the land. Most are weak and far from God's purpose. Wisdom must be observed in all matters, lest something arise that causes clamor and the braying and croaking of heedless souls. His mercy has preceded the world and His grace has encompassed all beings. People must be reminded of the ocean of inner meanings with utmost love and patience.

- 13 The Kitab-i-Aqdas itself bears witness to divine mercy. It has been revealed with such expansiveness as cannot be described, and it is the supreme magnet for attracting the hearts of the world. God will soon manifest His dominion on earth. Verily, He is the Almighty, the Powerful.

- 14 Those souls who today gaze toward the Most Exalted Horizon and are certain of the truth - if they show laxity in certain deeds or deem them inconsistent with revealed wisdom - should not be dealt with harshly. Verily, thy Lord is the Generous, possessed of great bounty. For example, We have forbidden the public baths of those lands, aiming to keep all pure and sanctified from what is unseemly. Yet this is not possible today, as in no city exists a bathhouse that would be acceptable in God's sight. Therefore, if someone frequents existing bathhouses, no blame attaches to them. Some ordinances cause no harm if implemented today and all must observe them. Others would cause public outcry, and thus their time is deferred. For instance, teaching the Cause of the Rich, the Exalted One is the crown of all deeds. Yet if someone were to arise openly and speak what would cause people to withdraw and servants to turn away and object, they would have departed from wisdom. For when someone who has clung to certain beliefs for years suddenly hears their opposite without understanding the reason, it will surely cause them to withdraw and object. People must be educated with kindness and forbearance and drawn to the eternal realm. Reflect on the mercy and compassion of this Revelation. By thy life! Mercy itself is ashamed to be attributed to Him, and all discerning souls prostrate before His mercy which they are powerless to comprehend.

الأحكام فضلاً على الأنام أنه هو الغفور الكريم
چه که اوامر الهیه بمنزله بحرست و ناس بمنزله
حیتان لو هم یعرفون ولكن بحکمت باید بآن عمل
نمود مثلاً از جمله احکام حلیت الحان و نعمات
بوده حال اگر نفسی از اهل بیان جهره باین عمل
قیام نماید خلاف حکمت نموده چه که سبب
اجتناب عباد و اضطراب من فی البلاد خواهد
شد اکثری ضعیفند و از مقصود الله بعید باید
در جمیع احوال حکمت را ملاحظه نمود تا امری
احداث نشود که سبب ضوضا و نفاق و نهاق
نفوس غافله گردد قد سبقت رحمته العالم و فضله
احاط العالمین باید بکمال محبت و بردباری ناس را
بجر معافی متذکر نمود

- 13 کتاب اقدس بنفسه شاهد و گواهیست بر رحمت
الهیه بانبساطی نازل شده که ذکر آن ممکن نه و
اوست مغناطیس اعظم از برای جذب افتده
عالم سوف يظهر الله فی الأرض سلطانه انه هو
المقتدر القدیر

- 14 نفسی که الیوم باقی اعلی ناظرند و بحق موقن اگر
در بعض اعمال تکامل نمایند و یا مقتضی حکمت
نازله ندانند نباید بر آن نفوس سخت گرفت آن
ربک هو الکرم ذو الفضل العظیم مثلاً حمامات
آن بلاد را منع نمودیم و مقصود این بوده که
کل را از آنچه غیر محبوبست مقدس و منزّه
داریم و لکن این الیوم ممکن نه چه که در هیچ
بلدی حمامی که عندالله مقبولست موجود نه لذا
اگر نفسی بحمامات موجوده توجه نماید لا بأس
علیها بعضی از احکامست که الیوم عمل بآن
ضرری نداشته و ندارد بر کل واجبست که عمل
نمایند و بعضی سبب ضوضاء ناس خواهد شد
لذا معلقست بوقت آن مثلاً تبلیغ امر غنی متعال
اکلیل اعمالست حال اگر نفسی جهره قیام نماید و
آنچه سبب اجتناب ناس و اعراض و اعتراض
عبادست بیان کند از حکمت خارج شده چه
که شخصی که سالها بامری تمسک نموده و تشبث
جسته یکمرتبه خلاف آن را بشنود و بعثت آن
مطلع نشود البته سبب اجتناب و اعتراض او
گردد باید برفق و مدارا خلق را تربیت نمود و
بعرضه باقیه کشانید در رحمت و شفقت ظهور
تفکر فرمائید لعمرك ان الرحمة تحجل فی نفسها ان
تنسب الیه و سجدت لرحمته التي عجز عن ادراكها
کل عالم بصیر

- 15 We remember thee often and recall the days when thou wert present before the Throne. We beseech God to make thee a magnet for His Cause, that minds and souls may be drawn to thee. He is the One Who caused thee to know His Countenance after all things had perished. Be grateful to Him for this peerless favor. Today, what is incumbent upon all, after recognition of the Manifestation, is steadfastness in God's Cause - such steadfastness that neither the clamor of the world can prevent them nor the assault of hosts can hinder them. Verily, He is the Powerful, the Supreme, the Transcendent, the Mighty, the Loving.

15 أَنَا نَذْكُرُكَ فِي أَكْثَرِ الْأَحْيَانِ وَنَذْكُرُ الْأَيَّامَ الَّتِي كُنْتَ تَحْضُرُ لَدَى الْعَرْشِ نَسْأَلُ اللَّهَ أَنْ يَجْعَلَكَ مَغْنَاطِيْسَ أَمْرِهِ لَتُنْجَذِبَ بِكَ الْعُقُولَ وَالنَّفُوسَ هُوَ الَّذِي عَرَّفَكَ الْوَجْهَ بَعْدَ فَنَاءِ الْأَشْيَاءِ كُلِّهَا أَنْ أَشْكُرَهُ بِهَذَا الْفَضْلِ الْمَمْنُوعِ الْيَوْمَ أَمْرِي كَمَا بِرُكُلٍ لَا زِمَسْتُ بَعْدَ أَنْ عَرَفْتُكَ مَظْهَرَ ظُهُورِ اسْتِقَامَتِ بِرِ أَمْرِ اللَّهِ اسْتَغْنَى عَلَى شَأْنٍ لَا تَمْنَعُهُ ضَوْضَاءُ الْعَالَمِ وَلَا تَحْجِبُهُ سَطْوَةُ الْجُنُودِ إِنَّهُ هُوَ الْمُقْتَدِرُ الْمُهَيْمِنُ الْمُتَعَالَى الْعَزِيزُ الْوَدُودُ

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489

BH01810

To: Jinab-i-Hashim, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 The Most Holy, Most Exalted, Most Great
- 2 The Remembrance of God from the Divine Lote-Tree upon the glowing Spot hath been raised up in truth, and every people heareth from it that there is no God but Him, and He Who hath come with the truth hath been the Guardian over all the worlds. He is the Beauty of the Cause in the Most Exalted Concourse, and the Mystery of the Manifestation in the unseen cloud, and the Hidden Book within the pavilion of grandeur, and the Temple of Eternity amidst the world, and the Most Great Name unto him who is powerful in the Cause.
- 3 O people of creation! Know ye your Lord, the All-Merciful, and be not veiled from Him Who hath come in the shadows of the Names with a sovereignty that encompasseth all the worlds. At His right hand marcheth the Kingdom of divine knowledge and at His left hand the Realm of utterance, and before Him the hosts of revelation and inspiration. Thus hath the matter been decreed by the Pen of might in truth.
- 4 Say: O people! Fear ye the All-Merciful and follow not Satan, for he is far removed from truth.

1 الْأَقْدَسُ الْأَمْنَعُ الْأَعْظَمُ

2 ذَكَرَ اللَّهُ مِنْ سِدْرَةِ الْأَمْرِ عَلَى الْبَقْعَةِ النَّوْرَاءِ قَدْ كَانَ بِالْحَقِّ مَرْفُوعًا وَيَسْمَعُ مِنْهُ كُلُّ حِزْبٍ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي آتَى بِالْحَقِّ إِنَّهُ قَدْ كَانَ عَلَى الْعَالَمِينَ رَقِيبًا إِنَّهُ لِبِلَالِ الْأَمْرِ فِي الْمَلَأِ الْأَعْلَى وَ سِرِّ الظُّهُورِ فِي غَيْبِ الْعَمَاءِ وَالْكَاتِبِ الْمَكْنُونِ فِي سِرَادِقِ الْكِبَرِيَاءِ وَهَيْكَلِ الْقَدَمِ بَيْنَ الْعَالَمِ وَالْإِسْمِ الْأَعْظَمُ لِمَنْ كَانَ عَلَى الْأَمْرِ قَوِيًّا

3 إِنْ يَا مَلَأَ الْإِمَّاكَانِ أَنْ أَعْرِفُوا رَبَّكُمْ الرَّحْمَنَ وَلَا تَحْتَجِبُوا عَنِ الَّذِي آتَى فِي ظِلِّ الْأَسْمَاءِ بِسُلْطَانٍ كَانَ عَلَى الْعَالَمِينَ مُحِيطًا وَيُمِشِي عَنْ يَمِينِهِ مَلَكُوتُ الْعِرْفَانِ وَعَنْ يَسَارِهِ جَبَرُوتُ الْبَيَّانِ وَفِي إِمَامِهِ جُنُودُ الْوَحْيِ وَالْإِلْهَامِ كَذَلِكَ كَانَ الْأَمْرُ مِنْ قَلَمِ الْعَزِّ بِالْحَقِّ مُقْضِيًّا

4 قُلْ يَا قَوْمِ اتَّقُوا الرَّحْمَنَ وَلَا تَتَّبِعُوا الشَّيْطَانَ إِنَّهُ كَانَ عَنِ الْحَقِّ بَعِيدًا

- 5 O people of the earth! Harken unto that which the Spirit hath imparted to the heart of the Bayan and that which the Tongue of Eternity speaketh at the midmost heart of the world, when the Beauty of the All-Merciful was established upon the throne of power with a command that was mighty in its concealment. Hasten ye to the Kawthar of revelation and the choice wine of inspiration. This is what ye were promised in the Tablets, did ye but know it. By God! Whoso pondereth today, the melodies of the All-Merciful will draw him to the heaven of good-pleasure and purify him from human limitations and bring him nigh unto the Most Great Prospect. He is powerful over all things.
- 6 Say: Turn ye, O people, unto the countenance of God and His Cause, then rend asunder the veils of idle fancy by His sovereignty. Beware lest ye be frightened by the might of those who are veiled from the Cause. Say: Nothing shall profit you this day, even should ye bring forth all the books of the world. Thus hath it been decreed by the Pen that was renowned by the name of God. Cast ye aside all allusions and intimations, place them beneath your feet, and turn with radiant faces unto a station that hath been illumined by the lights of the Throne.
- 7 Say: This is the One Who called out to Moses in Sinai, and the Beloved when He drew nigh unto the Most Exalted Horizon. Be ye thankful unto God for this bounty and be not among the ungrateful sinners. Through Him the spirit of life was breathed into all creation and all things spoke when the breezes of reunion wafted. Thus hath the matter been sent down in truth from the heaven of revelation.
- 8 O people of creation! Purify your ears to hearken unto My most sweet call, and sanctify your hearts from human veils, and turn unto the Most Great Prospect, the station wherein speaketh the Lord of Destiny. This is what ye have been commanded in a Tablet that hath been preserved by God's command. Behold what ye were promised in the Tablets, then behold Him Who hath appeared in truth, that ye may find a path unto God.
- 9 Say: By the Lord of existence! He is the Promised One, and when the appointed time came, He appeared with the kingdom of verses. Blessed is he who hath turned unto Him, turning away from every sinful one who was deprived of the fragrances of revelation.
- 10 When We heard of thy turning unto God, We sent down this Tablet for thee and dispatched it unto thee that thou mayest find from it the fragrance of the All-Merciful and arise to aid His Cause with wisdom and utterance. God is witness unto
- يا ملأ الأرض ان اسمعوا ما القى الروح في صدر
البيان و ما ينطق به لسان القدم في قطب العالم
اذ استوى جمال الرحمن على عرش الاقتدار بأمر
كان في السر عظيم ان اسرعوا الى كوثر الوحي
و رحيق الالهام هذا ما وعدتم به في الألواح
ان كنتم بذلك عليمنا تالله من تفكر اليوم تجذبه
نعمات الرحمن الى عرش الرضوان و تطهره عن
حدودات البشر و تقربه الى المنظر الأكبر انه كان
على كلشي قديرا
- 6 قل توجهوا يا قوم الى وجه الله و امره ثم اخرجوا
حجبات الأوهام بسلطان من عنده اياكم ان تخوفكم
سطوة الذين كانوا عن الأمر محجوبا قل لا ينفعكم
اليوم شيء ولو تأتون بكتب العالم هذا ما قضى
من قلم كان باسم الله مشهودا دعوا الاشارات
عن ورائكم و الدلالات تحت اقدامكم و توجهوا
بوجوه بيضاء الى مقام كان بأنوار العرش مضيئا
- 7 قل هذا لمناد نادى الكليم في السنياء و الحبيب اذ
تقرب الى الأفق الأعلى ان اشكروا الله بهذا الفضل
و لا تكونوا كفارا اثما به نفخ روح الحيوان في
الامكان و نطقت الأشياء اذ سرت نسائم اللقاء
كذلك كان الأمر من سماء الوحي بالحق منزولا
- 8 يا ملأ الامكان طهروا آذانكم لاصغاء ندائي
الأحلي و قدسوا صدوركم عن حجبات البشر
و توجهوا الى المنظر الأكبر مقام الذي ينطق
مالك القدر هذا ما امرتم به في لوح كان بأمر
الله محفوظا فانظروا الى ما وعدتم به في الألواح
ثم انظروا الى الذي ظهر بالحق لتجدن الى الله
سيلا
- 9 قل و مالك الوجود انه هو الموعود و اذا اتى
المقات جاء بملكوآت الآيات طوبى لمن توجه
اليه معرضاً عن كل فاجر كان من نفحات الوحي
محروما
- 10 انا لما سمعنا توجهك الى الله نزلنا لك هذا اللوح
وارسلناه اليك لتجد منه عرف الرحمن و تقوم
على نصره امره بالحكمة و البيان و كان الله على

what I say. It behooveth every soul to manifest from him that which will profit him in the Kingdom and establish his name in a Tablet that hath been adorned by the Most Exalted Pen. This is a station that is not equaled by aught created on earth, and God is knowing of what I say.

- 11 Arise with the most great steadfastness, then rend asunder the veils of creation by the name of thy Lord, the Lord of all names. This is better for thee than all that thou hast wrought in thy days. The Tongue of grandeur and glory beareth witness unto this, and beyond it the denizens of Paradise and those who circle round this station that hath been known by the name of God.

ما اقول شهيدا ينبغي لكل نفس ان يظهر منه ما ينفعه في الملكوت ويثبت اسمه في لوح تزيّن بالقلم الأعلى هذا مقام لا يعادله ما خلق في الأرض و كان الله على ما اقول عليما

11 قم بالاستقامة الكبرى ثم اخرج حجاب الانشاء باسم ربك مالك الاسماء هذا خير لك عما عملته في ايامك يشهد بذلك لسان العظمة والكبرياء وعن ورائه اهل الفردوس والذين يطوفون هذا المقام الذي كان باسم الله معروفا

BLIB_Or15715.150

BH02098

To: *Mirza Aqa Jan, in Birjand*

Date: 1292-05-19 [1875-Jun-23]

- 1 He is God, exalted is He Who bringeth relief and consolation unto those who are in the Kingdom of Names.
- 2 God testifieth that there is none other God but Him, and that He Who hath appeared through the power of truth is the Lord of all creation, the Educator and Helper of all mankind; He Who guideth them unto His supreme Path and enableth them to hearken unto His Most Great Announcement. And through Him the portals of His grace were flung open before the faces of all people, and the mysteries latent in the sacred Book were unravelled upon His Return, and announcers, both men and women, went forth to proclaim the joyful tidings that the splendours of His light had shone forth from above the horizon of the gracious Will of God, the Lord of creation.
- 3 God testifieth that there is none other God but Him, and that He Who is voicing the Call within the Most Great Prison is none other but the Lord of creation, the Life-Giver of all peoples. By virtue of His supreme potency the Ocean of Divine Utterance hath surged throughout the world before the followers of all religions and through Him, earth and heaven have been illumined, and the Summoner hath raised His Voice on every side proclaiming: Majesty and grandeur, grace and tender

1 هو الله تعالى معزى الورى ومسلى من في ملكوت الاسماء

2 شهد الله انه لا اله الا هو والذي ظهر بالحق انه مالك الخلق ومربيهم ومؤيدهم الى صراط الله الاعظم وبه فتح باب العطاء على الورى و ظهرت اسرار الكتاب في المآب ونادى المبشرون ونادت المبشرات بما اشرق ولاح من افق سماء ارادة الله رب العالمين

3 شهد الله انه لا اله الا هو والذي ينطق في السجن الاعظم انه هو مولى العالم ومحبي الأمم به ماج بحر البيان في الامكان امام وجوه الأديان وبه اشرقت الأرض والسماء ونادى المناد من كل الجهات العزة والعظمة والعناية والرحمة لله الفرد الواحد العزيز الحكيم

mercy belong unto God, the One, the Peerless, the Almighty, the All-Wise.

- 4 One day We awoke in the morning and lo! We witnessed the doors of heaven wide open, and beheld the angels descending and ascending, each one of them carrying a vial of pure rose-water. Thereupon the Crier raised His voice, saying: "O inmates of the all-highest Paradise! O denizens of the exalted and blissful Abode! Glad-tidings! Glad-tidings! inasmuch as He Who beareth the Most Mighty Name, the King of Eternity, hath graciously purposed to bless by His Presence the habitation wherein the soul of one of His hand-maidens hath ascended, one of the leaves that had secured for herself a place within the precincts of her Lord, the Compassionate, the All-Bountiful."
- 5 During successive years she circled around the court of her Lord, and lauded Him in her anthems of praise, both in verse and prose, for which she gained the ornament of His acceptance, and received the light of His divine good-pleasure, as a token of heavenly grace from God, the Lord of this wondrous Day.
- 6 Meanwhile He who is the Desire of the world stood bestowing rose-water with the hand of bounteousness to those who, at His bidding, had presented themselves before the throne for the express purpose of carrying her body to the resting-place ordained for her in the Books of God, the All-Knowing, the All-Wise.
- 7 O Pen of Glory! Harken unto the Voice of this Wronged One and make mention of the one whom thy Lord hath graciously willed to remember, and say:
- 8 The first sweet-smelling breeze that hath been diffused from the vesture of the bounty of God, the Lord of Lords, and the first perfume that hath shed its fragrance upon the dwellers of earth and heaven rest upon thee, O handmaid of God. I bear witness that thou didst hearken to His call and set thy face toward the Summit of transcendent glory. Thou wert so inebriated by the utterances of the Lord of all beings that thou didst unloose thy tongue to celebrate His praise and to magnify His Name and His Glory by day and by night.
- 9 I testify that thou didst embrace the Truth at a time when most maid-servants had turned aside from Him, and recognized that which hath been sent down from the heaven of the Will of thy Lord, the All-Merciful, when people in most countries had disbelieved in Him.
- 10 Great is thy blessedness, O My leaf! inasmuch as thou didst seize the cup of heavenly reunion from the hand of the bounty
- 4 أَنَا أَصْبَحْنَا ذَاتَ يَوْمٍ رَأَيْنَا بَابَ السَّمَاءِ مَفْتُوحًا وَ الْمَلَائِكَةُ وَالرُّوحُ تَنْزِلُ وَ تَصْعَدُ وَ يَدُ كُلِّ وَاحِدَةٍ مِنْهَا أَرِيْقُ مِنْ مَاءِ الْوَرْدِ الْخَالِصِ وَ نَادَى الْمُنَادُ يَا أَهْلَ الْفَرْدُوسِ الْأَعْلَى وَ الْجَنَّةِ الْعَالِيَا الْبَشَارَةَ الْبَشَارَةَ بِمَا أَرَادَ الْأَسْمُ الْأَعْظَمُ وَ مَالِكُ الْقَدَمِ أَنْ يَحْضُرَ فِي مَقَامٍ فِيهِ صَعِدَ رُوحُ وَاحِدَةٍ مِنْ أَمَائِهِ وَ وَرَقَةٍ مِنْ أَوْرَاقِهِ الَّتِي اتَّخَذَتْ لِنَفْسِهَا مَقَامَهَا فِي جَوَارِ رَبِّهَا الْمَشْفُوقِ الْكَرِيمِ
- 5 وَ كَانَتْ طَائِفَةٌ حَوْلَ كَعْبَةِ اللَّهِ فِي سَنِينَ مُتَوَالِيَاتٍ وَ ذَكَرْتُ رَبِّهَا نِظْمًا وَ نَثْرًا وَ فَازَ بِطَرَاظِ الْقَبُولِ وَ نُورِ الرِّضَاءِ فَضْلًا مِنْ لَدَى اللَّهِ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ
- 6 وَ كَانَ الْمَقْصُودُ قَائِمًا بِنَفْسِهِ فِي مَقَامِهِ وَ يُعْطَى مِنْ يَدِ عَطَائِهِ مَاءَ الْوَرْدِ لِلَّذِينَ حَضَرُوا تَلَقَّاءَ الْعَرْشِ بِأَمْرِهِ الْمَبْرَمِ لِلْحَاضِرِ لَدَى نَقْلِ هَيْكَلِهَا إِلَى الْمَقَامِ الَّذِي قَدَّرَ لَهَا فِي كِتَابِ اللَّهِ الْعَلِيمِ الْحَكِيمِ
- 7 يَا قَلْبِي الْأَعْلَى اسْمِعْ نِدَاءَ الْمَظْلُومِ ثُمَّ أَذْكَرْ مَنْ أَرَادَهَا الْمَوْلَى أَنْ يَذْكُرَهَا وَ قُلْ
- 8 أَوَّلَ عَرَفَ هَاجٍ مِنْ قَيْصِ عَنَايَةِ اللَّهِ رَبِّ الْأَرْيَابِ وَ أَوَّلَ نَفْثَةِ تَعَطَّرَ بِهَا مِنْ فِي الْأَرْضِ وَ السَّمَاءِ عَلَيْكَ يَا أَمَةَ اللَّهِ أَشْهَدُ أَنَّكَ سَمِعْتَ النَّدَاءَ وَ أَقْبَلْتَ إِلَى الْأَفْقِ الْأَعْلَى وَ أَخَذَكَ سَكْرُ بَيَانِ مَوْلَى الْوَرَى عَلَى شَأْنِ نَقْطَتِ بَنَائِهِ وَ ذَكَرَهُ وَ بَهَائِهِ فِي اللَّيَالِي وَ الْأَيَّامِ
- 9 وَ أَشْهَدُ أَنَّكَ أَقْبَلْتَ إِذَا عَرَضَ أَكْثَرُ الْأُمَمَاءِ وَ اعْتَرَفْتَ بِمَا نَزَلَ مِنْ سَمَاءٍ مَشِيَّةً رَبِّكَ الرَّحْمَنَ إِذَا أَنْكَرَهُ أَكْثَرُ مَنْ فِي الْبِلَادِ

of thy Lord, the Lord of the latter days, and drank of it at one time with His Name on thy lips, and at another time with His gracious and cherished remembrance in thy heart.

10 طوبى لك يا ورقى بما اخذت قدح الوصال من
يد عطاء ربك في المال و شربت منه مرة باسمه
و اخرى بذكره العزيز المحبوب

- 11 By the righteousness of God! Thou didst attain unto that which none of the hand-maids in the world nor the leaves thereof have attained, save them that the Hand of Omnipotence hath aroused as a token of grace and bounty from His Presence. Verily, He is potent to do as He willeth, through the power of His mighty and glorious Utterance.

11 لعمر الله قد فزت بما لا فاز به اماء الأرض و
اوراقها الا اللأى انقذت يد الاقتدار فضلاً من
عنده و عناية من لدنه انه هو المقتدر على ما يشاء
بقوله العزيز العظيم

- 12 We bear witness that, through her remembrance, the soft-flowing waters of forgiveness have gushed forth and the day-star of the grace of God, the All-Merciful, hath dawned to demonstrate the outpourings of His favour, His bestowal and loving providence, which have surpassed all that are in the heavens and on the earth.

12 نشهد بذكرها جرى فرات الغفران و اشرق نير
الفضل من لدى الرحمن اظهراً لجوده و عطائه و
رحمته التي سبقت من في السموات والأرضين

- 13 Praised be God, the Lord of the worlds.

13 الحمد لله رب العالمين

BLIB_Or15716.132c, BLIB_Or15726.080c

BH02071

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

Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, the One Who standeth over all things!

1 بسمه القائم على الأشياء

- 2 When the promise came and the appointed time was fulfilled, the Hidden One was made manifest through this Name which God had made the Dawning-Place of Revelation and the Day-Spring of inspiration unto all who are in the heavens and on earth. Among the people are those who cling to vain imaginings, turning away from the Self-Subsisting; and among them are those who are veiled by a name from among names, disbelieving in God, the Creator of heaven; and among them are those who hold fast to their desires, heedless of guidance; and among them are those who were attracted by the breezes of revelation in such wise that they turned with steadfast mountains and took the choice wine of life in the name of the All-Merciful, detached from all else, and drank and said: "This, verily, is what was intended in the Books of God, the Most High, the Most Great."

2 اذا اتى الوعد و قضى الميقات ظهر المكنون بهذا
الاسم الذى جعله الله مشرق الوحي و مطلع
الالهام لمن في السموات و الأرضين من الناس
من تشبث بالموهوم معرضاً عن القيوم و منهم
من احتجب باسم من الأسماء و كفر بالله فاطر
السماء و منهم من تمسك بالهوى غافلاً عن
الهدى و منهم من انجذب من نفحات الوحي على
شأن اقبل كالجيل الراسخ و اخذ رحيق الحيوان
باسم الرحمن منقطعاً عن الامكان و شرب و قال
هذا هو المقصود من كتب الله العلى العظيم

- 3 Say: O people! By God, this is He through Whom the fragrance of the All-Merciful was wafted and the Hidden Treasure was revealed. Fear God and be not of them that are veiled. Fear God and reject not the truth with what ye possess of books and vain imaginings, and follow not your desires. All matters have ended in the manifestation of God and His sovereignty. He, verily, summoneth you in truth unto His straight path. Seize ye the measure of the days of God and dispute not with My proof and My testimony, then with My grandeur and My signs. Be fair in the Cause of God and ponder on that which hath been sent down from His Most Exalted Pen. He, verily, is the All-Bountiful, the Ancient of Days.
- 4 Hasten with your hearts to the shore of grace and veil not yourselves with the veils of allusions. Break the idols of desire through the power of the Lord of Names and be not disturbed by those who have disbelieved in God, the Lord of all worlds. Beware lest ye deprive yourselves of the Kaaba of God and His Cause. Hold fast unto the cord of grace in this Day wherein the intoxication of passion hath seized all beings except such as have turned with a pure heart unto this glorious Prospect. Thus hath the tongue of the All-Merciful spoken in the midst of heart of Paradise as a token of His grace unto thee, that thou mayest be of them that know.
- 5 When thou hast succeeded in hearing what hath been sent down unto thee from the Kingdom of eternity, arise amidst all created things, then make mention of thy Lord with such utterance as will attract the hearts of them that advance. He, verily, aideth him who aideth Him, and remembereth him with that whereby his remembrance will endure through the eternity of His Name, the Protector over all worlds.
- 6 Say: O people! The All-Merciful is come and the proof hath appeared when heaven came with evident smoke. Fear God, O people, and follow not your own selves, neither follow your desires. Follow ye the religion of God - this is God's bidding from before and after. He, verily, is the All-Knowing, the All-Wise.
- 7 Say: By God! The Cause hath appeared in such wise that no one hath any way to deny it, and whoso denieth hath indeed rejected God's decree from all eternity and is accounted among the ungodly in a mighty tablet.
- 8 Say: Verily, He Who hath appeared with His Most Great Name from the Supreme Horizon - He is the Glory of God unto all who are in the kingdom of names, and His sovereignty unto all who are in the realm of creation, and His proof unto all
- 3 قل يا قوم تالله هذا هو الذى به فاحت نعمة الرحمن و ظهر الكنز المخزون اتقوا الله و لا تكونن من المحتجين خافوا الله و لا تدحضوا الحق بما عندكم من الكتب والأوهام و لا تتبعوا الهوى كل الأمور انتهت الى ظهور الله و سلطنته انه يدعوكم بالحق الى صراطه المستقيم ان اغتتموا قدر ايام الله و لا تجادلوا بحجتي و برهاني ثم عظمتي و آياتي ان انصفوا في امر الله و تفكروا فيما نزل من قبله الأعلى انه هو الفضل القديم
- 4 ان اسرعوا الى شاطئ الفضل بقلوبكم و لا تحجبوا انفسكم بحجبات الاشارات كسروا اصنام الهوى بقوة مالک الأسماء و لا تضطربوا من الذين كفروا بالله رب العالمين اياكم ان تحرموا انفسكم عن كعبة الله و امره ان اعتصموا بحبل الفضل في هذا اليوم الذى فيه اخذ سكر الهوى كل الوري الا من توجه بالقلب الأطهر الى هذا المنظر الكريم كذلك نطق لسان الرحمن في قطب الجنان فضلاً من عنده عليك لتكون من العارفين
- 5 اذا فزت باصغاء ما نزل لك من ملكوت البقاء قم بين اهل الانشاء ثم اذكر ربك ببيان تنجذب به افئدة المقبلين انه ينصر من نصره و يذكره بما يبقى به ذكره بدوام اسمه المهيمن على العالمين
- 6 قل يا قوم قد اتى الرحمن و ظهر البرهان اذا اتت السماء بدخان مبين اتقوا الله يا قوم و لا تعقبوا انفسكم و لا تتبعوا هواكم ان اتبعوا ملة الله هذا امر الله من قبل و من بعد انه هو العليم الحكيم
- 7 قل تالله قد ظهر الأمر على شأن ما بقى لأحد مجال الاعراض و الذى اعرض انه انكر حكم الله في ازل الآزال و كان من المشركين في لوح عظيم
- 8 قل ان الذى ظهر باسمه الأبهى من الأفق الأعلى انه ليهاء الله لمن في ملكوت الأسماء و سلطانه لمن في ارض الانشاء و برهانه لمن في جبروت الأمر و الخلق و نعمته الباقية لكل منصف بصير

who are in the dominion of command and creation, and His enduring favor unto every fair-minded and insightful one.

- 9 When thou hast attained unto God's tablet, recite it with the most melodious of tunes. It will surely draw thee to the most exalted paradise. Thy Lord, verily, is the Almighty, the Powerful. Glory be upon thee and upon those who have taken for themselves a path unto God, the Forgiving, the Generous.

9 اذا فزت بلوح الله ان اقرأه بأبداع الألحان انه
يجذبك الى اعلى الجنان ان ربك هو المقتدر
القدير انما البهاء عليك و على الذين اتخذوا
لأنفسهم سبيلاً الى الله الغفور الكريم

BLIB_Or15715.151a

BH02520

To: friends of God, in Khaf

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of the One True God

1 بنام خداوند یگا

- 2 The lights of the manifestations of the Sun of inner meanings have risen and shone forth from the luminous horizon in the form of these words: O friends! God willing, through the grace of the All-Merciful, may you drink at all times from the living waters and fix your gaze on the highest horizon. Be not grieved by the opposition of people and their turning away, for they are weak and immature. These souls must be educated with the waters of divine wisdom, that perchance they may attain to what God has ordained for them and not be deprived of His greatest bounty. Soon will most veils be rent asunder and people will arise in lamentation and wailing. Verily He is the All-Informed, the All-Knowing.

2 انوار تجلیات شمس معانی از افق نورانی بصورت
این کلمات مشرق و لائحتست ای دوستان
انشاء الله بعنایت رحمن در کلّ احیان از رحيق
حيوان بیاشامید و بافی اعلى ناظر باشید و از
اختلاف ناس و اعراضشان محزون مباشید
چه که ضعیفند و نابالغ باید آن نفوس را بماء
حکمت ربّانیّه تربیت نمود که شاید بما اراد الله
لهم فائز شوند و از فضل اکبر محروم نمانند زود
است که اکثر حیات خرق شود و ناس بنوحه
و ندبه قیام نمایند انه هو المخبر العليم

- 3 Today it is incumbent upon all to invite people, with utmost wisdom and kindness, from the wilderness of error to the plains of guidance. With perfect eagerness and longing, be occupied with the remembrance of the Day-Star of the horizons and speak His praise. The ocean of generosity is manifest, the sun of bounty is shining, and the heaven of grace is uplifted. Deprived is the one who remains bereft today, and without portion is he who has not recognized his Lord.

3 اليوم بر کلّ لازم که بکمال حکمت و رأفت
ناس را از تیه ضلالت بعرضه هدايت دعوت
نمائید بکمال شوق و اشتیاق بذکر نیر آفاق مشغول
باشید و بنایش ناطق بحر کرم ظاهر و شمس
جود مشرق و سماء عنایت مرتفع بی بهره نفسیکه
اليوم محروم ماند و بی نصیب شخصیکه معبود خود
را نشناخت

- 4 Divine Tablets have been sent down time after time and again and again, and their purpose is that in this transient dust-heap you may occupy yourselves with that which is the cause of the perpetuation of existence. For today, whatsoever is manifested from any soul in the path of God shall remain and endure. Your mention is remembered before the Throne and the names

4 الواح الهیه کرّه بعد کرّه و مرّه بعد مرّه نازل و
ارسال شد و مقصود آنکه در این خاکدان فانی
بامریکه سبب ابقای وجودست مشغول گردید
چه که اليوم آنچه از هر نفسی ظاهر شود در
سبیل حقّ باقی و دائم خواهد ماند ذکر شما لدی

of those who have turned to God are inscribed in the Tablet of eternity. Blessed is the soul that has recognized, the ears that have heard, the eyes that have seen, the hearts that have turned, and the limbs that have acted according to what they were commanded by God, the All-Knowing, the All-Wise.

- 5 Verily We make mention of you through Our grace, and We mentioned you before. He, verily, is the All-Bountiful, the Most Generous. Be not grieved by the clamor of the people. The Truth calls you from the precincts of the Prison - this indeed is a great bounty. Thus have We illumined the horizon of utterance with the sun of remembrance and explanation, that you may rejoice therein and be of those who are firmly established. Beware lest anything prevent you from speaking forth or the veils of the heedless hold you back. Remember God in the night season and in the days in such wise that the hearts of the heedless may be attracted.

- 6 The world and all that is therein shall perish, and there shall remain for you what has been sent down from the Supreme Pen. To this testifies the Lord of Names, yet most of the people are heedless. Turn not unto them, but rather to the horizon of Revelation. This is what you have been commanded by the One Who inspires with faithfulness. Glory be upon you and upon those who have turned to the Countenance when every sinful remote one turned away from it.

العرش المذكور واسمى مقبلين در لوح بقا مسطور
طوبى لنفس عرفت و لآذان سمعت و لعيون
رأت و لقلوب توجهت و لأركان عملت بما امرت
به من لدى الله العليم الحكيم

5 انا نذكركم فضلاً من عندنا و ذكرناكم من قبل و انه
هو الفضل الكريم لا تحزنوا من ضوضاء الخلق
ان الحق يناديكم من سطر السجن ان هذا الفضل
عظيم كذلك نورنا افق البيان بشمس الذكر و
التبيان لتفرحوا بها و تكونن من الراغبين اياكم ان
يمنعكم شئ عن البيان او تحجبكم سجات الغافلين
ان اذكروا الله فى اللالى و الايام على شأن تجذب
به افئدة الغافلين

6 ستفنى الدنيا و ما فيها و يبقى لكم ما نزل من
القلم الأعلى يشهد بذلك مالک الأسماء ولكن
الناس اكثرهم من الجاهلين لا تلتفتوا اليهم بل الى
افق الوحى هذا ما امرتم به من لدن ملهم امين
أما البهلاء عليكم و على الذين توجهوا الى الوجه اذ
اعرض عنه كل فاجر بعيد

BLIB_Or15719.037c

BH02783

Commemoration of the Birth of Baha'u'llah

To: Jinab-i-Mirza Muhammad, in Furugh

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, the Most Exalted, the Most Great!
- 2 The Birthday Festival is come and He Who is the Beauty of God, the Omnipotent, the Gracious, the All-Loving, hath ascended His throne. Happy is the man who on this Day hath beheld His face and toward whom the eye of God, the Help-in-Peril, the Self-Subsisting hath been directed.
- 3 Say, We have commemorated the Feast in the Most Great Prison, notwithstanding that the kings have risen up against

1 الأقدس الأَمَنع الأعظم

2 قد جاء عيد المولود و استقرّ على العرش جمال
الله المقندر العزيز الودود طوبى لمن حضر فى هذا
اليوم لدى الوجه و توجه اليه طرف الله المهيمن
القيوم

3 قل انا اخذنا العيد فى السجن الأعظم بعد الذى
قام علينا الملوك لا يمنعا سطوة كل ظالم و لا

Us; yet neither the ascendancy of the concourse of the oppressors can frustrate Our purpose, nor can the multitude of the hosts of the earth perturb Our mind. This is that whereunto the All-Merciful beareth witness from this glorious station.

تضطربنا جنود الملك هذا ما شهد به الرحمن في هذا المقام المحمود

- 4 Say, will the Quintessence of assurance be dismayed before the tumult of the people of the world? Nay, by His Beauty that hath shed its radiance upon all created things, be they of the past or of the future. This is the dreadful majesty of God that hath encompassed the entire creation. This is His transcendent power that pervadeth all mankind. Take ye fast hold on the cord of His sovereign might and celebrate the praise of your Lord, the Unconstrained, at the break of this Day, through which every hidden secret hath been brought to light. Thus hath the Tongue of the Ancient of Days spoken on this Day – the Day whereon His sealed wine hath been unsealed. Take ye heed that the vain imaginations of such as have disbelieved in God perturb you not, nor idle fancies turn you away from this Path which extendeth far and wide.

4 قل هل تضطرب كينونة الاطمينان من ضوضاء الامكان لا وجماله المشرق على ما كان وما يكون هذه سطوة الله قد احاطت كل الأشياء وهذه قدرته المهيمنة على كل شاهد ومشهود تمسكوا بجبل الاقتدار ثم اذكروا ربكم المختار في هذا الفجر الذي به اضاء كل غيب مكنون كذلك نطق لسان القدم في هذا اليوم الذي فيه فك الرقيق المختوم اياكم ان تضطربكم اوهام الذين كفروا بالله او تمنعكم الظنون عن هذا الصراط الممدود

- 5 O people of Baha! Soar ye on the wings of detachment in the atmosphere of the love of your Lord, the All-Merciful. Arise ye then to render Him victorious in pursuance of that which hath been revealed in the Preserved Tablet. Beware lest ye contend with any one amongst the people of the world. Proclaim ye the truth by diffusing the sweet savours of God and by spreading abroad His holy Utterances, for through the potency of these two instruments all men would be enabled to turn their faces towards Him; however those who fail to recognize the glory of this Day, will find themselves bewildered in the drunkenness of their selfish desires and are truly bereft of understanding. Blessed in the man who, lowly and suppliant, lifteth up his face towards the Day-Spring of the signs of His Lord.

5 يا اهل البهاء طيروا بقوادم الانقطاع في هواء محبة ربكم الرحمن ثم انصروه بما نزل في لوح محفوظ اياكم ان تجادلوا مع احد من العباد ان اظهروا بعرف الله وبيانه بهما يتوجه كل الوجه ان الذين غفلوا اليوم اولئك في سكر الهوى وهم لا يفقهون طوبى لمن توجه الى مطلع آيات ربه بخضوع و اناب

- 6 It behooveth thee to arise amidst the people and to acquaint them with that which hath been set down in the Book of their Lord, the Mighty, the Powerful. Say: Fear ye God and follow not the vague fancies of those who walk in the footsteps of the doubter and the impious. Turn yourselves with radiant hearts towards the throne of your Lord, the Possessor of names. Indeed He will graciously aid you through the power of truth. No God is there but Him, the Most Excellent, the All-Bountiful.

6 انك انت قم بين العباد ثم ذكرهم بما نزل في كتاب ربهم العزيز المختار قل اتقوا الله ولا تتبعوا اوهام الذين تعقبوا كل فاجر مرتاب ان اقبلوا بقلوب نوراء الى شطر عرش ربكم مالک الأسماء انه يؤيدكم بالحق لا اله الا هو العزيز المتان

- 7 How strange that ye should blunder on towards but a pool, willing to forgo the Most Great Ocean which lieth before your eyes. Ponder ye attentively and follow not every ungodly plotter.

7 هل تسرعون الى الغدير والبحر الأعظم امام وجوهكم توجهوا ولا تتبعوا كل مشرك مكار

8 Thus warbleth the Bird of Eternity upon the branches of Our divine Lote-Tree. God beareth me witness that through a single melody voiced by it, the concourse on high and the denizens of the cities of names have been enraptured, and beyond them those who circle in adoration around the Throne in the daytime and in the night season have been enraptured.

9 Such are the effusions of the showers of divine utterance which pour down from the heaven of the Will of your merciful Lord. It beseemeth you to set your hearts towards Him and abstain from imitating those who have cavilled at the signs of God and denied their Lord of Mercy when He did appear, invested with proofs and testimonies.

DOR#43, BLO_PT#166

8 كذلك دلع ديك البقاء على افنان سدرتنا
المنتهى تالله بنعمة منها استجذب الملاء الأعلى ثم
سكان مدائن الاسماء ثم الذين يطوفون حول
العرش في العشي والاشراق

9 كذلك هطلت امطار البيان من سماء مشية ربكم
الرحمن ان اقبلوا يا قوم ولا تتبعوا الذين جادلوا
بآيات الله اذ نزلت وكفروا بربهم الرحمن اذ اتى
بالحجة والبرهان

AYT.045, GHA.391, NSR_1993.096,
AKHA_124BE #01 p.a, ABMK.036,
NJB_v05#15 p.1, AMB#43

BH02882

To: Jinab-i-Mulla 'Ali Asghar

Date: 1292-05-19 [1875-Jun-23]

In His Name, the All-Evident, the All-Knowing, the All-Wise

God hath heard what thou didst utter in remembrance of God, thy Lord and the Lord of all worlds, and We have witnessed what hath befallen thee in His straight and manifest path. Grieve not for what hath come upon thee. Consider what hath befallen Us at the hands of the oppressors. When the idolaters desired to extinguish the light of God, they drove Us from Our homes, imagining this would profit them. How evil was their delusion! Through this God exalted His Cause and manifested His sovereignty that overshadoweth the worlds. God will soon reveal through thy departure what He hath purposed. With Him is the knowledge of the heavens and earth. There is no God but Him, the All-Knowing, the All-Informed. The clamor of those who have disbelieved cannot frustrate Him, nor can the hosts of the heavens and earth prevent Him. Thus doth the Most Exalted Pen give thee glad tidings, that thou mayest rejoice within thyself and be of the thankful ones.

That which hath befallen that honored one hath been for the sake of God's Cause. Thy reward is with Him. However, in all matters wisdom must be observed, for the people are weak and have not attained maturity. In times of trials and tribulations

بسمه المبين العليم الحكيم

قد سمع الله ما نطقت به في ذكر الله ربك و
رب العالمين و شاهدنا ما ورد عليك في سبيله
الواضح المستقيم لا تحزن عما ورد عليك تفكر فيما
ورد علينا من جنود الظالمين فلما اراد المشركون
اطفاء نور الله اخرجونا من ديارنا و ظنوا هذا
ينفعهم فبئس ما توهموا قد رفع الله بذلك امره و
اظهر سلطانه المهيمن على العالمين فسوف يظهر الله
بخروجه ما اراد عنده علم السموات و الارض
لا اله الا هو العليم الخبير لا يعجزه ضوضاء الذين
كفروا و لا تمنعه جنود السموات و الارضين
كذلك يبشرك القلم الاعلى لتفرح في نفسك
و تكون من الشاكرين

آنچه بر آفتاب وارد شده لأمر الله بوده انما
اجرك عليه وليكن در جميع احوال بايد ناظر
بحكمت باشيد چه كه ناس ضعيفند و بمقام بلوغ
نرسیده اند در موارد بلايا و فتن مشاهده می شود
اکثری از احبا هم متزلزل و مضطرب می شوند

it is observed that even most of the loved ones become shaken and disturbed. Therefore, in view of Our previous mercy and all-encompassing grace, We have commanded all to observe wisdom, and wherever mention of teaching hath been made, wisdom hath been mentioned before and after. Were the decisive Word to be fully revealed, the people would completely withdraw. In such case, none would give ear to the divine utterances which are the cause of guidance for humanity, nor would they seek nearness to the people of Baha to attain recognition of the Dawning-Place of God's Cause. A number of ignorant ones have become leaders of the people and are counted among the learned, and these souls, in order to preserve their positions, strive with utmost effort to prevent the people, especially if they find a pretext. Soon shall they witness the loss of their own souls and shall become aware of what they have wrought in the days of God, the Self-Subsisting, the All-Compelling.

Blessed art thou for having been enkindled with the fire of God and followed what thou hast recognized from the Book of thy Lord, the Commander, the All-Knowing. We have mentioned thee and do mention thee in truth from Our glorious and lofty station. The glory be upon thee and upon those who have attained the lights of knowledge and have turned toward God, the Lord of the Day of Judgment.

لذا نظر برحمت سابقه و عنایت محیطه کل را
بحکمت امر نمودیم و در هر مقام که ذکر تبلیغ
شده ذکر حکمت از قبل و بعد بوده اگر کلمه
فصلیه بتمامها ظاهر شود ناس بالمره اجتناب نمایند
در این صورت کسی گوش به بیانات الهیه که
سیب هدایت بریه است نمی دهد و باهل بها
تقرب نمی جویند تا بعرفان مطلع امر فائز شوند
جمعی از جهلا رؤسای ناس واقع شده اند و از
علما مذکورند و آن نفوس نظر بحفظ مراتب
خود بکمال جد و جهد در منع ناس سعی
می نمایند خاصه اگر بهانه ای بدستشان افتد سوف
یرون خسران انفسهم و یطلعن بما عملوا فی ایام
الله المهیمن القیوم

طوبی لک بما اشتعلت بنار الله و اتبعت ما
عرفت من کتاب ربک الامر العلیم انا ذکرناک
و نذکرک بالحق فی مقامنا العزیز المنیع
انما البهآ علیک و علی الذین فازوا بأنوار العرفان
و اقبلوا الی الله مالک یوم الدین

INBA35:127, AVK3.112.08x

BH03176

To: *Haji, in Darakhsh*

Date: 1292-05-19 [1875-Jun-23]

1 In His Name, Who is exalted above all names! He Who is mentioned makes mention of His Lord, when He appeared with His Name through which the heaven was rolled up, the sun was darkened, the moon was eclipsed, and the Balance was set up. We make mention of him who has turned towards God, and We remind him of what the Spirit casts upon Me of the verses of God, the Powerful, the Mighty, the Unconstrained.

2 Say: We have weighed all things with a word from Our presence, and verily it is the Balance amidst all created things, and through it We have completed the reckoning of creation. Verily thy Lord is swift to reckon.

1 بسمی المتعالی عن الأسماء یذكر المذکور من ذکر
ربه اذ ظهر باسمه الذی به طویت السماء و اظلمت
الشمس و خسف القمر و نصب المیزان انا نذکر
من توجه الی الله و نذکره بما یلقى الروح الی من
آیات الله المقتدر العزیز المختار

2 قل انا وزننا کل الأشياء بکلمة من عندنا و انہا
لہی المیزان بین الامکان و بہا اتممنا حساب الخلق
ان ربک سریع الحساب

- 3 At every moment the Herald calls out, but none hear save those endowed with inner sight and hearing. O people of the earth! Harken unto that whereunto the Lord of all beings calls you, and follow not every ignorant doubter. He has come for your salvation and to purify your souls from that which veils you from God, the Revealer of verses.
- 3 وفي كلّ حين نادى المناد وما سمعه إلا الذين أوتوا البصائر والآذان يا اهل الأرض ان استمعوا ما يدعوكم به مولى الورى ولا تتبعوا كلّ جاهل مرتاب أنه جاء لنجاتكم وتطهير انفسكم عما يحجبكم عن الله منزل الآيات
- 4 The eye was created for this Most Great Vision, and the ear for this Call which God has made the Kawthar of life for the people of Paradise and the Choice Sealed Wine for all created things. Glorified be the All-Merciful Who has granted this bounty which has encompassed all in the heavens and on earth.
- 4 قد خلق البصر لهذا المنظر الأكبر و السمع لهذا النداء الذى جعله الله كثر الحيوان لأهل الرضوان و الرحيق المختوم لأهل الامكان تعالى الرحمن معطي هذا الفضل الذى احاط من فى الأرضين و السموات
- 5 Say: Beware lest ye deprive yourselves of recognizing the Dawning-Place of Names, your ears from hearkening to this Most Sweet Call, and your eyes from My Most Exalted Horizon. Cast away what knowledge ye possess and turn unto God, your Lord, the Mighty, the All-Knowing. By God! We have sent the Messengers for this Day and created creation for the recognition of this Station which God has made the Dayspring of lights.
- 5 قل اياكم ان تمنعوا انفسكم عن عرفان مطلع الأسماء و آذانكم عن استماع هذا النداء الأهل و ابصاركم عن افقى الأعلى دعوا ما عندكم من العلوم و توجّهوا الى الله ربكم العزيز العلام تالله قد ارسلنا الرسل لهذا اليوم و خلقنا الخلق لعرفان هذا المقام الذى جعله الله مشرق الأنوار
- 6 Say: Today neither the world nor what it contains shall profit you. Leave it to its people and turn unto Him Who speaks with truth in this City wherein naught is heard from its precincts save the croaking of the raven. Say: The raven is he who turns away from the Truth and speaks according to his own desires. Thus have We detailed the matter in the Book.
- 6 قل اليوم لا ينفعكم الدنيا و ما فيها دعوها لأهلها و توجّهوا الى من ينطق بالحقّ فى هذه المدينة التى لا يسمع من ارجائها إلا نعيب الغراب قل ان الغراب من اعرض عن الحقّ و ينطق بأهوائه كذلك فصلنا الأمر فى الكتاب
- 7 Were We to mention what hath befallen Us in this Prison, it could not be exhausted by pens, scrolls and tablets. Be thou not saddened by anything. Place thy trust in God, then make mention of Him amongst the servants. We have found the fragrance of thy love and have sent down for thee that which shall cause the mountains to soar. Take hold of the Book with the power of God, then thank Him for this bounty which equals not anything created in existence.
- 7 لو نذكر ما ورد علينا فى هذا السجن أنه لا ينتهى بالأقلام ولا بالزبر و الألواح انك لا تحزن من شىء توكل على الله ثم اذكره بين العباد انا وجدنا عرف حبيك نزلنا لك ما تطير به الجبال خذ الكتاب بقوة من الله ثم اشكره بهذا الفضل الذى لا يعادله ما خلق فى الابداع

INBA44:014

BH03076

To: friends of God, in Zirak

Date: 1292-05-19 [1875-Jun-23]

- 1 He is established upon the throne of utterance! We make mention of the servants through the Most Great Remembrance, whom God has made the source of remembrance for all worlds. He is the One Who summoned humanity unto God and guided them to the Straight Path. Those who have followed God's commandments and His ways - these are the people of this Most Great Scene, to which the Lord of Destiny bears witness, though most people remain heedless. Through them have appeared the banners of divine assistance among all beings, and all things have spoken as spoke the Lote Tree of the Uttermost End in remembrance of this Clear Remembrance. Whosoever transgresses the bounds set by God has not aided Him and is among the distracted ones.
- 2 Follow, O My loved ones, My hallowed commandments which draw you nigh unto God, the True Sovereign, the Mighty, the Praiseworthy. Take hold of My counsels which We have counselled you in the Tablets and follow not the ways of the suspicious ones. Divine assistance has many degrees which We have detailed in truth, yet the people remain behind a clear veil. Adopt My characteristics and adorn yourselves with My shining commandments from God's horizon - this is sincere counsel, were you to know.
- 3 We have kindled the fire in all regions through the Word that has caused the hearts of the righteous to soar. Blessed is he who is set ablaze by it in the days of its Revealer, and woe to those who turn away. Gather ye together in My remembrance and praise, then unite among yourselves - this is better for you. He is the All-Seeing, the Vigilant.
- 4 We have sent down verses to you and dispatched them before, that you might give thanks to your Lord, the Forgiving, the Generous. And We have sent down this Tablet as a grace from Our presence that your hearts may rejoice and your eyes be consoled thereby. He is the All-Explaining, the All-Knowing. Read ye the verses of God with joy and fragrance - they draw you to the Most Exalted Horizon and bring you near to the sublime station.
- 5 We make mention of the loved ones at all times that they may arise to serve the Cause and assist their Lord through the wisdom sent down in a preserved Tablet. Blessed are you for

1 هو المستقرّ على عرش البيان أنا نذكر العباد بالذكر الأعظم الذي جعله الله مبدء ذكر العالمين أنه هو الذي دعا الناس الى الله وهدىهم الى الصراط المستقيم ان الذين اتبعوا اوامر الله وسننه اولئك اهل هذا المنظر الأكبر يشهد بذلك مالک القدر ولكنّ القوم اكثرهم من الغافلين بهم ظهرت رايات النصرة بين البرية و نطقت الأشياء بما نطقت سدرة المنتهى في ذكر هذا الذكر المبين انّ الذي تجاوز عن حدود الله أنه ما نصره و كان من الهائمين

2 ان اتبعوا يا احبابي اوامري المقدسة انها تقربكم الى الله الملك الحق العزيز الحميد خذوا وصاياي التي وصيناكم بها في الألواح و لا تتبعوا سبل المريين انّ للنصر مراتب شتى أنا فضلناها بالحق ولكنّ الناس في حجاب مبين تخلقوا بأخلاقى و تزيّنوا بأوامري المشرقة من افق الله هذا حق النصح لو انتم من العارفين

3 أنا اضرمنا النار في الديار بالكلمة التي بها طارت افئدة الأبرار طوبى لمن اشتعل بها في أيام موجدتها و ويل للمعرضين ان اجتمعوا على ذكرى و ثنائى ثم اتحدوا في انفسكم هذا خير لكم انه هو الشهيد الرقيب

4 قد نزلنا لكم الآيات و ارسلناها من قبل لتشكروا ربكم الغفور الكريم و انزلنا لكم هذا اللوح فضلاً من لدنا لتفرح به قلوبكم و تفرّ ابصاركم انه هو المبين العليم ان اقروءوا آيات الله بالروح و الریحان انها تجذبكم الى الأفق الأعلى و تقربكم الى المقام الرفيع

5 أنا نذكر الأحباب في كلّ الأحيان ليقوموا على الأمر و ينصروا ربهم بالحكمة التي نزلت في لوح حفيظ نعيماً لكم بما فزتم بأيام الله و عرفانه ان

having attained unto the days of God and His knowledge. Ask Him to aid you in following His Cause that has encompassed all in the heavens and earth. Thus has the Tongue of Grandeur spoken in the Most Great Prison that you may rejoice in the bounty of your Ancient Lord. May glory rest upon you and upon those who have turned to God when He came with His exalted and mighty Kingdom.

اسئلوه ليؤيدكم على اتباع امره الذي كان مهيمناً
على من في السموات والأرضين كذلك نطق
لسان العظمة في السجن الأعظم لتفرحوا بفضل
موليكم القديم انما البهاء عليكم وعلى الذين اقبلوا
الى الله اذ اتى بملكوته الممتنع الرفيع

BLIB_Or15730.158, ASAT4.087x

BH03375

To: friends of God, in Furugh

Date: 1292-05-19 [1875-Jun-23]

1 In the name of the peerless Lord

1 بنام خداوند بی مانند

2 The Most Exalted Pen makes mention of His loved ones who dwell in Furugh, that all may be illumined and enlightened by the effulgences of the Sun of divine utterance, and may, with utmost love and unity, engage in the remembrance of God. The renewal of the world is a clear proof of its origination, and its very origination is a manifest evidence of its ultimate extinction.

2 قلم اعلیٰ دوستان خود را که در فروغ ساکنند
ذکر میفرماید تا جمیع از بوارق شمس بیان رحمانی
منور و مستضیء گردند و بکمال محبت و اتحاد بذکر
حق مشغول شوند تجدید عالم دلیلی است واضح بر
حدوث آن و نفس حدوث برهانیت لائح بر
فنائ آن

3 That which is everlasting and eternal is a station which no soul hath truly comprehended, save whom God willeth. Today, that which is befitting and worthy for those who have turned to God is to adorn themselves with the ornament of divine commandments and to appear among the servants with goodly and pleasing character. This is the cause of the exaltation of God's Cause. Blessed are they who attain! Strive ye, that in the days of God there may appear from you that which shall cause the preservation of souls and spirits.

3 و آنچه باقی و دائمست مقامیست که هر نفسی آن
را علی ما هو حقّه ادراک ننموده الا من شاء الله
و الیوم آنچه لایق و سزاوارست از برای مقبلین
اینست که خود را بطراز اوامر رحمانیه مزین
نمایند و باخلاق حسنه مرضیه مابین عباد ظاهر
شوند اینست سبب اعلاء امر الله طوبی للفائزین
جهد نمائید تا در ایام الله از شما امری ظاهر شود
که سبب ابقای انفس و ارواح گردد

4 Praise be to God! The ocean of utterance is manifest, the heaven of bounty is raised up, and the sun of grace is shining. Hold ye fast unto truth and become detached from all else. Associate with one another with the utmost love and kindness, and transgress not the counsel of the counselor who dwelleth in that land. By My life! This bounty sufficeth all, that the Dawning-Place of grace and the Dayspring of revelation in the Most Great Prison is occupied with your remembrance. Give thanks unto God for this and be ye of the thankful. We aid those who have turned to the Countenance, and make mention

4 الحمد لله بحر بیان ظاهر و سماء جود مرتفع و شمس
عنایت مشرقست بحق تسمک جوئید و از دوش
منقطع گردید بکمال محبت و شفقت با یکدیگر
سلوک نمائید و از نصیح ناصح که در آن ارض
ساکنست تجاوز ننمائید عمری این فضل کل را
کافیست که مطلع فضل و مشرق وحی در سخن
اعظم بذکر شما مشغولست ان احمدا الله بذلک
و کونوا من الشاکرین انا تؤید الذين توجهوا الى

of them in the Tablet which none hath known save God, the Single One, the All-Informed.

- 5 Rejoice ye in My remembrance of you, then assist your Lord through goodly character and deeds. Thus doth command you the perspicuous Book that speaketh with truth between the heavens and the earth and summoneth all unto God, the Lord of the worlds. Verily, he from whom We behold that which We love in the Cause of God, We make mention of him with truth in this noble station. And upon you be glory, and upon those who have hearkened and turned unto God, the Sovereign, the Mighty, the All-Praised.

الوجه و نذكرهم في اللوح الذي ما اطلع به الا الله
الفرد الخبير

5 ان افرحوا بذكرى اياكم ثم انصروا ربكم بالأخلاق
و الأعمال كذلك يأمركم الكتاب المبين الذي
ينطق بالحق بين السموات والأرض ويدع الكل
الى الله رب العالمين ان الذي نرى منه ما نحب في
امر الله نذكره بالحق في هذا المقام الكريم والبهاء
عليكم وعلى الذين سمعوا و اقبلوا الى الله الملك
العزیز الحمید

BLIB_Or15719.036c

BH03336

To: *Jinab-i-Mu'allim Ahmad*

Date: 1292-05-19 [1875-Jun-23]

- 1 In the name of the Beloved of all worlds
- 2 We have enjoined wisdom upon all and forbidden that which causeth souls to be perturbed. Therefore it is incumbent upon all to act in accordance with what the Intended One hath commanded. The verses have been sent down, the evidences are manifest, the proofs are resplendent, and the bounty is complete, and yet most people are observed to be heedless and veiled. This is naught but the result of negligence, vain imaginings and idle fancies.
- 3 Therefore it is obligatory and binding upon the loved ones of God who are adorned with the distinction of His grace to enkindle those who are cold with the fire of divine wisdom. After recognition of the Dawning-Place of Revelation, two things are necessary: first, steadfastness, and second, observance of the divine ordinances that have been sent down in the Book. Blessed are they that have attained! The manner and method of teaching have been revealed in the Tablets - all must act accordingly and be watchful. Today that which hath caused the perturbation and agitation of heedless souls hath been forbidden. This is of thy Lord's grace, yet most people are unaware. Ye must arise to serve His Cause with the power and might of God, and with the utmost kindness draw people from the wilderness of perplexity to the realm of knowledge and certitude. And if

1 بنام محبوب عالمیان

2 جميع را امر بحکمت نمودیم و از ما تضطرب به
النفس نهی فرمودیم لذا بر کل لازم که بما امر
به المقصود عامل شوند آیات نازل و بینات ظاهر
و حجج باهر و نعمت کامل ولكن اکثری از ناس
غافل و محبوب مشاهده میشوند این نیست مگر
از غفلت و ظنون و اوهام

3 لذا بر احبای الهی که بطراز تخصیص مزینند
لازم و واجب که ناس افسرده را بنار حکمت
ربانیه مشتعل نمایند بعد از عرفان مشرق وحی
دو امر لازم یکی استقامت و دیگر اتباع اوامر
الهی که در کتاب نازل شده طوبی للفائزين و
بیان تبلیغ و کیفیت آن در الواح نازل باید کل
بآن عمل نمایند و ناظر باشند و الیوم امریکه
سبب انقلاب و اضطراب انفس غافله بوده نهی
شده هذا من فضل ربک ولكن الناس اکثرهم
لا يشعرون باید باسم الله و قوت و قدرتش بر
خدمت امرش قیام نمایند و بکمال رأفت ناس را
از مفازة حیرت بعرضه علم و ایقان کشانید و

means become available, emigrate to other lands for the sake of God's Cause - this hath been and ever shall be praiseworthy, for in some countries there exist receptive souls, yet guides and teachers are lacking. He, verily, is the All-Explaining, the All-Knowing. Drink ye, now and forever, from the wine of His favors and share it with others, that perchance the people may awaken and turn unto the All-Informed, the One. Convey to all the loved ones the greetings from the Wronged One, and forbid them all from corruption, contention, reprehensible deeds and unacceptable conduct, that the fragrance of sanctity may be diffused from all. Praise be to God, all have attained unto the remembrance of God and are honored by His grace. Glory be upon thee and upon you all.

اگر اسباب فراهم آید بدیار آخری لأجل امر
الله هجرت فرمائید محبوب بوده و خواهد بود
چه که در بعضی از بلاد نفوس مستعدہ موجود
ولکن مشوق و مبین مفقود آنہ لہو المبین العلیم
لم تزل و لاتزال از رحیق الطافش بیاشامید و
مبذول دارید لعل الناس یتنبہن و یتوجہن الی
الفرد الخبیر جمیع احباب را از قبل مظلوم تکبیر
برسانید و کلّ را از فساد و جدال و اعمال شنیعہ
و اخلاق غیر مرضیہ منع نمائید تا از جمیع عرف
تقدیس متضوّع گردد الحمد لله کلّ بذکر الله فائز
و بعنايتش مفتخرند انما البہاء علیک و علیکم

BLIB_Or15719.036b

BH03466

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

Date: 1292-05-19 [1875-Jun-23]

1 In the name of the All-Knowing Lord! God willing, may you be occupied at all times with the remembrance of the Peerless Beloved, and through the assistance of the Most Great Name, bestow the choice wine of divine knowledge upon all peoples, that in this Day of Return none of the various peoples may remain deprived of the sweet-scented breezes of the revelation of the Lord of Lords, and that they may attain unto that which is the primary purpose of human creation.

1 بنام خداوند دانا انشاءالله در کلّ اوان بذکر
محبوب یگما مشغول باشید و رحیق عرفان را
باعانت اسم اعظم بر امم مبذول دارید تا جمیع
احزاب در این یوم ایاب از نفحات وحی ربّ
الأرباب محروم نمانند و بآنچه مقصود اصلی
خلقت انسانیت فائز گردند

2 O Ali! Be not grieved at what hath befallen thee. Verily, Our Most Truthful Name hath attained unto that which none hath attained except whom thy Lord hath willed. Thy Lord, of a truth, doth console thee as a token of His grace. Reflect upon this most exalted station and be of the thankful ones. This is what We had previously informed him of in Our Tablet which We sent unto him. Verily thy Lord is the All-Knowing, the All-Informed.

2 یا علی لا تحزن عما ورد علیک انّ اسمنا الاصدق
قد فاز بما لا فاز به احد الا من شاء ربک انّ
ربک یعزیک فضلاً من عنده تفکر فی هذا المقام
العظیم و کن من الشاکرین هذا ما اخبرناه به من
قبل فی لوحنا الذی ارسلناه الیه انّ ربک لہو
العلیم الخبیر

3 Praise be to God! Through God's infinite bounty and by His leave and will, he turned towards the Most Holy Court and time after time and repeatedly partook of the Kawthar of meeting and the choice wine of reunion. We showed him Our most exalted horizon and caused him to hear Our most great verses. We bear witness that he presented himself before the Throne as

3 الحمد لله از فضل نامتناهی الهی حسب الاذن
بارادۃ الله بشرط اقدس توجه نمودند و مرّۃ بعد
مرّۃ و کرّۃ بعد کرّۃ از کوثر لقاء و رحیق وصال
آشامیدند قد اریناه افقّی الأعلی و اسمعناه آیاتی
الکبری نشہد لہ انّہ قد حضر تلقاء العرش کما

befitteth him and returned, by Our leave, purified from whatsoever is repugnant to Our good-pleasure. Thus doth God single out whom He pleaseth through His grace. He, verily, is the Recompenser, the Forgiving, the Generous.

- 4 Wert thou to become aware of what We have ordained for him, thou wouldst soar with longing and cry out saying: "Praise be unto Thee, O God of the worlds!" Upon him be My glory and the glory of all things. Blessed is the land that carried him. He is My trust therein. Soon shall We reveal from the Most Exalted Pen that which shall gladden the hearts of them that are endued with understanding and the souls of the sincere ones.

- 5 Since the Sun of Truth is shining today, you must fix your gaze upon it and arise to serve the Cause. Grief was and is not permissible. Console and comfort all on behalf of the Truth. Thus have I been commanded by the All-Knowing Ordainer. The glory of God be upon you from God, the Lord of all worlds.

ينبغي له ورجع باذن من عندنا مطهراً عما يكرهه
رضائي كذلك يختص الله من يشاء بفضل من
عنده انه هو المجزى الغفور الكريم

4 لو تطَّلع بما قدَّرنَاهُ له لتطير من الشَّوق و تصيح و
تقول لك الحمد يا اله العالمين عليه بهائي و بهاء كل
شيء طوبى لأرض حملته انه وديعتي فيها سوف
ننزل له من القلم الأعلى ما تفرح به افئدة العارفين
و قلوب المخلصين

5 چون اليوم شمس حقيقت مشرقست بايد باو ناظر
باشيد و بخدمت امر قيام نمائيد حزن جليز نبوده
و نيست جميع را از قبل حق تعزيت بگوئيد و
تسلي دهيد كذلك امرت من لدن امر عليم البهاء
عليكم من لدى الله رب العالمين

INBA15:308, INBA26:311, BLIB_Or15719.030a,
PYK.049

BH03879

To: Karbalai Abbas, in Birjand

Date: 1292-05-19 [1875-Jun-23]

- 1 He is God, exalted be His station in bounty and beneficence
- 2 The ocean of knowledge hath surged and the pool of fancy hath subsided, inasmuch as the horizon of certitude hath been illumined by My Most Great Name. They that have turned unto God and held fast unto that which hath been sent down from Him - these are men of understanding. And they that have cast the laws of God behind their backs - these are a people who comprehend not. We testify that they have not heard the call of God nor found the sweetness of utterance, nay, they know not. The people are drowning in the sea of idle fancies save those who have held fast to the Most Great Cord and turned unto God, the Protector, the Self-Subsisting.
- 3 If thou shouldst ask the atoms about the Source of verses, they would say: "He hath come with His holy, mighty and inaccessible kingdom!" Ask God to purify the ears that people may

1 هو الله تعالى شأنه الكرم و الاحسان

2 قد فاض بحر العلم و غاض غدير الوهم اذ انا
افق اليقين باسمي العظيم ان الذين توجهوا الى الله
و تمسكوا بما نزل من عنده انهم رجال عاقلون
و الذين نبذوا احكام الله وراء ظهورهم اولئك
قوم لا يفقهون نشهد بانهم ما سمعوا نداء الله و ما
وجدوا حلاوة البيان الا انهم لا يعلمون قد غرق
الناس في بحر الظنون الا الذين تمسكوا بالحبل
الأعظم و توجهوا الى الله المهيمن القيوم

3 لو تسئل الذرات عن منزل الآيات تقول قد اتى
بملكوته المقدس العزيز المنوع فاسئل الله بأن

hearken unto the call of their Lord, the All-Merciful, and glorify Him whether seated or standing. Blessed is he who hath rent asunder the veils and burned away the shrouds that withheld him from God, the Lord of the seen and unseen.

يَطْهَرُ الْآذَانَ لِيَسْمَعَ النَّاسُ نِدَاءَ رَبِّهِمُ الرَّحْمَنُ
وَيَسْبِغُهُ فِي الْقِيَامِ وَالْقُعُودَ طَوْبِي لِمَنْ خَرَقَ
الْأَجَابَ وَاحْرَقَ السَّجَاتِ الَّتِي مَنَعَتْهُ عَنِ اللَّهِ
رَبِّ الْغَيْبِ وَالشَّهَادَةِ

- 4 Be thou steadfast in the service of thy Lord and trust in Him in all matters. By My life! Whoso pondereth upon former ages will not be saddened by the intimations of men; rather will he be attracted by the breezes of revelation and find himself detached from those who have denied God, the Fulfiller of covenants. The lamp proclaimeth and saith: "Ye were created for light - how long will ye flee and remain unaware?"

4 كُنْ قَائِمًا فِي خِدْمَةِ مَوْلِيكَ وَتَوَكَّلْ عَلَيْهِ فِي كُلِّ
الْأُمُورِ لَعَمْرِي مَنْ يَتَفَكَّرُ فِي الْقُرُونِ الْأُولَى لَا يَحْزَنُ
إِشَارَاتِ الْوَرَى وَتَجَذُّبِهِ نَفْحَاتِ الْوَحْيِ وَيَجِدُ
نَفْسَهُ مَنقُطَعَةً عَنِ الَّذِينَ كَفَرُوا بِاللَّهِ مَوْفَى الْعَهْدِ
أَنَّ السَّرَاجَ يَنَادِي وَيَقُولُ قَدْ خَلَقْتُمْ لِلنُّورِ إِلَى مَتَى
تَهْرَبُونَ وَلَا تَشْعُرُونَ

- 5 This is My Most Great Day, wherein the Lord of destiny proclaimeth: "The Kingdom is God's, the Lord of what was and what shall be!" Arise in My name to serve My Cause, that perchance the people may awaken and turn unto the praiseworthy station.

5 هَذَا يَوْمِي الْأَكْبَرُ وَفِيهِ يَنْطِقُ مَالِكُ الْقَدَرِ الْمَلِكُ
لِلَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ قُمْ بِاسْمِي عَلَى خِدْمَةِ
أَمْرِي لَعَلَّ النَّاسَ يَنْتَبِهْنَ وَيَتَوَجَّهْنَ إِلَى الْمَقَامِ
الْحَمْدِ

- 6 Preserve thou the Tablet of God, then recite it - verily it shall guide thee to the ocean of joy. Thus have We adorned the Book with the outpourings of My Most Exalted Pen. This is of My grace unto thee, that thou mayest thank thy Lord, the Mighty, the Loving.

6 إِنْ أَحْفَظْ لَوْحَ اللَّهِ ثُمَّ أَقْرَأْهُ أَنَّهُ يَلْغُوكَ إِلَى بَحْرِ
السَّرُورِ كَذَلِكَ زَيْنَا الْكَتَابِ بِرِشْحَاتِ قَلَمِي الْأَعْلَى
هَذَا مِنْ فَضْلِي عَلَيْكَ لِتَشْكُرَ رَبَّكَ الْعَزِيزَ الْوَدُودَ

INBA44:123

BH03866

To: Jinab-i-Muhammad 'Ali Haji, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, the Ever-Abiding, the Everlasting, the All-Knowing, the All-Wise
- 2 The lights have shone forth and the mysteries have appeared and the verses have been sent down, yet the people remain in evident veils. The hidden treasure hath been revealed and the concealed secret hath appeared, yet most of the people are among the heedless ones. They hear the call and behold Him Who summoneth them morn and eve, yet they draw not nigh, for they have followed every remote scholar.

1 بِسْمِهِ الْبَاقِي الدَّائِمُ الْعَلِيمُ الْحَكِيمُ

2 قَدْ اشْرَقَتْ الْأَنْوَارُ وَظَهَرَتْ الْأَسْرَارُ وَنَزَلَتْ
الْآيَاتُ وَلَكِنَّ النَّاسَ فِي حِجَابٍ مُبِينٍ قَدْ طَلَعَ
الْكَنْزُ الْمَخْزُونُ وَظَهَرَ السَّرُّ الْمَكْنُونُ وَلَكِنَّ النَّاسَ
أَكْثَرَهُمْ مِنَ الْغَافِلِينَ يَسْمَعُونَ النِّدَاءَ وَيَنْظُرُونَ مِنْ
يَدْعُوهُمْ فِي الصَّبَاحِ وَالْمَسَاءِ وَلَا يَتَقَرَّبُونَ بِمَا اتَّبَعُوا
كُلَّ عَالَمٍ بَعِيدٍ

- 3 He calleth them unto God while they hasten unto the idol. They are verily among the people of the coffin in the Tablet of

3 يَدْعُوهُمْ إِلَى اللَّهِ وَهُمْ يَسْرِعُونَ إِلَى الطَّاغُوتِ لَا
أَنَّهُمْ مِنْ أَهْلِ التَّابُوتِ فِي لَوْحِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ

thy Lord, the Most High, the Most Great. They that lie in the graves have arisen at the call of the Lord of the Manifestation, yet they are among the dead. Say: If ye deny this Cause, by what proof do ye uphold that which ye possess? Be fair, and follow not every sinful transgressor. This is verily the Most Great Book. He Who is the Ancient of Days hath borne witness unto it in all the Tablets, were ye of them that know. Say: Verily He is the Dawning-Place of God's verses and the Manifestation of His proof throughout all ages. Through Him every tablet hath been adorned and every wise command hath been fulfilled. Through Him the Hour hath appeared and the moon hath been cleft asunder and the edifice of the Cause hath been established upon the throne of His Great Name. Blessed art thou for having discovered the fragrance of God and turned unto Him in His days. This is of His grace upon thee, if thou wouldst remember and not be of the heedless ones. He hath aided thee in a Cause whereby the mountain hath been crushed and the religions have been shaken, save those whom thy Lord, the All-Knowing, the All-Informed, hath willed. Remember thou Him Who is imprisoned in thy days and what hath befallen Him at the hands of the oppressors. Lo, the Bird is in the talons of the enemies, and the Spirit is among the Jews, and the Beloved is in the midst of the deniers. Seize thou the days of God, then seize thou His grace. He is verily the Munificent, the Generous. Praise be to God, the Lord of all worlds.

قد قام من في القبور من نداء مالك الظهور و هم من الميتين قل لو تتكروا هذا الأمر بأى امر تستدلون على ما عندكم ان انصفوا ولا تتبعوا كل فاجر اثم هذا الكتاب الأعظم قد شهد له مالك القدم في كل الألواح ان انتم من العارفين قل انه لمطلع آيات الله و مظهر برهانه في كل الأعصار و به تزين كل لوح و تحقق كل امر حكيم و به ظهرت الساعة و انشق القمر و استقر هيكل الأمر على عرش اسمه العظيم طوبى لك بما وجدت عرف الله و اقبلت اليه في أيامه ان هذا من فضله عليك ان اذكر و لا تكن من الغافلين انه ايدك على امر به نفس الجبل واضطرب الملل الا من شاء ربك العليم الخبير ان اذكر المسجون في أيامك و ما ورد عليه بما اكتسبت ايدى الظالمين ان الطير في مخالب الأعداء و الروح بين اليهود و الحبيب بين ايدى المنكرين ان اغتم أيام الله ثم اغتم فضله انه هو الجواد الكريم الحمد لله رب العالمين

BLIB_Or15715.144

BH06252

To: *Jinab-i-Abu'l-Hasan, in Mashhad*

Date: 1292-05-19 [1875-Jun-23]

¹ In the Name of Him Who is the Manifest, the All-Knowing!

¹ بِسْمِ الظَّاهِرِ الْمُبِينِ الْعَلِيمِ

² This is a Book sent down by the Wronged One on a day when he who denied God, the All-Possessing, the Self-Subsisting, rose up against Him. Verily, he who sucketh from the breast of the world hath turned away from God, the Lord of Names, and waged war in such wise as none can reckon save the True One, the Knower of things unseen. Say: The Governor of Akka hath pronounced judgment upon God, the Creator of the heavens.

² كَتَابٌ أَنْزَلَهُ الْمَظْلُومُ فِي يَوْمٍ فِيهِ اعْتَرَضَ عَلَيْهِ مِنْ كُفَرٍ بِاللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ أَنَّ الَّذِي يَمُصُّ مِنْ ثَدْيِ الدُّنْيَا اعْرَضَ عَنِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَ بَارَزَ بِالْمُحَارَبَةِ عَلَى شَأْنٍ لَمْ يَحْصِهِ إِلَّا الْحَقُّ عَلَامُ الْغُيُوبِ قُلْ إِنْ حَاكَمَ عَكَاءٌ قَدْ حَكَمَ عَلَى اللَّهِ فَاطِرِ السَّمَاءِ

3 We sustained him, then seized him suddenly. He, verily, is the One with power over whatsoever He willeth. There is none other God but Him, the All-Possessing over what was and what shall be. He was named Abdul-Rahman among the people of creation, yet verily he was the manifestation of Satan. To this beareth witness this Pen whereby the Preserved Tablet hath been adorned. In his final days he committed that which caused the Concourse on High to lament, and those who circle round the Throne to weep. Say: Thou canst not prevent God from exercising His sovereignty, even as those greater than thee were powerless to do so. He, verily, is the Most Exalted, the Mighty, the Best-Beloved. Thou didst desire one thing, but We desired another. The will and purpose of God prevailed, yet most of the people perceive not. We took several persons in this city - some We banished, some We afflicted with illness, and some We seized through Our power in such wise that none discovered the cause thereof. He, verily, is the Ruler over whatsoever He pleaseth through His word "Be" and it is. Thus have We recounted unto thee what befell Us on this day as a bounty from Our presence, that thou mayest be of them that render thanks. Turn not unto the world and its conditions. Remember in all circumstances this wronged Exile Who hath accepted tribulations in the path of God, the Lord of Names, and Who speaketh that which He hath been bidden by God, the Mighty, the All-Loving.

3 و انا امددناه ثم اخذناه بغتة انه هو المقتدر على ما يشاء لا اله الا هو المهيمن على ما كان و ما يكون انه سمي بعد الرحمن بين ملا الامكان الا انه مطلع الشيطان يشهد بذلك هذا القلم الذي به زين لوح محفوظ قد ارتكب في آخر ايامه ما ناه به الملاء الاعلى ثم الذين حول العرش هم يطوفون قل انك لا تقدر ان تمنع الله عن سلطانه كما لم يقتدر بذلك الذين كانوا اعظم منك انه هو المتعالى العزيز المحبوب انك اردت امراً و انا اردنا امراً آخر و غلبت ارادة الله و مشيئته ولكن الناس اكثرهم لا يشعرون قد اخذنا في هذه المدينة عدة معدودات منهم من نفينا و منهم من سلطنا عليه الأمراض و منهم من اخذناه بقدرة من لدنا بحيث ما اطلع احد بأسبابه انه هو الحاكم على ما يشاء بقوله كن فيكون كذلك قصصنا ما ورد علينا في هذا اليوم فضلاً من لدنا عليك لتكون من الذين يشكرون لا تلتفت الى الدنيا و شئوناتها ان اذكر في كل الأحوال هذا الغريب المظلوم الذي قبل البلايا في سبيل الله مالك الأسماء و ينطق بما امر به من لدى الله العزيز الودود

MAS8.063ax, FRH.077

BH03993

To: *Brothers of Jinab-i-Nabil, in Qa'in*

Date: 1292-05-19 [1875-Jun-23]

1 In the Name of the Peerless Beloved! May you ever be illumined with the lights of the morn of inner meanings and be vocal in the praise and glorification of God, in such wise that the choice wine of remembrance and utterance may attract all beings and draw them to the divine realm. Today is the day of service, and whatsoever appeareth therefrom shall endure as long as God's most beauteous names endure.

1 بنام محبوب یگا انشاء الله لمیزل و لا یزال بانوار صبح معانی منور باشید و بذکر و ثناء الهی ناطق بشأنیکه رحیق ذکر و بیان من فی الامکان را جذب نماید و بشطر رحمن کشاند امروز روز خدمت است و آنچه در او ظاهر شود بدوام اسماء حسنی باقی خواهد بود

2 Cultivate barren land—that is, heedless hearts—with the water of divine wisdom, that the ears of divine knowledge may spring forth therefrom. In this Most Great Revelation all are

2 اراضی جزره یعنی قلوب غافله را بآب حکمت ربانیه تربیت نمائید تا سنبلاط معارف از او انبات نماید در این ظهور اعظم کل بحکمت

enjoined to wisdom, lest there appear that which would cause perturbation of hearts and aversion of souls. This hath been due to God's all-embracing mercy, for verily His mercy hath preceded all things and His grace hath encompassed the worlds.

- 3 Some time ago Nabil, upon him be the Glory of God, attained the Most Holy Presence, and a Most Holy, Most Exalted Tablet was revealed and sent from the heaven of the Divine Will specifically for each of you. Therefore, this time this Tablet sufficeth. Praise be to God, ye are mentioned in Our presence. God willing, through divine favor and the fragrance of His celestial Robe, ye shall quicken and perpetuate ephemeral beings. This is the king of deeds. Blessed is he who achieveth it!
- 4 In truth, regret and remorse belong to those souls who have not recognized the Day of God and from whom no deed hath appeared that would cause the perpetuation of being. Arise to accomplish God's Cause and His sovereignty, then quicken the people through this choice wine, whose seal hath been broken by the finger of the Will of your Lord, the Almighty, the All-Powerful.
- 5 Verily, the Glory be upon you and upon those who have turned with radiant faces toward the Supreme Horizon and whose hearts have been illumined by this Luminary through which the heavens and earth have been made to shine.

مأمورند تا امریکه سبب اضطراب قلوب و اجتناب نفوس است ظاهر نشود و این نظر برحمت کلیه الهیه بوده آن رحمت سبقت الأشياء و فضله احاط العالمین

3 چندی قبل جناب نبیل علیه بهاء الله بساحت اقدس فائز و مخصوص هر یک از شما لوح اقدس از سماء مشیت نازل و ارسال شد لذا این کزه باین لوح کفایت رفت الحمد لله لدی الوجه مذکورید انشاءالله بعنایت الهیه و عرف قیص ربانیه عباد فانیه را زنده و پاینده نمائید این است سلطان اعمال طوبی لمن فاز به

4 فی الحقیقه حسرت و ندامت از برای نفوسی است که یوم الله را ادراک ننموده اند و امری از ایشان که سبب ابقای وجود است ظاهر نشده قوموا علی امر الله و سلطانه ثم احیوا الناس بهذا الرّحیق الذی فکّ ختمه باصبع ارادة ربهم المقتدر القدیر

5 انما البهاء علیکم و علی الذین اقبلوا الی الأفق الأعلى بوجوه بیضاء و استضاءت قلوبهم بهذا النیر الذی به اشرقت السموات و الأرضون

INBA35:131, BLIB_Or15719.040c

BH04181

To: *Haji Baba, in Bushruiyih*

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of Him Who is the Goal of all worlds!
- 2 The water of life is flowing and coursing from the Pen that sends down verses, and from its flowing those who seek the right hand of the All-Merciful hear this word: Whosoever desires to know the Truth in this Revelation must look upon it with His eye, not with the eye of created things, for He has been and shall ever be known by His own Self, and all else through Him.
- 3 O friends! Today is the day of supreme joy, for the Beloved of the world has appeared unveiled, the gate of His mercy stands

1 بنام مقصود عالمیان

2 آب حیات از قلم منزل آیات جاری و ساریست و از جریان آن قاصدان ین رحمن اینکلمه استماع نمایند من اراد ان يعرف الحق فیهذا الظهور ینبغی ان ینظر الیه بعینه لا بعین الخلق چه که او بنفس خود معروف بوده و خواهد بود و دون او باو

3 ای دوستان امروز روز فرح اکبر است چه که محبوب عالم بی ستر ظاهر است باب رحمتش

open without a gatekeeper, and His countenance is manifest without a veil. Blessed is he who has turned unto Him, and woe betide him who has turned away and denied. The gems among souls today are those who have hearkened to the Divine Word and found its sweetness. These are the inheritors of the earthly kingdom and the Kingdom of Heaven. Soon shall the bounty of these souls encompass the world even as the rays of the sun. Give praise to the Ancient Lord that He has enabled thee to turn unto Him in days when most people, learned and ignorant alike, have risen in opposition. God willing, mayest thou shine forth like a brilliant star from the horizon of the heaven of My Name, the All-Powerful, and remain steadfast with perfect constancy in the Cause of the Lord of all beings. We beseech God to assist thee in His Cause and aid thee in His remembrance, and to ordain for thee what He has ordained for His chosen ones. Verily He is the Protector of whosoever turns unto Him with an illumined heart. We have heard thy call and have answered thee with truth from this noble horizon. His knowledge encompasses the heavens and the earth. He hears and sees. Verily thy Lord is the All-Knowing, the All-Informed. When thou attainest, say: Praise be to Thee, O Thou Beloved of them that know Thee!

بی‌بواب مفتوح و جمالش یحجاب مشهود طوبی
لن اقبل ویل لمن اعرض و انکر جواهر نفوس
الیوم کسانی هستند که کلمه الهیه را اصغاً
نموده‌اند و حلاوت آنرا یافته‌اند ایشانند وراث
ملک و ملکوت زود است فضل آن نفوس
چون اشعه خورشید عالم را احاطه نماید حمد
کن مالک قدم را که مؤید فرمود ترا بر اقبال
در ایامیکه اکثری از ناس از عالم و جاهل بر
اعراض قیام نمودند انشاء الله چون نجم منیر
از افق سماء اسمی القدر طالع و ظاهر باشی و
باستقامت تمام بر امر مالک انام ثابت و راسخ
نسئل الله بأن یوفقک علی امره و یؤیدک علی
ذکره و یقدر لک ما قدره لأصفیائه انه ولی
من توجه الیه بقلب منیر انا سمعنا ندائک و
اجبتناک بالحق من هذا المنظر الکریم قد احاط
علیه السموات والأرض یسمع و یری ان ربک
لهو العلیم الخبیر اذا فزت قل لک الحمد یا محبوب
العارفین

BLIB_Or15715.162c

BH04225

To: Jalal, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

¹ In His Name that prevaieth over all names

² Glorified be He Who hath sent down the verses in truth and manifested clear proofs that perchance the people might abandon what they possess and turn their faces toward His countenance, shining from this manifest horizon. Say: The proof of God and His evidence have appeared, and that which was hidden in His mighty, impregnable and wondrous Book hath been revealed.

³ Among the people are those who saw the signs of God and turned away from them, and among them are those who heard the call and said "I love those who set", and among them are those who cast the world behind them, turning to God, the Lord of all worlds. Say: O people, be fair in your own

¹ هو الله بسمه المهيمن على الأسماء

² سبحان الذي نزل الآيات بالحق و اظهر البينات
لعل الناس يدعن ما عندهم و يتوجهن الى وجهه
المشرق من هذا الأفق المبين قل قد ظهر حجة الله
و برهانه و برز ما هو المكنون في كتابه المحكم العزيز
البديع

³ من الناس من رأى آيات الله و اعرض عنها
و منهم من سمع النداء و قال اناى احب الآفلين
و منهم من نبذ الدنيا عن ورائه مقبلاً الى الله
رب العالمين قل يا قوم ان انصفوا فى انفسكم و لا

selves and commit not what ye have been forbidden in the Scriptures and Tablets of God, and follow not every heedless doubter. Turn to the Most Great Ocean - verily it speaketh at the heart of creation: "There is none other God but Me, the All-Knowing, the All-Wise." I created the heavens and earth for the knowledge of God and His Cause, yet most people are lost in vain imaginings. They follow every cawer and pursue every deluded one - verily they are among the distracted. Say: O people, abandon what ye possess and turn to God - this is what shall profit you, if ye be of those who know. By God! The books of the world and scrolls of former times shall not suffice you today. O servant! Give thanks unto God for having taught thee what is mentioned in the Tablets and guided thee to a straight path. Hold fast to the cord of God, turning away from those who have denied the All-Merciful when He came with clear proof, and who rejected God's power when it appeared with a sovereignty that encompassed all in the heavens and earth.

ترتكبوا ما نهيتهم عنه في صحف الله و الواحه ولا
تتبعوا كل غافل مررب توجّهوا الى البحر الأعظم
انه ينطق في قطب الابداع انه لا اله الا انا العليم
الحكيم قد خلقت السموات و الأرض لعرفان
الله و امره ولكن الناس اكثرهم من المتوهمين
يتبعون كل ناعق ويعقبون كل متوهم الا انهم
من الهائمين قل يا قوم دعوا ما عندكم و توجّهوا
الى الله هذا ما ينفعكم ان اتم من العارفين تالله لا
يغنيكم اليوم كتب العالم ولا صحف الأولين انك
يا ايها العبد ان اشكر الله بما عرّفك ما هو المذكور
في الألواح و هديك الى صراط مستقيم تمسك
بجل الله معرضاً عن الذين كفروا بالرحمن اذ اتى
بالبرهان و انكروا قدرة الله اذ ظهرت بسلطان
احاط من في السموات و الأرضين

INBA44:106

BH04162

To: *Shaykh, in Karand*

Date: 1292-05-19 [1875-Jun-23]

¹ In the Name of Him Who holdeth dominion over all who are in the heavens and on earth! We give glad-tidings unto them who have rejoiced in the days of God and have taken delight in this most great joy whereby the nations were thrown into commotion, save those who cast away all else and turned unto God, the Lord of Names, Who speaketh amidst the concourse of creation: "Verily, there is none other God but Him, the All-Knowing, the All-Wise."

² The seas have been set ablaze by the fire of the word of the Chosen One, yet the people, having followed every ignorant idol, remain heedless thereof. They who are renowned for learning have debarred men from the Lord of the Return. These, verily, are among the most lost. They have clung to vain imaginings, turning away from the Self-Subsisting. These, verily, are recorded as the ignorant in a preserved tablet. He that hath turned unto the Most Sublime Horizon is reckoned among the

¹ بسمه المهيمن على من في السموات و الأرض
انا نبشّر الذين استبشروا في أيام الله و استفرحوا
بهذا الفرح الأعظم الذي به اضطربت الأمم الا
من نبذ الوري و اقبل الى الله مولى الأسماء الذي
ينطق بين ملائ الانشاء انه لا اله الا هو العليم
الحكيم

² قد اشتعلت البحار من نار كلمة المختار ولكن
الناس غفلوا عنها بما اتبعوا كل صنم جاهل بعيد
ان الذين اشتهروا بالعلم اولئك منعوا العباد عن
مالك المعاد الا انهم من الأخسرين قد تمسكوا
بالموهم معرضين عن القيوم الا انهم من الجهلاء
في لوح حفيظ ان الذي توجه الى الأفق الأعلى

learned in the sight of Him Who knoweth, while he that hath turned away is accounted among the ignorant.

- 3 Blessed art thou for having heard the call of Him Who is the Intended One and for having drunk the Choice Wine that was sealed, from the hand of the bounty of thy Lord, the Munificent, the Generous. Arise to promote the Cause with wisdom, then give glad tidings unto the people of this Name through which the ocean of knowledge hath surged and the fragrances of the All-Merciful have wafted throughout all lands. Thus doth command thee He with Whom is the knowledge of all things in a perspicuous Book.

- 4 Let not the utterances of the divines grieve thee, nor let their idols keep thee back from what they possess. Say: O my God! Aid me in Thy remembrance and Thy praise and in serving Thy Cause in Thy kingdom. I beseech Thee not to withhold from me the breezes of Thy revelation and the fragrances of Thine inspiration. Thou art, verily, powerful to do what Thou wilt. There is none other God but Thee, the Mighty, the All-Praised.

- 5 Convey My greetings unto thy son and unto the faces of those who have turned unto this momentous News.

