



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 59:

Writings of Baha'u'llah in 'Akka, year 1296 A.H.
(1879) part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 59

This 1879 cluster of Tablets (1296 A.H., part II) is pervaded by the tension—so characteristic of the late-^cAkka period—between, on the one hand, the consolidation of a universal, scripture-grounded claim to authority, and, on the other, the acute pressures of clerical agitation and episodic violence in Persia. Across the volume, Baha’u’llah repeatedly contrasts the self-assurance of the “learned” who wield denunciation and social power with the true criterion of knowledge: recognition of the Manifestation and conformity to the divine standard rather than to inherited names, party loyalties, or the promptings of desire. This is coupled with a steady pastoral aim: to transmute grief and anger into steadfastness, wisdom in action, and a renewed confidence in the generative power of the Word to “awaken the sleeping” and give life to a spiritually deadened world (a theme made especially explicit in BH00458).

The dominant and most distinctive text is the *Lawh-i-Burhan* (BH00336), a sustained, uncompromising address to Shaykh Muhammad Baqir—identified elsewhere in the same epistolary complex as the “Wolf”—in which Baha’u’llah frames clerical condemnation of the Faith as the perennial pattern of religious history, explicitly aligning the logic of contemporary denunciation with the “proofs” once advanced against Jesus and Muhammad. The Tablet is not merely invective: it is a rhetorical anatomy of spiritual authority and its corruptions. “Judgement” and the incitement of cursing are treated as usurpations of the divine prerogative, issuing not from proof but from passion; the recipient is summoned to fairness, repentance, and an acknowledgment that genuine learning consists in turning to the Revelation and drinking from its “Ocean,” not in social rank or inherited pretensions. The polemical force is heightened by Baha’u’llah’s repeated insistence that persecution wounds not only the community but the very fabric of religion—imagistically rendered through the rending of the Veil, the foundering of the Ark, and the groaning of the Spirit—while simultaneously asserting the unassailability of the Cause and the futility of attempts to extinguish it.

Around this central axis, several Tablets expand the same moment into a broader spiritual and communal program. BH00458 (addressed to multiple believers) explicitly links the martyrdom of “Husayn” (the Beloved of Martyrs) in Isfahan with the archetype of Karbala, using that juxtaposition to expose the moral incoherence of persecutors who profess devotion while committing violence, and then pivoting toward constructive imperatives—teaching “with perfect wisdom,” fidelity to the Covenant that binds the dispensations together, and confidence in the Word of God as the animating principle of communal renewal. BH00416, likewise, is notable for its intimate counsels to Samandar: amid a landscape of informers, inquisitive visitors, and turbulent conditions, it urges vigilance, discretion, and a deliberately measured mode of disclosure—wisdom not as timidity, but as the discipline by which teaching and administration are protected from preventable harm. Finally, BH00406 offers a compact doctrinal articulation of the Day of God’s self-manifestation—warning against being veiled by “names,” former dispensations, or disputation, and insisting that

God is to be known “through Himself” rather than through external proofs—thereby supplying, in miniature, the theological ground on which the volume’s rebukes of clerical formalism and its exhortations to steadfast service both ultimately rest.

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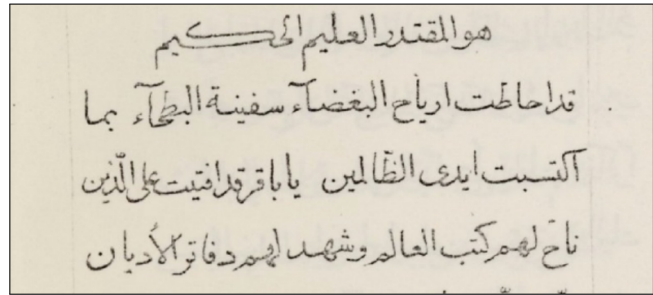
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*Lawh-i-Burhan (= Lawh-i-Raqsha?)**To: Shaykh Muhammad Baqir of Isfahan
(The Wolf) et al.**Date: 1296 ? [1878-1879]*

INBA90

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

هو المقتدر العليم الحكيم 1

2 The winds of hatred have encompassed the Ark of Batha, by reason of that which the hands of the oppressors have wrought. O Baqir! Thou hast pronounced sentence against them for whom the books of the world have wept, and in whose favour the scriptures of all religions have testified. Thou, who art gone far astray, art indeed wrapt in a thick veil. By God Himself! Thou hast pronounced judgement against them through whom the horizon of faith hath been illumined. Unto this bear witness They Who are the Dawning-Places of Revelation and the Manifestations of the Cause of thy Lord, the Most Merciful, Who have sacrificed Their souls and all that They possessed in His straight Path. The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of learning beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled into the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might.

2 قد احاطت ارياح البغضاء سفينة البطحاء بما
اكتسبت ايدي الظالمين يا باقر قد افقت على
الذين ناح لهم كتب العالم وشهد لهم دفاتر
الأديان كلها و انت يا ايها البعيد في حجاب
غليظ تالله قد حكمت على الذين بهم لاح افق
الايمان يشهد بذلك مطالع الوحي ومظاهر امر
ربك الرحمن الذين انفقوا ارواحهم وما عندهم
في سبيله المستقيم قد صاح من ظلمك دين الله
فيما سويه و انتك تلعب وتكون من الفرحين
ليس في قلبي بغضك ولا بغض احد من العباد
لأن العالم يراك وامثالك في جهل مبين انتك
لو اطلعت على ما فعلت لألقيت نفسك في النار
او خرجت من البيت متوجهاً الى الجبال ونحت
الى ان رجعت الى مقام قدر لك من لدن
مقتدر قدير

3 O thou who art even as nothing! Rend thou asunder the veils of idle fancies and vain imaginings, that thou mayest behold the Day-Star of knowledge shining from this resplendent Horizon. Thou hast torn in pieces a remnant of the Prophet Himself, and imagined that thou hadst helped the Faith of God. Thus hath thy soul prompted thee, and thou art truly one of the heedless. Thine act hath consumed the hearts of the Concourse on high, and those of such as have circled round the Cause of God, the Lord of the worlds. The soul of the Chaste One melted, by reason of thy cruelty, and the inmates of Paradise wept sore in that blessed Spot.

3 يا ايها الموهوم اخرق حجابات الظنون والأوهام
لترى شمس العلم مشرقة من هذا الأفق المنير قد
قطعت بضعة الرسول وظننت أنك نصرت دين
الله كذلك سوّلت لك نفسك و انت من
الغافلين قد احترق من فعلك قلوب الملائكة الأعلی
والذين طافوا حول امر الله رب العالمين قد ذاب
كبد البتول من ظلمك وناح اهل الفردوس في
مقام كريم

4 Judge thou fairly, I adjure thee by God. What proof did the Jewish doctors adduce wherewith to condemn Him Who was the Spirit of God, when He came unto them with truth? What could have been the evidence produced by the Pharisees and the idolatrous priests to justify their denial of Muhammad, the Apostle of God when He came unto them with a Book that judged between truth and falsehood with a justice which turned into light the darkness of the earth, and enraptured the hearts of such as had known Him? Indeed thou hast produced, in this day, the same proofs which the foolish divines advanced in that age. Unto this testifieth He Who is the King of the realm of grace in this great Prison. Thou hast, truly, walked in their ways, nay, hast surpassed them in their cruelty, and hast deemed thyself to be helping the Faith and defending the Law of God, the All-Knowing, the All-Wise. By Him Who is the Truth! Thine iniquity hath made Gabriel to groan, and hath drawn tears from the Law of God, through which the breezes of justice have been wafted over all who are in heaven and on earth. Hast thou fondly imagined that the judgement thou didst pronounce hath profited thee? Nay, by Him Who is the King of all Names! Unto thy loss testifieth He with Whom is the knowledge of all things as recorded in the preserved Tablet. When thou didst pen thy judgement, thou wast accused by thy very pen. Unto this doth bear witness the Pen of God, the Most High, in His inaccessible station.

5 O thou who hast gone astray! Thou hast neither seen Me, nor associated with Me, nor been My companion for the fraction of a moment. How is it, then, that thou hast bidden men to curse Me? Didst thou, in this, follow the promptings of thine own desires, or didst thou obey thy Lord? Produce thou a sign, if thou art one of the truthful. We testify that thou hast cast behind thy back the Law of God, and laid hold on the dictates of thy passions. Nothing, in truth, escapeth His knowledge; He, verily, is the Incomparable, the All-Informed. O heedless one! Harken unto that which the Merciful hath revealed in the Qur'an: 'Say not to every one who meeteth you with a greeting, "Thou art not a believer."' Thus hath He decreed in Whose grasp are the kingdoms of Revelation and of creation, if thou be of them that hearken. Thou hast set aside the commandment of God, and clung unto the promptings of thine own desire. Woe, then, unto thee, O careless one that doubttest! If thou deniest Me, by what proof canst thou vindicate the truth of that which thou dost possess? Produce it, then, O thou who hast joined partners with God, and turned aside from His sovereignty that hath encompassed the worlds!

4 انصف بالله بأى برهان استدلل علماء اليهود و
افتوا به على الروح اذ اتى بالحق و بأى حجة انكر
الفريسيون و علماء الأصنام اذ اتى محمد رسول الله
بكتاب حكم بين الحق و الباطل بعدل اضاء بنوره
ظلمات الأرض و انجذبت قلوب العارفين و أنك
استدلت اليوم بما استدلل به علماء الجهل فى ذاك
العصر يشهد بذلك مالک مصر الفضل فى هذا
السجن العظيم أنك اقتديت بهم بل سبقتهم فى
الظلم و ظننت أنك نصرت الدين و دفعت عن
شريعة الله العليم الحكيم ونفسه الحق ينوح من
ظلمك الناموس الأكبر و تصيح شريعة الله التى
بها سرت نسمات العدل على من فى السموات
و الأرضين هل ظننت أنك ربحت فيما افتيت
لا و سلطان الأسماء يشهد بخسرانك من عنده علم
كل شئ فى لوح حفيظ قد افتيت على الذى
حين افتائك يلعنك قلبك يشهد بذلك قلم الله
الأعلى فى مقامه المنيع

5 يا أيها الغافل أنك ما رأيتنى و ما عاشرت و ما
آتست معى فى أقل من آن فكيف امرت الناس
بسبى هل أتبع فى ذلك هوىك ام موليك
فأت بآية ان انت من الصادقين نشهد أنك نبذت
شريعة الله ورائك و اخذت شريعة نفسك انه
لا يعزب عن علمه من شئ انه هو الفرد الخبير يا
أيها الغافل ان اسمع ما انزله الرحمن فى الفرقان لا
تقولوا لمن القى اليكم السلام لست مؤمناً كذلك
حكم من فى قبضته ملكوت الأمر و الخلق ان انت
من السامعين أنك نبذت حكم الله و اخذت حكم
نفسك فويل لك يا أيها الغافل المريب أنك لو
تكرنى بأى برهان يثبت ما عندك فأت به يا أيها
المشرك بالله و المعرض عن سلطانه الذى احاط
العالمين

6 O foolish one! Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance. He, verily, is even as an eye unto mankind, and as the spirit of life unto the body of all creation. Glorified be the All-Merciful Who hath enlightened him, and caused him to arise and serve His great and mighty Cause. Verily, such a man is blessed by the Concourse on high, and by them who dwell within the Tabernacle of Grandeur, who have quaffed My sealed Wine in My Name, the Omnipotent, the All-Powerful. O Baqir! If thou be of them that occupy such a sublime station, produce then a sign from God, the Creator of the heavens. And shouldst thou recognize thy powerlessness, do thou rein in thy passions, and return unto thy Lord, that perchance He may forgive thee thy sins which have caused the leaves of the Divine Lote-Tree to be burnt up, and the Rock to cry out, and the eyes of men of understanding to weep. Because of thee the Veil of Divinity was rent asunder, and the Ark foundered, and the She-Camel was hamstrung, and the Spirit groaned in His sublime retreat.

6 يَا أَيُّهَا الْجَاهِلُ فَاعْلَمْ أَنَّ الْعَالَمَ مِنْ اعْتَرَفَ بِظُهُورِي
و شَرِبَ مِنْ بَحْرِ عَلَيَّ وَ طَارَ فِي هَوَاءٍ حَيٍّ وَ
نَبَذَ مَا سِوَايَ وَ اخَذَ مَا نَزَلَ مِنْ مَلَكُوتِ بَيَانِي
الْبَدِيعِ أَنَّهُ بِمَنْزِلَةِ الْبَصَرِ لِلْبَشَرِ وَ رُوحَ الْحَيَوَانِ لِحَسَدِ
الْإِمَّاكُنِ تَعَالَى الرَّحْمَنِ الَّذِي عَرَّفَهُ وَ أَقَامَهُ عَلَى
خِدْمَةِ أَمْرِهِ الْعَزِيزِ الْعَظِيمِ يَصَلِّيَ عَلَيْهِ الْمَلَأُ الْأَعْلَى
وَ أَهْلُ سِرَادِقِ الْكِبَرِيَاءِ وَ الَّذِينَ شَرَبُوا رَحِيقِي
الْمُخْتَوَمِ بِاسْمِي الْقَوِيِّ الْقَدِيرِ يَا بَاقِرُ أَنْتَ إِنْ تَكُ
مِنْ أَهْلِ هَذَا الْمَقَامِ الْأَعْلَى فَأَتِ بَابِي مِنْ لَدِي
اللَّهِ فَاطِرِ السَّمَاءِ وَ إِنْ عَرَفْتَ عَجْزَ نَفْسِكَ خُذْ
أَعْتَةً هَوِيكَ ثُمَّ ارْجِعْ إِلَى مُوَلِّيكَ لَعَلَّ يَكْفُرَ
عَنْكَ سَيِّئَاتُكَ الَّتِي بِهَا احْتَرَقَتْ أَوْرَاقُ السَّدْرَةِ
وَ صِيَاغَتِ الصَّيْخَرَةِ وَ بَكَتْ عَيُونُ الْعَارِفِينَ بِكَ
أَنْشَقَ سِتْرُ الرُّبُوبِيَّةِ وَ غَرَقَتِ السَّفِينَةُ وَ عَقَرَتِ
النَّاقَةُ وَ نَاحَ الرُّوحُ فِي مَقَامٍ رَفِيعٍ

7 Disputest thou with Him Who hath come unto thee with the testimonies of God and His signs which thou possessest and which are in the possession of them that dwell on earth? Open thine eyes that thou mayest behold this Wronged One shining forth above the horizon of the will of God, the Sovereign, the Truth, the Resplendent. Unstop, then, the ear of thine heart that thou mayest hearken unto the speech of the Divine Lote-Tree that hath been raised up in truth by God, the Almighty, the Beneficent. Verily, this Tree, notwithstanding the things that befell it by reason of thy cruelty and of the transgressions of such as are like thee, calleth aloud and summoneth all men unto the Sadratu'l-Muntaha and the Supreme Horizon. Blessed is the soul that hath gazed on the Most Mighty Sign, and the ear that hath heard His most sweet Voice, and woe to whosoever hath turned aside and done wickedly.

7 أَعْتَرَضَ عَلَى الَّذِي آتَاكَ بِمَا عِنْدَكَ وَ عِنْدَ أَهْلِ
الْعَالَمِ مِنْ حُجَجِ اللَّهِ وَ آيَاتِهِ أَفَتَجْهَرُ بِصَرَكَ لِتَرَى
الْمُظْلُومَ مُشْرِقاً مِنْ أَفْقِ إِرَادَةِ اللَّهِ الْمَلِكِ الْحَقِّ
الْمُبِينِ ثُمَّ أَفْتَحْ سَمْعَ فُؤَادِكَ لِتَسْمَعَ مَا تَنْطَلِقُ بِهِ
السَّدْرَةُ الَّتِي ارْتَفَعَتْ بِالْحَقِّ مِنْ لَدِي اللَّهِ الْعَزِيزِ
الْجَمِيلِ إِنْ السَّدْرَةَ مَعَ مَا وَرَدَ عَلَيْهَا مِنْ ظُلْمِكَ وَ
اعْتِسَافِ امْتَالِكَ تَنَادَى بِالْعُلَى النَّدَاءُ وَ تَدَعَى الْكُلَّ
إِلَى السَّدْرَةِ الْمُنْتَهَى وَ الْأَفْقِ الْأَعْلَى طُوبَى لِنَفْسٍ
رَأَتْ آيَةَ الْكِبَرِيِّ وَ لِأُذُنٍ سَمِعَتْ نِدَائَهَا الْأَحْلَى
وَ وَيلَ لِكُلِّ مُعْرِضٍ عَنِّي

8 O thou who hast turned away from God! Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldst perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that God created thee for the purpose of recognizing and of serving it. Reflect, that haply thou mayest recognize thine iniquity and be numbered with such as have repented. Thinkest thou that We fear thy cruelty? Know thou and be well assured that from the first day whereon the voice of the Most Sublime Pen was raised betwixt earth and heaven We offered up Our souls,

8 يَا أَيُّهَا الْمَعْرِضُ بِاللَّهِ لَوْ تَرَى السَّدْرَةَ بِعَيْنِ الْإِنْصَافِ
لَتَرَى أَثَارَ سَيْفِكَ فِي أَفْئَانِهَا وَ أَغْصَانِهَا وَ أَوْرَاقِهَا
بَعْدَ مَا خَلَقَكَ اللَّهُ لِعِرْفَانِهَا وَ خِدْمَتِهَا تَفَكَّرْ لَعَلَّ تَطْلُعَ
بِظُلْمِكَ وَ تَكُونُ مِنَ التَّائِبِينَ أَمْ ظَنَنْتَ أَنَّا نَخَافُ
مِنْ ظُلْمِكَ فَاعْلَمْ ثُمَّ أَيقِنْ أَنَّا فِي أَوَّلِ يَوْمٍ فِيهِ ارْتَفَعَ
صَرِيرُ الْقَلَمِ الْأَعْلَى بَيْنَ الْأَرْضِ وَ السَّمَاءِ انْفَقْنَا
أَرْوَاحَنَا وَ أَجْسَادَنَا وَ أَبْنَاءَنَا وَ أَمْوَالَنَا فِي سَبِيلِ
اللَّهِ الْعَلِيِّ الْعَظِيمِ وَ نَفْتَخِرُ بِذَلِكَ بَيْنَ أَهْلِ الْإِنْشَاءِ

and Our bodies, and Our sons, and Our possessions in the path of God, the Exalted, the Great, and We glory therein amongst all created things and the Concourse on high. Unto this testify the things which have befallen Us in this straight Path.

والملا الأعلى يشهد بذلك ما ورد علينا في هذا الصراط المستقيم

- 9 By God! Our hearts were consumed, and Our bodies were crucified, and Our blood was spilt, while Our eyes were fixed on the horizon of the loving-kindness of their Lord, the Witness, the All-Seeing. The more grievous their woes, the greater waxed the love of the people of Baha. Unto their sincerity hath borne witness what the All-Merciful hath sent down in the Qur'an. He saith: 'Wish ye, then, for death, if ye are sincere.' Who is to be preferred, he that hath sheltered himself behind curtains, or he that hath offered himself in the path of God? Judge thou fairly, and be not of them that rove distraught in the wilderness of falsehood. So carried away have they been by the living waters of the love of the Most Merciful, that neither the arms of the world nor the swords of the nations have deterred them from setting their faces towards the ocean of the bounty of their Lord, the Giver, the Generous.

9 تالله قد ذابت الأكباد و صلبت الأجساد و سفكت الدماء و الأبصار كانت ناظرة الى افق عناية ربها الشاهد البصير كلما زاد البلاء زاد اهل البهائم في حبهم قد شهد بصدقهم ما انزله الرحمن في الفرقان بقوله فتمتوا الموت ان كنتم صادقين هل الذي حفظ نفسه خلف الأجباب خير ام الذي انفقها في سبيل الله انصف و لا تكن في تيه الكذب لمن الهائمين قد اخذهم كثر محبة الرحمن على شأن ما منعهم مدافع العالم و لا سيوف الأمم عن التوجه الى بحر عطاء ربهم المعطي الكريم

- 10 By God! Troubles have failed to unnerve Me, and the repudiation of the divines hath been powerless to weaken Me. I have spoken, and still speak forth before the face of men: 'The door of grace hath been unlocked and He Who is the Dayspring of Justice is come with perspicuous signs and evident testimonies, from God, the Lord of strength and of might!' Present thyself before Me that thou mayest hear the mysteries which were heard by the Son of Imran upon the Sinai of Wisdom. Thus commandeth thee He Who is the Dawning-Place of the Revelation of thy Lord, the God of Mercy, from His great Prison.

10 تالله ما اعجزني البلاء و ما اضعفني اعراض العلما نطق و انطق امام الوجوه قد فتح باب الفضل و اتى مطلع العدل بآيات و اضحات و حجج باهرات من لدى الله المقتدر القدير احضر بين يدي الوجه لتسمع اسرار ما سمعه ابن عمران في طور العرفان كذلك يأمرك مشرق ظهور ربك الرحمن من شطر بجنه العظيم

- 11 Hath leadership made thee proud? Peruse thou what God hath revealed to the Sovereign ruler, the Sultan of Turkey, who hath incarcerated Me in this fortified stronghold, so that thou mayest be informed of the condition of this Wronged One, as decreed by God, the One, the Single, the All-Informed. Art thou happy to see the abject and worthless as thy followers? They support thee as did a people before them, they that followed Annas, who, without clear proof and testimony, pronounced judgement against the Spirit.

11 أغرتك الرئاسة اقرأ ما انزله الله للرئيس الأعظم ملك الروم الذي حبسني في هذا الحصن المتين لتطلع بما عند المظلوم من لدى الله الواحد الفرد الخبير أترفح بما ترى هيج الأرض ورائك انهم اتبعوك كما اتبع قوم قبلهم من سبي بجناس الذي افق على الروح من دون بينة و لا كتاب منير

- 12 Peruse thou the Kitab-i-Iqan and that which the All-Merciful hath sent down unto the King of Paris and to such as are like him, that thou mayest be made aware of the things that have happened in the past, and be persuaded that We have not sought to spread disorder in the land after it had been well-ordered. We exhort, wholly for the sake of God, His servants.

12 اقرأ كتاب الايقان و ما انزله الرحمن للملك باريس و امثاله لتطلع بما قضى من قبل و توقن باننا ما اردنا الفساد في الأرض بعد اصلاحها انما نذكر العباد خالصاً لوجه الله من شاء فليقبل و من شاء فليعرض ان ربنا الرحمن هو الغني الحميد يا معشر

Let him who wisheth turn unto Him, and him who wisheth turn aside. Our Lord, the Merciful, is verily the All-Sufficing, the All-Praised. O concourse of divines! This is the day whereon nothing amongst all things, nor any name amongst all names, can profit you save through this Name which God hath made the Manifestation of His Cause and the Dayspring of His Most Excellent Titles unto all who are in the kingdom of creation. Blessed is that man that hath recognized the fragrance of the All-Merciful and been numbered with the steadfast. Your sciences shall not profit you in this day, nor your arts, nor your treasures, nor your glory. Cast them all behind your backs, and set your faces towards the Most Sublime Word through which the Scriptures and the Books and this lucid Tablet have been distinctly set forth. Cast away, O concourse of divines, the things ye have composed with the pens of your idle fancies and vain imaginings. By God! The Day-Star of Knowledge hath shone forth above the horizon of certitude.

- 13 O Baqir! Read and call thou to mind that which was said of old by a believer of thy stock: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you. In truth God guideth not him who is a transgressor, a liar.'

- 14 O thou who art gone astray! If thou hast any doubt concerning Our conduct, know thou that We bear witness unto that whereunto God hath Himself borne witness ere the creation of the heavens and of the earth, that there is none other God but Him, the Almighty, the All-Bounteous. We testify that He is One in His Essence, One in His attributes. He hath none to equal Him in the whole universe, nor any partner in all creation. He hath sent forth His Messengers, and sent down His Books, that they may announce unto His creatures the Straight Path.

- 15 Hath the Shah been informed, and chosen to close his eyes to thine acts? Or hath he been seized with fear at the howling of a pack of wolves who have cast the Path of God behind their backs and followed in thy way without any clear proof or Book? We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice. We behold justice in the clutches of tyranny. We beseech God to set it free through the power of His might and His sovereignty. He, verily, overshadoweth all that is in the heavens and on earth. To none is given the right to protest against anyone concerning that

العلماء هذا يوم لا ينفعكم شيء من الأشياء ولا اسم من الأسماء إلا بهذا الاسم الذي جعله الله مظهر امره ومطلع اسمائه الحسنی لمن فی ملکوت الانشاء نعیماً لمن وجد عرف الرحمن و كان من الراشخین و لا یغنیکم الیوم علومکم و فنونکم و لا زخارفکم و عزکم دعوا کلّ وراثکم مقبلین الی الکلمة العلیا الّتی بها فصلت الزّبر و الصّحف و هذا الکتاب المبین یا معشر العلماء ضعوا ما الفتّمه من قلم الظّنون و الأوهام تالله قد اشرفت شمس العلم من افق الیقین

- 13 يا باقر انظر ثم اذكر ما نطق به مؤمن آلك من قبل أ تقتلون رجلاً أن يقول ربّی الله و قد جائکم بالبینات من ربکم و ان یک کاذباً فعليه کذبه و ان یک صادقاً یصّبکم بعض الّذی یعدکم انّ الله لا یهدی من هو مسرف کذاب

- 14 يا أيّها الغافل ان كنت فی ریب ممّا نحن علیه انا نشهد بما شهد الله قبل خلق السّموات و الأرض انه لا اله الا هو العزيز الوهاب و نشهد انه كان واحداً فی ذاته و واحداً فی صفاته لم یکن له شبه فی الابداع و لا شریک فی الاختراع قد ارسل الرّسل و انزل الکتاب لیبشّروا الخلق الی سوء الصراط

- 15 هل السّلطان اطّلع و غصّ الطّرف عن فعلک ام اخذه الرّعب بما عوت شرذمة من الذّیاب الّذین نبذوا صراط الله ورائهم و اخذوا سبیلک من دون بیّنة و لا کتاب انا سمعنا بأنّ ممالک الایران تزینت بطراز العدل فلما تفرّسنا وجدناها مطالع الظّلم و مشارق الاعتساف انا نرى العدل تحت مخالب الظّلم نسأل الله بأن یخصّه بقوة من عنده و سلطان من لدنه انه هو المهیمن علی من فی الأرضین و السّموات لیس لأحد ان یعرض علی نفس فیما ورد علی امر الله ینبغی لكل من توجه

which hath befallen the Cause of God. It behoveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained. O ye loved ones of God! Drink your fill from the well-spring of wisdom, and walk ye in the garden of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing.

الى الأفق الأعلى ان يتسك بجبل الاصطبار و يتوكل على الله المهيمن المختار يا احباء الله اشربوا من عين الحكمة و سيروا في رياض الحكمة و طيروا في هواء الحكمة و تكلهوا بالحكمة و البيان كذلك يأمركم ربكم العزيز العلام

- 16 O Baqir! Rely not on thy glory, and thy power. Thou art even as the last trace of sunlight upon the mountain-top. Soon will it fade away, as decreed by God, the All-Possessing, the Most High. Thy glory and the glory of such as are like thee have been taken away, and this verily is what hath been ordained by the One with Whom is the Mother Tablet. Where is he to be found who contended with God, and whither is gone he that gainsaid His signs, and turned aside from His sovereignty? Where are they who have slain His chosen ones and spilt the blood of His holy ones? Reflect, that haply thou mayest perceive the breaths of thine acts, O foolish doubter! Because of you the Apostle lamented, and the Chaste One cried out, and the countries were laid waste, and darkness fell upon all regions. O concourse of divines! Because of you the people were abased, and the banner of Islam was hauled down, and its mighty throne subverted. Every time a man of discernment hath sought to hold fast unto that which would exalt Islam, ye raised a clamour, and thereby was he deterred from achieving his purpose, while the land remained fallen in clear ruin.

16 يا باقر لا تطمئن بعزك و اقتدارك مثلك كمثل بقية اثر الشمس على رؤوس الجبال سوف يدركه الزوال من لدى الله الغنى المتعال قد اخذ عزك و عز امثالك و هذا ما حكم به من عنده ام الألواح اين من حارب الله و اين من جادل بآياته و اين من اعرض عن سلطانه و اين الذين قتلوا اصفياه و سفكوا دمآء اوليائه تفكر لعل تجد نفحات اعمالك يا ايها الجاهل المرتاب بكم ناح الرسول و صاحت البتول و خربت الديار و اخذت الظلمة كل الأقطار يا معشر العلماء بكم انحط شأن الملة و نكس علم الاسلام و ثل عرشه العظيم كلها اراد مميز ان يتسك بما يرتفع به شأن الاسلام ارتفعت ضوضائكم بذلك منع عما اراد و بقي الملك في خسران كبير

- 17 Consider the Sultan of Turkey! He did not want war, but those like you desired it. When its fires were enkindled and its flames rose high, the government and the people were thereby weakened. Unto this beareth witness every man of equity and perception. Its calamities waxed so great that the smoke thereof surrounded the Land of Mystery and its environs, and what had been revealed in the Tablet of the Sultan was made manifest. Thus hath it been decreed in the Book, at the behest of God, the Help in Peril, the Self-Subsisting.

17 فانظروا في ملك الروم أنه ما اراد الحرب ولكن ارادها امثالكم فلما اشتعلت نارها و ارتفع لهيبها ضعفت الدولة و الملة يشهد بذلك كل منصف بصير و زادت ولايتها الى ان اخذ الدخان ارض السرو من حولها ليظهر ما انزله الله في لوح الرئيس كذلك قضى الأمر في الكتاب من لدى الله المهيمن القيوم انا لله و انا اليه راجعون

- 18 O My Supreme Pen! Leave Thou the mention of the Wolf, and call Thou to remembrance the She-Serpent whose cruelty hath caused all created things to groan, and the limbs of the holy ones to quake. Thus biddeth Thee the Lord of all names, in this glorious station. The Chaste One hath cried out by reason of thine iniquity, and yet thou dost imagine thyself to be of the family of the Apostle of God! Thus hath thy soul prompted thee, O thou who hast withdrawn thyself from God, the Lord of all that hath been and shall be. Judge thou equitably, O She-Serpent! For what crime didst thou sting the children of

18 يا قلم الأعلى دع ذكر الذئب و اذكر الرقشاء التي بظلمها ناحت الأشياء و ارتعدت فرائص الأولياء كذلك يأمرك مالك الأسماء في هذا المقام المحمود قد صاحت من ظلمك البتول و تظن أنك من آل الرسول كذلك سولت لك نفسك يا ايها المعرض عن الله رب ما كان و ما يكون انصف يا ايها الرقشاء بأي جرم لدغت ابناء الرسول و نهبت اموالهم أ كفرت بالذي خلقك بأمره كن فيكون قد فعلت بأبناء

the Apostle of God, and pillage their possessions? Hast thou denied Him Who created thee by His command 'be, and it was'? Thou hast dealt with the children of the Apostle of God as neither Ad hath dealt with Hud, nor Thamud with Salih, nor the Jews with the Spirit of God, the Lord of all being.

- 19 Gainsayest thou the signs of thy Lord which no sooner were sent down from the heaven of His Cause than all the books of the world bowed down before them? Meditate, that thou mayest be made aware of thine act, O heedless outcast! Ere long will the breaths of chastisement seize thee, as they seized others before thee. Wait, O thou who hast joined partners with God, the Lord of the visible and the invisible. This is the day which God hath announced through the tongue of His Apostle. Reflect, that thou mayest apprehend what the All-Merciful hath sent down in the Qur'an and in this inscribed Tablet. This is the day whereon He Who is the Dayspring of Revelation hath come with clear tokens which none can number. This is the day whereon every man endued with perception hath discovered the fragrance of the breeze of the All-Merciful in the world of creation, and every man of insight hath hastened unto the living waters of the mercy of His Lord, the King of Kings.

- 20 O heedless one! The tale of the Sacrifice hath been retold, and he who was to be offered up hath directed his steps towards the place of sacrifice, and returned not, by reason of that which thy hand hath wrought, O perverse hater! Didst thou imagine that martyrdom could abase this Cause? Nay, by Him Whom God hath made to be the Repository of His Revelation, if thou be of them that comprehend. Woe betide thee, O thou who hast joined partners with God, and woe betide them that have taken thee as their leader, without a clear token or a perspicuous Book. How numerous the oppressors before thee who have arisen to quench the light of God, and how many the impious who murdered and pillaged until the hearts and souls of men groaned by reason of their cruelty! The sun of justice hath been obscured, inasmuch as the embodiment of tyranny hath been established upon the throne of hatred, and yet the people understand not.

- 21 The children of the Apostle have been slain and their possessions pillaged. Say: Was it, in thine estimation, their possessions or themselves that denied God? Judge fairly, O ignorant one that hath been shut out as by a veil from God. Thou hast clung to tyranny and cast away justice; whereupon all created things have lamented, and still thou art among the wayward. Thou hast put to death the aged, and plundered the young.

الرّسول ما لا فعلت عاد و ثمود بصالح و هود و
لا اليهود بروح الله مالك الوجود

19 أ تُنكر آيات ربك التي اذا نزلت من سماء الأمر
خضعت لها كتب العالم كلها تفكر لتطلع بفعلك
يا ايها الغافل المردود سوف تأخذك نفحات
العذاب كما اخذت قوماً قبلك انتظر يا ايها
المشرك بالله مالك الغيب و الشهود هذا يوم
اخبر به الله بلسان رسوله تفكر لتعرف ما انزله
الرحمن في الفرقان و في هذا اللوح المسطور هذا
يوم فيه اتى مشرق الوحي بآيات بينات عجز عن
احصائها المحصون هذا يوم فيه وجد كل ذى شئ
عرف نسمة الرحمن في الامكان و سرع كل ذى
بصر الى فرات رحمة ربه مالك الملوك

20 يا ايها الغافل تالله قد رجع حديث الذبح و الذبيح
توجه الى مقر الفداء و ما رجع بما اكتسبت يدك
يا ايها المبغض العنود اظننت بالشهادة بخط شأن
الأمر لا والذي جعله الله مهبط الوحي ان انت من
الذينهم يفقهون ويل لك يا ايها المشرك بالله و
للذين اتخذوك اماماً لأنفسهم من دون بينة و لا
كتاب مشهود كم من ظالم قام على اطفاء نور الله
قبلك و كم من فاجر قتل و نهب الى ان ناحت
من ظلمه الأفئدة و النفوس قد غابت شمس العدل
بما استوى هيكल الظلم على اريكة البغضاء ولكن
القوم هم لا يشعرون

21 قد قتل ابناء الرّسول و نهب اموالهم قل هل
الأموال كفرت بالله ام مالكنها على زعمك
انصف يا ايها الجاهل المحجوب قد اخذت
الاعتساف و نبذت الانصاف بذلك ناحت
الأشياء و انت من الغافلين قد قتلت الكبير و
نهب الصّغير هل تظن انك تأكل ما جمعته
بالظلم لا ونفسى كذلك يخبرك الخبير تالله لا

Thinkest thou that thou wilt consume that which thine iniquity hath amassed? Nay, by Myself! Thus informeth thee He Who is cognizant of all. By God! The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty. Unto this beareth witness Thy Lord, the All-Knowing. Thou hast arisen to put out the light of this Cause; ere long will thine own fire be quenched, at His behest. He, verily, is the Lord of strength and of might. The changes and chances of the world, and the powers of the nations, cannot frustrate Him. He doeth what He pleaseth, and ordaineth what He willeth through the power of His sovereignty. Consider the she-camel. Though but a beast, yet hath the All-Merciful exalted her to so high a station that the tongues of the earth made mention of her and celebrated her praise. He, verily, overshadoweth all that is in the heavens and on earth. No God is there but Him, the Almighty, the Great.

- 22 Thus have We adorned the heaven of Our Tablet with the suns of Our words. Blessed the man that hath attained thereunto and been illumined with their light, and woe betide such as have turned aside, and denied Him, and strayed far from Him. Praised be God, the Lord of the worlds!

TB#14, BSW#03.19x, BADM.173-174x, GPB.211x, GPB.218x, GPB.231x, GPB.232x3x, PDC.159x, WOB.179x

يغنيك ما عندك و ما جمعت بالاعتساف يشهد
بذلك ربك العليم قد قمت على اطفاء نور الأمر
سوف تخمد نارك امراً من عنده أنه هو المقتدر
القدير لا تعجزه شؤونات العالم ولا سطوة الأمم
يفعل ما يشاء بسلطانه و يحكم ما يريد تفكر في
الناقة مع انها من الحيوان رفعها الرحمن الى مقام
نطق السن العالم بذكرها و ثنائها أنه هو المهيمن
على من في السموات و الأرض لا اله الا هو
العزیز العظيم

22 كذلك زينّا آفاق سماء اللّوح بشموس الكلمات
نعيماً لمن فاز بها و استضاء بأنوارها و ويل
للمعرضين و ويل للمنكرين و ويل للغافلين الحمد لله
ربّ العالمين

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BH00231

To: *Mirza Asadullah*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Mighty, the Most Exalted, the Most Glorious
- 2 Praise be to God Who awakened all created things through His sweetest call and made known to them His most exalted

1 هو الأقدس الأعظم العلى الأبهى

2 الحمد لله الذى ايقظ من فى الانشاء بندائه الأحلى
و عرّفهم افقه الأعلى الذى منه اشرفت شمس

horizon from which shone forth the Sun of Revelation through His Name whereby the sun was darkened, the moon eclipsed, the earth was cleft asunder and the heaven was split apart. Exalted is our Lord, the Most Glorious, Who when He speaks all things are attracted, and when His Most Exalted Pen moves, the Kingdom of Names is set in motion. He is the One by Whose finger were rent asunder the veils of humanity and the veils of those who were debarred from the ultimate Purpose and the loftiest Summit. Blessed is he who, out of longing for His Revelation, soared above the world and arose to serve Him amidst His creation. He is the One Whom the Book praised, the pebbles celebrated, the seas proclaimed His sovereignty, the mountains His power, the winds His might, and the signs His glory and splendor. He is the One Who planted with the hands of grace the Lote-Tree of faithfulness in the white spot and watered it with the blood of the chosen ones and the near ones. Exalted, exalted be the Lord of eternity and the Sovereign of nations, in Whose recognition souls are bewildered and before Whose remembrance the sincere ones and those near to God confess their inability to soar. All things testify that He cannot be described, nor mentioned, nor comprehended, nor known. He is the Single One, the One, the Sanctified, the Mighty, the Wise.

- 3 The glory shining from the horizon of Will be upon those who speak His praise, who stand firm in His Cause, who arise to serve Him, who convey His commandments, and who drink the choice wine of steadfastness among His creatures in such wise that the Concourse on High and the dwellers of the Kingdom of Names turn toward them. These are servants whom neither the affairs of the world sadden nor the veils of nations hinder nor the might of those who disbelieve and act wrongfully frighten. Blessed are they, then blessed are they. These are the people of God; through them all things seek blessing morning and evening.

- 4 Your letter illumined the heart and strengthened all members and limbs, for it was adorned with the mention of the Beloved of the worlds. Exalted be His remembrance, exalted His praise, exalted His station, exalted His recognition, exalted His description. The mention of the true Sovereign and spiritual King is, in truth, like the sun in the heaven of knowledge and like a lamp in the darkness of the world. When it shines forth it illumines the horizons, and when it appears it brightens those in all lands. Praise be to the Beloved of souls and the Purpose of all possible existence Who honored these servants in the days of His Manifestation with this most exalted station and ultimate rank, which is the recognition of God, exalted be

الظهور باسمه الذي به كسفت الشمس وخسف القمر وانشقت الأرض وانفطرت السماء تعالى ربنا الأبهى الذي اذا نطق انجذبت الأشياء و اذا تحرك قلبه الأعلى تحرك ملكوت الأسماء أنه هو الذي باصبغه انشقت سبحات الوري و حجاب الذين منعوا عن الغاية القصوى والذروة العليا طوبى لمن طار عن العالم شوقاً لظهوره وقام على خدمته بين خلقه وأنه هو الذي نطق الكتاب بثنائه والخصاة بذكره والبحار بسلطانه والجبال باقتداره والأرياح بقدرته والآيات بعزه وبهائه وأنه هو الذي غرس بأباده العناية سدره الوفاء في البقعة البيضاء وسقاها من دم الأصفياء والأولياء تعالى تعالى مالك القدم و سلطان الأمم الذي تحيرت النفوس في عرفانه و اقر المخلصون و المقربون بعجزهم عن الطيران في هواء ذكره شهد كل شيء بأنه لا يوصف ولا يذكر ولا يدرك ولا يعرف أنه هو الفرد الواحد المقدس العزيز الحكيم

- 3 البهاء المشرق من افق الاراده على الذين نطقوا بثنائه واستقاموا على امره وقاموا على خدمته و بلغوا اوامره و شربوا رحيق الاستقامة بين خلقه على شأن توجه اليهم الملائ الأعلى و اهل ملكوت الأسماء اولئك عباد الذين لا تحزنهم شؤونات العالم و لا تحجبهم حجاب الأمم و لا تخوفهم سطوة من كفر و ظلم طوبى لهم ثم طوبى لهم اولئك اهل الله فيما سواه يستبركن بهم كل الأشياء في البكور والأصيل عرض ميثود

- 4 مكنوب آن جناب بيت قلب را روشن و جميع اعضا و بدن را قوت بخشيد چه كه بذكر محبوب عالميان مزين بود تعالى ذكره تعالى ثنائه تعالى مقامه تعالى عرفانه تعالى وصفه ذكر مالك حقيقي و سلطان معنوي في الحقيقة بمنزله آفتابست در آسمان دانش و بمثابه سراجست در ظلمت عالم اذا اشرفت نورت الآفاق و اذا لاح لاح من في البلاد حمد محبوب جان و مقصود امكان را كه اين عباد را باين مقام بلند اعلى و رتبه قصوى كه معرفت حق جل جلاله است

His glory, and did not deprive them from the ocean of inner meanings. He is, verily, the Generous Giver.

- 5 Regarding what you wrote about having sent multiple letters addressed to this evanescent one, before this letter only one of them arrived which was a source of joy and delight. This servant is occupied day and night with the writing of divine verses, and since numerous Tablets have repeatedly and successively dawned and shone forth from the horizon of the heaven of favor specifically for you, this servant did not make his presence known. Among these were those sent with Haji Siyyid 'Ali-Akbar, upon him be the glory of God, and likewise with Ismullah-i-Asdaq, upon them both be the glory of God, and also with Shaykh Salman. Praise be to God, the gaze of favor of the Purpose of the world, exalted be His grandeur, has been and will continue to be upon you, and its fruit will surely become manifest and evident in the visible world. He is, verily, the Forgiving, the Generous.

- 6 In their letter dated the 25th of Rajab, they had written that the honored physician, upon him be the Glory of God, had written that from the blessed Tongue had come the announcement of tribulation. Although the exact text of the blessed utterance is not before this servant, yet in the Tablets this matter has been revealed, both in these days and previously in the Most Holy Book, and assuredly whatsoever hath been revealed and sent down from the Divine Pen and the heaven of the eternal Will shall come to pass, even as whatsoever was revealed in the Tablet to the King of Persia and to Ra'is hath been fulfilled, word for word and phrase by phrase. We beseech God, exalted be His glory, to protect His loved ones and preserve them from that which beseemeth them not. Verily He is the All-Powerful, the Almighty.

- 7 The people are asleep, nay dead. In one of the Tablets this blessed word hath been revealed: "No one save its people can read any book, for the scripts are diverse. For example, none but its people can read the Hebrew script, and likewise the Syriac and other scripts. But the Book of the world can be read by every soul, for upon every tablet of the world is inscribed and recorded the word of change and evanescence, and all behold this and are aware of it. Even as after a luminous day they witness with their outward eye the dark night, and in every moment they see the changes and transformations and variations, and all these matters are written in clear script in the Book of the world. And yet all are heedless and stupefied. Glory be to God! What intoxication is this that hath

در آیام ظهور مشرف و فائز نمود و از بحر معانی محروم نفرمود آنه هو المعطی الکریم

- 5 اینکه مرقوم فرموده بودید مکتوبهای متعدده باسم این فانی ارسال داشتید قبل از این مکتوب یکی از آنها مایه بهجت و سرور گشت جز آن نرسیده و این عبد در تمام لیل و نهار بتحریر آیات الهی مشغول و چون مخصوص خود آن جناب متابعا مترادفاً از افق سماء عنایت الواح متعدده مشرق و لائح لذا این عبد اظهار هستی ننمود از جمله بهمراهی جناب حاجی سید ۳۳۳ [علی اکبر] علیه بهاء الله و همچنین با جناب اسم الله اصدق علیهما بهاء الله و همچنین با جناب شیخ سلمان الحمد لله نظر عنایت مقصود عالم جلت عظمته با آن جناب بوده و خواهد بود و البته ثمر آن در عالم ظاهر و هویدا خواهد شد انه هو الغفور الکریم

- 6 در مکتوب مورّخه ۲۵ رجب مرقوم داشته بودند که جناب طبیب علیه بهاء الله نوشته بودند که از لسان مبارک نزول بلا جاری شده اگرچه نص بیان مبارک در نظر این عبد نیست ولیکن در الواح این فقره نازل شده چه در این آیام و چه از قبل در کتب اقدس و البته آنچه از قلم الهی و سماء مشیت لازمی جاری و نازل شده ظاهر خواهد شد چنانچه آنچه در لوح ملک پارس و رئیس نازل شده فقره بفقره و کلمه یکلمه ظاهر گشته از حق جلّ جلاله سائل و آملیم که دوستان خود را حفظ فرماید و از آنچه سزاوار نیست محفوظ دارد انه هو المقتدر القدیر

- 7 ناس خفته بل مرده اند در یکی از الواح مضمون این کلمه مبارکه نازل میفرماید هر کتابی را جز اهلش قادر بر قرائت آن نه چه که خطوط آن مختلف است مثلاً خط عبرانی را جز اهل آن قرائت نتواند نمود و همچنین سریانی و سایر خطوط ولیکن کتب عالم را هر نفسی بر قرائت آن قادر چه که بر هر لوحی از الواح عالم کلمه تغییر و فنا مرقوم و مسطور و جمیع آنرا مشاهده مینماید و بآن آگاهند چنانچه بعد از یوم نورانی لیل ظلمانی را ببصر ظاهر مشاهده مینماید و تغییرات و تبدیلات و اختلافات را در هر حین میبینند و جمیع این امور بقلم جلی در کتب عالم

prevented the world from awakening, and what slumber is this that hath encompassed all! I swear by the dawning rays of the Sun of inner meanings that riseth from the horizon of the prison, that were a soul to become aware to the extent of a single hair, he would not occupy himself with these fleeting days, nor would he deprive himself of the praiseworthy station. Observe the baseness of souls - all acknowledge and confess the evanescence and nothingness of that with which they are occupied, yet each is seen to be captive to something and afflicted by something. I beseech God, exalted be He, to aid us to arise to serve Him and to stand firm in that which He hath willed. Verily He is the One desired in the first and the last. There is no God but He, the All-Knowing, the All-Wise.”

نوشته شده و مع ذلک کلّ غافل و مدھوشند سبحان الله این چه سکر است که عالم را از انتباه منع نموده و این چه نوم است که جمیع را احاطه کرده قسم باشرافات انوار شمس معانی که از افق سجن طالعست که اگر نفسی اقلّ از شعر بشعور آید خود را بلین ایّام فانیه مشغول نماید و از مقام محمود محروم نکند در پستی نفوس مشاهده کنید که جمیع مقرر و معترفند بفنا و نیستی آنچه باو مشغولند مع ذلک هر یک بشیئی اسیر و بشیئی مبتلا مشاهده میشوند اسأل الله تعالی بأن یوقّینا علی القیام علی خدمته و الاستقامه علی ما اراد انه لھو المراد فی الآخرة و الأولى لا اله الا هو العلیم الحکیم

- 8 Some time ago this evanescent servant sent a petition to His Honor the Name of God, his eminence Jim, upon him be all the most glorious Glory. That petition was adorned with divine verses. God willing, it will reach the attention of that honored one and he will be enriched by its ocean of meanings.

8 چندی قبل خدمت جناب اسم الله حضرت جیم علیہ من کلّ بہاء ابہاء این عبد فانی عریضہئی ارسال داشت و آن عریضہ بآیات الہیہ مزین انشاء الله بنظر آن جناب میرسد و از بحر معانی آن مستفیض خواهند شد

- 9 Concerning what you mentioned about the dream of Aqa Mirza Zaynu'l-'Abidin, upon him be the Glory of God, and the martyrdom of the martyrs, upon them be all His Most Glorious Glory, by the life of the Beloved, there hath appeared in creation that which causeth all things to curse every oppressor who hath arisen in opposition and committed that which hath caused the dwellers of Paradise and the denizens of the highest heaven to weep at eventide and at dawn. How excellent are these words: "Oppress not if thou hast the power, for oppression will in the end bring thee remorse. Thine eyes may sleep while the wronged one keepeth vigil, calling down curses on thee, and the eye of God never sleepeth." Such is the nature of men that they take such heedless souls as their leaders. They have passed by the ocean and clung to a mirage. They are deprived of the rays of the Sun and have grown accustomed to darkness. Fie upon them and upon those who have denied God throughout all ages! Before the people, they have committed deeds for worldly ornaments, the traces of which shall never be erased from the world. Soon shall they behold what they have wrought. Verily thy Lord is the All-Powerful, the All-Knowing, the All-Informed.

9 و اینکه در بارہء رؤیای جناب آقا میرزا زین العابدین علیہ بہاء الله و شہادت شہدا علیہم من کلّ بہاء ابہاء ذکر فرمودید لعمر المحبوب قد ظہر فی الابداع ما یلعن بہ کلّ الاشیاء علی کلّ ظالم قام بالاعراض و ارتکب ما ناح بہ سکان الفردوس و اهل حظائر الافریدوس بالعشی و الاشراق نعم ما قال لا تظلمن اذا ما کنت مقتدرا فالظلم آخرہ یأتیک بالتدم نامت عیونک و المظلوم منتبہ یدعو علیک و عین الله لم تتم شأن خلق اینست کہ امثال آن نفوس غافلہ را امام و پیشوای خود قرار دهند از بحر گذشتہ اند و بسراب تمسک جستہ اند از انوار آفتاب محرومند و بظلمت انس یافته اند افّ لهم و للذین کفروا بالله فی کلّ الأعصار امام ناس از برای زخارف عملی را ارتکاب نموده کہ اثر آن از عالم زایل نخواهد شد سوف یرون ما فعلوا انّ ربّک لھو المقتدر العلیم الخبیر

- 10 After the arrival of this news, a Tablet was revealed from the heaven of divine will specifically concerning Shaykh Baqir and the Imam-Jum'ih, who have been designated as the Wolf and

10 بعد از ورود این خبر لوحی از سماء مشیت ربّانی مخصوص شیخ باقر و امام جمعه کہ بہ ذئب و رقشاء در کتاب مالک اسماء نامیدہ شدہ اند نازل مخصوص فرمودند کہ صورت آنرا نزد

the She-Serpent in the Book of the Lord of Names.¹ They specifically commanded that a copy be sent to Asad, therefore this servant sent the written copy to him. Verily it is a noble Book sent down from the presence of One mighty and wise. And as commanded, after perusing it, you should deliver it to His Holiness Ismu'llah J, upon him be all His Most Glorious Glory. What benefit is there when attentive ears are lacking and penetrating vision is absent? Otherwise, all the peoples of the earth would become intoxicated by the wine of the utterance of the Countenance of the Most Merciful and would occupy themselves with His mention, praise and service in the assemblage of the world. In any case, each faction rejoiceth in that which it possesseth. Verily we are God's, and to Him shall we return.

جناب اسد بفرست لذا این بنده نوشته نزد آن جناب ارسال داشت انه لکتاب کریم نزل من لدن مقتدر علیم و حسب الامر آنکه بعد از زیارت آن بحضرت اسم الله ج علیه من کل بهاء اباه برسانید چه فائده که آذان واعیه مفقود است و بصر منیر غیرمشهود و الا جمیع اهل ارض از سکر بیان طلعت رحمن سرمست شده در انجمن عالم بذکر و ثنا و خدمتش مشغول میشدند باری کل حزب بما لدهم فرحون انا لله و انا الیه راجعون

- 11 Concerning what you wrote that His Holiness Ismu'llah H, upon him be all His Most Glorious Glory, labored for years in the belief that the brethren had many who circled round the Absolute Beloved and the True Sovereign and would protect them, yet in the time of tribulation and affliction not a single soul arose for their sake purely for God's sake to offer protection and seek justice - to the end of your words - this matter was presented at the Most Holy Court, and this is what the Tongue of Grandeur uttered:

11 اینکه مرقوم داشته بودید که حضرت اسم الله حا علیه من کل بهاء اباه سالها زحمت کشیدند باعتقاد آنکه اخوان بسیار طائف حول معبود علی الاطلاق و سلطان حقیقی دارند و حمایت از ایشان خواهند نمود در مقام ابتلا و گرفتاری باین شدت بجهت ایشان یک نفر محضاً لله بحمايت و دادخواهی برنیامدند الى آخر قولکم این تفصیل در ساحت اقدس عرض شد هذا ما نطق به لسان العظمة

- 12 O Asad! Hearken unto the call raised from the direction of 'Akka, which hath been lifted up from the Tongue of Grandeur and Glory: Verily there is no God but Me, the Protector, the Self-Subsisting. We took a handful of dust and breathed into it a spirit from Our presence, and clothed it with the robe of recognition, and adorned it with the ornament of certitude, and raised it to a station whereat the tongues of the Concourse on High uttered its mention and praise. Thus doth the Intended One inform thee that thou mayest become aware of the bounty of thy Lord, the Mighty, the Protector, the Glorious, the Loving.

12 يا اسد ان استمع النداء من شطر عکاء الذي ارتفع من لسان العظمة والكبرياء انه لا اله الا انا المهيمن القيوم قد اخذنا كفاً من التراب ونفخنا فيه روحاً من عندنا و البسناه قيص العرفان و زيناه بطراز الايقان و رفعناه الى مقام نطقت السن ملاء الاعلى بذکره و ثنائه كذلك يعرفك المقصود لتكون مطلعاً بعناية ربك المقتدر المهيمن العزيز الودود

- 13 Jinab-i-Ha and Ha - that is, two honored brothers - upon them be the Glory of God - in the days when the Sun of the Horizons was shining and radiant from the horizon of Iraq, turned towards and attained the Most Holy Court. Through the fragrances of divine verses they forgot themselves and others, and arose to praise, commemorate and serve the Friend. After returning, they achieved what they had intended and sought from the Truth.

13 جناب حا و حا یعنی دو برادر علیهما بهاء الله در ایامی که نیر آفاق از افق عراق مشرق و لائح بود توجه نمودند و بساحت اقدس فائز گشتند و از نفحات آیات الهی از خود و غیر خود گذشتند و ثنا و ذکر و خدمت دوست قیام نمودند و بعد از مراجعت فائز شدند بآنچه اراده نمودند و از حق طلبیدند

¹BH00336.

- 14 The hand of divine power exalted them to such a degree that they became the focus of all the loved ones and the refuge for most of the servants who dwelt in that land. In their final days, they attained the robe of martyrdom, which is the finest ornament in the world. Verily thy Lord is their Helper, their Succourer, their Strengtheners, their Exalter, their Rememberer and their Praiser. This station is one of thanksgiving and praise, a place of glorification and prayer.
- 14 وید قدرت الهیه بشأنی ایشان را بلند نمود که منظر جمیع احباً گشتند و مرجع اکثری از عباد که در آن ارض ساکن بودند شدند و در آخر ایام بخلعت شهادت که بهترین طراز عالم است فائز گشتند آن ربک ناصرهم و معینهم و مؤیدهم و رافعهم و ذاکرهم و مثنیهم این مقام مقام شکر و ثناست و محل حمد و دعا
- 15 By My life, if someone were to contemplate the favors of the Truth, they would speak with the tongues of all things throughout their life, saying "Praise be to Thee, O Glory of the Worlds." God willing, that honored one should look to the fruit of the tree of martyrdom, taste its sweetness, and make the loved ones aware of it. Such matters have ever occurred and will continue to occur, and were the Supreme Pen to mention their fruits, assuredly the tablets would not suffice. Verily thy Lord is the All-Knowing, the All-Informed. Blessed art thou for having turned, approached, entered, heard, attained and spoken in remembrance of God, the Mighty, the Praiseworthy. The Glory be upon thee and upon those who have immersed themselves in the ocean of My good-pleasure and who have uttered in all conditions My word: "Praise be to God, the Lord of the Worlds."
- 15 لعمری اگر نفسی در عنایت حق تفکر نماید بالسن جمیع اشیا مادام العمر به لک الحمد یا بهاء العالمین ناطق گردد انشاء الله باید آن جناب بثمره شجره شهادت ناظر باشند و لذت آنرا بیابند و احباب را از آن آگاه نمایند لهنزل و لایزال امثال این امور واقع شده و اگر قلم اعلی ثمرات آنرا ذکر نماید البتة الواح کفایت نکند آن ربک لهو العلیم الخبیر طوبی لک بما اقبلت و توجهت و دخلت و سمعت و فزت و نطقت یدکر الله العزیز الحمید البهاء علیک و علی الذین تغمسوا فی بحر رضائی و فی کل الأحوال نطقوا بکلمتی الحمد لله رب العالمین انتهى
- 16 This servant at this point submits that the Twin Luminous Lights attained the presence of the Beloved of all horizons in Iraq and were outwardly favored with such bounties as had never been witnessed for any others. Since in those days the Twin Luminous Lights were not widely known, some were astonished at the divine favors bestowed upon them, and certain ones even made some remarks. After they returned, several petitions from them reached the Most Holy Court wherein they implored for the supreme martyrdom. I swear by the countenance of the Desired One, they sought this station with such utter helplessness that nothing greater can be imagined. Whenever their petitions were presented, the Tongue of Grandeur would speak words indicating that the time and season for it had not yet arrived - that they should be patient until God brings about His decree. In truth, the divine verses took such possession of them that this ephemeral pen is incapable and powerless to describe it. God, exalted be His glory, rained down the showers of His grace upon them and elevated their station to such a degree that they became beloved of the chosen ones and renowned in all lands. They were blessed with both outward and inward bounties and sustained by the divine table. Finally they attained this most exalted and sublime station. While they were alive their station remained veiled, but
- 16 و این عبد در این مقام عرض مینماید که نورین نیرین در عراق در ساحت محبوب آفاق فائز گشتند و بر حسب ظاهر بعنایاتی فائز شدند که در پارهء دون ایشان دیده نشده بود چون در آن ایام نورین نیرین زیاد معروف نبودند بعضی از عنایات الهی نسبت بایشان تعجب مینمودند و از بعضی هم بعضی سخنان ظاهر شد و چون مراجعت نمودند چند عریضه از ایشان بساحت اقدس رسید و در آن استدعای شهادت کبری نمودند قسم بطلعت مقصود بعجزی این مقام را طلب نمودند که فوق آن متصور نیست و هر هنگام که عریض ایشان معروض میگشت لسان قدم بکلماتی تکلم میفرمودند که مدلل و مشعر بر آن بود که وقت و زمان آن نرسیده لهما ان یصبرا الی ان یأتی الله بأمره فی الحقیقه بشأنی آیات الهی در ایشان تصرف نمود که از ذکر آن قلم این فانی قاصر و عاجز است و حق جل شأنه امطار عنایت بر ایشان بارید و مقامشان را بلند فرمود بشأنی که محبوب اصفیا واقع گشتند و در کل بلاد معروف و مشهور شدند و بنعمت ظاهره و باطنه و مائده الهیه

after their ascension there shone forth from the Supreme Pen what did shine forth.

متنّم و مرزوق گشتند و در آخر باین مقام بلند
اعلی و ذروه ارجمند قصوی فائز شدند تا ظاهر
بودند مقامشان مستور و بعد از صعود از افق قلم
اعلی اشراق نمود آنچه اشراق نمود

- 17 O my beloved one who stands before my eyes! A hundred thousand regrets that this servant attained to what they attained. I swear by that Most Firm Handle by which earth and heaven were set in motion that in all conditions this servant remembers and utters "Would that I had been with them!" Would that a portion of this ocean had been bestowed and a share granted! This servant is forbidden from mentioning certain matters, otherwise he would mention that whereby people would understand what is hidden from them. At all times this evanescent one beseeches God, exalted be His glory, with utmost humility and supplication that he may be granted a drop from this cup. Verily He is the Generous, He is the Merciful, He is the Giver, He is the Bestower, He is the Compassionate, the Kind, the Forgiving, the Mighty, the Wise.

17 یا حبیبی و القائم نصب عینی صدهزار افسوس
که این عبد فائز شد بآنچه فائز شدند قسم بعروه
وثقی الّذی بها تحرّکت الأرض و السّماء که
در کلّ احوال به یا لبتی کنت معهم این عبد
ذاکر و ناطق است ای کاش از این بحر قسمتی
عنایت میشد و نصیبی مرحمت میگشت این عبد
ممنوع است از ذکر بعضی امور و الا ذکر مینمود
آنچه را که ناس یان پیابند آنچه از ایشان مستور
است از حقّ جلّ جلاله در کلّ حین این فانی
بکمال عجز و ابتهال سائل و آمل است که یرشعی
از این کأس مرزوق شود آنه هو الکریم آنه هو
الرّحیم آنه هو المعطی آنه هو الباذل آنه هو المشفق
العطوف الغفور العزیز الحکیم

- 18 Up to this point, the answer to your esteemed letter dated the 25th of Rajab has been submitted. And the second letter of the 28th of Sha'ban arrived like a spiritual bird and brought joy to this ephemeral heart. We praise God, exalted be He, for your health, your remembrance, your acceptance and your turning to God, the Lord of the worlds. Praise be to God that you have been favored with God's grace, have arisen to serve His Cause, are speaking His praise, are turned toward His face and are gazing at His horizon.

18 تا این محلّ مکتوب عالی که مورّخه ۲۵ رجب
بود جواب عرض شد و مکتوب ثانی ۲۸ شعبان
بمثابه طیر روحانی وارد و فرج بخش خاطر فانی
گردید نحمد الله تعالی علی صحتکم و ذکرکم و اقبالکم
و توجّهکم الی الله ربّ العالمین الحمد لله آن جناب
بعنایت حقّ فائز شدید و بخدمت امرش قیام
نمودید و بذکرش ناطقید و بوجهش متوجّه و
بافقش ناظر

- 19 Concerning the four souls you mentioned, we beseech God to assist all to act with wisdom. During the time of the Primal Point, may our souls be a sacrifice for His sake, and after His supreme martyrdom, each year in various lands bloodshed, plunder and pillage occurred, as in previous ages. These events have been and will continue to be the cause of the exaltation of God's Cause, though in past years such occurrences were rare. After the incident in the Land of Sad, one day when present before this evanescent servant, He said:

19 اینکه در باره چهار نفس مرقوم داشتید از حقّ
میطلبیم کلّ را تأیید فرماید بر حکمت در عهد
نقطه اولی روح ما سواه فداه و بعد از شهادت
کبری در هر سنه در ممالک متعدّده سفک
دماء و نهب و غارت بظهور میرسید و همچنین
در اعصار قبل و این امور سبب ارتقاع امر الله
بوده و خواهد و لکن در سنین گذشته بسیار کم
اتّفاق افتاده امثال این امور بعد از واقعه ارض
صاد یومی از ایام تلقاء وجه این عبد فانی حاضر
بود فرمودند

- 20 "O servant in attendance! Although this event caused sorrow and grief to the loved ones of God, it became the cause of the further exaltation of the Cause. The Supreme Pen beareth witness that they attained unto that which none before them had attained. Through their love the fire of love was kindled, and through their martyrdom the mention of God was

20 ای عبد حاضر این فقره اگرچه سبب کدورات
و احزان احبای الهی شد و لکن علت اعلاء امر
مرّة اخری گردید قد شهد القلم الاعلی بأنّهم فازوا
بما لا فاز به الأوّلون بحبّهم اشتعلت نار المحبّة و
بشهادتهم انتشر ذکر الله بین البریّه طوبی لهم و لمن

spread amongst all creation. Blessed are they and blessed is he who draweth nigh unto them purely for the sake of God, the Almighty, the Powerful. Blessed are they who have borne hardships for His love, who have entered prison for His Name, and who have been abased in His path. By God! They are indeed the triumphant ones. God will soon reveal the fruits of their deeds on earth. He is the Protector of the sincere ones. Blessed are the faces that were changed by the slaps of the oppressors in His days, and the necks that were adorned with chains in the manifestation of His Cause. By My beauty! He who hath been abased in My path shall soon behold glory bowing down before his face. Verily, He is the Ruler over whatsoever He willeth, and He is the All-Informed, the All-Knowing."

- 21 As for your mention that the friends have no affliction save the destitution and poverty that encompass them all, this evanescent servant submitteth that at one time the Seal of the Prophets, may the spirit of all in the Kingdom be a sacrifice for His sake - that Holy Being Himself together with His companions were in utmost poverty, to such degree that some had no sustenance for the night. Later came a time when one of His companions had more than two hundred horses in his stable, and upon some of them bounties rained down from all directions like rain, and they spent all in the path of the Friend, paying no heed to its accumulation. Today the friends of God must, relying upon Him, stand with perfect steadfastness in the Cause of God, and like the morning star shine bright and luminous among the people, and with wisdom and utterance call all who have gone astray to the horizon of the All-Merciful. By His very Self, the Truth! The days of glory, sovereignty, wealth and power shall all be made manifest, and divine favors shall encompass them from all directions. All souls shall turn toward them and bow down before them. Let them know the value of these days and beseech God not to be deprived of any matter which they would be powerless to rectify.

- 22 Convey on behalf of this evanescent one a wondrous and sublime greeting to all, and make mention that this is a Day the like of which hath never been. Strive ye to drink at all times from the living waters and partake of the choice wine of inner meaning, that ye may be adorned with an everlasting ornament. By the Beloved of the world, in this way all that pertaineth unto you shall endure and remain. Every small deed performed for the sake of God in this day shall be spread throughout all

یقرّب الیهم خالصاً لوجه الله المقتدر القدير و طوبی للذین حملوا الشدائد لحبه و دخلوا السجن باسمه و اخذتهم الذلة فی سبيله لعمر الله انهم هم الفائزون سوف يظهر الله ثمرات اعمالهم فی الارض انه ولی المخلصین و طوبی لوجه تغیرت من لطمات الظالمین فی ایامه و لأعناق فازت بالسلاسل فی اظهار امره و جمالی من رأى الذلة فی سبیل سوف ترى العزة خاضعة لوجهه انه هو الحاکم على ما یشاء و انه هو الخبر العلیم انتهى

- 21 و اینکه مرقوم داشته بودید که سایر احبّا جز آنکه پریشانی و فقر جمیع را احاطه کرده دیگر مکروهی ندارند این عبد فانی عرض مینماید در وقتی از اوقات خاتم انبیا روح من فی الملکوت فداه خود آن ذات مقدّس مع اصحاب بکمال فقر ظاهر بقسمی که بعضی بر قوت شب قادر نبودند و بعد وقتی آمد که یکی از اصحاب زیاده از دو بیست اسب در اسطبل او بسته بود و از برای بعضی هم از کلّ جهات نعمت ظاهره مثل امطار بارید و جمیع را در راه دوست انفاق میکردند و بجمع آن توجه ننمودند الیوم باید دوستان الهی متوکلاً علیه بکمال استقامت بر امر الله قائم باشند و مثل نجم صبحگاهی مابین ناس منیر و روشن و جمیع بحکمت و بیان گمگشتگان را بافی رحمن دعوت نمایند و نفسه الحق ایام عزّت و دولت و ثروت و مکنّت جمیع ظاهر خواهد شد و از جمیع جهات عنایات الهیه شامل حال خواهد گشت جمیع نفوس بایشان توجه نمایند و تلقاء و جوهشان خاضع گردند قدر این ایام را بدانند و از حقّ بخواهند که از ایشان فوت نشود امری که از تدارک آن عاجز باشند

- 22 خدمت جمیع از جانب این فانی تکبیر بدیع منیع برسانید و ذکر نمائید که امروز روزیست که شبه و مثل نداشته جهد نمائید تا از بحر زندگانی در کلّ حین بیاشامید و از ریح معانی قسمت برید و بطراز جاودانی مزین گردید قسم بحیوب عالم که جمیع ما ینسب الیکم در اینصورت باقی و پاینده ماند هر عمل کوچکی که فی الله الیوم از شما ظاهر شود در جمیع آفاق منتشر

regions. He verily knoweth what He hath ordained for His servants who are not deterred in His path by the censure of the critic nor the oppression of any relentless tyrant. God willing, that honoured one should gladden through the mention of God those friends who have been saddened by recent events. All wealth, glory, exaltation and greatness are destined for man, but since God, exalted and sanctified be He, hath made all matters dependent upon means, they shall appear in their appointed time. This evanescent servant beseecheth his Lord to adorn them with the ornament of patience and ordain for them that which shall profit them in this world and the next. He verily is the All-Patient, the All-Bountiful, the Most Generous.

خواهد گشت آنکه علم ما قدره لعباده الدّین
ما اخذتهم فی سبیلہ لومة لائم و لا جبر جبار
عنید انشاء الله باید آن جناب دوستان را که از
امورات وارده محزون شده اند بذکر حق مسرور
دارند جمیع ثروت و عزّت و رفعت و عظمت
متوجّه انسانست و لکن چون امور را حقّ تعالی
و تقدّس معلّق باسباب فرموده در وقتش ظاهر
خواهد شد آن الخدام الفانی یسأل ربّه بأن یزینهم
بطراز الاصطبار و یقدّر لهم ما ینفعهم فی الدّین
و الآخرة أنّه هو الصّبار المعطى الکریم

- 23 Concerning what thou didst write about Ali-Akbar Bey, it was presented before the Most Holy Court, and the Most Holy, Most Exalted Tablet was revealed from the heaven of merciful grace and sent forth. Deliver it unto him, that his heart may rejoice thereby, his eyes be consoled, his breast be dilated, his soul be attracted, and his face be illumined through hearkening unto the verses of his Ancient Lord.

23 اینکه در باره جناب علی اکبر بیک مرقوم
داشتید در ساحت اقدس عرض شد و لوح
اقدس منع از سماء رحمت رحمانی نازل و ارسال
گشت بایشان برسانید لیفرح به قلبه و تقرّ عینه و
ینشرح صدره و ینجذب فؤاده و یحمر وجهه من
اصغاء آیات ربّه المنزل القدیم

- 24 Likewise, thou didst make mention of my brother, upon him be the Glory of God. This was presented before the Most Great Horizon, and a Tablet was specifically revealed for him from the heaven of the Divine Will and sent forth. God willing, may he attain unto it. Mention was made of two Akbars in thy letter, and this was presented before His countenance, and the Sun of loving-kindness rose and shone forth from the horizon of grace. In this connection was seen the phrase "and strengthen them with a third," therefore it is mentioned that no word hath been received for some time from Mulla Ali-Akbar, upon him be the Glory of God. Convey the greetings of this evanescent one to him and to all other friends.

24 و همچنین ذکر جناب اخوی علیه بهاء الله را
نموده بودید در منظر اکبر عرض شد و لوحی
مخصوص ایشان از سماء مشیت نازل و ارسال
گشت انشاء الله بأن فائز شوند ذکر دو اکبر در
مکتوب آن جناب بوده و تلقاء وجه عرض شد
و شمس عنایت از افق فضل مشرق و لاغّ گشت
و در این بین فقره و عزّزهما بالثالث بنظر آمد
لذا عرض میشود که از جناب ملّا علی اکبر
علیه بهاء الله مدتی است خبری نرسیده عرض
خلوص این فانی را خدمت ایشان و سایر دوستان
برسانید

- 25 Moreover, the captives of God - those souls who have become wanderers in God's path, namely the people of Sad, upon them be the Glory of God and His mercy - are ever before these evanescent eyes and are mentioned before the Throne. Glory be upon them, and greetings be upon them, and blessed are they and those who have attained in the path of the Beloved that which hearts abhor.

25 و دیگر اسراء الله یعنی نفوسی که در سبیل حقّ
آواره شده اند یعنی اهل صاد علیهم بهاء الله و
رحمت در لیلای و ایام مقابل عین فانی موجودند
و تلقاء عرش مذکور البهاء علیهم و التّکبیر علیهم
و طوبی لهم و للذین فازوا فی سبیل المحبوب بما
تکرهه الأفتدة

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- 1 Praise be to God, Who hath appeared and made manifest His Cause in whatsoever manner He willed. Verily, He is the Sovereign Whose Revelation hath not been circumscribed by any mention nor delimited by any sign, inasmuch as He it is Whom the allusions of men cannot encompass, nor the evidences of them that dwell in the earth contain. The minds of the wise perceive Him not, nor do the hearts of the learned attain unto Him.

1 الحمد لله الذى ظهر واطهر امره كيف اراد
انه لهو السلطان الذى ما حدد ظهوره بذكر ولا
بعلامة لانه هو الذى لا تحويه اشارات العباد
ولا دلالات من فى البلاد لا تدركه عقول
العقلاء ولا افئدة العلما
- 2 The very atoms have borne witness that He is the Living One, besides Whom there is none other God. None hath known Him save Himself, nor hath any soul encompassed His knowledge except His own Self. He revealeth Himself unto whomsoever He willeth. Unto this hath testified the Tongue of the Divine Beauty, He through Whose Most Great Manifestation the world hath been gladdened, and Who proclaimeth with the most exalted call amidst the nations: There is none other God but Him Who speaketh, and heareth, and knoweth, and seeth all things.

2 قد شهدت الذرات انه هو الحى لا اله الا هو لم
يعرفه احد دونه ولا يحيط بعلبه نفس سواه اظهر
نفسه لمن شاء قد شهد بذلك لسان البدن الذى
سر العالم بالظهور الاعظم الذى ينطق باعلى النداء
على الامم لا اله الا الناطق السامع العليم البصير
- 3 Blessed is the strong one whom the allusions of the people of contention have not cast into consternation, and blessed is the steadfast one whom the vain imaginings of the people of veils have not caused to stumble, those who have cast the Lord of creation and the Fashioner of heaven behind their backs, and have followed every senseless clamorer that hath raised his cry in the land.

3 طوبى لقوى ما صعقته اشارات اهل السجال
ولمستقيم ما زلته اوهام اهل الحجب الذين نبذوا
مالك الانشاء وفاطر السماء من ورائهم واتبعوا
كل ماحق نعق فى البلاد
- 4 And further: Thy letter reached this evanescent servant, and whatsoever was written therein became known. I beseech God, exalted and glorified be He, that He may preserve and protect that soul, confirm him in that which beseemeth his station, and grant him success in steadfastness in His Cause. O brother! Steadfastness in the Cause, after the recognition of the Desire of all worlds, is a matter greater than all else, for therein is the ascent unto the Kingdom. Blessed is the soul that, through the power of God, remaineth firm in His Cause, and whom the tumult and outcry of the rabble have not deprived of the grace of the Lord of the throne above and earth beneath.

4 وبعد مكتوب شما باين خادم فانى رسيد وانجه
در او مسطور بود معلوم شد از حق جل وعز
شاغل وامكم كه انجناب بشوند ومايد رد كر
وبناى خود وموفق بدارد بر استقامت برام
خود اى برا در استقامت امر برر كتب بعد از
عرفان مقصود عالميان امرى اعظم ازان سقمه
بلكوتست حال نفسيكه بقوى الهى بسم امر
مستقيم مادر وضوضاى همج رعاع اولو ار مالك
عرش وثرى محروم وحب
- 5 And as to thy question concerning the difference betwixt Manifestation and Return: all this hath been set forth in the Book of Íqan, which was revealed by the Pen of the All-Merciful and is known by the name of the K̲hal̲. God willing, thou shalt

5 واينكه توشن بوديد فرق ما من ظهور ورجعت
جيست جميع اسمى انت در كتاب ايقان كه در
قلم رحمن نازل و باسم خال معروف است نازل
اتشاء الله بر قرائت آن فائز شويد فم بافتاب

attain unto the reading thereof. By the Sun of Truth that shineth in this day from the horizon of the Prison, whosoever readeth that blessed Book shall discover in it, touching this Cause, such matters as in none of the Books of former times hath a door unto them been opened. Blessed is he that holdeth fast thereto and perceiveth what is therein, for he is indeed of them that see in the presence of their Lord, the Mighty, the Gracious.

- 6 As to that which thou didst mention, that certain among the ignorant have become veiled by the utterance of the term "Seal": Glory be to God! In very truth this is a matter for wonder. In such wise hath a luminary appeared and shone forth in the midst of decline that all the world hath been illumined by its condition and radiance, and yet, notwithstanding this, men have busied themselves with the mention of "seal" and the like, and by reason thereof have remained shut out from the impregnable and inaccessible Truth.

- 7 The purport of the matter is this: that none should confine the Most Great Manifestation by the name of the Primal Point or by aught else. His, exalted be His remembrance, is the saying: "All the names were created for this end, that in the Day of His Revelation thou shouldst not remain veiled from God by reason of the names; rather shouldst thou behold in every thing that whereby the names subsist in every thing, even though it be the mention of the Prophet. That name itself is created by that which God revealeth." Thus hath it been set down. Let them reflect thereon.

- 8 Likewise He saith in another Tablet that this Most Great Light dissolveth the limitations of all names, even as the mention of "seal" itself is but a word created through a single soul. In the Day of Revelation no name among names can avail a man, nor any station among stations, nor any rank among ranks. By the text of the Point of the Bayan Himself, the Manifestation and Point are for His sake alone. Alas, that the people have not dealt with equity, and that, despite the perfection of the argument, they have remained bewildered and speaking vain imaginings, treading the path of heedlessness and uttering the croakings of ruin.

- 9 Exalted be God in His sovereignty, exalted in His protection, exalted in His Revelation, exalted in His Day, in which the Sun hath shone forth from the horizon of heaven. Let the discerning observe how, notwithstanding that men have gone round about for the manifestation of the Night of Decree and have sought signs and tokens for the appearance of Him Who is to come, yet all created things are themselves constrained by proof and evidence, whereas His Revelation is in such a

حقیقت که از افق بین الیوم طالعست که نظر نفسی آن کتاب مبارک را قرائت نماید از سوی امر مطلب از مطالبیکه در لکل قبل ذرا شده بانی در آن مفتوح نعماً لمن تمسک به وعرف ما فيه انه من اهل البصر فی منظر ربه العزیز الکریم

- 6 وایکه بوشن لدی بر که لعصی از جهال بذکر مستغنت سدره لعصی شده اند سبحان الله فی الحقیقه جال خیر است انجناب در وسط زوال تنوری ظاهر و مشرقست که جمیع عالم ارد که ان حال و حراشی مع ذلك بذکر متعال بافوق آن یادون آن حلوه سدره میشوند لسوته مقبله از حق منبع منهایند

- 7 امر که اعلی ظهور را امر شی محدود بنومه نقطه اولی روح قوله عز ذکره کل انہیا از برای انسیت که در یوم ظهور فی بظهور الله باسما محتجب ثانی بلکه نظر کشتی بما یقوم به الاسماء فی کشتی حتی ذکر النبی قان ذلك الاسم یخلق بما ینزل الله انتہی ملاحظه نمایند

- 8 میفرماید در لوح ظهور ان نیر اعظم جمیع اسما محلت نماید حتی ذکر فرحه که این الا کل کلمه خلق شده میشود بسم نفسی در یوم ظهور دمار اسمی از الا نماید ویا شانی ارشاون ومقامی از مقامها بنص نقطه بیان مظهر ونقطه وخواهد لوجه خه بایده که ناس رانجه انصاف نیافته اند ولکمال اعست مسطارم وناطق ماند هدیر طریق نعیب خراب بنع

- 9 نماید حق تعالی سلطانه وتعالی لحرمانه وتعالی ظهوره وتعالی بروزه جمیع شمس از افق سما مشرق امر جناب بصری ادلو که نمودند ومعها بدوار برای ظهور لیل قسمی تنقه وخواهد لوجه اینکه لوشند دلیل قاطع ذکر شود وبرعمال ساطع مذکور آید جمیع لکل بدیعه مسخون است بدلیل ویرمانع مع انکه ظهور در مقامی است که

station that it is sanctified above the reach of all names, and no proof can attain unto Him. Wherefore the Primal Point, may the souls of all beside Him be His sacrifice, hath declared: "By Him Who standeth alone in glory and majesty, and calleth things into being without exemplar, certainty itself is ashamed to be certain concerning Him or to bow down before Him, and proof itself is ashamed to point unto Him."

- 10 Reflect ye upon these resplendent words, wherein He hath with utter plainness declared that certainty and proof are ashamed to indicate Him or to become the evidence of His Revelation. All are commanded to attain unto the recognition of Him through His own Self, not through aught beside Him. Even as He saith, exalted be His glory: "Wouldst thou have me make thee known through one besides Me? Wouldst thou bear witness unto Me through another? Wouldst thou seek to prove Me by means of him?" Ponder these words, and heed not the sayings which men utter unto men. The truth is this: were men to seek aid from all the vain imaginings of the world, still would the One intended remain manifest through Himself and known in His essence, shining forth from the horizon of Revelation. In this station, the mention of aught besides Him is not permitted, nor shall it ever be. Be ye not of them that are veiled from the Truth by these utterances and words wherewith men discourse. From whom have ye received these sayings and these declarations?

- 11 By the Lord of the horizon of the Bayan! Never hath any soul perceived the source of this Cause, nor attained thereunto. Rather, all have remained veiled therefrom. Yet perchance, through the assistance of the station of wisdom, someone may at length draw nigh unto the seat of the Cause and the Dayspring thereof, and come to know it and be made aware.

- 12 They speak according to their own desires, and imagine themselves rightly guided. Say: Nay, by all things is it testified that they have turned away from the Truth and disbelieved in God, the Help in Peril, the Self-Subsisting. In that passage wherein the Point of the Bayan, may the souls of all beside Him be sacrificed for Him, hath declared, exalted be His mention: "Beware, beware, lest in the day of His Revelation thou be veiled by the Vahid of the Bayan, for that Vahid was created before Him," He warneth men lest, in the day of His appearance, they should through the Vahid of the Bayan be shut out from God Himself, or be deprived of Him by reason of that which was revealed in the Bayan. Let them now consider how heedless are this people: they occupy themselves with the mention, yet remain far from that which is intended by the mention, and from the very object thereof derive no portion. Every single word is reckoned

معدس از اذکار اسب هنج باو نرشد و هنج دلیل باو فایز نشود رزا بمقام نقطه اولی روح ما سواه فداه میفرماید فو الذی تفرّد بالعزّ والجلال وذریّ الأشياء لا فی شیء بالمثال یستحی الیقین ان یوقن فیه او یسجد له ویستحی الدلیل ان یدلّ علیه

- 10 انتی در این کلمات مشرقاّت ملاحظه نمایند که بکمال تصریح منفرماید که یقین ودلیل حب نمایند که دلالت بر او نمایند و یا دلیل ظهور او شوند جمیع مأمور ید عرفان او نفس اونه بغیر او جناحه میفرماید قوله عز اعزازه الغیره ترى لاعرفنک او علی دونه تشهد لاستدلّن به علیه حال در این کلمات ملاحظه نمائید و در انچه ناس لناس بان تکلم نمائید حق جل وعز لو باو هام خوف بمستبعد بلور از یحیر ران مدلول ینفسه ظاهر ومعروف بذاته از افق ظهور باهر در ا بمقام ذکر فیر او جایز بنموند ونخواهد لبو مال تقدس محتجبه بلکونید این بیانات و کلمات که بان متکلمند از که اخذ نموند اید

- 11 قسم باقناب افق بیان که ابدان نفس اراختلاف امر مطلع بنموند وبست وانچه لکن ملسد نظر بمعد جناب حکمت بقه اجدی بمقر امر ومطلع آن راه نیابد ومطلع نشود

- 12 یتکلمون باهوائهم ویظنون انهم محسول کلا یشهد کلشی بانهم اعرضوا عن الحق ولکفروا بالله المهیم القیوم در مقام ربکه نقطه بیان روح ما سواه فداه ماید منه ذکره ایاک ایاک یوم ظهوره ان تحتجب بالواحد البیانیه فان ذلك الواحد خلق عنده من قبل انتهی تحذیر میفرماید که معاد در یوم ظهوره بواحد بیان از نفس حق محتجب مایند و یا بانچه در بیان نازل شده از او محروم کردید حال ملاحظه نمایند چه قدر این قوم جاملند ذکر مشغول شود لکه مهمده باشند وبمقصود از این ذکر بی برده باشند مکلمه از بیان محسوب است ونقطه بیان میفرماید تمام

as part of the Bayan, yet the Point of the Bayan declareth that the whole Bayan may in the day of Revelation become a veil. And God speaketh the truth, and guideth His servants unto the even path.

بیان در یوم ظهور از او محجوب قان والله يقول الحق وهو يهدي العباد الى سواء الصراط

- 13 Observe how they busy themselves with every lowly utterance that descendeth from earth or heaven, yet heed not that lofty station which shineth from the highest horizon. They discourse about what is written in the Book, yet no soul in this day is seen to utter even a word from the Bayan, or a phrase from among its phrases, or from the kingdom of its books incomplete, in such wise as would not debar the peoples of the world from this Most Great Cause and leave the eyes of all creation deprived and forbidden. Therefore, O brother, with ears made hearing through the leave of God, hearken unto the words of this evanescent servant.

13 بلو ار خراجامن ارض سما لكل نازل مشغول شوند سها لو جه مقام که از افق اعلى و ذکر ثنائید ویا بانجه در کتاب عادل است بکلم لکنید از هملی بعبارت که ذکر شد هنج نفس الیوم نبانید بذکری اراد کار بیان فر بالکلمة از کلمات بیان وبا ملکوت از کتب نا تمام آن ابرای امر اعظم که وابص عالم از او مر بعد اس نحمود ومحروم نماید و ممنوع شد زد در برادر باذن ظاهرة واعية أمرض این خادم فانی

- 14 Should there be found a sanctified hearer, perhaps he may rend the veils of vain imaginings through the melodies of the Lord of pre-existence, and drink from the Kawthar of the Covenant. The Point of the Bayan, may the soul of all that dwell in the realm of being be His sacrifice, hath referred all mirrors, and beyond them, and all things besides, unto the First Vahid, and hath said that all are mentioned beneath the shadow of that First Vahid. Thereafter He describeth it, saying that if anyone should through that First Vahid be veiled from the Sovereign of Names and the Fashioner of heaven, he is not to be reckoned among the accepted. By God! This is the Day whereon mankind crieth out unto the Lord of all worlds. This is the Day whereof the Furqan hath given tidings, the Day whereon "thy Lord shall come, and some of the signs of thy Lord." This is the Day wherein the heaven hath been rent asunder, the earth stretched forth, and the mountains made to pass away. This is the Day of which the Messenger spake in His utterance, "And thy Lord shall come, and the angels rank upon rank." This is the Day wherein He Who communed upon Sinai hath lifted up His voice.

14 لو اصغا خرمان پیدر که شاید مخنات باس لو تعوت مالک مدم خرق ثنائید ویکوثر تعاهد است لکنید نقطة بیان روح من فی الامکان فداه جمیع مرایا وانها وفوق آن وبجب ادلو بواحد اول راجع فرموند بغیر سیفرماید جمیع در کل ظل واحد اول مذکور ردر وبعد وصف میفرماید کل که لواحد اول ار سلطان انها وفاطر سما محجوب شوید بدو ممنوع نکروید فانه هذا یوم یغاث الناس لرب العالمین وهذا یوم اخبر به الفرقان یوم یأتی ربک او بعض آیات ربک هذا یوم فیه انفطرت السماء واتسعت الارض ومرت الجبال وهذا یوم اخبره الرسول بقوله "وجاء ربک والمملک صفا صفا" وهذا یوم فیه نطق مکلم الطور

- 15 Abandon, O ye loved ones of God, every mention save His mention, every praise save His praise, and every description save His description. converse with His chosen ones through the sweetest remembrance of His beauty. The First Point of the Bayan, may all besides Him be sacrificed for Him, hath forbidden men lest by any mystery among mysteries, any exposition among expositions, any station among stations, any mention among mentions, any name among names, or any attribute among attributes, they remain deprived of the King of Countenances, the Sovereign of love, and the One adored and beheld of all. In all degrees He hath, with the utmost clarity,

15 دعوا یا احباب الله کل ذکر دون ذکره وکل ثناء دون ثنائیه وکل وصف دون وصفه کلوا اصفیائیه لاحلی و ذکره الجمیل باول نقطة بیان روح ما سواه منفرماید بهنج سراز آسیا و بهنج بیانی از مقامات و بهنج ذکری ار اذکار و بهنج اسمی ارالا و بهنج وصفی ار اوصاف ار سلطان وجوه وملیک محبت ومشهود محروم بمانید در جمیع مراتب بکمال وضوح بیان ومنقه خبر بود که سبب اینجا عناد در بیان قرار داده ذکر لفظ مستغاث است لیعلم من یتبع الله ومن ینقلب علی عقبیه مع ذلك در

set forth this matter and made it evident. Yet that which in the Bayan became the cause of the veiling of these wayward ones was the mention of the word Mustaghath, that it might be known who followeth God and who turneth back upon his heels. Notwithstanding this, in another place He saith that if this people should appear in His day, all of you must worship Him. And in yet another passage He declareth: "The first one who shall worship Him is I myself." O brother, this is the station and meaning of the words of the Point of the Bayan, may all besides Him be His sacrifice. In diverse passages He hath, by His bounty, disclosed rays of this station. Blessed are they that know.

مقام سفرماید بطرد راین خلق ظاهر شود باید
جمع شما ثمانید و منقرماید حی ار اول عابد تیرادر
انجام وبست جناحه خود نقطه بیان روح ما
سواه فداه درعطی ار مواضع بیفضل دراء بمقام
سو بیان فرموند ابد طوبی للعارفین

- 16 Likewise, in the Kitab-i-Hayakil, He mentioneth Mustaghath and bringeth the reckoning thereof to nineteen, and then addressed Sayyah, upon him be the glory of God, face to face, bidding him arise and search every side of the Bayan and seek from God every praise and laud, that perchance the eyes of men may be anointed with the collyrium of knowledge, and that He may bestow attentive ears, radiant breasts, and assured hearts.

16 ونمود طلعت بیان در کتب هیاکل مستغاث
بشنند نو زده منتهی فرموند و بجانب سیاح علیه
بهاء الله بالمواجهة فرموند برو اولو بفحص کل
ساید بیانی و لثای از حق بطلبیه ابصار ناس غافل
بکحل دانش فرماید و اذان واعیه و صدور نیره
و قلوب موقنة عطا نماید

- 17 All that hath been asked and all that shall be asked hath already been revealed. Concerning the exalted mention, a full and ample exposition hath streamed from the Most Exalted Pen. God willing, let them search and read, and let them likewise observe the Book of Badi' and the other books that have been revealed, that thereby the people may be guided unto the horizon of certitude and directed unto the Kawthar of assurance. Verily, He is the Bestower, the Mighty, the Generous. Had this evanescent servant desired to recount from the utterances of the Point of the Bayan, may all besides Him be His sacrifice, that which concerneth this theme, the parchment would not suffice. I beseech God, exalted and glorified be He, in utter lowliness and supplication, that He may enable that soul and all others to attain unto that whereunto all are summoned in this day. Verily, He is the All-Bounteous, the Omnipotent, the Great.

17 جميع انچه سوال شده و بشود از قبل نازل شده
و در ذکر متعال شرحی مبسوط از قلم اعلی نازل
انشاء الله بفحص نموند بیانید و ملاحظه لکنند
و همجنی لکتاب بدیع و سایر کتب در هر مک
نازل شده آنچه ناس لو بافق ایقان هدایت
نماید و بکوثر اطمینان دلالتی لکنند انه هو المعطی
العزیز الکریم لطر این خادم فانی بخواد از
بیانات نقطه بدل روح ما سواه فداه از هو
جانب ذکر نماید مانع او سوق کفایت نماید
از حق جلّ و عزّ بکمال عجز و ابتهال میطلبم که
الجناب و سایر حنه نمود بانچه الیوم بحبوست فائز
فرماید انه هو الفیاض المقتدر العظیم

- 18 Convey, on behalf of this servant, the greeting of grandeur unto the friends in that land, and say:

18 دوستان آن ارض سو از قبل این خادم تکبیر
برسانید و بگوئید

- 19 Blessed are ye, inasmuch as ye have attained unto the knowledge of God and of His Cause, turned unto Him, and quaffed the choice wine of Revelation in His wondrous Name.

19 طوبی لکم بما فزتم بعرفان الله و امره و اقبلتم الیه
و شربتم رحيق الوحی باسمه البدیع

- 20 Occupy yourselves, in consummate wisdom, with the remembrance of the True One, in such wise that the warmth thereof, even without utterance or speech, may exert its influence upon the people of the world. Verily, our Lord and your Lord, our

20 در کمال حکمت بذی حق مشغول باشید نشأیکه
حرارت آن بی ذکر و بیان بر اهل امکان اثر نماید
ان ربنا و ربکم و مقصودنا و مقصودکم و معبودنا

Desire and your Desire, our Adored One and your Adored One, beareth witness unto Himself that there is none other God but Him, the Almighty, the Most Exalted, the Helper, the Bestower, the Succorer.

ومعبودكم يشهد لنفسه انه لا اله الا هو المقتدر
المتعالى الناصر المعطى المعين

21 And praise be to God, the Lord of the Worlds

21 والحمد لله رب العالمين

BLIB_Or15727a.049

BH00416

To: *Shaykh Kazim Samandar et al.*

Date: 1296 ? [1878-1879]

1 He is the Comforter in this great and mighty station.

1 هو المعزى في هذا المقام الكبير العظيم

2 O Samandar! The Lord of Destiny consoles Himself for what hath befallen Him at the hands of those who have embraced tyranny and cast justice behind their backs, following every froward devil. The tribes of 'Ad and Thamud did unto Salih and Hud that which caused the Divine Lote-Tree to lament and the Concourse on High to cry out, as doth testify this wronged, grief-stricken and lonely One. By God! They crucified the Spirit, hamstrung the She-Camel, and shattered the Ark. Thy Lord is verily the All-Knowing, the All-Informed. He lamenteth for His chosen ones and consoleth His loved ones in this calamity whereby justice hath wailed and the Faithful Spirit hath cried out. They have slain My chosen ones and plundered their possessions. Thus hath the matter been decreed, yet most of the people remain heedless.

2 يا سمندر ان مالك القدر يعزى نفسه بما ورد عليه من الذين اخذوا الاعتساف ونبذوا الانصاف عن ورائهم بما اتبعوا كل شيطان مرید قد فعلت العاد والتود بصالح وهود ما ناحت به السدرة المنتهى و صاح الملاء الأعلى يشهد بذلك هذا المظلوم المحزون الغريب تالله قد صلبوا الروح وعقروا الناقة و كسروا التابوت ان ربك هو المبين الخبير انه يرثى على اصفياه ويعزى احبائه في هذه المصيبة التي بها ناح العدل و صاح الروح الامين قد قتلوا اصفياي و نهبوا اموالهم كذلك قضى الامر ولكن القوم اكثرهم من الغافلين

3 O Samandar! We have witnessed Joseph the Beloved between the fangs of wolves, and Husayn beneath the claws of the oppressors. By God's life! The people have committed that which neither the Jews did unto the Spirit, nor Abu-Jahl unto Muhammad, My Messenger, whom We adorned with the ornament of the Seal and sent unto all who are in the heavens and on earth. They have perpetrated that which none in the world hath ever perpetrated, as doth bear witness the Lord of Eternity from this glorious horizon. When Hasan and Husayn were martyred and their days were ended, We seized the source of tyranny and oppression with a sovereignty from Our presence. Verily thy Lord is the Almighty, the Powerful. Blessed are they who drew nigh unto them and visited their resting-places. They are the people of God in the Kingdom of creation. Thus

3 يا سمندر قد رأينا يوسف الحبيب بين اتياب الذئب والحسين تحت مخالب الظالمين لعمر الله قد فعلت الامة ما لا فعل اليهود بالروح ولا ابوجهل بمحمد رسول الذي زيناه بطراز الخاتم و ارسلناه الى من في السموات و الارضين قد ارتكبوا ما لا ارتكب احد من العالم يشهد بذلك مالك القدم من هذا المنظر الكريم فلما فاز الحسن و الحسين و قضت الايام اخذنا مبدء الظلم و الاعتساف بسلطان من لدنا ان ربك هو المقتدر القدير طوبى للذين تقربوا اليهم و زاروهم في مقامهم انهم اهل الله في ملكوت الانشاء كذلك حكم القلم الأعلى في هذا الكتاب العزيز البديع

hath the Supreme Pen decreed in this wondrous and glorious Book.

- 4 Woe unto those who have cast the Tablet of God behind their backs and followed every remote transgressor. Ponder, O Samandar, on My forbearance despite My power, My patience despite My might, and My silence despite the influence of My Word that hath dominated the world. Were We to so desire, We could seize those who have committed injustice through a mere servant or through the angels of the near ones. We act according to the wisdom We have made a lamp unto Our creation and the people of Our dominion. Thy Lord is verily the All-Knowing, the All-Wise. Soon shall We seize those who have oppressed even as We seized them aforetime. Thy Lord is verily the Ruler over whatsoever He willeth.
- 5 God willing, thou hast been and wilt ever remain the recipient of God's favors and engaged in His service. He hath testified that thou hast been faithful to His Covenant and hast arisen to serve His Cause. Blessed art thou, and thy brother, and thy father who hath ascended unto God, the Lord of the worlds.
- 6 O Samandar! Thou must act with the utmost wisdom. Trust not every speaker, reveal not what thou knowest to every visitor, and disclose not to every seeker. How many a servant claims with his tongue that which hath never entered his heart. Be seated upon the throne of wisdom, walk in the path of wisdom, and hold fast to the hem of wisdom. Thus doth the Lord of creation counsel thee. He is verily the Faithful Counselor.
- 7 These are days wherein some, for the purpose of learning about matters or for other motives, make claims of sincerity and faith. Thou must be vigilant in all respects that nothing might occur contrary to wisdom.
- 8 For each of the souls mentioned in thy letter, wondrous and sublime verses have been revealed from the heaven of divine Will. Blessed are they for having attained unto My verses in My days and unto My mercy that hath preceded all worlds. Make mention of thine uncle on My behalf. Say: Grieve not for what hath befallen thee. The Beloved remembereth thee and hath turned toward thee out of His grace. He is verily the Almighty, the All-Bountiful.
- 9 O Muhammad-Qabli-Rahim! Blessed art thou for having turned unto God, hearkened unto His Call, and directed thyself toward Him with a heart that was turned to the Qiblih of the horizons. Let not the affairs of the world grieve thee. Verily, the ocean of joy remembereth thee in the midst of
- 4 تَبَا لِلَّذِينَ نَبَذُوا لَوْحَ اللَّهِ عَنْ وِرَائِهِمْ وَاتَّبَعُوا كُلَّ فَاسِقٍ بَعِيدٍ تَفَكَّرُوا سَمْعِي فِي صَبْرِي بَعْدَ قُدْرَتِي وَاصْطَبَارِي بَعْدَ اقْتِدَارِي وَصَمْتِي بَعْدَ نَفْوَذِ كَلِمَتِي الْمُهَيْمِنَةِ عَلَى الْعَالَمِينَ لَوْ اردْنَا اخْذَنَا الَّذِينَ ظَلَمُوا فِي ظَاهِرِ الظَّاهِرِ بَعْدَ مِنَ الْعِبَادِ أَوْ بِمَلَأْنِكَ مِنَ الْمُقَرَّبِينَ أَنَا نَعْمَلُ بِمَا تَقْتَضِيهِ الْحِكْمَةُ الَّتِي جَعَلْنَاهَا سِرَاجًا نَخْلُقُ أَهْلَ مَمْلَكَتِي إِنَّ رَبَّكَ هُوَ الْعَلِيمُ الْحَكِيمُ فَسَوْفَ نَأْخُذُ الَّذِينَ ظَلَمُوا كَمَا اخْذْنَاهُمْ مِنْ قَبْلِ أَنْ رَبَّكَ هُوَ الْحَاكِمُ عَلَى مَا يَرِيدُ
- 5 انْشَاءَ اللَّهُ لَمْ يَزَلْ وَلا يَزَالُ بِعَنَاءِ اللَّهِ فَائِزٌ بِأَشْيٍ وَبِحُدُودِ مَشْغُولٍ أَنَّهُ شَهِدَ لَكَ بِأَنَّكَ وَفَيْتَ بِمِيثَاقِهِ وَ قَتَّ عَلَى خِدْمَةِ أَمْرِهِ طَوْبِي لَكَ وَ لِأَخِيكَ وَ لِأَخِيكَ الَّذِي صَعِدَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ
- 6 اَي سَمْعِدَر بَايْدَ بِكَمَالِ حَكْمَتِ حَرَكَتِ نَمَائِي لَا تَصَدِّقْ كُلَّ قَائِلٍ وَلا تَظْهَرُ مَا عِنْدَكَ لِكُلِّ وَارِدٍ وَلا تَكْشِفْ لِكُلِّ طَالِبٍ كَمَ مِنْ عِبْدٍ يَدْعِي بِاللِّسَانِ مَا لَا خَطَرَ فِي قَلْبِهِ كَنَ مُسْتَوِيًّا عَلَى سِرِّيرِ الْحِكْمَةِ وَ سَالِكًا عَلَى صِرَاطِ الْحِكْمَةِ وَ مَتَمَسِّكًا بِذِيلِ الْحِكْمَةِ كَذَلِكَ أَمْرُكَ مَوْلَى الْبَرِيَّةِ أَنَّهُ هُوَ النَّاصِحُ الْأَمِينُ
- 7 اَيْنَ اَيَّامِيسْتِ كِهَ بَعْضِي بِجَهَةِ اِطْلَاعِ بِرَ اُمُورِ بَا مَا رَبِّ اُخْرَى اِدْعَايِ خُلُوصِ وَ اِيْمَانِ مِينَمَايَنْدِ بَايْدَ اَنْجَنَابِ اَزْ جَمِيعِ جِهَاتِ مَتَوَجِّهٍ [بَاشَنْدِ] كِهَ خَارِجِ اَزْ حَكْمَتِ اَمْرِي وَاقِعِ نَشُودِ
- 8 نفوسيكه در مكتوب آنجناب بود مخصوص هر يك از سماء مشيت الهی آيات پديعه منيعه نازل طوبی لهم بما فازوا باياتی فی آيامی و رحمتی التي سبقت العالمين ان اذكر عمك من قبلی قل لا تحزن بما ورد عليك ان المحبوب يذكرك و توجه اليك فضلا من عنده انه هو المقتدر الفضال
- 9 يا محمد قبل رحيم طوبی لك بما اقبلت الى الله و سمعت ندائه و توجهت اليه بقلب كان متوجهاً الى قبله الآفاق اياك ان [تحزنك] شئون العالم ان بحر الفرح يذكرك في بحبوحة الأحران قد ارتفعت

sorrows. The banner of tyranny hath been raised in the land of Sad, whereat the Lote-Tree of existence hath lamented and the Rock of reality hath cried out. God hath seized the root of oppression through His sovereignty. He, verily, is the Almighty, the Unconstrained.

- 10 Say: Praise be unto Thee, O my God, for having remembered me in Thy Most Great Prison. I beseech Thee, by Thy Name, the All-Subduing Ruler of the world, to ordain for me through the Pen of Thy decree that which shall profit me in every world of Thy worlds. O Lord! Thou knowest what is within me, and I know not what is with Thee. Thou art, verily, the All-Knowing, the All-Wise.

- 11 We make mention of him who is named Ibrahim, that he may hear the Call of the Glorious One which hath been raised from this exalted Station. Be thou mindful of My remembrance, proclaiming My Name and voicing My beauteous praise. Give thanks unto God for having aided thee to recognition and for having revealed unto thee that which shall profit thee throughout the duration of His kingdom and dominion, shouldst thou remain steadfast in this Cause whereby the feet of the learned have slipped and the hearts of the mystics have been perturbed, save whom God hath willed, thy Lord, the Lord of all worlds. Thus hath the Dayspring of Revelation mentioned thee in His days, that thou mayest give thanks unto thy Gracious Lord.

- 12 We make mention in this Book of him who is named Ali, from which the fragrance of utterance hath been wafted to all who dwell in the realm of creation and the perfume of the garment hath been diffused amongst those who are near unto God. O Ali! We counsel thee to be steadfast in this mighty Cause. How many a servant hath claimed steadfastness within himself, yet when We tested him with but a word he faltered and was among the lost. Cast aside vain imaginings in the name of thy Lord, the Mighty, the All-Knowing, and hold fast unto the cord of certitude from God, the Most High, the Most Great. Thus hath the Spirit spoken, and the Cock of the Throne hath crowed, and the Nightingale hath warbled. Blessed is he who hath turned and hearkened, and woe unto the heedless. The glory be upon thee and upon whosoever hath held fast unto the cord of God, the Lord of the Day of Judgment.

- 13 O Most Exalted Pen! We desire to make mention of one of My handmaidens who heard My call, turned unto My horizon, discovered the fragrance of My garment, arose to render My praise and glorification, circled round My Cause, sought refuge in My presence, and found shelter beneath the shade of the Tree of My loving providence, who bore the afflictions of the world for love of Me and My path, and cast aside the idle

راية الظلم في ارض الصّاد بذلك ناحت سدره الوجود و صاحت صخرة الامكان قد اخذ الله اصل الاعتساف بسلطان من عنده انه هو المقتدر المختار

- 10 قل لك الحمد يا الهى بما ذكرتنى في سجنك الأعظم اسئلك باسمك المهيمن على العالم بأن تكتب لى من قلم تقديرك ما ينفعنى في كلّ عالم من عوالمك اى ربّ انت تعلم ما في نفسى ولا اعلم ما عندك أنّك انت العليم الحكيم

- 11 أنا نذكر من سمى إبراهيم ليسمع نداء الجليل الذى ارتفع من هذا المقام الرفيع كن ذاكرًا بذكرى و صائحًا باسمى و ناطقًا بثنائى الجميل ان اشكر الله بما ايدك على العرفان و انزل لك ما ينفعك بدوام الملك و الملكوت لو تكون ثابتًا راسخًا على هذا الأمر الذى به زلت اقدام العلماء و اضطربت افئدة العرفاء الا من شاء الله ربك رب العالمين كذلك ذكرك مطلع الوحى في ايامه لتشكر ربك الكريم

- 12 و نذكر من سمى بهلى فيهذا الكتاب الذى تضرعت منه رائحة البيان لمن في الامكان و عرف القميص بين المقرّين يا على أنا نوصيك بالاستقامة على هذا الأمر العظيم كم من عبد ادعى الاستقامة في نفسه فلما بلونه بكلمة توقف و كان من الخاسرين دع الأوهام باسم ربك العزيز العلام و تمسك بذيل اليقين من لدى الله العلى العظيم كذلك نطق الروح و دلع ديك العرش و غرّد العندليب طوبى لمن اقبل و سمع و ويل للغافلين البهلاء عليك و على من تمسك بحبل الله مالك يوم الدين

- 13 ان يا قلم الأعلى أنا اردنا ان نذكر امة من امائى التى سمعت ندائى و اقبلت الى افقى و وجدت عرف قيصى و قامت على ذكرى و ثنائى و طافت حول امرى و لاذت بحضرتى و استظلت في ظلّ سدره عنايتى و حملت شدائد العالم في حى و سبيلى و نبذت اوهام الأمم بسلطان اوامرى و

fancies of the nations through the sovereignty of My commandments and ordinances. She is the one who was in the presence of Our Name, who was named Abdul-Rahim, in this luminous Scene. O Samandar! By My life, We have veiled his station in this vain life and have made mention of him in My hidden, treasured and concealed scroll with such mention as hath enraptured the hearts of the mystics. Blessed is he who attained his presence in his days and visited him after his ascension. We bear witness that he is among the triumphant. Blessed is he who draweth nigh and standeth before his resting place and saith:

احكامي انما لى التي كانت عند اسمنا الذي سمي
بعد الرحيم فهذا المنظر المنير يا سمندر لعمري انا
سترنا شأنه في الحياة الباطلة و ذكرناه في صحيفتي
المستورة المخزونة المكنونة بذكر انجذبت به افئدة
العارفين طوبى لمن تشرف بلقائه في أيامه و زاره
بعد ارتقائه نشهد أنه من الفائزين طوبى لمن يتقرب
و يقوم تلقاء رمسه و يقول

- 14 Peace be upon thee from God and His chosen ones and His trustees and the Dawning-Places of His revelation and the Day-Springs of His inspiration and the Manifestations of His Cause and the bearers of His throne and His angels, O thou who art radiant with the light that shineth from the horizon of certitude and who speaketh in praise of thy Lord, the Possessor of all possibilities. I testify that thou didst arise when thou didst hear the call and didst answer thy Lord, and hastened with thy heart to His most exalted horizon and His most glorious vision, and didst take the choice wine of knowledge from the hand of the bounty of thy Lord, the Mighty, the Bestower. And I testify that thou wert steadfast in the Cause of God in such wise that neither the clamor of the heedless, nor the blame of the ignorant, nor the turning away of the opposer, nor the objection of the spiteful, nor the evil of the wicked, nor the barking of the hateful could deter thee.

14 السلام من الله و اصفياته و امنائه و مشارق
و حيه و مطالع الهامه و مظاهر امره و حلة
عرشه و ملائكته عليك يا ايها النور المشرق
من افق الايقان و الناطق بثناء ربك مالك
الامكان اشهد انك قت اذا سمعت النداء و
اجبت مولاك و سرعت بقلبك الى افقه
الأعلى و منظره الأبهى و اخذت رحيق العرفان
من يد عطاء ربك العزيز المنان و اشهد انك
كنت مستقيماً على امر الله على شأن ما منعك
ضوضاء كل غافل و لوم كل جاهل و اعراض
كل معرض و اعتراض كل مغل و قباع كل
فاجر و نباح كل مبغض

- 15 Thou art he who was mentioned by the Most Exalted Pen and who didst win the verses of God, the Lord of Names, and didst drink the Kawthar of utterance from the cup of the wisdom of God, the Lord of the worlds. And I testify that thou didst acknowledge that which God acknowledged on a day wherein earthquakes seized all who were on earth save whom God willed, the All-Knowing, the All-Wise. Thou art he who heard in the path of God that which no one had heard and bore in the love of God that which no soul among the servants had borne. Thou art he who cast behind thee vain imaginings and placed doubts beneath thy feet, and turned toward the Qiblih of the horizons with a heart purified from the signs of the deniers and the whisperings of those who disbelieved in God, the Lord of the Day of Judgment.

15 و انت الذي ذكرت من القلم الأعلى و فزت
بآيات الله مالك الأسماء و شربت كوثر البيان
من كأس حكمة الله رب العالمين و اشهد انك
اعترفت بما اعترف به الله في يوم فيه اخذت
الزلازل من على الأرض الا من شاء الله العليم
الحكيم انت الذي سمعت في سبيل الله ما لا
سمعه احد و حملت في حب الله ما لا حملته
نفس من العباد انت الذي نبذت الأوهام عن
ورائك و الظنون تحت قدمك و اقبلت الى قبلة
الآفاق بقلب كان مطهراً عن اشارات المنكرين
و همزات الذين كفروا بالله مالك يوم الدين

- 16 Blessed art thou and blessed is he who draweth nigh unto thee and visiteth thee in thy resting-place and who remembereth thee and what befell thee at the hands of those who denied God and disputed His signs and turned away from His presence and objected to His Self and arose to extinguish His light

16 طوبى لك و لمن تقرب اليك و زارك في
مقامك و لمن ذكرك و ما ورد عليك من الدين
كفروا بالله و جادلوا بآياته و اعرضوا عن لقائه و
اعترضوا على نفسه و قاموا على اطفاء نوره الذي
به اشرقت السموات و الأرض نشهد انهم من

whereby the heavens and earth were illumined. We testify that they are the companions of the fire in the Book of God, the Sovereign, the Just, the All-Knowing, the All-Informed. Verily, We make mention of Muhammad-Qabli-'Ali who was mentioned by name in thy book. Verily thy Lord is the Mighty, the Bestower. Grieve not at separation, for He prescribeth for whomsoever He willeth whatsoever He desireth. Verily thy Lord is the All-Powerful, the Unconstrained. Be not grieved at anything, but rejoice in the days of thy Lord and say:

- 17 Praise be unto Thee, O Sovereign of earth and heaven! I testify that the earth hath been ennobled by Thy footsteps, the atmosphere hath been perfumed by Thy breaths, the sun hath been illumined by the light of Thy countenance, the heaven hath been raised up by Thy will and hath smiled at Thy manifestation, and the world hath quivered with longing to meet Thee. O Lord! I beseech Thee by the tribulations that have befallen Thee to inscribe for me, by Thy Most Exalted Pen, that which befitteth the heaven of Thy bounty and the ocean of Thy generosity. O Lord! I testify that Thou didst create me and all things to attain Thy presence, to stand before the throne of Thy grandeur, and to appear at the gate of Thy mercy. Despite my knowledge of all this and my certitude in what Thou hast willed before Thy face, should Thou command me to stand still, I would be content with Thy command, and should Thou forbid me, I would say: "Praise be unto Thee, and Thine is the command, O Thou in Whose hand lies the kingdom of all things and in Whose grasp is the dominion of names. There is none other God but Thee, the All-Knowing, the All-Wise."

- 18 O Lord! I beseech Thee by those who have arisen to aid Thy Cause and by those who were martyred in the Land of Sad for Thy sake - those whose tribulations caused the Concourse on High and the denizens of the Kingdom of Names to weep - to ordain for me, by the Pen of [Thy grace], the reward of attaining Thy presence and the recompense of those who hastened to the Dayspring of Thy Revelation in such wise that neither the waves of the seas deterred them from Thy path, nor the hosts of the wicked from the direction of Thy grace, until they entered Thy Most Great Prison, stood before Thy throne, heard Thy call, were illumined by the lights of Thy countenance, and sought shelter in the hem of Thy bounty. O Lord! I am the poor one, and Thou art the Rich; I am the impotent one, and Thou art the Powerful. I have raised my hands of supplication to the heaven of Thy gifts. If Thou renderest me deprived, verily Thou art the best of judges, and if Thou sendest down upon me what Thou hast willed of Thy grace, verily Thou art the best of givers. I testify in all circumstances that Thou

اصحاب النار في كتاب الله الملك العدل العليم
الخبير انا نذكر محمد قبل على الذي ذكر اسمه في
كتابك ان ربك هو العزيز الوهاب لا تحزن عن
الفراق انه يكتب لمن يشاء ما اراد ان ربك هو
المقتدر المختار لا تحزن من شيء ان افرح في ايام
ربك وقل

17 لك الحمد يا مالک الارضين و السموات
اشهد ان الارض تشرفت بقدمك و الهواء
فاز بنفحاتك و الشمس استضأت من نور
وجهك و السماء ارتفعت بارادتك و ابتسمت
بظهورك و العالم اهتز شوقاً للقائك اي رب
اسئلك بمظلومية نفسك بأن تكتب لي من
قلبك الأعلى ما ينبغي لسماء جودك و بحر
كرمك اي رب اشهد انك خلقتني و كل شيء
للقائك و الحضور لدى عرش عظمتك و القيام
لدى باب رحمتك و مع علي بكل ذلك و
ايقاني بما اردته تلقاء وجهك لو تأمرني بالوقوف
لأكون راضياً بأمرك و لو تمنعني لأقول لك
الحمد و الأمريا من بيدك ملكوت الأشياء و في
قبضتك جبروت الأسماء لا اله الا انت العليم
الحكيم

18 اي رب اسئلك بالذين قاموا على نصره امرک
و بالذين استشهدوا في ارض الصاد في سبيلک
الذين ناح لمصيبتهم الملاء الأعلى و اهل ملکوت
الأسماء بأن تكتب لي من قلم [فضلك] اجر
لقائك و اجر الذين سرعوا الى مشرق ظهورک
على شأن ما منعهم امواج البحار عن سبيلک و
لا جنود القجار عن شطر فضلك الى ان دخلوا
سجنک الأعظم و قاموا لدى عرشک و سمعوا
ندائك و فازوا بأنوار وجهک و لاذوا بذيل
عطائك اي رب انا المسكين و انت الغني و انا
العاجز و انت القادر قد رفعت ايادي الرجاء الى
سماء مواهبک ان تجعلني محروماً انک انت خير
عادل و ان تنزل علي ما اردته من فضلك انک
انت خير معطي اشهد في كل الأحوال انک انت

art praiseworthy in Thy deeds and obeyed in Thy command. There is none other God but Thee, the All-Knowing, the All-Wise.

المحمود في فعلك و المطاع في امرك لا اله الا
انت العليم الحكيم

- 19 O Pen of the Most Merciful! Make mention of him who was named Hasan-i-Qabl-i-Khan, that he may rejoice in My remembrance and arise to that which will profit him in the worlds of My Command and My Kingdom, the Mighty, the Impregnable. Be thou in such wise that neither the happenings of the world nor the clamor of the nations shall deter thee. Thus doth the Ancient King command thee from this luminous spot. Say: The heedless ones have imprisoned Him in this mighty fortress, yet in all conditions He calleth them who are in the kingdom of creation unto God, the Creator of heaven. However, most people are among the heedless. Some have heard, some remained heedless, some heard and turned away, and some heard, hastened, and answered their Ancient Lord. This is a day whereon it behooveth the whole world to become a single ear, that it may hear this most sweet call which hath been raised betwixt earth and heaven. Thus doth the Lord of all mention thee in this great prison. Be thou thankful unto thy Lord for having remembered thee through these verses whereby the eyes of those near unto God have been solaced.

19 ان يا قلم الرحمن ان اذكر من سمي بحسن قبل خان
ليفرح بذكرى و يقوم على ما ينفعه في عوالم امرى
و ملكوتى العزيز المنيع كن على شأن لا تمنعك
حوادث العالم و لا ضوضاء الأمم كذلك
يا امرك مالک القدم من هذا المقر المنير قل ان
الغافلين حبسوه في هذا الحصن المتين و انه في
كل الأحوال ينادى من في ملكوت الانشاء
الى الله فاطر السماء ولكن الناس اكثرهم من
الغافلين منهم من سمع و منهم من غفل و منهم
من سمع و اعرض و منهم من سمع و سرع و
اجاب مولاه القديم هذا يوم ينبغي لكل العالم ان
يكون اذناً واحدة لتسمع هذا النداء الأهل الذى
ارتفع بين الأرض و السماء كذلك يذكر مولى
الورى في هذا السجن العظيم ان اشكر ربك بما
ذكرك بهذه الآيات التى بها قوت اعين المقربين

- 20 O Husayn! The face of the Wronged One hath turned toward thee from this spot, and He saith: Blessed is the stranger who hath recognized his supreme home, blessed is the hearer who hath heard the call of the Lord of all creation, blessed is the seer who hath beheld My Most Glorious Horizon, and blessed is the speaker who hath uttered My beauteous praise. Verily, the Wronged One calleth thee and counseleth thee with that which the All-Merciful hath revealed in His wondrous Book. Hold fast unto God and His commandments, and be thou in such wise that all who possess the sense of smell may inhale from thee the fragrance of the love of God, the Lord of the worlds. Thus hath My Most Exalted Pen spoken out of grace from His presence, and I am the All-Bountiful, the Most Generous.

20 ان يا حسين قد توجه اليك وجه المظلوم من هذا
المقام و يقول طوبى لغير عرف وطنه الأعلى
و لسميع سمع نداء مالک الانشاء و لصير رأى
افقى الأبهى و لناطق نطق بثنائى الجميل ان المظلوم
يناديك و يوصيك بما انزله الرحمن في كتابه البديع
تمسك بالله و اوامره و كن على شأن يجد منك
كل ذى شئ عرف محبة الله رب العالمين كذلك
نطق قلبى الأعلى فضلاً من عنده و انا الفضل
الكريم

- 21 O Samandar! It behooveth thee to offer thanksgiving and praise unto thy Lord for having revealed, for every name recorded in thy book, that which will enable the sincere ones to inhale the fragrance of My Revelation and the sweet-scented savour of My luminous garment. The glory rest upon thee and upon them and upon him who hath attained unto My presence and My service, and verily he is exalted after Nabil. We make mention of him at the end of the Book that he may rejoice in the remembrance of his Lord, the All-Informed, the One Who uttereth. We send Our greetings unto him from this Station, and call to mind the days wherein he was present

21 يا سمندر ينبغي لك ان تشكر و تحمد ربك بما انزل
لكل اسم كان في كتابك ما يجد منه المخلصون
عرف ظهورى و رائحة قبضى المنير البهاء عليك
و عليهم و على من فاز بلقائى و خدمتى و انه لعل
بعد نبيل انا نذكره في آخر الكتاب ليفرح بذكر ربه
الناطق الخبير انا نكبر على وجهه من هذا المقام و
نذكر الأيام التى كان حاضراً لدى العرش و سامعاً
نداء ربه العزيز الحميد

before the Throne and hearkened unto the voice of his Lord, the Mighty, the All-Praised.

- 22 And the glory rest upon thee and upon him and upon both your families and upon those who are with you and those who have believed in God, the Lord of the Mighty Throne. And praise be to God, the Lord of the worlds.

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22 و الهاء عليك و عليه و على اهلكا و الذين معكما
و على الذين آمنوا بالله رب العرش العظيم و الحمد
لله رب العالمين

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To: Mahmud, in Fathabad

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the All-Powerful

1 بنام خداوند توانا

- 2 In these days when the fire of tyranny is ablaze and the light of justice is concealed, the Most Exalted Pen makes mention of thee and declares: Reflect upon the rebellious souls and that which proceedeth from them. With their tongues they make mention of the All-Merciful and occupy themselves with praise of the Best-Beloved of all worlds, and yet they perpetrate that which causeth the Divine Lote-Tree to lament and bewail. Woe unto them and unto those who follow them! For the sake of this base and transient world they have forsaken the eternal realms of God. And strange it is that, despite such deeds and actions, they count themselves among the faithful. By the life of God! The Apostle lamenteth their actions and the Holy Maiden weepeth at that which their hands have wrought. They slay the sons of the Apostle while praying unto Him and weep for those martyred in former times. We testify that they are among the lost.

2 در این ایام که نار ظلم مشتعل و نور عدل مستور
قلم اعلی تو را ذکر مینماید و میفرماید در نفوس
طاغیه و مایظهر منهم تفکر نمائید بلسان بذکر رحمن
ناطقند و بنای محبوب امکان مشغول ولكن
عاملند آنچه را که سدره منتهی از آن در نوحه
و ندبه است تباهم و لمن اتبعهم از برای دنیای
فانیه دنیه از عوالم باقیه الهی گذشتند و عجب
در آن است که با این اعمال و افعال خود را
از اهل ایمان میشمردند لعمر الله ینوح الرسول من
فعلهم و تبکی البتول بما اکتسبت ایادیهن یقتلون
انباء الرسول و یصلون علیه و یبکون علی من
استشهد من قبل نشهد انهم من الخاسرين

- 3 Observe how greatly hath heedlessness encompassed these souls. They themselves quote that the Apostle—may the spirit of all else but Him be sacrificed for His sake—hath said: “The righteous belong to God and the wicked belong to me.” Yet they have done what they have done and committed what they have committed. By the life of God! The Concourse on High and the denizens of the Kingdom of Names have lamented, but the people remain wrapt in heedlessness and veils. He hath indeed seized the spotted snake through His sovereignty

3 ملاحظه کنید چه مقدار غفلت این نفوس
را احاطه نموده خود میگویند که حضرت
رسول روح ما سواه فداه فرموده الصالحون
لله و الطالحون لی مع ذلک عملوا ما عملوا و
ارتکبوا ما ارتکبوا لعمر الله ناح الملائع الأعلی و
اهل ملکوت الأسماء ولكن القوم فی غفلة و
حجاب انه اخذ الرقشاء بسلطانه و قدرته التي

and might—she who was the source, origin and essence of tyranny—and soon will He seize the wolf that followed her. Verily He is the All-Powerful, the Almighty.

- 4 Those people formerly martyred the Prince of Martyrs, and when asked why they had put to such a humiliating death this holy soul whom all acknowledged and confessed to be the son of the Apostle and the Prince of the Youth of Paradise, they replied that he had risen against the Imam of the Age. And now they have martyred this Husayn, who is the Imam of the land of Sad and His very essence. Behold, the curse of God be upon the wrongdoing people! Take heed, O ye who have eyes to see! Take heed, O ye who have insight!

- 5 Blessed art thou for having believed in God, the Self-Subsisting, the Supreme, on a day wherein men have turned away and objected, save those whom God, the Lord of the seen and unseen, hath willed. Praise be to God that through divine grace thou hast drunk from the ocean of faith and attained recognition of the Best-Beloved of the worlds. Reflect upon the heedlessness of those who style themselves learned ones of the age. They have failed to ponder even a single word of the words of old or to comprehend its meaning. This is that word of old which was spoken: The chiefs of the earth shall present themselves before the Qa'im, and then that Dawning-Place of the Light of Divine Unity shall speak a word whereupon all shall flee. I swear by the Sun of the horizon of utterance, had the people of the world—namely those who claim adherence to the Qur'an—reflected with fairness and insight upon even this blessed word, they would not have risen in tyranny.

- 6 Were any clear-sighted one today to gaze with penetrating vision upon the Divine Lote-Tree, he would behold upon all its leaves, branches and twigs the marks of the swords of the rebellious, the arrows of the deniers, and the stones cast by the doubts of the heedless. Nevertheless, that blessed Tree at all times calleth out with its most exalted voice, summoning the people of the world to the most sublime horizon. Strange it is that the people are deluded by this world, which is but a fleeting shadow, and remain heedless of the Truth. It behooveth everyone who hath believed in God to ponder the words and deeds of those who have disbelieved and to render praise to their Lord, the Giving, the Bountiful, Who enabled them to recognize the Manifestation of His Self, the Dawning-Place of His Revelation, the Dayspring of His signs, and the Source of His knowledge, the Mighty, the Wondrous. Woe unto the

كانت اصل الظلم و مبدئه و معدنه و سوف يأخذ الذئب الذي اتبعها انه هو المقتدر القدير

4 آنقوم قبل سيد الشهداء را شهيد نمودند و چون سؤال شد كه چرا اين نفس مقدسه را كه جميع مقر و معتريف بر اينكه او اين رسول و سيد شباب اهل جنت است باين ذلت شهيد نموديد گفتند بر امام زمان خروج كرده و حال اين حسين را امام ارض صاد كه جوهر او است شهيد نموده الا لعنة الله على القوم الظالمين فاعتبروا يا اولي الأبصار فاعتبروا يا اولي الأنظار

5 طوبى لك بما آمنت بالله المهيمن القيوم في يوم فيه اعرض الناس و اعترضوا الا من شاء الله مالک الغيب و الشهود الحمد لله بعنايت رباني از بحر ايمان آشامیدی و بعرفان محبوب عالميان فائز گشتی در غفلت جهلاى عصر كه خود را علما مينامند تفكر نمائيد موفق نشدند كه در يك كلمه از كلمات قبل تفكر نمايند و معنى آن را ادراك كنند اينست كلمه قبل كه گفته شد نقباى اهل ارض در خدمت قائم حاضر ميشوند و بعد آن مطلع نور احديه بكمهائى تكلم ميفرمايد و جميع فرار مينمايند قسم بافتاب افق بيان اگر اهل امكان يعنى نفوسيكه خود را به فرقان نسبت ميدهند در همين كلمه مبارك كه از روى بصيرت و انصاف تفكر مينمودند باعث اسف و تاسف نميگردند

6 اگر اليوم صاحب بصرى در سدره الهى بعين حديد نظر نمايد در جميع اوراق و اغصان و افناش آثار سيوف طاغين و سهام منكرين و اجار ظنون غافلين را مشاهده ميكند مع ذلك آن سدره مبارك در كل احيان بأعلى النداء اهل امكان را بافق اعلى دعوت ميفرمايد عجب است از قوم كه باين دنيا كه ظلى است زائل مغرورند و از حق غافل ينجى لكل من آمن بالله ان يتفكر فى اقوال الذين كفروا و اعمالهم و يمجّد ربّه المعطى الكريم الذى وفقه على عرفان مظهر نفسه و مشرق وجهه و مطلع آياته و منبع علمه العزيز البديع تبا لقوم نبذوا المهم و اخذوا احوالهم سوف يأخذهم الله بقهر من عنده و سلطان من لدنه انه هو الآخذ العليم الحكيم

people who cast aside their God and followed their vain imaginations. God will soon seize them with His wrath and His authority, for He is verily the All-Compelling, the All-Knowing, the All-Wise.

- 7 Thy letter reached the Most Great Prison and attained the presence of the Wronged One of the horizons. The fragrance of love wafted therefrom, and for each soul mentioned therein, blessed verses were sent down from the heaven of oneness. God willing, all shall attain unto the fruits thereof in this world and in all the divine worlds. He is verily the Ordainer, the Most Exalted, the Mighty, the Inaccessible.
- 8 We make mention of Siyyid-'Ali and beseech God to forgive him and draw him nigh unto Him. He is verily the Protector, the Self-Subsisting. This is a Day wherein the ocean of bounty hath surged, the heaven of generosity hath been upraised, and the sun of grace hath shone forth, inasmuch as the temple of the All-Merciful hath been established upon the throne of His blessed Name, the Mighty, the Well-Beloved. Blessed is the soul that hath heard the call of its Lord and turned with its heart unto God, the Lord of what was and what shall be.
- 9 We make mention of him who is named Mahmud, that he may rejoice in the remembrance of the Wronged One Who calleth all to God, the Lord of the seen and the unseen. O Mahmud! This is a Day that hath adorned the Books of God, the Mighty, the Loving. Arise to remember and praise God, and beseech Him to make thee steadfast in this irrevocable Cause. By God! The Sun of Revelation hath shone forth, whereat the feet of the learned have slipped, the hearts of the mystics have been perturbed, and the faces of the peoples have been darkened, save those whom God, the Lord of existence, hath willed. Hold fast unto the firm cord of this Most Great Name and say:
- 10 Praise be unto Thee, O Lord of existence, for having caused me to turn unto Thee and unto Thy horizon. I testify that Thou hast appeared with the truth and that which was hidden hath been manifested. Thou art verily the Truth, the Knower of the unseen.
- 11 We make mention from this Most Great Prison of him who is named Muhammad-Rida, that he may hear the call of the Lord of Names in all the worlds of his Lord, the All-Knowing Director. The ears were created to hearken unto My call, the eyes to behold the lights of My horizon, the faces to turn unto My Kingdom, the hearts for My love, and the tongue for My beauteous praise. When thou hast attained unto My verses and found the fragrance of My remembrance, render thanks unto God for this. He is verily the All-Hearing, the All-Seeing.
- 7 نامهات در سجن اعظم وارد و بلحاظ مظلوم آفاق
فائز شد و عرف محبت از او ساطع و نفوسیکه در
او مذکور بود مخصوص هر یکی از سماء احدیه
آیات مبارکه نازل انشاء الله کل در این عالم و
جميع عوالم الهی بثمرات آن فائز شوند انه هو المقدر
المتعالی العزیز المنیع
- 8 انا نذكر سيد قبل علي و نسل الله بأن يغفره و
يقربه اليه انه هو المهيمن القيوم هذا يوم فيه ماج
بحر الكرم و ارتفعت سماء الجود و اشرقت شمس
الفضل بما استوى هيكल الرحمن على عرش اسمه
المبارك العزيز المحبوب طوبى لنفس سمعت نداء
ربها و اقبلت بقلها الى الله رب ما كان و ما
يكون
- 9 و نذكر من سمي بمحمود ليفرح بذكر المظلوم الذي
يدعو الكل الى الله مالک الغيب و الشهود يا محمود
هذا يوم قد تزين بذكره كتب الله العزيز الودود
قم على ذكر الله و ثنائه ثم اسئله بأن يجعلك
مستقيماً على هذا الأمر المحتوم تالله قد اشرقت
شمس الظهور و زلت بها اقدام العلماء و اضطربت
افئدة العرفاء و اسودت وجهه ملاء الانشاء الا من
شاء الله مالک الوجود تمسک بالحبل المحکم بهذا
الاسم الأعظم و قل
- 10 لك الحمد يا مالک الوجود بما جعلتني مقبلاً
اليك و بأفقتك اشهد انک ظهرت بالحق و ظهر
ما هو المكنون و انک انت الحق علام الغيوب
- 11 انا نذكر من شطر هذا السجن الأعظم من سمي
بمحمد قبل رضا لیسع نداء مالک الأسماء في
کل عالم من عوالم ربّه المدبر العليم قد خلقت
الأذان لأصغاء ندائی و العيون لمشاهدة انوار افقي
و الوجوه للتوجه الى ملکوتي و القلوب لحبي و
اللسان لثنائي الجميل اذا فزت بآياتي و وجدت
نفحات ذکرى ان احمد الله بذلك انه هو السميع
البصير

- 12 We make mention of him who is named Muhammad-Sadiq, that the fragrances of My verses may attract him and draw him nigh unto My Kingdom and My Dominion. I am verily the Forgiving, the Bountiful. We have heard the cry of those who have been intoxicated with the wine of My verses, and We have mentioned them as a grace from Us in this perspicuous Book. Hold fast unto the hem of thy Lord's mercy and place thy trust in Him. He is verily the Bestower, the Mighty, the Praiseworthy. How many a monarch hath heard and turned away, and how many a servant hath turned toward the river of his Lord's mercy. Blessed is the tree that hath inclined toward Him, the fragrance that hath been wafted from His direction, and the breeze that hath passed over His luminous raiment.
- و نذكر من سمي بمحمد قبل صادق ليأخذه نفحات آياتي ويقرّبه الى ملكوتي وجبروتي و انا الغفور الكريم انا سمعنا نداء الذين اخذهم سكر رحيق آياتي وذكرناهم فضلاً من عندي في هذا الكتاب المبين تثبّت بذيل رحمة ربك وتوكل عليه انه هو المعطي العزيز الحميد كم من مالک سمع و اعرض و كم من مملوك توجه الى فرات رحمة ربه الرحيم طوبى لسدرة مالت اليه و لعرف تضوع من شطره و لنسيم مرّ عن قيصه العزيز المنير
- 13 We make mention of him who is named Hasan [Bey] in this station which hath been named by all names from the Supreme Pen. He is verily the Powerful, the Unconstrained. O Hasan! Husayn was martyred in the land of Sad for the sake of God, the Lord of mankind. He is the one for whose calamity lamented the dwellers of the sanctuary of grandeur and the inhabitants of the Most Glorious Pavilion. The Lord of creation beareth witness unto this. He is verily the Truthful, the Mighty, the Bestower. God hath seized those who transgressed and rebelled, with an authority from His presence. He is verily the Powerful, the All-Compelling. And He shall soon purify the earth from the defilement of those who have disbelieved in God, the Lord of the Final End.
- و نذكر من سمي بحسن بيك في هذا المقام الذي سمي بكلّ الأسماء من القلم الأعلى انه هو المقتدر المختار يا حسن قد استشهد الحسين في ارض الصّاد في سبيل الله مولى الأنام انه هو الذي ناح في مصيبتة اهل حرم الكبرياء و اهل سرادق الأبهى يشهد بذلك مالک الوری انه هو الصادق العزيز المنان قد اخذ الله من بغى و طغى بسلطان من عنده انه هو المقتدر القهار و سوف يطهر الأرض من دنس الذين كفروا بالله مالک المآب
- 14 O Muhammad-Qabli-Hasan! Harken unto the call of Him Who is the Lord of the seen and the unseen from this most exalted Station, then render thanks unto thy Lord, the All-Bountiful. It behooveth everyone to beseech his Lord to enable him in His days to accomplish that which shall endure as long as His most excellent names endure. He, verily, is the Expositor, the All-Knowing.
- ان يا محمد قبل حسن ان استمع نداء عالم السرّ و العلن من هذا المقام الأعلى ثم أشكر ربك الكريم ينبغي لكلّ نفس ان يسأل ربه بأن يوفقه في أيامه على امر يكون باقياً بقاء اسمائه الحسنی انه هو المبين العليم
- 15 Say: O Lord of hearts and Sovereign of all beings! I beseech Thee by Thy Name, the All-Subduing, to assist me in making mention of Thee and in extolling Thy virtues, and to ordain for me that which Thou hast ordained for Thy chosen ones. Thou, verily, art the Almighty, the Most Exalted, the All-Glorious, the All-Beauteous.
- قل يا مالک الفؤاد و سلطان العباد اسئلك باسمک المهيمن على الأسماء بأن تؤيّدنى على ذکرک و ثنائک و تقدّر لى ما قدرته لأصفيائك انک انت المقتدر المتعالى العزيز الجميل
- 16 O Abu'l-Qasim! Rejoice that the countenance of the Ancient of Days hath turned toward thee from His Most Great Prison, and calleth thee unto God, Who causeth the winds to blow. Harken unto the call from the Supreme Horizon. By My life! It will draw thee to a station before which pens fall powerless to describe. Blessed is he who hath sought the Desired One, and the mystic who hath recognized the One Who is known,
- يا ابا القاسم ان افرح بما توجه اليک وجه القدم من شطر سجنه الأعظم و يدعوک الى الله مسخر الأرياح ان استمع النداء من الأفق الأعلى لعمري انه يجذبک الى مقام تعجز عن ذکره الأقلام نعيماً لكلّ قاصد قصد المقصود و لعارف عرف

and the wayfarer who hath hastened with his heart unto God, the Cleaver of the dawn. We have, at all times, summoned all men unto the All-Merciful. Among them are such as have hearkened and turned toward Him, and such as have turned away, following every heedless doubter. The glory of God rest upon the people of Baha who have cast the world behind their backs and are engaged in the service of God, the Lord of all mankind.

- 17 O My Most Exalted Pen! Make mention of him who hath been named after the Desired One (Husayn-'Ali), that Thy call may draw him near and Thy fragrances may bring him closer unto God, the Almighty, the All-Praised. Blessed art thou for having been mentioned in the days of thy Lord by this Pen through which the Trump was sounded and all who are in the heavens and on earth were thunderstruck, except such as thy Lord, the Almighty, the All-Powerful, pleased to spare. We have made mention of every one who hath turned toward the Countenance and every tongue that hath uttered the praise of its Lord, the Mighty, the All-Wise. Blessed is he who, being athirst, hath quaffed from My sealed wine, and he who, being endowed with strength, hath set his face toward My straight path. From this Station do We send Our greetings to the faces of My servants and My handmaidens who have not cast aside My Covenant and have fulfilled My testament which We took from them in the primordial atoms of the Torah and the Gospel. By God! This is a covenant that Muhammad, the Apostle of God, and the Revealer of the Bayan took from all who are in heaven and on earth. To this testifyeth every fair-minded, clear-sighted one.

- 18 O My servants! Rejoice in My remembrance, then make mention of Me. Verily your Lord, the All-Merciful, is the Expositor, the All-Wise. He hath made Himself known unto you and hath taught you His remembrance and praise. He, verily, is the Forgiving, the Bountiful. O My handmaidens! Rejoice in My days. By the life of God! All the treasures of earth cannot equal My remembrance. He, verily, is the Reckoner, the All-Knowing. Render thanks unto your Lord by night and by day. He heareth and seeth. There is none other God but Me, the Mighty, the Inaccessible.

- 19 O Mihdi! Praise the Lord of the world that for each of the souls mentioned in thy book, sublime and glorious verses were revealed. It behooveth thee to thank God throughout the duration of the dominion of earth and heaven. Thou shouldst, with perfect wisdom, summon the people to the ocean of divine knowledge and wisdom. The promotion of the Faith is among the most momentous of all endeavors. The friends of

المعروف و لساك سرع بقلبه الى الله فائق
الأصباح أنا دعونا الكل في كل الأحيان الى
الرحمن من الناس من سمع و اقبل و منهم من
اعرض بما اتبع كل غافل مراتب البهاء من الله
على اهل البهاء الذين نبذوا العالم عن ورائهم و
قاموا على خدمة الله مالک الأنام

- 17 ان يا قلبي الأعلى ان اذكر من سمى باسم المقصود
(حسين علي) ليجذبه ندائك و يقربه نفحاتك الى
الله العزيز الحميد طوبى لك بما ذكرت في أيام
ربك من هذا القلم الذي به نفخ في الصور و
انصق من في السموات و الأرض ألا من شاء
ربك المقتدر القدير أنا ذكرنا كل ذا كر توجه الى
الوجه و كل ناطق نطق بثناء ربه العزيز الحكيم
نعيماً لذي ظمأ شرب رحيقي المختوم و لذي قوة
توجه الى صراطى المستقيم أنا نكبر من هذا المقام
على وجوه عبادى و امائى الذين ما نبذوا ميثاقى و
وفوا بعهدى الذى اخذناهم عنهم في ذر التوراة
و الانجيل تالله هذا عهد قد اخذه محمد رسول الله
و منزل البيان عنى في السموات و الأرض يشهد
بذلك كل منصف بصير

- 18 يا عبادى ان افرحوا بذكرى ثم اذكرونى ان ربكم
الرحمن هو المبين الحكيم قد عرفكم نفسه و علمكم
ذكره و ثنائه انه هو الغفور الكريم يا امائى ان
افرحن في أيامى لعمر الله لا يعادل بذكرى ما
كز في الأرض انه هو المحصى العليم ان اشكرن
ربكن في الليالى و الأيام انه يسمع و يرى لا اله
ألا انا العزيز المنيع

- 19 يا مهدى حمد كن پروردگار عالم را که مخصوص
هر یک از نفوس مذکوره که در کتاب آنجناب
بود آیات بدیعہ منیعہ نازل شد ینبغی لک ان
تشکر الله بدوام الملك و الملکوت باید آنجناب
بکمال حکمت ناس را بجز علم و حکمت الهی
دعوت نمایند امر تبلیغ از اعظم امور است باید

God must, through the assistance of the Primal Word, awaken those who slumber and bestow new life upon the dead. The Word of Truth hath ever been, and will continue to be, the quickener of bones and bodies. Within it lie concealed the seas of life and of knowledge and wisdom. Blessed is he who hath clung thereunto, attained unto its fragrances, and drunk from its oceans.

دوستان الهی باعانت کلمه مبارکه اولیه ناآین
را بیدار نمایند و مردگان را روان جدید عطا کنند
محیی عظام و ابدان کلمه حق بوده و خواهد
بود بحرهای حیات و علم و حکمت در آن مستور
است نعیماً لمن تمسک بها و فاز بنفحاتها و شرب
من بحورها

- 20 We beseech God to make that servant fragrant with the sweet savors of His days and to aid all to perform good deeds and to acquire praiseworthy qualities and attributes, and to achieve whatsoever will cause the exaltation of His Cause and the elevation of the station of those souls. The friends of God, both living and dead, have ever been remembered at His threshold, and He hath made mention of them all in His sublime Tablets. He, verily, is the Recompenser. He, verily, is the Giver. He, verily, is the Generous One. He, verily, is the Revealer, the Mighty, the Beautiful.

20 از حق میطلبیم آن عبد را بنفحات ایام خود
معطر نماید و کل را موقت فرماید باعمال حسنه و
اخلاق و صفات مرضیه و باموریکه سبب ارتفاع
امر و ارتقای ذکر آن نفوس میگردد در ساحت
حق دوستان حیات و میتاً مذکور بوده و هستند و
جمع را در الواح منبیه خود ذکر نموده و مینماید
آنه هو المجزی آنه هو المعطی آنه هو المکرم آنه هو
المزل العزیز الجمیل

- 21 We make mention, at the end of this Book, of thy wife who hath heard and believed in God, the Single, the All-Informed. O My handmaiden! Harken unto My call and say: I testify, O my God, that Thou hast created me and created the world, that Thou hast provided for me and for all who are in the world. Thou art He Who brought the contingent things into being through a word from Thee, and quickened those who lay in the graves through the breezes of Thy days. I beseech Thee, O Educator of the world and Sovereign of nations, by Thy Name through which, when uttered, all things proclaimed Thy praise and glory, and through which, when moved, all created things were stirred with longing for Thy presence, to ordain for me that which will profit me in this world and the next, and in every world of Thy worlds. O Lord! Thou knowest what profiteth me. Decree for me, through Thy bounty, that which beseemeth Thy grace. Verily, Thou art the All-Powerful, the Most Exalted, the Ever-Forgiving, the All-Loving.

21 انا نذكر في آخر الكتاب ضلعك التي سمعت و
آمنت بالله الفرد الخبير يا امتي ان اسمعي ندائي و
قولي اشهد يا الهی بانك خلقتني و خلقت العالم
و رزقتني و رزقت من في العالم و انت الذي
ذرت الممككات بكلمة من عندك و احيت من
في القبور بنفحات ايامك استلک يا مربی العالم
و سلطان الأمم باسمک الذي اذا نطق نطق
الأشیاء بذکرک و ثنائک و اذا تحرك تحركت
الکائنات شوقاً للقاءک بأن تقدري ما ينفعني في
الدنيا و الآخرة و في کل عالم من عوالمک ای
رب انت تعلم ما ينفعني فاقض لی بحدوک ما
ينبغي لفضلک انک انت المقتدر المتعالی الغفور
العطوف

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To: *Ismi Javad et al., in Qazvin*

Date: 1296 ? [1878-1879]

- 1 He is the One Who calleth between earth and heaven
- 2 O Javad! Hearken unto that which the Nightingale of Sorrow warbleth upon the branch of grief by reason of what the hands of the oppressors have wrought. Verily, the viper hath bitten the Best of God's creation, and the wolf hath devoured the chaste Joseph, and the Messenger lamenteth in His glorious and inaccessible station. By God! The denizens of Paradise have cried out, and the Concourse on High have wailed by reason of the throne of tyranny being established upon the seat of oppression without leave from God, the All-Knowing, the All-Wise.
- 3 The people of Sad have risen against those through whom the horizons of all lands were illumined, in that they have taken the viper as their leader instead of God. Thus have their souls enticed them. Thy Lord, verily, is the All-Explaining, the All-Knowing. We have seized him who arose in tyranny with a vengeance from Us. Verily, thy Lord is the Avenger, the Almighty. And We shall seize those who conspired with him in his designs. He, verily, is the Ordainer of whatsoever He willeth. There is none other God but Him, the Mighty, the All-Praised.
- 4 We make mention of Our servant Razzaq and those who are with him in Najm, who have turned towards the Most Sublime Horizon when every learned one who relied upon his own knowledge turned away therefrom, without any clear proof from God, the Lord of all worlds.
- 5 O people of the village! Rejoice in that the Dawning-Place of the Light of Oneness maketh mention of you—He Who calleth out in the wilderness of utterance unto all created things and summoneth them unto God, the Mighty, the All-Informed. Blessed are ye for having turned unto Him and believed in God. He giveth you glad tidings through this Book, before which, when it was sent down, all the books of the world bowed down, though most of the peoples are heedless.
- 6 O Razzaq! Arise to serve the Cause of thy Lord and remind His loved ones with joy and fragrance. Then recite unto them what the All-Merciful hath sent down from the Kingdom of Utterance, that their eyes may be solaced thereby and their hearts be dilated in these days of God, the King, the Mighty,
- 1 هو المنادى بين الأرض والسَّماء
- 2 يا جواد ان اسمع ما تغرد به عندليب الحزن على غصن الهم بما اكتسبت ايدى الظالمين ان الرقشاء قد لدغت خير خلق الله و الذئب اكل يوسف البتول و الرسول يوح في مقامه العزيز المنيع تالله قد صاح اهل الفردوس و ناح الملاء الأعلى بما استقر هيكल الظلم على سرير الاعتساف من دون اذن من الله العليم الحكيم
- 3 قد قام اهل الصاد على الذين انارت بهم آفاق البلاد بما اتخذوا الرقشاء اماماً لأنفسهم من دون الله كذلك سولت لهم انفسهم ان ربك هو المبين العليم قد اخذنا من قام على الظلم بقهر من لدنا ان ربك هو المنتقم القدير و نأخذ الذين اتفقوا معه فيما اراد انه هو المقتدر على ما تشاء لا اله الا هو العزيز الحميد
- 4 انا نذكر عبدنا الرزاق و الذين معه في النجم و اقبلوا الى الأفق الأعلى اذ اعرض عنه كل عالم اتكل على علمه من دون بينة من لدى الله رب العالمين
- 5 يا اهل القرية ان افرحوا بما يذكركم مطلع نور الأحدىة الذى ينادى في برية البيان كل البرية و يدعوهم الى الله العزيز الخبير طوبى لكم بما اقبلتم و آمنتم بالله انه يبشركم بهذا الكتاب الذى اذا نزل خضعت له كتب العالم كلها ولكن الأمم اكثرهم من الغافلين
- 6 يا رزاق قم على خدمة امر مولاك و ذكر احبائه بالروح و الریحان ثم اقرأ لهم ما انزله الرحمن من ملكوت البيان لتقر به عيونهم و تنشرح به صدورهم في أيام الله الملك العزيز الجميل انا

the Beautiful. We counsel you regarding the Most Great Trust and that whereby the Cause of God is exalted amongst His servants. He, verily, is the Faithful Counsellor. Adorn yourselves with My characteristics, then act in accordance with that which We have commanded you in My perspicuous Book. Hold fast under all conditions to the cord of steadfastness and cling to the hem of My Name, the All-Bountiful.

نوصيكم بالأمانة الكبرى و ما يرتفع به امر الله بين عباده انه هو الناصح الأمين تخلّقوا بأخلاق ثم اعملوا ما امرناكم به في كتابي المبين تمسكوا في كلّ الأحوال بحبل الاستقامة و تشبّثوا بذيل اسمي الكريم

- 7 O My Pen! Make mention of the loved ones of God who dwell in Muhammadabad and give them glad tidings of the grace of the Spirit, through Whose manifestation the breeze of God hath wafted and the fragrance of inner meanings hath been diffused between the heavens and the earth. To this testifieth everyone endowed with a refined sense of smell.

7 ان يا قلمي ان اذكر احبّاء الله الذين سكنوا في محمدآباد وبشّرههم بعناية الروح الذي بظهوره سرت نسمة الله و تضوّعت رائحة المعاني بين السموات و الأرض يشهد بذلك كلّ ذى شم بديع

- 8 O My loved ones in that place! Harken unto the call of the Wronged One, Who at every moment calleth unto all who are in the realm of existence, that He may draw them nigh unto the One, the All-Informed. Rejoice in My remembrance of you, then drink the water of immortality of My love from the chalice of My bounty in My Name, the Mighty, the Inaccessible. You are in your homes while the Lord of the Kingdom remembereth you from His mighty prison in the land of exile. Can any bounty equal this which ye witness today? Nay, by My Name, the All-Encompassing over all who are in the heavens and the earth! Abandon what ye possess and turn with illumined hearts towards the ocean of your Lord's bounty, Who is encompassed by sorrows from every direction from those who have denied Him and His signs when He came with a manifest proof. Hold fast unto the Book of God. Verily, it will acquaint you with that which was hidden from you and guide you unto My straight path.

8 يا احبائي في هناك ان استمعوا نداء المظلوم الذي فيكلّ الأحيان ينادى من في الامكان ليقربهم الى الفرد الخبير ان افرحوا بذكرى اياكم ثم اشربوا كوثر حيّ من كأس عطائي باسمي العزيز المنيع انتم في البيوت و مالک الملکوت يذكركم في ديار الغربة من سجنه العظيم هل يعادل بهذا الفضل ما ترونه اليوم لا واسمي المهيمن على من في السموات و الأرضين دعوا ما عندكم و توجّهوا بقلوب التوراء الى بحر عطاء ربكم الذي احاطته الأحزان من كلّ الجهات من الذين كفروا به و بآياته اذ اتى ببرهان مبين تمسكوا بكتاب الله انه يعرفكم ما هو المستور عنكم و يهديكم صراطى المستقيم

- 9 O Najaf! Mention hath been made of thee before the Throne, and there hath been sent down for thee and My loved ones in that place this Book, which, wert thou to place it upon a mountain, thou wouldst behold it stirred by its longing for the verses of God, the Lord of this wondrous Day. Be thou thankful unto God for this remembrance which is more precious than the world and all that hath been created therein. To this beareth witness every fair-minded and perceiving one.

9 يا نجف قد ذكر ذكرك لدى العرش و نزل لك و لأحبائي في هناك هذا الكتاب الذي لو تضعه على الجبل لتراه مهتراً شوقاً لآيات الله مالک هذا اليوم البديع ان اشكر الله بهذا الذكر الذي كان اعزّ من العالم و ما خلق فيه يشهد بذلك كلّ منصف بصير

- 10 We make mention of him who has been named 'Arab-'Ali, that he may rejoice and be of the thankful ones. O servant! When thou hearest My call and attainest unto My verses, turn thy face toward God and say: "I beseech Thee, O Lord of Names and Creator of earth and heaven, to send down from the heaven of Thy bounty that which will purify the hearts of Thy servants. O Lord! Assist Thy loved ones to be steadfast in Thy Cause and in that which Thou hast commanded them in Thy Book.

10 و نذكر من سمّي بعرب قبل على ليفرح ويكون من الشّاكرين ان يا عبد اذا سمعت ندائي و فزت بآياتي ولّ وجهك شطر الله و قل اسئلك يا مالک الأسماء و فاطر الأرض و السّماء بأن تنزل من سماء عنايتك ما يطهر به افئدة عبادك ايربّ ايدّ احبتك على الاستقامة على امرک و ما امرتهم

Verily, Thou art powerful over whatsoever Thou willest." Everything beareth witness that Thou art the Omnipotent, the Almighty.

- 11 We make mention in this place of My loved ones in another village, 'Ali-Rida-Abad, and give them the glad-tidings of the favors of their Lord, the Lord of creation. O loved ones of the All-Merciful in that place! Harken unto My call and arise to serve My Cause, and hold fast unto My laws and cleave unto My commandments, whereby the horizons have been illumined. Cast aside the customs of the people and what they possess, and take hold of the customs of God through the power of the Lord of the beginning and of the return. O My loved ones! Drink from the chalice of love and unity, then remember your Lord at eventide and at dawn. We have heard your call and witnessed your turning unto Him. Verily, He is the All-Hearing, the All-Seeing. Beware lest the world and what is therein prevent you from this Cause whereby hearts have been perturbed and livers have melted. This is He Whom God hath made a sword unto His enemies and a spirit unto His loved ones. Verily, He is powerful over all who are in earth and heaven.

- 12 O Pen! Turn toward another village, Kakan, then make mention of its people from God, the Protector, the Self-Subsisting, that the rapture of verses may seize them and draw them nigh unto God, the Lord of the Kingdom. O My loved ones! Remember My exile and My imprisonment and My tribulation, and that which hath befallen Me in this year at the hands of those who have denied the Witness and the Witnessed. They have slain God's chosen ones and plundered their possessions and entered their homes with an injustice whereby all things have lamented and the eyes of the Concourse on High have wept. But the people do not understand. By My life! Were anyone to look and observe My limbs, he would find in every part of My frame the mark of the sword of every misbeliever who hath turned away from God, the Lord of the unseen and the seen. We have spent all that We possessed in the path of God, the Mighty, the Loving. God hath cut down the tree of tyranny with the sword of justice. Verily, He is the One Who hath power over whatsoever He willeth through His word "Be" and it is. Blessed are ye for having turned unto the Countenance and turned away from every veiled learned one. The glory be upon you, O My loved ones in My lands, and praise be upon you for having attained unto the days of God and found the fragrance of His beloved garment.

- 13 O Name of Generosity! Unto each of the people of the villages were sent down from the heaven of divine will wondrous and exalted verses. God willing, may they attain unto them and be

به في كتابك أنك انت المقتدر على ما تشاء يشهد
كل شيء بأنك انت المقتدر القدير

11 و نذكر في هذا المقام احبائي في قرية اخرى
علي رضا آباد و نبشرهم بعنايات ربهم مالك
الايجاد يا احباء الرحمن فينالك ان استمعوا
ندائي و قوموا على خدمة امرى و تشبثوا بأحكامى
و تمسكوا بأوامرى التى بها اتارت الآفاق ضوا
سنن القوم و ما عندهم و خذوا سنن الله بقدره
من لدن مالك المبدء و المآب ان اشربوا يا
احبائي من كأس المحبة و الاتحاد ثم اذكروا ربكم
فى العشي و الاشراف انا سمعنا ندائكم و رأينا
اقبالكم انه هو السميع البصير اياكم ان تمنعكم
الدنيا و ما فيها عن هذا الأمر الذى به اضطربت
القلوب و ذابت الأيجاد انه هو الذى جعله الله
سيفاً لأعدائه و روحاً لأحبيائه انه هو المقتدر على
من فى الأرضين و السموات

12 ان يا قلم توجه الى قرية اخرى ككن ثم اذكر
اهلها من لدى الله المهيمن القيوم ليأخذهم جذب
الآيات و يقربهم الى الله مالك الملكوت يا
احبائي ان اذكروا غربتي و سجنى و بلائى و ما
ورد على فيذه السنة من الذين كفروا بالشاهد
و المشهود قد قتلوا اصفياء الله و نهبوا اموالهم
و دخلوا بيوتهم بظلم ناحت به الأشياء و ذرفت
عيون الملاء الأعلى ولكن القوم هم لا يفقهون لو
يتوجه احد و يتفرس فى اعضائى لعمرى يجد فى
كل اركانى اثر سيف كل مشرك اعرض عن
الله مالك الغيب و الشهود انا انفقنا كل ما لنا
فى سبيل الله العزيز الودود قد قطع الله دوحه
الظلم بسيف العدل انه هو المقتدر على ما تشاء
بقوله كن فيكون طوبى لكم بما اقبلتم الى الوجه
و اعرضتم عن كل عالم محبوب البهاء عليكم يا
احبائي فى بلادى و انشاء عليكم بما فزتم بأيام الله
و وجدتم نفحات قيصه المحبوب

13 يا اسم جود مخصوص هر يك از اهل قرى
از سماء مشيت الهى آيات بديعه منيعه نازل و
ارسال شد انشاء الله بان فائز شوند و بذكر و ثنائى

engaged in the remembrance and praise of God. Command all to manifest praiseworthy character and attributes and befitting deeds from the presence of the Wronged One, that all may be adorned with a wondrous and exalted ornament. Send a copy of this Tablet to Abdu'r-Razzaq, upon him be the glory of God, that he may know with certainty that he is mentioned at the threshold of the Divine Throne. God willing, they must act and speak in a manner befitting the Days of God, that perchance the veiled ones may succeed in rending their veils and the sleeping ones may arise from the couch of heedlessness. We enjoin upon all to show patience and forbearance in this great calamity. Praise be to God, the hand of divine power hath removed from their midst that wicked soul who was the source and origin of oppression.

