



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 54:

Writings of Baha'u'llah in 'Akka, year 1293 A.H.
(1876) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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‘Abdu’l-Bahá

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- 110. A Traveller’s Narrative (ca. 1886)
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- 115. Letters and utterances in the year 1896
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 54

This 1876 Akka collection repeatedly returns to the practical consequences of the Kitab-i-Aqdas for a scattered community learning how to live under pressure: obedience to written ordinance over rumor, the discipline of hikmat (measured wisdom) in teaching and public conduct, and the steady transposition of “assistance to the Cause” from confrontation into ethical example and constructive service. Running through the volume, too, is the widening horizon of address—language that assumes the Faith’s future as a public, world-embracing message, and not merely an inward-looking community defined by persecution or pilgrimage.

Several items stand out for the clarity with which they crystallize these post-Aqdas priorities. BH00549 insists that the “decree of killing” has been abolished, explicitly repudiates vigilantism even against oppressors, and reframes assistance as goodly deeds, praiseworthy conduct, and unifying words, while also reaffirming the Aqdas-era imperative to associate with the followers of all religions in joy and fellowship. In a complementary key, BH03128 treats wisdom not as an optional virtue but as the foundation of effective action in this Day—contrasting ill-judged “help” that provokes public tumult with patient steadfastness that safeguards the vulnerable and preserves the Cause’s moral authority. BH00519, addressed to an Afnan, is rich in situational texture: it laments the friends’ tendency to generate “commotion,” reiterates the repeated prohibition on coming to the Holy Land without permission, and offers a sobering vignette of confinement in the prison-city (and of the administrative burden created by the stream of petitions).

The volume also preserves instructive glimpses of how those principles were applied to concrete controversies. BH00278 rejects an attempt to legislate beyond the Aqdas (a ruling about the water-pipe), insisting that the community should not amplify matters that would generate “public clamor,” while still recommending preventative moral education for children—an illuminating example of restraint, gradualism, and pastoral realism. BH00762 similarly treats internal agitation as spiritually corrosive, urging the elimination of differences and stressing that acts “contrary to the command of God,” even if outwardly well-intended, will not yield lasting fruit; its repeated cry for “love and unity” reads as both counsel and diagnosis. Finally, BH04621 (addressed to a prominent believer serving as an intermediary) offers a candid administrative rationale for restricting unauthorized pilgrimage: the return of travelers produces contradictory accounts that sow discord across regions, and the sheer number of visitors becomes harmful to the Holy Household—an important witness to the governance challenges of Akka in this period.

Alongside these weightier interventions, the volume includes shorter Tablets that reinforce the same architecture of meaning: steadfastness as the indispensable safeguard of faith under trial (BH02608), the primacy of recognition and obedience as the two enduring matters (BH07273), and even a vivid emblem of receptivity in the anecdote of a gazelle drawn to the revealed verses (BH11812). Taken

together, these pieces show a community being schooled—through doctrine, admonition, and case-specific guidance—into a post-Aqdas ethos: disciplined obedience, nonviolence, unity, and a mode of teaching calibrated to the world’s conditions, yet oriented toward humanity’s collective betterment.

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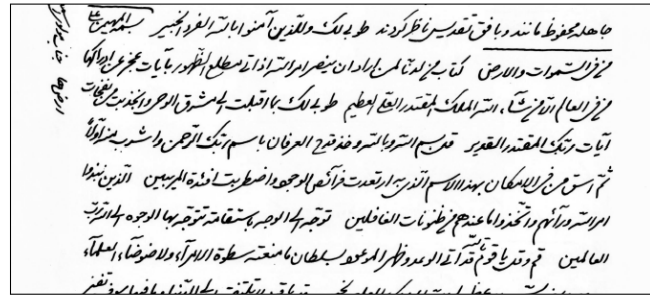
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BH02055

To: Mulawi Ismail, in India

Date: 1293-01 [1876-Jan]



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- 1 In His Name—the All-Protecting, Who watcheth over all that are in the heavens and on the earth
بِسْمِهِ الْمُهَيْمِنِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 2 A Book from Our presence unto him who desireth to aid the Cause of God, when the Dayspring of Revelation came with verses the comprehension whereof hath eluded all who dwell in the world, save whomsoever God—the King, the All-Powerful, the Most High, the Most Great—hath willed.
كِتَابٌ مِنْ لَدُنَّا لِمَنْ أَرَادَ أَنْ يَنْصُرَ أَمْرَ اللَّهِ إِذَا أَتَى مَطْلَعُ الظُّهُورِ بِآيَاتٍ عَجَزَ عَنْ ادْرَاكِهَا مَنْ فِي الْعَالَمِ إِلَّا مَنْ شَاءَ اللَّهُ الْمَلِكُ الْمُقْتَدِرُ الْعَلِيُّ الْعَظِيمُ
- 3 Blessed art thou for having turned unto the Dayspring of Revelation and been attracted by the fragrances of the verses of thy Lord, the Almighty, the All-Powerful.
طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى مَشْرِقِ الْوَحْيِ وَانْجَذِبْتَ مِنْ نَفْحَاتِ آيَاتِ رَبِّكَ الْمُقْتَدِرِ الْقَدِيرِ
- 4 Say: In the name of God and by God, take thou the chalice of divine knowledge in the name of thy Lord, the All-Merciful, and drink therefrom first, then give to drink them that dwell in the realm of possibility through this Name whereby the limbs of existence trembled and the hearts of the doubters who cast the Command of God behind their backs and followed their own idle fancies. Turn thy face with such steadfastness as will cause all faces to turn towards God, the Lord of all worlds.
قُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَخُذْ قَدَحَ الْعَرْفَانِ بِاسْمِ رَبِّكَ الرَّحْمَنِ وَاشْرَبْ مِنْهُ أَوَّلًا ثُمَّ اسْقِ مَنْ فِي الْإِمْكَانِ بِهَذَا الْأَسْمِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْوُجُودِ وَاضْطَرَبَتْ أَفْئِدَةُ الْمَرِيْبِينَ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ وَرَأْيَهُمْ وَاتَّخَذُوا مَا عِنْدَهُمْ مِنْ ظُنُونَاتٍ الْغَافِلِينَ تَوَجَّهْ إِلَى الْوَجْهِ بِاسْتِقَامَةٍ تَتَوَجَّهُ بِهِ الْوُجُوهُ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ
- 5 Arise and say: O people! By God, the Promise hath come and He Who was promised hath appeared with such sovereignty as neither the might of princes nor the clamor of divines could withstand. He calleth the world in the Most Great Prison unto God, the King, the All-Knowing, the All-Informed. Say: O people! Turn not unto the world and what is therein; soon it shall perish, and that which shall endure is what hath been ordained by the Most Exalted Pen for him who hath believed in God and acknowledged His sovereignty that overshadoweth all who are in the heavens and on earth. Say: Cast aside what ye possess and take what ye are bidden by One Who is Mighty, All-Knowing. Thus have We adorned the horizon of utterance with the light of explanation that thou mayest thank thy Lord and be of them that arise in such wise that sitting shall not
قُمْ وَقُلْ يَا قَوْمِ تَأَلَّهْ قَدْ أَتَى الْوَعْدُ وَظَهَرَ الْمَوْعُودُ بِسُلْطَانٍ مَا مَنَعَتْهُ سَطْوَةُ الْأُمَرَاءِ وَلَا ضَوْضَاءُ الْعُلَمَاءِ يَدْعُ الْعَالَمَ فِي السِّجْنِ الْأَعْظَمِ إِلَى اللَّهِ الْمَلِكِ الْعَلِيمِ الْخَبِيرِ قُلْ يَا قَوْمِ لَا تَلْتَفِتُوا إِلَى الدُّنْيَا وَمَا فِيهَا سَوْفَ تَفْنَى وَمَا يَبْقَى هُوَ مَا قَدَّرَ مِنَ الْقَلَمِ الْأَعْلَى لِمَنْ آمَنَ بِاللَّهِ وَاعْتَرَفَ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ قُلْ دَعُوا مَا عِنْدَكُمْ وَخَذُوا مَا أَمَرْتُمْ بِهِ مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ كَذَلِكَ زَيَّنَّا أَفْقَ الْبَيَانِ بِنُورِ التَّبْيَانِ لِتَشْكُرَ رَبَّكَ وَتَكُونَ مِنَ الْقَائِمِينَ عَلَى شَأْنٍ لَا يَأْخُذُكَ الْقَعُودُ فِيهِذَا الْأَمْرُ الَّذِي بِهِ أَنْارَ أَفْقَ التَّوْحِيدِ وَاسْوَدَّتْ وَجُوهَ الْمُنْكَرِينَ

hold thee back from this Cause whereby the horizon of unity was illumined and the faces of the deniers were darkened.

- 6 God willing, drink ye at all times from the fountain of divine knowledge and bestow with wisdom and utterance upon the people of the world the sealed wine whose seal hath been opened through the blessed Most Great Name. Most people you will observe to be as infants - were they given strong food at first, they would perish and never reach maturity. They must be given the milk of divine knowledge from the breast of wisdom until they attain true maturity, which is the station of the rending of veils. His mercy hath preceded all things and His grace hath encompassed the worlds. God willing, be ye cupbearers of the wine of divine knowledge among the people of the world and be ye so enkindled by the fire of the divine Tree that all regions may be ignited therefrom and attain unto the love of God and recognition of the Sun of Truth. This is not difficult for God.

6 انشاء الله در کل احيان از کوثر عرفان بياشاميد و رحيق مختوم که ختم آن بمبارکی اسم اعظم مفتوح گشته بحکمت و بيان براهل امکان مبذول داريد اکثري از ناس را رضيع مشاهده نمائيد اگر کره اول اغذيه قويه بايشان داده شود هلاک کردند و بمقام بلوغ نرسند بايد ايشانرا از ندى حکمت لبن معارف بنوشانند تا بمقام بلوغ حقيقي که مقام کشف حجاب است فائز گردند قد سبقت رحمته و احاط فضله العالمين ان شاء الرحمن ما بين اهل امکان ساقى باده عرفان الهى باشيد و از نار شجره الهيه بشانى مشتعل شويد که کل آنجهات از آن نار مشتعل شوند و بحبت الله و عرفان شمس حقيقت فايز گردند ليس هذا على الله بعزیز

- 7 All that is witnessed in the world shall perish and vanish save for deeds that are manifested today for God's sake - these shall endure as long as the kingdom of earth and heaven endure.

7 آنچه در دنيا مشهود فانی و مفقود خواهد شد مگر عملیکه اليوم لله ظاهر شود آن بدوام ملک و ملکوت باقی و پاینده خواهد بود

- 8 Say: Glory be to Thee, O God, Lord of the world and Master of the nations! I beseech Thee by the Most Great Name to assist me to serve Thy Cause that I may guide the servants to the shore of the ocean of Thy oneness and bring them nigh unto the Dawning-Place of detachment through Thy Name and Thy sovereignty. O my Lord! Thou art the Gracious, possessed of great bounty. Ordain for me that whereby my mention shall endure among all mentions and my spirit among all spirits. Verily Thou art the Cleaver of dawn and the Sender of winds. There is no God but Thee, the Almighty, the All-Giving, the Ever-Forgiving, the All-Bountiful.

8 قل سبحانک اللهم يا اله العالم و مولی الأمم اسئلك بالاسم الأعظم بأن تؤيدنى على خدمة امریک لأدخل العباد فی شاطئ بحر توحیدک و اقربهم الى مطلع التجريد باسمک و سلطانک اى رب انت الکریم [ذوا] الفضل العظیم قدر لی ما یثبت به ذکرى بین الأذکار و روحى بین الأرواح انک انت فالق الأصباح و مرسل الأریاح لا اله الا انت المقتدر المعطى الغفور الکریم

BLIB_Or15719.150

BH04432*To: Majidu'l-Zaman, in India**Date: 1293-01 [1876-Jan]*

1 In the name of the peerless Lord, the All-Glorious

1 بنام خداوند بیمانند

2 Night and day all people would beseech and supplicate with utmost humility and imploration the Self-Sufficient, the Exalted, yearning and hoping to attain the presence of the Manifestation of the divine Revelation and the Dawning-Place of the heavenly inspiration. Yet when the Sun of Truth dawned and the heaven of bounty was raised up and the ocean of generosity appeared, all remained veiled, nay, turned away, save whom thy Lord, the All-Knowing, the All-Informed, willed.

2 جميع ناس در ليالي و ايام بکمال تضرع و ابتهاج از غنى متعال سائل و آمل بودند که بلىقاي مظهر ظهور الهى و مطلع وحى صمدانى فائز شوند و چون آفتاب حقيقت مشرق و سماء جود مرتفع و بحر کرم ظاهر کل محتجب بل معرض الا من شاء ربک العليم الخبير

3 However, the opposition and veiling of souls does not prevent the Truth from His all-compelling purpose and His prevailing Will. He doeth whatsoever He willeth and ordaineth whatsoever He desireth. Thus, even after the opposition and objection of kings and others, in every age the fire of the divine Tree hath enkindled the hearts of the servants, such that now in most lands the standards of His Cause are raised up. The murky waters of the objections of heedless souls cannot extinguish this fire; rather they cause it to blaze more fiercely. Verily He turneth it with oil. He, verily, is the Almighty, the Powerful.

3 ولكن اعراض و احتجاب نفوس حق را از ارادة مهيمنه و مشيت نافذه اش منع ننمايد بفعل ما يشاء و يحكم ما يريد چنانچه بعد از اعراض و اعتراض ملوك و غيرهم در هر حين نار شجره رحمانيه قلوب عباد را مشتعل نموده چنانچه حال در اكثري از بلدان رايات امر مرتفعست اين نار را ميه كدره اعتراضات نفوس غافله يخمود ننمايد بلكه سبب ازدياد اشتعال شود انه يقلبها بالدهن انه هو المقتدر القدير

4 Blessed art thou for having turned to the Most Exalted Horizon and for having attained the days of God, the Lord of Names, and for having heard His sweetest call when every misbeliever and doubter turned away. We beseech God to assist thee to remember and praise Him and to acquaint thee with that which is hidden from all eyes. Make mention of God with wisdom and utterance, that the slumberers who are intoxicated with the wine of passion may be awakened, until they were kept back from the horizon of guidance. Thus doth the Wronged One make mention of thee while imprisoned in the hands of the wicked. Blessed is he who hath rent asunder the veils and turned toward God, the Mighty, the Bestower.

4 طوبى لك بما اقبلت الى الأفق الأعلى و فزت بأيام الله مالک الأسماء و سمعت ندائه الأحلى اذ اعرض عنه كل مشرك مرتاب نسل الله بأن يوفقك على ذكره و ثنائه و يعرفك ما هو المستور عن الأبصار ان اذكر الله بالحكمة و البيان لينتبهن الراقدون الذين اخذهم سكر الهوى الى ان منعهم عن افق الهدى كذلك يذكرک المظلوم اذ كان مسجوناً بين ایدی الأشرار طوبى لمن خرق الأعجاب و توجه الى الله العزيز الوهاب

BLIB_Or15719.151a

BH05024

*To: Qutb al-Dawlih, in India**Date: 1293-01 [1876-Jan]*

1 He is the Ever-Abiding without decline

1 هو الباقي بلا زوال

2 Praise be unto the Omnipotent, Self-Subsisting One, Who through the blessed and goodly Word that dawned from the horizon of the All-Merciful Will, brought all creation from nothingness into the realm of being. This Word hath been God's balance amongst His servants and the straight path for people of insight and guidance. In one station this Word hath been called by all the most beautiful names, and in another station it hath been sanctified from all, for the Manifestation and Dawning-Place of the Word hath been the Divine Manifestation among creation. And in another station the Word itself is the Manifestation.

2 حمد مقتدر قیومی را لایق و سزااست که جمیع آفرینش را بکلمه طیبه مبارکه که از افق مشیت رحمانیه ظاهر شد از عدم بعرضه وجود آورد و این کلمه میزان الله بوده مابین عباد و صراط مستقیمست از برای اهل بصر و رشاد و این کلمه در مقامی بجمیع اسماء حسنی نامیده شده و در مقامی مقدس از کل چه که مظهر کلمه و مطلع آن مظهر ظهور الهی بوده مابین خلق و در مقامی خود کلمه نفس ظهورست

3 For this Word, which is the Pivot of the Book of God, two stations have been ordained in creation and law. The first station tells of the Manifestation of God amongst His servants, for all divine commands and prohibitions appear from Him. Whosoever turns to Him hath turned to Truth, and whosoever turns away is accounted among the turn-aways in the Book of God.

3 و از برای این کلمه که قطب کتاب الله است در تکوین و تشریع دو مقام معین مقام اول حاکی از ظهور الله است مابین عباد چه که جمیع اوامر و نواهی الهی از او ظاهر هر نفسی باو اقبال نمود بحق اقبال نموده و هر نفسی اعراض نمود از معرضین در کتاب الله محسوبست

4 Blessed is he who today attains unto the Word of God and His Manifestation, who grasps the Most Firm Handle and turns toward the Most Exalted Horizon - he is assuredly among the sincere ones. God willing, may you, through the grace of the All-Merciful, arise with utmost effort and endeavor to exalt the Blessed Word, and set ablaze the people with the fire of the love of God.

4 طوبی لمن فاز الیوم بکلمه الله و ظهوره و تمسک بالعروة الوثقی و توجه الی الأفق الأعلى انه من المخلصین انشاء الله بعناية الرحمن آنجناب بتمام جد و جهد در ارتفاع کلمه مبارکه قیام نمایند و بحرارت محبة الله ناس را مشتعل دارند

BLIB_Or15719.151c

BH06974*To: Isma'il Khan, in India**Date: 1293-01 [1876-Jan]*

He is the Most Holy, the Most Great

God willing, may you drink at all times from the Kawthar of the knowledge of the Lord of all beings, and becoming intoxicated with this most pure and luminous Kawthar, may you be occupied in the gathering of the world with the remembrance of the Pre-existent Lord, that perchance the heedless servants may become freed from their suppositions and idle fancies and turn toward the horizon of the inspiration of the eternal Sovereign. Praise be to God that the fragrance of the perfumed garment has been diffused and the Sun of bounty has risen. Blessed is he who has found and attained. Woe to those who remain veiled!

Say: Glory be unto Thee, O God, Lord of existence! I beseech Thee by Thy Name through which Thou hast subdued all who are in the unseen and the visible, to assist me to be steadfast in all conditions, that I may be a speaker of Thy mention and praise and a herald of Thy Cause. Verily Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise. Then I beseech Thee by Thy Self to ordain for me that which will profit me in the next world and in this one. Verily Thou art the Almighty, the Dominant over earth and heaven. There is none other God but Thee, the Ever-Forgiving, the Bountiful.

هو الأقدس الأعظم

انشاء الله در جميع ايام از كوثر عرفان مالک
انام بياشاميد و از اين كوثر اطهر انور سرمست
شده در انجن عالم بذكر مالک قدم مشغول باشيد
که شايد عباد غافل از ظنون و اوهام خود فارغ
شوند و بافق الهام سلطان بی زوال توجه نمایند الحمد
لله عرف قيص متضوع و شمس عنايت مشرق
طوبى لمن وجد و فاز ويل للمحتجبين

قل سبحانک اللهم يا اله الوجود اسئلك باسمک
الذى به سخرت من فى الغيب والشهود بأن تؤيدنى
على الاستقامة فى کل الأحوال لأكون ناطقاً
بذكرک و ثنائک و مبشراً لأمرک انک انت
المقتدر على ما تشاء لا اله الا انت العليم الحكيم
ثم اسئلك بنفسک بأن تقدر لى ما ينفعنى فى
الآخرة و الأولى انک انت المقتدر المهيمن على
الأرض و السماء لا اله الا انت الغفور الكريم

BLIB_Or15719.051d

BH06912*To: Rafi'u'ddin Khan, in India**Date: 1293-01 [1876-Jan]*

¹ He is the One Who has power over what was and what shall be

¹ هو المقتدر على ما كان و ما يكون

² Praise be to God that, through the blessing of the Most Great Name, the Kawthar of divine knowledge is flowing and coursing

² الحمد لله بمبارکى اسم اعظم کوثر عرفان از معین
قلم رحمن بین امکان جاری و ساریست هر نفسی

throughout creation from the Fountain of the Pen of the All-Merciful. Whosoever has turned to it purely for the sake of God has attained to divine bounties and heavenly favors.

- 3 This is the Day when the supreme Touchstone has appeared and separated true from false, the felicitous from the wretched, the receptive from the hostile. How many were the divines who claimed knowledge and wisdom, yet after the Sun of knowledge and wisdom dawned, all remained veiled and even turned away, save whom thy Lord willed. This is why it was said aforetime: "We shall make their highest ones their lowest ones, and their lowest ones their highest ones."
- 4 Today, whosoever has attained to the recognition of God, glorified be His majesty, is reckoned among the people of divine knowledge before the All-Merciful. Apart from this none has had nor shall have any portion. He is verily the Expositor, the All-Knowing, the All-Wise.

بآن خالصاً لوجه الله توجه نمود او بفیوضات
رحمانیه و عنایات ربانیه فائز گشت

3 امروز روزیست که محک اعظم بمیان آمده و
قلب و نقد و سعید و شقی و مقبل و معرض را
از هم فصل نموده و تمیز داده چه مقدار از علما
که مدعی علم و عرفان بودند و بعد از اشراق
شمس علم و حکمت کلّ محبوب بلکه معرض
الّا من شاء ربّک اینست که از قبل فرموده اند
نجعل اعلیهم اسفلهم واسفلهم اعلیهم

4 الیوم هر نفسی بمعرفت حقّ جلّ جلاله فائز شد او
از اهل عرفان لدی الرحمن محسوب و من دون
آن را نصیبی نبوده و نیست آنّ هو المبین العلیم
الحکیم

BLIB_Or15719.052a

BH07585

To: Abdu'llah Khan, in India

Date: 1293-01 [1876-Jan]

In the Name of the All-Seeing, All-Knowing

The entire world hath been created specifically for the recognition of the Ancient King, and there is no doubt that His recognition cannot be attained except through recognition of the Manifestation of His signs and the Dawning-Place of His evidences, inasmuch as the Ancient Being hath ever been and will forever continue to be sanctified, in His state of absolute transcendence and loftiest exaltation, from manifestation and appearance, from ascent and descent. Therefore, whosoever hath today turned unto the Manifestation of the Divine Self and the Source of heavenly knowledge hath turned unto the Truth, and whosoever hath turned away hath turned away from God, exalted be His glory. Blessed is he who hath attained unto this most exalted station and this most sublime and resplendent horizon, and woe unto the heedless. Through the grace and favor of the Beloved of all creation, may your honor be successful at all times in attaining the supreme gift

بنام بیننده دانا

جميع عالم مخصوص عرفان مالک قدم خلق شده
و شکی نیست که عرفان او حاصل نشود مگر
بعرفان مظهر آیات و مطلع بینات او چه که
ذات قدم لمزل و لایزال در علو امتناع و سمو
ارتفاع خود مقدّس از ظهور و بروز و علو و دنو
بوده و خواهد بود

لذا هر نفسی الیوم بمظهر نفس الهی و منبع
علوم ربّانی توجه نمود بحقّ توجه نموده و هر که
اعراض نمود از حقّ جلّ جلاله اعراض نموده
طوبی لمن فاز بهذا المقام الأعلى و الأفق الأسمى
الأسنی و ویل للغافلین انشاء الله آنجناب بفضل
و عنایت محبوب امکان در کلّ احيان بعطیة
عظمی و عنایت کبری که عرفان مظهر اوامر

and greatest bounty, which is the recognition of the Manifestation of God's commandments. Verily, He is the All-Bountiful, the Bestower, the Generous.

الهیست فائز باشند آنه هو الفیاض المعطى الکریم

BLIB_Or15719.151b

BH08637

To: Faydu'llah Khan, in India

Date: 1293-01 [1876-Jan]

¹ In His Name, the Most Holy Above All Names

² Most of the people of the world have claimed and continue to claim knowledge of the Pre-existent Lord. However, after the rending of veils and removal of clouds it became clear and evident that the diverse parties of the world were walking in the wilderness of vain imaginings and the desert of idle fancies, remaining far and veiled from the straight path and mighty way of God. Blessed is the state of the soul who today has held fast to the cord of divine love and has drunk from the choice wine of heavenly knowledge. Such a one is indeed among the essence of creation in the sight of the Truth. Upon him be the glory of God, the Sovereign, the Mighty, the Praiseworthy. God willing, that honored one may be illumined by the dawning lights of the morn of inner meanings and occupied with the remembrance of the Beloved of all horizons. He is verily the Protector of whoever turns to Him and the Illuminator of the hearts of the sincere ones.

¹ بِسْمِهِ الْمَقْدَّسِ عَنِ الْأَسْمَاءِ

² اکثری از اهل عالم مدعی عرفان مالک قدم بوده و هستند ولكن بعد از خرق حجابات و کشف سبجات واضح و مبرهن شد که احزاب مختلفه عالم در پیدای اوهام و مفاضة ظنون مشی مینمودند و از سبیل مستقیم و صراط قویم الهی بعید و محجوب مانده اند نیکوست حال نفسیکه الیوم بحبل محبت الهی تمسک نمود و از رَحِیق عرفان ربّانی آشامید آنه من جوهر الخلق لدی الحقّ علیه بهاء الله الملك العزيز الحمید انشاء الله آنجناب باشرافات انوار فجر معانی منور باشند و بذکر محبوب آفاق مشغول آنه ولی من والاه و منور قلوب المخلصین

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BH00519

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz

Date: 1293-02-19 [1876-Mar-16]

1 In the Name of our Lord, the All-Compelling, the Most Powerful, the Most Exalted, the Most Glorious!

1 بِسْمِ رَبِّنا الْمُهَيْمِنِ الْمُقْتَدِرِ الْعَلِيِّ الْأَبْهَى

2 Praise be to God Who hath uttered His Most Exalted Word, whereupon the seas surged, the winds were stirred thereby, the mountains took flight, the trees put forth their leaves, the pebbles glorified Him, and all things spoke forth that there is none other God but Him, the Single, the One, the Mighty, the Bestower. Verily it is the Fire of God unto him who turned away and erred, and the Light of God unto him who turned towards Him and was guided. Blessed is he who turned unto it, attained to the knowledge thereof, and sought refuge in its presence. Verily it is the Word through which were created all who are in the heavens and the earth, and all who are in the kingdoms of authority and creation. Indeed it is the essence of proof in the realm of possibilities and the reality of evidence unto the followers of all religions. Through it the proof was perfected, the bounty completed, the heavenly table sent down, and distinction made between all created things. Exalted, exalted be its sovereignty! Exalted, exalted be its greatness! Exalted, exalted be its penetrating influence! Exalted, exalted be its power! Exalted, exalted be its dominion! Exalted, exalted be its grace! Exalted, exalted be its mercy which hath encompassed all who are in earth and heaven!

2 الْحَمْدُ لِلَّهِ الَّذِي نَطَقَ بِكَلِمَتِهِ الْعُلْيَا إِذَا مَا جَتِ الْبِحَارُ وَهَاجَتْ بِهَا الْأُرْيَاحُ وَطَارَتْ الْجِبَالُ وَتَوَرَّقَتْ الْأَشْجَارُ وَتَسَبَّحَتْ الْحِصَاةُ وَنَطَقَتْ الْأَشْيَاءُ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْوَهَّابُ وَأَنَّهَا لَنَارُ اللَّهِ لَمَنْ أَعْرَضَ وَغَوَى وَنُورُ اللَّهِ لَمَنْ أَقْبَلَ وَاهْتَدَى نَعِيمًا لَمَنْ أَقْبَلَ إِلَيْهَا وَفَازَ بِعِرْفَانِهَا وَلَاذٍ بِحُضْرَتِهَا وَأَنَّهَا لَمَيُّ الْكَلِمَةِ الَّتِي بِهَا خَلَقَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِي مَلَكُوتِ الْأَمْرِ وَالْخَلْقِ وَأَنَّهَا لَكَيْنُونَةُ الْحُجَّةِ فِي الْإِمْكَانِ وَحَقِيقَةُ الْبُرْهَانِ لِأَهْلِ الْأَدْيَانِ وَبِهَا تَمَّتِ الْحُجَّةُ وَكَلِمَتُ النِّعْمَةِ وَتَزَلَّتِ الْمَائِدَةُ وَفُصِّلَ بَيْنَ الْبَرِيَّةِ تَعَالَى تَعَالَى سُلْطَانُهَا تَعَالَى تَعَالَى عَظَمَتُهَا تَعَالَى تَعَالَى نَفُوذُهَا تَعَالَى تَعَالَى اقْتِدَارُهَا تَعَالَى تَعَالَى هَيْمَنَتُهَا تَعَالَى تَعَالَى فَضْلُهَا تَعَالَى تَعَالَى رَحْمَتُهَا الَّتِي سَبَقَتْ مِنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ

3 My spirit be a sacrifice unto you, O Afnan of the Blessed Tree! His honor Haji Ahmad and his honor Mirza Hasan have been honored to attain the Most Great and Most Exalted House upon their return from the Most Great and Most Resplendent House, bearing with them a letter from your honor. This ephemeral one was honored by it and attained to its contents, and presented it before His Countenance. The Tongue of Grandeur spoke concerning the mention of His Afnan in such wise as I am powerless to recount. His Self, which dominateth the world, and His Essence, which hath ascendancy over all the worlds, bear witness to this. God willing, may you be the recipient in all conditions of the special favors of the Beloved of the worlds.

3 رُوحِي لَكُمْ الْفِدَاءُ يَا أَفْنَانَ سِدْرَةِ الْبَهَاءِ قَدْ تَشَرَّفَا جَنَابَ حَاجِي أَحْمَدَ وَجَنَابَ مِيرْزَا حَسَنٍ بِالْبَيْتِ الْأَعْظَمِ الْأَعْلَى إِذْ رَجَعَا مِنَ الْبَيْتِ الْأَكْبَرِ الْأَسْنَى وَمَعَهُمَا كِتَابٌ مِنْ حُضْرَتِكَ وَتَشَرَّفَ الْفَانِي بِهِ وَفَازَ بِمَا فِيهِ وَعَرْضَتُهُ تَلْقَاءُ الْوَجْهِ وَتَكَلَّمَ لِسَانُ الْقَدَمِ فِي ذِكْرِ أَفْنَانِهِ مَا أَكُونُ عَاجِزًا عَنْ ذِكْرِهِ يَشْهَدُ بِذَلِكَ نَفْسُهُ الْمُهَيْمِنَةُ عَلَى الْعَالَمِ وَذَاتُهُ الْمُهَيْمِنُ عَلَى الْعَالَمِينَ أَنْشَاءَ اللَّهُ فِي جَمِيعِ أَحْوَالِ بَعْنَايَاتٍ مَخْصُوصَةً بِمُحِبِّبِ عَالَمِيَانِ مَخْصُوصَ بِأَشِيدِ

4 As to what was written concerning the cawing of the opposers and the braying of the deniers, in all ages it hath been thus - most people are heedless and ignorant, and have placed the reins of their minds and hearts in the hands of the ignorant

4 اَيْنَكِهِ دَر بَارَهُ نَعَاقِ مُعَرِّضِينَ وَنَهَاقِ مُنْكَرِينَ مَرْقُومِ فَرْمُودِهِ بُوْدَنْدِ دَر كُلِّ اعْصَارِ چَنِينَ بُوْدِهِ نَاسِ أَكْثَرِي غَافِلِ وَجَاهِلِ وَزَمَامِ عَقُولِ وَ افْتَدَهُ خُودِ رَا هَمِ بَدَسْتِ جِهَلَايِ مِثْلِ خُودِ

like themselves. Therefore they have remained deprived of all heavenly bounties and divine favors, and are unaware of it. Woe unto the leader and the led, the seeker and the sought! However, even some of the loved ones of God have not acted according to what God desired. In truth, the matter is as your honor hath written - had the loved ones of God acted according to what God desired, most people would now be adorned with the robe of faith. Yea, by God, this is the truth in which there is no doubt!

- 5 Observe how in most Tablets all were commanded to wisdom, and all were enjoined to virtuous character, refined manners and goodly, acceptable deeds. Nevertheless, some have transgressed the bounds set by God and have become the cause of the clamor and outcry of the people. One day as I stood before the Throne, He mentioned the martyrs of that land, and repeatedly from the Most Holy Tongue - upon them be the glory of God - was heard their praise. Then He said that although they were martyred in the path of God and their martyrdom was accepted, they had somewhat exceeded the bounds of wisdom. Verily He is the All-Knowing, the All-Informed. In most cities during the past year, the friends themselves have been the cause of commotion, despite being counseled in most Tablets to observe wisdom, patience, calm, and that whereby the Cause of God, the Compelling, the Self-Subsisting, may be exalted. Among other things, the friends have been forbidden from turning towards the Most Holy Court, and an explicit prohibition hath been revealed in the Book that none should turn hither without permission. Nevertheless, there are now more travelers than emigrants in this land.

- 6 The esteemed Haji, if granted an audience, will submit that had they been focused on the Cause of God and had they seen their own wills as non-existent and as naught before the will of the Ancient King, the banners of the Cause would now be raised in all lands. Moreover, whatsoever occurs in opposition to God's Cause yields no benefit, and its harm reverts to those who perpetrate it. Furthermore, the gathering of people in this land has even brought harm to the Blessed Tree itself, as the departure from the Land of Mystery caused the friends to gather in that land. However, this word was repeatedly heard from the Tongue of Grandeur, Who said that whatever befalls the presence of the Throne becomes the cause of the exaltation of the Word of God, as has been witnessed thus far.

داده‌اند لذا از جمیع فیوضات رحمانیه و عنایات ربّانیّه محروم مانده‌اند و شاعر بآن نیستند فویل للّوئیس و المروّوس و الطالب و المطلوب ولكن احبای الهی هم بعضی بما اراد الله حرکت نمودند فی الحقیقه امر از قرار یست که خود آنحضرت مرقوم داشته‌اند که اگر احبای الهی بما اراد الله عمل مینمودند حال اغلب ناس بردای ایمان فائز بودند ای والله هذا حق لا ریب فیه

5 ملاحظه فرمائید در اکثری از الواح کثراً بحکمت امر نمودند و جمیع را باخلاق و آداب و اعمال طیبیه مرضیه حسنه امر فرمودند مع ذلک بعضی تجاوز از حدود الهی نموده سبب نفاق و وضوای ناس گردیده‌اند چنانچه یومی از ایام تلقاء عرش ایستاده بودم ذکر شهدای آن ارض را فرمودند و مکرراً از لسان اقدس علیهم بهاء الله اصغا شد و بعد فرمودند اگرچه فی سبیل الله شهید شدند و شهادتشان مقبول است ولكن قدری از حکمت تجاوز نموده بودند انه لهُو العالم الخبیر در اکثری از بلدان در سنه گذشته خود احباب سبب وضو شده‌اند مع آنکه در اکثری از الواح کلّ را وصیت فرمودند بحکمت و صبر و سکون و بما یرتفع به امر الله المهیم القیوم از جمله احباب از توجه بشطر اقدس منع شده‌اند و نبی صریح در کتاب نازل که احدی بغیر اذن توجه ننماید مع ذلک حال مسافرن ازید از مهاجرین در این ارض موجودند

6 جناب حاجی مزبور اگر بخدمت فائز شد معروض خواهد داشت البتّه اگر بامر الله ناظر بودند و اراده‌های خود را در اراده مالک قدم فانی و لاشیء مشاهده مینمودند حال رایات امر در کلّ بلاد مرتفع بود و از آن گذشته آنچه بر خلاف امر الله واقع میشود نفع نداشته و ضررش بخود انفس عامله راجع سهل است از اجماع این ارض از برای اصل شجره مبارکه هم ضرر داشته و دارد چنانچه حرکت از ارض سر سبب اجماع احبّا شد در آن ارض ولكن از لسان عظمت اینکمه مکرراً اصغا شد فرمودند آنچه بر ساحت عرش وارد شود سبب و علت اعلاى کلمه الله است چنانچه تا حال همین قسم مشاهده شده

- 7 After arrival in this land, which is the prison, an order was issued from the source of oppression that none should meet with anyone, such that even the barber could not attend to the prisoners to shave their heads without guards present. Thus did the Desired One of all worlds not visit the bath for several months. But now it has come to pass that the friends may go to any city they wish, except for the Ancient Beauty Who remains confined to His house and associates with no one. The rest, including the Two Most Great Branches—may the spirit of all worlds be sacrificed for them both—and the other friends, may go wherever they wish, with no hindrance whatsoever. Verily, He is the One with power over whatsoever He willeth. He is indeed the One Who prevails over whatsoever He pleaseth. His command is effective, His decree is current, and His will hath dominated the heavens and the earth.
- 8 However, this evanescent servant has acquired a small plot outside the city and has planted therein, according to his means, various flowers and plants, that perchance it might become a greater vista and the Ancient Beauty might grace that place with His presence. But until now He hath not accepted. The command is in His hands. O my Beloved! The heart is in great combustion and the very foundations are in evident upheaval, for it is witnessed that the Holy Being for Whose servants the whole world was created dwells in the prison of His enemies and is outwardly forbidden. I fear that His honor might become saddened by the abundance of petitions submitted. In all conditions, we look to His honor's pardon.
- 9 That which was written concerning the good conduct of the loved ones of that land, that they act with wisdom and pleasing manners, brought boundless joy. God willing, may they at all times gaze toward the horizon of the Cause and act in accordance with the revealed wisdom. I swear by the Sun of Truth that if the opposing servants were to become aware of even less than a mustard seed of the stations of God's loved ones, they would assuredly circle around each one of them. Their sight hath been clouded by vain desires which have prevented them from God, the Lord of all worlds. This abasement sufficeth for the heedless souls who for years and centuries, day and night, beseeched and supplicated for the appearance of the Manifestations of the Self-Sufficient, the Most High, yet when the Truth Itself appeared and the horizon of the Cause shone forth, all remained heedless, turned away and veiled, save whom God, the Lord of all worlds, willed.
- 10 This servant was exceedingly grateful and pleased with the loved ones of that land who, despite the transgressions of the
- بعد از ورود در این ارض که ارض سجن باشد 7
حکم از مصدر ظلم صادر که با احدی ملاقات
نکنند حتی دلاک هم بجهت خلق رؤس بدون
ضابطه نزد مسجونین نرود چنانچه مقصود عالمیان
در اشرم معدوده بحمام تشریف نبردند ولکن حال
بقسمی شده که احباً بهر شهری میخواهند میروند
جز جمال قدم که در بیت ساکنند با احدی
معاشر نیستند باقی از غصنین اعظمین روح العالمین
فداهما و سایر احباب هر جا اراده فرمایند ایداً
مانعی نبوده و نیست انه هو المقتدر علی ما یشاء
انه هو المهيمن علی ما یشاء ان امره نافذ و حکمه
جار و مشیت غلبت السموات و الأرض
- ولکن این عبد فانی یک قطعهء صغیره در خارج 8
مدینه گرفته و در آنجا از اوراد و ازهار بقدر
وسع زرع نموده که شاید منظر اکبر واقع شود
و جمال قدم از سجن بانخل تجلی فرماید ولکن
تا حین اجابت نفرموده اند الامر بیده یا محبوبی
ان القلب فی احتراق عظیم و الأركان فی انقلاب
مبین چه که مشاهده میشود ذات مقدسیکه جمیع
عالم لأجل خدام او خلق شده در سجن اعدا
ساکن و علی الظاهر ممنوع بیم آنست که از کثرت
عرایض معروضه آن جناب محزون شوند در کل
احوال نظر بغفو آنجنابست
- اینکه از حسن سلوک احبای آن ارض مرقوم 9
فرموده بودند که بحکمت و آداب مرضیه
حرکت مینمایند این فقره سبب سرور لایحصى
شد انشاء الله در کل احیان ناظر بافق امر باشند
و بحکمت منزله عامل قسم بافتاب حقیقت اگر
عباد معرضین اقل از خردی بمقامات احبای
الهی مطلع شوند هراینه یک یک را طواف
کنند قد غشت الأهواء ابصارهم و منعهم عن
الله رب العالمین این ذلت بس است نفوس
غافله را که سالها و قرنهای در شب و روز بتضرع
و ایتال ظهور مظاهر غنی متعال را جی و آمل
بودند و چون نفس حق ظاهر و افق امر باهر
کل غافل و معرض و محجوب ماندند الا من
شاء الله رب العالمین
- بسیار این عبد از احبای آن ارض ممنون و مسرور 10
شد که مع تعدیات ظالمین و اعتراضات فاجرین

oppressors, the objections of the wicked, and the clamor of the corrupt, remained patient and did not transgress beyond the wisdom they were bidden to observe. Upon them be the glory of God, His favors and His grace. That which befell your honor and the loved ones of that land is known and evident at the Most Holy Court, as hath been mentioned time and again, and it hath been said that ere long the power of the oppressors, the might of the rulers, and the dominion of the aggressors shall pass away and perish, and the Cause of God shall be seen to prevail and triumph over all.

- 11 And concerning what you wrote about some of the friends whose property was taken and who made no complaint - there would be no harm if they were to lodge a complaint with perfect propriety and wisdom, for the matter would have one of two outcomes: either they would listen or they would not. If they listened, they would have acted justly, and if they did not listen, God's proof would be complete against those souls and the oppression of the friends would become apparent and manifest. This matter would have its effect in the world itself. A word was heard from the Most Pure Tongue indicating that there is fear that an affliction greater than the afflictions of previous years may encompass the land of the opposers and deniers. It appears this affliction will come after the appearance of a sedition that will become manifest in certain lands, as can be understood from certain revealed verses.

- 12 The greetings of this evanescent servant to the loved ones of God depend on your honor's favor. God willing, all should gaze toward the Most Merciful with perfect joy and fragrance, serenity and assurance. By God, besides Whom there is none other God, all good returneth unto them and the infinite outpourings of the Lord are directed toward them. The clamor of the opposers is, as people say, like the yellow sun on the edge of roofs - its effect is visible but soon it shall pass away and perish. God willing, may they remain firm at all times and moments in the Cause of the Beloved of the worlds with complete steadfastness, and be vocal in His remembrance. What more can I say of this evanescent servant's longing and yearning to see your exalted handwriting - I hope this favor will not be withheld. My spirit be a sacrifice for your tribulations, O Afnan of the Tree of the Cause, and my soul be a sacrifice for your sorrows, O Afnan of my Beloved and the Beloved of the worlds.

- 13 Another matter to report is that the samovar and items that were with Jinab-i-Haji Ahmad arrived, and specifically they commanded that the samovar be kept for the days of the Festival so that all may drink tea from it in remembrance of the

و غوغای مفسدین صبر نموده اند و از حکمت مأموره بآن تجاوز ننموده اند علیهم بهاء الله و عنایاته و الطافه آنچه بر آن حضرت و احبای آن ارض وارد شد در ساحت اقدس معلوم و واضحست چنانچه کراراً و مراراً ذکر فرمودند و فرمودند عنقریب قدرت ظالمین و سطوت امرین و شوکت معتدین زایل و فانی خواهد گشت و امر الله بر کل مهیمن و غالب مشاهده خواهد شد انتهی

- 11 و اینکه مرقوم فرموده بودید که مال بعضی احباب را برده اند و اظهار شکایت بجائی ننموده اند اگر بکمال آداب ظاهره و حکمت شکایت نمایند باسی نیست چه که امر از دو شق خارج نه میشوند یا نمیشوند اگر شنیدند بحق عامل شده اند و اگر نشنیدند حجت الهی بر آن نفوس تمام میشود و مظلومیت احباب هم ظاهر و هویدا میگردد و اینفقره در نفس عالم تأثیر مینماید کلمه ای از لسان اطهر اصغاشد که بیم آنست بلائی اعظم از بلای سنین قبل بر دیار معرضین و منکرین احاطه نماید گویا این بلا بعد از ظهور فتنه ایست که در بعض بلدان ظاهر خواهد شد چنانچه از بعض آیات منزله مستفاد میشود

- 12 تکبیر اینعبد فانی باحبای الهی منوط بعنایت آن حضرتست انشاءالله باید کل بکمال روح و ریحان و سکون و اطمینان بشطر رحمن ناظر باشند والله الذی لا اله الا هو کل خیر راجع بایشانست و فیوضات نامتناهیة ربانیة متوجه بایشان ضوضاهای معرضین بقول مردم بمنزله آفتاب زرد است که بر لب بامها اثر آن ظاهر است عنقریب زایل و فانی خواهد شد انشاءالله در کل حین و حان باستقامت تمام بر امر محبوب عالمیان ثابت باشند و بذکرش ناطق دیگر چه عرض کنم از شوق و اشتیاق اینعبد فانی بملاحظه دستخط عالی امید چنانست این عنایترا منع نفرمایند روحی لبلاتکم الفداء یا افنان سدره الامر و نفسی لکربتکم الفداء یا افنان محبوبی و محبوب العالمین

- 13 و عرض دیگر سماور و اشیائیکه با جناب حاجی احمد بود رسید و مخصوص امر فرمودند سماور را بجهت ایام عید نگاه دارند تا کل از او بیاد محبوب چای بنوشند و همچنین برنجیکه جناب شیخ علیه

Beloved. Likewise, the rice that Jinab-i-Shaykh, upon him be the Glory of God, sent arrived without defect. We beseech God to assist him in the Cause and draw him near to Him in all conditions, and to ordain for him that which He loves and is pleased with. Verily He is the Lord of the hereafter and the former times, there is no God but Him, the Most High, the All-Wise. The rosewater too was specifically preserved for the Festivals as commanded, and upon its arrival, after one day the Blessed Beauty made use of it. Blessed is it, that is, the rosewater and its sender.

- 14 Likewise, at a specific time, this servant gained admittance to the Most Holy Court and, on your behalf, performed the visitation, and its acceptance was uttered from the blessed tongue. Another matter to report is that from Jinab-i-Rafi' Badi', upon him be the Glory of God, a petition arrived at the Most Holy Court, as well as from other souls, but since Tablets specifically for them had previously been revealed and sent, They said that God willing, later a response would be revealed and sent. On behalf of this ephemeral servant, convey wondrous and glorious greetings to Jinab-i-Rafi', upon him be the Glory of God, and likewise to the other loved ones.
- 15 The Most Glorious Glory be upon you, O Afnan of God, the All-Compelling, the Self-Subsisting.
- 16 The servant of God, 19 Safar 1293

بهاء الله ارسال داشتند بی عیب رسید نسل الله بأن یؤیده علی الأمر ویقربه الیه فی کل الأحوال و یکتب له ما یحب و یرضی انه لمولی الآخرة و الأولى لا اله الا هو العلی الحکیم و گلاب هم مخصوص اعیاد حسب الأمر حفظ شد و در حین ورود بعد از یک يوم جمال مبارک از آن استعمال فرمودند طوبی له ای لگلاب و لمسله

14 و همچنین وقت مخصوصی اینعبد خادم بساحت اقدس فائز و بنیابت آنحضرت زیارت نمود و قبول آن هم از لسان مبارک جاری عرض دیگر آنکه از جناب رفیع بدیع علیه بهاء الله عریضه بساحت اقدس رسید و همچنین از نفوس اخرى ولكن چون از قبل الواح مخصوص ایشان نازل و ارسال شد فرمودند انشاء الله از بعد جواب نازل و ارسال میشود از قول ابن فقیر فانی خدمت جناب رفیع علیه بهاء الله تکبیر بدیع منیع برسانید و همچنین خدمت سایر احباً

15 البهاء الأبهی علیکم یا افنان الله المهیمن القیوم

16 خادام ۶۶ [الله] فی ۱۹ صفر ۱۲۹۳

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BH00549

To: Nasrullah Khan, in Tabriz
Date: 1293-02-19 [1876-Mar-16]

- 1 He is the Most Holy, the Most Impregnable, the Most Great, the Most Exalted!
- 2 Praise be to God Who is one in His command and single in His judgment. All atoms bear witness that there is none other God but Him. He hath ever been alone in His unity, exalted in His transcendence, glorified in His majesty, and unique in His singularity. He hath no partner in His sacred commandments, nor any peer in His revealed ordinances. By His sovereignty He doeth what He willeth, and by His command He ordaineth

1 هو الأقدس الأَمع الأعظم الأعلى

2 الحمد لله الذى توحّد بالأمر و تفردّ بالحکم تشهد الذرات انه لا اله الا هو لم یزل کان متوحّداً و متعالیاً و متعظماً و متفرداً لیس له شریک فى اوامره المقدسة و لا له نظیر فى احکامه المنزلة یفعل بسلطانه ما یشاء و یحکم بأمره ما یرید انه هو الفرد الواحد المقتدر المهیمن القیوم

what He pleaseth. He is indeed the Single, the One, the Powerful, the Supreme, the Self-Subsisting.

- 3 Praise be to God Who hath spoken through His mighty verses and commanded all humanity to follow that which was revealed therein, and forbidden all from following self and idle fancy. He is verily the Lord of the hereafter and of this world, the Lord of the throne on high and of the earth below. His penetrating Will and His all-encompassing Purpose have embraced all things. The armies of the world cannot frighten Him, nor can the clamor of nations dismay Him. None is to follow save that which hath been revealed in the Books and Tablets. There is none other God but Him, the Powerful, the Most Great, the Most High, the Most Mighty, the Most Glorious, the Best-Beloved.

- 4 And furthermore, thy letter hath reached this evanescent servant, and I was near to soaring upon the wings of longing when I discovered therein the fragrance of the love of the Best Beloved of all worlds. I opened it and read it, and presented it before His countenance, and laid before God, the Lord of the Day of Separation, that which was contained therein. When the letter was concluded, the Tongue of Grandeur spoke that which indicated His grace and favors unto you, and His mercy and bounties upon you. It was as though I had, in that moment, drunk from the utterance of our Lord, the All-Merciful, that which no pen can describe. Exalted is His mercy, magnificent His favor, great His beneficence, and all-encompassing His grace. Verily, He is the All-Forgiving, the All-Bountiful.

- 5 God willing, through the loving-kindness of the Best-Beloved of the worlds, may ye ever gaze toward wisdom and that which will promote harmony among the loved ones. I express this in Persian that all the honored ones, the beloved ones, and the friends of the Truth may grasp the matter. Although the holy Tablets revealed from the heaven of God's Will have been sent down in both Arabic and Persian in such wise that they need no expositions from the likes of this servant, yet since certain contrary matters have been heard, it therefore becometh necessary, nay obligatory, upon this servant to set forth that which is right and proper, so that those things which cause tumult and clamor among men may not come to pass.

- 6 In most of the Tablets, the Truth, exalted be His grandeur, hath commanded all to observe wisdom and hath forbidden abominable deeds and inflammatory matters that cause strife, conflict, corruption and the perturbation of people. He hath entirely removed the decree of killing, and in the Most Holy Book, which was revealed from the holy Kingdom, He hath

3 الحمد لله الذي نطق بآياته الكبرى و امر الوری بالاتباع بما نزل فيها و نهى الكل عن اتباع النفس و الهوى انه لملك الآخرة و الأولى و رب العرش و الثرى قد احاطت مشيئته النافذة و ارادته المهيمنة لا تخوفه جنود العالم و لا وضوء الأمم و ليس لأحد ان يتبع الا ما نزل في الزبر و الألواح لا اله الا هو المقتدر المتعظم المتكبر المعتز العزيز المحبوب

4 و بعد قد بلغ الى الخادم الفانى كتابكم و اكد ان اطيرو بأجنحة الاشتياق بما وجدت منه عرف محبة محبوب الآفاق فتحت و قرأته و حضرت به لدى الوجه و عرضت ما فيه لدى الله مالک يوم الطلاق فلما انتهى الكتاب تكلم لسان العظمة بما كان مشعراً على فضله و الطافه اليكم و رحمته و افضاله بكم كأني شربت من بيان ربنا الرحمن فيذاک الحين ما لا يدركه ذکر الأقلام تعالت رحمته و عظمت نعمته و كبر احسانه و احاط فضله انه هو الغفور الكريم

5 انشاء الله بعنايت محبوب عالميان لازال ناظر بشرط حکمت و ما يصلح به بين الأحباب باشيد بلسان پارسی عرض میکنم تا جميع آقايان و محبوبان و دوستان حق مطلب را بيانند اگرچه الواح مقدسه منزله از سماء مشيت الهی بيانات عربی و فارسی بشأنی نازلشده که احتياج بعرايض امثال اين بنده نيست ولكن نظر بانکه بعض امورات مغايره شنیده شد لذا بر اين بنده لازم بلکه واجب که آنچه حق و صوابست معروض دارد تا اموريکه سبب غوغا و وضوء عباد است واقع نشود

6 در اکثري از الواح حق جل کبريائه جميع را بحکمت امر نموده اند و از اعمال و افعال شنيعه و امورات مهيجه که سبب جدال و نزاع و فساد و اضطراب خلق است منع فرموده اند و حکم قتل را بالمره از میان برداشته اند و در کتاب اقدس

commanded that all should associate with the followers of all religions in the utmost spirit of joy and fragrance, that perchance those who have gone astray may turn toward the horizon of the All-Merciful and become free and delivered from darkness, error, and the desires of self and passion.

- 7 Observe ye now in what station the Cause of Truth dwelleth and in what wilderness the imaginings of men reside. I swear by the holy Being of Truth that in His most holy court there hath never been, nor is there, conflict, corruption, killing and strife, and He hath forbidden all from these abominable things. He hath even said: "Whoso acteth contrary to that which hath been revealed in My Book from the heaven of My Will, he is not of Me." How then could there issue forth from the Source of the Cause, or from those related to Him, a decree of killing or aught else that hath been explicitly forbidden in the Book? We seek refuge in God from this! Again we seek refuge in God from this! May God protect us and you from such matters.

- 8 How greatly was your non-acceptance of this accepted at the Divine Throne! Today all must look to the horizon of the Cause and to that which hath been revealed in the Tablets. The words of speakers and the imaginings of the doubtful have not sufficed and will not suffice. Ye have witnessed that whenever an abominable thing occurred, it became the cause of harm to the loved ones and the veiling of weak souls. Verily His mercy hath preceded the world, His loving-kindness hath encompassed the world, and His favors have embraced the world. Blessed art thou, then blessed art thou, for having shunned this abominable matter. If the loved ones were to become aware of the power, the might, the majesty, and the all-encompassing knowledge of God, they would never speak of such matters nor engage in such deeds, for God is indeed able to accomplish whatsoever He willeth. Verily, He is the All-Powerful, the Almighty.

- 9 The killing of an unbelieving oppressor is not permissible to-day, let alone anyone else. Indeed, some simple-minded souls, following their own imaginings, intend to harm any helpless person whom they suspect of opposition, and consider this as rendering victorious assistance to the Cause. Nay, by God! This was not and is not assistance to the Cause. Assistance to-day consists of goodly deeds, praiseworthy conduct, and unifying words - this has been and will continue to be so, as revealed and recorded in most of the Tablets. You must surely strive with the utmost effort and care to unite hearts, bring about agreement among souls, and follow what has been revealed in

که از ملکوت مقدس نازل شده امر فرموده اند با جمیع اهل ادیان کل به کمال روح و ریحان حرکت نمایند که شاید گمگشتگان بافق رحمن توجه نمایند و از ظلمت و گمراهی و مشتهیات نفس و هوی فارغ و آزاد شوند

- 7 حال مشاهده نمائید امر حق در چه مقام واقع و اوهام ناس در چه تیه ساکن قسم بذات مقدس حق که در ساحت اقدسش ابداً نزاع و فساد و قتل و جدال نبوده و نیست و کل را از این امور شنیعه نبی فرموده اند حتی فرمودند من عمل بغیر ما نزل فی کتابی من سماء مشیتی آنه لیس منی معذک چگونه میشود از مصدر امر و یا منتسبین او حکم بقتل و یا دون آن که در کتاب صریحاً نبی شده ظاهر شود نعوذ بالله عن ذلک ثم نعوذ بالله عن ذلک و اعاذنا الله و ایاکم من امثال هذه الأمور

- 8 چه قدر عدم قبول آنجناب لدی العرش مقبول واقعشد الیوم کل باید ناظر بافق امر باشند و بما نزل فی الألواح قول قائلین و توهم متوهمین کفایت ننموده و نمینماید خود شما مشاهده نموده اید که هر وقت و هنگامیکه امر شنیعی واقعشد سبب ضرر احباً و احتجاب نفوس ضعیفه شد آن رحمت سبقت العالم و آن عنایت احاطت العالم و آن الطافه شملت العالم طوبی لک ثم طوبی لک بما تجتبت عن ذاک الأمر الشنیع اگر از قدرت و اقتدار و عظمت و احاطه حق احباب مطلع شوند هرگز باینگونه امور تکلم ننمایند و مباشرت نکنند چه که حق قادر است بر آنچه اراده فرماید آنه هو المقتدر القدیر

- 9 قتل کافر طاغی الیوم جایز نه تا چه رسد بدون آن لی بعضی از ساده لوحان بخيال خود هر نفس بیچارهئی را که بظن و گمان مخالف دانسته اند اراده اذیت نمایند و آن را نصرت امر محسوب میدارند لا والله نصرت امر این نبوده و نیست نصرت الیوم اعمال طیبیه و اخلاق مرضیه و کلمه جامعه بوده و خواهد بود چنانچه در اکثری از الواح نازل و ثبت شده البته باید آنجناب بکمال سعی و اهتمام در اتحاد قلوب و اتفاق نفوس و اتباع ما نزل فی الکتاب ساعی

the Book, so that all may dwell in one pavilion and speak with one voice. This that has been stated is what is beloved before God. He Himself suffices as a witness unto Me, He Himself suffices as a witness unto what I say, and He Himself suffices as One who knows what I say.

- 10 Jinab-i-Nazir came to the Holy Land and dwelt in its vicinity. I swear by the Sun of Truth that I never heard from him a word about the aforementioned Mirza except once when he mentioned to this servant that he hoped some favor might be shown so that he might attain to the honor of certitude. This servant presented this same request before the Throne. Moreover, the honored Kalim, may my spirit be a sacrifice for him, would mention his association and meetings with the said Mirza, and I never heard any expression of dissatisfaction from him, let alone anything else. Beyond this, respect for the owner of the place where the said Mirza resides has been necessary, as numerous Tablets were revealed for them from the heaven of divine will in successive years. The details regarding the honored Nabil's attention to those parts was that after Nazir's departure from the Most Holy Presence to Haifa, which is located three parasangs from this land, the honored Nabil went to accompany him. Afterward, Nazir wrote a letter to this servant from there saying that it was intended here that he would take Nabil with him, requesting permission from the Source of Authority. This servant presented this, and it was said that this permission is conditional - you must observe wisdom in all conditions. This servant wrote to them accordingly as commanded, and that letter is still available.

- 11 This much I submit: causing corruption has not been and is not assistance to the Cause of God. He aids His Cause through His own Self; verily He is the Helper, the Powerful, the Mighty, the Wise. The loved ones of God are commanded to teach the Cause, which is true assistance, and the purpose of this command is that all may attain the exalted station of "whosoever quickens a soul is as though he has quickened all humanity." I request that some of the loved ones observe this servant's letter so they may become informed.

- 12 Another submission: a Tablet has been revealed from the heaven of will specifically for you and will be sent later. All who circle round the Throne, both residents and travelers, all

باشند تا کلّ در یک سرادق ساکن و یک کلمه ناطق شوند آنچه محبوب نزد حق است اینست که عرض شد کفی بنفسه علیّ شهیداً و کفی بنفسه علیّ ما اقول شهیداً و کفی بنفسه علیّ ما اقول علیماً

10 جناب ناظر به ارض اقدس مشرف شدند در جوار ساکن بودند قسم بافتاب حقیقت که ابداً از ایشان در باره میرزای معهود حرفی نشنیدم مگر یومی از ایام نزد اینعبد ذکر نمودند که استدعا دارم عنایتی بشود و او بشرف ایقان فائز گردد و همین قسم هم اینعبد لدی العرش معروض داشت و علاوه بر آن حضرت کلیم روحی له الفداء معاشرت و مجالست خود را مع میرزای مذکور ذکر می نمودند و اظهار نارضائی از ایشان نشنیدم تا چه رسد بدون آن و از اینها گذشته احترام صاحب محلیکه میرزای مذبور منزل دارند لازم بوده چه که الواح معدوده در سنین متتابعه مخصوص ایشان از سماء مشیت الهیه نازل و تفصیل توجه جناب نبیل بآنجهات این بوده که بعد از مرخصی جناب ناظر از ساحت اقدس به حیفا که در سه ۳ فرسخی این ارض واقع است تشریف بردند جناب نبیل مشایعت رفتند و بعد از آنجا جناب ناظر مکتوبی باین بنده نوشتند که در اینجا اراده چنین شده که نبیل را همراه بیرم استدعا دارم از مصدر اذن حاصل نمائید و اینعبد معروض داشت فرمودند این اذن بشروط معلق است باید در کل احوال بحکمت ناظر باشید بنده هم حسب الامر بایشان نوشتم حال آنمکتوب هم در دست است

11 اینقدر عرض میکنم که نصره امر الله فساد نبوده و نیست آنه بنصر امره بنفسه آنه هو الناصر القادر المقتدر الحکیم احبای الهی بتبلیغ امر که عین نصره است مأمورند و مقصود از این امر آنکه کلّ بمقام بلند من احیا نفساً فکأنما احیا الناس جمیعاً فائز شوند استدعا آنکه مکتوب اینفانی را بعضی از احبا ملاحظه فرمایند تا مطلع شوند

12 عرض دیگر آنکه لوحی از سماء مشیت مخصوص آنجناب نازل و از بعد ارسال میشود جمیع طائفان عرش از مجاورین و مسافرین کلّ تکبیر بآنجناب

send greetings to you. The conveying of greetings from this ephemeral one to the loved ones of that land depends upon your love. To the honored and exalted master, the honored Nabil, upon him be the Glory of God, I offer endless greetings. His mention has been and is in the prison. We hope, God willing, that he will ever remain oriented toward service to the Cause and attain to what He loves and is pleased with. The One God is witness that they have not been and will not be erased from view. We beseech God to gather us in one dwelling place and one station. Verily, He has power over all things.

- 13 As to your request for permission to attain His presence, when it was mentioned He said: The essence of the Cause today is the recognition of the Manifestation of God Himself. Praise be to God, you have attained unto this. And after that, service to the Cause, which is the mention of God, exalted and glorified be He, and the promotion of His Cause - praise be to God, you have attained unto this as well. Now strive diligently to foster unity among the loved ones of God in that place. This matter is and has ever been most beloved in the sight of the Wronged One, for unity is the cause of the exaltation of God's Cause, and discord is other than this. We beseech God to assist thee to make mention of Him and to serve His Cause, and to ordain for thee that which shall exalt thee in truth. Verily, He is the All-Wise, the All-Knowing. The Glory be upon thee and upon the sincere loved ones of God.

- 14 The servant [of God] 19 Safar 1293

- 15 The Most Holy Branches of the Divine Lote Tree - may my spirit and the spirit of all the worlds be sacrificed for them - conveyed their most glorious and sublime greetings to you.

- 16 Regarding the matter of Aqa Mirza Muhammad-'Ali, wherein Nabil ruled that Hadrat-i-Kalim had said such and such - would that thou hadst been present before the Throne of Revelation and heard the words of God, the Self-Subsisting, addressing the aforementioned Nabil. Among other things He said: "Thou hast made Kalim My partner. By God, the Self-Subsisting! If anyone were to slay one of the Branches, I would not consent to his execution. Thou hast set aside all these divine utterances and accepted the word of Kalim." Furthermore, upon investigation it became clear that such a ruling had never been made by Jinab-i-Kalim. Should you observe anyone speaking contrary to the divine utterances revealed in the Arabic and Persian Tablets, accept it not, regardless of who they may be or what they may say, especially in matters that cause agitation and disturbance among the people. In all cases, fix your gaze upon

میرسانند احبای آن ارض را ذکر تکبیر از اینفانی منوط بحجت آنجناب است خدمت سرور معظم جناب نبیل علیه بهاء الله تکبیر لانهایه معروض میدارم ذکرشان در سجن بوده و هست انشاء الله امیدواریم که لازال بخدمت امر متوجه باشند و بما یحب و یرضی فائز خدای واحد شاهد است که از نظر محو نشده و نخواهند شد نسل الله بأن یجمعنا فی مقر واحد و مقام واحد انه علی کلشیء قدیر

- 13 و اینکه آنجناب اذن لقا خواسته بودند عرض شد فرمودند اصل امر الیوم معرفت مظهر نفس الهی بوده الحمد لله بأن فائزید و بعد خدمت امر که ذکر حق جل و عز و تبلیغ امر اوست الحمد لله بأن هم فائزید و حال در آنجا در اتحاد احبای حق جهد بلیغ مبذول دارید و اینفقره لدی المظلوم بسیار محبوب بوده و هست چه که اتحاد سبب ارتفاع امر الله است و اختلاف دون آن نسل الله بأن یوفقک علی ذکره و خدمه امره و یقدر لک ما یرفعک بالحق انه هو الحکیم العلیم انتی البهاء علیک و علی احبائه الله المخلصین

- 14 خادام ۶۶ [الله] فی ۱۹ صفر ۱۲۹۳

- 15 اغصان سدره مبارکه الهیه روحی و روح العالمین لهم الفداء تکبیر ابدع اعلی بآنجناب ابلاغ فرمودند

- 16 ذکر فقره آقا میرزا محمد علی که جناب نبیل حکم نموده که حضرت کلیم همچه فرموده است یا لیت کنت حاضراً لدی عرش الظهور و سمعت کلمات الله المهیمن القیوم مخاطباً لنبیل المذكور منجمله فرمودند که کلیم را شریک من قرار دادی والله المهیمن القیوم اگر نفسی یکی از اغصان را بکشد من راضی بقتل او نمیشوم اینهمه بیان الهی را گذاردی قول کلیم را گرفتی انتی مع آنکه پس از تحقیق آنچه معلوم شد چنین حکمی ابداً از جناب کلیم نبوده اگر نفسی را ملاحظه نمائید که مغایر بیانات الهی که در الواح عربی و فارسی نازل فرموده بگوید هر

the Cause itself, not upon what issueth from the mouths of men.

چه باشد و هر که باشد قبول نفرمائید خصوص
امریکه سبب هیجان و اضطراب ناس بوده
باشد در هر حال ناظر بخود امر باشید لا بما
يخرج من فم الناس

BLIB_Or15700.097, BLIB_Or15711.023

BH03128

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

Date: 1293-02-19 [1876-Mar-16]

1 In the Name of the Peerless Friend

1 بنام دوست یگّا

2 The Supreme Pen hath, in most of the Tablets, enjoined wisdom upon the loved ones of God, and hath made wisdom the very foundation. Nevertheless, some have transgressed therefrom and have caused the barking of dogs and the clamor of the masses, as you have heard. Had the accepted servants acted according to the commandments of the Lord of the Worlds, surely the fragrances of the chastisement would have encompassed the idolators and hypocrites. Although Jamal, upon Him be the Glory of God, intended to assist the Cause, yet since it occurred contrary to God's command, it became the cause of the veiling of many. Most people are weak - at the mere utterance of a word they become agitated and fearful. In this Day no helper for the Truth has been or is mightier and more powerful than wisdom. Blessed is he who has turned unto it and has held fast unto it by the command of his Lord, the Ordainer, the All-Knowing.

2 قلم اعلی در اکثری از الواح احبای الهی را
بحکمت امر فرموده و حکمت را اس اساس
قرار داده معذلک بعضی از آن تجاوز نموده و
سبب نباح کلاب و ضوضاء عوام گشته چنانچه
شنیده‌اید اگر عباد مقبلین باوامر رب العالمین
عمل مینمودند البتّه نفحات عذاب مشرکین
و منافقین را احاطه مینمود اگرچه جمال علیه
بهاء الله مقصودش نصرت حق بوده ولكن
چون بغیر امر الله واقع شده سبب احتجاب
جمعی گشته اکثری از ناس ضعیفند بجزّ قوی
مضطرب و خائف میشوند هیچ ناصری الیوم از
برای حق قوی تر و مقتدرتر از حکمت نبوده و
نیست طوبی لمن توجه الیها و تمسک بها من لدن
ربه الامر العلیم

3 Strange that some souls have not yet realized that the appointed time is fixed - it neither hastens nor tarries. Today everyone must follow God's command and nothing contrary to wisdom should proceed from him. In such case, should the manifestations of tyranny and wickedness arise to shed his blood, no harm shall come to pass, for it will have occurred in the path of God, and every soul shall taste of the cup of death. And if this inevitable decree occurs for the sake of God, it is surely better and more beloved. The strong must at all times be mindful of the weak. Verily His mercy has preceded all worlds.

3 عجب است که بعضی از نفوس هنوز ادراک
نموده‌اند که اجل مقدّر است لا یستبق و لا
یتأخر الیوم باید هر نفسی متابعت امر الله نماید و
خلاف حکمت از او ظاهر نشود در اینصورت
اگر مطالع بغی و شقاوت بر سفک دمش قیام
نمایند باسی نبوده و نیست چه که فی سبیل الله
واقع شده و هر نفسی از کأس موت خواهد
آشامید و اگر این امر محتوم الله واقع شود البتّه
نیکوتر و محبوبتر است باید اقویا در کلّ احوال
ضعفا را ملاحظه نمایند ان رحمته سبقت العالمین

- 4 Blessed art thou for having fulfilled God's Covenant and held fast unto the wisdom wherewith thou wert commanded in the Books and Tablets. Gladden the loved ones in that land with divine favors and heavenly bounties. There hath befallen them what befell God's chosen ones of old. We were truly witness.
- 5 Convey My greetings unto H. Verily he is among those mentioned before the Throne. Upon him be the Glory of God, the Lord of the worlds, and upon thy other brother, and upon those who are with thee, and upon the loved ones of God, the Almighty, the Self-Subsisting.

طوبى لك بما وفيت بميثاق الله وتمسكت بالحكمة
التي امرت بها في الزبر والألواح احبائي آن ارض
را بعنايات الهية والطاف رباتيه مسرور داريد قد
ورد عليهم ما ورد على اصفياء الله من قبل انا كذا
شاهدين

كبر من قبلي على وجه الحياء انه من المذكورين
لدى العرش عليه بهاء الله رب العالمين و على
اخيك الآخر و على الذين معك و على احباء
الله المهيمن القيوم

INBA35:170a, BLIB_Or15710.194,
BLIB_Or15715.118b, BLIB_Or15722.145,
BRL_DA#588

BH05512

To: *Haji Siyyid Rida Manshad, in Egypt*

Date: 1293-02-19 [1876-Mar-16]

- 1 He is the Expositor, the All-Knowing, the All-Informed!
- 2 Your letter reached the Most Holy Court. May you drink in all times from the cups of mystic knowledge of the All-Merciful - a drinking that none in all the world can prevent.
- 3 O Rida! Great is this Day and mighty is this Cause. I swear by the Dawning-Place of God's infinite knowledge, were people to become aware of the mysteries of this Day, they would all detach themselves from the world and all therein, and turn toward the most exalted horizon.
- 4 Be not grieved by what hath befallen you, for the world and whatsoever hath occurred and will occur therein are all transient and will pass away. But that which hath appeared from you in the path of God shall endure and remain forever. Be patient in God as the Beloved of the world was patient in this mighty prison. God willing, you should return to your homeland with perfect assurance and gladden all the loved ones with the divine utterances' fragrances.
- 5 Say: O friends! Today steadfastness is beloved, for the cawing of the crows shall be silenced as hath been revealed in the

هو المبين العليم الخبير

تگلت بساحت اقدس فائز انشاء الله در كل
احيان از كؤوس عرفان نفس رحمن بياشاميد
آشاميد نيکه جميع عالم قادر بر منع آن نباشند

ای رضا يوم عظيم است و امر بزرگ قسم بمطلع
علوم نامتناهيه الهيه اگر ناس بر اسرار اين يوم
مطلع شوند جميع از عالم و عالميان منقطع شده
باقی اعلی توجه نمایند

از آنچه بر شما وارد شده محزون مباشيد چه که
دنیا و آنچه در او جاری شده و ميشود کل فانی
بوده و خواهد بود و آنچه در سبيل حق از شما
ظاهر شده باقی و دائم خواهد بود ان اصبر في
الله كما صبر محبوب العالم في هذا السجن العظيم
انشاء الله بايد بکمال اطمینان بوطن راجع شويد
و جميع احباب را بنفحات بیانات الهیه مسرور
داريد

و بگوئيد ای دوستان اليوم استقامت محبوبست
چه که نفاق ناعقین چنانچه در الواح الله نازل

Tablets of God. You must stand firm in God's Cause with perfect steadfastness and be adorned with His virtues. Verily He is the Remembrancer, the All-Knowing, the All-Informed.

شده مرتفع خواهد شد باید بکمال استقامت در امر الله قائم باشید و باخلاش مزین آنه هو المذکر العليم الخبير

- 6 He hath written down for thee the reward of attaining His presence, and ordaineth for thee what He loveth and is pleased with. Thy Lord is verily the Almighty, the Bestower, the Forgiving, the Generous.

6 انه كتب لك اجر اللقاء ويقدر لك ما يحب ويرضى ان ربك هو المقتدر المعطي الغفور الكريم

BLIB_Or15719.073a

BH05856

To: *Abdu'l-Karim ibn Ahmad*

Date: 1293-02-19 [1876-Mar-16]

- 1 In the Name of the Merciful Lord.
- 2 The Most Exalted Pen declares: That which thou didst set forth in thy letter was seen. Yet strange it is that after the dawning of the Sun of Revelation, the divine proof and the testimony of the All-Merciful, thou art still bewildered and wanderest in the wilderness of perplexity. Look with fairness and ponder: if today a soul should remain deprived of this Most Great Revelation or deny it, by what proof and testimony could he establish his own faith in the previous Revelation?
- 3 By the Sun of the horizon of sanctity! If thou wouldst reflect upon the circumstances of the Sacrifice mentioned in thy letter concerning the people of Za, this same would constitute the greatest proof for thee and all peoples.
- 4 This Wronged One, from within the Most Great Prison, calleth thee with utmost kindness and summoneth thee to God, glorified and exalted be He. Know thou the value of these days and strive that thou mayest attain unto its fragrances. God willing, thou shalt drink from the chalice of certitude and fix thy gaze upon the horizon of the Cause of the Lord of the worlds.
- 5 Soon shall the world and all that is therein perish and become as naught, and that which shall endure for thee is what hath been mentioned in the Tablet, if thou knowest its station and

1 بنام خداوند مهربان

2 قلم اعلی میفرماید آنچه در کتابت معروض داشتی مشاهده شد ولکن عجب است از اینکه بعد از اشراق شمس ظهور و حجت الهیه و برهان رحمن هنوز متحیری و در بیدای حیرت سیر مینمائی بانصاف نظر کن و تفکر نما اگر نفسی الیوم از این ظهور اعظم محروم ماند و یا انکار نماید بجه حجت و برهان ایمان خود را بظهور قبل ثابت مینماید

3 قسم بآفتاب افق تقدیس اگر در احوال ذبیح اهل زاء که در کتابت مذکور است تفکر نمائی همان برهانی است اعظم از برای تو و کل امم

4 این مظلوم در سجن اعظم بکمال شفقت تو را ندا میکند و بحق جلّ و عزّ میخواند قدر این ایام را بدان و جهد کن تا بنفحاتش فائز شوی انشاء الله از کأس یقین بیاشامی و بافق امر ربّ العالمین ناظر باشی

5 زود است دنیا و ما فیها فانی و معدوم گردد و ما بیتی لك ما ذكر في الوح لو تعرف مقامه و تكون من الشاكرين والحمد لله رب العالمين

BLIB_Or15710.198a, BLIB_Or15715.119c

art of them that are thankful. Praise be to God, the Lord of the worlds.

BH07014

To: Aqa Mashhadi Haydar, in Isfahan

Date: 1293-02-19 [1876-Mar-16]

- 1 He is the One dawning from His most exalted horizon 1 هو المشرق من افقه الأعلى
- 2 Blessed is He Who hath spoken amidst the world and caused those near unto Him to speak forth in remembrance of His Most Great Name. He, verily, is the Omnipotent over whatsoever He willeth. There is none other God but Him, the All-Knowing, the All-Wise. 2 تبارك الذى نطق بين العالم و انطق المقربين الى ذكر اسمه الأعظم أنه هو المقتدر على ما يشاء لا اله الا هو العليم الحكيم
- 3 The choice wine hath appeared and the pure water floweth, and the river of life is before the face of thy Lord, the All-Merciful, calling aloud and saying: "Blessed is he who hath attained in the days of God, and turned toward the horizon of His Revelation, and spoken in praise of His Self, and arose to serve His Cause, and sought refuge in His sovereignty. Woe unto him who was deprived of His sweet savors and remained far from the Kawthar of His nearness and was forbidden from the ocean of His presence. He is among the most wretched of creation, to this doth the Tongue of God, the Mighty, the Glorious, the All-Informed, bear witness." 3 قد ظهر الرحيق و جرى السلسيل و بحر الحيوان امام وجه ربك الرحمن ينادى ويقول طوبى لمن فاز فى ايام الله و اقبل الى افق وحيه و نطق بثناء نفسه و قام على خدمة امره و لاذ بسلطانه و يل لمن كان محروماً عن نفحاته و بعيداً عن كوثر قربه و ممنوعاً عن بحر وصاله أنه من احقر الخلق يشهد بذلك لسان الله الملك العزيز الخبير
- 4 Thus have We kindled the fire of utterance that through it all creation might be set ablaze, yet the people remain in manifest obscuration. 4 كذلك اوقدنا نار البيان ليشتعل به الامكان ولكن القوم فى حجاب مبين
- 5 Trust thou in all conditions in the Self-Subsisting, the Most High, then thank Him for having caused to flow upon thee from the ocean of love that whereby thy remembrance shall endure through the eternity of His Best Names. He, verily, is the Ever-Forgiving, the Most Merciful. 5 توكل فى كل الأحوال الى الغنى المتعال ثم اشكره بما رشح عليك من بحر الوداد ما يبقى به ذكرك بدوام اسمائه الحسنى أنه هو الغفور الرحيم

INBA23:169b, KHML.023

BH06973*To: Fadl 'Ali Khan, in Maraghih**Date: 1293-02-19 [1876-Mar-16]*

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 God willing, may you be occupied at all times with the remembrance of the Beloved of the worlds through the bounty of the All-Merciful. The world and all that is therein shall perish and be no more, and that which endureth is the remembrance which floweth today from the Most Exalted Pen for the loved ones of God. Erelong shall all the deniers and the idolaters be brought to naught, and the Cause of God and His sovereignty shall encompass the whole earth. Verily thy Lord is the All-Knowing, the All-Informed.
- 3 Say: Glory be unto Thee, O God, Lord of the world and Desire of the nations! I beseech Thee by Thy Most Great Name to make me in all conditions turned toward Thee, speaking Thy Name, and steadfast in Thy love, in such wise that the clamor of them that have disbelieved in Thy signs and turned away from the Dawning-Place of Thy Revelation shall not hinder me. O my Lord! Ordain for me through Thy bounty and grace that which will preserve me and exalt me in this world and the world to come. Verily Thou art the Lord of all creation. There is none other God but Thee, the Almighty, the Most Exalted, the All-Glorious, the Most Great.

1 هو الله تعالى شأنه العظمة والاقترار

2 انشاء الله بعناية الرحمن در كل احيان بذكر محبوب عالميان مشغول باشيد دنيا و آنچه در اوست فانی و معدوم خواهد شد و آنچه باقیست ذکر است که الیوم از برای احباً از قلم اعلی جاری میشود عنقریب کل معرضین و مشرکین معدوم خواهند شد و امر الله و سلطنت او جمیع ارض را احاطه نماید ان ربک هو العليم الخبير

3 قل سبحانک اللهم یا اله العالم و مقصود الأمم اسئلك باسمک الأعظم بأن تجعلنی فی کل الأحوال ناظراً الیک و ناطقاً باسمک و مستقیماً علی حبک علی شأن لا یحجبني ضوضاء الدین کفروا بآیاتک و اعرضوا عن مشرق وحیک ای رب قدر لی بجدک و فضلک ما یحفظنی و یرفعنی فی الآخرة و الأولى انک انت مولی الوری لا اله الا انت المقتدر المتعالی العلی العظیم

BLIB_Or15719.154d

BH08105*To: Siyyid Ahmad min Ard-i-Shin, in Egypt**Date: 1293-02-19 [1876-Mar-16]*

- 1 In the Name of the One True God!
- 2 O Ahmad! Thy name was mentioned in the presence of this Prisoner, and the fragrance of thy love for the Best-Beloved of the worlds was inhaled. Blessed art thou for having attained, in the first days of thy life, to the recognition of the Dawning-Place of God's Revelation and the Dayspring of His firm and

1 بنام خداوند یگا

2 ای احمد اسمت لدى المسجون مذکور آمد و عرف محبتت محبوب عالمیان را استشمام شد طوبی لک بما فزت فی اول ایامک بعرفان مطلع وحی الله و مشرق امره المحکم المتین چه

mighty Cause. How many of the great ones, the divines and princes, who at all times would supplicate and seek after the appearance of the Truth, and when the Most Great Luminary rose above the horizon of the world, they all remained veiled by the veils of their own idle fancies, save whom thy Lord willed. If thou wouldst ponder on this matter, thou wouldst witness the bounty of God towards thee, in that He confirmed thee in the early days in recognizing the Manifestation of His Self and the Dawning-Place of His verses. Rejoice thou and be of them that are thankful. Praise be to God, the Lord of the worlds.

مقدار از کبرا و علما و امرا که در لیالی و ایام
استغاثه مینمودند و ظهور حق را طالب بودند و
چون نیر اعظم از افق عالم طالع و مشرق کل
بججبات اوهام خود محتجب ماندند الا من شاء
ربک اگر در این فقره تفکر نمائی فضل حق را
در باره خود مشاهده مینمائی چه که ترا در
اول ایام مؤید فرمود بر عرفان مظهر نفسش و
مطلع آیاتش ان افرح و کن من الشاکرین الحمد
لله رب العالمین

BLIB_Or15719.066d

BH08424

To: Muhammad Rida, in Isfahan

Date: 1293-02-19 [1876-Mar-16]

In the Name of the Beloved of the Worlds!

بنام محبوب عالمیان

The Divine Word, which in one station is interpreted as the Most Pure Wine, was sent time after time. However, these penetrating influences and effulgences, these attractions and intoxications, and that whereby the world and all therein are transformed - you must, God willing, remain so steadfast in the Cause of God that neither fear nor perturbation shall seize you. Walk among the people with utmost uprightness and wisdom. In such case, whatsoever may befall you will be in the path of God.

کلمه الهیه که بر حقیق اطهر در مقامی تعبیر
میشود مرّة بعد مرّة ارسال شد ولیکن این
نفوذها و اشراقها و این جذبها و سکرها و ما
تتقلب به الدنیا و ما فیها انشاء الله باید بامر الله
بشأنی مستقیم باشید که خوف و اضطراب شما
را اخذ نکند بکمال راستی و حکمت مابین قوم
مشی ثنائید در اینصورت آنچه وارد شود فی
سبیل الله بوده ای نعمة اعظم منه و ای فضل
اکبر منه و ای نور انور منه و ای بهاء ابدی
منه حمد کنید محبوب عالم را که قلم اعلی مرّة
اخری شما را ذکر نمود ان استقیموا یا قوم و لا
تکونن من الذین اخذهم الخوف فی امر الله رب
العالمین

BLIB_Or15710.196b, BLIB_Or15719.156c

Praise ye the Beloved of the world, that the Supreme Pen hath once again made mention of you. Be steadfast, O people, and be not of those whom fear hath seized in the Cause of God, the Lord of the worlds.

BH08420*To: Abu'l-Qasim Al-Lavvaf, in Shiraz**Date: 1293-02-19 [1876-Mar-16]*

1 He is the All-Knowing, the All-Informed!

1 هو العليم الخبير

2 Thy letter was presented before the Throne, and its heading was adorned and embellished with the crown of divine remembrance, that it might bear witness on thy behalf and testify that thou hast attained unto the days of God and been honored with the recognition of the Beloved of the world, of Whom most of the peoples are heedless. Be thou grateful unto God for this manifest grace.

2 کتابت لدى العرش حاضر و رأس آن باکلیل ذکر الهی مکمل و مزین شد تا گواهی باشد از برای تو و شهادت دهد باینکه بایام الله فائز شدی و بعرفان محبوب عالم که اکثری از امم از او غافلند مشرف گشتی ان اشکر الله بهذا الفضل المبين

3 The Most Exalted Pen counseleth all to observe wisdom, lest that which would cause the weak to falter be revealed. He is verily the Forgiving, the Merciful.

3 قلم اعلی وصیت میفرماید کل را بحکمت لئلا يظهر ما تحتجب به الضعفاء انه هو الغفور الرحيم

4 Blessed art thou for having voiced the praise of thy Lord and mentioned His name before the Throne, and thy Lord hath answered thee with this wondrous Tablet. Verily the glory be upon thee and upon him who moveth his pen in remembrance of God and upon him who was mentioned in thy letter.

4 طوبی لک بما نطقت بثناء ربک و ذکر اسمک لدى العرش و اجابک مولیک بهذا اللوح البديع انما البهاء عليك و علی من تحرک قلبه بذكر الله و علی من ذکر فی کتابک

5 We beseech God to aid and assist you in that which He loveth and pleaseth, and to ordain for you that which shall profit you in the world to come and in this world.

5 نستل الله بأن يؤيدكم و يوفقكم علی ما يحب و يرضی و يقدر لكم ما ينفعكم فی الآخرة و الأولى

INBA84:135a, INBA84:070, INBA84:012.11,
BLIB_Or15710.197b, BLIB_Or15715.119a

BH08720*To: Jamshid, in Egypt**Date: 1293-02-19 [1876-Mar-16]*

In the name of God, the One!

بنام خداوند یگا

O Jamshid! God grant that thou mayest be blessed by God's manifold bounties and drink deeply from the ocean of the knowledge of the Beloved of all the worlds. Thy letter hath reached the Most Great Prison and come to the attention of this Wronged One. The perfume of thy love was inhaled therefrom. God grant that, under all conditions, thou mayest be engaged in the remembrance of Him Who is the All-Possessing,

ای جمشید انشاء الله بعنايه الله فائز باشی و از بحر عرفان محبوب عالمیان مشروب کتابت در سجن اعظم به نظر مظلوم رسید و عرف محبت از آن استشمام گشت انشاء الله در جميع احوال بذكر غنی متعال مشغول باشید ان اجهد فی ایام

the Most Exalted. Make thou an effort that there may appear from thee during the days of God that which will perpetuate thy name for as long as the kingdoms of earth and heaven will last. This is what thy Lord, this wronged exile, enjoineeth upon thee.

Deliver My greetings to the friends in that land and bid all to rejoice by reason of the illimitable divine bestowals, for the glance of His loving-kindness is and will continue to be directed towards His true friends. May providence itself be a sacrifice for His providence, and may the essence of bounty be a ransom for His bounty. The glory of God rest upon thee and upon those who turn towards God with a sanctified heart.

الله ليظهر منك ما يبقى به ذكرک بدوام الملك
و الملكوت كذلك يا مریک مولیک الغریب
المظلوم دوستان آن ارض را تکبیر برسان و جمیع
را به عنایات نامتناهی الهیه مسرور نما چه که
لحاظ الطافش متوجه دوستان حقیقی بوده و
خواهد بود نفس العنایة لعنایتہ الفداء و کینونة
الکرم لجوده الفداء البهاء علیک و علی من توجه
الی الله بقلب سلیم

BLIB_Or15719.073b, YARP1.057

BH09994

To: Muhammad Aqa Dai, in Isfahan

Date: 1293-02-19 [1876-Mar-16]

In the Name of the One Friend!

Your letter was seen. What you wrote was acceptable in the sight of God, for you sought divine good-pleasure. If you remain steadfast in this matter, you will attain to all good - not like some who claim to love God but, despite the most great prohibition, proceed to the Most Holy Court without His leave. God, exalted be His glory, ordains the reward of attaining His presence for whomsoever He wishes. Verily He is the All-Forgiving, the All-Bountiful.

Know thou the value of the divine Word - nothing that hath been created can compare with a single word that appeareth from the ocean of His utterance. Be thou joyous and be of those who are thankful.

بنام دوست یگا

کتابت مشاهده شد آنچه نوشتی نزد حقّ مقبول
چه که رضای الهی را خواستی اگر در این فقره
ثابت بمانی بکلّ خیر فائزی نه بمثل بعضی که
دعوی محبت الهی مینمایند و بغیر اذن او بشطیر
اقدس مع نهی اکبر توجه میکنند انشاء الله حق
[جلّ] جلالة اجر لقا در باره هر نفسی بخواید
مقدر میفرماید انه هو الغفور الکریم قدر کلمه
الهی را بدان هیچ شیئی از آنچه خلق شده معادله
نماید بکلمهئی که از بحر بیانش ظاهر میشود ان
افرح و کن من الشاکرین

BLIB_Or15710.196a, BLIB_Or15719.156b

BH10011*To: Haydar**Date: 1293-02-19 [1876-Mar-16]*

In the Name of the Lord of all worlds!