أنه من اهل العلم لدى المعلوم والذي اعرض أنه من الجاهلين

3 طوبى لك بما سمعت نداء المقصود و شربت الرحيق المختوم من يد عطاء ربك الباذل الكريم قم على الأمر بالحكمة ثم بشر الناس بهذا الاسم الذي به ماج بحر العلم و هاج عرف الرحمن في البلدان كذلك يأمرك من عنده علم كل شيء في كتاب مبين

4 آياك ان تخزنك اشارات العلماء او يحجيك ما عندهم من تماثيل المشركين قل يا الهى ايدنى على ذكرك و ثنائك و خدمتك فى مملكتك اسئلك بأن لا تجعلنى محروماً عن نفحات وحيك و فوحات الهامك انك انت المقتدر على ما تشاء لا اله الا انت العزيز الحميد

5 كبر من قبلى على وجه ابنك و على وجوه الذين اقبلوا الى هذا النبأ العظيم

BLIB_Or15730.001e

BH04156

To: *ibn Ukht Nabil qabl Hasan, in Raqih*

Date: 1292-05-19 [1875-Jun-23]

- 1 The Most Holy, the Most Exalted, the Most Great
- 2 O Pen! Make mention of him who has turned to the Countenance and believed in God, the Protecting, the Self-Subsisting, that he may be assured through his Lord's grace and follow what he hath been commanded in His preserved Tablet. We have made mention of thee before, and before that before, and We make mention of thee in this Forbidden Tablet.
- 3 When thou dost inhale the fragrance of the All-Merciful from thy Lord's utterance, turn thee to the spot wherein lieth interred the first to believe in God, the Mighty, the Best-Beloved, and say: O thou who art the first breeze that wafted from the garment of Glory and the first fragrance that was diffused from

1 الأقدس الأرفع الأعظم

2 ان يا قلم ان اذكر من اقبل الى الوجه وآمن بالله المهيمن القيوم ليطمئن بفضل مولاه و يتبع ما امر به فى لوحه المحفوظ انا ذكرناك من قبل و قبل القبل و نذكرك فى هذا اللوح الممنوع

3 اذا وجدت عرف الرحمن من بيان ربك ان اقبل الى المقام الذى فيه دفن اول من آمن بالله العزيز المحبوب و قل اول نعمة فاحت من قيص الكبرياء و اول عرف تضوع من شطر الله مالک

the direction of God, the Lord of Names! Upon thee be salutations, O Dawning-Place of immortality and Source of Command unto all who are in creation! Through thee was raised the heaven of bounty, through thee appeared the countenance of the Adored One, through thee was adorned the praised station, through thee gushed forth the springs of utterance amidst all contingent beings, and through thee wafted the breezes of God unto the peoples of all worlds. I testify that thou didst recognize the Intended One when He appeared in truth, and didst acknowledge the Hidden One, Whom none on earth could recognize save those whom thy Lord did will. Thou art the one through whom the Choice Wine was unsealed and the veil of fancy was rent asunder, until the Name of the Self-Subsisting appeared unto all who are in the heavens and on earth. I testify that thou didst fulfill God's Covenant and His Testament, and wert so attracted by His verses that thou didst sacrifice thy spirit in His path. Blessed is the earth that hath been honored by thee, and the precincts that have been ennobled by thy presence, and the air that hath been mingled with thy breath. I beseech God through thee and implore Him to aid me in serving His Cause and to ordain for me that which shall profit me in this world and the world to come. He, verily, is the Giving, the Bountiful, the Manifest, the Responsive.

الأسماء عليك يا مطلع البقاء و مصدر الأمر
لمن في الانشاء انت الذي بك ارتفعت سماء
الجود و بك ظهرت طلعة المعبود و زين المقام
المحمود و بك جرت ينابيع البيان بين الامكان
و سرت نسمة الله لأهل الأكوان اشهد أنك
عرفت المقصود اذ ظهر بالحق و اعترفت بالباطن
الذي عجز عن عرفانه من على الأرض ألا من
شاء ربك انت الذي بك فكّ الرّحيق المختوم
و خرق حجاب الموهوم الى ان ظهر اسم القيوم لمن
في السموات و الأرضين اشهد أنك وفيت بميثاق
الله و عهده و انجذبت من آياته على شأن انفقت
روحك في سبيله طوبى لأرض فازت بك و
لديار تشرفت بلقائك و لهواء امتزج بأنفاسك
أتى استشفع بك الى الله و اسأله بأن يؤيدني على
خدمة امره و يقدر لي ما ينفعني في الدنيا و الآخرة
أنه هو المعطي الباذل المبين المجيب

BLIB_Or15730.157b, Majlis210461.096x

BH04568

To: *Mirza Muhammad Taqi, in Faran*

Date: 1292-05-19 [1875-Jun-23]

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

1 الأقدس الأرفع الأعظم

2 Thy unity is inscrutable, O my God, to all except them that have recognized Him Who is the Manifestation of Thy singleness and the Day-Spring of Thy oneness. Whoso assigneth a rival unto Him hath assigned a rival unto Thee, and whoso hath set up a peer for Him hath set up a peer for Thyself. No, no, none can withstand Thee in the whole of creation. Thou hast everlastingly been exalted far above all comparison and likeness. Thy oneness hath been demonstrated by the oneness of Him Who is the Dawning-Place of Thy Revelation. Whosoever denieth this, hath denied Thy unity, and disputed with

2 يا الهى لا يعرف توحيدك إلا بمعرفة مظهر
فردانيتك و مطلع وحدانيتك من يرى له ضدّاً
قد اقرّ لك من ضدّ و من اعترف له ندّاً اعترف
بندّ لك كلّاً ثمّ كلّاً بأن يكون لك ضدّ في
الامكان لم تزل كنت مقدساً عن الأشباه و
الأمثال قد ثبت توحيدك بتوحيد مطلع امرك
من انكر هذا قد انكر توحيدك و نازعك في
سلطانك و حاربك في مملكتك و جاحدك
في اوامرك

Thee about Thy sovereignty, and contended with Thee in Thy realm, and repudiated Thy commandments.

- 3 Assist Thou Thy servants, O my Lord, to recognize Thy unity and to declare Thy oneness, that all may gather together around what Thou didst desire in this Day whereon the sun of Thine essence hath shone forth above the horizon of Thy will, and the moon of Thine own being hath risen from the Day-Spring of Thy behest. Thou art He, O my Lord, from Whose knowledge nothing whatsoever escapeth, and Whom no one can frustrate. Thou doest Thy pleasure, by Thy sovereignty that overshadoweth the worlds.

- 4 Thou well knowest, O my God, my Best-Beloved, that naught can quench the thirst I suffer in my separation from Thee except the waters of Thy presence, and that the tumult of my heart can never be stilled save through the living fountain of my reunion with Thee. Send down, then, upon me, O my Lord, out of the heaven of Thy bounty what will draw me nearer unto the chalice of Thy gifts, and make me able to quaff the choice sealed Wine, whose seal hath been loosed in Thy name, and from Which the sweet savors of Thy days have been shed abroad. Thou, in truth, art the All-Bountiful, Whose grace is infinite.

- 5 The whole universe testifieth to Thy generosity. Have mercy, then, upon me by Thy graciousness, and deal bountifully with me through the power of Thy sovereignty, and suffer me to enjoy near access to Thee by Thy manifold favors. Thou, truly, art the Great Giver, the Almighty, the Ever-Forgiving, the Most Bountiful.

PM#041

3 رَبِّ اَيَّدْ عِبَادَكَ عَلَى تَوْحِيدِكَ وَ ذَكَرْ تَفْرِيدَكَ لِيَجْتَمَعَ الْكُلُّ عَلَى مَا ارَادْتَهُ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ اشْرَقَتْ شَمْسُ كَيْنُونَتِكَ مِنْ افْقِ ارَادَتِكَ وَ لَاحَ قَرِّ اَيَّتِكَ مِنْ مَطْلَعِ امْرِكِ اَي رَبِّ اَنْتَ الَّذِي لَا يَعْزُبُ مِنْ عِلْمِكَ شَيْءٌ وَلَا يَعْجِزُكَ مِنْ شَيْءٍ تَفْعَلُ مَا تَشَاءُ بِسُلْطَانِكَ الْمُهَيْمِنِ عَلَى الْعَالَمِينَ

4 يَا اَلْهِىَ وَ مَحْبُوبِى اَنْتَ تَعْلَمُ ظُلْمًا فِرَاقِى لَا يَسْكُنُ اِلَّا بِمَاءٍ وَ صَالِكٍ وَ اضْطِرَابِ قَلْبِى لَا يَطْمَئِنُّ اِلَّا بِكُوْثَرِ لِقَائِكَ اَي رَبِّ فَأَنْزِلْ عَلَيَّ مِنْ سَمَاءٍ عَطَائِكَ مَا يَقْرِبُنِى اِلَى كَأْسِ الطَّافِكِ وَ يَشْرِبُنِى الرَّحِيقَ الْمَخْتُومَ الَّذِى فَكَّ خَتَامَهُ بِاسْمِكَ وَ تَضْوَعُ مِنْهُ عَرَفَ اَيَّامِكَ اَنْتَ اَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ

5 يَشْهَدُ بِكَرَمِكَ مِنْ فِى الْاِمْكَانِ فَارْحَمْنِى بِجُودِكَ ثُمَّ اَكْرَمْنِى بِسُلْطَانِكَ ثُمَّ قَرِّبْنِى بِالطَّافِكِ اَنْتَ اَنْتَ الْمَعْطِى الْمَقْتَدِرُ الْغَفُورُ الْكَرِيمُ

BLIB_Or15715.142b, PMP#041,
AQA6#195 p.024, NFR.072, FRH.066

BH04362

To: *Jinab-i-Mustashad, in Mashhad*

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of the One True God! The effulgences of the Sun of the horizon of Revelation have appeared and become manifest in the form of these words: We have enjoined wisdom upon all the loved ones, that all may partake of and receive their portion from the wine of the will of the King of Oneness. In this Most Great Revelation, the heaven of wisdom hath

1 بِنَامِ مَعْبُودِ يَكُنَا اشْرَاقَاتِ شَمْسِ افْقِ وَحِىِّ بِصُورَتِ اَيْنِ كَلِمَاتِ ظَاهِرٍ وَ مَجَلِّىِّ جَمِيعِ احْبَابٍ رَا بِحِكْمَتِ امْرِئِ نُمُودِيمِ تَا كُلِّ اَزْ رَحِيقِ ارَادَهٗ سُلْطَانِ اَحْدِيَهٗ قَسْمَتِ بَرَنْدِ وَ مَرْزُوقِ گَرْدَنْدِ دَر اَيْنِ ظَهْوَرِ اعْظَمِ سَمَاءِ حِكْمَتِ مَرْتَفَعِ وَ بَانِجِمِ ذَكَرِ وَ بَيَانِ مَزِينِ وَ

been raised up and adorned and illumined with the stars of utterance and expression. Therefore all must act according to that which God hath ordained, and from no one must any deed appear that would cause corruption. Verily He is the All-Forgiving, the All-Bountiful.

منور لذا باید کلّ به ما حکم به الله عامل شوند
و از احدی امری ظاهر نشود که سبب فساد
گردد آنه هو الغفور الکریم

- 2 Ere long the fire of the Divine Word shall ignite all. For no one hath there been nor shall there be any escape. Well is it with that soul who in this Most Great Day hath attained unto the good-pleasure of God and from whom hath appeared that which would cause the reformation of the world. By My life! All that is visible shall soon be rendered non-existent and perish, while that which appeareth for the love of God hath been and shall forever remain.

2 عنقریب نار کلمهء الهیه کلّ را مشتعل نماید از
برای احدی مفری نبوده و نیست نیکوست حال
نفسیکه در این یوم اکبر بمراد الله فائز شد و از
او امریکه سبب اصلاح عالم است ظاهر گشت
لعمری جمیع آنچه مشهود عنقریب مفقود و فانی
خواهد شد و آنچه حبّ الله ظاهر باقی بوده و
خواهد بود

- 3 Most of the people are weak, while the True One, glorified and exalted be He, is powerful and mighty. However, He hath loved and gazed upon His Name the Most Merciful. Therefore hath He commanded all with wisdom and kindness and compassion. Otherwise, with but a single word would He have seized them all. Verily He is the All-Powerful, the Almighty.

3 اکثری از ناس ضعیفند و حقّ جلّ و علا قویّ و
قادر ولکن اسم رحیمش را دوست داشته و باو
ناظر است لذا کلّ را بحکمت و رأفت و شفقت
امر فرموده و الا کلّ را بکلمهئی اخذ میفرمود آنه
هو القویّ القدير

- 4 Give thanks unto God for His having turned unto thee the Face from the direction of the Prison, and for His remembering thee with this wondrous remembrance. By the life of God! Nothing can equal His remembrance, and it shall profit thee in this world and in the world to come. There is none other God but Him, the Ordainer, the All-Knowing.

4 ان اشکر الله بما توجه اليک الوجه من شطر
السجن و یذکرک بهذا الذکر البديع لعمر الله
لا يعادل بذکره شیء و آنه ینفعک فی الدنیا و
الآخرة لا اله الا هو المقضی العليم

BLIB_Or15719.036a

BH04490

To: Jinab-i-Muhammad Quli, in Sabzivar

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Hidden, the Manifest
- 2 That which was treasured from all eternity hath been revealed, and that which was concealed in the Tablets of God, the Lord of all that was and shall be, hath appeared. The breezes of revelation have wafted and the winds of the All-Merciful have blown, yet most of the people perceive it not. The gate of reunion hath been opened before all who are in the heavens and on earth, yet the people have turned away from it.

1 هو الباطن الظاهر

2 قد ظهر ما کنز فی ازل الآزال و برز ما هو
المکنون فی صحف الله ربّ ما کان و ما یكون
قد سرت نسّمات الوحی و هبت اریاح الرحمن
ولکنّ الناس اکثرهم لا یسّعون قد فتح باب
الوصال علی من فی السموات و الأرض ولکنّ
القوم عنه معروضون

3 The ocean of attainment hath surged before the faces of all who are in creation, but none hath gained it save whom thy Lord, the Almighty, the Self-Subsisting, hath willed. Say: O people! This indeed is the Foundation intended in the Books of God, and this verily is the Basis beloved in the Tablets of God, the Powerful, the Mighty, the Praised. Beware lest ye deprive yourselves through the disputations of the contentious from the ocean of reunion. Draw nigh unto Him and follow not those who have denied the All-Merciful when He came with manifest sovereignty. That which ye possess of idle fancies and vain imaginings will profit you not this Day. Say: O people! Answer Him Who calleth you for the sake of God - this is better for you, did ye but know. We have perceived from thee the fragrance of faith and have sent down for thee this Hidden Tablet. Verily it maketh mention of him who hath turned towards Him and aideth him who hath desired to assist His Cause. All are within the grasp of His sovereignty that encompasseth all who are in existence. Make mention of thy Lord amongst the servants, that they may turn to a station wherein the atoms proclaim that there is no God but Him, the Almighty, the Self-Subsisting. The glory be upon thee and upon those whom the sayings of men have not withheld from the goal and who have attained unto the Most Great Remembrance at eventide and at dawn.

3 قد ماج بحر القآء امام وجوه من فى الانشاء و ما فاز به الا من شاء ربك المهيمن القيوم قل يا قوم هذا هو الاصل المقصود من كتب الله وهذا هو الاس المحبوب من صحف الله المقتدر العزيز المحمود اياكم ان تمنعوا انفسكم بمقالات اهل الجدل عن بحر الوصال تقربوا اليه ولا تتبعوا الذين كفروا بالرحمن اذ اتى بسلطان مشهود لا يغينكم اليوم ما عندكم من الاوهام والظنون قل يا قوم اجيبوا من يدعوكم لوجه الله هذا خير لكم ان انتم تعرفون انا وجدنا منك عرف الايمان و نزلنا لك هذا اللوح المنوع انه يذكر من توجه اليه و يؤيد من اراد نصره امره كل فى قبضة سلطانه المهيمن على من فى الوجود ان اذكر ربك بين العباد لعل يتوجهن الى مقام تنطق فيه الذرات انه لا اله الا هو المهيمن القيوم انما البهاء عليك وعلى الذين ما منعهم الاقوال عن المال و فازوا بالذكر الاعظم فى كل عشي و بكور

BLIB_Or15715.141d

BH04787

To: *Jinab-i-Na'ib, in Darakhsh*

Date: 1292-05-19 [1875-Jun-23]

1 In His Name, the Eternal, the Everlasting

1 بسمه الباى الدائم

2 The verses have been sent down from this heaven which hath encompassed the kingdom of earth and heaven, and the clear tokens have appeared from this Station which hath been illumined by the lights of the Countenance of God, the Help in Peril, the Self-Subsisting. All creation hath been shaken when the Hour came, and the decree hath been fulfilled from before God, the Mighty, the Well-Beloved.

2 قد نزلت الآيات من هذه السماء التى احاطت الملك و الملكوت و ظهرت البيئات من هذا المقام الذى استضاء من انوار وجه الله المهيمن القيوم قد اضطربت البرية اذ اتت الساعة و قضى الامر من لدى الله العزيز المحبوب

3 We behold the sincere ones in the Most Glorious Paradise, and the idolaters in the lowest depths. Verily thy Lord ordaineth as He pleaseth. He, verily, is the Truth, the Knower of things unseen. The world hath been illumined with the lights of the

3 نرى المخلصين فى جنة الأبهى و المشركين فى الدركات السفلى ان ربك يحكم كيف يشاء انه هو الحق علام الغيوب قد فاز العالم بانوار القدم

Ancient of Days, and all things cry out: Hasten, O ye concourse of the seen and the unseen! This is a Day that shall not be followed by night, this is a Light that shall not be succeeded by darkness, this is a Certainty that shall not be assailed by doubt. Blessed the one who hath attained through his turning, and blessed the wealthy one whom riches have not withheld from God, the Lord of all that was and shall be. He who hath attained on this Day is, before God, his Lord, the Most Exalted, the Most Glorious, among the companions of the Crimson Ark, and he who hath been prevented is among the most remote of creatures in a hidden Tablet. We have found thee turning unto Him Who is the Object of all existence, and have revealed for thee this Tablet and sent it unto thee that thou mayest thank thy Lord, the Mighty, the Loving. Hold thou fast unto the cord of steadfastness and cleave unto this outstretched Path. Beware lest the might of the wicked frighten thee or the hints of every rejected ascetic disturb thee. Soar in the atmosphere of detachment by thy Lord's leave, the Lord of Names. This is what shall profit thee in this world and the next. Verily thy Lord is the Ruler, the Almighty, the Mighty, the Inaccessible.

و الأشياء كلها تنادى ان اسرعوا يا ملا الغيب
و الشهود هذا يوم لا يعقبه الليل و هذا نور لا
يكدره الظلام و هذا يقين لا تعثره الظنون طوبى
لمقبل فاز بالاقبال و طوبى لغنى ما منعه الأموال
عن الله رب ما كان و ما يكون ان الذى فاز
في هذا اليوم انه من اهل السفينة الحمراء لدى
الله ربه العلى الأبهى و الذى منع انه من ابعد
الخلق فى لوح مكنون انا وجدناك مقبلاً الى
مقبل الوجود و نزلنا لك هذا اللوح و ارسلناه
اليك لتشكر ربك العزيز الودود تمسك بحبل
الاستقامة و تثبت بهذا الصراط الممدود اياك
ان تخوفك سطوة الفجار او تضطربك اشارات
كل ناسك مردود طر فيهواء الانقطاع باذن
ربك مالك الأسماء هذا ما ينفعك فى الدنيا و
الآخرة ان ربك هو الحاكم المقتدر العزيز الممنوع

BLIB_Or15715.139d

BH04628

To: Aqa Shahvirdi, in Kha

Date: 1292-05-19 [1875-Jun-23]

1 In the Name of the All-Knowing Bestower

1 باسم بخشنده دانا

2 This is the Day wherein the Call of the Lord of creation is raised directly from the realm of divine unity, and the hearing and sight of all beings have been created for this Day - hearing for hearkening unto this Call, and sight for beholding the Most Exalted Horizon. Know thou the value of this Day and arise to that which is worthy and befitting. Should anyone miss aught in this Day,

2 اليوم يوميست كه نداى مالك بريّه از شطر
احديه من غير واسطه مرتفعت و سمع و بصر
عالمين از براى امروز خلق شده سمع لأجل
اصغاي اين ندا و بصر از براى مشاهده افق
اعلى قدر اين يوم را بدان و بآنچه لائق و سزاوار
است قيام نما از هر نفسى اليوم چیزی فوت
شود

3 he shall never be able to make up for it in other days, nor shall he ever have the power to do so. Such is the bounty of God that He converses with His loved ones without any veil. Make thy breast as Sinai, that the effulgences of the light of the manifestations of the Lord of Names may become evident. This is that same Call which the Interlocutor heard from the

3 بتدارك آن در ايام اخرى قادر نبوده و نخواهد
بود فضل حق بمقاميست كه با احبائى خود من
غير ستر تكلم ميفرمايد سينه را سينا كن تا اشراق
انوار تجليات مالك اسماء ظاهر شود اين همان
ندائيست كه كلم از سدره اصغا نمود و ذكر

Tree, and mention of which thou hast seen and heard in the Books. And now thou hearkenest unto it directly from the divine Tree. Ponder, that thou mayest discover the sweetness of the utterance of the All-Merciful and attain unto thy goal. All things today are in rapture and yearning at the Word of the Lord of Names, and are stirred by the fragrance of the Breath of God, while the people wander distracted in the wilderness of ignorance and heedlessness. Blessed is the soul that hath attained on this Most Great Day and held fast unto the grace of its Lord, the All-Knowing, the All-Wise. Ask thou God to assist thee in His remembrance and praise, and to manifest from thee that which shall cause thy mention to endure throughout the kingdom of earth and heaven. Verily thy Lord is the Almighty, the Powerful.

آن را در کتب دیدی و شنیدی و حال من
غیر واسطه از سدرهٔ الهیه اصغاً مینمائی تفکر نما
تا حلاوت بیان رحمن را بیابی و بمقصود فائز
شوی کلّ اشیاء امروز از کلمهٔ مالک اسماء
در شوق و اشتیاقند و از عرف نسمة الله در
اهتزاز و ناس غافل در هیماء جهل و نادانی
سرگردان طوبی نفس فازت فی هذا اليوم الأكبر
و تمسکت بعناية ربها العليم الحكيم فاسئل الله بأن
یوفقک علی ذکره و ثنائه و یظهر منک ما یتقی
به ذکرک بدوام الملک و الملکوت ان ربک هو
المقتدر القدير

INBA35:132a, BLIB_Or15719.039b,
AKHA_117BE #05-06 p.a, AKHA_124BE
#01 p.b

BH04782

To: Haji Tabib, in Mashhad

Date: 1292-05-19 [1875-Jun-23]

1 In the Name of the Most Ancient, the Most Great!

1 بِسْمِ الْأَقْدَمِ الْأَعْظَمِ

2 The springtime of the All-Merciful hath appeared and by it the trees have been made verdant. Glorified be God Who hath manifested it in truth! Blessed is he who hath attained, and woe unto the heedless. Turn ye, O people, unto the mercy of God and His grace, and tarry not in this Most Great Cause. This is God's Cause, from times past and for times to come. Fear ye God and be not of them that slumber.

2 قد ظهر ربيع الرحمن واخضرت به الأشجار تعالى
الله الذي اظهره بالحق طوبى لمن فاز ويل للغافلين
توجهوا يا قوم الى رحمة الله وفضله ولا تتوقفوا
في هذا الأمر الأعظم هذا امر الله من قبل ومن
بعد ان اتقوا الله ولا تكونوا من الرافدين

3 We have manifested the Cause and blown the Trumpet, whereupon all who are in the heavens and on earth swooned away, save them whom We upheld with a power from Our presence and preserved through a command from Our side, and I am the All-Powerful, the Almighty. O people of Baha! Blessed are ye, inasmuch as ye have drunk the choice wine of praise when God came with a manifest sovereignty. That which no one can reckon save God, the All-Knowing, the All-Wise, hath been ordained for you. Be not disturbed by the people and their clamor. Be at peace through this bounty which hath encompassed the worlds. Hasten with your hearts unto the shelter of the Beloved. He will verily protect you in truth - He is indeed

3 انا اظهرنا الأمر ونفخنا في الصور اذا انصعق من
في السموات والأرض الا من آيدناه بسلطان من
عندنا وحفظناه بأمر من لدنا وانا المقتدر القدير يا
اهل البهاء طوبى لكم بما شربتم رحيق النماء اذ اتى
الله بسلطان مبين قد قدر لكم ما لا يقدر احد ان
يحصيه الا الله العليم الحكيم لا تضطربوا من الناس
وضوضائهم ان اطمئنوا بهذا الفضل الذي احاط
العالمين ان اسرعوا بالقلوب الى ظل المحبوب انه
يحفظكم بالحق انه هو المقتدر على من في السموات
والأرضين كذلك ترشح البحر الأعظم وهطلت

the One with power over all who are in the heavens and earth. Thus doth the Most Great Ocean overflow, and the rains of grace pour down, and the Sun of bounty shine forth from this luminous horizon. Turn ye with radiant faces unto My most exalted horizon. By God! Whosoever turneth unto it, the Concourse on High will assuredly pray for him. This indeed is a mighty favor. When thou hast drunk the choice wine of understanding from the cup of thy Lord's bestowal, turn thou toward the Prison and say: Praise be unto Thee, O Thou Who didst remember me when I was in the prison of the oppressors.

امطار الفضل و اشرفت شمس الجود من هذا
الأفق المنير ان اقبلوا بوجوه بيضاء الى افق الأعلى
تالله من توجه اليه يصلين عليه الملاء الأعلى ان هذا
لفضل عظيم اذا شربت رحيق العرفان من كأس
عطاء ربك ان اقبل الى شطر السجن و قل لك
الحمد يا من ذكرتني اذ كنت في سجن الظالمين

BLIB_Or15715.151b

BH04721

To: Jinab-i-Mulla Isma'il, in Taliqan

Date: 1292-05-19 [1875-Jun-23]

1 He is the All-Knowing Teacher!

1 هو المعلم العليم

2 A mention from Us unto him who hath hearkened unto the call of his Lord, the Most Glorious, and turned towards the Most Exalted Horizon when most of mankind turned away, that the remembrance of the Beloved may so attract him that hearts may be drawn thereby. We have remembered thee before, and remember thee in this Tablet which proclaimeth that there is none other God but Him, the Protector, the Self-Subsisting.

2 ذكر من لدنا لمن سمع نداء ربه الأبهى و اقبل
الى الأفق الأعلى اذ اعرض عنه اكثر الورى
ليجذبه ذكر المحبوب على شأن تجذب به القلوب
انا ذكرناك من قبل و نذكرك في هذا اللوح الذى
ينطق انه لا اله الا هو المهيمن القيوم

3 Thy letter hath come before the Face, and the Servant present before the Throne hath recited what thou didst compose in remembrance of God, the Lord of what was and what shall be. Blessed be thy verse and prose - from both We have inhaled the fragrance of thy love for thy Lord, the Mighty, the Loving. He shall verily reward thee with truth. He hath ordained for thee that which is beyond compare with aught created on earth. He, verily, is the Truth, the Knower of the unseen. Where are they who turned away from God, who warred against His sovereignty, who disputed His signs and denied His proof? We seized them unawares. Verily thy Lord is powerful over whatsoever He willeth through His word "Be" and it is. We shall soon seize those who have oppressed today and who have risen in opposition - a promise from Us, for We have power over what We say. Neither their souls, nor their wealth, nor their traces shall remain on earth. But there shall endure for thee

3 قد حضر كتابك لدى الوجه و انشد عبد الحاضر
لدى العرش ما انشأته فى ذكر الله رب ما كان و
ما يكون طوبى لتنظمك و نثرک انا وجدنا منهما
رائحة حبك ربك العزيز الودود انه يجزيك
بالحق قد قدر لك ما لا يعادله ما خلق فى
الأرض انه هو الحق علام الغيوب اين الذين
اعرضوا عن الله و حاربوا بسلطانه و جادلوا بآياته
و كفروا ببرهانه قد اخذناهم بغتة ان ربك هو
المقتدر على ما يشاء بقوله كن فيكون فسوف
نأخذ الذين ظلموا اليوم و قاموا على الاعراض
وعداً من عندنا و انا المقتدر على ما اقول لا تبقى
فى الأرض انفسهم و لا اموالهم و لا آثارهم و
يبقى لك و للذين استقاموا ما لا يفنى بدوام
الملك و الملكوت كبر من قبلى عباد الذين

and for those who have stood fast that which shall not perish so long as the Kingdom and the realm above endure. Convey My greetings unto those servants who have believed in God, the Mighty, the Beloved. Blessed be thy tongue for having uttered My praise, and thy face for having turned toward My horizon, and thine ear for having heard My call raised from this praiseworthy station.

آمنوا بالله العزيز المحبوب طوبى للسانك بما نطق
بثنائى و لوجهك بما توجه الى افقى و لأذنك
بما سمعت ندائى المرتفع من هذا المقام المحمود

AQA7#491 p.324

BH05039

To: Mulla Muhammad Husayn, in Jadhba

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, sanctified from what hath been and what shall be! A remembrance from Us unto him who hath turned unto God when he came with a Book wherein were set forth the Books of God, the Help in Peril, the Self-Subsisting.
- 2 Say: This, verily, is the Mother Book which lay concealed within the tabernacle of God's protection; then did it appear in the world and speak amongst the peoples that there is no God but Him, the Truth, the Knower of things unseen.
- 3 the ungodly desired to bar the Most Great Gate, and the deniers sought to extinguish the lights of eternity. They failed in what they desired. Verily We have manifested the Cause as We wished. Thy Lord, verily, is He Who dominateth whatsoever He willeth through His word "Be," and it is!
- 4 We have counselled all in what shall profit them in the hereafter and in this world. Blessed are they who act! We have sent down the Most Holy Book from whose horizon hath shone forth the sun of thy Lord's commandments, the Mighty, the Best-Beloved. Blessed is he who hath held fast, and woe unto every heedless one deprived!
- 5 Say: Act ye according to what ye have been commanded with wisdom, lest the clamor of those who have disbelieved in God, the Mighty, the Best-Beloved, be raised. Hold fast to the cord of wisdom among all people, lest there appear that which would cause hearts to be troubled.
- 6 Say: Remember ye the All-Merciful with joy and radiance, that thereby may be awakened the hearts of all who hesitate and

1 هو المقدّس عمّا كان و ما يكون ذكر من لدنا لمن
أقبل الى الله اذ اتى بكتاب فيه فصلت كتب الله
المهيمن القيوم

2 قل انّ هذا لأمّ الكتاب الذى كان مكنوناً فى
سرادق عصمة الله اذاً ظهر فى العالم و ينطق بين
الأمم انه لا اله الا هو الحق عالم الغيوب

3 قد اراد المشركون ان يسدّوا الباب الأعظم و
المنكرون ان يطفئوا انوار القدم قد خسروا فيما
ارادوا انا اظهرنا الأمر كيف شئنا ان ربك هو
المهيمن على ما اراد بقوله كن فيكون

4 انا وصينا الكل بما ينفعهم فى الآخرة و الأولى
طوبى لقوم يعملون و انزلنا الكتاب الأقدس الذى
اشرقت من افقه شمس اوامر ربك العزيز الودود
طوبى لمن تمسك و ويل لكل غافل محروم

5 قل ان اعملوا بما امرتم به بالحكمة لئلا يرتفع
ضوضاء الذين كفروا بالله العزيز المحبوب تمسكوا
بجبل الحكمة بين البرية لئلا يظهر ما تضطرب به
القلوب

6 قل ان اذكروا الرحمن بالروح و الریحان لتنتبه به
افئدة كل متوقّف محبوب كذلك هطلت امطار

are veiled. Thus have the rains of utterance poured down as a grace from Us upon thee, that thou mayest thank thy Lord, the Mighty, the All-Forgiving.

البيان فضلاً من لدنا عليك لتشكر ربك العزيز
الغفور

- 7 Verily, the glory be upon thee and upon those who have cast away idle fancy and taken what hath been sent down from the heaven of the tender mercy of their Lord, the All-Loving.

7 انما البهاء عليك وعلى الذين نبذوا الهوى واخذوا
ما نزل من سماء عناية ربهم العطوف

BLIB_Or15730.001a

BH04982

To: Haji Mulla Muhammad, in Kushkbagh

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of Him Who is the All-Encompassing Over All Names!
- 2 O Muhammad! Harken unto the call of the Single, the One, from this lofty Summit. Verily, there is none other God but Him, the Almighty, the Unconstrained. The world hath been set ablaze by the Most Great Name, yet the people have turned away from it, having followed every idolatrous infidel. Wilt thou remain silent while the Tongue of Grandeur in the Most Great Prison calleth out with the most exalted call and summoneth all created things unto God, the Lord of Names? Blessed is he who hath heard, and woe unto him who hath turned away from God, the Lord of Lords.
- 3 Behold the world and its conditions. By My life! All that is therein shall perish, and sovereignty shall remain with God, the Lord of all men. Where are they who oppressed, and where are they who were heedless, and where are they who abandoned the commandments of God and His ways? Thus doth the Supreme Pen make mention of thee, that thou mayest remind those who slumber upon their couches. Be thou mindful amongst the people through the wisdom We have sent down in the Books and Tablets. Know thou the value of these days, then seize upon the grace of God and His mercy that hath encompassed all possibility. Beware lest the people prevent thee from the remembrance of Truth. Make mention of the servants with such remembrance as will attract the hearts of those in all lands. The Prisoner desireth naught for Himself. He summoneth all unto the Most Sublime Horizon, after God hath made Him independent of all that is with the servants. Verily, the glory

1 بسمي المهيمن على الأسماء

2 ان يا محمد ان استمع نداء الفرد الأحد من هذا
الصدر الممرّد انه لا اله الا هو المقتدر المختار قد
اشتعل العالم من الاسم الأعظم ولكن الناس
اعرضوا عنه بما اتبعوا كل مشرك كفاراً تكون
صامتاً و لسان القدم في السجن الأعظم ينادى
بأعلى النداء و يدعوا اهل الانشاء الى الله مالک
الأسماء طوبى لمن سمع و ويل لمن اعرض عن
الله ربّ الأرباب

3 فانظر في الدنيا و شؤوناتها لعمري سيفنى ما فيها
و يبقى الأمر لله مالک الرقاب اين الذين ظلموا
و اين الذين غفلوا و اين الذين تركوا اوامر الله
و سننه كذلك يذكرك القلم الأعلى لتذكر الذين
رقدوا على المهاد كن ذاكراً بين الخلق بالحكمة
التي نزلناها في الزبر و الألواح ان اعرف قدر
الأيام ثم اغتنم فضل الله و رحمته التي احاطت
الامكان اياك ان يحجبك الخلق عن ذكر الحق
ان اذكر العباد بذكر تجذب به افئدة من في البلاد
ان المسجون ما اراد لنفسه من شيء يدع الكل
الى الأفق الأبهى بعد الذي جعله الله غنياً عما
عند العباد انما البهاء عليك و على الذين قاموا على
امر ربهم المقتدر الجبار

INBA23:154, BLIB_Or15730.003b

be upon thee and upon those who have arisen to serve their Lord, the Almighty, the Compelling.

BH04962

To: Baha'is of Sudkhar

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, the Most Great! Rejoice, O My loved ones, that the Most Exalted Pen remembers you, despite those who have denied God, the Lord of all beings. Then drink, at all times, from the living waters from the hands of the bounty of your Lord, the All-Forgiving, the All-Generous.

1 هو الأقدس الأعظم ان افرحوا يا احبائي بما يذكركم
القلم الأعلى رغماً للذين كفروا بالله مولى الورى ثم
اشربوا فى كل الأحيان كوثر الحيوان من ايدى
عطاء ربكم الغفور الكريم
- 2 Be united in the Cause of God, then act according to what you have been commanded in the Book, and be not of the heedless. Verily My commandments are the lamps of My loving-kindness amidst My creation and the sweet-scented savors of My raiment in My kingdom. Blessed is he who attaineth unto them, and woe betide those who turn away.

2 ان اتحدوا فى امر الله ثم اعملوا بما امرتم فى الكتاب
ولا تكونن من الغافلين ان اوامرى سرج عنايتى
بين خلقى و نفحات قيصى فى مملكتى طوبى لمن
فاز بها و ويل للتاركين
- 3 Reflect upon God's grace and mercy - He remembereth you while being wrongfully imprisoned amidst the deniers. He remembereth those who have turned towards Him and giveth glad-tidings to those who have drawn nigh of what God, the Mighty, the Great, hath ordained for them. Beware lest there appear from you that which would distress hearts. Hold fast unto what is seemly and put your trust in God, the Mighty, the Praiseworthy.

3 تفكروا فى فضل الله و رحمته انه يذكركم اذ يكون
مظلوماً فى السجن بين ايدى المنكرين انه يذكر الذين
توجهوا اليه و يبشر المقبلين بما قدر لهم من لدى
الله العزيز العظيم اياكم ان يظهر منكم ما تضطرب
به القلوب تمسكوا بالمعروف و توكّلوا على الله
العزيز الحميد
- 4 Give thanks unto God for having aided you to recognize the Dayspring of His signs and the Dawning-Place of His clear tokens, Who speaketh amongst mankind and calleth all to God, the Lord of the worlds. It behooveth you to manifest the most great steadfastness - verily it will protect you from the hints of those who have denied God and are among the lost.

4 ان اشكروا الله بما ايدكم على عرفان مطلع آياته
و مشرق بيناته الذى ينطق بين العالم و يدع الكل
الى الله رب العالمين عليكم بالاستقامة الكبرى انها
تحفظكم عن اشارات الذين كفروا بالله و كانوا من
الخاسرين
- 5 The glory be upon you, O My loved ones! You are they who have attained unto that which most of the servants have not attained, as your Lord, the All-Seeing, doth testify. Drink from the chalice of joy and gladness in this Revelation whereby that which was hidden hath been revealed and that which

5 البهاء عليكم يا احبائي انتم الذين فزتم بما لا فاز به
اكثر العباد يشهد بذلك ربكم البصير ان اشربوا
من كأس الفرح و السرور فى هذا الظهور الذى

was recorded in the Books of God, the All-Knowing, the All-Informed, hath come to pass.

به ظهر ما هو المستور و برز ما هو المسطور في
كتب الله العليم الخبير

INBA23:155, BLIB_Or15730.002b

BH05502

To: Mulla Ali Bajistani

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of Him Who pulsateth in the heart of the contingent world 1 بِسْمِهِ النَّبَاضُ فِي قَلْبِ الْإِمَّاكُن
- 2 The Hidden Book hath been sent down from the heaven of the Revelation of your Lord, the Help in Peril, the Self-Subsisting. Read ye what is easily accessible thereof, then follow what the Spirit casteth of the verses of His Lord, the Mighty, the Glorious, the Ever-Present. Beware lest the intimations of those who cling to vain imaginings sadden you. Rend ye asunder the veils through My Name, the Help in Peril over those in the invisible and visible realms. 2 كِتَابٌ مَكْنُونٌ نَزَلَ مِنْ سَمَاءٍ وَحَى رَبُّكُمْ الْمُهَيْمِنَ الْقَيُّومَ إِنْ أَقْرَأُوا مَا تَنْسُرُ مِنْهُ ثُمَّ اتَّبَعُوا مَا يُلْقَى الرُّوحُ مِنْ آيَاتِ رَبِّهِ الْمَقْتَدِرِ الْعَزِيزِ الْمَشْهُودِ آيَاتَكُمْ إِنْ تَخِذْتُمْ إِشَارَاتِ الَّذِينَ تَتَّبَعُوا بِالْأَوْهَامِ إِنْ أَخْرَقُوا الْأَحْجَابَ بِاسْمِ الْمُهَيْمِنِ عَلَى مَنْ فِي الْغَيْبِ وَالشُّهُودِ
- 3 We have sent down in every matter clear verses. Blessed is he who hath heard and turned unto God, the Mighty, the Beloved. The ocean of utterance hath surged in the days of God, the Path hath been laid, and this Hidden Tablet hath been sent down. Verily thou, O thou who hast turned to the Countenance, hearken unto the call of the Wronged One from the direction of His Most Great Prison, this Forbidden Station, that the call may attract thee to a station that shall never be followed by extinction, nor be overtaken by the doubts of those who have denied God, the Mighty, the Loving. Blessed art thou for having drunk from the Kawthar of divine knowledge and turned unto God, the Lord of the visible and invisible. This, verily, is a manifest bounty. Hold fast to the Most Great Cord in the days of thy Lord, the Master of antiquity, then turn with thy heart to the Lord of all nations and say: Praise be unto Thee, O Thou Who hast remembered me when I was in the land of exile. Verily Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Truth, the Knower of things unseen. 3 أَنَا نَزَّلْنَا فِي كُلِّ شَأْنٍ آيَاتٍ بَيِّنَاتٍ طُوبَى لِمَنْ سَمِعَ وَاقْبَلَ إِلَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ قَدْ مَاجَ بَحْرُ الْبَيَانِ فِي أَيَّامِ اللَّهِ وَنَصَبَ الصَّرَاطَ وَنَزَلَ هَذَا اللَّوْحُ الْخِزْوَنُ أَنْتَ يَا أَيُّهَا الْمَقْبِلُ إِلَى الْوَجْهِ إِنْ اسْتَمَعَ نِدَاءَ الْمَظْلُومِ مِنْ شَطْرِ سِجْنِهِ الْأَعْظَمِ هَذَا الْمَقَامِ الْمَنْعُوعِ لِيَجْذِبَكَ النَّدَاءُ إِلَى مَقَامٍ لَا يَعْقُبُهُ الْفَنَاءُ وَلَا تَأْخُذُهُ شِبْهَاتِ الَّذِينَ كَفَرُوا بِاللَّهِ الْعَزِيزِ الْوَدُودِ طُوبَى لَكَ بِمَا شَرِبْتَ كَوْثَرَ الْعَرْفَانِ وَاقْبَلْتَ إِلَى اللَّهِ رَبِّ مَا يَرَى وَمَا لَا يَرَى إِنْ هَذَا لَفَضْلٌ مَشْهُودٌ تَتَمَسَّكُ بِالْحَبْلِ الْأَعْظَمِ فِي أَيَّامِ رَبِّكَ مَالِكِ الْقَدَمِ ثُمَّ اقْبَلْ بِقَلْبِكَ إِلَى مَوْلَى الْأُمَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَنْ ذَكَرْتَنِي إِذْ كُنْتُ فِي دِيَارِ الْغُرْبَةِ أَنْتَ الْإِقْتَدَرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْحَقُّ عَلَّامُ الْغُيُوبِ

BLIB_Or15715.140a

BH05454

To: Jinab-i-Sadr, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 In My Name, the All-Sufficing بِسْمِ الْمَغْنَى 1
- 2 We have sent down the Book in the form of man, and verily this is the Great Book. We have manifested Our Hidden Name and sent it forth with truth, and verily this is the Clear Temple. We have manifested the Most Great Ocean with the waves of remembrance and utterance, and verily this is the Faithful Speaker. We have sent down the verses and made manifest the evidences in such wise as to encompass the heavens and the earth. 2 قد بعثنا الكتاب على صورة الانسان و انه هذا الكتاب العظيم قد اظهرنا اسمنا المكنون و ارسلناه بالحق و انه هذا الهيكل المبين قد اظهرنا البحر الأعظم بأموج الذكر و البيان و انه هذا الناطق الأمين قد انزلنا الآيات و اظهرنا البينات على شأن احاطت السموات و الأرضين
- 3 Say: O people, fear God and deny not that which hath appeared through grace. Turn unto Him with radiant faces, and be not of them that hesitate. Beware lest ye turn God's bounty into vengeance against yourselves, and His light into fire. Fear God and be of the penitent. 3 قل يا قوم خافوا الله و لا تنكروا ما ظهر بالفضل توجهوا اليه بوجوه بيضاء و لا تكونن من المتوقفين اياكم ان تجعلوا نعمة الله نقمة على انفسكم و نوره ناراً عليكم اتقوا الله و كونوا من التائبين
- 4 Turn ye unto the Supreme Horizon, then follow that which hath come unto you from an ancient Revealer. Walk ye by this Lamp in the darkness of land and sea - verily it will guide you to the straight path. Those who call you unto vain imaginings will not profit you this day - leave them to themselves, and turn ye unto the One, the All-Informed. 4 ان اقبلوا الى الأفق الأعلى ثم اتبعوا ما اتيكم من لدن منزل قديم ان امشوا بهذا المصباح في ظلمات البر و البحر انه يهديكم الى الصراط المستقيم ان الذين يدعونكم الى الأوهام انهم لا يغنيكم اليوم دعوهم بأنفسهم مقبلين الى الفرد الخبير
- 5 Grieve thou not over anything, but be confident in the grace of thy Lord. He is with His servants who turn unto Him. No matter can frustrate Him, nor can anything veil Him. By His sovereignty He doeth what He willeth. He is, verily, the All-Powerful, the Almighty. 5 انك لا تحزن من شيء ان اطمئن بفضل موليك انه مع عباده المقبلين لا يمنعه امر و لا يحجبه شيء يفعل بسلطانه ما يشاء انه هو المقتدر القدير
- 6 The Glory be upon thee and upon those who have attained unto this Luminous Kawthar. 6 أما البهاء عليك و على الذين فازوا بهذا الكوثر المنير

INBA44:007

BH05344

To: Mirza Kuchak, in Faran

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the One speaking in the Kingdom of Utterance! Blessed is He Who remembereth the creation as He pleaseth. Verily he who hath attained unto His remembrance and remained steadfast in His Cause hath attained unto the ultimate goal. To this beareth witness the Lord of all beings in this perspicuous Tablet. Those who are heedless - these have not profited and have lost in this world and the next. Soon shall they behold their abode in the fire. Thus hath the matter been decreed from the presence of One mighty and powerful.
- 2 O My loved ones! Hold fast to the cord of My commandments. They shall profit you in all the worlds and preserve you from the signs of the heedless. Through them were the standards raised and the banners planted upon every lofty and impregnable mountain. Soon shall all that is visible perish; then shall the sincere ones behold what hath been ordained for them in the Kingdom of God, the Lord of the worlds.
- 3 Grieve not at anything. Put thy trust in God, thy Lord. Verily He sendeth down upon those who have believed that which hath been ordained for them from the heaven of His grace, the One Who overshadoweth all things great and small. When thou hearest the cooing of the Dove and knowest that which the Divine Lote-Tree hath uttered, make mention of thy Lord amidst the concourse of creation, that they may haply turn toward this luminous horizon. Rejoice thou in My remembrance of thee. Nothing that hath been created in the heavens or on earth can equal it. Glory be unto those who have inhaled the fragrance of the Divine Vestment and drawn nigh unto the Most Great Ocean, detached from every ungodly and remote one.
- 1 هو الناطق فيملكوت البيان تبارك الذي يذكر الخلق كيف يشاء ان الذي فاز بذكره واستقام على امره انه فاز بالغاية القصوى يشهد بذلك مولى الورى في هذا اللوح المبين ان الذين غفلوا اولئك ما ربحوا وخسروا في الدنيا والآخرة سوف يرون مثوبهم في النار كذلك قضى الامر من لدن مقتدر قدير
- 2 يا احبائي تمسكوا بعروة اوامرى انها تنفعكم في كل العوالم وتحفظكم عن اشارات الغافلين بها ارتفعت الأعلام ونصبت الرايات على كل جبل باذخ منيع سوف يفنى ما يرى اذا يرون المخلصون ما قدر لهم في ملكوت الله رب العالمين
- 3 لا تحزن من شيء توكل على الله ربك انه ينزل على الذين آمنوا ما قدر لهم من سماء فضله المهيمن على كل صغير و كبير اذا سمعت هدير الوراقاء وعرفت ما نطقت به السدرة المنتهى ان اذكر ربك بين ملائ الانشاء لعل يقبلن الى هذا الأفق المنير ان افرح بذكرى اياك انه لا يعادله ما خلق في السموات والأرضين اتما البهاء على الذين وجدوا عرف القميص وتقرّبوا الى البحر الأعظم منقطعين عن كل فاجر بعيد

BLIB_Or15730.003d

BH05447*To: Jinab-i-Hasan, in Jadhba**Date: 1292-05-19 [1875-Jun-23]*

1 In His Name, the Eternal, the Everlasting

1 بِسْمِ الدَّائِمِ الْأَبَدِيِّ

2 We have taken the mystic wine from the hand of power, which had been sealed from all eternity. When We broke its seal, the fragrance of the Beloved was diffused between earth and heaven. Whoso turneth unto it and drinketh therefrom shall never perish, by the perpetuity of God, the Sovereign of all being, and shall be counted as the most wealthy of people, though he be devoid of all earthly possessions.

2 قَدْ اخَذْنَا الرَّحِيقَ بِيَدِ الْاِقْتِدَارِ الَّذِي كَانَ مَخْتُومًا فِي اِزْلِ الْاَزَالِ فَلَمَّا فَكَّكْنَا خَتَمَهُ تَضَوَّعَ عَرَفَ الْمَحْبُوبُ بَيْنَ الْأَرْضَيْنِ وَالسَّمَوَاتِ اِنَّ الَّذِي تَوَجَّهَ اِلَيْهِ وَشَرِبَ مِنْهُ اَنَّهُ لَا يَأْخُذُهُ الْفَنَاءُ بِدَوَامِ اللَّهِ مَالِكِ الْاِبْيَادِ وَ اَنَّهُ لِأَغْنَى النَّاسِ وَلَوْ يَكُونُ اَفْقَرَهُمْ فِي الزَّخَارِفِ

3 Thus hath it been decreed by the Sovereign of all pens. They that have turned away from it, clinging to idle fancies and vain imaginings, are indeed among the lost. Say: The veils of idle fancy have been rent asunder by the finger of God, the Lord of all mankind. O people! Let not the bounty of God pass you by. Turn ye unto it and partake freely thereof. Thus have ye been commanded in the Books of God, the Mighty, the Bountiful. Nothing today can satisfy you, nor can any matter enrich you, even were all the treasures of earth to be amassed before you. Thus hath the decree gone forth from God, the Lord of all men. Take heed lest the allusions of men withhold thee. Arise from the horizon of certitude in the name of thy Lord, the Lord of all religions. Then make mention of such servants as have turned to the Countenance when the proof came and the evidence appeared. Say: Blessed are ye for having turned to the Dayspring of Revelation when most of the servants had turned away. Be ye steadfast in the love of God and His Cause - this is among the greatest of deeds in the sight of the Self-Sufficient, the Most High.

3 كَذَلِكَ قَضَى الْأَمْرُ مِنْ مَلِكِ الْأَقْلَامِ قَدْ خَسِرَ الَّذِينَ اَعْرَضُوا عَنْهُ مَتَمَسِّكِينَ بِالْقُلُوبِ وَالْأَوْهَامِ قُلْ قَدْ خَرَقَ حِجَابَ الْأَوْهَامِ بِاصْبَعِ اللَّهِ مَالِكِ الْأَنَامِ أَيَاكُمْ يَا قَوْمِ اِنْ تَدْعُوا نِعْمَةَ اللَّهِ وَرَائَكُمْ تَوَجَّهُوا اِلَيْهَا وَكُلُوا مِنْهَا رَغَدًا هَذَا مَا اَمَرْتُمْ بِهِ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْوَهَّابِ لَا يَشْبَعُكُمُ الْيَوْمُ شَيْءٌ وَلَا يَغْنِيكُمْ اَمْرٌ وَلَوْ يَجْتَمِعُ عِنْدَكُمْ خَزَائِنُ الْأَرْضِ كُلِّهَا كَذَلِكَ قَضَى الْأَمْرُ مِنْ لَدَى اللَّهِ مَالِكِ الرَّقَابِ أَيَاكُمْ اِنْ تَحْجِبُكُمْ اِشَارَاتُ الْقَوْمِ اِنْ اَظْهَرَ مِنْ اَفْقِ الْاِطْمِينَانِ بِاسْمِ رَبِّكَ مَالِكِ الْأَدْيَانِ ثُمَّ اذْكُرِ الْعِبَادَ الَّذِينَ تَوَجَّهُوا اِلَى الْوَجْهِ اِذَا اَنْتَ الْمَجَّةُ وَظَهَرَ الْبَرْهَانُ قُلْ نَعِيمًا لَكُمْ بِمَا اَقْبَلْتُمْ اِلَى مَشْرِقِ الْوَحْيِ اِذَا اَعْرَضَ عَنْهُ اَكْثَرُ الْعِبَادِ اِنْ اسْتَقِيمُوا عَلَى حَبِّ اللَّهِ وَ اَمْرِهِ هَذَا مِنْ اَعْظَمِ الْأَعْمَالِ لَدَى الْغْنَى الْمُتَعَالِ

BLIB_Or15715.153b

BH05307

To: *ibn Ukht Abu'l-Hasan, in Raqih*

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Ancient, the Most Great, the Most Glorious
هو الأقدم الأعظم الأبهى
- 2 We have mentioned thee time and again that thou mayest arise to serve thy Lord, the Lord of Lords. Blessed is the tongue that speaketh His praise and uttereth His Name, and the eye that turneth toward His horizon, and the ear that hath been privileged to hearken unto this Call which hath been raised throughout all creation. When thou hast been favored with the Tablet of God and His traces, turn thy face toward the Spot wherein lieth buried the Most Great Gate, and say:
أنا ذكرناك مرّة بعد مرّة لتقوم على خدمة موليك ربّ الأرباب طوبى للسان تكلم بذكره ونطق باسمه ولعين توجّهت الى افقه ولسمع فاز باصغاء هذا النداء الذى ارتفع فى الامكان اذا فزت بلوح الله واثره ولّ وجهك الى المقرّ الذى فيه دفن الباب الأعظم و قل
- 3 O Thou First Light that hath shone forth and gleamed from the horizon of God's mercy, the Lord of all beings, and First Spirit that hath appeared in the name of the All-Merciful! Upon Thee, O Dawning-Place of certitude and Dayspring of bounty! I testify that Thou didst hear the call of the Divine Lote-Tree before all others, and didst turn unto it, detached from all that hath been created in the kingdom of creation, and didst drink from the first cup proffered by the hands of grace betwixt earth and heaven. My spirit be a sacrifice unto Thee, O Source of good deeds and Manifestation of clear signs! But for Thee, the verses would not have been sent down, nor would the Creator of attributes have been established upon the throne, through Whom all tribes were seized with trembling, and the Balance was set up, and the mountains passed away. I beseech God by Thee to aid me to follow His commandments, to draw me nigh unto Him, and to make me one of those who help His Cause, who visit Thy presence, who seek shelter beneath Thy protection, and who cling to Thy bounty. Verily He is the Almighty, the Exalted, the Mighty, the All-Bountiful.
أول نور اشرق و لاح من افق رحمة الله مالک الأنام و أول روح ظهر باسم الرحمن عليك يا مطلع الايقان و مشرق الاحسان اشهد أنّك سمعت نداء سدره المنتهى قبل الورى و توجّهت اليها منقطعاً عن كلّ ما خلق فى ناسوت الانشاء و شربت من أول كأس ادارها ايدى الألطاف بين الأرض و السماء روحى لنفسك الفداء يا مبدء الخيرات و مظهر البينات لولاك ما نزلت الآيات و ما استقرّ على العرش خالق الصفات الذى به اخذت الزلازل كلّ القبائل و نصب الميزان و مرّت الجبال انى اسئل الله بك بأن يؤيدنى على اتباع اوامره و يقربنى اليه و يجعلنى من الناصرين لأمره و الزائرين لحضرتك و اللّائذين بجانبك و المتشبّثين بجودك انه لهو المقتدر المتعالى العزيز المنان

BLIB_Or15730.157c, Majlis210461.095x,
MAS8.081bx, TSHA1.415x

ADMS#194x

BH05473*To: Baha'is of Turbat, in Turbat Haydariyih**Date: 1292-05-19 [1875-Jun-23]*

1 In the name of the one true Friend

2 The Ancient Pen makes mention of His loved ones who dwell in Turbat, that all may be enkindled by the fire of divine remembrance, act according to His commandments, and shun that which He has forbidden.

3 After recognition of the Dawning-Place of God's Cause and the Dayspring of His Revelation, two things are necessary: steadfastness in the Cause of God and adherence to His commandments. By these two things have the people of truth ever been and shall ever be distinguished from all others. Today you must be so enkindled in the love of God that neither the troubles of the material world nor the conditions of heedless souls can extinguish your flame. Be engaged in His remembrance and hold fast to His cord. In all conditions it is incumbent upon all to grasp the cord of wisdom and cling to the hem of sanctity, lest any matter arise that might cause disturbance and the extinction of souls. Praise ye the Beloved of the worlds, that He has remembered you in the Most Great Prison. This is a bounty with which nothing that has been created can compare. Blessed is he who has recognized this exalted station and has arisen to mention God and praise Him with the wisdom We have sent down in a perspicuous Book. Blessed are ye, O My loved ones, for having attained unto the recognition of God and having quaffed this resplendent wine.

1 بنام دوست یگنا

2 قلم قدم احبای خود را که در تربت ساکنند ذکر می فرماید تا کلّ از نار ذکر الهی مشتعل شده باوامرش عامل گردند و از نواهیش اجتناب نمایند

3 بعد از اقرار بمطلع امر و مشرق وحی دو امر لازم استقامت بر امر الله و اتباع اوامر او و باین دو اهل حقّ از دوش ممتاز بوده و هستند باید الیوم بشأنی در محبت الله مشتعل باشید که کدورات عالم ملکیه و شئون نفوس غافله شما را مخدوم نسازد بذکرش ذاکر باشید و بجلبش متمسک و در جمیع احوال بر کلّ لازم است که بعروه حکمت باشند و بذیل تقدیس متشبّث که مبدا امری حادث شود که سبب اضطراب و انحاد نفوس گردد حمد کنید محبوب عالمین را که در سبج اعظم شما را ذکر فرموده اینست فضلیکه معادله نمی نماید با او آنچه خلق شده طوبی لمن عرف هذا المقام الرفیع و قام علی ذکر الله و ثنائه بالحکمة الّتی نزلناها فی کتاب مبین طوبی لكم یا احبائی بما فزتم بعرفان الله و شربتم هذا الرّحیق المنیر

BLIB_Or15719.037a, ASAT2.153x

BH05820*To: Mir Muhammad Husayn, in Bushruiyih**Date: 1292-05-19 [1875-Jun-23]*

1 In His Name, the One Powerful over whatsoever He willeth!

2 The Ark of the Bayan hath sailed upon the ocean of divine knowledge in the days of thy Lord, the All-Merciful. Whoso

1 بسمه المقتدر علی ما اراد

2 قد جرت سفینه البیان علی بحر العرفان فی ایام ربّک الرحمن انّ الذی تمسک بها انه من الفائزین

holdeth fast unto it is assuredly among the triumphant. Neither can the seas submerge it, nor can stones shatter it. Verily it is more steadfast than the mountains and more resplendent than the sun at noontide. Exalted be its Maker, the All-Wise Ordainer.

أَنَّهُ لَا تَغْرُقُهَا الْبَحَارُ وَلَا تَكْسِرُهَا الْأَجَارُ وَأَنَّهَا
لَأَمْتَنُ مِنَ الْجِبَالِ وَأَزْهَى مِنْ نُورِ الشَّمْسِ فِي
وَسْطِ الزَّوَالِ تَعَالَى صَانِعُهَا الْمُدِيرُ الْحَكِيمُ

- 3 In the primal reality it referreth to the Temple of Pre-existence Who speaketh among the nations, and in another sense to My firm and mighty Cause. Say: O people! Turn ye unto the Ark of God and follow not the falsifiers who, when the signs appeared and the verses were sent down, denied God, the Almighty, the Most Exalted, the Most Great. Say: The Temple hath been built by the hands of grace, and verily it is that which was promised in the Books of God aforetime, yet most of the people remain heedless. Every appointed time hath come to pass, every sign hath been manifested, and every promise hath been fulfilled, yet the people remain veiled by an evident veil. Blessed art thou for having rent asunder the veils and turned toward the All-Bestowing One on the Day of Return, when every remote denier turned away from Him. Hold fast unto the cord of the Cause, then make mention of thy Lord among the servants with the wisdom that hath been sent down in the Tablets of thy Lord, the All-Knowing, the All-Informed.

3 وَأَنَّهَا تَطْلُقُ فِي الْحَقِيقَةِ الْأُولَى عَلَى هَيْكَلِ الْقَدَمِ
الَّذِي يَنْطَلِقُ بَيْنَ الْأُمَمِ وَفِي مَقَامٍ عَلَى أَمْرِي
الْمُبْرَمِ الْمَتِينِ قُلْ يَا قَوْمَ أَنْ أَقْبَلُوا إِلَى سَفِينَةِ اللَّهِ
وَلَا تَتَّبِعُوا الْكَاذِبِينَ الَّذِينَ إِذَا ظَهَرَتِ الْعَلَامَاتُ
وَنَزَلَتِ الْآيَاتُ كَفَرُوا بِاللَّهِ الْمُقْتَدِرِ الْعَلِيِّ الْعَظِيمِ
قُلْ قَدْ بَنَى الْهَيْكَلَ بِأَيْدِي الْفَضْلِ وَأَنَّهُ لَهوَ الْمَوْعُودِ
فِي كِتَابِ اللَّهِ مِنْ قَبْلِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنْ
الْغَافِلِينَ قَدْ قَضَى كُلَّ مِيقَاتٍ وَظَهَرَ كُلَّ عِلَامَةٍ
وَتَمَّ كُلُّ وَعْدٍ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ مُبِينٍ طُوبَى
لَكَ بِمَا خَرَقْتَ الْأَحْجَابَ وَأَقْبَلْتَ إِلَى الْوَهَّابِ فِي
يَوْمِ الْمَأْبَأِ إِذْ أَعْرَضَ عَنْهُ كُلُّ مَنْكَرٍ بَعِيدٍ تَمَسَّكَ
بِحَبْلِ الْأَمْرِ ثُمَّ أَذْكَرَ رَبِّكَ بَيْنَ الْعِبَادِ بِالْحِكْمَةِ الَّتِي
نَزَلَتْ فِي الْوَحْيِ رَبِّكَ الْعَلِيمُ الْخَبِيرُ

BLIB_Or15715.141c

BH06331

To: Mulla Abbas-Ali, in *Bushruiyih*
Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, Who has dawned from the horizon of the world!
- 2 O My loved ones in all lands! Hold fast to the cord of fellowship and love. We desire to show you the dawning places of My morals among My servants and the daysprings of My mercy which have preceded all worlds. There should appear from you that which will move creation and gladden the hearts of those who hear. Be not like those who revile one another. Reflect upon My loving-kindness, My compassion and My bounty which have encompassed all who are in the heavens and on earth. Blessed is he who has turned his gaze away from his brother and associated with him in spirit and fragrance, purely

1 بِسْمِهِ الظَّاهِرُ مِنْ أَفْقِ الْعَالَمِ

2 يَا أَحِبَّائِي فِي الْبِلَادِ تَمَسَّكُوا بِحَبْلِ الْمَوَدَّةِ وَالْمَحَبَّةِ أَنَا
نَزِيدُ أَنْ نُرِيَكُمْ مَطَالِعَ اخْتِلَافٍ بَيْنَ عِبَادِي وَمَشَارِقَ
رَحْمَتِي الَّتِي سَبَقَتْ الْعَالَمِينَ يَنْبَغِي أَنْ يَظْهَرَ مِنْكُمْ
مَا يَهْتَرِّبُهُ الْإِمْكَانُ وَيُسْتَفْرِجُ قُلُوبَ السَّامِعِينَ لَا
تَكُونُوا كَالَّذِينَ كَانُوا أَنْ يَسْبُ بَعْضُهُمْ بَعْضًا تَفَكَّرُوا
فِي عَنَائَتِي وَرَأْفَتِي وَفَضْلِي الَّذِي أَحَاطَ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ طُوبَى لِمَنْ غَضَّ النَّظَرَ عَنْ
أَخِيهِ وَعَاشَرَ مَعَهُ بِالرُّوحِ وَالرَّيْحَانِ خَالِصًا لَوْجِهِ
الرَّحْمَنِ لِعَمْرِي أَنَّهُ مِنَ الْفَائِزِينَ

for the sake of the All-Merciful. By My life! He is of those who have attained.

- 3 Be brothers upon the thrones of unity, then vie with one another in good deeds. This is what ye have been commanded by One Who is All-Knowing, All-Informed. Beware lest the affairs of the world sadden you or the whisperings of the idolaters prevent you. All shall perish and there shall endure for you what hath been sent down from the Pen of God, the Ever-Forgiving, the All-Bountiful.

3 كونوا اخواناً على سرر الاتحاد ثم استبقوا في المعروف هذا ما امرتم به من لدن عليم خبير اياكم ان تحزنكم شؤونات الدنيا او تمنعكم اشارات المشركين سيفنى الكل و يبقى لكم ما نزل من قلم الله الغفور الكريم

- 4 Rejoice in what thou hast mentioned in the prison, and in what hath been sent down for thee from the heaven of bounty - this wondrous Book. Read it with joy and tranquility that thou mayest find therein this fragrance whereby all who are in the heavens and on earth have been perfumed.

4 ان افرح بما ذكرت في السجن و نزل لك من سماء الفضل هذا الكتاب البديع ان اقرأه بالفرح و الاطمينان لتجد منه هذا العرف الذي به تعطر من في السموات و الارضين

PYB#107 p.03

BH06281

To: *Jinab-i-Ghulam Rida, in Faran*

Date: 1292-05-19 [1875-Jun-23]

- 1 The Most Holy, Most Great

1 الأقدس الأعظم

- 2 A Book that hath been sent down in truth from God, the Help in Peril, the Self-Subsisting. Verily it is in itself the Spirit of Life amidst all created things and the Source of the Scriptures of God, the Mighty, the Well-Beloved. And it is the Wellspring of God's Command throughout all worlds and the Dawning-Place of His Revelation for what hath been and what shall be. And it is the Dayspring of Grace unto all peoples and the Sign of Guidance for those in the Kingdom.

2 كتاب نزل بالحق من لدى الله المهيمن القيوم انه بنفسه لروح الحيوان بين الامكان و مبدء صحف الله العزيز المحبوب و انه لمصدر امر الله في الأكوان و مطلع وحيه لما كان و ما يكون و انه لمشرق الفضل للبلل و آية الهدى لمن في الملكوت

- 3 O My servants! Harken unto My call from the precincts of My prison. There is none other God but I, the Stranger, the Prisoner. Blessed is he who hath turned unto Me when the servants turned away, and blessed is he who hath set his face toward the Intended One when He appeared in truth with manifest sovereignty. Blessed is he who was stirred by the breezes of reunion when the Star of Beauty rose above this forbidden horizon. Blessed is he who hath attained unto the hearing of God's Word when it was raised from this praiseworthy spot. O people of Baha! Be not grieved by what hath befallen you in creation. By God! Ye are the companions of the Crimson Ark.

3 ان يا عبادي ان استمعوا ندائي من شطر سجنى انه لا اله الا انا الغريب المسجون طوي لمن اقبل اذ اعرض عنه العباد و طوي لمن توجه الى المقصود اذ ظهر بالحق بسلطان مشهود طوي لمن حركته نسائم الوصال اذ طلع نجم الجمال من هذا الأفق الممنوع طوي لمن فاز باصغاء كلمة الله اذ ارتفع من هذا الشطر المحمود يا اهل البهاء لا تحزنوا بما ورد عليكم في الانشاء تالله اتم اهل السفينة الحمراء

Your mention hath flowed from the Sovereign Pen, and there hath been ordained for you that which none knoweth save God, the Help in Peril, the Self-Subsisting.

قد جرى ذكرکم من سلطان الأقلام و قدّر لكم ما
لا يعرفه احد الا الله المهيمن القيوم

BLIB_Or15715.143a

BH06113

To: Haji Baba Kulahdarrih, in Kulah Darrih

Date: 1292-05-19 [1875-Jun-23]

- 1 In the name of the one incomparable Lord! 1 بنام خداوند یگّا
- 2 Through the bounty of the Lord of Names thou hast attained unto the most exalted of stations, which is the presence of the Beloved, and hast inhaled the fragrance of divine revelation, and hast become aware of certain matters that were previously unknown. Now is the time for service. Thou must act according to the covenant and pledge thou made before the Throne, and arise to serve the Cause with perfect steadfastness, so that all souls may gather beneath the shade of the Most Great Word in such wise that no differences remain between them. 2 بعنایت مالک اسماء بمقام اعلیٰ الأعلیٰ که لقای حضرت دوست است فائز گشتی و نفحات وحی الهیه را استشمام نمودی و بر بعضی از امور که از قبل معلوم نبود بآن مطلع شدی حال وقت خدمت است باید بعهد و میثاقیکه تلقاء عرش نمودی عامل شوی و بکمال استقامت بر خدمت امر قیام نمائی تا جمیع نفوس در ظل کلمهء علیا جمع شوند بشأنیکه اختلافی مابین نماند
- 3 The world and all that is therein shall pass away, and that which shall endure and last is the service rendered by the friends of God in these days. With utmost yearning and enthusiasm, kindle with the fire of the divine Tree those souls that have withered. Blessed is he who hath ascended unto God along this path. Verily he hath attained the presence of God and drunk the choice wine of reunion, and returned by God's command, the Self-Sufficient, the Most Exalted, until he ascended unto Him. Verily thy Lord is the All-Forgiving, the All-Bountiful. Convey to all the friends the greetings from God and remind them of that which hath been revealed. 3 دنیا و آنچه در اوست در مرور است و آنچه باقی و دائم خواهد ماند آن خدمتی است که در این ایام از دوستان حق ظاهر شود بکمال شوق و اشتیاق نفوس پژمرده را بنار شجرهء الهیه مشتعل نمائید طوبی لمن صعد الى الله فی السبیل انه قد فاز باللقاء و شرب رحيق الوصال و رجع بأمر الله الغنی المتعال الى ان صعد اليه ان ربیک هو الغفور الکریم جمیع دوستانرا از قبل حق تکبیر برسان و بآنچه نازل شده متذکر دار

BLIB_Or15730.156d, AQA5#077 p.093

BH06615*To: Aqa Muhammad son of Haji, in Darakhsh**Date: 1292-05-19 [1875-Jun-23]*

- 1 Concerning Aqa Muhammad ibn-i-Haji, upon him be the Most Ancient, Most Great Glory of God. Blessed is he who limits affairs to the remembrance of his Lord and attains unto this sealed wine. Verily, he who enjoins what is right and acts accordingly has indeed attained unto the wine, while he who forbids it is among the most lost. However, this must be done with wisdom and utterance, not in such way as would raise an uproar in creation. Verily, He is the Forgiving, the Merciful.
- 2 Associate amongst yourselves with love and affection, and be not of those who search into people's deeds to find fault with them. By My life! Such people are among the heedless. Do not pronounce as infidels those who have recognized God, and curse not those who recite the verses of God with humility. Thus does the Pen of your Lord, the All-Knowing, the All-Wise, counsel you.
- 3 Say: If you avoid grievous sins, then do what you have been commanded in the Book of God, the Evident, the All-Knowing.
- 4 We have perceived the fragrance of thy love and have sent down unto thee this mighty Tablet. Neither treasures nor mines, nor whatsoever hath been created in the heavens and earth, can equal it. When thou hast attained unto it, say: Praise be unto Thee, O Thou Who art wronged, foreign, and alone.

1 در جناب آقا محمد ابن حاجی علیه بهاء الله الأقدم الأعظم طوبى لمن اقتصر الأمور على ذكر موليه و فاز بهذا الرّحیق المختوم انّ الذی امر بالمعروف و عمل به انه فاز بالرّحیق و الذی منع الله من الأخسرین ولكن بالحكمة و البیان لا بما يرتفع به ضوضاء الامكان انه هو الغفور الرّحیم

2 عاشروا بینکم بالمحبة و المودة و لا تكونوا من الذین یفتشون فی اعمال الناس لیعرضوا علیهم لعمری انهم من العافلین لا تکفروا الذین اعترفوا بالله و لا تسبوا من یقرء آیات الله بالخضوع كذلك ینصحکم قلم ربکم العلیم الحکیم

3 قل ان اجتنبوا کبائر الاثم ثم اعملوا ما امرتم به فی کتاب الله المبین العلیم

4 انا وجدنا عرف حبک نزّلنا لک هذا اللوح المنیع انه لا تعادله المخازن و لا المعادن و لا ما خلق فی السموات و الأرضین اذا فزت به قل لک الحمد یا ایها المظلوم الغریب الفرید

PYB#107 p.03

BH06640*To: Aqa Husayn, in Darakhsh**Date: 1292-05-19 [1875-Jun-23]*

- 1 In the Name of God, the Most Ancient, the Most Great
- 2 The Sun hath shone forth and the verses have been sent down, yet the people are in manifest drunkenness. The Face hath appeared from the horizon of the prison with lights that have encompassed the heavens and the earth.

1 بسم الله الأقدم الأعظم

2 قد اشرقت الشمس و نزلت الآيات و الناس فی سکران مبین و لاح الوجه عن افق السّجن بأنوار احاطت السموات و الأرضین انّ الذین غفلوا عن

They who have remained heedless of the manifestation of God and His sovereignty are assuredly among the perishing ones. The Hidden Name hath appeared, whereby God hath distinguished between religions, yet most of the people are among the slumbering.

ظهور الله وسلطانه الا انهم من الهالكين قد ظهر
الاسم المكنون وبه فصل الله بين الأديان ولكن
الناس اكثرهم من الرّاقدين

- 3 Blessed is he who hath awakened at the call of God, and hath risen up and turned towards the Face, and hath attained unto the choice wine of life in the days of his Lord, the Almighty, the All-Knowing, the All-Informed. Blessed is he who hath been stirred by the breezes of God and hath attained unto this wondrous Day.

3 طوبى لمن استيقظ من نداء الله وقام واقبل الى
الوجه و فاز برحيق الحيوان في ايام ربه المقتدر
العليم الخبير طوبى لمن تحرك من نسمات الله و
فاز بهذا اليوم البديع

- 4 Be thou thankful that thou hast been mentioned before the Throne and that the Face of the Ancient of Days hath turned toward thee from this noble horizon.

4 ان اشكر بما ذكرت لدى العرش و توجه اليك
وجه القدم من هذا المنظر الكريم

- 5 Say: Glory be unto Thee, O my God! I beseech Thee by the tribulations of Him Who is the Manifestation of Thy Cause and the Dawning-Place of Thy signs to make me steadfast in Thy Cause, speaking Thy praise, clinging to what is with Thee, and detached from all else but Thee. Verily Thou art powerful to do what Thou willest. There is none other God but Thee, the Almighty, the Glorious, the All-Bountiful.

5 قل سبحانك يا الهى استلك بمظلومية مظهر
امرک و مطلع آياتک بأن تجعلنى ثابتاً على امرک
وناطقاً بذكرک و متمسكاً بما عندک منقطعاً عما
عندى انک انت المقتدر على ما تشاء لا اله الا
انت المقتدر العزيز الوهاب

BLIB_Or15730.144a

BH06892

To: *Jinab-i-Aqa Zaynu'l-'Abidin, in Dih-i-Muhammad*

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, the Most Great, the Most Exalted
- 2 God remembereth His servants who have turned unto Him and have set their faces toward His most exalted horizon, when the Lord of Names came with a perspicuous command. Verily His remembrance is better for them than whatsoever hath been created in the kingdom of earth and heaven, as attested by Him Who possesseth knowledge of the heavens and earths.
- 3 Say: O ye that slumber, awaken at the call of God! O ye that sit still, arise to aid His Cause, the All-Subduing, the Lord of all worlds! By God! Neither doubts nor idle fancies will profit you. Cast aside what the people possess and take hold of that which

1 الأقدس الأعظم الأعلى

2 يذكر الله عباده الذين اقبلوا اليه و توجهوا الى افقه
الأعلى اذ اتى مالک الأسماء بأمر مبين ان ذكره
خير لهم عما خلق فى الملك و الملكوت يشهد
بذلك من عنده علم السموات و الأرضين

3 قل يا ايها النائمون ان انتبهوا من نداء الله و يا ايها
القاعدون قوموا لنصرة امره المهيمن على العالمين
تالله لا تغنيكم الظنون و الأوهام دعوا ما عند القوم
و خذوا ما امرتم به من لدى الله العليم الحكيم انه

ye have been commanded by God, the All-Knowing, the All-Wise. He will assist you through a power that proceedeth from Him and ordain for you that which shall endure as long as His own kingdom shall endure, the Inaccessible, the Mighty. Adorn yourselves with the attributes of God, then hold fast unto the cord of His remembrance, the Most Exalted, the Mighty, the Wondrous.

- 4 The servants shall verily be set ablaze by the fire of remembrance and be united in this resplendent Day. Remember Him amongst the servants with such remembrance as shall cause hearts to turn unto the One, the All-Informed. Keep thy gaze fixed upon the horizon of Revelation, and in all conditions turn unto the All-Forgiving, the All-Bountiful. We have sent unto thee through this Tablet the Kawthar of life - drink thou thereof and say: Praise be unto Thee, O Thou Who givest drink unto the worlds!

ينصركم بقدرة من عنده ويقدر لكم ما يكون باقياً
ببقاء ملكوته الممتنع المنيع تخلّقوا بأخلاق الله ثم
تمسّكوا بحبل ذكره المتعالى العزيز البديع

4 ليشتعلّ العباد بنار الذكر ويتحدّن في هذا اليوم المنير
ان اذكره بين العباد بذكر تتوجّه به القلوب الى الفرد
الخبير كن ناظراً الى افق الوحي ومتوجّهاً في كلّ
الأحوال الى الغفور الكريم قد ارسلنا اليك بهذا
الكتاب كوثر الحيوّة ان اشرب و قل لك الحمد
يا مسقى العالمين

INBA15:281a, INBA26:282b

BH06605

To: Karbala'i Baqir, in Kakh

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, the Most Unapproachable, the Most Great
- 2 God testifieth that there is none other God but Him. He quickeneth whomsoever He willeth through what hath flowed from His wondrous Pen. His mercy hath preceded the world and His bounty hath encompassed all created things. Thy mention hath been made before the Throne, and that which the sincere ones shall find the fragrance of hath been revealed for thee - God, the King, the Mighty, the Beautiful.
- 3 When thou attainest unto the Tablet and drinkest therefrom the choice wine of revelation, arise then and turn thy heart toward the Prison and say: Praise be unto Thee, O Thou Who hast remembered me in Thy mighty Prison. I testify that Thou hast arisen to promote the Cause of God and hast called all to this wondrous station. I beseech Thee to assist me in Thy remembrance and praise, and to ordain for me that which shall profit me in Thy worlds which none hath comprehended save Thy all-encompassing knowledge. Look not upon the kingdom and what occurreth therein. Look unto God, thy Lord, the

1 هو الأقدس الأَمَنع الأعظم

2 شهد الله أنّه لا اله الا هو يحيى من يشاء بما جرى
من قلبه البديع قد سبقت رحمته العالم و احاط
كرمه العالمين قد ذكر ذكرى لدى العرش و نزل
لك ما يجد منه المخلصون عرف الله الملك العزيز
الجميل

3 اذا فزت بالروح و شربت منه رحيق الوحي قم ثمّ
اقبل الى السّجن بقلبك و قل لك الحمد يا من
ذكرتني في سجنك العظيم اشهد انك قد قتت على
امر الله و دعوت الكل الى المقام البديع اسئلك
بأن تؤيّدني على ذكرى و ثنائى و تقدّر لى ما
ينفعنى فى عوالمك التى ما اطّلع بها الا عليك
الحيط لا تنظر الى الملك و ما يحدث فيه انظر
الى الله ربك المقتدر القدير كن قائماً على خدمة

Powerful, the Almighty. Stand firm in the service of thy Lord - this is among the most excellent of deeds in My preserved Tablet. Should thou see one who hath believed in God, make mention of Me unto him. Verily thy Lord is independent of all worlds.

موليك هذا من افضل الأعمال في لوح الحفيظ
لو رأيت من آمن بالله اذكره من قبل ان ربك
هو الغنى عن العالمين

BLIB_Or15729.143c, NLAI_22848:349,
BSB.Cod.arab.2644 p180r, MKI4522.349,
AQA2#028 p.191

BH06593

To: *Jinab-i-Mirza Isma'il, in Raqih*

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Expositor, the All-Knowing! God testifieth that there is none other God besides Him, the Almighty, the Self-Subsisting. He hath created all things for the recognition of the Manifestation of His Self and the Dawning-Place of His Revelation.

1 هو المبين العليم شهد الله انه لا اله الا هو المهيمن
القيوم قد خلق الخلق لعرفان مظهر نفسه و مشرق
وحيه
- 2 Blessed is he who hath heard the Call and turned to the Most Exalted Horizon, and woe unto those who have followed them that have disbelieved in God, the Lord of all worlds. We give glad-tidings unto them who have turned to the Countenance with the Spirit of God and His mercy. Verily His mercy hath preceded all things and His bounty hath encompassed those who are in the heavens and on earth.

2 طوبى لمن سمع النداء و اقبل الى الأفق الأعلى
و ويل لمن اتبع الذين كفروا بالله رب العالمين
انا نبشّر الذين اقبلوا الى الوجه بروح الله و رحمته
ان رحمته سبقت الأشياء و كرمه احاط من في
السموات و الأرضين
- 3 This is a Day wherein We have not withheld the reins of the Pen - We have released it with a sovereignty from Our presence and have caused to appear from it that which God hath made the Kawthar of life for the people of contingent being and the Choice Sealed Wine for those who have turned to this luminous Horizon.

3 هذا يوم ما امسكنا فيه زمام القلم قد اطلقناه
بسلطان من عندنا و اظهرنا منه ما جعله الله
كوثر الحيوان لأهل الامكان و الرّحيق المختوم
لمن اقبل الى هذا الأفق المنير
- 4 We make mention of the servants for the sake of God - among them are those who turned away and those who turned towards Him. Verily thy Lord is He Who distinguisheth, the Almighty, the Powerful.

4 انا نذكر العباد لوجه الله منهم من اعرض و منهم
من اقبل ان ربك هو المفصل المقدر القدير
- 5 Arise to serve thy Lord, then rejoice in My remembrance of thee. By God! Through it the fragrance of the garment of the Beloved hath been wafted throughout the kingdoms of the invisible and visible. To this doth this wondrous Tongue bear

5 قم على خدمة موليك ثم افرح بذكرى اياك تالله
به تضرعت رائحة قبيص المحبوب في ممالك الغيب
و الشهود يشهد بذلك هذا اللسان البديع تمسك

witness. Hold fast to the cord of thy Lord's loving-kindness and say: Praise be unto Thee, O Beloved of the worlds!

بجمل عنایه ربّی و قل لک الحمد یا محبوب العالمین

BLIB_Or15730.003a

BH06460

To: Nabil Qabl-i-Ali (pilgrim)

Date: 1292-05-19 [1875-Jun-23]

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

1 هو العليم الحکیم

2 God willing, mayst thou drink ceaselessly and forever from the pure water of the favors of the immortal King. Praise be to the Self-Sufficient, the Transcendent, Who assisted thee and guided thee to the highest horizon.

2 انشاء الله لم یزل ولا یزال از سلسال عنایت ملیک بیزوال بیاشامی حمد کن غنی متعال را که ترا تأیید نمود و بافق اعلی هدایت فرمود

3 Most people remain veiled from the Beloved of the worlds and occupied with their own idle fancies and vain imaginings, but thou didst turn toward the Friend and didst enter the most holy court which is sanctified above the mention of what was and what will be, and with thine own ears didst hear the call of the divine Tree, and with thine own eyes didst witness the Dawning-Place of the voice. Know thou the value of this bounty and at all times occupy thyself with thanksgiving to the Lord of all beings.

3 اکثری از ناس از محبوب عالمیان محبوب مانده اند و بظنون و اوهام خود مشغول گشته اند و تو بشطر دوست توجه نمودی و در بساط اقدس که مقدس از ذکر ماکان و مایکونست وارد شدی و ندای سدره الهیه را بگوش خود شنیدی و مطلع ندا را بچشم خود مشاهده کردی قدر این فضل را بدان و در لیلی و ایام بشکر مالک انام مشغول باش

4 How many were the divines and the learned and the jurists who longed for the presence of God, yet after His manifestation remained deprived thereof, while thou didst drink from the choice wine of reunion and didst attain unto the kingdom of meeting. Blessed art thou and blessed are they who have attained unto this most sublime, most holy, most mighty, most wondrous station.

4 چه مقدار از علما و فضلا و فقها که آرزوی لقاء الله داشتند و بعد از ظهور از آن محروم ماندند و تو از رحیق وصال آشامیدی و بملکوت لقا فائز گشتی طوبی لک و للذین فازوا بهذا المقام الأقدس العزیز البدیع

AQA7#473 p.296

BH07040*To: Baha'is of Azqand**Date: 1292-05-19 [1875-Jun-23]*

1 In the name of the Desire of the world

2 The peerless Lord makes mention of His loved ones who dwell in Azghand, that all may act with utmost sanctity and detachment according to the commandments of God and attain to His good-pleasure.

3 The Most Holy Book hath been sent down from the sacred Kingdom - blessed are they who have attained unto the good-pleasure of the Friend and have quaffed from the choice wine of His remembrance. They are reckoned among those who are brought nigh in the mighty Book. Ye must be so firm and steadfast in the Cause of God that all the peoples of the world shall be powerless to prevent it. Eat and drink in the name of the Friend, and be ye engaged in His remembrance. This is the most great bounty. Drink ye from the chalice of the utterance of your Lord, the Most Merciful, despite those among all created things who have disbelieved in God, the Lord of all worlds. Then unite ye in the Cause of your Master and associate with one another in spirit and fragrance. This is what We have enjoined upon all in the Tablets and in this wondrous Tablet. And glory be upon you and upon those who have stood firm in this mighty and impregnable Cause.

1 بنام مقصود عالم

2 خداوند بمانند احبای خود را که در ازغند ساکنند ذکر میفرماید تا کل بکمال تقدیس و تنزیه باوامر الله عامل شوند و بمراد الله فائز گردند

3 کتاب اقدس از ملکوت مقدس نازل طوبی از برای نفوسیکه برضای دوست فائز شدند و از ریحی ذکرش نوشیدند انهم من المقربین فی کتاب عظیم باید بشأنی در امر الله ثابت و مستقیم باشید که جمیع اهل عالم قادر بر منع آن نباشند باسم دوست بخورید و بیاشامید و بذکرش ناطق باشید اینست فضل اعظم ان اشربوا من قدح بیان ربکم الرحمن رغماً لأهل الامکان الذین کفروا بالله رب العالمین ثم اتحدوا فی امر مولیکم و عاشروا بینکم بالروح و الریحان هذا ما امرنا کلّ به فی الألواح و فی هذا اللوح البدیع و البهاء علیکم و علی الذین استقاموا علی هذا الأمر المحکم المتین

BLIB_Or15719.037b

BH07255*To: Jinab-i-Isma'il, in Bushruiyih**Date: 1292-05-19 [1875-Jun-23]*

1 He is the Most Holy, Most Exalted

2 A Book sent down in truth from God, the Help in Peril, the Self-Subsisting. Verily there is no God but Him. His is the creation and the command, and all return unto Him. All things have testified to the Lord of Names, yet none comprehend this save those possessed of understanding. The Tree hath called out with the loudest cry, yet most of the people hear not.

1 الأقدس الأرفع

2 کتاب نزل بالحق من لدی الله المهیمن القیوم انه ما من اله الا هو له الخلق و الامر و کلّ الیه راجعون قد شهدت الأشياء لمالک الأسماء و لا یعقله الا العاقلون قد نادت السدرة بأعلى الصیحة ولكنّ الناس اکثرهم لا یسمعون

- 3 The seas have borne witness to the Dayspring of Lights, yet the people understand not. Blessed is the heart that hath soared, and the tongue that hath spoken, and the eye that hath beheld the presence of God, the Mighty, the Beloved. He hath created all things for this Day - to this testify all the Books of God, yet the people perceive not. They have turned away from the Light, hastening to the fire. Verily they are a people who deny. They have no portion of this Most Great Ocean. It hath been ordained for the people of Baha who have cast aside all else, turning unto the Goal. These are not held back by the allusions of men, nor are they veiled by the veils of them that have disbelieved in God, the Powerful, the Mighty, the All-Loving. Thou, therefore, render thanks unto God for having attained unto this Tablet wherein the Most Great Remembrance hath spoken from this praiseworthy station.

3 قد شهدت البحار لمطلع الأنوار ولكن القوم لا يفقهون طوبى لقلب طار و للسان نطق و لعين رأت منظر الله العزيز المحبوب قد خلق الخلق لهذا اليوم يشهد بذلك كتب الله كلها ولكن القوم لا يشعرون قد اعرضوا عن النور مسرعين الى النار الا انهم قوم منكرون ليس لهم نصيب من هذا البحر الأعظم انه قد قدر لأهل البهاء الذين نبذوا الوري مقبلين الى المقصود اولئك لا تمنعهم اشارات القوم ولا تحجبهم حجابات الذين كفروا بالله المقتدر العزيز الودود انك انت فاشكر الله بما فزت بهذا اللوح اذ نطق الذكر الأعظم في هذا المقام المحمود

BLIB_Or15715.126b, LHKM3.202

BH07055

To: *Mirza Davud, in Darakhsh*

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of God, the Most Holy, the Most Glorious
- 2 A mention from Us unto Dawud, upon him be the Glory of God, for people who know. Verily there is no God but Me, the Protector, the Self-Subsisting. The Balance hath appeared and the Proof hath come and the All-Merciful hath arrived, yet most people are heedless. The Most Great Bell hath been rung in My Most Ancient Name, yet most people hear not.
- 3 Say: This is the Mystery that was hidden behind the veils, and this is verily a sealed Book that was treasured in the vaults of might and power, and preserved within the sanctuaries of infallibility and patience, and inscribed by the Pen of God, the Holy, the Mighty, the Beloved. They who have inhaled the fragrance of the verses when the Dawning-Place of clear proofs appeared, they are the companions of the Crimson Ark before God, the Lord of what was and what shall be. And he who was prevented, he was deprived of the breezes of the days of attainment and the fragrances of union - verily he is among those who understand not. Thus surgeth the ocean

1 بسم الله الأقدس الأبهى

2 ذكر من لدنا لقوم يعرفون انه لا اله الا انا المهيمن القيوم قد ظهر الميزان و اتى البرهان و جاء الرحمن ولكن الناس اكثرهم لا يشعرون قد ضرب في الناقوس الأعظم باسمي الأقدم ولكن الناس اكثرهم لا يسمعون

3 قل هذا لسر الذي كان مستوراً خلف الأستار و ان هذا الكتاب محتوم و انه كان مكنوناً في خزان القدرة و الاقتدار و محفوظاً في حجابات العصمة و الاصطبار و مسطوراً من قلم الله المقدس العزيز المحبوب ان الذين وجدوا عرف الآيات اذ ظهر مطلع البينات انهم من اصحاب السفينة الحمراء لدى الله رب ما كان و ما يكون و الذي منع انه كان محروماً عن نسيمات أيام الوصال و فوحات

of utterance by the command of God, the Protector, the Self-Subsisting.

الاتّصال الا أنّه من الذينهم لا يفقهون كذلك
تموّج بحر البيان بأمر من لدى الله المهيمن القيوم

INBA44:001a, BLIB_Or15715.140c

BH07013

To: Jinab-i-'Ali Aqa, in Faran

Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, the One Who has power over whatsoever He willeth! 1 باسمه المقتدر على ما اراد
- 2 Blessed is He Who sendeth down the verses in truth and ordaineth for every soul what He willeth. He, verily, is the All-Powerful, the All-Knowing, the All-Wise. We give to drink unto the sincere ones, at all times, the water of life, and unto the ungodly from water that is like molten brass. Turn ye, O peoples of the earth, unto God, your Lord, the Merciful, the Compassionate. 2 تبارك الذى نزل الآيات بالحقّ وقدر لكلّ نفس ما اراد أنّه هو المقتدر العليم الحكيم نسقى المخلصين فيكلّ الأحيان رحيق الحيوان والمشرّكين من ماء ذكر بالصدّيد ان اقبلوا يا ملأ الأرض الى الله ربكم الرحمن الرحيم
- 3 Beware lest the conditions of creation withhold you from the remembrance of the Truth. Turn ye unto Him and follow not the doubtful ones. Verily, they know not what they say. Soon shall the breaths of chastisement pass over them from the presence of One mighty and powerful. We feed you for the sake of God. This is what We have been commanded in a preserved Tablet. Nothing shall prevent Us from mentioning that which We desire, even as nothing prevented Me when the deniers gathered against Us with manifest injustice. We speak the truth and summon the people unto the One, the All-Informed. Happy are the people of Baha for having turned unto God, the Lord of eternity, and for having directed themselves toward Him on a day whereon all who are in the heavens and on earth were thunderstruck, save those whom God, the Lord of all worlds, did will. 3 ايّاكم ان تحجبكم شئون الخلق عن ذكر الحقّ توجّهوا اليه ولا تتبعوا المرييين أنّهم لا يدرون ما يقولون سوف تمرّ عليهم نفحات العذاب من لدن مقتدر قدير اتّا نطعمكم لوجه الله هذا ما امرنا به في لوح حفيظ لن يمنعنا شيء عن ذكر ما اردناه كما لم يمنعنى اذ اجتمع علينا المنكرون بظلم مبين ننطق بالحقّ و ندع الناس الى الفرد الخبير هنيئاً لأهل البهّاء بما اقبلوا الى الله مالكي البقاء وتوجّهوا اليه في يوم انصعق فيه من في السموات والأرض الا من شاء الله ربّ العالمين

BLIB_Or15715.149e

BH06950*To: Mulla Ali, in Iskandarabad**Date: 1292-05-19 [1875-Jun-23]*

1 He is the Most Ancient, the Most Great

1 هو الأقدم الأعظم

2 O 'Ali! Hearken unto the call of the Dayspring of inner meanings, Who turneth toward thee from the Most Great Prison and maketh mention of thee with this remembrance whereby all who are in the heavens and on earth were thunderstruck, except such as thy Lord, the Almighty, the All-Powerful, hath willed. This is a remembrance through which the Bridge was set up and the Balance established and the earth was shaken and every lofty and towering mountain passed away.

2 ان يا على ان اسمع نداء مطلع المعاني الذي توجه اليك من السجن الأعظم ويذكرك بهذا الذكر الذي به انصعق من في السموات والأرض الا من شاء ربك المقتدر القدير هذا ذكر به نصب الصراط ووضع الميزان وتزلزلت الأرض ومرت كل جبل باذخ رفيع

3 All things have been attracted by the fragrances of Our Most Exalted Word, yet the people are in a strange slumber. By God! This is a Day wherein the Kingdom speaketh: "The Lord of the Realm of Might hath come!" and the pebbles cry out: "The Revealer of verses hath come!" Yet the people are behind a thick veil. Blessed is he who hath rent asunder the veil of idle fancy and drunk the choice sealed wine through this Name whereby the horizon of Revelation was illumined and all who are in the heavens and on earth were made to shine. Give thanks unto God for having been remembered in the Prison when the Dayspring of the Cause was among those who were heedless of God, the Lord of all worlds. May the glory rest upon thee and upon those who have attained unto this resplendent Kawthar.