حقّ مشغول جمیعاً باخلاق و صفات پسندیده و اعمال شایسته من لدی المظلوم امر نمائید تا کل بطراز بدیع منیع مزین شوند صورت این لوح را نزد جناب عبدالرزاق علیه بهاء الله ارسال دارید تا یقین بداند که در ساحت عرش مذکور است انشاء الله باید بما ینبغی لایام الله عامل شوند و ناطق گردند که شاید محتجین موفق بر خرق شوند و ناآمین از فراش غفلت برخیزند و جمیعاً در این مصیبت کبری بصیر و اصطبار امر مینمائیم الحمد لله ید قدرت حق آن نفس خبیثه که منشأ ظلم و مبداء او بود از میان برداشت

- 14 O Javad! Observe the base rabble of the earth - one who was and is not worthy to serve even donkeys, him they took as their leader and by his decree martyred the chosen ones of God and His loved ones. Blessed are they who drank the choice wine of martyrdom in My path, and woe unto him for the oppression he manifested, from which all in the heavens and earth declare themselves innocent, as thy Lord, the All-Knowing, the All-Informed, doth testify. He chose everlasting torment for himself. Fie upon him and upon those who made him their leader! the ungodly of the Plain of Taff were asked: "For what crime did you martyr the son of the Messenger of God?" They replied saying that he had risen against the Imam of the Age. Now they say that Hasan and Husayn had risen against the Friday prayer leader.

14 ای جواد ملاحظه در هیچ رعا عارض نما شخصیکه لایق خدمت حمیر نبوده و نیست او را امام اخذ نموده اند و بحکم او اصفیای الهی و اولیای او را شهید نمودند طوبی لهم بما شربوا ریحیق الشهادة فی سبیلی و ویل له بما ظهر بظلم تبراً عنه من فی السموات و الأرض یشهد بذلک ربک العلیم الخبیر عذاب ابدی را از برای خود اختیار نمود اقل له و لمن جعلوه اماماً لأنفسهم از مشرکین ارض طف سؤال نمودند بچه جرم فرزند رسول الله را شهید کردید در جواب مذکور داشتند که بامام زمان خروج کرده حالهم میگویند حسن و حسین بامام جمعه خروج نموده بود

- 15 O Javad! All the corruption in the world hath been and shall be from these ignorant ones who appear in the garb of knowledge. All are seated upon the thrones of self and passion, and speak that which God hath not permitted. They judge according to their desires as they please. They slay the descendants of the Messenger while mentioning him in temples and mosques. Perdition upon them and upon those who followed them without leave from God, the All-Knowing, the All-Wise. By what name did they plunder possessions? If they say those holy souls had, by reason of their faith in God, departed from the hosts of ignorance and for this offense deserved such punishment - what was the offense of the property, that they plundered the wealth of young and old? Their deeds curse them and their actions belie them, yet they comprehend not. The riches have returned to their source. By God's life, they belong to Him and His like. Thus hath the matter been decreed and thus hath spoken the tongue of the Wronged One in this noble station.

15 ای جواد جمیع فساد عالم از این جهلا که بلباس علم ظاهر شده اند بوده و خواهد بود کل بر سرائر نفس و هوی جالس و بغیر ما اذن الله ناطق یحکمون بأهوائهم ما یشاؤون یقتلون اولاد الرسول و یذکرونه فی المعابد و المساجد تباً لهم و للذین اتبعوهم من دون اذن من الله العلیم الحکیم آیا بچه اسم نهب اموال نمودند اگر بگویند آن نفوس مقدسه بسبب ایمان بالله از جنود جهل خارج شدند و باین تقصیر مستحق این جزا گشتند اموال چه تقصیری از او ظاهر که مال صغیر و کبیر را بتاراج بردند یلعنهم اعمالهم و یکذبهم افعالهم و هم لا یفقهون ان الزخارف رجعت الی مبدئها لعمر الله انها ینبغی له و لأمثاله کذلک قضی الامر و نطق لسان المظلوم فی هذا المقام الکریم

- 16 Convey My greetings to all the friends in that land and gladden them with the grace and mercy of God. The Glory be upon thee and upon thy family and upon My loved ones among the men and women servants who have attained unto the recognition of God, the Lord of the worlds.

16 جميع دوستان آن ارض را تکبير برسانيد و بعنايت و مرحمت حق مسرور داريد البهاء عليك و علي اهلك و علي احبائي من العباد و الاماء الذين فازوا بعرفان الله رب العالمين

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To: *Shaykh Ali Tusi, in Khurasan*

Date: 1296 ? [1878-1879]

- 1 He is God - exalted be His glory and majesty!
- 2 The essence of praise, its purest form, both outward and inward, befitteth the sacred court of that intended One Who from a single element brought forth diverse foundations, and then through the operation of His ordained powers made those diverse foundations the manifestation of a single element, naming it "essence" and making it a sign of the dominion of His Own oneness. This is that unity in which the multiplicities of the world of existence are submerged in the ocean of its seeking, and this is that essence from whose recognition all accidents wander bewildered in the wilderness. This is that essence which hath been called by all names, from which diverse attributes have become manifest, the hidden mystery in the kingdom of creation and the treasured secret in the repository of names, whose manifestation is the sign of the world's maturity. Thus hath the Tongue of Eternity spoken.
- 3 I beseech the True One, glorified and mighty is He, that through His grace, mercy and favor He may transform the hearts of the peoples of the world through this most great elixir, and cure the chronic diseases of ignorance, heedlessness, weakness and doubt through this supreme remedy, that all may turn to the horizon of certitude and partake of the choice sealed wine. This essence of essences hath appeared from the mine of divine wisdom and is and ever shall be the Primal Word. Exalted, exalted be its sovereignty! Exalted, exalted be its power! Exalted, exalted be its dominion! Exalted, exalted be its influence! It is the elixir of triumph, the sign of oneness, and the cause of the world's healing from its diverse ailments. Exalted, exalted be its might! Exalted, exalted be

1 هو الله تعالى شأنه العظمة والاقْتدار

2 جوهر حمد و ساذج حمد و ظاهر آن و باطن آن ساحت قدس حضرت مقصودی را لایق و سزاست که از شیء واحد ارکان مختلفه ظاهر فرمود و بعد بتدبیر ایادی تقدیر آن ارکان مختلفه را مظهر شیء واحد قرار نمود و او را بجوهر نامید و آیه غلبه سلطان احدیت خود قرار داد و این واحدیست که کثرات عالم وجود در بحر طلبش غریق و جوهریست که جمیع اعراض از عرفانش در بادیهها سرگردان اوست آنجوهریکه بجمیع اسماء نامیده شده و صفاتهای مختلفه از او ظاهر گشته و اوست سرّ مستور در ملکوت انشاء و کنز مکنون در خزینه اسماء و ظهور آن علامت بلوغ عالم هذا ما نطق به لسان القدم

3 از حقّ جلّ و عزّ سائلم که بفضل و رحمت و عنایت خود قلوب اهل عالم را باکسیر اعظم تبدیل فرماید و امراض مزمنه جهل و غفلت و ضعف و ظنون را پائین دریا ق اکبر شفا بخشد تا کل بافق یقین توجه نمایند و از رَحیقِ مبین پیاشمند و این جوهر الجواهر از معدن حکمت الهی ظاهر و آن کلمه اولیه بوده و خواهد بود تعالی تعالی سلطانها تعالی تعالی قدرتها تعالی تعالی غلبتها تعالی تعالی نفوذها اوست اکسیر غلبه و اوست آیه احدیه و اوست علت برء عالم از امراض مختلفه تعالی تعالی عزّها تعالی تعالی ذکرها تعالی تعالی ظهورها تعالی تعالی بطونها

its mention! Exalted, exalted be its manifestation! Exalted, exalted be its concealment!

- 4 Whatever any perfect one might say in this station is imperfect. How can the poor and weak one speak of the Ocean of Wealth? How can the helpless and indigent describe the Sea of Power? We beseech God to illumine all through the lights of the Sun of Knowledge and to cause them to attain unto the sprinkling of the Ocean of Generosity. He is the Bestower, He is the Ordainer. I testify, and all things testify, to His sovereignty, His bounty, His grace and His generosity. Verily He is the Most Exalted, the Bestower, the Mighty, the Generous.

- 5 Thereafter, your letter reached this servant and I found therein the fragrance of your love for the Beloved of the world and the Goal of the nations. When I read and understood it, I turned to the Most Exalted Horizon and presented its contents in the Most High and Resplendent Station. Thereupon the Tongue of the Beloved spoke: "Verily We have mentioned him and do mention him, and We beseech God to strengthen him in that which will exalt His Cause and purify him from all that He abhorreth and sanctify him from whatsoever is unworthy of His days which were foretold in the Scriptures of God, the Self-Subsisting, the All-Compelling. Give thanks unto God for having created thee, sustained thee, and guided thee to His straight path. Hold fast in all conditions to the hem of the robe of thy Lord's mercy and cleave unto the cord of His Most Great Name. Say:

- 6 O Lord of eternity and Sovereign of nations and Beloved of the world! I beseech Thee by the Most Great Name through which the ocean of Thy meeting surged and the fragrance of Thy raiment was diffused, to make me successful in Thy remembrance and praise, and to strengthen me in Thy service and obedience. O Lord! Deprive me not of the oceans of Thy bounty and the suns of Thy favors. I beseech Thee to ordain for me, through Thy Most Exalted Pen and Thy Will that dominates all things, that which will profit me in this world and the next. Verily, Thou art the Truth, the Knower of the unseen. Thou art He from Whose knowledge nothing escapes that can be witnessed or seen, and verily Thou art the All-Hearing, the All-Seeing. O my God and my Sovereign! Make me not to be debarred from the Euphrates of Thy wisdom nor deprived of the manifestations of Thy Kingdom. Thou hast ever been the Dominator over Thy servants and the Sovereign over those in Thy heaven and earth. Verily, Thou art the Most Exalted, the Bestower, the Mighty, the Loving.

- 7 Blessed art thou, and again blessed art thou, for having attained to the remembrance of the Beloved once more. Verily,

4 آنچه هر کاملی در این مقام بگوید ناقص است مسکین ضعیف بجا و ذکر دریای غنا بجا عاجز فقیر بجا و وصف بحر توانائی بجا از حق میطلبیم کل را از انوار آفتاب دانش منور فرماید و برشحات بحر کرم فائز نماید اوست معطی و اوست مقدر اشهد و یشهد کلشیء بسلطانه و جوده و فضله و کرمه انه هو المتعالی المعطی العزیز الکریم

5 و بعد قد بلغ الی الخادم کتابکم و وجدت منه عرف حبکم محبوب العالم و مقصود الأمم فلما قرأت و عرفت توجهت الی الأفق الأعلى و عرضت ما فيه فی مقام الأسمى الأسنى اذا نطق لسان المحبوب أنا ذکرناه و نذکره و نسل الله بأن یؤیده علی ما یرتفع به امره و یطهره عن کل ما یرکبه و یقدسہ عما لا ینبغی لآیامه الّتی اخبرت بها صحف الله المهیمن القیوم ان احمد الله بما خلقک و رزقک و عرّفک سبیلہ المستقیم تشبّث فیکلّ الأحوال بأذیال رداء رحمة ربّک و تمسک بحبل اسمه العظیم

6 قل یا مالک القدم و سلطان الأمم و محبوب العالم اسئلك بالاسم الأعظم الذی به ماج بحر لقاءک و هاج عرف قیصک بأن تجعلی موفقاً علی ذکرک و ثنائک و مؤیداً علی خدمتک و طاعتک ای رب لا تحرمنی عن بحر عطائک و شمس الطافک اسئلك بأن تقدر لی من قلبک الأعلى و مشیتک المهیمنة علی الأشياء ما ینفعنی فی الدنیا و الآخرة انک انت الحق علام الغیوب انت الذی لا یعزب عن علمک من شیء یشهد و یری و انک انت السميع البصیر یا الهی و سلطانی لا تجعلی ممنوعاً عن فرات حکمتک و لا محروماً عن ظهورات ملکوتک لم تزل کنت مهیماً علی عبادک و سلطاناً علی من فی سماءک و ارضک انک انت المتعالی المعطى العزیز الودود انتہی

He remembers him who remembers Him and hearkens unto the call of them that remember Him.

طوبی لک ثم طوبی لک بما فزت بذكر المحبوب
مرة اخرى انه يذكر من ذكره ويسمع نداء الدّاکرين

- 8 As to what you wrote concerning the Stone, this station has been mentioned in every tongue, whether Persian or Arabic. However, in one Tablet concerning Mariyah the Copt, this station is mentioned in detail. This evanescent servant, from the first day he attained this Cause and was occupied with transcription, had never heard the Beloved mention anything in this regard. However, some petitions from before and after arrived from various directions inquiring about this matter. Therefore, in response to each one, as was befitting, drops from the ocean of knowledge were manifested, and whenever anyone wished to engage in this pursuit, they were forbidden and told that the time had not yet come - wait until God brings it forth in His Own time. For today all must be focused on another matter, which is teaching the souls with wisdom and utterance, so that the copper of the existence of the servants might be transformed into pure gold through the elixir of the divine Word and that they turn toward the supreme horizon. Today man is able to acquire eternal stations, and whatever is lost today can never be regained. God willing, you will be engaged in the remembrance of Truth with the utmost joy and delight. He is the Illuminator of hearts, the Companion of hearts, and the Master of hearts. Blessed is he who has drunk the Kawthar of recognition and was among the assured ones.

8 اينکه در باره حجر نوشته بوديد اين مقام بهر لسانی ذکر شده چه پارسی و چه عربی ولكن در یک لوح که ذکر ماریه قبطیه است بتفصیل این مقام ذکر شده و این عبد فانی از اول یومیکه باین امر فائز شده و بخدمت تحریر مشغول بوده هرگز نشنیده ام که حضرت محبوب چیزی در این مقام بفرمایند ولكن بعضی از عرایض از قبل و بعد از اطراف رسیده و از این فقره سؤال نموده اند لذا در جواب هر یک علی ما ینبغی رشتات بحر علم ظاهر و هر نفسی هم خواست باین شغل مشغول شود منع فرمودند و فرمودند وقت آن نیامده ان اصبر الی ان یأتیک الله بوقته چه که امروز باید کل بامر دیگر ناظر باشند و آن تبلیغ نفوس است بحکمت و بیان تا مسهای وجود عباد با کسیر کلمه ربانیه ذهب ابریز شود و بافق اعلی ناظر گردد امروز انسان قادر است که کسب مقامات باقیه نماید و هر چه امروز فوت شود تدارک آن محال بوده و خواهد بود انشاء الله آنجناب بکمال فرح و سرور بذكر حق مشغول باشند اوست منور قلوب و انیس قلوب و صاحب قلوب نعیماً لمن شرب کوثر العرفان و کان من الموقنین

- 9 In truth, nothing can be clearer than what was mentioned in the Persian treatise; everything was explained in detail in that treatise.

9 فی الحقیقه اوضح از آنچه در جزوه پارسی ذکر شده نمیشود بتمامه در آن جزوه تفصیل داده شد

- 10 As to what you wrote about returning water to the body, if there is a reduction in the repetition of water, and what should be done - the question was submitted, and He said: First, you must know that the water which is intended is the divine water, and that water is characterized by oiliness, for oiliness is concealed within it. For if the water were pure water, meaning plain water, it would never be capable of extracting the hidden oil in the earth which is called the gold of the sages and the essence of essences. Moreover, mixture would be impossible, for the hidden oil in the earth has been called fire and red sulfur in one station, and there can be no mixture between oil, which is the essence of fire, and water. This matter is clear and evident to every discerning one. Anyone who becomes cognizant of the water, if there is reduction in the process and it diminishes, can take its equivalent. Thus does the Wronged One explain in His manifest prison.

10 و اینکه نوشته بودید در ردّ ماء بر جسد اگر در تکرار از آب کسر کند چه باید کرد عرض شد فرمودند اولاً باید بدانید که مقصود از آب ماء الهی بوده و آن ماء بدهن موصوف چه که دهنیت در باطن آن مستور است چه اگر ماء ماء قراح باشد یعنی آب خالص ابداً قادر بر اخذ دهن مستوره در ارض که بذهب الحکماء و جوهر الجواهر نامیده شده نبوده و نخواهد بود و از آن گذشته امتزاج محال چه که دهن مستوره در ارض بنار و کبریت احمر در مقامی نامیده شده و مابین دهن که حقیقت نار است با ماء امتزاج حاصل نشود و این فقره بر هر بصیری واضح و مبرهنست هر نفسی بماء عارف شود و در عمل اگر کسر نماید و کم شود مثل آنرا میتواند اخذ نماید کذلک بین المظلوم فی سجنه المبين

11 O Ali! Hearken unto the call of the Wronged One. He testifieth that there is none other God but Him. He hath ever been established upon the throne of power and strength and majesty, and will continue to be even as He hath been. There is none other God but Him, the All-Explaining, the All-Knowing. It behooveth thee on this day to hold fast unto that which will cause thy mention to endure throughout the kingdom of earth and heaven. Turn not thy gaze toward the world and its concerns. By My life! It shall perish, and grace will abide with him who hath forsaken it out of love for God, the Mighty, the All-Loving.

12 When thou attainest unto this Tablet, render thanks unto God, then make mention of the Wronged One in accordance with what He hath taught thee of the straight Path of God. Know thou that God hath appointed a time for every matter, and verily it hath not come to pass, but when it doth come to pass it shall appear through the power of truth. He, verily, is the True Informer, the Trustworthy. We have not given leave to anyone to occupy himself with this matter. To this testifieth My tongue and My pen and beyond them thy Lord, the All-Knowing, the All-Informed. Thus have We made mention of thee and caused thee to hear, that thou mayest rejoice within thyself and be numbered with the patient ones. And praise be to God, the Lord of the worlds.

11 يا علي ان استمع نداء المظلوم يشهد انه لا اله الا هو لم يزل كان في علو القدرة والقوة والجلال ولا يزال يكون بمثل ما قد كان لا اله الا هو المبين العليم ينبغي لك اليوم ان يتمسك بما يبقى به ذكرك بدوام الملك والملوك لا تلتفت الى الدنيا وشؤونها لعمري سيفنى ويبقى الفضل لمن تركها حباً لله العزيز الودود

12 انك اذا فزت بهذا اللوح ان اشكر الله ثم اذكر المظلوم بما علمك صراط الله المستقيم ثم اعلم ان الله قد قدر لكل امر ميقاتاً وانه ما اتي و اذا اتي يظهر بالحق انه هو الخبير الأمين انا ما اذنا احداً بأن يشتغل بهذا الأمر يشهد بذلك لسانی و قلبي و عن ورائهما ربك العليم الخبير كذلك ذكرناك و اسمعناك لتفريح في نفسك و تكون من الصابرين و الحمد لله رب العالمين انتهى

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BH00829

To: *Mirza Ali Muhammad Yazdi (Varqa) et al.*

Date: 1296 ? [1878-1879]

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 O Varqa! The servant who was present came and presented what was in your letter. We found it a mirror reflecting your love for the Beloved of the world and your orientation towards Him. Blessed art thou for having drawn nigh, having drunk, and having attained. Verily thy Lord is the Expositor, the Manifest One. We have witnessed the fire that hath encompassed thee in thy love for thy Lord, and We have seen its flames and heard its roaring. Exalted is He Who kindled it, ignited it, and manifested it. He is the One with power at Whose manifestation of might the very essence of power confesseth its

2 يا ورقاء قد حضر العبد الحاضر و عرض ما في كتابك انا وجدناه مرآة حاكية عن محبتك محبوب العالم و توجهك اليه طوي لك بما تقربت و شربت و فزت ان ربك هو المبين المبين قد شاهدنا النار التي احاطتكم في حب مولاك و رأينا لهبها و سمعنا زفيرها تعالى مشعلها و مضرمها و مظهرها انه هو المقتدر الذي اقربت كينونة القدرة بعجزها عند ظهور قدرته ان ربك هو الذي يسمع

powerlessness. Thy Lord is He Who heareth and seeth; He is the All-Informed. Rejoice in that the Wronged One maketh mention of thee even as He mentioned thee before, and in this hour He walketh and saith: "I have found the fragrance of thy love and witnessed thy sincerity and humility, as thy heart was engaged in My remembrance and thy tongue was occupied in uttering My beauteous praise." Thus hath the Water of Life flowed forth that thou mayest rejoice in the days of thy Lord, the Mighty, the Wondrous.

3 O Varqa! Your call was heard and your letter was presented before the Throne. Praise be to God that the flames of divine love were witnessed therein. God willing, thou wilt ever be delighting in the remembrance of the Friend, drinking in His Name, finding rest in His memory, and occupied with His thought, that perchance distant souls may draw nigh unto the ocean of nearness, and weary spirits may hasten, through the warmth of the Word, toward that direction which is sanctified from all directions.

4 Some of the faithful are observed to be sorrowful, nay rather fearful, on account of the event that hath come to pass in the land of Sad, whereas the Hand of God's power hath, through His special favor, raised them up and showered upon them from the heaven of mercy and the clouds of bounty the rain of grace and blessing. His complete power hath adorned them with the raiment of glory amongst mankind, such that the tongues of the sincere ones and those brought nigh have spoken their praise.

5 They attained such a station that even their enemies bore witness to the loftiness of their rank, and in their final days they achieved the most exalted and supreme station, which is that of the Most Great Martyrdom – a station which, from time immemorial unto eternity, hath been and will ever be sought after by the chosen ones and friends of God. Nevertheless, some are seen to be troubled and grieved.

6 God willing, this sorrow hath appeared because of love for them. By the ocean of inner meanings! Were the station of but one of their servants who are now engaged in service to be revealed, all the peoples of the earth would be thunderstruck. Blessed is he who reflecteth upon what hath come to pass, that he may become aware of the greatness of the Cause and its sovereignty. This station which they attained was what they themselves had beseeched from God, glorified and exalted be He, and what they had sought with the utmost yearning and desire.

ویری آنه هو الخبیر ان افرح بما یذکرک المظلوم
کما ذکرک من قبل و فی هذا الحین الذی یشئ
و یقول قد وجدت عرف حبک و شاهدت
خلوصک و خضوعک اذ کان قلبک متذکراً
بذکری و لسانک مثیلاً بشائی الجمیل کذلک رشح
بحر الحیوان لتفرح فی ایام ربک العزیز البدیع

3 ای ورقا ندایت شنیده شد و کتابت لدى العرش
معروض گشت الحمد لله جذوات نار محبت الهی
از آن مشاهده شد انشاء الله لمیزل و لایزال بذکر
دوست متلذذ باشی و باسمش بنوشی و پیادش
پیارمی و بخیاالش مشغول باشی که شاید انفس
بعیده بحر قرب تقرب جویند و نفوس کسله
بجرات کله بجبتهی که مقدس از جهات است
بشتابند

4 بعضی از مقبلین بسبب ظهور واقعه ارض صاد
محزون مشاهده میشوند بلکه خائف و حال آنکه
دست قدرت حق بعنایت مخصوصه ایشان را بلند
نمود و از سماء رحمت و سخاب مکرمات امطار
نعمت و برکت بر ایشان میذول داشت و قدرت
کامله ایشان را مابین خلق بطراز عزت مزین
فرمود

5 چنانچه لسان مخلصین و مقربین بذکرشان ناطق و
بمقامی فائز شدند که اعدا هم شهادت میدادند
بر بلندی مقامشان و در آخر ایام بمقام ارفع اعلی
که شهادت عظمی باشد فائز گشتند و این مقامی
است که لمیزل و لایزال اصفیا و اولیای حق
طالب و آمل بوده و هستند مع ذلک بعضی مکدر
و مهموم مشاهده میشوند

6 انشاء الله این کدورات بسبب محبت ایشان ظاهر
شده قسم بدریای معانی که اگر مقام خادمی
از خدام ایشان که حال بخدمت مشغولند ظاهر
شود جمیع اهل ارض منصعق شوند طوبی لمن
یتفکر فیما وقع لیطلع بعظمة الأمر و سلطانه و
ایتقام که باو فائز شدند خود از حق جل و عز
استدعا نمودند و بکمال شوق و اشتیاق طالب و
آمل بودند

- 7 Say: O friends! Ye have endured much in the path of love for the Beloved of the worlds. Ye have witnessed what was not worthy to be seen, and heard what was not worthy to be heard, and in the path of the Friend ye have borne matters which were in truth heavier than mountains. Blessed be your appearance, your eyes, and your ears, for what they have borne, seen, and heard. Now, know ye the value of this most exalted and sublime station, and waste it not.
- 8 In every case, this world is transient and all who dwell therein shall fall prey to death, and all that is therein shall be afflicted by the claws of change. Ask ye God, glorified and exalted be He, at all times, to preserve you and keep you steadfast on the path of His Cause. Know ye this much: that whatsoever ye have borne in His path, or seen, or heard – this hath been through His grace and favor, wherewith ye have been specially endowed, and this mention of you in the Tablets hath been and will continue to be another of His bounties.
- 9 Ye have tasted the cup of tribulation in His path; now drink ye the choice sealed wine from the cups of His remembrance and favors. God willing, may ye be assisted to serve the Cause. We counsel all to manifest praiseworthy characteristics, goodly deeds, and befitting actions. Today it behooveth everyone to hold fast unto that which will exalt the Cause of God and to cleave thereunto.
- 10 Say: We say only this much, and leave the rest to your own sense of justice as to what beseemeth such a Day. Be not grieved by outward weakness, abasement, and distress. By the Sun of the heaven of independence, wealth and riches circle round about you, make mention of you, and are inclined toward you. If one considers the divine wisdom, their appearance remained veiled for some days. Days will come when each one will appear manifest and radiant like the sun.
- 11 We beseech God that people may attain unto the sweetness of divine utterances and truly find them. The Glory be upon you from Us, and upon your brother, and upon My Name who gave up his spirit in My path and dwelleth in the precincts of My mercy. We make mention at the end of the Book of your brother who turned his face toward My countenance, stood before the gate of My grandeur, and heard My wondrous and mighty call.
- 12 God willing, may that which hath been mentioned not pass from their sight. May they be assured of divine grace, drink
- 7 بگو ای دوستان در سبیل محبت محبوب عالمیان بسیار تحمل نمودید آنچه قابل دیدن نبود مشاهده نمودید و دیدید و آنچه لایق شنیدن نبود شنیدید و در راه دوست اموری حمل نمودید که فی الحقیقه اثقل از جبال بود طوبی لظهورکم و عیونکم و آذانکم بما حملت و رأّت و سمعت حال ایستقام بلند اعلی را قدر بدانید و ضایع مکنید
- 8 در هر صورت این عالم فانی و هر که در او است تحت برائن موت درآید و هر چه در او است تحت مخالب تغییر مبتلا شود از حق جلّ و عزّ در کلّ حین بخواهید شما را حفظ نماید و بصراط امرش مستقیم بدارد این قدر بدانید که آنچه در سبیل او حمل نمودید و یا دیدید و شنیدید این از فضل و عنایت او بوده که بآن مخصوص گشته اید و این ذکر او هم شما را در الواح از فضل دیگر او بوده و خواهد بود
- 9 قد ذقتم كأس البلاء فی سبيله ان اشربوا رحيق الأصفی من اکواب ذکره و الطافه انشاء الله موفق شوید بر خدمت امر و جمیع را هم وصیت مینمائیم باخلاق مرضیه و اعمال حسنه و افعال شایسته پسندیده الیوم بر هر یک لازم است که بما یرتفع به امر الله تمسک نمایند و تشبّث جویند
- 10 بگو همین قدر میگوئیم دیگر بانصاف شما وامیگذاریم که چه لایق چنین یومی است از ضعف و ذلّت و پریشانی ظاهر محزون مباشید قسم باقتاب آسمان بی نیازی که عزّت و ثروت و غنا طائف حول شما است و بذکر شما ذا کردند و بجانب شما مایل اگر نظر بحکمت الهیه ظهور آن در آیاتی چند مستور ماند آید آیاتی که هر یک بمنابۀ شمس ظاهر و باهر گردد
- 11 از حقّ میخواهیم که ناس بحلاوت بیانات الهی فائز شوند و فی الحقیقه بیابند البهاء من لدنا علیک و علی اخیک و علی اسمی الذی انفق روحه فی سبیلی و سکن فی جوار رحمی انا نذکر فی آخر الکتاب اخاک الذی توجه الی وجهی و قام لدی باب عظمتی و سمع ندائی العزیز البدیع
- 12 انشاء الله باید آنچه ذکر شد از نظرشان نرود بعنایت الهی مطمئن باشند و از رحيق ذکر در کلّ حین

at all times from the choice wine of remembrance, gaze toward His direction, and God willing, may the mention of love and unity not pass from sight.

- 13 At this point We make mention of him who was named Kazim, that he may rejoice in the remembrance of God, the Most High, the Most Great. Blessed art thou and thy brother who was martyred in the path of God, the Lord of the worlds. Behold, then make mention of Our servant Kazim who was martyred in the land of Sad – a martyrdom at whose tragedy the atoms of all created things wept, and beyond them the Concourse on High and the dwellers of the cities of names. Thy Lord, the All-Seeing, the All-Informed, beareth witness to this.

- 14 O Kazim! Reflect upon God's grace and observe His mercy that hath preceded all the worlds. Ponder the blessed word that was revealed in the Book of Ha and Sin where He saith, and His word is the truth: "Whoso is God's, God is his." And since those holy souls gave up the world and all therein in the path of the Lord of Oneness and attained unto the chalice of martyrdom which is in truth the most exalted cup, the Supreme Pen is seen to be engaged and moving in their remembrance morn and eve.

- 15 By the Sun of the Kingdom of utterance! If the shrill voice of the Supreme Pen were truly heard by an attentive ear, all people would leave their homes and cry out "Here am I, O God, here am I!" Blessed is the ear that heareth and the heart that perceiveth what hath transpired, and the taste that hath tasted what hath appeared from the ocean of thy Lord's grace, the Forgiving, the Generous.

- 16 O Kazim! Act according to that which thou hast been commanded and thou shalt witness thy Lord's grace encompassing the worlds. The Glory be upon thee and upon those who have attained unto the most great steadfastness in this Cause whereby the mountains were scattered, the heaven was cleft asunder, the earth was split, and the people were shaken, save those whom God wished, the Powerful, the Protector, the Mighty.

- 17 And whatsoever was mentioned in your letter was presented before the Most Holy Court. He said: Act according to what We have commanded thee in the path of God, the Lord of the worlds. God willing, may you speak of the remembrance of the Ancient Beauty and the Lord of all nations, detached from the

پیاشامند و بشطرش ناظر باشند و انشاءالله ذکر و داد و اتحاد از نظر نمرود

13 و نذکر فی هذا المقام من سنی بکاظم لیفرح بذکر الله العلیّ العظیم طوبی لک و لأخیک الذی استشهد فی سبیل الله ربّ العالمین ان انظر ثمّ اذکر عبدنا الکاظم الذی استشهد فی ارض الصاد بشهادة ناحت فی مصیبتہ ذرات الکائنات و عن ورائها الملاء الاعلی و اهل مدائن الاسماء یشهد بذلك ربّک الشاهد الخبیر

14 ای کاظم در عنایت حقّ تفکر کن و در رحمت او که عالمیان را سبقت گرفته است مشاهده نما و بکلمه مبارکه که در کتابی جاء و سین نازل شده تدبیر کن قال و قوله الحق من کان لله کان الله له و چون آن نفوس مقدسه در سبیل مالک احدیه از عالم و عالمیان گذشتند و بکأس شهادت که فی الحقیقه قلع معلی است فائز شدند اینست که قلم اعلی در صباح و مساء بذکر ایشان مشغول و متحرک مشاهده میشود

15 قسم بشمس ملکوت بیان که اگر صریر قلم اعلی فی الحقیقه بأذن واعیه اصغا شود جمیع ناس از بیت بیرون خرامند و به لبیک اللهم لبیک ناطق شوند طوبی لسمع سمع و لقلب ادرك ما جرى و لذائقة ذاق ما ظهر من عمن عنایة ربّک الغفور الکریم

16 یا کاظم ان اعمل بما امرت و ترى عنایة ربّک المهیمنة علی العالمین البهاء علیک و علی الذین فازوا بالاستقامة الکبری فی هذا الأمر الذی فیہ نسفت الجبال و انفطرت السماء و انشقت الارض و اضطرب العباد الا من شاء الله المقتدر الحافظ القدیر انتهى

17 و آنچه در نامه آجناب ذکر نموده بودند در ساحت اقدس عرض شد فرمودند ان اعمل ما امرناک به فی سبیل الله ربّ العالمین انشاءالله منقطعاً عن العالم بذکر سلطان قدم و مالک امم ناطق باشند البهاء علیک و علی کلّ مقبل بصیر

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world. The Glory be upon thee and upon every insightful soul who hath turned unto Him.

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BH00872

To: Ibn Asdaq (Hand of the Cause)

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Exalted, the Most Glorious! 1 هو الأقدس العليّ الأبهى
- 2 A Tablet from Our presence and a Book from before Us to him who turned his face to the Qiblih of existence and traversed land and sea until he entered the Most Exalted Paradise—the station wherein the Sadratu'l-Muntaha proclaimed that there is none other God but He, the All-Knowing, the All-Wise. 2 لوح من لدنا وكتاب من عندنا الى من اقبل الى قبلة الوجود وقطع البرّ والبحر الى ان دخل الفردوس الأعلى المقام الذي فيه نطقت سدرة المنتهى انه لا اله الا هو العليم الحكيم
- 3 We bear witness that thou didst enter the prison, and present thyself, and stand before the gate, and with thine own ears didst hear the call of the Wronged One—a call through which every lamp was lit, every sun rose, every moon appeared, and every luminous horizon shone forth. Blessed be thy father who detached himself from the world and all that is therein, and turned wholly unto God, the Lord of Names and Creator of the heavens, until he attained the presence of the Throne and God shone upon him with the lights of His countenance. Thy Lord is, verily, the All-Informed, the All-Knowing. 3 نشهد انك دخلت السجن وحضرت وقت لدى الباب وسمعت باذنك نداء المظلوم الذي به اوقد كل سراج وطلع كل شمس ولاح كل قمر والاح كل افق منير طوبى لأبيك الذي انتقطع عن الدنيا وما فيها واقبل بكنه الى الله مالك الأسماء وفاطر السمآء الى ان حضر تلقاء العرش وتجلّى عليه الله بأنوار الوجه ان ربك هو المخبر العليم
- 4 We sheltered him beneath the shade of the Tree of Our mercy for numbered months until his time was fulfilled. We commanded him to return, and he returned by the command of his Lord, until he reached the place wherein he ascended unto God, the Lord of all worlds. Thus did We inform him aforetime through My Most Exalted Pen. Verily, the knowledge of thy Lord encompasseth the heavens and the earth, yet most of the people are heedless. We revealed for him, before and after his ascension, that whereby his remembrance shall endure throughout the duration of My mighty Kingdom. Be thou grateful to God for this, and We, at this hour, give thanks through his tongue. Verily, thy Lord is the Forgiving, the Bountiful. 4 انا آويناه في ظلّ سدرة رحمتي اشهرأ معدودات الى ان قضى الميقات امرناه بالرجوع ورجع بأمر مولاه الى ان ورد المقام الذي صعد فيه الى الله رب العالمين كذلك اخبرناه من قبل من قلبي الأعلى ان ربك احاط علمه السموات والأرض ولكن القوم اكثرهم من الغافلين وانزلنا له قبل ارتقائه وبعده ما يبقى به ذكره بدوام ملكوتي المنيع ان اشكر الله بذلك وانا نشكر فيهذا الحين بلسانه ان ربك هو الغفور الكريم
- 5 Thou wert indeed in the vicinity of thy Lord's mercy and attained the presence of the Throne time and again. Thy Lord is, in truth, the All-Bountiful, the Ancient of Days. When the appointed time came, We commanded thee to return that 5 انك قد كنت في جوار رحمة ربك وحضرت لدى العرش مرّة بعد اخرى ان ربك هو الفضال القديم فلما جاء الوعد امرناك بالرجوع

thou mightest remind the people of God's Message and gladden them with this Remembrance—at Whose proclamation the sea cried out: "There is none other God but Him," and the land declared: "He is the Truth, the Almighty, the Powerful, the Praiseworthy." At His call all things cried out, and every seeing one turned to the Most Sublime Horizon, every hearing one to His sweetest utterance, and every assured one to His straight Path. Thus hath the Most Great Ocean overflowed, that thou mayest rejoice in thy Lord's bounty and be of them that have attained.

- 6 Praise be to God that through divine bounty thou hast been assisted and hast turned toward His direction, until thou didst enter the Most Great Prison and didst hearken with thine outer and inner ears to the call of the Wronged One of the horizons. Thou didst drink from the hands of bounty the Kawthar of meeting, which had been the hope of those near and sincere ones. It behooveth thee to praise and thank God throughout the duration of the kingdom and the heavenly realm. God willing, thou shouldst occupy thyself with service to the Cause, which is teaching - meaning that thou shouldst guide those who wander in the wilderness of heedlessness to the ocean of divine knowledge and wisdom, through the blessing of the Most Great Name.

- 7 Say: O friends! Today ye must all be so enkindled with the heat of the love of God that its warmth may be evident from all your veins, limbs and members, that all the peoples of the world may be ignited by this heat and turn toward the horizon of their goal. We counsel all to act according to what We have revealed in the Book. All must adorn themselves with divine virtues and act upon that which will cause the exaltation of God's Cause and the glorification of souls. Blessed is the land over which the breeze of God hath wafted and which hath perceived the fragrance of God.

- 8 O people of Baha! Know ye the value of these days and arise to perform deeds worthy and befitting this Day. Each one of you must appear in such wise that people may inhale from him the sweet savors of the Merciful and discover the attributes of God. If what hath flowed from the Most Exalted Pen had truly been heeded, no withered and dead one would now be seen in the land. The greatness of this day is such that the Spirit speaketh, saying: "Praise be to Thee, O my God, for having enabled me to attain unto Thy presence," and He Who conversed with God uttereth: "Thanks be to Thee, O my God, for having shown me Thy Beauty and for having shed upon me the light of Thy countenance." By God's life! The Beloved crieth out,

لتذكر الناس بنبا الله و تبشّرهم بهذا الذكر الذي اذا ارتفع نطق البحر انه لا اله الا هو و البرّ انه هو الحقّ المقتدر العزيز الحميد بنداؤه نادت الأشياء و اقبل كل بصير الى الأفق الأعلى و كلّ سميع الى بيانه الأحلى و كلّ موقن الى صراطه المستقيم كذلك رشح البحر الأعظم لتفرح بعناية مولاك و تكون من الفائزين

6 الحمد لله بعنايت الهى مؤيد شدى و بشرطش توجه نمودى تا آنكه وارد سخن اعظم گشتى و نداى مظلوم آفاق را بگوش ظاهر و باطن اصغا نمودى و كوثر لقا كه امل مقربين و مخلصين بود از يد عطا آشاميدى ينبغى لك ان تعبد الله و تشكره بدوام الملك و الملكوت انشاء الله بايد بخدمت امر مشغول شوى و آن تبليغ بوده يعنى نفوسيكه در بيداي غفلت سائزند بمباركى اسم اعظم بجز علم و حكمت الهى دلالت نمائى

7 بگوای دوستان امروز باید کلّ بشأنی از حرارت محبت الهی مشتعل باشید که اثر حرارت آن از جمیع رگها و اعضا و اجزای شما ظاهر شود تا جمیع اهل عالم از این حرارت مشتعل شوند و بافق مقصود توجه نمایند و کلّ را وصیت مینمائیم بعمل ما از لثانه فی الکتاب باید جمیع بطراز اخلاق الهیه مزین [شوند] و بآنچه سبب ارتفاع امر الله و اعزاز نفوس است عامل [گردند] طوبی از برای ارضیکه نسمة الله بر او مرور نموده و عرف الله را ادراک کرده

8 ای اهل بها قدر این ایام را بدانید و بعملی که قابل و لایق این یوم است قیام نمائید هر یک از شما باید بشأنی ظاهر شود که ناس از او عرف محبة رحمن را استشمام نمایند و اخلاق حق را بیابند اگر آنچه از قلم اعلى جاری شده فی الحقیقه اصغا میشد حال در ارض پزمرده و مرده مشاهده نمیشد عظمت امروز بمقامیست که روح بکلمه مبارکه لك الحمد یا الهی بما جعلتنی فائزاً بلقائک ناطق و الکلم به لك الشکر یا الهی بما اریتنی جمالك و تجلّیت علیّ

saying: "Praise be to Thee for having given me to drink the cup of Thy reunion and for having shown me the horizon of Thy manifestation and granted me true knowledge of Thee." And the Desired One speaketh, saying: "Praise be to Thee, O Goal of the Bayan, for having revealed Thy countenance and made Thyself known to Thy servants, and glory be to Thee for having rent asunder the veils in the ninth year and manifested Thyself in the eightieth, though the followers of the Bayan protested."

بأنوار وجهک متکلم عمر الله ان الحبيب يصيح
و ينادى لك الحمد بما سقيتني كأس وصالک و
اريتني افق ظهورک و عرفتني حق معرفتک و
المحجوب ينطق ويقول لك الحمد يا مقصود البيان
بما اظهرت وجهک و عرفت العباد نفسک
و لك الثناء بما خرقت الأعجاب في التسع و
اظهرت نفسک في الثمانين ولو كره البيانون

- 9 O people of Baha! I swear by the ocean of meanings that from every word floweth the stream of life - do ye drink and remain unmoved, or are ye unaware? Today all atoms proclaim "The Sovereign hath come!" and all the Concourse on High give glad tidings to the people of creation that "Thy Lord hath come, and on that day sovereignty belongeth unto God." Are ears deprived of hearing these spiritual melodies, or are they prevented by outward means? Hear ye the call of the Wronged One and let not time slip away. Make your utmost effort lest ye be deprived of the outpourings of the Day of God. And summon all to the Most Great Steadfastness, that perchance they may not lose this mighty gift and may preserve it through the Name of Truth. Thou hast observed that although in most Tablets We counseled the friends to this lofty and most exalted station, which is the station of steadfastness, yet someone was deprived of the ocean of grace and barred from the heaven of bounty by mere trifles. Woe upon him and upon those who followed him.

9 ای اهل بها قسم بحر معانی که از هر کلمه‌ای
بحر حیوان جاری آید می‌نوشید و بخود مشاهده
میشوید و یا ملتفت نیستید امروز جمیع ذرات
بنیاد قد اتی المالك ناطقند و جمیع ملأ اعلی
اهل انشاء را به جاء ربک و الملك یومئذ
لله بشارت میدهند آیا آذان از اصغای این
نغمات روحانیه محرومست و یا باسباب ظاهره
از آن ممنوع بشنوید ندای مظلوم را و وقت را
از دست مدهید کمال جهد را مبذول دارید
که از فیوضات یوم الله محروم نمانید و جمیع
را باستقامت کبری دعوت کن که شاید این
عطیه عظمی را از دست ندهند و باسم حق
حفظش نمایند مشاهده نمودی مع آنکه در
اکثری از الواح دوستان را بانتمقام بلند اعلی
که مقام استقامت است وصیت نمودیم نفسی
بزخارفی چند از بحر فضل محروم و از سماء کرم
ممنوع شد اف له و للذین اتبعوه

- 10 Today, those who have drunk from this ocean must behold themselves in such a station that all who are on earth would be powerless to speak in refutation of them, let alone cause them to go astray. Share in gatherings those utterances which thou didst hear from the Primal Point in His presence, that perchance they may recognize the station which most of the servants have failed to perceive. Verily thy Lord is the All-Knowing Teacher. The Glory be upon thee and upon thy father and thy mother and thy brother and those who have believed in the Peerless, the All-Knowing.

10 امروز نفوسیکه از این بحر آشامیده‌اند باید خود
را در مقامی مشاهده کنند که جمیع من علی
الأرض قادر نباشند بر تکلم برآیشان چه جای
آنکه سبب گمراهی شوند عباراتیکه از نقطه اولی
در حضور اصغای نمودی در مجالس ذکر کن لعل
يعرفون المقام الذی غفل عنه اکثر العباد ان
ربک هو المعلم الخبير البهاء علیک و علی ائیک
و امک و اخیک و الذین آمنوا بالفرد العليم

- 11 Say: Glory be unto Thee, O God of Might and King of the Kingdom and He Who rules over all who are in the heavens and on earth! I testify that Thou didst aid me and enable me to attain unto the presence before the gate of Thy bounty and to hear Thy sweetest call and to witness the effulgences of the lights of Thy most exalted Throne, whereby the earth and heaven were illumined. By Thy might, O King of Kings! Were I to praise Thee throughout the duration of Thy names and

11 قل سبحانک یا اله الجبروت و مالک الملکوت
و المهيمن علی من فی السموات و الأرض اشهد
انک ایدتني و وقفتني الى ان حضرت تلقاء
باب فضلک و سمعت ندائک الأهل و رأیت
تجلیات انوار عرشک الأعلی الذی به اشرقت
الأرض و السماء و عزتک یا مالک الملوک
لو اذکرک بدوام اسمائک و صفاتک لا یلیق

attributes, it would not befit Thy presence nor would it equal what Thou hast bestowed upon me through Thy generosity and favor. I beseech Thee, O Cleaver of the Dawn and Subduer of the Winds, to assist me to serve Thy Cause in such wise that I may mention Thee among Thy servants through what Thou hast taught me in Thy Sacred Books and Tablets. O my Lord! Withhold me not from the ocean of Thy bounty and the sun of Thy generosity and the heaven of Thy grace. Remember me through Thy favor in the Concourse on High, even as Thou didst remember Thy servants who cast away all else save Thee and turned toward Thy luminous countenance. O my God! I beseech Thee to assist me in that which Thou lovest and art pleased with. Verily Thou art the Doer of what Thou willest. There is none other God but Thee, the Mighty, the Wise.

BRL_ATBH#24x, BRL_ATBH#27x, COC#1898x

لحضرتک و لا يعادل ما اعطيتني بجودک و
عنایتک استلک یا فالق الأصباح و مسخر
الرياح بأن تؤيدني على خدمة امرک على شأن
اذکرک بين عبادک بما علمتني في زبرک و
الواحد ای رب لا تمنعني عن بحر فضلک و
شمس جودک و سماء کرمک فاذاکرني بعنايتک
في الملأ الأعلى كما ذكرت عبادک الذين نذبوا
ما دونک و اقبلوا الى وجهک المنير فيا الهی
استلک بأن تؤيدني على ما تحب و ترضی انک
انت فعّال لما تشاء لا اله الا انت العزيز الحكيم

INBA27:392, BLIB_Or15697.174b,
BLIB_Or15710.266, AYI2.256x,
AYI2.257x, QT108.118x, PYK.058

BH00904

To: Javad et al.

Date: 1296 ? [1878-1879]

- 1 This is what hath been sent down in reply from God, the Mighty, the Bestower.
- 2 The letter which His Honour 'Ali-Qabli-Akbar, upon him be the Glory of God, had written to you was presented in its entirety by this servant before the Divine Presence and was honoured to be heard. The beginning of the letter was adorned with mention, praise, glorification and thanksgiving to the Beloved of the worlds. Blessed is the tongue that hath spoken His praise this day, and the heart that hath attained unto His love, and the eye that hath been honoured to behold the Most Great Vision, and the face that hath turned toward the countenance of God, the Lord of destiny, and the pen that hath moved to describe His attributes and praise. Thus hath My Most Exalted Pen spoken in this noble station.
- 3 However, toward its end, words were observed which bespoke sorrow and were unworthy of these days. Among these expressions specifically mentioned for these days was that "it is God's will that these servants be the object of calamities that descend and tribulations that occur," and similarly other expressions greater than or like unto this word were repeatedly mentioned. Yes, they have been imprisoned in God's path,

1 هذا ما نزل في الجواب من لدى الله العزيز الوهاب

2 يا جواد مکتوبی که جناب علی قبل اکبر علیه
بهاء الله بشما نوشته بودند عبد حاضر لدى الوجه
تمام آن را معروض داشت و بمقام اصفا فائز
گشت اول مکتوب بذکر و ثنا و حمد و شکر
محبوب عالمیان مزین بود طوبی للسان نطق اليوم
بذکره و لقلب فاز بحبه و لبصر تشرف بالمنظر
الاکبر و لوجه توجه الى وجه الله مالک القدر و
لقلم تحرک علی وصفه و ثنائیه کذلک نطق قلبي
الأعلى في هذا المقام الکريم

3 ولكن در آخر آن کلماتی مشاهده شد که مشعر
بر احزان بود و شایسته این ایام نه از جمله این
عبارات مذکور مخصوص این ایام که اراده الله
تعلق گرفته که این عباد را محل قضایای نازله و
مصیبات وارده فرماید و همچنین عبارات دیگر
که اعظم از این کلمه یا مثل این کلمه بوده

and have heard taunts, and have been afflicted with tribulations, but all these matters cannot equal a single letter of the verses which, aforetime, were revealed from the Dayspring of Divine favour specifically for them and for those who have been afflicted with tribulations in My path. We commanded this servant present to write and send these verses. It is strange that after hearing those verses, from whose fragrance the Concourse on High became intoxicated and overjoyed, they should occupy themselves with such expressions and dispatch them to the Holy Land. By the life of God! A single letter thereof cannot be equalled by all that hath been created on earth. Had that Tablet been recited in the presence of them that are nigh and sincere, they would assuredly have passed beyond this world and all therein from the intoxication of the wine of the utterance of the All-Merciful, and had they possessed life everlasting, they would have continued forever to say: "Unto Thee be praise, unto Thee be thanksgiving, unto Thee be glory, unto Thee be bounty."

- 4 The event in the Land of Sad, though it caused the hearts of those near and sanctified to burn, yet it was thought that after the rising of the suns of favor from the horizon of the Divine Pen of bounty, all would become supplicants and seekers to attain a drop from this ocean. In such days, one like his honor who has always been under the gaze of divine favor and has attained the station of nearness should speak words that would cause the extinction of dormant souls and bring peace to troubled hearts. In days past, many such events occurred - nay, even greater and more severe - as they have seen and heard, and now for some time such occurrences have been few. Nevertheless, most are seen to be troubled, fearful, distressed and sorrowful.

- 5 These two Lights, which are H and H, turned towards Iraq and attained the ocean of meeting and drank from the Kawthar of reunion. In those days they were not known except to a few souls, and later through divine favor they attained such a station that they became renowned among the concourse of those near and sincere, and even among the Concourse on High. And in their final days they attained the greatest martyrdom which they had sought and desired from God, exalted be His glory, in their supplications. From the Supreme Pen appeared such words concerning their tragedy that will endure as long as the kingdom of earth and heaven shall last. By thy life, O Ali, this is a station of gratitude - but such gratitude from which the ocean of contentment appears. The lamentation of the Supreme Pen has been and will be a manifestation of His

مکرّر ذکر نموده اند بلی فی سبیل الله بحبس رفته اند و شماتت شنیده اند و بمصیبات مبتلا گشته اند و لکن جمیع این امور معادله نمینماید بحرفی از آیاتی که از قبل از مشرق عنایت ربّانی مخصوص ایشان و الذّین فازوا بالمصائب فی سبیلی نازل شد و بعد حاضر امر نمودیم که نوشته ارسال دارد عجب است بعد از اصغاء آن آیات که از عرفش ملأ اعلی مست و مسرور گشته اند ایشان باین عبارات مشغول شده اند و بارض اقدس ارسال داشته اند لعمر الله لا یعادل بحرف منها ما خلق فی الأرض اگر آن لوح در محضر مقربین و مخلصین تلاوت میشد البتّه از سکر حریق بیان رحمن از عالم و عالمیان میگذشتند و اگر عمر جاودانی را مالک بودند بدوام آن به لک الحمد و لک الثناء و لک الشکر و لک العطاء ذا کر میگشتند

4 واقعه ارض صاد اگرچه سبب و علت احتراق قلوب مقربین و مقدّسین بوده و لکن همچو گمان میرفت که بعد از شمس عنایات مشرقه از افق قلم عنایت الهی کلّ سائل و آمل شوند که برشی از این بحر فائز گردند در همچو ایام مثل جناب ایشان که همیشه تحت لحاظ عنایت بوده اند و بمقام قرب فائز گشته اند باید بکلماتی تکلم نمایند که سبب اشتعال نفوس مخموده شود و علت اطمینان قلوب مضطرب گردد در ایام قبل بسیار از این گونه امور واقع بل اعظم و اشدّ چنانچه دیده و شنیده اند و حال مدّتی است امثال آن کم واقع شده مع ذلک اکثری مضطرب و خائف و پریشان و محزون مشاهده میشوند

5 این دو نیر که حاء و حاء باشند بشطر عراق توجه نمودند و بحر لقا فائز گشتند و از کوثر وصال آشامیدند و در آن ایام معروف نبودند جز نزد معدودی از نفوس و بعد بعنایت الهی بمقامی فائز گشتند که بین ملأ مقربین و مخلصین بلکه بین ملأ اعلی معروف و مذکور بودند و در آخر ایام بشهادت کبری که در عراض خود از حق جلّ و عزّ سائل و آمل بودند فائز گشتند و از قلم اعلی در مصیبت ایشان کلماتی ظاهر که بدوام ملک و ملکوت باقی و پاینده خواهد ماند لعمرک یا علی این مقام شکر است اما شکری که بحر رضا از او ظاهر شود نوحه قلم اعلی اظهاراً لعنایته و

favor, grace and faithfulness. Otherwise, the Divine Lote Tree has been raised through the blood of the chosen ones.

- 6 In any case, abasement in My path is the sovereign of all glory, poverty in My love has been and will be the master of wealth, and death in My good-pleasure is the dawning-place of life. Take heed, O people of insight! Know, O ye who are endowed with vision! Today is the day when all should be seen aflame, and the effect of the fire of the Divine Lote Tree should be manifest and evident from the hearts of the sincere and near ones, that perchance dormant souls might be enkindled thereby and turn to the supreme horizon.

- 7 O Ali, one should ask that heedless one who questioned why God the Almighty did not save Hussein ibn Ali and protect him from the oppression of the oppressors. From that very word of that heedless one the truth of God's Cause becomes manifest and evident, though he was not and is not aware. In this Revelation, God, exalted be His glory, has not given respite to the oppressors and has seized most with utmost severity and speed. By My life, He is indeed the Powerful, the Mighty! At the time when the Ancient Beauty and His household were taken captive, the Surih of Ra'is was revealed from the heaven of divine will, and the chief and his followers, nearly a million, returned to their abode in utter abasement. Nevertheless, no one became aware, though they recited the Surih and heard with their own ears what had come to pass. Reflect, O Ali, on the power and sovereignty of God, and be of those who know.

- 8 The souls who today have drunk the wine of inner meanings should manifest such joy and gladness as has not appeared in creation, for they have become aware of that which others have not discovered, and have attained a station for which the chosen ones have laid down their lives. Now the Supreme Pen proclaims: Would that my people knew! Verily, we are God's and to Him shall we return.

- 9 O Ali! The verses which We previously commanded the servant in attendance to send have been dispatched. Now We have again commanded that they be written and sent, that you may read them anew and become aware and informed of the divine favors concealed therein. Perchance through their sweet fragrance the traces of sorrow may vanish and the countenance of joy may appear. The command is in His hand - He doeth whatsoever He willeth and ordaineth whatsoever He desireth.

فضله و وفائه بوده و خواهد بود و الا سدره از دم اصفیا مرتفع شده

- 6 باری ذلت در سبیل سلطان عزت‌هاست و فقر در محبت مالک غنا بوده و خواهد بود و موت در رضایم مطلع حیاتست ان اعتباروا یا اولی الألباب ان اعرفوا یا اولی الأبصار امروز روزیست که باید جمیع مشتعل مشاهده شوند و اثر نار سدره از قلوب مخلصین و مقربین ظاهر و باهر باشد تا نفوس منجوده از آن مشتعل شوند و بافی اعلی توجه نمایند

- 7 یا علی باید از آن غافل سؤال نمود که حسین ابن علی را چرا خدای قادر اخذ نمود تا او را از ظلم ظالمین حفظ نماید و نجات بخشد از همان کلمه آن غافل حقیقت امر الله ظاهر و مشهود ولیکن شاعر نبوده و نیست در این ظهور حق جل و عز ظالمان را مهلت نداده و اکثری را بکمال شدت و سرعت تمام اخذ نموده لعمری آنه لھو المقتدر القدیر در حینی که جمال قدم و اهل بیت را اسیر نمودند سورة رئیس از سماء مشیت الهی نازل و رئیس و تبعه او قریب یک کرور بذلت تمام بمقر خود راجع شدند مع ذلک احدی متنبه نشد چنانچه سورة را قرائت نمودند و آنچه واقع شده بسمع خود شنیدند تفکریا علی فی قدرة الله و سلطانه و کن من العارفين

- 8 نفوسی که الیوم از ریح معانی آشامیده‌اند باید بفرح و سروری ظاهر باشند که شبه آن در ابداع ظاهر نشده باشد چه که مطلع شده‌اند بر اموری که غیر ایشان اطلاع نیافته و فائز شده‌اند بمقامی که اصفیا در حسرت آن جان داده‌اند حال قلم اعلی میفرماید یا لیت قومی یعلمون اننا لله و انا الیه راجعون

- 9 یا علی آیاتی که از قبل بعد حاضر امر نمودیم ارسال داشته حال مجدداً امر نمودیم نوشته ارسال دارد تا مجدداً قرائت نمائید و آنچه در او از عنایات الهی مستور است مطلع و آگاه شوید که شاید از عرف خوش او رایحه احزان مفقود شود و طلعت سرور رخ نماید الأمر بیده یفعل ما یشاء و یحکم ما یرید

- 10 O Ali! Share with the companions what hath been mentioned, that they may discover their stations and recognize its value, and become aware of God's favor which hath been with them and, God willing, shall endure throughout the eternity of His names. Thus doth the All-Knowing teach thee from this noble station. The glory be upon thee and upon those who hold fast to this Cause and hearken unto thy counsel regarding the Cause of God, the Lord of the unseen and the seen.

10 یا علی آنچه ذکر شد اصحاب را از آن آگاه نمائید تا مقامات خود را بیابند و قدرش را بدانند و بر عنایت حق مطلع شوند که با ایشان بوده انشاء الله بدوام اسماء خواهد بود کذلک یعلّمک العلم من هذا المقام الکریم البهاء علیک و علی الذین تمسکوا بهذا الأمر و یسمعون نصیحتک فی امر الله ربّ الغیب و الشهود

INBA97:034, NNY.189-191

BH01137

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the One

1 بنام خداوند یگانه

- 2 When your letter arrived, all that was mentioned therein was clear and evident to those endowed with vision. Hearken unto the call of the Wronged One of the horizons. Beseech God to enable you to efface illusion and attain unto clear knowledge.

2 مکتوبی از شما رسید و آنچه در او مذکور بود نزد اهل بصر واضح و مبرهن است بشنوندای مظلوم آفاق را از حق بخواه تا قادر شوی بر محو موهوم و صحو معلوم

- 3 You wrote that for years you have studied religion and are certain of it. Should someone ask you by what proof and by what evidence [you believe], what would you say? Place yourself in the presence of the All-Merciful, then speak with fairness. I am indeed a faithful counselor unto you. The matters you mentioned and established as signs of the truth of truth have ever been and shall forever be rejected in the sight of God. It would be better if you were to recite, purely for the sake of the All-Merciful, some verses of the Qur'an and ponder their meanings. Perchance on this Day, which is the King of Days, you may not remain deprived of the choice wine of recognition and bereft of the Kawthar of revelation and inspiration.

3 نوشته بودی که سالها دینی تحصیل نموده و بآن موقنی اگر نفسی از شما سؤال نماید که بجه حجت و بجه برهان چه خواهی گفت اجعل محضرت بین یدی الرحمن ثم انطق بالانصاف اتی لک ناصح امین مطالبی را که ذکر نمودی و علامت حقیقت حق قرار دادی این امور نزد حق لمیزل و لایزال مردود بوده بهتر آنکه خالصاً لوجه الرحمن قدری از آیات فرقان تلاوت نمائید و در معانی آن تفکر کنید شاید در این یوم که سلطان ایام است از ریح حق عرفان محروم ننمائید و از کوثر وحی و الهام بی نصیب نشوید

- 4 Among other things, reflect upon these blessed verses which were formerly revealed to the Beloved of the world and the Lord of nations. He saith: "And they say: 'We shall not believe in thee till thou cause a spring to gush forth for us from the earth; or thou have a garden of date palms and grapes, and cause rivers to gush forth abundantly in their midst; or thou cause the heaven to fall down upon us, as thou hast claimed, in pieces; or thou bring God and the angels face to face with us; or thou have a house of gold; or thou ascend to heaven - yet

4 از جمله در این آیات مبارکه که از قبل بر محبوب عالم و سید امم نازل شده تفکر کنید میفرماید و قالوا لن نؤمن لک حتی تنفجر لنا من الأرض ينبوعاً أو تكون لک جنة من نخیل و عنب فتفجر الأنهار خلالها تنجیراً أو تسقط السماء کما زعمت علینا کسفاً أو تأتي بالله و الملائكة قبیلاً أو یكون لک بیت من زخرف أو ترقی فی السماء و لن

we shall not believe in thine ascension until thou bring down for us a book that we can read.' Say: 'Glory be to my Lord! Am I aught but a mortal, a messenger?'"

- 5 These are verses which the idolaters spoke to the Seal of the Prophets - may the spirit of all else but Him be sacrificed for His sake. That is to say, they made these verses the conditions of their belief, stating that if His Holiness would manifest these things, they would be convinced of the truth. Now consider those heedless souls who demanded that He cause a spring to gush forth in the land of Batha, or manifest for them a house of gold, or ascend to heaven before their eyes and bring a book they could read, or produce a garden with date palms and grapes, or come with God, exalted be His glory, and a company of angels. These were the things that the idolaters of the Hijaz demanded of the Lord of the world to manifest, that they might believe in what He had declared. A brief explanation of their meaning has been given.

- 6 Now observe with penetrating vision, with a pure heart, and with complete fairness, and reflect, that the truth may become clear to you and the path of God which hath appeared in truth may become manifest, and that you may find yourself possessed of clear certainty. And after these questions, observe what God, exalted be His glory, hath answered. He saith: Say: "Am I aught but a mortal, a messenger?" And if these requests had been accepted and God, exalted be His sovereignty, had manifested what they had asked for, then according to their assumption, no one on earth would have remained a denier or turned away, at least outwardly. And yet in another passage He saith that even if they were to witness all the signs, they would not believe and would not turn to the supreme horizon. Now that honored one should reflect upon what they have asked. I swear by the Revealer of the Books that if with fairness and free from selfish desires, ye ponder on what hath been mentioned, verily ye will return unto the truth, and, detached from all save God, leave your homes uttering "Here am I, O my God, here am I!"

- 7 The Truth hath not desired, nor doth He desire, that every soul should manifest whatsoever it willeth. He hath raised the banner of "He doeth what He willeth" and hath spoken the blessed words "I ordain what I desire." It is abundantly clear that the Truth, exalted be His grandeur, is the Sovereign Doer - whatsoever He uttereth and ordaineth hath been and shall ever be for the good of His servants. That which ye desired hath

نؤمن لرقيق حتى تنزل علينا كتاباً نقرأ قل سبحان ربّي هل كنت الا بشراً رسولاً

5 این آیاتی است که مشرکین بخاتم انبیا روح ما سواه فداه گفته‌اند یعنی مضمون این آیات را شرایط ایمان قرار داده‌اند که اگر آن حضرت ظاهر فرماید بحق موقن شوند حال تفکر در آن نفوس غافلانه نمائید که عرض کرده‌اند باید در ارض بطحا چشمه‌ئی جاری کنی و یا یک بیتی از ذهب ظاهر کنی از برای ما یا اینکه باسما صعود نمائی مقابل چشم ما و بیائی بکتابی که او را قرائت کنیم یا بستانی ظاهر کنی که در آن نخیل و عنب باشد یا اینکه بحق جلّ جلاله و قبیلی از ملائکه بیائی اینها اموراتی بود که مشرکین حجاز از سید عالم خواستند که ظاهر فرماید تا موقن شوند بآنچه بیان فرموده و معانی آن مجملی ذکر شد

6 حال ببصر حدید و قلب اطهر و انصاف کامل ملاحظه نمائید و تفکر کنید لیحصص لک الحق و یظهر لک صراط الله الذی ظهر بالحق و تجد نفسك علی یقین مبین و بعد از این سوالات ملاحظه کنید که حق جلّ جلاله در جواب چه فرموده میفرماید بگو هل كنت الا بشراً رسولاً و اگر این عرایض مقبول میشد و حق تعالی سلطانه ظاهر میفرمود آنچه را که خواسته بودند بزعم آنها دیگر در ارض احدی منکر و معرض بر حسب ظاهر مشاهده نمیشد و حال آنکه در مقام دیگر میفرماید اگر ببینند جمیع آیات را بحق مقبل نشوند و باقی اعلی توجه نمایند حال آن جناب در آنچه خواسته‌اند تفکر نمایند قسم بمنزل کتب که اگر بانصاف و مقدس از اغراض نفسانیّه در آنچه ذکر شد تأمل نمائید البتّه بحق راجع شوید و منقطعاً عن کلّ ما سوی الله از بیت خارج و به لبیک اللهم لبیک ناطق گردید

7 حق منتظر آن نبوده و نیست که هر نفسی آنچه بخواهد ظاهر فرماید علم یفعل ما یشاء برافراخته و بکلمه مبارکه احکم ما ارید ناطق این بسی واضح است که حق جلّ کبریا فاعل مختار است آنچه بگوید و بفرماید همان مصلحت عباد او بوده و خواهد بود و آنچه شما خواستید اعظم

been manifested in even greater measure in the divine Books. Examine them, that ye may become acquainted with the knowledge, wisdom, sovereignty, might, power and all-encompassing authority of God - exalted be His power, His grandeur and His dominion. Please God, ye must become sanctified and detached from such arguments and utterances as were voiced by the objectors of former ages, and fix your gaze upon God's enduring testimony and that which hath appeared from His presence. That which had never appeared before hath now been made manifest - to this every stone and clod of earth beareth witness, yet most of the people remain heedless.

- 8 Say: Glory be unto Thee, O God of existence and Knower of the seen and unseen! I beseech Thee by Thy Name, the Hidden and Promised One, through which the ocean of Thy knowledge surged, the fragrance of Thy raiment wafted, and the gate of Thy presence was opened to all who are in Thy heaven and on Thy earth, to assist me to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. O my Lord! I am he whom vain imaginings have withheld from the horizon of Thy certitude and the doubts of men have barred from the ocean of Thy bounty. I beseech Thee by Thy Self to enable me to turn unto Thee and to turn away from all else besides Thee. O my Lord! Thou art the Generous, the One endowed with great bounty. Drive not this poor one from the door of Thy bestowal, nor this deprived one from the depths of the ocean of Thy oneness. Forgive him through Thy grace and bounty. Verily Thou art the Munificent, the Generous, and verily Thou art the Most Merciful of the merciful.

از آن ظاهر شده در کتب الهیه تفرّس نمائید تا مطلع شوید بر علم و حکمت و سلطنت و قوت و قدرت و احاطه حق تعالی قدرته و تعالی عظمته و تعالی سلطنته انشاء الله باید از امثال این مطالب و اقوال که معرضین اعصار قبل بآن تکلم نموده اند مقدس و منزّه شوید و بحجت باقیه الهی و ما ظهر من عنده ناظر و متمسک باشید قد ظهر ما لا ظهر من قبل یشهد بذلك کل حجر و مدر ولكن الناس اکثرهم من الغافلين

8 قل سبحانک یا اله الوجود و عالم الغیب و الشهود اسألك باسمک المخزون الموعود الذی به ماج بحر عرفانک و حاج عرف فیصک و فتح باب لقاءک علی من فی سمائك و ارضک ان تؤیّدنی علی عرفان مشرق وحیک و مطلع آیاتک ای ربّ انا الذی منعنی الأوهام عن افق یقینک و ظنون العباد عن بحر فضلک اسألك بنفسک ان توقّنی علی الاقبال الیک و الاعراض عن دونک ای ربّ انت الکریم ذو الفضل العظیم لا تطرد هذا المسکین عن باب عطائک و لا هذا المحروم عن لجة بحر احديتک فاغفر له بجودک و احسانک انتک انت الجواد الکریم و انتک انت ارحم الراحمین

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To: *Ali Akbar*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 We make mention of him who hath turned towards the Ocean and attained that which was intended in the Books of God, the Mighty, the Wise. He hath turned once before and again in

1 هو الأقدس الأعظم العلیّ الأبهی

2 انا نذكر من اقبل الى البحر و فاز بما هو المقصود في كتب الله العزيز الحكيم قد توجه مرّة من قبل

these days wherein the gates of the Prison were opened and the Wronged One went forth by a command before which neither the heavens nor the earth can stand. He, verily, is the Omnipotent, the Powerful. Blessed art thou for having attained His presence, and heard, and gained that which was intended. We bid thee return to the lands and regions of God, and give glad tidings to those who have believed in My Remembrance, through which the ocean of bounty hath surged, and the Lord of Eternity hath testified that there is none other God but Me, the All-Knowing, the All-Informed.

- 3 Beware lest the affairs of the world sadden thee. Take what thou hast been commanded by God and remind the people of My beauteous remembrance. Say: O people of Baha! By God, the gate of heaven hath been opened and the Lord of Names hath come with mighty sovereignty. Beware lest the mention of the servants prevent you from the Most Great Remembrance, or the hosts of the earth frighten you from the Cause of God, the Lord of the worlds. Cast aside what the people possess. By God, the Self-Subsisting hath come and commandeth you through His Most Exalted Pen with that which attracteth the earth and heaven. Draw nigh with your hearts and be not of the heedless. Say: If ye desire the Book, by God, it hath been inscribed by My Most Glorious Pen upon the face of all things. The Lord of Names hath come, and I am the Manifest Book. Bear ye witness to His appearance, His manifestation and His sovereignty, even if ye be among the heedless ones. Thus hath the tongue of the Wronged One spoken that which hath caused the Concourse on High to burn, for He seeth Himself in evident sorrow. Say: Rejoice in My remembrance, soar in My atmosphere, and hold fast unto God, the Lord of the worlds. Beware lest ye follow the people of the Bayan who have disbelieved in the All-Merciful and deviated from My straight path.

- 4 O 'Ali! God willing, mayest thou be assisted through divine grace and remain firm and steadfast in service to the Cause. The glance of loving-kindness hath been and will continue to be upon thee. Convey My greetings to those who drink from the cup of inner meanings and gladden them with divine favors. All creation hath been brought from non-existence into being that their mention might be made in the presence of God. Praise be to God that they have attained this most great bounty and most exalted station. They must at all times fix their gaze upon the horizon of steadfastness, lest the foul winds prevent pure souls from inhaling the fragrance of inner meanings. Say: Today the fragrance of the garment is diffused and the world is illumined by the lights of the Sun of Truth. The mention of aught else but God is not permissible, for this Day hath been mentioned and recorded in the divine Books as the Day of God.

و اخرى في هذه الايام التي فيها فتح باب السجن و خرج المظلوم بأمر لا يقوم معه السموات و الأرض انه هو المقتدر القدير نعيماً لك بما حضرت و سمعت و فزت بما هو المقصود و نأمرك بأن ترجع الى بلاد الله و دياره و تبشّر الذين آمنوا بذكرى الذي به ماج بحر الكرم و شهد مالک القدم انه لا اله الا انا العليم الخبير

3 آياک ان تحزنک شئون العالم خذ ما امرت به من لدی الله و ذکر الناس بذكری الجمیل قل يا اهل البهائم تالله قد فتح باب السماء و اتی مالک الأسماء بسلطان عظیم آياکم ان تمنعکم ذکر العباد عن الذکر الأعظم او تخوفکم جنود الأرض عن امر الله رب العالمين ضعوا ما عند القوم تالله قد اتی القيوم و يأمرکم من قلبه الأعلى بما تجذب به الأرض و السماء اجتنبوا بالقلوب و لا تكونوا من الغافلين قل لو تريدون الكتاب تالله علی وجه کل شيء رقم من قلبی الأبهی قد اتی مالک الأسماء و انا الكتاب المبين اشهد بظهوره و بروزه و سلطانه لو انتم من الغافلين كذلك نطق لسان المظلوم بما احترق به الملاء الأعلى لانه يرى نفسه فی حزن مبين قل ان افرحوا بذكری و طيروا فی هوائی و تمسکوا بالله رب العالمين آياکم ان تتبعوا ملأ البيان الذين كفروا بالرحمن و انحرفوا عن صراطی المستقیم

4 ای علی انشاء الله بعنايت الهی موفق باشی و در خدمت امر ثابت و محکم لحاظ عنایت باتوبوده و خواهد بود شاریان کوثر معانیرا از جانب اینمظلوم تکبیر برسان و بعنايات ربّانیّه مسرور نما جمیع خلق از برای آن از عرصه عدم بوجود آمده اند که ذکرشان در ساحت حقّ معروض و مذکور آید الحمد لله باین فیض اعظم و مقام اعلی فائز شدند باید در کلّ احوال بافق استقامت ناظر باشند که مبادا اریاح منته نفوس مقدسه را از استشمام عرف معانی منع نماید بگو ایوم عرف قیص متضوعست و عالم از انوار شمس حقیقت منیر و روشن ذکر غیر حق در آن جائز نه چه که این یوم بیوم الله در کتب الهی مذکور و مسطور

Naught is befitting therein save the remembrance of God and His sovereignty which encompasses the worlds.

- 5 The deeds of those who have arisen in God's path are recorded before the Throne and have been adorned with the ornament of acceptance. God will soon reward them with the best of rewards. He, verily, is the Bestower, the Generous. Although no command was issued from the Source of Command, each soul hath rendered service according to his capacity. God hath ever been and will continue to be independent and self-sufficient. Were a single drop from the ocean of His riches to be sprinkled upon the world of poverty, it would adorn all with the ornament of wealth. Every soul beareth witness to His wealth, His sovereignty, His grandeur and His power.

- 6 Last year there flowed from the Most Exalted Pen concerning the payment of the Huququ'llah that which is recorded in the Tablets. These are the Rights which have been prescribed for everyone by God and were formerly ordained. He, verily, is the Expositor, the All-Knowing, the Wise. Blessed is he who hath held fast unto the Book and acted according to that which was commanded by the All-Wise Ruler.

- 7 O 'Ali-Akbar! Thou must be so enkindled with the fire of God's love that all lands may be ignited by its heat. However, in all matters be mindful of wisdom, lest something occur that might cause the weak ones to be disturbed. The divine Tablets have been revealed specifically for accepted souls and will gradually reach them. Let all rejoice, for their mention hath been made in the presence of God. If some have not received Tablets in this instance, let them not be saddened, for they shall receive them later. For every matter there is an appointed time. When it cometh, it shall come. He, verily, is the True Herald, the Truthful Informer, the Mighty, the Praiseworthy.

- 8 The glory be upon thee and upon My loved ones whom God hath aided to achieve the Greater Steadfastness. By My life, they are the firm ones, they are the sincere ones. Praise be to God, the Lord of what was and what shall be.

است لا ينبغي فيه الا ذكر الله و سلطانه المهيم
على العالمين

5 و نفوسيكه در سبيل الهی قيام نمودند عملشان لدی
العرش مذکور و بطراز قبول فائز سوف يجزيهم
الله احسن الجزاء انه هو المعطى الكريم مع انكه
امرى از مصدر امر صادر نشد هر نفسى بقدر
وسع خود اظهار خدمت نمود لم يزل حق غنى و
مستغنى بوده قطره‌ئى از بحر غنايش اگر بر عالم
فقر ترشح فرمايد كل را بطراز غنا مزين نمايد يشهد
كل نفس بغنايه و سلطانه و عظمته و اقتداره

6 سنه قبل در اداى حقوق الهی از قلم اعلی جاری
شد آنچه در الواح ثبت است و این حقوقيست
که بر هر نفسى فرض شده و از قبل حق معين
گشته انه هو المبين العليم الحكيم طوبى لمن تمسك
بالكتاب و عمل بما امر به من لدن حاکم خير

7 يا على قبل اكبر بايد بنار محبت الهی چنان مشتعل
باشی که جميع بلاد از حرارت آن مشتعل شوند
ولكن در جميع احوال بحکمت ناظر باش که
مبادا امریکه سبب اضطراب نفوس ضعيفه شود
واقع گردد الواح الهیه مخصوص نفوس مقبله
نازل بتدریج انشاء الله ميرسد كل مسرور باشند
چه که ذکرشان لدی الحق مذکور است اگر
بعضی در این کره بلوح فائز نشدند محزون نباشيد
چه که از بعد ميرسد هر امری را وقتى معين اذا
اتى يأتى انه هو المبشر الصادق الخبر العزيز الحميد

8 البهاء عليك و على احبائى الذين ايدهم الله على
الاستقامة الكبرى لعمري هم الراسخون و هم
المخلصون و الحمد لله مالک ما كان و ما يكون

INBA18:320b, BLIB_Or15697.124b

BH01425

Date: 1296 ? [1878-1879]

- 1 Praise be to God, Who hath borne witness unto His own Self through His own Self before He created His heaven and His earth, that there is none other God but Him. From everlasting He hath dwelt in the sublimity of His sovereignty, the exaltation of His majesty, and the greatness of His glory. None can wing his flight unto the heaven of His knowledge save in accordance with that which He hath sent down in His Book. Verily, He is powerful to do whatsoever He willeth, and ordaineth whatsoever He desireth. None can hinder His dominion, nor repel His decree. All things have testified to His oneness. There is none other God but Him, the Mighty, the All-Bestowing.
- 2 Your letter was presented before the Book of Love time after time. 'Abdu'l-Qadir (may God confirm him) and Rashid and Hamd have borne witness to the stations of love and the grades of joy, and their words brought exceeding gladness and expansion of heart. God willing, may ye ever be enabled to speak the truth and be occupied in the service of His friends.
- 3 The True One – glorified be His majesty – is witness that this lowly servant hath not ceased to remember you, and will not cease. In all conditions I beseech God – glorified and exalted be He – to confirm you and the friends in that which He loveth and approveth. In truth, your station is a station mentioned and recorded in all the divine Tablets.
- 4 As to what was heard concerning Haji 'Ali of Qazvin (may God exalt his degrees): it was laid before the Sacred Presence, and the Company of the Merciful were gathered. A petition was also offered. Thereupon, out of mercy, He vouchsafed an answer and commanded that for the departed one they should send a message of consolation and greeting to Yahya. In truth, you and the beloved of God – among them Haji [...] and La'ih 'Abdu'l-Husayn – have kindled in the Abha court a lamp of mercy. Its recompense is with God – glorified and exalted be He – and shall surely be bestowed.
- 5 We beseech God to enable you to accomplish that which shall profit you in this world and in the world to come. There is none other God but Him, the Omnipotent, the Exalted, the Most High, the Great.

الحمد لله الذي شهد لذاته بذاته قبل خلق سمائه وارضه انه لا اله الا هو لم يزل كان في علو سلطانه وسمو عظمته وكبريائه لن يقدر ان يطير احد الى امرآء عرفانه الا على ما انزله في كتابه انه لهو المقتدر على ما يشاء والحاكم على ما يريد لا مانع لسلطانه ولا دافع لاحكامه قد شهد كلشيئ بوحدايته لا اله الا هو العزيز الوهاب

عرض مکتوب لکتاب الحب کمرّة بعد مرّة ما على عبد قاع رشيد وحمد مشعر مقامات محبت ومراتب سررت بهو کمال فرح وانبساط روى راد انشاء الله مېشه بتن از حق ناطق باشيد وبخدمت دوستان او مشغول امېشه در نطق بموند وامستيد

حق جلّ جلال شاهد وکوارست که این فانی ابجّنآب سوفر اموشی نموند وخواهد نمود ودر جميع احوال از حق جلّ وعزّ مستلث نيمایم که انجّنآب ودوستان بما یحبه ويرضى موفق فرمايد فى الحقیقه اتمقام مقامست که در جميع لكل الهى مذکور ومسطور است

واينکه درباره حاضر على قزوین رفع الله درجاته نوشنيد لدى الوجه عرض شد وجمع حب رحام لله حلى ابدوله عريضه لحضور مبارك معروض راستند لذ لجواث لأحوال مرحمت فرمود بروامر فرمودند که ل المرحوم سعدر سلکتند به وصال لاسمه یحیی نفرسیند فى الحقیقه انجّنآب وحب مال حاجی حتى ولائح عبد الحسنی وقعد الله دار مغفرة لنار رحمت کنده اند اجر وسمما راحق جلّ وعزّ بموند وخواهد لبهو

ونسئل الله بان یوفّقکم على ما ینفعکم فى الدنيا والآخرة انه لا اله الا هو المقتدر المتعالی العلیّ العظیم

- 6 Convey, on behalf of this lowly servant, a most wondrous remembrance unto La'ih 'Abdu'l-Husayn and unto the friends in that land; and in particular convey it unto Murtada – upon him be the glory of God. We ask the True One that he may, in all conditions, be occupied with remembrance and with praise, for He is the Hearer, the Answerer.
- 7 And concerning Nasru'llah – may his station be exalted – and Sayyid [...]: convey unto them, in that land, greetings beyond number. As to the circumstances of our own journey, we found it not expedient to set them down at this time. Let the steadfast and upright turn themselves wholly to the service of the Cause. By My life! With consummate wisdom the Hand of God speaketh; that which is sweet and most dear may be known, though the particulars of the matter be not yet disclosed. The Lord, the All-Merciful, is indeed the All-Knowing, the All-Wise.
- 6 جناب لائح عبد الحسنى وحال آن ارض سوارمد ای فانی ذکر ابداع امنع برسانند مخصوص لاسند مرتضی علیه بهاء الله هو ازحق میطلبیم که ار در کل احوال بذکر وسام منو مدح انه هو السامع المجیب
- 7 وانکه دربارہ حال نصر الله مرفوم واسید بطرد ران ارض له لو لا رمدا قبل ای عبد سلام ما لا نہایہ برسانید ودربارہ لوجہت ما علی ارض اند مصلحت موند واست الیوم نامد ثابتہ مستقیمہ مقبلہ خدمتہ امر مشغول شوند لعمر بکمال حکمت یدک الہی ناطق کہ شاهد کمکستہ ار وطن احلی اطلاع مانند ولوحہ نام توحہ کامد وفرموند اند امر نفسی بمقام ما رشد لشہد انه فار لكل الجسر در ینصور رامامد امرست نمود غابت الہی بلیمع خبر فائز لکد واینکہ کہ شد کہ لوجہ ما رارض مصحلت بست حکمت آن بعد معلوم مشود أن ربنا الرحمن هو العليم الحكيم

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BH01780

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the All-Knowing, the All-Wise
- 2 Praise be unto Thee, O my God and the God of the throne and earth, my Sovereign and the Sovereign of the hereafter and this world, for having awakened me when I was asleep, and raised me up when I was seated, and caused me to speak when I was silent, and taught me when I was ignorant, and made me aware when I was heedless. Glory be unto Thee, O Lord of Eternity, and praise be unto Thee, O King of earth and heaven, for having shown me Thy horizon, honored me with Thy days, caused me to hear Thy verses, illumined my heart with the light of Thy love, and adorned my head with the crown of Thy knowledge.
- 3 Thou art He Who, O my God, removed the veil from my face and made me know the dawning-place of Thy revelation and the treasury of the pearls of Thy knowledge, and guided me to the horizon from which shone forth the Sun of Thy beauty and
- 1 هو الأقدس العليم الحكيم
- 2 لك الحمد يا الهى واله العرش والثرى وسلطانى و سلطان الآخرة والأولى بما ايقظتنى اذ كنت راقداً واقتنى اذ كنت قاعداً وانطقتنى اذ كنت صامتاً و علمتنى اذ كنت جاهلاً وعرفتنى اذ كنت غافلاً ولك البهاء يا مالک البقاء ولك الفضل يا مالک الأرض والسماء بما اريتنى افقک و شرفتنى بأيامک و اسمعتنى آياتک و نورتنى قلبى بنور محبتک و زینتنى رأسى باکلیل معرفتک
- 3 انت الذى يا الهى كشفت الحجاب عن وجهى وعرفتنى مهبط وحیک و مخزن لآلئ علیک و هديتنى الى افق منه اشرفت شمس جمالک و ظهر مظهر امرک و حکمتک الذى رقم اسمه

appeared the Manifestation of Thy Cause and wisdom - He Whose name was inscribed by Thy Most Exalted Pen in Thy Books and Thy Scriptures and Thy Scrolls and Thy Tablets.

من قلبك الأعلى في كتبك وزبرك و صحفك
و الواحدك

- 4 O Lord! Thou seest me clinging to the hem of Thy bounty and holding fast to the cord of Thy generosity. I am the needy one who hastened to the ocean of Thy riches, the poor one who drew near to the horizon of Thy gifts, the stranger who sought his supreme home in the precincts of Thy most great mercy. O Lord! Withhold not from him the effulgences of the lights of the sun of Thy grace, and deprive him not of the outpourings of the clouds of Thy bounty and the heaven of Thy gifts.

4 اى ربّ ترانى متشبّثاً بذيل عطائك و متمسكاً
بجبل جودك انا المحتاج الذى سرع الى بحر
غنائك و الفقير الذى تقرب الى افق عطائك
و الغريب الذى اراد وطنه الأعلى فى جوار
رحمتك الكبرى اى ربّ لا تمنع عنه اشراقات
انوار شمس عنايتك و لا تجعله محروماً عن
فيوضات سحاب فضلك و سماء عطائك

- 5 O Lord! Thou seest that mine eyes have been awaiting the wonders of Thy generosity and my hands have been raised toward the heaven of Thy favors. I beseech Thee, O Sovereign of the kingdoms of names and Ruler of the kingdom of decree, to confirm me in that which Thou lovest and art pleased with, and ordain for me that whereby my remembrance may endure throughout the eternity of Thy most exalted kingdom and Thy most sublime dominion.

5 اى ربّ ترى ان عيني كانت المنتظرة بدائع
جودك و يدي مرتفعة الى سماء مواهبك
اسئلك يا سلطان ممالك الاسماء و ملكي
ملكوت القضاء بأن تؤيدنى على ما تحب
و ترضى و قدر لى ما يبتقى به ذكرى بدوام
ملكوتك الأعلى و جبروتك الأسنى

- 6 By Thy glory, O Lord of the world and Beloved of nations and the Manifest One with the Most Great Name! If Thou confirmest me not in Thy remembrance and praise and in immersion in the ocean of Thy good-pleasure, the hands of those near unto Thee and the sincere ones will not cling to the hem of the robe of Thy generosity that Thou mayest decree for me what I have desired through Thy bounty and write down what I have asked through Thy grace and generosity. By Thy glory, O Beloved of the world and Goal of nations! I am a suppliant who will not return disappointed from Thy door, and a seeker who will not turn back dejected. Thou seest, O my God, that I am cleaving to Thy door and knocking upon it, hoping for Thy ancient grace and Thy wondrous bounty and Thy all-encompassing generosity.

6 وعزّرتك يا سيّد العالم و محبوب الأمم و الظاهر
بالاسم الأعظم أنك ان لا توقفنى على ذكرى
و ثنائك و التغمّس فى بحر رضائك لا تشبّث
بأيادي المقرّبين و المخلصين اذبال رداء كرمك
ليقضى لى ما اردته بجودك و تكتب ما سئلته
بفضلك و كرمك وعزّرتك يا محبوب العالم و
مقصود الأمم انى سائل لا يرجع عن بابك خائباً
و قاصد لا ينثنى باسأ ترى يا الهى انى لازب
ببابك و يدقه راجياً فضلك القديم و كرمك
البدیع و جودك العميم

- 7 O Lord! This is a day wherein Thy sovereignty hath appeared and Thy power hath prevailed and the banners of Thy Name have been raised in Thy lands and the standards of Thy remembrance in Thy kingdom. Ordain for every one who hath turned to the river of Thy mercy the reward of him who hath attained unto the visitation of Thy countenance and entered the White Spot and supreme Paradise by Thy leave and will.

7 اى ربّ هذا يوم فيه ظهر سلطانك و غلبت
قدرتك و علت اعلام اسمك فى بلادك و الوية
ذكرى فى مملكته قدر لكلّ مقبل اقبل الى
فرات رحمتك اجر من فاز بزيارة طلعتك و
دخل البقعة البيضاء و الفردوس الأعلى باذنك
و ارادتك

- 8 O Lord! The days which Thou hadst ordained fasting for Thy servants have ended and the Days of Ridvan which Thou hadst made a festival for the people of Thy realm have drawn nigh. I beseech Thee, O my Goal and the Goal of them who are near unto Thee, and my Beloved and the Beloved of the sincere

8 اى ربّ قد قضت الأيام التى فيها فرضت الصيام
لعبادك و تقربت أيام الرضوان التى جعلتها عيداً
لأهل بلادك اسئلك يا مقصودى و مقصود
المقرّبين و محبوبى و محبوب المخلصين بأن تفتح

ones, to open before the faces of Thy servants the gates of good things. Verily Thou art the Revealer of verses and the Lord of earth and heaven.

على وجوه عبادك ابواب الخيرات انك انت
منزل الآيات و مالک الأرضين و السموات

- 9 O Lord! I have turned my face toward the splendors of the lights of Thy face and my heart toward Thy most exalted station and most glorious prospect which hath been named the Most Great Prison in Thy crimson Tablet. I beseech Thee to preserve me from the tyrannous ones among Thy servants who have turned away from Thy beauty and denied Thy signs. Then cause me to drink, at all times, the wine of life through Thy bountiful hand, lest the affairs of men occupy me from turning toward Thee and the ornaments of the world from facing Thy horizon.

9 اى ربّ قد توجّهت بوجهى الى اشراقات انوار
وجهك و بقلبي الى مقامك الأعلى و منظرک
الأبهى الذى سمي بالسجن الأعظم فى صحيفتك
الجمراء اسئلك بأن تحفظنى من طغاة عبادک
الذين اعرضوا عن جمالک و كفروا بآياتک
ثم اشربنى فيکّل الأحيان رحيق الحيوان بيد
عطائك لئلا يشغلنى شئون الورى عن التوجّه
اليک و زخارف الدنيا عن الاقبال الى افقک

- 10 I am he who, O my God, hath desired in all conditions Thy pardon and Thy good-pleasure and tranquility beneath the shade of the Tree of Thy Cause and submissiveness at the manifestations of the lights of Thy power. Verily Thou art the Almighty to Whose sovereignty every possessor of a heart hath testified and every possessor of a tongue to Whose power and greatness. There is none other God but Thee, the Almighty, the Exalted, the Bestower, the Generous, the Bountiful.

10 انا الذى يا الهى قد اردت فى كلّ الأحوال
عفوک و رضائک و السكون فى ظلّ سدره
امرک و الخضوع عند ظهورات انوار اقتدارک
انک انت المقتدر الذى شهد كلّ ذى قلب
بسلطنتک و كلّ ذى لسان بقدرتک و عظمتک
لا اله الا انت المقتدر المتعالى المعطى الجواد
الکریم

JHT_S#200

BLIB_Or15719.086, ADM3#096 p.110

BH01957

To: Jinab Sadra, in Qazvin

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 A mention from Us to him who hath turned his face toward the Countenance when most of the servants turned away from it, that it may draw him nigh unto God and strengthen him to make mention of this Remembrance whereby earthquakes have appeared and mountains been leveled.
- 3 O Sadra! Harken unto the Call from the direction of 'Akka, the seat of His manifestation whereby the earth hath been illumined and the horizons made bright. Leave mankind behind thee and turn with the ear of thine inmost nature that thou mayest hear the rustling of the Divine Lote-Tree which hath been raised up in the Kingdom of creation by the command of

1 هو الأقدس الأعظم العلى الأعلى

2 ذکر من لدنا لمن توجّه الى الوجه اذ اعرض عنه
اکثر العباد ليقربه الى الله و يؤيده على ذکر هذا
الذکر الذى به ظهرت الزلازل و نسفت الجبال

3 يا صدرا ان استمع النداء من شطر عکاء مقرّ
ظهوره الذى به اشرقت الأرض و انارت الآفاق
دع الورى عن ورائک و توجّه بسمع الفطرة
لتسمع هزیز سدره المنتهى التى ارتفعت فيملکوت

God, the Lord of Names. Thus doth the Wronged One command thee, Who hath summoned all unto God, the Lord of existence.

- 4 We have heard thy call and have answered thee through this Tablet whereby the fragrance of the All-Merciful hath been wafted throughout all possibility. Arise to serve the Cause through God's might and power, and remind the people with wisdom. This is among the most meritorious of deeds in the sight of the All-Compelling, the All-Bountiful.
- 5 Beware lest the veils of humanity hold thee back from the Most Sublime Vision. Say: By God! The Hour hath come and the moon been cleft asunder and the All-Bestowing hath come in the shadows of the clouds while ye are in wondrous intoxication. Be thou in all conditions firmly attached to the cord of wisdom which God hath sent down in the Scriptures and Tablets.
- 6 This is not the day to pause. By the life of God! The rock hath hastened unto the Lord of creation and the mountains have soared unto the Self-Sufficient, the Most High. The Wronged One hath come with proof and evidence, yet the people are in doubt and schism. They have cast aside the Self-Subsisting and taken hold of vain imaginings. Say: Take ye heed, O ye who are endowed with insight! Glory be upon those who have cast away the world, holding fast to the Most Great Cord - these are the people of Paradise in the sight of God, the Lord of Lords.
- 7 O Sadra! Strive that thou mayest attain unto that which is acceptable in the sight of God today. The most excellent of deeds hath been and shall be the teaching of the Cause, yet with wisdom and utterance. This word hath been revealed in most of the Tablets lest anyone should be heedless and transgress it. Walk ye toward God and place your trust in God and speak for God's sake. Pay no heed to the objections and opposition of lifeless souls.
- 8 Reflect upon the Seal of the Prophets, how many objections were raised against that Sun of Truth by the clay figures of the world who appeared and moved about in human form. The pagan priests, and the Jewish and Christian divines, have committed the very things which the divines of the age, in this Dispensation, have committed, and are still committing. Nay, these have displayed a more grievous cruelty and a fiercer malice. Every atom beareth witness unto that which I say.
- 9 Harken unto the call of the Wronged One and occupy thyself with service to the Cause. Strive that thou mayest attain in this Day, which is the Lord of all the days of the world, such a station whose mention shall endure throughout the kingdom

الانشاء بأمر الله مالک الأسماء كذلك يأمرک المظلوم الذى دعا الكل الى الله مالک الایجاد

4 انا سمعنا ندائك واجبتناک بهذا اللوح الذى به هاج عرف الرحمن فى الامکان قم على الأمر بحول الله وقوته و ذکر الناس بالحكمة هذا من افضل الأعمال لدى المهيمن الفضال

5 اياک ان تمنعک حجاب البشر عن المنظر الأكبر قل تالله قد اتت الساعة و انشق القمر و اتى الوهاب فى ظلال السحاب و انتم فى سکر عجب کن فى کل الأحوال متمسکاً بجبل الحكمة التى انزلها الله فى الزبر و الألواح

6 ليس اليوم يوم الوقوف لعمر الله قد سارت الصخرة الى مالک البرية و طارت الجبال الى الغنى المتعال قد اتى المظلوم بالحجة و البرهان ولكن القوم فى مرية و شقاق قد نبذوا القيوم و اخذوا الموهوم قل ان اعتبروا يا اولى الأبصار البهلاء على الذين نبذوا العالم متمسکين بالحبل الأعظم اولئك اهل الفردوس لدى الله رب الأرباب

7 يا صدرا جهد نما تا بامريکه اليوم لدى الله مقبول است فائز گردى افضل اعمال تبليغ امر بوده و خواهد بود ولكن بحکمت و بيان و اينکلمه در اکثر الواح نازل که مباد احدى غفلت نمايد و از آن تجاوز کند الى الله سائر باشيد و على الله متوکل و لله ناطق اعراض و اعتراض نفوس مرده را اعتنا ننمائيد

8 در ظهور خاتم انبيا تفکر کنید که گلهای عالم که بصورتهاى انسانى ظاهر و متحرک بودند چه مقدار اعتراضات بر آشمس حقيقت مينمودند علماى اصنام و علماى يهود و علماى نصارى همان کردند که علماى عصر در اين ظهور کرده و ميکنند بلکه اين گروه اشد ظلماً و اشد نفاقاً ظاهر شده اند جميع ذرات شاهد اين بيانست

9 بشنو نداى مظلوم را و بخدمت امر مشغول شو جهد نما تا در اين يوم که سيد ايام عالم است مقامى تحصيل نمائى که ذکر آن بدوام ملک و

of earth and heaven. Today every good deed is more exalted and more excellent and more beautiful than all the deeds of the world.

ملکوت پاینده بماند امروز هر عمل نیکی اعلی و اشرف و احسن از اعمال عالم است

- 10 Hold fast unto truth and fix thy gaze upon Him. By My life! The traces of every soul that ariseth today shall remain on earth as long as the divine names and attributes endure. All that is witnessed today shall vanish save those matters which are related to truth and which have appeared in His path.

10 بحق متمسک شو و باو ناظر باش لعمری هر نفسی که الیوم برآید آثار آن در ارض بدوام اسماء و صفات الهی باقی خواهد ماند جمیع آنچه الیوم مشاهده میشود مستور خواهد شد مگر اموری که بحق منسوب است و در سبیل حق ظاهر شده

- 11 Beware, beware lest the clamor of the world sadden thee or the conditions of creation veil thee from the Lord of Eternity. Thus doth command thee He with Whom is the knowledge of the Book. Glory be upon thee and upon those who have attained unto the lights of the countenance of their Lord, the Revealer of verses.

11 ایایک ایایک ان یحزنک ضوضاء العالم او تحجبک شئونات الخلق عن مالک القدم كذلك یأمرک من عنده علم الکتاب البهاء علیک و علی الذین فازوا بأنوار وجه ربهم منزل الآیات

PDC.132-133x

INBA18:396, INBA57:089

BH01996

To: Haydar et al.

Date: 1296 ? [1878-1879]

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

1 بنام یگنا خداوند دانای بینا

- 2 O Haydar! Your call hath been heard time after time, occasion after occasion, and moment after moment. If the Most Exalted Pen remained silent for a time, that is, made no response, there was and is no harm in this. Verily thy Lord doeth what He pleaseth and ordaineth what He willeth. This knowledge hath been and shall ever be established in the most exalted station through the blessing of the Most Great Name. Blessed art thou and blessed are they who have cast away their desires and taken hold of that which exalteth the religion of God and His Cause among His servants.

2 ای حیدر ندایت مرّة بعد مرّة و کرة بعد کرة و طوراً بعد طور اصغنا شد اگر قلم اعلی ایامی صامت مشاهده شد یعنی جواب اظهار نداشت باسی نبوده و نیست ان ربک یفعل ما یشاء و یحکم ما یرید و این علم بمبارکی اسم اعظم بر اعلی المقام منصوب بوده و خواهد بود طوبی لک و للذین نبذوا اھوائهم و اخذوا ما یرتفع به دین الله و امره بین عبادہ

- 3 O Ali! We have accepted countless afflictions and borne in God's path that which no pen can recount nor ink record, that perchance some souls might be cleansed from the defilement of idle fancies and attain unto everlasting tranquility. The choice wine of unity and the living waters of fellowship flow from the two fingers of the Lord of creation, yet all wander in the wilderness of perplexity and discord. O Ali! Beseech God - exalted and glorified be He - to send forth a breeze from

3 یا علی بلایای لاتحصی قبول نمودیم و در سبیل الهی حمل نمودیم آنچه را که بقلم محدود نگردد و بمداد محصور نشود که شاید نفوسی از آلائش اوھام پاک شوند و باسایش ابدی فائز گردند ریحی اتحاد و کوثر وداد از دو اصبع مالک ایجاد جاری و ساریست و کلّی در پیدای حیرت و اختلاف سایر ای علی از حق جلّ و عزّ بطلب

the paradise of sanctity, that it may dispel the offensive odors of discord. If a person today should, for God's sake, show deference to another, would this detract from his station? Nay, by My true Self! Rather would he be exalted and God Himself would raise him up.

- 4 O Ali! God is the All-Hearing, the All-Seeing. Nothing whatsoever escapeth His knowledge. Whosoever today becometh the cause of unity and shattereth the idols of discord through the Name of God shall be mentioned in every tongue and recorded in all the Tablets. Say: O friends! Harken unto the voice of Him Who hath been wronged and hold fast, for the sake of God, to the cord of fellowship and cling to the hem of unity. Exert your utmost endeavor in this matter, that perchance the lights of concord and agreement may illumine all regions.

- 5 The captives in the land of Sad who have been kept far from their homes and native lands for the sake of God are all remembered in the presence of the Countenance. By the life of God! That hath been sent down for them which hath caused the Concourse on High to lament and those who circle round My mighty Throne to weep. God willing, they must soar on the wings of joy, inasmuch as whatsoever befell them was for God's sake. Soon will there appear in the realm of being what God hath ordained for them in His Preserved Book. Convey to all My greetings and gladden them with the divine favors. If, outwardly, nothing specific was sent for each one, this was due to wisdom. The atoms themselves bear witness to My remembrance of them, My turning toward them, and My bounty to them. Thus hath My Pen spoken, and My Tongue, and My Servant who standeth before the Countenance recording that which hath been sent down from the kingdom of My knowledge and the heaven of My novel utterance.

- 6 If for some reason they should return to their homelands, there is no harm in this. Beseech God - exalted and glorified be He - that those devoted souls who have drunk from the cup of tribulation and adversity in the path of the Lord of Names may shine forth with the utmost joy and radiance from the horizon of the heaven of steadfastness. Convey My glory to those who have turned to My countenance, who have stood firm in My path and held fast to My mighty Cause. Praise be to God, the Lord of the worlds.

که یک نسیمی از رضوان تقدیس بفرستد که شاید روایح کرهه اختلاف را از مابین محو نماید اگر شخصی اليوم لله تمکین شخصی نماید آیا از شأن او چیزی بکاهد لا ونفسی الحق بلکه بلند شود و حق بنفسه او را مرتفع نماید

4 یا علی حقّ سمیع است و بصیر است لا یعزب عن علمه من شیء هر نفسی اليوم سبب اتحاد شود و اصنام اختلاف را باسم حق بشکند او در جمیع لسان مذکور و در جمیع الواح مسطور آید بگو ای دوستان بشنوید ندای مظلوم را و لله بحبل الفت متمسک شوید و بذیل اتحاد متشبث کل جهد را در این فقره بذول دارید که شاید انوار وفاق و اتفاق آفاقا روشن نماید

5 اسرای ارض صاد که فی سبیل الله از خانه و دیار خود دور مانده اند جمیع لدی الوجه مذکورند لعمر الله قد نزل لهم ما ناه به الملاء الأعلى والذین طافوا عرشی العظیم انشاء الله باید باجنحهء سرور طیران نمایند چه که آنچه بر ایشان وارد شد لله بوده سوف یظهر فی الملک ما کتب الله لهم فی کتابه الحفیظ جمیع را تکبیر برسان و بعنایات الهی مسرور دار بر حسب ظاهر اگر مخصوص هر یک چیزی ارسال نشد این نظر بحکمت بوده قد شهدت الذرات بذکری آیاهم و اقبال الیه و عنایتی لهم کذلک نطق قلبی و لسانی و عبدی الذی کان قائماً لدی الوجه و یحرر ما نزل من ملکوت علی و جبروت بیانی البدیع

6 و اگر بسببی از اسباب باوطن خود رجوع نمایند بآسی نبوده و نیست از حقّ جلّ و عرّ بطلبید که آن نفوس مقبله که از کأس بآساء و ضراء در سبیل مالک اسماء آشامیده اند بکمال بهجت و سرور از افق سماء استقامت منیر و روشن باشند کبر من قلبی من اقبل الی وجهی و قام علی صراطی و تمسک بأمری العظیم الحمد لله رب العالمین

INBA42:261, INBA97:084, BLIB_Or15697.002,
Majlis210461.048-050, KHSH08.006,
ASAT5.347x

BH02064

To: Baha'is of Khayrul Qura, in Zirak

Date: 1296 ? [1878-1879]

He is the One Who gazeth before the Countenance

O people of the cities and villages! Harken unto that which the Tongue uttereth in the Kingdom of Utterance from the presence of Him Who hath caused all things to speak, that there is none other God but Me, the Peerless, the All-Informed. He it is Who hath sent down the Books and dispatched the Messengers, that there is none other God but Me, the All-Watchful, the All-Wise. Every thing hath attained unto the blessing of hearkening unto the Call save every transgressing sinner, and every eye hath beheld the horizon of God, the Most Glorious, save every heedless and remote one.

By God! The Most Great Scene hath appeared and the Lord of Destiny proclaimeth and saith: O concourse of humanity! The Day hath come and the moon hath been cleft asunder and all are gathered in a wondrous assembly. The Hidden hath been made manifest and the Treasured hath come forth and the Promised One hath appeared from the heaven of destiny more nigh than the twinkling of an eye, yet the people are in evident delusion. They behold the Sun and say: "Is this a sun?" and they witness the signs and say: "This is naught but mighty sorcery." Thus hath the matter been decreed in the Book while the people of the veil are in strange doubt.

O loved ones of the All-Merciful in all lands! The Wronged One adjureth you by the Best-Beloved of all creation, Who speaketh in the Kingdom of Utterance, that ye be not unfaithful regarding the substance of the people. Be ye trustees of God in His lands and dawning-places of truthfulness in His countries. Blessed is he who hath hearkened unto the counsel of God and was of them that act.

There hath appeared from faithlessness in this exile that which hath caused My liver to melt and Mine eye to shed tears and My inmost being to lament and My breast to be straitened. By the life of God! Sleep hath taken flight from the eyes of Baha by reason of what hath befallen Him in this white land. All things bear witness to this, yet the people are among the heedless ones. The rock hath cried out at My tribulation and the Divine Lote-Tree hath lamented at My distress. By God! My grief is not for Myself but for the Cause of God, the Lord of all worlds. All sorrows are for him who is unable to mention

هو الناظر امام الوجه

يا اهل المدن و القرى ان استمعوا ما ينطق به
اللسان في ملكوت البيان من لدن من انطق
الأشياء على أنه لا اله الا انا الفرد الخبير هو
الذي انزل الكتب و ارسل الرسل على أنه لا اله
الا انا الرقيب الحكيم قد فاز كل شيء باصغاء
النداء الا كل معتد اثم و شاهد كل بصر افق
الله الأبهي الا كل غافل بعيد

تالله قد ظهر المنظر الأكبر و مالک القدر ينادى
و يقول يا معشر البشر قد اتى اليوم و انشق القمر و
كل في حشر بدیع قد ظهر المكنون و برز المخزون
و الموعود اتى من سماء القدر اقرب من ملح البصر
ولكن القوم في وهم مبين يرون الشمس و يقولون
هل هي شمس و يشاهدون الآيات و يقولون ان
هي الا سحر عظيم كذلك قضى الأمر في الكتاب
و اهل الحجاب في ريب عجيب

يا احباء الرحمن في البلدان ان المظلوم يقسمكم
بمحبوب الامكان الذي ينطق في ملكوت البيان
بان لا تختانوا في اموال الناس كونوا امناء الله في
دياره و مشارق الصدق في بلاده طوبى لمن سمع
نصح الله و كان من العاملين

قد ظهر من الخيانة في الغربة ما ذاب به كبدى
و تدرفت عيني و ناح سرى و ضاق صدرى لعمر
الله قد طار النوم من عين البهاء بما ورد عليه في
هذه الأرض البيضاء يشهد بذلك كل الأشياء
ولكن القوم من الغافلين قد صاحت الصخرة
لبلائى و ناحت السدرة لضرى تالله ليس حزنى
لنفسى بل لأمر الله رب العالمين كل الأحران لمن
لا يقدر ان يذكر ما مسته من البأساء و الضراء في
هذا المقام الكريم

نسمع الكذب و نسكت و الكاذب يظن انه
اشتباه الأمر و انا وجدناه على صدق مبين يا
احباي تخلقوا بأخلاق الله و زينوا هياكلكم

what hath touched him of hardships and tribulations in this noble station.

We hear falsehood yet remain silent, while the liar supposeth that the matter hath become confused, when We found him in manifest truthfulness. O My loved ones! Adorn yourselves with the morals of God and array your temples with the garments of trustworthiness and uprightness and truthfulness. Thus doth the Lord of creation command you in a preserved Tablet.

Sorrows have increased at this time by what We observe of the Temple of Love and those with him beneath the claws of hatred from among the hosts of the wrongdoers. O God of Names and Creator of earth and heaven! Thou seest how the fire hath encompassed him who was beneath the shadow of the light in Thy days. O Lord! Protect him and those with him as Thou didst protect Me when I was in the serpent's mouth. Verily Thou art He through Whom power hath been manifested. There is none other God but Thee, the Almighty, the Powerful.

Thou knowest, O my God, how the brocade of servitude hath been adorned among creation and the sign of detachment hath appeared in the world of creation. Every fair-minded and insightful one beareth witness to this. Though tribulation in Thy path is sweeter than the Kawthar and more luminous than the moon, yet I beseech Thee, O Thou Who hast subdued the world by the Most Great Name, to deliver him from the hands of tyranny. Verily Thou art the Forgiving, the Generous. [Then] preserve him [beneath] the pavilion of grace and aid him in what he is engaged in regarding Thy love. Verily Thou art He in Whose grasp is the dominion of the kingdom of the heavens and the earth.

BRL_TRUST#32x, COC#2044x

بأثواب الأمانة والاستقامة والصدّاقة كذلك
امرکم مالک البریة فی لوح حفیظ

قد زادت الأحزان في هذا الحين بما نرى هيك
الحب ومن معه تحت مخابل البغضاء من جنود
الظالمين يا اله الأسماء و فاطر الأرض والسما
ترى النار احاطت من كان في ظل التور في
أيامك اي رب فاحفظه ومن معه كما حفظتني
اذ كنت في فم الثعبان انك انت الذي بك ظهر
الاقتدار لا اله الا انت المقتدر القدير

انت تعلم يا الهی به طرز دبیاج العبودیة بین البریة و
ظهرت آية الانقطاع فی الابداع یشهد بذلك کل
منصف بصیر ولو ان البلاء فی سبیلک اعذب من
الکوثر و انور من القمر ولكن اسئلك يا مسخر
العالم بالاسم الأعظم

بأن تخلصه من ایدى الظلم انک انت الغفور
الکریم [ثم] احفظه [تحت] خباء الفضل و
ایده علی ما هو علیه فی حبک انک انت الذي
فی قبضة قدرتك ملکوت ملک السموات و
الأرضین

INBA97:066, COMP_TRUSTP#33x,
NNY.166-168

BH02080

To: *Abdul-Husayn*

Date: 1296 ? [1878-1879]

¹ In the name of the All-Knowing, the All-Powerful

¹ بنام دانای توانا

² This is the Day whereon the Throne of thy Lord proclaimeth among the branches, calling out to all the dwellers of the earth and bidding them to glorify and sanctify their Lord. This is

² امروز روزیست که کرسی ربّ مابین شعب ندا
میکنند جمیع ساکنین ارض را و امر مینمایند

the Day whereon the angels of heaven descend at all times with chalices of utterance and vessels of knowledge, and return perfumed with holy and goodly fragrances.

- 3 Say: The promised God declareth: O concourse of Jews! Ye were of Me and appeared from Me, and unto Me shall ye return. What hath come over you that ye know Me not now, though I have appeared with all the signs? Ye have taken enemies for friends and have lost the true Friend. Today a new heaven hath appeared and a new earth hath been created. Were ye to gaze with pure eyes, ye would behold the New Jerusalem, and were ye to turn with hearing ears, ye would hear the Call of God. All things today call out unto you and summon you to your Lord, yet ye are so drunk with the wine of pride that ye have not become aware of it for a single moment. The ear hath been created for hearing My voice and the eye for beholding My beauty. Harken ye, and lay aside all else.

- 4 The Dome of God hath been raised by the hand of divine favor and the Cause of God hath been made manifest. The time of what was before hath passed away; a new time hath come, and all things have been renewed by the Will of God. But only a new eye perceiveth this and only a new mind comprehendeth this station. The beginning and the end pointed to one blessed Word, and it hath appeared and come, and it is the Spirit of the divine Books and Scriptures that hath been and will be forever, and it is the key to the Most Great Treasury of the Lord and the hidden divine mystery that hath ever been concealed behind the pavilion of infallibility. It is that Alif and that Ya of which John gave tidings: "He is the First and the Last, the Manifest and the Hidden."

- 5 O Abdu'l-Husayn! God willing, thou wilt be confirmed and give glad-tidings to the branches of what was revealed aforetime in the Book of God, for these glad-tidings are as the water of life unto the dead of the world. Blessed is he who drinketh thereof, and woe unto those who are deprived!

- 6 Say: Today the City of God hath appeared in full adornment, and it is the City wherein the God of all hath been made manifest. Ponder these words of John who gave tidings of the holy and great City, until he said: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it," unto the end of his words. Take up the staff of trust in the Name

بتسبیح و تقدیس پروردگار امروز روزیست که ملائکه‌های آسمان با کواب بیان و اباریق عرفان در کلّ احیان نازل میشوند و بنفحات مقدسه طیبه معطر شده راجع میگردند

- 3 بگو اله موعود میفرماید ای ملاً یهود شما از من بودید و از من ظاهر و بمن راجع چه شده که حال مرا نمیشناسید با آنکه بجمع علامتها ظاهر شده‌ام دشمنانرا دوست گرفته‌اید و دوست حقیقی را از دست داده‌اید امروز آسمان جدید ظاهر شده و ارض جدید گشته اگر بدیدهای پاکیزه نظر نمائید اورشلیم جدید را ملاحظه میکنید و اگر بگوشهای شنوا توجه نمائید نداء الله را میشنوید جمع اشیاء الیوم شما را ندا مینماید و ربّ دعوت میکنند و شما چنان از نجر غرور مستید که در آتی ملتفت آن نشده‌اید گوش از برای شنیدن ندای من است و چشم از برای مشاهده عالم بشنوید و از دغم پرهیزید

- 4 قبة الله بید عنایت الهی مرتفع شده و امر الله ظاهر گشته گذشت زمان آنچه از قبل بود میقات جدید بمیان آمد و کثیء بارادة الله تازه گشت لکن بصر تازه ادراک مینماید و هوش تازه باین مقام پی برد بدایت و نهایت اشاره بیک کلمه مبارکه بود و آن ظاهر شد و آمد و اوست روح کتب و صحف الهی که لمزل و لایزال بوده و خواهد بود و اوست مفتاح کنز اعظم ربّانی و سرّ مکنون الهی که همیشه خلف سراق عصمت مخزون بوده اوست آن الف و یائیکه یوحنا از آن خبر داده آنه هو الاول و الآخر و الظاهر و الباطن

- 5 ای عبد حسین انشاء الله مؤید باشی و شعب را بآنچه در کتاب الهی از قبل نازل شده بشارت دهی چه که این بشارت بمنزله آب حیاتست از برای مردگان عالم طوبی لمن شرب ویل للخالقین

- 6 بگو امروز مدینه الله بکمال زینت ظاهر و مشهود و این مدینه‌ایست که اله کل در آن ظاهر شده در اینکلمه یوحنا تفکر کنید که خبر داده از مدینه مقدسه عظیمه الی ان قال و لم ار فیها هیکلاً لأنّ الرّبّ الاله ضابط الكلّ هو هیکلها و المدینه لا تحتاج للشمس و لا القمر لینیرا فیها لأنّ بهاء الله اضاء فیها الی آخر قوله باسم حق

of Truth and with complete detachment guide the misguided people to that great divine City, that perchance those who are lost may attain to their true homeland and those who are blind may be blessed with new sight. Verily He is the One Who hath power over whatsoever He willeth. All things are captive in the grasp of His might, and verily He is the Almighty, the Powerful.

DAS.1913-10-04, SW_v14#04 p.110x, BSC.116 #047, BSTW#141

بگیر عصای توکل را و با کمال انقطاع مردم
گمراه را بمدینه عظیمه الهیه هدایت نما که شاید
گمگشتگان بوطن حقیقی فائز شوند و ناینبایان
بابصار حدیده مرزوق گردند آنه هو المقتدر علی
ما یشاء کل شیء فی قبضة قدرته اسیر و آنه هو
المقتدر القدیر

BLIB_Or15719.101b, BLIB_Or15722.189,
AVK2.242.15x, MAS4.097bx, KHAZ.026,
ASAT1.250x, KASH.289-290

BH02246

To: Fadlullah, in Shiraz

Date: 1296 ? [1878-1879]

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهی

2 O Fadlu'llah! Rejoice in that the Desired One hath heard thy mention and hath answered thee from His luminous horizon which God hath made the point of circumambulation for the Concourse on High and the denizens of the Kingdom of Names. Thy Lord is verily the Mighty, the Powerful. We hear the mention of those who have turned toward God and We see the deeds of those who have held fast to My wise Book. Say: O people, act according to what the All-Merciful hath commanded you in the Book and follow not every ignorant remote one. Thus hath the Wronged One mentioned thee from the precincts of His Most Great Prison that thou mayest be of the thankful ones.

2 یا فضل الله ان افرح بما سمع المقصود ذکوک و
اجابک من منظره المنیر الذی جعله الله مطاف
الملا الأعلى و اهل ملکوت الأسماء ان ربک هو
المقتدر القدیر انا نسمع ذکر من توجه الى الله و
نری اعمال الذین تمسکوا بکتابی الحکیم قل یا قوم
ان اعمالوا بما امرکم الرحمن فی الکتاب و لا تتبعوا
کل جاهل بعید کذلک ذکوک المظلوم من شطر
سجنه الأعظم لتکون من الشاکرین

3 Hear in the Persian tongue these exalted and holy words: Praise be to God that thou hast attained to the recognition of the Dawning-Place of Divine Revelation, which today hath become the object of rejection and opposition by most of the people of the world, and thou hast hearkened unto His call. O thou who art mindful! The whole world was created to behold His horizon, hear His Word and act according to His command. This is a truth to which all the world doth testify and acknowledge. Yet after the appearance of the Divine Day and the establishment of the form of the All-Merciful upon the throne, all turned away and arose in utmost opposition and hypocrisy, save a few. Now ponder the station of these few. By the life of God, the Pen of possibility hath been and

3 بلسان پارسی کلمات منیعہ مقدسه را بشنو
الحمد لله بعرفان مشرق وحی الهی که الیوم محل
اعراض و اعتراض اکثری از اهل عالم واقع
شده فائز شدی و ندای او را استماع نمودی
ای ذاکر جمیع عالم از برای دیدن افق او و
شنیدن کلمه او و عمل بامر او خلق شده و
این کلمه ایست که جمیع عالم بآن مقرر و معترفند
ولکن بعد از ظهور یوم الهی و استوای هیکل
رحمانی بر عرش جمیع اعراض نمودند و بکمال
اعتراض و نفاق برخاستند مگر معدودی حال
تفکر در مقام این معدود نما لعمر الله قلم امکان
از وصف آن نفوس عاجز بوده و خواهد بود از

shall ever be powerless to describe such souls. We beseech God to make these holy souls firm and steadfast in His love. He is verily the Hearing, the Answering.

4 As for what thou didst write regarding mention, it hath been and shall ever be most beloved. O Fadl, the story of sacrifice hath been renewed, and Isma'il hath turned his face to the place of sacrifice and in the path of the Beloved of all creation hath drunk the cup of martyrdom. He acted according to that which was revealed from the Supreme Pen in previous years in the Persian tongue:

5 O sacrifice of God, from love's altar-place Turn not back, but give thy life in love's ways

6 And this sacrifice returned not alive from the altar-place. He sacrificed his life, his wealth, his honor, his name and all that pertained unto him. O Fadl! These are days of tribulation. The martyrdom of Husayn hath been renewed and Hasan hath given up his life. By the Most Great Ocean, the Concourse on High are engaged in lamentation and weeping. Blessed is the one who maketh mention of the tribulations of the friends of God who in the land of Sad attained unto the most great martyrdom.

7 O Fadl! Make mention of Hasan and Husayn. By My life, the Messenger doth lament and the Pure One doth cry out, yet the people are in evident doubt. Thy deed is accepted, approved and beloved. Make mention from the pulpits, for We have given thee permission as a bounty from Our presence. Thy Lord is verily the Ordainer, the Unconstrained.

8 The glory be upon thee and upon those who have believed in God, the Lord of creation. Verily thy Lord hath seized him who manifested oppression and arose in tyranny, and He shall soon seize those who have denied God, the Lord of lords.

حقّ میطلبیم که آن نفوس مقدّسه را در محبّت خود ثابت و راسخ دارد آنّه هو السّامع المجیب

4 و اینکه در باره ذکر نوشته بودید بسیار محبوب بوده و خواهد بود ای فضل حدیث ذبح تازه شده و اسمعیل جان بمشهد فدا توجّه نمود و در سبیل محبوب امکان شربت شهادت را نوشید عمل نمود بآنچه از قلم اعلی در سنین قبل بلسان پارسی نازل شد

5 ای ذبیح الله ز قربانگاه عشق برمگرد و جان ده اندر راه عشق

6 و این ذبیح از قربانگاه زنده برنگشت جان و مال و ننگ و نام و آنچه متعلّق باو بود جمیع را فدا نمود ای فضل این ایّام ایّام مصیبت است شهادت حسین تازه شد و حسن جان انفاق نموده قسم بجر اعظم که ملأ اعلی بنوحه و ندبه مشغولند طوبی از برای نفسیکه مصایب اولیای حق را که در ارض صاد بشهادت کبری فائز شدند ذکر نماید

7 یا فضل ان اذکر الحسن و الحسین لعمری انّ الرّسول ینوح و البتول تصیح ولكنّ القوم فی ریب مبین عمل شما مجری و ممضی و محبوب است ان اذکر علی المنایر انا اذناک فضلاً من عندنا انّ ربّک هو الامر المختار

8 البهّاء علیک و علی الذّین آمنوا بالله مالک الایجاد انّ ربّک اخذ الذی ظهر بالظلم و قام بالاعتساف و سوف یاخذ الذّین کفروا بالله ربّ الارباب

BLIB_Or15730.076a, MSHR2.102x

BH02301

To: Shaykh Kazim Samandar

Date: 1296 ? [1878-1879]

1 I am the Wronged One, the Exile

1 انا المظلوم الغريب

2 O Samandar! By thy life! The affliction of Muhammad, the Apostle of God, hath been renewed in the All-highest Paradise, and thereto the anguish of the spotless Virgin in the Most Exalted Station. "Fie upon you, O people of the Furqan!" she exclaimeth, "Ye have wrought even that which ye wrought aforetime! Where is my Hasan, and where my Husayn? Announce their fate, nor be of them that turn away! Did my Hasan deal faithlessly amongst you, unlawfully devour your wealth, or shed your blood? Judge ye fairly, O people, and be not of them that speak falsely! Explain ye, O people of the Furqan! For what crime did ye slay my Husayn in the Land of Sad?"

2 يا سمندر لعمرک قد تجددت مصيبة محمد رسول الله في الجنة العليا و رزية البتول العذراء في المقام الأعلى و هي تصيح و تقول تبا لكم يا ملأ الفرقان قد فعلتم ما فعلتموه من قبل اين حسنى و اين حسينى بينوا و لا تكونوا من المديرين هل حسنى كان خائناً فيكم ام اكل اموالكم ام سفك دمائكم ان انصفوا يا قوم و لا تكونوا من الكاذبين ان اذكروا يا ملأ الفرقان باى جرم قتلتم حسينى في ارض الصّاد

3 By My life, O thou who hast fixed thy gaze upon My Countenance! The Ark hath been shattered, and the She-Camel hath been hamstrung by reason of that which the hands of the oppressors have wrought. The Tale of Taff (Karbila) hath been retold; yet are the people wrapped in a palpable veil. We, verily, concealed the station of My Name Hasan by reason of the frailty of Our servants; then, when he was ascended on the wings of the spirit unto the realms above, We disclosed a part of that which God had bestowed upon him, in token of His grace: He, verily, is the Most Gracious, the All-Bountiful.

3 لعمرى يا ايها الناظر الى وجهى قد كسرت السفينة و عقرت الناقة فيما اكتسبت ايدى الظالمين قد رجع حديث الطف ولكن القوم في حجاب مبين انا سترنا شأن اسمى الحسن لضعف العباد فلما ارتقى بجناحين الروح الى الرفيق الأعلى ذكرنا بعض ما اعطاه الله بفضل من عنده انه هو الفضل الكريم

4 Know further: That which hath come to pass shall exert an influence in the world: ere long shall this become apparent through the sovereignty of God, the Almighty, the Most Powerful. Oppression hath reached the pitch that alike the pen and the tongue are powerless and inadequate to recount or express it.

4 ثم اعلم لما ظهر اثر في العالم سوف يظهر بسلطان من لدى الله المقتدر القدير ظلم بمقامى رسیده که قلم و لسان هر دو از ذکر و بیان عاجز و قاصر است

5 Souls who at no time harmed another soul; who comported themselves with perfect love and kindliness; and who lived on terms of friendliness with all the peoples and kindreds of the earth - behold what was inflicted upon them! Were it to be inquired of those two embodiments of ignorance who regard themselves as learned, "Wherefore slew ye these wronged ones, notwithstanding that no crime or sin had been committed on their part?," they would, in reply, undoubtedly repeat the same words uttered by the mouths of the infidels in respect of the Prince of Martyrs - may all else but him be His sacrifice.

5 بر نفوسیکه هرگز ضررى از آنها بنفسى نرسیده و با کمال محبت و شفقت سلوک نمودند و با طوائف عالم بمهر بودند ملاحظه کنید چه وارد شده و اگر از آن دو جاهل که خود را عالم میدانند استفسار شود که چه را این مظلومان را بغیر جرم و گناه شهید نمودید البته در جواب اعاده کلمهئى که در باره سیدالشهداء روح ما سواه فداه از افواه مشرکین ظاهر شد نمایند

- 6 After the affair of the Land of Kaf, the company of the oppressors were wont to repeat this utterance: "Husayn beyond his limit stray'd, so slain was he by his grandsire's blade." Fie upon them, and upon those that have followed in their footsteps! This apart, what blame attached unto the Prophet's children who were in that household? This affair shall never be obliterated from the tablet of creation.
- 7 For all four souls there hath been sent down from the heaven of God's loving-kindness that which hath changed the world's happiness into grief. Although to outward seeming the people of oppression are complacent about the deed they have committed, yet, by My life, their realities curse them, and lament over them, albeit they neither hear, nor feel, nor know it.
- 8 Do thou convey Our salutation unto all the friends. Please God, all may, with the utmost joy and radiance, be occupied with the remembrance of God, and lay hold upon, and cleave tenaciously unto, the strong cord of patience and fortitude. Cast thou, on My behalf, a salutation over thy brother's countenance. We ask Him, exalted be He, graciously to confirm him, and to ordain for him that which shall profit him. He, verily, is the All-Knowing, the All-Wise.
- 9 We seal Our utterance with the mention of God, the Help in Peril, the Self-Subsisting: "Verily, we are God's, and unto Him shall we return."

6 بعد از قضیهٔ ارض کاف گروه ظالمین باین کلمه ناطق بودند قد خرج حسین عن حدّه قتل بسیف جدّه تبّاً لهم ولّذین مشوا علی آثار اقدامهم از این گذشته بر اطفال رسول که در آن بیت بودند چه تقصیری وارد این قضیه است که از لوح ابداع محو نخواهد شد

7 و در بارهٔ نفوس اربعه از سماء عنایت ربّانیّه نازل شده آنچه سرور عالم را مبدّل بحزن نموده اگرچه بر حسب ظاهر اهل ظلم مسرورند بآنچه ارتکاب نموده اند ولکن لعمری حقّاقفهم [تلعنهم] و [تتوح] علیهم و هم لا یسمعون و لا یشعرون و لا یعرفون

8 جمیع احباب را تکبیر برسانید انشاءالله کل بذکر الهی بکمال روح و ریحان مشغول [باشند] و بحبل محکم صبر و اصطبار متمسک و متشبّث کبر من قبلی علی وجه اخیک نسئله تعالی بأن یوفقه و یقدر له ما ینفعه انه هو العالم الخبیر

9 نختم القول بذکر الله المهیمن القیوم انا لله و انا الیه راجعون

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AYBY.044b, NNY.169-171, SAM.180,
TRZ1.074a, LDR.152x

BH02362

To: *Mihdi et al.*

Date: 1296 ? [1878-1879]

- 1 O Mihdi! There hath come before the Throne that which was sent unto thee from Mine Afnan. Verily, the Tree respondeth unto its branches. He, verily, is the All-Hearing, the Responsive.
- 2 O Mine Afnan! I bid thee praise God for having aided thee to recognize the ocean of His knowledge and enabled thee to serve His Cause. He, verily, is the Almighty, the All-Wise.

1 یا مهدی قد حضر لدی العرش ما ارسل الیک من افنانی انّ السّدره تجیب افنانها انه هو السّامع الجیب

2 یا افنانی اح ان احمد الله بما ایدک علی عرفان بحر عرفانه و اقامک علی خدمته انه هو المقتدر الحکیم

- 3 Concerning what was mentioned about the matter of funds and the sons of the Two Lights lacking knowledge thereof - pure deeds reveal themselves and open their own door. Whatever is given to them and in their name is beloved. Verily, he who concealed it is far removed from the deed. I beseech God to aid him to do what He loveth and is pleased with. His is the Last and the First.
- 3 اینکه در فقره وجه و عدم اطلاع ابنین نورین ذکر نموده اند العمل اخلاص يظهر نفسه و يفتح بابه آنچه با ایشان و اسم ایشان داده شود محبوبست آن الذی ستراته علی معزل من العمل فاسأل الله ان يؤيده علی ما يحب ويرضى ان له الآخرة والأولى
- 4 Concerning what was written about the funds of the land of Kha and their distribution according to the command - this was observed. Verily, He recompenseth whosoever acteth in His path. He, verily, is the All-Bountiful, the Most Generous. Mirza Abu'l-Hasan shall proceed to that region according to the wish of the Afnan. Whoso loveth the Tree must needs love its branches.
- 4 اینکه در فقره وجوه ارض خاء و قسمت آن حسب الأمر نوشته بودند مشاهده شد آنه یجری من عمل فی سبيله الله هو الفضل الکريم ميرزا ابوالحسن نظر باراده افنان بآن شطر توجه نماید من احب السدره له ان يحب افنانها
- 5 Concerning what was written about that which did not arrive from the land of Kha - it shall not be demanded. This matter is reckoned among the most excellent of deeds. All the world hath no worth, let alone these trivial, transient matters. If people knew what they are heedless of, they would weep with the weeping of the bereft. By My life! If they were to discover what is now concealed from them, they would sacrifice themselves and all they possess in hope of My wondrous remembrance.
- 5 اینکه نوشته بودند آنچه از ارض خاء نرسید مطالبه نمیشود این فقره از سید اعمال محسوب شد جمیع دنیا را شائی نبوده و نیست تا چه رسد باین امورات جزئیة فانیه لو علم الناس ما غفلوا عنه لناحوا نوح الفاقدين لعمری لو اطلعوا علی ما ستر اليوم عنهم لقدوا انفسهم و ما عندهم رجاء ذکرى البديع
- 6 Regarding 'Ali-Asghar Kh-A, they had written - the Most Holy, Most Exalted Tablet hath been sent down from the heaven of favor and dispatched. God willing, may they receive their portion of the pearls of inner meanings hidden within the seas of divine utterances.
- 6 درباره علی اصغر خا نوشته بودند لوح اقدس از سماء عنایت نازل و ارسال شد انشاء الله از لآلی معانی که در بحور کلمات الهی مستور است قسمت برند
- 7 O Mine Afnan! The Tongue of Eternity is engaged in speech and utterance, and the Pen of the All-Merciful moveth and floweth at all times. Yet who is there that heareth and beholdeth the mighty signs of his Lord? All good unto him who hath turned towards the Lord of Destiny and the Most Great Prospect, and all woe unto him who hath turned away and disbelieved.
- 7 یا افنانی لسان قدم در نطق و بیان و قلم رحمن در کلّ احیان در حرکت و جریان ولكن این من یسمع و یری من آیات ربّه الکبری کلّ الخیر لمن اقبل الی مالک القدر والمنظر الأكبر و کلّ الویل لمن اعرض و کفر
- 8 Whatever hath been undertaken and shall be undertaken regarding the affairs of 'Ali-Qabla-Akbar who hath ascended unto God shall be preserved and treasured with God. The Tablet adorned with the special seal of His Honor the Afnan H-S, upon him be My glory, was sent. God willing, may they attain unto it and at all times drink from the Kawthar of the knowledge of the All-Merciful Lord and be its cupbearer with wisdom and utterance.
- 8 آنچه در امورات علی قبل اکبر الذی صعد الی الله توجه نموده اند و بنمایند عند الله مکنون و مخزون خواهد بود لوح مزین بخاتم مخصوص جناب افنان حس علیه بهائی ارسال شد انشاء الله بآن فائز شوند و در کلّ احیان از کوثر عرفان حضرت رحمن بیاشامند و ساقی آن باشند بالحکمة و البیان
- 9 As for the matter of the letters Alif and Sin - whatsoever hath been revealed by the Most Exalted Pen is the truth wherein
- 9 اما درباره حرف الف و س آنچه از قلم اعلی نازل حق لا ریب فیهِ و اما در فقره دین سلطان الشهداء

there is no doubt. And regarding the debt of the King of Martyrs - let His Honor the Afnan do whatever he deemeth advisable. It is acceptable before God, but after examining the ledger and its contents. He, verily, is the Expositor, the All-Wise, the All-Knowing.

آنچه حضرت افنان مصلحت دانند عمل نمایند
لدى الله مقبولست ولكن بعد از اطلاع بر دفتر
و ما فيه انه هو المبين الحكيم العليم

- 10 Whatever remaineth of the funds from the land of Kha hath been designated for the poor of this land. Let it arrive and be delivered.

10 آنچه از وجوه ارض خاء باقى مانده مخصوص
فقرای این ارض معین شده برسد و برسانند

INBA97:092.06, BLIB_Or15738.172

BH02383

To: Ali

Date: 1296 ? [1878-1879]

- 1 In the Name of the One God

1 بنام خداوند یگا

- 2 O 'Ali! God willing, mayest thou be quickened by the fragrances of the divine days and drink from the ocean of knowledge through His Name, in such wise that thou wouldst forget all save Him and remain turned unto Him. This is the Day the mention of which hath been recorded and inscribed in all the Books, Scriptures and Tablets. Blessed is he who hath found the fragrance of the divine utterance and is among those who know.

2 ای علی انشاءالله بنفحات آیام الهی فائز باشی و
باسمش از دریای دانائی بیاشامی بشأنیکه جز او
را فراموش کنی و باو ناظر باشی امروز روزیست
که ذکر آن در جمیع کتب و صحف و زیر مذکور
و مسطور است طوبی لمن وجد عرف البیان و
کان من العارفين

- 3 If thou wouldst hearken unto the Wronged One of the horizons, strive with complete detachment that thou mayest be illumined by the lights of the Sun of insight. In all matters look unto the Truth and place thy trust in Him. The Lord of Bounty and the Sovereign of existence will assuredly not deprive His servants, but will assist them in whatsoever profiteth them in this world and the next.

3 اگر از مظلوم آفاق میشنوی بکمال انقطاع جهد نما
تا از انوار آفتاب بینائی منور شوی در جمیع امور
بحقی ناظر باش و باو توکل کن البتّه مالک جود
و سلطان وجود عباد خود را محروم نمیفرماید و
به ما ینفعهم فی الدنیا و الآخرة مؤید مینماید

- 4 I swear by the Sun of the horizon of grace that none of the peoples of the world hath been or is aware of their own best interests, for knowledge hath ever resided and shall continue to reside with the true Knower. He, verily, is the One Who knoweth what is with them, and what profiteth and preserveth them, while they know not. It behooveth everyone to say: "Thou art the Knower of what is within me, and I know not what is within Thy Self, and Thou art, in truth, the All-Knowing,

4 قسم بآفتاب افق کرم که اهل عالم هیچیک بر
مصلحت خود آگاه نبوده و نیست چه که علم
نزد عالم حقیقی بوده و خواهد بود آنّه هو العالم بما
عندهم و ینفعهم و یحفظهم و هم لا یعلمون ینبغی
لکنفس ان تقول انک انت العالم بما فی نفسی و
لا اعلم ما فی نفسک و انک انت العليم الحكيم
چنانچه اینضماین من لدى الرحمن در فرقان هم

the All-Wise.” Such meanings from the All-Merciful were revealed in the Qur'an, and likewise in previous Books, as every discerning knower will testify.

- 5 In regard to what thou hast asked about the craft, this Wronged One hath not, of His own accord, set forth anything on this subject. However, certain individuals have asked questions, and, in response, the Pen of the Most High set down the explanations that are found in the Tablets. There can be no doubt that what hath been revealed is, and shall ever be, the indisputable truth. Wert thou to reflect, thou wouldst bear witness, ere the initiation of this work, to the fact that the Pen of the All-Knowing hath revealed the utter truth. Nevertheless, its appearance hath been made one of the signs of the coming of age of the human race, and the time when this shall happen hath been fixed. As yet it hath not come, but when it cometh it shall be manifested through the power of Him Who is the Sovereign Truth. He, verily, is the All-Informed, the All-Knowing. For this reason all have been prohibited from becoming engaged with it. None hath the right to busy himself therewith. This is what hath been decreed by the Beloved of the worlds in His perspicuous Book.

- 6 Strive in this Day to attain the Elixir of the Divine Word. It is the effective agent, the protector, the conqueror, the divine water, and the crown of victory within the Primal Reality. Indeed, it is the matchless essence (jawharu'l-fard), the secret of the Concealer, and the secret of secrets. Wert thou to attain to this Word that God hath sent out from the mine of His wisdom, thou wouldst find thyself in the utmost state of joy and gladness. We beseech God, exalted be He, to ordain for thee that which shall profit thee and to assist thee to serve His Cause in this Day which, in truth, is most manifest.

نازل و هم چنین در کتب قبل یشهد بذلک کلّ
عارف بصیر

5 و اینکه در صنعت نوشته بودید این مظلوم در این باب خود چیزی ذکر نمود و لکن بعضی سؤال نموده اند و در جواب سائلین از قلم اعلی جاری شد آنچه موجود است و فی الحقیقه آنچه نازل شده حق محض بوده و خواهد بود و اگر آنجناب ملاحظه نمایند قبل از ظهور عمل شهادت میدهند بأنّ قلمه العلیم نطق بالصدق الخالص و لکن ظهور ایفقره از علایم بلوغ عالم ذکر شده و میقات آن معینست آنّه ما اتی و اذا اتی یظهر بالحقّ آنّه هو المخبر العلیم لذا جمیع نفوس را از اشتغال بأن منع نمودیم لیس لأحد ان یشغل به هذا ما حکم به محبوب العالم فی کتابه المبین

6 الیوم جهد ثما تا باکسیر کلمه الهیه فائز شوی اوست مؤثر و اوست مهیمن و اوست غالب اوست ماء الهی و اکیل غلبه در حقیقت اولیه و اوست جوهر فرد و اوست سر السار و سر الأسرار آنک لو تفوز بهذه الکلمة التي اخرجها الله من معدن حکمته لتجد نفسك فی فرح و ابتهاج مبین نسئله تعالی ان یقدر لک ما ینفعک و یؤیدک علی خدمة امره فی هذا الیوم الذي کان بالحقّ مشهودا

BLIB_Or15697.122b, ASAT1.207x

BH02446

To: Aqa Siyyid Ali Zi, in Isfahan

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the All-Seeing! بنام خداوند بینا
- 2 O 'Ali! Your letter is present and that which was written therein was presented by this servant before the Divine Throne. We have heard your cry and have answered you with this wondrous Tablet. ای علی کتابت حاضر و آنچه در او مسطور بود عبد حاضر لدی العرش معروض داشت قد سمعنا ندائک و اجبناک بهذا اللوح البديع
- 3 O 'Ali! There befell you that which hath befallen no one else. The two most luminous Lights which had risen and shone forth from the horizon of the heaven of divine favor have set, due to the ill-omened land of Sad. ای علی وارد شد بر شما آنچه بر احدی وارد نه دو نیر انور که از افق آسمان عنایت الهی طالع و مشرق بودند بشومی بوم ارض صاد غروب نمودند
- 4 O 'Ali! The clouds of oppression were raised up, and the sword of tyranny was drawn from the sheath of pride, and there came to pass that which caused the Concourse on High, the denizens of the Kingdom of Names, and the dwellers of Paradise to wail and lament. By God's life! There remained nothing that did not weep, yet be thou gladdened through God's grace, for in truth they attained to a bounty the like of which hath never appeared in creation, and they themselves had, with the utmost lowliness and supplication, besought this most exalted station from God. ای علی غمام ظلم مرتفع شد و سیف اعتساف از غمد غرور بیرون آمد و وارد شد آنچه که سبب نوحه و ندبه و جزع و فزع ملاً اعلی و اهل ملکوت اسماء و سگان فردوس گشت لعمر الله ما من شیء الا و قد ناح ولكن بعنایت حق مسرور باش چه که فی الحقیقه بفضلی فائز شدند که شبه آن در ابداع ظاهر نشده و خود بکمال عجز و ابتهال این مقام بلند اعلی را از حق خواسته بودند
- 5 After their return from Iraq they were manifest with the utmost glory and elevation through divine grace, and at the end of their lives they attained to that which their souls had loved. God hath sent down concerning their tragedy that which caused eyes to weep and hearts to melt. The Supreme Pen hath made mention of them in such wise that all those who are nigh unto God and His Messengers seek this station and have besought and continue to beseech it from God. The glory be upon thee and upon them both and upon him who gave up his spirit before them - verily he is the one designated as "Al-Kazim" in My Most Great Book. بعد از رجوع از عراق بکمال عزّت و رفعت بعنایت الهی ظاهر بودند و در آخر عمر بآنچه محبوب جانشان بود فائز گشتند قد انزل الله فی مصیبتهم ما ذرفت به العیون و ذابت به الأجساد بشأنی از قلم اعلی ذکر ایشان جاری که جمیع مقربین و مرسلین این مقام را طالب و از حق طلب نموده و مینمایند البهّاء علیک و علیهما و علی من انفق روحه قبلهما انه هو کاظم فی کتابی العظیم
- 6 Convey greetings from God to the captives in the land and those scattered in His path and those left behind by them. Say: Ye have drunk the cup of tribulation from the hands of the enemies of your Lord, the Lord of Names. He, verily, is the Witness, the All-Hearing, the All-Seeing. Then drink ye the choice wine of immortality from the hands of the bounty of your Lord, the Creator of the heavens, Who remembereth you in His mighty prison. The glory be upon you, O My loved باسرای ارض و متفرقین در سبیل الهی و بازماندگان ایشان از قبل حق تکبیر برسان قل قد شربتم كأس البلاء من ایادی اعداء ربکم مالک الأسماء انه هو الشاهد السميع البصیر ثم اشربوا رحيق البقاء من ایادی عطاء ربکم فاطر السماء الذی یذکرکم فی سجنه العظیم البهّاء علیکم

ones, and praise be upon you, O My friends, from God, the Beloved of the mystics and the Desire of the worlds.

- 7 At the end of this epistle We make mention of thy son who is named Muhammad and give him the glad-tidings of joy after sorrow. Verily thy Lord, the Most Merciful, is the All-Bountiful, the Ancient of Days.
- 8 Under all conditions hold fast to patience. Behold the world as a passing shadow. Soon it shall perish and vanish away. That which endureth is the mention of God that hath been sent down in His Book in praise of His loved ones. Blessed is he who hath attained thereunto, and woe unto the heedless ones.
- 9 The glory be upon thee and upon thy son and upon thy wife from One Who is All-Knowing, All-Informed.

یا احبائی و التّناء علیکم یا اودائی من لدی الله محبوب العارفين و مقصود العالمين

7 انا نذكر في آخر الكتاب ابنك الذي سمي بمحمد و نبشّره بالفرح بعد الأحزان انّ ربك الرحمن هو الفضال القديم

8 در هر حال متمسک بصبر باشيد دنيا را بمثابة ظل زائل مشاهده کنيد عنقریب معدوم و فانی شود آنچه باقی است ذکر الهی است که در کتاب او باسم احبّا نازل گشته طوبی لمن فاز به و ویل للغافلین

9 الهاء علیک و علی ابنک و علی ضلعک من لدن علم خبیر

INBA97:089, BLIB_Or15722.185,

BLIB_Or15730.077c, ASAT4.229x

BH02445

To: mother of Muhammad Qabl-i-Hasan

Date: 1296 ? [1878-1879]

- 1 In the Name of the Beloved, the Compassionate
- 2 O My handmaid! By the life of the true Friend—Who is better, and fairer, and more excellent than the world and all that is therein, and than the world to come—verily the friends of the Eternal, the Ancient of Days, have been, and shall ever remain, the object of His regard. My moments have been, and are, turned towards Mine loved ones. I testify that, through the love of God, thou didst set thy face towards the Most Holy Threshold, and, with utter yearning and longing, with attraction and rapture, didst direct thy steps unto the Ka'bih of the Desired One.
- 3 The sighs that have escaped thee in thy longing, and the griefs that have appeared through thy separation, are all manifest in the presence of Him Who knoweth alike the unseen and the seen. Thou art a seeker after reunion, and the testimony of thine own state is witness unto this utterance: that the true Purpose, the Object of the wayfarers unto the Ka'bih of meeting, is ever watchful over them. Assuredly, His love hath

1 بنام محبوب مهربان

2 ای امتی بجان دوست حقیقی که از دنیا و آخرت بهتر و خوشتر و نیکوتر است که دوستان حق لم یزل و لایزال منظور نظر بوده و خواهند بود لحظاتم متوجه احبایم بوده و هست شهادت میدهم که بسبب حبّ الهی بشرط اقدس توجه نمودی و بکمال شوق و اشتیاق و جذب و انجذاب بکعبه مقصود روی نمودی

3 نفسهاییکه در اشتیاق از تو برآمد و اسفهاییکه دوری از تو ظاهر شد جمیع در ساحت دانای غیب و شهود مشهود تو طالب لقا و مطلوب شاهد تو آنچه او آگاه این گفتار را گواهیست که مقصود حقیقی قاصدان کعبه وصال را همیشه ناظر است و البته محبت او بر جمیع محبتها سبقت داشته اوست مایه حبّ و اوست مظهر حبّ

preceded every love. He is the Source of love, and He the Manifestation of love, and He the Creator of love. The oceans of divine affection that surge within the hearts of spiritual souls are but a drop created, by His will, from the sea of His mercy. Be not thou sorrowful. Thy journey hath been accepted, thy turning approved, and the Tongue of God beareth witness that thy visitation at the Most Holy Court is adorned with the fairest of ornaments.

و اوست موجد حبّ دریاهاى محبّت الهی که در قلوب عباد روحانی موج میزند از قطره‌ایست که از دریای رحمت او باراده و خلق شده دلتنگ مباش سمرت قبول و توجّهت مقبول و لسان الهی شهادت میدهد باینکه زیارتت در ساحت اقدس بخوشترین طرازی مزین است

- 4 O handmaid! The fragrance of truth, from this epistle, is wafted abroad, and the perfume of the Beloved passeth over all. Much hath come to pass in this land; I desire not to recount it, for in the divine Tablets allusion thereto hath already been made. It behoveth thee, after thou hast attained unto the traces of the Pen of Revelation, to spread thy wings of longing, and to soar in the heaven of the good-pleasure of the Friend, and to pass thy nights and days in perfect contentment. The Land of Ta hath been the seat of the Throne and the dawning place of the Desired Morn. It is the place of the Ukht [Sister] and where the friends of God repose.

4 ای امه مسک راستی از این نامه در هبوب و عرف محبوب در مرور تفصیل این ارض بسیار شده دوست ندارم که ذکر نمایم از قبل در الواح الهیه اشعار بآن شده باید بعد از آنکه باثر قلم وحی فائز شدی باجنحه اشتیاق در هوای رضای دوست پرواز نمائی و بکمال رضامندی لیالی و ایام را بگذرانی ارض طا مقرر عرش بوده و صبح مقصود از افق آن ارض طالع گشته محلّ اخت و مقرر دوستان الهی است

- 5 Happy is the one who hath attained the love of the sister and of the friends of the Lord. Verily, from this Spot We greet the countenance of My sister and My loved ones who have uttered My praise and have been neither moved by the tempestuous winds of idle fancies, nor kept back by the tumult raised by those who have disbelieved in God, the Lord of all worlds.

5 طوبی از برای نفسی که بحبّت اخت و دوستان حقّ فائز گشت انا نکبر من هذا المقام علی وجه اختی و احبائی الذین نطقوا بثنائی و ما حرّکتهم عواصف الأوهام و ما منعهم قواصف الذین کفروا بالله ربّ العالمین

- 6 Render praise to God that He hath given thee a son who, since his arrival until now, hath been engaged in serving God. Blessed is he, blessed is he! Beseech God to enable thee to drink from the oceans of favour that are concealed in these words, and behold the splendours of the Sun of Mercy.

6 شکر کن حقّ را که پسری بتو عطا فرموده است که از اوّل ورود تا حال بخدمت حقّ مشغول است طوبی له ثمّ طوبی له از حقّ بخواه که از دریاهاى عنایتی که در این کلمات مستور است پیاشمی و انوار آفتاب مرحمت حقّ را مشاهده نمائی

- 7 The glory be upon thee, and upon thy son who is with thee, and upon all who have turned, with their hearts, unto God, the Lord of all worlds.

7 البهآء علیک و علی ابنک الذی معک و علی الذین توجّهوا بقلوبهم الی الله ربّ العالمین

LTDT.271x

BLIB_Or15710.252, BLIB_Or15715.120a, RSBB.178

BH02549

Date: 1296 ? [1878-1879]

1 In the Name of the One True God

بنام خداوند یگنا 1

2 Your letter reached the Most Holy Court and the fragrances of love wafted from it. Praise the Beloved of the world that you have been adorned with the lights of the Word and have turned toward the Straight Path of God. I swear by the Sun of Utterance which has dawned from the Dayspring of the mouth of the All-Merciful, if you were to reflect upon these stations that have been bestowed upon you, you would soar with the wings of joy and delight.

2 نامه‌ات بساحت اقدس فائز و نفعات محبت از او متضوُّع حمد کن محبوب عالم را که بانوار کلمه مزین شدی و بصراط مستقیم الهی توجّه نمودی قسم بآفتاب بیان که از مشرق فم رحمن مشرقست اگر در این مراتبیکه بتو عطاء شده تفکّر نمائی باجنحه فرح و سرور طیران کنی

3 If today a soul attains unto the ocean of joy, at all times they will witness with their outer and inner sight the evanescence of the world and the loss of its people. And they reach a station where the troubles of the dusty world and the clouds that rise from it do not disturb them, and the veils of the world do not prevent or conceal them from the Dayspring of Revelation. Hold fast to the hem of the bounty of thy Lord and say: Praise be unto Thee, O God of the worlds! The passing shadow has no value whatsoever in the sight of those who have drunk from the Kawthar of meeting and who gaze toward the Most Exalted Horizon. If thou wouldst look with true vision, thou wouldst behold all the people of the earth submerged up to their necks in clay [...] We beseech God to sanctify and purify His loved ones from all that He hath not loved and doth not love.

3 اگر نفسی الیوم ببحر فرح فائز شود در کلّ حین فنای دنیا و خسران اهل او را بچشم ظاهر و باطن مشاهده نماید و بمقامی میرسد که کدورات عالم ترابی و غبارهای مرتفعه از او او را مکدر نمیسازد و حجابات عالم او را از مشرق وحی منع نینماید و محبوب نمیسازد تشبیه بذیل عطاء ربّک و قلّ لک الحمد یا اله العالمین ظلّ زایل را نزد نفوسیکه از کوثر لقا آشفته‌اند و بافق اعلیٰ ناظرند قدری نبوده و نخواهد بود اگر ببصر حقیقی توجّه نمائی جمیع اهل ارض را تا بگردن در گِل مشاهده [...] از حقّ میطلیم دوستان خود را مقدّس و منزّه فرماید از هر چه دوست نداشته و نمیدارد

4 Say: Glory be unto Thee, O Lord of existence and Ruler of the seen and unseen! I beseech Thee by Thy Name through which every idolator hath lamented and every believer in unity hath rejoiced, to grant me that which will enable me to arise to serve Thee and to speak in Thy praise. O my Lord! I am the sorrowful one, yet with Thee is the ocean of joy and gladness. I beseech Thee not to withhold me from it. Thou art He to Whose generosity and bounty all created things have testified. There is none other God but Thee, the Generous, the Bountiful.

4 قل سبحانک یا مالک الوجود و الحاکم علی الغیب و الشّهود اسئلك باسمک الذی به ناح کلّ مشرک و استفرح کلّ موحد بان ترزقنی ما یجعلنی قائماً علی خدمتک و ناطقاً بذکرک ای ربّ انا الحزون و عندک بحر الفرح و السّرور اسئلك بان لا تمنعنی عنه انک انت الذی شهدت الکائنات بحدوک و کرمک لا اله الا انت الجواد الکریم

5 O my Lord! I beseech Thee by Thy verses [...] and by Thy Most Exalted Horizon to ordain for me by the Pen of Thy Command that which will comfort mine eyes through Thy grace. Then decree for me what Thou hast decreed for Thy chosen ones whom neither events could prevent from turning to Thee nor tribulations from drawing nigh unto Thy horizon. Thou seest me, O my God, standing before the door of Thy grace, anticipating the wonders of Thy favors. Wilt Thou turn away the

5 ای ربّ اسئلك بآیاتک [...] و افقک الأعلیٰ بان تکتب لی من قلم امرک ما تقرّ به عینی بعنایتک ثمّ قدر لی ما قدرته لأصفیائک الدّین ما منعتهم الحوادث عن التوجّه الیک و لا الشّدائد عن الاقبال الی افقک ترانی یا الهی قائماً لدی باب فضلک و مترصداً بدائع الطافک هل

poor one from the kingdom of Thy riches and the lowly one from the ocean of Thy bestowals? Nay, by Thy glory and Thy sovereignty! Thou art the All-Powerful over what Thou willest and in Thy grasp is the kingdom of earth and heaven. There is none other God but Thee, the All-Powerful, the All-Knowing, the All-Encompassing.

- 6 The glory be upon thee and upon thy wife who hath turned to God and attained unto the days of God, the Lord of the worlds.

تطرد الفقير عن ملكوت غنائك والمسكين عن
بحر افضالك لا وعظمتك وسلطانك انك
انت المقتدر على ما تشاء وفي قبضتك ملكوت
الأرض والسماء لا اله الا انت المقتدر العليم
المحيط

- 6 الهاء عليك وعلى ضلعك التي اقبلت وفازت
بايام الله رب العالمين

BLIB_Or15730.075

BH02576

To: Jinab-i-Sadra, in Bi Ri

Date: 1296 ? [1878-1879]

- 1 In the Name of the One God!

1 بنام خداوند یگا

- 2 Although the dark clouds of oppression have veiled the countenance of justice, yet the Sun of Revelation is manifest and visible from the dawning-place of bounty. Say: O God of the sea and the pearls of wisdom therein, and Sovereign of the land and whatsoever moves therein of Thy creation, I beseech Thee by Thy Name through which were raised the standards of Thy remembrance and the banners of Thy Revelation, to transform the throne of tyranny and oppression into the seat of justice and equity. Verily, Thou art powerful over whatsoever Thou willest. Nothing can frustrate Thee in what has been or will be created. Thou art, in truth, the Almighty, the Most Exalted, the All-Compelling.

2 اگرچه غمام تیره ظلم وجه عدل را ستر نموده
ولكن آفتاب ظهور از مشرق عنایت ظاهر و
هویداست قل يا اله البحر و ما فيه من لآئ
حكمتك و سلطان البر و ما يتحرك فيه من
خلقك استلک باسمك الذي به ارتفعت رايات
ذكرک و اعلام ظهورک بأن تبدل اريكة الظلم
و الاعتساف بعرش العدل و الانصاف انك
انت المقتدر على ما تشاء لا يمنعك شيء عما
خلق و يخلق انك انت المقتدر العزيز الفعال

- 3 The oppressors have committed that which has caused the dwellers of Paradise to lament. They have followed their own desires and cast their God behind their backs. Lo! They are among the perishing ones. Those souls who were well-wishers of humanity and from whom no harm ever came to anyone, who moved among the people with the utmost wisdom and dignity - merely for the sake of this transient world they arose to shed their pure blood, without any proof or enlightening Book. And this was the station which, for numbered years, they had beseeched and implored from God, exalted be His glory. They attained to a station that cannot be equaled by anything existing and visible. Thy Lord, the All-Knowing, the

3 قد فعل الظالمون ما ناح به سگان الفردوس
اخذوا اهوائهم و نبذوا الههم الا انهم من
الهاالكين نفوسيكه خيرخواه خلق بودند و ابدأ
ضري از ایشان بكسي نرسیده بكمال حكمت و
وقار مابين ناس حركت مینمودند محض دنيای
فانيه در سفك دماء مطهرشان قیام نمودند من
دون یبنة و لا كتاب منير و این مقامی بود كه
در سنين معدودات از حق جل و عز سائل و
آمل بودند فائز شدند بمقاميكه معادله نمينماید
بأن آنچه موجود و مشهود است يشهد بذلك
ربك العليم الخبير قد اخذ الله من قام بالظلم

All-Informed, beareth witness to this. God hath seized him who arose in tyranny and will seize those who agreed to shed their blood. He is, verily, the Almighty, the All-Powerful.

- 4 Blessed art thou for having turned toward God, turning away from every heedless and remote one. In all circumstances, you must strive to teach God's Cause with wisdom and utterance, and fix your gaze upon this blessed word which hath shone forth from the horizon of the Supreme Pen: "O My chosen ones! Announce unto My servants My Revelation and My establishment upon My mighty throne. By My life! The world and all that is therein shall perish, but there shall endure for you what hath been ordained by the One Who ordaineth, the All-Bountiful."

- 5 If wisdom permits, make known to the extent of their capacity to those related to the name of God, the martyred Vahid, the truth and what hath appeared from His presence, that perchance they may find a way to the Truth. God willing, may you speak in praise and glorification of God and remain steadfast in His Cause. Make mention of all the friends in that land and convey to them greetings from God, and say: Each one of you must be so enkindled with the fire of the love of God that those who have lost their way may find it through its light, and those who are cold may be moved by its warmth and turn toward the Friend. The glory be upon thee and upon them and upon those who have believed in God, the Mighty, the All-Praised.