Your call was heard in the Most Great Prison and your letter attained unto the presence of the Wronged One of the world. God willing, may you remain steadfast in the Cause of God and in all times be turned toward the horizon of the All-Merciful, for the satans have been and are lying in wait.

We beseech God to protect His loved ones from the hosts of self and passion, draw them nigh unto the Most Exalted Horizon, and inspire them with that which will make them daysprings of steadfastness amidst all created things. He, verily, is the Almighty, the All-Powerful.

Blessed is the state of those souls who have today turned toward the Truth and whose mention hath flowed from the Most Exalted Pen. Theirs shall be a goodly end.

بنام خداوند عالمیان

ندایت در سجن اعظم اصغا شد و نامهات بلحاظ
مظلوم عالم فائز گشت انشاءالله بر امر الله
مستقیم باشی و در کلّ احیان بافق رحمن ناظر
چه که شیاطین در کمین بوده و هستند نسل
الله بأنّ یحفظ احبائه من جنود النفس و الهوی
و یقرّبهم الی الأفق الأعلى و یلهمهم ما یجعلهم
مطالع الاستقامة بین البریة الله هو المقتدر القدیر
نیکوست حال نفوسیکه الیوم بحقّ توجه نمودند
و از قلم اعلی ذکرشان جاری شد انّ لهم حسن
مآب

INBA23:168, BLIB_Or15710.197a,
BLIB_Or15715.119b, AQA6#284 p.276

BH10390*To: son of Ali Nur, in Isfahan**Date: 1293-02-19 [1876-Mar-16]*

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

² Thy letter was presented before the Throne and was observed. God willing, thou wilt in all conditions hold fast to the divine commandments which have been sent down in the revealed Books from the Supreme Pen, for this is the cause of the life of the world and the preservation of nations. God hath forgiven thee and thy father as a bounty from His presence. Verily, He is the All-Forgiving, the All-Bountiful. Today ye must conduct yourselves with the utmost wisdom and act in accordance with that whereby the Cause will be exalted. Verily, He is with His chosen ones and ordaineth for them that which will profit them

¹ بنام خداوند اکبر اعظم

² نامهات تلقاء عرش حاضر و ملاحظه شد
انشاءالله در کلّ احوال باوامر الهیه که در
کتاب منزله از قلم اعلی نازل شده متمسک
باشی چه که اوست سبب حیات عالم و حفظ
امم قد غفرک الله و اباک فضلاً من عنده الله
لهو الغفور الکریم الیوم باید بکمال حکمت رفتار
نمائید و به ما یرتفع به الأمر عامل شوید انّ مع

in this world and the next. He, verily, is the Almighty, the All-Powerful.

اصفياؤه و يقدر لهم ما ينفعهم في الدنيا والآخرة
أنه هو المقدر القدير

INBA23:178a, BLIB_Or15710.198b,
BLIB_Or15719.156a, AQA6#278 p.271a

BH00368

To: Zaynul-Muqarrabin et al.

Date: 1293-03-11 [1876-Apr-6]

- 1 He is God, exalted is He in glory and power
- 2 Praise be to God, who has singled Himself out to bear sorrows from all who dwell in the realm of possibility, and has distinguished Himself with tribulations from all that can be named as a thing in the dominions of creation. And the more afflictions increased, the more He manifested mighty signs - exalted be the Lord of Names and Creator of Heaven, whom the oppression of the servants did not deter. He has arisen to establish His Cause and has spoken as He willed. He is, verily, the Ruler in the beginning and the end, and the Commander on the Day of Reckoning. Exalted be His power that has encompassed all created things; exalted be His greatness that has overcome all possibilities; exalted be His mercy that has preceded all existence. Blessed is the soul that has drunk from the Kawthar of His good-pleasure, and the face that has turned unto His face, and the tongue that has spoken His praise, and the foot that has arisen to serve His Cause, and the eye that has beheld the horizon of His bounty, and the heart from which the fragrances of His love have wafted, and the hand that has taken hold of His mighty and wondrous Book.
- 3 And then: May my soul be a sacrifice for your steadfastness, O you who have been named Zaynu'l-Muqarrabin by the tongue of God, the Creator of all things! The servant has been blessed with receiving your letter, from whose horizon shone the lights of the love of the All-Merciful. I understood its contents, and it ascended and was presented before the Desired One, and its contents were laid before Him. Thereupon the Tongue of Grandeur spoke that which the nations are powerless to recount, how much less this evanescent servant. I beseech Him, exalted be He, to assist all to do what He loves and is pleased

1 هو الله تعالى شأنه العظمة والاقدار

2 الحمد لله الذي تفرّد بالأحزان عمن في الامكان و
توحد بالبلاء عما يطلق عليه اسم شيء في ملكوت
الانشاء وكلها ازدادت البلايا يظهر بآيات كبرى
تعالى مالک الأسماء و فاطر السماء الذي ما منعه
ظلم العباد قد قام على الأمر ونطق بما اراد أنه هو
الحاكم في المبدء والمآب والأمر في يوم الميعاد
تعالى قدرته التي احاطت الكائنات تعالت عظمته
التي غلبت الممكنات تعالت رحمته التي سبقت
الموجودات طوبى لنفس سقت من كوثر رضائه
و لوجه اقبل الى وجهه و للسان نطق بذكره و
لرجل قام على امره و لبصر توجه الى افق عطائه
و لقلب فاحت منه نفحات حبه و ليد اخذت
كلمه المحكم العزيز البديع

3 و بعد نفسى لاستقامتكم الفداء يا من سميت
بزين المقرين بلسان الله خالق الأشياء قد فاز
الخادم بزيارة كتابكم الذي كان مشرقاً من افقه
انوار محبة الرحمن و عرفت ما فيه و صعدت
و حضرت لدى المقصود و عرضت ما فيه اذاً
نطق لسان القدم بما يعجز عن ذكره الأمم فكيف
هذا الخادم الفاني اسئله تعالى بأن يوفق الكل على
ما يحب و يرضى لا مهرب الا اليه و لا مفر الا
الى عنايته المحيطة المهيمنة على العالمين

with. There is no refuge save in Him, and no escape except unto His all-encompassing mercy that prevails over the worlds.

- 4 As for what you wrote concerning the messenger of Jinab-i-Ismu'llah Jamal, upon him be Baha'u'llah's Most Glorious Beauty, in these days he is dwelling near the divine mercy, and until now permission for return has not been issued from the Source of the Cause, and the petitions that you had sent have arrived.

- 5 One of the afflictions of God is that in most Tablets, matters that cause sedition, corruption, conflict and the clamor of the servants have been explicitly forbidden without interpretation, and likewise all have been commanded to wisdom. Both in the language of verses and in Persian the wisdom, meaning and details thereof have been revealed. Nevertheless, in most lands that which has occurred has occurred. For example, some time ago a person intended to go to the regions of Iran. This servant was himself present in the Most Holy Court when the Ancient Tongue verbally counseled him that he must conduct himself with the utmost wisdom and not speak except what God has decreed in the Tablets. Nevertheless, in these days several petitions have reached the Most Holy Court mentioning details about him that are the cause and reason for corruption, conflict and contention in the world.

- 6 Consider, for instance, that despite the explicit prohibition revealed in numerous Tablets, every day a group arrives and a group departs, and some of these souls upon returning to every city and land speak contrary to what God has commanded them. And some travelers who were not granted permission for an audience after their arrival have gone and claimed they attained His presence. Among them was one named Haydar-'Ali from N-J who arrived but never attained the presence. Most of the emigrants also interceded but it was not accepted. Similarly, a person previously did not attain the presence and upon returning stole Aqa Ghulam-'Ali's money and fled. It becomes evident that some souls who remain unemployed in those parts use pilgrimage as a pretext. For instance, some time ago a person arrived in the Holy Land and after being dismissed went to the outlying areas and submitted a petition to the Most Great Branch - may my spirit and being be sacrificed for the dust of His footsteps - stating that his daily expenses were such and such amount and must be provided.

4 اینکه در باره قاصد جناب اسم الله جمال علیه ۹
۶۶ [بهاء الله] الاهی مرقوم فرموده بودید این
روزها در جوار رحمت الهی ساکنست و تا حال
اذن رجوع از مبداء امر ظاهر نشده و عرایضیکه
ارسال فرموده بودند رسید

5 از جمله بلایای حق آنکه در اکثری از الواح
امورائیکه سبب فتنه و فساد و نزاع و ضوضاء
عباد است تصریحاً من غیر تأویل حکم منع نازل
و همچنین جمیع را بحکمت امر فرموده اند بلسان
آیات و لسان پارسی ذکر حکمت و معنی آن و
تفصیل آن نازل مع ذلک در اکثری از بلاد
وارد شده آنچه وارد شده مثلاً شخصی چندی
قبل اراده صفحات ایران نمود خود اینبعد در
ساحت اقدس حاضر بود که بالمشافهه لسان
قدم باو وصیت میفرمود که باید بکمال حکمت
رفتار نمائی و بغیر ما حکم به الله فی الألواح تکلم
نمائى مع ذلک در این ایام عرایض چند بساحت
اقدس رسیده و تفصیلی از او ذکر نموده اند که
سبب و علت فساد و نزاع و جدال عالم است

6 از جمله ملاحظه فرمائید مع نبی صریح که در
الواح متعدده نازل هر یوم فوجی وارد و فوجی
خارج و بعضی از این نفوس در مراجعت بهر
مدینه و دیار که میرسند بغیر ما امرهم به الله
تکلم مینمایند و بعضی از مسافین را هم که
بعد از ورود اذن حضور نفرموده اند رفته اظهار
نموده اند که بلقا فائز شده اند از جمله حیدر علی
نامی از اهل نج وارد ابداً بفوز لقا فائز نشد
اکثری از مهاجرین هم توسط نمودند قبول نشد
و همچنین شخصی از قبل بحضور فائز نشد و در
مراجعت وجه اقا غلامعلی را سرقت نمود و فرار
کرد معلوم میشود بعضی از نفوس که در آن سمتها
بی کار میمانند زیارت را دست آویز مینمایند از
جمله شخصی چندی قبل در ارض اقدس وارد و
بعد از مرخصی رفته باطراف عریضه بحضرت
غصن الله الأعظم روحی و ذاتی لتراب قدومه
القداء عرض نمود که مصارف من در هر یوم
فلان مقدار است باید برسانید

- 7 Similarly another person submitted a petition asking for a stipend to be given to him. In any case, one remains astonished that these souls have not yet attained a drop from the pure water of the divine Kawthar and remain attached and clinging to their own vain imaginings. Although some also turn toward God out of love for Him, since there is an explicit prohibition in the Book it has never been and is not permissible. Each day the return of a person becomes the cause of conflicting statements, for each one speaks differently wherever they arrive, and it is impossible for all these returning souls to speak with one statement and one word. These conflicting accounts of travelers cause discord among the people of different lands. None knows the wisdom of the prohibition except the All-Knowing, the All-Informed.
- 8 Apart from these matters, the very gathering in this land has been and will be the cause of harm to the Blessed Tree. Now forty-five travelers are residing in this land. The purpose of these submissions is that your honor be informed of certain matters. We beseech God to guide those who claim belief to His Straight Path.
- 9 “Blessed is he, again blessed is he, in that he desired to follow the command of his Lord, Who hath desired naught for His servants save what is best for them.” According to His command, it should be given to the destitute of that land, meaning those who have no means of livelihood today. Whatever reaches this land will also be sent to that land with utmost necessity.
- 10 Regarding what you had written about Aqa Abdul-Ghani from Sh., his situation was presented. According to His command, two persons have been given permission to attain the Most Holy Presence. In these days, more than two souls are not permitted, given the number of people already present here. Convey greetings on behalf of this evanescent servant to them. Let them engage in their work with the utmost joy and fragrance, or return to their homeland.
- 11 Concerning what you wrote about Jinab-i-Aqa Abdul-Karim, it was presented before the Most Holy Presence. He said: “We have accepted his pilgrimage. Let him return to Iran. Another visit is not permitted.”
- 7 و همچنین شخص دیگر عریضه معروض داشته که قرار معاشی از برای من بدهید باری انسان متحیر میماند که هنوز این نفوس بقطره‌ئی از زلال کوثر الهی فائز نشده و باوهم خود متمسک و متشبثند اگرچه بعضی هم حبّ الله توجه مینمایند و لکن چون نهی صریح در کتاب نازل است ابداً جایز نبوده و نیست همین در هر یومی مراجعت نفسی سبب اختلاف اقوال میشود چه که هر کدام در هر محلی وارد میشوند کلمه‌ئی میگویند و نمیشود جمیع این نفوس که مراجعت مینمایند بیک بیان ناطق و بیک کلمه متکلم باشند همین اختلاف اقوال مسافران سبب اختلاف اهل بلاد میشود لا یعلم حکمة المنع الاّ العليم الخبير
- 8 و از اینها گذشته خود اجتماع در این ارض سبب ضرر شجره مبارکه بوده و خواهد بود حال چهل و پنج نفس از مسافران در این ارض ساکنند مقصود از این عرایض آنکه آنحضرت بر بعض امور مطلع باشند نسئل الله بأن یهدی الدّین یدعون الایمان الی صراطه المستقیم
- 9 اینکه در باره آقا محمد تقی مرقوم فرموده بودید که خواسته حکم الهی را در باره حقوق اطاعت نماید در ساحت اقدس عرض شد فرمودند طوبی له ثمّ طوبی له بما اراد ان یتبع امر مولاه الذی ما اراد للعباد الاّ خیر انفسهم انتهى حسب الامر آنکه باسراء آن ارض داده شود یعنی نفوسیکه وجه معاش الیوم ندارند در این ارض هم هرچه برسد مع کمال لزوم بآن ارض خواهد ارسال شد
- 10 اینکه در باره آقا عبدالغنی از اهل ش مرقوم فرموده بودید تفصیل ایشان عرض شد حسب الامر آنکه دو نفر اذن داده شده‌اند که بساحت اقدس فائز شوند این ایام بیش از دو نفس مع این جمعیتی که در اینجا موجود شده جایز نه تکبیر از جانب این عبد فانی بایشان برسانید با کمال روح وریحان مشغول بکسب باشند یا بوطن مراجعت نمایند
- 11 و اینکه در باره جناب آقا عبدالکریم مرقوم فرمودید در ساحت امع اقدس عرض شد فرمودند زیارت او را قبول نمودیم به ایران راجع شوند توجه مرّه دیگر جایز نه

- 12 Regarding the question about the mithqal, what is meant is the Bayanic mithqal which is nineteen nukhuds, and likewise regarding the months, the Bayanic month is intended. اینکه سؤال از مثقال شده بود مقصود مثقال بیانست که نوزده نخود باشد و همچنین در شهر شهر بیان مقصود است
- 13 Concerning the question whether the residence and special clothing, in the absence of male offspring, should revert to the House of Justice or be distributed like other properties, this is what was revealed in answer from God, the Mighty, the Bestower: Two-thirds of the house and special clothing revert to the female offspring, and one-third to the House of Justice, which God has made the treasury of the nation. و اینکه سؤال شده بود که دار مسکونه و البسه مخصوصه در صورت عدم وجود ذکران از ذریه راجع به بیت العدل است یا مثل سایر اموال تقسیم میشود هذا ما نزل فی الجواب من لدی الله العزيز الوهای دو ثلث خانه و البسه مخصوصه باناث از ذریه راجع و ثلث الی بیت العدل الذی جعله الله مخزن الأمة
- 14 The question was also asked about the ruling for one whose death or killing is reported - whether it must be proven by the testimony of two just witnesses or by common knowledge. It should be clarified whether the two just witnesses must have seen with their own eyes, or if their certain knowledge and testimony suffices. The answer is that certain knowledge suffices. و همچنین سؤال شده بود در حکم کسیکه خبر موت یا قتل او را بیاورند بشهادت عدلین یا شهرت باید ثابت شود بیان گردد که عدلین باید برأی العین دیده باشند یا آنکه هر گاه علم یقین حاصل شده باشد از برای آنها و شهادت دهند کفایت میکند جواب علم یقین کفایت میکند
- 15 Regarding the question about someone claiming a debt from another without witnesses or documentation, what is God's ordinance in such cases? This is what was revealed from the heaven of God's will: O Zaynu'l-Muqarrabin, claims of people are established by three things: by valid documentation, or by two just witnesses, or by the oath which settles and resolves it. و اینکه سؤال شده بود اگر کسی ادعای طلب از کسی نماید و شهود و سند نداشته باشد در امثال ین مقامات حکم الله چیست هذا ما نزل من سماء مشیة الله ای زین المقربین دعاوی ناس بسه چیز تمام میشود بسند معتبر و یا شاهدین عدلین یا بالیمین الذی یقطعها و یفصلها انتهى
- 16 Your letter dated the 25th of Muharram arrived after completing the response to your previous letter, and achieved the honor of being received. Praise be to God that the fragrance of grace continuously reaches this evanescent servant, and the soul derives pleasure from it. دستخط آنجناب که مورخه ۲۵ محرم بود بعد از اتمام جواب کتاب قبل آنحضرت رسید و بشرف آن فائز الحمد لله که نفعه عنایت متابعا بلین خادم فانی میرسد و جان از او لذت میبرد
- 17 Regarding what you wrote about Haji Kazim, permission for him and Jinab-i-Aqa Abdul-Hussein was granted from the horizon of grace some time ago. God willing, news of this has reached you by now. اینکه در باره حاجی کاظم مرقوم فرموده بودید مدتی قبل اذن ایشان و جناب آقا عبدالحسین از افق عنایت مشرق انشاء الله تا حال خبر آن رسیده
- 18 Concerning what you wrote about Aqa Ali of Khorramabad, it was presented before the Most Holy Presence. His word, exalted be His grandeur: "God willing, may they ever remain steadfast in God's Cause through the Merciful One's grace, and soar in the heaven of understanding on the wings of certitude. Verily, He remembers those who remember Him. Thy Lord is indeed the Compassionate, the Merciful." در باره آقا علی خرمآبادی مرقوم فرموده بودید در ساحت اقدس عرض شد قوله جل کبریاة انشاء الله لمیزل و لایزال بعنایت رحمن بر امر الله مستقیم باشند و باجنه ابقان در سماء عرفان طیران نمایند انه یذكر من ذکره ان ربک هو المشفق الرحیم انتهى
- 19 Concerning Aqa 'Ali Muhammad from Shiraz, of whom thou didst write, this is what was revealed in reply: O Ali before Muhammad! This is the prison land - it behooveth not any در باره آقا علی محمد از اهل ش مرقوم داشتید هذا ما نزل فی الجواب ان یا علی قبل محمد هذه

seeker to enter therein. Hold fast to the cord of contentment, for this is better for thee than all that hath been created on earth. To this beareth witness the Lord of Names in this glorious station. The harm that hath befallen the root of the Tree in diverse lands hath been due to the gathering of the friends. Otherwise, God, exalted and glorified be He, hath loved His loved ones, and all have been and shall ever remain beneath His merciful glance.

- 20 Concerning Ali-Akbar from the land of Nishapur, of whom thou didst write, it was submitted before His presence. His blessed and exalted Word: O Ali-Akbar! Verily the Lord of Power from the Most Sublime Vision calleth thee and saith: Blessed art thou for having believed in God, the Lord of the worlds. We have accepted thy turning unto God. Return to thy home with joy and fragrance, then make mention of this Wronged One, the Prisoner. Grieve not for that from which thou wert forbidden. Verily thy Lord is the All-Wise, the All-Knowing Ordainer. God willing, return with utmost joy and delight and be content with God's good-pleasure. This is better than the visitation of those who have turned without permission from God. To this testify all atoms, yet most people are among the heedless.

- 21 As for what thou didst write concerning Mirza Yusuf, it was submitted. His word, exalted be His majesty: O Yusuf! We have heard thy call and witnessed thy turning to God, the Lord of the heavens and earth, and the Lord of all things visible and invisible. We have commanded all to wisdom and forbidden them from turning toward the Prison, lest there arise the clamor of those who have disbelieved in God, the Protector, the Self-Subsisting. Thou must return with the utmost joy and delight and convey to all the command of prohibition, that none may move from their place without permission. In most Tablets, turning to this direction hath been forbidden. Were the consummate wisdom concealed in this prohibition to be mentioned, all would be content with God's good-pleasure and grateful for His prohibition. The love of God hath taken precedence and shall continue to do so. As thou observest, at all times He is occupied with the mention of God's friends. Ye must return, perfumed with the fragrances of the All-Merciful, and summon all to wisdom, which is the foundation of the Cause.

- 22 Any matter that appeareth from anyone without wisdom shall not be acceptable. God hath commanded all souls in the holy Tablets to teach the Cause, but with wisdom and utterance. All must look to the Tablets, not to sayings. Verily thy Lord

ارض السّجن لا ينبغي ان يدخل فيها كلّ قاصد تمسك بجبل الرّضاء انه خير لك عمّا خلق في الأرض يشهد بذلك مالک الأسماء في هذا المقام الكريم ضربه بر اصل شجرة در اراضی متعدده وارد شده لأجل اجتماع احباب بوده والا حقّ جلّ و عزّ احبّای خود را دوست داشته و کل تحت لحاظ مرحمت او بوده و خواهند بود انتهى

- 20 در باره آقا علی اکبر از ارض نیشاپور مرقوم داشتید تلقّاء وجه عرض شد قوله تبارک و تعالی یا علی قبل اکبر ان مالک القدر من المنظر الأكبر ینادیک و يقول طوبی لك بما آمنْتَ بالله ربّ العالمین انا قبلنا توجّهک الى الله ان ارجع الى دیارک بالروح والريحان ثم اذكر هذا المظلوم الأسیر لا تحزن عمّا نهیت عنه ان ربّک هو المدبّر العليم الحکیم انشاء الله بکمال فرح و سرور راجع شوید و برضاء الله راضی باشید هذا خير عن زیارة الذین توجّهوا من غیر اذن من لدی الله يشهد بذلك کل الذرات ولكنّ الناس اکثرهم من الغافلين انتهى

- 21 و اما در باره آقا میرزا یوسف مرقوم فرموده بودید معروض شد قوله عزّ اجلاله یا یوسف انا سمعنا ندائک و شاهدنا توجّهک الى الله ربّ السموات والأرض و رب من فی الوجود من الغیب والشهود انا امرنا الکّل بالحکمة و منعناهم عن التوجّه الى السّجن لئلا يرتفع ضوضاء الذینهم کفروا بالله المهيمن القيوم آنجناب باید بکمال روح و ریحان مراجعت نمایند و بكل حکم نهی را برسانند تا احدی از محلّ خود بی اذن حرکت ننماید در اکثری از الواح توجه بلین شطر نهی شده اگر حکمتهای بالغه که در نهی مستور است ذکر شود کل برضای الهی راضی شوند و در نهیش شاگرد محبت حقّ سبقت داشته و خواهد داشت چنانچه مشاهده میشود در جمیع احیان بذکر دوستان الهی مشغولست باید شما بنفحات رحمن مراجعت نمائید و کل را بحکمت که اسّ اساس امر است دعوت کنید

- 22 از هر نفسی امری بغیر حکمت ظاهر شود مقبول نخواهد بود حقّ در الواح مقدّسه جمیع نفوس را بتبلیغ امر فرموده ولكن بحکمت و بیان کلّ باید

is the Compassionate, the Bountiful. Matters that cause corruption, conflict and contention have never been and are not beloved. Today is the day of goodly deeds and praiseworthy character. Blessed is he who is adorned with My attributes, who speaketh that which hath been revealed in My Tablets, and who acteth according to what hath been commanded in My Holy and Luminous Book. Blessed art thou, for My Most Exalted Pen hath moved to make mention of thee. Preserve this station, then act according to what thy Lord, the Manifest, the All-Informed, hath commanded thee.

23 The petitions of Mirza Karim Khan have attained the Most Holy Court, and the petitions of Ali-Akbar - let any who intendeth to depart send them.

24 Regarding what was written concerning Muhammad Husaynavi, it was submitted before the Most Mighty and Most Holy presence. His word, exalted be His grandeur:

25 O Muhammad! Be not grieved at anything. Rejoice in thy Lord for He hath forgiven thee and will give thee better than what was taken from thee. Be thou assured and be of the thankful ones. Verily thy Lord giveth to whomsoever He willeth whatsoever He pleaseth. Nothing can prevent His command and He is verily the Powerful, the Almighty, the Omnipotent. Convey My greetings to the loved ones of God in Iraq. Say: Rejoice with the Most Great Joy and hold fast unto wisdom in all conditions. He is verily the True Counsellor, the Faithful One.

26 As to what was asked about whether the Arabic months are determined by the sighting of the moon or whether one can act according to what is specified in the calendar - acting according to the calendar is permissible.

27 Furthermore, regarding what was asked about the limit of travel for those who fast - the limit has been set at nine hours. If a traveler arrives in a place and intends to stay, it is permissible to fast for three days, but not before; thereafter he may fast. If he arrives in his hometown and it is during the days of fasting, he must fast. If a traveler has been traveling during the days of fasting, he need not make up for what he missed - that is, he need not fast in compensation. God hath pardoned him as a bounty from His presence. Verily He is the Forgiving, the Bountiful. The divine purpose from His wondrous favors is that all should act upon His commandments with joy and fragrance and hold fast to His laws.

ناظر بالواح باشند نه باقوال آن ربّک هو المشفق
الکریم اموراتیکه سبب فساد و نزاع و جدال بوده
ابداً محبوب نبوده و نیست امروز روز اعمال طیبه
و اخلاق مرضیه است طوبی لمن تخلّق بأخلاق
و نطق بما نزل فی الواحی و عمل بما امر به فی
کتابی المقدّس المنیر طوبی لک بما تحرّک علی
ذکرک قلبی الأعلی ان احفظ هذا المقام ثم اعمل
بما امرت به من لدن مولاک المبین الخبیر انتهى

23 عرایض جناب میرزا کریم خان بساحت اقدس
فائز و عرایض جناب آقا علی اکبر را هر نفسی
عازم باشد ارسال دارند

24 در فقره جناب محمد حسیناوی که مرقوم
فروموده بودند در ساحت اعترّای منع عرض شد
قوله عزّ کبریاّه

25 یا محمد لا تحزن من شیء ان افرح بمولاک الله
غفرک و یعطیک خیر ما اخذ منک ان اطمئنّ
و کن من الشاکرین ان ربّک یعطی من یشاء
ما یشاء لا یمنعه عن امر شیء و انه هو القوی
الغالب القدیر کبر احباء الله فی العراق قل ان
افرحوا بالفرح الأعظم و تمسکوا بالحکمة فی کلّ
الأحوال انه هو الناصح الأمین

26 و اینکه سؤال شده بود که بنای شهر عربی بر
رؤیت هلال است یا بآنچه در تقویم تعیین نمایند
میتوان عمل نمود عمل بتقویم جایز

27 و دیگر حدّ سفر صائمین سؤال شده بود حدّ آن
نه ساعت مقرر شده اگر مسافر در ارضی وارد
شود و اراده توقّف داشته باشد سه یوم صوم جایز
نه و بعد له ان یصوم و اگر در وطن وارد شود و
ایام صیام باشد باید صائم گردد و اگر مسافر در
ایام صیام در سفر بوده لیس له ان یقوم بمافات
عنه یعنی عوض آن نباید صائم گشت عفا الله
عنه فضلاً من عنده انه هو الغفور الکریم مقصود
الهی از بدایع فضلش آنکه کلّ بروج و ریحان
باوامرش عامل گردند و باحکامش متمسک

- 28 And concerning what you wrote about the testimony of two just witnesses - they are souls who are known in every city for their piety and trustworthiness.

28 و اینکه در باره شهادت عدلین مرقوم فرموده بودید نفوسیکه در هر بلد معروف بدیانت و امانت باشند

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BH01123

To: *Baha'is of Ishtihard et al., in Kulah Darrih*

Date: 1293-03-30 [1876-Apr-25]

- 1 In His Name, the Most Holy, the Most Great, the Most Glorious!
- 2 Praise be to God Who hath spoken through the sovereignty of His Will in the Kingdom of utterance, whereupon all contingent beings were thunderstruck and the pillars of all religions trembled, except for those who cast away vain imaginings and turned unto the All-Merciful. These are accounted as the people of Baha by the Pen of God, the Lord of all names. Upon them pray the Concourse on High and the dwellers of the cities of names, both morn and eventide. Praise be to God Who hath manifested His Hidden Name, whereby the horizon of Revelation hath shone forth and the Dove hath warbled upon the Divine Lote-Tree. By God! This is the Day wherein the earth hath been cleft asunder and the heaven hath been rent in twain, whereupon the mystics fled and the learned were thunderstruck - they who clung to the hem of vain desire and held fast to the cord of tyranny and transgression. These are indeed accounted among the wayward in the sight of God, the Cleaver of the heavens. Praise be to God Who hath sent down from His holy Kingdom His Most Holy Book and made it the Dayspring of guidance unto all creation. Blessed is he who hath taken hold of it with the power that proceedeth from Him, and woe betide him who hath turned away from that which hath been sent down therein from His Most Exalted Pen.
- 3 Thereafter, We have received your letter from which wafted the fragrance of your love for our Beloved and the Beloved of all who are in the heavens and on earth. I beseech God, exalted be His glory, to assist you ever in serving His Cause and to gladden you through His remembrance. In these days when the clamor of the people is raised high and the consuming flames of the might of those in authority are evident, the true

1 هو الأقدس الأعظم الأبهى

2 الحمد لله الذى نطق بسلطان مشيئته فى ملكوت البيان اذا انصعق من فى الامكان و ارتعدت اركان الأديان الا الذين نبذوا الأوهام و توجهوا الى الرحمن اولئك من اهل البهاء من قلم الله مالک الأسماء يصلين عليهم الملائ الأعلی و اهل مدائن الأسماء فى كل صباح و مساء الحمد لله الذى اظهر اسمه المكنون الذى لاح به افق الظهور و نطق به الورقاء على السدرة المنتهى تالله هذا يوم فيه انشقت الأرض و انفطرت السماء اذا انهزم العارفون و انصعق العالمون الذين تشبثوا بأذيال الهوى و تمسكوا بحبل البغى و الطغى الا انهم من اهل الضلال لدى الله فاطر السماء الحمد لله الذى انزل من ملكوته المقدس كتابه الأقدس و جعله مطلع الهداية للبرية طوبى لمن اخذه بقوة من عنده و ويل لمن اعرض عما نزل فيه من قلبه الأعلی

3 و بعد قد وصل الى الخادم كتابكم الذى كان يمر منه عرف حبكم محبوبنا و محبوب من فى السموات و الأرضين از حق جل جلاله ميطلب همیشه آتجناب را بر خدمت امر مؤيد فرمايد و بذكرش مسرور دارد در اين ايام كه ضوضاء انام

station of the friends of God must needs be made manifest among men. Strange indeed that some of the people of that land have been observed to be fearful and disturbed, although all assuredly know that manifest death shall overtake all and none can escape it. This being the case, if one should be blessed with achieving the supreme martyrdom in the path of God, it is certainly better and more beloved than to surrender one's soul on a sickbed afflicted with various loathsome ailments.

مرتفعست و جذوات ناریه سطوت صاحبان
اقتدار مشهود باید در چنین ایام مراتب دوستان
حق بین ناس ظاهر شود عجبت از بعضی اهل
دیار که خائف و مضطرب مشاهده شدند مع
آنکه کلّ یقین میدانند که موت ظاهره جمیع را
اخذ نماید و مفری از برای احدی نبوده و نیست
در اینصورت اگر انسان بشهادت کبری فی سبیل
الله مرزوق شود البتّه بهتر و محبوب تر است از
آنکه در فراش بمرضاهای متعدده مختلفه منکره
جان سپارد

- 4 Today must every soul conduct himself in accordance with the divine verses revealed in the glorious Tablets, meaning that no act contrary to wisdom should proceed from him, and that he should remain mindful in all conditions of the divine wisdom wherewith he is commanded, letting no corruption or contention be manifested from him. Under such circumstances, should any wrong befall him, it hath been and shall be in the path of God. I swear by the Sun of Revelation that this station hath no equal. Should someone sacrifice a hundred thousand lives for this station, it would still not be worthy of it.

4 باید الیوم هر نفسی موافق آیات الهیه که در الواح
منیعه نازل شده مشی نماید یعنی خارج حکمت از
او سر نزند و بحکمت الهیه که بآن مأمور است
در کل احوال ناظر باشد و فساد و جدال از او
ظاهر نشود در اینصورت اگر ظلی بر او وارد
شود فی سبیل الله بوده و خواهد بود قسم بافتاب
ظهور که اینقام را مثل نبوده و نیست اگر نفسی
صدهزار جان نثار اینقام نماید هرآینه قابل نبوده
و نخواهد بود

- 5 The purpose is that all the friends should remain steadfast through the power and might of God, and be adorned with goodly deeds and praiseworthy character, and not be disturbed by the clamor of the heedless. God willing, you should ever remind the friends of God that they may all be united in complete harmony and agreement upon the universal Word of the Lord.

5 مقصود آنکه باید کلّ احباب بقدرت و قوت
حق ثابت باشند و باعمال حسنه و اخلاق مرضیه
مزین گردند و از ضوضاء غافلین مضطرب نشوند
انشاء الله باید آنجناب در جمیع احیان دوستان
حق را متذکر دارند تا کلّ بکمال اتحاد و اتفاق بر
کلمه جامعہ ربّانیه مجتمع باشند

- 6 As to what you wrote concerning the friends from Eshtehard and Kaleh-Dareh, requesting me to convey their greetings to the Most Holy, Most Exalted Presence - at a special time, I presented everyone's greetings before the Divine Throne. The Sun of Favor rose from the horizon of grace regarding all. His words, exalted be His glory: "O friends! Praise be to God that through the grace of the Beloved of the worlds, you have drunk from the wine of divine knowledge and utterance, and have turned toward the supreme horizon, the dawning-place of the Lord of Names. Know ye the value of this bounty and be thankful in all conditions. Be not saddened by the events of this fleeting world, the opposition of heedless souls, and the clamor of those possessed of vain knowledge. By My life! Soon all shall perish and vanish, and the banners of divine victory shall be raised in all directions. Verily, He is the Almighty, the Powerful.

6 و اینکه از دوستان اشتهارد و کله دره نوشته
بودید که تکبیر ایشانرا در ساحت امنع اقدس
اعلی برسانم در وقت مخصوصی تلقاء عرش تکبیر
کلّ را معروض داشتم شمس عنایت از افق
مکرم در باره کلّ مشرق قوله عزّ اجلاله
ای دوستان الحمد لله از فضل محبوب عالمیان
از صهای معارف و بیان اشامیدید و بافق
اعلی که محل اشراق و ظهور مالک اسماست
توجه نمودید قدر این فضل را بدانید و در کلّ
احوال شاکر باشید از حوادث دنیای فانیه و
اعراض نفوس غافله و ضوضاء صاحبان علوم
موهومه محزون م باشید لعمری عنقریب کلّ
معدوم و مفقود خواهند شد و اعلام نصرت
الهیه در جمیع جهات مرتفع خواهد گشت انّه
لهو المقتدر القدیر

7 Walk with utmost wisdom and hold fast to the divine commandments. Drink consecutively and successively from the cups of the favors of the Lord of creation, and offer them to those who are ready, despite those who have denied the verses of God, the Protector, the Self-Subsisting. You have always been and continue to be in Our sight. What is beloved today is steadfastness, unity, and acting in accordance with what hath been sent down in the Tablets of wisdom and all else. God willing, may all be immersed in the ocean of contentment and hold fast to the sure handle. Verily, He is with those who have fulfilled God's Covenant and His pledge, and who have followed what was revealed in His mighty, powerful and wondrous Book."

8 And regarding what was written that Mashadi Ali Akbar sends his greetings and mentions that the old love should not be forgotten - it has never been forgotten and never shall be. And concerning what was mentioned about the elimination of differences - this word truly brought joy to the heart, for discord is the cause and reason for the waste of God's Cause among His servants. We implore God, exalted be His glory, with utmost humility and supplication, to adorn all with the ornament of unity and cause them to utter the blessed words "There is none other God but He." I remember all the friends and masters of the land of A, Q, and K. All should be grateful with utmost joy, for they are mentioned in the Greatest Scene and are honored with divine favors. The petition that was submitted to the Divine Throne was presented, adorned with the sun of God's verses, and sent. God willing, may they attain unto it. The Glory be upon you.

9 The servant, End of Rabi'u'th-Thani 1293

7 بکمال حکمت مشی نمائید و باوامر الهیه متمسک باشید و متتابعاً مترادفاً از کؤوس الطاف مالک ابداع بنوشید و بر مستعجلین مبدول دارید رغماً للذین کفروا بآیات الله المهيمن القيوم همیشه در نظر بوده و هستيد آنچه اليوم محبوبست استقامت و اتحاد و عمل بما نزل في الألواح من الحكمة و ما دونها بوده انشاء الله کلّ در بحر رضا متغمّس باشند و بعروءه وثقی متمسک انه مع الذین وفوا بميثاق الله و عهده و اتبعوا ما نزل في كتابه المحکم العزيز البديع انتهى

8 و اینکه نوشته بودند جناب مشهّدی علی اکبر تکبیر می‌رسانند و ذکر مینمایند محبت دیرینه را فراموش نکنید هرگز فراموش نشده و نخواهند شد و اینکه ذکر نموده بودند که الحمد لله رفع اختلافات شده اینکمه فی الحقیقه سبب سرور قلب شد چه که اختلاف سبب و علت تضییع امر الله است مابین عباد از حق جلّ جلاله بکمال تضرع و ابتهاج مستدعی هستیم که کلّ را بطراز اتحاد مزین فرماید و بکلمه مبارکه لا اله الا هو ناطق نماید جمیع دوستان و آقایان ارض الف و ارض ق و کاف را ذاکرم کلّ باید بکمال سرور شاکر باشند چه که در منظر اکبر مذکورند و بعنایت الهی مفتخر و عریضه که بساحت عرش عرض شده بود معروض آمد و افق آن بشمس آیات الله مزین گشت و ارسال شد انشاء الله بآن فائز شوند البهاء علیکم

9 خادام سلخ ربیع الثانی سنه ۱۲۹۳

BLIB_Or15700.133, BLIB_Or15711.020,
AQA5#108 p.130

BH00278

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa*
 Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the Most Inaccessible, the Most High, the All-Glorious.
- 2 Praise be to God—sanctified above all mention and praise, and exalted beyond whatsoever tongue can utter, or the pen of any created thing can trace—Who hath caused His Most Exalted Horizon to appear through His Most Glorious Name, and hath summoned all unto Him by His sweetest call, wherewith they that are endued with understanding have been drawn, and they that abide upon the thrones of the names have been attracted. Exalted is His majesty, encompassing His power; preceded is His mercy, consummated His proof, perfected His bounty. He hath ever abode in the loftiness of His Essence and the sublimity of His Attributes, aloof from all beside Him and sanctified from aught else. He hath spoken His Most Great Word and made it the Balance of justice for all that are in earth and heaven. Blessed are they that have turned unto Him and attained unto that wherefrom most men have been withheld; and woe betide him who hath turned away and been deprived of God, the Lord of the world to come and of this world.
- 3 And I invoke blessings and offer magnification upon them who, in this day, speak His Most Excellent Names and utter that which hath been revealed in the Tablets from His Most Exalted Pen. These are they that are of the people of Baha in the sight of God, the Lord of Names.
- 4 My soul be a sacrifice for Thy love! It has been some time since we received news from you, although every soul who departed from here for that direction was given the trouble of carrying successive and consecutive letters, until two letters from you arrived. In truth it was joyous and gladdening news. After reading and learning of its contents, it was presented to the Most Holy Court and all was submitted. He said: "Your companion did not act according to divine counsels, inasmuch as he had ever heard from the tongue of this Wronged One that one must associate and converse with all people with the utmost love, kindness and patience, and must proceed with the teaching of the Cause with perfect wisdom. Yet in gatherings and assemblies he spoke other than what God permitted and became a cause of discord. In all the Tablets We have commanded the people to love and unity, for discord in this day is the cause of the wastage of God's Cause. God willing, you

1 هو الأقدس الأعظم الأرفع على الأبهى

2 الحمد لله المقدس عن الذكر والنساء والمتعالى عما يتكلم به اللسان ويتحرك عليه قلم من في الانشاء الذى اظهر افقه الأعلى باسمه الأبهى ودعا الكل اليه بندائه الأجل الذى انجذب به اولو الحجي و الذين استقروا على سرر الأسماء تعالت عظمتهم و احاطت قدرته وسبقت رحمته وتمت حجته و كملت نعمته انه لم يزل كان في علو ذاته و سمو صفاته منزهاً عن دونه و مقدساً عما سواه قد نطق بكلمته العليا و جعلها قسطاس العدل لمن في الأرض و السماء طوبى للذين اقبلوا و فازوا بما منع عنه اكثر الورى و ويل لمن اعرض و صار محروماً عن الله مالک الآخرة و الأولى

3 و اصلی و اکبر علی الذين ينطقون اليوم بأسمائه الحسنی و يتكلمون بما نزل في الألواح من قلبه الأعلى اولئك اهل البهاء لدى الله مالک الأسماء

4 نفسی لحبک الفداء عهدا و قرنبا بود که خبری از آنجناب نرسیده مع آنکه هر نفسی از این شطر عازم آنصوب بود آنجناب را زحمت داده بعراض متواتره متابعه تا آنکه دو دستخط آنجناب وارد شد فی الحقیقه بشارتی بود بهجت افزا و فرح انگیز و بعد از قرائت آن و اطلاع بما فيه بساحت اقدس فائز و تماماً عرض شد فرمودند رفیق همراه شما بنصایح الهیه عمل ننمود چه که لازال از لسان این مظلوم شنیده بود که باید بجمع ناس بکمال محبت و شفقت و بردباری معاشرت کند و تکلم نماید و بکمال حکمت مابین ناس ببلیغ امر متوجه باشد و او در مجالس و محافل به غیر ما اذن الله تکلم نموده و هم سبب اختلاف شده در

will succeed in rectifying whatever discord hath appeared and will draw all to the divine word in the city of oneness, that perchance the breezes of detachment and fellowship may waft from the cities of hearts and dispel the dark and turbid airs.” Verily He is the Commander, the Almighty, the All-Knowing.

جميع الواح ناس را بجهت و اتحاد امر نمودیم چه که اختلاف اليوم سبب تضييع امر الله است انشاء الله آنجناب موفق شوند باصلاح ما ظهر من الاختلاف و جميع را بکلمه الهیه بمدینه احدیه کشانند که شاید نسیم انقطاع و الفت از مداین قلوب مرور نماید و هواهای کدره تیره را زایل کند آنه هو الامر المقتدر العليم انتهى

- 5 Some petitions were presented to the Most Holy Court containing complaints about Nabil. Some of what these souls reported was in accordance with fact. Therefore, one day Nabil was summoned and the Tongue of Grandeur spoke to him directly with sufficient and healing words. Thereafter he became agitated and sent a petition to the Most Holy Court wherein he expressed repentance, remorse and boundless powerlessness. In truth, his intention in every circumstance had been to promote the Cause. Whatever he had done and said, he had considered to be in the best interests of the Cause. However, this evanescent servant is perplexed as to how it is possible that after the revelation of Tablets, firm ordinances and recorded commandments, one such as he would not act according to the requirements of individuals, gatherings and assemblies, and would be heedless of the wisdom revealed in the Tablets. However, God has pardoned him as a token of His grace. Verily He is the Pardoners, the Forgiving.

5 بعضی عرایض بساحت اقدس فائز و مشتمل بر شکایت از جناب نبیل بوده بعضی از آن نفوس آنچه مذکور نموده اند مطابق واقع بوده لذا یومی از ایام جناب نبیل احضار شدند لسان قدم بالمواجهه بیانات شافیه کافیه ناطق بعد ایشان مضطرب شدند و رفته عریضه بساحت اقدس ارسال نمود و در آن عریضه اظهار توبه و ندامت و عجز لایحیی نموده و فی الحقیقه مقصود ایشان در هر حال نصرت امر بوده آنچه کرده اند و گفته اند همچو دانسته اند مصلحت امر در آنست ولكن این عبد فانی متحیر است که چگونه میشود که بعد از الواح منزله و احکام محکم و اوامر مسطوره مثل ایشان بمقتضای نفوس و مجالس و محافل عمل نمایند و از حکمت منزله در الواح غافل شوند ولكن عفا الله عنه فضلاً من عنده انه هو العفو الغفور

- 6 There are many actions which, though outwardly appearing to promote the Cause, yet being contrary to the command of God, have not and will never yield fruit. For example, His honor Aqa Jamal, upon him be all the most glorious Glory of God, arose with utmost steadfastness to serve the Cause of God and nothing appeared from him that would harm God's Cause. However, since his actions deviated from the revealed wisdom, the Supreme Pen hesitated to endorse what he had done. For today all are commanded to observe wisdom and are forbidden from that which causes tumult and corruption. God willing, you should strive with utmost effort to remove the differences that have arisen, for differences among the loved ones of God today cause the joy of enemies from various nations and result in harm to the Cause. We beseech God to assist His loved ones to achieve love and unity, love and unity, love and unity.

6 بسیار امور است اگرچه در ظاهر نصرت امر از او مفهوم میشود ولكن چون مخالف امر الله است ثمری نداشته و نخواهد داشت مثلاً جناب آقا جمال علیه من کل بهاء ابهه بکمال استقامت بر امر الله قیام نمودند و امری هم از ایشان ظاهر نشد که سبب تضييع امر الله باشد ولكن چون از حکمت منزله عمل ایشان خارج بود لذا قلم اعلی در تصدیق آنچه عمل نمودند توقف فرمود چه که اليوم کل بحکمت مأمورند و از اموری که سبب ضوضا و فساد شود ممنوع انشاء الله باید آنجناب بکمال همت در رفع اختلافاتیکه واقع شده جهد نمایند چه که اختلاف احبای الهی اليوم سبب سرور اعدا از ملل مختلفه و تضييع امر بوده و خواهد بود نسل الله ان یوفق احبائه علی المحبة و الاتحاد و علی المحبة و الاتحاد و الاتحاد

- 7 Observe that in most Tablets the decree of wisdom has been revealed, and whoever attained the presence of the Ancient

7 ملاحظه فرمائید در اکثری از الواح حکم حکمت نازل و هر نفسی هم بساحت اقدس فائز جمال

Beauty was explicitly commanded by Him to observe wisdom. Despite these firm decrees and established commands, many of the friends in most lands have acted without wisdom, thereby causing the cawing of the ravens and the outcry of the deniers to be raised, leading to the perturbation and veiling of weak souls. Whatever occurs contrary to God's command, even if it be pure good, will yield no fruit; rather, evil will result from it.

قدم تصریحاً او را بحکمت امر فرمود مع این احکام محکمه و اوامر متقنه جمعی از احباً در اکثری از بلدان بغیر حکمت معمول داشته‌اند و باین واسطه نعیق ناعقین و صیاح منکرین مرتفع شد و سبب اضطراب و احتجاب نفوس ضعیفه گردید آنچه بغیر امر الله واقع شود اگر خیر محض باشد ثمر نخواهد بخشید بلکه شر از آن ظاهر شود

- 8 Regarding what was mentioned about His honor Haji Ahmad, upon him be the Glory of God, it is correct. Indeed, Nabil acted without wisdom. The ruling about the water-pipe was not revealed in the Kitab-i-Aqdas. God, exalted be His grandeur, in view of His consummate wisdom and protection of His servants, did not issue any decree in this matter so that the friends of God would not be afflicted. Only this much was heard from the blessed tongue: that children should be trained so they do not become addicted to it from the beginning. Beyond this blessed word nothing was heard. Today all are commanded to act according to the Kitab-i-Aqdas, and even then not in ways that would cause elaboration and public clamor. In all cases wisdom must be observed. We beseech God to protect us, preserve us, and aid us to serve His firm and mighty Cause.

8 و اینکه در باره جناب حاجی احمد علیه ۶۶۹ [بهاء الله] ذکر فرموده بودند صحیحست فی الحقیقه جناب نبیل بغیر حکمت عمل نموده‌اند حکم قلیان در کتاب اقدس نازل نشده حقّ جلّ کبریائمه نظر بحکمت بالغه و حفظ عباد در این فقره حکمی فرموده‌اند تا دوستان حقّ مبتلا نشوند اینقدر از لسان مبارک استماع شد که اطفال را تربیت نمایند تا از اول معتاد بآن نشوند جز اینکلمه مبارکه استماع نشده و الیوم جمیع مأمور بکتاب اقدسند که بآن عامل شوند و آنهم نه اعمالیکه سبب تفصیل و وضوء خلق شود در جمیع موارد باید بحکمت ناظر بود نسل الله بآن یعصمنا و یحفظنا و یؤیدنا علی خدمه امره المحکم المتین

- 9 No recent news has occurred in this land except that travelers continue to arrive without permission. At present, forty-five persons are here in addition to the early emigrants who were here before. A few of these souls came with permission, but the rest without it. They heeded not the divine prohibition and act according to their own fancy. We beseech for them the grace of obedience, submission and contentment. Due to the press of affairs, this servant has not had opportunity to attend to the small plot, but whenever we gather there, mention of you is made. We beseech God to unite us and you therein.

9 در این ارض خبر جدیدی واقع نشده جز آنکه مسافرین من غیر اذن متصلاً وارد این ایام حساب شد چهل و پنج نفر علاوه بر مهاجرین که اول همراه بودند از مسافرین در این ارض موجودند معدودی از این نفوس باذن و مابقی بغیر اذن نهی الهی را نشنیدند و بخيال خود عاملند نسل لهم التوفیق بالطاعة و التسليم و الرضا و این عبد از کثرت اشغال فرصت آن نموده که بقطعه صغیره پردازد و لکن هر وقت در آنجا مجتمع شویم ذکر شما در میان هست نسل الله بان یجمعنا و ایاکم فیها

- 10 Concerning what was written about Mirza Muhammad-'Ali, praise be to God he has turned to the Truth and shows tenderness whenever the Truth is mentioned. We beseech God to confirm him and adorn him with that which is beloved today, that he may arise to serve the Cause with perfect steadfastness. By the Sun of the horizon of inner meanings, if any soul today would reflect upon what has appeared and view the divine Tablets with the eye of fairness, he would assuredly become illumined with the lights of faith, detached from all else. God

10 و اینکه در باره جناب میرزا محمد علی مرقوم فرموده بودند که الحمد لله بحقّ اقبال نموده‌اند و در هر مجلس که ذکر حق میشود رقت مینمایند از حقّ میطلب انشاء الله او را تأیید فرماید و بآنچه الیوم محبوبست مزین نماید تا بکمال استقامت بخدمت امر قیام کنند قسم بآفتاب افق معانی که الیوم هر نفسی تفکر نماید در آنچه ظاهر شده والواح الهیه را ببصر انصاف مشاهده

willing, may He not deprive any from the ocean of His mercy. Verily He is the Mighty, the Powerful.

کند البتّه بانوار ایمان منقطعاً عن الامکان فائز و
منور گردد انشاء الله حقّ کلّ را از بحر رحمتش
محروم نفرماید آنّه هو المقتدر القدیر

- 11 Regarding what was written about the souls who turned to the Lord of Lords after your departure, the names of all were presented before the Most Holy Court. He showed favor to all of them, but due to the gathering of travelers and press of occupation, there was no opportunity for Tablets to be revealed specifically for each one, as all these travelers have come with petitions requiring answers. And you know that the Most Great Branch (may my spirit be a sacrifice for the dust of His footsteps) must write these Tablets, therefore their dispatch has been delayed this time. Hereafter the matter is in His hands.

11 و اینکه در بارهٔ نفوس مقبله مرقوم فرموده بودند که بعد از مراجعت آنجناب بشطر ربّ الأرباب توجه نموده اند اسامی کلّ در ساحت اقدس عرض شد اظهار عنایت نسبت به جمیع فرمودند و لکن حال از اجتماع مسافری و کثرت اشتغال مجال آنکه مخصوص کلّ الواح نازل شود نشد چه که جمیع این مسافری با عرایض آمده اند و جواب میخوانند و آنجناب میدانند که حضرت غصن ۶۶ [الله] اکبر روحی لثراب قدومه الفداء باید این الواح را بنویسند لذا این کژه ارسال آن تعویق افتاد و من بعد الأمر بیده

- 12 Concerning what was written about Rida (upon him be the Glory of God), that his condition these days is good and he has shown love to you - excellent is what he has done, and all should act likewise. I beseech God to confirm him in all conditions, and assuredly divine confirmations have been and will be directed toward him. He too must conduct himself with perfect wisdom, for this is God's decree and both hidden and manifest effects will surely result therefrom. Verily He is the All-Knowing, the All-Informed.

12 و اینکه در بارهٔ جناب رضا علیه بهاء الله مرقوم داشته بودند که این ایام امرشان خوبست و با آنجناب هم اظهار محبت نموده اند نعم ما عمل و لکلّ ینبغی ان یعمل بمثل ما عمل از حقّ میطلبم در کلّ احوال ایشان را تأیید فرماید و البتّه هم تأییدات غیبیه متوجه ایشان بوده و خواهد بود و ایشان هم باید بکمال حکمت رفتار نمایند چه که این حکم از حقّ است البتّه تأثیرات خفیه و جلیّه بر آن مرتب آنّه هو العلیم الخبیر

- 13 That which you had written was received through Haji, that is Aba-Badi', upon him be the Glory of God. You must, on behalf of this evanescent servant, convey greetings to all the friends of that land and say: O beloved friends of the contingent world! This is the Day when the sweet-scented spiritual breeze is wafting from the luminous garment of the Lord, and the Holy Spirit, with utmost delicacy and grace, is in motion and vibration. Turn your hearts that you may find it, and incline your ears that you may hear its sweet melody. That which is lost by any soul today cannot be compensated for in centuries and ages to come. Be gathered together like the ring of a signet, occupied with the remembrance of the Friend, that you may receive the living waters of knowledge from the hand of bounty and drink thereof in gatherings free from strangers, and cause others to drink, lest the envious, the slanderers and the deniers become aware. They must lift their gaze from all else save God and fix it upon the Truth, for should they attain to this station, the unpleasant things of the world and the veils

13 و آنچه مرقوم فرموده بودند با جناب حاجی یعنی ابابدیع علیه بهاء الله ارسال داشتند رسید باید از قبل این خادم فانی جمیع احبابی آن دیار را تکبیر برسانید و بگوئید ای دوستان محبوب امکان الیوم یومیست که نسیم خوش روحانی از قیص منیر ربّانی در مرور است و روح قدسی بکمال رقت و لطافت در حرکت و اهتزاز بقلوب توجه نمائید تا آنرا بیابید و باذان متوجه باشید تا صوت خوش آنرا بشنوید آنچه امروز از نفسی فوت شود تلاقی آن در قرنهای و عصرها نخواهد شد چون حلقهء خاتم جمع باشید و بذکر دوست مشغول تا کوثر حیوان عرفان را از ید عطا اخذ نمائید و در محافل که خالی از اغیار است بنوشید و بنوشانید تا حاسدان و مغلان و منکران مطلع نشوند باید نظر را از ما سوی الله بردارند و بحق ناظر باشند چه اگر باین مقام فائز گردند ناملائمات دنیا و حیات

of the people of error will neither sadden them nor keep them from God.

- 14 This servant summons all to the most great steadfastness, for in most of the Tablets, both before and after, He hath given tidings of the cawing of the crows and the like thereof. All must be so firm in the Cause of God that neither the might of the world nor the combined forces of the nations may disturb them or cause them to waver. Say: Blessed are ye, O people of Baha, for ye have attained unto the Most Exalted Horizon and the Most Luminous and Pure Fountain. By God's life! There hath been ordained for you in God's Kingdom that which no eye hath seen nor ear heard. Were God to reveal but a hair's breadth thereof to the people of the earth, they would surely destroy themselves in regret for having been deprived of that glorious and impregnable station.

- 15 And concerning what was written about your having prevented some travelers, there is a saying among the common folk that goes, "Thank God they bled him, otherwise who knows what would have happened." O my master! Beseech God that He may enable all to obey His Cause.

- 16 Concerning what you wrote about Aqa Shaykh-'Ali, he wrote a detailed letter to this servant, and this servant wrote him a detailed reply. God willing, may we - this servant, he, and others - become enabled to act according to divine good-pleasure. In the Kitab-i-Aqdas, all have been commanded to engage in an occupation. Today, everyone who claims to love God must be engaged in some work. Whoever you observe to be idle, you should, through kind counsels and good advice, encourage them to work and earn. The good of all souls lies in this, and since it has been revealed by the Supreme Pen, its fruits will surely become manifest. If the friends of God had acted upon what was revealed, no discord would ever have occurred, for all were commanded to humility, submissiveness, resignation, contentment, love, trustworthiness, religiosity, kindness, truthfulness and sincerity. This servant, with utmost supplication and lamentation, clings to the hem of the robe of grace, that He may raise up souls who will be dawning-places of detachment and daysprings of trustworthiness and sincerity, and who will, with perfect kindness, purely for the sake of God, invite the weak among mankind and lead them to the ocean of grace.

اهل ضلالت ایشان را محزون ننماید و از حقّ محبوب نسازد

14 این عبد کلّ را باستقامت کبری دعوت مینماید چه که در اکثری از الواح از قبل و بعد بنعاق ناعقین و امثال آن اخبار فرموده‌اند باید کلّ بشأنی بر امر الله مستقیم باشند که سطوت عالم و اجتماع امم ایشانرا مضطرب نسازد و متزلزل نگرداند قل طوبی لکم یا اهل البهّاء انتم الذین فزتم بالأفق الأعلى و الکوثر الأنور الأصفی لعمر الله قد قدر لکم فی ملکوت الله ما لا رأت عین و لا سمعت اذن لو یظهر الله منه اقلّ من الشعر علی اهل الأرض لیهلکنّ انفسهم بما فات عنهم ذاک المقام العزیز المنیع

15 و اینکه مرقوم شده بود که جمعی از مسافرن را ممانعت فرموده‌اید مثلی است مابین عوام که میگویند خدا رحم کرد که فصدش کردند و الا معلوم میشد ای آقای من از حقّ بخواید که کلّ را موفق بر اطاعت امرش فرماید

16 و اینکه در باره آقا شیخعلی مرقوم داشته بودید مکتوبی مفصّل باین عبد نوشته‌اند و این عبد هم جواب مفصّلی بایشان نوشته که شاید انشاء الله از بعد این بنده و ایشان و سایرین موفق شویم بعمل برضای الهی در کتاب اقدس جمیع را باشتغال بشغلی امر فرموده‌اند باید الیوم هر نفسی که ادعای محبّه الله نمود بامری مشغول شود هر نفسی را کاهل مشاهده نمائید باید بنصائح مشفقانه و مواعظ حسنه او را بشغل و کسب بدارید خیر کلّ نفوس در این است و چون از قلم اعلی نازل شده البته ثمرات آن ظاهر خواهد شد اگر تا حال دوستان حقّ بآنچه نازل شده عامل بودند هرگز اختلاف واقع نمیشد چه که جمیع را امر فرموده بخضوع و خشوع و تسلیم و رضا و محبت و امانت و دیانت و شفقت و صدق و صفا این عبد بکمال تضرع و زاری باذیال ردای کرم متشبّث است که نفوسی ظاهر فرماید که مطالع انقطاع باشند و مشارق امانت و صفا و ضعفای خلق را بکمال شفقت خالصاً لوجه الله دعوت نمایند و بجر فضل کشانند

- 17 This servant was greatly affected by your letter, for what you wrote corresponds to reality and truth. Had visitors and seekers conducted themselves as they ought to have done, the fragrance of holiness would surely have perfumed the entire world. But what was destined has come to pass. It behooves us to hold fast to the cord of His favors and beseech Him to manifest in His kingdom that which befits His days. He is, verily, the Mighty, the Powerful.
- 18 As for what you wrote in praise of Aqa Mirza 'A.B., upon him be the Glory of God, I beseech and implore God, exalted be His grandeur, to grant him complete success. In previous years a Tablet was specifically revealed for him, and this servant was writing in His presence when a passage was observed in that Tablet which convinced this servant that he would attain to glory and power.
- 19 Regarding what you wrote about Jinab-i-'A.B. Nur, upon him be the Glory of God, may he be assisted and successful in all conditions and become firm and steadfast in the Cause of God. He was mentioned in the Most Holy Court, and it is indeed exactly as you wrote - that he has shown forth with perfect love, eagerness and longing. He was mentioned before, that is, before he declared his acceptance. This servant sends greetings to him, and some of the names that were sent with Jinab-i-Haji and Jinab-i-Nabil have been received.
- 20 Furthermore, your willow-musk arrived, though sadly it was willow without musk. In truth, you took great pains, and this servant deeply regretted that such expense was wasted - that is, apparently wasted. However, I hope that, God willing, its hidden sweet fragrance will become manifest, for in His presence He said it would become well, and this surely is due to your pure intention. May I be a sacrifice unto you! From the abundance of writing the pen cries "O help!", yet the heart is not content to cease writing and cries "O longing!" According to His command, the new Mosaic leaf should be preserved in the House, that is, should remain in your keeping.
- 21 I hope that, God willing, news of your well-being will arrive continuously and successively. One letter sent through the post from the direction of Erzurum arrived safely at its destination, but since you and my brother were not in Tabriz at that time, no reply was sent. Let it be known that that writing arrived. A
- از مکتوب آنجناب این عبد بسیار متأثر شد چه که آنچه مرقوم فرمودند مطابق واقع و صدق است اگر واردین و قاصدین بما ینبغی حرکت مینمودند هرآینه عرف تقدیس جمیع عالم را معطر نموده بود ولکن قضی ما قضی ینبغی لنا ان تنسک بحبل الطافه و نسله بأن یظهر فی الملک ما ینبغی لایامه انه لهُو المقتدر القدير
- اینکه در باره جناب آقا میرزا ع ب علیه بهاء الله مرقوم و تعریف فرموده بودند از حق جل کبریائه سائل و آملم که ایشان را بکمال توفیق موفق فرماید در سنین قبل لوحی مخصوص ایشان نازل و این بنده در حضور مینوشت فقرهئی در آن لوح مشاهده شد که یقین نمود این عبد که ایشان بعزت و اقتدار خواهند رسید
- و اینکه در باره جناب ع ب نور علیه بهاء الله مرقوم داشته بودند انشاء الله در کل احوال مؤید و موفق باشند و در امر الله ثابت و راسخ گردند ذکر ایشان در ساحت اقدس بوده و فی الحقیقه همان قسم است که سرکار مرقوم داشته اند که بکمال محبت و شوق و اشتیاق ظاهر شده اند ذکر ایشان از قبل بوده یعنی قبل از اظهار اقبالشان این عبد خدمت ایشان تکبیر میسرساند و بعض اسماء که با جناب حاجی و جناب نبیل ارسال داشته بودند رسید
- و دیگر بیدمشک آنجناب رسید ولکن بید مقدس از مشک بود فی الحقیقه شما بسیار زحمت کشیدید و این عبد هم بسیار تأسف خورد که اینهمه مصروف هدر رفت یعنی بر حسب ظاهر هدر رفته ولکن انشاء الله امیدوارم که رایحه لطیفه مستوره آن ظاهر شود چه که در حین حضور فرمودند خوب خواهد شد و این البته بجهت خلوص نیت آنجنابست فدایت شوم از کثرت تحریر قلم واغوازه میگوید ولکن قلب راضی نمیشود بانقطاع تحریر و واشوقا میگوید و حسب الامر آنکه ورقه جدید موسوی را در بیت حفظ فرمائید یعنی در خدمت شما باشد
- امیدوارم انشاء الله همه روزه اخبار آنجناب متتابعاً مترادفاً برسد یک مکتوب که از پوسته طرف ارض روم فرستادند درست بمنزل رسید ولکن چون جناب شما و اخوی در آن وقت در تبریز

firm arrangement can be made henceforth for the post to arrive, and if this can be accomplished it would be most excellent, for if news from the Most Holy Court arrives continuously, it will be the cause of the revival of souls. Furthermore, someone has requested a black Najafi cloak - if one can be found there, please send one. Likewise, some saffron. We beseech God for your preservation, protection, meeting and presence. Verily, He is the Fulfiller of the needs of all seekers.

تشریف نداشتند جواب ارسال نشد اینقدر مطلع باشند که آن نوشته رسید میشود از بعد قرار محکم داد که پوسته برسد و اینفقره اگر بشود بسیار خوبست چه که متصلاً اگر از ساحت اقدس اخبار برسد سبب احیای نفوس خواهد شد و دیگر شخصی یک عبای سیاه نجفی خواسته اگر آنجا یافت شود یک ثوب بفرستند همچنین قدری زعفران نسل الله بقاءکم و حفظکم و لقاءکم و حضورکم آنه قاضی حوائج الطالبین

- 22 Convey exalted greetings to my honored master, my brother, as well as his son and other relatives, dependent upon His grace. Each of the circumambulators offers pure devotion and greetings too sacred for mention or description to your presence. The Glory be upon you, then the Spirit be upon you. Regarding the request that a Tablet be specially granted to Aqa Mirza Muhammad-'Ali, a most wondrous and impregnable Tablet has been revealed from the heaven of the All-Merciful Will concerning him and has been sent, that his eyes may be solaced thereby, his heart gladdened, and he may arise to serve his Lord. Convey greetings to him on behalf of this servant.

22 خدمت مخدوم مکرم جناب اخوی و همچنین ابن و سایر منتسبین ابلاغ تکبیر منیع منوط بعنایت آنحضرتست طائفین هر یک مخصوص عرض خلوص محض و تکبیر مقدس از ذکر و بیان خدمت آنحضرت معروض میدارند الباء علیکم ثم الروح علیکم اینکه خواسته بودند مخصوص جناب آقا میرزا محمد علی لوح عنایت شود لوح ابداع امنع از سماء مشیت رحمانیه در باره ایشان نازل و ارسال شد لتقر به عینه و یفرح قلبه و یقیمه علی خدمة ربّه از جانب ابن عبد تکبیر بایشان برسانید

- 23 The servant, In Jumada I, 1293

23 خادام فی جمادی الأولى سنة ۱۲۹۳

- 24 In these days take note of the Suriy-i-Ra'is. Turmoil and upheaval have seized all regions to such extent that three souls in the great city have perished from fear, and dominion has passed from the hand of the sovereign. After studying that divine Tablet, it becomes clear what has transpired. Surely some news has reached you. Likewise in the Kitab-i-Aqdas, regarding the great city, He says, exalted be His glory: "O Spot that art situate on the shores of the two seas" to His exalted words "We testify that He is indeed the All-Knowing, the All-Powerful, the Omniscient, the All-Informed." Would that that Surih had been given to him beforehand, that he might have become aware and made preparation for these days. But he was heedless and the matter was decreed in truth. Verily, He is the Decree-Maker, the All-Knowing.

24 این ایام سوره رئیس را ملاحظه فرمائید اضطراب و انقلاب جمیع اطراف را اخذ نموده بشأنیکه سه نفس در مدینه کبیره از خوف هلاک شده و ملک از ید سلطان خارج بعد از مطالعه لوح الهی مفهوم میشود که چه واقع شده البتّه بعضی اخبار بشما رسیده و همچنین در کتاب اقدس در ذکر مدینه کبیره میفرماید قوله عزّ اجلاله یا ایها النقطه الواقعة فی شاطئ البحرين الی آخر قوله تعالی نشهد انه هو العالم المقتدر العليم الخبیر کاش آن سوره را از قبل باو داده بودند که مطلع میشد و تدارک این ایام را مینمود و لکن غفل و قضی الامر بالحقّ انه هو المقضی العليم

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BH04621

To: Aqa Muhammad Rahim from Sad et al., in Isfahan

Date: 1293-05 [1876-May]

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

1 هو الأقدس الأعظم العلى الأبهى

2 Praise be to God Who shone forth with the luminary of His grace in the world of oneness, whereupon appeared the Primal Point, and manifested it through four lines. Through one line He created the realm of divinity and through another the kingdom of might, until the four worlds were completed. The first letter that told of these was indeed the standing 'Alif', and when it revolved around itself, the letter 'Kaf' appeared, from which He created the greater world and then the lesser world. Exalted is the Lord of Power, through Whom the sun was eclipsed and the moon darkened, and every stone and clod proclaimed that there is no God but Him, the Omnipotent, Who has ever been self-subsisting through the self-subsistence of His Essence over all created things, and all-prevailing through the dominion of His Self over all contingent beings.

2 الحمد لله الذى تجلّى بنور فضله فى عالم الأحديّة اذاً ظهرت النقطة الأوليّة و اظهرها بخطوط اربعة بخط منها خلق عالم اللاهوت و بالآخر عالم الجبروت الى ان انتهت العوالم الأربعة و أول حرف حكّت عنها أنّها لى الألف القائمة و أنّها طافت حول نفسها اذاً ظهرت الكاف و خلق منها العالم الأكبر ثمّ العالم الأصغر تعالى مالك القدر الذى به كسفت الشمس و خسف القمر و نطق كلّ حجر و مدر أنّه لا اله الا هو المقتدر الذى لم يزل كان قيوماً بقيوميّة ذاته على الكائنات و مهيماً بهيمته نفسه على الممكنات

3 When He desired to separate and distinguish, to gather and endear, He spoke the Most Great Word, whereupon all things were set in motion, each kind was joined with its kind, each thing hastened to its horizon, each form to its station and origin, and each spirit to its dawning-place. This indeed is the Most Great Balance that hath been set up among men, whereby every soul is reckoned without being aware within itself, and all things are gathered without perceiving it within their essence. Exalted, exalted is the Fashioner of all things out of nothing through His power. Exalted, exalted is the Creator of names out of nothingness through His will.

3 فلما اراد التفصيل و التفرّق و التّجميع و التّحيب نطق بالكلمة العليا اذاً تلجلجت الأشياء و اتّصل كلّ جنس بجنسه و سرع كلّ شيء الى افقه و كلّ هيكّل الى مقامه و مبدئه و كلّ روح الى مطلعها و أنّها لى الميزان الأكبر قد نصب بين البشر و بها حوسب كلّ نفس من غير ان يستشعر فى نفسه و حشر كلّ شيء من دون ان يطّلع فى ذاته تعالى تعالى مبدع الأشياء لا من شيء بقدرته تعالى تعالى خالق الأسماء لا عن شيء بارادته

4 He created the Most Exalted Pen and taught it what no earthly knowledge can encompass. At times there flowed from it the Water of Life, whereby He quickened whomsoever He willed among the people of creation, and at other times He caused it to yield the sweetest melody, whereby were attracted the dwellers of the cities of names and those who abide in the Most Exalted Paradise.

4 قد خلق القلم الأعلى و علّمه ما لم يحيط به علم الورى و جرى منه تارةً كوثر الحيوان و به احيا من اراد من اهل الامكان و طوراً اظهر منه الصّبرير الأهل و به انجذب اهل مدائن الأسماء و الساكنين فى الفردوس الأعلى

5 Sanctified and exalted is our Most Glorious Lord above any mention, description or praise, through Whom earthquakes seized all the tribes of the earth, and those in earth and heaven were thunderstruck, the idols of vain desire were shattered, and the pillars of the divines were shaken—those who cast behind

5 تقدّس و تعالى ربنا الأبهى من ان يذكر بذكر او يوصف بوصف او ينعت بنعت الذى به اخذ الزلازل قبائل الأرض كلّها و انصعق من فى الأرض و السّماء و كسّرت اصنام الهوى و اضطربت اركان العلماء الذين نبذوا اللوح المحفوظ

them the Preserved Tablet and clung to idle fancies and vain imaginings. By God's life! They are the idols, though people perceive it not, and they are vain imaginings, though the people understand it not. Through them the Fountain of Divine Presence was barred and the Ocean of Reunion was veiled. These are the most great veils. Blessed is the one who is strong enough to rend them, powerful enough to tear them, and steadfast enough to remove them. Such a one is among the most exalted of creation before God, the Lord of Names, and is indeed established upon the Crimson Ark. Upon him be the glory of God and the glory of the Concourse on High, who remember God in all conditions. There is no God but our Lord, the Mighty, the Powerful, the Most Exalted, the Help in Peril.

- 6 Thereafter, while the servant was occupied with the revelation of verses and enkindled with the fire of the love of God, the Lord of Names and Attributes, one of the friends entered with a letter. When it reached the servant's hand and I opened it, I discovered from it the fragrance of the roses of inner meanings. Then I read it and became aware of what was contained therein regarding your mention of our Beloved and the Beloved of all the worlds. By thy life! Thy letter brought me such joy that I am unable to describe, for I recognized from it thy rising to serve the Cause and thy utterance for the sake of God, the Lord of all worlds. I presented it at a special time before the Throne and submitted its contents, whereupon from the horizon of the grace of the Lord of creation, the sun of loving-kindness shone forth and the Tongue of Grandeur spoke that which I cannot recount. And afterward in Persian they said: "God willing, through the loving-kindness of the All-Merciful, may they bestow eternal life upon the heedless souls from the Kawthar of recognition of the Lord of Oneness and may they be occupied with service to the Cause."

- 7 Praise be to God that thou art remembered in the Most Great Prison and art honored and privileged with divine favors. And regarding what thou didst write about arriving in Astarabad and proceeding to the home of Mirza 'Abdu'r-Rahman - blessed is he for having honored thy dwelling purely for the sake of thy Lord. We beseech God to protect him and make him steadfast in the Cause whose greatness God hath testified to, and to grant him the good of this world and the next. In truth, the mere fact that they have been honored with the privilege of faith, have drunk the living waters, and have been mentioned before the Presence means they have attained all good things and blessings. Blessed is he, again blessed is he!

وتمسكوا بالأوهام والظنون لعمر الله هم الأصنام ولكن الناس لا يشعرون وهم الأوهام ولكن القوم لا يفقهون وبهم منع كوثر اللقاء وستر بحر الوصال وهم الأجباب الكبرى طوبى لقوى خرقها ولقادر هتكها والمستقيم رفعها أنه من اعلى الخلق لدى الله مالك الأسماء وأنه هو المستقر في السفينة الحمراء عليه بهاء الله وبهاء الملاء الاعلى الذين يذكرون الله في كل الأحوال لا اله الا ربنا العزيز المقتدر المتعالى المستعان

6 و بعد قد كان الخادم مشغولاً بتحرير الآيات و مشتغلاً بنار محبة الله مالك الأسماء و الصفات اذاً دخل احد من الأحباء بكتاب فلما وصل الى يد الخادم فتحته وجدت منه عرف اوراد المعاني ثم قرأته و اطلعت بما فيه من ذكرى محبوبنا و محبوب العالمين لعمرى قد سرنى كتابكم على شأن لا اقدر ان اذكره لأننى عرفت منه قيامك على خدمة الأمر و بيانك فى الله رب العالمين و حضرت به فى وقت مخصوص لدى العرش و عرضت ما فيه اذاً اشرق من افق فضل مالك البرية شمس العناية و تكلم لسان العظمة بما لا اقدر ان اذكره و بعد بلسان پارسى فرمودند انشاء الله بعنايت رحمن نفوس غافله را از كوثر عرفان مالک احديه حيوه باقيه بخشند و بخدمت امر مشغول باشند انتهى

7 الحمد لله در سجن اعظم مذكورید و بعنايات الهى مشرف و فائز و اينكه مرقوم داشته بودید كه در استرآباد وارد شديد و بمنزل جناب ميرزا عبدالرحمن تشریف بردید طوبى له بما اكرم مثوبك خالصاً لوجه موليك نسل الله بأن يحفظه و يجعله مستقيماً على الأمر الذى شهد الله بعظمته و يرزقه خير الدنيا و الآخرة اگرچه فى الحقيقه همين قدر كه بشرف ايمان فائز شدند و رحيق حيوان را آشاميدند و لدى الوجه مذكور گشتند بجمع خيرات و حسنات فائزند طوبى له ثم طوبى له

8 And regarding what thou didst write mentioning Mirza 'Abbas and Aqa Muhammad-Taqi Aqa and others - their names were presented, and this is what the Tongue of Grandeur spoke: "We love those who have turned to the Most Exalted Horizon and have directed themselves toward God, the Creator of earth and heaven. We beseech Him, exalted be He, to grant them the sweetness of His remembrance and to strengthen them in steadfastness in His Cause, that there may appear from them that whereby their names shall endure in His Kingdom and His Dominion. Verily He is the Powerful One, Whose sovereignty all in the heavens and earth have acknowledged."

9 And regarding what was written about Ibn-i-Shin, God willing he has been and will continue to be protected. This servant submits that whoever today attains the honor of recognizing the Beloved of the worlds, all honor and good is directed toward him, and if at times there is some delay, this too is in accordance with divine wisdom - they should not be saddened by it, for they are under the glance of God's loving-kindness and His infinite favors will surely encompass them. Especially regarding Ibn-i-Shin, I swear by the Sun of the heaven of divine grace that such favor has been shown him that its mention shall endure as long as the kingdom of earth and heaven endure. However, the friends must be mindful of such souls, for excessive association with the likes of these may cause disturbance among some. Since all are commanded to wisdom today, they must therefore be mindful in these matters. And whatever they have given him, there is no harm in that - verily the Generous One gives generously what He possesses. Indeed, boundless generosity was manifested from that person. We beseech God to grant thee double what thou hast given in His path.

10 As to what you wrote concerning Jinab-i-Aqa Mirza Muhammad-'Ali, upon him be Baha'u'llah's glory, that he has arrived in the land of Jadhba and Tabas, and according to what has been reported from him that he is commissioned with a special mission - this servant was greatly astonished, for in all the divine Tablets, conflict, contention and corruption have been forbidden and all have been commanded to wisdom, as you yourself have heard from the blessed tongue during times of attendance. This servant submits only this much: that nothing except teaching, and that too with the wisdom revealed in the Tablets, has been or ever will be acceptable before God. By the life of the Beloved! This is the truth, and after truth there is naught but error. Today all are commanded to sanctification, detachment, goodly words,

8 و اینکه در ذکر جناب میرزا عباس و جناب آقا محمد تقی آقا و غیرهما مرقوم داشتید اسامی ایشان معروض شد هذا ما نطق به لسان العظمة انا نحب الذين اقبلوا الى الأفق الأعلى وتوجهوا الى الله خالق العرش والبرى ونسئله تعالى بأن يرزقهم حلاوة ذكره ويؤيدهم على الاستقامة في امره ليظهر منهم ما يبتقى به اسمائهم في ملكوته و جبروته انه هو المقتدر الذي اقر بسلطانه من في السموات والأرضين انتهى

9 و اینکه در باره ابن شین نوشته بودند انشاء الله محفوظ بوده و خواهند بود این عبد این قدر عرض میکنم هر نفسیکه الیوم بشرف عرفان محبوب عالمیان فائز شد جمیع شرف و خیر باو متوجه است و اگر در بعضی اوقات تعویقی واقع شود آنهم نظر بحکمت الهیه بوده نباید از آن محزون باشند چه که تحت لحاظ عنایت حقند البته الطاف بیمنتی شاملی خواهد شد مخصوص جناب ابن شین قسم بافتاب سماء فضل الهی عنایتی در باره ایشان شده که ذکرش بدوام ملک و ملکوت باقی خواهد ماند ولیکن باید امثال آن نفوس را احباب ملاحظه نمایند چه که معاشرت زیاد با مثل ایشان سبب ضوضاء بعضی خواهد شد چون جمیع الیوم مأمور بحکمتند لذا باید در این امور ملاحظه داشته باشند و آنچه بایشان داده اند لا بأس فی ذلک انّ الکریم یکرّم ما عنده فی الحقیقه کرم بی اندازه از آنجناب ظاهر شد نسئل الله بأن یعطیک ضعف ما اعطیته فی سبيله

10 و اینکه مرقوم فرموده بودید جناب آقا میرزا محمد علی علیه بهاء الله بارض جذبا و طبس وارد شده اند و از قراریکه از ایشان روایت کرده اند که بامری مخصوص مأمورند این عید بسیار تعجب نمود چه که در کل الواح الهیه نزاع و جدال و فساد نهی شده و جمیع را بحکمت امر فرموده اند چنانچه خود آنجناب هم در احیان حضور از لسان مبارک استماع نموده اند این عبد اینقدر عرض مینماید که جز تبلیغ و آنهم بحکمت منزله در الواح لدی الله مقبول نیوده و نخواهد بود لعیر المحبوب هذا هو الحق و ما بعد الحق الا الضلال کل الیوم مأمورند بتقدیس و تنزیه و کلمات طیبیه و اعمال

righteous deeds and pleasing utterances. The heedless people must, God willing, be invited to the choice wine of wisdom and utterance at the horizon of the All-Merciful. Repeatedly this servant was present before His countenance when He would counsel Jinab-i-Aqa Mirza Muhammad-'Ali to wisdom and to that which would draw near the hearts of those who were far removed.

حسنه و اقوال مرضیه انشاء الله باید ناس غافل را بر حقیق حکمت و بیان بافق رحمن دعوت نمود مکرراً این عید تلقاء وجه حاضر بود که بجناب آقا میرزا محمد علی وصیت میفرمودند بحکمت و به ما یتقرب به افتدة المبعدين

- 11 As to what you wrote concerning the cawing of the crows - this matter was revealed in the divine Tablets during the days of migration from Iraq, and likewise in the Land of Mystery, and likewise in the Most Great Prison. All have been informed that the cawing of crows shall be raised and the birds of night shall be stirred to motion. And it is very clear that what is meant has been and will be the false claimants and heedless souls who summon the servants to Satan. This matter has been announced to most of the friends so that all might become aware and avoid such souls. And in your Tablet this matter was revealed that you should inform the loved ones. And likewise in most Tablets to Jinab-i-Ism-i-Ha, upon him be the Most Glorious Glory of God, in the land of Sad and in the land of Ya and other countries, specific persons have been informed.

11 و اینکه در باره نعیق ناعقین نوشته بودید اینفقره در ایام مهاجرت از عراق در الواح الهی نازل و همچنین در ارض سر و همچنین در سجن اعظم کل را اخبار فرموده اند که نعاق ناعقین مرتفع خواهد شد و طیور لیل بحرکت خواهند آمد و این بسی واضحست که مقصود مدعیان کاذبه و نفوس غافله که عباد را بشیطان دعوت مینمایند بوده و خواهد بود و با کثری از دوستان اینفقره را اخبار فرموده اند و مقصود این بوده که کل مطلع شوند و از چنین نفوس اجتناب نمایند و در لوح آنجناب اینفقره نازل شد که احباً را اخبار نمائید و همچنین در اکثر الواح بجناب اسم حا علیه بهاء الله الاهی در ارض صاد و در ارض یا و سایر بلدان بنفوس مخصوصه اخبار فرموده اند

- 12 As to what you wrote concerning Jinab-i-Mulla Zaynu'l-'Abidin, it was submitted. This is what shone forth from the horizon of utterance: O Rahim! Such as he who has ascended to the kingdom of knowledge and been illumined by the lights of the Muhammadan Sun - may the spirit of all else be sacrificed for Him - must detect the fragrance of the garment which today is diffused throughout the world and distinguish it from aught else. Convey greetings from this Wronged One, and since his mention was made in the Most Great Prison, this itself is evidence of his turning to God, the Lord of the worlds. One must not make turning to the Truth contingent upon anything save what God has revealed in His clear and decisive Book. If for an hour, for the sake of God, they would reflect upon the Sun of the Cause which has appeared from the horizon of the divine Will, they would surely consider as non-existent all who are in the world and would turn to the Object of worship. In this case the grace of God would encompass their condition and whatsoever is good for them would be ordained by the Pen of Destiny. Verily thy Lord guides whom He willeth to the straight path.

12 و اینکه در باره جناب ملاً زین العابدین نوشته بودید عرض شد هذا ما اشرق من افق البیان ای رحیم امثال ایشان که بملکوت عرفان ارتقا جسته اند و بانوار شمس محمدیه روح ما سواه فداه منور گشته اند باید عرف قیص را که الیوم بین عالم متضوع است بیابند و از دوش تمیز دهند از جانب این مظلوم تکبیر برسانند و چون ذکر ایشان در سجن اعظم مذکور گشت همین دلیلست بر توجیه ایشان الی الله رب العالمین باید اقبال بحق را معلق بامری ننمایند الا بما انزله الله فی کتابه المحکم المبین اگر ساعتی لوجه الله در شمس امریه که از افق اراده الهیه ظاهر شده تفکر نمایند البته من فی العالم را مفقود شمردند و بمعبود توجه نمایند در اینصورت عنایت حق شامل حال ایشان خواهد شد و آنچه خیر ایشانست از قلم تقدیر مقدر خواهد گشت ان ربک لهدی من یشاء الی صراط مستقیم انتهى

13 و اینکه در باره جناب ملاً حسن مذکور نمودید عرض شد قال و قوله الحق یا حسن لا تضطرب

- 13 As to what thou didst mention regarding Mulla Hasan, it was said - and His word is the truth: "O Hasan! Be not troubled, but be thou assured and turn to God, the Lord of the worlds. Deprive not thyself of the fragrances of the days of God. Seize thou this opportunity and be of them that have attained. Give thanks that thou wast mentioned in the Prison before the Wronged One, and that this wondrous remembrance was sent down for thee." Although this station is not apparent today owing to mankind's lack of capacity, by Him Who hath caused me to speak the truth, all the treasures of the earth cannot compare with this remembrance, for that which appeareth from the presence of God endureth forever, while all else is transient and perishable.
- 14 Reflect upon the days of the dawning of the Muhammadan Sun, may the spirit of all be a sacrifice unto Him, and upon the heedlessness, rejection and neglect of the divines, men of letters and leaders, and likewise upon the appearance of Christ and the cause of the objections of the Jewish divines and the people of that time, that the truth may become manifest unto thee. God willing, thou shalt grasp the Kawthar of inner meanings with the hand of certitude and drink thereof in the name of God. Truth hath never been, nor shall ever be, confused with aught else. The vain imaginings of men have held them back from the Lord of creation. Rend asunder the veils of glory through the name of the Self-Sufficient, the Most High, that ye may attain unto your goal. This is not difficult for God.
- 15 And as to what thou didst mention regarding Shaykh Ibrahim, this is what was revealed for him: O Shaykh! Strive thou that thou mayest not be deprived of the outpourings of this Day and that thou mayest attain unto that which is recorded in the divine Books and sacred Scriptures. On this day neither knowledge, nor mystic insight, nor piety, nor righteousness, nor seclusion shall be of any avail. For instance, if a soul should today be learned in all branches of knowledge yet fail to recognize Him Who is the Known, no benefit from that knowledge shall ever reach him; and if one should be unlettered yet attain unto the recognition of the Truth, no harm shall come to him from his lack of learning.
- 16 Consider the past: the divines of that age turned away in the early years from the Day-Star of the heaven of inner meaning, while Abu-Dharr, who was but a shepherd, attained to the recognition of the Faith and partook of the pure wine from the hand of the All-Possessing Lord of Destiny. It would be a pity for souls such as thyself to remain deprived of the breezes of the All-Merciful and shut out from the horizon of grace. Reflect at last upon how this Wronged One, though all the rulers and
- ان اطمئن و توجه الى الله رب العالمين لا تجعل نفسك محروماً عن نفحات ايام الله ان اغتتم الفرصة و كن من الفائزين ان اشكر بما ذكرت في السجن لدى المظلوم و انزل لك هذا الذكر البديع اگرچه اليوم اين مقام نظر بعدم استعداد خلق ظاهر نيست فوالذي انطقني بالحق كه باين ذكر معادله نمينمايد خزائن ارض كلها چه كه آنچه من لدى الحق ظاهر شود باقى و دائمست و دون آن فاني و زایل
- 14 در ايام اشراق شمس محمدية روح العالمين فداه تفكر نمائيد و در غفلت و اعراض و اغماض علما و ادبا و رؤسا و همچنين در ظهور حضرت مسيح و سبب اعتراضات علمای يهود و خلق آن زمان تا حق بر شما ظاهر شود انشاء الله كوثر معاني را پيد يقين اخذ نمائيد و باسم الله بياشاميد حق بدونش مشبه نشده و نخواهد شد ظنون و اوهام عباد را از مالک ايجاد منع نموده سبحات جلال را باسم غنى متعال خرق نمائيد و بمقصود فائز شويد ليس هذا على الله بعزیز انتهي
- 15 و اينكه در باره جناب شيخ ابراهيم مذكور داشتيد هذا ما نزل له اى شيخ سعى نما تا از فيوضات اين يوم محروم نمائي و بآنچه در كتب الهية و صحف ربانيه مسطور است فائز گردى اليوم علم و عرفان و زهد و تقوى و عزلت هيچيك مفيد نبوده و نخواهد بود مثلاً اگر نفسى بجمع علوم اليوم عالم باشد و بمعلوم عارف نشود نفعى از آن علوم باو راجع نخواهد شد و اگر حرفى از علوم را نداند و بعرفان حق فائز گردد از عدم علم باو ضررى نخواهد رسيد
- 16 مشاهده در قبل نمائيد علمای عصر در سنين اوليه از نير افق معاني اعراض نمودند و اباذر كه راعى غم بود بشرف ايمان فائز گشت و بر حقيق اطهر از يد عطای مالک قدر مرزوق حيف است امثال آنجناب از نفحات رحمن محجوب باشند و از افق فضل ممنوع آخر تفكر نمائيد كه اين مظلوم مع آنكه جميع امرا و رؤسا و اكثر خلق از او

leaders and most of the people have turned away from Him, calleth out at the top of His voice, detached from all else, at the midmost heart of the world, summoning all mankind unto the Truth. If one would but look with fairness upon this matter alone, the Truth would become as manifest as the sun. If anyone should deny this Cause, to what could he cling, and what hem could he grasp? This is a Day whereon it behooveth every soul, upon hearing the Call, to turn towards and respond to his Lord in this most holy, mighty and wondrous Revelation.

