



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 61:

Writings of Baha'u'llah in 'Akka, year 1297 A.H.
(1880) part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

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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
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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Introduction to volume 61

This second 1880 compilation (1297 A.H., part II) is marked by an intensification of Baha'u'llah's late-'Akka idiom: a confident universalism that reads the world's sacred histories as converging upon the present Day, coupled with a sober pastoral emphasis on the inner conditions required to inhabit that fulfillment—steadfastness, wisdom, and a disciplined avoidance of contention. Across the volume, earlier revelations and prophetic scriptures are not merely cited but reactivated as living frameworks for the community's ethical and missionary posture: triumph is repeatedly detached from coercion and reattached to “wisdom and utterance,” while believers—often scattered, oppressed, or socially abased—are portrayed as the true bearers of a hidden sovereignty whose effects will become manifest in time.

The centerpiece is BH00335 (Lawh-i-Khalil), a remarkably elaborate mosaic of Mosaic and biblical imagery that folds divine self-disclosure, sacred language, and eschatological geography into a single devotional-theological arc. The Tablet dramatizes Moses' encounter with the divine call and the commissioning that follows, dwelling on the mystery of the divine Name—rendered through the episode of “I am that I am” and the disclosure of the Tetragrammaton—so as to portray the present revelation as the unveiling of a long-guarded “Treasury” known to the former Books yet sealed until a fixed, approaching hour. The addressee (Khalil) is then drawn into a response of spiritual praxis: prayer as the means of renewal across “worlds” of soul, mind, heart, and utterance, and gratitude for an unmerited access to what prophets sought in vain. The Tablet then turns outward again, locating the revelation in the symbolic topography of the “New Jerusalem” and Zion—now identified, paradoxically, with the “Most Great Prison”—and concludes by pressing the volume's dominant ethical imperative: steadfastness as the supreme station that must be continually implored and safeguarded.

Around this major work are several substantial epistles that amplify the same constellation of themes in more directly communal and administrative registers. BH00206 exhorts the believers to service that unites hearts, warns against those who foment division under religious pretexts, and insists that the Cause's victory is achieved through moral-spiritual means rather than force—an ethic sharpened by counsel on discretion in teaching and the careful weighing of circumstances (including travel and the circulation of texts). BH00243 broadens the scriptural argument to a sweeping proclamation addressed to those “mentioned in the Torah,” reading Isaiah and Zechariah as anticipations of the present Day and using that interpretive frame to summon courage, justice, love, and forbearance in a world still dominated by fear and oppression. BH00326 returns to the spiritual psychology of suffering and exile—placing contemporary displacement alongside earlier sacred precedents—and again makes steadfastness and detachment the decisive proofs of fidelity.

Finally, a cluster of brief Tablets (BH04873, BH04724, BH08980, BH08690, BH08820) condense these same concerns into laconic benedictions and admonitions: encouragement toward knowledge

and certitude, reaffirmations of the Book as the “Most Great Proof,” and pointed warnings against seeing through the eyes of partisan leaders rather than through the light of the revelation itself.

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BH00335

*Lawh-i-Khalil**To: Khalil**Date: 1297 ? [1879-1880]*

- 1 In the name of our Lord Who hath described His own Self through His sanctification above all names 1 بِسْمِ رَبَّنَا الَّذِي وَصَفَ نَفْسَهُ بِتَقْدِيسِهِ عَنِ الْأَسْمَاءِ
- 2 The Kingdom of Glory and Beauty, and the Dominion of Grandeur and Majesty, befit the Sovereign of the Divine Realm and the Ever-Living, Immortal King, Who by a single breath from the breezes of the Hidden Sea of Ink that flowed from the Most Exalted Pen made manifest the Beauty of the Prophets, and by the Sun of the blessed word "Verily, I am God, the One possessed of power over all things" which shone forth from the horizon of the Mouth of Will, made them luminous and radiant. Exalted be His Cause and His power, exalted be His glory and station, and exalted be His grandeur and sovereignty! 2 مَلَكُوتِ جَلَالٍ وَجَمَالٍ وَجَبَرُوتِ عِظَمَتٍ وَاجْلالِ سُلْطَانِ لَاهُوتٍ وَمَلِكِ حَقِّ لَايْمُوتٍ رَا بَرَا زَنْدِهٖ وَزَيِّنْدِهٖ كِهٖ بِنَفْحَتِيْ اَزْ نَفْحَاتِ بَحْرِ مَدَادِ مَكْنُونِ كِهٖ اَزْ قَلَمِ اَعْلٰی تَرْفِیحِ نَمُودِ جَمَالِ اَنْبِيَا ظَاہِرِ وَبَشْمَسِ كُلِّهٖ مَبَارَكِهٖ اِنِّیْ الْاِلَہُ الْقَادِرُ عَلٰی كُلِّ شَیْءٍ کِهٖ اَزْ اَفَقِ فَمِ مَشِیَّتِ اَشْرَاقِ نَمُودِ مَتَجَلِّیْ وَ مَسْتَنْبِرِ گِشْتَنْدِ تَعَالٰی اَمْرِهٖ وَ قَدْرِهٖ وَ تَعَالٰی عَرْزِهٖ وَ شَأْنِهٖ وَ تَعَالَتْ عِظَمَتِهٖ وَ سُلْطَانَهٖ
- 3 The rays and effulgences of this brilliant, luminous, manifest Sun appeared in the horizons of the existence of contingent beings and the realities of created things, until the veils of forgetfulness intervened and prevented eyes from beholding. At that time, the Countenance of Him Who conversed with God appeared from the horizon of the Will of the Ancient of Days. Glorified be He Who manifested Him, glorified be He Who sent Him, and exalted be He Who addressed Him from the midst of the fire: "O Moses! O Moses! I am the God of thy father, the God of Abraham, Isaac and Jacob!" 3 وَ پَرْتُو اَنوَارِ وَ تَجَلِّیَّاتِ اِنِ شَمْسِ مَشْرِقَهٗ مِنْوَرِهٗ لَا تُحْهٗ دَرِ آفَاقِ وَجُودِ مُمْکِنَاتِ وَ حَقَایِقِ مَوْجُودَاتِ ظَاہِرِ وَ مَشْهُودِ تَا اَنْکِهٖ حِجَابِ نَسِیَانِ حَاوِلِ شَدِ وَ اَبْصَارِ رَا اَزْ مَشَاہِدِهٖ مَنَعِ نَمُودِ دَرِ اِنِ هَنْگَامِ طَلْعِ کَلِمِ اَزْ اَفَقِ ارَادَهٗ حَقِّ قَدِیمِ ظَاہِرِ وَ مَشْهُودِ سَبْحَانِ مِنْ اَظْہَرِهٖ وَ سَبْحَانِ مِنْ بَعْثِهٖ وَ تَعَالٰی مِنْ اَرْسَلِهٖ وَ کَلَّمِهٖ مِنْ بِحْبُوحَةِ النَّارِ مُوسٰی مُوسٰی اَنَا اِلَہُ اِبْرٰہِیْمَ وَ اِلَہُ اِسْحٰقَ وَ اِلَہُ یَعْقُوبَ
- 4 When He heard the Call from the Center of Fire and was seized by the rapture of the Almighty, He covered His face in fear, unable to look upon it, and fell unconscious from the Call of the Lord for eighty-one thousand eternal years. Then the grace of His Lord drew nigh unto Him, and the fragrance of reunion wafted over Him. When He recovered, He said: "Praise be unto Thee, O Thou Who hast brought me to life through the sweetness of Thy Call and hast raised me again through the spirit of Thy utterance, O Lord of all names!" Then He arose and stood before the Lord for nine thousand thousand years, humble and submissive, praising, mentioning, and glorifying in the inner depths of mystery. 4 فَلَمَّا سَمِعَ النَّدَاءَ مِنْ قُطْبِ النَّارِ وَ اخَذَهُ جَذْبُ الْجَبَّارِ غَطَّى وَجْہَهُ مِنْ الْخَوْفِ وَ لَا یَقْدِرُ اَنْ یَنْظُرَ اِلَیْہَا وَ اَنْصَبَقَ مِنْ نَدَاءِ الرَّبِّ وَاحِدٍ وَ ثَمَانِیْنَ اَلْفِ سَنَہٗ دَہْرِیَّةً اِذَا تَقَرَّبَ اِلَیْہِ فَضَّلَ رَبُّہٗ وَ هَبَّ عَلَیْہِ عَرَفُ الْوَصَالِ فَلَمَّا وَجَدَ آفَاقَ وَ قَالَ لَکَ الْحَمْدُ یَا مَنْ اَحْیَیْتَنِیْ مِنْ عَرَفِ نَدَائِکَ الْاُحْلٰی وَ بَعَثْتَنِیْ مَرَّةً اُخْرٰی مِنْ رُوحِ یَآنَکَ یَا مُوَلٰی الْأَسْمَاءِ اِذَا قَامَ وَ وَقَفَ تَلَقَّاءَ الرَّبِّ تَسْعَۃَ اَلْفِ اَلْفِ سَنَہٗ خَاضِعًا خَاشِعًا حَامِدًا ذَاکِرًا مُسَبِّحًا فِی سِرِّ السِّرِّ

- 5 Then the Call was heard from the Supreme Horizon time and again: "O Moses! O Moses! Go forth with My peace and the fragrance of My garment to the sanctuaries of My holiness and the places of My intimacy, then to the cities of the divine cloud and the realms of spirit and the supreme worlds and the fields of splendor and the highest pavilions and the gardens of immortality. Thou art permitted to ascend every heaven, enter every sea, and board every ship. But beware, beware lest thou cross to the gulf of the sea of grandeur, or approach the crimson ships, or draw nigh to the sacred white land, for there is a station wherein the realities of names are consumed.
- ثم ظهر النداء من الأفق الأعلى مرة بعد أخرى موسى موسى اذهب بسلامي وعرف قبضي الى مكامن قدسي ومواقع انسي ثم الى مداين العماء وممالك الروحي وعوالم العليا وميادين السناء والرفارف القصوى وحدائق البقاء ولك ان تصعد كل سماء وتدخل كل بحر وتركب كل سفينة ولكن اياك اياك ان تعبر الى خليج بحر الكبرياء او تقرب سفائن الحمراء او تقرب ارض المقدسة البيضاء لأن هنا لك مقام تحترق فيه حقايق الأسماء
- 6 "Verily, when I hearkened to the cry of My hidden people and heard the lamentation of My loved ones whom none save Me hath known, and when I became aware of their crying out in separation from Me and their clamoring in the wilderness of Mustaghath out of longing to meet Me and desire to attain My presence, and knew their thirst and burning for the Kawthar of My hidden and treasured Name, I desired to send thee unto them with My breezes, My fragrances, My sweet-scented streams, and then My favors, My glad-tidings, and My bounties."
- اتي لما اصغيت اغانة شعبي المكنونة وسمعت حين احبائي الذين لم يطعم بهم غيري واطلعت بصريخهم في فراقي وضيجههم في بر المستغاث شوقاً للقائي و طلباً لوصالي وعلت ظمأهم واحترقهم لكوثر اسمي المكنون المخزون اردت ان ارسلك اليهم بنفحاتي وفوحاتي وتضوعاتي ثم عناياتي وبشاراتي والطاف
- 7 Then He Who conversed with God submitted to the Ancient Lord: "When I reach them and say to them 'Your Beloved hath sent me unto you,' and they ask me 'What is His name?' how shall I answer them?" Then did the Divine Realm of Grandeur quake, and the Dominion of Power stir, and the Kingdom of Glory and Loftiness tremble. Then the heaven of the highest heavens resounded as the Call was raised from the Unseen Realm of Grandeur, and the voice of the Lord caused all the ancient mountains to quake: "Say: Ehyeh Asher Ehyeh She-lahnua Elohim (I am that I am hath sent Me unto you)." O Moses, thus shalt thou say to the thirsty ones who desire the Kawthar of My reunion: 'YHWH, your Beloved, hath sent me unto you.'
- 7 فعرض الكليم للرب القديم اذا وصلت اليهم و قلت لهم محبوبكم ارسلني اليكم وقالوا لي ما اسمه فاذا اجيبهم اذا تزلزل لاهوت العظمة وتحرك جيروت القوة وانصق ملكوت العزة والرفعة ثم ارتعدت سماء سموات العلا بما ارتفع النداء من غيب الكبرياء واخذ اهتزاز صوت الرب كل الجبال القديمة قل اهيه اشرايهه سلاهنوا انعم قل اهيه الذي اهيه ارسلني اليكم يا موسى هكذا تقول للظمانين الذين ارادوا كوثر وصالي يهوه محبوبكم ارسلني اليكم
- 8 Then the Call was heard from on high: "Say: YHWH, your heart's Desire, hath sent me unto you to give you glad tidings of His advent and presence amidst you, and of your meeting and reunion with him." Then another call was raised from the hallowed Spot, that sacred and luminous Place, proclaiming: "Say: YHWH hath, from the unseen realms above, given Me to hear His Voice and to hearken unto His Call. But I have not seen Him nor even turned my gaze towards Him. He hath commanded Me to approach you with the fragrance of His cherished robe, that I might inspire your hearts with patience in His absence and remoteness, and comfort your souls in your long separation from Him."
- 8 ثم سمع النداء عن جهة الأعلى قل ياه مقصودكم ارسلني اليكم لأبشركم بظهوره ووصاله وقربه و لقائه ثم سمع نداء آخر عن الشطر الأطهر المقام المقدس الأنور قل هو آياه يهواه من غيب العماء اسمعني صوته واصغاني ندائه ولكن اتى ما رأيته وما نظرت اليه قد امرني بأن اتوجه اليكم يعرف قيصه المحبوب لألقى الصبر في قلوبكم على هجره و فراقه واسليكم في بعدكم عن طول أيامه

- 9 Then came the call from the Ultimate Tree, grown from the heart of the Throne in the snow-white bowers beyond the veil of grandeur: "O Moses! This is My name and My remembrance unto them throughout their holy and blessed generations that end not with the ages of eternity nor conclude with the times of perpetuity. This is My sign among them on the day of My coming unto them. By this shall I make Myself known to them, and by this shall I lift the veil from My beauty, for they know none save Me, and no name other than this My name, and no remembrance other than this My remembrance shall ever be mentioned among them. These are My servants whom I commanded not to prostrate when I created Adam, and whom neither the dwellers of My mystic pavilions nor the inhabitants of My cloud-realms have discovered.
- ثم ظهر النداء عن شجرة القصى المنبته من كبد العرش في رفارف البضياء عن سر ستر الكبرياء يا موسى هذا اسمي وذكرى لهم في اجيالهم المقدسة المباركة التي لا تنتهي بدهور الأزال والأبد ولا يتم بأزمنة القدم والسرمد وهذه علامتي فيهم يوم مجيئ اليهم بهذا اعرف لهم نفسي وبهذا اكشف لهم السر عن جمالي لأنهم لا يعرفون سواي وغير اسمي هذا وذكرى هذا لن يذكر عندهم ابدا هؤلاء عبادي الذين ما امرتهم بالسجود حينما خلقت آدم وما اطلع بهم اهل سرادق غيبي وملاء عمائي
- 10 "O Moses! Bear thou witness that I am indeed the Lord. I have ever been alone, sanctified in My essence from all names. I was not known from time immemorial, and in the mystery of My beauty I shall never be known unto the endless ages. I appeared unto Abraham, Isaac and Jacob as God, the Almighty over all things, but by My name Jehovah I made not Myself known until this day. This is the treasure of My hidden Name, this is the mystery of My treasured Name, and this is the symbol of My concealed and guarded Beauty, which hath ever been and shall forever remain hidden in the treasures of My command and the repositories of My protection, veiled by the curtains of My glory and the covering of My power, authority and preservation. I concealed it beneath the mantle of My grandeur and the pavilion of My greatness until a time known only to Me, in a land that remaineth hidden behind the veils of My unseen realm and the ocean of My all-encompassing knowledge. And I shall appoint for this a fixed time, which is: verily, verily, I am most assuredly drawing nigh. Then shall I reveal this Treasure through the sovereignty of My Will, break its seal with the finger of My power and the digits of My might, and bring forth that hidden Pearl through the agency of My Most Exalted Pen from the depths of My unseen, pure and simple ink."
- يا موسى فاشهد بانى انا الرب قد كنت وحده الها مقدساً عن الأسماء كلها بذاتي ما عرفت من قدم الأقدام وبغيث بهائي لن اعرف الى ابد الأعمار قد ظهرت لابراهيم واسحق ويعقوب باسمي الاله القادر على كل شيء وأما باسمي يهوه فلم عزت نفسي الى هذا اليوم وهذا كنز اسمي المكنون وهذا سر اسمي المخزون وهذا رمز جمالي المستور المصون قد كان ويكون من ازلية ذاتي وهوية كينونتي مكنوناً مخزوناً في خزان امرى و كائن حفضي ومستوراً في حجابات جلالى و ستر عصمتي واقتدارى قد اخفيته تحت رداء عظمتي و خباء كبريائى الى وقت يكون معلوماً عندي في ارض تكون مستورة مخفية في حجابات غيبي وبحر على المحيط واعين بذلك ميعاداً و هو انه انه انا بالمستقيمات اقصى اذاً اظهر هذا الكنز بسلطان مشيقي وافك ختمه باصبع قدرتي و اتمل قوتي و اخرج ذلك اللؤلؤ المكنون بغواص قلبي الأعلى عن عمان مدادى الغيب الممتنع البحت البسيط
- 11 When the call ended and the mighty, mystic letters were completed in triangular form within the square frame, and the most hidden secret and most concealed treasure appeared, and the Throne bore the eight luminous letters, then was perfected and completed and sealed the temple of the Most Great Name in a holy and preserving seal. Blessed is he who gazeth upon the seal of the Beloved and recognizeth what was ordained therein of mysteries deposited in the treasures of former Books from One all-knowing and wise.
- فلما انتهى النداء و تمت الأحرف العزبة الغيبية على هيئة التثليث في هيكل الترييع و ظهر السر الأسرى و الكنز الأخفى و حمل العرش الأحرف الثمانية التوراء اذاً تم و كل و ختم هيكل الاسم الأعظم في خاتم قدس حفيظ طوبى لمن نظر الى خاتم المحبوب و عرف ما قدر فيه من الأسرار المودعة في كائن كتب القبل من لدن عليم حكيم

- 12 O my brother, O my friend Khalil! This servant, you, and all friends must beseech the Glorious Lord to first bestow, through His wondrous favor, the spirit of prayer, that through it we might seek to renew the world of the world of the soul, and the world of the world of the spirit and mind, and the world of the world of heart and tongue and utterance, that He might create them anew through the holy breath of the All-Merciful and the exalted fragrance of the Eternal, so that with that Kingdom of utterance and expression we might render thanks and praise for this most great bounty and supreme gift, and might sacrifice those worlds of soul and spirit. For He hath enabled these servants to attain unto the knowledge of this most precious, most glorious, most resplendent Treasury.
- 12 ای برادر من ای خلیل دوست باید این بنده و شما و جمیع دوستان از ربّ جلیل مستلت نمائیم که اولاً بعنایت بدیعه روح دعا عطا فرماید تا بآن روح عالم جان و عالم عالم روح و روان و عالم عالم قلب و لسان و بیان تازه طلب کنیم که بدعاً از نفس قدس رحمانی و نفعه عترّ صمدانی خلق فرماید تا بآن ملکوت لسان و بیان شکر و ثنای این نعمت عظمی و عطیه کبری گذاریم و آن عالمهای جان و روح را اتفاق نمائیم که این عباد را بعرفان این کنز اعترّ اکرم اهی فائز فرمود
- 13 How many Prophets and Messengers and chosen ones and near ones sacrificed their lives in search of this manifest Treasury and found no trace thereof, while we, these servants, without any worthiness or seeking, and without toil or labor, have attained unto this endless divine Treasury. O my brother! In truth another world is needed and another knowledge is befitting to comprehend and recognize the worth and value of this eternal sovereignty and everlasting bounty, and to arise in a manner worthy of this station and these days. None but the Pen of the Ancient can describe this station, and none but the Tongue of Grandeur was or ever shall be worthy to make mention of this bounty which He Himself hath bestowed through His pure grace.
- 13 چه مقدار از انبیا و مرسلین و اصفیا و مقررین که در طلب این کنز مبین جان باختند و اثری نیافتند و این عباد من غیر استحقاق و طلب و من دون رنج و تعب باین گنج بی پایان الهی رسیدیم ای برادر من فی الحقیقه عالم دیگر باید و عرفان دیگر شاید که قدر و مقدار این دولت ابدی و نعمت سرمدی را ادراک نماید و بشناسد و بآنچه لایق این مقام و این ایام است قیام نماید شرح این مقام را جز قلم قدم قادر نه و جز لسان عظمت ذکر این نعمت را که خود بفضل بخت عطا فرموده لایق نبوده و نخواهد بود
- 14 In any case, in view of the saying "The remembrance of friends is pleasing to the Friend," this servant desired to send to his honor the Hakim, upon him be the Glory of God, a fragrance from the rose-garden of the utterances of His Holiness Moses and a sweet scent from the fragrances of the remembrances of the Messengers which had previously been diffused and made manifest in mention of this Manifestation of the evident Truth. Therefore these remembrances flowed forth from the pen without intention. Blessed is he in that he hath attained, and succeeded, and known, and found. Therefore at every moment it behooveth him to say: "Praise be unto Thee, O God of the worlds, and thanksgiving be unto Thee, O Thou Who art the Beloved of all in the heavens and the earth."
- 14 باری نظر باین کلمه که گفته اند یاد یاران یار را میمون بود این عبد دوست داشت که عرفی از گزار بیانات حضرت کلیم و رایحهائی از روایح اذکار مرسلین که از قبل در ذکر این ظهور حق عدل مبین متضوّع و ظاهر گشته نزد جناب حکیم علیه بهاء الله ارسال دارد لذا این اذکار من غیر اراده از قلم جاری شد طوبی له بما بلغ و فاز و عرف و وجد اذاً فی کلّ حین ینبغی ان یقول لک الحمد یا اله العالمین و لک الشکریا محبوب من فی السموات و الارضین
- 15 Praise be to God! They beheld the New Jerusalem, which was foretold in the Holy Books of old and new, wherein He saith it shall appear anew. They dwelt beneath the blessed pavilion of which Isaiah the Prophet gave tidings, saying "A tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed." They attained the presence of their Glorious Lord in that exalted spot situated upon the shore of the mighty
- 15 الحمد لله اورشلیم جدیدہ را کہ نصّ کتب الهی است از قبل و بعد کہ میفرماید بدعاً ظاهر میشود ملاحظہ نمودند و در ظلّ خیمہ مبارکہ کہ اشعیاء نبی از آن خبر داده کہ میفرماید خیمہ لا تنتقل و لا تتعلّق اوتادها الی الابد ساکن شدند و بلقاء ربّ عزیز در آن مقررّ منیع کہ بر شاطی نہر

river, and entered time and again into that City which David, with utmost longing and yearning, had sought to enter, even as he saith: "Who will lead me into the strong city?" This blessed City hath been named by the Pen of the Most High as the Most Great Prison, and in one place as the Supreme Paradise and the Heaven of all heavens, and in another by all the Most Beautiful Names. In the Books of the Messengers of old it was designated as the New Jerusalem, the Desired Land, and other beloved names. The Tongue of Revelation aforetime gave it three titles: the Land of Resurrection, the Holy Land, and the White Spot. In this sacred place they found, in one respect, everlasting joy and eternal delight, even as He saith: "All joy and gladness and felicity shall be in Jerusalem, for the Everlasting God shall dwell there with His people."