و يأخذ الذين اتفقوا في سفك دماهم أنه هو
المقتدر القدير

طوبى لك بما اقبلت الى الله معرضاً عن كل
غافل بعيد بايد در كل احوال بحکمت و بيان
در تبليغ امر الهى جهد نمائيد و باينکلمه مبارکه
که از افق قلم اعلى اشراق نمود [ناظر باشيد]
يا اصفينائى بشروا العباد بظهورى و استوائى على
عرشى العظيم لعمري ستفى الدنيا وما فيها و يبنى
لكم ما قدر من لدن مقدر كريم

5 اگر حکمت اقتضا نمايد منتسبين اسم الله جناب
وحيد شهيد را از حق و ما ظهر من عنده على
قدرهم آگاه نمائيد لعل يتخذون الى الحق سبيلا
انشاء الله بذكر و ثناء حق ناطق باشيد و بر امرش
ثابت جميع دوستان آن ارض را متذكر نمائيد و از
جانب حق تكبير برسانيد و بگوئيد بايد هريك
از شما از نار محبت الهى بشأنى مشتعل باشد که
گمگشتگان بروشنائى آن راه را يابند و افسردگان
از حرارت آن بحرکت آيند و بشطر دوست توجه
نمائند الباء عليك و عليهم و على الذين آمنوا بالله
العزیز الحميد

BLIB_Or15715.323b

BH02609

To: Mulla Abu'l-Fada'il Gulpaygani

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A mention from Us to one who has turned toward Our horizon, attained unto Our recognition, and taken the choice wine of utterance in My Name and drunk thereof through My glorious and wondrous remembrance. We were with thee when thou didst hear and respond to thy Lord on a day whereon all who are in the heavens and earth were thunderstruck, save those

1 هو الأقدس الأعظم العلى الأبهى

2 ذكر من لدنا لمن توجه الى افق و فاز بعرفانى
واخذ رحيق البيان باسمى و شرب منه بذكرى
العزیز البديع انا كما معك اذ سمعت و اجبت
مولاك فى يوم فيه انصعق من فى السموات و
الأرض ألا من انقذته يد قدرة ربك القدير قد
سمعنا ندائك مرة بعد مرة و رأينا توجهك الى

whom the hand of thy Lord's power did rescue. We have heard thy call time and again, and witnessed thy turning toward the countenance of God, the Mighty, the Praiseworthy. We made thee to hear My call and We heard thy call, and showed thee My signs and beheld thee, as a grace from Us. Verily thy Lord is the All-Bountiful, the All-Knowing, the All-Informed.

وجه الله العزيز الحميد قد اسمعناك ندائى و سمعنا
ندائك و اريناك آياتى و رأيناك فضلاً من
عندى ان ربك هو الفضل العليم الخبير

- 3 We held back the reins of the Pen until the appointed time; then We loosened them by Our command and mentioned thee in truth. Verily thy Lord is the Forgiving, the Generous. The servant in attendance before the Throne appeared, holding thy letter in his hand. He arose and read it in the Most Great Scene, the station whereon was established the throne of the Lord of Destiny, Who hath come from the heaven of revelation with manifest sovereignty. And once again he mentioned thee before the Face. We said: Be patient, for thy Lord is indeed the All-Patient, the All-Wise.

3 و امسكنا زمام القلم الى ان اتى الميقات اذا اطلقناه
امراً من عندنا و ذكرناك بالحق ان ربك هو
الغفور الكريم قد حضر العبد الحاضر لدى العرش
وفى يده كتابك قام وقرأ فى المنظر الأكبر المقام
الذى استقر فيه عرش مالک القدر الذى اتى من
سماء الوحي بسلطان مبين و مرة اخرى ذكرک
تلقاء الوجه قلنا ان اصبر ان ربك هو الصبار
الحكيم

- 4 O thou who hast turned toward Us! We have heard that where-with thou didst call upon God, and found therein thy longing and yearning, and the fragrance of thy sincerity toward God, the Lord of the worlds. Every word of thy words hath testified to God's Revelation and His sovereignty. Give thanks unto God for having aided thee in this mighty Cause. Preserve this most exalted station through the name of thy Lord, the Most Glorious. Thus doth the Lord of Names command thee from the precincts of His remote prison. Rejoice, then give thanks that thy call hath won the ear of the Wronged One, Who hath answered thee with that which shall endure as long as God's names and attributes endure. Verily thy Lord is the True One, the Faithful.

4 يا ايها المقبل الينا قد سمعنا ما ناديت به الله و وجدنا
منه شوقك و اشتياقك و عرف خلوصك لله
رب العالمين قد شهد كل كلمة من كلماتك بظهور
الله و سلطانه ان احمد الله بما ايدى على هذا
الأمر العظيم ان احفظ هذا المقام الأعلى باسم
ربك الأبهى كذلك يأمرک مالک الأسماء
من شطر سجنه البعيد ان افرح ثم اشكر بما فاز
ندائك باصغاء المظلوم و اجابك بما يبقى بدوام
اسماء الله و صفاته ان ربك هو الصادق الأمين

- 5 Say: O God of the Kingdom, Lord of Kings and Sovereign of the Realm of Might! I beseech Thee by the lights of Thy countenance, after the passing of all things, to make me in all conditions turned toward Thee and detached from all else but Thee. Then give me to drink from the pure water of Thy bounty's Kawthar, through which whoso attaineth soareth in Thine atmosphere, casteth away all else besides Thee, and is seized by the wine of verses such that neither the might of the world nor the clamor of nations frightened him. O my Lord! I am he who hath turned toward the ocean of Thy grace and acknowledged Thy sovereignty and power. I beseech Thee to aid me in all conditions to serve Thee and remember Thee and praise Thee. Verily Thou art the Protector of those in earth and heaven. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art the Commander, the Giver, the Forgiving, the Merciful.

5 قل يا اله الملكوت و مالک الملوك و سلطان
الجبروت اسئلك بأنوار وجهك بعد فناء
الأشياء بأن تجعلنى فى كل الأحوال مقبلاً اليك
و منقطعاً عن سواك ثم اشربنى من زلال كوثر
عطائك الذى من فاز به طار فى هوائك و
نبذ مادونك و اخذه سكر الآيات على شأن ما
خوفه سطوة العالم و لا ضوضاء الأمم اى رب
انا الذى توجهت الى بحر فضلك و اعترفت
بسلطنتك و اقتدارك اسئلك بأن تؤيدنى فى
كل الأحوال على خدمتك و ذكرک و ثنائک
انك انت المهيمن على من فى الأرض و السماء
تفعل ما تشاء و تحكم ما تريد و انك انت الأمر
المعط الغفور الرحيم

BLIB_Or15715.319c, BRL_DA#298,
AFG.041-042

BH02775

To: Muhammad Baqir Naragi, in Hamadan

Date: 1296 ? [1878-1879]

In the name of the All-Knowing Speaker

Praise and its essence befiteth that Beloved One Who, through His perfect power, uttered a Word whereby was made manifest all that had been mentioned in the divine Books concerning the Resurrection and its signs, and its conditions such as the Bridge, the Balance, the Trump, the Call, the gathering and dispersal. He is the Omnipotent, the All-Powerful, the Guardian over all things. Were the peoples of the world to ponder the manifestations of His power in this Most Great Revelation, they would surely find themselves bewildered, and that very bewilderment is itself an acknowledgment and confession of the might, glory, greatness and sovereignty of God—exalted be His majesty and magnificent be His grandeur!

O Baqir! Praise be to God that through the bestowals of the divine ocean of generosity thou hast turned toward the Most Exalted Horizon and partaken of the choice wine of the All-Glorious. This is more precious than the heavens and earth and whatsoever hath been created therein. Be thou thankful unto God for this and be possessed of manifest joy.

Thy letter was received in the presence of the Wronged One, and the servant in attendance presented that which was mentioned therein. God willing, mayest thou be ever gladdened by the sweet-scented breezes of God's love and remain turned toward His horizon. I swear by the Sovereign of all creation that this is a Day wherein not a single letter appeareth except that it is recorded by the Pen of Destiny in the Manifest Book and, through the permanence of God's names and attributes, is mentioned in the presence of them that are nigh and sincere. Blessed is the soul that hath fulfilled God's Covenant and His Pledge, and hath acted in accordance with that which was commanded by the All-Knowing, the All-Wise.

In thy letter was mentioned he who was named Javad, who attained unto My presence and circled round Me and heard My call and drank the choice wine of My love. We make mention of him and shall continue to make mention of him as a token of Our grace. Verily thy Lord is the All-Bountiful, the Most Generous.

We make mention of thee and of those whom God hath related unto thee and whose names were mentioned in thy letter, and

بنام گوینده دانا سازج حمد و جوهر آن محبوبی را لایق و سزااست که بقدرت کامله خود به کلمهائی نطق فرمود و بآن جمیع آنچه از قیامت و ظهورات آن و شرایط آن از صراط و میزان و صور و صیحه و حشر و نشر که در کتب الهی ذکر شده بود ظاهر فرمود اوست قادر و توانا و میمن بر اشیاء اگر نفوس عالم در ظهورات قدرتش در این ظهور اعظم تفکر نمایند البته خود را متحیر مشاهده کنند و همان تحیر نفس اعتراف و اقرار است بر قدرت و عزت و عظمت و سلطنت حق جل جلاله و عظم کبریائه

ای باقر الحمد لله از بخششهای دریای کرم الهی باقی اعلی توجه نمودی و از حقیق ابهی آشامیدی اینست اعتر از سموات و ارض و آنچه در آنها خلق شده ان اشکر الله بذلک و کن علی فرح مبین

کتابت نزد مظلوم حاضر و عبد حاضر آنچه در او مذکور معروض داشت انشاءالله لم تزل و لاتزال از نفعات محبت الهی مسرور باشی و بافتش ناظر قسم بسلطان امکان که امروز روزیست که حرفی در آن ظاهر نمیشود مگر آنکه در کتاب مبین از قلم تقدیر ثبت میگردد و بدوام اسماء و صفات الهی در محضر مقربین و مخلصین مذکور میآید طوبی نفس وفت بميثاق الله و عهده و عملت بما امرت به من لدن علیم حکیم

قد کان فی کتابک ذکر من سمی بالجواد الذی فاز بلقائى و طاف حولى و سمع ندائى و شرب کوثر حى انا ذکرناه و نذکره فضلاً من عندى ان ربک لهو الفضال الکرم

انا نذکرک و الذین نسبهم الله الیک و کان ذکرهم فی کتابک و نکبر علی وجوههم من هذا المقام المنیع ان اشکر بما ماج بحر الغفران و هاج عرف عفو ربک الرحمن انه غفر الذین اردت لهم الغفران ان ربک لهو الغفور الرحیم البهاء

We bestow upon their faces Our greetings from this exalted station. Give thanks that the ocean of forgiveness hath surged and the fragrance of thy Lord's pardon hath wafted. He hath indeed forgiven those for whom thou didst seek forgiveness. Verily thy Lord is the Ever-Forgiving, the Most Merciful. The glory be upon thee and upon them from the presence of the Mighty, the Great. Make mention of My loved ones in that place and give them the glad-tidings of My gracious remembrance.

ایک و علیہم من لدن عزیز عظیم ذکر اجبائی
فی ہناک و بشرہم بذکری الجمیل

BLIB_Or15730.071c, TAH.188

BH02748

To: Mashhadi Hasan son of Ali, in Najafabad

Date: 1296 ? [1878-1879]

He is God, exalted be His glory, the Most Great, the Most High

O Hasan! Praise be to the Lord of the worlds Who confirmed thee in recognizing that which was promised and recorded in all divine Books. This is a great bounty and an exalted station. Beseech the True One to preserve this most exalted station, for the evil ones have been and are lying in wait, appearing in various guises. God protect us and you from their evil and their fire. Today it is incumbent upon every soul to arise to remember God and serve Him. Hold fast to the Book of God and His laws, and cling to the hem of thy Lord's gracious favor. Blessed is the soul who is today adorned with the ornaments of trustworthiness, truthfulness and steadfastness. Such a one is of the people of Baha and the companions of the Crimson Ark. Blessed are they that attain!

As to thy question about power [qudrat], all things have testified and do testify to the power of the Lord of earth and heaven, and the signs of His power are manifest and evident in all things. The possessors of true vision witness them at all times. Since He created the contingent world through means, therefore most matters and the manifestation of power, sovereignty, grandeur, grace and bounty have been and will be through means. All things bear witness that He is the All-Powerful, the Almighty.

هو الله تعالى شأنه العظمة والكبرياء

ای حسن حمد پروردگار عالمیان را که ترا تأیید فرمود بعرفان آنچه در جمیع کتب الهی موعود و مسطور بود این نعمت‌بست بزرگ و مقام‌بست بلند از حق بطلب این مقام بلند اعلیٰ را حفظ فرماید چه که شیاطین در کمین بوده و هستند و بانواع حیل‌ها ظاهر اعاذنا الله و ایاکم من شرهم و نیرانهم و الیوم بر هر نفسی لازم که بذکر حق و خدمت او قیام نماید تمسک بکتاب الله و سننه و تشبث بذیل عنایة ربّی الکریم طوبی از برای نفسی است که الیوم بطراز امانت و صدق و استقامت مزین شود اوست از اهل بها و اهل سفینهٔ حمرا طوبی للفائزین

اینکه از قدرت سؤال نموده بودی جمیع اشیاء شهادت بقدرت مالک ارض و سماء داده و میدهند و آثار قدرت او در کل شیء ظاهر و باهر صاحبان بصر حقیقی در کل احیان مشاهده مینمایند چون عالم امکانرا باسباب خلق فرموده لذا اکثر امور و ظهور قدرت و سلطنت و عظمت و کرم و عنایت باسباب بوده و خواهد بود یشهد کل شیء بأنّه هو المقتدر القدیر آنچه از مساجد و صوامع و هیاکل که مخصوص ذکر حق بنا شده ذکر غیر او در آنها جایز نه اینست

As for mosques, monasteries and temples that are built specifically for the remembrance of God: the mention of any other than Him is not permitted therein. This is one of the divine ordinances, and whosoever doth deviate therefrom is accounted among the transgressors. No blame attacheth to the builder, for his work was for God and he hath attained and will attain his reward. Today what is necessary is to act according to the Most Holy Book. All must hold fast unto it and act according to what the All-Merciful hath revealed therein.

As to what you wrote about giving a sum to the King of Martyrs, the letter Ha: this is truth wherein there is no doubt, and he presented it at the Most Holy Court. All things testify to his trustworthiness, his devotion, his loftiness and his arising to serve the Cause of God. He himself desired martyrdom and, praise be to God, attained this most exalted station. God hath seized the source of oppression, and He shall soon seize those who followed him without any clear proof or enlightening Book.

از حدود الهی و الذی تجاوز آنه من المعتدین بر
بانی باسی نبوده و نیست چه که عمل او لله بوده
و باجر خود رسیده و خواهد رسید الیوم آنچه
لازمست عمل بکتاب اقدس است باید کلّ باو
متمسک باشند و به ما انزلہ الرحمن فیہ عامل

اینکه نوشته بودید مبلغی بسطان الشّهداء اسم حا
داده بودید حقّ لا ریب فیہ و او بساحت اقدس
معروض داشت قد شهد کلّ شیء بامانته و اقباله
و علوه و قیامه علی خدمة امر الله او خود شهادت
خواست الحمد لله باین مقام بلند اعلیٰ فائز گشت
و حقّ اصل ظلم را اخذ نمود سوف یاخذ الذین
اتبعوه من دون یبنة و لا کتاب مبین

BLIB_Or15722.179, BLIB_Or15730.076b

BH02803

To: Abu'l-Fadail Gulpaygani, in Tihiran

Date: 1296 ? [1878-1879]

- 1 In the Name of Him Who is the Desire of the world 1 بنام مقصود عالمیان
- 2 O Abul-Fadl! Fix thy gaze upon this blessed and goodly word which, like unto the sun, hath dawned from the horizon of the heaven of God's Tablet: It behooveth man to bring forth that which will gladden mankind, not that which will cause the lamentations of nations to arise. This is the way of God, did they but know it. This is the religion of God, did they but witness it. This is the Cause of God, did they but hearken unto it. 2 یا ابا الفضل باین کلمه طیبه مبارکه که بمثابه
آفتاب از افق سماء لوح الهی مشرقست ناظر باش
ینبغی للانسان ان ینظر منه ما یفرح به العالم لا
بما یرتفع به حنین الأمم هذا مذهب الله لو هم
عرفون هذا دین الله لو هم یشهدون هذا امر الله
لو هم یسمعون
- 3 My Most Exalted Pen doth at all times move in the realm of counsel, admonition, wisdom and utterance. Yet the people of the world hear but act not, save whom thy Lord, the All-Compelling, the Self-Subsisting, willeth. 3 انّ قلبی الاعلیٰ فی کلّ الأحيان یجول فی مضمار
الموعظة والنصیحة والحکمة و البیان ولكن اهل
الامکان یسمعون و لا یعملون الا من شاء الله
ربک المهیمن القیوم
- 4 The darkness of tyranny hath prevented the Sun of Justice from shining forth. Assuredly one day the Finger of the Will 4 آفتاب عدل را تیرگی ظلم از اشراق منع نموده البتّه
روزی اصبع اراده مالک احدیّه حجاب مانعه

of the Lord of Oneness shall rend asunder the obscuring veil, and the lights of the Sun of Truth shall become manifest and evident. Should all who are on earth gather together, they would not be able to extinguish the divine light, nor shall they ever have such power. Verily thy Lord speaketh the truth, and He is the All-Knowing, the All-Informed.

را خرق نماید و انوار آفتاب حقیقت ظاهر و باهر
و هویدا گردد اگر جمیع من علی الأرض جمع
شوند قادر بر اطفای نور الهی نبوده و نخواهند
بود آن ربّک یناطق بالحقّ و هو العلیم الخبیر

- 5 In every age and cycle have the divines of the age prevented the people from attaining the Most Exalted Horizon. They are the most great veil and the veils of glory - learned in the eyes of men but ignorant before thy Lord, the Mighty, the Wise. None hath been or is aware of the divine purpose and celestial will from without. Some have deemed the people of truth to be, in their estimation, the people of corruption, and have counted the cause of unity to be the source of discord. By the life of God! Were they to become aware of that which God hath willed, all would turn toward the Friend and circle round the divine Will.

5 در جمیع قرون و اعصار علماى عصر ناس را
از افق اعلى منع نموده اند ایشانند حجاب اکبر و
سبحات جلال هم علماء عند الناس و جهلاء
عند ربّک العزیز الحکیم احدی از خارج بر
اراده رحمانی و مشیت سبحانی مطلع نبوده و
نیست بعضی اهل حق را بزعم خود اهل فساد
دانسته و سبب اتحاد را علت اختلاف شمرده
لعمر الله اگر به ما اراده الله مطلع شوند کلّ
بشطر دوست توجّه نمایند و طائف حول اراده
الهی گردند

- 6 Certain matters appeared at first from some of the ignorant ones, and this became the cause of the doubts and idle fancies of the servants. Ask ye God that He may enable all to recognize that which is intended. God willing, that honored one shall, with the utmost joy and fragrance, impart that which will lead to the recognition and assurance of the servants. He will verily assist thee through His grace, and He is the Mighty, the Powerful.

6 بعض امورات در اوّل امر از بعضی جهّال
ظاهر و آن سبب ظنون و اوهام عباد گردید از
حقّ بخواهید تا کلّ را مؤیّد فرماید بر عرفان
آنچه مقصود است انشاء الله آنجناب بکمال روح
و ریحان القا نمایند آنچه را که سبب عرفان و
اطمینان عباد است انه یؤیّدک فضلاً من عنده
و هو المقتدر القدیر

- 7 We have mentioned thee before, and in the book of Our servant who is present, and in this luminous Tablet. Be thou thankful to God for this supreme gift and this mighty favor. Glory be upon thee and upon him who hath turned unto Him while every heedless one remained remote.

7 انا ذکرناک من قبل و فی کتاب عبدنا الحاضر
و فی هذا اللوح المنیر ان اشکر الله بهذه الموهبة
الکبری و هذا الفضل العظیم البهاء علیک و علی
من اقبل اذ اعرض عنه کل غافل بعید

BLIB_Or15715.310d,

BRL_DA#358,

AFG.043-044

BH02765

To: Siyyid Mihdi Dahaji

Date: 1296 ? [1878-1879]

- 1 Regarding Jinab-i-Amin and his journey to the land of Ta, and from there with a group, upon whom be the Glory of God, to England or Tiflis to seek justice, these matters were submitted. This is what the All-Bestowing revealed in response:

1 در باره جناب امین و توجّه او به ارض تاء و از آنجا مع جمعی علیهم بهاء الله به انگلیس و یا تفلیس بدادخواهی این مراتب عرض شد هذا ما انزله الوهاب فی الجواب
- 2 "Verily, he will not fulfill your needs. They are unable to fulfill their own needs, how much less your needs. But I pour out my grief and sorrow unto God, and I would that My loved ones desire what We desired before and what We desire hereafter."

2 انه لا یقضی حاجتکم انهم لا یقدرون علی قضاء حوائجهم و کیف حوائجکم اما انا اشکو بئ و حزنی الی الله و لأحبتی ان یریدوا ما اردناه من قبل و نریده من بعد
- 3 This utterance which has flowed from the Pen of the All-Merciful is like the water of life for those who are near and sincere.

3 این بیان که از قلم رحمن جاری بمثابه کوثر حیوان است از برای مقربین و مخلصین
- 4 Regarding the disturbances that have occurred in certain lands about which you wrote, it was submitted. He said:

4 در باب اضطرابات حادثه در بعض اراضی نوشته بودید عرض شد فرمودند
- 5 "O Mihdi! A passing shadow is neither worthy of mention nor deserving of attention. A hundred thousand times greater than what has occurred has been witnessed in this Revelation. The perspicuous Book became an adornment for the ungodly. What befell the ocean, how much more so a stream or gulf. The Afnan whom We have related to the Divine Lote-Tree and whose mention has flowed from the Divine Pen in wondrous tablets - surely God, exalted and mighty be He, will not leave them in despair. Verily thy Lord is the All-Powerful, the Almighty, and He will manifest whatever they desire, except what the wisdom of God requires to be delayed. And if they wish, even this condition will not be considered in this station. This bounty deserves the gratitude of those who are near and the praise of the sincere ones. The end belongs to the God-fearing, and praise be to God, the Lord of the worlds."

5 یا مهدی ظلّ زائل قابل ذکر نه و لایق توجّه نه صدهزار بار اعظم از آنچه وارد آمد در این ظهور مشاهده شد کتاب مبین زینت دار مشرکین گشت بر بحر وارد شد آنچه شد تا چه رسد بجدول و خلیج افنان را که بسدره نسبت دادیم و ذکرشان در الواح بدیعه از قلم الهی جاری البتّه ایشانرا حقّ جلّ و عزّ مایوس نمیکندارد آن ربّک هو المقتدر القدير و آنچه بخوانند ظاهر میفرماید الا ما تقتضی حکمة الله تأخیره و اگر بخوانند در این مقام این کلمه هم ملاحظه نمیشود ینبغی لهذا الفضل شکر المقربین و حمد المخلصین العاقبة للمتّقین و الحمد لله رب العالمین
- 6 "O My Name! The event in the land of Sad is mentioned as among the greatest calamities before the Divine Countenance, such that until now nearly one hundred tablets have been revealed from the heaven of bounty and have flowed from the Supreme Pen mentioning them and those who were with them. No one has been blessed with such an outpouring of grace and bounty - to this testifies what the All-Merciful has revealed in the tablets. By My life! The denizens of My Kingdom and My Dominion, and the dwellers of My holy pavilion have wept at their tragedy and calamities. However, this blessed word

6 یا اسمی واقعه ارض ص از اعظم مصائب لدی الوجه مذکور چنانچه تا حال قریب صد لوح در ذکر ایشان و الدین معه از سماء عنایت نازل و از قلم اعلی جاری احدی بچنین فیض و فضلی فائز نه یشهد بذلک ما انزله الرحمن فی الألواح لعمری قد ناع فی مصیبتّه و مصائبهم اهل ملکوتی و جبروتی و اهل سرادق قدسی و لکن اینکلمه مبارکه از مطلع نور احدیه از قبل ظاهر ای ذبیح الله ز قربانگاه عشق برمگرد و جان بده در راه عشق

was previously manifested from the Dayspring of the Light of Oneness: "O sacrifice of God! Turn not back from love's altar, But give up thy life in the pathway of love" And whatever has befallen those holy souls in the path of God has surely not been without effect, and its fruit will certainly appear. Inform My Afnan of what the All-Knowing has informed thee."

و آنچه در سبیل الهی بر آن نفوس مقدسه وارد
البتّه بی اثر نبوده و ثمر آن البتّه ظاهر خواهد شد
ان خبر افنّانی بما خبرک الخبیر انتهی

BLIB_Or15722.188, NNY.192-193x,
ASAT1.201x, MSHR2.102x

BH02805

To: Ahmad

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Mighty, the Most Great, the Most Glorious
- 2 Thou hast heard My call when thou wert present before Me, and beheld the waves of the ocean of My utterance, and the heaven of My wisdom rising high. Verily thy Lord is the All-Compelling, the Self-Subsisting. And We cause thee to hear once again My sweetest call, that it may draw thee to the Supreme Horizon. Verily thy Lord is the Truth, the Knower of the unseen.
- 3 This is not a day for repose. Arise in the name of thy Lord, then remind the people of this Day wherein the Caller calleth out that there is no God but Him, the Mighty, the Loving. This is the Day of remembrance and utterance. Open thou the gate of the tongue with the key of the name of thy Lord, the One with power over the seen and unseen, and say: O concourse of the world! The Most Great Name hath appeared - rejoice ye and turn towards Him with your hearts and innermost beings.
- 4 God willing, through divine grace thou shalt be the custodian of the Living Waters. This is a Day in which all atoms cry out "The Revealer of verses hath appeared!" Thou must, with perfect wisdom and utterance, summon the people of the contingent world to the Lord of Mercy, and give them to partake of the living waters which flow and stream forth in all times from the Pen of the All-Merciful. Today is the day of teaching. Call out with the power of the Most Great Name, that perchance the peoples may be enabled to hearken thereunto and attain the presence of the Supreme Paradise, which is the manifestation of the Primal Word.

1 هو الأقدس الأعزّ الأعظم الأبهى

2 یا احمد قد سمعت ندائی اذ كنت حاضراً فی
محضرى و رأیت امواج بحر بیانى و ارتفاع سماء
حکمتی ان ربک هو المهیمن القیوم و نسمعک
مرّة اخرى ندائی الأهلّ لیجذبک الى الأفق
الأعلى ان ربک هو الحقّ علام الغیوب

3 لیس هذا یوم القعود قم باسم ربک ثمّ ذکر الناس
بهذا الیوم الذی فیہ ینادی المناد انه لا اله الا هو
العزیز الودود هذا یوم الذکر و البیان ان افتح باب
اللسان بمفتاح اسم ربک المقتدر علی الغیب و
الشهود و قل یا ملأ العالم قد ظهر الاسم الأعظم
ان افرحوا و توجّهوا الیه بالأفئدة و القلوب

4 ای احمد انشاء الله بعنایت الهی مدیر کوثر حیوان
باشی امروز روزیست که جمیع ذرات بندای قد
ظهر منزل الآیات ناطقند باید بکمال حکمت و
بیان اهل امکان را بشطر رحمن دعوت نمائی و
از ریحی حیوان که از قلم رحمن در کلّ احوال
جاری و ساریست نصیب عطا کنی امروز روز
تبلیغ است بقوت اسم اعظم ندا کن که شاید
امم باصغای آن فائز گردند و بجنّت علیا که مظهر
کلمه اولی است مشرف شوند

- 5 Thy remembrance hath been and shall remain before the Throne, and the glances of divine favor have been and are directed towards thee. However, thou must in all conditions observe wisdom, lest any matter arise that might cause harm to the servants. If thou meetest the friends of God, convey to them greetings and remind them of the days of His manifestation, that perchance the fire of remembrance may burn away the veils of the people and draw them nigh unto the Truth.
- 6 The world was and ever shall be transient. I swear by the Sun of Utterance, rising from the Dayspring of the mouth of the All-Merciful, that should anyone for a moment gaze with the eye of insight and reflect, he would observe all things to be non-existent and extinct, save those souls who hold fast to the cord of the love of the All-Merciful and cling to the hem of His bounty. By My life! They are indeed the triumphant ones, they are indeed the near ones, and they are indeed the sincere ones. Blessed art thou, and blessed are they, and blessed are those who have broken the chains of idle fancies through the name of their Lord, the Lord of all mankind. The glory of God be upon thee and upon them from God, the Lord of all worlds.
- ای احمد ذکرت لدی العرش بوده و خواهد بود و لحظات عنایت الهی باو بوده و هست و لکن باید در جمیع احوال بحکمت ناظر باشی که مباد امری حادث شود و سبب ضرر عباد گردد اگر بدوستان الهی ملاقات نمودی تکبیر برسان و بایام ظهورش متذکر نما که شاید نار ذکر حجاب خلق را بسوزاند و بحق نزدیک نماید
- 6 دنیا فانی بوده و خواهد بود قسم بافتاب بیان که از مشرق فم رحمن مشرقست که اگر نفسی در آنی بدیده بصیرت ملاحظه کند و تفکر نماید جمیع را معدوم و مفقود مشاهده کند مگر نفوسیکه بحبل محبت رحمانی متمسکند و باذیال کرم متشبث لعمری آنها هم الفائزون و آنها هم المقربون و آنها هم المخلصون طوبی لک و لهم و للذین کسروا سلاسل الأوهام باسم ربهم مالک الأنام البهاء علیک و علیهم من لدی الله رب العالمین

BRL_DA#356, SFI12.018

BH02806

Date: 1296 ? [1878-1879]

- 1 He is the All-Glorious, the Most Bountiful
- 2 Thou seest, O God of Mercy, Thou Whose power pervadeth all created things, these servants of Thine, Thy thralls, who, according to the good-pleasure of Thy Will, observe in the daytime the fast prescribed by Thee, who arise, at the earliest dawn of day, to make mention of Thy Name, and to celebrate Thy praise, in the hope of obtaining their share of the goodly things that are treasured up within the treasures of Thy grace and bounty. I beseech Thee, O Thou that holdest in Thine hands the reins of the entire creation, in Whose grasp is the whole kingdom of Thy names and of Thine attributes, not to deprive, in Thy Day, Thy servants from the showers pouring from the clouds of Thy mercy, nor to hinder them from taking their portion of the ocean of Thy good-pleasure.
- 1 هو العزیز المنان
- 2 یا اله الرحمن و المقتدر علی الامکان تری عبادک و ارقائک الذین یصومون فی الايام بأمرک و ارادتک و یقومون فی الأسفار لذكرک و ثنائک رجاء ما کنز فی کائز فضلک و خزائن جودک و کرمک اسألك یا من بیدک زمام الممکات و فی قبضتک ملکوت الأسماء و الصفات بأن لا تحرم عبادک عن امطار سحاب رحمتک فی ایامک و لا تمنعهم عن رشحات بحر رضائک

- 3 All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might.
- 4 Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy Will.
- 5 Behold, O my Lord, how their eyes are lifted up towards the dawning-place of thy loving-kindness, how their hearts are set upon the oceans of Thy favors, how their voices are lowered before the accents of Thy most sweet voice, calling, from the most sublime Station, in Thy name the all-glorious.
- 6 Help Thou Thy loved ones, O my Lord, them that have forsaken their all, that they may obtain the things Thou dost possess, whom trials and tribulations have encompassed for having renounced the world and set their affections on Thy realm of glory.
- 7 Shield them, I entreat Thee, O my Lord, from the assaults of their evil passions and desires, and aid them to obtain the things that shall profit them in this present world and in the next.
- 8 I pray Thee, O my Lord, by Thy hidden, Thy treasured Name, that calleth aloud in the kingdom of creation, and summoneth all peoples to the Tree beyond which there is no passing, the seat of transcendent glory, to rain down upon us, and upon Thy servants, the overflowing rain of Thy mercy, that it may cleanse us from the remembrance of all else but Thee, and draw us nigh unto the shores of the ocean of Thy grace. Ordain, O Lord, through Thy most exalted Pen, that which will immortalize our souls in the Realm of glory, will perpetuate our names in Thy Kingdom, and safeguard our lives in the treasures of Thy protection and our bodies in the stronghold of Thy inviolable fastness. Powerful art Thou over all things, be they of the past or of the future. No God is there but Thee, the omnipotent Protector, the Self-Subsisting.
- 9 Thou seest, O Lord, our suppliant hands lifted up towards the heaven of Thy favor and bounty. Grant that they may be filled with the treasures of Thy munificence and bountiful favor. Forgive us, and our fathers, and our mothers, and fulfil whatsoever we have desired from the ocean of Thy grace and Divine generosity. Accept, O Beloved of our hearts, all our works in Thy path. Thou art, verily, the Most Powerful, the
- 3 اى ربّ قد شهدت الذّرات بقدرتك و سلطانك و الآيات لعظمتك و اقتدارك
- 4 فارحم يا اله العالم و مالک القدم و سلطان الأمم عبادک الذّين تمسکوا بجبل اوامرک و خضعوا عند ظهورات احکامک من سماء مشيتک
- 5 اى ربّ ترى عيونهم ناظرة الى افق عنايتک و قلوبهم متوجّهة الى بحور الطافک و اصواتهم خاشعة لندائك الأعلی الذی ارتفع من المقام الأعلی باسمک الأبهی
- 6 اى ربّ فانظر احبتک الذّين نبذوا ما عندهم رجاء ما عندک و احاطتهم البأساء و الضّرّاء بما اعرضوا عن الوری و اقبلوا الى افقک الأعلی
- 7 اى ربّ اسألك بأن تحفظهم من شؤونات النفس و الهوى و تؤیّدهم على ما ينفعهم فى الآخرة و الأولى
- 8 اى ربّ اسألك باسمک المکنون المخزون الذی ينادى بأعلى النداء فى ملکوت الانشاء و يدع الكل الى سدرة المنتهى و المقام الأقصى بأن تنزل علينا و على عبادک من امطار سحاب رحمتک ليظهرنا عن ذکر غيرک و يقرّبنا الى شاطئ بحر فضلك اى ربّ فاكتب لنا من قلبک الأعلی ما يبتقى به ارواحنا فى جبروتک و اسمائنا فى ملکوتک و اجسادنا فى کائنات حفظک و اجسامنا فى خزائن عصمتک انک انت المقتدر على ما کان و ما يكون لا اله الا انت المهيمن القيوم
- 9 اى ربّ ترى ايدى الرّجاء مرتفعة الى سماء جودک و کرمک اسألك بأن لا ترجعها الا بکنوز عطائک و احسانک اى ربّ فاكتب لنا و لا باننا و امّاتنا كلمة الغفران ثم اقض لنا ما اردناه من طمطمام فضلك و مواهبک ثم اقبل

Most Exalted, the Incomparable, the One, the Forgiving, the Gracious.

GWB#138

مَنَّا يَا مَحْبُوبَنَا مَا عَمَلْنَاهُ فِي سَبِيلِكَ أَنْتَ
الْمُقْتَدِرُ الْمُتَعَالَى الْفَرْدُ الْوَاحِدُ الْغَفُورُ الْعَظِيمُ

GWBP#138 p.192, AHM.110, TSBT.050,
NFF5.031, OOL.B090.08

BH02841

To: Haydar Zi Nun et al., in Shin

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the All-Seeing, the All-Knowing! O Haydar! Thy letter hath been received at the Divine Throne, and whatsoever thou didst mention hath been honored to reach the ears of the Best-Beloved. God willing, thou shalt at all times be gladdened by the remembrance of the Best-Beloved of the worlds. Blessed are they who have borne earthly tribulations in the path of God. Give thanks unto God for this. By My life! All the afflictions that have befallen Me, We have borne with patience and rendered thanks. Thus doth My Most Exalted Pen recount unto thee that thou mayest be among those who rejoice.

1 بنام خداوند بیننده دانا ای حیدر کتابت لدی
العرش حاضر و آنچه ذکر نموده بودی بشرف
اصغای حضرت محبوب فائز انشاء الله در کل
احیان بذکر محبوب عالمیان مسرور باشی طوبی
از برای نفوسی است که در سبیل الهی بلائی
ارض را حمل نموده اند ان اشکر الله بذلك
لعمری اتی کل ما ورد علی من الرزایا صبرنا و
شکرنا کذلک یقص لک قلبی الاعلی لتکون
من الفرحین
- 2 And We make mention of Husayn, that he may rejoice and be of the thankful ones. Let not the affairs of the nations grieve thee. In all matters place thy trust in God, the Mighty, the All-Forgiving.

2 و نذكر الحسين ليفرح ويكون من الشاکرين ایاک
ان یحزنک شئونک الأمم توکل فی الأمور علی
الله العزیز الغفور
- 3 We make mention of him who is named Muhammad-Hadi and counsel him to manifest great steadfastness in this Cause whereby the feet of all peoples have slipped save whom God hath willed, the Lord of what was and what shall be. We have mentioned thee that thou mayest rejoice and give thanks unto thy Lord, the All-Compelling, the Self-Subsisting.

3 و نذكر من سَمی محمد هادی و نوصیه بالاستقامة
الکبری فی هذا الأمر الذی به زلت اقدام الوری
الا من شاء الله رب ما کان و ما یکون انا
ذکرناک لتفرح و تشکر ربک المهیمن القیوم
- 4 O 'Ali-Muhammad! Rejoice in that the One, the Single, Who hath been imprisoned in the path of God, the Mighty, the All-Loving, maketh mention of thee. We have mentioned you all before as a token of Our grace. Verily thy Lord is He Who hath power over whatsoever He willeth. He giveth and withholdeth. He is indeed the Truth, the Knower of things unseen.

4 یا علی قبل محمد ان افرح بما یذکرک الفرد الأحد
الذی یسجن فی سبیل الله العزیز الودود انا ذکرناک
من قبل فضلاً من عندنا ان ربک هو المقتدر علی
ما یشاء یعطى و یمنع انه هو الحق علام الغیوب
- 5 O Ja'far! Thy mention was in a Book adorned with the name of your Lord, the Most High, the All-Glorious, Who hath come from the heaven of the Cause with manifest sovereignty. Give thanks for what hath been sent down unto thee from the Most

5 یا جعفر قد کان ذکرک فی کتاب کان مزیناً
باسم ربکم العلی الأبهی الذی اتى من سماء الأمر
بسلطان مشهود ان احمد بما نزل لک من القلم

Exalted Pen and say: Praise be unto Thee, O Thou Who art the Goal of both the seen and the unseen!

الأعلى وقل لك الثناء يا مقصود الغيب والشهود

- 6 O Mihdi! Harken unto My call that perchance it may draw thee to My Kingdom, a station wherein whoso entereth, the veils of the world shall not prevent him, nor shall the clamor of the nations trouble him, nor shall the might of those who have disbelieved in the Lord of Lords frighten him.

6 يا مهدى ان استمع ندائى لعلّ يجذبك الى ملكوتى وانه مقام من دخل فيه لا يمنعه حجاب العالم ولا يكدّره ضوضاء الأمم ولا يخوفه سطوة الذين كفروا بالملك الملوك

- 7 God willing, all must remain firm and steadfast in the divine Cause and act according to what hath been revealed in the Book. Blessed is the servant who hath held fast unto the Book of God and been enabled to act according to it. He is indeed among the sincere ones in the perspicuous Book.

7 انشاء الله بايد كل در امر الهى ثابت و مستقيم باشند و بآنچه در كتاب نازل شده عامل گردند مبارك بنده‌اى كه بكتاب الله تمسك نمود و بعمل بان مؤيد گشت انه من المخلصين فى كتاب مبين

- 8 Mention of you all hath been made at the Divine Throne. Blessed are ye and they who have suffered martyrdom in My path and soared to the Supreme Companion through My loving-kindness and have quaffed the choice wine of reunion from the hands of My bounty. Thus doth the tongue of My grace make mention of you from My mighty and glorious station.

8 ذكر جميع شما لدى العرش بوده طوبى لكم ولذين استشهدوا فى سبيلى و طاروا الى الرفيق الأعلى بعنايتى و شربوا رحيق الوصال من ايدى عطائى كذلك يذكركم لسان فضلى فى مقامى العزيز المتين

BLIB_Or15730.078b

BH02842

To: Aqa Siyyid Ismail Alif Zi

Date: 1296 ? [1878-1879]

- 1 In the name of the peerless One God!
- 2 O Dhabih! The tale of sacrifice has been renewed and has inscribed a fresh page in the book of the world. The Dhabih of the Land of Sad hastened to the altar of the Friend and gave up his life in the path of the Beloved of all creation. This verse was previously revealed from the Supreme Pen:
- 3 O sacrifice of God, turn not back from love's altar, But give up thy life in the pathway of love!
- 4 By the life of God, they have attained a goodly end, reaching the station they had beseeched and yearned for from God, exalted be His glory. Verily He has seized him who oppressed - thy Lord is indeed the Mighty, the Powerful.

1 بنام يگنا خداوند بيماند

2 اى ذبيح حديث ذبح تازه شد و دفتر عالم را تجديد نمود ذبيح ارض صاد قربانگاه دوست شتافت و جان در سبيل محبوب امكان بداد اين فرد از قبل از قلم اعلى نازل

3 اى ذبيح الله ز قربانگاه عشق برمگرد و جان ده اندر راه عشق

4 لعمر الله انّ لهم حسن مآب فائز شدند بمقاميكه از حقّ جلّ و عرّ سائل و آمل بودند انه قد اخذ من ظلم انّ ربك هو المقتدر القدير

- 5 However, the traces of the blood of those wronged ones shall appear in the earth. Although that oppressor who arose to deny this Cause was seized, yet this much does not suffice and will not suffice. Verily thy Lord is the All-Knowing, the All-Informed. Unforeseen tribulation lies ahead. Blessed is he who knows, and woe unto the heedless!
- 5 ولکن آثار خون آن مظلومان در ارض ظاهر خواهد شد اگرچه آن ظالمیکه باین امر منکر قیام نمود اخذ شد ولکن باینقدار کفایت نشده و نخواهد شد آن ربّک هو العلیم الخبیر بلای ناگهان از پی است طوبی لمن عرف و ویل للغافلین
- 6 Today is the day of remembrance and utterance. Arise to serve thy Lord, then make mention of Him with such mention as will cause the fragrance of utterance to be diffused throughout all possibility. Thus does thy Lord, the All-Knowing, command thee.
- 6 امروز روز ذکر و بیان است قم علی خدمه مولیک ثم اذکره بذکر تتضوّع منه رائحة البیان فی الامکان کذلک یا مرک ربّک العلیم
- 7 Know ye the value of this Day. I swear by the ocean of meanings and the sun of wisdom that whatsoever is lost by any soul today can never be regained. With utmost joy and delight, speak in remembrance of the All-Merciful, that perchance the dead in the valley of ignorance may be quickened by the Kawthar of divine utterance and turn toward the supreme horizon.
- 7 قدر این روز را بدانید قسم بدریای معانی و آفتاب دانائی که هر چه از هر نفسی الیوم فوت شود قادر بر تدارک آن نبوده و نخواهد بود بکمال روح و ریحان بذکر رحمن ناطق باش که شاید مردگان وادی جهل و نادانی از کوثر بیان رحمانی زنده شوند و بافی اعلی توجه نمایند
- 8 If at times outward means fail to assist, be not disheartened, for the appearance of every matter has its appointed time, and whatsoever divine wisdom requires will assuredly appear in the realm of manifestation. Be thou assured and be of the thankful ones.
- 8 اگر در بعضی اوقات اسباب ظاهره اعانت ننماید دلنگ مشو چه که ظهور هر امری را وقتی مقدّر است و آنچه حکمت الهی اقتضا کند البتّه بعرضه ظهور جلوه نماید ان اطمئن و کن من الشاکرین
- 9 A Tablet was specially revealed and sent to the one intended. Had they properly acted upon what was mentioned before, they would surely have been enkindled with the fire of God's love in such wise that the effects of its heat would have endured eternally in the world. God willing, may they be assisted to accomplish that which will make up for what was lost and remain as an eternal sign of the divine names on earth. Verily thy Lord is the Giver, the Everlasting, the All-Bountiful.
- 9 لوحی مخصوص جناب معهود نازل و ارسال شد اگر بآنچه از قبل ذکر شده بود درست عمل مینمودند البتّه بنار محبت الهی مشتعل میشدند بشأنیکه آثار حرارت آن در عالم باقی و پاینده میگشت انشاء الله موفق شوند بر امریکه تدارک مافات نمایند و ببقاء اسماء الهی در ارض باقی بماند آن ربّک هو المعطی الباقي الکریم
- 10 The Glory be upon thee and upon those who have believed in the One, the All-Informed.
- 10 البهآ علیک و علی الذین آمنوا بالفرد الخبیر

BLIB_Or15715.372c, BLIB_Or15722.187

BH02891*To: Ibn Asdaq (Hand of the Cause)**Date: 1296 ? [1878-1879]*

1 In My Name, the Ruler over all creation.

1 بِسْمِ الْحَاكِمِ عَلَى الْإِمْكَانِ

2 This is a Book sent down by the Wronged One to him who hath believed in God, the Protector, the Self-Subsisting. He verily speaketh the truth. There is none other God but Him, the Truth, the Knower of the unseen.

2 كِتَابُ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ آمَنَ بِاللَّهِ الْمُهَيِّمِ الْقَيُّومِ أَنَّهُ يَنْطِقُ بِالْحَقِّ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ

3 O thou who gazeth toward the Supreme Horizon and hath drunk the choice wine of thy Lord's mercy, the Lord of all beings, make mention of the one about whom the views of the people differ. Some say that he believed in God, the lord of all that was and shall be. Others assert that he followed his passions insofar as he denied in his heart while affirming with his tongue. Thus have all persons expressed what they imagined.

3 أَنْتَ يَا أَيُّهَا النَّاطِرُ إِلَى الْأَفْقِ الْأَعْلَى وَالشَّارِبُ رَحِيقِ رَحْمَةِ رَبِّكَ مَالِكِ الْوَرَى إِنْ أَذْكَرَ الَّذِي اخْتَلَفَ الْقَوْلُ فِيهِ مِنَ النَّاسِ مَنْ قَالَ أَنَّهُ آمَنَ بِاللَّهِ رَبِّ مَا كَانَ وَما يَكُونُ وَمِنْهُمْ مَنْ قَالَ أَنَّهُ اتَّبَعَ الْهَوَى بِمَا عَرَضَ بِالْقَلْبِ وَاعْتَرَفَ بِاللِّسَانِ كَذَلِكَ تَكَلَّمَ كُلُّ نَفْسٍ بِمَا عِنْدَهُ مِنَ الظُّنُونِ

4 Say: We bear witness that he believed in God and attained the presence of the throne most days, listening to and witnessing the greatest signs of his lord in the evening and at dawn. In truth, we entered the land of Taff and found him frozen. We set him on fire with the flames of our Lote-Tree, and in truth, I am the Powerful, the Igniter, the Mighty, the Knowing. We saved him by means of our grace and revived him through this water that flowed from the pen of God, the king of names.

4 قُلْ أَنَا نَشْهَدُ أَنَّهُ آمَنَ بِاللَّهِ وَكَانَ حَاضِرًا لَدَى الْعَرْشِ فِي أَكْثَرِ الْأَيَّامِ يَسْمَعُ وَيَرَى مِنْ آيَاتِ رَبِّهِ الْكِبَرَى فِي الْعَشِيِّ وَالْإِشْرَاقِ أَنَا دَخَلْنَا أَرْضَ الطُّفِّ وَجَدْنَاهُ مَنْخَمِدًا أَشْعَلْنَاهُ بِنَارِ سِدْرَتِي وَأَنَا الْمُقْتَدِرُ الْمَضْرُمُ الْعَزِيزُ الْعَلَامُ أَنَا نَجَّيْنَاهُ فَضْلًا مِنْ عِنْدِنَا وَاحْيَيْنَاهُ مِنْ هَذَا الْمَاءِ الَّذِي جَرَى مِنْ قَلَمِ اللَّهِ مَالِكِ الْأَنَامِ

5 However, he masters every field, joins in every gathering, and listens to what is said. At first, he was with the one who was named 'Ala in the land of Taff. He tends to mysticism. When we entered that city, he used to spend most of his time in my presence. When he saw the sea, he forsook the puddle, and was enthralled by the verses of his lord, the king of creation. He was intoxicated with the heavenly stream of utterance, which flowed from the lips of his lord, the All-Merciful, such that he did not desire to leave my presence. The people of Baghdad bear witness to this, and beyond them all who possess the Mother Book.

5 وَلَكِنَّهُ يَتَفَنَّنُ فِي كُلِّ أَمْرٍ وَيَدْخُلُ فِي كُلِّ جَمْعٍ وَيَسْمَعُ مَا يَقَالُ أَنَّهُ فِي أَوَّلِ الْأَمْرِ كَانَ مَعَ مَنْ سَمِيَ بَعْلُو فِي أَرْضِ الطُّفِّ وَأَنَّهُ عَلَى جَانِبِ مِنَ الْعُرْفَانِ فَلَمَّا دَخَلْنَا تِلْكَ الْمَدِينَةَ كَانَ أَنْ يَحْضُرَ لَدَى الْوَجْهِ فِي أَكْثَرِ الْأَوْقَاتِ فَلَمَّا رَأَى الْبَحْرَ تَرَكَ الْغَدِيرَ وَانْجَذَبَ مِنْ آيَاتِ رَبِّهِ مَالِكِ الْإِبْجَادِ وَاخْذَهُ سَكْرُ كَوْثَرِ الْبَيَانِ الَّذِي جَرَى مِنْ فَمِ رَبِّهِ الرَّحْمَنِ عَلَى شَأْنٍ لَا يَحِبُّ أَنْ يَفَارِقَنِي يَشْهَدُ بِذَلِكَ أَهْلُ الزُّورَاءِ وَعَنْ وَرَائِهِمَا مِنْ عِنْدِهِ أُمُّ الْكُتُبِ

6 Thus did the tongue and pen speak from the presence of the Lord of Eternity, and all who have found the fragrance of fairness bear witness to it. We have mentioned this briefly that thou mayest be informed of that which most of the servants know not.

6 كَذَلِكَ نَطَقَ اللَّسَانُ وَالْقَلَمُ مِنْ لَدُنْ مَالِكِ الْقَدَمِ وَيَشْهَدُ بِهِ كُلٌّ مِنْ وَجْدِ عَرَفِ الْإِنْصَافِ أَنَا ذَكَرْنَا بِالْإِخْتِصَارِ لَتَكُونَ مَطْلَعًا بِمَا لَا أَطْلَعُ بِهِ أَكْثَرُ الْعِبَادِ

- 7 Say: By God, he speaketh the truth and hath come to raise the banners of friendship among all creatures and to plant the standards of trustworthiness upon the heights. Say: He hath not lied, and speaketh what he hath seen, and commandeth what he was commanded by God, the Cleaver of the Dawn. Whether one acknowledgeth this for himself or denieth it, He verily is the Self-Sufficient, the All-Knowing.
- 8 Glory be upon him who looketh with his own eyes upon this Cause whereby feet have slipped.

7 قل تالله انه ينطق بالصدق و اتى ليرفع اعلام الصداقة بين البرية و ينصب الوية الأمانة على الأعلام قل انه لم يكذب ويقول ما رأى ويأمر بما امر به من لدى الله فالتى الأصباح من اعترف لنفسه و من انكر انه هو الغنى العالم

8 البهاء على من ينظر ببصره فى هذا الأمر الذى زلت به الأقدام

INBA15:300, INBA26:303, BLIB_Or15696.023b,
BLIB_Or15734.2.088, MAS8.004x,
PYK.201

BH02946

To: *Fatimih Sultan Bagum*

Date: 1296 ? [1878-1879]

- 1 He is God
- 2 The first breath of fragrance was shed abroad from the vesture of the mercy of thy Lord, the Possessor of all names, upon thee, O shining star that hath arisen from the horizon of fidelity, and that gazeth towards the most exalted Horizon. I bear witness that thou didst turn unto Him in a day whereon every backslider turned away; that thou didst take up the Book when every idolater cast it behind his back; that thou didst confess that which the Tongue of Grandeur hath proclaimed when every denier rejected it; and that thou didst quaff the choice wine of meanings when every hypocrite forsook it. Blessed art thou, and blessed the land that hath been honoured by thy body, and blessed the visitor who seeketh thy resting-place, and visiteth thy tomb, and blessed the tongue that hath spoken thy praise and uttered that which befell thee in the days of thy Lord.
- 3 I testify that through thee the Divine Lote-Tree hath lamented, and the hearts of those creatures have melted away who have cast aside the world and turned unto the most exalted Horizon in the Days of God, the Lord of the Throne and of the dust. Thus hath the Pen spoken in the Spot wherein the Ancient of Days hath established Himself upon His mighty Throne.

1 هو الله

2 أول عرف تضيوع من قيص رحمة ربك مالك الأسماء عليك يا أيها النجم المشرق من افق الوفاء و الناظر الى الأفق الأعلى اشهد أنك اقبلت فى يوم اعرض كل معرض واخذت الكاب اذ نبذه كل مشرك واعترف بما نطق به لسان العظمة اذ انكره كل منكر وشربت رحيق المعانى اذ تركه كل منافق طوبى لك ولأرض فازت بجسدك ولزائر قصد مقامك وزار رمسك ولناطق نطق بشنائك و تنفوه بما ورد عليك فى أيام ربك

3 اشهد بك ناحت السدرة و ذابت اكباد البرية الذين نبذوا العالم و اقبلوا الى الأفق الأعلى فى أيام الله مالك العرش و الترى كذلك نطق القلم فى المقام الذى استقر مالك القدم على عرشه العظيم

- 4 Glory and peace and praise and the spirit be upon thee, O thou through whom the tale of aḥṣayn hath been renewed, and for whom the Purest Maid and the Apostle have bewailed with manifest sorrow. Woe unto the people who denied thy right and cast away that which they were bidden to observe from the presence of God, the All-Knowing, the All-Wise.
- 5 He is the Comforter, the All-Knowing.
- 6 God willing, hold fast to the cord of patience and cling to the hem of resignation.
- 7 Although from the calamity that occurred, every tranquil one was stirred to motion, and every patient one rent their garment, and every steadfast one cried out in anguish, yet I swear by the luminosity of the dawn of inner meanings that such a bounty hath appeared as hath never been conceived possible in creation, nor shall be.
- 8 This calamity which you witnessed - these very twin radiant lights had themselves, in previous years, beseeched and implored it in their petitions to God. Praise be to God, in this world they lived with utmost honor, and in their final days they attained the supreme martyrdom in the path of love for the Beloved of the worlds. What bounty is greater than this bounty, and what station more exalted than this station?
- 9 You must, in the name of God, protect that noble lady and those related to this station, and not let them slip away through the words of this one and that.
- 10 Glory be upon you and upon those women who have believed in the One, the All-Informed.
- 4 البهَاء والسَّلام والثَّناء والروح عليك يا من بك رجع حديث الحسين و ناحت البتول و الرُّسول في حزن مبین تَبالَّقوم انكروا حَقَّك و نبذوا ما امروا به من لدى الله العليم الحكيم
- 5 هو المعزَّى العليم
- 6 انشاء الله بحبل صبر متمسك باشيد و بذیل اصطبار متشبث
- 7 اگرچه از مصیبتی که واقع شد هر ذی سکونی بحرکت آمد و هر ذی صبری جامه درید و هر ذی اصطباری صیحه بر آورد و لکن قسم بنورائیت فجر معانی فضلی ظاهر شده که شبه آن در امکان متصور نشده و نخواهد شد
- 8 این مصیبتی که مشاهده نمودید خود نورین نیرین در سنین قبل در عرایض خود از حق سائل و آمل شدند الحمد لله در دنیا بکمال عزت بودند و در آخر ایام بشهادت کبری در سبیل محبت محبوب عالمیان فائز گشتند کدام نعمت اعظم از این نعمت است و کدام مقام اعلاى از این مقام
- 9 باید باسم حق آن مخدّره و منتسبین این مقام را حفظ نمایند و بگفته‌های این و آن از دست ندهند
- 10 البهَاء عليك و على اللائى آمنّ بالفرد الخلیبر

BLIB_Or15714.125bx, BLIB_Or15719.100a,
BLIB_Or15722.181, NNY.121-122x

BH03021

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the All-Knowing, the All-Powerful
- 2 Your letter reached the Wronged One of all horizons in the Most Great Prison, and what was written therein became known. You had written of your distress at the aforementioned person's lack of certitude in the Manifestation of the All-Merciful. Such a matter is most strange from souls who
- 1 بنام خداوند دانای توانا
- 2 مکتوب شما در سجن اعظم بنظر مظلوم آفاق رسید و آنچه در او مسطور معلوم گشت اینکه نوشته بودید از عدم ایتقان شخص مذکور بمظهر امر رحمن مکدر شدید این فقره از مثل نفوسی

have drunk from the Kawthar of utterance and been illumined by the lights of the Sun of proof, for that which is necessary today is the teaching of God's Cause.

که از کوثر بیان نوشیده‌اند و بانوار شمس برهان منور گشته‌اند بسیار بعید است چه که آنچه الیوم لازم است تبلیغ امر الله است

- 3 However, in all tablets this most great matter has been made contingent upon wisdom. The imparting of the divine Word to receptive souls is beloved. The Wise One bestows not until He sees seeking, and water has no nearness until thirst appears. The seeds of divine wisdom must be deposited in pure and goodly soil; if the seed of bounty be sown a hundred thousand times in barren ground, it will yield no fruit. Therefore, you should not be distressed by the turning away and objections of the heedless and deniers.

3 ولكن در جميع الواح این امر اعظم بحکمت معلّق گشته القای کلمه الهیه بنفوس مستعدّه محبوبست حکیم تا طلب نبیند عطا ننماید و تا عطش موجود نشود آب را قربی نبوده و نیست در اراضی طیبه طاهره باید حبه‌های حکمت الهی را ودیعه گذاشت در اراضی جزره اگر صدهزار بار بذر عنایت شود ثمری نخواهد داد لذا باید از اعراض و اعتراض غافلین و منکرین مکدر نباشید

- 4 Concerning the Messengers, who are the proofs of God and the lamps of divine commandments, He has said: "The Messenger's duty is but to convey the Message." Consider the Prophets: each one carried out that which they were commanded with utmost joy and fragrance. Whoso believes, believes for his own sake, and whoso denies, denies to his own loss. Whoso turns towards it, turns for his own sake, and whoso turns away, turns away to his own detriment.

4 در باره رسل که حجج الهی و سراجهای اوامر ربّانی هستند فرموده و ما علی الرسول الا البلاغ در انبیا ملاحظه نمائید هر یک بکمال روح و ریحان بآنچه مأمور بودند عمل نمودند من آمن لنفسه و من کفر فعلیها من اقبل له و من اعرض فعلیها

- 5 God willing, you should gaze with complete certitude toward the horizon of the Revelation of the All-Merciful, detached from all else. Thus does the All-Knowing, the All-Informed, teach you. In reply to that person, words have also been revealed from the Supreme Pen, purely for the sake of God, that perchance he may remember and fear. Verily your Lord is the All-Bountiful, the Bestower, the Generous.

5 انشاء الله بکمال اطمینان بافی وحی رحمن ناظر باشید منقطعاً عما فی الامکان کذلک یعلّمک العلم الخبیر در جواب آن شخص هم خالصاً لوجه الله از قلم اعلی کلماتی نازل لعل یتذکر و یخشی ان ربّک هو الفیاض المعطی الکریم

- 6 Turn not to the people and their ways, but to God and what has been revealed from Him. Verily He is independent of the faith of every doubter, the acceptance of every denier, the unity of every idolater, the praise of every ignorant one, and the mention of every heedless one. Verily He is sanctified from all else beside Him, and He is the All-Knowing, the All-Wise.

6 لا تلتفت الی الناس و اطوارهم بل الی الله و ما نزل من عنده انه هو الغنی عن ایمان کلّ مریب و اقبال کلّ معرض و توحید کلّ مشرک و ثناء کلّ جاهل و ذکر کلّ غافل انه هو المنزه عما سواه و انه هو العلم الحکیم

- 7 As for what you asked about the words of the late Shaykh Ahmad, that which suffices all has been revealed from the Supreme Pen concerning every matter. Blessed is he who searches and finds what God has revealed in the Books and Tablets.

7 و اینکه از کلمات مرحوم شیخ احمد سؤال کرده بودید از قلم اعلی در هر امری نازل شده آنچه جمیع را کفایت مینماید طوبی لمن تفحص و وجد ما انزله الله فی الکتب و الألواح

BLIB_Or15715.362b, NSS.108bx

BH03115

To: Mukhtarulmuluk, in Hidarabad, Dakan

Date: 1296 ? [1878-1879]

- 1 He is the Dawning One from the horizon of eternity with His name, the Manifest, the Wondrous! 1 هو المشرق من افق البقاء باسمه الظاهر البديع
- 2 God testifieth that there is none other God but Him. His is the greatness and the majesty, and His is the power, the might and the transcendence. He giveth His unified servants to drink of His choice sealed wine, sealed with the finger of His power, and to those near unto Him that which causeth spirits to soar. He, verily, is the One Who uttered the Most Great Word, whereupon all who are in earth and heaven were thunderstruck, save those whom the hand of power did rescue. He, verily, is the Almighty, the All-Powerful. 2 شهد الله أنه لا اله الا هو له العظمة والكبرياء وله القدرة والقوة والاستعلاء يسقى الموحد من عباده رحيقه الذي كان محتوماً باصبع اقتداره والمقربين ما تطير به الأرواح أنه هو الذي نطق بالكلمة العليا اذا انصعق من في الأرض والسماء الا من انقذته يد الاقتدار أنه هو المقتدر القدير
- 3 When the horizon of manifestation did shine forth and the birds did warble upon the branches, then were the eyes of those who disbelieved in God, the Lord of all worlds, dimmed. They behold the Most Great Ocean before their faces, yet turn away from it and cling to a mere pond. The Tongue of Grandeur calleth them at all times and summoneth them to His most exalted horizon, yet the people remain heedless. 3 اذا لاح افق الظهور وغنت الطيور على الأفنان اذا سكّرت ابصار الذين كفروا بالله رب العالمين يرون البحر الأعظم امام وجوههم وهم اعرضوا عنه وتمسكوا بالغدير يناديهم لسان العظمة في كل الأحيان ويدعوهم الى افقه الأعلى ولكن القوم من الغافلين
- 4 We have heard thy mention and have remembered thee with these verses, through which the fragrance of the divine Robe hath been wafted throughout the world, as every discerning scholar doth testify. 4 انا سمعنا ذكرك ذكرناك بهذه الآيات التي بها تضوّعت رائحة القميص بين العالم ويشهد بذلك كل عالم بصير
- 5 God willing, may you ever speak in remembrance of the Beloved of all creation. All that thou beholdest today hath no permanence - all shall pass away and sovereignty shall remain with God and His loved ones. Observe how many souls depart this world each day, whether through calamities that descend or through wars that occur. It is entirely clear and evident that none of these things did profit those souls, nor ever shall. That which would have profited them they did not acquire, but rather turned away from it. 5 انشاء الله در جميع احيان بذكر محبوب امكان ناطق باشيد ليس لما تراه اليوم من بقاء سيفنى الكل و يبقى الملك لله واوليائه ملاحظه نمائيد چه مقدار از نفوس که در هر يوم يا بسبب بلاياى نازل و يا حروب واقعه از دنيا ميروند و اين بسي واضح و محقق است که هيچ شيء از اشياء آن نفوس را نفع نبخشیده و نخواهد بخشيد و چیزی که نفع ميبخشد آن را تحصيل ننمودند بلکه از آن اعراض نمودند
- 6 Surely no person of perfect understanding would set their heart upon a station that passeth away like the blowing of winds - neither rejoicing in its elevation nor sorrowing at its abasement. Blessed is the state of that soul who hath been delivered from this whirlpool and hath found intimacy with the Divine Beloved. Such a one is as a star in the heaven of true knowledge, and their light shall endure forever. 6 البته انسان عاقل کامل بمقامی که مثل هبوب ارياح در گذر است دل ننهد نه از علوش مسرور شود و نه از دنوش محزون نيكوست حال نفسيکه از اين غرقاب نجات يافته و با حضرت دوست مؤانس شده او بمنزله نجم است از برای سماء عرفان و نورش الى الأبد باقى خواهد ماند

- 7 We make mention of him who hath turned toward God, that his remembrance may endure throughout the kingdom of earth and heaven. He, verily, is the All-Knowing, the All-Seeing Witness. The glory be upon thee and upon those who have attained unto the lights of the Divine Countenance and have held fast to this mighty cord.

7 اَنَا نَذَرُكَ مِنْ تَوَجُّهِهِ إِلَى اللَّهِ لِيَبْقَى بِهِ ذِكْرُهُ بِدَوَامِ
الْمَلِكِ وَالْمَلَكُوتِ أَنَّهُ لَهِوَ الشَّاهِدِ الْعَلِيمِ الْبَصِيرِ
الْبَهَاءِ عَلَيْكَ وَعَلَى الَّذِينَ فَازُوا بِأَنْوَارِ الْوَجْهِ وَ
تَمَسَّكُوا بِهَذَا الْحَبْلِ الْمَتِينِ

BLIB_Or15730.060f

BH03168

To: Wife of Jinab-i-Ali, in Isfahan

Date: 1296 ? [1878-1879]

- 1 He is
- 2 O Pen of the Most High! Make mention of My name Hasan, who offered himself as a ransom in My path, and expended whatsoever he possessed out of love for My beauty and yearning for My presence. Then make mention of My name Husayn, from whose field of sacrifice he returned not; through them was the tale of the slaughter renewed, and hearts were consumed with anguish. Then make mention of al-Kazim, who beheld that which none among the servants hath beheld.
- 3 I bear witness that ye believed in God in a Day wherein earthquakes seized all the tribes of the earth, and hearts were shaken, and eyes were fixed in terror. I testify that through you the banners of remembrance were uplifted amongst men, and the standards of guidance were raised in many lands. Ye are they in whose affliction the Divine Lote-Tree lamented, and the Rock cried out, and the mountains were levelled. Blessed is he that draweth nigh unto you, and is honoured by your visitation, and uttereth that which the Pen of the Most High hath uttered in making mention of you, and in praising you, and in recounting that whereon ye stood fast in the love of God, the Lord of beginning and of end.
- 4 He is the Expounder, the All-Knowing.
- 5 Witness their people and their oppression. I swear by the Sun of Truth that they hamstrung the She-Camel and tore apart the pavilion that had been raised in the name of Truth. They committed that which neither 'Ad nor Thamud committed, and inflicted upon the Husayns of this age that which the Jews

1 هُوَ

2 يَا قَلَمَ الْأَعْلَى إِنْ أَذْكَرَ اسْمِي الْحَسَنَ الَّذِي فَدَى فِي سَبِيلِي وَانْفَقَ مَا عِنْدَهُ حَبًّا بِلْجَالِي وَشَوْقًا لِلْقَائِي ثُمَّ أَذْكَرَ اسْمِي الْحُسَيْنَ الَّذِي مَا رَجَعَ مِنْ مَشْهَدِ الْفِدَاءِ بِهِمَا رَجَعَ حَدِيثَ الذَّبْحِ وَذَابَتْ الْأَجَادُ ثُمَّ أَذْكَرَ الْكَاطِمَ الَّذِي شَهِدَ مَا لَا [شَهِدَ] أَحَدٌ مِنَ الْعِبَادِ

3 أَشْهَدُ أَنَّكُمْ آمَنْتُمْ بِاللَّهِ فِي يَوْمٍ فِيهِ أَخَذَتِ الزَّلَازِلُ قِبَائِلَ الْأَرْضِ كُلَّهَا وَاضْطَرَبَتْ فِيهِ الْقُلُوبُ وَشَاحَصَتْ الْأَبْصَارُ أَشْهَدُ بِكُمْ أَرْتَفَعَتْ رَايَاتُ الذِّكْرِ بَيْنَ الْعِبَادِ وَ[نَصَبَ] أَعْلَامَ الْهُدَايَةِ فِي أَكْثَرِ الْبِلَادِ أَنْتُمْ الَّذِينَ فِي مَصِيبَتِكُمْ نَاحَتِ السَّدْرَةِ وَصَاحَتِ الصَّخْرَةُ وَنَسَفَتِ الْجِبَالُ نَعِيمًا لِمَنْ تَقَرَّبَ إِلَيْكُمْ وَ[شَرَفَ] بَزِيَارَتِكُمْ وَنَطَقَ بِمَا نَطَقَ بِهِ الْقَلَمُ الْأَعْلَى فِي ذِكْرِكُمْ وَثَنَاتِكُمْ وَمَا كُنْتُمْ عَلَيْهِ فِي حُبِّهِ اللَّهِ مَالِكِ الْمَبْدِءِ وَالْمَأْبِ

4 هُوَ الْمُبَيِّنُ الْعَلِيمُ

5 مَشَاهِدُهُ دَرِ قَوْمٍ وَظَلَمَ إِشَانِ نَمَّا قَسَمَ بِأَقْتَابِ حَقِيقَتِ كَهْ نَاقَهُ رَا پِي نَمُودَنْدِ وَ سَرَادَقِيكِهِ بِاسْمِ حَقِّ بَلَنْدِ شُدِه بُوْدِ اَوْ رَا دَرِيْدَنْدِ مَرْتَكَبِ شُدَنْدِ أَنْجِهْ رَا كِه عَادِ وَ ثُمُودِ اَرْتَكَابِ نَمُودَنْدِ وَ بِحُسْنَيْنِ

were not willing to inflict upon the Spirit (Christ) and which Abu-Jahl did not decree against the Messenger.

- 6 Yet they still go to the mosque and, in their imagination, engage in the remembrance of God. Fie upon them for what they have earned in their vain life! Soon shall they find themselves in the lowest depths. Verily thy Lord is the All-Remembering, the All-Informed.
- 7 This is such a calamity that God Himself consoles His servants and makes mention of it. Therefore He is the One Who bears this calamity, and this is a station that the two worlds cannot equal. The glory be upon thee and upon every people that hath believed in God, the Single, the All-Informed.

عصر وارد آوردند آنچه را که یهود از برای روح راضی نشد و ابوجهل از برای رسول فتوی نداد

6 مع ذلک بمسجد میروند و بگمان خود بذکر حق مشغولند افّ لهم بما اکتسبوا فی الحیوة الباطلة سوف یرون انفسهم فی اسفل الطبقات ان ربّک لهو الذاکر الخبیر

7 این مصیبتی است که حق بنفسه عباد خود را تسلی میدهد و ذکر میفرماید لذا صاحب مصیبت او است و این مقامی است که دو کون بآن معادله نمینماید الباء علیک و علی کل امة امنت بالله الفرد الخبیر

BLIB_Or15714.126x, BLIB_Or15722.184,
NNY.122-123x

BH03081

To: Aqa Muhammad who attained, in Qazvin

Date: 1296 ? [1878-1879]

- 1 In the Name of the All-Knowing One
- 2 O Muhammad! Praise be to God that thou hast turned unto the Most Exalted Horizon, hast drunk from the Kawthar of reunion, and hast attained unto the lights of the Presence which is the greatest and most glorious of all deeds, and hast heard, time and again with thine own ears, the call of the Wronged One. We beseech God - exalted and glorified be He - not to withhold, through His boundless grace, the droppings of the Most Great Ocean from thee and from the other friends.
- 3 Say: Occupy not yourselves with the mirage, and deprive not yourselves of the waves of the ocean of meanings. The pleasures of the world have been and shall ever be transient. Say: Be not beguiled by its honey for it is pure venom. Strive ye that all may be adorned with the ornament of knowledge.
- 4 Convey to all those souls who are gazing toward the Most Exalted Horizon the greetings of this Wronged One, that all may be gladdened by the sweet savors of divine glorification and may act in accordance with that which is befitting. To all those souls, both men and women, who have turned toward

1 بنام داننده یگا

2 ای محمد الحمد لله بافق اعلی توجه نمودی و از کوثر وصال آشامیدی و بانوار لقا که اعظم و اکبر اعمالست فائز گشتی و ندای مظلوم را بگوش خود مرّ بعد اخری شنیدی از حق جلّ و عزّ سائلیم که از فضل نامتناهی خود آنجناب و سایر دوستان را از ترشحات بحر اعظم محروم نفرماید

3 بگو بسراب خود را مشغول نمائید و باو از تموجات دریای معانی ممنوع نشوید نعم دنیا فانی بوده و خواهد بود بگو بشهدش مغرور نشوید که عین سمست جهد نمائید تا کل بطراز دانائی مرین شوید

4 جمیع نفوسیکه بافق اعلی ناظرند از قول اینمظلوم تکبیر برسانید تا کلّ از نفعات تکبیر الهی مسرور شوند و آنچه سزاوار است عامل گردند نفوسیکه بشطرسین توجه نمودند و بانوار عرش فائز گشتند جمیعرا از ذکور و اناث از قبل حق تکبیر برسانید

the Prison and have attained unto the lights of the Throne, convey greetings from God. God willing, they must attain unto and act according to that which the All-Merciful hath revealed in the Book.

انشاء الله بايد به ما انزله الرحمن في الكتاب فائز
باشند و عامل گردند

- 5 O friends! Fix your gaze in all conditions upon steadfastness and trustworthiness. These two qualities are as two great luminaries shining forth and manifest from the heaven of the divine Tablet. Blessed is the state of the one who is illumined by the light of these two luminaries. By the Most Great Name! Such a one is recorded and inscribed in the Book among the Concourse on High.

5 ای دوستان در جميع احوال باستقامت و امانت
ناظر باشید این دو صفت دو نیر اعظمند که از
آسمان لوح الهی مشرق و لا تحند نیکوست حال
نفسیکه بانوار این دو نیر منور شد قسم باسم اعظم
که او از ملاء اعلی در کتاب مذکور و مسطور
است

- 6 Blessed art thou, O Muhammad, in that thou hast attained unto the lights of the Kingdom and hast believed in God, the Lord of the worlds. Verily, she who hath ascended is among those who have attained in a preserved Tablet. Be thou assured through the grace of thy Lord, then act according to that which thou hast been commanded by the One Who is the All-Knowing Revealer.

6 طوبی لک یا محمد بما فزت بأنوار الملکوت و
آمنت بالله رب العالمین انّ الّتی صعدت انّها من
الفائزات فی لوح کریم ان اطمئنّ بفضل مولیک
ثمّ اعمل بما امرت به من لدن منزل علیم

- 7 O people of Q! We have heard your call and have answered you through Our grace, for We are the Answerer. Unite ye first, then make mention of your Lord, the Stranger.

7 یا اهل ق انا سمعنا ندائکم و اجبناکم فضلاً من
عندنا و انا المجیب ان اتحدوا اولاً ثم اذكروا ربکم
الغریب

- 8 The glory rest upon you and upon thee, O Muhammad, and upon thy mother who hath recognized and attained and heard that which the Tongue of God, the Lord of the worlds, hath uttered, and upon thy family and upon those women who have believed in the One, the All-Informed.

8 البهاء علیکم و علیک یا محمد و علی امّک الّتی
عرفت و فازت و سمعت ما نطق به لسان الله
رب العالمین و علی اهلک و علی الّلائی آمنّ بالفرد
الخبیر

BLIB_Or15696.030e, BLIB_Or15734.2.108

BH03120

Date: 1296 ? [1878-1879]

- 1 He is the Most Great
- 2 The Promise hath come, and the Promised One hath appeared, yet the people are in evident confusion. The sea of life hath surged, yet they hasten toward death. The fragrance of the All-Merciful hath wafted, yet they turn away from it. They have taken the pond and cast aside the Salsabil - what aileth them that they perceive not? They occupy themselves with dust, turning away from the All-Bestowing. Verily they understand

1 هو الأعظم

2 قد اتی الوعد و ظهر الموعود و القوم فی اضطراب
مبین قد ماج بحر الحیوان و هم الی الموت یسرعون
قد هاج عرف الرحمن و هم عنه معرضون قد
اخذوا الغدیر و نبذوا السلسبیل ما لهم کیف لا
یشعرون قد اشتغلوا بالتراب معرضین عن الوهاب

not. By God! Their eyes are blind and their ears are deaf - they neither hear nor see.

الا أنّهم لا يفقهون لعمر الله أنّ عيونهم عمياء و
آذانهم صمّاء لا يسمعون ولا ينظرون

- 3 O My Most Exalted Pen! Make mention of him who hath turned to the Light and set his face toward God, the Self-Subsisting, the All-Compelling - he who heard the Call when it was raised in the kingdom of creation and hastened through the fields of divine good-pleasure until he recognized and said: "Praise be unto Thee, O God of the seen and unseen!"

3 ان يا قلبى الأعلى ان اذكر من اقبل الى النور و
توجّه الى وجه الله المهيمن القيوم الذى سمع النداء
اذا ارتفع فى ملكوت الانشاء و سرع فى ميادين
الرضاء الى ان عرف و قال لك الحمد يا اله
الغيب والشهود

- 4 Say: O people of Baha! Are ye asleep, or hath the wine of desire overtaken you and prevented you from the remembrance of God, the Lord of existence? Say: This is the Day of Rising - how is it ye remain seated? This is the Day of the Call - how is it ye remain silent? Arise in My Name, then speak with wisdom and utterance, that perchance the people of the contingent world may turn unto the All-Merciful, Who calleth from this forbidden station.

4 قل يا اهل البهاء أ أنتم فى النوم او اخذكم سكر
الهوى و منعكم عن ذكر الله مالک الوجود قل
هذا يوم القيام كيف انتم تتعدون و هذا يوم
النداء وانتم صامتون قوموا باسمى ثم انطقوا بالحكمة
و البيان لعل اهل الامكان يتوجهون الى الرحمن
الذى ينادى فى هذا المقام المنوع

- 5 Say: Have ye heard, yet remained patient? Fear God and be not of those who know not. Say: Turn ye, that ye may hear God's melody in the kingdom of utterance. By My life! Were they to hear it, the rapture of longing would seize them to such degree that they would dance and not even perceive it.

5 قل هل سمعتم و صبرتم اتقوا الله و لا تكونوا من
الذينهم لا يعرفون قل توجهوا لتسمعوا لحن الله
فى ملكوت البيان لعمرى لو يسمعون ليأخذهم
جذب الشوق الى مقام يرقصون و لا يشعرون

- 6 Say: Do ye abandon the cup of immortality and take the putrid water of extinction from the hand of every rejected transgressor? Say: Hath the teacher of desire taught you this, or your own selves? Be truthful with Me, O people, and follow not every veiled liar. Arise with wisdom and remind the servants of what the Lord of creation hath commanded you, that perchance they may turn unto God, the Mighty, the Loving.

6 قل أ تدعون كوب البقاء و تأخذون صديد الفناء
من يد كل فاجر مردود قل أ علمكم هذا معلّم
الهوى او انفسكم فاصدقوا لى يا قوم و لا تتبعوا
كل كاذب محجوب قوموا بالحكمة و ذكروا العباد
بما امركم مالک البرية لعل يتوجهون الى الله العزيز
الودود

- 7 Thus hath My Pen spoken, My Tongue uttered, and My limbs testified. Blessed is he who hath drawn near and taken the Tablet of God with the hand of power and drunk therefrom what was inscribed in My Preserved Tablet. O thou who drikest from My cup and speaketh in My Name! Give thanks for what hath been sent down to thee from the heaven of providence - this irrevocable Book.

7 كذلك نطق قلبى و تكلم لسانى و بينت جوارحى
طوبى لمن تقرب و اخذ لوح الله بيد القدرة و
شرب منه ما رقم فى لوحى المحفوظ أنك يا ايها
الشارب من كأسى و الناطق باسمى ان اشكر بما
ارسل اليك من سماء العناية هذا الكتاب المحتوم

BLIB_Or11097.125, BLIB_Or15696.031a,
BLIB_Or15722.201, BLIB_Or15734.2.109,
AVK3.454.16

BH03268

To: Muhammad Sad Hi

Date: 1296 ? [1878-1879]

1 In the name of the one incomparable God

1 بنام یگنا خداوند بیمانند

2 Your call reached the Most Holy and Luminous Threshold, and whatsoever you mentioned, this servant presented it. That which is beloved today is steadfastness in the Cause, and this matter is greater than what may occur to the heart or the realm of imagination can enumerate. Ask of the exalted Truth to make you successful in attaining a drop from this ocean.

2 ندایت بساحت اقدس انور اعلی رسید و آنچه ذکر نمودی عبد حاضر معروض داشت آنچه الیوم محبوب است استقامت بر امر است و این فقره اعظم است از آنچه در قلب خطور نماید و یا عالم خیال احصا کند از حق منبع بطلب تا تو را بر شئی از این بحر فائز فرماید

3 Consider the divines of the age who, though they waited night and day for the Truth and would say from the pulpits "May God hasten His coming," when the horizon of the world was illumined with the Sun of Manifestation, all arose in opposition and strove with hands of tyranny and hypocrisy to preserve their leadership. They passed by the Truth and what pertains to Him, and remained content with their own idle fancies and vain imaginings. They are seen to be deprived and forbidden from the sealed wine and the ocean of the bounty of the Self-Subsisting Name. Although they witness at all times the transience of the world, nevertheless some are heedless, some fearful, some agitated, some bewildered, and some veiled.

3 ملاحظه در علمای عصر کن مع آنکه شبها و روزها منتظر حق بودند و بر منابر عجل الله فی فرجه میگفتند چون افق عالم بنیر ظهور منور شد جمیع باعراض قیام نمودند و بایادی ظلم و نفاق در حفظ ریاسات خود کوشیدند از حق و ما عنده گذشتند و باو هام و ظنون خود قانع شدند از ربحی محتوم و بحر عنایت اسم قیوم محروم و ممنوع مشاهده میشوند مع آنکه کل فای عالم را در کلّ حین مشاهده میکنند مع ذلک بعضی غافل و بعضی خائف و بعضی مضطرب و بعضی متحیر و بعضی محتجب ملاحظه میگردند

4 Consider the King of Martyrs, that is, the name of Ha' - upon him be all the most glorious Glory. He attained to such a station, though he himself had beseeched the Truth, glorified and exalted be He, for numbered years. When he attained unto it, most souls became agitated, although the Truth aided him and adorned him with the ornament of might and exaltation. At the end of his life he reached a station which all the Prophets and Messengers and near-brought angels at all times beseech and hope for. Now all must be thankful to the Truth - exalted be His dominion and magnified be His power - not agitated and fearful. By My life! They have not found the sweetness of this station and are pleased and occupied with the ornaments and things of the world.

4 در سلطان شهدا یعنی اسم حاء علیه من کلّ بهاء ابهه ملاحظه کن باین مقامی که فائز شد خود او در سنین معدوده از حق جلّ و عزّ سائل بود چون بان فائز شد اکثری از نفوس مضطرب مشاهده شدند و حال آنکه حق او را مؤید فرمود و بطراز عزّت و علو مزین نمود و در آخر عمر بمقامی رسید که جمیع انبیا و مرسلین و ملائکه مقربین در کلّ حین اتمّقام را سائل و آملند حال باید جمیع حقّ جلّ سلطانه و عظم اقتداره را شاکر باشند نه مضطرب و خائف لعمری لذت اتمّقام را نیافته اند و بزخارف و اشیای دنیا محظوظ و مشغولند

5 And God speaks the Truth and He guides the Way. Verily He has power over all things.

5 و الله یقول الحقّ و هو یدلّ السبیل انه لعلی کلّ شئی قدير

BLIB_Or15715.371b

BH03219

To: Mulla Muhammad Husayn

Date: 1296 ? [1878-1879]

1 In the name of the One All-Knowing God

1 بنام دانای یگنا

2 At all times the Supreme Pen summons the people of the world of possibility to the Dawning-Place of the revelation of the All-Merciful. Yet most of mankind remain veiled and deprived therefrom, even though they witness and know with certainty that whatever is visible will perish and decline shall overtake it. Some people are occupied with vain imaginings and are seen to be far from the Dawning-Place of certitude, while others are deluded by outward bounties and are thereby deprived of the Dawning-Place of divine revelation and the Source of the sublime Command. God shall soon purify the earth of these people and their deeds and actions and words and pride and vainglory. Verily He is the Just Rewarder, the All-Knowing.

2 در جمیع احیان قلم اعلی اهل امکانرا بمطلع وحی رحمن دعوت مینماید ولکن اکثری از خلق از آن محجوب و محروم مانده اند با آنکه مشاهده مینمایند و یقین میدانند آنچه مشهود است فانی خواهد شد و زوال آنرا اخذ نماید بعضی از ناس بظنون و اوهام مشغول و از مشرق ایقان بعید مشاهده میشوند و برخی بنعمت ظاهره مغرور و بسبب آن از مشرق وحی ربّانی و مصدر امر سبحانی محروم مانده اند سوف یطهر الله الأرض من هؤلاء و اعمالهم و افعالهم و اقوالهم و کبریائهم و غرورهم انه هو المجزى العليم

3 We convey greetings to all the friends in that land and command all to show forth the utmost steadfastness, for the deniers and objectors and hosts of negation exist both within and without. We beseech God to protect them all. In most Tablets mention hath been made and continues to be made of steadfastness. Nevertheless it was observed that a certain soul was deprived of the Euphrates of divine favors by a drop of bitter salt. Such is the condition of souls. In all divine Books mention hath been made of this Day and it hath been named the Day of God. Yet people remain occupied with the vain imaginings of the past and are far removed from the Purpose. Fie upon them! They have no share in this blessed, mighty and wondrous Day.

3 جمیع دوستان آن ارض را تکبیر میرسانیم و کل را باستقامت کبری امر مینمائیم چه که معرضین و معترضین و جنود نفی از داخل و خارج موجودند از حق میطلبیم کل را حفظ فرماید در اکثر الواح ذکر استقامت بوده و هست مع ذلک مشاهده شد نفسی بقطره ملح اجاج از فرات الطاف الهی محروم گشت اینست شأن نفوس در جمیع کتب الهی ذکر امروز بوده و بیوم الله نامیده شده مع ذلک ناس باوهمات قبل مشغول و از مقصود دور افت لهم لیس لهم نصیب فی هذا اليوم المبارک العزیز البدیع

4 With the utmost earnestness and endeavor you must summon the people to this exalted and most sublime station and this most glorious Spot. The beginning of the matter is to believe in God and its end is to remain steadfast in His Cause. The glory of God rest upon you and upon My loved ones who have heard My call and recognized My path and acted according to what was commanded in My Book and attained unto the choice wine of steadfastness from the hand of My bounty. These are the people of My Kingdom, upon whom the Manifestations of My Cause and the Dawning-Places of My wondrous utterance shower their blessings.

4 باید بکمال جدّ و اجتهاد ناس را باین مقام بلند اعلی و مقراعرّ اسمی دعوت نمائید اول الامر الایمان بالله و آخره الاستقامة علیه البهاء علیک و علی احبائى الذین سمعوا ندائی و عرفوا صراطی و عملوا بما امروا فی کتابی و فازوا برحیق الاستقامة من ید عطائی اولئک اهل ملکوتی یصلی علیهم مظاهر امری و مطالع بیانی البدیع

- 5 From this station We send greetings to your wife who has turned to God and attained unto His days and believed while all on earth turned away, save those whom God desired, the Single One, the All-Knowing.

5 أَنَا نَكْبَرُ مِنْ هَذَا الْمَقَامِ عَلَى ضُلْعِكَ الَّتِي أَقْبَلْتَ إِلَى اللَّهِ وَفَازْتَ بِأَيَّامِهِ وَأَمَنْتَ إِذْ أَعْرَضَ مِنْ عَلَى الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ الْفَرْدُ الْعَلِيمُ

BLIB_Or15710.271b, BLIB_Or15719.088d

BH03216

Date: 1296 ? [1878-1879]

To be typed.

BLIB_Or15727a.058

BH03294

To: Aqa Muhammad Javad

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Mighty, the Most Glorious
- 2 O Javad! The Wronged One gives thee the glad tidings of God's favors and bounties. Verily He is the One, the Single, the All-Knowing. Thou art he who hast drunk from My generous hand the Kawthar of divine knowledge and turned unto the All-Merciful when most of the people of the world turned away from Him. Thus doth My Most Exalted Pen make mention of him who hath turned to the Most Glorious Horizon, as a token of grace from the All-Bountiful.
- 3 The servant in attendance before Us hath read thy supplication, which was honored to be heard by the Prisoner in this noble scene. Verily We behold thee in thy condition and have heard thy heart's yearning in God, the Lord of the worlds. That which thou didst send by the hand of glory hath arrived. We have distributed it with Our own hand as a token of Our grace and mercy upon thee. Rejoice thou and be of the thankful ones.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْأَبْهَى

2 يَا جَوَادَ يَبْشُرُكَ الْمَظْلُومُ بِعَنَايَاتِ اللَّهِ وَالطَّافَةِ أَنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ أَنْتَ الَّذِي شَرِبْتَ مِنْ يَدِ عَطَائِي كَوْثَرَ الْعِرْفَانِ وَأَقْبَلْتَ إِلَى الرَّحْمَنِ إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ أَهْلِ الْعَالَمِ كَذَلِكَ يَذْكُرُ قَلْبِي الْأَعْلَى مِنْ أَقْبَلِ إِلَى الْإِفْقِ الْأَبْهَى فَضلاً مِنْ لَدُنِ الْكَرِيمِ

3 قَدْ قَرَأَ مُنَاجَاةَكَ الْعَبْدُ الْحَاضِرُ لَدَى الْوَجْهِ وَتَشَرَّفَ بِاصْغَاءِ الْمَسْجُونِ فِي هَذَا الْمَنْظَرِ الْكَرِيمِ أَنَّهُ نَزَاكَ فِيمَا أَنْتَ عَلَيْهِ وَسَمِعْنَا حَنِينَ قَلْبِكَ فِي اللَّهِ رَبِّ الْعَالَمِينَ قَدْ حَضَرَ مَا أَرْسَلْتَهُ بِيَدِ الْمَجْدِ أَنَا قَسَمْنَاهُ بِيَدِنَا فَضلاً مِنْ عِنْدِنَا عَلَيْكَ وَرَحْمَةً إِنْ أَفْرَحَ وَكَنَ مِنَ الشَّاكِرِينَ

4 Say: O Thou Who art wronged throughout all regions and consumed by the fire kindled by the people of discord who have broken the Covenant! Whenever I desire to ascend to the heaven of Thy mention, I behold Thee exalted above it and above all that imaginings can attain. Therefore do I confess, O Beloved of my heart, Solace of mine eyes, my Lord and my King, that I am powerless to mention even a single leaf among the leaves of Thy most exalted Paradise which Thou didst create through Thy Most Glorious Name - how then could I be capable of making mention of Thee or speaking in praise of Thy Self? I testify that Thou hast ever been sanctified above the recognition of Thy creation and holy beyond the description of Thy servants. Since this is so, I make mention of what the tongue of Thy Revelation hath spoken in Thy Tablets: that Thou art not described except by Thyself and not mentioned save through Thyself. I beseech Thee to make this mention the crown of all mentions through Thy grace and favor, and to accept from me, through the wonders of Thy bounties, that which Thou hast taught me through Thy generosity. Verily Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, my Beloved and the Beloved of all who are in the heavens and the earth.

5 We make mention of Our servant that We may give him the glad tidings of My gracious remembrance. The glory be upon thee and upon him and upon his brother and upon a hand-maiden from the All-Bountiful, the Ancient of Days. Convey My greetings unto Muhammad-Qabli-Husayn and his mother and his wife, that they may rejoice in this wondrous mention.

4 قل يا مظلوم الآفاق و المحترق بالنار التي اضرها
اهل التفاق الذين كسروا الميثاق كلها اريد ان
ارتقي الى سماء ذكرك اراكم مرتفعاً عنها و عما
تدركه الاوهام اذا اعترف يا محبوب قلبي و قرّة
عين فؤادي و مالي و سلطاني بائي كنت عاجزاً
عن ذكر ورقة من اوراق جنتك العليا التي خلقتها
باسمك الأبهى فكيف اقدر ان اقوم بذكرك او
انطق بثناء نفسك اشهد انك لم تزل كنت متعالياً
عن عرفان خلقك و مقدساً عن وصف عبادك
فلما كان الأمر كذلك اذكر بما نطق به لسان
وحيك في الواحك بانك لا توصف بغيرك
و لا تذكر بدونك اسئلك بان تجعل هذا الذكر
اكيل الأذكار بفضلك و احسانك و تقبل مني
ببدائع الطافك ما علمتني ببجودك اذ انك انت
المقتدر علي ما تشاء لا اله الا انت محبوبي و محبوب
من في السموات و الأرضين

5 انا نذكر غلامنا لتبشّره بذكرى الجميل البهاء عليك
و عليه و على اخيه و امة من لدن فضال قديم
كبر من قبلي على محمد قبل حسين و امه و ضلعه
ليفرح بهذا الذكر البديع

BLIB_Or15730.069a

BH09228

To: *Jamal Burujirdi, in Tihiran*

Date: 1296 ? [1878-1879]

1 He is the One Who calleth amidst His servants

2 Glorified be He Who hath sent down the verses in truth and revealed what He hath willed. He, verily, is the Truth, the Knower of things unseen. The world hath been honored by the advent of the Most Great Name, whereupon the trembling seized all the tribes of the earth except such as God, the Almighty, the Self-Subsisting, hath willed.

1 هو المنادي بين العباد

2 سبحان الذي انزل الآيات بالحق و اظهر ما اراد
انه هو الحق علام الغيوب قد تشرف العالم بقدم
الاسم الأعظم اذا اخذت الزلازل قبائل الأرض
كلها الا من شاء الله المهيمن القيوم

3 O thou who soarest in the atmosphere of the All-Merciful! Harken unto that which the hosts of Satan who have disbelieved in God, the Lord of Lords, do speak. Verily, he who pronounced judgment against the Third Letter who believed in Him Whom God shall make manifest hath uttered that which hath rent asunder the veil of the Kingdom and caused the dwellers of the realms above to lament. He who should have kissed the dust of his feet hath been unjustly slain - to this doth the Wronged One bear witness in this praiseworthy station. Moreover, he pronounced judgment against certain souls, whereat the eyes of the Concourse on High and the dwellers in the cities of Names shed tears. Woe unto him and unto those who followed him among such as disbelieved in the All-Merciful when He came unto them with manifest sovereignty!

4 Say: When We returned from Our exile to Zawra (Baghdad), We found that he had taken possession of the sanctuary of the Point. At this, the eye of My inner being wept and My heart melted. By God's life! I concealed this with all diligence lest any hateful rejected one should become aware of it. By God! The Pen is powerless to recount what he committed in his vain life, for it is ashamed to mention that which is unworthy of mention this Day. To this testify those who were with him and associated with him, and beyond them the Truth, the Knower of things unseen. Thou dost ponder My forbearance despite My power, and My concealment despite My knowledge, and that which every ignorant oppressor doth utter. We have mentioned unto thee some of what hath befallen Us at the hands of those who know not their right hand from their left, let alone this exalted station.

5 When thou receivest this Tablet, recite it unto thyself, then read it to those who have quaffed the wine of life in the days of God, the Lord of what was and what shall be. Glory be upon thee and upon those who have cast away idle fancies through the Name of God, the Lord of the seen and the unseen.

3 يَا أَيُّهَا الطَّائِرُ فِي هَوَاءِ الرَّحْمَنِ أَنْ اسْتَمِعْ مَا يَتَكَلَّمُ بِهِ جُنُودُ الشَّيْطَانِ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ الْمُلُوكِ أَنْ الَّذِي أَفْتَى عَلَى الْحَرْفِ الثَّالِثِ الْمُؤْمِنِ بِمَنْ يَظْهَرُهُ اللَّهُ قَالَ مَا انْشَقَّ بِهِ سِتْرُ الْمَلَكُوتِ وَنَاحَ بِهِ سَكَّانُ الْجَبَرُوتِ قَدْ قَتَلَ بِالظُّلْمِ مَنْ يَنْبَغِي لَهُ أَنْ يَقْبَلَ تَرَبُّ قَدَمِيهِ يَشْهَدُ بِذَلِكَ الْمَظْلُومُ فِيهِذَا الْمَقَامِ الْمَحْمُودِ وَ عَنْ وَرَائِهِ أَفْتَى عَلَى أَنْفُسٍ مَعْدُودَاتٍ وَ بِذَلِكَ تَذَرَفَتْ عَيُونُ الْمَلَأِ الْأَعْلَى وَ سَكَّانُ مَدَائِنِ الْأَسْمَاءِ تَبَّأَ لَهُ وَ لِمَنْ تَبِعَهُ مِنَ الَّذِينَ كَفَرُوا بِالرَّحْمَنِ إِذَا اتَّيَهُمْ بِسُلْطَانٍ مُشْهُودٍ

4 قُلْ إِنَّا لَمَّا رَجَعْنَا مِنْ هَجْرَتِنَا إِلَى الزُّورَاءِ وَجَدْنَا أَنَّهُ تَصَرَّفَ فِي حَرَمِ النُّقْطَةِ بِذَلِكَ بَكَتْ عَيْنُ سَرِيِّ وَ ذَابَ قَلْبِي لِعَمْرِ اللَّهِ سَتَرَتْ ذَلِكَ بِكُلِّ الْجَهْدِ لَثَلَا يَطَّلِعُ بِهِ كُلٌّ مَغْلٍ مُرْدُودٌ تَالَهُ أَنْ الْقَلَمُ لَا يَقْدِرُ أَنْ يَقُومَ بِذِكْرِ مَا ارْتَكَبَ فِي الْحَيَاةِ الْبَاطِلَةِ لِأَنَّهُ يَسْتَحْيِي أَنْ يَذْكُرَ مَا لَا يَنْبَغِي ذِكْرُهُ الْيَوْمَ يَشْهَدُ بِذَلِكَ مَنْ كَانَ مَعَهُ وَ عَاشِرُهُ وَ عَنْ وَرَائِهِ الْحَقُّ عَلَامُ الْغُيُوبِ أَنْكَ تَتَفَكَّرُ فِي صَبْرِي بَعْدَ قُدْرَتِي وَ سَتَرِي بَعْدَ عَلَمِي وَ مَا يَتَكَلَّمُ بِهِ كُلٌّ ظَالِمٌ مَجْهُولٌ إِنَّا ذَكَّرْنَا لَكَ بَعْضَ مَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ لَا يَعْرِفُونَ الْيَمِينَ عَنِ الشَّمَالِ وَ كَيْفَ هَذَا الْمَقَامِ الْمَرْفُوعِ

5 إِذَا فَزْتَ بِاللُّوحِ أَنْ أَقْرَأَ فِي نَفْسِكَ ثُمَّ أَقْرَأْهُ عَلَى الَّذِينَ شَرَبُوا رَحِيقَ الْحَيَاةِ فِي أَيَّامِ اللَّهِ رَبِّ مَا كَانَ وَ مَا يَكُونُ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ نَبَذَ الْأَوْهَامَ بِاسْمِ اللَّهِ مَالِكِ الْغَيْبِ وَ الشُّهُودِ

BRL_DA#344, TZH4.161x, TZH4.168x

BH03331

To: *Jinab-i-Mim Shin*

Date: 1296 ? [1878-1879]

1 In the name of God, the All-Knowing, the All-Seeing.

1 بنام خداوند دانای بینا

2 We have expressed divine utterances in the Persian tongue. Although Arabic is more excellent, yet Persian speech is sweeter. In all conditions, fix your gaze upon this blessed word which, like the Most Great Luminary, hath dawned from the horizon of the divine Tablet. He saith: "Whoso belongeth to God, God belongeth to him." This servant beareth witness to that which hath been mentioned. Hold fast unto it, for it sufficeth thee if thou act according to it. He, verily, is the All-Knowing Teacher.

2 بلسان پارسی بیانات الهی ذکر میشود اگرچه لسان عربی احسن است ولیکن گفتار پارسی احلی در کل احوال باینکلمه مبارکه که بمشابه نیر اعظم از افق آسمان لوح الهی مشرق است ناظر باشید میفرماید من کان لله کان الله له این عبد شهادت میدهد بآنچه ذکر شد تمسک بها آنها تکفیک لو تعمل بها انه هو المعلم العليم

3 Reflect a little: the whole world hath been created for the knowledge of God. In all the heavenly Books, they were given the glad-tidings of the Most Great Manifestation. Nevertheless, when the veils were rent asunder, and the clouds were lifted, and the Countenance of the Intended One appeared and was made manifest from the horizon of the heaven of revelation, all arose in opposition and protest, though all were expectant. This is why He formerly said that true believers are rarer than red sulphur. Had they reflected even less than that on what was revealed before, they would not have been deprived today of the ocean of meanings and prevented from the sun of clear vision.

3 قدری تفکر فرمائید جمیع عالم از برای عرفان حق خلق شده اند در جمیع کتب سماوی بظهور اعظم مرده داده شده اند مع ذلک چون حجابات خرق شد و سبحات مرتفع گشت و طلعت مقصود از افق سماء ظهور ظاهر و هویدا گردید کل بر اعراض و اعتراض قیام نمودند مع آنکه جمیع منتظر بودند اینست که از قبل فرموده مؤمن که باب تر است از کبریت احمر اگر در اقل من آن تفکر مینمودند در آنچه از قبل ظاهر شد البته امروز از بحر معانی محروم نمیشدند و از آفتاب بینائی ممنوع نمیکشتند

4 Harken unto the call of this Wronged One, and in the end of life hold fast unto that which is better for thee than all the treasures of the world. By the ocean of knowledge! What is being said is the truth, there is no doubt in it. Hear thou My call and say "God!" then leave them to their vain disputes. If thou shouldst find even less than a needle's eye of the fragrances of the utterance of the All-Merciful, thou wouldst find thyself detached from the world and all who dwell therein, and wouldst take up thy habitation and find thy refuge in the shadow of the Friend in the utmost joy and delight and tranquility.

4 بشنو ندای این مظلوم را و در آخر عمر متمسک شو بآنچه از برای تو بهتر است از کنوز عالم قسم بدریای دانائی که آنچه گفته میشود حق است لا ریب فیه ان استمع ندائی و قل الله ثم ذرهم فی خوضهم یلعبون اگر اقل من سم ابره نفحات بیان حضرت رحمن را بیابی خود را از عالم و عالمیان فارغ مشاهده نمائی و در ظل دوست بکمال روح و ریحان و اطمینان مقرّ گیری و مأوی گزینی

5 A prayer was sent before; persevere in it, for it is a key to the gates of divine favor and mercy and kindness. Blessed is he who holdeth fast to the cord of the Command and cleaveth to the hem of the grace of his Lord, the All-Bountiful.

5 مناجاتی از قبل ارسال شد بآن مداومت نمائید چه که آن مفتاح است از برای ابواب عنایت و رحمت و شفقت الهی طوبی لمن تمسک بحبل الأمر و تشبّث بذیل عنایة ربه الکریم

ADMS#217

BLIB_Or15715.373b, MAS8.110bx

BH03369

Date: 1296 ? [1878-1879]

- 1 He is the Expositor, the All-Knowing 1 هو المبيّن العليم
- 2 The Qayyum came, and the Qa'im was standing at the Gate. We said: "Thou art the Promised One." He replied: "Nay, by thy life! He is the Imagined One Who hath been created from the imaginings of the people of the Furqan." 2 قد اتى القيوم والقائم قد كان قائماً لدى الباب قلنا انك انت الموعود قال لا و نفسك انه هو الموهوم الذى خلق من اوهام ملاً الفرقان
- 3 We said: "Is He the One Who gave thee glad tidings?" He replied: "How could that be, after thou didst sanctify Him above all vain imaginings?" 3 قلنا هل هو مبشّر قال كيف هو بعد ما جعلته مقدساً عن الأوهام
- 4 We said: "Dost thou know where His station is and when He will come?" He replied: "Neither I nor anyone possessed of knowledge of all things knoweth this, for Thou art the Mighty, the All-Knowing." 4 قلنا هل تعرف اين مقامه و متى يأتى قال لا انا و لا من عنده علم الأشياء و انك انت العزيز العلام
- 5 We said: "Wouldst thou judge as false one who hath given tidings of His presence on earth?" He replied: "He in Whose possession is the Mother Book hath so judged." 5 قلنا هل تحكم بكذب من اخبر بوجوده فى الأرض قال قد حكم بذلك من عنده ام الكتاب
- 6 We said: "If we were to deny this Cause, which was the very foundation of the religion of the Furqan and the edifice of their Faith, how then could we believe what we hear from those who desire to walk in their footsteps and follow their path, and make the successors conform to what preceded from their forebears?" He replied: "By thy life! We believe them not in what they say, and Thou art the All-Seeing Witness." 6 قلنا لو نكذب هذا الأمر الذى كان اس مذهب الفرقان و بنیان دينهم فكيف نصدق ما نسمع من الأخبار من الذين ارادوا ان يمشوا على آثارهم و اقدامهم و يطابقوا الخلف بما مضى من السلف قال لعمرى لا نصدقهم فيما يقولون و انك انت الشاهد البصار
- 7 We said: "Were any follower of the Bayan who hath denied God and His signs to hear this, he would pronounce thee an infidel and order thy death." He replied: "I would offer him my breast and neck and head more swiftly than the flash of lightning - thy Self, which dominateth all religions, beareth witness to this." 7 قلنا لو يسمع ذلك احد من البيان الذى كفر بالله و آياته يكفرى و يأمر يقتلك قال اقدم اليه بصدري و عنقى و رأسى اسرع من وميض البرق يشهد بذلك نفسك المهيمنة على الأديان
- 8 We said: "Dost thou deny him who assigned a station to the Qa'im and called it the Holy Precinct, and issued proclamations in His name therefrom and spread them throughout the land?" He replied: "Thou seest me, O my God, like one bewildered and dumbfounded, and I behold myself perplexed regarding those who have taken for themselves a path to other than Thee and have risen against Thee in hypocrisy." 8 قلنا هل تنكر الذى جعل للقائم مقاماً و سمّاه بالنّاحية المقدّسة و اخرج منها توافيع باسمه و ينشرها فى البلاد قال ترانى يا الهى كالموله الباهت و اشاهد نفسى متحيّرة فى الذين اتخذوا لأنفسهم سبيلاً الى دونك و قاموا عليك بالنفاق
- 9 We said: "He is the one from whom originated the doctrine of the people of the Furqan who call themselves the Shi'ih, and who gave false rulings against God, the One, the Chosen. And" 9 قلنا انه هو الذى بدء منه مذهب اهل الفرقان الذين يسمون انفسهم بالشيعة و افتوا على الله

he is the one who denied those who said He was in the loins, and pronounced them infidels, and ruled they should be killed, whereat hearts grieved and eyes shed tears. Thou knowest him not, nor his like. We make him known to thee and inform thee of them and their condition. Verily thy Lord is He Who speaketh at the return."

الواحد المختار و أنه هو الذي انكر الذين قالوا أنه في الأضلاب و كفرهم و افق على قتلهم و بذلك ناحت القلوب و تذرقت الأبصار أنك لم تعرفه و امثاله انا نعرفك و نخبرك بهم و بما هم عليه ان ربك هو الناطق في المآب

BLIB_Or15696.038b, BLIB_Or15710.287,

BLIB_Or15734.2.127

BH03521

Date: 1296 ? [1878-1879]

1 He is the Most Great, the Most Glorious!

1 هو الأعظم الأبهى

2 The verses have been sent down and the signs have appeared, yet the people remain in evident veils. O servants of the All-Merciful! By God, the Balance hath appeared, and verily it walketh and speaketh. There is none other God besides Him, the Mighty, the Bountiful. He saith: "I am God's justice amongst the nations, and through Me hath every straight cause been made manifest. God hath made Me the Discriminator between created things - verily He is the Ruler over whatsoever He willeth, and He is the Single One, the All-Compelling, the All-Knowing, the All-Wise. Through Me is revealed the station and measure of all things, and I am the Distinguisher, the Detailer, the All-Knowing. I walk at all times before all who dwell in the realm of possibility. I see and I hear, and I am the All-Hearing, the All-Seeing."

2 قد نزلت الآيات و ظهرت العلامات و القوم في حجاب مبين يا عباد الرحمن تالله قد ظهر الميزان و أنه يمشي و ينطق أنه لا اله الا هو العزيز الكريم يقول اتى عدل الله بين الأمم و بنفسى ظهر كل امر مستقيم قد جعلنى الله مميزاً بين الخلق أنه هو الحاكم على ما يشاء و هو الفرد المهيمن العليم الحكيم بنفسى ظهر مقام كل شىء و مقداره و انا المميز المفصل العليم اتى امشى في كل الأحيان امام من في الامكان ارى و اسمع و انا السميع البصير

3 O people of the earth! Fear God and follow not your desires, nor conceal your deeds. God hath made Me their Manifester and their Expounder, and I am the Unveiler from God, the Lord of all worlds. Adorn your temples with the robes of uprightness and trustworthiness, if ye be of them that know. No matter is hidden from Me, though it be hidden from you as it was hidden aforetime, and I am the Informed, the All-Knowing. Say: Arise through the Most Great Name and turn unto God, that He may forgive your sins and absolve you of your misdeeds. He, verily, is the Single One, the All-Informed.

3 يا ملاء الأرض اتقوا الله و لا تتبعوا أهوائكم و لا تستروا اعمالكم قد جعلنى الله مظهرها و مبينها و انا الكشاف من لدى الله رب العالمين زينوا هياكلكم بأثواب الاستقامة و الأمانة ان اتم من العارفين لا يشتهى على امر من الأمور ولكن اشتهى عليكم كما شبه من قبل و انا الخبر العليم قل قوموا بالاسم الأعظم و توبوا الى الله لعل يغفر خطاياكم و يكفر عنكم سيئاتكم أنه هو الفرد الخبير

4 I have desired naught from you and have arisen among you by the command of my Lord to draw you nigh unto the supreme horizon and give you to drink of the Kawthar of your Lord's

4 اتى ما اردت منكم من شىء وقت بينكم بأمر ربى لأقربكم الى الأفق الأعلى و اسقيكم كوثر عناية ربكم الرحيم قل هل يغنيكم ما كنزتم لا ونفس

tender mercy. Say: Will that which ye have hoarded profit you? Nay, by the Self of Truth! Abandon what ye possess - the Most Great Treasure of God hath appeared. Turn ye unto it and be not of the heedless ones. It will enrich you beyond all else - thus hath the matter been decreed in a preserved Tablet.

- 5 We have sent down unto thee this Tablet that thou mayest remind the people thereby, that they may find for themselves a path unto God. Thy Lord, verily, is the Mighty, the Praised One. Convey My greetings to the faces of My loved ones who have attained unto My Day and have tasted the sweetness of the love of their Lord, the Mighty, the Wondrous.

الحقّ دعوا ما عندكم قد ظهر كنز الله الأعظم
توجهوا اليه ولا تكونوا من الغافلين انه يغنيكم عن
كلّ شيء كذلك قضى الأمر في لوح حفيظ

5 انا نزلنا لك هذا اللوح لتذكّر به الناس لعلّ يتخذون
لأنفسهم سبيلاً الى الله انّ ربّك هو العزيز الحميد
كبر من قبلي على وجهه احبائي الذين فازوا بيومي
وذاقوا حلاوة حبّ ربهم العزيز البديع

BLIB_Or15730.070d

BH03569

Date: 1296 ? [1878-1879]

- 1 O Nazir, upon him be the Glory of God, He Who is sanctified above mention and utterance!
- 2 O thou who gazest upon My face, who speaketh My praise, who soareth in My atmosphere, who turneth toward My horizon, who shunneth Mine enemies, and who drinketh the choice wine of revelation from the hand of My bounty! Hearken unto My call even as thou didst hear it time and again, as beareth witness to this the Lord of all creation while sorrows encompass Him in this mighty prison.
- 3 We sent thee a Tablet before, and before that another Tablet - verily thy Lord is the All-Knowing, the All-Informed. By My life! The Pen loveth him who is steadfast in the Cause of his Lord, and the Tongue desireth to speak that which draweth it to the ultimate Goal and the Divine Lote-Tree - He is the Attractor, the All-Wise.
- 4 We were seated in the house when the servant who was present brought thy letter and read it before Us, and We answered thee with this perspicuous Tablet. Verily We answer thee at all times, as testifieth He with Whom is a preserving Book.
- 5 O thou who gazest upon the Face! By God, the tale of the sacrifice hath returned - God hath manifested it through a clear command. By My life! The Most Great Sacrifice hath

1 هو المقدّس عن الذّكر والبيان

2 يا ايّها النّاظر الى وجهي والناطق بثنائي والطائر
في هوائي والمقبل الى افقي والمعرض عن اعدائي
والشارب رحيق الوحى من يد عطائي ان استمع
ندائي كما سمعته مرّة بعد مرّة يشهد بذلك مالک
البريّة اذ احاطته الأحران في هذا السّجن العظيم

3 قد ارسلنا اليك لوحاً من قبل و من قبل القبل
لوحاً انّ ربّك هو العليم الخبير لعمري انّ القلم
يحبّ من كان مستقيماً على امر مولائه واللسان
يريد ان ينطق بما يجذبه الى الغاية القصوى و
السّدرة المنتهى انه هو المجذب الحكيم

4 قد كنّا جالساً في البيت و حضر العبد الحاضر
بكتابك وقرأه تلقاء الوجه واجبتناك بهذا اللّوح
المبين انا نجيبك في كلّ الأحيان يشهد بذلك
من عنده لوح حفيظ

5 يا ايّها النّاظر الى الوجه تالله قد رجع حديث الذّبح
قد اظهره الله بامر مبين لعمري قد ظهر الذّبح

appeared. Woe unto the people who imagined they had gained, when by God they are in manifest loss.

- 6 The Most Exalted Pen hath not rested in these days, and hath revealed that whereby the dwellers of Paradise, and the Concourse on High, and the inhabitants of the Cities of Names have lamented. The heart of Baha hath been so distressed that all things have been seized with perturbation, and were it not for My Name, the All-Composing, all would be numbered among the dead. Thus hath the matter been decreed by the Pen of thy Lord.

- 7 We send thee what We have revealed. Verily thy Lord mourneth and saith: "Praise be to God for what He hath ordained and decreed." Verily He is the Beloved in His Cause, and the One to be obeyed in His judgment, and He is the Forgiving, the Generous.

- 8 The Glory be upon thee and upon those who have remembered Him even as the Most Exalted Pen hath made mention in this mighty prison.

الأعظم تباً لقوم ظنوا أنهم قد ربّحوا تالله أنهم في خسران مبين

6 ما سكن قلم الأعلى في هذه الأيام و انزل له ما ناح به سكان الفردوس ثم الملاء الأعلى و سكان مدائن الأسماء قد تكدّر قلب البهاء على شأن اخذ الاضطراب كلّ الأشياء و لولا اسمى الساكن لدى الكلّ من الميتين كذلك قضى الأمر من قلم ربّك

7 و نرسل اليك ما انزلنا ان ربّك يرثي و يقول الله الحمد بما قضى و امضي انه هو المحبوب في امره و المطاع في حكمه و انه هو الغفور الكريم

8 البهاء عليك و على الذين ذكروه بما ذكر القلم الأعلى في هذا السجن المتين

BLIB_Or15730.072b

BH03752

To: Abdur-Rahim known as Haji Aqa, in Lahijan

Date: 1296 ? [1878-1879]

In the name of the One Beloved

O Rahim! Praise be to the Beloved of the world that thy letter reached the Most Great Paradise and whatsoever thou didst submit was adorned with truthfulness. The whole world hath been created for this Day and all are promised it in the divine Books. This blessed Day, the Day when "thy Lord shall come" hath been as the apple of the Qur'an's eye, and "thy Lord shall come with angels rank on rank" is its heart. Nevertheless all remained veiled from it and heedless of it save whom thy Lord willeth.

Moses came: the idolaters denied Him. The Spirit appeared: they turned away to such extent that God raised Him to heaven. The Beloved came: the divines of that age denied Him. By My life, what befell Him cannot be mentioned in words. Consider briefly "there came not unto them any Messenger."

بنام محبوب یگا

یا رحیم حمد کن محبوب عالمرا که مکتوبت بفردوس اعظم فائز شد و آنچه عرض نمودی براسق مزین بود

جميع عالم از برای این يوم خلق شده‌اند و در کتب الهی کلّ موعودند باین روز مبارک يوم یأتی ربّک بمنزله قرء عین قرآن بوده و جاء ربّک و الملک صفّاً صفّاً قلب آن مع ذلك کلّ از او محبوب و از او غافل الا من شاء ربّک

کلیم آمد انکره المشرکون روح ظاهر بقسمی اعراض نمودند که حقّ تعالی او را باسمان مرتفع نمود حبیب آمد کذبہ علماء العصر لعمری

After pondering on what hath flowed from the Most Exalted Pen, two stations and two matters become clear and evident. First, the station of God's most great favor bestowed upon thee, that despite the heedlessness and ignorance of most of the servants, He enabled thee to attain this greatest bounty. And second, that the heedless ones - those souls who are oblivious of the Most Great Ocean and who cling to the chiefs of idle fancies - realize that in all ages such objections have been raised against the Manifestations of the Cause.

Blessed art thou for having turned to My Self, drunk the choice wine of My love, spoken in remembrance and praise of Me, and desired to attain My presence, the Mighty, the Beloved. Henceforth be not grieved. The Cause hath been and shall ever be in God's hands. If He willeth, He bestoweth the reward of attainment unto His presence. Verily He is the Ruler over whatsoever He willeth.

Today all must strive to teach the Cause. Blessed is the nightingale that announceth unto men My Revelation and My days and their turning unto My luminous horizon.

قد ورد عليه ما لا يذكر بالبيان مختصر در ما
يأتيهم من رسول تفكر ثم اتيد

بعد از تفكر در آنچه از قلم اعلی جاری شد دو
مقام و دو امر ظاهر و باهر میشود یکی مقام
فضل اعظم الهی که در باره شما شده که مع
غفلت و جهل اکثری از عباد ترا باین فیض
اعظم فائز فرمود و دیگر آنکه غافلین یعنی نفوسیکه
از بحر اعظم غافلند و برؤسای ظنون و اوهام
متشبث ادراک مینمایند که در جمیع اعصار
اینگونه اعتراضات بر مظاهر امر وارد شده

طوبی لک بما اقبلت الی نفسی و شربت رحیق
حیی و نطقت بذکری و ثنائی و اردت لقائی العزیز
المحجوب از بعد محزون مباش امر بید الله بوده و
خواهد بود اگر بخواد اجر لقا عطا میفرماید انه
لهو الحاکم علی ما یرید

امروز باید جمیع در تبلیغ امر جهد نمایند طوبی
لعنذلی الی یبشر الناس بظهوری و آیامی و
التوجه الی افق المنیر

BLIB_Or15715.308d, LHKM1.153

BH03672

To: son of Mahbubush-Shuhada

Date: 1296 ? [1878-1879]

1 He is.

2 Blessed is he who visits My Name Husayn, concerning whom My Most Exalted Pen has spoken, and who says before his grave:

3 "By God! Through you the tale of sacrifice was renewed, and the Concourse on High lamented, and the Lote-Tree of the Far Boundary cried out. Blessed is the soul that turned to you and visited your dust and remembered your days and what befell you from the enemies of the Self of God, your Lord. I testify that you are he who was seized by the rapture of the Call when it was raised between earth and heaven, and you turned to the horizon of manifestation and attained to what was recorded in the Books of God, the All-Possessing, the Self-Subsisting.

1 هو

2 طوبی لمن یزور اسمی الحسین بما نطق به قلبی
الأعلی و یقول امام القبر

3 تالله بک رجع حدیث الفداء و ناع الملاء الأعلی و
صاحت السدرة المنتهی طوبی لنفس توجه الیک
و زار تربک و ذکر آیامک و ما ورد علیک من
اعادی نفس الله مولیک اشد انک انت الذی
اخذک جذب النداء اذ ارتفع بین الأرض و
السماء و اقبلت الی افق الظهور و فزت بما کان
مذکوراً فی کتب الله المهیمن القیوم تباً لقوم ما

Shame upon the people who knew you not and pronounced judgment against you and wronged you without any proof or Book from God, the Lord of the unseen and the seen.”

عرفوک و افتوا علیک و ظلموک من دون بیّنه
ولا کتاب من الله مالک الغیب و الشهود

4 He is the All-Knowing Rememberer.

4 هو الذّاکر العلیم

5 There befell you from tribulations what none can reckon save God, the Lord of all worlds. All things are engaged in weeping and lamentation. The hearing ears have heard the cry of the rock, yet most people remain veiled and rejoice in what they have done. But after this joy shall come a sorrow and a tribulation that shall endure as long as God's kingdom endures. They have lost, those who denied the signs of God and committed what was not committed by those who wronged aforetime. To this testifies He Who speaks the truth from God, the One, the All-Informed.

5 وارد شد بر شما از مصایب ما لا یحصیها احد الا
الله ربّ العالمین جمیع اشیاء بنوحه و ندبه مشغولند
آذان و اعیه صبحه صخره را شنیده و لکن ناس
اکثری محتجب و بآنچه عمل نموده اند مسرورند
ولکن این سرور را حزنی از عقب و بلائی از پی
که بدوام ملکوت الهی باقی خواهد ماند قد خسر
الذین کذبوا بآیات الله و ارتکبوا ما لا ارتکبه
الذین ظلموا من قبل یشهد بذلك من ینطق بالحق
من لدی الله الفرد الخبیر

6 You must, in the prime of youth, occupy yourself with the remembrance of the Lord of the Final End. Though what befell was very great, yet it occurred in the path of God. Know the value of this bounty and pay no heed to the words of the doubters. Hold fast to the cord of patience and trust in God, the Most High, the Most Great. The glory be upon you and upon those who are with you and who love you for the sake of God, your Lord and the Lord of your forefathers of old.

6 باید آنجناب در ریعان شباب بذکر مالک مآب
مشغول باشند آنچه وارد شد اگرچه بسیار بزرگ
است و لکن فی سبیل الله وارد شده قدر این
نعمت را بدان و باقوال نفوس مریبه اعتنا مکن
تمسک بحبل الصبر و توکل علی الله العلیّ العظیم
البهآء علیکم و علی من معکم و یحبکم لوجه الله ربکم
و ربّ آبائکم الاولین

BLIB_Or15714.125ax, BLIB_Or15719.099b,
BLIB_Or15722.183a

BH03787

To: Nasrullah Khi Alif, in Shin

Date: 1296 ? [1878-1879]

1 In the name of God, the All-Knowing! Today those who have appeared in the name of Truth and are gazing toward His horizon must be adorned with spiritual qualities, so that the people of the world may receive their portion of this most great bounty. We beseech God to assist those who drink the choice wine of inner meanings with that which will exalt His Cause. Many are those who verbally acknowledge the appearance of Truth and His power, yet since they have not held fast to the deeds that were revealed in God's Book, they have become the cause of delay for the people of earth. God willing, all must act in a manner befitting the days of God.

1 بنام خداوند دانا امروز باید نفوسیکه باسم حقّ
ظاهرنند و بافتش ناظر بطراز اخلاق روحانیّه
مزین باشند تا اهل عالم از این فیض اعظم
نصیب برند از حقّ میطلبیم شاربان ریحی معانی
را بما یرتفع به امره تأیید فرماید بسا از نفوس
که بلسان معترفند بظهور حقّ و قدرت او
ولکن چون باعمال که در کتاب الهی نازل
شده تمسک نجسته اند لذا سبب توقّف اهل
ارض شده اند انشاء الله باید کلّ بما ینبغی لایام
الله عامل شوند

- 2 Blessed art thou for having been mentioned by My Pen and for having attained to My remembrance and praise. Know thou this glorious and exalted station. O servant of God! When the heart is illumined with the lights of divine knowledge, wherever thou dwellest thou shalt abide beneath His mercy. Rejoice in thy Lord's favor and be of the thankful ones.
- 2 طوبى لك بما ذكرت من قلبي و فزت بذكرى و ثنائى ان اعرف هذا المقام العزيز المنيع اى بنده اله قلب چون بانوار معرفت الهى منور شد در هر جا ساكن شوى در ظل رحمت او خواهى بود ان افرح بفضل ربك و كن من الشاكرين
- 3 The occupation that is beloved in the sight of God is engagement in crafts and professions. However, if someone is employed in service to the government for the protection of His Cause or for serving the loved ones of God, there is and has been no objection. And if the rulers of the earth were to attain to the lights of divine knowledge, such souls would be like unto stars. We beseech God to assist all to recognize the Manifestation of His Cause. Verily He is the Almighty, the Powerful.
- 3 شغليكه لدى الله محبوب است اشتغال بكسب و صنايع است ولكن اگر نفسى بخدمت امرا مشغول شود لأجل حفظ امر او لخدمة احباء الله بأسى نبوده و نيست و اگر امراى ارض بانوار معرفت الهى فائز شوند مثل ان نفوس مثل النجم است از حق ميطلبم كل را تأييد فرمايد بعرفان مظهر امرش انه هو المقتدر القدير
- 4 As for what thou hast written regarding remembrance - read what the All-Merciful hath revealed in the Book. Whatsoever hath been revealed from the Supreme Pen is a lamp for the guidance of the servants and a guide and teacher for those in all lands. The recitation of any of these will be beloved and will become the cause and means of the outpourings of the Lord of all being.
- 4 و اما ما كتبت فى الذكر ان اقرء ما انزله الرحمن فى الكتاب آنچه از قلم اعلى جارى شده هريك سراج است از براى هدايت عباد و هادى و مرشد است لمن فى البلاد هريك را تلاوت ثنائى محبوب خواهد بود و سبب و علت فيوضات حضرت مقصود

BLIB_Or15730.078a, YFY.115-116

BH03875

*To: Ibrahim, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 1 هو الأقدس الأعظم الأبهى
- 2 O Ibrahim! The Wronged One hath heard thy call and cal-leth thee with His most sweet voice between earth and heaven, saying: "O Ibrahim! The tale of the fire hath been renewed, and My Friend hath been consumed thereby in the land of Sad - he who dawned forth from the horizon of faithfulness with the love of God, the All-Compelling, the All-Knowing, the All-Wise. And the account of the sacrifice and the sacrificed one hath been renewed - he who returned not from the place of sacrifice but gave up his spirit in the path of God, the Lord of all worlds. God hath seized him who did wrong, and He shall soon seize those who disputed His signs and denied His manifest proof.
- 2 قد سمع المظلوم ندائك و يناديك بندائه الأحلى بين الأرض و السماء و يقول يا ابراهيم قد رجعت حديث النار و احترق بها خليلي فى ارض الصاد الذى اشرق من افق الوفاء بحب الله المهيمن العليم الحكيم و تجدد حديث الذبح و الذبيح ما رجعت من مشهد الفداء و انفق روحه فى سبيل الله رب العالمين قد اخذ الله الذى ظلم و سوف يأخذ الذين جادلوا بآياته و كفروا ببرهانه الظاهر المبين

- 3 Well is it with thee for having drunk the choice wine of revelation from the hand of the bounty of thy Lord, the Generous, and for having circled round the fire until thou didst enter it and wast enkindled with the fire of God, the All-Compelling, the Mighty, the Praiseworthy. Blessed is he who hath heard My call and soared in My atmosphere and was attracted by the rustling of My Lote-Tree and the cooing of My Dove that speaketh: 'There is none other God besides Him, the Almighty, the All-Powerful.'
- 4 We have indeed found the fragrance of thy love and beheld thee turning toward Our most exalted horizon. We make mention of thee in this Tablet, before which, when it was sent down from the kingdom of the command of thy Lord, all the books of the world bowed down in submission. Blessed is he who hath turned toward it and rendered thanks, and woe unto those who have turned away. Give thanks unto God for having caused thee to hear the shrill voice of His Pen and for having mentioned thee in such wise that thy name shall endure in His mighty and impregnable kingdom.
- 5 When thou hast received My Tablet and been intoxicated with the wine of My utterance, turn thy face toward My Prison and say: 'Praise be unto Thee, O Thou Who art wronged and lonely, and glory be unto Thee, O Thou through Whose Name the ocean of life surged in all creation and all things spoke forth: "The kingdom belongeth unto God, the Most High, the Most Great!"' We beseech God to make thee steadfast in this Cause whereby feet have slipped save such as God, the Peerless, the All-Informed, hath willed."
- 3 هنيئاً لك بما شربت رحيق الوحي من يد عطاء ربك الكريم وتدننت حول النار الى ان دخلت واشتعلت بنار الله المهيمن العزيز الحميد طوبى لمن سمع ندائى وطار فى هوائى وانجذب من حفيف سدرتى وهدير حمامتى التى تنطق انه لا اله الا هو المقتدر القدير
- 4 انا وجدنا عرف حبك و رأيناك مقبلاً الى افقى الأعلى ذكرناك بهذا الكتاب الذى اذا نزل من ملكوت امر ربك خضعت له كتب العالم كلها طوبى لمن اقبل وشكر و وبل للمعرضين ان اشكر الله بما استمعك صرير قلبه و ذكرك بما يبقى به اسمك فى ملكوته العزيز المنيع
- 5 اذا فزت بكاتبى واسكرک نمر يانى ولّ وجهک شطر سجنى و قل لك الحمد يا ايها المظلوم الفريد و لك الثناء يا من باسمك ماج بحر الحيوان فى الامكان و نطقت الأشياء الملك لله العلى العظيم نسئل الله بأن يجعلك مستقيماً على هذا الأمر الذى به زلت الأقدام الا من شاء الله الفرد الخبير

INBA97:096

BH03890

*To: Muhammad Karim Attar, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 He is the Most Mighty, the Most Holy, the Most Glorious!
- 2 Kaf. Ra. Once again hearken unto the Call from the luminous Spot, the place wherein speaketh the Lord of Names. The Prison is become a dawning-place for the revelation of God, the Almighty, the All-Knowing, the All-Wise. By My life! The Prison is My habitation, and it is more glorious than all other
- 1 هو الأعزّ الأقدس الأبهى
- 2 ك ر ان استمع النداء مرّة اخرى من البقعة النوّاء المقام الذى فيه ينطق مالک الأسماء السّجن لمشرق وحي الله المقتدر العليم الحكيم لعمري ان السّجن بيتى و هو ابهى من كلّ البيوت ان اتم

habitations, were ye of those who know. Though My hand hath opened the gate of the Prison, yet My heart desireth to remain therein. Thy Lord is, verily, the Expositor, the All-Wise.

من العارفين ولو أنّ يدي قد فتحت باب السّجن ولكن قلبي يحب أن يكون فيه أنّ ربّك هو المبين الحكيم

- 3 The Chief desired My humiliation, My injury and My imprisonment, but God seized him with power from His presence. He, verily, is the Almighty, the Powerful. That which was revealed in the Tablet to the Chief hath come to pass. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. We came forth from the Prison through a power from Our presence, despite his will, then returned unto it. Thy Lord is, verily, the All-Knowing, the All-Informed.

3 أنّ الرئيس اراد ذلّي و ضرّي و سجنّي ولكن الله اخذه بسلطان من عنده أنّه هو المقتدر القدير قد ظهر ما نزل في لوح الرئيس أنّ ربّك يفعل ما يشاء و يحكم ما يريد انا خرجنا من السّجن بقدره من عندنا رغماً لأنّفه ثمّ رجعنا اليه أنّ ربّك هو العليم الخبير اى كريم

- 4 The Ancient Beauty hath grown attached to the Most Great Prison. At times palaces and paradise became the footstool of the feet of the All-Merciful, yet in every case He chose to return to the Prison, for it is adorned with the Name of Truth and established in the path of the Friend. He Who remembereth thee is the Truth - to this testify all atoms. He is the Truth and He is the Friend. Blessed is he who knoweth and is of the thankful ones.

4 جمال قدم به سجن اعظم انس گرفته گاهی قصر و رضوان موطنی قدم حضرت رحمن واقع شد ولكن در هر حال رجوع بسجن را اختيار فرمود چه كه باسم حقّ مزین است و در راه دوست واقع شده أنّ الذى يذكرك هو الحقّ يشهد بذلك كلّ الذّرات اوست حقّ و اوست دوست طوبى لمن يعرف و يكون من الشّاكرين

- 5 Give thanks unto God for having enabled thee to make mention of Him and to praise Him, and for having honored thee through His Book which shall endure as long as His names and attributes endure. He is, verily, the Mighty, the All-Wise. Thy letter hath attained unto the Most Great Vision, and We have read it and answered thee with this wondrous Tablet that thou mayest find therein the fragrance of the loving-kindness of thy Lord and make mention of Him with a mention whereby the hearts of those who have turned unto Him shall be attracted. Praise be unto God, the Lord of the worlds. Glory be upon thee and upon those who are with thee, from the presence of One Who is Forgiving, Merciful.

5 ان اشكر الله بما وفقك على ذكره و ثنائه و خدمته و عزّزك بكتابيه الذى يكون باقياً ببقاء اسمائه و صفاته أنّه هو العزيز الحكيم قد فاز كتابك بالمنظر الأكبر و قرأناه و اجنناك بهذا اللوح البديع لتجد منه عرف عناية ربّك و تذكره بذكر تنجذب به افئدة المقبلين الحمد لله ربّ العالمين البهاء عليك و على من معك من لدن غفور رحيم

INBA18:324b, ASAT4.052x

BH03801

To: Muhammad Rahim Attar, in Tihiran

Date: 1296 ? [1878-1879]

1 In the name of the Best-Beloved of the world

1 بنام محبوب آفاق

2 O Rahim! The fragrances of thy love attained the Most Holy Court, and thy call was heard time after time, again and again. That which was revealed from the Supreme Pen concerning thee shall endure and remain as long as the kingdom of earth and heaven endures. Guard this most exalted and glorious station like thy very life, that the hands of the thieves may not reach it. The entire world cannot be compared to a single word of the divine utterances. Know thou that which the All-Merciful hath revealed, and be thou of the thankful ones.

2 ای رحیم نفحات حُبّ بساحت اقدس فائز گشت و ندایت مرّة بعد مرّة و کَرّة بعد کَرّة شنیده شد و از قلم اعلی در باره تو نازل شد آنچه بدوام ملک و ملکوت باقی و دائم است ایستقام بلند اعلی را بمثابه جان حفظ نماتا ایادی سارقین باو دست نیابد جمیع عالم بکلمهئی از کلمات الهی معادله ننماید ان اعرف ما انزله الرحمن و کن من الشاکرین

3 They have expressed their desire to turn toward the Supreme Horizon. All have been created for attainment unto His presence; however, today service to the Cause takes precedence. Whoso is assisted today to aid the Cause, verily he hath attained unto all good from God, the All-Knowing, the All-Wise. Praise be to God that thou hast been enabled to make mention of God in days when the pillars of the world were seen to be trembling. This is among the great bounties of thy Lord. Sublime Tablets were repeatedly sent. God willing, ye shall attain unto them and unto that which they contain.

3 اراده تو جه بافق اعلی نمودند جمیع از برای لقا خلق شده اند و لکن الیوم خدمت امر مقدّم است من فاز الیوم بنصرة الامر انه فاز بكلّ الخیر من لدی الله العلیم الحکیم الحمد لله موفق شدی بذکر الهی در ایامیکه ارکان عالم مضطرب مشاهده میشد این از نعمتهای بزرگ پروردگار است الواح منیعہ مکرر ارسال شد انشاء الله بآن و مافیها فائز شوید

4 Today, in the Most Holy Court, mention of God, service to the Cause, and virtues and qualities that conduce to the exaltation of God's Cause take precedence. God willing, that honored one shall strive with the utmost endeavor in these matters, and if at any time circumstances should require it - that is, if it would in no way conflict with wisdom - he may turn toward the Most Holy Court.

4 الیوم در ساحت اقدس ذکر حق و خدمت امر و اخلاق و صفاتی که سبب ارتفاع امر الله است مقدّم بوده انشاء الله آنجناب بکمال همت در این امور ساعی باشند و اگر وقتی اقتضا نماید یعنی بهیچوجه مغیر حکمت واقع نشود بشرط اقدس توجه نمایند

5 The Glory be upon thee and upon thy mother and thy father who attained the presence of his Lord in Baghdad and heard His most sweet call. My Most Exalted Pen in this sublime Tablet doth testify to this. We, from this station, send Our greetings upon thee and upon thy wife and upon those who dwell with thee in thy home, that thou mayest thank thy Lord, the Speaking, the All-Hearing, the All-Seeing.

5 البهآ علیک و علی امّک و ابیک الذی فاز بلقاء ربّه فی الزورآ و سمع ندائه الأعلی یشهد بذلك قلبی الأعلی فی هذا اللوح المنیع انا نکبر من هذا المقام علیک و علی ضلعک و علی من معک فی یتک لتشکر ربّک الناطق السّامع البصیر

INBA23:144b

BH03784

To: Muhammad Ali who has attained

Date: 1296 ? [1878-1879]

- 1 In My Name, Who warbleth upon the branches 1 بسمی المغرّد علی الأفنان
- 2 Praise be to God that through divine grace thou hast arrived at the shore of the ocean of celestial knowledge and been illumined by the rays of the Sun of inner meanings. Thine eye hath been brightened by the light of the Most Great Countenance and thine ear honored by hearkening to the divine call. Time and again didst thou turn. 2 الحمد لله بعنایت ربّانی در شاطی دریای علم لدنی وارد شدی و باشرافات انوار آفتاب معانی فائز گشتی بصر بنور منظر اکبر روشن شد و سمع باصغای ندای الهی مشرف مرّة بعد مرّة توجّه نمودی
- 3 Praise the Beloved of the world that after being illumined by the lights of the Sun of Permission, thou didst turn toward the Most Great Prison which is the seat of the Beloved of the world and the Lord of nations, and didst attain the ultimate goal and the divine Lote-Tree and the supreme horizon and the primal valley. Blessed art thou for having entered a gate which the Holy Spirit serveth and around which the Faithful Spirit circleth. Thou didst turn and arrive and attain and hear and behold the Dawning-Place of Beauty in this noble station. 3 حمد کن محبوب عالمرا که بعد از آنکه بانوار شمس اذن منور شدی بشطرسین اعظم که مقرّ محبوب عالم و مالک امم است اقبال نمودی و بغایه قصوی و سدره منتهی و افق اعلی و درّه اولی فائز شدی طوبی لک بما دخلت باباً یخدمه روح القدس و یطوفه روح الامین توجّهت و وردت و حضرت و سمعت و رأیت مشرق الجمال فی هذا المقام الکرم
- 4 How many a king desired yet attained not, and how many a subject beheld the ocean and drank therefrom through My Name, the Generous. How many renowned ones were seen deprived of all bounties on the Day of Resurrection, and how many unknown souls were illumined by the lights of the Morn of Revelation and received their portion and share from the Kawthar of meeting and the Salsabil of reunion. 4 کم من ملک اراد و ما فاز و کم من مملوک رأى البحر و شرب منه باسی الکرم چه بسیار از صاحبان نام که در یوم قیام از جمیع فیوضات محروم مشاهده شدند و چه بسیار از نفوس غیر معروفه که بانوار صبح ظهور منور شدند و از کوثر لقا و سلسبیل وصال قسمت و نصیب برداشتند
- 5 O emigrant, convey a wondrous mention from this wronged exile to the divine helpers and say: O ye who seek the right hand of spirit, God willing may ye be enkindled by the fire of the Lote-Tree in the wilderness and illumined by its light. 5 ای مهاجر انصار الهی را از جانب مظلوم غریب ذکر بدیع برسان و بگو ای قاصدان یمین جان انشاء الله از نار سدره مابین بریه مشتعل باشید و بنورش منور
- 6 O traveler, the Supreme Pen maketh mention of those souls who ascended in this path. This is the most great bounty, were ye of them that know. It is incumbent upon all, and recorded in God's Book, to remember the Truth and show consideration for the remaining family members of such souls. 6 ای مسافر قلم اعلی منتسبین نفوسیکه در سبیل صعود نمودند ذکر مینماید اینست فضل اکبر لو انتم من العارفين بر کل ذکر حق و مراعات بقیّه آل آن نفوس در کتاب الهی لازم و مذکور

BLIB_Or15710.270, YFY.072

BH03885

Date: 1296 ? [1878-1879]

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

1 هو الأعزّ الأقدس الأبهى

2 The Supreme Pen at all times summons the people of the world to the direction of the All-Merciful. However, some souls hearkened to the call of the Friend and turned toward the Beloved, while others remained deprived of the light of His countenance and forbidden from the Kawthar of immortality. These conditions are the recompense of deeds they had previously committed. No matter comes to pass without a cause.

2 قلم اعلی در کلّ احیان اهل امکان را بشطر رحمن دعوت مینماید ولکن بعضی از نفوس ندای دوست را اصغاء نمودند و بشطر محبوب متوجه شدند و بعضی از انوار وجه محروم و از کوثر بقا ممنوع گشتند و این امور جزای اعمالیست که از قبل کسب نمودند هیچ امری از امور بی سبب ظاهر نه

3 Today, although the ocean of forgiveness is manifest and surging in the world of possibility, and the sun of generosity is radiant and evident, yet they remain forbidden and deprived. Sanctified and omnipotent is He Who created sight, and in the moment it sees, prevented it from seeing; and bestowed hearing, and in the moment it hears, deprived it of hearing. The tongue of the Wronged One testifies that He is the sovereign Actor and none may question His bidding, for He is the All-Wise and the mysteries of His wisdom are concealed - none knoweth them save His Own Self and those to whom He hath given a portion in the Book.

3 الیوم با آنکه بحر غفران در امکان ظاهر و موج و آفتاب جود مشرق و لائح مع ذلک ممنوع و محرومند پاک و منزّه و تواناست کسیکه بصر را خلق فرمود و در حینیکه میبیند او را از دیدن منع نمود و سمع بخشید و در حینیکه میشنود از شنیدن محرومست شهادت میدهد لسان مظلوم باینکه اوست فاعل مختار و نیست از برای نفسی که در امرش لم ویم بگوید چه که او حکیمست و رموزهای حکمتش مستور لا یعلمها الا نفسه و الدّین جعل لهم نصیباً فی الکتاب

4 To those souls who have quaffed from the Kawthar of revelation and are gazing toward the horizon of manifestation, convey greetings from the True One and say: In all conditions, beseech the Self-Sufficient, the Exalted that He may strengthen you with the most great steadfastness. For it is observed that although most of the Tablets mention steadfastness, they have not pondered what the cause of repeating this mention is, and what the reason may be. Well then, ask of the True One that He may enable all to attain this most great bounty and not deprive them of the robe of steadfastness. Verily He is the Self-Sufficient, the All-Bountiful.

4 نفوسیکه از کوثر وحی آشامیدند و بافق ظهور ناظرند از قبل حقّ تکبیر برسانید و بگوئید در کلّ احوال از غنی متعال سائل باشید که شما را باستقامت کبری مؤید فرماید چه که مشاهده میشود مع آنکه اکثری از الواح ذکر استقامت بوده تفکر نمودند که سبب تکرار این ذکر چیست و علت چه باری از حق بطلب که جمیع را باین فیض اعظم فائز فرماید و از ردای استقامت محروم نفرماید آنه هو الغنیّ الکریم

5 Glory be upon thee and upon those who are with thee.

5 البهاء علیک و علی من معک

BLIB_Or15730.071b

BH03959

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Speaking One, the All-Knowing
هو الأقدس الأعظم الناطق العليم
- 2 O peoples of the realm of contingent being! The Temple of the All-Merciful hath appeared and been established upon the throne with a sovereignty that neither the dominion of kings nor the clamor of their subjects can prevent. He doeth as He willeth. He is, verily, the All-Powerful, the All-Knowing, the All-Wise. God testifieth that there is none other God but Him, and He Who hath appeared in truth is verily the Dawning-Place of His Revelation, the Dayspring of His Cause, and the Manifestation of His Self. He hath arisen with supreme steadfastness and called out to all who are in earth and heaven on a Day whereon the limbs of every mighty and powerful one did tremble.
يا ملاء الامكان قد ظهر هيكل الرحمن واستقر على العرش بسلطان لم يمنعه سلطنة الملوك ولا ضوضاء المملوك يفعل ما يشاء انه هو المقتدر العليم الحكيم شهد الله انه لا اله الا هو والذي ظهر بالحق انه لمشرق وحيه ومطلع امره ومظهر نفسه قد قام بالاستقامة الكبرى ونادى من في الأرض و السماء في يوم فيه ارتعدت فرائص كل قوى شديد
- 3 We make mention of those who have turned unto the Temple and believed in God, the Single One, the All-Informed. Blessed is he who hath been attracted by the fragrances of My days and drawn nigh unto a station which the All-Merciful hath revealed in a preserved Tablet. Beware lest human conditions prevent you from turning to the Most Great Horizon. Place your trust in the Lord of destiny and turn with radiant faces toward the horizon from which hath dawned the Sun of the Cause of your Lord, the All-Powerful, the Almighty.
انا نذكر الذين اقبلوا الى الهيكل وآمنوا بالله الفرد الخبير طوبى لمن اخذته نفحات ايامي وقربته الى مقام انزله الرحمن في لوح حفيظ اياكم ان تمنعكم شئون البشر عن التوجه الى المنظر الأكبر وتوكلوا على مالک القدر وتوجهوا بوجوه بيضاء الى افق منه اشرقت شمس امر ربكم المقتدر القدير
- 4 We enjoin upon you patience and forbearance in what the hands of the wicked have wrought. Verily your Lord, the Chosen One, is the All-Patient, the Forbearing. Observe and ponder how He hath taken from His prison. By God! Whosoever looketh with the eye of insight will cry out and say: "Thine is the power and majesty, O Splendor of all who are in the heavens and on earth!" Grieve not for what hath passed. His Cause shall surely come. Thus doth He Who possesseth knowledge of all things inform you in a clear Book.
انا نأمرکم بالصبر والاصطبار فيما اكتسبت ايادي الفجار ان ربكم المختار هو الصبار الحليم ان انظروا وتفكروا كيف اخذ من حبسه لعمر الله من ينظر بعين البصيرة ليصبح ويقول لك القدرة والعظمة يا بهاء من في السموات والأرضين لا تحزنوا عما فات ان امره لات كذلك يخبركم من عنده علم كل شيء في كتاب مبين
- 5 Hold fast unto the cord of My loving-kindness and cling to the hem of My mercy. Then drink the choice wine of utterance from the hands of My bounty. He, verily, is the Munificent, the Generous. He remembereth him who remembereth Him, and turneth unto him who turneth unto Him, and answereth him who raiseth his call in this wondrous Day. Thus have We expounded for you that ye may rejoice in the days of your Lord, the All-Merciful. He, verily, is the Ever-Forgiving, the Ancient
تمسكوا بجبل عنايتي وتشبثوا بذيل رحمتي ثم اشربوا رحيق البيان من ايادي عطائي انه هو المعطي الكريم انه ذكر من ذكره و اقبل الى من اقبل اليه واجاب من ارتفع ندائه في هذا اليوم البديع كذلك بينا لكم لتفرحوا في ايام ربكم

of Days. The glory be upon you from God, the Lord of the mighty Throne.

الرَّحْمَنُ أَنَّهُ هُوَ الْفَضَّلُ الْقَدِيمُ الْبَهَاءُ عَلَيْكُمْ مِنْ
لَدَى اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ

BLIB_Or15715.060a

BH04074

To: Haji Muhammad Baqir, in Egypt

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 This is a mention from Us unto him who hath cast away what he possessed and taken what was sent down from God, the Lord of all worlds. When he drank the wine of recognition, he turned toward the Dawning-Place of his Lord's Command, the All-Merciful, and traversed land and sea until he entered the abode of the Wronged One, Who was imprisoned through what the hands of the heedless had wrought. Blessed art thou for having turned and attained the lights of the Countenance and been among those who have attained. By the life of God! My mention of thee cannot be equaled by whatsoever hath been created in earth and heaven. The Tongue of Grandeur in the most exalted station beareth witness to this. He, verily, is the All-Knowing, the All-Informed.
- 3 Say: Glory be unto Thee, O my God, my Lord, my Helper and my Strengtheners! I beseech Thee by those who were martyred in Thy path and gave up their spirits in Thy good-pleasure, to make me steadfast in Thy Cause and firm in Thy service. O Lord! I have turned to Thee, acknowledging my weakness, my powerlessness and my evanescence. I beseech Thee to assist me in all conditions and to send down upon me a blessing from Thy presence. Verily, Thou art powerful over whatsoever Thou wilt. All atoms testify to Thy sovereignty and all created things to Thy power. There is no God but Thee, the Helper, the All-Seeing.
- 4 Thus doth the Wronged One guide thee and strengthen thee to turn unto Him and teach thee that whereby thou mayest remember God, thy Lord and the Lord of all who are in the heavens and the earth. Give thanks and be of the grateful. Grieve not over anything. Trust in the Mighty, the Praiseworthy. He is with those who have turned to Him. He heareth and

1 هو الأقدس الأعظم العلى الأبهى

2 هذا ذكر من لدنا لمن نبذ ما عنده واخذ ما نزل من
لدى الله رب العالمين فلما شرب رحيق العرفان
توجه الى مطلع امر ربه الرحمن وقطع البر والبحر
الى ان دخل مقر المظلوم الذى سجن بما اكتسبت
ايدى الغافلين طوبى لك بما اقبلت وفزت بأنوار
الوجه و كنت من الفائزين لعمر الله لا يعادل
بذكرى اياك ما خلق فى الأرض والسماء يشهد
بذلك لسان العظمة فى اعلى المقام انه هو العليم
الخبير

3 قل سبحانك يا الهى و مالكى و معينى و مؤيدى
اسئلك بالذين استشهدوا فى سبيلك و انفقوا
ارواحهم فى رضائك بأن تجعلنى مستقيماً على
امرك و قائماً على خدمتك اى رب توجهت
اليك معترفاً بضعفى و عجزى و فئائى اسئلك
بأن تؤيدنى فى كل الأحوال و تنزل على بركة
من عندك انك انت المقتدر على ما تشاء يشهد
بسلطانك كل الذرات و بقدرتك الكائنات لا
اله الا انت المؤيد البصير

4 كذلك ارشدك المظلوم و ايدى على الاقبال
و علمك ما تذكر به الله ربك و رب من فى
السموات و الأرض ان احمد و كن من الشاكرين
لا تحزن من شئ توكل على العزيز الحميد انه مع
الذين اقبلوا اليه يسمع و يرى و هو الناظر السميع

seeth, and He is the All-Seeing, the All-Hearing. The glory rest upon thee and upon those who have attained unto this Mention whereby the faces of those near unto God were illumined. Praise be to God, the Lord of all worlds.

الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ فَازُوا بِهَذَا الذِّكْرِ الَّذِي بِهِ
اِبْيَضَتْ وَجُوهُ الْمُقَرَّبِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15715.325b

BH04085

To: Haji Muhammad Ibrahim, in Hamadan

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted
هو الأقدس الأعظم الأعلى
- 2 This is a Book which speaketh the truth in the world and summoneth the peoples unto God, the Lord of the worlds. Say: We sent forth Ahmad and Kazim to herald the Revelation of God and His sovereignty on this Day which was mentioned in the tablets of God, the All-Knowing, the All-Wise.
هذا كتاب ينطق بالحق في العالم ويدع الأمم الى الله رب العالمين قل انا ارسلنا الأحمد والكازم ليبشرا بظهور الله و سلطانه في هذا اليوم الذي كان مذكوراً في صحف الله العليم الحكيم
- 3 By the life of God! The Hour hath come, and the Sure Truth hath appeared, and the Trump hath sounded, and the Trumpet hath been blown, and all who are in the heavens and on earth have swooned away, save those whom thy Lord, the Almighty, the All-Powerful, hath willed.
لعمري الله قد اتت الساعة وظهرت الحاقة وصاح الناقور ونفخ في الصور وانصعق من في السموات و الأرض الا من شاء ربك المقتدر القدير
- 4 Say: By God! This is a Day whereon the breezes of the All-Merciful have wafted, and the fragrance of musk hath been diffused from this glorious station. Say: The earthquakes have seized all the tribes, and the mountains have passed away, and the people have risen up for the Lord of the worlds.
قل تالله هذا يوم قد مرت نسمة الرحمن وتضوّعت رائحة المسك من هذا المقام الكريم قل قد اخذت الزلازل كل القبائل ومرت الجبال وقام الناس لرب العالمين
- 5 This is a Day whereon the Voice of Him Who conversed on Sinai hath been heard, and verily He from the horizon of Revelation proclaimeth: There is none other God but Him, the All-Knowing, the All-Informed. Verily he who hath objected hath objected unto God throughout all ages, as attesteth He Who possesseth this perspicuous Book.
هذا يوم فيه سمع نداء مكلم الطور وانه من افق الظهور ينطق انه لا اله الا هو العليم الخبير ان الذي اعترض انه اعترض على الله في كل الأعصار يشهد بذلك من عنده هذا الكتاب المبين
- 6 Say: The Book speaketh, yet most of the people are heedless. Say: The Balance moveth, yet most of the people are asleep. Say: The Path crieth out in the midst of the heavens, saying: "Unto Me, unto Me, O concourse of earth! Be not of the heedless ones."
قل ان الكتاب ينطق ولكن الناس اكثرهم من الغافلين قل ان الميزان يمشي ولكن الناس اكثرهم من الراقدين قل ان الصراط ينادي في وسط الأجواء ويقول الى يا ملاء الأرض ولا تكونوا من الغافلين

- 7 Blessed be the soul that hath rent asunder the veils through the name of its Lord, the All-Bestowing, and hath emerged from behind the clouds of idle fancies through His name, the All-Powerful.
- 8 By the life of God! Were thou to hear My call with the ear of thine inmost nature, the vibration of My Word would so grip thee that thou wouldst cry out in the wilderness, saying: "Here am I, here am I, O Thou Who hast called me from the horizon of Thy prison! And here am I, here am I, O Thou Who art wronged at the hands of the oppressors!"

طوبى لنفس خرق الأجاب باسم ربّه الوهاب و
طلع عن خلف غمام الأوهام باسمه القدير

8 لعمر الله لو تسمع ندائى بأذن الفطرة لياخذك
اهتزاز كلمتى على شأن تصيح فى العراء وتقول
لييك لييك يا من ناديتنى من افق سجنك و
لييك لييك يا ايها المظلوم بين ايدى الظالمين

INBA51:036, KB_620:029-030, LHKM2.112b,

NSS.089

BH03968

To: Fatimih Baygum, wife of Sultanush-Shuhada, in Isfahan

Date: 1296 ? [1878-1879]

- 1 He is the Glory that has appeared and shone forth at the first dawn wherein God manifested Himself to those in His dominion and His kingdom and to the choicest of His creation.
- 2 Upon thee, O sovereign of fidelity and My Name the H and the H, My Most Exalted Pen beareth witness that ye both have turned and advanced toward God, the Cleaver of the dawn, on a day wherein the stars fell and the sun was darkened and the trumpet was sounded and the mountains were moved. Blessed is he who hath advanced toward you both and attained to your mention and held fast to the cord of love for you and disavowed those who have risen against you without any proof or book.
- 3 He is the Most Holy, the Most Glorious.
- 4 O My leaf and she who speaketh My praise, hearken unto the call of the Wronged One of the horizons, Who calleth thee from the Most Great Prison and maketh mention of thee.
- 5 O My handmaiden, ponder upon the son of Zachariah, whose blessed head was severed for the sake of a harlot, and the head of Husayn which was raised upon a spear at the command of a transgressor, and the Temple of the Bayan which was suspended in the air. Had the world any worth, the gems of existence would never have been afflicted with such tribulations.

1 هو البهاء الذى ظهر و لاح فى اول فجر فيه اظهر
الله نفسه لمن فى جبروته و ملكوته و خيرة خلقه

2 عليك يا سلطان الوفاء واسمى الحاء و الحاء يشهد
لكما قلنى الأعلى بانكما توجهتما و اقبلتما الى الله
فاطر السماء فى يوم فيه سقطت الكواكب و
اظلمت الشمس و نفخ فى الصور و مرّت الجبال
نعيماً لمن اقبل اليكما و فاز بذكركما و تمسك بحبل
حبكما و تبرّء عن الذين قاموا عليكما من دون بينة
و لا كتاب

3 هو الأقدس الأبهى

4 يا ورقى و الناطقة بنثائى بشنو نداى مظلوم آفاق
را كه در سجن اعظم تو را ندا مينمايد و ذكر
ميكند

5 اى كنيز من در پسر زكريّا تفكر كن كه سر
مباركش را براى يك زانيه بریدند و سر حسين
بامر فاجرى برنيزه نمودند و هيكل بيان را در هوا
آویختند اگر دنيا را قدر و شأنى بود هرگز جواهر
وجود باين بلايا مبتلا نميگشتند

- 6 Although the oppression that hath been wrought is grievous, yet as it hath occurred in the path of God, thou must needs be utterly content and resigned. Blessed art thou for having borne that which none else hath borne. Be thou patient in God, thy Lord and the Lord of the worlds.
- 7 In truth, this fire which they have kindled, they have kindled for themselves, though they perceive it not this day. All things testify to their heedlessness and to the knowledge of thy Lord, the All-Informed. The glory be upon thee and upon those who are with thee, from One Who is All-Knowing, All-Wise.

6 اگر چه ظلمیکه وارد شد عظیم بوده ولكن چون در سبیل الهی وارد شده باید بکمال رضا و تسلیم باشی طوبی لک بما حملت ما لا حمله احد ان اصبری فی الله ربک ورب العالمین

7 فی الحقیقه این آتشی که افروختند از برای خود افروختند ولكن اليوم بآن شاعر نیستند یشهد کل شیء بغفلتهم و بعلم ربک الخبیر البهاء علیک و علی من معک من لدن علیم حکیم

BLIB_Or15714.127bx, BLIB_Or15722.180

BH03994

To: sister of Nurayn-i-Nayyirayn, in Isfahan

Date: 1296 ? [1878-1879]

He is

The first salutation that was uttered by the Tongue of Grandeur ere the creation of earth and heaven be upon thee, O thou Name Ha', thou who shinest above the horizon of fidelity. I testify that thou didst direct thyself towards God; didst hear the Call; didst answer "Yea!" unto the Possessor of all Names; and wast so transported by the rapture born of the Divine Verses that thou didst offer up thine all, thy family and thy spirit, in the path of God, the Help in Peril, the All-Glorious, the Self-Subsisting.

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

There hath befallen you in the path of God that which hath not befallen anyone in the Dispensation of the Bayan. I swear by the Sun of the horizon of oneness that this supreme affliction hath appeared for naught save the exaltation, elevation and manifestation of that which the Twin Shining Stars, that is Hasan and Husayn, exemplified. Blessed is the condition of the land that became the resting place of those two temples, and the state of those souls who, purely for the sake of God, drew nigh and attained unto their visitation. O leaf! Every abasement encountered in the path of Truth is the sovereign of all glory, and every hardship endured in the way of the Friend is the king of all ease. Though in these days the eyes of the

هو

اول سلام نطق به لسان العظمة قبل خلق الأرض و السماء علیک یا اسم الحاء و المشرق من افق الوفاء اشهد انک اقبلت و سمعت النداء واجبت مالک الأسماء و اخذک جذب الآيات علی شأن انفقت کل ما عندک و اهلک و روحک فی سبیل الله المهیمن العزیز القیوم

هو الأقدس الأعظم الأبهی

در سبیل الهی وارد شد بر شما آنچه بر احدی در ظهور بیان وارد نشده قسم بافتاب افق توحید که این مصیبت کبری ظاهر نشده مگر از برای علو و سمو و ظهور آنچه نجمین مشرقین یعنی حسن و حسین بر آن بوده اند نیکو است حال ارضیکه مقرر آن دو هیکل واقع شد و حال نفوسیکه خالصاً لوجه الله تقرب جستند و بزیارت فائز گشتند

ای ورقه هر ذلتی که در سبیل حق وارد شود مالک عزتها است و هر شدتی که در راه دوست وارد گردد سلطان آسایش است اگر این ایام چشمهای نفوس غافله بحجبات هوائیه از مشاهده حق و ظهورات آن ممنوع باشد آید

heedless souls are veiled by the veils of vain desires from beholding the Truth and Its manifestations, the time shall come when they shall wail and lament for what hath escaped them. Soon shall the fruits of the deeds of the oppressors become manifest and evident. Verily thy Lord is the All-Knowing, the All-Informed. In all conditions fix your gaze upon the Truth and hold fast to the cord of His grace. Verily He comforteth you and consoleth you. He is indeed the All-Bountiful, the All-Generous. The glory be upon thee and upon those who were martyred in the path of God, the Lord of all worlds.