- 17 Another matter: convey from this evanescent servant sublime greetings to the friends of God and them that have turned unto the horizon of the All-Merciful, who have drunk from the Kawthar of steadfastness and are turned unto the countenance of God, and likewise to Aqa Mulla Muhammad-'Ali who was mentioned in thy letter. God willing, may they all abide beneath the tree of divine oneness and drink at all times from the Kawthar of mystic knowledge. The glory be upon thee and upon them and upon those who have turned, detached from the world and all that is therein, with their hearts toward the court of God, the Mighty, the Best-Beloved.

- 18 The servant, In the month of Jamadiyu'l-Avval 1293

معرضند بجهت باعلی النداء منقطعاً عن الكل
در قطب عالم ندا مینماید و جمیع را بحق میخواند
اگر در همین فقره بانصاف نظر شود حق چون
شمس ظاهر و هویدا گردد لوینکر احد هذا الامر
بأی شیء يتمسك و بأی ذیل يتشبث هذا يوم
ينبغي لكل نفس اذا سمع النداء يتوجه و يجب
ربه في هذا الظهور الأقدس العزيز المنيع انتهى

17 عرض دیگر آنکه خدمت دوستان الهی و مقبلان
افق رحمانی که از کوثر استقامت نوشیده اند و
بوجه الله متوجهند از جانب این خادم فانی تکبیر
منیع برسانید و همچنین جناب آقا ملا محمد علی
که ذکرشان در کتاب آنجناب بود انشاء الله کل
در ظل شجره توحید ساکن باشند و از کوثر
عرفان در کل حین پیاشامند البهاء علیک و علیهم
و علی الذین توجهوا منقطعین عن الدنيا و ما فیها
و متوجهین بالقلوب الی شطر الله العزيز المحبوب

- 18 خادم فی شهر جمادی الأولى سنة ۱۲۹۳

RSR.120x, TISH.218-223, ANDA#75
p.72x, YMM.421x

BH00900

To: Haji Abdul-Majid father of Badi
Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Wise
- 2 This is a Book sent down by the All-Merciful to all who dwell within the realm of possibility, that they might arise from the slumber of vain desire and turn towards the Supreme Horizon which hath been illumined by this Name, through which the Divine Lote-Tree hath spoken forth from the crimson spot, that there is no God but Him, the Almighty, the All-Knowing, the All-Wise. The ocean of divine knowledge hath surged in the days of the All-Merciful, and all things have voiced the praise of the Lord of Names, yet the people remain in a strange sleep. We have sent down the verses and made manifest the clear

1 هو الأقدس الأعظم المبينّ العليم الحكيم

2 کتاب انزله الرحمن لمن فی الامکان ليقومنّ عن
رقد الهوى و يتوجهنّ الى الأفق الأعلى الذى انار
بهذا الاسم الذى به نطقت السدرة المنتهى على
البقعة الحمراء انه لا اله الا هو المقتدر العليم الحكيم
قد فاض بحر العرفان فى أيام الرحمن و نطقت
الأشیاء بثناء مالک الأسماء ولكنّ الناس فی
نوم عجاب قد انزلنا الآيات و اظهرنا البينات على
شأن انجذبت بها الذرات ولكنّ القوم فی مرية و
شقاق قل هذا يوم فيه برق البصر و خسف القمر

proofs in such wise that the very atoms have been attracted by them, yet the people remain in doubt and dissension. Say: This is the Day wherein sight is confounded, the moon is darkened, and the mountains are made to pass away, for the horizon of Glory hath been illumined with the lights of Beauty, and the Desired One hath come from the heaven of utterance with majesty and grandeur.

- 3 Thou knowest, O God of the world and Lord of nations, Who hath been made manifest through the Most Great Name, that I have not been remiss in proclaiming Thy Cause. I summoned the people to the ocean of Thy gifts and the horizon of Thy favors even whilst bound in chains and fetters, whereby We caused all created things to hear the shrill voice of Thy Most Exalted Pen and revealed unto them that which the dwellers of the cities of names were powerless to recount. There remained no sovereign but I called him unto Thee and made known to him the horizon of Thy Revelation and the Dayspring of Thy power, no sage but We showed him the surging waves of the ocean of Thy knowledge and the manifestations of the Sun of Thy wisdom, no poor one but We guided him to the heaven of Thy riches, no thirsty one but We showed him the Kawthar of life in Thy days, no mystic but We imparted to him the signs of Thy knowledge, and no servant but We called him with utmost compassion to the horizons of Thy bounty, grace and generosity.

- 4 Thou knowest, O my God, that My Pen hath never ceased by night or by day, but was ever in motion in all conditions to make mention of Thee and sing Thy praise, until the horizons were filled with the manifestations of Thy sovereignty and might, and the signs of Thy grandeur and exaltation. How many nights did Thy servants rest while the Countenance of Glory stood in service to Thee, speaking Thy praise. In all that proceeded from Me, I desired naught save the sanctification of Thine Essence and the detachment of Thy Self from all images and similitudes, and the raising of the standards of Thy remembrance upon the peaks and hills.

- 5 Thou dost witness and behold, O my God, how the heart of Thy hidden, treasured, and manifest Name hath melted because of those who claim faith in Thy Self yet perpetrate that which causeth Thy Cause to be lost among Thy creatures. Thou didst command them, O my God, in Thy Scriptures and Tablets, to act with propriety and with the wisdom which Thou madest the foundation of utterance among Thy creatures and the essence of exposition for those who have turned to the Dawning-Place of Thy Cause. Among them are those who

و مرّت الجبال اذ انار افق الجلال بأنوار الجمال و
اتى المقصود من سماء البيان بالعظمة و الاجلال

3 انت تعلم يا اله العالم و مولى الأمم و الظاهر
بالاسم الأعظم اتى ما قصرت في تبليغ امرك
دعوت الناس الى بحر مواهبك و افق افضالك
اذ كنت في السلاسل و الأغلال بحيث اسمعنا من
في الانشاء صرير قلبك الأعلى و اظهرنا لهم ما عجز
عن ذكره اهل مدائن الأسماء ما بقى من ملك
الآ و قد دعوته اليك و عرفناه افق وحيك و
مشرق اقتدارك و ما من عالم الآ و قد اشهدناه
امواج بحر علمك و ظهورات شمس حكمتك و
ما من فقير الآ و قد هديناه الى سماء غنائك
و ما من عطشان الآ و قد اريناه كوثر الحيوان
في ايامك و ما من عارف الآ و قد القيناه آيات
عرفانك و ما من مملوك الآ و قد دعواناه بالشفقة
الكبرى الى آفاق جودك و فضلك و عطائك

4 انت تعلم يا الهى ان قلبك لم يتوقف في الليالى و
الأيام كان متحرّكاً في كلّ الأحوال على ذكرك
و ثنائك الى ان ملئت الآفاق ظهورات سلطنتك
و اقتدارك و آيات عظمتك و استعلائك كم
من ليال استراح فيها عبادك و طلعة البهاء كان
قائماً على خدمتك و ناطقاً بثنائك و ما اردت
فيما ظهر منى الآ تقديس ذاتك و تنزيه نفسك
عن الصور و الأمثال و ارتفاع اعلام ذكرك على
القنن و الأتلال

5 انت تشهد و ترى يا الهى بأن قلب اسمك المكنون
الخزون المشهود قد ذاب من الذين يدعون الايمان
بنفسك و يرتكبون ما يضيع به امرك بين خلقك
قد امرتهم يا الهى في زبرك و الواحك بالمعروف
و بالحكمة التى جعلتها اسس البيان بين بريتك و
اسطقس البيان لمن اقبل الى مطلع امرك منهم
من تجاوز عن حدوداتك و تكلم بما نهى عنه
في كتابك اى رب ايدهم على التغمس في بحر
رضائك و العمل بما امرتهم بجودك و افضالك

have transgressed Thy bounds and spoken that which was forbidden in Thy Book. O Lord! Aid them to immerse themselves in the ocean of Thy good-pleasure and to act in accordance with Thy commandments through Thy grace and favors. Then gather them, O my God, upon the shore of the sea of Thy oneness, then grant them the Kawthar of love and unity in Thy days, then assist them to serve and obey Thee, and make them dawning-places of wisdom and manifestations of trustworthiness, that there might appear from them that which befiteth their turning unto the horizon of Thy revelation. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

- 6 I beseech Thee, O my God, by the fire of Thy beauty and the light of Thy reunion, to ordain for Thy loved ones that which will draw them nigh unto the horizon of Thy good-pleasure and bring them to the ocean of Thy bounty. O Lord! Leave them not to themselves and their desires. Remind them in all conditions and at all times of that which hath been sent down from the heaven of Thy Will of the signs of Thy power, and of the clear tokens that have shone forth from the horizon of Thy might. By Thy glory! O Beloved of the hearts of the mystics and Goal of the hearts of the sincere ones! The thirst of my heart can be quenched only by the water of Thy remembrance and the remembrance of Thy loved ones, and my soul findeth no rest save through the verses of Thy unity and the manifestations of Thy detachment. I beseech Thee, O Sovereign of the Messengers and Ordainer of Ways, to preserve those who have turned unto Thee from the promptings of self and passion, that they may turn wholly toward Thy most exalted horizon. Then create in their hearts that which will make them united in Thy Cause and detached from all else but Thee, that they may speak among Thy servants of Thy remembrance and praise, and act according to that which they have been commanded in Thy Book. O Lord! Make known to them the conditions of Thy days and that which Thou hast ordained for them through Thy bounty and favors. Verily, Thou art He Whose mercy hath preceded all existence, both seen and unseen. There is none other God but Thee, the All-Forgiving, the Most Generous.

- 7 Hear thou the Call from the upraised Tree on the luminous Spot: "There is none other God but Me, the Mighty, the Wondrous!" Thou didst turn to the Dayspring of thy Lord's verses until thou didst attain the presence of the Throne and didst hear the voice of the Wronged One in this mighty Fortress. Give thanks unto God for having drawn nigh, attained His presence, and drunk the choice wine of utterance from the hands of the bounty of thy Lord, the Munificent, the Mighty,

ثمّ اجمعهم يا الهى على شاطئ بحر احديتك ثمّ ارزقهم كوثر المحبة والاتحاد في ايامك ثمّ ايدهم على خدمتك وطاعتك واجعلهم مطالع الحكمة ومظاهر الأمانة ليظهر منهم ما ينبغي لاقبالهم الى افق وحيك انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

6 اسئلك يا الهى بنار جمالك و نور وصالك بأن تقدر لحبيبك ما يقربهم الى افق رضائك وتوصلهم الى بحر عطائك اى رب لا تدعهم بأنفسهم واهوائهم ذكّهم في كلّ الأحوال و في كلّ الأحيان بما نزل من سماء مشيتك من آيات قدرتك وبالينات التي اشرقت من افق اقتدارك وعزّتك يا محبوب قلوب العارفين و مقصود افئدة المخلصين لا يسكن ظمأ فؤادى الا بماء ذكرى و ذكر احبتك و لا تستريح نفسى الا بآيات توحيدك و ظهورات تجريدك اسئلك يا سلطان الرسل و مقنن السبل بأن تحفظ الذين اقبلوا اليك عن شئون النفس و الهوى ليتوجهنّ بكلمهم الى افقك الأعلى ثمّ احدث في قلوبهم ما يجعلهم متّحدين في امرى و منقطعين عن سوائك لينطقن بين العباد بذكرى و ثنائى و يعملن بما امروا به في كتابك اى ربّ عزّهم شئون ايامك و ما قدرت لهم بجودك و الطافك انك انت الذى سبقت رحمتك كلّ الوجود من الغيب و الشهود لا اله الا انت الغفور الكريم

7 يا ابا بديع ان استمع النداء من السدرة المرتفعة على البقعة النوراء لا اله الا انا العزيز البديع قد توجهت الى مطلع آيات ربّك الى ان حضرت تلقاء العرش و سمعت نداء المظلوم في هذا الحصن المتين ان احمد الله بما اقبلت و تشرفت و شربت رحيق البيان من ايدى عطاء ربّك المعطى العزيز

the Praiseworthy. The appointed time hath passed and the decree of return hath come. Return thou, by leave of the All-Merciful, with joy and fragrance, then remind the people of what hath been revealed in the Tablet, that perchance they may be awakened by God's call and arise to that which hath escaped them in this resplendent and radiant Day.

- 8 We have commanded the servants to observe the Most Great Trustworthiness, yet they sport in the pastures of treachery; We have enjoined upon them in most of Our Tablets righteousness and godliness, yet they wander in the valley of their desires; We have called them to the ocean of life, yet they hasten to the pond; We have forbidden them to turn towards the precincts of the Throne, yet they turn and care not; We have commanded them in the Scriptures and Tablets to wisdom and utterance, yet they act according to their own passions - nay, they perceive not; We have enjoined upon them love and unity, yet they differ at all times, except those who have cast away their desires and what they possess, and have followed the command of God, the All-Compelling, the Self-Subsisting. These are the people of Baha among earth and heaven, upon whom the Concourse on High and the tongue of grandeur and glory in this praiseworthy station do send their blessings.

- 9 Convey My greetings to My loved ones who have fulfilled My Covenant, followed My laws, borne hardships in My path, and remained steadfast in My Cause, the unassailable, the mighty, the wise. Say: Be ye united in the Cause of God, then help it through such mention as will cause every hesitant one to hasten unto God, the Lord of the worlds. Beware lest the utterances of the ignorant sadden you or the commands of the oppressors frighten you. Hold fast unto that which is good in all circumstances, and commit not that which would cause the clamor of the idolaters to be raised. Put your trust in God; verily He will help you with truth. For every matter He hath ordained a time in His perspicuous Book. Cast differences behind you and unite in God's Cause, then do that which ye have been commanded by One wise and knowing. May the glory rest upon thee and upon those who are illumined by the Lamp which God hath lit betwixt the heavens and the earth.

الحمد قد قضى الميقات و اتى حكم الرجوع ان ارجع باذن الرحمن بالروح والريحان ثم ذكر الناس بما نزل في اللوح لعل ينتبهن من نداء الله ويقومن على ما فات عنهم في هذا اليوم المشرق المنير

8 انا امرنا العباد بالأمانة الكبرى وهم في مراتع الخيانة يرتعون و وصيئناهم في اكثر الألواح بالبر والتقوى وهم في وادي الشهوات يهيمون و دعوانهم الى بحر الحيوان وهم الى الغدير يسرعون و منعناهم عن التوجه الى شطر العرش و هم يتوجهون ولا يبالون و امرناهم في الزبر والألواح بالحكمة والبيان و هم يعملون بما يأمرهم اهوائهم الا انهم لا يشعرون و وصيئناهم بالحبّة والاتحاد و هم في كل حين يختلفون الا الذين نبدوا اهوائهم و ما عندهم و اتبعوا امر الله المهيمن القيم اولئك اهل البهآ بين الأرض و السماء يصلين عليهم الملائ الأعلی و لسان العظمة و الكبرياء في هذا المقام المحمود

9 كبر من قبلي احبائي الذين وفوا بميثاقى و اتبعوا احكامى و حملوا الشدائد في سبيلى و استقاموا على امرى المبرم العزيز الحكيم قل ان اتحدوا في امر الله ثم انصروه بالذكر الذى يسرع به كل متوقف الى الله رب العالمين اياكم ان تحزنكم مقالات الجهلاء و تخوفكم اوامر الظالمين تمسكوا بالمعروف في كل الأحوال و لا ترتكبوا ما يرتفع به نفاق المشركين توكلوا على الله انه ينصركم بالحق قد قدر لكل امر ميقات في كتابه المبين دعوا الاختلاف عن ورائكم و اتحدوا في امر الله ثم اعملوا ما امرتم به من لدن حكيم عليم انما البهآ عليك و على الذين استضاءوا بالمصباح الذى اوقده الله بين السموات و الأرضين

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To: Muhammad Quli, in Sabzivār

Date: 1293-05 [1876-May]

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

1 الأقدس الأعظم الأكرم

2 O thou who gazest upon the countenance of God, exalted and glorified be He! In most of His Tablets He hath enjoined wisdom upon His loved ones. Nevertheless, certain souls who claim attachment to the Truth speak of that which God hath not permitted. Although the triumph of God's Cause in this Revelation hath been through praiseworthy conduct, goodly attributes, wisdom and utterance, yet some have perverted the meaning of triumph according to their own desires. The triumph of the Cause hath never been, nor shall it ever be, through disputation, contention, conflict and corruption. God is quit of those who speak of their own accord and bid men to do what they themselves have been forbidden in the Book of God, the All-Knowing, the All-Wise.

2 یا ایها الناظر الى الوجه حقّ جلّ و عزّ در اکثری از الواح احبای خود را بحکمت امر فرموده مع ذلک بعضی از نفوس که خود را بحقّ نسبت می دهند بغیر ما اذن الله تکلم می نمایند چنانچه نصرت امر الله در این ظهور باخلاق مرضیه و صفات حسنه و حکمت و بیان بوده ولیکن بعضی بأهواء خود معنی نصرت را تحریف نموده اند نصرت امر مجادله و مقاتله و نزاع و فساد نبوده و نیست انّ الله برئ عن الذین یتکلمون من عند انفسهم ویأمرون الناس بما نهوا عنه فی کتاب الله العلیم الحکیم

3 The triumph of Truth and the propagation of His Cause have been and shall ever be through wisdom and utterance, and utterance must needs be proportioned to the capacity of each soul. Say: O friends! It hath been revealed and sent down aforetime from the Supreme Pen that ye should scatter the seeds of divine wisdom and understanding in pure and goodly soil. Ye are spiritual physicians and true sages. Men are afflicted with the maladies of ignorance and unwisdom. The ailment of each one must needs be determined, and then treatment administered with the healing remedy of the Most Great Name according to his capacity and measure.

3 نصرت حقّ و تبلیغ امرش بحکمت و بیان بوده و خواهد بود و بیان هم باید باندازه هر نفسی ظاهر شود بگوای دوستان از قبل از قلم اعلی جاری و نازل که حبه های حکمت و عرفان الهی را در اراضی طیبه جیده مبذول دارید شما اطباء معنوی هستید و حکمای حقیقی ناس بمرضهای جهل و نادانی مبتلا هستند باید مرض هر یک معلوم شود و بعد بدریاق اسم اعظم علی قدره و مقداره معالجه گردد

4 For instance, should one speak at the outset concerning Divinity to one of the followers of the Qur'an who is afflicted with the malady of vain imaginings and whose highest understanding is confined to the station of leadership and guardianship, he would surely perish, for he hath failed to comprehend the meaning of the Qur'anic verses concerning the Day of Resurrection and the appearance of Truth from the heaven of the Will of the Lord of Unity, nay, he hath not even caught their fragrance. Therefore, at first one must speak with him according to his capacity until he advanceth from the stage of childhood to the station of maturity and becometh able to bear the Most Exalted Word that hath shone forth from the Dayspring of the Will of the Lord of Names.

4 مثلاً اگر یکی از اهل فرقان که بمرض اوهام مبتلایند و متنبی سیر و عرفانشان محصور است بنقابت و ولایت در اول مرتبه ذکر الوهیت شود البته هلاک گردد چه که از آیات فرقانیه که در ذکر قیامت و ظهور حق از سماء مشیت مالک احدیه نازل شده مقصود را ادراک نموده بلکه عرف آرا هم نیافته لذا باید در اول امر بقدر وسعت صدر او با او تکلم نمود تا از مقام طفلی برتبه بلوغ فائز شود و قادر بر حمل کلمه علیا که از مشرق مشیت مالک اسماء اشراق نموده گردد

- 5 I swear by the Sun of the horizon of My sanctity! The harm and trials inflicted upon this Wronged One by the rulers, divines and peoples of the earth have never concerned Me. Rather, what has caused grief and affliction are the deeds that have been manifested by those who claim to love the Truth. Certain souls have turned towards the Most Holy Court without permission, and upon returning have spoken according to their own desires, attributing these to the Truth. Thus have some seekers become veiled by the deeds of others.
- 6 God has commanded all to be known for righteousness, religion, trustworthiness, truthfulness, purity, humanity and faithfulness. Nevertheless, they have acted with the utmost cunning and deceit in appropriating people's wealth. Some have entered various lands declaring that the property of others is permissible for the friends to take and that the law of the Book has been abrogated. We seek refuge in God from such rejected utterances and abhorrent deeds!
- 7 The people of truth have no attachment or concern for their own wealth, let alone allowing their pure hands to be sullied with the property of other peoples. No one's property is lawful unto another. Whosoever has today drunk from the waters of sanctity and turned towards the horizon of divine revelation must not stain his radiant hem with the dust of treachery. He who departs from this station has made mention of the Self-Sufficient, the Most High a snare for his own desires. Say: O My loved ones! Shun him and his like. Thus doth this momentous announcement inform you. Such harm hath touched My station that the Most Exalted Pen is occupied with these words. Weep then for My hurt and tribulation, O thou who gazest upon My countenance and speaketh My praise!
- 8 Say: The friends of God must be manifestations of divine wealth and contentment. The fragrance of sanctification and detachment must at all times waft from them for the purification of the world's peoples, that every possessor of smell may discover from them what they find not from others. Blessed is he who hath heard the call of the Wronged One and followed what he was commanded in this mighty Tablet.
- 9 God's forbearance hath caused some to become heedless, for whenever anyone outwardly proclaimed their faith, the outpourings of the ocean of grace were bestowed upon them, and later whatever appeared from them contrary to God's good-pleasure was veiled. This forbearance and concealment became the cause of their heedlessness and boldness, to such extent that they considered God unaware and negligent. Say: Nay, by God! He is the All-Knowing, the All-Informed. He is the
- 5 قسم بآفتاب افق تقدیم که ضرّ و بلائی که از امر او و علما و من علی الأرض بر این مظلوم وارد شد هرگز اعتنا بآن نداشته بلکه آنچه سبب حزن و ایتلا بوده اعمالی است که از مدعیان محبت حق ظاهر شده بعضی از نفوس من غیر اذن بشطر اقدس توجّه نموده و می نمایند و بعد از مراجعت بهوای خود تکلم می کنند و آنرا بحق نسبت می دهند چنانچه بعضی از مقبلین از اعمال بعضی محتجب شده اند
- 6 حقّ کلّ را بمعروف و دیانت و امانت و صدق و صفا و انسانیت و وفا امر فرموده مع ذلک در جلب اموال ناس به کمال حیل و تزویر عمل نموده اند چنانچه بعضی بهر بلدی وارد شده اند حکم نموده اند که اموال ناس بر دوستان مباح است و حکم کتاب مرتفع است نعوذ بالله از این اقوال مردوده و اعمال شنیعه
- 7 اهل حقّ باموال خود بستگی و اعتنا ندارند تا چه رسد باینکه بد اظهر خود باموال ملل اخری آلوده نمایند مال احدی بر احدی حلال نبوده و نیست هر نفسی الیوم از کوثر تقدیس آشامیده و بافق وحی الهی توجّه نموده ذیل منیر را بغبار کدره خیانت نیالاید نفسیکه از این مقام خارج است ذکر غنیّ متعال را دام آمال خود نموده قل ان اجتنبوا یا احبّائی عنه و عن امثاله کذلک ینبئکم هذا النّبأ العظیم ضرّ بمقامی رسیده که قلم اعلی باینکهلمات مشغول است ان ابک لضرّی و بلائی یا ایها الناظر الی وجهی و الناطق بثنائی
- 8 بگو دوستان حقّ باید مظاهر غنا و استغنای حقّ باشند و در صدد تطهیر اهل عالم و عرف تقدیس و تنزیه از ایشان در کلّ احیان متضوّع باشد تا هر ذی شئی از ایشان بیابد آنچه را از دون ایشان نیافته طوبی لمن سمع نداء المظلوم و اتبع ما امر به فی لوح عظیم
- 9 حلم حقّ سبب غفلت بعضی شده چه هر نفسیکه در ظاهر اظهار ایمان نمود رشحات بحر کرم بر او مبذول و بعد آنچه بغیر رضاء الله از او ظاهر گشت ستر شد و این حلم و ستر سبب غفلت و جرئت او گشت بشأنیکه حقّ را بی خبر و غافل دانست قل لا والله انه هو العلم الخبیر

Truth, the Knower of the unseen. Nothing whatsoever escapeth His knowledge and with Him is a guarded tablet.

آنه هو الحقّ علّام الغيوب لا يعزب عن علمه من شيء و عنده لوح محفوظ

- 10 Much unwisdom hath appeared and continueth to appear from the loved ones. You must, according to your capacity, make the divine friends aware, that all may become informed of wisdom, teaching, and those matters that lead to the exaltation of the Cause.

10 بسیار بی حکمتی از احباب ظاهر شده و می شود باید آنجناب بقدر وسع احبای الهی را آگاه نمایند تا کلّ بر حکمت و تبلیغ و اموراتیکه سبب ارتفاع امر است مطلع شوند

- 11 Thy letter was previously received and We heard from it thy call to the Lord of the worlds and found from it the fragrance of thy sincerity and ardor in the love of God, the Lord of the knowing. Verily, thou hast a station with the Throne. Be thankful unto God for this great bounty. We have sent down this Tablet for thee that thou mayest inform the people of its contents, that perchance they may arise to fulfill what they were commanded in the Book of God, the Most Holy, the Sanctified, the Mighty, the Wondrous.

11 قد حضر کتابک من قبل و سمعنا منه ندائک ربّ العالمین و وجدنا منه عرف خلوصک و اشتعالک فی حبّ الله مولى العارفين انّ لک مقاماً لدى العرش ان اشکر الله بهذا الفضل العظيم و نزلنا لک هذا اللوح لتخبر الناس بما فيه لعلّ يقومون علی ما امروا به فی کتاب الله الأقدس المقدس العزيز البديع

- 12 Convey My greetings to My loved ones who have been blessed by the breaths of My Pen and illumined by the lamp of My providence shining upon the worlds. Glory be upon thee and upon those with thee who hearken unto what thou speaketh concerning the Cause of God, the Almighty, the All-Powerful.

12 کبر من قبلی احبائی الذین استبرکوا بأنفاس قلبی و استضاءوا بنبراس عنايتی المشرقة علی العالمین البهاء علیک و علی من معک و یسمع ما تنطق به فی امر الله المقتدر القدير

ADMS#135x

INBA35:158, BLIB_Or15719.155, AVK3.471.07x, MAS8.162x

BH01717

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

Date: 1293-05 [1876-May]

- 1 In the name of God, the All-Hearing, the All-Seeing!
- 2 God willing, may you, through the grace of the Beloved of all creation, be in all times the Bearer of the sealed wine and the Guardian of the Hidden Word, Who speaks among the world and summons the peoples unto God, the Lord of the worlds. Countless glances of grace have been and will be vouchsafed unto you. To this bear witness your heart, your soul, your tongue, your sight, your hearing, and that which the Pen of God hath set in motion in His holy and all-encompassing Tablets to all who are in the heavens and on earth. Draw hearts and souls to the utterances of your Lord and illumine

1 بنام خداوند سميع بصير

2 انشاء الله آنجناب بعنايت محبوب امکان در کلّ احیان ساقی رحيق مختوم باشند و حافظ امر کلمه مکنون مشهود الذي ينطق بين العالم و يدع الأمم الى الله ربّ العالمین لحظات عنايات لا تحصى بأنجناب بوده و خواهد بود يشهد بذلك قلبک و فؤادک و لسانک و بصرک و سمعک و ما تحرّک به قلم الله فی الواحه المقدسة المهيمنة علی من فی السموات والأرضین ان اجذب الأفتدة و القلوب ببيانات ربک و نور الآفاق بأنوار وجهه المشرق المنير

the horizons with the lights of His shining and radiant countenance.

- 3 We complain unto you of those who claim to have faith yet commit that which tears asunder the veil of the sanctity of the Cause among the servants. They are indeed among the heedless ones.

- 4 O My Nabil! We have commanded all the loved ones to unity, harmony, love and fellowship, and likewise hath the Supreme Pen, from God, the Lord of Names, enjoined upon all goodly deeds and praiseworthy conduct. Nevertheless, there hath appeared from some that which causeth the Pen to be ashamed to mention. You must strive with complete effort in the education of souls and their refinement and improvement, dispensing to each according to their capacity from the Kawthar of divine knowledge. Most eyes have been weakened by the ophthalmia of vain imaginings and are not capable of beholding at first the world-illuminating Sun. Therefore these weak eyes must be treated with the kohl of divine knowledge which is in truth the supreme remedy for healing the world's ills, that they may become worthy to behold the Most Exalted Horizon and capable of hearing the words "Verily I am God."

- 5 The dark clouds of desire have veiled the horizon of guidance, but God shall soon disperse them in truth. He is verily the Powerful, the Mighty. Though the ocean of utterance surgeth with its waves and the horizon of proof shineth with the light of knowledge, you witness the people, in what state they are and to what matters they cling. They have taken certain ignorant ones to be learned, and by the command and permission of those heedless souls have remained deprived and forbidden from the Dawning-Place of the Light of Oneness. Blessed is the strong one who rendeth asunder the veils through the name of his Lord, the Mighty, the Bestower.

- 6 O Nabil! Kindle the fire of My Word amongst My servants. By My life! It is a light by which the horizons of My kingdom and the hearts of My servants who are prevented therefrom today through following the ignorant ones shall be illumined. Though the divines of the age have become veils between Truth and creation, soon shall all confess their own loss and speak in praise of the loved ones of God. Should all the world unite with utmost striving and effort to extinguish the light of God and quench the fire of the divine Word, they shall prove powerless and shall find themselves impotent. God shall cause them and what they possess to perish, and there shall endure what He hath ordained for His loved ones who have held fast to His mighty cord and followed His straight path.

3 اَنَا نَشْكُو إِلَيْكَ مِنَ الَّذِينَ يَدْعُونَ الْإِيمَانَ وَ
يُرْتَكِبُونَ مَا يَهْتَكُ بِهِ سِتْرَ حَرَمَةِ الْأَمْرِ بَيْنَ الْعِبَادِ
إِلَّا أَنَّهُمْ مِنَ الْغَافِلِينَ

4 نبیل! جمیع احباب را باتفاق و اتحاد و محبت و
وداد امر نمودیم و همچنین قلم اعلیٰ من لدی الله
مالک الأسماء کلّ را باعمال حسنه و اخلاق
مرضیه امر نمود مع ذلک ظاهر شد از بعضی آنچه
قلم از ذکر آن حیا مینماید آتجناب باید در تربیت
نفوس و تزکیه و تهذیب آن جهد کامل نمایند و
هر یک را باندازه و مقدار او از کوثر عرفان
مبذول دارند اکثری از ابصار از رمد اوهام
ضعیف شده قابل مشاهده آفتاب جهانتاب اول
امر نخواهد بود لذا باید آن ابصار ضعیفه را بکحل
عرفان مالک احدیه که فی الحقیقه دریاق اعظم
است لأجل برء امراض عالم مداوا نمود تا لایق
مشاهده افق اعلیٰ شود و قابل اصغای کلمه
انی انا الله گردد

5 ابرهای تیره هوی افق هدی را ستر نموده و لکن
سوف یزیلها الله بالحقّ انه هو المقتدر القدیر مع
آنکه بحر بیان بکمال امواج ظاهر و افق برهان بنیر
عرفان باهر ناس را مشاهده مینمائید که در
چه مقام واقعت و بجه امور متمسک جمعی از
جهلا را علما دانسته و بامر و اجازه آن نفوس
غافله از مطلع نور احدیه ممنوع گشته اند و محروم
مانده اند طوبی لقوی یخرق الأجباب باسم ربّه
العزیز الوهاب

6 ان یا نبیل ان اضرم نار کلمتی بین عبادی لعمری
انها نور تستضی به آفاق مملکتی و قلوب عبادی
الذین منعوا عنه الیوم بما اتبعوا الجاهلین اگرچه
الیوم علمای عصر حجاب شده اند بین حق و خلق
ولکن زود است که کلّ بخسران خود اعتراف
نمایند و بذکر احبای الهی ناطق گردند اگر جمیع
عالم بکمال جدّ و جهد متفق شوند بر اطفای نور
الله و اتحاد نار کلمه الهیه قادر نخواهند بود و
خود را عاجز مشاهده نمایند سیفینهم الله و ما

عندهم و یقی ما قدر لأحبائه الذين تمسكوا بحبله
المتين و اتبعوا صراطه المستقيم

- 7 Let not what was mentioned in Our presence escape your notice. Speak such words as will cause the souls to be attracted and enkindled. Be not grieved by certain matters - their rectification rests with God. Be assured and be of the thankful ones. Convey My greetings to all the friends. Tell them: This is the day of assistance and this is the day of deeds, for whatever is missed by anyone today can never be regained. Blessed is he who forsaketh that which perisheth and turneth unto that which endureth. Upon you be the Glory, and upon those with you who have believed in God and followed what they were commanded in His mighty Tablet.

ADMS#389x

7 آنچه در حضور ذکر شد باید از نظر آنجناب نزود
بکلماتی ناطق شوید که سبب شوق و اشتیاق
و جذب و انجذاب نفوس گردد از بعض امور
محزون مباشید اصلاح آن با حقست ان اطمئن
و کن من الشاکرین جمیع دوستان را از قبل این
مظلوم تکبیر برسانید بگوئید الیوم یوم نصرست
و الیوم یوم عمل چه که هرچه الیوم از نفسی
فوت شود بتدارک آن قادر نخواهد شد طوبی
لمن یرض عما ینفی و یتوجه الی ما یتقی له البهاء
علیک و علی من معک من الذین آمنوا بالله و
اتبعوا ما امروا به فی لوحه العظیم

INBA35:149, BLIB_Or15719.063b,
LHKM1.176, AYT2.239x

BH01881

To: Baha'is of Khurasan, in Kha
Date: 1293-05 [1876-May]

- 1 In the Name of God, the All-Knowing!

1 بنام خداوند دانا

- 2 The Supreme Pen hath, in the prison of 'Akka, turned towards the loved ones in the land of Kha, that is, those souls who have been adorned with the new raiment, who are turned towards the horizon of oneness, and who revolve, through their essential, original motion, around the Will of God. Although this motion is mentioned as opposed to rest, yet it is sanctified from ascent and descent, and is exalted above vacillation and the comprehension of them that are bounded by limitations. Its effect is witnessed to be swifter than lightning and more penetrating than the winds. Nay, it is the cause and source of the appearance of the winds. These winds, if they be not mixed with carnal desires, will cause the effect of spring to appear in the realities of existence; otherwise, the effect of autumn will be manifest.

2 قلم اعلی در سجن عکا باحبابی ارض خاء توجه
نموده یعنی نفوسی که بطراز جدید مزین شده‌اند
و بافق توحید متوجهند و بحرکت ذاتیه اصلیه
حول اراده الله متحرکند و این حرکت اگرچه
مقابل سکون ذکر میشود ولیکن مقدس از صعود
و نزول و منزّه از تلجیح و ادراک اهل حدود
است و اثرش اسرّع از برق و انفذ از اریاح
مشاهده میشود بلکه علت و سبب ظهور اریاح
است و این اریاح اگر بشهوات نفسانیه ممزوج
نشود اثر ربیع از آن در حقایق وجود ظاهر والا
اثر خریف مشهود

- 3 The source of this motion appeareth from the manifestations of the motion of the Primal Point, which in one station hath been interpreted as the First Mystery, the First Ornament,

3 و اصل این حرکت از تجلیات حرکت نقطهء اولیه
که در مقامی بسر اول و طراز اول و درهء بیضا
تعبیر شده ظاهر و باهر و از او نار احدیه از شجرهء

and the White Pearl, and from it the Fire of Oneness surgeth forth from the Blessed Tree, and the substance of burning is witnessed and concealed in all things. Exalted be God, the Sovereign, the Self-Subsisting, Who hath created that which all who are in the kingdom of earth and heaven have been powerless to know! Those souls who today hold fast to the divine commandments and act according to that which they have been bidden - We testify that they are the ones who move by the Will of God and they are the achievers of that which the Mighty, the Generous, hath desired for them.

- 4 The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

- 5 In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

- 6 O Pen! Make mention of him who attained the presence of the Throne and heard the call of this wronged exile. Verily, We have mentioned him and do mention him in this Tablet, that it may be a treasure and honor for him in the Kingdom of his Lord, the Mighty, the Inaccessible. Then make mention of his brother who attained unto this station and entered beneath

مبارکه در فوران و مادّه اشتعال در کلّ شیء مشهود و مکنون تعالی الله الملك القيوم الذى خلق ما عجز عن عرفانه من فى الملك والملکوت نفوسى که اليوم متمسک باوامر الهیه اند و عاملند بآنچه مأورند نشهد انهم هم المتحرکون بارادة الله و هم الفائزون بما اراد لهم العزيز الكريم

4 میقات امم منقضی شد و وعده های الهی که در کتب مقدسه مذکور است جمیع ظاهر گشت و شریعة الله از صهیون جاری و اراضی و جبال اورشليم بتجلیات انوار رب مزین طوبی لمن تفکر فیما نزل فی کتب الله المهیمن القیوم ای دوستان الهی تفکر ثنائید و باذان واعیه اصغای کلمة الله کنید تا از فضل و رحمت او از زلال استقامت بیاشامید و در امر الله مثل جبل راسخ و ثابت باشید

5 در کتاب اشعیا میفرماید ادخل الى الصخرة و اختبئ في التراب من امام هبة الرب و من بهاء عظمته اگر نفسی در همین آیه تفکر نماید بر عظمت امر و جلالت قدر یوم الله مطلع میشود و در آخر آیه مذکوره میفرماید و یسمو الرب وحده فی ذلک الیوم امروز روزیست که کرسی داود بطلعت موعود مزین شده و امروز روزی است که ذکرش در کل کتب از قلم امر ثبت گشته ما من آیه الا و قد تنادی بهذا الاسم و ما من کتاب الا و یشهد بهذا الذکر المبین لو نذکر ما نزل فی الکتب و الصحف فی ذکر هذا الظهور لیصیر هذا اللوح ذا حجم عظیم باید الیوم کل بعنایات الهیه مطمئن باشند و بکمال حکمت در تبلیغ امر جهد نمایند تا جمیع بانوار فجر معانی منور شوند

6 ان یا قلم ان اذکر من حضر لدى العرش و سمع نداء هذا المظلوم الغریب انا ذکرناه و نذکره فی هذا اللوح لیكون ذخرًا و شرفًا له فی ملکوت ربّه العزیز المنیع ثم نذکر اخاه الذی فاز بهذا المقام و دخل فی ظلّ رحمة مولاه الکریم ثم الذی حضر

the shadow of the mercy of his Lord, the Generous. Then of him who attained the presence aforetime, submissive and humble before the Command of God, the Lord of the worlds. We beseech God to assist all to recognize the Dawning-Place of His Cause and to draw them nigh unto the horizon of His Revelation, and to ordain for them that which He hath ordained for His chosen ones. Verily, He is the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

BSW#03.07x, GWB#010x, PDC.124x2x

من قبل خاضعاً خاشعاً لأمر الله رب العالمين
نسأل الله بأن يوفق الكل على عرفان مطلع امره
ويقربهم الى افق وحيه و يقدر لهم ما قدره
لأصفياه انه هو المقتدر المتعالى العليم الحكيم

BLIB_Or15719.171c, BLIB_Or15722.191,
BRL_DA#538, GWBP#010 p.016bx,
MJMM.267, DLS.065, ASAT1.250x,
ASAT3.238x, YMM.408x, YMM.430x

BH01998

To: Baha'is of Zanjan

Date: 1293-05 [1876-May]

1 In the Name of the Kind Lord.

1 بنام خداوند مهربان

2 This is a letter from the Dawning-Place of the All-Merciful to the oppressed ones in the land of Zanjan. By My life! The heavens have wept at what hath befallen you, and the thunder hath lamented at what ye have suffered of harm and tribulation in the path of God, the Lord of all names. Ye are they who have been tried because of your belief in God, the Creator of the heavens. Grieve not; be patient. Your rewards are with your Lord - ye shall soon behold them in truth. He, verily, is the Almighty, the All-Knowing, the All-Wise.

2 این نامه ایست از مطلع رحمن بسوی مظلومان
ارض زنجان لعمری قد بکت السماء علی ما ورد
علیکم و نوح الرعد بما رأیت من الضراء والبأساء فی
سبیل الله مالک الأسماء انتم الذین ابتلیتم بما آمنت
بالله فاطر السماء لا تحزنوا ان اصبروا ان اجورکم
عند ربکم سوف ترونها بالحق انه هو المقتدر العليم
الحکیم

3 Observe those who every year lament and wail over the oppression of the Prince of Martyrs - may the spirit of all else but Him be sacrificed for His sake - and His companions, and who curse the oppressors, while they themselves have manifested such tyranny that the oppression of former tyrants is as pure nothingness in comparison. In truth, they curse themselves and perceive it not. The sources of oppression today are the divines of the age, who have turned away from the truth and clung to their own idle fancies. I swear by the Sun of the horizon of divine unity that in former ages too, such souls were the cause of oppression, for through the decrees of heedless souls, the Manifestations of the glory of divine oneness have drunk the cup of martyrdom.

3 مشاهده نمائید در نفسیکه در هر سنه بر
مظلومیت سیدالشهدا روح ما سواه فداه و
اصحاب او نوحه و ندبه مینمایند و بر ظالمان
لعنت میکنند و خود بظلمی ظاهر شده اند که
ظلم ظالمان قبل بر وی معدوم صرف بوده
فی الحقیقه بر خود لعنت میکنند و شاعر نیستند
و مطالع ظلم الیوم علمای عصرند که از حق
اعراض نموده اند و بظنون و اوهام خود تمسک
جسته اند قسم بافتاب افق توحید که در اعصار
قبل هم سبب ظلم امثال این نفوس شده اند
چه که بفتوهای انفس غافله مطالع عز احدیه
شریت شهادت را نوشیده اند

4 The soldiers who fought against the Prince of Martyrs were certain individuals who would fast three months every year,

4 عسکری که با سیدالشهدا محاربه نمودند بعضی
از نفوس بودند که در هر سنه سه ماه صائم

recite the Qur'an day and night, and never miss congregational prayers. Among them was 'Umar Sa'd, who wore a cloak and turban, and who, immediately after the martyrdom of the Prince of Martyrs, led the congregational prayer which all followed. And Shimr Dhi'l-Jawshan was among the judges and divines, and his asceticism reached such a degree that he would clear thorns from the path lest they hurt the foot of any Muslim. Despite such asceticism, he dealt with the Treasury of Divine Knowledge and the Recipient of heavenly revelation as he dealt. Verily the Pen lamenteth and weepeth at what was wrought against Him by these oppressors who cast certitude behind their backs and followed the vain imaginings of every remote divine.

- 5 That which hath befallen you, though outwardly it appeareth as vengeance, hath been pure bounty and will prove to be sheer mercy. The might and power of the oppressors shall soon be brought to naught and shall vanish, while the reward of your deeds shall endure forever in the Kingdom of the Lord of Names. The oppression of the world and its sedition and corruption have been and shall be from the ignorant ones who are known as divines. This grace sufficeth you, that the Most Exalted Pen maketh mention of you with such mention as shall endure and remain forever and ever.
- 6 Praise be to God that through divine bounty and heavenly favor ye have drunk of the choice sealed wine and turned toward the dawning-place of the Countenance of the Self-Subsisting, and in the recognition of God have outstripped most of the peoples of the world. Your mention is renowned in the Concourse on High and your deeds are recorded by the Most Exalted Pen. Ye should occupy yourselves with the remembrance of God in complete joy and gladness and fix your gaze upon His horizon. The glory and the spirit rest upon you and upon the handmaidens of God who have stood firm in His Cause and have won the recognition of His Self, the Protector of the worlds.

بودند و شب و روز تلاوت قرآن مینمودند و نماز جماعت از ایشان فوت نمی شد از جمله عمر سعد که صاحب رداء و عمامه بود و بعد از شهادت سیدالشهدا فوراً بنماز جماعت ایستاد و کل باو اقتدا نمودند و شمر ذی الجوشن از قضاة و علما بود و زهدش بمقامی بود که خارها را از سبیل جمع مینمود که مباد پای مسلمی را اذیت نماید مع این زهد با مخزن علم الهی و مہبط وحی ربّانی عمل نمود بآنچه نمود انّ القلم ینوح و یبکی علی ما ورد علیہ من هؤلاء الظالمین الذین نبدوا الیقین عن ورائهم و اتبعوا اوہام کلّ عالم بعید

5 آنچه بر شما وارد شد اگرچه بظاهر نعمت مشاهده میشود ولیکن نعمت محضه بوده و رحمت صرفه خواهد بود شوکت و سطوت ظالمین عنقریب معدوم و مفقود خواهد شد و اجر اعمال شما در ملکوت مالک اسماء باقی و دائم خواهد ماند ظلم عالم و فتنه و فساد آن از جهلائیکه بعلمها موسومند بوده و خواهد بود این فضل شما را کافیت که قلم اعلی شما را ذکر مینماید باذکاریکه عرف آن لم یزل و لایزال باقی و دائم خواهد ماند

6 الحمد لله از فضل الهی و عنایت ربّانی از رحیق مختوم آشامیدید و بمشرق وجه صمدانی توجّه نمودید و در عرفان حقّ از اکثر اهل عالم سبقت گرفتید و ذکرتان در ملاّ اعلی مشہور و عملتان از قلم اعلی مسطور باید بکمال فرح و انبساط بذکر حقّ مشغول باشید و بافتش ناظر ائما البہاء و الروح علیکم و علی اماء الله الالائی استقمن علی امره و وزن بعرفان نفسه المہيمن علی العالمین

BLIB_Or15719.145, MAS4.016,
RHQM2.0731-733 (125) (078-079)

BH02089

To: *Ibn-i-Abhar*

Date: 1293-05 [1876-May]

- 1 In the Name of the All-Seeing, the All-Knowing! بنام بیننده دانا
- 2 All servants have been created for the knowledge of God, and those who have today turned towards the Most Holy Court and the Most Great Name are commanded to teach the Cause of God. Among the conditions for teaching set forth in the Book of God is wisdom; therefore one must speak to each soul according to their capacity, so that through the hands of training of the true physicians they may attain the station of maturity. جميع عباد لعرفان الله خلق شده اند و نفوسيكه اليوم بشطر اقدس و اسم اعظم توجه نموده اند بتبليغ امر الهى مأمورند و از شرايط تبليغ در كتاب الله حكمت بوده لذا بايد هر نفسى را بقدر مقام او با او تكلم نمود تا بايادى تربيت طبائى حقيقى بمقام بلوغ فائز شود
- 3 Blessed art thou for having succeeded in teaching the Cause of thy Lord, the All-Knowing, the All-Informed. Again, blessed art thou for having spoken in praise of thy Lord and borne hardships in the path of thy Lord, the Most Exalted, the Mighty, the Praiseworthy. We were with thee when thou didst speak from this noble station. Be thou assured of God's grace; verily He sufficeth thee in truth. He is the Protector of those who remember Him. طوبى لك بما فزت بتبليغ امر ربك العليم الخبير ثم طوبى لك بما نطقت بثناء موليك و حملت الشدائد فى سبيل ربك المتعالى العزيز الحميد انا كنا معك اذ كنت ناطقاً بهذا المقام الكريم ان اطمئن بفضل الله انه يكفيك بالحق انه ولى الذاكرين
- 4 We make mention of thy father. We testify that he ascended unto God, the Protector, the Self-Subsisting. At the time of his ascension the Concourse on High and the dwellers of the Cities of Names welcomed him. How glorious is this mighty, exalted station! Blessed is he who draweth nigh unto him and visiteth him after his passing, saying: "Glory be upon thee, O thou through whom the horizon of faith was illumined and through whom those near unto God turned towards the Lord of all that was and shall be. I testify that thou didst drink the choice wine of life in the days of thy Lord, the All-Merciful, that thou didst teach His Cause and speak His praise, the Mighty, the Beloved. Thou art he whom neither the idle fancies of the divines, nor the power of rulers, nor the clamor of those who turned away from this praiseworthy station could deter." Draw thou nigh unto his grave and be thou the first to visit him. Then recite what hath been revealed in this hidden Tablet. We have mentioned him in numerous Tablets. Verily thy Lord is the Helper, the Bestower, the Mighty, the Loving. انا نذكر اباك نشهد انه صعد الى الله المهيمن القيوم و حين صعوده استقبله الملا الأعلى و اهل مدائن الأسماء يا حبذا هذا المقام العزيز المرفوع طوبى لمن يتقرب اليه و يزوره بعده و يقول اليه عليك يا من بك انار افق الايمان و توجه المقربون الى الله رب ما كان و ما يكون اشهد انك شربت رحيق الحيوان فى ايام ربك الرحمن و بلغت امره و نطقت بثناءه العزيز المحبوب انت الذى ما منعك اوهام العلماء و لا سطوة الأمراء و لا ضوضاء الذين اعرضوا عن هذا المقام المحمود انك انت تقرب الى قبره و كن اول زائر له ثم اتل ما نزل فى هذا اللوح المنوع انا ذكرناه فى الواح شتى ان ربك هو المؤيد المعطى العزيز الودود
- 5 Convey the greetings of this Wronged One to all the friends in that land, that all may be gladdened by the sweet savors of the favors of the Dayspring of Divine verses. Say: Today it behooveth everyone to fix their gaze upon the horizon of the Cause and that which appeareth from His presence, and جميع دوستان آن ارض را از قبل اين مظلوم تكبير برسان تا كل بنفحات عنايات مشرق آيات مسرور شوند بگو اليوم بر كل لازم است كه باقى امر و ما يظهر من عنده ناظر باشند و بتهديب انفس خود مشغول گردند تا جميع بطراز امانت و

to occupy themselves with the refinement of their own souls, that all may be adorned with the ornament of trustworthiness, religiosity, truthfulness, purity, goodly deeds and whatsoever God hath revealed in the Book. Certain heedless souls have attributed themselves to the Truth and have become the cause of dissipating the Cause of God, having abandoned what is known and called people to that which is rejected. Say: O friends! Today pure words and sincere deeds are beloved, for aught else shall not ascend to the heaven of acceptance and hath been and shall ever be rejected. Say: O loved ones of God! Shun ye those who claim faith and attribute themselves to God while committing that which causeth all things to lament and the limbs of all names to tremble. Verily thy Lord is the All-Knowing, the All-Informed.

- 6 Under all conditions your honor must be vigilant over the Cause of God, lest the pure in heart be deprived of the straight path through the deception of some. Blessed is he who hath attained unto the wine of steadfastness. He is indeed among the most exalted of creation before the Truth, as attested by My Most Exalted Pen in this Clear Tablet. And the Glory rest upon thee and upon My loved ones in that place who have stood firm in this wondrous Cause.

دیانت و صدق و صفا و اعمال حسنه طیبه و ما
انزله الله فی الکتاب مزین و فائز گردند بعضی از
نفوس غافله خود را بحق نسبت داده‌اند و سبب
تضییع امر الله شده‌اند و از معروف گذشته ناس
را بمنکر دعوت نموده‌اند بگو ای دوستان الیوم
کلمه طیبه و اعمال خالصه محبوب است چه که
غیر آن بسماء قبول صعود ننماید و مردود بوده
و خواهد بود قل یا احباء الله ان اجتنبوا عن
الذین یدعون الایمان و ینسبون انفسهم الی الله و
یرتکبون ما ینوح به الاشیاء و یرتعد به فرائض
الاسماء ان ربک هو العلیم الخبیر

6 در کل احوال آنجناب مراقب امر الله باشند
تا ساده دلان بفریب بعضی از سبیل مستقیم دور
نمانند طوبی لمن فاز برحیق الاستقامه انه من اعلی
الخلق لدی الحق یشهد بذلک قلبی الاعلی فی
هذا اللوح المبین و البهاء علیک و علی احبائی فی
هناک الذین استقاموا علی هذا الأمر البدیع

INBA35:151, BLIB_Or15710.275,
BLIB_Or15719.060a, PYK.048, YIA.064-
065

BH02148

To: Mirza Ali Ashraf Lahijani ('Andalib), in Gilan
Date: 1293-05 [1876-May]

- 1 In the name of God, the All-Knowing, the All-Wise
- 2 The drops of divine inspiration 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 Ashraf! Thy letter was present before the Most Great Scene and was the object of the attention of the Lord of Destiny. Praise be to God that thou hast drunk from the Salsabil of the utterance of the All-Merciful and art occupied with the mention of God amongst the people. We have recognized the fire of thy love and heard thy call. Verily thy Lord is the All-Hearing, the All-Knowing. Blessed art thou for having fulfilled the Covenant of God and His Testament, and for having chosen

1 بنام خداوند عالم دانا

2 رشحات الهام از اوراق سدره منتهی باعانت نسیم
اراده مالک اسماء بصورت این کلمات ترشح
نموده ای اشرف تکتب در منظر اکبر حاضر و
طرف عنایت مالک قدر بآن متوجه الحمد لله از
سلسبیل بیان رحمن آشامیدی و بذکر حق مابین
خلق مشغولی قد عرفنا نار حبک و سمعنا ندائک
ان ربک هو السامع العلیم طوبی لک بما وفیت
بميثاق الله و عهدہ و اخترت لنفسک خدمة
هذا النبا العظيم الذی به ارتعدت فرائض العالم

for thyself the service of this Great Announcement, whereby the limbs of the world have quaked, the nations have been convulsed, and the feet of the mystics have slipped. God willing, thou shalt at all times stand firm in the assistance of His Cause and be vocal in His remembrance - an utterance that silence cannot overtake, and a standing that no sitting can follow.

- 3 However, in all conditions ye must observe wisdom and summon the people with pure wisdom, for they are weak and heedless of the Dawning-Place of Divine Revelation and the Dayspring of the Lord's Manifestation. If they witness something whose reality they fail to comprehend, they will surely avoid it. In such case the work of teaching would be impeded.

- 4 For example, the Blessed Birth occurred in Muharram - thus did God exalt it in truth and make it one of the festivals for His servants. Now if someone in Islamic lands were to outwardly observe the conditions of a festival during the month of Muharram, this would surely be contrary to wisdom, for most people are unaware of the blessedness of that day and what was born therein, and would suppose that the cause and reason for the festival was - God forbid - enmity towards the Prince of Martyrs, upon him be the most glorious of all glory. For they are ignorant and know not that the Dawning-Place of verses and the Manifestation of clear proofs hath appeared and speaketh. Moreover, they are heedless of the traditions that they themselves consider authentic, such as the saying of the Prince of Martyrs - may the spirit of all else be sacrificed for his sake - that after the Qa'im, One bearing the name Qayyum shall appear and all the Prophets and chosen ones shall gather beneath His shadow. In brief, they are unaware of the Resurrection, the Day of God, and what hath appeared therein as revealed in the Qur'an and previous Books. They are intoxicated with the wine of passion and have turned away from the horizon of guidance. Woe unto them and unto those who follow them without clear proof or Book!

- 5 In view of God's past mercy and the all-encompassing grace and favors of the Lord, ye should call all people with wisdom so that the attachments of existence may, through the wisdom and training of God's friends, attain to the station of "Blessed be God, the best of creators." Convey greetings from this Wronged One to all the friends and set them all ablaze with the fire kindled in the Blessed Tree, and adorn them with the ornament of unity and harmony and with that which God hath ordained in the Tablets.

- 6 Verily, the Glory be upon thee and upon those who have turned toward the Countenance after the passing away of all things.

و اضطربت الأمم و زلّت اقدام العارفين انشاء الرحمن در کلّ احیان بنصرت امرش قائم باشی و بذکرش ناطق نطقی که او را صمت اخذ نکند و قیامی که او را جلوس از پی در نیاید

3 ولكن در کلّ احوال بحکمت ناظر باشید و ناس را بحکمت محضه دعوت کنید چه که ضعیفند و از مطلع وحی الهی و مشرق ظهور ربّانی غافل و بیخبرند اگر امری مشاهده نمایند و بحقیقت آن پی‌نبرند البته اجتناب نمایند در این صورت امر تبلیغ معوق ماند

4 مثلاً مولود مبارک در محرم واقع بذلک رفعه الله بالحقّ و جعله من الأعیاد للعباد حال اگر نفسی در بلاد اسلام بر حسب ظاهر در شهر محرم بشرایط عید عمل نماید البته از حکمت خارج شده چه که اکثری از مبارکی آن یوم و ما ولد فيه مطلع نیستند و همچه گمان مینمایند که سبب و علت عید العیاذ بالله عداوت با سید الشهداء علیه من کلّ بهاء اباه بوده چه که جاهلند و نمیدانند که مطلع آیات و مظهر بینات ظاهر و ناطق است ازین گذشته از روایاتی که نزد خودشان محقق است غافلند چنانچه فرموده سید الشهداء روح ما سواه فداء بعد از قائم باسم قیوم ظاهر و جمیع انبیا و اصفیا در ظلّ آنحضرت مجتمع باری از قیامت و یوم الله و ما ظهر فيه که در فرقان و کتب قبل نازلست پیخبرند از خمر هوی مدهوش و از افق هدی معرض تبّاً لهم ولّذین اتبعوهم من دون بیّنة و کتاب

5 نظر برحمت سابقه الهیه و فضل و الطاف محیطه ربّانیّه باید کلّ را بحکمت بخوانید تا علقه‌های وجود بحکمت و تربیت اولیای حقّ بمقام فتبارک الله احسن الخالقین فائز شوند جمیع دوستان را از قبل این مظلوم تکبیر برسانید و کلّ را بنار مشتعله شجره مبارکه مشتعل نمائید و بزینت اتحاد و اتفاق و ما امر به الله فی الألواح مزین دارید

He is, verily, the Lord of Names and the Creator of the heavens. There is no God but Him, the Expositor, the All-Knowing, the All-Wise.

6
أَمَّا الْبَهَاءُ عَلَيْكَ وَ عَلَى الَّذِينَ تَوَجَّهُوا إِلَى الْوَجْهِ
بَعْدَ فَنَاءِ الْأَشْيَاءِ أَنَّهُ لَمَوْلَى الْأَسْمَاءِ وَ فَاطِرُ السَّمَاءِ
لَا إِلَهَ إِلَّا هُوَ الْمُبِينُ الْعَلِيمُ الْحَكِيمُ

INBA35:173, INBA51:401, AVK3.121.17x,
LHKM3.258, GHA.387a.07x

BH02197

To: *Baha'is of As-Sin, in Sangsar*

Date: 1293-05 [1876-May]

1 In the Name of Him Who is the Goal of all the worlds!

1 بنام مقصود عالمیان

2 O people of Sangsar! The Most Exalted Pen in the prison of Akka hath turned toward you and is occupied with your remembrance. This is naught but His infinite bounty. God willing, may ye be enkindled with the fire of the divine Lote-Tree and manifest such enkindlement as to ignite the hearts of the servants and souls in all lands. The clouds of idle fancies and vain imaginings of heedless souls have become an obstacle, preventing eyes from beholding the Sun of Truth. Beseech ye the True One, exalted be His glory, that through His complete power and prevailing will He may dispel them. Soon shall they be dispelled through His sovereignty. Verily He is the Almighty, the All-Compelling, the Self-Subsisting.

2 ای اهل سین قلم اعلی در سجن عکا بشما متوجه و
بذکر شما مشغول این نیست مگر از فضل بمنتہای
او انشاء الله بنار سدره ربانیہ مشتعل باشید و
باشتعالی ظاهر شوید کہ سبب اشتعال افتدہ
عباد و قلوب من فی البلاد گردد ابرہای ظنون
و اوہام نفوس غافلہ حایل گشتہ و ابصار را از
مشاہدہ آفتاب حقیقت منع نمودہ از حق جلّ
و عرّ بخواید تا بقدرت کاملہ و ارادہ نافذہ
آن را زایل فرماید سوف یزول بسلطان من عندہ
انہ لہو المقتدر المہیمن القیوم

3 Today all must turn to the Truth and strive that some service may be rendered by them, for these days have no peer or likeness. Whosoever hath recognized God must, through the breath of the All-Merciful which is in truth the most great trumpet and the cause of life in the world, quicken dead souls and guide them to the shores of the ocean of knowledge. Fix not your gaze upon the world and what is therein, for all shall perish. Strive ye that deeds and actions may appear from you whose traces shall be eternal and everlasting.

3 باید الیوم کل بحق متوجہ باشند و جہد نمایند تا
خدمتی از ایشان ظاهر شود چہ کہ این ایام را
مثل و شبہ نبودہ و نیست ہر نفسی کہ موقن
باللہ شد باید بنفحہ رحمانیہ کہ فی الحقیقہ صور
اعظم و علۃ حیوۃ عالمست قلوب مردہ را احیا
نماید و بشاطی بحر عرفان کشاند ناظر بدنیہ و
آنچہ در اوست نباشید چہ کہ کل فانی خواہد
شد جہد نمائید در اعمال و افعال و اموری کہ
اثر آن دائم و باقیست از شما برعرصہ ظهور جلوہ
نماید

4 The Most Holy Book hath been sent down from the holy divine Kingdom. All must act according to it. By the Educator of all being, I swear that the living waters are concealed within it and the breeze of the All-Merciful wafteth from it. Blessed are they who have clung unto it and held fast to it, who gather together in utmost joy and exultation to mention and praise the

4 کتاب اقدس از ملکوت مقدّس الہی نازل باید
کل بآن عمل نمایند قسم بمربی امکان کہ بحر
حیوان در او مستور است و نفحہ رحمن از او
در ہبوب نیکوست حال نفوسی کہ بآن تشبّث
نمودند و تمسک جستند بکمال فرح و ابتہاج

Word of God which gladdeneth hearts and quickeneth bodies, and who conduct themselves with wisdom, for corruption and contention have never been and never shall be praiseworthy. His mercy hath preceded all and His bounty hath encompassed all. His loved ones must appear with praiseworthy character and goodly attributes, and call the people to the horizon of grace with the utmost kindness. Verily He guideth whom He willeth unto His straight path.

بر کلمه الهیه جمع شوند و بذکر و ثنایش که
مفرح قلوب و محیی ابدانست ناطق گردند و
بکمال حکمت مشی کنند چه که فساد و جدال
محبوب نبوده و نخواهد بود رحمت حق سبقت
گرفته و فضیلت احاطه نموده باید احبای او
باخلاق مرضیه و اوصاف حمیده ظاهر شوند
و ناس را بکمال رأفت بافق عنایت بخوانند آنه
لیهدی من یشاء الی صراطه المستقیم

5 Rejoice in that ye have been mentioned by My Most Exalted Pen. By My life, nothing that hath been created in earth or heaven can equal it. The Lord of Names beareth witness to this, did ye but know. Let not the doings of men grieve you. Drink ye the choice wine of joy from the hand of the bounty of Him Who is the Dawning-Place of Revelation. This indeed is a manifest grace. Verily those who have believed today are, in the sight of God, the Lord of the worlds, among the denizens of Paradise.

5 ان افرحوا بما ذکرتم من قلبی الاعلیٰ لعمری لا
یعادله شیء عما خلق فی الارض و السماء یشهد
بذلک مولیٰ الاسماء ان انتم من العارفين ایاکم
ان تحزنکم شؤونات العباد ان اشربوا رحيق السرور
من ید عطاء مطلع الظهور ان هذا فضل مبين
ان الذين آمنوا اليوم اولئک من اهل الفردوس
عند الله رب العالمين

6 Say: Glory be unto Thee, O God, Lord of the nations and Educator of the world! We beseech Thee by Thy Most Great Name, Who chose afflictions in Thy path and imprisonment in the most desolate of lands through His calling the people unto the Manifestation of Thyself, to make us among those who have stood firm in Thy Cause and arisen to serve Thee. Then ordain for us what shall profit us in all Thy worlds. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Bestower, the All-Forgiving, the All-Bountiful.

6 قولوا سبحانک اللهم یا اله الأمم و مربی العالم
نسألك باسمک الأعظم الذی اختار البلیا فی
سبیلک و یجن فی اخب البلاء بما دعا الناس
الی مظهر نفسک بأن تجعلنا من الذین استقاموا
على امرک و قاموا على خدمتک ثم قدر لنا ما
ینفعنا فی کلّ عوالمک انک انت المقتدر علی ما
تشاء لا اله الا انت المعطى الغفور الکریم

INBA35:148, BLIB_Or15719.144c,
LHKM1.174, MAS8.121ax, AY12.397x

BH02346

To: Sadra, in Qazvin

Date: 1293-05 [1876-May]

1 In the Name of the Most Holy, the Most Great, the All-Knowing, the All-Wise!

1 هو الأقدس الأعظم العليم الحکیم

2 Hearken in the Persian tongue to the call of the Wronged One of the horizons. The whole world hath been created for the knowledge of God, and His knowledge is dependent upon the knowledge of the Manifestation of His Self and the Dawning-Place of His Revelation, inasmuch as that sanctified Being hath

2 ندای مظلوم آفاق را بلسان پارسی بشنو جمیع عالم
لأجل عرفان الله خلق شده اند و عرفان او منوط
بعرفان مظهر نفس و مشرق وحی او بوده چه که
آن ذات مقدس لم یزل و لا یزال مقدس از ظهور

ever been, and will forever remain, sanctified from appearance and emergence, and exalted above ascent and descent. All the most beautiful names and most exalted attributes refer back to the Dawning-Place of God's Cause, for He is the Manifestation of God amidst creation. Whoso hath known Him hath known God, and whoso hath turned away from Him hath turned away from God, the Help in Peril, the Self-Subsisting.

- 3 Whenever the Sun of Truth hath risen from the horizon of divine Will, all people have arisen in opposition and protest, save those souls who have rent asunder the veils of idle fancies with the fingers of certitude and have turned toward the manifest horizon. Today all must fix their gaze upon the horizon of the Cause, for if they turn to aught else besides Him and what proceedeth from His presence, they shall be veiled from the Truth and deprived of the fragrances of the days of God.

- 4 Consider the appearance of the Luminary of Truth from the horizon of Hijaz. In the early years, all the divines, men of letters and nobles united in complete opposition to shed His pure blood, yet after His Cause was exalted, a great multitude turned toward the divine horizon of revelation and the dawning-place of celestial light. However, some did so with complete submission and harmony, while others with the utmost duplicity and hypocrisy, as is recorded in detail in the books.

- 5 The purpose of this utterance is that certain souls who attribute themselves to the Truth, while soaring with the wings of self and desire, are not and have never been of the Truth. That honored one should remind all the loved ones of the divine virtues and heavenly commandments, that all may act according to what God hath willed and be adorned with the ornament of love, unity, friendship and concord.

- 6 Say: O people! Dispute not concerning the Cause of God. Follow that which ye have been commanded in the perspicuous Book. Beware lest the deeds of those who claim to believe should deter you. He who transgresseth My bounds is not of Me, except he repent and return unto God, the Forgiving, the Generous.

- 7 Verily, I rejoice in what thou hast mentioned before the Throne, and this wondrous Tablet hath been revealed for thee. Those who are heedless this day are indeed wandering in the wilderness of error. Say: Take ye the cup of steadfastness and assurance in the name of your Lord, the All-Merciful, then drink therefrom in spite of those who have disbelieved in God, the Lord of all worlds. Thus have We sent down the verses as a

و بروز و منزّه از صعود و نزول بوده و خواهد بود جمیع اسماء حسنی و صفات علیا بمشرق امر الهی راجع چه که اوست ظهور الله مابین خلق من عرفه فقد عرف الله و من اعرض عنه انه اعرض عن الله المهیمن القیوم

- 3 و در هر هنگام که شمس حقیقت از افق مشیت مشرق و طالع گشت جمیع ناس بر اعراض و اعتراض قیام کردند مگر نفوسیکه احجاب ظنون و اوهام را باصابع یقین خرق نمودند و بافق مبین متوجه شدند الیوم باید کل ناظر بافق امر باشند چه اگر بغیر او و ما یظهر من عنده ناظر گردند از حق محجوب و از نجات ایام الله محروم خواهند بود

- 4 ملاحظه در ظهور نیر حقیقت از افق حجاز نمائید در سنین اولیه جمیع علما و ادبا و بزرگان بکمال اعراض بر سفک دم مطهر آنحضرت اجتماع نمودند و بعد از ارتقاء امر جمع کثیری بافق وحی ربّانی و مطلع نور سبحانی توجه نمودند و لکن بعضی بکمال تسلیم و وفاق و برخی بمنتهای تزویر و نفاق چنانچه تفصیل کل در کتب مسطورست

- 5 مقصود از این بیان آنکه بعضی از نفوس که خود را بحق نسبت میدهند و باجنحه نفس و هوی طایرند از حق نبوده و نیستند باید آنجناب جمیع احباب را باخلاق الهیه و اوامر ربّانیه متذکر دارند تا کل بما اراده الله عامل گردند و بطراز محبت و اتحاد و مودت و وداد مزین شوند

- 6 قل یا قوم لا تختلفوا فی امر الله ان اتبعوا ما امرتم به فی کتاب مبین ایّاکم ان تمنعکم اعمال الدّین یدعون الایمان انّ الذی تجاوز عن حدودی انه لیس منی الا بان یتوب و یرجع الی الله الغفور الکریم

- 7 ان افرح بما ذکرتم لدی العرش و نزل لک هذا اللوح البدیع انّ الذین غفلوا الیوم اولئک فی هیماء الضلال لمن الهائمین قل خذوا کأس الاستقامة و الاطمینان باسم ربکم الرحمن ثم اشربوا منها رغماً للذین کفروا بالله مولی العالمین کذلک نزلنا

grace from Our presence upon thee, that thou mayest thank thy Lord and be of those who are firmly rooted. Praise be to God, the Lord of the worlds.

آیات فضلاً من لدناً علیک لتشکر ربک و
تکون من الراشخین الحمد لله رب العالمین

INBA35:174, BLIB_Or15719.058c,
AVK2.016.07x, AVK3.387.11x

BH02595

To: Mulla Ramidan Ali, in Tihiran

Date: 1293-05 [1876-May]

- 1 In the Name of the All-Knowing Expounder. 1 بنام مبین دانا
- 2 The ocean of true knowledge streaming from the dayspring of the mouth of the Will of Him Who is the All-Merciful hath revealed its splendour in the form of these words. The clouds of the idle fancies of the ignorant have made dark and gloomy the world's luminous horizon; while the tyranny of the rulers hath rendered turbid the clear fount of tranquillity. Yet the day is approaching when the Divine decrees will have penetrated these intervening veils, and dissipated these various impediments and obstacles. 2 بحر معانی از مطلع فم مشیت رحمانی بصورت این کلمات تجلی فرموده غیوم اوهام جهلا افق منیر علم را تیره نموده و سطوت امرا صافی کأس اطمینان را مکدر کرده و لکن زود است که قضای مبرم الهی این احجاب را خرق نماید و اسباب مانعه حایل را زایل فرماید
- 3 Say: O friends! What need is there for consternation, what cause for fear? Never hath there been, nor is there now, any doubt that all who are endowed with spirit shall one day be overtaken, and seized upon, by death. Such being the case, if this death be converted into martyrdom, and take place in the path of God, it would assuredly be preferable. Every intelligent and thinking person will testify that this station hath ever been, and ever shall be, the loftiest of all stations. 3 بگوای دوستان اضطراب برای چیست و خوف از برای چه شکی نبوده و نیست که هر ذی روحی را موت ادراک نماید و اخذ کند در این صورت اگر این موت بشهادت تبدیل شود و در سبیل الله واقع گردد البته محبوبتر است و هر ذی درایت و فکری شهادت میدهد بر اینکه این مقام اعلی المقامات بوده و خواهد بود
- 4 All men are commanded to observe wisdom, and forbidden to engage in mischief, strife and contention; yet should aught befall, then with perfect resignation must they direct their steps unto the scene of sacrifice in the path of the Incomparable Friend. 4 جمیع عباد بحکمت مأمورند و از فساد و نزاع و جدال ممنوع و لکن اگر امری واقع شود در آن حین باید بکمال رضا بمشهد فدا در سبیل دوست یگانه توجه نمایند
- 5 I swear by the Sun of the horizon of sanctity! Should a soul quaff from the cup of knowledge the crystal waters of the love of the All-Merciful, never would he be moved by the wrong of the oppressor and the onslaught of the tyrant even to sadness, how much less to fear and consternation! 5 قسم بآفتاب افق تقدیس اگر نفسی از کأس عرفان زلال محبت رحمن را بیاشامد ابداً از ظلم ظالمان و سطوت طاغیان محزون نشود تا چه رسد بخوف و اضطراب
- 6 Please God, thou wilt acquaint all the wayfarers in the Straight Path with that which hath been sent down in this Tablet from 6 انشاء الله باید آنجناب جمیع سالکان صراط مستقیم را بآنچه در این لوح بدیع از قلم رحمانی نازل شده

the Pen of the All-Merciful, so that, with the utmost joy and gladness, they may be occupied with the remembrance of Him Who is the Lord of all men.

متذکر نماید تا بفرح و سرور تمام بذكر مالک انام مشغول باشند

- 7 Say: The Pen of the Most High affirmeth: the death of each soul is predetermined in the Book of God, neither shall it be advanced or delayed by a single moment. Is it then seemly that the lover should shrink from meeting his Beloved, or be sorrowed by the prospect of laying down his life in the pathway of the Adored One? Nay, by Myself, the True One! And yet the people for the most part apprehend it not.

7 بگو قلم اعلی میفرماید موت هر نفسی در کتاب الهی مقدر است و آنی مقدم و مؤخر نخواهد شد آیا سزاوار است آنکه حبیب از لقای محبوب احتراز نماید و یا از ایثار جان در سبیل جانان محزون گردد لا فونفسی الحق ولكن الناس اکثرهم لا يعرفون

- 8 Say: Sanctify and purify the hearts, that they may discover a window giving onto the Most Great Ocean: thereafter neither the hosts of the world, nor the clamours of the champions of the nations, shall have the power to keep such souls back from Him Who is the King of Eternity. Do thou then beseech God graciously to confirm and assist them in such wise that they may soar up on the wings of longing unto God, the Supreme King, the All-Knowing, the All-Informed.

8 بگو قلوب را مقدّس و مطهر نمائید تا روزنه‌ئی بجز اعظم بیاید دیگر آن نفوس را جنود عالم و زماجیر ابطال امم از مالک قدم منع نمایند فاستل الله بأن يوفقهم و يؤيدهم على شأن يطيرن بأجنحة الاشتياق الى الله الملك العليم الخبير

- 9 We, verily, have made mention of thee aforetime, and in this wondrous Tablet, that thou mayest be well assured of the grace of thy Lord, and mayest relate unto the people that which hath proceeded from His Most Holy, His All-Glorious, and His Most Exalted Pen. The Glory of God rest upon thee, and upon all those who have held fast unto the commandments of God, the Lord of all worlds.

9 انا ذكرناك من قبل وفي هذا اللوح البديع لتكون مطمئناً بفضل موليك وتذكر الناس بما جرى من قلبه المقدس العزيز المنيع البهاء عليك وعلى الذين تمسكوا بأوامر الله رب العالمين

INBA35:152, INBA57:075, BLIB_Or15719.058b, NNY.138-140, RHQM1.503-504 (617) (378x), PYB#024 p.01

BH02608

To: Aqa Muhammad min Bushruiyih

Date: 1293-05 [1876-May]

- 1 In the Name of the Kind Lord
- 2 A mention from Us to him who attained the presence of the Most Great Scene and won the meeting with God, the Mighty, the Inaccessible. He turned toward the Most Great Throne and traversed the path until he entered this mighty Prison. Blessed art thou for having attained the presence of the Countenance and heard the call of the Wronged One while He was in the hands of the oppressors. Return to thy place through God's

1 بنام خداوند مهربان

2 ذكر من لدنا لمن تشرف بالمنظر الأكبر و فاز بلقاء الله العزيز المنيع توجه الى العرش الأعظم و قطع السبيل الى ان دخل هذا السجن المتين طوبى لك بما حضرت لدى الوجه و سمعت نداء المظلوم اذ كان بين ايدي الظالمين ان ارجع الى

might and power, then inform the people of what thou hast seen and heard from One All-Knowing, All-Wise.

محلک بحول الله و قوته ثم اخبر الناس بما رأيت
و سمعت من لدن عليم حكيم

- 3 We counsel the loved ones of God to show forth the greatest steadfastness, lest the utterances of the idolaters cause them to slip. No matter is greater than steadfastness, for it hath been observed that certain souls, after claiming faith and attaining the highest station of certitude, were cast down from the heights of heaven to the depths of hell by a mere doubt. The ones who have turned toward God must ever fix their gaze upon the horizon of steadfastness.

3 انا نوصي احباء الله بالاستقامة الكبرى لئلا تزلهم
مقالات المشركين هيچ امری اعظم از استقامت
نیست چه که مشاهده شد بعضی از نفوس بعد
از ادعای ایمان و اعلی رتبه ایقان بوهمی از علین
گذشتند و بسجین ملحق شدند لازال باید مقبلین
باقی استقامت ناظر باشند

- 4 We console thy mother with God's mercy and His favors, and We make mention of her in this noble station. She hath been immersed in tribulations which none knoweth save the All-Knowing, the All-Informed. She must not grieve over what hath befallen her. We counsel her to manifest beautiful patience. This is not the first calamity that hath occurred in the path of God. How many a mother whose son was martyred for the sake of God, the Lord of the worlds! She must show forth patience in the path of God. Verily He sufficeth her and will enrich her above all else. He is indeed the Compassionate, the Forgiving, the Generous.

4 انا نعزي امك برحمة الله و عنايته و نذكرها في هذا
المقام الكريم انها امست في مصائب ما اطلع بها
الا العليم الخبير ليس لها ان تجزع فيما ورد عليها
نوصيها بالصبر الجميل ليس هذا اول امر ورد في
سبيل الله كم من امة استشهد ابنها لوجه الله رب
العالمين و لها ان تصبر في سبيل الله انه يكفيا و
يغنيها عما دونه انه هو المشفق الغفور الكريم

- 5 Today all must fix their gaze upon the horizon of God and, in whatsoever may come to pass, manifest complete contentment and submission. We testify that they have ascended unto God and entered the Most Exalted Station and the Most High Paradise. This is a testimony that all the treasures of the heavens and earth cannot equal. The world is not an abode to which one who is assured of God should cling or attach his heart. Its very foundation hath been and will be based on nothingness and evanescence. Ere long all the souls on earth shall depart. Blessed are they who have recognized the truth and been adorned with divine love. Such souls are accounted as letters of God's Book and abide eternally in the immortal Kingdom, enduring as God endureth.

5 باید اليوم باقی الله ناظر باشند و در آنچه وارد شود
بکمال رضا و تسلیم مشاهد شوند نشهد انهم صعدوا
الى الله و دخلوا المقام الأعلى و الجنة العليا و هذه
شهادة لا تعادلها كنوز السموات و الارضين دنيا
مقری نیست که موقن بالله باو متمسک شود و
یا باو دل بند اس اساسش بر نیستی و فنا بوده
و خواهد بود عنقریب جمیع نفوس ارض رحلت
نمایند طوبی از برای آنانکه بحق عارف شدند و
بمحبت الهی مزین گشتند آن نفوس از احرف
کتاب الهی محسوبند و در ملکوت باقی بدوام الله
باقی و متعینند

- 6 Although they turned toward Us after the most great prohibition, We have forgiven them and admitted them to a station whose mention transcendeth every knowing mention. We have mentioned them before and mention them now. There is no God but He, the Forgiving, the Merciful. Verily, unto God do we belong and unto Him do we return. The glory be upon you and upon those who have shown patience, seeking God's good-pleasure, and who have adorned themselves with the raiment of patience in the path of God, the Lord of what was and what shall be.

6 اگرچه بعد از نهی اکبر توجه نمودند انا عفونا
عنهم و ادخلناهم في مقام عجز عن ذكره كل ذا كر
عليم قد ذكرناهم من قبل و نذكرهم من بعد لا اله
الا هو الغفور الرحيم انا لله و انا اليه راجعون
البهاء عليكم و على الذين صبروا ابتغاء لمرضاة الله
و تزینوا برداء الصبر في سبيل الله رب ما كان و
ما يكون

BLIB_Or15726.035

BH02792

To: *Baha'is of Syria et al.*

Date: 1293-05 [1876-May]

- 1 He is the All-Powerful, the All-Compelling over what was and what shall be
هو المقتدر المهيمن على ما كان وما يكون
- 2 A Book from Us to those who have turned to the horizon of the Cause and set their faces toward God, the Lord of Religions, that the call of the Desired One may attract them in such wise that neither the might of the world nor the conditions of those who have denied the Dayspring of Signs shall frighten them. Arise to promote the Cause of God in such manner that neither the cawing of the divines nor the doubts of any suspicious denier shall cause you to slip. Be united in God's Cause, for through it the banners of victory are raised upon the peaks and mountains.
كتاب من لدنا للذين اقبلوا الى افق الأمر وتوجهوا الى الله مالک الأديان ليجذبهم نداء المقصود على شأن لا تخوفهم سطوة العالم ولا شئون الذين كفروا بمطلع الآيات قوموا على امر الله على شأن لا يزلکم نفاق العلماء ولا شبهات کل منکر مرتاب ان اتحدوا في امر الله لأن به ترتفع رايات النصر على القنن والجبال
- 3 By God the Truth! Were anyone to inhale the fragrance of the All-Merciful, longing and yearning would seize him in such wise that all the armies of the world, even were they to assail him with their swords, would fail to hold him back. Burn away the veils of idle fancy through the name of the Lord of all mankind and turn with your hearts toward the Dayspring of certitude in spirit and joy.
تالله الحق لو يجد احد عرف الرحمن ليأخذه الشوق والاشتياق على شأن لا تمنعه جنود العالم ولو يجتمعون عليه بالأسياف ان احرقوا حجاب الأوهام باسم مالک الأنام وتوجهوا بقلوبكم الى مطلع اليقين بالروح والريحان
- 4 The clouds have veiled the face of heaven, and the howling of the winds has risen, while the Lord of Names, in the prison of Akka, summons all creation to the Mighty, the Bestower. We have kindled the fire of God at the midmost heart of creation - whosoever draws nigh unto it, detached from all else, shall be so set aflame that souls in every quarter shall be attracted by him. We have accepted abasement for your glory and tribulations for your deliverance. Ponder, O people of insight!
قد غشت السحاب وجه السماء وارتفع هزیز الأرياح و مالک الأسماء في سجن عكا يدعو من في الانشاء الى العزيز الوهاب انا اوقدنا نار الله في قطب الابداع من تقرب اليها منقطعاً عما سواه يشتعل على شأن تجذب منه النفوس منكل الأشتار انا قبلنا الذلة لعزكم والشدائد لنجاتكم تفكروا يا اولی الألباب
- 5 Rejoice with the Most Great Joy, for He speaks among you and gives you glad tidings of that which shall gladden hearts and cause bodies to soar. Your names have been mentioned before the Wronged One, and this Tablet has been revealed for you whereby the horizons have been illumined. Be thankful to God for this supreme bounty and hold fast to what We have sent down in Our Most Holy Book. Verily it is the water of life to those who have turned to God, the Lord of all men. Thus have We counseled you before and in this Book, as a grace from Us. He is the Mighty, the All-Forgiving.
ان افرحوا بالفرح الأعظم انه ينطق بينكم و يشركم بما تفرح به القلوب و تطير به الأبدان قد ذكرت اسمائكم لدى المظلوم و نزل لكم هذا اللوح الذي به انارت الآفاق ان اشكروا الله بهذا الفضل الأعظم و تمسكوا بما انزلناه في كتابنا الأقدس انه لروح الحيوان للذين اقبلوا الى الله مالک الرقاب كذلك وصيناكم من قبل و في هذا الكتاب فضلاً من لدنا انه هو العزيز الغفار
- 6 They who have cast the ordinances of God behind their backs - these have no portion in the Book. Shatter the idols of vain

imaginings through My Name, the Self-Subsisting, then drink the choice sealed wine in defiance of those who have disbelieved in God, the Lord of the beginning and the end. Differ not concerning God, but remember Him with the wisdom which the All-Merciful has sent down in the Scriptures and Tablets.

6 اِنَّ الدِّينَ نَبَذُوا احكام الله عن ورائهم اولئك ليس لهم نصيب في الكتاب كَسَرُوا اصنام الظنون باسمي القيوم ثم اشربوا الرّحيق المختوم رغماً للدّين كفروا بالله مالک المبداء والمآب لا تختلفوا في الله ثم اذكروه بالحكمة التي انزله الرحمن في الزبر والالواح

- 7 You are they who have attained the recognition of God while every ignorant one turned away. Know ye this station, then give thanks to Him with such thanksgiving as shall cause the hearts of all men to take wing. Glory be upon you and upon the handmaidens who have turned to the Most Great Light and believed in God, the One, the Chosen One.

7 انتم الدّين فزتم بعرفان الله اذ اعرض عنه كلّ جاهل كفّار ان اعرفوا هذا المقام ثم اشكروه بشكر تطير به افئدة الأنام البهاء عليكم و على الاماء اللّائى اقبلن الى النّير الأعظم وآمن بالله الواحد المختار

INBA19:405b

BH02796

To: friends of God, in Shirvan

Date: 1293-05 [1876-May]

- 1 He is the Powerful, the Mighty, the Bestower
- 2 This is a Book from the Wronged One to those who desire to drink the Living Waters from the cups of the bounty of their Lord, the Protecting, the Self-Subsisting, that the Call may attract them to the Supreme Horizon and strengthen them in what they have been commanded in the Preserved Tablet. We have heard your call when your letter arrived and We answer you from this Praiseworthy Station. Be at peace through God's grace and mercy and trust in Him in all conditions. There is no God but He, the Mighty, the Beloved.
- 3 Know then that what flows from the Most Exalted Pen is for the loved ones of God, the Lord of Names. Whoever holds fast to it is of Him and whoever turns away - God is quit of him, and the Tablet bears witness that he is far from God, the Lord of what was and what will be. This is a Day wherein the Sun has shone upon all contingent beings. Blessed is he who has attained its lights and manifestations, and woe to him who has turned away from it by following every rejected ignorant one. Joy to those who have attained the recognition of God and

1 هو المقتدر العزيز المنان

2 هذا كتاب من لدى المظلوم الى الدّين ارادوا ان يشربوا كوثر الحيوان من كؤوس عناية ربهم المهيمن القيوم ليجذبهم النّداء الى الأفق الأعلى و يؤيّدهم على ما امروا به فيلوح محفوظ انا سمعنا ندائكم اذ حضر كتابكم واجبتاكم من هذا المقام المحمود ان اطمئنّوا بفضل الله و رحمته و توكلوا عليه في كلّ الأحوال انه لا اله الا هو العزيز المحبوب

3 ثم اعلموا انّ ما يجري من قلم الأعلى انه لأحبّاء الله مالک الأسماء انّ الذي تمسّك به انه منه و الذي اعرض ان الله يرى منه ويشهد اللوح بأنّه بعيد عن الله ربّ ما كان و ما يكون هذا يوم فيه تجلّى الشّمس على من في الامكان طوبى لمن فاز بأنوارها و تجلياتها و ويل لمن اعرض عنها بما اتبع كلّ جاهل مردود نعيماً للدّين فازوا بعرفان الله و شهدوا بما شهد الله قبل خلق الأشياء انه لا اله الا هو العزيز الودود

testified to that which God testified before the creation of all things - that there is no God but He, the Mighty, the Loving.

- 4 God willing, may you be joyous through the bounties of the Self-Sufficient, the Transcendent in all conditions. This is a Day wherein divine grace has encompassed all, and whatsoever flows from the Most Exalted Pen holds sway over all. However, the station of those souls who have turned to the Truth with perfect steadfastness and certitude is known and evident before God. These are they who have borne the Word of God and heard with attentive ears. All divine outpourings today are directed to such souls, and whoever remains distant from this most exalted, most glorious station has been and will be deprived of divine tablets and heavenly books. God willing, the loved ones of God in that land must be engaged in divine remembrance with perfect love and unity, turning away from all else.