وسیع واقع است فائز گشتند و در مدینه‌ئی که حضرت داود بشوق و اشتیاق تمام طلب ورود در آن مقام را نموده مرّۀ بعد مرّۀ وارد شدند چنانچه میفرماید من یقودنی الی المدینة المحصنة یعنی کیست که مرا بشهر حصاردار بکشد و این مدینه مبارکه از قلم مالک احدیه بسجن اعظم نامیده شده و در مقامی بجهت علیا و سماء این سما و در مقامی بجمع اسماء حسنی و در کتب مرسلین از قبل به اورشلیم جدید و ارض مطلوبه و همچنین اسامی محبوبه و آخری و لسان وحی از قبل بسه لقب موسوم فرموده ارض محشر و ارض مقدسه و بقعة البیضاء و در این مقام مقدس از جهتی فرح ابدی و بهجت لایزالی را یافتند چنانچه میفرماید جمیع بهجتها و افراح و سرور ما در اورشلیم خواهد بود چه که اله جاودانی با شعب خود در آن مقام ساکن میشود

- 16 And in another respect, they drank from the cup of sorrow, for they witnessed that which had been foretold of old. The Bearer of the Psalms, after making reference to the Lord's Land, declareth: "There they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." Then He saith: "How shall we sing the Lord's song in a strange land?" O Khalil! I swear by the Glorious Lord that if they were to become aware of but a drop from the limitless oceans of tribulations that befell the Ancient Beauty, and of His loneliness, estrangement and oppression in the Most Great Prison, they would spend their entire lives in lamentation, weeping and mourning, and would proclaim "May my spirit be a sacrifice for Thy trials, O Beloved of the worlds!"

16 و از جهتی از کأس احزان آشامیدند چه که مشاهده نمودند آنچه را که از قبل بآن اخبار نمودند طلعت زبور بعد از اشارات بارض رب میفرماید هناك سألنا الذین سیونا کلام ثرئیه و معذبونا سألونا فرحا قائلین رثموا لنا من ترنیمات صهیون بعد میفرماید کیف ترتم ترئیمه الرب فی ارض غریبه ای خلیل قسم ربّ جلیل اگر برشی از بحور ما لا نهایه بلایای جمال قدم و وحدت و غربت و مظلومیت او در سجن اعظم مطلع گردند مادام العمر بناله و نوحه و ندبه مشغول شوند و به روحی لبلاک الفدا یا محبوب العالمین ناطق گردند

- 17 Praise be to God that they entered the holy Zion which was raised aforetime as foretold, and they arrived at the site of the House of the Lord, and beheld from the horizon of the Tent of Meeting the light and radiance of the splendor of their Lord without any veils, and dwelt in the holy shelter, and drank from the river of the path of which the truthful Prophet gave tidings, and ascended the mountain of the House of the Lord, and attained again and again to standing before their Lord while the mouth of the Lord was melodiously uttering words and expressions of favor, grace, mercy, kindness and compassion. And they were saved from the terror of these words with which the trustworthy Warner gave warning - these are His true and manifest words: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." And He repeats these words in three places. Praise be to God that they

17 و الحمد لله در صهیون مقدس که از قبل مرتفع گشته چنانچه بآن اخبار داده شده و حال محل بیت رب واقع وارد شدند و از افق خیمه اجتماع انوار و ضیاء بهاء رب را من غیر سبحات مشاهده نمودند و در مظلّه قدس ساکن گشتند و از نهر طریق که نبی صدیق از آن خبر فرموده آشامیدند و در جبل بیت رب متصاعد گشتند و مرّۀ بعد مرّۀ بقیام در امام رب فائز شدند هنگامی که دهان رب بکلمات و بیانات لطف و عنایت و رحمت و شفقت و عطوفت مترنم بود و از فرع این کلمه که منذر امین انداز فرموده امین شدند قوله الصّدق الحقّ المبین ادخل الی الصخرة و اختبی فی التراب من امام هیبة الرب و من

attained to all these bounties and above these and far above these which are beyond reckoning, description and utterance. What else do they desire that they have not attained? What do they seek that they have not reached? What station do they hope for that the transcendent Lord has not already bestowed through His generosity and grace before they even asked?

- 18 However, there is one station which is greater than all stations, and this servant and you and they and all the friends must at all times beseech it from the Praiseworthy Lord with the utmost humility, submissiveness and supplication, and that is steadfastness, then steadfastness, then steadfastness unto infinity - steadfastness until the last breath, steadfastness until the spirit departs, steadfastness. For this matter has been mighty in all ages, times, dispensations and centuries, and its importance great, especially in this Most Great Manifestation whose greatness and grandeur is recorded and inscribed in all divine books, tablets and scriptures. Blessed is he who attains unto it and drinks from its oceans.

- 19 As for what you wrote about not having rendered any service, it was presented at the Most Holy Court and He said: "Grieve not over this. Thou didst hasten to the City when thou didst hear and didst turn to the station whereunto thou wert called. Thus doth the Pen testify in this Mighty Tablet." Praise be to God that through the special favor of the True One thou didst attain to service and didst drink from the choice wine of reunion and didst attain to the blessed Word. India was and will be the courtyard of the gate of meeting, and its parrot is the Pen of Revelation. What bounty is more beloved, more desirable and more exalted than this? Rejoice in this sweet mention. And what thou hast heard about the condition there is not worth mentioning. Verily, the people hasten to the Evil One, turning away from God, the Sovereign of the Kingdom, except those whom thy Lord, the Mighty, the Powerful, willeth.

- 20 Regarding what you mentioned about being present at the time of the revelation of verses, the friends have at all times been advised that this is a chance occurrence, and the reason thereof is clear and evident. Indeed, thou hast thyself been present on several such occasions.

- 21 With regard to what you mentioned concerning Tiberias - His Honor Hakim was given permission to go to Acre, but as for

بهاء عظمته و در سه مقام این کلمه را تکرار میفرماید الحمد لله که بجمع این عنایات و فوق آن و فوق فوق آن که از احصا و تحریر و تقریر خارجست فائز شدند و رسیدند و دیدند دیگر چه میخواهند که بآن فائز نشدند و چه میطلبند که بآن نرسیدند و چه مقام را آملند که ربّ متعال قبل از سؤال بکرم و بخشش خود عطا نفرموده

- 18 ولكن یک مقامست و آن اعظم از کلّ مقامها و باید در جمیع احیان این بنده و شما و ایشان و جمیع دوستان آنرا بکمال خضوع و خشوع و ابتهال از ربّ حمید مسئلت نمائیم و آن الاستقامه ثمّ الاستقامه ثمّ الاستقامه الی ما لا نهایه الاستقامه الی ان ينقطع النفس الاستقامه الی ان يفارق الروح الاستقامه چه که این امر در جمیع اعصار و ازمان و عهود و قرون عظیم بوده و شأن آن کبیر خاصّه در این ظهور اعظم عظیم که ذکر عظمت و بزرگی آن در جمیع کتب و صحف و زیر الهی مذکور و مسطور است طوبی لمن فاز بها و شرب عن بحرها

- 19 اینکه نوشته بودید خدمتی از دست برنیامده در ساحت امنع اقدس عرض شد فرمودند لا تحزن من ذلک قد سرعت الی المدینه بعد ما سمعت و اقبلت الی مقام دعیت الیه کذلک شهد القلم فی هذا اللوح المنیع الحمد لله بعنایت مخصوصه حق بخدمت فائز شدی و از ریح وصال آشامیدی و بکلمه مبارکه فائز گشتی هندوستان تو فناء باب لقا بوده و خواهد بود و طوطی آن قلم وحی دیگر کدام نعمت از این محبوب تر و مرغوب تر و بلندتر است افرح بهذا الذکر الملیح و آنچه شنیدی از وضع آنجا قابل ذکر نه انّ الناس یسرعون الی الطاغوت معرضین عن الله مالک الملکوت الا من شاء ربّک المقتدر القدر انتهى

- 20 و اینکه در باره اصغا در حین تنزیل ذکر نموده بودید این فقره همیشه خدمت دوستان عرض شده که این منوط بتصادف است و دلیل انهم معلوم و واضح شما که مکرراً اصغا نموده اید

- 21 و اینکه در باب طبریّه ذکر نمودید جناب حکیم را در عگا اذن فرمودند و اما رفتن شما نظر بحکمت در امور مصلحت نه چه که ابدأ جایز نیست در

your going, considering the wisdom in all matters it is not advisable, for in these lands any mention of this Cause is absolutely forbidden. Should you accompany them, discussion would inevitably arise. His Honor Hakim too must absolutely make no mention of these matters in those places, as this would yield nothing but mischief and will continue to do so.

این اراضی ذکر این امر و البته با ایشان که بروید حرف بمان میآید و جناب حکیم هم باید ابداً در آن مقامها ذکر نکنند چه که جز فساد حاصلی نداشته و نخواهد داشت

- 22 And concerning what you wrote about His Honor Hakim having mentioned that he acts according to God's commandments and prohibitions - this is through His grace upon him. God willing, may he be confirmed in this matter and remain steadfast with complete firmness. The Command is in His grasp. Verily He is the Commander, the All-Wise. The Glory be upon you and upon him and upon all who have believed in God, the Single, the All-Informed.

22 و اینکه نوشته بودید که جناب حکیم ذکر نموده اند که با و امر و نواهی الهی عاملند هذا من فضله علیه انشاء الله باین فقره مؤید شوند و باستقامت تمام مستقیم مانند الامر بیده آنه هو الامر الحکیم البهاء علیک و علیه و علی کلّ من آمن بالله الفرد الخیر

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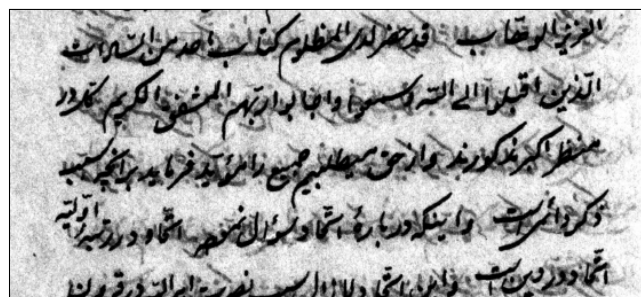
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Lawh-i-Ittihad

To: *Siyyid Asadullah Baqiruf*

Date: after 1879



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There has come before the Wronged One a letter from one of the divines who have turned to God, and have heard and answered their compassionate and gracious Lord. All are mentioned before the Most Great Scene, and we beseech God to aid them all to achieve that which leads to everlasting remembrance.

قد حضر لدى المظلوم كتاب احده من السادات الذين اقبلوا الى الله وسمعوا و اجابوا ربهم المشفق الكريم كل در منظر اكبر مذکورند و از حق میطلبیم جمیع را مؤید فرماید بر آنچه سبب ذکر دائمی است

As to his question concerning unity, unity in its primary degree is unity in religion. This unity has ever been the cause of the triumph of the Cause of God throughout ages and centuries. Unity is the divine spiritual sword. For instance, if at this time a government were to observe that the majority of its subjects have rent asunder the veil and turned to the Most Glorious Horizon, it would remain silent and hearken to whatsoever is said. Whosoever attains to the hearing of the Word attains to the recognition of God, glorified be His majesty, except such souls as are altogether remote from God's mercy and are fully deserving of His wrath and punishment. Such souls are in every case debarred and deprived.

و اینکه در باره اتحاد سؤال نموده اتحاد در رتبه اولیه اتحاد در دین است و این اتحاد لازماً سبب نصرت امر الله

در قرون و اعصار بوده و اجتماع سیف معنوی الهی است مثلاً اگر حال دولتی ملاحظه نماید اکثری از اهل مملکتش خرق حجاب نموده اند و باقی ظهور ابهی اقبال کرده اند ساکت شود و آنچه گفته شود بشنود و هر نفسی باصغاء فائز شد بعرفان حق جلّ جلاله فائز است مگر نفسیه بالمره از رحمت الهی دورند و باستحقاق کامل

Unity in one station is unity in speech, and this is highly essential. Consider, for example, if two of God's loved ones were to enter a land and speak differently about a matter, this would cause dissension, and they themselves and others would be deprived of the blessing of unity which hath been revealed from the Pen of the Lord of all creation. Among the helpers of God is utterance, both in this Most Great Revelation and formerly. Deeds and goodly character are the hosts of God and are engaged in rendering assistance. If utterance is made with due measure it is God's mercy, but if it exceeds bounds it becomes the cause of destruction. In the Tablets We have counseled all to utter such words as possess the potency and effect of milk, that the children of the world may be nurtured thereby and attain maturity. Utterance in every station is manifest with a certain effect, and from it the fragrance of good and evil is wafted.

And in one station, unity of deeds is intended, for their variance causeth variance. When this Wronged One was being banished from Baghdad to Adrianople, He entered a mosque along the way where He observed different forms of prayer being performed in that place. Though the word "prayer" applied to all, yet each was distinguished by certain particulars. Had the people of the Bayan truly acted upon that which was revealed from the Pen of the All-Merciful, all upon the earth would have attained the honor of faith. The variance of deeds caused variance in the Cause, and the Cause was weakened. One prayeth with hands folded, another with hands open; one uttereth "at-tahiyyat" in the testimony, another "as-salam." Beyond these, some dance saying this is the remembrance of God. God forbid! The Truth is sanctified, holy and pure from such remembrances.

Consider the Law of the Apostle of God - may the spirit of all else be sacrificed for His sake - as an ocean from which countless gulfs have been derived, and this hath caused the weakening of God's Law among His servants. To this day, neither kings nor subjects nor paupers have recognized the cause and reason, nor have they known how that which was lost in glory might be regained and the fallen standard might be raised again. In any case, one gulf is Shi'ih, one gulf Sunni, one gulf Shaykhi, one gulf Shah Ni'matu'llahi, one gulf Naqshbandi, one gulf Malamiti, one gulf Jalali, one gulf Rifa'i, one gulf Kharabati - were ye to count the paths to hell, ye could not number them. Now doth the stone lament, the Supreme Pen walleth. Consider what hath befallen a Law whose light illumined the world and whose fire guided the nations - that is, the fire of His love. Blessed are they that ponder, blessed are they that perceive, blessed are they that are fair-minded. In brief, this variance of

سزاوار بطش و غضب آن نفوس در هر حال محروم و ممنوعند

و اتحاد در مقامی اتحاد در قول است و این بسیار لازم است مثلاً ملاحظه نما اگر دو نفس از اولیای حق در ارضی وارد شوند و در امری باختلاف سخن گویند سبب اختلاف شود و خود و سایرین از نعمت اتحاد که از قلم مولی الایجاد نازل شده محروم و ممنوع گردند از جمله ناصر حق بیان بوده و هست در این ظهور اعظم اعمال و اخلاق جنود حقند و بنصرت مشغول بیان اگر باندازه گفته شود رحمت الهی است و اگر تجاوز نماید سبب و علت هلاک در الواح کل را وصیت فرمودیم بیاناتیکه طبیعت و اثر شیر در او مستور باشد تا اطفال عالم را تربیت نماید و بحد بلوغ رساند بیان در هر مقام بشائی ظاهر و باثری باهر و از او عرف خیر و شر متضوع

و در مقامی اتحاد اعمال مقصود است چه که اختلاف آن سبب اختلاف گردد این مظلوم در ایامیکه از زوراء به اردنه نفی میشد در بین راه در مسجدی وارد صلوٰة مختلفه در آنحل مشاهده نمود اگر چه کل لفظ صلوٰة بر او صادق و لکن هر یک باسبابی از هم ممتاز و اگر حزب فرقان فی الحقیقه بآنچه از قلم رحمن نازل شد عمل مینمودند جمیع من علی الأرض بشرف ایمان فائز میگشتند اختلاف اعمال سبب اختلاف امر گشت و امر ضعیف شد یکی دست بسته بصلوٰة قائم و حزبی گشوده یکی در تشهد التّحیات میگوید و دیگر السلام از اینها گذشته حزبی میرقصند و میگویند این ذکر حقست نعوذ بالله حق از این اذکار مقدس و منزّه و مبرا شریعت رسول الله روح ما سواه فداه را بمثابة بحری ملاحظه نما که از این بحر خلیجهای لایتنهای برده اند و این سبب ضعف شریعة الله شد مابین عباد و تا حین نه ملوک و نه مملوک و نه صعلوک هیچیک سبب و علت را ندانستند و بآنچه عزّت رفته راجع شود و علم افتاده نصب گردد آگاه نبوده و نیستند باری یک خلیج شیعه یک خلیج سنی یک خلیج شیخی یک خلیج شاه نعمه اللهی یک خلیج نقش بندی یک خلیج ملامتی یک خلیج

deeds hath shaken the foundation of God's Cause. O people of the Bayan! Harken unto the call of the Wronged One. Afflict not yourselves as did the sects of old. Verily He hath sent down the proof and made manifest the way. Beware lest ye differ in that which hath been revealed from the heaven of the Will of your Lord, the Almighty, the Powerful.

By God! Had there been observed one who could speak or one who could arise, this servant would not have uttered a word. The purpose is that the True One, exalted be His glory, would not have delivered Him into the hands of these people, that is, the people of the Bayan. Therefore take heed, O ye who are endowed with insight! Purify and sanctify heart and breast with the living waters that flow from the Pen of the All-Merciful, and arise to render assistance through the hosts of goodly deeds, pleasing conduct, and divine words. This is the counsel of the True One, exalted be His glory, which hath been revealed and sent down in the Tablets from the Supreme Pen.

Among the forms of unity is unity of station, and it is the cause of the establishment of the Cause and its exaltation among the servants. When superiority and preference appeared, the world became ruined and desolate. Those souls who have drunk from the ocean of the utterance of the All-Merciful and are gazing toward the Most Exalted Horizon should see themselves on one plane and in one station. If this matter becomes established and is realized through divine might and power, the world will be seen as the Most Glorious Paradise. Indeed, man is noble, for within all things the sign of God exists, but to regard oneself as more learned, superior, more excellent, more God-fearing and more exalted is a grievous error. Blessed are those souls who are adorned with the ornament of this unity and have been assisted by God. Consider the divines of Persia - had they not regarded themselves as the most exalted and excellent of all creation, their unfortunate followers would not have engaged in cursing and denouncing the Object of all the worlds. Man is bewildered, nay the world is bewildered, by those heedless, artificial souls. The fire of pride and vainglory hath consumed them all, yet they are unaware and have not come to their senses. They have not attained even a drop from the ocean of knowledge and wisdom. Woe unto them and unto that which their tongues have uttered and their hands have wrought on the Day of Retribution and on this Day whereon mankind hath stood before the Lord of the worlds. Should the Most Exalted Pen choose to expound fully the degrees of unity in every thing and every matter, it would need to be occupied for years.

جلالی یک خلیج رفائی یک خلیج خراباتی ان
تعدوا سبل الجحیم لا تحصوها حال سنگ ناله
میکند قلم اعلی نوحه ملاحظه نمائید چه وارد
شد بر شریعتی که نورش ضیاء عالم و نارش
هادی امام یعنی نار محبتش طوبی للمفکرین و
طوبی للمفسرین و طوبی للمصنفین باری این
اختلاف اعمال سبب تزعزع بنیان امر الله
شد ای اهل بیان بشنوید ندای مظلوم را مثل
احزاب قبل خود را مبتلا نکنید انه انزل الدلیل
و اظهر السبیل ایاکم ان تختلفوا فیما نزل من
سماء مشیه ربکم المقتدر القدر لعمر الله اگر
[ناطق] مشاهده میشد و یا قائمی دیده میگشت
ایبعد بکلهئی تکلم نمینمود مقصود آنکه حق
جل جلاله او را بدست ایقوم نمیداد یعنی اهل
بیان فاعتبروا یا اولی الأبصار قلب و صدر را از
ماء حیوان که از قلم رحمن جاری است طاهر
و مقدس نمائید و یچنود اعمال طیبیه و اخلاق
مرضیه و کلمات الهیه بنصرت مشغول شوید این
است وصیت حق جل جلاله که در الواح از
قلم اعلی جاری و نازل گشت

از جمله اتحاد اتحاد مقام است و اوست سبب
قیام امر و ارتفاع آن مابین عباد برتری و بهتری
که بمیان آمد عالم خراب شد و ویران مشاهده
گشت نفوسیکه از بحر بیان رحمن آشامیده اند و
باقی اعلی ناظرند باید خود را در یک صقع و
یکمقام مشاهده کنند اگر این فقره ثابت شود و
بحول و قوه الهی محقق گردد عالم جنت ابهی
دیده شود بلی انسان عزیز است چه که در کل
آیت حق موجود و لکن خود را اعلم و ارجح و
افضل و اتقی و ارفع دیدن خطائست کبیر طوبی
از برای نفوسیکه بطراز این اتحاد مزینند و من
عند الله موفق گشته اند در علمای ایران مشاهده
نما اگر خود را اعلی الخلق و افضلهم نمیدانستند
تابعین بیچاره بسبب و لعن مقصود عالمیان مشغول
نمیشدند انسان متحیر بل عالم متحیر از آن نفوس
مجموعه غافله نار افتخار و کبر کل را سوخته
ولکن شاعر نیستند و بشعور نیامده اند بقطرهئی
از بحر علم و دانش فائز نگشته اند اف لهم و بما
نطقت به السنتهم و اکتسبت ایادیهیم فی یوم الجزاء
و فی هذا الیوم الذی قام الناس لرب العالمین اگر

Among the forms of unity is the unity of souls and possessions, and with this station We conclude Our mention of unity, as a command from Us, and verily I am the Mighty, the Unconstrained. This unity is a unity which is the source of joy, gladness and delight, were they but to understand and know. Let not the heedless divines say "To what does this refer?" This refers to all souls, and from this unity emerges fellowship, and this fellowship hath been and remains beloved in the divine Books of the past and present. This fellowship pertains to wealth, not to what is below or above it. "They prefer others above themselves, though poverty be their portion. And they who are preserved from their own covetousness shall prosper." This station is above fellowship. Fellowship is when man does not deprive the servants of God from that which God, exalted be His glory, has bestowed upon him. He himself enjoys and enables others like himself to enjoy as well. This station is greatly beloved, for all partake of bounty and receive their portion from the ocean of grace. And those who prefer others above themselves - in truth this station is above all stations, as mentioned, and that which the All-Merciful hath revealed in the Qur'an bears witness to this.