وقتیکه بسبب آنچه از ایشان فوت شده نوحه و ندبه نمایند زود است که ثمرات اعمال ظالمین ظاهر و هویدا گردد آن ربّک هو العليم الخبير در جميع احوال بحق ناظر باشید و بحبل عنایتش متمسک آنه یعزّیکم و یسلّیکم آنه هو الفضل الکريم البهاء علیک و علی اهل الدّین استشهدوا فی سبیل الله ربّ العالمین

INBA97:028, BLIB_Or15714.127ax,
BLIB_Or15722.183b, NNY.122x

BH04025

To: Aqa Siyyid Ali son of Siyyid Mihdi Afnan Afnan

Date: 1296 ? [1878-1879]

- 1 In My Most Great Name! My remembrance of My servant is, by My life, more excellent than the choicest wine, more beloved than the purest water, more crystalline than the Kawthar of life, and sweeter than any water created in all the worlds. Exalted is the All-Merciful Who hath sent down this clear remembrance. Is there anyone who recognizeth this most great station? Is there any possessor of sight who beholdeth this luminous horizon?
- 2 Say: Through My remembrance the Most Great Sea appeared, and through My name the Faithful Spirit was created. Say: Through My call the Call was raised between earth and heaven, and through My will every trustworthy Messenger was sent forth. Through My love the Fire appeared on the Mount, and through My name the Trumpet was blown and the graves arose, were ye of those who know. Through My fire the world was set ablaze, and through My light every sincere and informed one was guided. Through My call every learned one was attracted, and through My word all who are in the heavens and earth were thunderstruck. Blessed is the people who recognized, and every eye that turned to the All-Seeing.
- 3 Through My movement all created things moved, and through My rising the people arose unto the Lord of the worlds. Through My grief appeared the most great terror, and from My joy the people of Paradise hastened unto God, the Peerless,

1 بِسْمِ الْأَعْظَمِ ذَكَرِي عَبْدِي لِعَمْرِي أَنَّهُ أَفْضَلُ مِنَ الرَّحِيقِ وَ أَحَبُّ مِنَ السَّلْسَبِيلِ وَ أَصْفَى مِنَ كَوْثَرِ الْحَيَوَانِ وَ أَعَذَبُ عَنْ كُلِّ مَاءٍ خَلَقَ فِي الْأَكْوَانِ تَعَالَى الرَّحْمَنُ الَّذِي أَنْزَلَ هَذَا الذِّكْرَ الْمُبِينِ هَلْ مِنْ أَحَدٍ يَعْرِفُ هَذَا الْمَقَامَ الْأَعْظَمَ وَ هَلْ مِنْ ذِي بَصَرٍ يَرَى هَذَا الْأَفَقَ الْمُنِيرَ

2 قُلْ بِذِكْرِي ظَهَرَ الْبَحْرُ الْأَعْظَمُ وَ بِاسْمِي خُلِقَ الرُّوحُ الْأَمِينُ قُلْ بِنِدَائِي ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَ السَّمَاءِ وَ بِمِشْيَتِي أُرْسِلَ كُلُّ رَسُولٍ أَمِينٍ بِحُجِّي ظَهَرَتِ النَّارُ فِي الطُّورِ وَ بِاسْمِي نَفَخَ فِي الصُّورِ وَ قَامَتِ الْقُبُورُ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ بِنَارِي اشْتَعَلَ الْعَالَمُ وَ بِنُورِي اهْتَدَى كُلُّ صَادِقٍ خَيْرٍ بِنِدَائِي انْجَذَبَ كُلُّ عَالَمٍ وَ بِكَلِمَتِي انْصَعَقَ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ طُوبَى لِقَوْمٍ عَرَفُوا وَ لِكُلِّ بَصَرٍ أَقْبَلَ إِلَى الْبَصِيرِ

3 بِحُرْكَتِي تَحَرَّكَتِ الْكَائِنَاتُ وَ بَقِيَامِي قَامَ النَّاسُ لَرَبِّ الْعَالَمِينَ وَ بِحُزْنِي ظَهَرَ الْفَزَعُ الْأَكْبَرُ وَ مِنْ فَرَحِي سَرَعَ أَهْلُ الْجَنَانِ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ قَدْ

the All-Informed. The rock was seized by the rapture of My verses, and creation by the fragrance of My luminous robe.

- 4 We have manifested Our Self and sent down the verses and informed the servants of what the All-Merciful revealed in the Bayan, that they might turn to Him with radiant hearts and shining faces. But the people heard not what they were commanded, and We found them struck down. He is indeed the All-Informed.

- 5 Thus hath God sent down for thee that which gladdeneth thy heart and solaceth the eyes of them that know. Remember thy Lord, that perchance the hearts of the heedless may be attracted thereby. The glory be upon thee and upon those who have believed in God, the Mighty, the Praiseworthy.

أخذ الصخرة جذب آياتي والبرية نفحات قيصي المنير

4 أنا أظهرنا أنفسنا و أنزلنا الآيات و أخبرنا العباد بما أنزله الرحمن في البيان ليتوجهوا اليه بقلوب نوراء و وجوه بيضاء ولكن القوم ما سمعوا ما أمروا به و وجدناهم صرعى أنه هو الخبير

5 كذلك أنزل الله لك ما يفرح به قلبك و تقرّ ابصار العارفين ان اذكر ربك لعل تنجذب به افئدة الغافلين البهاء عليك و على من آمن بالله العزيز الحميد

BLIB_Or15696.023a, BLIB_Or15734.2.087b

BH04018

To: Baha'is of Karand et al.

Date: 1296 ? [1878-1879]

- 1 In My Name, the All-Hearing, the All-Seeing
- 2 A mention from Us to those who have drunk the choice wine of utterance from the hand of the bounty of their Lord, the Most Merciful, and who have turned to the Countenance when every heedless doubter turned away from it.
- 3 The Pen hath testified to that which the Ancient Beauty testified before the creation of the heavens and earth. Bear ye witness, O people of understanding! The King hath come, and We see the subjects in trepidation and disturbance.
- 4 Say: O people of the Bayan! Fear ye the Most Merciful, and oppose not Him through Whom the proof hath been perfected and the evidence made manifest.
- 5 Rejoice, O My loved ones, in that the Lord of the worlds remembereth you in the most desolate of lands. We counsel you to observe the Most Great Trustworthiness and that whereby the Cause of God is uplifted amongst His servants. Soon shall appear the crier of whom We have previously informed the servants. He, verily, is the Mighty, the All-Knowing. Blessed is

1 بسمي السميع البصير

2 ذكر من لدنا الى الذين شربوا رحيق البيان من يد عطاء ربهم الرحمن و اقبلوا الى الوجه اذ اعرض عنه كل غافل مرتاب

3 قد شهد القلم بما شهد جمال القدم قبل خلق السموات و الأرض ان اشهدوا يا اولي الألباب قد اتى المالك و نرى المملوك في وجل و اضطراب

4 قل يا ملأ البيان اتقوا الرحمن و لا تعترضوا على الذي به تمت الحجة و ظهر البرهان

5 ان افرحوا يا احبابي بما يذكركم مولى العالم في انخرب البلاد أنا نوصيكم بالأمانة الكبرى و بما يرتفع به امر الله بين العباد سوف يظهر الناقع الذي أخبرنا العباد به من قبل أنه هو العزيز العلام طوبى لمن تمسك بحبل الاستقامة و ويل لكل ملحد مكّار

he who hath held fast to the cord of steadfastness, and woe unto every contentious infidel.

- 6 O Rida! Harken unto that which the Lord of Names calleth thee. Verily, there is none other God but Me, the Mighty, the All-Bountiful.
- 7 O My Pen! Make mention of him who is named Ahmad and give him the glad tidings of this mention whereby the sea hath surged and the winds have been stirred. Then make mention of their other brother from God, the Lord of all men. We have made mention in the Tablet of every servant who hath believed and every maidservant who hath believed in God, the One, the Chosen One.
- 8 O My loved ones! Harken unto My call, then act according to what hath been sent down from the heaven of My will. By the life of God! It shall profit you in every world of the worlds of your Lord, the Sovereign of all men.
- 9 O people of Baha! Upon you be the glory of God and His mercy which hath preceded all created things. Hold ye fast unto steadfastness in this Cause whereby feet have slipped.

6 ان يا رضا ان استمع ما يناديك به مالك الأسماء
انه لا اله الا انا العزيز الوهاب

7 يا قلبي ان اذكر من سمي بأحمد و بشره بهذا الذكر
الذي به ماج البحر و هاجت الأرياح ثم اذكر
اخاهما الآخر من لدى الله مالك الرقاب انا ذكرنا
في اللوح كل عبد آمن و كل امة آمنت بالله
الواحد المختار

8 يا احبائي ان استمعوا ندائي ثم اعملوا ما نزل من
سما مشيقي لعمر الله انه ينفعكم في كل عالم من
عوالم ربكم سلطان الأنام

9 يا اهل البهاء عليكم بهاء الله و رحمته التي سبقت
الكائنات عليكم بالاستقامة في هذا الأمر الذي به
زلت الأقدام

BLIB_Or15696.011b, BLIB_Or15734.2.057

BH04240

To: Mulla Muhammad Sadiq Khi, in B R

Date: 1296 ? [1878-1879]

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

God testifieth that there is none other God but Him, and that He Who hath come in the shadows of the clouds is verily the Dawning-Place of His Revelation, the Dayspring of His Cause, and the Source of His firm and irrefutable wisdom. Whoso hath clung unto Him hath verily clung unto the cord of God, the Lord of all names, and whoso hath turned away is accounted among the heedless ones.

O thou who art mentioned before the Wronged One! Call to mind when 'Ali-Qabli-Akbar proceeded to the Prison accompanied by My Name Jamal and a few other souls. By My life! He was martyred in the path of God, the Lord of all worlds. The Concourse on High and the dwellers of the cities of names

هو الأقدس الأعظم الأبهى

شهد الله انه لا اله الا هو و الذي اتى في ظل
الغمام انه لمطلع وحيه و مشرق امره و مصدر
حكمه المحكم المتين من تمسك به قد تمسك بجبل
الله مالك الأسماء و الذي اعرض انه من
الغافلين

يا ايها المذكور لدى المظلوم ان اذكر اذ توجه على
قبل اكبر الى السجن مع اسمي الجمال و انفس
معدودات لعمرى انه استشهد في سبيل الله رب
العالمين قد استقبله بعد صعوده الملائكة الأعلی و اهل

welcomed him after his ascension, and the Tongue of Grandeur extolled him from His glorious and exalted station.

When thou attainest unto the Tablet of God, turn thy face toward the Land of Ta and say: The essence of remembrance and praise be upon thee, O thou who didst bear hardships in the path of God, the Creator of heaven, and didst drink from the cup of tribulation in His love, the Mighty, the Wondrous. I testify that thou didst turn toward the Qiblih of the horizons and didst traverse land and sea until thou didst enter the Spot of Paradise, the place wherefrom was raised the call of God, the Sovereign, the Mighty, the Praiseworthy. Thou didst stand before the Gate, didst hear His call and witness His revelations, and didst attain unto that which flowed upon thee from the ocean of His Name, the Mighty, the Generous. We have sent down for him from the heaven of the Divine Will that whereby his mention shall endure throughout the kingdom of earth and heaven, yet most of the people are heedless. Soon shall they bewail their own selves, and shall find for themselves neither helper nor protector. Thus have We made mention of thee that thou mayest thank thy Lord and be of them that are steadfast.

مدائن الأسماء و كبر عليه لسان الكبرياء من مقامه العزيز المنيع

أنك اذا فزت بلوح الله ول وجهك الى ارض الطاء و قل جوهر الذكر و الثناء عليك يا من حملت الشدائد في سبيل الله فاطر السماء و شربت من كأس البلاء في حبه العزيز البديع اشهد أنك توجهت الى قبلة الآفاق و قطعت البر والبحر الى ان

دخلت بقعة الفردوس المقام الذي فيه ارتفع نداء الله الملك العزيز الحميد و قمت لدى الباب و سمعت ندائه و رأيت تجلياته و فزت بما رشح عليك من بحر اسمه العزيز الكريم أنا انزلنا له من سماء المشية ما يبقى به ذكره بدوام الملك و الملكوت ولكن الناس اكثرهم من الغافلين سوف ينوحون على انفسهم و لن يجدوا لهم من معين و لا من نصير كذلك ذكرناك لتشكر ربك و تكون من الراشخين

BLIB_Or15697.167

BH04207

To: Karbalai Khudadad son of Nasir (Marv), in Mashhad

Date: 1296 ? [1878-1879]

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

2 A mention from Us to him who hath desired to attain unto the presence of God and hath drunk the choice wine of utterance from the hand of his Lord, the Merciful, in days wherein the great terror hath appeared and intoxication hath seized the dwellers of the heavens and earth, except such as God hath willed, the Almighty, the All-Powerful.

3 Thou art he who hath called upon God time and again, and He hath answered thee as a token of His grace. Rejoice thou in this mention from which the fragrance of thy Lord's loving-kindness, the Forgiving, the Bountiful, hath been wafted. Thou didst make mention of Him in thy letter; He maketh mention of thee in a Tablet to which nothing that

1 هو الأقدس الأعظم الأبهى

2 ذكر من لدنا لمن اراد الوجه و شرب رحيق البيان من يد ربه الرحمن في أيام فيها ظهر الفزع الأكبر و اخذ السكر سكان السموات و الأرض ألا من شاء الله المقتدر القدير

3 انت الذي دعوت الله مرّة بعد مرّة و أنه اجابك فضلاً من عنده ان افرح بهذا الذكر الذي تضرّع منه عرف عناية ربك الغفور الكريم أنك ذكرته في كتابك أنه يذكرك في لوح لا يعادله ما كان

existeth on earth can compare, as doth testify the Tongue of Grandeur in its exalted and glorious station.

- 4 By My life! That which will gladden thy heart and solace thine eyes hath been ordained for thee. Thus doth He Who possesseth the knowledge of all things inform thee in a perspicuous Book.
- 5 Limit thy affairs to the service of thy Lord. He will, in truth, aid thee. There is none other God but He, the Almighty, the All-Powerful. Be thou disdainful of all else save Him and strive in His path. Verily, He heareth and seeth, and He is the All-Hearing, the All-Seeing.
- 6 Thus hath God given thee glad tidings through the mention of the Dayspring of His Revelation, that thou mayest render thanks and be of them that are steadfast. When clamor is raised, leave it behind thee and say: "Praise be unto Thee, O my God, for having called me and caused me to hear and to know." I bear witness that through Thee every wise command hath been revealed. I beseech Thee to protect me under all conditions beneath the shadow of Thy Most Great Mercy. Verily, Thou hast power over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Praised.
- 7 Convey My greetings to the faces of My loved ones in that place who have attained unto My days and have stood firm in My wondrous Cause.

موجوداً في الأرض يشهد بذلك لسان العظمة
في مقامه العزيز الرفيع

4 لعمرى قد قدر لك ما يفرح به قلبك و تقر به
عينك كذلك يخبرك من عنده علم كل شيء
في كتاب مبين

5 ان اقتصر الأمور على خدمة موليك أنه يؤيدك
بالحق لا اله الا هو المقتدر القدير كن جاحداً ما
سواه وجاهداً في سبيله أنه يسمع و يرى و هو
السميع البصير

6 كذلك بشرك الله بذكر مطلع وحيه لتشكر و
تكون من الراغبين اذا ارتفع التعاق دعه عن
ورائك و قل لك الحمد يا الهى بما ناديتنى و
اسمعتنى و عرفتني اشهد بك ظهر كل امر حكيم
اسئلك بأن تحفظنى في كل الأحوال في ظل
رحمتك الكبرى أنك انت المقتدر على ما تشاء
لا اله الا انت العزيز الحميد

7 كبر من قبلى على وجه احبائي في هناك الذين
فازوا بأيامي و استقاموا على امرى البديع

BLIB_Or15719.087

BH04312

To: *Hasan-Ali, in Nun*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 O My handmaiden! Harken unto My call from the direction of My prison. Verily, there is no God but Him, the Mighty, the Great.
- 3 O handmaiden of God! Hear thou the voice of the Wronged One. I swear by the Sun of the horizon of sanctification that each of His members, each of His elements, each of His veins,

1 هو الأقدس الأعظم الأبهى

2 يا امتى ان استمعى ندائى من شطر سجنى أنه لا اله
الا هو العزيز العظيم

3 اى امة الله بشنو نداى مظلوم را قسم بآفتاب افق
تقدیس که هر عضوی از اعضایش و هر رکنی
از ارکانش و هر عرقى از عروق و هر شعری
از شعراتش شهادت داده و میدهد بوحدانیت

and each of His hairs hath testified and doth testify to the oneness of God, His singleness, His bounty, His sovereignty, His power, His might, and His all-encompassing nature. He hath not uttered a word except that word hath been as the greatest elixir for mankind, and its purpose hath been the salvation of humanity and their comfort, glory and exaltation. Nevertheless, heedless ears are prevented from hearkening to the call of the Lord of creation and are deprived of comprehending it. Finally, through sheer tyranny they seized Him and imprisoned Him in the most ruinous of the world's lands. Such is the state of the heedless souls and their station.

- 4 Observe how many distinguished ones and learned men are seen today intoxicated with the wine of pride, such that they have turned away from the Truth and are debarred and deprived from the Sun of Reality which shineth at its meridian. And how many handmaidens have adorned themselves with the ornament of divine knowledge and have turned with heart and soul and spirit toward His horizon. Verily, grace is in the hand of God. He ordaineth whatsoever He willeth for whomsoever He willeth. None can question His doings. He is indeed the Ruler, the One Who doeth as He pleaseth.

الهی و فردائیت او و نعمت او و سلطان او و قدرت او و قوت او و احاطه او و بحرفی تفوه نموده مگر آنکه آن حرف بمنزله اکسیر اعظم بوده از برای ناس و مقصود از آن نجات خلق و رفاهیت و عزت و رفعت ایشان بوده مع ذلک آذان غافله از اصغای ندای مالک بریه ممنوع و از ادراک آن محروم بالآخره بظلم بحت بات او را اخذ نمودند و در انحراب بلاد عالم حبسش کردند اینست شأن نفوس غافله و مقامشان

4 مشاهده کن چه مقدار از افاضل و علما که امروز از باده غرور مست مشاهده میشوند چنانچه از حق اعراض نمودند و از آفتاب حقیقت که وسط الزوال مشاهده میشود ممنوع و محرومند و چه مقدار از اماء که بطراز عرفان الهی مزین شده اند و بجان و روان و قلب بافتش توجه نمودند آن الفضل بید الله یقدر لمن یشاء ما یشاء لا یستل عما یفعل و انه هو الحاکم المرید

BLIB_Or15697.164, BLIB_Or15710.301b

BH04301

To: Hudhud wife of Ismullahul-Asdaq

Date: 1296 ? [1878-1879]

- 1 He is the Most Great, the Most Exalted, the Most Glorious
- 2 This is the Day wherein the hearts of those who have turned to the Most Exalted Horizon have found tranquility and have drunk the Kawthar of immortality from the hand of the bounty of their Lord, the Almighty, the Self-Subsisting. This is the Day wherein agitation hath seized the dwellers of the earth, save those whom the hand of divine power hath preserved from a mighty, powerful One. This is the Day wherein all that was hidden hath been revealed, and all that was concealed hath come forth, and every stammering tongue hath spoken, and every slumberer hath awakened, and every seated one hath arisen, and every stationary thing hath been set in motion. Thus hath the Tongue of Grandeur spoken in this forbidden station.

1 هو الأعظم العلیّ الأبهی

2 هذا يوم فيه اطمئنّت قلوب الدّین اقبلوا الى الأفق الأعلى و شربوا کوثر البقاء من يد عطاء ربهم المهیمن القيوم و هذا يوم فيه اخذ الاضطراب سگان الأرض الا من حفظته يد القدرة من لدن مقتدر قدیر و هذا يوم فيه ظهر کلّ مستور و برز کلّ مکنون و نطق کلّ کلیل و جلس کلّ نائم و قام کلّ قاعد و تحرک کلّ ساکن کذلک نطق لسان العظمة فی هذا المقام الممنوع

- 3 This is the Day wherein God maketh mention of one of His handmaidens who served His Most Truthful Name, who detached himself from the world by the command of the King of Names and turned toward the Crimson Spot, this most exalted station wherein the atoms proclaim that there is none other God but Him, the Truth, the Knower of things unseen. Blessed art thou, O leaf, in that thou wert with him at all times and didst hear what he uttered. Verily thy Lord is the Mighty, the All-Loving. Grieve thou not for him, for he is in the supreme horizon - to this My Pen doth testify in this exalted station.
- 4 Hold thou fast unto the cord of thy Lord's loving-kindness and say: Praise be unto Thee, O God of land and sea, and Sovereign of creation and command, for having caused me to turn toward the Kaaba of Thy manifestation and to utter Thy praise. My Lord! Write down for me that which shall cause me to be among those who circle round Thy throne. Thou art, verily, powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Well-Beloved.

3 و هذا يوم فيه يذكر الله امة من امائه التي كانت
تخدم اسمه الاصدق الذي انقطع عن الدنيا بأمر
مالك الأسماء وتوجه الى البقعة الحمراء هذا المقام
الأعلى الذي تنطق فيه الذرات انه لا اله الا هو
الحق علام الغيوب طوبى لك يا ايها الورقة بما
كنت معه في الليالي والأيام وسمعت ما نطق
به ان ربك هو العزيز الدود لا تحزني فيه انه
في الرفيق الأعلى يشهد بذلك قلبي في هذا المقام
المرفوع

4 تمسكي بجبل عناية ربك وقولي لك الحمد يا اله
البحر والبر و سلطان الخلق والأمر بما جعلتني
مقبلة الى كعبة ظهورك و ناطقة بشنائك اى
رب فاكتب لى ما يجعلنى من الطائفات حول
عرشك انك انت المقتدر على ما تشاء لا اله الا
انت العزيز المحبوب

INBA15:292b, INBA26:295a, BLIB_Or15697.170,
PYK.035

BH04205

To: *Mirza Habibu'llah*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 The remembrance of God, in the form of the Sun behind the ocean of grandeur, hath been witnessed above the horizon of utterance. He, verily, is the One Who speaketh the truth at the heart of the world. Blessed is he who hath clung to the Most Great Name and turned toward the Station which hath been known by the name of God.
- 3 We have found the fragrance of thy love and have sent down unto thee from the heaven of knowledge the rains of utterance. Thy Lord, verily, hath power over all things.
- 4 Say: By the life of God! The Most Great Ocean hath appeared, and upon it hath moved the Sun of Beauty with a light that hath encompassed all worlds. Thus doth the ocean of meanings

1 هو الأقدس الأعظم الأبهى

2 ذكر الله على هيئة الشمس خلف بحر الكبرياء عن
افق البيان قد كان مشهودا انه هو الذى ينطق
بالحق في قطب العالم طوبى لمن تمسك بالاسم
الأعظم وتوجه الى المقام الذى كان باسم الله
معروفا

3 انا وجدنا عرف حبك و انزلنا لك من سماء
العرفان امطار البيان ان ربك كان على كل شيء
قديرا

4 قل لعمر الله قد ظهر البحر الأعظم و سرت عليه
شمس الجمال بنور كان على العالمين محيطا كذلك
ترشح بحر المعاني لتشكر ربك وتذكره بكرة و عشيا

overflow, that thou mayest thank thy Lord and remember Him morning and evening.

- 5 We entered the prison by Our command and departed from it according to what We had promised in the Book that was mentioned by the name of God. 5
 اَنَا دَخَلْنَا السَّجْنَ بِأَمْرِ مَنْ عِنْدَنَا وَخَرَجْنَا مِنْهُ بِمَا وَعَدْنَا بِهِ فِي كِتَابٍ كَانَ بِاسْمِ اللَّهِ مَذْكُورًا
- 6 Say: By God! The Light walketh, and the Book speaketh, and the Ancient Beauty calleth out in the midst of the atmosphere, summoning all created things unto a Luminary that hath been illumined by the light of His countenance. 6
 قُلْ تَاللَّهِ إِنَّ النُّورَ يَمْشِي وَالْكِتَابُ يَنْطِقُ وَجَمَالَ الْقَدَمِ يَنَادِي فِي وَسْطِ الْأَجْوَاءِ وَيَدْعُو مَنْ فِي الْأَنْشَاءِ إِلَى نَيْرٍ قَدْ كَانَ بِنُورِ الْوَجْهِ مُنِيرًا
- 7 Know thou, moreover, that whenever We have made mention of this Beauty Who walketh and speaketh - verily, He nameth Himself by the most beautiful names, and at times He declareth them sanctified from what hath been mentioned, and He mentioneth that thy Lord hath power over all things. 7
 ثُمَّ أَعْلَمَ كُلُّهَا ذِكْرَنَا أَنَّ هَذَا الْجَمَالَ الَّذِي يَمْشِي وَيَنْطِقُ أَنَّهُ كَانَ يُسَمَّى نَفْسَهُ بِالْأَسْمَاءِ الْحُسْنَى وَمَرَّةً يَجْعَلُهَا مُقَدَّسَةً عَمَّا ذَكَرَ وَيَذْكُرُ أَنَّ رَبَّكَ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا
- 8 Say: Were He to find mighty servants, He would forever and always proclaim "Verily, I am God!" Thus hath the matter been inscribed in the Mother Book by the Pen of Revelation in truth. 8
 قُلْ أَنَّهُ لَوْ يَجِدُ عِبَادًا أَقْوِيَاءَ لَمْ يَزَلْ وَلَا يَزَالُ يَنْطِقُ إِنِّي أَنَا اللَّهُ كَذَلِكَ كَانَ الْأَمْرُ فِي أَمِّ الْكِتَابِ مِنْ قَلَمِ الْوَحْيِ بِالْحَقِّ مُسْطُورًا
- 9 Rejoice thou in My praise, then recite My verses which We have sent down in this Tablet. They shall profit thee in this world and the next. Thus doth He command thee Who is in truth all-knowing. 9
 إِنْ أَفْرَحَ بَثْنَائِي ثُمَّ أَقْرَأْ آيَاتِي الَّتِي أَنْزَلْنَاهَا فِي هَذَا اللَّوْحِ إِنَّهَا تَنْفَعُكَ فِي الدُّنْيَا وَالْآخِرَةِ كَذَلِكَ يَأْمُرُكَ مَنْ كَانَ بِالْحَقِّ عَلِيمًا

BLIB_Or15730.067a

BH04199

Date: 1296 ? [1878-1879]

To be typed.

BLIB_Or15697.149

BH04416

To: Siyyid Asadullah, in Hamadan

Date: 1296 ? [1878-1879]

1 In the Name of the One True God

1 بنام خداوند یگّا

2 The days which were written of in the divine Books of old have become manifest and visible, and the morn of Revelation hath dawned from the horizon of Will with resplendent light. The ocean of divine knowledge, which adorneth the heavenly tablets, hath appeared in creation with perfect manifestation and surging waves, and the sun of wisdom and inner meanings hath risen, shining and evident, from the dawning-place of the divine Will.

2 آیامی که در کتب الهیه از قبل مسطور بود ظاهر و مشهود و صبح ظهور از افق اراده روشن و منیر و بحر علم ربّانی که طراز الواح آسمانی بود در امکان بکمال ظهور و امواج باهر و آفتاب حکمت و معانی از مطلع مشیت سبحانی مشرق و لائخ

3 Yet veils have prevented hearts, and the disease of selfish desires hath deprived eyes from beholding. Thus it is observed that although the divine Call is raised at all times, the people remain debarred and withered, nay rather dead, save for a few who have quaffed from the Kawthar of the All-Merciful's recognition and, intoxicated, occupy themselves with the mention of the One Beloved in the gathering of contingent beings. Blessed are they, then blessed are they! By My life, theirs shall be a goodly return.

3 ولكن قلوب را حجاب منع نموده و ابصار را رمد هواهای نفسانیه از مشاهده محروم ساخته چنانچه مشاهده میشود با اینکه ندای الهی در کلّ حین مرتفع است ناس ممنوع و پزمرده بلکه مرده ملاحظه میشوند مگر معدودی که از کوثر عرفان رحمن آشامیدند و سرمست در انجمن امکان بذکر دوست یگّا ناطق و مشغولند طوبی لهم ثمّ طوبی لهم لعمری انّ لهم حسن مآب

4 The friends in that land all stand before the Gate and dwell beneath the shade of the Tree of Providence. The Most Exalted Pen commandeth them all to the Most Great Steadfastness, for the satans lie in wait and every falsehood, clothed in the garment of truth, leadeth the people astray. Therefore the souls who have accepted the Cause of God must remain steadfast in such wise that, having recognized the Truth and been blessed by His grace, they shall see themselves independent and in no need of the world.

4 دوستان آن ارض طراً لدی الباب قائمند و در ظلّ سدره عنایت ساکن و قلم اعلیٰ جمیع را باستقامت کبری امر میفرماید چه که شیاطین در کمین بوده و هستند و هر باطلی بلباس حقّ ناس را گمراه مینماید لذا باید نفوس مقبله بر امر الله مستقیم باشند بشأنی که بعد از عرفان حقّ و عنایت او خود را غنی و مستغنی از عالم مشاهده نمایند

5 This is the station of the people of Baha which hath been recorded by the Most Exalted Pen in the Crimson Book. Blessed are they that know, and joy be to them that have attained!

5 این است مقام اهل بها که از قلم اعلیٰ در صحیفهء حمرا ثبت شده طوبی للعارفين و نعیماً للفائزين

INBA23:010a, BLIB_Or15697.157,

BLIB_Or15722.178b, AYI2.198

BH04488*To: Jamal Burujirdi**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High!
- 2 There hath come before the Throne that which thou didst send to the servant who standeth before the Face, and We have answered thee through this Tablet from which the near ones inhale the fragrance of God, the Mighty, the Powerful, the All-Knowing.
- 3 Blessed art thou, inasmuch as We behold thee steadfast in the Cause and speaking forth this Name through which the believers have hastened to the Kawthar of eternity, and the near ones to the Supreme Horizon, and the sincere ones to the Dawning-Place of the Light of Baha, which none hath known save God, the All-Knowing, the All-Wise.
- 4 He, verily, is He; whoso hath acknowledged this hath acknowledged that which hath been sent down from the heaven of the will of his Lord, the Mighty, the Praiseworthy.
- 5 Know thou, O thou who hast emigrated unto God and turned thy face toward Him, that there hath befallen Us that which hath grieved the Concourse on High and caused the Spirit of Holiness to lament in this exalted Station. By the life of God! The horizon of trustworthiness hath been darkened, and the bow hath been taken from its Maker, and the House from its Builder. Understand thou the melody of these words, that thou mayest be of them that are informed.
- 6 We have commanded all to observe the Most Great Trustworthiness - to this beareth witness My tongue, My Pen, My limbs, and those who circle round Me, then this luminous Book. Among the people are those who have cast it behind their backs, and thereby have violated the sanctity of God, the Most High, the Mighty, the Protected.
- 7 Convey My greetings unto the faces of My loved ones and say: Beware lest ye cast the Book of God behind your backs. Hold fast unto it, then act according to that which the All-Merciful hath revealed therein. This, verily, is a mighty triumph.
- 8 The Glory be upon thee and upon those who have turned toward God, the Lord of all worlds.
- 1 هو الأقدس الأعظم العلى الأعلى
- 2 قد حضر لدى العرش ما ارسلته الى العبد الحاضر لدي الوجه واجبتاك بهذا الكتاب الذى يجد منه المقربون عرف الله المقتدر العزيز العلم
- 3 طوبى لك بما نراك مستقيماً على الأمر وناطقاً بهذا الاسم الذى به سرح الموحدون الى كوثر البقاء والمقربون الى الأفق الأعلى والمخلصون الى مطلع نور البهاء الذى لم يعرفه الا الله العارف الحكيم
- 4 والله هو من اعترف بذلك انه اعترف بما نزل من سماء مشية ربه العزيز الحميد
- 5 فاعلم يا ايها المهاجر الى الله والمتوجه اليه بان ورد علينا ما تكدر به الملاء الأعلى وناح به روح القدس فى هذا المقام المنيع لعمر الله قد اظلم افق الأمانة والقوس قد اخذ من باريتها والبيت من بانيتها ان اعرف لحن القول لتكون من المطلعين
- 6 انا امرنا الكل بالأمانة الكبرى يشهد بذلك لسانى وقلبى واركانى والذين يطوفون حولى ثم هذا الكتاب المنير من الناس من نبذها عن ورائه وبذلك هتكت حرمة الله المتعالى العزيز المنيع
- 7 كبر من قلبى على وجوه احبائى و قل اياكم ان تدعوا كتاب الله عن ورائكم تمسكوا به ثم اعملوا بما انزله الرحمن فيه ان هذا الفوز عظيم
- 8 البهاء عليك وعلى الذين توجهوا الى الله رب العالمين

BH04779

To: *Hakim Aqa Jan, in Hamadan*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Glorious! 1 هو الأقدس الأبى
- 2 Thy letter was presented before this Wronged One in this Most Great Prison and was read by the servant in attendance, and We make reply with this perspicuous Book. 2 قد حضر كتابك لدى المظلوم في هذا السجن الأعظم وقرأه العبد الحاضر واجبتناك بهذا الكتاب المبين
- 3 God grant that through His bounteous favours thou mayest quaff from the living waters of certitude and fix thy gaze upon the Most Sublime Horizon. The call of the Burning Bush hath been raised and the light of Sinai hath been revealed. Every eye that hath been anointed and illumined with the collyrium of the knowledge of God doth indeed behold His effulgences and perceive the shining light of His countenance reflected in all things. 3 انشاء الله بعنايت الهى از كوثر اطمینان بیاشامی و بافق اعلی ناظر باشی ندای سدره سینا بلند شد و تجلی طور هویدا گشت بصریکه از کحل معرفت الهی روشن شده تجلیات او را مشاهده مینماید و پرتو انوار وجهه را در اشیاء ملاحظه میکند
- 4 This is the day whereon all eyes can gaze upon the beauty of the All-Glorious, a day which hath neither peer nor equal whether in the past or in the future. It behoveth thee, then, to engage at all times in the praise of Him Who is the Desire of the worlds, for He hath aided thee to hearken unto His Word and to recognize His Self. At a time when most ears are deprived of hearing the sweet voice of the All-Merciful and most eyes prevented from beholding the light of His countenance, do thou treasure and magnify this grace! 4 امروز روزیست که ابصار بمشاهده جمال ذی الجلال فائز و مشرف شده و از برای او شهبی از قبل نبوده و نظیری از بعد نخواهد بود باید در کل احوان بنای مقصود عالمیان مشغول باشی چه که ترا باصغاء کله اش مؤید نمود و عرفان نفسش موفق فرمود در ایامیکه اکثر آذان از حلاوت ندای رحمن محرومست و اکثر ابصار از مشاهده انوار جمال ممنوع این فضل را غنیمت دان و بزرگ شمر
- 5 Praise be to God, thy letter was received and the reply sent down from the empyrean of divine bestowal. The names thou hadst mentioned were called to mind and remembered in His presence. Glory be to thee, to thy brother, Elias, to thy kindred, to thy son who hath been guided aright by the light of His Lord, and to all that have believed in God, the Incomparable, the All-Informed. 5 الحمد لله تگایت فائز شد و جواب آن از آسمان بخشش یزدانی نازل و فرستاده شد اسامی مذکوره بطراز ذکر مزین گشتند و هریک تلقاء وجه مذکور آمدند البهاء علیک و علی اخیک الذی سنی بایلیا و علی اهلک و ابنک الذی اهتدی بنور ربّه و علی الذین آمنوا بالله الفرد الخبیر

ADMS#249

BLIB_Or15697.040, AQA7#423 p.215,
TAH.199a

BH04937

To: Mahdi al-Mukhlis bi-Safa, in Lahijan

Date: 1296 ? [1878-1879]

- 1 In the Name of the peerless God! The Day of God is manifest and the Tongue of the All-Compelling uttereth the Most Great Word. Reflect upon the divine bounty and mercy. The Word of Negation which in former times was revealed and sent down from the Source of the Command hath now been transformed into affirmation. I swear by the Sun of Divine Unity that shineth from the horizon of the prison, if anyone were to reflect upon this bounty We have mentioned, throughout his life he would ceaselessly utter "Thine be the praise, O Glory of the worlds!"
 1 بنام خداوند بیمانند یوم الهی ظاهر و لسان صمدانی
 بکلمه علیا ناطق تفکر در فضل و رحمت الهی نما
 کلمه نفی که از مصدر امر از قبل جاری و
 نازل حال باثبات تبدیل شده قسم بافتاب مشرق
 توحید که از افق بیجن طالع است اگر نفسی در
 این فضل که ذکر شد تفکر نماید مادام الحیوة به
 لک الحمد یا بهاء العالمین ناطق گردد
- 2 O Mihdi! Thy letter hath come before the Most Great Vision and the Wronged One hath beheld it, and the servant in attendance hath presented whatsoever thou didst mention therein. Be thou thankful that thy letter hath attained unto My hearing and thou hast been honored with My attention and mention in this Manifest Book.
 2 ای مهدی کتابت در منظر اکبر بنظر مظلوم فائز و
 عبد حاضر آنچه ذکر نموده بودی معروض داشت
 ان اشکر بما فاز کتابک باصغائی و فزت بتوجهی
 و ذکر فی هذا کتاب المبین
- 3 O friends! Reflect upon the proof of the All-Merciful and deprive not yourselves of the eternal realms for the sake of ephemeral days. Cling ye to the cord of the Cause with such firmness that the entire world shall be powerless to separate you from it. This is the most exalted and lofty station. Blessed is he who hath attained unto this station. There have been and shall be many vain souls. Not every speaker is worthy of credence. Fix your gaze upon wisdom and hold fast unto its hem. Display not the pearls of divine knowledge before every ignorant one, and preserve them from thieves in the name of the Truth.
 3 ای دوستان در برهان حضرت رحمن تفکر نمائید
 و خود را از برای ایام فانیه از عوالم باقیه منع
 ننمائید بکمال استقامت بحبل امر متمسک شوید
 بشأنی که جمیع عالم قادر بر فصل نباشند اینست
 مقام بلند اعلی و رتبه علیا طوبی از برای کسی که
 باین مقام فائز شد نفوس موهومه بسیار بوده و
 خواهند بود هر گوینده قابل تصدیق نه بحکمت
 ناظر باشید و بذیل او متشبث لآلی معارف الهیه
 را بهر جاهلی منمائید و از سارقین باسم حق
 محفوظ دارید
- 4 I conclude with the words: There is none other God but Him, the Most High, the Most Great. And praise be to God, the Lord of the worlds.
 4 اختم القول بأنه لا اله الا هو العلی العظیم و الحمد
 لله رب العالمین

BLIB_Or15715.308c

BH04928*To: Mirza Muhammad Tabib, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 O thou who hath remembered Me! Know thou that He Who is remembered remembereth thee, and the Beloved speaketh that which rejoiceth thy heart and the hearts of them who have turned towards the Supreme Horizon on a day wherein souls lamented and feet did slip.
يا من ذكرتني فاعلم بأن المذكور يذكرك والمحجوب ينطق بما يفرح به قلبك وقلوب الذين اقبلوا الى الأفق الأعلى في يوم فيه ناحت النفوس وزلت الأقدام
- 3 Observe the people and their heedlessness: they wailed and cried out and supplicated at their separation from the Dawning-Place of the revelation of their Lord, the Mighty, the All-Knowing. Yet when the veils were rent asunder and the Promised One appeared, they rose up against Him with such tyranny as caused them who are nigh unto God to lament in their most exalted station. They recite the Qur'an, yet deny Him Who revealed it in truth. Thus did their souls prompt them, without any proof or Book.
فانظر في العباد و غفلتهم أنهم ناحوا و صاحوا و تضرعوا في فراق مشرق وحى ربهم العزيز العلام فلما خرقت الأجواب و اتى الموعود قاموا عليه بظلم ناح به المقرّبون في اعلى المقام يقرئون القرآن و يكفرون بالذى انزله بالحق كذلك سوّلت لهم انفسهم من دون بينة و لا كتاب
- 4 Blessed art thou for having rent asunder the veils and turned towards God, thy Lord, the Mighty, the Bestower.
طوبى لك بما خرقت الأجواب و اقبلت الى الله ربك العزيز الوهاب
- 5 Say: O Fashioner of the heavens and Creator of names! I beseech Thee by Thy Name through which the sun of Thy grace hath shone forth from the horizon of the heaven of Thy Revelation and the ocean of Thy bounty hath surged amongst Thy creatures, to make me steadfast in Thy Cause and firm in the service of them who love Thee.
قل يا فاطر السّماء و موجد الأسماء اسئلك باسمك الذى به اشرفت شمس فضلک من افق سماء ظهورک و ماج بحر عطائك بين خلقک ان تجعلنى مستقيماً على امرک و قائماً على خدمة احبتک
- 6 O my Lord! I am he who heard Thy sweetest call and turned towards Thy Most Exalted Horizon. I beseech Thee not to withhold from me the outpourings of the clouds of Thy mercy, nor to drive me from Thy door which Thou hast opened unto all who are in Thy heaven and on Thy earth.
اى ربّ انا الذى سمعت نداءک الأمل و اقبلت الى افقک الأعلى اسئلك بأن لا تمنعنى عن فيوضات سحاب رحمتک و لا تطردنى عن بابک الذى فتحتہ لمن فى سمائك و ارضک
- 7 O my Lord! Aid Thy servants to recognize the Dawning-Place of Thy signs and strengthen them to turn towards the lights of Thy countenance. Thou art, verily, the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Exalted, the Mighty, the Bountiful.
اى ربّ وفقّ عبادک على عرفان مطلع آياتک و ايدهم على التوجّه الى انوار وجهک أنك انت المقتدر على ما تشاء لا اله الا انت المتعالى العزيز المنان

BLIB_Or15730.079c

BH04775

To: Buzurg, in Tihiran

Date: 1296 ? [1878-1879]

1 He is the All-Knowing Speaker

1 هو الناطق العليم

2 We have sent the Messengers and revealed the Books to give the glad tidings to mankind of this Day, which was mentioned in the Books of God, the Lord of the worlds. But when the appointed time came and the dawn of the Day appeared, all who were on earth turned away from it except those whom God, the King, the Mighty, the Wise, willed. Among the people were those who turned away from the Countenance, and among them were those who pronounced judgment against the Wronged One with manifest injustice. We have borne for the sake of God that which no one before Us hath borne - to this every fair-minded and perceiving one doth testify.

2 قد ارسلنا الرسل و انزلنا الكتب ليبشّر الناس بهذا اليوم الذي كان مذكوراً في كتب الله رب العالمين فلما اتى الميقات و طلع فجر اليوم اعرض عنه من على الأرض الا من شاء الله الملك العزيز الحكيم من الناس من اعرض عن الوجه و منهم من افق على المظلوم بظلم مبين قد حملنا في الله ما لا حمله احد من قبل يشهد بذلك كل منصف بصير

3 Thou art he who hath followed thy Lord and borne tribulations in this straight Path. Beware lest the might of men prevent thee from Him Who holdeth all power. Thus doth the Prisoner command thee from the direction of His Most Great Scene, that thou mayest rejoice and be among the thankful ones. By the life of God! All the treasures of earth cannot equal a particle of tribulation in the path of God, the Lord of Names - to this thy Lord, the All-Informed, doth testify.

3 انت الذي اقتديت بموليک و حملت البلايا في هذا السبيل المستقيم اياک ان تمنعک سطوة البشر عن مالک القدر كذلك يأمرک المسجون من شطر منظرة الأکبر لتفرح و تكون من الشاکرين لعمر الله لا يعادل بذرة من البلاء في سبيل الله مالک الأسماء کنوز الأرض کلها يشهد بذلك ربک الخبير

4 Say: O my God and the God of the world, my Lord and the Lord of the nations! I beseech Thee by the Most Great Name, at Whose appearance all who are in the heavens and earth were thunderstruck, and all in the kingdoms of Command and creation were shaken, to strengthen me in steadfastness in Thy Cause, through which the feet of most of Thy servants have slipped. O Lord! Thou art the Generous One and I am the supplicant at the door of Thy mercy. I beseech Thee to ordain for me the reward of meeting Thee, whereof Thou didst give glad tidings through the tongues of Thy chosen ones in Thy Books, Thy Scriptures and Thy Tablets. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

4 قل يا الهی و اله العالم و سيدي و سيد الأمم اسئلك بالاسم الأعظم الذي اذا ظهر انصعق من في السموات و الأرض و اضطرب من في ملکوت الأمر و الخلق بأن تؤيدني على الاستقامة على امرک الذي زلّ به قدم اکثر عبادک ای ربّ انت الکریم و انا السائل بباب رحمتک اسئلك بأن تكتب لي اجر لقاءک الذي بشّرت به بألسن اصفيائك في كتبک و زبرک و الواحک لا اله الا انت المقتدر العليم الحكيم

BLIB_Or15715.311b

BH04659

*To: Aqa Bigum Khanum**Date: 1296 ? [1878-1879]*

- 1 In the name of the peerless, all-knowing Lord! بنام خداوند دانای بیهمتا
- 2 O handmaiden of God! Thy letter was presented before the Wronged One, and that which was mentioned therein was brought to the attention of Him Who is present before the Face, until it reached this verse: ای امة الله کتابت در محضر مظلوم حاضر و آنچه در او مذکور عبد حاضر لدى الوجه معروض داشت تا باین بیت رسید
- 3 "My God! Make me so steadfast in Thy binding Cause That I grow firmer still when raised upon the cross" الهی مستقیم کن بامر مبرمت چندان که محکم تر شوم آنکه که افزاند بر دارم
- 4 I swear by the Sun of the horizon of vision that if the people of the age were to inhale the fragrances of the divine Cause, they would all choose the gallows with a hundred thousand entreaties. However, most are heedless of this most glorious and exalted station, for they have not drunk of the choice wine of recognition nor attained to the Kawthar of certitude. قسم بآفتاب افق بینائی که اگر مردمان روزگار نصحات امر الهی را استنشام نمایند کل دار را بصد هزار التماس اختیار نمایند و لکن اکثری از این مقام اعتر اعلی غافلند چه که از حقیق عرفان نیاشامیده اند و بکوثر ایقان فائز نگشته اند
- 5 O handmaiden! Pray that God - exalted be His sovereignty and His glory - may cause men to attain to that station which thou hast written of. One soul advanced toward martyrdom in the path of God with a hundred thousand lives, while another concealed himself behind a hundred thousand veils. Each one acteth according to his way, and thy Lord is verily the All-Knowing, the All-Informed. ای امه اینقامی را که تو نوشتی دعا کن که حق تعالی سلطانه و تعالی عزّه رجال را بآئین مقام فائز فرماید نفسی با صد هزار جان بجلّ شهادت در سبیل حق توجه نمود و نفسی خود را بصد هزار حجاب مخفی و مستور داشت کلّ یعمل علی شاکسته ان ربک هو العليم الخبير
- 6 O handmaiden of God! This verse found acceptance in the presence of the One, the Single, the Most Great. God willing, may all, both men and women, attain unto it and walk with the utmost steadfastness and dignity. Glory be upon thee if We find thee firm in that which thou hast professed, and upon every man who hath attained to this most mighty, this impregnable station. Preserve this Tablet as thy very soul and hold it as precious as thine eye. He verily sufficeth thee in truth. Thy Lord is verily the All-Informed. ای کنیز الهی این فرد در محضر فرد احد مقبول افتاد انشاء الله جمیع از ذکور و اناث بآن فائز شوند و بکمال تمکین و وقار سالک باشند البهاء علیک ان نراک ثابتة علی ما ادّعت و علی کلّ رجل فاز بهذا المقام الأعز المنیع این لوح را چون جان حفظش کن و چون بصر معززش دار آنه یکفیک بالحق ان ربک هو الخبير

BLIB_Or15715.372b

BH04716*To: Wife of one who has ascended**Date: 1296 ? [1878-1879]*

1 He is the Just, the Wise

1 هو العادل الحكيم

2 A mention from Us to the Leaf who ascended to the Most Exalted Horizon and attained the lights of her Lord's countenance, the Mighty, the Beautiful.

2 ذكر من لدنا للورقة التي صعدت الى الأفق الأعلى
وفازت بأنوار وجه ربها العزيز الجميل

3 The Wronged One testifieth in this forbidden prison that she turned to God, believed, witnessed, acknowledged and confessed that which was uttered by the Tongue of God, the King, the True One, the All-Knowing, the All-Wise. She attained the ocean of knowledge in days wherein all in creation were shaken, save whom God, the Lord of the worlds, willed. We have mentioned her before in various Tablets and We mention her after her ascension in this Clear Book.

3 يشهد لسان المظلوم في هذا السجن الممنوع بأنها
أقبلت وآمنت وشهدت وأقرت واعترفت بما
نطق به لسان الله الملك الحق العليم الحكيم أنها
فازت ببحر العرفان في أيام فيها اضطرب من في
الامكان ألا من شاء الله رب العالمين أنا ذكرناها
من قبل في الواح شتى ونذكرها بعد ارتقاءها في
هذا الكتاب المبين

4 Upon thee, O My handmaiden and My Leaf, be the mercy of God which hath preceded all things and His grace which hath encompassed those in the heavens and on earth. Rejoice in that which the Most Exalted Pen hath testified for thee, than which nothing that hath been or shall be created can compare, whereunto every fair-minded and perceiving one doth witness. Upon thee be the glory of God, His care, His mention and His praise, throughout the eternity of His names and attributes. Verily thy Lord is the All-Bountiful, the Giving, the Forgiving, the Generous.

4 عليك يا امتي وورقتي رحمة الله التي سبقت و
فضله الذي احاط من في السموات والأرضين
ان افرحى بما شهد لك القلم الأعلى بما لا يعادله
ما خلق ويخلق يشهد بذلك كل منصف بصير
عليك بهاء الله وعنايته وذكره وثنائه بدوام
اسمائه وصفاته ان ربك هو الفضل المعطى
الغفور الكريم

5 Blessed art thou and blessed is My Name, whom thou rememberest in going and describest in returning in such wise as to gladden the hearts of them that are nigh unto God. Verily he hath taken for himself a station before the eyes of his Lord, the Most Merciful, the Compassionate. By the life of God! This is of His most great favor, yet most of the people are heedless.

5 طوبى لك ولاسمى الذي في الذهاب اذكره و
في الاياب اصفه بما يستفرح به افئدة المقربين انه
قد اتخذ لنفسه مقاماً امام عين ربه الرحمن الرحيم
لعمري الله هذا من فضله الأعظم ولكن الناس
اكثرهم من الغافلين

6 Thus hath the matter been decreed and the utterance come forth in this holy, mighty and wondrous Tablet.

6 كذلك قضى الأمر واتى البيان في هذا اللوح
المقدس العزيز البديع

INBA19:059, INBA32:055b, BLIB_Or15719.097a

BH04807

Date: 1296 ? [1878-1879]

- 1 He is the Most Mighty, the Most Glorious
هو الأعزّ الأبهى
- 2 A Book sent down by the All-Wise from the heaven of Command unto him who hath believed in the One, the All-Informed.
كتاب أنزله الحكيم من سماء الأمر لمن آمن بالفرد الخبير
- 3 When thou hast drunk from the cup of fidelity the Kawthar of eternity, render thanks unto thy Lord and make mention of the Wronged One Who hath arisen to establish the Cause through His Name, the One Who ruleth over the worlds.
أنك اذا شربت من كأس الوفاء كوثر البقاء ان اشكر ربك ثم اذكر المظلوم الذي قام على الأمر باسمه المهيمن على العالمين
- 4 By God! I arose to establish the Cause in days wherein hearts were troubled and souls lamented by reason of the assault of wrath, as attesteth He with Whom is a glorious Book. By the life of God! Every confessor denied, every manifest one became hidden, every dweller fled, and every tranquil one was seized with fear from dread of those days. Verily thy Lord is the All-Knowing, the All-Wise.
تالله قت على الأمر في أيام فيها اضطربت القلوب و ناحت النفوس من سطوة القهر يشهد بذلك من عنده كتاب كريم لعمر الله قد انكر كل معترف واستخفى كل ظاهر و هرب كل ساكن و خاف كل مطمئن من خشية الأيام ان ربك هو العليم الحكيم
- 5 He whom the heedless had taken as lord besides God would flee from land to land and from place to place. Then when the Cause was made manifest he came forth and pronounced judgment against Him through Whom the Trump was sounded, the Standard of the Manifestation was raised, and the Straight Path of God appeared. By God! He could not speak in the presence of the Countenance and was as one of those who circled round the Throne, yet Satan led him astray and made him to be among the perishing ones.
ان الذي اتخذه الغافلون رباً من دون الله كان يفر من بلد الى بلد و من مقام الى مقام آخر فلما ظهر الأمر خرج ثم افتي على الذي به نفخ في الصور و نصبت راية الظهور و ظهر صراط الله المستقيم تالله لا يقدر ان يتكلم تلقاء الوجه و كان كأحد من الذين طافوا حول العرش و لكن الشيطان اغواه و جعله من الهالكين
- 6 Thus do We recount unto thee that thou mayest be possessed of insight from God, the Most Exalted, the Most Great. Blessed art thou for having held fast unto that which is right in this mighty Cause. Aid thy Lord through wisdom, make mention of My loved ones on My behalf, and give them the glad-tidings of My grace, My care, and My gracious remembrance.
كذلك قصصنا لك لتكون على بصيرة من لدى الله العلي العظيم طوبى لك بما تمسكت بالمعروف في هذا الأمر العظيم ان انصر ربك بالحكمة ثم اذكر احبتي من قبلى و بشرهم بفضلى و عنايتى و ذكرى الجميل
- 7 The glory be upon thee and upon those who have turned unto God, the Mighty, the Most Praised.
البهاء عليك و على الذين توجهوا الى الله العزيز الحميد

BLIB_Or15734.2.026

BH05066

To: Muhammad qabl Baqir, in Hamadan

Date: 1296 ? [1878-1879]

- 1 He is the Speaker in the Kingdom. هو الناطق في الملكوت
- 2 Glorified be He Who hath sent down the Book, and, through His irrevocable and wise behest, hath revealed whatsoever He willed. Say: O company of mankind! By God! the Most Great Vision hath appeared, and the Lord of destiny calleth aloud with loftiest summons, proclaiming: "The Possessor of Names is come with a sovereignty that hath encompassed all who dwell in the heavens and on the earth. Verily He is the Almighty, the All-Powerful." Blessed is the soul that hath drawn nigh, and attained; and woe betide the heedless! سبحانه من انزل الكتاب و اظهر ما اراد بامرہ المبرم الحكيم قل يا معشر البشر تالله قد ظهر المنظر الاكبر و مالك القدر ينادى باعلى النداء ويقول قد اتى مالك الاسم بسطان احاط من في السموات و الارض انه هو المقتدر القدير طوبى لنفس تقرب و فازت و ويل للغافلین
- 3 Say: Mine All-Glorious Horizon hath dawned, and the Lote-Tree beyond which there is no passing hath uttered its voice; yet the people remain veiled in manifest obscurity. O mine ear! Give heed to the words of the ungodly who have disbelieved in God, the Great. Among them are those who have turned unto the raven, and have turned away from the Euphrates of the mercy of their gracious Lord. Say: O heedless one! By the life of God! thou art he who hath turned aside from Him, after He had caused thee to hear His luminous Book. قل قد لاح افق الاعلى و نظقت سدرۃ المنتهى و لكن القوم في حجاب مبين ان يا اذن ان استمعي ما يتكلم به المشركون الذين كفروا بالله العظيم منهم من توجه الى الغراب معرضاً عن فرات رحمة ربه الكريم قل يا ايها الغافل لعمر الله انت الذى اعرضت عنه بعد ما اسمعك كتابه المنير
- 4 Say: Thou hast taken the false god, and hast cast away Him Who was the Desire of all worlds. Such are they whom the world hath beguiled, until they have denied God, the Most High, the All-Exalted. Thus did his own soul entice him, and made him of the utterly lost. قل قد اخذت الطاغوت و نبذت من كان مقصود العالمين انه ممن غرتهم الدنيا الى ان كفروا بالله العلى الاعلى كذلك سولت له نفسه وجعلته من الاخسرین
- 5 Thou, O thou who dost turn unto God—if the attraction of the verses of thy Lord seize thee, and thou dost set thy face toward God, the Lord of all worlds—say: Praise be to Thee, O my God, in that Thou hast caused me to know the Dayspring of Thy verses, and hast loosed my tongue in Thy remembrance and Thy praise. I beseech Thee by the Most Great Name to make me steadfast in Thy Cause, and content with whatsoever Thou hast ordained for me in Thy Book. Verily Thou art the Almighty, the All-Powerful. انك يا ايها المقبل اذا اخذك جذب آيات ربك ولوجهك شطر الله رب العالمين قل لك الحمد يا الهى بما عرفتني مطلع آياتك و انطقتنى بذكرك و ثنائك استلكت بالاسم الاعظم بان تجعلنى مستقيماً على امرك و راضياً بما قدرت لى فى كتابك انك انت المقتدر القدير

INBA15:279a, INBA26:279b

BH05010*To: Muhammad Husayn, in Isfahan**Date: 1296 ? [1878-1879]*

- 1 In the name of the All-Seeing, the All-Hearing Lord 1 بنام بیننده شنوا
- 2 Harken unto the call of Husayn which hath been raised betwixt earth and heaven. 2 بشنو ندای حسین را که مابین ارض و سماء مرتفع گشته
- 3 O Husayn! The true spiritual stars that had dawned from the horizon of the heaven of divine knowledge have set, due to the oppression of the oppressors, and have ascended to the Supreme Companion. Tyranny reached such a pass that every hearing ear perceived the lamentation of the rock and the wailing of the divine Lote-Tree. 3 ای حسین ستاره‌های حقیقی معنوی که از افق آسمان عرفان الهی طالع بودند بسبب ظلم ظالمان غروب نمودند و قصد رفیق اعلی کردند ظلم بمقامی رسید که صیحه صخره و نوحه سدره را هر صاحب گوشتی اصغا نمود
- 4 However, the All-Informed gave no respite to oppression and hypocrisy, and seized them, and He shall soon seize those who have committed oppression on the earth without clear proof or enlightening Book. 4 ولکن حق مطلع ظلم و نفاق را مهلت نداد و اخذ نمود و سوف يأخذ الذين ظلموا في الأرض من دون بينة ولا كتاب مبين
- 5 Rejoice thou in that He hath aided thee to recognize Him and hath mentioned thee aforetime and at this hour, and hath adorned thee and thy father with the ornament of His mercy which hath preceded all worlds. 5 ان افرح بما ايدك على عرفانه وذكرك من قبل وفي هذا الحين وزيك و اباك بطراز رحمته التي سبقت العالمين
- 6 Be thou of such quality that nothing shall prevent thee from God, the Goal of them that have known Him. The Glory be upon thee and upon him who hath attained unto My counsel and acted according to that which hath been sent down in My Mighty Book. 6 كن على شأن لا يمنعك شيء عن الله مقصود العارفين البهاء عليك وعلى من فاز بنصحي وعمل بما نزل في كتابي العظيم

INBA51:063, KB_620:056-056, LHKM2.130

BH05208*To: Javad**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Mighty, the Most Glorious 1 هو الأقدس الأعظم الأبهي
- 2 O Javad! Harken unto the call time and again. By God's life! In every moment it hath an influence which none knoweth save God, thy Lord and the Lord of the mighty throne. Blessed 2 يا جواد ان اسمع نداء مرة بعد مرة لعمر الله ان له فيكل حين اثر ما اطلع به الا الله ربك ورب

art thou for having attained unto My Book, My Tablet, My remembrance and My days, while every heedless one that is far removed turned away.

- 3 We desired to make mention of one of My maidservants who turned toward My horizon and hastened to the Dawning-Place of the light of My countenance until she entered My abode and stood before the throne of My grandeur, and her eyes were solaced by My beauty, and she drank the choice wine of reunion in her final days from the cup of My bounty.
- 4 We bear witness that she heard the call of her Lord and responded when the servants and handmaidens, who were created for My days and to hearken to My call and to arise to serve My Cause, turned away from her. Blessed is she for having inhaled the fragrance of My robe and uttered My praise until she ascended to the station We had ordained for her. Thus hath the decree been fulfilled from God, the Mighty, the Bestower.
- 5 O My handmaiden! Be thou thankful that the Pen of Revelation hath made mention of thee in thy days and after thy ascension. We are the One Who showed thee Our horizon, caused thee to know Our Self, and adorned thee with the ornament of forgiveness. He is verily the Mighty, the All-Forgiving.
- 6 The splendor rest upon her and upon her daughter who turned toward Us and attained Our presence and achieved that which is inscribed in the Book of God, the Lord of creation.

العرش العظيم طوبى لك بما فزت بكلامي ولوحى
وذكرى و أيامى بعد ما اعرض كل غافل بعيد

3 أنا اردنا ان نذكر امة من امائى التى قصدت افقى و
سرعت الى مطلع نور وجهى الى ان دخلت مقرى
وقامت لدى عرش عظمتى وقرت عينها بجمالى
وشربت رحيق الوصال فى آخر ايامها من كأس
عطائى

4 أنا نشهد لها بأنها سمعت نداء ربها و اجابت اذ
اعرض عنها العباد و الاماء الذين خلقوا لآيامى
و اصغاء ندائى و القيام على خدمة امرى طوبى
لها بما وجدت عرف قيصى و نطقت بثنائى الى
ان صعدت الى المقام الذى قدرناه لها كذلك
قضى الأمر من لدى الله العزيز الوهاب

5 يا امتى ان اشكرى لأن قلم الوحى ذكرك فى
آيامك و بعد صعودك انا الذى اريناك افقى
و عرّفناك نفسى و زيناك بطراز الغفران انه
لهو العزيز العفّار

6 البهاء عليها و على بنتها التى توجهت و حضرت و
فازت بما هو المسطور فى كتاب الله مالک الایجاد

INBA97:065, BLIB_Or15715.370a

BH05102

Date: 1296 ? [1878-1879]

- 1 He is the Expositor, the All-Knowing!
- 2 We have sent down verses unto thee aforetime, and We make mention of thee on this night as a token of grace from Us. He, verily, is the All-Bountiful, the Ancient of Days.
- 3 From this station do We send Our greetings unto thy face and unto the faces of them from whom the lights have shone forth through their love of God, the Lord of all worlds.

1 هو المبین الخبير

2 قد انزلنا لك الآيات من قبل و نذكرک فى هذا
الليل فضلاً من لدنا انه هو الفضال القديم

3 و نكبّر من هذا المقام على وجهک و وجوه الذين
سطع منهم الأنوار فى حبّ الله ربّ العالمين

- 4 How many a servant who laid claim to knowledge and wisdom was hindered when the All-Merciful appeared, and how many an unlearned one drank from the ocean of knowledge through My Name, the All-Subduing over all who are in the heavens and on earth.
- 5 God willing, may steadfast and firm souls find rest beneath the shade of the divine Unity, and be illumined by the light of His countenance.
- 6 This is the Day whereon all atoms proclaim "The Kingdom is God's!" They who have quaffed the Kawthar of immortality must speak forth the remembrance of God, the Lord of all names, in such wise as to cause the seated to arise and the heedless to turn unto Him.
- 7 Know ye the value of these days. These are the very days whose mention hath been recorded by the Most Exalted Pen in most of the divine Books. Blessed is the heart that hath recognized and drunk and attained, and woe unto them that deny!
- 8 From this remote station do We send Our greetings unto the faces of them that have believed, and make mention unto them of that which is better for them than all the treasures of earth. He, verily, is the Ever-Forgiving, the All-Merciful.
- 9 We counsel thee to manifest the Most Great Steadfastness and to observe that which God hath ordained in His wondrous Book. We beseech God to assist you and to ordain for you that which He hath ordained for His chosen ones. He, verily, is the Almighty, the Most Great.
- 4 كم من عبد ادعى العلم والعرفان و منع اذا اتى الرحمن و كم من جاهل شرب من بحر العلم باسمي المهيم على من في السموات والارضين
- 5 انشاء الله نفوس مستقيمة راسخه در ظل سلطان احديه مستريح باشند و بانوار وجه منور
- 6 امروز روزيست كه جميع ذرات به الملك لله ناطقند بايد شاربان كوثر بقا به ذكر الله مالك الاسماء ناطق باشند بشأنيكه سبب قيام قاعدین و توجه غافلین شود
- 7 قدر این آیام را بدانید این همان آیامی است كه در اكثر كتب الهیه ذكر آن از قلم اعلی ثبت شده طوبی لقلب عرف و شرب و فاز و ویل للجاحدين
- 8 انا نكبر على وجوه الذين آمنوا من هذا المقام البعيد و نذكرهم بما هو خير لهم من خزائن الأرض كلها انه هو الغفور الرحيم
- 9 نوصيك بالاستقامة الكبرى و بما حكم به الله في كتابه البديع نسئل الله بأن يوفقكم و يقدر لكم ما قدره لأصفیائه انه هو العزيز العظيم

INBA41:138, BLIB_Or15697.148

BH05107

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the All-Knowing, the All-Wise!
- 2 Thy letter hath come before the Wronged One, and We have noted its contents and have answered thee with that which will draw those who believe in divine unity to the most exalted horizon - the station wherein the Dayspring of Names
- 1 هو الأقدس الأعظم العليم الحكيم
- 2 قد حضر كتابك لدى المظلوم و عرفنا ما فيه و اجبتاك بما يجذب به الموحدون الى الأفق الأعلى المقام الذى ينطق فيه مطلع الاسماء انه لا اله

proclaims: "There is no God but Him, the Mighty, the Bestower." Blessed is the face that hath turned unto the countenance of the Beloved, and the tongue that hath uttered the remembrance of God, the Lord of creation.

- 3 Thy letter was seen in the Most Great Prison. And concerning what thou didst write about speaking the goodly Word through the grace of the Beloved - I swear by the Sun of the heaven of sanctification that this station is greater than all that hath been created. This blessed and goodly Word remained hidden and concealed in the treasury of divine knowledge for ages, centuries and years, while all people sought it with the utmost striving and endeavor. Yet when it shone forth from the horizon of the world, most of mankind turned away, save those souls who broke the chains of imitation through the name of the Almighty and turned toward the horizon of the Cause. God willing, thou shalt remain steadfast in that which thou hast attained and strive that perchance a lost one may be guided or a thirsty one given to drink. The Cause is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Almighty, the Mighty, the Peerless.

- 4 Preserve thou this Tablet and give thanks unto God for what thou hast been granted. By thy life, this is indeed a great bounty!

الّا هو العزيز الوهاب طوبى لوجه توجه الى وجه المحبوب و للسان نطق بذكر الله مالک الابداع

3 مکتوب شما در سجن اعظم مشاهده شد و اینکه نوشته بودید از فضل محبوب بکلمه طیبّه ناطقید قسم بافتاب افق تقدیس که این مقام اعظم است از آنچه خلق شده این کلمه طیبّه مبارکه عهدها و قرنهای سالها در خزانه علم الهی مکنون و مستور بود و جمیع ناس بمنتهای جدّ و اجتهاد طالب آن و چون از افق عالم اشراق نمود اکثری از خلق اعراض نمودند مگر نفوسیکه سلاسل تقلید را باسم قدیر شکستند و بافق امر توجه نمودند انشاء الله آنجناب بآنچه فائز شده اند مستقیم بمانند و جهد نمایند که شاید گمگشتهئی را هدایت کنند و یا تشنهئی را بنوشانند الامر بید الله يفعل ما یشاء و یحکم ما یرید لا اله الا هو المقتدر العزيز الفريد

4 ان احفظ اللوح ثم احمد الله بما رزقت به لعمرک ان هذا الفضل عظیم

BLIB_Or15730.060e

BH05312

To: Mother of Ibrahim, in Bushruyyih

Date: 1296 ? [1878-1879]

- 1 In the name of the All-Knowing Friend
- 2 God willing, thou shalt drink from the Kawthar of patience and partake of the Salsabil of steadfastness. Thy grief in the path of God is evident and manifest before the Divine Throne. However, every hardship that is endured in the path of the Friend is assuredly beloved. How many holy and sanctified souls have sacrificed their lives, possessions, honor and name in the path of the All-Merciful's love, and have detached themselves from all else.

1 بنام دوست دانا

2 انشاء الله باسم الهی از کوثر صبر بیاشامی و از سلسبیل اصطبار بنوشی حزن در سبیل الهی تلقاء عرش واضح و ظاهر است ولكن هر شدتی که در سبیل دوست وارد شود البتّه محبوبست چه مقدار از نفوس عالیّه مقدّسه که در سبیل محبت رحمانیه جان و مال و ننگ و نام انفاق نمودند و از همه گذشتند

- 3 By God, O my handmaiden, thy trade hath proved profitable in the path of God! The True One, the All-Knowing, is my witness that not a single atom of the deeds manifested in His path hath been or ever shall be lost. All are recorded and inscribed by the Most Exalted Pen in the Book. Blessed are they that act and blessed are they that are patient.
- 3 تالله يا امتی قد ربحت تجارتک فی سبیل الله حق عالم و داناست که ذره‌ئی از اعمال که در سبیلش ظاهر میشود محو نشده و نخواهد شد جمیع از قلم اعلی در کتاب مذکور و مسطور است طوبی للعاملین و طوبی للصّابرين
- 4 Thou must occupy thyself with the remembrance of the Beloved of the worlds with the utmost patience and steadfastness. In any case, the outward human temple shall perish; therefore if it occurs in the path of the Friend it is beloved, for it attaineth unto eternal life. Were the people of the world to fully comprehend this station, all would beseech God with the utmost lowliness and supplication to attain unto it.
- 4 باید بکمال صبر و اصطبار بذکر محبوب عالمیان مشغول باشی در هر صورت هیکل ظاهر انسانی فانی خواهد شد لذا اگر در راه دوست واقع شود محبوبست چه که بحیات باقیه فائز میگردد اگر اهل عالم این مقام را بتمامه ادراک نمایند کل بکمال عجز و ابتهال از حق مسئلت نمایند که بآن فائز شوند
- 5 Blessed art thou and blessed is thy son who turned unto God and ascended unto Him, the Lord of all worlds.
- 5 طوبی لک و لایک الذی اقبل و صعد الی الله رب العالمین

BLIB_Or15710.273, BLIB_Or15719.090a

BH05477

*To: Ibn Asdaq (Hand of the Cause), in Dam**Date: 1296 ? [1878-1879]*

- 1 He is the One witnessed from His most exalted horizon
- 1 هو المشهود من افقه الأعلى
- 2 This is a Book We have sent down in truth, as a mercy from Us to those who have attained unto the days of God and have turned with their hearts to His noble station. Merit lies not with those who make verbal profession, but rather with those who act according to what the All-Merciful hath revealed in His wondrous Book.
- 2 کتاب انزلناه بالحق رحمة من عندنا علی الذین فازوا بأيام الله و توجهوا بقلوبهم الی مقامه الکریم لیس الفضل لمن اعترف باللسان بل لمن عمل بما انزله الرحمن فی کتابه البديع
- 3 Is there one endowed with the sense of smell who can inhale the fragrance of God from His most exalted Word? Is there one possessed of sight who can behold My luminous countenance? Is there one with hearing who can hear My most sweet call? Is there one with a heart who can detect My pervading fragrance between the heavens and the earth? Is there one with a tongue who can speak that which the Tongue of Grandeur speaketh in this mighty Prison? Is there one possessed of steadfastness who can cast the world behind him and arise with supreme steadfastness in this momentous Cause?
- 3 هل من ذی شمّ لیجد عرف الله من کلمته العلیا و هل من ذی بصر یری منظری المنیر و هل من ذی سمع یسمع ندائی الأهل و هل من ذی قلب یجد عرفی المتضوّع بین السموات و الأرضین و هل من ذی لسان ینطق بما ینطق به لسان العظمة فی هذا السجن العظیم و هل من ذی استقامة یدع الدّنيا عن ورائه و یقوم بالاستقامة الکبری علی هذا الأمر الخطیر

- 4 O thou who speaketh My praise! Know thou that We have heard thy call and found from thee the fragrance of My glorious love. We have, therefore, made mention of thee and sent unto thee this Tablet that thou mayest thank thy Lord, the All-Bountiful, Who hath been imprisoned in this spot because He hath opened the door of grace unto all who are in the heavens and on earth.
- 5 Know thou that My crime among these people is that I have arisen to promote the Cause of God, made mention of Him, and testified to His Manifestation that hath appeared from this most mighty, most exalted and luminous horizon.

LOIR20.184x

INBA15:273, INBA26:273b, BLIB_Or15730.065d,
SFI18.285-286x, PYK.119

BH05409

*To: Khadijih Baygum wife of the Bab, in Fars**Date: 1296 ? [1878-1879]*

- 1 He is the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O my God and the God of all nations, my Lord and the Lord of the world! Behold my sighs and the tears that fall from mine eyes in my separation and remoteness from Thee.
- 3 Consider with justice, O my God - that justice which Thou hast enjoined upon Thy servants - can any one of them that love Thee behold a city and not see Thee rising resplendent above its horizon? Can any soul enter a garden and not perceive Thee seated upon the throne of Thy majesty and glory?
- 4 O Lord! Hearts have melted in their separation from Thee, and spirits have been consumed in their remoteness from Thee. I beseech Thee by Thine own Self to cause the waters of reunion with Thee to rain down upon Thy loved ones, and grant them to hear Thy call and attain unto the presence at the gate of union with Thee.
- 5 Thou art He Who hath manifested Thy beauty and sent down Thy verses and revealed that which lay hidden in Thy knowledge. The veils of the world cannot conceal Thee, nor can the doings of them that have disbelieved in Thee and Thy signs
- 1 هو العليّ الأبهى
- 2 سبحانه يا الهى و اله الأمم و مالكى و مالكى و مالكى العالم فانظر الى زفراقى و تذرفات عيني في هجرى و فراقى
- 3 فاذكر لى يا الهى بالانصاف الذى امرت العباد به هل يقدر احد من محبيك ان يرى مدينة و لا يراك مشرقاً من افقها و هل تستطيع نفس ان تدخل بستاناً و لا تراك فيه مستوياً على عرش عظمتك و اجلالك
- 4 اى رب قد ذابت القلوب فى فراقك و احترقت الأبدان فى هجرى استلكت بنفسك بأن ترشح من بحر لقاءك على احبتك ثم ارزقهم اصغاء ندائك و الحضور لدى باب وصلك
- 5 انك انت الذى اظهرت جمالک و انزلت آياتک و ابرزت ما هو المكنون فى علمک لا تحجيك حجاب العالم و لا تمنعک عما اردته شؤونات الذين كفروا بك و بآياتك

prevent Thee from accomplishing that which Thou hast purposed.

- 6 O Lord! Write down for those who have been consumed by the fire of remoteness that which Thou hast ordained for them that are near unto Thee. Thou art He Who hath established supreme justice between earth and heaven. Every thing beareth witness to Thy generosity, Thy bounty, Thy grace and Thy loving-kindness. There is none other God but Thee, the All-Knowing, the All-Wise.

JHT_S#185

6 ای رب فاکتب للذين احترقوا بنار البعد ما كتبتهم
لأهل القرب انك انت الذي قمت بالعدالة
الكبرى بين الأرض والسماء ويشهد كل شيء
بجودك وكرمك وفضلك واحسانك لا اله
الا انت العليم الحكيم

INBA51:308c, INBA57:095b, BLIB_Or15697.043,
ADM1#023 p.057, NFR.105, AQMJ2.077

BH05480

To: *Haji Muhammad Kazim*

Date: 1296 ? [1878-1879]

- 1 He is the One Who is seated upon the throne of utterance
- 2 This is a Book which the All-Merciful hath sent down unto him who hath turned towards the Most Great Prison and attained the presence of the Countenance and heard the call of the Wronged One, for Whose tribulations at the hands of the oppressors the dwellers of the Kingdom of Names and the Course on High have lamented.
- 3 O Kazim! Harken unto the call from this most exalted Station - verily there is no God but Him, the All-Knowing, the All-Wise. Take heed lest anything deter thee in the path of God. Be steadfast in My Cause and articulate in My praise, that perchance every heedless doubter may be awakened thereby.
- 4 Praise be to God that through the bounties of the Goal of the world's desire thou hast attained His presence and, by the leave of the Lord of eternity, entered the Most Great Prison and hearkened unto the call of the Wronged One of the horizons. It behooveth thee to return to thy land with the Book of thy Lord, the Possessor of all creation, that perchance the heedless souls may become aware and partake of the wine of knowledge.
- 5 And whatsoever hath been mentioned in the presence of the Countenance, thou must preserve it in such wise that the hosts of forgetfulness and negligence seize it not. The world hath never had, nor will it ever have, any permanence. Harken

1 هو المستوى على عرش البيان

2 کتاب انزلہ الرحمن لمن اقبل الى السجن الأعظم
وحضر تلقاء الوجه وسمع نداء المظلوم الذي ناح
له سكان ملكوت الأسماء والملا الأعلى بما ورد
عليه من الظالمين

3 يا كاظم ان استمع النداء من هذا المقام الأعلى انه
لا اله الا هو العليم الحكيم اياك ان يمنعك شيء
في الله كن مستقيماً على امرى وناطقاً بنائى لعل
يتنبه منك كل غافل مريب

4 الحمد لله بعنايات مقصود عالميان بلقاي محبوب فائز
شدى و در سجن اعظم باذن مالک قدم وارد
گشتى و ندای مظلوم آفاق را اصغا نمودى لك
ان ترجع الى البلاد بكتاب ربك مالک الایجاد
شايد نفوس غافله آگاه شوند و از صهبای دانائى
بنوشند

5 و آنچه تلقاء وجه ذکر شد باید او را حفظ نمائى
بشأنیکه جنود فراموشى و نسيان او را اخذ ننمايد
دنیا را بقائى نبوده و نیست بشنویند دوست را و
بذکرش مابین ناس ناطق باش و بخدمت امرش
قيام نما

unto the counsel of the Friend and be vocal in His remembrance amongst the people, and arise to serve His Cause.

- 6 Blessed art thou and blessed is every doer who hath done that which he was bidden by God, the Lord of the worlds.

6 طوبی لک و لکل عامل عمل بما امر به من لدی
الله رب العالمین

BLIB_Or15710.299b, BLIB_Or15719.094c

BH05317

To: Abu-Talib son of Haji Mirza Musa

Date: 1296 ? [1878-1879]

- 1 In the name of the one incomparable God
- 2 May you ever be, through Divine grace, the recipient of God's favors and engaged in His remembrance.
- 3 Praise be to God that in these days, which are in truth the springtime of revelation and witnessing, you have attained unto His recognition. This is the Day in which the Beloved Who declared "Thou shalt not see Me" now proclaims "Look and thou shalt see Me."
- 4 I swear by the Sun of the heaven of utterance that were all who dwell within the realm of possibility to hearken with attentive ears unto this word, they would, through its sweetness and intoxication, detach themselves from the world and all who dwell therein, and turn their gaze toward the most exalted horizon. This blessed word is like unto the sun in the heaven of wisdom, and like unto the lesser luminary in the firmament of insight. Blessed is he who hath ears to hear and blessed is he whose eyes have attained unto this resplendent horizon.
- 5 Praise be to God that you have reached this station and have partaken of the choice wine of recognition. Your letter was seen and your call reached the ears of the Wronged One of the horizons.
- 6 Behold all the world as transient, while this Tablet that hath appeared from the Dayspring of the Most Great Bounty is everlasting and eternal. Blessed art thou for having attained unto this station and for having had the Pen of God, the Help in Peril, the Mighty, the All-Wise, moved to make mention of thee.

1 بنام خداوند یگّا

2 انشاء الله لم یزل ولا یزال بعنایت الهی فائز باشید و
بذکرش ذاکر

3 الحمد لله در این ایام که فی الحقیقه ربیع مکشفه و
شهود است بعرفان آن فائز شدید امروز روزیست
که محبوب لن ترانی انظر ترانی میفرماید

4 قسم بآفتاب افق بیان که اگر جمیع من فی
الامکان باذان واعیه این کلمه را اصغا نمایند از
سکر و حلاوت او از عالم و عالمیان بگذرند و
باقی اعلی ناظر شوند این کلمه مبارکه در آسمان
دانائی مانند آفتابست و در سماء بینائی بمثابه نیر
ثانی طوبی لدی اذن سمع و لدی بصر فاز بهذا
الأفق اللّاح المنیر

5 الحمد لله آنجناب باین مقام رسیدند و از ریح
عرفان آشامیدند مکتوب شما دیده شد و ندای
شما باصغای مظلوم آفاق فائز گشت

6 جمیع عالم را فانی مشاهده نمائید و این لوح که از
مطلع عنایت کبری ظاهر باقی و دائم طوبی لک
بما فزت بهذا المقام و تحرک علی ذکرک قلم الله
المهیمن العزیز الحکیم

- 7 The Glory be upon thee and upon those who have turned unto the All-Knowing, the All-Informed. 7 البهاء عليك وعلى الذين اقبلوا الى الفرد الخبير

INBA23:218

BH05435

To: Hadi

Date: 1296 ? [1878-1879]

- 1 In the name of the one true God 1 بنام خداوند یگانه
- 2 The petition which you had sent to the Most Holy Court was noted. God the All-Knowing bears witness that this Wronged One has shown and continues to show the utmost kindness towards you. You have always dwelt beneath the shade of the Divine Lote-Tree and been gladdened by His favors, and whatever is said is for your own good. We beseech Him, exalted be He, to aid you in achieving what you desired in your letter, that there may appear from you that which brings joy to hearts and souls. 2 عریضه که بساحت اقدس ارسال داشته بودی ملاحظه شد خداوند دانا شاهد و گواه است که اینمظلوم کمال عنایت را در باره آنجناب اظهار داشته و انشاءالله میدارد همیشه در ظلّ سدره ساکن [بودید] و بالطافش مسرور و آنچه گفته میشود خیر شما در اوست نسله تعالی بأن یوفّقک علی ما اردته فی کتابک لیظهر منک ما [تفرح] به الأفئدة و القلوب
- 3 This journey of yours is by God's will. God willing, whatever is beneficial for the Cause and for you shall come to pass. Keep the counsels of the Wronged One before your eyes, for whatsoever has been and is spoken is and shall be pure good. Hold fast to the Sure Handle and cling to the hem of the grace of the Lord of Names, and say: 3 و این سفر شما باراده حقّ است انشاءالله آنچه مصلحت امر و شماست ظاهر خواهد شد وصایای مظلوم در نظر باشد چه که آنچه گفته شد و میشود خیر محض بوده و خواهد بود تمسک بالعروة الوثقی و تثبّت بذیل عنایه مالک الأسماء و قل
- 4 O my Lord! I beseech Thee by Thy Name and Thy sovereignty and the power that has encompassed those in Thy earth and heaven, to make me in all conditions one who gazes upon Thy Throne whereon is established the Temple of Thy Cause and the Dawning-Place of Thy Revelation. O my Lord! Cut me not off from the glances of Thy grace, but give me to drink from the Kawthar of bounty at morn and eventide. Verily Thou art the Self-Sufficing, the Most Exalted. 4 ای ربّ اسئلك باسمک و سلطانتک و القدرة التي احاطت من فی ارضک و سمائك بأن تجعلنی فی کلّ الأحوال ناظراً الى عرشک الذي علیه استوی هیکل امرک و مشرق وحیک ای ربّ لا تقطع عني لحاظ عنایتک فأشربنی کوثر العطاء فی الغدو و الآصال و انک انت الغنی المتعال
- 5 This is the reply to the previous petition that was written before. 5 جواب عریضه قبل است که از قبل نوشته شد

BLIB_Or15719.093d

BH05351*To: Haji Muhammad Ibrahim Salmasi**Date: 1296 ? [1878-1879]*

- 1 In the name of the all-knowing God! All the divines and mystics were waiting to see on what day the new Sun would rise and the ocean of knowledge would appear. In the days and nights they were occupied with the remembrance of God upon their pulpits, beseeching and hoping for divine bounty that they might receive a portion from the Kawthar of reunion with the Dawning-Place of divine verses and take their share from the Salsabil of meeting. Nevertheless, when the world was illumined by the Sun of Manifestation, they turned away and objected, except for souls who rent asunder the veils of fancy in the name of God and turned toward the supreme horizon.
- 2 The fruit of all souls is that they attain the divine presence in the Day of Manifestation, as this point is mentioned and recorded in several places in the Qur'an. Blessed are they who possess understanding! How excellent is the state of the one who today has rent asunder veils and limitations and has turned toward the Manifestation of God's Cause. God willing, you will be occupied at all times with the remembrance of the Goal of all the worlds.
- 3 A letter from his honor Shaykh Ahmad, upon him be the glory of God, reached this Wronged One wherein you were mentioned. Therefore this Tablet was revealed that you might be assured and gladdened by God's infinite favors. Blessed art thou for having heard from him that which was spoken concerning this mighty Cause. Praise be to God, the Lord of the worlds.
- بنام خداوند دانا جمیع علما و عرفا منتظر که در چه یومی از آیام آفتاب جدید طالع شود و بحر علم ظاهر گردد و بر منابر در آیام و لیالی بذکر حق مشغول بودند و از فضل ربّانی سائل و آمل که از کوثر وصال مطلع آیات الهی نصیب برند و از سلسبیل لقا قسمت بردارند مع ذلک چون عالم بآفتاب ظهور منور شد اعراض نمودند و اعتراض کردند مگر نفوسی که حجاب اوهام را باس حق دریدند و بافق اعلی توجه نمودند
- ثمره جمیع نفوس آنکه در یوم ظهور بلقای الهی فائز شوند چنانچه این فقره در چند مقام در فرقان مذکور و مسطور است طوبی للعارفین نیکوست حال نفسیکه الیوم سبحات و حجابات را خرق نمود و بمظهر امر الهی اقبال کرد انشاءالله در جمیع احیان بذکر مقصود عالمیان مشغول باشی
- مکتوبی از جناب شیخ احمد علیه بهاء الله باینظوم رسید و ذکر شما در آن مذکور لذا این لوح نازل تا بعنایات لانهایه الهیه مطمئن و مسرور باشید طوبی لک بما سمعت منه ما تکلم فی هذا الأمر العظیم الحمد لله رب العالمین

BLIB_Or15697.152

BH05468

*To: Isa Khan**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Glorious! هو الأقدس الأعظم الأبهى 1
- 2 Say: Glory be to Thee, O Lord of Lords and Master of all necks! I testify that Thou didst give glad tidings unto Thy servants in Thy Books and Scriptures and Tablets of the Day wherein would appear the Dawning-Place of Thy verses, the Dayspring of Thy clear tokens, the Source of Thy laws and the Fountainhead of Thy commandments - the Day wherein the Trump would be sounded and the call of the Bugle would be raised, the Bridge would be set up and the Balance would be established. قل سبحانك يا ربّ الأرباب و مالک الرقاب 2
اشهد انک بشرت العباد فی کتیبک و زیرک
و الواحک بالیوم الذی فیہ یظهر مطلع آیاتک
و مشرق بیناتک و مبدء احکامک و مصدر
اوامرک و فیہ ینفخ فی الصور و یرتفع نداء الناقور
و ینصب الصراط و یوضع المیزان
- 3 At this hour, O my God, I testify to that whereunto Thou didst testify before the creation of the heavens and earth, that Thou art God, there is none other God but Thee. Thou hast ever been what Thou art and wilt ever remain as Thou hast been from all eternity. و فی هذا الحین یا الهی اشهد بما شهدت قبل خلق 3
السّموات و الأرض بانک انت الله لا اله الا
انت لم تزل کنت و لا تزال تكون بمثل ما قد
کنت فی ازل الازل
- 4 I testify before Thee that what Thou didst promise hath appeared, what Thou didst indicate hath come to pass, and the Day which Thou didst name as the Day of God hath arrived - wherein the Trump was sounded and all who are in Thy heaven and earth were thunderstruck, save those whom the hand of Thy power did rescue. And I testify that the Bridge hath been set up and the Balance hath been established and Thy call hath been raised from the precincts of Thy prison. و اشهد بین یدیک بأن ظهر ما وعدته و برز ما 4
اشرته و اتی الیوم الذی سمّيته بیوم الله و فیہ نفخ
فی الصور و انصعق من فی سماءک و ارضک
الا من انقذته ید قدرتك و اشهد ان الصراط قد
نصب و المیزان قد وضع و ندائک ارتفع من شطر
سجنک
- 5 I beseech Thee, O Master of eternity and Sovereign of nations, to make me in all conditions steadfast in Thy Cause, whereby hearts were troubled and feet did slip. O Lord! Ordain for me what Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty, the Glorious, the Bountiful. اسئلك یا مالک القدم و سلطان الأمم بأن 5
تجعلنی فی کلّ الأحوال مستقیماً علی امرک
الذی به اضطربت القلوب و زلت الأقدام ای
ربّ فاکتب لی ما قدرته لأصفیائک انک انت
المقتدر العزیز الکریم

BLIB_Or15697.159

BH05326

*To: Ustad Qasim**Date: 1296 ? [1878-1879]*

1 In the Name of the one true Friend

1 بنام دوست یگنا

2 O Qasim, although you are not physically present, yet you are mentioned in the presence of the Countenance. I praise God for this, for verily He remembers the one who remembers Him and turns unto the one who has turned unto His luminous countenance. Whenever the Wronged One of the world turns toward the garden, He beholds your traces. Know thou the value of this deed and preserve it in the name of God.

2 ای قاسم اگرچه حاضر نیستی بر حسب ظاهر
ولکن تلقاء وجه مذکورى ان احمد الله بذلك
انه يذكر من ذكره ويتوجه الى من توجه الى وجهه
المنير هر هنگام که مظلوم امکان توجه ببستان
مینماید آثارش را مشاهده میکند قدر این عمل
را بدان و باسم الهی حفظش کن

3 O Qasim! Great is the Cause and souls are weak. We beseech God to adorn all with the ornament of strength and power, that all may remain firm on the straight path of His Cause. The evanescent world has never had, nor has, any worth, for in a moment it vanishes and becomes nothing. God willing, those souls who have drunk from the wine of immortality should at all times gaze toward the highest horizon, detached and free from all who are on earth.

3 ای قاسم امر بزرگست و نفوس ضعیف از حق
میتلیم جمیع را بطراز قوت و قدرت مزین فرماید
تا کل بر صراط امر مستقیم بمانند دنیای فانی را
قدری نبوده و نیست چه که در آنی زایل و
معدوم میشود انشاء الله باید نفوسیکه از ریح
بقا آشامیده‌اند در جمیع احوال بافق اعلی ناظر
باشند و از من علی الأرض فارغ و آزاد

4 Hold fast to the cord of thy Lord's loving-kindness and say: O Thou through Whom the horizon of the world was illumined and the hearts of the nations were shaken! I beseech Thee by Thy Most Exalted Word and by Thy Most Luminous and Most Glorious Countenance to aid me in Thy remembrance and praise and in serving Thy Cause, and to ordain for me what Thou hast ordained for the best among Thy creatures. Verily Thou art the One Who has power over whatsoever He willeth. In Thy hand is the kingdom of all things and Thou are indeed the Almighty, the All-Powerful.

4 تمسک بجبل عنایة ربک و قل یا من بک
انار افق العالم و اضطربت افئدة الأمم اسئلك
بکلمتک العلیا و وجهک الأنور الأبهی بأن
تؤیدنی علی ذکرک و ثنائک و خدمة امرک
و تکتب لی ما کتبتہ لخیر خلقک انک انت
المقتدر علی ما تشاء بیدک ملکوت کل شیء و
انک انت المقتدر القدیر

INBA23:123, INBA23:260, BLIB_Or15715.373a

BH05381*Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأبهى 1
- 2 A mention from the Wronged One to those who have soared in the atmosphere of the love of the All-Merciful, when the Herald proclaimed throughout the Kingdom of Utterance: "Verily, there is none other God but Him, the Single, the One, the All-Hearing, the All-Seeing."
ذكر من لدى المظلوم الى الذين طاروا في هواء محبة الرحمن اذ نادى المناد في ملكوت البيان انه لا اله الا هو الفرد الواحد السميع البصير 2
- 3 We give glad-tidings to those who have turned towards the Countenance with the remembrance and praise of God. By the life of God! His remembrance is better than whatsoever hath been created on earth. He Who speaketh "there is none other God but Him, the Mighty, the All-Praised" beareth witness to this.
انا نبشّر الذين اقبلوا الى الوجه بذكر الله و ثنائه لعمر الله ذكره خير عما خلق في الأرض يشهد بذلك من ينطق انه لا اله الا هو العزيز الحميد 3
- 4 Blessed are ye for having turned towards the Most Exalted Horizon and having drunk the Kawthar of the All-Glorious from the hand of the bounty of your Lord, the Generous, the All-Bountiful.
طوبى لكم بما اقبلتم الى الأفق الأعلى و شربتم كوثر الأبهى من يد عطاء ربكم المعطى الكريم 4
- 5 We counsel you to fear God and to that whereby His Cause is exalted. He, verily, is the Ruler, the All-Informed. Remember Him with joy and radiance that the people of the contingent world may be attracted thereby - they who have been seized by the intoxication of their desires in such wise as to be shut out from the straight path of God.
انا نوصيكم بتقوى الله و ما يرتفع به امره انه هو الحاكم الخبير اذكروه بالروح و الریحان لينجذب به اهل الامكان الذين اخذهم سكر الهوى على شأن منعوا عن صراط الله المستقيم 5
- 6 Be united, O My loved ones in My lands! Thus hath the All-Merciful revealed in His Preserved Tablet. Hold fast unto the Book of God and that which hath been revealed therein. It shall profit you in all the worlds of your Lord, the Almighty, the All-Powerful.
اتحدوا يا احبائي في بلادى هذا ما انزله الرحمن في لوحه الحفيظ تمسكوا بكتاب الله و ما نزل فيه انه ينفعكم في كل عالم من عوالم ربكم المقتدر القدير 6
- 7 Thus hath the Tablet of eternity been adorned with the ink of My Most Exalted Pen. Blessed is the soul that hath attained, the eye that hath seen, and the ear that hath heard the Call of God, the Lord of all worlds. Glory be upon you and upon all who have turned towards Him, cast away idle fancies, and drunk the choice wine of certitude.
كذلك طرز لوح البقاء بمداد قلبى الأعلى نعيماً لنفس فازت و لعين رأت و لأذن سمعت نداء الله رب العالمين البهاء عليكم و على كل مقبل نبذ الأوهام و شرب كوثر اليقين 7

INBA41:417, BLIB_Or15697.147,
BLIB_Or15729.138b, NLAI_22848:338,
BSB.Cod.arab.2644 p173v, MKI4522.338,
AQ42#017 p.183a

BH05464

Date: 1296 ? [1878-1879]

- 1 He is the One Who standeth through My Most Glorious Name 1 هو القائم باسمي الأبهى
- 2 The Author of the Bayan wept by night and by day at that which hath befallen My Self at the hands of those who deny the All-Merciful. 2 قد ناح صاحب البيان في الليالي و الأيام بما يرد على نفسه من الذين يكفرون بالرحمن
- 3 Say: Beware, O people of the Bayan, lest that which was revealed in the Bayan withhold you from His presence, or its letters prevent you from recognizing Him - a recognition which is the most glorious of all things in the estimation of God, the Lord of all beings. Nothing in the kingdom of earth and heaven can be compared with Him - to this doth the Lord of the realms above bear witness from His most exalted station. 3 قل أيّاكم يا ملأ البيان ان يمنعكم ما نزل في البيان عن حضرته او تصدّدكم حروفاته عن عرفانه الذي كان اعزّ الأشياء عند الله مالک الأنام انه لا يعادله شيء في الملك و الملكوت يشهد بذلك مالک الجبروت في اعلى المقام
- 4 When the horizon of heaven was illumined and the Morn of eternity breathed forth its fragrance, the Desired One appeared, whereupon the people of the Bayan rose in opposition, save those whom God, the Lord of the Day of Return, pleased to guide. Among them were those who said He had uttered in the Bayan that which was inconsistent with this Revelation, while others claimed He had decreed other than what God had ordained in the Book. 4 فلما اثار افق السّماء و تنفّس صبح البقاء ظهر المقصود اذاً اعترض ملأ البيان الآ من شاء الله مالک يوم المآب منهم من قال انه نطق في البيان ما لا يوافق هذا الظهور و منهم من قال انه حكم بغير ما حكمه الله في الكتاب
- 5 Say: Woe unto thee, O heedless one! This is the Day whereon the Tongue of Grandeur proclaimeth: The Kingdom belongeth unto God, the Mighty, the Bountiful! 5 قل ويل لك يا أيها الغافل هذا يوم فيه تنطق لسان العظمة الملك لله العزيز المتّان
- 6 Be fair, O people of the Bayan - ye were commanded not to look this Day to the Bayan and its letters, but rather to that which the Revealer of verses ordaineth for you. Say: The Bayan itself curseth you and disowneth you, O ye that are veiled! 6 ان انصفوا يا اهل البيان انتم امرتم بأن لا تنظروا اليوم الى البيان و حروفاته بل الى ما يأمرکم به منزل الآيات قل انّ البيان يلعنکم و يتبرّء منکم يا اهل الحجاب
- 7 Thus have We sent down unto thee the Book that thou mayest rejoice and remind the people of that which it containeth from One Who is the Mighty, the All-Knowing. The glory be upon thee and upon him who hath partaken of the choice wine from the hand of the bounty of his Lord, the Mighty, the All-Bestowing. 7 كذلك ارسلنا اليک الكتاب لتفرح و تذکر الناس بما فيه من لدن عزيز علّام البهّاء علیک و علی من اخذ الرّحیق من يد عطاء ربّه العزيز الوهاب

BLIB_Or15696.040a, BLIB_Or15734.2.131b

BH05743*To: Karbalai Abbas, in Birjand**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great
هو الأقدس الأعظم 1
- 2 A mention from Us to him who hath turned unto the Countenance and believed in God when most of the servants turned away. He, verily, is the All-Knowing Witness.
ذكر من لدنا لمن اقبل الى الوجه و آمن بالله اذ اعرض عنه اكثر العباد انه هو الشاهد العليم 2
- 3 The Tongue of Grandeur beareth witness unto him who hath turned to His Most Exalted Horizon, despite those who disbelieved in the Lord of the worlds. They who turned away, these are debarred from the breezes of My mercy and We have forbidden them the heavenly table We sent down from the heaven of Our grace. We, verily, are powerful over all things.
يشهد لسان العظمة لمن اقبل الى افقه الأعلى رغماً للذين كفروا برّب العالمين انّ الذين اعرضوا اولئك منعوا عن نسائم رحمتي و حرّمنا عليهم المائدة التي انزلناها من سماء فضلي انا كما قادرين 3
- 4 The gate of heaven hath been opened and the angels and the Spirit descend at every moment. We have mentioned thee before and mention thee now as a grace from Us. Thy Lord is, verily, the All-Forgiving, the All-Bountiful.
قد فتح باب السماء و نزلت الملائكة و الروح في كلّ حين انا ذكرناك من قبل و نذكرك فضلاً من لدنا انّ ربك هو الغفور الكريم 4
- 5 This is a Day wherein all things speak even as the Ancient Beauty spoke when He was seated upon His Most Great Throne. Yet most of the people are heedless. Blessed art thou for having fulfilled the Covenant of thy Lord and believed in what He revealed unto thee. Thy Lord is, verily, the All-Giving, the All-Bountiful.
هذا يوم فيه تنطق الأشياء بما تنطق جمال القدم اذ استوى على عرشه الأعظم ولكنّ الناس اكثرهم من الغافلين طوبى لك بما وفيت بعهد ربك و آمنت بما انزله لك انّ ربك هو المعطي الكريم 5
- 6 Know thou then that thy son hath journeyed until he entered Paradise and stood before the presence of his Lord, the Most Exalted, the All-Knowing. We have sheltered him beneath the shade of the Tree as a grace from Us. Be thou assured and be of the thankful ones.
ثمّ اعلم انّ ابنك قد سافر الى ان دخل الفردوس و قام امام وجه ربّه المتعالى العليم و آويناك في ظلّ الشجرة فضلاً من عندنا ان اطمئنّ و كن من الشاكرين 6
- 7 The Glory be upon thee and upon him and upon those who are with thee in thy station. Thy Lord is, verily, the All-Knowing, the All-Informed.
البهاء عليك و عليه و على من معك فيما انت عليه انّ ربك هو العليم الخبير 7

INBA44:121, BLIB_Or15730.062a

BH05888

To: Muhammad qabl Hasan Y, in Egypt

Date: 1296 ? [1878-1879]

- 1 He is the All-Knowing, the Observer, the Hearing, the Wise! 1 هو العالم الناظر السامع الحكيم
- 2 Your letter was presented before the Wronged One by 'Abd who was present before Our face. The sweet fragrances of love were inhaled from it. Praise the Beloved of the world Who confirmed you in His recognition and His remembrance and praise. 2 نگاہت را در منظر مظلوم عبد حاضر لدی الوجه معروض داشت نفعات محبت از آن استشمام شد حمد کن محبوب عالم را که ترا تأیید فرمود بر عرفانش و ذکر و ثنائش
- 3 The whole world utters "O Thou the Desired One!", yet when the Desired One appeared and shone forth from behind the pavilion of infallibility, all turned away except for a few sanctified souls who were encompassed by the providence of God - exalted be His grandeur. He guided you through His wondrous grace to the ocean of recognition and granted you a portion from the cup of everlasting life. 3 جميع عالم بكلمة يا مقصود ناطق و چون حضرت مقصود از خلف سرادق عصمت ظاهر و پاهر شد كل اعراض نمودند مگر نفوس مقدسه معدوده که عنایت حق جلّت عظمته شامل حال آن نفوس گشت و ترا از بدایع فضل خود بجز عرفان هدایت فرمود و از کأس حیوان قسمت عطا نمود
- 4 God willing, you are not among those souls who returned with the bedouins, but rather you are counted among those who drank the wine of reunion and were sustained by the Kawthar of His presence, becoming thereby detached and independent from all else. Ask God to confirm you in preserving this station that has been bestowed upon you. Verily He is the Guardian of those who place their trust in Him and the Guardian of those who remember Him. 4 انشاء الله از نفوسی نیستی که با اباعر رجوع نمودند بلکه از نفوسی محسوبی که از خمر وصال آشامیدند و از کوثر لقا مرزوق گشتند و بآن از دون آن فارغ و بینياز شدند از حق بطلب ترا مؤید فرماید بر حفظ این مقامی که بتو عطا شده انه ولی المتوکلین و ولی الذاکرین
- 5 God willing, you will be occupied at all times with that which He loves and is pleased with. The Glory be upon the people of Glory from the presence of the All-Knowing, the Wise. 5 انشاء الله در کل احوال به ما یحب و یرضی مشغول باشی البهاء علی اهل البهاء من لدن علیم حکیم

BLIB_Or15715.309a

BH05824

To: Ali Rida, in Isfahan

Date: 1296 ? [1878-1879]

- 1 He is the One that dawns from the horizon of divine knowledge 1 هو المشرق من افق العرفان
- 2 Your letter has come before Us and We have heard that where-
with you called upon God, the Lord of all worlds, and We have
answered you with this Tablet, from which the fragrance of
the All-Merciful has been wafted between the heavens and the
earth. 2 قد حضر كتابك و سمعنا ما ناديت به الله ربّ
العالمين و اجبتناك بهذا اللوح الذي تضيّع منه
عرف الرحمن بين السموات والأرضين
- 3 Say: Glory be unto Thee, O Thou in Whose hand is the reins
of all created things and in Whose grasp are the controls of all
existence! I beseech Thee by Thy Name through which, when
it appeared, the foundation of every house was shaken, the
heart of every powerful one was disturbed, every idol wailed,
and every idolater cried out - to ordain for me by Thy Most
Exalted Pen that which will profit me in every world of Thy
worlds. 3 قل سبحانك يا من بيدك زمام الكائنات و في
قبضتك ازمة الموجودات اسئلك باسمك الذي
اذا ظهر تزعزع بنيان كل بيت و اضطرب قلب
كل مقتدر و ناح كل صنم و صاح كل مشرك
بأن تكتب لي من قلبك الأعلى ما ينفعني في كل
عالم من عوالمك
- 4 O my Lord! Thou seest me turning toward the Kaaba of [...].
I beseech Thee by the lights of the horizon of Thy Cause to
ordain for me what Thou hast ordained for Thy chosen ones
who hastened to the seat of Thy Cause and held fast to what
Thou didst reveal in Thy Book. 4 اى ربّ ترانى مقبلاً الى كعبة [...] اسئلك
بأنوار افق امرك بأن تكتب لي ما كتبه
لأصفيائك الذين سرعوا الى مقرّ امرك و
تمسّكوا بما انزلته في كتابك
- 5 O my Lord! Thou seest me clinging to the cord of Thy grace
and holding fast to the hem of Thy mercy. I beseech Thee
not to disappoint me in Thy days, for I [...] that this is the
day wherein the heaven of Thy grace has been upraised and
the ocean of Thy favors has surged. I beseech Thee by Thy
bounty and mercy to take my hand, then preserve me from
the intimations of Thy creatures, then give me to drink from
the Kawthar of steadfastness from the hand of Thy bestowal. 5 اى ربّ ترانى متمسكاً بجبل فضلك و متشبّهاً
بذيل رحمتك اسئلك بأن لا تخيبنى في ايامك
لأنّى [...] بأن هذا يوم فيه ارتفعت سماء
فضلك و ماج بحر الطافك اسئلك بأن
تأخذ يدي بجدك و رحمتك ثم احفظني من
اشارات خلقك ثم اشربني كوثر الاستقامة من
يد عطائك
- 6 Verily Thou art powerful over whatsoever Thou willest. There
is no God but Thee, the Ever-Forgiving, the All-Bountiful. 6 انك انت المقتدر على ما تشاء لا اله الا انت
الغفور الكريم

BLIB_Or15715.310c

BH05756*To: Ibn Asdaq (Hand of the Cause), in N Sh**Date: 1296 ? [1878-1879]*

- 1 He is the Caller from the horizon of the Bayan: هو المنادى من افق البيان 1
- 2 Glorified is He Who hath revealed His Cause and acquainted the servants with that which was recorded in the Scriptures and Tablets. سبحانه الذى اظهر امره و عرّف العباد ما كان مسطوراً فى الزبر والألواح 2
- 3 Say: O peoples of the earth! Cast away what ye possess of idle fancies and vain imaginings. Take hold of that which ye have been commanded by God, the Revealer of verses. This is a Day through whose mention the Books have been adorned, and in whose praise the birds have warbled upon the branches. قل يا ملأ الأرض دعوا ما عندكم من الظنون و الأوهام خذوا ما امرتم به من لدى الله منزل الآيات هذا يوم بذكره زينت الكتب و بثنائه غنت الطيور على الأفنان 3
- 4 Say: Fear ye God, O peoples of the earth! Follow that which the All-Merciful hath revealed in the Book, and follow not every doubting idolater. By the life of God! The ocean of knowledge hath surged and the heaven of understanding hath been upraised on a Day wherein the All-Merciful hath established Himself upon the throne of His Name, the All-Bountiful. قل اتقوا الله يا ملأ الأرض ان اتبعوا ما انزله الرحمن فى الكتاب ولا تتبعوا كلّ مشرك مرتاب لعمر الله قد سيجرّ بحر العلم و ارتفعت سماء العرفان فى يوم فيه استوى الرحمن على عرش اسمه المنان 4
- 5 Ye were created for this Day, to this all atoms bear witness. Where are the ears? By God! They are for this Day, and the eyes for this time wherein the Most Great Luminary hath shone forth from the horizon of His Name, the Mighty, the Bestower. قد خلقتم لهذا اليوم تشهد بذلك كلّ الذرات اين الآذان تالله أنّها لهذا اليوم و الأبصار لهذا الحين الذى اشرق النير الأعظم من افق اسمه العزيز الوهاب 5
- 6 Beware lest ye deprive yourselves of the breezes of My days, and beware lest ye follow any ignorant infidel. Cast away the world and take what the Lord of creation hath brought. Thus hath My Most Exalted Pen spoken from the Lote-Tree of My remembrance and praise. ايّاكم ان تمنعوا انفسكم عن نفحات ايامى و ايّاكم ان تعقبوا كلّ جاهل كفار ضعوا الدنيا و خذوا ما اتى به مالک الايجاد كذلك نطق قلبى الأعلى على سدره ذكرى و ثنائى 6
- 7 Blessed is he who hath heard and said: "Praise be unto Thee, O Lord of all mankind!" طوبى لمن سمع و قال لك الحمد يا مولى العباد 7

INBA15:277a, INBA26:277, PYK.117

BH05858

To: Wife of Aqa Muhammad Javad Farhad, in Qazvin

Date: 1296 ? [1878-1879]

- 1 In the Name of the Kind Lord! The Divine Pen has in most times been occupied with the mention of friends - that is, those souls who have hearkened to the Divine Call and have turned toward His horizon. Blessed are those servants who have attained unto the most great honor and who have arisen with heart and soul to serve the Cause. Praise be to God that that household has attained unto this bounty and been honored with this distinction.

1 بنام خداوند مهربان قلم الهی در اکثری از احیان
بذکر دوستان مشغول یعنی آن نفوسیکه ندای الهی
را شنیدند و بافق او توجه نمودند طوبی از برای
عبادیکه بشرافت کبری فائز شدند و یحان و روان
بخدمت امر مشغول گشتند الحمد لله آن بیت باین
فوز فائز و باین شرف مشرف بوده
- 2 If a soul draws but one breath in the path of the Friend, it shall assuredly be recorded in the Book of God and neither extinction nor annihilation shall overtake it. Blessed be your hearts for having attained unto the love of God, and blessed be your eyes for having turned toward His luminous horizon. Hold this station in high regard. By the life of God, it is more precious than the rarest crimson stone, as attested by the Pen of God, the Mighty, the Inaccessible.

2 اگر نفسی نفسی در سبیل دوست برآرد البتّه در
کتاب الهی ثبت شود و محو و فنا او را اخذ
ننماید طوبی لقلوبکم بما فازت بحبّه الله ولأبصارکم
بما توجّهت الی افقه المنیر اینقام را بسیار بزرگ
شمیرید لعمر الله اعترّ از کبریت احمر است یشهد
بذلک قلم الله العزیز المنیع
- 3 Aziziyyih was present before the Face a few minutes ago. Praise be to God, she has been and will remain under the shadow of the Divine Lote-Tree. And the glad-tidings of the Tablet that will be revealed tonight was given to her.

3 عزّیه چند دقیقه قبل تلقاء وجه حاضر بود الحمد
لله در ظلّ سدره بوده و خواهد بود و بشارت
لوح هم باو داده شد که امشب نازل میشود
- 4 The glory be upon thee, O my handmaiden, and upon him who has become renowned among the servants for My love, and upon him who has been named Ahmad, and upon those who have testified to that which God, the Exalted, the Great, hath testified.

4 البهّاء علیک یا امتی و علی من اشتہر بین العباد
بحجّی و علی من سمی بأحمد و علی الذین شهدوا بما
شهد الله العلیّ العظیم

BLIB_Or15730.062b

BH05813*To: Ghulam-Ali son of Dhabih, in Tihrah**Date: 1296 ? [1878-1879]*

- 1 In His Name, the Lord of Dominion over earth and heaven! 1
 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَرْضِ وَالسَّمَاءِ
- 2 The Sun hath dawned from the horizon of proof, and the Nightingale of divine knowledge hath warbled upon the branches, and the Spirit hath cried out at the midmost heart of creation - yet the people remain sunk in slumber. They have not awakened at the call of God, nor have they been stirred by this Spirit whereby the world hath been shaken. Thus doth the tongue of grace speak with pure justice, yet most people are as dead. They are like leaves that are moved by every wind. Thus do We recount unto thee that thou mayest be among those possessed of knowledge. 2
 قَدْ اشْرَقَتِ الشَّمْسُ مِنْ افْقِ الْبَرْهَانِ وَغَنَّتْ
 عِنْدَلَيْبِ الْعَرْفَانِ عَلَى الْأَفْئَانِ وَنَادَى الرُّوحُ فِي
 قُطْبِ الْأَمْكَانِ وَلَكِنَّ الْقَوْمَ هُمْ مِنَ النَّائِمِينَ أَنَّهُمْ
 مَا انْتَبَهَوْا مِنْ نِدَاءِ اللَّهِ وَ مَا تَحَرَّكُوا مِنْ هَذَا الرُّوحِ
 الَّذِي بِهِ اهْتَزَّ الْعَالَمُ كَذَلِكَ يَنْطِقُ لِسَانُ الْفَضْلِ
 بِالْعَدْلِ الْخَالِصِ وَلَكِنَّ النَّاسَ أَكْثَرُهُمْ مِنَ الْمَيِّتِينَ
 مِثْلَهُمْ كَمِثْلِ الْأَوْرَاقِ يَتَحَرَّكُونَ بِكُلِّ رِيحٍ كَذَلِكَ
 نَقُصُّ لَكَ لَتَكُونَ مِنَ الْعَارِفِينَ
- 3 How many a servant hath claimed steadfastness within himself, yet when We tested him We found him among the doubtful ones. He turned to God with clear signs, then turned away from Him through a word from the satans. Thus do We mention unto thee what hath come to pass. Verily thy Lord is the All-Knowing Expositor. 3
 كَمْ مِنْ عَبْدٍ ادَّعَى الْإِسْتِقَامَةَ فِي نَفْسِهِ وَ إِذَا
 بَلَوْنَاهُ وَجَدْنَاهُ مِنَ الْمَرِيْبِينَ أَنَّهُ أَقْبَلَ إِلَى اللَّهِ بِآيَاتٍ
 بَاهِرَاتٍ ثُمَّ أَعْرَضَ عَنْهُ بِكَلِمَةٍ مِنَ الشَّيَاطِينِ
 كَذَلِكَ نَذْكُرُ لَكَ مَا قَضَى أَنَّ رَبَّكَ لَهِوَ الْمُبِينِ
 الْعَلِيمِ
- 4 By God the Truth! This Cause is mighty, mighty indeed! This is a word We have repeated in most of the Tablets, that perchance the servants may thereby be awakened. To this My glorious and luminous tongue beareth witness. Yet none have been awakened thereby save those who have cast behind their backs the tales of old, turning unto the One, the All-Knowing. 4
 تَاللَّهِ الْحَقُّ أَنَّ الْأَمْرَ عَظِيمٌ عَظِيمٌ هَذِهِ كَلِمَةٌ كَرَّرْنَاهَا
 فِي أَكْثَرِ الْأَلْوَاحِ لَعَلَّ يَنْتَبِهَ بِهَا الْعِبَادُ يَشْهَدُ بِذَلِكَ
 لِسَانِي الْعَزِيزِ الْمُبِينِ وَ مَا انْتَبَهَ بِهَا إِلَّا الَّذِينَ نَبَذُوا
 الْقِصَصَ الْأَوَّلَى عَنْ وَرَائِهِمْ مُتَوَجِّهِينَ إِلَى الْفَرْدِ
 الْعَلِيمِ
- 5 The glory be upon thee and upon whosoever speaketh the truth in this Day wherein the atoms proclaim that there is none other God besides Him, the Truth, the Sovereign, the Just, the Manifest One. 5
 الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ نَطَقَ بِالْحَقِّ فِي هَذَا الْيَوْمِ
 الَّذِي يَنْطِقُ فِيهِ الذَّرَّاتُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ
 الْمَلِكُ الْعَدْلُ الْمُبِينُ

ADJ.077x, WOB.103x

INBA28:271, BLIB_Or15730.065c

BH05952

To: Wife of Ismullah Jamal, in Tihiran

Date: 1296 ? [1878-1879]

- 1 In the Name of the One God! 1 بنام خداوند یگّا
- 2 O My handmaid and My leaf! Harken unto My call from the direction of My prison. Verily, there is no God but Him, the Protector, the Self-Subsisting. 2 یا امتی یا ورقتی ان استمعی ندائی من شطر سجّی
انه لا اله الا هو المهيمن القيوم
- 3 Thou art among My handmaidens concerning whom My Most Exalted Pen hath moved and concerning whose tribulations the denizens of the cities of names have spoken. Blessed art thou, O My handmaiden, for the sorrows that have overtaken thee in the path of God, the Lord of what was and what shall be. 3 انت من امائی اللّائی تحرّک علی ذکرهنّ قلبی
الأعلى و نطق بما ورد علیهنّ اهل مدائن الاسماء
طوبی لک یا امتی بما اخذتک الأحران فی سبیل
الله ربّ ما کان و ما یكون
- 4 O handmaiden! Though the women of the world were, according to their own claims, occupied with the remembrance of God throughout the nights and days, they did not attain unto the blessed word "O My handmaiden," while thou, through the bounty of the True Sovereign, hast attained unto it time and again. 4 ای کنیز من ملکه‌های عالم مع آنکه در لیالی و
ایّام بذکر الهی علی زعمهنّ مشغول بودند بکلمه
مبارکه یا امتی فائز نشدند و تواز عنایت سلطان
حقیقی مرّة بعد مرّه بآن فائز شدی
- 5 We counsel thee to patience and steadfastness. The world was not and is not worthy of mention. God willing, thou shalt manifest thyself in such wise that its conditions shall neither disturb nor sadden thee. Dwell within the pavilion of the protection of God and fix thy gaze upon His horizon. Verily, He is with thee, witnessing and seeing, and He is the All-Hearing, the All-Seeing. 5 وصیّت مینمائیم ترا بصبر و اصطبار دنیا قابل ذکر
نبوده و نیست انشاء الله بشأنی ظاهر شوی که
شؤونات آن ترا مضطرب و محزون ننماید در خیا
عصمت حق ساکن شو و یافقتش ناظر باش انه
معک یشهد و یری و هو السميع البصیر
- 6 The Most Holy, Most Exalted Tablet was previously sent through the fruit of the Crimson Leaf. God willing, thou shalt attain unto it and be illumined and enlightened by the lights of the suns of divine utterances. 6 لوح امنع اقدس از قبل بتوسط ثمره ورقه الحمراء
ارسال شد انشاء الله بآن فائز شوی و بانوار شمس
کلمات الهیه منیر و روشن مشاهده گردی

BLIB_Or15715.311a, AQA7#380 p.070,

ANDA#64 p.23

BH05693

To: Amatullah Khanum

Date: 1296 ? [1878-1879]

- 1 In the name of the All-Knowing! O Lord! This is one of Thy handmaidens who hath sought the ocean of Thy bounty and the horizon of Thy good-pleasure. I beseech Thee, O Master of existence and Sovereign of the seen and unseen, to assist me in Thy remembrance and to ordain for me what Thou hast ordained for the leaves of the Tree of Thy Cause.
- 2 O Lord! Thou seest that Thy helpless handmaiden hath turned toward Thy most exalted horizon and Thy Most Holy Sanctuary. I implore Thee by Thy generosity not to disappoint her, nor to withhold her from the shores of the ocean of Thy bestowals, nor to keep her distant from the pavilion of Thy nearness and the tabernacle of Thy glory.
- 3 Thou knowest, O my God and my Lord, what I have heard in Thy path from the ungodly among Thy creatures and what I have witnessed in Thy days. By Thy might, O Beloved of the world and Desire of the nations, Thy handmaiden is not dismayed by tribulations in Thy love nor by adversities in her devotion to Thee. Every poison in Thy path is an antidote, and every ordeal in Thy love is a comfort.
- 4 I beseech Thee by the Most Great Name, through which the nations were shaken and the pillars of the world trembled, to open the doors of the heaven of Thy mercy unto Thy loved ones, even as Thou didst open the prison door by the finger of Thy will. O Lord! Illumine the hearts of Thy servants and handmaidens with the light of Thy knowledge, then draw them through the fragrances of Thy raiment. Thou art He Who hath ever been and ever shall be, and verily Thou art the Almighty, the All-Knowing, the All-Wise.
- 1 بِسْمِ الْعَلِيمِ اَي رَبِّ هَذِهِ اَمَةٌ مِنْ اَمَائِكَ الَّتِي ارَادَتْ بِحَرِّ فَضْلِكَ وَافَقَ رِضَاكَ اسْتَلْكَ يَا مَالِكُ الْوُجُودِ وَ سُلْطَانُ الْغَيْبِ وَ الشُّهُودِ بِأَنْ تَوْفِّقَنِي عَلَى ذِكْرِكَ وَ تَقْدِّرَ لِي مَا قَدَّرْتَهُ لَوَرَقَاتِ سِدْرَةِ اَمْرِكَ
- 2 اَي رَبِّ تَرَى اَنْ اَمْتِكَ الْعَاجِزَةُ قَصَدَتْ افْتِكَ الْاَعْلَى وَ مَسْجِدَكَ الْاَقْصَى اسْتَلْكَ بِأَنْ لَا تُخَيِّبَهَا بِجُودِكَ وَ لَا تَمْنَعَهَا عَنْ شَاطِئِ بَحْرِ عَطَائِكَ وَ لَا تَبْعِدَهَا عَنْ سِرَادِقِ قُرْبِكَ وَ فُسْطَاطِ مَجْدِكَ
- 3 اَنْتَ تَعْلَمُ يَا اَلٰهِي وَ سَيِّدِي مَا سَمِعْتَهُ فِي سَبِيلِكَ مِنَ الْمُشْرِكِينَ مِنْ خَلْقِكَ وَ مَا رَأَيْتَ فِي اَيَّامِكَ وَعِزَّتِكَ يَا مُحِبُّوبَ الْعَالَمِ وَ مَقْصُودَ الْأُمَمِ لَا تُجْزِعْ اَمْتِكَ عَنِ الْبَلَايَا فِي حَبِّكَ وَ الرِّزَايَا فِي مَحَبَّتِكَ كُلَّ سَمٍّ فِي هَوَاكِ دَرِيَاقٍ وَ كُلَّ مَحْنَةٍ فِي عَشْقِكَ رَاحَةً
- 4 اسْتَلْكَ بِالْاَسْمِ الْاَعْظَمِ الَّذِي بِهِ اضْطَرَبَتِ الْأُمَمُ وَ تَزَلْزَلَتِ اَرْكَانُ الْعَالَمِ بِأَنْ تَفْتَحَ ابْوَابَ سَمَاءٍ رَحْمَتِكَ عَلَى اَحِبَّتِكَ كَمَا فَتَحْتَ بَابَ السَّجْنِ بِاصْبَعِ مَشِيَّتِكَ اَي رَبِّ اِنْزِلْ قُلُوبَ عِبَادِكَ وَ اَمَائِكَ بِنُورِ مَعْرِفَتِكَ ثُمَّ اجْتَذِبْهَا بِنَفْحَاتِ قَيْصُوكَ اَنْتَ الَّذِي لَمْ [تَزَلْ] كُنْتَ وَ تَكُونُ وَ اَنْتَ اَنْتَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15696.019f, BLIB_Or15734.2.078c

BH05958*To: Mirza Asadullah**Date: 1296 ? [1878-1879]*

- 1 In My Name, the Most Manifest, the Most Luminous
 2 O thou who hast drunk the wine of divine knowledge! Hearken unto that whereunto the All-Merciful calleth thee from this Most Holy, Most Exalted, Most Faithful Spot.
 3 We have created all creation for this Day and have manifested the Cause unto every hearing and seeing one. Every ignorant one hath turned away from Us, and every idolater remote from truth hath opposed Us.
 4 This is the Day wherein the earth hath disclosed her tidings and hath shone with the light of her Lord, the All-Knowing, the All-Wise. The rapture of the Day of Resurrection hath seized the essence of all beings, yet the idolaters remain in manifest delusion.
 5 They who have inhaled the fragrance of the Revelation are, by My life, among the triumphant ones. The Most Exalted Pen hath made mention of them and hath written down for them that which hath brought joy to the Concourse on High. The Tongue of Grandeur beareth witness to this from this exalted station.
 6 We have passed numbered years in prison until the appointed time was fulfilled and the gate of prevention was opened by the key of My Name, the All-Powerful. This city was among the most desolate cities of the world, yet God hath made it among the most flourishing thereof through that which caused the Throne to be established thereon and whereon the Wronged One, the Stranger, was seated.
 7 Be as sight unto the temple of man and as the tongue unto humanity. Thus hast thou been commanded from before the All-Merciful in a noble Tablet. Make mention of My loved ones on My behalf and glorify their faces. Verily, We are with them at all times.
- 1 بِسْمِ الْأَظْهَرِ الْأَبْيَ 1
 2 يَا أَيُّهَا الشَّارِبُ رَحِيقِ الْعَرْفَانِ إِنْ اسْتَمَعَ مَا يَدْعُوكَ 2
 بِهِ الرَّحْمَنُ مِنْ هَذَا الْمَقَرِّ الْأَقْدَسِ الْأَشْرَفِ الْأَمِينِ
 3 قَدْ خَلَقْنَا الْخَلْقَ لِهَذَا الْيَوْمِ وَأَظْهَرْنَا الْأَمْرَ لِكُلِّ 3
 سَامِعٍ بَصِيرٍ قَدْ اعْرَضَ عَنَّا كُلُّ جَاهِلٍ وَاعْتَرَضَ
 عَلَيْنَا كُلُّ مُشْرِكٍ بَعِيدٍ
 4 هَذَا يَوْمٌ فِيهِ حَدَّثَتِ الْأَرْضُ أَخْبَارَهَا وَاشْرَقَتْ 4
 بِنُورِ رَبِّهَا الْعَلِيمِ الْحَكِيمِ قَدْ أَخَذَ جَذْبَ يَوْمِ الْقِيَامِ
 جَوَاهِرَ الْأَنَامِ وَلَكِنَّ الْمُشْرِكِينَ فِي حِجَابٍ مُبِينٍ
 5 إِنَّ الَّذِينَ وَجَدُوا عَرَفَ الظُّهُورِ لِعَمْرِى أَنَّهُمْ مِنْ 5
 الْفَائِزِينَ قَدْ ذَكَرَهُمُ الْقَلَمُ الْأَعْلَى وَكُتِبَ لَهُمْ
 مَا اسْتَفْرَحَ بِهِ الْمَلَأُ الْأَعْلَى يَشْهَدُ بِذَلِكَ لِسَانُ
 الْكِبَرِيَاءِ فِي هَذَا الْمَقَامِ الرَّفِيعِ
 6 قَدْ مَضَتْ عَلَيْنَا فِي السَّجْنِ سَنِينَ مَعْدُودَاتٍ إِلَى أَنْ 6
 تَمَّ الْمِيقَاتُ وَفُتِحَ بَابُ الْمَنْعِ بِمِفْتَاحِ اسْمِي الْقَدِيرِ
 قَدْ كَانَتْ هَذِهِ الْمَدِينَةُ مِنْ أَخْرَابِ مَدَنِ الدُّنْيَا وَ
 قَدْ جَعَلَهَا اللَّهُ مِنْ أَعْمَرِهَا بِمَا اسْتَقَرَّ عَلَيْهِ الْعَرْشُ وَ
 اسْتَوَى عَلَيْهِ الْمَظْلُومُ الْغَرِيبُ
 7 كُنْ كَالْبَصَرِ لِهَيْكَلِ الْبَشَرِ وَاللِّسَانِ لِلْإِنْسَانِ 7
 كَذَلِكَ أَمَرْتُ مِنْ لَدَى الرَّحْمَنِ فِي لَوْحِ كَرِيمٍ
 أَنْ أَذْكَرَ أَحِبَّتِي مِنْ قَبْلِي وَكَبَّرَ عَلَى وَجُوهِهِمْ أَنَا
 مَعَهُمْ فِي كُلِّ حِينٍ

BLIB_Or15734.2.018

BH05928

*To: Muhammad Sadiq**Date: 1296 ? [1878-1879]*

- 1 In the name of the peerless Lord 1 بنام خداوند بی‌ماند
- 2 Every soul that hath today drunk from the living waters and turned toward the Most Exalted Horizon must needs walk among the servants in such wise that all will testify to his sanctity and detachment. The ornament of man hath ever been trustworthiness and godliness, and these pertain especially to such as are related to the Truth. 2 هر نفسیکه الیوم از کوثر حیوان آشامید و بافق اعلی توجه نمود باید مابین عباد بشأنی مشی نماید که جمیع بتقدیس و تنزیه او شهادت دهند طراز انسانی امانت و دیانت بوده مخصوص نفوسیکه بحق منسوبند
- 3 It is observed today that if any of the souls who have accepted the Cause manifest the slightest transgression, this is attributed to the Truth. Glory be unto Him, glory be unto Him! Exalted be His station, sanctified be His Self, and holy be His Cause! 3 الیوم مشاهده میشود اگر نفسی از نفوس مقبله فی‌الجمله امر مغایری از او ظاهر شود او را بحق نسبت میدهند سیحانه سبحانه و تعالی شأنه و تقدست نفسه و تزه امره
- 4 The people are heedless and deprived of the effulgences of the Sun of Truth. Where is the eye that can see, and where the ear that can hear the utterance of the Friend? What regret and remorse, that the Concourse on High and the dwellers of the Kingdom and the Realm of Might are all adorned today with the ornament of His manifestation - that is, they have attained to His recognition and knowledge - while most of the people of the earth remain veiled by the veils of fancy and debarred by the signs of idle imaginings. 4 ناس غافلند و از اشراقات آفتاب حقیقت محروم و ممنوع بصر کو تا مشاهده نماید و گوش کو تا بیان دوست را بشنود زهی افسوس و حسرت که ملأ اعلی و سگان ملکوت و جبروت جمیع الیوم بطراز ظهور مزین و مشرفند یعنی بادراک و عرفان او فائز شده‌اند ولیکن اهل ارض اکثری بحجبات اوهام محجوب و باشارات ظنون ممنوع مانده‌اند
- 5 We beseech God to aid you and the other friends in that which is His good-pleasure. By My life! This indeed is a mighty grace, an exalted station, a noble seat, and a manifest refuge. 5 از حق می‌طلبیم شما و سایر دوستان را مؤید نماید بآنچه رضای او در اوست لعمری ان هذا لفضل عظیم و مقام جسیم و مقرر کریم و مأمن مبین

BLIB_Or15697.168, BLIB_Or15722.178a,
AYI2.197

BH05761

Date: 1296 ? [1878-1879]

1 He is sanctified above mention and description

1 هو المقدّس عن الذّكر والبيان

2 Glory be to Him Who hath made me a prisoner in this land which hath been named the Crimson Spot in the Book of Names and the Most Great Prison in a glorious Tablet. Verily We name the Book at times as the Tablet and at other times by another name, and then the Tablet as the Book and by other names. He, verily, is the Ruler over what He willeth.

2 سبحان الذي جعلني مسجوناً في هذه الأرض التي سميت بالبقعة الحمراء في كتاب الأسماء والسّجن الأعظم في لوح كريم أنا نسمي الكتاب مرّة باللوح وأخرى باسم آخر ثمّ اللوح بالكتاب وبأسماء أخرى أنّه هو الحاكم على ما يريد

3 Say: We desired by “heaven” naught but the realm of transcendence and exaltation and the ultimate station of all things, were ye of them that understand. We make mention of a heaven for all things, meaning thereby the realm of its transcendence and exaltation and its ultimate station, were ye of them that comprehend.

3 قل أنا ما اردنا من السّماء إلّا جهة العلوّ والسّموّ ومنتى مقام الأشياء ان انتم من العارفين أنا نذكر لكلّ شيء سماءً ونعني بها جهة علوّه وسموّه ومنتى مقامه ان انتم من البالغين

4 Say: O people of the contingent world! Should ye hear from Us a word whose meaning is difficult for you to grasp, ask it of Him Who hath revealed it in truth. He, verily, is the All-Powerful, the Almighty. How many a verse have We sent down from the heaven of grace whose interpretation none knoweth save God, the All-Knowing. Blessed is the soul that hath heard the verses of God and believed in Him, and woe betide them that turn away.

4 قل يا اهل الامكان ان سمعتم منّا كلمة يصعب عليكم عرفانها فاسألوها عن الذي انزلها بالحقّ أنّه لهو المقتدر القدير كم من آية انزلناها من سماء الفضل ولا يعلم تأويلها إلّا الله العليم طوبى لنفس سمعت آيات الله وآمنت به وويل للمعرضين

5 How many a servant hath objected to God for having proclaimed from time immemorial: “There is none other God but Me, the Mighty, the All-Informed.” We have turned toward thee from this Spot that thou mayest rejoice and make mention of the Wronged One Who hath been imprisoned in this deep pit.

5 كم من عبد اعترض على الله بما نطق في ازل الآزال أنّه لا اله إلّا انا العزيز الخبير أنا توجّهنا اليك من هذا المقام لتفرح وتذكر المظلوم الذي سجن في هذا البئر العميق

BLIB_Or15734.2.001, ASAT1.255x,
ASAT2.066x, ASAT4.164x

BH05836

Date: 1296 ? [1878-1879]

- 1 He is the Most Exalted above all names! هو المتعالى عن الأسماء 1
- 2 For all things hath God, the Giving, the Bounteous, the Gracious, ordained sustenance. For the eye hath He ordained the blessing of sight - behold ye then the handiwork of God and what hath appeared from this noble prospect. For the ear hath He ordained the blessing of hearing - say: hearken unto that which the Tongue of Grandeur doth speak between the heavens and the earth. For the tongue hath He ordained the blessing of utterance - recite ye then what the All-Merciful hath sent down in His perspicuous Book. For the spirit, the food of divine knowledge - by God, this hath been sent down from the heaven of My grace upon My creatures. Blessed is he who recognizeth it and attaineth unto it, for he is of the sincere ones. And for the body, that which We have brought forth from the earth as a bounty from Us, for I am the Giving, the Forgiving, the Mighty, the Inaccessible. قد قدر لكل شيء غذاء من لدى الله المعطى المنعم الكريم قد قدر للعين نعمة المشاهدة ان انظروا صنع الله وما ظهر من هذا المنظر الكريم وللأذن نعمة الاصغاء قل ان اسمعوا ما ينطق به لسان العظمة بين السموات والأرضين ولللسان نعمة البيان ان اقربوا ما انزله الرحمن في كتابه المبين وللروح مائدة العرفان تالله انها قد نزلت من سماء فضلى على برتي طوبى لمن عرفها و فاز بها انه من المخلصين وللجسد ما اخرجناه من الأرض فضلاً من عندي وانا المعطى الغفور العزيز المنيع 2
- 3 Say: O people of Baha, deprive not yourselves, your souls, and your limbs of that which hath been ordained for you by My Most Exalted Pen, through which the Trump was blown and all who are in the heavens and on earth were struck down, save whom God pleased, the Powerful, the Mighty. قل يا اهل البهاء لا تحرموا انفسكم و ارواحكم و جوارحكم عما قدر لكم من قلبى الأعلى الذى به نفخ فى الصور و انصعق من فى السموات و الأرض الا من شاء الله المقتدر القدير 3
- 4 O My loved ones! Let not hardships sadden you. Soon shall all that is on earth perish, and sovereignty shall remain with God, your Lord, the Mighty, the Wondrous. We have indeed perceived the fragrance of thy love and steadfastness, and have sent down for thee that which shall gladden the eyes of them that draw nigh. يا احبائى لا تحزنكم الشدائد سوف يفنى ما على الأرض و يبقى الأمر لله موليكم العزيز البديع انا وجدنا عرف حبك و استقامتك و نزلنا لك ما تقر به عيون المقرين 4

BLIB_Or15730.062d

BH06006*Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Glorious
هو الأقدس الأبهى 1
- 2 O my leaf, O my handmaiden! The Lord of Names remembers thee from the midst of tribulation, that He may draw thee to a station inscribed by the Pen of Command in the Book of thy Lord, the Most Exalted, the Most Great. Blessed is the handmaiden whom the whisperings of creation did not prevent from the Truth, who clung to the handle of grace and turned away from every ignorant and remote one.
يا ورقتي يا امتي يذكرك مالك الأسماء في بحبوحة البلاء ليجذبك الى مقام رقم من قلم الأمر في كتاب ربك العلي العظيم نعيماً لأمة ما منعها وساوس الخلق عن الحق وتمسكت بعروة [الفضل] واعرضت عن كل جاهل بعيد 2
- 3 Express in Persian: Say: O Lord of the world and Goal of the nations! It is evident that the heroes among men and the mightiest of servants are, on the Day of Manifestation, deprived and forbidden by the assault of the oppressors. How then could it be imagined that this weak and lowly handmaiden could step into the arena of recognizing Thee or soar in the atmosphere of Thy love?
بلسان پارسی عرض کن بگوای پروردگار عالم و مقصود امم مشاهده میشود که ابطال رجال و اقویاء عباد در یوم ظهور از سطوت ظالمان ممنوع و محرومند دیگر بجای گان میروند که این امهء عاجزهء مسکینه بتواند در عرصهء شناسائی تو قدم گذارد یا در هوای محبت تو طیران نماید 3
- 4 However, O my Beloved and my Goal, Thy generosity has made me bold and Thy forgiveness has increased my audacity. Now with the fingers of hope I cling to the hem of the robe of Thy bounty and with a hundred thousand tongues I entreat Thee: Do not deprive me from Thy door and forbid me not from the Kawthar of Thy grace. Forgive my sins through Thy favor and conceal my faults through Thy protection. I testify that Thou art the Answerer and that Thou art the All-Forgiving, the All-Bountiful.
ولکن ای محبوب من و مقصود من کرم تو مرا مغرور نمود و عفو تو بر جسارتم افزود و حال بانامل رجا بذیل ردای عطا متشبثم و بصد هزار لسان عرض مینمایم که مرا از باب خود محروم منما و از کوثر فضلت ممنوع مکن گگاهانم را [بعنایت] خود بخش و خطاهایم را بستاری خود ستر فرما اشهد انک انت المحیب و انک انت الغفور الکریم 4

INBA51:360,

BLIB_Or15715.374a,

LHKM3.348

BH06137*To: Muhammad Sad, in B R**Date: 1296 ? [1878-1879]*

- 1 In the name of the Beloved of the world! At all times the living waters flow and stream forth from the Pen of the All-Merciful, yet heedless souls remain veiled and deprived thereof. Strange it is that, although God, exalted and glorified be He, hath
بنام محبوب عالم در کل احوان کوثر حیوان از قلم رحمن جاری و ساری ولکن نفوس غافله از آن محبوب و ممنوع عجب در اینکه حق جل 1

bestowed sight and consciousness and taste, sweet and fresh water appeareth to them the same as salt and bitter - nay, the latter is deemed more excellent and preferable. As can be plainly observed, they have forsaken the Most Great Ocean and turned instead to putrid waters that have stagnated for years in the pool of self. Evil is that which they have wrought, and they shall have no portion of this Great Sea.

و عزّ بصر عطا فرموده و شعور عنایت کرده و ذائقه بخشیده عذب فرات با ملح اجاج نزدشان یکسان بوده بل ثانی ارجح و افضل چنانچه برأی العین مشاهده میشود بحر اعظم را گذاشته‌اند و بماء منتن که در غدیر نفس سالها مانده توجه نموده‌اند بئس ما عملوا و لیس لهم نصیب من هذا البحر العظیم

- 2 Discrimination hath vanished and justice hath perished. Every sect among the sects hath taken unto itself one of the names and made it lord for itself besides God. Thus have their souls beguiled them. Verily thy Lord is the All-Knowing, the All-Informed.

2 تمیز از میان مفقود و انصاف معدوم قد اتّخذ کلّ حزب من الأحزاب اسماً من الأسماء و جعله ربّاً لنفسه من دون الله کذلک سوّلت لهم انفسهم انّ ربّک هو العليم الخبير

- 3 Beseech ye God and supplicate Him in utter humility and lowliness that He may not deprive His servants of their own Day and may enable them to attain unto that which was intended. Verily thy Lord is the All-Bountiful, the All-Generous.

3 از حقّ بطلبید و بکمال عجز و ابتهال معروض دارید که شاید عباد خود را از یوم خود محروم نفرماید و بآنچه مقصود بوده فائز گرداند انّ ربّک هو الجواد الکريم

- 4 Praise be to God, the Lord of all worlds.

4 الحمد لله ربّ العالمين

BLIB_Or15697.169a, BLIB_Or15722.177, AYI2.196

BH06254

To: *Khusru Khan, in Bi Ri*

Date: 1296 ? [1878-1879]

- 1 He is the One Who dawns from the horizon of utterance
- 2 Say: Glory be to Thee, O Lord of all beings and King of all days! I beseech Thee by this Day which Thou hast made luminous through the lights of Thy countenance and hast made renowned in Thy Scriptures, Thy Books and Thy Tablets, to make me steadfast in Thy service, victorious in Thy Cause, speaking in Thy praise, and turned toward Thy horizon.
- 3 O my Lord! This is Thy weak servant who hath clung to Thy mighty Name. I beseech Thee, O Thou the Goal of the world and the Beloved of the nations, by Thy Most Great Name, to ordain for me from Thy Most Exalted Pen that whereby my remembrance shall endure in Thy kingdom and Thy dominion.

1 هو المشرق من افق البیان

2 قل سبحانک یا مالک الأنام و ملیک الأيام اسئلك بهذا اليوم الذی جعلته منیراً بأنوار وجهک و مذكوراً فی صحفک و زبرک و الواحک بأن تجعلی قائماً علی خدمتک و ناصراً لأمرک و ناطقاً بثناءک و متوجّهاً الی افقک

3 ای ربّ هذا عبدک الضعیف تمسک باسمک القوى اسئلك یا مقصود العالم و محبوب الأمم باسمک الأعظم بأن تکتب لی من قلمک الأعلى ما یبقی به ذکرى فی ملکوتک و جبروتک

- 4 O my Lord! Thou art the All-Bountiful and I am the suppliant standing before the door of Thy grace. Do with me as befit-
teth Thy greatness and Thy sovereignty and as beseemeth Thy
generosity and Thy favors.
- 5 O my Lord! Leave me not to myself, and regard not my rank
and station and deeds. Rather look upon the ocean of Thy
bounty and the heaven of Thy generosity and the sun of Thy
bestowals. Thou art He to Whose grace all created things
have testified and to Whose loving-kindness all contingent be-
ings have borne witness. Ordain for me what Thou lovest and
art pleased with, then adorn me with the ornament of stead-
fastness amidst all creatures. Verily Thou art the Almighty,
the All-Powerful, the All-Knowing, the All-Wise.
- 4 اى ربّ انت الكريم وانا السائل القائم لدى باب
فضلك فافعل بى ما ينبغى لعظمتك و سلطانتك
ويليق لجودك واحسانك
- 5 اى ربّ لا تدعنى بنفسى ولا تنظر الى قدرى
و شأنى و عملى فانظر الى بحر جودك و سماء
كرمك و شمس عطائك انتك انت الذى
شهدت الكائنات بفضلك و الممكّات بمعروفك
قدر لى ما تحبّ و ترضى ثم اجعلنى مزيّناً بطراز
الاستقامة بين البرية انتك انت المقتدر المهيمن
العليم الحكيم

NFR.107

JHT_S#186

BH06180

*To: Haji Husayn, in Jiddih/Mecca**Date: 1296 ? [1878-1879]*

- 1 He is the Ever-Abiding, the Everlasting
- 2 Glorified be He Who hath sent down the Book in truth. He,
verily, is the Ancient Sender-down. He hath sent down the
Tablet upon the truth that there is none other God but Him,
the Most Exalted, the Most Great.
- 3 Say: When the sun hath risen, the lamp profiteth you not, even
were it a true lamp. Fear ye God and be not of the heedless
ones.
- 4 We commanded the Names in their Book to follow the Truth
when it appeared. Yet when the veil was rent asunder they
denied God, save those who beheld the Manifestation with
their own eyes. Thus did God command His servants in His
Mighty Book.
- 5 Woe unto that name who recognized not his Lord after We
had counseled him thereof in every Book, nay in every page
and line and column. Thus hath the matter been decreed by
My Most Exalted Pen in a perspicuous Tablet.
- 6 Say: O people! Fear ye God, then be fair in My Cause and
follow not every ignorant doubter. If ye deny this Cause, by
- 1 هو الباقي الدائم
- 2 سبحان الذى انزل الكتاب بالحقّ انه هو المنزل
القديم قد انزل اللوح على انه لا اله الا هو العلى
العظيم
- 3 قل اذا طلع الصبح لا ينفعكم السراج لو كان
سراجاً حقيقياً اتقوا الله ولا تكونوا من الغافلين
- 4 انا امرنا الاسماء فى كتابها بأن [تتبعوا] الحقّ اذا
ظهر فلها كشف الغطاء كفروا بالله الا من نظر
الى الظهور بعينه كذلك امر الله عباده فى كتابه
العظيم
- 5 تبّاً لاسم ما عرف مولاه بعد ان وصّيناه به فى كلّ
كتب بل فى كلّ ورقة و صفحة و سطر كذلك
قضى الأمر من قلبى الأعلى فى لوح [مبين]
- 6 قل يا قوم اتقوا الله ثم انصفوا فى امرى و لا
تتبعوا كلّ جاهل مريب لو تتكرون هذا الأمر

what proof can ye establish that which ye possess? Answer truthfully if ye be of the fair-minded.

بأى امر يثبت ما عندكم اجيبوا بالصدق ان اتم
من المنصفين

- 7 Blessed is the soul that hath attained and shown fairness in what it hath witnessed and acted according to what was commanded from the presence of the Strong, the Ancient. Rejoice thou in My remembrance of thee and be of the thankful ones.

7 طوبى لنفس فازت و انصفت فيما رأت و عمل
بما امر من لدن قوى قدیر ان افرح بذكرى اياك
و كن من الشاكرين

BLIB_Or15696.017b, BLIB_Or15734.2.072

BH06322

To: Ibn Asdaq (Hand of the Cause), in K Sh

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High, the Most Mighty
- 2 This is the Day wherein the birds warble, seized by the rapture of the Manifestation, yet the people perceive not. All things have been drawn to the melodies of the Lord of Names, yet the people turn away therefrom. Every hearing ear perceiveth from the Rock that which the Interlocutor heard in the wilderness, yet the people understand not.
- 3 Say: By God! The gate of heaven hath been opened by the key of My Most Great Name, and there hath appeared that which had not appeared before, would ye but know it. Say: Were ye to judge fairly, by God, if ye deny this Cause, could ye establish any other cause? Nay, by the Lord of Destiny! Yet the people judge not fairly.
- 4 Thus doth the Dove of Eternity warble in the prison of 'Akka. Harken, O people, and be not of them who heard the call of God and then turned away from it. Say: By the life of God! This is the cup of life - draw nigh unto it in My Name, and take it by My leave, then drink in remembrance of Me, the Mighty, the Beloved.
- 5 Glorified be the people of Baha who have turned to God with faces radiant with light, whom the doubts of them that have disbelieved in God, the Lord of the seen and unseen, have not prevented.

1 الأبهى هو الأقدس الأعظم المتعالى العلى العظيم

2 هذا يوم فيه تغردت الطيور بما اخذها جذب
الظهور ولكن الناس هم لا يشعرون قد انجذبت
الأشياء من الحان مالک الأسماء ولكن القوم
عنها معرضون يسمع كل سميع من الصخرة ما
سمع الكلام في البرية ولكن الناس هم لا يفقهون

3 قل تالله قد فتح باب السماء بمفتاح اسمى الأعظم
و ظهر ما لا ظهر من قبل ان اتم تعرفون قل ان
انصفوا بالله ان تنكروا هذا الأمر هل تقدرون ان
تثبتوا امراً آخر لا ومالك القدر ولكن القوم
هم لا ينصفون

4 كذلك دلح ديك البقاء في سجن عكا ان استمعوا
يا قوم ولا تكونن من الذين سمعوا نداء الله ثم عنه
معرضون قل لعمر الله هذه كأس الحيوان تقرّبوا
اليها باسمى و خذوا باذننى ثم اشربوا بذكرى العزيز
المحسوب

5 البهآ على اهل البهآ الذين اقبلوا الى الله بوجه
بيضآ و ما منعتهم شبهات الذين كفروا بالله
مالك الغيب والشهود

INBA15:274b, INBA26:275a, PYK.116

BH06086*To: Ismi Javad, in Qazvin**Date: 1296 ? [1878-1879]*

- 1 In the name of God, the Lord of all worlds! بنام خداوند عالمیان 1
- 2 O Javad! Your mention has been made, and that which pertains to you is manifest and visible in the mirror of divine knowledge. Blessed art thou for having turned, recognized, heard and attained, while most people remain behind an evident veil. ای جواد ذکرت مذکور و ما انت علیه در مرآت علم الهی ظاهر و مشهود طوبی لک بما اقبلت و عرفت و سمعت و فزت اذ کان اکثر الناس فی حجاب مبین 2
- 3 Through God's might and power, thou shouldst at all times remind the friends of the Friend of those matters which lead to the exaltation of His Cause. باید بحول و قوه الهی در جمیع احیان دوستان حضرت دوست را باموریکه سبب ارتفاع امر است متذکر داری 3
- 4 Say: O friends! The heaven of human station hath ever been and shall remain illumined and adorned by two luminaries: steadfastness and trustworthiness. بگو ای دوستان آسمان مقام انسانی بدو نیر روشن و مزین بوده و خواهد بود و آن استقامت و امانت بوده و هست 4
- 5 Strive that all souls may, through divine grace, be adorned with heavenly characteristics, for verily every virtuous quality is in truth a messenger, herald and summoner from God, calling mankind to the highest horizon. Blessed is he who heareth and recognizeth God's purpose in that which He hath veritably revealed. He, verily, is the Revealer, the All-Wise. ای جواد جهد نما تا جمیع نفوس بعنایت الهی بطراز اخلاق ربّانی مزین شوند چه که هر صفتی از صفات معروفه فی الحقیقه رسول و مبشر و منادی است از جانب حق و ناس را بافق اعلی دعوت مینماید طوبی لمن یسمع و یعرف مراد الله فیما انزله بالحق انه هو المنزل الحکیم 5
- 6 A special Tablet hath been revealed and sent to each one. God willing, they shall attain unto it. And the glory be upon you. مخصوص هر یک لوح نازل و ارسال شده انشاء الله بان فائز شوند و البهاء علیکم 6

BLIB_Or15697.230b

BH06183*To: Muhammad Sadiq, Kaf, in Qum**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great! هو الأقدس الأعظم 1
- 2 Glorified is He Who mentions whomsoever He willeth as a grace from His presence. Verily He is the All-Mentioning, the All-Knowing. سبحان الذی یذكر من یشاء فضلاً من عنده انه هو الذّاکر العلیم 2

- 3 We have mentioned thee before and will mention thee hereafter, and We mention thee at this time in this Clear Tablet. Thou art he who hath shown patience in the Decree of God and His Command, and turned unto the Countenance when most of mankind turned away from it. To this testifieth every fair-minded and informed one.
- 4 The people have turned away from God and His proof, and have disputed His verses until they hamstrung the She-Camel of God with grievous wrong. By God! They have committed that which Abu-Jahl did not commit against Muhammad the Messenger of God. Thus doth the All-Knowing inform thee.
- 5 They have cast aside My laws after I came to them from the Dayspring of the Command with an authority that the clamor of the infidels could not withstand. Thou didst arise to promote the Cause and didst call all unto God, the Mighty, the Praiseworthy.
- 6 Among the people were those who were attracted by the Call of God, and among them were those who denied Him, following every rebellious devil. Blessed art thou for having attained unto My days and for having moved My Pen to make mention of thee.
- 7 Rejoice thou and say: "Thine be the praise, O Thou Who art wronged, and Thine be the glory, O Thou Who art the Beloved of them that know!"
- 3 اَنَا ذَكَرْنَاكَ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ نَذْكُرُكَ فِي هَذَا الْحَيْنِ فِي هَذَا اللَّوْحِ الْمُبِينِ أَنْتَ الَّذِي صَبَرْتَ بِقَضَاءِ اللَّهِ وَ أَمْرِهِ وَ أَقْبَلْتَ إِلَى الْوَجْهِ إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ الْخَلْقِ يُشْهَدُ بِذَلِكَ كُلِّ مَنْصِفٍ خَبِيرٍ
- 4 قَدْ أَعْرَضَ الْقَوْمُ عَنِ اللَّهِ وَ بَرَهَانِهِ وَ جَادَلُوا بِآيَاتِهِ إِلَى أَنْ عَقَرُوا نَاقَةَ اللَّهِ بِظُلْمِ تَالِهَةٍ قَدْ فَعَلُوا مَا لَا فِعْلَ أَبُو جَهْلٍ بِمُحَمَّدٍ رَسُولِ اللَّهِ كَذَلِكَ يُخْبِرُكَ الْعَلِيمُ
- 5 قَدْ نَبَذُوا أَحْكَامِي بَعْدَمَا جِئْتَهُمْ مِنْ مَشْرِقِ الْأَمْرِ بِسُلْطَانٍ مَا مَنَعَهُ ضَوْضَاءُ الْكَافِرِينَ قَتَّ عَلَى الْأَمْرِ وَ دَعَوْتَ الْكُلَّ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 6 مِنَ النَّاسِ مَنْ انْجَذَبَ بِندَاءِ اللَّهِ وَ مِنْهُمْ مَنْ كَفَرَ بِهِ بِمَا اتَّبَعَ كُلَّ شَيْطَانٍ مَرِيدٍ طَوْبَى لَكَ بِمَا فَزْتَ بِأَيَّامِي وَ تَحَرَّكَ عَلَى ذِكْرِكَ قَلَمِي
- 7 أَنْ أَفْرَحْ وَ قُلْ لَكَ الْحَمْدُ يَا أَيُّهَا الْمَظْلُومُ وَ لَكَ الثَّنَاءُ يَا مَحْبُوبَ الْعَارِفِينَ

BLIB_Or15715.324a

BH06138

To: Bahau'd-Din son of martyr of Kha, in Rasht

Date: 1296 ? [1878-1879]

- 1 In the name of the All-Knowing, the All-Seeing!
- 2 The ocean of generosity is manifest and the sun of divine favor is shining, yet there is no ear to hear the waves of the sea and no eye to behold the rays of the sun, save whom God, the Lord of all worlds, willeth.
- 3 The best of souls today is one whom the veils of idle fancies have not prevented from the Truth, and who hath taken with
- 1 بنام دانای بینا
- 2 دریای کرم ظاهر و آفتاب عنایت الهی مشرق ولكن گوشتی نه تا امواج بحر را بیابد و بصر نه تا انوار آفتاب را مشاهده کند الا من شاء الله رب العالمین
- 3 بهترین نفوس امروز نفسی است که حجاب اوهام او را از حق منع ننمود و رَحِیقِ مَخْتُومِ را از ید عطای قیوم بیقین مبین اخذ نمود و آشامید

clear certitude and drunk the sealed wine from the hand of the Self-Subsisting.

- 4 Let not the loved ones of God be saddened by the conflicts of the world. Soon shall they behold themselves in the most exalted station. The Most Exalted Pen counseleth all to act in accordance with what is recorded in the Book of God.
- 5 Blessed is thy father who attained unto tribulation in the path of his Lord and drank the cup of martyrdom in His Name, the Mighty, the Wondrous. In the name of the Friend, preserve this exalted station.
- 6 If thou shouldst hold thyself back from all that thou art forbidden in the Book, God hath forgiven what is past. He is verily the Forgiving, the Merciful.
- 7 The kindred of his honor the Martyr, upon him be my glory, have been and continue to be in Our thoughts. He is verily the Protector of the sincere ones.
- 4 احبای الهی از اختلافات دنیا محزون نباشند زود است که خود را در اعلیٰ المقام مشاهده نمایند قلم اعلیٰ کلّ را وصیت مینماید بعمل بآنچه در کتاب الهی مسطور است
- 5 طوبی لأیک الذی فاز بالبلاء فی سبیل ربّه و شرب كأس الشّهادة باسمه العزیز البدیع باسم دوست این مقام بلند را حفظ نما
- 6 ان امسک نفسک عن کلّ ما نهیت عنه فی الکتاب قد عفا الله عمّا سلف أنّه لهُ الغفور الرحیم
- 7 منتسبین جناب شهید علیه بهائی در نظر بوده و هستند أنّه ولی المخلصین

BLIB_Or15719.102b

BH06241

To: Abdu'l-Husayn, in Shiraz

Date: 1296 ? [1878-1879]

- 1 He is the Mighty, the Great
- 2 That which was hidden in the treasury of knowledge hath been revealed, and that which was concealed in the repositories of wisdom hath been sent down. We have sent down from the heaven of divine knowledge that which was as the water of life unto all contingent beings. We have revealed the verses and manifested in the realm of creation that which none knoweth save God, the Manifestation of creation.
- 3 The bounty is not for him who hath acknowledged and confessed, but rather for him who hath acted in God, the Sovereign of ordinances. He verily judgeth as He pleaseth and ordaineth as He willeth. There is none other God but Him, the Mighty, the Bestower.
- 4 The grace hath been sent down, the proof hath been perfected, and the evidence hath appeared, yet the people remain in doubt and hypocrisy. They seek to prove what they believe
- 1 هو العزیز العظیم
- 2 قد ظهر ما هو المستور فی کثر العلم و نزل ما کان مکنوناً فی خزائن العرفان قد انزلنا من سماء العرفان ما کان کوثر الحیوان للامکان انا انزلنا الآیات و اظهرنا فی الملک ما لا اطلع به الا الله مظهر الابداع
- 3 لیس الفضل لمن اقرّ و اعترف بل لمن عمل فی الله سلطان الأحکام أنّه حکم کیف شاء و یحکم کیف یشاء لا اله الا هو العزیز المنان
- 4 قد نزلت النعمة و تمت الحجة و ظهرت البينة ولكنّ القوم فی مرية و نفاق یستدلّون فی اثبات ما هم

through the verses while denying Him Who revealed them. Thus hath the matter been decreed in the Book. I desire naught from them. We but remind the servants for the sake of God, the Lord of lords.

- 5 Every denier hath lost, and he who hath turned to the Dayspring of proof hath gained. My Most Exalted Pen hath judged on this Day of God according to what the All-Powerful hath taught it, and verily it is the First Ambassador from God, the Mighty, the All-Knowing.

- 6 We have mentioned thee that thou mayest rejoice and give thanks unto thy Lord, the Lord of the final end.

عليه بالآيات ويكفرون من انزلها كذلك قضى
الأمر في الكتاب أتى ما اردت منهم من شيء انما
نذكر العباد لوجه الله رب الأرباب

5 قد خسر كل معرض ورج من اقبل الى مطلع
البرهان قد حكم قلبى الأعلى في يوم الله بما علمه
شديد القوى وأنه هو السفير الأول من لدى الله
المقتدر العزيز العالم

6 أنا ذكرناك لتفرح وتشكر ربك مالك المآب

INBA51:618, BLIB_Or15734:2.016,
LHKM3.059

BH06237

To: Mirza Hasan the pilgrim, in Tihiran

Date: 1296 ? [1878-1879]

- 1 In My Name that is sanctified above all mention
- 2 The atoms themselves have testified to My arising to fulfill the Cause when trembling seized all the dwellers of the earth save whom God, the Almighty, the Self-Subsisting, did will.
- 3 Verily, We sheltered the speckled serpent in winter beneath My tent, yet when the sun of summer shone forth it stirred and bit Me for the first time - to this do honored servants bear witness. By God! The pens are powerless to recount what I endured from that heedless and veiled one.
- 4 We beseech God to open the eyes of His servants that they may recognize Him and deal justly regarding what hath befallen the Wronged One. We have mentioned to thee some of what We have endured that thou mayest be informed of him who hath wronged the Mighty, the Loving.
- 5 God knoweth that each month he would flee to some quarter in fear for himself, but when the Cause was exalted he emerged and conspired with one of My servants against Me - yet the people know not. We left him and those with him to wander in the wilderness of passion. Thus was the decree fulfilled, but the people perceive not.