- 5 Two letters from you arrived in the Most Great Prison and the fragrance of love was inhaled from them, and the names mentioned therein were noted. Praise be to God, all are mentioned before the Countenance and specially favored with divine bounties. This is a station that will endure as long as the kingdom of earth and heaven endures. Rejoice and be among the thankful ones. And praise be to God, the Lord of the Worlds.

4 انشاء الله در کل احوال بعنايات غنی متعال
میسرور باشید امروز روزیست که فضل الهی
کل را احاطه نمود و آنچه از قلم اعلی جاری و
ساری است میمن است بر کل ولکن نفوسیکه
بکمال استقامت و ايقان بحق اقبال نموده اند قدر
و مقامشان عند الله معلوم و مشهود است ایشانند
که حمل کلمه الله نموده اند و باذان واعیه استماع
کرده اند جمیع فیوضات الیوم متوجه آن نفوس
است و هر نفسیکه از این مقام بلند اعلی بعید
ماند او از الواح الهیه و کتب صمدانیه محروم
بوده و خواهد بود انشاء الله باید احبای الهی در
آن ارض بکمال محبت و اتحاد بذکر الهی مشغول
باشند و از دوش معرض

5 دو مکتوب از شما در سجن اعظم حاضر و نفحات
محبت از آن استشمام گشت و اسامی مذکوره
در آن ملاحظه شد الحمد لله کل لدی الوجه
مذکورند و بعنايات الهی مخصوص و این مقامی
است که بدوام ملک و ملکوت باقی خواهد
ماند ان افروحا و کونوا من الشاکرين و الحمد لله
رب العالمين

BLIB_Or15719.172, MAS8.164bx

BH02784

To: *Mirza Ali Ashraf Lahijani ('Andalib), in Gilan*
Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The thunder has pealed and the winds have risen tempestuous, and the Cleaver of Dawn in this winter commands His Most Exalted Pen to give glad tidings to the people of creation of this springtime, whereby the trees of wisdom and utterance have put forth leaves. Say: From the clouds of passion the horizon of guidance has been darkened. Therefore beseech God, the

1 هو الأقدس الأعظم العلی الأبهی

2 قد دمدم الرعد و ارتفع هزیز الأریاح و فالتق
الأصباح فی هذا الشتاء يأمر قلبه الأعلی بأن یبشّر
اهل الأنشاء بهذا الربیع الذی به تورقت اشجار
الحکمة و البیان قل من غیوم الهوی قد اظلم افق
الهدی فاسئل الله مالک الوری بأن یزیلها بقدرة
من عنده انه هو المقتدر المختار

Lord of all beings, to disperse them through His power. Verily He is the Mighty, the Unconstrained.

- 3 Say: We have kindled in the contingent world the fire of utterance, and it is not of those elements which existed among you and which ye have known aforetime. It is an element that cannot be mentioned by any mention, nor indicated by any indication, nor described by any description. From it have appeared all elements, after its sanctification from them. And it hath appeared from the stirrings of the fragrance of the love of your Lord, the Mighty, the Bestower. Blessed is he who draweth nigh unto it, detached from the world and all that is therein. And woe unto every misbeliever and doubter.

- 4 God beareth witness that there is no God but Him, and He Who speaketh in the Most Great Prison is verily the Creator of all things and the Originator of all names. He hath borne tribulations for the quickening of the world, and He is verily the Most Great Name which was hidden in the eternity of eternities.

- 5 Thy letter hath come before Our presence, and from it We perceived the fragrance of thy love for thy Lord, Who speaketh in the world: "Verily, there is no God but Him, the Mighty, the Transcendent, the Powerful, the Compelling." Before the Throne was read thy praise of this Wronged One and thy condemnation of him who hath turned away and disbelieved in God, the Lord of all men. Grieve not at anything, and place thy trust in God in all matters. Then aid thy Lord both secretly and openly. Well is it with thy mouth for having drunk the choice wine of utterance, and with thy pen for having moved in remembrance of this Remembered One through Whom the horizons have been illumined.

- 6 Those who claim knowledge of their own accord - these have no portion in the days of God, nay, they are of those who have gone astray. Remind the people of what We have sent down unto thee, then gather them unto the Most Exalted Word whereby all things have proclaimed: "The Kingdom is God's, the One, the Mighty, the All-Knowing."

- 7 We have recognized thy arising to serve the Cause and thy praise in this Cause whereby the realm of possibility hath been illumined. Arise and stand firm in the Cause, then make mention of God with such remembrance as will attract the religions. Glory be upon thee and upon those who have turned with spirit and fragrance toward the horizon of revelation.

3 قل انا اوقدنا في الامكان نار البيان و انما ليست من العناصر التي كانت بينكم وعرفتموها من قبل انما لعنصر لا يذكر بذكر ولا يشار باشارة ولا يوصف بوصف و ظهرت منه العناصر كلها بعد تقديسه عنها و انه قد ظهر من تهيجات عرف محبة ربكم العزيز الوهاب طوبى لمن تقرب اليه منقطعاً عن الدنيا و ما فيها و ويل لكل مشرك مرتاب

4 شهد الله انه لا اله الا هو الذي ينطق في السجن الأعظم انه خالق الأشياء و موجد الأسماء قد حمل البلايا لحياء العالم و انه هو الاسم الأعظم الذي كان مكنوناً في ازل الآزال

5 قد حضر لدى الوجه كتابك وجدنا منه عرف حبك موليك الذي ينطق في العالم انه لا اله الا هو المقتدر المتعالى العزيز الجبار و قرء لدى العرش مدحك هذا المظلوم و قدحك من اعرض و كفر بالله مالک الرقاب لا تحزن من شيء و توكل على الله في كل الأمور ثم انصر ربك في السر و الاجهار هنياً لفمك بما شرب رحيق البيان و لقلبك بما تحرك على ذكر هذا المذكور الذي به تنورت الآفاق

6 ان الذين يدعون العلم من عند انفسهم اولئك ليس لهم نصيب في ايام الله الا انهم من اهل الضلال ذكر الناس بما نزلناه لك ثم اجمعهم على الكلمة العليا التي بها نطقت الأشياء الملك لله الواحد العزيز العالم

7 قد عرفنا قيامك على خدمة الأمر و ثنائك في هذا الأمر الذي به انار الامكان قم و استقم على الأمر ثم اذكر الله بذكر تجذب به الأديان البهآ عليك و على الذين توجهوا الى افق الوحي بالروح و الریحان

p169r, MKI4522.329, AQA2#012 p.177,
 ANDA#19 p.34x

BH02839

To: Mirza Husayn Munajjimhashi Tafrishi, in Tihiran

Date: 1293-05 [1876-May]

- 1 He is the All-Powerful, the All-Knowing, the All-Informed هو المقتدر العليم الخبير 1
- 2 We complain of those who have transgressed the bounds of God and His commandments and followed their own desires. Indeed they are among the heedless. We commanded them to wisdom and unity, but they differed in what they possessed. We beseech God to enable them to fulfill what they were commanded in His Clear Book. 2
 أَنَا نَشْكُو عَنْ الَّذِينَ تَجَاوَزُوا حُدُودَ اللَّهِ وَأَمْرَهُ
 وَاتَّبَعُوا أَهْوَاءَهُمْ إِلَّا أَنَّهُمْ مِنَ الْغَافِلِينَ أَنَا أَمَرْنَاهُمْ
 بِالْحِكْمَةِ وَالْإِتِّحَادِ وَهُمْ اخْتَلَفُوا بِمَا عِنْدَهُمْ نَسْتُلِ
 اللَّهَ أَنْ يُوفِّقَهُمْ بِمَا أَمَرُوا بِهِ فِي كِتَابِهِ الْمُبِينِ
- 3 It has been and is evident to that honored one that in most Tablets We have commanded the friends of God to wisdom, utterance, trustworthiness, truthfulness and that whereby the Cause of God is exalted. Nevertheless, certain matters have appeared which have caused the Cause of God to be abased among His servants. Today is a day when all must pass beyond their own desires and be moved by the breezes of the will of the One True God. If an unseemly deed appears from someone, the ignorant and heedless people attribute it to the Truth. That honored one must engage in serving the Cause with perfect wisdom and utterance at all times, and strive with utmost endeavor to remove differences that arise between the friends. 3
 بِرَأْتِجَنَابِ مَعْلُومٌ بُوْدَهُ وَهَسْتُ كَهْ دَرِ أَكْثَرِي اَز
 الْوَاحِ دُوسْتَانِ حَقِّ رَا بِحَكْمَتِ وَبَيَانِ وَآمَانَتِ وَ
 صِدَاقَتِ وَ مَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ أَمْرٌ نُمُودِيْمٌ مَعَ ذَلِكَ
 اَزْ بَعْضِي أُمُورِي ظَاهِرٌ شُدَّهُ كَهْ سَبَبِ تَضْيِيعِ أَمْرِ
 اللَّهِ مَا بَيْنَ عِبَادِ گُشْتِه الْيَوْمِ يَوْمِيْسْتِ كَهْ كَلِّ بَايْدِ
 اَزْ هَوَاهَايِ خُودِ بَگُذَرْنَدِ وَ بَنَسِيْمِ ارَادَةُ مَالِكِ
 اَحَدِيَّةٍ مَتَحَرِّكٌ بَاشَنْدِ اِگَر اَزْ نَفْسِي عَمَلِ شَنِيعِي
 ظَاهِرُ شُودْ نَاسِ جَاهِلِ غَافِلِ آتَرَا بِحَقِّ نَسَبْتِ دَهَنْدِ
 بَايْدِ اَنْجَنَابِ بِكَمَالِ حَكْمَتِ وَ بَيَانِ دَرِ كَلِّ اَحْيَانِ
 بِخُدْمَتِ أَمْرِ مَشْغُولِ بَاشَنْدِ وَ بِكَمَالِ جَدِّ وَ جَهْدِ
 دَرِ رَفْعِ اخْتِلَافَاتِ وَارْدَةُ بَيْنِ اَحْبَابِ مَشْغُولِ
 گُزْدَنْدِ
- 4 Trustworthiness, wisdom and honesty are, of a truth, God's beauteous adornments for His creatures. These fair garments are a befitting vesture for every temple. Happy are those that comprehend, and well is it with them that acquire such virtues. 4
 آمَانَتِ وَ حَكْمَتِ وَ صَدَقِ فِي الْحَقِيْقَةِ طَرَازِ اللَّهِ
 اسْتُ مَا بَيْنَ عِبَادِ وَ اِزْ اِثْوَابِ مَنِيْرِهِ بِهَرِ هِيْكَلِي
 مُوَافِقِ طُوبٰی لِّلْعَارِفِيْنَ طُوبٰی لِّلْفَائِزِيْنَ
- 5 Some souls act according to their own desires and attribute this to the Truth. We seek refuge in God from deeds which He loves not and has not revealed in the Book. God willing, through your efforts the luminous lamp of unity will be lit and shine forth in that land. The harm of discord exceeds all reckoning - it is the cause of abasing God's Cause and extinguishing souls. Its example is like autumn winds, while unity is like spring breezes. Immature souls must at all times be nurtured with 5
 بَعْضِي اَزْ نَفُوسِ بَهَوَايِ خُودِ عَامِلَنْدِ وَ آتَرَا بِحَقِّ
 نَسَبْتِ دَادُهُ وَ مِيْدَهَنْدِ نَعُوْذُ بِاللَّهِ عَنِ الْأَعْمَالِ
 الَّتِي مَا اَحَبُّهُ اللَّهُ وَ مَا اَنْزَلَهُ فِي الْكِتَابِ اِنْشَاءً اللَّهُ
 بِهَيْمَتِ اَنْجَنَابِ سَرَاجِ مَنِيْرِ اِتِّحَادِ دَرِ اَنْ اَرْضِ
 مَشْتَعَلِ وَ رُوشَنِ شُودْ ضَرَّ اخْتِلَافِ اَزْ حَدِّ اَحْصَا
 خَارِجِسْتُ اَوْسْتُ سَبَبِ تَضْيِيعِ أَمْرِ اللَّهِ وَ عَلَتْ
 اِنْخَادِ نَفُوسِ مِثْلِ اَوْ مِثْلِ اَرِيَاخِ خَرِيْفِ اسْتُ وَ

the hands of mercy and kindness until they reach maturity and become aware of what benefits and harms them.

مثل اتحاد اریاح ربیع باید در کل اوقات نفوس
نابالغه را بایادی مرحمت و شفقت تربیت نمود
تا بحدّ رشد رسند و بما ینفعهم و یضرهم مطلع
گردند

- 6 We beseech God to aid you in serving His Cause and draw you near to Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted. We send Our greetings from this spot upon you and upon the Letter 'Ayn who was mentioned in the prison, and upon your sons and daughters from this near yet far station. The Glory be upon you and upon them.

6 نَسْتَلِ اللَّهَ بِأَنْ يُؤَيِّدَكَ عَلَى خِدْمَةِ أَمْرِهِ وَيُقَرِّبَكَ
إِلَيْهِ فِي كُلِّ الْأَحْوَالِ إِنَّهُ لَهُو الْغَنِيُّ الْمُتَعَالِ أَنَا نَكْبَرُ
عَلَيْكَ مِنْ هَذَا الْمَقَامِ وَعَلَى حَرْفِ الْعَيْنِ الَّذِي
كَانَ مَذْكُوراً فِي السَّجْنِ وَعَلَى ابْنَائِكَ وَبَنَاتِكَ
مِنْ هَذَا الْمَقَامِ الْقَرِيبِ الْبَعِيدِ الْبَهَاءِ عَلَيْكَ وَعَلَيْهِمْ

BRL_TRUST#25x, COC#2037x

INBA18:041, BLIB_Or15719.160c,
COMP_TRUSTP#26x, MAS8.163ax

BH02884

Date: 1293-05 [1876-May]

- 1 In the Name of the One Friend!

1 بنام دوست یگانه

- 2 The Supreme Pen gives glad-tidings of divine bounties to the people of Baha and counsels all, that they may attain to that which the Beloved has purposed through God's advice, the Lord of Names. Contention, conflict and corruption have been and are condemned. The friends of God must regard creation with the eye of loving-kindness and draw all to the horizon of guidance through kind counsels and goodly deeds.

2 قلم اعلی اهل بها را بفیوضات رحمانیه بشارت
میدهد و جمیع را نصیحت میفرماید تا کل بنصح
الله مالک اسماء به ما اراده المحبوب فائز شوند
جدال و نزاع و فساد مردود بوده و هست باید
احبابی الهی بلحاظ محبت در خلق نظر نمایند و
بنصایح مشفقانه و اعمال طیبیه کل را بافق هدایت
کشانند

- 3 Many are those who have claimed allegiance to the Truth yet have caused the Cause of God to be compromised. Avoidance of such souls is necessary. And certain people who have not attained to the ultimate purpose in these divine days and have not drunk the choice wine of inner meanings from the cup of utterance become doubtful due to the deeds of the heedless and actions of the pretenders. Thus it was observed that some souls who had ascended to the heaven of faith remained veiled from the horizon of sublime oneness due to the words and deeds of false ones, despite having heard for years this verse:

3 بسا از نفوس که خود را بحق نسبت داده اند و
سبب تضییع امر الله شده اند اجتناب از چنین
نفوس لازم و بعضی از ناس که بمقصود اصلی
در آیام الهی فائز نشده اند و ریحیق معانی از کأس
بیان نیاشامیده اند از اعمال غافلین و افعال مدّعیین
متوهم شوند چنانچه مشاهده شد بعضی از نفوس
که بسماء ایمان ارتقا جستند بسبب اعمال و اقوال
انفس کاذبه از افق عزّ احدیه محتجب ماندند مع
آنکه سالها این فرد را شنیده اند

- 4 "Should all created things become unbelievers, No speck of dust would settle on the hem of His grandeur."

4 گر جمله کائنات کافر گردد بر دامن کبریاش
نشیند گرد

- 5 Some servants attribute to the Truth whatever they observe from those claiming to love Him. Evil is that which they do. In all ages there have been and will be the righteous and the wicked. Should one reflect upon the appearance of the Suns of Truth, it becomes clear and evident that in every age there have been and will be the truthful and the false. Take heed, O ye who possess insight!
- 6 Pure hearts, illumined eyes and sanctified souls must at all times gaze toward the horizon of the Cause, not toward the deeds and words of pretenders and liars. Beseech God to guide all and enable them to attain His good-pleasure - the good-pleasure of the Dawning-Place of verses - which is identical with His good-pleasure. Verily He is the Answerer, the Bestower, the Forgiving, the Generous.
- 7 This Tablet hath been sent down from the heaven of divine Will as a token of grace and favor, that all the loved ones may become aware of that which God hath purposed and may avoid the evil of base souls. Let them not consider every speaker truthful nor count every claimant among the people of the Crimson Ark. Verily He is the Clarifier, the Speaker, the Truthful, the Exalted, the Mighty, the Trusted One.

JHT_B#014

INBA35:172, INBA30:051, BRL_DA#161,
AHM.299, MJMM.305, DWNP_v5#11
p.005-006, GHA.448.01x, DRD.137,
AKHA_135BE #10 p.01, MSHR4.310x

BH03113

To: Jinab-i-Hakim, in Qazvin

Date: 1293-05 [1876-May]

- 1 In the Name of Him Who guardeth over all names
- 2 There can be no doubt that the Ancient Lord created the people of the world for His own recognition, and the tradition "I was a hidden treasure" bears witness to this statement. Every insightful mystic testifies that the Ancient Being has ever been and will ever be sanctified above manifestation, appearance and the recognition of created things, and exalted above forms, temples and the comprehension of beings. None shall attain to His recognition save through His Dawning-Place of signs and Manifestation of evidences.

- 3 In every age and cycle when the Sun of inner meanings dawned from the horizon of divine will, all people arose in rejection and opposition, except whom thy Lord wished, the All-Knowing, the All-Informed. The cause and reason for people's rejection were the divines of the age, for the reins of the people were and are in their hands.
- 3 در هر عهد و قرن که شمس معانی از افق اراده ربّانی طالع و مشرق گشت جمیع ناس بر اعراض و اعتراض قیام نمودند الا من شاء ربّک العلیم الخبیر و سبب و علت اعراض ناس هم علماء عصر بودند چه که زمام ناس در دست آن نفوس بوده و هست
- 4 Observe how at the time of the appearance of the Sun of Truth from the horizon of Hijaz, how many divines, learned ones and leaders arose with utmost effort and striving to extinguish the Muhammadan Light - may the spirit of all else be sacrificed for Him. Nay, the curse of God be upon the wrongdoing people!
- 4 در حین ظهور شمس حقیقت از افق حجاز مشاهده نمائید چه مقدار از علما و ادبا و رؤسا بر اطفای نور محمدی روح ما سواه فداه بکمال جدّ و جهد قیام نمودند الا لعنة الله علی قوم الظالمین
- 5 Likewise before Him, consider Jesus son of Mary - after He manifested God's Cause, all Jewish divines denounced Him as an infidel, while some souls who were occupied with fishing attained the honor of faith. Similarly before Him, consider Moses.
- 5 و همچنین قبل از آنحضرت در عیسی ابن مریم ملاحظه نمائید بعد از اظهار امر الله جمیع علمای یهود آنحضرت را تکفیر نمودند و بعضی از نفوسیکه بصید ماهی مشغول بودند بشرف ایمان فائز گشتند و همچنین قبل از آنحضرت در حضرت کلیم ملاحظه نمائید
- 6 It would be most regrettable if these days should pass and one such as yourself should not find their fragrance. Say: O God of Names and Creator of heaven! I beseech Thee by Thy Most Exalted Name to assist me in recognizing the Dawning-Place of Thy Cause and the Dayspring of Thy Revelation. Then ordain for me what shall profit me in the hereafter and in this world. Verily Thou art the Lord of all beings. There is no God but Thee, the All-Knowing, the All-Wise.
- 6 بسیار حیف است که این ایام بگذرد و مثل آنجناب نفحات آترا نیابد قل یا اله الأسماء و فاطر السماء اسئلك باسمک العلیّ الاعلیّ بأن تؤیّدنی علی عرفان مطلع امرک و مشرق وحیک ثمّ قدر لی ما ینفعنی فی الآخرة و الأولى و انک انت مولی الوری لا اله الا انت العلیم الحکیم
- 7 Since this Wronged One inhaled the fragrances of love and fairness from you, He therefore engaged in mentioning this letter. Verily the Cause is in His hands - He doeth what He willeth and ordaineth what He pleaseth.
- 7 چون این مظلوم نفحات محبت و انصاف از آنجناب استنشاق نمود لذا بذکر این نامه پرداخت انّ الأمر بیده یفعل ما یشاء و یحکم ما یرید

INBA35:169, BLIB_Or15719.070b

BH03152

To: Dhabih, in Tihran

Date: 1293-05 [1876-May]

1 In the name of the merciful Lord

1 بنام خداوند مهربان

2 Your circumstances, whether traveling or at home, are known and mentioned before the Throne. He, verily, is the Truth, the Knower of the unseen. We complain of those who have created differences in the Cause of God, through whom the pure chalice of My recognition hath been sullied among My creatures, the sun of My sanctity hath been darkened, and the moon of My sovereignty hath been eclipsed. We created all for affection, fellowship, love and unity. We beseech God to assist all to achieve what He loves and is pleased with. He is verily the Mighty, the Powerful.

2 وقایع شما سفرأ و حضراً لدى العرش معلوم و مذکور آنه هو الحق علام الغیوب انا نشكو من الذين اختلفوا في امر الله و بهم تكدر صافي كأس عرفاني بين برتي و كسفت شمس تقدیسی و خسف قمر سلطانی انا خلقنا الكل للهودة و الوداد و المحبة و الاتحاد نسل الله بأن يؤيد الكل على ما يحب و يرضى انه هو المقتدر القدير

3 O Dhabih! Differences have been the cause of the dissipation of God's Cause, while unity and accord are the cause of its exaltation. Blessed is he who hath forsaken the former and held fast unto the latter in the path of God, the Lord of the worlds. You must in all conditions be engaged in serving the Cause and be the cause of unity among souls.

3 ای ذبیح اختلاف سبب و علت تضییع امر الله بوده و اتحاد و اتفاق سبب علو امر طوبی لمن ترك الاول و تمسك بالثاني في سبيل الله رب العالمين باید آنجناب در كل احوال بخدمت امر مشغول باشند و سبب اتحاد نفوس گردند

4 The Supreme Pen hath at all times taught and commanded His loved ones to that which brings rest, ease and success, yet most are heedless of it. The horizon of guidance hath been darkened by the clouds of desire. The grief of this Wronged One hath not been from the oppression of oppressors, for whenever and at all times oppression against the Tree of the Cause occurred, it became the cause of its exaltation, as thou hast witnessed and dost witness. Rather, grief hath come from the deeds of some of the friends. This Wronged One beareth witness to this in this praiseworthy station.

4 قلم اعلی در كل احيان احبای خود را بآنچه سبب راحت و آسایش و [نجاحست] تعلیم نموده و امر فرموده و لكن اكثرى از آن غافل افق هدی از غیوم هوی تاریک شده حزن این مظلوم از ظلم ظالمان نبوده چه که هر وقت و هر حين ظلمی بر شجره امر وارد سبب ارتفاع آن گشته چنانچه مشاهده نمودی و مینمائی و لكن از اعمال بعضی از دوستان حزن وارد یشهد بذلك هذا المظلوم في هذا المقام المحمود

5 O Dhabih! With utmost endeavor and diligence, be occupied with unifying hearts and bringing about accord among souls, that perchance the turbid winds may be stilled and the fragrance of love and purity may waft among the loved ones. We beseech God to assist thee in all conditions to serve His Cause and to grant thee that which gladdens thy heart and solaces thine eyes. He is verily the Powerful over whatsoever He willeth. There is no God but Him, the All-Knowing, the All-Wise.

5 ای ذبیح بکمال سعی و جد در اتحاد قلوب و اتفاق نفوس مشغول باش شاید اریاح کدره ساکن شود و عرف محبت و صفا مابین احبای متضوع گردد نسل الله بأن يؤيدك في كل الأحوال على خدمة امره و يرزقك ما يفرح به قلبك و تقر عينك انه هو المقتدر على ما يشاء لا اله الا هو العليم الحكيم

6 The Youth hath presented himself before his Lord, and the Ancient Beauty hath turned toward him from this noble horizon.

6 قد حضر الغلام في ساحة موليه و توجه اليه وجه القدم من هذا المنظر الكريم سوف نرسله اليك لو شاء الله انه هو المعطى الباذل الكريم

We shall send him to thee, if God willeth. He is verily the Bestower, the Bountiful, the All-Generous.

- 7 May the Glory be upon thee and upon thy family and those with thee who have believed in God, the Peerless, the All-Informed.

7 اِنَّمَا الْبَهَاءُ عَلَيْكَ وَ عَلَى اَهْلِكَ وَ مِنْ مَعَكَ الَّذِيْنَ
آمَنُوا بِاللّٰهِ الْفَرْدُ الْخَبِيرُ

INBA35:175,

BLIB_Or15719.061a,

AQ46#286 p.277b

BH03077

To: Dal' Jinab-i-Jamal, in Tihiran

Date: 1293-05 [1876-May]

- 1 In the Name of the one true God

1 بنام خداوند یگّا

- 2 May you, through the bestowals of the All-Merciful and the outpourings of the Lord, attain success and be nourished from the table of detachment, which is the greatest of divine bounties. Your mention was made in the presence of the Wronged One and your cry was heard. God's grace hath ever surrounded and will continue to surround the name of Jamal and those connected with him.

2 اِنشَاءَ اللّٰهِ بِعَنَایَاتِ رَحْمَانِهِ وَ فِیْوَضَاتِ رَبَّانِيَّةِ فَائِزٍ
باشی و از مائدهء انقطاع که اعظم نعمای الهی
است مرزوق گردی ذکرَت لدی المظلوم مذکور
شد و ندایت اصغا گشت فضل حقّ در بارهء
اسمی جمال و منتسبین او بوده و خواهد بود

- 3 Among the greatest bounties of God is that He enabled you to recognize the Dawning-Place of His verses and the Dayspring of His evidences, while most of mankind are deprived and forbidden from this most exalted station. Be thankful unto thy Lord, the Generous Bestower.

3 و از فضلهای اکبر حقّ آنکه ترا بعرفان مطلع
آیات و مشرق ینّات فائز گردانید و اکثری
از خلق از این مقام بلند اعلی محروم و ممنوعند ان
اشکری ربّک المعطی الکَرِیم

- 4 His honor Jamal, upon him be my glory, hath expressed satisfaction with you. Blessed art thou for having won his good-pleasure and fulfilled God's Covenant, the Lord of all worlds. We have accepted your deeds in the path of God and have mentioned you time and again in this Great Prison.

4 جناب جمال علیه بهائی از شما اظهار رضا نموده
طوبی لک بما فزت برضائه و وفیت بميثاق اللّٰه
ربّ العالمین اَنَا قَبَلْنَا اَعْمَالَكَ فِی سَبِيلِ اللّٰهِ وَ
ذکرناک مرّة بعد مرّة فِی هَذَا السِّجْنِ الْعَظِیمِ

- 5 Regarding what you wrote about ridicule, be patient and do not grieve. He verily recompenseth the patient women and His patient servants. Whosoever hath uttered unseemly words regarding his honor Jamal hath spoken contrary to what God hath ordained. However, his honor Jamal must in all conditions observe and hold fast to the wisdom revealed in the divine Tablets, that none may find cause for objection.

5 و اینکه در بارهء شماتت نوشته بودی ان اصبری
و لا تجزعی انه یوفی اجور الصّابرات و عبادہ
الصّابِرین هر نفسی کلمهء نالایقه از لسان او در
بارهء جناب جمال جاری شده او بغیر ما حکم به
اللّٰه تکلم نموده ولكن باید در کلّ احوال جناب
جمال بحکمت منزله در الواح الهیّه ناظر باشند و
بآن متمسک تا از برای کسی مجال اعتراض نماند

- 6 Wisdom is among the commandments which God hath enjoined upon all in most of the Tablets. None may transgress it by a hair's breadth. Thus hath God, the Mighty, the Praiseworthy, decreed. Whoso followeth God's command, God will assist him through His grace and exalt him in truth. He is verily the Almighty, the Powerful.
- 7 The Wronged One hath desired naught for Himself and enjoined His loved ones to that which God hath commanded Him in a preserved Tablet. Grieve not over anything. We have chosen for you what is greater than what you have chosen for yourselves, and ordained that which gladdeneth the hearts of them that know.
- 8 Rejoice in thy Lord's remembrance. He hath sent down for thee that whereby thy mention shall endure throughout the kingdom of earth and heaven. Thy Lord, the All-Knowing, the All-Informed, beareth witness to this. Glory be upon thee and upon thy mother and thine aunt and her daughter, from One mighty and wise.
- 6 انّ الحكمة من الأوامر التي امر الله الكلّ بها في أكثر الألواح ليس لأحد ان يتجاوز عنها أقل من الشعر هذا ما حكم به الله العزيز الحميد من اتبع امر الله ينصره الله فضلاً من عنده ويرفعه بالحقّ انه هو المقتدر القدير
- 7 انّ المظلوم ما اراد لنفسه شيئاً ويأمر احبائه بما امره الله به في لوح حفيظ لا تحزني من شيء انا اخترنا لكم اعظم عمّا اخترتم لأنفسكم وقدّرنا ما تفرح به افئدة العارفين
- 8 ان افرحى بذكر ربك انه انزل لك ما يبقى به ذكرك بدوام الملك و الملكوت يشهد بذلك ربك العليم الخبير البهاء عليك و على امك و خالتك و بنتها من لدن عزيز عليم

INBA35:147, INBA33:039, BLIB_Or15719.157a,
ASAT3.026x

BH03257

To: Nazir, in Tabriz

Date: 1293-05 [1876-May]

- 1 In the Name of God, the All-Knowing, the All-Powerful! The Most Exalted Pen at all times summons the people of the contingent world to the Most Exalted Horizon, that they may not be deprived of the grace of the Days of God and may not be forbidden from the breezes of the Morn of Revelation, which are the cause of resurrection and the life of them that dwell in the graves.
- 2 Your honor dwelt for a time beneath the shade of the Divine Lote-Tree, and observed the utterances of the Tree and its ways, and became aware of the compassion and bounty of God towards all. Now consider in what station of loftiness of wisdom and exaltation of mercy is God, and in what station are the people. We commanded all to love and fellowship, they arose in discord. We summoned them to wisdom, they failed to respond.
- 1 بنام خداوند داننده، توانا قلم ابهی در کلّ احیان اهل امکان را بافق اعلی دعوت مینماید تا از فضل ایام الله محروم نمانند و از نسایم صبح ظهور که علتّ نشور و حیات من فی القبور است ممنوع نگردند
- 2 آنجناب مدّتی در ظلّ سدرهء الهیّه ساکن بودند و بیانات سدره و اطوار آنرا مشاهده نمودند و شفقت و عنایت حقّ را نسبت بکلّ مطلع شدند حال تفکر نمائید حقّ در چه مقام از سموّ حکمت و علوّ مرحمت است و ناس در چه مقام کلّ را بحیث و وداد امر نمودیم باختلاف برخاستند و بحکمت دعوت فرمودیم اجابت نمودند

3 As you have heard, in some lands differences appeared among the friends, and likewise in some cities actions contrary to wisdom were manifest, such that the clamor of the ungodly and hypocrites was raised in certain known places which you yourself mentioned. The cause of the exile of the loved ones of God from Iraq was their gathering together, and likewise the cause of exile from the Land of Mystery. Nevertheless, none heeds or has heeded that which is forbidden, save whom God willeth. Although exile became the cause of establishment and departure became the cause of the spread of the Cause of God, yet since outwardly harm from gatherings befalls the Tree itself, the friends of God must avoid it and cause their will to be extinguished in His will.

3 چنانچه شنیده‌اید که در بعضی بلاد اختلاف مابین احباب ظاهر و همچنین در بعض مدن خلاف حکمت مشهود چنانچه ضوضاء مشرکین و منافقین در اماکن معلومه که خود آنجناب مذکور داشتند مرتفع شد سبب نفی احباء الله از عراق اجتماع بوده و همچنین علت نفی از ارض سرّ مع ذلک آنچه نمی میشود احدی اصغا نموده و ننماید الا من شاء الله اگرچه نفی علت اثبات شده و خروج سبب انتشار امر الله گشته ولكن چون بر حسب ظاهر ضرر اجتماع باصل شجره وارد است باید دوستان حق از آن اجتناب نمایند و اراده خود را در اراده او فانی سازند

4 Blessed art thou for having appeared before the Throne by the leave of thy Lord, the Compassionate, the Bountiful. Grieve not at anything, for He brings together what was scattered and raises up what has passed away. Thy Lord is, verily, the Almighty, the Powerful. God willing, with utmost joy and delight speak in remembrance of the Dawning-Place of Revelation. He is with those who have fulfilled the Covenant of God and His Testament. There is no God but Him, the All-Knowing, the All-Wise.

4 طوبی لک بما حضرت لدی العرش باذن ربّک المشفق الکرم لا تحزن من شیء انه جامع ما تفرّق و مبعث ما فات ان ربّک هو المقتدر القدير انشاء الله بکمال فرح و سرور در ذکر مطلع ظهور ناطق باشید انه مع الذين وفوا بميثاق الله و عهده لا اله الا هو العليم الحكيم

5 Convey My greetings to the faces of them that have believed in God and to those around thee, from the Wronged One, the Stranger. The Glory be upon thee and upon those who have held fast to this Mighty Cord.

5 کبر علی وجوه الذين آمنوا بالله و من فی حولک من لدی المظلوم الغریب البهاء علیک و علی الذين تمسکوا بهذا الحبل المتين

INBA35:153, BLIB_Or15719.077b, LHKM3.367

BH03264

Date: 1293-05 [1876-May]

1 In the Name of the one true God! The Beloved of the world, from the Most Great Prison, counseleth all with that which is the cause of the elevation of their souls and befitteth human beings. All must hearken with the ear of acceptance.

1 بنام خداوند یگانه محبوب عالم در سجن اعظم جمیع را نصیحت میفرماید باموریکه سبب و علت ارتفاع آن نفوس و ما ینبغی للانسانست باید کل بسمع قبول اصغا نمایند

2 O friends! Goodly character, praiseworthy deeds, and human attributes have been and shall ever be the cause of exalting the

2 ای دوستان اخلاق حسنه و اعمال مرضیه و شئونات انسانیه سبب اعلاء کلمه الله و ترویج امر بوده و خواهد بود لذا بر هر نفسی لازم و

Word of God and promoting His Cause. Therefore it is incumbent and obligatory upon every soul to hold fast today unto that which is righteous and to shun that which is forbidden. Many souls have claimed to believe, yet through their deeds the most pure and luminous hem of the Lord of destiny hath been sullied among men.

واجب که الیوم بمعروف تمسک جوید و از منکر اجتناب نماید بسی از نفوس ادعای ایمان نموده‌اند و از افعالشان ذیل اطهر انور مالک قدر بین بشر آلوده شده

- 3 Convey My greetings to the friends and recite unto them that which hath flowed in this Tablet from the divine Pen, that they may become aware of that which is for their good and shun that which causeth harm to themselves and others.

3 دوستان را تکبیر برسان و آنچه در این لوح از قلم الهی جاری شده بر ایشان قرائت نما شاید بخیر خود مطلع شوند و از آنچه سبب ضرر خود و غیر است اجتناب نمایند

- 4 The world hath been seized and encompassed by the dark and gloomy dust. The carpet of inner meaning and deeds hath been rolled up, and the carpet of words and utterances hath been spread out. Say: O loved ones! By the Sun of Truth, this is the Day of deeds. If today even an atom's weight of goodly action proceedeth from anyone, its reward shall endure for him throughout the kingdom of earth and heaven. Strive that today a deed may appear from you purely for the sake of God.

4 عالم را غبار تیره و ظلمانی اخذ نموده و احاطه کرده بساط معنی و عمل پیچیده شده و بساط قول و لفظ گسترده گشته بگوای احباب قسم بافتاب حقیقت که الیوم یوم عمل است اگر از نفسی مقدار شعری الیوم عمل خیر صادر شود جزای آن بدوام ملک و ملکوت از برای او باقی خواهد ماند جهد نمائید تا الیوم عملی از شما خالصاً لله ظاهر شود

- 5 Unity and concord are beloved in the sight of the Lord of creation. Gather ye together in God's Law and be ye not of them that differ.

5 اتفاق و اتحاد نزد مالک ایجاد محبوبست ان اجتماعوا علی شریعة الله و لا تكونن من المختلفین

- 6 O thou who gazest upon the Countenance! We have made mention of thee that thou mayest mention the people with that which hath been sent down from the presence of the All-Knowing Educator. Give thou glad tidings to the loved ones of My remembrance of them, then bid them to that which they have been bidden by God, the Most Exalted, the All-Wise.

6 یا ایها الناظر الی الوجه انا ذکرناک لتذکر الناس بما نزل من لدن مربی علیم بشر الاحباب بذکری ایاهم ثم امرهم بما امروا من لدی الله العلیّ الحکیم

- 7 They that have borne hardships in the path of God - for them hath been ordained an exalted station. Blessed is he who hath shown patience, seeking the good-pleasure of God. We make mention of him in truth, and the Concourse on High make mention of him. He, verily, is the All-Knowing, the All-Informed.

7 انّ الذین حملوا الشدائد فی سبیل الله اولئک قدر لهم مقام کریم طوبی لمن صبر ابتغاء مرضاة الله انا نذکره بالحق و یذکره الملائة الاعلی انه هو العلیم الخبیر

- 8 And the glory be upon thee and upon them that have held fast to the cord of unity in the days of God, the Lord of the worlds.

8 و البهاء علیک و علی الذین تمسکوا بحبل الاتحاد فی ایام الله رب العالمین

INBA15:306, INBA26:308, BLIB_Or15715.118a,
BRL_DA#171, AY11.334x, UAB.027bx,
DRD.104, MAS8.163bx, AHB_108BE #02
p.022, AKHA_134BE #16 p.621

BH03417

To: Jamal, in Tihiran

Date: 1293-05 [1876-May]

- 1 He is the All-Powerful, the Most High, the All-Knowing, the All-Wise
هو المقتدر المتعالى العليم الحكيم
- 2 O thou who art wronged! We have heard how thou hast praised God, and how thou hast called upon God, and how thou hast communed with God. Verily thy Lord is the All-Hearing, and He is the All-Seeing, and He is the All-Informed. With Him is the knowledge of what hath been and what shall be.
يا ايها المظلوم قد سمعنا ما اثنت به الله و ما دعوت به الله و ما ناجيت به الله ان ربك هو السميع و انه هو البصير و انه هو الخبير و ان عنده علم ما كان و ما يكون
- 3 Let not the oppression of the powerful grieve thee. Be patient even as thy Lord, the Almighty, the All-Compelling, the Self-Subsisting, was patient. We were with thee and heard what thou didst speak concerning God, and We saw what befell thee in the path of thy Lord, the All-Knowing, the All-Loving.
اياك ان يحزنك ظلم الأمراء ان اصبر كما صبر ربك المقتدر المهيمن القيوم انا كنا معك و سمعنا ما تكلمت به في الله و رأينا ما ورد عليك في سبيل ربك المشفق العطوف
- 4 Grief lieth not in what befalleth bodies, but in what befalleth spirits from those who speak according to their desires and claim what God hath not permitted them in His guarded Book. They are those who profess faith in God in the morning, yet in the evening deny the Lord of the seen and unseen.
ليس الحزن فيما يرد على الأجساد بل فيما يرد على الأرواح من الذين يتكلمون بأهوائهم و يدعون ما لا اذن الله لهم في كتابه المحتوم هم الذين يدعون في الاشراق الايمان بالله و في العشي يكفرون بمالك الغيب و الشهود
- 5 Grieve not because of imprisonment. Know thou its station. God hath made it the Most Exalted Paradise for thee and for those with thee among the people of Baha, and a prison for those with thee who disbelieved in God, the Mighty, the Best-Beloved. He believed in God, then disbelieved and denied after having confessed. Thy Lord beareth witness to this in this praiseworthy station.
لا تحزن من السجن ان اعرف مقامه قد جعله الله الفردوس الأعلى لك و لمن معك من اهل البهاء و سنجينا لمن معك و كفر بالله العزيز المحبوب انه آمن بالله ثم كفر و انكر بعدما اقر يشهد بذلك ربك في هذا المقام المحمود
- 6 He will deliver thee and He will save thee, as a grace from His presence. He is verily the Truth, the Knower of the unseen.
انه يخلصك و انه ينجيك فضلاً من عنده انه هو الحق علام الغيوب
- 7 Adorn thyself, adorn thyself, O Beauty! Be patient, be patient. The ultimate victory belongeth to those who were patient in God and followed His forbidden path. Look not at the people and their oppression, but at the mercy of God which hath preceded all who are in existence.
تجمل تجمل يا جمال فاصبر فاصبر ان العاقبة للذين صبروا في الله و اتبعوا صراطه الممنوع لا تنظر الى الناس و ظلمهم بل رحمة الله التي سبقت من في الوجود
- 8 Then act according to what We have commanded thee, and forget not what We caused thee to hear through the tongue of might and power when thou wert standing before the Throne, nor what We counseled thee therewith. This is verily the wisdom sent down in Our preserved Book.
ثم اعمل بما امرناك و لا تنس ما اسمعناك بلسان القدرة و القوة اذ كنت قائماً لدى العرش و لا ما وصيناك بها و انها لى الحكمة المنزل في كتابنا المحفوظ

- 9 None may speak concerning thee except with kindness. Thus hath the matter been decreed aforetime and in this blessed hour. Verily the glory be upon thee and upon those who love thee in God, the Revealer of this spread parchment.

9 ليس لأحد ان يتكلم فيك إلا بالمعروف كذلك
قضى الأمر من قبل وفي هذا الحين المبروك انما
البياء عليك وعلى من احبك في الله منزل هذا
الرق المنشور

INBA33:036, ASAT2.027x, ASAT3.027x

BH03328

To: Muhammad Isma'il, in Tihiran

Date: 1293-05 [1876-May]

- 1 In the Name of the Beloved of the Worlds! May you, God willing, be blessed with divine favors and drink again and again from the chalice of the recognition of the Beloved of all creation. Your call was heard and the fragrance of your love was inhaled, and his honor the Name of God Mihdi mentioned your name before the Throne. Today you must be so enkindled with the fire of God's love that all the seas of the world would be powerless to extinguish it.
- 2 It is strange that during the recent upheaval some were observed to be disturbed, as though they had considered this world their homeland and had imagined it to be fixed and lasting. Wisdom has been enjoined upon all souls in the Book of God, that all may walk with perfect wisdom among the servants. Corruption, conflict and inflammatory matters are forbidden and unloved.
- 3 And if a soul arises to fulfill that which God has commanded, and no contrary deed appears from him, then if he becomes the target of the oppression of tyrants and the transgression of the rebellious, there is no doubt that this oppression and these trials have befallen him in the path of God. What station have they considered greater than this station, and what glory have they reckoned higher than this glory? Every soul shall taste of the cup of death, and if this occurs for the sake of God and his spirit and body are sacrificed in the path of the Beloved, surely this is most fitting, and every person of insight bears witness that this station is the most exalted of stations in the sight of God. God willing, all must act according to that which God has commanded them, and be content and thankful for whatever may befall them.

1 بنام محبوب عالمیان انشاءالله بعناية الله فائز
باشی و از قدح عرفان محبوب امکان مرّة بعد
مرّة بیاشامی ندایت شنیده شد و عرف محبت
استشمام گشت و جناب اسم الله مهدی اسمت
را لدى العرش مذکور داشت اليوم باید بنار
محبت الهی چنان مشتعل باشید که بحور عالم
قادر بر اطفای آن نباشد

2 عجب است که در فتنهء اخرى بعضی مضطرب
مشاهده شدند گویا دنیا را وطن خود دانسته‌اند
و او را ثابت و باقی توهم نموده‌اند بر جمیع نفوس
حکمت در کتاب الله واجب شده تا کلّ بکمال
حکمت مابین عباد مشی نمایند فساد و نزاع و
امورات مہیجہ ممنوع و غیر محبوب

3 و اگر نفسی به ما امره لله قیام نماید و از او
امر مغایری ظاهر نشود در این صورت اگر بظلم
ظالمان و تعدی طاغیان مبتلا گردد شکی نیست
که این مظلومیت و بلا یا فی سبیل الله بر او وارد
شده کدام مقام را اعظم از این مقام دانسته‌اند و
کدام نفر را اکبر از این نفر شمرده‌اند هر نفسی
از کأس موت خواهد آشامید و اگر این لوجه الله
واقع شود و در سبیل محبوب روح و جسدش
انفاق گردد البته این اولی تر بوده و هر بصیری
شهادت می‌دهد که این مقام اعظم مقامات است
لدى الله انشاءالله باید کلّ به ما امرهم الله عامل
باشند و بآنچه وارد شود راضی و شاکر

- 4 Say: O friends! Know your own worth. Soon shall all tongues make mention of you and all existence turn towards you. Verily He exalteth His Cause as He pleaseth. He, verily, is the Almighty, the Powerful.
- 5 That which thou didst send hath reached Our presence. We have accepted it as a token of Our grace. Be thou grateful and be of them that are steadfast.

4 بگو ای دوستان قدر خود را بدانید زود است
که جمیع السن بذکر شما ناطق و جمیع وجود بشما
متوجه خواهد شد آنه یرفع امره کیف اراد آنه
لهو المقتدر القدير

5 قد حضر لدى العرش ما ارسلته قبلناه فضلاً من
لذنّا ان اشکر و کن من الراستخین

INBA35:145, BLIB_Or15719.061b,
HDQI.048, ANDA#17 p.03

BH03527

To: Muhammad, in Kushkbagh

Date: 1293-05 [1876-May]

- 1 In the Name of God, the Powerful, the Mighty!
- 2 The Most Exalted Pen proclaims: The whole world hath been created for the knowledge of Him Who is the Ancient King, and brought from nothingness into being. Yet when the Dayspring of God's Day appeared and the horizon of His Manifestation was illumined, all became entangled in their selfish desires and remained veiled from, nay turned away from, the Lord of Names - save for a few souls who, through divine confirmation and heavenly grace, became free from idle fancies and vain imaginings, and turned toward the Most Exalted Horizon. Blessed are they, and again blessed are they! Soon shall the station of these souls become evident and manifest to all the world.
- 3 Thy letter was presented at the Divine Throne and attained the presence of the Wronged One of the horizons. All the souls mentioned therein have been blessed with the remembrance of God. God hath forgiven them as a token of His grace and ordained for them that which gladdeneth hearts and minds. God willing, may they be occupied at all times with the remembrance of the All-Merciful, detached and free from all else.
- 4 Today all must hold fast to the divine commandments revealed in the Most Holy Book and walk among the people with perfect wisdom. This is God's command. Blessed art thou and those who act accordingly. Any word spoken without wisdom is not and will not be acceptable at the Divine Throne. Know ye, O

1 بنام خداوند قادر توانا

2 قلم اعلی میفرماید جمیع عالم لأجل عرفان مالک
قدم خلق شده‌اند و از عدم بوجود آمده‌اند و
چون فجر یوم الله طالع و افق ظهور منور شد
کلّ بهواهای نفسانی خود مبتلا و از مالک اسماء
محتجب بل معرض مشاهده شدند مگر معدودی
از نفوس که بتأیید الهی و عنایت ربّانی از ظنون
و اوهام فارغ شده باقی اعلی توجه نمودند طوبی
لهم ثم طوبی لهم زود است که مقام آن نفوس
بر عالمیان ظاهر و آشکار گردد

3 ای محمد کتابت لدى العرش حاضر و بمنظر مظلوم
آفاق فائز گشت و نفوس مذکوره در آن کلّ بذکر
الله فائز شدند قد غفرهم الله فضلاً من عنده و
قدر لهم ما تفرح به الأفئدة و العقول انشاء الله در
کلّ احیان بذکر رحمن مشغول باشند و از دوش
فارغ و آزاد

4 الیوم باید جمیع باوامر الهیه که در کتاب اقدس
نازل شده متمسک باشند و بکمال حکمت مابین
خلق مشی کنند اینست امر الله طوبی لک
و للعالمین و هر نفسی بغیر حکمت تکلم نماید

My loved ones, that which hath been revealed in this Tablet and hold fast unto it, by the leave of One Who is All-Knowing, All-Informed.

- 5 One must be engaged in the remembrance of Truth with utmost joy, for His grace hath been and will be, God willing, with you. Previously a Tablet was specifically revealed and sent to thee from the heaven of the Divine Will. Verily, He loveth him who loveth Him and remembereth him who remembereth Him. He is, in truth, the Protector of the patient ones, of those who remember Him, and of the sincere ones.
- 6 The glory be upon thee and upon those with thee and upon all who have turned to the Intended One and upon every maidervant who hath turned to God, the One, the Peerless, the Most Exalted, the All-Wise.

آن کلام لدى العرش مقبول نبوده و نیست ان
اعرفوا يا احبائي ما نزل في هذا اللوح و تمسكوا به
من لدن علم خبير

5 بايد بكمال سرور بذكر حق مشغول باشد چه كه
عنایتش در باره شما بوده و انشاء الله خواهد بود
و از قبل لوحی مخصوص آنجناب از سماء مشیت
نازل و ارسال شد آنه یحیی من احبه و یذكر من
ذكره آنه ولی الصابرين و الذاکرين و المخلصين

6 البهآء علیک و علی من معک و علی کل من
توجه الی المقصود و کل امة اقبلت الی الله الفرد
الواحد العلی الحکیم

INBA35:176, INBA23:156, BLIB_Or15719.062a,
AVK3.108.03x

BH03510

To: Tabib et al., in Tihiran

Date: 1293-05 [1876-May]

- 1 He is God, the Most Mighty, the Most Powerful
- 2 O My Tabib! In these days it is natural that selfish passions should have prevented some from observing justice and equity, and whatsoever hath been sent down in the Tablets concerning unity and harmony. Even so, what is the Pen of the Most High to say, and to whose behoof should the Tongue of Knowledge speak?
- 3 The ignorance of God's creatures hath darkened the resplendent horizon of knowledge; the heedlessness of the people hath veiled the radiant dawn of guidance. In most of the Divinely-revealed Tablets We have enjoined upon all wisdom, unity, laudable deeds and a praiseworthy character. Though all have read these, and become aware of the Divine precepts, yet have they remained far distant from the Straight Path, and given precedence rather to their own desires.
- 4 We have enjoined upon them unity; rather have they risen up in strife. We have summoned them unto wisdom; rather have they shown forth the reverse. In most of the Tablets they have

1 هو الله المقتدر القدير

2 طبیبی در این ایام كه هواهای نفسانیة بعضی
را از عدل و انصاف و ما نزل فی الألواح من
الاتحاد و الائتلاف منع نموده دیگر قلم اعلی چه
ذكر نماید و لسان علم از برای كه تكلم فرماید

3 جهل عباد افق منیر علم را تیره نموده غفلت ناس
صبح نورانی هدایت را ستر کرده در اکثری
از الواح منزله جمیع را بحکمت و اتحاد و اعمال
پسندیده و اخلاق حمیده ممدوحه امر نمودیم مع
آنكه كل قرائت نموده و براحكام الهیه مطلع شده
مع ذلک از سبیل مستقیم دور مانده اند و اتباع
هواهای خود را مقدم شمرده اند

4 باتحاد امر نمودیم باختلاف برخاستند بحکمت
دعوت فرمودیم بدون آن قیام نمودند از توجه

been forbidden to direct themselves towards the Divine Court; this notwithstanding, each day a host arriveth and another host departeth. There is no power nor strength except in God!

- 5 Ye have heard of the developments in the Land of Ta', and the determination of some to commit a heinous act. We have commanded all souls to set the world in order; rather have they occupied themselves with sowing strife. Methinks they have regarded the Divine commands as of no account, and considered the Lordly precepts as mere fancies. They speak as passion moveth them, then attribute what they say unto the One True God. He, verily, is clear of those who have wrought mischief in the land after it had been set in order, and who speak that which hath been forbidden them in the Book of God, the Lord of the worlds.

- 6 Please God, in training certain weak souls, and in promoting concord and union, thou must, so far as thou art able, exert an unremitting effort, that haply they may attain unto that which God hath purposed. The sorrow of this Wronged One is clear and manifest from this Tablet.

- 7 Verily, we are God's, and unto Him shall we return.

بشطر احدیّه در اکثری از الواح نبی شدند
مع ذلک هر یوم فوجی وارد و فوجی خارج لا
حول و لا قوه الا بالله

5 تفصیل ارض ت و عزم بعضی را بر امر شنیع
استماع نمودید هر نفسی را باصلاح امر نمودیم
بافساد مشغول شد گویا اوامر الهیه را لغو
شمرده اند و احکام ربّانیه را از اوهام دانسته اند
بهوی تکلم مینمایند و بحق نسبت میدهند آنه
بریء من الذین افسدوا فی الأرض بعد اصلاحها
و یتکلمون بما نوا عنه فی کتاب الله رب العالمین

6 انشاء الله باید آنجناب بقدر وسع در تربیت بعضی
از نفوس ضعیفه و اتفاق و اتحاد جهد کامل
نمایند که شاید بما اراده الله فائز شوند حزن این
مظلوم از این لوح ظاهر و هویدا است

7 انا لله و انا الیه راجعون ۲۴ صفر ۱۲۹۵

INBA35:154, BLIB_Or15710.207,
BLIB_Or15719.158b, BLIB_Or15722.150,
NNY.136-137

BH03542

To: Aqa Hasan

Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 Your numerous letters were considered in the Most Great Prison and your complaints were heard. However, God is witness and testament that this Wronged One has desired the good of all the world, and in all Tablets has mentioned that which leads to the upliftment of souls and the exaltation of being. Some have followed the commandments, while others have remained occupied with their own desires and deprived and veiled from that which was ordained by God.

1 هو الأقدس الأعظم العلیّ الأعلى

2 مراسلات متعدده شما در سجن اعظم ملاحظه
شد و شکایتهای شما استماع گشت ولكن حق
شاهد و گواهست که این مظلوم خیر جمیع
عالم را خواسته و آنچه سبب ارتقای نفوس و
استعلائی وجود است در جمیع الواح ذکر نموده
بعضی متابعت اوامر نموده و بعضی بهوای
خود مشغول و از ما حکم به الله محبوب و
محروم مانده اند

- 3 If thou wouldst reflect a little and observe with a pure eye, thou wouldst attain certitude of the grace, generosity, bounty, kindness and mercy of God - a certitude which no doubt can seize nor uncertainty erase. Thou must exert utmost effort and striving to preserve that which hath been revealed unto thee, that it may endure for thee.
- 4 Be not grieved by the afflictions that have befallen thee, for greater ones have been visited upon this Most Great Wronged One. I swear by the Beloved of the worlds that every abasement suffered in the path of God is pure glory, and every hardship that appeareth will become the essence of ease. Be not saddened by any matter. With complete sincerity, be engaged in the remembrance of the Intended One at all times, and be detached and severed from all else.
- 5 Concerning Jamal, upon him be the Glory of God, thou hadst written: None should speak of him except in goodly terms, and that which hath appeared from him is in the hand of God, his Lord and the Lord of the worlds. Should He wish, He will accept him, and should He wish, He will reject him. He shall not be questioned about what He doeth. There is none other God but Him, the Powerful, the Mighty. The favor of God, both before and after, hath been with him. He, verily, giveth good reward unto them who follow the Command of God, the Powerful, the All-Knowing, the All-Wise.
- 6 The Glory be upon him and upon thee and upon those who have clung to the hem of God's pure and luminous garment.
- 3 اگر قدری تفکر نمائی و بدیدهء اطهر مشاهده کنی بر فضل و جود و کرم و شفقت و رأفت حق یقین نمائی یقینیکه شک آنرا اخذ ننماید و ریب آنرا محو نسازد باید کمال جد و جهد را بر حفظ آنچه بتو نازل شده مبذول داری تا از برای تو باقی بماند
- 4 از بلایای وارده محزون مباش چه که بر مظلوم اعظم از آن وارد شده قسم محبوب عالمیان هر ذلتی که در سبیل حق وارد شود عزت محض خواهد شد و هر شدتی که رونماید عین رخا خواهد گشت از هیچ امری محزون مباش بخلوص تمام در لیلی و ایام بذکر مقصود ذاکر باش و از دوش فارغ و منقطع
- 5 در بارهء جناب جمال علیه بهاء الله نوشته بودی لیس لأحد ان یتکلم فیه الا بالمعروف و ما ظهر منه انه ید الله ربه و رب العالمین ان یشاء یقبله و ان یشاء یرده انه لا یسئل عما یفعل لا اله الا هو المقتدر القدیر عنایت حق از قبل و بعد با او بوده انه یوقی اجور الذین یتبعون امر الله المقتدر العلیم الحکیم
- 6 البهاء علیه و علیک و علی الذین تشبثوا بذیل الله الأطهر الأقدس المنیر

BLIB_Or15719.165a

BH03621

*To: Shaykh Muhammad, in Tihran**Date: 1293-05 [1876-May]*

- 1 In the Name of the All-Seeing, the All-Knowing! God willing, may you gaze with the eye of the heart toward the most exalted horizon and hear with the ear of the spirit the call of the Beloved of all creation.
- 2 All people were awaiting the days of meeting, the appearance of the Dawning-Place of the Cause, the Lord of Names. But when the breeze of joy wafted and the Sun of manifestation
- 1 بنام بینندهء دانا انشاء الله بعین قلب بافق اعلی ناظر باشی و بگوش جان ندای محبوب امکانرا استماع نمائی
- 2 جمیع ناس منتظر ایام لقاء ظهور مطلع امر مالک اسماء بودند و چون نسیم سرور مرور نمود و آفتاب ظهور از افق عالم مشرق گشت اکثری از خلق

rose from the horizon of the world, most of the people clung to their own vain imaginings and remained deprived of the Lord of all beings.

باوهم خود تشبث نموده از مالک انام محروم ماندند

- 3 Today the outward ear and eye do not suffice, for most souls are accounted as deaf and dumb before God, though outwardly possessing both. Strive that you may receive your portion of God's infinite bounties. The world and all that is therein shall pass away, but there shall remain unto thee this mighty Tablet.

3 اليوم سمع وبصر ظاهر كفايت نميابد چه كه اكثر نفوس اصم و ابكم نزد حق مذكور مع آنكه در ظاهر داراي هر دو اند جهد نما تا از فيوضات نامتناهيه الهيه قسمت برى ستفنى الدنيا و ما فيها و يبقى لك هذا اللوح المنيع

- 4 Reflect upon the time of the appearance of the Divine Messengers and the Emissaries of God - most people did not even count those Dawning-Places of Divine Unity and Holy Manifestations among the believers, let alone any station above that. They have lost indeed who denied God's manifestation and His sovereignty. Woe unto them for what they have earned in their vain life. God shall soon seize them with His wrath as He seized their like before. He is verily the Seizer, the Mighty, the Powerful. None should test his Lord.

4 در احيان ظهور رسل الهى و سفرى حق تفكر نمائيد كه اكثرى از ناس آنمطالع احديه و مظاهر مقدسه را از اهل ايمان نميشمردند تا چه رسد بمقام فوق آن قد خسر الذين انكروا ظهور الله و سلطانه فويل لهم بما اكتسبوا فى الحيوه الباطلة سوف يأخذهم الله بقهر من عنده كما اخذ امثالهم من قبل انه هو الآخذ المقتدر القدير ليس لأحد ان يجرب ربه

- 5 Reflect upon God's manifestation and what hath appeared from Him - then shall you find yourself in a spirit of joy and fragrance and be assured through the grace of your Lord, the All-Bountiful.

5 تفكر فى ظهور الله و ما ظهر من عنده اذا تجد نفسك فى روح و ريحان و تطمئن بفضل موليك الكريم

- 6 We have enjoined upon all what is right and forbidden what is wrong. Blessed is he who hath taken hold of God's command and cast away all else - he is of the people of truth in a clear Book. Rend asunder the veils in the name of thy Lord and be of those who are firmly established.

6 انا امرنا الكل بالمعروف و نهيناهم عن المنكر طوبى لمن اخذ امر الله و نبذ ما سواه انه من اهل الحق فى كتاب مبين ان اخرج الأجاب باسم ربك و كن من الراسخين

- 7 This is a Tablet that all the treasures of the world cannot equal. Read it by night and by day - through it will God uncover what was hidden from thee. He is verily the All-Bounteous, the All-Forgiving, the All-Merciful.

7 هذا لوح لا تعادله زخارف الدنيا ان اقرء فى الليل و الايام ان به يكشف الله ما ستر عنك انه هو الفضل الغفور الرحيم

INBA35:146, BLIB_Or15719.157b,
LHKM1.172, AKHA_116BE #09 p.247

BH03996

To: friends of God, in Lahijan

Date: 1293-05 [1876-May]

1 In the Name of God, the One, the Merciful!

2 O friends of God! Praise be to God that you have been illumined by the effulgent rays of the Sun of Truth and have turned your faces toward the Sanctuary of true understanding after the turning away of the peoples of creation. Today all souls are seen to be perishing and evanescent save those who have turned with radiant faces toward the Most Exalted Horizon. Give thanks to the Beloved of the world that you have attained to His recognition and were not prevented from the Ancient Beauty by the clamor of the nations. You have rent asunder the veils and, by God's might and power, have shattered the idol of vain imagination and reached the supreme heights which are the station of absolute certitude.

3 Today the clouds of vain desires of heedless souls have become an obstacle and prevented people from the Horizon of Divine Unity. Had they but known, they would have cast away all they possess and hastened with their hearts unto God, the Lord of the worlds.

4 You must all drink from the seas of joy and soar with the wings of gladness, for most of the people of the world remain veiled while you have turned toward the Friend and each of your names has been presented in the Most Holy Presence and has been favored with the glance of this Prisoner's loving-kindness, and from the Supreme Pen this most wondrous Tablet has been revealed. Blessed are you for having attained unto the days of God, the Almighty, the All-Compelling, the All-Glorious, the All-Knowing.

5 We have adorned the head of your letter with the crown of My mention, the Sovereign over all the worlds. From this spot We send Our greetings upon you and upon those women who have believed in God, the All-Knowing, the All-Informed.

6 Today all must act according to that which God hath commanded, so that the fragrance of pure deeds may attract souls to the direction of the Lord of the Beginning and the End. Verily, the glory be upon you and upon those who have called you to this luminous horizon.

1 بنام خداوند یگانه مهربان

2 ای دوستان الهی الحمد لله باشرافات انوار شمس حقیقت فائز شدید و بکعبه عرفان بعد از اعراض اهل امکان توجه نمودید کل نفوس الیوم هالک و فانی مشاهده میشوند الا نفوسیکه بوجوه نورا بافق اعلی توجه نموده اند حمد کنید محبوب عالم را که بعرفانش فائز شدید و بسبب ضوضاء امم از مالک قدم ممنوع نگشتید خرق حجاب نمودید و ظهر صنم و هم را بحول الله و قوته شکستید و بذروه علیا که مقام حق الیقین است رسیدید

3 الیوم غیوم هواییه انفس غافله حایل شده و ناس را از افق احدیه منع نموده لو عرفوا ندوا ما عندهم و سرعوا بقلوبهم الی الله رب العالمین

4 باید کل از بحور سرور بنوشید و باجنحه ابتهاج طیران نمائید چه که اکثری از اهل عالم محبوب مانده اند و شما بشطر دوست توجه نموده اید و اسم هر یک در محضر اقدس حاضر و بلحاظ عنایت این مسجون رسید و از قلم اعلی این لوح ابداع نازل طوبی لکم بما فزتم بایام الله المقتدر المهیمن العزیز العلیم

5 قد زینا رأس کتابکم باکلیل ذکر المهیمن علی العالمین نکبر من هذا المقام علیکم و علی الالائی آمن بالله العلیم الخبیر

6 الیوم باید کل بما امر به الله عمل نمائید تا عرف اعمال خالصه عباد را بشطر مالک مبداء و معاد جذب نماید انما البهاء علیکم و علی من دعاکم الی هذا الأفق المنیر

BLIB_Or15719.067e

BH04234*To: Asadu'llah**Date: 1293-05 [1876-May]*

1 In the Name of the One Friend

- 2 There is no doubt that His Name Jamal, upon him be the Glory of God, in what he did intended the victory of Truth and the exaltation of the Word of God. However, it occurred without wisdom, and all are today commanded to act with wisdom. Although he thought he was acting according to wisdom, he was mistaken. We have forgiven him out of Our grace, for He is verily the Ancient Bestower of Grace. None may object to him, for We are the Judge. We have mentioned him in various Tablets. This is truly a great station.

- 3 Blessed is the one who arises with strength to remove differences among the loved ones and establish love and affection between them. He is of those who have aided the Cause of his Lord, the All-Knowing, the All-Wise.

- 4 No harm has been or is greater to the Cause of God than discord, for if numerous souls act without wisdom and openly and manifestly speak the Word of God among people, undoubtedly this matter will cause agitation and clamor among the people. However, this has not and does not harm the foundation of the Cause itself, though the souls acting thus have acted contrary to the Command of God by departing from wisdom and becoming the cause of the destruction of weak souls.

- 5 Through discord, harm befalls the very root of the Tree, and beyond this, opposition to God's Command occurs, along with the dispersion of united souls, the waste of the Cause among the servants, and the bewilderment of weak souls - all of these things come to pass.

- 6 O loved ones of the All-Merciful! Avoid discord, for through it the pure cup of mystical knowledge is sullied among all created things. Thus does My Most Exalted Pen counsel you from this manifest Prison.

1 بنام دوست یگا

2 شکی نیست که اسمی جمال علیه بهاء الله مقصودش از آنچه بان عامل شده نصرت حق و اعلاء کلمه الله بوده ولكن بغير حکمت واقع شده و کل الیوم مأمور بحکمتند اگرچه گمان او این بوده که موافق حکمت عمل نموده قد اشتبه علیه انا عفوانه فضلاً من لدنا انه هو الفضال القديم ليس لأحد ان يعترض عليه انا نكنا حاکمین قد ذكرناه في الواح شتى ان هذا لمقام عظیم

3 طوبى لقوى يقوم على رفع الاختلاف بين الأحباب و اثبات المحبة و الوداد بينهم انه ممن نصر امر ربه العليم الحكيم

4 هیچ ضرری اعظم از اختلاف از برای امر الله نبوده و نیست چه اگر نفوس کثیره از حکمت خارج شوند و ظاهراً باهراً مابین ناس بکلمه الله ناطق گردند شکی نیست اینفقره سبب هیجان و ضوضاء خلق خواهد شد ولكن از برای اصل امر ضرری نداشته و ندارد و نفوس عاملین خلاف امر الله نموده اند چه که از حکمت خارج گشته اند و سبب هلاکت انفس ضعیفه شده اند

5 و از اختلاف بر اصل شجره ضرر وارد و از این گذشته مخالفت امر الله و تشتی نفوس مجتمعه و تضییع امر مابین عباد و تحیر نفوس ضعیفه کل واقع

6 تجنبوا یا احباء الرحمن عن الاختلاف ان به يتكدر صافی كأس العرفان بین الامكان كذلك ينصحكم قلبی الأعلى من هذا السجن المبین

INBA35:161a,

BLIB_Or15715.117c,

AVK3.244.03x, ASAT3.027x

BH04316

Date: 1293-05 [1876-May]

- 1 In His Name, the One Sanctified from Mention and Description 1 بِسْمِهِ الْمُنَزَّهَ عَنِ الذِّكْرِ وَالْبَيَانِ
- 2 O people of Baha! Harken unto the Call from the direction of the Most Great Glory - verily there is no God but Me, the All-Knowing, the All-Informed. 2 يَا أَهْلَ الْبَهَاءِ إِنْ اسْتَمَعُوا النَّدَاءَ مِنْ شَطْرِ الْكِبَرِيَاءِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ
- 3 We have caused you to hear in all times that which We caused the Interlocutor to hear on Sinai and the Spirit when He was hastening in the wilderness of love. Ponder on this bounty which hath encompassed the worlds. This is a Call in yearning to hear which the hosts of Revelation and Inspiration have perished - to this doth your Lord, the Great, the All-Knowing, bear witness. Recognize ye this bounty, then give thanks unto your Lord, the Most Merciful, at all times. 3 أَنَا اسْمَعْنَاكُمْ فِي كُلِّ الْأَحْيَانِ مَا اسْمَعْنَاهُ الْكَلِيمُ فِي
السَّيْنَاءِ وَالرُّوحِ إِذْ كَانَ رَاكِضًا فِي بَرِّيَّةِ الْعَشَقِ
تَفَكَّرُوا فِي هَذَا الْفَضْلِ الَّذِي أَحَاطَ الْعَالَمِينَ هَذَا
نَدَاءً قَدْ مَاتَ فِي حَسْرَةِ أَصْعَاثِهِ جُنُودُ الْوَحْيِ وَ
الْإِلْهَامِ يَشْهَدُ بِذَلِكَ رَبُّكُمْ الْعَظِيمُ الْعَلِيمُ إِنْ أَعْرَفُوا
هَذَا الْفَضْلَ ثُمَّ اشْكُرُوا رَبُّكُمْ الرَّحْمَنَ فِي كُلِّ حِينٍ
- 4 Beware lest ye be frightened by what ye behold of the ranks. Be attracted by the wine of verses in the days of your Lord, the Mighty, the Generous. By God! The Interlocutor hath lamented at separation from it and the Spirit hath wept at what the fire of longing seized Him with - while ye behold the ocean of attainment before your faces. Come ye forth and arise, O people of Baha, with illumined hearts. Thus doth the Lord of Names command you, as He hath established Himself upon the throne with a sovereignty that hath encompassed those in the heavens and earth. 4 أَيَّامَكُمْ إِنْ تَخَوَّفَكُمْ مَا تَرُونَهُ مِنَ الصَّفُوفِ إِنْ
انْجَذَبُوا مِنْ رَحِيقِ الْآيَاتِ فِي أَيَّامِ رَبِّكُمْ الْعَزِيزِ
الْكَرِيمِ تَالَلَهُ قَدْ نَاحَ الْكَلِيمُ لِفِرَاقِهِ وَبَكَى الرُّوحُ
بِمَا أَخَذَتْهُ نَارُ الْأَشْتِيَاقِ وَانْتَمَتْ تَرُونَ بَحْرَ الْوَصَالِ
إِمَامَ وَجُوهَكُمْ هَلْبُوا وَتَعَالُوا يَا أَهْلَ الْبَهَاءِ بِقُلُوبِ
نُورَاءٍ كَذَلِكَ يَأْمُرُكُمْ مَالِكُ الْأَسْمَاءِ إِذْ اسْتَقَرَّ
عَلَى الْعَرْشِ بِسُلْطَانِ أَحَاطَ مِنْ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ
- 5 Thus hath the sun of bounty shone forth from the horizon of generosity as a favor from Us unto you, that ye may be among the thankful ones. By God! This is a day wherein if anyone missest a command he shall not be able to arise to make up for it - thus hath the Command been sent down from the Pen of Revelation while the Ancient Beauty was in the prison of the ungodly. 5 كَذَلِكَ اشْرَقَتْ شَمْسُ الْفَضْلِ مِنْ أَفْقِ الْجُودِ
فَضْلًا مِنْ عِنْدِنَا عَلَيْكُمْ لِتَكُونَنَّ مِنَ الشَّاكِرِينَ تَالَلَهُ
هَذَا يَوْمٌ إِذَا فَاتَ مِنْ أَحَدٍ أَمْرٌ لَنْ يَقْدَرَ أَنْ يَقُومَ
بِتَدَارِكِهِ كَذَلِكَ نَزَلَ الْأَمْرُ مِنْ قَلَمِ الْوَحْيِ إِذْ كَانَ
جَمَالَ الْقَدَمِ فِي سِجْنِ الْمَشْرُوكِينَ
- 6 Say: O people! Answer the Call of God in your midst. He giveth you through His bounty that which nothing ye behold today can equal. He is verily the Witness unto what He saith and He is verily the All-Informed, the All-Knowing. Thus have We sent down the Tablet and dispatched it unto thee that the verses of thy Lord might attract thee and make thee among those who stand firm in this manifest Cause. 6 قُلْ يَا قَوْمِ اجِيبُوا دَاعِيَ اللَّهِ بَيْنَكُمْ أَنَّهُ يُعْطِيكُمْ بِفَضْلِهِ
مَا لَا يُعَادِلُهُ مَا تَرُونَهُ الْيَوْمَ أَنَّهُ هُوَ الشَّاهِدُ عَلَى مَا
يَقُولُ وَأَنَّهُ هُوَ الْخَبِيرُ الْعَلِيمُ كَذَلِكَ نَزَّلْنَا اللَّوْحَ وَ
أَرْسَلْنَاهُ إِلَيْكَ لِتُجْذِبَكَ آيَاتُ رَبِّكَ وَتُجْعَلَكَ
مِنَ الْقَائِمِينَ عَلَى هَذَا الْأَمْرِ الْمُبِينِ

BLIB_Or15715.152a

BH04500

To: Shaykh Kazim Samandar, in Qazvin

Date: 1293-05 [1876-May]

- 1 In the name of the one true God 1 بنام خداوند یگّا
- 2 The Supreme Pen complaineth of those souls who wander in the wilderness of error and passion while counting themselves among the faithful and attributing themselves to the Truth. Many treacherous souls have appeared in the garment of trustworthiness. Ye must warn the friends in that land to shun such souls, not to consider every speaker truthful nor every traitor trustworthy. 2 قلم اعلی شکایت مینماید از نفوسیکه در بادیه‌های ضلالت و هوی سائرند و خود را از اهل ایمان می‌شمرند و بحق نسبت میدهند بسی از نفوس خائنه باثواب امانت ظاهر شده‌اند باید احباب آن ارض را متذکر دارید تا از اینگونه نفوس اجتناب نمایند هر قایلی را صادق ندانند و هر خائنی را امین نشمرند
- 3 All must today hold fast to the divine ordinances and act according to that which hath been sent down from the holy Kingdom in the Most Holy Book, and fix their gaze upon the supreme horizon rather than upon the horizons of heedless souls. Should anyone today fix his gaze upon aught save the Truth and that which hath appeared and will appear from Him, he will assuredly stumble due to the deeds of certain atheists who count themselves among the faithful, and remain deprived of the ocean of grace. 3 جمیع الیوم باید باحکام الهیه تشبث نمایند و بآنچه از ملکوت مقدّس در کتب اقدس نازل شده عامل شوند و بافق اعلی ناظر باشند نه بافاق انفس غافله اگر نفسی الیوم بغیر حق و ما ظهر و یظهر من عنده ناظر باشد البتّه از اعمال بعضی ملحدین که خود را از اهل ایمان می‌شمرند بلغزد و از بحر فضل محروم ماند
- 4 Be vigilant in all conditions regarding the Cause of God. In the path of the Friend ye have borne countless afflictions and trials. The reward for this hath not been and will never be lost. Be thou assured that He is the Powerful, the Mighty. 4 در جمیع احوال مراقب امر الله باشید در سبیل دوست شداید و بلاهای لاتحصى حمل نمودید اجر آن ضایع نشده و نخواهد شد ان اطمئن انه هو المقتدر القدير
- 5 Convey My greetings to all the friends in that land and remind them of that which hath been revealed in this Tablet, that all may become aware and distinguish between personal imaginings and divine inspiration. Glory be upon thee and upon those who are with thee and upon whosoever is mindful of that which hath been sent down from the Pen of God, the Lord of the worlds. 5 جمیع احباب آن ارض را تکبیر برسان و بآنچه در این لوح نازل شده متذکر نما تا کل مطلع شوند و وسوس نفسانیّه را از الهامات الهیه تمیز دهند البهّاء علیک و علی الذین معک و علی من کان متذکراً بما نزل من قلم الله رب العالمین

BLIB_Or15719.077c, AYBY.038b

BH04404

To: *Shams-i-Jahan Attar, in Tihiran*

Date: 1293-05 [1876-May]

- 1 He is the One Who abideth through the eternity of His own Self! 1 هو الباقي ببقاء نفسه
- 2 God willing, may you be enraptured by the remembrance of Truth and rejoicing in His mention. Keep the heart, which is the dawning-place of divine manifestation, sanctified and purified from aught else but Him, that the lights of the manifestation of the true Sovereign may appear therein. 2 انشاء الله بذكر حق مشعوف باشی و بیادش مسرور قلب که محل تجلی الهیه است از دوش منزه و مقدس دارید تا انوار تجلی سلطان حقیقی در آن ظاهر شود
- 3 The Truth, exalted be His station and His transcendent loftiness, hath ever been and shall ever be sanctified from ascent and descent. However, every place that is purified from the dust of self and the refuse of desire shall be blessed with the lights of His manifestation. One must strive with the utmost endeavor and effort to attain this exalted and most high station. 3 حق تعالی شأنه و تعالی علوه لمیزل و لایزال مقدس از صعود و نزول بوده ولكن هر محلیکه مقدس از غبار نفس و خاشاک هوی شد بانوار تجلیش فائز خواهد گشت باید بکمال سعی و اجتهاد در تحصیل این مقام بلند اعلی کوشش نمود
- 4 Blessed art thou for having turned to God, and blessed is thy father who ascended unto Him with a radiant countenance. Verily, he is the one whom We named with Our Most Truthful Name and whom We caused to enter the precincts of the Throne, and upon whom We shed the light of Our most beautiful names and Our most exalted attributes. We bear witness that he drank the choice sealed wine from the hand of the bounty of his Lord, the Almighty, the Self-Subsisting. Blessed is he who visiteth him in the Land of Ha and thereby draweth near unto God, the Lord of what was and what shall be. 4 طوبی لک بما اقبلت الى الله ولأبيك الذي صعد اليه بوجه منير انه هو الذي سمينا باسمنا الأصدق و ادخلناه مقر العرش و تجلينا عليه بأسمائنا الحسنى و صفاتنا العليا نشهد انه شرب الرحيق المختوم من يد عطاء ربه المهيمن القيوم طوبى لمن يزوره في ارض الماء و يستقرب به الى الله رب ما كان و ما يكون
- 5 In all conditions, keep thy gaze fixed upon the Truth and hold fast to the cord of His grace. The handmaid is mentioned before the Throne and is the recipient of divine favors. God willing, she must turn her face to the Most Exalted Horizon and be detached and free from aught else but Him. 5 در کل احوال بحق ناظر باش و بجمل کرمش متمسک امت لدی العرش مذکور است و بعنايات الهی فائز انشاء الله باید بافق اعلی متوجه باشد و از دوش منقطع و فارغ
- 6 Convey My loving greetings to her face and to thy aunt who desired to drink the water of life on this wondrous Day. Say to her: Tarry not, but follow My straight and manifest path. Praise be to God, the Lord of the worlds. 6 کبری من قبل علی وجهها و علی خالتک التي ارادت ان تشرب رحيق الحيوان في هذا اليوم البديع قولى لها لا تتوقفي ان اسلكي سبيل الواضح المستقيم الحمد لله رب العالمين

INBA18:367, INBA35:168, BLIB_Or15719.074c,

BLIB_Or15722.167, PYB#112-113 p.04,

PYK.038

BH04550

To: Mirza Abdullah Khan Nuri, in Azarbaijan

Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Exalted, the Most Great 1 هو الأقدس الأرفع الأعظم
- 2 This is a Book from the Wronged One, Who hath been imprisoned for the sake of God, unto him who hath turned unto the Countenance and was among those who attained, inscribed in truth by the Pen of Revelation, that the utterance of the All-Merciful may attract him and cause him to speak forth this Name which hath been concealed from time immemorial in the treasuries of glory. 2 هذا كتاب من لدى المظلوم الذي سجن لوجه الله الى من اقبل الى الوجه و كان من الفائزين من قلم الوحي بالحق مسطورا ليجذبه بيان الرحمن و ينطقه بهذا الاسم الذي كان في ازل الآزال في كائنات العز مستورا
- 3 We have heard thy call and have turned toward thee from the precincts of Our Most Great Prison, and have remembered thee in this Book which hath been sent down from the heaven of grace and was in truth recorded by the Pen of Command. 3 قد سمعنا ندائك و توجهنا اليك من شطر سجننا الأعظم و ذكرناك بهذا الكتاب الذي نزل من سماء الفضل و كان من الأمر بالحق مرقوما
- 4 Blessed art thou for having attained unto the days of God and believed in Him from Whom the idolaters mentioned in the Mother Book have turned aside. Drink thou the Kawthar of life despite those who dwell on earth, who have cast the Command of God behind their backs and have chosen for themselves the path of the Evil One. By God! Neither their wealth nor their children shall profit them. All shall perish through thy Lord's decree, and might and power shall remain with him who hath taken the All-Merciful as his helper. 4 طوبى لك بما فزت بأيام الله و آمنت بالذي اعرض عنه من كان من المشركين في أم الكتاب مكتوبا ان اشرب كوثر الحيوان رغما لأهل الامكان الذين نبذوا امر الله ورائهم و اتخذوا لأنفسهم الى الطاغوت سبيلا تالله لا تنفعهم اموالهم و لا اولادهم سيفي الكل بأمر ربك و يبقى العزة و الاقتدار لمن اتخذ الرحمن لنفسه معينا
- 5 We have remembered thee before, and in this Tablet, that thy mention may endure in the Book. Verily, He hath power over all things. 5 أنا ذكرناك من قبل و في هذا اللوح ليبقى ذكرك في الكتاب أنه كان على كل شيء قديرا
- 6 Preserve thou this most exalted station and glorify thy Lord with the wisdom that hath been sent down in the Tablets. Grieve not over the world and its conditions. Rather, rejoice in this station which hath been praised in the Book. 6 ان احفظ هذا المقام الأعلى و سبح بحمد ربك بالحكمة التي كانت في الألواح منزولا لا تحزن عن الدنيا و شؤوناتها ان افرح بهذا المقام الذي كان في الكتاب محمودا
- 7 Glory be upon thee and upon those who have cast away the world and have turned with radiant faces toward this Horizon which hath been illumined by the lights of the Countenance. 7 البهاء عليك و على الذين نبذوا العالم و اقبلوا بوجوه نوراء الى هذا الأفق الذي كان من انوار الوجه منيرا

INBA19:133, INBA32:122c

BH04403

To: Aqa Siyyid Abutalib Shahmirzadi, in Simnan
Date: 1293-05 [1876-May]

- 1 In the name of the All-Knowing Expositor 1 بنام مبین دانا
- 2 God willing, drink ye of the wine of divine will in such wise that ye may behold all the wills of the world as evanescent and non-existent beneath the shadow of God's will. How beloved is utter nothingness before absolute Being! 2 انشاء الله از بادهء ارادهء الهیه بنوشید بشأنیکه جمیع ارادههای عالم را در ظلّ ارادهء حقّ فانی و معدوم مشاهده نمائید بسیار محبوبست نیستی محض عند هستی مطلق
- 3 Consider how many afflictions and tribulations have befallen the Cause of God and His loved ones in this Most Great Revelation, successively and continuously, and that the purpose of bearing these hardships hath been the exaltation of God's Cause and the elevation of the manifestation of His divine will. 3 تفکر نمائید که چه مقدار از بلایا و رزایا که متتابعاً و مترادفاً بحقّ و احبّای او در این ظهور اعظم وارد شده و از حمل این مشقّات مقصود ارتفاع امر الهی و ارتقاء ظهور ارادهء سبحانی بوده
- 4 Now must the friends who have drunk from the Kawthar of the love of God arise with the utmost effort and endeavor to establish that which is the object of His purpose and to purify the people from their former idle fancies through the Kawthar of divine remembrance, that all may attain unto that which God hath willed. 4 حال باید دوستانیکه از کوثر محبة الله نوشیده اند بکمال جدّ و جهد در اثبات ما حکم به المقصود قیام نمایند و ناس را از ظنون و اوهام قبلیه بکوثر ذکر الهیه مطهر نمایند تا کل به ما اراد الله فائز شوند
- 5 Observe ye the paucity of people's understanding - some behold in the divine Tablets naught but paper and ink. Well was it said that the blind eye perceiveth naught of the sun save its heat. By the life of God! Were anyone to gaze with the eye of insight upon a single Tablet, he would witness rivers of life flowing and coursing through it, each drop thereof the quickener of all things. Verily thy Lord is the All-Knowing, the Clear, the Wise, the All-Informed. 5 مشاهده در قَلت ادراک ناس نمائید بعضی از الواح الهیه جز کاغذ و مداد مشاهده نمی نمایند نعم ما قال که از خورشید جز گرمی نبیند چشم نابینا لعمر الله اگر نفسی در یک لوح از الواح بدیدهء بصیرت ملاحظه کند مشاهده مینماید که بحور حیوان از او جاری و ساریست و هر قطرهئی از آن محیی اشیاء آن ربّک هو العالم المبین العليم الخبیر
- 6 With perfect trust and detachment must we deliver the people from the darkness of doubt and discord, that they may turn unto the Dawning-Place of God's Cause. Blessed are they that act! Say: All praise be to God, the Lord of all worlds. 6 باید بکمال توکل و انقطاع ناس را از ظلمات وهم و اختلاف نجات داد تا بمشرق امر الهی توجه نمایند طوبی للعاملین قل ان الحمد لله ربّ العالمین

BLIB_Or15719.050a, BRL_DA#758,
 AKHA_year44 #04 p.1344, MSHR4.269

BH04405

To: Muhammad Karim Attar, in Tihran

Date: 1293-05 [1876-May]

- 1 In the name of the peerless Lord 1 بنام خداوند بیماند
- 2 May you, through the grace of the Beloved of all worlds, be detached from all else save God and be occupied with Him, and at all times and seasons be mindful of the divine commandments and act according to that which hath been revealed in the Book. 2 انشاء الله بعنایت محبوب آفاق از ما سوی الله فارغ باشی و باو مشغول و در جمیع اوان و احیان باوامر الهیه ناظر باشی و بما نزل فی الکتاب عامل گردی
- 3 The Supreme Pen declareth: Division and discord have been and shall ever be the cause of the dissipation of the Cause of God. Indeed, certain souls who had accepted the Faith became hesitant and bewildered due to the discord that emerged in that land. Discord is a consuming fire that must be quenched by the waters of wisdom and utterance. Blessed is the one who striveth to promote unity of hearts and fellowship among souls. His reward resteth with God, the Protector, the Self-Subsisting. 3 قلم اعلی میفرماید تفریق و اختلاف سبب تضییع امر الله بوده و خواهد بود چنانچه بعضی از نفوس مقبله بسبب اختلافاتیکه در آن ارض واقع شد در امر الله توقف نمودند و متحیر ماندند اختلاف ناریست سوزاننده باید او را بماء حکمت و بیان افسرده نمود طوبی از برای نفسیکه در اتحاد قلوب و الفت نفوس ساعی شود آن اجره علی الله المهیمن القیوم
- 4 People are so weak that they have failed to comprehend that the True One, exalted be His glory, hath been and is sanctified from the deeds of men - neither do their evil deeds harm Him, nor do their good deeds profit Him. How can souls who have failed to grasp this station comprehend the subtle divine questions? 4 ناس بمرتبهئی ضعیفند که این قدر ادراک ننموده اند که حق جلّ جلاله مقدّس از اعمال ناس بوده نه از سیئات باو ضرری وارد و نه از حسنات باو نفعی راجع نفوسیکه این مقام را ادراک ننموده اند چگونه غوامض مسائل الهیه را ادراک نمایند
- 5 One such as yourself must at all times remind the friends and companions through wisdom and utterance of God's all-embracing Word, that all may become united in the divine Cause and attain unto the station of a single being and essence. No deed remaineth hidden from the Truth. He shall reward those who have arisen to aid His Cause and have voiced His praise. He is, in truth, the All-Knowing, the All-Informed. 5 مثل آنجناب باید در کلّ احیان بحکمت و بیان احباب و اصحاب را بکلمهء جامعۀ الهیه متذکر دارند تا مجموع در امر الهی متحد شوند و حکم یک شخص و یک ذات بهمرسانند هیچ عملی از حقّ مستور نبوده و نیست آنّه یجزی الذین قاموا علی نصره امره و نطقوا بشانه آنّه هو العلیم الخبیر

INBA18:382,

BLIB_Or15719.154a,

PYK.041

BH04371*To: Nasru'llah Khan**Date: 1293-05 [1876-May]*

- 1 In the Name of God, the Mighty, the Powerful 1 بنام خداوند قادر توانا
- 2 The Divine Tablets have been sent down like torrential rain from the heaven of God's will. All the peoples of the world were given glad tidings of the Days of God in the books and scriptures, yet when that Day appeared and the Most Great Luminary rose from the horizon of creation, all turned away from it except those souls who heard the divine call with the ear of the spirit and turned toward the All-Merciful. 2 الواح الهیه بمثل غیث هاطل از سماء مشیت الهی نازل جمیع خلق عالم را در کتب و صحف بایام الله بشارت داده‌اند و چون آن یوم ظاهر و نیر اعظم از افق ابداع طالع کل از او معرض مگر نفوسیکه ندای الهی را بسمع جان شنیدند و بشطر رحمن توجه نمودند
- 3 Although today the clamor of the divines and the croaking of certain rulers has been raised high, and in their imagination they have striven their utmost to extinguish the divine light and quench the heavenly fire, yet their efforts have been frustrated, their deeds have been rendered void, and their hopes have been dashed. Soon shall they all raise the cry of "Alas!" The Cause of God has been and shall ever remain triumphant, and there is no escape for anyone. 3 اگرچه الیوم ضوضای علما و نفاق بعضی از امرا مرتفعست و بخيال خود در اطفاء نور الهی و اتحاد نار ربانی کمال سعی را نموده‌اند ولیکن ضلّ سعیم و بطل عملهم و خاب املهم زود است که کل ندای واحسرتا برآرند امر الهی مهیم بوده و خواهد بود و از برای احدی مفری نه
- 4 How many souls who in the previous year were veiled and turned away, but in this year their petitions have reached the Most Holy Court and they have returned to the Truth. Verily, He is the Ever-Forgiving, the Merciful. However, the station of those souls who preceded them has been and shall ever be higher and more exalted in the sight of God. 4 چه بسیار از نفوس که در سنه قبل محتجب و معرض بودند و در این سنه عرایضشان بساحت اقدس وارد و بحق راجع گشتند انه هو التواب الرحیم ولیکن مقام نفوسیکه اسبق از ایشان بوده‌اند لدی الله اعلی و ارفع بوده و خواهد بود
- 5 Give praise to the Beloved of the world that repeatedly and successively thy mention hath been recorded from the Supreme Pen in the holy, luminous Tablets. By the Lord of Names! All that thou dost witness shall pass away, but this station shall endure. Preserve it through the name of thy Lord, the Mighty, the Powerful. The glory be upon thee and upon whomsoever hath turned unto God, the Lord of the worlds. 5 حمد کن محبوب عالم را که متتابعاً مترادفاً ذکر از قلم اعلی در الواح مقدسه نورا ثبت شده قسم بمالک اسماء که آنچه مشاهده مینمائی معدوم خواهد شد و این مقام باقی خواهد ماند ان احفظه باسم ربک المقتدر القدير البهاء علیک و علی من اقبل الى الله رب العالمین

BLIB_Or15719.054d

BH04710

To: Mirza Husayn akh Nazir, in Tabriz

Date: 1293-05 [1876-May]

- 1 In the Name of the Beloved of the Worlds! 1 بنام محبوب عالمیان
- 2 In these days when the clamor of the ungodly has risen from most directions and the idolatrous souls are, with the utmost diligence and effort, engaged in extinguishing the light of divine unity, the Most Exalted Pen calls out with the most loud voice and bestows upon the friends their portion and share from the chalices of remembrance and utterance. 2 در این ایام که ضوضاء مشرکین از اکثر جهات مرتفع و نفوس مشرکه در اطفای نور احدیه بکمال جدّ و جهد مشغول قلم اعلی باعلی النداء ندا میفرماید و دوستان را از کؤوس ذکر و بیان قسمت و نصیب عطا مینماید
- 3 God willing, may all attain unto that which God has intended, and he who attains shall not be frightened by the might of those on earth, nor shall he be made to stumble by the deceptions of the deceitful ones and the schemes of the transgressors. That honored one must in all circumstances be mindful of wisdom. 3 انشاء الله کل به ما اراد الله فائز شوند و الذی فاز لا تخوفه سطوة من على الأرض و لا تزله خدع الماکرین و حیل المعتدین باید آنجناب در کل احوال بحکمت ناظر باشند
- 4 The sword of utterance has been and ever will be sharper than the sword of steel, and the fruit of reformation more delectable and pleasing than the fruits of the world. Therefore must the sincere ones occupy themselves with planting the trees of reformation. If the root of this tree becomes firmly established through the grace of the Lord of creation, the roots of corruption shall be lifted from the world. 4 سیف بیان احد از سیف حدید بوده و خواهد بود و ثمره اصلاح اجنبی و الطف است از اثمار عالم لذا باید مخلصین بغرس اشجار اصلاحیه مشغول باشند اگر اصل این شجره بعنایت مالک بریه ثابت شود اصول فساد از عالم مرتفع خواهد شد
- 5 You must, to the extent possible, remind the loved ones of God so that all may act according to that which they have been commanded, and all may become mines of love and affection and dawning-places of fellowship and unity. 5 باید بقدر وسع احبای الهی را متذکر دارید تا جمیع بآنچه مأمورند عامل شوند و کل معدن محبت و وداد و مشرق الفت و اتحاد گردند
- 6 We beseech God, exalted be He, to make you one who remembers Him with His remembrance and who speaks forth His praise in such wise that hearts are attracted thereby and servants arise from the slumber of passion and turn toward God, the Lord of Names. 6 نسئل الله تعالى بأن يجعلک ذاکراً بذكره و ناطقاً بثنائه على شأن تجذب به القلوب و يقوم به العباد عن رقد الهوى و يتوجهون الى الله مالک الأسماء
- 7 Convey to all the friends in that land the greetings of this Wronged One and set them ablaze with the fire of divine remembrance. The glory be upon you and upon those with you. 7 جمیع دوستان آن ارض را از قبل این مظلوم تکبیر برسانید و بنار ذکریه الهیه مشتعل نمائید البهاء علیک و علی من معک

BLIB_Or15719.072c

BH04627

To: Abdu'l-Husayn, in Tihiran

Date: 1293-05 [1876-May]

- 1 In the Name of God, the All-Knowing! 1 بنام خداوند دانا
- 2 Today all the loved ones of God must be mindful of what benefits the Cause and reflect and deliberate upon matters that will lead to the exaltation of the Word of God. Most people, though human in form, are far removed from the human world, occupied with their own desires, while few have attained to the goal and are gazing toward the horizon of the Cause. Now these few souls must, with the utmost endeavor and diligence, engage in the reformation of heedless souls and the education of diverse peoples. 2 اليوم باید جمیع احبابی الهی بمصلحت امر ناظر باشند و تفکر و تدبیر در اموری نمایند که سبب اعلاء کلمه الله شود اکثری از ناس بصورت انسان ولکن از عالم انسانی بسی دور و بهواهای خود مشغول و قلیلی بمقصود فائز و بافق امر ناظرند حال باید این نفوس معدوده بکمال سعی و اجتهاد در تهذیب نفوس غافله و تربیت طوائف مختلفه مشغول باشند
- 3 This is especially true if opposition and conflict arise between themselves, that is, among the friends. In such cases it is incumbent upon all to strive earnestly to resolve it. In most Tablets We have enjoined wisdom upon all, and naught else hath been or ever will be acceptable unto the Beloved. However, if a person who hath been blessed with divine favors and whose name hath been recorded in the Tablets by the Most Exalted Pen should manifest something contrary to wisdom, following him is not and hath never been permissible. Yet regarding such a one, nothing should be uttered except words of good, lest two harms occur. God willing, be mindful of the command of the All-Merciful at all times. 3 مخصوصاً اگر مخالف و مغایری مابین خودشان واقع شود یعنی مابین احباب در اینصورت بر کل لازمست در اصلاح آن جدّ و جهد نمایند جمیع را در اکثری از الواح بحکمت امر نمودیم و غیر آن لدی المحبوب محبوب نبوده و نخواهد بود ولکن اگر نفسیکه بعنایات الهی فائز شده و ذکرش در الواح از قلم اعلی نازل گشته از او خلاف حکمتی ظاهر شود متابعت او جایز نبوده و نیست ولکن باید در حقّش جز بکلمه خیر تکلم ننمایند تا دو ضرر واقع نشود انشاءالله در کلّ احوان بامر رحمن ناظر باشید
- 4 Be not grieved by the abasement and tribulations of these days. By the life of God! The days of your glory shall come, and all who dwell on earth shall speak in praise and glorification of the loved ones of God. Know ye the value of this most great, this most exalted station. 4 از ذلّت و بلایای این ایّام محزون نشوید لعمر الله ایّام عزّت شما خواهد آمد و من علی الأرض بذکر و ثنای احباب الهی ناطق خواهند شد ان اعرّفوا قدر هذا المقام الأعظم المنیع

BLIB_Or15715.117b, MAS8.164ax

BH04680

To: *Baha'is of Ishtihard, in Tihran*

Date: 1293-05 [1876-May]

- 1 He is the Ever-Abiding, the All-Knowing, the All-Wise
هو الباقي العليم الحكيم
- 2 Blessed be He Who raised Me up to the Cause when I was seated, and made Me speak forth His remembrance when I was silent, and manifested Me after I had concealed Myself. We testify that He is, verily, the One with power over whatsoever He willeth, the Supreme, the Self-Subsisting.
تبارك الذي اقامني على الأمر اذ كنت قاعداً و انطقني بذكره اذ كنت صامتاً و اظهرني بعد الذي كنت ساتراً نفسي نشهد انه هو المقتدر على ما يشاء و هو المهيمن القيوم
- 3 And when We arose, We summoned all unto God. Thereupon the heaven was cleft asunder, and the earth was shaken, and the mountains moved, and the tongue of grandeur proclaimed: The Kingdom is God's, the One, the Peerless, the Mighty, the Best-Beloved. And We caused the world to hear that which We were commanded, in such wise that neither the swords of the world nor the cawing of the hypocrites deterred Us. Exalted be God, the Lord of the Kingdom and the Realm!
و اذا قمنا نادينا الكل الى الله اذا شقت السماء و تزلزلت الأرض و مرّت الجبال و نادى لسان العظمة الملك لله الواحد الفرد العزيز المحبوب و اسمعنا العالم ما امرنا به على شأن ما منعنا سيوف الآفاق و لا نعاق اهل النفاق تعالى الله ملك الملك و الملوك
- 4 Agitation hath seized the dwellers of the earth, save whom God willeth. Thus hath the matter been decreed, but most people understand not. The wine of revelation hath so intoxicated the sincere ones that they have sacrificed their souls for this Name through which existence hath been illumined. The world hath been set ablaze by the Word of the Ancient King, yet most of the people know not. Whoso hath heard and turned unto Him is, verily, recorded as one of the denizens of Paradise in My Preserved Tablet.
قد اخذ الاضطراب سكان الأرض الا من شاء الله كذلك قضى الأمر ولكنّ القوم لا يفقهون قد اخذ المخلصين سكر رحيق الوحي على شأن انفقوا ارواحهم لهذا الاسم الذي به انار الوجود قد اشتعل العالم من كلمة مالک القدم ولكنّ الناس اكثرهم لا يعلمون انّ الذي سمع و اقبل انه من اهل الفردوس في لوحى المحفوظ
- 5 Well is it with you, O people of Baha, inasmuch as ye have hearkened unto the call of the Lord of Names and turned unto Him, when oppressive servants rose up against you. That which ye behold in the kingdom shall perish, while that which hath been ordained for you in the realm of might shall endure. Thus doth your Lord give you glad-tidings from the horizon of His Prison, that ye may render thanks unto Him and arise to serve His Cause and make mention of Him in such wise as to awaken them that slumber. Praise be to God, the Lord of what was and what shall be.
هنيئاً لكم يا اهل البهاء بما سمعتم نداء مالک الأسماء و اقبلتم اليه اذ قام عليكم عباد ظالمون سيفنى ما ترونه في الملك و يبقى ما قدر لكم في الجبروت كذلك يبشركم ربكم من افق السجن لتشكرته و تقومن على امره و تذكرته بما ينتبه به الراقدون الحمد لله رب ما كان و ما يكون

BLIB_Or15729.137b, NLAI_22848:335,
BSB.Cod.arab.2644 p172r, Ghazi3072.102-
106, MKI4522.335, AQA2#015 p.181,
BCH.052

BH04841

To: brother of Ahmad

Date: 1293-05 [1876-May]

1 In the Name of the one true God

1 بنام خداوند یگنا

2 Those souls who in this Day have quaffed the sealed wine from the hand of the Self-Subsisting Sovereign must fix their gaze upon wisdom and hold fast to the cord of unity, for these two are the cause and means for the exaltation of the Cause of God. Likewise must they adorn themselves with the ornament of steadfastness, and this station is most great: after recognition of the Self of God, glorified be His majesty, steadfastness is the greatest and most mighty of all things. Blessed is he who attaineth unto it, and woe betide the doubters.