O people of God! Shall the Most Exalted Pen lament over itself or over that which hath occurred in the world? Matters have reached such a pass that a mere pond claimeth to be an ocean, and a lizard assumeth the station of an eagle. What hath happened? What smoke hath enveloped the world? Is not the fragrance of the Revelation diffused and distinct from all else? Is not the straight path distinguished from the paths of satanic fancy? Nay, by My Self! The Truth hath ever been, and will continue to be, distinguished from all else through all its attributes and deeds, and hath never been, nor will ever be, confused in the eyes of them that possess insight. The purpose of the unity of souls is the love of God and the Word of God, that all may gather around it and hold fast unto it. Every possessor of insight and wisdom testifieth to that which hath flowed from the Most Exalted Pen.

The aforementioned unities are each an army among the armies of God, a party among the parties of God, and a cause among the causes of God. The unity of souls from the beginning of creation until now has been and will continue to be the helper and supporter of truth—that is, unity that occurs through God's command and law. In this station, unity does not exceed this rank. Therefore take heed, O ye who are endowed with insight! The Supreme Pen at this moment counsels all His loved ones to unity and concord, that through it God's Cause, the All-Compelling, the Self-Subsisting, may be made manifest. Likewise regarding wisdom—some of the friends of God have not

قلم اعلی اراده نماید مراتب اتحاد را در هر شیء در هر امر بتمامه ذکر فرماید سالها باید مشغول گردد

و از جمله اتحاد نفوس و اموال است و باین مقام ختم مینمائیم ذکر اتحاد را امرأ من عندنا و انا المقتدر المختار و این اتحاد اتحادیست که منبع فرح و سرور و بهجت است لو هم یفقهون و یعلون دیگر آخوندهای غافل نگویند این هم بکجا راجع است این هم بکل نفوس راجعست و از این اتحاد مواسات ظاهر و این مواسات در کتب الهی از قبل و بعد محبوب بوده و هست و این مواسات در مال است نه در دوش نه در فوقش و یوثرون علی انفسهم ولو کان بهم خصاصة و من یوق شح نفسه فاولئک هم الفائزون این مقام فوق مواسات است مواسات آنکه انسان عباد الله را از آنچه حق جلّ جلاله باو عنایت فرموده محروم ننماید خود متعّم و مثل خود را هم متعّم نماید این مقام بسیار محبوب است چه که کلّ از نعمت قسمت میبرند و از بحر فضل نصیب و آنکه سائرین را بر خود ترجیح میدهند فی الحقیقه این مقام فوق مقام است چنانچه ذکر شد و ما انزله الرحمن فی الفرقان شاهد و گواه یا حزب الله قلم اعلی بر نفسش نوحه نماید یا بر آنچه در عالم احداث شده کار بمقامی رسیده که غدیر دعوی بحری مینماید و ضب مقام نسری آیا چه شده و چه دخانی عالمرا احاطه کرده آیا عرف ظهور متضوع نیست و از دوشش ممتاز نه آیا صراط مستقیم از سبل شیاطین معلوم نه لا و نفسی حقّ بجمع صفات و اعمالش از دوشش ممتاز بوده و هست و بر صاحبان بصر مشتبّه نشده و نمیشود و مقصود از اتحاد نفوس محبة الله و کلمه الله است که کلّ بر او جمع شوند و باو تمسک نمایند هر صاحب بصر و عقلی بر آنچه از قلم اعلی جاری شد تصدیق مینماید

و اتحادهای مذکوره هر یک جندی هستند از جند الله و حزبی هستند از حزب الله و امری هستند از امر الله اتحاد نفوس از اول ابداع تا حین ناصر و معین حقّ بوده و خواهند بود یعنی اتحادیکه بامر الله و شرعه واقع شود در این مقام اتحاد از این رتبه تجاوز نمینماید فاعتبروا یا اولی الأ نظار قلم اعلی در این حین اولیاء خود را طراً

observed wisdom and have been heedless of its station, and have caused clamor to be raised in certain lands. Harken unto the Voice of the Wronged One and act in accordance with what hath been revealed in the Tablets. Until ye find an ear, open not your lips, and until ye behold a pure and blessed land, deposit not the seed of wisdom. The utterance of the Divine Word is for the time when hearing and sight are ready, and likewise the earth. Some have at times spoken that which hath injured the very root of the Tree. Say: O people, fear God and be not of the wrongdoers. Fear God and be not of the ignorant ones. Barren soil is not suited to growth, and the ear of misbelief is not worthy to hear the word of Divine Unity.

O people of God! That which is the cause and means of the life of the world hath been revealed from the Supreme Pen. Each one must reflect for the sake of God, especially concerning Divine Unity, lest they be like the people of the past who uttered the words but were deprived of their meaning. They were worshippers of names and idols, yet counted themselves among the people of unity and certitude. However, God made manifest that which was hidden concerning the deeds and recompense of those people. On the Day of Reckoning, their exaltation, loftiness, station, rank and unity became clear and evident to all the worlds.

O My Name! Convey My greetings to the friends of God on behalf of the Wronged One and counsel them with that which God hath counseled them in the Scriptures and Tablets. Blessed are the emigrants who have emigrated in the path of God until they arrived at this mighty Prison. They have turned their faces toward God and directed themselves unto God. Their reward is with Him Who created them, fashioned them, sustained them, helped them, caused them to know Him, and made them speak His praise and mention. Verily, He is powerful over all things.

The splendor shining from the heaven of My mercy be upon those whom God hath enabled to act in accordance with what hath been revealed in His mighty and impregnable Book. Praise be to God, the Lord of the worlds. We beseech Him, exalted be He, at the end of this Tablet, to assist them, to grant them success, to aid them with the hosts of the seen and the unseen, and to help them in His Cause. Verily, He is powerful over whatsoever He willeth, and in His grasp are the reins of all things. There is no God but Him, the Single, the One, the Mighty, the All-Knowing.

بأنجاد و اتفاق وصیت میفرماید لیظهر به امر الله المهيمن القیوم و همچنین بحکمت بعضی از دوستان الهی حکمت را ملاحظه نموده اند و از مقامش غافل شدند و سبب گشتند در بعضی از بلاد ضوضاء مرتفع شد بشنودند ندای مظلوم را و آنچه در الواح نازل شده عامل شوید تا سمع نیابید لب نگشایید و تا ارض طیبیه مبارکه مشاهده نکنید بذکر حکمت را ودیعه مگذارید القاء کلمه الهی وقتی است که سمع و بصر مستعد باشند و همچنین ارض بعضی در بعضی از احیان تکلم نمودند آنچه که ضرر باصل سدره راجع است قل یا قوم خافوا الله و لا تكونوا من الظالمین اتقوا الله و لا تكونوا من الجاهلین ارض جزز لایق انبات نه و سمع شرک لایق اصغاء کلمه توحید نه یا حزب الله از قلم اعلی جاری شد آنچه که سبب و علت حیوة عالم است باید هر یک الله تفکر نمایند مخصوص در توحید الهی که مباد مثل حزب قبل بلفظ ناطق و از معنی محروم بودند از عبده اسماء بودند و هم چنین عاکفین اصنام مع ذلک خود را اهل توحید و یقین میشمردند و لکن حق ظاهر فرمود آنچه مستور بود از عمل و جزاء آن قوم در یوم میعاد علو و سمو و مقام و شأن و توحیدشان بر عالمیان واضح و هویدا گشت یا اسمی دوستان الهی را از قبل مظلوم تکبیر برسان و وصیت نما بما وصیم الله فی الزبر و الألواح طوبی للهاجرین الذین هاجروا فی سبیل الله الی ان وردوا هذا السجن العظیم لوجه الله اقبال نمودند و الی الله توجه کردند انما اجرهم علی الذی فطروهم و خلقهم و رزقهم و نصرهم و عرّفهم و انطقهم بذكره و ثنائه انه علی کل شیء قدیر البهاء المشرق من سماء رحمتی علی الذین وفقهم الله علی العمل بما نزل فی کتابه المحکم المتین الحمد لله رب العالمین نسئله تعالی فی آخر اللوح بأن یؤیدهم و یوفقهم و یمدهم بجنود الغیب و الشهادة و ینصرهم فی امره انه هو المقتدر علی ما یشاء و فی قبضته زمام الأشياء لا اله الا هو الفرد الواحد العزیز العلام

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KHSK.089-093, OOL.B048a

BH00206

To: *Ali Akbar et al.*

Date: 1297 ? [1879-1880]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Ancient, the Most Exalted, the Most Glorious
 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْأَقْدَمِ الْعَلِيِّ الْأَبِيِّ
- 2 Blessed be the Lord Who speaks upon the Throne, through Whose Name hath been raised the standard of "There is none other God but Him" upon the heights of the hearts of them who are nigh unto Him, and the banner of "He is the Peerless, the All-Informed" upon the most exalted station of the hearts of them that have turned towards Him. Blessed be this Day wherein the shrill voice of the Most Exalted Pen hath been raised in the kingdom of creation, wherein the ocean of knowledge hath surged, the sun of revelation hath shone forth, the birds have warbled, the Concourse on High hath called out, and all things have spoken. By God! The world hath been adorned through the appearance of the Hidden Mystery, the Treasured Secret, and the Preserved Symbol, Who hath appeared with the Most Great Name amongst the nations. Rejoice, O ye people of the City of Names and ye dwellers of the pavilion of grandeur, in that the Speaker of Sinai speaketh from the Most Great Scene, the station honored by the advent of the Lord of Destiny, whereby the eyes of them that are nigh have been gladdened, the limbs of the idolaters have quaked, the faces of the sincere have been illumined, and every face that hath turned away from the Dawning-Place of Revelation on this manifest Day hath been darkened. Exalted is He Who hath spoken the Most Great Word and caused all things to speak, testifying that there is none other God but Him. Through it the Hour hath appeared, the knowledge of which was denied to every one possessed of insight and to every upholder of unity. And whosoever desired to know it, the Tongue of Grandeur warned him with His words, exalted be He: "Wherein art thou to mention it?"
 2 تَبَارَكَ الرَّبُّ النَّاطِقُ عَلَى الْعَرْشِ الَّذِي بِاسْمِهِ نَصَبَ عِلْمٌ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَى طُورِ افْتِدَاءِ الْمُقَرَّبِينَ وَرَايَةً أَنَّهُ هُوَ الْفَرْدُ الْخَبِيرُ عَلَى أَعْلَى مَقَامِ الْقُلُوبِ الْمُقْبِلِينَ تَبَارَكَ الْيَوْمَ الَّذِي فِيهِ ارْتَفَعَ صَرِيرُ الْقَلَمِ الْأَعْلَى فِيمَلِكُوتِ الْإِنشَاءِ وَفِيهِ مَاجَ بَحْرِ الْعِلْمِ وَاشْرَقَتْ شَمْسُ الظُّهُورِ وَغَرَّدَتْ الطُّيُورُ وَنَادَى الْمَلَأُ الْأَعْلَى وَنَطَقَتْ الْأَشْيَاءُ تَأَلَّهُ قَدْ تَزَيَّنَ الْعَالَمُ بِظُهُورِ الْغَيْبِ الْمَكُونِ وَالسَّرِّ الْمَخْزُونِ وَالرَّمْزِ الْمَصُونِ الَّذِي ظَهَرَ بِالْأَسْمِ الْأَعْظَمِ بَيْنَ الْأُمَمِ إِنْ أَفْرَحُوا يَا أَهْلَ مَدِينَةِ الْأَسْمَاءِ يَا أَهْلَ سَرَادِقِ الْكِبَرِيَاءِ بِمَا يَنْطِقُ مَكَلَّمُ الطُّورِ فِي الْمَنْظَرِ الْأَكْبَرِ الْمَقَامِ الَّذِي تَشْرَفُ بِقُدُومِ مَالِكِ الْقَدَرِ الَّذِي بِهِ قَرَّتْ عَيْنُ الْمُقَرَّبِينَ وَارْتَعَدَتْ فَرَائِصُ الْمُشْرِكِينَ وَبِهِ ابْيَضَّتْ وَجُوهُ الْمُوحِدِينَ وَاسْوَدَّ كُلُّ وَجْهِ اعْرَضَ عَنْ مَشْرِقِ الْوَحْيِ فِي هَذَا الْيَوْمِ الْمُبِينِ تَعَالَى مَنْ نَطَقَ بِالْكَلِمَةِ الْعَالِيَا وَانْطَقَ بِهَا كُلُّ الْأَشْيَاءِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَبِهَا ظَهَرَتْ السَّاعَةُ الَّتِي مَنَعَ عَنْ عِرْفَانِهَا كُلَّ خَبِيرٍ وَكُلِّ مُوَحِّدٍ وَمَنْ أَرَادَ عِرْفَانَهَا حَذَّرَهُ لِسَانُ الْعِظَمَةِ بِقَوْلِهِ تَعَالَى فِيمَ أَنْتَ مِنْ ذِكْرِهَا
- 3 Blessings, peace, glory and splendor be upon them whom the taunts of the enemies have not kept back from God, the Lord of Names, and whom the hosts of creation have not frightened in
 3 الصَّلَاةُ وَالسَّلَامُ وَالتَّكْبِيرُ وَالْبَهَاءُ عَلَى الَّذِينَ مَا مَنَعَتْهُمْ شِمَاتَةُ الْأَعْدَاءِ عَنْ اللَّهِ مَالِكِ الْأَسْمَاءِ وَمَا خَوَّفَتْهُمْ جُنُودُ الْإِنشَاءِ فِيمَا الْأَمْرُ الَّذِي بِهِ

this Cause, whereby the hearts of the learned, the mystics, the literary ones and the princes have been perturbed. These are honored servants unto whom the Tongue of God, the Almighty over what was and what shall be, beareth witness.

- 4 Glorified art Thou, O God of the world and Desire of the nations! Thou seest and knowest that when this servant desireth to make mention of Thy chosen ones and Thy loved ones, such trembling seizeth him that his very foundations are shaken and every vein in his body is stirred, for how can one who hath neither mention nor station describe those who have sacrificed their spirits in Thy path and hastened to the place of martyrdom in Thy Name? I testify that they are servants whom Thou hast sanctified from the descriptions of all save Thee and the mention of aught except Thee. Thy Most Exalted Pen, through one movement of which Thou didst create all things, hath extolled their praise in the arena of glorification. I beseech Thee, O Thou through separation from Whom hearts have melted and servants have cried out, to ordain for this servant what Thou hast ordained for them through Thy bounty, though I am not worthy of it. O Lord! Thou art the Generous, and I am the supplicant at Thy gate. Disappoint me not through Thy favors and gifts. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

- 5 This servant hath attained unto your letter, and when I broke its seal, I heard your cry and your lamentation in the love of God, our Beloved and your Beloved, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. By the life of the Beloved! I have read that which you have whispered to the Lord of Eternity and the King of Nations, and I wept at your separation and your burning in remoteness from God, the King, the Almighty, the Praiseworthy. It is as though the fire of thy love hath ignited and consumed me. When it was kindled, I sought the Kingdom of Reunion until I attained the presence of the face of our Lord, the Self-Sufficient, the Most High. Then did the Face of God turn toward me and asked about what was in my hand. Thereupon I opened it and presented what was therein of the remembrance and praise of God. When it was completed, the Kingdom of Utterance was stirred and the Tongue of the All-Merciful spoke:

- 6 O Ali-Qabli-Akbar! Hearken unto the voice of the Wronged One, and arise to serve the Cause in such wise as to be sanctified from worldly matters. Thou hast ever been beneath the shadow of God's grace and art mentioned in His Book. Thou must arise to accomplish that which will promote the Cause of God and unite the hearts. Whoso submitteth unto God, God will verily exalt him. I swear by the Sun of Divine love which

اضطربت افئدة العلماء و العرفاء و الأدباء و
الأمراء اولئك عباد مكرمون يشهد لهم لسان الله
المقتدر على ما كان و ما يكون

4 سبحانك يا الله العالم و مقصود الأمم ترى و تعلم
إذا أراد الخادم ان يذكر اصفياك و اولياك
يأخذه الاضطراب على شأن تزلزل اركانه و
يتحرك كل عرق من عروقه لأن الذي ليس له
ذكر ولا مقام كيف يقدر ان يصف الذين انفقوا
ارواحهم في سبيلك و سرعوا الى مقرّ الفداء
باسمك اشهد انهم عباد قدسهم عن اوصاف
دونك و اذكرك سواك قد جال في ذكركم في
مضمار الثناء قلبك الأعلى الذي بحركة منه
خلقت الأشياء استلكت يا من في فراقك ذابت
الأجساد و صاح العباد بأن تكتب لعيدك هذا
ما كتبتهم لهم بجودك من غير استحقاق بذلك
ايربّ انت الكريم و انا السائل ببابك لا تخيبي
بعنايتك و مواهبك انك انت المقتدر المتعالى
العليم الحكيم

5 قد فاز الخادم بكتابكم الذي اذا فككت ختمه
سمعت صريخكم و ضييجكم في حبّ الله محبوبنا و
محبوبكم و مقصودنا و مقصودكم و مقصود من في
السّموات و الأرضين لعمر الحبوب قد قرأت ما
ناجيتكم به مالک القدم و سلطان الأمم و نحت
في فراقكم و احتراقكم في هجر الله الملك المقتدر
العزیز الحميد كأن نار حبّك اشعلتنى و احرقتنى
فلما اشتعلت قصدت ملكوت الوصال الى ان
حضرت تلقاء وجه ربنا الغنى المتعال اذا توجه
الى وجه الله و سئل عما في يدي اذا فتحت و
عرضت ما فيه من ذكر الله و ثنائه فلما انتهى
تحرك ملكوت البيان و نطق لسان الرحمن

6 يا على قبل اكبر بشنو نداى مظلوم را و بایست بر
خدمت امر ایستادنیكه مقدس باشد از شئون
دنیا همیشه در ظلّ عنایت حق بوده‌ئى و در کتاب
الهی مذکورى باید بامورى قیام نمائى که سبب
ارتفاع امر الله و تألیف قلوب شود من یخضع
لله یرفعه الله بالحق قسم بافتاب محبت الهی که

shineth from the dawning-places of the hearts of the chosen ones that if anyone performeth a deed for God's sake, that deed will shine like the morning star in the heaven of divine knowledge. With the ear of thy soul hearken to the rustling of the Pen of the All-Merciful, and arise to do that which will exalt and elevate the Cause of God, and thereafter behold its fruits. Thus doth the All-Informed acquaint thee, and the All-Knowing instruct thee. Thou hast been and, God willing, shall continue to be under the glance of His loving-kindness. Strive that the strangers may find no opportunity for opposition and objection, and that the lamp of love and prosperity may, through the oil of wisdom, shine brightly among the righteous ones. Act thou according to what We have commanded thee before and in this Tablet, that thou mayest behold the loving-kindness of thy Lord, the Forgiving, the Bountiful, thy Lord, the All-Recording, the All-Knowing. Fix thy gaze upon the horizon of My Cause and act in accordance with that which winneth My good-pleasure, that from it may be wafted the fragrance of My acceptance. Thus doth the Temple of My Revelation command thee from His glorious and impregnable station.

- 7 Be vigilant regarding the Cause of God at all times. Some souls, following their selfish desires, have caused and continue to cause division, making the Cause of God a pretext. They do what their desires command them and attribute it to God, the All-Knowing, the All-Wise. How much blood hath been shed in this path and how many heads have been raised upon spears in this wondrous Cause! Say: O people, be fair in God's name and commit not that which harmeth the Cause of your Lord, the Mighty, the Great. Stand with perfect steadfastness and make mention with the utmost joy and fragrance, that perchance some may become mindful and forsake their desires and turn unto the Lord of the throne on high and of earth. Verily, He knoweth and concealeth, and He is the Concealer, the All-Wise.