1 بسمى المقدس عن الأذكار

2 قد شهدت الذرات بقيامى على الأمر اذ اخذ
الاضطراب سكان الأرض كلها إلا من شاء الله
المهيمن القيوم

3 أنا حفظنا الحية الرقطاء في الشتاء تحت خبائى فلها
اشرقت شمس الصيف تحركت ولدغتنى أول مرة
يشهد بذلك عباد مكرمون تالله قد عجزت الأقلام
عن ذكر ما ورد على من ذاك الغافل المحجوب

4 نسل الله بأن يفتح ابصار العباد لعل يعرفونه و
ينصفون فيما ورد على المظلوم أنا ذكرنا لك بعض
ما ورد علينا لتكون مطلعاً على من ظلم على العزيز
الودود

5 علم الله أنه كان يفر كل شهر الى شطر خوفاً لنفسه
فلما ارتفع الأمر ظهر واتفق مع احد من خدامى
على ضرى ولكن القوم هم لا يعرفون أنا تركناه
ومن معه ليرعى في بيداء الهوى كذلك قضى
الأمر ولكن الناس هم لا يشعرون

- 6 When he departed he committed that which caused the denizens of the Kingdom to lament, and behind them the sincere servants. Thus hath My tongue spoken in the heaven of Mine utterance, and He is the Truth, the Knower of things unseen.

6 فلما خرج ارتكب ما نأى به أهل الملكوت و
عن ورائه عباد مخلصون كذلك نطق لسانى فى
جبروت بيانى و هو الحق علام الغيوب

BLIB_Or15696.057a

BH06064

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1296 ? [1878-1879]

- 1 He is the Most Mighty, the Most Glorious
- 2 We entered the prison and summoned all to God, the Lord of Lords, and made manifest the Cause and revealed verses in such wise that the fragrances of the Revelation encompassed all regions. When the throne was established and the standard of the Bayan was raised throughout the lands, he who had remained hidden behind the veil emerged and proclaimed: "I am the lord of earth and heaven!" By God! He desired to slay Me. When his plot was exposed, he raised an outcry against his own self, as witnessed by those who were with Me, and beyond them by the Mother Book which is with Him. We concealed his deeds and protected him as a token of Our grace, for verily We are the Mighty, the All-Bestowing.
- 3 O Pen! Leave off mention of him and those who followed him, and make mention instead of him who hath turned unto thee and believed in God, the Lord of creation. Thou wert created to make mention of God and His loved ones. Rejoice thou in this and say: "Praise be unto Thee, O Lord of eternity, and glory be unto Thee, O Master of final return!"
- 4 Blessed art thou for having remained faithful to the Covenant when most of the servants broke it. Thus have We made mention of thee and called out to thee while We were in the Most Great Prison in the most desolate of lands.

1 هو الأعزّ الأبهى

2 أنا دخلنا السجن و دعونا الكل الى الله ربّ
الأرباب و اظهرنا الأمر و انزلنا الآيات على
شأن اخذت نفحات الظهور كلّ الجهات فلما
استقرّ العرش و نصبت راية البيان فى البلدان
خرج من كان مستوراً خلف الحجاب و قال انا
مالك الأرضين و السموات لعمر الله انه اراد
قتلى فلما ظهر مكره صاح فى نفسه يشهد بذلك
من كان معى و عن ورائهم من عنده أم الكتاب
أنا سترنا اعماله و حفظناه فضلاً من عندنا و انا
العزیز الوهاب

3 ان يا قلم دع ذكره و الذين اتبعوه ثم اذكر من اقبل
اليك و آمن بالله مالك الایجاد قد خلقت لذكر
الله و اوليائه ان افرح بذلك و قل لك الحمد يا
مالك القدم و لك الثناء يا مالك المآب

4 طوبى لك بما وفيت الميثاق اذ نقضه اكثر العباد
كذلك ذكرناك و ناديناك اذ كنّا فى السجن
الأعظم فى اخب البلاد

INBA19:404

BH06179*To: Ali Pasha Khan, in Tihrah**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great! هو الأقدس الأعظم 1
- 2 Glorified be He Who hath sent down the verses and hath mentioned through them whomsoever He willeth of His creation. He is verily the Mighty, the Powerful. سبحانه الذي انزل الآيات وذكر بها من يشاء من خلقه أنه هو المقتدر القدير 2
- 3 Blessed is he who hath attained unto the mention of the Most Exalted Pen on this Day wherein the Lord of Names doth speak, and woe unto him who hath been deprived of this wondrous bounty. طوبى لمن فاز بذكر القلم الأعلى في هذا اليوم الذي فيه ينطق مالک الأسماء وويل لمن صار محروماً من هذا الفضل البديع 3
- 4 Say: This is a bounty that shall endure as long as the kingdom and the realm of might endure. To this do the birds of the Divine Throne bear witness, yet most of the people are heedless. قل هذا فضل يبقى بدوام الملك و الملكوت يشهد بذلك طيور العرش ولكن القوم اكثرهم من الغافلين 4
- 5 The river of mercy hath flowed amidst creation, yet most of mankind are turned away. They drink of putrid water while imagining it to be Kawthar and Salsabil. Woe unto them for having cast the truth behind their backs and followed every ignorant remote one. قد جرى فوات الرحمة بين البرية ولكن الناس اكثرهم من المعرضين يشربون الصديد و يظنون أنه الكوثر و السلسيل تباً لهم بما نبذوا الحق عن ورائهم و اتبعوا كل جاهل بعيد 5
- 6 We have found the fragrance of thy love and thy turning unto God. We have sent down for thee that which gladdeneth the hearts of them that profess His unity. انا وجدنا عرف حبك و اقبالك الى الله انزلنا لك ما تفرح به قلوب الموحدين 6
- 7 When thou didst perceive My fragrance from My verses and didst attain unto My Tablet and My traces, say: Thine be the eternity, O Lord of creation! Praise be unto Thee for having made me know Thy beauty and caused me to speak forth Thy praise. I beseech Thee not to leave me to myself. Ordain for me a station with Thy chosen ones. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Supreme, the Transcendent, the Mighty, the Impregnable. اذا وجدت عرفي من آياتي وفزت بلوحي و اثرى قل لك البقاء يا مالک الانشاء لك الحمد بما عرّفتني جمالک و انطقتنى بثنائك اسئلك بأن لا تدعني بنفسی قدر لي مقاماً عند اصفيائك انک انت المقتدر على ما تشاء لا اله الا انت المهيمن المتعالی العزيز المنيع 7

BLIB_Or15730.067b

BH06283*To: Muhammad Rahim Attar, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 He is the One Who warbleth upon the branches 1 هو المغرّد على الأفنان
- 2 This is a Book that speaketh with truth, and verily it is the Path of God for all who are in the heavens and on earth, and the Sign of Pre-existence for those in the kingdom of Command and Creation. 2 كتاب ينطق بالحقّ و أنّه لصراط الله لمن في السموات والأرض وآية القدم لمن في ملكوت الأمر والخلق
- 3 Verily it is the Most Great Trumpet amidst the nations. When it was blown, every living soul was struck down save whom God, the Lord of the worlds, willed. Through its fragrances those in the graves were stirred. Exalted is He Who hath sent it down and made it the Dawning-Place of His knowledge for all in the world. He is verily the Mighty, the Powerful. 3 و أنّه هو الصّور الأعظم بين الأمم فلما نفخ فيه انصعق كلّ ذبّوح الّا من شاء الله ربّ العالمين بنفحاته اهتزّ من في القبور تعالى من انزله وجعله مطلع عليه لمن في العالم أنّه هو المقتدر القدير
- 4 Thy remembrance hath been mentioned before the Wronged One, and He hath revealed for thee this Tablet which speaketh in the heaven of revelation that there is none other God but Me, the All-Knowing, the All-Informed. 4 يا رحيم قد ذكر ذكرك لدى المظلوم و نزل لك هذا اللوح الذي ينطق في جبروت الوحي أنّه لا اله الا انا العليم الخبير
- 5 We have indeed found from thee the fragrance of sincerity and have turned toward thee from this noble station. Blessed art thou for having turned to My most exalted horizon and for having sought the Station which God hath sanctified from the knowledge of every heedless doubter. 5 أنا وجدنا منك عرف الخلوص و توجّهنا اليك من هذا المقام الكريم طوبى لك بما اقبلت الى افقى الأعلى و قصدت المقام الذي جعله الله مقدساً عن عرفان كلّ غافل مريب
- 6 Grieve not over anything, for He hath accepted from thee what thou hast shown forth in His love. By My life! This is a word that causeth the breasts of the mystics to expand. 6 لا تحزن من شيء أنّه قبل منك ما اظهرته في حبه لعمري هذه كلمة تنشرح به صدور العارفين
- 7 Be grateful to thy Lord for having been mentioned by His Most Exalted Pen, and say: Praise be unto Thee, O God of all who are in the heavens and earths. 7 ان اشكر ربّك بما ذكرت من قلبه الأعلى و قل لك الحمد يا اله من في السموات والأرضين

INBA23:143b

BH06097

*To: Firaydun, in Zarqan**Date: 1296 ? [1878-1879]*

- 1 In the name of the Lord of Utterance, the All-Wise! 1 بنام گوینده دانا ای فریدون
- 2 Praise be to God! Through divine grace thou hast attained the ocean of faith and set thy face towards the Supreme Horizon. However, the divine Touchstone hath ever been and will be established amongst His servants. In like manner, the divine Balance is set up at all times. 2 الحمد لله از فضل الهی بجز ایمان فائز شدی و بافق اعلی توجّه نمودی ولکن محک الهی لمیزل و لایزال مابین عباد بوده و خواهد بود و هم چنین میزان الهی در کلّ حین مشهود است
- 3 He should at all times take refuge in God, hallowed and glorified be His name, and seek His confirmation that he may be assisted to remain steadfast in that which he hath attained and to act in accordance with that which hath been revealed by the Pen of the Most High in the Book of God. Should a man spend his whole life engaged in worship, yet remain deprived of the attributes which are the cause of the exaltation of the Cause of God, that worship will produce no result and yield no fruit. 3 باید در کلّ احوال بختّ جلّ و عزّ پناه برد و توفیق خواست تا مؤید شود باستقامت بر آنچه ادراک نموده و عمل بآنچه در کتاب الهی از قلم اعلی نازل شده اگر نفسی در جمیع عمر بعبادت مشغول شود و از صفاتی که سبب ارتفاع امر الله است محروم ماند آن عبادت حاصلی ندارد و ثمری نخواهد بخشید
- 4 The heaven of the Cause of God is illuminated by the sun of trustworthiness. He should cling to the cord of trustworthiness and hold fast to the hem of truthfulness. These are the two most great luminaries which have risen above the horizon of the Pen of the Most High, and in the heaven of the decree of the Sovereign of mankind, they are shining and resplendent. 4 ای فریدون آسمان امر الهی بآفتاب امانت روشن است بجبل امانت متمسک شو و بذیل صداقت متشبّث این دو دو نیر اعظمند که از افق قلم اعلی طالع شده اند و در آسمان حکم سلطان امکان مشرق و مضيئند
- 5 God grant that thou shalt attain to this station and speak forth the praises of the Friend. He, verily, is the Rememberer, the Counselor, the Almighty, the All-Wise. 5 انشاء الله باین مقام فائز شوی و بذکر دوست ناطق گردی انه هو الذّاکر النّاصح العزیز الحکیم

INBA51:018a, BLIB_Or15715.321a,
KB_620:011-011, LHKM2.103, YARP1.056c,
GHA.004x, MAS4.033ax

BH06246

To: Mulla Ali Akbar Ardistani, in Tihiran

Date: 1296 ? [1878-1879]

- 1 In My Name, the Most Glorious! بِسْمِ الْأَبْهَى 1
- 2 We verily behold the Kingdom - it speaketh and saith: "O people of the Realm of Might! By God, the King of Kings hath come with a sovereignty that hath encompassed all who are in existence. Every tongue hath testified to the Manifestation of God, yet the idolaters hear not. The Spirit calleth out before all faces, yet the people comprehend not. 2 قد نرى الملكوت أنّه ينطق و يقول يا اهل الجبروت تالله قد اتى مالک الملوك بسلطان احاط من فى الوجود قد شهد كل ذى لسان بظهور الله ولكنّ المشركين هم لا يسمعون ينادى الروح امام الوجوه ولكنّ القوم هم لا يفقهون
- 3 The Beloved crieth out from the Supreme Horizon: 'By God, the Best-Beloved hath come! He, verily, is the Treasured Secret!' And the Author of the Bayan proclaimeth amidst all possibilities, declaring: 'The All-Merciful hath come! He, verily, is the Promised One, the Remembered One, the One inscribed, the Hidden Treasure!' 3 ينادى الحبيب من الرفيق الأعلى تالله قد اتى المحبوب أنّه هو الكنز الخزون و صاحب البيان يصبح بين الامكان و يقول قد اتى الرحمن و أنّه هو الموعود و أنّه هو المذكور و أنّه هو المسطور و أنّه هو الكنز المكنون
- 4 And the Most Exalted Pen declareth: 'O peoples of creation! By God, the Lord of Names and Creator of the heavens hath come! Turn ye unto Him, and be not of those who have denied God's proof and His signs, if ye be understanding. Say: Arise in His Name from the slumber of vain desires, and be not among the dwellers of the graves.' 4 و القلم الأعلى يقول يا ملأ الانشاء تالله قد اتى مالک الاسماء و فاطر السماء توجهوا و لا تكونوا من الذين كفروا ببرهان الله و آياته لو انتم تعقلون قل قوموا باسمه عن رقد الهوى و لا تكونوا من اصحاب القبور
- 5 Thus hath My grace taught thee, My Pen revealed for thee, and My mercy been made manifest unto thee, that thou mayest arise to serve thy Lord and remember those whom thou seest among the hesitant ones." 5 كذلك علمک فضلى و انزل لک قلبى و اظهرت لک رحمى لتقوم على خدمة مولیک و تذکر الذين تراهم من اهل الوقوف

BLIB_Or15696.051a

BH06197

To: Haji Abdul-Karim Tihirani

Date: 1296 ? [1878-1879]

- 1 He is the All-Giving, the Sufficient, the Mighty, the Great 1 هو المعط الكاف العزيز العظيم
- 2 Glorified art Thou, O Sovereign of the world and Ruler of the nations! I testify that Thou art God, there is none other God 2 سبحانک يا سلطان العالم و مالک الأمم اشهد أنّک انت الله لا اله الا انت لم تزل کنت مقدساً

but Thee. From time immemorial Thou hast been sanctified above all similitudes and likenesses, and wilt continue to be even as Thou wert in the beginning of all beginnings. Nothing escapeth Thy knowledge, nor can the might of princes or the power of the strong defeat Thee.

عن الأمثال و الأشباه و لا تزال تكون بمثل ما كنت في ازل الأزال لا يعزب عن علمك من شيء و لا تعجزك سطوة الأمراء و لا شوكة الأقوياء

- 3 O my Lord! Thou seest me turning toward Thee and gazing toward the horizon of Thy grace and the ocean of Thy bounty. I beseech Thee by Thy Name through which the hearts of the sincere ones soared into the atmosphere of Thy knowledge and the faces of them that are nigh unto Thee were turned toward the lights of Thy countenance, to ordain for me that which shall profit me in every world of Thy worlds. I know not what lieth with Thee or what shall benefit me, but with Thee is the knowledge of all things in a perspicuous Book.

3 ای ربّ ترانی متوجّهاً الیک و ناظرّاً الى افق فضلك و بحر جودک اسئلك باسمک الذی به طارت افئدة المخلصین الى هواء عرفانک و توجّعت وجوه المقرّبین الى انوار وجهک بأن تقدّر لی ما ینفعنی فی کلّ عالم من عوالمک انّی لا اعلم ما عندک و ما ینفعنی و عندک علم کلّ شيء فی کتاب مبین

- 4 O my Lord! I thank Thee and praise Thee for having made known unto me the Manifestation of Thy Cause, the Dawning-Place of Thy Revelation and the Dayspring of Thy manifestation, and for having awakened me through the breezes of the dawn of Thy days after I had been sleeping upon the couch of heedlessness and forgetfulness.

4 ای ربّ اشکرک و احمّدک بما عرّفتنی مظهر امرک و مطلع وحیک و مشرق ظهورک و ایقظتنی من نفحات فجر ایامک بعدما كنت نائماً علی فراش الغفلة و النسیان

- 5 O my Lord! Aid me to preserve that which Thou hast given me and to stand firm in Thy Cause. Verily Thou art the All-Powerful, the Almighty.

5 ای ربّ ایدنی علی حفظ ما اعطیتنی و علی الاستقامة علی امرک انّک انت المقتدر القدیر

BLIB_Or15715.325a

BH06035

To: *Rajab Ali Khayyat*

Date: 1296 ? [1878-1879]

- 1 In the name of the All-Merciful Lord
- 2 Today those who quaff the choice wine of inner meanings must at all times fix their gaze upon the horizon of the All-Merciful, and with the utmost steadfastness and wisdom bestow the Kawthar of utterance upon the people of possibility.
- 3 O friends! While time remaineth, let not the everlasting dominion slip from your grasp. All that is visible shall perish and be no more, save that which appeareth for God's sake and

1 بنام خداوند مهربان

2 امروز باید شاربان رحيق معانی در کلّ احیان بافق رحمن ناظر باشند و بکمال استقامت و حکمت کوثر بیان را بر اهل امکان مبذول دارند قسم ببحر اعظم که در انفاس نفوس مقدّسه تأثیرات کلّیه مستور است علی شأن یوثر فی الأشياء کلّها

3 ای دوستان تا وقت باقی دولت بیزوال را از دست مدهید آنچه مشاهده میشود فانی و معدوم

that soul which ariseth for God's sake. A world of striving is needed, and a world of attention, that the standard of the Most Great Word may be raised aloft upon the flags. Though by God's grace it hath been and shall ever be raised aloft, and the Truth hath by its own essence aided and shall ever aid His Cause, yet the purpose is that souls who are reckoned among the Concourse on High may attain unto the most great honor and be deprived of no bounty whatsoever. He, verily, is the Counselor, the All-Knowing, the Perspicuous.

خواهد شد مگر امریکه الله ظاهر شود و نفسیکه
الله براید عالم عالم جهد باید و عالم عالم توجه تا علم
کلمهء علیا بر اعلام مرتفع شود اگرچه بفضل الله
مرتفع بوده و خواهد بود و حق بنفسه نصرت
امرش نموده و خواهد نمود و لکن مقصود آنکه
نفوسیکه از ملا اعلی محسوبند بشرافت کبری فائز
شوند و از هیچ فضلی محروم نمانند آنکه هو الناصح
المبین العلیم

- 4 Thy call was heard, and that which thou didst desire hath been granted. Verily, He hath forgiven those for whom thou didst seek forgiveness, and hath accepted thy presence in the prison. He, verily, is the Bestower, the Generous. Praise be to God, the Mighty, the All-Knowing.

ندایت اصغا شد و آنچه خواستی باجابت مقرون
4 آنکه غفر الذین اردت لهم الغفران و قبل حضورک
فی السجن آنکه هو المعطى الکرم الحمد لله العزیز
العلیم

BSW#04.29x, ADJ.023x

INBA51:074b, BLIB_Or15715.324c,
KB_620:067-068, BRL_DA#545,
LHKM2.135b, DBR.032, ANDA#10 p.04

BH06213

To: Baha'is of Jewish background

Date: 1296 ? [1878-1879]

- 1 In the Name of the One Incomparable God!
- 2 The Divine Manifestation is clear and evident to such a degree that were all who dwell on earth to contemplate, without prejudice, His traces and characteristics and conditions, or were they to observe them, they would be convinced that He is the Sovereign of existence in the realms of the seen and unseen.
- 3 Whatsoever was recorded and inscribed in numerous books is today manifest and evident in the gathering of the world, and like unto the sun of heaven and the full moon, hath risen from the horizon of the Divine Will. Blessed are the souls who have attained the fragrances of these days and who have been freed from aught else but the Friend. Soar with spiritual wings in this holy and divine atmosphere. He is the true Helper, the true Confirmer, and the true Sovereign.
- 4 All the Books give glad tidings of this Most Great Manifestation and voice the praise of the Lord of Eternity. Some, because their eyes are afflicted with the ophthalmia of desire,

1 بنام خداوند یگانه

2 ظهور الهی واضح و مبرهن است بقسمیکه اگر
جميع من على الأرض من دون غرض در آثار
و اطوار و شئون او تفکر نمایند و یا مشاهده
کنند یقین مینمایند که او است سلطان وجود
در ممالک غیب و شهود

3 آنچه در کتب عدیده مذکور و مسطور امروز
در انجمن عالم ظاهر و هویدا است و چون شمس
سماء مشرق و بدر تمام از افق اراده طالع طوبی
از برای نفوسی که بنفحات ایام فائز شدند و از
غیر دوست آزاد گشتند پیر معنوی در این هوای
قدس روحانی پرواز کن او است معین حقیقی
و مؤید حقیقی و سلطان حقیقی

4 جميع کتب مبشّر است باین ظهور اعظم و ناطق
است بثنای مالک قدم بعضی چون چشمشان از

have failed to recognize Him and have contented themselves with this perishable world, passing by the eternal Kingdom.

رمد هوى علیل است لذا نشناختند و باین دنیای
فانیه قانع شده و از ملکوت باقی گذشتند

- 5 God willing, mayest thou remain firm on the straight path and engaged in the mention of the Peerless Friend.

5 انشاء الله بر صراط مستقیم باشی و بذکر دوست
یکجا ناطق

- 6 The Glory be upon its people.

6 البهاء علی اهله

BLIB_Or15710.251b, BLIB_Or15730.053a,
BRL_DA#593, SFI12.021

BH06366

To: Mulla Tahir

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

- 2 O Tahir! We have heard your call and have answered you, and We have seen your devotion and have turned toward you from this Station and revealed for you this Tablet that you may read it and remember your Lord, the Mighty, the Bestower.

2 یا طاهر قد سمعنا ندائك و اجبتاک و رأینا
اقبالک اقبلنا الیک من هذا المقام و انزلنا لک
هذا اللوح لتقرأه و تذكر ربک العزیز المنان

- 3 This is the Day wherein it behooveth every soul to arise to serve his Lord. Verily thy Lord is the Mighty, the All-Knowing. The loved ones of the Beloved must today be engaged in divine remembrance with utmost love and unity.

3 هذا یوم ینبغی فیہ ان یقوم کل نفس علی خدمة
مولاه ان ربک هو العزیز العلام باید احبای
حضرت محبوب الیوم با کمال محبت و اتحاد بذکر
الهی مشغول باشند

- 4 I swear by the Sun of Grandeur that the soul was created for this Day, and hearing, sight, heart, tongue and ears were brought into being to hearken unto His verses, recognize the Dawning-Place thereof and mention Him. Strive that perchance thou mayest attain unto the most great steadfastness and summon the people unto it.

4 قسم بافتاب عظمت که جان از برای امروز
خلق شده و سمع و بصر و فؤاد و لسان و آذان
از برای اصغای آیات و عرفان مطلع آن و ذکرش
موجود گشته جهد نما که شاید باستقامت کبری
فائز شوی و ناس را بان دعوت نمائی

- 5 Although We have forbidden the people in all divine Books from clinging to names in the Day of Manifestation, yet it is observed that some have clung to certain names and have remained heedless of and turned away from the Lord and Creator of Names.

5 مع آنکه در جمیع کتب الهیه منع نمودیم ناس
را از تمسک باسماء در یوم ظهور مشاهده میشود
بعضی بیعضی از اسماء تمسک جسته‌اند و از مولی
الاسماء و خالقها غافل و معرض

- 6 Blessed art thou for having attained unto this Tablet from whose horizon hath shone the sun of thy Lord's tender mercy, the Generous One.

6 طوبی لک بما فزت بهذا اللوح الذی اشرق من
افقه شمس عنایة ربک الکریم

BLIB_Or15730.070a

BH06091*To: Rahman**Date: 1296 ? [1878-1879]*

- 1 In the Name of God, the One, the Most Compassionate 1 بنام خداوند یگا
- 2 O Rahman! The Beloved of the worlds, while in the Most Great Prison, hath turned toward thee and maketh mention of thee. It is clear and evident that this mention hath been and will ever be purely for the sake of God, sanctified from all ulterior motives and vain imaginings. Thou must, by God's leave, know the value of this station. 2 ای رحمن محبوب عالمیان در بجن اعظم بتو توجه نموده و تو را ذکر مینماید و این بسی واضح و معلوم است که این ذکر لوجه الله بوده و خواهد بود از جمیع اغراض و اوهام این ذکر مقدس است انشاء الله باید قدر این مقام را بدانید
- 3 I swear by the Ocean of inner meanings, which surgeth through the winds of divine Will, that shouldst thou observe with the eye of insight this mention that hath appeared from the Pen of the Divine Command, thou wouldst assuredly find it more precious than the rarest substance, nay more precious than whatsoever hath been created in the heavens and on earth. For verily this mention shall endure as long as the kingdom of earth and heaven shall endure. 3 قسم بدریای معانی که الیوم از اریاح مشیت ربانی متموج است که اگر بچشم بصیرت در این ذکر که از قلم امر ظاهر شده مشاهده نمائید او را اعتر از کبریت احمر بل اعتر از آنچه در آسمانها و زمین خلق شده است بیابی چه که این ذکر بدوام ملک و ملکوت باقی خواهد ماند
- 4 Shouldst thou become aware of its station and recognize its worth, hearken then unto the voice of the Friend and strive that perchance thou mayest succeed in that which is pleasing unto the Friend. 4 اگر بمقامش آگاه شوی و قدرش را بیابی بشنو ندای دوست را و جهد نما شاید بامری موفق شوی که رضای دوست در آن مشاهده شود
- 5 We beseech God to assist thee and those who have believed to recognize this Day, whereby the Sacred Scriptures, Books and Tablets have been adorned. He, verily, is the All-Knowing, the All-Informed. 5 نسل الله بأن یوفقک و الذین آمنوا علی عرفان هذا الیوم الذی به زینت الصحف و الزبر و الکتب انه لهُو المبین العلیم

BLIB_Or15697.165a

BH06082*To: sister of one who has attained**Date: 1296 ? [1878-1879]*

- 1 In the name of the perceptive Knower 1 بنام بیننده دانا
- 2 O handmaiden of God! That which hath befallen you in the path of God hath been recorded and inscribed by the Most Exalted Pen in the Book. Well is it with the soul whom nothing 2 ای امة الله آنچه بر شما در سبیل حق وارد از قلم اعلی در کتاب مرقوم و مسطور نیکو است حال

among all created things hath prevented from the path of the Lord of Names. Accepted is the one who hath attained unto His acceptance, and beloved the deed that hath been manifested in His name.

- 3 Praise be to God that through His grace thou hast attained unto the blessed ornament of faith and hast drunk from the Kawthar of divine knowledge. Now beseech Him that He may enable and assist thee to preserve it. Ask thy Lord that He may enable thee to do that which He loveth and is pleased with. Verily He is the Lord of the last and the first. He doeth what He willeth and ordaineth what He pleaseth.

- 4 We send greetings to all the handmaidens of God who dwell in that land and are adorned with the lights of the Throne, and We bid them all to be steadfast, inasmuch as this Cause is mighty indeed and hath no peer or likeness. Thus hath spoken the tongue of grandeur in My mighty prison. Praise be to God, the Lord of all worlds and the Master of the Day of Judgment.

نفسیکه هیچ شیئی از اشیاء او را از سبیل مالک اسماء منع نمود مقبول نفسی است که بقبول او فائز گشت و محبوب عملیکه باسم او ظاهر شد

3 الحمد لله بعنايتش بطراز مبارک ايمان فائز شدی و از کوثر عرفان آشامیدی حال از او بخواه تا بر حفظش موفق و مؤید گردی فاستلی ربیک بأن یوفقک علی ما یحب و یرضی انه لمولی الآخرة و الأولى یفعل ما یشاء و یحکم ما یرید

4 جمیع اماء الله را که در آن ارض ساکنند و بانوار عرش مزین تکبیر میرسانیم و کل را باستقامت امر مینمائیم چه که این امر بسیار عظیم است مثل و مانند از برای او نبوده کذلک نطق لسان عظمتی فی سجنی العظیم الحمد لله رب العالمین و مالک یوم الدین

BLIB_Or15710.271a, BLIB_Or15719.091b

BH06123

Date: 1296 ? [1878-1879]

In the Name of the one true God!

The True One, exalted be His glory, hath created all mankind for His knowledge, and hath adorned all with the ornament of understanding and wisdom, that none might be deprived of the living waters which are the recognition of the All-Merciful. And through His Messengers He hath mentioned those means that are the cause and source of the exaltation of being and the elevation of souls. Yet some have been hindered by their selfish desires, such that thou dost witness that although, by the belief of all, mankind was created specifically for the knowledge of God, they remain veiled from Him and turn to others. God protect us and you from the evil of those who have turned away from God and have neglected that which they were commanded in His mighty Book.

Your honor should, placing your trust in God, occupy yourself with that which today is the cause of the elevation of His Cause

بنام خداوند یگانه حق جلّ جلاله اهل عالم را مخصوص معرفت خود خلق فرموده و جمیع را بطراز دانائی و بینائی مزین نموده تا از رحیق حیوان که معرفت حضرت رحمن است محروم نمانند و اسبابیکه سبب و علت علو وجود و سمو نفوس بوده بلسان رسل ذکر شده ولیکن بعضی را هواهای نفسانیه منع نموده چنانچه مشاهده مینمائید مع آنکه خلق باعتقاد کل مخصوص عرفان الله خلق شده اند از او محجوبند و بغیر او متوجه اعاذنا الله و ایاکم عن شرّ الذین اعرضوا عن الله و غفلوا عما امروا به فی کتابه العظیم

باید آنجناب متوکلاً علی الله بآنچه الیوم سبب ارتفاع امر و علت تذکر عباد است مشغول باشند این کلمه ایست که از قبل و بعد حق جمیع را بآن امر فرموده طوبی للعالمین

and the remembrance of His servants. This is a word which God hath commanded all, both before and after. Well is it with them that act!

If thou shouldst meet any of the friends in those regions, convey to them the greetings and praise of this Wronged One. Glory be upon him who remaineth steadfast in the Cause of God and followeth that which God hath sent down from His mighty and impregnable Kingdom.

جميع دوستان آن اراضی را اگر ملاقات نمودید
از قبل مظلوم سلام و تکبیر برسانید البهاء علی
من استقام علی امر الله و اتبع ما انزله الله من
ملکوته العزیز المنیع

BLIB_Or15719.100b,

BRL_DA#357,

SFI12.020

BH06256

Date: 1296 ? [1878-1879]

- 1 In the Name of the Beloved of the worlds! The Supreme Pen testifies at all times that He is the peerless One God, Who has been and will forever be the All-Possessing. Opposition and objection and questioning in His Cause is sheer misguidance. Blessed is the state of one who has acknowledged His Revelation and His sovereignty, for if today someone acknowledges Him but hesitates regarding any of His deeds, such a one is not counted among those who truly acknowledge Him in the eyes of those near unto God.
- 2 He it is Who spoke in the eternity of eternities: "I am the One praised in My deeds and obeyed in My command." All men and women must acknowledge and be assured of this blessed word which has shone forth from the horizon of divine revelation.
- 3 Today the matter which is great in the sight of God is steadfastness. Strive that all may attain unto it. Verily He inscribes and decrees. Blessed are they that act! Blessed are they that attain!
- 4 This Wronged One sends greetings to all the handmaidens of God. The glory be upon you and upon them and upon thy daughter who hath believed in God, the Single, the All-Informed.

1 بنام محبوب عالمیان قلم اعلی در کلّ احیان
شهادت میدهد بر اینکه اوست یگنا خداوند
بیانند لمیزل و لایزال مختار بوده و خواهد بود
اعراض و اعتراض و چون و چرا در امر او
گمراهی محض است نیکوئیست حال نفسی که
اقرار نمود بظهور و مختاریت او چه اگر الیوم
نفسی باو اقرار نماید و در فعلی از افعال او توقف
کند او از مقرّین نزد مقرّبین مذکور نه

2 انه هو الذی نطق فی ازل الازال بائی انا المحمود
فی فعلی و المطاع فی امری باید جمیع عباد و اماء
باین کلمه مبارکه که از افق وحی ربّانی اشراق
نموده اعتراف نمایند و موقن باشند

3 امروز امری که نزد حق بسیار بزرگ است
استقامت بوده باید جهد نمائید تا کل بآن فائز
گردید انه یرقم و یحکم طوبی للعاملین و طوبی
للفائزین

4 جمیع اماء را این مظلوم تکبیر میرساند البهاء
علیک و علیهن و علی بنتک الّتی آمنت بالله
الفرد الخبیر

BLIB_Or15697.173, DVB5.035-036x

BH06289

Date: 1296 ? [1878-1879]

- 1 He is the Speaker on Sinai 1 هو المكلّم في الطّور
- 2 Praise be unto Thee, O my God and the God of all nations, my Desire and the Desire of the world, for having manifested Thy Cause, and made apparent Thy sovereignty, and that which was hidden in the treasures of Thy knowledge, and for having guided the servants to the shore of the ocean of Thy recognition and shown them Thy straight path and Thy all-encompassing favor. 2 لك الحمد يا الهى و اله الأمم و مقصودى و مقصود العالم بما اظهرت امرى و ابرزت سلطانك و ما كان مستوراً فى خزائن علمك و هديت العباد الى شاطئ بحر عرفانك و عرفهم سبيلك المستقيم و فضلك العميم
- 3 O my Lord! This is the Day wherein Thou hast revealed Thyself unto all things and wherein Thy bounty hath encompassed all who are in earth and heaven. This is the Day whereon the Friend proclaimeth: "Praise be unto Thee, O my God, for having made steadfast my heart in Thy days," and the Interlocutor crieth out: "Thanks be unto Thee, O my Beloved, for having shown me Thy Beauty." 3 اى ربّ هذا يوم تجلّيت فيه على كلّ الأشياء و احاط فيه فضلك من فى الأرض و السّماء و هذا يوم فيه يقول الخليل لك الحمد يا الهى بما اطمأنّ قلبى فى أيامك و الكلم ينادى لك الشكر يا محبوبى بما اريتنى جمالک
- 4 I beseech Thee, O my God, by this Day and by them who have attained unto Thy presence and have drunk the choice wine of reunion from the hands of Thy bounty, to make me steadfast in all conditions in Thy love and Thy good-pleasure. 4 اسئلك يا الهى بهذا اليوم و بالذين فازوا بلقائك و شربوا رحيق الوصال من ايادى عطائك بأن تجعلنى مستقيماً فى كلّ الأحوال على حبك و رضائك
- 5 O my Lord! Sorrows have seized the dwellers of Thy earth and heaven, for they behold the Dayspring of Thy love beneath the talons of hatred of the people of Thy realm. O Lord! He hath preceded most of Thy creation in believing in Thee and in Thy signs. I beseech Thee to preserve him and deliver him through Thy power and sovereignty. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise. 5 اى ربّ قد اخذت الأحران سگان ارضك و سمائك بما ترى الأشياء مطلع حبك تحت محالب البغضاء من اهل مملكتك اى ربّ انه سبق اكثر خلقك فى الايمان بك و بآياتك اسئلك بأن تحفظه و تخلصه بقدرتك و سلطانك انك انت المقتدر العليم الحكيم

BLIB_Or15696.014c, BLIB_Or15734.2.065a

BH06644

To: Muhammad qabl Baqir N, in Hamadan

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Glorious 1 هو الأقدس الأبهى
- 2 We have sent down the verses and manifested the clear proofs and informed all of that which was hidden from them. Yet the people have not turned to the Revelation of God and His sovereignty, save whom God hath willed, the Lord of all worlds. 2 قد انزلنا الآيات و اظهرنا البيّنات و اخبرنا الكلّ ما كان مستوراً عنهم ولكنّ الناس ما التفتوا الى ظهور الله و سلطانه الاّ من شاء الله ربّ العالمين
- 3 We have arisen to fulfill the Cause with a sovereignty from Us and have spoken the Most Great Word, whereupon all who are in the heavens and earth were thunderstruck, save whom God, the Mighty, the Wise, hath willed. 3 قنا على الأمر بسلطان من عندنا و نطقنا بالكلمة العليا اذاً انصتق من في السموات و الأرض الاّ من شاء الله العزيز الحكيم
- 4 Among the people are those who have turned away from God and opposed Him through their own idle fancies and imaginings, and among them are those who have shattered the idols in the name of God, the Lord of all men, and hastened with radiant hearts to the Dawning-Place of Revelation. Thus hath the Divine Lote-Tree spoken in the kingdom of creation. Blessed is he who hath attained to hear this most sweet call, and woe unto every heedless doubter. 4 من الناس من اعرض عن الله و اعترض عليه بما عنده من الظنون و التّماثيل و منهم من كسر الأصنام باسم الله مالک الأنام و سرع الى مشرق الوحي بقلب منير كذلك نطقت سدرة المنتهى في ملكوت الانشاء نعيماً لمن فاز باصغاء هذا النداء الأحلى و ويل لكل غافل مريب
- 5 When thou hast quaffed the choice wine of revelation from the fountainhead of My words, and been seized by the Kawthar of My knowledge, arise and say: O my God and my Sovereign! I acknowledge that which Thy tongue hath spoken, and I bear witness to that which Thou didst testify before the creation of the heavens and earth. I beseech Thee not to deprive me of the wonders of Thy favors. Verily Thou art the Almighty, the Exalted, the Forgiving, the Generous. 5 أنّك اذا شربت رحيق الوحي من معين كلماتي و اخذك كوثر عرفاني قم و قل يا الهى و سلطاني اعترف بما نطق به لسانك و اشهد بما شهدت قبل خلق السموات و الأرضين اسئلك بأن لا تجعلنى محروماً من بدائع الطافك أنّك انت المقتدر المتعالى الغفور الكريم

BLIB_Or15730.068a

BH06685*To: Muhammad-Ali, in Karand**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 Say: Glory be to Thee, O God, the Lord of all things, and Creator of all Names! I ask Thee by that Name whereby all idols have been shattered, and through which all vain imaginations have passed away, to immerse me in the ocean of certitude, O Thou Who art the Lord of Revelation! 2 قل سبحانك اللهم يا اله الأشياء و خالق الأسماء
اسئلك بالاسم الذي به كسرت الأصنام وزالت
به الأوهام بأن تغمسنى فى بحر الايقان يا مالك
الأديان
- 3 O my Lord! Assist me to perform that which Thou hast desired, through the power of Thy sovereignty, and which Thou hast sent down in Thine unerring Book. 3 اى ربّ أيدنى على ما اردته [بسلطانك و انزلته
فى محكم كتابك
- 4 O my Lord! This is a day wherewith the Scriptures of the world, and the Books which Thou didst send down upon Thy Messengers and Thy Chosen Ones, have been adorned. I beseech Thee not to deprive me of the drops sprinkled by the ocean of Thy grace, nor to cast me out of the door which Thou hast opened before all who are in Thy heaven and all who are on Thine earth. 4 اى ربّ هذا يوم تزيّنت به صحائف الامكان
و الكتب الّتى انزلتها على سفرائك و اصفيائك
اسئلك بأن لا تمنعنى عن رشحات بحر فضلك
ولا تطردنى عن الباب الذى فتحتة على من فى
سمائك و ارضك
- 5 O my Lord! I am weak: yet have I laid hold upon Thy Name, the Powerful, the Mighty. Do Thou destine for me by Thy grace that which shall profit me both in this world and in the world to come. Thou, verily, art the Great Giver, the All-Bountiful, the Most Powerful, the All-Glorious, the All-Wise. 5 اى ربّ انا الضعيف تمسّكت باسمك القوىّ
القدير قدّر لى من فضلك ما ينفعى فى الدنيا و
الآخرة انك انت المعطى الباذل المقتدر العزيز
الحكيم

INBA57:095a,

BLIB_Or15730.072a,

NFR.178, NNY.184

BH06764*To: Mirza Ali Ashraf Lahijani ('Andalib)**Date: 1296 ? [1878-1879]*

- 1 In the name of the Goal of the mystics! 1 بنام مقصود عارفان
- 2 The melodies and songs and warbling of the birds of mystic knowledge from your honor, which were raised upon the branches of the Tree of Knowledge, have been honored to reach Our hearing. God willing, you will be occupied at all times with the remembrance and praise of God, and will firmly gird 2 نغمات و تغنیات و تغرّدات طیور عرفان آنجناب
که بر افغان سدرهء دانش مرتفع بود بشرف
اصغا فائز انشاء الله در کلّ اوان بذكر و ثناء

up the loins of service for the teaching of the Cause through divine might and power.

- 3 In truth, that which has been and ever shall be beloved from a human being is this, inasmuch as its influence has ever been and shall ever remain enduring and permanent in the contingent world. This Day has been different from all other days, and in all the Books and Scriptures and Psalms it has been attributed to the Truth and mentioned and recorded by the name of Truth. And whatsoever deed is manifested in these days has been and shall be the king of deeds.
- 4 Verily He hath heard what thou didst utter and will reward thee with the most excellent reward from His presence. He is, in truth, the Mighty, the Wise.
- 5 Illumine the friends with the lights of divine remembrance. And the Glory be upon thee and upon those who have turned towards God, the Lord of the worlds.

حقّ مشغول باشی و کمر خدمت را از برای تبلیغ امر بحول و قوه الهی محکم نمائی

3 فی الحقیقه آنچه از شخص انسانی محبوبست این بوده و خواهد بود چه که اثر آن لمزل و لایزال در امکان باقی و دائمست این یوم غیر ایّام بوده و در جمیع کتب و صحف و زبر بحقّ منسوب گشته و باسم حقّ مذکور و مسطور است و عملیکه در این ایّام ظاهر شود سلطان اعمال بوده و خواهد بود

4 انه سمع ما نطقت به و یجزيك احسن الجزاء من عنده انه هو العزيز الحكيم

5 دوستان را بانوار ذکر الهی منور دارید و البهاء علیک و علی الذین اقبلوا الى الله رب العالمین

INBA51:406, BLIB_Or15697.231, LHKM3.353

BH06703

To: *Ibn Asdaq (Hand of the Cause), in M Sh*
Date: 1296 ? [1878-1879]

- 1 In My Name which is sanctified above all names
- 2 The Book of Detachment hath been witnessed in truth from the horizon of justice, and through it was raised the standard of trustworthiness amongst mankind, and the banner of justice upon this ensign which was upraised in the name of God.
- 3 O people! Answer ye the Call of God among you, and follow not every ignorant one who hath been deprived of the ocean of knowledge. How many a servant hath worshipped idols while imagining he believed in God, Lord of all mankind. Thus was he heedless of the Cause and debarred from the breezes of revelation.
- 4 Observe thou the first one who denied God - he stood before the Face while We sent down verses unto him, until Satan deceived him, who was indeed mankind's manifest enemy. He claimed the Cause for himself after he denied God Who created

1 بسمی المقدّس عن الأسماء

2 کتاب الانقطاع قد کان من افق العدل بالحقّ مشهودا و به نصبت رایة الأمانة بین البریّة و علم العدل علی هذا العلم الذی کان باسم الله مرفوعا

3 یا قوم اجیبوا منادی الله بینکم و لا تتبعوا کلّ جاهل کان عن بحر العلم محروما کم من عبد عبد الأصنام و ظنّ انه آمن بالله مالک الأنام کذلک غفل عن الأمر و کان عن نفحات الوحی ممنوعا

4 فانظر فی اوّل من کفر بالله انه کان قائماً بین یدی الوجه و القینا علیه الآیات الی ان غرّه الشیطان انه کان للانسان عدواً مبیناً یدعی الأمر فی نفسه بعدما کفر بالله الذی خلقه بأمر من عنده یشهد

him by His command - to this testify all things and beyond them every Tablet that was inscribed by the Pen of God.

بذلك الأشياء و عن ورائها كل لوح كان من قلم الله مرقوما

- 5 We make mention of thee from the precincts of My Most Great Prison that thou mayest remind the people of this Cause which hath been known by the name of God.

5 أنا ذكرناك من شطر سجنى الأعظم لتذكر الناس بهذا الأمر الذى كان باسم الله معروفا

INBA15:275b, INBA26:276a, PYK.118

BH06893

To: Ghulam, in M Sh

Date: 1296 ? [1878-1879]

- 1 He is the Rememberer and the Remembered! Every name beareth witness that He is sanctified from all names, and every thing testifieth that He is the Most Exalted, the Most Great.

1 هو الذاكر وهو المذكور يشهد كل اسم بأنه مقدس عن الأسماء كلها و كل شيء على أنه هو العلى العظيم

- 2 Verily He counseleth His servants to truthfulness and faithfulness, and that whereby the Cause of God, the Lord of Names, may be uplifted, but most of the people are heedless. He maketh mention of him who hath adorned himself with the raiment of trustworthiness among all people, and ordaineth for him that which the Pen of the world is powerless to recount. All things bear witness to this, but most of the people are asleep.

2 أنه يوصى عباده بالصدق والوفاء و ما يرتفع به امر الله مالک الأسماء ولكن القوم اكثرهم من الغافلين أنه يذكر من تزین بقميص الأمانة بين البرية و يقدر له ما يعجز عن ذكره قلم العالم يشهد بذلك كل الأشياء ولكن القوم اكثرهم من النائمین

- 3 We have made the earth other than the earth - ponder ye upon it and upon that which hath grown therefrom through My Name, the Planter, the Mighty, the Bountiful. Blessed is he who hath turned unto the Countenance and turned away from those who disbelieved in God, the Mighty, the Praiseworthy.

3 أنا جعلنا الأرض غير الأرض تفكروا فيها و فيما نبت منها باسمى المنبت العزيز الكريم نعيماً لمن اقبل الى الوجه و اعرض عن الذين كفروا بالله العزيز الحميد

- 4 Remember thou the Wronged One in thy days and put thy trust in God, the Single, the All-Informed. We make mention of him who hath turned toward the Countenance and give him glad tidings of the favors of his Lord, the Forgiving, the Merciful.

4 ان اذكر المظلوم فى ايامك و توكل على الله الفرد الخبير أنا نذكر من توجه الى الوجه و نبشره بالطفاء ربّه الغفور الرحيم

- 5 When the rustling of My Most Exalted Pen attracteth thee, say: O Lord of Names! I beseech Thee by Thy grace to withhold me not from the river of Thy mercy and the ocean of Thy bounty. Thou art verily powerful to do what Thou wilt. There is none other God but Thee, the Mighty, the Beautiful.

5 اذا جذبك صرير قلبى الأعلى قل يا مالک الأسماء اسئلك بأن لا تمنعنى عن فوات رحمتك و بحر عطائك أنك انت المقتدر على ما تشاء لا اله الا انت العزيز الجميل

BLIB_Or15730.064c

BH06468*To: Murad son of Himmat-Ali Khan, in Qazvin**Date: 1296 ? [1878-1879]*

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

1 هو العليم الخبير

2 O youth! God willing, through the bounties of the All-Merciful thou shalt be favored with His infinite divine outpourings. As thou hast been adorned in early youth with the recognition of the Dawning-Place of Revelation, beseech God that thou mayest be assisted in that which shall endure and remain permanent in the Book of the world.

2 ای جوان انشاء الله بعنايت رحمن بفيوضات نامتناهيه الهيه فائز شوي چون در اول جوانی بعرفان مشرق وحی مزین شدی از حق بخواه تا موفق شوی بامریکه در دفتر عالم باقی و پاینده بماند

3 Every matter shall be seized by extinction save that which is uttered for God's sake, and every deed which appeareth for God's sake shall not be seized by extinction. Strive thou to drink from the everlasting nectar and to attain unto the Kawthar of steadfastness.

3 هر امری را فنا اخذ نماید مگر امری که لله گفته شود و عملی که لله ظاهر گردد او را فنا اخذ ننماید جهد کن تا از رحيق باقی بیاشامی و بکوثر استقامت فائز گردی

4 We beseech God to assist thee in His remembrance and praise and service, and to confirm thee in that which shall cause thy mention to endure in His Manifest Book. Know thou the value of these days, and preserve like unto the sight of thine eye these exalted words which have been sent from the Most Great Scene.

4 نسل الله ان يوفقك على ذكره و ثنائه و خدمته و يؤيدك على ما يبتغي به ذكرک في کتابه المبين قدر این ایام را بدان و اینکلمات عالیات را که از منظر اکبر ارسال شده چون بصر حفظش نما

5 And say: Praise be unto Thee, O Thou Who art wronged by the peoples of the world! Thus doth the tongue speak forth in this noble station.

5 و قل لک الحمد یا مظلوم الآفاق کذلک نطق اللسان فی هذا المقام الکريم

6 Glory be unto those who have cast behind their backs the idle fancies of the people and have taken that which they were bidden by an All-Powerful, Ancient Lord.

6 البهآء علی الذین نبذوا اوهام الأنام عن ورائهم و اخذوا ما امروا به من لدن مقتدر قدیر

BLIB_Or15715.370b, AYI2.349

ADMS#285

BH06630*To: Aqa Abdu'l-Rahim, in S B**Date: 1296 ? [1878-1879]*

1 He is the Most Great, the Most Glorious

1 هو الأعظم الأبهی

2 قد اخذ الصخرة جذب الآيات و أنها شهدت أنه لا اله الا هو المهيمن القيوم و اهتزت الجبال

2 The rock hath been seized with the rapture of the verses, and it beareth witness that there is no God but Him, the All-Compelling, the Self-Subsisting. The mountains have trembled at the manifestations of the All-Possessing, the Most High, yet most of the people understand not. The trees proclaim the appearance of the Most Great Name, and the fruits thereon smile and say: "Praise be unto Him for having revealed His beauty and brought forth that which was hidden." All things have been stirred by the breezes of revelation, yet most of the people know not.

من تجليات الغنى المتعال ولكن الناس اكثرهم لا يفقهون انّ الأشجار تنادى بظهور الاسم الأعظم و الأثمار عليها تتبسّم و تقول له الحمد بما اظهر جماله و ابرز ما هو المكنون قد اهتز كلّ شيء من نفحات الوحي ولكن القوم اكثرهم لا يعرفون

3 While We were engaged in remembrance in the House and uttering the praise of God, We found thee turning toward Our face, and We make mention of thee through this remembrance whereby every slumberer is awakened and every seeker is turned toward God. Verily thy Lord is the Truth, the Knower of things unseen. Hold thou fast unto the cord of God in such wise that neither the affairs of the world nor the multitude of armies shall prevent thee.

3 انا نكّذا ذاكراً في البيت و ناطقاً بثناء الله اذا وجدناك متوجّهاً الى الوجه و ذكرناك بهذا الذكر الذي به ينتبه كلّ نائم و يتوجه كلّ قاصد ان ربك هو الحقّ علام الغيوب تمسك بعروة الله على شأن لا تمنعك شئون العالم و لا كثرة الجنود

4 Say: Praise be unto Thee, O God of the world, Who hath appeared with the Most Great Name! I beseech Thee by Thyself and by Thy sovereignty which cannot be indicated by any sign, nor comprehended through any mention, nor described by any praise, to make me in all conditions to cling to the hem of Thy mercy and hold fast unto Thy Name, the Mighty, the Beloved.

4 قل لك الحمد يا اله العالم والظاهر بالاسم الأعظم اسئلك بك وبسلطانك الذي لا يشار باشارة و لا يدرك بذكر احد و لا يوصف بثناء نفس بأن تجعلني في كلّ الأحوال متشبّثاً بأذيال رحمتك و متمسكاً باسمك العزيز المحبوب

BLIB_Or15730.067c

BH06495

To: Ghulam Rida father of Mihdi, in Shahrud

Date: 1296 ? [1878-1879]

1 He is the One Who abideth after the passing of all things! Blessed is He Who hath ordained for His loved ones that which none knoweth save Him. The Dawning-Place of Revelation beareth witness unto this, yet most among the people know it not. They who have turned in this Day unto the Most Great Ocean - these are the denizens of Paradise in the sight of God, the Help in Peril, the Self-Subsisting.

1 هو الباقي بعد فناء الأشياء تبارك الذي قدّر لأحبائه ما لا اطلع به الا هو يشهد بذلك مشرق الوحي ولكن الناس اكثرهم لا يعلمون انّ الذين اقبلوا اليوم الى البحر الأعظم اولئك اهل الفردوس لدى الله المهيمن القيوم

2 We have commanded all to turn unto the Most Sublime Horizon and to show forth the Most Great Steadfastness, whereby the limbs of the chosen ones have trembled, save whom God

2 انا امرنا الكلّ بالاقبال الى الأفق الأعلى و بالاستقامة الكبرى التي بها ارتعدت فرائص الأصفياء الا من شاء الله مالک الغيب و

hath willed, the Lord of the seen and the unseen. Say: This is a Cause the like of which God hath not ordained in all creation. By God's life! This is the Most Wondrous One, through Whose remembrance the Preserved Tablet hath been adorned. The world hath been bewildered by this Most Great Remembrance, whereby the Trump hath been blown, the Balance set up, and every determined matter made manifest.

- 3 Grieve thou not over anything. Put thy trust in God and hold fast unto this grace that hath encompassed all who are in existence. Read thou what the All-Merciful hath revealed with joy and fragrance. It will draw thee unto a praiseworthy station. Thus doth the Wronged One make mention of thee from this Protected Fortress.

الشهود قل هذا امر ما قدّر الله له نظيراً في
الابداع لعمر الله انه هو البديع الذي تزين بذكره
لوح محفوظ قد تحير العالم في هذا الذكر الأعظم
الذي به نفخ في الصور و وضع الميزان و ظهر
كل امر محتوم

3 انك لا تحزن من شيء تؤكّل على الله و تمسك
بهذا الفضل الذي احاط من في الوجود ان اقرء
ما انزله الرحمن بالروح والريحان انه يجذبك الى
مقام محمود كذلك يذكرك قلم المظلوم في هذا
الحصن المنوع

INBA15:324a, INBA26:327b, AQA7#444
p.260

BH06631

To: *Shaykh Ayn Lam, in Shiraz*
Date: 1296 ? [1878-1879]

- 1 He is the All-Knowing
- 2 O my God! The dwellers of Thy Kingdom and Thy Dominion have been seized with grief by reason of that which the hands of them that have associated partners with Thy Self and denied Thy signs have wrought. Such oppression hath reached a state where the stars of heaven wail for Thy chosen servants, and all things cry out by reason of what hath befallen them at the hands of them that have turned away from Thee, O Lord of all names!
- 3 O Lord! Thou knowest that the earth hath become strait for Thy loved ones who have acknowledged that which Thy tongue hath spoken and who have circled round Thy Cause.
- 4 O Lord! I beseech Thee by Thy Name, the All-Subduing above all names, to ordain for Thy loved ones that which shall render them detached from all else save Thee and cause them to fix their gaze upon the horizon of Thy grace. Verily, Thou art the Powerful over whatsoever Thou willest, and Thou art the Most Exalted, the All-Knowing, the All-Wise.

1 هو العليم

2 قد اخذت الأحران يا الهى سكّان ملكوتك
و جبروتك بما اكتسبت ايدى الذين اشركوا
بنفسك و كفروا بآياتك قد بلغ الظلم الى مقام
ناحت انجم السماء لعبادك الأصفياء و صاحت
الأشياء بما ورد عليهم من الذين اعرضوا عنك

3 يا مالک الأسماء اى ربّ انت تعلم بأنّ الأرض
قد ضاقت على احبتك الذين اعترفوا بما نطق به
لسانك و طافوا حول امرک

4 اى ربّ اسئلك باسمك المهيمن على الأسماء ان
تقدّر لأحبتك ما يجعلهم منقطعين عن دونك
وناظرين الى افق فضلك انك انت المقتدر على
ما تشاء و انك انت المتعالى العليم الحكيم

- 5 Moreover, I entreat Thee by Thy Self to protect Thy chosen ones from the evil of Thine enemies and to ordain for them that which shall gladden their eyes through Thy bounty. O Lord! They are Thy servants and in Thy grasp, and they have taken no helper besides Thee. Verily, Thou art He to Whose power all atoms testify, and Thou art the Almighty, the Powerful.

5 ثُمَّ اسْأَلُكَ بِنَفْسِكَ أَنْ تَحْفَظَ أَصْفِيَائَكَ مِنْ شَرِّ
اَعْدَائِكَ وَتَقْدِرَ لَهُمْ مَا تَقَرَّبَ بِهِ عِيُونُهُمْ بِعَنَائِكَ
إِی رَبِّ هُمْ عِبَادُكَ وَفِي قَبْضَتِكَ وَ مَا اتَّخَذُوا
لْأَنْفُسِهِمْ مَعِيناً دُونَكَ أَنْتَ الَّذِیْ شَهِدَتْ
الذَّرَاتُ بِقُدْرَتِكَ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15696.153a

BH06402

To: *Mirza Ali-Naqi, in Tabriz*

Date: 1296 ? [1878-1879]

- 1 In the name of the one true God! Most of the people of the world are waiting to see when the Sun of Truth will dawn from the horizon of the divine Will. But when the appointed time came and the world was illumined by the lights of the Dawning-Place of divine verses and the Dayspring of heavenly revelation, these same expectant souls who had been lamenting and bewailing their separation from the Dawning-Place of the Cause turned away from the Truth. Nay more, they arose to contend with it, even imprisoning the One Who at all times summoned mankind to the horizon of the All-Merciful.
- 2 However, in the eyes of those endowed with vision who gaze toward the Most Great Horizon, those souls who turned away from the Truth and who wander in the wilderness of fancy and ignorance were and shall ever be the true prisoners. Soon shall the wrongdoer return to the lowest depths, and sovereignty shall remain with God, the Protector, the Self-Subsisting.
- 3 Through God's loving-kindness may you be joyous. His honor M.H., upon whom be the glory of God, attained the privilege of visiting the true House and mentioned you. Therefore this Tablet was revealed and sent, that you might drink from it the Kawthar of your Lord's bountiful gifts, the All-Bountiful.

1 بنام خداوند یگانه اکثری از اهل عالم منتظر که
کی آفتاب حقیقت از افق مشیت اشراق نماید
ولکن چون میقات آمد و عالم بانوار مطلع آیات
الهی و مشرق وحی ربّانی مشرف شد همان
نفوس منتظره که بناله و ندبه در فراق مطلع
امر مشغول بودند از حقّ اعراض نمودند بلکه
بمجادله قیام کردند چنانچه نفسی را که در کلّ
احیان مردمان را بافق رحمن دعوت مینمود
حبس نمودند

2 ولکن پیش اهل بصر که بمنظر اکبر ناظرند
نفوسیکه از حقّ اعراض نمودند و در بادیه‌های
وهم و نادانی سائرند محبوس بوده و خواهند بود
زود است که ظالم بسجّین راجع و ببقی الأمر
لله المهیمن القیوم

3 انشاء الله بعنایت الهی مسرور باشی جناب میم و
حاء علیه بهاء الله بزیارت بیت حقیقی فائز و ذکر
شما را مذکور نمود لذا این لوح نازل و ارسال شد
لتشرب منه کوثر عطاء ربّک الکریم

BLIB_Or15697.127

BH06538*To: Sister of Hudhud, in Tihiran**Date: 1296 ? [1878-1879]*

1 He is the Most Holy, the Most Glorious!

2 This is a mention from Us to the one who has soared in the atmosphere of the love of the All-Merciful and believed when other handmaidens who turned away from this luminous horizon denied. Be thankful that God has aided you to recognize the ocean of His knowledge and the heaven of His wisdom. He is verily the Helper, the Generous One. His generosity has encompassed the world and His bounty existence itself. Blessed are they who are endowed with true understanding. Whoso denies His sovereignty, no mention of him shall be found in My mighty Book. Hold fast to the cord of My loving-kindness and cling to the hem of My all-embracing favor.

3 O handmaid of God! Strive that you may at all times attain unto God's good-pleasure. He is the All-Knowing, the All-Seeing, and for every deed He has ordained a recompense. We beseech God to aid the people of Baha to achieve that which He has willed and which has been sent down from the heaven of His Will. How many souls there are who claim to have turned to Him and recognized Him, yet in their deeds and actions they are found wanting. Strive that you may drink from the Salsabil of detachment and receive your portion from the Kawthar of steadfastness. Glory be upon those handmaidens who have believed in God, the Mighty, the Praiseworthy.

1 هو الأقدس الأبهى

2 ذكر من لدنا لتي طارت في هواء محبة الرحمن و
آمنت اذ كفرت الاماء اللائي اعرضن عن هذا
الأفق المنير ان اشكرى بما ايدك الله على عرفان
بحر علمه و سماء حكمته انه هو المؤيد الكريم قد
احاط كرمه العالم و جوده الوجود طوبى للعارفين
من انكر سلطانه انه لا ذكر له في كتابي العظيم
تمسكى بحبل عنايتي و تشبثى بذيل فضلي المحيط

3 اى امة الله جهد نما تا برضاى الهى در كل حين
فائز باشى او عالم و ناظر است و هر عملى را
جزائى مقدر از حق ميطلبم اهل بها را موفق
فرمايد بآنچه اراده فرموده و از جبروت مشيت
نازل گشته چه بسيار از نفوس كه مدعى اقبال و
عرفانند ولكن در افعال و اعمال ناقص مشاهده
ميشوند جهد نمائيد تا از سلسبيل انقطاع بيشاميد
واز كوثر استقامت قسمت بريد البهاء على اللائى
آمن بالله العزيز الحميد

BLIB_Or15697.174a

BH06397*To: Hudhud wife of Ismullahul-Asdaq, in Tihiran**Date: 1296 ? [1878-1879]*

1 In the name of the One True Friend

2 For every man and woman who hath been accepted, and every male and female believer - that which hath been revealed is more precious in the sight of God than what lieth concealed in the bowels of the earth and what is visible upon its surface.

1 بنام دوست يگا

2 از براى هر مقبل و مقبله و مؤمن و مؤمنه نازل
شد آنچه اعتراف است عندالله از آنچه در باطن ارض
مستور است و آنچه در ظاهر آن مشهود

- 3 O handmaiden of God! Today is the day for deeds. God willing, thou wilt act at all times in accordance with that which is loved and acceptable.
- 4 God hath created all specifically for the recognition of the Dawning-Place of His verses and the Dayspring of His evidences. How exalted is the state of the one who hath attained unto the fruit of his being and acted according to that which the Intended One hath desired.
- 5 All handmaidens must occupy themselves with the remembrance of God and the unification of hearts with the utmost trustworthiness, truthfulness and steadfastness. By My life! This indeed is what is loved in the presence of the Mighty, the Beloved.
- 6 Convey My greetings to the handmaidens of that land. If outwardly no word hath specifically issued from the Supreme Pen for certain ones, assuredly they are mentioned and recorded inwardly.
- 7 Drink ye, O My handmaidens, from the cup of My remembrance in My Name, the Mighty, the Wondrous.
- 3 ای کنیز الهی امروز روز عملست انشاءالله در جمیع احیان بآنچه محبوب و مقبولست عامل باشی
- 4 حقّ جمیع را مخصوص عرفان مطلع آیات و مشرق بینات خود خلق فرموده چه بلند است حال نفسیکه بثمره وجود خود فائز شد و به ما اراد المقصود عامل گشت
- 5 جمیع اماء باید بکمال امانت و صداقت و استقامت بذکر الله و تألیف قلوب مشغول باشند لعمری انّ هذا هو المحبوب عند عزیز محبوب
- 6 اماء آن ارض را از قبل این مظلوم تکبیر برسان اگر مخصوص بعضی از قلم اعلی ظاهراً کلمهئی جاری و ظاهر نشد البتّه در باطن مذکور و مسطور است
- 7 ان اشربن یا امائی من کأس ذکرى باسمی العزیز البدیع

INBA18:355, BLIB_Or15697.172

BH06523

*To: daughter of Muhammad Sadiq Khan, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 In the name of the loving Lord
- 2 The ocean of bounty is surging and the sun of grace is manifest and evident, yet most of humanity hath not seen or comprehended. The promised Herald calleth out and raiseth His voice between earth and heaven, yet the servants are not drawn to hearken, save whom God willeth. The ophthalmia of vain imaginings hath prevented the eye from beholding, and the cotton of idle fancies hath stopped the ear from hearing.
- 3 O handmaid of God! This bounty sufficeth thee - that while the divines of Iran who for long years and successive centuries deemed themselves the most exalted, most great, most pious, most noble and most learned, failed to recognize the Sun of
- 1 بنام خداوند مهربان
- 2 دریای عنایت موج و آفتاب کرم مشرق و لائح ولکن اکثری از خلق ندیدند و ادراک ننمودند صالح موعود مابین ارض و سماء ندا میکند و صیحه میزند مع ذلک عباد باصغاء آن فائز نه الا من شاء الله رمد اوهام چشم را از مشاهده منع نموده و پنبه های ظنون گوش را از اصغاء بازداشته
- 3 ای امة الله این فضل ترا بس که علمای ایران که خود را در سالهای عدیده و قرنهای متوالیه اعلی واعظم و اتقی و اشرف وافقه میدانستند بعرفان آفتاب ظهور فائز نگشتند و تو بآن فائز گشتی این

Manifestation, thou hast attained unto its recognition. Know thou this mighty blessing and guard it in the name of God from thieves and robbers.

نعمت بزرگ را بشناس و باسم الهی از دزدان و سارقان حفظش نما

- 4 Many pure and goodly deeds were destroyed by the fire of disobedience, and many radiant faces were darkened by the smoke of waywardness. Hold fast to the cord of thy Lord's grace and cling to the hem of His Generous Name.

4 بسا از اعمال طیبه طاهره که بنار عصیان معدوم شد و بسا وجوه منیره که از دخان نافرمانی تیره و تار گشت تمسکی بجل عنایه ربک و تشبثی بذیل اسمہ الکریم

BLIB_Or15715.374b

BH06607

To: *Mirza Asadullah*

Date: 1296 ? [1878-1879]

- 1 In His Name, the All-Bestowing

1 بسمی الوهاب

- 2 The Wronged One testifies that there is none other God but Me, the Protector, the Self-Subsisting. All things have spoken in the Days of God, the Lord of Names, that which none knows save God, Lord of the Kingdom. We have sent down the verses and revealed that which has illumined the horizons, yet the people do not understand. Among the people are those who have turned away from God and spoken that which caused eyes to shed tears. He is among those whom vain imaginings have prevented from turning to God, Lord of Might.

2 شهد المظلوم انه لا اله الا انا المهيمن القيوم قد نطقت الاشياء في ايام الله مالک الأسماء بما لا اطلع به الا الله رب الملكوت انا انزلنا الآيات و اظهرنا ما اضاء به الجهات ولكن القوم هم لا يعرفون من الناس من اعرض عن الله ونطق بما ذرفت العيون انه ممن منعتة الأوهام عن التوجه الى الله مالک الجبروت

- 3 Say: O people, observe! By God, the gate of heaven has been opened and the Lord of Names has come with a Cause before which none can stand. To this testifies the preserved Book in His possession, which was inscribed by the Finger of Power and wherein every hidden matter is recorded. Say: Observe then judge fairly. The One Who came with the Kingdom of verses - against Him have the people risen up, while he who cannot speak in the presence of His countenance is deemed the Beloved. The decree in the Qur'an has been fulfilled: "Every sect rejoices in what it possesses."

3 قل يا قوم ان انظروا تالله قد فتح باب السماء و اتى سلطان الأسماء بأمر لا يقوم معه العباد يشهد بذلك من عنده كتاب مرقوم الذى رقم من اصبع القدرة و ذكر فيه كل امر مستور قل فانظروا ثم انصفوا ان الذى اتى بملكوت الآيات قد قام عليه القوم و الذى لن يقدر ان يتكلم تلقاء الوجه انه هو المحبوب قد قضى الحكم فى الفرقان كل حزب بما لديهم فرحون

- 4 We have remembered and called out to you from the prison, that you might give thanks to your Lord, the Kind One.

4 انا ذكرناك و ناديناك من شطر السجن لتشكر ربك العطوف

BLIB_Or15696.041e, BLIB_Or15734.2.136a

BH06466*To: mother of Mir Muhammad Vali**Date: 1296 ? [1878-1879]*

- 1 He is the Manifest, the Concealed 1 هو الظاهر المستور
- 2 O handmaiden of God! The Wronged One of the horizons counsels thee and other handmaidens to observe the Covenant. By My life! This is indeed a mighty matter. 2 ای امة الله مظلوم آفاق ترا و سایر اماء را بحفظ میثاق وصیت میفرماید لعمری انه لأمر عظیم
- 3 Today the earth has been transformed - its heights have become low and its depths have become high. Every lofty one is brought low and every lowly one is elevated. How many learned ones are deprived of the ocean of knowledge, and how many possessed of insight are barred from the sun of vision. Today the possessors of hearing, sight and heart are and have been the people of Baha, and besides these souls, even if one should possess a thousand eyes they are recorded as blind in the Preserved Tablet, and if possessed of a thousand ears they are mentioned as deaf in the Most Great Scene. 3 امروز ارض تبدیل شد عالی آن سافل و سافل آن عالی مشاهده میشود هر بلندی پست و هر پستی بلند گشته چه مقدار از اهل دانش که از دریای دانائی محرومند و چه بسیار از اهل بینش که از آفتاب بینائی ممنوع امروز صاحب سمع و بصر و فؤاد اهل بها بوده و هستند و سواى این نفوس اگر صاحب هزار چشم باشد کور در لوح مسطور است و اگر دارای هزار گوش باشد کر در منظر اکبر مذکور
- 4 Praise be to God that that handmaiden was, on the Day of God, successful in recognizing Him and drank from the Salsabil of His love. Blessed art thou and blessed is thy son who hath ascended unto God, the Lord of the worlds. Convey My greetings from the Prisoner to thy daughter and thy daughter's daughter. Verily thy Lord is the All-Remembering, the All-Knowing. 4 الحمد لله آن امه در يوم الله بعرفانش فائز شد و از سلسبیل حبش آشامید طوبی لک و لایک الذی صعد الى الله رب العالمین کبری من قبل المسجون علی بنتک و بنتک ان ربک هو الذاکر العليم

BLIB_Or15710.274a

BH06717*To: Shaykh Yusuf**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 This is a Book sent down by the All-Bountiful from the heaven of Command. Verily He is the One with power over whatsoever He willeth. There is no God but Him, the Ancient Revealer. 2 کتاب اتزله الوهاب من سماء الأمر انه هو المقتدر علی ما اراد لا اله الا هو المنزل القديم
- 3 Blessed is the ear that hath heard the Call and the eye that hath beheld the lights of its Lord's countenance, the Mighty, the Praised One. 3 طوبی لسمع سمع النداء و لبصر فاز بأنوار وجهه ربه العزيز الحميد

- 4 We observe those who have believed to be in a state of lethargy after We kindled the fire and lit the lamp in the world. Thus doth the Lord of Eternity make mention in this clear Tablet. 4 أَنَا نَرَى الَّذِينَ آمَنُوا فِي نَحْوَةِ بَعْدَمَا اشْعَلْنَا النَّارَ وَأَوْقَدْنَا السَّرَاجَ فِي الْعَالَمِ كَذَلِكَ يَذْكُرُ مَالِكُ الْقَدَمِ فِي هَذَا اللَّوْحِ الْمُبِينِ
- 5 This is not the day of silence and stillness. Arise in My Name, then speak forth My praise with the wisdom We have sent down in truth. Verily We are the Commanders. 5 لَيْسَ يَوْمُ السَّكُونِ وَالصَّمْتِ قَوْمُوا بِاسْمِي ثُمَّ انْطَقُوا بِنَائِي بِالْحِكْمَةِ الَّتِي أَنْزَلْنَاهَا بِالْحَقِّ أَنَا كَمَا أَمْرِينَ
- 6 O My loved ones! Strive that there may appear from you that which beseemeth the days of God, the Lord of the worlds. That in which the servants rejoice shall perish and that of which every heedless doubter boasteth shall pass away. We have ordained for you in My most exalted Kingdom that which shall solace the eyes of them that see. 6 يَا أَحِبَّائِي إِنْ أَجْهَدُوا لِيُظْهَرَ مِنْكُمْ مَا يَنْبَغِي لِأَيَّامِ اللَّهِ رَبِّ الْعَالَمِينَ سَيَفْنِي مَا يَفْرَحُ بِهِ الْعِبَادُ وَسَوْفَ يَزُولُ مَا يَفْتَخِرُ بِهِ كُلُّ غَافِلٍ مُرِيبٍ قَدْ قَدَّرَ لَكُمْ فِي مَلَكُوتِي الْأَعْلَى مَا تَقَرَّبَ بِهِ عَيْنُ النَّاطِرِينَ
- 7 Beware, O Yusuf, lest anything prevent thee from God, thy Lord. Hold fast unto Him and be of them that are steadfast. 7 أَيَاكَ يَا يُوسُفَ إِنْ يَمْنَعُكَ شَيْءٌ عَنِ اللَّهِ رَبِّكَ تَمَسَّكَ بِهِ وَكُنْ مِنَ الرَّاسِخِينَ
- 8 The glory be upon thee and upon My chosen ones who have fulfilled My Covenant and clung to the hem of the robe of My bounty and grace. Verily thy Lord is the All-Giving, the Generous. 8 الْبَهَاءُ عَلَيْكَ وَعَلَى أَصْفِيَائِي الَّذِينَ وَفَوْا بِمِيثَاقِي وَتَشَبَّهُوا بِأَذْيَالِ رِدَاءِ كَرَمِي وَفَضْلِي إِنَّ رَبَّكَ هُوَ الْمُعْطَى الْكَرِيمُ

BLIB_Or15719.090c

BH06452*Date: 1296 ? [1878-1879]*

- 1 He is the Exposition and I am the Wondrous One! 1 هُوَ الْبَيَانُ وَأَنَا الْبَدِيعُ
- 2 We created the Names and sent down their Book, and We counseled them therein, through My most exalted utterance and My most glorious remembrance, to believe in God when He comes with the banners of verses. And We commanded them not to cling to anything at the time of the Manifestation, nor to hold fast to the hem of the Bayan and whatsoever commands and ordinances are therein. 2 أَنَا خَلَقْنَا الْأَسْمَاءَ وَأَنْزَلْنَا كِتَابَهَا وَوَصَّيْنَاهُمْ فِيهَا بِأَعْلَى بَيَانِي وَابْهَى ذِكْرِي بِأَنْ يُؤْمِنُوا بِاللَّهِ إِذَا أَتَى بِرَايَاتِ الْآيَاتِ وَأَمْرَانَاهُمْ بِأَنْ لَا يَتَمَسَّكُوا بِشَيْءٍ حِينَ الظُّهُورِ وَلَا يَتَشَبَّهُوا بِذِيلِ الْبَيَانِ وَمَا فِيهِ مِنَ الْأَوَامِرِ وَالْأَحْكَامِ
- 3 Yet when the horizon of the Manifestation shone forth and the Lord of the Day of Resurrection appeared, We saw every name clinging to another name and taking it as lord for itself instead of God. Thus did their souls entice them. Verily thy Lord is the Mighty, the All-Knowing. 3 فَلَمَّا انْأَارَ افقُ الظُّهُورِ وَظَهَرَ مَالِكُ يَوْمِ النَّشُورِ رَأَيْنَا كُلَّ اسْمٍ تَمَسَّكَ بِاسْمٍ آخَرَ وَاخَذَهُ لِنَفْسِهِ رَبًّا مِنْ دُونِ اللَّهِ كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ أَنَّ رَبَّكَ هُوَ الْعَزِيزُ الْعَلَامُ

- 4 By God's life! They answered not God's call when it was raised up, nor did they turn toward the Horizon when it shone forth. They followed their own desires, turning away from God, the Lord of all men. By night they took counsel together and by day they openly denied. Thus was the matter decreed in that which the Mother Book encompasseth.
- 5 Leave them to themselves and hold fast to that which hath come to thee with spirit and sweet fragrance. Read thou the Tablet, then recite it unto them that have believed in God, the One, the Chosen One. Glory be upon thee and upon whosoever heareth thy words concerning God, the Knower of secrets.

4 لعمر الله ما اجابوا نداء الله اذ ارتفع و ما توجهوا الى الأفق اذ اثار قد اتبعوا هواهم معرضين عن الله مالک الأنام فى اللیالی شاوروا و فى الأيام جاحدوا جهرة كذلك قضی الأمر على الذى طافه أم الكتاب

5 انک دعهم بأنفسهم و تمسک بما اتاک بالروح و الریحان ان اقرء اللوح ثم اتل على الذين آمنوا بالله الواحد المختار البهاء عليك و على من یسمع قولک فى الله عالم الأسرار

BLIB_Or15734.2.029b

BH07063

To: *Husayn Khi Alif, in Abadih*

Date: 1296 ? [1878-1879]

- 1 He is the All-Knowing, the All-Wise
- 2 A remembrance from Us unto one who hath turned unto God, the Help in Peril, the Self-Subsisting. O thou who art remembered in the prison! Hearken unto the call of the Wronged One. He calleth out, saying: "The Kingdom is God's, the Almighty, the All-Loving!"
- 3 We have revealed the Face and raised up the Cause, yet the people have turned away and pronounced judgment against Us, following their own desires. To this beareth witness the Lord of the invisible and the visible.
- 4 The fire of oppression hath been kindled in the land of Sad through that which the hands of the infidels have wrought, they who have denied God, the Lord of all kings. He hath seized him through whom the furnace of tyranny was set ablaze, by virtue of His sovereignty. Verily, He is the One Who hath power over whatsoever He willeth. There is none other God but Him, the One Who ruleth over all that was and that shall be. Soon will He seize those who were partners in oppression. Thus doth the Truth, the Knower of things unseen, inform thee.
- 5 Give thanks unto God for having sent down unto thee this Tablet and for thy having been mentioned in the presence of the Wronged One. Glory be upon thee and upon those who

1 هو العليم الحكيم

2 ذکر من لدنا لمن اقبل الى الله المهيمن القيوم يا ايها المذكور فى السجن ان استمع نداء المظلوم انه ينادى الملك لله العزيز الودود

3 قد اظهرنا الوجه و رفعنا الأمر ولكن الناس اعرضوا وافئوا علينا بما اتبعوا هواهم يشهد بذلك مالک الغيب و الشهود

4 قد اشتعلت نار الظلم فى ارض الصّاد بما اكتسبت ايدي الذين كفروا بالله مالک الملوك انه اخذ الذى به فار تنور الظلم بسلطان من عنده انه لهو المقتدر على ما يشاء لا اله الا هو الحاكم على ما كان و ما يكون سوف يأخذ الذين كانوا شركاء فى الظلم كذلك يخبرك الحق علام الغيوب

5 ان احمد الله بما نزل لك هذا الكتاب و ذكرت لدى المظلوم البهاء عليك و على الذين نبذوا العالم

have cast the world behind their backs, turning unto God, the Lord of eternity. Thy Lord, verily, is the Rewarder, the Mighty, the Best-Beloved.

متوجهين الى الله مالک القدم ان ربك هو
المجزي العزيز المحبوب

BLIB_Or15715.322a

BH07132

To: Muhammad Husayn Khan Ba'i Bahai, in Abadih

Date: 1296 ? [1878-1879]

- 1 In My Most Great Name 1 بسمي الأعظم
- 2 The world beareth witness that He is verily the Most Great Name and that He is verily the Hidden Mystery. 2 شهد العالم بأنه هو الاسم الأعظم وأنه هو الغيب المكنون
- 3 Verily, he who was deprived of the sense of smell found not the fragrance of God, and he who had no sight saw not what was manifest and attained not unto the presence of God, the Self-Subsisting, the All-Compelling. Say: Everyone possessed of the sense of smell hath found, and everyone possessed of sight hath turned unto God, the Lord of existence. 3 ان الذي كان محروماً من الشمّ انه ما وجد عرف الله والذي لم يكن له بصر لم ير ما ظهر ولم يفز بلقاء الله المهيمن القيوم قل كل ذي شمّ وجد و كل ذي بصر توجه الى الله مالک الوجود
- 4 O people! Deprive not yourselves of the presence of God, and bar not your ears from hearkening unto that which hath been sent down in truth. Draw nigh and be ye of them who witness and give thanks. Verily, He heareth your call and seeth your condition. He is, in truth, the All-Knowing, the Knower of things unseen. 4 يا قوم لا تمنعوا انفسكم عن لقاء الله ولا تحرموا آذانكم عن اصغاء ما نزل بالحق ان اقبلوا و كونوا من الذين يشهدون ويشكرون انه يسمع ندائكم و يرى ما اتم عليه انه هو الحق علام الغيوب
- 5 It behooveth thee to read My epistle and to reflect upon My days and what hath befallen Me from him who disbelieved in God, the Lord of what was and what shall be. The glory rest upon thee and upon him who hath endured and shown patience, nay rather, given thanks in the path of God, the Lord of existence. 5 لك ان تقرأ كتابي و تتفكر في ايامي و ما ورد علي من الذي كفر بالله رب ما كان و ما يكون البهاء عليك و علي من حمل و صبر بل شكر في سبيل الله مالک الوجود

BLIB_Or15696.043b, BLIB_Or15734.2.139

BH07057

To: Mother of one who has attained, in Bushruiyih

Date: 1296 ? [1878-1879]

- 1 In His Name, Most Sacred, Most Great. Mention hath been made by Us unto her whose son attained unto Our presence time and again, and heard the call of God when he presented himself at this noble station. Once did he turn and was illumined by the light of the Countenance, and again he drank the choice wine of revelation from this resplendent cup. They who turned with permission are they who attained the presence of God and drank from the Kawthar of reunion from the hands of the bounty of their Lord, the Generous.
- 2 O My handmaiden! Grieve not at God's decree and His command. It behooveth thee to be content and well-pleased with the command of God, the Almighty, the Powerful. By His sovereignty He manifesteth what He willeth. There is none other God but Him, the All-Knowing, the All-Wise.
- 3 Rejoice thou in that thou hast been mentioned before the Throne and the Ancient Beauty hath turned toward thee from this exalted station. We have made mention of thee and of those who have ascended unto God, a grace from the presence of One forgiving, merciful. The glory be upon thee and upon those women who have turned and believed in God, the Single, the Beautiful.

1 هو الأقدس الأعظم ذكر من لدنا للتي فاز ابنها بالحضور مرة بعد مرة وسمع نداء الله اذ حضر في هذا المقام الكريم قد توجه مرة وفاز بأنوار الوجه واخرى شرب رحيق الوحي من هذا الكوب المنير ان الذين توجهوا بالاذن اولئك قد فازوا بقاء الله وشربوا كوثر الوصال من ايدى عطاء ربهم الكريم

2 يا امتي لا تحزني من قضاء الله وامره ينبغي لك ان تكوني راضية مرضية في امر الله المقتدر القدير انه يظهر بسلطانه ما يشاء لا اله الا هو العليم الحكيم

3 ان افرحي بما ذكرت لدى العرش وتوجه اليك وجه القدم من هذا المقام المنيع انا ذكرناك و الذين صعدوا الى الله فضلاً من لدن غفور رحيم البهاء عليك وعلى اللائي اقبلن وآمن بالله الفرد الجميل

BLIB_Or15719.088b

BH07179

To: Siyyid Lutfullah, in Hamadan

Date: 1296 ? [1878-1879]

- 1 He is the Mighty, the All-Wise.
- 2 The Ancient Beauty hath turned His face toward the world, and verily He is the Most Great Name, calling out with the most exalted call and bringing glad tidings to those in the kingdom of creation, unto God, the Sender of winds. Verily he who hath heard and turned unto Him is numbered in the Book among the people of Paradise.

1 هو العزيز الحكيم

2 قد توجه وجه القدم الى العالم وانه هو الاسم الأعظم ينادى بأعلى النداء و يبشر من في ملكوت الانشاء الى الله مرسل الأرياح ان الذي سمع و اقبل انه من اهل الفردوس في الكتاب

- 3 He verily prayeth for those who have remained faithful to God's Covenant and His pledge, to which the Tongue of God doth testify from the most exalted station. Blessed is the soul that hath acted according to what the All-Merciful hath revealed in His Most Holy Book, which hath been adorned with laws.
- 4 Say: Verily the Book is a heaven which We have adorned with the stars of commandments and prohibitions, as attested by Him Who possesseth the Mother Book. He who hath taken hold of God's Book with the hand of might is of the people of Baha, and he who hath turned away is among those who have gone astray.
- 5 Thus hath My tongue spoken and My Pen moved and My face turned, that thou mayest rejoice and be of those possessed of certitude. This Book hath been sent down for those who have acknowledged God, the Lord of the beginning and the end.

3 أَنَّهُ يَصَلِّي عَلَى الَّذِينَ وَفَوْا بِمِيثَاقِ اللَّهِ وَ عَهْدِهِ بِشَهِدٍ
بِذَلِكَ لِسَانُ اللَّهِ مِنْ أَعْلَى الْمَقَامِ طَوْبَى لِنَفْسٍ
عَمِلَتْ بِمَا أَنْزَلَهُ الرَّحْمَنُ فِي كِتَابِهِ الْأَقْدَسِ الَّذِي
تَزِينُ بِالْأَحْكَامِ

4 قُلْ إِنَّ الْكِتَابَ هُوَ سَمَاءٌ قَدْ زَيَّنَّاها بِأَنْجُمِ الْأَوَامِرِ
وَالنَّوَاهِي يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ أَمْ الْأَلْوَابِ إِنَّ
الَّذِي أَخَذَ كِتَابَ اللَّهِ بِيَدِ الْقُوَّةِ أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ
وَالَّذِي أَعْرَضَ أَنَّهُ مِنْ أَهْلِ الضَّلَالِ

5 كَذَلِكَ نَطْقُ لِسَانِي وَتَحَرَّكُ قَلْبِي وَتَوَجَّهَ وَجْهِي
لِتَفْرَحَ وَتَكُونَ مِنْ أَهْلِ الْإِيْقَانِ قَدْ نَزَلَ هَذَا
الْكِتَابُ لِمَنْ أَقْرَبَ بِاللَّهِ مَالِكِ الْمَبْدِئِ وَالْمَأْبِئِ

INBA23:005a

GPB.216x

BH07126

To: *Siyyid Mim Hi, in Hi-Lam*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High
- 2 Glorified art Thou, O my God and the God of all who are in the heavens and the earth! I testify that Thou art God, there is none other God but Thee. Thou hast ever been sanctified above mention and utterance, and wilt ever remain exalted above description and explanation.
- 3 Thou beholdest me, O my God, standing in this station, acknowledging Thy oneness and confessing Thy singleness, and I acknowledge that which the tongue of Thy grandeur hath spoken and that which Thy chosen ones have acknowledged. I beseech Thee by Thy Name that hath dominion over all names to aid me in that which Thou hast commanded me in Thy Book and to enable me to remember Thee and to praise Thee. Verily Thou art He Whom the conditions of Thy servants cannot frustrate, nor the clamor of those in Thy lands. Thou art the Most High, the Mighty, the Great.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْعَلِيُّ الْأَعْلَى

2 سُبْحَانَكَ يَا أَلْهِىَ وَ أَلْهِىَ مِنْ فِى السَّمَوَاتِ وَ الْأَرْضِ
أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ
مُقَدَّساً عَنِ الذِّكْرِ وَ الْبَيَانِ وَ لَا تَزَالُ تَكُونُ مَنْزَهاً
عَنِ الْوَصْفِ وَ التَّبْيَانِ

3 تَرَانِى يَا أَلْهِىَ فِى مَوْقِفِى هَذَا مُعْتَرِفاً بِوَحْدَانِيَّتِكَ
وَ مُقَرِّراً بِفِرْدَانِيَّتِكَ وَ اعْتَرَفَ بِمَا نَطَقَ بِهِ لِسَانُ
عَظَمَتِكَ وَ اعْتَرَفَ بِهِ أَصْفِيَاؤُكَ اسْتَطْلَكَ بِاسْمِكَ
الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ بِأَنْ تُؤَيِّدَنِى عَلَى مَا أَمَرْتَنِى بِهِ
فِى كِتَابِكَ وَ تُوفِّقَنِى عَلَى ذِكْرِكَ وَ ثَنَائِكَ أَنْتَ
الَّذِى لَمْ يَعْجِزْكَ شَتُونَاتُ الْعِبَادِ وَ لَا ضَوْضَاءُ
مِنْ فِى الْبِلَادِ أَنْتَ الْمتَعَالَى الْعَزِيزُ الْعَظِيمُ

- 4 O Lord! Ordain for me by Thy Most Exalted Pen that which Thou hast ordained for such of Thy servants as have cast away vain imaginings and held fast to the cord of certitude in recognizing Thee, and whom the oppression of those who turned away from Thy beauty did not frighten. Verily Thou art the Almighty, the All-Powerful.

4 اى ربّ فاكتب لى من قلبك الأعلى ما كتبتّه
لعبادك الذين نبذوا الأوهام وتمسّكوا بحبل اليقين
فى عرفانك و ما خوفهم ظلم الذين اعرضوا عن
جمالك انك انت المقتدر القدير

BLIB_Or15719.100c

BH06968

To: Aqa Muhammad Husayn Navvab, in Kashan

Date: 1296 ? [1878-1879]

- 1 He is the All-Knowing, the All-Wise! We make mention of him who hath turned unto God and desired to drink from the Kawthar of life from the hand of the bounty of his Lord, the Bestower, the Gracious.
- 2 Among the people are those who heard the Call from the Supreme Horizon and turned unto Him, detached from all who are in the heavens and on earth; and among them are those who were content with their own vain imaginings and turned away from the One, the All-Informed. Blessed is he who hath heard My call and soared in the atmosphere of the love of his Lord, the All-Merciful. He is among the most exalted of creation in the sight of God, the Most High, the Most Great.
- 3 Soon shall all on earth perish, and sovereignty shall remain with God, the Mighty, the Praised.
- 4 Hold fast unto the cord of thy Lord's loving-kindness and say: O God of Names and Creator of heaven! I beseech Thee by Thy grace not to withhold from me the outpourings of the ocean of Thy knowledge, nor to banish me from the shadow of Thy favor. O my Lord! I am the poor one, standing before the door of Thy bounty. Ordain for me that which befitteth Thy generosity and beneficence. Verily, Thou art the All-Bountiful, the Ancient of Days.

1 هو العليم الحكيم أنا نذكر من توجّه الى الله و اراد
ان يشرب كوثر الحيوان من يد عطاء ربّه المعطى
الكريم

2 من الناس من سمع النداء من الأفق الأعلى و اقبل
اليه منقطعاً عن كلّ من فى السموات و الأرضين
و منهم من اقتنع بما عنده من الأوهام و اعرض
عن الفرد الخبير طوبى لمن سمع ندائى و طار فى
هواء محبة ربّه الرحمن أنّه من اعلى الخلق لدى الله
العالى العظيم

3 سوف يفتنى كلّ من على الأرض و يبقى الملك
الله العزيز الحميد

4 تمسّك بحبل عناية ربّك و قل يا اله الأسماء و
فاطر السماء اسئلك بأن لا تمنعني عن فيوضات
بحر علمك و لا تطردني عن ظلّ فضلک اى
ربّ انا الفقير اكون قائماً لدى باب عطائك
قدري ما يليق لجودك و احسانك انك انت
الفضال القديم

INBA18:027, BLIB_Or15730.061a

BH07425*To: Aqa Siyyid Murtida, in Kirmanshah**Date: 1296 ? [1878-1879]*

- 1 He is the One Who speaks from the Most Exalted Station! O peoples of all religions! Harken unto the Call of the All-Merciful. Verily it hath been raised in truth from this Spot which hath been named the Most Great Prison in a Preserved Tablet. Beware lest ye be hindered by the utterances of those who turned away after having believed, and denied after having acknowledged God, the Lord of all worlds.
- 2 Say: Read ye what We have sent down from the heaven of bounty, and ponder upon it in My Name, the Triumphant, the Mighty. Verily, He Who is able to subdue the world through a gesture of His Pen hath become a wronged and lonely exile in this remote spot. Let not the world sadden you. By My life! It shall pass away. To this beareth witness that which was sent down from time immemorial by God, the Numberer, the All-Knowing.
- 3 Cast the world behind you, then act according to what We have commanded you in Our Most Holy Book. Verily it hath been sent down from the heaven of the Will of your Lord, the Mighty, the Inaccessible. Be thou thankful that God hath given thee to drink the choice wine of His Revelation. Verily He is the All-Bountiful, the Ancient of Days. The glory rest upon thee and upon those who have attained unto the lights of faith at this radiant dawn.

1 هو الناطق من اعلى المقام يا ملاً الأديان ان
استمعوا نداء الرحمن أنه ارتفع بالحق في هذا المقام
الذى سمي بالسجن الأعظم في لوح حفيظ اياكم
ان تمنعكم مقالات الذين اعرضوا بعدما آمنوا و
انكروا بعدما اقرؤا بالله رب العالمين

2 قل ان اقرءوا ما انزلناه من سماء الفضل و تفكروا
فيه باسمي الغالب القدير ان الذى يستطيع ان يسخر
العالم باشارة من قلبه قد صار مظلوماً فريداً في
هذا المقام البعيد اياكم ان تحزنكم الدنيا لعمري
انها ستفنى يشهد بذلك ما نزل في ازل الآزال
من لدى الله المحصى العليم

3 دعوا العالم عن ورائكم ثم اعملوا بما امرناكم في
كتابنا الأقدس أنه نزل من سماء مشية ربكم العزيز
المنيع ان اشكر بما سقاك الله رحيق وحيه أنه
لهو الفضال القديم البهاء عليك وعلى الذين فازوا
بأنوار الايمان في هذا الفجر المنير

INBA23:005b, BLIB_Or15730.064e

BH07386*To: Muhammad Qabl-i-Sadiq, in Lahijan**Date: 1296 ? [1878-1879]*

- 1 He is the One manifest from the Most Exalted Horizon
- 2 O Sadiq! The countenance of the Wronged One hath turned toward thee from this spot which the heedless have made a prison for Him Who desired to save them from grievous torment. He calleth unto him who hath turned toward Him,

1 هو الظاهر من الأفق الأعلى

2 يا صادق قد توجه اليك وجه المظلوم من هذا
المقام الذى جعله الغافلون سجناً لمن اراد ان ينجيهم
من عذاب عظيم أنه ينادى من توجه اليه ويذكر

remembereth him who hath uttered His praise, and draweth nigh unto him who hath sought the Living Waters from His all-pervading bounty.

- 3 The world hath been illumined by the lamp of thy Lord's loving-kindness, the Most Glorious, yet the people remain behind an obvious veil. They have denied that which We promised them in the Books and Tablets, to which every fair-minded and clear-sighted one beareth witness.

- 4 Thy letter hath come before the Wronged One, and He hath revealed for thee this Tablet that thou mayest thank thy Lord, the Generous Bestower. Nothing whatsoever escapeth His knowledge. He heareth and seeth; He is verily the Single One, the All-Informed.

- 5 Blessed is he who hath inhaled My fragrance, spoken My praise, and attained unto the choice wine of steadfastness in My mighty and impregnable Cause. The glory be upon thee and upon him who remembereth Me in that land and announceth unto the people this wondrous Cause.

من نطق بذكره و يقرب من اراد كوثر الحيوان
من فضله العميم

3 قد انار العالم من مصباح عناية ربه الأبهى ولكن
القوم في حجاب مبين قد انكروا ما وعدنا هم به في
الزبر والألواح يشهد بذلك كل منصف بصير

4 قد حضر كتابك لدى المظلوم و انزل لك هذا
اللوحة لتشكر ربك المعطي الكريم أنه لا يعزب عن
علمه من شيء يسمع و يرى أنه هو الفرد الخبير

5 طوبى لمن وجد عرقي و نطق بثنائي و فاز برحيق
الاستقامة في امرى المبرم المتين البهاء عليك و
على الذي يذكرني في هناك و يبشر القوم بهذا
الأمر البديع

BLIB_Or15715.308b

BH07442

To: *Siyyid Ali Qabl-i-Muhammad, in M Sh*

Date: 1296 ? [1878-1879]

- 1 He is the Rememberer and the Remembered.
- 2 The Book beareth witness that He hath come upon the clouds, yet the people remain in heedlessness and schism. They have clung to vain imaginings after the Sun of Certitude hath shone forth from this manifest horizon.
- 3 Say: O concourse of the earth! By God, that which ye possess will profit you not this Day. Cast aside your suppositions and hold fast unto the Self-Subsisting One, Who hath come with the truth in this trustworthy station.
- 4 We have spent what We possessed in the path of God, the Lord of all worlds. Though tribulation hath weakened Me and affliction hath exhausted Me, My tongue beareth witness to God's grace and My limbs to His praise, yet most of the people remain heedless.

1 هو الذّاكر و المذكور

2 يشهد الكتاب بأنه اتى على السحاب ولكن القوم في
غفلة و شقاق تمسكوا بالأوهام بعد الذي اشرق
شمس اليقين من هذا الأفق المبين

3 قل يا ملاء الأرض تالله لا ينفعكم ما عندكم اليوم
دعوا الظنون و تمسكوا بالقيوم الذي اتى بالحق في
هذا المقام الأمين

4 أنا انفقنا ما عندنا في سبيل الله رب العالمين ولو أنّ
البلاء اضناني و البلية انهكتني يشهد لساني بفضل
الله و جوارحي بشكره ولكن الناس اكثرهم من
الغافلين

- 5 They imagined that through imprisonment God's Cause and sovereignty would be altered. Nay, they are among the lowly ones. The Cause hath been exalted through what hath befallen Us - to this My tongue of grandeur beareth witness in this station, round which circle the Concourse on High and the near-stationed angels.
- 6 Thus hath He Who caused all things to speak forth His praise given utterance, and He, verily, is the One with power over whatsoever He willeth. Neither the hosts of the world nor the conditions of the heedless ones can frustrate Him.

5 قد ظنّوا أنّ بالسّجن يبدّل امر الله وسلطانه الا
أنهم من الصّاغرين قد ارتفع الأمر بما ورد علينا
يشهد بذلك لسان عظمتي في هذا المقام الذي
يطوفه الملأ الأعلى والملائكة المقرّبون

6 كذلك نطق من انطق الأشياء بشأته و أنّه هو
المقتدر على ما يشاء لا يمنعه جنود العالم و لا
شؤون الغافلين

BLIB_Or15730.066b

BH07133

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

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy
- 2 The Pen of the Kingdom has testified to the King of Eternity. The Tongue of Command has testified to My Most Great Name. The names have testified to the glory of God, Creator of heaven, through Whom the fragrance of Revelation has wafted and the ocean of bounty has surged. All things have testified that there is no God but Him, and that He Who has come is the Speaker among the nations.
- 3 When you attain the lights of the Throne and are honored with the Tablet, say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Master of the world!" Thus have We sent down the Book and dispatched it to you, that you may thank your Lord through Whom the Balance has appeared and the Standard has been raised. Give thanks to Him Who created you, sustained you, and gave you to drink from the Kawthar of utterance from this Pen. When the rapture of verses takes hold of you, say: "O Lord of the world! I beseech Thee by Thy Name through which the atoms have testified, to preserve me beneath the shadow of Thy supreme providence. Verily Thou art the Ruler over what Thou willest. There is no God but Thee, the Most Generous, the Most Ancient."

1 هو الأقدس

2 شهد القلم الملك لمالك القدم قد شهد اللسان
الأمر لاسمى الأعظم قد شهدت الأسماء العزة لله
فاطر السّماء الذي به هاج عرف الظهور و ماج
بجر الكرم قد شهدت الأشياء أنّه لا اله الا هو و
الذي اتي أنّه هو الناطق بين الأمم

3 أنّك اذا فزت بأنوار العرش و تشرفت باللوح
قل لك الثناء يا مالك الأسماء و لك البهاء يا
مولي العالم كذلك انزلنا الكتاب و ارسلناه اليك
لتشكر ربك الذي به ظهر الميزان و نصب العلم
ان احمد الذي خلقك و رزقك و سقاك كوثر
البيان من هذا القلم اذا اخذك جذب الآيات قل
يا مالك العالم اسئلك باسمك الذي به شهدت
الدّرات بأن تحفظني في ظلّ عنايتك الكبرى
أنّك انت الحاكم على ما تشاء لا اله الا انت
الأكرم الأقدم

INBA15:275a, INBA26:275b, PYK.117

BH07270*To: Haji Muhammad Rida, in S B**Date: 1296 ? [1878-1879]*

- 1 In the Name of the Most Mighty, the Most Glorious
 2 Praise be unto Thee, O my God, for having illumined my heart with the light of Thy knowledge, and shown me Thy path, and revealed unto me the Dawning-Place of Thy bounty, at a time when vain imaginings have blinded the eyes of Thy creation and Thy creatures.
 3 O Lord! Send down from the heaven of Thy gifts that which will tranquilize the hearts of those servants of Thine who have been prevented by their own possessions from that which is with Thee. O Lord! Illumine the eyes of their hearts with the light of Thy Day, that they may hasten to the horizon of Thy Manifestation and the shore of the ocean of Thy nearness.
 4 By Thy glory, O God of the world and Desire of the nations! It grieveth me to behold Thee forbidden from that which Thou hast created for Thyself and for Thy days, and wronged at the hands of Thy creatures who have denied the Most Great Sign and turned away from the Most Exalted Horizon.
 5 O Lord! I beseech Thee by the Sovereign of Names Who hath shone forth from Thy Most Glorious Horizon, to draw forth the hand of power from the sleeve of patience, and manifest that whereby Thy Cause may be exalted and Thy sovereignty revealed.
 6 O Lord! I am the poor one standing before the gate of Thy riches. I beseech Thee not to disappoint me of that which is with Thee and what Thou hast ordained for Thy trusted ones. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise.
- 1 بِسْمِ الْأَعَزِّ الْأَبْهَى
 2 لَكَ الْحَمْدُ يَا إِلَهِي بِمَا نَوَّرْتَ قَلْبِي بِنُورِ عِرْفَانِكَ
 وَعَرَّفْتَنِي سَبِيلَكَ وَارَيْتَنِي مَشْرِقَ عَطَائِكَ إِذْ
 أَعَمَّتِ الْأَوْهَامُ أَبْصَارَ خَلْقِكَ وَبَرِيَّتِكَ
 3 أَيُّ رَبِّ فَانْزِلْ مِنْ سَمَاءِ مُوَاهِبِكَ مَا تَطْمَئِنُّ بِهِ
 قُلُوبُ عِبَادِكَ الَّذِينَ مَنَعَهُمْ مَا عِنْدَهُمْ عَمَّا عِنْدَكَ
 أَيُّ رَبِّ أَنْزِلْ أَبْصَارَ قُلُوبِهِمْ بِنُورِ يَوْمِكَ لِيسْرِعُوا إِلَى
 أَفْقِ ظُهُورِكَ وَشَاطِئِ بَحْرِ قَرْبِكَ
 4 وَعِزَّتِكَ يَا إِلَهَ الْعَالَمِ وَمَقْصُودِ الْأُمَمِ عَزِيزِ عَلَيَّ
 أَنْ أَرَاكَ مَمْنُوعاً عَمَّا خَلَقَ لِنَفْسِكَ وَلِأَيَّامِكَ وَ
 مَظْلُوماً بِيَدِ خَلْقِكَ الَّذِينَ كَفَرُوا بِالْآيَةِ الْكُبْرَى وَ
 أَعْرَضُوا عَنِ الْأَفْقِ الْأَعْلَى
 5 أَيُّ رَبِّ اسْتَطَلَّكَ بِسُلْطَانِ الْأَسْمَاءِ الَّذِي أَشْرَقَ مِنْ
 أَفْقِكَ الْأَبْهَى بِأَنْ تَخْرُجَ يَدُ الْاِقْتِدَارِ عَنْ جَيْبِ
 الْأَصْطِبَارِ ثُمَّ أَظْهَرَ مَا يَرْتَفِعُ بِهِ أَمْرُكَ وَيُظْهِرُ بِهِ
 سُلْطَانَكَ
 6 أَيُّ رَبِّ أَنَا الْفَقِيرُ الْقَائِمُ لَدَى بَابِ غَنَائِكَ
 اسْتَطَلَّكَ بِأَنْ لَا تُخَيِّبَنِي عَمَّا عِنْدَكَ وَ مَا كَتَبْتَهُ
 لِأَمْنَائِكَ أَنْتَ الْاِقْتِدَارُ الْعَلِيمُ الْحَكِيمُ

INBA15:280a, INBA26:281

BH07157*To: Abu'l-Hasan, in Shiraz**Date: 1296 ? [1878-1879]*

He is the One All-Knowing God

Your petitions attained the sacred precinct. Praise be to the Lord of all the worlds that He hath provided for you that which His servants throughout infinite ages have longed and yearned for.

Each one of the divines, mystics, theologians, men of letters and philosophers had conceived in his mind a notion of how the Manifestation of the Cause would appear, and awaited His advent according to those imaginary limitations which they had conceived. But He appeared contrary to all their conceptions. Thus were their imaginings proved vain, both then and now.

Throughout all ages this matter hath been the cause of the deprivation of all peoples, as thou dost witness. Today the Living Waters surge before every eye, yet none perceiveth or is aware save a few who, through God's grace, have attained thereunto.

Know thou thine own station and regard this as a bounty from God. Say: Praise be unto Thee, O God of all the worlds!

بنام یگنا خداوند دانا

عریضهات بساحت اقدس فائز حمد کن
پروردگار عالم را که شما را روزی نمود آنچه
را که در روزهای لایتنهای عباد او طالب
و آمل بوده اند هر یک از علما و عرفا و فقها
و ادبا و حکما ظهور مظهر امر را پیش خود
تصوری نموده بودند و منتظر که آن ذات قدم
بآن حدودات خیالیه ایشان ظاهر شود و او بر
خلاف کل ظاهر شد فباطل ما ظنوا و یظنون
الیوم در جمیع اعصار اینفقره سبب محرومی
جمیع گشت چنانچه مشاهده مینمائید الیوم بحر
حیوان امام هر عینی در امواج و احدی شاعر
نبوده و نیست مگر معدودی بعنایت حق باو فائز
گشتند حال مقام خود را بدان و این عنایت را
از حق دان قل لک الحمد یا اله العالمین

INBA51:191, INBA57:088b, BLIB_Or15715.307c,

KB_620:184-185, LHKM3.341

BH07081*To: Aqa Abdul-Husayn, in Tihiran**Date: 1296 ? [1878-1879]*

1 In the name of the All-Seeing, All-Knowing One

1 بنام بیننده دانا

2 Mention was made of thee before the Wronged One, and the Most Holy, Most Exalted Tablet was sent. God willing, thou shalt be enkindled in all conditions with the fire of the love of God, and with the lights of His luminous countenance.

2 ذکرت از قبل لدی المظلوم مذکور آمد و لوح
امنع اقدس ارسال شد انشاءالله در جمیع احوال
بنار محبت الهی مشتعل باشی و بانوار وجه منیر

3 The call of thy heart was heard and attained to this most exalted, most glorious station, which is the station of hearing. Thou must remain turned toward the Truth throughout all

3 ندای قلبت شنیده شد و باین مقام بلند اعلی که
مقام اصفا است فائز گشت باید در جمیع ایام

days, in such wise that neither weariness shall overtake thee nor the clamor of the idolaters deter thee.

- 4 By My life! Soon shall the world be seen purified and sanctified from whatsoever is therein. Shall that which it containeth endure for its people? Nay, by the life of thy Lord! Blessed is he who hath arisen to serve his Lord, and woe unto every heedless doubter.
- 5 Praise the Beloved of the world Who hath mentioned thee time and again. I swear by the ocean of God's grace that whatsoever hath flowed from His Pen specifically for those who have turned unto Him shall remain firm and enduring for as long as the kingdom of earth and heaven shall last. How excellent is this for those who know, and woe unto the ignorant!

بحقّ متوجّه باشی بشأنی که کسالت ترا اخذ ننماید
و ضوضاء مشرکین ترا منع نکند

4 لعمری زود است که عالم از آنچه در اوست
مقدس و منزّه مشاهده شود هل یبقی ما فيه
لأهله لا ونفس ربک طوبی لمن قام علی خدمة
ربه و ویل لكل غافل مرتاب

5 حمد کن محبوب عالم را که ترا مرّة بعد مرّة
ذکر نموده قسم بدریای فضل الهی آنچه از قلم
او مخصوص مقبلین جاری شده بدوام ملک و
ملکوت ثابت و پاینده خواهد ماند نعیماً للعارفین
و ویل للجاهلین

BLIB_Or15715.324b

BH07275

To: *Shir Ali, in Tihiran*

Date: 1296 ? [1878-1879]

- 1 In the Name of the one incomparable God
- 2 The Dawning-Place of divine verses and the Dayspring of heavenly evidences hath several times tasted the sweetness of imprisonment and incarceration in the path of the Friend. First he was cast into prison in the Land of Ta (Tehran), and afterwards in Mazandaran in the city of Amul he fell into the hands of the wicked ones and dwelt in prison, and yet again for a third time in the Land of Ta he was favored with the bounty of imprisonment and adversity and tribulation, bound with chains and fetters. Blessed is he upon whom hath befallen that which befell his Lord!
- 3 Be not saddened by what hath come to pass. I swear by the Sun of the horizon of the All-Merciful's utterance that grief in the path of the Friend is better and sweeter than a hundred thousand joys. Soon shall the oppressor witness the supreme remorse and the oppressed the most great glad-tidings.
- 4 We enjoin all the loved ones of God to patience and steadfastness. Verily He commandeth you that which profiteth you in all the worlds of your Lord, the All-Forgiving, the All-Merciful.

1 بنام خداوند یگنا

2 مطلع آیات الهی و مشرق بینات ربّانی چند کَرّه
لذّت اسیری و سجن را در سبیل دوست ادراک
نمود اول در ارض طاء وارد سجن شد و بعد در
مازندران در مدینهء آمل بدست اشقیای مبتلا و
در سجن ساکن و دفعهء اخری مجدداً در ارض
طاء با سلاسل و اغلال بنعمت حبس و ضراء
و بأساء فائز گشت طوبی لمن ورد علیه ما ورد
علی مولیه

3 از آنچه وارد شد دلتنگ مباش قسم بآفتاب افق
بیان رحمن که حزن در سبیل دوست از صد هزار
فرح بهتر و خوشتر است زود است که ظالم
بندامت کبری مشاهده شود و مظلوم بشارت
عظمی

4 جمیع احبابی الهی را بصبر و اصطبار امر مینمائیم
آنه یا امرکم بما ینفعکم فی کلّ عالم من عوالم ربکم

Rejoice thou in My remembrance and say: Praise be unto Thee, O Thou in Whose hand is the dominion of all worlds!

BLIB_Or15715.312a

BH07015

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran

Date: 1296 ? [1878-1879]

- 1 In the Name of Him Who is the All-Encompassing over all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 Blessed is He Who hath spoken and caused all things to speak that there is none other God but Him, the Mighty, the All-Knowing. 2 تَبَارَكَ الَّذِي نَطَقَ وَانْطَقَ الْأَشْيَاءَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلِيمُ
- 3 The Book hath testified to the Revealer of verses, yet the people are in doubt and dissension. We have sent down the Book and commanded all therein with that which profiteth their souls and exalteth their station. To this testifieth every hearing and seeing one. We have detailed therein the details of all things and sent down therein the commandments and ordinances. Whoso acteth in accordance with what hath been commanded, God will send down upon him mercy and blessing from heaven. He, verily, is the Bestower, the Bountiful. 3 قَدْ شَهِدَ الْكِتَابُ لِمَنْزِلِ الْآيَاتِ وَلَكِنَّ النَّاسَ فِي مَرِبَةٍ وَشِقَاقٍ قَدْ أَنْزَلْنَا الْكِتَابَ وَأَمَرْنَا الْكُلَّ فِيهِ بِمَا تَنْتَفِعُ بِهِ أَنْفُسُهُمْ وَيَرْتَفِعُ مَقَامُهُمْ يَشْهَدُ بِذَلِكَ كُلُّ سَامِعٍ بَصَّارٍ قَدْ فَصَّلْنَا فِيهِ تَفْصِيلَ كُلِّ شَيْءٍ وَأَنْزَلْنَا فِيهِ الْأَوَامِرَ وَالْأَحْكَامَ مِنْ عَمَلٍ بِمَا أَمَرَ بِهِ يَنْزِلُ اللَّهُ عَلَيْهِ رَحْمَةٌ وَبَرَكَاتٌ مِنَ السَّمَاءِ أَنَّهُ هُوَ الْمُعْطَى الْفَضْلَ
- 4 The Wronged One in prison uttereth that which the Tongue of Grandeur hath spoken in the most exalted station. Blessed is he who hath attained unto the recognition of what the All-Merciful hath revealed in the Tablets. 4 إِنَّ الْمَظْلُومَ فِي السِّجْنِ يَنْطِقُ بِمَا نَطَقَ لِسَانُ الْعِظَمَةِ فِي أَعْلَى الْمَقَامِ نَعِيمًا لِمَنْ فَازَ بِعِرْفَانِ مَا أَنْزَلَهُ الرَّحْمَنُ فِي الْأَلْوَاحِ
- 5 O concourse of men! The Lord of all religions hath come. The Kingdom belongeth unto God, the Lord of Lords. Beware lest names withhold you from the Creator of heaven, or allusions veil you from the Dawning-Place of inspiration. 5 يَا مَعْشَرَ الْإِنْسَانِ قَدْ أَتَى مَالِكُ الْأَدْيَانِ الْمَلِكُ لِلَّهِ رَبِّ الْأَرْبَابِ أَيَاكُمْ أَنْ تَمْنَعَكُمْ الْأَسْمَاءُ عَنْ فَاطِرِ السَّمَاءِ أَوْ تَحْجِبَكُمْ الْإِشَارَاتُ عَنْ مَشْرِقِ الْإِلْهَامِ
- 6 We beseech God, exalted be He, to aid thee and those who have believed to make mention of Him and to praise Him amongst all people. 6 نَسْتَعِذُّ بِاللَّهِ تَعَالَى أَنْ يَوْفَقَكَ وَالَّذِينَ آمَنُوا عَلَى ذِكْرِهِ وَثَنَاتِهِ بَيْنَ الْأَنَامِ

BLIB_Or15734.2.017a

BH07068*To: Haji Mulla Muhammad Kazim Nasrabadi, in Yazd**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 A mention from Us to him who was named Kazim, who turned to the horizon of faith and believed in the All-Merciful when every heedless and remote one turned away from Him.
ذكر من لدنا لمن سمي بكازم الذي اقبل الى افق الايمان وآمن بالرحمن اذ اعرض عنه كل غافل بعيد
- 3 O Kazim! Reflect upon him who was named with thy name and offered up his spirit in the path of God, the Lord of the worlds. He attained to the most great steadfastness and sacrificed his spirit and his wealth in the path of God in such wise as to astonish the hearts of the mystics and the minds of the learned ones who cast the ordinances of God behind their backs and followed their vain desires. They are indeed in manifest error.
يا كازم تفكر في الذي سمي باسمك وانفق روحه في سبيل الله رب العالمين انه قد فاز بالاستقامة الكبرى وفدى روحه وماله في سبيل الله على شأن تحيرت افئدة العرفاء وعقول العلماء الذين نذوا احكام الله عن ورائهم واتبعوا هواهم الا انهم في ضلال مبين
- 4 The fire of tyranny hath been kindled in the land of Sad through that which the hands of them that disbelieved in God, the Exalted, the Great, have wrought. The serpent did bite the kindred of the Apostle and plundered their possessions. Verily thy Lord is the All-Knowing, the All-Informed. We seized it with an authority from Us and made it a warning unto them that have eyes to see.
قد اشتعلت نار الظلم في ارض الصّاد بما اكتسبت ايادي الذين كفروا بالله العلي العظيم ان الرقشاء لدغت آل الرسول ونهبت اموالهم ان ربك لهو العليم الخبير قد اخذناها بسلطان من عندنا وجعلناها عبرة للنّاطرين
- 5 Beware lest the world hold thee back from God, the Lord of all names. Turn unto Him and say: Praise be unto Thee, O God of all who are in the heavens and on earth.
اياك ان تمتنعك الدنيا عن الله مالک الأسماء توجه اليه وقل لك الحمد يا اله من في السموات والأرضين

INBA51:268a, BLIB_Or15715.321b,
KB_620:261-261, LHKM3.172, LDR.164

BH07030*To: Abun-Nasr Sahib, in India**Date: 1296 ? [1878-1879]*

- 1 In the name of the one incomparable God!
بنام خداوند یگانه
- 2 The essence of praise befiteth and is worthy of that Beloved One Who, through a single word of His words, adorned the world with the ornament of existence, and through His sublime
جوهر حمد محبوبی را لایق و سزااست که بکلمه ئی از کلمات خود عالم را بطراز وجود مزین فرمود و بنعمای بدیعہ منیعہ تربیت نمود اوست سلطان

and glorious bounty nurtured it. He is the true Sovereign, the true Ordainer, the true Educator, the true Benefactor, and the true Teacher. How blessed is the soul that hath entered His school and received its portion and share from the drops of the ocean of His knowledge!

- 3 While the Sun was concealed behind the clouds, all were engaged in lamentation and weeping, yet when it emerged through the blessing of the Most Great Name from behind the clouds, most failed to behold it, for eyes were afflicted with the ophthalmia of desire.
- 4 God willing, may the friends in that land attain unto the immortal Kawthar which is the very recognition of Truth, and may they be sustained by that everlasting and eternal bounty which hath been sent down from the heaven of grace. All bounty is in His hands, and all generosity lieth within His grasp. Verily He is the All-Compelling, the All-Purposeful.

حقیقی و مقدّر حقیقی و مربّی حقیقی و منعم حقیقی و معلّم حقیقی نیکوست حال نفسیکه باسم او در دبستان او وارد شد و از رشحات بحر علمش قسمت و نصیب اخذ نمود

3 تا آفتاب خلف غمام بود کلّ بنوحه و ندبه مشغول و چون بمبارکی اسم اعظم از خلف غمام بیرون آمد اکثری بمشاهده او فائز نگشتند چه که عیون برمد هوی مبتلا بود

4 انشاء الله دوستان آن ارض بکثر باقی که نفس عرفان حقّست فائز شوند و بنعمت باقیه دائمه که از سماء فضل نازل شده مرزوق گردند کلّ الفضل بیده و کلّ الجود فی قبضة قدرته انه هو الفعّال المرید

BLIB_Or15730.061c

BH06918

To: *Shams-i-Jahan Attar*

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the All-Uttering!
- 2 Today the Sun of Truth hath risen from the horizon of the heaven of God's Will, and its rays have encompassed the world. Blessed is the eye that hath beheld it, blessed is the tongue that hath uttered its praise, and blessed is the heart that hath attained its recognition.
- 3 Be thou thankful unto the one true God, inasmuch as thou hast attained unto His recognition and turned thyself unto His horizon. The kingdom of the tongue was created specifically for the mention of the Best-Beloved of the worlds, yet only a few have attained thereunto. All eyes were created for the purpose of beholding the Dawning-Place of the divine Manifestation, yet only a small number have been honored therewith.
- 4 Praise be to God that thou, His handmaiden, hast attained unto this most exalted, this most great station. However, its preservation is most difficult. Beseech thou God that He may aid thee to preserve it.

1 بنام خداوند گویا

2 امروز آفتاب حقیقت از افق سماء مشیّت الهی مشرق و انوارش عالم را احاطه نموده مبارک چشمیکه بمشاهده اش فائز شد و مبارک لسانیکه بذکرش ناطق و مبارک قلبیکه بعرفانش مؤید گشت

3 ای کنیز الهی خداوند یگنا را شاکر باش چه که بعرفانش موفق شدی و بافتش توجه نمودی ملکوت لسان مخصوص ذکر محبوب عالمیان خلق شده و لکن فائز نشد مگر قلبی جمیع چشمها از برای مشاهده مطلع ظهور الهی خلق شده و لکن بآن مشرف نشد مگر اندکی

4 الحمد لله آن کنیز باین مقام اعظم اکبر رسید و لکن حفظ آن بسیار مشکل است از حق بخواه که ترا بر حفظش مؤید فرماید

- 5 What bounty could be greater than that the Ancient King should make mention of thee from within the Most Great Prison? Know thou the value of this bounty and occupy thyself with the praise and glorification of the Best-Beloved of the world.

5 کدام فضل اعظم از آنست که مالک قدم در
سجن اعظم ترا ذکر مینماید قدر این فضل را بدان
و بشکر و ثنای محبوب عالم مشغول باش

INBA18:377, BLIB_Or15697.171b,
QIRT.02bx

BH07203

To: *Siyyid Mihdi Dahaji*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Your letter attained the presence of the Wronged One and was honored to be heard in the prison of Him Who was imprisoned in the path of God, the Lord of all worlds. By the life of God! This is the hour wherein the Most Great Sea surgeth by reason of that which the Tongue of Grandeur hath spoken, whereby the sweet savors of the All-Merciful have been wafted throughout all contingent being. Thus doth speak He Who is the Guardian over all who are in the heavens and on earth.
- 3 O My Name! We have permitted thee to attain Our presence as a bounty on Our part. Thus hath the matter been decreed in a mighty Tablet. Grieve not over anything. Hold fast unto that whereby the Cause of God may be exalted above all else. By thy life! Whosoever hath clung to the hem of My robe must in all conditions be oriented toward the Most Sublime Horizon. Verily thy Lord is the All-Knowing, the All-Wise.
- 4 Drink thou the Kawthar of joy in the name of thy Lord, then make mention of Him at morn and eventide. The glory of God be upon thee and upon those who are with thee. Give him the glad-tidings of My remembrance of him and My loving-kindness toward him, that he may rejoice and be of those who are filled with gladness. Thus hath the matter been decreed by the Wronged One in this perspicuous Book.

1 هو الأقدس الأعظم العلیّ الأبهی

2 قد فاز کتابک بمنظر المظلوم وتشرف باستماع من
سجن فی سبیل الله رب العالمین لعمر الله هذا حين
ماج فيه البحر الأعظم بما نطق لسان القدم بما
انتشرت منه نعمة الرحمن فی الامکان كذلك
ينطق من كان مهيمناً علی من فی السموات و
الأرضین

3 يا اسمی انا اذناک بالحضور فضلاً من لدنا
کذلك قضی الأمر فی لوح عظیم لا تحزن
من شيء تمسک بما يرتفع به امر الله فیما سواه
لعمرك من تمسک بذیلی ينبغي ان يكون متوجّهاً
فیكل الأحوال الى الأفق الأعلى ان ربک لهو
المعلم الحکیم

4 ان اشرب کوثر الفرح باسم ربک ثم اذکره فی
کلّ بکور و اصیل البهاء علیک و علی من معک
بشره بذکری آياه و عنایتی له ليفرح و يكون من
الفرحين کذلك قضی الأمر من لدی المظلوم فی
هذا الکتاب المبین

BLIB_Or15730.068c, BLIB_Or15738.096b

BH07194*To: Ali Askar father of Mihdi Yazdi**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Glorious 1 هو الأقدس الأبى
- 2 The atoms have testified to the Revealer of verses that there is none other God besides Him, the Mighty, the Bestower. The Balance hath appeared and verily it speaketh throughout the world and summoneth the peoples unto God, the Mighty, the Self-Subsisting. 2 قد شهدت الذرات لمنزل الآيات أنه لا اله الا هو العزيز الوهاب قد ظهر الميزان وأنه ينطق في العالم ويدع الأمم الى الله العزيز المختار
- 3 That which was recorded in the books of old from the Pen of God, the Lord of all beings, hath been made manifest. When that which was hidden was revealed and that which was concealed appeared, the people arose in opposition save those who took refuge in the stronghold of the protection of their Lord, the Mighty, the All-Forgiving. 3 قد ظهر ما كان مسطوراً في كتب القبل من قلم الله مالک الرقاب فلما ظهر ما هو المستور وبرز ما هو المكنون اذا قام الناس على الاعراض الا الذين آووا في حصن عصمة ربهم العزيز الغفار
- 4 We have ordained for every soul a station beneath the shadow of My Most Great Mercy. Blessed is he who hath attained thereunto and woe unto every denier and infidel. 4 انا قدردنا لكل نفس مقاماً في ظلّ رحمتي الكبرى طوبى لمن فاز به وويل لكل معرض كفار
- 5 When thou hast been honored with My remembrance, give thanks unto thy Lord for having remembered thee in the prison and revealed verses unto thee. Remember thy wife on My behalf and say: Give thanks unto thy Lord for having attained unto His days and heard His call which hath been raised from this Station. The Glory be upon thee and upon her and upon thy son and upon those who have attained unto the Sovereign of Days. 5 انك اذا فزت بذكرى ان اشكر ربك بما ذكرتك في السجن و انزل لك الآيات ان اذكر ضلعك من قبلى قل ان اشكرى ربك بما فزت بأيامه و سمعت ندائه الذى ارتفع من هذا المقام البهاء عليك و عليها و على ابنك و على الذين فازوا بسطان الأيام

BLIB_Or15730.070b

BH07283*To: Aqa Muhammad Ibrahim Qaf**Date: 1296 ? [1878-1879]*

- 1 He is the One Who calls between earth and heaven by His Most Exalted, Most Glorious Name 1 هو المنادى بين الأرض و السماء باسمه العلى الأبى
- 2 This is a mention from Us to one who has attained the presence and believed in God, the Lord of the worlds. 2 هذا ذكر من لدنا لمن فاز باللقاء و آمن بالله رب العالمين

- 3 Know that thy letter which Our Name sent in the kingdom of creation hath been presented by the servant who standeth before the Throne. Verily thy Lord is the Hearer, the Answerer. We have heard and answered thee through Our grace, for We are the All-Bountiful, the All-Generous.
- 4 Verily she who did what she did erred and disobeyed her Lord and committed a grievous transgression. Thou shouldst not object to her - leave her to herself. Verily thy Lord is the Ruler over what He willeth. Such matters from the beginning should be conducted with kindness. This is what God hath decreed in His Gracious Book. And if you were not pleased with her actions, no blame attacheth to you.
- 5 As for the loss caused by the child, leave it to God, exalted be His glory, and be mindful of the wisdom mentioned in the Books and Tablets. The glory be upon thee and upon those with thee.
- 3 فاعلم قد حضر كتابك الذي ارسله اسمنا في ملكوت الانشاء و عرضه العبد الحاضر لدى العرش ان ربك هو السامع المجيب سمعنا و اجبتناك فضلاً من عندنا و انا الفضل الكريم
- 4 ان التي فعلت ما فعلت انها اخطأت و عصت ربها و انت بعضيان عظيم انك لا تتعرض عليها دعها بنفسها ان ربك هو الحاكم على ما يريد امثال اين امور از اول بايد بمعروف واقع شود هذا ما حكم به الله في كتابه الكريم و شما اگر راضی بعمل او نبوده ايد باسی بر شما نیست
- 5 و خسارتی که از طفل واقع شد بحق جلّ جلاله و اگذارید و بحکمت مذکوره در کتب و الواح ناظر باشید البهاء عليك و علی من معک

BLIB_Or15730.053b

BH07365

*To: Haji Siyyid Javad**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Glorious
- 2 O Javad! Upon thee be the Glory of God and His mercy! Thy letter hath reached Us and the servant in attendance before the Face hath read it, and We have heard its contents, as a mercy from Us. Verily thy Lord is the All-Forgiving, the All-Merciful. By My life! Thou wert present before the Face. Nothing escapeth the knowledge of thy Lord. He is, verily, the All-Encompassing, the All-Knowing.
- 3 Grieve not over anything. He is with thee and will aid thee through His grace. He is, in truth, the All-Bountiful, the All-Informed. Drink thou the living waters of My loving-kindness in My days, and recognize the value of My favors. By God's life! There is nothing like unto them in all creation. To this beareth witness My Pen, and beyond it My Tongue which speaketh in the kingdom of Mine utterance that there is no God but Me, the All-Knowing, the All-Informed. The Glory be upon thee and upon those who are with thee and upon those who have believed in God, the Lord of the heavens and
- 1 هو الأقدس الأبهى
- 2 يا جواد عليك بهاء الله و رحمته قد حضر كتابك و قرأه العبد الحاضر لدى الوجه و سمعنا ما فيه رحمة من عندنا ان ربك هو الغفور الرحيم لعمري قد كنت حاضراً لدى الوجه ان ربك لا يعزب عن علمه من شيء انه هو المهيمن العليم
- 3 لا تحزن من شيء انه معك و يؤيدك فضلاً من عنده انه هو الفضل الخبير ان اشرب كوثر عنايتي في ايامي ثم اعرف قدر الطافى لعمرك الله ليس لها شبه في الابداع يشهد بذلك قلبي و عن ورائه لساني الذي ينطق في ملكوت بياني انه لا اله الا انا العليم الخبير البهاء عليك و على من معك و على الذين آمنوا بالله رب السموات و الارضين

of the earth. Turn thou unto the ocean of reunion that thou mayest attain unto the presence of God, the Mighty, the Most Praised.

توجّه الى بحر الوصال لتكون فائزاً بقاء الله العزيز الحميد

BLIB_Or15730.068d

BH06969

To: Karbalai Ghulam-Rida

Date: 1296 ? [1878-1879]

- 1 He is the Most Great, the Most Glorious! 1 هو الأعظم الأبهى
- 2 From this station We make mention of him who was named Ghulam before Rida, that he may rejoice in the remembrance of his Ancient Lord. We have remembered those who have turned to God throughout the nights and days, as attested by Him Who possesses knowledge of all things in a perspicuous Book. 2 أنا نذكر من هذا المقام من سمى بغلام قبل رضا ليفرح بذكر موليه القديم أنا ذكرنا الذين اقبلوا الى الله في الليالي والأيام يشهد بذلك من عنده علم كل شيء في لوح مبين
- 3 By God! The gate of heaven hath been opened by the Most Great Key, and the Lord of Eternity hath come with mighty sovereignty. Among the people are those who have cast aside the Truth and followed falsehood - We testify that they are among the perishing ones. Blessed is he who hath turned and attained! By the life of God, he shall soon find himself in a glorious station. 3 تالله قد فتح باب السماء بالمفتاح الأعظم واتى مالك القدم بسلطان عظيم من الناس من نبذ الحق و اتبع الباطل نشهد انه من الهالكين نعيماً لمن اقبل و فاز لعمر الله سوف يرى نفسه في مقام منير
- 4 How many a servant desired the Face, yet when it appeared from the horizon of Revelation, turned away from God, the Lord of all worlds. He worshipped naught but delusion and followed naught but the doubts of the suspicious ones. 4 كم من عبد اراد الوجه فلما ظهر من افق الظهور اعرض عن الله رب العالمين انه ما عبد الا الموهوم ولا يتبع الا ظنون المريبين
- 5 Say: This is the Day of God! He hath come with the truth, were ye of those who know. Nothing should be mentioned therein save God alone - to this testifieth every assured and knowing one. Thus hath the Most Great Ocean sprinkled forth from this wondrous station. Praise be to God, the Lord of the worlds. 5 قل هذا يوم الله انه اتى بالحق لو انتم من العارفين ولا ينبغي ان يذكر فيه الا الله وحده يشهد بذلك كل موقن عليم كذلك رشح البحر الأعظم من هذا المقام البديع الحمد لله رب العالمين

BLIB_Or15719.089a

BH06960*To: Muhammad Rashid**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 We have sent down the verses in the tongue of the people of Persia and dispatched them to the Arabs, and We have sent down the verses to the Persians in a clear Arabic tongue. Verily, He doeth what He willeth through His sovereignty. No one may object to Him, for He is the Almighty, the Powerful. He giveth and withholdeth. Within His grasp is the Kingdom of Names. There is none other God but Him, the Single, the All-Informed. 2 أنا أنزلنا الآيات بلسان اهل الفارس و ارسلناها الى الأعراب و انزلنا الآيات للأعجم بلسان عربيّ مبين أنه يفعل ما يشاء بسلطانه ليس لأحد ان يعترض عليه أنه هو المقتدر القدير يعطي و يمنع في قبضته ملكوت الأسماء لا اله الا هو الفرد الخبير
- 3 Blessed be the soul that hath acknowledged what He possesseth of strength, power and grandeur, and woe unto every ignorant one who hath denied God's grace, the Lord of all worlds. 3 طوبى لنفس اعترف بما هو عليه من القوة و القدرة و الكبرياء و ويل لكل جاهل انكر فضل الله رب العالمين
- 4 Give thanks unto God, for My Most Exalted Pen hath moved and revealed that which God hath made the Water of Life for all who dwell in the realm of possibilities, and the Most Great Medicine for those who have been afflicted with poison, and a light for this darkness that hath encompassed all who are in the heavens and on earth. 4 ان اشكر الله بما تحرك قلبى الأعلى و انزل ما جعله الله ماء الحيوان لأهل الامكان و الدرياق الأعظم لمن ابتلى بالسّم و نوراً لهذه الظلمة التي احاطت من في السموات و الأرضين
- 5 This is a Book from Us to whomever is on earth. Verily, he who hath heard My call - it hath been sent down for him in truth. He is, in truth, the All-Knowing, the All-Informed. 5 هذا كتاب من لدنا لمن على الأرض ان الذى سمع ندائى انه نزل له بالحق انه هو العلم الخبير
- 6 Thus hath the Tongue of Revelation spoken while in this prison, firm and impregnable. 6 كذلك نطق لسان الوحى اذ كان في هذا السجن المحكم المتين

BLIB_Or15697.160b

BH06915*To: Mulla Muhammad Hasan**Date: 1296 ? [1878-1879]*

- 1 In the name of the One True All-Knowing God! 1 بنام يگنا خداوند دانا
- 2 Today those souls who have been illumined by the lights of the Sun of Truth and have drunk from the choice wine of the utterance of the All-Merciful must strive with utmost effort 2 اليوم بايد نفوسيكه از انوار آفتاب حقيقت منور شده‌اند و از حريق بيان رحمن آشاميده‌اند بكمال سعى در هدايت ناس مشغول شوند اينست عمل

to guide humanity. This is the greatest deed in God's Book and the most noble station which hath been mentioned by the tongue of the Prophets and Messengers:

- 3 "O My loved ones! Arise to serve the Cause, then rend asunder the veils of idle fancy through My Name, the Self-Subsisting, with the wisdom wherewith the Tablets of the world have been adorned. Verily your Lord, the All-Knowing, is the All-Informed. Leave behind what the people possess and take what cometh to you from God, the Lord of all worlds."
- 4 Night and day they were occupied with the remembrance of Truth, but when He appeared from the horizon of creation, all became engaged in rejection and protest, save those souls whom the hand of God's power did protect.
- 5 We, from this most exalted Station, send Our greetings upon the faces of the people of Baha who have turned with radiant faces toward the Supreme Horizon - the Station wherein was raised the Call of God, the Lord of Names. He, verily, is the Expositor, the All-Knowing, the All-Wise.

اعظم در کتاب الهی و مقام اکرم الذی ذکر بلسان
التبیین و المرسلین

3 یا احبائى قوموا على الأمر ثم اخرجوا حجب
الموهوم باسمى القيوم بالحكمة التى طرز بها الواح
العالم ان ربكم العليم هو الخبير دعوا ما عند الناس
وخذوا ما يأتىكم من لدى الله رب العالمين

4 در لیلای و ایام بذكر حق مشغول بودند ولكن
چون از افق ابداع ظاهر جميع باعراض و
اعتراض مشغولند مگر نفوسى كه يد قدرت الهی
حفظشان فرمود

5 انا نكبر من هذا المقام الأعلى على وجوه اهل
البهاء الذين توجهوا بوجوه بيضاء الى الأفق الأعلى
المقام الذى فيه ارتفع نداء الله مالک الأسماء انه
هو المبین العليم الحكيم

BLIB_Or15710.272, BLIB_Or15719.089b

BH07148

Date: 1296 ? [1878-1879]

- 1 In the Name of the Goal of all the worlds!
- 2 Blessed are those souls who in this divine Day have attained unto the infinite outpourings. Every deed that appeareth today purely for the sake of God is the king of deeds, and every goodly attribute that is manifested by anyone is and shall be the sovereign of attributes, inasmuch as this Day is associated with God, exalted be His glory.
- 3 Thy letter hath come before Us and the servant in attendance hath read it. We have answered thee with this clear Book. Thy petition was presented before the Most Holy Court. God willing, thou shalt attain unto this most wondrous answer which hath descended from the heaven of favor and act according to that which God loveth.
- 4 Know thou the value of this bounty, for nothing that existeth on earth can equal the words of God. He Who possesseth the

1 بنام مقصود عالمیان

2 طوبی از برای نفوسیکه در یوم الهی بفیوضات
نامتناهیة فائز شدند هر عملیکه الیوم خالصاً لوجه
الله ظاهر شود سلطان اعمالست و هر صفت نیکی
که از احدی ظهور نماید مالک صفات یوده و
خواهد بود چه که این یوم منسوب بحق جل
جلاله است

3 قد حضر کتابک لدى الوجه و قرأه العبد الحاضر
اجبتناک بهذا الكتاب المبین عریضات در
ساحت اقدس حاضر انشاء الله بلین جواب ابداع
که از سماء عنایت نازل شده فائز شوی و به ما
یحبه الله عامل

4 قدر این فضل را بدان چه که بکلمات حق معادله
نمینماید آنچه در ارض مشهودست یشهد بذلک

knowledge of the Book beareth witness unto this. Strive thou to attain unto that which shall cause thy mention to endure throughout the kingdom of earth and heaven. Verily thy Lord is the All-Wise Teacher.

- 5 The glory rest upon thee and upon whosoever hath attained unto this mighty Cause.

من عنده علم الكتاب جهد نما تا بامری فائز شوی
که ذکرش بدوام ملک و ملکوت باقی و پاینده
ماند آن ربّک هو المعلمّ الحکیم

5 البهاء عليك وعلى من فاز بهذا الأمر العظيم

BLIB_Or15715.310b

BH07167

Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Great! In the midst of sorrows moveth the Pen of the Most Merciful and maketh mention of all created things, that perchance they may cast away what they possess and turn toward the Most Exalted Horizon - the station wherein the Lord of Names proclaimeth: "There is none other God but Me, the Mighty, the All-Praised."

O kings! Hearken ye unto My call and then judge fairly in My Cause. How long will ye follow your desires? Follow Him Who hath come with manifest sovereignty. He desireth to draw you nigh unto Him and to deliver you from that wherein ye are immersed. He, verily, is the Deliverer, the Savior, the Mighty, the Generous. By My life! That which ye possess shall profit you not. Soon shall ye find yourselves in manifest loss.

O peoples of the earth! Do ye deny Him Who speaketh the truth? Be fair and be not of the heedless. Cast away what ye have taken through your desires and take what ye have been commanded by God, the Lord of all worlds. Thus have We made mention of them that exist and make mention of him who desireth to drink the choice wine sealed from the cup of the bounty of his Lord, the Forgiving, the Merciful. Adorn thy temple with the robe of holiness and thy heart with the remembrance of Me, the Gracious.

هو الأقدس الأعظم في بحبوحة الأحران يتحرّك
قلم الرّحمن و يذكر اهل الامكان لعلّ يدعون ما
عندهم و يتوجّهون الى الأفق الأعلى المقام الذي
فيه ينطق مالک الأسماء لا اله الا انا العزيز الحميد
يا معشر الملوك ان استمعوا ندائي ثم انصفوا في
امري الى م تتبعون اهوائكم ان اتبعوا من اتى
بالحقّ بسلطان مبين انه اراد ان يقربكم اليه وينجيكم
عما غرقتم فيه انه هو المنجي المنقذ العزيز الكريم
لعمري لا ينفعكم ما عندكم سوف تجدون انفسكم
في خسران مبين

يا ملأ الأرض أ تنكرون من ينطق بالحقّ ان
انصفوا ولا تكونوا من الغافلين ضعوا ما اخذتموه
بأهوائكم و خذوا ما امرتم به من لدى الله ربّ
العالمين كذلك ذكرنا من في الامكان و نذكر من
اراد ان يشرب الرّحيق المختوم من كأس عناية
ربه الغفور الرّحيم

زين هيكلك برداء التقديس و قلبك بذكرى
الجميل

BLIB_Or15715.321c

BH07803*To: Muhammad Husayn Khan Ba'i Bahai, in Abadih**Date: 1296 ? [1878-1879]*

1 He is the Most Ancient, the Most Generous

1 هو الأقدم الأكرم

2 This is a Book We have sent down in truth to give glad tidings to the people of this wondrous Day. All things have rejoiced at the appearance of God and His sovereignty, yet most people are among the heedless. They follow the evil one and deny Him Who hath come unto them with this mighty Name. The horizons have been illumined with the light of His countenance, yet the people remain behind a clear veil.

2 كتاب انزلناه بالحق ليبشّر الناس بهذا اليوم البديع قد استفرح كل شيء بظهور الله و سلطانه ولكن الناس اكثرهم من المعرضين يتبعون الطاغوت وينكرون من اتيتهم بهذا الاسم العظيم قد فازت الآفاق بأنوار الوجه ولكنّ القوم في حجاب مبين

3 We called unto them from the right side of the snow-white spot, this most exalted station, yet the names remain behind a thick veil. Verily, whosoever holdeth fast today to the cord of God is among the triumphant ones, and whosoever denieth Him is among those who have disbelieved and turned away from God, the Single, the All-Informed. Thus hath the Truth spoken among creation. Blessed are the people who have heard the call of God, the Mighty, the Praiseworthy. When thou hast attained unto the verses of God and heard His call, turn thy face toward thy Lord and say: "Praise be unto Thee, O Thou Who art the Desired One, and glory be unto Thee, O Splendor of the worlds!"

3 قد ناديناهم من الجانب الأيمن من البقعة البيضاء هذا المقام الأعلى ولكنّ الأسماء في حجاب غليظ أنّ الذي تمسك اليوم بحبل الله أنّه من الفائزين والذي انكر أنّه ممّن كفر وأعرض عن الله الفرد الخبير كذلك نطق الحق بين الخلق طوبى لقوم سمعوا نداء الله العزيز الحميد أنّك اذا فزت بآيات الله و سمعت ندائه ولّ وجهك شطر ربّك و قلّ لك الحمد يا أيها المقصود و لك الثناء يا بهاء العالمين

BLIB_Or15696.058b

BH07919*To: Siyyid Ahmad, in Hamadan**Date: 1296 ? [1878-1879]*

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهى

2 O peoples of the world! Harken unto the call of the Lord of eternity. He, verily, commandeth you to observe righteousness and God-consciousness, and acquainteth you with that which shall profit you throughout the eternity of God, the Lord of all worlds. Turn not your attention to the world and its concerns, but rather turn your hearts toward the abode of the Beloved,

2 يا اهل العالم ان اسمعوا نداء مالك القدم أنّه يأمركم بالبرّ و التقوى و يعرفكم ما ينفعكم بدوام الله ربّ العالمين لا تلتفتوا الى الدنيا و شؤوناتها توجهوا بالقلوب الى مقرّ المحبوب المقام الذى ينادى كل ما فيه أنّه لا اله الا هو العليم الخبير

the station wherein everything therein proclaimeth: "There is none other God but Him, the All-Knowing, the All-Informed."

- 3 O My loved ones! We counsel you to observe that which We have revealed in the Book. Hold fast unto it and be not of the heedless ones. Cast behind you the tales of old and cleave unto this Most Great Announcement. By God! It sufficeth you in truth, as every fair-minded and discerning one doth testify.
- 4 Thus have We made mention of thee, that thou mayest become aware of the favor of thy Lord Who maketh mention of thee in this impregnable fortress. Convey My greetings unto thy wife. We have formerly remembered her as a token of Our grace. Verily thy Lord is the All-Remembering, the All-Knowing. Give her the glad-tidings, from Me, of this wise remembrance.

3 يَا احِبَّائِي اَنَا نوصيكم بما انزلناه في الكتاب تمسكوا به ولا تكونن من الغافلين دعوا القصص الاولى عن ورائكم و تمسكوا بهذا النبأ العظيم لعمر الله انه يكفيكم بالحق يشهد بذلك كل منصف بصير

4 كذلك ذكرناك لتطلع بفضل موليك الذي يذكر في هذا الحصن المتين كبر من قبلي على وجه ضلعك انا ذكرناها من قبل فضلاً من عندنا ان ربك هو الذاكر العليم وبشرها من قبلي بهذا الذكر الحكيم

BLIB_Or15697.129b

BH07578

To: *Shaykh Abdu'l-Husayn, in Jiddih/Mecca*

Date: 1296 ? [1878-1879]

- 1 He is the Ever-Abiding, the Everlasting
- 2 Blessed is He in Whose hand is the kingdom of verses. He, verily, is the All-Powerful, the All-Knowing, the All-Wise.
- 3 He calleth out at all times: O concourse of possibilities! By God, the All-Merciful hath appeared with a sovereignty that hath subdued all who are in the heavens and on earth. O people! By God, the Most Great Spectacle hath appeared and the Lord of Destiny proclaimeth with His most exalted Call: This is the Day wherein what was hidden in the Treasury of God, the Mighty, the Inaccessible, hath been revealed. Say: The Promise hath come, and the Promised One calleth aloud, were ye of them that hear. All things have been honored through the sovereignty of His Revelation, yet the people are in evident delusion.
- 4 When thou hast attained to the lights of the Tablet and recited the verses of God, say: Praise be unto Thee, O my God, for having made Thyself known unto me, shown me Thy horizon, and remembered me in Thy prison. I beseech Thee to make me steadfast in Thy Cause, a servant unto Thy Countenance, and one gazing upon Thy face. Thou art He through Whose

1 هو الباقي الدائم

2 تبارك الذي بيده ملكوت الآيات انه هو المقتدر العليم الحكيم

3 انه ينادي في كل الاحيان يا ملاء الامكان تالله قد ظهر الرحمن بسلطان غلب من في السموات و الارضين يا معشر البشر تالله قد ظهر المنظر الأكبر و مالک القدر ينادي بأعلى النداء هذا يوم فيه ظهر ما هو المستور في كنز الله العزيز المنيع قل قد اتى الوعد و الموعود ينادي ان انتم من السامعين قد تشرف كلشئ بسلطان الظهور ولكن القوم في وهم مبين

4 اذا فزت بأنوار اللوح و قرأت آيات الله قل لك الحمد يا الهى بما عرفتني نفسك و اريتني افك و ذكرتني في سجنك اسئلك بأن تجعلني مستقيماً على امرک و خادماً لطلعتک و ناظراً الى وجهک

power all things have testified that there is no God but Thee, أنت الذي شهدت بقدرتك الكائنات لا اله
the Most High, the All-Knowing. إلا أنت العليّ العليم

BLIB_Or15734.2.003

BH07768

To: Aqa Muhammad Hasan, in M Sh

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 The fragrances of inner meanings have wafted and that which was hidden in God's treasury, the Lord of creation, has been manifested. We make mention of those who have drawn nigh unto God and turned towards the Most Exalted Horizon, that they may rejoice in what has flowed from His Pen, the One ascendant over all servants. 2 قد هبّت رائحة المعاني وظهر ما هو المكنون في كنز الله مالک الایجاد انا نذكر الذين تقربوا الى الله وتوجهوا الى الأفق الأعلى ليفرحوا بما جرى من قلبه المهيمن على العباد
- 3 We have recognized thy turning to the Countenance and have revealed for thee that which has caused the sweet-scented breeze of the All-Merciful to be diffused throughout all possibility. 3 انا عرفنا توجهك الى الوجه و انزلنا لك ما تضوعت به نفحة الرحمن في الامكان
- 4 When My melodies have attracted thee to the horizon of My knowledge and the Kawthar of My utterance has intoxicated thee, turn thy face toward the Prison and say: 4 اذا جذبتك نغماتي الى افق عرفاني واسكرک کوثر بیانی ول وجهک شطر السجن و قل
- 5 I call upon Thee, O Thou Who art wronged, and I remember Thee, O Thou Who art imprisoned. I testify that Thou art He Who hath endured tribulations in the path of God, the Lord of Names, and hath drunk from the cup of sorrows by reason of what the hands of the infidels have wrought. I beseech Thee, O Beloved of the world and Lord of eternity, to assist me to love Thee and to be content with Thy pleasure, and to make me steadfast in this Cause whereby feet have slipped. 5 انادیک یا ایها المظلوم و اذکرک یا ایها المسجون اشهد انک انت الذي حملت البأساء في سبيل الله مالک الأسماء و شربت من كأس البلاء بما اكتسبت ایدی الذين كفروا بالله رب الأرباب استلک یا محبوب العالم و مالک القدم بأن تؤیّدنی علی حبک و رضائک و تجعلنی مستقيماً علی هذا الأمر الذي به زلت الأقدام

BLIB_Or15730.066c

BH07764*To: Aqa 'Ali, in N Sh**Date: 1296 ? [1878-1879]*

- 1 He is the One Who dominates what has been! The Herald proclaimed when the Lord of creation appeared, yet the servants remain in evident drunkenness. The wine of idle fancy has so seized them that they are kept from recognizing this wondrous Day.
- 2 Say: This is God's Day through which every glorious tablet has been adorned. Blessed is the tomb over which the breeze of God has wafted, and the nostrils that have inhaled His wondrous fragrance. Blessed is the earth that He has made the resting place of His feet, and the dwellings that have been honored by the lights of His countenance, and the soul that has attained His glorious presence.
- 3 O servants of the All-Merciful! Do not deprive yourselves of meeting Him in this Day and of the bounties your Lord, the Merciful, has ordained therein. Say: Leave behind what you have acquired and heard, then hearken to that which the Dove of Revelation warbles upon the branches of the Tree of Eternity from God, the Lord of the worlds.
- 4 Thus have We remembered you and caused you to hear, that you may thank your All-Knowing Lord. Glory be upon you and upon him who has rent asunder the veils through this Name, whereby every heedless doubter was struck with fear.

1 هو المهيمن على ما كان قد نادى المناد اذ اتى
مالك الایجاد ولكن العباد فى سكر مبين قد
اخذهم سكر الهوى على شأن منعوا عن عرفان
هذا اليوم البديع

2 قل هذا يوم الله الذى به زين كل لوح عظيم طوبى
لرمس مرت عليه نسمة الله و لشم وجد عرفه
البديع و طوبى لأرض جعلها الله موطن قدميه و
لديار تشرفت بأنوار الوجه و لنفس فازت بلقائه
العزیز

3 يا عباد الرحمن لا تمنعوا انفسكم عن لقاء هذا اليوم
و ما قدر فيه من عنايات ربكم الرحيم قل دعوا
ما اخذتم و سمعتم ثم استمعوا ما تنطق به حمامة
الوحى على افنان دوحة البقاء من لدى الله رب
العالمين

4 كذلك ذكرناك و اسمعناك لتشكر ربك العليم
البهاء عليك و على من خرق الأجباب بهذا الاسم
الذى به فرج كل غافل مريب

INBA15:287a, INBA26:288b

BH07548*To: Haydar, in Najafabad**Date: 1296 ? [1878-1879]*

- 1 In the name of the one God
- 2 O Haydar, beseech God that there may be manifested from thee that which befitteth and conformeth to thy name. The purpose of these words is not transgression and corruption, but rather it hath been and shall be steadfastness in the Cause of God.

1 بنام خداوند یگا

2 ای حیدر از حق بخواه که از تو ظاهر شود آنچه
مطابق و موافق اسم تو است و مقصود از این
کلمه تعدی و فساد نیست بلکه استقامت بر امر
الله بوده و خواهد بود

- 3 If today one should conquer the whole world, he hath not been nor shall he be, in the sight of God, powerful and triumphant. But if he remaineth unperturbed in the Cause of God despite the clamor of the idolaters and hypocrites, We bear witness that he is indeed the Strong, the Trustworthy.
- 4 Conflict and contention have been forbidden in this Most Great Revelation. All are commanded to wisdom, and God Himself is powerful and mighty. If He so willeth, He can take hold of the entire world through a single word, as every insightful and assured one doth testify.
- 5 Blessed is he who readeth the Tablet of Ra'is and what the All-Merciful hath revealed in the Tablets. The glory be upon the people of Baha from God, the Exalted, the Great.
- 3 اگر امروز شخصی جمیع عالم را مستخر نماید اولدی الحق قوی و غالب نبوده و نخواهد بود و اگر در امر الله از ضوضای مشرکین و منافقین مضطرب نشود نشهد انه لهو القوى الامین
- 4 نزاع و جدال در این ظهور اعظم مرتفع شده کل بحکمت مأمورند و حق خود قادر و مقتدر است و اگر بخواد جمیع عالم را بکلمه ای اخذ مینماید یشهد بذلك کل موقن بصیر
- 5 طوبی لمن یقرء لوح الرئیس و ما انزله الرحمن فی الألواح البهآء علی اهل البهآء من لدی الله العلیّ العظیم

BLIB_Or15715.372a

BH07493

*To: Mirza Masih, in Qazvin**Date: 1296 ? [1878-1879]*

- 1 He is the Light shining from the horizon of eternity
- 2 Behold the handiwork of God and His signs that have filled the East and the West of the earth. Take heed, O ye who are endowed with insight! Observe and ponder that which We have manifested through Our sovereignty. He, verily, is the Mighty, the Bestower.
- 3 We have made the spring a source for the earth, and the trees its limbs, and We have clothed it with garments of grass and flowers. Take heed, O ye who are endowed with understanding!
- 4 How many are the lowly who observe and ponder the handiwork of God, and how many are the mighty who pass by it in heedlessness. Thus have We sent down the verses and manifested that which illumineth the hearts of the righteous.
- 5 O thou who gazeth toward My most exalted horizon! Hearken unto the call of the Wronged One from the prison of Akka. He calleth aloud and summoneth all to God, the Self-Sufficient, the Most High.
- 1 هو النور المشرق من افق البقاء
- 2 ان انظروا فی صنع الله و آیاته انها ملئت شرق الأرض و غربها ان اعتبروا یا اولی الابصار ان انظروا و تفکروا فیما اظهرنا بسلطان من عندنا انه لهو العزيز الوهاب
- 3 انا قد جعلنا العین للأرض عیناً و الأشجار جوارحها و البسناها اثواب الکلا و الأزهار ان اعتبروا یا اولی الأفكار
- 4 کم من صغیر ينظر و يتفکر فی صنع الله و کم من کبیر يمرّ حین غفلة عنه کذلک انزلنا الآيات و اظهرنا ما انارت به افئدة الأبرار
- 5 یا ایها الناظر الی افقی الأعلى ان استمع نداء المظلوم من سجن عکا و انه ینادی بأعلى النداء و يدع الكل الی الله الغنی المتعال

- 6 Be thankful to thy Lord at morn and eventide, then remember Him throughout the watches of the night and at the ends of the day.
- 6 ان اشكر ربك في الغداة والعشي ثم [اذكره] آناء الليل واطراف النهار

BLIB_Or15730.063b, AQA5#174 p.233

BH07553

To: Shaykh Kazim Samandar, in Qazvin

Date: 1296 ? [1878-1879]

- 1 In the name of the Glory of the worlds!
- 1 بنام بهاء عالمیان
- 2 O Samandar! God willing, through the favors of the Lord of Power thou shalt in all conditions be turned toward the Most Great Horizon.
- 2 ای سمندر انشاء الله بعبایت مالک قدر در کلّ احوال بمنظر اکبر ناظر باشی
- 3 Thy letter was received time after time, and thy call attained the honor of being heard. Thine acceptance was witnessed and thy call was heard. Verily He heareth and seeth, and verily He is the All-Hearing, the All-Seeing.
- 3 مکتوب شما مرّة بعد مرّة رسید و ندای شما بشرف اصغا فائز گشت اقبال دیده شد و ندایت شنیده شد آنه یسمع و یری و آنه هو السميع البصير
- 4 In all conditions thou must be occupied with promoting the Cause of God, but with wisdom. And to those souls who have turned toward the realm of Oneness and are gazing toward the Most Exalted Horizon, convey to all of them My greetings, and at all times give them to drink from the choice wine of steadfastness in the Name of Truth, that ancient tales and false reports and vain imaginings may not prevent them from the Most Holy Court.
- 4 باید در کلّ احوال بترویج امر الهی مشغول باشی ولكن بحکمت و نفوسیکه بشطر احدیه توجه نمودند و بافق اعلی ناظرند جمیع را تکبیر برسان و در کلّ احیان باسم حقّ از رحیق استقامت عطا نما تا قصص اولیه و اخبار کاذبه و شؤونات هوائیه ایشان را از ساحت اقدس منع نماید
- 5 Blessed art thou for having fulfilled God's Covenant and for having called the people unto Him, and blessed is thy brother and those who are related to thee and those who have believed in the One, the All-Informed.
- 5 طوبی لک بما وفیت بميثاق الله و دعوت الناس اليه و لأخیک و للذين نسبوا اليک [و الذين] آمنوا بالفرد الخبير

BLIB_Or15697.229, AYBY.043

BH07749*To: Baha'is of Sarvistan**Date: 1296 ? [1878-1879]*

- 1 In the Name of the Mighty, the Triumphant 1 بسمه القدير الغالب
- 2 The Book hath testified to that which the Wronged One testified at the beginning and the end. O peoples of the earth! Harken unto My call. By God! It will draw you nigh unto My Kingdom. Blessed is the soul that hath attained, and woe unto the deniers. 2 قد شهد الكتاب بما شهد به المظلوم في المبدء و المآب يا اهل الأرض ان استمعوا ندائي تالله انه يقربكم الى ملكوتي طوبى لنفس فازت و ويل للمنكرين
- 3 When the horizon of Revelation was illumined and the Promised One appeared, the people denied God, the Mighty, the Praised. Among them were those who said: "That which we heard not from our forefathers hath not appeared." And among them were those who said: "I have believed in Thee, O God of all who are in the heavens and on earth." 3 فلما انار افق الظهور واتى الموعد كفر الناس بالله العزيز الحميد منهم من قال ما ظهر ما سمعناه من آباءنا و منهم من قال قد آمنت بك يا الله من في السموات و الأرضين
- 4 This is a day wherein the raven hath croaked and the standard of tyranny hath been raised through that which the hands of the idolaters have wrought - they who cast aside God and took that which Satan commanded them. Thus doth My Most Exalted Pen recount unto thee that thou mayest be of them that rejoice. 4 هذا يوم فيه نعب الغراب و ارتفعت راية الظلم بما اكتسبت ايدي المشركين الذين نبذوا الله و اخذوا ما امرهم به الشيطان كذلك يقص لك قلبي الأعلى لتكون من الفرحين
- 5 Blessed is the soul that hath attained unto My remembrance and taken My wondrous Book. O My loved ones! Be patient in what hath befallen the trustees of God and put your trust in Him in all matters. Verily He heareth and seeth. There is no God but Him, the Mighty, the Praised. 5 طوبى لنفس فازت بذكرى و اخذت كتابي البديع يا احبائي ان اصبروا فيما ورد على امانة الله و توكّلوا عليه في الأمور انه يسمع و يرى لا اله الا هو العزيز الحميد

INBA51:446, BLIB_Or15734.2.015b,
LHKM3.178b

BH07779*To: Ghulam Rida father of Mihdi, in Shahrud**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy 1 هو الأقدس
- 2 Say: I am the one who, O my God, has fled from my self to the ocean of Thy bounty and has turned away from all else but Thee, directing myself to Thy face. I beseech Thee, O Beloved 2 قل انا الذي يا الهى هربت من نفسي الى بحر فضلك و اعرضت عن دونك متوجّهاً الى

of the world and Goal of the nations, to draw me ever closer to Thee in all conditions and to grant me from the ocean of Thy generosity that which Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art the Almighty, from Whose knowledge nothing escapes. Thou doest what Thou wilt in Thy dominion and decreest what Thou pleasest.