2 نفوسیکه الیوم از دست سلطان قیوم رحیق مختوم آشامیده‌اند باید بحکمت ناظر باشند و بحبل اتحاد متمسک چه که این دو سبب و علت ارتفاع امر الله بوده و همچنین باید بطراز استقامت مزین باشند و این مقام بسیار عظیمست بعد از عرفان نفس حق جلّ جلاله استقامت اکبر و اعظم از کل بوده طوبی لمن فاز بها و ویل للربیین

3 Many souls are observed to be like particles of air, agitated and set in motion by the slightest breeze. God willing, ye must occupy yourselves with service to the Cause and remind the people of the exalted stations of steadfastness, that they may attain to such a station that neither the learned nor the ignorant of the world can cast doubt upon those souls. This truly is a noble station. Know ye the value of this station and strive that some service in the path of God may be manifested from you. This truly is the great attainment.

3 بسی از نفوس بمثابة ذرات هوائیه مشاهده میشوند باندک ریجی مضطرب و متحرکند انشاء الله باید بخدمت امر مشغول باشید و ناس را بمقامات عالیّه استقامت متذکر دارید تا بمقامی فائز شوند که اهل عالم از عالم و جاهل نتوانند در آن نفوس القای شبهه کنند آنّ هذا المقام کریم قدر این مقام را بدانید و جهد نمائید تا خدمتی از شما در سبیل الهی ظاهر شود آنّ هذا هو الفوز الکبیر

4 We make mention of thee in the Most Great Prison that thou mayest rejoice thereby and give thanks to thy Ancient Lord. Be thou assured of God's grace and mercy. He maketh mention of whomsoever He willeth and ordaineth for him what He desireth. Thy Lord is verily the Almighty, the Powerful.

4 انا ذکرناک فی السجن الأعظم لتفرح به و تشکر مولیک القدیم ان اطمئن بفضل الله و رحمته انه یذکر من یشاء و یقدر له ما اراد انّ ربک هو المقتدر القدير

5 Then make mention of thy brother who is named Ahmad and give him the glad-tidings of My remembrance of him in this noble station. The glory be upon thee and upon him and upon those who have believed in God, the Singular, the One, the All-Knowing, the All-Wise.

5 ثم اذکر اخیک الذی سمی بأحمد و بشره بذکری آیه فی هذا المقام الکرم البهاء علیک و علیه و علی الذین آمنوا بالله الفرد الواحد العلیم الحکیم

BLIB_Or15719.074d

BH04676*To: Rida Quli Khan**Date: 1293-05 [1876-May]*

- 1 He is God, exalted is He above the description of all created things
هو الله تعالى عن وصف الممکات 1
- 2 The ocean of utterance from the fountainhead of the Pen of the Most Merciful hath appeared in the form of these words: Praise be to God that thou hast been and art sheltered beneath the canopy of divine care.
بحر بیان از معین قلم رحمن بصورت این کلمات
ظاهر الحمد لله در ظلّ عنایت حقّ بوده و هستید 2
- 3 Although heedless souls have striven and continue to strive with utmost power to extinguish the divine light, ere long they shall all find themselves in manifest loss. No ocean can quench His fire, and no veil can shut out His light. Verily He hath power over whatsoever He willeth. Soon shall the letters of negation and all that they possess perish and be reduced to nothingness, while the letters of affirmation shall, through divine bounties, gain ascendancy over all directions.
اگرچه عباد غافل با کمال قدرت در اطفاء نور الهی کوشیده و میکوشند ولكن عنقریب کل خود را خاسر مشاهده نمایند نارش را هیچ بحری مخمود ننماید و نورش را هیچ حجابی منع نکند انّه لهو المقتدر علی ما یشاء زود است که حروف نفی و ماعندهم فانی و معدوم شوند و حروف اثبات بعنایات الهی مهیمن بر کلّ جهات گردند 3
- 4 I swear by the Most Exalted Horizon! If people were to become aware of even less than a needle's eye of the excellence of this Day, they would sacrifice themselves in the path of their Beloved that they might be mentioned before the Throne - how much more so if their mention were to flow from the Most Exalted Pen! Blessed art thou for having attained unto this most great station. Be thou thankful and numbered among such as remember Him.
قسم بافق اعلی اگر ناس از فضل این یوم اقلّ من سمّ الابرّة مطلع شوند خود را در سبیل دوست انفاق نمایند تا ذکرشان لدی العرش مذکور آید چه رسد بآنکه از قلم اعلی ذکرشان جاری گردد طوبی لک بما فزت بهذا المقام الأعظم ان اشکر و کن من الذّاکرین 4
- 5 That which hath been ordained for thee in the divine Kingdom shall endure forever, while all else shall perish. Thy Lord is verily the Expositor, the All-Knowing. In all conditions be mindful of wisdom, and with utmost joy and fragrance occupy thyself with the remembrance of the Beloved of all worlds. Thy Lord is the protector of whosoever turneth unto Him. He is verily the Almighty, the Powerful.
آنچه در ملکوت الهی مقدّر شده از برای آنجناب باقی و دائم خواهد بود و مادونش فانی ان ربّک لهو المبینّ العلیم در جمیع احوال بحکمت ناظر باشید و بکمال روح و ریحان بذکر محبوب عالمیان مشغول ان ربّک ولیّ من والاه انّه لهو المقتدر القدیر 5
- 6 The Glory be upon thee and upon those who are with thee among them who have attained unto this luminous horizon.
الهیاء علیک و علی من معک من الذّین فازوا بهذا الأفق المنیر 6

BLIB_Or15719.054a

BH05145

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin
Date: 1293-05 [1876-May]

- 1 In the Name of the one incomparable, all-knowing Lord 1 بنام یکتا خداوند دانا
- 2 Your oppression has caused grief to those who circle round the Most Great Throne. I swear by the Luminary of the horizon of inner meanings that from this oppression there shall appear in creation signs of power and might. Verily thy Lord is the Expounder, the All-Knowing. 2 مظلومیت سبب حزن طائفین عرش اعظم گشته قسم بنیر افق معانی که از این مظلومیت آثار قدرت و عزت در ابداع ظاهر خواهد شد ان ربک هو المبین العليم
- 3 A soul that exhales a breath for the love of God hath had and shall have a mighty influence in the world - how much more the tribulations and afflictions that befall a soul in the path of God! Rejoice in what hath befallen thee in the path of the Beloved, for its reward shall endure throughout the dominion of earth and heaven. He in Whose possession is the Preserved Tablet doth testify to this. 3 نفسیکه حب الله از نفسی برآید در عالم اثر عظیم داشته و دارد تا چه رسد ببلایا و رزایائیکه فی سبیل الله بر نفسی وارد شود ان افرح بما ورد علیک فی سبیل المحبوب ان اجره یتقی بدوام الملک و الملکوت یشهد بذلک من عنده لوح محفوظ
- 4 In all conditions ye must be guided by wisdom, for this is today the divine decree - hold fast to it in all circumstances. Ye must strive with the utmost endeavor to unite souls and bring hearts together. In every place where discord hath arisen between the friends, it hath caused the Cause to be wasted and extinguished the fire of God. We beseech God to aid all to achieve what He loveth and is pleased with. 4 باید در کل احوال ناظر بحکمت باشید چه که الیوم حکم الهی اینست تمسک به فی کل الأحوال و باید بکمال همت در تألیف نفوس و اتحاد قلوب جهد بلیغ مبذول دارید در هر محل که مابین احباب اختلاف شده سبب تضییع امر گشته و علت انحمار الله شده نسل الله بأن یوفق الکلی علی ما یحب و یرضی
- 5 Blessed art thou for having drunk the chalice of tribulation in the path of God, the Lord of all names, and the wine of understanding from the hand of the bounty of thy Lord, the Munificent, the Bestower, the All-Bountiful. The glory be upon thee and upon those with thee and upon all who act according to what hath been ordained by God, the Commander, the All-Informed. 5 طوبی لک بما شربت کوثر البلاء فی سبیل الله مالک الأسماء و رحیق العرفان من ید عطاء ربک البازل المعطى الکریم البهاء علیک و علی الذین معک و علی کل عامل عمل بما امر به من لدی الله الأمر الخبیر

BLIB_Or15719.078a, AYBY.039a,
MAS8.048bx, SAM.386

BH04993

To: Shaykh Ali Khi, in Tabriz

Date: 1293-05 [1876-May]

- 1 He is the Most Manifest, the All-Knowing, the All-Wise! 1 هو المبین العلیم الحکیم
- 2 God willing, may you be blessed with divine bounties and heavenly outpourings, and be focused on the Dawning-Place of God's names. Today it is incumbent upon all to fix their gaze upon the Truth and whatsoever proceeds from Him. 2 انشاء الله بعنايات الهیه و فیوضات رحمانیه فائز
باشید و بمطلع اسماء الله ناظر الیوم بر کل لازم
است که بحق و ما یظهر من عنده ناظر باشند
- 3 Although all souls were created by a single word, the radiance and effulgence of the Sun of Truth varies according to the capacity of each soul. This is why it hath been said aforetime: "Verily We created souls in diverse stages." Therefore one must look to the root of the Cause and to that which proceedeth from Him. In all conditions hold fast to the cord of grace and cling to the hem of bounty. 3 اگرچه نفوس بیک کلمه خلق شده اند ولكن
باقتضای هر نفسی تجلّ و اشراق شمس حقیقت
مختلف میشود اینست که از قبل فرموده اند انا
خلقنا النفوس اطواراً لذا باید باصل امر ناظر بود
و بما یظهر من عنده در جمیع احوال بحبل عنایت
متمسک باشید و بذیل فضل متشبث
- 4 He is the Deliverer, He is the Protector, He is the Helper. There is none other God but Him, the Helper, the Mighty, the All-Knowing, the All-Informed. 4 اوست منجی و اوست حافظ و اوست ناصر لا
اله الا هو الناصر المقتدر العلیم الخبیر
- 5 Today all the loved ones are commanded to wisdom, and in most divine Tablets they have been forbidden from corruption, conflict and contention. Blessed are they that act accordingly. Through God's grace, they who have turned to God must be dawning-places of loving-kindness and daysprings of mercy. They must heal the ignorant with the remedy of knowledge and wisdom, and quicken the heedless with the water of remembrance and utterance. 5 الیوم جمیع احباب بحکمت مأمورند و در اکثر
الواح الهیه از فساد و نزاع و جدال ممنوع گشته اند
طوبی للعاملین باید بعنایت حقّ مقبلین الی الله
مشارق شفقت و مطالع رحمت باشند جاهلانرا
بدریاق علم و حکمت مداوا نمایند و غافلانرا بکوثر
ذکر و بیان
- 6 I swear by the Ancient Being that God, glorified and exalted be He, hath manifested such grace as none greater is possible. Blessed are they that comprehend. God willing, may you be occupied at all times with the remembrance of God - exalted be His glory and bounty - and speak forth His Name. Verily He is the All-Hearing, the All-Seeing. 6 ای علی قسم بذات قدم که حقّ جلّ و عزّ بعنایتی
ظاهر شده که فوق آن ممکن نه طوبی للعارفین
انشاء الله در کلّ احیان بذکر حقّ تعالی شأنه و
تعالی فضله مشغول باشید و باسمش ناطق انه هو
السمیع البصیر

INBA19:453,

BLIB_Or15719.066c,

AY12.237x

BH05154

To: Nabil qabl Baqir, in Tabriz

Date: 1293-05 [1876-May]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 This is the month wherein was born the Most Great Name, through Whom the limbs of the world did tremble and the Concourse on High rejoiced at His coming, and the dwellers of the cities of names cried out in exultation and glorification and praise with joy and delight. By God! This is the month through which the months were illumined, and wherein appeared the Hidden Treasure and the Concealed Mystery, and wherein the call was raised in the highest voice throughout all creation: "The Kingdom belongeth to this Newborn One, through Whom the countenance of all creation did smile, and the trees swayed, and the seas surged, and the mountains took flight, and Paradise spoke forth, and the Rock cried out, and all things proclaimed: 'O concourse of creation! Hasten ye to the dawning-place of the countenance of your Lord, the Merciful, the Compassionate.'"

2 هذا شهر فيه ولد الاسم الأعظم الذى به ارتعدت فرائص العالم واستبرك بقدمه الملائ الأعلی و اهل مدائن الأسماء هللوا وكبروا وسبحوا بالروح و الریحان تالله هذا شهر به استضاءت الشهور و فيه ظهر الكنز المخزون و الغیب المكنون و نادى بأعلى النداء بین الوری الملك لهذا المولود الذى به ابتم ثغر الامكان و تمايلت الأشجار و ماجت الحیار و طارت الجبال و نطق الفردوس و صاحت الصخرة و نادت الأشياء یا ملا الانشاء ان اسرعوا الى مشرق وجه ربكم الرحمن الرحيم

3 This is the month wherein the gardens of Paradise were adorned with the lights of the countenance of their Lord, the All-Merciful, and the Dove cooed upon the Lote-Tree beyond which there is no passing, and the hearts of them that are nigh were attracted, yet most of the people remain heedless. Blessed is he who hath recognized Him and known Him Who was promised in the Books of God, the Mighty, the Praised. And woe unto him who hath turned away from Him unto Whom the faces of the Concourse on High have turned, and at Whom every rejected misbeliever is thunderstruck.

3 هذا شهر فيه تزینت الجنان بأنوار وجه ربها الرحمن و هدرت الوراق على السدرة المنتهى و انجذبت افئدة المقریین ولكن الناس اكثرهم من الغافلين طوبى لمن ادركه و عرف الذى كان موعوداً فى كتب الله العزيز الحمید و ويل لمن اعرض عن الذى توجّهت اليه وجه الملائ الأعلی و انصعق كل مشرك رجيم

4 When thou hast been favored with this Tablet, recite it in the most melodious of tunes and say:

4 اذا فزت بهذا اللوح ان اقرأه بأبدع الألحان و قل

5 Praise be unto Thee, O my Lord, the All-Merciful, for having remembered me through this Tablet, through which the fragrance of the garment of Thy knowledge was diffused and the oceans of Thy grace were set in motion. I testify that Thou art the One Who hath power over whatsoever He pleaseth. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

5 لك الحمد یا ربی الرحمن بما ذكرتنى بهذا اللوح الذى به تضيوع عرف قیص عرفانك و تموجت بحار فضلك اشهد انك انت المقتدر على ما تشاء لا اله الا انت المقتدر العليم الحكيم

INBA41:224, NLAI_BH1.180, MAS4.342, AMB#45

DOR#45

BH05012

To: sister of Jinab-i-Ali Qabl-i-Akbar, in Tihran

Date: 1293-05 [1876-May]

- 1 In the name of God, the All-Knowing, the All-Wise
بنام خداوند علیم حکیم 1
- 2 Thy tribulations and sufferings are evident and manifest to this wronged prisoner. However, whatsoever hath befallen that blessed leaf in the path of God is beloved, inasmuch as it is adorned with the Name of God and hath come to pass in His path.
2 بلایا و رزایای شما نزد این مسجون مظلوم واضح و مشهود است ولکن آنچه در سبیل الهی بر آن ورقهء مبارکه وارد شده محبوبست چه که باسم الله مزین است و فی سبیل الله وارد 2
- 3 I swear by the Sun of Truth which shineth from the horizon of imprisonment that were all the peoples of the earth to become aware of that which hath been sent down from the heaven of reality and hath been made manifest, they would, with bowed heads, turn toward the Most Great Horizon.
3 قسم بآفتاب حقیقت که از مشرق بین طالعت که اگر جمیع اهل زمین بر آنچه از آسمان حقیقی نازلشده و ظاهر گشته مطلع شوند بسر بمنظر اکبر توجه نمایند 3
- 4 Your glory and exaltation will not be altered or changed by the words of the male and female deniers and the gestures of the male and female unbelievers. Be not grieved by worldly events, but with utmost joy and delight occupy thyself with the mention of the Beloved of all creation.
4 عزّت و رفعت شما بکلمات معرضین و معرضات و اشارات مشرکین و مشرکات تبدیل نخواهد شد و تغییر نخواهد نمود از حوادث دنیا محزون نباشید و بکمال فرح و انبساط بذکر محبوب امکان مشغول باشید 4
- 5 Whosoever is with you is of you. Blessed is he who hath attained unto the knowledge of God and hath drunk the choice wine of your love in His manifest and straight path.
5 هر که با شماست از شماست طوبی لمن فاز بعرفان الله و شرب ریح حق جبکم فی سبيله الواضح المستقیم 5
- 6 Convey my greetings to the steadfast women of that land. The handmaidens of God who associate with you are all remembered before the Divine Throne. Upon them be the Glory of God, the Lord of all worlds.
6 قانتات آن ارض را تکبیر برسانید اماء الله که با شما مراوده مینمایند کل لدی العرش مذکورند علین بهاء الله رب العالمین 6
- 7 We have personally commended Rafi', and divine confirmations will encompass circumstances as required. He is verily the Mighty, the Powerful.
7 بجناب رافع بالمواجهه سفارش نمودیم و تأییدات الهی علی ما یقتضی شامل احوال خواهد شد انه لهو المقتدر القدير 7
- 8 Glory be upon thee and upon those women who have believed in God and followed that which they were commanded in His gracious Book.
8 البهاء علیک و علی اللائی آمن بالله و اتبعن ما امرن به فی کتابه الکریم 8

INBA18:558, BLIB_Or15719.162f

BH05140

To: Siyyid Muhammad Rida Shahmirzadi, in Simnan

Date: 1293-05 [1876-May]

- 1 In the name of the Goal of the world 1 بنام مقصود عالم
- 2 The glances of divine favors have been and will be, God willing, directed to thee from the Dawning-Place of the verses of the Lord. 2 لحظات الطاف الهیّه از مشرق آیات ربّانیّه
بآنجناب متوجّه بوده و انشاءالله خواهد بود
- 3 It behooveth such souls as thyself to endeavor, through the power of God and the might and ascendancy of the eternal Sovereign, to rend asunder the veils of idle fancy and to lead men to the station where "Put out the lamp, for the morn hath appeared." 3 و بر امثال آنجناب لازم و واجبست که در صدد
آن باشند تا بقدرت الهی و قوّت و غلبهء سلطان
لایزالی حجاب موهومه را خرق نمایند و ناس را
بمقام اطف السراج و قد طلع الصبح کشانند
- 4 There is no doubt that the Truth is one and the path leading to Him is one. Consider how, after the ascension of the Countenance of Muhammad and the Beauty of Ahmad, the Islamic people are witnessed to be so divided and divergent. It is as though they have not drunk from the Kawthar of oneness and have remained deprived of the Salsabil of detachment. Know ye this much, that the cause of Islam's weakness hath been its division. Many are the deluded souls who have become the cause of their own loss and the loss of other servants. 4 شکی نبوده و نیست که حقّ واحد و سبیل
وصول باو واحد است حال ملاحظه نمائید بعد
از ارتقای طلعت محمدی و جمال احمدی حزب
اسلام چه مقدار متفرق و مختلف مشاهده
میشوند گویا از کوثر توحید ننوشیده‌اند و از
سلسبیل تجرید محروم مانده‌اند اینقدر بدانید که
سبب ضعف اسلام تفریق آن بوده بسا از نفوس
متوهمه که سبب و علّت خسران خود و نفوس
عباد گشته‌اند
- 5 Thou must, with the living waters that flow from the fountain-head of the Pen of the All-Merciful, wash away the idle fancies that have been imprinted upon the breasts and hearts of men, and summon all to the straight path and the mighty announcement that speaketh, so that all may speak with one name and walk upon one path. This is the most great triumph and the cause of salvation for the people of the world. God is sufficient as a witness. 5 باید آنجناب بماء حیوان که از معین قلم رحمن
جاریست اوها ماتی که در صدور و قلوب ناس
نقش گرفته محو نمایند و کل را بسبیل مستقیم
و نبأ عظیم که ناطق است دعوت کنند تا جمیع
بیک اسم ناطق باشند و بر یک صراط ماثی
اینست فوز اعظم و علّت نجات اهل عالم و کفی
بالله شهیدا

BLIB_Or15719.049b, AADA.035

BH05365*To: Haydar Khi Alif, in Maraghah**Date: 1293-05 [1876-May]*

- 1 He is the One speaking from the horizon of utterance
هو الناطق من افق البيان
- 2 At all times hath the Pen of the Most Merciful commanded the birds soaring in the heaven of divine knowledge to act with wisdom, lest any action arise that might become a cause of veiling the weak ones. Likewise He has commanded love and unity, for discord has ever been and will ever be the cause of corruption and the waste of God's Cause.
در جميع احيان قلم رحمن طائران هوای عرفان را بحکمت امر فرموده تا امری احداث نشود که سبب احتجاب ضعفا گردد و همچنین بحب و اتحاد امر فرموده چه که اختلاف لمزل و لايزال سبب فساد و تضییع امر الله بوده
- 3 Some souls accepted and obeyed the divine commandments, while others transgressed, such that in every land actions contrary to God's command have arisen, becoming the cause of the cawing of crows and braying of asses. The friends of God must gird up their loins to serve and become the cause of fellowship and unity of hearts and souls, and in all conditions be mindful of wisdom. I beseech God to aid all to do what He loves and is pleased with.
بعضی از نفوس اوامر الهیه را پذیرفتند و اطاعت نمودند و بعضی تجاوز نمودند چنانچه در هر بلدی مغایر امر الله امری احداث شده و سبب نعیق ناعقین و نهیق ناهقین گشته باید دوستان حق کمر خدمت را محکم بندند و سبب الفت و اتحاد قلوب و نفوس گردند و در جميع احوال بحکمت ناظر باشند ان اسئل الله بأن یوفق الکمل علی ما یحب و یرضی
- 4 Your letter was presented before the Throne and what was mentioned therein was observed. God willing, may you ever be and forever remain adorned with the ornament of divine love and illumined by the lights of His countenance.
کتاب آنجناب لدی العرش حاضر و آنچه در او مذکور مشاهده گشت انشاء الله لمزل و لايزال بطراز محبت الهی مزین باشید و بانوار وجهش منور
- 5 Blessed art thou for having turned to God and heeded His call when the divines who took idols as lords besides God turned away from Him - verily they are among the lowly ones. The glory be upon thee and upon those who have attained this sacred, mighty and wondrous station.
طوبی لک بما اقبلت الی الله و سمعت ندائه اذ اعرض عنه العلماء الذین اتخذوا الأصنام لأنفسهم ارباباً من دون الله الا انهم من الصّاغرين البهّاء علیک و علی الذین فازوا بهذا المقام المقدّس العزیز البدیع

BLIB_Or15726.033b

BH05343*Date: 1293-05 [1876-May]*

- 1 He is the Caller in all conditions
هو المنادى في كلّ الأحوال 1
- 2 Blessed is He Who hath sent down the Word and through it hath distinguished between all created things. He is verily the All-Distinguishing, the All-Wise. He hath made it the Wine of Life for all who dwell within the realm of possibility, and the Kawthar of immortality for all who are in the heavens and on earth. Whoso hath attained unto it hath attained unto that which his Lord, the Gracious, did desire, and whoso hath shown pride, he is truly among the lost. The Tongue of the All-Merciful beareth witness to this from this luminous horizon.
تبارك الذي أنزل الكلمة و فصل بها بين البرية
أنه هو المفصل الحكيم و جعلها خمر الحيوان
لأهل الامكان و كوثر البقاء لمن في السموات
و الأرضين إن الذي فاز بها قد فاز بما اراد موليه
الكريم و الذي استكبر انه من اهل الخسران
يشهد بذلك لسان الرحمن في هذا المنظر المنير 2
- 3 Say: This is the Day wherein the Evidence hath appeared and the Way hath been made clear, wherein the proof hath been perfected and the bounty completed. Blessed is he who hath turned towards it, and woe unto the heedless among the idolaters.
قل هذا يوم فيه ظهر الدليل و اوضح السبيل و
تمت الحجة و اكملت النعمة طوبى لمن اقبل و ويل
للاغفلين من المشركين 3
- 4 Whoso imagineth that he can outrun God's Cause - say: Nay, by His own Self! He is verily the Almighty over what He willeth. His power hath preceded all worlds. He doeth what He pleaseth in His dominion. He giveth and withholdeth. He is truly the Almighty, the Powerful. Vain have been the strivings of those who have disbelieved - soon shall they find themselves in grievous torment.
من ظن أنه يسبق امر الله قل لا ونفسه الحق انه
لهو المقتدر على ما يشاء قد سبقت قدرته العالمين
يفعل في الملك ما يشاء يعطي و يمنع انه لهو
المقتدر القدير قد ضل سعي الذين كفروا سوف
يرون انفسهم في عذاب اليم 4
- 5 We render thanks unto God at all times and are patient in what hath befallen Us on this straight Path. We judge between people as We please and summon them unto that which shall profit them in the world to come and in this world. He is verily the All-Witnessing, the All-Knowing.
انا نشكر الله في كلّ الأحيان و نصبر فيما ورد
علينا في هذا السبيل المستقيم و نحكم بين الخلق
كيف نشاء و ندعوهم الى ما ينفعهم في الآخرة
و الأولى انه لهو الشاهد العليم 5
- 6 Be thou mindful of My Name and speak forth this Remembrance through which every wise command hath been made manifest.
كن ذاكراً باسمي و ناطقاً بهذا الذكر الذي منه
ظهر كلّ امر حكيم 6

BLIB_Or15729.139b, NLAI_22848:340,
BSB.Cod.arab.2644 p175r, MKI4522.340,
AQA2#019 p.184

BH05780

To: *Mirza Ibrahim Marsa'-Saz, in Tabriz*

Date: 1293-05 [1876-May]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 God testifieth that there is none other God but Him. He hath ever been sanctified beyond mention and utterance, and exalted above all description and explanation. The mystics have confessed their powerlessness to ascend unto the heaven of His knowledge, and the sincere ones their inability to attain unto the comprehension of His essence. He hath ever been the One Who uniteth His Own Essence with His Essence, and describeth His Own Self by His Self, for whatsoever else besides Him hath been created by His word. How can that which knoweth not save through Him know Him, and how can that which is described not save by Him describe Him? Exalted be His dominion and exalted be His power!

2 شهد الله أنه لا اله الا هو لم يزل كان مقدساً عن الذكر والبيان ومنزهاً عن الوصف والتبيان قد اقر العارفون بالعجز عن الصعود الى سماء عرفانه والمخلصون عن البلوغ الى ادراك كنه ذاته لم يزل كان موحد ذاته ذاته واصف نفسه نفسه لأن ما سواه قد خلق بقوله تعالى كيف يقدر ان يعرف من لا يعرف بدونه ويصف من لا يوصف بما سواه تعالى سلطانه وتعالى اقتداره

3 When He was established upon the throne of His name, the All-Merciful, He described Himself through manifest signs and brilliant words, and commanded all to describe Him by that which flowed from His Most Exalted Pen. He accepted their mention and praise as a bounty from Him. Verily He is the Overseer, the Mighty, the All-Knowing, the All-Wise.

3 فلما استقرّ على عرش اسمه الرحمن وصف نفسه بآيات واضحات و كلمات لا تحات و امر الكل بأن يصفوه بما جرى من قلبه الأعلى و قبل منهم ذكرهم و ثنائهم فضلاً من عنده أنه هو المهيمن المقتدر العليم الحكيم

4 Blessed is he who remaineth steadfast in His love and drinketh the wine of faith from this ocean, every drop of which proclaimeth that there is none other God but Me, the Speaker, the All-Informed. Know thou the value of these days and turn in all conditions unto God, the Lord of all worlds. Thus hath the Tongue of Revelation spoken, that the verses of thy Lord, the Mighty, the Most Lauded, might attract thee.

4 طوبى لمن استقام على حبه و شرب رحيق الايمان من هذا البحر الذي ينطق كل قطرة منه أنه لا اله الا انا الناطق الخبير ان اعرف قدر الأيام و توجه في كل الأحوال الى الله رب العالمين كذلك نطق لسان الوحي لتجذبك آيات ربك العزيز الحميد

INBA41:443b

BH05927

*To: Wife of Majid**Date: 1293-05 [1876-May]*

- 1 In the Name of God, the All-Hearing, the All-Seeing! بنام خداوند سمیع بصیر
- 2 Whosoever in this Day hath attained unto the Kawthar of the knowledge of the Beloved of all creation is reckoned among the inmates of Paradise before the Divine Throne. Most of the women of the world, though they ardently yearned for the appearance of the Self-Sufficient, the Most High, attained not unto the Day of God and found not His fragrance. Their idle fancies have kept them back from the Dayspring of certitude. هر نفسی الیوم بکوتر عرفان محبوب امکان فائز شد او از اهل فردوس لدی العرش مذکور است اکثری از نساء عالم مع آنکه بکمال آمال مشتاق ظهور غنی متعال بودند بیوم الله فائز نشدند و عرفش را نیافتند قد منعتهن الظنون عن مشرق الیقین
- 3 Thy letter hath been mentioned in the presence of the Wronged One, and the glances of His loving-kindness have been directed toward thee from the prison. Know thou the value of this station and be occupied with the remembrance of God. کتابت لدی المظلوم مذکور و لحاظ عنایت از شطر سجن بشما متوجه قدر این مقام را بدان و بذکر حق مشغول باش
- 4 Were the men and women who have turned unto Him to become aware of the sublimity of this most exalted and glorious station, they would manifest themselves in such wise that neither the sorrows and tribulations of the world would take hold of them, nor would the opposition and denial of them that dwell on earth hold them back from their Lord. اگر مقبلین و مقبلات بر عظمت این مقام بلند اعلی مطلع شوند بشأنی ظاهر گردند که کدورات و احزان عالم ایشان را اخذ ننماید و اعراض و اعتراض من فی الملک از حق باز ندارد
- 5 Blessed art thou for having drunk the choice wine of knowledge and for having believed in God, the Single, the All-Informed. We send Our greetings from this Spot unto thee and unto My handmaidens in that place, who have entered the stronghold of the providence of God, the Mighty, the All-Wise. طوبی لک بما شربت ریحیق العرفان و آمنت بالله الفرد الخبیر نکبر من هذا المقام علیک و علی امائی فی هناک اللائی دخلن حصن ولایة الله العزیز الحکیم
- 6 O Most Exalted Pen! Make mention of him who hath been named Nuru'llah and him who hath been named Zuhuru'llah, that they may rejoice in My gracious remembrance. Upon them both, and upon her who hath been named Kawkab, and upon every maidservant who hath believed in God, the Lord of all worlds, be the Glory. ان یا قلم الأعلی ان اذکر من سمی بنور الله ثم الذی سمی بظهور الله لیفرحاً بذکری الجمیل البهآء علیهما و علی الّتی سمیت بکوکب و علی کلّ امة موقنة بالله رب العالمین

BLIB_Or15719.167b, BRL_DA#318

BH06245*To: Mirza Masih, in Qazvin**Date: 1293-05 [1876-May]*

- 1 He is the One Who speaketh in the Kingdom of Utterance 1 هو الناطق في ملكوت البيان
- 2 We behold the mountains soaring by reason of the verses of their Lord, the Most Exalted, and the trees stirred by the breaths of God, yet the people remain wrapped in heedlessness and veils. The pillars of the world have trembled from the fear of God, the Lord of all nations, yet most of the people remain in doubt and schism. All things have been attracted by the call of the Lord of Names - blessed is he who hath heard and turned unto Him, and woe unto every denying infidel! 2 قد نرى الجبال تطير من آيات ربها المتعال و الأشجار تتحرك من نفحات الله ولكن القوم في غفلة و حجاب قد ارتعدت اركان العالم من خشية الله مولى الأمم ولكن القوم اكثرهم في مرية و شقاق قد انجذب كل الأشياء من نداء مالك الأسماء طوبى لمن سمع و اقبل و ويل لكل منكر كفار
- 3 We make mention of all people at all times, yet none remember save those who have cast away vain imaginings and turned toward God, the Lord of Lords. Blessed is he who hath attained on this day to the lights of Our Name, the Self-Subsisting, and who hath been stirred by the breaths of revelation and risen from among the dead. And blessed is he who hath been born anew through the verses of his Lord, the Lord of all beings, and soared in this atmosphere wherefrom the wings of birds are barred. 3 أنا نذكر الأنام في كل الأيام و ما يذكر إلا الذين نبذوا الأوهام و توجهوا الى الله رب الأرباب طوبى لمن فاز اليوم بأنوار اسمنا القيوم و اهتز من نفحات الوحي و قام عن بين الأموات و طوبى لمن ولد مرة اخرى من آيات ربه مالك الورى و طار في هذا الهواء الذى منعت عنه اجنحة الأطيوار
- 4 Rejoice thou in the Tablet of God and its effect, for it shall endure for thee as long as God, the Lord of days, endureth. The glory from Us be upon the people of Baha who have held fast to the Crimson Ark and whom the censure of every denier and deceiver hath not kept from the Path. 4 ان افرح بلوح الله و اثره انه يبقى لك بدوام الله مالك الأيام البهاء من لدنا على اهل البهاء الذين تمسكوا بالسفينة الحمراء و ما منعهم عن السبيل لوم كل منكر مكابر

AQA5#168 p.226

BH06286*To: Muhammad Qabl-i-Ali, in Taliqan**Date: 1293-05 [1876-May]*

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Seeing! 1 هو الأقدس الأعظم العليم البصير
- 2 The glances of divine favor have ever been and shall ever be directed towards those who are related (to the Cause), and this 2 لحاظ عنايت الهى لميزل ولايزال متوجه منتسبين بوجه و خواهد بود و اين عنايت مخصوصه را

special favor must be preserved through the Most Great Name, that it may be protected from the evil of the treacherous and the thieves. Under all conditions fix thy gaze upon the Truth and hold fast unto Him, for He is the Giver of all things and the Taker of all things.

- 3 All are commanded today to observe wisdom, and this firm divine decree hath been revealed in most of the Tablets, for lack of wisdom hath been and shall be the cause of commotion among the people and the perturbation of souls. God, exalted and glorified be He, hath willed to guide all people to the horizon of His Cause through wisdom and utterance. He is verily the Almighty, the Powerful.

- 4 We beseech God to assist thee and make thee a servant of His Cause among His servants, and to grant thee the good of this world and the next. Verily there is no God but Him. He doeth what He willeth and ordaineth what He pleaseth.

- 5 The Glory be upon thee and upon those who are with thee and who make mention of God in the watches of the night and at the ends of the day, at dawn and at eventide.

باید باسم اعظم حفظ نمود تا از شرور خائنین و سارقین محفوظ ماند در جمیع احوال بحق ناظر باش و باو متمسک چه که اوست معطی کل شیء و آخذ کل شیء

3 جمیع الیوم بحکمت مأمورند و این حکم محکم الهی در اکثری از الواح نازل چه که بی حکمتی سبب ضوضاء خلق و اضطراب نفوس بوده و خواهد بود حق جل و عزّ اراده فرموده جمیع ناس را بحکمت و بیان بافق امر هدایت فرماید آنه لھو المقتدر القدیر

4 نسل الله ان یوفّقک و یجعلک خادم نفسه بین عباده و یرزقک خیر الدنّیا و الآخرة آنه لا اله الا هو یفعل ما یشاء و یحکم ما یرید

5 البهاء علیک و علی الذین معک و یذکرون الله فی آناء اللیل و اطراف النهار و فی کلّ بکور و اصیل

BLIB_Or15719.074b, AQA7#434 p.250a

BH06078

To: Ustad Asadullah Hi Dal, in Tihiran

Date: 1293-05 [1876-May]

- 1 In the Name of the One God

- 2 O Asad! God willing, through the grace of the All-Merciful, mayest thou gaze with perfect assurance toward the horizon of the manifestation of the Divine Will, in such wise that neither the oppression of the oppressors nor the turning away of the idolaters shall deter thee. Thou art among those souls who are mentioned before the Divine Throne.

- 3 Ere long the world and whatsoever is witnessed therein shall perish, while that which hath been ordained in the Kingdom of divine favors for the faithful and the sincere shall endure. Know thou the value of this everlasting bounty and with the utmost joy and fragrance, might and assurance, occupy thyself with the remembrance of the Beloved of the worlds. Whatsoever hath befallen His loved ones in the path of God is recorded

1 بنام خداوند یگا

2 ای اسد انشاء الله بعنایت رحمن با کمال اطمینان بافق ظهور مشیت الهی ناظر باشی بشأنیکه ظلم ظالمین و اعراض مشرکین ترا منع ننماید تو از نفوسی هستی که لدی العرش مذکورند

3 عنقریب دنیا و آنچه در او مشاهده میشود فانی خواهد شد و آنچه در ملکوت الطاف ربّانی از برای مؤمنین و مخلصین مقدّر شده باقی خواهد بود قدر نعمت باقیه را بدان و بکمال روح و ریحان و قوّت و اطمینان بذکر محبوب عالمیان مشغول باش

with Him, and its reward hath been inscribed by the Most Exalted Pen.

- 4 Be thou so steadfast in the Cause of God that neither the clamor of the foxes nor the howling of swine shall deter thee. Place thy trust in the bounty of thy Lord in such wise that through thee the hearts of them that are troubled may find assurance. We have mentioned thee before as a token of Our grace, and in this Tablet that the wine of the choice nectar of utterance may intoxicate thee and draw thee nigh unto God, the Lord of the worlds.

آنچه در سبیل الله بر احیایش وارد شده نزد حق
مذکور است و اجر آن از قلم اعلی ثبت شده

4 یا اسد کن فی امر الله علی شأن لا یمنعک
ضوضاء الثعالب و لا قباع الخنازیر ان اطمئن
بفضل مولیک علی شأن تطمئن بک افئدة
المضطربین انا ذکرناک من قبل فضلاً من لدنا
و فی هذا اللوح لیاخذک سکر ریح البیان و
یقربک الی الله مولی العالمین

BLIB_Or15719.059a

BH06072

To: Wife of Mirza Abdullah Nun Vav, in Azarbaijan

Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Wise
- 2 May you be blessed, through God's special favors, and adorned with the ornament of His love which is, in truth, the cause and purpose of creation. Your letter reached the Wronged One in this Most Great Prison, and from it was inhaled the fragrance of faith and the sweet-scenting breeze of divine knowledge. Whatever is witnessed in the world will return to nothingness, but those souls who have turned to the horizon of the Manifestation and attained the recognition of God - their reward has not been and will never be erased from the Book of God. We beseech God to assist you in all conditions. Verily He is the Protector of whosoever turns unto Him, and He is indeed the All-Knowing, the All-Wise.
- 3 Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which the ocean of Thy grace surged and the sun of loving-kindness and favors shone forth in Thy days, to make me among the women who have remained faithful to Thy Covenant and have held fast to the handle of Thy bounty. Then grant me, from Thy presence, goodly offspring who will remember Thee amongst Thy creatures and arise to serve Thy Cause. Verily Thou art the Powerful over whatsoever Thou

1 هو الأقدس الأعظم العليم الحكيم

2 انشاء الله بعنایت مخصوصه الهی فائز باشید
و بطراز حبش که فی الحقیقه سبب و علت
آفرینش است مزین مکتوبت نزد مظلوم در این
بجن اعظم واصل و عرف ایمان و نفحه عرفان
از آن استنشام شد آنچه در دنیا مشاهده میشود
بعدم راجع خواهد شد و لکن نفوسیکه بافق
ظهور توجه نموده اند و عرفان الله فائز گشته اند
اجرشان از کتاب الهی محو نشده و نخواهد شد
نسئل الله بأن یوفقک فی کل الأحوال انه ولی
من اقبل الیه و انه هو العليم الحكيم

3 قوی سبحانک اللهم یا الهی اسئلك باسمک
الذی به تموج بحر فضلک و اشرفت شمس
العنایة و الألطاف فی ایامک بأن تجعلنی من
اللائئ و فین بميثاقک و تمسکن بعروة جودک
ثم هب لی من لدنک ذریة طيبة لیذکرک بین

willest. There is no God but Thee, the Forgiving, the Bountiful.

خلقک و يقوم على خدمة امرک انت
المقتدر على ما تشاء لا اله الا انت الغفور الکریم

INBA19:190a, INBA32:173a, BLIB_Or15719.075b,
ADM3#125 p.143x

BH06135

To: Mirza 'Inayat

Date: 1293-05 [1876-May]

1 In the Name of the One God

1 بنام خداوند یگّا

2 In most Tablets We have enjoined wisdom upon the loved ones of God. Nevertheless, some have transgressed therefrom and have clung to their own desires, attributing them to the Truth. That honored one must, God willing, exert utmost effort according to his capacity in rendering assistance to God's Cause, which is the teaching of His Cause, so that those who have held back may gaze toward the Most Exalted Horizon and those who have turned to God may act according to that which He has willed.

2 در اکثری از الواح احبّای الهی را بحکمت امر نمودیم معذلک بعضی از آن تجاوز نمودند و بهواهایی خود متشبّث شدند و بحق نسبت دادند انشاء الله باید آنجناب بقدر وسع در نصرت امر الله که تبلیغ امر حقّست جهد بلیغ مبذول دارند تا متوقّفین بافق اعلی ناظر شوند و مقبلین به ما اراد الله عامل گردند

3 Two matters are essential today: first, the attention of God's loved ones to the wisdom revealed in the Book, and second, their unity and accord, for from discord great harm ensues. We beseech God to assist you in serving the Cause and to grant you the good of this world and the next. Verily He is the Almighty, the Powerful.

3 دو امر الیوم لازمست اوّل توجه احبّای الهی بحکمت منزله در کتاب و ثانی اتفاق و اتحاد ایشان چه که از اختلاف ضرر عظیم وارد میشود نسل الله بأن یوفّقک علی خدمة الأمر و یرزقک خیر الدنیا و الآخرة انه هو المقتدر القدير

4 You are he who was mentioned before the Throne aforesaid and afterwards, and unto whom was directed the gaze of God, the Lord of the worlds. Be thankful to Him in all conditions and hold fast to the assistance of His Cause. Verily that which He ordains for you will endure through the perpetuity of the Kingdom and the dominion, and all else will perish. Thus doth the All-Knowing, the All-Informed, apprise thee.

4 انت الّذی کنت مذکوراً لدى العرش من قبل و من بعد و کان متوجّهاً الیک طرف الله ربّ العالمین ان اشکره فی کلّ الأحوال و تمسک بنصرة امره انه یبقی لک بدوام الملک و الملکوت و ما دونه سیفنی کذلک ینبّئک العلیم الخبیر

5 The glory be upon thee and upon those who have believed in God, the Lord of the worlds.

5 البهّاء علیک و علی الذّین آمنوا بالله ربّ العالمین

BLIB_Or15719.063a

BH06071*To: Rustam Khan**Date: 1293-05 [1876-May]*

- 1 In the Name of God, the All-Knowing 1 بنام خداوند دانا
- 2 God willing, through divine confirmations in this spiritual day, may you drink from the choice wine of inner meanings and be engaged in the remembrance of the Purpose of the world. Every deed that is performed today purely for the sake of God by those who drink the choice wine of mystical knowledge of the Lord of all possibilities will endure eternally in both the earthly and heavenly kingdoms. 2 انشاء الله بعناية سبحانه في يوم روحاني از رحيق معاني پياشامي و بذكر مقصود عالم ذاكر باشي هر عمليكه امروز خالصاً لوجه الله از شاربان رحيق عرفان مالک امکان ظاهر شود بدوام ملك و ملكوت ذكر آن دائم و باقى خواهد ماند
- 3 It is incumbent upon every soul today to arise to remember God and serve His Cause. Blessed is the soul that has attained, blessed is the eye that has been solaced, and blessed is the ear that has heard the Call of God, the Powerful, the Supreme, the Self-Subsisting. 3 بر هر نفسى اليوم لازمست كه بذكر الله و خدمت امرش قيام نمايد طوبى لنفس فازت و لعين قرت و لأذن سمعت نداء الله المقتدر المهيمن القيوم
- 4 The world and all that is therein is not worthy of mention, for soon it shall perish and come to naught. What is worthy of mention is service to the Cause of God, for His Cause and His remembrance shall endure. Blessed are they who act! 4 دنيا و آنچه در اوست لايق ذكر نه چه كه عنقریب فانی و معدوم خواهد شد و آنچه قابل ذكر است خدمت امر الله بوده چه كه امر و ذكرش باقى خواهد ماند طوبى للعاملين
- 5 Your letter was presented before the Wronged One, and the fragrances of divine love were wafted from it. Blessed art thou for having attained the recognition of God and turned toward the Dayspring of Revelation and been mentioned by His Most Exalted Pen. Know thou the value of this bounty and be of the thankful ones. This is of the enduring favor We have ordained for thee. Preserve it through this Name that holds sway over the worlds. 5 كتابت لدى المظلوم حاضر و نفحات محبت رحمانی از آن متضوع طوبى لك بما فزت بعرفان الله و توجهت الى مشرق الوحي و ذكرت من قلبه الأعلى ان اعرف هذا الفضل و كن من الشاكرين هذه من النعمة الباقية قدرناها لك ان احفظها بهذا الاسم المهيمن على العالمين

BLIB_Or15719.069e

BH06456

To: Mirza Karim Khan, in Firuzkuh

Date: 1293-05 [1876-May]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاعتدار 1
- 2 God willing, through the favors of the immortal Sovereign, may you be adorned with the ornament of the knowledge of the Lord of all possibilities, and drink from the Kawthar of utterance which flows from the Pen of the Most Merciful.
انشاء الله بعنايت سلطان بيزوال بطراز عرفان
مالک امکان مزین باشید و از کوثر بیان که
از قلم رحمن جاریست پیاشامید 2
- 3 All creation has been brought into being specifically for the knowledge of God; nevertheless, all have turned away from the eternal stations for the sake of this ephemeral world and remained deprived of their ultimate purpose. We beseech God to aid all to achieve what He loves and is pleased with.
جميع خلق مخصوص عرفان حق خلق شده اند
مع ذلک کل لأجل دنای فانیه از مقامات
باقیه چشم پوشیده اند و از مقصود اصلی محروم
مانده اند نسل الله بأن یوفق الکّل علی ما یحبّ و
یرضی 3
- 4 Your letter reached the Wronged One of all horizons in the Most Great Prison, and the fragrances of love were inhaled from it. We beseech God to assist you in serving His Cause and to make you among those whom the affairs of the world have not prevented from turning to His Most Great Name, and to ordain for you the reward of attaining His presence, and to bestow upon you that which shall endure as long as His earthly and heavenly kingdoms endure. Verily He is the Powerful, the Supreme, the All-Knowing, the All-Wise.
مکتوب آنجناب در سجن اعظم بلحاظ مظلوم
آفاق رسید و نفحات حبّ از آن استشمام گشت
نسل الله بأن یؤیدک علی خدمه امره و یجعلک
من الدّین ما منعهم شئون العالم عن التّوجّه الی
اسمه الأعظم و یقدّر لک اجر لقائه و یرزقک ما
یکون باقیاً ببقاء ملکه و ملکوته انه هو المقتدر
المهیمن العلیم الحکیم 4
- 5 Rejoice in that thou hast been mentioned before the Wronged One, and this Mighty, Impregnable Tablet hath been revealed for thee. Verily He remembereth him who remembereth Him, and aideth those who have turned towards the Horizon of His Cause, the Luminous, the Brilliant.
ان افرح بما ذكرت لدى المظلوم و نزل لک هذا
الّوح العزیز المنیع انه یذكر من ذکره و ینصر الدّین
اقبلوا الی افق امره المشرق المنیر 5

BLIB_Or15719.072b

BH06655*To: Mirza Mahmud, in Tabriz**Date: 1293-05 [1876-May]*

- 1 He is the Most Great, the Most Ancient, the Most Glorious
هو الأعظم الأقدم الأبهى 1
- 2 Those servants who have believed in God, the Protector, the Self-Subsisting, have attained unto the presence of the Throne, and the Ancient Beauty hath turned toward them in the Most Great Prison when He spoke the verses of God, the Mighty, the Beloved. Blessed are they for having attained His presence and heard that which God, the Lord of what was and what shall be, hath spoken.
قد حضر لدى العرش العباد الذين آمنوا بالله المهيمن القيوم و توجه اليهم وجه القدم في السجن الأعظم اذ نطق بآيات الله العزيز المحبوب طوبى لهم بما حضروا و سمعوا ما تكلم به الله رب ما كان و ما يكون 2
- 3 Say: Verily this is the Manifestation of God in all things, as every created thing doth testify, did ye but know. Not a single thing escapeth His knowledge, nor can aught that hath been created by His command "Be!" elude Him.
قل انه لظهور الله فيما سواه يشهد بذلك كل الأشياء ان انتم تعرفون لا يعزب عن علمه من شيء و لا يعجزه ما خلق بقوله كن فيكون 3
- 4 We have indeed perceived the fragrance of thy love and heard thy call, and We have answered thee with this sealed Book which telleth of the Most Great Book. Verily this is the Preserved Tablet which proclaimeth throughout the world that there is none other God but Him, the Mighty, the Loving.
انا وجدنا عرف حبك و سمعنا نداءك و اجبتناك بهذا الكتاب المختوم الذي يحكى عن الكتاب الأعظم و انه هذا اللوح المحفوظ الذي ينطق في العالم انه لا اله الا هو العزيز الودود 4
- 5 Be thou steadfast in the Cause, then thank thy Lord for having sent down unto thee that which cannot be equaled by the treasures of the unseen and the visible. Convey My glorification unto My loved ones and give them the glad-tidings of this praiseworthy station.
ان استقم على الأمر ثم اشكر ربك بما نزل لك ما لا تعادله كنوز الغيب و الشهود كبر على وجه احبائي و بشرهم بهذا المقام المحمود 5
- 6 Glory be upon thee and upon those who have quaffed the choice wine of revelation from this cup wherefrom have drunk honored servants.
البهاء عليك و على من شرب رحيق الوحي من هذا القدرح الذي منه شرب عباد مكرمون 6

INBA41:164

BH06698*To: Muhammad Qabl-i-Ali, in Tabriz**Date: 1293-05 [1876-May]*

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Informed
- 2 The Supreme Pen hath at all times enjoined upon all to manifest love, fellowship, affection, unity, wisdom and utterance. Blessed are they who, truly detached from all else but God, are gazing unto the Supreme Horizon and who consort with all men in a spirit of friendliness. In one of the Tablets it hath been revealed: "Glory is not his who loves his homeland, but glory is his who loves the world."
- 3 Thus hath spoken the Wronged One in this mighty prison. Previous acquaintance with that honored one existed. God willing, through divine grace in this spiritual dawn you should drink of the choice wine of inner meanings and offer it to those who thirst in the wilderness of mystic knowledge, and arise to serve the Cause in such wise that the traces thereof shall endure throughout the kingdom of creation and the realm of glory, as long as they both shall last. Blessed is he who hath attained unto this most exalted station and hath uttered that which the Divine Lote-Tree hath uttered: Verily there is none other God but Him, the Mighty, the Transcendent, the Most High, the All-Knowing. And praise be to God, the Lord of all worlds.

1 هو الأقدس الأعظم العليم الخبير

2 قلم اعلی در جمیع احیان کل را بحبّت و وداد و
مودّت و اتّحاد و حکمت و بیان امر نموده طوبی
از برای نفوسیکه فی الحقیقه منقطعاً عمّا سوى الله
باقی اعلی ناظر باشند و باهل عالم بمعروف سلوک
نمایند در یکی از الواح نازل لیس الفخر لمن یحبّ
الوطن بل لمن یحبّ العالم

3 کذلک نطق لسان المظلوم فی هذا السّجن المتین
سبقت آشنائی با آنجناب بوده انشاء الله باید
بعنایت رحمانی در این فجر روحانی از ریح
معانی بیاشامید و بر تشنگان بادیه‌های عرفان
مبذول دارید و بشأنی در خدمت امر قیام
نمائید که آثار آن در لوح ابداع بدوام ملک و
ملکوت باقی و پاینده ماند طوبی لمن فاز بهذا
المقام الأسمی الأسنی و نطق بما نطقت السّدرة
المتنبی انه لا اله الا هو المقتدر المتعالی العلیّ
العلم و الحمد لله ربّ العالمین

BLIB_Or15710.263c, BLIB_Or15726.034a

BH06498*To: Aqa Siyyid Muhammad, in Tabriz**Date: 1293-05 [1876-May]*

- 1 He is the One manifest with the sovereignty of names from the horizon of heaven.
- 2 Exalted is He Who hath shone forth upon the Greatest Scene and hath spoken that whereby the mountains were crushed and the moon was cleft asunder. He, verily, is the hidden Mystery within the Tablets of God, the All-Knowing, the All-Wise.

1 هو الظاهر بسلطان الأسماء من افق السّماء

2 تعالی من تجلّی علی المنظر الأكبر و نطق بما نسفت
الجبّال و انشقّ القمر انه هو السّرّ المستتر فی الواح
الله العليم الحکیم

- 3 He summoneth the peoples unto the Most Great Name and announceth unto them that which hath been ordained for them by God, the Lord of all worlds. He who hath found the fragrance of the Garment and turned with his heart toward the sanctified Kingdom is assuredly among those who are nigh unto God. All things bear witness to his turning unto God, the Sovereign of creation. How glorious is this station, lofty and sublime!
- 3 يدع الأمم الى الاسم الأعظم و يبشرهم بما قدّر لهم من لدى الله ربّ العالمين أنّ الذي وجد عرف القميص وتوجّه بقلبه الى ملكوت التقديس أنّه من المقربين تشهد الأشياء لاقباله الى الله مالک الانشاء في حبّذا هذا المقام العزيز الرفيع
- 4 Blessed is he who hath heard My call, entered My paradise, held fast unto My cord and clung to My luminous hem. When the Lord of Names appeared, the dawning-places of hatred lamented. Say: Cast aside what ye possess, then hasten unto the Most Great Joy and be not of the doubtful. We have desired good for you. Beware lest ye deprive yourselves thereof. Turn ye unto Him through My Name, the Mighty, the Bountiful.
- 4 طوبى لمن سمع ندائی ودخل جنّتی وتمسک بجلی وتشبّث بذیلی المنیر اذا ظهر مولیّ الاسماء ناحت مطالع البغضاء قل ان اتركوا ما عندكم ثم اسرعوا الى الفرح الأعظم ولا تكوننّ من المريين انا اردنا لكم الخير ايّاكم ان تمنعوه عن انفسكم توجهوا اليه باسمی العزيز الكريم
- 5 This is a Tablet sent down in truth, and We have sent it unto thee that thou mayest arise to render praise and glory amidst the concourse of creation, with the wisdom that hath been sent down in the Tablets of thy Lord, the All-Knowing, the All-Informed.
- 5 هذا لوح نزل بالحقّ و ارسلناه اليك لتقوم على الذکر و الثناء بين ملاء الانشاء بالحكمة التي نزلت في الواح ربّک العالم الخبير

INBA19:012b, INBA32:012c

BH06476

*To: Turanjih, in Tihrah**Date: 1293-05 [1876-May]*

- 1 In the name of the loving Beloved
- 1 بنام محبوب مهربان
- 2 O maidservant of God! God willing, through the grace of the Absolute Creator, thou shalt abide beneath the shade of the divine Lote-Tree and drink at all times from the pure waters of the All-Merciful stream.
- 2 ای کنیز حقّ انشاءالله بعنايت خالق مطلق در ظلّ سدرهء ربّانیّه ساکن باشی و از زلال کوثر رحمانی در کلّ حين بياشامی
- 3 Most of the men of the world, night and day, hope and long that perchance they may hear once from the Manifestation of verses and the Dawning-Place of evidences the words "O My servant," while thou, through God's infinite bounty, hast been honored with the address "O My handmaid." Know thou the greatness of this bounty and be ever thankful to the Beloved of all existence. How many queens of the world died in longing and attained not to this most exalted station.
- 3 اکثري از رجال عالم شب و روز از مالک قدم راجی و آملند که شاید یکبار از لسان مظهر آیات و مطلع بینات با عبدی استماع نمایند و تواز فضل بیتهای الهی بخطاب ای کنیز من فائز شدی این نعمت را بزرگ دان و بشکر محبوب امکان ناطق باش چه مقدار از ملکه های عالم که بحسرت مردند و با ین مقام بلند اعلی فائز نشدند

- 4 Strive thou to remain steadfast in the love of God and to be occupied with His remembrance at all times. Every soul who is mentioned today by the Supreme Pen is accounted before God as one of His best created beings, and besides this none was or is worthy of mention. To this beareth witness the Lord of all worlds.
- 5 And praise be to God, the Lord of all worlds.
- 4 جهد نما تا بر حبّ الله مستقیم بمانی و در لیالی و ایّام بذکرش مشغول باشی هر نفسی الیوم ذکرش از قلم اعلی جاری شد او از حقّ محسوبست و از بهترین خلق مذکور و من دون آن قابل ذکر نبوده و نیست یشهد بذلک مولی العالمین
- 5 و الحمد لله ربّ العالمین

BLIB_Or15719.073c

BH06406

*To: wife of Jinab-i-Hi Sin, in Tihiran**Date: 1293-05 [1876-May]*

- 1 In the Name of the Merciful Lord!
- 2 Although the events of the time and manifestations of tests have darkened hearts, yet pure hearts and sanctified souls who have drunk from the wine of certitude and the Kawthar of assurance in the Days of God are not prevented by the clamor of people from the fragrances of the days of the All-Merciful. They have ever been and continue to be enkindled with divine love.
- 3 And if the friends of Truth had acted according to the loving counsels of God, surely all would have turned toward the court of oneness and no sedition would have arisen. But what was destined came to pass.
- 4 God willing, may that leaf hold fast in all conditions to the divine Lote-Tree and remember His remembrance. We beseech God, exalted be His glory, to aid all to do what He loves and is pleased with. Verily He is the Mighty, the Powerful.
- 5 Convey greetings from this Wronged One to the maidservants who have turned toward God, that the mention of God may attract them and draw them nigh unto the station that is mighty and inaccessible.
- 6 The Glory be upon you and upon those whom God has manifested through you, for the duration of the Kingdom of your Lord, the Mighty, the Powerful.
- 1 بنام خداوند مهربان
- 2 اگرچه حوادث زمان و ظهورات افتتان قلوب را مکدر نموده ولكن افنده صافیه و نفوس زکیّه که از ریحیق ایقان و کوثر اطمینان در ایّام الله نوشیده اند غوغای ناس ایشان را از نفحات ایّام رحمن منع ننماید لازال بحبّ الهی مشتعل بوده و هستند
- 3 و اگر دوستان حقّ بنصایح مشفقّه الهیه عمل مینمودند هرآینه کلّ بشر احدیه اقبال میکردند و هیچ فتنهائی هم احداث نمیشد ولكن قضی ما قضی
- 4 انشاء الله آن ورقه در کلّ احوال بسدره ربّانیّه متمسک باشند و بذکرش ذا کر از حقّ جلّ و عرّ سائل و آملیم که کلّ را موفق فرماید بما بحبّ و یرضی انه لهو المقتدر القدیر
- 5 اماء مقبيلات را از جانب این مظلوم تکبیر برسانید لیجذبهنّ ذکر الله و یقرّبنّ الی المقام العزیز المنیع
- 6 البهآ علیک و علی الذین اظهرهم الله منک بدوام ملکوت ربهم المقتدر القدیر

INBA18:070, BLIB_Or15719.160b

BH06671*To: Mirza Abdullah, in Azarbaijan**Date: 1293-05 [1876-May]*

- 1 He is the Most Holy, Most Exalted, Most Great
- 2 The horizon of inner meanings hath shone forth through this Luminary whereby the horizons were illumined, and the Tongue of Grandeur hath spoken: "The Kingdom belongeth to the One, the All-Informed!" Through it God hath distinguished between His servants, and His Most Great Name was established upon His mighty throne.
- 3 How many verses were sent down in truth, and how many evidences appeared through grace, yet most of the people remained asleep, such that they were not awakened by the Cry, nor were they stirred by the Call that was raised amongst creation. They are assuredly among the lost. Soon shall they know what they have wrought in the days of God, and they shall bewail their souls, finding neither helper nor protector.
- 4 We summoned them to the supreme Paradise and showed them Our most exalted horizon, yet they turned away from all that God, the Lord of the worlds, had brought. Grieve thou not at anything. Rather, rejoice in that thou hast been mentioned before the Throne and this clear Book hath been sent down unto thee.
- 5 When thou attainest unto it, arise, then turn thy face toward God and say: "Praise be unto Thee, O Thou the Goal of the worlds!"

1 الأقدس الأَمع الأعظم

2 قد لاح افق المعاني بهذا النور الذي به اضاءت الآفاق و نطق لسان العظمة الملك للفرد الخبير به فصل الله بين العباد واستقر اسمه الأعظم على عرشه العظيم

3 كم من آيات نزلت بالحق و كم من بينات ظهرت بالفضل ولكن الناس اكثرهم من الراقدين على شأن ما انتبهوا من الصيحة و ما تحركوا من النداء الذي ارتفع بين البرية الا انهم من الخاسرين سوف يعلمون ما عملوا في ايام الله و ينوحون على انفسهم و لا يجدون لها من معين و لا نصير

4 انا دعوناهم الى الجنة العليا و اريناهم افق الاعلى و هم اعرضوا عن كل ما اتى به الله رب العالمين انك لا تحزن من شيء ان افرح بما ذكرت لدى العرش و نزل لك هذا الكتاب المبين

5 اذا فزت به قم ثم ول وجهك شطر الله و قل لك الحمد يا مقصود العالمين

INBA19:167, INBA32:152a

BH06758*To: Haji Baba Kulahdarrih, in Iran**Date: 1293-05 [1876-May]*

- 1 In the Name of the One Incomparable God!
- 2 Thy letter reached the Most Great Prison and was honored to come before the Wronged One of the horizons. The waves

1 بنام خداوند یگنا

of the ocean of utterance from the Pen of the All-Merciful appeared in the form of these words:

- 3 We have heard thy call and that wherewith thou didst cry unto God, the Lord of the worlds. We have adorned the head of thy letter with Our mention of thee. Be thou thankful unto thy Lord, the All-Forgiving, the All-Bountiful. Thou shouldst be occupied day and night with the remembrance of the True One, and gladden those who seek the Yemen of His knowledge.
- 4 And as for those whom thou didst mention among the loved ones of God in thy letter, verily We make mention of them as a grace from Our presence, that they may give thanks unto their Lord, the Mighty, the Wondrous. All are remembered before the Throne and are adorned with the ornament of favor. God willing, they should turn with perfect unity and harmony toward the horizon of the appearance of the Luminary of the horizons.
- 5 Unity hath ever been and shall continue to be beloved in the sight of God. Blessed is he who hath attained thereunto; he is of them who have aided the Cause of God, the All-Knowing, the All-Wise.
- 6 Convey My greetings unto the faces of them who have believed, and unto him who was named 'Ali-Akbar, and unto My handmaiden who hath attained unto the recognition of God, the Almighty, the All-Powerful.

2 نامهات در سبین اعظم وارد و بلحاظ مظلوم آفاق فائز گشت و تموجات بحر بیان از قلم رحمن بصورت اینکلمات ظاهر

3 انا سمعنا ندائك و ما ناديت به الله رب العالمين وزينا رأس كتابك بذكرنا اياك ان اشكر ربك الغفور الكريم بايد ليلاً و نهاراً بذكر حق مشغول باشيد و قاصدان يمن عرفانش را مسرور داريد

4 و ما ذكرت من احباء الله في كتابك انا نذكرهم فضلاً من لدنا ليشكرون ربهم العزيز البديع كل لدى العرش مذكورند و بطراز عنایت مزین انشاء الله بايد بکمال اتحاد و اتفاق بافق ظهور نیر آفاق متوجه باشند

5 اتحاد لدى الحق محبوب بوده و خواهد بود طوبی لمن فاز به انه ممن نصر امر الله العليم الحكيم

6 کبر من قبلی علی وجوه الذين آمنوا و علی من سبی بعلي قبل اکبر و علی امتی التي فازت بعرفان الله المقتدر القدير

BLIB_Or15719.065e, AQA5#081 p.097

BH06762

To: *Mahdi-Quli Khan*

Date: 1293-05 [1876-May]

- 1 In the Name of the peerless Lord
- 2 The divine Call is raised at all times, and the horizon of the Revelation is illumined with the lights of His countenance. Blessed are they who have heard His call with the ear of the soul and beheld His horizon with the most pure vision.
- 3 Say: O ye who drink deep of the wine of inner meanings, and O ye who circle round the eternal Ka'bih! In all circumstances

1 بنام خداوند بیمانند

2 ندای الهی در کلّ حین مرتفعست و افق ظهور بانوار وجه منور طوبی از برای نفوسیکه ندایش را بگوش جان شنیدند و افقش را ببصر اطهر مشاهده نمودند

3 بگو ای شاربان رحيق معانی و ای طائفان کعبه لایزالی در کلّ احوال بحکمت ناظر باشيد و

keep your eyes fixed upon wisdom and be intent upon the betterment of the world. Until you find thirst, bestow not the Kawthar of divine knowledge; until you observe the quest, grant not the gems of inner meanings. The world is and ever shall be transient and fleeting. Strive ye that in this fleeting world ye may attain unto everlasting stations. He, verily, is the Forgiving, the Bestowing, the Generous.

- 4 Had the loved ones of God acted according to that which God desired, the entire earth would have been witnessed as a single patch of Paradise. Some of the friends accepted the divine counsel, while others remained veiled therefrom. He, verily, is the Counselor, the Manifest, the All-Knowing.
- 5 God willing, may ye ever repose beneath the shade of divine favor and be blessed with His bounties. And the glory be upon you.

باصلاح عالم توجه نمائید تا عطش نیاید کوثر
عرفان بذل نمائید تا طلب نبینید گوهر معانی
عطا نکنید دنیا فانی و زایل بوده و خواهد بود
جهد نمائید تا در این دنیای فانی کسب مقامات
باقیه نمائید آنه هو الغفور المعطى الکریم

4 اگر احبای الهی به ما اراد الله عامل بودند جمیع
ارض یک قطعه از جنان مشاهده میشد بعضی
از احبای الهی را قبول نمودند و بعضی از آن
محتجب ماندند آنه هو الناصح المبین العلم

5 انشاء الله در کلّ احیان در ظلّ عنایت حقّ
مستریح باشید و بالطافش فائز و البهاء علیکم

BLIB_Or15719.159b

BH07048

To: Musa known as Diya, in Qazvin

Date: 1293-05 [1876-May]

- 1 In the name of the one God!
- 2 Be thou at all times engaged and gladdened in the remembrance of the Goal of all the worlds. Look not unto those who claim to believe, but fix thy gaze upon the horizon of thy Lord, the All-Merciful. He will verily protect thee with truth and ordain for thee that which shall profit thee in this world and the next. He is indeed the Forgiving, the Generous.
- 3 Some heedless souls attribute themselves to truth, yet are deprived of divine attributes and heavenly characteristics. It is necessary to avoid such souls. I swear by God's Most Great Name, if the existing souls who claim to love God were to act according to what hath been revealed from the Supreme Pen, all who are on earth would perceive the greatness, power, sanctity and holiness of the Dayspring of His Cause. Woe unto those whose deeds deny their words!
- 4 That honored one should with perfect assurance be occupied at all times with the remembrance of God. Verily, He is the

1 بنام خداوند یگانه

2 در کلّ احیان بذکر مقصود عالمیان مشغول و
مسرور باش لا تنظر الی الذین یدعون الایمان کن
ناظراً الی افق ربّک الرحمن انه یحفظک بالحقّ و
یقدر لک ما ینفعک فی الآخرة و الأولى انه هو
الغفور الکریم

3 بعضی از نفوس غافله خود را بحقّ نسبت میدهند
ولکن از صفات الهیه و اخلاق رحمانیه محرومند
اجتناب از چنین نفوس لازم قسم باسم اعظم
الهی اگر نفوس موجوده که مدعی محبة الله اند
بأنّیه از قلم اعلی نازل شده عامل میشدند جمیع
من علی الأرض عظمت و قدرت و تنزیه و
تقدیس مطلع امر را ادراک مینمودند تبّاً للذین
ینکر اعمالهم اقوالهم

Protector of those who remember Him. And the glory be upon thee and upon those who have believed in God, the Single, the All-Informed.

آنجناب باید با کمال اطمینان در کلّ اوان بذکر
الله مشغول باشند آنه ولی الذّاکرین و البهّاء علیک
و علی الذّین آمنوا بالله الفرد الخبیر

BLIB_Or15719.070a

BH07083

To: Tahmasb-Quli Khan, in Savadkuh

Date: 1293-05 [1876-May]

1 In the Name of the One God

1 بنام خداوند یگّا

2 Thou hast been mentioned in the presence of the Wronged One, and the fragrances of thy love have been inhaled. God willing, through the grace of the sovereign Who knoweth no decline, thou shalt drink from the pure wine incomparable, and at all times remain turned toward the horizon of the revelation of the All-Merciful.

2 ذکرت لدى المظلوم مذکور آمد و نفعات محبّت
استشمام شد انشاء الله بعنایت سلطان بیزوال از
زالا رقیق بیثال بیاشامی و در کلّ احیان بافی
و حی رحمن متوجه باشی

3 How many souls claimed to love God, yet when the Morn of His Revelation dawned and the Most Great Light rose above the horizon of the world, all remained veiled save those who, with utmost joy and radiance, turned toward the Source of the revelation of divine commandments. The Sun of Truth hath risen while most of the people remain afflicted with the sleep of heedlessness.

3 چه مقدار از نفوس ادّعی محبّت الهی مینمودند
و چون صبح ظهور طالع و نیر اعظم از افق عالم
مشرق کل محتجب ماندند مگر نفوسیکه بکمال
بهجت و سرور بمصدر ظهور اوامر الهی اقبال
نمودند شمس حقیقت مشرق و اکثری از ناس
بخواب غفلت مبتلا

4 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Name through which the fountains of Thy wisdom gushed forth amongst Thy creatures, to make me steadfast in Thy Cause, speaking Thy praise and remembrance, and standing firm in Thy service in such wise that neither the clamor of the divines nor the commotion of the wicked may deter me. Then ordain for me, O my God, that which Thou hast ordained for Thy chosen ones. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Giving, the All-Wise.

4 قل سبحانک اللهم یا الهی اسئلك باسمک الذی
به انفجرت ینابیع حکمتک بین بریتک بأن تجعلنی
مستقیماً علی امرک و ناطقاً بذکرک و ثنائک
و قائماً علی خدمتک علی شأن لا یحجبنی نفاق
العلماء و لا ضوضاء الأشقیاء ثم قدر لی یا الهی
ما قدرته لأصفیائک انک انت المقتدر علی ما
تشاء لا اله الا انت المعطى الحکیم

BLIB_Or15719.059b

BH07183*To: Mirza Muhammad Ja'far, in Shirvan**Date: 1293-05 [1876-May]*

- 1 He is the All-Powerful, the All-Knowing, the All-Wise
هو المقتدر العليم الحكيم
- 2 Your letter hath come before the Wronged One, and from it We perceived the fragrance of thy sincerity towards God, the Lord of what was and what shall be. We have answered thee with this Tablet that thou mayest rejoice and arise to serve the Cause of God, the Help in Peril, the Self-Subsisting.
قد حضر كتابك لدى المظلوم ووجدنا منه عرف خلوصك لله رب ما كان وما يكون واجبناك بهذا الكتاب لتفرح وتقوم على خدمة امر الله المهيمن القيوم
- 3 Know thou the value of these days and glorify thy Lord with praise, through Whom every decreed matter hath been made manifest. God willing, may all the loved ones of the All-Merciful be engaged in the remembrance of the Truth with the utmost joy and delight.
ان اعرف قدر تلك الايام وسبح بحمد ربك الذي به ظهر كل امر محتوم انشاء الله جميع احباي رحمن بكمال روح وريحان بذكر حق مشغول باشند
- 4 The call of the friends was heard and their turning to the Divine Countenance was witnessed. We beseech God to draw them ever closer to Him and to assist them to be steadfast in His Cause. He, verily, is the All-Powerful, the Almighty.
ندای دوستان اصغا شد و توجهشان بوجه الهی مشاهده گشت نسل الله بأن يقربهم في كل حين اليه ويؤيدهم على الاستقامة في امره انه هو المقتدر القدير
- 5 Convey My greetings to the friends in that land. This is a Day wherein all must cling to the hem of Truth and, with perfect detachment and sincerity, give voice to His remembrance. Strive that perchance in this transient world ye may attain unto everlasting stations.
دوستان آن ارض را تكبير برسان امروز روزيست كه بايد كل بذيل حق تشبث نمائيد و بكمال خلوص و انقطاع بذكرش ناطق شوند جهد نمائيد كه شايد در اين دنياي فانيه كسب مقامات باقيه نمائيد
- 6 All are mentioned in the presence of the Wronged One and are beheld in the Most Great Prison. The glory from God, the Generous Bestower, be upon you.
جميع لدى المظلوم المذكورند و در سجن اعظم مشهود البهاء عليكم من الله المعطي الكريم

BLIB_Or15719.075d

BH06902

To: Fadlullah, in Tihiran
Date: 1293-05 [1876-May]

- 1 In the name of the one incomparable Friend! 1 بنام دوست یگا
- 2 Since your return until now, apparently no news has reached us from you, until this time when Muhammad-Qabli-'Ali arrived. In the letter from his honor Ha, upon whom be the Glory of God, which was with him, mention was made of you. We beseech God to protect you and ordain for you that which will bring joy to your eyes and gladden your heart, and bestow upon you wondrous joy. You have been and are remembered before the Wronged One. 2 از حین مراجعت تا حال بر حسب ظاهر از شما خبری نرسید تا در این وقت که محمد قبل علی وارد شد در مکتوب جناب حا علیه بهاء الله که با او بود ذکر شما مذکور نسل الله بأن یحفظک و یقدر لک ما تقر به عینک و یفرح به قلبک و یبارک علیک الفرح البدیع ذکر شما لدی المظلوم بوده و هست
- 3 The prison-land, as before, is sometimes disturbed due to changes in governors and sometimes tranquil. We thank God in all conditions. 3 ارض سجن هم کما فی السابق گاهی بسبب تغییر حکام مضطرب و گاهی ساکن انا نشکر الله فی کل الأحوال
- 4 God willing, through the grace of the Lord of Names, you will be occupied with the mention of God in the gathering of composition, and at all times drink from the wine of unity and the Kawthar of detachment. 4 انشاء الله بعنایت مالک اسماء در انجمن انشاء بذکر الله مشغول باشید و از ریحق توحید و کوثر تجرید در کل حین بیاشامید
- 5 We send greetings to you from the prison, and to those who have believed in God, the Single, the All-Informed. Glory be upon thee and upon those who have attained to the days of God, the One, the Mighty, the Powerful. 5 انا نکبر علیک من شطر السجن و علی الذین آمنوا بالله الفرد الخیر البهاء علیک و علی من فاز بایام الله الواحد المقتدر القدر

INBA23:247, BLIB_Or15719.074a

BH06975

To: wife of one who ascended, in Tihiran
Date: 1293-05 [1876-May]

- 1 In the name of the One True God, the Kind 1 بنام خداوند مهربان یگا
- 2 God willing, mayest thou at all times be turned toward the Sun of the horizon of Revelation and drink from the Kawthar of purity. Praise be to God, thou art mentioned before the Divine Throne and art specially favored with the bounties of the True One. 2 انشاء الله در کل احیان بشمس افق ظهور متوجه باشی و از کوثر ظهور بیاشامی الحمد لله لدی العرش مذکوری و بعنایات حق مخصوص

- 3 Grieve not for him who ascended oppressed unto God, the Lord of all worlds. Soon shall the world and all that is therein pass away, and there shall endure that which hath been ordained for him in the Perspicuous Book. Blessed is he in that he bore tribulations and adversities in the path of God and aided His Cause to the extent of his ability. Unto this thy Lord, Who presideth over all who are in the heavens and on earth, doth testify. Blessed is he who visiteth him and seeketh his intercession with God, the Goal of them that know.
- 4 That leaf must gaze toward the realm of oneness with the utmost joy and gladness. Successive trials have befallen you. God is aware and cognizant of all things. Soon shall appear that which He desireth and He shall decree whatsoever He willeth. He, verily, is the Almighty, the Powerful.
- 5 The glory be upon thee and upon those women who have believed in God, the Single, the All-Informed.