3 قد انجذبت الأشياء من نفحات كلمتنا العليا ولكن الناس في نوم عجيب تالله هذا يوم فيه ينطق الملكوت قد اتى مالك الجبروت وتصيح الحصاة قد اتى منزل الآيات ولكن القوم في حجاب غليظ طوبى لمن خرق حجاب الموهوم وشرب الرحيق المختوم بهذا الاسم الذي به انار افق الظهور واضاء من في السموات والأرضين ان اشكر الله بما ذكرت في السجن اذ كان مطلع الأمر بين الذين غفلوا عن الله رب العالمين انما البهاء عليك وعلى الذين فازوا بهذا الكوثر المنير

BLIB_Or15730.002a

BH07370*To: Husayn, in Jadhba**Date: 1292-05-19 [1875-Jun-23]*

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

1 هو الأقدس الأرفع الأعظم

2 O Husayn! Hearken unto the Voice of Him Who speaketh in all things: "There is none other God but Me, the Mighty, the All-Bountiful!" May the wine of thy Lord's utterance so intoxicate thee that the affairs of earth shall not grieve thee, nor shall the

2 يا حسين ان اسمع نداء من ينطق في كل شيء انه لا اله الا انا العزيز الوهاب ليأخذك سكر بيان ربك على شأن لا تحزنك شئون الأرض ولا

rejection of those who have denied God, the Lord of all names, dampen thy spirit.

- 3 We make mention of thee in truth, and remember thee in this Tablet as a token of Our grace, that thou mayest give thanks unto thy Lord, the One, the Trusted, the Mighty, the All-Forgiving. Verily, they that commit injustice this day wrong but their own souls, though they perceive it not. Soon shall We show them what they have wrought in their vain life. Thy Lord is, verily, the Almighty, the All-Compelling. This world hath deluded them, even while they witness its transience. Yet they remain heedless and veiled. Where are their fathers and their mothers? Where their lofty palaces and their elevated seats? Their thrones have crumbled and their spread carpets have been rolled up. Thus hath the Tongue of Grandeur spoken, that perchance the people may awaken and arise and turn toward the Supreme Horizon, the station wherein the Lord of all beings proclaimeth: "There is none other God but Me, the All-Possessing, the Mighty, the Compelling!"

يخمدك اعراض الذين كفروا بالله مالک الرقاب

3 انا ذكرناك بالحق و نذكرک في هذا اللوح فضلاً من لدنا لتشكر ربك الواحد المعتمد العزيز الغفار ان الذين ظلموا اليوم اولئك يظلمون انفسهم ولا يشعرون سوف نريهم ما عملوا في الحيوۃ الباطلة ان ربك هو المقتدر القهار قد غرتهم الدنيا بعد الذي يرون فنائها الا انهم في غفلة و حجاب اين آباءهم و اين امهاتهم و اين قصورهم المشيدة و مقاعدهم المعروشة قد ثلث اعراشهم و طويت فرشهم المبسوطة كذلك نطق لسان العظمة لعل الناس يتنبهون و يقومون و يقبلن الى الأفق الأعلى مقام الذي فيه ينطق مولی الوری لا اله الا انا المهيمین العزيز الجبار

BLIB_Or15730.001b

BH07067

To: Jinab-i-Lutf-Ali, in Jadhba

Date: 1292-05-19 [1875-Jun-23]

- 1 The Most Great, the Most Holy
- 2 A remembrance from Us unto him who hath hearkened unto the Call of God when it was raised up in truth, and hath answered his Ancient Lord, that he may be assured through God's grace and mercy, and may arise to serve Him with a wondrous remembrance. By My life! Whoso hath attained unto true hearing hath been so attracted as to cast aside, through the power of God, all else besides Him.
- 3 This, verily, is a manifest truth. Among men are those who perceive the fragrance of the All-Merciful in whatsoever hath appeared from Him, and among them are those who will not awaken from their slumber even were all the Tablets of God, the Help in Peril, the All-Knowing, the All-Wise, to be showered upon them. He who hath no spirit hath been raised up, while he who walketh and speaketh we behold among the dead. They who have arisen through the fragrance of God are the

1 الأقدس الأعظم

2 ذكر من لدنا لمن سمع نداء الله اذ ارتفع بالحق و اجاب مولاه القديم ليطمئن بفضل الله و رحمته و يقوم على خدمته بذكر بديع لعمري من فاز بحق الاصغاء انجذب على شأن اخذ الله و نبذ ما سواه

3 ان هذا لحق مبين من الناس من يجد عرف الرحمن من كل ما ظهر منه و منهم لن ينتبه من النوم ولو تلقى عليه صحف الله المهيمین العليم الحكيم قد حشر من لم يكن له روح و الذي يمشی و يتكلم نراه من الميتين ان الذين قاموا من عرف الله اولئك مطالع الهداية بين البرية يشهد بذلك لسان

daysprings of guidance amidst all creation. The Tongue of God, the Mighty, the Glorious, the All-Beautiful, beareth witness unto this. We have recognized thy love for thy Lord. We have sent down unto thee that which will gladden thy heart and solace thine eyes. This, verily, is a great bounty. Beware lest the affairs of earth grieve thee. Stand firm in the Cause and say: Praise be unto Thee, O Lord of the worlds!

الله المقتدر العزيز الجميل انا عرفنا ما انت عليه في حب موليك نزلنا لك ما يفرح به قلبك و يقر بصرك ان هذا لفضل عظيم اياك ان تذكر شئون الارض ان استقم على الامر و قل لك الحمد يا مولى العالمين

BLIB_Or15715.153c

BH07114

To: friends of God, in Mahmudi

Date: 1292-05-19 [1875-Jun-23]

1 In His Name, Who abideth after the passing of all things!

1 بسمه الباقي بعد فناء الأشياء

2 Glorified art Thou, O my God! Thou hearest the cries of Thy yearning ones from all regions of the earth and beholdest the fire of their longing and the sighs of their hearts in Thy days. I beseech Thee by Thy Name which hath encompassed all created things, and by Thy sovereignty which hath permeated all contingent beings, to gather them beneath the shade of the Tree of Thy singleness. Then write down for them the reward of those who have drawn nigh unto the ocean of Thy reunion and have attained the Kawthar of Thy presence. Thou, verily, art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

2 سبحانه اللهم يا الهى تسمع ضجيج مشتاقيك من اطراف الارض و ترى نار اشتياقهم و زفرات قلوبهم فى ايامك اسئلك باسمك الذى احاط الكائنات و بسلطانك الذى ملىء السموات بأن تجمعهم فى ظل سدره فردائيتك ثم اكتب لهم اجر من تقرب الى بحر وصالك و فاز بكوثر لقاءك انك انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم

3 O Lord! Aid them to recognize the Dawning-Place of Thy oneness and the Manifestation of Thy singleness, for Thy oneness is not established except through Him Who speaketh by Thy leave, and Thy singleness is not realized save through acknowledgment of Him Who hath arisen by Thy Command and appeared from the horizon of Thy majesty. O Lord! Send down from the heaven of Thy gifts that which will purify hearts and souls from whatsoever is repugnant unto Thy good-pleasure. Then ordain for Thy trusted ones that which shall profit them in this world and the next and draw them nearer in all conditions unto the Dayspring of Thy grace and the Dawning-Place of Thy bounty. Thou, verily, art the All-Compelling, the Mighty, the Bountiful.

3 اى رب ايدهم على عرفان مطلع توحيدك و مظهر تفريدك لأن توحيدك لا يثبت الا بمن ينطق من عندك و تفريدك لا يحقق الا بالاعتراف بمن قام على امرك و ظهر من افق اجلالك اى رب انزل من سماء مواهبك ما يطهر الأفتدة و القلوب عما يكرهه رضائك ثم اكتب لأمنائك ما ينفعهم فى الدنيا و الآخرة و يقرهم فى كل الأحوال الى مطلع فضلك و مشرق جودك انك انت المهيمن العزيز الكريم

BLIB_Or15715.152b, NFR.119

JHT_S#187

BH07199*To: Jinab-i-Muhammad Rida, in Sabzivar**Date: 1292-05-19 [1875-Jun-23]*

- 1 He is the Ever-Abiding, the Everlasting, the All-Knowing, the All-Wise!
- 2 The Book of the Dawntide hath appeared from this Most Great Horizon, and the Lord of Destiny proclaimeth: There is none other God but Me, the All-Compelling, the Self-Subsisting. The fragrance of the spiritual garden hath been wafted from the breezes of Revelation, and the ocean of certitude hath surged through this wondrous and glorious movement. O peoples of the world! Turn ye unto your Lord, the All-Merciful, and be not of them that slumber.
- 3 Say: Arise through My Name, then speak forth My beauteous praise. I created all things for the knowledge of the Lord of Names. Yet when the veil was lifted and the lights of the Countenance shone forth from the Supreme Horizon, they opposed and turned away from Him, save those who drank the pure wine of inspiration from the utterance of God, the Almighty, the All-Compelling, the All-Knowing, the All-Informed. Blessed is he who hath held fast unto that which is approved and hath wrought in the path of God that whereby the hearts of the troubled were tranquillized. Be ye a sign of assurance unto the people of possibility, and the fragrances of the All-Merciful amidst the worlds. Verily, the glory be upon thee and upon those who, when they heard, responded, and when they were called, turned towards the manifest horizon.

1 هو الباقي الدائم العليم الحكيم

2 قد ظهر كتاب الفجر من هذا المنظر الأكبر و
مالك القدر ينادى أنه لا اله الا انا المهيمن
القيوم قد هاج عرف الریحان من نفحات الوحي
و ماج بحر الايقان من هذا الهبوب العزيز البديع يا
ملا الامكان توجهوا الى ربكم الرحمن ولا تكونن
من الراقدین

3 قل قوموا باسمي ثم انطقوا بثنائي الجميل قد خلقت
الأشياء لعرفان مالك الأسماء فلها رفع الغطاء
و لاحت انوار الوجه من الأفق الأعلى اعترضوا
عليه و اعرضوا عنه الا من شرب رحيق الالهام
من بيان الله المقتدر المهيمن العليم الخبير طوبى لمن
تمسك بالمعروف و عمل في سبيل الله ما اطمئنت
به قلوب المضطربین كونوا آية الاطمینان لأهل
الامكان و نفحات الرحمن بین العالمین انما البهاء
عليك و على الذين اذا سمعوا اجابوا و اذا دعوا
توجهوا الى الأفق المبين

BLIB_Or15729.140b, NLAI_22848:343,
BSB.Cod.arab.2644 p176r, MKI4522.343,
AQA2#021 p.186

BH07208*To: Mulla Ahmad, in Sarchah**Date: 1292-05-19 [1875-Jun-23]*

- 1 In His Name, the Most High, Who transcends the mention of what was and what shall be!
- 2 Verses have been sent down in such measure that none can reckon them save God, the All-Knowing, the All-Informed.

1 بسمه المتعالی عن ذکر ما كان و ما يكون

2 قد نزلت الآيات على شأن لا يحصيها احد الا
الله العليم الخبير قد يجول القلم الأعلى في مضمار

The Supreme Pen moves in the arena of praise and remembrance. Blessed is he who hath heard and believed in God, the Lord of the worlds. The Word hath so influenced the stones that rivers have flowed from them, yet it hath not influenced those whose eyes are blinded from beholding the Most Exalted Horizon and whose ears are deafened to hearkening unto this perspicuous utterance. We summon all to that which profiteth them, yet they hasten to the Evil One and are not among those who perceive. We show them the light that shineth throughout the world, yet they pursue the fire. They are indeed among those who wander distracted.

الذكر و الثناء طوبى لمن سمع و آمن بالله رب العالمين قد اثيرت الكلمة في الأجر و جرت منها الأنهار و لم تؤثر في الذين عميت عيونهم عن النظر الى الأفق الأعلى و صمت آذانهم عن اصغاء هذا البيان المبين أنا ندع الكل الى ما ينفعهم و هم يسرعون الى الطاغوت و لا يكونون من الشاعرين أنا نريهم النور الذي يبع في العالم و هم يقصدون النار الا انهم من الهائمين

- 3 Blessed is he who hath cast away idle fancies and taken hold of that which hath been sent down from My kingdom, the Mighty, the Inaccessible. Thus have We sheltered thee beneath the shade of the Tree of Utterance as a grace from the All-Merciful. Be thou grateful and say: Praise be unto Thee, O Thou the Goal of the worlds!

طوبى لمن نبذ الأوهام و اخذ ما نزل من ملكوتي العزيز المنيع كذلك آويناك في ظل سدره البيان فضلاً من الرحمن ان اشكر و قل لك الحمد يا مقصود العالمين

INBA44:178a

BH07211

To: Ali Akbar, in Sarchah

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the One with power over whatsoever He willeth! There hath come upon Us in this Prison that which none knoweth save God, the All-Knowing, the All-Informed. Tribulations have encompassed Us from every direction. We give thanks unto God at all times - no decree hath prevented Us from the remembrance of God and His sovereignty. We have been speaking at all times that there is no God but Him, the All-Forgiving, the All-Bountiful.
- 2 We have summoned the people unto God - among them are those who have turned toward Him and those who have turned away. Verily thy Lord is the All-Knowing, the All-Wise. Blessed is he who hath rent asunder the veils at his final destination and hath turned his face toward the countenance of his Lord, the Luminous, the Radiant.
- 3 The people have been deluded by their wealth and it hath prevented them from My Straight Path. Among them are those whom knowledge hath prevented from the Known One, and

1 هو المقتدر على ما يشاء قد ورد علينا في هذا السجن ما لا اطلع به الا الله العليم الخبير قد احاطتنا بالبلايا من كل الجهات أنا نشكر الله في كل حين ما منعنا امر عن ذكر الله و سلطانه قد تكنا ناطقاً في كل الأحيان انه لا اله الا هو الغفور الكريم

2 قد دعونا الناس الى الله منهم من اقبل و منهم من اعرض ان ربك هو العليم الحكيم طوبى لمن خرق الأجباب في المآب و توجه الى وجه ربه المشرق المنير

3 قد غرت الناس اموالهم و منعهم عن صراطى المستقيم و منهم من منعه العلوم عن المعلوم و منهم من حجبته الأوهام عن افق اليقين

those whom vain imaginings have veiled from the horizon of certitude.

- 4 We counsel Our loved ones to manifest supreme steadfastness in this Cause through which the limbs of the world have quaked and every lofty mountain been scattered in dust. Thus hath the Tongue of Grandeur spoken in this Most Great Prison.

4 أنا نوصي أحبائنا بالاستقامة الكبرى على هذا الأمر الذي به ارتعدت فرائص العالم و نسف كل جبل باذخ رفيع كذلك نطق لسان العظمة في هذا السجن العظيم

BLIB_Or15729.145a, NLAI_22848:352,
BSB.Cod.arab.2644 p181v, MKI4522.352,
AQA2#031 p.193

BH07095

To: *Jinab-i-Mirza Abu'l-Qasim*

Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, the Everlasting after the extinction of all things! Glorified be He Who sendeth down the verses as He willeth. There is no God but He, the All-Knowing, the All-Wise. He hath specially distinguished them in all the Tablets through this Most Great Revelation. Blessed is he who findeth the fragrance of the Promised One in the Books of God and, when He appeareth, turneth unto Him with a pure and illumined heart.

1 بسمه الدائم بعد فناء الأشياء سبحانه الذي انزل الآيات كيف اراد لا اله الا هو المنزل العليم الحكيم و اختصها في كل الألواح بهذا الظهور الأعظم طوبى لمن وجد عرف الموعود في كتب الله و اذا ظهر اقبل اليه بقلب طاهر منير

- 2 Whoso attaineth unto the Most Great Book hath attained unto all the Books of God, and whoso turneth away from it hath veiled himself from the Cause of God, and naught shall profit him though he call upon the Object of all desire throughout the eternity of God, the Lord of all worlds. O concourse of creation! Drink ye the water of life from the cup of My bounty and follow not them who have disbelieved in the Hour when it appeared with manifest sovereignty. When the cry was raised, all creation was shaken and smoke enveloped the face of heaven. This is that whereof We informed you in the Tablet, if ye be of them that understand. O servant! We have heard thy call and perceived the fragrance of thy turning unto Us. We have sent down for thee this glorious Tablet. When thou hast received it, say: Praise be unto Thee, O Lord of them that know!

2 من فاز بالكتاب الأعظم انه فاز بكتب الله كلها و من اعرض انه احتجب عن امر الله و لا ينفعه شيء لو ينادى المقصود بدوام الله رب العالمين يا ملأ الامكان ان اشربوا خمر الحيوان من كأس الطافي و لا تتبعوا الذين كفروا بالساعة اذ ظهرت بسلطان مبين فلما ظهرت الصيحة اضطربت البرية و غشى الدخان وجه السماء هذا ما اخبرنا به في اللوح ان اتم من العارفين يا ايها العبد انا سمعنا ندائك و وجدنا عرف اقبالك نزلنا لك هذا اللوح المنيع اذا فرت به قل لك الحمد يا مولى العارفين

BLIB_Or15715.148d

BH07152*To: Ustad Hadi**Date: 1292-05-19 [1875-Jun-23]*

- 1 He is the One Who warbleth upon the branches
- 2 Blessed is he who has risen, detached from vain imaginings and arisen to serve humanity - he is indeed of the people of this glorious horizon. Choose ye for others what ye choose for yourselves. Thus doth the Pen of God, the Ever-Moving, the All-Knowing Mover, counsel you. Through It the world hath been moved and that which lay hidden in the treasury of knowledge and utterance hath been manifested.
- 3 Blessed are they who possess understanding. It behooveth whosoever hath held fast unto this Cord to be a source of good to all who are in the heavens and on earth. We have intended by "heaven" in certain stations the most exalted stations, that ye may become aware of that which your Lord, the All-Knowing, the All-Informed, hath purposed. Say: O people of creation! Put away hatred and animosity, and adorn your temples with the raiment of love and unity and your heads with the crowns of amity and concord. This is what ye have been commanded by the Ordainer, the All-Knowing. Thy mention hath been made at the Most Great Horizon, and this luminous Tablet hath been revealed for thee. Read it with joy and delight, then give thanks unto thy Lord, the Mighty, the All-Praised.

1 هو المغرّد على الأفنان

2 طوبى لمن أصبح فارغاً عن الأوهام وقائماً لخدمة الأنعام أنه من اهل هذا المنظر الكريم ان اختاروا لدونكم ما تختارونه لأنفسكم كذلك ينصحكم قلم الله المتحرّك المحرّك العليم قد تحرّك به العالم و ظهر به ما كان مكنوناً في كنز العلم و البيان

3 طوبى للعارفين ينبغى لمن تمسّك بهذا الحبل ان يكون مطلع الخير لمن في السموات والأرضين أنا اردنا من السماء في بعض المقام المقامات العليا لتطلعوا بما اراد ربكم العليم الخبير قل يا اهل الانشاء دعوا الغلّ و البغضاء و زينوا هياكلكم برداء المحبة و الاتحاد و رؤوسكم بأكاليل المودة و الوداد هذا ما امرتم به من لدن أمر عليم قد ذكر ذكرى في المنظر الأكبر و نزل لك هذا اللوح المنير ان اقرأه بالروح و الریحان ثم اشكر ربك العزيز الحميد

AQ47#494 p.329b

BH07499*To: Aqa Jamal, in Darakhsh**Date: 1292-05-19 [1875-Jun-23]*

- 1 He is the One Who speaks in the Kingdom of Utterance!
- 2 O Jamal! The All-Possessing, the Most High, makes mention of thee at this time that thou mayest be set ablaze and by this fire the hearts may be attracted. We have mentioned thee before, and We mention thee in this Tablet that thou mayest

1 هو الناطق في ملكوت البيان

2 ان يا جمال يذكرک الغنی المتعال في المال لتحدث فيک النار و تتجذب بها القلوب أنا ذکرناک من قبل و نذكرک في هذا اللوح لتشهد بما شهد الله أنه لا اله الا انا المهيمن القيوم

witness what God Himself hath witnessed, that there is no God but Me, the Help in Peril, the Self-Subsisting.

- 3 The heavenly table hath been sent down in such wise that none can comprehend its worth save those endowed with penetrating vision by God, the Lord of existence. The thirst of yearning in those who are sincere cannot be quenched even were We to give them all the waters of the earth to drink. To this testifieth He Who speaketh from this glorious station.
- 4 Were people to recognize the excellence of this Most Great Remembrance, they would sacrifice their wealth and their lives that but one word might be revealed unto them from this Pen which God hath made the Source of all knowledge.
- 5 Know thou the value of the verses of God, then act as befit-teth the days of thy Lord. He counseleth thee in truth and mentioneth thee with that whereby thy name shall endure in His mighty and inaccessible Kingdom.

3 قد نزلت المائدة على شأن ما بقى لها قدر بين الناس
الآل لمن اوتى البصر الحديد من لدى الله مالك
الوجود ان المخلصين لا يسكن عطش اشتياقهم
ولو نسقيهم بحور الأرض كلها يشهد بذلك من
ينطق في هذا المقام المحمود

4 لو عرف الناس فضل هذا الذكر الأعظم لجاهدوا
بأموالهم و انفسهم لتنزل لهم كلمة من هذا القلم
الذي جعله الله مطلع العلوم

5 ان اعرف قدر آيات الله ثم اعمل ما ينبغي لأيام
ربك انه ينصحك بالحق و يذكرك بما يبقى به
اسمك في ملكوته العزيز المنوع

INBA44:113b

BH07767

To: Asadullah, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the One Who endureth after the passing of all things
- 2 The Banner of Pre-existence hath been raised through the Most Great Name upon the mount of the world. Blessed is he who hasteneth unto it with his heart. Verily, those who are heedless this Day - these shall have no portion of this Sealed Wine. The seas have been set ablaze by the fire of the Word of the All-Chosen One, yet the evil ones perceive it not. The limbs of existence have trembled with the fear of God, yet the people understand not. They play with their vain imaginings and rejoice in what they possess and think they will abide forever. Soon shall We seize them with justice from Our presence, for verily We are the Mighty, the Jealous. Thus have We given thee the choice wine of utterance - drink thou in the name of thy Lord, the Self-Subsisting, the All-Compelling.
- 3 Say: O ye who tarry! This is not the day for tarrying. Hasten with illumined hearts to the court of the mercy of your Lord, the Mighty, the Beloved. Know ye the value of these days

1 هو الباقي بعد فناء الأشياء

2 قد نصب علم القدم بالاسم الأعظم على طور
العالم طوبى لمن سرع اليه بالقلوب ان الذين غفلوا
اليوم اولئك ليس لهم نصيب من هذا الرحيق
المختوم قد اشتعلت البحار من نار كلمة المختار
ولكن الأشرار لا يشعرون قد ارتعدت فرائص
الوجود من خشية الله ولكن القوم لا يفقهون
يلعبون بأهوائهم ويفرحون بما عندهم و يحسبون
انهم مخلصون سوف نأخذهم عدلاً من عندنا وانا
المقتدر الغيور كذلك اعطيناك رحيق البيان
ان اشرب باسم ربك المهيمن القيوم

3 قل يا أيها المتوقفون ليس هذا يوم الوقوف ان
اسرعوا بقلوب نوراء الى شطر رحمة ربكم العزيز
المحسوب ان اعرفوا قدر الأيام ولا تتبعوا كل عالم

and follow not every veiled learned one. Thus have We remembered thee and sent unto thee the fragrance of the All-Merciful through this inscribed Tablet.

محبوب کذلک ذکرناک و ارسلنا الیک نفحة
الرحمن بهذا اللوح المسطور

INBA44:114b

BH07851

To: Isma'il, in Kha

Date: 1292-05-19 [1875-Jun-23]

In the Name of the Beloved of the Worlds

Hearken unto the Divine Call in the Persian tongue, that thou mayest discover its meanings and partake of the choice wine of inner significance that lieth concealed therein. O Isma'il! The glorious Call is raised at all times, and though the Wronged One is seen to be imprisoned in the Most Great Prison, He summoneth all peoples to the Ancient King. Today the Dawning-Place of bounty and grace is manifest and radiant through the blessing of the Most Great Name. Blessed is he who hath detached himself from the world and its peoples and hath turned unto Him. Soon shall all that existeth pass into nothingness. Strive thou to attain eternal stations in this fleeting world. Praise be to God that the ocean of knowledge hath appeared and the sun of grace hath dawned. Blessed is he who hath remained steadfast in the Cause and hath spoken forth in praise of his Lord with the wisdom that hath been sent down in the Tablets of God, the King, the Protector, the Forgiving, the Bountiful.

بنام محبوب عالمیان

ندای الهی را بلسان پارسی بشنو تا بمعانی آن
پی‌بری و از رَحیق معانی که در او مستور است
بنوشتی ای اسمعیل ندای جلیل در کلّ احیان
مرتفعست و مع آنکه در سجن اعظم مظلوم و
مسجون مشاهده میشود جمیع امم را بمالک قدم
دعوت مینماید ایوم مشرق جود و کرم بمبارکی
اسم اعظم ظاهر و منور است

طوبی از برای نفسیکه از عالم و اهل آن منقطع
شد و باو توجه نمود عنقریب آنچه موجود مفقود
خواهد شد جهد نما تا در این دنیای فانیه تحصیل
مقامات باقیه نمائی الحمد لله بحر عرفان ظاهر و
شمس فضل مشرق طوبی لمن استقام علی الأمر
و نطق بشاء مولاة بالحكمة التي نزلت فی الواح
الله الملك المهيمن الغفور الكريم

BLIB_Or15719.040b

BH07514*To: Varaqih al-Firdaws, in Raqih**Date: 1292-05-19 [1875-Jun-23]*

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

O leaf of the Divine Lote-Tree! Harken unto the call of the Lord of Oneness. He hath turned toward thee from this Prison and remembereth thee with the verses of God, the King, the Almighty, the All-Knowing, the All-Wise. Remember thy Lord in thy days, for He remembereth His servants and those handmaidens who have believed in His Self, the One Who prevaieth over the worlds.

We love to remember the loved ones in all conditions, as attested by that which hath been sent down from My Most Exalted Pen in numerous Tablets which none can reckon save God, the All-Knowing, the All-Informed. Be thou steadfast in the Cause in such wise that the allusions of them that are on earth shall not withhold thee. Then act according to that which thou hast been commanded in His Mighty Book.

Ye are the leaves of the Divine Lote-Tree. It calleth unto you. It behooveth you to hold fast unto it and unto that which ye have been commanded from its presence. He is verily the All-Forgiving, the All-Merciful. Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord at all times. Glory be upon thee and upon those handmaidens who have followed the Command of God, the Mighty, the Praiseworthy.

هو المبين العليم الحكيم

ان يا ورقة السدرة ان استمعي نداء مالك الاحدية
انه توجه اليك من هذا السجن و يذكرك بايات
الله الملك المقتدر العليم الحكيم ان اذكرى ربك
في ايامك انه يذكر عبادته و اللائي آمن بنفسه
المهيمنة على العالمين

انا نحب ان نذكر الاحباب في كل الاحوال يشهد
بذلك ما نزل من قلبي الأعلى في الواح شتى
التي لا يحصيها الا الله العليم الخبير ان استقيمي
على الامر على شأن لا تحجبك اشارات من على
الأرض ثم اعلمي بما امرت به في كتابه العظيم

انتن من اوراق السدرة انما تناديكن ينبغي لكن
ان تتسكن بها و بما امرتن به من عندها انه هو
الغفور الرحيم كذلك نزلنا الآيات و ارسلناها
اليك لتشكري ربك في كل حين

انما البهاء عليك و على اللائي اتبعن امر الله العزيز
الحميد

BLIB_Or15730.157a

BH07887*To: Fariburz, in Sabzivar**Date: 1292-05-19 [1875-Jun-23]*

¹ In the Name of the Kind Friend!

¹ بنام دوست مهربان

² Behold God's faithfulness in the visible realm, in that He hath not forgotten thee, and at the times when seekers turn toward Him, mention of thee hath flowed from the Supreme Pen and

² وفای حق را در ظاهر مشاهده کن که ترا
فرااموش ننوده و در احوال توجه قاصدين ذکر
از قلم اعلی جاری و اسمت در الواح مقدسه

thy name hath been recorded in holy Tablets. This is the station of outward faithfulness which hath become manifest in the world of earthly dominion. Now ponder upon inner faithfulness. I swear by the Dawning-Place of Revelation, shouldst thou become aware of it, thou wouldst behold thyself in a station that is sanctified, holy and pure from the clouds and conditions and vain imaginings of the world of creation. No tongue is capable of rendering thanks for this station. Therefore thou must arise to that which is befitting and worthy. Thus doth the Beloved of the world make mention of thee, even as He mentioned thee before, and before that. Be thou grateful and say: "Praise be unto Thee, O Thou Who hearest my call from Thy remote prison!" Convey to all the loved ones the greetings of God. Verily He maketh mention of them in this mighty stronghold.

مذکور این مقام وفای ظاهر است که در عالم ملک مشهود گشته حال تفکر در وفای باطن نما قسم بمشرق وحی اگر بآن مطلع شوی خود را در مقامی مشاهده نمائی که از کدورات و شیونات و اوهامات عالم خلق منزّه و مقدس و مبراست شکر این مقام را هر لسانی قادر نه پس باید بآنچه سزاوار و لایقست قیام نمائی کذلک یذکرک محبوب العالم کما ذکرک من قبل و قبل القبل ان اشکر و قل لک الحمد یا من اسمع ندائک من سجنک البعید جمیع احباب را از قبل حق تکبیر برسانید آنه یذکرهم فی هذا الحصن المتین

BLIB_Or15730.002c

BH07954

To: Tahir, in Sarayan

Date: 1292-05-19 [1875-Jun-23]

1 He is the All-Explaining, the All-Knowing

1 هو المبین العلیم

2 O Tahir! Hearken unto the purifying Call through whose name God has purified the hearts of those near unto Him. Verily He speaks the truth amongst creation and summons them unto God, the All-Explaining, the All-Knowing. Blessed is he who in His days has found the fragrance of God and remained steadfast in His love amidst all worlds. We make mention in the prison of him who has turned towards the Countenance, and We give him to drink of the choice wine of verses from the presence of One mighty and powerful.

2 یا طاهر اسمع النداء المطهر الذی باسمه طهر الله افئدة المقرّین انه ینطق بالحق بین الخلق و یدعوهم الی الله المبین العلیم طوبی لمن وجد عرف الله فی ایامه و استقام علی حبه بین العالمین انا نذکر فی السجن من توجه الی الوجه و نسقیه ریحق الآیات من لدن مقتدر قدیر

3 Remember thy Lord, the Most Merciful, with such remembrance as will attract the hearts of the servants, that they may arise from the slumber of heedlessness and turn towards God, the Most High, the Most Great. Whoso quickens a soul, verily he is among the most exalted of creation in the perspicuous Book. Hold fast unto the Sure Handle, then speak forth in remembrance of God, the Lord of all humanity. This is what the Supreme Pen commands thee in this mighty scene. Give thanks unto God for having been remembered by the Tongue

3 اذکر ربک الرحمن بذکر تنجذب به افئدة العباد ليقوموا عن رقد الغفلة و يتوجهوا الی الله العلیّ العظیم من احیا نفساً انه من اعلی الخلق فی کتاب مبین تمسک بالعروة الوثقی ثم انطق بذکر الله مالک الوری هذا ما یأمرک به القلم الأعلی فی هذا المنظر الکبیر اشکر الله بما ذکرک من لسان

of Grandeur, and for the Wronged One having turned toward thee from the direction of His mighty prison.

العظمة و توجّه اليك المظلوم من شطر سجنه
المتين

BLIB_Or15729.147b, NLAI_22848:357,
BSB.Cod.arab.2644 p184v, MKI4522.357,
AQA2#037 p.197

BH07833

To: Karbalai Ahmad, in Sarchah

Date: 1292-05-19 [1875-Jun-23]

1 In My Name, the Protector over all names

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 How many a servant hath occupied himself with the world, heedless of its transience, and how many a servant hath forsaken it, turning unto his Ancient Lord! How many a servant hath been prevented by wealth from his ultimate end, and how many a servant hath spent it in this straight and manifest Path!

2 كم من عبد اشتغل بالدنيا غافلاً عن فنائها و كم
من عبد تركها مقبلاً الى موليه القديم و كم من
عبد منعه المال عن المآل و كم من عبد انفق في
هذا السبيل الواضح المستقيم

3 How many a servant hath engaged with it by Our command - verily nothing shall withhold him from God, the Lord of all worlds! That which withholdeth you from God is indeed the world. Shun it through My binding and firm command. The world was created for those who have turned to the Supreme Horizon - they derive enjoyment from it in the name of their Lord, and it preventeth them not from this wondrous Remembrance. Remember God at all times. Verily, He remembereth whoso turneth unto Him with a pure and radiant countenance. The Glory be upon thee and upon those who have inhaled the fragrance of the All-Merciful from this manifest and luminous Quarter.

3 و كم من عبد اشتغل بها امرأ من عندنا انه ما
يمنعه شيء عن الله رب العالمين ما يمنعكم عن الله
انه هو الدنيا ان اجتنبوا منها بأمرى المبرم المتين
قد خلقت الدنيا للذين اقبلوا الى الأفق الأعلى انهم
يتنعمون بها باسم ربهم و انها لا تمنعهم عن هذا
الذكر البديع ان اذكركم الله في الليالي و الأيام انه يذكر
من اقبل اليه بوجه طاهر لميع انما البهاء عليك و
على الذين وجدوا عرف الرحمن من هذا الشطر
الواضح المبين

INBA44:134

BH07826*To: Mulla Ali Akbar brother of Ahmad, in Sarchah**Date: 1292-05-19 [1875-Jun-23]*

- 1 In the name of God! He is the Powerful, the Protector, the Self-Subsisting!
- 2 This is a Book sent down in truth to him who hath turned toward the Most Sublime Horizon and believed in God, the Lord of all worlds. Say: The Mother Book hath appeared and speaketh forth on the Day of Return: "There is none other God but Me, the All-Knowing, the All-Wise." I created creation for My knowledge, yet when I manifested My Self they denied and turned away, save whom God, the King, the All-Knowing, the All-Informed, desired. All awaited the days of attainment, yet when the Self-Sufficient, the Most High, appeared, they turned away from Him and followed every ignorant remote one. All things speak in remembrance of the Lord of Names, yet most among the people are asleep. Blessed is he who hath been awakened by the Call of God and hath cast aside all else, turning toward the One, the Single, the Mighty, the Praiseworthy. Be thou in such wise that the veils of the world withhold thee not, nor the doubts of the nations prevent thee from this noble prospect. Thus doth He teach thee Who taught Adam all the names. Verily thy Lord is the Powerful, the Almighty.

1 هو المقتدر المهيمن القيوم

2 كُتِبَ نَزَلَ بِالْحَقِّ لِمَنْ تَوَجَّهَ إِلَى الْأَفْقِ الْأَعْلَى وَ
آمَنَ بِاللَّهِ رَبِّ الْعَالَمِينَ قُلْ قَدْ ظَهَرَ أَمُّ الْكِتَابِ
وَيَنْطِقُ فِي يَوْمِ الْمَأْبِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ
الْحَكِيمُ قَدْ خَلَقْتُ الْخَلْقَ لِعِرْفَانِي فَلَمَّا أَظْهَرْتُ
نَفْسِي كَفَرُوا وَاعْرَضُوا إِلَّا مَنْ شَاءَ اللَّهُ الْمَلِكُ
الْعَلِيمُ الْخَبِيرُ قَدْ أَنْتَظَرُ الْكُلَّ أَيَّامَ الْوَصَالِ فَلَمَّا أَتَى
الْغَنَى الْمُتَعَالِ اعْرَضُوا عَنْهُ وَاتَّبَعُوا كُلَّ جَاهِلٍ
بَعِيدٍ تَنْطِقُ الْأَشْيَاءُ كُلُّهَا فِي ذِكْرِ مَالِكِ الْأَسْمَاءِ
وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الرَّاقِدِينَ طَوْبِي لِمَنْ
انْتَبَهَ مِنْ نِدَاءِ اللَّهِ وَنَبَذَ الْوَرَى مُقْبِلًا إِلَى الْفَرْدِ
الْوَاحِدِ الْعَزِيزِ الْحَمِيدِ كُنْ عَلَى شَأْنٍ لَا يَحْجِبُكَ
أَحْجَابُ الْعَالَمِ وَلَا تَمْنَعُكَ سَبْحَاتُ الْأُمَمِ عَنْ
هَذَا الْمَنْظَرِ الْكَرِيمِ كَذَلِكَ يَعْلَمُكَ مِنْ عِلْمِ آدَمَ
الْأَسْمَاءُ كُلُّهَا إِنَّ رَبَّكَ لَهُوُ الْمَقْتَدِرُ الْقَدِيرُ

INBA44:135b, BLIB_Or15729.145b,
NLAI_22848:353, BSB.Cod.arab.2644
p182r, MKI4522.353, AQA2#032 p.194a

BH07807*To: Muhammad Baqir brother of one who emigrated**Date: 1292-05-19 [1875-Jun-23]*

- 1 He is exalted above mention and description
- 2 This is a Book which the All-Merciful hath sent down as a token of His grace unto him who desired to drink the living waters in this wondrous Revelation. We counsel thee to remain steadfast in the Cause of God, and We make mention of thee through this remembrance whereby is remembered he who hath drawn nigh unto God, the Lord of the worlds.

1 هو المتعالى عن الذكر والبيان

2 كُتِبَ أَنْزَلَهُ الرَّحْمَنُ فَضْلًا مِنْ عِنْدِهِ إِلَى الَّذِي أَرَادَ
أَنْ يَشْرَبَ رَحِيقَ الْحَيَوَانِ فِي هَذَا الظُّهُورِ الْبَدِيعِ
نُوصِيكَ بِالْإِسْتِقَامَةِ عَلَى أَمْرِ اللَّهِ وَنَذَكْرُكَ بِهَذَا
الذِّكْرِ الَّذِي بِهِ تَذَكَّرُ مِنْ تَقَرُّبٍ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ

- 3 Rejoice thou in My remembrance of thee. Verily, it shall abide with thee in all conditions, if thou be of them that are steadfast. The world and all that is therein shall perish; then shall the sincere ones find that which hath been ordained for them in the Most Great Paradise from God, the Forgiving, the Generous. Verily, they who are heedless this day of God and His sovereignty shall ere long find themselves in grievous loss. He hath indeed prospered who hath turned towards the Most Sublime Horizon, and he hath lost who hath occupied himself with his passions and turned away from the Lord of all mankind. Thy Lord is verily the All-Explaining, the All-Knowing. Thus have We sent down the verses that thou mayest discover their fragrance and be of them that remember.

3 ان افرح بذكرى اياك انه يكون معك في كل الأحوال لو تكون من الراشدين ستفنى الدنيا وما فيها اذاً يجد المخلصون ما قدر لهم في الفردوس الأعظم من لدى الله الغفور الكريم ان الذين غفلوا اليوم عن الله و سلطانه سوف يرون انفسهم في خسران عظيم قد ربح من اقبل الى الأفق الأعلى و خسر من اشتغل بالهوى و اعرض عن مولى الورى ان ربك هو المبين العليم كذلك نزلنا الآيات لتجد عرفها و تكون من الذاكرين

AQA7#480 p.302, AKHA_119BE #07 p.a

BH08156

To: Jinab-i-Na'ib, in Bushruiyih

Date: 1292-05-19 [1875-Jun-23]

- 1 In His Name, Who is manifest above all things! Glorified is He Who hath adorned the Tablets with the name of this Revelation, through which the fountains of wisdom have gushed forth amongst all created things, and the Divine Lote-Tree hath called out from the blessed spot: "Verily, there is none other God but Him, the All-Compelling, the Self-Subsisting."
- 2 Those who have turned away are as ones asleep, comprehending nothing, and are numbered among the ignorant. Among the people are those who cling to words while turning away from the Munificent One, and those who grasp at learning while remaining heedless of God, the Lord of what was and what shall be, and those who were stirred by the stirring of the breezes of the All-Merciful throughout creation and drew near, saying "I believe in Thee, O Lord of the seen and unseen!" Say: O people! Answer Him Who calleth you unto truth, and associate not with God, your Lord, the Mighty, the Beloved. We remind you for the sake of God - follow ye Him Who guideth you unto this extended Path.

1 بسمه الظاهر فوق الأشياء تعالى الذى زين الألواح باسم هذا الظهور الذى به انفجرت ينابيع الحكمة بين البرية و نادى السدرة على البقعة المباركة انه لا اله الا هو المهيمن القيوم

2 ان الذين بعدوا عنهم رقاد لا يفقهون شيئاً الا انهم من الجاهلين من الناس من تمسك بالألفاظ معرضاً عن الفياض و منهم من تشبث بالعلوم غافلاً عن الله رب ما كان و ما يكون و منهم من اهتز من اهتزاز ارياح الرحمن فى الامكان و اقبل و قال آمنت بك يا مولى الغيب و الشهود قل يا قوم اجيبوا من يدعوكم الى الحق و لا تشركوا بالله ربكم العزيز المحبوب انا نذكركم لوجه الله ان اتبعوا من يهديكم الى هذا الصراط الممدود

BLIB_Or15715.149f

BH08328*To: Ustad 'Ali Asgar, in Bushruih**Date: 1292-05-19 [1875-Jun-23]*

In His Name, the Manifest, the All-Knowing!

The fragrance of God hath wafted toward thee through this Tablet whereby every soul hath turned, every one that sat hath arisen, every sleeper hath awakened, every sluggard hath hastened, and every speechless one hath spoken. Verily, there is no God but Him, the All-Knowing, the All-Wise. Those who have attained today unto the tablets of their Lord and have held fast unto them are numbered among those nigh unto God, and through them their names shall be remembered throughout the duration of the kingdom and the heavenly realm. The Tongue of Grandeur beareth witness to this from this far-distant station. Those who were persecuted but did not persecute - these are of the people of Baha. Upon them rest My mercy which hath preceded all worlds. By the life of the All-Merciful! The contingent world shall pass away, but that which hath been ordained for whosoever hath turned with a pure and luminous heart toward the horizon of certitude shall endure. Thus hath the Dove warbled and the Divine Lote-Tree called out from this glorious station.

بِسْمِ الْمُبِينِ الْعَلِيمِ

قَدْ تَوَجَّهَ إِلَيْكَ عَرَفَ اللَّهُ بِهَذَا اللَّوْحِ الَّذِي بِهِ
أَقْبَلَ كُلَّ نَفْسٍ وَقَامَ كُلَّ قَاعِدٍ وَانْتَبَهَ كُلَّ رَاقِدٍ
وَسَرَعَ كُلَّ سَطِيحٍ وَنَطَقَ كُلَّ كَلِيلٍ أَنَّهُ لَا إِلَهَ
إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ إِنَّ الَّذِينَ فَازُوا الْيَوْمَ بِالْأَوْحَادِ
رَبِّهِمْ وَتَمَسَّكُوا بِهَا أَنَّهُمْ مِنَ الْمُقَرَّبِينَ وَبِهَا تَذَكَّرَ
أَسْمَاءَهُمْ بِدَوَامِ الْمُلْكِ وَالْمُلْكُوتِ يُشْهَدُ بِذَلِكَ
لِسَانُ الْعِظَمَةِ فِي هَذَا الْمَقَامِ الْبَعِيدِ

إِنَّ الَّذِينَ أَوْذُوا وَمَا أَدَاؤُهُمْ إِلَّا أَنْ يَرْجَمُوا
عَلَيْهِمْ رَحْمَتِي الَّتِي سَبَقَتْ الْعَالَمِينَ لِعَمْرِ الرَّحْمَنِ
سَيَفْنِي الْإِمَّاكُنَّ وَيَبْقَى مَا قَدَّرَ لِمَنْ أَقْبَلَ إِلَى أَفْقِ
الْإِيقَانِ بِقَلْبٍ طَاهِرٍ مُنِيرٍ كَذَلِكَ نَطَقَتْ الْوَرَقَاءُ
وَنَادَتْ سُدْرَةَ الْمُنْتَهَى فِي هَذَا الْمَقَامِ الْكَرِيمِ

BLIB_Or15729.151c, NLAI_22848:367b,
BSB.Cod.arab.2644 p190r, MKI4522.367b,
AQA2#049 p.205a

BH08038*To: Mirza Baqir, in Darakhsh**Date: 1292-05-19 [1875-Jun-23]*

- ¹ In the name of Him Who speaketh forth in the kingdom of utterance
- ² Verily the bird of heaven proclaimeth: This day is my day, and I sing forth in the name of God in the kingdom of creation, for He hath caused me to be associated with His throne, a throne which hath been manifested in the midmost heart of the world and upon which the countenance of the All-Merciful hath been established. He proclaimeth at all times: The Dayspring of Divine Revelation is come, endowed with a sovereignty that hath encompassed the worlds!

¹ بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ

² إِنَّ الدَّيْكَ يَقُولُ هَذَا يَوْمِي وَاتَغْنَى بِاسْمِ اللَّهِ فِي
مَلَكُوتِ الْإِنشَاءِ لِأَنَّهُ نَسَبَنِي إِلَى عَرْشِهِ وَأَنَّهُ ظَهَرَ
فِي قُطْبِ الْإِمَّاكُنَّ وَاسْتَقَرَّ عَلَيْهِ طَلْعَةُ الرَّحْمَنِ
وَإِنطَقَ فِي كُلِّ الْأَحْيَانِ قَدْ أَتَى مَطْلِعَ الظُّهُورِ
بِسُلْطَانِ أَحَاطَ الْعَالَمِينَ

- 3 Verily the mystic dove calleth out, saying: This day is my day, for I warble upon the twigs of the Divine Lote Tree in the name of My Lord, the Most Glorious, conveying unto all people the glad tidings of this Revelation which hath shed its radiance upon all who are in heaven and on earth. The pen sayeth: This day is my day, for I have been set in motion between the fingers of the All-Merciful, announcing unto all men the advent of this wondrous day.
- 4 Verily We say unto all who have turned their faces towards God: This day is His day. Blessed is he who hath hearkened to the call of God and turned unto Him with a pure and radiant heart.

3 أَنَّ الْوَرَقَاءَ نَادَتْ وَقَالَتْ هَذَا يَوْمِي وَفِيهِ اغْرَدَ عَلَى افْتَانٍ سِدْرَةِ الْمُنْتَهَى بِاسْمِ رَبِّي الْأَبْهَى وَابْشُرِ النَّاسَ بِهَذَا الظُّهُورِ الَّذِي بِهِ اسْتَضَاءَ مِنَ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَالْقَلَمُ يَقُولُ هَذَا يَوْمِي لِأَنِّي اتَّحَرَّكَ بَيْنَ اصْبَعِي الرَّحْمَنِ وَاذْكُرِ النَّاسَ بِهَذَا الْيَوْمِ الْبَدِيعِ

4 أَنَا نَقُولُ كُلِّ مَنْ أَقْبَلَ إِلَى اللَّهِ أَنَّ الْيَوْمَ يَوْمُهُ طَوْبِي لِمَنْ سَمِعَ نِدَاءَ اللَّهِ وَأَقْبَلَ إِلَيْهِ بِقَلْبٍ طَاهِرٍ مُنِيرٍ

INBA44:004, MAS8.130b, QALAM.010

BH08387

To: Mirza Muhammad Ali, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Most Holy, the Most Exalted, the Most Great, the All-Knowing
- 2 We have sent down this Book in truth that those who have believed in God, the Lord of the worlds, may rejoice through it. Blessed is he who holdeth fast to Our Most Holy Book and followeth that which hath been sent down therein from the presence of One Who is All-Knowing, All-Informed. Those who have cast the ordinances of God behind their backs - these shall have no portion of this mighty grace.
- 3 Say: We desire naught from it save your turning unto God and your drawing nigh unto the exalted station. Rejoice thou in that thy name hath been mentioned before the Throne and this perspicuous Book hath been revealed unto thee.
- 4 Ask thou God to lift the veils that have fallen over the faces of the servants and to make them recognize the Dawning-Place of His Cause Who speaketh in the world: "There is none other God but Him, the All-Knowing, the All-Wise." We love those who have turned towards the Countenance and We make mention of them with that which shall cause their names to endure in the Kingdom of their Lord, the Mighty, the Bountiful.

1 الْأَقْدَسُ الْأَمْنَعُ الْأَعْظَمُ الْمُبِينُ الْعَلِيمُ

2 كِتَابٌ أَنْزَلْنَاهُ بِالْحَقِّ لِيَفْرَحَ بِهِ الَّذِينَ آمَنُوا بِاللَّهِ رَبِّ الْعَالَمِينَ طَوْبٌ لِمَنْ تَمَسَّكَ بِكِتَابِنَا الْأَقْدَسِ وَاتَّبَعَ مَا نَزَّلَ فِيهِ مِنْ لَدُنْ عَلِيمٍ خَيْرٌ إِنَّ الَّذِينَ نَبَذُوا أَحْكَامَ اللَّهِ وَرَاءَ ظُهُورِهِمْ أُولَئِكَ لَيْسَ لَهُمْ نَصِيبٌ مِنْ هَذَا الْفَضْلِ الْعَظِيمِ

3 قُلْ أَنَا مَا أَرَدْنَا مِنْهُ إِلَّا تَوَجُّهَكُمْ إِلَى اللَّهِ وَتَقَرُّبَكُمْ إِلَى الْمَقَامِ الْمُنِيعِ إِنْ أَفْرَحَ بِمَا ذَكَرَ اسْمُكَ لَدَى الْعَرْشِ وَنَزَلَ لَكَ هَذَا الْكِتَابُ الْمُبِينُ

4 فَاسْأَلِ اللَّهَ أَنْ يَرْفَعَ الْبَرَاقِعَ الْمُنْسَدِلَةَ عَلَى وَجْهِ الْعِبَادِ وَيَعْرِفَهُمْ مَطْلَعِ أَمْرِهِ الَّذِي يَنْطِقُ فِي الْعَالَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ أَنَا نَحِبُ الَّذِينَ أَقْبَلُوا إِلَى الْوَجْهِ وَنَذَكُرُهُمْ بِمَا تَبَقَّى بِهِ أَسْمَائِهِمْ فِي مَلَكُوتِ رَبِّهِمُ الْعَزِيزِ الْكَرِيمِ

INBA44:048a

BH08086

To: Jinab-i-Abd al-Ali, in Faran

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the One Who rules over all who are in the world through His Most Great Name! We make mention of him who has turned to the Countenance even as We mentioned those who cast away idle fancies and turned toward the horizon of certitude when the All-Merciful came with a sovereignty that encompassed all who are in the heavens and on earth.
- 2 The proof hath appeared and the stream of paradise hath flowed, yet most of the people remain heedless. They have abandoned the choice wine, hastening to brackish water - verily they are from among the distracted ones. Blessed is he who hath forsaken the imaginary and held fast to His Name, the Self-Subsisting, through which the stars have fallen and the Straight Path of God hath appeared.
- 3 Say: O people! Why do ye turn away from Him Who created you and turn to those who have disbelieved in God, the Lord of the worlds? Abandon the dawning-places of idle fancies - the Sun of proof hath risen from the horizon of the utterance of your Lord, the All-Knowing.
- 4 Thus have We made mention of thee as a favor from Our presence, that it might draw thee to the Truth and cause thee to speak forth in His Great Name.

1 هو المهيمن على من في العالم باسمه الأعظم أنا نذكر
من اقبل الى الوجه كما ذكرنا الذين نبذوا الأوهام
وتوجهوا الى افق الايقان اذ اتى الرحمن بسلطان
احاط من في السموات والأرضين

2 قد ظهر الدليل و جرى السلسيل ولكن الناس
اكثرهم من الغافلين قد تركوا الرحيق مسرعين
الى الصديد الا انهم من الهائمين طوبى لمن ترك
الموهوم وتمسك باسمه القيوم الذي به سقطت
النجوم و ظهر صراط الله المستقيم

3 قل يا قوم لم اعرضتم عن الذي خلقكم و اقبلتم
الى الذين كفروا بالله رب العالمين دعوا مطالع
الأوهام قد اشرق نير البرهان من افق بيان ربكم
العليم

4 كذلك ذكرناك فضلاً من لدنا ليحبذبك الى
الحق و ينطقك باسمه العظيم

BLIB_Or15729.147c, NLAI_22848:358,
BSB.Cod.arab.2644 p185r, MKI4522.358,
AQA2#038 p.198a

BH08020

To: Aqa Rajab, in Kha

Date: 1292-05-19 [1875-Jun-23]

- 1 In the Name of the One True God
- 2 Today the veil has been lifted, and the exalted Truth, without any concealment or barrier, is calling out and summoning all to the highest horizon. If the ears of the people of the world were ready and receptive, this one Word would suffice them all

1 بنام خداوند یگانه

2 اليوم كشف غطا شده و حق منيع من غير ستر
و حجاب ندا ميفرمايد و كل را بافق اعلى ميخواند
اگر آذان اهل عالم مستعد و قابل باشد كل را

and would draw them from the lowest depths of ignorance to the highest horizon of knowledge and wisdom.

- 3 The first Word that appeared from the Dawning-place of utterance of the Lord of Oneness was "Thou shalt not see Me," but now He saith "Behold and thou shalt see Me." Where are the attentive ears that they may hear as they ought to hear, and where is the pure taste that it may savor the sweetness of the utterance of its Lord, the Lord of Names? The Lord of Days hath appeared and the Master of mankind speaketh with the most exalted utterance. Blessed is the one who hath attained to the recognition of the All-Merciful and hath drunk from the living waters. Be thou thankful unto thy Lord for this remembrance through which every mountain hath soared in its longing for the meeting with God, the Powerful, the Supreme, the All-Evident, the All-Knowing.

اینکله کفایت مینماید و از اسفل جهل و نادانی باعلی افق علم و دانائی میکشاند

3 کلمه اولیه که از مطلع بیان مالک احدیه ظاهر شد لن ترانی بوده و حال انظر ترانی میفرماید این الآذان الواعیه لتسمع حق الاصغاء و این ذائقه سلیمه لتجد حلاوة بیان ربها مالک الأسماء سید ایام ظاهر و مولی الأنام بأعلى البیان ناطق نیکوست حال نفسیکه بعرفان رحمن فائز شد و از کوثر حیوان آشامید ان اشکر ربک بهذا الذکر الذی به طار کل جبل شوقاً للقاء الله المقتدر المهیمن المبین العلیم

BLIB_Or15719.040a

BH08352

To: Ali Akbar Hakkak, in Mashhad

Date: 1292-05-19 [1875-Jun-23]

The Most Holy, the Most Great, the Most Glorious

The gate of meeting hath been opened and the Dayspring of Names proclaimeth: Enter ye with illumined hearts, O people of insight! The ocean of attainment hath surged and the Dayspring of Beauty calleth: Drink ye, O concourse of loved ones! My most exalted Paradise and the Ridvan have appeared, saying: Enter ye therein with peace and tranquility! The Kingdom of Utterance hath stirred in the days of the All-Merciful, and the Spirit proclaimeth: Behold, O people of clear vision! The Call hath been raised from the direction of Sinai, and the Lord of Names proclaimeth: Hearken, O concourse of companions! The horizon of Revelation hath been illumined by the lights of the Countenance, and the Bird of the Throne calleth out: Turn ye towards it, O people of understanding! Thus hath the Dove warbled on this darksome night, as a grace from His presence upon thee. Verily thy Lord is the Mighty, the Bestower. Grieve thou not at anything, but put thy trust in

الأقدس الأعظم الأبهی

قد فتح باب اللقاء و ینادی مطلع الأسماء ان ادخلوا بقلوب نوراء یا اولی الأبصار قد ماج بحر الوصال و ینادی مطلع الجمال ان اشربوا یا ملأ الأحباب قد ظهرت جنتی العلیا و الرضوان یقول ان ادخلوها بروح و سلام قد تحرک ملکوت البیان فی ایام الرحمن

و ینادی الروح ان انظروا یا اهل التبیان قد ارتفع النداء من شطر السیناء و مالک الأسماء ینادی ان استمعوا یا ملأ الأصحاب قد اضاء افق الوحی من انوار الوجه و ینادی دیک العرش توجهوا یا اولی الأبواب كذلك غرّدت الورقاء فی هذه اللیلة الدّمءاء فضلاً من عنده علیک ان ربک هو العزیز الوهاب لا تحزن من شیء توکل علی الله انه ینصر من اراده و انه هو العلیم النصّار

BLIB_Or15715.148c

God. Verily He aideth whom He willeth, and He, verily, is the All-Knowing, the Helper.

BH08282

To: Muhammad Rida Qaini, in Sarchah

Date: 1292-05-19 [1875-Jun-23]

He is the Expositor, the All-Knowing, the All-Wise

God beareth witness that there is none other God but Him, and He Who speaketh with truth is indeed the Mother of the Book in the Kingdom of Command, and the Mother of the Bayan in the Heaven of Eternity, and the Temple of Pre-existence in this Perspicuous Name. Whoso hesitates concerning Him for less than what can be counted hath followed vain desire and turned away from the Lord of all mankind. To this doth testify this Faithful Pen.

Blessed is he who hath turned toward the ocean of God's mercy and faced His luminous horizon. Beware lest the affairs of the world hold thee back. Leave the world behind thee and arise to serve thy Lord, the Ancient One, Who remembereth the loved ones of God in His Most Great Prison and calleth them to the sublime station.

Read thou the verses of God by night and by day. By My life, they draw the sincere ones unto God, the Lord of the worlds.

هو المبينّ العليم الحكيم

شهد الله أنه لا اله الا هو والذي ينطق بالحق
أنه لأم الكتاب في ملكوت الأمر وأم البيان في
جبروت البقاء وهيكل القدم في هذا الاسم المبين
من توقف فيه أقل عما يحصى أنه اتبع الهوى و
اعرض عن مولى الورى يشهد بذلك هذا القلم
الأمين طوبى لمن توجه الى بحر رحمة الله و اقبل
الى افقه المنير اياك ان توقفك شئون الملوك
دع الدنيا عن ورائك وقم على خدمة موليك
القديم الذي يذكر احباء الله في سجنه الأعظم و
يدعوهم الى المقام الرفيع ان اقرأ آيات الله في
الليالى و الأيام لعمري انها تجذب المخلصين الى
الله رب العالمين

INBA44:139a, BLIB_Or15729.152c,
NLAI_22848:370, BSB.Cod.arab.2644
p191v, MKI4522.370, AQA2#052 p.206b

BH08583*To: Aqa Husayn, in Tasbaq**Date: 1292-05-19 [1875-Jun-23]*

- 1 O Most Ancient and Most Great Pen! Move in remembrance of him who has turned to God and found the fragrance of the Garment when it was wafted throughout the worlds, that the utterance of the All-Merciful may draw him to a station which God has sanctified from the mention of every knowing remem-berer. Remember thy Lord with wisdom, that perchance the servants who wander in the wilderness of heedlessness and are among those who are bewildered may be awakened thereby.
- 2 We, in all conditions, summon the servants unto God, the Single One, the All-Informed. Among them is he who has found the sweetness of utterance, and among them is he who has turned away from the All-Merciful, having followed every igno-rant doubter.
- 3 Say: Seize ye these days! By God, the eyes have not seen their like, as attested by him who possesses a preserved tablet. Thus has the Sun of Revelation shone forth from the horizon of grace, that thou mayest give thanks unto thy Lord, the Forgiving, the Merciful.
- 4 Verily, glory be upon those who have turned to God, the Mighty, the Praiseworthy.

1 الأقدم الأعظم يا قلبى تحرك على ذكر من اقبل
الى الله و وجد نفحات القميص اذ تضرعت بين
العالمين ليجذبه بيان الرحمن الى مقام جعله الله
مقدساً عن ذكر كل ذا كر عليم اذكر ربك بالحكمة
لعل يتنبه به العباد الذين هاموا في هيماء الغفلة و
كانوا من المتحيرين

2 انا في كل الأحوال ندعو العباد الى الله الفرد
الخبير منهم من وجد حلاوة البيان و منهم من
اعرض عن الرحمن بما اتبع كل جاهل مريب

3 قل ان اغتنموا هذه الأيام تالله ما رأيت العيون
شبهها يشهد بذلك من كان عنده لوح حفيظ
كذلك اشرقت شمس الوحي من افق الفضل
لتشكر ربك الغفور الرحيم

4 انما البهائم على الذين اقبلوا الى الله العزيز الحميد

BLIB_Or15729.149a, NLAI_22848:362,
BSB.Cod.arab.2644 p187r, MKI4522.362,
AQA2#042 p.200b

BH08207*To: Wife of emigrant**Date: 1292-05-19 [1875-Jun-23]*

- 1 In the Name of Him by Whose utterance the tongues of all created things have spoken
- 2 This is a mention from God unto her who hath heard the call of her Lord and turned unto God, the Lord of all worlds, that the call of the All-Merciful may draw her nigh unto the station

1 بسم الذى به نطقن السن الكائنات

2 ذكر من لدى الله التى سمعت نداء ربها و اقبلت
الى الله رب العالمين ليقربها نداء الرحمن الى المقام
الذى جعله الله مقدساً عن ذكر كل ذا كر و
وصف كل واصف انه هو المبين العليم

which God hath sanctified from the mention of every mentioner and the description of every describer. He, verily, is the Expositor, the All-Knowing.

- 3 We have heard thy call and witnessed thy turning unto the horizon of Revelation. We make mention of thee in this wondrous Tablet. Give thanks unto thy Lord, the All-Merciful, for this mention whereby the hearts of them that are endued with understanding have been attracted, and all things have turned towards God, the Mighty, the Praiseworthy.
- 4 This is the Word which the Interlocutor heard aforetime, and it is verily the Sun whereby the horizon of Divine Unity hath been illumined. Give thanks unto thy Lord for this bounty, then make mention of Him. Verily, thy Lord is the All-Hearing, the All-Seeing.
- 5 Blessed is the servant who hath believed, and the handmaiden who hath attained unto this wise Remembrance.

3 قد سمعنا ندائك و رأينا اقبالك الى افق الوحي
ذكرناك في هذا اللوح البديع ان اشكري ربك
الرحمن بهذا الذكر الذي به انجذبت قلوب اولي
الألباب و توجه كل شيء الى الله العزيز الحميد

4 هذه لكلمة قد سمعها الكليم من قبل و انبأ لشمس
بها اشرق افق التوحيد ان اشكري ربك بهذا
الفضل ثم اذكره ان ربك هو السميع البصير

5 طوبى لعبد آمن و لأمة فازت بهذا الذكر الحكيم

AQA7#339 p.019

BH08696

To: daughter of Bibi, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

- 1 He is the Everlasting, the Eternal
- 2 Concerning the handmaiden of God, the daughter of Bibi, upon her be the Glory of God. He is the Ever-Abiding, the Everlasting. We make mention of those who have turned towards the Countenance and We aid them in their love of God and the Manifestation of His Cause. Verily, He does not allow to be lost the reward of them that act.
- 3 We have called all mankind unto God. Among the people are those who have heard the Call and turned towards it, and among them are those who heard and turned away, and among them are those who did not hear. Thus has the matter been detailed in a Clear Tablet.
- 4 Those who denied the Proof of God and His evidence, and turned towards every distant idolater, have indeed suffered loss. Blessed is every handmaiden who has drunk the choice wine of life in the days of her Lord, the Most Merciful, and woe unto her who remained heedless of God, the Lord of all worlds.

1 هو الباقي الدائم

2 أنا نذكر الذين توجهوا الى الوجه و تؤيدهم على ما
هم عليه من حب الله و مظهر امره انه لا يضيع
اجر العاملين

3 أنا دعونا الكل الى الله من الناس من سمع النداء
واقبل و منهم من سمع و اعرض و منهم من لم
يسمع كذلك فصل الأمر في لوح مبين

4 قد خسر الذين انكروا حجة الله و برهانه و توجهوا
الى كل مشرك بعيد نعيماً لكل امة شربت رحيق
الحياة في أيام ربها الرحمن و ويل للتي غفلت

Thus has the Tongue of Grandeur spoken, when the seat of the Throne was in His Great Prison.

عن الله رب العالمين كذلك نطق لسان العظمة
اذ كان مقر العرش في سجنه العظيم

INBA44:090

BH09008

To: Nazar Ali Khan, in Darakhsh

Date: 1292-05-19 [1875-Jun-23]

¹ He is the Protector of all who are in earth and heaven

¹ هو المهيمن على من في الأرض والسماء

² This is a Book sent down in truth, whereby God guideth whom He willeth. Verily He is the All-Forgiving, the All-Bountiful. Through it hath been illumined the horizon of inner meanings and the Divine Utterance hath spoken: The Kingdom belongeth unto God, the Single, the All-Knowing, the All-Informed.

² كتاب نزل بالحق و به يهدى الله من يشاء انه هو
الغفور الكريم و به انار افق المعاني و نطق البيان
الملك لله الفرد العليم الخبير

³ All things speak forth His Name, the Protector of all names, yet the people remain in manifest ignorance. Verily those who were slain but slew not, these are numbered among the people of Baha in a guarded Tablet. We enjoin upon Our loved ones that which is befitting, that thereby may be tranquilized the hearts of those who are troubled. Those who have corrupted and caused corruption, these are they whom their own desires have overcome. We testify that they are among the sinful ones. Take hold, O My loved ones, of the Tablet of God with a power from Him, then recite it by night and by day. Verily it is the Straight Path.

³ تنطق الأشياء باسمه المهيمن على الأسماء ولكن
القوم في حجاب مبين ان الذين قتلوا و ما قتلوا
اولئك من اهل البهاء في لوح حفيظ انا نأمر
احباؤنا بالمعروف لتطمئن به افئدة المضطربين ان
الذين فسدوا و افسدوا اولئك غلبت عليهم اهوائهم
نشهد انهم من الآثمين خذوا يا احباؤى لوح الله
بقدره من عنده ثم اقرووه في الليالى و الأيام انه
لهو السبيل المستقيم

INBA44:110

BH08758*To: Siyyid Baqir, in Faran**Date: 1292-05-19 [1875-Jun-23]*

- 1 He is the Most Holy, the Most Great! By God! The Lote Tree of the Far Boundary hath been stirred by the breezes of the revelation of Him Who is the Lord of Names, and the remembrance of the Most Remote Mosque hath been raised up through this Remembrance whereby all things have proclaimed: The sovereignty belongeth unto God, the Lord of all worlds.
- 2 Verily the mountains remember their Lord, the Self-Sufficient, the Most High, and the trees give voice in praise of the Chosen One, yet most of the people remain heedless. They who have cast away desire and turned unto guidance - these are the people of Paradise inscribed in a perspicuous Book. Blessed is he who hath cast aside the people and what they possess, and taken what was given him from God, the Forgiving, the Generous. Thy remembrance hath been mentioned in the prison, and this Tablet hath been revealed for thee that thou mayest find from it the fragrance of the mercy of thy Lord, the Kind, the Merciful. Make mention of thy Lord among the servants, that perchance they may awaken and turn unto God, the Mighty, the Praised One.

1 هو الأقدس الأعظم تالله قد اهتزت سدرة المنتهى
من نفحات وحى مالك السماء و ارتفع ذكر
المسجد الأقصى في هذا الذكر الذى به نطقت
الأشياء الملك لله رب العالمين

2 انّ الجبال تذكر ربّها الغنى المتعال والأشجار تنطق
بثناء المختار ولكنّ الناس أكثرهم من الغافلين انّ
الذين نبذوا الهوى وأقبلوا الى الهدى أولئك اهل
الفردوس فى لوح مبين طوبى لمن نبذ الناس و ما
عندهم واخذ ما اوتى من لدى الله الغفور الكريم
قد ذكر ذكرك فى السّجن و نزل لك هذا اللوح
لتجد منه عرف رحمة ربك العطوف الرحيم ان
أذكر ربك بين العباد لعلّ يتنبّهنّ ويقبلنّ الى الله
العزیز الحمید

BLIB_Or15730.003c

BH08940*To: Jinab-i-Ustad 'Ali Akbar, in Faran**Date: 1292-05-19 [1875-Jun-23]*

He is the Most Ancient, the Most Great!

The verses have been sent down and the Hidden Treasure has appeared, yet the people do not understand. The fire of the Divine Utterance has been kindled at the heart of contingent being, yet mankind perceives it not. They imagine they see, but I swear by My life they are a blind people. They hear the call of God, yet turn away from it.

Say: O people! Fear God and purchase not for yourselves the torment of the fire. Turn ye and ponder on that which We

هو الأقدم الأعظم

قد نزلت الآيات و ظهر الكنز المخزون ولكنّ
القوم لا يعرفون قد اشتعلت نار البيان فى قطب
الامكان ولكنّ الناس لا يشعرون يظنون أنّهم
يصرون لعمرى أنّهم قوم عمون يستمعون نداء
الله و هم عنه معرضون قل يا قوم اتّقوا الله و
لا تشتروا لأنفسكم عذاب النار توجّهوا و تفكّروا
فيما اظهرناه بالحقّ لعلّ انتم تعرفون قد خسر الذى

have truthfully revealed, that haply ye may recognize it. He who turns away from God has lost, while he who turns to Him has gained. Soon shall he find his treasure with his Lord, the Mighty, the Loving.

We have remembered thee for the sake of God, that thou mayest arise to serve Him and make mention of Him with such remembrance as will cause hearts to soar. Grieve not at anything, for verily He is with whosoever turns to Him, and He is the Truth, the Knower of the unseen.

اعرض عن الله و ربح من اقبل اليه سوف يجد
كنزه عند ربه العزيز الودود انا ذكرناك لوجه الله
لتقوم على خدمته و تذكره بذكر تطير به القلوب لا
تحزن من شيء انه مع من اقبل اليه و انه لهو الحق
علام الغيوب

BLIB_Or15729.153b, NLAI_22848:371b,
BSB.Cod.arab.2644 p192rb, MKI4522.371b,
AQ42#054 p.208a

BH08932

To: Mulla Ali Asghar Qaini (Birjand), in Sarchah
Date: 1292-05-19 [1875-Jun-23]

1 He is the All-Powerful, the All-Knowing, the All-Wise.

1 هو المقتدر العليم الحكيم

2 The atoms have testified to God's sovereignty and power, yet most people are counted among the dead. The dwellers of the graves have arisen, as the Greater Resurrection hath appeared, while those who walk upon the surface of the earth We behold among the heedless. The ocean of utterance hath sent forth its waves amidst all created things, yet the people remain in manifest ignorance.

2 قد شهدت الذرات لسلطنة الله و اقتداره ولكن
الناس اكثرهم من الميتين قد قام اهل القبور
بما ظهرت القيامة الكبرى و الذين يمشون على
مناكب الأرض نريهم من الغافلين قد ترشح بحر
البيان بين الامكان ولكن القوم في جهل مبين

3 The horizon of knowledge hath been illumined by the sun of wisdom and understanding. Blessed is he who hath turned towards it, and woe unto those who have turned away. Blessed art thou for having turned to the Desired One, when every ignorant and remote one turned away from Him. Hold fast to the hem of thy Lord's loving-kindness and cleave unto His Name, the Mighty, the Wondrous. Thus hath the Sun of Revelation shone forth that thou mayest be illumined by it and be of those who arise to serve this mighty Cause.

3 قد انار افق العلم بشمس الحكمة و العرفان طوبى
لمن توجه اليها ويل للمعرضين نعيماً لك بما اقبلت
الى المقصود اذ اعرض عنه كل جاهل بعيد
تشبث بذيل عناية ربك و تمسك باسمه العزيز
البديع كذلك تجلت شمس الوحي لتستضيء منها
و تكون من القائمين على خدمة هذا الأمر العظيم

INBA44:157b

BH09007*To: Mulla Aqa Baba, in Sarchah**Date: 1292-05-19 [1875-Jun-23]*

- 1 In the Name of Him Who is established upon the Throne 1 بِسْمِهِ الْمُسْتَقَرَّ عَلَى الْعَرْشِ
- 2 A Book sent down in truth to him who hath attained the light of God, the Protector, the Self-Subsisting, that joy may seize him in such wise that he will arise to aid the Cause of his Lord and say: "O people! Follow Him Who hath come to you with manifest sovereignty." Verily, they who have veiled themselves from the lights of the Throne - these are heedless. They have lost in their trading and are a bewildered people. 2 كِتَابٌ نَزَلَ بِالْحَقِّ لِمَنْ فَازَ بِنُورِ اللَّهِ الْمُهَيَّمِ الْقَيُّومِ لِيَأْخُذَهُ الْفَرْحُ عَلَى شَأْنٍ يَقُومُ عَلَى نَصْرَةِ أَمْرِ رَبِّهِ وَيَقُولُ يَا قَوْمِ اتَّبِعُوا مِنْ أَتَيْكُمْ بِسُلْطَانٍ مُشْهُودٍ أَنَّ الَّذِينَ احْتَجَبُوا مِنْ أَنْوَارِ الْعَرْشِ أُولَئِكَ لَا يَشْعُرُونَ قَدْ خَسَرُوا فِي تِجَارَتِهِمْ وَهُمْ قَوْمٌ هَائِمُونَ
- 3 Arise to make mention of thy Lord amongst His servants, that perchance they may turn unto God, the Mighty, the Beloved. Blessed is he who hath turned in this Day, and woe unto every denier who hath followed every rejected misbeliever. When thou receivest the Tablet of God, place it upon thy head and say: "Praise be unto Thee, O my God, for that Thy Most Exalted Pen hath moved to make mention of me. I testify that Thou art the All-Bountiful, the All-Forgiving." 3 قُمْ عَلَى ذِكْرِ رَبِّكَ بَيْنَ الْعِبَادِ لَعَلَّ يَتَوَجَّهَنَّ إِلَى اللَّهِ الْعَزِيزِ الْمَحْبُوبِ طُوبَى لِمَنْ أَقْبَلَ الْيَوْمَ وَوَيْلٌ لِكُلِّ مُعْرِضٍ اتَّبَعَ كُلَّ مُشْرِكٍ مُرَدُّودٍ إِذَا فُزَتْ بِلُوحِ اللَّهِ ضَعَهُ عَلَى رَأْسِكَ قُلْ لَكَ الْحَمْدُ يَا هُمَى بِمَا تَحَرَّكَ عَلَى ذِكْرِي قَلْبُكَ الْأَعْلَى أَشْهَدُ أَنَّكَ أَنْتَ الْكَرِيمُ الْغَفُورُ

INBA44:164a, BRL_DA#048

BH08879*To: Muhammad Uncle of pilgrim**Date: 1292-05-19 [1875-Jun-23]*

He is the Most Holy, the Most Great

God testifieth that there is none other God but Him. He giveth life and causeth to die, then causeth to die and giveth life. He, verily, is the Ruler over whatsoever He pleaseth. There is none other God but Him, the Almighty, the All-Knowing.

Verily, he who hath been born again through the breezes of the revelation of the Lord of all beings, he is among the people of guidance in a preserved tablet. He who hath recognized the bounty of this Day, by God, will arise with his eyes fixed upon the Cause of God, the Lord of all worlds, and will stand firm in the Cause in such wise that neither the might of the world nor the allusions of the deluded ones shall deter him.

هو الأقدس الأعظم
شهد الله أنه لا اله الا هو يحيي ويميت ثم يميت ويحيي انه هو الحاكم على ما يشاء لا اله الا هو المقتدر العليم ان الذي ولد مرة اخرى من نفحات وحى مالك الورى انه من اصحاب الهدى فى لوح حفيظ ان الذي عرف فضل هذا اليوم تالله ليقوم بعينيه لأمر الله رب العالمين ويكون مستقيماً على الأمر على شأن لا تخوفه سطوة العالم ولا تمنعه اشارات المتوهمين قد خسر الذين ادعوا العلم الا انهم من الجهلاء الا ان يتوبوا ويرجعوا الى الغفور

They who have laid claim to knowledge have lost, except they repent and return unto the Forgiving, the Generous.

الكریم اذا فزت بهذا الكتاب المبين ان اقرأه ثم
اشكر ربك الغفور الرحيم

When thou hast attained unto this manifest Book, read it, then give thanks unto thy Lord, the Forgiving, the Merciful.

AQA7#424 p.216

BH09370

To: Bibi Rawhani, in Bushruih

Date: 1292-05-19 [1875-Jun-23]

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

¹ هو المبين العليم الحكيم

² Glorified be He Who hath sent down the verses and revealed the clear evidences, when He was established upon the throne through His Name, the Protector, the Self-Subsisting. No hindrance of any hinderer nor cawing of any cawer hath prevented Him. He hath spoken and continueth to speak that which hath been sent down in His beloved Tablet.

² سبحان من انزل الآيات و اظهر البينات اذ
استوى على العرش باسمه المهيمن القيوم انه ما
منعه منع مانع ولا نعيق ناعق نطق و ينطق بما
نزل في لوحه المحبوب

³ O My handmaidens! Remember your Lord at all times, and glorify this Name through which the Promise hath been fulfilled and the Promised One hath appeared. Be ye of such constancy that neither the veils of the wicked nor the might of the evil ones shall hold you back. This behooveth everyone who hath turned towards this praiseworthy station. Be ye steadfast in the Cause of God and in His love. This is My counsel unto you, whereunto beareth witness circling servants.

³ يا امائى اذكرن ربكن في الليالى والايام وسيح
بهذا الاسم الذى به ظهر الوعد و اتى الموعد كن
على شأن لا تمنعن حجاب الفجار ولا شوكة
الأشرار هذا ينبغي لكل من توجه الى هذا المقام
المحمود ان يستقمن على امر الله و حبه هذا من
وصيتي عليكم يشهد بذلك عباد طائفون

RSR.031a

BH09483

To: Rida ibn Ibrahim, in Faran
Date: 1292-05-19 [1875-Jun-23]

He is the Ruler over whatsoever He willeth!

The Most Exalted Word hath appeared, and through it the Dove hath warbled upon the Lote Tree beyond which there is no passing. Verily He is He. Turn ye unto Him and be not of the patient ones.

Among the people are those who have turned away from Us, and among them are those who have turned towards Us and drawn nigh until they attained unto the horizon of God, the Mighty, the Wise.

Those who have turned away from the Countenance, these are in grievous loss. Soon shall they know what hath escaped them in the vicinity of God, whereupon they shall wail and lament, and shall find for themselves no way.

Those who have held fast to the cord of God, these are of them who are nigh unto Him. God will assist them with a power from His presence and will raise up their names - a promise from God, the Lord of the worlds.

هو الحاكم على ما يشاء

قد ظهرت الكلمة العليا وبها هدرت الورقاء على
 السدرة المنتهى انه هو هو توجهوا اليه ولا تكونن
 من الصابرين من الناس من اعرض عنا ومنهم
 من اقبل وتوجه الى ان فاز بأفق الله العزيز الحكيم
 ان الذين اعرضوا عن الوجه اولئك في خسران
 عظيم سوف يعرفون ما فات عنهم في جنب الله
 اذا يضحجون ويعجبون ولا يجدون لأنفسهم من
 سبيل ان الذين تمسكوا بحبل الله اولئك من
 المقربين ينصرهم الله بسلطان من عنده ويرفع
 اسمائهم وعداً من لدى الله رب العالمين

BLIB_Or15729.156a, NLAI_22848:377,
 BSB.Cod.arab.2644 p195va, MKI4522.377,
 AQA2#062 p.212

BH09467

To: Jinab-i-Aqa Hasan, in Jadhba
Date: 1292-05-19 [1875-Jun-23]

¹ The Most Ancient, the Most Great

² The Cock of the Throne has crowed at the settling of the All-Merciful upon the thrones of possibility. O heedless ones! The Lord of Names has come and My manifestation with grandeur and power is more excellent than the worship of all created things and that which the Daysprings of Names, the dwellers in the cities of eternity, and the Concourse on High have done. This is what hath been decreed in truth in the Hidden Tablet which hath been sealed with the seal of protection from One All-Knowing, All-Wise. Hasten, O people of earth, toward the

¹ الأقدم الأعظم

² قد دلع ديك العرش عند استواء الرحمن على
 اعراش الامكان يا اهل الاغضاء قد اتى مالك
 الأسماء وظهورى بالعظمة والافتدار افضل عن
 عبادة اهل الانشاء وما عمل به مطالع الأسماء
 وسكان مدائن البقاء والملا الأعلى هذا ما قضى
 بالحق في الصحيفة المكنونة التي ختمت بخاتم
 الحفظ من لدن عليم حكيم ان اسرعوا يا اهل
 الأرض الى شطر العرش بالقلوب التي ما خطر

precincts of the Throne with hearts wherein naught is remembered save His beauteous remembrance. Rejoice in this Most Great Day. By God! The eye of creation hath never seen its like. Then remember Him with such remembrance as will attract the hearts of the mystics.

فيها ألا ذكره الجميل ان افرحوا في هذا اليوم الأكبر
تالله ما رأت عين الابداع شبهه ثم اذكروه بذكر
تجذب منه افئدة العارفين

BLIB_Or15715.149b

BH09544

To: Jinab-i-Aqa Rida, in Jadhba

Date: 1292-05-19 [1875-Jun-23]

In the name of Him Who hath supreme dominion over the kingdom of names and attributes!

This is a Book sent down from the heaven of the Will of God, and its frontispiece hath been adorned with this Name through which commotion hath been caused in all regions, and the Tongue of Grandeur hath spoken: Blessed is he who hath attained unto the Kawthar of reunion at the time when the Sun of Beauty dawned forth from Mine illumined horizon. Beware, O people of the earth, lest ye abandon that which ye have been commanded to observe, or break the covenant ye have made in My holy and impregnable presence. Commit not that which was committed by the people before you. Fear God, and be not of them that join partners with Him. Thy mention hath been made before the Face, and there hath been sent down for thee that which set ablaze the hearts of them that have turned towards Him. Render thanks unto God for having attained unto My days and for having turned toward Him when every denier remote from truth turned away.

بسمه المهيمن على الملك والملوك
كتاب نزل من سماء مشيئة الله و زين ديباجه
بهذا الاسم الذي به حدث الاضطراب في كل
الأطراف و نطق لسان العظمة طوبى لمن فاز
بكوثر الوصال اذ اشرفت شمس الجمال من افق
وجهى المنير
اياكم يا اهل الأرض ان تدعوا ما امرتم بأخذه او
تكنثوا ما عهدتم به في محضرى المقدس المنيع لا
ترتكبوا ما ارتكبه قوم قبلكم اتقوا الله ولا تكونن
من المشركين قد ذكر ذكرى لدى الوجه و نزل
لك ما اشتعلت به افئدة المقبلين ان اشكر الله بما
فزت بأيامى و توجهت اليه اذ اعرض عنه كل
منكر بعيد

BLIB_Or15715.149a, ASAT2.116x

BH09192*To: Jinab-i-Abu'l-Hasan Khan, in Quchan**Date: 1292-05-19 [1875-Jun-23]*

1 In the Name of the peerless Lord!

1 بنام خداوند بیمانند

2 Previously the Most Holy, Most Exalted Tablet was sent down from the heaven of divine will, and this is yet another time that thou mayest give thanks to thy Lord, the All-Bountiful. Thou must, God willing, be occupied at all times with the promotion of the Cause of the Self-Sufficient, the Most High, and in all matters be mindful of wisdom, for the people are weak and God is merciful and kind.

2 از قبل لوح اقدس از سماء اراده ربّانی نازل و ارسال شد و هذه مرة اخرى لتشكر ربّك الكريم انشاء الله بايد در جميع احوال بنصرت امر غني متعال مشغول باشيد و در كلّ امور بحکمت ناظر چه که ناس ضعيفند و حق رحيم و مهربان قل

3 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which the heaven was raised up and the Kingdom of Names was adorned and the Divine Lote-Tree spoke forth, to aid me in the service of Thy Cause and enable me to accomplish that whereby my remembrance may endure amongst Thy creatures. Verily Thou art powerful to do what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 سبحانک اللهم يا الهی استلک باسمک الذی به رفعت السماء و تزین ملکوت الأسماء و نطقت السدرة المنتهى بأن تؤیّدنی علی خدمة امرک و توقّنی علی ما یثبت به ذکرى بین خلقک انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکیم

BLIB_Or15719.030c

BH09235*To: Amatullah Khanum**Date: 1292-05-19 [1875-Jun-23]*

He is the One Who has power over whatsoever He willeth, in His name, the Protector over all the worlds

Verily, the leaf calls out to the Tree: There is none other God but Him, the All-Knowing, the All-Wise. Blessed is the leaf that has clung to it in such wise that the winds of trials caused it not to fall. She is indeed among the most excellent handmaidens in the sight of God, the Lord of Names. To this testifieth every discerning soul.

We have found the fragrance of thy love for thy Lord and have sent down unto thee this Tablet through which the horizon of the world hath been illumined and every one who hath turned towards God, the Lord of all worlds, hath been drawn nigh.

هو المقتدر علی ما یشاء باسمه المهيمن علی العالمين انّ الورقة تنادى علی السدرة انه لا اله الا هو العليم الحکیم طوبى لورقة تمسکت بها علی شأن ما سقطت من ارياح الافتتان انها من خيرة الاماء لدى الله مالک الأسماء يشهد بذلك كلّ عالم بصير يا امتی انا وجدنا عرف حبّک ربّک و نزّلنا لک هذا الکتاب الذی به انار افق العالم و توجه کلّ مقبل الى الله ربّ العالمين اذا فزت بکتاب ربّک ان اشکريه بشکر یجذب به اهل الفردوس

When thou attainest unto thy Lord's Book, render thanks unto Him with such thanksgiving as to attract thereby the denizens of Paradise. Verily, thy Lord is He Who ordaineth, the All-Knowing.

اِنَّ رَبَّكَ لَهٗوَالْاَمْرُ الْعَلِيمُ اِنَّمَا الْبَهَاءُ عَلٰی الَّذِیْنَ اٰمَنُوْا
وَعَلٰی الْاٰلَآئِ اٰمَنٌ بِاللّٰهِ الْمُقْتَدِرِ الْقَدِیْر

INBA44:103b

Glory be upon those who have believed and upon those hand-maidens who have believed in God, the Almighty, the All-Powerful.

BH09281

To: Habib

Date: 1292-05-19 [1875-Jun-23]

1 In the Name of the One Friend!

1 بنام دوست یگا

2 O beloved friend! He saith: Be not grieved by that which hath come to pass from God aforetime. Ye have been and are beneath the shadow of God. They who are endowed with vision and who gaze upon the Most Great Horizon are content with whatsoever proceedeth from God. Be ye confident in the favors of God. Ye are reckoned as His own and unto Him shall ye return. Ye must serve the Cause of God with heart and tongue and limbs and deeds. He is with you under all conditions. Verily, He doth not suffer the reward of the doers of good to be lost. Verily he was of Us and hath ascended unto Us. Thy Lord, the Protector, the Self-Subsisting, beareth witness unto this. It behooveth you to rejoice in that which hath flowed from the Most Exalted Pen in this Preserved Tablet. The splendor of God be upon you from God, the Mighty, the Loving.

2 ای حبیب محبوب میفرماید در آنچه از قبل حقّ
وارد شده مکدر نباشید در ظلّ حقّ بوده و
هستید اهل بصر که ناظر بمنظر اکبرند آنچه از نزد
حقّ وارد شود باوراضیند بعنایات حقّ مطمئن
باشید از او محسوسید و باوراجع باید بقلب و لسان
وارکان و اعمال بخدمت حقّ قائم باشید آنه معکم
فی کلّ الأحوال آنه لا یضیع اجر المحسنین آنه
کان منّا و صعد الینا یشهد بذلک ربّک المهیمن
القیوم ینبغی لکم ان تفرحوا بما جرى من القلم
الأعلى فیهذا اللوح المحفوظ انّ البهآء علیکم من
لدى الله العزیز الودود

BLIB_Or15719.030b

BH10047*To: Mardiyih wife of Mir Muhammad Bayk, in Faran**Date: 1292-05-19 [1875-Jun-23]*

He is the One Who speaks with truth and judges with justice.

O My handmaiden! Bear thou witness unto that which God hath testified concerning His Own Self by His Own Self, before the creation of His names and attributes: that there is none other God but Him, and that He Who hath come with the truth is indeed the Ultimate Tree, the Most Exalted Horizon, and the Primal Word. Whoso hath turned unto Him hath turned unto God, and whoso hath turned away is verily among the most lost of men, though he produce the deeds of all creation.

Drink thou from the chalice of utterance in My Name, and from the cup of mystical knowledge through My beauteous remembrance. Verily, glory be upon those handmaidens who have turned unto the Intended One in such wise that the allusions of those who have disbelieved in God, the Lord of all worlds, have not prevented them.

هو الناطق بالحق والحاكم بالاستحقاق

يا امتي ان اشهدى بما شهد الله لذاته بذاته قبل خلق اسمائه وصفاته انه لا اله الا هو والذي اتى بالحق انه هو السدرة المنتهى و الأفق الأعلى والكلمة الأولى من اقبل اليه قد اقبل الى الله والذي اعرض عنه من اخسر الناس ولو يأتى بعمل العالمين ان اشربى كأس البيان باسمي و قدح العرفان بذكرى الجميل انما البهاء على اللائ اقبلن الى المقصود على شأن ما منعتن اشارات الذين كفروا بالله رب العالمين

AQA7#519 p.365, FRH.165b

BH09904*To: Aqa Mihdi, in Jadhba**Date: 1292-05-19 [1875-Jun-23]*

He is the One Who speaketh in the Kingdom of Utterance

Blessed art thou, O Mihdi, inasmuch as thou hast drunk the choice wine of inner meanings and hast turned unto God, the Lord of all worlds. God will soon make manifest the stations of those who have attained to the lights of the Countenance when it appeared between the heavens and the earth.

Strive, O My loved ones, that there may be manifested from you in My days that whereby your mention shall endure in My Kingdom and My dominion. This, verily, is a great bounty.

Rely not upon those who follow their lusts. Follow him who calleth you unto the station which God hath made sanctified from the defilement of every doubting dreamer.

هو الناطق في ملكوت البيان

طوبى لك يا مهدي بما شربت رحيق المعاني و اقبلت الى الله رب العالمين سوف يظهر الله مقامات الذين فازوا بأنوار الوجه اذ ظهر بين السموات والأرضين ان اجهدوا يا احبائي ليظهر منكم في ايامي ما يثبت به ذكركم في ملكوتي و جبروتي ان هذا لفضل عظيم لا تركنوا الى الذين اتبعوا الشهوات ان اتبعوا من يدعوكم الى المقام الذي جعله الله منزلها عن رجس كل متوهم

Thus have We made mention of thee that thou mayest rejoice within thyself and give thanks unto thy Lord, the Forgiving, the Merciful.

مريب كذلك ذكرناك لتفرح في نفسك وتشكر
ربك الغفور الرحيم

BLIB_Or15730.001d

BH09832

To: Unknown, in Jadhba

Date: 1292-05-19 [1875-Jun-23]

In the Name of Him through Whom the fragrances of divine unity have been wafted!

This is a mention from Us to him who hath attained unto the lights of faith when the horizon of certitude was illumined by this Luminary through which the heavens and earth were made to shine. He calleth out with the most exalted call in the kingdom of creation: "Verily, there is none other God but Him, the Almighty, the Self-Subsisting."

We summon the peoples in this Most Great Prison unto God, the Lord of the Ancient Days, yet they have turned away and waxed proud, save those whom God, the Lord of the Promised Day, hath willed.

Blessed art thou for having drunk the choice wine of revelation and attained unto His recognition, when every ignorant and rejected one turned away. Give thanks unto God for this supreme bounty and say: "Praise be unto Thee, O God of the seen and the unseen!"

بسم الذي به فاحت نفحات التوحيد

ذكر من لدنا لمن فاز بأنوار الايمان اذ اشرق افق
الايقان بهذا النير الذي به اشرفت السموات
والارضون انه ينطق بأعلى النداء في ملكوت
الانشاء انه لا اله الا هو المهيمن القيوم انا ندع
الأمم في السجن الأعظم الى الله مالک القدم
و هم اعرضوا و استكبروا الا من شاء الله
مالک اليوم الموعود نعيماً لك بما شربت رحيق
الوحى وفزت بعرفانه اذ اعرض عنه كل جاهل
مردود ان احمد الله بهذا الفضل الأعظم و قل
لك الحمد يا اله الغيب والشهود

BLIB_Or15730.001c

BH10188*To: Aqa Mirza Ali Nayib, in Darakhsh**Date: 1292-05-19 [1875-Jun-23]*

In the Name of Him Who has power over all who are in the heavens and on earth

We make mention of him who has turned towards the Dayspring of grace, and We aid him through Our bounty, for verily We are the All-Bountiful, the Most Generous.

The call of the All-Merciful has been raised amidst all created things, yet most of the people are as dead. Blessed is he who has been stirred by the breeze of Revelation and has arisen to serve his Lord, Who has come with His wondrous Cause.

Beware lest the might of the world frighten you or the utterances of the deniers sadden you. Thus have We adorned the preamble of inner meanings with the light of wisdom and utterance. Blessed is he who has turned towards it, and woe unto the heedless ones.

بِسْمِهِ الْمُقْتَدِرِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
أَنَا نَذَكِرُ مَنْ تَوَجَّهَ إِلَى مَشْرِقِ الْفَضْلِ وَتَوَيَّدَهُ
فَضْلاً مَنْ لَدُنَّا وَأَنَا الْفَضَّالُ الْكَرِيمُ قَدْ ارْتَفَعَ
نَدَاءُ الرَّحْمَنِ بَيْنَ الْإِمْكَانِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ
مِنَ الْمَيِّتِينَ نَعِيمًا لِمَنْ اهْتَزَّ مِنْ نَسْمَةِ الْوَحْيِ وَقَامَ
عَلَى خِدْمَةِ مَوْلَاهِ الَّذِي أَتَى بِأَمْرِهِ الْبَدِيعُ أَيَّاكُمْ إِنْ
تَخَوَّفَكُمْ سَطْوَةُ الْعَالَمِ أَوْ تَحَزَّنَكُمْ مَقَالَاتُ الْمُنْكَرِينَ
كَذَلِكَ طَرَزْنَا دِيْبَاجَ الْمَعَانِي بِنُورِ الْحِكْمَةِ وَالْبَيَانِ
طُوبَى لِمَنْ أَقْبَلَ وَوَيْلٌ لِلْغَافِلِينَ

INBA44:112

BH10305*To: Muhammad Taqi**Date: 1292-05-19 [1875-Jun-23]*

1 In His Name, the Ever-Abiding, the Everlasting

2 God testifieth that there is none other God but Him. He hath ever existed in the heights of might and power, in the loftiness of majesty and transcendence. The hosts of the world cannot withhold Him. He summoneth all peoples, through His Most Great Name, to His highest horizon and His most glorious appearance. Exalted is the Lord of Names! He doeth what He willeth through His sovereignty and ordaineth what He pleaseth through His power. Within His grasp is the Kingdom of earth and heaven, and in His hand the dominion of creation and command. There is none other God but Him, the Most High, the Manifest, the All-Knowing, the All-Wise.