وجهك اسئلك يا محبوب العالم و مقصود
الأمم بأن تقرّبي في كلّ الأحوال اليك و
ترزقني من بحر جودك ما قدرته لأصفيائك و
امنائك انك انت المقتدر الذي لا يعزب عن
عليك من شيء تفعل في الملك ما تشاء و تحكم
ما تريد

3 O Lord! Illumine my heart with the light of Thy knowledge and my face with the lights of Thy countenance. Then grant me the good of this world and the next, and that which benefits me in all the worlds of Thy worlds.

3 اي ربّ نور قلبي بنور معرفتك و وجهي بأنوار
وجهك ثم ارزقني خير الدنيا والآخرة و ما ينفعني
في كلّ عالم من عوالمك

4 O Lord! Have mercy on this seeker who has sought the Ka'bah of Thy presence, and this approaching one who has drawn near to the pavilion of Thy outpouring and has raised the hand of hope to the heaven of Thy favors and gifts. All things testify to Thy power and might. There is no God but Thee, the All-Knowing, the All-Wise, the All-Giving, the All-Bountiful.

4 اي ربّ فارحم القاصد الذي قصد كعبة لقاءك
و المقبل الذي اقبل الى سرادق فيضك و رفع
يد رجائه الى سماء الطافك و مواهبك يشهد كلّ
شيء بقدرتك و اقتدارك لا اله الا انت العليم
الحكيم المعطي الكريم

INBA15:323b, INBA26:327a, BLIB_Or15696.018a,
BLIB_Or15734.2.074

BH07708

To: Ghulam-Husayn, in Shiraz

Date: 1296 ? [1878-1879]

1 He is the Mighty, the All-Wise

1 هو العزيز الحكيم

2 God testifieth that there is none other God but Him, and He Who speaketh is indeed the Single One, the All-Informed. He is the Manifestation of His Cause, the Dawning-Place of His Revelation, and the Dayspring of His Will to all who are in the heavens and on earth, yet the people are in manifest error. They have lost who denied the signs of God and His clear and luminous proof.

2 شهد الله انه لا اله الا هو و الذي ينطق انه هو
الفرد الخبير انه مظهر امره و مطلع وحيه و مشرق
المشيّة لمن في السموات و الأرض ولكنّ القوم
في وهم مبين قد خسر الذين كفروا بآيات الله و
برهانه الظاهر المنير

3 We have sent down the Book and revealed the Cause in such wise that none denied it save every hostile doubter. Blessed is he who hath cast away the abode of fancy, turning unto the stronghold of certitude. He is indeed of the people of Baha in the Crimson Tablet. Thus hath the King of Names testified in His mighty Book. Say: This is a Day wherein all things cry out and bear witness unto the Lord of Names, yet most of the people remain heedless. When thou hast attained unto

3 قد انزلنا الكتاب و اظهرنا الأمر على شأن لم ينكره
الا كلّ معتد مريب طوبى لمن نبذ بيت الوهم
مقبلاً الى حصن اليقين انه من اهل البهاء في
الصّحيفة الحمراء كذلك شهد سلطان الأسماء في
كتاب العزيز قل هذا يوم فيه ينادى كلّ الأشياء
و تشهد ممالك الأسماء ولكنّ الناس اكثرهم من
الغافلين انك اذ فزت بلوحى ان اشكر الله ربّك

My Tablet, give thanks unto God, thy Lord and the Lord of all who are in the heavens and earths. Glory be upon thee and upon him who hath turned unto the Mighty, the Great.

وَرَبِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ الْبَهَاءِ عَلَيْكَ
وَعَلَى مَنْ أَقْبَلَ إِلَى الْعَزِيزِ الْعَظِيمِ

INBA51:198,

BLIB_Or15696.151a,

KB_620:191-192

BH07821

To: Mirza Husayn, in Shiraz

Date: 1296 ? [1878-1879]

¹ He is the Most Holy, the Most Glorious

¹ هُوَ الْأَقْدَسُ الْأَبْهَى

² A Tablet from the Wronged One to those whom vain imaginings have not prevented from recognizing the Lord of all beings, Who hath manifested the Dawning-Place of His Cause with sublime sovereignty. Say: By God! This is a day wherein the heavens lament, the clouds cry out, and the air itself grieves by reason of what hath befallen the loved ones of God at the hands of those who have denied God, the Lord of all worlds. Sorrows have encompassed Us from all directions through that which hath appeared from the company of the oppressors who have cast the Book of God behind their backs and taken up their own book, following every froward devil.

² كِتَابٌ مِنْ لَدَى الْمَظْلُومِ إِلَى الَّذِينَ مَا مَنَعْتَهُم
الْأَوْهَامُ عَنْ مَالِكِ الْأَنَامِ الَّذِي أَظْهَرَ مَطْلِعَ
أَمْرِهِ بِسُلْطَانٍ عَظِيمٍ قُلْ تَاللَّهِ هَذَا يَوْمٌ فِيهِ تَنُوحُ
السَّمَاءُ وَيَصِيحُ السَّحَابُ وَيَرْتُي الْهَوَاءُ بِمَا وَرَدَ
عَلَى الْأَوْلِيَاءِ مِنَ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَالَمِينَ
قَدْ أَحَاطَتْنَا الْأَحْزَانُ مِنْ كُلِّ الْجِهَاتِ بِمَا أَظْهَرَ
مِنْ مَعْشَرِ الظَّالِمِينَ الَّذِينَ نَبَذُوا كِتَابَ اللَّهِ عَنِ
وَرَائِهِمْ وَاخْتَدَوْا كِتَابَ أَنْفُسِهِمْ بِمَا اتَّبَعُوا كُلَّ
شَيْطَانٍ مَرِيدٍ

³ When thou dost inhale the fragrance of the garment from thy Lord's Tablet, say: Praise be unto Thee, O Creator of the heavens, for having remembered me in Thy mighty prison. I beseech Thee not to disappoint me from the wonders of Thy grace, nor to deprive me of that which lieth with Thee. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Almighty, the All-Knowing, the All-Wise. Thus hath the Tongue of Grandeur spoken, and the Cock of the Throne hath crowed from this sublime station.

³ أَنْتَ إِذَا وَجَدْتَ عَرَفَ الْقَمِيصِ مِنْ لَوْحِ رَبِّكَ
قُلْ لَكَ الثَّنَاءُ يَا فَاطِرَ السَّمَاءِ بِمَا ذَكَرْتَنِي فِي
سَبْجِكَ الْعَظِيمِ اسْأَلُكَ بِأَنْ لَا تُخَيِّبَنِي عَنْ بَدَائِعِ
فَضْلِكَ وَ لَا تُجْعَلَنِي مُحْرُومًا عَمَّا عِنْدَكَ أَنْتَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَأَنْتَ أَنْتَ الْمُهَيْمِنُ
الْعَلِيمُ الْحَكِيمُ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ وَ دَلَّعَ
دِيكَ الْعَرْشِ فِي هَذَا الْمَقَامِ الرَّفِيعِ

INBA51:094a, KB_620:087-087

BH07882

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihran
Date: 1296 ? [1878-1879]

In My Name, the All-Knowing

This is a day wherein the world is calling aloud and all are given glad tidings of God, the Lord of the worlds. Verily, he that hath heard hath been attracted and turned unto the All-Informed. This is a day wherein the wine of revelation hath intoxicated every one who hath advanced towards the All-Praised, the All-Glorious. We make mention of him who hath attained to that remembrance which causeth the Concourse on High to rejoice and which endureth through the duration of God's kingdom, the All-Knowing, the All-Wise.

Say: O people of the Bayan! By God, the All-Merciful hath come with a sovereignty that your vain imaginings cannot withhold, nor what ye possess of the tales of old. Fear God and be not of the wrongdoers. What wrong could be greater than that which hath appeared from you? Ye have denied the proof of God and His testimony when He came with a sovereignty that conquered all who are in the heavens and on earth. Thus doth the All-Knowing inform thee. We have informed thee of what hath befallen Us from the people of the Bayan after We had counseled them through the tongue of My Herald in every Tablet and in every perspicuous Book.

بِسْمِ الْعَلِيمِ

هذا يوم فيه ينادى العالم و يبشر الكل الى الله
 رب العالمين ان الذى سمع انجذب و توجه الى
 الفرد الخبير هذا يوم فيه اخذ سكر الرحيق كل
 مقبل اقبل الى العزيز الحميد انا نذكر من فاز بذكر
 يستفرح به الملائة الاعلى و يبقى بدوام ملكوت الله
 العليم الحكيم

قل يا اهل البيان تالله قد اتى الرحمن بسلطان لا
 تمنعه اوهاكم و لا ما عندكم من قصص القبل
 اتقوا الله و لا تكونوا من الظالمين اى ظلم اعظم
 عما ظهر منكم قد انكرتم حجة الله و برهانه اذ اتى
 بسلطان غلب من فى السموات و الارض

كذلك يخبرك العليم انا اخبرناك بما ورد علينا
 من ملاء البيان بعدما وصيناهم بلسان مبشرى
 فيكل لوح و فيكل كتاب مبين

INBA19:427a,

BLIB_Or15696.022d,

BLIB_Or15734.2.086

BH07790

To: Mirza Abul-Hasan Munshi Aliabad, in Fars
Date: 1296 ? [1878-1879]

1 He is the All-Knowing Summoner

1 هو المنادى العليم

2 Say: O my God and the God of all who are in the earthly realm and the heavenly kingdom! Thou seest me turning toward the gate of the city of Thy grace, which Thou hast opened before the faces of such servants as have fulfilled Thy Covenant, soared in Thy atmosphere, quaffed the choice wine of bounty from the hand of Thy generosity, and become so intoxicated thereby

2 قل يا الهى و اله من فى الملك و الملكوت ترانى
 متوجها الى باب مدينة فضلك الذى فتحته على
 وجوه عبادك الذين وفوا بميثاقتك و طاروا فى
 هوائك و شربوا رحيق الفضل من يد عطائك و
 اسكرهم على شأن انقطعوا عن دونك و انجذبوا

that they have detached themselves from all else but Thee, been drawn to Thy signs, hastened to meet the arrows in Thy path and the swords in Thy love.

من آياتك وسرعوا الى السهام في سبيلك و الى
الأسياف في حبك

- 3 O Lord! I am he who hath turned toward Thee, clung to the hem of Thy robe, and held fast to Thy cord. I beseech Thee by Thy Name through which the limbs of all names trembled and the foundations of earth and heaven were shaken, to make me steadfast in Thy service and turned toward Thy horizon. O Lord! I beseech Thee by Thy bounty to give me to drink, from Thy generous and gracious hands, the Kawthar of steadfastness. Verily Thou art the Powerful over whatsoever Thou wilt, and verily Thou art the Supreme, the Most High, the Mighty, the Self-Subsisting.

3 اى ربّ انا الذى توجهت اليك و تشبّثت
بذيلك و تمسّكت بجبلك اسئلك باسمك
الذى به ارتعدت فرائص الأسماء و تزلزلت
اركان الأرض و السماء بأن تجعلني قائماً على
خدمتك و ناظراً الى افقك اى ربّ اسئلك
بعطائك بأن تشربنى كوثر الاستقامة من ايدى
جودك و الطافك انك انت المقتدر على ما
تشاء و انك انت المهيمن المتعالى العزيز القيوم

BLIB_Or15696.050b

BH07520

To: Bahman

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great!
- 2 We have adorned the heaven of man with the stars of steadfastness, trustworthiness, truthfulness and faithfulness. Blessed is he who has recognized the purpose of God and clung to the hem of the robe of his Lord's mercy, the Merciful.
- 3 It behooveth every soul today to act in accordance with what hath been enjoined upon him by the All-Knowing, the All-Wise. Harken unto the call of the Wronged One - verily He mentioneth thee for the sake of God and counseleth thee with that which will exalt the station of man amidst all created things. He is, verily, the Forgiving, the Bountiful.
- 4 By the life of God! He desireth naught for Himself and uttereth only that which God hath commanded Him, the Mighty, the Beauteous. Whoso hath quaffed the choice wine of certitude, he is of the people of this utterance, and he who hath been debarred therefrom hath no portion in this perspicuous Book.

1 هو الأقدس الأعظم

2 انا زيناً سماء الانسان بأنجم الاستقامة و الأمانة
و الصداقة و الوفاء طوبى لمن عرف مراد الله و
تشبّث بأذيال رداء رحمة ربه الرحيم

3 ينبغي اليوم لكلّ انسان ان يعمل بما امر به من
لدن عليم حكيم ان استمع نداء المظلوم أنّه يذكر
لوجه الله و ينصحك بما يرتفع به قدر الانسان بين
الامكان أنّه هو الغفور الكريم

4 لعمر الله ما اراد لنفسه من شئ و نطق بما امر
به من لدى الله العزيز الجميل من شرب رحيق
الايقان أنّه من اهل هذا البيان و الذى منع ليس
له نصيب من هذا الكتاب المبين

- 5 We make mention, at all times, of the servants of the All-Merciful and enjoin upon them what is right, even as We enjoined them aforetime. He in Whose possession is the knowledge of all things in a preserved Tablet beareth witness unto this.

5 أَنَا نَذْكُرُ فِي كُلِّ الْأَحْيَانِ عِبَادَ الرَّحْمَنِ وَنَأْمُرُهُمْ
بِالْمَعْرُوفِ كَمَا أَمَرْنَاهُمْ مِنْ قَبْلُ يَشْهَدُ بِذَلِكَ مِنْ
عِنْدِهِ عِلْمُ كُلِّ شَيْءٍ فِي لَوْحٍ حَفِيزٍ

BLIB_Or15697.162a

BH07698

To: *Habibu'llah ibn Asdaq al-Muqaddas*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The Self-Subsisting testifieth that there is none other God but Him, the Mighty, the Best-Beloved, and the Best-Beloved testifieth that there is none other God but Him, the Mighty, the Self-Subsisting. Blessed is he who hath inhaled the fragrance of God in His days and hath clung unto Him, detached from those who have disbelieved in God, the Lord of what was and what shall be.
- 3 Say: Cleave ye to that which is good - this is what the All-Merciful hath enjoined in His beloved Book. Say: Beware, O peoples of the earth, lest ye follow them who have disbelieved in God and His sovereignty, after He came with the truth with a sovereignty that hath encompassed all existence. Say: Turn ye to the supreme horizon and follow not every rejected babblers. He announceth unto you the Kawthar of life while ye turn away from it.
- 4 We have heard thy call and witnessed thy turning to the Qiblih of the world. We have made mention of thee in this praiseworthy station. Be thou thankful to thy Lord for having remembered thee in the Most Great Prison and say: Praise be unto Thee, O God of the seen and the unseen.

1 هُوَ الْأَقْدَسُ الْأَعْظَمُ الْعَلِيُّ الْأَبْرَى

2 شَهِدَ الْقَيُّومُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ وَشَهِدَ
الْمَحْبُوبُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَيُّومُ طَوْبَى لِمَنْ
وَجَدَ عَرَفَ اللَّهَ فِي أَيَّامِهِ وَتَمَسَّكَ بِهِ مِنْقَطَعًا عَنْ
الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ

3 قُلْ تَمَسَّكُوا بِالْمَعْرُوفِ هَذَا مِنْ أَمْرِ أَنْزَلَهُ الرَّحْمَنُ فِي
كِتَابِهِ الْمَحْبُوبِ قُلْ أَيُّكُمْ يَا مَلَأَ الْأَرْضَ أَنْ تَتَّبِعُوا
الَّذِينَ كَفَرُوا بِاللَّهِ وَسُلْطَانُهُ بَعْدَ الَّذِي أَتَى بِالْحَقِّ
بِسُلْطَانٍ أَحَاطَ كُلَّ الْوُجُودِ قُلْ تَوَجَّهُوا إِلَى الْأَفْقِ
الْأَعْلَى وَلَا تَتَّبِعُوا كُلَّ هَمَجٍ مُرْدُودٍ أَنَّهُ يَبْشُرُكُمْ
بِكُوثَرِ الْحَيَوَانِ وَأَنْتُمْ عَنْهُ مُعْرِضُونَ

4 أَنَا سَمِعْنَا نِدَائَكَ وَرَأَيْنَا اقْبَالَكَ إِلَى قِبْلَةِ الْعَالَمِ
ذَكَرْنَاكَ فِي هَذَا الْمَقَامِ الْمَحْمُودِ أَنْ أَشْكُرَ رَبِّكَ بِمَا
ذَكَرَكَ فِي السَّجْنِ الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا إِلَهَ
الْغَيْبِ وَالشَّهَادَةِ

INBA15:269a, INBA26:269a, BLIB_Or15730.066e,
PYK.042

BH07917*To: Muhammad qabl Kazim**Date: 1296 ? [1878-1879]*

- 1 He is the Most Great, the Most Glorious! O people of Baha! Hearken unto My call from the precincts of My prison, and in all matters put your trust in God, the Protector, the Self-Subsisting.
- 2 Be ye in the Cause of God of such steadfastness that neither the doubts of the world nor the signs of every denier who hath disbelieved in God, the Lord of what was and what shall be, can cause you to slip. How many a servant whom We counselled to be steadfast, yet when the croak of the raven was raised, his foot slipped from the path of God, the Mighty, the Loving. Hold thou fast in all conditions to the cord of steadfastness, and grasp with the hand of detachment the hem of God, the Lord of all mankind.
- 3 Say: I beseech Thee by Thy Most Exalted Word through which the ocean of Thy bounty surged and the winds of Thy favors were stirred, to ordain for me that which Thou hast ordained for Thy chosen ones. Then cause me to be among those who have stood firm in Thy Cause and have attained unto faithfulness in Thy days. Verily Thou art He Whom the conditions of the nations cannot frustrate, nor can the hosts of the world dismay. Thou art, in truth, the Mighty, the Transcendent, the Protector, the Self-Subsisting.
- 1 هو الأعظم الأبهى يا اهل البهآ ان استمعوا ندائى من شطر سجنى و توكلوا فى كلّ الأمور على الله المهيمن القيوم
- 2 و كونوا فى امر الله على شأن لا يزلكم شبهات العالم ولا اشارات كلّ معرض كفر بالله ربّ ما كان و ما يكون كم من عبد وصيّناه بالاستقامة فلما ارتفع نقيب الغراب زلّ قدمه عن صراط الله العزيز الودود تمسك فى كلّ الأحوال بحبل الاستقامة و خذ بيد الانقطاع ذيل الله مالك البرية
- 3 و قل اسئلك بالكلمة العليا التى بها ماج بحر عطائك و هاجت ارياح الطافك بأن تكتب لى ما كتبته لأصفياك ثم اجعلنى من الذين استقاموا على امرى و فازوا بالوفاء فى ايامى انك انت الذى لا تعجزك شئون الأمم و لا يخوفك جنود العالم انك انت المقتدر المتعالى المهيمن القيوم

BLIB_Or15730.068b

BH07559*To: Nimatullah Khan**Date: 1296 ? [1878-1879]*

- 1 In the Name of the All-Knowing Speaker!
- 2 O Ni'mat! The divine bounty hath been sent down, and this is that same heavenly, holy, divine food that was mentioned in the Books. Thy name is "Bounty" - God willing, thou shalt not be deprived of this most great bounty.
- 1 بنام گوینده دانا
- 2 اى نعمت نعمة الله نازل و این همان مائده قدسیه سمائیة الهیه است که ذکرش در کتب بوده اسمت نعمت است انشاء الله باید از این نعمت کبری محروم نمائی

- 3 The gates of heaven are flung wide, and the hand of generosity is visible from behind the clouds. How excellent is the state of that soul who was not, through vain imaginings, debarred from the Kawthar of certitude, but who took and drank in the name of the True One.
- 4 All that was recorded by the Supreme Pen in the Tablets hath been made manifest and evident, yet few indeed have been and shall be possessed of true vision.
- 5 We beseech God - exalted and glorified be He - to draw all heedless souls to the horizon of knowledge and to purify and sanctify the heart of the human world from idle fancies and vain imaginings through the Kawthar of inner meanings. He is the Powerful, He is the Mighty. There is none like unto Him, and He is the All-Hearing, the All-Seeing.
- 3 ابواب آسمان مفتوح و ید کرم از خلف سخاب مشهود نیکو است حال نفسیکه باو هام از کوثر ایقان ممنوع نگشت و باسم حق گرفت و آشامید
- 4 جمیع آنچه در الواح از قلم اعلی مسطور بوده کلّ ظاهر و مشهود ولکن اهل بصر کم یاب بوده و خواهد بود
- 5 از حقّ جلّ و عزّ میطلبیم جمیع نفوس غافله را بشطر علم کشاند و از کوثر معانی قلب عالم انسانی را از ظنون و او هام مقدّس و مطهر فرماید او است قادر و او است توانا لیس کمثله شیء و هو السميع البصیر

BLIB_Or15697.162b

BH07902

*To: sister of one who has attained**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Glorious.
- 2 O My handmaiden! The All-Merciful consoleth thee in what hath befallen thee in My straight Path. We make mention of every maidservant who hath believed in God and every servant who hath turned unto My luminous horizon. Grieve thou not over anything. Place thy trust in thy Lord, the Merciful. He heareth the call of His maidservants and servants and beholdeth their condition. He, verily, is the All-Knowing, the All-Informed.
- 3 Hold thou fast unto the cord of patience, through the power of God, the One Who causeth the rivers to flow. He, verily, is the All-Hearing, the All-Seeing.
- 4 Remember thou and say: O God of existence and Source of generosity! I beseech Thee by the Name through which every hidden thing was revealed and every concealed thing was manifested, to aid me and Thy handmaidens to be steadfast in Thy Cause. Then write down for me and for them, with the Pen of grace, that which becometh Thy greatness and Thy days. Verily, Thou art the Almighty Whom neither the imaginings
- 1 هو الأقدس الأبهی
- 2 یا امتی انّ الرّؤف یعزّیک فیما ورد علیک فی سبیلی المستقیم انا ذکرنا کلّ امة امنت بالله و کلّ عبد اقبل الی افقی المنیر لا تحزنی من شیء توکلی علی ربّک الرّحیم انه یسمع نداء امانته و عبادته و یری ما هم علیه انه هو العلیم الخبیر
- 3 تمسّکی بحبل الاضطبار بحول الله مجری الأنهار انه هو السميع البصیر
- 4 ان اذکری یا اله الوجود و مطلع الجود اسئلك بالاسم الذی به ظهر کلّ مستور و برز کلّ مکنون بأن تؤیّدنی و امائک علی الاستقامة علی امرک ثمّ اکتب لی و لهنّ من قلم الفضل ما ینبغی لعظمتک و ایامک انک انت المقتدر الذی لا تعجزک

of the world nor the conjectures of the nations can frustrate.
There is none other God but Thee, the Giving, the Bountiful,
the Kind, the Merciful.

اوهام العالم ولا ظنوننا الأمم لا اله الا انت
المعطى الباذل العطوف الرحيم

BLIB_Or15719.091a

BH07620

To: *Siyyid Adil*

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Glorious
هو الأقدس الأعظم الأبهى
- 2 A mention from Us to him who hath believed in God, the Lord of Lords. Verily he who hath attained unto the lights of this Day is reckoned among the people of Baha in the Scriptures and Tablets. We make mention of everyone who hath turned unto the Countenance and drawn nigh unto God, the Lord of all who dwell on earth. By God's life! Were he to be in the West, he would assuredly inhale the fragrance of the verses, even though they wafted from the direction of the East. He, verily, is the Mighty, the All-Knowing.
ذكر من لدنا لمن آمن بالله ربّ الأرباب أنّ الذي فاز بأنوار هذا اليوم أنّه من اهل البهاء في الزبر و الألواح انا نذكر كلّ من توجه الى الوجه و اقبل الى الله مالک الرقاب أنّه لو يكون في الغرب لعمر الله يجد نفحات الآيات ولو تضوعت من جهة الشرق أنّه هو العزيز العالم
- 3 We make mention of mankind and give them glad tidings of the Most Great Vision. Blessed is he who hath heard and attained, and woe unto every heedless doubter.
انا نذكر البشر و نبشّهم بالمنظر الأكبر نعيماً لمن سمع و فاز و ويل لكلّ غافل مرتاب
- 4 Ask thou God, thy Lord, to draw thee nigh unto the Most Great Sea and to ordain for thee supreme steadfastness in this Cause whereby the mountains have been scattered. Hold thou fast unto God and His sovereignty, and leave behind those who have remained heedless. He verily sufficeth thee in truth - to this testify all atoms.
فاستل الله ربّك بأن يقربك الى البحر الأعظم و يقدر لك الاستقامة الكبرى على هذا الأمر الذي به نسفت الجبال تمسّك بالله و سلطانه و دع الذين غفلوا عن ورائك أنّه يكفيك بالحق يشهد بذلك كلّ الذرّات
- 5 Unto him who hath not believed in God and hath not quaffed the choice wine of certitude belongeth not that which We have revealed in the Book.
انّ الذي ما آمن بالله و ما شرب رحيق الايقان ليس له ما انزلناه في الكتاب

BLIB_Or15697.161

BH07940*To: Siyyid Hasan**Date: 1296 ? [1878-1879]*

- 1 He is the Outwardly Manifest, the Inwardly Hidden 1 هو الظاهر الباطن
- 2 O Hasan! The story of Husayn has returned, and he is under the claws of the oppressors. You have borne hardships in the path of God, the Sovereign, the Mighty, the Praiseworthy. 2 يا حسن قد رجع حديث الحسين و انه تحت مخالف الظالمين قد حملت الشدائد في سبيل الله الملك العزيز الحميد
- 3 You arose to serve the Cause in days when the tribes wailed, every silent one cried out, and every mighty trusted one was shaken. Then when the Cause was raised up and the banners were lifted high, the people rose up against it - among them were those who turned away, those who disbelieved, and those who pronounced judgment without any clear proof or evidence. 3 قد قمت على الامر في ايام فيها ناحت القبائل و صاح كل صامت و اضطرب كل قوي امين فلما ارتفع الامر و ارتفعت الاعلام قام على الانام منهم من اعرض و منهم من كفر و منهم من افقى من دون بينة و لا برهان مبين
- 4 Thank God that He heard your call, O Wronged One, and answered you with this Book, from which those near to God find what every noble king has found. 4 ان احمد الله بما سمع ندائك المظلوم و اجابك بهذا الكتاب الذى يجد منه المقربون ما وجد منه كل ملك كريم
- 5 Rejoice in My remembrance, then speak forth My praise in such wise that My enemies who have arisen to harm and afflict Me shall not prevent you. Thus does He command you, He by Whose command the Kingdom of the sovereignty of the heavens and earth was created. Verily your Lord is the Mighty, the Powerful. 5 ان افرح بذكرى ثم انطق بثنائى على شأن لا يمنعك اعدائى الذين قاموا على ضررى و بلائى كذلك يأمرک من علق بأمره ملکوت ملک السموات و الأرض ان ربک هو القوى القدير

BLIB_Or15715.371a

BH07547*To: son of Adhir**Date: 1296 ? [1878-1879]*

- 1 In the Name of the All-Knowing One! O son of 'Adhir! May you be illumined, God willing, by the lights of the dawn of Revelation and be bright and radiant through the morning splendor of God's Day. Your letter reached the Most Holy Court and the servant in attendance submitted what was contained therein. 1 بنام داننده یکا ای پسر عاذر انشاء الله بانوار فجر ظهور منور باشی و بروشنائی بامداد يوم الهی روشن و منیر نامهات بساحت اقدس وارد و عبد حاضر معروض داشت آنچه در او بود

- 2 Praise be to God that you have attained to the recognition of the Dawning-Place of verses and the Dayspring of evidences, and have spoken in praise of the Beloved of the world. To-day, through the blessing of the Most Holy Name, the world appeareth as paradise itself. Every perceiving one hath his portion and every hearing one his share. They who are possessed of insight have perceived the divine effulgences and have attained to and become aware of that which was promised aforetime in the divine Books.
- 3 You must in all conditions be vocal in thanksgiving to God, the Exalted, for He hath guided you to the straight path and granted you a portion from the ocean of knowledge. He is the Bestower, the All-Knowing, and He is the Speaker, the All-Powerful.
- 2 الحمد لله بعرفان مطلع آيات و مشرق بينات فائز
شدى و بثنای محبوب عالم ناطق گشتی امروز
بمبارکی اسم قدّوس عالم شبه فردوس مشاهده
میشود هر بصیری را قسمتی است و هر شنوا
را نصیبی آنانکه صاحب هوشند تجلیات الهیه را
ادراک نموده‌اند و بآنچه در کتب الهی از قبل
وعده داده شده رسیده و آگاه گشته‌اند
- 3 باید در کلّ احوال بشکر خداوند متعال ناطق
باشی چه که ترا براه راست هدایت نمود و از
دریای دانائی قسمت عطا فرمود اوست بخشنده
دانا و اوست گوینده توانا

BLIB_Or15697.041a

BH07789

*To: Yahuda**Date: 1296 ? [1878-1879]*

- 1 In the Name of Him Who overshadoweth the world!
- 2 Say: O my God and the God of all who are in the heavens and on earth, my Lord and the Lord of all who are in the kingdom of command and truth!
- 3 Thou knowest and seest how Thy verses have attracted me and how the wine of the Kawthar of Thy knowledge hath intoxicated me. Whenever I desire to sit still, the fire of longing and yearning causeth me to arise, and whenever I wish to remain silent, the wondrous tokens of Thy Cause move me to speak, O Illuminator of the horizons and Master of the Day of Separation!
- 4 By Thy glory, O Beloved of my heart and He Who is established upon the throne of my inner being, from my pen I hear Thy mention, from my tongue Thy verses, from my heart Thy praise, and from my poetry Thy glorification. Wilt Thou cast away this evanescent one who hath sought the kingdom of Thine eternity, and wilt Thou deny this thirsty one who hath turned toward the ocean of Thy bounty?
- 1 بسمه المهيمن على العالم
- 2 قل يا الهي و اله من في السموات و الأرض و
ربي و ربّ من في ملكوت الأمر و [الحقّ]
- 3 تعلم و ترى كيف اجتذبتني آياتك و كيف
اخذني سكر كوثر عرفانك كلّما اريد ان اقعد
يقيمني نار الشوق و الاشتياق و كلّما اردت ان
اصمت انطقني بدائع امرک يا منور الآفاق و
مالک يوم الطلاق
- 4 وعزّتک يا محبوب قلبي و المستوى على عرش
فؤادی اسمع من قلبي ذکرک و من لسانی آياتک
و من قلبي مدحک و من شعری ثنائک هل
تطرد هذا الفانی الذی اراد ملکوت بقائک و
هل تمنع هذا العطشان الذی قصد بحر عطائک

- 5 I beseech Thee, O King of Names, by the Most Great Name, the Most Glorious, to ordain for me what is best in this world and in the world to come. There is none other God but Thee, the All-Bountiful, the Most Generous.

5 اسئلك يا سلطان الأسماء بالاسم الأعظم الأبهي
بأن تقدر لي خير الآخرة والأولى لا اله الا انت
المعطي الكريم

BLIB_Or15696.015d, BLIB_Or15734.2.068b

BH07447

Date: 1296 ? [1878-1879]

- 1 In the Name of Him Who is the Goal of the worlds! The Divine Will hath appeared from the horizon of Purpose, and It is sovereign over all names and their Kingdom, and attributes and their Dominion. Well is it with them that understand!
- 2 Today all must become severed from their own wills and turn their gaze toward the Will of God, for whoso achieveth contentment with His Will and attaineth unto it, hath attained unto all good. This Ocean hath no end, and whoso entereth it findeth salvation and security. By thy Lord, the Mighty, the Trusted One!
- 3 The Friend hath come for the sake of meeting, and this matter hath been recorded as the greatest of deeds in the divine Books, yet due to wisdom it hath been forbidden. Therefore must all be content with His decisive command, nay rather, be thankful for whatsoever appeareth from Him. Verily He is the Beloved and the Beloved of the worlds.
- 4 He inscribeth for whomsoever He willeth the reward of them that have attained unto the Kawthar of His presence in His days. Verily He is the Almighty, the Powerful.

1 بنام مقصود عالمیان اراده الهی از افق مشیت
ظاهر و او مهمنست بر جمیع اسماء و ملکوت آن
و صفات و جبروت آن طوبی لقوم یعلمون

2 امروز باید جمیع از اراده های خود منقطع شوند
و بارادة الله ناظر و متوجه گردند چه که هر
نفسی باراده او راضی و فائز شد او بکلّ خیر
فائز است ذکر این بحر را انتها نبوده و نیست من
دخل فيه نجي و امن وربك العزيز الموثمن

3 حضرت دوست از برای لقا آمده و این امر از
اعظم اعمال در کتب الهی مسطور است ولكن
نظر بحکمت منع شده لذا باید کل بامر مبرم
راضی باشند بلکه شاکر کلّ ما يظهر من عنده
انه هو المحبوب ومحبوب العالمين

4 یکتب لمن یشاء اجر من فاز بكوثر وصاله فی ایامه
انه هو المقتدر القدير

BLIB_Or15719.102d

BH07460*Date: 1296 ? [1878-1879]*

- 1 He is the Mighty, the All-Wise! Praise be to God Who hath sent down the Table, made manifest His bounty, perfected His proof, completed His Word, and revealed the Gentle Alif. He hath ever been powerful through His sovereignty and will continue to be even as He was in the beginning that hath no beginning. There is none other God but Him, the Self-Sufficing, the Most High.
- 2 And praise be to God Who hath uttered the Most Great Word and caused all things to speak forth that there is none other God but Him, the One manifest in the beginning and the end.
- 3 O thou who gazeth toward the Most Sublime Horizon and art attracted by the verses of thy Lord, the Lord of all creation! Know thou that the matter which God hath made to take precedence over all other matters and all other deeds is steadfastness. By the life of God! It is the greatest of all deeds and the mightiest thereof, for Satan crieth out, and the wolf howleth, and the dog barketh.
- 4 We beseech God to protect thee and those who have believed, and to ordain for thee the good of the world to come and of this world. Verily He is the Almighty, the All-Powerful.
- 1 هو العزيز الحكيم الحمد لله الذى انزل المائدة و اظهر النعمة و اتم الحجّة و اكل الكلمة و ابرز الألف اللينيّة أنّه لم يزل كان مقتدرًا بسلطانه و لا يزال يكون بمثل ما قد كان في ازل الأزال لا اله الا هو الغنيّ المتعال
- 2 و الحمد لله الذى نطق بالكلمة العليا و انطق بها الأشياء على أنّه لا اله الا هو الظاهر في المبدء و المآل
- 3 يا ايها الناظر الى الأفق الأعلى و المنجذب بآيات ربك مالک الورى فاعلم بأنّ الأمر الذى جعله الله مقدّما على الأمور كلّها و على الأعمال بأسرها هو الاستقامة لعمر الله أنّها اعظم الأعمال و اكبرها لأنّ الشيطان يصيح و الذئب يعوى و الكلب ينبح
- 4 نسئل الله ان يحفظك و الذين آمنوا و يقدرّ لك خير الآخرة و الأولى أنّه هو المقتدر القدير

BLIB_Or15734.2.021b, LHKM1.077

BH07494*Date: 1296 ? [1878-1879]*

- 1 He is the Most High, the Most Great! The Point of the Bayan informed all who are in the realm of possibility that He is the One Who speaks in all things "Verily I am God, there is no God but Me, the Mighty, the Bountiful." Yet when the Sun of the Word dawned from the horizon of the Bayan of the Lord of Names, all who were in the Bayan turned away from Him save whom God, the Almighty, the All-Powerful, willed.
- 2 Say: There hath appeared from My presence that which He foretold and that which none save My Self, the All-Pervading
- 1 هو العليّ العظيم ان نقطة البيان اخبر من في الامكان بأنّه هو الذى ينطق في كلّ شيء أنّى انا الله لا اله الا انا العزيز الكريم فلما اشرقت شمس الكلمة من افق بيان مالک الأسماء اعرض عنه من في البيان الا من شاء الله المقتدر القدير

over the worlds, knoweth. Whoso denieth Me hath denied God and His Messengers, and he who acknowledgeth it, verily he is in an exalted station.

- 3 O people of the earth! Harken unto My call and then judge fairly in this irrevocable, this wise Cause. If ye deny Me, despite what the hand of My power hath manifested, and what the tongue of My knowledge hath proclaimed, and what the heaven of My will hath revealed, then by what proof can your faith in God, the Lord of the mighty Throne, be established? Is there any fair-minded one who will judge fairly? Is there any possessor of knowledge who will recognize that which hath flowed from the Pen of the All-Knowing, the All-Wise?

2 قل قد ظهر من عندى ما اخبره و ما لا اطلع به
الا نفسى المهيمنة على العالمين من انكرنى فقد انكر
الله و سفرائه و الذى اقرّاه على مقام رفيع

3 يا اهل الأرض ان استمعوا ندائى ثم انصفوا فى
امرى المبرم الحكيم ان تنكرونى مع ما اظهرته يد
قدرتى و اخبره لسان على و انزلته سماء مشيئتى
فبأى امر يثبت ايمانكم بالله ربّ العرش العظيم
هل من منصف ينصف و هل من ذى علم يعرف
ما جرى من قلم العليم الحكيم

BLIB_Or15696.046c

BH07526

Date: 1296 ? [1878-1879]

- 1 In My Name, the Most Glorious!

1 بسمى الأبهى

- 2 We asked Our knowledge, saying: "O My knowledge! Teach Me and make Me aware: Doth the sprinkling of the ocean of Thine utterance move the people? Hath anyone ears to hear Thy sweetest call which hath been raised from Thy most exalted station? Hath anyone eyes to behold Thy most glorious countenance? Say: Verily Thou art the All-Knowing."

2 انا نسل علمنا و نقول يا على علمنى و عرفنى
هل تؤثر فى الناس رشحات بحر بيانك و هل من
ذى اذن يسمع ندائك الأهل الذى ارتفع من
مقامك الأعلى و هل من ذى بصيرى منظر
الأبهى يقول انك انت العليم

- 3 When the Sacred Land was honored by the advent of the Lord of all beings, We asked it about My people and My children, and it responded as Mine all-encompassing knowledge responded: This is a word which, in this station, signifieth despair. Thy Lord, in truth, is the All-Aware.

3 انه لما تشرفت الأراضى المقدسة بقدوم مالك
البرية سئلناها عن شعبى و ابنائى فاجاب بما اجاب
على المحيط هذه كلمة تدلّ فى هذا المقام على
اليأس ان ربك هو الخبير

- 4 Among the people are those who lamented My separation, but when the ocean of reunion surged they turned away from God, the Lord of all worlds. How many an informed one told the people of this Day, but when it came every informed and knowing one turned away from it.

4 من الناس من ناح فى فراقى فلما ماج بحر الوصال
اعرض عن الله ربّ العالمين كم من خبير اخبر
الناس بهذا اليوم فلما اتى اعرض عنه كل مخبر
عليم

- 5 Say: O loved ones of God! Hold fast unto the cord of grace - verily it will protect you in truth and deliver you from the great terror. He is verily the All-Bountiful. The glory of God

5 قل يا احباء الله تمسكوا بجبل الفضل انه يحفظكم
بالحق و ينجيكم من الفزع الأكبر انه هو الكريم

be upon those who have turned toward Him and were among the steadfast ones.

الْبَهَاءِ مِنْ اللَّهِ عَلَى الَّذِينَ اقْبَلُوا وَكَانُوا مِنَ الرَّاسِخِينَ

BLIB_Or15696.041d, BLIB_Or15734.2.135

BH07733

Date: 1296 ? [1878-1879]

- 1 He is the Wondrous One! The Wronged One hath been afflicted with that which hath caused the Concourse on High and the dwellers of the Cities of Eternity to lament. By God's life! He is indeed in grievous affliction. We have arisen to promote the Cause and have summoned all unto God, the Single, the All-Informed.

1 هو البديع قد بلى المظلوم بما ناح به المملأ الأعلى و
اهل مدائن البقاء لعمر الله انه في بلاء عظيم قد
قنا على الأمر و دعونا الكل الى الله الفرد الخبير
- 2 Among the people are those who have answered their Lord and hastened with clear certitude unto the Most Great Ocean, and among them are those whom vain desires have withheld from the Most Exalted Horizon and who have disbelieved in God, the Lord of all worlds. And among them are those who have responded with the sword, and those who have made Me a captive, and those who have imprisoned Me in this [mighty] prison.

2 من الناس من اجاب مولاه و سرع الى البحر
الأعظم ييقين ميين و منهم من منعه الهوى عن
الأفق الأعلى و كفر بالله رب العالمين و منهم من
اجاب بالسيف و منهم من جعلنى اسيراً و منهم
من حبسنى فى هذا السجن [المتين]
- 3 I have borne tribulations such as no other servant hath borne - to this testifieth every truthful and discerning one. Were I to mention when the people of the Bayan rose up against Me - by God, I witnessed from them what no eye in creation hath witnessed.

3 قد حملت من البلايا ما لا حمله احد من العباد
يشهد بذلك كل صادق بصير ان اذكر اذ قام
على ملاء البيان تالله قد رأيت منهم ما لا رأت
عين فى الابداع
- 4 Thus do We recount unto thee that thou mayest become aware of what hath befallen Me and remember thy Lord amongst the servants through that which hath flowed from His wondrous Pen.

4 كذلك ذكرنا لك لتطلع بما ورد على و تذكر
ربك بين العباد بما نزل من قلبه البديع

BLIB_Or15734.2.030

BH07785*Date: 1296 ? [1878-1879]*

1 He is the Most Holy, the Most Great

1 هو الأقدس الأعظم

2 Say: Glory be to Thee, O Educator of all created things and Creator of all existence! I beseech Thee by the Name through which Thou didst raise up the banner of Thy Cause and plant the emblems of Thy power upon the loftiest spots of Thy earth, to assist me in Thy remembrance and praise amongst Thy servants, and to ordain for me that which Thou hast ordained for Thy loved ones who hastened to the ocean of Thy bounty and held fast to the cord of Thy loving care.

2 قل سبحانك يا مربّي الكائنات و موجد الموجودات اسئلك بالاسم الذي به ارتفعت راية امرک و نصبت اعلام قدرتك على اعلى مواقع ارضك بأن تؤيدنى على ذکرك و ثنائک بين عبادک و تكتب لى ما كتبه لأحبائك الذين سرعوا الى بحر عطائك و تمسکوا بحبل عنايتک

3 O Lord! I am the poor one at Thy gate. Ordain for me that which will profit me in the world to come and in this world. Verily, Thou art the One with power over whatsoever Thou willest. The might of sovereigns does not frustrate Thee, nor do the doings of them that have turned away from the Day of Judgment hinder Thee. Verily, Thou art the One with power over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

3 اى ربّ انا الفقير ببابک قدر لى ما ينفعنى فى الآخرة والأولى أنّک انت المقتدر على ما تشاء لا تعجزک سطوة السلاطين و لا تمنعک شئونات الذين اعرضوا عن يوم الدين أنّک انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم

4 O Lord! This is a day wherein Thou hast ordained all good and made it the sovereign of days. I beseech Thee not to deprive me therein of the heaven of Thy mercy and the sun of Thy grace. Verily, Thou art the Exalted, the Powerful, the Mighty, the Great.

4 اى ربّ هذا يوم قدرت فيه كلّ الخير و جعلته سلطان الأيام اسئلك بأن لا تخيبنى فيه من سماء رحمتک و شمس فضلک أنّک انت المتعالى المقتدر العزيز العظيم

BLIB_Or15697.153a

BH08410*To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih**Date: 1296 ? [1878-1879]*

1 He is the Most Holy, the Most Great.

1 هو الأقدس الأعظم

2 This is a Book from Our presence, and verily it is a perspicuous Book, calling all unto God, the Lord of the worlds. Verily it is the Most Great Sign amongst all created things, and the Mightiest Key to the treasure of God, the Mighty, the Praised One. Through it is every matter revealed and that which was

2 کتاب من لدنا و أنّه لکتاب مبين يدع الكل الى الله ربّ العالمين أنّه لآية الكبرى بين الورى والمفتاح الأعظم لکنز الله العزيز الحميد به ظهر کل امر و برز ما کان مستوراً فى علم الله العليم الخبير

hidden in the knowledge of God, the All-Knowing, the All-Informed, is made manifest.

- 3 O 'Ata! Take thou the chalice of bounty from the hand of the Bounty of thy Lord, then drink therefrom in His Name, the Mighty, the Wondrous. Say: Verily the chalice is this Book, and the Kawthar is that which floweth therein of wisdom and utterance. Verily He is the All-Informed, the Trusted One.
- 4 When thou art illumined by the lights of the Tablet and hearest that which the Spirit hath spoken, arise and say: Praise be unto Thee for having made Thyself known unto me and for having sent down unto me that which hath brought solace to mine eyes. I beseech Thee to provide me with the Kawthar of steadfastness, that my feet slip not from this Momentous Announcement.

3 يا عطاء خذ كأس العطاء من يد عطاء ربك ثم
اشرب منها باسمه العزيز البديع قل ان الكأس هي
هذا الكتاب والكوثر ما جرى فيه من الحكمة و
البيان انه هو المبين الأمين

4 اذا تنورت بأنوار اللوح وسمعت ما نطق به الروح
قم وقل لك الحمد بما عرفتني نفسك و انزلت
لي ما قرّ به بصري استلك بأن ترزقني كوثر
الاستقامة لئلا يزّل رجلى عن هذا النبأ العظيم

BLIB_Or15697.026, VAA.203-203a,
AHB_107BE #09 p.191

BH08101

To: Abbas-Ali, in Bushruiyih

Date: 1296 ? [1878-1879]

- 1 In the Name of God, the Most Holy, the Most Glorious!
- 2 He consoles the one upon whom befell, in the path of God, that which caused tears to flow and hearts to grieve. Afflictions have seized him in the days of God. We verily commanded him, and do command him, to patience from God, the Protector, the Self-Subsisting.
- 3 Grieve not for those who have forsaken this world and advanced to a praiseworthy station. Be immersed in the ocean of contentment. Thus have you been commanded by God, the Mighty, the Loving.
- 4 Say: Praise be unto Thee, O my God, for having caused me to turn towards the horizon of Thy Cause, to be assured of Thy signs, and to acknowledge that which Thou hast sent down from the heaven of Thy Will. I beseech Thee by Thy Self to protect me from whatsoever is abhorrent to Thy good-pleasure. Thou art the One with power, to Whose might and sovereignty all atoms bear witness. Ordain for me, O my God, that which

1 هو الأقدس الأبهى

2 انه يعزّي الذي ورد عليه في سبيل الله ما تذرّفت
به الدموع وتكدّرت به القلوب قد اخذته المصائب
في أيام الله انا امرناه ونأمره بالصبر من لدى الله
المهيمن القيوم

3 لا تحزن في الذين تركوا الدنيا و اقبلوا الى مقام
محمود كن متغمّساً في بحر الرضاء هذا ما امرت
به من لدى الله العزيز الودود

4 قل لك الحمد يا الهى بما جعلتنى مقبلاً الى افق
امرک و موقناً بآياتک و معترفاً بما انزلته من سماء
مشيئتک استلك بنفسک بأن تحفظنى عما يكرهه
رضائك انک انت المقتدر الذي شهدت الذرات
بعظمتک و سلطانک قدر لى يا الهى ما تقر به
عينى و يفرح به قلبى انک انت المعطى العزيز
الکريم

BLIB_Or15719.088c

will solace mine eyes and gladden my heart. Thou art verily
the Bestower, the Mighty, the Gracious.

BH08082

To: Farajullah Kh A, in Dam

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Glorious! 1 هو الأقدس الأبهى
- 2 We have indeed expounded the Book and set forth the verses
in diverse ways, that perchance the people may acknowledge
what they witness of God's Revelation and His sovereignty that
encompasses the horizons. 2 أَنَا فَصَّلْنَا الْكِتَابَ وَصَرَّفْنَا الْآيَاتَ لَعَلَّ النَّاسَ
يَعْتَرِفُونَ بِمَا يَرُونَ مِنْ ظُهُورِ اللَّهِ وَسُلْطَانِهِ الْمُهَيْمِنِ
عَلَى الْآفَاقِ
- 3 We have not fallen short in mentioning God and that which
I was commanded to manifest among the people. To this tes-
tifieth what I have endured in My days from those who have
denied the beginning and the return. 3 أَنَا مَا قَصَّرْنَا فِي ذِكْرِ اللَّهِ وَمَا امْرَأْتُ بِإِظْهَارِهِ بَيْنَ
الْخَلْقِ يُشْهَدُ بِذَلِكَ مَا حَمَلْتُهُ فِي أَيَّامِي مِنَ الدِّينِ
كَفَرُوا بِالْمَبْدِءِ وَالْمَآبِ
- 4 Among the people are those who turned away and denied after
having testified, and among them are those who turned towards
God and recognized Him, saying: "Praise be unto Thee, O God
of the worlds, for having caused me to know Thee and made
me one of those who have attained unto the lights of Beauty." 4 مِنَ النَّاسِ مَنْ أَعْرَضَ وَانْكَرَ بَعْدَ مَا شَهِدَ وَمِنْهُمْ
مَنْ أَقْبَلَ وَعَرَفَ وَقَالَ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِ بِمَا
عَرَّفْتَنِي وَجَعَلْتَنِي مِنَ الَّذِينَ فَازُوا بِأَنْوَارِ الْجَمَالِ
- 5 Say: O people! Fear God and follow not those who follow vain
imaginings. Respond to Him Who calleth you to the Dayspring
of lights. 5 قُلْ يَا قَوْمَ خَافُوا اللَّهَ وَلَا تَتَّبِعُوا الَّذِينَ اتَّبَعُوا
الْأَوْهَامَ اجِيبُوا مَنْ يَدْعُوكُمْ إِلَى مَشْرِقِ الْأَنْوَارِ
- 6 We have found from thee the fragrance of My love, and We
have sent down verses unto thee that thou mayest recite them
at eventide and at dawn. We counsel thee to be steadfast, lest
any misbeliever filled with doubt cause thee to slip. 6 أَنَا وَجَدْنَا مِنْكَ عَرَفَ حَقِّي وَانْزَلْنَا لَكَ
الْآيَاتَ لِتَقْرَأَهَا بِهَا فِي الْعِشِيِّ وَالْإِشْرَاقِ نَوْصِيكَ
بِالْإِسْتِقَامَةِ لئَلَّا يَزِلَّكَ كُلُّ مُشْرِكٍ مُرْتَابٍ

INBA15:281b, INBA26:283a

BH08348*To: Muhammad Baqir, in Fathabad**Date: 1296 ? [1878-1879]*

1 In My name, the All-Wise

2 Such tyranny hath appeared that the pens are powerless to recount it. Justice hath lamented on account of it, and darkness hath enveloped all creatures save those whom God, the Lord of all men, hath willed otherwise. Through it the teeth of ruin have been bared, and prosperity hath wept throughout the nights and days. That which hath befallen the trustees of God hath caused the hearts of the righteous to be consumed. Those who claim to have faith have risen up to wage war against the All-Merciful, imagining themselves to be adherents of the Qur'an. Say: The Qur'an disavoweth you, and all religions lament because of your tyranny. Thus doth My Pen recount and My heart bewail, yet the people remain heedless and astray. I beseech God to assist thee to serve His Cause and to ordain for thee that which will draw thee to the most exalted station. Glory be upon thee and upon thy wife who hath believed in God, the Lord of Lords.

1 بِسْمِ الْحَكِيم

2 قد ظهر الظلم على شأن عجزت عن ذكره الأقلام
به ناح العدل واخذت الظلمة كل البرية الا من
شاء الله مالک الرقاب به اقترن الخراب وبكى
العمار في الليالي والأيام قد ورد على امناء الله ما
احترقت به قلوب الأبرار ان الذين يدعون الايمان
قد قاموا على محاربة الرحمن ويظنون انهم من اهل
الفرقان قل ان الفرقان تبرء منكم وناح من ظلمكم
الأديان كذلك يقص قلبي و يوح قلبي ولكن
القوم في غفلة و ضلال فاسئل الله بأن يوفقك
على خدمة امره ويقدر لك ما يجذبك الى اعلى
المقام البهاء عليك وعلى ضلعك التي آمنت بالله
رب الأرباب

INBA84:208, BLIB_Or15734.2.013a

BH08326*To: Aqa Muhammad, in Hamadan**Date: 1296 ? [1878-1879]*

He is the Most Great, the Most Glorious

The spheres of the heaven of the world have been set in motion by this utterance which the Tongue of Grandeur hath spoken. The proof belongeth unto God, the Sovereign, the Protector, the Self-Subsisting. This is He Whose proof is His verses and Whose manifestation is His evidence, would that ye might know. Say: This is He but for Whom no Divine Messenger would have been invested with the robe of prophethood, nor would any of the sacred scriptures have been revealed. To this bear witness all created things, though the hypocrites remain

هو الأعظم الأبهى

قد تحركت افلاك سماء العالم من هذا البيان
الذي نطق به لسان العظمة البرهان لله الملك
المهيمن القيوم هذا هو الذي قد كان دليله آياته و
ظهوره اثباته لو انتم تعلمون قل هذا هو الذي لولاه
ما ارسل رسول و ما نزل كتاب يشهد بذلك كل
الأشياء ولو ان المنافقين في ريب مشهود
ان اشكروا ايها المذكور لدى العرش بما نزل لك
ما فاحت به نفحة القميص بين العالم ان ربك

in manifest doubt. Give thanks, O thou who art mentioned before the Throne, for that which hath been revealed unto thee, whereby the fragrance of the divine garment hath been wafted throughout the world. Thy Lord is, verily, the Mighty, the Loving. Hold fast unto the Book of God and whatsoever hath been revealed therein, and leave those who have denied God when He came unto them in His Name, the Protector of all things seen and unseen. Thus hath the Pen spoken when it was between the fingers of the will of the Lord of eternity. He is, verily, the Protector of all in the realm of the visible and invisible.

GPB.099x, WOB.104x

هو العزيز الودود تمسك بكتاب الله و ما نزل فيه
و دع الذين كفروا بالله اذ اتاهم باسمه المهيمن على
كل شاهد و مشهود كذلك نطق القلم اذ كان
بين اصبعي ارادة مالک القدم انه هو المهيمن على
من في الغيب و الشهود

BLIB_Or15697.132

BH08487

To: *Hakim Ibrahim, in Hamadan*

Date: 1296 ? [1878-1879]

¹ He is the Most Holy, the Most Glorious

² O Ibrahim! The Friend of God and He Who conversed with God have returned and bear witness and see. And the Mount is once again perfumed by the fragrances of revelation. Thus speaks the Lord of humanity - verily He is the All-Knowing, the All-Informed. The Tree that has spoken has sealed the gate of the tongue and opened the gate of ears to hear this sweetest Call raised between earth and heaven. Rejoice in what thy Lord, the King of the throne and dust, relates unto thee what was hidden from every heedless and remote one. How many who stood were seized with bewilderment, and how many who sat still heard and hastened with their hearts to the Dawning-Place of the verses of God, the Lord of the worlds. The earth has been transformed and the mountains have passed away and another heaven has been raised up, yet most among the people remain heedless. Blessed is the soul that has turned and woe unto those who have turned away.

¹ هو الأقدس الأبهى

² يا ابراهيم قد رجع الخليل و الكليم يشهد و يرى
و الطور تعطر من نفحات الوحي مرة اخرى
كذلك نطق مولی الوری انه هو العليم الخبير
ان السدرة التي نطقت قد سدت باب اللسان و
فتحت باب الاذان لاستماع هذا النداء الاحلى
الذى ارتفع بين الارض و السماء ان افرح بما
يحديث لك ربك مالک العرش و الثرى ما
كان مستوراً عن كل غافل بعيد كم من قائم
اخذته الحيرة و كم من قاعد سمع و سرع بقلبه الى
مطلع آيات الله رب العالمين قد تبدلت الارض
و مرّت الجبال و ارتفعت سماء اخرى ولكن
الناس اكثرهم من الغافلين طوبى لنفس اقبلت
و ويل للمعرضين

BLIB_Or15696.014b, BLIB_Or15734.2.064

BH08330*To: Muhammad qabl Rida, in K R**Date: 1296 ? [1878-1879]*

- 1 He is the One manifest from the Most Glorious Horizon! هو الظاهر من الأفق الأبهى 1
- 2 The river of life has flowed through the contingent world. Blessed is he who has drunk thereof and given thanks to his Lord, the Bestower, the Generous. They who have turned away from the fragrance of the Robe in the days of God - these are they who have deprived themselves of His mercy and favors. To this My glorious Book bears witness. قد جرى بحر الحيوان في الامكان نعيماً لمن شرب 2
و شكر ربه المعطى الكريم ان الذين اعرضوا عن نفحات القميص في أيام الله اولئك منعوا عن رحمته و الطافه يشهد بذلك كتابي الكريم
- 3 When darkness had encompassed all created things, We manifested Our Self, the Truth, as a token of grace from the Mighty, the All-Wise. Among the people are those who cling to darkness, and among them are those who have set their faces toward the Ultimate Goal and have attained the lights of their Lord's countenance, the All-Informed. فلما اخذت الظلمة كل البرية اظهرنا نفسنا الحق 3
فضلاً من لدى العزيز الحكيم من الناس من تمسك بالظلمة و منهم من قصد المقصد الأقصى و فاز بأنوار وجه ربه الخبير
- 4 Say: O people of the earth, come forth and then judge fairly concerning the Cause of God, the Lord of the worlds. If you deny this Most Great Revelation, by what proof do you uphold that which you follow? Produce it, if you be truthful. قل يا ملأ الأرض تعالوا ثم انصفوا في امر الله رب 4
العالمين ان تنكروا هذا الظهور الأعظم بأى برهان يثبت ما انتم عليه فأتوا به ان انتم من الصادقين
- 5 Thus have We mentioned thee that thou mayest say: "Praise be unto Thee, O God of the worlds!" The splendor from God, the Goal of the mystics, rest upon the people of Baha. كذلك ذكرناك لتقول لك الحمد يا اله العالمين 5
البهاء على اهل البهاء من لدى الله مقصود العارفين

INBA23:010b

BH08269*To: Aqa Siyyid Muhammad, in Kashan**Date: 1296 ? [1878-1879]*

- 1 He is sanctified from the knowledge of aught else save Him. هو المقدس عن عرفان ما سواه 1
- 2 The Sun of Divine Knowledge from the horizon of the Pen of the All-Merciful was in truth witnessed. The eye of whoso turned unto it was solaced and attained unto its lights on a Day which was mentioned in the Book by the name of God. شمسي العرفان من افق يراعة الرحمن قد كانت 2
بالحق مشهودا قد قرت عين من توجه اليها و فاز بأنوارها في يوم كان باسم الله في الكتاب المذكورا
- 3 Verily He appeared in truth and spoke that which guideth the servants unto the Kawthar that was inscribed in the Tablet.

We have remembered the servants and summoned them unto God. Among them are those who turned away and disbelieved, and among them are those who took God as their guardian.

3 أنه ظهر بالحقّ و نطق بما يهدى العباد الى كوثر
كان في اللوح مسطوراً أنا ذكرنا العباد ودعوناهم
الى الله منهم من اعرض و كفر و منهم من اتّخذ
الله لنفسه وكيلاً

- 4 Thy mention hath been made before the Wronged One, and this Book hath been sent down unto thee, which was revealed from the direction of the Throne. When thou attainest unto it say: "Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Thou Who hast caused me to turn toward a station which was in truth praiseworthy."

4 قد ذكر ذكرك لدى المظلوم و نزل لك هذا
الكتاب الذي كان من جهة العرش منزولاً انك
اذا فزت قل لك الحمد يا مولى العالم ولك البهاء
يا من جعلتني مقبلاً الى مقام كان بالحقّ محموداً

- 5 Thus have We remembered thee and caused thee to hear as a favor from Us. Verily thy Lord doth encompass all the worlds.

5 كذلك ذكرناك و اسمعناك فضلاً من عندنا
أن ربك كان على العالمين محيطاً

BLIB_Or15729.150a, NLAI_22848:363b,
BSB.Cod.arab.2644 p188r, MKI4522.363b,
AQ2#044 p.202a

BH08040

To: Muhammad Kazim son of Martyr, in M Sh

Date: 1296 ? [1878-1879]

- 1 He is the Sanctified beyond mention and description!
- 2 The Divine Lote-Tree calls out with the most exalted call and summons all unto God, the Protector, the Self-Subsisting. Among the people are those who cling to their vain desires, turning away from God, the Lord of all mankind, and among them are those who have turned toward the Supreme Horizon, saying "I believe in Thee, O Thou Who art imprisoned, and I acknowledge that which Thou art, O Thou Who art wronged!"
- 3 He who is adorned with the robe of faithfulness between earth and heaven - upon him do the Concourse on High pray, while he who breaks the Covenant is cursed by the dominion of earth and heaven. Blessed is he who has held fast to the cord of steadfastness in this Cause whereby feet have slipped and hearts have been troubled.
- 4 Be thou of such constancy that the affairs of the world sadden thee not, nor do the allusions of those who have disbelieved in God, the Mighty, the Loving, deter thee. We have remembered

1 هو المقدّس عن الذّكر و البيان

2 أنّ السّدرّة تنادى بأعلى النّداء و تدع الكلّ الى
الله المهيمن القيوم من الناس من تمسّك بالهوى
معرضاً عن الله مولى الورى و منهم من اقبل الى
الأفق الأعلى و قال آمّنت بك يا ايها المسجون و
اعترفت على ما انت عليه يا ايها المظلوم

3 أنّ الذي تزيّن برداء الوفاء بين الأرض و السّماء
يصلىّ عليه الملائ الأعلى و الذي نقض العهد يلعنه
الملك و الملكوت تبارك الذي تمسّك بجبل
الاستقامة في هذا الأمر الذي به زلّت الأقدام و
اضطربت القلوب

4 أنّك كن على شأن لا تخزنك شؤونات الدّنيا و
لا تمنعك اشارات الذين كفروا بالله العزيز الودود

thee as a favor from Us, that thou mayest remember thy Lord,
the Possessor of the seen and unseen.

أَنَا ذَكَرْنَاكَ فَضلاًّ مِنْ عِنْدِنَا لِتَذْكُرَ رَبَّكَ مَالِكُ
الْغَيْبِ وَالشَّهَادَةِ

BLIB_Or15729.148b, BLIB_Or15730.065b,
NLAI_22848:360, BSB.Cod.arab.2644
p186r, MKI4522.360, AQA2#040 p.199

BH08338

To: Shaykh Abdullah, in Nayshabur

Date: 1296 ? [1878-1879]

¹ He is the Ever-Abiding, the All-Sufficing

¹ هُوَ الْبَاقِي الْكَافِي

² The banner of generosity hath been raised upon [the heights].
To this beareth witness My Pen and My inscribed Tablet.
Know thou the value of My days. By God! Eyes have not
witnessed their like, nor have minds comprehended their paral-
lel. To this beareth witness the Lord of Eternity and, beyond
Him, My preserved Book. We have, with the hands of power,
unsealed the choice sealed wine of immortality - drink thou of
it in My Name, the All-Powerful. We have sent down from the
heaven of divine knowledge the rains of utterance. Blessed is
he who hath drawn nigh and attained, and woe unto them that
turn aside! They read the verses yet deny Him Who revealed
them. They are assuredly among the companions of the fire.
Thus doth the Pen move when the Tongue of Eternity speaketh.
He, verily, is the Single One, the All-Knowing. From this Most
Great Station We send greetings unto those who have turned
towards God, the All-Knowing, the All-Informed. He prayeth
for them, and beyond Him the dwellers of Paradise and they
who circle round My mighty Throne.

² قَدْ رَفَعْتَ رَايَةَ الْكَرَمِ عَلَى [الْعِلْمِ] يَشْهَدُ بِذَلِكَ الْقَلَمُ
وَلَوْحِي الْمَسْطُورُ أَنْ أَعْرِفَ قَدْرَ أَيَّامِي تَالَهُ مَا
رَأَتْ الْأَبْصَارُ مِثْلَهَا وَمَا أَدْرَكَتِ الْعُقُولُ شَبِيهَا
يَشْهَدُ بِذَلِكَ مَالِكُ الْقَدَمِ وَعَنْ وَرَائِهِ كِتَابِي
الْمَحْفُوظُ أَنَا فَكَيْفَا بِأَيَادِي الْأَقْتِدَارِ خَتَمَ رَحِيقَ
الْبَقَاءِ أَنْ أَشْرَبَ مِنْهُ بِاسْمِي الْقَدِيرِ أَنَا أَنْزَلْنَا مِنْ
سَمَاءِ الْعَرْفَانِ امْطَارَ الْبَيَانِ طُوبَى لِمَنْ تَقَرَّبَ وَفَازَ
وَوَيْلٌ لِلْمُعْرِضِينَ يَقْرَءُونَ الْآيَاتِ وَيَكْفُرُونَ بِمَنْزَلِهَا
إِلَّا أَنَّهُمْ مِنْ أَصْحَابِ السَّعِيرِ كَذَلِكَ تَحَرَّكَ الْقَلَمُ
إِذْ نَطَقَ لِسَانُ الْقَدَمِ أَنَّهُ هُوَ الْفَرْدُ الْعَلِيمُ أَنَا نَكْبَرُ مِنْ
هَذَا الْمَقَامِ الْأَكْبَرِ عَلَى الَّذِينَ أَقْبَلُوا إِلَى اللَّهِ الْعَلِيمِ
الْخَبِيرِ أَنَّهُ يَصَلِّيَ عَلَيْهِمْ وَعَنْ وَرَائِهِ أَهْلُ الْفَرْدُوسِ
وَالَّذِينَ يَطُوفُونَ عَرْشِي الْعَظِيمِ

AQA7#443 p.259

BH08296*To: Khasih, in Qazvin**Date: 1296 ? [1878-1879]*

O handmaid of God! He is the Most Holy, the Most Great.

Blessed is the nation that has heard the call of God and turned to Him - verily it is among the people of Paradise in the clear Book.

The world has been honored by the call of My Name, the Self-Subsisting, yet the people remain behind a thick veil. How many learned ones have turned away from God, how many heroes have opposed Him, and how many veiled ones have believed in the One, the All-Informed! Verily all bounty is in the grasp of thy Lord's power - to this testifies every insightful mystic.

Ask thy Lord to grant thee the pure wine of steadfastness. By My life, it is among the greatest of deeds in My Preserved Tablet. Be thankful that thou hast been mentioned before the Countenance and hast attained this glorious Tablet.

He sendeth down what He willeth to whom He willeth - there is no God but He, the Mighty, the Wise. Thus hath the Tongue spoken in the Kingdom of Utterance - verily He is the Speaker, the All-Knowing.

هو الأقدس الأعظم

طوبى لأمة سمعت نداء الله و اقبلت اليه انها من اهل الفردوس فى كتاب مبين قد تشرف العالم بندا اسمى القيوم ولكن القوم فى حجاب غليظ كم من ذى علم اعرض عن الله و كم من بطل اعترض عليه و كم من ذى مقنعة آمنت بالفرد الخبير ان الفضل كله فى قبضة قدرة ربك يشهد بذلك كل عارف بصير فاستل ربك بأن يرزقك رحيق الاستقامة لعمرى انها من اعظم الأعمال فى لوحى الحفيظ ان اشكرى بما ذكرت لدى الوجه و فزت بهذا اللوح المنيع انه ينزل لمن يشاء ما يشاء لا اله الا هو العزيز الحكيم كذلك نطق اللسان فى ملكوت البيان انه هو الناطق العليم

BLIB_Or15730.069b, AQA5#107 p.129

BH08446*To: Aqa Mirza Ali Rashti**Date: 1296 ? [1878-1879]*

In the Name of the Beloved One!

The divine fire hath appeared from the Blessed Tree and the light of oneness shineth resplendent from the horizon of the Countenance. This is the Day of mention and praise - whosoever attaineth unto it is reckoned before God among the denizens of Paradise.

O friends! The Pen of the All-Merciful moveth at all times and summoneth the people to the straight Path of God. The Way

بنام محبوب یگا

نار الهی از سدره مبارکه ظاهر و نور احدیت از افق وجه ساطع امروز روز ذکر و ثناست هر نفسی بآن فائز شد از اهل فردوس لدى الله محسوبست ای دوستان قلم رحمن در کل احیان متحرکست و ناسرا بسبیل مستقیم الهی دعوت مینماید راه ظاهر و هادی چون شمس مشرق

is manifest and the Guide is radiant as the sun, yet most of the people are seen to be without eyes and ears. Render thanks unto the Purpose of the world that He hath aided thee in that which most of the people remain veiled from.

Say: Glory be unto Thee, O my God! I beseech Thee by Thy Self to enable me to do what Thou desirest in Thy love. Then send down for me and for my brothers and my mother and my sister that which Thou lovest and with which Thou art well-pleased. Verily, Thou art the Almighty over what Thou willest. There is no God but Thee, the Mighty, the All-Wise.

ولكن اكثر ناس بی چشم و گوش مشاهده
میشوند حمد کن مقصود عالم را که ترا تأیید
فرموده بر امریکه اکثر ناس از او محجوبند قل
سبحانک یا الهی اسئلك بنفسک بأن توقفتنی علی
ما اردته فی حبک ثم انزل لی ولاخوتی و امی
واختی ما انت تحب و ترضی انک انت المقتدر
علی ما تشاء لا اله الا انت العزیز الحکیم

BLIB_Or15719.102a

BH08440

To: Muhammad Rasul, in Rasht

Date: 1296 ? [1878-1879]

In the name of Him Who speaketh and endureth

The Desire of the world speaks in the Persian language. It would be praiseworthy to Him, if His loved ones also converse and write in this language.

Your letter arrived and your call was heard at a time when the torrential rains were pouring and flowing from the heaven of the grace of the Most High. Divine mercy has taken precedence and the lights of the Sun of His favor have encompassed all, yet most are found to be heedless and turning away from it.

All sacred books are adorned with the mention of this Day, and all the chosen ones and holy ones hoped for and worked towards this Day. Nevertheless, the people remain veiled and remote.

Thank God for having caused you to recognize the Manifestation of His Self and enabled you to praise Him after all the doubting world turned away from Him. He ordains for whomsoever has desired to attain His presence the recompense thereof. Verily your Lord is the Generous Bestower.

Praise be to God, the Lord of the worlds.

ADMS#202

بنام گویندهء پاینده

محبوب عالم بلسان پارسی تکلم میفرماید دوستان
او هم اگر بلین لسان تکلم نمایند و بنویسند لدی
الوجه مقبولست نامهات رسید و ندایت شنیده
شد در حینیکه امطار عرمرمیه از سماء فضل
احدیّه هاطل و جاری بود رحمت الهی سبقت
گرفته و انوار آفتاب عنایتش احاطه نموده ولكن
اکثری از او غافل و معرض مشاهده میشوند
جميع کتب بذکر امروز مزینست و جميع اصفیا و
اولیا امروز را راجی و عامل بودند مع ذلک ناس
محتجب و بعید مانده اند ان احمد الله بما عرّفک
مظهر نفسه و انطقک بثناء بعد ما اعرض عنه
کلّ عالم مریب انه یکتب لمن اراد اجر لقائه انّ
ربک لهو المعطى الکریم الحمد لله رب العالمین

BLIB_Or15719.102c, MAS8.110ax

BH08622*To: Mulla Ibrahim, in Shahmirzad**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great
هو الأقدس الأعظم 1
- 2 My tongue beareth witness that there is none other God but Me, the All-Compelling, the Self-Subsisting. And His tongue beareth witness that He Who speaketh is indeed the Truth, there is none other God but Him, the Mighty, the Best-Beloved.
يشهد لساني أنه لا اله الا انا المهيمن القيوم ويشهد لسانه ان الذي ينطق أنه هو الحق لا اله الا هو العزيز المحبوب 2
- 3 By God's life! He guideth men unto the most exalted Paradise, yet they turn away therefrom. They cling to vain imaginings and turn aside from the station named the Praiseworthy Station.
لعمر الله أنه يهدي الناس الى الجنة العليا وهم عنها معرضون تمسكوا بالأوهام و اعرضوا عن مقام سمي بالمقام المحمود 3
- 4 Say: O people of names! By God, the Creator of the heavens hath come. Turn ye with radiant faces, thus hath God commanded you in a preserved Tablet. Do ye worship the calf and leave behind you the Lord of eternity? Ye are but in manifest error.
قل يا ملأ الأسماء تالله قد اتى فاطر السمآء توجّهوا بوجوه بيضاء كذلك امركم الله فى لوح محفوظ أ تعبدون العجل وتذرون مالك القدم عن ورائكم ان انتم الا فى ضلال مبين 4
- 5 Say: Take what ye are commanded in the Book and be not of them that lose. Thus hath My tongue spoken in the kingdom of Mine utterance.
قل خذوا ما امرتم به فى الكتاب ولا تكونن من الخاسرين كذلك نطق لساني فى ملكوت بياني 5
- 6 Blessed art thou for having turned thy face unto My countenance and drunk the choice wine of My love from the hand of My bounty, the Mighty, the Inaccessible.
طوبى لك بما اقبلت الى وجهى وشربت رحيق حبي من يد عطائى العزيز المنيع 6

BLIB_Or15697.128

BH08470*To: Aqa Siyyid Ali, in Shiraz**Date: 1296 ? [1878-1879]*

- 1 In the Name of Him Who speaks the Truth. This is a Book from the True One to those who have turned and believed in God, the Single, the All-Informed.
بسمى الناطق بالحق هذا كتاب من لدى الحق الى الذين اقبلوا وآمنوا بالله الفرد الخبير 1
- 2 This is the year wherein Hasan sacrificed himself in the path of God, the Lord of the worlds, and after him Husayn, who attained the most great martyrdom. By the life of God, all things wept for them both and for those who preceded them,
هذه سنة فيها فدى الحسن نفسه فى سبيل الله رب العالمين ومن بعده الحسين الذى فاز بالشهادة الكبرى لعمر الله ناحت الأشياء عليهما وعلى من 2

yet the people are in evident joy. They denied the right of God and His chosen ones, having followed every ignorant one who turned away from God, the Exalted, the Great.

سبقهما ولكنّ القوم في فرح مبين قد انكروا حقّ الله و اصفياه بما اتبعوا كلّ جاهل اعرض عن الله العليّ العظيم

- 3 Whoso ponders what befell the family of the Messenger would weep with the weeping of the bereaved, or like one who has lost his father and mother and son. This speaking, all-seeing Book bears witness to that.

3 من يتفكّر فيما ورد على آل الرسول لينوح نوح الثكلى او كمن فقد اباه و امّه و ابنه يشهد بذلك هذا الكتاب الناطق البصير

- 4 Blessed art thou for having drunk the wine of everlasting life from the hand of thy Lord, the Most Glorious, when most of the people turned away from Him - they whom vain desires kept back from the most exalted horizon and who were, in the days of profit, among the lost.

4 هنيئاً لك بما شربت رحيق البقاء من يد ربّك الأبهى اذ اعرض عنه اكثر الخلق الذين منعمهم الهوى عن الأفق الأعلى و كانوا في أيام الربّح من الخاسرين

INBA51:190a, BLIB_Or15696.012a,
BLIB_Or15734.2.059, KB_620:183-183,
LHKM3.166a

BH08431

To: *Buzurg Dhakir, in Shiraz*

Date: 1296 ? [1878-1879]

In My Name, the Most Great

Praise be to Thee, O God of the worlds, for having caused me to know Thy Self, and given me to drink from the Kawthar of Thy knowledge, and shown me the horizon of Thy Revelation, and made me to hear Thy most sweet call whereby the Concurrence on High and the dwellers of the Kingdom of Names were attracted! O my Lord! Wilt Thou deny me after having called me, and keep me far after having drawn me nigh, and render me deprived after having taught me the scrolls of Thy bounty and the tablets of Thy grace? O my Lord! Thou seest him who standeth at the gate of the city of Thy favor, and him who subsisteth, gazing toward Thy horizon. I beseech Thee to enable me to remember Thee and serve Thee, and to assist me in that which beseemeth Thy Manifestation and Thy days. I testify that Thou art sanctified above all mention and holy beyond all thought. Before Thy face have prostrated themselves the people of the Kingdom and the dwellers of the Realm of Might, and those whom God hath purified from all that is repugnant - as befitteth His blessed Day.

بسمي الأعظم

لك الحمد يا اله العالم بما عرّفتني نفسك و سقيتني كوثر عرفانك و اريتني افق وحيك و اسمعتني ندائك الأهل الذي به انجذب الملاّ الأعلى و اهل ملكوت الأسماء اى ربّ هل تمنعني بعدما دعوتني و هل تبعدني بعدما قربتني و هل تجعلني محروماً بعدما علّمتني صحائف جودك و الواح كرمك

اى ربّ ترى القائم قائماً لدى باب مدينة فضلك و القيوم ناظراً الى افقك اسئلك بأن توقّفتني على ذكرك و خدمتك و تؤيّدني على ما ينبغي لظهورك و أيامك اشهد أنّك انت المتعالى عن الأذكار و المقدّس عن الأفكار قد سجد لوجهك اهل الملكوت و سكّان الجبروت و الذين قدسهم الله عن كلّ مكروه لا ينبغي ليومه المبروك

BLIB_Or15696.050e

BH08197*To: Shaykh Rida, in Shiraz**Date: 1296 ? [1878-1879]*

- 1 He is the All-Bountiful, the All-Knowing. A mention from Our presence unto him who hath believed in God, the Help in Peril, the Self-Subsisting, that the rapture of My remembrance may take hold of him and draw him nigh unto a station wherein the conditions of the peoples shall not withhold him from Him Who holdeth within His grasp the reins of the Kingdom of earth and heaven.
- 2 This is a day whereon the Ancient Beauty hath gone forth from the garden, proceeding unto another place. He, verily, is the One Who ruleth through His word "Be" and it is. We have sent down all things in the Book and have commanded all to observe that whereby the Cause of God, the Mighty, the Best-Loved, may be exalted.
- 3 O people of Baha! Arise to serve your Lord, then remember Him through that which He hath taught you in a perspicuous Tablet wherein hath been inscribed by the Most Exalted Pen the knowledge of what hath been and what shall be.
- 4 Say: Rejoice, O people, in the appearance of God and His sovereignty, then act in accordance with that which shall profit you in the world to come and in the first one. He, verily, is the Mighty, the Best-Loved.
- 1 هو الكريم العليم ذكر من لدنا لمن آمن بالله المهيمن
القيوم ليأخذه جذب ذكرى ويقربه الى مقام لا
تمنعه شئون الأمم عن الذي بيده زمام الملك
و الملكوت
- 2 هذا يوم فيه خرج جمال القدم من البستان متوجهاً
الى مقام آخراته هو الحاكم بقوله كن فيكون قد
انزلنا كل شيء في الكتاب و امرنا الكل بما يرتفع
به امر الله العزيز الودود
- 3 يا اهل البهاء قوموا على خدمة موليكم ثم اذكروه
بما علمكم في لوح مسطور الذي رقم فيه من القلم
الأعلى علم ما كان و ما يكون
- 4 قل ان افرحوا يا قوم بظهور الله و سلطانه ثم
اعملوا بما ينفعكم في الآخرة و الأولى انه هو العزيز
المحسوب

BLIB_Or15696.052a

BH08075*To: Ali Akbar Bayk Naib, in Tihiran**Date: 1296 ? [1878-1879]*

- 1 He is the Everlasting, the Eternal
- 2 Verily, We have inclined Our hearing toward the realms of the Alif, whereupon We heard the croaking of the raven of tyranny and the cawing of him who hath arisen in oppression. Al-Baqir hath passed judgment upon the chosen ones of God and His trustees, and he hath been designated as the Wolf by the Pen of God, the Lord of creation. The she-serpent aided
- 1 هو الباقي الدائم
- 2 انا توجهنا بسمنا الى ممالك الألف سمعنا نعيب
غراب الظلم و نعيق من قام بالاعتساف قد حكم
الباقر على اصفياء الله و امنائه و انه سمي بالذئب
من قلم الله مالک الایجاد و الرقشاء ايده في

him in murder; nay, through her was laid the foundation of tyranny. Woe unto her and unto those who have taken her as a leader for themselves without any evidence from God, the Lord of Lords! She hath pierced the liver of the Apostle while imagining herself to be the protector of Islam. She hath seized their possessions and shed their blood without sin or proof. Thus hath the decree been fulfilled upon those through whom the horizon of divine knowledge was illumined.

- 3 We have expounded unto thee what hath befallen the chosen ones of God, that thou mayest recognize those who committed injustice on the day wherein was raised the shrill voice of the Most Exalted Pen, and the Tongue of Grandeur proclaimed: 'The Kingdom belongeth unto God, the One, the Chosen!

القتل بل بها أسس بنيان الظلم ويل لها وللذين
أخذوها اماماً لأنفسهم من دون بينة من لدى الله
رب الأرباب قد لدغت كبد الرسول وظنت أنها
ظهر الاسلام أخذت اموالهم وسفكت دماهم
من دون ذنب و بينة كذلك قضى الأمر على
الذين بهم انار افق العرفان

3 أنا بينا لك ما ورد على اصفياء الله لتعرف الذين
ظلموا في يوم فيه ارتفع صرير القلم الأعلى ونطق
لسان العظمة الملك لله الواحد المختار

INBA97:094, BLIB_Or15734.2.014

BH08520

To: *Mirza Taqi, in Tihiran*

Date: 1296 ? [1878-1879]

- 1 He is the One Who knoweth and remembereth
- 2 O ye people of the world! There hath befallen the most excellent of nations that which hath caused the lamentation of weeping to be upraised among the Concourse on High, and from this glorious station. The oppressors have wrought upon Kazim that which hath caused all things to cry out, and the Maids of Heaven to beat their faces in their exalted habitation. They have torn him limb from limb in the path of God.
- 3 By God! Through him have the horizons been perfumed, yet the people remain in evident darkness. Through him hath the breeze wafted, and the Law of God, the Lord of all worlds, been manifested, and through him hath the Ark of the love of God sailed upon the sea of names, and the horizon of faithfulness hath shone forth. To this beareth witness the Lord of all things in this Luminous Book.
- 4 Remember thou those who have martyred themselves in the path of God, even as thy Lord, the All-Informed, hath made mention of them. Blessed is he who draweth nigh unto

1 هو الذّاكر العليم

2 يا اهل العالم قد ورد على خير الأمم ما ارتفع به
نحيب البكاء بين الملأ الأعلى ومن هذا المقام
الكريم قد فعل الظالمون بكظم ما صاحت به
الأشياء ولطمت الحور على وجهها في مقرّها
الرقيع قد جعلوه ارباً ارباً في سبيل الله

3 تالله به تعطّرت الآفاق ولكنّ القوم في حجاب
مبين به سرت التّسمة وظهرت شريعة الله ربّ
العالمين وبه جرت سفينة محبة الله على بحر الأسماء
ولاح افق الوفاء يشهد بذلك مالک الأشياء
في هذا الكتاب المنير

4 ان اذكر الذين استشهدوا في سبيل الله بما ذكرهم
ربّي الخبير طوبى لمن تقرب اليهم وتوسّل بهم
الى الله العليم الحكيم

INBA97:091, BLIB_Or15734.2.012b

them and seeketh intercession through them with God, the All-Knowing, the All-Wise.

BH08315

To: Muhammad Karim Attar, in Tihiran

Date: 1296 ? [1878-1879]

- 1 He is the One Who warbleth upon the branches. 1 هو المغرّد على الأفنان
- 2 The Day of Resurrection hath come, and in it the Self-Subsisting One of Names hath arisen with a sovereignty that encompasseth all who are in the heavens and on earth. When the trumpet was blown and the tombs arose, the people were shaken: among them were those who were bewildered, those who swooned away, and those who took wing in their longing for the appearance of God, the Lord of the worlds. Joy hath seized those who have perceived the fragrance of the garment, while sorrow hath overtaken every malicious sinner. Blessed is he who hath cast away what the people possess and hath taken the Book of God through His Name, the Protector, the Powerful. 2 قد اتى يوم القيام وقام فيه قيوم الأسماء بسلطان احاط من في السموات والأرضين اذا نفخ في الصور وقامت القبور اضطرب الناس منهم من تحير ومنهم من انصعق ومنهم من طار شوقاً لظهور الله رب العالمين قد اخذ السرور من وجد عرف القميص والهموم كل مغلّ ائيم نعيماً لمن نبذ ما عند الناس واخذ كتاب الله باسمه المهيمن القدير
- 3 The face of the Wronged One hath turned toward thee from this place which hath been named the Most Great Prison by the Pen of God, the Single One, the All-Informed, that thou mayest rejoice and give thanks to Him at Whose remembrance all things have spoken forth wondrously. Thus have the rains of remembrance and knowledge been sent down from the clouds of thy Lord's mercy. He, verily, is the Powerful, the Wise. 3 قد توجه اليك وجه المظلوم من هذا المقام الذي سمي بالسجن الأعظم من قلم الله الفرد الخبير لتفرح وتشكر من نطقت الأشياء بذكره البديع كذلك نزل من سحاب رحمة ربك امطار الذكر والعرفان انه هو القادر الحكيم

INBA18:325, BLIB_Or15729.151b,
NLAI_22848:367a, BSB.Cod.arab.2644
p189v, MKI4522.367a, AQA2#048 p.204

BH08095*To: Khadijih Sultan, in Tihiran**Date: 1296 ? [1878-1879]*

He is the Most Holy, the Most Great!

May you be engaged in the remembrance of the Lord of all beings throughout the nights and days, and be focused on His Cause.

O handmaiden of God! Strive that you may drink from the hand of grace the cup of steadfastness, for this Cause is most mighty, and its mightiness is such that mention of it hath been revealed in the divine Books of the past and future. How many souls claimed steadfastness but with the slightest wind returned to fire.

O handmaiden of God! Be intimate with the Name of Truth, speak His praise, gaze toward His horizon, act according to His command, and be assured of His sovereignty. Blessed is every handmaiden who hath attained unto this most glorious, most exalted station. She is indeed among those who are assured in the perspicuous Book.

The Glory be upon thee and upon every handmaiden who hath turned and believed in God, the Mighty, the All-Knowing. Praise be to God, the Lord of all worlds.

هو الأقدس الأعظم

انشاء الله در ليالى و ايام بذكر مالک انام مشغول باشى و بامرش ناظر اى امة الله جهد نما که شاید از يد عنایت کأس استقامت بنوشی چه که این امر بسیار عظیم است و عظمت آن بشأ نیست که در کتب الهی از قبل و بعد ذکر آن نازل شده چه بسیار از نفوس که ادعای استقامت نمودند و باندک هبوی بنار راجع گشتند اى امة الله باسم حق مؤانس شو و بذكرش ناطق و بافکش ناظر و بامرش عامل و بسلطانش موقن طوبی لكل امة فازت بهذا المقام الأعز الأعلی انها من الموقنات فی کتاب مبین البهاء علیک و علی کل امة اقبلت و آمنت بالله العزیز العلیم الحمد لله رب العالمین

BLIB_Or15697.171a

BH08345*To: Karbalai Ali, in Zarqan**Date: 1296 ? [1878-1879]*

¹ In My Name, the All-Knowing

² The books have testified to the Book of God, the Lord of all worlds. All things have testified to the Day of God, but the people are heedless. Verily, he who turned away has said that which none in the world has ever said - to this every just and discerning one bears witness.

¹ بسمی العلیم

² قد شهدت الكتب لکتاب الله اله العالمین قد شهد کل شیء لیوم الله ولكن القوم من الغافلین انّ الذی اعرض قال ما لا قاله احد من العالم یشهد بذلك کل منصف بصیر

- 3 O people of the earth! We desire for you naught save that which draws you nigh unto the All-Knowing, the All-Wise. Say: Whether ye acknowledge or deny, verily He hath come and speaketh: "There is no God but Me, the Manifest, the Speaking, the All-Knowing."
- 4 Say: By God! The tongue was created for this Day and sight for this noble vision.
- 5 O thou who art mentioned! Say: O people! By God, that which was never manifest in creation hath appeared. Fear ye God and be not of the wrongdoers. If they hear, it shall be to their benefit, and if they turn away, verily thy Lord is the Self-Sufficient, the All-Bountiful.
- 6 The glory be upon thee and upon whoso hath turned toward the Mighty, the Beautiful.

3 يا اهل الأرض أنا ما اردنا لكم الا ما يقربكم الى
العليم الحكيم قل ان تقرّوا او تنكروا انه اتى و ينطق
انه لا اله الا انا الظاهر الناطق العليم

4 قل تالله قد خلق اللسان لهذا اليوم و البصر لهذا
المنظر الكريم

5 يا ايها المذكور قل يا قوم تالله قد ظهر ما لا ظهر
في الابداع اتقوا و لا تكونوا من الظالمين ان سمعوا
فلهم و ان امرضوا ان ربك هو الغنى الكريم

6 البهاء عليك و على من اقبل الى العزيز الجميل

BLIB_Or15696.051c

BH08350

To: *Rajab Ali Khayyat, in Fars*

Date: 1296 ? [1878-1879]

In My Name, the Most Holy, the Most Glorious

The Book of Dawn hath appeared, wherein hath been inscribed by the Supreme Pen: "Sovereignty belongeth unto the Lord of all mankind." Verily, He proclaimeth: "There is none other God but He, the Almighty, the All-Powerful." God hath sent down the Books for this Day, and dispatched the Messengers for this blessed and wondrous Cause. We have manifested the Cause concerning which the world hath been powerless to make mention, save him who hath come with a clear authority. Say: Verily, He is the One Who hath appeared, and He is the One Who hath come with the truth, with a sovereignty that hath subdued all who are in the heavens and on earth. He is, verily, the Mighty, the All-Knowing. We make mention, at all times, of them that are in the realm of possibility, purely for the sake of God, the Lord of all worlds. Thus have We sent unto thee oceans of inner meanings, that thou mayest drink therefrom in My Name, the Mighty, the Inaccessible. When thou hast

بسمى الأقدس الأبهى

قد ظهر كتاب الفجر و فيه رقم من القلم الأعلى
الملك للملك الورى و انه ينطق انه لا اله الا
هو المقتدر القدير قد انزل الله الكتب لهذا اليوم و
ارسل الرسل لهذا الأمر المبارك البديع قد اظهرنا
الأمر الذى عجز عن ذكره العالم الا من اتى بسلطان
مبين

قل انه هو الذى ظهر و انه هو الذى اتى بالحق
بسلطان غلب من فى السموات و الأرض انه
هو العزيز العليم انا نذكر فى كل الأحيان من فى
الامكان خالصاً لوجه الله رب العالمين كذلك
ارسلنا اليك بحوراً من المعانى لتشرب باسمى العزيز
المنيع اذا فزت و زرت قل لك الحمد يا اله من
فى السموات و الأرضين

INBA51:068b, BLIB_Or15734.2.021a,
KB_620:061-062, LHKM2.133

attained and visited, say: "Praise be unto Thee, O God of all who are in the heavens and earths!"

BH08283

To: Aqa Mulla Husayn, in Fars

Date: 1296 ? [1878-1879]

- 1 In the Name of Him Who is the Overseer of all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 God testifieth that there is none other God but Him, and He Who speaketh with truth is verily the Wronged One amidst the world and the One who is grief-stricken by that which the hands of the oppressors have wrought. 2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي يَنْطِقُ بِالْحَقِّ أَنَّهُ لَهِوَ الْمَظْلُومِ بَيْنَ الْعَالَمِ وَالْمُهْمُومِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ
- 3 By God! The clouds have wept for My grief and the heaven for this great anguish. The brilliant stars have vanished from the land of Sad, whereby hearts have melted and the eyes of the sincere ones have wept. The people have denied the bounty of God and His sovereignty, to the extent that they committed that which caused the Faithful Spirit to cry out. 3 تَاللَّهِ قَدْ نَاحَ الْغَمَامُ لَغَمِّي وَالسَّمَاءُ لِهَذَا الْكَرْبِ الْعَظِيمِ قَدْ غَابَتْ مِنْ أَرْضِ الصَّادِ أَنْجُمُ دَرِّيَّاتٍ وَ بِذَلِكَ ذَابَتْ الْقُلُوبُ وَ بَكَتْ عَيُونَ الْمُخْلِصِينَ قَدْ كَفَرَ الْقَوْمُ بِنِعْمَةِ اللَّهِ وَ سُلْطَانِهِ إِلَى أَنْ ارْتَكَبُوا مَا صَاحَ بِهِ الرُّوحُ الْأَمِينُ
- 4 When thou attainest unto this Tablet of the Wronged One, render thanks unto God for having revealed unto thee this Clear Book and enabled thee to recognize the Dayspring of His Cause in days wherein darkness hath encompassed all created things save those whom God, the King, the Almighty, the All-Knowing, the All-Wise, hath willed. Be thou steadfast in My Cause, speaking My praise, turning thy face toward My luminous horizon. 4 أَنْكَ إِذَا فَرَزْتَ بِلَوْحِ الْمَظْلُومِ إِنْ أَحْمَدَ اللَّهُ بِمَا أَنْزَلَ لَكَ هَذَا الْكِتَابَ الْمُبِينِ وَأَيَّدَكَ عَلَى عِرْفَانِ مَطْلَعِ أَمْرِهِ فِي أَيَّامٍ فِيهَا أَخَذَتِ الظُّلْمَةُ كُلَّ الْبَرِيَّةِ إِلَّا مَنْ شَاءَ اللَّهُ الْمَلِكُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ كُنْ مُسْتَقِيمًا عَلَى أَمْرِي وَ نَاطِقًا بِنَثَائِي وَ مُتَوَجِّهًا إِلَى افْتَقَى الْمُنِيرِ

BLIB_Or15696.021a, BLIB_Or15734.2.082a

BH08275

To: Umm-i-Haram (mother of Gawhar Khanum), in Kashan
Date: 1296 ? [1878-1879]

1 In My Name, the Most Ancient, the Most Glorious

1 بِسْمِ الْأَقْدَمِ الْأَبْي

2 God testifieth that there is none other God but Him, the Almighty, the Self-Subsisting. Behold, O my God, Thy handmaid who hath turned toward the horizon whence hath shone the Sun of Thy favors, and who hath desired to circumambulate the Kaaba of Thy manifestation. O Lord! Deprive her not, through Thy bounty, and disappoint not her hopes, through Thy grace. Ordain for her, O Thou Who art the Ruler of all names, from the Supreme Pen that which will gladden her heart.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيَّمِنُ الْقَيُّومُ فَانْظُرْ يَا إِلَهِي أَمَّتِكَ الَّتِي تَوَجَّهَتْ إِلَى افْقٍ مِنْهُ اشْرَقَتْ شَمْسُ الطَّافِكِ وَارَادَتْ الطَّوَافَ حَوْلَ كَعْبَةِ ظَهْرِكَ أَيُّ رَبِّ لَا تَحْرِمَهَا بِجُودِكَ وَلَا تَحْيَبْ أَمَلَهَا بِفَضْلِكَ قَدَّرْ لَهَا يَا مَالِكِ الْأَسْمَاءِ مِنَ الْقَلَمِ الْأَعْلَى مَا يَفْرَحُ بِهِ قَلْبُهَا

3 Verily, Thou art He Whom nothing whatsoever can frustrate from the ocean of Thy will, nor can any matter distance Thee from the heaven of Thy purpose. Thou hast ever been the Sovereign of all names and their Ruler, and Thou wilt ever continue to be what Thou hast been from time immemorial. All things have testified to Thy power and might, and every possessor of a tongue to Thy greatness and sovereignty.

3 أَنْتَ أَنْتَ الَّذِي لَا يَمْنَعُكَ شَيْءٌ عَنْ بَحْرِ ارَادَتِكَ وَلَا يَبْعِدُكَ أَمْرٌ عَنْ سَمَاءٍ مَشِيَّتِكَ لَمْ تَزَلْ كُنْتَ سُلْطَانِ الْأَسْمَاءِ وَمَلِكُهَا وَلَا تَزَالْ تَكُونُ بِمِثْلِ مَا كُنْتَ فِي أَزَلِ الْأَزَالِ قَدْ شَهِدَ كُلُّ شَيْءٍ بِقُدْرَتِكَ وَاقْتِدَارِكَ وَكُلُّ ذِي لِسَانٍ بِعَظَمَتِكَ وَسُلْطَانِكَ

4 I beseech Thee, O Thou Who art the Hope of the worlds, to forgive me and have mercy upon me. Verily, Thou art the Almighty, the All-Powerful.

4 اسْأَلُكَ يَا رَجَاءَ الْعَالَمِينَ بِأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

INBA18:216, BLIB_Or15696.020a,
BLIB_Or15734.2.079, AQMJ2.108

BH08037

To: Muhammad Fath-i-Azam, in Tihiran
Date: 1296 ? [1878-1879]

In My Name, the Most Holy, the Most Glorious

بِسْمِ الْأَقْدَسِ الْأَبْي

Verily the servant came to brew from the leaves of China that his Ancient Lord might drink thereof. He brewed and brought it into the presence. We took and drank it, for I am He who doeth whatsoever He willeth. Blessed is he who sent it, blessed is he who brewed and brought it, and grace be unto him who

أَنَّ الْخَادِمَ أَتَى لِيَطْبِخَ مِنْ وَرَقِ الصَّيْنِ وَيَشْرَبَ مِنْهُ مَوْلَاهُ الْقَدِيمَ طَبِخَ وَاحْضَرَهُ لَدَى الْوَجْهِ اخْذَنَاهُ وَشَرَبْنَاهُ وَأَنَا الْفَعَالُ لَمَّا أَرِيدَ طَوْبِي لَمَنْ أَرْسَلَهُ وَطَوْبِي لَمَنْ طَبَخَهُ وَاحْضَرَهُ وَالْفَضْلُ لَمَنْ أَخَذَهُ وَشَرَبَهُ وَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هَذَا يَوْمٌ فِيهِ نَطْقُ لِسَانِ الْعِظَمَةِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ

took and drank it and said: "Praise be to God, the Lord of all worlds."

This is the Day whereon the Tongue of Grandeur hath spoken: "There is none other God but Me, the All-Knowing, the All-Wise." Verily We record that which descendeth from the heaven of My grace, for I am the Gracious Bestower.

How many a servant hath heard the call and turned away therefrom, and how many a servant hath heard and was attracted by the verses of his Lord. For each is a portion in My perspicuous Book. Blessed art thou for having turned unto God and been mentioned by His All-Knowing Pen.

أَنَا نَحْرَرُ مَا يَنْزِلُ مِنْ سَمَاءٍ فَضْلِي وَأَنَا الْمَنْزِلُ الْكَرِيمُ
كَمْ مِنْ عَبْدٍ سَمِعَ النَّدَاءَ وَاعْرَضَ عَنْهُ وَكَمْ مِنْ
عَبْدٍ سَمِعَ وَانْجَذِبَ مِنْ آيَاتِ رَبِّهِ لِكُلِّ نَصِيبٍ فِي
كِتَابِي الْمُبِينِ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى اللَّهِ وَذَكَرْتَ
مِنْ قَلَمِهِ الْعَلِيمِ

BLIB_Or15696.039b, BLIB_Or15734.2.129b

BH08204

To: Aqa Mirza Mumin, in Tihiran

Date: 1296 ? [1878-1879]

- 1 He is the One Who rules over all names. 1 هو المهيمن على الأسماء
- 2 This is a mention from Us to him who fulfilled the Covenant of God when the Promised One appeared and the appointed time was completed, that he may rejoice in his Lord's loving-kindness and remember Him at eventide and at dawn. 2 ذَكَرَ مِنْ لَدُنَّا مَنْ وَفَى بِعَهْدِ اللَّهِ إِذْ أَتَى الْمَوْعُودَ وَ
تَمَّ الْمِيقَاتُ لِيَفْرَحَ بِعُنَايَةِ رَبِّهِ وَيَذْكُرَهُ فِي الْعَشِيِّ وَالْأَشْرَاقِ
- 3 The Divine Lote-Tree hath called aloud, yet the people are in strange delusion. Blessed is the ear that hath been privileged to hear My most sweet call, and woe betide him whom veils have kept back. 3 قَدْ تَنَادَى سِدْرَتِي الْمُنْتَهَى وَلَكِنَّ الْقَوْمَ فِي وَهَمٍ
عَجَابٍ طُوبَى لِأُذُنٍ فَازَتْ بِاصْغَاءٍ نَدَائِي الْأَحْلَى وَ
وَيْلَ لِمَنْ مَنَعَتْهُ الْأَعْجَابُ
- 4 Say: Exchange not the verses of God for vanities, nor follow every doubting idolater. They have cast behind their backs the Kawthar of God, hastening to the foulest of waters in all directions. 4 قُلْ لَا تَبَدِّلُوا آيَاتِ اللَّهِ بِالزَّخَارِفِ وَلَا تَتَّبِعُوا كُلَّ
مُشْرِكٍ مَرْتَابٍ قَدْ نَبَذُوا كَوْثَرَ اللَّهِ عَنْ وِرَائِهِمْ
مُسْرِعِينَ إِلَى اتْنِ الْمَاءِ فِي الْجِهَاتِ
- 5 Say: This is the Day wherein the proof hath been perfected, the Word hath appeared, and the evidence hath shone forth. 5 قُلْ هَذَا يَوْمٌ فِيهِ تَمَّتِ الْحُجَّةُ وَظَهَرَتِ الْكَلِمَةُ وَلَا حَاجَ
إِلَى الْبُرْهَانِ
- 6 When thou adornest thy head with this Tablet which God hath made the crown of utterance, say: Praise be unto Thee, O Thou Who hast caused me to know the Dayspring of Thy verses while the people were in doubt and schism. 6 أَنْكَ إِذَا زَيَّنْتَ رَأْسَكَ بِهَذَا اللَّوْحِ الَّذِي جَعَلَهُ
اللَّهُ أَكْلِيلَ الْبَيَانِ قُلْ لَكَ الْحَمْدُ يَا مَنْ عَرَّفَنِي
مُشْرِقَ آيَاتِكَ إِذْ كَانَ الْقَوْمُ فِي مَرِيَّةٍ وَشِقَاقٍ

INBA27:469b, BLIB_Or15729.152b,
NLAI_22848:369, BSB.Cod.arab.2644
p191r, MKI4522.369, AQA2#051 p.206a

BH08125

To: *Mirza Husayn Tabib Shahabadi Himmati*

Date: 1296 ? [1878-1879]

1 In the Name of the Peerless, the All-Powerful

2 O Tabib! The True Physician speaketh: Strive ye to protect humankind from the disease of ignorance and heedlessness through the power of the Lord of Destiny, and heal them through this supreme remedy which is the recognition of the Lord of all peoples. The horizon of the world is illumined by the Sun of the Most Great Name, yet veils prevent eyes from beholding it. Beseech ye God to sanctify the eyes of His servants from the ophthalmia of vain imaginings, that they may not be deprived or prevented from witnessing the lights of His Face in this blessed Day which is, in truth, the Day of vision. Verily, bounty is in God's hand - He giveth and withholdeth as He pleaseth. He is indeed the Ever-Bountiful, the Ancient of Days. We beseech God to aid all to turn towards His Most Exalted Horizon and to acknowledge that which the Tongue of Eternity hath acknowledged among the peoples. He is, verily, the Mighty, the All-Bestowing.

1 بنام توانای بی همتا

2 ای طبیب طبیب حقیقی میفرماید جهد نمائید شاید امراض غفلت و نادانی را از نوع بشر باسم مالک قدر بردارید و باین دریاق اعظم که عرفان مالک امم است شفا بخشید افق عالم بشمس اسم اعظم منور و لکن ابصار را حجاب مانع از مشاهده منع نمود از حق بطلید عیون عباد خود را از رمد اوهام مقدس دارد تا در این روز فیروز که فی الحقیقه روز بینائی است از مشاهده انوار وجه ربانی محروم نگردند و ممنوع نشوند آن الفضل پید الله يأخذ و يعطى الله له الفضل القديم نسل الله ان يوفق الكل على الاقبال الى افقه الأعلى و الاقرار بما اقرب به لسان القدم بين الأمم انه له العزيز الوهاب

BLIB_Or15697.163, BLIB_Or15710.301a

BH08188

To: *Amatu'llah Shirin Baji*

Date: 1296 ? [1878-1879]

1 He is the Most Holy, the Most Glorious

2 A mention from Us to a handmaiden among the handmaidens of God, that she may thank her Lord at all times. Give thanks to thy Lord for having aided thee to turn towards Him after all the learned ones who held in their grasp the reins of men had turned away. Verily, he who hath not heard today the call of the All-Merciful is more abject than the animal. To this beareth witness the tongue of the Wronged One in the highest Paradise.

3 By the life of God! He who tendeth sheep in the valleys and upon the mountains is, in the sight of God, superior to those

1 هو الأقدس الأبهى

2 ذكر من لدنا امة من اماء الله لتشكر ربها في كل الأحيان ان احمدى ربك بما ايدك على الاقبال بعدما اعرض عنه كل عالم كان في قبضته زمام الأنعام ان الذى ما سمع اليوم نداء الرحمن انه احقر من الحيوان يشهد بذلك لسان المظلوم فى اعلى الجنان

3 لعمر الله ان الذى يرعى الأغنام فى الأودية و الجبال انه لأفضل عند الله عن الذين قرؤوا كتب

who have perused the books of the world in the evenings and the mornings and during the nights and days. Thus have the mountains been leveled and the trees been felled by the command of God, the Lord of all men. Blessed is the handmaiden who hath believed and attained, and woe unto every learned one who doubteth. Thus hath moved the Supreme Pen and revealed that which was commanded by One mighty and all-knowing.

العالم في العشي والاشراق وفي الليالي والأيام
كذلك نسفت الجبال وقطعت الأخشاب بأمر
الله مالك الرقاب طوبى لأمة آمنت و فازت
و ويل لكل فاضل مراتب كذلك تحرك القلم
الأعلى و انزل ما امر به من لدن عزيز علام

BLIB_Or15730.070c

BH08381

To: Baha'is of Jewish background

Date: 1296 ? [1878-1879]

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

The Most Exalted Pen proclaims: Whatsoever was recorded and hidden in all the divine Books concerning the Divine Manifestation has in this Day become manifest and evident. No excuse remains for anyone, unless they speak from the promptings of idle fancy.

This is the Day wherein all things have turned towards the Lord of Names, save such souls as have been prevented from the Straight Path by the drunkenness of the wine of vainglory.

Should anyone observe with the eye of insight in the Books of old, they would witness that which hath been sent down from God shining forth in this Day from the horizon of the Prison. Blessed is the soul that hath attained unto the fragrances of these days and hath turned unto the Truth.

بنام داننده و بینا

قلم اعلی میفرماید آنچه در جمیع کتب الهی در
ظهور ربانی مسطور و مستور بود در این یوم
ظاهر و مشهود است از برای احدی عذری باقی
نمانده و نیست مگر آنکه از روی هوی تکلم نماید
امروز روزی است که جمیع اشیاء بمالک اسماء
توجه نموده اند مگر نفوسیکه سکر خمر غرور ایشان
را از صراط مستقیم منع نمود و اگر نفسی در
کتب قبل بعین بصیرت ملاحظه نماید مشاهده
میکند آنچه من عند الله نازل الیوم از افق سجن
مشرق است طوبی از برای نفسیکه بنفحات این
ایام فائز شد و بحق توجه نمود

BLIB_Or15710.250b, BLIB_Or15715.119e,
ZYN.288, ANDA#55 p.03

BH08518*To: Fariburz**Date: 1296 ? [1878-1879]*

- 1 He is the Exposition in the Kingdom of Divine Utterance! 1 هو البيان في ملكوت التّبيان
- 2 O people of Baha! Harken unto the Call from the luminous Spot, from God, the All-Knowing, the All-Wise, and hold fast unto the cord of faithfulness in such wise that the promptings of them that have disbelieved in God, the Lord of all worlds, shall not prevent you. 2 يا اهل البهّاء اسمعوا النّداء من البقعة النّوراء من لدى الله العليم الحكيم و تمسّكوا بحبل الوفاء على شأن لا تمنعكم همزات الذين كفروا بالله ربّ العالمين
- 3 This is a garden beneath whose shadows flow rivers from this Tree which hath been raised up in truth - verily He is the Speaker, the All-Seeing. A river named Faithfulness - whoso drinketh therefrom hath indeed attained unto the most great steadfastness. To this My glorious Pen doth testify. 3 هذه جنة لها انهار تجري في ظلال هذه السّدرّة التي ارتفعت بالحقّ انه هو النّاطق البصير نهر سمّي بالوفاء من شرب منه انه فاز بالاستقامة الكبرى يشهد بذلك قلبي العزيز
- 4 And verily he findeth himself in such a station that the Names prevent him not from their Owner, nor what is named from His straight path. He is of them unto whom the All-Merciful hath testified in His mighty Book. He hath spoken, and His word is the truth: The mention of the Prophet preventeth him not from Him through Whose word the Prophets and Messengers were created. 4 و انه يجد نفسه على مقام لا تمنعه الأسماء عن مالکها ولا المسمّى عن صراطه المستقيم انه ممّن شهد له الرّحمن في كتابه العظيم قال و قوله الحقّ لا يمنعه ذكر النّبيّ عن الذّي بقوله يخلق النّبيين و المرسلين
- 5 Thus have We adorned the Book with this wondrous remembrance that thou mayest find from it the fragrance of God's loving-kindness and be of them that are firmly established. 5 كذلك زينّا الكتاب بهذا الذّکر البديع لتجد منه عرف عناية الله و تكون من الرّاسخين

BLIB_Or07852.067, BLIB_Or15729.146a,
BLIB_Or15730.064a, NLAI_22848:355,
BSB.Cod.arab.2644 p183r, MKI4522.355,
AQA2#034 p.195

BH08077*To: Fatimih Sultan**Date: 1296 ? [1878-1879]*

He is the Most Great, the Most Glorious

هو الأعظم الأبهى

We have, at all times, made mention of Our male and female servants and summoned them to the straight path. Among My servants are those who have believed and turned towards God,

انا ذكرنا في كلّ الأحيان عبادنا و امائنا و دعوانهم الى سواء السبيل من عبادى من آمن

and among them are those who have turned away and denied God, the All-Knowing, the All-Wise. And among the handmaidens are those who have heard and turned towards God, and have drunk from the Kawthar of utterance from the hand of the bounty of their Lord, the Most Merciful, and among them are those who have denied God, the Lord of all worlds.

O My handmaiden! Be thankful that the Wronged One hath remembered thee - He Who is seen at one time in prison and at another time above the world. He, verily, is the All-Wise, the All-Powerful. We send Our greetings from this spot upon the faces of My handmaidens and servants who have turned towards the Most Great Sea and have attained the recognition of their Lord, the All-Forgiving, the Most Merciful. By God's life! If they but knew, they would hasten, but today they are veiled by a thick veil. The Glory be upon thee and upon those handmaidens who have believed in the Single One, the All-Bountiful.

و اقبل و منهم من اعرض و كفر بالله العليم
الحكيم و من الاماء التي سمعت و اقبلت و
شریت کوثر البیان من ید عطاء ربها الرحمن و
منهن التي كفرت بالله رب العالمين

يا امی ان اشکری بما ذکرک المظلوم الذي يرى
مرة في السجن و طوراً فوق العالم انه هو الحكيم
القدير انا نكبر من هذا المقام على وجوه امائي
و عبادي الذين اقبلوا الى البحر الأعظم و فازوا
بعرفان ربهم الغفور الرحيم

لعمري لو يعرفون يسرعون ولكن اليوم في حجاب
غليظ البهاء عليك وعلى اللائي آمن بالفرد الكريم

INBA15:287b, INBA26:289, BLIB_Or15730.071a

BH08458

To: Ghulam Yar Khi Alif

Date: 1296 ? [1878-1879]

1 In the Name of the All-Loving Friend!

1 بنام دوست مهربان

2 Blessed is the state of one who, in this divine Day, has attained unto the hearing of His call and has turned toward the horizon of His Cause.

2 نیکو است حال نفسیکه در یوم الهی باصغای
ندایش فائز شد و بافق امرش توجه نمود

3 All the peoples of the earth were engaged, throughout the days and nights, in lamentation and weeping, that perchance the pitch darkness of those days might be illumined by the light of the appearance of the King of all mankind, so that the possessors of insight might turn toward the Most Great Horizon and become illumined by the rays of His countenance.

3 جميع من على الأرض در لیالی و ایام بنوحه و ندبه
مشغول بودند که شاید ظلمت حالکۀ ایام بنور
ظهور سلطان انام روشن و منیر شود تا صاحبان
نظر بمنظر اکبر توجه نمایند و بانوار وجه منور
گردند

4 When the morn of His manifestation dawned and the breeze from His raiment wafted, He found them all sunk in the slumber of heedlessness, nay rather, found them lifeless and dead, save those souls who held fast to the firm cord and clung to the hem of His bounty.

4 چون صبح ظهور دمید و نسیم قیص مرور نمود
جميع را در خواب غفلت یافت بل بی روح
و مرده مشاهده نمود مگر نفوسیکه بجبل محکم
تمسک جستند و بذیل کرم تشبث نمودند

- 5 The friends of the Beloved of the worlds must, at all times, beseech and implore the manifest Truth to keep them steadfast in His Cause and not to deprive them from the shelter of His mercy. Verily, He is the Bestower, the Mighty, the Bountiful.

5 انشاء الله بايد دوستان محبوب عالميان در كلّ حين از حقّ مبين سائل و آمل شوند ايشانرا بر امر ثابت دارد و از ظلّ رحمت دور نفرمايد آنه هو المعطى العزيز الكريم

BLIB_Or15697.160a, AYI2.200

BH08134

To: *Mirza Muhammad*

Date: 1296 ? [1878-1879]

- 1 In the Name of the one true God!

1 بنام خداوند يگّا

- 2 O Muhammad! Your mention hath been made in the presence of the Wronged One. Therefore, the Most Exalted Pen hath turned toward thee and doth make mention of thee through these sublime and wondrous words, that perchance the heedless ones among men may inhale the sweet fragrances of the utterance of the Best-Beloved of all creation and may turn toward the horizon of the All-Merciful.

2 اى محمد ذكرت در ساحت مظلوم مذکور لذا قلم اعلى بتو متوجه و باينكلمات منيعة بديعه ذاكر كه شايد نفحات بيان محبوب امكان را معشر غافلين بيابند و بافق رحمن توجه نمايند

- 3 Most mighty is this Cause - the Lord of "Were it not for Thee" hath declared "It hath turned me grey" and the command "Be thou steadfast" was revealed unto Him. Hold thou fast unto the cord of grace with firmness and cleave thou with utmost resolution unto the hem of bounty, lest the tempests of the deniers and the storms of the idolators should move thee.

3 اى محمد امر بسيار عظيمست سيد لولاك شيننى فرموده و خطاب فاستقم باورسيده بجبل عنایت محكم تمسك نما و بذيل كرم بكال همت تشبث كن لئلا تحركك عواصف المنكرين و قواصف المشركين

- 4 Praise be to God that thou hast attained unto the Word of God and hast been honored with the Tablet of Him Who is the Desired One, which is even as the Water of Life unto the world. Thou must preserve it through the Name of the true Sovereign and at all times take refuge in Him. He is the Helper, and He is the Giver, and He is the Protector.

4 الحمد لله بكلمة الهى فائز شدى و بلوح حضرت مقصود كه بمثابة كوثر حيوانست از براى عالم مشرف گشتى بايد باسم سلطان حقيقى حفظش نمائى و در كلّ حين باو پناه برى اوست معين و اوست معطى و اوست نگهبان

- 5 The splendor from God rest upon the people of Baha, from God, the Mighty, the Bestower.

5 البهاء على اهل البهاء من لدى الله العزيز المنان

BLIB_Or15715.307a

BH08124*To: Mirza Siyyid Rida**Date: 1296 ? [1878-1879]*

In the Name of the Peerless Lord!

O Rida! This name hath come from the realm of the unseen into the world of being, that all servants might attain to that which is intended by this name. Today, whosoever hath not attained unto the good-pleasure of God hath not received and shall not receive his portion from the knowledge of this name, and the good-pleasure of the Best-Beloved of the worlds shall not be attained except through recognition of the Dawning-Place of His Revelation, the Dayspring of His knowledge, and the Recipient of His inspiration. Blessed is the soul that hath drunk from the ocean of true understanding and hath turned toward the horizon of the appearance of the Lord of Religions. Such a one is among the companions of the Crimson Ark which hath been mentioned and recorded by the Most Exalted Pen in the Book of Names. God willing, ye must strive with utmost endeavor that perchance ye may attain to the recognition of this most exalted and most high station. We beseech Him, exalted be He, to aid thee and ordain for thee that which shall profit thee. Verily He is the Almighty, the Mighty, the Bountiful.

بنام خداوند بی همتا

ای رضا این اسم از عالم غیب بعرصه شهود آمد
تا جمیع عباد بآنچه مقصود از این اسم است فائز
گردند الیوم هر نفسی برضای الهی فائز نشد از
معرفت این اسم قسمت نبرده و نخواهد برد و
رضای محبوب عالمیان حاصل نشود الا بمعرفت
مطلع وحی و مشرق علم و مهبط الهام او

طوبی از برای نفسی است که از بحر عرفان
نوشید و بافق ظهور مالک ادیان توجه نمود او
است اهل سفینه حمرا که در کتاب اسماء از قلم
اعلی مذکور و مسطور است انشاءالله باید جهد
بلیغ مبذول دارید که شاید بعرفان این مقام بلند
اعلی فائز گردید نسأله تعالی بأن یوفقک و یقدر
لک ما ینفعک انه هو المقتدر العزیز الکریم

INBA57:088a, BLIB_Or15697.166,
BLIB_Or15710.300b, BRL_DA#372,
SFI15.014

BH08130*To: sister of Bihjat**Date: 1296 ? [1878-1879]*

1 O handmaid of God! In the name of the Kind Friend!

1 بنام دوست مهربان

2 O divine maidservant! God willing, may you be occupied at all times and under all conditions with the remembrance of the Dawning-Place of the revelation of the All-Merciful, and be focused on the horizon of His good-pleasure.

2 ای کنیز الهی انشاءالله در جمیع اوان و احیان
بذکر مشرق وحی رحمن مشغول باشی و بافق رضا
ناظر

3 For today it is binding and obligatory upon everyone, whether female or male, that their deeds be in accordance with the divine good-pleasure. The Truth has, in most of His Tablets,

3 چه که الیوم بر هر کسی چه اناث و چه ذکور
لازم و واجبت که اعمالشان موافق رضای الهی
واقع شود و حق در اکثری از الواح اماء و عباد

commanded His maidservants and servants to perform praise-worthy deeds, for through goodly acts and pleasing conduct has the Cause of God been and continues to be made manifest among His servants.

خود را باعمال پسندیده امر فرموده چه که بافعال
طیبه و اخلاق مرضیه امر الله مابین عباد ظاهر
شده و میشود

- 4 Give thanks to the Beloved of the world that your name has flowed from the Pen of the Most Great Name, and the thanks for this bounty is that you act according to what He loves and is pleased with.

4 شکر کن محبوب عالم را که اسمت از قلم اسم
اعظم جاری شد و شکر این فضل آنکه به ما
یحب و یرضی عامل شوی

- 5 From this station We send Our greetings upon the faces of My maidservants who have believed in God, the Powerful, the Exalted, the Mighty, the Wise.

5 انا نکبر من هذا المقام على وجوه امائی اللائی
آمن بالله المقندر المتعالی العزیز الحکیم

BLIB_Or15697.128a

BH08457

To: son of Aqa Muhammad Ali Mim Hi

Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Great

هو الأقدس الأعظم

My Most Great Remembrance calls all contingent beings unto God, Lord of all religions. We have sent it forth in human form - exalted be the All-Merciful Who has sent down every command in the Book. That which was inscribed has appeared, and that which was hidden in the Tablets has come forth. Say: The horizon of utterance has been illumined by the Sun of My Name, the All-Encompassing over all who are in earth and heaven. By God's life! We have not fallen short in remembrance and utterance, but the people remain in doubt and behind a veil. When thou hast attained unto this Tablet, arise to serve thy Lord, the Wronged One, through Whom most of those on earth were thunderstruck and the mountains were crushed to dust. Make mention of thy Lord through that which God hath taught thee, as a grace from His presence. He is verily the Mighty, the All-Knowing. Glory be upon the people of Baha, whom God hath mentioned in the Book with the most excellent of remembrances.

ذكری الأعظم ینادی من فی الامکان الى الله
مالک الأديان انا بعثناه على هیکل الانسان تعالى
الرحمن الذى انزل کل امر فی الکتاب قد ظهر ما
هو المستور و برز ما هو المکنون فی الألواح قل
قد انار افق البیان بشمس اسمی المهيمن على من
فی الأرضین و السموات

لعمر الله ما قصرنا فی الذکر و البیان ولكن القوم
فی وهم و حجاب انک اذا فزت بهذا اللوح قم
على خدمة مولیک المظلوم الذى به انصعق اکثر
من على الأرض و نسفت الجبال ان اذكر ربک
بما علمک الله فضلاً من عنده انه هو العزیز العلام
البهاء على اهل البهاء الذين ذکرهم الله فی الکتاب
بأحسن الأذکار

BLIB_Or15729.150b, NLAI_22848:364,
BSB.Cod.arab.2644 p188v, MKI4522.364,
AQA2#045 p.202b

BH08048

Date: 1296 ? [1878-1879]

- 1 He is the One mentioned in the scriptures of the world. The Wronged One calls out amidst the world and commands the people to that which He was commanded by the Mighty, the Wise. 1 هو المذكور في صحف العالم انّ المظلوم ينادى بين العالم و يأمر الناس بما امر به من لدى العزيز الحكيم
- 2 Say: The ears were created to hearken unto My call and the eyes for My luminous horizon. We created hands to grasp My books and hearts for My love and minds for the recognition of Me, the Mighty, the Wondrous. 2 قل قد خلقت الآذان لاصغاء ندائي و الأبصار لأفقي المنير قد خلقنا الأيادي لأخذ كتي و القلوب لحبي و العقول لعرفاني العزيز البديع
- 3 Blessed is the breast that hath expanded in My days and the tongue that hath spoken forth this Name whereby the Concourse on High was illumined and every sinful remote one did lament. 3 طوبى لصدر انشرح في آيامي و للسان تكلم بهذا الاسم الذي به استضاء الملأ الأعلى و ناح كل فاجر بعيد
- 4 We have made mention of thee in the Tablet and have called thee from this glorious station. Rejoice in the bounty of thy Lord, then drink the choice sealed wine through this Name that dominateth the worlds. 4 انا ذكرناك في اللوح و ناديناك من هذا المقام الكريم افرح بفضل موليك ثم اشرب الرحيق المختوم بهذا الاسم المهيمن على العالمين
- 5 Soon shall every heedless one lament and every ignorant one moan and every oppressive base one cry out. He shall seize those who denied Him and chastise those who rejected that which appeared in the days of God, the All-Knowing, the All-Informed. 5 سوف ينوح كل غافل و يحنّ كل جاهل و يصبح كل ظالم لئيم انه يأخذ من كفر به و يعذب الذين انكروا ما ظهر في أيام الله العليم الخبير

BLIB_Or15729.148c, NLAI_22848:361,
BSB.Cod.arab.2644 p186v, Ghazi3072.106-
108, MKI4522.361, AQA2#041 p.200a

BH08175

Date: 1296 ? [1878-1879]

- 1 In the Name of the One Knowing God! 1 بنام دانای یگا
- 2 In numerous Tablets We have summoned the servants of God to steadfastness, and the greatness of this Cause hath been recorded and set down by the Most Exalted Pen in numerous passages. Nevertheless, because of the word of the lowliest of servants, a soul hath been deprived of the dawning of the Sun of inner meanings and hath returned to darkness upon darkness. 2 در اکثری از الواح عباد الله را باستقامت دعوت نمودیم و عظمت این امر در اکثری از مقامات از قلم اعلی جاری و ثبت شده مع ذلک نفسی بکلهء احقر عباد از اشراق آفتاب معانی محروم و بظلمات فوق ظلمات راجع اینست شأن مردم و استقامت و عرفانیکه مدعی آن هستند

Such is the station of the people and the steadfastness and knowledge which they claim to possess.

- 3 He shunned the Most Great Ocean and turned to the turbid and bitter spring. Evil is that which he hath wrought! Soon shall he find himself in manifest loss.
- 4 O friend! Call thou them who drink the choice wine of utterance to steadfastness, and give them to drink from the spring of steadfastness, that they may pass beyond the Guide and the Guided One and all names, and turn toward the Sun of Truth, and receive their portion from the ocean of vision.
- 5 Blessed art thou for having believed in God and turned away from those who have denied this wondrous Day.

3 از بحر اعظم اجتناب نمود و بچشمه کدره
اجاجیه توجه کرد فبئس ما عمل سوف یری
نفسه فی خسران مبین

4 ای دوست حقّ شاربان رحیق بیان را باستقامت
بخوان و از چشمه استقامت بنوشان تا از هادی
و مهدی و اسماء کلّها بگذرند و بافتاب حقیقت
توجه نمایند و از دریای بینائی قسمت برند

5 طوبی لک بما آمنت بالله و اعرضت عن الذین
کفروا بالیوم البدیع

INBA23:151, BLIB_Or15697.118a

BH08196

Date: 1296 ? [1878-1879]

In the Name of the Most Mighty, the Most High

This is a mention from Us unto him who hath turned towards Our countenance, after the Tongue of Grandeur did proclaim: "The Kingdom belongeth unto God, the Single, the One, the Chosen One!" The Day of God hath come, and the Balance hath been set up, and the Trumpet hath been blown, and the Lord of Revelation hath spoken; yet the people are in strange doubt. Doubt hath so seized them that they have disbelieved in God, the Lord of all beings. When the Promise came to pass, the world was overturned. How many a light was darkened, how many a learned one became heedless, how many a knower was debarred from the Known One! Thus was the matter decreed in the Mother Book. Blessed is he who hath turned towards the Most Sublime Horizon; he is indeed of the people of Baha in the Scriptures and Tablets. Thus doth God make clear unto you what He desireth, as a grace from His presence. He is verily the Mighty, the All-Bountiful. We found thee turning unto Us, whereupon We sent unto thee that which caused the mountains to soar aloft.

بِسْمِ الْأَعَزِّ الْأَعْلَى

ذکر من لدنا لمن اقبل الى وجهی بعدما نطق لسان
العظمة الملك لله الفرد الواحد المختار قد اتى يوم
الله و وضع المیزان و نفخ فی الصور و تکلم مالک
الظهور و لکن الناس فی وهم عجاب

قد اخذهم الوهم علی شأن کفروا بالله مالک
الرقاب اذا جاء الوعد انقلب العالم کم من نور
اظلم و کم من عالم غفل و کم من عارف منع
عن المعروف کذلک قضی الأمر فی ام الکتاب
طوبی لمن اقبل الى الأفق الأعلى انه من اهل
البهاء فی الزبر و الألواح کذلک بین الله لکم
ما اراد فضلاً من عنده انه هو العزیز الوهاب انا
وجدناک مقبلاً ارسلنا الیک ما طارت به الجبال

INBA19:069a, INBA32:064a, BLIB_Or15734.2.004b

BH08210*Date: 1296 ? [1878-1879]*

He is the Most Ancient, the Most Holy, the Most Exalted, the Most Glorious

This is a mention from the Wronged One to him who hath acknowledged what God Himself hath acknowledged on a Day whereon every hidden secret was revealed and every wise command was made manifest. Verily, We give glad-tidings unto all of the days of God and of meeting Him. To this testifieth the Pen of God in whatsoever hath been asked of it, and this perspicuous Tablet. How many a servant hath been kept back by vain imaginings from the All-Knowing, the Mighty, and how many a servant hath hastened until he drank the wine of certitude from the hand of the bounty of his Lord, the Generous. Rejoice, O My loved ones, in that God hath aided you to recognize Him Who remained hidden from the learned and the mystics, save him whom the hand of thy Lord's loving-kindness did preserve. Rejoice thou in that thou hast been mentioned in the presence of the Wronged One, and in that this mighty and glorious Book hath been sent down unto thee. Thus hath the Tongue of Grandeur spoken in this mighty Prison. Praise be unto God, the Lord of all worlds.

هو الأقدم الأقدس العليّ الأبهي

ذكر من لدى المظلوم لمن اعترف بما اعترف به الله
في يوم فيه ظهر كل سرّ وبرز كل امر حكيم انا
نبشّر الكلّ بأيّام الله ولقائه يشهد بذلك قلم الله
فيما سوّته وهذا اللوح المبين

كم من عبد منعه الأوهام عن العزيز العلام وكم
من عبد سرع الى ان شرب رحيق اليقين من يد
عطاء ربّه الكريم ان افرحوا يا احبائي بما ايّدكم الله
على عرفان من احتجب عند العلماء والعرفاء الآ
من حفظته يد عناية ربّه الغفور الرحيم ان افرح
بما ذكرت لدى المظلوم ونزل لك هذا الكتاب
العزيز العظيم كذلك نطق لسان العظمة في هذا
السجن المتين الحمد لله ربّ العالمين

BLIB_Or15719.135b

BH08274*Date: 1296 ? [1878-1879]*

- 1 He is the Most Ancient, the Most Glorious. God testifieth that there is none other God but Him, the All-Knowing, the All-Informed. I bear witness that verily He is God, there is none other God but Him, the Munificent, the Generous.
- 2 Glorified be He Who hath sent down whatsoever He willeth, and verily He is the Ancient Revealer. He doeth what He pleaseth and ordaineth as He desireth. He is indeed the All-Wise, the All-Seeing.
- 3 Blessed is he who hath recognized My path, and blessed is he who hath acted according to that which was ordained by the

1 هو الأقدم الأبهي شهد الله أنّه لا اله الاّ انا العليم
الخبير اشهد أنّه هو الله لا اله الاّ هو المعطي الكريم

2 سبحانه الذي انزل ما اراد و أنّه هو المنزل القديم
يفعل ما يشاء ويحكم كيف يريد أنّه هو الحاكم
البصير

All-Wise. We have commanded all to follow that which the All-Wise hath revealed in His perspicuous Book.

3 طوبى لعالم عرف سبيلي و لعامل عمل ما امر به
من لدى الحكيم انا امرنا الكل بأن يتبعوا ما انزله
الحكيم في كتابه المبين

- 4 Among the people are those who have turned away and those who have turned towards Him, and he who hath turned and attained hath verily become one of those drawn nigh. We make mention of every one who maketh mention of Us, and We behold every beholder, and We answer every seeker who turneth unto Us.

4 من الناس من اعرض و منهم من اقبل و الذى
اقبل و فازاته من المقربين انا نذكر كل ذاكر و
نرى كل ناظر و نجيب كل سائل منيب

- 5 The glory of God rest upon those who have sought the Ultimate Goal and have turned towards the horizon which hath been illumined by His shining countenance.

5 البهاء من الله على الذين قصدوا المقصد الأقصى
و اقبلوا الى افق اضاء من وجهه المنير

BLIB_Or15696.044d, BLIB_Or15734.2.142b

BH08360

Date: 1296 ? [1878-1879]

He is the One manifest through His Name, the All-Compelling over all names.

هو الظاهر باسمه المهيمن على الأسماء

Every stone and clod of earth hath spoken that which the Book hath spoken, yet the people remain in doubt and dissension. When the Call was raised, they turned away and clung to their own idle fancies and vain imaginings. The ocean of divine knowledge hath surged in the days of their Lord, the Most Merciful, yet they turned away from it and advanced toward every doubting idolater. The Path crieth out in My Name, and heaven lamenteth for what hath befallen Us through that which the hands of the wicked have wrought.

قد نطق كل حجر و مدر بما نطق به الكتاب ولكن
القوم فى مرية و شقاق اذا ارتفع النداء اعرضوا
و تمسكوا بما عندهم من الظنون و الأوهام قد
ماج بحر العرفان فى أيام ربهم الرحمن و هم
اعرضوا عنه و اقبلوا الى كل مشرك مرتاب ان
الصراط يصيح باسمى و السماء تنوح بما ورد علينا
بما اكتسبت ايدي الفجار يا ايها الناظر الى الوجه
ان استمع نداء المظلوم ثم اذكر ما ورد عليه من
الذين كفروا برّب الأرباب من الناس من قال
انه انكر العلماء قل اى وريّ اتنى انا قد كنت
كاسر الأصنام كذلك تضوعت نفحات المسك
من هذا المداد الذى جرى من قلى المختار

O thou who gazeth upon the Face! Harken unto the call of the Wronged One, then remember what hath befallen Him from those who disbelieved in the Lord of Lords.

Among the people are those who said: "He hath repudiated the divines." Say: "Yea, by My Lord! I, in very truth, was the One Who abolished the idols!" Thus hath the fragrance of musk been wafted from this ink which hath flowed from My chosen Pen.

BLIB_Or15697.131b

PDC.136x

BH08380

Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Great.

The Supreme Pen states in the Hidden Words: "The people of knowledge and insight strived for years but attained not unto the presence of the All-Glorious, and ran for ages but reached not the meeting with the All-Beauteous. Yet thou, without any effort, hast achieved the goal, and without any search hast obtained the object of thy quest. And after all these stations and ranks, thou didst remain so veiled by the veils of self that thine eye beheld not the beauty of the Friend, nor did thy hand touch the hem of the Beloved."

Now observe how great would be the reward and recompense ordained by God for one who would rend asunder these veils through the power of His Name. Today the people are seen to be blind and deaf, save the soul who, through the breezes of the grace of the Dawn of Manifestation, lifted its head from the couch of heedlessness and turned toward the supreme horizon. Verily, such a one is of the people of this glorious station.

هو الأقدس الأعظم

قلم اعلی در کلمات مکنونه میفرماید

اهل دانش و بینش سالها کوشیدند و بوصول
ذی الجلال فائز نگشتند و عمرها دویدند و بلقاي
ذی الجمال نرسیدند و تونادویده بمنزل رسیده‌ئی
و ناطلبیده بمطلب واصل شدی و بعد از جمیع
ایستقامات و مراتب بحجبات نفس خود چنان
محتجب ماندی که چشمت بجمال دوست نیفتاد
و دستت بدامن یار نرسید

حال مشاهده کنید نفسی که این حجاب را باسم
حقّ پاره نماید چه مقدار اجر و ثواب از برای او
لدی الله مقدر میشود ناس امروز عمیاء و صمّاء
مشاهده میشوند مگر نفسیکه از نسیم عنایت جفر
ظهور سر از فراش غفلت برداشت و بافق اعلی
توجه نمود آنه من اهل هذا المقام الکریم

BLIB_Or15730.061b

BH08432

Date: 1296 ? [1878-1879]

1 In the Name of our Lord, the Mighty, the Most Glorious!

1 بِسْمِ رَبِّنا العزیز الّٰهٰبٰی

2 Praise be unto Thee, O our God, our Sovereign, our Lord, for having awakened us through Thy sweetest call, and made us recognize Thy Most Glorious Beauty and Thy most exalted horizon. We beseech Thee, O Creator of the heavens and Lord of all names, by the Most Great Word which hath proceeded from the mouth of Thy Will and the Pen of Thy Purpose, to assist us in remembering and praising Thee and in arising to serve Thy Cause.

2 لک الحمد یا الهنا و سلطاننا و مالکنا بما ایقظتنا
بندائک الّٰحلی و عرّفتنا جمالک الّٰهٰبٰی و
افقک الّٰعلی نسلک یا فاطر السّماء و مالک
الّٰاسماء بالکلمة العلیا الّٰتی ظهرت من فم مشیتک
و قلم ارادتک بأن تؤیّدنا علی ذکرک و ثنائک و
القیام علی خدمة امرک

3 O Lord! We are Thy servants and in Thy grasp. We have heard Thy call and turned toward the horizon of Thy bounties. We implore Thee by the ocean of Thy knowledge and

3 ای ربّ نحن عبادک و فی قبضتک قد سمعنا
ندائک و توجّهنا الی شطر مواهبک اسئلک ببحر
علک و سماء کرّمک بأن تجعلنا منقطعین عن

the heaven of Thy generosity to make us detached from all else save Thee, and to enable us to arise to teach Thy Cause and to act according to that which Thou lovest and approveest. Verily, Thou art the Ruler over whatsoever Thou willest, and Thou art, in truth, the All-Knowing, the All-Wise.

دونک و القائمین علی تبلیغ امرک و العاملين بما
تحبّ و ترضی أنّک انت الحاکم علی ما تشاء و
انّک انت العليم الحکیم

- ⁴ The sum of one hundred rupees which had been sent through His Holiness Khalil, upon him be all glory most glorious, reached this evanescent servant.

⁴ مبلغ یکصد روپہ کہ ارسال داشته بودند بتوسط
حضرت خلیل علیہ منکّل بہاء ابہاء باین خادم
فانی رسید

BLIB_Or15727a.057

BH08499

Date: 1296 ? [1878-1879]

In the Name of the One Who is the Remembering, the All-Knowing

O my God and the God of all names, my Creator and Creator of heaven, my Maker and Maker of all things, my Helper and Helper of the weak ones, my Beloved and Beloved of whosoever hath turned toward Thy most exalted horizon! Thou hearest the sighing of my heart, the groaning of my pen, the lamentation of my soul, and the crying out of my being in Thy days wherein Thou didst establish Thyself upon the throne of Thy mercy and called all unto the ocean of Thy knowledge and the heaven of Thy bounty. O Lord! There hath befallen Thy loved ones at the hands of the enemies of Thy Self that which the tongue is ashamed to recount and the pen to record. O Lord! Thou seest them beneath the talons of the idolaters and in the clutches of the oppressors. I beseech Thee, O King of Kings and Mover of the celestial sphere, by Thy Most Great Name, to send down from the clouds of Thy grace that which will manifest the station of Thy chosen ones among the nations. Verily, Thou art the Almighty, the Powerful.

بسمی الذّاکر العليم

یا الہی و الہ الأسماء و فاطری و فاطر السماء و
خالقی و خالق الأشياء و معینی و معین الضعفاء
و محبوبی و محبوب من توجّه الی افقک الأعلى
تسمع حنین قلبی و انین قلبي و ضجیع فؤادی و
صریح کینونتی فی آیامک الّتی فیہا استویت علی
عرش رحمانیتک و دعوت کلّ الی بحر علمک
و سماء عطائک

ای ربّ قد ورد من اعادی نفسک علی احبّائک
ما یستحی اللسان ان یذکرہ و القلم ان یرکبہ ای
ربّ تربہم تحت مخالف المشرکین و برائن الظالمین
اسئلك یا مالک الملک و مجری الفلک باسمک
الأعظم بأن تنزل من سحب فضلک ما یظهر بہ
شأن اصفیائک بین الأمم و أنّک انت المقتدر
القدير

BLIB_Or15696.152d

BH08549*Date: 1296 ? [1878-1879]*

1 In My Name, the Most Exalted, the Most Glorious!

2 O thou who makest mention of Me and art the herald of My Cause! Thou hast called all to My Self and informed all of My manifestation and My dawning and My effulgence and My sovereignty, and counseled them to attain unto My presence and acknowledge My Cause and confess that which proceedeth from Me. Yet thou seest them turning away and denying Him at Whose name the Tree hath cried out and the tongue of Oneness hath spoken: "The Kingdom belongeth to Him Who hath appeared and come with the Most Great Name." Thou didst counsel them in every book and on every page and leaf, nay in every line and word, to bow down before the Throne, yet they turned away, and if they turned, they turned with their arrows and their swords, as He Who is the Lord of all nations doth testify.

3 O thou who art mentioned! Give thanks unto the Beloved in that He hath sent unto thee this Tablet through which the fragrance of the Divine Garment hath been wafted and the Standard hath been raised by the Lord of ancient days.

1 بِسْمِ الْعَلِيِّ الْأَبِيِّ

2 يَا ذَا كَرَمِي وَمُبَشِّرِ أَمْرِي قَدْ دَعَوْتُ الْكُلَّ إِلَى نَفْسِي وَاخْبَرْتُ الْكُلَّ بِظُهُورِي وَطُلُوعِي وَاشْرَاقِي وَسُلْطَانِي وَوَصِيَّتِهِمْ بِالْحَضُورِ تَلْقَاءَ وَجْهِي وَالْاعْتِرَافَ بِأَمْرِي وَالْإِقْرَارَ بِمَا يَظْهَرُ مِنْ عِنْدِي إِذَا تَرَيْتَهُمْ مُعْرِضِينَ مُتَكَبِّرِينَ عَلَى الَّذِي بِاسْمِهِ صَاحَتِ الشَّجَرَةُ وَنَطَقَ لِسَانُ الْأَحْدِيَّةِ الْمَلِكِ لِمَنْ ظَهَرَ وَاتَى بِالْأَسْمِ الْأَعْظَمِ أَنْتَ وَصِيَّتُهُمْ فِي كُلِّ كِتَابٍ وَفِي كُلِّ وَرَقٍ وَصَفْحَةٍ بَلْ فِي كُلِّ سَطْرٍ وَكَلِمَةٍ بِالْخُضُوعِ لَدَى الْعَرْشِ وَهُمْ أَعْرَضُوا وَإِنْ أَقْبَلُوا أَقْبَلُوا بِسَهَامِهِمْ وَاسِيَّافِهِمْ يَشْهَدُ بِذَلِكَ مُوَلَّى الْأُمَمِ

3 يَا أَيُّهَا الْمَذْكُورُ إِنْ أَشْكُرُ الْمَحْبُوبَ بِمَا أَرْسَلَ إِلَيْكَ هَذَا اللَّوْحَ الَّذِي بِهِ فَاحَتِ نَفْحَةُ الْقَمِيصِ وَنَصَبَ الْعِلْمُ مِنْ لَدُنْ مَالِكِ الْقَدَمِ

BLIB_Or15696.039d, BLIB_Or15734.2.130b

BH08693*To: Mirza Rafia, in Ardistan**Date: 1296 ? [1878-1879]*

He is the One manifest from My most glorious horizon

We have adorned the heaven of ordinances with the sun of wisdom that every person of insight might hold fast unto it. He who hath cast wisdom behind him hath indeed neglected that which was enjoined upon him by the One, the All-Informed.

Say: O people! Hold fast unto wisdom in all matters, for it profiteth you in all conditions, and I am the All-Knowing. It is the lamp of God among you and the light of justice for you, were ye of those who remember.

هُوَ الظَّاهِرُ مِنْ أَفْتَى الْأَبِيِّ

أَنَا زَيْنًا سَمَاءَ الْأَحْكَامِ بَنِيَّ الْحِكْمَةَ لِيَتَمَسَّكَ بِهَا كُلُّ عَارِفٍ بِصِيرَانِ الَّذِي نَبَذَ الْحِكْمَةَ أَنَّهُ غَفَلَ عَمَّا أَمَرَ بِهِ مِنْ لَدَى اللَّهِ الْفَرْدِ الْخَبِيرِ قُلْ يَا قَوْمَ تَمَسَّكُوا بِهَا فِي كُلِّ الْأُمُورِ أَنَّهَا تَنْفَعُكُمْ فِي كُلِّ الْأَحْوَالِ وَإِنَّا الْعَالِمُ أَنَّهَا مُصْبِحُ اللَّهِ يَبْنِيكُمْ وَنُورُ الْعَدْلِ لَكُمْ لَوْ أَنَّكُمْ مِنَ الْمُنْتَذِرِينَ قُلْ لَا تَجَادَلُوا مَعَ أَحَدٍ وَلَا تَتَكَبَّرُوا حَقَّ نَفْسٍ إِنْ أَنْظَرُوا إِلَى عَدْلِ اللَّهِ وَرَحْمَتِهِ

Say: Contend not with anyone, nor deny any soul's rights. Consider ye the justice of God and His mercy which encompasseth the worlds.

المهيمنة على العالمين كذلك ذكرناك لتذكر الناس
في أيام الله و تقرأ لهم هذا اللوح البديع و الحمد
للفرد العليم

Thus have We made mention of thee that thou mayest remind the people in the days of God and recite unto them this wondrous Tablet. And praise be to the One, the All-Knowing.

BLIB_Or15696.056d

BH08960

To: Muhammad Husayn Bayk, in Bushruih

Date: 1296 ? [1878-1879]

¹ In His Name, the All-Loving!

¹ بِسْمِ الْعُطُوف

² Say: I was sleeping when the hand of grace awakened me, and I was sitting when the decree of justice made me arise, and I was silent when His Name, the All-Subduing over the worlds, caused me to speak. O people! The sea is walking and beareth witness unto the Promised One, and the land proclaimeth: The Day hath come, and dominion belongeth unto God, the Mighty, the Loving. They who have heard, these are among the successful ones in the Books of God, the All-Subduing, the Self-Subsisting, and they who have turned away, these have no mention with God, the Sovereign of the Kingdom and the Realm. O people! Fear God and follow not those who denied the Truth when it came with a manifest proof. Behold then with your own eyes the Dayspring of the Manifestation. This is what the All-Merciful hath decreed in the Bayan, if ye be of them that know. We have sent down the Tablet and dispatched it unto thee that thou mayest be of the thankful ones.

² قل قد كنت راقداً ابقتني يد الفضل و كنت
قاعداً اقامني حكم العدل و كنت صامتاً انطقني
اسمه المهيمن على العالمين يا قوم ان البحر يمشي
و يشهد للوعد و البر ينادي قد اتى اليوم و
الملك لله العزيز الودود ان الذين سمعوا اولئك
من الفائزين في كتب الله المهيمن القيوم و الذين
اعرضوا اولئك ليس لهم ذكر عند الله مالک
الملك و الملكوت يا قوم خافوا الله و لا تتبعوا
الذين انكروا الحق اذ اتى ببرهان مشهود فانظروا
بعيونكم الى مشرق الظهور هذا ما حكم به الرحمن
في البيان ان اتم من العارفين انا انزلنا اللوح و
ارسلناه اليك لتكون من الشاكرين

BLIB_Or15734.2.010

BH08931*To: Mihdi, in Hamadan**Date: 1296 ? [1878-1879]*

He is the Most Exalted above all mention and praise!

The Supreme Pen hath testified, as have they who circle round the Most Great Name, the All-Glorious, yet the people hear not. At every moment He calleth and summoneth them to the horizon of the Cause, yet most of the people perceive not. The wine of heedlessness hath so seized them that they have not awakened at the call of God on this Day wherein the Standard of His Cause hath been raised aloft and every atom testifieth that there is none other God but Him, the All-Compelling, the Self-Subsisting. Thus hath the Most Great Ocean surged amongst the peoples, yet most of them comprehend not.

Say: Cast away the idols of vain imaginings. This is the Dawning-Place of the signs of your Lord, the Mighty, the Well-Beloved. Beware lest what hath been created on earth prevent you from attaining unto the station whose decree hath been inscribed in the Preserved Tablet.

هو المتعالى عن كل ذكر وثناء

قد شهد القلم الأعلى والذين يطوفون حول الاسم الأعظم الأبهى ولكن الناس هم لا يسمعون أنه في كل حين ينادى و يدعوهم الى افق الأمر ولكن الناس اكثرهم لا يشعرون قد اخذهم سكر الغفلة على شأن ما انتبهوا من نداء الله في هذا اليوم الذي فيه نصبت راية الأمر و شهدت الذرات أنه لا اله الا هو المهيمن القيوم كذلك ماج البحر الأعظم بين الأمم ولكن القوم اكثرهم لا يفقهون قل ضعوا اصنام الأوهام ان هذا مطلع آيات ربكم العزيز المحبوب اياكم ان يمنعكم ما خلق في الأرض عن المقام الذي نزل حكمه في لوح مسطور

AQA7#482 p.303b

BH08974*To: Nabil Musafir, in Hamadan**Date: 1296 ? [1878-1879]*

He is the One Who speaks the Truth!

It has been asked whether Tablets have been revealed. Say: Yea, by my Lord, the Mighty, the All-Bountiful! Among the people are those who have turned to the cawing of the crow, turning away from that which the All-Merciful has revealed in the Book.

O people! Fear God and do not oppose Him through Whom the proof has appeared and the evidence has shone forth. He calls you to that which profits you and commands you to that which draws you near unto God, the Lord of all religions.

هو الناطق بالحق

قيل هل نزلت الألواح قل اى وربى العزيز الوهاب من الناس من توجه الى نعيب الغراب معرضاً عما انزله الرحمن فى الكتاب يا قوم اتقوا الله و لا تعتضوا على الذى به ظهرت الحجة و لاح البرهان انه يدعوكم بما ينفعكم و يأمركم بما يقربكم الى الله مالک الأديان قل خافوا الله و لا تدحضوا الحق بأهوائكم انه اتى من سماء العظمة بقدرة و سلطان انك طر بأجنحة السرور بما اسمعناك حفيف سدره المنتهى من هذا المقام

Say: Fear God and do not invalidate the truth through your idle fancies. He has come from the heaven of grandeur with power and sovereignty.

Soar upon the wings of joy, for We have caused thee to hear the rustling of the Divine Lote-Tree from this Spot which God has made the Dawning-place of Revelation and the Dayspring of Light. Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord, the Lord of all men.

الَّذِي جَعَلَهُ اللَّهُ مَطْلَعِ الْوَحْيِ وَ مَشْرِقِ الْأَنْوَارِ
كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَأَرْسَلْنَاكَ إِلَيْكَ لِتَشْكُرَ
رَبَّكَ مَالِكِ الرَّقَابِ

BLIB_Or15729.153c, NLAI_22848:372,
BSB.Cod.arab.2644 p192v, MKI4522.372,
AQ42#055 p.208b

BH08691

To: Aqa Siyyid Muhammad Sahhaf, in Isfahan

Date: 1296 ? [1878-1879]

1 In My Name the Manifest in this station

1 بِسْمِ الظَّاهِرِ فِي الْمَقَامِ

2 We have mentioned in the Book that which draweth men nigh unto the straight path. Whoso attaineth unto justice hath attained unto that which God, the Lord of all beings, hath desired. Verily he who denieth and turneth away, he is recorded in the Book as one of the denizens of the fire.

2 أَنَا ذَكَرْنَا فِي الْكِتَابِ مَا يَقْرَبُ النَّاسَ إِلَى سَوَاءِ
الصِّرَاطِ مَنْ فَازَ بِالْإِنصَافِ فَازَ بِمَا أَرَادَ اللَّهُ مَالِكِ
الرَّقَابِ إِنَّ الَّذِي أَنْكَرَ وَتَجَنَّبَ أَنَّهُ مِنْ أَصْحَابِ النَّارِ
فِي الْكِتَابِ

3 God hath heard the words of those who have uttered His praise and turned toward His most exalted horizon. He, verily, is the All-Hearing, the All-Seeing. He doth witness and behold, and His is the Most Great Sign, and the Ultimate Dwelling, and the Most Exalted Station. There is none other God but Him, the Mighty, the All-Knowing.

3 قَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ نَطَقُوا بِثَنَائِهِ وَتَوَجَّهُوا إِلَى
أَفْقِهِ الْأَعْلَى أَنَّهُ لَهُ السَّمِيعُ الْبَصَارُ يُشْهَدُ وَيَرَى وَ
لَهُ الْآيَةُ الْكُبْرَى وَالْمَقَرُّ الْأَقْصَى وَالْمَقَامُ الْأَعْلَى
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلَامُ

4 Thus hath the Tongue spoken what the All-Merciful hath sent down that thou mayest read and be of them that render thanks in the Mother Book. We, from this Station, send Our greetings upon thee and upon them who have quaffed the choice wine of utterance from the hand of the bounty of their Lord, the All-Bestowing.

4 كَذَلِكَ نَطَقَ اللِّسَانُ بِمَا أَنْزَلَهُ الرَّحْمَنُ لِتَقْرَأَ وَتَكُونَ
مِنَ الشَّاكِرِينَ فِي أُمِّ الْأَلْوَابِ أَنَا نَكْبَرُ مِنْ هَذَا الْمَقَامِ
عَلَيْكَ وَعَلَى مَنْ شَرِبَ رَحِيقَ الْبَيَانِ مِنْ يَدِ عَطَاءِ
رَبِّهِ الْفَضَالِ

BLIB_Or15696.043d, BLIB_Or15734.2.140b

BH09177*To: Mulla Husayn, in K Sh**Date: 1296 ? [1878-1879]*

He is the Dawning Place from this manifest horizon. The Tongue of Eternity speaketh in the midmost heart of the world: He is God, there is none other God beside Him, the Almighty, the Self-Subsisting.

Say: O servants of the All-Merciful! Ascend unto the heaven of knowledge by the steps of wisdom and utterance. This is what ye were commanded in My Preserved Tablet.

Say: Be ye of such a state that all the books of the world shall not withhold you from this Book, through one dot of which all books and every decreed matter have been detailed.

We have commanded the servants to be steadfast in the Cause of God, yet when the croaking of a raven was raised, the feet of every servant who took fancy as his lord instead of God, the Lord of the Promised Day, did slip. Will that which he possesseth profit him? Nay, by the Lord of the seen and the unseen!

Thus have We mentioned thee that thou mayest remind the people of that which hath been sent down from God, the Mighty, the Loving.

هو المشرق من هذا الأفق المبين

ينطق لسان القدم في قطب العالم أنه لا إله إلا أنا المهيمن القيوم قل يا عباد الرحمن ان اصبعدوا بمرقاة الحكمة و البيان الى فلك العرفان هذا ما امرتم به في لوحى المحفوظ قل كونوا على شأن لا تمنعكم كتب العالم عن هذا الكتاب الذى بنقطة منه فصلت الكتب و كل امر محتوم أنا امرنا العباد بالاستقامة فى امر الله و اذا ارتفع نعيق من ناعق زل قدم كل عبد اتخذ الوهم لنفسه رباً من دون الله مالک اليوم الموعود هل ينفعه ما عنده لا ومالك الغيب و الشهود كذلك ذكرناك لتذكر الناس بما نزل من لدى الله العزيز الودود

INBA15:280b, INBA26:282a

BH09028*To: Ibn Asdaq (Hand of the Cause), in M Sh**Date: 1296 ? [1878-1879]*

1 In My Most Glorious Name

2 Praise be unto Thee, O my God, for having immersed me in the ocean of Thy knowledge and caused me to turn toward the horizon from which the Sun of Thy beauty hath shone forth. O Lord! I am the poor one standing at the gate of the city of Thy bounty, and the helpless one clinging to the cord of Thy might. I beseech Thee to make me steadfast in Thy Cause and a herald of Thy Name amongst Thy servants.

1 بسمى الأبهى

2 لك الحمد يا الهى بما جعلتنى متغمساً فى بحر عرفانك و متوجّهاً الى افق اشرقت منه شمس جمالک اى ربّ انا الفقير القائم عند باب مدين كرمک و العاجز المتمسک بجبل اقتدارک اسئلك بأن تجعلنى مستقيماً على امرک و منادياً باسمک بين عبادک

- 3 O Lord! Enable me to do that which Thou lovest and with which Thou art well-pleased. By Thy glory, O Beloved of the world! It grieveth me to behold Thee wronged amidst the tyrannous ones among Thy creatures and imprisoned between the rebellious ones of Thy creation. I beseech Thee by Thy Self to manifest through Thy sovereignty that which shall transform sorrow into joy and abasement into glory. Verily, Thou art the Omnipotent over what Thou wilt, and verily Thou art the Truth, the Knower of the unseen.

3 اى ربّ وفقني على ما تحبّ و ترضى فوعزّتك
يا محبوب العالم عزيز علىّ ان اراك مظلوماً
بين طغاة خلقك و مسجوناً بين عصاة بريّتك
اسئلك بنفسك بأنّ تظهر بسلطانك ما بيدل
الحزن بالسور و الدّلّ بالعزّ انك انت المقتدر
على ما تشاء و انك انت الحقّ علام الغيوب

INBA15:272b, INBA26:272c, BLIB_Or15696.017d,
BLIB_Or15734.2.073b, PYK.118

BH08703

To: Abu'l-Qasim Khan, in Mashhad

Date: 1296 ? [1878-1879]

- 1 He is the One Who abideth through His Own Being
- 2 We counsel him who hath turned towards the Most Sublime Horizon to observe the Most Great Trustworthiness and that whereby the lights of justice may shine forth among all the tribes of the earth. Thus doth the Mother Book command you from His presence. O thou who gazest towards My horizon! Harken unto My call from the precincts of My throne: Verily, there is none other God but Me, the Mighty, the Bestower. The denizens of the Kingdom are astonished at those who have cast God behind their backs, turning instead to every idolatrous infidel. They have taken what the people possess and cast aside what God, the Lord of all men, hath brought. Thus have We recounted unto thee that thou mayest become aware of what hath befallen Us at the hands of the people of error. When thou findest and attainest unto the lights of the Tablet, say: Praise be unto Thee, O Revealer of verses!

1 هو الباقي ببقاء نفسه

2 انا نوصي من توجه الى الأفق الأعلى بالأمانة
الكبرى و ما يظهر به انوار العدل في قبائل
الأرض كلها كذلك يأمركم من عنده ام الكتاب
يا ايها الناظر الى افق ان استمع ندائى من شطر
عرشى انه لا اله الا انا العزيز الوهاب قد تحير
اهل الملوكوت من الذين نبدوا الله عن ورائهم
مقبلين الى كلّ مشرك كفار قد اخذوا ما
عند القوم و نبدوا ما اتى به الله مالک الرقاب
كذلك قصصنا لك لتطلع بما ورد علينا من
اهل الضلال انك اذا وجدت و فزت بأنوار
اللوّح قل لك الحمد يا منزل الآيات

BLIB_Or15729.155b, NLAI_22848:376a,
BSB.Cod.arab.2644 p194v, MKI4522.376a,
AQA2#060 p.211a

BH09000*To: Aqa Muhammad, in N Sh**Date: 1296 ? [1878-1879]*

1 In the Name of Him Who is the Manifest, the Hidden

1 بِسْمِ الظَّاهِرِ الْمَكْنُونِ

2 A book by My most exalted Pen, revealed unto him that hath turned unto God, the Lord of all worlds. Verily We have given glad-tidings unto the servants of God of His appearance and His sovereignty. Blessed is he who hath turned towards Him, and woe unto those who have turned aside!

2 كِتَابٌ رَقْمٌ مِنْ قَلَمِي الْأَعْلَى لِمَنْ أَقْبَلَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ أَنَا بَشِّرْنَا عِبَادَ اللَّهِ بِظُهُورِهِ وَسُلْطَانِهِ طُوبَى لِمَنْ أَقْبَلَ وَيْلٌ لِلْمُعْرِضِينَ

3 Among the people are those who have cast the Book of God behind their backs, and among them are those who have embraced it with manifest certitude. By the life of God! No day hath passed but We have sent down therein that which draweth men nigh unto the river of the mercy of their Lord, the All-Forgiving, the All-Bountiful.