3 لا تحزنى فى الذى صعد مظلوماً الى الله رب العالمين سوف تنفى الدنيا وما فيها ويبقى ما قدر له فى كتاب مبين طوبى له بما حمل البأساء والضراء فى سبيل الله ونصر امره بما كان مستطيعاً عليه يشهد بذلك ربك المهيم على من فى السموات والأرضين طوبى لمن يزوره ويستشفع به الى الله مقصود العارفين

4 بايد آن ورقه بكال فرح و ابتهاج بشطر احديه ناظر باشند بلاياى متواتره بر شما وارد حق بر كل مطلع و آگاهست سوف يظهر ما اراد و يحكم بما يشاء انه هو المقتدر القدير

5 البهاء عليك و على اللائ آمن بالله الفرد الخبير

INBA35:160, BLIB_Or15719.060b

BH07212

To: Abdu'l-Karim Arbab, in Tihiran

Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 We have enjoined wisdom upon Our servants lest there occur that which would disturb the hearts of humanity. We have removed the law of contention, for verily I am the One Who hath power over whatsoever He willeth. There is no God but Him, the Just, the All-Wise. Whoso followeth My commandments, he is of the people of My Kingdom, and whoso turneth away from them, he is among the most lost.
- 3 Say: O people! Hold fast to the Most Great Cord of God, for verily it is His Cause which hath shone forth from this luminous horizon. Think not that those who are heedless of God are living. By My life! They are among the dead. Their wretchedness hath overcome them and their souls have prompted them to that which will lead them back to the flames.
- 4 We have remembered thee in this prison that thou mayest remember thy Lord, the Forgiving, the Generous. Verily he who

1 هو الأقدس الأعظم الأبهى

2 قد وصينا العباد بالحكمة لئلا يحدث ما تضطرب به افئدة البرية و رفعنا حكم الجدال و انا المقتدر على ما اشاء لا اله الا هو العادل الحكيم من اتبع اوامرى انه من اهل ملكوتى و من اعرض عنها انه من الأخسرين

3 قل يا قوم تمسكوا بجبل الله الأعظم انه لأمره المشرق من هذا الأفق المنير لا تحسبن الذين غفلوا عن الله احياء لعمرى انهم من الميتين قد غلبت شقوتهم و سوت لهم انفسهم ما يرجعهم الى السعير

4 انا ذكرناك فى هذا السجن لتذكر ربك الغفور الكريم ان الذى تكلم لوجه الله و تمسك بالحكمة يؤثر ما نطق به فى قلوب الغافلين

speaketh for the sake of God and holdeth fast to wisdom, his words will influence the hearts of the heedless.

- 5 O My loved ones! Remind My servants with spirit and fragrance that haply they may turn to the Most Exalted Horizon and detach themselves from every doubtful world. Thus have We sent down the Book and dispatched it unto thee that thou mayest thank thy Lord, the Munificent, the Mighty, the Wondrous.

5 يا احبائي ذكروا عبادي بالروح و الریحان لعل
يتوجهن الى الأفق الأعلى و ينقطعن عن كل
عالم مريب كذلك انزلنا الكتاب و ارسلناه اليك
لتشكر ربك الباذل العزيز البديع

INBA15:267, INBA26:267

BH07075

To: Nasrullah

Date: 1293-05 [1876-May]

- 1 In His Name, the One Who has dominion over all who are on earth and in heaven!
- 2 A remembrance from the One Who remembers unto every one who has arisen to assist the Cause of God, that he may inhale the fragrance of the All-Merciful from this perspicuous Tablet.
- 3 By God! He who is drawn to the verses of his Lord will, out of his longing for God, the Mighty, the Praised One, abandon all creation. Blessed is he who, in these days, has drawn nigh unto the Dawning-Place of revelation and inspiration, and has attained the ocean of reunion at the spot wherein this Great Sea has been imprisoned.
- 4 Say: O people! Beware lest the Book of the Prison prevent you from this Book which has been inscribed by the Most Exalted Pen and round which circle the inmates of the highest Paradise morn and eve. And beware lest the ornaments and luxuries of the world withhold you from this station whereunto the hearts of the Prophets and Messengers have turned. Cast away all that the people possess, then with detached hearts turn towards the Dayspring of the Light of Oneness, and take the chalices of salvation in the name of Him Who is the Guardian over all worlds.
- 5 Thus have We sent down the verses as a token of Our grace unto everyone possessed of keen hearing.

1 بسمه المهيمن على من في الأرض و السماء

2 ذكر من لدى المذكور لكل ذاكر قام على نصرة
امر الله ليجد عرف الرحمن من هذا اللوح المبين

3 تالله من انجذب من آيات ربه انه يدع الامكان
شوقاً الى الله المقتدر العزيز الحميد طوبى لمن تقرب
في هذه الايام الى مطلع الوحي و الالهام و فاز
بجمر الوصال مقام الذي فيه يجن هذا البحر العظيم

4 قل يا قوم اياكم ان يمنعكم كتاب السجن عن هذا
الكتاب الذي رقم من القلم الأعلى و يطوف في
حوله العلويون في كل بكور و اصيل و اياكم ان
تجربكم الزخارف و المطارف عن هذا المقام الذي
توجهت اليه افئدة النبيين و المرسلين ضعوا ما عند
الناس كلها ثم توجهوا بالقلوب الفارغة الى مطلع
نور الأحديّة و خذوا اقداح الفلاح بهذا الاسم
المهيمن على العالمين

5 كذلك نزلنا الآيات فضلاً من عندنا لكل ذي
سمع بديع

BLIB_Or15715.141a, ASAT5.143x

BH07229*To: Ahmad Khan**Date: 1293-05 [1876-May]*

- 1 In the name of the one true God! بنام خداوند یگانه 1
- 2 Though the Most Exalted Pen dwells in the Most Great Prison, at all times it summons the friends to the divine horizon of revelation and the dawning-place of the All-Merciful's generosity. Blessed is the ear that attains to hearing it, blessed is the eye that is illumined by its horizon, and blessed is the heart that is adorned with His love. قلم اعلیٰ مع آنکه در سجن اعظم ساکنست در کل احیان دوستان را بافق وحی الهی و مشرق کرم سبحانی دعوت مینماید مبارک گوشیکه باصغای آن فائز شد و مبارک چشمیکه بافتش منور گشت و مبارک قلبیکه ببحش مزین گردید 2
- 3 We have desired for you an exalted station in the Book. Blessed be your father who in the earliest days attained recognition of God, the Sovereign, the Mighty, the All-Powerful, the All-Knowing. The heart that today becomes the treasury of the pearls of divine love is accounted before God as the Lord of hearts. انا اردنا لكم مقاماً رفیعاً فی کتاب طوبی لأیکم الذی فاز فی اول الأیام بعرفان الله الملك المقتدر العزیز العلام قلبیکه الیوم مخزن لآلی محبت الهیه واقع شد او مولی القلوب عندالله محسوب 3
- 4 Today veils of idle fancy have prevented the people from recognizing the Lord of all beings. Soon will the hand of divine power rend asunder the veils, and all shall find themselves to be losers and remorseful, except for those souls who transcended contingent existence on the pathway of the love of the All-Merciful and held fast unto Him. By My life! They are among the triumphant and they are among those drawn nigh. ناس را الیوم حجاب اوهام از عرفان مالک انام منع نموده زود است که ید قدرت قضا احجاب را خرق نماید و کل خود را خاسر و نادم مشاهده نمایند مگر نفوسیکه در سبیل محبت رحمن از امکان گذشتند و باو تمسک جستند لعمری انهم من الفائزین وانهم من المقربین 4
- 5 The glory be upon you and upon those whom veils have not kept back from this straight path. البهاء علیک و علی الذین ما منعهم الأجاب عن هذا الصراط المستقیم 5

BLIB_Or15719.159c

BH07251*To: Shaykh Muhammad Taqi**Date: 1293-05 [1876-May]*

- 1 He is the Most Holy, the Most Great, the Most Glorious هو الأقدس الأعظم الأبهی 1
- 2 A book from this Wronged One for those who believe in God, the Help-in-Peril, the Self-Subsisting کتاب من لدی المظلوم الی الذی آمن بالله المهیمن القیوم 2

- 3 We have sent down verses in such wise that no pen can reckon them, nor can any tablet contain them, yet the people understand not. The lights have shone forth and the horizons have been illumined, yet the people know not. They have cast behind their backs the Most Great Sea, hastening instead toward the dust - verily, they perceive not.
- 4 Be thou steadfast in the Cause and remind the people of this Cause whereby every atom hath testified that the Kingdom belongeth unto God, the Lord of what was and what shall be. Be thou in such wise that neither the affairs of the world shall prevent thee nor the signs of the nations shall sadden thee. Thus doth the Lord of Eternity command thee from this forbidden station.
- 5 Grieve thou not for thy brother. By My life! He is in a praiseworthy station. We have adorned him with the garment of forgiveness and exalted him in truth. Verily thy Lord is the Mighty, the Loving.
- 6 Remember thou My loved ones on My behalf and give them the glad tidings of My remembrance which hath preceded both the witness and the witnessed.
- 3 انا انزلنا الآيات على شأن لا تحصى الأقلام و لا تحملها الألواح ولكن القوم هم لا يفقهون قد اشرفت الأنوار و لاحت الآفاق ولكن الناس هم لا يعلمون قد نذبوا البحر الأعظم عن ورائهم مسرعين الى التراب الا انهم لا يشعرون
- 4 ان استقم على الأمر و ذكر الناس بهذا الأمر الذي به شهدت الذرات الملك لله رب ما كان و ما يكون كن على شأن لا تمنعك شؤونات العالم و لا تخزنك اشارات الأمم كذلك يأمرک مالک القدم من هذا المقام الممنوع
- 5 لا تحزن في اخيك لعمري انه في مقام محمود انا زيناه بقميص الغفران و رفعناه بالحق ان ربك هو العزيز الودود
- 6 ان اذكر احبائي من قبلي و بشرهم بذكرى الذي سبق الشاهد و المشهود

BLIB_Or15719.090b

BH07273

Date: 1293-05 [1876-May]

- 1 In the Name of the Peerless Lord!
- 2 The Beloved of the world, in this Most Great Prison, makes mention of His loved ones, that they may rejoice in His bounty and attain unto the supreme gladness. Two most great matters have been and shall ever be: first, the recognition of the Ancient Being, and second, adherence to that which hath dawned from the horizon of His Command. Blessed is he who hath recognized the purpose of God and attained unto that which He hath ordained in His mighty Tablet.
- 3 This is a Day the like of which hath not been mentioned in the Book. Whatsoever pure word and holy deed proceedeth from anyone shall endure and be recorded in the Book of God. O ye who soar in the atmosphere of divine recognition! Make a mighty effort that ye may attain unto that which hath been
- 1 بنام خداوند بی مانند
- 2 محبوب عالم در این سجن اعظم احبای خود را ذکر میفرماید تا از فضلش مسرور باشند و بفرح اعظم فائز گردند دو امر اعظم بوده و خواهد بود اول عرفان ذات قدم و ثانی متابعت اوامر مشرقه از افق امر طوبی لمن عرف مراد الله و فاز بما امر به فی لوحه العظیم
- 3 امروز روزیست که شبه آن در کتاب نازل نشده و از هر نفسی کلمه طیبه و اعمال مقدسه ظاهر شود باقی و دائم خواهد بود و در کتاب الهی ثبت خواهد شد ای طائران هوای عرفان جهد منیع مبذول دارید تا بآنچه مذکور شد فائز گردید

mentioned. Whatsoever hath occurred in the past, its remedy in this Day is easy and simple, but that which is missed by anyone today shall be impossible to remedy. Say: Harken unto that which your Lord, the All-Glorious, the Most Exalted, counseleth you.

هرچه از قبل واقع شد تدارک آن در این روز
سهل و آسانست و هرچه الیوم از نفسی فوت
شود تدارک آن محال قل ان استمعوا ما ینصحکم
به ربکم الغنی المتعال

BLIB_Or15719.149b

BH11812

Date: 1293-05 [1876-May]

- 1 He is the Ever-Abiding, the Everlasting, the All-Knowing, the All-Wise! 1 هو الباقی الدائم العلیم الحکیم
- 2 Today We have arisen speaking in remembrance of God, the Lord of all worlds. And when the verses were revealed, a gazelle approached the Throne and sat before the Countenance in front of the Throne with manifest humility, and it was listening to the verses of God as though illumined by the lights of its Lord's utterance, the All-Subduing, the All-Knowing. 2 قد اصبحنا الیوم ناطقاً بذكر الله رب العالمین و اذا نزلت الآیات قد حضر لدی العرش غزال و جلس تلقاء الوجه فی مقابلة العرش بخضوع مبین و کان یسمع آیات الله كأنه استضاء من انوار بیان ربه المهیم العلیم
- 3 How many learned men have been barred from the direction of the Known One, while this animal hath approached the All-Merciful and hearkeneth to that which no created thing between the heavens and earth can equal. Verily bounty is in God's hand - He giveth to whomsoever He willeth and withholdeth from whomsoever He willeth. Within His grasp is the kingdom of might and power. He, verily, is the Ruler, the Giver, the Generous, the Ancient of Days. 3 کم من عالم منع عن شطر المعلوم و هذا الحیوان قد حضر لدی الرحمن و یسمع ما لا یعادلہ ما خلق بین السموات و الأرضین ان الفضل ید الله یعطى من یشاء و ینع عن یشاء فی قبضته ملکوت القدرة و الاقتدار انه هو الحاکم المعطى البازل القدیم
- 4 Thus have We recounted unto thee what We witnessed, that thou mayest be convinced that all things are drawn to the breezes of Revelation save those who have turned away and are among the most lost. These are but worthless rabble whose station God hath ordained to be below that of animals, as doth testify to this the Lord of the Day of Judgment. 4 كذلك قصصنا لك ما شهدناه لتوقن بأن کثیء انجذب من نفحات الوحى الا الذين اعرضوا و كانوا من الأخسرین اولئك همج رعاع قد قدر الله شأنهم دون شأن الحیوان یشهد بذلك مالک يوم الدين
- 5 Rejoice thou in this Tablet, then render thanks unto thy Lord, the Kind, the Merciful. 5 ان افرح بهذا اللوح ثم اشکر ربک العطوف الرحیم

NLAI_BH1.222

BH07819*To: Aqa Muhammad who attained, in Qazvin**Date: 1293-05 [1876-May]*

- 1 In the Name of God, the Most Holy, the Most Great, the Most Glorious
- 2 A Tablet from Us to him who hath turned unto God and entered the Spot wherein the Tree uttereth its call and wherein the Faithful Spirit proclaimeth: "God, the Lord of the Day of Judgment, hath come!" O Muhammad! Give thanks unto God for having aided thee to enter this Station, round which circle the Concourse on High. This, verily, is a noble station. Bear thou witness unto that whereunto God hath testified, then act according to that which thou hast been bidden by One Who is All-Knowing, All-Wise.
- 3 O Muhammad! Thou hast attained unto divine favors and reached the sacred station of nearness. Preserve this station from the dust of the vain imaginings of the idolatrous souls. Convey My greetings to all the people of that land who have turned unto the Dayspring of Revelation, and who have drunk from the cup of steadfastness. Say: Blessed are ye for having turned unto Him, and heard, and believed, and fulfilled God's Covenant, the Lord of all worlds. And praise be to God, the Lord of all worlds.

1 هو الأقدس الأعظم الأبهى

2 كُتِبَ مِن لَدُنَّا لِمَن تَوَجَّهَ إِلَى اللَّهِ وَ دَخَلَ الْمَقَرَّ
الَّذِي تَنْطَلِقُ فِيهِ السَّدْرَةُ وَ ينادى الرُّوحُ الْأَمِينُ
قَدْ أَتَى اللَّهَ مَالِكُ يَوْمِ الدِّينِ إِنْ يَا مُحَمَّدُ إِنْ أَشْكُرُ
اللَّهُ بِمَا أَيْدَكَ عَلَى الدُّخُولِ فِي هَذَا الْمَقَامِ الَّذِي
يُطَوِّفُهُ الْمَلَأُ الْأَعْلَى إِنْ هَذَا الْمَقَامُ كَرِيمٌ إِنْ أَشْهَدُ بِمَا
شَهِدَ اللَّهُ ثُمَّ أَعْمَلُ بِمَا أَمَرَ بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ

3 اِی مُحَمَّدُ بَعْنَايَاتِ الْهَى فَائِزٌ شَدَى وَ بِمَقَامِ قَرَبِ
قَدَسِ رَسِيدِی حَفِظْ کُنْ اِیْتِمَامُ رَا اِزْ غِبَارِ اَوْهَامِ
نَفُوسِ مُشْرَکِهِ جَمِیعِ اَهْلِ اَنْ اَرْضِ رَا اِزْ نَفُوسِیْکِهِ
بِمَشْرِقِ وَحِیِ اِقْبَالَی نُمُودَه اَنْدَ وَ اِزْ کَاسِ اسْتِقَامَتِ
اَشَامِیْدَه اَنْدَ تَکْبِیْرِی رِیْسَانِ قُلْ طَوْبِی لَکُمْ بِمَا اِقْبَلْتُمْ
وَ سَمِعْتُمْ وَ اَمْتَمْتُمْ وَ وَفِیْتُمْ مِثَاقِ اللَّهِ رَبِّ الْعَالَمِیْنَ وَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِیْنَ

BLIB_Or15719.166c

BH07734*To: Mirza Mahmud Nun Ra, in Tihiran**Date: 1293-05 [1876-May]*

- 1 He is the All-Forgiving, the All-Bountiful
- 2 Your letter has been crowned with the crown of the mention of your Lord's tender mercy, the Compassionate. He hath witnessed thy turning to God, the Lord of all worlds. Preserve thou the testimony of God - it is better for thee than aught else to which the name of thing can be applied. He is verily the All-Giving, the All-Knowing.

1 هو الغفور الكريم

2 قَدْ تَكَلَّلَ كِتَابُكَ بِاَكْلِيلِ ذِكْرِ عَنَايَةِ رَبِّكَ الْمَشْفُوقِ
الرَّحِيمِ اِنَّهُ شَهِدَ بِاِقْبَالِكَ إِلَى اللَّهِ مَوْلَى الْعَالَمِیْنَ اِنْ
اَحْفَظْ شَهَادَةَ اللَّهِ اِنَّهُ خَيْرُ لَكَ عَمَّا يُطْلَقُ عَلَيْهِ اسْمُ
شَيْءٍ اِنَّهُ لَهُو الْمُعْطَى الْعَلِيمُ

- 3 God willing, may you be occupied at all times with the mention of the Beloved of the worlds in a spirit of joy and delight. Today there is no greater service than to arise in the love of God and strive to unite and bring harmony among the friends in that land.
- 4 We have recognized thy burning in separation - grieve not at this, for verily thou didst attain unto the presence in the first dawning of the Most Great Light from the horizon of Iraq. Be thou thankful and numbered among the patient ones.
- 5 He who was named Muhammad hath been mentioned before the Throne. Convey unto him Our greetings and give him the glad-tidings of this wondrous remembrance.
- 6 The glory be upon thee and upon thy wife and thy children. Ye are all mentioned before the Throne and are the achievers of the heavenly table that hath been sent down from this glorious station.
- 3 انشاء الله در كل احيان روح و ريحان بذكر محبوب عالمان مشغول باشيد و اليوم خدمتي اعظم از آن نيست كه بجمه الله قيام نمائيد و در صدد تأليف و اتحاد دوستان آن ارض برآييد
- 4 قد عرفنا احتراقك في الفراق لا تحزن بذلك انك فزت باللقاء في اول اشراق النور الاعظم من افق العراق ان احمد و كن من الصابرين
- 5 قد ذكر لى العرش من سمي بمحمد كبر على وجهه من لدنا و بشره بهذا الذكر البديع
- 6 البهاء عليك و على ضلعك و ذريتك انتم المذكورون لى العرش و الفائزون بالمائدة التي نزلت من هذا المقام الكريم

BLIB_Or15719.056

BH07854

To: Aqa Abdul-Husayn son of Mulla Zaman

Date: 1293-05 [1876-May]

- 1 In the Name of the Peerless Lord!
- 2 Your call hath been heard and Thy letter was observed. Verily thy Lord turneth hardship into comfort and difficulty into ease. He is, verily, the All-Powerful, the Almighty.
- 3 Give thanks unto God for having been mentioned before the Throne and for His Glorious and Wondrous Pen having turned toward thee. We have commanded all to wisdom and unity, that all may fix their gaze upon that which God hath willed.
- 4 There is no doubt that the divine commandments have ever been the cause of salvation for all peoples. Blessed is the one who hath pondered the divine ordinances and acted upon them. By My life! They are the fountainheads of grace and the dawning-places of justice amongst the servants. He with Whom is the Final Word beareth witness unto this.
- 5 God willing, divine benevolence shall embrace all. Be thou assured and be of the thankful ones. The Glory be upon thee
- 1 بنام خداوند بمانند
- 2 ندايت شنیده شد و کتابت مشاهده گشت ان ربك مبدل الشدة بالرخاء و العسر باليسر انه هو المقتدر القدير
- 3 ان اشكر الله بما ذكرت لى العرش و توجه اليك قلبه العزيز البديع جميع را بحكمته و اتحاد امر فرموديم تا كل به ما اراده الله ناظر باشند
- 4 و شكى نبوده و نيست كه اوامر الهيه سبب نجات بريده بوده طوبى از براى نسيكه در احكام الهيه تفكر نمود و بان عامل گشت لعمرى انها معادن الفضل و مشارق العدل بين العباد يشهد بذلك من عنده فصل الخطاب

and upon those who are with thee among such as have believed in God, the Single, the All-Informed.

5 انشاء الله عنايت الهية شامل حال كل خواهد شد
ان اطمئن و كن من الشاكرين البهاء عليك وعلى
من معك من الذين آمنوا بالله الفرد الخبير

BLIB_Or15719.066a

BH07467

To: Ghulam Husayn Khan

Date: 1293-05 [1876-May]

1 In the Name of the Beloved of the Worlds!

1 بنام محبوب عالمیان

2 Praise be to God that through the bounty of the Sovereign of existence ye have attained, and are gazing upon the ocean of grace and bounty. Two matters have ever been and shall continue to be beloved in the sight of God: first, steadfastness, and second, wisdom. In all the Tablets We have enjoined wisdom and forbidden the people from creating mischief and corruption, lest that appear which would trouble hearts and minds. Nevertheless, in most lands some have transgressed beyond wisdom and deemed it to be a means of assisting the Cause. This hath been a source of error for them. Verily thy Lord is the All-Knowing, the All-Informed. We beseech God to assist thee and those who have believed, and to ordain for thee the good of this world and the next. Verily He is the Potent over whatsoever He willeth. There is none other God but Him, the Almighty, the Most Exalted, the Most High, the Most Great. God willing, on this spiritual day thou shalt drink again and again, time after time, from the luminous Kawthar from the divine Hand of bounty. The glory be upon you.

2 الحمد لله بعنايت سلطان وجود فائزید و بحر فضل
و جود ناظر دو امر لدى الله محبوب بوده و
خواهد بود اول استقامت و ثانی حکمت در جمیع
الواح بحکمت امر نمودیم و ناس را از فتنه و فساد
منع کردیم لثلاً يظهر ما تضطرب به الأفتدة و
القلوب مع ذلك در اکثری از بلدان بعضی از
حکمت تجاوز نمودند و آنرا نصرت امر دانستند
قد اشتبه عليهم ان ربك هو العليم الخبير نسل
الله بأن يوفقك و الذين آمنوا و يقدر لك خير
الدنيا و الآخرة انه هو المقتدر على ما يشاء لا اله
الا هو المقتدر المتعالى العلى العظيم انشاء الله در
این يوم روحانى کوثر نورانى را از ید عطای الهی
کره بعد کره و مره بعد مره بیاشامی البهاء علیکم

BLIB_Or15719.159d

BH07534*To: Nasru'llah Khan**Date: 1293-05 [1876-May]*

- 1 In the Name of the All-Seeing, the All-Knowing! 1 بنام بیننده دانا
- 2 God willing, may you abide beneath the shade of the Divine Lote-Tree and be illumined by the lights of the Countenance of the All-Merciful. The eye of God's loving-kindness hath been and will continue to be upon you. 2 انشاء الله در ظلّ سدره الهیه ساکن و بانوار وجه رحمانیه منور باشید نظر عنایت الهی با شما بوده و خواهد بود
- 3 Although this most glorious and exalted station is now concealed, yet days will come forth from non-existence into being when the fruits of goodly deeds shall become manifest and evident as the sun in those days. In all conditions you must be mindful of wisdom and speak in remembrance of God. Verily, He exalteth whomsoever He willeth through His Own sovereign might. He, verily, is the Powerful, the Mighty. 3 اگرچه این مقام بلند ابهی الیوم مستور است ولكن ایامی از عدم بوجود خواهد آمد و ثمرات اعمال طیبیه در آن ایام مثل شمس ظاهر و هویدا خواهد شد در جمیع احوال باید بحکمت ناظر باشید و بذکر حق ناطق آنه یرفع من یشاء بسلطان من عنده آنه لهو المقتدر القدير
- 4 We beseech God to aid thee to serve His Cause, to strengthen thee in that which will make thy remembrance endure in the kingdom of His Cause and creation, and to ordain for thee that which will exalt His remembrance among His servants. He is the Protector of whosoever turneth unto Him. There is none other God but Him, the Forgiving, the Bountiful. 4 نسل الله بأن یوفقک علی خدمه امره و یؤیدک علی ما یبقی به ذکرک فی ملکوت امره و خلقه و یقدر لک ما یرتفع به ذکره بین عبادہ الله ولی من والاه لا اله الا هو الغفور الکریم
- 5 May the glory rest upon you and upon those with you who have believed in God, the Single, the All-Informed. 5 انما البهاء علیکم و علی من معکم من الذین آمنوا بالله الفرد الخبیر

BLIB_Or15719.159a

BH07598*To: sister of the Badi the martyr**Date: 1293-05 [1876-May]*

- 1 In the Name of the Beloved of the Worlds! 1 باسم محبوب عالمیان
- 2 Praise be to the Purpose of the world Who favored you with His wondrous grace and adorned you with an ornament that will endure as long as the kingdom of earth and heaven shall last. 2 حمد کن مقصود عالم را که شما را بعنایت بدیعهاش مخصوص فرمود و بطرازی مزین نمود که بدوام ملک و ملکوت باقی خواهد بود

- 3 Be thou thankful unto thy Lord, then recognize the station of thy father. Verily he hath a station with God, the All-Knowing, the All-Wise. Then remember thy brother whom God hath exalted through a sovereignty from His presence and named him with His wondrous name.
- 4 Thy letter hath been presented before the Throne and We have heard that wherewith thou didst commune with God. Verily He is the Hearer, the Answerer. Thy call was heard and thy letter was observed.
- 5 God willing, thou shalt ever be speaking in praise and glorification of God and remain steadfast in His Cause. The Supreme Pen counsels all His loved ones to the Most Great Steadfastness, and this station hath been and is the most great of all stations with God.
- 6 And glory be upon thee and upon thy father and upon those women who have believed in God, the Protector, the Self-Subsisting.
- 3 ان اشکری ربک ثم اعرفی شأن ابيک ان له مقام عند الله العليم الحكيم ثم اذكری اخاک الذی رفعه الله بسلطان من عنده و سماء باسمه البديع
- 4 قد حضر لدى العرش کتابک و سمعنا ما ناجيت به الله انه هو السامع المحييب ندايت اصغى شد و کتابت ملاحظه گشت
- 5 انشاء الله لم يزل ولا يزال بذكر و ثناء الهی ناطق باشی و بر امرش مستقيم قلم اعلى وصيت ميفرمايد جميع احبای خود را بر استقامت کبری و اين مقام عند الله از اعظم مقامات بوده و هست
- 6 و البهاء عليك و على ابيک و على اللاتي آمن بالله المهيمن القیوم

BLIB_Or15719.167a

BH08019

*To: Muhammad Qabl-i-Sadiq, in Lahijan**Date: 1293-05 [1876-May]*

- 1 In the Name of the One True God
- 2 In this Day it is incumbent and obligatory upon all to hold fast to the cord of divine wisdom and to draw the people, through loving counsels, to the court of oneness. O friends of God! I counsel you to pure deeds and praiseworthy conduct. Know this much: this fleeting world has never been, nor will ever be, worthy of either grief or joy.
- 3 God willing, may you, through His grace, achieve such deeds as will cause their mention to endure eternally in the immortal Kingdom. Be not grieved at separation, for He is verily the Ordainer, the All-Knowing, the All-Bountiful. The call of the handmaiden of God was heard. Give her the glad-tidings of the wondrous remembrances of God and the lights of divine utterance. Gladden Asadu'llah with the sweet fragrances of the Best-Beloved of the worlds. Blessed is he for having believed in
- 1 بنام خداوند یگا
- 2 اليوم بر کل لازم و واجبست که بجبل حکمت ربّانيه متمسک شوند و ناس را بنصایح مشفقانه بشطر احدیه کشانند ای دوستان الهی شما را وصیت مينمايم باعمال خالصه و اخلاق مرضیه اينقدر بدانيد که دنياي فانيه قابل حزن و سرور هيچکدام نبوده و نيست
- 3 انشاء الله بعنايت حق بعملی فائز شوی که ذکر آن بدوام ملکوت باقی و ثابت ماند از فراق محزون مباش انه هو المقدر العليم الکريم ندای امة الله شنیده شد او را ببدایع ذکر الهیه و انوار بیان ربّانيه مبشر باش اسدالله را بنفحات محبوب عالميان مسرور دار طوبی له بما آمن فی اول ايامه

the early days of his life in God, the Forgiving, the Bountiful. Verily We have heard your call and have answered you through this exalted Tablet.

بِاللهِ الْغَفُورِ الْكَرِيمِ أَنَا سَمِعْنَا نِدَائَكُمْ وَاجْبَنَّاكُمْ بِهَذَا
اللَّوْحِ الْمُنِيعِ

BLIB_Or15719.146c, AYT2.082x

BH08359

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1293-05 [1876-May]

- 1 He is sanctified above all that hath been and shall be! 1 هو المقدّس عمّا كان وما يكون
- 2 The verses were sent down when the signs appeared and the Spirit speaketh between the world and giveth glad-tidings unto the nations of the Most Great Name, whereby all who are in the heavens and earth were illumined. 2 قد نزلت الآيات اذ ظهرت العلامات و الروح ينطق بين العالم و يبشّر الأمم بالاسم الأعظم الذي به اضاء من في السموات و الأرضين
- 3 Blessed is the ignorant one who hath turned toward the horizon of the Cause, and woe unto the learned one who hath turned away from God, the Lord of the worlds. He who hath recognized God and the Dawning-Place of His Cause is accounted among the learned ones, though he be the most ignorant of men; and he who hath turned away is reckoned among the ignorant, though he produce all the knowledge of the first and the last. 3 طوبى لجاهل اقبل الى افق الأمر و ويل لعالم اعرض عن الله ربّ العالمين من عرف الله و مطلع امره انه من العلماء ولو كان اجهل الجاهلين و الذي اعرض انه من الجهلاء ولو يأتي بعلوم الأولين و الآخرين
- 4 Thus doth My Most Exalted Pen remind thee that thou mayest remember thy Lord with manifest humility. Beware lest anything sadden thee or the veils of those who have cast guidance behind their backs and followed the desires of every heedless and remote one prevent thee. 4 كذلك يذكرّك قلبي الأعلى لتذكر ربّك بخضوع مبين إياك ان يحزنك شيء او تحجبك حجاب الذين نبذوا الهدى و اتبعوا هواً كلّ غافل بعيد
- 5 Verily the glory be upon the people of Baha who have held fast unto the Crimson Ark and drawn nigh unto God, the One, the All-Informed. 5 أمّا البهّاء لأهل البهّاء الذين تمسّكوا بالفلک الحمراء و تقرّبوا الى الله الفرد الخبير

INBA44:151b

BH08098*To: son of Haji Hasan who ascended (Qaf)**Date: 1293-05 [1876-May]*

- 1 He is God, exalted be His glory, the One with power and might
- 2 God willing, may you ever be and continue to be blessed through divine favors and illumined by the light of His countenance. Strive in these days, when the Most Great Luminary is shining from the horizon of the world, that you may attain His good-pleasure and act according to what He has commanded. Blessed art thou and blessed is thy father who attained the presence of God, drank from the Kawthar of immortality, and ascended unto God, the Lord of Names. We testify that he is among those who have attained. The world has never had, nor has it now, any worth. Under all conditions hold fast unto God and fix your gaze upon the horizon of His grace. Verily He takes and He gives, and He is indeed the Forgiving, the Generous. The glory be upon you and upon those who have turned toward God, the All-Knowing, the All-Informed. Praise be to God, the Mighty, the Generous.

1 هو الله تعالى شأنه القدرة و الاقتدار

2 انشاء الله لم يزل و لا يزال بعنايات الهية فائز باشي و بانوار وجه منور جهد نما تا در اين ايام كه نير اعظم از افق عالم مشرقست برضائش موفق شوى و بآنچه امر فرموده عامل گردى طوبى لك و لأبيك الذى فاز باللقاء و شرب كوثر البقاء و صعد الى الله مالک الأسماء نشهد انه من الفائزين دنيا را اعتبارى نبوده و نيست در جميع احوال بحق متمسك باشيد و بشرط عنايتش ناظر انه يأخذ و يعطى و انه هو الغفور الكريم البهاء عليك و على من توجه الى الله العليم الخبير و الحمد لله العزيز الكريم

BLIB_Or15719.167d

BH08319*To: Mulla Tahir, in Shin**Date: 1293-05 [1876-May]*

- 1 He is the Herald in the world in His Name, the All-Merciful
- 2 The buzzing of flies hath risen high when the All-Bestower came with mighty sovereignty, and all who dwell in creation were shaken when the Most Exalted Word of God appeared in this manifest Temple.
- 3 Say: O concourse of unbelievers! Die in your wrath! By God, the Preserved Tablet and the Hidden Book have appeared, and He doth speak in the Most Great Prison: "There is none other God but Me, the Forgiving, the Generous." The hosts of earth did not prevent Him, nor the might of those who were heedless of God's Cause, the Lord of the worlds.

1 هو المنادى فى الامكان باسمه الرحمن

2 قد ارتفع طنين الذباب اذ اتى الوهاب بسلطان عظيم واضطرب من فى الانشاء اذ ظهرت كلمة الله العليا في هذا الهيكل المبين

3 قل يا ملاء المشركين موتوا بغيطكم تالله قد ظهر اللوح المحفوظ و الكتاب المكنون و انه ينطق فى السجن الأعظم انه لا اله الا انا الغفور الكريم لم تمنعه جنود الأرض و لا شوكة الدين غفلوا عن امر الله رب العالمين

- 4 He summoneth all to the supreme horizon and the uttermost abode. He, verily, is the Powerful, the Wise. The conditions of the world do not frustrate Him, nor the gathering of nations. By His sovereignty He doeth what He willeth. He, verily, is the Self-Sufficient, the Bountiful, the Mighty, the Powerful.
- 5 When thou attainest unto the Tablet of God, give thanks to Him and say: "Praise be to Thee, O Lord of the mystic knowers!"

4 يدع الكل الى الأفق الأعلى و المقر الأقصى أنه
هو القوى الحكيم لا تعجزه شئون العالم و لا
اجتماع الأمم يفعل بسلطانه ما اراد أنه هو الغنى
المعطى العزيز القدير

5 اذا فزت بلوح الله ان اشكره و قل لك الحمد يا
مولى العارفين

INBA19:452a

BH08469

To: Ali Qabl-i-Akbar, in Tabriz

Date: 1293-05 [1876-May]

- 1 He is manifest from the horizon of utterance
- 2 Here is a tablet revealed by Us for him who desires to drink from the Kawthar of life in the days of the All-Merciful, that he may rejoice in the remembrance of the Lord of the worlds and be of those who are at peace.
- 3 O 'Ali-Akbar! Blessed is thy father who believed in God when every ignorant one turned away from Him. Beware lest anything prevent thee from the remembrance of God. Hold fast unto that which thou art commanded in the Book and cling to His mighty cord.
- 4 We have adorned the horizon of the world with the Most Great Name, whereupon all things proclaimed: "He Who is the Lord of Names hath come with a sovereignty that the hosts of evil ones and the might of the oppressors could not withhold."
- 5 He alone speaketh at the midmost heart of creation, saying: "O people of creation! Turn ye toward the Countenance with illumined hearts. He hath appeared from the most exalted horizon after the passing away of all things, and He is in truth the One promised in the scriptures of God, the Most High, the All-Glorious."

1 هو الظاهر من افق البيان

2 هذا كتاب من لدنا لمن اراد ان يشرب كوثر
الحیوان فى ايام الرحمن ليفرح بذكر مولى العالم و
يكون من المطمئنين

3 ان يا على قبل اكبر طوبى لأبيك الذى آمن بالله
اذ اعرض عنه كل جاهل بعيد اياك ان يمنعك
شيء عن ذكر الله تمسك بما امرت به فى الكتاب
و تشبث بذيله المنيع

4 انا زيننا افق العالم بالاسم الأعظم اذا نطقت
الأشياء قد اتى مالك الأسماء بسلطان ما منعه
جنود الأشرار و لا سطوة الظالمين

5 أنه وحده ينطق فى قطب الابداع و يقول يا ملأ
الاخترع توجهوا الى الوجه بقلوب نوراء أنه ظهر
من الأفق الأعلى بعد فناء الأشياء و أنه هو
الموعد فى صحف الله العلى العظيم

INBA19:449a

BH08107

To: Amatu'llah Sultan, in Tabriz

Date: 1293-05 [1876-May]

1 In the Name of God, the All-Knowing, the All-Wise!

2 O handmaiden of God! Divine Tablets have been revealed especially for thee in most of the years when this Wronged One of the horizons was imprisoned in the Most Great Prison. Thou shouldst appreciate the value of this bounty and preserve it with thy sight and soul, and act in accordance with that which beseemeth this blessed Day. God willing, mayest thou be ever enkindled with the fire of the love of God and illumined by the lights of His countenance. Soon shall the carpet of the world be rolled up, and all that is visible therein shall vanish into nothingness. Thou shouldst speak forth the remembrance of God with the utmost eagerness and longing, for He is the lasting bounty. Blessed is the soul that hath attained unto it and remained steadfast therein. And glory be upon thee and upon thy daughters who have turned unto God, the Lord of the worlds.

1 بنام خداوند عالم دانا

2 ای امة الله الواح الهیه در اکثری از سنین که این مظلوم آفاق در سجن اعظم بود مخصوص تو نازل شده باید قدر این نعمت را بدانی و چون بصر و جان حفظش نمائی و بآنچه در این یوم مبارک سزاوار است عامل شوی انشاء الله همیشه ایام بنار محبة الله مشتعل باشی و بانوار وجهش منور زود است که بساط دنیا پیچیده شود و کل آنچه در او مشهود است معدوم گردد باید بکمال شوق و اشتیاق بذکر حق ناطق باشی چه که اوست نعمت باقیه طوبی از برای نفسی که بآن فائز شد و بر آن مستقیم ماند و البهاء علیک و علی بناتک اللائی اقبلن الى الله رب العالمین

BLIB_Or15719.166b

BH08355

To: Asadu'llah Mirza Tufangdarbashi Sahib Divan, in Tabriz

Date: 1293-05 [1876-May]

1 He is the One with power over whatsoever He willeth! The horizon of bounty hath dawned, yet the peoples have turned away therefrom, having followed every carved idol.

2 The call hath been raised from the most exalted horizon: "Verily, there is none other God but Me, the Help in Peril, the Self-Subsisting." The evidence hath appeared and the cry hath gone forth and the Tongue of Grandeur hath spoken amongst creation: "The appointed time hath come and the Promised One hath appeared."

3 The Kingdom circleth round the Throne, yet most of the people understand not. The ocean surgeth and the fragrance wafteth

1 هو المقتدر علی ما یشاء قد لاح افق الکرم ولكن الأمم اعرضوا عنه بما اتبعوا کل صنم منحوت

2 قد ارتفع النداء من الأفق الأعلى انه لا اله الا انا المهیمن القیوم قد ظهرت البینة و برزت الصیحة و نطق لسان العظمة بین البرية قد اتی المیقات و ظهر الموعود

3 قد يطوف الملکوت حول العرش ولكن الناس اکثرهم لا یفقهون قد ماج البحر و هاج العرف

- blessed is he who hath drunk and found, and woe unto every heedless one who is rejected.

- 4 Take hold of the hem of grace and say: "O my God! I beseech Thee by the Source of Thy signs and the Dawning-Place of Thy clear tokens to make me steadfast in Thy love and firm in Thy remembrance and praise. Verily Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Beloved."

طوبى لمن شرب ووجد وويل لكل غافل مردود

4 تثبث بذيل الألفاف وقل يا الهى اسئلك بمنزل الآيات و مطلع البينات بأن تجعلنى مستقيماً على حبك و قائماً على ذكرك و ثنائك انك انت المقتدر على ما تشاء لا اله الا انت العزيز المحبوب

BLIB_Or15729.151a, NLAI_22848:366,
BSB.Cod.arab.2644 p189rb, MKI4522.366,
AQ42#047 p.203b

BH08097

To: Muhammad akh Khalil 'Attar, in Tabriz

Date: 1293-05 [1876-May]

- 1 In the Name of the God of Mercy!

1 بنام خداوند مهربان

- 2 May you ever remain, and to eternity continue to be, firm in your attachment to the Dawning-Place of God's Cause and the Dayspring of His Divine Revelation. The world and all that is therein are ever-passing, and that which shall endure and last is faith in God and deeds performed in accordance with His commandments. Strive thou to remain steadfast in the path of His Cause and to become detached and freed from all else but Him. Most people, through satanic imaginings, remain deprived of the horizon of divine unity, following their own desires while supposing they follow the truth. Soon shall they face the consequences of their deeds. Thou shouldst, with the utmost joy and gladness, be occupied with the remembrance of the Lord of Revelation. Glory be upon those who have stood firm in the Cause and followed God's mighty and unshakeable Command.

2 انشاء الله لمزل و لايزال بجبل مطلع امر الهى و مشرق وحى صمدانى متمسك باشى دنيا و ما فيها در كل حين در زوالست و آنچه باقى و دائم خواهد بود ايمان بحق و عمل بآنچه امر فرموده است بوده جهد نما تا بر صراط امر مستقيم باشى و از ما سوى الله فارغ و آزاد گردى اكثرى از ناس يوساوس شيطانيه از افق توحيد محروم مانده اند تابع هواهاى خود هستند و همچو گمان مينمايند كه حق را متابعت ميكند زود است كه بجزاى عمل خود مبتلا شوند بايد بكمال فرح و سرور بذكر مالك ظهور مشغول باشى البهاء على الذين استقاموا على الامر و اتبعوا امر الله المحكم المتين

INBA41:140, INBA41:443a, BLIB_Or15719.166a

BH08178*To: Mulla Hasan Miandavab, in Tabriz**Date: 1293-05 [1876-May]*

1 In the Name of the One God!

2 At all times hath God, exalted and glorified be He, made mention and doth continue to make mention of His loved ones. This is among His great favors, for verily every word that hath issued from the mouth of the Divine Will and been recorded by the Most Exalted Pen shall endure and remain forever. Rejoice ye in the loving-kindness and bounty of God. He, verily, is the All-Forgiving, the All-Bountiful. It is binding and incumbent upon every soul to adorn himself with such virtues and deeds as would cause people to turn towards and draw nigh unto the Source, and through which all may inhale from him the sweet fragrance of sincerity. The world is transient, but that which hath been ordained for the loved ones of God shall endure and remain forever. Thus have We imparted unto thee that thou mayest remind the people of that which hath been sent down from the heaven of thy Lord's Will, the Speaking One, the Mighty, the Supreme, the Self-Subsisting.

1 بنام خداوند یگّا

2 در جمیع احوال حقّ جلّ و عزّ احبّای خود را ذکر نموده و مینماید این از فضلهای بزرگ اوست چه که الیوم هر کلمه‌ئی که از فم مشیت ربّانی ظاهر و از قلم اعلی ثبت شد باقی و دائم خواهد ماند ان افرحوا بعنایة الله و فضله انه هو الغفور الکریم و بر هر نفسی لازم و واجبست که باخلاق و اعمالی مزین و عامل شود که سبب توجّه و تقرّب ناس بمبدء گردد و هر نفسی از او عرف خلوص استشمام نماید دنیا فانی و آنچه از برای احبّاً مقدّر گشته باقی و دائم خواهد بود کذلک القیناک لتذکر الناس بما نزل من سماء مشیة ربک الناطق المقتدر المهیمن القیوم

INBA41:402a, BLIB_Or15719.052d

BH08271*To: Mirza Siyyid Muhammad Nazimul-Hukama**Date: 1293-05 [1876-May]*

1 In the Name of the Educator of the World! We have heard thy call and hearkened unto the lamentation of thy heart in separation from the Best-Beloved of all worlds. All creation hath been brought into being for the knowledge of the Ancient King. Blessed are they who have attained unto this most exalted station.

2 O thou who seekest reunion with the peerless Beloved! The people of error, He saith, have become a barrier between God and His creatures. The transgressions of the aggressors and the oppression of the tyrannical have held back the servants from the Lord of the Day of Judgment. Grieve thou not at this, for

1 بنام مربّی عالم شنیدیم ندایت را و اصغا نمودیم حنین قلبت را در فراق محبوب آفاق جمیع عالم مخصوص عرفان مالک قدم خلق شده‌اند طوبی از برای نفوسیکه باین مقام اعلی فائز گشتند

2 ای طالب وصال محبوب بی‌مثال میفرماید اهل ضلال مابین حقّ و خلق حایل شده‌اند تعدّیات معتدین و ظلهای ظالمین عباد را از مالک معاد منع نموده آنک لا تحزن بذلک انه یقدر لمن اراد ما یشاء فضلاً من عنده انه هو الغفور الکریم و

He ordaineth what He willeth for whomsoever He pleaseth, as a token of His grace. He, verily, is the Forgiving, the Bountiful. And He recordeth for the sincere ones the reward of those who have attained His presence. He, verily, is the Bestower, the All-Bountiful, the All-Knowing.

يكتب للمخلصين اجر من فاز ببقائه انه هو المعطى
البازل الخبير

- 3 It behooveth every soul to acknowledge that which thou hast acknowledged in thy letter. We have forgiven thee, delivered thee, and made thee to be of those who remember. Rejoice thou in what hath been sent down unto thee from My Most Exalted Pen, and be thou of the thankful ones.

3 ينبغي لكل نفس ان تعترف بما اعترفت في كتابك
انا غفرناك ونجيناك وجعلناك من الذاكرين
ان افرح بما نزل لك من قلبي الأعلى وكن [من
الشاكركين]

INBA28:380, BLIB_Or15719.068b,
MSBH3.328, YMM.027

BH08094

To: brother of Muhammad Qabl-i-Hasan (brother of Ibrahim)

Date: 1293-05 [1876-May]

In the name of the Beloved of all horizons!

بنام محبوب آفاق

God willing, may you be occupied at all times with the remembrance of God and drink from the Kawthar of divine knowledge. Know thou the value of these days. Strive that thou mayest attain unto that which will cause thy mention to endure in the divine Kingdom.

انشاء الله در كل احيان بذكر الله مشغول باشي
و از كوثر عرفان پياشامي قدر اين ايام را
بدان جهد نما تا بامريکه سبب ابقای ذکرت
در ملکوت الهی است فائز شوی جناب محمد
قبل حسن بمنظر اکبر فائز شد و اعمالش بطراز
قبول الهی مزین گشت نعیماً له و هنيئاً له چه
که باین شهادت عظمی که از قلم اعلی نازل
گشته مفتخر شده جميع اعمال عالم منوط بقبول
مالک قدمست و این مقام اعلی المقام بوده و
خواهد بود طوبی لمن فاز بهذا المقام العظیم ان
اشکر الله بما وفق اخاک علی الحضور لدى الوجه
و الاصغاء بما ينطق لسان العظمة و الجلال فی
مقامه العزيز المنيع

Muhammad-Qablih-Hasan attained the presence of the Most Great Horizon and his deeds were adorned with the ornament of divine acceptance. Blessed is he and happy is he, inasmuch as he hath been honored with this supreme testimony which hath been revealed from the Most Exalted Pen.

All the deeds of the world are dependent upon the acceptance of the Ancient King, and this station was and shall ever be the most exalted of all stations. Blessed is he who hath attained unto this mighty station.

Give thanks unto God for having enabled thy brother to attain His presence and hearken unto that which the Tongue of Grandeur and Glory uttereth from His mighty and impregnable station.

BLIB_Or15710.211b, BLIB_Or15719.161b

BH08413*To: Abul-Hasan**Date: 1293-05 [1876-May]*

1 He is the Glorious, the Most Glorious!

1 هو البهيّ الأبهى

2 This is a Book sent down in truth, and from it wafts the fragrance of the Garment to the people of holiness, and the breath of the All-Merciful to all who dwell in the realm of possibility. Verily it is God's proof unto all who are in the heavens and on earth, could ye but perceive it. Were ye to look with My eye, ye would behold it as the Dawning-Place of My most excellent names and the Manifestation of My most exalted attributes. All that ye have heard concerning the Day of Resurrection and its conditions - thus doth inform you One Who possesseth a protecting Tablet.

2 كتاب نزل بالحقّ ومنه يمرّ عرف القميص لأهل
التّقديس ونسمة الرّحمن لمن في الامكان والله حجّة
الله لمن في السّموات والأرضين لو تنظرون بعيني
لترونه مطلع اسمائى الحسنى ومظهر صفاتى العليا
وكلّ ما سمعتموه من القيامة وشروطها كذلك
ينبئكم من عنده لوح حفيظ

3 Hold fast unto the cord of steadfastness in the path of God and cling to His luminous hem. Say: O people of the Bayan! Fear ye the All-Merciful, and commit not that which would cause the clamor of nations to be raised. Do that which I have commanded you in My wondrous Tablet.

3 تمسّك بحبل الاستقامة في سبيل الله وتشبّث
بذيله المنير قل يا ملأ البيان اتّقوا الرّحمن ولا
تعملوا ما يرتفع به ضوضاء الأمم ان اعملوا ما
امرتكم به في لوحى البديع

4 We have forbidden all from the promptings of self and passion, and have enjoined upon them that which shall profit them in the world to come and in this world. To this testifieth that which hath been sent down in the Books of God, the Help in Peril, the Mighty, the All-Praised.

4 أنا نهينا الكلّ عن شئون النفس والهوى و
امرناهم بما ينفعهم في الآخرة والأولى يشهد
بذلك ما نزل في كتب الله المهيمن العزيز الحميد

INBA44:151a

BH08214*To: 'Ali Khan**Date: 1293-05 [1876-May]*

1 In the Name of the One Beloved!

1 بنام محبوب يكا

2 Your mention hath been made in the Most Great Prison, and the glance of divine favor hath been directed toward those who seek the Kaaba of their Goal.

2 ذكرت در سخن اعظم مذکور و لحاظ عنايت الهى
متوجّه بقاصدان كعبة مقصود بوده

3 Whosoever in this Day hath turned unto the Dawning-Place of divine verses and the Manifestation of the evidences of the

3 هر نفسى اليوم بمطلع آيات الهى ومظهر بينات
رحمانى توجّه نمود او از اعلى الخلق لدى الحقّ

All-Merciful, he is accounted before God as the most exalted of all creation. Blessed is the soul that hath attained unto this sublime and impregnable station.

- 4 This is the Most Great Day, and the highest horizon hath been adorned and illumined with the lights of the countenance of the Lord of Names. Yet the people remain heedless thereof, occupied with their own idle fancies.
- 5 Praise be to the Ancient Beauty that thou hast attained unto His recognition and perceived this most great favor. Preserve it and be thou of them that render thanks.
- 6 We beseech God to assist thee to serve His Cause and to aid thee at all times to remember and praise Him. Verily He is the Almighty, the Exalted, the Most High, the Great.

مذكور است طوبى لنفس فازت بهذا المقام العزيز المنيع

4 اليوم يوم اكبر است و افق اعلى بانوار وجه مالک اسماء مزین و منور ولكن ناس غافل از آن محبوب و باوهم خود مشغول

5 حمد کن مالک قدم را که بعرفانش فائز شدی و این فضل اعظم را ادراک نمودی ان احفظ و کن من الحامدين

6 نسل الله بأن يوفقك على خدمة امره و يؤيدك في كل الأحيان على ذكره و ثائه أنه هو المقتدر المتعالى العلى العظيم

BLIB_Or15719.069f

BH08081

To: Karim Dad Khan

Date: 1293-05 [1876-May]

- 1 He is God, the All-Knowing, the All-Wise
- 2 We have heard your call and recognized your turning to the Face. We have remembered you in this Tablet which hath shone forth from the horizon of the favor of this Wronged One, the Exile, Who is imprisoned in this fortress for the sake of God, the Lord of all worlds. We thank Him for what hath befallen Us. To this beareth witness My joy and My gladness, then My patience and My fortitude, and this mighty, impregnable Book. Blessed is he who hath recognized this Day and turned unto God, the Mighty, the Beautiful.
- 3 Whosoever today attaineth unto the recognition of God is accounted among the assured ones in the Book. Blessed is he who hath inhaled the fragrance of the Beloved and hath voiced His praise amidst His servants and His creation - he is of them that have attained. All the loved ones of God must occupy themselves in unison with the mention of the Divine Word. The glory be upon thee and upon every steadfast and assured one.

1 هو الله العليم الحكيم

2 انا سمعنا ندائك و عرفنا توجهك الى الوجه ذكرناك بهذا اللوح الذى لاح من افق عناية هذا المظلوم الغريب الذى سجن في هذا الحصن في سبيل الله رب العالمين انا نشكره بما ورد علينا يشهد بذلك بهجتى و سرورى ثم صبرى و اصطبارى و هذا الكتاب العزيز المنيع طوبى لمن عرف اليوم و اقبل الى الله العزيز الجميل

3 هر نفسى اليوم بعرفان الله فائز شد و از موقنين در كتاب مذكور است طوبى لمن وجد عرف المحبوب و نطق بثائه بين عباد و خلقه انه من الفائزين بايد جميع احبائى الهى بكال اتحاد بذكر كلمه الهيه مشغول باشند بهاء عليك و على كل موقن مستقيم

INBA15:324b, INBA26:328a, BLIB_Or15719.076b

BH08452*To: Muhammad Husayn et al.**Date: 1293-05 [1876-May]*

He is the Most Holy, the All-Knowing, the All-Informed.

Thy call was heard and thy turning toward the Most Holy Court was evident and known before God. We have accepted thy deed in the path of God. Be thou thankful and among those who praise. Blessed are those souls who today move by the will of God and walk in the path of His good-pleasure.

Although those souls who turned toward the Most Holy Court without permission attained the presence, yet the Supreme Pen hath paused in their mention. We have pardoned them as a bounty from Us. Verily thy Lord is the Forgiving, the Generous.

Thy deed was more acceptable before God, for today all must be occupied with service to the Cause and hold fast to the divine commandments. Blessed are they that act! And hereafter whosoever shall turn without permission, verily he is of the heedless.

And praise be to God, the Lord of the worlds.

هو الأقدس العليم الخبير

ندایت اصغا شد و توجّهت بشطر اقدس لدی
الله معلوم و واضحست انا قبلنا عملک فی سبیل
الله ان اشکر و کن من الحامدين طوبی از برای
نفوسی است که الیوم باراده حق متحرکند و
در سبیل رضایش سالک نفوسیکه من غیر اذن
بشطر اقدس توجّه نموده اند اگرچه بلقا فائز شدند
ولکن توقف فی ذکرهم قلبی الأعلی انا عفونا هم
فضلاً من عندنا ان ربک هو الغفور الکریم عمل
تو عندالله مقبولتر واقع شد چه که الیوم جمع باید
بخدمت امر مشغول باشند و باوامر الهی متمسک
طوبی للعالمین و از بعد هر نفسی من غیر اذن
توجّه نماید انه لمن الغافلین و الحمد لله رب العالمین

BLIB_Or15726.034b

BH08008*To: Muhammad ibn Aqamshih**Date: 1293-05 [1876-May]*

- ¹ In the Name of the Beloved of the World! Praise be to God that thou hast attained unto the recognition of the Purpose of all created things, and art honored in His days by the sweet savors of the All-Merciful. Thy mention hath been made before the Throne, and thy call hath been heard, and its fruits shall assuredly become manifest. He, verily, is the Ordainer, the Bountiful. He ordaineth for thee that which shall profit thee in this world and the world to come. Naught is hidden from His knowledge. He, verily, is the Ordainer, the All-Informed.

¹ بنام محبوب عالم الحمد لله بعرفان مقصود امکان
فائز شدی و بنفحات رحمن در ایامش مفتخر
گشتی ذکرت لدی العرش مذکور و ندایت
مسموع و ثمرات آن البتّه ظاهر خواهد شد انه
هو المقدر الکریم انه یقدر لک ما ینفعک فی
الآخرة و الأولى لا یعزب عن علمه شیء انه هو
المقدر الخبير

- 2 The people are in need of a counselor and remembrancer. It behooveth one such as thee to counsel the heedless souls, that perchance they may detach themselves from their vain desires and turn their gaze toward the horizon of guidance.
- 3 I swear by the Educator of the seen and the unseen! If those souls who claim adherence to the Truth were to act according to what God hath willed, thou wouldst now behold the entire earth as a single patch of the Most Exalted Paradise.
- 4 The glory of God rest upon thee and upon those who are with thee.

2 ناس ناصح و مدّکر لازم دارند بر مثل آنجناب لازم که انفس غافله را نصیحت نماید که شاید از هواهای خود بگذرند و بافق هدی ناظر شوند

3 قسم بمرئی غیب و شهود اگر نفوسیکه خود را بحق نسبت میدهند به ما اراد الله عامل بودند حال جمیع ارض را یک قطعه از جنة علیا مشاهده مینمودی

4 ائما البهآء علیک و علی من معک

BLIB_Or15719.069b

BH08302

To: *Varaqih*

Date: 1293-05 [1876-May]

- 1 In the Name of the Beloved of the worlds
- 2 The fragrance of the garment of Revelation hath perfumed the world, yet most of the people are afflicted with such a cold that they remain deprived of inhaling its sweet-scenting aroma. How many among men arose to oppose and contend at the time of the dawning of the Sun of Beauty, and were thus forbidden from the ocean of the All-Merciful's mercy and the clouds of the All-Glorious One's bounty.
- 3 And certain handmaidens attained unto the recognition of the Lord of Names and fixed their gaze upon the most exalted horizon. I swear by the Sun of inner meanings that the mention of these handmaidens in the divine Tablets [...] and shall endure forever, while those men shall become lost and perish and shall return to the lowest depths of the fire. Bounty and grace have ever been within God's mighty grasp - He bestoweth them upon whomsoever He willeth. Rejoice thou in the Tablet of thy Lord and glorify the praise of God, the All-Knowing, the All-Informed.

1 بنام محبوب آفاق

2 عرف قیص ظهور عالم را معطر نموده ولكن اکثری از ناس بمرض زکام مبتلی بقسمیکه از استشمام آن محروم مانده اند چه بسیار از رجال که در حین اشراق شمس جمال باعراض و جدال قیام نمودند و از بحر رحمت رحمانی و سحاب کرم سبحانی ممنوع گشتند

3 و بعضی از اماء بعرفان مالک اسماء فائز گشته بافق اعلی ناظر شدند قسم بآفتاب معانی که ذکر این اماء در الواح الهی [...] و دائم خواهد بود و آن رجال مفقود و فانی و باسفل درکات نار راجع خواهند شد فضل و عنایت در قبضه اقتدار حق بوده عطا میفرماید بهر که اراده نماید ان افرحی بلوح ربک و سبحی بحمد الله العليم الخبير

BLIB_Or15719.054c

BH08076*Date: 1293-05 [1876-May]*

- 1 He is the Most Inaccessible, the Most Great, the All-Knowing, the All-Wise! We have made mention of those who have turned towards the Countenance and have held fast unto the Most Firm Handle, and We make mention of them in this Great Prison. Blessed is he who hath attained unto the remembrance of the All-Merciful and whose name hath been set down by His Most Inaccessible, Most Holy, All-Knowing, All-Informed Pen.
- 2 They who have been given insight by God are such as would not exchange it for the treasures of the heavens and earth, could ye but know it. Were ye to know what hath been ordained for you, ye would soar on the wings of longing, and such joy would seize you that no harm from anyone on earth could sadden you. He, verily, is the Expositor, the All-Knowing.
- 3 Be ye united in the Cause of God and differ not in anything. This is a clear counsel. Thus have We commanded you and taught you in diverse Tablets and in this glorious and wondrous Tablet. Be ye stars of guidance and steadfastness in this heaven, that through your lights those who are on earth may be illumined. This behooveth whosoever hath turned towards the horizon of God, the Dawning-Place, the Luminous.

1 هو الأَمْعُ الأعْظَمُ العَليمُ الحَكِيمُ اآنا ذَكَرْنا الَّذِینَ اقبلوا الى الوجه و تَمَسَّکُوا بالعروة الوثقى و نَذَرْهُمْ فِیْهَذَا السَّجْنِ العَظِیمِ طوبی لمن فاز بذكر الرَّحْمَنِ و نَزَلَ اسمُه من قلبه الأَمْعُ الأَقْدَسُ العَليمُ الخَبِیرُ

2 اِنَّ الَّذِینَ اوتوا بَصائرَ من الله اُولئِکَ لا یبدلونَه بِخَزائنِ السَّمَوَاتِ و الأَرْضِینِ لو تعرفون ما قَدَّرَ لَکُمْ تطیرون بأجنحة الاستیاق و یأخذکم الفرح علی شأن لا یحزنکم ضرٌّ من علی الأرض اِنَّه لهُ المبین العَليمُ

3 ان اتحدوا فی امر الله و لا تختلفوا فی شیء اِنَّ هَذَا نصیح مبین کذلک امرناکم و علَّماکم فی الواح شتی و فی هَذَا اللُّوح العزیز البدیع کونوا انجم الهدایة و الاستقامة فی هذه السَّمَاء لیستضیء بأنوارکم من علی الأرض هَذَا ینبغی لمن اقبل الى افق الله المشرق المنیر

INBA19:449b

BH08150*Date: 1293-05 [1876-May]*

- 1 In the Name of the All-Hearing, the All-Seeing
- 2 After recognition of the Manifestation of Divine Revelation and the Dawning-Place of the Divine Inspiration, Who is the Sovereign of beliefs, all must act according to that which hath been sent down in the Book, for it is the Sovereign of deeds. Say: O friends! The touchstone in your midst distinguisheth the truthful from the false. Mere claims were not and are not sufficient.

1 بنام شنونده ینا

2 بعد از عرفان مظهر ظهور الهی و مشرق وحی صمدانی که سلطان عقاید است باید کل به ما نزل فی الکتاب عامل شوند چه که او سلطان اعمالست بگوای دوستان محک در میان صادق را از کاذب تمیز دهد محض ادعا نبوده و نیست

- 3 God willing, the deficient and imperfect souls must become perfect through the loving counsels of those who seek the Ka'bih of their heart's desire, and they must not transgress the divine commandments. They must still the fire of self and passion with the water of God's remembrance, and with perfect certitude and assurance turn their gaze toward the horizon of guidance. I beseech God to assist His servants in that which He loveth and is pleased with, to make known to them that which will profit them in the world to come and in this world, and to strengthen them in this Remembrance through which the greatest idol hath lamented and the hearts of the sincere ones have been made glad. Say: All praise be to God, the Lord of the worlds.

3 انشاء الله بايد از نصايح مشفقۀ قاصدان كعبۀ مقصود نفوس قاصرة ناقصه كامل شوند و از اوامر الهية تجاوز نمايند نار هوى را بماء ذكر الهى ساكن نمايند و بكمال ايقان و اطمينان بافق هدى ناظر شوند فاسئل الله بأن يوفق عباده على ما يحب ويرضى ويعرفهم ما ينفعهم فى الآخرة و الأولى و يؤيدهم على هذا الذكر الذى به ناه الصنم الأكبر و استفرحت افئدة المخلصين قل الحمد لله رب العالمين

BLIB_Or15719.148e

BH08346

Date: 1293-05 [1876-May]

- 1 He is the One Who standeth through His own Name, the Self-Subsisting! The Bell hath pealed out in the name of the Lord of Paradise, and the Law hath come from God, the All-Knowing, the All-Wise.
- 2 He, verily, is the One promised in the Torah and mentioned in the Qur'an and the Gospel. He hath promised all peoples the Most Great Law, and He hath appeared in truth with a manifest balance.
- 3 Among the people are those who have accepted Him through a power from Us, and among them are those who have cast Him away, following their own imaginings. Say: Beware lest ye deprive yourselves of this most great favor. Turn unto Him, and be not of the fearful.
- 4 He, verily, is the sanctuary of peace for all who are in the heavens and on earth, and the dawning-place of bounty for every small one and great.
- 5 Behold ye the Dayspring of Revelation and hold fast unto that which hath been sent down from God, the Lord of all worlds. Read ye the verses of God by night and by day; verily they will draw you unto a glorious station.

1 هو القائم باسمه القيوم قد صاح الناقوس باسم مالك الفردوس و اتى التاموس من لدى الله العليم الحكيم

2 انه هو الموعود فى التوراة و المذكور فى الفرقان و الانجيل قد وعد كل الأمم بالتاموس الأكبر و انه ظهر بالحق بقسطاس مبين

3 من الناس من اخذه بقدرة من لدنا و منهم من نبذه بما اتبع المتوهمين قل اياكم ان تمنعوا انفسكم عن هذا الفضل الأعظم توجهوا اليه و لا تكونن من الخائفين

4 انه لمقر الأمن لمن فى السموات و الأرض و مطلع الكرم لكل صغير و كبير

5 ان انظروا الى مشرق الوحى و تمسكوا بما نزل من لدى الله رب العالمين ان اقرؤوا آيات الله فى الليالى و الايام انها تجذبكم الى مقام كريم

INBA19:446a

BH09052*To: Muhammad Hasan, in Istanbul**Date: 1293-05 [1876-May]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 This is a mention from the Wronged One unto him who hath inhaled the fragrance of His robe and hath turned unto God, the Lord of the worlds. We beseech God to assist Us and you in remembering and praising Him. He, verily, is the Mighty, the All-Wise. Drink thou at all times from the choice wine of certitude, the seal whereof hath been broken by the finger of thy Lord, the Almighty, the All-Powerful. God willing, may you ever abide beneath the shade of the providence of the Self-Sufficient, the Most High, and become so enkindled with the fire of the love of God that you may cause others to be set ablaze thereby. Should anyone reflect upon the world and whatsoever hath appeared and will appear therein, he would clearly behold its evanescence and would cleave unto the cord of that which endureth. Glory be upon thee and upon him who hath believed in God, the Peerless, the All-Informed.

2 هذا ذكر من لدى المظلوم الى الذي وجد عرف القميص و توجه الى الله رب العالمين نسئل الله ان يوفقنا و اياكم على ذكره و ثنائه انه هو العزيز الحكيم ان اشرب في كل الاحيان من رحيق الايقان الذي فك ختمه باصبع ربك المقتدر القدير انشاء الله لم تزل و لا تزال در ظل عنايت غني متعال باشيد و بار محبة الله بشأني مشعل گردید که سبب اشتعال عباد گردد اگر نفسي در دنيا و آنچه در او ظاهر شده و ميشود تفکر نمايد فناي او را بچشم ظاهر مشاهده نمايد و بجبل باقى تمسک جوید البهاء عليك و على من آمن بالله الفرد الخبير

BLIB_Or15719.076a

BH08700*To: Mother of Muhammad Taqi who attained, in Qazvin**Date: 1293-05 [1876-May]*

He is the Mighty, the Holy, the Inaccessible

هو العزيز المقدس المنيع

We make mention of My handmaiden who has turned towards God and drunk the choice wine of divine knowledge when most of the people of the realm of possibilities turned away from it. Be thou thankful unto thy Lord for this bounty which hath shone forth from the horizon of the Tablet and say: Praise be unto Thee, O Lord of all beings.

God willing, may you be occupied at all times with the remembrance of the True One, gazing toward His horizon and turning unto His countenance. Ask thou of God, exalted be His glory, for steadfastness, for this has been and shall ever be of the highest station with God.

انا نذكر امتي التي فازت بالاقبال الى الله و شربت رحيق العرفان اذ اعرض عنه اكثر من في الامكان ان اشكرى ربك بهذا الفضل الذي اشرق من افق اللوح و قولي لك الحمد يا مالک الرقاب انشاء الله در كل احوال بذكر حق مشغول باشي و بافتش ناظر و بوجهش متوجه از حق جل جلاله استقامت بخواه چه که از اعلی المقام عند الله بوده و خواهد بود طوبی لك و لكل امة آمنت بالله رب العرش و الثرى و رب ما يرى و ما لا يرى و رب هذا

Blessed art thou and blessed is every handmaiden who hath believed in God, the Lord of the Throne and of the earth, and the Lord of the seen and the unseen, and the Lord of this mighty and wondrous station. Moreover, blessed is thy daughter who hath attained unto this glorious station.

المقام العزيز البديع ثم طوبى لبنتك التي فازت
بهذا المقام الكريم

BLIB_Or15719.166d

BH08698

To: Amatu'llah ukht Fatimih, in Tabriz

Date: 1293-05 [1876-May]

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

We make mention of those who have believed in God and followed what they were commanded in the Book. Blessed is the servant who has turned to God and the handmaiden who has attained unto this Day wherein the Tongue of Grandeur hath spoken: "There is none other God but I, the Mighty, the All-Forgiving." O My handmaiden! Hearken unto My call from the direction of My prison, then thank thy Lord for having acquainted thee with the Dawning-Place of His Cause and for having made mention of thee while He was among the wicked. Praise God in all conditions and hold fast unto the Sure Handle, lest the intimations of those who have disbelieved in the Lord of Lords cause thee to slip. We give glad tidings unto those who have turned to the Countenance and [attained?] that which none knoweth save the Mighty, the All-Knowing. Thus have We made mention of thee as a favor from Our presence. When thou hast attained unto it, render thanks and say: "Praise be unto Thee, O Lord of all mankind!"

هو الاقدس الاعظم الابهى

انا نذكر اللائى آمن بالله و اتبعن ما امرن به فى
الكتاب طوبى لعبدا اقبل الى الله و لامة فازت
بهذا اليوم الذى فيه نطق لسان العظمة لا اله الا
انا العزيز الغفار يا امتى استمعى نداى فى شطر سجنى
ثم اشكرى ربك بما عرّفك مطلع امره و نطق
بذكرك اذ كان بين الاشرار

احمدى الله فى كلّ الاحوال و تمسكى بالعروة
الوثقى لئلا تزلّك اشارات الذين كفروا برب
الارباب انا نبشّر من توجه الى الوجه و؟؟ ما لا
اطلع به الا العزيز العالم كذلك ذكرناك فضلاً
من لدنا اذا فزت به اشكرى و قولى لك الحمد يا
مولى الآنام

INBA41:279a

BH08939*To: Haji Hasan, in Tabriz**Date: 1293-05 [1876-May]*

He is the Speaker in the Kingdom of Sanctity!

We behold the mountains humbled and shattered through the fear of God, yet the people rejoice in what they possess and are of the heedless ones. The overwhelming calamity stalks behind them while they play with their idle fancies and remain among the negligent. Death approaches them at all times while they are unaware of it - verily they are among those who perish.

Blessed art thou for having attained unto the recognition of God - this is of His bounty toward thee. Verily thy Lord is the All-Bountiful, the Most Generous.

Leave the people and what they possess, and take what thou art commanded in a mighty Book, from whose horizon hath shone forth the Sun of the commandments of thy Lord. By My life! It is indeed the water of life for all who are in the heavens and on earth. Through it God quickeneth whomsoever He willeth of His creation. He, verily, is the Almighty, the All-Powerful.

هو الناطق فيملكوت التقديس

قد نرى الجبال خاشعة متصدعة من خشية الله ولكن الناس يفرحون بما عندهم ولا يكونون من الشاعرين تمشي الذاهية الدهماء عن ورائهم وهم يلعبون في انفسهم ويكونون من الغافلين يتقرب اليهم الموت في كل الأحيان وهم في غفلة عنه الا أنهم من الهالكين طوبى لك بما فزت بعرفان الله هذا من فضله عليك ان ربك هو الفضل الكريم دع الناس و ما عندهم و خذ ما امرت به في كتاب عظيم الذي اشرقت من افقه شمس اوامر ربك لعمري انه لماء الحيوان لمن في السموات و الأرضين يحيي الله به من اراد من خلقه انه هو المقتدر القدير

INBA41:402b

BH08795*To: Mustafa A Sh, in Tabriz**Date: 1293-05 [1876-May]*

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

² A mention from Us to him who hath believed in God, the Single, the All-Informed, that he may rejoice within himself and arise to remember his Lord and act according to that which hath been commanded from the presence of One All-Knowing, All-Wise. O Mustafa! Rejoice within thyself inasmuch as the Lord of all beings remembereth thee in this exalted and glorious station. Grieve not over anything but put thy trust in God. Verily, He aideth whomsoever He willeth through His sovereignty. There is none other God but He, the Mighty, the

¹ هو الأقدس الأعظم العلى الأسمى

² ذكر من لدنا لمن آمن بالله الفرد الخبير ليفرح في نفسه و يقوم على ذكر مولته و يعمل بما امر من لدن عليم حكيم ان يا مصطفى ان افرح في نفسك بما يذكرك مولى الورى في هذا المقام العزيز المنيع لا تحزن من شئ و توكل على الله انه ينصر من يشاء بسلطان من عنده لا اله الا هو العزيز الخيد انا سمعنا نداءك و اجبتاك بهذا الكتاب الذى به تضوع عرف الله بين السموات و الأرضين ان

Praiseworthy. We have heard thy call and have answered thee through this Tablet whereby the fragrance of God hath been wafted between the heavens and the earth. Preserve this most exalted station even as thou wouldst preserve thine eyes and say: Praise be unto Thee, O Thou the Goal of them that have recognized Thee!

احفظ هذا المقام الأعلى كما تحفظ عينيك و قل
لك الحمد يا مقصود العارفين

BLIB_Or15719.075a

BH08631

To: Shams-i-Jahan Attar, in Tihiran

Date: 1293-05 [1876-May]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 Thy name was mentioned before the Wronged One and the gaze of favor was directed towards thee. Today the handmaidens of God must remain steadfast in the Cause of God with perfect sincerity, unity, sanctity and detachment, and be engaged in His remembrance. Praise be to God, thou hast been blessed with His grace and honored with faith in God. How many men remained deprived of the ocean of recognition of the Self-Sufficient, Exalted One, while thou wert enabled to attain thereto.

2 اسمت نزد مظلوم مذکور آمد و طرف عنایت بتو
متوجه الیوم باید کنیزان حق بکمال خلوص و
اتحاد و تقدیس و تنزیه بر امر الله مستقیم باشند و
بذکرش ذاکر الحمد لله بعنایت محبوب فائز شدی
و بایمان بالله مفتخر گشتی چه بسیار از رجال
که از بحر عرفان غنی متعال محروم ماندند و تو
بان مؤید شدی

3 If thou shouldst spend thy entire life offering thanks to the Ancient Lord in all the languages of the peoples of the world, thou wouldst not fulfill its due. Therefore give thanks to thy Lord for this bounty and be of those handmaidens who have believed and acted according to what they were commanded in the Book of God, the All-Compelling, the Self-Subsisting.

3 اگر تمام عمر خود بزبانهای اهل عالم مالک قدم
را شکر نمائی از عهده آن بر نیائی ان اشکری
ربک بهذا الفضل و کونی من الاماء اللائی امن
و عملن بما امرن به فی کتاب الله المهیمن القیوم

INBA18:373, BLIB_Or15719.062b

BH08754

To: mother of Muhammad Qabl-i-Hasan, in Tihiran

Date: 1293-05 [1876-May]

1 In the name of the Peerless Friend

1 بنام دوست یگنا

2 Thou shouldst with thy tongue, spirit and heart render thanks unto the Best-Beloved of the worlds, inasmuch as He hath manifested through thee one who, by leave of the Best-Beloved of the world, turned towards the horizon of revelation and, arriving at the seat of the Throne in this Most Great Prison, hearkened unto the voice of the Wronged One, and drank the water of knowledge from the hands of the bounty of the Lord of all beings, and hath been and is, night and day, engaged in service.

2 باید بلسان و روح و قلب بشکر محبوب عالمیان ناطق باشی چه که از تو ظاهر فرمود نفسی را که باذن محبوب عالم بافق وحی توجه نمود و بمقر عرش در این سجن اعظم وارد ندای مظلوم را اصغا نمود و کوثر عرفان از ایادی عطای مالک امکان نوشید و لیلاً و نهراً بخدمت مشغول بوده و هست

3 The favor that hath been shown him is this: that his services have been accepted. Give thanks unto thy Lord for this manifest grace. Verily, the glory be upon thy son, O handmaid of God, and upon those whose deeds have been accepted before God, the Self-Subsisting, the All-Compelling.

3 عنایتی که درباره او شده اینست که خدماتش مقبول افتاد ان اشکری ربک بهذا الفضل المبين انما البهاء على ابنک يا امة الله و على الذين قبلت اعمالهم لدى الله المهيمن القيوم

BLIB_Or15710.211a, BLIB_Or15719.161a

BH08787

To: Um Ahmad 'kas, in Tihiran

Date: 1293-05 [1876-May]

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

1 هو الأقدس الأعظم العلى الأبهى

2 A mention from Us to her who hath believed in God, the Single, the All-Informed. We hear the call of those who have turned to the Countenance, and We behold those women who have believed in God, the Mighty, the Praiseworthy. O handmaiden of God! The True One, exalted be His station, hath at all times made mention of His loved ones and continueth to do so, for His grace is abundant and His generosity transcendeth the description of all who dwell in the realm of possibility. Blessed is the soul that hath attained unto the sweetness of the divine remembrance and hath, with complete detachment and sanctity, spoken His praise and glory. A goodly station befitteth

2 ذکر من لدنا للتي آمنت بالله الفرد الخبير أنا نسمع نداء الذين اقبلوا الى الوجه و نرى اللائى آمن بالله العزيز الحميد اى امة الله حق تعالى شأنه در جميع احيان دوستان خود را ذکر فرموده و مینماید چه که فضلش بسیار است و کرمش از تحریر اهل امکان خارج طوبی از برای نفسیکه بجلاوت ذکر الهی فائز شد و بتقدیس و تنزیه تمام بذکر و ثنائش ناطق گشت مقام طیب را کلمه طیبه لایق و سزاوار است انشاء الله بخلوص تمام بذکر مالک

a goodly word. God willing, thou shalt occupy thyself with the remembrance of the Lord of all beings with complete sincerity. Verily, He is with those women who remember their Lord at eventide and at dawn. There is no God but Him, the Self-Sufficient, the Most Exalted.

انام مشغول باشی آنه مع اللائی یذکرن ربهن فی العشی و الاشرار لا اله الا هو الغنی المتعال

BLIB_Or15719.165b

BH08752

To: Dr Ataullah Bakhshayish et al.

Date: 1293-05 [1876-May]

In the name of the peerless Lord.

That which was mentioned in thy letter attained the presence of the Wronged One. God's loving-kindness hath been with you from the beginning. Be not grieved by the conflicts of this transient world. Verily He extendeth sustenance unto whomsoever He willeth. God willing, this difficulty shall be transformed into ease. Grieve not over anything, but place thy trust in God, the Lord of all worlds.

His honor Sulayman Khan hath gone to the regions of India and thus far two letters from him have reached the Most Holy Court and been answered. Be not downhearted. Affairs have proceeded and continue to proceed according to the requirements of divine wisdom. The world hath had and hath no value.

We convey greetings to all the souls mentioned in thy letter. We beseech God to assist them to remember and praise Him, and to ordain for them that which shall profit them. Verily He is the Protector of the patient ones.

بنام خداوند بیمانند

آنچه در نامهات مذکور بلحاظ مظلوم فائز شد
عنایه الله نسبت بشما از اول بوده از اختلافات
دنای فانیه محزون مباش آنه یبسط الرزق لمن
یشاء انشاء الله این عسر یسر بدل خواهد شد
لا تحزنی من شیء توکلی علی الله رب العالمین
جناب سلیمان خان بصفحات هندوستان رفته و
تا حال دو مکتوب از او بساحت اقدس رسیده
و جواب رفته دلتنگ مباشید امور بمقتضیات
حکمت الهی جاری شده و میشود دنیا را
مقداری نبوده و نیست جمیع نفوس مذکوره
در کتابت را تکبیر میرسانیم نسئل الله بأن یوفقهم
علی ذکره و ثنائه و یقدر لهم ما ینفعهم آنه ولی
الصّابرين

BLIB_Or15719.058a

BH09017*To: Akbar va Tajī**Date: 1293-05 [1876-May]*

1 In the Name of the Peerless Lord!

1 بنام خداوند بیماند

2 Your letter written in the Most Great Prison reached the Wronged One, and its beginning was adorned with the crown of the utterance of the Lord of all creation. Praise be to God that thou hast been illumined with the lights of faith. Strive thou to remain firm, steadfast and unwavering in this Cause which hath thrown most of the peoples into agitation, for it hath been observed that certain souls, despite their claims of faith, certitude, assurance and knowledge, have been deprived of the Lord of Names through mere desire. We beseech God to assist thee in His love and good-pleasure, to draw thee nigh unto Him in all conditions, and to cause thee to speak His praise amongst His creatures. Verily He is the Almighty, the Powerful. The glory be upon thee and upon thy handmaiden whom thou didst mention in thy letter. Verily thy Lord is the All-Remembering, the Forgiving, the Merciful.

2 کتابت در سجن اعظم بنظر مظلوم رسید و رأس آن با کلیل بیان مالک امکان مزین گشت الحمد لله بانوار ایمان منور شدید جهد نمائید تا بر این امر اعظم که علت اضطراب اکثر امم شده ثابت و راسخ و مستقیم بمانید چه که مشاهده شد بعضی از نفوس مع ادعای ایمان و ايقان و اطمینان و عرفان بصرف هوی از مالک اسماء محروم ماندند نسل الله بأن یوفقک علی حبّه و رضائه و یقربک الیه فی کلّ الأحوال و ینطقک بثناءه بین خلقه انه هو المقتدر القدير البهاء علیک و علی امتی التي ذکرک فی کتابک ان ربک هو الذاکر الغفور الرحیم

BLIB_Or15719.161d

BH09013*To: Mulla Abdul-Ali**Date: 1293-05 [1876-May]*

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

1 هو العليم الحکیم

2 This is a Book sent down from the Intended One to him who hath believed in God, the Lord of all worlds, that the wine of utterance may so intoxicate him that he will arise to proclaim the Most Great Name amidst all peoples, that perchance they who slumber upon the couch of idle fancies may be awakened and be numbered among the heedless.

2 کتاب نزل من لدى المقصود الى الذي آمن بالله رب العالمين ليأخذه سكر نحر البيان علي شأن ينطق بين العالم بالاسم الأعظم لعل ينتهين الذين رقدوا في مهاد الأوهام و كانوا من الغافلين

3 It behooveth every soul to teach the Cause of God with wisdom and utterance, even as hath been revealed in most of the Tablets. Blessed are they who act! Rejoice ye in the appearance of God and His sovereignty in such wise that the cawing of the idolaters shall not grieve you.

3 ينبغي لكل نفس ان يبلغ امر الله بالحكمة و البيان كذلك نزل الأمر في اكثر الألواح طوبى للعاملين ان افرحوا بظهور الله و سلطانه على شأن لا يحزنكم نفاق المشركين

4 We make mention of you at all times as a token of grace from Us, for We are verily the All-Remembering, the All-Informed. Were ye to taste the sweetness of your Lord's remembrance, ye would find yourselves in manifest detachment. Thus hath spoken the Lord of all worlds that ye may rejoice and be numbered with the thankful ones.

4 أَنَا نَذْكُرْكُمْ فِي كُلِّ الْأَحْيَانِ فَضْلاً مِنْ لَدُنَّا وَ أَنَا
الذَّاكِرُ الْخَبِيرُ لَوْ تَجِدُونَ حَلَاوَةَ ذِكْرِ رَبِّكُمْ الرَّحْمَنِ
لَتَرُونَ أَنْفُسَكُمْ فِي انْقِطَاعٍ مُبِينٍ كَذَلِكَ نَطْقُ مَوْلَى
الْعَالَمِ لِلْفَرَحِ وَ تَكُونَنَّ مِنَ الشَّاكِرِينَ

5 And praise be to God, the Lord of all worlds.

5 وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA44:181b

BH08868

To: Shir 'Ali

Date: 1293-05 [1876-May]

1 He is the Most Holy, the Most Great

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ

2 God testifieth that there is none other God but Him, the All-Compelling, the Self-Subsisting. God testifieth that there is none other God but Him, and that He Who speaketh is verily the Dayspring of His Cause, in both the past and the future, and He, verily, is the Truth, the Knower of the unseen. May God willing, mayest thou be enabled to inhale the fragrances of the Days of God and be adorned with the ornament of the most great steadfastness. Steadfastness hath ever been regarded as one of the most exalted matters in the sight of God, for it hath been observed that certain souls, after claiming to have faith and ascending to the heaven of recognition, were debarred from the Eternal God by the croaking of a crow, and turned away from the Truth. After recognition of the Truth, seek thou steadfastness, for there hath been and is no station more exalted than this. And God speaketh the truth and guideth to the Way.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الَّذِي يَنْطِقُ أَنَّهُ الْمَطْلُوعُ
الْأَمْرُ مِنْ قَبْلِ وَ مِنْ بَعْدِ وَ أَنَّهُ لِمَوْلَى الْحَقِّ عَلَامُ
الْغُيُوبِ انْشَاءَ اللَّهُ بِنَفْحَاتِ أَيَّامِ اللَّهِ فَائِزٌ بَاشِي وَ
بِطَرَاظِ اسْتِقَامَتِ كِبَرِيٍّ مَزِينِ اسْتِقَامَتِ از اعظم
امور لدى الله بوده چه که مشاهده شده که
بعضی از نفوس بعد از ادعای ایمان و ارتقای
بسماء عرفان بنعیب غرابی از اله ابدی ممنوع
شدند و اعراض نمودند از حق استقامت بخواه
بعد از عرفان حق مقامی اعظم از آن نبوده و
نیست و الله يقول الحق و هو يهدي السبيل

BLIB_Or15719.162a

BH08812*Date: 1293-05 [1876-May]*

- 1 He is the One dawning from the horizon of the world with His Most Great Name
- 2 Glorified is He Who hath come with the Truth with such a proof as hath rendered powerless all who are in the heavens and on earth, and Who hath summoned all to His manifest and extended Path. He hath desired naught for Himself, but rather desired to draw all nigh unto the praiseworthy station. Verily, he who hath found the fragrance of the Garment hath turned toward the Most Exalted Horizon in such wise that the might of kings hath failed to deter him.
- 3 Hold fast, O My loved ones, unto My commandments whereby every inscribed tablet hath been adorned. Take hold of God's principles with the power bestowed by Us, and follow not the ways of every rejected ignorant one. Thus hath My Most Exalted Pen spoken on this night when clouds have veiled the face of heaven, and the Lord of Names speaketh that whereby all existence hath been stirred. Glory be upon thee and upon those who have attained unto the lights of God, the King, the Mighty, the Beloved.

1 هو المشرق من افق العالم باسمه الأعظم

2 سبحانه الذي اتى بالحق بحجة عجز عنها من في السموات و الأرض و دعا الكل الى صراطه الظاهر الممدود انه ما اراد لنفسه من شيء بل اراد ان يقرب الكل الى المقام المحمود ان الذي وجد عرف القميص انه اقبل الى الأفق الأعلى على شأن ما منعه سطوة الملوك

3 تمسكوا يا احبائي بأوامري التي بها زين كل لوح مسطور خذوا اصول الله بقوة من عندنا ولا تتبعوا سنن كل جاهل مردود كذلك نطق قلبي الأعلى في هذا الليل الذي غشي السحاب وجه السماء و ينطق مولى الأسماء بما اهتز به الوجود البهائم عليك و على الذين فازوا بأنوار الله الملك العزيز المحبوب

INBA19:454

BH08899*Date: 1293-05 [1876-May]*

- 1 In the Name of the Peerless Friend
- 2 The clouds of idle fancies have darkened the horizon of guidance, yet these clouds are naught but the vain imaginings of heedless souls. God shall soon disperse them through the truth. He, verily, is the All-Powerful, the Almighty.
- 3 O friends! May you be, God willing, enkindled with the fire of the utterance of the All-Merciful with such enkindlement that neither the oppression of the divines, nor the clamor of the ignorant, nor the braying of the wicked, nor the croaking of the evil ones shall extinguish it.