1 بِسْمِهِ الْبَاقِي الدَّائِمُ

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَمْ يَزَلْ كَانَ فِي عُلُوِّ
الْعِظَمَةِ وَالْإِقْتِدَارِ وَسُمُو الرِّفْعَةِ وَالْإِرْتِفَاعِ لَا تَمْنَعُهُ
جُنُودُ الْعَالَمِ يَدْعُو بِاسْمِهِ الْأَعْظَمِ كُلَّ الْأُمَمِ إِلَى
أَفْقِهِ الْأَعْلَى وَمَنْظَرِهِ الْأَجْبَى تَعَالَى مَوْلَى الْأَسْمَاءِ
يَفْعَلُ مَا يَشَاءُ بِسُلْطَانِهِ وَيَحْكُمُ مَا يَرِيدُ بِقُدْرَتِهِ وَفِي
يَمِينِهِ مَلَكُوتُ السَّمَوَاتِ وَالْأَرْضِ وَفِي قَبْضَتِهِ
جَبَرُوتُ الْأَمْرِ وَالْخَلْقِ لَا إِلَهَ إِلَّا هُوَ الْمُتَعَالَى الْمُبِينُ
الْعَلِيمُ الْحَكِيمُ

AQA7#353 p.043a

ADMS#010

BH06935*To: Jinab-i-Mirza Muhammad 'Ali, in Zavarih**Date: 1292-06-02 [1875-Jul-6]*

- 1 He is the Most Ancient, the Most Great! The Secret crieth out: "He hath come at Whose knowledge all existence hath proved powerless, except whom God willeth, the Almighty, the All-Glorious, the All-Knowing." And the Hidden Mystery proclaimeth: "He hath appeared, Whom none in the heavens and on earth could comprehend, save those who have turned unto Him with a radiant heart." And the Book declareth: "He Who revealeth Me hath come. Blessed is he who hath turned unto Him, and woe betide every remote denier."
- 2 All things have testified to the Lord of Names, yet most of the people remain heedless. The ocean of assurance hath appeared, yet the people are in manifest doubt. They claim faith within themselves, yet they object to the One True God, the All-Informed. Thus have their souls enticed them, and they are truly among the lost.
- 3 Shun those who prevent people from God, and remind those on whose faces thou beholdest the radiance of bliss. Thus doth the Supreme Pen command thee from the presence of God, the Creator of heaven. Verily, He is the Ruler over what He willeth. There is none other God but Him, the Almighty, the All-Powerful.

1 هو الأقدم الأعظم أنّ السرّ ينادى قد أتى من عجز
عن عرفانه الوجود ألا من شاء الله المقتدر العزيز
العليم والمستسرّ ينادى و يقول قد ظهر ما عجز
عن ادراكه من في السموات والأرض ألا من
أقبل اليه بقلب منير والكاتب يقول قد جاء منزلي
طوبى لمن أقبل اليه و ويل لكل معرض بعيد

2 قد شهدت الأشياء لمالك الأسماء ولكنّ الناس
أكثرهم من الغافلين قد ظهر بحر الاطمينان
ولكنّ القوم في اضطراب مبين يدعون الايمان في
انفسهم ويعترضون على الله الفرد الخبير كذلك
سوّلت لهم انفسهم الا انهم من الخاسرين

3 تجنّب عن الذين يمنعون الناس عن الله وذكّر الذين
تجد من وجوههم نضرة النعيم كذلك يأمرك
القلم الأعلى من لدى الله فاطر السماء أنّه هو
الحاكم على ما اراد لا اله الا هو المقتدر القدير

BLIB_Or15729.144a, NLAI_22848:350,

BSB.Cod.arab.2644 p180v, MKI4522.350,

AQA2#029 p.192a

BH09425*To: Mirza Ali Ashraf Lahijani ('Andalib), in Tihiran**Date: 1292-06-02 [1875-Jul-6]*

He is the All-Knowing Expositor.

God beareth witness that he who speaketh the truth is indeed the Hidden Treasure, and the Concealed Mystery, and the Preserved Tablet, and the Inscribed Book. But for him, My sovereignty would not have been made manifest in creation,

هو المبينّ العليم

شيد الله لمن ينطق بالحقّ أنّه هو الكنز المخزون و
السرّ المكنون و اللوح المحفوظ و الكتاب المسطور
لولاه ما ظهر سلطاني في الامكان و ما توجّه الى
افقى احد من الأديان من فاز به قد فاز بكل الخير

nor would any from among the religions have turned toward My horizon.

Whoso hath attained unto him hath attained unto all good. Whoso hath turned away from him is indeed among those who turned away from My sovereignty in the beginning that hath no beginning, who disputed My verses, who warred against My Self, and who denied My proof, the All-Compelling over all the worlds.

Blessed is he who hath testified to that whereunto God hath testified, and who hath, with manifest certitude, quaffed this choice wine. Thus have We sent unto thee the breezes of revelation, that thou mayest inhale therefrom the fragrance of the Intended One and be numbered with them that render praise.

من اعرض عنه أنه ممن اعرض عن سلطاني في
ازل الأزال و جادل بأياتي و حارب بنفسي و
كفر ببرهاني المهيمن على العالمين طوبى لمن شهد
بما شهد الله و شرب هذا الرحيق بيقين مبين
كذلك ارسلنا اليك نفحات الوحي لتجد منها
عرف المقصود و تكون من الحامدين

INBA51:419a, LHKM3.178a

BH02735

To: Jinab-i-Haji Mulla Baqir, in Yazd

Date: 1292-06-03 [1875-Jul-7]

1 In the Name of the One, the Single One

1 بنام واحد یگا

2 The waves of the ocean of utterance, by the will of the Lord of all creation, have appeared in the form of these words. In most years, the fragrances of the garment of the All-Merciful were sent forth from the direction of the manifest Prison, that ye might quicken the dead through that holy fragrance and draw them to the realm of oneness, that all who dwell within the realm of possibility might not remain deprived of the living waters nor be forbidden the outpourings of the ocean of inner meanings.

2 امواج بحر بیان بارادهء مالک امکان بر هیئت
این کلمات ظاهر در اکثر از سنین نفحات قیص
رحمانی از شطر یجن مبین ارسال شد تا عباد مرده
را از آن نفحهء قدسیه زنده نمائید و بشطر احدیه
کشانید تا جمیع من فی الامکان از کوثر حیوان
محروم نمانند و از فیوضات بحر معانی ممنوع نگردند

3 This is a Day that hath no peer or likeness. Every soul that hath today turned toward the most exalted horizon is accounted as one of the fruits of the divine Tree, and likewise every handmaiden of God who hath attained unto faith in God is numbered among its leaves in the Book. This is of God's grace, which He bestoweth upon whomsoever He willeth. Indeed, even this mention is itself counted among all mentions, even as it hath been said aforetime that "the believer cannot be described."

3 امروز روزی است که او را شبه و مثل نبوده
هر نفسی الیوم بافق اعلی توجه نمود از اثمار سدره
لدى الحق محسوب است و هم چنین هر یک از
اماء الله که بایمان بالله فائز شد از اوراق آن در
کتاب مذکور ذلک من فضل الله یؤتیه من یشاء
بلکه این ذکر هم در رتبهء اذکار مذکور است
چنانچه از قبل ذکر شده که المؤمن لا یوصف

- 4 This is a Day wherein God hath made the highest among the people lowest, and the lowest highest. Observe how many souls who deemed themselves to have ascended to the loftiest heights of knowledge and learning remained yet veiled from the Sun of Truth, while how many whose names were never mentioned, after the call of the Lord of Names was raised between earth and heaven, turned to the most exalted horizon and quaffed the purest wine.
- 5 Whatsoever appeareth in this Day shall remain and endure. Harken unto the call of this wronged One, imprisoned, and arise to serve the Cause with such steadfastness as cannot be followed by sitting. These numbered days have been and shall be fleeting. Strive ye that some trace of you may appear in the days of God. He is your companion and intimate friend in all the divine worlds.
- 6 In truth I say: the eye of favor hath been and shall be, God willing, fixed upon you. Therefore in every year mention of you hath flowed from the Most Exalted Pen. Know ye the value of this divine bounty and heavenly feast, and occupy yourselves with the remembrance and praise of God, that perchance the living waters of mention may awaken the heedless and rouse the sleeping ones. The Command is in God's hands - He doeth what He willeth and ordaineth what He pleaseth.
- 7 The glory be upon thee and upon those who are with thee among them that have believed in God, the All-Knowing, the All-Informed.
- 4 هذا يوم فيه جعل الله اعلی الناس اسفلهم و اسفلهم اعلاهم ملاحظه نمائید چه مقدار از نفوس که بگان خود باعلی مراقی علم و فضل ارتقا نمودند و معذلک از شمس حقیقت محتجب ماندند و چه مقدار از نفوس که اسمشان مذکور نبود و بعد از ارتفاع ندای مالک اسماء مابین ارض و سماء بافی اعلی توجه نمودند و از رحیق اصفی آشامیدند
- 5 آنچه در این یوم ظاهر شود باقی و دائم خواهد ماند بشنو ندای این مظلوم مسجون را و بخدمت امر قیام نما قیامی که او را قعود اخذ نکند این ایام معدوده فانی بوده و خواهد بود جهد نمائید تا اثری از شما در ایام الله ظاهر شود او است مصاحب شما و انیس شما در جمیع عوالم الهیه
- 6 براسستی میگویم نظر الطاف با شما بوده و انشاء الله خواهد بود لذا در هر سنه ذکر شما از قلم اعلی جاری شده قدر این نعمت الهیه و مائده سمائی را بدانید و بذکر و ثنای حق مشغول شوید لعل کوثر ذکر غافلین را آگاه نماید و نائمین را بیدار کند الامر بید الله يفعل ما یشاء و یحکم ما یرید
- 7 البهاء علیک و علی من معک من الذین آمنوا بالله العلیم الخبیر

INBA35:129, BLIB_Or15719.042a,
AKHA_116BE #11-12 p.421

BH02981

To: *Jinab-i-Bahram, in Kirman*

Date: 1292-06-03 [1875-Jul-7]

- 1 In the Name of the One God, Lord of all worlds!
- 2 There hath been and continues to be no doubt that the purpose of creation hath been the knowledge and praise of the Beloved of the worlds. And when the appointed time was fulfilled and the Ancient Beauty rose above the horizon of the world, all parties rose up in opposition. Some clung to their
- 1 بنام یگا خداوند عالمیان
- 2 شکی نبوده و نیست که مقصود از آفرینش عرفان و ستایش محبوب عالم بوده و چون میقات منقضی شد و جمال قدم از افق عالم مشرق جمیع احزاب بنفاق برخاستند بعضی باو هام خود متمسک شدند و از مطلع ایقان

vain imaginings and remained veiled from the Dayspring of certitude, while others held fast to learning yet were deprived of its Source. Had these heedless, wayward souls turned, free from all hints and allusions, to the Most Exalted Horizon, all would surely have attained to the recognition of the Source of Names.

- 3 In their primal reality, ears and eyes were created for the hearing of divine verses and the beholding of the lights of oneness. Therefore, all must today, when the Manifestation of the All-Merciful is established upon the throne of utterance, turn their ears to His call that they may attain to hearing it, and observe with their own eyes the evident matters in the days of His manifestation, and reflect with pure hearts upon the signs of power made manifest from the Source of divine Will. Should they act upon this merciful counsel that hath been sent down in the revealed Tablets out of pure bounty and grace, all shall attain to the wine of certitude and turn with complete assurance toward the All-Merciful.

- 4 We beseech God to grant the divines of this age fairness, for these souls have become the cause of their own veiling and that of others from the Truth. Any learned one who hath today partaken of the most pure wine is accounted before God among the people of knowledge, and apart from such We testify that he is among the ignorant.

- 5 Praise be to the Inaccessible God Who assisted thee to recognize the Dayspring of His verses. God willing, thou shalt at all times drink from the cup of divine love and remain turned toward His direction. After recognition and acceptance, steadfastness is the most mighty of matters. Ask thou of God that thou mayest remain steadfast in His love, for the evil ones have ever been and continue to be lying in wait, striving with the utmost effort and diligence to lead astray sanctified and accepted souls. We beseech God to confirm thee in His love and ordain for thee that which shall profit thee in this world and the next.

محبوب ماندند و برخی بعلوم متشبث گشتند و از مطلع آن محروم ماندند و اگر این نفوس معرضه غافله من غیر ظنون و اشاره باقی اعلی توجه مینمودند هرایه کل عرفان مبدء اسماء فائز میگشتند

- 3 آذان و عیون در حقیقت اولیه مخصوص استماع آیات الهیه و مشاهده انوار احدیه خلق شده لذا باید کل الیوم که مظهر رحمن بر عرش بیان مستقر است بگوش خود متوجه ندای او شوند تا باصغای آن فائز گردند و بچشم خود در امورات ظاهره در ایام ظهور مشاهده نمایند و بقلوب صافیه در آثار قدرتیه که از مصدر اراده ربانیه ظاهر است تفکر کنند اگر باین نصیحت رحمانیه که در الواح منزله محض جود و فضل نازل شده عمل نمایند کل برحیق ایقان فائز گردند و باطمینان تمام بشطر رحمن توجه نمایند

- 4 از حق میطلبیم علمای عصر را انصاف عنایت فرماید چه که آن نفوس سبب احتجاب خود و خلق از حق شده اند هر عالمیکه الیوم از رحیق اطهر نوشید او عندالله از اهل علم محسوب و من دونه نشهد انه من الجاهلین

- 5 حمد کن حق مینع را که ترا تأیید فرمود بر عرفان مطلع آیات خود انشاءالله در کلّ حین از کأس محبت الهی بیاشامی و بشطرش ناظر باشی بعد از عرفان و اقبال استقامت از اعظم امور است از حق بطلب تا بجنبش مستقیم مانی چه که شیاطین در کلّ احیان در کمین بوده و هستند و در کمال سعی و اهتمام در صدد اضلال نفوس مقبله مقدسه خواهند بود نسل الله بأن یوفّقک علی حبه و یقدّر لک ما ینفعک فی الدنیا و الآخرة

BLIB_Or15726.052

BH03202

To: *Baha'is of Ardikan, in Ardakan*

Date: 1292-06-03 [1875-Jul-7]

- 1 In the name of the All-Knowing Expositor
- 2 The ocean of meanings from the fountain of the Pen of the All-Merciful is ever-flowing and surging. We beseech God not to withhold it from the thirsty ones nor deprive the seekers thereof.
- 3 O friends! In truth I say, this Day has no peer or likeness, for the ocean of bounty is surging and the Sun of generosity is shining resplendent. Strive that perchance ye may attain unto that which shall cause the perpetuation of your existence.
- 4 Consider how many divines, learned ones, princes, rich and poor were awaiting the Day of God, lamenting and bewailing night and day, yet when the Most Great Luminary appeared from the horizon of the will of the Ancient King, all remained veiled save whom God willed.
- 5 Give thanks unto the one true God that He aided you and guided you to the highest horizon, and that in these numbered years He hath, through His grace, mentioned and continues to mention you in the Most Great Prison. Although the worth of this bounty is not known today due to mankind's lack of capacity, yet ere long God, exalted be His glory, will make manifest this station. He is, verily, powerful and mighty over all things.
- 6 Beseech ye God for steadfastness, for the cawing of the raven shall be raised from every horizon, as We have forewarned in previous Tablets. Likewise seek ye divine confirmation that ye may act according to what hath been commanded.
- 7 Before the dawning of the Sun of Laws no one was under obligation, but after its appearance all were and shall continue to be bound thereby, that all may attain unto His infinite divine bounties and drink from the Kawthar of His mercy.
- 8 Ye must all observe wisdom, lest that which might cause disturbance to weak souls should occur. We counsel you for the sake of God - to this testifieth the Tongue of Revelation in this Most Great Prison, and beyond it the tongues of the Concourse on High.

1 بنام مبین دانا

2 بحر معانی از معین قلم رحمانی در کلّ احیان جاری و ساریست از حقّ میطلبیم تشنگان را از او منع نفرماید و طالبان را محروم ننماید

3 ای دوستان براسستی میگویم امروز را شبه و مثلی نبوده و نیست چه که بحر کرم در امواجست و آفتاب جود در اشراق جهد نمائید که شاید بامری فائز شوید که سبب ابقای وجود گردد

4 ملاحظه کنید چه مقدار از علما و فضلا و امرا و اغنیاء و فقرا که منتظر یوم الله بودند و شب و روز نوحه و ندبه مینمودند و بعد از ظهور نیر اعظم از افق اراده مالک قدم کلّ محبوب ماندند الا من شاء الله

5 شکر کنید خداوند یگا را که شما را تأیید نمود و بافی اعلی هدایت فرمود و در سنین معدودات در سین اعظم محض فضل شما را ذکر نموده و مینماید اگرچه قدر این فضل نظر بعدم ظهور استعداد عالم الیوم معلوم نیست ولكن حقّ جلّ جلاله عنقریب این مقام را ظاهر فرماید اوست بر هر امری قادر و توانا

6 از حقّ استقامت بطلبید چه که نفاق ناعق از آفاق مرتفع خواهد شد چنانچه در الواح قبل خبر داده ایم و همچنین توفیق طلب نمائید تا بر آنچه امر فرموده عمل کنید

7 قبل از اشراق شمس احکام بر نفسی تکلیف نبوده ولكن بعد از ظهور اشراق کلّ مکلف بوده و خواهند بود تا جمیع بفیوضات نامتناهیة الهیه فائز شوند و از کوثر رحمتش بیاشامند

8 و باید کلّ بحکمت ناظر باشید تا امریکه سبب اضطراب نفوس ضعیفه است واقع نشود انا نذکرکم لوجه الله یشهد بذلک لسان الوحی فی هذا السجن الأعظم و عن ورائه السن الملاء الأعلی

- 9 Blessed is he who remembereth the verses of his Lord - he is assuredly among those who are nigh unto God in a perspicuous Book.

طوبى لمن تذكّر بآيات ربّه أنّه من المقرّبين في كتاب مبین

INBA35:133, BLIB_Or15719.034c,
HDQI.101, ABDA.017-018, ANDA#47
p.03

BH03483

To: Aqa Shaykh Sadiq, in Yazd

Date: 1292-06-03 [1875-Jul-7]

- 1 In the name of the All-Wise Judge
- 2 In this Most Great Revelation most of the loved ones have been commanded to teach the Cause of the Lord of Names, that is, teaching has become obligatory upon all, so that perchance all the friends of the All-Merciful may attain to that exalted and most glorious station expressed in the words "Whoso quickeneth a soul is as though he had quickened all mankind."
- 3 However, all must observe wisdom in the matter of teaching. Without it, it is neither permissible nor allowed. For instance, if today someone were to call out at the top of their voice commanding people to rend asunder their imaginary veils, such a soul would not be considered among the teachers in the sight of God, for they would have acted outside the bounds of wisdom.
- 4 For when someone has spent years following a way and has been brought up in it, one cannot forbid them from it all at once. Rather, one must gradually, with the utmost kindness and mercy, present teachings from their own tradition, so that through these teachings and stories they may attain to the horizon of the Cause and rend asunder their imaginary veils. God's mercy has taken precedence and His grace has encompassed all. This is why He has commanded all to observe wisdom, lest anything occur that might cause minds and souls to be troubled.
- 5 Before the martyrdom of Badi', upon him be the most glorious Glory of God, We commanded a group to call out without concealment or veiling, and they acted according to what God desired and drank the cup of martyrdom from the most exalted of vessels. But after his martyrdom, all have been commanded to observe wisdom. Today, deviation from it is not permitted.

1 بنام حکم کننده دانا

2 در این ظهور اعظم اکثری از احبّا بتبلیغ امر مالک اسماء مأمور شده‌اند یعنی امر تبلیغ بر کل واجب شد که شاید جمیع دوستان رحمن برتبه بلند اعلی و مقام اعزّ اسنی که میفرماید من احیا نفساً فکأنما احیا الناس جميعاً فائز شوند

3 ولكن کل باید در امر تبلیغ بحکمت ناظر باشند من دون آن جلیز نبوده و نیست مثلاً اگر نفسی الیوم بأعلى النداء ناس را بهتک حجابات موهومه امر نماید چنین نفس لدی الله از مبلغین محسوب نه چه که خارج از حکمت عمل نموده

4 چه نفسی اگر سالها در امری باشد و بآن تربیت یافته یک مرتبه نمیتوان او را منع نمود بلکه باید بتدریج بکمال شفقت و رحمت از لسان قوم بیاناتی نمود تا او در ضمن بیانات و حکایات بافق امر فائز شود و حجابات موهومه را خرق نماید رحمت حق سبقت گرفته و فضلش احاطه نموده اینست که جمیع را بحکمت امر فرموده تا امری احداث نشود که سبب اضطراب عقول و نفوس گردد

5 قبل از شهادت بدیع علیه من کلّ بهاء ابهه جمعی را امر نمودیم که من غیر ستر و حجاب ندا نمایند و به ما اراد الله عمل نمودند و کوثر شهادت را از اعلی الأقداح نوشیدند و بعد از شهادت او کل بحکمت مأمور شده‌اند الیوم تجاوز از او جلیز نه

- 6 Read thou this Tablet to those who have believed in God, that they may be informed of what hath been sent down from the Ancient Revealer. Give thanks unto God for having been mentioned before the Wronged One, Who hath sent down for thee this wondrous Tablet. Say: All praise be to God, the Lord of the worlds.

6 ان اقرأ هذا اللوح لمن آمن بالله ليطلع بما نزل
من لدن منزل قديم ان اشكر الله بما ذكرت لدى
المظلوم و نزل لك هذا اللوح البديع قل ان الحمد
لله رب العالمين

INBA35:130, BLIB_Or15719.041b,
MAS8.097x

BH11757

To: *Jinab-i-Mirza Muhammad Ibrahim Tabib, in Rayy*

Date: 1292-06-03 [1875-Jul-7]

- 1 In the Name of the Most Holy, the Most Exalted, the Most Glorious!
- 2 The atoms have spoken even as the Revealer of Verses spoke when He came with clear proofs such as none in the heavens and earth could bring forth the like thereof. The Ark of Names hath sailed upon the sea of My Most Exalted Name, and the tongues of all created things have uttered that which was sent down in the Tablet from God, the Sublime, the Great.
- 3 The ocean hath surged with longing to meet Me, and the winds have been stirred, seeking My straight and manifest path. All things have been moved by the call of God, the Lord of all things, yet the people remain in strange slumber. The realities have taken flight and the horizon of the Cause hath been illumined, yet the people are in evident drunkenness. Among them is he whom the world hath withheld from the Lord of Names, and among them is he who hath followed vain desires, turning away from guidance, and among them is he who hath taken the books of idle fancies and cast behind him that which was sent down from God, the Lord of the worlds, and among them is he who hath said "He hath fabricated a lie against God." Say: O thou rejected one! By God! Through this Revelation the darkness hath been illumined and all things have been drawn unto God, the Single One, the All-Knowing, the All-Wise.
- 4 And among them is he who hath risen in opposition in such wise as to rebel against the One, the All-Informed, and among them is he who hath condemned Us to the Most Great Prison

1 بسمي الأقدس الأَمْنَع الأَبهى

2 قد نطقت الذرات بما نطق منزل الآيات اذ
اتي بالبينات التي عجز عن الاتيان بمثلها من في
السموات والأرضين قد سرت فلك الأسماء
باسمي الأعلى ونطقت السن الممكثات بما نزل في
اللوح من لدى الله العلي العظيم

3 قد ماج البحر شوقاً للقائى و هاجت الأرياح
قاصدة سبيلى الواضح المستقيم قد تحرك كلشيء
من نداء الله مالک الأشياء ولكن القوم في نوم
عجيب قد طارت الحقائق و انار افق الأمر ولكن
الناس في سكر مبين منهم من منعتة الدنيا عن
مالک الأسماء و منهم من تمسك بالهوى معرضاً
عن الهدى و منهم من اخذ كتب الأوهام و نبذ
ما نزل من لدى الله رب العالمين و منهم من قال
انه افترى على الله قل يا ايها المردود تالله بهذا
الظهور قد انار الديجور و انجذبت الأشياء كلها
الى الله الفرد العليم الحكيم

4 و منهم من قام بالاعراض على شأن بغى على الفرد
الخبير و منهم من حكم علينا بالسجن الأعظم بعد

after We had called all to God, the Lord of the visible and the invisible, and the Lord of the Mighty Throne.

الَّذِي دَعَوْنَا الْكُلَّ إِلَى اللَّهِ رَبِّ مَا يَرَى وَ مَا لَا يَرَى وَ رَبِّ الْعَرْشِ الْعَظِيمِ

- 5 Nothing whatsoever hath deterred Us. We have arisen to promote the Cause with a sovereignty that hath subdued all who are in the heavens and on earth. We have perfected Our grace, made manifest Our proof, and shone forth from the horizon of Revelation with a light that hath illumined all lands. Blessed is he who hath turned unto Him, and woe betide them that are far removed.

5 أَنَا مَا مَنَعَنَا شَيْءٌ قَدْ قَنَّا عَلَى الْأَمْرِ بِسُلْطَانِ غَلَبَ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ وَ اكْتَلْنَا النِّعْمَةَ وَ أَظْهَرْنَا الْحُجَّةَ وَ اشْرَقْنَا مِنْ أَفْقِ الظُّهُورِ بِنُورِ اسْتِضَاءٍ مِنْهُ الْبِلَادُ طُوبَى لِمَنْ تَوَجَّهَ إِلَيْهِ وَ يَلِ الْمُبْعَدِينَ

- 6 When thou hast been privileged to hear the call of thy Lord and hast been honored with the Tablet sent unto thee, arise from thy place, turning unto Him, and say: "Praise be unto Thee, O Lord of those who know!" Thus have We expounded the verses for thee and sent them unto thee as a grace from Our presence, and I am verily the Bestower, the Bountiful, the Mighty, the Generous.

6 أَنْكَ إِذَا فَزْتَ بِاصْغَاءٍ نَدَاءِ رَبِّكَ وَ تَشَرَّفْتَ بِاللُّوْحِ الَّذِي أَرْسَلَ إِلَيْكَ قَمَّ عَنْ مَقَامِكَ مُقْبِلًا إِلَيْهِ وَ قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْعَارِفِينَ كَذَلِكَ صَرَّفْنَا لَكَ الْآيَاتِ وَ أَرْسَلْنَاهَا إِلَيْكَ فَضْلًا مِنْ لَدُنَّا وَ أَنَا الْمُعْطَى الْبَازِلُ الْعَزِيزُ الْكَرِيمُ

BRL_DA#195

BH04036

To: Mulla Diniyar, in Kirman

Date: 1292-06-03 [1875-Jul-7]

- 1 In the Name of Him Who is the Goal of all worlds!

1 بِنَامِ مَقْصُودِ عَالَمِيَانِ

- 2 The Sun of the Will of the Lord of Names hath dawned from the horizon of the Supreme Pen, that all who are in the world may attain, through the Will of God, and be not deprived or withheld from the lights of the Sun of Truth and the waves of the ocean of His grace. The cause of this withholding hath been the vain imaginings of the people, which in every age and time have kept them back from the Lord of mankind. Blessed is the soul that rendeth asunder the veils of idle fancies with the hand of certitude, and, detached from all else but God, turneth toward the Dayspring of Revelation and the Dawning-Place of His Cause.

2 شَمْسُ ارَادَةِ مَالِكِ اسْمَاءِ از أَفْقِ قَلَمِ أَعْلَى مَشْرِقٍ وَ مَجْلَى تَا جَمِيعٍ مِنْ فِي الْإِنشَاءِ بَارَادَةِ اللَّهِ فَائِزٌ شَوْنَدِ وَ از انوار آفتاب حقیقت و امواج بحر عنایتش محروم نمانند و ممنوع نگردند و سبب این منع اوهام عباد بوده که ایشانرا از مالک انام در هر عهد و عصر منع نموده طوبی از برای نفسیکه حجاب ظنونرا بید یقین خرق نماید و از ما سوی الله منقطع شده بمشرق وحی و مطلع امر توجه کند

- 3 Mention of thee hath been made before this Prisoner, and We have remembered thee in this perspicuous Tablet that thou mayest not be deprived of the fragrances from the gardens of inner meanings and the sweet-scented breezes of the Merciful's utterance. Shouldst thou ponder somewhat upon the revealed

3 ذِکْرَتِ نَزْدِ این مسجون مذکور آمد و باین لوح مبین ترا ذکر نمودیم تا از نفحات ریاض معانی و فوحات بیان رحمانی محروم نمانی اگر قدری تفکر در کلمات منزله و آثار باهره نمائید از عالم

verses and manifest signs, thou wouldst pass beyond the world and all therein, and witness thyself steadfast in the Cause of God.

و عالمیان درگذرید و در امر الله خود را مستقیم
مشاهده کنید

- 4 This is a Day wherein if any deed or word appeareth from anyone for the sake of God, it shall endure throughout the duration of the kingdom of earth and heaven. The world hath never had, nor hath it now, any constancy, as is evident to them that are endowed with vision. Take thou the Kawthar of life in the name of thy Lord, the All-Merciful, then drink thereof in defiance of such as dwell within the realm of possibility who have disbelieved in God, the Exalted, the Great.

4 امروز روزیست اگر از نفسی عملی و یا کلمه‌ئی
لله ظاهر شود بدوام ملک ملکوت باقی و دائم
خواهد ماند دنیا را وفائی نبوده و نیست چنانچه
نزد اولی الأبصار واضح و مبرهنست خذ کوثر
الحیوان باسم ربک الرحمن ثم اشرب منه رغماً
لأهل الامکان الذین کفروا بالله العلیّ العظیم

- 5 Sacred Books have been sent down from the heaven of God's Will - request them from the loved ones and study them, that ye may become aware of the greatness of this Cause and arise to exalt the Word of God. We beseech God to assist thee in His remembrance and praise, and to manifest through thee that which shall cause thy mention to endure in His mighty and inaccessible Kingdom.

5 کتب منبیه از سماء مشیت الهیه نازل از احباب
طلب نمائید و ملاحظه کنید تا بر عظمت امر
مطلع شوید و باعلاء کلمه الله قیام نمائید نسل
الله ان یوفقک علی ذکره و ثنائه و یظهر منک ما
یقیقی به ذکرک فی ملکوته الممتنع المتیع

INBA35:134b, BLIB_Or15719.034b,
AKHA_117BE #11-12 p.a

BH04866

To: Baha'is of Manshad

Date: 1292-06-03 [1875-Jul-7]

- 1 In the Name of the Beloved of the world
- 2 Praise be to God that through the grace of the Lord of creation you have inhaled the fragrance from the garment of utterance and turned to the horizon of the All-Merciful. Know the value of this most great favor and be occupied with His mention and praise amidst the peoples.
- 3 Divine verses have rained down like copious rain upon that land and its people, such that in every year revealed verses have been sent to that region and other regions, that all might attain to what God has willed and receive their portion from the ocean of His generosity. Consider the favor of God - though He is wronged and imprisoned in the Most Great Prison amidst the peoples, at every moment He guides all who are in the world to the most exalted horizon. And anyone who has the slightest perception will surely know that there has been no purpose except the guidance of creation and no aim except the

1 بنام محبوب عالمیان

2 یا احیائی فی منشاء الحمد لله از فضل مالک ایجاد
نفحات قیص بیان را استشمام نمودید و بافق
رحمن توجه کردید قدر این فضل اعظم را بدانید
و مابین امم بذکر و ثنایش مشغول باشید

3 آثار الهیه چون امطار هاطله بر دیار و اهل آن
باریده چنانچه در هر سنه آیات منزله بآن ارض
و سایر اراضی ارسال شده تا کلّ بما اراد الله فائز
شوند و از بحر جودش قسمت برند ملاحظه در
فضل حق نمائید مع آنکه مابین امم در سجن اعظم
مظلوم و مسجون است در کلّ حین من فی العالم
را بافق اعلی هدایت مینماید و هر نفسی فی الجمله
شعور داشته باشد یقین مینماید که مقصودی جز
هدایت خلق نبوده و منظوری جز اظهار امر حق

manifestation of the Cause of Truth. God willing, you will be set ablaze with this fire which is light itself - an enkindlement that the seas of the doubts and idle fancies of the people cannot extinguish - until all the world becomes enkindled by that newly kindled warmth which is the very love of God, and turns to the horizon of manifestation. Truly I say, in this Day steadfastness is accounted as one of the most mighty affairs with God, and likewise acting according to what He has ordained in the Book. Blessed are they that have attained! Blessed are they that act! And praise be to God, the Lord of the worlds.

نه انشاءالله باين نار كه عين نور است مشتعل
شويد اشتعاليكه ببحور اوهام و ظنون انام او را
افسرده نمايد تا جميع عالم از آن حرارت محدثه
كه عين محبة الله است مشتعل شوند و بافق
ظهور توجه نمايند براسى ميگويم اليوم استقامت
از اعظم امور عندالله محسوبست و همچنين عمل
بآنچه در كتاب امر فرموده طوبى للفائزين طوبى
للعاملين والحمد لله رب العالمين

INBA35:132b, BLIB_Or15719.035a

BH05115

To: Al-Haj Siyyid Ali, in Mihrijird

Date: 1292-06-03 [1875-Jul-7]

1 He is the Most Ancient, the Most Great

1 هو الأقدم الأعظم

2 The horizon of manifestation has dawned with this Luminary, through which the Aqsa Mosque was stirred and the Mount called out: "The Kingdom belongeth unto God, the Single, the All-Forgiving!" Were We to make mention of the bounty of these days, minds and hearts would be thrown into confusion.

2 قد لاح افق الظهور بهذا النور الذى به تحرك
المسجد الأقصى و نادى الطور الملك لله الفرد
الغفور لو نذكر فضل هذه الأيام تضطرب منه
الأفئدة والعقول

3 This is the Day which God hath made the Dayspring of grace unto all who are in the heavens and on earth, the Orient of knowledge unto all who are in the realm of creation, and the Manifestation of generosity unto all who dwell in the seen and unseen. Blessed is he who hath cast away all else save Me, who hath stood firm in My Cause, who hath inhaled the fragrance of My raiment, who hath drunk the Kawthar of My loving-kindness, who hath attained unto My commandments, and who hath spoken My praise - he is of the people of My hallowed and forbidden Kingdom.

3 هذا يوم جعله الله مطلع الفضل لمن فى السموات
و الأرض و مشرق العرفان لمن فى الامكان و
مظهر الكرم لمن فى الغيب و الشهود طوبى لمن نبذ
سوائى و استقام على امرى و وجد عرف قيصى
و شرب كوثر عنايتى و فاز بأوامرى و نطق بثنائى
أنه من اهل ملكوتى المقدس الممنوع

4 We have bestowed the Wine of Life upon all who dwell in the realm of creation. Among the people are those who turned away from it, and those who partook and drank thereof, exclaiming: "Praise be unto Thee, O Thou the Best-Beloved!" The Most Great Scene hath been adorned, and therein doth the Lord of Destiny call out and summon all to the Frequentated Fane.

4 أنا بذلنا رحيق الحيوان على من فى الامكان من
الناس من اعرض عنه و منهم من اخذ و شرب
و قال لك الحمد يا ايها المحبوب قد تزين المنظر
الأكبر و ينادى فيه مالك القدر و يدع الكل
الى البيت المعمور

- 5 Give thanks unto God for that the Most Exalted Pen remembereth you in this impregnable Prison and draweth you nigh unto the praiseworthy station. Be steadfast in the Cause in such wise that neither the clamor of the ignorant nor the croaking of those who have disbelieved in God, the Lord of all that was and shall be, may deter you. Thus hath the Tongue of Grandeur spoken, as a token of His grace. Verily, He is the Truth, the Knower of the unseen.

5 ان اشكروا الله بما يذكركم القلم الأعلى في هذا السجن المحكم ويقرّبكم الى المقام المحمود ان استقيموا على الأمر على شأن لا يمنعكم ضوضاء الجهلاء ولا يحجبكم نفاق الذين كفروا بالله ربّ ما كان وما يكون كذلك نطق لسان العظمة فضلاً من عنده أنه هو الحق علام الغيوب

INBA15:253, INBA26:253

BH05314

To: *Mihraban, in Kirman*

Date: 1292-06-03 [1875-Jul-7]

- 1 In the Name of the Beloved, the One! I pray to God that thou mayest at all times be enkindled with the fire of the love of the All-Merciful. This fire is in truth light, and light is identical with fire. At times it is designated as the Breath of God, for the manifestation and growth of divine knowledge and inner meanings in sanctified hearts and illumined minds depends upon the wafting of this spiritual breeze. And in certain instances it is known as the Living Waters, for through it the true life of the contingent world is made manifest and realized. It is the cause of the connection and commingling of all things. It hath countless names with God, the Lord of all names. Were its details to be mentioned, the existing Tablets would not suffice.
- 2 Today is the day of striving and endeavor, that thou mayest attain to that which shall ensure the perpetuation of thy being. All that exists on earth shall perish and be brought to naught, save those souls who are enkindled with this fire and stand firm in the Cause of God.
- 3 Praise be to the Beloved of the world that thy name was mentioned in the Most Great Prison before this Wronged One, and that thou hast been favored with these exalted words which have shone forth from the Dayspring of Revelation.
- 4 Be not grieved by separation and remoteness. Arise to serve. This is the foundation of all deeds in the estimation of the Self-Sufficient, the Most High.

1 بنام محبوب یگانه انشاءالله در کلّ احیان بنار محبت رحمن مشتعل باشی و این نار حقیقت نور است و نور عین نار گاهی بنسمة الله موسوم چه که ظهور و انبات معارف و معانی در قلوب مقدسه و افتده منیره بهبوب این نسیم روحانی معلّق و منوط است و در مقامی بکوتر حیوان معروف چه که حیوة حقیقی اهل امکان از او ظاهر و محقق است و اوست سبب اتصال و امتزاج اشیاء و از برای او اسامی لاتحصی عند الله مالک اسماء بوده و اگر تفصیل آن ذکر شود الواح موجوده کفایت ننماید

2 امروز روز مجاهده و کوشش است تا بامری فائز شوی که سبب ابقای وجود گردد جمیع آنچه در ارض موجود است فانی و معدوم خواهد شد مگر نفوسی که باین نار مشتعل شوند و بر امر الله مستقیم گردند

3 حمد کن محبوب عالم را که ذکر ت در سجن اعظم نزد این مظلوم مذکور گشت و باین کلمات علیا که از مطلع وحی اشراق نموده فائز گشتی

4 از بعد و فراق محزون مباش بخدمت قیام نما این است اصل اعمال نزد غنی متعال

INBA35:134a, BLIB_Or15719.034a

BH06191*To: Jinab-i-Muhammad Kazim, in Isfahan**Date: 1292-06-03 [1875-Jul-7]*

1 He is the All-Sufficing, the Protecting, the All-Wise!

1 هو الكافي الحافظ الحكيم

2 Glorified art Thou, O my God! The atoms bear witness to Thy grandeur and sovereignty, and all created things to Thy might and power. Thou hast manifested the Hidden Mystery and the Treasured Secret to demonstrate Thy dominion and exalt Thy Word. Thou didst command him to arise to promote Thy Cause amidst Thy creatures and Thy realm. When he heard, he arose to the most exalted station and summoned all peoples to the ocean of Thy bounty and the sun of Thy grace.

2 سبحانك اللهم يا الهى قد شهدت الذرات
لعظمتك و سلطانتك و الكائنات بقدرتك و
اقتدارك قد اظهرت الغيب المكنون و الكنز
المخزون لاطهار سلطنتك و اعلاء كلمتك و
امرته بالقيام على امرك بين خلقك و مملكتك
و انه اذ سمع قام على اعلى المقام و نادى الأنام
الى بحر عطائك و شمس فضلك

3 Thereupon the sincere ones were seized by the rapture of Thy verses in such wise that they detached themselves from their wealth and their lives in Thy love and in the path of Thy good-pleasure, and circled round Thy will even as a shadow circles round the sun. Then the people of hypocrisy throughout all regions arose to extinguish Thy fire and quench Thy light, until they seized Thy loved ones in most lands and imprisoned them for their acknowledgment of Thy unity and oneness. I beseech Thee, O Lord of eternity and Sovereign of nations, by Thy Name through which Thou didst subdue the world, to ordain for those who have been afflicted with trials in Thy path the good of this world and the next, to exalt their mention among all creatures, and to seize their enemies with utter abasement and retribution. Verily Thou art powerful to do what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

3 اذا اخذ المخلصين جذب آياتك على شأن انقطعوا
عن اموالهم و انفسهم فى حبك و سبيل رضائك
و طافوا حول ارادتك كما يطوف الظلّ حول
الشمس اذا قام اهل النفاق فى الآفاق على انحامد
نارك و اطفاء نورك الى ان اخذوا احبيائك
فى اكثر البلاد و سجنوهم بما اقروا بوحدانيتك
و فردانيتك اسئلك يا مالک القدم و مولى
الأمم باسمك الذى به سخرت العالم بأن تقدّر للذين
مستهم البلايا فى سبيلك خير الدنيا و الآخرة و
ترفع ذكرهم بين البرية و تأخذ اعدائهم بكلّ الدّلة
و الثّمة أنك انت المقتدر على ما تشاء لا اله الا
انت العليم الحكيم

NFR.095

JHT_S#065

BH07281*To: Baha'is of Khavidak**Date: 1292-06-03 [1875-Jul-7]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 The Tongue of Ancient Days hath spoken in the Most Great Prison a word whereby the Concourse on High and the dwellers of the cities of eternity were enraptured, yet the people understand not. We have manifested the Word in the temple of man, and verily it is this Speaker Who calleth aloud throughout contingent being in the name of the All-Merciful. Glorified be He Who speaketh the truth - verily He is the Preserved Tablet and the Hidden Book and the Treasured Mystery. He beareth witness to that whereunto He hath testified from time immemorial that there is no God but Him, the Almighty, the All-Powerful. Through Him the heaven was raised up, and the Dove cooed, and all things gave utterance, yet the people remain in evident veil.

2 نطق لسان القدم في السجن الأعظم بكلمة انجذبت عنها الملائ الأعلى و سكان مدائن البقاء ولكن الناس هم لا يفقهون قد اظهرنا الكلمة على هيكل الانسان و انها هذا الناطق الذي ينادى في الامكان باسم الرحمن تعالى من ينطق بالحق انه هو اللوح المحفوظ و الكتاب المكنون و السر المخزون يشهد بما شهد في ازل الازال انه لا اله الا هو المقتدر القدير به ارتفعت السماء و هدرت الورقاء و نطقت الاشياء ولكن الناس في حجاب مبين

3 Take ye, O My loved ones, the bounds and ordinances of God. Beware lest the intimations of such as have been heedless of God through following the promptings of self and desire debar you. We testify that they are among those who wander distracted. Hold fast to the Sure Handle - verily it hath appeared in truth through a command from One Who is All-Knowing, All-Wise.

3 خذوا يا احبائي حدود الله و سننه اياكم ان تحجبكم اشارات الذين غفلوا عن الله بما اتبعوا النفس و الهوى نشهد انهم من الهائمين تمسكوا بالعروة الوثقى انها ظهرت بالحق بأمر من لدن عليم حكيم

4 Despair not of the Spirit of God and His mercy. He is with you. There is no God but Him, the Forgiving, the Generous.

4 لا تيأسوا من روح الله و رحمته انه معكم لا اله الا هو الغفور الكريم

AQA7#437 p.252

BH08225*To: Muhammad qabl Baqir, in Isfahan**Date: 1292-06-03 [1875-Jul-7]*

1 Glorified be He Who hath come with the truth and revealed Himself as He pleased, that all may know that He, verily, is the One with power over whatsoever He willeth. Neither bounds nor hosts nor the intimations of those who have disbelieved in God, the Exalted, the Great, can restrain Him. The divines

1 هو الباقي الدائم سبحانه الذي اتى بالحق و اظهر نفسه كيف اراد ليعلم الكل انه هو المقتدر على ما يشاء لا تتمعه الحدود ولا الجنود ولا اشارات الذين كفروا بالله العلي العظيم قد اجتمع العلماء

assembled to harm Us, but God seized them with justice - verily He is the Mighty, the Powerful.

- 2 And when their time came and they returned to their abode, there arose after them one named Baqir who committed such oppression as caused the eyes of those who circle round the Throne to weep. He, verily, is the All-Knowing, the All-Recording. We have cast him down, and We shall seize him as We please and return him to a place from which even hell itself will flee. Say: Verily, He is the One with power over whatsoever He willeth. He doeth in His dominion as He hath ordained. He, verily, is the Mighty, the Sovereign, the Powerful, the All-Wise. Give thanks unto God that the Supreme Pen hath turned toward thee from this luminous station.

على ضررنا ولكن الله اخذهم بالعدل انه هو المقتدر
القدير

2 فلما جاء اجلهم ورجعوا الى مقرهم قام بعدهم
من سمي بباقير بظلم بكت منه عيون الذين طافوا
حول العرش انه هو المحصى العليم انا اركسناه ثم
ناخذة كيف نشاء ونرجعه الى مقر يفر منه الجحيم
قل انه هو المقتدر على ما يشاء يفعل في الملك
ما قدر من لدنه انه هو المقتدر النافذ العزيز الحكيم
اشكر الله بما توجه اليك قلبه الأعلى من هذا المقام
المنير

BLIB_Or15729.148a, NLAI_22848:359,
BSB.Cod.arab.2644 p185v, MKI4522.359,
AQ2#039 p.198b

BH08280

To: Jinab-i-'Ali 'Askar, in Kirman

Date: 1292-06-03 [1875-Jul-7]

He is the Expositor, the All-Knowing, the All-Wise

God testifies that there is none other God but Him, and that He Who has appeared is the Beloved of the world and summons all peoples unto God, the Single, the All-Informed. Whoso turns to Him has attained unto the Day of God and His presence, and whoso turns away is accounted among the deprived ones. Blessed is the mighty one whom vain imaginings have not withheld from his Lord, the All-Knowing, and who has turned to the Face with an illumined heart. We make mention of the loved ones of the All-Merciful at all times, and send down upon them in every moment that which causes the hearts of them that have recognized Him to soar. Joy be to him who has adorned himself with the ornament of steadfastness in this momentous Cause. The Kawthar and Salsabil have flowed, and the Path has appeared through this Name that holds sway over all the worlds. Thus has the Sun of Revelation shone forth from the horizon of thy Lord's will, that thou mayest turn toward it with thy heart. This is of His grace upon thee - render thanks and be of them that praise.

هو المبين العليم الحكيم

شهد الله انه لا اله الا هو الذي ظهر انه محبوب
العالم ويدعو الأمم الى الله الفرد الخبير والذي
اقبل اليه قد فاز بيوم الله ولقائه والذي اعرض
انه من المحرومين طوبى لقوى ما منعتة الأوهام
عن ربه العلام

وتوجه الى الوجه بقلب منير انا نذكر احباء الرحمن
في كل الأحيان ونزل عليهم في كل الأوان ما
طارت به افئدة العارفين نعيماً لمن تزين بطراز
الاستقامة في هذا الأمر الخطير قد جرى الكوثر
والسلسيل وظهر السيل بهذا الاسم المهيم على
العالمين كذلك اشرفت شمس الوحي من افق
ارادة ربك لتوجه اليها بقلبك هذا من فضله
عليك اشكر وكن من الحامدين

BLIB_Or15729.149b, NLAI_22848:363a,
BSB.Cod.arab.2644 p187v, MKI4522.363a,
AQ2#043 p.201

BH08944

To: *Mirza Muhammad Taqi Afnan*

Date: 1292-06-03 [1875-Jul-7]

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

1 هو المبين العليم الحكيم

2 Say: O my God! I beseech Thee by Him Who accepted tribulations in Thy path and summoned all to Thine all-highest horizon while imprisoned amidst His enemies, such that no king or subject remained except He made known to them Thy way and proclaimed to them Thy sovereignty and power - to give me to drink, at all times, from that which floweth from the fountainhead of Thy Pen and the heaven of Thy utterance. I am he who, O my God, hath turned toward Thee and hath acknowledged Thy oneness and Thy singleness. Ordain for me through Thy grace and bounties that which befitteth the sublimity of Thine exaltation and the transcendent glory of Thy cause. Verily Thou art the Lord of the worlds and the Beloved of them that have known Thee. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

2 قل اللهم يا الهى استلک بالذى قبل البلايا فى سبيلک ودعا الكل الى افقک الأعلى اذ كان مسجوناً بين الأعداء بحيث ما بقى من الملوك ولا من المملوك الا عرفهم سبيلک وبلغهم سلطنتک واقتدارک بأن تشربنى فى كل حين ما يجرى من معين قلبک وسماء بيانک انا الذى يا الهى قد اقبلت اليک واعترفت بوحدايتک و فردانيتک قدر لى بفضلک ومواهبک ما ينبغى لعلو ارتفاعک و سمو امتناعک انک انت مولى العالمين ومحبوب العارفين لا اله الا انت الغفور الكريم

INBA57:094a, AQA6#307 p.301a,
NFR.205

BH09499

To: *Jinab-i-Ha, in Isfahan*

Date: 1292-06-03 [1875-Jul-7]

1 In the Name of Him Who has power over what was and what will be!

1 بسمى المقدر على ما كان وما يكون

2 Say: O my God! I am the one who has turned to the Ka'bah of Thy knowledge and the sanctuary of Thy union and meeting, turning away from those who denied Thy proof and disputed Thy signs. I beseech Thee by Thy Name through which the ocean of Thy mercy surged and the fragrance of the garment of Thy grace wafted, and through which the heaven of Thy power was raised up and the sun of Thy might shone forth, to protect me from those who warred against Thy Self and disputed Thy sovereignty.

2 قل اللهم يا الهى انا الذى اقبلت الى كعبة عرفانک وحرم وصلک ولقائک معرضاً عن الذين انكروا برهانک وجادلوا بآياتک استلک باسمک الذى به ماج بحر رحمتک و حاج عرف قبص فضلک و به ارتفعت سماء قدرتک و اشرفت شمس اقتدارک بأن تحفظنى من هؤلاء الذين حاربوا بنفسک وجادلوا بسلطانک

3 O my Lord! Thou seest the Beast opening wide its mouth and pursuing Thy loved ones who have believed in Thee and

3 اى رب ترى البقر فاغراً فاه و يسعى وراء احبتک الذين آمنوا بک و بآياتک و اقبلوا الى

Thy signs, and who have turned to the horizon of Thy revelation and inspiration. Deal with it as befitteth Thee. Verily, Thou art the One Who has power over whatsoever Thou wilt. There is no God but Thee, the Mighty, the All-Conquering, the Powerful.

افق وحیک و الهامک فاعمل به ما ینبغی انک
انت المقتدر علی ما تشاء لا اله الا انت القوی
الغالب القدير

NFR.193

BH09201

To: Sister of Haram, in Kashan

Date: 1292-06-03 [1875-Jul-7]

In the name of the all-knowing God

Praise be to God that through divine grace and merciful bounty thou didst hearken to the divine call and didst attain faith in Him. This is a station which all upon earth have sought and do seek, yet none have attained it save a few.

Be not grieved by the calamity that hath befallen thee. "Supreme joy" is a word that proceedeth from the tongue of the Lord of eternity, and He saith: "Be not sorrowful, for verily God is with you." If thou wert to comprehend the value of these words, thou wouldst be detached from the world and all that dwell therein, and wouldst occupy thyself with the praise of the Wronged One of the horizons.

The glance of God's loving-kindness is directed towards thee. Rest thou assured of this manifest grace. The Glory be upon thee and upon those who are with thee.

باسم خداوند عالم

الحمد لله بعنايت ربّانی و فضل رحمانی ندای الهی
را شنیدی و باایمان باو فائز گشتی این مقامیست
که جمیع من علی الأرض طالب او بوده و
هستند و فائز نشد باو مگر معدودی از مصیبت
وارد مکرر مباش فرح اعظم کلمه ایست که
از لسان مالک قدم جاری میشود و میفرماید
محزون مباش چه که حق با شماست اگر قدر
این کلمه را ادراک نمائی از عالم و عالمیان فارغ
و آزاد شوی و بثنای مظلوم آفاق مشغول گردی
لحاظ عنایت حق بتو متوجهست ان اطمئنی
بهذا الفضل المبین البهاء علیک و علی من معک

INBA18:218b,

BLIB_Or15719.043a,

PYB#208 p.03

BH09308

To: bint 'Ammih, in Kashan
Date: 1292-06-03 [1875-Jul-7]

1 In the Name of God, the All-Hearing, the All-Seeing!

2 Today you should be so carried away by the sweet savors of the divine verses and the fragrances of the robe of the All-Merciful that no sorrow can overtake you. The source of sorrow is heedlessness of the Truth, and the wellspring of joy is faith in the Self of the Manifestation. Praise be to God that you have attained to this greatest bounty and have drunk from the cup of His love. All that is visible in the world will soon vanish and is not worthy of mention, and that which endures and remains is the remembrance that flows forth from the Divine Pen in His days. Be thankful unto thy Lord for this bounty and say: Praise be unto Thee, O Thou Who art wronged in the path of God, the Lord of all worlds.

1 بنام خداوند شنوندهٔ بینا

2 باید الیوم از نفحات آیات الهیه و فوحات قیص رحمانیه بشأنی مسرور باشید که حزن او را اخذ نکند مبدء حزن غفلت از حقیقت و مطلع سرور ایمان بنفس ظهور الحمد لله باین فضل اعظم فائز شدی و از کوثر حبش آشامیدی جمیع آنچه در عالم مشهود عنقریب مفقود خواهد شد و قابل ذکر نبوده و نیست و آنچه باقی و دائمست ذکر است که از قلم الهی در ایامش جاری و ساریست ان اشکری ربک بهذا الفضل و قوی لک الحمد یا ایها المظلوم فی سبیل الله رب العالمین

BLIB_Or15719.042d

BH09763

To: Mirza Fath-Ali Fath-i-Azam, in Ardistan
Date: 1292-06-03 [1875-Jul-7]

1 He is the One manifest from the horizon of wisdom and utterance

2 O Fath-i-A'zam! The Wronged One maketh mention of thee from this noble station. Let nothing grieve thee. Be thou confident through the grace of thy Ancient Lord.

3 Say: O my God! I beseech Thee by Thy Name through which the Tree called out and the Rock spoke forth, to aid Thy servants who have turned towards Thy most exalted horizon and drawn nigh unto Thy most sublime Word. Then preserve them, O my God, from those who have denied the Dawning-Place of Thy revelation and the Dayspring of Thine inspiration. Moreover, ordain for them that which shall profit them in all the

1 هو الظاهر من افق الحکمة و البیان

2 ان یا فتح الأعظم یذکرک المظلوم فیذا المقام الکریم ایاک ان یحزنک شیء ان اطمئن بفضل مولیک القدیم قل

3 اللهم یا الهی اسئلك باسمک الذی به نادت السدرة و نطقت الصخرة بأن تنصر عبادک الذین اقبلوا الی افقک الأعلى و تقربوا الی کلمتک العلیا ثم احفظهم یا الهی من الذین کفروا بمطلع وحیک و مشرق الهامک ثم قدر

worlds of Thy worlds. Verily, Thou art the Almighty, the Exalted, the Giving, the Mighty, the All-Bountiful.

لهم ما ينفعهم في كلّ عالم من عوالمك انك
انت المقتدر المتعالى المعطى العزيز الوهاب

INBA23:029c, NFR.219

BH09950

To: Haji Mirza Hasan, in Isfahan

Date: 1292-06-03 [1875-Jul-7]

In My Name which is sanctified above all names!

Say: O my God! Thou seest me turning toward the heaven of Thy bounty, and the ocean of Thy generosity, and the sun of Thy bestowal. I beseech Thee, O King of Kings and Compassionate to the oppressed, to ordain that I may be one who remembers Thee with Thy remembrance and speaks forth Thy praise.

O Lord! I am he who hath inhaled the fragrance of Thy garment and heard Thy most sweet call when it was raised amidst the concourse of creation. I beseech Thee to assist me to aid Thy Cause among Thy creatures in such wise that the power of princes shall not weaken me.

Verily, Thou art the Potent over whatsoever Thou willest. There is none other God but Thee, the Giving, the Bountiful, the All-Knowing, the All-Wise.

بسمى المقدّس عن الأسماء

قل اللهم يا الهى ترانى مقبلاً الى سماء فضلك
و بحر جودك و شمس عطائك اسئلك يا
مالك الملوك و راحم المملوك بأن تجعلنى
ذاكراً بذكرك و ناطقاً بشئائك اى ربّ انا الذى
وجدت عرف قيصك و سمعت ندائك الأحملى
اذ ارتفع بين ملأ الانشاء اسئلك بأن تؤيدنى
على نصره امرك بين خلقك على شأن لا
تضعفنى قدرة الأمراء انك انت المقتدر على ما
تشاء لا اله الا انت المعطى البازل العليم الحكيم

NFR.225

BH09731

To: Sadiq Khan, in Yazd

Date: 1292-06-03 [1875-Jul-7]

In the Name of the one God!

Praise be to God, through God's infinite bounty thou hast been blessed again and again with the dewdrops of the Supreme Pen. Such is His favor that the Dawning-Place of Light from the

بنام خداوند یگنا

الحمد لله از فضل نامتناهى الهى برشحات قلم اعلى
مرّة بعد مرّة فائز شدى بفضلش بمقاميست كه
مشرق نور از افق ظهور ترا بخداوند مهربان غفور

horizon of manifestation calleth thee to the Lord, the Kind, the All-Forgiving.

I swear by the horizon of revelation, wert thou to become aware of this bounty, thou wouldst arise with soul and spirit to serve the Beloved of all creation.

The world is but a fleeting shadow and a faithless companion. Therefore must one strive to attain everlasting stations in this transient realm.

We beseech God not to deprive His loved ones, nor deny them their portion of the waters of immortality. Verily He is the Bestower, the Ordainer, the All-Wise.

میخواند قسم با حق وحی اگر باین فضل مطلع
شوی بجان و روان بر خدمت محبوب امکان قیام
نمائی دنیا سایه ایست بی بقا و مونس است بی وفا
پس باید جهد نمود تا در این ارض فانیه تحصیل
مقامات باقیه نمود از حق میطلبیم دوستانش را
محروم نفرماید و از کوثر بقا بی نصیب نگرداند آنه
لهو المعطی المقدر الحکیم

BLIB_Or15719.035b

BH09949

To: Aqa Siyyid Ahmad Afnan

Date: 1292-06-03 [1875-Jul-7]

He is the all-knowing, life-giving Manifestation

O my God! I beseech Thee by the shrill voice of Thy Most Exalted Pen and the Call that hath been raised from the Divine Lote Tree to grant me at all times the heavenly sustenance which hath been sent down from the heaven of Thy Will and the clouds of Thy Purpose.

O Lord! Protect Thy Afnan from the evil of Thine enemies who have disbelieved in Thy proof, turned away from Thy Manifestation and Thy signs, and ordain for each one of them to assist Thy Cause among Thy creation and to make mention of Thee with wisdom and utterance before the people of Thy realm.

Verily, Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Compelling, the Almighty, the All-Knowing, the All-Wise.

هو المظهر المحیی العلیم
قل اللهم یا الهی اسئلك بصیر قلبک الأعلى و
النداء الذی ارتفع من سدرۃ المنتهی بأن ترزقنی فی
کلّ الأحيان المائدة الّتی نزلت من سماء مشیتک
و سحاب ارادتک ای ربّ فاحفظ افنانک من
شرّ اعدائک الذین کفروا ببرهانک واعرضوا عن
ظهورک و آیاتک و قدر لکلّ واحد منهم نصرة
امرک بین خلقک و ذکرک بالحکمة و البیان
لأهل مملکتک انک انت المقتدر علی ما تشاء
لا اله الا انت المهیمن المقتدر العلیم الحکیم

NFR.221

BH09947*To: Aqa Siyyid Hasan Afnan Kabir**Date: 1292-06-03 [1875-Jul-7]*

- 1 He is God
- 2 He is the All-Glorious, the Most Glorious
- 3 Say: O my God, I praise Thee for having caused me to turn towards the horizon of Thy bounty, the heaven of Thy grace, and the ocean of Thy bestowals. How can I thank Thee, O my God, for having related me to Thyself, after all relationship had been severed in Thy days? Thy mercy hath preceded me and Thy grace hath encompassed me in such wise that no tongue can describe it and none in all creation can recount it. I beseech Thee, O Possessor of existence and Educator of the seen and unseen, to preserve me through Thy sovereignty and to ordain for me that which shall profit me in every world of Thy worlds. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

1 هو الله

2 هو البهىّ الأبهى

3 قل اللهم يا الهى احمك بما جعلتنى مقبلاً الى افق
جودك و سماء فضلك و بحر عطائك كيف
اشكرک يا الهى بما نسبته الى نفسك بعد الذى
انقطع كل نسبة فى ايامك قد سبقتنى رحمتك
واحاطنى فضلك على شأن لا يذكر بالبيان و
يعجز عن ذكره من فى الامكان اسئلك يا مالک
الوجود و مربى الغيب و الشهود بأن تحفظنى
بسלטانک و تكتب لى ما ينفعنى فى كل عالم من
عوالمک انک انت المقتدر العليم الحكيم

NFR.222

BH09953*To: Jinab-i-Afnan**Date: 1292-06-03 [1875-Jul-7]*

- 1 He is God, the Ever-Standing, the Self-Subsisting!
- 2 Say: O my God! Praise be unto Thee for having guided me to the ocean of Thy knowledge, to the Dayspring of Thy Cause, and to the Dawning-Place of Thy signs, and for having given me to drink of the sealed wine by the hand of Thy Name, the Self-Subsisting, in Thy days when the Temple of Thy All-Merciful nature was established upon the throne of Thy grandeur. I beseech Thee, O Creator of the heavens and Lord of Names, to make me at all times turned toward Thee and speaking in remembrance of Thee. Then ordain for me that which befitteth Thy bounty and generosity. Thou art He Who, O my God, hath mentioned me in Thy Tablets and made me one of Thy branches. It behooveth Thee to deal with me

1 هو الله القائم القيوم

2 قل اللهم يا الهى لك الحمد بما هديتنى الى بحر
عرفانک و مشرق امرک و مطلع آياتک و
اشربتنى الرحيق المختوم بيد اسمک القيوم فى
ايامک اذ استقر هيكل رحمتک على عرش
عظمتک اسئلك يا فاطر السماء و مالک
الاسماء بأن تجعلنى فى كل الاحيان ناظراً اليک
و ناطقاً بذكرک ثم قدر لى ما ينبغى لجودک و
كرمک انت الذى يا الهى ذکرتنى فى الواحدک و
جعلتنى من افنانک ينبغى ان تعمل بى ما انت
اهله انک انت الجواد الكريم

NFR.218

according to that which beseemeth Thee. Verily, Thou art the All-Bountiful, the Most Generous.

BH10236

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan

Date: 1292-06-03 [1875-Jul-7]

In the Name of the Desire of the world

Thy servant Mihdi hath appeared before the Countenance and been illumined by the lights of the Throne. He hath made mention of thy steadfastness and love in the Cause of God. This is of God's grace unto thee.

Each year thy remembrance hath been voiced in the presence of the Wronged One, and thy name hath flowed from the Most Exalted Pen. God willing, thou shalt in all times drink of the choice wine of certitude from the hands of the bounty of the Lord of all being, be gladdened by His mention and be made joyous by His name.

This is a mighty grace and ere long it shall be made manifest to all the peoples of the world. Glory be upon thee and upon those who are with thee.

بنام مقصود عالم

جناب مهدی لدی الوجه حاضر و بانوار عرش
فائز و ذکر استقامت و محبت شما را بر امر الله
نمود هذا من فضل الله علیک در هر سنه ذکر
لدی المظلوم مذکور و اسمت از قلم اعلی جاری
انشاء الله در کل احيان رحيق ايقان را از ایدای
عطاء مالک امکان پیاشمی بذکرش خرم باشی و
باسمیش مسرور این فضل عظیمست و عنقریب
بر کل عالمیان ظاهر خواهد شد البهاء علیک و
علی من معک

INBA18:220b, BLIB_Or15719.042b

BH10246

To: Ammih, in Kashan

Date: 1292-06-03 [1875-Jul-7]

1 In the Name of the Kind Friend!

1 بنام دوست مهربان

2 Praise the Beloved of the world that in these numbered years thou hast attained unto the effect of the Pen, the Revealer of verses. Today steadfastness in the Cause of God is accounted as the most great of deeds. God willing, at all times drink ye of this manifest nectar which is the cause and reason for the

2 حمد کن محبوب عالم را که در سنین معدودات
باثر قلم منزل آیات فائز شدی الیوم استقامت بر
امر الله از اعظم اعمال محسوبست انشاء الله در
کل حین از این رحيق مبین که علت و سبب

quickenings of the worlds, and be ye occupied with the remembrance of the true Object of all desire. Be ye not saddened by frozen hearts. The cause of their prevention hath been this ephemeral world, and God is powerful over its transformation. Soon shall appear what He hath willed through His sovereignty. Verily He is the Almighty, the All-Powerful.

احیای عالمیانست بنوشتید و بذکر مقصود حقیقی
مشغول باشید از قلوب منجمده مکدر نباشید
سبب منع آن قلوب دنیای فانیه بوده و حق قادر
است بر تبدیل آن سوف یظهر ما اراد بسلطانه آنه
لهو المقتدر القدير

BLIB_Or15719.042c

BH10180

To: Jinab-i-Aqa Muhammad Husayn, in Kashan

Date: 1292-06-03 [1875-Jul-7]

- 1 He is the One Who appears to all who are in earth and heaven!
- 2 O Pen! Make mention of him who turned to God, the Lord of Eternity, when most of the peoples turned away, that he may rejoice in thy remembrance. He, verily, is the All-Knowing Rememberer.
- 3 Say: O my God! Praise be to Thee for having caused me to turn to the horizon of Thy bounty and to speak forth Thy praise. I beseech Thee, O my Lord, by Thy Self, to manifest through me in Thy service that which will cause my remembrance to endure in Thy dominion and Thy heaven of might. Thou art, verily, powerful to do what Thou wilt. There is none other God but Thee, the Protector, the Self-Subsisting.

1 هو المجلی علی من فی الأرض و السماء

2 یا قلم اذکر من اقبل الى الله مالک القدم اذ
اعرض عنه اکثر الأمم لیفرح بذكرک آنه لهو
الذاکر العليم قل

3 اللهم یا الهی لک الحمد بما جعلتنی مقبلاً الى
افق فضلك و ناطقاً بثنائک ای رب اسئلك
بنفسک بأن تظهر منی فی خدمتک ما یتقی به
ذكری فی ملکوتک و جبروتک انک انت المقتدر
علی ما تشاء لا اله الا انت المهيمن القيوم

NFR.237a

BH10183

To: Jinab-i-J V, in Kashan

Date: 1292-06-03 [1875-Jul-7]

- 1 In His Name, the Most Exalted above all names!
- 2 O speaking book! Make mention of him who believed in God, the Lord of the worlds, when most of the servants turned away from Him, following every remote transgressor.

1 بسمه المتعالی عن الأسماء

2 یا کتاب الناطق اذکر من آمن بالله رب العالمین اذ
اعرض عنه اکثر العباد بما اتبعوا کل فاجر بعيد
قل

- 3 Say: O my God! I beseech Thee by the Dawning-Place of Thy revelation, the Dayspring of Thine inspiration, and the Source of Thy Command, to make me, in all conditions, one who soars in the atmosphere of Thy remembrance, detached from all else but Thee. Then ordain for me, through Thy bounty and grace, that which shall profit me in every world of Thy worlds. Verily, Thou art He Who doeth what He willeth through Thy sovereignty. There is none other God but Thee, the Mighty, the Glorious, the All-Forgiving.

3 اللهم يا الهى اسئلك بمطلع وحيك و مشرق الهامك و مصدر امرك بأن تجعلنى فى كل الأحوال طائراً فى هواء ذكرى منقطعاً عن سوائك ثم قدر لى بجودك و فضلك ما ينفعنى فى كل عالم من عوالمك انك انت الذى تفعل ما تشاء بسلطانك لا اله الا انت المقتدر العزيز الغفار

NFR.233

BH10323

To: Jinab-i-Mirza Abd al-Wahhab, in Kashan

Date: 1292-06-03 [1875-Jul-7]

- 1 He is the Dawning-Place from the horizon of eternity!
- 2 Blessed art thou for having attained unto the recognition of thy Lord, the Lord of all names, and for having turned toward the Most Exalted Horizon.
- 3 Say: O my God! Praise be unto Thee for having caused me to recognize Thy Beauty and given me to drink from the chalice of Thy knowledge, and made me to turn toward the horizon of Thy Revelation and to direct my steps to the Dayspring of Thy recognition. I beseech Thee to assist me in Thy love and good-pleasure and in serving Thy Cause in Thy days. Then ordain for me, O my God, that which is best for me and draw me nigh unto Thee under all conditions. Verily Thou art the Almighty, the Ordainer. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

1 هو المشرق من افق البقاء

2 طوبى لك بما فزت بعرفان ربك مالك الأسماء و اقبلت الى الأفق الأعلى قل

3 اللهم يا الهى لك الحمد بما عرّفنى جمالك و سقيتنى كأس عرفانك و جعلتنى مقبلاً الى افق وحيك و متوجّهاً الى مطلع عرفانك اسئلك بأن توفّقنى على حبك و رضائك و خدمة امرك فى أيامك ثم قدر لى يا الهى ما هو خير لى و قربنى فى كل الأحوال اليك انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

NFR.232

BH10359*To: Jinab-i-Aqa Siyyid 'Ali Afnan**Date: 1292-06-03 [1875-Jul-7]*

He is the One manifest from the horizon of eternity!

Say: O God, my God, Lord of all things and Creator of names!

I beseech Thee by the breathings of Thy revelation and the breezes of Thine inspiration and the ocean of Thy bounty and the heaven of Thy favors to make me at all times stand firm in Thy service and remember Thee with that remembrance whereby the world was illumined and the clamor of the nations was raised.

Thou art He Who, O my God, hast guided me unto Thyself and related me unto Thee. Write down for me, then, what Thou hast written for Thy chosen ones. Verily Thou art the One powerful through Thy sovereignty.

All existence testifieth that Thou art the All-Compelling, the Mighty, the Loving.

هو الظاهر من افق البقاء

قل اللهم يا مالک الأشياء و خالق الأسماء
اسئلك بنفحات وحیک و فوحات الهامک
و بحر فضلک و سماء الطافک بأن تجعلی
فی اللیالی و الأيام قائماً علی خدمتک و ذاکراً
بذکرک الذی به اضاء العالم و ارتفعت ضوضاء
الأمم انت الذی یا الهی هدیتنی الی نفسک و
نسبتنی الیک فاکتب لی ما کتبه لأصفیائک
أنک انت المقتدر بسلطانک یشهد کل الوجود
أنک انت المهیمن العزیز الودود

NFR.231

BH10311*Date: 1292-06-03 [1875-Jul-7]*

He is God, the Interpreter in the Kingdom of Utterance.

God testifieth that there is none other God but Him, and He Who hath appeared is verily the Savior of all nations and the Quickener of the world. The clamor of the people doth not prevent Him from that which He desireth, nor doth the croaking of those in the lands. Whoso hath attained unto Him hath attained unto the impenetrable Mystery, and whoso hath turned away, is assuredly among the perishing ones.

O my Lord! I beseech Thee by Thy Self to aid me to serve Thee amongst Thy servants, and to ordain for me that which shall profit me in every world of Thy worlds. Verily Thou art the Bestower, the Forgiver, the Merciful.

هو المبين في ملكوت البيان

شهد الله أنه لا اله الا هو و الذي ظهر أنه لمنجی
الأمم و محي العالم لا يمنعه عما اراد ضوضاء العباد
ولا نفاق من فی البلاد من فاز به قد فاز بالغیب
المنيع و الذي اعرض أنه من الهالكين ای رب
اسئلك بنفسک بأن تؤيدنی علی خدمتک بین
عبادک و تقدر لی ما ینفعنی فی کل عالم من
عوالمک انک انت المعطى الغفور الرحيم

INBA57:093c, NFR.238, AQMJ2.112

BH10629*To: Jinab-i-Mirza Isma'il, in Isfahan**Date: 1292-06-03 [1875-Jul-7]*

1 He is the One Who Warbles upon the Branches

1 هو المغرّد على الأفنان

2 Say: O my God! I beseech Thee by Thy Name through which Thou didst create the world and subdue the nations to render me detached from all else save Thee and to enable me to hold fast to the cord of Thy bounty. O my Lord! Thou art He to Whose exaltation and power every tongue hath testified, and to Whose sublimity and majesty every heart hath witnessed. I beseech Thee to withhold me not from the outpourings of Thy days, and to ordain for me that which shall profit me in every world of Thy worlds. Thou, verily, art the All-Powerful, the Most Exalted, the All-Wise.

2 قل اللهم يا الهى اسئلك باسمك الذى به خلقت العالم و سخرت الأمم بأن تجعلنى منقطعاً عن دونك و متمسكاً بجبل عطائك اى رب انت الذى شهد كل لسان بعلوک و اقتدارک و كل ذى قلب بسموک و اجلالک اسئلك بأن لا تمنعنى عن فيوضات ايامک ثم قدر لى ما ينفعنى فى كل عالم من عوالمک انک انت المقتدر المتعالى الحكيم

INBA57:094b, NFR.240

BH10603*To: Ustad Ali Akbar Banna Yazdi**Date: 1292-06-03 [1875-Jul-7]*

He is established upon the Throne

هو المستقرّ على العرش

God beareth witness that there is none other God but Him, and He Who calleth out is verily the Ocean of Grace and the Heaven of Justice. He is indeed the One Who hath arisen at the midmost heart of the world and summoned all beings by His Most Great Name in such wise that all the tribes of the earth were stirred up.

شهد الله انه لا اله الا هو و الذى ينادى انه لبحر الفضل و سماء العدل انه هو الذى قام فى قطب العالم و نادى العباد باسمه الأعظم على شأن اضطربت منه قبائل الأرض کلّها ان انظروه يا اهل الامکان بعيون نوراء ثم توجهوا اليه بقلوب بيضاء لعلّ تعرفون مطلع الاقتدار و مخزن القوة التى احاطت من فى السموات و الأرضين

Behold Him, O people of possibility, with illumined eyes, then turn toward Him with pure hearts, that ye may recognize the Dawning-Place of Power and the Treasury of Might that hath encompassed all who are in the heavens and on earth.

INBA23:018a,

BLIB_Or15730.147e,

TISH.058

BH10630

To: *Mirza Buzurg Afnan*

Date: 1292-06-03 [1875-Jul-7]

- 1 He is God, the All-Explaining, the Most High, the All-Knowing.
- 2 Say: O my God, I beseech Thee by the heaven of Thy loving-kindness and the heaven of Thy utterance and the Dawning-Place of Thy revelation and the Day-Spring of Thy inspiration, to grant me the choice wine which Thou hast unsealed with the fingers of Thy might and bestowed upon the people of Thy kingdom through Thy bounty and favors. O Lord! Deny me not the heaven of Thy generosity and the ocean of Thy grace. Ordain for me that which becometh Thy majesty. Verily, Thou art the Powerful, the All-Knowing, the Bestower, the Ancient Giver.

1 هو المبین المتعالی العلیم

2 قل اللهم يا الهی اسئلك بفلک عنايتک و فلک بیانک و مطلع وحیک و مشرق الهامک بأن ترزقنی الریح الذي فتحتہ بأصابع قدرتک و بذلتہ علی اهل مملکتک بجودک و الطافک ای رب لا تمنعنی عن سماء جودک و بحر فضلک قدر لی ما ینبغی لجلالک انک انت المقتدر العلیم المعطى الباذل القديم

INBA51:521a, INBA57:093b, NFR.242b

BH01282

To: *Mulla Abdullah Fadil Zarqani (Rafi), in Fars*

Date: 1292-06-19 [1875-Jul-23]

- 1 In the name of the All-Knowing Expounder
- 2 O thou who hast been named the Exalted! Upon thee be the Glory of God! God willing, thou hast ever drunk and wilt continue to drink from the pure crystal stream of the knowledge of the eternal Beloved, and wilt cause others to drink thereof. Thy letter was presented before the Throne, and the eye of loving-kindness was directed towards it. Blessed art thou for having been mentioned before the Throne time and again, and for having been vouchsafed that which diffuseth the fragrance of divine favors throughout the everlasting dominion of both the seen and the unseen.
- 3 That which is incumbent upon thee and obligatory in this day is to arise to serve the Cause of God and, detached from all else that exists, to occupy thyself with the promotion of the Cause of the Lord of all being, and to bestow upon the peoples

1 بنام مبین دانا

2 انشاء الله لم یزل و لا یزال از زلال سلسال معارف محبوب لا یزال بنوشی و بنوشانی نگاشت لدی العرش حاضر و عین عنایت بأن ناظر طوبی لک بما ذكرت لدی العرش مرّة بعد مرّة و نزل لک ما تفوح به رائحة الألفاف بدوام الملک و الملکوت

3 آنچه الیوم لازم و بر آن جناب واجبست اینست که بخدمت حق قیام نمائی و منقطعاً عن کلّ ما کان بتبلیغ امر مالک امکان مشغول شوی و

of the world the choice sealed wine which hath been unsealed by the finger of the Self-Subsisting.

- 4 The outpourings of divine revelation continually and successively drip from the leaves of the Divine Lote-Tree, appearing and shining forth in the form of words in the divine Tablets. Blessed is he who hath attained unto them, discovered their fragrance, spoken in praise of their Creator, and arisen to serve their Fashioner and Originator.
- 5 Those who possess a sense of fairness have ever inhaled and continue to inhale its fragrance. Consider that in this Revelation all know that He attended no school, acquired no learning, and sprang not from a house of learning. Moreover, most of His days were spent in affliction, confined in various prisons. Yet His pen hath become the wellspring of infinite divine knowledge. Were one to observe with an eye purged from the ophthalmia of base desire, in every drop thereof one would behold the ocean of knowledge and wisdom surging. And just as God's knowledge encompasseth all things, so too do all His other names and attributes.
- 6 These verses represent but a single manifestation among the manifestations of Truth. Were the details of these stations to be mentioned, these tablets would not suffice. Were all the learned ones of the earth to be present at the time of the revelation of verses, be assured that all would acknowledge them, for they would find no escape or refuge save God, the Speaker, the Articulate, the All-Hearing, the All-Seeing.
- 7 Soon shall ye witness the penetrating influence of the divine Word and the encompassing power of His might. Though even now it is evident and manifest that while imprisoned among the heedless, He hath openly and clearly, without allegory, summoned with utmost power both kings and subjects alike to the direction of His choice.
- 8 Due to the weakness of the servants, the station of this Revelation hath not been fully described save according to their capacity. "They have not estimated God according to His true measure." Some among the weak ones, not having attained to the lofty station of true understanding and not having become aware of the greatness of God's verses, have therefore composed certain phrases and made vain claims, considering the station of Truth to be limited to these. As hath been revealed: "Among them is he who imagineth that verses must

رحیق مخنوم که باصبع قیوم مفتوح شده بر اهل عالم مبذول دارید

4 رشحات وحی متتابعاً مترادفاً از اوراق سدره منتهی ترشح میفرماید و بصورت کلمات در الواح الهیه ظاهر و باهر است طوبی لمن فاز بها و وجد عرفها و نطق بثناء موجدھا و قام علی خدمة خالقها و بارئها اینکه از حجیه کتب سؤال نموده بودید حجیه ما نزل فی هذا الظهور اظهر از آنست که بدلیل محتاج باشد دلیلہ نفسہ و برهانه ذاته

5 هر ذی شتم منصفی عرفش را استنشاق نموده و مینماید ملاحظه نمائید در این ظهور کل عالمند که بمدارس نرفته و تحصیل علم ننموده و از بیت اهل علم هم ظاهر نشده و اکثر ایام عمرش مبتلا و در بنجهای متعدده مسجون بوده مع ذلک قلبش معین فرات علوم نامتناهی ربانی گشته و اگر بدیده منزه از رمد هوی مشاهده شود در هر قطره آن بحر علم و حکمت را موج بیند و همین قسم که علم حق محیط است همین قسم در سایر اسماء و صفات حق ملاحظه نمائید

6 و این آیات یک ظهور از ظهورات حق است اگر تفصیل این مقامات ذکر شود این الواح کفایت ننماید اگر جمیع علمای ارض در حین نزول آیات حاضر باشند یقین بدانید که کل تصدیق مینمایند چه که مفر و مهربی مشاهده نمینمایند الا الله المتکلم الناطق السميع البصیر

7 زود است که نفوذ کلمه الهیه و احاطه قدرتش را ملاحظه مینمائید اگرچه حال هم مشهود و واضحست مع آنکه در سخن بین ایدی غافلین بوده ظاهراً باهراً تصریحاً من غیر تأویل از ملوک و مملوک کل را بکمال اقتدار بشرط مختار دعوت فرموده

8 و نظر بضعف عباد شأن این ظهور ذکر نشده الا علی قدر مقدور ما قدروا الله حق قدره و بعضی از ضعفا چون بمقام بلند عرفان بتمامه فائز نشده اند و بر عظمت آیات الهیه مطلع نگشته اند اینست که بعضی کلمات ترکیب نموده و ادعاهای باطله نموده اند و شأن حق را منحصر بآن دانسته اند چنانچه نازل شده و منهم من ظن ان الآیه تطلق

end with 'the All-Knowing' or 'the All-Wise', or must have an 'alif' added to their end, or must have an additional 'nun' appended to similar endings, supposing these to be words which the All-Merciful hath revealed in his heart. Nay, by God! Rather hath Satan whispered in his heart. Those who have denied the proof and openly rebelled have indeed lost."

على كلمات تنتهى بالعلم او بالحكيم او باتصال
الف فى آخرهما او بزيادة نون على امثالهما و ظن
انها كلمات انزلها الرحمن فى صدره لا والله بل
اوحى الشيطان فى قلبه قد خسر الذين كفروا
بالبرهان و تجاهروا بالعصيان انتهى

- 9 If people were truly seeking the Truth and recognizing it as it deserves, they would forsake the entire world and all within it, turning their faces toward the All-Merciful.

9 و اگر فى الحقیقه ناس طالب حق بودند و بحق
عارف میشدند از جمیع عالم و عالمیان میگذاشتند
و بشطر رحمن توجه مینمودند

- 10 Your honor should, God willing, be engaged at all times in serving the Cause and reminding the people. Divine confirmations have been and continue to be present. As you observe, though outwardly confined in prison, We are occupied with your remembrance. This is solely for the sake of God, that perchance you may arise to serve the Cause and guide those who have lost their way in the wilderness of error to the horizon of guidance.

10 انشاء الله آن جناب باید در کلّ حین بخدمت امر
مشغول باشند و ناس را متذکر دارند تأییدات
الهیّه بوده و هست چنانچه مشاهده مینمائید بر
حسب ظاهر مع آنکه در سخن ساکنست بذکر
شما مشغول و این لوجه الله بوده و هست که
شاید بخدمت امر قیام نمائید و گمگشتگان بادیّه
ضلالت را باقى هدایت دلالت کنید

- 11 Likewise observe the inner confirmations which have been and will continue to be directed toward the loved ones of God. Most people are as infants; they must first be nourished with the milk of wisdom and gentle foods, and afterward with stronger nourishment. Thus doth wisdom dictate. Verily, thy Lord is the Educator, the All-Knowing.

11 و همین قسم تأییدات باطنیه را مشاهده نمائید
که در کلّ حین متوجه اولیا بوده و خواهد بود
اکثری از ناس رضیعت باید ایشان را اولاً بلبن
حکمت و باغذیه لطیفه تربیت نمود و بعد باغذیه
قویه کذلک تقتضى الحکمة ان ربک هو المربی
العلم

- 12 Previously, the Most Holy, Most Great Tablet was revealed specifically for your honor and is being sent with this tablet. Be assured of thy Lord's favor, for He remembereth thee as He remembered thee before. Strive to quicken the dead with this water which God hath made the cause of life to the worlds. Say: Praise be to God, the Lord of the worlds.

12 از قبل لوح اقدس مخصوص آن جناب نازل
و با این لوح ارسال میشود ان اطمئن بفضل
مولا که آنه یذکرک کما ذکرک من قبل ان اجهد
لاحیاء الأموات بهذا الماء الذي جعله الله علة
حياة العالمين قل ان الحمد لله رب العالمين

- 13 The souls that were mentioned in your book - all are blessed with the remembrance of God. Give them the glad tidings of Our remembrance of them and acclaim them face to face, that they may rejoice in the acclamation of their Lord, the Most High, the All-Conquering, the Almighty, the Powerful. Verily the glory be upon you and upon them and upon those who have attained unto this Mighty Announcement.

13 نفسی که در کتاب آن جناب مذکور بود
کل بذکر الله فائزند بشرهم بذکرنا ایاهم و کبر
على وجوههم ليفرحن بتكبير ربهم العلى الغالب
المقتدر القدير اما البهاء عليك و عليهم و على
الذين فازوا بهذا النبأ العظيم

BRL_ATBH#11x, VUJUDE.156x

INBA35:138, INBA51:153, BLIB_Or15710.165b,
BLIB_Or15719.044, BLIB_Or15722.132,
KB_620:146-149, BRL_DA#401,
AVK2.354.17x, AVK3.114.03x, LHKM2.178,
HDQI.097, MAS8.042x, VUJUD.141.05x

BH01401

To: Mulla Muhammad, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Wise! 1 هو الأقدس الأعظم العليم الحكيم
- 2 We have taught men that which profiteth them and have laid down for them the laws of God, the Help in Peril, the Self-Subsisting. Among men are those who have recognized the fruits of what hath been sent down in the Tablets, and among them are those who have taken it in vain and disbelieved in God, the Mighty, the All-Loving. Blessed are ye, O people of Baha, for ye are they who have turned towards the Most Exalted Horizon and have heard the call of God, the Lord of Names. Through you hath circulated the wine of unity, and through you hath flowed the Salsabil, and through you was broken the seal of the choice sealed wine. Rejoice ye in that ye have known the Beloved and no veil of any heedless soul hath hindered you. 2 أَنَا عَلَّمْنَا النَّاسَ مَا يَنْفَعُهُمْ وَشَرَعْنَا لَهُمْ شَرَائِعَ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ مِنَ النَّاسِ مَنْ عَرَفَ نَتَائِجَ مَا نَزَلَ فِي الْأَلْوَاكِحِ وَمِنْهُمْ مَنْ اخْتَذَهُ سِدًى وَكَفَرَ بِاللَّهِ الْعَزِيزِ الْوَدُودِ نَعِيمًا لَكُمْ يَا أَهْلَ الْبَهَاءِ أَنْتُمْ الَّذِينَ أَقْبَلْتُمْ إِلَى الْأَفْقِ الْأَعْلَى وَسَمِعْتُمْ نِدَاءَ اللَّهِ مَالِكِ الْأَسْمَاءِ وَبِكُمْ دَارَتْ خَيْرُ التَّوْحِيدِ وَجَرَى السَّلْسِيلِ وَفَكَ خْتَمُ الرَّحِيقِ الْمُخْتَوِّمِ إِنْ ابْشَرُوا بِمَا عَرَفْتُمْ الْمَحْبُوبَ وَمَا مَنَعَكُمْ حِجَابَ كُلِّ غَافِلٍ مُحْبُوبٍ
- 3 Consider those who claim to belong to the Bayan. They have turned away from the All-Merciful and speak that which causeth the heavens and earth to laugh at them. Among them is he who hath said that He hath claimed Divinity, and that we must not believe in this exalted station. Say: He Who gave you glad tidings of His Own Self hath said that He speaketh in all things, "there is no God but Me, the Mighty, the Well-Beloved." We see them to be more lost in understanding than the people of the Furqan, nay than those of all religions. Well is it with the people who understand. 3 تَفَكَّرُوا فِي الَّذِينَ يَنْسُبُونَ أَنْفُسَهُمْ إِلَى الْبَيَانِ أَنَّهُمْ أَعْرَضُوا عَنِ الرَّحْمَنِ وَيَتَكَبَّرُونَ بِمَا تَضْحَكُ عَلَيْهِمُ السَّمَوَاتُ وَالْأَرْضُونَ مِنْهُمْ مَنْ قَالَ أَنَّهُ ادَّعَى الرَّبُّوبِيَّةَ وَلَيْسَ لَنَا أَنْ نَصَدِّقَ هَذَا الْمَقَامَ الْمَرْفُوعَ قُلْ إِنْ الَّذِي بَشَّرَكُمْ بِنَفْسِهِ قَالَ أَنَّهُ يَنْطِقُ فِي كُلِّ شَيْءٍ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْمَحْبُوبُ نَزِيهٌ فِي الْعُرْفَانِ أَخْسَرُ مِنْ أَوْلَى الْفُرْقَانِ بَلْ مِنْ كُلِّ الْأَدْيَانِ طَوْبَى لِقَوْمٍ يَفْقَهُونَ
- 4 Ponder, O people of Baha, upon their words, then remember when We delivered you from the wilderness of idle fancies and sanctified you from the imaginings of men, and brought you nigh unto the Horizon wherefrom was raised the call between earth and heaven: "There is no God but Me, the Mighty, the Witnessed One." 4 تَفَكَّرُوا يَا أَهْلَ الْبَهَاءِ فِي أَقْوَالِهِمْ ثُمَّ اذْكُرُوا إِذْ أَنْجَيْنَاكُمْ مِنْ تِيهِ الْأَوْهَامِ وَقَدَّسْنَاكُمْ عَنْ ظُنُونِ الْأَنَامِ وَقَرَّبْنَاكُمْ إِلَى الْأَفْقِ الَّذِي مِنْهُ ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْمَشْهُودُ
- 5 Say: O people of the Bayan! Come, then tell Me truthfully: Who was it that spoke on Sinai to the Manifestation of the Revelation whom We named with Our name "He Who conversed with God" and sent unto him who disbelieved in God, the Lord of the Unseen and the Seen? If ye say the Tree spoke of its own accord, how then do ye deny this Call which hath been raised in truth? And if ye say He spoke in it, then He it is Who now speaketh: "There is no God but Me, the Forgiving, 5 قُلْ يَا مَلَأَ الْبَيَانِ تَعَالَوْا ثُمَّ اصْدُقُونِي مِنَ الَّذِي نَطَقَ فِي الطُّورِ لِمُظْهِرِ الظُّهُورِ الَّذِي سَمَّيْنَاهُ بِاسْمِنَا الْكَلِيمِ وَارْسَلْنَاهُ إِلَى الَّذِي كَفَرَ بِاللَّهِ رَبِّ الْغَيْبِ وَالشُّهُودِ إِنْ تَقُولُوا أَنَّ السَّدْرَةَ نَطَقَتْ مِنْ عِنْدِهَا فَكَيْفَ تَكْفُرُونَ هَذَا النَّدَاءَ الَّذِي ارْتَفَعَ بِالْحَقِّ وَإِنْ تَقُولُوا أَنَّهُ نَطَقَ فِيهَا أَنَّهُ هُوَ الَّذِي يَنْطِقُ فِي الْحَيِّنِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ الْكَرِيمُ لَعَمْرِي لَوْ يَتَفَكَّرُونَ أَقَلَّ

the Generous.” By My life! Were they to reflect for less than a moment, they would abandon what they have heard and taken, and would turn unto God, the Lord of the worlds.

- 6 Say: This is a Revelation the like of which hath never appeared in creation. The Tongue of Revelation beareth witness to this, yet the people are in an evident veil. We have veiled Our Self, and what We have explained to the servants is but a drop from this mighty Ocean. Reflect on that which the tongue of Muhammad, the Apostle of God, spoke aforetime: “I am He and He is I, except that I am that I am and He is that He is.” Thus was the matter decreed, and ye are of them that hear.

- 7 And in the station of “I am He,” the Tree proclaimeth: “Verily, I am God, there is no God but Him, the Mighty, the Praised One.” And in the station of “He is I,” the Tongue of Grandeur speaketh among creation: “He is God, there is no God but Me, the All-Knowing, the All-Informed.” And in the station of “Verily He is He,” He speaketh and saith: “There is no God but Him, the Most High, the Most Great.” And in the station of “I am I,” He speaketh: “Verily, I am the first to turn unto Him, and speak His praise, and hear His call, and arise to His Cause, and drink the Kawthar of His bounty, and be illumined by the Sun of His manifestation, and be adorned with His knowledge. Whoso hath known Me hath known Him, and whoso hath acknowledged My sovereignty hath acknowledged His sovereignty, and whoso hath confessed My Revelation hath confessed the Revelation of God, the Lord of the Day of Judgment.”

- 8 Say: O people of the Bayan! Ye have reached a station wherein We impart unto you that which was revealed in the cycle of the Furqan, that haply ye may turn unto the All-Merciful Who hath appeared in truth with manifest sovereignty. Say: Ye have imagined within yourselves that ye have attained the ultimate goal in the knowledge of your Lord, the Lord of all beings, yet ye deny that which the people of the Furqan have acknowledged. Woe unto you, then destruction be upon you, O company of the heedless! Say: Die in your wrath! Verily, the Hidden Mystery hath appeared through this Name, the Manifest, the Speaking, the Mighty, the Wondrous. Were it not for Him, the Hidden would not have been revealed, nor would the tradition of the Treasury have come forth, were ye of the fair-minded.