- 8 O Ali! Most people are heedless, and the intoxication of selfish desires hath prevented them from turning to the court of oneness. Ask God, thy Lord, to make them recognize His straight path and aid them in that which beseemeth the days of God, the Lord of the worlds. Know thou that the servant who was present before the Throne hath presented what thy tongue of love uttered in praise and remembrance of God. We have heard it as a token of Our grace and have answered thee with a Tablet that calleth with the most exalted call and guideth the people to the path of God, the Mighty, the Praiseworthy. Say: O people! Answer the call of God among you and follow

از مشارق قلوب اصفیا مشرقست که اگر نفسی
 لله عملی از او ظاهر شود آن عمل بمثابة ستاره
 سحرگاہی در آسمان علم الهی مشرق و لائحت
 بگوش جان صریر قلم رحمن را بشنو و قیام نما بر
 آنچه سبب علو و سمو امر الله است و بعد ثمرات
 آنرا مشاهده نما کذلک یخبرک الخیر و یعلمک
 العلم تحت لحاظ عنایت بوده و انشاء الله خواهی
 بود جهد نما تا اغیار را مجال اعراض و اعتراض
 نماند و مصباح محبت و فلاح بدهن حکمت مابین
 اختیار روشن و منور باشد ان اعمال بما امرناک
 من قبل و فی هذا اللوح لترى عنایة ربک الغفور
 الکریم و ربک المحصى العلم کن ناظرًا الى افق
 امری و عاملاً بما فاز برضائی لیتضوع منه عرف
 قبولی کذلک یا امرک هیکل ظهوری من مقامه
 العزیز المنیع

- 7 در جمیع احوال مراقب امر الله باشید بعضی از
 نفوس نظر بهواهائى نفسانیة سبب اختلاف شده
 و میشوند و امر الله را دست اویز قرار داده و
 میدهند یفعلون ما تأمرهم به اهوائهم و ینسبونها
 الى الله العلم الحکیم کم من دم سفک فی هذا
 السبیل و کم من رؤوس ارتفعت علی الأستة فی
 هذا الأمر البدیع قل یا قوم ان انصفوا بالله و لا
 ترتکبوا ما یمس امر ربکم العزیز العظیم بایست
 بکمال استقامت و ذکر نما بکمال روح و ریحان
 شاید بعضی متذکر شوند و از هوای خود بگذرند
 و بمالک عرش و ثری راجع گردند انه یعلم و
 یستر و هو الستار الحکیم

- 8 یا علی اکثری در غفلتند و سکر مشتهیات نفسانیة
 آن نفوس را از شطر احدیة منع نموده فاسئل الله
 ربک بأن یعرفهم صراطه المستقیم و یؤیدهم علی
 ما ینبغی لأیام الله رب العالمین ثم اعلم قد حضر
 العبد الحاضر لدى العرش و عرض ما نطق به
 لسان حبک فی ثناء الله و ذکره أنا سمعناه فضلاً
 من عندنا و اجبتناک بلوح ینادی بأعلى النداء
 و یهدی الناس الى صراط الله العزیز الحمید قل
 یا قوم اجیبوا داعی الله بینکم و لا تتبعوا الدین

not those who acknowledge what God hath acknowledged in word but deny it in deed. Verily thy Lord is the Witness, the All-Hearing.

يعترفون بما اعترف به الله بالقول وينكرونه بالعمل
ان ربك هو الشاهد السميع

- 9 God willing, thou shalt be assisted in that which causeth the remembrance of people, their guidance, their turning unto God, and their sanctification and detachment. Rejoice thou in this remembrance and say: Praise be unto Thee, O Beloved of the worlds, and glory be unto Thee, O Desire of the nations. I beseech Thee to assist me in Thy remembrance and the service of Thy Cause in such wise that nothing visible or invisible in Thy kingdom and Thy lands may hinder me. O Lord! Inspire me with that which will render me sincere in Thy love, a helper to Thy Cause, and detached from all else but Thee. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Informed.

9 انشاء الله موفق شوى بر آنچه سبب تذکر ناس و هدايت ناس و اقبال ناس و تقدیس و تنزيه ناست ان افرح بهذا الذکر و قل لک الحمد يا محبوب العالم و لک الثناء يا مقصود الأمم اسئلك بأن تؤيدنى على ذکرک و خدمة امرک على شأن لا يمننى ما یرى فی مملکتک و ما لا یرى فی بلادک ايرب فاهمنى ما يجعلنى خالصاً لحبك و ناصرأ لأمرک و منقطعاً عن دونک انک انت المقتدر المتعالی العلم الخبير

- 10 O Ali-Akbar! The Lord of Destiny has willed to make mention of the Land of Sad, wherein has been raised the banner of the love of God. Blessed is it and blessed is he who has turned unto it purely for My sake and visited therein My trust and My deposit. Thus has the tongue of My loving-kindness spoken from the Lote-Tree of My grace, and I am verily the All-Bountiful. O Land of Sad! Give thanks and rejoice in that God has exalted thee to a station wherein thou shalt soon be pointed out by the fingers from all directions. Verily, grace is in His hand - He bestoweth it upon whomsoever He willeth of His creation. He, verily, is the Omnipotent over what He willeth. There is none other God but Him, the Self-Sufficient, the Most Exalted. Blessed art thou and blessed are thy people who have inhaled the fragrance of God's garment and have tasted the bitterness of tribulation and adversity in His path. By My life! They are of those whom the dwellers of the most exalted Paradise make mention, and whom every tongue that hath spoken the truth in God, the Lord of the final end, doth praise. O people of Sad! Ye are they who forsook your homes for the love of the All-Merciful when the wolf howled among you and the serpent moved with perfidy and error.

10 يا على قبل اکبر ان مالک القدر اراد ان يذكر ارض الصاد التي فيها نصبت راية محبة الله طوبى لها و لمن توجه اليها خالصاً لوجهي و زار فيها وديعتي و امانتي كذلك نطق لسان عنايتي على سدره فضلي و انا الفضال يا ارض الصاد ان اشكرى ثم افرحى بما رفعك الله الى مقام سوف تشار بالبنان منكل الجهات ان الفضل بيده يعطى من يشاء من خلقه انه هو المقتدر على ما يشاء لا اله الا هو الغنى المتعال طوبى لک و لأهلك الذين وجدوا عرف قبض الله و ذاقوا مر البأساء و الضراء فى سبيله لعمري انهم من الذين يذكرهم اهل الفردوس الأعلى و ينسبهم كل ذى لسان نطق بالحق فى الله مالک المآب يا اهل الصاد انتم الذين تركتم الأوطان فى حب الرحمن اذ عوى فيكم الذئب و تحركت الرقشاء بنفاق و ضلال

- 11 O Haydar! We have manifested thee and made thee known and taught thee and given thee to drink of My choice wine which the All-Merciful hath sent down in the Qur'an. God had described it in the scrolls and books and psalms through the tongue of His chosen ones of old. But when its seal was broken by the finger of the Almighty, every heedless one turned away from it while the sincere approached it with radiant faces. Blessed is the Lord of Names Who revealed it and reserved it for those who answered the call of their Lord with humility and turned unto Him. Thou hast heard from the enemies that

11 يا حيدر انا اظهرناک و عرفناک و علمناک و سقيناک رحيق الحق الذى انزله الرحمن فى الفرقان قد وصفه الله فى الصحف و الكتب و الزبر بلسان اصفياه من قبل فلما فك ختمه بأصبع القدير اعرض عنه كل غافل و اقبل اليه المخلصون بوجه نوراء تبارک مالک الأسماء الذى اظهره و اختصه لمن اجاب نداء ربه بخضوع و اناب قد سمعت من الأعداء ما ناع به الملاء الأعلى ان استمع فيهذا الحين ما يذكرک مالک الأسماء فيهذا المقام

which caused the Concourse on High to weep. Harken now unto that which the Lord of Names mentioneth unto thee from this station round which circle the sincere at all times. Thus have We cast unto thee from the ocean of Our loving-kindness the pearls of Our mercy. Gather them in My name, then give thanks unto thy Lord at eventide and at dawn.

الَّذِي يَطُوفُهُ الْمَخْلُصُونَ فِي كُلِّ الْأَحْيَانِ كَذَلِكَ
قَذَفَ لَكَ مِنْ بَحْرِ عَنَابِي لَأَيِّ رَحْمَتِي إِنْ أَجْمَعَهَا
بِاسْمِي ثُمَّ أَشْكُرْ رَبَّكَ فِي الْعَشِيِّ وَالْأَشْرَاقِ

- 12 O Hasan-i-'Ali! The dwellers of Paradise and the inhabitants of the sacred precincts - they whom God has preserved from turning to any direction save His Own - have testified to your tribulations. They are the ones who have made their submission and humility and all their remembrance for God, the Lord of Lords. The dwellers of the cities of names have wept at your afflictions, as beareth witness to this He Who created the heavens, Who hath appeared unto the world through the Most Great Name and hath spoken that whereby the mountains have been crushed. Reflect upon the grace of thy Lord, then thank Him with such gratitude as will attract the hearts and cause the spirits to soar.

12 يَا حَسَنَ قَبْلَ عَلَى قَدْ شَهِدَ بِمَظْلُومِيَّتِكُمْ أَهْلُ
الْفَرْدُوسِ وَ أَهْلُ حِفَاظِ الْقُدْسِ الَّذِينَ كَرَّمَ
اللَّهُ وَجُوهَهُمْ عَنِ التَّوَجُّهِ إِلَى الْجِهَاتِ هُمُ الَّذِينَ
جَعَلُوا خُضُوعَهُمْ وَ خُشُوعَهُمْ وَ اذْكَارَهُمْ كُلَّهَا
لِلَّهِ رَبِّ الْأَرْبَابِ قَدْ نَاحَ لِمَصَائِبِكُمْ أَهْلُ مَدَائِنِ
الْأَسْمَاءِ يَشْهَدُ بِذَلِكَ فَاطِرُ السَّمَاءِ الَّذِي تَجَلَّى عَلَى
الْعَالَمِ بِالْأَسْمِ الْأَعْظَمِ وَ نَطَقَ بِمَا نَسَفَتْ بِهِ الْجِبَالُ
تَفَكَّرْ فِي فَضْلِ رَبِّكَ ثُمَّ أَشْكُرْهُ بِشُكْرِ تَجَذَّبَ بِهِ
الْقُلُوبِ وَ تَطْيِيرَ بِهِ الْأَرْوَاحِ

- 13 The names of those mentioned in your letter were presented by this servant before the Throne, and unique and exalted verses were revealed from the heaven of the Will of the Lord of Oneness for each one. O 'Ali-Qabl-i-Akbar! All those souls are mentioned before the Throne and are recorded by the Supreme Pen in God's Book. Some of those souls were recipients of multiple Tablets which were previously revealed and sent in their names. The Dawning-Place of Revelation and the Source of His Books has testified to their tribulations in the path of God. The Divine Word and the letters of the hidden Scripture have borne witness to what befell them for the love of God. I swear by the life of the Beloved that on this second night of the blessed month of Ramadan, He makes mention of His loved ones in most wondrous utterance. Were they to become aware of but a sprinkling or a drop from the ocean of favor manifested towards them, there is fear they would perish from joy. Now they must expend their complete effort to ensure this most great, most exalted station is not lost and remains secure. The fire of heedlessness and disobedience will surely consume the saplings of deeds. After the episode in the Land of Sad (Isfahan), all were adorned with the ornament of forgiveness and attained the special favors of God - exalted be His generosity, exalted be His grace, exalted be His bounty, and exalted be His grandeur.

13 اسامی نفوسیکه در مکتوب شما بود عبد حاضر
تلقاء عرش عرض نمود و مخصوص هر یک
آیات بدیعه منیعه از سماء مشیت مالک احدیه
نازل یا علی قبل اکبر آن نفوس جمیع تلقاء عرش
مذکورند و در کتاب الهی از قلم جلی مسطور
بعضی از آن نفوس صاحب الواح متعدده بودند
که از قبل باسم ایشان نازل و ارسال شد مشرق
وحی و مطلع کتب شهادت داده بر مصائب
ایشان فی سبیل الله کلمه الهیه و حروف صحیفه
مستوره گواهی داده بر آنچه بر ایشان لحب الله
وارد شد قسم بجان محبوب که در این لیل ثانی
ماه مبارک رمضان بابتدع بیان دوستان را ذکر
میفرماید اگر برشی یا بقطره‌ای از بحر عنایت که
نسبت بایشان ظاهر شده ملتفت شوند بیم آنست
که از فرح هلاک گردند حال باید تمام جهد
را مصروف بر این دارند که این مقام اعظم اعلی
از دست نرود و باقی بماند نار غفلت و نافرمانی
البته نهالهای عمل را بسوزاند بعد از واقعه ارض
صاد کل بطراز غفران مزین و بعنایت مخصوصه
حق تعالی جوده و تعالی فضله و تعالی کرمه و
تعالی کبریائه فائز

- 14 The Exalted Truth bears witness that were they to reflect even briefly on divine favors, they would never be sorrowful nor find themselves grief-stricken. The varied things and ornaments of this transient world have become veils and prevented people

14 حقّ منیع شاهد و گواهد است اگر فی الجمله تفکر در
عنایات الهیه نمایند هرگز محزون نشوند و خود را
مهموم نیابند اشیای متولونه و زخارف دنیای فانیه
حجاب شده و ناس را از مشاهده منع نموده والا

from witnessing - otherwise all would turn with utmost joy and detachment to the horizon of the Lord of creation. The face of the Lord of creation has turned toward the faces of the people of Sad who have cast behind them the books of conjecture and fancy and have taken what was sent down from God, the Lord of all beings. He sends His greetings to them and makes mention of them with such mention that when it appeared from the heaven of His Lord's will, the Mother of Remembrance bowed down before it. Give them the glad-tidings of My remembrance, My mercy and My favor, then make mention of them on My behalf. Verily thy Lord is the Mighty, the All-Forgiving.

- 15 God willing, all the chosen ones should arise to that which will exalt the Cause of God and act accordingly. Reflect: which deeds today cause the elevation of the servants and the exaltation of the Cause? Conflict, contention and corruption have been forbidden in most Tablets, and this blessed word was previously revealed from the heaven of will: "The victory of the Cause of God is through the sword of wisdom and utterance, not through the sword of steel or anything else." Many similar statements exist in the divine verses. God willing, those possessed of insight have seen and understood. In this case, the people of truth must reflect on what will remove the veils of creation today and cause the sublimity and exaltation of God's Cause.

- 16 O Ali! Ponder upon that which hath flowed from the Pen. With thine own life make thou a sacrifice in the path of Truth. This is a martyrdom that is not confined to pen or tongue or utterance or tablets. The name of Ha, upon whom be all the glory of God, the Most Glorious, attained unto this supreme martyrdom, even before his outward martyrdom, inasmuch as he had no will or desire or thought of his own. All these he sacrificed for the sake of the Beloved, and afterwards he attained unto outward martyrdom also, offering up his life in the path of the true Beloved. He cast off from his head the crown of life and laid it at the feet of his Friend. Blessed is he who hath recognized this station, and blessed is he who hath found the fragrance of the utterance of the All-Merciful. Whosoever hath, in truth, surrendered himself unto God and hath, in His path, become freed from all else save Him, such a one taketh no account of his own station and name and fame, but fixeth his gaze upon the Cause of God and that whereby His wisdom is established. I swear by the Sun of My utterance that he who hath attained unto that which My Pen hath spoken hath indeed prospered in all the worlds of My dominion. Beware lest anything debar you from My straight Path. All

جميع بکمال فرح و انقطاع بافق مالک ابداع توجّه نمایند قد توجّه وجه مالک الایجاد الی وجوه اهل الصاد الذین نبذوا کتب الظنون و الأوهام و اخذوا ما نزل من لدی الله مالک الرقاب و یکبر علیهم و یذکرهم بذکر اذا ظهر من سماء مشیة ربّه سجد له امّ الأذکار بشرهم بذکری و رحمتی و عنایتی ثم اذکرهم من قبلی ان ربک هو عزیز الغفار

15 انشاء الله باید جميع اصفيا بما يرتفع به امر الله قیام نمایند و عامل شوند تفکر نمایند الیوم کدام یک از اعمال سبب ارتقای عباد و ارتفاع امر است نزاع و جدال و فساد در اکثری از الواح منع شده و اینکلهء مبارکه از سماء اراده از قبل نازل نصرت امر الله بسیف حکمت و بیان است نه بسیف حدید و دون آن امثال این بیانات در آیات الهی بسیار است انشاء الله صاحبان ابصار دیده و دانسته اند در اینصورت باید اهل حق تفکر نمایند که الیوم چه کشف جابهای خلق نماید و سبب علو و سمو امر الهی گردد

16 یا علی در آنچه از قلم جاری شده تفکر نما با زندگی خود را فدای سبیل حق کن این شهادت نیست که بقلم و لسان و بیان و الواح منتهی نشود اسم حا علیه منکّل بهاء ابهه باین شهادت کبری فائز شد قبل از شهادت ظاهره چه که از خود بهیچوجه اراده مشیت و خیالی نداشت جميع انخراط را فدای دوست نمود و بعد هم بشهادت ظاهره فائز شد و جانرا در ره محبوب حقیقی نثار نمود افسر حیات از سر برداشت و بر قدم دوست نثار نمود طوبی لمن عرف هذا المقام و طوبی لمن وجد عرف بیان الرحمن هر نفسی فی الحقیقه خود را بحق سپرد و در سبیل حق از خود فانی شد او ملاحظه شأن و مقام و ننگ و نام خود را ننماید و ناظر بامر الله و ما یثبت به حکمه شود اقسام بشمس بیانی من فاز بما نطق به قلبی انه ریح فیکل عالم من عوالمی ایّا کم ان یمنعکم شیء عن سبیلی المستقیم کلّ باید بکمال جهد تحصیل کلهء رضا نمایند ناس جاهلند و هم غافل مبین لازم است و اگر آن مبین بامر حق عامل شود البته

must strive with utmost endeavor to acquire the word of divine good-pleasure. The people are ignorant and heedless. An interpreter is needed, and if that interpreter act in accordance with the command of God, assuredly will the light of his utterance illumine the world and draw the peoples to the sanctified Seat of Glory.

نور بیانش عالما منور نماید و امم را بشطر قدم
کشاند

- 17 O Ali! Since the Almighty - exalted be His glory and magnified be His grandeur - hath sanctified the victory of His Cause from contention and conflict and the drawing of swords and the like thereof, therefore must ye cleave unto the cord of goodly deeds and spiritual qualities. If anyone act according to that which hath been mentioned, for the sake of God, he will assuredly influence the world and rend asunder the thick veils, inasmuch as whatsoever God hath ordained as the cause and means for the triumph and exaltation of His Cause is indeed penetrating and effective. To this testifieth every discerning soul. Ye must conduct yourselves with the utmost wisdom and never let it slip from your grasp. Trust not every claimant, believe not every speaker, nor reveal that which is hidden to every supplicant. Some souls are attracted by one word and repelled by another. In teaching, speak ye such words as will manifest the heat of the love of God. If the hearer be set ablaze and attain unto the wine of steadfastness, he will gradually comprehend that which was hidden from him. The Most Exalted Pen hath mentioned and continueth to mention wisdom and its degrees in diverse utterances, that all may derive their portion and share therefrom.

17 یا علی چون نصرت امر را حق جلّ جلاله و
عظم کبریائمه مقدس نموده از نزاع و جدال و
سلّ سیف و امثال آن لذا باید بحبل اعمال طیبّه
و اخلاق روحانیّه تشبّث نمود اگر نفسی لله بآنچه
ذکر شد عمل نماید البته در عالم اثر کند و خرق
حجبات غلیظه نماید چه که آنچه را حق سبب
و علت نصرت و ارتفاع امر قرار فرمود نافذ و
موثر است یشهد بذلک کلّ عالم بصیر باید بکمال
حکمت رفتار نماید و در هیچ حال او را از دست
ندهید لا تطمئنوا من کلّ مدّع و لا تصدّقوا کلّ
ناطق و لا تطهروا المستور لکلّ خاضع بعضی از
نفوس بکلمه ای اقبال مینمایند و بکلمه ای اعراض
در تبلیغ بکلماتی تکلم نمایند که حرارت محبت
الهی از او ظاهر باشد اگر سامع مشتعل شد
و برحیق استقامت فائز گشت بتدریج ادراک
مینماید آنچه از او مستور است قلم اعلیٰ بعبارات
مختلفه ذکر حکمت و مراتب آنرا نموده و مینماید
تا کلّ از او قسمت برند و نصیب بردارند انتهی

- 18 That which ye had written concerning Mirza Muhammad Husayn was presented before the Presence. This is what hath been sent down from the Kingdom of utterance of our Lord, the Merciful, the Compassionate:

18 اینکه در باره جناب میرزا محمد حسین مرقوم
داشته بودید تلقاء وجه عرض شد هذا ما نزل
من ملکوت بیان ربنا الرحمن الرحیم

- 19 He is the One manifest from the horizon of Revelation

19 هو الظاهر من افق الظهور

- 20 This is the Book which the Wronged One hath revealed for whosoever desireth to draw near unto the ocean of utterance in days whose mention the All-Merciful hath revealed in the Qur'an and in previous Books sent down unto the Prophets and Messengers, that he may take hold of the Book by his Lord's leave and drink therefrom the Kawthar of life which hath flowed from the finger of God's will, the Lord of all worlds. Harken unto My call and arise to make mention of Me and to praise Me in such wise that the sweet-scented breezes of thy Lord's verses, the Almighty, the All-Powerful, may attract thee. Blessed is the father from whom hath appeared one who hath recognized God and His signs, and blessed is the mother who hath given birth to one who hath turned toward the Supreme

20 کتاب انزله المظلوم لمن اراد ان يتقرّب الى بحر
البيان في أيام انزل ذكرها الرحمن في الفرقان و
في كتب القبل التي نزلت على النبيين والمرسلين
ليأخذ الكتاب باذن ربّه و يشرب منه كوثر
الحیوان الذی جرى من اصبع ارادة الله رب
العالمین ان استمع ندائی و قم على ذکرى و ثنائی
على شأن تجذبک نفحات آیات ربّک المقتردر
القدير طوبی لأبّ ظهر منه من اعترف بالله و
آياته و طوبی لأمّ ولد منها من اقبل الى الأفق
الأعلى و آمن بالفرد الخبير ان استمع ما ينطق به
السمیع ليریک البصیر ما قرّت به عیون المرسلین

Horizon and believed in the One, the All-Informed. Harken unto that which the All-Hearing uttereth, that the All-Seeing may show thee that which hath delighted the eyes of the Messengers. The waves have appeared from the ocean of thy Lord's utterance, moved by the breezes of revelation in this noble station. Bear thou witness as God hath testified before the creation of the heavens and earth that there is none other God but Him, and He Who speaketh is indeed the One intended in God's scriptures and promised by the tongue of them that are nigh. Whoso hath attained unto this testimony hath attained unto the grace of God, the All-Knowing, the All-Wise.