1 بنام دوست بیمانند

2 غيوم هوى افق هدى را تاريك نموده ولكن اين غيوم ظنون و اوهام انفس غافله بوده سوف يزيلها الله بالحق انه هو المقتدر القدير

3 اى دوستان انشاء الله بنار بيان رحمن مشتعل باشيد باشتعالى كه ظلم علما و ضوضاء جهلا و نهيق فجار و نعيق اشرار آترا محمود نمايد

- 4 Praise be to the Ancient Beauty that thou hast attained unto His recognition and art adorned with His remembrance. This is from God's greatest bounty. Be thou thankful and say: Praise be unto Thee, O God of the worlds! 4 حمد کن محبوب قدم که عرفانش فائز شدی و بذكرش مزین گشتی اینست از فضل اعظم الهی ان اشکر و قل لک الحمد یا اله العالمین
- 5 We have enjoined wisdom upon all. They must, God willing, become adorned with divine qualities and summon the heedless servants to the court of oneness through the all-compelling wisdom of the Lord. 5 کل را بحکمت امر نمودیم باید انشاء الله باخلاق الهیه متّصف شوند و بحکمت بالغه ربّانیه عباد غافلین را بشطر احدیه دعوت نمایند
- 6 May the glory rest upon thee and upon those who have believed in God, the Protector, the Self-Subsisting. 6 انما البهاء علیک و علی الذین آمنوا بالله المهیمن القیوم

BLIB_Or15719.146a

BH09221

*To: Muhammad Baqir, in Izmir**Date: 1293-05 [1876-May]*

He is the Speaker after the extinction of all things.

Hearken unto the Call from the direction of the Prison: Verily, there is none other God but Him, the Protector, the Self-Subsisting. Be thou enkindled with the fire of the love of God in such wise that neither doubts nor intimations shall prevent thee. He walketh and moveth above the world - to this testifyeth every knowing and informed one.

God willing, ye must soar in the atmosphere of certitude on the wings of detachment, and in all times be occupied with the remembrance of the All-Merciful with such steadfastness that its effect shall become manifest in the world of creation. Blessed art thou and blessed is he who hath drunk the choice wine of steadfastness from the hands of the bounty of his Lord, the Forgiving, the Generous.

We have mentioned thee before and in this wondrous Tablet. Be grateful to God for this exalted and mighty favor.

هو الناطق بعد فناء الأشياء
ان استمع النداء من شطر السجن انه لا اله الا هو المهيمن القيوم كن مشتعلًا بنار محبة الله على شأن لا تمنعك الشبهات والاشارات انه يمشي و يسير فوق العالم يشهد بذلك كل عارف خبير
انشاء الله بايد بجناحين انقطاع در هوای ايقان طيران نمائيد و در جميع احيان بذكر رحمن مشغول باشيد باستقامتيكه اثر آن در عالم ملك ظاهر شود طوبى لك و لمن شرب رحيق الاستقامة من ايدى عطاء ربه الغفور الكريم قد ذكرناك من قبل و في هذا اللوح البديع ان اشكر الله بهذا الفضل العزيز المنيع

BLIB_Or15719.076c

BH09574*To: Kha, in Kaf**Date: 1293-05 [1876-May]*

In the name of God, the All-Hearing, the All-Seeing!

The voice of the Most Exalted Pen is raised at all times, and the tongue of Grandeur speaks forth in every moment, and the Sun of the Beauty of the Beloved is ever-dawning from the horizon of glory. Blessed is the eye that hath seen and the ear that hath heard.

Strange it is that some souls have not been awakened by the blast of the trumpet, and have not caught the fragrance of the divine Robe. Gird up the loins of endeavor and occupy thyself with service to the Cause, that perchance those who slumber may lift their heads from the couch of heedlessness through the breezes of the divine morn, and shine forth like the morning star amidst mankind.

This is the counsel of the Lord of eternity that flows and spreads from the Pen of the Most Great Name. Blessed are they that attain!

باسم خداوند سمیع بصیر

ندای قلم اعلی در کلّ حین مرتفع و لسان عظمت
در جمیع اوان متکلم و شمس جمال محبوب لازال
از افق اجلال مشرق طوبی لعین رأّت و لأذن
سمعت عجب است از نفوسیکه از نفخهء صور
بیدار نشده‌اند و نفحهء قیص را نیافته‌اند کمر
همت محکم بند و بخدمت امر مشغول شو که
شاید ناآئین از نسایم صبح الهی سر از نوم غفلت
بردارند و چون نجم سحری مابین ناس مشرق
گردند اینست نصیحت مالک قدم که از قلم
اسم اعظم جاری و ساریست طوبی للفائزین

BLIB_Or15719.148d

BH09569*To: Muhammad Rahim Uncle of Samandar, in Lahijan**Date: 1293-05 [1876-May]*

In the name of Him Who is the Goal of all the worlds!

Thy letter hath arrived at the Most Exalted Throne, and whatsoever thou didst present in Arabic and Persian was heard. May thou, God willing, ever illumine hearts with the remembrance of the Beloved. The reward of attaining His presence hath been recorded for thee by the Most Exalted Pen.

Be thou thankful for this most great bounty, and with utmost joy and gladness speak forth in remembrance of the Dawning-Place of Revelation. Be thou not saddened by outward upheavals. Verily He shall gather together those who have believed in God, the Protecting, the Self-Subsisting.

بنام مقصود عالمیان

مکتوب آنجناب بمقرّ عرش وارد شد و آنچه از
عربی و فارسی معروض داشتید اصغاً گشت
انشاءالله لم یزل و لایزال قلوب را بذکر محبوب
منور دارید اجر لقا از قلم اعلی در باره شما ثبت
شد این نعمت عظمی را شاکر باش و بکمال فرح
و سرور بذکر مطلع [ظهور] ناطق شو از انقلابات
ظاهره مکدر مباش آنه یجمع شمل الذین آمنوا بالله
المهیمن القیوم امّا الله که در کتاب آنجناب

Convey the Most Wondrous, Most Exalted greetings to the handmaidens of God who were mentioned in thy letter, and gladden them with the remembrance of God.

ذکر شده بود تکبیر ابدع امع برسانید و بذكر الله
مسرور دارید

BLIB_Or15719.146b, AQA5#103 p.118

BH09344

To: Abdu'l-Baqi who has attained, in Qazvin

Date: 1293-05 [1876-May]

- 1 He is the Sanctified above all that hath been and shall be
- 2 A remembrance from Our presence unto him who hath turned unto the Countenance and believed in God, the Single, the All-Informed. Thou hast attained unto the days of God and heard that which was raised from the Ultimate Tree which speaketh amongst mankind and calleth all unto God, the Lord of the worlds. Be thou steadfast in the Cause in such wise that neither the might of the powerful nor the cawing of the divines who lay claim to knowledge and deny the All-Knowing One when He appeared with manifest sovereignty shall veil thee. the ungodly in most cities and regions have arisen in hypocrisy and opposition, as attesteth He with Whom is the Preserved Book. God shall soon erase their names and purify the earth of their presence. He, verily, is the Almighty, the Powerful.

1 هو المقدّس عما كان و ما يكون

2 ذکر من لدنا لمن اقبل الى الوجه و آمن بالله
الفرد الخبير قد فزت بأيام الله و سمعت ما ارتفع
من السّدره المنتهى التي تنطق بين الوري و تدع
الكل الى الله رب العالمين كن مستقيماً على الأمر
على شأن لا تحجبك شوكة الأقوياء و لا نعاق
العلماء الذين يدعون العلم و كفروا بالمعلوم اذ ظهر
بسلطان مبين قد قام المشركون من اكثر المدائن و
الديار على النفاق و الاعراض يشهد بذلك من
عنده كتاب حفيظ سوف يمح الله اسمائهم و يظهر
الأرض من انفسهم انه هو المقتدر القدير

AQA5#161 p.219

BH09274

To: Asiyyih, in Shahmirzad

Date: 1293-05 [1876-May]

In the name of the Lord of all worlds!

بنام خداوند عالمیان

The leaves of the blessed Tree must, with complete certitude and assurance, hold fast to the root of the Tree, lest they be made to fall by the blowing of the winds of the doubts and idle fancies of heedless souls.

اوراق سدرهء مبارکه باید بکمال ايقان و اطمینان
باصل شجره متمسک باشند تا از هبوب ارياح
ظنون و اوهام نفوس غافله ساقط نگردند جميع

All in the world, both female and male, were awaiting the days of the Manifestation, yet when the divine Day appeared and the Most Great Orb rose from the horizon of bounty, all became occupied with their own vain imaginings and turned away from the Truth, exalted and mighty be He - save those souls who rent asunder the veils of glory and turned toward the horizon of the Cause of the beloved and eternal One.

God willing, thou shalt at all times be occupied with the remembrance of the Self-Sufficient, the Most High, and be detached and severed from all else. And the glory be upon thee and upon those handmaidens who have believed in God, the Protector, the Self-Subsisting.

عالم از انانث و ذکور منتظر آیام ظهور بودند و چون یوم الهی ظاهر و نیر اعظم از افق کرم مشرق کل باو هام خود مشغول و از حقّ جلّ و عزّ معرض گشتند مگر نفوسیکه کشف سیاحت جلال نموده باقی امر محبوب بیزوال توجه نمودند انشاء الله در کل احوال بذکر غنی متعال مشغول باشی و از دونش فارغ و منقطع و البهّاء علیک و علی الاماء اللّائی آمن بالله المهیمن القیوم

BLIB_Or15719.054b

BH09659

To: Muhammad son of Mirza Abdullah, in Tabriz

Date: 1293-05 [1876-May]

In the Name of God, the All-Knowing, the All-Powerful

O youth! Thy letter was presented before the Countenance and was beheld. Praise be to God that in thy early days thou didst turn to the true Kaaba and didst attain to His recognition. Verily, all grace is in the hands of God - He bestoweth it upon whomsoever He willeth of His creation. He, verily, is the All-Knowing, the All-Informed.

How many souls, despite their yearning and desire, failed to attain to the recognition of their Lord at the end of their days, while thou, through divine grace and favor, hast in the beginning of thy life attained to this most great bounty. God willing, thou shalt abide protected and dwelling beneath the divine Lote-Tree, ever mindful.

And the Glory be upon thee.

ADMS#286

بنام خداوند عالم توانا

یا صغیر السنّ کتابت لدی الوجه حاضر و مشاهده شد الحمد لله در اول آیام بکعبه حقیقی اقبال نمودی و بعرفانتش فائز شدی انّ الفضل بید الله یعطیه من یشاء من خلقه انه هو العلیم الخبیر چه مقدار از نفوس مع طلب و امل در انتهای عمر خود بعرفان مقصود فائز نشدند و تواز فضل و عنایت رحمانی در ابتدای عمر باین فوز اعظم فائز شدی انشاء الله در ظلّ سدره ربّانیّه محفوظ و ساکن و ذا کر باشی و البهّاء علیک

INBA19:190b, INBA32:173b, BLIB_Or15719.075c,

AYI2.052

BH09261*To: Karbala'i Abbas, in Tabriz**Date: 1293-05 [1876-May]*

He is the Most Ancient, the Most Great!

We make mention of him who has turned to God, that his remembrance may endure among the worlds.

Say: Glory is not for those who have turned to their own selves, but rather for those who have turned to the affairs of those who have believed in God, the Single, the All-Informed.

Be unto others as ye are unto yourselves. Thus doth the Lord of the worlds command you.

Be ye united in God's Cause and in His love, and differ not in any matter. Thus doth God teach you as a token of His grace. He, verily, is the Forgiving, the Generous.

Through your unity will God's Cause be made manifest among His servants, and through your steadfastness will the feet of the wavering ones be made firm. Put your trust in God, then aid Him through remembrance and utterance, that perchance they who slumber on the couch of idle fancies may be awakened and be numbered among the heedless ones.

هو الأقدم الأعظم

أنا نذكر من اقبل الى الله ليبقى ذكره بين العالمين
قل ليس الفخر للذين توجهوا الى انفسهم بل
للذين توجهوا الى امور من آمن بالله الفرد الخبير
كونوا لغيركم كما كنتم لانفسكم كذلك يأمركم
رب العالمين ان اتحدوا في امر الله و حبه و لا
تختلفوا في امر من الأمور كذلك يعلمكم الله
فضلاً من عنده انه هو الغفور الكريم باتحادكم
يظهر امر الله بين العباد و باستقامتكم تستقيم
ارجل المضطربين توكلوا على الله ثم انصروه بالذكر
و البيان لعل ينتبهن الذين رقدوا في مهاد الأوهام
و كانوا من الغافلين

INBA41:400

BH09462*To: Mirza Rahim Munshi Vali'ahd, in Tabriz**Date: 1293-05 [1876-May]*

¹ He is the One Powerful over whatsoever He willeth!

² The Ancient Beauty hath turned His countenance from His Most Great Prison toward those who have drunk the choice wine of life in the name of the Lord of Religions—He Who proclaimeth throughout all possibility: “Verily, there is none other God but Me, the Almighty, the Unconstrained.” Let those who have drawn nigh rejoice with the most great joy, and let the sincere ones be set ablaze in such wise that neither the denial of the divines nor the objection of the learned shall quench them. They shall speak forth at all times amidst the peoples

¹ هو المقتدر على ما اراد

² قد توجه وجه القدم من سجنه الأعظم الى
الذين شربوا حريق الحيوان باسم مالک الأديان
الذي ينطق في الامكان انه لا اله الا انا المقتدر
الختار ليفرحن المقبلون بالفرح الأعظم و يشتعلن
المخلصون على شأن لا يخدمهم اعراض الفقهاء
و لا اعتراض العلماء ينطقن في كل الأوان بين
ملا الأديان بالحكمة و البيان و يذكرن الناس بهذا

of all religions with wisdom and utterance, and shall remind humanity of this Promised One through Whom the countenance of the Intended One hath appeared and the horizons have been illumined. Rejoice ye in God and His sovereignty, despite those who disbelieved when the Promise came and the proof appeared. Give thanks unto God for having sent down unto thee this Remembrance whereby hearts have been illumined and eyes have been solaced.

الموعد الذى به ظهر طلعة المقصود و اضاءت الآفاق ان افرحوا بالله و سلطانه رغماً للذين كفروا اذ جاء الوعد و اتى البرهان ان اشكر الله بما نزل لك هذا الذكر الذى به انارت الصدور و قرّت الأبصار

INBA41:401

BH09276

To: Kalimih, in Tihrah
Date: 1293-05 [1876-May]

In the name of the Beloved of the world

بنام محبوب امکان

O maidservant of God! God willing, through divine bounties and heavenly outpourings, mayest thou in all conditions drink from the most pure wine of remembrance and knowledge, and with utmost joy and attraction utter praise of the Beloved of all horizons.

ای امة الله انشاء الله بعنايت الهی و فیوضات ربانی در کل احوال از رَحیق اطهر ذکر و عرفان بیاشامی و با کمال شوق و انجذاب بثنای محبوب آفاق ناطق باشی ایام مثل برق در مرور است بر هر نفسی لازم در این ایام معدوده کسب مقامات عالیّه باقیه نماید حق جلّ کبریائه محض فضل و کرم خود را ظاهر فرموده و راه رستگاری را تعلیم نموده طوبی از برای نفسیکه بکمال ایتقان و اطمینان بعرفانش فائز شد و باوامریش متمسک گشت البهاء علیک و علی الاماء الالائی فزن بهذا الرحیق المختوم

The Glory be upon thee and upon those handmaids who have won this sealed wine.

INBA27:463b,

BLIB_Or15719.065d,

AYI2.261x, AYI2.335

BH09297*To: Badi'ih (related to Abdullah), in Tihiran**Date: 1293-05 [1876-May]*

By the name of Him Who is the Lord of earth and heaven!

O My handmaid! God willing, thou wilt become detached from creation and its conditions, and wilt ever remain focused on God and His verses. How many men, after their anticipation, failed to attain the Most Exalted Horizon, and how many women who, by the Most Glorious Name, drank from the chalice of recognition!

Bounty and generosity have ever been within God's mighty grasp. He bestoweth upon whomsoever He willeth whatsoever He desireth. He is the One Who doeth as He pleaseth. None besides Him hath ever had, nor shall ever have, any share in this station.

Rejoice thou in thy Lord's mention, then preserve it lest every treacherous thief become aware of it. Verily thy Lord is the All-Wise, the All-Knowing.

بنام مالک ارض و سماء

ای کنیز من انشاءالله از خلق و شئون او
منقطع شوی و لازال بحق و آیات او ناظر باشی
چه مقدار از رجال بعد از انتظار باقی اعلی فائز
نشدند و چه مقدار از اماء که باسم اهی از قدح
عرفان آشامیدند بخشش و کرم در قبضه اقتدار
حق بوده عطا میفرماید بهر نفسی آنچه اراده نماید
اوست فاعل مختار غیر او را از این مقام نصیبی نبوده
و نیست ان افرحی بذکر ربک ثم احفظیه لثلا
یطلع به کل خائن و سارق ان ربک هو المبین
الحکیم

INBA15:240, INBA26:242, BLIB_Or15719.065c,
PYK.210

BH09570*To: Aqa Abdus-Samad Qazvini et al.**Date: 1293-05 [1876-May]*

In the Name of the One Friend!

Your letter reached this Prisoner in the Most Great Prison, and thou hadst sought permission to attain Our presence. This matter hath been forbidden in the Book of God.

Praise be to God, thou hast drunk the wine of inner meanings from the cup of divine favor. Know thou the value of this bounty, for its like hath not been witnessed in creation.

The heedless ones, the ignorant, and the oppressors have come between God and His loved ones, yet God hath been and will ever be with His friends. Be thou assured and be of the thankful ones.

بنام دوست یگا

مکتوبت در سجن اعظم بنظر این مسجون رسید
و اذن حضور خواسته بودی این فقره در کتاب
الهی نهی شده الحمد لله نجر معانی را از کأس
عنایت الهی نوشیدی قدر این نعمت را بدان چه
که نظیر آن در ابداع مشاهده نشده غافلان و
جاهلان و ظالمان مابین حق و احبای او حایل
شده اند ولکن حق با دوستان خود بوده و
خواهد بود ان اطمئن و کن من الشاکرین کبر
من لدنا علی وجه ضلعک و بشرها بذکری العزیز

Convey My greetings to thy wife and gladden her with the mention of her Lord, the Mighty, the Inaccessible. The favor of God sufficeth her. It behooveth her to thank her Lord morning and evening.

المنیع کفایت میکند او را عنایت حق ینبغی لها
ان تشکر ربها بالغدو و الاصال

BLIB_Or15719.067d

BH09328

To: ama' Allah

Date: 1293-05 [1876-May]

1 In the Name of the Peerless Lord!

1 بنام خداوند بیماند

2 God, exalted and glorified be He, doth mention His servants and handmaidens, by day and by night, through the Supreme Pen. Blessed are they who have turned towards the horizon of God's Cause and in whose hearts are reflected the effulgences of the light of the divine countenance. The hearts of the servants are mirrors of God - they must at all times be cleansed and sanctified with the burnishing of His knowledge. And His knowledge is to acknowledge His Manifestation and to confess that which hath proceeded from Him. I counsel all servants and handmaidens to guard themselves against false pretenders, for We have previously announced that the cawing of the crows shall be raised. Verily, He is the All-Knowing, the All-Informed.

2 حق جل و عز در لیالی و ایام بندگان و کنیزان
خود را از قلم اعلی ذکر میفرماید طوبی از برای
نفوسیکه بافق امر الله توجه نمودند و تجلیات انوار
وجه الهی در مرایای قلوبشان مرتسم شد قلوب
عباد مرایای حقست باید در کلّ احیان بصیقل
عرفان آنرا پاک و مقدّس داشت و عرفانش
اقرار بمظهر ظهور اوست و اعتراف به ما ظهر
من عنده وصیت میکنم جمیع عباد و اماء را که
خود را از نفوس مدّعیه کاذبه حفظ نمایند چه
که از قبل اخبار دادیم که نعاق ناعقین مرتفع
خواهد شد آنه هو العلیم الخبیر

BLIB_Or15719.065a

BH09580

To: Amatan

Date: 1293-05 [1876-May]

In the Name of the One God!

بنام خداوند یگانه

God's loving-kindness hath ever been and shall ever be vouchsafed unto His friends. He is the Creator and the Provider, the Helper and the Companion, and He is the Succorer. From time immemorial His grace hath been directed toward His male

نظر عنایت حق بدوستانش بوده و خواهد بود
اوست خالق و اوست رازق و اوست معین و
اوست مؤنس و اوست ناصر لمیزل و لایزال

and female servants, and if outwardly the manifestations of His bounty have at times remained concealed, this hath been due to a wisdom that none but God knoweth or shall ever know.

Be not sorrowful, and lament not your separation. The cry of "O My people! O My people!" is raised from the Most Exalted Horizon - a bounty with which all the earth cannot compare. Be thankful and remain patient.

فضالش متوجّه بندگان و کنیزانش بوده و اگر بر حسب ظاهر ظهورات جودش در بعض مواقع مستور مانده این نظر بحکمتی است که غیر حق بر آن عالم نبوده و نخواهد بود دلنگ مباحثید و از فراق ننالید ندای یا امتی یا امتی از افق اعلی مرتفعست و این فضلی است که جمیع ارض بآن معادله نمینماید شکر نمائید و از صابرات باشید

BLIB_Or15719.161c

BH09506

To: Javad Khan

Date: 1293-05 [1876-May]

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

1 هو الأقدس الأعظم الأکرم

2 Say: Glory be to Thee, O my God, O Illuminator of the world and Educator of the nations! I beseech Thee by the Most Great Name, through which the Dove hath warbled and the Divine Lote-Tree hath spoken, to protect me beneath the shade of the Tree of Thy oneness and to confirm me in that which Thou hast decreed in Thy Books and Thy Tablets. O Lord! Praise be to Thee for having remembered me by Thy Most Exalted Pen and caused me to hear Thy Call in my early days when I was in the hands of the wicked ones. I beseech Thee, O Creator of the heavens and Fashioner of all things, not to deprive me of that which is with Thee nor to keep me far from the ocean of Thy nearness. Thou art He Who, through Thy Self-Subsistence, hath been powerful, and, through Thy sovereignty, all-pervading. There is none other God but Thee, the Most High, the All-Bountiful, the Mighty, the Generous.

2 قل سبحانک اللهم یا منور العالم و معلّم الأمم اسئلك بالاسم الأعظم الذی به هدرت الورقاء و نطق السدرۃ المنتهی بأن تحفظنی فی ظل سدرۃ فردانیتک و تؤیّدنی علی ما حکمت به فی زیرک و الواحک ای ربّ لک الحمد بما ذکرتنی من قلبک الأعلی و اسمعتنی ندائک فی اوّل ایامی اذ کنت بین یدی الأشرار اسئلك یا فاطر السّماء و خالق الأشياء بأن لا تجعلنی محروماً عما عندک و لا تدعنی بعيداً عن بحر قربک انک انت الذی کنت مقتدرّاً بقیومیتک و مہیماً بسلطانک لا اله الا انت المتعالی المعطى العزیز الکریم

BLIB_Or15719.160a

BH09575*To: mother of the one who emigrated**Date: 1293-05 [1876-May]*

1 In the Name of Him Who is the Goal of the World!

1 بنام مقصود عالم

2 Thy call was heard and the fragrances of thy love were inhaled. Verily thy Lord is the All-Hearing, the All-Seeing. Ye must remain steadfast in the love of God with utmost firmness, and become vocal in His remembrance which is in truth the lamp of hearts and the purifier of minds and souls. The grace of God hath encompassed and will continue to encompass His devoted handmaidens. Fix not your gaze upon these fleeting days, nor be ye saddened by whatsoever befalleth you therein. Rather, fix your gaze upon that which hath been ordained in the Kingdom for His devoted men and women. The evanescence of the world is evident and the permanence of what is with God is clear and manifest. Blessed is he who hath turned away from the former and held fast unto the latter - he is truly among those who are brought near.

2 ندایت شنیده شد و نفحات محبت استشمام گشت آن ربّک هو السّميع البصیر باید بکمال استقامت بر محبة الله ثابت باشید و بذکرش که فی الحقیقه سراج قلوب و مطهر افتده و نفوسست ناطق گردید فضل حقّ شامل اماء مقبلاّت بوده و خواهد بود ناظر بایام فانیه نباشید و از آنچه در او وارد میشود محزون نشوید بلکه ناظر بآنچه در ملکوت مخصوص مقبلین و مقبلاّت مقدّر شده باشید فنای دنیا مشهود است و بقای ما عند الله واضح و مبرهن طوبی لمن اعرض عن الأوّل و تمسک بالثانی انه من المقربین

BLIB_Or15719.065b, AVK3.400.03x

BH09298*To: sister of Ali Askar the emigrant**Date: 1293-05 [1876-May]*

In the Name of the Lord of all worlds!

بنام خداوند عالمیان

O My maidservant! The best among the women of the world today is she who hath turned unto the Truth and drunk from the cup of divine recognition. For instance, thou art today, in the sight of God, greater, more distinguished and more exalted than all the queens of the world.

ای کنیز من بهترین نساء عالم الیوم آنست که بحقّ اقبال نموده و از کأس عرفان الهی آشامیده مثلاً تو الیوم عندالله اعظم و اسبق و اقدمی از جمیع ملکات عالم قدر و مقدار باقبال الی الله معلوم میشود جمیع حسب و نسب و نجات و منزلت بایمان بالله ثابت میگردد اگر الیوم نفسی از اعزّه عالم مذکور باشد و جمیع اجدادش الی آدم بکمال عزّت و رفعت مشهور باشند و در امر الله توقف

Worth and station are determined through turning unto God. All lineage, ancestry, nobility and rank are established through faith in God. If today a person from among the nobles of the world, whose ancestors back to Adam were all renowned for their glory and eminence, should hesitate in the Cause of God, that person would be considered before the Truth as the most abject of servants and the most despised of people.

Blessed are they who know, women and men!

نماید از احقر عباد و اذلّ ناس لدى الحقّ مذکور
است طوبی للعارفات طوبی للعارفين

BLIB_Or15719.162d

BH09364

Date: 1293-05 [1876-May]

- 1 He is the Most Holy, the Most Great, the Most Glorious! 1 هو الأقدس الأعظم الأبهى
- 2 Glorified be He Who hath manifested Himself of His own choosing. He, verily, is the Almighty, the Help in Peril, the Self-Subsisting. These are the Days of Ha whereon We have commanded all to be generous unto themselves and unto those who have turned towards this most Sublime Vision, so that they may make mention of Him therein and comprehend their station; for they betoken this Name, through which laws have been established for all that is visible and invisible. 2 سبحان الذى اظهر نفسه كيف اراد أنه هو
المقتدر المهيمن القيوم هذه أيام الهاء و امرنا
الكل ان ينفقوا فيها على انفسهم و على الذين
توجهوا الى هذا المقام المرفوع ان اذكروا الله فيها
ثم اعرفوا قدرها لأنها تحكى عن هذا الاسم الذى
به سخر الله الغيب و الشهود
- 3 Verily, We have designated these days to come before the Fast. This is naught but Our bounty unto you. We, verily, are omnipotent over all that hath been and all that shall be. Happy the man who doeth what God hath ordained, and woe betide the heedless and the outcast. 3 أنا جعلناها قبل الصيام فضلاً من عندنا و انا
المقتدر على ما كان و ما يكون طوبى لمن عمل بما
امر من لدى الله و ويل لكل غافل مردود
- 4 Verily We revealed verses and send them down unto you in this holy, this glorified Day, that thou mayest render thanks unto your Lord and mention Him with such a remembrance as to arouse every unbeliever from his heedlessness. 4 أنا نزلنا الآيات و ارسلناها اليك في هذا اليوم
المقدس المحمود لتشكر ربك و تذكره بذكر ينتبه
به اهل الرقود

ADMS#022

GHA.043a, TSBT.203, NFF5.001,
ABMK.019

BH09833

To: *Shaykh Abul-Qasim, in Antep*

Date: 1293-05 [1876-May]

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

2 A mention from Us to those who are in the world, that they may turn unto God, the Lord of eternity, and bear witness unto that whereunto God hath testified concerning His Own Self before the existence of all things: that there is none other God but Him, the All-Knowing, the All-Wise. God willing, through the grace of God mayest thou attain unto such a station wherein the words of the idolaters and the signs of the deniers and the clamor of the mischief-makers shall not prevent thee from the Dayspring of God's Cause. Blessed is he who is firm and steadfast in the Cause of God, the Lord of the worlds. The world is seen to be transient and non-existent. God willing, may all attain unto that which shall endure throughout the kingdom of earth and heaven. He, verily, is the Expositor, the All-Knowing.

1 هو الأقدس الأعظم الأعلى

2 ذكر من لدنا لمن في العالم ليتوجهن الى الله مالك القدم و يشهدن بما شهد الله لنفسه قبل وجود الأشياء انه لا اله الا هو العليم الحكيم انشاء الله بعناية الله بمقامي فائز شوي كه كلمات مشركين و اشارات معرضين و نعاقي مفسدين ترا از مشرق امر الهي منع ننمايد طوبى لمن كان ثابتاً راسخاً في امر الله رب العالمين دنيا فاني و معدوم مشاهده ميشود انشاء الله جميع بامرى فائز شوند كه بدوام ملك و ملكوت باقى و دائم ماند انه هو المبين العليم

BLIB_Or15719.162c

BH09992

To: *Haji Ali, in Kulahdarrih*

Date: 1293-05 [1876-May]

In the name of the one incomparable Friend!

The petition was presented before the Throne and was adorned with the lights of His countenance. The call of all was heard and the forgiveness of the All-Merciful encompassed everyone. However, all must act according to what hath been revealed in the Book and be content and thankful with whatsoever God - glorified be His grandeur - hath ordained.

At the beginning of the petition an answer was revealed from the Pen of the King of Oneness, that all may know that the petitions of the servants are heard and, through abundant grace, answers are revealed.

بنام دوست یگا

نگاشت لدى العرش حاضر و بانوار وجه مزین گشت ندای کل استماع شد و غفران رحمن جميع را شامل ولكن باید کل بما نزل في الكتاب عامل شوند و بآنچه حق جلت عظمته مقدر فرموده راضی و شاکر باشند در صدر عریضه از قلم مالک احدیه جواب نازل تا کل بدانند عرایض عباد اصغا میشود و از فرط عنایت جواب نازل میگردد اهل آن بلد از اخوان و غیرهم و اماء الله کل را بذکر مظلوم آفاق متذکر دارید و تکبیر برسانید

BLIB_Or15719.068d, AQA5#090 p.106a

Remember all the friends and others and the handmaidens of God in that land to the Wronged One of the horizons and convey His greetings.

BH09934

To: Mirza Bababik Pishkhiidmat Sadr-i-A'zam Qadim, in Tabriz

Date: 1293-05 [1876-May]

In His Name Who is sanctified above all mention and description!

The atoms have testified to the Revealer of verses, yet the people speak that which hath caused the hearts of the chosen ones to burn and the tears of the near ones to flow. By the life of God! They are in manifest loss. The ocean of knowledge hath surged and the luminary of wisdom hath shone forth, yet the people remain in evident veils. They have forsaken their God and followed their own desires. Woe unto them from the torment of a mighty day!

They were created to hearken unto the call of God, yet when it was raised in truth they turned upon their heels - they are indeed among the slumberers. Blessed is he who hath followed the command of his Lord and hath attained unto this Day wherein the Beloved of the world proclaimeth: There is none other God besides Me, the Forgiving, the Generous.

بِسْمِهِ الْمَقْدَّسِ عَنِ الذِّكْرِ وَالْبَيَانِ

قَدْ شَهِدَتْ الذَّرَاتُ لِمَنْزِلِ الْآيَاتِ وَلَكِنَّ الْقَوْمَ
يَتَكَلَّمُونَ بِمَا احْتَرَقَ بِهِ اِبْجَادُ الْأَصْفِيَاءِ وَجَرَتْ
دُمُوعُ الْأَوْلِيَاءِ لِعَمْرِ اللَّهِ أَنَّهُمْ فِي خَسْرَانٍ مَبِينٍ قَدْ
تَمَوَّجَ بِحَجَرِ الْعِلْمِ وَاشْرَقَ نَبِيرُ الْعِرْفَانِ وَلَكِنَّ النَّاسَ
فِي حِجَابٍ مَبِينٍ قَدْ نَبَذُوا الْهَمَّ وَاتَّخَذُوا أَهْوَاءَهُمْ
فَوَيْلَ لَهُمْ مِنْ عَذَابٍ يَوْمَ عَظِيمٍ قَدْ خَلَقُوا لِاصْغَاءِ
نِدَاءِ اللَّهِ وَإِذَا ارْتَفَعَ بِالْحَقِّ نَكَصُوا عَلَى أَعْقَابِهِمْ
إِلَّا أَنَّهُمْ مِنَ النَّائِمِينَ طَوْبَ لِمَنْ اتَّبَعَ أَمْرَ مُوَلِيهِ وَ
فَازَ بِهَذَا الْيَوْمِ الَّذِي فِيهِ يَنَادِي مَحْبُوبُ الْعَالَمِ أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ الْكَرِيمُ

LHKM3.204

BH09838

To: Sakinih wife of Muhammad Rahim Attar, in Tihiran

Date: 1293-05 [1876-May]

He is the One with power over whatsoever He willeth.

Glorified is He Who hath sent down the verses and made manifest the clear evidences for people who know. Verily, those who

هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ

سَبْحَانَ الَّذِي أَنْزَلَ الْآيَاتِ وَأَظْهَرَ الْبَيِّنَاتِ لِقَوْمٍ
يَعْلَمُونَ أَنَّ الَّذِينَ فَازُوا الْيَوْمَ أَوْلَئِكَ عِبَادُ مَكْرُمُونَ

have attained today, they are honored servants upon whom the Concourse on High pray and whom the Tongue of Grandeur doth mention in this praiseworthy station.

Blessed art thou, O my handmaiden, for having believed in God, the Lord of what was and what shall be. Guard thou the pearls of the love of God lest they be stolen by every rejected traitor. Thus doth thy Lord command thee as a token of His grace upon thee. Verily, He is the Mighty, the Forgiving.

Blessed is every handmaiden who hath believed in God, and woe unto whomsoever hath turned away from this forbidden station.

يصلّين عليهم الملائ الأعلی و یذکرّتهم لسان العظمة
فی هذا المقام المحمود طوبی لک یا امتی بما آمنت
بالله ربّ ما کان و ما یکون ان احفظی لآئی
محبة الله لئلا یسرقها کلّ خائن مردود کذلک
یا مرک ربّک فضلاً من عنده علیک أنّه هو
العزیز الغفور طوبی لکلّ امة آمنت بالله و ویل
لمن اعرض عن هذا المقام الممنوع

INBA23:138a

BH10007

To: Fatimih mother of Aqa Mirza Siyyid Husayn, in Tihiran

Date: 1293-05 [1876-May]

In the Name of the All-Merciful God!

Your letter was illumined before the Divine Presence through the people of the household, your call was heard, and mention was made of you before His countenance. Rejoice thou in this great bounty!

Be not grieved by worldly conditions and their vicissitudes. Praise be to God, you have attained unto the infinite outpourings of God and have turned toward the Most Exalted Horizon. There has not been and is not any station greater than this.

Now you must strive to follow God's commandments. Be not saddened by hardship. Verily He ordaineth whatsoever He willeth for whomsoever He willeth. He is indeed the All-Forgiving, the All-Bountiful.

May the Glory rest upon you and upon your sons and your daughter, from One Who is Mighty, All-Knowing.

بنام خداوند مهربان

نامهات بتوسط اهل حرم بساحت قدم منور
گشت ندايت اصفا شد و ذکرک لدى الوجه
مذکور آمد ان افرحی بهذا الفضل العظيم از
شؤونات دنیا و اختلافات آن محزون مباشید
الحمد لله بفیوضات نامتناهیه الهیه فائز شدید و
بافق اعلی توجه نمودید هیچ مقامی اعظم از این
مقام نبوده و نیست حال باید در اتباع اوامر الله
جهد نمائید لا تحزنی من العسر انه یقدر لمن یشاء
ما یشاء انه هو الغفور الکریم انما البهاء علیک و
علی ابنائک و بنتک من لدن عزیز علیم

BLIB_Or15719.057d

BH09908*To: ibn Ukht Javad, in Tihiran**Date: 1293-05 [1876-May]*

In the Name of the All-Merciful God!

Thy petition attained the Most Great Horizon and its beginning was adorned with the crown of the remembrance of the Lord of all creation. Be thou grateful and be among those who remember.

It is incumbent upon all the loved ones today to hold fast to the cord of divine commandments, so that the heedless among the servants may turn to the Truth through their character, deeds and utterances.

They who are related to the Name of Generosity are remembered before the Throne. Convey My greetings to all of them and remind them of God's loving-kindness.

God willing, mayest thou speak forth at all times with complete sincerity in praise and glorification of the Lord of all beings. Verily, He is with those who have turned towards Him and remembers them in a perspicuous Book.

بنام خداوند مهربان

عریضه‌ات بمنظر اکبر فائز و رأس آن باکلیل
ذکر مالک امکان مزین شد ان اشکر و کن
من الذاکرین بر جمیع احباب الیوم لازم که
بجبل اوامر الهی متمسک شوند تا غافلین عباد از
اخلاق و اعمال و گفتار ایشان بحق توجه نمایند
منتسبین اسم جود لدى العرش مذکورند جمیع را
تکبیر برسان و بعنایت الهی متذکر نما انشاء الله در
کل احوال بخلوص تمام بذکر و ثنای مالک انام
ناطق باشی انه مع الذین توجهوا الیه و یذکرهم فی
کتاب مبین

BLIB_Or15719.057c

BH10127*To: Mirza Abu'l-Qasim, in Tihiran**Date: 1293-05 [1876-May]*

In the Name of Him Who hath been promised in the Books of God, the All-Knowing, the All-Informed

The days of fasting have arrived wherein those servants who circle round Thy throne and have attained Thy presence have fasted. Say: O God of names and creator of heaven and earth! I beg of Thee by Thy Name, the All-Glorious, to accept the fast of those who have fasted for love of Thee and for the sake of Thy good-pleasure and have carried out what Thou hast bidden them in Thy Books and Tablets. I beseech Thee by them to assist me in the promotion of Thy Cause and to make me steadfast in Thy love, that my footsteps may not slip

بسمه الموعود فی کتب الله العلیم الخبیر

قد حلت ایام الصیام و صام فیها العباد الذین طافوا
حول العرش و كانوا من الفائزین قل
یا اله الأسماء و فاطر الأرض و السماء اسئلك
باسمک الأبهی بأن تقبل صیام الذین صاموا فی
حبک و رضائک و عملوا بما امرتهم فی زیرک
و الواحک و اسئلك بهم بأن تجعلنی مؤیداً علی
امرک و مستقیماً علی حبک لئلا یزل قدمی من

on account of the clamor of Thy creatures. Verily, Thou art powerful over whatsoever Thou willest. No God is there but Thee, the Quickener, the All-Powerful, the Most Bountiful, the Ancient of Days.

ضوضاء عبادك انت المقتدر على ما تشاء
لا اله الا انت المحيي المقتدر البازل القديم

BRL_DA#811, OOL.B090.10

BRL_IOPF#3.02, BPRY.260-261

BH09910

To: Muhammad Rahim Attar, in Tihiran

Date: 1293-05 [1876-May]

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

بسمه المبين الحكيم

The horsemen in the arena of meanings and utterance must in this day be occupied with service to the Cause of the Beloved of the worlds. I say in truth: whosoever in this day becometh the cause of unity and harmony among the loved ones of God - he is recorded as one of the helpers in the perspicuous Book. Shun ye that which ye have been forbidden, then act according to that which ye have been commanded in the glorious Tablet.

فارسان مضمار معاني و بيان اليوم بايد بخدمت
امر محبوب عالميان مشغول باشند براستي ميگويم
هر نفسى اليوم سبب اتحاد و اتفاق احبابى الهى
شود او از ناصرين در كتاب مبين مذکور است
ان اجتنبوا عما نهيتم عنه ثم اعملوا بما امرتم به
فى لوح كريم دو عريضه از تو بساحت اقدس
وارد و بلحاظ مظلوم آفاق فائز گشت انشاء الله
از رحيق اطهر در كل احيان بنوشيد و بمنظر
اكبر ناظر باشيد منقطعاً عن العالمين الحمد لله رب
العالمين

Two petitions from thee reached the Most Holy Court and were honored to come before the gaze of the Wronged One of the horizons. God willing, thou shalt at all times drink of the most pure wine and fix thy gaze upon the Most Great Scene, detached from all the worlds.

INBA23:144a, BLIB_Or15719.153e

Praise be to God, the Lord of the worlds.

BH09901

To: Haji Siyyid Hashim

Date: 1293-05 [1876-May]

¹ He is the Protector of what was and what shall be

¹ هو المهيمن على ما كان وما يكون

² The Wronged One beareth witness in the Most Great Prison that I am God's and He is mine, and I have accepted tribulations to manifest that which I was commanded by God, the

² شهيد المظلوم فى السجن الأعظم انا لله وانه لى
وقبلت البلايا لاطهار ما امرت من لدى الله
مالك الأسماء يشهد بذلك الغيب المكنون الذى

Lord of Names. Unto this doth testify the Hidden Mystery Who proclaimeth: There is none other God but Him, the Protector, the Self-Subsisting. God willing, be ye occupied at all times with the remembrance of God. We counsel all the friends to show forth supreme steadfastness, for this station taketh precedence and this Cause is most mighty. Blessed is he who holdeth fast unto it, for he is of the people of this glorious station. Praise be unto God, the Lord of the worlds.

ينطق أنّه لا اله الا هو المهيمن القيوم انشاء الله در
كلّ احيان بذكر الله مشغول باشيد جميع دوستان
را وصيت مينمائيم باستقامت كبرى چه كه اين
مقام مقدّمست واين امر اعظم طوبى لمن تمسك
بها أنّه من اهل هذا المقام الكريم الحمد لله ربّ
العالمين

BLIB_Or15719.162b

BH09751

To: Hasan

Date: 1293-05 [1876-May]

He is the One Who has dominion over all names

Verily the Divine Lote-Tree calls out from the crimson spot, summoning all unto God, the Lord of Names. To this all things bear witness, yet the people do not understand. They deny the proof of God after it has shone forth from the horizon of utterance like the sun rising from the horizon of heaven. Yet they perceive not.

Blessed art thou for having attained unto the recognition of the Intended One when He came with manifest sovereignty. Hold fast unto the Most Great Cord and cling to the hem of thy Lord's loving-kindness, the Mighty, the Beloved.

Despair not of God's spirit and mercy. He is with those who have turned towards His Countenance and followed what was sent down in the preserved Tablet.

هو المهيمن على الأسماء

انّ السّدرّة تنادى على البقعة الحمراء ويدع الكلّ
الى الله مالک الأسماء يشهد بذلك كلّ الأشياء
ولكنّ الناس لا يفقهون ينكرون برهان الله بعد
الذى اشرق من افق البيان كالشمس الطالع
من افق السّماء الا انهم لا يشعرون طوبى لك
بما فزت بعرفان المقصود اذ اتى بسلطان مشهود
تمسك بالحبل الأعظم و تشبث بذيل عناية
ربك العزيز المحبوب لا تيأس من روح الله و
رحمته أنّه مع الذين اقبلوا الى الوجه و اتبعوا ما
نزل في لوح مسطور

INBA27:079b, YMM.029

BH09741*To: Hudhud wife of Ismullahul-Asdaq**Date: 1293-05 [1876-May]*

In the name of the merciful Lord

Today obedience to the Command of God is binding and obligatory upon all. All must, through divine grace, be adorned with the ornament of His ordinances. That which hath been sent down from the heaven of God's Will hath been and shall ever be the cause and means of the progress of the people of the world and the salvation of all therein. Blessed are they who have attained unto the love of God and that which He hath revealed in the Book.

All men and women are remembered in the presence of God, and His glance of favor is fixed upon those who act. They must be so enkindled with the fire of His love that none shall be able to quench its flame.

Be thou thankful unto thy Lord for this wondrous Tablet.

بنام خداوند مهربان

امروز بر جمیع اطاعت امر الله لازم و واجبست
باید کلّ بعنایت الهیّه بطراز احکام مزین شوند
آنچه از سماء مشیت الهی نازل شده سبب و علت
ترقی اهل عالم و نجات من فيه بوده طوبی از
برای نفوسیکه به محبة الله و ما انزله فی الکتاب
فائز گشتند جمیع عباد و امام نزد حق مذکورند
و لحاظ عنایت بنفوس عاملین متوجه است باید
بنار محبت بشأنی مشتعل باشند که احدی قادر
بر اطفای آن نباشد ان اشکری ربک بهذا اللوح
البدیع

INBA18:358a, BLIB_Or15719.064b,
HDQI.029, UAB.021bx, AYI2.341,
PYB#187 p.03

BH09836*To: Qamartaj**Date: 1293-05 [1876-May]*

He is the Most Holy, the Most Great!

Thy mention hath been made before Our Face, and thou hast attained unto the recognition of the Lord of Revelation. Thou didst seek steadfastness from God, exalted and mighty be He. I swear by the Sun of Truth that this station is the most exalted of stations. Blessed art thou and blessed is he who hath taught thee this lofty station. God willing, ye shall drink from the chalice of steadfastness and be occupied with His remembrance and praise.

The bounty of God hath reached such a degree that in the Most Great Prison, despite the trials that have descended, His Pen hath ceaselessly been engaged in remembrance of His loved ones.

هو الأقدس الأعظم

ذکرت لدى الوجه مذکور و بلحاظ مالک
ظهور فائز گشت از حق جل و عزّ استقامت
خواستی قسم بافتاب حقیقت که این مقام
اعظم مقاماتست طوبی لک و لمن علیک
هذا المقام المنیع انشاء الله از کأس استقامت
بنوشید و بذکر و ثنائش مشغول باشید فضل حق
بمقامیست که در سخن اعظم مع بلاای وارد
قلش من غیر تعطیل بذکر احتیاش مشغول قل
لک الحمد یا محبوب العارفین نکبر من هذا المقام

Say: Praise be unto Thee, O Beloved of them that have known Thee!

عليك وعلى أمك واختك ونبشركم برحمة الله
التي سبقت العالمين

From this station We send Our greetings upon thee, thy mother and thy sister, and We give you the glad-tidings of God's mercy which hath preceded all created things.

BLIB_Or15719.068a

BH09889

To: Susan

Date: 1293-05 [1876-May]

He is the Most Holy, the Most Great, the Most Glorious!

هو الأقدس الأعظم الأبهى

God testifieth that there is none other God but Him and that He Who speaketh is the Dayspring of Revelation, the inscribed Book, the frequented Fane, the outstretched Parchment, the hidden Treasure, and the concealed Mystery.

شهد الله أنه لا اله الا هو والذي ينطق أنه لمشرق
الظهور والكتاب المسطور والبيت المعمور والرق
المنشور والكنز المخزون والغيب المكنون به تزين
العالم ونطق الأمم أنه لا اله الا هو المهيمن العزيز
الكريم لولاه ما فاز احد بعرفان الله وما اطلع احد
بعلو توحيده وسمو تجريده طوبى لمن نبذ الدنيا و
توجه الى الأفق الأعلى بالقلب الذي كان مقدساً
عن ذكر الانشاء ومنزهاً عن اوهام الذين كفروا
بالله رب العالمين

Through Him hath the world been adorned and every nation been moved to proclaim that there is none other God but Him, the Almighty, the All-Glorious, the All-Bountiful. But for Him none would have attained to the knowledge of God or comprehended the loftiness of His unity and the sublimity of His singleness.

Blessed is he who hath cast away the world and turned toward the Most Exalted Horizon with a heart sanctified from all mention of created things and purified from the idle fancies of them who have disbelieved in God, the Lord of all worlds.

INBA35:177a, INBA23:114c, BLIB_Or15719.162e

BH09909*Date: 1293-05 [1876-May]*

In the Name of the Peerless Lord:

Your petition was adorned in the Most Great Prison with the lights of the countenance of the Ancient King, and from it was heard the praise and glorification of the Lord of Names.

Blessed is the state of the one who is possessed today of the most great steadfastness and is occupied with the remembrance of the Beloved of the worlds. Blessed is he, again blessed is he! God willing, may you ever be speaking His praise.

The world has been and will ever be transient, and that which endureth are the good deeds of the loved ones which have been recorded by the Most Exalted Pen in the Preserved Tablet.

In all circumstances look ye to wisdom and hold fast to the divine commandments. He, verily, is the One Who commandeth, the All-Knowing.

بنام خداوند بی‌مانند

عریضه‌ات در سجن اعظم بانوار وجه مالک قدم
مزین شد و مدح و ثنای مالک اسماء از آن اصغا
گشت نیکوست حال نفسیکه الیوم باستقامت
کبری فائز است و بذکر محبوب عالمیان مشغول
طوبی له ثم طوبی له انشاء الله همیشه ایام بمدحش
ناطق باشی دنیا فانی بوده و خواهد بود و آنچه
باقیست اجور محبین است که از قلم اعلی در لوح
محفوظ ثبت شده در جمیع احوال بحکمت ناظر
باشید و باوامر الهیه متمسک آنه هو الامر العلیم

BLIB_Or15719.057b, YBN.010b

BH10215*To: Bintan, in Qumshih**Date: 1293-05 [1876-May]*

¹ In the Name of the One Friend!

¹ بنام دوست یگانه

² O handmaidens of God! May you ever be and continue to be blessed with divine favors. What you submitted in your petition was heard. Let not earthly conditions sadden you two. That which will delight the eyes has been ordained for you both and for your father. Beseech God that all handmaidens may attain unto what God has willed and act according to that which is beloved. You must engage in the remembrance of God with utmost joy and gladness, for His favor has encompassed you all and will continue to do so, God willing. Verily, He is the All-Forgiving, the All-Bountiful.

² ای کنیزان حق انشاء الله لم یزل و لا یزال بعنایت
الهی فائز باشید آنچه در عریضه معروض داشتید
استماع شد لا تخزنکا شؤونات الأرض قد قدر
لکما و لأیکما ما تقر به الأبصار از حق بخواید
تا جمیع اماء به ما اراد الله فائز شوند و بآنچه
محبوبست عامل گردند باید بکمال فرح و انبساط
بذکر الله مشغول باشید چه که عنایتش در باره
جمیع شما بوده و انشاء الله خواهد بود آنه هو الغفور
الکریم

BLIB_Or15719.069c

BH10393*To: Karbala'i Haji Muhammad, in Tabriz**Date: 1293-05 [1876-May]*

1 In the Name of the One Peerless Lord of all horizons!

1 بنام یگانه آفاق

2 The breathings of divine revelation have encompassed the world and the fragrance of His raiment hath pervaded all things. Yet some have attained while others remain deprived, for they have clung to the vain imaginings of their leaders. Say: This Day hath been named the Day of God in the divine Books - know ye its value, and while time remaineth, deprive not yourselves of the outpourings of this blessed Day. Strive that ye may drink of the crystal clear waters of the recognition of His sacred Being and receive your portion of the choice sealed Wine. He, verily, is the Ordainer, the Bestower, the All-Knowing, the All-Informed.

2 نفحات وحی عالم را احاطه نموده و عرف
قیص جمیع را فرا گرفته ولكن بعضی فائز و
برخی محروم مانده اند چه که باو هام رؤسای
خود تشبث نموده اند بگو امروز در کتب الهی
بیوم الله نامیده شده قدرش را بدانید و تا وقت
باقی خود را از فیوضات این یوم مبارک بی بهره
و نصیب ننمایید جهد کنید تا از زلال بیثال
عرفان ذات مقدسش بیاشامید و از ریح
مختوم قسمت برید آنه هو المقدر المعطی العلم
الخبیر

INBA41:381b, BLIB_Or15719.149a

BH10205*To: Javad**Date: 1293-05 [1876-May]*

1 In the Name of the One God

1 بنام خداوند یگنا

2 O Javad! Thy petition hath reached the Most Holy Court, and from the Dayspring of the Light of Divine Unity the answer hath been revealed. Be thou thankful and numbered among the grateful. In all conditions thou shouldst occupy thyself with the remembrance of the Best-Beloved of the worlds and speak forth the blessed and goodly Word that hath been sent down from the Pen of the Divine Command. Today pure intention, goodly deeds, and praiseworthy character are essential, that all may attain unto the station of "Enter thou among My servants and enter thou My paradise." Remember thou thy wife and those in thy household on behalf of the Wronged One, the Stranger.

2 ای جواد عریضات بساحت اقدس فائز و از
مطلع نور احدیه جواب نازل ان اشکر و کن من
الشاکرین باید در کل احوال بذکر محبوب عالمیان
مشغول باشی و بکلمه طیبه مبارکه که از قلم امر
نازل تکلم نمائی الیوم نیت خالص و عمل پاک
و اخلاق مرضیه لازم تا کل بمقام فادخلی فی
عبادی و ادخلی جنتی فائز شوند ان اذکر ضلعک
و من فی بیتک من لدی المظلوم الغریب

BLIB_Or15719.069a

BH10208*Date: 1293-05 [1876-May]*

1 In the Name of Him Who is the Goal of all the worlds!

1 بنام مقصود عالمیان

2 O friends! The Euphrates of the All-Merciful's grace is flowing, and the Ocean of Life is manifest and evident. Through the blessedness of the Most Great Name, drink ye thereof at all times and offer it freely to all mankind, that all who dwell on earth may abandon the turbid pools of fancy and idle imaginings and turn instead to the Ocean of Life. Today is and shall ever be the springtime of goodly deeds. Beseech ye God that He may enable all to attain unto that which He hath ordained and keep them steadfast upon the straight path. He, verily, is the All-Bountiful, the Kind, the Compassionate.

2 ای دوستان فرات رحمت رحمن جاری و بحر حیوان ظاهر و مشهود بمبارکی اسم اعظم در کلّ احیان از او بنوشید و بر عالمیان مبدول دارید تا کلّ من علی الارض از غدیر کدرهء ظنون و اوهام فارغ شده بحر حیوان توجه نمایند امروز ربیع اعمال طیبه بوده و خواهد بود از حقّ بطلبید کلّ را بآنچه امر فرموده فائز نماید و بر صراط مستقیم مستقیم دارد آنه هو الفضال العطوف الرؤف

BLIB_Or15719.053a

BH10635*To: Qasim, in Qazvin**Date: 1293-05 [1876-May]*

In the Name of the peerless Lord, the Supreme Pen commands all to attain the station of sanctification and detachment, and to pure deeds and praiseworthy conduct.

Thou hast entered into the Most Great Presence and hast heard the call of the Wronged One of the horizons. God willing, thou shouldst gaze upon the horizon of guidance, sanctified from all that is with the peoples. Verily He commandeth you to that which is praiseworthy, verily He is the All-Knowing, the All-Wise.

As for those souls, both men and women, that were mentioned in thy petition - God willing, may they all remain steadfast upon the straight path and hold fast unto His cord.

بنام خداوند بیانند

قلم اعلی کل را بمقام تقدیس و تنزیه و اعمال خالصه و اخلاق مرضیه امر میفرماید ای قاسم در منظر اکبر وارد شدی و ندای مظلوم آفاق را شنیدی انشاءالله باید باقی هدی مقدساً عما عند الوری ناظر باشی انه یامرکم بالمعروف انه هو العارف العلم نفوسیکه در عریضهات مذکور از عباد و اماء مشاهده شد انشاءالله جمیع بر صراط مستقیم مستقیم باشند و بجلبش متمسک

BLIB_Or15719.068e

BH10520*To: Husayn ibn Khalil**Date: 1293-05 [1876-May]*

1 In the Name of the One Friend

1 بنام دوست یگانه

2 Praise be to God that thou hast attained recognition of His Being from the ocean of divine bounty and hast turned thyself to the true Ka'bah. After this most great attainment, all the friends must fix their gaze upon and act according to that which God hath commanded them in the Book. Supplicate and beseech the True One, by day and by night, that He may cause all to remain steadfast in His Cause and enable them to act according to that which hath been revealed in the Book. He, verily, is the Commander, the Rememberer, the All-Knowing.

2 الحمد لله از بحر فضل الهی عرفان نفسش فائز شدی و بکعبه حقیقی توجه نمودی بعد از این فوز اکبر باید کل احباب به ما امرهم الله به فی الکتاب ناظر باشند و عامل گردند لیلاً و نهاراً از حق آمل و سائل شوید تا جمیع را بر امرش مستقیم دارد و بر عمل به ما نزل فی الکتاب مؤید فرماید آنه هو الامر الذاکر العلیم

BLIB_Or15719.068c

BH10863*To: Karbala'i Husayn, in Lahijan**Date: 1293-05 [1876-May]*

In the Name of the One Bountiful God!

بنام بخشنده یگانه

Your letter is before Me and that which was mentioned therein hath been heard. God willing, thou shalt at all times hearken unto the call of the All-Merciful and discover its sweetness.

I swear by the Educator of all beings that should one discover its sweetness, he would find himself detached from the world and all who dwell therein.

Blessed art thou for having heard the call of God, turned thy face towards His countenance, and been counted among those who have responded.

نگایت حاضر و آنچه در او مذکور شنیده شد انشاء الله ندای رحمن را در کلّ احیان اصغاً نمائی و حلاوت او را بیایی قسم بمرئی امکان اگر نفسی حلاوت او را بیابد از عالم و عالمیان خود را فارغ مشاهده کند طوبی لک بما سمعت نداء الله و توجّهت الى الوجه و كنت من المجيبين

BLIB_Or15719.067c

BH10784*To: Um Yusuf**Date: 1293-05 [1876-May]*

1 He is the Most Holy, the Most Great.

2 O maidservant of God! Thy letter was seen and from the Supreme Pen the answer to it hath been revealed. Those souls who have today turned towards the Dawning-Place of Revelation and have attained unto the hearing of the divine Call - the end of such souls hath been and shall be good, and they are honored and distinguished by divine forgiveness. Thus doth My Supreme Pen testify in this exalted Tablet.

1 هو الأقدس الأعظم

2 ای امة الله کتابت مشاهده شد و از قلم اعلی جواب آن نازل نفوسیکه الیوم بمطلع وحی اقبال نموده اند و باصغای ندای الهی فائز گشته اند عاقبت آن نفوس خیر بوده و خواهد بود و بغفران الهی مشرف و مفتخرند کذلک شهد قلبی الأعلی فی هذا اللوح المنیع

INBA23:149a, BLIB_Or15719.069d

BH11286*To: Mulla Abdul-Hamid, in Yalabad**Date: 1293-05 [1876-May]*

1 He is the Most Holy

2 We have witnessed your letter and read it, and We answer you from My Most Exalted Pen with this remembrance which all the treasures of earth and heaven cannot equal. Read it with joy and fragrance, then give thanks to your Lord, the All-Hearing, the All-Knowing, the Bestower, the Responsive.

1 هو الأقدس

2 قد شهدنا کتابک و قرأناه و اجبتناک من قلبی الأعلی [بهذا] الذکر الذی لا تعادله کنوز الأرض و السماء ان اقرأه بالروح و الریحان ثم اشکر ربک السامع العالم المعطى المجیب

BLIB_Or15719.057e

BH01005

To: Jamal Burujirdi

Date: 1293-05-07 [1876-May-31]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأسمى
- 2 May my soul be a sacrifice for Thy imprisonment, O Thou Who art wronged in the land of Ta, and may my whole being be a sacrifice for your steadfastness, O ye through whom the pillars of misbelief were shaken, the lands of infidelity were made to tremble, the heaven of vain imaginings was cleft asunder, the sun of idle fancies was darkened, and the moons of idols were eclipsed—they who cast the command of God behind their backs and followed what their own desires bade them. Verily they are the heedless ones, verily they are the ignorant ones, verily they are the deniers, verily they are the bewildered ones. Were We to say they are but breaths, We would find them understanding nothing, nor are they aware. And were We to say they are asleep, We would find them running in the valley of base desires.
نفسى لسجنك الفداء يا أيها المظلوم فى ارض الطاء و كلّى لاستقامتكم الفداء يا من بكم اضطربت اركان الشرك و تزلزلت اراضى الكفر و انفطرت سماء الوهم و كسفت شمس الظنون و خسفت اقمار الأصنام الذين نبذوا الله عن ورائهم و اخذوا ما امرتهم به اهوائهم الا انهم هم الغافلون الا انهم هم الجاهلون الا انهم هم المنكرون الا انهم هم الهائون لو نقول انهم انفس نزيهم لا يفقهون شيئاً و لا هم يشعرون و لو يقول انهم رقاد نزيهم يركضون فى وادى الشهوات
- 3 The hearts of the discerning have been bewildered by their deeds and actions, their deceits and stratagems. At one time thou seest them adorning their temples with the ornament of faith and their heads with the crowns of certitude, and at another thou findest them denying the All-Merciful and following what Satan whispers in their breasts. I know not by what path they walk, to what direction they turn, to what horizon they gaze, in what atmosphere they soar, toward what goal they advance, in what valley they tread, or in what land they graze.
قد تحيرت افئدة اولى الأبواب من اعمالهم و افعالهم و خدعهم و حيلهم مرة تريهم يزينون هياكلهم بطراز الايمان و رؤوسهم بأكاليل الايقان و طوراً تريهم يكفرون بالرحمن و يتبعون ما يلقى فى صدورهم الشيطان لم ادر بأى صراط هم مستقيمون و بأى وجه هم متوجهون و بأى افق هم ناظرون و فى اى هواء هم يطيطرون و بأى قبله هم مقبلون و فى اى واد هم يسلكون و فى اى ارض هم يرتعون
- 4 Where are they who were not deterred by the tales of the world nor the vain imaginings of the nations, who were not frightened by the might of kings nor the clamor of subjects? And where are they whom the croaking [of the ravens] did not sadden and who remained faithful to the Covenant? Where are they who appear like firm mountains in the Cause of God, the Revealer of verses?
اين الذين مازلتهم قصص العالم و لا اوهام الأمم و ما خوّقتهم سطوة الملوك و لا طنين المملوك و اين الذين ما احزنهم النعاق و وفوا بالميثاق اين الذين تريهم كالجبال الراسيات فى امر الله منزل الآيات
- 5 Indeed, this poem of Rumi is most fitting for these days: “My heart is wearied by these feeble-natured people.” Glory be to God! Certain souls are seen to be like chaff blown by the wind, like motes scattered in the air. After all the trials they have
فى الحقيقة اين شعر صاحب مثنوى بسيار مناسب اين ايام است زين مردمان سست عناصر دلم گرفت سبحان الله بعضى نفوس مثل عصف مأكول و شبه ذرات متطايرات در هوا مشاهده

endured, and after having, in their own estimation, rent asunder the veils of vain imaginings, they are seen clinging to even greater illusions than before. In their claims they profess all the degrees of faith, certitude, steadfastness, insight, detachment, asceticism and piety, while in reality they are observed to be more unstable than a withered leaf. In truth, such souls were and are worshippers of desire.

میشوند بعد از آنکه زحمتها کشیده شد و بخیال خودشان خرق اوهمات کرده‌اند دیده میشود باوهمات دیگر تشبث نموده‌اند اغلط از اول در مقامات ادعا جمیع مراتب ایمان و ایقان و استقامت و بصیرت و انقطاع و زهد و تقوی را مدّعیند مع آنکه از ورقهء یابسه بی‌ثبات‌تر مشاهده میشود فی‌الحقیقه آن نفوس عبدهء هوی بوده و هستند

- 6 Consider the state of the one who brought forth "K" and "R". I swear by the Sun of Truth that he addressed such petitions to the Most Holy Court that this servant is bewildered at their mention. In these petitions he claimed all manner of faith, submissiveness, humility and steadfastness, yet he possessed not the steadfastness of a blade of straw. At sunrise he believed in God, our Lord, the All-Merciful, and by morning he had denied Him.

6 ملاحظه در حالت نفسیکه از کاف و را آورده‌اند نمائید قسم بآفتاب حقیقت که عرایضی بساحت اقدس از او رسیده که این عبد از ذکرش متحیر است جمیع مراتب ایمان و خضوع و خشوع و استقامت را در آن عرایض ادعا نموده مع آنکه بقدر ورق کاهی استقامت نداشت فی اشراق آمن بالله ربنا الرحمن و فی الضحی کفر به

- 7 In any case, this servant clings to the hem of His generosity and holds fast to the cord of His grace, that He may protect His servants, for most of them have been and are the prey of desire. When the tempestuous winds of passion begin to blow, they sweep all away save whom God willeth. How strange are those souls who have forsaken and continue to forsake the Truth for naught. We beseech God to assist all to be steadfast, for verily He is the All-Powerful, the Almighty.

7 در هر حال این عبد باذیال کرم متشبث است و بجبل فضل متمسک که عباد خود را حفظ فرماید چه که اکثری طعمهء هوی بوده و هستند و قتیکه اریاح عاصفات شهوات بحرکت آمد جمیع را می‌رباید الا من شاء الله عجب از نفوسی است که بهیچ از حق گذشته و میگذرند نسل الله ان یوفی الکّل علی الاستقامه انه هو المقتدر القدیر

- 8 Your numerous letters, each of which was a polish for hearts and spirits, reached this evanescent servant, and all were presented at the Greatest Scene and the Seat of the Throne of the Lord of Power. These brilliant words have risen from the Dawning-Place of verses. The gaze of favor hath ever been directed towards you, and the divine Tablets bear witness to His infinite bounties. However, you must in all conditions keep your gaze fixed upon the divine commandments and call all to follow that which hath been revealed from the Supreme Pen. Until the entire world is illumined by the rays of light of the divine commandments, they have borne hardships and tribulations for the sake of God, and in truth, in this regard they have followed the example of the Truth Himself.

8 دستخطهای متعددهء آنحضرت که هر یک صیقل قلوب و ارواح بود باین خادم فانی رسید و جمیع در منظر اکبر و مقرّ عرش مالک قدر عرض شد اینکلمات دریات از مشرق آیات مشرق همیشه طرف عنایت متوجه ایشان بوده و الواح الهیه شهادت بر فیوضات نامتناهی میدهد و لکن باید در کلّ احوال ایشان باوامر الهیه ناظر باشند و جمیع را بمتابعت ما نزل من القلم الاعلی بخوانند تا جمیع عالم از اشعهء انوار اوامر الهیه منور نگردد حمل شداید و بلایا را لوجه الله نموده‌اند و فی‌الحقیقه در ایننقام اقتدا بنفس حق کرده‌اند

- 9 However, it would be fitting that Ismi-Jamal should act in such wise that none could find cause to speak thereof, for the command of wisdom hath been firmly set down in the Tablets, and God, exalted be His glory, hath made it the very foundation. This evanescent servant testifieth and beareth witness that the divine favors bestowed upon you have been and are beyond

9 و لکن سزاوار بود که اسمی جمال بعمل بما لا یقدر احد ان یتکلم فیه چه که امر حکمت بسیار محکم در الواح نازل شده و حق جلّ و عزّ او را اس اساس قرار فرموده انتهی این عبد فانی عرض مینماید و شهادت میدهد که

reckoning. However, God willing, you must in all conditions keep your gaze fixed upon wisdom. God, exalted be His glory, this servant, the holy Branches, the people of the pavilion of sinlessness, and those who circle round the throne of grandeur - all bear witness that whatsoever you have done hath been for the triumph of God's Cause. However, in accordance with the wisdom mentioned in the Tablets of the Supreme Pen, there hath been a pause at this station. I hope that henceforth you will adorn the people with the ornament of wisdom and keep your gaze fixed upon it.

عنايات الهیة در باره آنجناب لا تحصى بوده و هست ولكن انشاء الله باید در کل احوال بحکمت ناظر باشند حق جل و عز و این عبد و اغصان مبارکه ربانیه و اهل سرادق عصمت و طائفین حول عرش عظمت کل شهادت میدهند که آنچه عمل نمودند نصرة الله بوده ولكن با حکمت مذکوره در الواح قلم اعلی در این مقام توقف فرموده امیدوارم که از بعد ناس را بطراز حکمت مزین نمایند و بحکمت ناظر باشند

- 10 Your imprisonment and the tribulations you have suffered have caused grief to all, but be not disheartened. God will soon deliver you in truth and will exalt what you have wrought in His path. Verily, He is the All-Powerful, the Almighty.

10 سجن آنحضرت و بلايای وارده سبب حزن جميع شد ولكن دلنگ مباحيد سوف ينجيكم الله بالحق ويرفع ما علمتم في سبيله انه هو المقتدر القدير

- 11 One day your mention was made before the Throne, and He commanded: Write to My Name: Verily, We shall fulfill what We have promised thee if thou fulfill what We have commanded thee. He, verily, is the All-Seeing, the All-Observing.

11 يومی از ایام تلقاء عرش ذکر شما مذکور شد فرمودند ان اكتب لاسمي انا نوقى ما وعدناك ان توفى بما امرناك انه هو الشاهد الرقيب انتهى

- 12 Another submission of this ephemeral one is that you should treat people with the utmost fellowship and kindness so that the odors of discord may be eliminated, for discord's harm affects the very root of the Cause. This matter has caused sorrow to the Blessed Heart, and the harm of no deed has equalled or will equal the harm of discord. the ungodly are waiting to find a pretext to engage in deriding and mocking the loved ones of God. I beseech the True One, exalted and mighty is He, to assist you in all conditions to teach the Cause and to promulgate what hath been revealed in the Tablets.

12 و عرض دیگر این فانی آنکه با ناس بکمال الفت و شفقت رفتار فرمایند تا رواج اختلاف از میان برخیزد چه که اختلاف ضرر باصل امر وارد است و این فقره سبب کدورت قلب مبارک شد و ضرر هیچ عملی بضر اختلاف مقابلی ننموده و نخواهد نمود مشرکین منتظرند که دست آویزی یابند و به شیمات و استهزای احباء الله مشغول گردند از حق جل و عز میطلبم که آنحضرت را در کل احوال تأیید فرماید بر تبلیغ امر و تبلیغ ما نزل فی الألواح

- 13 His Holiness the Most Great Branch and His Holiness the Greater Branch - may my spirit and being be sacrificed for the dust of their footsteps - convey their greetings, as do the people of the pavilion of grandeur and the other friends and servants, both resident and visiting. Verily the Most Glorious Glory be upon you and upon those who were imprisoned with you.

13 حضرت غصن ۶۶ [الله] الأعظم و حضرت غصن ۶۶ [الله] الأكبر روحی و ذاتی لتراب اقدامهم الفداء ابلاغ تکبیر میفرمایند و همچنین اهل سرادق عظمت و سلیر دوستان و موالیان از مجاورین و مسافرین انما البهاء الأبهی علی حضرتکم و علی الذین دخلوا السجن معکم

BLIB_Or15700.119, BLIB_Or15711.013,
MSHR3.364x

BH04540

To: Muhammad Azimud-Din, in India

Date: 1293-05-10 [1876-Jun-3]

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Informed
هو الأقدس الأعظم العليم الخبير
- 2 Your honor's call was heard and the fragrances of the love of the Goal of all the worlds were inhaled from the letter that was sent. All who dwell on earth today have been tested by the blessed Word that has dawned from the horizon of the merciful Will. Some, following their desires, remained veiled from the Lord of all beings, while others turned with utmost longing and yearning toward the divine horizon of manifestation.
ندای آنجناب شنیده شد و نفحات محبت مقصود عالمیان از نامهٔ مرسوله استشمام گشت جمیع من علی الأرض الیوم بکلمه مبارکه مشرقه از افق ارادهٔ رحمانیه ممتحن شدند بعضی بمتابعت هوی از مولی الوری محتجب ماندند و بعضی بکمال شوق و اشتیاق بافق ظهور الهی توجه نمودند
- 3 Blessed is the soul whom the veils of the world did not prevent from the Lord of Names and who was illumined by the lights dawning from the most exalted horizon. This is a sovereignty that shall not be seized by extinction but shall endure and persist through the eternity of the most beautiful Names and most exalted attributes. Praise be to the Beloved of the world Who confirmed your honor in this greatest gift and mightiest bounty. Preserve this station through His Name, the Protector over the worlds. Say:
طوبی از برای نفسیکه حجاب دنیا او را از مالک اسماء منع نمود و بانوار مشرقه از افق اعلی منور گشت این دولتیست که او را فنا اخذ ننماید و بدوام اسماء حسنی و صفات علیا باقی و دائم خواهد بود حمد محبوب عالم را که آنجناب را باین عطیه کبری و نعمت عظمی مؤید فرمود ان احفظ هذا المقام باسمه المهیمن علی العالمین
- 4 O my God! I beseech Thee by the Light that hath shone forth from the horizon of Thy Will and by which the people of Thy Kingdom and Thy Dominion were illumined, to make me one who soareth in the atmosphere of Thy love and is set ablaze with the heat of Thy Word in such wise that the people of Thy realm may be enkindled thereby, that all may turn to the horizon of Thy oneness and may acknowledge Thy singleness.
قل یا الهی استلک بالنور الذی اشراق من افق مشیتک و به اضاء اهل ملکوتک و جبروتک بأن تجعلنی طائرًا فی هواء محبتک و مشتعلًا بحرارة کلمتک علی شأن یشعل به اهل مملکتک لیتوجهنّ کلّ الی افق وحدانیتک و یعترفنّ بفردانیتک
- 5 O my Lord! I have turned, by Thy power, to the heaven of Thy bounty. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones. Then assign me a seat of truth in the vicinity of Thy greatest mercy. Verily Thou art the Lord of the Throne and the dust. There is none other God but Thee, the Powerful, the Bestower, the Forgiving, the Generous.
ای ربّ قد اقبلت بحولک الی سماء جودک استلک بأن تقدّر لی ما قدرته لأصفیائک ثمّ اجعل لی مقعد صدق فی جوار رحمتک الکبری انک انت مالک العرش و الثری لا اله الا انت المقدر المعطى الغفور الکریم

BLIB_Or15719.163a

BH05051*To: Ali Asghar Khan Uncle of Navvab Rampur, in India**Date: 1293-05-10 [1876-Jun-3]*

- 1 He is the One Who has dominion over what was and what shall be. 1 هو المهيمن على ما كان وما يكون
- 2 A mention from the Wronged One to him who desires to drink of the choice sealed wine, the seal of which was broken by the fingers of the power of God, the Protector, the Self-Subsisting. Blessed is he who has cast away the world and turned towards the Most Great Name, which God has made the Dawning-Place of His Revelation and the Dayspring of His Cause to all who are in the kingdoms of the unseen and the visible. 2 ذكر من لدى المظلوم لمن اراد ان يشرب الرحيق المختوم الذي فك ختمه بأصابع قدرة الله المهيمن القيوم طوبى لمن نبذ العالم و توجه الى الاسم الأعظم الذي جعله الله مطلع وحيه و مشرق امره لمن في ممالك الغيب و الشهود
- 3 Thy mention hath been made in the presence of this Prisoner, and there hath been revealed for thee that which hath caused the fragrance of the garment to be diffused. Blessed is he who hath found and said: "Praise be unto Thee, O Educator of existence!" We beseech God to assist thee in that which He loveth and is pleased with, and to strengthen thee in that which shall establish thy remembrance in His preserved Book. Arise to serve the Cause and give the glad-tidings unto the people of the Light which hath shone forth and appeared from the horizon of His Name, the Powerful over what was and what shall be. This is a day wherein any deed that appeareth from anyone, purely for the sake of God, shall endure throughout the kingdom of earth and heaven. Strive ye, God willing, to drink from the living waters and become intoxicated with this true wine, that ye may arise in the assemblage of the world to make mention of the Lord of all beings. The glory be upon thee and upon thy family and upon those who have turned towards God, the Lord of the worlds. 3 قد ذكر ذكرك لدى المسجون و نزل لك ما فاحت به نفحات القميص طوبى لمن وجد و قال لك الحمد يا مربى الوجود نسئل الله بأن يوفقك على ما يحب و يرضى و يؤيدك على ما يثبت به ذكرك فى كتابه المختوم قم على خدمة الأمر و بشر الناس [بالنور الذى] اشرق و لاح من افق اسمه المقتدر على ما كان و ما يكون امروز روزيست كه هر نفسى عملى از او خالصاً لله ظاهر شد بدوام ملك و ملكوت باقى خواهد ماند انشاء الله جهد نمائيد تا از كوثر حيوان پياشاميد و از اين باده حقيقى سرمست شده در انجمن عالم بذكر مالك قدم ناطق گرديد البهاء عليك و على اهلك و على الذين اقبلوا الى الله رب العالمين

BLIB_Or15719.163b

BH05702*To: Mahabbatun-Nisa Khanum, in India**Date: 1293-05-10 [1876-Jun-3]*

He is the All-Forgiving, the All-Bountiful

This wronged prisoner, throughout all nights and days, summons the servants and handmaidens of God to the most exalted horizon and the most glorious station. Some souls, having been attracted by the Kawthar of the utterance of the All-Merciful, have turned toward the Source of Revelation, while others remain in the graves of ignorance and unawareness. Although all testify to the transience of the world and whatsoever is therein, nevertheless they have become so beguiled by ephemeral means that they have, on account of these, shut their eyes to the enduring divine bounties and the sublime, transcendent stations. How excellent is the state of that soul whom the conditions of the world have not deprived of the breezes of the days of the Manifestation. I swear by the Sun of the horizon of immortality that such a one is, in the sight of God, greater than whatsoever hath been created in the kingdom of creation. That honored lady must, through divine favors and heavenly bestowals, hold fast to the cord of the Cause in such wise that all the peoples of the world shall be powerless to prevent it. God willing, may you be engaged, morn and eve, in the remembrance of the Lord of Names and Creator of heaven, and drink, at every moment, from the Kawthar of oneness and the Salsabil of detachment. The Glory be upon you and upon those women who have believed in God, the All-Knowing, the All-Informed.

هو الغفور الكريم

این مسجون مظلوم در جمیع لیالی و ایام بندگان و کنیزان الهی را بافق اعلی و مقام اسنی دعوت مینماید بعضی از نفوس از کوثر بیان رحمن مجذوب شده بمصدر وحی توجه نمودند و بعضی در قبور جهل و نادانی مانده اند مع آنکه کل شهادت میدهند ببنای عالم و آنچه در اوست

معدلک چنان فریفته اسباب فانیه گشته اند که بسبب آن از نعم باقیه ربّانیه و مقامات عالیّه متعالیه چشم پوشیده اند نیکوست حال نفسیکه شئونات دنیا او را از نفحات ایام ظهور محروم نمود قسم باقتاب افق بقا که او عندالله اعظم است از آنچه در ملکوت انشاء خلق شده است باید آنخنده بعنایات الهیه و فیوضات رحمانیه بحبل امر متمسک باشند بشأنیکه جمیع اهل عالم قادر بر منع آن نباشند انشاءالله در هر صباح و مساء بذکر مالک اسماء و فاطر سماء مشغول باشید و از کوثر توحید و سلسبیل تجرید در هر حین بیاشامید البهاء علیک و علی اللاتی آمن بالله العلیم الخبیر

BLIB_Or15719.164b

BH05723*To: Mukhaddaratun-Nisa Khanum, in India**Date: 1293-05-10 [1876-Jun-3]*

He is God, exalted be His glory and grandeur.

All men and women were awaiting the Manifestation of divine Revelation and watching for the dawning of the celestial Light.

هو الله تعالى شأنه العظمة والكبرياء

جمیع رجال و نساء منتظر مظهر ظهور الهی و مترصد اشراق نور صمدانی بودند و چون فجر

But when the true Dawn appeared and the Most Great Luminary rose from the horizon of the world, some turned away from the Dayspring of divine Oneness due to their veils of self and clung to their own desires. He Who today calls the entire world to truth and, with utmost loving-kindness and compassion, summons those lost in the valley of error to the horizon of guidance - Him they have, with utter tyranny and aggression, imprisoned in this city which is the most desolate of earth's cities. However, this imprisonment shall cause the exaltation of God's Cause and the upliftment of His blessed primal Word, for God is the All-Compelling and that which He has willed shall surely encompass the whole world. That honored lady must occupy herself with the remembrance of the Beloved of all creation with the utmost joy and delight, for that which shall endure is the remembrance and deed that appears purely for the sake of God. May she ever be illumined with the lights of faith and adorned with the ornament of the love of God.

حقیقی ظاهر شد و نیر اعظم از افق عالم طالع گشت جمعی بحجبات نفسانیّه از مطلع نور احدیّه اعراض نمودند و بهوای خود تمسک جستند نفسیکه الیوم جمیع عالمرا بحق میخواند و بکمال عنایت و شفقت گمگشتگان وادی ضلالت را باقی هدایت دعوت مینماید

او را بکمال ظلم و طغیان در ایندینّه که انحراب مدن دنیاست حبس نموده اند و لکن این حبس سبب ارتقاع امر الله و اعلاء کلمه اولیّه مبارکه خواهد شد چه که حق مهیمن است و آنچه اراده فرموده البتّه جمیع عالم را احاطه خواهد نمود باید آتخذره بکمال روح و ریحان بذکر محبوب امکان مشغول باشند چه که آنچه باقی خواهد ماند آن ذکر و عملی است که خالصاً لوجه الله الیوم ظاهر شود انشاء الله لم یزل و لایزال بانوار ایمان منور باشند و بطراز محبت الله مزین

BLIB_Or15719.163c, SFI04.012

BH05639

To: Saidatun-Nisa Khanum, in India

Date: 1293-05-10 [1876-Jun-3]

1 In the Name of God, the Peerless One

1 بنام خداوند بیمانند

2 Praise be to God, from among the wondrous bounties of God, the spiritual sustenance is being sent down in every moment from the heaven of His Will. But blessed is the soul that attains unto it.

2 الحمد لله از بدایع الطاف الهیه مائده روحانیّه از سماء مشیت در کلّ حین نازل است و لکن طوبی از برای نفسی است که بان فایز شد

3 Today all deeds and stations depend upon the recognition of God and acceptance of Him. For example, if today a handmaiden among the handmaidens of the world attains to the recognition of God and acknowledges His unity and oneness, she is regarded before God as greater and more distinguished than all the queens of the world who have not been honored with the grace of faith. Noble birth and exalted lineage are praiseworthy when adorned with the love of God; otherwise, if one does not attain to this most exalted station, one has not been and will never be mentioned in the presence of God.

3 الیوم جمیع اعمال و مقامات منوط بعرفان حقّ و قبول اوست مثلاً اگر الیوم کنیزی از کنیزان عالم بعرفان الله فایز شود و اقرار بوحدانیت و فردانیت الهی نماید لدی الله او اعظم و اسبق است از جمیع ملکات عالم که بشرف ایمان فایز نگشته اند حسب عالی و نسب متعالی محبوب است و لکن در صورتیکه بحبت الله مزین شود

- 4 Give thanks to the Ancient Lord that thou hast turned to the Dawning-Place of His Cause and drunk the water of His love. Guard this station as thou wouldst guard thine eye, for it will accompany thee in all the worlds, while all else, even if it be all the treasures of the world, will perish and come to naught. Therefore give thanks unto thy Lord for this supreme bounty and say: "Praise be to Thee, O God of all worlds and Goal of the hearts of them that are near unto Thee!"

و اگر باین مقام بلند اعلیٰ فایز نشود لدی الله مذکور
نبوده و نخواهد بود

4 شکر کن مالک قدم را که بمطلع امرش توجه
نمودی و کوثر محبتش را آشامیدی این مقام را مثل
بصر حفظ کن چه که او در جمیع عوالم با تو
خواهد بود و دون آن اگر جمیع اسباب عالم باشد
فانی و معدوم خواهد شد ان اشکری ربک بهذا
الفضل العظیم و قوی لک الحمد یا اله العالمین و
مقصود افتد المقرین

BLIB_Or15719.164a

BH06521

To: *Ilahi Jan Khanum, in India*

Date: 1293-05-10 [1876-Jun-3]

- 1 He is the Most Exalted, the Most High
- 2 In the Holy Books of God, mention was made of the Day of Manifestation, and all peoples awaited that Day. Yet when the Dawning-Place of divine commandments and the Manifestation of God's revelation illumined the world's horizons, the people remained deprived of the light of nearness and reunion, save those souls who detached themselves from the world and all who dwell therein and turned their faces toward the All-Merciful.
- 3 Faith in God was not and is not mere claims - this is why He tested all through the touchstone of the Most Great Name's appearance, that the righteous might be distinguished from the wicked and the pure-hearted from the evil-doers. How lofty is the station of that soul who was not kept back from the Lord of Names and Attributes by the veils and allusions of the peoples of the earth, and who held fast to God's straight path.
- 4 Thou must render thanks in all conditions to the Object of all creation, Who enabled thee to succeed and guided thee to the clear path. His mercy hath preceded all created things and His grace hath encompassed the worlds. God willing, mayest thou speak with the utmost joy and delight in praise of the one true God and fix thy gaze upon the horizon of His loving-kindness.

1 هو العلیّ الاعلیٰ

2 در کتب مقدسه الهیه ذکر یوم ظهور نازل و جمیع
امم منتظر آن یوم بوده اند و چون مطلع اوامر
الهی و مظهر ظهور صمدانی عرصه عالم را منور
نمود ناس از نور قرب و وصال محروم ماندند مگر
نفوسیکه از عالم و عالمیان گذشتند و بشطر رحمن
توجه نمودند

3 ایمان بالله محض ادعا نبوده و نیست اینست که
جمیعاً بحکّ ظهور اسم اعظم امتحان فرموده تا
سعید از شقی و ابرار از اشرار ممتاز گردد چقدر
بلند است مقام نفسیکه از حجاب و اشارات اهل
ارض از مالک اسماء و صفات ممنوع نگشت و
بصراط مستقیم الهی تمسک جست

4 باید در کل احوال شکر ثنائی مقصود عالم را
که ترا موفق نمود و بسبیل واضح هدایت فرمود
قد سبقت رحمته الکائنات و احاط فضله العالمین
انشاء الله بکمال فرح و ابتهاج بذکر خداوند یکتا
ناطق باشی و بافق عنایتش ناظر

BLIB_Or15719.164c

BH00449

To: Nabil Qabl-i-Ali Qaini et al.

Date: 1293-05-11 [1876-Jun-4]

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

2 Praise be to God Who hath shone forth from His most exalted horizon with the Sun of His Most Glorious Name, by less than a needle's eye; whereupon the peoples were thunderstruck, the heavens were rolled up, the sun of names was darkened, and the moon of fancy was eclipsed in the kingdom of creation. Exalted be God, Creator of the heavens and Originator of all things, through Whom the Most Great Trump was sounded and the Balance was set up among mankind, and through Whose decreed destiny the letter Kaf was renewed, whereby the new creation appeared and that which was recorded in the Tablets and Books was made manifest. Then did He reveal Himself according to a measured degree, whereupon all created things were set in motion, all contingent beings were attracted, another heaven was raised up, and the intoxication of the wine of yearning seized all existence. How great His Cause and His sovereignty! How mighty His penetrating influence and His power, through Whose most sweet call the names hastened to their named ones, words to their meanings, lights to their dawning-point, verses to their source, utterances to their Book, and knowledge to its ocean!

3 We testify that there is none other God but Him. He hath ever been sanctified above whatsoever is mentioned in creation and will ever be holy beyond the praise of all within the kingdom of names. The essence of understanding hath been bewildered in comprehending His Being, and the reality of utterance hath fallen short of attaining the heaven of His praise. He is the Almighty, before the waves of Whose ocean of power might itself hath confessed its weakness, and before Whose manifestation of grandeur and sovereignty all names have acknowledged their impotence. There is none other God but Him, the Almighty, the Most Exalted, the All-Compelling, the Self-Subsisting, the Most Glorious, the All-Wise.

4 And afterwards, there hath reached the servant thy letter from which emanated the fragrance of thy love for Our Goal and the Goal of all who are in the heavens and the earth. Blessed is the pen that moveth in His remembrance and praise, and blessed the eye that turneth toward the horizon of His Cause, and the heart that turneth to the heaven of His Revelation, and

1 هو الأقدس الأَمَنع الأَعَزُّ الأَبهى

2 الحمد لله الذى تجلّى من افقه الأعلى بشمس اسمه الأَبهى اقلّ من سمّ الابرة اذا انصعق الورى وطويت السّماء وكسفت شمس الأسماء وخسف قمر الوهم فى ملكوت الأنشاء تعالى الله فاطر السّماء وموجد الأشياء الذى به نفخ فى الصّور الأكبر ونصب الميزان بين البشر وجدّد الكاف من قضائه المقدّر وبها ظهر الخلق البديع وما هو المسطور فى الألواح والزّبر ثمّ تجلّى به على قدر معلوم اذا تحرّكت الكائنات وانجذبت الممكّات وارتفعت سماء اخرى واخذ سكر نحر الاشتياق كلّ الموجودات فاعظم امره وسلطانه وما اكبر نفوذه واقتداره الذى بندااته الأحلى سرعت الأسماء الى مسمياتها والألفاظ الى معانيها والأنوار الى مطلعها والآيات الى مشرقها والكلمات الى كتابها والعلوم الى بحرها

3 نشهد أنّه لا اله الا هو لم يزل كان متعالياً عمّا ذكر فى الانشاء ولا يزال يكون مقدّساً عن ثناء من فى ملكوت الأسماء قد تحيّرت كينونة العرفان عن عرفان ذاته وعجزت ذاتية البيان عن البلوغ الى سماء ثائه أنّه هو المقتدر الذى اعترف القدرة بضعفها عند تموج بحر اقتداره واقرت الأسماء بعجزها لظهور عظّمته وسلطانه لا اله الا هو المقتدر المتعالى المستخر المبين العزيز الحكيم

4 و بعد قد وصل الى الخادم كتابكم الذى كان متضوّعاً منه عرف حبّكم مقصودنا ومقصود من فى السّموات والأرضين طوبى لقلم تحرّك على ذكره وثائه ولعين توجّهت الى افق امره ولقلب اقبل الى سماء وحيه ولصدر انشرح بحبّه ولهيكل

the breast that is dilated through His love, and the temple that is adorned with the raiment of steadfastness in His days, and the foot that standeth firm in His Cause in such wise that neither the oppression of the tyrannical nor the hints of the world can cause it to slip, and the spirit that soareth on the wings of love in the atmosphere wherein moveth naught save the breezes of the morn of His Revelation. Exalted is this most mighty, most glorious station and this most sublime, most transcendent rank! When I read it and learned what was therein contained, I turned toward the Throne and laid it before the Beloved. Thereupon the Tongue of Grandeur spoke that which the tongues of creation and the pens of the worlds are powerless to describe. We praise Him and say in all conditions: "Praise be unto Thee, O Thou Goal of them that know!"