- 9 By My Self! The atoms have spoken in remembrance of the Revealer of verses, and by My Name have the pebbles glorified and all things have testified that there is no God but Me, the Almighty, the Powerful. Thus have We recounted unto thee that which the rejecters have spoken, they who have turned

من آن ليدعنّ ما سمعوا واخذوا ويتوجّهنّ الى الله رب العالمين

6 قل هذا ظهور ما ظهر شبهه في الابداع يشهد بذلك لسان الوحي ولكنّ القوم في حجاب مبين انا سترنا نفسنا وما بيناه للعباد انه رشح من هذا البحر العظيم تفكروا فيما نطق به لسان محمد رسول الله من قبل انا هو و هو انا الاّ انه هو هو و انا انا كذلك قضى الامر وانتم من السامعين

7 وفي مقام انا هو تنطق السّدرة اتّى انا الله لا اله الاّ هو العزيز الحميد وفي مقام هو انا ينطق لسان العظمة بين البرية انه هو الله لا اله الاّ انا العليم الخبير وفي مقام انه هو هو ينطق ويقول انه لا اله الاّ هو العليّ العظيم وفي مقام انا انا ينطق اتّنى انا اول من اقبل اليه ونطق بثنائه وسمع ندائه و قام على امره وشرب كوثر فضله واستضاء من شمس ظهوره وتزيّن بعرفانه من عرفنى فقد عرفه ومن اقر بسلطاني قد اقر بسلطانه ومن اعترف بظهوري فقد اعترف بظهور الله مالک يوم الدين

8 قل يا ملاء البيان قد بلغتم الى مقام تلقى لكم ما نزل في كور الفرقان لعلّ انتم تتوجهون الى الرحمن الذي ظهر بالحقّ بسلطان مبين قل انتم ظننتم في انفسكم قد بلغتم الغاية القصوى في عرفان ربكم مولى الورى وتنكرون ما اعترف به اهل الفرقان فويل لكم ثمّ تبّاً لكم يا معشر الغافلين قل موتوا بغيظكم انّ الغيب المكنون قد ظهر بهذا الاسم الظاهر التّاطق العزيز البديع لولاه ما ظهر الغيب وما برز حديث الكنز ان انتم من المنصفين

9 بنفسى نطقت الذرّات بذكر منزل الآيات وباسمى تسبّحت الحصى وشهدت الأشياء انه لا اله الاّ انا المقتدر القدير كذلك قصصنا لك ما تكلم به

away from the Countenance, that thou mayest be acquainted with them and what they possess, and that thou mayest give thanks unto thy Lord, the Forgiving, the Merciful.

- 10 Say: O my God and the God of the worlds, my Goal and the Goal of the mystics! Praise be unto Thee for having made the people of Baha sanctified from these ones and purified from their mentions and their knowledge. I testify through Thee that the Sun of Wisdom hath dawned and the Ocean of Knowledge hath surged among creatures. Thou doest what Thou wilt by Thy sovereignty, and teachest Thy servants what Thou desirest through Thy grace and bounty. Verily, Thou art the Powerful, the Manifest, the Ordainer, the All-Knowing.

المعرضون الذين اعرضوا عن الوجه لتطلع بهم و
بما عندهم و تشكر ربك الغفور الرحيم

10 قل يا الهى و اله العالمين و مقصودى و مقصود
العارفين لك الحمد بما جعلت اهل البهاء مقدساً
عن هؤلاء و منزهاً من اذكارهم و عرفانهم اشهد
بك اشرفت شمس الحكمة و ماج بحر العلم بين
البرية تفعل بسلطانك ما تشاء و تعلم عبادك
ما تريد بفضلك و احسانك انك انت المقتدر
المبين المقضى العليم

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

1 هو الأقدس الأعظم الأبهى

- 2 Praise be to God Who is one in might, power and majesty, and single in grandeur, strength and glory. He hath ever been sanctified beyond the mention of all created things and shall forever remain exalted above the description of all beings. He hath made manifest the Way and made clear the Evidence, and hath called out with the most exalted Call between earth and heaven, summoning all to His most glorious horizon and His most resplendent station. Among the people are those who were attracted by His verses and acknowledged His sovereignty; among them are those who were thunderstruck by the Call, then recovered through the sweet savors of the manifestation of the Lord of Names; and among them are those who were thunderstruck and recovered not - these are accounted among the dead in the Book of their Lord, the All-Knowing, the All-Wise.

2 الحمد لله الذى توحد بالعرّة و القدرة و الجلال
و تفرّد بالعظمة و القوة و الاجلال لم يزل كان
مقدساً عن ذكر الممكّات و لا يزال يكون منزهاً
عن نعت الكائنات قد اظهر السبيل و اوضح
الدليل و نطق بأعلى النداء بين الأرض و السماء
و دعا الكل الى افقه الأبهى و مقامه الأسنى من
الناس من انجذب بآياته و اقر بسلطانه و منهم
من انصعق من النداء ثم افاق من نفحات ظهور
مالك الأسماء و منهم من انصعق و ما افاق انه
كان من الميتين فى كتاب ربّه العليم الحكيم

- 3 Praise be to God Who hath made manifest from the Point the standing Alif, and verily it is the One standing upon the two Causes, manifest with the two Names, speaking of the mystery of the Manifestation in the two Most Great Remembrances, and appearing between the two Letters. By the first were the heavens folded up, and by the other were new heavens raised up.

3 الحمد لله الذى قد اظهر من النقطة الألف القائمة
و انها هو القائم على الأمرين و الظاهر بالاسمين
و الناطق عن سرّ الظهور فى الذكرين الأعظمين
و البارز بين الحرفين بالأولى طويت السموات و
بالأخرى ارتفعت سموات اخرى تعالى الله مولى
الورى الذى به ظهرت الآيات و سبحت الحصاة

Exalted be God, the Lord of all mankind, through Whom the signs appeared, the stones glorified Him, and all created things between the earth and the heavens spoke. The Promised One hath appeared and the Worshipped One hath shone forth from His praiseworthy station upon all existence, both the unseen and the seen, through His most beautiful names and His most exalted attributes. Blessed is he who hath turned to this most luminous station and recognized the favor of God, the Lord of the Beginning and the End. Woe unto him who hath turned away and denied - he is of those who have gone astray, fallen into error, turned aside and become wretched.

4 I pray and glorify those who have cast away vain imaginings, abandoned idols, turned to the Lord of all beings, arose to serve His Cause, spoke His praise, chose His good-pleasure, attained His presence, and drank the choice wine of reunion with Him. These are among the firm ones, the steadfast, the upright. Upon them be the glory of God, the Lord of all worlds.

5 My spirit be a sacrifice for the burning fire of Thy love! The representation of this evanescent servant is that for some time no trace of your epistolary pen has passed before me. Some time ago this servant submitted a petition and dispatched it from the direction of Ha. A few days ago when his honor Amin, upon him be the glory of God, was departing, this servant found no opportunity, as from the Source of Command came the command for his remaining in this land, and later he himself decided to go to attend to his affairs and return quickly. As he departed suddenly, this servant had no chance to submit a petition. And now, as the Tablets of God were being sent to the land of Sad and that land, therefore this brief missive was ventured. It is hoped to be pardoned.

6 God willing, through the sweet savors of your utterance, may all the dead in those regions be adorned with the garment of eternal life and the everlasting robe. Although the people are observed to be in such heedlessness that its mention is beyond both pen and tongue, yet the divine Will and Purpose has been and shall ever be triumphant and all-pervading. Furthermore, this evanescent servant conveys greetings to your relatives, both male and female, young and old, and likewise to the loved ones of that land. I beseech and hope from the Truth that He may cause all the loved ones to be enkindled with the fire of His love, that all on earth may be set ablaze by the warmth of their love and turn to the most exalted horizon.

7 Another submission is that all those circumambulating offer limitless greetings to your honor. The blessed Tablets have

و نطق ما خلق بين الأرضين والسموات قد ظهر الموعود وتجلّى المعبود في مقامه المحمود على من في الوجود من الغيب والشهود بأسمائه الحسنى وصفاته العلى طوبى لمن أقبل الى هذا المقام الأسنى وعرف نعمة الله مالک الآخرة والأولى وويل لمن اعرض وانكر انه ممن ضلّ وغوى واعرض وشقى

4 اصلى واكبر على الذين نبذوا الأوهام وتركوا الأصنام واقبلوا الى مالک الأنام وقاموا على امره ونطقوا بثناءه وآثروا رضائه و فازوا بقلائه وشربوا رحيق وصاله انهم من الراغبين الثابتين المستقيمين عليهم بهاء الله رب العالمين

5 روحى لاشتعال نار حبك الفداء عرض اين عبد فاني انك مدتيه است كه نفحه قلبيه آنحضرت مرور نكوده مدتي قبل اين عبد عريضه معروض داشته و از شطرها ارسال نموده چند يوم قبل كه جناب امين عليه بهاء الله عازم شدند اين عبد مجال نيافت چه كه از مصدر امر امر بر توقف ايشان در اين ارض صادر و بعد خود ايشان اراده نمودند بجهت تمشيت امورات خود بروند و زود مراجعت نمايند چون بغته عازم شدند اين عبد فرصت عرض عريضه [نموده] و حال چون الواح الله به ارض صاد و آن ارض ارسال ميشد لذا بايمنتصر جسارت رفت اميد عفو است

6 انشاء الله بنفحات بيان آنحضرت جميع اموات آن اطراف بقميص حيات ابدى و رداء سرمدى فائز و مزين شوند اگرچه ناس بغفلتي مشاهده ميشوند كه ذكر آن از قلم و لسان هر دو خارجست ولكن اراده و مشيت الهيه غالب و مهيمن بوده و خواهد بود ديگر اين عبد فاني خدمت منتسبين آنحضرت ذكورا و اناثا صغيرا و كبيرا عرض تكبير ميرساند و همچنين خدمت احبابي آن ارض و از حق سائل و آملم كه جميع احبا را بنار محبتش مشتعل نمايد تا جميع من على الأرض از حرارت محبت ايشان مشتعل شوند و بافق اعلى توجه نمايند

7 عرض ديگر آنكه جميع طائفتين خدمت آنحضرت تكبير ما لا نهييه ميرسانند الواح مباركه از سماء

been revealed from the heaven of divine Will and dispatched. God willing, may they attain unto them. One Most Holy, Most Glorious Tablet was revealed specifically for your honor and was sent a few days ago in the company of his honor Amin, upon him be the glory of God, and this time it is specifically for those related to your honor.

مشیّت الهیّه نازل و ارسال شد انشاء الله بآن فائز شوند یک لوح اقدس ابهی مخصوص آنجناب نازل شده و چند یوم قبل بصحابت جناب امین علیه بهاء الله ارسال شد و اینقرتبه مخصوص متعلقان آنحضرتست

- 8 Verily the glory, the praise, the spirit and the glorification be upon you, O thou who hast turned unto God and remained steadfast in His firm and mighty Cause, and upon those who are with thee and love thee for the sake of God, the King, the Omnipotent, the All-Pervading, the All-Knowing, the All-Wise.

8 ائما البهآء و الثناء و الروح و التكبير عليك يا ايها المقبل الى الله و المستقيم على امره المبرم المتين و على الذين معك و يحبونك لوجه الله الملك المقتدر المهيمن العليم الحكيم

- 9 The servant of God, 19 Jamadiyu'th-Thani 1292

9 خ ادم ٦٦ [الله] ١٩ جمادى الثانية سنة ١٢٩٢

- 10 I glorify the honored friend, his honor Aqa Mirza Haydar-'Ali, upon him be the eternal glory of God, with stirring salutations from the Most Holy, Most Glorious Paradise. He has always been the object of the Most Great gaze and God willing, shall ever be.

10 حبيب مكرم جناب آقا ميرزا حيدر على عليه بهاء الله الأبدى را بفيضات تكبير متهيجه از رضوان اقدس ابهى مكبرم هميشه منظور نظر اكبر بوده و انشاء الله خواهند بود

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To: Mulla Husayn brother of Ridar-Ruh

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the All-Wise Teacher

1 هو المعلم الحكيم

- 2 Your letter was seen and your call was heard. You have ever been and will ever be, God willing, in Our sight. Yes, in the days when the Sun of favor was dawning from the horizon of the Land of Mystery, permission was granted to all to ask whatever they wished from the Divine bounty, and questions of every kind were asked and answers were revealed and sent down from the Dayspring of Knowledge.

2 نگاشت مشاهده شد و ندايت اصغا گشت لم تزل و لاتزال در نظر بوده و انشاء الله خواهيد بود بلى اياميكه شمس عنایت از افق ارض سر مشرق بود بكل اذن داده شد كه از مشرق فضل الهى آنچه بخواهند سؤال نمايند و از هر قبيل سؤالات شده و جواب از مطلع علم نازل و ارسال شد و

- 3 After arrival in the Most Great Prison, the Most Holy Book was revealed from the sacred Kingdom, wherein We commanded all to ask from the Exalted Truth whatever divine commandments and heavenly ordinances they needed today, for it was observed that most of the sciences, rules and beliefs of people yielded and yield no fruit. For example, today the people of Baha have no need for commentary on previous

3 بعد از ورود در سجن اعظم كتاب اقدس از ملكوت مقدس نازل و در آن كل را امر نموديم كه آنچه را اليوم از اوامر الهيه و احكام ربّانيه كه بآن خلق محتاجند از حق منيع سؤال نمايند چه كه ملاحظه شد اكثر از علوم و قواعد ناس و ما

Books. Today one must strive to understand the ordinances that have been revealed and engage in teaching God's Cause. This has been and will be the greatest bounty, for all need it and it has been and will be the cause of life and preservation of all.

- 4 During the sojourn in Iraq, many aspects of interpretation were revealed, such that if a discerning knower were to reflect on the Book of the Uncle [the Kitab-i-Iqan] and likewise on the interpretation of the disconnected letters and other matters, he would comprehend all previous verses and find their meaning. What has been mentioned in this Tablet is in view of the favor shown to you, that you may encourage all people toward what is necessary today.

- 5 For example, some have asked about numerology, and likewise about the elixir, and likewise about the poetry of poets and sayings of mystics, and the Supreme Pen has mentioned what should be mentioned and answers to all have been revealed. However, today these sciences are not and have not been beloved, for these sciences have been and will be the cause of delay and hindrance. Many who engaged in the elixir and numerology lost their minds from excessive delusion and reflection, and signs of madness appeared in them.

- 6 Furthermore, consider the mystical knowledge of previous mystics. By My life, all wander in the wilderness of delusions and are immersed in the ocean of idle fancies. For example, today if someone were to study geometry, this would be more beloved in God's sight than memorizing all the books of the mystics, for in the former there is evident fruit and in the latter it is absent - how much more so for sciences more beneficial than that.

- 7 Knowledge of divine books has been and will be beloved in God's sight, for it is the very Word of Truth revealed aforetime through the tongues of the Messengers. However, since it is now incumbent upon all to become aware of and act upon that which has been revealed from the heaven of the Divine Will, which is the reality and spirit of all books, We therefore commanded you to engage in what is intended today and is the cause of ease and salvation for all. Now the Supreme Pen has revealed specifically for you what It willed, and after that the matter is in His hand. Verily He is the Powerful, the All-Knowing, the Mighty.

عندهم ثمری نداشته و ندارد مثلاً الیوم اهل بها محتاج بتفسیر کتب قبل نبوده و نیستند الیوم باید جهد نمود تا آنچه از احکام نازل شده بآن عارف شد و بتبلیغ امر الله مشغول گشت این فضل اعظم بوده و خواهد بود چه که کل بآن محتاجند و سبب حیات و بقای کل بوده و خواهد بود

4 در احیان توقف در عراق شئون تفسیری بسیار نازل شده چنانچه اگر عارف بصیر در نگاشته باسم خال معروفست و همچنین در تفسیر حروفات مقطعات و غیره تفکر نماید جمیع آیات قبل را ادراک مینماید و مقصود را مییابد و آنچه ذکر شده در این لوح نظر بفضلی است که بآنجناب بوده تا جمیع ناس را بآنچه الیوم لازم است ترغیب نمایند

5 مثلاً بعضی از جفر سؤال نموده اند و همچنین از اکسیر و همچنین از اشعار شعرا و اقوال عرفا و قلم اعلی ذکر نموده آنچه را باید ذکر نماید و جواب کل نازل شده و لکن الیوم این علوم محبوب نبوده و نیست چه که این علوم سبب تعویق و تعطیل بوده و خواهد بود بسا از مشتغلین اکسیر و جفر از غایت اوهام و تفکر عقلشان زایل شده و آثار جنون از ایشان ظاهر

6 و دیگر ملاحظه در عرفان عرفای سابق نمائید عمری کل در تیه اوهام هائند و در بحر ظنون مستغرق مثلاً الیوم اگر نفسی علم هندسه تحصیل نماید نزد حق احب است از آنکه جمیع کتب عرفا را حفظ نماید چه که در آن ثمر مشهود و در این مفقود تا چه رسد بعلوم منتفعه فوق آن

7 اطلاع بر کتب الهیه نزد حق محبوب بوده و خواهد بود چه که بیان خود حق است که از قبل بلسان مرسلین نازل شده و لکن حال چون بر کل لازم است که آنچه از سماء مشیتیه که حقیقت کل کتب و روح آن است نازل شده بآن عارف شوند و عمل نمایند لذا آنجناب را امر نمودیم که بآنچه الیوم مقصود است و سبب آسایش و نجات کل است مشغول شوند حال قلم اعلی بآنچه اراده نموده مخصوص آنجناب نازل و بعد الامر بیده آنه هو المقتدر العالم القدیر

- 8 In the Most Great Prison, divine verses are continuously being revealed and sent to all regions, that perchance the fragrances of the Divine Robe may take hold of all. Soon it will seize all and draw them near unto God, the Lord of all worlds.
- 9 Convey greetings from the Truth to all the kindred. You are all remembered in the glance of favor and are mentioned before the Throne. Upon you be My glory and My mercy.

8 در سجن اعظم متّصلاً آیات الهیّه نازل و باطراف ارسال میشود که شاید نفحات قیص کل را اخذ کند فسوف تأخذ الكلّ و تقرّبهم الى الله ربّ العالمین

9 جميع منتسبين را از قبل حقّ تكبير برسانيد كل بلحاظ عنایت ملحوظيد و لدى العرش مذکور عليكم بهائی و رحمي

BLIB_Or15710.186b, BLIB_Or15722.136b, AVK1.008.19x, AVK3.352.06x, MAS8.111bx

BH01999

To: *Haji Mirza Ahmad, in Bushihr*

Date: 1292-06-19 [1875-Jul-23]

- 1 He is God, the Single, the One, the All-Knowing, the All-Informed
- 2 This is expressed in the Persian tongue so that the purpose may become evident and manifest without veil or covering to those who seek the Kaaba of their heart's desire.
- 3 There has never been any doubt that the creation of the world was for the knowledge of God, and the knowledge of that Hidden Essence is not attained except through knowledge of the Dawning-Place of His verses and the Dayspring of His evidences. In every age and cycle when the Manifestation of Revelation appeared from the horizon of divine will, the people arose in rejection and protest. Thus have you heard how most of the Prophets and chosen ones drank the cup of martyrdom in the path of love for the Lord of Names and ascended to the Supreme Companion. And in all ages the cause of people's veiling has been the divines, as mentioned in the Books.
- 4 Consider the appearance of the Seal of the Prophets, may the spirit of all in the kingdom be sacrificed for Him. After His appearance from the horizon of Hijaz, all the divines of that age from among the Jews and Christians, despite their anticipation of His appearance, after His manifestation raised the standards of discord and arose in utter opposition. One who was among the most learned of divines remained deprived of the Sun of Truth, while one who was but a shepherd attained
- 1 هو الله الفرد الواحد العليم الخبير
- 2 بلسان پارسی ذکر میشود تا مقصود من غیر ستر و حجاب بر قاصدان کعبه مقصود واضح و لائح گردد
- 3 شکی نبوده و نیست که خلق عالم لأجل عرفان الله بوده و عرفان آن ذات غیب حاصل نشود مگر بعرفان مطلع آیات و مشرق بینات او و در هر عهد و عصر که مظهر ظهور از افق اراده الهی ظاهر شد ناس بر اعراض و اعتراض قیام نمودند چنانچه شنیده اند که اکثری از انبیا و اصفیا در سبیل محبت مالک اسماء از کأس شهادت آشامیدند و برفیق اعلی صعود نمودند و در جمیع اعصار سبب احتجاب ناس علما بوده اند چنانچه در کتب مذکور است
- 4 تفکّر در ظهور خاتم النبیین روح من فی الملک فداه نمائید بعد از ظهور آنحضرت از افق حجاز جمیع علما عصر از یهود و نصاری مع آنکه منتظر ظهور بودند بعد از ظهور آنحضرت اعلام نفاق برافراختند و بکمال عناد برخاستند نفسیکه از اعلم علما بود از شمس حقیقت محروم ماند و نفسیکه راعی غنم بود بعرفان مظهر رحمن فائز شد و از کوثر حیوان آشامید

the knowledge of the Manifestation of the All-Merciful, and drank from the water of life.

- 5 Likewise observe this before Him in Jesus son of Mary. After the appearance of that Most Great Luminary, all the Jewish divines turned away, while at first only a few souls who were fishermen turned to the horizon of faith and attained the knowledge of the All-Merciful. Among them was Simon Peter who was known in previous Books as Peter, who was occupied with fishing, and after hearing the divine word from Christ did not hesitate for a moment but attained the ocean of knowledge.

5 و هم چنین قبل از آنحضرت در عیسی بن مریم مشاهده نمائید بعد از ظهور آن نیر اعظم علمای یهود طراً اعراض نمودند و در اول امر نفوس معدوده که صید ماهی مینمودند بافق ایمان توجه نمودند و عرفان رحمن فائز گشتند از جمله شمعون صفا که در کتب قبل به پطرس معروف است بصید ماهی مشغول بود و بعد از استماع کلمه الهیه از حضرت مسیح آتی توقف ننمود و ببحر عرفان فائز گشت

- 6 Now observe what caused people in those ages to be deprived of the path of the Chosen One. If you reflect a little, most hidden matters will become clear and evident to you. The suppositions and imaginings of most of the servants have prevented them from the knowledge of the Lord of all beings.

6 حال ملاحظه نمائید که چه ناس را در آن اعصار از شریعه مختار محروم نمود اگر قدری تفکر نمائید اکثری از امور مستوره بر آنجناب واضح و مبرهن گردد و ظنون و اوهام اکثری از عباد را از عرفان مالک انام منع نموده

- 7 Hear the counsel of this Wronged One and deprive not yourself of the bounty of this Day. Soon all that is visible will become non-existent and perish. Strive that you may attain to that which is enduring and lasting. God willing, in these days you will attain the fountain of knowledge at the Dawning-Place of the Cause and turn to the horizon of revelation. Take the cup of knowledge in the name of your Lord, the All-Merciful, then drink thereof despite those who have hesitated in the Cause of God, the Lord of the worlds. Beware lest the allusions of the divines veil you or the dark veils of the opposers prevent you.

7 بشنو نصیح این مظلوم را و خود را از فضل این یوم محروم مکن عنقریب آنچه مشاهده میشود معدوم و فانی خواهد شد جهد کن تا بآنچه دائم و باقی است فائز شوی انشاء الله در ایام مطلع امر بکوتر عرفان فائز شوی و بافق وحی توجه نمائی خذ قدح العرفان باسم ربک الرحمن ثم اشرب منه رغماً للذین توقفوا فی امر الله رب العالمین ایاک ان تحجیک اشارات العلماء او تمنعک سبحات المعرضین

- 8 Arise to serve the Cause of your Lord and say: "O my God! I beseech Thee by Thy most excellent Names and Thy most exalted Attributes and by Thy most sublime Horizon and the Manifestation of Thy Cause in the kingdom of creation, to make me detached from all else save Thee and turning toward Thee, speaking in Thy praise and glorification. Then assist me in Thy service that there may appear from me that whereby my mention shall endure in Thy kingdom and Thy dominion. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Giving, the Bountiful, the Forgiving, the Generous."

8 قم علی خدمه امر مولیک و قل یا الهی اسئلك بأسمائک الحسنی و صفاتک العلیا و افکک الأعلی و مظهر امرک فی ملکوت الانشاء بأن تجعلنی منقطعاً عن دونک و متوجهاً الیک و ناطقاً بذکرک و ثنائک ثم ایدنی علی خدمتک لیظهر منی ما یبقی به ذکرک فی ملکوتک و جبروتک انک انت المقتدر علی ما تشاء لا اله الا انت المعطى البازل الغفور الکریم

BLIB_Or15710.159, BLIB_Or15719.038

BH02142

To: Asadullah et al., in Isfahan

Date: 1292-06-19 [1875-Jul-23]

1 In the name of the Everlasting Knower!

1 بنام داننده پاینده

2 Praise be unto the Eternal Beloved Who is worthy and deserving, Whose all-encompassing mercy hath preceded all created things and Whose grace hath encompassed all beings, and Who hath caused the hidden treasure and concealed mystery to appear manifestly and brilliantly amidst all creatures with utmost oppression, in such wise that no matter hath prevented Him from His will and no veil hath concealed Him. From the most exalted horizon He proclaimed "Verily I am the Lord of all beings" and from the dawning-place of the prison He declared "Verily the prison is God's." At all times He hath bestowed the living waters upon the people of the contingent world and in all instances caused the Kawthar of utterance to flow from the fountain of the Most Merciful Name. Nevertheless the people remained veiled and heedless, deprived and forbidden from this mighty gift and these infinite bounties.

2 حمد محبوب بیزوالی را لایق و سزا است که رحمت محیطه اش کلّ ممکنات را سبقت گرفته و فضلش جمیع کائنات را احاطه نموده و کنز مخزون و سرّ مکنون را ظاهراً باهرّاً با کمال مظلومیت مابین موجودات ناطق فرموده بشأنی که هیچ امری او را از اراده اش منع ننموده و هیچ حجابی او را مستور نداشته از افق اعلی به اتّی انا مولی الوری ناطق و از مشرق سخن به انّ السّجن لله متکلم در کلّ احیان رحیق حیوان را بر اهل امکان مبذول داشته و در جمیع اوان کوثر بیان را از معین اسم رحمن جاری فرموده مع ذلک ناس محبوب و غافل مانده اند و از این عطیه عظمی و نعم لاطحی محروم و ممنوع گشته اند

3 Pass by the people of the Furqan and observe the party of the Bayan, how some have objected to the Truth saying He hath claimed Divinity. Fie upon them and upon what their tongues have uttered! God hath sealed their hearing and their sight. They have not yet understood that the advent of the Prophets culminated in the Manifestation of God, as the Point of the Bayan foretold: "Verily He speaketh in all things: 'There is no God but Me, the Protector, the Self-Subsisting.'" Would that they had understood as much as the people of the Furqan, for that group acknowledged the cry "Verily I am God" that was raised from the Tree, yet they remain heedless of the bounty of this Day. This is the Day wherein the Friend declared "my heart is at rest" and Moses uttered the words "I have attained unto Thy presence." Observe the baseness of those souls who have failed to comprehend even the tradition well-known and accepted among the people of the Furqan which states "I am He and He is I" and so forth.

3 از اهل فرقان بگذرید در حزب بیان مشاهده نمائید که بعضی بر حقّ اعتراض نموده اند که دعوی الوهیت نموده افّ لهم و بما تکلمت به السنهم ختم الله علی سمعهم و علی ابصارهم و هنوز ادراک ننموده اند که بعث انبیا منتهی شد بظهور الله چنانچه نقطه بیان اخبار فرموده انّه ینطق فی کلّ شیء انّه لا اله الاّ انا المهیمن القیوم کاش بقدر اهل فرقان عارف میشدند چه که آن فتنه اعتراف نمودند بندای اتّی انا الله که از سدره مرتفع شد و غافلند از فضل این یوم امروز روزی است که خلیل قد اطمئنّ قلبی گفته و کلیم بکلمه قد فزت بلقائک ناطق مشاهده در پستی آن نفوس نمائید که حدیثیکه مابین اهل فرقان مشهور است و کلّ بآن معتقدند آن را هم ادراک ننموده اند که فرموده انا هو و هو انا الی آخر

4 God willing, ye must be set ablaze with the fire of the Divine Word in such wise that the veils of the vain imaginings of the people of the Furqan and the people of the Bayan may all be consumed and they may become illumined with the lights of recognition. May they abandon the sayings of the past and hold fast unto that which is manifest. In truth most people

4 انشاء الله باید بنار کلمه الهیه مشتعل باشید بشأنی که حجاب اوهام ناس از اهل فرقان و اهل بیان کلّ محترق شود و بانوار عرفان منور گردند اقوال قبلیه را بقبل گذارند و به ما هو المشهود متمسک گردند فی الحقیقه اکثری از

are withered, nay rather dead. Ye must draw these forsaken souls unto the Kingdom of eternal life through the fragrances of the Merciful Raiment. He verily will aid thee in all conditions. He verily hath power over all things.

- 5 Thy letter was received and the fragrance of love was inhaled therefrom. God willing, may ye ever be mindful of His remembrance and speaking His praise. We have remembered thee before and remember thee now. Thy Lord is verily the Rememberer, the Manifest, the All-Knowing, the All-Wise. We beseech Him, exalted be He, to make thee a helper of His Cause, speaking His praise and giving drink unto His servants. He is verily the Almighty, the Protector, the Most Exalted, the All-Knowing, the All-Wise.

- 6 And the Glory be upon thee and upon those who have believed in God and His signs on this Most Holy and Wondrous Day.

ناس پژمرده بلکه مرده اند باید آنجناب بنفحات قیص رحمانیه آن نفوس متروکه را بملکوت حیوة باقیه کشانند آنه یؤیدک فی کل الأحوال آنه کان علی کل شیء قدیرا

5 کتاب آنجناب حاضر و عرف محبت از او متضوع انشاء الله لم یزل و لا یزال بذکرش ذاکر باشید و بنایش ناطق انا ذکرناک من قبل و نذکرک من بعد ان ربک هو الذاکر المبین العلیم الحکیم و نسئله تعالی بأن یجعلک ناصرأ لأمره و ناطقأ بثناؤه و ساقیأ لعباده آنه هو المقتدر المهیمن المتعالی العلیم الحکیم

6 انما البهاء علیک و علی الذین آمنوا بالله و آیاته فی هذا الیوم الأقدس البدیع

INBA35:135, BLIB_Or15710.175

BH02320

To: Mulla Rida Muhammadabadi, in Muhammad Abad

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the One Who shineth from the horizon of power.
- 2 O Rida! Harken unto the call of the Lord of Names. He calleth thee from the prison of Akka with a call whereby the Concourse on High were attracted, all things spoke forth, and the pebbles glorified God, the Powerful, the Peerless, the All-Knowing, the All-Wise. By My life! Wert thou to be present before the Throne and hear the Call from the Dayspring of Grandeur and Glory, thou wouldst forsake all creation and turn to the Most Exalted Horizon in such wise that through thy turning every denier would turn unto God, the Lord of the worlds.
- 3 It behooveth thee to arise today for the Cause of God and to remind the people through this Remembrance whereby the fragrance of the All-Merciful hath wafted throughout creation and the faces of those near unto God have been illumined. Thou hast been mentioned before the Throne and My Most Exalted Pen hath moved at thy name that thou mayest confine thy affairs to teaching the Cause of thy Lord, the Powerful, the Mighty. This is thy station and what God hath ordained for

1 هو المشرق من افق الاقتدار

2 ان یا رضا ان استمع ندأء مالک الأسماء آنه یدعوک فی سجن عکاء بندأء انجذب منه الملاء الأعلی و نطقت الأشياء و سبحت الحصاة الملک لله المقتدر الفرد العلیم الحکیم لعمری لو کنت لدی العرش و سمعت الندأء من مطلع العظمة و الکبریاء لنبذت الوری و اقبلت الی الأفق الأعلی علی شأن باقبالک یقبل کل معرض الی الله رب العالمین

3 ینبغی لک ان تقوم الیوم لأمر الله و تذکر الناس بهذا الذکر الذی به فاحت نفحة الرحمن بین الامکان و استضاءت وجوه المقرین قد کنت مذکورأ لدی العرش و تحرک علی اسمک قلبی الأعلی لتقتصر امورك علی تبلیغ امر ربک المقتدر القدیر هذا شأنک و ما قدر الله لک

thee. Hold thou fast unto it. He will assist thee under all conditions. Verily His grace hath encompassed all in the worlds.

- 4 This indeed is the Most Great Elixir. Cast it upon the nations that they may detach themselves from the world and turn unto God, the Manifest, the All-Informed. Remind the people of what We have reminded thee, then impart unto them what We have imparted unto thee. This verily is a great station. Soon shall what thou seest perish, and there shall endure for thee what hath been revealed in the Tablet of God, the Bestower, the Giver, the Bountiful, the Gracious.

- 5 In the Persian tongue it is mentioned: Praise be to God that thou hast attained unto the ornament of recognition and hast turned unto the horizon of the All-Merciful. And now what is worthy and befitting is that thou shouldst quicken and sustain the people of creation through the living waters of utterance and the breaths of the All-Merciful, for today every service rendered in the Cause of God shall endure throughout the kingdom of earth and heaven. At all times fix thy gaze upon this exalted and most high station. Most people have been prevented from the Lord of Days by their vain imaginings. Thou must strive to rend asunder these thick veils. The Most Great Elixir and the Crown of Victory have been and shall ever be the love of the Dayspring of the Light of Oneness. Thou must bestow this sacred elixir, which transcendeth description, upon the base metals of contingent beings, that all may attain the golden station which is the kingdom of things, and be honored with pure gold which is the station of divine recognition.

- 6 Thy call was heard and thy purpose became known. However, what God hath chosen for thee is what was mentioned, and what God hath chosen, it behooveth thee to choose for thyself. He is verily the All-Knowing, the All-Informed. Be thou the cupbearer of the water of life throughout creation and the expounder of this Cause to both high and low. He will send down upon thee what is ordained for thee. He verily rewardeth the wages of those who act according to what they are bidden. Thy Lord is verily the Recompenser, the All-Knowing. May glory rest upon thee and upon those who have spoken forth this wise Remembrance.

تمسک به آنه یؤیدک فی کلّ الأحوال انّ فضله احاط من فی العالمین

4 انّ هذا هو الاکسیر الأعظم فأتق من الله علی الأمم لیتقطعن عن الدنیا ویتوجهنّ الی الله المبین الخبیر ذکر الناس بما ذکرناک ثمّ اتق علیهم ما القیناک انّ هذا لمقام عظیم سوف یفنی ما تراه و یتقی لک ما نزل فی لوح الله المنعم المعطى البازل الکریم

5 بلسان پارسی ذکر میشود الحمد لله بطراز عرفان فائز شدید و باقی رحمن توجه نمودید و حال آنچه لایق و سزاوار است آن است که اهل امکانرا از رحیق بیان و نفعات رحمن زنده و پاینده نمائید چه که الیوم هر خدمتی در امر الله ظاهر شود ببقای ملک و ملکوت باقی خواهد ماند در جمیع اوان ناظر بایتمقام بلند اعلی باشید اکثری از انام را اوهام از مالک ایام منع نموده باید بخرق این احجاب غلیظه مشغول شوید اکسیر اعظم و اکلیل غلبه الیوم حبّ مطلع نور احدیه بوده و خواهد بود باید از این اکسیر مقدّس از تعبیر بر فلزات ممکنات میذول دارید تا کل بمقام ذهبی که مقام ملکوت اشیاء است فائز شوند و برتبهء ذهب ابریزی که مقام عرفان حقّ است مشرف گردند

6 ندای شما اصغا شد و مقصود معلوم گشت ولکن آنچه حقّ از برای شما اختیار نموده اینست که ذکر شد و ما اختاره الله ینبغی ان تختاره لنفسک انه هو العلیم الخبیر کن ساقی نحر الحیوان فی الامکان و مبین هذا الأمر لکلّ وضع و شریف انه ینزل علیک ما قدر لک انه موفی اجور الذین عملوا بما امروا ان ربک هو المجزی العلیم اتما البهآ علیک و علی الذین نطقوا بهذا الذکر الحکیم

BLIB_Or15710.188, BLIB_Or15719.043c,
BLIB_Or15722.138

BH03374*To: Mulla Hasan, in Hindiyan**Date: 1292-06-19 [1875-Jul-23]*

- 1 In the name of the peerless Lord 1 بنام خداوند بیمانند
- 2 The Supreme Pen in the Most Great Prison makes mention of His loved ones, that all may drink, with utmost sanctity and detachment, from the Kawthar of utterance which flows in the days of the All-Merciful. 2 قلم اعلی در سخن اعظم احبای خود را ذکر میفرماید تا جمیع با کمال تقدیس و تنزیه از کوثر بیان که در ایام رحمن جاری است بیاشامند
- 3 Most of the friends have not attained the presence of the Most Holy Court and have not understood, as they ought, the meanings of the divine words. Therefore, today they remain deprived of the fountain of God's commandments. Likewise, some have committed reprehensible deeds according to their carnal desires and have attributed them to the Truth, and the helpless servants who were unaware of the essence of the Cause have, by following such souls, strayed far from the straight path. 3 اکثری از احبای بساحت اقدس فائز نشده‌اند و معانی کلمات الهیه را کما ینبغی ادراک ننموده‌اند لذا الیوم از شریعه اوامر الهیه محروم مانده‌اند و هم چنین بعضی بمشتمیات نفسانیه باعمال شنیعه عامل شده‌اند و آن را بحقی نسبت داده‌اند و عباد پیچاره که از اصل امر مطلع نبوده‌اند بمتابعت آن نفوس از صراط مستقیم دور مانده‌اند
- 4 It is incumbent and obligatory upon you to arise to serve the Cause and to purify and sanctify weak souls from the defilement of selfish desires. The Most Holy Book hath been sent down from the holy Kingdom and the divine commandments are manifest therein without veil or concealment. All must act according to it. Any person of understanding who reflects even slightly will recognize that the Cause of God has been and ever shall be sanctified from selfish desires. Strive that all may drink from the Kawthar of sanctity and, with utmost detachment, gaze toward the highest horizon and act according to that which hath been revealed by God. 4 بر تو لازم و واجب است که بخدمت امر قیام نمائی و نفوس ضعیفه را از آلائش هواهای نفسانیه مطهر و مقدس نمائی کتاب اقدس از ملکوت مقدس نازل و اوامر الهیه در آن بی ستر و حجاب ظاهر باید کل بآن عامل شوند هر عاقلی که فی الجمله تعقل و تفکر نماید ادراک مینماید که امر الهی مقدس از هواهای نفسانیه بوده و هست جهد ثما تا کل از کوثر تقدیس بیاشامند و بکمال تنزیه بافق اعلی ناظر گردند و بما نزل من عند الله عامل شوند
- 5 We have mentioned thee in truth that thou mayest thank thy Lord, the All-Knowing, the All-Informed, and We have sent down unto thee this Tablet that thou mayest arise to serve thy Lord and assist thy Lord, the Most High, the Most Great. Speak thou with truth, then remind the people of what We have taught thee in this Clear Book, that perchance they may abandon what they possess and take hold of that which they have been commanded by the All-Knowing, the All-Wise. 5 انا ذکرناک بالحق لتشکر ربک العلیم الخبیر و نزلنا لک هذا اللوح لتقوم علی خدمه مولیک و تنصر ربک العلی العظیم ان انطق بالحق ثم ذکر الناس بما علیناک فی هذا الکتاب المبین لعل یدعن ما عندهم و یأخذن ما امروا به من لدن عالم حکیم
- 6 God hath pardoned what is past. He, verily, is the Forgiving, the Generous. Henceforth it behooveth every soul to act according to what hath been commanded in the Book of God, the Lord of all worlds. 6 قد عفا الله عما سلف انه هو الغفور الکریم و من بعد حق لكل نفس ان يعمل ما امر به فی کتاب الله رب العالمین

- 7 Convey My greetings to My loved ones, then gladden them with the mention of My remembrance of them. Verily thy Lord is the Rememberer, the Giver, the Mighty, the Praiseworthy.

7 کبر احبائي من قبلي ثم بشرهم بذكرى اياهم ان ربك هو الذاكر المعطي العزيز الحميد

BLIB_Or15710.164, BLIB_Or15719.039a, AYI2.070x

BH03783

To: Muhammad Mihdi Khi Alif from Alif, in Kashan

Date: 1292-06-19 [1875-Jul-23]

- 1 In the name of the Sun of Truth

1 بنام آفتاب حقیقت

- 2 Praise be to God that through the grace of the Self-Subsisting Name thou hast drunk of the sealed wine, and attained unto the recognition of God which is the cause and purpose of creation. We made mention of thee before, and this is yet another time. Verily thy Lord is the All-Remembering, the All-Knowing.

2 الحمد لله بعنايت اسم قيوم از رحيق مختوم آشاميديد و بعرفان الله كه سبب و علت آفرينش است فائز گشتيد انا ذكرناك من قبل و هذه مرة اخرى ان ربك هو الذاكر العليم

- 3 Even as We have remembered thee time and again, it behooveth thee to drink from the cups again and again. Take thou the cup of success in the name of Him Who causeth the dawn to break, and drink from it once in My Name, at times in remembrance of Me, and yet again by My sovereignty which prevaieth over the worlds. Grieve thou not over anything, for He hath purified thee from transgression and immersed thee in the ocean of forgiveness. Verily thy Lord is the Forgiving, the Bountiful.

3 كما ذكرناك مرة بعد مرة ينبغي لك ان تشرب الاقداح كرة بعد كرة خذ قدح الفلاح باسم فائق الاصباح و اشرب منه مرة باسمي و طورا بذكرى و كرة بسلطاني المهيمين على العالمين لا تحزن من شيء انه طهرك عن العصيان و اغمسك في بحر الغفران ان ربك هو الغفور الكريم

- 4 God willing, thou wilt continue to be and remain illumined by the lights of the dawn of inner meanings, and engaged in that which thou art engaged in. Thus hath commanded thee the Commander, the All-Knowing.

4 انشاء الله لم تزل و لا تزال بانوار فجر معاني منور و مزين باشيد و بآنچه مشغوليد مشغول باشيد كذلك امرک الامر العليم

- 5 How many were the holders of high office who attained to the service of God's Cause and assisted His loved ones to the utmost possibility in creation, and how many were the divines and jurisprudents who, at all times, claimed to celebrate His praise and awaited the days of His manifestation, yet when the horizon of the world was illumined by the Most Great Light, all remained veiled. Would that they had been content with this, but they even pronounced the verdict for His death. Verily they are among the most lost.

5 چه بسيار از صاحبان مناصب كه بخدمت امر الله فائز شدند و بكمال ما يمكن في الابداع اعانت دوستان حق نمودند و چه بسيار از علما و فقها كه در ليالي و ايام بزعم خود بذكر حق ناطق بودند و منتظر ايام ظهور و چون افق عالم بنير اعظم منور گشت كل محبوب و كاش باين كفايت مينمودند بلكه فتوى بر قتلش دادند الا انهم من الاخسرين

- 6 Blessed art thou for having attained unto the days of God and turned toward the wronged, the stranger. We have ordained for thee the reward of them that have attained unto My presence, drunk the choice wine of reunion, and circled round My mighty throne. Be thou thankful unto God for this. Verily He giveth what He pleaseth unto whom He pleaseth, and ordaineth what He willeth for whomsoever He desireth, through His all-pervading grace. And verily the glory be upon thee and upon those who have attained unto this luminous Day.

طوبى لك بما فزت بأَيَّام الله واقبلت الى المظلوم
الغريب انا كتبنا لك اجر من فاز ببقائى وشرب
كوثر وصالى وطاف حول عرشى العظيم ان اشكر
الله بذلك انه يعطى من يشاء ما يشاء ويقدر لمن
اراد ما اراد من فضله العميم اتما البهاء عليك و
على الذين فازوا بهذا اليوم المنير

BLIB_Or15710.193, BLIB_Or15719.147a

BH04057

To: Mirza Asadullah, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

- 1 The Supreme Pen speaks in the name of the All-Knowing, the All-Wise
- 2 Creation hath been created for the knowledge of the True One, and today the Manifestation of Power, the Dawning-Place of Revelation, the Dayspring of Inspiration, and the Source of Command is speaking openly and clearly among the people of the world. He it is Who speaks "I was a Hidden Treasure," and through the wonders of His grace He has revealed Himself to all things through all His beauteous names. In this Revelation, He Who spoke the blessed words "Thou shalt not see Me" now speaks "Look and thou shalt see Me." Exalted, exalted be His grace that has encompassed all created things! Exalted, exalted be His mercy that has preceded all contingent beings!
- 3 Blessed is the soul that has attained to this supreme grace and has taken the most pure wine from the hand of the mighty Giver, drinking it in complete detachment from all else. This Day has no equal or likeness, nor will it have any peer or opposite. Strive that thou mayest be illumined by the lights of His countenance and be nourished by the fruits of the divine and heavenly Lote-Tree. Long has thy acceptance endured, and when thou didst turn, thou didst attain unto this Book that nothing can equal. Verily thy Lord is the All-Knowing, the All-Informed.
- 4 Thou must occupy thyself with the remembrance of God and guide people to the Law of the All-Merciful through wisdom

بنام مبین علیم حکیم قلم اعلی میفرماید 1

2 خلق از برای عرفان حق بوجود آمده‌اند و اليوم
مظهر قدرت و مطلع وحی و مشرق الهام و
مصدر امر ظاهراً باهراً مابین عالم متکلم و ناطق
است و او است ناطق کنت کنزاً مخفياً و از بدایع
فضلش بکلّ اشیاء بکلّ اسماء حسنی تجلّی فرموده
و در این ظهور متکلم بکلمه مبارکه ان ترانی به
انظر ترانی ناطق تعالی تعالی فضله الذی احاط
الکائنات تعالی تعالی رحمته التی سبقت الممكنات

3 طوبی از برای نفسیکه باین فضل اعظم فائز شد
و رحيق اطهر را از ید عطای مالک قدر اخذ
نمود و منقطعاً عن البشر آشامید این يوم را مثل
و شبی نبوده و ند و ضدی نخواهد بود جهد نما
تا پانوار وجه منور شوی و از اثمار سدره جنیه
الهیة مرزوق گردی قد طال اقبالک و اذا اقبلت
فزت بهذا الکتاب الذی لا يعادله شیء ان ربک
لهو العليم الخبير

4 باید بذکر حق مشغول شوی و بحکمت و بیان ناس
را بشریعه رحمن هدایت نمائی ان احمد الله بما

and utterance. Give thanks unto God for having been mentioned before the Wronged One, Who has sent down for thee this Most Impregnable, Most Holy, Most Wondrous and Luminous Tablet.

- 5 Convey Our greetings to thy mother and thy wife. We testify that they have turned to the Supreme Horizon and believed in God, the Creator of the heavens. Verily We hear their cry and behold them in their love for God, the Supreme, the All-Knowing, the All-Wise. Upon them be the glory of God, now and in the future and in the past.

ذکرت لدى المظلوم و نزل لك هذا اللوح الأملع
الأقدس الأبدع المنیر

5 کبر من لدنا علی وجه امک و ضلعک نشهد انهما
اقبلتا الی الأفق الأعلى و آمتا بالله فاطر السماء
و انا نسمع ندائهما و نراهما فی حبّ الله المهیمن
العلم الحکیم علیهما بهاء الله فی کلّ حین و بعد
حین و قبل حین

INBA35:136, BLIB_Or15710.174

BH04200

To: *Mirza Ali, in Hindiyan*

Date: 1292-06-19 [1875-Jul-23]

- 1 In the Name of the Desire of all worlds! Praise be befitting and worthy of that Beloved One Who hath been from everlasting and will continue unto everlasting. His mercy hath encompassed all who dwell in the realm of existence and hath taken precedence over all else. This mercy, in its primary degree, is the manifestation of proof which dawns from the Dayspring of the loving-kindness of the All-Merciful, that all may attain to the recognition of that Ancient Ocean which is the principal purpose for the creation of the world. And in its secondary degree are the divine commandments, that all may ascend by this most great and mighty ladder to the sanctuaries of pure detachment and the places of holy unity.
- 2 Blessed are those souls who arise today with spiritual qualities and goodly deeds to aid the Cause of the Lord of all creation. All the loved ones should, God willing, manifest perfect love and affection and not fall short in helping one another.
- 3 The meaning of "fellowship" that hath been revealed in the Book of God is this: that each of the believers should regard others as they regard themselves, that is, they should not consider themselves superior, and the wealthy should not deprive the poor of their wealth, and whatever they choose for themselves of good things, they should choose the same for other believers. This is the meaning of fellowship. The limit of fellowship extendeth to this degree, and to exceed it is reckoned

1 بنام مقصود عالمیان حمد محبوبی را لایق و سزا
است که لمزل بوده و لایزال خواهد بود رحمتش
جمع من فی الوجود را احاطه نموده و سبقت یافته
و این رحمت در رتبه اولیه اظهار برهان است
که از مشرق عنایت رحمن ظاهر میشود تا کل
بعرفان آن بحر قدّم که مقصود اصلی از خلق عالم
است فائز شوند و در رتبه ثانیه اوامر الهیه بوده
تا کلّ باین مرّقه اکبر اعظم بمکامن قدس تجرید
و مواقع عزّ توحید ارتقا جویند

2 طوبی از برای نفوسی که الیوم باخلاق روحانیّه
و اعمال طیبّه بنصرت امر مالک بریه قیام نمایند
انشاء الله باید جمیع احباب با کمال محبت و وداد
باشند و در اعانت یکدیگر کوتاهی ننمایند

3 و معنی مواساة که در کتاب الهی نازل شده
اینست که هر یک از مؤمنین سائرین را مثل
خود مشاهده نمایند یعنی خود را اعلیٰ نشمرند و
اغنیاء فقرا را از مال خود محروم ننمایند و آنچه
از برای خود از امورات خیریه اختیار مینمایند
از برای سائر مؤمنین هم همان را اختیار کنند
اینست معنی مواساة حدّ مواساة تا این مقام بوده و

before God as proceeding from selfish desires and carnal inclinations.

- 4 God protect us and you from all that He loveth not. God willing, all should remember Him with utmost sanctity and purity. Verily He is the Commander, the Hearing, the All-Knowing.

PNAK.84

تجاوز از آن از شئونات هوائیه و مشتتهیات نفسیه
عندالله مذکور

4 اعاذنا الله و اياکم عن کلّ ما لا یحبّه انشاءالله باید
جميع بکمال تقدیس و تنزیه بذکرش ذاکر باشند انّه
هو الامر السميع العليم

INBA35:128, BLIB_Or07852.109,
BLIB_Or15710.162b, BLIB_Or15722.130,
BRL_DA#163, AVK3.256.05x,
GHA.320bx, UAB.048cx, DRD.145,
MAS4.355b, AKHA_116BE #10 p.321,
AKHA_119BE #11 p.a, YIK.316-317

BH04166

To: Nabil Qabl-i-Ali, in Kashan

Date: 1292-06-19 [1875-Jul-23]

- 1 In the Name of the one true God

1 بنام خداوند یگّا

- 2 God willing, may you ever be joyous and happy through the grace of the Best-Beloved of the world, and at all times be engaged in the remembrance and utterance of the Lord of all beings, that perchance the fragrance of the garment of remembrance may perfume the world and all peoples may turn to the supreme horizon and drink of the pure wine.

2 انشاءالله بعنایت محبوب عالم همیشه مسرور و خرم
باشید و در لیلی و ایام بذکر مالک انام ذاکر
و ناطق که شاید عرف قیص ذکر عالم را معطر
نماید تا جميع امم بافق اعلی توجه نمایند و از ریح
اصفی بیاشامند

- 3 All the loved ones of God must act according to what hath been revealed in the Book. Before the dawning of the Sun of divine ordinances, no one bore any obligation, but after Its rising all must hold fast to the cord of His command and act according to that which hath been sent down from the heaven of the Divine Will as a token of grace. The benefit thereof returneth to the souls who act upon them. Verily thy Lord is independent of all the worlds.

3 باید جميع احبّای الهی بما نزل فی الکتاب عامل
شوند قبل از اشراق شمس اوامر بر احدی تکلیفی
نوده و لکن بعد از اشراق کلّ باید بحبل امر
متمسک شوند و بآنچه از سماء مشیت محض
فضل نازل شده عامل گردند و خیر آن بخود
نفوس عامله راجعت ان ربک لغنی عن العالمین

- 4 Among the most mighty ordinances is that all should unite and, with perfect wisdom, engage in teaching the Cause. Convey My greetings to all those souls who have drunk from the Living Waters and have turned toward the direction of the All-Merciful.

4 از اعظم احکام آنکه کلّ متحد شوند و بکمال
حکمت در تبلیغ امر مشغول گردند نفوسیکه از
کوثر حیوان آشامیده‌اند و بشطر رحمن توجه
نموده‌اند کلّ را تکبیر برسان

- 5 If some have not received a Tablet specially revealed for them from the heaven of divine favor, let them not be saddened. By My life! Whoso hath turned unto Him, verily he was mentioned

5 اگر مخصوص بعضی لوح از سماء عنایت ربّانیّه
نازل نشده مکرّر نباشند لعمری من اقبل انّه

in the presence of the Throne. Every person of insight and certitude beareth witness to this. Ere long the rays of the Sun of Truth shall encompass all who dwell on earth. He, verily, is the Almighty, the All-Powerful.

6 Previously, Tablets were revealed and sent to certain ones, and again divine fragrances embodied in sublime Tablets are being sent. God willing, may you all attain unto them and receive your portion from the ocean of inner meanings.

7 Glory be upon thee, and upon thy son, and upon those who have believed in God, the Protector, the Self-Subsisting.

كان مذكوراً لدى العرش يشهد بذلك كلّ موقن
بصير عنقريب أشعه آفتاب حقيقت كلّ من على
الأرض را احاطه فرمايد أنه هو المقتدر القدير

6 مخصوص بعضی از قبل الواح نازل و ارسال شد
و مجدداً هم نفحات الهیه بر هیکل الواح منیعہ
ارسال میگردد انشاءالله کلّ بآن فائز شوید و از
بحر معانی نصیب برید

7 البهآء علیک و علی ابنک و علی الذین آمنوا بالله
المهیمن القیوم

INBA35:137, BLIB_Or15710.192,
BLIB_Or15719.146d, AKHA_118BE
#01-02 p.b

BH04497

To: *Mirza Hasan brother of Fath-i-Azam et al., in Ardistan*

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of Him Who is Supreme over all Names

2 Say: Prosperity hath appeared and the Lamp hath been lit, and by it were illumined the hearts of them that have detached themselves from all else except God and have turned unto the Dayspring of His grace, the Mighty, the Inaccessible. Verily in My seat upon the throne in the Most Great Prison and My call in grandeur and power to all who are in the world are signs for those who are endowed with discernment.

3 Blessed is he who hath pondered the power of God and His sovereignty, and hath turned unto Him with a luminous heart. The world hath united to harm Us, and the Daysprings of Power to cause Us grief, yet We are in manifest joy. My Most Exalted Pen moveth at all times upon the Luminous Tablet in such wise that neither the might of them that are on earth nor the power of the aggressors can prevent it. We do what We will and ordain what We please, and We are the Powerful, the Mighty. O people of Baha! Be ye manifestations of might amongst mankind, such that the affairs of tyrants shall not disturb you. Verily, He is with His steadfast servants. Say: It behooveth no one to object against anyone. Put your trust in God. Verily He will manifest His Cause as He pleaseth, and

1 بسمی المهیمن علی الأسمآء

2 قل قد اتى الفلاح و ظهر المصباح و استضاءت
منه افئدة الذین انقطعوا عما سوى الله و توجهوا
الى مشرق فضله العزيز المنيع ان فى استوائى على
العرش فى السجىن الأعظم و ندائى بالعظمة و
الاقتدار من فى العالم لآيات للمتفرسين

3 طوبى لمن تفكر فى قدرة الله و سلطانه و توجه اليه
بقلب منير قد اتحد العالم لضربنا و مطالع القدرة
لكربنا و انا فى فرح مبين يتحرك فى كلّ الأحيان
قلبي الأعلى على الصحيفة النورآء على شأن ما
منعته قوة من على الأرض و لا شوكة المعتدين
نفعل ما نشآء و نحكم ما نريد و انا المقتدر القدير يا
اهل البهآء كونوا مظاهر القدرة بين البرية بحيث لا
تضطربكم شؤونات الجبارة أنه مع عباده الراسخين
قل ليس لأحد بأن يعترض على احد توكلوا على
الله أنه يظهر امره كيف اراد و انه هو الغنى عن
العالمين كونوا مع هذه القدرة مصادر الخضوع و

He, verily, is independent of all the worlds. Despite such might, be ye sources of humility and manifestations of meekness, that others may perceive from you the fragrance of My characteristics, whereby every knowing and discerning one is adorned. Consort with all peoples with joy and fragrance, then remind them of that which ye possess of wisdom and utterance. Verily He is the Teacher, the All-Knowing, the All-Informed. This is a Book We have sent down in truth and dispatched unto thee, that the servants may read it and drink therefrom the Kawthar of My mercy that hath preceded all the worlds.

مظاهر الخشوع ليجدّن منكم الناس عرف اخلاق
التي بها تزين كلّ عارف بصير عاشروا مع الأمم
بالروح والريحان ثمّ ذكروهم بما عندكم من الحكمة
والبیان انه هو المعلم العليم الخبير هذا كتاب نزلناه
بالحق وارسلناه اليك ليقروّن العباد ويشربن منه
كوثر رحمتي التي سبقت العالمين

INBA23:040, BRL_DA#471

BH04487

To: Siyyid Husayn Afnan, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

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

1 الأقدس الأعظم الأعلّم

2 O Afnan, Siyyid Husayn! There hath come before the Throne the letter of one of My Afnan who hath drawn from the lamp of the Bayan and attained recognition when the All-Merciful came with His sovereignty over all worlds. We answer him with this Tablet that the traces of the Pen of Revelation may draw him to a station which God hath sanctified above every wondrous mention.

2 قد حضر لدى العرش كتاب احد من افناني الذي
اقتبس من مشكاة البيان و فاز بالعرفان اذ اتى
الرحمن بسلطانه المهيم على العالمين انا نجيبه بهذا
اللوّح ليجذبه اثر قلم الوحي الى مقام جعله الله
مقدّساً عن كلّ ذكر بديع

3 We have read thy letter and heard thy call. He, verily, is the All-Hearing, the All-Knowing. Blessed is the word spoken in praise of God and blessed the speaker who hath spoken with His wise remembrance. We made mention of thee before and make mention of thee at this time when the Ancient Beauty is established upon His mighty throne in the Most Great Prison. We beseech God to make thee steadfast in this Cause whereby the feet of the mystics have slipped. By My life! Were it not for My protection, the feet of the loved ones would slip. Thy Lord is verily the Protector, the All-Knowing, the All-Informed. There is no strength nor power for anyone save through God, the Almighty, the Powerful.

3 انا قرأنا كتابك و سمعنا نداءك انه هو السميع
العليم طوبى لكلمة ظهرت في ثناء الله و لمتكلم
تكلم بذكره الحكيم انا ذكرناك من قبل و نذكرك
في هذا الحين الذي استقرّ جمال القدم في السجّنة
الأعظم على عرشه العظيم نسل الله بأن يجعلك
مستقيماً على هذا الأمر الذي به زلت أقدام
العارفين لعمري لولا حظي ليزل أقدام الأولياء
ان ربك هو الحافظ العليم الخبير لا حول لأحد
ولا قوة لنفس الا بالله المقتدر القدير

4 We beseech Him to make thee steadfast in His Cause in all conditions and to give thee to drink, at all times, from the Kawthar of His knowledge, the Mighty, the Luminous. Thus

4 نسله بأن يجعلك في كلّ الأحوال مستقيماً على
أمره و يسقيك في كلّ الأحيان كوثر عرفانه
العزیز المنير كذلك ترشح بحر الوحي من هذا المقرّ

doth the ocean of revelation surge from this holy, exalted, wondrous and impregnable spot. The glory be upon thee and upon those who have held fast to this mighty cord. In thy letter was mention of one who hath turned towards God, the Lord of the worlds. Remember him on My behalf and give him the glad-tidings of this remembrance whereby all who are in the heavens and earth have been illumined. Say: This is the Day of Remembrance. Make mention of the tribulations of the All-Merciful with wisdom and utterance, even as He remembereth thee through His abounding grace.

المقدس المتعالى البديع المنيع انما البهاء عليك و
على الذين تمسكوا بهذا الحبل المتين قد كان في
كتابك ذكر احد من الذين اقبلوا الى الله رب
العالمين ذكره من قبلى وبشره بهذا الذكر الذى به
انار من فى السموات و الارضين قل هذا يوم
الذكر ان اذكر مصائب الرحمن بالحكمة والبيان كما
يذكرك بفضل العليم

INBA51:466b, LHKM3.144

BH04491

To: Aqa Siyyid Ali Naqi, in Sirjan

Date: 1292-06-19 [1875-Jul-23]

1 In My Name, the Most Ancient, the Most Great

1 بسمى الأقدم الأعظم

2 The Will hath appeared and the Manifestation of God's decree, the Help in Peril, the Self-Subsisting, hath come. And verily it speaketh in the contingent world in human form, yet most of the people hear not. The proof itself calleth all who are in the realm of possibilities unto God, yet the people comprehend not. The horizon of the world hath been illumined by the Most Great Light, and all who are in the heavens and earth have been enlightened thereby, yet the people perceive not. They have cast the ordinances of God behind their backs, following every rejected ignorant one.

2 قد ظهرت المشيئة واتى مطلع ارادة الله المهيم
القيوم وانها على صورة الانسان تنطق فى الامكان
ولكن القوم اكثرهم لا يسمعون ان البرهان بنفسه
يدعو من فى الامكان الى الله ولكن القوم لا
يفقهون قد انار افق العالم بالنور الأعظم واستضاء
منه من فى السموات والارض ولكن الناس لا
يشعرون قد نبذوا احكام الله عن ورائهم بما اتبعوا
كل جاهل مردود

3 Say: O people, fear ye God and follow not the desires of those who have turned away from the Cause when it appeared with manifest sovereignty. Arise from the couches of heedlessness - this is the Dawning-Place of the Light of Oneness Who hath spoken in His hallowed, mighty and beloved Kingdom. We summon the people unto God while they summon Us to the Most Great Prison wherein We dwell. We remember them with goodness while they speak concerning Us that whereby all in the heavens and earth curse them. Leave them to themselves and turn unto God, the One, the All-Informed. Blessed art thou for having attained unto thy Goal and recognized thy Ancient Lord. Ask thou God to make thee steadfast in this Cause and to give thee the choice wine of reunion in these days wherein all things cry out: "Reunion, reunion, O concourse of

3 قل يا قوم خافوا الله و لا تتبعوا اهواء الذين
اعرضوا عن الأمر اذ ظهر بسلطان معلوم قوموا
عن مراقد الغفلة ان هذا لمطلع نور الأحديّة الذى
نطق فى ملكوته المقدس العزيز المحبوب اتا ندع
الناس الى الله و هم يدعوننا الى السجن الأعظم
و نحن فيه من الساكين اتا نذكرهم بالخير و
هم يتكلمون فينا بما يلعنهم به من فى السموات و
الارضين انتك انت دعهم بأنفسهم و توجه الى
الله الفرد الخبير نعيماً لك بما فزت بالمقصود و
عرفت موليك القديم فاسئل الله بأن يجعلك
مستقيماً على هذا الأمر و يرزقك رحيق الوصال

the enraptured! Reunion, reunion, O concourse of the yearning! Reunion, reunion, O concourse of the mystics! Reunion, reunion, reunion, O concourse of the lovers! Reunion, reunion, O concourse of the seeking! Reunion, reunion, O concourse of the earnest!"

فیهذه الأيام التي فيها تنادی الأشياء الوصال
الوصال يا ملأ الهائمين الوصال الوصال يا ملأ
المشتاقين الوصال الوصال يا ملأ العارفين الوصال
الوصال الوصال يا ملأ العاشقين الوصال الوصال
يا ملأ القاصدين الوصال الوصال يا ملأ الطالبين

INBA18:021

BH05007

To: *Nabil Qabl-i-Husayn (pilgrim), in Isfahan*

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of God, the One

1 بنام خداوند یگا

2 You are among those souls who in most years have attained unto the tablet of God and been adorned with the ornament of mention by the Supreme Pen. This bounty is very great and this grace is most mighty. The divine bounty has been bestowed to such a degree that there is fear that some people may remain heedless of its station and ignorant of recognizing its worth.

2 آنجناب از نفوسی هستند که در اکثری از سنین بلوح الله فائز گشته اند و بطراز ذکر قلم اعلی مزین این نعمت بسیار بزرگ است و این فضل بسیار عظیم و بشانی نعمت الهیه مبذول شده که بیم آن است بعضی از ناس از مقامش غافل مانند و از عرفان قدرش جاهل

3 Say: Praise be unto Thee, O Thou Who hast remembered Thy loved ones at all times and dost remember them as a favor from Thy presence. We testify that Thou hast ever been and will ever remain the All-Bountiful, the Ever-Bestowing. This mention is according to my poverty and lowliness, and what Thou art none knoweth save Thyself. Thou doest what Thou wilt and ordainest what Thou desirest through Thy sovereignty which pervadeth the worlds.

3 قل لك الحمد يا من ذكرت احبائك في كل الأحيان و تذكرهم فضلاً من عندك نشهد أنك انت لم تزل كنت فياضاً و لا تزال تكون وهاباً هذا ذكر على قدری و مسكنتی و ما انت عليه لا يعرفه الا انت تفعل ما تشاء و تحكم ما تريد بسلطانك المهيمن على العالمين

4 Thy call was heard and Thy letter was observed, and Ism-i-Mihdi mentioned thy remembrance before the Throne. Verily He will reward thee with the best of rewards for what thou hast done in His path. Be thou assured and be of the thankful ones. Soon will the fruits of the mention of the Peerless Beloved appear unto His servants in the kingdom. Then will the idolaters say: "Oh, woe unto us for what we neglected in the days of God and for what we were heedless of that which appeared." Thus doth inform thee the All-Knowing, the All-Informed. Verily the glory rest upon thee and upon those who have believed in God, the Lord of the worlds.

4 ندایت شنیده شد و نگاشت مشاهده گشت و اسمنا المهدی ذکریت را لدی العرش نموده انه یجزیک احسن الجزاء بما عملت فی سبيله ان اطمئن و کن من الشاکرین زود است که ثمرات ذکر محبوب یگا عباد خود را در ملک ظاهر شود اذا یقولون المشرکون یا حسرة علینا بما فرطنا فی ایام الله و غفلنا عما ظهر کذلک یخبرک العلم الخیر انما البهآ علیک و علی من آمن بالله رب العالمین

BLIB_Or15710.176, BLIB_Or15719.148b

BH05124

To: Muhammad Karim, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

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

2 A Book sent down by the All-Merciful, and verily it beareth witness even as God hath testified concerning His Own Self that there is none other God but Him, the Protector, the Self-Subsisting. The Dove hath warbled upon the Divine Lote-Tree, while behind it the wolves do howl and the dogs do bark. Thus hath the matter been decreed in this forbidden Prison.

3 We have remained steadfast in the Cause in such wise that neither the harm of the world nor the opposition of those who have disbelieved in God, the Mighty, the Loving, hath deterred Us. And at a time when We were immersed in an ocean of tribulation, We summoned all unto God, the Creator of the heavens, as do testify such servants as are endued with knowledge. We have seen thy letter and heard thy call, and have answered thee through this Tablet whereby every soul that hath turned to God, the Mighty, the Best-Beloved, hath been guided. Thou hast attained unto the mention of God and His favors in such measure as none can reckon save God, the Lord of what was and what shall be. Blessed is he who hath gathered from this Divine Lote-Tree celestial fruits, sublime and wondrous. He is assuredly among those who have attained, as inscribed in a preserved Tablet. We beseech God to aid thee in all conditions and cause thee to make mention of this Wronged One. Convey My greetings unto My loved ones in that place and remind them of that which hath been sent down from My unerring Pen. The glory be upon thee and upon those who have quaffed this sealed nectar. Remember, O My loved ones, those who have been imprisoned in that place. We make mention of them in this Prison and send greetings upon their faces from this praiseworthy station.

1 هو الأقدس الأعظم الأبهى

2 كتاب أنزله الرحمن وأنه يشهد بما شهد الله لنفسه أنه لا إله إلا هو المهيمن القيوم قد هدرت الورقاء على السدرة المنتهى وعن ورائها يعوى الذباب و ينبع الكلاب كذلك قضى الأمر في هذا السجن الممنوع

3 قد تكأ قائماً على الأمر على شأن ما منعنا ضر العالم ولا اعراض الذين كفروا بالله العزيز الودود و في حين الذي تكأ غائصاً في بحر البلاء دعونا الكل الى الله فاطر السماء يشهد بذلك عباد عارفون قد رأينا كتابك و سمعنا ندائك و اجبتاك بهذا اللوح الذي به اهتدى كل مقبل الى الله العزيز المحبوب قد فزت بذكر الله و الطافه على شأن لا يحصيها احد الا الله رب ما كان و ما يكون طوبى لمن اجتنى من هذه السدرة ثمرات الجنة المنبوعة البديعة الا انه من الفائزين في لوح مسطور نسل الله ان يوفقك في كل الأحوال و ينطقك بذكر هذا المظلوم كبر من قبلى احبائى في هناك و ذكرهم بما نزل من قلبى المختوم اتما البهاء عليك و على الذين شربوا هذا الرحيق المختوم ان اذكروا يا احبائى الذين سجنوا في هناك انا نذكرهم في هذا السجن و نكبر على وجوههم من هذا المقام الحمود

INBA51:375, INBA49:363

BH05189

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the Dawning One from the horizon of utterance! O God of Names and Creator of heaven! Thou knowest and seest that there hath come to the prison a letter from one of Thy loved ones, who hath held fast to the cord of Thy bounty and clung to the hem of Thy mercy and favors, who hath acknowledged Thy oneness in Thy days and confessed Thy singleness when most of Thy servants turned away from Thee.
- هو المشرق من افق البيان يا الله الأسماء و فاطر السماء تعلم و ترى قد حضر في السجن كتاب من احد احبائك و انه تمسك بجبل عطائك و تشبث بذيل رحمتك و الطافك و اعترف بوحدانيتك في ايامك و اقر بفردانيتك اذ اعرض عنك اكثر عبادك
- 2 O Lord! Give him to drink, at all times, of Thy sealed wine, whose seal was broken by Thy Name, the Self-Subsisting. Then cause to appear through him, in Thy service, that whereby the people of Thy realm shall turn unto Thee and those who were heedless in Thy days shall be awakened. O Lord! Even as Thou didst adorn the beginning of his letter with Thy verses, do Thou adorn his breast with the light of Thy wisdom. Then ordain for him the reward of attaining Thy presence. Verily Thou art the All-Knowing, the All-Wise.
- اي رب فاشربه في كل الاحيان رحيق المختوم الذي فك ختمه باسمك القيوم ثم اظهر منه في خدمتك ما يتوجهن به اليك اهل مملكتك و يتنبهن به الذين غفلوا في ايامك اي رب كما زينت صدر كتابه باياتك زين صدره بنور حكمتك ثم قدر له اجر لقاءك انك انت العليم الحكيم
- 3 As to what thou didst ask about the Ocean of the Cloud ('Ama), know that it is an ocean which God hath placed above the seas of names, and the people of creation have not comprehended it. Were We to expound this station and interpret it as befitteth, the Tablets would not suffice, by thy Lord, the Cleaver of Dawn! And the River of Glory (Sana) is a river which God hath made the mother of all seas, and from it appeared the four rivers mentioned in the Book. Verily thy Lord is the Possessor of both the beginning and the return.
- و اما ما سئلت من بحر العماء فاعلم انه لبحر جعله الله فوق بحور الاسماء و ما ادركه اهل الانشاء لو تفصل هذا المقام و نفسره على ما ينبغي لا تكفي الألواح و ربك فائق الأصباح و نهر السناء نهر جعله الله ام البحور و منه ظهرت الأنهار الأربعة المذكورة في الكتاب ان ربك هو المالك في المبدء و المآب
- 4 Grieve not because of tribulations. Through them God hath distinguished between the sincere ones and the doubters. Ere-long shall the believers behold the glory of their souls and the loftiness of their station, and that which hath been ordained for them from the presence of a Mighty, Powerful One.
- لا تحزن من البلايا قد فصل الله بها بين المخلصين و المريبين فسوف يرون الموحدون عز انفسهم و ارتفاع مقامهم و ما قدر لهم من لدن مقتدر قدير

INBA51:367, NFR.079

BH05845

To: son of Ali Nur, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

- 1 In His Name, the Consoler, the All-Forgiving, the All-Bountiful
 1 بِسْمِهِ الْمُعَزَّى الْغُفُورُ الْكَرِيمُ
- 2 May God console thee in that which hath befallen thee and remember thee with that which dispelleth grief. Nothing whatsoever escapeth His knowledge. He ordaineth in His dominion whatsoever He willeth. He is, in truth, the All-Powerful, the All-Knowing.
 2 قَدْ يَعِزُّكَ اللَّهُ فِيمَا وَرَدَ عَلَيْكَ وَيَذْكُرُكَ بِمَا تَذْهَبُ بِهِ الْأَحْزَانُ أَنَّهُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَحْكُمُ فِي الْمُلْكِ مَا أَرَادَ أَنَّهُ لَهُو الْمُقْتَدِرُ الْعَلَامُ
- 3 Our servant hath ascended unto Us when We shone upon him with the lights of this Countenance whereby the horizons have been illumined. We were with him at the time of his ascension, and We raised him to a station which is, in truth, sublime. Verily, bounty is in His hand - He giveth and withholdeth. He, verily, is powerful over all things.
 3 قَدْ صَعِدَ عَبْدُنَا إِلَيْنَا إِذْ تَجَلَّيْنَا عَلَيْهِ بِأَنْوَارِ هَذَا الْوَجْهِ الَّذِي بِهِ اضْأَتِ الْآفَاقُ قَدْ كُنَّا مَعَهُ حِينَ صَعُودِهِ وَرَفَعْنَاهُ مَقَاماً كَانَ بِالْحَقِّ عَلِيّاً إِنَّ الْفَضْلَ بِيَدِهِ يُعْطَى وَيُمْنَعُ أَنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 4 The Tongue of Grandeur addresseth him at this moment, saying: Upon thee be the glory of God and the glory of the Concourse on High, inasmuch as thou didst fulfill God's Covenant and His Testament. Thou art he who attained the presence of God and quaffed the choice wine of reunion while every heedless one remained far from the Truth.
 4 وَيُخَاطِبُهُ لِسَانُ الْعِظَمَةِ فِي هَذَا الْحِينِ وَيَقُولُ عَلَيْكَ بِهَاءَ اللَّهِ وَبِهَاءَ الْمَلَأِ الْأَعْلَى بِمَا وَفَيْتَ مِيثَاقَ اللَّهِ وَعَهْدَهُ أَنْتَ الَّذِي فَزْتَ بِاللِّقَاءِ وَشَرَبْتَ رَحِيقَ الْوَصَالِ إِذْ أَعْرَضَ عَنْهُ كُلُّ غَافِلٍ كَانَ عَنْ الْحَقِّ بَعِيدًا
- 5 Verily, He rewardeth those who have turned towards the Countenance and mentioneth them with such mention as causeth the ocean to surge and the fragrance to waft. God is, indeed, witness to what I say.
 5 أَنَّهُ يُجْزِي الَّذِينَ أَقْبَلُوا إِلَى الْوَجْهِ وَيَذْكُرُهُمْ بِذِكْرِ بِهِ مَاجَ الْبَحْرِ وَهَاجَ الْعَرْفِ وَكَانَ اللَّهُ عَلَى مَا أَقُولُ شَهِيدًا
- 6 We made mention of thee before, and We mention thee in this Tablet that thou mayest be assured of thy Lord's favor. He doth, verily, watch over thee. Glory be upon thee and upon whosoever hath attained unto this Cause which hath shone forth from the horizon of might in manifest glory.
 6 أَنَا ذُكِّرْنَاكَ مِنْ قَبْلِ وَنَذْكُرُكَ فِيهِذَا اللَّوْحِ لِتَطْمَئِنَّ بِفَضْلِ مُوَلِّيكَ أَنَّهُ كَانَ عَلَيْكَ رَقِيبًا أَمَّا الْبِهَاءُ عَلَيْكَ وَ عَلَى مَنْ فَازَ بِهَذَا الْأَمْرِ الَّذِي كَانَ مِنْ أَفْقِ الْعِزِّ مُشْهُودًا

INBA23:172, AQA6#252 p.242, KHML067

BH05792

To: *Mirza Abdur-Rahim, Zad Ri, in Kashan*

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the One manifest from the horizon of utterance. Blessed is he who hath found the sweetness of the Call raised from the direction of grandeur and acted according to what he was commanded by the All-Knowing, the All-Informed. By My life! Whoso findeth the sweetness of utterance will surely act according to what is commanded in the Tablet. The Tongue of God, the All-Powerful, the Most High, the Most Great, beareth witness to this.
- 2 The veils have been rent asunder and the All-Bestowing hath appeared with a sovereignty that neither the hosts of the world nor the clamor of nations can withhold. He speaketh at all times: "The Kingdom belongeth unto God, the Lord of all worlds." Verily he who hath turned to the Dawning-Place of verses hath turned unto God, the All-Knowing, the All-Wise.
- 3 Say: O people, abandon what ye possess and help yourselves through that which ye have been commanded by God, if ye be of them that know. Nothing will profit you this Day, nor is there any refuge for your souls except that ye repent and return unto God, the Mighty, the Most Praised. Say: Did that which Chosroes possessed of treasures profit him, or Caesar of palaces? No, by My life, if ye be of them who understand!
- 4 We make mention of those who have turned unto God - God will make this mention a treasure for them. Verily it will profit them in His mighty and wondrous Kingdom. When thou art honored with God's Tablet, recite it by night and by day. Verily it will draw thee nigh unto the most exalted station.
- 1 هو الظاهر من افق البيان طوبى لمن وجد حلاوة النداء الذى ارتفع من شطر الكبرياء وعمل ما امر به من العلم الخبير لعمري من وجد حلاوة البيان ليعمل بما امر به في اللوح يشهد بذلك لسان الله المقتدر العلى العظيم
- 2 قد خرقت الأجاب و ظهر الوهاب بسلطان لا تمنعه جنود العالم ولا ضوضاء الأمم ينطق في كل حين الملك لله رب العالمين ان الذى اقبل الى مطلع الآيات انه اقبل الى الله العلم الحكيم
- 3 قل يا قوم دعوا ما عندكم ثم انصروا انفسكم بما امرتم به من لدى الله ان انتم من العارفين لا ينفعكم اليوم شئ ولا مهرب لأنفسكم الا بأن تتوبوا وترجعوا الى الله العزيز الحميد قل هل نفع كسرى ما عنده من الكنوز او قيصر ما عنده من القصور لا وعمري ان انتم من العالمين
- 4 انا نذكر الذين اقبلوا الى الله سوف يجعل الله هذا الذكر كنزاً لهم انه ينفعهم في ملكوته العزيز البديع اذا تشرفت بلوح الله اقرأه بالليل والأيام انه يقربك الى المقام الرفيع

BLIB_Or15729.139a, NLAI_22848:339,
BSB.Cod.arab.2644 p174v, MKI4522.339,
AQ2#018 p.183b

BH06211*To: Baqir son of Muhammad Rida Tabib, in Yazd**Date: 1292-06-19 [1875-Jul-23]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 Blessed is thy father in that he fulfilled the Covenant of God. Verily, for him is reserved a station in a mighty Book. And blessed art thou in that thou hast become the mystery of thy father. Guard thou this glorious and exalted station.
طوبى لأبيك بما وفى بعهد الله أنّ له مقاماً فى كتاب عظيم و طوبى لك بما صرت سرّاً بيك ان احفظ هذا المقام العزيز المنيع
- 3 In the Most Holy Book We have commanded all people to acquire sciences, crafts and such other things as will benefit mankind. By sciences is meant beneficial sciences, not those which begin and end in mere words. The science of medicine hath been, in the sight of God, the most distinguished and exalted of all sciences. Indeed, it is through His leave the preserver of human bodies from diverse ailments. Therefore, whosoever engageth in and acquireth this noble science is well-pleasing in the sight of God. Verily, the reward of him who healeth the servants is with God, the Lord of the worlds. And whatsoever he receiveth from the people is lawful and pure unto him.
در کتاب اقدس جميع ناس را بتحصيل علوم و صنايع و غيرهما مّا ينتفع به الناس امر نموديم و مقصود از علوم علوم نافعۀ بوده نه علوميکه بمجادله منتهى شود و علم طبّ عندالله اقدم علوم و اعظم علوم بوده چه که او است باذن الله سبب حفظ ابدان بريۀ از امراض مختلفه پس هر نفسى باينعلم شريف مشغول شود و تحصيل نمايد عندالله محبوب بوده أنّ الذى يعالج العباد انما اجره على الله ربّ العالمين و آنچه هم از خلق بايشان برسد حلال و طيب است
- 4 Praise be to the Best-Loved of the worlds that in His days thou hast attained unto His recognition, and neither doubts nor idle fancies prevented thee or deprived thee of the truth. Verily, the glory be upon thee and upon thy father and upon all who have attained unto this wondrous Cause.
حمد کن محبوب عالمنا که در ايامش بعرفانش فائز شدى و ظنون و اوهام تو را منع نمود و از حق محروم نساخت انما البهاء عليك و على ابيك و على كلّ من فاز بهذا الأمر البديع

BLIB_Or15710.185b, BLIB_Or15722.135,

PYB#183 p.83

BH06094*To: Mulla Abdullah Fadil Zarqani (Rafi)**Date: 1292-06-19 [1875-Jul-23]*

- 1 O Abdullah, who precedeth all in the field of meanings and utterance and who is the dyer of all that are in the contingent realm! He says: Reflect upon what We have sent down before: "The dye of God, and who is better than God in dyeing?" And by this dyeing was not meant, and is not meant, the dyeing
اى عبدالله سبّاق ميدان معانى و بيان و صبّاغ من فى الامكان ميفرماید در آنچه از قبل نازل فرموديم تفكّر كن صبغة الله و من احسن من الله صبغة و مقصود از اين صبغ صبغ فلزات نبوده و نيست بلكه تزئين قلوب صافيه است بصبغة

of metals, but rather the adorning of pure hearts with the dye of God, and that is the sanctification and purification of souls from the various colors of the world.

- 2 Strive that thou mayest become perfect in this greatest of crafts and mayest adorn the people with the divine dye. Today this most great matter is obligatory upon you and the other loved ones of God. Beseech God that ye may be assisted and may adorn the people with divine characteristics and pleasing deeds.
- 3 Take from the essence of love and, through the blessing of the Most Great Name, bestow it upon the mines of the hearts of the servants, that all may become pure gold - that is, that they may attain to the recognition of God, which is the ultimate station in the world of existence.
- 4 Occupy thyself with service to the Friend. Verily He ordaineth for thee what He willeth. He is indeed the All-Forgiving, the All-Bountiful.
- 5 Remember thou the calamities among the people - We have permitted this to thee, but make thine intention this Wronged One, the Imprisoned, the Stranger.

BTO#03x

الله و آن تقدیس و تنزیه نفوس است از الوان مختلفه دنیا

2 جهد نما تا در این صنعت اکبر کامل شوی و ناس را بصیغ الهی مزین داری الیوم این امر اعظم بر شما و سایر احباب حق لازم است از حق بخواید که مؤید شوید و ناس را باخلاق الهیه و اعمال مرضیه مطرز دارید

3 بگیر از جوهر حب و بمبارکی اسم اعظم بر معادن قلوب عباد مبذول دار تا کلّ ذهب ابریز شوند یعنی بعرفان الله که منتهی مقام عالم وجود است فائز گردند

4 تو بخدمت دوست مشغول شو آنه یقدر لک ما اراد آنه هو الغفور الکریم

5 ان اذكر المصائب بين الناس قد اذناه لک ولكن فاجعل نيتک هذا المظلوم المسجون الغریب

INBA51:224a, BLIB_Or15710.181a,
BLIB_Or15719.045b, BLIB_Or15722.134,
KB_620:217-217, LHKM3.344

BH06696

To: Aqa Siyyid Ali, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

- 1 In the Name of the Peerless God. The Supreme Pen hath been ceaselessly engaged in the mention of the friends of God, pausing not for a moment. Blessed is he who hath quaffed therefrom the choice wine of inner meanings and utterance, and hath attained unto the recognition of God, the Help in Peril, the Self-Subsisting.
- 2 Praise be to God that thou hast been and art remembered in the Most Holy Court. We behold thee in thy station and hear from thee the mention of thy Lord, the All-Knowing, the All-Wise. Blessed art thou for having been faithful to God's Covenant and His Testament, and for having quaffed

1 بنام خداوند بمانند قلم اعلیٰ بذکر دوستان الهی مشغول آنی توقّف ننوده و نینماید طوبی لمن شرب منه رحيق المعانی و البیان و فاز بعرفان الله المهيمن القيوم

2 الحمد لله در ساحت اقدس مذکور بوده و هستيد انا نراک فيما انت عليه و نسمع منك ذکر ربک العليم الحکيم طوبی لک بما وفيت بميثاق الله و عهدہ و شربت الرحيق المختوم اذ جرى باسمه المهيمن القيوم

the Choice Wine that had been sealed, when it was caused to flow in His Name, the Help in Peril, the Self-Subsisting.

- 3 God willing, mayest thou at all times be blessed with the breaths of divine revelation and be engaged in His remembrance. Soon shall the world and all that is therein perish, and that which is everlasting and enduring hath been and shall ever be the recognition of Truth.
- 4 We beseech God to assist thee and to grant thee at all times that which descendeth from the heaven of grace and bounty. He, verily, is the Bestower, the Munificent, the Forgiving, the Merciful.
- 5 And now, may the glory rest upon thee and upon those who have attained unto that which God hath desired in His wondrous Book.

3 انشاء الله در جميع احيان بنفحات وحى فائز باشيد
و بذكرش ذاكر زود است كه دنيا و آنچه در او
است فاني شود و آنچه باقى و دائم است معرفت
حق بوده و خواهد بود

4 نسلل الله بان يوفقك ويرزقك فى كل حين ما
ينزل من سماء الفضل و العطاء انه هو المعطى
البازل الغفور الرحيم

5 انما البهاء عليك وعلى الذين فازوا بما اراد الله فى
كتابه البديع

BLIB_Or15710.173b, BLIB_Or15719.148a

BH06766

To: Muhammad Karim, in Najafabad

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the All-Knowing, the All-Wise.
- 2 Blessed be the one who has today turned towards the most exalted horizon and has been nourished by the fruits of the divine Lote-Tree, which are His profound knowledge and consummate wisdom. The world and all that is therein - its foods and delicacies, its ornaments and imaginings, its conjectures and hopes and riches - all shall pass away, and that which shall endure is a mention that hath been sent down from the Most Exalted Pen specifically for His loved ones.
- 3 Well is it with him who hath attained unto this mighty station. We counsel all the loved ones in that land to occupy themselves, with utmost sanctity and detachment and in the highest state of love and unity, with the praise of the Lord of Names, and to hold fast unto the cord of steadfastness. He is the All-Knowing Counsellor, the All-Bountiful. Thy letter and what thou didst send have been received, and We have heard thy call and have answered thee with this wondrous Tablet. From this Prison We send Our glorification upon the faces of those who have

1 او است علم دانا

2 نيكو است حال نفسيكه اليوم بافق اعلى اقبال
نمود و از اثمار سدره الهيه كه معارف و حكم
بالغه او است مرزوق شد دنيا و آنچه در او
است از مآكل و مطاعم و زخارف و توهّمات
و ظنونات و آمال و اموال كلّ فاني خواهد شد
و آنچه باقى خواهد ماند ذكرى است كه از قلم
اعلى مخصوص دوستان او نازل شده

3 طوبى لمن فاز بهذا المقام العظيم وصيت مينمائيم
جميع احباب آن ارض را كه بكمال تقدّيس و
تنزيه و منتهى مقام وداد و اتحاد بنى مالک
اسماء مشغول شوند و بحبل استقامت متمسک
گردند او است ناصح علم و مشفق كريم قد حضر
کتابک و ما ارسلته و سمعنا نداءک و اجبناک
بهذا اللوح البديع و نکبر من هذا السجن على

believed in God in that place, and We give them the glad-tidings of God's mercy that they may rejoice and be of the thankful ones.

وجوه الذين آمنوا بالله في هناك ونبشّرهم برحمة
الله ليفرحن ويكونن من الشاكرين

BLIB_Or15710.169a, BLIB_Or15719.048a

BH06613

To: Muhammad Hasan et al., in Najafabad

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of the One True God

1 بنام خداوند یگنا

2 Blessed are ye, O people of the letter Nun, in that ye have attained unto faith in God, the Protector, the Self-Subsisting. Drink ye of the Water of Life, despite those who have denied this irrevocable Cause. We have made mention of you in the Tablets and make mention of you in this Tablet.

2 طوبی لكم يا اهل النون بما فزتم بالايمان بالله
المهيمن القيوم ان اشربوا كوثر الحيوان رغماً للذين
كفروا بهذا الأمر المحتوم انا ذكرناكم في الألواح و
نذكركم في هذا اللوح

3 God willing, be ye at all times gladdened by the remembrance of the Lord of all possibilities, and attain unto His service. The world is evanescent in its wake, while the loved ones seek after the immortal Kingdom. Know ye the value of this most great bounty and act according to the divine commandments which have dawned from the horizon of the Most Holy Book. This shall profit you in this world and the next. The divine laws are a luminous lamp amidst the servants and living waters for those who have turned unto them and act upon them. Await ye the grace of God, then seek His mercy which encompasses the worlds. Thy letter was presented before the Throne and was adorned with the lights of His countenance. God willing, may ye ever be blessed with the infinite favors of the one true God. We counsel you not to forget My servant whom We named Zaynu'l-Muqarrabin in My perspicuous Book. May the glory rest upon you, O My loved ones in that land.

3 انشاء الله در كلّ احيان بذكر مالک امکان
مسرور باشید و بخندمتش فائز دنیا را فنا از
عقب و احباب را ملکوت باقی طالب و آمل
قدر این فضل اعظم را بدانید و باوامر الهیه
که از افق کتب اقدس مشرق است عامل
شوید انه ینفعکم فی الدنيا والآخرة احکام الهیه
سراج منیر است بین عباد و آب زندگانی است
از برای مقبلین و عاملین ان ارتقبوا فضل الله
ثم ابتغوا رحمته المهيمنة على العالمين کتابت لدى
العرش حاضر و بانوار وجه مزین انشاء الله
لم یزل ولا یزال بالطاف بيمينتهای خداوند یگنا فائز
باشید نصیبکم بأن لا تنسوا عبدی الذی سمیناه
بزين المقرين فی کتابی المبين انما البهاء علیکم یا
احبابی فی هناك

BLIB_Or15710.170, BLIB_Or15719.046f

BH06614*To: Siyyid Muhammad, in Nusratabad**Date: 1292-06-19 [1875-Jul-23]*

1 He is the Ruler over whatsoever He willeth

1 هو الحاكم على ما يشاء

2 Blessed is he who hath arisen detached from the world and turned towards God, the Protector, the Self-Subsisting. How many a servant hath been deprived of the Most Great Bounty, and how many a servant hath attained unto this destined Remembrance! Say: The bounty is His manifestation amongst His servants and the revelation of His Cause to His creation. To this testify faithful servants.

2 طوبى لمن أصبح منقطعاً عن العالم و متوجّهاً الى الله المهيمن القيوم كم من عبد منع عن الفضل الأعظم و كم من عبد فاز بهذا الذكر المختوم قل ان الفضل هو ظهوره بين عباده و اظهار امره لخلقه يشهد بذلك عباد مخلصون

3 We have revealed in the earth that which appeared before and that which had not appeared, yet most of the people do not understand. When verses are sent down to them, they say: "These are forgeries," and when there appeareth a matter which the servants are powerless to accomplish, they say: "This is manifest sorcery." They have lost who denied God's proof and His authority, and he hath prospered who turned toward His extended path. We have called all purely for the sake of God to the Dawning-Place of revelation, yet they turned away and objected, following every rejected ignorant one.

3 قد اظهرنا في الأرض ما ظهر من قبل و ما لا ظهر ولكن الناس اكثرهم لا يفقهون اذا نزلت لهم الآيات قالوا انها مفتريات و اذا ظهر امر عجز عنه العباد قالوا ان هذا لسحر معلوم قد خسر الذين كفروا ببرهان الله و سلطانه و ربح من توجه الى صراطه الممدود انا دعونا الكل الى مطلع الوحي خالصاً لوجه الله و هم اعرضوا و اعترضوا بما اتبعوا كل جاهل مردود

4 Be thou thankful to God for having been mentioned by this Pen through which the world hath been set ablaze with the love of God, the Lord of eternity, and the seal of the choice sealed wine hath been broken.

4 ان اشكر الله بما ذكرت بهذا القلم الذي به اشتعل العالم في محبة الله مالک القدم و فكّ ختم الرّحيق المختوم

INBA18:020, BLIB_Or15710.190a

BH06606*To: Mir Muhammad Mihdi, in Nusratabad Sirjan**Date: 1292-06-19 [1875-Jul-23]*

1 The Most Holy, the Most Great. God testifies that there is none other God but He. He sends down from the heaven of grace whatsoever He willeth and desireth. He is, in truth, the Revealer, the All-Wise.

1 الأقدس الأعظم شهد الله انه لا اله الا هو ينزل من سماء الفضل ما شاء و اراد انه هو المنزل الحكيم

2 The holy Kingdom hath been adorned with the Most Holy Book. Blessed is he who holdeth fast unto it, and woe betide

- the heedless. He who acteth in accordance with that which hath been revealed therein is truly of the people of Baha in this wondrous Tablet.
- 3 Beware lest the might of the powerful sadden you or the insinuations of the wayward keep you back. Take fast hold of the Most Great Cord, then remember the Lord of all worlds.
- 4 The dwellers of the Kingdom of eternity have been seized with rapture, and the grace of God hath encompassed both small and great. Blessed is the seeker who hath desired the Desired One, and the pursuer who hath recognized the Adored One, and the soul that hath arisen to serve the Cause of God, the Lord of the worlds.
- 5 We make mention of all who have turned to the Countenance and We inscribe their names in Our preserved Tablet. Can any bounty equal this? Nay, by the Creator of the heavens and earth!
- 6 We have revealed the Book and have enjoined all therein with supreme wisdom, lest that appear which would trouble the hearts of the servants. He is, in truth, the All-Forgiving, the All-Bountiful.
- 7 Thus have We remembered thee and favored thee with this wondrous Tablet.
- 2 قد تزيّن الملكوت المقدّس بالكتاب الأقدس طوبى لمن تمسّك به وويل للغافلين أنّ الذي عمل بما نزل فيه أنّه من اهل البهاء في هذا اللوح البديع
- 3 أيّاكم ان تحزنكم شوكة الأقوياء او تحجبكم اشارات المعرضين تمسّكوا بالجلل الأعظم ثمّ اذكروا مولى العالمين
- 4 قد اخذ الجذب سكّان ملكوت البقاء و احاط الفضل كلّ صغير و كبير طوبى لمريد اراد المقصود و لقاصد عرف المعبود و لنفس قامت على خدمة امر الله ربّ العالمين
- 5 أنا نذكر كلّ من اقبل الى الوجه و ثبت اسمائهم في لوحنا الحفيظ هل يعادل بهذا الفضل شيء لا و فاطر السموات و الأرضين
- 6 أنا نزلنا الكتاب و امرنا الكلّ فيه بالحكمة الكبرى لئلاّ يظهر ما تضطرب به افئدة العباد أنّه هو الغفور الكريم
- 7 كذلك ذكرناك و مننّا عليك بهذا اللوح البديع

BLIB_Or15729.140a, NLAI_22848:341,
BSB.Cod.arab.2644 p175v, MKI4522.341,
AQA2#020 p.185, AVK3.110.13x

BH07257

To: Hi Sin Khi, in Abadih

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the Book, the Manifest, the Hidden
- 2 This is a Book sent down in truth, and verily it counseleth the people with that which shall profit them in this world and the next, but the people understand not. Verily it is God's Balance amidst all else and the Most Great Proof among the nations. Blessed are they who remember. Verily He is the Rememberer
- 1 هو الكتاب الظاهر المكنون
- 2 كتاب نزل بالحقّ و أنّه يعظ الناس بما ينفعهم في الدنيا و الآخرة ولكنّ القوم لا يفقهون أنّه لميزان الله فيما سواه و البرهان الأعظم بين الأمم طوبى لقوم يتذكّرون أنّه هو الدّاكر في السّجن و المذكور في الواح الله المهيمن القيوم

in the prison and the Remembered in the Tablets of God, the Help in Peril, the Self-Subsisting.