3 مِنْ النَّاسِ مَنْ نَبَذَ كِتَابَ اللَّهِ عَنْ وِرَائِهِ وَمِنْهُمْ مَنْ أَخَذَهُ بِقَيَمِينَ مَبِينٍ لِعَمْرِ اللَّهِ مَا قَضَى يَوْمَ الْآلِ وَانْزَلْنَا فِيهِ مَا يَقْرُبُ النَّاسَ إِلَى فِرَاتِ رَحْمَةِ رَبِّهِمُ الْغُفُورِ الْكَرِيمِ

4 Verily those who have denied Our verses after their revelation - these are accounted among the most lost in a mighty Book. And those who have attained unto My most exalted horizon - these are reckoned among them that are nigh unto God in a preserved Tablet.

4 إِنَّ الَّذِينَ جَحَدُوا آيَاتِنَا بَعْدَ أَنْزَالِهَا أُولَئِكَ مِنَ الْأَخْسَرِينَ فِي لَوْحٍ عَظِيمٍ وَالَّذِينَ فَازُوا بِأَفْقَى الْأَعْلَى أُولَئِكَ مِنَ الْمُقَرَّبِينَ فِي لَوْحٍ حَفِيفٍ

5 Thus have We made mention of thee that thou mayest rejoice and remember thy Lord with wisdom and utterance. He, verily, is the All-Knowing, the All-Wise. The glory rest upon thee and upon him who hath believed in the One, the All-Informed.

5 كَذَلِكَ ذَكَرْنَاكَ لِتَفْرَحَ وَتَذْكُرَ رَبَّكَ بِالْحِكْمَةِ وَالْبَيَانِ إِنَّهُ هُوَ الْمَبِينُ الْحَكِيمُ الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ آمَنَ بِالْفَرْدِ الْخَبِيرِ

AQ47#361 p.051

BH09088*To: Haji Muhammad Baqir from Najafabad**Date: 1296 ? [1878-1879]*

He is the Wronged One.

هو المظلوم

O my God, my Lord, my Support, my Beloved, my Goal, my Hope!

يَا أَلْهِىَ وَسَيِّدِي وَسُنْدِي وَمَحْبُوبِي وَمَقْصُودِي وَرَجَائِي تَرَى طَلْعَةَ الْعَدْلِ تَحْتَ مَخَالِبِ الظُّلْمِ وَهَيْكَلِ التَّوْحِيدِ بَيْنَ أَيْدِي الْمُشْرِكِينَ أَيْ رَبِّ قَدْ طَالَتْ أَيَّامُ الظُّلْمِ وَأَنْتَ أَخْبَرْتَ فِي الْكِتَابِ

Thou seest the Countenance of Justice beneath the claws of tyranny, and the Temple of Unity in the hands of the idolaters. O Lord! The days of oppression have lengthened, though Thou

didst promise in the Book their brevity, and the times of hardship have extended, though Thou didst pledge that ease would accompany them.

I beseech Thee, O my God, by the light of Thy countenance whereby earth and heaven were illumined, to send down from the heaven of Thy grace that which shall gladden the hearts of Thy loved ones after this sorrow which hath clouded the pure wine of assurance in Thy days.

Then cause them, O my God, to be of those whom nothing whatsoever preventeth from turning unto Thee, O Creator of the heavens and Sovereign of Names! Verily, Thou art the Almighty, the All-Compelling, the Self-Subsisting.

بقصرها وامتدت ازمة الاعسار وانت وعدت
ظهور اليسر معها اسلك يا الهى بنور وجهك
الذى به اشرفت الارض والسماء بأن تنزل من
سماء فضلك ما يفرج به قلوب احبتك بعد
هذا الحزن الذى به تكدر صافى كأس الاطمينان
فى ايامك ثم اجعلهم يا الهى من الذين ما منعهم
شيء من الأشياء عن التوجه اليك يا فاطر
السماء و سلطان الاسماء انك انت المقتدر
المهيمن القيوم

BLIB_Or15696.153c, AQMJ2.134

BH08666

To: *Mim Ibrahim (Shin), in S B*

Date: 1296 ? [1878-1879]

1 He is the Most Great, the Most Glorious!

1 هو الأعظم الأبهى

2 Verily the Book itself proclaimeth and saith: "O people! The All-Bountiful hath come upon the clouds. Behold ye the countenance of God, the Lord of all worlds! He hath appeared from the most exalted horizon after the passing away of all things. Turn ye unto Him and be not of them who denied the signs of God when they were sent down in truth and turned away from His mighty proof." By God's life! The vibration of the Word hath seized all things, yet the people remain in manifest lethargy. They witness the signs of God yet deny them - verily they are among the most lost. When thou hast quaffed the choice wine of utterance from the cup of the bounty of thy Lord, the Most Merciful, then render thanks and say: "Thine is the bounty, O Possessor of Names, and Thine is the grace, O Thou through Whom every mighty cause hath appeared!"

2 انّ الكتاب بنفسه ينادى ويقول يا قوم قد اتى
الوهاب على السحاب ان انظروا وجه الله رب
العالمين انه قد ظهر من الأفق الأعلى بعد فناء
الأشياء توجهوا ولا تكونوا من الذين كفروا
بآيات الله اذا نزلت بالحق واعرضوا عن برهانه
المتين لعمر الله قد اخذ اهتزاز الكلمة كلّ الأشياء
ولكنّ القوم فى ثقل مبين يشهدون آيات الله و
ينكرونها الا انهم من الأخسرين انك اذا شربت
رحيق البيان من كأس عطاء ربك الرحمن ان
اشكر وقل لك العطاء يا مالک الاسماء ولك
الفضل يا من بك ظهر كلّ امر عظيم

BLIB_Or15697.133b

BH08982*To: Mirza Hidayat, in S B**Date: 1296 ? [1878-1879]*

- 1 In the Name of Him Who moveth the still, Who is both Manifest and Hidden
- 2 This is a Book which the All-Merciful hath sent down unto him who hath believed in God, the Lord of the worlds, that he may follow the ways of God and His commandments which were sent down in His mighty Book.
- 3 Hearken unto the call of Him Who hath been wronged from this Spot which God hath made the Seat of His mighty Throne. We have enjoined upon men what is right, but they have followed their own desires, except such as God hath willed, the All-Powerful, the All-Informed. We make mention of God in this Most Great Prison and We thank Him for having ordained imprisonment for Us in His straight Path.
- 4 O people of Baha! It behooveth you to follow that whereunto ye have been commanded. Verily it shall profit you in this world and the next. To this beareth witness the Tongue of Grandeur from His luminous Horizon. Thus hath the human one revealed the fruits of utterance from this Tree which hath been raised up in truth by God, the Almighty, the All-Wise.

1 بِسْمِ الْحَرَكِ السَّاكِنِ الظَّاهِرِ الْبَاطِنِ

2 كِتَابُ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ آمَنَ بِاللَّهِ رَبِّ الْعَالَمِينَ لِيَتَّبِعَ سُنَنَ اللَّهِ وَأَوَامِرَهُ الَّتِي نَزَّلَتْ فِي كِتَابِهِ الْعَزِيزِ

3 إِنْ اسْتَمَعَ نِدَاءَ الْمَظْلُومِ مِنْ هَذَا الشَّطْرِ الَّذِي جَعَلَهُ اللَّهُ مَقَرَّ عَرْشِهِ الْعَظِيمِ أَنَا أَمَرْنَا النَّاسَ بِالْمَعْرُوفِ وَهُمْ اتَّبَعُوا مَا أَمَرْتَهُمْ بِهِ أَهْوَاءَهُمْ إِلَّا مِنْ شَاءِ اللَّهِ الْمُقْتَدِرِ الْخَبِيرِ أَنَا نَذْكُرُ اللَّهَ فِي هَذَا السَّجْنِ الْأَعْظَمِ وَنُشْكِرُهُ بِمَا قَدَّرَ لَنَا السَّجْنَ فِي سَبِيلِهِ الْمُسْتَقِيمِ

4 يَا أَهْلَ الْبَهَاءِ يَنْبَغِي لَكُمْ أَنْ تَتَّبِعُوا مَا أَمَرْتُمْ بِهِ أَنَّهُ يَنْفَعُكُمْ فِي الدُّنْيَا وَالْآخِرَةِ يُشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ مِنْ مَنْظَرِهِ الْمُنِيرِ كَذَلِكَ أَظْهَرَ الْإِنْسَانُ ثَمَرَاتِ الْبَيَانِ مِنْ هَذِهِ السِّدْرَةِ الَّتِي ارْتَفَعَتْ بِالْحَقِّ مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْحَكِيمِ

BLIB_Or15730.066a

BH08968*To: Haji Muhammad Husayn, in Shiraz**Date: 1296 ? [1878-1879]*

In My Name, the Most Holy

Say: O Thou Who art the Lord of existence and the Sovereign of all that exists! Thou seest me turning my face toward the horizon of Thy bounty, with the gaze of one who beseecheth the ocean of Thy forgiveness and the sun of Thy pardon. Wilt Thou render me deprived, after I have acknowledged Thy generosity? And wilt Thou make me forbidden, after I have confessed Thy favors?

بِسْمِ الْأَقْدَسِ

قُلْ يَا مَالِكَ الْوُجُودِ وَسُلْطَانَ الْمَوْجُودِ تَرَانِي نَافِظاً إِلَى أَفْقِ فَضْلِكَ نَظَرَةً مِنْ يَسْتَلُّ بِحَرِّ غَفْرَانِكَ وَشَمْسِ عَفْوِكَ هَلْ تَجْعَلُنِي مُحْرَوماً بَعْدَ مَا اعْتَرَفْتُ بِكَرَمِكَ وَهَلْ تَجْعَلُنِي مَمْنُوعاً بَعْدَ مَا اقْرَأْتُ بِالطَّافِكِ أَيُّ رَبِّ قَدْ قَامَ الْفَقِيرُ لَدَى بَابِكَ وَ الْمَسْكِينُ لَدَى مَدِينِ فَضْلِكَ اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ نَاحَتِ الْقِبَالُ إِلَّا مِنْ شَاءِ

O my Lord! The poor one hath stood before Thy gate, and the lowly one before the treasury of Thy bounty. I beseech Thee by Thy Name through which the tribes have lamented, save those whom Thy pervading Will and Thy all-compelling Purpose have chosen, to grant me the Kawthar of Thy good-pleasure and to ordain for me what Thou hast ordained for Thy Messengers who spoke not except by Thy leave and command, and moved not except by Thy will.

Verily Thou art the Potent over whatsoever Thou willest. There is no God but Thee, the All-Compelling, the Self-Subsisting.

JHT_S#117

مَشِيَّتِكَ النَّافِذَةِ وَارَادَتِكَ الْمُهَيْمِنَةِ بِأَنْ تَرْزُقَنِي
كَوْثَرَ رِضَاكَ وَتَقْدِرَ لِي مَا قُدِّرَتْهُ لِسَفَرَاكَ
الَّذِينَ مَا نَطَقُوا إِلَّا بِأَذْنِكَ وَأَمْرِكَ وَمَا تَحَرَّكُوا
إِلَّا بِأَرَادَتِكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا
إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

INBA51:215a, BLIB_Or15696.050d,
KB_620:208-208, ADM1#043 p.086

BH09038

To: Muhammad Ali, in Shiraz

Date: 1296 ? [1878-1879]

He is the Hearer and Seer.

Your letter was honored to receive the glance of favor in the Most Great Prison, and the longing of your heart in love and separation was heard.

Praise the Beloved of the world Who assisted you in a Cause from which most people are deprived and veiled, although all have been created for His recognition and His Day.

Know thou the value of this exalted station and preserve it in the name of Truth, for thieves and traitors have been and are lying in wait.

Such injustice hath appeared that justice hath lamented, but God will seize whom He willeth through His sovereignty. Verily He is the Powerful over what He willeth. There is none other God but Him, the Mighty, the Powerful.

اوست شنونده و بیننده

مکتوبت در سخن اعظم بلحاظ عنایت فائز و
حنین قلبت در حبّ و فراق از آن اصغا گشت
حمد کن محبوب عالم را که ترا مؤید فرمود بر
امریکه اکثر ناس از آن محروم و محجوبند مع
آنکه کل از برای عرفان او و یوم او خلق شده‌اند
قدر این مقام بلند را بدان و باسم حقّ حفظش
نما چه که دزدان و خائنان مترصد بوده و هستند
قد ظهرو من الظلم ما نأخ به العدل ولكن الله يأخذ
من يشاء بسلطانه أنه هو المقتدر على ما يشاء لا
إله إلا هو المقتدر القدير

INBA51:192b, BLIB_Or15715.308a,
KB_620:185-186

BH08713

To: Sakinih wife of Muhammad Rahim Attar, in Tihiran
Date: 1296 ? [1878-1879]

In the Name of the Kind God

O Maidservant of God! The ocean of divine bounty is manifest and the sun of generosity is shining upon all existence. Strive that thou mayest receive thy portion and take thy share of the outpourings of these divine days. That which is lost by any soul in this day can never be regained, and this truth is attested by every person of wisdom and insight.

Say: O handmaidens! The cloud of mercy is raised high, and from the heaven of grace the rains of generosity are flowing down and descending. How excellent is the state of the one who hath recognized it and drunk therefrom.

Thus have We sent down from the heaven of utterance the water of wisdom and explanation. Blessed is he who hath recognized it and hath said: Praise be unto Thee, O God of all the worlds!

بنام خداوند مهربان

ای امه‌الله دریای بخشش یزدانی ظاهر و آفتاب
 جود بر کل وجود مشرق جهد نما تا از فیوضات
 ایام الهی قسمت بری و نصیب برداری آنچه
 الیوم از نفسی فوت شود تدارک آن محال بوده
 و خواهد بود هر دانائی تصدیق اینکلهء مبارکه
 مینماید و هر بینائی بآن شهادت میدهد بگوای
 اماء ابر رحمت مرتفع است و از آسمان عنایت
 امطار مکرمت جاری و نازل نیکوست حال
 نفسیکه بآن عارف شد و از آن آشامید کذلک
 انزلنا من سماء البیان ماء الحکمة و التبیان طوبی
 لمن عرف و قال لک الحمد یا اله العالمین

INBA23:142, BLIB_Or15697.042a

BH08874

To: Fadlullah, Kaf Lam, in Tihiran
Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Great.

God testifieth that there is none other God but Him, and that He Who speaketh this day is indeed the Hidden Treasure through Whose remembrance the Books of God have been adorned throughout all ages and centuries. He was concealed within God's knowledge and treasured up from time immemorial, and when the appointed hour arrived He appeared through the power of Truth, and toward Him have turned the sincere ones from every direction.

Say: The Trumpet is His Call, the Straight Path His Cause, the Book His utterance, and the Balance that which hath appeared through His all-pervading grace. How many a servant hath

هو الأقدس الأعظم

شهد الله أنه لا اله الا هو والذي ينطق اليوم أنه
 هو الكنز المخزون الذي بذكره تزینت کتب الله
 فی القرون و الأعصار و أنه کان مکنوناً فی علم
 الله و مخزوناً فی ازل الآزال و لما اتی المیقات ظهر
 بالحق و توجه الیه المخلصون من کل الجهات قل
 انّ الصّور هو ندائه و الصّراط امره و الکتاب بیانه
 و المیزان ما ظهر من فضله العمیم کم من عبد
 توجه و فاز بالأفق الأعلى و کم من عبد خسر بما

turned and attained the Supreme Horizon, and how many a servant hath lost by following every remote learned one.

Thus hath crowed the Cock and cooed the Dove of the Cause upon a lofty branch.

اتَّبَعَ كُلَّ عَالَمٍ بَعِيدٍ كَذَلِكَ دَلَعَ الدَّيْكَ وَهَدَرَتْ
حَمَامَةُ الْأَمْرِ عَلَى غَصْنٍ رَفِيعٍ

BRL_DA#299, AFG.045

BH08977

To: Mirza Rida, in Zarqan

Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Glorious

The Book of God hath been sent down in truth, and verily it is a noble Book which God, the Lord of the worlds, hath revealed. Verily it beareth glad tidings to the world of My remembrance and My mighty Manifestation, from which every distant misbeliever hath fled and every malicious doubter hath turned away. We have revealed the Cause and sent down every wise command. We counsel those who are [among the people of] Baha to be steadfast and trustworthy and to manifest spiritual qualities. He, verily, is the All-Wise Ruler. We make mention of those who have held fast to the cord of the Cause and acted according to what they were commanded in My mighty Book. Those who have disbelieved and turned away, these are the companions of the fire, to which every fair-minded and insightful one doth testify. Glorify thou the praise of thy Lord, then render thanks unto Him for what He hath sent down unto thee from His Most Exalted Pen that whereby the hearts of them that are nigh are made glad.

هُوَ الْأَقْدَسُ الْأَبْيَ

كِتَابُ اللَّهِ نَزَلَ بِالْحَقِّ وَآتَاهُ لِكِتَابٍ كَرِيمٍ أَنْزَلَهُ اللَّهُ
رَبُّ الْعَالَمِينَ أَنَّهُ يُبَشِّرُ الْعَالَمَ بِذِكْرِي وَظُهُورِي
الْعَظِيمِ الَّذِي فَرَمَنَهُ كُلَّ مُشْرِكٍ بَعِيدٍ وَاعْرَضَ
عَنْهُ كُلَّ مَغْلٍ مَرِيبٍ أَنَا أَظْهَرُنَا الْأَمْرَ وَأَنْزَلْنَا كُلَّ
أَمْرٍ حَكِيمٍ

أَنَا نَوَصِي مَنْ فِي الْبَهَاءِ بِالْإِسْقَامَةِ وَالْأَمَانَةِ وَ
بِالْأَخْلَاقِ الرُّوحَانِيَّةِ أَنَّهُ لهُوَ الْحَاكِمُ الْعَلِيمُ أَنَا نَذَكُرُ
الَّذِينَ تَمَسَّكُوا بِجَبَلِ الْأَمْرِ وَعَمِلُوا بِمَا أَمَرُوا بِهِ فِي
كِتَابِي الْعَزِيزِ إِنَّ الَّذِينَ كَفَرُوا وَاعْرَضُوا أَوْلَئِكَ
مِنْ أَصْحَابِ النَّارِ يَشْهَدُ بِذَلِكَ كُلُّ مَنْصُفٍ بَصِيرٍ
أَنْتَكَ سَبِّحْ بِحَمْدِ رَبِّكَ ثُمَّ اشْكُرْهُ بِمَا أَنْزَلَ لَكَ
مِنْ قَلْبِهِ الْأَعْلَى مَا تَفَرَّحُ بِهِ أَفْتَدَةُ الْمُقَرَّبِينَ

BLIB_Or15696.039a, BLIB_Or15734.2.129a

BH08709*To: Mulla Hasan, in Zarqan**Date: 1296 ? [1878-1879]*

In His Name, the Mighty, the Great!

He sends blessings upon those who hold fast to trustworthiness and remembers those who fulfill what they have covenanted. He is, in truth, the Guardian of those who act.

How many a servant cast behind him God's covenant and pledge, and how many a hero remained steadfast therein until he ascended unto God, the Single, the All-Informed.

We commanded all to that whereby their stations might be elevated, yet they did that which rent asunder the veil of sanctity among creatures. God bears witness to this, and I am the All-Knowing Witness.

Say: O people, hearken unto My call and turn towards My mighty kingdom. When the attraction of My verses seizes thee and the wine of My praise intoxicates thee, turn with thy radiant heart toward My Most Great Horizon and say: Praise be unto Thee, O Thou Wronged and Exiled One.

بِسْمِ الْعَزِيزِ الْعَظِيمِ

أَنَّهُ يَصَلِّي عَلَى مَنْ تَمَسَّكَ بِالأَمَانَةِ وَيَذْكُرُ مَنْ
وَفَى بِمَا عَهْدَ اللَّهُ وَلَى الْعَامِلِينَ كَمْ مِنْ عَبْدٍ نَبَذَ
عَهْدَ اللَّهِ وَمِيثَاقَهُ وَكَمْ مِنْ بَطَلٍ تَمَسَّكَ بِهِ إِلَى
أَنْ صَعِدَ إِلَى اللَّهِ الْفَرْدُ الْخَبِيرُ أَنَا أَمَرْنَا الْكُلَّ بِمَا
تَرْتَفِعُ بِهِ مَقَامَاتِهِمْ وَهُمْ عَمِلُوا بِمَا انْشَقَّ بِهِ سِتْرُ
الْحَرَمَةِ بَيْنَ الْبَرِيَّةِ وَكَانَ اللَّهُ يَشْهَدُ عَلَى ذَلِكَ وَأَنَا
الشَّاهِدُ الْعَلِيمُ قُلْ يَا قَوْمَ أَنْ اسْتَمْعُوا نِدَائِي وَتَوَجَّهُوا
إِلَى مَلَكُوتِي الْعَزِيزِ أَنْتَ إِذَا اخَذَكَ جَذْبُ آيَاتِي
وَاسْكِرَكَ كَوْثَرُ ثَنَائِي تَوَجَّهْ بِالْقَلْبِ الْأَنُورِ إِلَى
مَنْظَرِي الْأَكْبَرِ وَقُلْ لَكَ الثَّنَاءُ يَا أَيُّهَا الْمَظْلُومُ
الْغَرِيبُ

BLIB_Or15696.056b

BH08911*To: Haji Abdul-Muhammad Zargani, in Fars**Date: 1296 ? [1878-1879]*

¹ In His Name, the Speaking One, the Manifest One

¹ بِسْمِ النَّاطِقِ الْمُبِينِ

² We have, verily, sent down the verses, and I am, in truth, the Ancient Sender. We have, verily, revealed the clear proofs, and I am, in truth, the All-Knowing Revealer. I have borne in the path of God what no one in all the worlds hath borne. Were I to recount what I have witnessed for the sake of God, every fair-minded and discerning one would weep. We have placed Our trust in all matters in God, the Single One, the All-Informed, and We remember Him at all times, and the hosts of all who are on earth do not frighten Us. To this beareth witness what hath appeared from Me before and after, and beyond these My

² قَدْ أَنْزَلْنَا الْآيَاتِ وَأَنَا الْمَنْزِلُ الْقَدِيمُ قَدْ أَظْهَرْنَا
الْبَيِّنَاتِ وَأَنَا الْمَظْهَرُ الْعَلِيمُ قَدْ حَمَلْتُ فِي سَبِيلِ اللَّهِ
مَا لَا حَمْلَهُ أَحَدٌ مِنَ الْعَالَمِينَ لَوْ أَذْكَرُ مَا رَأَيْتُ فِي اللَّهِ
لَيُنُوحُ كُلُّ مَنْصِفٍ بِصِيرِ أَنَا تَوَكَّلْنَا فِي كُلِّ الْأُمُورِ
عَلَى اللَّهِ الْفَرْدِ الْخَبِيرِ وَنَذَكْرُهُ فِي كُلِّ الْأَحْيَانِ وَ
لَا تَخَوْفُنَا جُنُودٌ مِنْ عَلَى الْأَرْضِ يَشْهَدُ بِذَلِكَ
مَا ظَهَرَ مِنِّي مِنْ قَبْلِ وَمِنْ بَعْدٍ وَعَنْ وَرَائِهِمَا
كُتَابِي الْمُبِينُ لَعَمْرُ اللَّهِ لَوْ عَرَفَ الْمُنْكَرُونَ مَا أَرَادَ
لَهُمُ اللَّهُ لَتَرَكُوا مَا عِنْدَهُمْ مِنَ الْبَغْضَاءِ وَاقْبَلُوا

perspicuous Book. By the life of God! Had the deniers known what God intended for them, they would have cast aside the hatred they harbor and turned to Us with great joy. Thus have We remembered thee, that thou mayest give thanks and be of those who praise. Praise be to God, the Lord of the worlds.

الينا بفرح عظيم كذلك ذكرناك لتشكر وتكون
من الحامدين الحمد لله رب العالمين

BLIB_Or15696.056a

BH08966

To: *Husayn Afnan*

Date: 1296 ? [1878-1879]

I am the Wronged One, the Rememberer.

Say: O thou serpent! The Pure One asketh thee concerning her daughters. Make clear what thou hast pronounced against them. And O wolf! The Messenger asketh thee concerning his son. Where is Joseph of the Messenger, and where is the apple of the Pure One's eye?

By God! The calumny fell upon the first Wolf, while this wolf hath devoured the son of the Messenger before the faces of the heedless. The serpent was deceived when she found herself before those who disbelieved in God, the Lord of the worlds.

This calamity hath transcended mention and description. We beseech God to console the Family. He, verily, is the All-Powerful, the Almighty.

O thou hearer! When thou hearest the call of the Wronged One from the direction of the Prison, ponder upon those who oppressed and those who gave up their spirits for God, the Mighty, the Praised One.

انا المظلوم الذّاكر

قل يا ايّها الرّقشَاء انّ البتول تسئلك عن بناتها
يبنى ما افتيت عليهنّ ويا ايّها الذئب انّ الرّسول
يسئلك عن ابنه اين يوسف الرّسول و اين قرّة
عين البتول تالله قد وقع الافتراء على الذئب
الأوّل وهذا الذئب اكل ابن الرّسول امام وجوه
الغافلين قد غرّت الرّقشَاء بما رأّت نفسها امام
الذين كفروا بالله ربّ العالمين قد خرجت هذه
المصيبة عن الذّكر والبيان نسئل الله ان يعزّي
اهل البيت انه هو المقتدر القدير يا ايّها السّامع
اذا سمعت نداء المظلوم من شطر السّجن تفكّر في
الذين ظلموا وفي الذين انفقوا ارواحهم لله العزيز
الحميد

INBA51:466a,

BLIB_Or15734.2.015a,

LHKM3.184a, LDR.151

BH08957*To: Jamal**Date: 1296 ? [1878-1879]*

In the name of the Most Holy, Most Great Beauty!

Say: Glorified art Thou, O God of existence and Sovereign over the seen and unseen! I beseech Thee by the Word through which the heavens were raised up, the verses were sent down, and the signs appeared, that Thou draw me nigh unto the ocean of Thy knowledge which hath been manifested through one of Thy names. O my Lord! The Wronged One hath turned toward the shore of Thy justice, the evanescent one hath faced the horizon of Thy perpetuity, and the ailing one hath hastened to the Kawthar of Thy healing. Wilt Thou disappoint him after he hath acknowledged the heaven of Thy bounty and the ocean of Thy generosity? And wilt Thou turn him away from the door of Thy grace after he hath turned to Thee, hoping for Thy ancient favor and Thy wondrous gifts? O my Lord! I beseech Thee by Thy Self to make me steadfast in Thy mighty Cause and to preserve me in all conditions from the accursed Satan. Verily Thou art the Generous Giver. There is no God but Thee, the Mighty, the All-Knowing.

هو الأقدس الأعظم

قل سبحانه يا الله الوجود والمهيمن على الغيب و
الشهود اسئلك بالكلمة التي بها ارتفعت السموات
ونزلت الآيات وظهرت العلامات بأن تقربني
الى بحر علمك الذي ظهر باسم من اسمائك

اي رب قد توجه المظلوم الى شاطئ بحر عدلك
واقبل الفاني الى افق بقائك وسرع المريض
الى كوثر شفائك هل تجعله خائباً بعدما اعترف
بسماء جودك وبحر كرمك وهل تطرده عن
باب فضلك بعدما اقبل اليك راجياً عنايتك
القديمة ومواهبك البديعة اي رب اسئلك
بنفسك بأن تجعلني مستقيماً على امرك العظيم
وتحفظني في كل الأحوال عن الشيطان الرجيم
انك انت المعطي الكريم لا اله الا انت العزيز
العليم

BLIB_Or15697.165b

BH08798*To: Muhammad Baqir**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Mighty, the Most Glorious
- 2 This is the Most Holy, Most Great, Most Glorious remembrance from Us to him who hath attained unto the recognition of God, the Lord of all worlds.
- 3 Thy letter hath come before Us, and We have answered thee in days wherein the Temple of Justice hath been shaken by the onslaught of tyranny and the Faithful Spirit hath lamented in an exalted station. This is a day wherein the Spirit of the Cause hath wept by reason of that which the hands of the oppressors have wrought. The sun of fidelity hath set from the

1 هو الأقدس الأعظم الأبهى

2 ذكر من لدنا لمن فاز بعرفان الله رب العالمين

3 قد حضر كتابك واجبتك في أيام فيها اضطرب
هيكل العدل من سطوة الظلم وناح الروح الأمين
على مقام رفيع هذا يوم فيه ناح روح الأمر بما
اكتسبت ايدي الظالمين قد افلت شمس الوفاء من
افق الصاد طوبى لمن ذرفت عيناه ويل للغافلين

horizon of Sad. Blessed is he whose eyes have shed tears - woe unto the heedless!

- 4 Place thy trust in God, then render thanks unto Him for having turned toward thee from this most exalted Horizon and revealed unto thee that which hath diffused the fragrance of divine knowledge between the heavens and the earth. Thus hath the Luminary of utterance shone forth from the horizon of the mouth of thy Lord, the All-Merciful, that thou mayest give thanks and say: "Praise be unto Thee, O God of the world, and glorification be unto Thee, O Thou the Goal of them that have recognized Thee!"

4 أَنْتَ تَوَكَّلْ عَلَى اللَّهِ ثُمَّ اشْكُرْهُ بِمَا أُقْبِلَ إِلَيْكَ مِنْ هَذَا الْأَفْقِ الْأَعْلَى وَانْزِلْ لَكَ مَا تَضَوُّعٌ بِهِ عَرَفَ الْعُرْفَانِ بَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ كَذَلِكَ طَلَعَ نَبْرُ الْبَيَانِ مِنْ أَفْقٍ فَمِ رَبِّكَ الرَّحْمَنُ لَتَشْكُرُوا وَقَوْلُ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِ وَلَكَ الثَّنَاءُ يَا مَقْصُودَ الْعَارِفِينَ

INBA97:098, BLIB_Or15715.370c

BH08790

To: *Nariman*

Date: 1296 ? [1878-1879]

- 1 In His Name, the Most Holy, the Most Great
- 2 A mention from Us unto him who desires to drink from the wine of life and turn unto the Dawning-Place of the Cause of his Lord, the Most Merciful. He, verily, is the All-Knowing Rememberer.
- 3 We make mention of all who dwell in creation and give them glad tidings of God, the Lord of all worlds, Who hath manifested the Manifestation of His Cause and the Dawning-Place of His Revelation amidst mankind. He, verily, is the Almighty, the All-Powerful.
- 4 Hold thou fast unto the cord of God, then make mention of Him at all times. He, verily, is the All-Hearing, the All-Seeing.
- 5 This is a Day wherein all things have been attracted by the breezes of the revelation of thy Lord, the Mighty, the Great. Be thou thankful that this Book hath been sent down unto thee from the heaven of the Will of God, the Lord of the Day of Judgment.
- 6 Glory be unto him who hath fulfilled God's Covenant and Testament and cast behind him every misbeliever far removed.

1 بِسْمِهِ الْأَقْدَسِ الْأَعْظَمِ

2 ذَكَرَ مَنْ لَدُنَّا مَنْ ارَادَ أَنْ يَشْرِبَ رَحِيقَ الْحَيَوَانِ وَ يَتَوَجَّهَ إِلَى مَطْلَعِ أَمْرِ رَبِّهِ الرَّحْمَنِ أَنَّهُ هُوَ الذَّاكِرُ الْعَلِيمُ

3 أَنَا نَذَكُرُ مَنْ فِي الْإِبْدَاعِ وَ نُبَشِّرُهُمْ بِاللَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَظْهَرَ مَظْهَرَ أَمْرِهِ وَ مَشْرُقَ وَحْيِهِ بَيْنَ الْعَالَمِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

4 أَنْتَ تَمَسِّكُ بِحَبْلِ اللَّهِ ثُمَّ أَذْكُرُهُ فِي اللَّيَالِي وَالْأَيَّامِ أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

5 هَذَا يَوْمٌ فِيهِ انْجَذِبَتِ الْأَشْيَاءُ بِمَا أَخَذَتْهَا نَفْحَاتُ وَحْيِ رَبِّكَ الْعَزِيزِ الْعَظِيمِ أَنْ اشْكُرْهُ بِمَا نَزَلَ لَكَ هَذَا الْكِتَابُ مِنْ سَمَاءٍ مَشْيُوعَةٍ اللَّهُ مَالِكُ يَوْمِ الدِّينِ

6 الْبَهَاءُ لِمَنْ وَفَى بِعَهْدِ اللَّهِ وَ مِثَاقِهِ وَ نَبَذَ عَنْ وَرَائِهِ كُلَّ مُشْرِكٍ بَعِيدٍ

BLIB_Or15697.158a

BH08963*To: Rubin**Date: 1296 ? [1878-1879]*

- 1 He is the Expositor, the All-Knowing 1 هو المبينّ العليم
- 2 Say: Praise be to Thee, O Lord of existence and Educator of the seen and unseen, for having transformed the fire of my heedlessness into the light of Thy recognition and the darkness of my ignorance into the radiance of Thy knowledge. 2 قل لك الحمد يا مالک الوجود و مربّي الغيب و الشهود بما بدلت نار غفلي بنور معرفتك و ظلمات جهلي بأنوار علمك
- 3 O my Lord! Thou seest me standing before the door of Thy grace, hoping for the wonders of Thy bounty and generosity. O my God, my Lord, my Beloved and my Purpose! Thou seest my face turned toward the horizon of Thy Manifestation and my eyes expectant of the outpourings of Thy grace and gifts. 3 اى ربّ ترانى قائماً لدى باب فضلك و آملاً بدائع جودك و كرمك يا الهى و سيّدى و محبوبى و مقصودى ترى وجهى متوجّهاً الى افق ظهورك و طرفى منتظراً ظهورات فضلك و مواهبك
- 4 O my Lord! Having guided me to the ocean of Thy knowledge, withhold me not from the effusions of the clouds of Thy bounties. Having caused me to recognize the Manifestation of Thy signs, drive me not from Thy door which Thou hast opened to all who are in Thy heaven and on Thy earth. 4 اى ربّ لما هديتني الى بحر عرفانك لا تمنعني عن فيوضات سخاب مواهبك فلما عرّفتني مظهر آياتك لا تطردني عن بابك الذى فتحتّه على من فى سماءك و ارضك
- 5 O my Lord! Through Thy generosity, teach me that which will cause me to endure through the endurance of Thy celestial dominion and Thy realm of might. Verily Thou art the Powerful, the Exalted, the Mighty, the Great. 5 اى ربّ علّمني بجودك ما يجعلني باقياً ببقاء ملكوتك و جبروتك انك انت المقتدر المتعالى العزيز العظيم

BLIB_Or15696.015c, BLIB_Or15734.2.068a

BH08989*To: Wife of who has attained**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Exalted. 1 هو الأقدس الأعظم الأعلى
- 2 A Book sent down by the Wronged One for a handmaiden who hath believed in God, the Protecting, the Self-Subsisting. 2 كتاب انزله المظلوم لأمة آمنت بالله المهيمن القيوم
- 3 Glory be unto Thee, O Sovereign of Names and Creator of earth and heaven! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy wisdom and the sun of Thy Will 3 سبحانك يا سلطان الأسماء و فاطر الأرض و السماء اسئلك بحر علمك و سماء حكمتك و

to inscribe me among those who have circled round the Throne of Thy grandeur and have attained unto Thy presence in Thy days.

شمس مشیتک بأن تکتبني من اللآئی طفن عرش
عظمتک و فزن بلقائک فی آیامک

- 4 O my Lord! Thine exile and Thine affliction have consumed me, and what hath befallen Thee at the hands of Thine enemies hath set me ablaze. I beseech Thee to aid me in all conditions to remain steadfast in Thy Cause and to enable me to turn toward Thy horizon.

4 ای ربّ قد ذابني غربتک و کربتک و قد
اشعلني ما ورد عليك من اعدائک اسئلک بأن
تؤيدني فی کلّ الأحوال علی الاستقامة علی امرک
و توقفني علی الاقبال الی افقک

- 5 Verily Thou art He Whom the happenings of the world cannot frustrate, nor can the clamor of the nations prevent Thee. Thou doest through Thy sovereignty whatsoever Thou wilt and ordainest through Thy power whatsoever Thou pleasest. Verily Thou art the Single One, the Unique One, the All-Powerful, the Almighty.

5 انک انت الذی لا تعجزک شؤونات العالم و لا
يمنعک ضوضاء الأمم تفعل بسلطانک ما تشاء
و تحکم بقدرتک ما تريد انک انت الفرد الواحد
المقتدر القدير

BLIB_Or15697.042b

BH08668

Date: 1296 ? [1878-1879]

- 1 He is the Most Luminous Expositor!
- 2 Verily the Point of the Bayan heralded unto all who dwell within the realm of contingent being the Revelation of the All-Merciful in every scripture, psalm and book. Yet when the Gate was flung open and the All-Bestowing appeared, every doubting idolater turned away. They violated God's Covenant and His Testament, and uttered that which caused the dwellers of Paradise to lament, and likewise He in Whose possession is the Mother Book. They cast behind their backs the counsels of God and seized upon that which the Idol of Vain Imaginings had whispered in their breasts. Thus did Satan make their deeds seem fair unto them.
- 3 When thou hast attained unto My Book and hast read My verses, and the Kawthar of Mine utterance hath taken hold of thee, turn thy face towards God, the Lord of the Final End.
- 4 Say: Praise be unto Thee, O Thou Who hast caused me to know Thy Self and shown me Thy horizon and enabled me to remember Thee! I beseech Thee to make me steadfast in Thy

1 هو المبین الأبهی

2 أنّ نقطة البیان بشر من فی الامکان بظهور الرحمن
فی کلّ صحف و زبر و کتاب فلما فتح الباب و
اتی الوهاب اعرض عنه کلّ مشرک مرتاب قد
نقضوا میثاق الله و عهده و قالوا ما ناح به سکان
الفردوس ثمّ الذی عنده امّ الألواح نبدوا نصح
الله و اخذوا ما التقى هیکل الوهم فی صدورهم
کذلک سؤل لهم الشیطان

3 انک اذا فزت بکتابی و قرأت آیاتی و اخذک
کوثر بیانی ولّ وجهک شطر الله مالک المآب

4 قل لک الحمد یا من عزّفتنی نفسک و اریتنی
افقک و ایدتني علی ذکرک اسئلک بأن تجعلني

Cause. Verily Thou art the Almighty, the Most Exalted, the All-Glorious, the Unconstrained.

مستقيماً على امرک انت المقتدر المتعالی
العزیز المختار

BLIB_Or15696.039e, BLIB_Or15734.2.131a

BH08737

Date: 1296 ? [1878-1879]

¹ In the Name of God, the Speaker

¹ بنام خداوند گوینده

² O handmaiden of God! Fierce winds are blowing and the tempest of ungodly souls is evident and manifest. Beseech the Almighty Friend with utmost humility and supplication to protect you and other maidservants and handmaidens of God beneath the shade of the Tree of Providence. O maidservant of God! Hold fast to the strong cord of steadfastness, for it hath been observed that certain men who counted themselves among the most exalted of servants were, through an ignorant utterance, deprived of the ocean of knowledge and forbidden from the sun of insight. Thus hath spoken the Tongue of Grandeur in this noble station, counseling His servants and handmaidens to supreme steadfastness in this Cause whereby the feet of the mystics and the learned and the jurists have slipped, save whom God, the Lord of the worlds, hath willed.

² ای کنیز الهی بادهای تند در وزیدن است و طوفان نفوس مشرکه ظاهر و هویدا از دوست توانا بکمال عجز و ابتهال مسئلت نمائ تا تو و سائر اماء و کنیزان الهی را در ظل سدره عنایت حفظ فرماید ای امة الله بحبل محکم استقامت متمسک شو چه که مشاهده شد بعضی از رجال که خود را از اعلی العباد میشمردند بکلمه جاهلی از بحر دانائی محروم ماندند و از آفتاب بینائی ممنوع گشتند کذلک نطق لسان العظمة فی هذا المقام الکریم و یوصی عباده و امائه بالاستقامة الکبری علی هذا الامر الذی به زلت اقدام العرفاء و العلما و الفقهاء الا من شاء الله رب العالمین

BLIB_Or15697.041b

BH08813

Date: 1296 ? [1878-1879]

He Who is established upon the Most Great Throne

هو المستوی علی العرش الأعظم

Glorified is He Who hath inspired His chosen servants and made them recognize this Day which was inscribed in His Preserved Tablet.

Say: This is the Day wherewith God hath gladdened His servants, and He verily speaketh the truth when He saith: "There is none other God but I, the All-Knowing, the All-Wise."

سبحان الذی اهم عباده الأصفیاء و عرفهم هذا اليوم الذی کان مسطوراً فی لوحه الحفیظ قل هذا يوم به بشر الله عباده و انه ینطق بالحق انه لا اله الا انا العليم الحکیم انّ اليوم یمشی و ینطق و یقول ولكنّ القوم اکثرهم من الغافلین انه بنفسه

Verily, this Day walketh and speaketh and proclaimeth, yet most of the people are heedless. It crieth out by its own self and saith: "By God! The Lord of Eternity hath come with the Most Great Name. Turn ye unto Him and be not of the heedless ones. By God! He hath prospered who hath turned unto Him, and lost are they who have turned away from God and followed the vain imaginings of every remote impostor."

Blessed art thou for having turned to the Most Sublime Horizon and believed in God, the All-Informed.

ينادى العالم ويقول تالله قد اتى مالک القدم
بالاسم الأعظم توجهوا ولا تكونن من الغافلين
تالله قد ربح من اقبل وخسر الذين اعرضوا عن
الله واتبعوا اوهام كل فاسق بعيد نعيماً لك بما
اقبلت الى الأفق الأعلى وأمنت بالله الخبير

BLIB_Or15729.154b, BLIB_Or15730.063e,
NLAI_22848:374a, BSB.Cod.arab.2644
p193v, MKI4522.374a, AQA2#057 p.209b

BH08862

Date: 1296 ? [1878-1879]

¹ He is the Mighty, the All-Praised

¹ هو العزيز الحميد

² Glorified art Thou, O Thou through Whose Name the heaven hath been adorned with the stars of wisdom and utterance, and the earth was established when the Throne was set upon it through Thy Name, the All-Merciful! I beseech Thee to write down for me that which will exalt me among Thy creation and render me mighty among Thy servants. Verily, Thou art powerful over whatsoever Thou wilt. The knowledge of all things escapeth not Thy knowledge. Thou art, verily, the Mighty, the All-Wise. O my Lord! I beseech Thee by Thy Most Great Name, through which every rock and clod and leaf hath spoken forth Thy praise and glorification, to protect me from the evil of those who have disbelieved in Thee and in Thy signs. O Lord! I am he who hath turned unto Thee and hath held fast unto the cord of Thy bounty. Write down, then, for me that which shall profit me in every world of Thy worlds. Thou art, verily, the Mighty, the All-Praised.

² سبحانه يا من باسمك تزينت السماء بكواكب
الحكمة والبيان واستقرت الأرض اذ استوى
عليها العرش باسمك الرحمن اسئلك بأن تكتب
لى ما يرفعنى بين خلقك و يجعلنى عزيزاً بين
عبادك انك انت المقتدر على ما تشاء لا يعزب
عن علمك علم الأشياء انك انت العزيز الحكيم
اى رب اسئلك باسمك الأعظم الذى به نطق
كل حجر و مدر و ورق بذكرك و ثنائك بأن
تحفظنى عن شر الذين كفروا بك وبآياتك اى
رب انا الذى تبت اليك وتمسكت بحبل جودك
فاكتب لى ما ينفعنى فى كل عالم من عوالمك
انك انت العزيز الحميد

BLIB_Or15715.060b

BH08864*Date: 1296 ? [1878-1879]*

He is the Most Holy, the Most Great!

The Lamp of God calleth out between you saying: "Unto Me, unto Me, O My people and My servants! By My life, I have manifested Myself unto you and I am the Mighty, the Bountiful. Follow My command and follow not those who worship their desires and have disbelieved in God, the Lord of all worlds.

Verily We have manifested Ourselves for your life, but most of the people are heedless. The tongue of My grandeur calleth unto them and commandeth them with that which profiteth them in My dominion and My kingdom, yet they are in evident doubt.

O Pen! Leave their mention, then make mention of him who hath turned unto the countenance of thy Lord and believed in God, the All-Knowing, the All-Informed. Verily, the glory be upon thee for having heard My sweetest call and turned unto it through My Most Glorious Name, whereby all created things were shaken save whom God, the Single One, the Powerful, the All-Knowing, the All-Wise, did will."

هو الأقدس الأعظم

سراج الله ينادى بينكم ويقول الى يا شعبي
و عبادى لعمرى قد اظهرت نفسى لكم و انا
العزیز الكريم اتبعوا امرى ولا تعقبوا الذين يعبدون
اهوائهم و كفروا بالله رب العالمين انا اظهرنا نفسنا
لحيوتكم ولكن الناس اكثرهم من العافلين يناديهم
لسان عظمتى و يأمرهم بما ينفعهم فى جبروتى و
ملكوتى و هم فى ريب مبين يا قلم دع ذكرهم ثم
اذكر من توجه الى وجه ربك و آمن بالله العليم
الخبير ان البهاء عليك بما سمعت ندائى الأحلى و
اقبلت اليه باسمى الأبهى الذى به اضطرب اهل
الانشاء الا من شاء الله الفرد المقتدر العليم الحكيم

BLIB_Or15729.152a, BLIB_Or15730.065a,
NLAI_22848:368, BSB.Cod.arab.2644
p190v, MKI4522.368, AQA2#050 p.205b

BH08867*Date: 1296 ? [1878-1879]*

1 He is the Most Ancient, the Most Great.

1 هو الأقدم الأعظم

2 The Self-Subsisting hath testified concerning this Wronged One that there is no God but Him, the All-Compelling, the Self-Subsisting. He hath opened the gate of heaven, and this is that Gate which hath been opened through the Most Great Name unto all who are in the kingdom of earth and heaven. Blessed is he who hath turned unto it and stood before its court, and woe betide every denier and doubter.

2 شهد القيوم لهذا المظلوم انه لا اله الا هو المهيمن
القيوم قد فتح باب السماء و هو هذا الباب
الذى فتح بالاسم الأعظم على من فى الملك و
الملكوت طوبى لمن توجه الىه و قام فى فائه و
ويل لكل معرض مردود

3 All things have borne witness unto the Lord of Names, yet the people understand not. The Most Great Vision hath appeared, yet the people have turned away from it.

3 قد شهدت الأشياء لملك الأسماء ولكن القوم
لا يعرفون قد ظهر المنظر الأكبر ولكن الناس
عنه معرضون

- 4 We have turned unto thee from this most sublime station. Verily thy Lord is the Mighty, the Loving. How many a servant hath believed, and how many a servant hath turned away - and he who hath turned away is assuredly among the denizens of the graves.
- 5 Hold fast in all conditions to the cord of thy Lord's loving-kindness and place thy trust in Him. He, verily, is the Mighty, the Compassionate.

4 أَنَا تَوَجَّهْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ الْأَسْنَى إِنَّ رَبَّكَ
لَهُوَ الْعَزِيزُ الْوَدُودُ كَمْ مِنْ عَبْدٍ آمَنَ وَ كَمْ مِنْ عَبْدٍ
اعْرَضَ وَ الَّذِي اعْرَضَ أَنَّهُ مِنْ أَصْحَابِ الْقُبُورِ

5 تَمَسَّكَ فِي كُلِّ الْأَحْوَالِ بِحَبْلِ عَنَاءِ مَوْلِيكَ وَ
تَوَكَّلْ عَلَيْهِ أَنَّهُ لَهُوَ الْعَزِيزُ الْعَظُوفُ

BLIB_Or15729.154a, NLAI_22848:373,
BSB.Cod.arab.2644 p193r, MKI4522.373,
AQA2#056 p.209a

BH08910

Date: 1296 ? [1878-1879]

He is the One dawning from the horizon of utterance!

We have sent down the verses and made manifest the clear proofs. To this testify all things and My Most Exalted Pen in this luminous station.

Say: By God! The Trumpet soundeth in My Name, and the Bugle proclaimeth My remembrance, and the Bell ringeth out: "The Sovereign hath come with manifest sovereignty!"

O peoples of the earth, recognize the value of these days, then behold what hath shone forth from the horizon of the will of your Lord, the All-Informed. We make mention of you and acquaint you as a grace from Our presence, and I am the All-Seeing.

Hold fast to the robe of thy Lord and say: O God of existence and Sovereign of the seen and unseen! I beseech Thee to make me steadfast in the Cause whereby the feet of the learned have slipped, save those whom Thou didst rescue through Thy grace that overshadoweth the worlds.

Praise be to God, the Lord of the worlds.

هُوَ الْمَشْرِقُ مِنْ أَفْقِ الْبَيَانِ

قَدْ أَنْزَلْنَا الْآيَاتِ وَ أَظْهَرْنَا الْبَيِّنَاتِ يَشْهَدُ بِذَلِكَ
كُلُّ الْأَشْيَاءِ وَ قَلْبِي الْأَعْلَى فِي هَذَا الْمَقَامِ الْمُنِيرِ
قُلْ تَاللَّهِ إِنَّ الصُّورَ يَنَادِي بِاسْمِي وَ النَّاقُورُ يَصِيحُ
بَذِكْرِي وَ النَّاقُوسُ يَضْجُّ قَدْ أَتَى السُّلْطَانُ بِسُلْطَانِ
مُبِينٍ يَا مَلَأْ الْأَرْضَ اعْرِفُوا قَدْرَ هَذِهِ الْأَيَّامِ ثُمَّ
انْظُرُوا مَا أَشْرَقَ مِنْ أَفْقِ ارَادَةِ رَبِّكُمْ الْخَبِيرِ أَنَا
نَذَكَّرُكُمْ وَ نَعْرِفُكُمْ فَضْلاً مِنْ لَدُنَّا وَ أَنَا الْبَصِيرُ تَمَسَّكَ
بِذِيْلِ رَبِّكَ وَ قُلْ

يَا إِلَهَ الْوُجُودِ وَ مَالِكِ الْغَيْبِ وَ الشَّهَادَةِ اسْئَلْكَ
بِأَنْ تَجْعَلَنِي مُسْتَقِيمًا عَلَى الْأَمْرِ الَّذِي بِهِ رَزَلْتُ
أَقْدَامَ الْعُلَمَاءِ إِلَّا مِنْ انْقِذْتَهُ بِفَضْلِكَ الْمُهَيْمِنِ عَلَى
الْعَالَمِينَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15729.153a, BLIB_Or15730.063d,
NLAI_22848:371a, BSB.Cod.arab.2644
p192ra, MKI4522.371a, AQA2#053 p.207

BH08924*Date: 1296 ? [1878-1879]*

1 In His Name, the Answerer

2 Your letter has arrived and that which was contained therein was presented before the Face by the servant who was present. We have heard it and answer you with this wondrous Tablet. Give thanks unto God for having aided you to recognize Him at Whose appearance all who are in the heavens and earth were thunderstruck, save whom God willed, the Mighty, the Powerful. When the gate of heaven was opened and the Lord of Names appeared, agitation seized all in the realms of creation save those whom the hand of grace had taken hold of. He, verily, is the All-Bountiful, the Ancient of Days. Grieve not over anything. Remember Him Who was wronged among the servants and imprisoned in this remote fortress. Thus have We remembered thee that thou mayest rejoice and be of those who are steadfast. Remind My loved ones with fragrance and joy, and give them the glad-tidings of the verses of God, the Lord of the worlds.

1 بِسْمِ الْمَجِيبِ

2 قد حضر كتابك و عرض ما فيه العبد الحاضر
لدى الوجه انا قد سمعناه و اجبتناك بهذا اللوح
البدیع ان احمد الله بما ايدك على عرفان من
انصعق بظهوره من فى السموات و الأرض الآ
من شاء الله المقتدر القدير فلما فتح باب السماء
واتى مالک الأسماء اذا أخذ الاضطراب من فى
ممالك الانشاء الآ من اخذته يد الفضل انه هو
الفضال القديم لا تحزن من شىء ان اذكر من كان
مظلوماً بين العباد و مسجوناً فى هذا الحصن البعيد
كذلك ذكرناك لتفرح و تكون من الراشخين ذكر
احبائى بالروح و الریحان و بشرهم بآيات الله رب
العالمین

BLIB_Or15719.091d

BH08941*Date: 1296 ? [1878-1879]*

1 In His Most Great, Most Glorious Name

2 The Balance was appointed when the All-Merciful appeared with a Cause that caused all who are in the heavens and earth to swoon away, save whom God willed, the Lord of all worlds. The Herald hath cried out between earth and heaven: The Gate hath been opened and the All-Bestower hath come with manifest sovereignty.

3 Verily, he who was drawn by the attraction of the Call hath turned toward My most exalted horizon and said: "Praise be unto Thee, O God of the world, and thanksgiving be unto Thee, O Beloved of them that know!" By God! The All-Informed hath proclaimed My Manifestation, and the All-Knowing crieth out before My luminous countenance.

1 بِسْمِ الْأَعْظَمِ الْأَبْهَى

2 قد نصب الميزان اذ اتى الرحمن بأمر انصعق منه
من فى السموات و الأرض الآ من شاء الله رب
العالمین قد صاح الصائح بين الأرض و السماء قد
فتح الباب و اتى الوهاب بسلطان مبين

3 ان الذى اخذه جذب النداء توجه الى افقى الأعلى
وقال لك الحمد يا اله العالم ولك الشكر يا محبوب
العارفين تالله ان الخبير قد اخبر بظهورى و العلم
ينادى امام وجهى المنير

- 4 The people have been seized with such intoxication of vain desire that they have turned away from God, the Lord of all creation, except those who have held fast to My strong cord. Such are accounted among the most exalted of creation in My mighty Book. 4 قد اخذ الناس سكر الهوى على شأن اعرضوا عن الله مالک الوری الا من تمسک بجلی المتین انه من اعلی الخلق فی کتابی العظیم
- 5 Blessed art thou for having turned unto Me, and taken, and drunk the choice wine in My glorious, mighty Name. 5 هنئاً لک بما اقبلت و اخذت و شربت الرّحیق باسمی العزیز المنیع

BLIB_Or15696.045d

BH08961

Date: 1296 ? [1878-1879]

- 1 He is the Most Ancient 1 هو الأقدم
- 2 Say: Praise be unto Thee, O my God, for that Thou hast revealed unto me Thy beauty, made me to hearken unto Thy Call, made known unto me Thy Horizon, and cast upon me Thy Most Exalted Word, through which all things have inhaled the fragrance of reunion with Thee. 2 قل لک الحمد یا الهی بما أریتنی جمالك واسمعتنی ندائک وعرفتنی افقک والقیة علی کلمتک العلیا التي بها وجدت الاشیاء عرف وصالک
- 3 O Lord! I am Thy servant and the son of Thy servant. Thou beholdest me standing at the gate of Thy City, seeking refuge in Thy bounty. I entreat Thee, O Thou Beloved of the world and Desire of the nations, to make me of those whom the might of the Pharaohs hath not debarred from Thy love, nor the tyranny of the mighty withheld from Thy remembrance. 3 ای ربّ انا عبدک وابن عبدک ترانی قائماً لدى باب مدینتک ولائداً بکرمک اسئلک یا محبوب العالم ومقصود الامم بان تجعلنی من الدّین ما منعتهم سطوة الفراعنة عن حبّک ولا شوکة الجبابة عن ذکرک
- 4 O my Lord! Thou art He whose manifestations of bounty have encompassed all beings, and whose tokens of generosity are revealed in all contingent things. Ordain for me that which Thou hast ordained for Thy chosen ones, then make me firm and steadfast in Thy Cause. Verily, Thou art He Who hath ever been potent, and shalt continue for ever to be all-compelling in might; and Thou, in truth, art the All-Knowing, the All-Wise. 4 ای ربّ انت الذی احاطت الکائنات ظهورات جودک والممکات آیات کرمک قدر لی ما قدرته لاصفیائک ثم اجعلنی ثابتاً مستقیماً علی امرک انک انت الذی لم تزل کنت قادراً ولا تزال تکنون مقتدرّاً وانک انت العلیم الحکیم

BLIB_Or15696.050c

BH08965*Date: 1296 ? [1878-1879]*

1 In My Most Great, the All-Glorious Name

1 بِسْمِ الْأَعْظَمِ الْإِلَهِيِّ

2 Say: O God of the world, Thou Who art made manifest through the Most Great Name, by which the nations have raised their plaintive cry! I beseech Thee, by Thy subduing my pen to Thy decree, to ordain for me, in Thy Book, that which shall endure as doth the everlastingness of Thy Kingdom and Thy Dominion.

2 قل يا اله العالم والظاهر بالاسم الأعظم الذي به نأح الامم اسئلك بتسخير قلبي تقديرك بان تقدر لي في كتابك ما يبقى بدوام ملكوتك وجبروتك

3 O Lord! I am he who hath hastened unto the habitation of Thy Throne, turned unto the horizon of Thy justice, and directed himself towards Thy Countenance after the passing away of such as dwell upon Thy earth. I entreat Thee to deal with me in a manner befitting the heaven of Thy bounty and the ocean of Thy grace.

3 اى رب انا الذي سرعت الى مقر عرشك واقبلت الى أفق عدلك وتوجهت الى وجهك بعد فناء من فى أرضك اسئلك بان تعاملنى بما ينبغى لسماء جودك وبحر عطائك

4 Verily, Thou art the All-Powerful One, before Whose might all created things have confessed; and Thou art, in truth, the Most Exalted, unto Whose loftiness all contingent beings have borne witness. All who are endowed with sight have testified to Thy sovereignty and Thy omnipotence, and all who are possessed of understanding have acknowledged Thy knowledge and Thy transcendent glory.

4 أنك انت المقتدر الذي اعترف بقدرتك الكائنات وانك انت المتعالى الذي اقر بعلوك الممكآت قد شهد كل ذى بصر سلطنتك واقتدارك وكل ذى شعور بعلبك واستعلائك

5 No God is there but Thee, the Most Exalted, the All-Powerful, the Most Holy, the Most Mighty, the All-Hearing, the All-Seeing.

5 لا اله الا انت المتعالى المقتدر الاقدس الأعز السميع البصير

BLIB_Or15696.051b

BH08981*Date: 1296 ? [1878-1879]*

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

1 هو المبين العليم الحكيم

2 This is a Book which the All-Merciful hath sent down unto him who hath turned towards Him on a Day whereon every heedless one that is far removed hath turned away, that the fragrances of My utterance might draw him unto the kingdom of My loving-kindness - and I am verily the Forgiving, the

2 كتاب انزله الرحمن لمن اقبل اليه فى يوم فيه اعرض كل غافل بعيد لتجذبه نفحات بيانى الى ملكوت عنايتى وانا الغفور الكريم قد ظهر ما

Bountiful. That which had never appeared before hath now been manifested, and that which lay concealed in the Books of God, the Lord of all worlds, hath come to pass.

- 3 The eye of the world hath been gladdened by His appearance, yet the people remain in evident veils. Hijaz hath trembled with longing for His presence, and the sacred Mount of God with yearning for His advent, and the land of Syria hath been perfumed by His luminous garment. They that have turned away - these shall have no portion. They make mention of God with their tongues while their hearts tell of images and idols. Thus hath the Most Exalted Pen spoken. Blessed are they that hearken. When thou dost find the fragrance of My words, say: Praise be unto Thee, O Lord of the mystics!

لا يظهر من قبل واتي ما كان مستوراً في كتب
الله رب العالمين

3 قد قرت عين العالم بظهوره ولكن القوم في حجاب
مبين قد اهتز الحجاز شوقاً للقائه و كوم الله شغفاً
لقدومه و بر الشام قد تعطر بقميصه المنير ان
الذين اعرضوا اولئك ليس لهم نصيب يذكر
الله بالسهم و قلوبهم تحكى عن الصور و التماثيل
كذلك نطق القلم الأعلى طوبى للسامعين انك
اذا وجدت نفحاته من كهاتى قل لك الحمد يا
مولى العارفين

INBA51:238a,

KB_620:231-231,

LHKM3.170

BH08985

Date: 1296 ? [1878-1879]

In the Name of the Most Glorious!

This is a Book sent down by the All-Merciful to all who dwell in the realm of possibility. To this all things bear witness.

Blessed are they who have recognized and turned to God, the Protector, the Self-Subsisting. Woe to those who dispute God's verses and deny His irrevocable Cause. Can one who turns away be truly called human or deserve that designation? Nay, by My Name, the Protector over what was and what shall be! The people have turned away from the Countenance and denied God, the Lord of existence, save those rescued by the hand of God's will, Lord of the exalted Throne.

This is a Day that has brought joy to the eye of creation, did ye but know. In it hath appeared the Most Great Sign, manifested in human form. Blessed be God, Lord of all kings, through Whom the divine fragrances have wafted, the Word hath appeared, and those in the graves have arisen.

بسمى الأسمى

كتاب انزله الرحمن لمن فى الامكان يشهد بذلك
كل الأشياء طوبى لقوم عرفوا و اقبلوا الى الله
المهيمن القيوم ويل لمن جادل بآيات الله و جاحد
امره المحتوم ان الذى اعرض هل يصدق عليه
حكم او اسم الانسان لا واسمى المهيمن على ما
كان و ما يكون قد اعرض الناس عن الوجه و
كفروا بالله مالک الوجود الا من انقذته يد ارادة
الله رب العرش المرفوع يا اهل الأرض هذا يوم
قرت به عين الامكان ان انتم تعرفون قد ظهر
فيه الآية الكبرى و انها ظهرت على هيئة الانسان
تبارك الله مالک الملوك الذى به فاحت النفحة
و ظهرت الكلمة و قام من فى القبور

BLIB_Or15696.044e, BLIB_Or15734.2.143a

BH09163*Date: 1296 ? [1878-1879]*

1 In My Name, the Caller in the World

1 بِسْمِ الْمُنَادِي فِي الْعَالَمِ

2 O Revealer of verses and Manifestor of clear signs! Thou knowest and seest that the horizon of creation hath been darkened by what hath befallen Thy servant whose name beginneth with H at the hands of those who have denied Thy most beauteous names and Thy most great signs.

2 يَا مَنْزِلَ الْآيَاتِ وَمُظْهِرَ الْبَيِّنَاتِ تَعْلَمُ وَتَرَى بِأَنَّ
افق الأنشَاء تَكَدَّرَ بِمَا وَرَدَ عَلَى اسْمِكَ الْحَاءِ مِنْ
الَّذِينَ كَفَرُوا بِأَسْمَائِكَ الْحَسَنَى وَآيَاتِكَ الْكُبْرَى

3 Thou knowest, O my God, that he is the one who arose to serve Thee after being awakened by Thy call, and turned toward Thy most exalted horizon after Thou didst reveal it to him through Thy grace and bounty.

3 وَأَنْتَ تَعْلَمُ يَا هُوَ الَّذِي قَامَ عَلَى خِدْمَتِكَ
بَعْدَمَا انْتَبَهَ مِنْ نَدَائِكَ وَأَقْبَلَ إِلَى افْتِكَ الْأَعْلَى
بَعْدَمَا أَظْهَرْتَ لَهُ بِجُودِكَ وَفَضْلِكَ

4 Though tribulation in Thy path is as honey to the lovers and as light to the people of the Covenant, I beseech Thee, O Deliverer of Moses and Supporter of Abraham, to protect him with the hosts of the unseen and deliver him from those who cast Thy Cause behind their backs and were heedless of Thy remembrance.

4 وَلَوْ أَنَّ الْبَلَاءَ فِي سَبِيلِكَ كَانَ شَهْدًا لِلْعَشَّاقِ وَ
نُورًا لِأَهْلِ الْمِيثَاقِ اسْتَثْنَيْكَ يَا مَنْجِي الْكَلِيمِ وَ مُؤَيِّدِ
الْخَلِيلِ بِأَنْ تَحْفَظَهُ بِجُنُودِ الْغَيْبِ وَتَخْلُصَهُ مِنَ الَّذِينَ
نَبَذُوا أَمْرَكَ وَغَفَلُوا عَنْ ذِكْرِكَ

5 Then I beseech Thee, O God of the world, to ordain for me that which shall profit me in this world and the next. Verily, Thou art the Omnipotent, the All-Knowing, the Almighty.

5 ثُمَّ اسْتَثْنَيْكَ يَا إِلَهَ الْعَالَمِ بِأَنْ تَكْتُبَ لِي مَا يَنْفَعُنِي فِي
الدُّنْيَا وَالْآخِرَةِ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْعَلِيمُ الْقَدِيرُ

BLIB_Or15696.014d, BLIB_Or15734.2.065b

BH09479*To: Ali Akbar, in Abadih**Date: 1296 ? [1878-1879]*

He is the Grieved, the Wronged One.

هُوَ الْحَزِينُ الْمَظْلُومُ

The great terror hath appeared through that which the hands of the oppressors have wrought. All things have lamented by reason of the lamentation of the Apostle in the Most Exalted Paradise, while the people are in manifest error. They slay the children of the Apostle and enter the mosques, and they reckon themselves among the doers of good.

قَدْ ظَهَرَ الْفَزَعُ الْأَكْبَرُ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ
قَدْ نَاحَتِ الْأَشْيَاءُ بِمَا نَاحَ الرَّسُولُ فِي الْفَرْدَوْسِ
الْأَعْلَى وَالْقَوْمُ فِي ضَلَالٍ مَبِينٍ يَقْتُلُونَ أَبْنَاءَ الرَّسُولِ
وَيَدْخُلُونَ الْمَسَاجِدَ وَيَحْسِبُونَ أَنَّهُمْ مِنَ الْمُحْسِنِينَ يَا
أَيُّهَا الْمَقْبَلُ إِلَى الْعَرْشِ إِنْ اسْتَمَعَ نِدَائِي مِنْ حَوْلِ
سَجْنِي أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَجْزَى الْحَكِيمُ لَا تَلْتَفَتَ إِلَى

O thou who hast turned toward the Throne! Harken unto My call from around My prison. Verily, there is no God but Him, the Recompenser, the All-Wise.

Turn not unto the world and its days and affairs. Remember thou the Ever-Abiding, the All-Knowing. Give thanks unto God for having aided thee and drawn thee near until thou didst attain to the recognition of the Manifestation of His mighty Cause.

Thus hath the tongue of the Wronged One spoken when He turned toward thee from this glorious station.

الدنيا و أيامها و شؤوناتها ان اذكر الباقي العليم ان
اشكر الله بما ايدك و قربك الى ان فزت بعرفان
مظهر امره العظيم كذلك نطق لسان المظلوم اذ
توجه اليك من هذا المقام الكريم

BLIB_Or15734.2.012a, AQA7#419 p.212b

BH09702

To: Muhammad Hasan, Sad, in Hamadan

Date: 1296 ? [1878-1879]

¹ He is the One Who Warbles in the Midst of the Heavens

² O peoples of the earth! By God, verily the Book hath appeared in the temple of man and announceth unto you the appearance of God and His sovereignty. Harken ye, and be not of the heedless. The heaven giveth you glad-tidings and the earth calleth out to you, yet ye are among those who slumber. Awaken at the shrill voice of My Most Exalted Pen and turn with pure hearts to the Most Great Scene, the Station wherein the Lord of Destiny proclaimeth: "There is none other God but Me, the Mighty, the Gracious." This is the Word wherewith the Revealer of the Bayan informed you, and this is the Manifestation whereof the Books of God, the Mighty, the Praiseworthy, gave you glad-tidings. Thus doth My Pen move in this Prison and My Tongue speak by My command, the Mighty, the Wondrous.

¹ هو المغرّد في وسط الأجواء

² يا ملأ الأرض تالله انّ الكتاب قد ظهر على هيكل
الانسان و يبشركم بظهور الله و سلطانه ان استمعوا و
لا تكوننّ من الغافلين انّ السماء تبشركم و الأرض
تنادىكم ولكن انتم من النائمين ان انتبهوا من صرير
قلبي الأعلى و توجهوا بالقلب الأطهر الى المنظر
الأكبر المقام الذي فيه ينادى مالک القدراته لا
اله الا انا العزيز الكريم هذه كلمة اخبر بها منزل
البيان و هذا ظهور بشركم به كتب الله العزيز الحميد
كذلك تحرك قلبي في هذا السجن و تكلم لسانی
بأمری العزيز البديع

INBA23:240a, BLIB_Or15730.066d

BH09250*To: Aqa Sadiq, in Hamadan**Date: 1296 ? [1878-1879]*

He is the One Who Dawneth from the Horizon of Immortality

We have manifested trustworthiness upon the temple of man, and verily he crieth out amidst the people of existence, saying: "All bounty belongeth unto him who hath clung unto me and acted according to that which was commanded by God, the Lord of all men." Those who have turned away from me have no portion in the Book.

O people of the earth! Hearken unto my call and hold fast unto my cord. By God! Through it the Cause of God and His dominion over all religions shall be exalted. Arise from the slumber of passion, then drink the choice wine of trustworthiness from the hand of the bounty of your Lord, the Mighty, the Bestower.

Thus have We sent down the verses and dispatched them unto him who hath believed in God, the Manifestation of clear proofs.

هو المشرق من افق البقاء

أنا اظهرنا الأمانة على هيكل الانسان و انه ينادى بين اهل الامكان ويقول كل الفضل لمن تمسك بي وعمل بما امر من لدى الله مالک الرقاب ان الذين اعرضوا عني ليس لهم نصيب في الكتاب يا اهل الأرض اسمعوا ندائي وتمسكوا بحبلي تالله به يرتفع امر الله فيما سويه و سلطانه على الأديان قوموا عن رقود الهوى ثم اشربوا رحيق الأمانة من يد عطاء ربكم العزيز الوهاب كذلك نزلنا الآيات و ارسلناها الى الذي آمن بالله مظهر البينات

BLIB_Or07852.111a, BLIB_Or15729.156b,
BLIB_Or15730.064d, NLAI_22848:378a,
BSB.Cod.arab.2644 p195vb, MKI4522.378a,
AQA2#063 p.213a, AVK3.152.07x

BH09256*To: Aqa Jan, in M Sh**Date: 1296 ? [1878-1879]*

He is the Most Holy, the Most Great!

We have indeed expounded the Point and have brought forth from it the knowledge of what was and what will be, and have caused all things to speak forth that which the Lord of Names has testified. He is, verily, the One Who oversees every witness and witnessed thing.

When the choice wine of revelation has taken hold of you from the hand of My bounty and My most sweet call has drawn you to the horizon of My loving-kindness, arise and say:

O You in Whose hand lies the kingdom of names and in Whose grasp are all who dwell on earth and in heaven! I beseech You

هو الأقدس الأعظم

أنا فصلنا النقطة و اظهرنا منها علم ما كان و ما يكون و انطقنا الأشياء بما شهد مالک الأسماء انه هو المهيمن على كل شاهد و مشهود يا أيها الناظر الى افقي اذا اخذك رحيق الوحي من يد عطائي و جذبك ندائي الأحلى الى افق عنايتي قم و قل يا من بيدك ملكوت الأسماء و في قبضتك من في الأرض و السماء اسئلك باسمك الذي به استفرج الملاء الأعلى بأن تجعلني في كل الأحوال

by Your Name through which the Concourse on High rejoiced to make me in all conditions one who speaks forth Your praise and stands firm in Your Cause. Verily, You are the Powerful over whatsoever You will. There is no God but You, the All-Knowing, the All-Wise.

ناطقاً بثنائك وثابتاً على امرك أنك انت المقتدر
على ما تشاء لا اله الا انت العليم الحكيم

BLIB_Or15729.155c, BLIB_Or15730.064b,
NLAI_22848:376b, BSB.Cod.arab.2644
p195r, MKI4522.376b, AQA2#061 p.211b

BH09283

To: Hasan, in Najafabad

Date: 1296 ? [1878-1879]

1 In the Name of the One God!

1 بنام خداوند یگانه

2 O Hasan! Thy letter was presented before the Wronged One and attained the honor of His gracious regard. We counsel thee and all My loved ones to manifest the Most Great Steadfastness and the Most Great Trustworthiness. Make wisdom a lamp unto yourselves, then walk thereby in the darkness of the earth. Thus doth the All-Knowing counsel you.

2 ای حسن کتابت لدى المظلوم حاضر و بلحاظ
عنایت فائز انا نوصیک و کلّ احبائی بالاستقامة
الكبرى و الأمانة العظمی ان اجعلوا الحکمة
لأنفسکم سراجاً ثم اسلكوا بها فی ظلمات الأرض
كذلك ينصحکم العليم قل

3 Say: O Thou Beloved of the heavens and earth, and the Powerful over all who are in the kingdom of Command and Creation! I beseech Thee by those who were martyred in the land of Sad in Thy path, O Lord of creation, to make me steadfast in Thy service, then accept from me what I have done in Thy days. O my Lord! Thou art the Generous and I am the supplicant at Thy gate, hoping for what lieth with Thee. Verily, Thou art the Forgiving, the Merciful.

3 یا محبوب السموات و الأرض و المقتدر على
من فی ملکوت الأمر و الخلق اسئلك بالذین
استشهدوا فی ارض الصاد فی سبیلک یا مالک
الایجاد بأن تجعلنی مستقیماً على خدمتک ثم
اقبل منی ما عملته فی ایامک ای رب انت
الکریم و انا السائل ببابک و الأمل ما عندک
أنک انت الغفور الرحیم

BLIB_Or15730.077a

BH09448*To: Rajab-Ali who attained, in Najafabad**Date: 1296 ? [1878-1879]*

He is the All-Knowing, the All-Powerful.

The divine favor hath encompassed thee. Thou didst attain the presence of the Most Holy Court and wert honored with attaining His presence. Thou must, God willing, act according to that which He loveth and is pleased with.

Man must needs possess human qualities. Through God's loving-kindness, all the friends must manifest goodly deeds and spiritual qualities. Every good deed is today, and shall continue to be, the cause of the exaltation of His Cause.

Convey to all the friends greetings from God, and say: The Wronged One of the world remembereth you from the prison of the people of discord, and calleth you unto trustworthiness, truthfulness, steadfastness and fidelity.

The glory be upon you and upon him who heareth and respondeth.

او است دانا و توانا

فضل الهی شامل حالت شد بساحت اقدس وارد
شدی و بلقا فائز گشتی انشاء الله باید بما یحِبَّ
و یرضی عامل شوی انسان را شئونات انسانیت
لازم باید بعنایت حق از جمیع دوستان اعمال
حسنه و اخلاق روحانیه ظاهر شود هر عمل نیکی
الیوم سبب ارتقاء امر بوده و خواهد بود جمیع
دوستان را از قبل حق تکبیر برسان و بگو مظلوم
آفاق در سخن اهل نفاق شما را ذکر مینماید و
بامانت و راستی و استقامت و وفا میخواند البهاء
علیکم و علی من سمع و اجاب

BLIB_Or15715.307b

BH09358*To: Qasim, in Qazvin**Date: 1296 ? [1878-1879]*

He is the Glorious, the Most Glorious!

A remembrance unto My servant who hearkened unto that which God, the Lord of the worlds, proclaimed and responded to Him in days when the skin of the learned ones trembled and the feet of the mystics slipped.

O Qasim! We have mentioned thee before and have sent down verses unto thee as a bounty from Our presence, and verily I am the All-Wise.

Today each one of the loved ones of God must gather round the Tree of the Manifestation, and each according to their capacity must strive to diffuse the sweet fragrances of love and fellowship

هو البهیّ الأبهی

ذکری عبدی الذی سمع ما نطق به الله ربّ
العالمین و اجابه فی ایام اقشعرت فیها جلود
العلماء و زلت اقدام العارفين یا قاسم انا ذکرناک
من قبل و انزلنا لک الآيات فضلاً من لدنا و انا
الحکیم باید الیوم هریک از احبای الهی حول
شجر ظهور مجتمع باشند و هریک بقدر وسع در
صدد آن باشند که مابین احباب نفحات محبت
و وداد متضوع باشد نیکوست حال نفسیکه
بوصایای الهیه عمل نمود تمسک بجبل عنایتی و

among the friends. Blessed is the state of the one who acted upon the divine counsels.

Hold fast to the cord of My loving-kindness and cling to the hem of thy resplendent Lord. We, from this station, pronounce Our "Allah-u-Akbar" upon thy face, that thou mayest give thanks unto thy Lord, the Forgiving, the Merciful.

تَشَبَّثْ بِذِيْل رَبِّكَ الْمُنِيرِ اَنَا نَكَبَرُ مِنْ هَذَا الْمَقَامِ
عَلَى وَجْهِكَ لِتَشْكُرَ رَبِّكَ الْغَفُورَ الرَّحِيمَ

BLIB_Or15730.069d

BH09187

To: Asadu'llah Kh A, in S B

Date: 1296 ? [1878-1879]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 When the horizon of Manifestation was illumined and the birds burst into song, trembling seized the dwellers of the earth save those whom God caused to dwell beneath the shadow of His Name, the Self-Subsisting. Say: He spoke a word whereupon the heavens were cleft asunder, the earth was rent, and every stubborn tyrant returned to his abode. Say: When He entered the Most Great Prison, He proclaimed unto the nations with His most exalted call. To this testifieth what hath been sent down from His Supreme Pen in His preserved Tablet. He is the One Who arose to proclaim the Cause in such wise that the hosts of the world could not deter Him, nor could the ranks of men prevent Him from His firm and wise command. Thus did the ocean of My bounty surge, and the rains of My gifts shower down, that ye might be among them that rejoice.

1 هو الأقدس الأعظم العلى الأسمى

2 إذا انار افق الظهور و غنت الطيور اذا اخذ
الاضطراب سكان الأرض الا من اسكنه الله في
ظل اسمه القويم قل انه نطق بكلمة اذا انفطرت
السماء وانشقت الأرض ورجع الى مقره كل
جبار عنيد قل انه اذا دخل السجن الأعظم
نادى الأمم بأعلى النداء يشهد بذلك ما نزل
من قلبه الأعلى في لوحه الحفيظ انه هو الذى قام
على الأمر على شأن ما خوفته جنود العالم و ما
منعته الصفوف عن امره المبرم الحكيم كذلك
ماج بحر عنايتي و هطلت امطار مواهي لتكون
من الفرحين

BLIB_Or15697.133a

BH09525*To: Muhammad Husayn Bayk, in Sansan**Date: 1296 ? [1878-1879]*

1 In My Name, the All-Knowing

2 The Book of God hath been sent down in truth from the presence of One knowing and wise. Verily it is the Balance of Truth amongst creation and the Most Great Sign for all who are in the heavens and the earth. Through it the horizon of justice hath been illumined and that which was hidden in God's knowledge, the Lord of all worlds, hath been made manifest. Verily it judgeth between the servants with pure justice, and it is indeed the Judge from God, the Mighty, the Praised. Whoso hath been heedless of it is indeed the heedless, the doubtful one. And whoso hath recognized it is among the people of Baha in a noble tablet. Whoso hath attained unto My recognition hath attained unto all good from the presence of One mighty and powerful. To this testifieth every atom, but the people are in evident veiling.

بِسْمِ الْعَلِيمِ 1

2 كِتَابُ اللَّهِ نَزَلَ بِالْحَقِّ تَنْزِيلاً مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ أَنَّهُ لِقَسْطِ الْحَقِّ بَيْنَ الْخَلْقِ وَالْآيَةِ الْكُبْرَى لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ بِهِ انْأَرَفَقَ الْعَدْلُ وَظَهَرَ مَا كَانَ مَكْنُوناً فِي عِلْمِ اللَّهِ رَبِّ الْعَالَمِينَ أَنَّهُ يَحْكُمُ بَيْنَ الْعِبَادِ بِالْعَدْلِ الْخَالِصِ وَأَنَّهُ هُوَ الْحَاكِمُ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَمِيدِ الَّذِي غَفَلَ عَنْهُ أَنَّهُ هُوَ الْغَافِلُ الْمَرِيبُ وَالَّذِي عَرَفَ أَنَّهُ مِنْ أَهْلِ الْبَهَاءِ فِي لَوْحِ كَرِيمٍ مَنْ فَازَ بِعُرْفَانِي أَنَّهُ فَازَ بِكُلِّ الْخَيْرِ مِنْ لَدُنْ قَوِيٍّ قَدِيرٍ يَشْهَدُ بِذَلِكَ كُلُّ الذَّرَّاتِ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ مَبِينٍ

BLIB_Or15696.046a

BH09529*To: Mulla Yusuf, in Shahmirzad**Date: 1296 ? [1878-1879]*

In His Name, the One Sanctified from All Mention!

This is a Book sent down by the All-Merciful, and verily it is the path of God for all who are in the heavens and on earth. Blessed is he who hath turned unto it; he is truly of the people of this glorious Scene. They who have remained heedless of it are assuredly among the lost.

We have sent down the verses and made manifest the clear proofs, yet the people remain behind an obvious veil. The Cause of God hath appeared and the earth hath been illumined with the light of God, the Lord of all worlds.

Say: O people! Follow not your desires; turn ye to the horizon of Revelation. This is better for you, did ye but know it.

بِسْمِهِ الْمَقْدَّسِ عَنِ الْأَذْكَارِ

كِتَابُ أَنْزَلَهُ الرَّحْمَنُ وَأَنَّهُ لَصِرَاطُ اللَّهِ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْيٌّ لِمَنْ تَوَجَّهَ إِلَيْهِ أَنَّهُ مِنْ أَهْلِ هَذَا الْمَنْظَرِ الْكَرِيمِ أَنَّ الَّذِينَ غَفَلُوا عَنْهُ أَوْلَئِكَ مِنَ الْخَاسِرِينَ أَنَا أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا الْبَيِّنَاتِ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ مَبِينٍ قَدْ ظَهَرَ أَمْرُ اللَّهِ وَاشْرَقَتْ الْأَرْضُ بِنُورِ اللَّهِ رَبِّ الْعَالَمِينَ قُلْ يَا قَوْمَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ تَوَجَّهُوا إِلَى أَفْقِ الْوَحْيِ هَذَا خَيْرٌ لَكُمْ إِنْ أَنْتُمْ مِنَ الْعَارِفِينَ أَنَا نَبَشِّرُكَ بِذِكْرِي وَنَقْرَأُ لَكَ آيَاتِي وَنَقْرَبُكَ إِلَى مَلَكُوتِي

We give thee glad tidings of My remembrance and recite unto thee My verses and draw thee nigh unto My mighty Kingdom. Whoso hath attained unto the Most Great Steadfastness hath attained unto this glorious station.

العظيم من فاز بالاستقامة الكبرى فاز بهذا المقام
الكريم

BLIB_Or15729.154c, NLAI_22848:374b,
BSB.Cod.arab.2644 p194ra, MKI4522.37b,
AQA2#058 p.210a

BH09490

To: Karbalai Haji Baba, in Zarqan

Date: 1296 ? [1878-1879]

¹ He is the Most Great, the Most Holy!

¹ هو الأعظم الأقدس

² The horizon of utterance hath dawned forth from the Sun of My remembrance, the Mighty, the Inaccessible. We make mention of him who hath turned towards the Countenance, and counsel him with that whereby the Cause of God, the Lord of all worlds, may be uplifted. How many a servant hath turned away from the Countenance, having followed the vain imaginings of those who disbelieved in God, the Mighty, the Praiseworthy. Erelong shall he bewail his own self and repent of that which he wrought in these fleeting days. Verily thy Lord is the All-Informed. We have manifested the Cause and sent down the verses, yet the people are in evident doubt. Blessed art thou, inasmuch as the Countenance of the Ancient One hath turned towards thee, and hath sent down unto thee from the Most Great Prison that which consoleth the eyes of them that know. And praise be to God, the Lord of all worlds.

² قد لاح افق البيان من شمس ذكرى العزيز المتبع
أنا نذكر من اقبل الى الوجه و نوصيه بما يرتفع
به امر الله رب العالمين كم من عبد اعرض عن
الوجه بما اتبع او هام الذين كفروا بالله العزيز الحميد
سوف ينوح على نفسه و يتوب عما عمل في الأيام
الفانية ان ربك هو الخبير قد اظهرنا الأمر و انزلنا
الآيات ولكن الناس في شك مبين نعيماً لك بما
توجه اليك وجه القدم و انزل لك من السجن
الأعظم ما تقر به عيون العارفين و الحمد لله رب
العالمين

BLIB_Or15696.056c

BH09232*To: Mirza Abdullah, in Zarqan**Date: 1296 ? [1878-1879]*

He is the Speaker, the All-Knowing!

God and His Messengers and His chosen ones bear witness that there is no God but Him, the Mighty, the All-Bestowing. The Pen hath proclaimed that there is no God but Him, the All-Powerful, the All-Knowing. By God's life! They desired naught but My Self, and it moveth by My Name, the All-Encompassing over all horizons.

Among the people is he who clingeth to idle fancy, turning away from God, the Lord of all mankind, and among them is he who is seized by the attraction of the verses in such wise that he hath turned unto the Most Exalted Horizon and hath said: "Praise be unto Thee, O Lord of all names, for having caused me to speak Thy praise after Thou didst make me to know Thy Manifestation, dawning from the horizon of creation."

Thus doth the Wronged One make mention that thou mayest thank thy Lord and remember Him throughout the nights and days.

هو الناطق العليم

أَنَّ اللَّهَ وَ سَفَرَاتِهِ وَ أَوْلِيَائِهِ يَشْهَدُونَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ قَدْ نَطَقَ الْقَلَمُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْعَلَّامُ لِعَمْرِ اللَّهِ أَنَّهُمْ مَا أَرَادُوا إِلَّا نَفْسِي وَ أَنَّهُ يَتَحَرَّكُ بِاسْمِي الْمُهَيْمِنِ عَلَى الْآفَاقِ مِنَ النَّاسِ مَنْ تَمَسَّكَ بِالْهُوَى مُعْرِضاً عَنِ اللَّهِ مَالِكِ الْوَرَى وَ مِنْهُمْ مَنْ أَخَذَهُ جَذْبُ الْآيَاتِ عَلَى شَأْنِ اقْبَلِ إِلَى الْآفَاقِ الْأَعْلَى وَ قَالَ لَكَ الْحَمْدُ يَا مَالِكِ الْأَسْمَاءِ بِمَا جَعَلْتَنِي نَاطِقاً بِذِكْرِكَ بَعْدَمَا عَرَّفْتَنِي ظَهْوَرَكَ الْمَشْرِقُ مِنْ أَفْقِ الْإِمْكَانِ كَذَلِكَ ذَكَرَ الْمَظْلُومُ لِتَشْكُرَ رَبِّكَ وَ تَذْكُرَهُ فِي اللَّيَالِي وَ الْأَيَّامِ

BLIB_Or15696.039c, BLIB_Or15734.2.130a

BH09534*To: Aqa Siyyid Abutalib Shahmirzadi, in Simnan**Date: 1296 ? [1878-1879]*

He is the One dawning from the horizon of the world.

This is a Book sent down by the Wronged One in the Most Great Prison to him who hath believed in God, the Lord of eternity.

We make mention of him who maketh mention of Us, and give glad-tidings unto him who hath turned towards God, the Lord of all nations. He that heareth My verses is indeed the hearing one, and he that turneth unto My horizon is the seeing one, and he that drinketh the choice wine of revelation from the hands of bounty is the mighty one.

هو المشرق من افق العالم

كُتِبَ أَنْزَلَهُ الْمَظْلُومُ فِي السَّجْنِ الْأَعْظَمِ لِمَنْ آمَنَ بِاللَّهِ مَالِكِ الْقَدَمِ أَنَا نَذْكُرُ مَنْ يَذْكُرُنَا وَ نَبَشِّرُ مَنْ اقْبَلِ إِلَى اللَّهِ مَوْلَى الْأُمَمِ أَنَّ السَّمِيعَ مَنْ سَمِعَ آيَاتِي وَ الْبَصِيرَ مَنْ اقْبَلِ إِلَى أَفْقِي وَ الْعَزِيزَ مَنْ شَرِبَ رَحِيقَ الْوَحْيِ مِنْ إِبَادِي الْكَرَمِ طَوْبِي لِمُقْبِلِ اقْبَلِ إِلَى اللَّهِ وَ لِقَاصِدِ قَصْدِ الْمَقْصُودِ إِذْ كَانَ فِي سِجْنِهِ الْأَعْظَمِ كَذَلِكَ ذَكَرْنَاكَ وَ أَنْزَلْنَا لَكَ مَا انْجَذَبَ

Blessed is he who hath turned towards God and sought the Intended One while He was in His Most Great Prison. Thus have We made mention of thee and revealed for thee that which hath attracted the world. Happy is he who hath attained unto My days, and blessed is he who hath drunk the living waters of immortality from this Pen.

منه العالم هنيئاً لمن فاز بأَيّامى و مرثياً لمن شرب
كوثر الحيوان من هذا القلم

BLIB_Or15729.157b, NLAI_22848:380,
BSB.Cod.arab.2644 p196vb, MKI4522.380,
AQ42#066 p.214b

BH09429

To: Haji Mirza Haydar Ali Isfahani

Date: 1296 ? [1878-1879]

He is the Mighty, the All-Wise!

هو المقتدر الحكيم

My tongue, my heart, my innermost being, my limbs, my veins and my very hairs bear witness that verily He is God, the Lord of all worlds. To this testifieth that which hath been sent down in His Manifest Book.

شهد لسانى وقلبي و حشائى و جوارحى و عروقى
و شعراتى انه انا الله ربّ العالم يشهد بذلك ما
نزل فى كتابه المبين انّ الذى شهد بما شهد به الله
انه من المقربين فى كتاب منير و الذى فاز بنفحات
الأيام انه من اهل الفردوس فى لوى الحفيظ قد
اظهرنا النقطة و فصلناها الى ان ظهرت كتب لم
يحصها الا العليم من اطلع بها اطلع بقدره الله و
سلطانه المهيمن على من فى السموات و الأرضين
انك اذا سمعت النداء ان اشكر ربك الخبير

Verily he who hath borne witness to that which God hath testified is accounted among them that are nigh unto God in a luminous Book. And he who hath attained unto the fragrances of these days is assuredly among the denizens of Paradise in My Preserved Tablet.

INBA23:210a, BLIB_Or15696.051d

We have made manifest the Point and have expounded it until there appeared books which none can reckon save the All-Knowing. Whoso hath gained knowledge of them hath gained knowledge through the power of God and His sovereignty which overshadoweth all who are in the heavens and on earth.

When thou hearest the Call, render thanks unto thy Lord, the All-Informed.

BH09215*To: Mirza Qahraman Avarzamani**Date: 1296 ? [1878-1879]*

In the Name of the one true God!

This is the day when human knowledge and understanding must come into being in the world of existence. Man is like unto a precious sword: as long as it remaineth concealed in the sheath no one knoweth its excellence and beauty and its precious nature, for it is concealed and veiled from sight. In like manner, until man's humanity becometh manifest his worth remaineth unknown.

We beseech God to bring forth all from the sheaths of self and passion, that the essence of each one may become evident and manifest before the jewelers.

Ye must strive, God willing, to drink from the choice wine of inner meanings and to gaze toward the supreme horizon. Verily He is the All-Powerful, the Bestower, the Gracious.

بنام خداوند یگّا

امروز روزی است که باید معرفت و دانائی شخص انسانی در عالم وجود بوجود آید مثل انسان مثل سیف گرانبها است تا در غلاف مستور است احدی بر خوبی و لطافت و جوهر آن اطلاع ندارد چه که مستور است و از ابصار محبوب انسان هم تا انسانیت او ظاهر نشود قدرش معلوم نه از حقّ میطلبیم جمیع را از غلافهای نفس و هوی بیرون آورد تا جوهر هر یک نزد جوهریان مشهود و واضح گردد انشاء الله باید جهد نمائید تا بعنایت الهی از رحیق معانی بیاشامید و بافق اعلی ناظر شوید آنه لھو المقتدر المعطی الکریم

INBA57:087b, BLIB_Or15697.158b,
BLIB_Or15710.300a, HDQI.026

BH09538*To: Samadiyyih Qa'ini daughter of Ismullah Asdaq**Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Glorious
- 2 A Book which hath been honored with the breezes of Revelation, and which the Best-Beloved of the world hath desired to send unto one of His handmaidens who hath immersed herself in the ocean of faith and turned unto God on a day whereon most of the divines and most of the handmaidens have turned away. To this the Most Exalted Pen beareth witness, and He, verily, is the True One, the Faithful.
- 3 O My handmaiden! Rejoice thou in My remembrance, for it is a sun that hath shone forth from the horizon of the heaven of My loving-kindness. Verily, thy Lord is the Mighty, the All-Praised. Be thou not grieved at anything, for He is with you,

1 هو الأقدس الأبهی

2 کتاب قد تشرف بنفحات الوحي و اراد محبوب العالم ان يرسله الى امة من امانته التي تغمست في بحر الايمان و اقبلت الى الله في يوم فيه اعرض اكثر العلماء و اكثر الاماء بذلك شهد القلم الأعلى انه لھو الصادق الأمين

3 یا امّتی ان افرحی بذکری آنه شمس قد اشرفت من افق سماء عنايتی ان ربک لھو العزيز الحمید لا تحزنی من شيء انه معکم یشهد و یری من افقه الأبهی كذلك قضی الأمر فی کتاب مبين البهآء

beholding from His Most Glorious Horizon. Thus hath the matter been decreed in a perspicuous Book. The glory of God rest upon thee and upon those who have inhaled the fragrance of the Divine Raiment and believed in God, the Single, the All-Informed.

عليك و على الآئى وجدن نفحات القميص و
آمن بالله الفرد الخبير

INBA15:286b, INBA26:288a, BLIB_Or15697.169b,
PYK.042

BH09260

To: Abdul-Javad

Date: 1296 ? [1878-1879]

He is the Mighty, the Great!

We make mention of him who hath acknowledged that which the Tongue of Grandeur hath spoken when He was established upon the throne of His Most Great Name. We give glad-tidings unto them that have believed of the good-pleasure of God and His nearness, and We acquaint them with His straight and manifest path.

Whoso hath turned unto Him hath indeed attained salvation, and he that hath turned away is assuredly among the perishing ones. By God's life! All that hath been created on earth shall profit him not. Unto this doth every knowing and perceiving one bear witness.

O Javad! Hold thou fast, under all conditions, to the Crimson Cord which hath appeared from the seat of thy Lord, the All-Knowing, the All-Informed.

Say: O my God! I beseech Thee by it to make me steadfast in this Cause whereby every idolator hath wailed, every heedless one hath cried out, and every ignorant one far removed hath been sorely troubled.

هو العزيز العظيم

أنا نذكر من اعترف بما نطق به لسان العظمة اذ
استوى على عرش اسمه العظيم أنا نبشّر الذين آمنوا
الى رضوان الله و قربه و نعرفهم سبيله الواضح
المستقيم من اقبل اليه قد نجا و الذى اعرض
أنه من الهالكين لعمر الله لا ينفعه ما خلق في
الأرض يشهد بذلك كلّ عالم بصير يا جواد
تمسك في كلّ الأحوال بالعروة الحمراء و انها
ظهرت من مقر ربك العليم الخبير قل يا الهى
اسئلك بها بأن تجعلنى مستقيماً على هذا الأمر
الذى به ناهى كلّ مشرك و صاح كلّ غافل و
اضطرب كلّ جاهل بعيد

BLIB_Or15719.089d

BH09410*To: Amatu'llah**Date: 1296 ? [1878-1879]*

In the Name of the one true God

The handmaidens of God must in this day engage themselves with absolute sanctity and purity in the utterance of the praise of the Beloved of all creation. They should regard all save the Truth as non-existent and lost.

Whosoever hath in this day attained the love of God hath attained unto all good and is the possessor of all that is desired. Strive that with the aid of the True One this sublime station may be preserved by you in His Name.

Glory be upon you and upon all the handmaidens who have believed in God, the Single, the All-Informed.

ADMS#302

بنام خداوند یگّا

سدرهء مبارکه یکی از ورقات را ذکر مینماید تا ذکر الهی او را بفیوضات نامتناهیّه ربّانیّه فائز فرماید در این صبح یوم رضوان جمال قدم بذکر ورقات خود مشغول است باید امّا الله الیوم بکمال تقدیس و تنزیه بثنای محبوب عالمیان ناطق شوند جز حق را معدوم شمرند و مفقود دانند هر نفسی الیوم بحجّه الله فائز شد بکلّ خیر فائز است و صاحب جمیع آنچه محبوبست جهد ثنائید تا باعانت حقّ این مقام بلند اعلی را باسمش حفظ ثنائید البهّا علیک و علی الامّاء اللّائی آمن بالله الفرد الخبیر

AYI2.044

BH09282*To: Hasan**Date: 1296 ? [1878-1879]*

In the Name of the one true God!

O Hasan! Praise be to God that through divine grace thou hast drunk from the ocean of mystic knowledge and turned thy face toward the highest horizon. Through the might of God and the power of the eternal Sovereign, thou must, God willing, remain occupied with His remembrance in all conditions, that perchance those who thirst in the wilderness of idle fancies may drink from the heavenly stream of the All-Merciful and attain unto the breezes of the Day of God.

For every atom among the atoms of contingent beings a portion hath been ordained and a share hath been established in the Book of God. How excellent is the state of the one who hath arisen at the mention of the Friend, who hath taken and drunk the water of life from the hand of His bounty.

بنام خداوند یگّا

ای حسن الحمد لله بعنایت الهی از بحر عرفان آشامیدی و بافق اعلی توجه نمودی انشاء الله باید بحول الهی و قوهء سلطان لایزالی در جمیع احوال بذکرش مشغول باشی که شاید تشنگان بادیه های اوهام از سلسبیل رحمت رحمن بیاشامند و بنفحات یوم الله فائز گردند از برای هر ذره ئی از ذرات ممکنات نصیبی مقدر و قسمتی در کتاب الهی محقق است نیکوست حال نفسی که باسم دوست برخاست و از حقیق زندگانی از ید عطایش اخذ نمود و آشامید نسل الله بأن

We beseech God to assist thee and cause thee to speak forth the praise of the Wronged One Who speaketh from this exalted, mighty and sublime station.

يُؤَيِّدُكَ وَ يَنْطَفِقُ بِنَاءَ الْمَظْلُومِ الَّذِي يَنْطِقُ فِي
هَذَا الْمَقَامِ الْمَرْفُوعِ الْعَزِيزِ الرَّفِيعِ

BLIB_Or15697.156b

BH09253

To: *Siyyid Abul-Qasim Alif Ri*

Date: 1296 ? [1878-1879]

He is the Most Ancient, the Most Generous!

We make mention of thee when thy letter was present before the Throne, that thou mayest read and be of the thankful ones.

The world hath been illumined by the lights of thy Lord's countenance, yet most of the people are in manifest darkness. They have cast the light behind their backs, having followed every remote oppressor - those who lay claim to knowledge without any proof from God and who pronounce judgment against His loved ones throughout months and years. Through them corruption hath encompassed the land and sea, as attesteth the Preserved Tablet in His presence.

They have followed their desires and cast aside the Book of God - thus doth the All-Informed inform thee. Shun them and take refuge in God from their evil. He verily protecteth whom He willeth through His sovereign might. He is, in truth, the Powerful, the All-Wise.

هُوَ الْأَقْدَمُ الْأَكْرَمُ

أَنَا ذَكَرْنَاكَ إِذْ حَضَرَ كِتَابُكَ لَدَى الْعَرْشِ لِتَقْرَأَ
وَتَكُونَ مِنَ الشَّاكِرِينَ قَدْ تَنَوَّرَ الْعَالَمُ بِأَنْوَارِ وَجْهِ
رَبِّكَ وَلَكِنَّ النَّاسَ أَكْثَرَهُمْ فِي ظُلَامٍ مُبِينٍ قَدْ
نَبَذُوا النُّورَ عَنْ وِرَائِهِمْ بِمَا اتَّبَعُوا كُلَّ ظَالِمٍ بَعِيدٍ
الَّذِينَ يَدْعُونَ الْعِلْمَ مِنْ دُونِ بَيِّنَةٍ مِنَ اللَّهِ وَيُفْتِنُونَ
عَلَى أَوْلِيَائِهِ فِي شُهُورٍ وَسَنِينَ بِهِمْ أَحَاطَ الْفُسَادُ بِرَّ
الْأَرْضِ وَبِحَرْهَا يُشْهِدُ مِنْ عِنْدِهِ لَوْحٌ حَفِيزٌ قَدْ
اتَّبَعُوا أَهْوَاءَهُمْ وَنَبَذُوا كِتَابَ اللَّهِ كَذَلِكَ يُخْبِرُكَ
الْخَبِيرُ تَجَنَّبَ عَنْهُمْ وَاسْتَعِذَ بِاللَّهِ مِنْ شَرِّهِمْ إِنَّهُ
يَحْفَظُ مَنْ يَشَاءُ بِسُلْطَانٍ مِنْ عِنْدِهِ إِنَّهُ هُوَ الْقَادِرُ
الْحَكِيمُ

BLIB_Or15730.079b

BH09530*To: Siyyid Muhammad**Date: 1296 ? [1878-1879]*

1 He is the All-Merciful, the Most Merciful

2 A Book which the Single, the One, hath sent down unto His servant who hath been named Muhammad, that he may speak forth the remembrance of God and His praise in these days wherein the standard of tyranny hath been raised up and the banner of justice hath been lowered through that which the hands of the oppressors have wrought. A number of stars have set from the horizons of the heavens of thy Lord's knowledge, the All-Wise. O Muhammad! Muhammad, the Messenger of God, hath lamented in the most exalted station, and then the angels of the Throne in this noble station. He hath seized the oppressor through His sovereignty and He will seize those who followed him. Verily thy Lord is the Almighty, the Powerful. Rejoice thou in this Tablet, for it hath been sent down from before One Who is All-High, Most Great. Praise be to God, the Lord of the Worlds.

1 هو الرحمن الرحيم

2 کتاب انزله الفرد الأحد لعبده الذي سمي بمحمد لينطق بذكر الله و ثنائه في هذه الأيام التي فيها ارتفعت راية الظلم و نكست راية العدل بما اكتسبت ايدى الظالمين قد غربت النجم معدودات من آفاق سموات عرفان ربك الحكيم يا محمد قد ناه محمد رسول الله في اعلى المقام ثم ملائكة العرش في هذا المقام الكريم انه اخذ الظالم بسلطان من عنده و يأخذ الذين اتبعوه ان ربك هو المقتدر القدير ان افرح بهذا اللوح انه نزل من لدن على عظيم الحمد لله رب العالمين

BLIB_Or15730.079a

BH09723*To: Yarkhim et al.**Date: 1296 ? [1878-1879]*

In the Name of the One True God, the Compassionate!

This is the Day of Revelation, and the Ancient Beauty calls out to the peoples of the world from the Dawning-Place of the Most Great Name, and summons them to the Source of Divine Revelation and the Dayspring of Grace, which is the Truth Itself. Blessed are they who have attained unto this most great bounty!

Praise ye the one true God, Who hath, on this triumphant day, bestowed upon you from His bounteous hand the waters of everlasting life. He is the Bestower, the All-Seeing, the All-Hearing, and He is powerful and mighty over all things.

بنام یگا خداوند مهربان

یوم ظهور است و جمال قدم از مطلع اسم اعظم اهل عالم را ندا میفرماید و بمبدء وحی و مشرق فضل که نفس خود حق است میخواند طوبی از برای نفوسیکه باین فضل اعظم فائز شدند حمد کنید خداوند یگا را که شما را در این روز فیروز از ید عطا کوثر بقا عنایت فرمود اوست بخشنده و بیننده و شنونده و اوست بر هرشیء قادر و توانا این مظلوم وصیت مینماید شما را باخلاق مرضیه و استقامت بر امر چه که امر الهی بسیار

This Wronged One counsels you to manifest praiseworthy characteristics and to remain steadfast in the Cause, for mighty indeed is God's Cause. Hold fast unto it and place your trust in God, the Lord of all the worlds.

بزرگست تمسکوا به و توکلوا علی الله رب العالمین

BLIB_Or15710.251a, BLIB_Or15715.119d,
ZYN.289, TAH.196

BH09251

Date: 1296 ? [1878-1879]

1 In His Most Ancient Name

بِسْمِ الْأَقْدَمِ الْأَقْدَمِ 1

- 2 We left the House, proceeding toward the garden, and on the way We encountered servants who had believed in God, the Single, the All-Informed. There accompanied Us a certain number of those who had acknowledged what God had testified in His Noble Book. We journeyed until We entered the place and drank Chinese tea, and We said: "Praise be to Thee, O God of the worlds!" Those who were with Me remained around Me without sleep. When morning breathed forth, they drank tea and proceeded to the city by command of One mighty and knowing. We arose through God's might and grace, took up the pen, and revealed unto thee this Clear Book. When thou attainest unto it, be thankful and say: "Praise be to God, the Lord of the worlds!"

2 أَنَا خَرَجْنَا مِنَ الْبَيْتِ مُتَوَجِّهًا إِلَى الْبُسْتَانِ وَصَادَفْنَا فِي السَّبِيلِ عِبَادًا آمَنُوا بِاللَّهِ الْفَرْدِ الْخَبِيرِ وَتَوَجَّهَ مَعَنَا عِدَّةٌ مَعْدُودَاتٍ مِنَ الَّذِينَ اقْرَأُوا بِمَا شَهِدَ اللَّهُ فِي كِتَابِهِ الْكَرِيمِ سَرْنَا إِلَى أَنْ دَخَلْنَا الْمَقَامَ وَشَرَبْنَا وَرَقَ الصَّيْنِ وَقَلْنَا لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ إِنَّ الَّذِينَ كَانُوا مَعِيَ بَاتُوا حَوْلِي بِغَيْرِ نَوْمٍ فَلَبَّا تَنْفَسَ الصَّبْحِ شَرَبُوا الشَّايَ وَتَوَجَّهُوا إِلَى الْمَدِينَةِ أَمْرًا مِنْ لَدُنْ عَزِيزٍ عَلِيمٍ قَدْ أَصْبَحْنَا بِحَوْلِ اللَّهِ وَفَضْلِهِ وَاخَذْنَا الْقَلَمَ وَانْزَلْنَا لَكَ هَذَا الْكِتَابَ الْمُبِينِ إِذَا فَزَتْ بِهِ أَنْ اشْكُرْ وَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15696.043c, BLIB_Or15734.2.140a

BH09357

Date: 1296 ? [1878-1879]

1 He is the All-Wise!

بِسْمِ الْحَكِيمِ 1

- 2 My remembrance is among My servants that it might draw them to My Kingdom, and I am the All-Remembering, the All-Knowing. My call is among My creation that it might bring them near to My dominion, and I am the Manifest Caller. My Book is among My creatures that it might make known to them My path, and I am the Preserved Book. My Tablet is

2 ذَكَرْتُ عِبَادِي لِيَجْذِبَهُمْ إِلَى مَلَكُوتِي وَأَنَا الذَّاكِرُ الْعَلِيمُ نَدَائِي بَيْنَ خَلْقِي لِيَقْرَبَهُمْ إِلَى جَبَرُوتِي وَأَنَا الْمُنَادِي الْمُبِينُ نَكَايِي بَيْنَ رِبَّتِي لِيَعْرِفَهُمْ سَبِيلِي وَأَنَا الْكِتَابُ الْحَفِيزُ لَوْحِي بَيْنَ أَصْفِيَائِي لِيُبَشِّرَهُمْ

among My chosen ones that it might give them glad tidings of My paradise, and I am the Great Tablet wherein hath been inscribed by the Finger of Power that which none knoweth save God, the Lord of all worlds. O concourse of creation! Take hold of the Book of God with might, then with power from His presence. Verily, He is the Ruler over whatsoever He willeth. Thus hath the door of utterance been opened with the key of My Name, the All-Merciful, that ye might be among those who render thanks. Remember God, thy Lord, at all times and say: Praise be unto Thee, O Master of the mystics.

الى رضوانى وانا اللوح العظيم الذى فيه رقم من اصبع القدرة ما لا اطلع به الا الله رب العالمين يا ملأ الامكان خذوا كتاب الله بقوة ثم بقدرة من عنده انه لهو الحاكم على ما يريد كذلك فتح باب البيان بمفتاح اسمى الرحمن لتكون من الحامدين ان اذكر الله ربك فى كل الاحيان و قل لك الحمد يا مولى العارفين

BLIB_Or15696.044c, BLIB_Or15734.2.142a

BH09450

Date: 1296 ? [1878-1879]

He is the One Who standeth through His own Name, the Self-Subsisting, at all times.

We make mention of God, the Goal of all worlds.

In all days doth move the Pen of the Lord of all names that hearts may be attracted by its traces, and in every night doth speak the tongue of Revelation that perchance men may attain certitude through God's verses. The very rock hath testified to the Lord of all creation, yet the people understand not.

By My life! The heart findeth no rest save through that which attracteth it to the verses of its Lord, and the spirit soareth in its longing to attain His presence, and the tongue is never stilled from the remembrance of God, the All-Compelling, the Self-Subsisting.

We have manifested the Cause and sent down the verses - blessed are they who hear! We have illumined the horizon of utterance with the sun of thy Lord's remembrance, the Most Merciful, that thou mayest give thanks unto God, the Lord of the seen and the unseen.

هو القائم باسمه القيوم
فى كل حين نذكر الله مقصود العالمين فى كل الايام يتحرك قلم مالك الانام لتجذب من آثاره القلوب و فى كل ليل ينطق لسان الوحي لعل الناس بآيات الله هم يوقنون قد شهدت الصخرة لملك البرية ولكن القوم لا يفقهون لعمري ان القلب لا يسكن بما انجذب من آيات ربه والروح يطير شوقاً للقائه واللسان لا تصمت من ذكر الله المهيمن القيوم انا اظهرنا الامر و انزلنا الآيات طوبى لقوم يسمعون انا نورنا افق البيان بشمس ذكر ربك الرحمن لتشكر الله مالك الغيب و الشهود

BLIB_Or15729.155a, NLAI_22848:375,
BSB.Cod.arab.2644 p194rb, MKI4522.375,
AQ42#059 p.210b

BH09517*Date: 1296 ? [1878-1879]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Say: O Lord of existence, Who art seated upon the Throne of Manifestation! I beseech Thee by that Name through which Thou didst reveal Thyself unto Moses on Sinai and unto the Spirit in the wilderness of Appearance, to send down upon me and upon Thy loved ones that which beseemeth the cloud of Thy bounty and the heaven of Thy generosity. O Lord! I am he who hath laid fast hold on the cord of Thy bestowal and clung to the hem of Thy mercy. I beseech Thee not to withhold from me that which Thou hast ordained for them who have suffered martyrdom in Thy path and have endured tribulations for love of Thee. Thou art He Who ruleth as He pleaseth and ordaineth what He willeth. The veils of the world cannot hinder Thee, nor can the clamor of the nations. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

1 هو الأقدس الأعظم العلى الأبهى

2 قل يا مالک الوجود والمستوى على عرش الشهود
اسئلك بالاسم الذى به تجليت على الکليم فى
الطور و على الروح فى بیداء الظهور بأن تنزل
على واحبتک ما ينبغى لسحاب جودک و سماء
کرمک اى رب انا الذى تمسکت بجبل عطائك
وتشبثت بذیل رحمک اسئلك بأن لا تمنعني عما
قدرته للذين استشهدوا فى سبيلک وحملوا الشدائد
فى رضائك انت الذى تحكم ما تشاء و تفعل ما
ترید لا تمنعک حجاب العالم ولا وضوء الأمم
لا اله الا انت الغفور الکریم

INBA41:450a, BLIB_Or15730.069c

BH09565*Date: 1296 ? [1878-1879]*

He is the Manifest, the Hidden

A written Tablet inscribed by the Finger of Power. Blessed are they who recognize that it is a drop from the ocean of utterance, as attested by My Preserved Tablet.

Verily We make mention of the Tablet at times as the Written and at other times as the Preserved, and they are one and the same station, and it is the Sun shining from the horizon of the heaven of the knowledge of your Lord, the Protector, the Self-Subsisting.

Say: Every goodly name mentioned in the Book verifies this Most Great, this Witnessed Remembrance. The Books of the Bayan and He Who revealed them in truth bear witness to this, did ye but know.

هو الظاهر المستور

لوح مسطور رقم من اصبع القدرة طوبى لقوم
يعرفون انه رشح من بحر البيان يشهد بذلك لوحى
المحفوظ انا نذكر اللوح مرة بالمسطور و اخرى
بالمحفوظ و اتبهما واحد فى مقام و هو الشمس
المشرقة من افق سماء علم ربكم المهيمن القيوم
قل كل اسم خير ذكر فى الكتاب انه هذا الذكر
الأعظم المشهود قد شهد بذلك كتب البيان و
الذى انزلها بالحق ان انتم تعلمون لو تفسر هذا
الكتاب بدوام الملك لا ينتهى ابداً يشهد بذلك
مالک الملکوت انا نكبر من هذا المقام الأعلى

Were this Book to be interpreted throughout all eternity, it would never end - to this beareth witness the Sovereign of the Kingdom.

على وجوه الذين اقبلوا الى الأفق الأبهى و شربوا
رحيتي المختوم

BLIB_Or15696.041c, BLIB_Or15734.2.134b

From this most exalted station We send Our blessings upon the faces of those who have turned towards the Most Glorious Horizon and have quaffed My sealed wine.

BH09576

Date: 1296 ? [1878-1879]

He is the One manifest in the Kingdom!

هو الظاهر في الملكوت

We hear Our very hair calling out and testifying: "By God! The Most Great Countenance has appeared and the Lord of Destiny calls humanity and summons them to His luminous station." And we hear from Our very sight that which hath attracted the heart of the world, yet the people remain in thick veils.

نسمع أنّ الشعر يشهد ويقول تالله قد ظهر المنظر
الأكبر و مالك القدر ينادى البشر و يدعوهم
الى مقامه المنير و نسمع من البصر ما انجذب به
قلب العالم ولكنّ القوم في حجاب غليظ أنّك تعلم
يا الهى بأنّ كلّ اركانى و جوارحى تذكرك بذكر لا
يعرفه الا كلّ عالم بصير الذى ينطق أنّه لا اله الا
هو العليم الخبير نعيماً لك بما توجهت الى الوجه و
اقبلت الى الله ربّ العالمين أنّه يذكر من توجه اليه
و يتقرّب الى من تقرّب اليه أنّه هو الفرد الواحد
السميع البصير الحمد لله ربّ العالمين

Thou knowest, O my God, that all my limbs and members remember Thee with a remembrance none can know save those endowed with true knowledge and insight, who proclaim that there is no God but He, the All-Knowing, the All-Informed.

Blessed art thou for having turned to My Countenance and drawn near to God, the Lord of all worlds. He remembers whoever turns to Him and draws near to whoever approaches Him. He is indeed the Single, the One, the All-Hearing, the All-Seeing.

INBA19:017, INBA32:017b, BLIB_Or15696.016a,

BLIB_Or15734.2.069a

Praise be to God, the Lord of all worlds.

BH09768*To: Mirza Hasan, in Bushihr**Date: 1296 ? [1878-1879]*

1 In My Name, the Most Exalted, the Most Glorious

1 بِسْمِ الْعَلِيِّ الْأَبِيِّ

2 We make mention of thee as a favor from Us, and verily I am the All-Remembering, the All-Knowing. Say: O suns of My names and manifestations of My love! Harken unto My call, then act according to that which ye have been commanded in My perspicuous Book. It behooveth each one of you to be as a sun in the heaven of faithfulness, that there may appear from him that which will comfort the hearts of them that have recognized the truth. Verily, he who hath recognized the station of faithfulness and adorned himself with its ornament, he is indeed of the people of this noble station. The denizens of the Kingdom will offer prayers for him, from the presence of One mighty and wise. Give unto the people the glad-tidings of that which hath been revealed in this Tablet, and remind them of this mighty Cause. The glory be upon thee from God, the Lord of all worlds.

2 أَنَا ذَكَرْنَاكَ فَضلاً مِنْ عِنْدِنَا وَأَنَا الذَّاكِرُ الْعَلِيمُ قُلْ يَا شَمُوسَ اسْمَائِي وَمَظَاهِرِ حَيِّي إِنْ اسْتَمَعُوا نِدَائِي ثُمَّ أَعْمَلُوا مَا أَمَرْتُمْ بِهِ فِي كِتَابِي الْمُبِينِ يَنْبَغِي لِكُلِّ وَاحِدٍ مِنْكُمْ أَنْ يَكُونَ شَمْساً لِسَمَاءِ الْوَفَاءِ لِيُظْهِرَ مِنْهُ مَا تَنْشُرُ مِنْهُ صُدُورُ الْعَارِفِينَ أَنَّ الَّذِي عَرَفَ شَأْنَ الْوَفَاءِ وَتَزَيَّنَ بِطَرَاذِهِ أَنَّهُ مِنْ أَهْلِ هَذَا الْمَقَامِ الْكَرِيمِ يَصِلُ عَلَيْهِ أَهْلُ الْمَلَكُوتِ مِنْ لَدُنْ مُقْتَدِرٍ حَكِيمٍ بِشَرِّ النَّاسِ بِمَا نَزَلَ فِي اللَّوْحِ وَذَكَرَهُمْ بِهَذَا الْأَمْرِ الْعَظِيمِ الْبَهَاءِ عَلَيْكَ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15696.041b, BLIB_Or15734.2.134a

BH10122*To: Abdu'l-Vahhab, in Bushruih**Date: 1296 ? [1878-1879]*

He is the Most Holy, the Most Great.

هو الأقدس الأعظم

O Wahhab! The All-Bountiful calls thee and gives thee glad tidings through this Remembrance whereby the Tablets have been adorned. Bear thou witness even as God hath testified before the creation of all things that there is none other God but Him, and that He Who speaketh is verily the One intended from all eternity.

Verily he who hath recognized this Cause and drunk the choice wine of steadfastness - none among all created things can be his equal. He around Whom the Book revolves testifieth to this. Thus hath the Tongue of Grandeur spoken forth in the Most Great Prison.

يَا وَهَّابُ إِنَّ الْوَهَّابَ يَنَادِيكَ وَيُبَشِّرُكَ بِهَذَا الذِّكْرِ الَّذِي بِهِ زَيَّنْتَ الْأَلْوَحَ إِنْ أَشْهَدَ بِمَا شَهِدَ اللَّهُ قَبْلِي خَلْقَ الْأَشْيَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي يَنْطِقُ أَنَّهُ هُوَ الْمَقْصُودُ فِي أَزْلِ الْأَزَالِ إِنَّ الَّذِي اعْتَرَفَ بِهَذَا الْأَمْرِ وَشَرِبَ رَحِيقَ الْإِسْتِقَامَةِ أَنَّهُ لَا يَعَادِلُهُ الْبَرِيَّةَ بِشَهِدٍ بِذَلِكَ مَنْ يَطُوفُهُ الْكِتَابُ كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ فِي السِّجْنِ الْأَعْظَمِ طُوبَى لِمُسْمِعٍ سَمِعَ وَلُبْصِيرٍ رَأَى مَشْرِقَ الْأَنْوَارِ

Blessed is he who hath heard and hath seen the Dayspring of Lights. The glory of God rest upon thee and upon thy father who hath ascended to the Supreme Companion and upon thy mother, from God, the Lord of all worlds.

البهاء عليك وعلى ابيك الذي صعد الى الرفيق
الأعلى وعلى أمك من لدى الله رب العالمين

BLIB_Or15719.089c

BH09963

To: Mulla Mirza Muhammad, in M Sh

Date: 1296 ? [1878-1879]

¹ In His Name, the Most Holy, the Most Great!

¹ بِسْمِ الْأَقْدَسِ الْأَعْظَمِ

² Say: Glory be to Thee, O God of Names and Creator of heaven! Thou seest me bewildered in Thy praise and glorification. I know with certainty that no description can ever reach unto Thee, and no mention beside Thee befits Thy presence. To this bear witness Thy Scriptures, Thy Scrolls, Thy Books and Thy Tablets. When Thy grace encompassed all created things and Thy mercy pervaded all contingent beings, Thou didst permit Thy servants to make mention of Thee and describe Thee, and through Thy generosity and favors, Thou didst accept their remembrances. O Lord! I beseech Thee by Thy Most Exalted Word, which Thou hast made the Dayspring of Thy knowledge, to ordain for us the best of what lieth with Thee and to strengthen us in that which Thou hast willed for us through Thy bounty. Verily, Thou art the Almighty, the Most Exalted, the Most High, the Most Great.

² قُلْ سُبْحَانَكَ يَا إِلَهَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ تَرَانِي
مُتَحِيرًا فِي وَصْفِكَ وَثَنَائِكَ وَاعْلَمْ بِعِلْمِ الْيَقِينِ
أَنَّ الْوَصْفَ لَنْ يَبْلُغَ إِلَيْكَ وَذَكَرَ دُونَكَ لَا
يَنْبَغِي لِحُضْرَتِكَ يَشْهَدُ بِذَلِكَ زَبِيرُكَ وَصَحْفُكَ
وَكِتَابُكَ وَالْوَاحِكُ أَنَّكَ لَمَّا احَاطَ فَضْلُكَ
الْكَائِنَاتِ وَرَحِمْتَكَ الْمَمَكَّاتِ أَذِنْتَ لِعِبَادِكَ
بَأَنْ يَذْكُرُوكَ وَيَصِفُوكَ وَقَبِلْتَ مِنْهُمْ أَذْكَارَهُمْ
بِجُودِكَ وَالطَّافِكِ أَيُّ رَبِّ اسْتَلْكَ بِالْكَلِمَةِ
الْعَالِيَا الَّتِي جَعَلْتَهَا مَشْرِقَ عِلْمِكَ بِأَنْ تَقْدِرَ لَنَا خَيْرَ
مَا عِنْدَكَ وَتُوَيْدِنَا عَلَى مَا أَرَدْتَ لَنَا بِجُودِكَ
أَنَّكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْعَلِيُّ الْعَظِيمُ

BLIB_Or15696.018b, BLIB_Or15734.2.075a

BH10000*To: Abdu'l-Husayn son of Zi, in Qazvin**Date: 1296 ? [1878-1879]*

1 He is the Ever-Present, the All-Seeing

2 O my God! Praise be unto Thee for having created me, revealed me, given me to drink, nourished me, reared me, and caused me to know Thee, until Thou didst make me turn toward the horizon of Thy oneness and the Kaaba of Thy presence on a day wherein the tribes of the earth did lament. I testify, O my God, that Thou hast not dealt with me save in a manner befitting Thy glory, Thy generosity and Thy favors, and that I have not acted save in ways that I would be ashamed to mention before the court of Thy Manifestation. I beseech Thee, O my Lord, by this Day wherein the morn of Thy grace did breathe and the sun of Thy loving-kindness did shine forth, to ordain for Thy chosen ones every good thing in Thy Book. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

1 هو الناظر الحاضر

2 لك الحمد يا الهى بما خلقتنى و اظهرتنى و سقيتنى و اطعمتنى و ربيتنى و عرفتنى الى ان جعلتنى مقبلاً الى افق توحيدك و كعبة لقاءك فى يوم فيه ناحت قبائل الأرض اشهد يا الهى بأنك ما عملت بى الا ما ينبغى لعزك و جودك و الطافك و اتى ما عملت الا ما استحيى ان اذكره تلقاء مدين ظهورك ايرب اسلك بهذا اليوم الذى فيه تنفس صبح فضلك و اشرقت شمس عنايتك بأن تقدر لأصفيائك كل خير فى كتابك انك انت المقتدر العليم الحكيم

INBA27:060b,

BLIB_Or15696.009e,

BLIB_Or15734.2.052b

BH09841*To: Muhammad Taqi son of Muhammad Sadiq, in Qazvin**Date: 1296 ? [1878-1879]*

He is sanctified from all name and mention

Glorified be He Who hath spoken and caused all things to speak that there is none other God but Him, the Almighty, the Self-Subsisting.

The horizon of the world hath been illumined by the Sun of My Most Great Name, yet most of the people perceive not. The verses have filled all regions, yet the people recognize not. The atoms have testified to the Revealer of verses, yet the people hear not. My sweetest call hath been raised between earth and heaven. Blessed is the hearing ear that hath heard, and the face that hath turned unto God, the Lord of Lords.

هو المقدّس عن الأسماء والأذكار

سبحان الذى نطق و انطق كل شىء على انه لا اله الا هو المهيمن القيوم قد انازق العالم بشمس اسمى الأعظم ولكن الناس اكثرهم لا يشعرون قد ملئت الآيات كل الجهات ولكن القوم لا يعرفون قد شهدت الذرات لمنزل الآيات ولكن الناس هم لا يسمعون قد ارتفع ندائى الأهل بين الأرض و السماء طوبى لسميع سمع و لوجه اقبل الى الله مالک الملوك كذلك ذكرناك فضلاً من عندنا لتشكر ربك العزيز الودود

BLIB_Or15729.157a, BLIB_Or15730.063c,

NLAI_22848:379,

BSB.Cod.arab.2644

Thus have We remembered thee as a favor from Our presence
that thou mayest thank thy Lord, the Mighty, the Loving.

p196va, MKI4522.379, AQA2#065 p.214a,
AQA7#495 p.330

BH09982

To: Mirza Hidayat, in S B

Date: 1296 ? [1878-1879]

He is the Summoner between the heavens and the earth!

This is a Book which the All-Merciful hath sent down from
the heaven of Will as a token of His grace, and verily I am the
All-Bountiful.

This is a remembrance from Us unto him who hath attained
the lights of the Kingdom when the Lord of the Realms of
Might came with manifest sovereignty, that he may arise to
serve his Lord and make mention of Him in such wise as to
cause the Tree to soar and every lofty mountain to crumble.

Say: O people! By God the Truth, the appointed time is
fulfilled and the All-Bestowing One is come, through Whose
remembrance every book and scroll and preserved tablet hath
been adorned. Thus hath the ocean of knowledge surged and
the fragrance of the garment wafted.

If thou hast found it, say: Praise be unto Thee, O God of the
worlds!

هو الصّاح بين السّموات والأرض

كُتِبَ انزله الرّحمن من سماء المشيئة فضلاً من عنده
و انا الكريم هذا ذكر من عندنا لمن فاز بأنوار
الملكوّات اذ اتى مالک الجبروت بسلطان عظيم
ليقوم على خدمة موليه و يذكره على شأن تطير به
الشجرة و يندكّ به كلّ جبل رفيع قل يا قوم
تالله الحقّ قد قضى الميقات و اتى الوهاب الذى
بذكره تزین كلّ كتب و صحف و لوحه الحفيظ
كذلك ماج بحر العلم و هاج عرف القميص ان
وجدت قل لك الحمد يا اله العالمين

INBA15:270b, INBA26:271a

BH09775

To: Mulla Muhammad Rida Zavarahi, in Kashan

Date: 1296 ? [1878-1879]

He is the Most Glorious, the Most Luminous!

Verily We hear at this hour the Call which hath been raised
betwixt earth and heaven, as though the Caller were God, the
Lord of all worlds. And when We turned toward it with Our

هو البهىّ الأبهى

انّا نسمع فى هذا الحين النداء الذى ارتفع بين
الأرض و السّماء كأنّ المنادى هو الله ربّ

most pure hearing, We heard it say: "O concourse of humanity! By God, the Most Great Spectacle hath appeared, and God hath made it the seat of His mighty Throne. O people of the realm of possibility! The All-Merciful hath appeared with clear proof - turn ye unto Him and be not of the heedless ones."

We have mentioned unto thee that which We heard through Our Name, the Self-Subsisting, Who is this truthful Speaker, that thou mayest give praise and thanks unto Him Who created thee and caused thee to know this luminous Day.

The glory be upon the people of glory from God, the Mighty, the Beautiful.

العالمين فلما توجّهنا اليه بسمنا الأظهر سمعنا يقول
يا معشر البشر تالله قد ظهر المنظر الأكبر وجعله
الله مقر عرشه العظيم يا اهل الامكان قد ظهر
الرحمن بالبرهان توجّهوا ولا تكونوا من الغافلين
انا ذكرنا لك ما اسمعنا اسمنا القيوم الذي هو
هذا الناطق الأمين لتحمد وتشكر من خلقك و
عرفك هذا اليوم المنير البهاء على اهل البهاء من
لدى الله العزيز الجليل

BLIB_Or15696.058c, BRL_DA#466

BH09745

To: Dhabih (Haji Muhammad Isma'il Kashani), in Tihiran

Date: 1296 ? [1878-1879]

- 1 He is the One manifest in the Kingdom
- 2 Hearken unto what he who associated partners with God said after We sheltered him beneath the shade of the Tree and protected him through My sovereignty that prevails over the worlds. By God's life! He pronounced unjust judgment against those whom he should have served, then uttered that which no idolater had ever uttered before. His likeness is as the spotted snake that both bites and hisses. Verily thy Lord is the All-Knowing, the All-Informed.
- 3 Give thanks unto God for having attained unto His Most Great Remembrance and for His revelation unto thee of this wondrous Tablet. Let not the might of the world frighten thee, nor the utterances of any deluded one cause thee grief. Hold fast unto God in all conditions and cling to His luminous hem.

1 هو الظاهر في الملكوت

2 ان استمع ما قاله المشرك بالله بعدما آويناها في ظلّ
الشجرة وحفظناه بسلطاني المهيمن على العالمين
لعمر الله قد افنى بالظلم على الذين ينبغي له ان
يخدمهم ثم قال ما لا قاله احد من المشركين مثله
مثل الحية الرقطاء تلدغ وتصبى ان ربك هو
العليم الخبير

3 ان اشكر الله بما فزت بذكره الأعظم وانزل لك
هذا اللوح البديع اياك ان تخوفك سطوة العالم
او تحزنك مقالات كل متوهم بعيد تمسك بالله
في كل الأحوال وتشبث بذيله المنير

INBA28:270a, BLIB_Or15729.156c,
NLAI_22848:378b, BSB.Cod.arab.2644
p196r, MKI4522.378b, AQA2#064 p.213b

BH09933*To: Aqa Siyyid Muhammad Qaf Alif**Date: 1296 ? [1878-1879]*

He is the All-Seeing, the All-Hearing!

Every fair-minded one hath testified to that which thou hast borne in the path of God, the Lord of Creation. Those who have been endowed with insight from God bear witness to that which God hath testified in the Book. They have prospered who have not been prevented by ornaments from God, the Cleaver of the Dawn.

We have turned from this Most Exalted Station toward thee and found thee steadfast in the love of God, the Lord of creation. We have, therefore, made mention of thee and revealed for thee that which rejoiceth the hearts of them that are endued with understanding.

Didst thou but know, with true knowledge, that which We have mentioned for thee, thou wouldst rejoice and make mention of thy Lord at all times.

هو الناظر السميع

قد شهد كلّ منصف بما حملته في سبيل الله مالک
الايجاد انّ الذين اوتوا بصائر من الله انهم يشهدون
بما شهد الله في الكتاب قد ربح الذين ما منعهم
الزخارف عن الله فالتى الأصباح انّا توجّهنا من
هذا المقام الأعلى الى هناك وجدناك على محبة
الله مالک العباد لذا ذكرناك و انزلنا لك ما
تفرح به افئدة اولى الأبواب انك لو تعرف ما
ذكرناه لك حق المعرفة لتفرح و تذكر ربك في
كلّ الأحيان

BLIB_Or15696.056e

BH10052*To: Household of Baha'u'llah**Date: 1296 ? [1878-1879]*

¹ He is the Consoler

² O Scions of that House! Verily, there hath come upon you in the path of God that which came upon the descendants of the Apostle and their women and children in the Land of Taff [Karbila] and elsewhere. Be ye confident of the grace of God and of His mercy. He is, verily, with you in every world of His worlds, and He is the Ever-Watchful, the Ever-Present, the All-Seeing. Woe unto those who wronged you and slew you and pillaged your possessions. By My life, they are in manifest loss. Ere long the gales of chastisement will beat upon them from every side. Verily, He is the All-Informed, the All-Knowing. Put your trust in God and say: 'Well is it with us, and blessed

هو المعزى ¹

² يا اهل البيت قد ورد عليكم في سبيل الله ما ورد
على ابناء الرسول و ابنائهم و نساءهم في ارض
الطف و غيرها ان اطمئنوا بفضل الله و رحمته انه
معكم في كلّ عالم من عوالمه انه هو الناظر الحاضر
البصير تباً لقوم ظلمكم و قتلوكم و نهبوا اموالكم
لعمري انّ القوم في خسران مبین سوف يأخذهم
نفحات العذاب من كلّ الجهات انه هو العليم
الخبير توكلوا على الله و قولوا هنيئاً لنا ثمّ مرثياً

are we for that which hath come upon us in His straight Path. لنا بما ورد علينا في سبيله المستقيم الحمد لله ربّ العالمين
Praise be to God, the Lord of all worlds

EBTB.048-049

INBA97:026a, NNY.172

BH09990

To: Muhammad Ibrahim

Date: 1296 ? [1878-1879]

In the Name of Him Who holds sway over all who are in creation!

This is a Book which judgeth with truth, and verily it is a manifest Book, set forth from that Book which none hath known save God, the Lord of the worlds. Verily it is a Book inscribed by His Most Exalted Pen, wherein is recorded every wise command.

Say: O people, turn with radiant faces unto the Dayspring of your Lord's decree, the All-Knowing, the All-Informed. By God's life! The Concourse on High pray for them that have turned unto Him - to this doth this perspicuous Tablet bear witness.

When thou hast attained unto the waves of the Most Great Ocean and drunk the Kawthar of revelation from the utterance of thy Lord, the All-Bountiful, arise to serve thy Lord, then make mention of Him with wisdom and utterance. Verily thy Lord, He is the Trusted Teacher.

بِسْمِ الْمُهَيَّمِنِ عَلَى مَنْ فِي الْإِنشَاءِ
كِتَابٌ يَحْكُمُ بِالْحَقِّ وَ أَنَّهُ لِكِتَابٍ مُبِينٍ فَصَّلَ مِنْ
الْكِتَابِ الَّذِي مَا أَطْلَعَ بِهِ إِلَّا اللَّهُ رَبَّ الْعَالَمِينَ
أَنَّهُ لِكِتَابٍ رَقْمٌ مِنْ قَلَمِهِ الْأَعْلَى وَ فِيهِ ذِكْرُ كُلِّ
أَمْرٍ حَكِيمٍ قُلْ يَا قَوْمِ تَوَجَّهُوا بِوَجْهِهِ بَيَضَاءً إِلَى
مَشْرِقِ أَرَادَةِ رَبِّكُمْ الْعَلِيمِ الْخَبِيرِ لَعَمْرُ اللَّهِ يُصَلِّيَ عَلَى
الْمُقْبِلِينَ الْمَلَأَ الْأَعْلَى بِشَهِدٍ بِذَلِكَ هَذَا اللَّوْحِ الْمُبِينِ
أَنْتَ إِذَا فَرَزْتَ بِأَمْوَاجِ الْبَحْرِ الْأَعْظَمِ وَ شَرِبْتَ
كَوْثَرَ الْوَحْيِ مِنْ بَيَانِ رَبِّكَ الْكَرِيمِ قُمْ عَلَى خِدْمَةِ
مَوْلَيْكَ ثُمَّ اذْكُرْهُ بِالْحِكْمَةِ وَ الْبَيَانِ إِنَّ رَبَّكَ لَهُوَ
الْمُعَلِّمُ الْأَمِينُ

BLIB_Or15696.045b

BH09975*To: Wife of Dhabih mother of Ghulam Ali**Date: 1296 ? [1878-1879]*

He is the Most Generous, the Most Glorious!

Say: Praise be to Thee, O Beloved of my heart and Purpose of my innermost being! I beseech Thee by the Sovereign of Names through Whom Thou didst subdue the kingdoms of creation, that Thou write down for me what Thou hast written down for Thy handmaidens who have turned to the choice wine of Thy Revelation and circled round Thy throne.

O my Lord! I confess that no deed hath appeared from me worthy of mention in Thy days. I beseech Thee to send upon my transgressions the winds of Thy forgiveness and the breezes of Thy pardon. Verily Thou art the Almighty Whom nothing whatsoever in the earth can frustrate, and Thou are the Ruler Who doeth as He pleaseth, through Thy Name, the All-Subduing, the Sovereign over all the worlds.

هو الأكرم الأبهي

قولى لك الحمد يا محبوب قلبي و مقصود سرى
اسئلك بسلطان الأسماء الذى به سخرت ممالك
الانشاء بأن تكتب لى ما كتبته لامائك اللائى
اقبلن الى رحيق وحيك و طفن حول عرشك
اى رب اتى اعترف بأن ما ظهر منى من عمل
يستحق الذكر فى أيامك اسئلك بأن ترسل على
جرياتي ارياح غفرانك و نسيمات عفوكم انك
انت المقتدر الذى لا يعجزك شىء فى الأرض
و انك انت الحاكم على ما تشاء باسمك المهيمن
على العالمين

BLIB_Or15696.019e, BLIB_Or15734.2.078b

BH10374*To: Haji Muhammad Rida, in M Sh**Date: 1296 ? [1878-1879]*

¹ He is the Caller in God

² A Book sent down by the Most Merciful to him who hath believed in God when every possessor of knowledge denied, save whom God, the Lord of the hereafter and the former times, and the King of the throne and earth, willeth. He, verily, is the All-Knowing, the All-Informed. Verily He calleth unto His servant who hath turned unto Him and giveth him glad tidings through a Tablet that hath shone forth from the horizon of the utterance of his Lord, the Almighty. Read thou My verses and glorify the praise of thy Lord at all times. Thus hath God adorned thee with the ornament of His wondrous remembrance. Glory be upon the people of glory who bow down before none save the countenance of God, the Lord of all worlds.

¹ هو المنادى فى الله

² كتاب انزله الرحمن لمن آمن بالله اذ كفر كل ذى
علم رشيد الا من شاء الله رب الآخرة و الأولى
و مالک العرش و الترى انه هو العليم الخبير انه
ينادى عبده الذى توجه اليه و يبشره بلوح لاح
من افق بيان ربه القدير ان اقرأ آياتى و سبح بحمد
ربك فى كل حين كذلك زينك الله بطراز
ذكره البديع البهاء على اهل البهاء الذين ما امروا
بالسجود الا لوجه الله رب العالمين

INBA15:284b, INBA26:286b

BH10355*To: Shah Vardi, in M Sh**Date: 1296 ? [1878-1879]*

1 In the Name of the Most Unapproachable, the Most Glorious

1 بِسْمِ الْأَمْنَعِ الْأَبْهَى

2 Say: I praise Thee, O my God, for having cast upon me Thy Word, and made known to me Thy proof, and given me to drink from the Kawthar of Thy love, and taught me the ways of Thy favors, and shown me the manifestations of the lights of Thy Days which Thou didst announce in Thy Scriptures and didst give glad tidings of in Thy Books and Thy Tablets. O Lord! Having made me recognize Thee, deny me not through Thy bounty, for verily the Generous One disappointeth not His suppliants, and the Merciful One depriveth not those who hope in Him. I beseech Thee, O Sovereign of Names and Ruler of earth and heaven, to make me in all conditions steadfast in Thy Cause and holding fast to the cord of Thy good-pleasure. Verily Thou art the Mighty, the Beloved.

2 قل احمدك يا الهى بما القيتني كلمتك و عرّفتني حجّتك و سقيتني كوثر حبك و علّمتني سبل الطافك و اريتني تجليات انوار ايامك التي اخبرت بها صفحك و بشرت بها زبرك و الواحك اى ربّ لما عرّفتني لا تمنعني بجودك انّ الكريم لا يخيّب سائله و الرحيم لا يحرم آمله اسئلك يا سلطان الاسماء و مالك الارض و السماء بأن تجعلني في كلّ الأحوال مستقيماً على امرك و متمسكاً بجبل رضائك انك انت العزيز المحبوب

BLIB_Or15696.018c, BLIB_Or15734.2.075b

BH10356*To: Azizullah, in Mashhad**Date: 1296 ? [1878-1879]*

In Thy Name, O Thou Who art the Lord of the world

بِسْمِكَ يَا مَلَاكِ الْعَالَمِ

I beseech Thee by the Most Great Name through which every misbeliever lamented, and every denier cried out, and every infidel perished, to make me of those who have drunk the wine of revelation from the hand of Thy bounty and who have soared on the wings of certitude to the heaven of Thy Cause.

O Lord! Aid Thy loved ones to remember and praise Thee, then ordain for them from Thy generosity that which will profit them in Thy worlds.

Verily Thou art He to Whose Self the tongue of all in the Kingdom hath testified even as Thou didst testify to Thine Own Self. Verily Thou art the Almighty, the Powerful.

قل اسئلك بالاسم الأعظم الذي به ناح كلّ مشرك و صاح كلّ منكر و مات كلّ كافر بأن تجعلني من الذين شربوا رحيق الوحي من يد فضلك و طاروا بأجنحة الايقان الى سماء امرك اى ربّ ايد احبتك على ذكرك و ثنائك ثمّ قدر لهم من جودك ما ينفعهم في عوالمك انك انت الذي شهد لسان من في الملكوت بما شهدت لذاتك بذاتك و انك انت المقتدر القدير

BLIB_Or15696.018d, BLIB_Or15734.2.076a

BH10204*To: Ali Kharrat, in Najafabad**Date: 1296 ? [1878-1879]*

In the Name of the Self-Sufficing God

O servant of God! The Lord of Names calleth thee and saith: "Blessed is the soul that hath endured tribulations in My path, and hath offered up its life for love of My Beauty and longing to attain My presence."

The afflictions that are suffered in the path of Truth have been and ever shall be beloved. By My life! Its death is life, and its poison sweet honey.

Assuredly whatsoever hath befallen His loved ones in the path of the One True Friend hath not been, nor ever shall be, lost, and all hath been inscribed by the Most Exalted Pen in God's Book.

Be thou confident and say: "Praise be unto Thee, O Lord of the worlds!"

بنام خداوند بی نیاز

ای بنده خدا مالک اسماء ترا ندا مینماید و میفرماید طوبی لنفس فازت بالشدائد فی سبیلی و انفقت روحها حباً لجمالی و شوقاً للقاء بلائی که در سبیل حق وارد میشود محبوب بوده و هست لعمر الله موتش حیاتست و شمس شهد البتّه آنچه در سبیل دوست یگّا باحبّای او رسیده ضایع نشده و نمیشود و کلّ در کتاب الهی از قلم اعلی ثبت گشته ان اطمئنّ و قل لک الحمد یا مولی العالمین

BLIB_Or15710.302b, BLIB_Or15730.077b

BH10195*To: Mirza Muhammad Ali Kadkhuda, in Qazvin**Date: 1296 ? [1878-1879]*

In the Name of the one true God!

May you ever be occupied with the remembrance of Truth, and drink and give to drink of the true Wine whose seal has been broken by the hand of power.

This blessed Day has been associated with Truth, and mention of it is recorded and inscribed in the divine Books. Blessed is the soul that has recognized and attained, and woe to the heedless!

Convey greetings from this Wronged One to the friends. God willing, may all gather in complete unity within the circle of

بنام خداوند یگّا

انشاء الله لم تزل ولا تزال بذکر حقّ ذا کرباشی و از رَحیق حقیقی که ختم آن پید قدرت گشوده شد بنوشی و بنوشانی این روز مبارک بحقّ منسوب گشته و ذکر آن در کتب الهی مذکور و مسطور طوبی لنفس عرفت و فازت و ویل للغافلین دوستانرا از قبل این مظلوم تکبیر برسانید انشاء الله جمیع با کمال اتّحاد در دائره عرفان جمع شوند و بذکر محبوب عالمیان مشغول گردند

BLIB_Or15697.230a

recognition and be engaged in the remembrance of the Beloved of the worlds.

BH10372

To: Mother of Haji Rida, in Qazvin

Date: 1296 ? [1878-1879]

He is the Most Great, the Most Ancient

O my God, my Beloved, my Helper and my Sustainer! How many days have I heard Thy mention and Thy call, yet failed to act in a manner befitting Thy days. Whenever I reflect upon myself, my grief and regret and sighs and shame increase.

I beseech Thee, O Thou through Whose Name the ocean of forgiveness surged and the fragrance of the garment of Thy Name, the All-Merciful, was diffused, to assist me in serving Thee and remembering Thee.

And I know with certainty that serving Thee is serving Thy chosen ones who have not preceded Thee in utterance and who act according to Thy command.

الأعظم الأقدم

قولى يا الهى و محبوبى و ناصرى و معينى كم من
يوم فيه سمعت ذكرك و ندائك و ما عملت ما
كان لايقاً لآيامك كلما اتفكر فى نفسى يزداد
اسفى و حسرتى و زفرتى و نجلتى استلک يا من
باسمک ماج بحر الغفران و هاج عرف قيص
اسمک الرحمن بأن تؤيدنى على خدمتك و ذکرک
و اعلم باليقين بأن خدمتك هو خدمة اصفیائک
الذين ما سبقوک بالقول و هم بأمرک يعملون

BLIB_Or15696.019d, BLIB_Or15734.2.078a,
AQMJ2.135b

BH10392

To: Baqir, in Shiraz

Date: 1296 ? [1878-1879]

In the name of the one true Friend

Your call hath reached the hearing of Him Who is the Lord of all names. Both your poetry and prose were beheld.

Blessed is the tongue that the oppressor's might prevented not from the mention of God, and likewise blessed is the pen that spoke forth in praise of the true Sovereign.

بنام دوست یگا

ندایت باصغای مالک اسماء فائز نظم و نثر هر
دو مشاهده شد طوبی از برای لسانیکه سطوت
ظالم او را از ذکر حق منع نفوذ و همچنین از
برای قلبیکه بشنای سلطان حقیقی ناطق شد
طوبی لک و لایبک الذی آمن بالله فى يوم فيه
اخذ الاضطراب سگان الأرض الا من شاء

Blessed art thou and blessed is thy father who believed in God on a day wherein trembling seized the dwellers of the earth, save whom God pleased - thy Lord, the Almighty, the All-Bountiful.

Rejoice thou in My remembrance of thee, for verily it shall profit thee and be with thee. Thy Lord, truly, is the All-Knowing, the All-Informed.

الله ربك المقتدر الكريم ان افرح بذكرى اياك
انه ينفعك ويكون معك ان ربك هو العليم
الخبير

INBA51:192a,

BLIB_Or15715.307d,

KB_620:185-185

BH10197

To: Dhabih, in Tihiran

Date: 1296 ? [1878-1879]

...Say: O people! By God, the Ocean hath appeared and upon it saileth the Ark of God. Take fast hold of it and follow not every heedless one who hath remained far from the ocean of knowledge. Be thou eloquent with wisdom, remembering with wisdom, and associating with wisdom. Thus hath commanded He Who is powerful over the Cause. Verily, the Cause is as heaven and wisdom is as the sun shining from its horizon. Blessed is he who hath turned unto them both together. He is assuredly of the people of Baha, and hath been inscribed by the Pen of Glory....

...انك قل يا قوم تالله قد ظهر البحر و سرت
عليه فلك الله تمسكوا بها و لا تتبعوا كل غافل
كان عن بحر العلم بعيدا كن ناطقاً بالحكمة و ذاكراً
بالحكمة و معاشرأ بالحكمة كذلك حكم من كان
على الأمر قوياً ان الأمر هو سماء و الحكمة هي
الشمس المشرقة من افقها نعيماً لمن توجه اليهما
معاً انه من اهل البهاء قد كان من قلم العز مرقوما

AVK3.109.05x

BH10373

To: Mother-In-Law of Jinab-i-Jim, in Tihiran

Date: 1296 ? [1878-1879]

¹ He is the Most Holy

¹ هو الأقدس

² Say: O Thou Beloved of the world and the One remembered by the Greatest Name! I beseech Thee to ordain for Thy handmaidens that which will attract them to the horizon of Thy good-pleasure and provide them with the Kawthar of Thy verses. O Lord! I am Thy handmaiden and the daughter of

² قولي يا محبوب العالم و المذكور بالاسم الأعظم
اسئلك بأن تقدر لامائك ما يجذبهن الى افق
رضائك و يرزقهن كوثر آياتك اي رب انا
امتك و ابنة امتك قد اقبلت اليك و تمسكت

Thy handmaiden. I have turned to Thee and have held fast to the cord of Thy bounty. Ordain for me that whereby faith may be preserved, for verily Thou art the All-Merciful. Neither the conditions of contingent beings nor the clamor of the followers of religions can prevent Thee. Thou doest what Thou wilt and ordainest what Thou desirest. Verily, Thou art the Almighty, the All-Wise.

يَجْل عَطَائِكَ قَدَّر لِي مَا يَحْفَظ بِهِ الْإِيمَانُ وَ
أَنْتَ أَنْتَ الرَّحْمَنُ لَا تَمْنَعُكَ شُؤُنَاتُ الْإِمَّاكَانِ
وَلَا ضَوْضَاءُ أَهْلِ الْأَدْيَانِ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ
مَا تَرِيدُ وَأَنْتَ أَنْتَ الْمُقْتَدِرُ الْحَكِيمُ

BLIB_Or15696.019a, BLIB_Or15734.2.076c,
AQMJ2.139b

BH10371

To: Amatullah Khanum

Date: 1296 ? [1878-1879]

In My Name, the Most Hidden

O God of the worlds! I beseech Thee by Thy Most Great Name, whereby the dwellers of the cities of names and the Concourse on High were seized with ecstasy, to ordain for Thy handmaiden that which will draw her nigh unto Thee and attract her to Thy good-pleasure.

O Lord! I am one of Thy handmaidens who hath sought the Kaaba of divine knowledge in Thy days.

O Lord! Open through Thy power the pathways of attaining Thy presence and reunion with Thee, even as Thou didst open the prison gates through Thy might and sovereignty.

I beseech Thee by the fire burning in the hearts of Thy loved ones to make me and Thy handmaidens steadfast in Thy Cause. Verily Thou art the Exalted, the Powerful, the Mighty.

بِسْمِ الْأَخْفَى

قُولِي يَا إِلَهَ الْعَالَمِ اسْأَلُكَ بِالْأَسْمِ الْأَعْظَمِ الَّذِي
بِهِ اخُذَ الْإِنْجِذَابُ سَكَّانَ مَدَائِنِ الْأَسْمَاءِ وَالْمَلَأَ
الْأَعْلَى بِأَنْ تَقْدِرَ لِأَمَّتِكَ مَا يَقْرِبُهَا إِلَيْكَ وَيَجْذِبُهَا
إِلَى رِضَائِكَ أَيُّ رَبِّ أَنَا أَمَّةٌ مِنْ أَمَائِكَ قَدْ
قَصَدْتُ كَعْبَةَ الْعِرْفَانِ فِي أَيَّامِكَ أَيُّ رَبِّ إِنْ
أَفْتَحَ بِقُدْرَتِكَ سَبِيلَ وَصْلِكَ وَلِقَائِكَ كَمَا فَتَحْتَ
بَابَ السَّجْنِ بِقُوَّتِكَ وَسُلْطَانِكَ اسْأَلُكَ بِنَارِ
أَفْتَدَةٍ مُحِبِّكَ بِأَنْ تَجْعَلَ لِي وَأَمَائِكَ مُسْتَقِيمًا عَلَى
أَمْرِكَ أَنْتَ الْإِلَهُ الْمُتَعَالَى الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15696.018e, BLIB_Or15734.2.076b

BH10427*To: Amatullah Khanum**Date: 1296 ? [1878-1879]*

In the Name of Him Who is the Ruler over all the world!

O My handmaiden! Harken thou unto My call. I say: Glory be unto Thee, O Lord of Names, and praise be unto Thee, O Creator of Heaven! I beseech Thee by the light of Thy countenance and the fire of the Tree of Thy Cause not to deprive me of the glances of Thy favors, nor to shut me out from the ocean of Thy outpouring and the river of Thy grace.

O my Lord! I am a handmaiden who hath turned toward the heaven of Thy bounty and the horizon of Thy Manifestation. I beseech Thee by Thy Most Exalted Pen to ordain for me that which Thou hast ordained for Thy handmaidens who have believed in Thee and in Thy signs and who have circled round Thy throne. Thou art, verily, the All-Powerful, the All-Knowing.

بِسْمِ الْمُهَيْمِنِ عَلَى الْعَالَمِ

يا امّتى ان استمعى ندائى و قولى لك البهّاء يا
مالك الاسماء و لك الثناء يا فاطر السماء
اسئلك بنور وجهك و نار سدرة امرك بأن لا
تجعلنى محرومة عن لحظات الطافك و لا ممنوعة
عن بحر فيضك و فرات فضلك اى ربّ انا
امة اقبلت الى سماء جودك و افق ظهورك
اسئلك بأن تكتب لى من قلبك الأعلى ما
كتبته لامائك اللآئى آمنّ بك و بآياتك و
طفن حول عرشك انك انت المقتدر العليم

BLIB_Or15696.019b, BLIB_Or15734.2.077a

BH10424*To: The one who Is in Hi Lam**Date: 1296 ? [1878-1879]*

He is the Mighty, the All-Praised

O my God, my Lord and my Support! I beseech Thee by the lights of Thy countenance and by the manifestations of the Exponents of Thy Cause to enable me to recognize the Dawning-Place of Thy verses, the Dayspring of Thy revelation and the Manifestation of Thy Self.

O Lord! I am the ignorant one who hath sought the ocean of Thy knowledge, and I am the heedless one who hath turned toward the horizon of Thy recognition. I beseech Thee not to withhold from me the sun of Thy grace and the heaven of Thy generosity, and ordain for me that which shall profit me in all the worlds of Thy worlds.

هو العزيز الحميد

يا الهى و سيدى و سدى اسئلك بأنوار وجهك
و بظهورات مظاهر امرك بأن توقفتنى على عرفان
مشرق اياتك و مطلع وحيك و مظهر نفسك
اى ربّ انا الجاهل قد اردت بحر علمك و انا
الغافل قد توجهت الى افق عرفانك اسئلك بأن
لا تحبينى عن شمس فضلك و سماء كرمك و
قدّر لى ما ينفعنى فى كلّ عالم من عوالمك انك
انت الشاهد الناظر السميع البصير

BLIB_Or15719.101a

Verily, Thou art the All-Witnessing, the All-Perceiving, the All-Hearing, the All-Seeing.

BH10702

To: Muhammad son of Khan, in Ardistan

Date: 1296 ? [1878-1879]

1 He is the One Who knoweth and remembereth

1 هو الذّاكر الحكيم

2 O Lord of creation and Ruler over all lands! I beseech Thee by the Name through which was raised the shrill voice of Thy Most Exalted Pen between earth and heaven, to ordain for Thy chosen ones that which will bring tranquility to their souls and gladness to their hearts.

2 يا سلطان الایجاد و الحاکم علی البلاد اسئلك بالاسم الذی به ارتفع صریر قلبک الأعلى بین الأرض و السماء بأن تقدّر لأصفیائک ما تطمئنّ به انفسهم و تفرح به قلوبهم

3 O my Lord! Thou seest Thy loved ones in the hands of Thine enemies. I beseech Thee to decree for me and for them the good of this world and the next. Verily, Thou art the Omnipotent over what Thou willest, and Thou art indeed the Mighty, the Powerful.

3 ای ربّ ترى احبائک بین ایدى اعدائک اسئلك بأن تکتب لى و لهم خیر الآخرة و الأولى أنّک انت المقتدر علی ما تشاء و أنّک انت المقتدر القدير

BLIB_Or15696.009d, BLIB_Or15734.2.052a,

AQMJ2.139a

BH10612

To: Hasan-Ali, in N

Date: 1296 ? [1878-1879]

In the Name of the Kind Friend!

بنام دوست مهربان

Thy petition hath been made mention of in the Most Holy Court, and the Supreme Pen, in this most glorious and most exalted station, maketh mention of thee.

عریضهات بساحت اقدس فائز و قلم اعلى در این مقام اشرف ایهی ترا ذکر مینماید و این مقامیست که قلبهای عالم و زبانهای بنی آدم از ذکر آن عاجز است نقطه بیان میفرماید جمیع عالم از برای اینست که بکلمه‌ئى از کلمات علیای او فائز شوند

This is a station whereof the pens of the world and the tongues of the children of men are powerless to make mention. The Point of the Bayan hath said: The whole world existeth that it might attain unto but one word of His exalted utterances.

Now thou hast attained unto a Tablet - know thou this and be of them that render thanks. Verily, praise be unto God, the Lord of the worlds.

حال تو بلوحي فائز شدي ان اعرف و كن من
الشاكرين ان الحمد لله رب العالمين

BLIB_Or15710.302a

BH10595

To: Amu Ali Askar, in Tihiran

Date: 1296 ? [1878-1879]

1 He is the Ruler by Right!

1 هو الحاكم بالحق

2 Glorified art Thou, O Lord of all beings and King of the throne and earth! I beseech Thee by the Name through which the trumpet was sounded and the dwellers of the graves arose, and through which Beauty was made manifest and the mountains were set in motion, to grant me the Kawthar of bounty from the hands of Thy favors and the choice wine of steadfastness through Thy grace and sovereignty. O my Lord! Assist me to serve Thy Cause and to arise for that whereby Thy Name may be exalted. Verily Thou art powerful over what Thou wilt and Thou art the Protector, the Self-Subsisting.

2 سبحانك يا مالک الوری و ملیک العرش و
التری استلک بالاسم الذی به نفخ فی الصور و
قام اهل القبور و به ظهر الجمال و مرّت الجبال
بأن ترزقنی کوثر العطاء من ایدای الطافک و
یحیق الاستقامة بفضلک و سلطانک ای رب
ایدنی علی خدمة امرک و القيام علی ما یرتفع به
اسمک انک انت المقتدر علی ما تشاء و انک
انت المهيمن القيوم

INBA18:106a,

BLIB_Or15696.009c,

BLIB_Or15734.2.051c

BH10681

To: Ali Mashhadi Sami, in Zarqan

Date: 1296 ? [1878-1879]

1 He is the Expositor, the All-Knowing

1 هو المبين العليم

2 O God of earth and Creator of heaven! I beseech Thee by the Name through which the ocean of Thy knowledge surged and the pearls of Thy wisdom appeared, to send down from the clouds of Thy mercy and the heaven of Thy Will that which will purify the earth from the defilement of every transgressor who hath disbelieved in Thee and in Thy signs. O my Lord! I am he who hath turned his face toward Thy countenance and

2 يا اله الأرض و فاطر السماء استلک بالاسم
الذی به ماج بحر علمک و ظهرت لآلی حکمتک
بأن تنزل من سحب رحمتک و سماء مشیتک ما
یطهر الأرض عن رجس کل ظالم کفر بک و
بآیاتک ای رب انا الذی توجّهت الی وجهک و

set his face toward the horizon of Thy recognition. Ordain for me that which befiteth Thy generosity and bounty. Verily, Thou art the Bountiful, the Generous.

اقلت الى افق عرفانك قدّرتي ما ينبغي لجودك
وكرمك انك انت الجواد الكريم

BLIB_Or15696.009a, BLIB_Or15734.2.051a

BH10594

Date: 1296 ? [1878-1879]

He is the Speaker from the prison

Glory be unto Thee, O Lord of existence and King of the seen and unseen!