21 And concerning what you wrote about Haji Ghulam-Rida, after submission these exalted words dawned from the Dayspring of the All-Merciful's will:

22 He is the One Who calleth from the Supreme Horizon!

23 Glorified be He Who hath appeared and manifested the Cause as He desired. He, verily, is the One with power over whatsoever He willeth. There is none other God but Him, the Almighty, the Self-Subsisting. Rejoice in that the Most Exalted Pen maketh mention of thee, when the Dawning-Place of Names was imprisoned in 'Akka through that which the hands of the disbelievers had wrought against the Hidden Mystery. Reflect upon the world and its people - verily it showeth thee that which proveth its passing. By God's life! It proclaimeth its evanescence at all times and calleth the people with its loudest voice to the Most Exalted Station, yet most of them perceive not. Beware lest the affairs of creation veil thee from the Truth that speaketh in the world through the Most Great Name and announceth unto all the Praiseworthy Station. We make mention of him who hath turned toward the horizon of utterance in this station which hath been named with the most beautiful names in God's Book, the Lord of what was and what shall be. When thou hast attained unto My Book and drunk therefrom the choice sealed wine, give thanks and say: Praise be unto Thee, O Thou Who hast aided me to recognize the treasury of Thy mysteries and the repository of Thy verses. I testify that Thou art the One with power over whatsoever Thou willest, and in Thy grasp are the reins of all existence.

24 Concerning what you wrote about the foreigner, that is, one from Europe, it was submitted and He said that if such souls should take and send to their own countries there is no harm, but if they should reveal it in that land it would cause mischief, and whatsoever is given must be correct. Some copies of the Book of Certitude present in this land have not all attained the ornament of correctness, and if the book which the

قد ظهرت الأمواج من بحر بيان ربك بما مرّت عليه نسمات الوحي في هذا المقام الكريم ان اشهد بما شهد الله قبل خلق السموات والأرض انه لا اله الا هو والذي ينطق انه هو المقصود في صحف الله والموعود بلسان المقرّين من فاز بهذه الشهادة انه فاز بعناية الله العليم الحكيم انتهى

21 و اینکه در باره جناب حاجی غلامرضا نوشته بودید بعد از عرض اینکلمات عالیات از مشرق اراده رحمانی اشراق نمود

22 هو المنادی من الأفق الأعلى

23 سبحان من ظهر و اظهر الأمر كيف اراد انه هو المقتدر على ما يشاء لا اله الا هو المهيمن القيوم ان افرح بما يذكر القلم الأعلى اذ كان مطلع الأسماء في سجن عكّاء بما اكتسبت ايدى الذين كفروا بالغيب المكنون تفكّر في الدنيا و اهلها انها يريك ما يثبت به زوالها لعمر الله انها تنطق بفنائها فيكلّ الأحيان وتدع الناس بأعلى النداء الى المقام الأعلى ولكن الناس اكثرهم لا يشعرون اياك ان تحجبك شئون الخلق عن الحق الذي ينطق في العالم بالاسم الأعظم و يبشّر الكل الى المقام المحمود انا نذكر من اقبل الى افق البيان في هذا المقام الذي سمي بالأسماء الحسنى في كتاب الله ربّ ما كان و ما يكون انك اذا فزت بكثاني و شربت منه رحيق المختوم ان اشكر و قل لك الحمد يا من أيدتني على عرفان مخزن اسرارك و ممكن آياتك اشهد انك انت المقتدر على ما تشاء و في قبضتك زمام الوجود انتهى

24 اینکه در باره شخص اجنبی یعنی از اهل اروپا نوشته بودید عرض شد فرمودند امثال آن نفوس اگر اخذ نمایند و بولایات خود ارسال دارند بآسی نیست ولكن اگر در آن ارض اظهار کنند سبب فساد خواهد شد و باید آنچه داده میشود صحیح باشد بعضی از نسخ کتاب ایقان که در این ارض موجود است تماماً بطراز صحیح فائز نشده و اگر

Greater Branch recently sent to Zaynu'l-Muqarrabin containing the Tablets to the Kings be given, it would be best, but only after assurance. God speaketh the truth and He mentioneth the proof and guideth the way.

25 And concerning what you wrote about Haji Mirza Hasan, upon him be 9 66 [Baha'u'llah], it was submitted. This is what God revealed in answer to him:

26 He is the One Who speaketh in the Mount

27 Give thanks, O Hasan, for having attained unto My days, discovered the fragrance of My loving-kindness, turned to My horizon, heard My call, and drunk the choice wine of utterance from the hands of My bounty. By the life of God! Grace belongs to him who hath found, heard, recognized and responded to his Lord - He through Whose manifestation the hidden Secret and the treasured Mystery were revealed, the Cry was raised between earth and heaven, and the Nightingale warbled upon the branches of the Tree of Names: "Verily, there is none other God besides Me, the Single, the All-Informed." He that is endowed with hearing is he who hath attained unto the verses of God, and he that is endowed with sight is he who hath beheld the Supreme Horizon when the Lord of Names and Creator of Heaven appeared with mighty sovereignty. Say: All greatness extols from behind Him, all loftiness boweth before His dominion, and every possessor of knowledge fleeth from the field of understanding when therein courseth the Pen of the All-Merciful.

28 By My life! Wert thou to find the sweetness of utterance, thou wouldst soar in the atmosphere of the All-Merciful and find thyself in a joy that encompasseth the joy of the world. Thus doth the Lord of Eternity make mention of thee with an utterance which God hath sanctified from all mention and words after its appearance in its garment. Thy Lord speaketh as He willeth, even as He decreeth what He desireth. He, verily, is the Almighty, the Powerful. They who are heedless this day of what hath been manifested in creation are accounted as the most heedless ones in the Book of God, the Lord of the worlds. Thou hast indeed attained aforetime unto the verses of God and His mercy. Be thankful for this bounty which, by the life of God, no other thing on earth can equal. Thy Lord, verily, is the All-Bountiful, the Most Generous. Prefer what We desire for thee above what thou desirest for thyself. Thy Lord knoweth thee better than thou knowest thyself. He, verily, is the All-Hearing, the All-Seeing.

کتابیکه در این اواخر غصن اکبر نزد زین‌المقرّبین فرستادند و الواح ملوک در او مسطور داده شود احسنست ولیکن بعد از اطمینان والله یقول الحق و هو یذكر الدلیل و یدعی السبیل انتهى

25 و اینکه در باره جناب حاجی میرزا حسن علیه ۶۶۹ [بهاء الله] نوشته بودید عرض شد هذا ما انزله الله فی جوابه

26 هو المکلم فی الطور

27 ان اشکریا حسن بما ادرکت ایامی و وجدت عرف عنایتی و اقبلت الی افقی و سمعت ندائی و شربت ریحیق البیان من ایدى عطائی لعمر الله انّ الفضل لمن وجد و سمع و عرف و اجاب مولاه الذی بظهوره ظهر السرّ المخزون و الغیب المکنون و ارتفعت الصیحة بین الأرض و السماء و هدر العندلیب علی افان دوحه الأسماء انه لا اله الا انا الفرد الخیر انّ السميع من فاز بآیات الله و البصیر من رأى الأفق الأعلى اذ ظهر مالک الأسماء و فاطر السماء بسلطان عظیم قل کلّ عظمة یهلل عن ورائه و کلّ علو خضع لسلطانه و کلّ ذیعلم فرّ من مضمار العرفان اذ جال فیہ قلم الرحمن

28 لعمری لو تجد لذّة البیان لتطیر فی هوآء الرحمن و تجد نفسک فی فرح یطوفه فرح العالم کذلک یذکرک مالک القدم ببيان جعله الله مقدساً عن الأذکار و الألفاظ بعد ظهوره فی قیصها انّ ربک ینطق کیف یشاء کما حکم کیف اراد انه هو المقتدر القدير انّ الذین غفلوا اليوم عما ظهر فی الابداع انهم من اغفل العباد فی کتاب الله رب العالمین انک قد فزت من قبل بآیات الله و رحمته ان احمد بهذا الفضل لعمر الله لا یعادلہ امر فی الأرض انّ ربک هو الفضل الکريم قدّم ما اردناه لک علی ما اردته لنفسک انّ ربک اعلم منک بک انه هو السميع البصیر

29 We have desired to make mention of thy Lord with spirit and fragrance for the people of possibility, on whose faces thou beholdest the radiance of humility before God, the King, the Mighty, the Praised. He inscribeth for whomsoever He willeth the reward of meeting Him and of entering the Kaaba of His presence. Nothing can frustrate Him in what He willeth. He doeth what He pleaseth and ordaineth what He desireth. He is the Single, the All-Knowing. Thus have We adorned the ocean of meanings with the ark of thy Lord's wisdom, the All-Forgiving, the Most Merciful. The glory be upon thee and upon thy family whose heart hath attained unto the light of God's love and turned unto Him when the Desired One came with clear proof.

30 Regarding what you wrote about the funds, give nine to his honor Aqa Siyyid Abu-Talib and send another nine to his honor Samandar. They should give these in that land to one of the friends of God, and it will be written to them, and they should deliver the remainder to one of the friends.

29 اَنَا اردنا ان نذكر رَبِّكَ بِالرُّوحِ وَ الرِّيحَانِ لِأَهْلِ
الامكان الَّذِينَ تَجِدُ فِي وُجُوهِهِمْ نَضْرَةَ الْخَضُوعِ
لِلَّهِ الْمَلِكِ الْعَزِيزِ الْحَمِيدِ أَنَّهُ يَكْتُبُ لِمَنْ ارَادَ اجْرَ
لِقَائِهِ وَ الْوَرُودِ فِي كَعْبَةِ وَصَالِهِ أَنَّهُ لَا يَعْجِزُهُ شَيْءٌ
عَمَّا ارَادَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ وَ هُوَ
الْفَرْدُ الْعَلِيمُ كَذَلِكَ زَيْنًا بِحَرِّ الْمَعَانِي بِفَلَكَ حِكْمَةِ
رَبِّكَ الْغَفُورِ الرَّحِيمِ الْبَهَاءِ عَلَيْكَ وَ عَلَى أَهْلِكَ
الَّتِي فَازَ قَلْبُهَا بِنُورِ مَحَبَّةِ اللَّهِ وَ أَقْبَلْتَ إِذَا اتَى الْمَقْصُودُ
بِبَرَهَانٍ مُبِينٍ أَنْتَ

30 اینکه در باره وجه نوشته بودید عدد ۹ [نه]
خدمت جناب آقا سید ابوطالب بدهند و ۹ [نه]
دیگر نزد جناب سمندر بفرستند ایشان باید در
آن ارض یکی از دوستان الهی بدهند و بایشان
نوشته میشود و بقیه آنرا هم یکی از دوستان
تسلیم نمایند

INBA07:001, INBA28:183, INBA97:107.11x,
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BH00243

To: Muhammad Baqir Naraghi et al., in Hamadan

Date: 1297 ? [1879-1880]

- 1 In the Name of our Lord, the Most Great, the Most Ancient, the Most Generous, the Most Exalted, the All-Glorious
- 2 Praise be unto the Luminary through Whom the horizon of the world and the hearts of the nations were illumined, through Whom the Most Great Ocean appeared and the Nightingale of Immortality warbled upon the branches of the Lote-Tree beyond which there is no passing. He hath come Who was named Jehovah in the Torah, the Spirit of Truth in the Gospel, and the Great Announcement in the Qur'an. Through Him was revealed that which lay hidden in the knowledge of God, and that which was recorded in the scriptures of old was made manifest, and the Countenance of the All-Merciful spoke forth from the Throne of Utterance: "Verily, He shall not be known through

1 بِسْمِ رَبَّنَا الْأَعْظَمِ الْأَقْدَمِ الْأَكْرَمِ الْعَلِيِّ الْأَبِيِّ

2 الْحَمْدُ لِتَبَرِّ انَّارِ بِهِ افقُ الْعَالَمِ وَ قُلُوبُ الْأُمَمِ الَّتِي
بِهِ ظَهَرَ الْبَحْرُ الْأَعْظَمُ وَ تَغَرَّدَ عِنْدَلَيْبُ الْبَقَاءِ عَلَى
اغْصَانِ سِدْرَةِ الْمُنْتَهَى قَدْ أَتَى مِنْ سَمِيِّ فِي التَّوْرَةِ
بِیَهُوَهْ وَ فِي الْإِنْجِيلِ بِرُوحِ الْحَقِّ وَ فِي الْفُرْقَانِ بِالنَّبَأِ
الْعَظِيمِ وَ بِهِ ظَهَرَ مَا كَانَ مُسْتَوْرًا فِي عِلْمِ اللَّهِ وَ
بَرَزَ مَا هُوَ الْمُسْطَوَّرُ فِي صَحْفِ الْقَبْلِ وَ نَطَقَ طَلْعَةُ
الرَّحْمَنِ عَلَى عَرْشِ الْبَيَانِ أَنَّهُ لَا يَسْتَشَارُ بِأَشَارَتِي وَ
لَا بِمَا ذَكَرْتُ فِي الْبَيَانِ وَ بِهِ ظَهَرَ مَا وَعَدَ فِي الْوَاَحِ اللَّهُ
الْمَلِكُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

My attributes nor through that which was mentioned in the Bayan.” Through Him appeared that which was promised in the Tablets of God, the Sovereign, the Almighty, the All-Knowing, the All-Wise.

- 3 Praise be to God Who hath sent down the verses and revealed the clear proofs, and made known unto all His straight Path and His Most Great, Most Mighty Name. Blessed is he who hath fulfilled the Covenant and hastened unto Him with radiant countenance, and woe betide him who hath denied God's grace and His proof, and followed every remote clamourer.
- 4 Prayers, praise, glory and splendor be upon those who have girded up the loins of endeavor and striving to serve the Cause of God amongst His servants and to make mention of Him among His creatures. These are servants whose praise is voiced by the dwellers of the celestial kingdom and the kingdom of names, who are remembered by the denizens of Paradise in an exalted station, and upon whom pray the Concourse on High and those who circle round God's exalted and mighty Throne.
- 5 Glorified art Thou, O Thou at Whose separation the near ones lamented and the sincere ones cried out in their remoteness from the presence of Thy holy city! I beseech Thee by the fragrances of Thy raiment and the lights of Thy countenance to aid Thy loved ones in serving Thy Cause and assist them, O my God, in that whereby Thy remembrance may be exalted amongst Thy creatures. Then protect them, through Thy bounty and loving-kindness, from those who turned away from Thy most exalted horizon when it was illumined with Thy name, O Lord of all names! Thou art, verily, powerful over whatsoever Thou willest, and by Thy command Thou didst raise the banner of “He doeth what He willeth.” There is no God but Thee, the Almighty, the Powerful.
- 6 And further: the bird of your love soared in the form of a letter, bearing that which brought joy to the faithful in the kingdom of creation, for it was adorned and embellished with the mention and praise of God. Likewise did the other letter gladden this servant, and yet another time again. This servant beseecheth God, his Lord, to grant you success and to strengthen you in that whereunto you have attained in His days. All these were presented before the Throne, and there was sent down from the heaven of divine will for your honor once in a letter of Zaynu'llah—upon him be the most glorious of all glory—and again in this epistle, and beyond these in letters of some of the loved ones, and beyond these was revealed the Most Holy, Most Exalted Tablet. I beseech Him, exalted be He, to honor you with it and to vouchsafe unto you the bounty of attaining His presence. Verily, He is the Protector of the

3 الحمد لله الذى انزل الآيات و اظهر البينات و عرّف الكل صراطه المستقيم و الاسم الأعظم العظيم نعيماً لمن وفى بالعهد و سرع اليه بوجه منير و تباً لمن انكر فضل الله و برهانه و اتبع كل ناعق بعيد

4 الصلوة و الثناء و التكبير و البهاء على الذين شتموا اذبال الجّد و الجهد لخدمة امر الله بين عباده و ذكره بين خلقه اولئك عباد ينطق بثناءهم اهل الملك و الملكوت و يذكّرهم اهل الفردوس فى مقام كريم و يصلّين عليهم الملائ الأعلی و الذين يطوفون عرش الله العلى العظيم

5 سبحانك يا من ناح المقرّبون فى فراقك و صاحب الموحدون فى بعدهم عن تلقاء مدينة قربك اسألك بنفحات قيصك و انوار وجهك بأن تؤيّد احبائك على خدمة امرك و ايدهم يا الهى على ما يرتفع به ذكرك بين برّيتك ثم احفظهم بجودك و عنايتك عن الذين اعرضوا عن افقك الأعلی اذ انار باسمك يا مالک الأسماء أنك انت المقتدر على ما تشاء و بامرک رفعت راية يفعل ما يشاء لا اله الا انت المقتدر القدير

6 و بعد قد طارت طير حبكم على هيئة الكتاب و كان معها ما استبشر به اهل الوفاء فى ملكوت الانشاء لأنه كان مزيئاً مطرّزاً بذكر الله و ثنائه و كذلك سر الخادم الكتاب الآخر مرّة اخرى و كذلك كرامة اخرى ان الخادم يسأل الله ربه بأن يوفّقكم و يؤيّدكم على ما انتم عليه فى أيامه و عرضت جميعها تلقاء العرش و نزل لجنابك من سماء المشية مرّة فى كتاب اسم الله زين عليه منكل بهاء ابهاه و اخرى فيهذا المكتوب و عن ورائها فى رسائل بعض الأحباب و عن ورائها قد نزل اللوح الأمتع الأقدس أسأله تعالى بأن يشرفك به و يرزقك لقاءه انه ولى المخلصين و الموحدين

sincere ones, the unified ones, and those drawn nigh unto Him. And after presentation in the Most Holy Court, the Sun of inner meanings shone forth in the mirrors of Tablets in these sacred and transcendent forms:

7 He is the One Who Warbleth upon the Branches

8 O Muhammad! The One and Only remembers thee from His Praiseworthy Station, and calls out between earth and heaven: "Verily I am the All-Powerful, the Supreme, the Self-Subsisting!" Thy letter hath arrived and was presented by the servant in attendance as the Lord of Destiny was walking in the Most Great Scene - this mansion which was built aforetime for the establishment of God's throne, the Almighty, the Mighty, the Loving. Blessed art thou and blessed is every one who hath turned to the Truth, the Knower of all things unseen. We have heard thy call time and again, and have answered thee again and again as a token of Our grace. Verily thy Lord is the Mighty, the Beloved. Convey My greetings unto the faces of My servants who have held fast to the cord of My loving-kindness and have arisen to make mention of Me and to praise Me in My lands. They are indeed of the people of My Kingdom and My Dominion, to which My Pen beareth witness that testifieth there is none other God but He. He giveth as He pleaseth and withholdeth by His command. He is indeed the Truth, the Sovereign of existence.

9 Say: O chosen ones of God! Rejoice in this Day wherein the Concourse on High and the dwellers of the Most Glorious Pavilion have been gladdened by its mention - they whom the veils of the world have not prevented from turning towards this exalted Station. Blessed are your hearts for having turned unto God, and blessed are your eyes for having been directed towards the horizon of the manifestation of your Lord, the Possessor of the seen and the unseen.

10 We make mention of thee again, O Baqir, as a token of grace from God, the Lord of creation, that thou mayest give thanks and testify to that whereunto God hath testified before the creation of earth and heaven: that there is none other God but I, the Supreme, the Self-Subsisting. We have sent the Messengers and revealed the Books, and through their tongues We gave the glad-tidings of this Day which hath no peer in creation and no likeness in invention. Thy Lord is indeed the Witness to what He saith. The glance of loving-kindness hath been directed towards thee in such wise that God hath forgiven those mentioned in thy letter. He forgiveth whom He willeth through His grace, and He is the Truth, the Knower of things unseen. Glory be upon thee and upon those who are with thee, who have heard and responded on this Promised Day.