- 3 And verily He is the Promised One - when He came from the heaven of the Bayan, the people of the contingent world were shaken, save those who cast away vain desire and turned toward the praiseworthy station. We have found from thy mention the fragrance of thy love for thy Lord, and We have revealed unto thee this Hidden Tablet whose verses were inscribed by My Most Exalted Pen. Blessed is he who findeth from it the fragrance of the Beloved. Be thou assured through God's grace and mercy, then speak forth His remembrance that perchance the people may turn unto God, the Mighty, the Loving. Thus hath the Tongue of Grandeur spoken, as a bounty from His presence upon thee and upon those who have believed in God and were guided by His signs.

3 وانه لهو الموعود اذا اتى من سماء البيان اضطرب به اهل الامكان الا الذين نبدوا الهوى وتوجهوا الى المقام المحمود قد وجدنا من ذكرک عرف حبک ربک و اظهرنا لک هذا اللوح المستور الذى سطرت آياته من قلبى الاعلى طوبى لمن وجد منه عرف المحبوب ان اطمئن بفضل الله و رحمته ثم انطق بذكره لعل الناس يتوجهن الى الله العزيز الودود كذلك نطق لسان العظمة فضلاً من عنده عليك و على الذين آمنوا بالله و كانوا بآيات الله هم مهتدون

INBA84:169, INBA84:098a, INBA84:038.06

BH07318

To: Husayn son of Barat, in Najafabad

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the Manifest One in the Kingdom of Utterance
- 2 O son of Barat! Harken unto that which thy Lord, the Mighty, the Bestower, calleth thee, and remembereth thee by, on this Day whereon the Lord of lords speaketh - this blessed and wondrous Day. Bear thou witness unto that which God hath witnessed, then stand firm in the Cause of thy Lord, the All-Forgiving, the All-Bountiful. Thy call hath reached the Divine Throne and attained the hearing of the Wronged One. Strive thou that in the days of God thou mayest not be deprived of the outpourings from the heaven of grace and bounty. All have been created to serve in this Day. Praise be to God that thou hast attained unto His recognition. Endeavor to succeed in such deeds as may cause the perpetuation of thy remembrance in the Kingdom of God, and seek from God steadfastness, for verily the satans have been and are lying in wait. Praise be to God that the grace of God hath been and is with thee, and the witness and proof of this grace is that from the Most Great Prison thy mention hath flowed from the Most Exalted

1 هو الظاهر من ملکوت بیان

2 یا ابن برات ان استمع ما ینادیک به ربک العزیز الوهاب و یدکرک بیوم ینطق فیہ رب الارباب و هو هذا الیوم المبارک البدیع ان اشهد بما شهد الله ثم استقم على امر ربک الغفار الکریم ندایت لدى العرش رسید و باصغای مظلوم فائز شد جهد کن تا در آیام الله از فیوضات سماء فضل و کرم محروم نمائی کل از برای خدمت امروز خالق شده اند الحمد لله بعرفانش فائز شدی سعی کن تا بعملی موفق شوی که سب ابقای ذکرک در ملکوت الله گردد و از حق استقامت بخواه چه که شیاطین در کین بوده و هستند الحمد لله فضل حق با تو بوده و هست و شاهد و گواه این فضل آنکه در سخن اعظم از قلم اعلى ذکرک جاری شده ان اشکر ربک الغفور الکریم

BLIB_Or15710.169b, BLIB_Or15719.046e

Pen. Be thou thankful unto thy Lord, the All-Forgiving, the All-Bountiful.

BH07259

To: Mulla Muhammad Baqir Hai, in Najafabad

Date: 1292-06-19 [1875-Jul-23]

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

² Thy letter hath been presented before the Sun of Truth, and what was mentioned therein hath been observed. Today all the loved ones must, with perfect love and unity, occupy themselves with the remembrance of the Lord of creation, and act in accordance with whatsoever hath been enjoined by the Most Exalted Pen. This is the most great bounty for the peoples, would they but hear it.

³ Praise be to the Best-Beloved of all creation, Who hath aided thee and adorned thee with the raiment of faith. Know thou the value of this supreme blessing. His honor Zayn, upon him be the Glory of God, hath made mention of thee and the other loved ones in his letters which he hath sent to the Most Holy Court. Know ye his worth, for he is among the successful, the sincere ones. And that which thou didst submit regarding the two Tablets hath been accepted. Verily thy Lord is the Ever-Forgiving, the All-Bountiful. Convey greetings to all the loved ones. All are mentioned in the presence of the Throne, and all have attained unto that which hath been sent down from the heaven of God's Will. Blessed are they! That which thou didst send hath been presented. We have accepted it as a bounty from Our presence, that thou mayest be among the joyous ones.

¹ بنام بخشنده مهربان

² نگاہت بمنظر شمس حقیقت فائز و آنچه در او مذکور مشهود آمد الیوم باید جمیع احباب بکمال محبت و اتحاد بذکر مالک ایجاد مشغول شوند و بآنچه از قلم اعلی مأمور گشتند عمل نمایند اینست فضل اعظم از برای امم اگر بشنوند

³ حمد کن محبوب امکان را که ترا تأیید فرمود و بقمیص ایمان مزین نمود قدر این نعمت کبری را بدان جناب زین علیه بهاء الله ذکر شما و سایر احبا را در عرایض خود نموده و بشطر اقدس فرستاده ان اعرفا قدره انه من الفائزین المخلصین و آنچه در ذکر دو لوح معروض داشتی مقبول افتاد ان ربک هو التواب الکریم جمیع احباب را تکبیر برسان کل لدی العرش مذکورند و آنچه از سماء مشیت الهی نازل جمیع بان فائز هنیئاً لهم قد حضر ما ارسلته انا قبلناه فضلاً من عندنا لتکون من الفرحین

BLIB_Or15710.171a, BLIB_Or15719.047g

BH07392

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Fars
Date: 1292-06-19 [1875-Jul-23]

He is the One Who has dominion over all names!

O 'Ata'! He Who created the heavens makes mention of thee in the prison of 'Akka and summons thee to the supreme horizon and causes thee to hear the shrill voice of this Pen through which the world was shaken and the peoples were thunderstruck, except such as God, thy Lord, the All-Knowing, the All-Informed, willed.

We have, at all times, summoned all created things unto the Merciful, and neither the cawing of those who disbelieved in God, the Lord of all worlds, prevented Us from that which We desired. Blessed is he who hath arisen to serve the Cause and hath spoken this wise Remembrance among the servants.

Stand thou firm in the Cause in such wise that neither the veils of the divines nor the allusions of them that have turned away from the horizon of Revelation when it shone forth through this great Name shall hold thee back. And blessed is he who hath attained unto the recognition of God and for whom hath been sent down from the Pen that which shall cause his mention to endure in the Kingdom of God, the Almighty, the Powerful.

We have heard thy call and have answered thee through this exalted Tablet that thou mayest thank thy Lord and be assured through the grace of thy Master Who hath spoken thy name in this mighty Prison.

بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

يا عطاء يذكرك فاطر السَّمَاءِ فِي سِجْنِ عَكَاءٍ وَ
يدعوك إلى الأفق الأعلى و يسمعك صرير هذا
القلم الذي به اضطرب العالم و انصعق الأمم
إلا من شاء الله ربك العليم الخبير أنا في كل
الأحيان دعونا الامكان إلى الرحمن و ما منعنا
عما اردناه نعاق الذين كفروا بالله رب العالمين
طوبى لمن قام على خدمة الأمر و نطق بين العباد
بهذا الذكر الحكيم ان استقم على الأمر على شأن لا
تمنعك حجاب العلماء ولا اشارات الذين اعرضوا
عن افق الوحي اذ استضاء بهذا الاسم العظيم و
طوبى لمن فاز بعرفان الله و نزل له من القلم ما
يبقى به ذكره في ملكوت الله المقتدر القدير قد
سمعنا ندائك و اجبتناك بهذا اللوح المنيع لتشكر
ربك و تطمئن بفضل موليك الذي نطق باسمك
في هذا السجن المنيع

AQA6#253 p.243a, VAA.207-207a

BH07535

To: Shaykh Salman Hindiyan, in Hindiyan
Date: 1292-06-19 [1875-Jul-23]

¹ In the Name of God, the All-Seeing, the All-Knowing

¹ بنام خداوند بیننده دان

² God willing, may you drink at all times from the living waters and be occupied with the remembrance of the Beloved of the worlds.

² انشاء الله در كل احيان از رحيق حيوان پياشاميد
و بذكر محبوب عالميان مشغول باشيد

- 3 The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man's supreme distinction, his real advancement, his final victory, have always depended, and will continue to depend, upon them. Whoso keepeth the commandments of God shall attain everlasting felicity.
- 4 A twofold obligation resteth upon him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth, a steadfastness that taketh no account of them whatever. The second is strict observance of the laws He hath prescribed - laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood.
- 5 Strive ye, God willing, that ye may be enabled to act according to what God hath willed. He, verily, is the All-Counseling, the All-Knowing.

GWB#133x

3 اوامر الهیّه از سماء عزّ احدیه نازل باید کلّ بآن عامل شوید امتیاز و ترقّی و فوز خلق بآن بوده و خواهد بود هر نفسی که بآن عمل نمود رستگار شد

4 بعد از عرفان مطلع توحید و مشرق تفرید دو امر لازم اول استقامت بر حبّش بشأنی که نفاق ناعقین و ادعای مدّعیان او را از حقّ منع ننماید و کأن لم یکن شیئاً انگارد و ثانی اتباع اوامر او است که لم یزل مابین ناس بوده و خواهد بود و باو حقّ از باطل ممتاز و معلوم است

5 انشاء الله جهد نمائید تا بر عمل بما اراد الله موفق شوید انه هو الناصح العليم

BLIB_Or15710.163, BLIB_Or15722.131,
BRL_DA#664, GWBP#133 p.185x,
UAB.021cx, AYI2.049x, AYI2.195,
PYB#187 p.03

BH07855

To: wife of Jinab-i-Ha, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In the Name of the Beloved of the Worlds!

The breezes of divine mercy waft continually over the leaves of the blessed Tree, and from their rustling is heard "The Kingdom is God's, the Almighty, the Self-Subsisting."

Blessed art thou, O leaf, in that thou hast clung to the Tree and turned unto the Dawning-Place of the light of oneness. This special bounty hath not been and is not vouchsafed unto every soul, as thou dost witness that most are deprived thereof and occupied with their own desires. Soon shall all drink from the cup of extinction and return, disappointed and in loss, unto the dust.

باسم محبوب عالمیان

نسیم رحمت رحمانیه در کلّ احیان بر اوراق سدره مبارکه مرور مینماید و از هزیز آن الملک لله المهیمن القیوم استماع میشود طوبی لک یا ورقة بما تمسکت بالشجرة و اقبلت الى مطلع نور الاحدیه این فضل مخصوص نصیب هر نفسی نبوده و نیست چنانچه مشاهده میشود اکثری از آن محرومند و بهوای خود مشغول زود است که جمیع از کأس فنا بیاشامند و خائب و خاسر بتراب راجع گردند انشاء الله

God willing, may ye be nourished at all times from the chalice of certitude and be engaged in the remembrance of the Beloved of all creation. If outwardly there be witnessed any delay in sending Tablets, yet in the presence of the Countenance ye have been and shall be remembered, for ye are of Him and related unto Him.

The glory be upon thee and upon those with thee.

در کلّ احیان از کأس ایقان مرزوق باشید و
بذکر محبوب امکان مشغول اگر بر حسب ظاهر
در ارسال الواح تأخیر مشاهده شود لدی الوجه
مذکور بوده و خواهید بود چه که از اوئید و
باو منسوب البهاء علیک و علی من معک

BLIB_Or15710.172b

BH07512

To: *Mirza Mihdi Khan, in Shiraz*

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the All-Knowing, the Manifest Expounder, the Speaking One.
- 2 O Mihdi! By God, the ocean of inner meanings has surged, and verily it is the quickener of all who are in the heavens and earths. Blessed is the eye when it turns toward the Most Sublime Vision and blessed are the ears when they hear the call of the Lord of Destiny which has been raised from this noble station. Every soul was created for this Day wherein all things testify to the Lord of Names and
- 3 the Concourse on High proclaim: "The Kingdom belongs to God, the Lord of the worlds." We have heard your call and recognized your yearning for the horizon of revelation. Verily your Lord is the All-Hearing, the All-Seeing. We have answered you with this Tablet which God has made a treasure for you in His inaccessible and impregnable Kingdom. Be thankful for this bounty and say: "Praise be to Thee, O Goal of the mystics!" Thus does the Wronged One remember you while imprisoned in this mighty fortress. Stand firm in the Cause of God in such wise that neither the cawing of every pretender nor the gestures of every heedless and remote one shall deter you.

1 هو الناطق المبین العليم

2 ان يا مهدی تالله قد ماج بحر المعانی و انه لمحی
من فی السموات و الارضین طوبی للبصر اذ
توجه الی المنظر الاکبر و للاذان اذ سمعت نداء
مالک القدر الذی ارتفع من هذا المقام الکریم
قد خلق کل نفس لهذا الیوم الذی فیه تشهد
الأشیاء لمالک الأسماء

3 و ینطق الملاء الاعلی الملک لله رب العالمین قد
سمعنا ندائک و عرفنا اشتیاقک الی افق الوحی
ان ربک هو السميع البصیر واجبتاک بهذا اللوح
الذی جعله الله کنزاً لک فی ملکوته الممتنع
المنیع ان اشکره بهذا الفضل و قل لک الحمد یا
مقصود العارفين کذلک ذکرک المظلوم اذ کان
مسجوناً فی هذا الحصن المتین ان استقم علی امر
الله علی شأن لا یمنعک نفاق کل مدّع و لا
اشارات کل غافل بعید

INBA84:206a

BH07852*Date: 1292-06-19 [1875-Jul-23]*

- 1 In the Name of God, the All-Knowing, the All-Wise! Your call has been heard with the ear of acceptance, and the Tongue of Grandeur hath spoken in reply to thee, both before and after.
- 2 Whatsoever befalleth in this Day the sincere ones, the assured ones, the steadfast ones, and the firm ones hath not been due to error or transgression. Reflect upon that which was visited upon the Beloved of the world through the tyranny of the peoples.
- 3 I swear by the Most Great Name, were the world to possess any worth, the dominating Power of God would assuredly have prevented all from that which they have wrought, nay rather, would have cast them all into the fire in but a moment. The creation is but a handful of ashes, and God's conquering Will is greater than a hundred thousand winds - nay, there can be no comparison.
- 4 Verily He hath forgiven thee and purified thee from transgression, inasmuch as thou didst turn unto Him, and hath ordained for thee that which gladdeneth the hearts of them that know. Thus have We adorned thy letter with decisive verses, that they may bear witness for thee in My worlds.
- 5 Be thou thankful and say: Praise be unto Thee, O Thou Who art the solitary Wronged One!

1 بنام خداوند علیم حکیم ندایت بسمع قبول اصغا شد و لسان عظمت بجوابت از قبل و بعد ناطق

2 آنچه بر مخلصین و موقنین و ثابتین و راسخین الیوم وارد میشود سبب آن خطا و عصیان نبوده در آنچه بر محبوب عالم از ظلم امم وارد شده تفکر نما

3 قسم باسم اعظم اگر دنیا را شأنی بود هرآینه قدرت مهیمنه الهیه کل را از آنچه عامل شده اند منع مینمود بلکه جمیع را در آتی بسقر راجع میفرمود خلق مشتی رمادند و اراده قاهره حق اعظم از صدهزار اریاح بل مشابیه نبوده و نیست

4 آنه غفرک و طهرک عن العصیان اذ توجهت الیه و قدر لک ما تفرح به افئدة العارفين کذلک زینا کتایبک بآیات محکمات لتشهد لک فی عوالمی

5 ان اشکر و قل لک الحمد یا ایها المظلوم الفريد

INBA51:132b, BLIB_Or15710.180b,
KB_620:125-126

BH08007*To: Mihdi, in Hindiyan**Date: 1292-06-19 [1875-Jul-23]*

- 1 In the name of Him Who is the Desire of the world
- 2 Praise be to God that the horizon of manifestation is luminous and the heaven of utterance moves and flows upon the ocean of divine knowledge. Blessed is the state of one who has clung fast unto it. That which today is the most excellent of all deeds is steadfastness in the Cause of God and adherence to

1 بنام مقصود عالمیان

2 الحمد لله افق ظهور منیر است و فلک بیان بر بحر عرفان ساری و جاری نیکوست حال نفسیکه بآن تمسک جست آنچه الیوم افضل اعمال است استقامت بر امر الله و متابعت اوامر اوست انشاء الله بآن فائز شوید بدنیا ناظر نباشید چه که

His commandments. God willing, may ye attain unto this. Fix not your gaze upon the world, for soon shall all that is therein perish and be no more, and for those souls who act aright hath been ordained that which no treasures of earth can equal. Therefore must the loved ones of God carry out His commandments with the utmost joy and fragrance, and shun that which He hath forbidden. This is the supreme counsel that hath issued forth from the Pen of the Lord of eternity. Blessed are they that act! That which thou didst send hath been presented before the Wronged One, and We have accepted it as a token of Our grace upon thee, that thou mayest be of those who are thankful.

عنقریب آنچه در اوست معدوم و مفقود خواهد شد و از برای نفوس عاملین مقدر شده آنچه که باو معادله نماید کائز ارض لذا باید احباء الله بکمال روح و ریحان باو امرش عمل نمایند و از نواهی اجتناب کنند اینست نصیح اعظم که از قلم مالک قدم ظاهر شد طوبی للعاملین قد حضر لدی المظلوم ما ارسلته و قبلناه فضلاً من لدنا علیک لتکون من الشاکرین

BLIB_Or15710.161a, AYI2.240, PYB#181
p.03

BH08370

To: Shaykh, in Hindiyan

Date: 1292-06-19 [1875-Jul-23]

- 1 He is the One Who is manifested to all who are in the heavens and on earth! 1 هو المجلی علی من فی السموات و الأرض
- 2 Say: Glory be to Thee, O my God! I beseech Thee by the ocean of Thy knowledge, and the heaven of Thy bounty, and the sun of Thy bestowals, to make me in all conditions one who looks unto Thee and speaks forth Thy praise. Then assist me to serve Thy Cause in Thy days. 2 قل سبحانک اللهم یا الهی اسئلك ببحر علمک و سماء جودک و شمس عطائك بأن تجعلنی فی کل الأحوال ناظراً الیک و ناطقاً بشنائک ثم ایدنی علی خدمة امرک فی ایامک
- 3 O Lord! I have turned toward the horizon of Thy favors and have clung to the hem of Thy grace. I beseech Thee not to leave me to myself, nor to deprive me of the Kawthar of Thy recognition and the Salsabil of Thy knowledge. Verily Thou art the One Who hath power over whatsoever Thou wilt. 3 ای رب قد توجهت الی افق الطافک و تشبثت بذیل فضلک اسئلك بأن لا تدعنی بنفسی و لا تجعلنی محروماً عن کوثر عرفانک و سلسبیل علمک انک انت المقتدر علی ما تشاء
- 4 The circumstances of the oppressors cannot prevent Thee, nor can the hints of those who have disbelieved in Thy Self render Thee powerless. There is no God but Thee, the Powerful, the Forgiving, the Generous. 4 لا تمنعک شؤونات الجبارة و لا تعجزک اشارات الذین کفروا بنفسک لا اله الا انت المقتدر الغفور الکریم
- 5 O Lord! Ordain for me that which will benefit me in every world of Thy worlds. Then immerse me in the ocean of Thy good-pleasure. I testify that Thou art verily the Powerful, the All-Knowing, the All-Wise. 5 ای رب قدر لی ما ینفعنی فی کل عالم من عوالمک ثم اغسنی فی بحر رضائک اشهد انک انت المقتدر العلیم الحکیم

INBA57:092a, NFR.177

BH08085*To: Aqa Mashhadi Haydar, in Isfahan**Date: 1292-06-19 [1875-Jul-23]*

In His Name, the Most Holy, the Most Great!

We make mention of the servants of God purely for His sake, and We desire from them no recompense in this world. God is sufficient as a witness. We have sacrificed Our very selves and Our spirits for the salvation of the world, and God is cognizant of what I say.

Among the people are those who have turned away from the truth, and among them are those who have denied God's proof and His signs, and among them are those who have said "This is naught but a man who desires to lead you astray from the path that was straight." Thus did they speak when Muhammad, the Messenger of God, appeared, and before Him when the Spirit came with a Cause that encompassed all the worlds.

Verily he who attains unto this Cause is numbered among the people of Paradise in the Book preserved in the pavilion of glory. Thus doth the Supreme Pen move and thus doth the tongue of grandeur speak in this station which hath been raised up in the name of God.

هو الأقدس الأعظم

أنا نذكر عباد الله خالصاً لوجهه و ما نريد منهم جزاء في الملك و كفى بالله شهيدا أنا انفقنا انفسنا و ارواحنا لخلاص العالم و كان الله على ما اقول عليهما من الناس من اعرض عن الحق و منهم من انكر برهان الله و آياته و منهم من قال ان هذا الا رجل اراد ان يضلكم عن الصراط الذي كان مستقيماً كذلك قالوا اذ ظهر محمد رسول الله و من قبله اذ اتى الروح بأمر كان على العالمين محيطاً ان الذي فاز بهذا الأمر انه من اهل الفردوس في كتاب كان في سرادق العز محفوظاً كذلك تحرك القلم الأعلى و نطق لسان العظمة في هذا المقام الذي كان باسم الله مرفوعاً

INBA23:170, KHMI.028

BH08382*To: namesake of Baha'u'llah, in Shiraz**Date: 1292-06-19 [1875-Jul-23]*

In the Name of the Beloved One, Who is manifest and visible

The Most Exalted Pen proclaims: Thy turning to the Kaaba of the Divine Purpose hath been accepted, and the reward of attainment unto His presence hath been inscribed in thy letter. I say in truth, thy reward for not entering the Most Holy Court without permission and for returning with the consent of the Beloved is greater than the reward of those who entered without permission and attained His presence. Verily thy Lord is the Most Great Rewarder.

باسم محبوب ظاهر مشهود

قلم اعلی میفرماید توجّهت بکعبه مقصود مقبول افتاد و اجر لقا در نامہات ثبت شد براسی میگویم اجر تو که بغیر اذن وارد شطر اقدس نشدی و باذن محبوب راجع گشتی اعظم است از اجر نفوسیکه بغیر اذن وارد شده اند و بلقا فائز گشته اند ان ربک هو المجزی العظیم حمد کن سلطان وجود را که از بحر جود و فضل عملت را قبول نمود و این لوح که مشعر بر ما اراده

Praise the Sovereign of existence, Who from the ocean of bounty and grace accepted thy deed and revealed and sent down this Tablet especially for thee, which maketh manifest that which God hath willed, that thou mayest with complete joy be occupied with the remembrance of the Lord of all beings.

الله است مخصوص تو نازل و ارسال داشت تا
بفرح تمام بذكر مالك انام مشغول باشي قل له
الحمد و المنة و له الجود و العظمة لا اله الا هو
الغفور الكريم

BLIB_Or15710.168b, BLIB_Or15719.041a

Say: His is the praise and the favor, and His is the bounty and the majesty. There is none other God but He, the Forgiving, the Bountiful.

BH08435

To: wife of the martyred Uncle, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

- 1 The Most Holy, Most Great, Most Glorious. Say: Praise be unto Thee, O my God, for having enabled me to recognize the Dayspring of Thy Revelation and the Dawning-Place of Thy knowledge, and for having given me to drink of the wine of Thy bounty in such wise that I have turned my face unto Thy face and been honored by Thy favors to such extent that Thou hast mentioned me in Thy Most Great Prison.
- 2 I beseech Thee, O Lord of Names and Creator of heaven, to cause me, in all Thy worlds, to be one who maketh mention of Thee and of Thy praise, who gazeth toward the horizon of Thy beauty, who moveth according to Thy will, and who soareth in the atmosphere of Thy nearness. Verily, Thou art the Gracious, the Possessor of ancient bounty. O Lord! Look with the glance of Thy mercy upon this handmaiden who hath stood before the door of Thy grace and clung to the cord of Thy bounty. Then ordain for her that which is best for her, and grant her the privilege of serving the Dayspring of Thy Cause in the worlds which Thou hast ordained. Verily, Thou hast power to do what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

1 الأقدس الأعظم الأبهى قولي لك الحمد يا الهى
بما أيدتني على عرفان مشرق وحيك و مطلع
عرفانك و سقيتني نحر عطائك على شأن اقبلت
بوجهي الى وجهك و تشرفت بالطفافك على شأن
ذكرتني في سجنك الأعظم

2 اسئلك يا مالك الأسماء و فاطر السماء بأن
تجعلني في كل عالم من عوالمك ناطقة بذكرك
و ثنائك و ناظرة الى افق جمالك و متحركة
بارادتك و طائرة في هواء قربك انك انت
الكريم ذو الفضل القديم اى رب انظر بطرف
رحمتك هذه الأمة التي قامت لدى باب
فضلك و تمسكت بجبل عطائك ثم قدر لها
ما هو خير لها ثم ارزقها خدمة مطلع امرك في
العوالم التي قدرتها انك انت المقتدر على ما تشاء
لا اله الا انت العليم الحكيم

NFR.154

BH08109

To: Nanih Aqa, mother of Muhammad Ali Kashani, in Iran
Date: 1292-06-19 [1875-Jul-23]

1 In the name of the one true Friend!

2 O maidservant of God! Thou shouldst be occupied day and night with the praise and glorification of the Lord of all beings, for from His infinite bounties He hath bestowed upon thee a son who emigrated in His path, attained to faith in Him, drank from the Kawthar of His presence, and now dwelleth in His vicinity. Know thou the value of this bounty, for if a soul should possess all the treasures of the earth and expend them all in the path of God, he would still not attain to this station except through the will of God.

3 Be thou steadfast in the love of God and firm in His Cause. Verily We make mention of every handmaid who hath believed in God in that place and We send Our glorification upon their faces from Our presence, and I am verily the Generous, the Bountiful.

1 بنام دوست یگنا

2 ای امة‌الله باید در کلّ لیلی و ایام بجمد و ثنای مالک انام مشغول باشی چه که از فیوضات نامتناهی‌اش ولدی بتو کرامت فرمود که در سبیلش هجرت نمود و بایمانش فائز شد و از کوثر لقایش آشامید و حال در جوارش ساکن قدر این نعمت را بدان و این نعمت‌یست که اگر نفسی صاحب خزاین ارض شود و جمیع را در راه حق انفاق نماید هرآینه باین مقام فائز نشود مگر باراده حق

3 در حبّ الله مستقیم باش و در امرش ثابت و راسخ انا نذکر کلّ امة آمنت بالله فی هناک و نکبر علی وجوهی من لدنا و انا الجواد الکریم

INBA23:248a, BLIB_Or15710.191a

BH08421

To: Muhammad Ja'far
Date: 1292-06-19 [1875-Jul-23]

1 In the Name of the One, the Eternal!

2 Your letter hath been presented at the Divine Throne, and the sweet fragrances of thy love are wafting from it. That which thou didst request hath already been granted from before. His bounty hath encompassed all things and His mercy hath preceded the worlds.

3 Praise be to God that thou hast turned unto the Most Exalted Horizon and found the fragrances of the Robe of the All-Merciful. God willing, thou shalt be so gladdened by the breezes of revelation that no sorrow shall overtake thee and no grief shall follow.

1 بنام فرد صمد

2 ککابت لدی العرش حاضر و نفحات محبت از آن متضوّع و آنچه خواسته‌ئی از قبل عطا شد فضله احاط کلّ شیء و رحمته سبقت العالمین

3 الحمد لله بافق اعلی توجّه نمودی و نفحات قیص رحمانیه را یافتی انشاءالله از نفحات وحی چنان مسرور شوی که حزن آن را اخذ نکند و هموم از پی در نیاید

4 The glory of existence hath been and ever shall be the knowledge of God, and after that, what is essential is to act according to the divine commandments and to remain steadfast in the love of the King of Oneness, for thieves lie in wait and devils stand ready at their posts. Beseech ye God, exalted be His glory, that ye may be protected at all times from the evil of corrupt souls.

4 نغیر وجود معرفت حقّ بوده و خواهد بود و بعد از آن امری که لازم است عمل باوامر الهیه و استقامت بر محبت سلطان احدیه بوده چه که سارقان در کمینند و شیاطین بر مرصده منتظر از حقّ جلّ جلاله بخواهید تا در کلّ احیان از شرّ انفس خبیثه محفوظ مانید

5 The glory be upon thee and upon those who are with thee.

5 البهاء علیک و علی من معک

BLIB_Or15710.185a

BH08729

To: Muhammad Khan, in Hindiyan

Date: 1292-06-19 [1875-Jul-23]

In the Name of the one God!

بنام خداوند یگانه

O friends! The fragrance of the Merciful's garment is wafting in all times, the heaven of grace is upraised, and the sun of bounty is shining. Strive that ye may attain to that which shall endure and remain forever.

ای دوستان عرف قیص رحمن در کلّ احیان متضوع و سماء فضل مرتفع و شمس جود مشرق جهد نمائید تا بامری فائز شوید که باقی و دائم بماند عنقریب دنیا و آنچه در اوست فانی و معدوم خواهد شد چنانچه مشاهده مینمائید شما از اهل ملکوت بقا محسوسید باید باعانت مالک اسماء خود را از شؤونات غیر مرضیه و حدودات نفسیه مقدّس و منزّه دارید نیکوست حال نفسیکه از قلم اعلی ذکرش جاری شد و به ما اراد الله فائز گشت نسیل الله بأن یوفق الکّل علی خدمته و طاعته و یقدّر لأحبائهم ما ینفعهم فی الدّنیا و الآخرة انه ولیّ المحسنین

Erelong the world and whatsoever is therein shall perish and become non-existent, as ye can observe. Ye are counted among the people of the immortal Kingdom. Ye must, through the assistance of the Lord of Names, sanctify and purify yourselves from unpleasing conditions and selfish limitations.

Blessed is the state of one whose mention hath flowed from the Most Exalted Pen and who hath attained unto that which God hath desired. We beseech God to assist all to serve Him and obey Him, and to ordain for His loved ones that which shall profit them in this world and the next. Verily, He is the Protector of those who do good.

BLIB_Or15710.162a, AYI2.016, PYB#181

p.03

BH09019*To: Khatun mother-In-Law of Shaykh Salman, in Isfahan**Date: 1292-06-19 [1875-Jul-23]*

In the name of the Ever-Abiding, All-Knowing One!

Your letter was present before the Throne and your call was heard. Praise be to God that you have attained to this most great bounty and your mention was made in the Most Holy Court.

God willing, may you occupy yourself at all times in the remembrance of God and in meditation upon His verses with a pure heart, an illumined breast, a sanctified tongue and a penetrating vision. Today steadfastness is essential. Ask God that you may remain firm and steadfast in His love.

His honor the migrant, that is, Shaykh Salman, has endured hardships in this journey. Verily, He does not suffer the reward of those who have drawn nigh to be lost.

Verily, the glory be upon you and upon your daughter and her daughters and upon every maidservant who has believed in God, the Powerful, the Supreme, the All-Knowing, the All-Wise.

بنام باقی دانا

کتابت لدى العرش حاضر و ندایت استماع شد
الحمد لله باين فيض اعظم فائز شدى و ذكرت
در ساحت اقدس مذکور آمد انشاء الله در كل
احيان با قلب طاهر و صدر منير و لسان مقدس
و بصر حديد بذكر حق و تفكر در آيات او مشغول
باشيد اليوم استقامت لازمست از حق بخوايد
تا در حبش ثابت و راسخ مانيد جناب مهاجر يعنى
شيخ سلمان در اين سفر حمل مشقات نموده اند
انه لا يضيع اجر المقبلين انما البهاء عليك و على
بنتك و بناتها و على كل امة آمنت بالله المقتدر
المهيمن العليم الحكيم

BLIB_Or15710.171b, AQA7#335 p.015

BH09016*To: Mirza Mahmud Tabib, in Kashan**Date: 1292-06-19 [1875-Jul-23]*

Thy book hath attained unto the Most Great Horizon and what was mentioned therein was observed. Grieve not over the world and its conditions. Reflect upon what hath befallen the Beloved of the worlds, Who called all unto the One, the Omnipotent, the Most Exalted, the All-Compelling, the Self-Subsisting.

Praise be to God that thou hast been illumined by the lights of faith and hast turned toward the supreme horizon. This is the beginning of all good. Ye must be engaged in the remembrance of God with utmost joy and gladness. There shall descend

کتابت بمنظر اکبر فائز و آنچه در او مذکور
مشاهده شد لا تحزن من الدنيا و شؤوناتها تفكر
فيما ورد على محبوب العالم الذى دعا الكل الى
الفرد المقتدر المتعالى المهيمن القيوم الحمد لله
بانوار ايمان منور گشتى و بافق اعلى توجه نمودى
اينست مبدء كل خير بايد بكمال فرح و سرور
در ذكر حق مشغول باشيد سينزل عليكم من سماء
عطائه ما قدر لكم انه هو المقتدر العليم ان اذكر
من عندنا من فى بيتك و كبر على وجوههم و

upon you from the heaven of His bounty that which hath been ordained for you. He, verily, is the Ordainer, the All-Knowing.

Remember on Our behalf those who are in thy household, and convey unto their faces My glorification, and give them the glad-tidings of My mention of them in this wondrous Tablet. They who have attained today unto the recognition of God - these are the people of Paradise in this mighty station.

بَشِّرْهُمْ بِذِكْرِي لَهُمْ فِي هَذَا اللَّوْحِ الْبَدِيعِ أَنَّ الَّذِينَ
فَازُوا الْيَوْمَ بِعِرْفَانِ اللَّهِ أُولَئِكَ أَهْلُ الْفَرْدَوْسِ فِي
هَذَا الْمَقَامِ الْعَظِيمِ

BLIB_Or15710.191b, BLIB_Or15719.147b

BH11840

To: Muhammad Qabl-i-Sadiq, in Sarvistan

Date: 1292-06-19 [1875-Jul-23]

He is the Most Holy, the Most Great

We make mention of him who has turned to God and held fast to the Sure Handle which We have manifested through this Great Name. Blessed is he who has sought the One Who is Sought and who has turned toward God, the Lord of the worlds. Our mercy has preceded the world and Our generosity has encompassed those in the heavens and earths. We bid thee to show forth the greatest steadfastness in the love of thy Lord, the Lord of all beings. Hold fast to it, detached from the doubters. The fragrance of the garment has been diffused and the sweet savors of God have wafted among all, young and old. Blessed is he who has attained thereunto and woe unto the heedless. Be thou glad in the remembrance of the Wronged One of thee. He remembers His loved ones even while He is in the hands of the oppressors. Thus has the shrill voice of My Pen been raised and the ocean of My mercy surged, as a bounty from My presence upon thee. Be thou grateful and say: Praise be unto Thee, O Thou Who art the Goal of them that seek Thee.

هُوَ الْأَقْدَسُ الْأَعْظَمُ

أَنَا نَذَكُرُ مَنْ أَقْبَلَ إِلَى اللَّهِ وَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى
الَّتِي أَظْهَرْنَاهَا بِهَذَا الْأَسْمِ الْعَظِيمِ طَوْيًى لِقَاصِدِ
قَصْدِ الْمَقْصُودِ وَلِطَالِبِ تَوَجُّهِ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ
قَدْ سَبَقَتْ رَحْمَتُنَا الْعَالَمَ وَاحْاطَ كَرَمُنَا مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ أَنَا نَأْمُرُكَ بِالْإِسْتِقَامَةِ
الْكُبْرَى عَلَى حَبِّ رَبِّكَ مَوْلَى الْوَرَى تَمَسَّكَ بِهَا
مَنْقَطَعاً عَنِ الْمَرِيئِينَ

قَدْ تَضَوَّعَتْ رَائِحَةُ الْقَمِيصِ وَهَاجَ عَرَفَ اللَّهِ
بَيْنَ كُلِّ صَغِيرٍ وَكَبِيرٍ نَعِيمًا لِمَنْ فَازَ بِهِ وَوَيْلٌ
لِلْغَافِلِينَ إِنْ أَفْرَحَ بِذِكْرِ الْمَظْلُومِ أَيَّاكَ أَنَّهُ يَذْكُرُ
أَحْبَابَهُ بَعْدَ الَّذِي يَكُونُ بَيْنَ أَيْدِي الظَّالِمِينَ كَذَلِكَ
ارْتَفَعَ صَرِيرُ قَلْبِي وَوَجَّاهُ بِحَرِّ رَحْمَتِي فَضْلاً مِنْ
عِنْدِي عَلَيْكَ إِنْ أَشْكُرُ وَقُلْ لَكَ الْحَمْدُ يَا مَطْلُوبَ
الطَّالِبِينَ

BRL_DA#302

BH08695*To: Bibi Gawhar, in Shiraz**Date: 1292-06-19 [1875-Jul-23]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
 2 We make mention of her who hath inhaled the fragrance of God and turned towards the horizon of His luminous Cause.
 3 O My handmaiden! Know thou that We have read thy letter and perceived from it the fragrance of thy love for thy Lord, the Wronged One, the Stranger. We have granted thee what thou didst desire before thy asking, for He is verily the All-Forgiving, the All-Bountiful. We have made thee to know the Dayspring of My Cause and have given thee to drink the Kawthar of My bounty with the hand of My loving-kindness - and I am the All-Knowing, the All-Witnessing. We have guided thee to My path and have drawn thee nigh unto the ocean of My mercy that hath encompassed all worlds.
 4 Speak thou My praise amongst My handmaidens. We shall assist thee through Our grace. Verily thy Lord is the Helper, the All-Informed.
 5 Verily, she who hath been set ablaze with the fire of My love and hath attained unto the Kawthar of My revelation - there shall appear from her that which shall cause the hearts of the handmaidens to soar. Thy Lord, the All-Bountiful, the Ancient of Days, beareth witness unto this.

1 الأقدس الأعظم الأبهى

2 أنا نذكر آتى وجدت عرف الله واقبلت الى افق امره المنير

3 يا امتى فاعلمى أنا قرأنا كتابك ووجدنا منه عرف حبك موليك المظلوم الغريب و قضينا لك ما اردته قبل سؤالك انه هو الغفور الكريم أنا عرّفناك مطلع امرى و سقيناك كوثر فضلى بيد عنايتى و انا الشاهد العليم و هديناك سبيلى و قربناك الى بحر رحمى الذى احاط العالمين

4 ان انطقى بثنائى بين امائى أنا تؤيدك فضلاً من لدنا ان ربك هو المؤيد الخبير

5 انّ التى اشتعلت بنار محبّتى و فازت بكوثر وحيي يظهر منها ما تطير به افئدة الاماء يشهد بذلك ربك الفضال القديم

INBA84:122, INBA84:061a, INBA84:003b.14

BH08915*To: Mulla Abdullah Fadil Zarqani (Rafi), in Fars**Date: 1292-06-19 [1875-Jul-23]*

- 1 He is the All-Knowing Speaker.
 2 The servant in attendance before the Throne has recited what you composed in verse regarding this Order through which the world has been organized after it was in great dispersion and upheaval. Blessed art thou for having heard, recognized and arisen to mention thy Lord and serve His Cause, the One

1 هو الناطق العليم

2 قد انشد عبد الحاضر لدى العرش ما انشأته من النظم فى ذكر هذا النظم الذى به انتظم العالم بعد الذى كان فى تشتت و انقلاب عظيم طوبى لك بما سمعت و عرفت و وقت على ذكر موليك و

ruling over all worlds. I beseech Him to make thee successful in all conditions and to make thee a shooting star against every accursed satan.

خدمة امره المهيمن على العالمين اسئله بأن يوفقك
في كلّ الأحوال و يجعلك شهاب نوره لكلّ
شیطان رجیم قل

- 3 Say: O my God! I beseech Thee by Thy power and might, Thy sovereignty and dominion, to assist me to serve Thy Cause, that there may appear from me that which will establish my remembrance in Thy kingdom and Thy dominion, through the perpetuity of Thy most beautiful names and Thy most exalted attributes. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the All-Bountiful, the All-Forgiving, the Most Generous.

اللهم اسئلك بقدرتك و اقتدارك و سلطنتك
و اجتبارك بأن تؤيّدني على خدمة امرک ليظهر
معي ما يثبت به ذكری في ملكوتك و جبروتك
بدوام اسمائك الحسنی و صفاتك العليا انك انت
المقتدر على ما تشاء و انك انت الفضال الغفور
الکریم

INBA51:144, KB_620:137-138, NFR.184

BH09015

To: Wife of martyr in Zanjan

Date: 1292-06-19 [1875-Jul-23]

- 1 In the Name of God, the All-Knowing!
- 2 Your letter is illumined with the lights of nearness and honored by the glances of favor. We have heard your call and have answered you through this exalted Tablet.
- 3 Be not grieved by what hath befallen you. Tribulation is inseparable from loyalty. Reflect upon that which hath befallen the Self of God through the tyranny of the oppressors.
- 4 God hath ordained for you that which will enlighten the hearts and bring solace to the eyes. Be engaged in His remembrance with utmost joy and delight. Verily, He remembereth you in His mighty and exalted Kingdom.
- 5 God will exalt your mention and your station, and will bestow upon you that which is best for you. He is, verily, the Forgiving, the Generous.
- 6 We have adorned the horizon of your letter with the verses of God that they may be a testimony for you. Rejoice then in this manifest grace.
- 7 We have accepted what thou didst send, as a token of Our favor. He, verily, is the Ever-Bestowing, the Ancient of Days.

1 بنام خداوند دانا

2 کتابت بانوار قرب منور و بلحاظ الطاف مشرف
قد سمعنا ندائكم و اجبناكم بهذا اللوح المنيع

3 محزون مباشيد از آنچه وارد شده البلاء للولاء تفكر
نمائيد در آنچه بر نفس حق از ظلم ظالمين وارد
شده

4 قد قدر الله لكم ما تستنير به الصدور و تقر به
العيون در كمال فرح و سرور بذكرش مشغول
باشيد انه يذكركم في ملكوته الممتع المنيع

5 سيرفع الله ذكركم و قدركم و يعطيكم ما هو خير لكم
انه هو الغفور الکریم

6 انا زيناً افق تخابك آيات الله لتكون شهادة لكم
ان افرحوا بهذا الفضل المبين

7 و قبلنا ما ارسلته فضلاً من عندنا انه هو الفضال
القديم

INBA51:363b, BLIB_Or15710.180a,
LHKM3.349

BH09241

To: Muhammad Husayn Khan, in Abadih

Date: 1292-06-19 [1875-Jul-23]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Husayn! Harken unto the Call which hath been raised from the two Vavs. Verily, there is none other God but Me, the All-Knowing, the All-Informed. Through the first Vav were created the heavens which were raised up throughout the ages, and through the second was manifested He before Whom the doubles bowed down in worship. Thy Lord is, in truth, the Expositor, the All-Wise. Rejoice thou in God's remembrance of thee, then make mention of Him with an illumined heart and a wondrous tongue. The tongues were created for this Day, and the eyes for this horizon whereby all who are in the heavens and on earth were illumined. Thus doth the Wronged One remember thee from His prison whilst encompassed by the heedless ones. Render thanks unto God for having directed towards thee the countenance of the Ancient Beauty from this glorious station.

2 ان يا حسين ان استمع النداء الذى ارتفع من
الواوين انه لا اله الا انا العليم الخبير قد خلق
بالواو الاول سموات التي ارتفعت في القرون و
بالتاني ظهر من خضع له المثاني ان ربك هو
المبين الحكيم ان افرح بذكر الله اياك ثم اذكره
بقلب منير و لسان بديع قد خلقت الألسن لهذا
اليوم و الأعين لهذا الأفق الذى به اثار من في
السموات و الأرضين كذلك يذكر المسجون
اذ كان مظلوماً بين ايدى الغافلين ان احمد الله بما
توجه اليك وجهه القدم من هذا المقام الكريم

YMM.279, YMM.449, NSS.110

BH09311

To: Murad, in Hindiyan

Date: 1292-06-19 [1875-Jul-23]

In the Name of God, the All-Hearing, the All-Seeing!

بنام خداوند سمیع بصیر

Hearken unto the Voice of the Beloved of the world. I swear by the Most Great Name that whosoever hath truly heard it hath become detached from the world and all that dwell therein, and

بشنوید ندای محبوب عالم را قسم باسم اعظم که
هر که شنید حق شنیدن از عالم و عالمیان فارغ

hath arisen with utmost joy and fragrance to serve His Cause. His bounty is such that its mention and description transcend the bounds of utterance, and all the pens in the world fall short in celebrating its praise.

Know ye the value of these days and arise with perfect steadfastness to serve His Cause. Although He is imprisoned in the Most Great Prison amidst the nations, He summoneth all to the supreme horizon. Blessed is he who pondereth this Cause and adorneth himself with the raiment of goodly deeds. He is assuredly among the successful, the sincere ones.

And praise be to God, the Lord of the worlds.

شد و بکمال روح و ریحان بخدمت امرش قیام نمود فضلش بمقامی است که ذکر و شرح آن از حد بیان خارج و اقلام عالمیان از ذکرش عاجز و قاصر قدر این ایام را بدانید و بکمال استقامت بر امرش قیام نمائید مع آنکه در سجن اعظم بین امم مبتلاست کل را بافق اعلی دعوت میفرماید طوبی لمن تفکر فی هذا الأمر و تزین برداء الأعمال انه من الفائزين المخلصين والحمد لله رب العالمين

BLIB_Or15710.161b, AYI2.063

BH09202

To: Sister of Janab-i-Ha, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In the name of the Peerless Friend

Praise be to God, thou hast attained unto His infinite divine bounties, and this recognition of the Manifestation hath been and is the Hidden Treasure. Whosoever attaineth unto this hath attained unto all good.

Beseech ye God that in all worlds ye may hold fast unto the Tree and be moved by the winds of His will. And this station is "there is no power nor strength except through God." Blessed are they that attain, men and women.

The glance of God's favors hath ever been and is directed towards each one of you. Therefore give thanks unto thy Lord, then praise Him and say: praise be to Thee, O Thou the Goal of the worlds!

Verily, upon thee be glory from One All-Knowing, All-Wise.

بنام دوست یگنا

الحمد لله بفيوضات نامتناهيه الهيه فائزید و آن عرفان مطلع کنز مخفی بوده و هست هر نفسی بآن فائز شد بکل خیر فائز است از حق بخواید تا در کل عوالم بسدره متمسک باشید و از اریاح اراده متحرک و این مقام لا حول و لا قوة الا بالله است طوبی للفائزين والفائزات نظر الطاف حق لازال با هر یک از شما متوجه بوده و هست ان اشکری ربک ثم احمدی و قولى لك الحمد يا مقصود العالمين انما البهاء عليك من لدن عليم حکيم

BLIB_Or15710.173a

BH09291*To: Karbalai Muhammad Qabl-i-Sadiq, in Sarvistan**Date: 1292-06-19 [1875-Jul-23]*

In the Name of the Beloved of the World

O Sadiq! Thy letter was presented before the Most Great Horizon and was observed. God willing, mayest thou ever be joyous and glad through the sweet savors of the favors of the Lord of creation.

That which thou hast extracted from the verses concerning the Greatest Name was accepted before the Throne. Blessed art thou!

However, today the greatest of all things is to strive that perchance ye may save one who is drowning - that is, to quicken one who is dead through the water of Divine love, or guide one who is heedless unto the abode of wisdom. The sciences of numbers neither nourish nor satisfy.

God willing, mayest thou be adorned with divine virtues and be gladdened by the breezes of His revelation, and be occupied with that which yieldeth visible results. Thus doth thy Lord, the All-Knowing, the All-Informed, command thee.

بنام محبوب عالم

ای صادق کاتب در منظر اکبر حاضر و
ملاحظه شد انشاء الله همیشه بنفحات الطاف
مالک ایجاد مسرور و خرم باشی و آنچه از آیات
استخراج اسم اعظم نمودی لدی العرش مقبول
است طوبی لک ولكن اليوم اعظم از آن آنکه
جهد نمائید که شاید غریقی را نجات دهید یعنی
مردۀی را بماء محبت الهی زنده نمائید و یا غافل
را بسر منزل دانائی رسانید علوم اعدادیه لایسمن
و لایغنی بوده انشاء الله باخلاق الهیه مزین باشی
و بنفحات وحیش مسرور و بامریکه حاصل
آن مشهود است مشغول شو کذلک یا مریک
ربک العلیم الخبیر

INBA51:442b, BLIB_Or15710.186a,
BLIB_Or15719.045a, BLIB_Or15722.136a,
AVK3.354.04, LHKM3.356a

BH09360*To: Khadijih Bigum, in Shiraz**Date: 1292-06-19 [1875-Jul-23]*

In the Name of Him Who is sanctified from all mention!

I make mention of My leaf who has turned to God and attained His presence when the All-Glorious came with grandeur and majesty. We have heard your call to God and We answer you with this Tablet from your Lord, the Mighty, the Bestower.

Blessed are you for having clung to the Divine Lote-Tree and been stirred by the breezes of your Lord's mercy, the Revealer of verses. Give thanks that you have been mentioned in the presence of the Beloved and your name has been recorded in the Scriptures and Tablets. By My life! This is a bounty that

بسمی المقدّس عن الأذکار

ذکری ورقتی التي اقبلت و فازت اذ اتى المقصود
بالعظمة و الاجلال قد سمعنا ما ناديت به الله
و اجبتناک بهذا الکتاب من لدن ربک العزیز
الوهاب طوبی لک بما تمسکت بالسدره و
تحركت من ارياح رحمة ربک منزل الآيات ان
اشکری بما ذکرت لدی المحبوب و نزل اسمی
فی الزبر و الألواح لعمری هذا فضل یبقى بدوام
الملک و الملکوت و لا یعادله ما فی الامکان ان

shall endure as long as the earthly and heavenly kingdoms endure, and nothing in all creation can compare with it.

Praise your Lord and remember Him with such remembrance as will cause all things to be attracted. This befits all who have turned to God in this Revelation whereby the mountains have taken flight.

احمدی ربّک ثمّ اذکریه بذکر تجذب به الاشیاء
هذا ینبغی لکلّ من توجّه الی الله فی هذا الظهور
الذی به طارت الجبال

INBA51:560

BH09271

To: Zivar Sultan Afnan wife of Aqa Mirza Siyyid Husayn Afnan, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

In the name of the God of Mercy!

God willing, in all times and seasons mayest thou be engaged in the remembrance of the Beloved of all creation and attain unto the living waters. Thy letter was received before the Countenance and thy moanings and lamentations in separation from the Luminary of the horizons were heard.

It is most clear that the ever-existing and eternal Truth hath never wished to deprive His loved ones from His infinite outpourings or to withhold them from the Kawthar of His presence, which is the cause of the creation of the world.

The decree of prohibition of the gaze is due to a wisdom that hath been revealed in the tablets of God, and all are commanded to act according to it, lest aught occur that might cause harm. Verily, He is the Forgiving, the Generous.

May the Glory be upon thee.

بنام خداوند مهربان

انشاءالله در جميع اوان و احیان بذکر محبوب
امکان متذکر باشید و برحیق حیوان فائز کجایت
لدى الوجه حاضر و ناله و حنینت در فراق نیر
آفاق اصغا شد این بسی واضحست که حق لم یزل
و لایزال دوست نداشته که دوستان خود را از
فیوضات نامتناهیہ منع نماید و از کوثر لقا که
علت خلق عالم است محروم فرماید و حکم منع
نظر بحکمیت است که در الواح الله نازل شده
و کلّ بعمل بآن مأمور شده اند که مباد امری
حادث شود که سبب ضرر گردد آنه لھو الغفور
الکریم انما البہاء علیک

INBA51:112a, BLIB_Or15710.165a,

BLIB_Or15719.043b, KB_620:105-105

BH09485*To: Maryam Sultan Afnan Alai, in Fars**Date: 1292-06-19 [1875-Jul-23]*

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

Thy letter hath attained unto the Most Great Horizon as the Lord of Destiny walketh and uttereth verses whereby the Concourse on High hath been made joyous and the dwellers of the cities of names have been attracted. Verily thy Lord is the All-Knowing, the All-Informed.

Grieve thou not over anything. Put thy trust in God. He is with His steadfast handmaidens and His sincere servants. He hath ordained for thee that which will rejoice thy heart. He, verily, fulfilleth the reward of those who turn unto Him with radiant countenance.

Remember thou thy Lord throughout all days and say: "I have turned unto Thee, O Lord of the mystics! I beseech Thee to number me among those who circle round Thy throne, then ordain for me that which shall profit me in this world and the next. Verily, Thou art the Answerer, the All-Merciful."

الأقدس الأعظم الأبهى

قد فاز كتابك بالمنظر الأكبر اذ يمشی مالک
القدر و ينطق بالآیات التي بها استفرح الملائ الأعلی
و المنجذب بها اهل مدائن السماء ان ربک هو
العلم الخبير لا تحزنی من شیء توکل علی الله انه
مع امائه القانتات و عبادہ المخلصین انه قدر لک
ما یفرح به فؤادک انه لموفق اجور من اقبل الیه
بوجه منیر ان اذکری مولیک فی کل الايام و
قولی

قد اقبلت الیک یا مولی العارفين استلک بأن
تجعلنی من اللائی یطفن حول عرشک ثم قدر لی
ما ینفعنی فی الدنیا و الآخرة انک انت المجیب
الرحیم

INBA51:341b

BH09489*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Fars**Date: 1292-06-19 [1875-Jul-23]*

In His Name, the Most Holy above all Names

We have read your letter and found from it the fragrance of your love for your Lord, the All-Knowing, the All-Wise. O My Afnan! We have sheltered you within the pavilion of utterance and have honored your dwelling place. Know ye this station which nothing created on earth can equal. Verily He is the Expositor, the All-Knowing. Say: Glory be to Thee, O my God! I beseech Thee by Thy Speaking Book, the All-Evident, and by Thy Name which hath dominion over all who are in the heavens and on earth, and by the ocean of Thy mercy and the sun of Thy grace and the heaven of Thy bounty, to make me at all times turned toward Thee and gazing toward the horizon

بسمه المقدس عن الأسماء

قد قرأنا کتابک و وجدنا منه عرف محبتک ربک
العلم الحکیم یا افناني انا آوینا کم فی سرادق البیان
و اکرمنا مثنویم ان [اعرفوا] هذا المقام الذی لا
یعادله ما خلق فی الأرض انه هو المبین العلم قل
سبحانک اللهم یا الهی استلک بکتابک الناطق
المبین و باسمک المهیمن علی من فی السموات
و الأرضین و بجز رحمتک و شمس عنايتک و
سماء فضلک بأن تجعلی فی کل الأحيان متوجهاً

of Thy dawning. Verily Thou art the All-Powerful, the Most Exalted, the Mighty, the Inaccessible.

اليك و ناظرًا الى افق اشراقك أنك انت المقتدر
المتعالى العزيز المنيع

INBA51:322b, NFR.208

BH09216

To: Unknown, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In the Name of the peerless Lord!

Today is a day when the joy of the manifestation of the Most Great Name has encompassed the world. Yet most of the men and women servants have been veiled by earthly troubles, selfish desires, and the dust of passion. Blessed is the one who has attached himself to the Truth and become detached from the world - such a one drinks from the ocean of divine joy.

Praise be to the Lord of existence that thou hast attained to His recognition, turned to His horizon of revelation, and drunk from the Kawthar of His knowledge. Verily He is the Forgiving, the Generous.

May the Glory be upon thee and upon those women who have believed in God, the Lord of the worlds.

بنام خداوند بیمانند

امروز روزی است که فرح ظهور اسم اعظم
عالم را احاطه نموده ولكن اكثرى از عباد و
اماء را كدورات ارضيه و آمال نفسانيه و غبار
هوائيه محبوب نموده نيكو است حال نفسى
كه بحق پیوست و از عالم منقطع شد او است
شارب بحر سرور الهى حمد كن مالك وجود
را كه بعرفانش فائز شدى و باقى وحيش توجه
نمودى و از كوثر عرفانش آشاميدى انه لهُوَ
الغفور الكريم انما البهاء عليك و على اللائى آمَنَ
بالله رب العالمين

BLIB_Or15710.172a

BH09486

To: Muhammad Isma'il

Date: 1292-06-19 [1875-Jul-23]

In the Name of Him Who is the Goal of the world!

That which thou didst send hath reached this Most Great Prison. God willing, through divine bounty in these spiritual days thou wilt be occupied with His remembrance and engaged in His praise.

بنام مقصود عالم

قد فاز ما ارسلته فى هذا السجن العظيم انشاء الله
بعنايت الهى در اين ايام روحانى بذكرش مشغول
باشى و بتنايش ناطق شمس عنايت حق از افق
فضل مشرق و لائى است و كل اليوم براى لقا
خلق شده اند ولكن اهل نفاق ما بين احباب و

The Sun of God's loving-kindness hath risen and shone forth from the horizon of grace, and all have been created today for His presence, yet the people of hypocrisy have become a barrier between the loved ones and the dawning of the Daystar of the horizons.

Be not saddened by this, but be content and thankful for whatsoever He hath ordained, for verily God is powerful and bestoweth the reward of His presence upon whomsoever He willeth.

We make mention of thee and thy father and thy mother as a token of grace from Us. Be thou grateful and numbered with them that praise.

اشراق نیر آفاق حایل شده اند از این محزون مباش
و یانچه اراده فرموده راضی و شاکر باش چه که
حق قادر است و اجر لقا را بهر که اراده نماید
عطا میفرماید انا ذکرناک و اباک و امک فضلاً
من لدنا ان اشکر و کن من الحامدين

BLIB_Or15710.183c, BLIB_Or15719.047e

BH09779

To: son of Fath-i-Azam, in Ardistan

Date: 1292-06-19 [1875-Jul-23]

He is the Most Holy, Most Exalted, Most Great

God willing, you have ever been and will ever remain beneath the shadow of the providence of the Self-Sufficient, the Most High. Verily He maketh mention of you even as He mentioned you before, and hath ordained for you that which shall bring joy to the eyes of them that are endued with true understanding.

You must needs be enkindled with the fire of the Divine Word in such wise that its warmth may influence the hearts of men. Verily He is the One Who influenceth all things, the Confirmer, the All-Knowing.

Grieve not over anything. Rather, rejoice in My remembrance of thee and My turning toward thee. By My life! Nothing that thou beholdest can equal this. Verily thy Lord is the Expositor, the True One, the All-Informed.

May the Glory rest upon you and upon those who are with you.

الأقدس الأَمع الأعظم

انشاء الله لم تزل و لاتزال در ظلّ عنايت غنيّ
متعالي باشيد انه يذكرکم کما ذکرکم من قبل و قدر لکم
ما تقرّ به عين العارفين بايد بنار کلمه الهیه مشتعلي
باشيد يشأنيکه جرات آن در افتده عباد تأثير
نمايد انه هو المؤثر المؤيد العليم لا تحزن من شيء
ان افرح بتوجهی اليک و ذکرى اياک لعمري لا
يعادله شيء عما تراه ان ربک هو المبین الصادق
الخبير انما البهاء علیکم و علی من معکم

BLIB_Or15710.168c, BLIB_Or15719.148c

BH09936*To: Mirza Bagum, in Shiraz**Date: 1292-06-19 [1875-Jul-23]*

1 He is the One Sanctified above all possibility!

2 Your letter has attained unto the Most Exalted Presence and the Countenance of God, the Lord of Names, hath turned toward it. We have read what thou didst utter in praise of God, the All-Knowing, the All-Wise, and We make mention of thee in this Tablet through which the sincere ones perceive the fragrance of My Most Exalted Pen and those near unto God inhale the sweet savors of My Great Name. Blessed art thou for having drunk from the cup of recognition when the hands of thy Lord, the All-Merciful, passed it round. This, verily, is a great bounty. We make mention of the leaves who have turned unto God and have spoken in His beauteous praise. Be thou steadfast in the Cause and glorify thy Lord, the Almighty, the Most High, the All-Knowing, the All-Informed.

1 بِسْمِهِ الْمَقْدَّسِ عَنِ الْإِمْكَانِ

2 قَدْ فَازَ كِتَابُكَ بِالْمَنْظَرِ الْأَعْلَى وَتَوَجَّهَ إِلَيْهِ طَرَفُ
اللَّهِ مَالِكِ الْأَسْمَاءِ وَقَرَأْنَا مَا تَكَلَّمْتَ بِهِ فِي ثَنَاءِ اللَّهِ
الْعَلِيمِ الْحَكِيمِ وَذَكَرْنَاكَ بِهَذَا اللَّوْحِ الَّذِي بِهِ يُجَدُّ
الْمُخْلِصُونَ عَرَفَ قَلْبِي الْأَعْلَى وَالْمُقَرَّبُونَ نَفَحَاتِ
أَسْمَى الْعَظِيمِ طَوْبِي لَكَ بِمَا فَزْتَ بِكَاسِ الْعِرْفَانِ
إِذَا أَدَارَهَا إِيَادِي الطَّافِ رَبِّكَ الرَّحْمَنُ إِنَّ هَذَا
لِفَضْلٍ عَظِيمٍ أَنَا نَذَرُ الْوَرَقَاتِ الَّتِي أَقْبَلْنَا إِلَى اللَّهِ
وَنُطْقُنَ بِذِكْرِهِ الْجَمِيلِ إِنْ اسْتَقِيمَ عَلَى الْأَمْرِ وَ
سَبَّحِي بِحَمْدِ رَبِّكَ الْمُقْتَدِرِ الْمُتَعَالَى الْعَلِيمِ الْخَبِيرِ

INBA84:123b, INBA84:062a, INBA84:005a

BH09931*To: Zahra Baygum Sister-In-Law of the Bab, in Fars**Date: 1292-06-19 [1875-Jul-23]*

In His Name, the One Who rules over all names

We have heard your call and read your letter, and We answer you with this Clear Tablet. We have ordained for you that which shall profit you in every world of the worlds of your Lord. He, verily, is the All-Powerful, the Ordainer, the All-Knowing.

Rejoice thou in this Book, and make mention of thy Lord, the Mighty, the Bestower. He, verily, is the All-Hearing, the All-Seeing.

Grieve not over this world. Be thankful that the Best-Beloved of the worlds makes mention of thee. He is with whosoever makes mention of Him in all conditions, and ordains for whomsoever He willeth whatsoever He pleaseth. There is none other God but He, the Forgiving, the Generous.

بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

قَدْ سَمِعْنَا نِدَائَكَ وَقَرَأْنَا كِتَابَكَ وَنَجَّيْكَ بِهَذَا
اللَّوْحِ الْمُبِينِ وَقَدَّرْنَا لَكَ مَا يَنْفَعُكَ فِي كُلِّ عَالَمٍ
مِنْ عَوَالِمِ رَبِّكَ وَأَنَّهُ هُوَ الْمُقْتَدِرُ الْمُقْضِي الْعَلِيمُ
إِنْ أَفْرَحِي بِهَذَا الْكِتَابِ ثُمَّ أَذْكُرِي رَبِّكَ الْعَزِيزَ
الْوَهَّابَ وَأَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ لَا تَحْزَنِي عَنِ الدُّنْيَا
إِنْ أَشْكُرِي بِمَا يَذْكُرُكَ مَحْبُوبِ الْعَالَمِينَ أَنَّهُ مَعَ مَنْ
يَذْكُرُهُ فِي كُلِّ الْأَحْوَالِ وَيَقْدَرُ لِمَنْ يَشَاءُ مَا يَشَاءُ
لَا إِلَهَ إِلَّا هُوَ الْغَفُورُ الْكَرِيمُ كَذَلِكَ أَجْبِنَاكَ بِهَذَا
اللَّوْحِ الَّذِي بِهِ تَضُوعُ عَرَفَ عَيْنَا رَبِّكَ الرَّحْمَنُ
الرَّحِيمُ

INBA51:317a

Thus have We answered thee with this Tablet through which the fragrance of the loving-kindness of thy Lord, the All-Merciful, the Most Merciful, hath been wafted.

BH10008

To: Ahmad in Alaqih Band

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of the Peerless Beloved!

1 بنام محبوب بی‌همتا

2 Thy letter was received and thou didst attain unto mention by the Most Exalted Pen. Reflect upon the grace of God, that from the horizon of the Most Great Prison He maketh mention of thee. By the Truth itself, were the loved ones to comprehend this station as it deserveth to be comprehended, all would arise to serve the Cause with complete joy - an arising that no sitting down would overtake nor follow after.

2 نامه‌ات رسید و بذکر قلم اعلیٰ فائز گشتی تفکر در فضل حقّ نما که از افق سجن اعظم ترا ذکر مینماید و نفسه الحقّ اگر این مقام را احبّا ادراک نمایند حقّ ادراک کلّ بفرح تمام بر خدمت امر قیام نمایند قیامیکه قعود اخذش ننماید و از پی درنیاید

3 Give thanks unto the Wronged One, the Unique, and be steadfast in His love, for the whispering of satans shall become manifest and ascendant in most cities and regions. Verily He is the All-Knowing, the All-Informed.

3 شکر کن مقصود مظلوم فرید را و در محبتش ثابت باش چه که طنین شیاطین در اکثری از مدن و دیار ظاهر و مرتفع خواهد شد انه لھو العلیم الخبیر

BLIB_Or15710.178a

BH09974

To: Aqa Siyyid Hasan

Date: 1292-06-19 [1875-Jul-23]

In the Name of the Beloved of the world!

بنام محبوب عالم

The Supreme Pen proclaims: Thy letter was adorned with the ornament of the Divine Throne and attained the Most Holy Presence. Blessed is the state of those souls who have attained to the remembrance of God in His days and have been honored with the sprinkling drops from the ocean of His grace, for a

قلم اعلیٰ میفرماید کتابت بطراز عرش مزین و بحضر اقدس فائز گشت نیکو است حال نفوسیکه بذکر الله در ایام او فائز گشتند و بر شحات بحر عنایتش مشرف شدند چه که حرفی از نزد او اعلیٰ و اعزّ است از خلق کلّ شیء

single letter from Him is more exalted and mightier than the creation of all things.

Since people have not become aware of this station, they remain wandering in the wilderness of remoteness and bewilderment. Were they to inhale even as much as a needle's eye the fragrance of this paradise, they would pass beyond the world and all who dwell therein, turning their faces to the horizon of revelation.

Thus have We made mention of thee that thou mayest rejoice and give thanks unto thy Lord, the Beneficent, the Generous.

و چون ناس باین مقام عارف نشدند لذا در تیه
بعد و حیرت سرگردان مانده اند اگر بقدر سم
ایره عرف این رضوان را استنشاق مینمودند از
عالم و عالمیان گذشته توجه بافق وحی مینمودند
کذلک ذکرناک لتفرح و تشکر ربک المعطی
الکریم

BLIB_Or15710.179b

BH10365

To: Aqa Fadhlullah, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

1 In His Name, the One All-Powerful over the world!

1 بِسْمِهِ الْمُقْتَدِرُ عَلَى الْعَالَمِ

2 Say: Praise be to Thee, O Lord of eternity, for having caused me to hear Thy call and for having made known to me the ocean of Thy bounty and the heaven of Thy generosity. I beseech Thee, O Beloved of the worlds and Desire of them that have recognized Thee, to make me among those who have stood firm in Thy love, who have spoken Thy praise, who have held fast to the cord of Thy Cause, and who have clung to the hem of Thy mercy. Then ordain for me that which befitteth Thy majesty and beseemeth Thy station and Thy power.

2 قُلْ لَكَ الْحَمْدُ يَا مَالِكَ الْقَدَمِ بِمَا اسْمَعْتَنِي نِدَائِكَ
و عَزَّفْتَنِي بِحَجْرِ فَضْلِكَ و سَمَاءِ جُودِكَ اسْئَلُكَ
يَا مَحْبُوبَ الْعَالَمِينَ و مَقْصُودَ الْعَارِفِينَ بِأَنْ تَجْعَلَنِي
مِنَ الَّذِينَ اسْتَقَامُوا عَلَى حَبْكِ و نَطَقُوا بِثَنَائِكَ و
تَمَسَّكُوا بِحَبْلِ أَمْرِكَ و تَشَبَّثُوا بِذَيْلِ رَأْفَتِكَ ثُمَّ قَدَّرْ
لِي مَا يَنْبَغِي لَجَلَالِكَ و يَلِيقُ لَشَأْنِكَ و اقْتَدَارِكَ

3 Thou art He to Whose power and sovereignty all atoms have testified, and to Whose grandeur and glory all created things have borne witness. There is none other God but Thee, the Most Exalted, the Mighty, the Great.

3 أَنْتَ الَّذِي شَهِدَتِ الذَّرَّاتُ بِقُدْرَتِكَ و سُلْطَانِكَ
و الْكَائِنَاتُ بِعَظَمَتِكَ و أَجْلَالِكَ لَا إِلَهَ إِلَّا أَنْتَ
الْمُتَعَالَى الْعَزِيزُ الْعَظِيمُ

INBA57:093a, NFR.223

BH10179*To: Firua, in Zaidabad**Date: 1292-06-19 [1875-Jul-23]*

He is the Most Great, the Most Glorious

O Firuz! Hearken unto the call of the All-Merciful on this Naw-Ruz wherein all things have been adorned with the raiment of My remembrance and the garment of thy Lord's loving-kindness, the Bestower, the Bountiful.

This is the Day wherein the Tongue of Grandeur maketh mention of him who hath turned unto Him - verily He is the All-Remembering, the All-Seeing. Blessed art thou for having attained unto the lights of faith and turned unto the All-Merciful while every ignorant and remote one hath turned away.

We make mention of thee as a token of grace from Our presence that thou mayest rejoice and be of them that remember. The glory be upon thee and upon thy father and mother from thy Lord, the All-Merciful, the Most Compassionate.

الأعظم الأبهى

ان يا فيروز ان استمع نداء الرحمن في هذا النيروز
الذى به تزيت الأشياء كلها برداء ذكرى وقيص
عناية ربك المعطى الكريم هذا يوم فيه يذكر لسان
العظمة من اقبل اليه انه هو الذاكر البصير طوبى
لك بما فزت بأنوار الايمان واقبلت الى الرحمن
اذ اعرض عنه كل جاهل بعيد انا ذكرناك
فضلاً من عندنا لتفرح وتكون من الذاكرين
البهاء عليك وعلى ابيك وامك من لدن ربك
الرحمن الرحيم

INBA18:018, BLIB_Or15710.190b

BH10362*To: Rajab Ali Khayyat, in Fars**Date: 1292-06-19 [1875-Jul-23]*

- ¹ O He Who is sanctified above all mention!
- ² Say: Glory be to Thee, O my God! I am he who hath turned toward Thee and drawn nigh unto the horizon of Thy Revelation and hath heard Thy sweetest call which was raised from the divine Lote-Tree. I beseech Thee, O Lord of eternity and Creator of nations, to make me in all conditions one who gazeth toward Thee and is detached from all else but Thee. Then enable me to act according to Thy good-pleasure and that which Thou hast commanded me in Thy Tablets. Thou art He Who hath ever been in the heights of might and power and the summit of loftiness and grandeur. There is no God but Thee, the All-Knowing, the All-Wise.

¹ هو المقدس عن الأذكار

² قل سبحانك اللهم يا الهى انا الذى توجهت
اليك وتقربت الى افق ظهورك وسمعت
ندائك الاحلى الذى ارتفع من سدره المنتهى
اسئلك يا مالک القدم وخالق الأمم بأن
تجعلنى فى كل الأحوال ناظراً اليك ومنقطعاً
عن دونك ثم وقفتنى على العمل فى رضائك
وما امرتنى به فى الواحك انت الذى لم تزل

كنت في علو القدرة و القوة و سمو الرفعة و
العظمة لا اله الا انت العليم الحكيم

INBA51:067, INBA57:092b, KB_620:060-
060, ADM1#033 p.074, NFR.228

BH10349

To: Khadijih Baygum wife of the Bab, in Fars

Date: 1292-06-19 [1875-Jul-23]

1 He is the One Who warbles upon the branches

1 هو المغرّد على الأفنان

2 Your letter has attained unto the Most Transcendent Scene, and the Lord of Destiny addresses you and says: Say: Glory be unto Thee, O my God! I am but a leaf which Thy Will and Purpose have caused to grow until it appeared from Thy Branch. I beseech Thee, O Lord of the nations and Sovereign of eternity, to make me one of those who circle round Thee in every world of Thy worlds.

2 قد فاز كتابك في المنظر الأكبر و يخاطبك
مالك القدر و يقول قولي سبحانك اللهم يا
الهي انا الورقة التي انبثتها مشيتك و ارادتك
الى ان ظهرت من غصنك اسئلك يا مالك
الأمم و سلطان القدم بأن تجعلني من الطائفات
في حولك في كلّ عالم من عوالمك

3 O Lord! Thy leaf was stirred by Thy Will and has resigned its affairs unto Thee. Verily, Thou art powerful to do what Thou willest, and Thou art, in truth, the Near One, the Witness, the Trusted One.

3 اي ربّ ورقتك تحرّكت بارادتك و فوّضت
امرها اليك انك انت المقتدر على ما تشاء و
انك انت القريب الشاهد الأمين

INBA51:252a, KB_620:245-245, NFR.235,
AYT.031, RHQM1.280-280 (344) (206-206),
OOL.B179b

BH10202

To: Lady from Nayriz

Date: 1292-06-19 [1875-Jul-23]

In the Name of the Beloved of all creation!

باسم محبوب امكان

O maidservant of God! Your cry and the cry of the writer of your letter attained unto the presence of the Beloved of the world. God's mercy hath ever preceded all else and His grace hath encompassed all things. From time immemorial unto time immemorial He hath never deprived those men and women who

اي امّة الله ندايت و ندای راقم کتابت بشرف
اصغای محبوب عالم فائز شد رحمت حق همیشه
سبقت داشته و فضلش محیط بوده لم یزل و لا یزال
قاصدين و قاصدات را از فضل بینتہایش محروم

have sought Him of His infinite grace, and He hath ordained whatsoever He hath deemed expedient.

Were there any worth to this world, the Self of God would not have been afflicted in the Most Great Prison. Verily He hath chosen this for Himself, but that which befitteth these days is not meet to be mentioned. He, verily, is the Unconstrained, the All-Wise.

God willing, may you be engaged in the remembrance of God with the utmost sanctity and detachment.

نفرموده و آنچه مصلحت دانسته مقدر نموده اگر
دنیا را اعتباری بود نفس حق در سجن اعظم
مبتلا نمیشد آنکه قد اختار لنفسه ولكن ما ينبغي
فيه الايام انه هو المختار الحكيم انشاء الله بكمال
تقدیس و تنزیه بذكر الله مشغول باشید

INBA51:103b, BLIB_Or15710.177a,
BLIB_Or15719.046b, KB_620:096b

BH10380

To: Muhammad Ibrahim

Date: 1292-06-19 [1875-Jul-23]

In the Name of the One God!

Thy letter hath reached the Most Great Horizon, and that which was mentioned therein was observed. Blessed art thou for having turned unto God, the One, the All-Informed. We have forgiven thee and accepted thy turning unto Us. Rejoice thou at this and be of them that are thankful.

Strive thou that in the days of God thou mayest act in a manner befitting and meet - that is, that ye may act according to that which hath been revealed in the Book of God and which causeth not the clamor of the people - so that the fragrance of holiness may be wafted from thee. This is what My Most Exalted Pen counseleth thee. Give thanks unto thy Lord, the Teacher, the All-Wise.

بنام خداوند یگانه

نگابت بمنظر اکبر فائز و آنچه در او مذکور
مشاهده شد طوبی لک بما اقبلت الى الله الفرد
الخبير انا غفرناک و قبلنا توجّهک ان افرح
بذلک و کن من الشاکرين جهد ثما تا در ايام
الله بامریکه لایق و سزاوار است عامل شوی
یعنی بآنچه در کتاب الهی نازل و سبب ضوضاء
خلق نیست بآن عامل گردید تا عرف تقدیس
از تو متضوع شود هذا ما نصحت به قلبی الاعلی
ان اشکر ربک المعلم الحكيم

BLIB_Or15710.182a

BH10381*To: Siyyid Abu Turab**Date: 1292-06-19 [1875-Jul-23]*

In the Name of the One Friend!

Your letter was seen and your call was heard, and the response has descended from the Most Exalted Pen. Today that which is necessary and obligatory is service to the divine Cause. God willing, may you be illumined by the lights of the horizon of revelation and engaged in service to the Cause. Thus does your Lord, the All-Knowing, command you.

Strive to bestow the Kawthar of divine knowledge upon the people of the world of possibility, that perchance a soul may attain unto it and become aware of the ultimate purpose. Thus have We adorned the head of your letter with the crown of grace and utterance, that you may rejoice therein and give thanks to your Lord, the Bestower, the Forgiving, the Generous.

بنام دوست یگنا

کتابت دیده شد و ندایت اصغا گشت و جوابت
از قلم اعلی نازل الیوم آنچه لازم و واجب است
خدمت امر الهی بوده انشاء الله بانوار افق وحی
منور باشی و بخدمت امر مشغول گردی کذلک
یا ممرک ربک العلیم جهد کن تا کوثر عرفان را
بر اهل امکان مبذول داری شاید نفسی بآن فائز
شود و بمقصود عارف گردد کذلک زینا رأس
کتابک با کلیل الفضل و البیان لتفرح به و تشکر
ربک المعطی الغفور الکریم

BLIB_Or15710.178b

BH10342*Date: 1292-06-19 [1875-Jul-23]*

1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 Your letter has attained unto the Most Exalted Horizon, and the Lord of Names calls out to you as a token of His grace, that you may be numbered among the thankful ones.

2 قد تشرف کتابک بالأفق الأعلی وینادیک مالک
الأسماء فضلاً من عنده لتكون من الشاکرین قل

3 Say: O my God! I am he who has held fast to the cord of Thy bounty and clung to the hem of Thy favors, who has acknowledged Thy singleness and confessed Thy oneness, and who has become certain that Thou art the Lord of existence and the Bestower of both the unseen and the seen. I beseech Thee to give me to drink, at all times, of Thy hidden nectar and Thy treasured Kawthar. Then ordain for me a seat of truth with Thy chosen ones and Thy sincere ones, and grant me that

3 یا الهی انا الذی تمسکت بجبل عطائک و تشببت
بذیل الطافک و اعترفت بفردائیتک و اقررت
بوحدایتک و ایقنت انک انت مالک الوجود
و معطى الغیب و الشهود اسئلك بأن تشربنی
فی کل الأحيان رحیقک المکنون و کوثرک
الخزون ثم قدر لی مقعد صدق عند اولیائک و
اصفیائک ثم ارزقنی ما ینبغی لجودک و کرمتک
انک انت المعطى الباذل الغفور الکریم

NFR.216

which befits Thy generosity and munificence. Verily, Thou art the Giver, the Bountiful, the Forgiving, the Generous.

BH10642

To: Aqa Siyyid Ali, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In His Name, the Speaker in all times!

Your letter is present and has attained to the lights of the Most Great Countenance. Your call was heard and your mention was observed. We have forgiven you as a grace from Our presence. Verily your Lord is the All-Bountiful, the Most Generous.

We have adorned the head of your letter with the crown of My Most Great Remembrance. Be not disturbed by the clamor of the people. Verily He protects whomsoever He willeth through His sovereignty that overshadows the worlds. Continue this remembrance.

I beseech Thee, O Lord of all beings, to assist me in that which Thou lovest and art well-pleased with.

بِسْمِهِ النَّاطِقُ فِي كُلِّ الْأَحْيَانِ

کتابت حاضر و بانوار منظر اکبر فائز ندایت اصغا
شد و ذکرش مشاهده گشت انا غفرناک فضلاً
من لدنا ان ربک هو الفضل الکرم قد زینا
رأس کتابک باکلیل ذکرى العظیم لا تضطرب
من ضوضاء الخلق انه یحفظ من یشاء بسلطانه
المهیمن علی العالمین این ذکر را مداومت نمائید
اسئلك یا مولی الوری ان تؤیّدنی علی ما تحبّ و
ترضی

BLIB_Or15710.182b, BLIB_Or15719.047c

BH10575

To: Asad, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In His Name, the One Who is Supreme over the world!

The sprinklings of the Ancient Ocean have trickled forth from the Fountain of the Pen of the Lord of nations in the form of these words: Thy mention was mentioned before the Throne and thy letter was observed. God willing, thou wilt ever drink from the ocean of divine bounty and attain unto His remembrance which is, in truth, the immortal wine of the eternal realm.

بِسْمِهِ الْمَهْیَمِنُ عَلَى الْعَالَمِ

رشحات بحر قدم از معین قلم مالک امم بصورت
این کلمات ترشح فرموده ذکرش لدى العرش
مذکور و کتابت ملحوظ آمد انشاءالله لمزل و
لازال از بحر عنایت الهیه بیاشامی و بذکرش
که فی الحقیقه رحیق عالم جاودانیست فائز باشی
انشاءالله بامری موفق شوی که آن عندالله از

God willing, thou wilt be assisted in that which is, in the sight of God, among the most mighty of all affairs - and that is His remembrance amongst His servants and the propagation of His wise and unalterable Cause.

اعظم امور بوده و هو ذکره بین عباد و تبلیغ
امرہ المبرم الحکیم

BLIB_Or15710.177b

BH10644

To: Ahmad

Date: 1292-06-19 [1875-Jul-23]

He is God, the Manifest, the All-Knowing!

Thy letter reached the Wronged One and was adorned with the lights of the countenance of the Intended One. Praise be to the Best-Beloved of the worlds that in His days thou hast attained unto His recognition and turned thyself unto the Most Exalted Horizon.

Know thou the value of this most great bounty. Although to-day its worth is not known, ere long God, glorified and exalted be He, will make manifest its value and demonstrate its station unto all the peoples of the world. Be thou grateful and be of them that render thanks.

هو الله المبينّ العليم

نگاہت لدی المظلوم فائز و بانوار منظر مقصود
مزین گشت حمد کن محبوب عالمیان را که در
ایامش بعرفانش فائز گشتی و بافق اعلیٰ توجه
نمودی قدر این نعمت عظمیٰ را بدان اگرچه الیوم
قدرش معلوم نه ولكن عنقریب حقّ جلّ و عزّ
قدرش را ظاهر فرماید و شأنش را بر جمیع اهل
عالم مبرهن نماید ان اشکر و کن من الشاکرین

BLIB_Or15710.179a

BH10641

To: Asiratul-Nayriziyyih

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of the Beloved of the world

1 بنام محبوب عالم

2 Your letter attained unto the presence of the Lord of Names. As to what you wrote concerning bewilderment - verily bewilderment is beloved in the Book, as expressed in His words "Increase my bewilderment in Thee!" Know thou in what place thou dost find thyself, morning and evening, in the vicinity of thy Lord's mercy, the All-Forgiving, the All-Merciful. God

2 نگاہت بلحاظ مالک اسماء فائز اینکه از تحیر نوشته
بودی انّ التّحیر محبوب فی الکتاب بقوله زدنی
فیک تحیراً و اعرف ای مکان تصیح و تمسی فی
جوار رحمة ربّک الغفور الرحیم و انشاء الله تحیر
شما هم در عرفان الله است ان اشکری ربّک

willing, may your bewilderment also be in the knowledge of God. Be thankful unto thy Lord for this remembrance, through which every sweet remembrance is made more delightful. May the glory of God rest upon you all from God, the Lord of all worlds.

بهذا الذكر الذي استلج به كل ذكر مليح انما البهاء
عليكن من لدى الله رب العالمين

INBA51:102a, BLIB_Or15710.168a,
BLIB_Or15719.046d, KB_620:095-095

BH10573

To: Muhammad-Ali

Date: 1292-06-19 [1875-Jul-23]

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

1 بنام بخشنده مهربان

2 Thy mention hath reached the Seat of Mention, and thy lamentation and ardor in the love of the Beloved of the worlds hath been heard.

2 ذكرت بمقر مذکور فائز و ناله و حنیت در حبّ
محبوب عالمیان استماع گشت قل

3 Say: O my God! Ordain for me, through Thy sovereignty and power, that which shall profit me in every world of Thy worlds. Then aid me to stand firm in Thy Cause and to arise to serve Thee. Verily, Thou art the All-Powerful, the Almighty.

3 یا الهی قدر لی بسلطانک و قدرتک ما ینفعنی فی
کلّ عالم من عوالمک ثمّ ایدنی علی الاستقامة علی
امرک و القيام علی خدمتک انک انت المقتدر
القدير

4 Thus hath the light shone forth from the horizon of Thy Tablet through that which hath been honored by the words of Thy Lord, the All-Forgiving, the All-Bountiful. Blessed art thou, and thy wife, and thy son, inasmuch as ye have been honored by the mention of God, the Lord of the worlds.

4 كذلك اشرق النور من افق لوحک بما تشرف
بکلمات ربک الغفور الکریم طوبی لک و
لضلعک و ولدک بما تشرفتم بذكر الله رب العالمين

BLIB_Or15710.183b, BLIB_Or15719.047f

BH10613

Date: 1292-06-19 [1875-Jul-23]

In the name of the peerless one God!

بنام یگنا خداوند بیمانند

Thy petition was presented before the Most Great Horizon and the eye of mercy was directed towards it. Be not grieved at

عریضهات در معرض اکبر حاضر و عین
مرحمت باو متوجه از بعد و فراق محزون مباش
چه که الیوم یوم فرح اکبر است حزن جایز

separation and remoteness, for this is the Most Great Day of joy wherein sorrow is not permitted.

Hold fast unto that which will cause the exaltation of God's Cause. Blessed is the soul that ariseth today with complete sincerity and becometh adorned with that which guideth mankind and speaketh thereof.

Thus have We adorned the head of thy letter with the crown of utterance. Rejoice thou and be of the thankful ones.

نه بامری متمسک شو که سبب اعلاى امر
الهی شود طوبی از برای نفسیکه الیوم بخلوص
تمام قیام نماید و آنچه سبب هدایت خلق است
ناطق و مزین گردد کذلک زیناً رأس کتابک
بتاج البیان ان افرح و کن من الشاکرین

BLIB_Or15710.179d

BH10842

To: Muhammad Sadiq son of Aqa Siyyid Ali, in Isfahan

Date: 1292-06-19 [1875-Jul-23]

In the Name of the One Friend!

Thy petition hath reached the Divine Throne, and whatsoever was mentioned therein hath been observed. God willing, through the grace of the All-Merciful thou shalt at all times drink of the water of life and remain firm and steadfast in the Cause of God with complete steadfastness.

We have adorned the head of thy letter with these blessed words: "O My servant! I have, of My grace, forgiven thee. Be thou grateful unto thy Lord, the Forgiving, the Merciful."

بنام دوست یگنا

عریضهات بمقرّ عرش فائز و آنچه در او مذکور
مشهود گشت انشاء الله بعنایت رحمن در کلّ
احیان از حقیق حیوان بنوشی و باستقامت تمام
بر امر الله ثابت و راسخ باشی قد زیناً رأس کتابک
بهذه الكلمة المبارکة یا عبدی قد غفرتک فضلاً
من عندی ان اشکر ربک الغفور الرحیم

BLIB_Or15710.183a, BLIB_Or15719.047d

BH10803

To: Wife of the martyr Zi, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

In the Name of the loving Lord!

Know ye of a certainty that ye are remembered before the Throne, and the Supreme Pen hath turned to your mention.

بنام خداوند مهربان

بیقین بدانید که لدى العرش مذکورید و قلم اعلى
بذکر شما متوجه ان المظلوم یذکر کلّ مظلوم و
مظلومة و الغریب یحبّ کلّ غریب و غریبة و

Verily the Wronged One remembereth every wronged man and woman, and the Stranger loveth every stranger, man and woman, and every captive man and woman, especially those who are made such in the path of God. This is God's testimony wherewith We have adorned the beginning of thy book, that His favor unto thee may be evident.

کَلِّ اسیر و اسیره مخصوص که در سبیل حق
واقع شود اینست شهادة الله و رأس کتاب تو را
بآن مزین نمودیم لیکن فضله علیک مشهودا

BLIB_Or15710.182c, BLIB_Or15719.046a

BH10865

To: Asiratun-Nayriziyyih

Date: 1292-06-19 [1875-Jul-23]

In the Name of Him Who is the Goal of all existence!

بنام مقصود امکان

Your letter was seen and your call was heard. Verily, He answereth him who calleth upon Him. Verily, He is the Answerer, the All-Seeing.

کتابت ملاحظه شد و ندایت اصغا گشت آنه
اجاب من ناداه آنه هو المجیب البصیر بعنایت حق
مطمئن باش و از دولش فارغ و آزاد آنچه الیوم
لازمست استقامت بر امر و تمسک باحکام الهیه
که از افق کتاب مشرق و لائحت طوبی لک
و للقاتنات اللائی آمن بالله المهیمن القیوم

Be assured by the grace of God and be free and detached from all else. What is essential today is steadfastness in the Cause and adherence to the divine ordinances which have dawned and are manifest from the horizon of the Book.

INBA51:104a, BLIB_Or15710.184a,
BLIB_Or15719.046c, KB_620:097-098

Blessed art thou and blessed are the devoted women who have believed in God, the Protector, the Self-Subsisting.

BH10862

Date: 1292-06-19 [1875-Jul-23]

In the Name of the Friend!

بنام دوست

Your letter hath reached the Most Great Horizon, and turned toward the Dawning-Place of the Cause. Praise be to God that thou hast been mentioned in His remembrance and been sustained in His days.

کتابت بمنظر اکبر فائز و طرف مطلع امر بآن
متوجه الحمد لله بذکر مذکور فائز شدی و بایامش
مرزوق از حق بخواه تا تو را مؤید نماید بر
خدمت امرش و موفق دارد برضایش انشاءالله
در ماینتهی بذکر ما لا ینتهی فائز باشید و بطراز

Beseech thou God that He may assist thee to serve His Cause and enable thee to achieve His good-pleasure. God willing, at

thy end thou shalt attain unto that which hath no end, and be adorned with the ornament of steadfastness.

استقامت مزین گردید آن ربّک هو الفیاض
المعطى العلم الحکیم

Verily thy Lord is the All-Bountiful, the Bestower, the All-Knowing, the All-Wise.

BLIB_Or15710.179c

BH11027

To: Sultan, in Shiraz

Date: 1292-06-19 [1875-Jul-23]

1 In the Name of the One Friend

1 بنام دوست یگنا

2 O Sultan! Thy letter hath reached the divine presence, and the glance of favor hath been directed toward thee. God willing, thou shalt drink from the cup of sanctification and be adorned with the robe of detachment. Give thanks to the Best-Beloved of the worlds that thou hast attained unto the traces of the Most Exalted Pen. Blessed is every handmaiden who hath acted according to what hath been revealed in the Book.

2 ای سلطان نامهات بمقرّ رحمن فائز و نظر الطاف
بتو متوجّه انشاء الله از کأس تقدیس بیاشامی و
بقمیص تنزیه مزین باشی شکر کن محبوب عالمیان
را که باثر قلم اعلی فائز گشتی طوبی لكلّ امة
عملت بما نزل فی الکتاب

BLIB_Or15710.184c, BLIB_Or15719.047a

BH11036

To: Hadi

Date: 1292-06-19 [1875-Jul-23]

In My Name, the Guide! O Hadi! Through divine bounty thou hast drunk from the chalice of mystical knowledge and turned thy face toward the Most Exalted Horizon. That which is now required is steadfastness in this Most Great Cause. By My life! None shall attain unto it save the sincere ones, for most of mankind are heedless and veiled from the original purpose, except those whom thy Lord willeth.

بسمی الهادی
ای هادی بعنایت الهی از کأس عرفان آشامیدی
و بافق اعلی توجّه نمودی آنچه حال لازم است
استقامت بر این امر اعظم است ونفسی الحقّ لن
یفوز به الا المخلصون چه که ناس اکثری غافل
و از اصل مقصود محجوبند الا من شاء ربّک

BLIB_Or15710.184b

BH11236*To: Ruqiyiyih, in Shiraz**Date: 1292-06-19 [1875-Jul-23]*

1 In the Name of the One, the Single

1 بنام واحد احد

2 O Raqiyiyih! Your letter hath come before the Scene of transcendent Oneness. Today is the Day of deeds. God willing, thou shalt be enabled to act according to what hath been sent down in the Book. Be thou detached from the world and all who dwell therein, and with the utmost joy and fragrance remain firm and steadfast beneath the shade of the Beloved of all creation.

2 ای رقیّه کتابت بمنظر احدیه فائز الیوم یوم اعمال است انشاءالله بعمل بما نزل فی الکتاب مؤید شوی از عالم و عالمیان منقطع شو و در ظلّ محبوب امکان بکمال روح و ریحان ثابت و مستقیم باش

BLIB_Or15710.184d, BLIB_Or15719.047b

BH02945*To: Mirza Abbas, in Astarabad**Date: 1292-07-09 [1875-Aug-11]*

1 In the Name of the One God

1 بنام خداوند یگّا

2 God willing, may you drink from the living waters which have been unsealed by the hand of divine power through the grace of the All-Merciful. Your letter arrived in the prison and attracted the attention of the Wronged One, Who hath called all to God, the Protector, the Self-Subsisting. Its opening was adorned with this blessed prayer: "O my God! I beseech Thee by Thy Glory at its most glorious."