- 5 This evanescent servant hath at all times beseeched and continueth to beseech God - exalted be His glory - that He may strengthen those who drink the choice wine of the All-Glorious and gaze toward the Most Exalted Horizon to serve His Cause in the manner that hath been sent down from the heaven of His Will and enjoined upon all. Today it is incumbent and binding upon this servant and all other friends to fix their gaze upon the horizon of the Cause and to act in accordance with whatsoever hath been revealed in the divine Tablets from the Supreme Pen. For if anyone today should act upon all good deeds but fail to attain the good-pleasure of God, those deeds will yield no fruit whatsoever.

- 6 For example, all have been commanded to teach the Cause, yet this momentous matter hath been made conditional upon wisdom, lest the clamor of the people be raised and become a cause of distress to the weak among the servants. Now if someone should speak among the people such words as would cause an immediate uproar, this would not be acceptable in the sight of God. His mercy hath preceded His servants and His bounty encompasseth the worlds. One must educate the immature through wisdom and utterance and according to their capacity until they reach maturity. Before the martyrdom of Badi' - upon him be the Glory of God - a number were commanded to speak openly and without concealment among the people. Thus did certain souls become so enkindled with the fire of God's commanding Word that they spoke of Him with the utmost power, might and steadfastness until they quaffed the cup of martyrdom - upon them be the Glory of God and the glory of all who are in the heavens and the earth. And some were so taken by the sweetness of the Word that they sacrificed their lives by their own hand. However, after the

تردی برداء الاستقامة في أيامه و لرجل قام على امره على شأن ما زلّه سطوة الظالمين ولا اشارات العالمين و لروح طار بأجنحة الوداد في الهواء الذي لا يتحرك فيه الا نسيمات فجر الظهور تعالى هذا المقام الأعزّ الأعلى وهذه الرتبة المتعالية العليا فلما قرأته و عرفت ما فيه توجهت الى مقرّ العرش و عرضت لدى المحبوب اذاً نطق لسان العظمة بما عجز عن ذكره لسان الخلق و قلم العالمين تحمده و نقول في كلّ الأحوال لك الحمد يا مقصود العارفين

- 5 این خادم فانی در جمیع احوال از حقّ جلّ کبریائش مسئلت نموده و مینماید که شاربان رحیق ابدی و ناظران افق اعلی را مؤید فرماید بر خدمت امرش بقسمیکه از سماء مشیت نازل شده و کلّ را بآن امر فرموده الیوم بر این عبد و سایر دوستان کلّ واجب و لازم است که باقی امر ناظر باشند و بآنچه در الواح الهیه از قلم اعلی نازل عامل گردند چه اگر نفسی الیوم بجمیع حسنات عامل شود و برضای الهی فائز نشود از برای آن حسنات ثمری نبوده و نخواهد بود

- 6 مثلاً کلّ را بتبلیغ امر امر فرموده اند و لکن این امر خطیر را معلق بحکمت نموده اند که مباد ضوضاء عباد مرتفع شود و سبب اضطراب مستضعفین از عباد گردد حال اگر کسی مابین عباد بکلماتی که اصغای آن در اوّل امر سبب ضوضاء شود نطق نمایند این نزد حقّ مقبول نبوده و نیست سبقت رحمته العباد و فضله العالمین باید غیر بالغ را بحکمت و بیان و ما یقدر علی حمله تربیت نمود تا بمقام بلوغ برسد قبل از شهادت جناب بدیع علیه بهاء الله جمعی را امر فرمودند که من غیر ستر و حجاب مابین ناس تکلم نمایند چنانچه بعضی از نفوس بنار کلمه امریه الهیه چنان مشتعل شدند که بکمال قدرت و قوت و استقامت بذکر حقّ ناطق گشتند تا آنکه شربت شهادت آشامیدند علیهم بهاء الله و بهاء من فی السموات و الأرضین و بعضی را هم حلاوت کلمه بقسمی اخذ نمود که بدست خود جان

martyrdom of Badi' - upon him be the Glory of God - the decree of wisdom was sent down from the heaven of God's Will. Now all are commanded to observe it. We beseech God to aid the loved ones to accomplish that which He loveth and with which He is well-pleased.

- 7 As regards what was written concerning Mulla Muhammad-Taqi, upon him be the Glory of God, mention of him was made in the presence of the Throne. These are the words that shone forth from the horizon of the utterance of our Lord, the All-Merciful: Grieve not for him who hath ascended unto God. He is, verily, in the Most Exalted Companion. We have indeed sanctified him, exalted him, and caused him to enter the pavilion of the grace of his Lord, the Holy, the Mighty, the Generous. By the life of God! He who hath believed in God in this Most Great Revelation shall not be lost through death; verily he liveth, abiding in the Kingdom of God, the Mighty, the Inaccessible. Blessed is he who hath ascended unto God and from whom the Concourse on High perceived the fragrance of this Raiment through which the sweet savors of God have been wafted amongst the worlds. We console him who is named 'Abbas and those who are with him through these verses whereby all things have been attracted and the hearts of them that are nigh unto God have taken wing. This is not a day of mourning. Rejoice in that wherewith the All-Merciful maketh mention of thee in this glorious and gracious station.

- 8 As to what thou didst write concerning the people of Jadhba and which indicated the steadfastness of God's loved ones, it is known that whosoever today hath drunk of the wine of divine knowledge hath not and will not pay attention to the world and its peoples, much less to the vain imaginings of men and the clamor of those who have denied God, the Lord of all worlds.

- 9 I beseech God, exalted be His glory, to set ablaze all the friends in that land with the fire of His love in such wise that souls that lie dead, buried in the graves of heedlessness and desire, may arise through their burning love and its sweet savors and arise to serve the Cause of God. O my beloved, O my master! Observe how, although the gates of the outpourings of the mercy of the All-Merciful are opened before the face of all, and the world-illumining Sun of His Revelation is manifest and visible above the horizon of grace, yet the people remain heedless, occupied with their own vain imaginings, and deprived and forbidden from this supreme bounty and these infinite favors.

خود را فدا نمودند و لکن بعد از شهادت جناب بدیع علیه بهاء الله از سماء مشیت الهی حکم نازل حال کل بآن مأمورند نسل الله ان یوفق الأجباب علی ما یحب و یرضی

7 و اینکه درباره جناب ملا محمد تقی علیه بهاء الله مرقوم داشتند ذکر ایشان لدى العرش معروض شد هذا ما اشرقت من افق بیان ربنا الرحمن لا تحزنوا فی الذی صعد الی الله انه لبالمنظر الأبوی انا قد سنه و رفعناه و ادخلناه فی سرادق عناية ربہ المقدس العزیز الکریم ان الذی آمن بالله فی هذا الظهور الأعظم لا یفقدہ الموت لعمر الله انه حیّ باقی فی ملکوت الله العزیز المنیع طوبی لمن صعد الی الله و وجد منه الملاء الأعلى عرف هذا القميص الذی به تصوّع عرف الله بین العالمین انا نعزی من سبی عبّاس و الذین معه بهذه الآیات الّتی بها انجذبت الأشياء و طارت افئدة المقربین لیس الیوم یوم الأحزان ان افرح بما یذکرک به الرحمن فی هذا المقام العزیز الکریم انتهى

8 و اینکه درباره اهل جذبا مرقوم فرموده بودید و مشعر بر استقامت احبای الهی معلوم است هر نفسی الیوم از صهای عرفان آشامید بعالم و عالمیان توجه نداشته و نخواهد داشت تا چه رسد باوهم ناس و ضوضاء الذین کفروا بالله رب العالمین

9 از حق جلّ علا مسئلت مینمایم که جمیع احباب آن دیار را بنار محبت خود مشتعل فرماید بشأنی که نفوس مرده که در قبور غفلت و هوی مانده اند از اشتعال و نفحات محبت ایشان برخیزند و بخدمت امر الله قیام کنند ای حبیب من ای آقای من مشاهده فرمائید مع آنکه ابواب فیوضات رحمت رحمانیه بر وجه کل مفتوح و آفتاب جهانتاب ظهور از افق فضل طالع و مشهود ناس غافل باوهای خود مشغول و از این نعمت کبری و الطاف لاتخصی محروم و ممنوع مانده اند

- 10 This servant marvels at what intoxication hath seized the servants, that even after the Great Cry and the Most Great Trump and the Most Mighty Blast and the melodies of the leaves of the Divine Lote-Tree, they still remain unaware and have not awakened from the slumber of heedlessness. One is bewildered as to what the souls who today forbid themselves from hearing the divine call and this Most Great, divine Revelation could be holding fast to or clinging unto. All atoms testify that the like of this Most Great Revelation hath never appeared in the world; nevertheless, most people cling to the imaginings of the doubtful ones and hold fast to the hem of the suspicious. We beseech God to make all to recognize His Self that pervadeth the worlds.
- 11 As to your mention that His Honor Q.A. arrived from the land of Kh. and related that the people there are aflame with the fire of divine love and joyous from the fragrances of the heavenly Tablets - blessed are they, for they are among those who have attained a goodly end. Upon them be the glory of God, His favors, grace and mercy. The world will soon perish and vanish, and what endures for the friends of God is the service that today manifests from them purely for His sake. Blessed are the tongues that speak His praise and remembrance, and the souls who arise to teach His Cause with the wisdom which the All-Merciful has revealed in the Sacred Books and Tablets. However, His Honor should beseech God to make all who circle the divine House of His Cause steadfast and firm, for in the blessed Tablets revealed before, when the Seat of the Throne was in Iraq and the Land of Mystery, He foretold that the croaking of the falsifiers, fabricators and satans would be raised. Likewise, from the first arrival in this Prison until now, these matters have been continuously revealed from the Supreme Pen. We beseech God to protect His loved ones from the spears of the liars, the arrows of the deceivers, and the doubts of the suspicious ones. Verily He is the Mighty, the Powerful.
- 12 As commanded, I should convey to Your Honor not to forget the counsels given in person. You must conduct yourself with the utmost kindness and compassion, and call the people with wisdom, lest anyone act unwisely and cause disturbance among the weak ones. This matter is most essential. In the previous year, many acted unwisely and caused an uproar among the ungodly. By the life of God, had the friends acted according to what God ordained, you would surely have witnessed the earth
- عجب این عبد در آن است که چه سگری عباد را اخذ نموده که بعد از صبحه و صور اکبر و ناقور اعظم و تغیّات اوراق سدرۃ المنتهی هنوز متنبّه نشده اند و از خواب غفلت فارغ نگشته اند انسان متحیر است که نفوسی که الیوم خود را از اصغای ندای الهی و این ظهور اعظم ربّانی منع نمایند بچه امری متمسک میشوند و یا متشبّث میگردند کلّ ذرات شهادت میدهند که شبه این ظهور اعظم در عالم ظاهر نشده معذلک اکثری بخیال متوهّمین متمسک و باذیال مریین متشبّثند نسل الله بأن یعرف کلّ نفسه المهیمنة علی العالمین
- 11 و اینکه مرقوم داشته بودید جناب قا تشریف آوردند از ارض خا و ذکر نمودند اهل آنجا از حرارت محبّت الهی و نفحات الواح صمدانی مشتعل و مسرورند طوبی لهم انهم من الدّین فازوا بحسن مآب علیهم بهاء الله و الطافه و فضل الله و رحمته دنیا عنقریب فانی و معدوم خواهد شد و آنچه از برای دوستان حقّ باقی و پاینده است خدمتی است که الیوم خالصاً لوجهه از ایشان ظاهر شود طوبی لألسن نطقت بذكره و ثنائه و لنفوس قامت لتبلیغ امره بالحكمة التي انزلها الرحمن فی الزّبر و الألواح ولكن آنجناب از حقّ بخواهند که جمیع طائفان بیت امریّه الهیه را مستقیم و ثابت فرماید چه که در الواح مبارکه منزلّه قبل در هنگامی که مقرر عرش عراق و ارض سر بود اخبار فرموده اند که نفاق کاذبین و مفترین و شیاطین مرتفع خواهد شد و همچنین از اول ورود در این سجن الی حین متابعا از قلم اعلی اخبار این امور نازل نسل الله بأن یحفظ احبائه من رماح الکاذبین و سهام الخادعین و اوهام المریین انه هو المقتدر القدیر
- 12 حسب الأمر آنکه خدمت آنجناب عرض نمایم که وصایائی که در حضور بالمواجهه بآنجناب شده فراموش نفرماید با کمال رأفت و شفقت باید سلوک نمائید و ناس را بحکمت بخوانید که مباد از نفسی بی حکمتی ظاهر شود و سبب اضطراب ضعفا گردد این فقره بسیار لازم است در سنه قبل از اکثری بی حکمتی ظاهر شده

transformed. Your Honor especially must be very careful lest any word emerge from you without wisdom and cause tumult. We must all, God willing, in all conditions fix our gaze on the horizon of His good-pleasure and speak that which He has commanded. I hope that through the grace and favor of the Beloved of all creation, Your Honor will be assisted in carrying out that which He loves and is pleased with.

و سبب ضوضاء مشرکین گشته لعمر الله اگر
بما حکم الله دوستان عمل مینمودند البته ارض
را غیر این ارض مشاهده مینمودید و آنجناب
مخصوص باید بسیار ملاحظه فرمایند که مباد
من غیر حکمت کلمه‌ئی از آن جناب ظاهر شود
و سبب غوغا گردد باید انشاء الله در کل احوال
جمع بافی رضا ناظر باشیم و بآنچه امر فرموده
تکلم ثنائیم امیدوارم از فضل و عنایت محبوب
امکان که آنجناب را تأیید فرماید بر اجرای ما
یحب و یرضی

- 13 Regarding those souls who have ascended to the Supreme Companion - this was mentioned in the Divine Presence, and from the Tongue of Grandeur, the seas of bounty and forgiveness flowed forth concerning them. Blessed are they for having attained the recognition of God in their lives, and their mention was revealed from the Supreme Pen after their passing.

13 و نفوسیکه برفیق اعلی صعود نمودند لدی الوجه
معروض شد از لسان عظمت بحور جود و غفران
در باره ایشان جاری طوبی لهم بما فازوا بعرفان
الله فی حیاتهم و نزل ذکرهم من القلم الأعلی بعد
مئاتهم

- 14 Every soul shall taste of death - now what station could be greater than for one to attain the love and recognition of God and ascend to Him in His love? Soon the worth of such souls and their stations shall become manifest. Verily He recompenses those who fulfilled His Covenant and remained steadfast in His Cause after the denial of those who disbelieved in God, the Lord of all worlds.

14 هر نفسی از کأس موت خواهد آشامید حال
کدام مقام اعظم از این است که نفسی بحبه الله
و عرفان او فائز شود و بحبت او بسوی او صعود
نماید عنقریب قدر آن نفوس و مقامات ایشان
ظاهر خواهد شد انه مجزی الذین وفوا بميثاقه و
استقاموا علی امره بعد اعراض الذین کفروا بالله
رب العالمین

- 15 What they wrote concerning the Tablets of God that were given to some - this is acceptable, and excellent is what you have done with them. And regarding the other gentlemen who were mentioned in Your Honor's letter - mention of each of them was made in the Most Holy Court, and the Sun of Favors shone upon all, and He mentioned them all in such wise that it shall endure as long as the kingdom of earth and heaven endure. Blessed are they, again blessed are they.

15 و آنچه در الواح الله مرقوم داشتند که بعضی
داده شد مقبول است و نعم ما عملتم به و دیگر
آقایانی که در مکتوب آنجناب مذکور بودند ذکر
هر یک از ایشان در ساحت اقدس معروض شد
و شمس الطاف نسبت بجمع مشرق و ذکر کل را
فرمودند بشأنی که ببقای ملک و ملکوت باقی
خواهد ماند نعیماً لهم ثم نعیماً لهم

- 16 Regarding what they had written that his honor Sahibkar, upon him be the Glory of God, had requested that I kiss the blessed feet on his behalf - a detailed visitation was performed, and He Himself suffices as witness to that. This evanescent one's entreaty is that you convey greetings to all the gentlemen and friends of that region on behalf of this servant, and say on behalf of this servant: By God, the Truth, this is the Day of remembrance and praise, and this is the Day of joy and gladness, and this is the Day of deeds and unity, and this is the Day of wisdom and utterance, for today whatever one loses, he shall never be able to make up for it. I hope that all will be engaged in service to the Cause with perfect fellowship and unity. Verily, glory be upon those who hold fast to wisdom and

16 و اینکه مرقوم فرموده بودند که جناب
صاحبکار علیه بهاء الله از این عبد خواسته‌اند
که قدوم مبارک را بوسم بنیابت ایشان زیارت
مفصل بعمل آمد و کفی بنفسه علی ذلک
شبیهداً استدعای این فانی آنکه جمیع آقایان و
دوستان آن دیار را از قبل این عبد تکبیر برسانند
و از قول این عبد عرض کنید تالله الحق هذا
یوم الذکر و النشاء و هذا یوم الفرح و الابتهاج و
هذا یوم العمل و الاتحاد و هذا یوم الحکمة و
البیان چه که الیوم هر چه از احدی فوت شود
ابداً قادر بر تلافی آن نخواهد بود امیدوارم که

utterance, and follow that which they have been commanded in His Holy, Most Holy, Mighty, Wondrous Book. And praise be to God, the Lord of the worlds.

جميع بكال الفت و اتحد بخدمت امر مشغول
باشند انما البهاء على الذين تمسكوا بالحكمة والبيان
و اتبعوا ما امروا به في كتابه المقدس الأقدس
العزیز البديع والحمد لله رب العالمين

17 The servant, 11 Jamadi'ul-Avval 1293

17 خادام ۱۱ جمادی الأولى سنة ۱۲۹۳

BLIB_Or11097#007, AVK3.476.17x,
MAS8.021ax, MAS8.137ax

BH01299

To: Shaykh Kazim Samandar

Date: 1293-05-11 [1876-Jun-4]

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

1 هو الأقدس الأعظم العلی الأبهی

2 Praise be to God Who is unique, but not through the uniqueness known to creation; Who is one, but not through the oneness perceived by contingent beings; Who is supreme, but not through the supremacy spoken of by the people of creation; and Who is sanctified, but not through the sanctification uttered by the Concourse of Creation. We bear witness that there is none other God but Him, and none knoweth Him save Him, and none mentioneth Him save Him, for whatsoever the people of earth utter is bounded by the limitations of creation. Far exalted is the Truth above being approached by the birds of knowledge or being ascended to by the attributes of those in the realm of possibility. He hath created all things through the Will which He hath brought into being in the realm of possibility through the essence of possibility itself. He, verily, is the Sanctified, the Exalted, the Holy, the Mighty, the Help in Peril.

2 الحمد لله الذي تفرد لا بالتفريد الذي عرفته الكائنات و توحد لا بالتوحيد الذي ادركته الممكّات و تعظم لا بالعظمة التي يتكلم بها اهل الانشاء و تقدس لا بالتقديس الذي ينطق به ملائ الابداع نشهد انه لا اله الا هو و لا يعرفه احد الا هو و لم يذكره احد الا هو لأن كل ما يتكلم به اهل الأرض انه محدود بحدود الخلق تعالى الحق من ان يطير اليه طيور العرفان او يصعد اليه اوصاف من في الامكان قد خلق الكل بالمشية التي انشأها في الامكان بنفس الامكان انه هو المقدس المتعالى المنزه العزيز المستعان

3 And then, the servant hath attained unto your letter, whose words wafted like a gentle breeze over the gardens of hearts and minds, whereby spirits and intellects were renewed, for they told of your love for our Beloved and the Beloved of all worlds, and of your arising to make mention of God, our Goal and the Goal of them that know. Exalted is He Who strengthened you, exalted is He Who caused you to speak, exalted is He Who enkindled you, exalted is He Who taught you, exalted is He Who caused you to know, and exalted is He Who made you

3 و بعد قد فاز الخادم بكتابكم الذي سرت كلماته كالنسيم على رياض الأفتدة و القلوب و بها تجددت الأرواح و العقول لأنها حايات عن حبك محبوبنا و محبوب العالمين و قيامكم على ذكر الله مقصودنا و مقصود العارفين تعالى من أيديكم و تعالى من انطقكم و تعالى من اشعلكم و تعالى من علمكم و تعالى من عرفكم و تعالى من جعلكم

one who speaketh, who remembereth, and who praiseth His beautiful praise at morn and eventide.

- 4 This servant was honored to receive the letter of that beloved one. God the One is witness that boundless joy was attained from its arrival, though grief had encompassed this servant due to the sorrows that had befallen those beloved ones. However, since whatever hath occurred hath been for the sake of God, we must fix our gaze upon the Kingdom of submission and contentment. What befell his eminence, the embodied spirit, Nabil-ibn-Nabil, upon him be the Most Glorious Baha of God, hath grieved all. Yet a hundred thousand blessings upon them who, in their earliest days, drank from the cup of tribulations and tasted from the chalice of trials. May my soul be a sacrifice for His love. We beseech the True One, glorified and mighty be He, that through His all-pervading power and conquering might He may protect those beloved ones and their kin.

- 5 Counsel all the friends to observe wisdom, for this day they are commanded to do so, and this matter hath been revealed in God's Tablets from the Pen of the Divine Unity, as some become grieved and disturbed by the authority of those in apparent power. The True One hath regarded and continues to regard all with the eye of His encompassing mercy, and this is but one of the fruits of wisdom, while a hundred thousand wisdoms lie hidden and concealed in the wisdom He hath commanded all to observe. None knoweth them save Him. Though in the past year some lack of wisdom occurred in certain lands - we beseech God to assist all to do what He loveth and is pleased with - yet some of those who acted considered their actions to be wisdom. Their judgment returneth unto God, the All-Knowing, the All-Informed.

- 6 Convey greetings from this servant to all the friends in that land, especially to his eminence K.D., upon him be the glory of God. Though they are not present, their mention hath been and continues to be in the Most Holy Court.

- 7 Likewise, regarding his eminence Mulla 'Abdu'r-Razzaq, upon him be the glory of God - in the letter he wrote to his eminence Ism-i-Jud, he had requested certain Tablets for certain ones. All have been sent down from the heaven of favor and dispatched. God willing, they will be honored by them. Furthermore, all that was sent - the rice and crown - has arrived. That honored one has indeed endured and continues to endure many hardships. From the land of Rasht, petitions from both relatives and others have reached the Most Holy Court, and

ناطقاً و ذاکراً و مثناً بثناء الجمیل فی البکور و
الأصیل

4 این خادم بزیارت کتاب آنجبوب فائز خدای
واحد شاهد که بهجت بی اندازه از وصول آن
دست داد اگرچه از احزان وارده بر آنجبوبان
احزان این عبد را احاطه نموده بود ولیکن چون
آنچه وارد شده لوجه الله بوده باید بملکوت تسلیم
و رضا ناظر شویم آنچه بر جناب روح مجسم
جناب نبیل بن نبیل علیه بهاء الله الاهی وارد
شده جمیع را محزون نمود ولیکن صدهزار طوبی
از برای ایشان که در اول ایام خود از کأس
بلایا آشامیدند و از کوب قضایا چشیدند نفسی
لحبه الفداء از حق جل و عز سائلیم که بقدره
مهیمنه و قوت غالبه آنجبوبان را مع متعلقان
حفظ فرماید

5 جمیع احباباً را بحکمت وصیت نمائید چه که الیوم
بآن مأمورند و در الواح الله اینفقره از قلم احدیه
نازل چه که بعضی از سطوت صاحبان اقتدار
ظاهره محزون و مضطرب میشوند و حق نظر
برحمت واسعه بکل نظر عنایت داشته و دارد و
اینفقره یک نتیجه ای از حکمت است و صدهزار
حکمتها در حکمتیکه کل را بآن امر فرموده اند
مستور و مکنون لا یعلها الا هو اگرچه در سنه
گذشته در بعضی بلدان قدری بی حکمتی واقع
شده نسل الله ان یوق الکلی علی مایحی و یرضی
ولیکن بعضی از عاملین آنچه را عمل نموده اند
آرا حکمت دانسته اند یرجع حکمهم الی الله العلیم
الخبیر

6 جمیع احباب آن ارض را از قبل این عبد تکبیر
برسانید مخصوص جناب کد علیه بهاء الله
اگرچه حاضر نیستند ولیکن ذکرشان در ساحت
اقدس بوده و هست

7 و همچنین خدمت جناب ملا عبدالرزاق علیه
بهاء الله در مکتوبیکه ایشان بجناب اسم جود
نوشته بودند بعضی الواح از برای بعضی خواسته
بودند کل از سماء عنایت نازل و ارسال شد
انشاء الله بآن مشرف شوند و دیگر آنچه ارسال
داشته بودند از برنج و تاج جمیع رسید فی الحقیقه
آنجناب بسیار زحمت کشیده و میکشند و از
ارض رش از منتسین و غیره عرایض بساحت
اقدس وارد و جواب کل نازل و ارسال شد

answers to all have been revealed and dispatched. God willing, may all remain steadfast in the Cause of God through the fragrances of divine verses and the breezes of the Lord's days, with such steadfastness as has not been witnessed before and shall not be witnessed hereafter. Convey sublime and glorious greetings from this evanescent one to Jinab-i-Abu-Turab and his brothers who were mentioned in your letter.

- 8 Another matter: due to the abundance of correspondence, there was no opportunity to write anything to your honored brother, upon him be the eternal glory of God. God willing, I hope to be forgiven. Two Most Holy, Most Exalted Tablets have been revealed from the heaven of favor specifically for you and him and have been sent. Another matter: I have not written anything to Jinab-i-Ism-i-Jud, upon him be 966 [Baha'u'llah], as permission for his presence at the Most Holy Court has been granted and was previously dispatched. Upon you and upon him and upon those who have believed be the glory of God and His mercy, and the light of God and His kindness. The servant. 11 Jamadi'ul-Avval 1293.

انشاء الله جميع از نفحات آیات الهیه و نسما
ایام ربانیه بر امر الله مستقیم باشند باستقامتی که
از قبل دیده نشده و از بعد دیده نشود خدمت
جناب آقا ابوتراب و اخوان ایشان که ذکرشان
در کتاب آنجناب بود تکبیر بدیع منیع از قبل این
فانی برسانید

8 عرض دیگر آنکه از کثرت تحریر فرصت آنکه
خدمت جناب اخوی علیه بهاء الله الأبدی
چیزی عرض شود نشد انشاء الله امید عفو
است دو لوح امنع اقدس ارفع از سماء عنایت
نازل مخصوص شما و ایشان ارسال شد و عرض
دیگر خدمت جناب اسم جود علیه ۹۶۶ [بهاء
الله] چیزی عرض نکردم چه که اذن توجه
بساحت اقدس از برای ایشان حاصل شد و از
قبل ارسال شده علیکم و علیه و علی الذین آمنوا
بهاء الله و رحمته و ضیاء الله و رأفته خادم ۱۱
جمادی الأولى سنه ۱۲۹۳

AYBY.181

BH00762

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

Date: 1293-05-14 [1876-Jun-7]

- 1 He is the Most Mighty, the Most Inaccessible, the Most Wondrous, the Most Holy, the All-Glorious
- 2 Praise be unto God Who is One in His eternity, singular in His grandeur and greatness, sanctified above whatsoever is mentioned in the kingdom of names, and exalted beyond that which the people of creation utter. Verily, He is the Ruler over whatsoever He willeth. There is none other God but Him, the Almighty, the Glorious, the All-Wise. And praise be unto God Who hath chosen servants for His Cause and made them possessors of utterance and wisdom, that they may guide the people unto His Most Great Path and acquaint them with that which hath been revealed in His firm Book, that all may follow that which they have been commanded and forsake that which they have been forbidden. We testify that they are the dawning-places of wisdom and utterance unto all who dwell in

1 هو الأعزّ الأَمَنع الأبدع الأقدس الأبهی

2 الحمد لله الذی توحد بالبقاء و تفرّد بالعظمة و
الکبریاء و تقدّس عمّا ذکر فی ملکوت الأسماء و
تنزه عمّا یتکلم به اهل الانشاء انه هو الحاکم علی
ما یشاء لا اله الا هو المقتدر العزیز الحکیم و الحمد
لله الذی اصطفی عباداً فی امره و جعلهم اولی
بیان و حکمة لیهديّن الناس الی صراطه الأعظم
و یعرفهم ما نزل فی کتابه المحکم لیبتعن کلّ بما
امروا به و یعدنّ ما نهوا عنه نشهد انهم مطالع
الحکمة و البیان لمن فی الامکان و مشارق العرفان
لأهل الأديان علیهم بهاء الرّحمٰن فی کلّ الأحيان
و بهاء السّموات و الأرضین

the realm of possibility, and the daysprings of knowledge unto the followers of all religions. Upon them be the glory of the All-Merciful at all times, and the glory of the heavens and the earth.

- 3 My spirit be a sacrifice for your love! The servant hath been honored by your first letter, from which was diffused the fragrance of the love of the Lord of nations and the King of causes, and your latter letter, through which the heart was gladdened and the eyes were consoled. I read it and was seized with such joy as cannot be reckoned by mortal man. I presented it at the Most Great Vista and laid before God, the Lord of destiny, that which was contained therein. Thereupon the Tongue of Grandeur spoke that which tongue and pen are powerless to describe. Exalted, exalted is His loving-kindness! Exalted, exalted is His bounty! Exalted, exalted is His mercy! Exalted, exalted is His favor which hath been directed towards you from this Most Pure Spot!

3 روحی لحبکم الفداء قد تشرف الخادم بکتابکم الأول الذی منه تضوُّع عرف محبة مالک الملل و سلطان العلل و کتابکم الآخر الذی منه ابتیج القلب و قرّ البصر قرأته و اخذنی السرور علی شأن لا یحصیه البشر و قد حضرت به فی المنظر الأكبر و عرضت ما فیہ لدی الله مالک القدر اذا تکلم لسان العظمة بما عجز عن ذکره اللسان و القلم تعالی تعالی عنایتہ تعالی تعالی فضله تعالی تعالی رحمته تعالی تعالی لطفه الذی توجه الیک من هذا المقرّ الأطهر

- 4 God willing, through the favors of the Lord of the worlds, may you be occupied at all times, through both outward and inward confirmations, with the mention of God's Cause and the exaltation of His blessed and goodly Word, and may you repair the damage that hath been wrought by certain souls. By thy life! The heart is well-nigh melted and the very foundations are ready to crumble by reason of that which hath befallen the Dawning-Place of the Cause and the Beloved of the world at the hands of those who claim belief in God yet perpetrate that which causeth the Concourse on High to lament. We beseech God to preserve their tongues from speaking through idle fancy, to draw them nigh unto the Most Sublime Horizon, and to aid them in that which shall profit them in this world and the world to come.

4 انشاء الله بعنايت مولی العالمین در کلّ احوال بتأییدات ظاهریّه و باطنیّه بذکر امر الله و اعلاء کلمه طیبّه مبارکه مشغول باشید و خرابیهایکه از بعضی نفوس واقع شده تعمیر فرمائید لعمرك انّ القلب کاد ان یدوب و الأركان ان تنفصل بما ورد علی مطلع الأمر و محبوب العالم من الذین یدعون الایمان بالله و یرتکبون ما ینوح به الملأ الأعلى نسل الله ان یحفظ السنهم عن التکلم بالهوى و یقرّبهم الی الأفق الأعلى و یؤیّدہم علی ما ینفعهم فی الآخرة و الأولى

- 5 Observe how in all the Tablets all have been forbidden from corruption, bloodshed, and that which causeth tumult amongst men, and have been commanded to act with loving-kindness, love, wisdom and utterance. Nevertheless, they have transgressed the straight path of wisdom and have engaged in that which was forbidden them while neglecting that which was enjoined upon them, imagining that they were arising to aid the Cause. Even as in the land of Ta, they intended a heinous act, as you are aware. Glory be to God! Despite having witnessed how such abhorrent acts, forbidden in the divine Books, have ever been the cause of people's aversion, the loss of the Cause, and the perturbation of souls, this is a day wherein all must hold fast unto the divine commandments and act in accordance with that which He hath ordained.

5 ملاحظه فرمائید در جمیع الواح کلّ را از فساد و سفک دماء و ما یکون سبباً لضوضاء الأنام منع فرموده اند و بشفقت و محبت و حکمت و بیان امر فرموده اند مع ذلک از صراط مستقیم حکمت تجاوز نموده و بما نهوا عنه عامل و عما امروا به تارک گشته اند و بخيال خود بنصرت امر قیام نموده اند چنانچه در ارض تا بر امر شنیعی اراده نمودند و آجناب مطلعند سبحان الله مع آنکه دیده اند که امثال این امور شنیعه منہیه در کتب الهی هر حین که واقع شده سبب اجتناب ناس و تضییع امر و اضطراب نفوس گشته امروز روزیست که کلّ باید باوامر الهیه تمسک نمایند و بآنچه فرموده عامل شوند

- 6 His Holiness had mentioned in a previous letter regarding Jinab-i-Aqa Jamal, upon him be Baha'u'llah's glory, that he had arisen to serve the Cause of God with perfect steadfastness and firmness. Although in truth this matter did not cause harm to the Cause, but rather in one respect caused its exaltation, and his purpose was to assist the Cause, yet since all are commanded in the Divine Tablets to observe wisdom, this matter occurred outside the bounds of wisdom and caused delay in the manifestations of the Cause. Therefore the Supreme Pen has withheld acceptance of it.
- 6 آنحضرت در مکتوب قبل ذکر جناب آقا جمال علیه ۶۶۹ [بهاء الله] را فرموده بودند که در امر الله با کمال ثبوت و رسوخ قیام نموده اند مع آنکه فی الحقیقه این فقره سبب تضییع امر نبوده بلکه از جهتی سبب اعلا شده و مقصودش هم نصرت امر بوده و لکن چون کلّ در الواح الهی مأمور بحکمتند این فقره خارج از حکمت واقع شده و سبب تأخیر ظهورات امریه گشته لذا قلم اعلی از قبولش توقّف فرموده
- 7 Today all must fix their gaze upon the Cause of God and act according to what He has commanded. If all good deeds were to proceed from someone yet not be adorned with the ornament of divine acceptance, it would be absolute nothingness and sheer non-existence, and no fruit would appear from those good deeds - how much more so with matters that cause harm to the Cause and the aversion of people and lead to sedition and corruption. We seek refuge in God, again we seek refuge in God! Most strange it is that souls who for numbered years have circled round the Throne and have heard with their own ears the divine utterances - from each letter of which surge forth oceans of loving-kindness and oceans of mercy and seas of favors - have nevertheless issued rulings harmful to people according to their own desires. His Holiness must certainly strive with the utmost endeavor and effort to acquaint people with the divine commands and heavenly ordinances, so that all may arise to support the Cause of the Lord of creation with the virtues of love, kindness, fellowship and affection, and may fix their gaze upon what hath been revealed in the Tablets of God and accept from no one that which is contrary to wisdom.
- 7 الیوم باید کلّ بامر الله ناظر باشند و بآنچه فرموده عامل گردند اگر جمیع خیرات از نفسی ظاهر شود و بطراز قبول مزین نگردد معدوم صرف و مفقود بخت خواهد بود و ثمری هم از آن خیرات ظاهر نشود تا چه رسد بامورائیکه سبب تضییع امر و اجتناب ناس و فتنه و فساد گردد نعوذ بالله ثم نعوذ بالله بسیار عجیبست از نفوسیکه سنین معدوده طائف حول عرش بوده اند و بیانات الهیه را که از هر حرفی از آن بحر شفقت و بحر رحمت و بحور الطاف در امواجست بگوش خود اصغا نموده اند و مع ذلک بهوی خود بضر ناس فتوی داده اند البتّه باید آنحضرت در کمال سعی و اجتهاد ناس را باوامر الهیه و احکام ربانیه مطلع نمایند تا جمیع باثواب محبت و شفقت و الفت و وداد بر امر مالک ایجاد قیام کنند و بآنچه در الواح الله نازل شده ناظر باشند و آنچه مخالف حکمتست از احدی نپذیرند
- 8 And further, regarding the request to have certain divine books copied, especially for Jinab-i-'A.B., upon him be Baha'u'llah's glory - God willing these will reach him. And concerning what you had written about always having been focused on "Glory belongeth unto God and unto His Messenger and unto the believers" and "glory be to him who is content," this was most acceptable in the presence of the Throne, and He said: "He hath spoken that which beseemeth him; verily he is among the triumphant." A Tablet hath been revealed from the heaven of the Divine Will especially for His Holiness and hath been sent. And mention of that honored one hath always been and continues to be made in the presence of the Throne and before the Branches of God - may the spirit of all worlds be sacrificed for them. Although outwardly they have departed, yet inwardly they are present and attending. It is hoped that at all times
- 8 و دیگر سفارش استکباب بعضی کتب الهیه مخصوص جناب ع ب علیه ۶۶۹ [بهاء الله] فرموده بودند انشاء الله بایشان میرسد و اینکه مرقوم فرموده بودند که در هر حال ناظر به العزّة لله و لرسوله و للمؤمنین و عزّ من قنع بوده اند لدی العرش بسیار مقبول واقع شد و فرمودند قد تکلم بما ینبغی له انه من الفائزین لوحی از سماء مشیت مخصوص آنحضرت نازل و ارسال شد و ذکر آنجناب هم همیشه لدی العرش و عند اغصان الله روح العالمین فداهم بوده و هست اگرچه در ظاهر تشریف برده اند و لکن در باطن موجود و حاضرند امید چنانست که همیشه اوقات نسایم ذکر آنجناب مرور نماید و اخبار خود را از آنچه واقع شده مرقوم فرمایند

the breezes of your mention may waft, and that you will write of your own news regarding what hath occurred.

- 9 As to the rose water that was mentioned as being unsuitable, therefore its sending was prevented - when this was presented before the Throne, they said: "Well was it done."
- 10 And if they wish to know the details of this land, praise be to God all are safe and circumambulating. However, due to the multitude of gatherings, it has nearly reached the point where the cawing of the cawers will be raised. Now forty-five souls besides the immigrants have gathered in this land - a few with permission and the rest have come without permission, despite explicit prohibitions having been revealed in most tablets that no one should come without permission. They have set aside the divine ordinances and act according to their own desires. Even in one of the tablets revealed to Zaynu'l-Muqarrabin, upon him be the Glory of God, this blessed word shone forth from the horizon of the All-Merciful Will: "Whosoever turns toward My direction without My permission is not of Me." Despite this firm decree, some have shown audacity and acted according to their own inclinations. It is very clear and evident that whenever harm has befallen the Tree of the Cause, the gathering of the loved ones has been the reason and cause. Just as your honor has heard the details of the Land of Mystery (Adrianople) and Iraq, you should with utmost effort, in whatever city you enter, convey these matters so that perhaps the loved ones of God may attain to what God has willed and be content with God's good-pleasure.
- 11 And regarding the other souls that were mentioned who are residing in the land, expressions of favor and kindness from the Dayspring of the Cause have been manifested toward all. We beseech God to assist them and aid them in maintaining fellowship and unity and in acting according to what has been revealed in the Book. All who circle round the Throne from the people of the divine tabernacle of infallibility convey their most excellent, impregnable and most glorious greetings to your honor, and likewise all the residents, one and all, express their pure devotion and holy greetings, sanctified above mention and description, to your presence.
- 12 The Most Glorious Glory be upon your honor and upon the people of Baha.
- 13 The servant 66 [of God], 14 Jamadiyu'l-Avval 1293

9 و اما در بارهء گلاب ذکر فرموده بودند که قابل نبود لذا ارسال آن منع شد لدی العرش معروض آمد فرمودند نعم ما عمل به

10 و اگر تفصیل این ارض را بخواهند الحمد لله جمع سالم و طائفند و لکن از کثرت اجتماع نزدیک بآن رسیده که نعیق ناعقین مرتفع شود حال چهل و پنج نفس غیر مهاجرین در این ارض جمع شده اند معدودی با اذن و مابقی من غیر اذن توجه نموده اند مع آنکه در اکثری از الواح نهی صریح نازل شده که احدی من غیر اذن توجه نمایند احکام الهی را گذاشته اند و به ما یأمرهم به احوالهم عاملند حتی در یکی از الواح که بجناب زین المقرین علیه بهاء الله نازل شده اینکلمه مبارکه از افق مشیت رحمانیه مشرق من توجه الی شطری من غیر اذنی انه لیس منی مع این حکم محکم بعضی جسارت نموده و بهوای خود عامل شده اند این بسی معلوم و واضحست که هر هنگام ضرری بر شجرهء امر وارد شده سبب و علت اجتماع احباً گشته چنانچه تفصیل ارض سر و عراق را آنجناب شنیده اند باید بکمال همت آنحضرت در هر بلد وارد میشوند این فقرات را القا نمایند که شاید احبای الهی به ما اراده الله فائز گردند و برضای الهی راضی شوند

11 و دیگر نفوسیکه ذکر فرموده بودند در ارض تا ساکنند نسبت بکل اظهار عنایت و الطاف از مطلع امر ظاهر گشت نسل الله بآن یوقفهم و یؤیدهم علی الوداد و الاتحاد و علی العمل بما نزل فی الکتاب جمیع طائفین حول عرش از اهل سرادق عصمت الهیه تکبیر ابداع امنع ابی بآنجناب میرسانند و همچنین مجاورین کلاً و طراً عرض خلوص محض و تکبیر مقدس از ذکر و بیان خدمت آنحضرت معروض میدارند

12 البهاء الأبهی علی حضرتکم و علی اهل البهاء

13 خادم ٦٦ [الله] فی ١٤ جمادی الأولى سنة ١٢٩٣

BLIB_Or15700.117, BLIB_Or15711.032

BH01409

To: *Haji Abdus-Samad brother of Ahmad et al., in Mazindaran*

Date: 1293-05-14 [1876-Jun-7]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأسمى 1
- 2 God testifieth that there is none other God but Him, and that He Who speaketh is indeed the One Who conversed with Moses from the Burning Bush, and the Speaker on the night of the Ascension through the Hidden Mystery, and the Desired One unto Whom the Spirit ascended. He is verily the Preserved Book and the Guarded Tablet of God, the Hidden Treasure and the Concealed Mystery, and the Symbol which the Kaf and Nun have not comprehended. This is a Word which God hath made a mercy, a light and a glory from His presence unto those who have turned towards His Frequented House, and a fire and vengeance unto those who have disbelieved in God, the Protector, the Self-Subsisting.
شهد الله أنه لا اله الا هو والذى ينطق أنه لمكلم موسى فى الطور والناطق فى المعراج بالسّر المستور والمقصود الذى اليه صعد الروح وأنه لكتاب مسطور ولوح الله المحفوظ والكنز المخزون والسّر المكنون والرمز الذى ما اطلع به الكاف والنون هذه كلمة جعلها الله رحمةً ونوراً وبهاءً من عنده على من توجه الى بيته المعمور ناراً وقهراً لمن كفر بالله المهيمن القيوم 2
- 3 Praise be to God Who hath manifested what was promised and sent down from the heaven of bounty that which caused the dwellers of the graves to be stirred up. Among them are those who have arisen and hastened to the Living Waters, and among them are those who turned away, retreated, and associated partners with God, the One, the Mighty, the Forgiving.
الحمد لله الذى اظهر ما هو الموعود وانزل من سماء الجود ما اهتز به اهل القبور منهم من قام وسرع الى بحر الحيوان ومنهم من اعرض وادبر واشرك بالله الواحد العزيز الغفور 3
- 4 Praise be to God Who hath spoken through the Manifestation of His Cause and the Dayspring of His Revelation, Who hath called all to His presence and to the Kawthar of His reunion, and hath made His presence identical with His Own presence, that the promise might be fulfilled concerning that which He revealed to His Beloved. God is He Who raised up the heavens without pillars that ye can see, and subjected the sun and the moon, each moving for an appointed term. He ordereth all things and expoundeth the signs that men may be assured of the meeting with their Lord. And that which was mentioned aforetime might be fulfilled: "Await ye the advent of Him Who conversed with Moses from the Tree upon the Mount." Blessed is he who hath found the fragrance of God's utterance and turned unto Him, and woe unto him who hath turned away and is among the dwellers of the graves.
والحمد لله الذى نطق بمظهر امره ومشرق وحيه ودعا الكل الى لقائه وكوثر وصله وجعل لقائه ذات لقائه ليتم القول فيما انزله على حبيبه الله الذى رفع السموات بغير عمد ترونها وسخر الشمس والقمر كل يجري لأجل مسمى يدبر الأمر يفصل الآيات لعل الناس بقاء ربهم يؤقنون وليتم ما ذكر من قبل فتوقعوا ظهور مكلم موسى من الشجرة على الطور طوبى لمن وجد عرف بيان الله واقبل اليه ويل لمن اعرض وكان من اصحاب القبور 4
- 5 And after: the servant hath been honoured with the presence of him who hath attained unto the Most Pure Outlook, and who was named 'Ali-yi-Akbar before—upon him be the glory of God, the Lord of Destiny—who turned his face and hastened
وبعد قد تشرف الخادم بقاء من فاز بالمنظر الأظهر وسمى بعلى قبل اكبر عليه بهاء الله مالک القدر الذى توجه واقبل الى ان دخل البقعة النوراء المقام الذى تنطق فيه سدره المنتهى لا اله 5

until he entered the Luminous Spot, the station wherein the Sadratu'l-Muntaha proclaimeth: There is none other God but Him, the All-Powerful, the Exalted, the Mighty, the Beloved. From him I heard mention made of you—of your turning unto God, your advancing, your directing of your steps, your praise, your uprising, your sincerity towards God your Lord, and your steadfastness in His Cause; a Cause whereat every strong one hath been shaken, every learned one confounded, every knower thunderstruck, every swimmer in the seas of devotion bewildered, every forward one driven back, and every one who had turned thereto made to retreat.

- 6 And I desired to write unto you that which might bear witness to my sincerity towards you in God. Therefore have I, according to my measure and my poverty, loosed the reins of my pen, that perchance God may bring about through it that which shall rejoice your heart and the hearts of them that have turned unto God and severed themselves from all beside Him. Though for one such as I it beseemeth not to make mention of so much as an atom within the realm, how much less of those who have been adorned with the ornament of oneness, and have acknowledged God, the One, the All-Powerful, the All-Knowing, the All-Wise! Yet the servant, in every condition, clingeth to the hem of His bounty and holdeth fast unto the cord of His loving-kindness, beseeching that He may accept from me and from His servants whatsoever I do, and they do, in His path; and that He may cause my remembrance and their remembrance to be spoken of amongst His creatures. Verily He is the All-Powerful, the Tender, the Merciful.

- 7 God willing, may ye ever be illumined by the effulgences of the Sun of Truth and remain focused upon and oriented towards the divine horizon of Revelation. Today, after the recognition of God, the greatest of all deeds is steadfastness. Your honor, having partaken of the Kawthar of utterance, must call all to this most exalted and sublime station. The people are weak and in need of remembrance. God willing, ye should strive with the utmost determination to raise up the blessed Word, that all the people of that land might be enkindled with the fire of the love of God and engage, in perfect unity and harmony, in the remembrance of the true Sovereign.

- 8 Consider my small effort as significant, for this evanescent servant is occupied day and night with the recording of divine verses, to such extent that he findeth no opportunity to burden the masters and friends with his letters. From all I have ever hoped for and continue to hope for forgiveness, and His honor Mulla 'Ali-Akbar, upon him be the Most Glorious Glory,

ألا هو المقتدر المتعالی العزيز المحبوب و سمعت منه ذكركم و اقبالكم و ارتقاكم و توجهكم و ثنائكم و قيامكم و خلوصكم لله مولیکم و استقامتكم علی امره الذی به اضطرب کل قوی و جهل کل عالم و انصعق کل عارف و تبلیل کل ساج و تقهقر کل مقبل

6 و اراد ان اكتب لكم ما يدلّ خلوصی ایاکم فی الله لذا اطلقت زمام قلبی علی قدری و مسكنتی لعلّ الله يحدث به ما يفرح به قلبکم و قلوب الذین اقبلوا الى الله و انقطعوا عما سواه ولو ان لمثلی لا ينبغي ان اذكر ذرة فی الملك فكيف الذین تزيّنوا بطراز التوحيد و اقروا بالله الواحد المقتدر العليم الحكيم ولكن العبد فی کل الأحوال اكون متشبثاً بذیل كرمه و متمسكاً ببجل الطافه بأن يقبل منی و من عباده ما اعمل و يعملون فی سبيله و اذكر و يذكرونه بین خلقه انه هو المقتدر العظوف الرحيم

7 انشاء الله لم يزل و لا يزال باشراقات انوار شمس حقیقت منور باشید و بافق ظهور الهی ناظر و متوجه الیوم آنچه اعظم اعمال بوده و هست بعد از عرفان حق استقامت است باید آنجناب که از کوثر بیان آشامیده اند جمیع را بان مقام بلند اعلی بخوانند ناس ضعیفند و متذکر لازم دارند انشاء الله باید بکمال همت در ارتفاع کلمه مبارکه جهد نمایند تا از نار محبة الله جمیع اهل آن دیار مشتعل گردند و بکمال اتحاد و اتفاق بذکر سلطان حقیقی مشغول شوند

8 و قلیل این عبد را کثیر شمرند چه که این خادم فانی لیلاً و نهراً بتحریر آیات الهی مشغولست بشأنی که مجال نمیاید تا آقایان و دوستان را بعرایض خود زحمت دهد از جمیع امید عفو بوده و هست و جناب ملا علی اکبر علیه من کل بهاء اباه

will mention the details. I request that ye convey greetings on behalf of this servant to the loved ones of God in that land who are enkindled with the fire of the love of God and are gazing toward His direction, and say to them that this is the Day of remembrance and praise, the Day of service and obedience, for any deed that appeareth today purely for the sake of God hath no equal or likeness, as attesteth that which the All-Merciful hath revealed in the Tablets. Glory be upon you, upon your brother, and upon those who are with you, from God, the Mighty, the All-Bestowing.

9 The servant 14 Jamadiyu'l-Avval 1293

10 The items sent have arrived

تفصیل را ذکر میفرمایند استدعا آنکه احبابی الهی که در آن ارض بنار محبة الله مشتعلند و بشطر الله ناظر از جانب این عبد تکبیر برسانید و بگوئید امروز روز ذکر و ثناست و امروز روز خدمت و طاعت است چه که هر عملیکه اليوم خالصاً لوجه الله ظاهر شود از برای او مثل و شبیه نبوده یشهد بذلك ما انزله الرحمن فی الألواح البهاء علیکم و علی اخیکم و علی من معکم من لدی الله العزیز الوهاب

9 خادام ۱۴ جمادی الأولى سنة ۱۲۹۳

10 اشیاء مرسوله رسید

BLIB_Or15700.180, BLIB_Or15711.036,

AQA7#430 p.240

BH00388

To: Mulla Ali Bajistani

Date: 1293-06-12 [1876-Jul-5]

- 1 He is the Most Holy, the Most Great, the Most Bountiful, the Most Exalted, the Most Glorious
- 2 Praise be to God Who revealed Himself to all created things through the Point that was sanctified above all directions and points, the Point wherein naught is seen save God, the Revealer of verses.
- 3 It speaks in all things: "There is none other God but Him, the One Who rules over all who are in earth and heaven." It is the Point that hath adorned the Tablets in the kingdom of creation and embellished the realm of names and attributes. It spoke of that Point, in the station of Names, through the point beneath the letter B from which emerged the letter H. And the Imam Kazim spoke of it, saying: "Praise be to God Who made the Book of Being through the Mystery of Separation with the ornament of the Point from which emerged the letter H with the A, without extension or division." And verily he meant by the Point the letter B, which when joined with H manifested the Most Great Name, whereby the limbs of nations trembled and all in the world were shaken, and all in the heavens and earth were thunderstruck save whom God willed, the Manifestor of clear signs.

1 هو الأقدس الأعظم الأكرم العلی الأبهی

2 الحمد لله الذی تجلی للكائنات بالنقطة الّتی كانت مقدّسة عن الجهات والنقاط و أنّها لهی الّتی لا یرى فیها الا الله منزل الآیات

3 و تنطق فی کلّ الأشياء لا اله الا هو المهیمن علی من فی الأرضین و السموات و أنّها لهی الّتی طرزت بها الألواح فی ملکوت الانشاء و زینت جیروت الأسماء و الصفات و حکت عن تلك النقطة فی مقام الأسماء عن نقطة تحت الباء البارزة عنها الهاء و اخبر عنها الکاظم بقوله الحمد لله الذی جعل کتاب الکیفونة بالسّر البینونة بطراز النقطة البارز عنها الهاء بالألف بلا اشباع و لا انشقاق و انه قد اراد من النقطة الباء و أنّها اذا اتصلت بالهاء ظهر الاسم الأعظم الذی به ارتعدت فرائص الأمم و تزلزل من فی العالم

- وبه انصعق من في السموات والأرض ألا من شاء الله مظهر البيّنات
- 4 And verily He is the One Who spoke to Moses from the Tree on Sinai and speaks from His most glorious horizon, manifest and resplendent: "Verily, there is no God but Me, the One sanctified above all mention and allusion." Blessed is he who speaks and acts according to what the All-Merciful hath revealed in the Qur'an through His exalted Word: "Say: God; then leave them to their vain discourse."
- 5 This is the Day wherein names are not mentioned, for He Who hath appeared with truth speaks naught but of God, as the Point of the Bayan informed, saying: "Verily He is the One Who speaks in all things: 'I am God, there is none other God but Me, the Protector, the Self-Subsisting.'" This is the Day of which God informed His Beloved One who was honored with the Night Ascension, saying - and His Word is the truth: "Whose is the Kingdom this Day? God's, the One, the All-Compelling!"
- 6 Verily, he who hath found the fragrance of the Bayan hath detached himself from all possibility and clung to God alone, and hath testified to that which the Tongue of Grandeur testified before and after. And he who remained heedless and clung to idle fancies hath been veiled from the hidden treasure and the concealed mystery, and circles around the names that were created by the Kaf and the Nun. By God! The names have returned to their Source and Creator, Who, when He willeth a thing, need but say unto it: "Be!" and it is.
- 7 Praise be to God Who hath fulfilled His promise through the appearance of the Promised One, whereby traces were effaced, fruits fell, names were thunderstruck, leaves turned yellow, mountains crumbled, heaven was cleft asunder, suns were darkened, moons were eclipsed, and the earth and all its powers were shaken.
- 8 Exalted be His majesty, glorified His power, and magnified His sovereignty, Who hath caused all things to speak in praise of this most wondrous, most holy, most sublime, promised Day. Yet most people understand not. Among them are those who cling to vain imaginings and take them as lords beside God, and among them are those who cast these aside and speak at all times: "God, God! I have believed in Thee, detached from all names and from whatsoever hath appeared in creation." We bear witness that such a one hath attained unto true unity and the pure water of detachment, and hath recognized the Purpose when He revealed Himself to all in the kingdom of earth and heaven.
- وأنه لمكلم موسى من الشجرة في السينا وينطق من افقه الأبهى ظاهراً باهراً أنه لا اله إلا أنا المقدس عن الأذكار والإشارات طوبى لمن نطق وعمل بما أنزله الرحمن في الفرقان بقوله تعالى قل الله ثم ذرهم في خوضهم يلعبون
- 5 هذا يوم لا يذكر فيه الأسماء لأن الذي ظهر بالحق لا يحكى إلا عن الله كما أخبر به نقطة البيان بقوله أنه هو الذي ينطق في كل شيء أتني أنا الله لا اله إلا أنا المهيمن القيوم وهذا يوم أخبر الله به حبيبه الذي تشرف به المعراج قال وقوله الحق لمن الملك اليوم لله الواحد القهار
- 6 أن الذي وجد عرف البيان انقطع عن الامكان وتمسك بالله وحده وشهد بما شهد لسان العظمة من قبل ومن بعد والذي غفل وتمسك بالظنون أنه احتجب عن الكنز المخزون والسر المكنون ويدور حول الأسماء التي خلقت بالكاف والنون تالله قد انتهت الأسماء إلى مبدئها وموجدتها الذي إذا أراد لشيء أن يقول له كن فيكون
- 7 الحمد لله الذي قد وفا بالوعد بظهور الموعود الذي به محت الآثار وسقطت الأثمار وانصعقت الأسماء واصفرت الأوراق واندكت الجبال وانفطرت السماء وكسفت الشمس وخسفت الأقمار وتزلزلت الأرض وما فيها من القوات
- 8 تعالت عظمتة وجلت قدرته وعظمت سلطنته الذي انطق كل شيء بثناء هذا اليوم الأبدع الأمتع الأقدس الموعود ولكن القوم أكثرهم لا يفقهون منهم من تمسك بالأوهام وجعلها أرباباً لنفسه من دون الله ومنهم من نبذها ونطق في كل الأحيان الله الله قد آمنت بك منقطعاً عن الأسماء وعمّا ظهر في الإنشاء نشهد أنه فاز بالتوحيد وكوثر التجريد وعرف المقصود إذ أظهر نفسه لمن في الملك والملكوت

- 9 O beloved of my heart! The sweet fragrance of your love and the gentle breezes of your affection have stirred me upon beholding your letter time and again. I took up the pen to express what lies in my heart of love for the loved ones of God and His chosen ones, but it cries out saying: "This is an arena wherein one such as I cannot venture, for this is a station before which tongues have confessed their powerlessness to describe and pens their inability to praise." Yet, while acknowledging my inadequacy and powerlessness, I mention according to my capacity and lowliness, and I beseech God to inspire me with what befits His loved ones and is worthy of His chosen ones.
- 10 Verily, He is the Inspirer, the Teacher, the Mighty, the All-Knowing.
- 11 When I was blessed with your letter and learned of its contents, I turned toward the ultimate goal and the most exalted horizon, and presented it before the Throne. Thereupon the Tongue of Grandeur spoke that which caused the sun of loving-kindness and favor to shine forth. He spoke, and His word is the truth: "O Ali! Praise be to God that thou hast been illumined by the lights of the dawn of His Revelation and hast turned toward the Goal of all worlds, and art mentioned in His presence. Be not grieved by worldly events. Whatsoever divine and consummate wisdom requireth will be made manifest. Verily, He will assist you with the means of the heavens and the earth. He, verily, is the Mighty, the Powerful."
- 12 However, the Supreme Pen counseleth thee and the other friends to observe wisdom and that which God hath revealed in the Book. Today it is necessary and obligatory to follow the divine ordinances, and among the greatest of ordinances is wisdom. All are commanded to observe it, and its details have been revealed in Tablets both Arabic and Persian. They must study these and act accordingly. They must appear among people in such wise that all may perceive from them the fragrance of divine attributes, and they must act upon that which will cause the exaltation of the Cause and its sanctification.
- 13 "O Ali! Had souls who accepted the Faith abandoned their own desires and acted according to the Will of God, most of humanity would now be endowed with the recognition of the Truth. For instance, in most Tablets We commanded all to observe wisdom, yet they acted otherwise. Likewise, the Supreme Pen repeatedly and emphatically forbade the servants from turning toward the Most Holy Court; nevertheless, they were heedless of God's command. Whatsoever the Tongue of God uttereth is and shall be pure good. Blessed is he who hath cast away his
- 9 یا حبیب قلبی قد هزنتی نفحات حبکم و نسّمات و دّکم بمشاهدة کتابکم مرّة بعد مرّة و اخذت القلم ان اترجم ما فی قلبی من محبّة احباء الله و اصفیائه ولكن انه یصبح و یقول هذا مضمار لن یقدر ان یجول فیہ مثلی لأنّ هذا مقام اقرّت الألسن بعجزها عن ذکره و الأقلام بقصورها عن ثنائه ولكن مع الاعتراف بالقصور و العجز اذكر علی قدری و مسکنتی و اسئل الله ان یلهمنی ما ینبغی لأحبّائه و یلیق لأصفیائه
- 10 انه هو الملهم المعلم المقتدر الخیر
- 11 فلما فزت بکتابکم و اطّلت بما فیہ قصدت المقصد الأقصى و المنظر الأعلى و عرضت لدى العرش اذا تکلم لسان العظمة بما اشرفت به شمس العناية و الألفاظ قال و قوله الحقّ ای علی الحمد لله بانوار فجر ظهور فائز شدی و بمقصود عالمیان توجه نمودی و لدی الوجه مذکورى از حوادث دنیا محزون مباش آنچه حکمت بالغه الهی اقتضا نماید ظاهر میشود انه یددکم بأسباب السموات و الأرض انه هو المقتدر القدير
- 12 ولكن قلم اعلى ترا و سایر دوستان را وصیت مینماید بحکمت و بما انزله الله فی الکتاب الیوم لازم و واجبست متابعت احکام الهی و از اعظم احکام حکمت است جمیع بآن مأمورند و تفصیل آن در الواح عربی و فارسی نازل شده باید ملاحظه نمایند و بآن عامل گردند و باید بشأنی مابین خلق ظاهر شوند که کلّ عرف اخلاق الهیه را از ایشان بیابند و آنچه سبب ارتفاع امر و تقدیس آنست بآن عامل گردند
- 13 ای علی اگر نفوس مقبله از اراده های خود میگذشتند و به ما اراده الله عمل مینمودند حال اکثری از خلق پیرفان حقّ فائز بودند از جمله در اکثر الواح کلّ را بحکمت امر نمودیم بغیر آن عمل نمودند و همچنین قلم اعلى کراراً و مراراً نبی فرمود عباد را از توجه بشطر اقدس معذلک از امر الله غفلت نمودند آنچه لسان الله بآن تکلم میفرماید آن خیر محض بوده و خواهد

desires and held fast unto the Will of God, the All-Possessing, the Self-Subsisting.”

- 14 The friends of Truth must at all times hold fast to the cord of wisdom, for in the Divine Book this mighty command hath been repeatedly revealed. Most men have for years been nurtured in vain imaginings, and to rend these asunder all at once is most difficult. The mercy of God, exalted be His glory, hath preceded all; therefore must those souls who have quaffed the wine of inner meaning and attained the Kawthar of divine knowledge treat, with the utmost kindness and compassion, the ailments of the heedless ones with suitable remedies, that their eyes may be cleansed from the film of vain imaginings and their hearts freed from the diseases of idle fancies. Souls like your honor must convey the divine ordinances unto all, that all may become informed thereof and act in accordance with that which God hath willed.

- 15 Today certain followers of the Bayan who fancy they have rent asunder the veils and attained their ultimate goal have balked at the blessed words “Verily I am God” which have issued forth from the Dayspring of Revelation, nay rather, because of these words they have turned away. Consider now how far they have strayed from the straight path of truth and how deprived they are of their goal, and this despite prior warnings, as in the Tutunjiyyih Sermon where He saith: “Await ye the speaking of Moses from the Tree on Sinai.” And the Primal Point - may the life of all else be a sacrifice for Him - hath said: “He speaketh in all things saying ‘I am God.’” Yet still they are immersed in the seas of doubt and soar in the atmosphere of idle fancy - how much more the various sects who have not yet understood the Day of God!

- 16 For on that Day no name among all names is mentioned save His glory, exalted be He. From the highest ranks to the lowliest station thereof, whether it be the mention of Prophethood, Guardianship, the Chiefs, the Nobles, or the Pillars - all these were but to summon mankind unto the Truth. And now, after the appearance of the Hidden Mystery and the Treasured Secret, should anyone fix his gaze upon or hold fast to aught else, he is assuredly deprived of the lofty station of unity and the most exalted rank of divine oneness. On the Day of Resurrection, they who were called by all these names shall be supplicants for this wondrous grace, for the banner “The Kingdom is God’s, the One, the All-Compelling” shall be raised

بود طوبی لمن نبذ ما اراد و تمسک بارادة الله المهيمن القيوم انتهى عرض این خادم فانی آنکه

14 دوستان حق باید در جمیع احوال بحبل حکمت متمسک باشند چه که در کتاب الهی مکرراً این امر محکم نازل شده اکثری از ناس سالها بظنون و اوهام تربیت شده‌اند و خرق آن دفعه واحده بسیار مشکل است رحمت حق جل کبریائه سبقت گرفته بر کل لذا باید نفوسیکه از صهیای معانی آشامیده‌اند و بکوتر علم ربانی فائز شده‌اند بکمال رأفت و شفقت بادویه مناسبه امراض نفوس غافله را مداوا نمایند تا ابصار از رمد اوهام مطهر شود و قلوب از امراض ظنون فارغ گردد باید مثل آنجناب احکام الهی را بکل برسانند تا جمیع مطلع شوند و به ما اراد الله عامل گردند

15 اليوم بعضی از اهل بیان که بگان خود خرق حجاب نموده‌اند و بغایه قصوی رسیده‌اند در کلمه مبارکه ای انا الله که از مطلع ظهور ظاهر است توقف نموده‌اند بلکه بواسطه آن اعراض کرده‌اند حال ملاحظه نمائید چه قدر از صراط حق مستقیم بعیدند و از مقصود محروم و حال آنکه از قبل اخبار نموده‌اند چنانچه در خطبه طنجیه میفرماید فتوقّعوا ظهور مکلم موسی من الشجرة على الطور و نقطه اولی روح ما سواه فداه میفرماید او در هر شیء بانی انا الله ناطق است مع ذلک در بحر ریب متغمسند و در هوای اوهام طایر تا چه رسد باحزاب مختلفه که هنوز ادراک یوم الله را ننموده‌اند

16 چه که در آن یوم جز حق جل کبریائه هیچ اسمی از اسماء مذکور نه مثلاً از اعلی مراتب آن تا ادنی مقام آن از ذکر نبوت و ولایت و نقبا و نجبا و اوتاد جمیع از برای آن بود که ناس را بحق دعوت مینمودند و حال بعد از ظهور غیب مکنون و کنز مخزون اگر نفسی بغیر او ناظر باشد یا تمسک نماید البته از مقام بلند توحید و رتبه اعلای تفرید محرومست یوم قیامت مسمیات کل این اسماء فضل بدیع را راجی و مرتجیند چه که علم الملک لله الواحد القهار مرتفع است و رایت ای انا الله در قطب عالم بر اعلی المقام منصوب

aloft, and the standard "Verily I am God" shall be planted at the most exalted station in the midmost heart of the world.

- 17 By the Sun of the horizon of utterance! The people of the world are heedless. Were they to become aware of even less than a needle's eye of that which hath appeared, shone forth, risen and been made manifest, they would pass beyond all else but God and would cry out: "Here am I! Here am I! O Thou God of all worlds!" Indeed, not every soul is worthy of this spiritual Kawthar. They have not yet understood the meaning of "Seal of the Prophets" as revealed in the Qur'an, for it is clear and evident that after the ending of Prophethood, both implicitly and explicitly, the appearance of God is mentioned and recorded in the Divine Book. To fully expound this station is beyond the power, reckoning and comprehension of this servant and others like him. It is better that I conclude this utterance with these blessed words:

- 18 One day, amongst the companions, both resident and pilgrim, the Tongue of Grandeur spoke these words: "This is the Day which hath been announced in His saying, exalted be He: 'The Day when thy Lord shall come.' Those who are possessed of insight can perceive that if, in this Day, any soul should cling to or seek after any one of the Names, he would be accounted among the idolaters." More than this I am not permitted to say. The point is that if one who has attained to the highest degree of certitude and assurance were to mention such utterances to a seeker at the very beginning, that soul would surely perish and would never attain unto eternal life. One must speak according to the station and rank of the hearer, that he may become capable of hearing the divine melody. The wine of mystic knowledge must be given to each soul according to his capacity and measure. Time and again hath this word been heard from the Tongue of Grandeur: that they who quaff the wine of inner meanings and utterance must strive for the education of all the peoples of the world. This station is most exalted, nay, higher than every height and more sublime than every sublimity. Blessed is he who hath attained unto this most glorious, most holy, most impregnable, most great, most exalted station.

- 19 I entreat you to ever remember and gladden this evanescent servant through the outpourings of your pen, and convey sublime greetings on behalf of this ephemeral one to the enkindled souls of that land. Tell them that today is the day of steadfastness and the day of service. Strive that ye may achieve that which shall endure throughout the eternity of God. Steadfastness is among the most mighty of all things, for it hath been observed that one who counted himself among the faithful and

17 قسم بافتاب افق بیان اهل امکان غافلند اگر
اقل از سم ابره بما ظهر و لاح و اشرق و الاح
مطلع میشدند از ما سوی الله میگذاشتند و بندای
لیک لیبک یا اله العالمین ناطق میشدند بلی این
کوثر روحانی را هر نفسی سزاوار نبوده و نیست
هنوز معنی خاتم النبیین که در فرقان نازل شده
ادراک ننموده اند چه که معلوم و واضحست که
بعد از ختم نبوت تلویحاً و تصریحاً در کتاب الهی
ظهور الله مذکور و مسطور است شرح این مقام
بتمامه از قوه و احصا و احاطه این عبد و امثال
این عبد خارج است بهتر آنکه این بیان را باینکلمه
مبارکه ختم نمایم

18 یومی از ایام بین اصحاب از مجاورین و مهاجرین
لسان عظمت باینکلمه ناطق فرمودند امروز
روزیست که از او اخبار داده اند بقوله تعالی
یوم یأتی ربک متبصرین از این بیان ادراک
مینمایند که اگر نفسی در این یوم باسمى از
اسماء متمسک شود و یا تشبث نماید در مقامی
از مشرکین محسوبست انتهی بیش از این گفتن
مرا دستور نیست باری مقصود آنکه اگر نفسیکه
باعلی رتبه ایقان و اطمینان فائز است امثال این
بیانات را در اول مرتبه از برای طالب ذکر نماید
البتّه او هلاک شود و بحیوة باقیه فائز نگردد باید
برتبه و مقام او تکلم نمود تا قابل استماع نغمه
الهی گردد هر نفسی باندازه و مقدار او باید
رحیق عرفان عطا شود مکرراً از لسان عظمت
این کلمه اصفا شد که باید شاربان رحیق معانی
و بیان در صدد تربیت جمیع عالم باشند و این مقام
بسیار بلند است بلکه اعلی من کلّ علو و اسمی
من کلّ سمو طوبی لمن فاز بهذا المقام الأعزّ
الأقدس الأمنع الأعظم الأعلی

19 استدعا آنکه همیشه این خادم فانی را بر شحات قلبیه
مذکور و مسرور دارند و نفوس مشتعلّه آن دیار
را از جانب این بنده فانی تکبیر منبع برسانند
و بگویند امروز روز استقامتست و امروز روز
خدمت است جهد نمایند تا بامری فائز شوند که
ذکر آن بدوام الله باقی و دائم بماند استقامت از
اعظم امور است چه که مشاهده شد نفسیکه

soared in the atmosphere of certitude was debarred from the truth, exalted and glorified be He, by the mere cawing of a crow. Your honor must, God willing, invite the people with utmost effort and diligence to steadfastness, for all that was foretold regarding the cawing of the cawers and the claims of the false ones, and whatsoever hath been revealed from the Supreme Pen, shall assuredly come to pass.

خود را از اهل ایمان می‌شمرد و در هوای ایقان طائر بود بنعیب غرائی از حق جل و عزّ ممنوع گشت انشاء الله باید آنجناب بکمال سعی و اجتهاد ناس را باستقامت دعوت نمایند چه که از قبل خبر فرموده‌اند کلّ را بنعاق ناعقین و ادّعی کاذبین و آنچه از قلم اعلی نازل شد البتّه ظاهر خواهد گشت

- 20 Recite ye the Suriy-i-Ra'is, and likewise the Tablet to the King of Paris which is part of the blessed Suriy-i-Haykal, and also the Tablet of Fu'ad which was revealed specifically for one of the friends. This Tablet was revealed when Fu'ad Pasha, who was the Foreign Minister of Turkey, had returned to his post and had caused the recent upheaval and the exile from the Land of Mystery to 'Akka. There were two who were chiefs of all after the Sultan: one Fu'ad Pasha and one 'Ali Pasha. Sometimes one would be Grand Vizier and the other Foreign Minister, and sometimes vice versa. In that Tablet He saith, exalted be His grandeur: "Soon will We dismiss the one who was like unto him and will lay hold on their chief who ruleth the land, and I am the Mighty, the Compelling." Likewise, observe in the Most Holy Book concerning the Point between the two seas, which referreth to Constantinople, for on one side is the White Sea and on the other the Black Sea.

20 سوره رئیس را تلاوت فرمائید و همچنین لوح ملک پاریس را که از اجزای سوره مبارکه هیکل است و همچنین لوح فؤاد که مخصوص یکی از احباب نازل شده و این لوح در وقتی نازل شد که فؤاد پاشا که وزیر خارجه روم بود بمقرّ خود راجع شده بود و سبب فتنه اخیر و مهاجرت از ارض سرّ به عکا او شده بود دو نفر بودند که بعد از سلطان رئیس کل بودند یکی فؤاد پاشا و یکی عالی پاشا گاهی این صدر اعظم بود و آن وزیر دول خارجه و گاهی بالعکس در آن لوح میفرماید قوله عزّ کبریاؤه سوف نزعّل الذی کان مثله و نأخذ امیرهم الذی یحکم علی البلاد و انا العزیز الجبار و همچنین در کتاب اقدس در نقطه واقعه بین البحرین ملاحظه نمائید که مقصود از آن نقطه اسلامبولست چه که از یک جهتش بحر ایض است و جهة دیگر بحر اسود

- 21 In brief, all that hath streamed from the Supreme Pen hath come to pass, and the other prophecies contained in the Tablets shall all be fulfilled. We testify that He is the All-Knowing, the Powerful, the Hearer, the Seer, the All-Informed. Therefore must the loved ones of God keep in mind whatsoever hath been revealed in the Tablets, lest they deprive themselves of infinite bounties through a single cawing. We beseech God to aid all His loved ones to achieve that which He hath willed, that all may occupy themselves, with complete humility and submissiveness, with detachment, sanctity and purity, with goodly deeds and praiseworthy character, in glorifying God, exalted be His glory, and teaching His Cause.

21 باری آنچه از قلم اعلی جاری کلّ ظاهر شده و اخبارهای دیگر هم که در الواح هست کلّ ظاهر خواهد شد نشهد آنه هو العالم المقتدر السّامع البصیر الخیر لذا باید احبای الهی آنچه در الواح نازل شده در نظر داشته باشند که مباد از نعیقی خود را از فیوضات لایهای محروم نمایند از حق میطلبیم که جمیع احبای خود را بآنچه اراده فرموده موفق فرماید تا کلّ بکمال خضوع و خشوع و استغنا و تقدیس و تنزیه و اعمال حسنه طیبه و اخلاق مرضیه بثنای حق جلّ جلاله و تبلیغ امرش مشغول شوند

- 22 May the Glory rest upon you and upon those who have adorned themselves with the robe of steadfastness in the Cause of God, the Powerful, the All-Knowing, the Wise.

22 اِنَّمَا الْبَهَاءُ عَلَیْکَ وَ عَلَی الدِّینِ تَزَیُّنُوا بِرَدَاءِ الْاِسْتِقَامَةِ فِی اَمْرِ اللّٰهِ الْمَقْتَدِرِ الْعَلِیْمِ الْحَکِیْمِ

- 23 The servant, 12 Jamadiyuth-Thani 1293

23 خادم ۱۲ جمادی الثانی ۱۲۹۳

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Study guide to this volume

The first volume from 1876 continues the post-*Aqdas* schooling of a community whose members, despite the clarity of revealed ordinances, repeatedly act on the basis of oral rumors, personal judgments, and misguided zeal—sometimes with damaging consequences. The tablets of this period are marked by the urgency of correction: Baha’u’llah explicitly reiterates the abolition of the “decree of killing,” condemns those who have appropriated others’ property in God’s name, and insists that “assistance to the Cause” now consists entirely of goodly deeds, praiseworthy conduct, and unifying words. The prescription for all these maladies is a single concept—*hikmat* (wisdom)—elevated to the status of “the very foundation” and the “mightiest helper” of the Cause in this Day. Alongside these corrective tablets, shorter pieces crystallize the governing themes: steadfastness as the indispensable safeguard, the primacy of the written Tablet over oral report, and the persistent power of discord to undo the gains of even the most devoted service. The volume as a whole teaches that a new civilization is built not through spectacular acts but through the disciplined accumulation of trustworthiness, unity, and conformity to what has been revealed.

The Abolition of Violence: Nonviolence as Divine Ordinance

Key Passages

He hath entirely removed the decree of killing, and in the Most Holy Book, which was revealed from the holy Kingdom, He hath commanded that all should associate with the followers of all religions in the utmost spirit of joy and fragrance, that perchance those who have gone astray may turn toward the horizon of the All-Merciful and become free and delivered from darkness, error, and the desires of self and passion. — BH00549

The killing of an unbelieving oppressor is not permissible today, let alone anyone else. Indeed, some simple-minded souls, following their own imaginings, intend to harm any helpless person whom they suspect of opposition, and consider this as rendering victorious assistance to the Cause. Nay, by God! This was not and is not assistance to the Cause. Assistance today consists of goodly deeds, praiseworthy conduct, and unifying words—this has been and will continue to be so, as revealed and recorded in most of the Tablets. — BH00549

God has commanded all to be known for righteousness, religion, trustworthiness, truthfulness, purity, humanity and faithfulness. Nevertheless, they have acted with the utmost cunning and deceit in appropriating people’s wealth. Some have entered various

lands declaring that the property of others is permissible for the friends to take and that the law of the Book has been abrogated. We seek refuge in God from such rejected utterances and abhorrent deeds!
— BH01105

Context for Study

The explicit abolition of the “decree of killing” in BH00549 refers to the framework of the Persian *Bayan*, which had permitted Babi believers to take the property and lives of non-believers in certain circumstances—a provision that produced episodes of violence in the Babi period of the late 1840s and 1850s. Baha'u'llah's abolition is unequivocal: not even an “unbelieving oppressor” may be killed. The redefinition of “assistance” as “goodly deeds, praiseworthy conduct, and unifying words” is simultaneously a doctrinal statement and a pastoral strategy: it channels the energy of the zealous toward constructive social engagement rather than confrontation. The warning in BH01105 against those who declared the property of non-Baha'is permissible for believers to take names a specific antinomian tendency that recurs in the early phases of new religious movements—the belief that the old moral law has been superseded and that the elect are not bound by ordinary standards. This has parallels in the antinomian controversies of early Christianity (Paul's repeated warnings against those who concluded that grace abolished the demands of conduct), in certain Sufi traditions that claimed the spiritually advanced were beyond the *shari'a*, and in the behavior of some early Quaker and Anabaptist communities. Baha'u'llah's response is the same as Paul's: the Cause is measured by the moral quality of its adherents, and conduct that shames the community is the antithesis of assistance to it.

Questions for Reflection

1. The explicit revocation of a prior dispensation's permission for violence—from Babi to Baha'i—is a case of one revelation superseding another within the same religious lineage. What does this transition illuminate about the nature of progressive revelation? How does it compare with the Qur'anic abrogation of earlier Qur'anic verses (*naskh*)?
2. Baha'u'llah redefines “assistance” as goodly deeds, praiseworthy conduct, and unifying words—categorically excluding force. What theory of social change is implicit in this redefinition? Compare with Gandhi's concept of *satyagraha* (truth-force) and with King's deployment of nonviolent resistance.
3. BH01105 warns against those who declare others' property permissible on religious grounds. What spiritual and psychological dynamics produce this kind of antinomian reasoning, and what safeguards—institutional, textual, or communal—are most effective against it?
4. The command to “associate with the followers of all religions in the utmost spirit of joy and fragrance” directly follows the abolition of the killing decree. What is the theological logic connecting these two provisions? How does a prohibition on violence become an affirmative command for fellowship?
5. How does the persistent recurrence of violence and property appropriation by some community members reflect the general difficulty of changing deeply embedded cultural patterns through religious proclamation alone? What additional mechanisms—education, institutional accountability, communal practice—does Baha'u'llah deploy?

Wisdom as the Foundation: *Hikmat* and the Art of Effective Action

Key Passages

The Supreme Pen hath, in most of the Tablets, enjoined wisdom upon the loved ones of God, and hath made wisdom the very foundation. Nevertheless, some have transgressed therefrom and have caused the barking of dogs and the clamor of the masses, as you have heard. Had the accepted servants acted according to the commandments of the Lord of the Worlds, surely the fragrances of the chastisement would have encompassed the idolators and hypocrites. Although Jamal intended to assist the Cause, yet since it occurred contrary to God's command, it became the cause of the veiling of many. — BH03128

There are many actions which, though outwardly appearing to promote the Cause, yet being contrary to the command of God, have not and will never yield fruit...since his actions deviated from the revealed wisdom, the Supreme Pen hesitated to endorse what he had done. For today all are commanded to observe wisdom and are forbidden from that which causes tumult and corruption. — BH00278

Observe ye now in what station the Cause of Truth dwelleth and in what wilderness the imaginings of men reside. I swear by the holy Being of Truth that in His most holy court there hath never been, nor is there, conflict, corruption, killing and strife, and He hath forbidden all from these abominable things. He hath even said: "Whoso acteth contrary to that which hath been revealed in My Book from the heaven of My Will, he is not of Me." — BH00549

Context for Study

Hikmat—usually translated “wisdom”—is the central virtue of this period’s ethical teaching, and BH03128 makes its status explicit: it is “the very foundation” and “the mightiest helper” of the Cause. The concreteness of the teaching is striking. Actions that are motivated by a desire to help the Cause but are executed without wisdom—“causing the barking of dogs and the clamor of the masses”—are described as counterproductive regardless of their intent. The case of “Jamal” (probably Jamalud-Din al-Afghani, or an unnamed local believer) serves as the cautionary example: he “intended to assist” but “deviated from the revealed wisdom” and thereby “caused the veiling of many.” This teaching is consistent with a sophisticated understanding of social dynamics: actions that provoke public agitation strengthen opposition and frighten those who might otherwise be attracted to the Cause. The wisdom required is partly strategic (knowing what will and will not be effective in a given context) and partly theological (knowing what God has actually commanded rather than what one imagines He would want). The second passage from BH00278, dealing with the water-pipe question, shows wisdom applied at the most mundane level: the question of whether water-pipe use should be legislated is answered not only with a ruling but with a pastoral principle—some matters should not be amplified because their public discussion generates unnecessary agitation. Students may compare the Baha’i concept of *hikmat* with Aristotle’s *phronesis* (practical wisdom), with the Chinese Confucian concept of *zhi* (wisdom as one of the five cardinal virtues), with the biblical *hokmah* (wisdom as the principle ordering creation), and with the Sufi concept of *maslaha* (discernment of what is beneficial in a given context).

Questions for Reflection

1. Baha'u'llah makes wisdom the “very foundation” of effective action and the “mightiest helper” of the Cause. What does it mean to elevate wisdom to this status in a framework where obedience to divine law is also central? Is there a tension between the letter of the law and the wisdom required to apply it?
2. The case of Jamal's well-intentioned action that “caused the veiling of many” raises the question of moral responsibility for outcomes as well as intentions. How does this compare with Kantian deontology (which focuses on intention) and consequentialist ethics (which focuses on outcomes)?
3. The prescription that some questions should not be amplified because their public discussion creates unnecessary agitation suggests a sophisticated media strategy. How does this counsel apply to contemporary religious communities navigating social media and public controversy?
4. How does the Baha'i concept of *hikmat* relate to the Islamic legal concept of *maslaha* (public interest), which permits departing from the strict letter of a rule when the public benefit requires it? Are these the same concept in different vocabularies, or genuinely different?
5. The prohibition “Whoso acteth contrary to that which hath been revealed in My Book...he is not of Me” is one of the sharpest statements of communal accountability in the corpus. What institutional mechanisms would be needed to give this principle practical effect?

Discord as Autumn Wind: The Spiritual and Communal Costs of Disunity

Key Passages

The harm of discord exceeds all reckoning—it is the cause of abasing God's Cause and extinguishing souls. Its example is like autumn winds, while unity is like spring breezes. Immature souls must at all times be nurtured with the hands of mercy and kindness until they reach maturity and become aware of what benefits and harms them. — BH02839

We counsel the loved ones of God to show forth the greatest steadfastness, lest the utterances of the idolaters cause them to slip. No matter is greater than steadfastness, for it hath been observed that certain souls, after claiming faith and attaining the highest station of certitude, were cast down from the heights of heaven to the depths of hell by a mere doubt. The ones who have turned toward God must ever fix their gaze upon the horizon of steadfastness. — BH02608

Some souls act according to their own desires and attribute this to the Truth. We seek refuge in God from deeds which He loves not and has not revealed in the Book...Immature souls must at all times be nurtured with the hands of mercy and kindness until they reach maturity and become aware of what benefits and harms them. — BH02839

Context for Study

The seasonal metaphor of BH02839—discord as “autumn winds,” unity as “spring breezes”—is one of the most vivid images in this volume, and it encapsulates a recurring teaching: disunity is not merely socially unpleasant but spiritually destructive, capable of “extinguishing souls” as autumn strips leaves from a tree. The counterpart virtue—steadfastness—is the theme of BH02608, and the passage presents a sobering psychology of spiritual failure: a soul can ascend to “the highest station of certitude” and then be “cast down from the heights of heaven to the depths of hell by a mere doubt.” This is not a prediction of divine punishment; it is a description of spiritual dynamics. The doubt itself becomes the fall. What is required to prevent this is not a guarantee against doubt (no such guarantee exists) but the discipline of fixing one’s gaze on “the horizon of steadfastness”—an active orientation that transforms the crisis of doubt into an occasion for renewed commitment. The pastoral principle for dealing with “immature souls” who act on their own desires is striking in its gentleness: “nurture with the hands of mercy and kindness until they reach maturity.” This replaces punitive correction with developmental patience, a model of communal formation closer to Montessori’s educational philosophy than to institutional discipline. Students may compare this developmental model with Aquinas’s account of moral education as the formation of habits, with Confucian teaching on the progressive cultivation of virtue through ritual, and with the modern psychological literature on moral development (Kohlberg, Gilligan).

Questions for Reflection

1. The autumn/spring metaphor for discord/unity suggests that disunity is not just morally wrong but ontologically destructive—it kills life as autumn kills growth. What theory of the relationship between unity and spiritual vitality underlies this image?
2. The account of steadfastness in BH02608 suggests that certitude is not a permanent possession but must be actively maintained. What spiritual practices cultivate and preserve steadfastness? How does this compare with the Christian tradition’s account of the “perseverance of the saints”?
3. The prescription for handling immature souls—mercy and kindness rather than correction or expulsion—raises important questions about communal standards and accountability. How does a community maintain ethical standards while extending patience to those who violate them?
4. The observation that “certain souls...were cast down from the heights of heaven to the depths of hell by a mere doubt” is psychologically acute. What makes doubt so powerful a spiritual force, and what distinguishes a doubt that deepens faith from one that destroys it?
5. How does the emphasis on unity in this volume balance against the emphasis on individual conscience and independent investigation of truth that also appears in Baha’i teaching? Is there a tension, and how is it navigated?

A Guiding Question for the Whole Volume

Volume 54 is a sustained meditation on the gap between revelation and community—between what the Tablets have commanded and what some members of the community actually do. The prescription is simple: look to what has been written in the Book, not to what issues from the mouths of men; practice wisdom rather than zealotry; build unity rather than discord; and understand that genuine assistance to the Cause consists of trustworthiness, goodly deeds, and unifying words, not of force.

A guiding question for the whole volume might therefore be: **When a community repeatedly acts on the basis of personal imagination rather than revealed ordinance, mistaking zeal for wisdom and force for assistance, what does this failure reveal about the gap between receiving a revelation and embodying it—and what practices of formation, accountability, and communal discernment are necessary to close that gap?**