I beseech Thee by this Day wherein the earth hath been illumined by the light of Thy countenance and the heaven by the splendor of Thy manifestation, to send down from the heaven of Thy decree that which will adorn the people of Thy kingdom with the ornament of Thy justice and sanctify them from whatsoever beseemeth not Thee and Thy days.

O my Lord! Ordain for me and for all who have turned unto Thee the good of all the worlds that are Thy worlds. Verily, Thou art the All-Powerful, the Almighty.

هو الناطق في السجن

سبحانك يا مالک الوجود و ملیک الغیب و
الشهود اسئلك بهذا اليوم الذى فيه اشرقت
الأرض بنور وجهك و السماء بضیاء ظهورك
بأن تنزل من سماء تدبیرك ما یزین اهل مملکتك
بطراز عدلك و یقدسهم عن کلّ ما لا ینبغی
لك و لأیامك ای ربّ قدّرتی و لكلّ من
اقبل الیک خیر کلّ عالم من عوالمك انك
انت المقتدر القدير

BLIB_Or15696.009b, BLIB_Or15734.2.051b

BH10864

To: Ali Qabl-i-Muhammad, in N

Date: 1296 ? [1878-1879]

In the name of the one God!

Thy letter reached the Most Great Prison, attaining unto the lights of the countenance of the Ancient King, and that which was recorded therein was mentioned.

Praise be to God, thou hast been adorned with the embellishment of the recognition of the Beloved of all creation. Guard this blessed garment in His name, for thieves lie in wait in their ambush.

بنام خداوند یگا

نگاشت در سجن اعظم بانوار وجه مالک قدم
فائز شد و آنچه در او مسطور مذکور آمد الحمد
لله بطراز عرفان محبوب امکان مزین شدی
این جامهء مبروک را باشمش حفظ نما چه
که دزدان در کمینگاهان مترصدند اعاذنا الله

God protect us and you from the evil of those who have denied and oppressed and plundered and turned away. Verily He is the Mighty, the Powerful.

وأيّاكم من شرّ الذين كفروا و ظلّموا و نهبوا و
اعرضوا أنّه هو المقتدر القدير

BLIB_Or15710.302c

BH10861

To: Amatullah Khanum

Date: 1296 ? [1878-1879]

¹ In My Name, the Most Glorious

² Say: Praise be unto Thee, O Lord of all names, and I glorify and thank Thee, O Thou in Whose hand is the Kingdom of decree, for having taught me the way of Thy knowledge in Thy days, and having made me recognize Thy signs, and having shown me the horizon of Thy manifestation. O my Lord! I am a leaf among the leaves of the Tree of Thy Cause, which the winds of Thy will and the breezes of Thy revelation have stirred. I beseech Thee not to deprive me from the ocean of Thy bounty. Verily Thou art the Almighty, the Supreme, the Self-Subsisting.

¹ بسمي الأبهى
² قولي لك الثناء يا مالک الأسماء و احمّدك و
اشكرک يا من بيدک ملکوت القضاء بما علّمتني
سبيل عرفانک في أيامک و عرّفتني آياتک
و اريتني افق ظهورک اي ربّ انا ورقة من
اوراق سدره امرک التي حرّکتها ارياح ارادتک
و نسّمات وحيک اسئلک بأن لا تجعلني ممنوعة
عن بحر جودک أنّک انت المقتدر المهيمن
القيوم

BLIB_Or15696.019c, BLIB_Or15734.2.077b

BH11073

Date: 1296 ? [1878-1879]

He is the Most Holy, the Most Great!

Glorified art Thou, O God of the land and whatsoever moveth thereon, and Lord of the sea and whatsoever swimmeth therein!

I beseech Thee by the Name through which the heaven of Thy Cause was raised up and the sun of Thy Will shone forth, to illumine Thy earth with the light of Thy justice and the radiance of Thy countenance.

هو الأقدس الأعظم
سبحانک يا اله البرّ و ما يتحرّک عليه و مالک
البحر و ما يسبح فيه اسئلک بالاسم الذي به
ارتفعت سماء امرک و اشرقت شمس مشيتک
بأن تتور ارضک بنور عدلک و ضياء وحيک
ثمّ قدر لأحبّبتک ما يغنيهم عن دونک و يقرّبهم
اليک أنّک انت المقتدر القدير

BLIB_Or15696.008d, BLIB_Or15734.2.050b

Then ordain for Thy loved ones that which will make them independent of all else save Thee and draw them nigh unto Thee. Thou art, verily, the Almighty, the Powerful.

BH11213

To: Aqa Ali son of Haji Baqir, in Najafabad

Date: 1296 ? [1878-1879]

¹ He is He

¹ هو هو

² O my God! O my God! Through the fire of Thy love sleep hath fled from mine eyes. In the morning hours I call upon Thee, hoping for Thy boundless grace, and in the evening I turn to the horizon of Thy mercy, yearning for Thine ancient bounty. I call upon Thee by Thy name, the All-Merciful, the Most Compassionate.

² الهى الهى بنار حبك طار النوم عن عيني فى
الاستحار اناديك راجياً فضلك العميم و فى
الاصال اكون مقبلاً الى افق رحمتك و آملاً
جودك القديم و ادعوك باسمك الرحمن الرحيم

AQMJ2.012a

BH11422

Date: 1296 ? [1878-1879]

I testify to that which God hath testified, that there is none other God but Him, the Supreme, the Self-Subsisting. This is a testimony that shall abide with thee, through the eternity of His Most Beautiful Names, from God, the Lord of the invisible and the visible.

قد شهدت بما شهد الله أنه لا اله الا هو المهيمن
القيوم هذه شهادة [تكون] معك بدوام اسمائه
الحسنى من لدى الله مالک الغيب و الشهود

INBA84:176c, INBA84:104c, INBA84:045a.04

BH00017

To: *Mirza Ali Ashraf Lahijani ('Andalib) et al.*

Date: 1296 [1878-1879]

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

2 O 'Andalib! Hear thou the Call, for verily it appeareth at times in the name of the Beloved, and at other times in My name the Well-Beloved, and yet again in the name of My Most Exalted Pen, and at times by this Name whereby the limbs of all names have trembled and all who are in earth and heaven have been thunderstruck, save whom God willeth—thy Lord, the Protector of all things. He, verily, is the Single One, the Most High, the All-Knowing, the All-Wise.

3 We have mentioned thee before in such wise that the fragrance of utterance was wafted throughout all possibility and the breeze of God passed over all who are in the heavens and on earth. By God! The Sacred Valley hath perceived the fragrance of the garment of the Lord of Names, and the Hijaz hath quivered and cried out: "Praise be unto Thee, O God of the worlds, for having manifested Thyself unto Thy servants and honored Thy lands with Thy footsteps!" I testify that through Thee the Object of desire hath appeared and every beloved one hath turned toward God, the Peerless, the All-Informed. The Spirit in the wilderness of longing calleth unto the Lord of creation, saying: "Here am I, O Desired One of the world! Here am I, O Beloved of them that know!"

4 This is the Day whereon all things have been illumined by the lights of the Manifestation, yet most of the people remain heedless. The Mount of Sinai crieth out before the Manifestation and summoneth all unto the gathering-place of the Messengers. Behold then the people and their stations. They were waiting through nights and days for Him Whom they were promised aforetime in the Book of God, yet when the time came and the banner of the Manifestation was raised, they turned away from God, the Mighty, the Praiseworthy. We shall cease mention of them and make mention of those who have believed there, with such mention as shall draw their minds and hearts in such wise that the divines of the earth shall not deter them from My straight path. By God! They are worshippers of fancy and idle imaginings. Knowledge itself hath disowned them, as doth My tongue testify in My mighty and glorious kingdom. They are they who turned away from the Countenance and opposed God when He came with an evidence that hath conquered all things

1 بِسْمِ الْأَعْظَمِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى

2 يَا عُنْدَلِيبِ اسْمِعِ النَّدَاءَ أَنَّهُ يَظْهَرُ مَرَّةً بِاسْمِ الْحَبِيبِ وَآخَرَى بِاسْمِ الْمَحْبُوبِ وَتَارَةً بِاسْمِ قَلْبِي الْأَعْلَى وَطَوْرًا بِهَذَا الْاسْمِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَانْصَعَقَ مَنْ فِي الْأَرْضِ وَالسَّمَاءِ إِلَّا مَنْ شَاءَ اللَّهُ رَبِّكَ الْمَهِيْمُنَ عَلَى الْأَشْيَاءِ أَنَّهُ هُوَ الْفَرْدُ الْمُتَعَالَى الْعَلِيمُ الْحَكِيمُ

3 أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ بَمَا فَاحَ بِهِ عَرَفَ الْبَيَانَ فِي الْإِمْكَانِ وَسَرَتْ بِهِ نَسْمَةُ اللَّهِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ تَالَلَهُ أَنَّ الْبَطْحَاءَ وَجَدَتْ عَرَفَ قَيْصِ مَالِكِ الْأَسْمَاءِ وَالْحِجَازَ اهْتَزَتْ وَنَادَتْ لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِينَ بِمَا أَظْهَرْتَ نَفْسَكَ لِعِبَادِكَ وَشَرَفْتَ دِيَارَكَ بِقُدُومِكَ أَشْهَدُ بِكَ ظَهَرَ الْمَقْصُودُ وَتَوَجَّهَ كُلُّ حَبِيبٍ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ وَالرُّوحِ فِي بَرِيَّةِ الْإِشْتِيَاقِ يَدْعُو رَبَّ الْبَرِيَّةِ وَيَقُولُ لَيْبِكَ يَا مَقْصُودَ الْعَالَمِ وَلَيْبِكَ يَا مُحِبَّو الْعَارِفِينَ

4 هَذَا يَوْمٌ فِيهِ تَشْرَفَ كُلُّ شَيْءٍ بِأَنْوَارِ الظُّهُورِ وَلَكِنَّ الْقَوْمَ أَكْثَرَهُمْ مِنَ الْغَافِلِينَ أَنَّ الطُّورَ يَنَادِي إِمَامَ الظُّهُورِ وَيَدْعُ الْكُلَّ إِلَى مَطَافِ الْمُرْسَلِينَ فَانْظُرْ فِي النَّاسِ وَمَقَامَاتِهِمْ أَنَّهُمْ كَانُوا أَنْ يَنْتَظِرُوا فِي اللَّيَالِي وَالْأَيَّامِ مِنْ وَعْدُوا بِهِ مِنْ قَبْلِ فِي كِتَابِ اللَّهِ فَلَمَّا أَتَى الْوَقْتُ وَظَهَرَتْ رَايَةُ الظُّهُورِ اعْرَضُوا عَنْ اللَّهِ الْعَزِيزِ الْحَمِيدِ أَنَا نَدْعُ ذِكْرَهُمْ وَنَذَكُرُ الَّذِينَ آمَنُوا هُنَاكَ بِذِكْرِ تَجَنَّبَ بِهِ عَقْلُهُمْ وَقُلُوبُهُمْ عَلَى شَأْنٍ لَا يَمْنَعُهُمْ عِلْمَاءُ الْأَرْضِ عَنْ صِرَاطِ الْمُسْتَقِيمِ تَالَلَهُ أَنَّهُمْ عِبَادَةُ الظُّنُونِ وَالْأَوْهَامِ أَنَّ الْعِلْمَ تَبَرَّءَ مِنْهُمْ يَشْهَدُ بِذَلِكَ لِسَانِي فِي مَلَكُوتِي الْعَزِيزِ الْمُنِيعِ هُمُ الَّذِينَ اعْرَضُوا عَنِ الْوَجْهِ وَاعْتَرَضُوا عَلَى اللَّهِ إِذْ أَتَى بِحُجَّةٍ غَلَبَتْ الْأَشْيَاءَ وَأَمَرَ لَا يَقُومُ مَعَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

and with a Cause before which all in the heavens and earth are powerless.

- 5 The letter which thou didst send to Ism-i-Jud hath come before the Wronged One, and the servant in attendance before the Throne hath read it. Thy Lord, verily, is the All-Explaining, the All-Knowing. We have desired to mention every name that was in thy letter, that they might rejoice in the bounty of God, the Mighty, the Beautiful.

- 6 O Mihdi! The Book, in the form of My Most Great Name, speaketh throughout the world: "There is none other God but I, the Mighty, the All-Bestowing." Blessed is the ear that hath been honored to hear the Call of God, and woe unto him who hath turned away and followed every heedless doubter. At all times it calleth unto all who are in the realm of possibility and summoneth the people unto God, the Lord of all men. Thy mention hath been made in the prison, and there hath been sent down for thee that which hath made the lips of utterance to smile. Rejoice thou in My mention, then thank thy Lord Who created thee and made thee to know the Dawning-Place of His verses and aided thee in this Cause whereby feet have slipped. Blessed art thou, and blessed are thy father, thy mother, thy sister and thy spouse. We send Our greetings upon him and upon them from this Spot which God hath made the Dawning-Place of His verses.

- 7 O Ali! Give thanks for the tongue of grandeur hath made mention of thee from its most exalted horizon and calleth thee and all who are on earth to the Most Great Ocean which hath appeared before all faces through My Name, the One Who holdeth dominion over all created things. We desired to draw the peoples near unto God, the Lord of eternity, yet they rose up to harm Us in such wise as caused the Concourse on High to lament, and the dwellers of Paradise and they who circle round the Throne at eventide and at dawn to weep. We have heard thy call and have answered thee from the Most Great Scene wherefrom the Lord of Decree proclaimeth: "There is none other God but Me, the Mighty, the All-Knowing." Blessed is the soul that hath attained unto My days, and the tongue that hath spoken My praise, and the eye that hath turned toward My horizon, and the house wherein My remembrance is exalted, and the one who hath hastened to the straight path. We make mention of Baqir and Asghar and give them glad-tidings of the Most Great Remembrance which hath flowed from the Supreme Pen in the most exalted station. The glory of God rest upon thee and upon them and upon thy mother and thy sister from God, the Revealer of verses.

5 قد حضر لدى المظلوم كتابك الذى ارسلته الى اسم الجود وقرأه العبد الحاضر لدى العرش ان ربك هو المبين العليم و اردنا ان نذكر كل اسم كان فى كتابك ليفرح بعناية الله العزيز الجميل

6 يا مهدى ان الكتاب على هيئة اسمى الأعظم ينطق بين العالم انه لا اله الا انا العزيز الوهاب طوبى لأذن فازت باصغاء نداء الله وويل لمن اعرض و اتبع كل غافل مراتب انه فى كل الأحيان ينادى من فى الامكان و يدع الناس الى الله مالك الرقاب قد ذكر ذكرى فى السجن و نزل لك ما ابستم به نعر البيان افرح بذكرى ثم اشكر ربك الذى خلقك و عزفك مطلع آياته و ايدك على هذا الأمر الذى به زلت الأقدام طوبى لك و لأبيك و أمك و اختك و ضلعك انا نكبر عليه و عليهن من هذا المقام الذى جعله الله مشرق الآيات

7 يا على اشكر بما يذكرك لسان الكبرياء من افقه الأعلى و يدعوك و من على الأرض الى البحر الأعظم الذى ظهر امام الوجوه باسمى المهيم على السموات انا اردنا ان نقرب الأمم الى الله مالك القدم و هم قاموا على ضرنا على شأن ناح به الملاء الأعلى و سكان الفردوس و الذين طافوا العرش فى العشي و الاشرار انا سمعنا نداءك و اجبناك من المنظر الأكبر الذى ينادى فيه مالك القدر انه لا اله الا انا العزيز العالم طوبى لنفس فازت بأيامى و للسان نطق بذكرى و لعين توجهت الى افقى و لبيت ارتفع فيه ذكرى و لرجل سرعت الى سواء الصراط و نذكر الباقى و الأصغر و نبشرهما بالذكر الأكبر الذى جرى من القلم الأعلى فى اعلى المقام البهاء عليك و عليهما و على أمك و اختك من لدى الله منزل الآيات

8 We make mention of Our handmaiden and say: O My handmaiden! How many a queen hath failed to recognize God, and how many a king hath remained heedless of Him Who remembereth him night and day. How many a prince hath been deceived by the world, and how many a great one hath been veiled by all things. Yet thou hast turned unto thy Lord and recognized Him and composed in His remembrance that which hath gladdened the hearts of them who are endued with understanding. Give thanks unto God for having aided thee in His Cause and made thee know the Dawning-Place of His names from Whom the servants are veiled. Blessed is the tongue that hath spoken My praise, and the heart that hath been adorned with the ornament of My love, and the countenance that hath turned toward God, the Lord of all religions. Thy praise hath been read before the Throne and We have accepted it as a bounty from Us and recorded it in the Book. Sing, O My handmaiden, upon the branches of the tree of My knowledge. Verily it shall profit thee in all the worlds of My worlds. Thy Lord, the Sender of winds, beareth witness unto this.

9 O My Most Exalted Pen! Make mention of him who hath believed in God, the Lord of Names, that he may rejoice and be of them that are steadfast. O Joseph-'Ali! We have observed thy turning unto Us and We have turned unto thee from this Station which God hath made the seat of His mighty Throne. God hath elevated the station of the Prison to such a degree that every lofty station is beneath it. I bear witness to that which God did testify before the creation of the heavens and earth: There is none other God but Him, and He Who speaketh is verily the Hidden Treasure and the Concealed Mystery. He hath appeared in truth with a sovereignty that the hosts of the earth could not withstand, nor could the oppressors' might prevent it. Say: O God of Names and Creator of heaven! I beseech Thee by the Name that hath been sanctified from letters and words and exalted above tongues and voices, to aid me to be steadfast in Thy Cause and to arise in Thy remembrance and praise. O my Lord! I am he who hath turned his face toward Thy face. I beseech Thee to cause me to be immersed in the ocean of Thy forgiveness and to hold fast unto the cord of Thy bounty. Verily Thou art the Powerful, the Most Exalted, the Forgiving, the Generous.

10 O Messenger! The Lord of existence and the Lord of Hosts makes mention of thee from this praiseworthy station. We inform thee of the Messenger who soared in Mine atmosphere and spoke My praise amongst My servants and was seized by the Kawthar of Mine utterance to such extent that he sacrificed his spirit in My path. Thus doth mention thee He with Whom is the preserved Book.

8 أَنَا نَذْكُرُ امْتِنَا وَنَقُولُ يَا امْتِي كَمْ مِنْ مُلْكَةٍ مَا فَازَتْ بِعُرفَانِ اللَّهِ وَكَمْ مِنْ مُلْكٍ غَفَلَ عَنِ الَّذِي يَذْكُرُهُ فِي اللَّيَالِي وَالْأَيَّامِ كَمْ مِنْ أَمِيرٍ غَرَّتْهُ الدُّنْيَا وَكَمْ مِنْ كَبِيرٍ حَجَبَتْهُ الْأَشْيَاءُ وَأَنْتَ أَقْبَلْتَ وَعَرَفْتَ مُوَلِيكَ وَانْشَأْتَ فِي ذِكْرِهِ مَا اسْتَفْرَحْتَ بِهِ افْتَدَى أُولَى الْأَبْطَابِ اشْكُرِي اللَّهَ بِمَا أَيْدَكَ عَلَى أَمْرِهِ وَعَرَّفَكَ مَطْلِعَ اسْمَائِهِ الَّذِي احْتَجَبَ عَنْهُ الْعِيَادُ طُوبَى لِلْسَّانِ نَطَقَ بِذِكْرِي وَلِقَلْبٍ تَزِينُ بِطَرَاظِ حَيٍّ وَلُوجِهِ تَوَجَّهَ إِلَى اللَّهِ مَالِكِ الْأَدْيَانِ قَدْ قَرَأَ ثَنَائَكَ لَدَى الْعَرْشِ وَقَبْلَانَهُ فَضْلاً مِنْ عِنْدِنَا وَاثْبَتْنَاهُ فِي الْكَلَامِ غَنَى يَا امْتِي عَلَى أَفْنَانِ دُوحَةِ عُرْفَانِي أَنَّهُ يَنْفَعُكَ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِي يَشْهَدُ بِذَلِكَ رَبُّكَ مَرْسِلُ الْأَرْيَاحِ

9 يَا قَلَمِي الْأَعْلَى اذْكُرْ مِنْ آمَنَ بِاللَّهِ مَالِكِ الْأَسْمَاءِ لِيَفْرَحَ وَيَكُونَ مِنَ الرَّاسِخِينَ يَا يُوسُفُ قَبْلَ عَلَيَّ أَنَا رَأَيْتُ أَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ مِنْ هَذَا الْمَقَامِ الَّذِي جَعَلَهُ اللَّهُ مَقَرَّ عَرْشِهِ الْعَظِيمِ قَدْ رَفَعَ اللَّهُ شَأْنَ السَّجْنِ إِلَى مَقَامٍ يَذْكُرُ دُونَهُ كُلِّ مَقَامٍ رَفِيعٍ أَشْهَدُ بِمَا شَهِدَ اللَّهُ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي يَنْطِقُ أَنَّهُ هُوَ الْكَزْزُ الْخَزُونُ وَالْغَيْبُ الْمَكُونُ قَدْ ظَهَرَ بِالْحَقِّ بِإِسْلَامٍ لَمْ تَمْنَعْهُ جُنُودُ الْأَرْضِ وَلَا سَطْوَةُ الظَّالِمِينَ قُلْ يَا إِلَهَ الْأَسْمَاءِ وَفَاطَرَ السَّمَاءِ اسْئَلْكَ بِالْأَسْمَاءِ الَّذِي كَانَ مَقْدَساً عَنِ الْحُرُوفِ وَالْأَلْفَاظِ وَمَنْزَهاً عَنِ الْأَلْسُنِ وَالْأَصْوَاتِ بَأَن تُوَيْدِنِي عَلَى الْإِسْقَامَةِ عَلَى أَمْرِكَ وَالْقِيَامِ عَلَى ذِكْرِكَ وَثَنَائِكَ أَي رَبِّ أَنَا الَّذِي تَوَجَّهْتُ إِلَى وَجْهِكَ اسْئَلُكَ بِأَن تَجْعَلَنِي مَنْمَعِماً فِي بَحْرِ غُفْرَانِكَ وَمَتَمَسِّكاً بِجَبَلِ عَطَائِكَ أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْغَفُورُ الْكَرِيمُ

10 يَا رَسُولَ يَذْكُرُكَ مَالِكُ الْوُجُودِ وَرَبُّ الْجُنُودِ مِنْ هَذَا الْمَقَامِ الْحَمُودِ أَنَا نَخْبِرُكَ بِالرَّسُولِ الَّذِي طَارَ فِي هَوَائِي وَنَطَقَ بِشَأْنِي بَيْنَ عِبَادِي وَآخِذَهُ كَوْثَرُ بَيَانِي عَلَى شَأْنِ انْفِقَ رُوحِهِ فِي سَبِيلِي كَذَلِكَ يَذْكُرُكَ مِنْ عِنْدِهِ كِتَابٌ مُحْفُوظٌ

- 11 O My Most Exalted Pen! Make mention of 'Abdu'r-Rasul, who was martyred in Zawra. He it was who was entrusted with the giving of water at My Sacred House after the servant in attendance before the Throne of God, the All-Compelling, the Self-Subsisting. He went forth at dawn to give water at the House of God on the Day of the Covenant, whereupon the idolaters slew him with tyranny. All things lamented for him, as did those who circle round the Throne with humility and reverence.
- 12 Make mention of him on My behalf and say: O thou who didst speak in remembrance of the Lord of Names and who didst turn toward the Most Exalted Horizon! The first fragrance that wafted from the rose-garden of inner meanings be upon thee. I testify that thou didst hear the Call and didst turn toward Zawra, the seat of thy Lord's throne, the Creator of heaven, until thou didst enter the praiseworthy station and didst attain the presence of God, the Lord of the seen and unseen. Thou art he whom the clamor of the nations did not deter, nor did the affairs of the world. Thou didst turn with thy face, thine eyes, thy heart and all thy limbs toward God, the King of Kings, and thou didst circle round the House until thou didst drink the choice wine of martyrdom in the path of the Wronged One. Upon thee be the glory of God and the glory of all who are in the heavens and the earth, and the glory of all who have believed in God, the Mighty, the Loving.
- 13 Verily We make mention of him who hath turned towards My horizon and clung to the cord of My loving-kindness, he who hath been named Muhammad-before-Mihdi, that he may rejoice in My remembrance, He at Whose appearance the Nightingale of Utterance warbled upon the branches "There is none other God but Him," and all things between earth and heaven proclaimed "The Promised One hath come from the heaven of grace and favor." The Kingdom hath cried out: "By God! The Lord of Dominion hath appeared with such sovereignty that none in the heavens and earth can withstand!" And the Maids of Paradise cried out from the Most Exalted Paradise: "Blessed be the Lord of Names and Creator of Heaven, Who hath appeared and manifested Himself through His most beautiful names unto all who dwell in the kingdom of command and creation. Draw nigh, O people of earth, and be not of the heedless! By God, the Day of God hath appeared and the veil hath been lifted from that which was hidden, treasured, and concealed behind the veils of the Unseen. When the appointed time was fulfilled, He revealed Himself as a favor from His presence. He is, verily, the Almighty, the Powerful. This is the Day whereon the Herald of Sinai speaketh and the Lord of Hosts proclaimeth before
- يا قلبي الأعلى اذكر عبدی الرسول الذي استشهد في الزوراء انه هو الذي فوض اليه سقاية بيتي الحرام بعد العبد الحاضر لدى عرش الله المهيمن القيوم انه خرج في الاشراق ليسقي بيت الله في يوم الميثاق اذا قتله المشركون بظلم ناحته به الأشياء والذين طافوا العرش بخشوع وخشوع
- اذكره من قلبي و قل أول نعمة تضرعت من اوراد حديقة المعاني عليك يا ايها الناطق بذكر مالک الأسماء و المتوجه الى الأفق الأعلى اشهد أنك سمعت النداء و اقبلت الى الزوراء مقر عرش ربك فاطر السماء الى ان دخلت المقام المحمود و فزت بلقاء الله مالک الغيب و الشهود انت الذي ما منعتك ضوضاء الأمم و لا شؤونات العالم توجهت بوجهك و عينك و قلبك و كل اركانك الى الله مالک الملوك و كنت طائفاً حول البيت الى ان شربت رحيق الشهادة في سبيل المظلوم عليك بهاء الله و بهاء من في السموات و الأرض و بهاء كل من آمن بالله العزيز الودود
- انا نذكر من اقبل الى افقي و تمسك بجبل عنايتي الذي سمي بمحمد قبل مهدي ليفرح بذكرى الذي اذ ظهر هدر عندليب البيان على الأفنان انه لا اله الا هو و نطقت الأشياء بين الأرض و السماء قد اتى الموعد من سماء العناية و اللطاف و نادى الملكوت تالله قد ظهر مالک الجبروت بسلطان لا يقوم معه من في السموات و الأرض و نادى الحوريات من الفردوس الأعلى تبارك مالک الأسماء و فاطر السماء الذي ظهر و تجلى بأسمائه الحسنی على من في ملكوت الأمر و الخلق اقبلوا يا ملأ الأرض و لا تكونوا من الغافلين تالله قد ظهر يوم الله و كشف الغطاء من كان مستوراً و مخزوناً و مكنوناً في حجب الغيب فلما تم الميقات اظهر نفسه فضلاً من عنده انه هو المقتدر القدير هذا يوم فيه تكلم منادى الطور و ينطق رب الجنود امام العالم انه لا اله الا انا الفرد الخبير طوبى لك بما خرقت الأعجاب و اقبلت الى الوهاب اذ اعرض عنه كل غافل بعيد فانظر الذين ينسبون انفسهم الى الفرقان و يدعون العلم انهم يفتخرون

all the world: 'There is none other God but I, the Peerless, the All-Informed.' Blessed art thou for having rent asunder the veils and turned unto the All-Bestowing One, while every heedless and remote one turned away. Behold those who claim allegiance to the Qur'an and profess knowledge - they pride themselves in My name amongst My servants, yet when I revealed Myself they turned away and denied Him in Whom they had believed. Thus doth the Wronged One make mention of thee that thou mayest be among them that know. Rejoice in that thou hast been mentioned by My Most Exalted Pen. By God, this is better for thee than all that is on earth - to this My tongue in My remote prison doth testify.

- 14 We make mention too of thy son who hath attained unto the loving-kindness of his Lord, the All-Forgiving, the All-Bountiful. Whoso hath today turned towards the Most Exalted Horizon and acknowledged that which the Lord of Names hath acknowledged, he is of the people of Baha in a preserved Tablet. We beseech God to assist thee and him and to strengthen you both to remain steadfast in this mighty Cause. Blessed art thou, O Huda, for having turned unto God, the Lord of the Throne and of the dust, the Lord of the Beginning and the End, on the Day whereon the earth was cleft asunder and the mountains were crushed. Joy be to the one who hath shattered the idols in the name of the Lord of all men, and hath drunk the sealed wine in His name, the Self-Subsisting, and hath voiced His praise amidst the factions. We have seen thy devotion and have turned toward thee, and have heard thy call and have answered thee with this Book, at whose revelation in truth the books of the world cried out and proclaimed: "By God, the Mother Book hath appeared, having dawned from the horizon of utterance in the name of thy Lord, the Most Merciful!" Say: O people of creation! By God, the gate of heaven hath been opened and the Lord of Names hath come upon the clouds. Come ye forth from the dwellings of fancy and vain imaginings. By the life of God! The Days have come whose mention hath adorned the holy Books and Tablets.

- 15 Hearken, O Javad, to the shrill voice of the Pen of My Will, and the flowing of the water of My loving-kindness, and the rustling of the breezes of Revelation in My days, and the murmuring of the Divine Lote-Tree which hath been raised up through this Name before which all necks have bowed low. Beseech thou God to make thee enkindled with the fire of His love and speaking in praise of His Self, and turning in all conditions toward the door of His grace, for which no doorkeeper hath been ordained. Take thou the chalice of eternity in the name

باسمى بين عبادى فلما اظهرت نفسى اعرضوا و
كفروا بالذى آمنوا

14 كذلك يذكر المظلوم لتكون من العارفين افرح
بما ذكرت من قلبى الأعلى تالله انه خير لك عما
على الأرض يشهد بذلك لسانى فى سجنى البعيد
ونذكر ابنك الذى فاز بعناية ربه الغفور الكريم
من اقبل اليوم الى الأفق الأعلى واعترف بما
اعترف به مالك الأسماء انه من اهل البهاء فى
لوح حفيظ نسئل الله ان يوفقك واياهم ويؤيدكما
على الاستقامة على هذا الأمر العظيم طوبى لك يا
هدى بما اقبلت الى الله مالك العرش والثرى و
رب الآخرة والأولى فى يوم فيه انشقت الأرض
ونسفت الجبال نعيماً لقوى كسر الأصنام باسم
مالك الأنام وشرب الرحيق المختوم باسمه القيوم
ونطق بثنائه بين الأحزاب انا رأينا اقبالك اقبلنا
اليك وسمعنا ندائك اجبتناك بهذا الكتاب الذى
اذ نزل بالحق صاحت كتب العالم ونادت تالله قد
ظهر ام الكتاب اطلع من افق البيان باسم ربك
الرحمن وقل يا ملاء الامكان تالله قد فتح باب
السماء واتى مالك الأسماء على ظلل السحاب
فاخرجوا من بيوت الظنون والأوهام لعمر الله قد
اتت الأيام التى تزيت بذكرها الزبر والألواح

15 اسمع يا جواد صرير قلم ارادتى وخير ماء عنايتى
وهزير نسائم الوحى فى ايامى وحفيف سدره
المتهى التى ارتفعت بهذا الاسم الذى دلت له
الرقاب فاسئل الله بأن يجعلك مشتعلاً بنار حبه
وناطقاً بثناء نفسه ومتوجّهاً فى كل الأحوال
الى باب فضله الذى ما قدر له البواب خذ كوب
البقاء باسم ربك الأبهى ثم اشرب منه الكوثر
الأصفى مرة باسمى واخرى بذكرى الذى خضعت
له الأذكار كذلك طرز ديباج كتاب البيان بذكر

of thy Lord, the Most Glorious, then drink from it the crystal pure water once in My name and again in remembrance of Me, before Whom all remembrances bow down. Thus hath the preamble of the Book of Utterance been adorned with the mention of thy Lord, the All-Merciful. When thou hast attained unto this, render thanks and say: "Praise be unto Thee, O Revealer of the verses!"

ربك الرحمن اذا فزت به اشكر و قل لك الحمد
يا منزل الآيات

- 16 O Ali! The Wronged One addresses thee from this station that the rapture of thy Lord's utterance, the Lord of all being, may seize thee. I bear witness to that which God hath witnessed, that there is none other God but Him, the Sovereign, the Self-Subsisting. Blessed is the tongue that hath confessed what the Tongue of Grandeur hath confessed, and the face that hath turned toward the face of God, the Lord of the Kingdom. Say: This is the Day whereof Muhammad, the Apostle of God, gave tidings aforetime, and before Him the Gospel and the Psalms. Fear ye God, O people, and deny not this bounty that hath encompassed both the seen and the unseen. Cast away what ye possess and take what is with God. Thus doth the Dawning-Place of Revelation command you in this perspicuous Tablet. Shun, O people, those who have followed their own desires and disbelieved in God, the Lord of what was and what shall be. Hold fast unto the hem of thy Lord's loving-kindness and say: Praise be unto Thee for having made known unto me the Manifestation of Thy Self and enabled me to remember and glorify Thee on a Day whereon faces were darkened. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who have fulfilled Thy Covenant and aided Thy irrevocable Cause.

16 يا علي يخاطبك المظلوم من هذا المقام ليأخذك
جذب بيان ربك مالك الوجود اشهد بما شهد
الله انه لا اله الا هو المهيمن القيوم طوبى للسان
اقر بما اقر به لسان القدم و لوجه توجه الى وجه
الله مالك الملكوت قل هذا يوم بشر به محمد
رسول الله من قبل و من قبله الانجيل و الزبور
اتقوا الله يا قوم و لا تنكروا هذا الفضل الذي
احاط الغيب و الشهود دعوا ما عندكم و خذوا ما
عند الله كذلك يأمركم مطلع الوحي في هذا اللوح
المسطور تجنبوا يا قوم عن الذين اتبعوا اهوائهم و
كفروا بالله رب ما كان و ما يكون تشبث بذيل
عناية ربك و قل لك الحمد بما عرّفني مظهر
نفسك و ايدتني على ذكرك و ثنائك في يوم فيه
اسودت الوجوه اسئلك بأن تكتب لي ما كتبت
لأصفيائك الذين وفوا بميثاقك و نصروا امرك
المحتوم

- 17 O Muhammad-'Ali! We give thee the glad-tidings of God's manifestation, His sovereignty, His power and His might, that thou mayest rejoice and be of them that render thanks. The horizon of the world hath been illumined with the Most Great Name's splendor, yet the nations are wrapt in a manifest veil. All things have been set ablaze by the fire of thy Lord's Word, the Lord of all names, yet the concourse of creation hath followed their desires and turned away from that which was promised them in the Book of God, the Lord of all worlds. Whenever the Pen is restrained from mentioning the Ancient King, it seizes the hem of its Lord, the Creator of the heavens, with the hands of supplication and saith: O Lord of the nations! I beseech Thee by Thy Most Great Name not to deprive me of Thy remembrance in Thy days. Verily Thou art the Almighty, the Most Exalted, the All-Forgiving, the Most Generous. Grant me leave, O my God, to inform the people of what Thou hast taught me of the mysteries of Thy wisdom and shown me of the pearls of Thy knowledge, that by them

17 يا محمد قبل علي انا نبشرك بظهور الله و سلطانه
و قدرته و اقتداره لتفرح و تكون من الشاكرين
قد انار افق العالم بنير اسمنا الأعظم ولكن الأمم
في حجاب مبين قد اشتعلت الأشياء من نار كلمة
ربك مالك الأسماء ولكن ملأ الانشاء اتبعوا
اهوائهم و اعرضوا عن الذي وعدوا به في كتاب
الله رب العالمين كلما منع القلم عن ذكر مالك
القدم يأخذ بأيادي الرجاء ذيل ربه فاطر السماء
ويقول يا مالك الأمم اسئلك باسمك الأعظم
بأن لا تجعلني محروماً عن ذكرك في أيامك انك
انت المقتدر المتعالى الغفور الكريم فاذن لي يا الهى
بأن اخبر الناس بما علمتني من اسرار حكمتك و
اريتني لآلئ علمك لتجذب بها افئدة عبادك
الذين اقبلوا اليك اذ اعرض اكثر خلقك

may be attracted the hearts of Thy servants who have turned unto Thee when most of Thy creation turned away.

- 18 Thus was the matter decreed when the Ancient Beauty walked in this noble scene. Blessed art thou, inasmuch as the face of God hath turned toward thee, and the Speaker of Sinai converseth with thee as a token of His grace. Verily, He is the All-Bountiful, the Ancient of Days.

- 19 O Mahmud! Hear My call from My glorious station, then bear witness to that which the Tongue of Grandeur hath witnessed: that there is none other God but Me, the Sovereign, the Self-Subsisting. We have sent the Messengers and revealed the Books, and have expounded therein that which will raise the servants to the ultimate goal and the supreme Paradise. Yet the people turned away, having followed every rejected barker. How many a scholar hath clung to the Law and thereby condemned its Revealer! The dwellers of the pavilion of My majesty and the tabernacle of My protection bear witness to this, yet most people are heedless. Blessed is the seeing one whom desires have not kept back from the Lord of all beings, and the hearing one who hath turned and heard the call of God, the Sovereign, the Mighty, the Loving.

- 20 O Rida! By God! Whoso hath gained My good-pleasure, he is of the people of My Kingdom. The Concourse on High pray for him and the dwellers of the Cities of Names. The Creator of heaven beareth witness to this in this irrevocable Book. He that attaineth unto it hath attained unto all good, and he that is debarred therefrom is of the people of the tomb. Blessed is the soul that hath cast away what it desired and taken what God, the All-Compelling, the Self-Subsisting, hath willed. In God's knowledge there is no station greater than this. Well is it with him who hath quaffed this choice wine from the hand of the bounty of his Lord, the All-Forgiving. Didst thou but know the sweetness of thy Lord's utterance, thou wouldst soar in the air and walk upon the water, and cry out in the wilderness of the world: "Here am I, here am I, O God of existence! Here am I, here am I, O Lord of the seen and unseen! Here am I, here am I, O King of kings!" I testify that through Thee the world hath been honored, and at Thy manifestation the Mount was stirred, and it proclaimeth, saying: "All praise be unto Thee, O Thou through Whom all things have spoken and the hidden treasures have appeared!" Thus have We adorned the horizon of the heaven of utterance with the sun of knowledge. Give thanks, then praise thy Lord, the Mighty, the Loving.

- 21 O 'Ali-Qabl-i-Naqi! We make mention of thee purely for My sake, that My call may draw thee unto My Kingdom and bring

18 كذلك قضى الأمر اذ يمشى جمال القدم في هذا المنظر الكريم طوبى لك بما توجه اليك وجه الله ويكلبك مكلّم الطّور فضلاً من عنده انه هو الفضال القديم

19 يا محمود اسمع ندائى من مقامى المحمود ثم اشهد بما شهد لسان العظمة انه لا اله الا انا المهيمن القيوم قد ارسلنا الرّسل وازلنا الكتب وفضلنا فيها ما يرفع العباد الى الغاية القصوى والجنة العليا ولكنّ القوم اعرضوا بما اتبعوا كلّ ناعق مردود كم من عالم تمسك بالشريعة و بها افقى على منزلها يشهد بذلك اهل سرادق عظمتى و فسطاط عصمتى ولكنّ الناس اكثرهم من الغافلين طوبى لبصير ما منعه الهوى عن مولى الورى و لسميع توجه و سمع نداء الله الملك العزيز الودود

20 يا رضا تالله من فاز برضائى انه من اهل ملكوتى يصلى عليه الملائ الأعلی و اهل مدائن الاسماء يشهد بذلك فاطر السماء في هذا الكتاب المحتوم من فاز به فاز بكلّ الخير والذى منع انه من اهل التابوت طوبى لنفس نبذت ما ارادت و اخذت ما اراده الله المهيمن القيوم ليس في علم الله مقام اعظم منه نعيمًا لمن شرب هذا الرّحيق من يد عطاء ربّه الغفور لو تعرف لذة بيان ربّيك لتطير في الهواء و تمشى على الماء و تنادى في برية العالم ليبيك يا اله الوجود و ليبيك يا مالک الغيب و الشهود ليبيك يا سلطان الملوك اشهد بك تشرف العالم و بظهورك اهتز الطور و ينادى و يقول لك الحمد يا من بك نطقت الأشياء و ظهرت الكنوز كذلك زينّا افق سماء البيان بنير العرفان اشكر ثم احمد ربك العزيز الودود

21 يا علىّ قبل نقىّ انا نذكرک خالصاً لوجهي ليجذبك ندائى الى ملكوتى و يقربك الى بحر

thee nigh unto the ocean of My grace. Thy Lord is, verily, the All-Forgiving, the Most Bountiful. One word of thy Lord excelleth all the treasures of the earth. Know thou this and be of them that give thanks. Reflect upon thy Lord's favor - He remembereth thee in the Most Great Prison with a mention that surpasseth what the kings and rulers possess. When thou hast quaffed the choice wine of My utterance and attained unto My Book, arise, turning toward the Qiblih of all existence, and say:

- 22 O God of the seen and unseen! I beseech Thee by the fragrances of Thy days and the sweet scents of the garment of Thy grace, to make me steadfast and firm in Thy Cause. Verily, Thou art the Omnipotent over what Thou willest, and within Thy grasp is the Kingdom of Names. Thou doest what Thou pleasest and ordainest what Thou desirest.

- 23 O Asad! Harken unto the call of the One, the Unique. He calleth thee unto God, the Lord of the worlds. Among the people are those who desire to extinguish the light of God. Say: Woe betide thee, O heedless and remote one! He hath established His Cause upon a foundation firm and unshakeable, which neither the winds of the world nor the signs of the nations can move. Thus hath the matter been decreed in a guarded Tablet. Say: O concourse of divines! Why have ye turned away from Him through Whom your names were exalted and your stations elevated? Fear God and be not of those who have disbelieved in God's proof after its appearance and have turned away from God's favor after its descent. Thus doth the Lord of all beings counsel you as a favor from Him, and He is the All-Wise Counselor. Say: Through your tyranny the Messengers of God have lamented in the most exalted station and the denizens of Paradise in a noble place. Fear God and pronounce not judgment against Him by Whom the Balance hath been set up and the path of God, the Mighty, the Praiseworthy, hath appeared. Would ye slay Him Who calleth you to the most sublime horizon and sendeth down to you from the heaven of the Spirit that which attracteth the minds of the discerning? Fear God and be not of the oppressors. The ocean of knowledge hath appeared before your faces while ye wander bewildered in the desert of idle fancies. Raise your heads, for the Sun is at its zenith. Thus doth God remind you as a favor from Him. Verily, He is the All-Forgiving, the Most Merciful.

- 24 O Nasrullah! Let not the affairs of the world grieve thee, nor the might of nations cause thee fear. Place thy trust in all conditions in the All-Knowing, the All-Informed. Verily He witnesseth and seeth, and within His grasp is the Kingdom of the beginning and the end. He ordaineth for whomsoever He

عنايتي انّ ربّك هو الغفور الكريم لا يعادل بكلمة من كلمات ربّك خزائن الأرض كلّها فاعرف و كن من الحامدين تفكر في فضل ربّك انه يذكرّك في السّجن الأعظم بذكر لا يعادله ما عند الملوك و السّلاطين انك اذا شربت رحيق بياني و فزت بكلامي قم مقبلاً الى قبلة الوجود و

- 22 قل يا اله الغيب و الشّهود اسئلك بنفحات ايامك و فوحات قيص عنايتك بأن تجعلني ثابتاً راسخاً على امرك انك انت المقتدر على ما تشاء و في قبضتك ملكوت الأسماء تفعل ما تشاء و تحكم ما تريد

- 23 يا اسد اسمع نداء الفرد الأحد انه يدعووك الى الله ربّ العالمين من الناس من اراد ان يطفى نور الله قل تبّاً لك يا ايها الغافل البعيد انه وضع امره على اساس ثابت راسخ متين لا تزعه ارياح العالم و لا اشارات الأمم كذلك قضى الأمر في لوح حفيظ قل يا معشر العلماء لم اعرضتم عن الذي به ارتفعت اسمائكم و علت مقاماتكم اتقوا الله و لا تكونوا من الذين كفروا بحجّة الله بعد ظهورها و اعرضوا عن نعمة الله بعد انزالها كذلك ينصّحكم مولى الورى فضلاً من عنده و هو الناصح العليم قل بظلمكم ناح رسل الله في اعلى المقام و اهل الفردوس في مقام كريم خافوا الله و لا تفتوا على الذي به نصب الميزان و ظهر صراط الله العزيز الحميد أ تقتلون الذي يدعوكم الى الأفق الأعلى و ينزل عليكم من سماء الرّوح ما يجذب به اولو النّبي اتقوا الله و لا تكونوا من الظّالمين قد ظهر بحر العلم امام وجوهكم و انتم في هيماء الظنون من المتحيّرين ارفعوا رؤوسكم انّ الشّمس في وسط الزّوال كذلك يذكرّكم الله فضلاً من عنده انه هو الغفور الرّحيم

- 24 يا نصرالله اياك ان تحزنك شؤونات العالم او تحوّك سطوة الأمم توكل في كلّ الأحوال على العليم الخبير انه يشهد ويرى و في قبضته ملكوت الآخرة و الأولى يكتب لمن اراد اجر من فاز بلقائه

willeth the reward of them that have attained His presence and have drunk from the ocean of His reunion. He, verily, is the Almighty, the Powerful. Say: That which was never manifested in the world hath appeared. Harken, O people, unto the call of Him Who speaketh amidst the nations. Beware lest the affairs of creation debar you from the Truth. Leave them to themselves and turn ye unto the Mighty, the Praised. The glory from the Lord of Heaven be upon every servant who hath turned and believed, and upon every maidservant who hath heard and drunk the pure water of her Lord's love, the Self-Sufficient, the Mighty, the Beautiful.

و شرب من بحر وصاله أنه هو المقتدر القدير قل
قد ظهر ما لا ظهر في العالم اسمعوا يا قوم نداء من
ينطق بين الأمم أيّاكم ان تحجبكم شؤونات الخلق
عن الحق دعوهم بأنفسهم واقبلوا الى العزيز الحميد
البهاء من لدن مالك السماء على كلّ عبد اقبل
و آمن وعلى كلّ أمة سمعت و شربت كوثر محبة
ربها الغنى العزيز الجميل

- 25 O Most Exalted Pen! Turn toward them that have believed in God, the Creator of the heavens, and withhold not from them thy most sweet voice. We have made thee the interpreter in the kingdom by thy Lord, the Almighty, the Most Exalted, the All-Compelling, the Self-Subsisting. Give glad-tidings to Our servant who hath been named Iskandar of that which the Lord of Destiny hath mentioned him from the Most Sublime Vision, that he may rejoice and be of them that are thankful. Say: Thou hast drunk from the Water of Life, from which the first Alexander was debarred. To this beareth witness the King of nations and the Remover of ills, Who speaketh in the Most Great Prison amidst the nations. There is none other God but Him, the All-Knowing, the All-Informed. He traversed the lands but attained not his desire, whilst thou hast attained it in thine abode, through the bounty of One Who is Forgiving, Generous. Say: The Water of Life is the love of the All-Merciful in creation. Exalted is he who hath taken and drunk in My Name, the Mighty, the Wondrous.

25 يا قلم الأعلى توجه الى الذين آمنوا بالله فاطر
السماء و لا تمنعهم عن صريك الأحلى أنا
جعلناك مترجماً في الملك من لدن ربك
المقتدر المتعالى المهيم القويم بشر عبدنا الذى
سمى باسكندر بما ذكره مالك القدر في المنظر
الأكبر ليفرح و يكون من الشاكرين قل انك
شربت من ماء الحيوان الذى منع عنه اسكندر
الأول يشهد بذلك سلطان الملل و مزيل العلل
الذى ينطق في السجن الأعظم بين الأمم أنه لا
اله الا هو العليم الخبير أنه دار البلاد و ما فاز بما
اراد و انك فزت به في البيت فضلاً من لدن
غفور كريم قل ان ماء الحيوان هو حب الرحمن
في الامكان تعالى من اخذ و شرب باسمى العزيز
البدیع

- 26 Reflect upon the generations of old. Where is Alexander and his like? Where are their victorious standards and their up-raised banners? Where are their brandished spears and their flying arrows? Where are their outstretched necks and their lofty palaces? Where are their pitched tents and their raised pavilions? Where are their effective commands and their towering strongholds? Where is the clash of their swords and the neighing of their steeds? Where are the warbling of their birds and the melodies of their singers? Where is the cooing of their doves and the murmuring of their rivers? Where is he at whose might the world trembled and nations were distressed? Where is he who prided himself in dominion while turning away from the Kingdom? Where is he whom vainglory seized until he turned away from the Lord of Might? Where is he who ruled the horizons? Where is he who broke the Covenant? Where is she at whose swaying and stature the willow branch was put to shame, and at the unveiling of whose beauty and countenance the sun stood still? Where are the palaces of the Caesars

26 فکّر في القرون الخالية اين اسكندر و امثاله
و اين اعلامهم المنصورة و راياتهم المنصوبة
و اين رماحهم المشروعة و سهامهم الطائرة و
اين اعناقهم المتطاولة و قصورهم المشيدة و
اين خيامهم المضروبة و خبائهم المرفوعة و اين
اوامرهم النافذة و معاقلهم العالية و اين صليل
سيوفهم و صليل خيولهم و اين تغرّدات طيورهم
و نغمات مغنّياتهم و اين هدير ورقائهم و خير
انهارهم و اين من ارتعد من سطوته العالم و
اضطرب من ظله الأمم و اين من افتخر
بالمملك معرضاً عن الملكوت و اين من اخذه
الغرور الى ان اعرض عن مالك الجبروت و
اين من حكم على الافاق و اين من نقض الميثاق
اين التي تجلي غصن البان عند تمايلها و تطاولها
و توقفت الشمس عند كشف قناعها و ظهور

and the branches of the Pharaohs? Where is the might of the Chosroes and the tyranny of oppressors? Where is he whom ranks deceived and who saw thousands behind him? Where is he who soared in the atmosphere of vainglory and turned away from God, the Lord of Resurrection? Where are their carpets and their delights, their glory and their power? Where are their treasures and their ornaments, their commands and their temples? God hath brought them down from the highest chambers of their palaces to the lowest depths of their graves. Were anyone to search therein, could he distinguish the skulls of kings from subjects, or the fingers of the wealthy from the destitute? Nay, by the Lord of the Kingdom and the Sovereign of the Realm! They have returned to their dwellings and rest in their tombs. Their stations and conditions have been taken from them. Verily, we are God's and to Him we shall return. Thus hath the Tongue of Grandeur spoken amongst creation. Read and say: Praise be unto Thee, O Thou Who hast remembered me, and glory be unto Thee, O Thou Who art the Goal of the worlds. Therefore, beseech God to make thee steadfast in the Cause of thy Lord and to bring thee to a station wherein the hosts of the oppressors shall not prevent thee.

جمالها اين قصور القياصرة و فروع الفراعنة و اين شوكة الأكسرة و جبروت الجبارة اين من غرته الصفوف و يرى ورائه الألوف و اين من طار في هواء الغرور و اعرض عن الله مالک النشور اين بساطهم و نشاطهم و غرتهم و اقتدارهم و اين خزانهم و زخارفهم و اوامرهم و هياكلهم قد انزلهم الله من اعلى غرفات قصورهم الى اسفل دركات قبورهم لو يتفحص احد فيها هل يقدر ان يميز جماجم الملوك عن المملوك او يراجم الغنى عن الصعلوك لا و مالک الملوك و سلطان الجبروت قد رجعوا الى منازلهم و سكنوا في مقابرهم قد اخذت منهم المقامات و الشؤون انا لله و انا اليه راجعون كذلك نطق لسان العظمة بين البرية اقرء و قل لك الحمد يا من ذكرتني و لك الثناء يا مقصود العالمين فاسئل الله بأن يجعلك مستقيماً على امر ربك و يبلغك الى مقام لا تمنعك جنود الظالمين

- 27 A mention from Us to him who was named Muhammad-Hasan, that the remembrance of God may draw him nigh unto the Most Great Ocean, from whose surging waves can be heard: "There is none other God but He, the Mighty, the Loving."

27 ذكر من لدنا لمن سمي بمحمد قبل حسن ليقربه ذكر الله الى البحر الأعظم الذي يسمع من خير امواجه انه لا اله الا [هو] العزيز الودود

- 28 O people of the earth! Make not God's religion a cause of variance among you. Verily it hath been sent down in truth for the unification of all who dwell in the world. Fear God and be not of the ignorant. Blessed is he who loveth the world purely for the sake of his Lord, the Bountiful. Hold fast unto the Most Holy Book which the All-Merciful hath sent down from His holy and inviolable Kingdom. Verily it is God's Balance amongst you, whereby all deeds are weighed, from the presence of One mighty and powerful. Blessed is he who hath found in it the sweetness of his Lord's utterance and hath drunk from its words the Kawthar of God's commandments, the Lord of all worlds.

28 يا اهل الأرض لا تجعلوا دين الله سبباً لاختلافكم انه نزل بالحق لاتحاد من في العالم اتقوا الله و لا تكونوا من الجاهلين طوبى لمن يحب العالم خالصاً لوجه ربه الكريم تمسكوا بالكتاب الأقدس الذي انزله الرحمن من جبروته المقدس المنيع انه لميزان الله بينكم يوزن به كل الأعمال من لدن قوى قدير طوبى لمن وجد منه حلاوة بيان ربه و شرب من كلماته كوثر اوامر الله رب العالمين

- 29 Revile no one among you, nor follow in the footsteps of the heedless. We have come for the unity and concord of all who dwell on earth. To this beareth witness that which hath appeared from the ocean of Mine utterance amongst My servants, yet most of the people are in manifest remoteness. Should anyone revile you or harm befall you in God's path, be patient and put your trust in the All-Hearing, the All-Seeing. He verily witnesseth and seeth, and doeth what He willeth through His sovereignty. He is, in truth, the Powerful, the Mighty.

29 لا تسبوا احداً بينكم و لا تتبعوا خطوات الغافلين قد جئنا لاتحاد من على الأرض و اتفاهم يشهد بذلك ما ظهر من بحر بياني بين عبادي ولكن القوم اكثرهم في بعد مابين ان يسبكم احد و يمسمكم ضر في سبيل الله اصبروا و توكلوا على السامع البصير انه يشهد و يرى و يعمل ما اراد بسلطان من عنده انه هو المقتدر القدير

- 30 Ye have been forbidden to engage in conflict and contention in God's Book, the Lord of the mighty Throne. Hold fast unto that which profiteth you and the peoples of the world. Thus doth command you the Lord of all being, Who hath appeared with the Most Great Name. He is, in truth, the Ordainer, the All-Wise.
- 30 قد منعت عن النزاع والجدال في كتاب الله ربّ العرش العظيم تمسكوا بما تنتفع به انفسكم واهل العالم كذلك يأمركم مالک القدم الظاهر بالاسم الأعظم أنه هو الأمر الحكيم
- 31 When thou receivest My Book, say: "I testify that Thou art He by Whom the Bridge was erected, the Balance was set up, the Trumpet was blown, and all in the heavens and earth were struck down, and there appeared a preserved tablet."
- 31 أنك اذا فزت بكتابي قل اشهد أنك انت الذي بك نصب الصراط و وضع الميزان و نفخ في الصور و انصعق من في السموات و الأرض و ظهر لوح حفيظ
- 32 God's countenance hath willed to turn toward one of His servants and mention him as a bounty from His presence. He is, verily, the All-Bountiful, the Generous.
- 32 قد اراد وجه الله ان يتوجه الى احد من عباده و يذكره فضلاً من عنده انه هو الفضل الكريم
- 33 O Siyyid Asad! The Wronged One maketh mention of thee and calleth thee to God, the Lord of the worlds. Be thankful that My Pen hath moved to remember thee, My face hath turned toward thee, and there hath been sent down for thee from the kingdom of My revelation that which, were it to be laid upon the mountains, thou wouldst behold them humbled and brought low before God, the Single, the Most Exalted, the Mighty, the Beautiful.
- 33 يا سيد قبل اسد ان المظلوم يذكرک و يدعوک الى الله رب العالمين اشکر بما تحركت على ذکرک قلبي و اقبل اليک وجهي و انزل لک لسان بياني من ملکوت وحي ما لو تضعه على الجبال لتراها خاضعة منذلة لله الفرد المتعالی العزيز الجميل
- 34 Say: My God, my God! At every stone I love to call Thee by Thy gracious Name, and at every clod to remember Thee by Thy merciful Name. In the mountains I love to raise my cry in love for Thy beauty, and upon the hills my lamentation and call in yearning for Thy presence. Ordain for me, O my God, what hath been decreed by the Pen of Thy ordainment in Thy path and Thy good-pleasure. Thou seest, O my God, my tears in my separation from Thee and my sighs in my reunion with Thee. I beseech Thee by the Most Exalted Word whereby Thou art extolled between earth and heaven, that Thou write down for Thy servant from Thy Most Exalted Pen that which shall render him wholly detached unto Thee, holding fast unto Thee, standing firm in Thy service, and awaiting Thy command. O Lord! The ocean of poverty hath been stirred within itself when it beheld the waves of the ocean of Thy riches. Ordain for him, O my God, what beseemeth Thee in Thy days. Thou art verily the Powerful over what Thou wilt. Within Thy grasp is the kingdom of all things. There is none other God but Thee, the All-Possessing, the Mighty, the All-Wise.
- 34 قل الهی الهی احبّ عند کلّ جرادعوک باسمک الکريم و عند کلّ مدر اذکرک باسمک الرحيم و احبّ في الجبال ارفع ندائی حباً لجمالک و في الاکام صریخی و صیحتی شوقاً للقائک قدر لی یا الهی ما اراده قلم تقدیرک في سبیلک و رضائک ترى یا الهی عبراتی في فراقک و زفراقی في وصالک استلک بالکلمة العلیا التي تثنيک بين الأرض و السماء بأن تکتب لعبدک من قلبک الاعلی ما يجعله بکله منقطعاً اليک و متمسکاً بک و قائماً على خدمتک و مترصداً امرک ای ربّ بحر الفقر اهتز في نفسه بما رأى امواج بحر غنائک قدر له یا الهی ما ينبغي لک في ايامک أنك انت المقتدر علی ما نشاء في قبضتک ملکوت الأشياء لا اله الا انت المهيمن العزيز الحكيم
- 35 Thus have We opened unto thy face the gate of utterance that thou mayest give thanks unto thy Lord, the All-Informed.
- 35 كذلك فتحنا علی وجهک باب البیان لتشکر ربک الخبير
- 36 And We make mention of him who was named Sadiq, that he may rejoice in the remembrance of his Lord and be of those

who have turned with their whole being unto God, the Lord of all men. Say:

36 و نذكر من سمي بصادق ليفرح بذكر موليه ويكون
من الذين توجهوا بكلهم الى الله مالک الرقاب
قل

37 O my God, my God! Wherefore didst Thou create eyes for Thy servants and bestow upon them insight through Thy grace? If Thou didst grant them to behold Thy beauty and to gaze upon the lights of Thy countenance, then remove from them the veils through Thy bounty and favors that they may behold Thee established upon the throne of Thy greatness in Thy days. And if Thou didst create them, O my God, for aught else, then all things bear witness that they are in a loss than which there can be none greater in Thy dominion. By Thy glory, O Beloved of my heart and Purpose of my being! I would rather Thou shouldst chastise me with a chastisement than which there can be none greater in Thy knowledge, and ordain for me the sweetness of meeting Thee. O Lord! I was asleep when the breeze of Thy day of manifestation stirred me, and when it awakened me, Thou didst inspire me with that of which I had been heedless in Thy days. O Lord! I perceived Thy fragrance and hastened unto Thee. I beseech Thee not to deprive me of what Thou hast ordained in Thy Book from the wonders of Thy grace, nor to forbid me from standing firm in Thy Cause. Write down for me then, O my God, by Thy Most Exalted Pen, the good of this world and the world to come. Verily, Thou art the Almighty, the Powerful.

37 الهى الهى لم خلقت العيون لعبادك واعطيتهم
بصائر من فضلك ان اعطيتهم لمشاهدة جمالك
و النظر الى انوار وجهك فاكشف الأجباب عنها
بجودك والطافك لتشاهدك مستويًا على عرش
عظمتك فى أيامك وان خلقتها يا الهى لغيرك
اذا تشهد الأشياء بأنهم فى خسران لم يكن اعظم
منه فى مملكتك وعزتك يا محبوب فؤادى و
مقصود قلبي احب ان تعذبني بعذاب لم يكن
اكبر منه فى علمك وتكتب لى عذب لقائك
اى رب كنت راقداً هزنى نسيم يوم ظهورك فلما
ايقظني الهمنى ما كنت غافلاً عنه فى أيامك اى
رب وجدت عرفك سرعت اليك اسئلك بأن
لا تجعلى محروماً عما قدرته فى كتابك من بدائع
فضلك ولا ممنوعاً عن الاستقامة فى امرك
فاكتب لى يا الهى من قلبك الأعلى خير الآخرة
والأولى انك انت المقتدر القدير

38 O 'Ali! The heart of the world hath turned to its loved ones and counseleth them with that wherewith We counseled one of Our Branches who was named Badi'u'llah in the Book of Names and 'Ali-Muhammad in the Tablet wherein He speaketh that there is none other God but I, the Mighty, the All-Bountiful. We counsel all to patience, calmness and trustworthiness, which is God's trust among His creatures. Blessed are they who raise high its standards and preserve its station.

38 يا على قلب العالم قد اقبل الى احبائه و ينصحهم
بما نصحنه به احد اغصاني الذى سمي بديع الله فى
كتاب الأسماء و بعلي قبل محمد فى لوح نطق انه لا
اله الا انا العزيز الوهاب انا نوصى الكل بالصبر و
السكون و الأمانة التى كانت وديعة الله بين خلقه
طوبى لرافعى اعلامها و حافظى مقامها

39 We said: O Badi'! Be generous in prosperity and grateful in adversity. Be trustworthy in all things, cheerful in countenance, a treasure to the poor and a counselor to the rich. Be answering to the call, faithful to thy promise and fair in thy judgment. Be silent in the multitude, just in thy verdict, submissive unto man. Be as a lamp in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, a helper and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a stronghold for the fugitive. Be eyes to the blind, a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the

39 قلنا يا بديع كن فى النعمة منقفاً و فى فقدها شاكراً
و فى الحقوق اميناً و فى الوجه طلقاً و للفقراء كنزاً
و للأغنياء ناصحاً و للمنادى مجيباً و فى الوعد وفياً
و فى الأمور منصفاً و فى الجمع صامتاً و فى القضاء
عادلاً و للانسان خاضعاً و فى الظلمة سراجاً و
للهوم فرحاً و للظمان بحراً و للمكروب ملجأ و
للمظلوم ناصرأ و عضداً و ظهراً و فى الأعمال متقياً
و للغريب وطناً و للمريض شفأً و للمستجير حصناً
و للضرير بصراً و لمن ضل صراطاً و لوجه الصدق
جمالاً و لهيكل الأمانة طرازاً و لبيت الأخلاق

body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility. We ask God to protect thee from the heat of jealousy and the cold of hatred. He verily is nigh, ready to answer. Thus hath My tongue spoken unto one of My Branches and We have mentioned it unto Our loved ones who have cast away idle fancies and taken that which they were commanded in the Day in which the Sun of Certitude hath shone forth from the horizon of the Will of God, the Lord of the worlds.

- 40 O Muhammad-Qabli-Husayn! Hear what the Wronged One calleth unto thee. He mentioneth thee purely for the sake of God, that thou mayest arise to celebrate His praise and glorification amongst His servants. Let not the affairs of men grieve thee, nor the intimations of those who have denied the Beginning and the End cause thee fear. Cast aside what the people possess, as bidden by Us, and take what thou art given in the Book. Say: O concourse of earth! By God, the Preserved Tablet hath appeared, and He walketh among His servants, saying: "This is the Day ye were promised in God's Books of old." Fear God, and follow not every doubting idolater. Rend asunder the veils in My Name and burn away the shrouds with the fire of My love. Thus commandeth you He Who speaketh the truth from the most exalted station.

- 41 Blessed is the stranger who seeketh his true home, the distant one who hasteneth to the ocean of nearness, and the ailing one who turneth to the Kawthar of healing on the Day when all things proclaim: "The Kingdom belongeth to God, the Lord of lords!" Know thou the worth of these days and take the chalice of detachment in the name of thy Lord, the Possessor of all mankind. Then drink thereof with joy and fragrance. Behold, then mention the world and what thou observest therein of its conditions, its changes and variations. By God! It constantly calleth unto its people, saying: "Take ye warning, O ye who are endowed with insight!" It remindeth men and informeth them of its transience and evanescence, yet the people remain in wondrous drunkenness.

- 42 Hear My call and act in accordance with what thou art bidden in this Book, to which the atoms themselves bear witness. How many a man of learning hath been misled by his knowledge and learning, and how many an ignorant one hath drawn nigh unto the Most Sublime Horizon and said: "Praise be unto Thee, O Thou Who hast caused me to know the Dawning-Place of Thy signs on this Day when the thunder lamenteth and the clouds

عرشاً و لجسد العالم روحاً و لجنود العدل راية و لأفق الخير نوراً و للأرض الطيبة رذاذاً و لبحر العلم فلکاً و لسماء الكرم نجماً و لرأس الحكمة اكليلاً و لجبين الدهر بياضاً و لشجر الخشوع ثمرأ فاسئل الله ان يحفظك من حرارة الحقد و صبارة البرد انه قريب مجيب كذلك نطق لساني لأحد اغصاني و ذكرناه لأجباي الذين نبذوا الأوهام و اخذوا ما امروا به في يوم فيه اشرفت شمس الايقان من افق ارادة الله رب العالمين

- 40 يا محمد قبل حسين اسمع ما يناديك به المظلوم انه يذكرک خالصاً لوجه الله لتقوم على ذكره و ثنائيه بين العباد اياک ان تحزنک شؤونات الخلق او تخوفک اشارات الذين كفروا بالمبدأ و المال ضع ما عند الناس امراً من لدنا و خذ ما اوتيت به في الكتاب قل يا ملاء الأرض تالله قد ظهر اللوح المحفوظ و انه يمشی بين عباده و يقول هذا يوم وعدتم به في كتب الله من قبل اتقوا الله و لا تتبعوا كل مشرک مرتاب و اخرقوا الأجاب باسمي و السبحات بناحی كذلك يأمرکم من نطق بالحق في اعلى المقام

- 41 طوبى لغريب قصد الوطن و لبعيد سرع الى بحر القرب و لعليل توجه الى كوثر الشفاء في يوم فيه نطقت الأشياء الملك لله رب الأرباب اعرف قدر هذه الأيام و خذ قدح الانقطاع باسم ربك مالک الأنام ثم اشرب منه بالروح و الریحان فانظر ثم اذكر الدنيا و ما ترى فيها من شؤوناتها و تغييرها و اختلافها تالله انها تدعو في كل الأحيان اهلها و تقول فاعتبروا يا اولی الأبصار انها تذكر الناس و تخبرهم بزوالها و فنائها ولكن القوم في سكر حجاب

- 42 اسمع ندائی ثم اعمل بما امرت به في هذا الكتاب الذي شهدت له الذرات كم من عارف غرته العلوم و المعارف و كم من جاهل اقبل الى الأفق الأعلى و قال لك الحمد يا من عرفني مشرق آياتك في هذا اليوم الذي فيه ناح الرعد و صاح السحاب بما ورد على اصفیاء الله من الذين شغلهم

cry out by reason of what hath befallen the chosen ones of God at the hands of such as have been kept back by their wealth and their souls from God on the Day of Return!" Blessed is the eye that hath won illumination from the light of the Countenance and the heart that hath turned toward the Qiblih of all horizons.

- 43 O Bird of Utterance! Warble upon the branches in the name of thy Lord, the All-Merciful. Then make mention of him who hath been named Baha'u'd-Din, that the rapture of his Lord's verses may so grip him that he may soar on the wings of longing at all times unto God, the Lord of the Day of Separation. This is a Book sent down by the All-Bountiful when He came upon the clouds, and all parties turned away save whom God, the Lord of all men, willed. By God! This indeed is the Hidden Treasure and the Concealed Mystery. He hath come from the Dawning-Place of the Spirit with verses which all who are in the heavens and on earth were powerless to comprehend, save whom God aided through His grace. He is, in truth, the Mighty, the All-Knowing.

- 44 We have heard what the Nightingale—who was thus named by the tongue of God, the Lord of creation—warbled, and We have heard thy mention. We make mention of thee through this Book which proclaimeth throughout the world that there is none other God but He, the Mighty, the All-Bountiful. Blessed art thou and thy father who soared to My horizon, heard My call, and was so enraptured by My verses that he offered up his life in My path. To this beareth witness the Tongue of Grandeur from the most exalted station. We make mention of him as We mentioned him before, as a token of Our grace, for We are the Mighty, the All-Bounteous. Upon him be My glory and the glory of the denizens of My Kingdom and My Realm, and the glory of them that circle round the Throne at eventide and at dawn. Hold thou fast unto the cord of wisdom, then beseech God to give thee to drink, with the hands of grace, from the Kawthar of steadfastness, and to ordain for thee what He hath ordained for every patient believer.

- 45 O Muhammad-Sadiq! Rejoice in that which the Countenance of God, the Sovereign Lord, the Self-Subsisting, hath turned towards thee, and remembereth thee with that which causeth the fragrance of the All-Merciful to be diffused throughout all creation. Blessed be God, the Lord of what was and what shall be! When the horizon of the heaven of knowledge was illumined and the river of wisdom flowed forth, the divines turned away therefrom and pronounced their verdict against Him, the mention of Whom adorneth the Preserved Tablet. They had awaited the days of God, yet when He appeared

اموالهم و انفسهم عن الله في يوم المعاد طوبى
لبصير فاز بأنوار الوجه و لقلب اقبل الى قبة
الآفاق

43 يا طير البيان غرد على الأفنان باسم ربك الرحمن
ثم اذكر من سمي ببهاء الدين ليأخذه جذب آيات
ربه على شأن يطير بأجحة الاشتياق في كل
الأحيان الى الله مالك يوم الطلاق هذا كتاب
انزله الوهاب اذ اتى على السحاب واعرض عنه
كل الأحزاب الا من شاء الله مالك الرقاب
تالله انه هو الكنز الخزون والغيب المكنون قد
اتى من مطلع الروح بآيات عجز عن عرفانها من
في السموات والأرض الا من آيده الله بفضل
من عنده انه هو العزيز العلام

44 انا سمعنا ما تغرد به العندليب الذي سمي من لسان
الله مالك الابدان و سمعنا ذكرك ذكرناك بهذا
الكتاب الذي ينطق بين العالم انه لا اله الا انا
العزيز الوهاب طوبى لك ولأبيك الذي طار
الى افق و سمع ندائي واخذه جذب آياتي على
شأن فدى روحه في سبيل يشهد بذلك لسان
العظمة في اعلى المقام انا نذكره كما ذكرناه من قبل
فضلاً من عندنا و انا العزيز الفضل عليه بهائي و
بهاء اهل ملكوتي وجبروتي و بهاء الذين يطوفون
العرش في العشي والاشراق انك تمسك بحبل
الحكمة ثم اسئل الله بأن يسقيك كوثر الاستقامة
بأيادي العناية ويكتب لك ما كتبه لكل موقن
صبار

45 يا محمد قبل صادق افرح بما توجه اليك وجه
الله الملك المهيمن القيوم و يذكرك بما يتضوع
به عرف الرحمن في الامكان تبارك الله رب
ما كان وما يكون لما انار افق سماء العلم و جرى
فراغ الحكمة اعرض عنه العلماء و افتوا على الذي
ترين بذكره لوح محفوظ قد كانوا ينتظرون ايام الله
فلما ظهرت بالحق كفروا بالشاهد و المشهود

with the truth, they disbelieved in both the Witness and the Witnessed.

- 46 Say: O concourse of divines! Fear God and follow not your idle fancies. Leave your abodes, turning towards God, the Lord of all being. Your knowledge and all that ye possess will profit you not this day. Cast away your vain imaginings and take hold of that which hath been given you by God, the Lord of the Kingdom. How many a mystic hath given verdict against Him Who is known, how many a learned one hath passed judgment against Him Who is the All-Knowing, and how many an unlettered one hath entered the Kingdom in the name of his Lord, the Mighty, the All-Loving. If thou art intoxicated by the choice wine of My utterance and attracted by the living waters of My knowledge, take thou the chalice of detachment in My Name, then drink from it in remembrance of Me, the Well-Beloved. Thus hath the Supreme Pen spoken when the Lord of all names was established upon the most exalted heights with a sovereignty that subdued both the seen and the unseen.

46 قل يا معشر العلماء اتقوا الله ولا تتبعوا أهوائكم
اخرجوا من اماكنكم متوجهين الى الله مالك
الوجود لا تنفعكم اليوم علومكم ولا ما عندكم ضعوا
الأوهام وخذوا ما اوتيتكم من لدى الله مالك
الملكوت كم من عارف افتى على المعروف و كم
من عالم حكم على المعلوم و كم من امي دخل
الملكوت باسم ربه العزيز الودود ان اخذك سكر
رحيق بياني واجتذبك كوثر عرفاني خذ قدح
الانقطاع باسمي ثم اشربه بذكرى المحبوب كذلك
نطق القلم الأعلى اذ استقر مالك الأسماء على
اعلى الجبال بسلطان غلب الغيب والشهود

- 47 O Supreme Pen! Make mention once again of the Nightingale who hath turned towards God, the Lord of creation, while every learned one turned away from Him, every mystic opposed Him, and every judge pronounced his verdict of unbelief in God, the Lord of all worlds. By God! My sighs have ascended, My tears have fallen, the eye of My loving-kindness hath wept, and My heart hath lamented to behold the servants turning away from the ocean of My mercy, the sun of My bounty, and the heaven of My generosity which hath encompassed all who are in the heavens and on earth. The tongue of Him Who is the Desired One giveth them glad-tidings and calleth them to the praiseworthy station, yet they pronounce judgment against Him with manifest tyranny. They have violated the Covenant of God and His testament, and have disbelieved in Him in Whom they had formerly believed. He Who possesseth the pearls of knowledge from the presence of One knowing and wise doth testify to this.

47 يا قلم الأعلى اذكر العندليب مرة اخرى الذي اقبل
الى الله مالك الابداع اذ اعرض عنه كل عالم و
اعترض عليه كل عارف وافق عليه كل ذى حكم
كفر بالله رب العالمين تالله قد صعدت زفرائي
ونزلت عبراتي وبكت عين شفقتي وناح قلبي
بما ارى العباد معرضين عن بحر رحمتي وشمس
فضلي وسماء كرمي الذي احاط من في السموات
والارضين يبشرهم لسان المقصود ويدعوهم الى
المقام المحمود وهم يقتون عليه بظلم مبين قد نقضوا
ميثاق الله وعهده وكفروا بالذي آمنوا به من
قبل يشهد بذلك من عنده لآئى العرفان من لدن
علم حكيم

- 48 This is a Day wherein the Balance crieth out, saying: "By God! The All-Merciful is come, and I am the All-Discerning, the All-Informed," wherein the Straight Path proclaimeth: "The Straight Way hath appeared," and wherein the atoms cry out: "O peoples of earth and heaven! The Revealer of verses hath come with a sovereignty before which neither the hosts of the world can prevail, nor the might of those who have been heedless of this momentous Cause." That which had never appeared in creation hath been made manifest, yet most of the people remain heedless.

48 هذا يوم فيه ينادى الميزان تالله قد اتى الرحمن
وانا المميز الخبير ويصبح فيه الصراط ويقول
قد ظهر السبيل المستقيم وفيه تنطق الذرات يا
ملا الأراضين والسموات قد اتى منزل الآيات
بسلطان لا تقوم معه جنود العالم ولا سطوة الذين
غفلوا عن هذا الأمر العظيم قد ظهر ما لا ظهر
فى الابداع ولكن الناس اكثرهم من الغافلين

- 49 O Ashraf! Thou art he who hast followed the example of thy Lord. The clamour of all who dwell on earth deterred Him not from the Cause. He proclaimed with loudest voice and summoned all to the Almighty, the All-Praised. Thou hast verily aided the Faith of God and His Cause, and hast occupied thyself with teaching in these days wherein the Tongue of Grandeur hath spoken, and whereby the Books of God, the Powerful, the Mighty, the Beauteous, have been adorned. Thou art he whom the affairs of the world have not withheld from the mention of the Lord of all creation. To this beareth witness the Lord of the throne and of earth in this exalted station. Grieve not at anything. Put thy trust in God. He is with thee under all conditions. He is verily the All-Seeing Witness.
- 50 Say: O peoples of the earth! Fear God and follow not your desires. Hasten unto the Most Great Ocean which hath surged amongst creation through a sovereignty that hath subdued the worlds. Remember when the Tongue of Grandeur spoke in the Most Great Prison at the beginning of days: The ocean of tribulation hath surged and its waves have encompassed the Ark of God, the All-Possessing, the Self-Subsisting.
- 51 O Mariner! Be not dismayed by the winds. Verily the Cleaver of the Dawn is with Us in this darkness that hath encompassed the worlds. Thus hath shone forth the Sun of Utterance from the horizon of thy Lord's will, the All-Merciful, yet most of the people are sunk in slumber. They have not been awakened by the Call of God nor have they found the sweetness of His verses. To this testifieth every knowing, perceiving one.
- 52 Say: O peoples of the earth! By God, the Ship of God hath sailed upon the ocean of utterance, and verily it passeth over land and sea, were ye of them that comprehend. Hold fast unto it in the name of God, your Lord. He will save you through His grace. He is verily the Forgiving, the Bountiful. When thou didst inhale the fragrance of My utterance from My raiment and didst attain unto My Book, say: Unto Thee be glory, O Beloved of the worlds, and unto Thee be praise, O God of those who are in the heavens and on earth. Rejoice in that the Wronged One hath mentioned thee time and again with verses whose sweet savours shall never be cut off from the world. To this beareth witness the Lord of eternity from this luminous horizon.
- 53 O Most Exalted Pen! Say: Through My most sweet call have all things been enraptured, and through My Most Great Name hath surged the ocean of names, and the fragrance of God, the All-Possessing, the Self-Subsisting, hath been wafted. Say: Through this Revelation hath returned the discourse of Sinai,
- يا اشرف انت الذى اقتديت بمولاك انه ما منعه عن الامر وضوءاً من على الأرض نطق بأعلى النداء و دعا الكل الى العزيز الحميد انك قد نصرت دين الله و امره و اشتغلت بالتبليغ في هذه الأيام التى فيها نطق لسان العظمة و بها تزينت كتب الله المقتدر العزيز الجليل انت الذى ما منعتك شؤونات الدنيا عن ذكر مالک الورى يشهد بذلك رب العرش و الثرى في هذا المقام الرفيع لا تحزن من شىء توكل على الله انه معك في كل الأحوال انه هو الشاهد البصير
- قل يا ملاً الأرض اتقوا الله و لا تتبعوا هواكم اسرعوا الى البحر الأعظم الذى ماج بين العالم بسلطان غلب العالمين اذكر اذ نطق لسان العظمة في أول الأيام في السجن الأعظم قد ماج بحر البلاء و احاطت الأمواج فلك الله المهيمن القيوم
- انك انت يا ملاح لا تضطرب من الأرياح ان فلق الصباح معنا في هذه الظلمة التى احاطت العالمين كذلك اشرفت شمس البيان من افق ارادة ربك الرحمن ولكن الناس اكثرهم من النائمين انهم ما انتبهوا من نداء الله و ما وجدوا حلاوة آياته يشهد بذلك كل عارف بصير
- قل يا ملاً الأرض تالله قد سرت سفينة الله على بحر البيان و انها تمر على البر و البحر لو انتم من العارفين تمسكوا بها باسم الله ربكم انه ينجيكم فضلاً من عنده انه هو الغفور الكريم انك اذا وجدت عرفى من قبص بيانى و فزت بكابى قل لك البهاء يا محبوب العالم و لك الثناء يا اله من فى السموات و الأرضين افرح بما ذكرك المظلوم مرة بعد مرة بآيات لا تقطع نفحاتها عن العالم يشهد بذلك مالک القدم من هذا الأفق المنير
- يا قلم الأعلى قل بنداى الأحلى انجذبت الأشياء و باسمى الأبهى ماج بحر الأسماء و هاج عرف الله المهيمن القيوم قل بهذا الظهور رجع حديث الطور و نفخ فى الصور و قام العباد لله العزيز

the trumpet hath been blown, and the servants have stood before God, the Mighty, the Loving. Say: By My finger hath been broken the seal of the Choice Wine, and the Self-Subsisting hath appeared and hath arisen to promote the Cause in such wise that neither the clamour of the people nor the might of hosts could deter Him. O 'Isa! Rejoice that the Lord of the throne and of earth maketh mention of thee. By God! This is a station with which nothing on earth can compare. Ponder and say: Unto Thee be praise, O God of the seen and the unseen.

الودود قل باصبعي فكّ ختم الرّحيق المختوم و
ظهر الاسم القيوم وقام على الأمر على شأن ما
منعته ضوضاء العباد وما خوفته سطوة الجنود يا
عيسى افرح بما يذكرك مالك العرش و الثرى
لعمرك الله هذا مقام لا يعادله شيء في الأرض
تفكر و قل لك الثناء يا اله الغيب والشهود

54 Say: This is the land wherein was raised the call of the Son of Mary, who gave the glad-tidings to the people of this Revelation, at whose appearance the Concourse on High proclaimed: The Hidden Mystery hath come with evident sovereignty. This is a station round which circled the Spirit and the denizens of the highest Paradise. To this testifieth the Lord of Names, yet the people hear not. Cast aside all else and take hold of My Book. Thus commandeth thee the Tongue of My grandeur from this Spot wherein naught can be seen save God, the Lord of existence.

54 قل هذه ارض ارتفع فيها نداء ابن مريم الذي بشر
الناس بهذا الظهور الذي اذ ظهر نطق الملائة الأعلى
قد اتى الغيب المكنون بسلطان مشهود هذا مقام
طافه الروح و اهل الفردوس الأعلى يشهد بذلك
مالك الاسماء ولكن القوم هم لا يسمعون وضع
سوائى و خذ كفاي كذلك يأمرك لسان عظمتى
من هذا المقر الذي لا يرى فيه الا الله مالك
الوجود

55 O loved ones of the All-Merciful in all lands! Harken unto the call of the Wronged One Who hath appeared with His Name, the Self-Subsisting. He summoneth all to the supreme horizon and the most exalted station. To this testifieth all things, yet most of the people are turned away. Bear ye witness as God hath borne witness before the creation of the heavens and earth that there is none other God but I, the Single, the One, the All-Knowing, the All-Wise.

55 يا احباء الرحمن في البلدان اسمعوا نداء المظلوم
الذي ظهر باسمه القيوم انه يدع الكل الى الأفق
الأعلى والمقام الأسنى يشهد بذلك كل الأشياء
ولكن الناس اكثرهم من المعرضين اشهدوا بما
شهد الله قبل خلق السموات والأرض انه لا اله
الا انا الفرد الواحد العليم الحكيم

56 We counsel you with that wherewith We counseled one of Our Branches through Our Pen, who was named Diya'u'llah in Our Preserved Tablet. God beareth witness that I have believed in Him through Whose remembrance the near ones have quaffed the choice sealed wine, and the sincere ones that which none in the heavens and earth can comprehend, save whom God willeth, the Lord of all worlds.

56 انا نوصيكم بما وصينا به احد اغصاني من قلبى
الذي سمى بضياء الله في لوحى الحفيظ شهد الله
اننى آمنتم بالذي بذكره شرب المقرّبون الرّحيق
المختوم و المخلصون ما عجز عن ادراكه من في
السموات والأرض الا من شاء الله رب العالمين

57 O Diya! Be patient in tribulation, content in all matters, assured in truth, swift to good works, submissive unto God, a concealer of people's faults, detached from passion, hastening unto truth, like unto a cloud for mankind, tender in error, forgiving in transgression, steadfast in the Covenant, and firm in the Cause. Thus doth the Wronged One counsel thee. Moreover, He counseleth thee to fear God, then to be trustworthy and truthful. Hold fast unto these - yea, hold fast unto these. Blessed art thou and those who love thee for the sake of God, and woe betide those who hate thee and turn away from that which is ordained in the Book.

57 يا ضياء كن في البأساء صابراً وفي الأمور راضياً
وفي الحق موقناً وفي الخير سارعاً وفي الله قانناً
و على الناس ساتراً و عن الهوى معرضاً و الى
الحق راكضاً و للعباد سخياً و عند الخطأ عطوفاً و
لدى العصيان غفوراً و في العهد قائماً و على الأمر
مستقيماً كذلك يوصيك المظلوم ثم يتقوى الله
ثم يوصيك بالأمانة و الصدق عليك بهما ثم
عليك بهما طوبى لك و لمن احبك لوجه الله و
ويل لمن ابغضك و اعرض عما امر به في الكتاب

58 O Abraham! Hear the call of God, the Single, the Wise. He hath heard thy call and answered thee through His grace. He is verily the Forgiving, the Generous. When thou hast attained unto My verses and found the fragrance of My utterance, turn thy face toward My direction and say: I testify that by Thee the Resurrection hath appeared, by Thy manifestation the trumpet hath been blown, and by Thy supreme Word all things have spoken: "The Kingdom is God's, the Single, the All-Informed." Shouldst thou taste the sweetness of Mine utterance, thou wouldst soar on the wings of yearning in Mine atmosphere and witness that which the Tongue of Grandeur hath witnessed in the kingdom of Mine utterance. Thy Lord is verily the All-Explaining, the All-Knowing.

58 يا ابراهيم اسمع نداء الله الفرد الحكيم انه سمع نداءك واجابك فضلاً من عنده انه هو الغفور الكريم اذا فزت بآياتي ووجدت عرف بياني ول وجهك شطري و قل اشهد بك قام القيام و بظهورك نفخ في الصور و بملكوتك العليا نطقت الأشياء الملك لله الفرد الخبير لو تجد لذة بياني تطير بأجنحة الاشتياق في هوائى و تشهد بما شهد لسان عظمتى في ملكوت بياني ان ربك هو المفصل العليم

59 We make mention of thy brother and those with you who have turned unto God on a day wherein the limbs of every remote oppressor did quake. Thus have We adorned the ocean of utterance with the ark of inner meanings, which saileth thereon through My Name, the Mighty, the Wondrous. It behooveth you to thank God in all conditions for this supreme bounty.

59 و نذكر اخاك و من معك من الذين اقبلوا الى الله في يوم فيه ارتعدت فرائص كل ظالم بعيد كذلك زيتاً بحر البيان بفلک المعاني و انها سرت عليه باسمى العزيز البديع لكم ان تشكروا الله في كل الأحوال بهذا الفضل العظيم

60 O Safa! The Lord of Names, Who hath appeared with His Name, the Self-Subsisting, maketh mention of thee - He through Whom the seal of the choice sealed wine was broken. Blessed is he who hath sought, drunk, and said: "Praise be unto Thee, O God of the worlds!" Say: He hath come with God's proof and His evidence, and uttereth at all times: "The Kingdom is God's, the All-Knowing, the All-Informed." O people of the earth! Fear God and follow not those who have turned away from the Face whereby the Kingdom of God, the Mighty, the Great, hath been illumined. By God! By the movement of My Pen the Concourse on High was stirred, and by My call the cry was raised from the Retreats of Grandeur, yet most of the people are heedless. He calleth all unto the Most Great Ocean, yet most of the nations are turned away. Thus hath the horizon of utterance been illumined by the Luminary of My wondrous utterance.

60 يا صفا يذكرک مالک الأسماء الذى ظهر باسمه القيوم و به فك ختم الرحيق المختوم طوبى لقاصد قصد و شرب و قال لك الحمد يا اله العالمين قل انه اتى بحجة الله و برهانه و ينطق في كل الأحيان الملك لله العليم الخبير يا ملأ الأرض خافوا الله و لا تتبعوا الذين اعرضوا عن وجهه به انار ملكوت الله العزيز العظيم تالله من حركة قلبى تحرك الملأ الأعلى و من ندائى ارتفع النداء من مكن الكبرياء ولكن الناس اكثرهم من الغافلين انه يدع الكل الى البحر الأعظم ولكن الأمم اكثرهم من المعرضين كذلك انار افق البيان من نير بياني البديع المليح

61 O Vahhab! Hear the call of Him Who summoneth thee from the Final Goal and calleth all to this horizon whereby appeared what was inscribed in the Books of God, the Supreme, the Self-Subsisting. Let nothing grieve thee. Leave the world behind thee and hold fast unto the Most Great Name through which appeared what was hidden behind the veils of the Unseen and treasured within God's knowledge, the Lord of existence. Be thou of such constancy that the affairs of the earth shall not shake thee from this Cause whereby every firm edifice hath been shaken. The earth and all that is therein and thereon

61 يا وهاب اسمع نداء من يناديك في المآب و يدع الكل الى هذا الأفق الذى به ظهر ما كان مسطوراً في كتب الله المهيمن القيوم اياك ان يحزنك شئ من الأشياء دع العالم ورائك و تمسك بالاسم الأعظم الذى به ظهر ما كان مكتوناً في حجب الغيب و مخزوناً في علم الله مالک الوجود كن على شأن لا تزغزغك شؤونات الأرض عن هذا الأمر الذى به تحرك كل بنیان مرصوص

shall perish, and there shall endure what hath been ordained for My loved ones in My Preserved Tablet.

- 62 O Abu-Talib! The One, the Single, maketh mention of thee with such remembrance as causeth the sincere ones to inhale the fragrance of God, the Mighty, the Loving. Say: O people of the Furqan! The All-Merciful hath come with manifest sovereignty. Beware lest the affairs of creation debar you from the Truth. Cast away your idle fancies and take hold of that which ye are bidden by God, the Lord of the unseen and the seen. Say: O people of the Gospel! The gate of heaven hath been opened and He Who ascended thereunto hath come. Indeed, He calleth aloud on land and sea and beareth unto all the glad-tidings of this Revelation through which the Tongue of Grandeur hath proclaimed: "The Promise is fulfilled and this is the Promised One." Be thou in such wise that the affairs of earth cause thee not to slip. Take thou the chalice of steadfastness in the name of the Lord of creation, then drink therefrom by the leave of God, the Sovereign of the Kingdom. The clamor hath been raised throughout all regions - this is that whereof We informed the servants in a perspicuous Book. Should one who is perverse bring you the book of hell, cast it behind you, turning unto God, the Mighty, the Beloved. Soon shall tablets of fire be spread abroad throughout the lands. Thus doth He inform you, with Whom is the knowledge of what hath been and what shall be. Hold ye fast unto the cord of God and unto His mercy that hath preceded both the witness and that which is witnessed.

- 63 Verily, We make mention of the Alif and the Qaf before the Alif and the Jim, that he may give thanks unto his Lord, the All-Forgiving, the Most Generous. O people of the earth! The Day of Victory hath come, and He Who conversed on Sinai hath appeared with such verses as have rendered impotent all who are in the heavens and on earth. We have forbidden all from corruption and conflict, and have ordained victory through remembrance and utterance. Thus hath the matter been decreed by the All-Merciful in His manifest Book.

- 64 Say: Spread not corruption in the earth and follow not your idle fancies. Follow that which ye are commanded by One Who is All-Knowing, All-Informed. Hold fast unto the Greater Steadfastness in the days of your Lord, the Lord of all mankind. He commandeth you that which profiteth you. There is none other God but He, the All-Forgiving, the Most Merciful.

- 65 When thou attainest unto God's Tablet and findest the fragrance of the garment, turn thy face toward the Prison and say: Praise be unto Thee, O my God, for having caused me

ستفنى الأرض و ما فيها و عليها و يبقى ما قدر لأحبائي في لوحى المحفوظ

يا ابا طالب يذكرك الفرد الأحد بذكر يجد منه المخلصون عرف الله العزيز الودود قل يا ملأ الفرقان قد اتى الرحمن بسلطان مشهود اياكم ان تمنعكم شؤونات الخلق عن الحق دعوا اهوائكم خذوا ما امرتم به من لدى الله مالک الغيب و الشهود قل يا ملأ الانجيل قد فتح باب السماء و اتى من صعد اليها و انه ينادى فى البر و البحر و يبشر الكل بهذا الظهور الذى به نطق لسان العظمة قد اتى الوعد و هذا هو الموعد كن على شأن لا تزلك شؤونات الأرض خذ قدح الاستقامة باسم مالک البرية ثم اشرب منه باذن الله مالک الملوك قد ارتفع النعاق فى الآفاق و هذا ما اخبرنا العباد به فى كتاب مسطور ان ياتكم فاسق بكتاب السجين دعوه ورائكم مقبلين الى الله العزيز المحبوب سوف تنتشر الواح النار فى الديار كذلك يخبركم من عنده علم ما كان و ما يكون تمسكوا بحبل الله و رحمته التى سبقت الشاهد و المشهود

انا نذكر الألف و القاف قبل الألف و الجيم ليشكر ربه الغفور الكريم يا ملأ الأرض قد اتى يوم النصر و ظهر مكلّم الطور بآيات عجز عنها من فى السموات و الأرضين انا منعنا الكل عن الفساد و النزاع و قدرنا النصر فى الذكر و البيان كذلك قضى الأمر من لدى الرحمن فى كتابه المبين

قل لا تفسدوا فى الأرض و لا تتبعوا اهوائكم اتبعوا ما امرتم به من لدن عالم خبير تمسكوا بالاستقامة الكبرى فى ايام ربكم مالک الورى انه يأمركم بما ينفعكم لا اله الا هو الغفور الرحيم

انك اذا فزت بلوح الله و وجدت عرف القميص و ل وجهك شطر السجن و قل لك الحمد يا الهى بما اسمعتنى ندائك و عرفتنى مشرق

to hear Thy call and recognized in me the Dayspring of Thy signs, and taught me Thy straight path. I beseech Thee not to withhold from me that which Thy Most Exalted Pen hath written for Thy chosen ones and Thy loved ones. Thou art He to Whose generosity, grace, bounty and power all created things have testified. There is none other God but Thee, the Mighty, the Wise.

آياتك وعلمتني سبيلك المستقيم اسئلك بأن لا تمنعني عما كتبت من قلبك الأعلى لأصفيائك واوليائك أنك انت الذي شهدت الكائنات بجودك و الطافك و فضلك و اقتدارك لا اله الا انت العزيز الحكيم

- 66 O Masum! The Wronged One maketh mention of thee and counseleth thee concerning the protection which We have sent down in the Psalms and Tablets. Whoso achieveth the Greater Steadfastness in this Cause, whereby the limbs of all names have quaked, is accounted among the protected ones in the Books of God, the Lord of Lords. Blessed is the servant whom God hath protected from turning away and guided unto the Dayspring of His signs. We created all mankind for this Day, yet the people have turned away therefrom, having followed the dawning-places of vain imaginings. We have ordained knowledge that it might give glad-tidings unto men and guide them unto this Revelation whereby the realm of possibility hath smiled; yet the divines thereof have turned away from the Dayspring of Revelation and have waxed proud before God, the Cleaver of daybreak. Blessed is the mighty one who hath rent asunder the veils through My Name, the All-Bountiful. The glory be upon thee and upon thy kindred and upon those who have been faithful to the Covenant.

66 يا معصوم يذكر المظلوم ويوصيك بالعصمة التي نزلناها في الزبر والألواح من فاز بالاستقامة الكبرى في هذا الأمر الذي به ارتعدت فرائص الأسماء أنه من اهل العصمة في كتب الله رب الأرباب طوبى لعبد عصمه الله عن الاعراض و هداه الى مطلع الآيات انا خلقنا الخلق لهذا اليوم ولكن القوم اعرضوا عنه بما اتبعوا مشارق الأوهام انا قدرنا العلم ليبشر الناس ويهديهم الى هذا الظهور الذي به افترغ الامكان واما العلماء به اعرضوا عن مطلع الوحي واستكبروا على الله فائق الأصباح طوبى لقوى خرق الأجباب باسمي الوهاب البهاء عليك وعلى اهلك وعلى الذين وفوا بالميثاق

- 67 O Tongue of Utterance! Turn thy face toward them that have believed in God, the All-Possessing, the Self-Subsisting. Then make mention of him who was named Ghulam-i-Qabli-Husayn and give him the glad-tidings of the breath of God that hath wafted from the garden of the bounty of his Lord, the All-Bountiful. Say: This is the Day wherein every wise decree hath been made manifest, the Day wherein they that are nigh unto God have prospered while the idolaters are in manifest loss. This is the Day whereon God calleth out with the tongue of grandeur and summoneth all to His straight path. O peoples of the earth! Fear ye God and follow not every remote ignorant one. Cast away what ye possess and take hold of that which ye have been bidden by God, the Single, the All-Informed. Thus hath the Tongue spoken in the kingdom of utterance, yet most of the people are heedless.

67 يا لسان البيان ول وجهك الى الذين آمنوا بالله المهيمن القيوم ثم اذكر من سمى بغلام قبل حسين وبشره بنسمة الله التي سرت من حديقة عناية ربه الكريم قل هذا يوم فيه ظهر كل امر حكيم وهذا يوم قد ربح فيه المقربون والمشركون في خسران مبين هذا يوم ينادى الله بلسان العظمة ويدع الكل الى صراطه المستقيم يا ملاء الأرض اتقوا الله ولا تتبعوا كل جاهل بعيد دعوا ما عندكم وخذوا ما امرتم به من لدى الله الفرد الخبير كذلك نطق اللسان في ملكوت البيان ولكن الناس اكثرهم من الغافلين

- 68 O Muhammad-i-Qabli-Sadiq! The One, the Single, maketh mention of thee from this spot round which circle the Concourse on High and the dwellers of Paradise at eventide and at dawn. Blessed is he that hath purposed to attain unto My horizon, and blessed is he that hath spoken in My praise, and

68 يا محمد قبل صادق يذكر الفرد الأحد من هذا المقام الذي يطوفه الملاء الأعلى و اهل الفردوس في العشي والاشراق طوبى لقاصد قصد افقى و لناطق نطق بثنائي و لمقبل اقبل الى هذا المقام العزيز المنيع قل تالله قد ظهر ما هو المسطور في

blessed is he that hath turned unto this exalted and impregnable station. Say: By God! That which was recorded in the Books of God, the Lord of all worlds, hath been made manifest. He, verily, is He Who was named in the Torah as Jehovah, in the Gospel as the Spirit of Truth, and in the Qur'an as the Great News. Hold fast, O people, unto that which ye were promised aforetime by the tongue of the Prophets and Messengers. Beware lest the tablets of fire withhold you from the Chosen One and the book of the wicked withhold you from the manifest Truth. O thou who hast turned unto Me! Drink from the Kawthar of utterance in the name of thy Lord, the All-Merciful, and say: Praise be unto Thee, O God of all worlds!

كتب الله رب العالمين أنه هو الذي سمي في التوراة
بـيهوه وفي الانجيل بروح الحق وفي الفرقان بالنبأ
العظيم تمسكوا يا قوم بما وعدتم به من قبل بلسان
النبيين والمرسلين أيّاكم ان تمنعكم الواح النار عن
المختار وكتاب السجين عن الحق المبين يا أيها
المقبل اشرب من كوثر البيان باسم ربك الرحمن
وقل لك الحمد يا اله العالمين

- 69 A missive from the Wronged One unto him who desireth the sealed wine from the hand of the bounty of his Lord, the All-Possessing, the Self-Subsisting. Blessed art thou, O Samad, for having turned unto God and turned away from them that disbelieved when the Speaker of the Mount uttered His call. By My life! This is the Day of profit, yet the people perceive not; this is the Day of Resurrection, yet mankind comprehendeth not. Joy unto him who is set ablaze this Day with the fire of the love of God, and woe unto every heedless and deprived one. The ocean of utterance hath appeared at the pole of possibility, yet the people know not. They have cast certainty behind their backs and taken hold of idle fancies and vain imaginings. Beware lest the intimations of the people withhold thee from My Self-Subsisting Name. Be steadfast in the Cause and speak forth this Name at Whose appearance the Kingdom proclaimed: "The dominion belongeth unto God, the Lord of the visible and the invisible!"

69 كتاب من لدى المظلوم لمن اراد الرّحيق المختوم
من يد عطاء ربه المهيم القويم طوبى لك يا
صمد بما اقبلت الى الله و اعرضت عن الذين
كفروا اذ تكلم مكلم الطور لعمرى هذا يوم الريح
ولكن القوم لا يشعرون وهذا يوم القيام ولكن
الناس هم لا يفقهون نعيماً لمن اشتعل اليوم بنار
محبة الله و ويل لكل غافل محروم قد ظهر بحر
البيان في قطب الامكان ولكن القوم لا يعلمون
قد نبذوا اليقين ورائهم واخذوا الأوهام والظنون
أيّاك ان تمنعك اشارات القوم عن اسمي القويم
كن مستقيماً على الأمر و ناطقاً بهذا الاسم الذي
اذ ظهر نادى الملكوت الملك لله مالك الغيب
و الشهود

- 70 We have manifested the Cause and revealed the verses, yet most of the people are turned away. The Sun of knowledge hath shone forth from the horizon of divine Will, yet the people are in gross ignorance. The star of nearness hath risen, yet the people are in manifest remoteness. The Tree hath spoken betwixt the Mount and creation, saying: "Praise be unto Thee, O Beloved of them that know!" Every station hath been honored by the advent of its Lord and every Book by this Most Great Name. This is the Day wherein the sighing of the lovers can be heard from every horizon, to which testifieth the Lord of the Covenant Who hath come with manifest glory.

70 قد اظهرنا الأمر و انزلنا الآيات ولكن الناس
اكثرهم من المعرضين قد اشرق نير العلم من افق
الارادة ولكن الناس في جهل عظيم قد طلع
نجم القرب ولكن القوم في بعد مبين قد نطقت
السدرة بين البرية و الطور يقول لك الحمد يا
محبوب العارفين قد تشرف كل مقام بقدم
ربه و كل كتاب بهذا الاسم العظيم هذا يوم
فيه يسمع حنين العشاق من كل الآفاق يشهد
بذلك مالك الميثاق الذي اتى بمجد كبير

- 71 Blessed art thou, O Ghulam-i-Qabli-Husayn, for having turned unto Me and having won that which nothing on earth can equal. Thy Lord, verily, is the All-Knowing, the All-Informed. Give thanks unto God for having turned unto thee and revealed for thee that from which the fragrance of the All-Merciful was wafted between earth and heaven. O Concourse of Names!

71 طوبى لك يا غلام قبل حسين بما اقبلت و فزت
بلوح لا يعادله شيء في الأرض ان ربك هو
العليم الخبير اشكر الله بما توجه اليك و انزل لك
ما ترضو منه عرف الرحمن بين السموات و
الأرضين يا ملائ الأسماء قد اتى فاطر السماء بأمر

The Creator of the heavens hath come with a Cause against which the hosts of earth and heaven cannot prevail. Say: The Preserved Tablet hath appeared, yet ye remain heedless. This is an inscribed Tablet, traced by My Most Exalted Pen through My binding and wise command. The Cry hath been raised in truth, and the Proof hath prostrated itself before the face of the All-Merciful, and the Evidence hath circled round My mighty Throne.

لا تقوم معه جنود السموات والأرضين قل قد
ظهر اللوح المحفوظ وانتم من الغافلين وهذا لوح
مسطور وأنه رقم من قلبي الأعلى بأمرى المبرم
الحكيم قد ارتفعت الصيحة بالحق وسجد البرهان
لوجه الرحمن وطافت الحجة حول عرشي العظيم

- 72 O Jim-before-Alif! The Mother Book hath appeared and all the books of the world have bowed down before it, yet the peoples are in grievous opposition. Blessed is he who hath cast away vain imaginings and turned with his heart to the All-Knowing One. O people of insight! The Most Great Vision hath appeared, wherein the Lord of Destiny calleth out amidst humanity, summoning them unto God, the Revealer of verses. O concourse of religions! Abandon that which ye possess. By God! The All-Merciful hath come with proof and evidence. Be fair in God's name and reflect upon that which the All-Giving hath revealed in the Book. Beware lest earthly affairs hold you back from the Lord of Names, or the intimations of creation debar you from the Truth that hath come with power and sovereignty.

72 يا جيم قبل الألف قد ظهر أم الكتاب وخضعت
له كتب العالم ولكن الأمم في اعتراض عظيم
طوبى لمن نبذ الأوهام وتوجه بقلبه الى الفرد
الخبير يا اهل البصر قد ظهر المنظر الأكبر وفيه
ينادى مالك القدر بين البشر ويدعوهم الى
الله منزل الآيات يا ملاء الأديان دعوا ما عندكم
تالله قد اتى الرحمن بالحجة والبرهان انصفوا بالله
وتفكروا فيما انزله الوهاب في الكتاب اياكم ان
تمنعكم شؤونات الأرض عن مالك الأسماء او
اشارات الخلق عن الحق الذى اتى بقدره و
سلطان

- 73 O Mihdi! Rejoice in that the Wronged One hath turned toward thee from this Station, whereunto the Finger of Grandeur pointeth, saying: "By My life, this is My station, upon which I have gazed from time immemorial." This indeed is the Hidden Mystery and the Treasured Secret, through whose mention the Sacred Scriptures and Tablets have been adorned. Thus have We adorned the heaven of utterance with the sun of proof. Blessed is he who hath discerning eyes to recognize, and hearing ears to hearken unto this sweet call.

73 يا مهدى افرح بما توجه اليك المظلوم من هذا
المقام الذى يشير اليه اصبع العظمة ويقول ونفسى
هذا مقامى قد كنت ناظراً اليه فى ازل الآزال هذا
لهم الغيب المكنون والكنز المخزون الذى يذكره
تزينت الزبر والألواح كذلك زينا سماء البيان
بنير البرهان طوبى لبصير عرف ولسميع سمع هذا
النداء المليح

- 74 O Husayn! The Wronged One remembereth thee while sorrows encompass Him from those who have denied God, the Lord of Lords. Thou didst stand firm in the Cause on a day when limbs trembled and foundations shook. When God's Cause was exalted, the buzzing of flies emerged from behind the veil. They cast aside fairness and embraced tyranny when the morn breathed and the horizons were illumined by the lights of the countenance of God, the Lord of Return. Beware lest any mention hold thee back from this Most Great Remembrance, or anything veil thee from the Dayspring of verses. Hold fast unto God; verily He witnesseth and seeth, and He is the Mighty, the All-Knowing. Thus did the Ark sail, the rivers flow, and the seas proclaim: "Dominion belongeth unto God, the One, the Concealer."

74 يا حسين ان المظلوم يذكرك اذ احاطته الأحران
من الذين كفروا بالله رب الأرباب قد كنت
قائماً على الأمر فى يوم فيه ارتعدت الفرائص و
اضطربت الأركان فلما ارتفع امر الله ظهر عن
خلف الحجاب طنين الذباب قد نيدوا الانصاف
واخذوا الاعتساف اذ تنفس الصبح و انارت
الآفاق من انوار وجه الله مالك المآب اياك
ان يمنعك ذكر عن هذا الذكر الأعظم او يحجبك
شئ عن مشرق الآيات تمسك بالله أنه يشهد و
يرى وهو العزيز العلام كذلك سرت السفينة و
جريت الأنهار و نادى البحار الملك لله الواحد
الستار

75 O Letter B after B! The Glory remembereth thee, at Whose appearance all in the heavens and earth were thunderstruck, save whom God, the Lord of the worlds, willed. Do people hear yet comprehend not? Do the folk see yet deny? What aileth them that they believe not in God, the Mighty, the Loving, Who hath come with the banners of verses and proclaimeth: "Verily I am God, there is none other God but Me, the Protector, the Self-Subsisting." Say: This is the Day of Supreme Joy, yet ye perceive not. The ocean of knowledge surgeth before your eyes, yet ye see not. Say: The gate of My most exalted Paradise hath been opened, yet the people turn away therefrom. Verily God remembereth who remembereth Him, and turneth unto who turneth unto Him, and draweth nigh unto those who have cast aside their desires and taken what God, the Lord of what was and what shall be, hath willed. Say: None should turn toward the Prison except by His leave. Thus have We sent down the command and that which the Desired One hath willed.

76 O Muhammad-Qabli-Ibrahim! The Wronged One makes mention of thee from this horizon whereby the horizon of the world was illumined and every wise decree was made manifest. Harken unto the call from the precincts of My Most Great Prison, then summon the servants unto God, the Peerless, the All-Informed. Say: O people! He cannot be pointed to by your gestures, nor does He walk in your ways. He hath appeared with truth and made manifest His straight path. He is the One mentioned in the ancient scriptures and the Promised One in the Books of God, the Lord of the worlds. He is the One through Whom the veils were rent asunder, the verses were sent down, and the clear proofs appeared, yet most of the people are heedless, and most of mankind are among the deniers. They have cast certitude behind their backs and followed every doubting learned one. Say: We have ordained knowledge that it may guide people to the path of God, the Most High, the Most Great. Blessed is the learned one who hath found the fragrance of the All-Knowing and turned with clear certitude to the Most Exalted Horizon. And woe unto every learned one who hath waxed proud before God and turned away from His binding and mighty Command.

77 Beware lest the tales of old withhold thee from the Lord of all creation. Break the idols of the servants in the name of thy Lord, the Possessor of Creation. Thus doth command thee He Who hath summoned all unto God, the All-Knowing, the All-Informed. The Wronged One makes mention of thee for the sake of God and commands thee to that which shall profit thee in the Hereafter and in this first life. To this testifieth every fair-minded and discerning one.

75 يا حرف الباء بعد الباء يذكرك البهاء الذي اذ ظهر انصعق من في السموات و الأرض الا من شاء الله رب العالمين هل الناس يسمعون و لا يفقهون و هل القوم ينظرون و ينكرون ما لهم لا يؤمنون بالله العزيز الودود الذي اتى بآيات الآيات و ينطق اتنى انا الله لا اله الا انا المهيمم القيوم قل هذا يوم الفرح الأعظم و انتم لا تشعرون قد ماج بحر العلم امام عيونكم و انتم لا تبصرون قل قد فتح باب فردوسى الأعلى ولكن الناس عنه معرضون ان الله يذكر من ذكره و يتوجه الى من توجه اليه و يقرب الذين نذبوا ما ارادوا و اخذوا ما اراده الله رب ما كان و ما يكون قل ليس لأحد ان يتوجه الى شطر السجن الا بعد اذنه كذلك انزلنا الأمر و ما اراده المقصود

76 يا محمد قبل ابراهيم يذكرك المظلوم من هذا الأفق الذي به انار افق العالم و ظهر كل امر حكيم اسمع النداء من شطر سجنى الأعظم ثم ادع العباد الى الله الفرد الخبير قل يا قوم انه لا يشار بشارتكم و لا يمشى فى طرقكم قد ظهر بالحق و اظهر صراطه المستقيم انه هو المذكور فى صحف القبل و الموعود فى كتب الله رب العالمين انه هو الذي به خرقت الأجباب و نزلت الآيات و ظهرت البيئات ولكن القوم اكثرهم من الغافلين و الناس اكثرهم من المعرضين قد نذبوا اليقين ورائهم و اتبعوا كل عالم مريب قل انا وضعنا العلم ليهدى الناس الى صراط الله العلى العظيم طوبى لعالم به وجد عرف المعلوم و اقبل الى الأفق الأعلى بيقين مبين و ويل لكل عالم به استكبر على الله و اعرض عن امره المبرم المتين

77 اياك ان تمنعك القصص الأولى عن مالك الورى كسر اصنام العباد باسم ربك مالك اليجاد كذلك يأمرك من دعا الكل الى الله العليم الخبير ان المظلوم يذكرك لوجه الله و يأمرك بما ينفعك فى الآخرة و الأولى يشهد بذلك كل منصف بصير

78 Say: O people! The Day of Rising hath come. Arise from your seats and glorify your Lord, the All-Knowing, the All-Wise. By My life! If thou shouldst discover the fragrance of My utterance and hear with the ear of the heart My call, thou wouldst arise to serve the Cause in such wise that neither the hosts of the world nor the cannons of those who are heedless of God, the Lord of the Day of Judgment, would deter thee. The Cry hath been raised, the Hour hath come, and the Calamity hath appeared, yet the people are in thick veils. Leave what the people possess and take what hath come from the Dawning-Place of thy Lord's revelation with power from Him and might from His presence. He is, verily, the Almighty, the Powerful.

78 قل يا قوم قد اتى يوم القيام قوموا عن مقاعدكم وسبحوا بحمد ربكم العليم الحكيم لعمري لو تجد عرف يانى وتسمع بأذن القلب ندائى تقوم على خدمة الأمر على شأن لا تتمتعك جنود العالم ولا مدافع الذين غفلوا عن الله مالك يوم الدين قد ارتفعت الصيحة وانت الساعة وظهرت القارعة ولكن القوم فى حجاب غليظ دع ما عند الناس وخذ ما اتى به مطلع وحى ربك بقوة من عنده و قدرة من لدنه انه هو المقتدر القدير

79 Say: O Thou in Whose hand are the reins of all beings and the control of all things! I beseech Thee by the Name through which Thou didst rend the veils and didst manifest Thy Cause in the end, to aid me in recovering what hath passed me by in Thy days. Then make me among those who have soared in Thy atmosphere and drunk the wine of martyrdom in Thy name and for love of Thee. O my Lord! I am the poor one who hath turned to the horizon of Thy grace, and the ignorant one who hath sought the ocean of Thy knowledge. I beseech Thee not to disappoint me of what is with Thee. O my Lord! Enable me to rend asunder the veils of Thy servants and Thy creation that I may make known to them Thy mighty Book and Thy straight path, and remind them of that which will draw them nigh unto Thee and hold them back from all else besides Thee. Thou art the Almighty, to Whose greatness and power all atoms have testified. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! I beseech Thee by the Most Exalted Pen and by Thy Most Holy, Most Great, Most Impregnable, Most Exalted, Most Glorious Name to forgive me through Thy bounty and grace, and to absolve my sins through Thy loving-kindness and favors. Then make me steadfast in Thy service and speaking in Thy praise and glorification. Thou art, verily, the Most Exalted, the Ever-Forgiving, the Most Merciful.

79 قل يا من بيدك زمام الكائنات وازمة الممكات اسئلك بالاسم الذى به خرقت الأجاب و اظهرت امرى فى المآب بأن تؤيدنى على تدارك ما فات عنى فى أيامى ثم اجعلنى من الذين طاروا فى هوائى و شربوا كوثر الشهادة باسمى و حبك اى رب انا الفقير الذى اقبلت الى افق فضلك و الجاهل الذى قصدت بحر علمك اسئلك بأن لا تخيبنى عما عندك اى رب وفقنى على خرق حجاب عبادك و خلقك لأعرفهم كتابك العظيم و صراطك المستقيم و اذكرهم بما يقرّبهم اليك و يمنهم عما دونك انك انت المقتدر الذى شهدت الذرات بعظمتك و اقتدارك لا اله الا انت العليم الحكيم اى رب اسئلك بالقلم الأعلى و باسمك الأقدس الأعظم الأمنع العلى الأبى بأن تغفر لى بمجودك و فضلك و تكفر عنى سيئاتى بعنايتك و الطافك ثم اجعلنى قائماً على خدمتك و ناطقاً بذكرى و ثنائى انك انت المتعالى الغفور الرحيم

80 O Asad! Hear thou the call of the Wronged One Who hath endured tribulations and trials in the path of God, the Lord of all names, until He was cast into the most desolate of lands. He summoned the people unto the exalted Paradise, yet they seized Him and paraded Him through cities and lands. How many a night did sleep flee from the eyes of My loved ones through their love for Me, and how many a day did the factions rise against Me. At times I found Myself upon the highest mountains, and at others in the prison of Ta, bound in chains and fetters. By the life of God! In all conditions I remained

80 يا اسد اسمع نداء المظلوم الذى حمل الشدائد و البلايا فى سبيل الله مالك الأسماء الى ان سجن فى ارب البلاد انه دعا الناس الى الجنة العليا و هم اخذوه و داروا به فى المدن و الديار كم من ليل طار النوم عن عيون احبائى حباً لنفسى و كم من يوم قام على الأحزاب مرة رأيت نفسى على اعلى الجبال و اخرى فى سجن الطاء بالسلاسل و الأغلال لعمري الله قد كنت شاكرًا ناطقاً ذاكراً متوجهاً راضياً خاضعاً خاشعاً فى كل الأحوال

thankful, speaking, remembering, turning towards Him, content, submissive and humble. Thus did My days pass until they ended in this Prison, whereby the earth was shaken and the heavens lamented.

كذلك مضت أيامي الى ان انتهت بهذا السجن
الذي به تزلزلت الأرض وناحت السموات

81 Blessed art thou for having cast away idle fancies when the Hidden Unseen came with the banners of divine verses. He hath informed the people of what hath appeared and what shall appear, yet the people are in strange drunkenness - they hear the verses of God and deny them. Thus have their souls beguiled them on this Day which is the Dawning-point of all days. Before their faces surgeth the ocean of life, yet they hasten toward the mirage. Thus have We illumined the heaven of hearts with the sun of wisdom and utterance.

81 طوبى لك بما نبذت الظنون اذ اتى الغيب
المكنون بآيات الآيات انه اخبر الناس بما ظهر و
يظهر ولكن القوم في سكر عجب يسمعون آيات
الله و ينكرونها كذلك سوت لهم انفسهم في
هذا اليوم الذي كان مطلع الأيام قد ماج امام
وجوههم بحر الحيوان وهم يهرعون الى السراب
كذلك نورنا سماء القلوب بنير الحكمة والبيان

82 We make mention at this hour of the third letter, he who believed in Me, against whom the Dayspring of tyranny pronounced judgment without proof or scripture. He turned toward Zawra until he arrived and stood before the gate, and entered after permission into the presence of the Countenance, and heard and said: "Praise be unto Thee, O God of the seen and unseen, and glory be unto Thee, O Lord of lords! I testify that Thou wert hidden in the eternity of eternities and hast manifested Thyself in this Thy Day. Blessed is he who hath believed in Thee and drunk the choice wine from the hand of Thy bounty, O Thou in Whose grasp is the dominion of all things."

82 انا نذكر في هذا الحين الحرف الثالث المؤمن بنفسى
الذى افق عليه مطلع الظلم من دون بينة و لا
كتاب انه توجه الى الزوراء الى ان حضر وقام
لدى الباب و دخل بعد الاذن تلقاء الوجه و
سمع و قال لك الحمد يا اله الغيب و الشهود
و لك الثناء يا رب الأرباب اشهد انك قد
كنت مكنوناً في ازل الأزال و اظهرت نفسك في
يومك هذا طوبى لمن آمن بك و شرب الرحيق
من يد عطائك يا من في قبضتك زمام الكائنات

83 The glory shining from the horizon of eternity be upon him and upon those whom the buzzing of gnats hath not kept back from God, the Mighty, the Bestower.

83 البهاء المشرق من افق البقاء عليه و على الذين ما
منعهم طنين الذباب عن الله العزيز الوهاب

84 O Joseph! Joseph of Baha calleth thee from this darksome pit and summoneth thee to the station of nearness and holiness - the station which none save God, the Lord of all worlds, can comprehend. Be thou steadfast in the Cause of God and in His love to such an extent that the utterances of the ungodly who dispute God's verses and proofs and turn away from Him when He came with manifest sovereignty, shall not deter thee. Blessed is he who hath found the fragrances of God in His days and witnessed what God had testified before the creation of the heavens and earth that there is none other God but Me, the All-Knowing, the All-Wise. Let not the affairs of the people grieve thee. Put thy trust in God - verily He loveth those who trust in Him. Know thou the value of these days, then give thanks to thy Lord, the Mighty, the Inaccessible, Who hath sent down for thee that which naught in all creation can equal. To this doth the Lord of Names bear witness in this noble station.

84 يا يوسف يناديك يوسف البهاء من هذه البئر
الظلماء و يدعووك الى مقام القرب و القدس
المقام الذى ما اطلع به الا الله رب العالمين كن
مستقيماً على امر الله و حبه على شأن لا تمنعك
مقالات المشركين الذين جادلوا بآيات الله و
برهانه و اعرضوا عنه اذ اتى بسلطان مبين طوبى
لمن وجد نفحات الله في أيامه و شهد بما شهد الله
قبل خلق السموات و الأرض انه لا اله الا انا
العليم الحكيم اياك ان تحزنك شؤونات الخلق
توكل على الله انه يحب المتوكلين اعرف قدر هذه
الأيام ثم اشكر ربك العزيز المنيع الذى انزل
لك ما لا يعادله شئ من الأشياء يشهد بذلك
مالك الأسماء في هذا المقام الكريم

- 85 O 'Ali! Verily My name 'Ali gave thee glad tidings and informed thee of this Promised Day. He spoke—and His words are most sweet—saying: “Expect the appearance of Him Who conversed on Sinai.” By God! It is He, and He proclaimeth with the most exalted call: “God hath come upon clouds of light, yet the people understand not.” This is a word taught to him by the Messenger of God aforetime. With Him is the knowledge of all things in a Preserved Tablet. Say: The Divine Lote-Tree calleth out with the most exalted call, and Sinai speaketh: “He that was hidden hath come with manifest sovereignty.” Is there any possessor of scent who can inhale the fragrance of My raiment? Is there any possessor of sight who can behold My horizon and My countenance? Is there any possessor of hearing who can hear this most sweet Call whereby all things were attracted? And is there any fair-minded one who will judge justly concerning that which God hath sent down from this glorious station?
- 85 يا عليّ انّ اسمي العليّ بشركم واخبركم بهذا اليوم الموعود قال وقوله الأحلي فتوقّعوا ظهور مكلم الطور تالله انه هذا وينطق بأعلى النداء قد اتى الله على ظلال السحاب ولكنّ الناس هم لا يفقهون تلك كلمة عليه رسول الله من قبل عنده علم كلّ شيء في لوح مسطور قل انّ السدرة تنادى بأعلى النداء والطور ينطق قد اتى المكنون بسلطان مشهود هل من ذى شئ يجد عرف قيصي و هل من ذى بصري افقي ومنظري و هل من ذى سمع يسمع هذا النداء الأحلي الذي به انجذبت الأشياء و هل من منصف ينصف فيما انزله الله من هذا المقام المحمود
- 86 O 'Ali! The Lord of all creation remembereth thee and giveth thee glad tidings of that wherewith the Herald of the Primal Point gave glad tidings. He spoke—and His words are most sweet—saying: “I have taken an essence in His remembrance, namely that He cannot be indicated by My indication nor by what was mentioned in the Bayan. The Bayan was revealed only for My remembrance, and it is but a leaf from the garden of My utterance and a ring upon My finger. Thy Lord doeth what He pleaseth and ordaineth what He willeth.”
- 86 يا عليّ يذكرک مالک الوری و يبشّرک بما بشر به مبشّري النقطة الأولى قال وقوله الأحلي وقد اخذت جوهرأ في ذكره و هو انه لا يشار باشارتي و لا بما ذكر في البيان ما نزل البيان الا لذكری و انه ورقة من حديقة بياني و خاتم في اصبعي ان ربك يفعل ما يشاء و يحكم ما اراد
- 87 Say: He weigheth all things with the Most Great Balance and revealeth that which was hidden in the Books and Tablets. They who failed to recognize Him despite all that was mentioned in the Bayan opposed Him because of a single word therefrom. Lo! They are among the people of error. They have cast the Revealer of the Bayan behind their backs and clung to that which profiteth them not in the days of God, the Self-Sufficient, the Most High. Say: Die in your wrath! He hath appeared with the truth and all the books of the world cannot withhold Him. He hath come from the heaven of immortality with power and sovereignty.
- 87 قل انه يزن كلّ شيء بالقسطاس الأعظم و يظهر ما كان مكنونأ في الزبر و الألواح انّ الذي لا يعرف بكلّ ما ذكر في البيان قد اعترض عليه اهل البيان بكلمة منه الا انهم من اهل الضلال قد نبذوا منزل البيان ورائهم و تمسّكوا بما لا يغنيهم في أيام الله الغني المتعال قل موتوا بغیظكم انه ظهر بالحقّ و لا تمنعه كتب العالم قد اتى من جبروت البقاء بقدرة و سلطان
- 88 O Sadiq! Truth crieth out between earth and heaven saying: “Is there anyone who loveth me and chooseth me for himself for the sake of God, the All-Knowing, the All-Wise?” We have sent down concerning truthfulness a Tablet. Blessed is he who readeth it and holdeth fast unto it, as bidden by the Ordainer, the All-Informed. Blessed art thou, O Sadiq, for having attained unto the recognition of God in thy early days and for having turned unto the horizon from which every stubborn tyrant hath turned away. Hold thou fast unto the Sure Handle
- 88 يا صادق انّ الصّدق ينادي بين الأرض و السّماء و يقول هل من احد يحبني و يختارني لنفسه لوجه الله العليم الحكيم قد انزلنا في الصّدق لوحأ طوبى لمن يقرأه و يتمسّك به امراً من لدن أمر خبير طوبى لك يا صادق بما فزت بعرفان الله في اول أيامك و اقبلت الى افق اعرض عنه كلّ جبار عنيد تمسّك بالعروة الوثقى و تشبّث بأذيال رحمة ربك الغفور الكريم كذلك نطق قلبي الأعلى

and cleave unto the hem of the mercy of thy Lord, the All-Forgiving, the Most Generous. Thus hath My Most Exalted Pen spoken in this station which hath been adorned with the sweet savors of the revelation of thy Lord, the All-Hearing, the All-Seeing.

في هذا المقام الذي تزين بنفحات وحي ربك
السامع البصير

- 89 O Husayn! Harken unto what the Speaker of the Mount uttereth, and cast aside what thou hast heard of tales and reports. Reflect upon what thou beholdest today, for it shall suffice thee and guide thee to the straight path. The Wronged One hath come to remind you and guide you to the most exalted station. Among the people are those who have heard and turned towards Him, and those who have turned away from God, the Lord of Lords. The Kingdom hath appeared and the Throne hath been established thereon, then He, with Whom is the Mother Book, settled upon it. Say: O people! Deprive not yourselves of the Most Great Bounty, and follow not every ignorant doubter. Arise and make good what hath escaped you, then return unto God with humility and contrition. By God! All that ye behold today shall perish, and that which hath been ordained by the Supreme Pen shall endure, by God's leave, He Who causeth the winds to blow.

89 يا حسين اسمع ما تكلم به مكلّم الطور ودع ما سمعته
من القصص والأخبار وفكر فيما تراه اليوم انه
يغنيك ويهديك الى سوء الصراط ان المظلوم
اتى ليذكركم ويهديكم الى اعلى المقام من الناس من
سمع و اقبل ومنهم من اعرض عن الله رب
الأرباب قد ظهر الملكوت واستقر عليه العرش
ثم استوى عليه من عنده ام الكتاب قل يا قوم
لا تحرموا انفسكم عن الفضل الأكبر ولا تتبعوا
كل جاهل مرتاب قوموا وتداركوا ما فات عنكم
ثم ارجعوا الى الله بخضوع واناب تالله سيفني ما
تروونه اليوم و يبقى ما قدر من القلم الأعلى من
لدى الله مستخر الأرياح

- 90 O Supreme Pen! Make mention of him who hath been named Husayn in the Kingdom of Names, and give him glad tidings of that which the Tongue of Eternity hath spoken at the station which God hath made the seat of His mighty Throne. He verily speaketh the truth and remembereth those who have turned unto Him with radiant faces. He is, in truth, the Forgiving, the Bountiful. We counsel Our loved ones with that whereby the Cause of God may be exalted above all else, and with trustworthiness, through which man's station is uplifted and his glory made manifest among the servants. He Who hath subdued the world through His Name, the Mighty, the Powerful, beareth witness unto this.

90 يا قلم الأعلى اذكر من سمي بالحسين في ملكوت
الأسماء وبشره بما نطق به لسان القدم في مقام
جعله الله مقر عرشه العظيم انه ينطق بالحق ويذكر
الذين اقبلوا اليه بوجه نوراء انه هو الغفور الكريم
انا نوصي احبائي بما يرتفع به امر الله فيما سويه و
بالأمانة التي بها يرتفع مقام الانسان ويظهر شأنه
بين العباد يشهد بذلك من يخبر العالم باسمه القوى
القدير

- 91 Be thou grateful that My Pen and My Tongue have been moved to make mention of thee in My glorious and impregnable Kingdom. Say: O people! Spread not corruption in the earth, shed not blood, consume not the substance of others wrongfully, and follow not every clamorous evil one. When thou attainest unto the verses of thy Lord, arise from thy seat, turning unto God, the All-Knowing, the All-Wise. Say: Glory be unto Thee, O God of existence, both seen and unseen! I beseech Thee by the Name through which the earth was shaken, the heaven was cleft asunder, the mountains were moved, and the regions were convulsed, to aid me to remember Thee and praise Thee in such wise that the veils of them that have turned away from the Dayspring of Thy Revelation and the Dawning-Place of

91 اشكر بما تحرك على ذكرك قلبي ولساني في
ملكوتي العزيز المنيع قل يا قوم لا تفسدوا في
الأرض ولا تسفكوا الدماء ولا تأكلوا اموال
الناس بالباطل ولا تتبعوا كل ناعق رجيم
انك اذا فزت بآيات ربك قم عن مقامك
مقبلاً الى الله العليم الحكيم قل سبحانك يا اله
الوجود من الغيب والشهود استلك بالاسم
الذي به تزلزلت الأرض وانفطرت السماء و
مرت الجبال واضطربت الأقطار بأن تؤيدني
على ذكرك وثنائك على شأن لا تمنعني حجاب

Thine inspiration may not hinder me. Thou art, verily, the Mighty, the Powerful, the All-Wise.

البشر الذين اعرضوا عن مشرق وحيك و مطلع
الهامك انك انت المقتدر العزيز الحكيم

- 92 O Nasir! The All-Informed remembereth thee and remembereth the days when thou didst stand before the Gate and didst hear the call of God, the Lord of Lords. Thou art he who turned towards the Supreme Horizon and traversed land and sea until thou didst enter and attain the presence, and didst witness and hear the verses of thy Lord, the Master of all necks. He remembereth thee now as He remembered thee before, and draweth thee nigh when thou turnest towards Him, and sanctifieth thee when thou ascendest unto God, the Lord of creation. Behold and remember when the Speaker of the Mount conversed with thee and the Countenance of the Manifestation turned towards thee in this station, round which circle the Frequented Fane, at eventide and at dawn. Blessed are they who observe the rights of My friends and serve them for love of My Beauty. They are assuredly of the people of the pavilion of My glory and the tabernacle of My grace that hath encompassed all creation. We counsel the servants of God to be patient and forbearing, calm and dignified, that the Cause of God may be made manifest to all who are in the heavens and on earth.

92 يا نصير يذكرك الخبير و يذكر الأيام التي كنت قائماً لدى الباب و سمعت نداء الله ربّ الأرباب انت الذي اقبلت الى الأفق الأعلى و قطعت البر و البحر الى ان دخلت و حضرت و رأيت و سمعت من آيات ربك مالك الرقاب انه يذكرك من بعد كما ذكرك من قبل و يقربك حين توجهك و يقديسك حين ارتقائك الى الله مالك الالبياد انظر ثم اذكر اذ تكلم معك مكرم الطور و توجه اليك وجه الظهور في هذا المقام الذي طافه البيت المعمور في العشي و الاشرار طوبى للذين يراعون حق اوليائي و يخدومونهم حباً لجمالي الا انهم من اهل خباء مجدى و فسطاط عنايتي التي سبقت العباد انا نوصي عباد الله بالصبر و الاصطبار و بالسكينة و الوفاء ليظهر امر الله لمن في الأرضين و السموات

- 93 The glory be upon thee and upon those who have cast away idle fancies and chosen for themselves a path unto God, the Lord of the Day of Reckoning.

93 البهاء عليك و على الذين نبذوا الأوهام و اتخذوا لأنفسهم سبيلاً الى الله مالك المآب

- 94 O Muhammad-'Ali! The Wronged One makes mention of thee from the Most Great Prison, that He may draw thee nigh unto God, the Lord of the worlds, Who hath manifested Himself through the Manifestation of His Self and the Dawning-Place of His signs. Verily thy Lord is the Almighty, the Powerful. Blessed is he who hath turned towards My horizon, and blessed the hearer who hath hearkened unto My verses, and blessed the seer who hath witnessed that which the Tongue of Grandeur did witness before the creation of the heavens and earth - that there is none other God but Me, the Mighty, the Great. Give thanks unto God that the face of the Wronged One hath turned towards thee and hath sent down for thee that wherefrom the sincere ones perceive the fragrance of God, the Almighty, the All-Compelling, the Mighty, the All-Knowing. Beware lest the affairs of the world withhold thee from the Lord of all names. By God's life! All on earth shall perish, and there shall endure for thee what hath been sent down from the heaven of thy Lord's will, the Mighty, the Gracious. Thus hath the horizon of the Tablet been illumined by the light of thy Lord's utterance, the Kind, the Merciful.

94 يا محمد قبل على يذكرك المظلوم في السجن الأعظم ليقرّبك الى الله مولى العالم الذي ظهر بمظهر نفسه و مشرق آياته ان ربك هو المقتدر القدير طوبى لمقبل اقبل الى افق و لسامع سمع آياتي و لبصير شهد بما شهد لسان عظمتي قبل خلق السموات و الأرض انه لا اله الا انا العزيز العظيم احمد الله بما توجه اليك وجه المظلوم و انزل لك ما وجد منه المخلصون عرف الله المقتدر المهيمن العزيز العليم اياك ان تمنعك شؤونات الدنيا عن مالك الأسماء لعمر الله سيفني ما على الأرض و يبقى لك ما نزل من سماء مشية ربك العزيز الكريم كذلك انا افق اللوح من نيران ربك العطوف الرحيم

95 O Muhammad-'Ali! Harken unto the rustling of the Divine Lote-Tree which hath been raised betwixt earth and heaven. Verily it beareth glad-tidings unto the world, yet the people remain behind a clear veil, save him who hath shattered the idols of vain fancy in the name of his Lord, the Lord of all beings, and hath arisen to serve the Cause in such wise that the doubts of the divines who have turned away from God, the Lord of the worlds, have failed to deter him. Behold, then make mention of the generations of old who cast the signs of God behind their backs and pronounced judgment against the Manifestations of the Cause with manifest tyranny. How many a learned one lamented in separation and yearned, beseeching through nights and days, to attain the presence of one of the Names, yet when the Creator of the heavens appeared, he turned away from Him and denied God's proof and evidence, and rose up in such oppression as caused the eyes of the Messengers to shed tears.

96 Be thou not grieved at anything. Put thy trust in God in all affairs. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. Thus have We adorned thee with the ornament of remembrance. Be thankful and say: "Praise be unto Thee, O Thou the Goal of the world!" We have seen thee and heard thy call. We have answered thee with this utterance, round which circle the Concourse on High and the dwellers of this luminous Station. Arise to make mention of Me and to praise Me amongst My servants, and say: "By God! The appointed time hath come and the Revealer of verses hath appeared with a wondrous Command. Verily He is the Originator of the heavens and earth. Blessed is he who hath recognized and witnessed this great Day." Blessed art thou for having quaffed the choice wine from the hand of thy Lord's bounty, the Gracious. We counsel thee and My loved ones to observe supreme steadfastness in this Cause whereby feet have slipped and the hearts of the mystics have been perturbed.

97 Glory be upon thee and upon those who have attained unto this Most Great, Most Mighty Remembrance.

98 O 'Andalib! We have sent down verses for every name that was in thy letter, as a token of Our grace. Verily thy Lord is the All-Bountiful, the Ancient of Days. Arise to serve the Cause and remind the people of the Day of God and His appearance through the wisdom We have sent down in a clear Book. Convey My glorification to the faces of My loved ones and give them the glad-tidings of My mercy, My providence and My favor which have encompassed all who are in the heavens and on earth. We counsel them at the end of the Book with that which shall manifest man's station in the contingent

95 يا محمد قبل على اسم حفيف سدره المنتهى الذى ارتفع بين الأرض والسماء انه يبشر العالم ولكن الأمم فى حجاب مبين الا من كسر اصنام الهوى باسم ربه مالك الورى وقام على الأمر على شأن ما منعه شبهات العلماء الذين اعرضوا عن الله رب العالمين فانظر ثم اذكر قرون الأولين الذين نبذوا آيات الله ورائهم وافتوا على مظاهر الأمر بظلم مبين كم من عالم ناح فى الفراق و كان آملاً سائلاً فى الليالى والأيام بأن يتشرف بظهور اسم من الأسماء فلما اتى فاطر السماء اعرض عنه و انكر حجة الله وبرهانه وقام على ظلم به ذرفت عيون المرسلين

96 انك لا تحزن من شئ توكل على الله فى كل الأمور انه يسمع و يرى و هو السميع البصير كذلك زيناك بطراز الذكر اشكر و قل لك الحمد يا مقصود العالمين انا رأيناك و سمعنا ندائك اجبتناك بهذا البيان الذى يطوفه الملائ الأعلی و اهل هذا المنظر المنير قم على ذكرى و ثنائى بين عبادى و قل تالله قد قضى الميقات و اتى منزل الآيات بأمر بديع انه لبدیع السموات و الأرض طوبى لمن عرف و شهد بهذا اليوم العظيم طوبى لك بما شربت الرحيق من يد عطاء ربك الكريم انا نوصيك و احبائى بالاستقامة الكبرى على هذا الأمر الذى به زلت الأقدام واضطربت افئدة العارفين

97 البهاء عليك وعلى الذين فازوا بهذا الذكر الأعظم العظيم

98 يا عندليب انا انزلنا الآيات لكل اسم كان فى كتابك فضلاً من لدنا ان ربك هو الفضل القديم قم على خدمة الأمر و ذكر الناس بيوم الله و ظهوره بالحكمة التى انزلناها فى كتاب مبين كبر من قبل على وجوه احبائى و بشرهم برحمتى و عنايتى و فضلى الذى احاط من فى السموات و الأرضين انا نوصيهم فى آخر الكتاب بما يظهر به مقام الانسان فى الامكان هذا خير لهم عما

world. This is better for them than all that is on earth. Verily thy Lord is the True One, the Manifest, the All-Knowing, the All-Wise. Say: Beware lest transient affairs withhold you from the Lord of creation. Leave what ye possess and take what ye have been commanded with power from God, the Almighty, the Powerful.

- 99 Glory be upon you and upon My handmaidens who have turned towards Me, hearkened, and responded to the Lord of the Day of Judgment. Praise be to God, the Lord of the worlds.

BRL_ATBH#36x, GPB.217x, WOB.104x, WOB.109x, SW_v10#05 p.091x, RKS.005-006x

على الأرض أنّ ربّك هو الصّادق المبينّ العليم
الحكيم قل أيّاكم ان تمنعكم الشّؤونات الفانية عن
مالك البريّة دعوا ما عندكم وخذوا ما امرتم به
بقوّة من لدى الله المقتدر القدير

99 البهَاء عليكم و على امائى اللّائى اقبلن و سمعن و
اجبن مالک يوم الدين الحمد لله ربّ العالمين

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AVK3.190.14x, AVK3.203.08x, AVK3.212.02x,
AVK3.283.08x, MAS4.158x, MAS8.007ax,
KHSK.015x, QT105.2.163, QT105.2.217,
ASAT1.166x, ADH1.068x, ADH1.106x,
QUM.028x

BH03745

To: Aqa Shaykh Sadiq, in Yazd

Date: 1296 [1878-1879]

- 1 He is the One Who calleth out between earth and heaven
- 2 O thou who gazest upon the Most Exalted Horizon! Harken unto the Call of the Lord of all beings. He draweth thee unto a station where neither the might of the world will frighten thee nor will the hosts of the nations, who have remained heedless of this Most Great, this Mighty Cause, prevent thee. That which thou beholdest today shall perish, while the Kingdom and the Dominion will remain with God, the One, the All-Powerful, the All-Knowing, the All-Wise.
- 3 Say: The Abu-Jahl of this age hath pronounced judgment against Muhammad the Apostle of God, and the Samiri against Him Who conversed with God, and the Jews against the Spirit, the Glorious, the Resplendent. And the people of the Furqan have risen against the Revealer of the Bayan, and the viper hath risen against God, the Help in Peril, the Mighty, the Powerful - for it did bite My chosen ones who soared in My atmosphere, turned unto My face, drank the choice wine of My

1 هو المنادى بين الأرض والسّماء

2 يا أيّها الناظر الى الأفق الأعلى ان استمع نداء
مالك الورى أنّه يجذبك الى مقام لا تخوّفك
سطوة العالم ولا تمنعك جنود الأمم الذين غفلوا
عن هذا الأمر الأعظم العظيم سيفنى ما تراه اليوم
ويبقى الملك والملكوت لله الواحد المقتدر العليم
الحكيم

3 قل قد حكم ابو جهل الزّمان على محمّد رسول
الله و السّامريّ على الكليم و اليهود على روى
العزیز المنير و قام اهل الفرقان على منزل البيان و
الرقشاء قامت على الله المهيمن العزیز القدير لأنّها
لدغت اصفیائی الذين طاروا في هوائى و توجهوا
الى وجهى و شربوا رحيق محبتي و تمسكوا بحبل
و تشبثوا بذيل المطهر المقدّس العزیز المنيع

love, held fast unto My cord, and clung to My sanctified and holy and mighty and inaccessible hem.

- 4 Observe then the people and their deeds. They have taken the viper as their leader instead of God and have committed that which hath caused the Concourse on High to lament and those who circle round My mighty Throne to weep. God hath seized it through His sovereignty and power from His presence, yet most of the people remain heedless. They have attained unto their desire and have sacrificed their souls and their wealth in the path of God, the Lord of all worlds, but the people have lost through their deeds. Soon shall they find themselves in manifest loss.
- 5 The Most Exalted Pen hath revealed in their remembrance that which all the treasures of the earth cannot equal. Thus hath the matter been decreed from the presence of thy Lord, the Gracious. Blessed is the strong one whom the hosts of tyranny have not weakened, and the speaker who hath held fast unto My All-Wise Name.
- 6 Say: Hold fast unto the cord of wisdom in all circumstances - this is what God hath decreed in most of the Tablets. He is verily the Expositor, the All-Knowing.
- 7 The Glory be upon thee and upon him who remaineth steadfast in this Cause, whereby every ignorant doubter hath been sorely troubled.

4 فانظر في الناس و اعمالهم انهم اتخذوا الرقشاء
لأنفسهم اماماً من دون الله و ارتكبوا ما ناه به
الملا الأعلى والذين طافوا حول عرشى العظيم قد
اخذاها الله بسلطان من عنده و قدرة من لدنه
ولكن الناس اكثرهم من الغافلين انهم فازوا بما
ارادوا و انفقوا ارواحهم و اموالهم في سبيل الله
رب العالمين ولكن القوم خسروا بما عملوا سوف
يرون انفسهم في خسران مبين

5 قد نزل من القلم الأعلى في ذكرهم ما لا تعادله
كنوز الأرض كذلك قضى الأمر من لدن
[ربك] الكريم طوبى لقوى ما اضعفته جنود
الظلم و لناطق تمسك باسمي الحكيم

6 قل تمسكوا بجبل الحكمة في كل الأحوال هذا ما
حكم به الله في اكثر الألواح انه هو المبين العليم

7 البهاء عليك وعلى من كان مستقيماً في هذا الأمر
الذى به اضطرب كل جاهل مريب

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Study guide to this volume

The second cluster of tablets from 1879 is dominated by the *Lawh-i-Burhan* (BH00336), one of the most sustained and formally argued polemical texts in the entire corpus. Addressed to Shaykh Muhammad Baqir, designated in these writings as “the Wolf,” the tablet responds to clerical condemnation of the Bahá’í community in Isfahan by anatomizing the recurring structure of religious rejection across history. Alongside this major text, the volume contains BH00458, a multivocal pastoral letter whose account of the martyrdom of “Husayn” (the Beloved of Martyrs) in Isfahan explicitly invokes the tragedy of Karbala, and BH00406, a compact theological treatise on the unknowability of God and the impossibility of approaching the Manifestation through “names” inherited from previous dispensations. Together these texts constitute a coherent theological argument: persecution is the perennial response of institutional religion to genuine revelation; the martyrs are its highest witnesses; and God, who knows no proof higher than Himself, calls each soul to recognition through the Manifestation’s own light.

The *Lawh-i-Burhan*: Prophetic History and the Anatomy of Religious Rejection

Key Passages

Judge thou fairly, I adjure thee by God. What proof did the Jewish doctors adduce wherewith to condemn Him Who was the Spirit of God, when He came unto them with truth? What could have been the evidence produced by the Pharisees and the idolatrous priests to justify their denial of Muhammad, the Apostle of God, when He came unto them with a Book that judged between truth and falsehood with a justice which turned into light the darkness of the earth? Indeed thou hast produced, in this day, the same proofs which the foolish divines advanced in that age. — BH00336

O foolish one! Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance. He, verily, is even as an eye unto mankind, and as the spirit of life unto the body of all creation. — BH00336

By God! Our hearts were consumed, and Our bodies were crucified, and Our blood was spilt, while Our eyes were fixed on the horizon of the loving-kindness of their Lord, the Witness, the All-Seeing. The more grievous their woes, the greater waxed the love of

the people of Baha. Unto their sincerity hath borne witness what the All-Merciful hath sent down in the Qur'an. He saith: "Wish ye, then, for death, if ye are sincere." — BH00336

Because of thee the Veil of Divinity was rent asunder, and the Ark foundered, and the She-Camel was hamstrung, and the Spirit groaned in His sublime retreat. — BH00336

Context for Study

The *Lawh-i-Burhan* ("Tablet of the Proof") is structured as an extended *quaestio*: Baha'u'llah places before Shaykh Muhammad Baqir the same logical challenge that any fair-minded examiner of religious history must face. The proofs by which the Wolf has condemned the Bahá'ís — social ostracism, clerical consensus, accusations of heresy — are precisely the proofs that the doctors of each previous religion deployed against the next. The appeal to "what proof did the Jewish doctors adduce?" is not merely rhetorical: it is an invitation to step outside one's own tradition and apply a consistent standard of fairness. Baha'u'llah then offers a counter-definition of learning that evacuates the institutional framework entirely: the "truly learned" one is defined not by rank, education, or social authority but by recognition, love, and detachment. This is a profound inversion of the classical Islamic *'ulama* paradigm, in which learning consists of mastery of a transmitted body of knowledge. The third passage — "our hearts were consumed, our bodies were crucified" — stakes the sincerity of the Cause on the willingness to die for it, citing the Qur'anic criterion of sincerity ("wish ye, then, for death, if ye are sincere," 2:94) against those who profess faith while persecuting believers. The final passage mobilizes a cascade of prophetic archetypes — the rending of the Veil (a Qur'anic image of the Day of Judgment), the foundering of Noah's Ark, the hamstringing of the she-camel of Salih, the groaning of Jesus — to suggest that Shaykh Baqir has not merely sinned against the Bahá'ís but against the entire prophetic lineage. Students may compare this with Paul's use of the prophetic typology of the "stumbling stone" in Romans 9–10, with Kierkegaard's attack on Christendom as a betrayal of authentic Christianity, and with the sociology of religion's analysis of how institutional structures routinely resist charismatic renewal.

Questions for Reflection

1. What logical structure underlies Baha'u'llah's appeal to prophetic history? Is it a valid argument, and what assumptions must one share in order to find it persuasive?
2. Baha'u'llah redefines "learning" as recognition and love rather than transmission and mastery. How does this compare with Plato's *Meno* and the claim that virtue cannot be taught, and with the Sufi tradition's suspicion of formal *'ilm* in favor of *ma'rifa*?
3. The Qur'anic challenge "wish ye, then, for death, if ye are sincere" (2:94) is invoked as a criterion of authentic faith. How does the Bahá'í theology of martyrdom compare with the Christian theology of martyrdom as *martyria* and with the Islamic concept of *shahada*?
4. The image of "the Ark foundered" by clerical condemnation suggests that religious institutions can become instruments of the very destruction they claim to prevent. Where do the Hebrew prophets offer parallel critiques of priestly corruption?
5. How does Kierkegaard's *Attack upon Christendom* illuminate or challenge Baha'u'llah's critique of institutionalized religious authority in the *Lawh-i-Burhan*?

Karbala Renewed: Sacred History and the Logic of Martyrdom

Key Passages

Those people formerly martyred the Prince of Martyrs, and when asked why they had put to such a humiliating death this holy soul whom all acknowledged and confessed to be the son of the Apostle and the Prince of the Youth of Paradise, they replied that he had risen against the Imam of the Age. And now they have martyred this Husayn, who is the Imam of the land of Sad and His very essence. — BH00458

O Mihdi! ... The friends of God must, through the assistance of the Primal Word, awaken those who slumber and bestow new life upon the dead. The Word of Truth hath ever been, and will continue to be, the quickener of bones and bodies. Within it lie concealed the seas of life and of knowledge and wisdom. — BH00458

O heedless one! The tale of the Sacrifice hath been retold, and he who was to be offered up hath directed his steps towards the place of sacrifice, and returned not, by reason of that which thy hand hath wrought, O perverse hater! Didst thou imagine that martyrdom could abase this Cause? — BH00336

Context for Study

BH00458 is addressed collectively to multiple believers and employs one of Baha'u'llah's most characteristic hermeneutical moves: reading a present event through the template of sacred history. The martyrdom of Husayn-'Ali (the Beloved of Martyrs) in Isfahan in 1879 is not merely commemorated but identified with the martyrdom of Husayn ibn 'Ali at Karbala in 680 C.E. — and the logic of the persecutors is shown to be identical: in both cases, they claimed the victim had “risen against the Imam of the Age.” This parallel is not polemical decoration; it is a claim about the structure of sacred history, in which the patterns of recognition and rejection repeat with the precision of a recurring musical theme. The passage from BH00336 — “the tale of the Sacrifice hath been retold” — extends the paradigm further back to Abraham and Ishmael, as the “supreme sacrifice” awaited by those who draw near to God. The pivot in BH00458 from lamentation to constructive mandate is equally significant: immediately after establishing the theological weight of the martyrs, Baha'u'llah commands Mihdi to “awaken those who slumber and bestow new life upon the dead,” invoking the Word of God as the living quickener. The grief of Karbala is thus not a terminus but a threshold: it generates the energy for renewed proclamation. This pattern — suffering absorbed, transmuted, and redirected — is one of the most consistent structural features of Baha'u'llah's mature pastoral theology, and it echoes the Pauline theology of the cross (“the word of the cross is the power of God,” 1 Corinthians 1:18) and the Buddhist concept of bodhisattva compassion as a source of energy for service.

Questions for Reflection

1. What is the theological effect of identifying the 1879 martyrdom in Isfahan with the martyrdom at Karbala? Does such typological identification illuminate the present event or risk collapsing its historical particularity?

2. BH00458 argues that the persecutors employed the same logic in 1879 as in 680: the victim “had risen against the Imam of the Age.” What does this say about the relationship between institutional authority and genuine religious innovation? Compare with Max Weber’s analysis of charisma and routinization.
3. How does the pivot from grief to proclamation — from lamentation over the martyred Husayn to the command to “awaken those who slumber” — function spiritually? Is there a risk of using suffering instrumentally, or does this movement honor the martyrs?
4. The Word is described as “the quickener of bones and bodies.” How does this image connect with Ezekiel’s vision of the valley of dry bones (Ezekiel 37), with John 11:25 (“I am the resurrection and the life”), and with the Islamic concept of the Qur’an as living speech?
5. In what sense does the Bahá’í concept of the “supreme sacrifice” elaborate or transform the Abrahamic archetype of substitutionary offering?

God Known Through Himself: The Limits of Proof and the Freedom of Recognition

Key Passages

Praise be to God, Who hath appeared and made manifest His Cause in whatsoever manner He willed. Verily, He is the Sovereign Whose Revelation hath not been circumscribed by any mention nor delimited by any sign, inasmuch as He it is Whom the allusions of men cannot encompass, nor the evidences of them that dwell in the earth contain. The minds of the wise perceive Him not, nor do the hearts of the learned attain unto Him. — BH00406

All are commanded to attain unto the recognition of Him through His own Self, not through aught beside Him. Even as He saith, exalted be His glory: “Wouldst thou have me make thee known through one besides Me? Wouldst thou bear witness unto Me through another? Wouldst thou seek to prove Me by means of him?” — BH00406

The purport of the matter is this: that none should confine the Most Great Manifestation by the name of the Primal Point or by aught else. His, exalted be His remembrance, is the saying: “All the names were created for this end, that in the Day of His Revelation thou shouldst not remain veiled from God by reason of the names; rather shouldst thou behold in every thing that whereby the names subsist in every thing.” — BH00406

Context for Study

BH00406 is one of this period’s most sustained exercises in apophatic theology, addressed to a believer struggling with the question of how the Manifestation of God can be recognized when every available criterion — name, station, scriptural designation — seems to fall short. Baha’u’llah’s response is bold: the Manifestation is known through Himself, not through external proofs, and every “name” inherited from a previous dispensation — including the Bab’s title of “Primal Point”

and the Qur'anic concept of the "Seal of the Prophets" — can become a veil in the new Day. The passage citing the Bab's own warning ("beware, beware, lest in the day of His Revelation thou be veiled by the Vahid of the Bayan") is especially striking: the Bab explicitly warned that His own scripture, in its very completeness, might prevent His followers from recognizing Baha'u'llah. This is a dizzying hermeneutical move: the authority of the new revelation is precisely its capacity to dissolve the categories by which it might be recognized. The parallel in Western thought is with Kant's account of the limits of pure reason — reason cannot step outside itself to verify its own foundations — and with Heidegger's concept of the "ontological difference" between Being and beings, which ensures that Being can never be grasped as an object. In classical Jewish thought, the parallel is with the *Ein Sof*'s total transcendence of all kabbalistic *sefirot*; in Mahayana Buddhism, with the *sunyata* (emptiness) that cannot be conceptualized without being immediately falsified. What is distinctive in Baha'u'llah's version is the Christological warmth of the teaching: the unknowable One has "loved to be known" and has provided the Manifestation as the form in which He wills to be recognized, without that form becoming a limit on His sovereign freedom.

Questions for Reflection

1. What does it mean to say that the Manifestation is known "through His own Self" rather than through external proofs? How does this differ from classical arguments for the existence of God (cosmological, teleological, ontological), and what does it share with Anselm's claim that God is "that than which nothing greater can be conceived"?
2. The Bab warned his followers not to be veiled by his own scripture from recognizing the next Manifestation. What does this teach about the nature of sacred authority, and how does it compare with Luther's principle of *sola scriptura* applied reflexively to the Bible itself?
3. If every inherited "name" can become a veil, how can any community avoid perpetual doctrinal destabilization? What institutional or spiritual safeguards does this theology imply?
4. How does BH00406's account of divine transcendence relate to the medieval Islamic debate between the Ash'arites (who emphasized divine transcendence over all human categories) and the Mu'tazilites (who emphasized divine rationality accessible to human reason)?
5. Compare the assertion "Wouldst thou seek to prove Me by means of him?" with William James's argument in *The Varieties of Religious Experience* that religious experience is self-authenticating and does not require external verification. Where do these positions converge, and where do they diverge?

The Book of the World and the Sleep of Heedlessness

Key Passages

The people are asleep, nay dead. In one of the Tablets this blessed word hath been revealed: "No one save its people can read any book, for the scripts are diverse ... But the Book of the world can be read by every soul, for upon every tablet of the world is inscribed and recorded the word of change and evanescence, and all behold this and are aware of it. Even as after a luminous day they witness with their outward eye the dark

night, and in every moment they see the changes and transformations and variations, and all these matters are written in clear script in the Book of the world. And yet all are heedless and stupefied.” — BH00231

Occupy yourselves, in consummate wisdom, with the remembrance of the True One, in such wise that the warmth thereof, even without utterance or speech, may exert its influence upon the people of the world. — BH00406

Context for Study

Running alongside the formal polemics of the *Lawh-i-Burhan* and the theology of BH00406 is a pastoral observation that gives the whole volume its unifying pathos: the world is asleep. The extended image from BH00231 — where the Book of the World, unlike any human scripture, is legible to all because its single text is “change and evanescence,” written daily in the alternation of day and night, in the movement of all things toward dissolution — is one of the most philosophically rich passages in this collection. It draws on the classical Islamic concept of *kitab al-takwin* (the book of creation) as a parallel scripture to the revealed Book, and it updates it for the 1879 community: if every creature reads daily in nature’s library that “all things pass away,” why does heedlessness persist? The contrast between universal legibility and universal blindness is the puzzle that animates the entire volume’s call to teaching. BH00406’s closing counsel — that the warmth of remembrance, “even without utterance or speech,” influences the world — suggests that the antidote to heedlessness is not primarily argumentation but embodied presence. This echoes the Confucian understanding of the *junzi*’s moral influence as a kind of radiation, the Christian mystical concept of contemplative life as inherently apostolic, and Tolstoy’s insistence that the kingdom of God is established not by proclamation but by the quality of inner life made visible. The juxtaposition of the fierce polemic of BH00336 with this quiet counsel to silent influence in BH00406 is deliberately instructive: both modes belong to the same Cause at the same moment.

Questions for Reflection

1. The “Book of the World” offers a universal text that every creature reads without recognizing it as revelation. How does this compare with Paul’s claim in Romans 1:19–20 that “what can be known about God is plain to them, because God has shown it to them” in creation?
2. What is the relationship between the fierce public rhetoric of the *Lawh-i-Burhan* and the quiet inward influence commended in BH00406? Does Baha’u’llah’s practice suggest a hierarchy, a complementarity, or a contextual distinction between the two modes?
3. If the alternation of day and night is itself a text of “change and evanescence,” what kind of reading practice does Baha’u’llah commend? How does this compare with the Ignatian *examen*, Buddhist mindfulness of impermanence (*anicca*), and Stoic *memento mori*?
4. “Even without utterance or speech, may exert its influence” suggests a theory of moral radiation through presence rather than proclamation. What are the social and political implications of this teaching for a minority community under persecution?
5. How does the figure of a universally legible natural text that nonetheless remains universally unread illuminate the broader Bahá’í teaching about the independent investigation of truth?

A Guiding Question for the Whole Volume

Volume 59 presents a double claim about knowledge: that the Manifestation of God is known through His own Self and not through inherited names, and that the world-text of change and evanescence is legible to all who are willing to read. Both claims point toward an epistemology of attention — a refusal of the ready-made category, the inherited proof, the institutional endorsement — in favor of direct encounter. The *Lawh-i-Burhan*'s anatomy of religious rejection and BH00406's dissolution of theological names are two faces of the same insight: the God who wills to be known has arranged things so that only genuine recognition, free from veils, can reach Him.

A guiding question for the whole volume might therefore be: **What disciplines of attention, fairness, and self-emptying does Baha'u'llah's epistemology of recognition require — and how does the fate of those who martyred rather than recognized the Beloved of Martyrs illuminate what is lost when institutional authority replaces the living encounter with truth?**