2 انشاءالله بعنایت رحمن از رحیق حیوان که بید قدرت الهی مفتوح گشته بیاشامید کتابت در سجن حاضر و توجه الیه طرف المظلوم الذی دعا الکل الی الله المهیمن القیوم و صدر آن باین کلمه مبارکه مزین بود اللهم انی استلک من بهائک بأبهاه

3 Observe how the people of the Furqan remain heedless, even though it was previously stated that God's Most Great Name is mentioned in this prayer. To those possessed of insight it is clear and evident that the station of the mention of the Most Great Name must be at the beginning, for it precedes all names and is the source and dawning-place of all remembrance - and indeed it appears at the opening of the aforementioned prayer. Despite this, they all denied it and failed to recognize its truth. Rather, they pronounced sentence of death upon Him, save those whom God preserved through His truth and delivered from the ocean of idle fancies. He, verily, is the Mighty, the Powerful.

3 مشاهده در غفلت اهل فرقان ثنائید مع آنکه از قبل فرموده اند که اسم اعظم الهی در این دعا مذکورست و نزد صاحبان بصر بسی واضح و مشهودست که مقام ذکر اسم اعظم در اول و ابتدا بوده چه که مقدم بر اسماء و مبدء و مطلع اذکارست و در صدر دعای مذکور واقع شده با وجود این جمیع انکار نموده و عارف بحق او نشدند بلکه فتوی بر قتلش دادند الا من حفظه الله بالحق و انقذه من بحر الأوهام انه هو المقتدر القدیر

4 Blessed art thou for having adorned thy letter with this Name, through which the limbs of the divines trembled and the hearts of the ecclesiastics were troubled, and through which that which was hidden in God's knowledge was made manifest - He, the Protector, the All-Knowing, the All-Wise. This day is the lord of all days, for the Lord of mankind openly declareth: "Look! I shall show thee My beauty" and "Turn! I shall give thee to drink of the Kawthar of My grace." This is such a word that were one of the chosen ones to be blessed with hearing it, he would soar on wings of longing to the horizon from which the Luminary of the world hath shone forth. Whosoever in this Day performeth a service to God's Cause shall endure through the endurance of God's Word. God willing, thou must be enkindled with a newly kindled fire in the days of God and be illumined by the lights of His countenance, in such wise that through the heat of that fire, receptive souls may be warmed by the fire of the love of God.

5 Blessed is the strong one whom the might of the mighty hath not weakened, and blessed is the one who turneth, whom the veils of creation have not prevented from turning unto God, the Lord of all worlds. Give thanks unto God for having been mentioned before His presence and for the revelation of this Tablet from which the sincere ones inhale the fragrance of the mercy of thy Lord, the Forgiving, the Bountiful. When thou receivest it, say: "Praise be unto Thee, O Thou Who art the Beloved of the worlds!"

طوبی لک بما زینت کتابک بهذا الاسم الذی به ارتعدت فرائض العلماء واضطربت افئدة الفقهاء و به ظهر ما کان مکنوناً فی علم الله المهیمن العلیم الحکیم الیوم سید ایامست چه که مولی الأنام من غیر ستر میفرماید انظر أریک جمالی و توجه اسقیک کوثر عنایتی و این کلمه ایست که اگر یکی از اصغیا باصغای آن فائز میشد لطار بأجنحة الاشتیاق الی الأفق الذی منه اشرق نیر الآفاق هر نفسی در این یوم خدمتی از او در امر الله ظاهر شد ببقای کلمه الهیه باقی خواهد ماند انشاء الله باید بحرارت محدثه در ایام الله مشتعل شوی و بانوار وجه منور گردی بشأنیکه از حرارت آن نار نفوس مستعده بحرارت محبة الله فائز شوند

طوبی لقوی ما اضعفه سطوة الأقویاء و لمقبل ما منعه حجاب الانشاء عن التوجه الی الله رب العالمین ان اشکر الله بما ذكرت لدى الوجه و نزل لک هذا اللوح الذی یجدن منه المخلصون عرف رحمة ربک الغفور الکریم اذا فزت به قل لک الحمد یا محبوب العالمین

BLIB_Or15719.048b,

ASAT1.113x,

ANDA#70 p.21

BH03538

To: Muhammad Ibrahim, in Sabzivār

Date: 1292-07-09 [1875-Aug-11]

1 In the name of the Eternal Knower

1 بنام داننده پاینده

2 Through the attentions of the moments of the Lord of Names and Attributes thou art favored, and by the lights of the Most Great Countenance thou art illumined. God willing, be thou at all times engaged in His remembrance and occupied in service to His Cause. From thy letter the fragrances of the love of the Beloved of the worlds were diffused. Well is it with thee, then blessed art thou, in that thou hast drunk of the wine of divine knowledge and the pure water of utterance in the days

2 کتبت بتوجهات لحظات مالک اسماء و صفات فائز و بانوار منظر اکبر منور انشاء الله در کل احیان بذکرش ذا کر باشید و بخدمت امرش مشغول از مکتوب آتجناب نفحات محبت محبوب عالمیان متضوع بود هنیئاً لک ثم مریئاً لک بما شربت ریحق العرفان و سلسبیل البیان فی ایام ربک الرحمن و کنت من الفائزین

of thy Lord, the Most Merciful, and wert among those who have attained.

- 3 In truth I say, that which today is the greatest and most important of all deeds is steadfastness in the Cause. Although this mighty command hath been revealed and established in most of the Tablets, at the mere raising of a cry the people were seen to be disturbed. The friends of God must appear and shine forth from the horizon of certitude with the lights of assurance, and must summon all to the most great steadfastness.

- 4 During the sojourn of the Lord of Names in Baghdad and the Land of Mystery and the Most Great Prison, We informed all the servants of the cawing of the crows and the call of the deluded ones. Nevertheless it was observed that some, by a call that neither nourishes nor satisfies, remained deprived of the ocean of inner meanings. Say: O My loved ones! Take ye the reins of the Cause, then preserve it in the name of your Lord, the All-Knowing, the All-Informed.

- 5 Blessed art thou in that thy letter hath attained the presence of the Most Glorious and there hath been revealed for thee from the Most Exalted Pen that which shall preserve thy remembrance in the Kingdom of God, the Lord of the worlds.

- 6 Say: Praise be to Thee, O my God, for having given me to drink of Thy Sealed Wine and for having caused me to partake of the Kawthar of the knowledge of Thy Self-Subsisting Name. I beseech Thee, O Thou the Possessor of existence and the Educator of the seen and the unseen, to make me one of those who have aided Thy Cause and have arisen to serve Thee. Then ordain for me what Thou hast ordained for Thy trusted ones and Thy chosen ones. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Forgiving, the Merciful.

- 7 There hath been revealed for every name that was in thy letter that which shall gladden the hearts of those endued with understanding. Give thanks unto God for this and say: Praise be to God, the Lord of the worlds.

3 براستی میگویم آنچه الیوم اعظم و اسبق کل اعمال است استقامت بر امر بوده مع آنکه این امر محکم در اکثری از الواح نازل و ثابت بجزد ارتفاع نعتی ناس مضطرب مشاهده شدند باید دوستان حق بانوار اطمینان از افق ایقان ظاهر و مشرق گردند و جمیع را باستقامت کبری دعوت نمایند

4 ایام توقف مالک اسماء در زوراء و ارض سر و سخن اعظم جمیع عباد را بنعاق ناعقین و ندای متوهمین اخبار نمودیم مع ذلک مشاهده شد که بعضی بندای لایسمن و لایغنی از بحر معانی محروم ماندند قل یا احبابی خداو زمام الامر تم احفظوه باسم ربکم العلیم الخبیر

5 طوبی لک بما فاز کتابک فی المنظر الأبهی و نزل لک من القلم الأعلى ما یتقی به ذکرک فی ملکوت الله رب العالمین

6 قل لک الحمد یا الهی بما اشربتنی رحیقک المختوم و سقیتنی کوثر عرفان اسمک القیوم اسئلك یا مالک الوجود و مربی الغیب و الشهود بأن تجعلنی من الدین نصروا امرک و قاموا علی خدمتک ثم قدر لی ما قدرته لأمنائک و اصفیائک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الرحیم

7 قد نزل لكل اسم کان فی کتابک ما تقرّ به افتدة العارفين ان اشکر الله بذلک و قل الحمد لله رب العالمین

BLIB_Or15710.206, BLIB_Or15719.048c,
BLIB_Or15722.149, AVK3.419.09x

BH05791*To: Shaykh Aqa, in Sabzivār**Date: 1292-07-09 [1875-Aug-11]*

- 1 He is the Most Holy, the Most Exalted, the Most Glorious
 2 Blessed is he who has arisen to serve the Cause of God and remained steadfast when the clamor of those who disbelieved in God, the Lord of all worlds, was raised.
 3 We complain of those divines who have turned away from Him Whom they invoke - they are indeed among the liars. They have disputed the verses of God, denied His proof, and warred against His Own Self, the One Who rules over all who are in the heavens and on earth. The Concours on High marvel at them, as do those who circle round My mighty Throne. They have violated the Covenant of God and turned back on their heels - they are indeed among those who are confuted.
 4 Thy letter hath come before the Face and won the gaze of thy Ancient Lord, Who hath sent down this Tablet that thou mayest thank thy Lord and remember Him among His heedless servants.
 5 From this luminous Spot We send Our greetings to the faces of those women who have believed in God, the Single, the All-Knowing, the All-Informed. Give them glad tidings from the Wronged One through this remembrance, from which the fragrance of the Beloved hath wafted and the Dove hath warbled. The kingdom belongeth unto God, the Mighty, the Praised.
 6 We make mention of thy sons as a favor from Us - verily thy Lord is the Munificent, the Generous. Blessed are they in that they have been mentioned before the Throne and the Pen of God, the Mighty, the Beautiful, hath moved to make mention of them. Thus have We mentioned every name that was mentioned in thy letter, that thou mayest thank thy Lord, the Self-Sufficient, the Almighty.
- 1 الأقدس الأَمْع الأَبهى
 2 طوبى لمن قام على امر الله و استقام اذ ارتفع
 3 أنا نشكو من العلماء الذين اعرضوا عن الذى يدعونه الا أنهم من الكاذبين قد جادلوا بآيات الله و كفروا ببرهانه و حاربوا بنفسه المهيمنة على من فى السموات و الأرضين قد تحير منهم الملائ الأعلی و الذين يطوفن حول عرشى العظیم قد [نكثوا] عهد الله و نكصوا على عقابهم الا أنهم من المدحضين
 4 قد حضر كتابك لدى الوجه و فاز بلحاظ موليك القديم و نزل لك هذا اللوح لتشكر ربك و تذكره بين عباده الغافلين
 5 أنا نكبر من هذا المقام المنير على وجوه اللائ آمن بالله الفرد العليم الخبير بشرهن من لدى المظلوم بهذا الذكر الذى منه فاحت نفحة المحبوب و هدرت الورقاء الملك لله العزيز الحميد
 6 و نذكر ابنائك فضلاً من لدنا ان ربك هو المعطى الكريم طوبى لهم بما ذكروا لدى العرش و تحرك على ذكرهم قلم الله العزيز الجميل كذلك ذكرنا كل اسم كان مذكوراً فى كتابك لتشكر ربك الغنى القدير

AQ47#331 p.008

BH06708*To: Aqa Muhammad Ja'far, in Sabzivār**Date: 1292-07-09 [1875-Aug-11]*

- 1 He is exalted above mention and praise! This is a Book We have sent down in truth for those who have drunk the choice wine of utterance when the All-Merciful came with manifest sovereignty. We make mention of those who have turned to the Countenance and We assist them in their endeavors. He, verily, is the One Who has power over whatsoever He willeth. There is no God but He, the All-Knowing, the All-Wise.

1 هو المتعالى عن الذكر و الثناء كتاب انزلناه بالحق لمن شرب رحيق البيان اذ اتى الرحمن بسلطان مشهود انا نذكر الذين اقبلوا الى الوجه و تؤيدهم على ما هم عليه انه هو المقتدر على ما يشاء لا اله الا هو العليم الحكيم

- 2 Remember thy Lord in thy days and cling to His luminous hem. Verily, he who hath attained unto this Day is reckoned among the denizens of Paradise in the sight of God, the Lord of all worlds. And he who hath turned away is assuredly among the most lost of servants, as doth the Tongue of God testify in this glorious station. Rejoice thou in My remembrance of thee, and when thou attainest unto the Tablet of God and the traces of His Pen, read thou and be of the thankful ones. His mercy hath preceded the world and His grace hath encompassed all things great and small. From within the prison, He maketh mention of His loved ones and summoneth them unto that which shall cause their names to endure in My preserved Tablet. Beware lest the affairs of men prevent thee or the allusions of the deniers veil thee. Remember thy Lord at all times with such remembrance as shall cause the hearts of the wicked to tremble and the hearts of the sincere to find peace.

2 اذكر ربك في ايامك و تثبّت بذيله المنير ان الذي فاز بهذا اليوم انه من اهل الفردوس لدى الله رب العالمين و الذي اعرض انه من اخسر العباد يشهد بذلك لسان الله في هذا المقام الكريم افرح بذكرى اياك و اذا فزت بلوح الله و اثر قلبه اقرء و كن من الشاكرين قد سبقت رحمته العالم و احاط فضله كل صغير و كبير انه في السجن يذكر احبائه و يدعوهم الى ما يثبت ذكرهم في لوحى الحفيظ اياك ان تمنعك شؤونات الأنام او تحجبك اشارات المعرضين اذكر ربك في كل الأحيان بذكر تضطرب به افئدة الفجار و تستريح قلوب المخلصين

BLIB_Or15729.141b, NLAI_22848:345,
BSB.Cod.arab.2644 p177r, MKI4522.345,
AQ42#023 p.187b

BH07729*To: Ghulam Rida father of Mihdi, in Shahrud**Date: 1292-07-09 [1875-Aug-11]*

- 1 He is the One dawning from the horizon of utterance. He has become the Dayspring [of Revelation] amidst the people of wickedness, and for this do all things lament, yet the people understand not. Servants who know not a single letter of the Book have opposed Us, and they perceive not. The verses have been sent down by night and by day, yet the people hear not.

1 هو المشرق من افق البيان قد امسى مطلع [الظهور] بين اهل الفجور و بذلك تنوح الأشياء ولكن الناس هم لا يفقهون قد اعترض علينا عباد لا يعرفون حرفاً من الكتاب و هم لا

يشعرون قد نزلت الآيات في الليالي و الأيام
ولكن القوم لا يسمعون

- 2 All created things were brought into being for the days of God - verily He hath appeared with the truth, yet they see not. Their desires have so seized them that they have been debarred from the bounty of God, the Self-Subsisting, the All-Compelling. When We send down the verses they dispute them, and when We manifest the clear proofs they disbelieve in God, the Lord of what was and what shall be. Verily he who hath drunk the choice wine of utterance from the hand of My bounty is of them that have attained unto all good - to this doth the Tongue of grandeur and glory bear witness in this praiseworthy station. Rejoice thou in My remembrance of thee and place thy trust in God, the Mighty, the Loving.

2 قد خلقت الموجودات لأيام الله أنه ظهر بالحق و هم لا ينظرون قد اخذتهم اهوائهم على شأن منعوا عن فضل الله المهيمن القيوم اذا انزلنا الآيات جادلوا بها و اذا اظهرنا اليينات كفروا بالله رب ما كان و ما يكون ان الذي شرب رحيق البيان من يد عطائي أنه ممن فاز بكل الخير يشهد بذلك لسان العظمة و الجلال فهذا المقام المحمود ان افرح بذكرى اياك و توكل على الله العزيز الودود

INBA15:323a, INBA26:326b, AQA7#486
p.305b

BH08395

To: *Mirza Badi Tabib, in Sabzivar*

Date: 1292-07-09 [1875-Aug-11]

- 1 He is the Most High, the All-Knowing, the All-Wise
- 2 This is a Book which the All-Merciful hath sent down for all who are in the realm of possibility, that it may draw all to God, the Lord of all worlds. Whoso believeth in it hath believed in all the Books of God, and whoso turneth away from it is accounted among the deniers. Say: This is He, one word of Whose Book cannot be equaled
- 3 by all that was revealed aforetime. To this hath testified He Who announced unto the servants My advent and spoke of My Name, the All-Knowing, the All-Informed. How many a soul, upon hearing the Call, hath turned to the Most Exalted Horizon, and how many a soul hath turned away and followed every envious opponent. When thou attainest unto thy Lord's Book, read it with joy and fragrance. Verily it will draw thee to God, the Mighty, the Praiseworthy. Then thank Him for having caused thy name to flow from His Most Exalted Pen. This indeed is a great bounty - recognize it and say: Praise be unto Thee, O Thou the Beloved of the worlds!

1 هو المتعالى العليم الحكيم

2 كتاب انزله الرحمن لمن في الامكان ليقررن الكل به الى الله رب العالمين من آمن به قد آمن بكتب الله كلها و الذي غفل انه من المنكرين قل هذا هو الذي

3 لا يعادل بكلمة منه ما نزل من قبل قد شهد بذلك من بشر العباد بظهورى و نطق باسمى العليم الخبير كم من عبد اذا سمع النداء اقبل الى الأفق الأعلى و كم من عبد اعرض و اتبع كل حاسد بعيد انك اذا فزت بكتاب ربك ان اقراه بالروح و الریحان انه يجذبك الى الله العزيز الحميد ثم اشكره بما جرى ذكرك من قلبه الأعلى ان هذا لفضل عظيم ان اعرف و قل لك الحمد يا محبوب العالمين

AQA7#479 p.301

BH08873

To: Mirza Muhammad Taqi son of who Passed Away et al., in Sabzivar
Date: 1292-07-09 [1875-Aug-11]

He is the Ever-Abiding after the passing away of all things.

God beareth witness that there is none other God but Him, and He Who hath appeared is verily the One promised in My hidden Book and in what the people possess of My Scrolls and Psalms and My blessed, holy Books which We have sent down unto the Prophets and Messengers.

Whoso hath attained unto Him hath attained unto all Books, for He is the Supreme Scroll for all who are in creation, and My Most Great Book amongst the nations, and My Preserved Tablet in My all-compelling knowledge of what was and what shall be.

And verily He is the Ocean of Utterance for all who dwell in the realm of possibility - whoso hath drunk therefrom hath indeed attained unto the Living Waters, and whoso hath turned away is of them who are debarred from this Spirit which at every moment bestoweth the signs of God, the All-Compelling, the Self-Subsisting.

بِسْمِهِ الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ

شهد الله أنه لا إله إلا هو والذي ظهر أنه هو الموعود في كتابي المكنون وما عند الناس من صفي و زبري و كتي المقدسة المباركة التي أنزلناها على النبيين والمرسلين من فاز به قد فاز بكل الكتب لأنه الصحيفة العليا لمن في الانشاء و كتابي الأعظم بين الأمم و لوحى المحفوظ في على المهيم على ما كان وما يكون و أنه لبحر البيان لمن في الامكان من شرب منه قد فاز برحيق الحيوان و من اعرض انه ممن منع عن هذا الروح الذي يلقي في كل الأحيان من آيات الله المهيم القيوم

BLIB_Or15730.147d

BH09528

To: Ali Qabl-i-Taqi, in Sabzivar
Date: 1292-07-09 [1875-Aug-11]

He is the One dawning from the horizon of utterance.

This is a Book which the All-Merciful hath sent down for all who dwell in the realm of creation, that it may draw them nigh unto God, the Lord of all worlds. The people's vain desires have barred them from this Straight Path. They have taken to fancy, turning away from God, the Mighty, the Praiseworthy.

Know thou that thy letter hath come before the Face, and We have heard that wherewith thou didst call upon God, and We have answered thee through this perspicuous Tablet. Blessed is the tongue that hath spoken in remembrance of the Desired

هو المشرق من افق البيان

كتاب انزله الرحمن لمن في الامكان ليقربهم الى الله رب العالمين قد منعت الناس اهوائهم عن هذا الصراط المستقيم قد اتخذوا الموهوم معرضين عن الله العزيز الحميد فاعلم قد حضر كتابك لدى الوجه و سمعنا ما ناديت به الله و اجبتناك بهذا اللوح المبين طوى للسان نطق بذكر المقصود و لعين توجهت الى الوجه و ليد اخذت كتاب الله المحكم المتين سيفني ما تراه و يبقى لك اجر

One, and the eye that hath turned toward the Countenance, and the hand that hath taken hold of the Book of God, the Mighty, the Strong.

That which thou beholdest shall perish, but there shall endure for thee the reward of thy remembrance of the Beloved of the worlds and the presentation of thy letter at this noble Scene. Rejoice thou in My remembrance of thee, and be of the thankful ones.

ذكرک محبوب العالم و حضور کتابک فی هذا
المنظر الکریم ان افرح بذكری آیاک و کن من
الشاکرین

AQA7#485 p.305a

BH00977

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz*

Date: 1292-07-11 [1875-Aug-13]

- 1 He is the Most Holy, the Most Unapproachable, the Most Great, the Most Glorious!
- 2 Praise be to God Who created the Point and appointed for it four pillars, and brought forth from the first pillar an Alif which spoke of its own self and circled round it, being the mirror reflecting it in the station of Oneness, wherein the believers profess His unity, the sincere ones glorify Him, and those nigh unto God proclaim that He is God, there is none other God but Him, the All-Knowing, the One. And from its second pillar He manifested that same Form in another station, and shed upon it the lights shining forth from His Most Great Horizon, whereupon it called out, turned towards Him, arose in the station of multiplicity, and proclaimed that verily there is none other God but Him, the Mighty, the Bestower. Thus did all things appear and all names become distinct. And from its third pillar He brought forth another Alif and made it the Dawning-Place of His most exalted attributes, and it proclaimed that verily there is none other God but Him, the Mighty, the All-Knowing. And from its fourth pillar He manifested that which reflected the first, third and second pillars, and it proclaimed in this station that He is the First and the Last, the Manifest and the Hidden, there is none other God but Him, the Mighty, the Peerless.

1 هو الأقدس الأمنع الأعظم الأبهى

2 الحمد لله الذى خلق النقطة وجعل لها اربعة اركان
واظهر من الركن الأول الفاء وهى التى حكمت
عن نفسها و طافت حولها وهى المرآت الحاكية
عنها فى مقام الآحاد وفى ذلك المقام يوحدن
الموحدون ويسبحن المخلصون وينطقن المقربون
أنه هو الله لا اله الا هو العليم الوحد ومن ركنها
الثانى اظهر تلك الصورة فى مقام آخر وتجلّى عليها
من الأنوار المشرقة من منظره الأكبر اذا نادى
واقبلت وقامت فى مقام الكثرات ونطقت انه
لا اله الا هو العزيز الوهاب وظهرت الأشياء
وفصلت الأسماء ومن ركنها الثالث اظهر الفاء
الأخرى وجعلها مطلع صفاته العليا وانها نطقت
أنه لا اله الا هو العزيز العلام واظهر من ركنها
الرابع ما حكى عن الركن الأول والثالث والثانى
ونطقت فهذا المقام انه هو الأول والآخر و
الظاهر والباطن لا اله الا هو العزيز الفرد

- 3 Glory be to Thee, O Knower of all knowledge! Hearts and minds are bewildered in seeking to comprehend the pillars of the Point which was created by Thy command and brought into

3 سبحانک یا علّام العلوم قد تحیرت الأفئدة و
العقول عن تفصیل اركان النقطة التى كانت
مخلوقة بأمرک و منجعة بارادتك كيف يقدر

being by Thy will. How can anyone soar into the atmosphere of the knowledge of Thy Self or ascend to a station which those nigh unto Thee among Thy creatures and the sincere ones among Thy servants are powerless to comprehend? I testify that Thou art not known through attributes nor remembered through names. Thou hast ever been exalted above whatsoever may occur to the minds of Thy chosen ones and sanctified from all that may be heard or seen in Thy realm. I beseech Thee by Thy Self to accept from us whatsoever may appear in Thy love as a token of Thy grace, and to hear from us that which our tongues may utter as a sign of Thy bounty. Verily, Thou art the Munificent, the Generous.

ان يطير احد الى هواء عرفان نفسک او يصعد الى مقام عجزت عن ادراكه المقربون من بریتک و المخلصون من عبادک اشهد انک لا تعرف بالأوصاف و لا تذكر بالأسماء لم تزل كنت متعالياً عما يخطر ببال اصفیائک و مقدساً عن کل ما یسمع و یری فی مملکتک اسئلك بنفسک بأن تقبل منّا ما یظهر فی حبک فضلاً من عندک و تسمع منّا ما ینطق به لساننا جوداً من لدنک انک انت الجواد الکریم

- 4 My soul be a sacrifice for your love! The servant hath been honored by your noble letter and your exalted words, from which the fragrance of your love was wafted to all regions and by which the hearts of lovers were set ablaze on this Day of Meeting. Joy hath so overtaken me that it cannot be described in writing. I beseech God to reward you with the most excellent of rewards, for verily He is the Rewarder, the Mighty, the Generous.

4 نفسی لحبکم الفداء قد تشرف الخادم بکتابکم الشریف و بیانکم المنیف الذی منه انتشر عرف حبکم فی الآفاق و اشتعلت به افئدة العشاق فی يوم التلاق و قد اخذنی السرور علی شأن لا یذكر بالأوراق اسئل الله بأن یجزیک احسن الجزاء [انه لهُ المجزی] العزیز الکریم

- 5 Furthermore, it is submitted that a year or less before the arrival of Shaykh Salman, he forwarded to the Most Holy Court such petitions from the loved ones as were in his possession, and for all that was received, replies were revealed from the Dayspring of favors and were dispatched. God willing, may all attain unto them and be illumined by their light, and be set ablaze by the fire of divine love that is enkindled in the words revealed in these blessed pages, and become firm and steadfast in the love of God in such wise that they may cause the people of the world to be set ablaze.

5 و بعد عرض میشود قبل از ورود جناب شیخ سلمان یکسره او اقلّ عرایضیکه از احبّاً نزد او بود بساحت اقدس ارسال داشت و آنچه رسید از مطلع الطاف جواب کلّ نازل و ارسال گشت انشاء الله جمیع بآن فائز شوند و از انوار آن منور گردند و از نار محبت الهیه که در کلمات منزله در اوراق مبارکه مشتعل است کلّ مشتعل شوند و در حبّ الله ثابت و راسخ شوند بشأنی که سبب اشتعال اهل عالم گردند

- 6 And furthermore, what was with the honored Shaykh arrived, except for the rice. The honored Shaykh (may the Glory of God rest upon him) - Shaykh Salman himself will present the details of this matter. However, I give him the glad tidings that before Shaykh Salman's arrival, a Tablet specifically for him was revealed from the heaven of divine Will, and in that Tablet mention was made accepting what they had sent. Well is it with him!

6 و دیگر آنچه با جناب شیخ بود رسید مگر برنج جناب شیخ رض علیه بهاء الله تفصیل آنرا خود شیخ سلمان عرض میکنند و لکن ایشانرا بشارت میدهم که قبل از ورود شیخ سلمان لوحی مخصوص ایشان از سماء مشیت الهی نازل و در آن لوح ذکر قبول آنچه فرستاده اند نازل شده هنیئاً له

- 7 This servant conveys greetings to him, and likewise the funds from the honored Aqa Muhammad Husayn and what Aqa 'Ali-Akbar (upon them be the Glory of God) had sent all arrived, and this evanescent servant sends infinite greetings to each of them. I beseech God to strengthen them at all times. It is well known and evident that all that exists in the world will soon perish and vanish. Blessed are they whom the opposition of

7 ایعبد تکبیر خدمت ایشان معروض میدارد و همچنین وجه جناب آقا محمد حسین و آنچه هم جناب آقا علی اکبر علیهما بهاء الله ارسال داشتند جمیع رسید و این خادم فانی خدمت هر یک از ایشان سلام و تکبیر ما لا نهایه میرساند از حقّ میطلبم که ایشانرا در کلّ احوال مؤید فرماید

the divines and the objections of the jurisprudents - that is, the ignorant ones - have not prevented from the manifest horizon and the straight path, and who have turned with complete certitude and assurance to the horizon of the All-Merciful. Their mention shall endure in the Book of God as long as His earthly and heavenly kingdom endures - a bounty that cannot be compared with any other bounty and whose description the Pen of creation is utterly powerless to render. Today is the Lord of Days, and whatever appears in it is reckoned among the most excellent of deeds. Blessed are they who have attained the recognition of God in His days and have arisen to mention and praise Him.

این بسی معلوم و واضح است که جمیع آنچه در عالم موجود عنقریب مفقود و فانی خواهد شد طوبی از برای نفوسیکه اعراض علما و اعتراض فقها یعنی جهلاً ایشانرا از افق مبین و صراط مستقیم منع ننموده و بکمال یقین و اطمینان بافق رحمن توجه نموده اند ذکر ایشان در کتاب الهی بدوام ملک و ملکوت باقی خواهد ماند و این نعمتی است که بهیچ نعمتی قیاس نمی شود و از وصفش قلم ابداع بسی عاجز و قاصر است سید ایام امروز است و آنچه در او ظاهر شود از سید اعمال محسوبست طوبی للفائزین الذین فازوا بعرفان الله فی آیامه و قاموا علی ذکره و ثنائه

- 8 Although there was much delay in responding to the petitions of the loved ones - nearly two years passed as Shaykh Salman's arrival was delayed - yet response was sent to all, living and deceased, for repeatedly was this word heard from the Most Holy Tongue that the living and deceased loved ones of God have one station in the Most Great View: "We address them in their death as We address them in their life." Furthermore, the rice that your honor had given to the honored Trustee (upon him be the Glory of God, the Lord of the worlds) arrived. Moreover, mention of the prisoners of that land has ever been made in the Most Holy Court. Blessed are they who assisted them in their life and remember them after their ascension.

8 اگرچه در جواب عرایض احباً بسیار تأخیر شد قریب دو سنه کشید چه که آمدن شیخ سلمان تأخیر شد ولیکن جواب کلّ حیاً و میتاً ارسال شد چه که بکرات از لسان اقدس این کلمه اصغا شد که حی و میت احبای الهی در منظر اکبر یک حکم دارند نخطابهم فی مماتهم کما نخطابهم فی حیوتهم و دیگر برنجیکه آنحضرت بجناب امین علیه بهاء الله رب العالمین داده بودند رسید و دیگر ذکر مسجونین آن ارض لازال در ساحت اقدس بوده طوبی للذین اعانهم فی حیوتهم و یذکرهم بعد صعودهم

- 9 I beseech God to enable all the loved ones to act with the wisdom that hath been revealed in the Tablets. Had they acted upon what was revealed until now, most of the people of the earth would have turned to the horizon of the Cause. God willing, may all be focused on what God hath desired.

9 از حقّ میطلبم جمیع احباً را بحکمّیکه در الواح نازل فرموده موفق فرماید و اگر تا حال بآنچه نازل شده عمل میکردند اکثر اهل ارض بافق امر توجه مینمودند انشاء الله کلّ بما اراده الله ناظر باشند

- 10 Some time ago, through Shaykh Salman, the Most Holy, Most Exalted Tablet specifically for your honor was revealed and sent, and likewise in this instance, the last Tablet was given to his honor, the Name of God M.H. (upon him be the Most Glorious Glory of God) to forward. Praise be to God, perfect bounty from the horizon of grace is shining upon your honor. All those circumambulating send greetings to your honor. The Glory be upon your honor and upon those who are with you.

10 چندی قبل بتوسط شیخ سلمان لوح امنع اقدس مخصوص آنحضرت نازل و ارسال شد و همچنین در این کره لوح آخر باقائی جناب اسم الله مه علیه بهاء الله الاهی داده شد که ارسال دارند الحمد لله کمال عنایت از افق فضل نسبت بآن حضرت مشرقتست جمیع طائفین خدمت آن حضرت تکبیر میرسانند انما البهاء علی حضرتکم و علی الذین معکم

- 11 This petition was to be dispatched to your presence in the company of Shaykh Salman, but due to numerous occupations it was delayed and sent from elsewhere. We beseech God to

11 بنا بود این عریضه بصحابت شیخ سلمان انقاد حضور عالی گردد ولیکن از کثرت اشغال تأخیر شد و از طرف ها ارسال گشت نسل الله بأن یشرفه بحضورکم انه هو السميع المجیب

honor him with your presence. Verily, He is the Hearer, the Answerer.

12 The servant 66 [of God] 11 Rajab 1292

12 خادِم ۶۶ [الله] ۱۱ رجب ۱۲۹۲

INBA31:001, BLIB_Or11097#014

BH01798

To: *Haji Mirza Muhammad Ali Afnan, in China*

Date: 1292-07-11 [1875-Aug-13]

- 1 He is God, exalted be His station in greatness and glory
- 2 Praise be to God Who has made Himself known to us, taught us His Cause, made clear to us the paths of truth and certitude, and manifested what befits His generosity towards all the worlds. We thank Him in all conditions with thanksgiving wherewith He has spoken in His Book and taught us through His bounty and sovereignty. And glory and splendor be upon those who have remained steadfast in His Cause, who have voiced His praise, who have attained to hearkening unto His call, who have turned towards the horizon of His grace and drawn near to the ocean of His Most Great Name. May my spirit be a sacrifice for your honor.
- 3 Some time ago this servant submitted a petition which I hope has arrived. After that, during the days of Ridvan, the dishes which your honor had sent were used according to instructions. One night among those nights, Khwajeh Ilyas 'Abbud, in whose house the Throne is now established, attained the Most Holy Presence, and after seeing the dishes, at one point asked this servant whether it would be possible to write and have brought one set of coffee cups with one covered soup bowl from the Chinese dishes. This servant remained silent. Recently he made the request again, therefore this servant has taken the liberty to submit that if it can be arranged with utmost ease, please send them.
- 4 The aforementioned Khwajeh is not a believer, but he has shown much consideration to the friends in this land and during the commotion that occurred in this land he stood firm. Since he is among the notables of the city and has now become the

- 1 هو الله تعالى شأنه العظمة والاجلال
- 2 الحمد لله الذي عرفنا نفسه وعلّمنا امره و اوضح لنا مناهج الحق واليقين و اظهر ما ينبغي لجوده على العالمين نشكره فيكلّ الأحوال بشكر نطق به في كتابه وعلّمنا بجوده و سلطانه و التكبير و البهاء على الذين استقاموا على امره و نطقوا بثناءه و فازوا باصغاء ندائه و اقبلوا الى افق فضله و تقربوا الى بحر اسمه العظيم روى لخدمتكم الفداء
- 3 چندی قبل عریضه‌ئی اینخادم معروض داشت انشاء الله رسیده و بعد آنکه در ایام رضوان ظروفیکه آنحضرت ارسال داشته بودند حسب الامر استعمال میشد از جمله شیئی از شبها خواجه الیاس عبود که حال مقر عرش در بیت او واقع است بساحت اقدس فائز و بعد از مشاهده ظروف وقتی از اینعبد سؤال نمود که آیا ممکنست یک دست قهوه‌خوری مع یک قلدح شورباخوری که سرپوش داشته باشد از ظروف چین بنویسید بیاورند اینعبد سکوت نمود مجدد در این ایام خواهش نمود لذا اینعبد جسارت نموده و عرض مینماید که اگر بکمال سهولت دست دهد ارسال فرمائید
- 4 خواجه مذکور مؤمن نیست و لکن بسیار رعایت از اصحاب این ارض نموده و در وضائی که در این ارض واقع شد بسیار ایستادگی کرده چون از اعظم شهر است و حال هم وکیل دولت روس

Russian consul, he has rendered assistance without dissimulation and shows the utmost affection. Sometimes he is present during the revelation of verses and listens with complete humility and submissiveness. It is not known what is God's will concerning him. Thus far he has attained to the aforementioned virtues, and afterward the matter is in His hand. As for the bowl that was mentioned, let it be medium-sized, neither too large nor too small. We beseech Him, exalted be He, to assist him in that which He loves and is pleased with.

- 5 Glory be to God! This servant is astonished at the condition of people. A group of Christians from various regions have shown sincerity and affection, and have come to this land solely to investigate and examine. Although they did not attain the [Holy] Presence, they were blessed for several days to attain the presence of the Most Great Branch of God - may my spirit and the spirit of all the worlds be a sacrifice for Him - and they asked several questions about religions, faiths and the principles of divine knowledge, and heard complete and sufficient answers, such that after returning they recorded the details in the London and Prussian newspapers. Nevertheless they are still hesitant, and those newspapers have also reached this land.

- 6 In any case, the Fire is ablaze, the Sun is shining, and the Light is manifest, yet the people are in great delusion. Soon most of the people of the world will become enkindled, for there has not been and is not any escape for anyone. We beseech Him, exalted be He, to rend asunder the veils that have come between them and the lights of the Countenance, to show them His most exalted horizon and His most glorious view, to cause them to hear the cooing of the Dove and to give them to drink of the purest nectar. Verily He is the Ruler over what He wishes. There is no God but He, the Most High, the Most Great.

- 7 If Jinab Aqa Mirza 'Abdu'l-Hamid is present, this servant's greetings to him depend on your honor's grace. And verily glory be upon your honor and upon those with you and upon those who love you.

- 8 The servant 66 [Allah], 11 Rajab 1292

شده من غیر تقیّه اعانت کرده و کمال محبت را هم دارد و گاهی در حین تنزیل آیات حاضر و بکمال خضوع و خشوع اصفا نموده دیگر معلوم نیست اراده حق در باره او چیست تا حال بفضائل معروضه فائز گشته و بعد الامر بیده و قدحیکه عرض شد حد وسط باشد یعنی نه زیاد بزرگ باشد و نه کوچک نسله تعالی بآن یوقته علی ما یحب و یرضی

5 سبحان الله اینعید در احوال خلق متحیر است جمعی از مسیحیین از اطراف اظهار خلوص و محبت نموده اند و باین ارض هم محض تفحص و تجسس حاضر شده اند اگرچه بحضور فائز نشدند و لکن ایام عدیده خدمت حضرت غصن الله الأعظم روحی و روح العالمین له الفداء فائز بودند و در مذاهب و ادیان و اصول معارف الهیه سؤالات چند نمودند و جوابهای کافیّه وافیّه شنیده اند بقسمیکه بعد از مراجعت در روزنامه لوندرو و پروسیه تفصیلا مذکور داشته اند معذلک هنوز متوقفند و آن روزنامه ها هم باین ارض رسید

6 باری نار مشتعل و شمس مشرق و نور ظاهر و لکن القوم فی وهم عظیم عنقریب اکثر اهل عالم مشتعل خواهند شد چه که مفری از برای نفسی نبوده و نیست نسله تعالی بآن یخرق الحجابات الّتی حالت بینهم و انوار الوجه و یریم افقه الاعلی و منظره الابی و یسمعهم هدیر الورقاء و یسقیم کوثر الاصفی انه هو الحاکم علی ما یشاء لا اله الا هو العلیّ العظیم

7 اگر جناب آقا میرزا عبدالحمید در حضور حاضرند تکبیر این خادم خدمت ایشان منوط بعنایت آنحضرت است انما البهاء علی حضرتکم و علی من معکم و علی من یحبکم

8 خادم ۶۶ [الله] ۱۱ رجب ۱۲۹۲

INBA31:168

BH03173

To: Mirza Ali Akbar

Date: 1292-10-02 [1875-Nov-1]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O peoples of the earth! The gate of divine generosity hath been opened in the Most Great Scene - turn ye unto it with humility and repentance. The Hidden Mystery hath been revealed, for the Manifestation of Revelation hath come. Draw nigh unto Him, O people of insight! The Truth hath spoken among creation - blessed is he who hath attained unto His utterance, and woe unto every doubtful misbeliever.

2 يا معشر البشر قد فتح باب الكرم في المنظر الأكبر توجّهوا اليه بخضوع و اناب قد ظهر السرّ المستور اذ اتى مظهر الظهور تقرّبوا اليه يا اولى الألباب قد نطق الحق بين الخلق طوبى لمن فاز ببيانه و ويل لكلّ مشرك مرتاب

3 The darkest night hath been illumined as the dawn breathed forth from the horizon of eternity. Come ye and hasten, O peoples of creation, and tarry not for less than a moment. The light of divine unity hath shone forth when darkness had encompassed all creatures - this is a bounty whose mention all pens are powerless to make. The limbs of darkness have trembled at this light shining from the horizon of this station.

3 قد عسعست الليلة الدّماء بما تنفس الصّبح من افق البقاء هلبّوا و تعالوا يا ملأ الانشاء و لا تتوقفوا اقل من آن قد اشرق نور الاحدية اذ اخذت الظلمة كلّ البرية هذا من فضل عجّزت عن ذكره الأفلام قد ارتعدت فرائص الظلمة من هذا النور المشرق من افق هذا المقام

4 Beware lest the conditions of self and passion withhold you from the Lord of the first and the last. Turn ye unto God, the Lord of all return. Behold and remember when the All-Bestowing came: the buzzing of flies rose up and objected to God, the Lord of all men. The pebbles testified and the date-pit glorified, while the transgressors remained heedless and opposed Him Who possesseth the Mother Book.

4 ايّاكم ان تمنعكم شؤونات النفس و الهوى عن مولى الآخرة و الأولى توجّهوا الى الله مالِك المآب انظر ثم اذكر اذ اتى الوهاب ارتفع طنين الذباب و اعترض على الله مالِك الرقاب قد شهدت الحصاة و سبّحت النواة و الطّغاة ما انتبهوا و اعترضوا على من عنده ام الكتاب

5 Say: O My loved ones! Adorn your temples with the ornament of remembrance and utterance, and your hearts with the sweet savor of your Lord, the All-Merciful, that perchance the people of possibility may become aware and turn unto God, Who giveth life to bones. All things have been stirred by the breezes of revelation while they remain in heedlessness and error.

5 قل يا احبائي زيّنوا هياكلكم بطراز الذّكر و البيان و قلوبكم بنفحات ربّكم الرّحمن لعلّ يستشعر اهل الامكان و يتوجّهون الى الله محيي العظام قد تحرّك كلّ شيء من نسيمات الوحي و هم في غفلة و ضلال

6 Blessed art thou for having turned to the Countenance and directed thyself to Him through Whom the Cry arose between earth and heaven, souls were troubled and mountain peaks shook. How many a lofty one hath fallen through following self and passion, and how many a lowly one hath ascended unto God, the Lord of all beings. All things are within His mighty grasp - He doeth what He willeth in His dominion and ruleth by His sovereignty as He pleaseth.

6 طوبى لك بما اقبلت الى الوجه و توجّهت الى الذى به ظهرت الصّيحة بين السّموات و الأرض و اضطربت النفوس و زلزلت القنان كم من عال سقط بما اتبع النفس و الهوى و كم من دان عرج الى الله مولى الأنام كلّ شيء في قبضة قدرته يفعل في الملك ما يشاء و يحكم بسلطانه كيف اراد

7 We have remembered thee in this Tablet that thy remembrance may endure in the kingdom of thy Lord, the Mighty, the Most

7 انا ذكرناك بهذا الكتاب ليبقى به ذكرك في ملكوت ربّك العزيز المتعال قم على الذّكر و

High. Arise to remembrance and praise and say: O people of creation! The Lord of Names hath come - draw nigh unto Him and follow not every misbeliever who hath denied God, the Mighty, the All-Bestowing. May the glory rest upon thee and upon those who have attained unto this Cause whereby feet have slipped.

الثَّناء و قل يا اهل الانشاء قد اتى مالک
الاسماء تقرّبوا اليه ولا تتبعوا كلّ مشرک کفر
بالله العزيز الوهاب انما البهاء عليك وعلى الذين
فازوا بهذا الامر الذى به زلت الأقدام

BLIB_Or15729.136, NLAI_22848:331,
BSB.Cod.arab.2644 p170v, Ghazi3072.093-
098, MKI4522.331, AQA2#013 p.178

BH04685

To: Aqa Mirza Taqi

Date: 1292-10-02 [1875-Nov-1]

- 1 He is the One dawning from His most exalted horizon
- 2 Blessed is He Who speaks that which benefits the world, yet the people remain behind a manifest veil. They hear the call of God but do not comprehend it, for they are among the abject ones. The Tongue of Grandeur has spoken and the Dove of Glory has warbled upon the Divine Lote Tree, yet the people remain in grievous remoteness. We desired to draw them nigh unto the Kingdom, but they chose for themselves dwellings like the spider's web - We bear witness they are among the lost.
- 3 We have caused all things to speak in remembrance of Our Name, the Lord of Names, and by it every lofty and towering mountain was attracted. Had the people known, they would have cast away their desires and turned with pure and radiant hearts to the countenance of their Lord, the Most Merciful. The bounty is present but they eat not thereof; the proof has appeared but they recognize it not; the verses have been sent down but they comprehend them not; the evidences have been manifested but they turn away on their heels.
- 4 Say: Cast away idle fancy - this is the Lord of all beings Who has come from His most exalted horizon and speaks with His most sweet call that there is no God but Me, the Protector, the Self-Subsisting. Say: Knowledge profits you not - abandon vain imaginings and turn to Him with Whom is the Preserved Tablet.
- 5 We have shown the Way as a bounty from Us, and it is indeed the Straight Path upon which the sincere ones tread. Hold fast

1 هو المشرق من افقه الأعلى

2 تبارک الذى ينطق بما ينتفع به العالم ولكنّ
القوم فى حجاب مبين يسمعون نداء الله و لا
يفقهون الا انهم من الصّاعرين قد نطق لسان
العظمة و هدرت ورقاء الثناء على سدره المنتبى
ولكنّ الناس فى بعد عظيم انّا اردنا ان تقرّبهم
الى الملكوت و هم اختاروا لأنفسهم بيوتاً كبيت
العنكبوت نشهد أنّهم من الخاسرين

3 قد انطقنا الأشياء بذكر اسمنا مالک الاسماء و
انجذب بها كلّ جبل باذخ رفيع لو عرف الناس
نبذوا احوائهم و توجّهوا الى وجه ربهم الرّحمن
بقلب طاهر لميع قد حضرت النعمة و هم لا
يأكلون قد ظهرت الحجة و هم لا يعرفون قد نزلت
الآيات و هم لا يفقهون قد ظهرت البيّنات و
هم على اعقابهم منقلبون

4 قل دعوا الهوى هذا مولى الورى قد اتى من افقه
الأعلى و ينطق بنداؤه الأحلى أنّه لا اله الا انا
المهيمن القيوم قل لا تنفعكم العلوم دعوا الموهوم
و توجّهوا الى من عنده لوح محفوظ

5 انّا اظهرنا السّبيل فضلاً من عندنا و أنّه لهو
الصّراط المستقيم و المخلصون عليه يمرّون تمسّك

to God's Most Great Cord and cling to His glorious and kind robe. Grieve not over anything and trust in God in all matters.

بجبل الله الأعظم و تشبّث بذيله العزيز العطوف
لا تحزن من شيء و توكل على الله في كلّ الأمور

BLIB_Or15729.138a, NLAI_22848:337,
BSB.Cod.arab.2644 p173r, MKI4522.337,
AQ42#016 p.182

BH04783

To: Zaynul-Abidin

Date: 1292-10-02 [1875-Nov-1]

- 1 He is the One with power over what was and what will be. The signs have appeared and the evidences have emerged and the Promised One has come in His Name, the All-Compelling, the Self-Subsisting. He is indeed the Hidden Treasure and the Concealed Mystery. 1 هو المقتدر على ما كان و ما يكون قد ظهرت
العلامات و برزت البينات و اتى الموعود باسمه
المهيمن القيوم انه هو الكنز الخزون و السر
المكنون
- 2 He has appeared from the horizon of the world and summons all peoples unto God, the Ancient Lord, but the people do not hear. Their desires have veiled them in such wise that they hear not the call of God nor see His praiseworthy station. 2 قد ظهر من افق العالم و يدع الأمم الى الله مالك
القدم ولكنّ الناس هم لا يسمعون قد غشّتهم
اهوائهم على شأن لا يسمعون نداء الله و لا يرون
مقامه المحمود
- 3 Blessed are ye, O people of Baha, in that ye have rent asunder the veils, despite those among creation who denied God's favor after its revelation and followed their own idle fancies and vain imaginings. 3 طوبى لكم يا اهل البهاء بما خرّقتم الأجاب رغماً
لأهل الانشاء الذين انكروا نعمة الله بعد انزالها و
اتبعوا ما عندهم من الأهوام و الظنون
- 4 We show them the horizon of certitude but they turn away from it, and We cause them to hear the cooing of the Dove but they hearken not. The Pen of Revelation remindeth them at all times but they remember not. They follow the ignorant and call them learned ones. Nay, they understand not. 4 أنا نريهم افق اليقين و هم يعرضون عنه و نسمعهم
هدير الورقاء و هم لا يستمعون قد يذكّركم قلم
الوحى في كلّ الأحيان و هم لا يتذكّرون يتبعون
الجهلاء و يسمّونهم بالعلماء الا انهم لا يفقهون
- 5 Those who cannot distinguish right from left lay claim to knowledge and through it have waxed proud before the Truth, the Knower of things unseen. Say: By the Lord of creation, ye are but ignorant flocks from whom your very limbs and members dissociate themselves, yet ye perceive it not. 5 أنّ الذين لا يميّزون اليمين عن الشمال يدّعون العلم
و به استكبروا على الحقّ علّام الغيوب قل و مالك
الابداع انتم هيج رعاع تبرء منكم جوارحكم و
اركانكم و اتم لا تشعرون
- 6 Be thou assured through thy Lord's grace. He is with those who have turned toward Him and have attained the Choice Sealed Wine. Soon shall the idolaters behold their abode in 6 أنّك اطمئنّ بفضل موليك أنّه مع الذين توجهوا
اليه و فازوا بالرحيق المختوم سوف يرى المشركون

the fire, while those who believe in divine unity shall dwell in God's kingdom, Lord of what was and what will be.

- 7 Thus hath spoken the Tongue of Grandeur in the Most Great Prison, as a mercy from Him upon thee and upon those who soar in the atmosphere of love.

BSC.135 #052

مُتَوِّهٍم فِي النَّيْرَانِ وَالْمُوحَّدُونَ فِي مَلَكُوتِ اللَّهِ
رَبِّ مَا كَانَ وَمَا يَكُونُ

7 كَذَلِكَ نَطَقَ لِسَانُ الْقَدَمِ فِي السَّجْنِ الْأَعْظَمِ
رَحْمَةً مِنْ عِنْدِهِ عَلَيْكَ وَعَلَى الَّذِينَ فِي هَوَاءِ الْحَبِّ
يَطِيرُونَ

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BSB.Cod.arab.2644 p171v, Ghazi3072.098-
102, MKI4522.334, AQA2#014 p.180

BH05104

To: Mulla Jafar

Date: 1292-10-02 [1875-Nov-1]

- 1 He is the Powerful, the All-Compelling over all who are in the heavens and the earth
- 2 The spring of life hath flowed, and the Path hath appeared, and the Proof crieth out between the heavens and earth that He desireth naught for His servants save that which draweth them nigh unto God and teacheth them what profiteth them in the life to come and in this life. He is, verily, the Forgiving, the Bountiful.
- 3 He hath accepted sorrows for the joy of those in the realm of possibilities, and borne abasement for the glory of all creation. To this beareth witness My Most Exalted Pen and this Tongue which speaketh that there is none other God but He, the All-Knowing, the All-Wise.
- 4 We desired for them that which would purify them from the defilement of the world, yet they have consigned Us to this mighty prison. By God! He was not imprisoned by their command, but rather that there might be revealed what lay hidden in their hearts, and behind this is a wisdom which none knoweth save God, the Lord of the worlds.
- 5 We gave the people glad tidings of the Most Great Vision and caused them to hear that which the Lord of Destiny doth utter, yet they turned away from it and denied this mighty grace. We make mention of those who have turned unto God, that their remembrance might endure throughout the kingdom of earth and heaven. He is, verily, the Powerful, the Mighty.

1 هُوَ الْمُقْتَدِرُ الْمُهَيْمِنُ عَلَى مَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ

2 قَدْ جَرَى السَّلسِيلُ وَظَهَرَ السَّبِيلُ وَالذَّلِيلُ يَنَادِي
بَيْنَ السَّمَوَاتِ وَالْأَرْضِينَ أَنَّهُ مَا أَرَادَ لِلْعِبَادِ إِلَّا مَا
يَقْرِبُهُمْ إِلَى اللَّهِ وَيُعَلِّمُهُمْ مَا يَنْفَعُهُمْ فِي الْآخِرَةِ وَ
الْأُولَى أَنَّهُ هُوَ الْغَفُورُ الْكَرِيمُ

3 قَدْ قَبِلَ الْأَحْزَانَ لِفَرْحٍ مِنْ فِي الْإِمْكَانِ وَحَمَلَ
الذَّلَّةَ لِعِزِّ الْبَرِيَّةِ شَهِدَ بِذَلِكَ قَلْبِي الْأَعْلَى وَهَذَا
اللسان الذي ينطق أنه لا إله إلا هو العليم الحكيم

4 أَنَا أَرَدْنَا لَهُمْ مَا يَطَهِّرُهُمْ عَنْ رَجَسِ الدُّنْيَا وَهُمْ
كَتَبُوا لَنَا هَذَا السَّجْنَ الْمُتَيْنِ تَالَهُ أَنَّهُ مَا سَجَّنَ بِأَمْرِهِمْ
بَلْ لِيُظْهِرَ مَا كَانَ مَكْنُونًا فِي قُلُوبِهِمْ وَعَنْ وَرَائِهِ
حِكْمَةٌ مَا أَطَّلَعَ بِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

5 قَدْ بَشَّرْنَا الْبَشَرَ بِالْمَنْظَرِ الْأَكْبَرِ وَاسْمَعْنَاهُمْ مَا يَنْطِقُ
بِهِ مَالِكُ الْقَدَرِ وَهُمْ أَعْرَضُوا عَنْهُ وَكَفَرُوا بِهَذَا
الْفَضْلِ الْعَظِيمِ أَنَا نَذَكُرُ الَّذِينَ أَقْبَلُوا إِلَى اللَّهِ لِيَبْقَى
بِهِ ذِكْرُهُمْ بِدَوَامِ الْمُلْكِ وَالْمَلَكُوتِ أَنَّهُ هُوَ الْمُقْتَدِرُ
الْقَدِيرُ

- 6 Rejoice thou in that the Supreme Joy maketh mention of thee - He Whom sorrows have not hindered from uttering what He desireth. He hath spoken and declared: The Kingdom is God's, the King, the Glorious, the Praised. We have sent thee this Tablet that thou mightest remember it and be of the thankful ones.

6 ان افرح بما يذكرک الفرح الأكبر الذى ما منعه
الأحزان عن ذکر ما اراد نطق و قال الملك لله
الملك العزيز الحميد قد ارسلنا اليک هذا الکتاب
لتتذکر به و تكون من الشاکرين

INBA23:064

BH03105

To: Zaynu'l-Muqarrabin et al., in Jadhba

Date: 1292-11-27 [1875-Dec-25]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
- 2 May my spirit be a sacrifice for you! Your most luminous and pure letter dated the 25th of Sha'ban arrived at the most auspicious time. Praise and gratitude be to God! The ear of the soul was blessed to hear the melodies, songs and warbling of the doves of praise and glorification of the peerless Beloved from the branches and twigs of the Tree of Utterance and the Lote-Tree of Exposition of your honor. Blessed be the hearers! In detail it was presented at the Most Holy Court. His blessed and exalted Word:
- 3 "O Zaynu'l-Muqarrabin! We have heard your call and read your letter and recognized what was in your heart of the love of God, the Protector, the Self-Subsisting. We make mention of all whose names flowed from your pen - this is of My favor upon you. Be thankful and say: Praise be to Thee, O God of existence! And in all this We are watching you, and this is a favor that behooves you to thank for as long as the heavens and earth endure - nay, as long as My Most Beautiful Names endure - nay, as long as My Self, which overshadows all witnesses and witnessed things, all those who remember and are remembered, endures. Convey My greetings to My loved ones, remind them with My tongue, adorn them with the garments of My grace, and illumine them with the lights of My luminous and beloved Utterance."

1 هو الله تعالى شأنه العظمة والافتدادر

2 روحى فداک دستخطّ انور اطهر که مورّخه
۲۵ شعبان بود در اسعد اوان وارد الحمد لله والمنّة
گوش جان باصغای نغمات و ترنمات و تغردات
حمامات ذکر و ثنای محبوب بیهمتا از اغصان و
افنان شجرهء بیان و سدرهء تبیان آنحضرت فائز
شد هنیئاً للسامعین و مفصلاً در ساحت اقدس
معروض افتاد قوله تبارک و تعالی

3 یا زینالمقرّبین قد سمعنا ندائک و قرأنا کتّابک و
عرفنا ما فی قلبک من محبة الله المهيمن القيوم و
نذكر کلّ من جرى اسمه من قلبک هذا من فضل
عليک ان اشکر و قل لک الحمد یا اله الوجود
و فی کلّ ذلک نكون ناظرأ اليک و هذا من
فضل ينبغى ان تشکره بدوام السموات و الأرض
لا بل بدوام اسمائى الحسنی لا بل بدوام نفسى
المهيمنة على کلّ شاهد و مشهود و کلّ ذاکر و
مذکور کبر من قبلی احبائى و ذکرهم من لسانى و
زینهم بأثواب عنایتى و نورهم بأنوار بیانى المشرق
المحجوب انتهى

- 4 Regarding what you mentioned about Aqa Jamal, this is what was revealed concerning him: "Verily We have remembered him in the Kingdom of My prison and have accepted what he hath wrought in the path of God. Blessed is he in that he heard

4 آنچه در باره جناب آقا جمال ذکر فرموده بودید
هذا ما نزل فی حقّه انا ذکرناه فی ملکوت سبحنى
و قبلنا منه ما عمل فی سبیل الله طوبى له بما
سمع منع الله و اجابه فی ذلک لعمری انّ عمله

God's call and responded to it. By My life! His deed is better than the deeds of those who have turned toward the direction of the Throne without God's leave, the Protector, the Manifest, the All-Wise. Give him these glad tidings that the fragrances of his Lord's love, the Mighty, the Generous, may take possession of him. We make mention of him even as We have mentioned him as a favor from Us, and I am the All-Remembering, the All-Informed. Those who cast the command of God behind their backs are indeed following their own desires. The Pen of thy Lord, the Mighty, the Inaccessible, beareth witness to this. The Cause is in His hands. He accepteth from whomsoever He willeth what he hath wrought in His path, and ordaineth for whomsoever He desireth that which shall profit him in the worlds of thy Lord, the Almighty, the All-Powerful."

- 5 Regarding what you wrote about the small item, I beseech God, exalted and mighty be He, to answer your honor's prayer and that your honor yourself may be engaged in service at the Most Holy Court.

- 6 Concerning what was written about Haji Kazim - this land has become greatly populated and has caused rumors among the people. Thirty-five souls, in addition to those who emigrated with the Ancient Beauty, have gathered here. Consider then what has occurred and is occurring in the prison city, despite its constraints, lack of means, the discord of its people and the agitation of its inhabitants. In these days from the land of Kha, Ab, Badi' (upon them be the Glory of God), one of their sons and another person have arrived; and Muhammad-Sadiq (upon him be 966 [the Glory of God] the Most Glorious) and another person; likewise 'Ali from the people of Q and another person; and numerous souls of whom news has arrived will be coming these days; and the sister of Aqa Husayn and her son, and another sister and her husband; and likewise souls who are in the vicinity of the prison city are continuously arriving. You yourself know what people outside of this gathering have said and are saying. I beseech God to assist His loved ones to hearken unto His commandments and prohibitions.

- 7 In any case, mention of Haji Kazim was made at the Divine Threshold. The utmost kindness was shown regarding him: "O Kazim! Be thou happy in the love of God and be not grieved by His prohibition. God hath loved and loveth His loved ones, and He commandeth whatsoever is required by the time and is wise. Praise be to God, thou art mentioned at the Most Holy Court and art honored by His mention. Be not grieved

خير من اعمال الذين توجهوا الى شطر العرش من دون اذن الله المهيمن المبين الحكيم بشره بذلك لتأخذه نفحات محبة ربه العزيز الكريم انا نذكره كما ذكرناه فضلاً من عندنا وانا الذّاكر الخبير انّ الذين يدعون حكم الله ورائهم اولئك اتبعوا اهواء انفسهم يشهد بذلك قلم ربك العزيز المنيع انّ الامر بيده يقبل عمن يشاء ما عمل في سبيله و يقدر لمن اراد ما ينفعه في عوالم ربك المقتدر القدير انتهى

- 5 در ذکر قطعهء صغيره مرقوم فرموده بودند از حقّ جلّ و عزّ میطلبم دعای آنحضرت را مستجاب فرماید و خود آنحضرت هم در ساحت اقدس بخدمت مشغول باشند

- 6 و اینکه در بارهء جناب حاجی کاظم مرقوم داشتند این ارض بسیار جمعیت شده و سبب اراجیف ناس گشته سی و پنج نفس علاوه بر نفوسیکه با جمال قدم هجرت نموده اند در اینجا جمع شده اند دیگر ملاحظه فرمائید در ارض بجن مع ضیقها و عدم اسبابها و نفاق اهله و اضطراب سگانها چه واقع شده و میشود در این ایام از ارض خاء اب جناب بدیع علیهما بهاء الله و یک ابنشان و شخص دیگر وارد و جناب محص علیه ۹۶۶ [بهاء الله] الابهی و نفس دیگر و همچنین آقا علی از اهل ق و یک نفر دیگر و نفوس عدیده که خبر رسیده این ایام وارد میشوند و اخت آقا حسین و ابنها و اخت دیگر و زوجها و همچنین نفوسیکه در اطراف ارض بجن هستند علی الاتصال وارد میشوند دیگر خود آنحضرت میدانند که مردم خارج از این اجماع چه گفته و میگویند از حقّ میطلبم احبای خود را مؤید فرماید بر اصغای اوامر و نهیه باری

- 7 ذکر جناب حاجی کاظم لدی العرش معروض کمال عنایت در بارهء او ظاهر فرمودند ای کاظم بحمّة الله سرور باش و از نیش محزون مباش حق احبای خود را دوست داشته و دارد و آنچه مقتضای وقت و مصلحتست بآن امر میفرماید الحمد لله در ساحت اقدس مذکوری و بذکرش

by the lack of permission. By My life, My utterance is sweeter than all sweetness and My mention is more delicate than the breeze. Be content with that and be grateful to the Exalted Truth. He is the Bestower of the reward of attainment and the Cupbearer of the Kawthar of reunion. Grieve not. With complete joy, be occupied with His mention among the people, but with wisdom." End quote.

مفتخر از عدم اذن محزون مباش لعمری بیانی
احلی من کلّ حلو و ذکرى ارقّ من التّسمی بآن
راضی باش و حقّ منبع را شاگرد معطی اجر
لقا اوست و ساقی کوثر وصال او غم مخور با
فرح تمام مابین انام بذکرش مشغول باش ولیکن
بالحکمة و السلام انتہی

- 8 Furthermore, regarding the sum that you wrote one of the handmaidens had sent through Nabil - it arrived, but according to previous instructions, if any sum arrives it should remain with you and be reported to the Most Holy Court so that its decree may be revealed. The measuring tape that was sent also arrived. Likewise regarding the poem of Aqa Sadra - a portion of it was presented at a special time at the Most Holy Court. His service was accepted, but its circulation depends on all of it being presented and the Sun of permission rising. There is so much work that truly this servant and a hundred like this servant are powerless and wanting, except through the confirmations of the Beloved.

8 و دیگر وجهیکه مرقوم داشته بودید که یکی از
اماء ارسال داشته بتوسط جناب نبیل رسید
ولیکن حسب الامر از قبل این بوده که اگر
وجهی برسد خدمت آنجناب بماند و بساحت
اقدس معروض دارند تا حکم آن نازل شود و
گزر هم که ارسال شده بود رسید و همچنین
منظومه جناب آقا صدرا قدری از آن وقتی
مخصوص در ساحت اقدس عرض شد قبول
فرمودند خدمت او را و انتشار آن معلق بآنست
که تمام او عرض شود و شمس اذن مشرق
گردد و این قدر شغل هست که فی الحقیقه این
بنده و صد مثل این بنده عاجز و قاصر است
مگر بتأییدات حضرت محبوب

- 9 Concerning what was written about Aqa Ghulam-'Ali - that you were pleased he had not arrived without permission - it was said that complete permission is that which is obtained from the land of residence, whereas he sought permission after departing from that land and arrived in these parts. Therefore, some aspects of permission apply to him but not all. They are also concerned about his wife and child, but upon arrival he was unwell, and the climate of the prison is known - he has not yet fully recovered. God willing, they must act according to the divine ordinances revealed in the Most Holy Book.

9 و اینکه در باره جناب آقا غلامعلی مرقوم داشته
بودند که آنحضرت مسرور شده‌اند که بی‌اذن
وارد نشده فرمودند اذن تمام آنست که از ارض
مسکونه اذن حاصل نمایند و او بعد از حرکت
از آن ارض باین اطراف اذن خواسته و وارد
شده لذا بعضی از اذن در باره ایشان صادق
است نه تمام آن و در فکر عیال و طفل خود
هم هستند ولیکن در حین ورود ناخوش احوال
بودند و هوای سخن هم معلوم هنوز صحت تمام
نیافته انشاءالله باحکام الهی که در کتاب مبارک
اقدس نازل شده باید عمل نمایند

- 10 And concerning Ḥabibah, Nasir was informed that whatsoever she desireth, she should acquaint that honored one therewith. And regarding Ahmad-Vali, of whom thou hadst written, the matter was submitted. This is that which hath been revealed for him. He, exalted be His Most Great glory, saith:

10 و در باره حبیبه به ناصر اخبار داده شد که
هرچه مقصود اوست بآنجناب اخبار دهد و دیگر
در باره احمد ولی مرقوم داشته بودند عرض شد
هذا ما نزل له قوله جلّ کبریائه

- 11 O Ahmad! Thy mention hath been made in the presence of the Wronged One, and We make mention of thee from this mighty Prison. Say: O My loved ones! Be not grieved by that which hath befallen you in the path of God, the Almighty, the All-Compelling, the All-Knowing. Consider the generations of the past and the bygone ages, and what befell therein the trusted ones of God and His chosen ones who called the people unto

11 ان یا احمد قد حضر ذکرک لدی المظلوم و
ذکرناک فیذا السّجن العظیم قل یا احبائی
لا تحزنوا بما ورد علیکم فی سبیل الله المقتدر
المهیمن العزیز العظیم فانظروا الی القرون الماضیه
و الأعصار الخالیة و ما ورد فیها علی امناء الله و
اصفیائه الذین دعوا الناس الی الله ربّ العالمین

God, the Lord of the worlds. By My life! The people are veiled by a mighty veil and are in manifest loss. God beareth witness that there is no God but Him, and they who have shown patience seeking His good-pleasure - these are they who are guided among all creation. The dwellers of Paradise and this noble scene do offer prayers for them. O My loved ones! Dispute not with anyone. Hold fast unto what is seemly in all conditions. Read ye what We have sent down aforetime from the presence of One All-Knowing, All-Wise. God shall soon exalt your names and your remembrance, despite those who have veiled themselves from this Cause whereby the horizon of utterance was illumined and the Dove of exposition did warble. The Kingdom is God's, the All-Knowing, the All-Informed.

لعمری انّ القوم فی حجاب عظیم و خسران مبین
شہد اللہ انہ لا الہ الاّ ہو و الذین صبروا ابتغاء
مرضاتہ اولئک اہل الہدی بین الوری یصلین
علیہم اہل الفردوس و هذا المنظر الکریم یا
احبابی لا تجادلوا مع احد تمسکوا بالمعروف فی
کلّ الأحوال فاقروا ما نزلناہ من قبل من لدن
علیم حکیم سوف یرفع اللہ اسمائکم و اذکارکم رغماً
للذین احتجبوا عن هذا الأمر الذی بہ انار افق
البیان و نطقت حمامة التبیان الملک اللہ العلیم
الخبر

- 12 O Zaynu'l-Muqarrabin! The names of those persons mentioned in thy letters have been recorded by the Most Exalted Pen. This is due to the favor that hath been shown unto thee and continueth to be shown. For instance, if today the most wretched of people should cleave unto thee, he would be forgiven and mentioned in the presence of God, even though he be unaware of it. Should they deem it advisable, they may deliver the revealed response to whomsoever they wish, otherwise not - how much more for those who have turned toward God and whose mention thou hast submitted.

12 ای زین المقرّین اسمای نفوسیکہ در عرایض شما
مذکور بودہ ذکر آن نفوس از قلم اعلی جاری شدہ
و این نظر بفضل است کہ بآنجناب بودہ و هست
مثلاً اگر اشقی الناس الیوم بآنجناب متمسک
شود لدی اللہ مغفور و مذکور خواهد شد اگرچہ
بأنہم شاعر نشود ہر نفسی را مصلحت بدانند
جواب منزله را باو برسانند والا فلا دیگر چہ
رسد بکسانی کہ بشطر اللہ توجہ نمودہ اند و آنجناب
ذکر ایشان را معروض داشتہ انتہی

- 13 As to what thou didst write concerning Aqa Muhammad-Sadiq, upon him be the Glory of God, his petition was submitted. Thus speaketh He, exalted be His majesty: O Sadiq! Thou hast been and art remembered, and art worthy, for thou hast attained the most great bounty and hast borne grievous trials in the path of the Beloved. We beseech God to aid thee, assist thee, and give thee to drink, at all times, from the Kawthar of His love, the Mighty, the Inaccessible.

13 و اینکہ در ذکر جناب آقا محمد صادق علیہ ۹
۶۶ [بہاء اللہ] مرقوم فرمودہ بودید عرض ایشان
معروض افتاد قولہ عزّ کبریائہ ای صادق مذکور
بودہ و هستی و قابلی چہ کہ بفوز اعظم فائز
شدی و حمل بلائی شدیدہ در سبیل محبوب
نمودی نسل اللہ بأن یوقّقکم و یؤیدکم و یسقیکم فی
کلّ الأحيان کوثر حبّہ العزیز المنیع انتہی

- 14 Furthermore, the petition of Muhammad-Amin Chalabi from Salahiyyih was submitted. This is what was revealed in response:

14 و دیگر عریضہ جناب محمد امین چلبی از اہل
صلاحیہ معروض افتاد هذا ما نزل فی جوابہ

- 15 He is the Expositor, the All-Knowing, the All-Wise

15 هو المبین العلیم الحکیم

- 16 Thy letter was present before the Wronged One, and what was mentioned therein was observed. All people are occupied with the remembrance of Truth day and night, yet they remain veiled from Truth itself. In every age and dispensation when the fragrance of the garment of the All-Merciful was diffused among the people of the world, most remained deprived of the dawning-place of divine oneness due to vain imaginings. Even as today, He Who summoneth all people to the straight path of God for His sake alone hath been imprisoned in this Most Great Prison. Yet God, exalted and glorified be He, hath made this

16 نگاہت لدی المظلوم حاضر و آنچہ در او مذکور
مشاہدہ گشت جمیع ناس لیلاً و نہاراً بذکر حقّ
مشغولند ولکن از حقّ محتجب در ہر عصر و
عہدی کہ عرف قیص رحمن مابین اہل امکان
متضوع شد اکثری از ناس باوہامات لایغنیہ
از مطلع نور احدیہ محروم ماندند چنانچہ الیوم
نفسیکہ لوجہ اللہ کل را بصراط مستقیم الہی
دعوت نمودہ در این سجن اعظم حبس نمودہ اند

prison a piece of paradise, and in the utmost joy and fragrance we are occupied with His remembrance, detached from all the world. We praise and thank Him for this. Verily, He is the Witness, the All-Knowing, the All-Informed. We beseech Him, exalted be He, to aid thee and strengthen thee to be steadfast in His Cause. Verily, He is the Protector of the doers of good. God willing, may they drink at all times from the cup of His love and be occupied with His remembrance. This is the most excellent of all deeds in the presence of the Self-Sufficient, the Most Exalted.

17 Write this response in fine handwriting and send it.

18 Concerning the question about shaving the head, which was forbidden in the Kitab-i-Aqdas but commanded in the Surih of Pilgrimage - His exalted Word - all are today bound by the Kitab-i-Aqdas and whatever is revealed therein is the Divine decree amongst the servants, though shaving of the head hath been pardoned for those who visit the House. Today, such actions as do not cause commotion among the people should be performed by all.

19 From the land of Kha, his honor Ismu'llah-i-Javad, upon him be 9 66 [Baha], who resided in Karbila, inquired that today the non-shaving of the head causeth commotion among the people and asked about the trials of the companions and their obligations. It was decreed that the performance of certain actions is for the time of the ascendancy of the Cause, and before its ascendancy all must act with wisdom, for if any soul becometh known by this name in certain lands, the people avoid them and the teaching of the Cause is delayed.

20 Concerning the question about the Kitab-i-Iqan, known by the name of His Honor the Uncle, upon him be the Most Glorious Beauty of God, wherein fear is mentioned regarding His Holiness Moses, while in the Kitab-i-Badi' fear is denied for the Prophets - His exalted Word: O Zaynu'l-Muqarrabin, that which was revealed in the Kitab-i-Iqan was mentioned regarding divine tests, in consideration of removing people's delusions in this Dispensation. Therefore, what was revealed in the Qur'an was mentioned as the exact blessed verse without interpretation or explanation. Moreover, it is clear from the implicit meaning of the verse that what Moses, upon Him be the Glory of God, said was to silence the opponent, for they said to Him "Thou art he who committed murder and fled." His Holiness, to confound them, mentioned the meaning of the blessed verse and confirmed: "I am indeed he, but I have been

ولكن حقّ جلّ و عزّ این سخن را قطعۀ از رضوان نموده و در کمال روح و ریحان بذکرش مشغولیم و از جمیع عالم منقطع نموده و نشکره بذلک آنه لهُ الشّاهد العليم الخبير و نسله تعالى بأن یوفّقک و یؤیّدک علی الاستقامه علی امره آنه ولی المحسنین انشاء الله در جمیع احیان و اوان از کأس محبتش بنوشند و بذکرش ذاکر باشند اینست افضل اعمال لدی الغنی المتعال انتہی

17 این جواب را آنجناب بخطّ خوشی بنویسند و ارسال دارند

18 و اینکه سؤال از حلق رأس شده بود که در کتاب اقدس نهی از آن شده و در سوره حجّ امر بآن قوله تعالى جمیع الیوم مأمورند بکتاب اقدس آنچه در او نازل اوست حکم الهی مابین عباد و حلق رأس از قاصدان بیت عفو شده الیوم اعمالیکه سبب ضوضاء خلق نشود باید کل بآن عمل نمایند [انتہی]

19 از ارض خاء جناب اسم الله الجواد علیه ۹ ۶۶ [بهاء الله] که در کربلا ساکن بودند سؤال نمودند که الیوم عدم حلق رأس سبب ضوضاء خلق میشود و ابتلائی اصحاب و تکلیف خود را سؤال نموده بودند حکم شد که عمل بعضی اعمال در ایام ارتقاع امر است و قبل از ارتقاع کل باید بحکمت عمل نمایند چه که هر نفسی معروف شود در بعضی بلاد باین اسم ناس اجتناب مینمایند و امر تبلیغ تعویق مینماید

20 و اینکه سؤال شده بود که در کتاب ایقان که باسم جناب خال علیه بهاء الله الأبهی معروفست ذکر خوف در حقّ حضرت موسی [ع] شده و در کتاب بدیع نفی خوف از انبیا عرض شد قوله تعالى یا زین آنچه در کتاب ایقان نازل در مقام امتحانات الهیه ذکر شده نظراً لرفع توهمات الناس فی هذا الظهور لذا آنچه در فرقان نازل نصّ آیه مبارکه من غیر تأویل و تفسیر ذکر شد و دیگر از تلویح آیه معلومست که آنچه موسی علیه بهاء الله فرموده در مقام اسکات خصم بوده چه که بآنحضرت گفته اند که توهمانی که قتل نفس کردی و فرار نمودی آنحضرت رغماً لأنفهم مضمون آیه مبارکه را ذکر نمود و تصدیق

adorned with the robe of forgiveness and honored with Messengership." The mention of fear and such matters pertains to events before His appointment, and there are various explanations regarding fear in that station which would take too long to detail. What is revealed in the Kitab-i-Badi' is indeed the truth wherein there is no doubt. Observe His actions after His appointment - verily He was strong and trustworthy.

- 21 O Zaynu'l-Muqarrabin, hearken unto what the Herald of Sinai speaketh in this Dispensation: "I was heedless, or I was asleep, when the breeze of the All-Merciful passed over Me and awakened Me and caused Me to cry out between earth and heaven" - even though the fragrance of the All-Merciful and the breeze of the All-Glorious emanated from Him, nay rather, He was its Creator. Reflect and be of the thankful ones. Similar utterances have been revealed in the Tablet to the Sultan and what was revealed to certain divines. This was revealed and continues to be revealed out of His grace due to the weakness of the servants. Were He to appear and speak of what He truly is, thou wouldst find the people as though dead, except for whom thy Lord willeth.

- 22 Furthermore, mention was made of Ismu'llah-i-Asdaq, upon him be God's good-pleasure and His glory. He is remembered before the Throne, and a special prayer of visitation hath also been revealed for him from the Supreme Pen, though permission for its dispatch hath not yet been granted. God willing, whenever permitted it shall be sent and they shall attain unto it. Blessed is he for having attained and been present and heard the call of God, the King, the Mighty, the Beautiful, and ascended unto God with joy and delight, as testified by the Pen of the All-Merciful from this luminous horizon.

- 23 And furthermore, the honored beloved, his eminence the Name 66 [of God] Mihdi, upon him be the Most Glorious Glory of God, has returned some time ago and is residing in the vicinity. I conveyed your greetings to him, and he in turn sends infinite greetings. His books and tablets that were sent together with his eminence M.M., upon him be all glory, have reached him, and he mentioned what is with his eminence Ustad Ali Akbar. If given willingly, well and good, otherwise let it be.

- 24 And another supplication of this evanescent servant to your eminence is that you convey expressions of sincerity and self-effacement, and most wondrous, most impregnable, most exalted, most sublime greetings on behalf of this servant to all

فرمود من همامم ولكن بخلعت غفران مزین شدم و برسالت مفتخر گشتم و ذکر خوف و امثال آن از اموریست که قبل از بعثت واقع شده و از برای خوف بیانایست در آئین مقام که تفصیل آن سبب تطویل میشود و آنچه در کتاب بدیع نازل آنه لحق لا ریب فیه مشاهده در عمل آنحضرت بعد از بعثت نمائید آنه لقوی امین

21 ان یا زین ان استع ما تکلم به منادی الطور فی هذا الظهور کنت غافلاً او کنت نائماً مرت علی نسمة الرحمن و ایقظتني عن النوم و اقامنی علی الصبیحة او النداء بین الأرض و السماء مع آنکه عرف الرحمن و نسمة السبحان از او ظاهر شده و بلکه موجد آن بوده تفکر و کن من الشاکرین و امثال این بیانات در لوح سلطان و ما نزل لبعض العلماء ذکر شده و این نظر بضعف عباد فضلاً من عنده نازل شده و میشود لو یظهر و ینطق بما هو علیه لترى الناس من المیتین الا من شاء ربک

22 و دیگر ذکر اسم الله الاصدق علیه رضوان الله و بهائیه فرموده بودند لدی العرش مذکورند و زیارتی هم مخصوص ایشان از قلم اعلی نازل و لکن تا حال اذن بارسال آن نشده انشاء الله هر وقت شد ارسال میشود بآن فائز میگردد طوبی له بما فاز و حضر و سمع نداء الله الملک العزیز الجمیل و صعد الی الله بالروح و الریحان و شهد بذلك قلم الرحمن فی هذا المنظر المنیر

23 و دیگر محبوب معظم جناب اسم ۶۶ [الله] مهدی علیه بهاء الله الأبهی مدتیست که مراجعت فرموده اند و در جوار ساکنند تکبیر آنحضرت را ابلاغ داشتم و ایشانم تکبیر ما لا نهایه ابلاغ میدارند کتب و الواح ایشان که باتفاق جناب مح مص علیه من کل بهاء ارسال شده بود بایشان رسید و آنچه نزد جناب استاد علی اکبر است ذکر نمودند اگر بطور خوشی دادند فبها والا فلا

24 و دیگر استدعای این عبد فانی از آنحضرت آنکه ذکر خلوص و فنا و تکبیر ابداع امنع ارفع اعلی از جانب خادم بجمیع آقایان و دوستان آن ارض

the masters and friends of that land. Verily, the Glory be upon your eminence and upon all who attain your presence and are blessed to serve you.

ابلاغ فرمايند انما البهاء على حضرتك وعلى كل
من حضر بين يديكم وفاز بخدمتكم

25 The servant. 27 Dhi'l-Qa'dih 1292.

25 خادم ۲۷ ذی قعدة سنه ۱۲۹۲

26 The Most Great, Most Mighty Twin Branches and the Afnan of God remember your eminence with gems of remembrance and greetings.

26 غصنين اعظمين و افنان الله بجواهر ذكر و
تكبير آجذاب را ذاكر و مكبرند

BLIB_Or15722.140.04x, BRL_DA#312,
MSBH5.413ax, YMM.191x

BH04793

To: Jinab-i-Hazza

Date: 1292-11-29 [1875-Dec-27]

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

1 هو الأقدس العليم الحكيم

2 Say: O My City! Be not grieved at that which hath befallen thee from those who have scorned to worship thy Lord and have turned away from God, the Lord of all worlds. Soon shall the banners be raised within thee in My Name, and God shall exalt those who have been visited by tribulation in this mighty Cause. Afflictions have encompassed those within thee, that what We promised them in Our perspicuous Book might be made manifest.

2 قل يا مدينتي لا تحزني عما ورد عليك من الذين
استنكفوا عن عبادة ربك و اعرضوا عن الله
رب العالمين سوف ترتفع فيك الأعلام باسمي و
يرفع الله الذين مسّتهم البأساء في هذا الأمر المنيع
قد احاط البلاء يا من فيك ليظهر ما وعدناهم في
كتابنا المبين

3 We make mention of My loved ones in My City - they who have fulfilled My Covenant, have turned their faces toward My countenance, have taken hold of My Book, have soared in the atmosphere of My love, have drunk the choice wine of utterance in My Name, and have spoken amongst the servants with My remembrance and praise. They are under the glances of My loving-kindness which have preceded all worlds. We counsel them to manifest supreme steadfastness in this mighty Cause whereby all who are in the heavens were thunderstruck, save whom God willed, the Almighty, the Powerful.

3 انا نذكر احبتي في مدينتي الذين وفوا بميثاق و
توجهوا الى وجهي و اخذوا كتابي و طاروا في
هواء حبي و شربوا رحيق البيان باسمي و نطقوا
بين العباد بذكرى و ثنائى انهم تحت لحاظ عنايتي
التي سبقت العالمين انا نوصيهم بالاستقامة الكبرى
على هذا الأمر العظيم الذي به انصعق من في
السموات الا من شاء الله المقتدر القدير

4 A letter hath come before Our presence. We have read it and found from it the fragrance of steadfastness. This indeed is a great victory. He hath glorified and praised his Lord with sublime utterance. Verily his Lord, the All-Merciful, is the All-Knowing, the All-Informed. The glory of Baha be upon him for having made mention of this wronged Baha in this mighty prison. Blessed art thou, O thou who hast migrated

4 قد حضر من السّين كتاب لدى الوجه قرأناه و
وجدنا منه عرف الاستقامة ان هذا الفوز كبير
انه سيح مولاه و مجده بأعلى البيان ان ربه الرحمن
لهو العليم الخبير انما البهاء عليه بما ذكر هذا البهاء
المظلوم في هذا الحصن المتين طوبى لك يا ايها
المهاجر الى الله بما خرجت من مدينتي و توجهت

unto God, for having departed from My City and turned thy face toward My countenance until thou didst enter this noble station. Rejoice thou in this most great favor, then render thanks unto God, the Lord of the seen and the unseen, the Lord of all in the heavens and on earth.

الى وجهى الى ان دخلت في هذا المقام الكريم
ان افرح بهذا الفضل الأعظم ثم اشكر الله رب
ما يرى و ما لا يرى رب من في السموات و
الأرضين

LHKM2.234

BH07667

To: Makullah, in Vasidih

Date: 1292-11-29 [1875-Dec-27]

1 He is the Most Inaccessible, the Most Holy, the Most Great!

1 هو الأَمَنع الأَقْدَس الأعْظَم

2 Glorified art Thou, O God of existence and the One with power over the unseen and the visible! Thou seest Thy loved ones among Thy servants who have turned away from Thy face and objected to the Manifestation of Thy Cause, Who speaks throughout the world in Thy name and through Thy sovereignty, and Who calls all to the horizon of Thy grace and Thy favors.

2 سُبْحَانَكَ يَا إِلَه الوجود و المقتدر على الغيب و
الشهود ترى أحبائك بين عبادك الذين اعرضوا
عن وجهك و اعترضوا على مظهر امرك الذي
ينطق بين العالم باسمك و سلطانك و يدع الكل
الى افق فضلك و الطافك

3 O Lord! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy Cause to make me steadfast in Thy love in such wise that the veils of the world shall not prevent me from Thy remembrance and praise, nor shall the affairs of the nations keep me from turning toward the direction of Thy bounty. O Lord! Thou knowest what is in my heart and hearest my cry. I beseech Thee to send down upon me from the heaven of Thy grace that which will preserve me from Thine enemies. Verily Thou art He Who hath ever been powerful over all things and dominant over all names. The might of the heedless cannot frustrate Thee, nor can the turning away of those who have turned aside. And verily Thou art the Most Exalted, the All-Powerful, the Most High, the Most Great.

3 اى رب اسئلك ببحر علمك و سماء امرك بأن
تجعلنى مستقيماً على حبك على شأن لا تمنعنى
حجبات العالم عن ذكرك و ثنائك و لا تبعدنى
شؤونات الأمم عن التوجه الى شطر عطائك اى
رب انت تعلم ما فى قلبى و تسمع ضجيجى اسئلك
بأن تنزل على من سماء فضلك ما يحفظنى عن
اعدائك انك انت الذى لم تزل كنت مقتدراً
على الأشياء و مهيماً على الأسماء لا تعجزك
سطوة الغافلين و لا اعراض المعرضين و انك
انت المتعالى المقتدر العلى العظيم

NFR.142

BH09372*To: Qasim, in Vasidih**Date: 1292-11-29 [1875-Dec-27]*

- 1 He is the All-Powerful, the All-Knowing, the All-Wise
- 2 Glorified art Thou, O my God, O God of the world and Educator of the nations! Thou beholdest the tears of the lovers throughout all regions in their separation and remoteness from Thee, and what hath befallen them in their longing for the horizon of Thy knowledge, and Thou knowest their patience in tribulation and their steadfastness in adversity. I beseech Thee, O Lord of Names, by Thy Name which hath dominion over earth and heaven, to assist them to spread Thy knowledge amongst Thy creation and to stand firm in Thy Cause within Thy realm. Then draw them, O my God, through Thy Most Exalted Word to the Supreme Horizon in such wise that neither the oppression of the peoples nor the opposition of the learned shall dismay them. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Ordainer, the All-Knowing, the All-Informed.

1 هو المقتدر العليم الحكيم

2 سبحانك اللهم يا اله العالم و مربى الأمم ترى
دموع العشاق في الآفاق في هجرك و فراقك و
ما ورد عليهم في اشتياقهم الى افق عرفانك و
تعلم صبرهم في الضراء و اضطبارهم في البأساء
اسئلك يا مالک الأسماء باسمك المهيمن على
الأرض و السماء بأن تؤيّدهم على نشر معارفك
بين خلقك و الاستقامة على امرک في مملکتک
ثم اجدبهم يا الهی بکلمتک العليا الى الأفق الأعلى
على شأن لا تخوفهم سطوة الوری و لا يمنعهم
اغضاء العلماء أنك انت المقتدر على ما تشاء لا
اله الا انت المقتدر العليم الخبير

NFR.189

BH11846*To: Ahmad Vali**Date: 1292-11-29 [1875-Dec-27]*

- 1 He is the All-Knowing Expositor
- 2 O Ahmad! We have mentioned thee before and made known unto thee the straight and manifest path of God. The Wronged One remembereth him who hath turned towards Him and shown patience in what befell him in the path of God, the King, the Mighty, the All-Wise. Be not grieved by what hath befallen thee, but look and then call to mind what befell the loved ones of God in ages past. He, verily, is the All-Knowing Expositor. Blessed are they who showed patience in times of hardship, seeking the good-pleasure of God. They are indeed among the triumphant. Remember ye your Lord, the All-Merciful, at all times, detached from those who have been

1 هو المبين الخبير

2 ان يا احمد قد ذكرناك من قبل و عرفناك سبيل
الله الواضح المستقيم ان المظلوم يذكر من توجه اليه
و صبر فيما ورد عليه في سبيل الله الملك العزيز
الحكيم لا تحزن عما ورد عليك و انظر ثم اذكر
ما ورد على احباء الله في الأعصار الخالية انه هو
المبين الخبير طوبى للذين صبروا في البأساء ابتغاء
لمرضاة الله الا انهم من الفائزين ان اذكروا ربكم
الرحمن في كل الأحيان منقطعين عن الذين غفلوا
عن اسمه العظيم اياكم ان تحجبكم شئون البشر

heedless of His Great Name. Beware lest human conditions veil you from the Most Sublime Vision. Leave them to themselves and put your trust in God, the Almighty, the All-Powerful.

عن المنظر الأكبر دعوهم بأنفسهم و توكلوا على
الله المقتدر القدير

BRL_DA#301

BH09858

To: Husayn-Mihdi, in Avashiq

Date: 1292-11-29 [1875-Dec-27]

1 He is God, the Powerful, the Protector, the Self-Subsisting!

1 هو الله المقتدر المهيمن القيوم

2 Glory be to Thee, O God, O Educator of the nations and Quickener of moldering bones! I beseech Thee by Thy Name which Thou hast made the Lord of all names to send down upon us that which will protect us from the conditions of Thy creation and the vain imaginings of Thy servants, and will ignite us with the fire of Thy Word whereby the world was set ablaze. Then illumine, O my God, our hearts with the light of Thy knowledge and aid us to arise to fulfill that which Thou hast commanded in Thy Book. Thou art He Who hath ever been the Protector of all names and the All-Powerful over all things. The oppression of the tyrannical hath never hindered Thee from Thy Cause. Thou doest what Thou willest through Thy sovereignty and ordainest through Thy power what Thou pleasest. There is no God but Thee, the All-Powerful, the Mighty, the All-Wise.

2 سبحانك اللهم يا مربّي الأمم و محيي الرّمم
اسئلك باسمك الذي جعلته مولى الأسماء بأن
تنزل علينا ما يحفظنا عن شؤونات خلقك و
اوهم عبادك و يشعلنا بنار كلمتك التي بها
اشتعل العالم ثم نور يا الهى قلوبنا بنور معرفتك
و ايدنا على القيام على ما امرت به فى كتابك
انت الذى لم تزل كنت مهيماً على الأسماء و
مقتدراً على الأشياء ما منعك عن امرك سطوة
الظالمين تفعل بسلطانك ما تشاء و تحكم بقدرتك
ما تريد لا اله الا انت المقتدر العزيز الحكيم

NFR.201

BH09862

To: Husayn cousin of the emigrant

Date: 1292-11-29 [1875-Dec-27]

1 He is the Ever-Abiding, without decline!

1 هو الباقي بلا زوال

2 Glorified art Thou, O God of the worlds and Goal of them that have recognized Thee! I beseech Thee by Thy sovereignty which hath encompassed all who are in the heavens and on

2 سبحانك يا اله العالمين و مقصود العارفين
اسئلك بسلطانك الذى غلب من فى السموات
و الأرضين بأن تبدل ذلة احبائك بالعهة التي

earth, to change the abasement of Thy loved ones into the glory which Thou hast sent down in Thy Tablets. Then gather them together through Thy bounty and favor. O Lord! Thou seest them turning toward the horizon of Thy grace and awaiting the manifestations of Thy Cause in Thy kingdom. I beseech Thee, O Cleaver of the dawn and Subduer of the winds, by the power that hath encompassed earth and heaven, to assist Thy servants to recognize the Manifestation of Thy Cause and the Dawning-Place of Thy signs. Then grant them that which Thou hast sent down from the heaven of Thy generosity. Verily, Thou art the Mighty, the Exalted, the Forgiving, the Bountiful.

انزلتها في الواحد ثم اجمع شملهم بجودك
و احسانك اى رب تراهم متوجهين الى
افق فضلك و مترصدين ظهورات امرک في
مملكك اسئلك يا فالق الاصباح و مسخر
الارياح بالقدرة التي احاطت الارض و السماء
بأن تؤيد عبادك على عرفان مظهر امرک
و مطلع آياتك ثم ارزقهم ما انزلته من سماء
عطائك انك انت المقدر المتعالى الغفور الكريم

NFR.202

BH09868

To: Jafar who has Been named Badi

Date: 1292-11-29 [1875-Dec-27]

- 1 In His Name, the All-Subduing Lord of Names!
- 2 Glorified art Thou, O my God! Thou seest Thy loved ones among Thy servants who have turned away from Thy face and disputed Thy signs and opposed those who have arisen to promote Thy Cause. O Lord! I beseech Thee by the tears of Thy ardent lovers and the burning hearts of those who long for Thee to send down from the clouds of Thy mercy upon Thy loved ones that which will cause the anemones of Thy wisdom and the roses of Thy knowledge to spring forth within their hearts. Then protect them through Thy power which the world hath failed to weaken. Thou art He to Whose power and might all created things have testified, and to Whose grandeur and transcendent glory all contingent beings have borne witness. There is none other God but Thee, the Almighty, the Most Exalted, the All-Giving, the All-Bountiful, the All-Glorious, the All-Merciful.