والمقرّين و بعد از عرض در ساحت اقدس اشراقات شمس معانی در مراياى الواح باين صور مبارکه امتنع اشراق فرمود

7 هو المغرّد على الأغصان

8 يا محمد يذكرک الفرد الأحد من مقامه المحمود و ینادی بین الأرض و السماء بأنا المقتدر المهيمن القيوم قد حضر کتابک و عرضه العبد الحاضر اذ كان يمشی مالک القدر فی المنظر الأكبر هذا القصر الذی بنی من قبل لاستواء عرش الله المقتدر العزيز الودود طوبی لک و لكل مقبل اقبل الى الحق علام الغيوب قد سمعنا ندائك مرّة بعد مرّة و اجبناک کرّة بعد کرّة فضلاً من عندنا ان ربک هو العزيز المحبوب کبر من قبلی على وجه عبادى الذین تمسکوا بحبل عنايتی و قاموا على ذکرى و ثنائى فی بلادى انهم من اهل ملکوتی و جبروتی يشهد بذلك قلبی الذی نطق انه لا اله الا هو يعطى كيف يشاء و يمنع بأمر من عنده انه هو الحق مالک الوجود

9 قل يا اصفیاء الله ان افرحوا فی هذا اليوم الذی استبشر بذکره الملائع الأعلی و اهل سرادق الأبی الذین ما منعتهم حجاب العالم عن التوجه الى هذا المقام المرفوع طوبی لقلوبکم بما اقبلت الى الله و لعیونکم بما توجهت الى افق ظهور ربکم مالک الغیب و الشهود

10 و نذكرک يا باقر مرّة اخرى فضلاً من لدى الله مالک الوری لتشکر و تشهد بما شهد الله قبل خلق الأرض و السماء انه لا اله الا انا المهيمن القيوم قد ارسلت الرّسل و انزلت الكتب و بشرنا بالسّنة فيها بهذا اليوم الذی لم یکن له کفو فی الابداع و لا مثل فی الاختراع ان ربک هو الشاهد على ما يقول قد توجه اليک طرف العناية على شأن غفر الله من کان مذكوراً فی کتابک انه یغفر من يشاء بفضل من عنده و هو الحق علام الغيوب البهاء علیک و على من معک من الذین سمعوا و اجابوا فی هذا اليوم الموعود

- 11 Divine grace and loving-kindness towards you and the friends are evident from the holy, sublime and resplendent verses dawning from the horizon of will. A hundred thousand souls like this servant have not been and will never be capable of offering befitting praise unto it. Likewise, in another instance, mention of the wise ones of that land was revealed from the Ancient Tongue. His word, exalted be His glory:
- 12 He is the All-Explaining, the All-Knowing
- 13 O My loved ones mentioned in the Torah! Harken unto My call from the precincts of My prison. That which was recorded in the Books of God, the Lord of the worlds, hath been fulfilled. The Torah hath testified to the Sovereign of verses, the Gospel to the King of Glory, and the Quran to this Great Announcement at whose appearance all who are in the heavens and earth were thunderstruck, save those whom the Almighty, the Most High, the Most Great, wished otherwise.
- 14 O sons of the Friend and heirs of Him Who conversed with God! Give thanks to the Ancient Lord Who hath guided you to the straight path and preserved you from the great terror on this momentous Day. Glorify the Lord in these days and celebrate His Name. Blessed is the Lord Who hath come with the truth. He is the One through Whom was manifested that which was inscribed by the Pen in previous Books. Blessed is the soul that hath recognized and turned unto Him, and woe unto the heedless! He Who maketh the dawn as darkness and walketh upon the dayspring places of the earth hath come with the truth. He was named with the most beautiful names in God's Books, the Creator of heaven, and the Great Announcement in a clear Book. He is indeed the One Who darkeneth the day as the night and committeth both land and sea unto God, the One, the All-Informed.
- 15 O children of the Friend in the regions! Harken unto the call of your Lord, the Most Glorious, from the Supreme Horizon, from the Ultimate Lote-Tree. Then inform the world of this News whereby the veil was rent asunder and that which the Messengers foretold appeared, through a command from the All-Wise Ordainer. By God! He possesseth not what ye possess, nor walketh He in your ways. He hath come with justice accompanied by the hosts of the unseen, and hath manifested unto His servants His straight Path. Behold the Word that hath issued from the mouth of My Will, and what hath appeared therefrom in the earth, if ye be of them that know. Through it the treasures and fruits have appeared, and whatsoever was hidden in the treasury of knowledge of God's mysteries, the Master of this wondrous Day.
- 11 انتهى فضل و عناية الهى نسبت بآن جناب و دوستان از آیات مقدسه ممتعه مشرقه از افق اراده واضح و مشهود است امثال صدهزار مثل این عبد قادر بر ثنای آن علی ما ینبغی لها نبوده و نخواهد بود و همچنین در مقام دیگر ذکر حکمای آن ارض از لسان قدم جاری قوله عز کبریائه
- 12 هو المبین العلیم
- 13 یا احبابی فی التوراة ان اسمعوا ندائی من شطر یجئنی انه قد ظهر ما کان مسطوراً فی کتب الله رب العالمین قد شهدت التوراة لسلطان الآیات و الانجیل للملک الجلیل و الفرقان لهذا النبا الذی اذا ظهر انصعق من فی السموات و الأرض الا من شاء المقتدر العلی العظیم
- 14 ای پسران خلیل و وارثان کلیم حمد کنید حق قدیم را که شما را بصراط مستقیم هدایت نمود و در یوم عظیم از فزع اکبر حفظ فرمود مجدداً الرب فی هذه الأيام و هللوا باسمه تبارک الرب الذی اتی بالحق انه هو الذی به ظهر ما رقم من القلم فی کتب القبل طوبی لنفس عرفت و اقبلت و ویل للجاهلین قد اتی بالحق من جعل الفجر ظلاماً و مشی علی مشارق الأرض انه سبی بالاسماء الحسنی فی کتب الله فاطر السماء و بالنبا العظیم فی کتاب مبین انه هو الذی یظلم النهار کاللیل و یدع البر و البحر الی الله الفرد الخبیر
- 15 یا ابناء الخلیل فی الأطراف ان اسمعوا نداء ربکم الأبهی من الأفق الأعلى من السدرة المنتهی ثم اخبروا العالم بهذا النبا الذی به انشق الحجاب و ظهر ما اخبر به الرسل امراً من لدن مدبر علیم تالله لیس عنده ما عندکم و لا یمشی فی طرقکم قد اتی بالعدل یجنود الغیب و اظهر لعباده صراطه المستقیم ان انظروا الکلمة الّتی خرجت من فم ارادتی و ما ظهر منها فی الأرض ان اتم من العارفین بها ظهرت الكنوز و الأثمار و ما خزن فی کنز العلم من اسرار الله مالک هذا الیوم البدیع

- 16 This is the Day wherein through the blessed Word that hath issued from the mouth of the Divine Will, the ocean of joy hath appeared and become manifest in the world. Through the blessing of that Word, the treasures of the earth have been revealed and the divine bounties have become resplendent. This is the Day whereon the thirsty ones turn to the ocean of life, and the rain of mercy maketh fresh and verdant the withered and dried vegetation - that is, He bestoweth reward and granteth bounty without gold or silver. Observe ye the Book of Isaiah and ponder, that ye may find what hath been mentioned and receive your portion from the ocean of knowledge. The Friend of God hath appeared manifest in the land of Syria, and His call is raised from Zion. How excellent is the state of the one who is not deprived of this most great bounty! Isaiah saith: "And I will place salvation in Zion for Israel." Today the Throne of the Lord is established in the New Jerusalem upon the water, and that blessed Tabernacle whereof Isaiah gave tidings hath been raised in that most exalted, most holy, most sublime station. This is a Tabernacle that hath not been, nor will be, moved from place to place; its pegs have not been, nor will be, pulled out; and its cords have not been, nor will be, severed. And now the Lord, the Mighty One, is seated upon the throne of majesty in that Tabernacle.
- 17 This is a Day wherein the land of Syria is in joy and gladness, the mountains and hills are singing and exulting, and the earth is in utmost delight, adorned with the flowers of inner meanings and realities. O children of the Friend! The mysteries of the Books are many, but ears are few. This is the Day wherein the hidden treasures in divine knowledge and the stored mysteries in the heavenly Books have become manifest and evident. Blessed is the eye that seeth, blessed the ear that heareth, and blessed the soul that turneth with clear certitude to the Most Supreme Horizon. This is a Day wherein He measured the heavens with a span, weighed the dust of the earth with a measure, and balanced the mountains and hills with scales. Verily, We mention unto you the allusions of the Books, that perchance the people may be assured of what We have sent down aforetime. Verily your Lord, the All-Merciful, is the Forgiving, the Merciful.
- 18 O My beloved! All the Books, Scriptures and Tablets have proclaimed and given glad tidings of this Most Great Day. Nevertheless, all are observed to be heedless, save whom God willeth. His Holiness Isaiah saith: "The glory of Lebanon shall come unto thee, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Carmel is a place situated opposite the Prison-land, and it is named the Vineyard of God, and was the seat of the Throne upon first
- 16 امروز روزیست که از کلمه مبارکه که از فم مشیت الهی ظاهر شد بحر فرح در عالم ظاهر و هویدا گشت و مبارکی آن کلمه کائنات ارض ظاهر و نعمتهای الهی باهر آمد اینست آن روزی که تشنگان بحر زندگانی توجه نمایند و باران رحمت گیاههای پژمرده و خشکیده را تازه و خرم نماید یعنی مزد عطا فرماید و بدون ذهب و فضه نعمت بخشد در کتاب اشعیا ملاحظه کنید و تفکر کنید تا آنچه ذکر شد بیاید و از بحر دانائی قسمت برید بر الهی در بر شام ظاهر و مشهود و ندایش از صهیون مرتفع نیکوست حال نفسی که از این فیض اعظم محروم نماند اشعیا میگوید و اجعل فی صهیون خلاصاً لاسرائیل امروز کرسی رب در اورشلیم جدید بر آب واقع و آن خیمه مبارکه که اشعیا از آن خبر داده در آن مقام بلند اعتراف اعلی مرتفع گشته و این خیمه ایست که از مکانی بمکانی نقل نشده و نخواهد شد و اوتاد او کنده نشده و نخواهد شد و طنابهای او بریده نشده و نخواهد شد و حال رب عزیز در آن خیمه بر عرش عظمت مستوی
- 17 امروز روزیست که بر شام در فرح و سرور است و جبال و اتلال در ترم و شور و زمین در نهایت بهجت و باوراد حقایق و معانی مزین یا ابناء خلیل اسرار کتب بسیار و لکن گوش کباب امروز روزیست که کنوز مستوره در علم الهی و رموز مخزونه در کتب ربانی ظاهر و هویدا است طوبی لعین رأی و لأذن سمعت و لنفس اقبل الی الأفق الأعلی یقین مبین هذا یوم فیه قاس السموات بالذراع و کال تراب الأرض بالمیکال و وزن الجبال و الآکام بالمیزان انا نذکر لکم اشارات الکتب لعل الناس یوقنون بما انزلناه من قبل ان ربکم الرحمن هو الغفور الرحیم انتهى
- 18 یا حبیبی جمیع کتب و صحف و زیر ندا نموده اند و باین روز اعظم بشارت داده اند مع ذلک کل در غفلت مشاهده میشوند الا من شاء الله حضرت اشعیا میفرماید یدفع الیه مجد لبنان بهاء کرم و شارون هم یرون مجد الرب بهاء الهنا کرم مقامیست مقابل ارض سین واقع و

arrival. It is the first land in this realm to attain the ocean of attainment and be adorned with divine fragrances. The land of Lebanon is also situated near the Prison-land. And likewise in another place He saith: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you."

اوست موسوم بکوم الله و مقرّ کرسی در اول
ورود آن محل بوده اوست اول ارضی که در
این مملکت بجز وصال فائز شد و بنفحات الهی
مزین گشت ارض لبنان هم در طرف ارض
سجن واقع و همچنین در جای دیگر میفرماید
قولوا لخائفی القلوب تشددوا لا تخافوا هو ذا الهکم
الانتقام یأتی جزاء الله هو یأتی و یخلصکم انتہی

- 19 Observe and ponder how in clear and lucid words He hath detailed the fear of the servants, the appearance of God, the oppression of the oppressor, and divine retribution. Now this evanescent servant, with utmost sincerity, submits to the gentlemen and friends that today we must strengthen our hearts, establish justice, and make firm the foundation of love. Let them not be saddened by the darkness of oppressive souls, for light followeth after; let them not be disturbed by the might of the heedless, for divine retribution cometh in its wake. With the light of faith and certitude, and in perfect assurance, we must gaze toward the horizon of the Beloved of the worlds, and deal with all the peoples of the earth with kindness and forbearance, for He hath created us for edification, not destruction. God willing, they must transform fear into assurance, and weakness into strength. We beseech and implore God, exalted be His glory, to guide all into the ocean of His grace, in such wise that love of this transient life may not withhold them from everlasting life.

19 ملاحظه نمائید و تفکر کنید بیان واضح مبین
تفصیل خوف عباد و ظهور اله و ظلم ظالم و جزاء
الهی را بیان فرموده حال این عبد فانی خدمت
آقایان و دوستان بکمال خلوص عرض مینمایم
امروز باید قلوب را محکم نمود و عدل را ثابت
و بنیان محبت را راسخ از تیرگیهای نفوس ظلمه
محزون نباشند چه که روشنیها از عقب است و از
سطوت غافلان مضطرب نشوند چه که جزای
الهی از پی بنور ایمان و ایقان و بکمال اطمینان
باید بافق محبوب عالمیان ناظر باشیم و با جمیع
اهل ارض برفق و مدارا سلوک نمائیم چه که ما
را از برای آبادی خلق نموده نه خرابی انشاء الله
باید خوف را باطمینان تبدیل نمائید و ضعف را
بقوت از حق جلّ جلاله سائل و آملیم که جمیع
را بجز فضل هدایت فرماید بشأنی که حبّ حیوة
فانیه ایشانرا از حیوة باقیه منع ننماید

- 20 In the Book of Zechariah it is stated: "And it shall be one day which shall be known to the Lord, not day, nor night." Likewise Isaiah saith: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light." He hath mentioned the station of the Day of God, as hath been revealed in the Tablets, that this divine Day is illumined by the light of His resplendent countenance. Blessed is he who hath recognized and is among the successful ones. And likewise He saith: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one."

20 در کتاب زکریّا میفرماید و یکون یوم واحد
معروف لأن لا نهار و لا لیل و همچنین اشعیا
میفرماید لا تكون لك بعد الشمس نوراً فی
النهار و لا القمر ینیر لك مضيئاً بل الربّ یکون
لك نوراً ابدیاً مقام یوم الله را ذکر فرموده
چنانچه در الواح نازل شده که این یوم الهی از
نور وجه منیر و روشنست طوبی لمن عرف و
کان من الفائزین و همچنین میفرماید و یکون
الربّ ملکاً علی کلّ الأرض فی ذلک الیوم
یکون الربّ وحده و اسمه وحده انتہی

- 21 Observe how, despite these explicit statements previously revealed and recorded in the Book, the people of the Bayan in this Revelation have remained remote and deprived from the Dayspring of divine Revelation and the Dawning-Place of celestial light, through His name of Divinity and Lordship. Today the banner of unity is raised aloft and the ocean of oneness is manifest. He hath been and will be called the One. Whoso turneth to any other without His leave cannot be counted. He

21 ملاحظه نمائید مع این بیان صریح که از قبل در
کتاب نازل و ثبت شده اهل بیان در این ظهور
باسم الوهیّت و ربوبیّت از مشرق وحی الهی و
مطلع نور صمدانی بعید و محروم مانده اند امروز
علم توحید مرتفع است و بحر تفرید ظاهر بیگائی
خوانده شده و خواهد شد من توجه الی غیره بغیر
اذنه اقل من ان یحصى انه غفل عن سلطانه و

hath indeed been heedless of His sovereignty and turned away from His proof. Great is this Day! He is the Lord of all days and the Sovereign of all ages and centuries, and their Dawning-Place and Dayspring. All people must gaze toward the one true God and bear witness to His oneness. He is one and His name is one. Blessed is he who seeth and witnesseth, who knoweth and recognizeth, who is learned and understandeth, and who, seeking, hath attained unto the Intended One on this promised Day.

- 22 In the days when the fragrances of the robe of Revelation were wafting in Zawra, the Ancient Tongue addressed one of His friends with these blessed words: "Make thy submission and humility to God alone." All submission and humility must be exclusively for God - exalted be His majesty, supreme be His sovereignty, and mighty be His proof. This evanescent servant beseecheth God, exalted be His glory, to aid all to act in accordance with that which hath flowed from the Supreme Pen in the mighty Book. How lofty is the station of those souls who are seen to be steadfast and firm in the Cause of God! These are they on whom no fear shall come, nor shall they grieve. These are of the people of Baha who are established upon the crimson ark by God's leave, the Lord of all names. The Course on high pray for them at all times. We must needs reflect upon the references in the Books of old, that perchance we may cling to mighty proofs and conclusive evidences, and guide the diverse religions of the earth by the light of justice.

- 23 Blessed are the children of Khalil, for they are reckoned among the people of Baha and are known by this blessed name. Whosoever hath today taken and quaffed the sealed wine from the hand of the bounty of the Self-Subsisting Lord is accounted among the people of Baha and is mentioned in the Book. Consider this blessed, firm, and established word which is recorded in the Book of Zechariah. He saith: "And in that day there shall be no more the Canaanite in the house of the Lord of hosts." This word implicitly giveth tidings that the Sun of Truth will rise from the horizon of another heaven, and likewise indicateth that whosoever turneth unto the Most Great Name hath been and shall be among the most exalted peoples of the world, for he is associated with Him and characterized by His name. Thus, every Canaanite who is today illumined by the lights of the Manifestation is mentioned before God as being among the people of Baha.

اعرض عن برهانه امروز بزرگست اوست سید
ایام و مولای قرون و اعصار و مطلع و مشرق
آن باید جمیع ناس بحق وحده ناظر باشند و بیگائی
او شاهد و گواه او واحد و اسم او واحد طوبی
لبصیر شاهد و لعارف عرف و لعالم علم و لقاصد
قصد المقصود فی يوم الموعود

22 در ایامی که نفحات قیص وحی در زوراء
متضوع بود لسان قدم پیکی از دوستان خود باین
کلمه مبارکه نطق فرمود ان اجعل خضوعک و
خشوعک لله وحده باید جمیع خضوع و خشوع
مخصوص حق جلت عظمت و علت سلطنته و
عز برهانه باشد این فانی خادم از حق تعالی شأنه
سائل و آمل است که جمیع را مؤید فرماید بر
عمل بآنچه در کتاب عظیم از قلم مبین جاری
شده چه مقدار بلند است مقام نفوسی که
در امر الله ثابت و راسخ دیده میشوند اولئک
لا خوف علیهم و لا هم یحزنون اولئک من
اهل البهآ المستقرین علی السفینة الحمراء باذن
الله مالک الأسمآ یرسلین علیهم الملائ الأعلی فی
کلّ حین انشاء الله باید در اشارات کتب قبل
تفکر نمائیم که شاید براهین قویه و دلائل متقنه
متمسک شویم و مذاهب مختلفه ارض را بنور
عدل هدایت نمائیم

23 طوبی از برای ابناء خلیل چه که از اهل بها
محسوبند و باین اسم مبارک معروف هر نفسی
الیوم رحیق مختوم از ید عطای حضرت قیوم
اخذ نمود و آشامید او از اهل بها محسوب و در
کتاب مذکور است در این کلمه مبارکه محکمه
متقنه که در کتاب زکریا مذکور است ملاحظه
نمائید میفرماید قوله و فی ذلک الیوم لا یکون بعد
کنعانی فی بیت رب الجنود انتهی این کلمه بتلویح
خبر میدهد که آفتاب حقیقت از افق سماء دیگر
مشرق و لائح میشود و همچنین مشعر بر اینست
که هر نفسی باسم اعظم اقبال نمود اعترام عالم
بوده و خواهد بود چه که باو منسوب و باسم او
موصوف میشود چنانچه هر کنعانی الیوم از انوار
ظهور منور شد از اهل بها لدی الله مذکور است

- 24 O ye noble ones! Great indeed is this day, even as this blessed verse hath been sent down from the heaven of God's Will, exalted be His glory: "Great is this Day. Harken ye unto the voice of the Messenger and the One Who hath been sent. By the True One, the Speaker on Sinai uttereth the truth, yet most of the people are heedless." The Truth doth today promote the Torah, the Gospel, and the Qur'an, and likewise promoteth all divine scriptures, psalms, and books. This is spoken in one station, and in another station: "He is the Creator of the heavens and earth. He hath come with a new Cause that hath no likeness in the past nor equal in the future. To this beareth witness His preserved Tablet."
- 24 ای آقایان امروز بزرگست چنانچه در مقامی از سماء مشیت الهی این آیه مبارکه نازل قوله جل کبریائه امروز عظیم است بشنوید ندای مرسل و مبعث را تالله الحق مکلم الطور یطلق بالحق ولكن الخلق اکثرهم من الغافلين حق اليوم مروج تورا و انجیل و فرقان بوده و هست و همچنین مروج جمیع صحف و زبر و کتب الهی و این در مقامی گفته میشود و در مقام دیگر آنه بدیع السموات و الأرض قد اتی بامر بدیع الذی لیس له شبه من قبل و لا نظیر من بعد یشهد بذلك من عنده لوح حفیظ انتهی
- 25 This evanescent servant beseecheth and imploreth the True One, exalted be His glory, to intoxicate these noble ones and friends with the wine of utterance and to make them appear in the expanse of the world. This is the Day whereof He hath said: "The earth shineth with the light of her Lord." The intoxication of the wine of divine recognition increaseth understanding, leadeth the ignorant to the ocean of knowledge, and guideth the heedless to the horizon of wisdom. We hope from the favor of the Peerless Friend that all may arise to that which besemeth the Day of God, and that He may not deprive any of the peoples of the earth. He is the Giver, He is the Generous. His is the creation and the command, and His is the grandeur and the majesty. He ordaineth the sealed wine for whomsoever He willeth. Verily, He is the All-Compelling, the Self-Subsisting.
- 25 از حق جلّ جلاله این خادم فانی سائل و آمل است که آقایان و دوستان را از ریح حق بیان سرمست نماید و در فضای عالم جلوه دهد امروز روزیست که فرموده اشرفت الأرض بنور ربها و مستی صباهی عرفان الهی بر شعور پیفزاید جاهل را بجزر علم رساند و غافل را باقی دانائی کشاند امید از عنایت دوست یگانه که جمیع قیام نمایند بآنچه لایق و سزاوار یوم الله است و جمیع اهل ارض را محروم نفرماید اوست معطی اوست کریم له الخلق و الامر و له العظمة و الکبریاء یقدر لمن اراد ریح المختوم انه هو المهیمن القیوم
- 26 The grace of God and His bounty are evident and resplendent like the sun at its zenith. This station requires neither speech nor interpreter, for "the Light hath appeared." He is the Concealed One. Praise be to God that you have attained to that which most are deprived of. For each of the names mentioned in your letter, a Most Holy and Most Exalted Tablet has been revealed from the heaven of grace and sent forth. Likewise, a Most Holy and Most Exalted Tablet was revealed specifically for the brother of Jinab-i-Javad, upon him be the glory of God. God willing, may they attain to that which God loves and with which He is well-pleased.
- 26 عنایت حق و فضلش مانند آفتاب در قطب زوال روشن و منیر است این مقام را گفت و شنید لازم نیست و بترجم احتیاج نه قد ظهر التور [] هو المستور الحمد لله آن جناب فائز شدند بآنچه اکثری از آن محرومند و مخصوص هر اسمی از اسماء که در مکتوب آن جناب بود لوح امنع اقدس از سماء فضل نازل و ارسال شد و همچنین لوح امنع اقدس مخصوص اخوی جناب جواد علیه بهاء الله نازل انشاء الله بما یحبّه الله و یرضی فائز شوند
- 27 Praise be to God that in Zawra they drank from the Most Exalted Chalice and partook cup after cup from the ocean of reunion. What they wrote was the cause of joy and gladness, and this servant was content with this letter and did not trouble them separately. Their supplications were presented at the Most Holy and Most Exalted Court and were accepted. Let
- 27 الحمد لله در زوراء از قدح اعلی آشامیدند و از بحر وصال کاسه کاسه نوشیدند آنچه مرقوم داشتند مایه بهجت و سرور شد و این عبد باین مکتوب قناعت نمود دیگر علیحدّه مزاحم ایشان نشدم مناجاتهای ایشان در ساحت امنع اقدس عرض

them praise God for this throughout the duration of the Kingdom and the Realm of Names.

- 28 God willing, they should be so enkindled with the fire of divine love that its effects may endure and persist in the world. In all conditions they should be mindful of wisdom and act with consummate wisdom, for the Cause is mighty and the people are weak, ears are contaminated and eyes afflicted with ophthalmia. To the blind, the image of angel and demon appear the same, and to the deaf, croaking and cooing are indistinguishable. The divine sages must treat with gentleness and consideration.