1 بسمه المهيمن على الاسماء
2 سبحانك يا الهى ترى احبائك بين عبادك
الذين اعرضوا عن وجهك و جادلوا باياتك و
اعترضوا على الذين قاموا على اظهار امرک اى
رب اسئلك بدموع عاشقيك و احتراق افئدة
مشتاقيك بأن تنزل على احبتك من سحاب
رحمتك ما ينبت به في قلوبهم شقائق حكمتك
و اوراد معرفتك ثم احفظهم بقدرتك التي ما
عجزها العالم انك انت الذى شهدت الكائنات
بقدرتك و اقتدارك و الممكات بعظمتك و
استعلائك لا اله الا انت المقدر المتعالى المعطى
البازل الكريم الرحيم

NFR.204

BH01843

To: Mirza Abdullah Falah from Sad

Date: 1292-12-02? [1875-Dec-30]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقدار
- 2 Praise sanctified from tongue and utterance befits the most holy court of that Desired One who, through a single word, brought the world and its manifestations and revelations from nothingness into the realm of being. His is the praise by which hearts soar to the atmosphere of holiness and nearness, and minds are drawn to the horizon of glory and acceptance. His is the praise for what He has revealed, His is the praise for what He has graciously bestowed, and His is the praise in all that has appeared from Him and been realized through His will. He is verily the Beginner, the Restorer, the Manifester, the Powerful, the Most High, the Most Great.
حمد مقدّس از لسان و بیان ساحت اقدس مقصودی را لایق و سزااست که بکلمه واحد عالم و ظهورات آن و بروزات آن را از نیستی برعصه هستی آورد له الحمد حمداً تطیر به الأفتدة الى هواء القدس و القرب و تنجذب به العقول الى افق العز و القبول له الحمد بما اظهر وله الحمد بما اكرم وله الحمد فيكل ما ظهر من عنده و تحقّق بمشيئته انه هو المبدء المعيد المظهر المقتدر العلي العظيم
- 3 Thereafter, your letter brought joy and bestowed delight, for it was adorned with mention of the Friend. I swear by the Most Holy Beauty that the fragrance of those who make mention of Him is, at the time of mentioning, the cause of life for the world, but the people comprehend not a word. After perusing its contents, on a day when He was at the Most Great Scene in the mansion, it was presented before His face. His blessed words, exalted be His utterance and exalted be His remembrance: "O servant of God! The servant in attendance has presented at the Most Great Scene what you sent to Him, and the Wronged One has mentioned you in His station which has been named by the Most Beautiful Names in the Crimson Tablet. Verily your Lord is the All-Knowing, the All-Wise.
و بعد مکتوب آنجناب فرح آورد و سرور مبذول داشت چه که بطراز ذکر حضرت دوست مزین بود قسم بجمال اقدس که عرف ذا کین در حین ذکر سبب حیات عالم است ولكن القوم لا يفقهون حديثاً و بعد از اطلاع بما فيه در یومی از ایام که منظر اکبر قصر واقع بود تلقاء وجه عرض شد قوله تعالى بيانه و تعالى ذكره يا عبدالله قد حضر العبد الحاضر و عرض في المنظر الأكبر ما ارسلته اليه و ذكرک المظلوم في مقامه الذي سمي بالأسماء الحسنى في الصحيفة الحمراء ان ربك هو العليم الحكيم
- 4 "O servant of God! Convey My greetings to the friends. Make mention of Aqa Muhammad-Sadiq and those with him on behalf of the Wronged One. For some time their mention has not appeared outwardly in the petitions from that direction. God willing, may they be gladdened through God's grace and be occupied in His remembrance. He is verily the Forgiving, He is verily the Loving, He is verily the Generous, He is verily the All-Knowing, He is verily the All-Seeing."
ای عبدالله دوستان را تکبیر برسان جناب آقا محمد صادق و من معه را از قبل مظلوم ذکر نما مدتیست ذکر ایشان بر حسب ظاهر در عرایض آشطر ذکر نشده انشاء الله بعنایت حق مسرور باشند و بذکرش ذا کرا انه هو الغفور انه هو الودود انه هو الکریم انه هو العليم انه هو البصير انتهى
- 5 Regarding what you mentioned about the letter of the physician, upon him be the Glory of God, that they have sent it, and likewise the letter of H.M. - I beseech Him, exalted be He, to assist you in His remembrance and praise and service to His Cause. This servant and all other friends must today
اینکه مذکور داشته بودید که مکتوب جناب طبیب علیه ۶۶۹ [بهاء الله] را ارسال داشته اند و هم چنین مکتوب هم را اسئله تعالى بأن يؤیدک علی ذکره و ثنائه و خدمة امره این عبد و سایر دوستان کل باید الیوم بکمال شوق و اشتیاق بافق

gaze with utmost eagerness and longing toward the horizon of the will of the Lord of the Day of the Covenant, and with a hundred thousand souls and spirits and limbs engage in serving the Cause and acting in accordance with that which will manifest its glory. He is verily the Helper, the Mighty, the Wise.

- 6 And regarding what you wrote about Haji Muhammad-Baqir and Aqa Siyyid Muhammad-'Ali, upon them be the Glory of God - that they arrived in Beirut and afterwards, without permission from the Dayspring of Grace, proceeded to the prison land - He said: Although it occurred without permission, yet He is verily the Kind, the Compassionate. We beseech God to adorn all with the ornament of permission and then to honor them with His presence, for the fruits of this are countless and will continue to be. And likewise He said: O servant of God! Those souls who are turned toward and gazing upon the Truth and moved by His will must obtain permission from their location. This is true permission. Blessed are they that attain!

- 7 Regarding what you mentioned about the guest and the sister of Aqa 'Amu, upon them be the Glory of God - mention of them was made in the Most Holy Court. He said: Blessed are those handmaidens who have won and been patient in God, the Lord of the worlds. The request is that you convey greetings to all those souls who have accepted and who have drunk from the Kawthar of oneness and attained recognition of the Lord of creation. The Glory be upon you and upon those who have remained faithful to God's Covenant, our Lord, the Most High, the Most Great. Praise be to God, the Lord of the worlds.

- 8 2 Dhi'l-Hajj 1292

ارادهء مالک يوم میثاق ناظر باشیم و بصد هزار جان و روان و ارکان بخدمت امر مشغول و بما يظهر به شأن الأمر عامل انه هو المؤید العزیز الحکیم

6 و اما در بارهء جناب حاجی محمد باقر و جناب آقا سید محمد علی علیهما ۶۶۹ [بهاء الله] نوشته بودید وارد بیروت شدند و بعد از مصدر اذن شمس عنایت مشرق بارض سخن توجه نمودند فرمودند اگرچه بی اذن واقع شده ولكن انه هو العطوف الرؤف انتهی از حق میطلبیم کل را بطراز اذن مزین فرماید و بعد بشرف حضور فائز چه که ثمرات این لایحصى بوده و خواهد بود و هم چنین فرمودند یا عبدالله باید نفوس متوجهه که بحق ناظرند و بارادهاش متحرک از محل خود اذن حاصل کنند اینست اذن حقیقی طوبی للفائزین انتهی

7 اینکه در بارهء جناب میهمان و همشیرهء آقا عمو علیهم بهاء الله مذکور داشته بودید ذکرشان در ساحت اقدس معروض آمد فرمودند طوبی لامائی اللائی فزن و صبرن فی الله رب العالمین انتهی استدعا آنکه جمیع نفوس مقبله که از کوثر احدیه آشامیده اند و بعرفان مالک بریه فائز گشته اند تکبیر برسانید البهاء علیک و علی الدین وفوا بميثاق الله ربنا العلی العظیم و الحمد لله رب العالمین

8 ۲ ذی حج ۱۲۹۲

BLIB_Or15727a.061

BH01540

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: 1292-12-18 [1876-Jan-15]

- 1 He is the Most Holy, the Most Exalted, the Most Powerful, the Most High, the Most Glorious

1 هو المقدس المتعالی المقتدر العلی الأبی

- 2 Praise be to God Who hath manifested Himself unto all created things through His Name that is sanctified above all names and attributes, and Who hath called all, through His loving-kindness and favors, unto the Dayspring of His Cause which is exalted above all directions, that all may turn unto the Dawning-Place of His grace and the Dayspring of His Revelation, and drink what He hath desired for them of the Kawthar of divine knowledge through His all-pervading favor over all contingent beings. Verily, the spirit, glory and splendor rest upon those who have heard, responded and turned unto Him, detached from idle fancies and allusions.
- 2 الحمد لله الذي تجلّى على الكائنات باسمه المقدّس عن الأسماء والصفات ودعا الكلّ بالعناية والألطاف الى مشرق امره الذي كان منزهاً عن الجهات ليتوجّهنّ الكلّ الى مطلع فضله ومشرق وحيه ويشرنّ ما اراد لهم كوثر العرفان بعنايته المهيمنة على الممكّات اثما الروح والتكبير والبهاء على الذين سمعوا واجابوا وتوجهوا اليه منقطعين عن الأوهام والاشارات
- 3 Praise be to God Who hath made for the Tree of His Cause branches and twigs that move at His mention and incline toward His direction, and from which is heard the praise of God, the All-Possessing, the Powerful, the All-Knowing, the All-Wise. My spirit be a sacrifice unto you! Two blessed letters which were written to honor this evanescent one have been received. Praise be to the Beloved of the worlds Who hath made this unworthy one the recipient of the attention and favors of His blessed Afnan. Boundless joy and delight were occasioned by the sweet fragrances of your words, and the supplication that was submitted to the Most Holy Court reached the blessed vision, and as commanded, this evanescent servant presented all of it.
- 3 والحمد لله الذي جعل لسدرة امره اغصاناً وافناناً تتحرّك بذكره وتمايل الى شطره ويسمع منها ذكر الله المهيمن المقتدر العليم الحكيم روى لحضرتكم الفداء دو دستخط مبارك كه بسر افرازي ايفاني مرقوم شده بود عزّ نزول يافت حمد محبوب عالميان را كه اين بمقدار را محلّ توجه و عنايت افنان مبارك خود فرمود فرح و ابتهاج بني انداز از نفحات كلمات طيبه آنحضرت دست داد و مناجاتيكه بساحت اقدس عرض شده بود بنظر مبارك رسيد و حسب الامر ايعبد فاني تمام انرا معروض داشت
- 4 His grandeur be exalted! He saith: "O My Afnan! Thy letter hath come before the Wronged One in this mighty prison, and that which thou didst compose in praise of God, thy Lord and the Lord of the worlds, was chanted before His face. We have turned unto thee from this spot and make mention of thee with that which shall cause thy remembrance to endure throughout My glorious and mighty Kingdom. Despite the tribulations that surround Me, My Most Exalted Pen hath not ceased, and moveth at all times in celebration of God, the Lord of all names. Verily thy Lord is the Powerful, the Mighty. We beseech God to confirm thee in all conditions in that which thou art in the Cause of thy Lord, the Most Exalted, the All-Knowing, the All-Informed."
- 4 قوله جلّ كبريائه يا افناني قد حضر كتابك لدى المظلوم فيهذا السجن العظيم وانشد لدى الوجه ما انشأته في ثناء الله ربّك وربّ العالمين قد توجهنا اليك من هذا المقام ونذكرك بما يبقّى به ذكرك بدوام ملكوتي العزيز المنيع مع ما احاطتني البلايا لم يتوقّف قلبي الاعلى ويتحرّك فيكلّ الأحيان على ذكر الله مالک الأسماء ان ربّك هو المقتدر القدير نسلت الله بأن يؤيّدك فيكلّ الأحوال على ما انت عليه في امر ربّك المتعالى العليم الخبير انتهى
- 5 And likewise was revealed, addressing Aqa Mirza 'Abdu'l-Hamid: "O Hamid! Harken unto the call of this Exile from this near yet distant horizon. We have mentioned thee before and mention thee from this noble station. By God! There hath been ordained for whosoever hath turned unto God in this Revelation that which none hath comprehended save God, the All-Knowing, the All-Encompassing. Rejoice in My mention of thee. That which thou seest today shall perish,
- 5 و همچنين مخاطباً لجناب آقا ميرزا عبدالحميد نازل ان يا حميد ان استمع نداء هذا الغريب من هذا الشطر القريب البعيد انا ذكرناك من قبل و نذكرك فيهذا المقام الكريم تالله قد قدر لمن توجه الى الله فيهذا الظهور ما لم يحيط به علم احد الا الله العليم المحيط ان افرح بذكرى اياك سيفنى ما تراه اليوم و يبقّى لك ما نزل من لدن عزيز حميد انتهى

but that which hath been sent down from the presence of the Mighty, the Praiseworthy, shall endure for thee.”

- 6 As to other news of this land, despite the encompassing presence of the heedless and the clamor of the ungodly, the divine fragrances of the Cause are spreading. Some time ago, the situation in this land became very severe, that is, the governor here rose up in opposition. Praise be to God, very soon the fire of his rancor was extinguished and the spark of his envy perished and disappeared. One day, a group was present in the Most Holy Court, namely some from Kha and Ta and others who had arrived in the Holy Land in these days. Mention was made of the envy of the divines and the wickedness of those heedless souls. He said that glory had been taken from those souls; even if they should cling to all means, they shall never attain unto it. The example of those souls is like embers of fire, and all of them have been and shall be extinguished by a single wave from the ocean of God's will.

- 7 In any case, that governor is gone and another has come who has been and continues to be in utmost humility. The items that were previously sent have arrived, and this servant reported their receipt. The later chest that was newly sent has reached Alexandria. They wrote that it would be sent on the return steamer, but this servant was greatly embarrassed as it caused trouble for you. My trust in you caused such boldness. The Branches and Afans of the Blessed Tree especially convey their most glorious greetings to you, and furthermore this evanescent one's greetings to Aqa Mirza 'Abdu'l-Hamid, upon him be the glory of God, depend upon your grace and favors. Those who circle round offer their pure devotion to your presence. The most wondrous, most exalted greetings and the most holy, most great, most glorious praise be upon you and upon those who have attained the honor of serving you.

- 8 The servant of God 18 Dhi'l-Hijj 1292

6 عرض دیگر اگر اخبارات این ارضا بخواهند
مع احاطه غافلین و ضوضاء مشرکین نفحات
امرئیه الهیه در مرور است چندی قبل امر
این ارض بسیار شدید شد یعنی حاکم اینجا بنفاق
برخواست الحمد لله بزودی زود نارغش افسرده
و شراره حسدش فانی و معدوم گشت یومی از
ایام جمعی در ساحت اقدس حاضر بودند یعنی
بعضی از اهل خا و طا و سایرین که در این ایام
وارد ارض مقدسه شده اند ذکر از حسد علما و
شرارت آن نفوس غافله شد فرمودند عزت از
آن نفوس اخذ شده اگر بجمع اسباب متمسک
شوند ابداً نخواهند بآن فائز شد مثل آن نفوس
مثل اخگرهای نار است و جمیع آن بموجی از
امواج بحر اراده الهیه معدوم بوده و خواهند
بود

7 باری آن حاکم معدوم و حاکم دیگر آمده در
کمال خضوع بوده و هست و اشیا که از قبل
ارسال فرموده بودند رسید و اینعبد وصول
آنها معروض داشت و صندوق بعد هم که
تازه ارسال شده به اسکندریه رسیده نوشته
بودند در مراجعت واپور ارسال میدارند ولکن
بسیار نجلت از برای اینعبد دست داد چه که
سبب زحمت آنحضرت شده اطمینان اینعبد
از آنحضرت سبب گستاخی شده اغصان و
افنان سدره مبارکه مخصوص تکبیر منبع بآن
حضرت می‌رسانند و دیگر تکبیر اینفانی خدمت
جناب آقا میرزا عبدالحمید علیه ۶۶۹ [بهاءالله]
منوط بعنایت و الطاف آنحضرتست طائفین
حول عرض خلوص محض خدمت آنحضرت
معروض میدارند التکبیر الأبدع الأعلی و الثناء
الأقدس الأعظم الأبهی علی حضرتکم و علی من
فاز بخدمتکم

- 8 خادام ۶۶ [الله] ۱۸ ذی حجه سنه ۱۲۹۲

INBA31:170

BH00861

To: Siyyid Mihdi Dahaji et al.

Date: 1292? [1875-1876]

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

1 الأقدس الأَمع الأعظم

2 Glorified is He Who remembers the people of faithfulness while in the prison of His enemies, and turns toward him who has turned to Him from this far-off place. He is the Beloved of every lover, the Goal of every seeker, the Object of every search, and the One gazed upon by all in the heavens and earth. We have turned to him who turned to the Qiblih of existence, and We have welcomed him who sought his Ancient Lord. We have loosened the reins of the Pens in praise of the Lord of all beings and of those who heard the Call and said: "Yea, O Lord of the sincere ones!" My Pen moves at all times to make mention of those who have believed in the All-Merciful, after We were opposed by servants who found not the fragrance of justice and who rose up in tyranny. They are indeed in manifest loss. We have lit the lamp with the hands of power and might, and by it the heavens and earth were illumined. We have taken the gems of creation by Our power and left the dross. He is verily the Powerful, the Mighty.

2 سبحان الذى يذكر اهل الوفاء اذ كان فى سجن الأعداء و يتوجه الى من اقبل اليه من هذا المقام البعيد انه محبوب كل حبيب و مقصود كل قاصد و مطلوب كل طالب و منظور من فى السموات و الأرضين قد اقبلنا الى من اقبل الى قبلة الوجود و استقبلنا من اراد موليه القديم قد اطلقنا اعنة الأقلام فى ذكر مالك الأنام ثم الذين سمعوا النداء و قالوا بلى يا مولى المخلصين يتحرك قلبى فى كل الأحيان على ذكر الذين آمنوا بالرحمن بعد الذى اعترض علينا عباد الذين ما وجدوا رائحة الانصاف و قاموا بالاعتساف الا انهم فى خسران عظيم قد اوقدنا السراج بأيادى القدرة و الاقتدار و به اشرقت السموات و الأرضين قد اخذنا جواهر الخلق بقدرة من عندنا و تركنا الأعراض انه هو المقتدر القدير

3 O My Name! When the Call was raised at this time from the Dawning-Place of the Will of the Lord of Names, We heard the call of all who dwell in the kingdom of creation in the inmost mystery - exalted be the Glory that hath appeared through His Most Glorious Name! Blessed is he who hath heard and hearkened, and blessed is the thirsty one who hath hastened to the Kawthar of God, the Unique, the Mighty, the Powerful. Say: By His call were attracted the realities of the Divine Realm and the essences of those who dwell in the Empyrean and the Kingdom. Before His face they cry out: "Praise be to Thee, O Beloved of the lover and Herald to him who conversed with God!"

3 ان يا اسمى اذا ارتفع النداء فى هذا الحين من مطلع مشية مالك الأسماء سمعنا نداء من فى ملكوت الانشاء فى سر السر تعالى الكبرياء الذى ظهر باسمه الأبهى طوبى لسميع سمع و لظمان سرع الى كوثر الله الفرد العزيز القدير قل بنداثة انجذبت حقايق اللاهوت و ذوات اهل الجبروت و الملكوت امام الوجه ينادى لك الحمد يا محبوب الحبيب و منادى الكلم

4 O My Name! We have lifted the decree of killing lest anyone slay another or oppose another soul, yet despite this supreme prohibition what was destined came to pass. Thy Lord is indeed the All-Knowing, the All-Informed. Those who were killed in this land ['Akka], by God, were slain by the swords of their own deeds - to this testifies every informed sage. Thou knowest how the fire of corruption was kindled and how they violated the sanctity of God and His chosen ones, until they were seized for their evil deeds and words. He is verily the Just,

4 يا اسمى انا ارفعنا حكم القتل لئلا يقتل احد احداً ولا يعترض نفس نفساً و مع نهى الأكبر ورد ورد ان ربك هو العليم الخبير ان الذين قتلوا فى هذه الأرض تالله قد قتلوا بأسيايف اعمالهم يشهد بذلك كل عالم خبير انت تعلم كيف اشتعلت نار الفساد و هتكوا حرمة الله و اصفياه الى ان اخذوا بسوء اعمالهم و اقوالهم انه هو العادل الحكيم انا حفظناهم فى سنين معدودات و هم قاموا

the Wise. We protected them for numbered years while they persisted in hypocrisy to such an extent that We sat alone in the house, closed the doors and drew the curtains. Then the fire of opposition intensified until God seized them by His authority. He is verily the Powerful, the Mighty.

- 5 Say: O people! Spread not corruption in the earth, consume not the wealth of others unjustly, and slay not God's servants. Thus doth command you the Lord of creation in a perspicuous Book. Hold fast to the cord of righteousness - this is better for you, if ye be of those who are certain. Should the barking of dogs and squealing of swine be raised, leave them to themselves and turn to God, the King, the Mighty, the Praiseworthy. None should oppose another - leave the idolaters to their vain imaginings. He aids whom He willeth through His authority and seizes those who disbelieve. He is indeed the severest of avengers. Victory hath been ordained through remembrance and utterance - thus hath commanded the All-Merciful. He is verily the Ruler, the Mighty, the Invincible.

- 6 O My Name! They who are veiled today, these are in grievous error. Consider the Concourse of the Bayan: We desired to raise them to that station which God hath sanctified above all names and to make them the inheritors of the Kingdom among the worlds. They clung to such illusions as they possessed from before - verily they are among the perishing ones. They violated the Covenant of God and turned back on their heels when the horizon of Revelation shone forth with the Sun of the remembrance of thy Lord's Name, the All-Subduing, over all who are in the worlds. Among them is he who followeth his desires, turning away from guidance, and We behold him wandering in the valley of opposition, among those who stray, after having failed to understand the root and branch of the Cause - verily he is among those who tread the paths of fancy. Say: Abandon the illusions ye possess and hold fast to pure certitude. They have cast the All-Giving behind their backs, hastening unto the wolves. Such is the state of the people - verily they are among the heedless ones.

- 7 O Most Exalted Pen! Cease the mention of these ones - it behooveth not Thy wondrous pen to move in remembrance of them.
- 8 O My Name! If thou seest Judi in those regions, convey to him My greetings, then gladden him with My remembrance through which the fragrances of Paradise have wafted and all atoms have proclaimed: "The Kingdom belongeth unto God, the Almighty, the All-Knowing, the All-Wise!" O Judi! The Cause is mighty, mighty indeed - none can bear it save he who

على التَّفَاق على شَأْن جِلسِنَا فِي الْبَيْتِ وَحْدَهُ وَ
اغْلَقْنَا الْأَبْوَابَ وَارْحَيْنَا الْحِجَابَ إِذَا اشْتَدَّتْ نَارُ
الْأَعْرَاضِ إِلَى أَنْ أَخْذَهُمُ اللَّهُ بِسُلْطَانٍ مِنْ عِنْدِهِ
أَنَّهُ لهُو الْمُقْتَدِرُ الْقَدِيرُ

5 قُلْ يَا قَوْمِ لَا تَفْسُدُوا فِي الْأَرْضِ وَلَا تَأْكُلُوا
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَلَا تَقْتُلُوا الْعِبَادَ كَذَلِكَ
أَمَرَكُمْ مَالِكُ الْإِبْجَادِ فِي كِتَابٍ مُبِينٍ تَمَسَّكُوا بِعُرْوَةِ
التَّقَى هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنَ الْمُوقِنِينَ لَوْ ارْتَفَعَ
نَبَاحُ الْكِلَابِ وَقَبَاحُ الْخَنَازِيرِ دَعَوْهُمَا بِأَنْفُسِهِمَا ثُمَّ
اقْبَلُوا إِلَى اللَّهِ الْمَلِكِ الْعَزِيزِ الْحَمِيدِ لَيْسَ لِأَحَدٍ أَنْ
يَعْتَرِضَ عَلَى أَحَدٍ دَعَا الْمُشْرِكِينَ بِأَهْوَاءِهِمْ أَنَّهُ يَنْصُرُ
مَنْ يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ وَيَأْخُذُ الَّذِينَ كَفَرُوا
أَنَّهُ أَشَدُّ الْمُتَنَقِمِينَ قَدْ قَدَّرَ النَّصْرَةَ فِي الذِّكْرِ وَالْبَيَانِ
كَذَلِكَ أَمَرَ الرَّحْمَنُ أَنَّهُ لهُوَ الْحَاكِمُ الْعَزِيزُ الْمُنِيعُ

6 إِنْ يَا اسْمِي أَنَّ الَّذِينَ احْتَجَبُوا الْيَوْمَ أَوْلَئِكَ فِي
ضَلَالٍ بَعِيدٍ فَانْظُرْ فِي مَلَأَ الْبَيَانَ أَنَا أَرَدْنَا أَنْ
نُصْعِدَهُمْ إِلَى مَقَامٍ الَّذِي جَعَلَهُ اللَّهُ مُقَدَّسًا عَنْ
الْأَسْمَاءِ وَنُجْعِلَهُمْ وَرَثَةَ الْمَلَكُوتِ بَيْنَ الْعَالَمِينَ
أَنَّهُمْ تَمَسَّكُوا بِمَا عِنْدَهُمْ مِنْ أَوْهَامِ الْقَبْلِ إِلَّا
أَنَّهُمْ مِنَ الْهَالِكِينَ قَدْ نَكَلُوا مِيثَاقَ اللَّهِ وَنَكَصُوا
عَلَى أَعْقَابِهِمْ إِذْ أَشْرَقَ أَفْقُ الْوَحْيِ بِشَمْسِ ذِكْرِ
اسْمِ رَبِّكَ الْمُهَيْمِنِ عَلَى مَنْ فِي الْعَالَمِينَ مِنْهُمْ مَنْ
تَمَسَّكَ بِالْهَوَى مُعْرِضًا عَنِ الْهُدَى وَزَيَّهَ فِي
وَادِي الْخِلَافَةِ لِمَنْ الْهَاتَمِينَ بَعْدَ الَّذِي مَا أَطْلَعَ
بِأَصْلِ الْأَمْرِ وَفَرَعَهُ إِلَّا أَنَّهُ فِي سَبِيلِ الْوَهْمِ
لِمَنْ السَّالِكِينَ قُلْ دَعُوا مَا عِنْدَكُمْ مِنَ الْأَوْهَامِ
وَتَمَسَّكُوا بِسَادِجِ الْيَقِينِ قَدْ نَبَذُوا الْوَهَّابَ عَنْ
وَرَاءِهِمْ مُسْرِعِينَ إِلَى الذِّيَابِ هَذَا شَأْنُ الْخَلْقِ إِلَّا
أَنَّهُمْ مِنَ الْغَافِلِينَ

7 إِنْ يَا قَلَمَ الْأَعْلَى دَعِ ذِكْرَ هَؤُلَاءِ لَا يَنْبَغِي أَنْ يَتَحَرَّكَ
عَلَى ذِكْرِهِمْ قَلَمُكَ الْبَدِيعُ

8 إِنْ يَا اسْمِي إِنْ رَأَيْتَ جُودِي فِي تِلْكَ الْجِهَاتِ
كَبَّرَهُ مِنْ قَبْلِي ثُمَّ بَشَّرَهُ بِذِكْرِي الَّذِي بِهِ فَاحَتْ
نَفْحَاتُ الْفَرْدُوسِ وَنَادَتِ الذَّرَاتُ الْمَلِكُ اللَّهُ
الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ يَا جُودِي أَنَّ الْأَمْرَ عَظِيمٌ
عَظِيمٌ لَا يَحْمِلُهُ إِلَّا مَنْ نَبَذَ الْأَوْهَامَ كُلَّهَا وَمَا سَمِعَ

hath cast away all vain imaginings and all that he hath heard from the tongues of the speakers. Say: This is the Originator of the heavens and earth. Through Him the banner of origination hath been raised above every lofty standard.

من السن المتكلمين قل هذا لبديع السموات و
الأرض به ارتفع علم البدع على كل علم رفيع

- 9 O Judi! Arise from the horizon of detachment in My Name, then attract the hearts of those who are nigh through My remembrance and My sovereignty. Thus doth thy Ancient Lord command thee. Leave the people behind thee, turning unto God, the Lord of all beings, speaking forth His Name amongst the worlds.

9 يا جودی ان اطلع من افق الانقطاع باسمی ثم
اجذب افئدة المقرين بذكری و سلطانی كذلك
یامرک مولاک القديم دع الوری عن وراک
مقبلاً الى الله مولی الوری و ناطقاً باسمه بين
العالمين

- 10 O Judi! The Most Great Ocean hath surged in the name of the Lord of the Ancient Days and casteth upon thee the pearls of wisdom and utterance. Spread wide the garment of thy heart that thou mayest gather them in My Name, the All-Compelling, the Self-Subsisting. Arise with such arising as will cause the tribes of the earth to quake, and aid thy Lord through His power that hath encompassed both worlds. When thou desirest to be seated, sit upright in the gatherings, uttering this remembrance through which the Unseen hath appeared and the Kingdom hath proclaimed: "For My Own Self, the Mighty, the Beloved." Thus have We commanded thee in standing and sitting, that thou mayest speak forth in all conditions this Announcement at which all existence hath been shaken, save whom thy Lord, the Mighty, the Loving, willeth.

10 يا جودی قد تموج بحر الأعظم باسم مالک
القدم و يقذف عليك لآئی الحکمة و البيان ان
ابسط رداء قلبک لتجمعها باسمی المهيمن القيوم
قم بقيام يأخذ منه الزلازل قبائل الأرض كلها
و تنصر ربک بقدرته التي احاطت الثقليين اذا
اردت الجلوس ان اجلس مستویاً في المجالس
و ناطقاً بهذا الذكر الذي به ظهر الغيب و نطق
الملک لنفسی العزيز المحبوب كذلك امرناک
في القيام و القعود لتكون ناطقاً في كل الأحوال
بهذا التبا الذي اضرب منه الوجود ألا من شاء
ربک العزيز الودود

- 11 Say: O people! This is the Day of God. Cast aside what ye possess of succession and trusteeship and the like. By God! Nothing should be mentioned therein save His Self, the One Who dominateth every witness and witnessed thing. Cast aside the idle fancies of the ignorant and that which the widows of the earth have spoken, then turn with radiant vision toward My Most Great Horizon that ye may behold the Lord of Destiny speaking from this exalted Station. Say: All names are shaken on this Most Great Day, and all attributes are overwhelmed, save for him whom the hand of thy Lord's loving-kindness hath taken, the Strong, the Victorious, the Almighty, the All-Compelling, the Mighty, the Beloved. Say: This is a Day wherein none save God alone should be mentioned, if ye but knew. Thus have the waves of the ocean of utterance surged and the winds of wisdom and explanation blown, as a grace from Us upon thee.

11 قل يا قوم هذا يوم الله دعوا ما عندكم من الخلافة
و الوصاية و امثالها تالله لا ينبغي ان يذكر فيه
ألا نفسه المهيمنة على كل شاهد و مشهود دعوا
اباطيل الجهلاء و ما تكلمت به ارامل الأرض
ثم توجهوا بالنظر الأنور الى منظری الأكبر لتروا
مالک القدر ناطقاً من هذا المقام المرفوع قل
كل الأسماء اضطربت في هذا اليوم الأكبر و
الصفات مغشيات ألا من اخذه يد عناية ربک
القوى الغالب المقتدر المهيمن العزيز المحبوب قل
هذا يوم لا [يذكر] فيه إلا الله وحده ان اتم تعلمون
كذلك ماجت امواج بحر البيان و هاجت ارياح
الحکمة و التبيان فضلاً من عندنا عليك

- 12 Be thou grateful and say: Praise be unto Thee, O Thou in Whose hand is the dominion of existence. Numbered years have passed and thy letter hath not reached Our presence. This beseemeth not one like thee, for thou hast been beneath the glances of thy Lord's loving-kindness every morn and eve. Read My verses with joy and fragrance. By God! Thou shalt

12 ان اشكر و قل لك الحمد يا من بيدک زمام
الوجود قد قضت سنين معدودات و ما حضر
لدى الوجه كتابک هذا لا ينبغي لمثلک لأنک
كنت تحت لحاظ عناية مولیک في كل اصیل و
بکور ان اقرء آياتی بالروح و الریحان تالله تجد منها

find from them the fragrance of the All-Merciful and be detached from all possibility, speaking forth this forbidden remembrance.

- 13 O My Name! If thou seest him, deliver unto him the verses of thy Lord; if not, send unto him what hath been revealed in this Tablet from whose horizon hath shone the sun of thy Lord's loving-kindness, the All-Compelling, the Self-Subsisting. In every land thou visitest, convey My greetings to My loved ones and give them glad-tidings of God's verses, that they may stand firm in the Cause in such wise that neither human limitations shall prevent them from turning toward the realm of Oneness, nor shall trials move them from the Lord of the seen and unseen. Thus it behooveth the people of God in this promised Day. Verily, the glory be upon thee and upon those who have turned with their hearts to this praiseworthy station.

عرف الرحمن و تنقطع عن الامكان ناطقاً بهذا
الذكر الممنوع

13 ان يا اسمي ان رأيته بلغه آيات ربك و ألا فارسل
اليه ما نزل في هذا اللوح الذي لاحت من افقه
شمس عناية ربك المهيم القيوم و في كل ديار
ترد كبر على وجوه احبائي من قبلي و بشرهم
بآيات الله ليستقيم على الأمر على شأن لا تمنعهم
حدودات البشرية عن شطر الأحديّة ولا تحركهم
الفتن عن مولى السرّ و العلن كذلك ينبغي لأهل
الله في هذا اليوم الموعود انما البهاء عليك و على
الذين توجهوا بالقلوب الى هذا المقام المحمود

BLIB_Or15738.116

BH00984

To: Zaynul-Muqarrabin

Date: 1292? [1875-1876]

- 1 Questions were submitted concerning the divine ordinances, and from the Dayspring of grace this answer shone forth and appeared, these are His words, exalted be His glory:
- 2 O Zaynu'l-Muqarrabin! God willing, may you be successful through God's grace in all worlds. Your questions are accepted before the Throne, for in them lies benefit for all creation. We have specifically commanded you to inquire about the divine laws and verses. We have made you a source of good for the servants. You must at all times enjoin the people to observe the divine ordinances, that perchance they may attain to that which God has commanded and that which benefits their own selves.
- 3 Although few souls are observed to be obedient to the divine commandments - for instance, while many in various lands have attained to the light of faith, only a few have as yet succeeded in acting according to that which has been revealed by Him - We had previously written to you that had the people of that land paid the Huququ'llah, they would have found comfort. Prior to its being decreed, none were bound by it, and the Supreme

1 سؤالاتیکه در احکام الهیه نموده بودند عرض
شد از مطلع عنایت این جواب مشرق و لائح
قوله جل کبریاؤه

2 جناب زین المقرّین انشاء الله بعناية الله در کلّ
عوالم فائز باشید سؤالات شما لدى العرش
مقبولست چه که منفعت کلّ خلق در اوست
و مخصوص امر نمودیم ترا که در احکام و آیات
الهیه سؤال نمائی انا جعلناک مطلع الخیر للعباد
باید در کلّ احيان ناس را با احکام الهیه امر
نمائید که شاید به ما امر به الله و ما ینتفع به
انفسهم فائز شوند

3 اگرچه نفوسیکه تابع اوامر الهی باشند کم مشاهده
میشود چنانچه جمعی حال در بلدان بنور ایمان
فائزند ولیکن به عمل بما نزل من عنده هنوز فائز
نگشته اند مگر قلبی و از قبل بآنجناب نوشتیم که
اگر حقوق الله را ادا مینمودند عباد آن ارض
آسوده بودند قبل از حکم نفسی مکلف نبوده و قلم

Pen had, for a number of years, paused in the revelation of ordinances and commandments, and this was due to divine grace.

- 4 Were the people of the world to recognize the fruits of that which the All-Merciful has revealed, all would arise to fulfill His bidding and act according to what He has ordained. However, in light of the wisdom revealed in God's Tablets, there is no harm in foregoing certain laws which today cause commotion among the people and become cause for their veiling. But as for those deeds which do not cause aversion and notoriety, such as prayers, payment of rights, and the like, all must surely act upon these.

- 5 Regarding Zakat, We have commanded that they should act as was revealed in the Qur'an. God willing, in these days some verses of the Most Holy Book will be explained in Persian, and within them mention will be made of certain laws that have not been revealed. Verily thy Lord, in all circumstances, desires the good of His loved ones and teaches them His straight, clear, and right path.

- 6 Thou didst write that this servant had set down that Huququ'llah is nineteen mithqals in every hundred mithqals—whether of gold, or of silver, or of existing possessions—and thou didst infer therefrom that this is a right which attacheth to the property of the deceased, and that, after the discharge thereof, the remainder of the estate is to be divided.

- 7 He, exalted be His most great glory, saith: The basis amount of Huququ'llah is nineteen mithqals of gold. When one's possessions attain unto this measure, the Right becometh due. As to silver, its reaching unto this station is reckoned by value, not by number; and likewise is it in the case of other things.

- 8 And as to Huququ'llah: it becometh due but once. For example: should a person come to possess a thousand mithqals of gold and pay the Huquq pertaining thereto, no further Right attacheth to that property, save to whatsoever is added thereto through commerce and transactions and attaineth unto the nisab—that is, to the profits accruing therefrom. In such a case, one must act according to that which God hath ordained—unless the property pass into another's hands; for then the Huquq attacheth thereto as it did at the first. At that time the divine Right must be taken.

- 9 Beseech ye the True One, glorified be His Name, that He may graciously assist His loved ones, that all may partake of that Ocean of the divine good-pleasure which is the cause and means

اعلی در سنین معدوده در انزال احکام و اوامر توقّف نموده و این نظر بفضل الهی بوده

4 و اگر اهل امکان بثمرات ما انزله الرحمن عارف شوند کل بامرش قیام نمایند و بآنچه فرموده عامل شوند و لکن نظر بحکمتیکه در الواح الله نازل شده بعض احکام که الیوم سبب ضوضای ناس و علت احتیاج خلق است اگر ترک شود لا بأس و اما اعمالیکه سبب اعراض و اشتباه نیست مثل اذکار و ادای حقوق و امثال آن البته کل باید بآن عامل شوند

5 و درباره زکوة هم امر نمودیم کما نزل فی الفرقان عمل نمایند انشاء الله در این ایام بعض از آیات کتاب اقدس بلسان پارسی بیان میشود و در ضمن بعضی از احکام که نازل نشده ذکر خواهد شد ان ربک فی کلّ الاحوال اراد خیر احبائه و یعلمهم سبيله الحق الواضح المستقیم

6 اینکه مرقوم فرموده بودند که این بنده نوشته که حقوق الله هر صد مثقال نوزده مثقالست چه از ذهب و چه از فضّه و چه از اشیای موجوده و فرموده بودید که از این همه مفهوم شد که این حقّی است که در مال میت تعلّق میگیرد و بعد از ادای آن سایر اموال تقسیم

7 میشود قوله عزّ کبریائه قلم اعلی میفرماید نصاب حقوق الله نوزده مثقال از ذهبست بعد از بلوغ باین مقدار حقوق تعلّق میگیرد و اما فضّه بعد از بلوغ او باین مقام قیمة لا عدداً و کذلک فی سائر الاشیاء

8 و اما حقوق الله یکمرتبه تعلّق میگیرد مثلاً شخصی مالک شد هزار مثقال از ذهب را و حقوق آنرا ادا نمود بر آن مال دیگر حقّ الله تعلّق نمیگیرد مگر بر آنچه بجزایات و معاملات بر او بیفزاید و بحد نصاب برسد یعنی منافع محصولة از آن در این صورت به ما حکم به الله باید عمل شود الا اذا انتقل المال الی ید اخرى اذا تعلّق به الحقوق کما تعلّق اول مرّة در اینوقت حقوق الهی باید اخذ شود

9 از حقّ جلّ جلاله بخواهید که احبای خود را موفق فرماید تا کل از بحر رضای الهی که سبب و علت نجات اهل عالمست نصیب بردارند و بآنچه

of the salvation of the peoples of the world, and that they may, of their own accord, practise that which leadeth to the purification and preservation of their being. The Primal Point hath declared: From the value of all things they possess, must they render the Huququ'llah; yet, in view of the Most Great Bounty, We have exempted the furnishings of the house and the house that is inhabited—that is, such necessary things as are required for living.

10 And as to that which thou didst inquire—whether Huququ'llah, the debts of the deceased, and the expenses of burial and preparation, which of these hath precedence—the ordinance of God is that the (the costs of preparation and burial) is first; after that, the payment of debts; and thereafter the taking of the divine Right. Verily He payeth the debts of His loved ones—who, indeed, is worthier than He to do this? Verily He is the All-Fulfilling, the All-Paying, the Generous. And if the estate be not equal to the debts, then whatsoever is available, little or much, must, in accordance therewith, be apportioned.

11 The matter of debt is of great importance. In the Book it is written: “Blessed is he who ascendeth unto God, and hath no debt to any one, nor any Huququ'llah or of His servants due from him.” It has been known that the Huququ'llah takes precedence over all other rights; however, purely as a bounty, the Manifestation of Revelation has decreed what hath been set down in this Tablet by His life-giving and all-knowing Pen.

12 Regarding inheritance, that if there be no offspring, their shares revert to the House of Justice, and when any of the other categories are not present, such as father, mother, brother, sister, or teacher, whether their shares also revert to the House of Justice or are otherwise disposed - this matter hath been revealed in the Book of God. He saith, exalted be He: “Should one die and leave no offspring, their share shall revert to the House of Justice” and so forth. And: “Should one leave offspring but none of the other categories specified in the Book, two-thirds of what they leave shall revert to the offspring and the remaining third to the House of Justice.” Thus hath the All-Mighty, the Most Exalted, decreed with grandeur and majesty.

13 If there be offspring but some or all of the other souls - father, mother, brother, sister and others - are absent, the shares of those souls shall be divided into three parts: two parts shall revert to the offspring and one part to the House of Justice. The meaning of the blessed verse is thus: one who hath offspring but none of what is below it, that is, none of what is below offspring among those specified in the Book - namely the

سبب تطهیر و ابقای وجود است بالطّوع عامل گردند نقطه* اولی میفرماید از بهاء کلّشی که مالکند باید حقوق الله را ادا نمایند ولیکن نظر بفضل اعظم اسباب بیت و بیت مسکونه را عفو نمودیم یعنی اسبابیکه ما محتاج به است

10 و اینکه سؤال نموده بودند که حقوق الله و دیون میت و تجهیز اسباب کدام مقدّمست حکم الله آنکه تجهیز مقدّمست و بعد ادای دیون و بعد اخذ حقوق الهی آنکه یؤدی دیون احبائه و من اولی به فی ذلک انه هو الموقی المؤدی الکریم و اگر مال معادل دیون نباشد آنچه موجود است بمقتضای آن قلیلاً و کثیراً قسمت شود

11 امر دین اهمّست در کتاب طوبی لمن صعد و لم یکن علیه حقوق الله و عبادۀ و معلوم بوده که حقوق الله مقدّمست بر جمیع حقوق ولیکن محض فضل حکم مطلع الوحی بما نزل فی هذا اللّوح من قلبه المحیی العلیم

12 اینکه مرقوم فرموده بودند که در باب ارث مقرر شده که اگر ذریه موجود نباشد حقوق ایشان به بیت العدل راجعست هر یک از طبقات هم هرگاه موجود نباشند مثل اب یا ام یا اخ یا اخت یا معلّم حقوق آنها راجع به بیت العدل است یا قسم دیگر است اینفقره بیان آن در کتاب الهی نازل شده قوله تعالی من مات و لم یکن له ذریه یرجع حقوقهم الی بیت العدل الی آخر و الذی له ذریه و لم یکن ما دونها عمّا حدّد فی الکتاب یرجع الثلثان ممّا ترکه الی الذریه و الثلث الی بیت العدل کذلک حکم الغنی المتعال بالعظمه و الاجلال

13 اگر ذریه موجود باشد و نفوس اخری از اب و ام و اخ و اخت و سایرین کلّهم او بعضهم مفقود باشند حقوق آن نفوس سه قسمت میشود دو قسمت آن بذریه راجعست و یک قسمت آن به بیت العدل معنی آیه مبارکه چنین میشود نفسیکه از برای او ذریه پوده و نبوده است ما دونها ای ما دون ذریه عمّا حدّد فی الکتاب ای

aforementioned souls of father, mother, spouse, brother, sister and teacher - two-thirds of the shares of the aforementioned souls from what the deceased hath left shall revert to the offspring and one-third to the House of Justice. And this decree applieth whether all or some of these categories are absent.

BRL_ATBH#02x, COC#1120x, LOG#1039x

نفوس مذکوره در آن از اب و آم و زوج و اخ و اخت و معلم راجع میشود دو ثلث از حقوق نفوس مذکوره عمّا ترک المیت بذریّه و یک ثلث الی بیت العدل و این حکم در کل و بعض هر دو جاریست

INBA73:061, BLIB_Or15722.127b,
NLAI_BH4.100-105, BRL_DA#757,
AVK3.116.12x, GHA.133.10x, ASAT4.170x,
ASAT4.170x, MSBH5.413bx

BH04271

To: *Mirza Ali Muhammad Yazdi (Varqa), in Tabriz*

Date: 1292? [1875-1876]

- 1 He is the Expositor in the Kingdom of Utterance.
- 2 A Book from Us to him who hath turned and believed in God, the All-Possessing, the Self-Subsisting. Look thou to naught save the Most Sublime Horizon, this Station from which the Most Great Luminary hath shone forth from the horizon of the world and speaketh: "Verily, there is none other God but Me, the Manifest, the Hidden, the Concealed, the Witnessed." Let thy remembrance and utterance be confined to the praise of thy Lord, the All-Merciful. This indeed shall endure for thee throughout the duration of the kingdom and the heavenly dominion.
- 3 We have heard thy call before and answered thee in diverse Tablets. Thy Lord is, verily, the All-Powerful, the Most Exalted, the Mighty, the Loving. There have come before the Wronged One in this prison thy poetry and prose concerning God, the Lord of what was and what shall be. Blessed art thou for having praised the Goal of the world whilst He was wronged among the peoples.
- 4 Hold thou fast unto Him and take firm hold of His extended cord. Know thou, moreover, that this Cause is mighty, mighty indeed. None hath comprehended it save those who have detached themselves from all that is with them for the sake of God, the Mighty, the Beloved. We beseech God to assist thee under all conditions and to aid thee to serve this Cause whereby every lofty mountain hath been scattered to dust.

- 1 هو المبین فی ملکوت البیان
- 2 کتاب من لدنا الی الذی اقبل و آمن بالله المهیمن القیوم الا تنظر الا الأفق الاعلی هذا المقام الذی منه اشرق النیر الأعظم من افق العالم و ينطق انه لا اله الا انا الظاهر الباطن المکنون المشهود ان اقتصر الذکر و البیان فی ثناء ربک الرحمن انه يكون باقیاً لک بدوام الملک و الملکوت
- 3 قد سمعنا ندائک من قبل و اجیناک فی الواح شتی ان ربک هو المقتدر المتعالی العزیز الودود قد حضر لدی المظلوم فی هذا السجن نظمک و نثرک فی الله رب ما کان و ما یكون طوبی لک بما اثبت مقصود العالم اذ کان مظلوماً بین الأمم
- 4 تشبث به و تمسک بحبله الممدود ثم اعلم ان هذا الأمر عظیم عظیم ما اطلع احد به الا الذین انقطعوا عمّا عندهم لوجه الله العزیز المحبوب نسئل الله ان یوفّقک فی کلّ الأحوال و یؤیدک علی خدمة هذا الأمر الذی به نفس کل جبل مرفوع

- 5 This is a Day wherein none is mentioned save God alone. The All-Merciful hath foretold this in what He revealed in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." All things have perished and this is the countenance of thy Lord, the All-Knowing, the All-Wise.
- 6 Convey Our greetings unto Our servants who have been stirred by the breezes of the love of God. They are indeed among those who have attained that which none among the worlds hath attained. The Glory of God be upon thee and upon them from God, the Lord of all worlds.

5 هذا يوم فيه لا يذكر الا الله وحده قد اخبر به ما انزله الرحمن في الفرقان يوم يقوم الناس لرب العالمين قد هلك الاشياء وهذا وجه ربك العليم الحكيم

6 كبر من لدنا عبادنا الذين هزتهم ارياح محبة الله الا انهم من الذين فازوا بما لا فاز به احد من العالمين الباء عليك و عليهم من لدى الله رب العالمين

INBA19:117, INBA32:107b

BH05001

To: Mulla Ali Jan

Date: 1292? [1875-1876]

- 1 O 'Ali-Jan! The dewdrops of revelation are ever trickling from the leaves of the Divine Lote-Tree, yet most remain heedless thereof. The Sun of the Divine Countenance shines forth from the horizon of will, yet most turn away. The verses of the Lord descend at every moment from the heaven of merciful purpose, yet most of mankind remain veiled and remote therefrom.
- 2 God willing, thou shalt arise to serve the Cause through divine power and strength, and share with all the sealed wine that hath been unsealed by the finger of God's power, that perchance they may be freed from idle fancies and turn toward the horizon of certitude.
- 3 Praise be to the Goal of all creation that thy name was mentioned before the Throne and that which shall endure forever hath flowed from the Most Exalted Pen. All that thou beholdest today shall perish save that which God hath ordained for thee. In all matters be mindful of wisdom, for the people are weak. Thy Lord is verily the All-Forgiving, the All-Bountiful.
- 4 Place thy trust in God - verily He is with thee and will assist thee with the truth. There is no God but Him, the Almighty, the All-Powerful.

1 ملا علی جان ای علی رشحات وحی از اوراق سدره منتهی در کل احیان ترشح مینماید ولكن اکثری از او غافل و شمس وجه ربانی از افق اراده مشرق و لائح و اکثری از آن معرض و آیات ربانیہ از سماء مشیت رحمانی در کل حین نازل ولكن اکثری از خلق از آن محجوب و بعید

2 انشاء الله بقدرت و قوت الهیه بر امر قیام نمائی و رحيق مختوم که از اصبع قدرت الهیه مفتوح گشته بر خلق مبذول داری که شاید از ظنون و اوهام فارغ شده بافق یقین توجه نمایند

3 حمد کن مقصود عالمیان را که ذکر ت لدی العرش مذکور آمد و از قلم اعلی جاری شد آنچه باقی و پابنده خواهد بود و آنچه الیوم مشاهده میشود کل فانی خواهد شد الا ما قدر لک من لدی الله ربک و رب العالمین در جمیع احوال بحکمت ناظر باشید چه که خلق ضعیفند ان ربک لهو الغفور الکریم

4 توکل علی الله انه معک و يؤيدک بالحق لا اله الا هو المقتدر القدير

- 5 Convey My greetings to thy family and to those who have held fast to the Crimson Ark. Then illumine them with the lights that have shone forth and appeared from this manifest horizon.

5 كَبَّرَ مِنْ قَبْلِي عَلَى أَهْلِكَ وَ عَلَى الَّذِينَ تَمَسَّكُوا
بِالسَّفِينَةِ الْحُمْرَاءِ ثُمَّ نَوَّرَهُمْ بِالْأَنْوَارِ الَّتِي أَشْرَقَتْ وَ
لَا حَتَّ مِنْ هَذَا الْأَفَقِ الْمُبِينِ

BLIB_Or15719.029a

BH05883

To: Jinab Kalim, in Qazvin

Date: 1292? [1875-1876]

- 1 In His Name, the Ever-Abiding, the Eternal, the All-Knowing, the All-Wise! This is a Book sent down in truth from God, the Almighty, the All-Knowing, the All-Wise. Through it waft the breathings of divine revelation and the fragrances of inspiration. Blessed is he who hath found it and turned himself unto the Dawning-Place of his Lord's verses, the Honored, the Bountiful.
- 2 Say: Verily, this is the sealed wine that had been hidden in such a station as none had discovered save God, the Peerless, the All-Informed. Verily it is the ornament of God unto all else besides Him and the sign of His grandeur unto all who are in the heavens and on earth. Verily it is the proof that hath encompassed all who are in the heavens and on earth, and the sovereign beneath whose shade have sought shelter all who are in the kingdoms of Command and creation. Blessed are they who possess understanding!
- 3 O servants of the All-Merciful! Follow what hath been sent down unto you from the One Who revealeth the verses, and draw not nigh unto them who speak from their own selves, neither follow any remote oppressor. Hasten with illumined hearts unto the station wherein the Tree beyond which there is no passing doth speak: "The Kingdom is Mine Own Self, the Dominator of the worlds!"
- 4 Thus have We bestowed upon thy heart the choice wine of life, and upon thine ears the call of thy Lord, the All-Merciful, and upon thy sight My gracious Book. When thou hast attained unto it, turn thy face toward the sanctified realm of God and say: "Praise be unto Thee, O Lord of the worlds!"

1 بِسْمِهِ الْبَاقِي الدَّائِمُ الْعَلِيمُ الْحَكِيمُ كِتَابٌ نَزَلَ بِالْحَقِّ
مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ وَ بِهِ تَمَرَّ نَفَحَاتُ
الْوَحْيِ وَ فُوحَاتُ الْإِلْهَامِ طُوبَى لِمَنْ وَجَدَ وَ أَقْبَلَ
إِلَى مَطْلَعِ آيَاتِ رَبِّهِ الْعَزِيزِ الْكَرِيمِ

2 قُلْ أَنَّهُ لَهِوَ الرَّحِيقِ الْمُخْتَوَمِ قَدْ كَانَ مَكْنُونًا فِي مَقَامٍ
مَا أَطْلَعَ بِهِ أَحَدٌ إِلَّا اللَّهَ الْفَرْدَ الْخَبِيرَ وَ أَنَّهُ لَطَرَاظُ
اللَّهِ فِيمَا سِوَاهُ وَ آيَةُ الْعِظَمَةِ لِمَنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ وَ أَنَّهُ لِبَرْهَانٍ أَحَاطَ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِ وَ سُلْطَانٍ اسْتَظَلَّ فِي ظِلِّهِ مَنْ فِي مَلَكُوتِ
الْأَمْرِ وَ الْخَلْقِ طُوبَى لِلْعَارِفِينَ

3 يَا عِبَادَ الرَّحْمَنِ إِنْ اتَّبَعُوا مَا نَزَلَ لَكُمْ مِنْ لَدُنْ مَنْزِلِ
الْآيَاتِ وَ لَا تَقْرَبُوا الَّذِينَ يَتَكَلَّمُونَ مِنْ عِنْدِ أَنْفُسِهِمْ
وَ لَا تَعْقِبُوا كُلَّ ظَالِمٍ بَعِيدٍ إِنْ أَسْرَعُوا بِقُلُوبِ نَوْرَاءِ
إِلَى الْمَقَامِ الَّذِي فِيهِ تَنْطِقُ سِدْرَةُ الْمُنْتَهَى الْمَلِكِ
لِنَفْسِي الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ

4 كَذَلِكَ بَذَلْنَا عَلَى فُؤَادِكَ رَحِيقَ الْحَيَوَانِ وَ عَلَى
أَذَانِكَ نِدَاءَ رَبِّكَ الرَّحْمَنِ وَ عَلَى بَصَرِكَ كِتَابِي
الْكَرِيمِ إِذَا فُزْتُ بِهِ تَوَجَّهْ بِقَلْبِكَ إِلَى شَطْرِ اللَّهِ وَ
قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِينَ

BLIB_Or03114.024, BLIB_Or15715.141bx

BH07210*Date: 1292? [1875-1876]*

- 1 He is the Ever-Abiding, the Everlasting, the Mighty, the All-Wise! We have sent down the verses and expounded them in truth. He, verily, is the One Who hath power over whatsoever He willeth. There is none other God but Him, the Almighty, the All-Powerful.
- 2 We have adorned the heaven of utterance with the stars of wisdom and exposition, that haply the people may turn unto the Countenance and witness that which God hath witnessed from time immemorial - that there is none other God but Me, the All-Knowing, the All-Wise.
- 3 Blessed is the one possessed of sight who hath turned toward the Most Exalted Horizon, and the one possessed of hearing who hath heard that which the Tongue of God, the Lord of all worlds, hath uttered, and the poor one who hath turned toward the Ocean of wealth, and the seeker who hath sought His exalted House. Verily, he who hath believed today in God and His signs hath attained unto all good, and he who hath been prevented is accounted among the lost.
- 4 O people of Baha! By God, ye have prospered in your trading. Soon shall ye find yourselves in a station that cannot be described in words nor encompassed by the descriptions of those who know. Be thankful unto God for this bounty. Verily, He is with you under all conditions and will aid you in that whereunto ye have been called by God, the Mighty, the Praiseworthy.

1 هو الباقي الدائم العزيز الحكيم قد نزلنا الآيات و
صرّفناها بالحقّ أنّه لهو المقتدر على ما يشاء لا اله
الا هو المقتدر القدير

2 قد زينا سماء البيان بأنجم الحكمة و التبيان لعلّ
الناس يتوجّهون الى الوجه ويشهدون بما شهد الله
في ازل الأزال أنّه لا اله الا انا العليم الحكيم

3 طوبى لبصير اقبل الى الأفق الأعلى و لسميع سمع
ما نطق به لسان الله ربّ العالمين و لفقير توجه الى
بحر الغناء و لقاصد قصد بيته الرفيع ان الذي آمن
اليوم بالله و بآياته أنّه قد فاز بكل الخير و الذي
منع أنّه من الخاسرين

4 يا اهل البهّا تالله قد ربّحتم في تجارتكم سوف ترون
انفسكم في مقام لا يسعه البيان ولا تحيطه اوصاف
العارفين اشكروا الله بهذا الفضل أنّه معكم في كلّ
الأحوال و يؤيدكم على ما انتم عليه من امر الله
العزيز الحميد

BLIB_Or15729.142b, NLAI_22848:346b,
BSB.Cod.arab.2644 p178r, MKI4522.346b,
AQA2#025 p.189

BH07580

To: Haji Muhammad Javad brother of emigrant, in Isfahan
Date: 1292? [1875-1876]

- 1 He is the Most Holy, beyond mention and utterance! Exalted is the All-Merciful Who hath sent down the Bayan and given all the glad-tidings of attaining the presence of God, the Powerful, the Supreme, the All-Knowing, the All-Wise. 1 هو المقدّس عن الذّكر والبيان تعالى الرحمن الذي انزل البيان وبشر الكلّ بقاء الله المقتدر المهيمن العليم الحكيم
- 2 The world hath been adorned with the ornament of the Ancient King, and longing hath seized all regions, yet most of the people are in manifest denial. The Word hath appeared and the Hour hath called out, and the Resurrection proclaimeth: "Glad tidings unto you, O concourse of the earth, in this blessed and wondrous Day!" 2 قد تزوّج العالم بطراز مالك القدم و اخذ الاستياف كل الآفاق ولكن اكثر الناس في نفاق مبين قد ظهرت الكلمة و نادى الساعة و تقول القيامة بشرى لكم يا ملا الأرض بهذا اليوم المبارك البديع
- 3 Awaken from the slumber of vain desire. The Lord of all beings hath come with mighty sovereignty. By God! He is verily the One through Whom the Tablets were adorned and by Whose mention every perspicuous Book was embellished. 3 انتبهوا من رقد الهوى قد اتي مالك الورى بسلطان عظيم تالله انه هو الذي به زينت الألواح و بذكره طرز كل كتاب مبين
- 4 Beware lest the clamor of the people of denial hold you back, or the words of the perverse prevent you. Cast the kingdom behind you, then turn unto God, the Mighty, the Praiseworthy. Be not grieved by anything, and adorn thy tongue with remembrance and praise in celebration of thy Lord, the Lord of all names. 4 اياكم ان تحجبكم زماجير اهل النفاق او تمنعكم كلمات المغلين دعوا الملك ورائكم ثم اقبلوا الى الله العزيز الحميد انك لا تحزن من شيء و زين لسانك بالذكر و الثناء في ذكر ربك مالك الأسماء
- 5 He maketh mention of thee from this place which hath been named once as the Prison and again as the Noble Station. 5 انه يذكرك في هذا المقام الذي سمي بالسجن مرة و اخرى بالمقام الكريم

BLIB_Or15729.143b, NLAI_22848:348,
 BSB.Cod.arab.2644 p179v, MKI4522.348,
 AQA2#027 p.190b

BH07716

To: Muhammad Ali, in Qazvin
Date: 1292? [1875-1876]

- 1 O Muhammad-'Ali Khan in Qazvin! Blessed art thou for having adorned thy heart with the ornament of divine recognition in the days of thy Lord, the All-Merciful. 1 ق محمد على خان طوبى لك بما زينت قلبك بطراز العرفان في ايام ربك الرحمن

- 2 By God! This is the Day that hath become the sovereign of days in the realm of possibility, wherein the Path of God was manifested to all who are in the heavens and on earth, and the Balance was set up through this Name whereby earthquakes appeared and the sky brought forth smoke.
- 3 Those who were nurtured in learning rose up against Him Whom God made the Dawning-Place of knowledge and the Dayspring of inspiration. They clung to the sciences, heedless of the One Who is known, thus did their souls entice them. Nay! They are among the most remote of all created things - soon shall they find themselves in the lowest of stations.
- 4 Give thanks unto God for having attained unto that which was promised in the Scriptures and Tablets. Thus did the Truth speak with grace while imprisoned in the most remote of lands.
- 5 We have heard of thy turning unto God and have revealed this Tablet unto thee that thou mayest soar on the wings of certitude in the atmosphere of steadfastness and divine recognition. May the glory rest upon thee and upon those who have remained faithful to the Covenant.
- 2 تالله هذا يوم اصبح سلطان الأيام في الامكان و فيه ظهر صراط الله لمن في السموات والأرض و نصب الميزان بهذا الاسم الذي به ظهرت الزلازل و انت السماء بالدخان
- 3 ان الذين ترعرعوا في العلم تطاولوا على من جعله الله مطلع العلوم و مشرق الانعام قد تمسكوا بالعلوم غافلين عن المعلوم كذلك سولت لهم انفسهم الا انهم من ابعد الخلق سوف يجدون انفسهم في اسفل المقام
- 4 ان احمد الله بما فزت بما وعد في الصحف و الألواح كذلك نطق الحق بالفضل اذ كان مسجوناً في ابعد البلاد
- 5 انا سمعنا اقبالك الى الله نزلنا لك هذا اللوح لتطير بأجنحة الايقان في هواء الاستقامة والعرفان انما البهاء عليك و على الذين وفوا بالميثاق

BLIB_Or03114.022r, BLIB_Or15715.140bx

BH08096

Date: 1292? [1875-1876]

God bears witness that there is no God but Him, the Most Exalted, the Most Great.

God willing, may you ever drink from the heavenly wine of divine knowledge and the choice nectar of the All-Merciful's love, and remain occupied with the remembrance of the One True God. Whatever exists in the visible world will perish, but whatever appears from any doer for the sake of God will remain eternal, enduring and everlasting.

Say: O God of Hosts and Sovereign of the seen and unseen! I beseech Thee by the Dawning-Place of Thy wisdom and the Manifestation of Thy signs to ordain for me that which will benefit me in this world and the next, and make me steadfast in Thy love amidst all created things.

شهد الله انه لا اله الا هو العلي العظيم

انشاء الله لم تزل ولا تزال از صهبای عرفان الهی و رحيق محبت رحمانی بیاشامی و بذكر خداوند یگا مشغول باشی آنچه در عالم مشهود مفقود خواهد شد و آنچه لله از هر عاملی ظاهر شود باقی و دائم و پاینده خواهد بود قل

یا اله الجنود و مالک الغیب و الشهود استلک بمشرق حکمتک و مظهر آیاتک بأن تقدّر لی ما ینفعنی فی الدنیا و الآخرة و یجعلنی مستقیماً علی حبک بین البریة انت الذی یا الهی دعوتی الیک و اجبتک بفضلك و عنایتک استلک

Thou art the One Who, O my God, called me unto Thee and I answered through Thy grace and loving-kindness. I beseech Thee to make me in all conditions turn my gaze toward Thee and speak in Thy praise. Verily Thou art the All-Powerful, the Supreme, the Self-Subsisting.

بأن تجعلني في كلّ الأحوال ناظراً إليك وناطقاً
بثنائك أنك انت المقتدر المهيمن القيوم

BLIB_Or15719.035c

BH09262

To: Wife of Jinab-i-Nazir and mother of Habibullah

Date: 1292? [1875-1876]

He is the Most Ancient, the Most Impregnable, the Most Great!

الأقدم الأمنع الأعظم

We make mention of one who has turned to God and believed in His verses which have encompassed the worlds. Blessed is the servant who has attained unto this resplendent, gleaming Light, and woe unto him who has turned away and followed those who have denied the proof of God when He shone forth with grace upon all who are in the heavens and on earth.

أنا نذكر من أقبل الى الله و آمن بآياته التي
احاطت العالمين طوبى لعبد فاز بهذا النور المشرق
اللميع و ويل لمن اعرض و اتبع الذين كفروا
ببرهان الله اذ تجلّى بالفضل على من في السموات
و الأرضين ان استمعى ندائى و خذى كأس
الايقان باسم ربك الرحمن ثم اشربى بذكرى
العزیز البديع كذلك يعطيك من عنده علم كل
شئ فى كتاب مبين دعى الدنيا و ما فيها ثم اقبلى
بالوجه الأنور الى المنظر الأكبر هذا يكفيك
يشهد بذلك ربك العليم الخبير

Hearken thou unto My call and take the chalice of certitude in the name of thy Lord, the All-Merciful. Then drink thereof through My remembrance, the Mighty, the Wondrous. Thus doth He Who possesseth the knowledge of all things in a perspicuous Book teach thee.

Forsake the world and all that is therein, then turn with radiant countenance toward the Most Great Scene. This sufficeth thee, as thy Lord, the All-Knowing, the All-Informed, doth testify.

AQ46#199 p.027b

BH09230*Date: 1292? [1875-1876]*

The Most Holy, Most Exalted, Most Great!

Verily the Tree maketh mention of one of its leaves, and remembereth it as a bounty from God, the Almighty, the Self-Subsisting, that it may be drawn by the utterance of the All-Merciful to the Most Exalted Horizon and be brought near to the Praiseworthy Station.

The Beloved hath appeared in truth, and He, verily, is the Desired One of the heavens and earth, yet most of the people know not. He calleth them, by night and by day, to the Dayspring of Inspiration, but they perceive not.

Blessed art thou, O My handmaiden, for having heard My call and turned to My countenance in recognition of My Self, when every idolatrous transgressor turned away. Give thanks unto thy Lord for this most great favor, then remember Him by this Name which God hath made the Sovereign of the unseen and the seen.

الأقدس الأَمَنع الأعظم

أَنَّ الشَّجَرَةَ تَذْكُرُ وَرَقَةً مِنْ أَوْرَاقِهَا وَتَذْكُرُهَا فَضْلًا
مَنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ لِتَجْذِبَهَا بَيَانَ الرَّحْمَنِ
إِلَى الْأَفْقِ الْأَعْلَى وَتَقْرِبَهَا إِلَى الْمَقَامِ الْمَحْمُودِ أَنَّ
الْمُحِبُّوبَ قَدْ ظَهَرَ بِالْحَقِّ وَأَنَّهُ لِمَقْصُودِ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ لَا يَعْرِفُونَ
يَدْعُوهُمْ فِي اللَّيَالِي وَالْأَيَّامِ إِلَى مَطْلَعِ الْإِلْهَامِ وَ
هُمْ لَا يَشْعُرُونَ طُوبَى لَكَ يَا أَمْتِي بِمَا سَمِعْتَ
نِدَائِي وَاقْبَلْتِ إِلَى وَجْهِهِ لِعِرْفَانِ نَفْسِي إِذْ
اعْرَضَ عَنِّي كُلُّ مُشْرِكٍ مُرَدُّودٍ إِنْ أَشْكُرِي
رَبِّكَ بِهَذَا الْفَضْلِ الْأَعْظَمِ ثُمَّ أَذْكُرِي بِهِذَا الْاسْمَ
الَّذِي جَعَلَهُ اللَّهُ مَوْلَى الْغَيْبِ وَالشَّهَادَةِ

INBA41:018a

BH09460*Date: 1292? [1875-1876]*

- 1 In the Name of Him Who holdeth dominion over earth and heaven
- 2 The world hath been renewed through the appearance of the Ancient King with His Most Great Name, yet the people know it not. The Hidden One hath been made manifest and informeth mankind of that which profiteth them in both this world and the next, yet most among the people know it not. The world hath been stirred by the breezes of the Ancient of Days, and the Spirit hath proclaimed in the Tablet with its most exalted call, yet most among the people understand not.
- 3 O my maidservant! Harken unto My call from the direction of My prison. There is none other God but Me, the All-Compelling, the Self-Subsisting. Give thanks, for My Pen hath

1 بِاسْمِهِ الْمُهَيْمِنِ عَلَى الْأَرْضِ وَالسَّمَاءِ

2 قَدْ تَجَدَّدَ الْعَالَمُ بِظُهُورِ مَالِكِ الْقَدَمِ بِاسْمِهِ الْأَعْظَمِ
وَلَكِنَّ الْقَوْمَ لَا يَعْرِفُونَ قَدْ ظَهَرَ الْمَكْنُونُ وَيُخْبِرُ
النَّاسَ بِمَا يَنْفَعُهُمْ فِي الْآخِرَةِ وَالْأُولَى وَلَكِنَّ
النَّاسَ أَكْثَرُهُمْ لَا يَعْرِفُونَ قَدْ تَحَرَّكَ الْعَالَمُ مِنْ
نَفْحَاتِ الْقَدَمِ وَنَطَقَ الرُّوحُ فِي اللَّوْحِ بِأَعْلَى النَّدَاءِ
وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ لَا يَفْقَهُونَ

3 إِنْ يَا أَمْتِي إِنْ اسْتَمَعْتِ نِدَائِي مِنْ شَطْرِ سِجْنِي أَنَّهُ لَا
إِلَهَ إِلَّا أَنَا الْمُهَيْمِنُ الْقَيُّومُ إِنْ أَشْكُرِي بِمَا تَحَرَّكَ
عَلَى ذِكْرِكَ قَلْبِي وَ عَلَى اسْمِكَ هَذَا اللِّسَانُ الْعَزِيزُ

been moved to remember thee and this tongue to speak thy name, the Mighty, the Well-Beloved. Thus hath the Dove warbled upon the boughs of eternity. Blessed is he that heareth, and woe unto them that turn away.

المحجوب كذلك غنّت الورقاء على افنان البقاء
طوبى لمن سمع ويل للمعرضين

INBA41:279b

BH09820

Date: 1292? [1875-1876]

1 In the Name of the One Speaker!

1 بنام گوینده یکتا

2 In this spiritual springtime and in these days when the breezes of the All-Merciful's mercy are wafting, the human trees must become verdant and flourishing with the leaves of goodly deeds and the fruits of spiritual qualities. The purpose of man's creation hath been the knowledge of the All-Merciful and the observance of whatsoever hath been sent down from the heaven of His Will. O friends! Strive ye, through the grace of the Best-Beloved of the world, to achieve such deeds as will endure in both the material and spiritual realms. A goodly deed is acceptable, and a goodly word ascendeth unto God. Hearken with the ear of the spirit to the loving counsels of the Best-Beloved of the worlds. The Glory be upon you!

2 در این ربیع روحانی و ایام مرور اریاح رحمت
رحمانی باید اشجار انسانی باورای اعمال طیبیه و اثمار
اخلاق روحانیه سرسبز و خرم شوند مقصود از
خلق انسان معرفت رحمن بوده و عمل بآنچه از
سماء مشیت نازل گشته ای دوستان جهد نمائید
تا بعنایت محبوب عالم بعملی فائز شوید که در عالم
ملک و ملکوت باقی و دائم بماند عمل طیب
مقبول بوده و کلمه طیبیه بحق صعود نماید نصایح
مشفقۀ محبوب عالمیان را بگوش جان بشنوید
البهاء علیکم

BLIB_Or15719.041c

BH09896

Date: 1292? [1875-1876]

In His Name, Who speaks in the Kingdom of Utterance!

بِسْمِهِ النَّاطِقُ فِي مَلَكُوتِ الْبَيَانِ

God hath testified concerning His Own Self, by His Own Self, before the creation of all things, that there is none other God but Me, the Mighty, the All-Bountiful. He who hath heard the Call hath attained unto all good, and he who hath turned away, verily he is of the people of error.

شَهِدَ اللَّهُ لِنَفْسِهِ بِنَفْسِهِ قَبْلَ خَلْقِ الْأَشْيَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْوَهَّابُ مَنْ سَمِعَ النِّدَاءَ فَازَ بِكُلِّ الْخَيْرِ
وَالَّذِي أَعْرَضَ عَنْهُ مِنْ أَهْلِ الضَّلَالِ نَعِيمًا لِأُمَّةٍ
أَخَذْتُ كِتَابَ اللَّهِ بِقُدْرَةٍ مِنْ عِنْدِهِ وَاتَّبَعْتُ مَا
أَنْزَلَ الرَّحْمَنُ فِي الزَّيْرِ وَالْأُلُوحِ إِنْ أَشْكُرِي رَبِّي
بِمَا ذَكَرْتُ لَدَى الْعَرْشِ وَتَحَرَّكَ لَكَ الْقَلَمُ الْأَعْلَى

Blessed is the people that hath taken the Book of God with a power from Him and followed that which the All-Merciful hath revealed in the Scriptures and Tablets.

Be thou thankful unto thy Lord for having remembered thee at the Throne and moved for thee the Most Exalted Pen while the Lord of all names was imprisoned in the hands of the wicked. Thus have We honored thee and mentioned thee in this Tablet from whose horizon hath shone the sun of wisdom and utterance.

اذ كان مالک الأسماء مسجوناً بين ايدي الأشرار
كذلك عزّزناك و ذكرناك بهذا اللوح الذي
اشرقت من افقه شمس الحكمة و البيان

INBA41:411

BH09957

Date: 1292? [1875-1876]

¹ He is the Most High, the Most Great!

¹ هو العليّ العظيم

² Say: Glory be to Thee, O my God, Lord of the worlds and Educator of all who dwell in the heavens and on earth! I beseech Thee by Thy Name through which the fragrance of Thy mercy was wafted amongst Thy servants and the Divine Lote-Tree spoke forth Thy praise and glorification, to assist me to partake of the pure waters of Thy knowledge, through which whosoever attaineth unto them and drinketh therefrom becometh detached from the world and turneth toward the horizon of Thy Manifestation, O Thou Lord of eternity.

² قل سبحانك اللهم يا اله العالمين و مربّي من
في السّموات و الأرضين استلک باسمک الذي
به تضيوع عرف رحمتک بين عبادک و نطقت
السّدرة بذکرک و ثنائک بأن تؤيّدني على صافي
كوثر عرفانک الذي من فاز به و شرب منه
انقطع عن العالم و توجه الى افق ظهورک يا
مالک القدم

³ Then grant me, O my God, that heavenly sustenance which hath descended from the heaven of Thy bounty, that I may remember Thee among Thy servants and render thanks unto Thee within Thy dominion. Verily, Thou art the Omnipotent, the Doer of whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

³ ثمّ ارزقني يا الهى المائدة التي نزلت من سماء
عطائك لأذكرك بين عبادک و اشكرک في
مملکتک انک انت المقتدر على ما تشاء لا اله
الا انت العليم الحكيم

INBA57:096, NFR.220

BH10167*To: Amatullah Khanum**Date: 1292? [1875-1876]*

1 In the Name of the Mighty, the All-Wise!

1 بِسْمِ الْعَزِيزِ الْحَكِيمِ

2 The Divine Lote-Tree crieth out amidst all beings and summoneth all unto God, the Lord of the worlds. And in this night it maketh mention of one of His handmaidens that the Call might draw her nigh unto the Supreme Horizon. This verily is a mighty grace.

2 أَنَّ السَّدرَةَ تَنادى بَيْنَ البريَّةِ وَتَدْعُ الكُلَّ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ وَتَذَكُرُ فِي هَذَا اللَّيْلِ أَمَةً مِنْ أَمَائِهَا لِيقْرِبَهَا النَّدَاءَ إِلَى الأفقِ الْأَعْلَى أَنَّ هَذَا لِفَضْلِ كَبِيرٍ

3 O my maidservant! Give thanks for having heard the Call of God and turned unto Him when every heedless doubter turned away. He maketh mention of them that have turned unto Him and aideth them through the hosts of the heavens and of the earth. Make thou mention of thy Lord in the night season and in the days with this Name through which the faces of the wretched were darkened and the faces of them that have turned unto Him were illumined.

3 إِنْ يَا أَمْتِي إِنْ أَشْكُرِي بِمَا سَمِعْتَ نَدَاءَ اللَّهِ وَاقْبَلْتَ إِلَيْهِ إِذْ أَعْرَضَ عَنْهُ كُلُّ غَافِلٍ مَرِيبٍ أَنَّهُ يَذْكُرُ مِنْ أَقْبَلِ إِلَيْهِ وَيُؤَيِّدُهُ بِجُنُودِ السَّمَوَاتِ وَالْأَرْضِينَ إِنْ أَذْكُرِي رَبَّكَ فِي اللَّيَالِي وَالْأَيَّامِ بِهَذَا الْاسْمِ الَّذِي بِهِ اسْوَدَّتْ وَجُوهُ الْأَشْقِيَاءِ وَابْيَضَّتْ وَجُوهُ الْمُقْبَلِينَ

INBA19:110b, INBA32:102a

BH10260*To: Sisiter of Jinab-i-Nazir and mother of Husayn**Date: 1292? [1875-1876]*

1 He is the most ancient, the most great

1 الْأَقْدَمُ الْأَعْظَمُ

2 A mention from Our presence unto her who has turned to the Qiblih of the world and has drunk the choice wine of grace from the hands of the favors of her Lord, the Mighty, the Praiseworthy, that the remembrance of God may attract her to the most exalted station, the station which God has sanctified from the touch of the ungodly.

2 ذَكَرَ مِنْ لَدُنَّا لَلَّتِي أَقْبَلْتَ إِلَى قِبْلَةِ الْعَالَمِ وَشَرِبْتَ رَحِيقَ الْفَضْلِ مِنْ إِيَادِي الطَّافِ رَبِّهَا الْعَزِيزِ الْحَمِيدِ لِيَجْذِبَهَا ذِكْرُ اللَّهِ إِلَى أَعْلَى الْمَقَامِ الَّذِي قَدَّسَهُ اللَّهُ عَنْ مَسِّ الْمُشْرِكِينَ

3 Your mention was made in the presence of the Countenance and this perspicuous Tablet was revealed for you. Give thanks to your Lord for this bounty, with which nothing that has been created on earth can compare, and say: Praise be unto Thee,

3 قَدْ ذَكَرَ ذِكْرَكَ لَدَى الْوَجْهِ وَنَزَلَ لَكَ هَذَا اللَّوْحُ الْمُبِينُ إِنْ أَشْكُرِي رَبَّكَ بِهَذَا الْفَضْلِ الَّذِي لَا يَعَادِلُهُ مَا خُلِقَ فِي الْأَرْضِ وَقَوْلِي لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ وَمُحِبِّبِ الْعَارِفِينَ وَمَقْصُودِ الطَّالِبِينَ

AQA6#197 p.026b

O God of the worlds, Beloved of the mystics, and Goal of them
that seek Thee!

BH10310

Date: 1292? [1875-1876]

¹ He is the Most Holy, the Most Great

¹ الأقدس الأعظم

² God testifieth that there is none other God but Him. Whoso turneth toward the Most Exalted Horizon in this Day must needs be raised by it as banners of virtuous character throughout all regions, that through them may be manifested that which God, the Powerful, the All-Knowing, the All-Wise, hath willed. Blessed is he from whom appeareth that which bringeth tranquility to hearts and who followeth the command of his Lord in His Most Great, Most Holy Manifestation, the Mighty, the Powerful. Victory hath been ordained through remembrance and utterance. This is what every soul hath been commanded by the All-Merciful. To this testifieth every assured and discerning one.

² شهد الله أنه لا اله الا هو والذي توجه الى الأفق الأعلى في هذا اليوم ينبغي ان يرتفع به اعلام الأخلاق في الآفاق ليظهر بها ما اراد الله المقتدر العليم الحكيم طوبى لمن ظهر منه ما تطمئن به القلوب و اتبع امر موليه في ظهوره الأقدس الأعظم المقتدر القدير قد قدر النصر في الذكر و البيان هذا ما امر به كل نفس من لدى الرحمن يشهد بذلك كل موقن بصير

AQA5#007 p.009a

BH10650

Date: 1292? [1875-1876]

In the Name of the one God!

بنام خداوند یگا

The Beloved of the worlds dwelleth in the Most Great Prison, and thou hast recognized the value of this oppression. Know thou also, by the life of God, that oppression is most beloved.

Drink thou secretly of the Kawthar of the knowledge of the All-Merciful and recognize its value. The days of outward ascendancy shall come, but they will not possess this sweetness.

And if thou wouldst observe carefully, thou wouldst behold the greatness of the Cause together with the aforementioned

محبوب عالمیان در سجن اعظم ساکنست و قدر این مظلومیت را دانسته تو هم بدان لعمر الله مظلومیت بسیار محبوبست کوثر عرفان رحمن را پنهان بنوش و قدر بدان ایام غلبه ظاهریه خواهد آمد ولكن این لذت را نخواهد داشت و اگر درست ملاحظه کنی عظمت امر را با حالت

condition. This is the sweetest utterance that hath flowed from the Most Exalted Pen. Blessed art thou for having attained unto it.

مذکورہ مشاہدہ نمائی اینست بیان احلی کہ از
قلم اعلی جاری شد طوبی لک بما فزت به

BRL_DA#162, DRD.131, MAS4.349b

BH10855

To: Harf-i-Ha son of Ha

Date: 1292? [1875-1876]

1 He is the All-Answering

1 هو المجیب

2 We have read thy letter and heard thy call and have answered thee with this exalted Tablet. Say: Glory be unto Thee, O my God, my Lord! I beseech Thee by Thy Name, the Dominant over all names, to make me swayed by the breezes of Thy Will and moved by the sovereignty of Thy Purpose. Then cause me to be content with what Thou hast ordained for me through Thy bounty and grace, and steadfast in Thy Cause amidst Thy creation. Verily, Thou art the All-Powerful, the Most Exalted, the Most High, the Most Great.

2 قد قرأنا کتابک و سمعنا ندائک و اجبتناک بهذا
اللوحة المنیع قل سبحانک اللهم یا الهی اسئلك
باسمک المهیمن علی الأسماء بأن تجعلنی متمایلاً
بأریاح مشیتک و متحرکاً بسلطان ارادتک ثم
اجعلنی راضیاً بما قدرته لی بجودک و فضلک
و مستقیماً علی امرک بین خلقک انک انت
المقتدر المتعالی العلیّ العظیم

NFR.242a

BH11900

Date: 1292 [1875]

The custodianship of the Blessed House has been granted to the exalted leaf, the wife of the Primal Point, and her sister, upon both be My Glory of God, My Bounty and My Favor.

Before God, we have conferred this custodianship on the House and thus have We adorned it with Our Benevolence, and arrayed Our command with the evidence of His Might and Compassion.

Solely on the sister [Zahra Bagum] and her issue has this honor and favor been bestowed from the heaven of the Lord, the

Giver, the Compassionate, the Bestower, the Forgiver, the Merciful.

AFNAN.172-173

Study guide to this volume

The crown jewel of this volume is the *Lawh-i-Hikmat*—the Tablet of Wisdom—one of the most philosophically ambitious writings Baha’u’llah addressed to the learned world. Composed in 1875, it surveys the metaphysics of creation, the relationship between the divine Word and the natural world, and the history of human philosophy from the pre-Socratics through Aristotle, situating Greek wisdom within a genealogy that traces all authentic knowledge back to the Prophets of God. Around this centerpiece, the volume gathers shorter tablets that press the same themes into practical and ethical registers: a striking definition of “fellowship” that limits it to a precise ethical standard and warns against its sentimental expansion; an urgent moral diagnosis of the age as a moment when “the countenance of Justice is soiled with dust”; and a series of administrative and legal responses that show the post-*Aqdas* community learning to translate revelation into governance. The overall movement is outward: from the prison of **Akka** to the entire educated world, from communal ethics to civilizational wisdom, from divine legislation to the philosophical grounding of statecraft.

The Metaphysics of Creation: Word, Nature, and the Active Force

Key Passages

The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different...such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. — BH00223

Know thou, moreover, that the Word of God—exalted be His glory—is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God’s all-pervasive grace, from which all grace doth emanate. — BH00223

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs

for men of discernment. Nature is God's Will and is its expression in and through the contingent world...Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp.

— BH00223

Context for Study

The *Lawh-i-Hikmat*'s metaphysics of creation is among the most compressed and demanding in the Baha'i corpus. The "active force" and its "recipient" are the two poles of all created existence—correspondent to what Aristotelian philosophy called the *active* and *passive* intellects, to what Chinese cosmology called *yang* and *yin*, to what the Neoplatonists called the emanating One and its receptive hypostases. Baha'u'llah immediately qualifies: "these two are the same, yet they are different"—a formulation that resists the reduction of creation to simple dualism while insisting on genuine ontological distinction. Both poles, in turn, are created by the Word of God, which is the ultimate Cause. The Word is then defined with extraordinary precision: it is "sanctified from any property or substance," not a thing among things, not a sound or syllable—it is the "Command of God which pervadeth all created things," God's "all-pervasive grace." This doctrine of the divine Word as the universal creative medium parallels the Johannine *Logos* ("all things were made through him," John 1:3), the Islamic concept of the divine *Amr* (Command) as the instrument of creation (Qur'an 36:82, "Be, and it is"), and the Neoplatonic *Nous* as the first emanation from the One that contains the archetypes of all things. The definition of Nature as "the embodiment of My Name, the Maker, the Creator"—and as "God's Will...in and through the contingent world"—is Baha'u'llah's response to the materialist naturalism gaining ascendancy in 1875: Nature is not self-sufficient or self-explaining; it is the expression of a divine Name and the vehicle of a divine Will. At the same time, this is not the naive creationism that simply places God as a gap-filler alongside natural causes; it is a metaphysical claim that the natural order is, at its deepest level, an expression of divine creative agency.

Questions for Reflection

1. The "active force" and its "recipient" are described as "the same, yet different." What philosophical and theological tradition does this paradox engage? How does it compare with Aristotelian *hyle* (matter) and *morphe* (form), with the Zoroastrian opposition of light and darkness, and with Daoist *yin* and *yang*?
2. The divine Word is described as "without any syllable or sound"—not the physical vibration of speech but the Command of God. How does this de-physicalization of the Word relate to the Johannine *Logos*, to the Qur'anic *Amr*, and to the Vedantic *Aum*? What does it suggest about the relationship between language and ontology?
3. Baha'u'llah defines Nature as the "embodiment of My Name, the Maker." How does this definition differ from (a) mechanistic materialism, (b) pantheism, and (c) deism? Is it compatible with contemporary evolutionary biology and physics?
4. The statement that "every thing must needs have an origin and every building a builder" is the cosmological argument for God's existence in its most compressed form. How does this argument hold up against Hume's critique in the *Dialogues Concerning Natural Religion* and Kant's dismissal of the cosmological argument in the *Critique of Pure Reason*?

5. The *Lawh-i-Hikmat* explicitly criticizes those who “firmly cling to Nature as it is in itself” and are thereby “bereft of knowledge and wisdom.” How does this critique apply to contemporary secular naturalism, and what would a Baha'i-informed response to scientific materialism look like?

The Sages and the Prophets: A Prophetic Genealogy of Wisdom

Key Passages

The sages aforetime acquired their knowledge from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves with the dregs. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise. Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. — BH00223

Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came Socrates who was indeed, wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from material pleasures...He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. — BH00223

Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily His knowledge encompasseth the earth and the heavens. — BH00223

Context for Study

The panoramic “history of wisdom” in the *Lawh-i-Hikmat* is without precedent in the Baha'i corpus: a prisoner in **Akka** composing a genealogy of Greek philosophy and situating Empedocles, Pythagoras, Hippocrates, Socrates, Plato, and Aristotle within a prophetic framework. The organizing claim is that all authentic philosophical knowledge is ultimately derived from prophetic revelation, with the philosophers of each era living near or during a prophetic dispensation from which they drew. This is not an anti-intellectual claim; it honors the sages as genuine conduits of divine wisdom. The portrait of Socrates is particularly charged: Baha'u'llah describes him as practicing self-denial, turning from material pleasures, withdrawing to the mountains, and being put to death for teaching the way of God—a portrait that emphasizes the ascetic and monotheistic dimensions of the Socratic tradition. The parallel with Baha'u'llah's own imprisonment is unmistakable. The closing disclaimer—that Baha'u'llah has not “perused the books which men possess”

yet can cite the sages accurately—is a claim of prophetic knowledge analogous to Muhammad's designation as the “unlettered Prophet” (*ummi*) and to the Gospel of John's portrait of Jesus as speaking with an authority that transcends scribal learning. Historically, this genealogy has some support: the Pythagorean and Platonic traditions had extensive contact with Egyptian and Near Eastern religious thought, and Jewish tradition (as in Josephus and Philo) claimed that the Greek philosophers had learned from Moses. Baha'u'llah's version is distinctive in its universality: all wisdom, wherever it appears in the world, traces back to divine revelation.

Questions for Reflection

1. The claim that the Greek philosophers “acquired Wisdom from the treasury of prophethood” situates Athens within Jerusalem. How should this claim be evaluated historically? What evidence exists for contact between Greek philosophy and Near Eastern religious traditions, and where does the claim exceed historical evidence?
2. Baha'u'llah's portrait of Socrates emphasizes his self-denial, monotheism, and martyrdom—dimensions that harmonize with prophetic religion but differ from the Platonic tradition's emphasis on the dialectical search for knowledge. What does this selection reveal about Baha'u'llah's reading of Socratic tradition, and what does it leave out?
3. The *Lawh-i-Hikmat*'s prophetic genealogy of wisdom has practical implications: it suggests that genuine scientific and philosophical inquiry is oriented toward divine truth and is compatible with, rather than opposed to, revelation. How does this compare with the positions of Aquinas (faith and reason in harmony), Luther (reason as “the whore” of Satan), and the modern secularist (reason as independent of religion)?
4. Baha'u'llah claims that His knowledge of the sages does not derive from reading their books but from divine inspiration. What does this claim ask of the reader? How does it function rhetorically in the *Lawh-i-Hikmat*'s argument about the relation between prophetic and philosophical knowledge?
5. The *Lawh-i-Hikmat* ends with the claim that statesmanship itself “falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance.” What theory of the relationship between divine revelation and political theory does this imply? Compare with the Islamic concept of *siyasa shar'iyya* (governance according to divine law) and with the Christian tradition of natural law grounding political philosophy.

The Moral Crisis of the Age and the Universal Ethic

Key Passages

We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations have waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error. — BH00223

O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. — BH00223

The meaning of “fellowship” that hath been revealed in the Book of God is this: that each of the believers should regard others as they regard themselves, that is, they should not consider themselves superior, and the wealthy should not deprive the poor of their wealth, and whatever they choose for themselves of good things, they should choose the same for other believers. This is the meaning of fellowship. The limit of fellowship extendeth to this degree, and to exceed it is reckoned before God as proceeding from selfish desires and carnal inclinations. — BH04200

Context for Study

The moral exhortation that opens the *Lawh-i-Hikmat* is one of the most resonant diagnoses of civilizational crisis in nineteenth-century religious literature. Written in 1875—the same year as John Stuart Mill’s death, the year of the Berlin Congress that shaped Europe’s imperial rivalries, and a decade before the “Scramble for Africa”—its catalogue of broken covenants, extinguished wisdom, and the inability to “discern light and darkness” reads as a diagnosis of modernity’s moral predicament as much as of any particular historical moment. The remedy proposed is a universal ethic of love: love for “all mankind” rather than for one’s country, self, or tribe. The final phrase—“glory not in love for your country, but in love for all mankind”—is among the earliest and most direct statements in any religious text of what would later be called cosmopolitan ethics. Baha’u’llah’s definition of “fellowship” in BH04200 is characteristically precise: it is the Golden Rule applied to the community’s economic life—not merely sentiment but the practical standard of not regarding oneself as superior and not withholding goods one would wish for oneself. The warning that “exceeding this degree” falls into selfish desire rather than genuine generosity is a subtle corrective to both the paternalism of excessive beneficence and the romantic idealization of communal feeling. Students may compare this definition with Aristotle’s account of *philia* in the *Nicomachean Ethics*, with the Christian commandment to love the neighbor as oneself (Matthew 22:39), with the Confucian principle of *ren* (humaneness), and with Kant’s categorical imperative.

Questions for Reflection

1. The *Lawh-i-Hikmat*’s opening diagnosis names broken covenants, the eclipse of wisdom, the inability to discern light from darkness, and mutual estrangement as the defining features of its age. How accurately does this diagnosis describe 1875? How does it apply to the early twenty-first century?
2. The command to “glory not in love for your country, but in love for all mankind” directly challenges nationalist sentiment, which was at its height in 1875 (the Franco-Prussian War had just concluded, German unification had just occurred). What is the philosophical basis of this cosmopolitan ethic, and how does it relate to the Stoic ideal of the *kosmopolitēs*?

3. Baha'u'llah's definition of fellowship sets a precise limit—the Golden Rule applied economically—and warns against exceeding it as potentially self-serving. Is this a realistic account of communal solidarity? How does it compare with the socialist ideal of “from each according to ability, to each according to need”?
4. The exhortation to “let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened” is a fourfold ethical discipline corresponding to four faculties. What theory of the virtuous person is embedded in this enumeration? Compare with Plato's fourfold virtue (*Republic* IV) and with the Islamic moral theology of the five necessities (*al-daruriyyat al-khams*).
5. The *Lawh-i-Hikmat* was addressed to the educated class. What responsibilities does it place on those with access to knowledge and philosophical formation? How does it differ from more populist forms of religious exhortation?

A Guiding Question for the Whole Volume

Volume 53 presents Baha'u'llah reaching outward from the prison of **Akka** to engage the intellectual tradition of the entire world. The Tablet of Wisdom situates Greek philosophy within a prophetic genealogy, defines Nature as the expression of divine creative agency, and grounds the universal ethic of love for all mankind in the same source as the legislative order of the *Aqdas*. The wisdom of the sages flows from the prophets; the statesman's craft falls “under the shadow” of divine utterance; and the prisoner's pen, by its own claim, encompasses all that has appeared in the world's books without having read them.

A guiding question for the whole volume might therefore be: **When a Manifestation of God situates all human philosophy, science, and statecraft within a prophetic genealogy of wisdom, and simultaneously exhorts humanity to love all mankind rather than one's own country, what understanding of the relationship between divine revelation and human intellectual achievement is being claimed—and what would it mean to take that claim seriously in an era of both scientific triumphalism and civilizational fragmentation?**