- 29 In response to the petition of Jinab-i-Manakji Sahib, this exalted word was revealed from the heaven of the Will of the Lord of all beings - exalted be His grandeur: "Milk must be given in proper measure, that the children of the world may enter into the realm of maturity and find their place in the court of unity."

- 30 Remind all the friends of wisdom, that all may be mindful of it. It is the lamp of salvation. God willing, may all attain unto it.

- 31 Furthermore, several Most Holy and Most Exalted Tablets were revealed specifically for Jinab-i-Haji Kamalu'd-Din, upon him be the glory of God, and those with him. Likewise, wondrous and exalted Tablets were revealed and sent for the names mentioned in their letter. God willing, you will deliver them that eyes may be consoled thereby. This servant has also submitted a letter to their presence.

- 32 Furthermore, convey my greetings to those who drink the choice wine of inner meanings in that city and its surroundings. God the One is witness that in most times this evanescent one beseeches God on behalf of the divine friends for that which will cause their mention to endure. Verily our Lord, the All-Merciful, is the Forgiving, the Generous. The Glory be upon you and upon those with you who have attained to the recognition of God, the Lord of all worlds.

شد و مقبول افتاد له ان يحمد الله بذلك بدوام الملك و الملكوت

28 انشاء الله بايد بنار محبت الهی بشأنی مشتعل باشند که اثر آن در عالم پاييده و باقی بماند و در جميع احوال بحکمت ناظر باشند و بکمال حکمت حرکت نمایند چه که امر بزرگست و ناس ضعيف و گوشها آلوده و چشمها برمد مبتلا نزد کور نقش فرشته و دیو یکسانست و نزد کر نعیب و هدير در یک مقام بايد حکمای الهی برفق و مدارا معالجه نمایند

29 در جواب عريضه جناب مانکجی صاحب این کلمهء علیا از سماء مشیت مولی الوری نازل قوله عز کبریائه شیر باندازه باید داد تا کودکان جهان بجهان بزرگی درآیند و در بارگاه یگانگی جای گیرند انتی

30 جميع دوستان را بحکمت متذکر دارید تا کلّ باو ناظر باشند اوست مصباح فلاح انشاء الله کلّ باو فائز شوند

31 عرض دیگر آنکه چند لوح اقدس مخصوص جناب حاجی کمال الدین علیه بهاء الله و من معه نازل و همچنین از برای اسامی مذکوره در دستخطشان الواح بدیعه منیعه نازل و ارسال شد انشاء الله آن جناب بایشان میرسانند لتقر بها العیون و همچنین مکتوبی این عبد خدمت ایشان عرض نموده

32 عرض دیگر خدمت شاربان رحیق معانی که در آن مدینه و اطراف آن تشریف دارند عرض تکبیر این فانی را برسانید خدای واحد شاهدی حالست که در اکثر احیان این فانی در حق دوستان الهی از حق مسئلت مینماید آنچه را که سبب بقای ذکر ایشانست ان ربنا الرحمن هو الغفور الکریم البهاء علیکم و علی من معکم من الدین فازوا بعرفان الله رب العالمین

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BH00326

To: *Ibn-i-Abhar et al., in Tihran*

Date: 1297 ? [1879-1880]

- 1 In the Name of our Lord, the All-Powerful, the Most Exalted, the Most Glorious! 1 بِسْمِ رَبِّنا الْمَقْتَدِرِ الْعَلِيِّ الْأَبْهَى
- 2 Praised be thy deeds, O thou who hast been afflicted in the path of God, the Creator of heaven! Blessed art thou, O thou who hast drunk the cup of tribulation in the love of God, the Lord of Names! Joy be unto thee, O thou who hast borne hardships and adversities in the Cause of God, the Creator of all things! 2 اللَّهُ عَمَلِك يا مَنْ فَزَتْ بِالْبَلَاءِ فِي سَبِيلِ اللَّهِ فَاطِرِ السَّمَاءِ نَعِيمًا لَكَ يا مَنْ شَرِبْتَ كَأْسَ الْبِأْسَاءِ فِي حُبِّ اللَّهِ مَالِكِ الْأَسْمَاءِ طُوبَى لَكَ يا مَنْ حَمَلْتَ الشَّدَائِدَ وَالضَّرَاءَ فِي أَمْرِ اللَّهِ خَالِقِ الْأَشْيَاءِ
- 3 All praise, sanctified above every mention, befiteth the Lord of all mankind, Who hath ordained the abasement of His loved ones to be the cause of the glory of the people of the world, and made the imprisonment of His chosen ones the means of freedom for all nations, and caused the wandering of His friends to become the source and origin of the gathering and turning of all lovers toward their true homeland. 3 حمد مقدّس از كلّ اذكار حضرت مقصودی را لایق و سزااست که ذلت اولیا را علت عزّت اهل عالم مقرر فرمود و بجن اصفیا را سبب آزادی امم نمود و آوارگی دوستان خود را منشأ و مبدء اجتماع و توجّه عشاق در وطن حقیقی گردانید
- 4 Glory upon glory be unto thee, O thou who hast left thy dwelling place in the path of God, the Ancient of Days! Then praise and glorification be upon thee, O thou who art enkindled with the love of God, the Sovereign of all nations! Can the pen adequately render such thanksgiving, or can the tongue succeed in fully expressing these stations? Today all things cry out, "Would that I had borne hardships in Thy love, O God of the worlds!" and "Would that I had endured all tribulations in Thy path, O Ultimate Goal of all who seek Thee!" 4 الْبَهَاءُ ثُمَّ الْبَهَاءُ عَلَيْكَ يا مَنْ خَرَجْتَ عَنْ مَقَرِّكَ فِي سَبِيلِ اللَّهِ مَالِكِ الْقَدَمِ ثُمَّ التَّكْبِيرِ وَالثَّنَاءِ عَلَيْكَ يا مَنْ كُنْتَ مُشْتَعَلًا فِي حُبِّ اللَّهِ سُلْطَانِ الْأُمَمِ أَيَا قَلَمٍ تَوَانِدُ مِنْ عَهْدِهِ إِنْ شَكَرَ بَرَّادٌ وَيا لِسَانٍ قَادِرٍ اسْتَكَرَّ ذِكْرُ ابْنِ رَاتِبٍ رَا بِتَمَامِهِ نَمَائِدُ جَمِيعِ أَشْيَاءِ الْيَوْمِ بِهِ يا لَيْتَ حَمَلْتَ الشَّدَائِدَ فِي حُبِّكَ يا اِلَهَ الْعَالَمِينَ وَيا لَيْتَ حَمَلْتَ كُلَّ الْبَلَايَا فِي سَبِيلِكَ يا مُنْتَهَى مَقْصِدِ الْقَاصِدِينَ نَاطِقٍ وَذَاكَرُنْدُ
- 5 The Christ of the age appeared from the dawning-place of the Most Merciful's Cause, yet became the object of the rejection and opposition of all servants save a few. After the ruling of the Mufti of the age, these few were driven from their homes and scattered in different directions, to such extent that they had not even sustenance for the day. Now observe how kings remove their crowns and bow down at the mere mention of each of these souls. Such is the glory hidden within these apparent humiliations, today concealed from eyes and sight. 5 مَسِيحِ زَمَانِ از مَشْرِقِ اَمْرِ رَحْمَنِ ظَاهِرٍ وَ مَشْرِقِ وَ مَحَلِّ اعْرَاضِ وَ اعْتِرَاضِ جَمِيعِ عِبَادِ گَرْدِيدِ اِلَّا مَعْدُودِ قَلِيلِي وَ بَعْدَ از فَتَوَايِ مُفْتِي عَصْرِ اَتَمَّعُدُودِ از خانهِ وَ دِيارِ آوارهِ وَ هَرِیکِ بِشَطَرِي تَوَجَّهْ نُمُودَنْدِ بَقَسْمِیکِ قُوتِ یَوْمِ با اِشْانِ نَبُودِ حَالِ مِشَاهِدِ نَمَائِدِ کِه با سَمِ هَرِیکِ از اَن نَفُوسِ اکْثَرِ مَلُوکِ تاجِ بَر مِیدارَنْدِ وَ خُضُوعِ مِینمایند اِینست عَرَّتِیکِ در سَرِ اِین ذَلَّتْها مِکُونست وَ اِیَوْمِ از اِبْصارِ وَ عِیونِ مَسْتُورِ
- 6 The Lord of Batha appeared from the dawning-place of the will of the Lord of all mankind, and at first His enemies arose in such fashion that any fair-minded person would be ashamed 6 سَیِّدِ بَطْحا از مَشْرِقِ مَشِیَّتِ مَولی الوَری ظَاهِرِ وَ در اوّلِ اَمْرِ بِشَأْنِی اَعْداءِ قِیامِ نُمُودَنْدِ کِه هَرِ مَنْصَفی از ذِکْرِ تَفْصِیلِ اَن شَرَمِ مِینمایند تا اَنکِه

to recount the details. the ungodly conspired to martyr all His companions, whereupon He informed them that they must all emigrate from that land at dawn. Among those holy souls was Ja'far-i-Hayyar, upon whom be the glory of God, who journeyed with a group to Abyssinia where they dwelt for some time, occupied with utmost joy and enthusiasm in the remembrance of the Lord of all mankind. The details thereof have flowed from the Most Exalted Pen. Blessed are they who have attained and beheld!

مشورت مشرکین بر این قرار گرفت که اصحاب آنحضرت را جمیعاً شهید نمایند و حضرت اخبار فرمودند که باید در اشراق جمیع از این ارض هجرت نمائید و یکی از آن نفوس مقدسه جعفر طیار علیه بهاء الله بود که مع جمعی به حبشه تشریف بردند و مدتها در آن ارض ساکن بودند و بشوق و شغف تمام بذکر مالک انام ناطق و مشغول و تفصیل او از قلم اعلی جاری شده طوبی للفائزین و الناظرین

- 7 Though in those days they were afflicted with utmost poverty and were seen in apparent abasement, it was later observed that through the blessing of those holy souls, the treasures of wealth were opened to the people of Islam, the gates of glory were unlocked, and the nightingales of joy warbled sweet and wondrous melodies upon the branches of the trees of human existence. Glorified be He Who doeth whatsoever He willeth through His power and sovereignty, and ordaineth what He desireth through His command and will!

7 و مع آنکه در آن ایام بکمال فقر مبتلا بودند و بکمال ذلت ظاهره مشاهده میشدند بعد ملاحظه شد که از برکت آن نفوس مقدسه کنوز غنا بر وجه اهل اسلام گشوده شد و ابواب عزت مفتوح گشت و عنادل سرور براغصان سدرات انسانی بنعمات بدیعهء ملیحه مغرّد سبحان الذی یفعل ما یشاء بقدرته و سلطانه و یحکم ما یرید بأمره و ارادته

- 8 The cause of life hath been water, as witnessed by "from water did We make all things living." At times He hath bestowed this virtue upon fire, even as He made the fire of the Mount the cause of life for all peoples. Who can prevent His sovereignty? I testify that there is no God but Him. He hath ever been sanctified beyond the understanding of those near unto Him and exalted above that which the tongues of the sincere have uttered. He hath manifested what He hath willed and the conditions of creation cannot weaken Him. He is, in truth, the Ruler, the Commander, the All-Knowing, the All-Wise. O beloved of my heart! That which melteth the heart and consumeth the body are the regrets that dwell in the heart of this evanescent servant. Behold the holy souls in the land of Sad - how, through God's grace, they were manifest in the utmost glory and elevation while they lived, and how at the end of their days they attained a station the like of which hath truly never been seen or heard. This servant uttereth at every moment "Would that I had been with them!" Yet this honor hath slipped away and this regret remaineth in the heart. From the Supreme Pen there was revealed concerning them that which causeth all the atoms of creation to weep and lament. They attained unto that which shall endure as long as the kingdom of earth and heaven shall last.

8 علّه حیوة آب بوده و من الماء کلشیء حی شاهد اینقال و وقتی این فضیلت را بنار عطا فرموده چنانچه نار طور را سبب حیوة امم قرار نمود من یقدر ان یمنعه عن سلطانه اشهد انه لا اله الا هو لم یزل کان مقدساً عن عرفان المقربین و منزهاً عما تفوه به السن المخلصین قد اظهر ما اراد و یظهر ما یرید لا تضعفه [شئون] الخلق انه هو الحاکم الامر العلیم الحکیم یا حبیب فؤادی چیزیکه قلب را میگدازد و جسد را میکاهد حسرتها نیست که در قلب این خادم فانی [است] در نفوس مقدسهء ارض صاد مشاهده فرمائید که بعنایت حق تا بودند بکمال عزت و رفعت ظاهر و بعد در آخر ایام بمقامی فائز شدند که فی الحقیقه شبه آن دیده و شنیده نشده و این خادم در هر حین به یا لیتنی کنت معهم ناطق است و لکن این شرافت از دست رفت و این حسرت در قلب ماند از قلم اعلی در باره ایشان نازل شد آنچه که جمیع ذرات کائنات بنوحه و ندبه مشغولند بامری فائز شدند که بدوام ملک و ملکوت باقی خواهد بود

- 9 And now this regret too remaineth in my heart - why was I not with that honored one who hath left his home and country in the path of God and journeyeth through the wilderness with no helper or assistant? Would that I had been with thee and

9 و حال این حسرت هم در دل مانده که چرا با آنجناب نبودم که در سبیل الهی از وطن و دیار خارج شده و در بادیهها من غیر ناصر و معین حرکت مینماید یا لیت کنت معک

attained unto that which thou hast attained in the path of our Beloved, our Goal, and the Goal of all who are in the heavens and the earth! But the servant giveth you glad tidings of God's victory, His grace and His mercy which have preceded all existence, both seen and unseen. The servant hath received your letter, and from each word thereof he witnessed the fire of longing and yearning. When I understood and became aware of its contents, I turned toward the Desired One until I attained the presence before the Throne and presented what was therein. Then did the Tongue of Grandeur and Glory speak that which caused the earth to quiver and the mountains to pass away. I find my pen unable to describe what the Kingdom of Utterance did speak - nay, all the pens on earth - until the Tongue of Eternity spoke these sublime words, and His sweetest utterance and the Beloved of all on earth and in heaven declared:

- 10 "O Muhammad! Verily the Single One, the Unique, maketh mention of thee from this station unto which the birds of divine attributes cannot soar. Rejoice thou and be of the thankful. We have given thee to drink of the Kawthar of Our utterance and the choice wine of Our knowledge, and We give thee to drink through these verses that which will draw thee to a station wherein neither the clamor of the world nor the oppression of those who have denied God, the Lord of all worlds, will grieve thee. Verily He will purify the earth from the defilement of those who have risen in opposition, and will cause thee to attain the supreme summit. Thy Lord is, in truth, the All-Knowing, the All-Informed. By My life! Thou hast attained unto the recognition of the Desired One, through which the books of God, the Sovereign, the All-Knowing, the All-Wise, have been adorned. God willing, thou shalt soar on the wings of detachment in the atmosphere of the love of the Creator of new creation, and shalt at all times be enkindled with the fire of His love. Blessed art thou and thy father, whom the Concourse on High remember and to whom the Most Glorious Pen hath borne witness in His preserved Tablet."

- 11 "O Taqi! Harken unto My call from the precincts of My throne. It will draw thee to My Kingdom and the station of My nearness, and will give thee to drink of the choice wine of My wondrous utterance. Thy letter hath come before the Wronged One. We found it aflame with the warmth of My love and adorned with My mention and praise. Blessed art thou, and thy pen, and thy tongue, and thy heart. Rejoice thou in the remembrance of thy Lord and be steadfast in My service and speaking forth My beauteous praise. Look not upon the people and their clamor. Look upon that which hath been ordained for thee by My mighty Pen. This hardship shall, God willing, be followed by ease."

و فزت بما فزت في سبيل محبوبنا و مقصودنا و مقصود من في السموات و الأرضين ولكن الخادم يبشركم بنصرة الله و فضله و رحمته التي سبقت كل الوجود من الغيب و الشهود قد فاز الخادم بكتابكم كأنه شاهد من كل كلمة منه نار الشوق و الاشتياق فلما عرفت و اطلعت بما فيه قصدت شطر المقصود الى ان حضرت تلقاء العرش و عرضت ما فيه اذا نطق لسان العظمة و الكبرياء بما طارت به الأرض و مرت به الجبال اتى احد قلبي عاجزاً عما نطق به ملكوت البيان بل اقلام من على الأرض كلها الى ان نطق لسان القدم بهذه الكلمات العاليات قال و قوله الأحلى و محبوب من في الأرض و السماء

10 يا محمد ان الفرد الأحد يذكر في هذا المقام الذي انقطعت طيور الأوصاف عن البلوغ اليه ان افرح و كن من الشاكرين انا سقيناك كوثر بياني و رحيق عرفاني و نسقيك بهذه الآيات ما يجتذبك الى مقام لا يحزنك ضوضاء العالم و لا ظلم الذين كفروا بالله رب العالمين انه يطهر الأرض من دنس الذين قاموا على الاعراض و يبلغك الى الذروة العليا ان ربك هو العليم الخبير لعمري قد فزت بعرفان المقصود الذي تزين به كتب الله الملك العليم الحكيم انشاء الله باجنحه انقطاع در هوای محبت مالک ابداع طيران ثنائی و در هر حين بنار مودتش مشتعل باشی طوبی لك و لأبيك الذي يذكره الملائة الأعلى و شهد له القلم الأبهى في لوحه الحفيظ

11 يا تقى ان استمع ندائى من شطر عرشى انه يجتذبك الى ملكوتى و مقام قربى و يسقيك كوثر بياني البديع قد حضر لدى المظلوم كتابك انا وجدناه مشتعلًا بحرارة محبتى و مزينًا بذكرى و ثنائى طوبى لك و لقلبك و لسانك و لقلبك ان افرح بذكر ربك و كن قائماً على خدمتى و ناطقاً بثنائى الجميل لا تنظر الى الخلق و ضوضائهم ان انظر ما قدر لك من قلبى المتين اين عسر را انشاء الله يسر از عقب است

12 If thou desirest to follow the example of thy Lord, verily He was well-pleased with whatsoever befell Him in the path of God, and remained thus, as all things and every discerning soul doth testify. Where are the Caesars and the Khosroes and the Pharaohs and the tyrants who built for themselves dwellings on mountain peaks and disdained the Command of God, thy Lord and the Lord of all who are in the heavens and on earth? Thus doth a preserved Book recount unto thee from His presence. How many were the souls who appeared in the utmost outward glory and deemed not their own extinction possible, yet today neither they nor their habitations nor their ornaments nor their dwellings can be seen, and no trace remaineth of those heedless and veiled souls upon earth save the effects of their tyranny and oppression which still persist in diverse regions. Thus do all atoms curse them, as doth every person of understanding and insight and every eloquent tongue that speaketh the truth. Verily thy Lord recounteth unto thee that thou mayest be of them that are assured. Ask thou God to assist thee and those who have believed to serve His Cause and to make mention of Him and to praise Him, for verily He is the Almighty, the All-Powerful.

13 Make thou mention of My loved ones who have cast away all else save Me and have held fast unto My Strong Handle and clung to the hem of My luminous Robe. Give thanks unto God that the Goal of the world hath inhaled from thy letter the fragrance of contentment, and this sufficeth thee and the Lord of all names, yet most men are heedless. I have found in the spirit of thy commune the spirit of My good-pleasure. Blessed is the babe that hath drunk from the breast of My loving-kindness and hath grown up beneath the shadow of My mercy and hath won My acceptance in My days. Thus doth My Most Exalted Pen make mention of thee with such mention that if they who are on earth were to perceive its fragrance, by God the True One, they would abandon all they possess and hasten to the precincts of the Throne - the Spot whereon the Ancient Beauty hath established Himself with manifest sovereignty. God willing, mayest thou remain firm and steadfast in this most exalted station, for certain of the friends of God presented their petitions at the Divine Threshold, adorned with the ornament of His good-pleasure, but then another fragrance wafted and concealed the first. Thus doth the Goal inform thee that thou mayest be of them that are steadfast and firm. Grieve not at separation and remoteness, for by His Pen He transformeth estrangement into reunion and remoteness into nearness. Exalted be thy Lord, the Self-Sufficient, the Most High. Verily He is the All-Bountiful, the Ancient of Days. Praise be to God, the Lord of all worlds.

12 ولو تريد ان تقتدى بمولاك الله كان راضياً فيما ورد عليه في سبيل الله ويكون بمثل ما قد كان يشهد بذلك كل الاشياء وكل عارف بصير اين القياصرة والأكاسرة والفراغة والجابرة الذين اتخذوا لأنفسهم بيوتاً في قلال الجبال واستنكفوا عن امر الله ربك ورب من في السموات والأرض كذلك يقص لك من عنده كتاب حفيظ چه مقدار از نفوس بکمال عزّة ظاهره ظاهر بودند و گمان فنا از برای خود نمی نمودند لکن امروز نه خودشان و نه دیارشان و نه زخارفشان و نه بیوتشان دیده میشود و اثری از آن نفوس غافله محتجبه در ارض مشهود نه مگر آثار ظلم و اعتساف آن نفوس که در اطراف موجود است و بذلك یلعنهم کل الذرات و کل ذی عقل و درایة و ذی لسان ناطق نطق بالحق ان ربک یقص لك لتكون من المطمئنین فاسئل الله بأن یوفقک و الذین آمنوا علی خدمة امره و ذکره و ثنائه انه هو المقتدر القدير

13 ان اذكر احیائی الذین نذوا ما سوائی و تمسکوا بعروقی و تشبثوا بذیلی المنیر ان اشکر الله بما وجد مقصود العالم من کتابک عرف الرضا و هذا یکفیک ومالك الاسماء ولكن الناس اکثرهم من الغافلين قد وجدت من روح مناجاتک روح رضائی طوبی لرضيع شرب من ثدی عنایتی و کبر فی ظل رحمتی و فاز بقبولی فی ایامی كذلك یذکرک قلبي الأعلى بذکر لو یجد من علی الأرض عرفه تالله الحق لیدعون ما عندهم ویسرعون الی جهة العرش المقام الذی استقرّ فيه جمال القدم بسلطان مبین انشاء الله بر این مقام اعترّ اعلی ثابت و مستقیم باشی چه که بعضی از دوستان حق عرایض ایشان لدى العرش حاضر و مزین بود بطراز رضا و بعد عرف دیگر وزید و عرف اول را مستور نمود کذلک یخبرک المقصود لتکون من الثابتین الراسخین لا تحزن عن البعد و الفراق بقلبه یبدل الهجر باللقاء و الیعد بالوصال تعالی ربک الغنی المتعال انه هو الفضل القديم الحمد لله رب العالمین

- 14 Indeed these verses have been revealed with such bounty as cannot be described by pen or tongue. In every word there is a luminous lamp. Blessed is he who hath found and recognized. After perusing the revealed verses that soul will testify to that which this servant hath submitted.
- 14 انتهى في الحقيقة این آیات بعنائی ظاهر شده که ذکر آن بقلم و لسان منتهی نشود در هر کلمه‌ای سراجی منیر طوی لمن وجد و عرف دیگر آنجناب بعد از زیارت آیات منزله شهادت میدهند بآنچه اینعبد عرض نموده
- 15 As for those souls who through the grace of the All-Merciful have quaffed from the Kawthar of divine knowledge and are gazing toward the horizon of certitude - whose names were mentioned - all their names were presented at the Most Holy Court and unique and wondrous verses were revealed for each one. However, this servant found no opportunity to write in detail. Gladden ye them all with God's bounty and convey greetings on behalf of this evanescent servant, for this servant found himself powerless to mention all that was revealed from the Kingdom of divine knowledge. Most often the verses of God are revealed in such manner that even the Supreme Pen of the world is incapable and unable to transcribe them. However, I give this much glad tidings to the friends of God that all those verses were revealed with perfect bounty and undoubtedly their effects will appear in the world. Verily our Lord, the All-Knowing, hath power over all things. I beseech you to convey greetings once again on behalf of this evanescent servant.
- 15 و اینکه در باره نفوسیکه بعنایت رحمن از کوثر عرفان آشامیده‌اند و بافق ایقان ناظرند ذکر نمودند اسامی کل در ساحت اقدس عرض شد و مخصوص هر یک آیات بدیعه منیعه نازل و لکن اینعبد مجال نیافت که مفصلاً تحریر نماید جمیع را بعنایت حق مسرور دارید و از جانب این خادم فانی تکبیر برسانید چه که اینعبد از ذکر تمام آنچه از ملکوت علم الهی نازل خود را عاجز مشاهده نمود در اکثر احیان آیات الله بشأنی نازل که اعلا قلم عالم از تحریر آن عاجز و قاصر است و لکن اینقدر بشارت میدهم دوستان الهی را که جمیع آن آیات بعنایت تمام نازل و یقین است آثار آن در ارض ظاهر میشود ان ربنا العليم على كلشيءقدير استدعا آنکه از قبل این خادم فانی مجدداً تکبیر برسانید اشعار جناب آقا میرزا زین العابدین علیه بهاء الله که مطرز و مزین بذکر نورین نیرین بود در ساحت اقدس عرض شد هذا ما نطق به من عنده فصل الخطاب في الجواب
- 16 Blessed art thou, O thou who hast voiced the praise of him who illumined the horizon of faithfulness in the kingdom of creation, and blessed is every one who hath uttered mention of Ha and Ha! O Zaynu'l-'Abidin, hearken unto that wherewith the Lord of all worlds maketh mention of thee from this manifest Castle. By My life! Wert thou to taste the sweetness of My utterance, such joy would seize thee that sorrows would never grieve thee, and the eye of thy heart would be opened in such wise that thou wouldst behold the Twin Lights in the most exalted horizon, the most glorious station, the supreme height, and the ultimate goal. And thou wouldst say: "Praise be unto Thee, O my God and the God of the world, and glory be unto Thee, O my Beloved and the Beloved of the nations! I testify that Thou didst create them both, and didst strengthen them, and aid them, and exalt them, until Thou didst sacrifice them in Thy path. Thou didst desire for them naught save that which the pens of possibility are powerless to record and the pages of time cannot contain. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise."
- 16 طوی لک یا من نطقت بذکر من انار به افق الوفاء في ملکوت الانشاء و طوی لکل ناطق نطق بذکر الحاء و الحاء یا زین العابدین ان استمع ما یذکرک رب العالمین فی هذا القصر المبین لعمری لو تجد لذة بیانی لیأخذک الفرح علی شأن لا تکرک الأحزان و یفتح بصر فؤادک علی شأن ترى التورین فی الأفق الأعلى و المقام الأبهی و الذروة العليا و الغاية القصوى و تقول لک الحمد یا الهی و اله العالم و لک الثناء یا محبوبی و محبوب الأمم اشد انک خلقتما و عززتما و نصرتهما و رفعتما الی ان فدیتهما فی سبیلک و ما اردت لهما الا ما عجزت عن ذکره اقلام الامکان و لا تحویه اوراق الزمان انک انت المقتدر المتعالی العليم الحكيم

- 17 Though the friends be abased in the eyes of men, they are most honored in the sight of God, and soon shall the sun of glory be seen dawning from the horizon of the world and become manifest. Reflect upon previous centuries and whatsoever occurred therein. Then shall be revealed unto thee that which hath been uttered by My wondrous tongue. The entire world and whatsoever existeth therein cannot be compared to a single word from the words of God, for the fragrance of that word persisteth forever in its diffusion. The recompense of no sincere deed hath ever been, nor shall ever be, effaced or forgotten. With Him is the knowledge of all things in His Book, and verily He is the Munificent, the All-Bountiful.
- 17 اگر دوستان نزد خلق ذلیلند نزد حق بسیار عزیز و زود است که آفتاب عزّت از افق عالم مشرق و لایح مشاهده شود در قرون قبل و آنچه در او حادث شده تفکّر نمایند به یظهر لک ما ظهر من لسانی البدیع جمیع عالم و آنچه در اوست بکلمه‌ئی از کلمات حق معادله نمایند چه که عرف آنکلمه لایزال در هبوب و تضوع است مکافات هیچ عمل خالصی محو نشده و از نظر زفته و نخواهد رفت عنده علم کلتیء فی کتابه و آنه هو المعطى الکريم
- 18 The hatred, enmity and harm of the people have never been worthy of mention or attention. Observe this world, which is the abode of such events: at every moment it proclaimeth "Behold my evanescence!" Consider the world as a book; at every moment obliteration seizeth its words, as every person of insight can perceive. But the words of God have a station that neither obliteration can seize nor extinction approach. Blessed art thou and those who behold all things with Mine eyes and who have confined their affairs to the promotion of My Cause through the wisdom which the All-Merciful hath revealed in the Book.
- 18 بغضا و عناد و ضرّ خلق قابل ذکر و لایق اعتنا نبوده در دنیا که محلّ این حوادث است مشاهده نما که در هر حین بکلمه انظروا فنائی ناطق دنیا را بمثابه کتاب ملاحظه کن در هر حین کلمات او را محو اخذ نماید چنانچه هر بصیری مشاهده مینماید و اما کلمات الهی را مقامیست او را محو اخذ ننماید و فنا نزدیکی نجوید طوبی لک و للذین یظنون الأشياء بعینی و اقتصروا امورهم علی تبلیغ امری بالحکمة الّتی انزلها الرحمن فی الکتاب انتهی
- 19 As to the previous question regarding where they should reside and what they should do, these matters have been referred to consultation, as is recorded in the divine Tablets. One must consult with steadfast, assured souls and act accordingly. That which proceedeth from consultation is best for him who holdeth fast unto wisdom in the kingdom of creation. When thy first letter arrived, it was presented at the Most Holy Court. They said: "Wherever they reside, they dwell beneath the shade of the Tree of Divine Mercy, the pavilions of grandeur, and the tabernacle of grace."
- 19 اینکه از قبل سؤال شده بود که در کدام ارض ساکن شوند و بجه عمل نمایند این امورات را بمشورت راجع فرموده‌اند چنانچه در الواح الهی ثبت است باید مشاوره با نفوس موقنه ثابت نمود و بآن عامل شد و ما یظهر من الشوری انه خیر لمن تمسک بالحکمة فیملکوت الانشاء مکتوب اول آنجناب که رسید در ساحت اقدس عرض شد فرمودند در هر مقام ساکن شوند در ظل سدره رحمت و قباب عظمت و فسطاط عنایت ساکنند انتهی
- 20 I swear by the pearl of God's ocean of knowledge, when this servant heard these blessed words from the Tongue of Divine Unity concerning thee, he was well-nigh transported with joy. In all conditions, all these servants must occupy themselves with tongues numbering as many as the atoms of the universe, nay more, in praise and glorification of the loving-kindness and favor of the Beloved of the world. Well is it with thee and with us all! The circling spirits around the Throne of the All-Merciful send their greetings. Glory be upon thee and upon those who have turned with radiant faces toward the Supreme Horizon. Praise be to God, the Lord of the Throne on high and of earth below.
- 20 قسم بلؤلؤ بحر علم الهی حینیکه این عبد اینکلمه مبارکه را از لسان احدیه در باره آنجناب استماع نمود کاد ان یطیر من الشوق در جمیع احوال باید جمیع این عباد بالسینکه بعدد ذرات عالم بل فوق آن بذکر و ثنای شفقت و عنایت محبوب عالم مشغول گردد هنیئاً لک و لنا جمیع طائفان عرش رحمانی تکبیر میرسانند البهاء علیک و علی الذین توجّهوا بوجه نوراء الی الأفق الأعلى والحمد لله مالک العرش و الثری و

- 21 That which today is in truth greater than all other deeds is the unity of the loved ones of God, even as hath been stated in numerous passages: "Through unity the Cause of God, the Lord of [mankind], will be made manifest." Today confusion and chaos are observed everywhere. Neither do the young show respect to their elders, nor do the lowly pay deference to those of high rank. All must now fix their gaze upon that which hath been revealed from the Supreme Pen. You must strive mightily in this matter, that perchance you may become the cause of unity and concord among the friends of God. Assuredly, through discord the Cause becometh of no account among the servants. I beseech God to grant enabling grace and to adorn all with that which He loveth and is pleased with.

21 امریکه الیوم و فی الحقیقه از جمیع اعمال اعظمست اتحاد احبابست چنانچه در مواضع عدیده فرموده اند بالاتحاد یظهر امر الله مالک [العباد] حال هرج و مرج مشاهده میشود نه کوچک احترام بزرگ را ملاحظه مینماید و نه پست بلند را و قری میگذازد امروز کل باید به ما یظهر من القلم الأعلى ناظر باشند آنجناب باید در این امر بسیار جهد نمایند شاید سبب اتحاد و اتفاق دوستان الهی گردند البته باختلاف امر مابین عباد بی قدر میشود از حق میطلبم توفیق عنایت نماید و کل را بطراز ما یحب و یرضی مزین نماید

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To: Mulla Ali Akbar Shahmirzadi, in Tihiran

Date: 1297 ? [1879-1880]

- 1 He is God! Praise be to God, the Single, the One, the Unique, Who created man and inspired him with that which manifests the attributes of the All-Merciful, and created Satan, thereby distinguishing between those who have turned to the Supreme Horizon and those who follow their passions. Glorified, glorified be He beyond my mention or the mention of all who are in the heavens and earth. His is the creation and the command. He gives life and causes death, and He is the Almighty, the All-Powerful.
- 2 It is submitted that this servant previously sent a detailed letter in response to your esteemed missive, which was adorned with divine words and verses. As commanded, its dispatch was delayed until two other missives arrived. Praise be to God that all indicated and demonstrated your humility, submissiveness and your arising to serve God's Cause. Likewise, the missive that you had sent to him who bears the Name of Bounty (upon him be 966 [Baha'u'llah's] Most Glorious Beauty) reached him, and all were presented before His presence. This is what shone forth from the horizon of utterance: "O 'Ali! We have heard

1 هو الله الحمد لله الفرد الواحد الأحد الذي خلق الانسان والهمه ما يظهر به صفات الرحمن و خلق الشيطان و به فصل بين من توجه الى الأفق الأعلى و من اتبع الهوى سبحانه سبحانه عن ذكرى و ذكر من في السموات والأرض له الخلق والأمر يحيى ويميت و هو المقتدر القدير

2 عرض میشود مکتوب مفصّلی این عبد چندی قبل در جواب دستخطّ عالی عرض نمود و او مطرز است بکلمات و آیات الهی و حسب الامر در ارسال آن تعویق رفت تا دو دستخطّ دیگر رسید الحمد لله که جمیع مشعر و مدلّ بر خضوع و خشوع و قیام آنجناب بر امر الله بوده و هم چنین دستخطّی که بجناب اسم جود علیه ۶۶۹ [بهاء الله] الابهی فرستاده بودند آنهم بایشان رسید و جمیع در پیشگاه حضور عرض شد هذا ما اشرق

your call, your mention, your prayers, and what the tongue of your heart uttered time after time. It behooves you to hear that which God calls you to, again and again. We have remembered you and remember you that you may arise to serve your Lord in such wise that you may raise the banner of unity upon the highest standards."

- 3 That which you sent, this servant presented before His countenance, and the response descended from the Kingdom of Utterance. God willing, you will arise with utmost endeavor in a manner befitting the days of your Lord. All that hath appeared from you in God's path and all that you have borne in His love is remembered and witnessed. God willing, you will in all conditions keep your gaze fixed upon and hold fast to that which flowed from the Supreme Pen in the first letter of this servant in attendance.

- 4 O thou who gazest upon the Face! Look at the earthworms, what they say and what they do. By the life of the Beloved! They have not inhaled the fragrance of the blessed word "Verily, there is no God but Him" in the days of God, nor have they comprehended this station. They walk in the wilderness of idle fancies and wander confused in the valley of vain imaginings. The people of the Bayan are seen to be exactly like the people of the Furqan (Qur'an), nay even more veiled. People of insight consider such souls to be lower than animals. One must at all times strive to educate people purely for the sake of the All-Merciful, that they may become wholly freed and detached from vain imaginings and idle fancies.

- 5 It is submitted that your numerous prayers were presented before His countenance, and He showed great kindness, especially in these days when the odor of discord has been lifted and the lights of the sun of unity have shone forth from the horizons of hearts. And concerning what you wrote about Satan and his manifestations, it is quite clear and evident that at all times they cling to the cord of falsehood and speak according to their desires. Praise be to God, all matters have been clear and nothing has remained concealed.

- 6 The Ancient Beauty outwardly proceeded toward Iraq with a government official, and after that illusory figure, who had been hiding in Kermanshah and its surroundings for some time, arrived and later joined in Hdaybah after departure from Iraq. All the companions who were in attendance witnessed and saw this event. Likewise, all observed that he was unable to speak in His presence. Consider how if the hand of grace had not revealed this matter, how many souls would have been seen

من افق البیان یا علی قد سمعنا ندائک و ذکرک و مناجاتک و ما نطق به لسان قلبک مرّة بعد مرّة و لک ان تسمع ما ینادیک به الله کرّة بعد کرّة قد ذکرناک و نذکرک لتقوم علی امر مولاک علی شأن تنصب به رایة الاتحاد علی اعلی الأعلام

- 3 آنچه آنجناب ارسال داشتند عبد حاضر تلقاء وجه عرض نمود و جواب از ملکوت بیان نازل انشاء الله بکمال همت بما ینبغی لایام ربک قیام نمائید آنچه در سبیل الهی از شما ظاهر شده و آنچه را در محبتش حمل نمودید جمیع مذکور و مشهود است انشاء الله بآنچه در مکتوب اول عبد حاضر از قلم اعلی جاری شد در کل احوال بآن ناظر باشید و بآن متمسک

- 4 یا ایها الناظر الی الوجه نظر در خراطین ارض کن که چه میگویند و چه می کنند قسم بجان محبوب که عرف کلمه مبارکه انه لا اله الا هو را در ایام الله نشنیدند و ادراک این مقام را ننمودند در تیه اوهام سالکند و در وادی ظنون متحیر اهل بیان بعینه اهل فرقان مشاهده میشوند بل محتجب تر اهل بصر آن نفوس را پست تر از حیوان ملاحظه مینمایند باید در کل احیاناً خالصاً لوجه الرحمن در تربیت ناس سعی نمود تا از ظنون و اوهام بالمره فارغ و آزاد شوند

- 5 انتهی عرض میشود مناجاتهای متعدده آنجناب تلقاء وجه عرض شد بسیار اظهار عنایت فرمودند مخصوص در این ایام که رایحه اختلاف مرتفع شد و انوار شمس اتحاد از آفاق قلوب اشراق نموده و اینکه در باره شیطان و مظاهر او مرقوم داشتید این بسی واضح و معلوم است که در کلّ حین بحبل کذب متمسکند و بهوی متکلم الحمد لله جمیع امور واضح بوده چیزی مستور نه

- 6 جمال قدم بر حسب ظاهر با مأمور دولت بشرط عراق توجه فرمود و بعد آنهیکل موهوم بعد از چندی که در ارض کرمانشاه و اطراف آن متواری بود وارد شد و بعد از حرکت از عراق هم در حدابا ملحق شد و این فقره را جمیع اصحاب که در رکاب بودند شاهد و گواهند و دیده اند و همچنین جمیع مشاهده نمودند که تلقاء وجه

drowning in the seas of their own delusions. And afterwards in the Land of Mystery, the Ancient Beauty separated Himself from all and dwelt in a house, and for some time the door was closed day and night - these are matters that seventy people witnessed. Nevertheless, he wrote that he had seen certain things that he could not bear to witness. The curse of God be upon the people who fabricate lies. By this statement he wished to suggest that He had withdrawn, even though all know that the Ancient Beauty had disassociated Himself from him and his like. For a time in Adrianople, He resided in the house of Rida Bey and associated with no one. And after the details became known and the misbeliever was distinguished from the believer, the matter returned to what it had been.

قادر بر تکلم نبود ملاحظه فرمائید اگر ید فضل ایفقره را ظاهر نمیفرمود چه قدر نفوس در بحور اوهام خود غریق مشاهده میشدند و بعد هم در ارض سر جمال قدم از کلّ خارج و در بیٹی ساکن و تا چندی لیلاً و نهراً باب مسدود بوده و این امور است که هفتاد نفر مشاهده نموده اند مع ذلک نوشته که بعضی چیزها دیده ام که نتوانستم صبر کنم الا لعنة الله على القوم المقتیرین و باینکه خواسته است اظهار کند که یعنی او خارج شد مع آنکه جمیع میدانند که جمال قدم از او و از امثال او تبری جسته مدتی در ادرنه در بیت رضا یک ساکن و با احدی معاشرت نمیفرمودند و بعد که تفصیل واقع شد و مشرک از موحد ممتاز قد رجع الأمر علی ما کان از اعمال ناشایسته او

7 By God, besides Whom there is no other God, the hearts of the pure ones are burning because of his unseemly deeds. This servant has submitted that the first weakness that appeared was in the absence of the Ancient Beauty, when that faithless oppressor took possession of the wife of the Primal Point, and when it did not suit his evil nature, he gave her to another vile one. We seek refuge in God from this heinous act. And when the Ancient Beauty arrived, He said that no heedless one had ever committed such an act - in this case what can one say to the people? As even the mother of His Holiness the Exalted One - may our souls be sacrificed for His sake - mentioned to one of the believing women that if they considered him the proof, why did they violate the sanctity? This matter and his other repugnant deeds this servant has mentioned in detail in certain places which should all be before your honor and should be conveyed to the heedless ones so they may become informed.

7 والله الذی لا اله الا هو قلوب اصفیا محترقست این عبد عرض نموده که اول وهنی که وارد شد در غیبت جمال قدم بوده و آن این بود که در حرم نقطه اولی آن ظالم بیوفا تصرف نمود و بعد چون مطبوع نفس خبیثه اش واقع نشد بخبیث دیگر بخشید نمود بالله از این عمل شنیع و بعد که جمال قدم تشریف آوردند فرمودند هیچ غافل چنین ارتکابی نموده در اینصورت چه میتوان ب مردم گفت چنانچه والده خود حضرت اعلی روح ما سواه فداه بیکی از نساء مؤمنه ذکر نمودند که اینها اگر او را حجت میدانستند چرا هتک حرمت نمودند اینطلب و اعمال شنیعه دیگر او را بتفصیل این عید در بعض مقامات ذکر نموده جمیع باید در نظر آنجناب باشد و بغافلین الفا فرمایند تا مطلع شوند

8 Today, whatever has been revealed either allusively or explicitly regarding the breaking of the idols of suppositions and imaginings, or what this servant has submitted, should be gathered so that all may become aware through its consideration of the evil deeds of that lying infidel. Yes, a few people emerged, including Siyyid Muhammad Isfahani and Mirza Husayn Qumi, and became occupied with promoting delusions. Your honor knows that those souls were never aware of the essence of the Cause and yet both persons have claimed before all people that they were aware from the beginning of the Cause - 'Lost indeed are they who denied and disbelieved in the signs of God.' For twelve years this servant was with him by command of the Ancient Beauty. He issued a decree for the death of the

8 الیوم الواحیکه تلویحاً و تصریحاً در کسر اصنام ظنون و اوهام نازلشده و یا این عبد عرض نموده باید جمع شود تا کلّ بملاحظه آن بر اعمال خبیثه آملحد کذاب مطلع شوند بلی چند نفر پیدا شدند از جمله سید محمد اصفهانی و میرزا حسین قی و در ترویج اوهام مشغول گشتند آنجناب میدانند که آن نفوس اصلاً مطلع بر اصل امر نبودند و هر دو پیش جمیع ناس اظهار اطلاع نموده اند که از اول امر مطلع بوده اند قد خسر الدین کذبوا و کفروا بآیات الله دوازده سنه این عبد بامر جمال قدم با او بوده فتوی بر قتل

third believer in Him Whom God shall make manifest. Yet despite this he says what he says. The curse of God be upon the wrongdoers! Would that someone were aware of his recent deeds that appeared in Cyprus. This servant is ashamed to mention them.

ثالث مؤمن بمن يظهره الله داده مع ذلك میگوید آنچه میگوید الا لعنة الله على القوم الظالمين کاش نفسی بر اعمال جدید او که در قبرص ظاهر شده اطلاع مییافت این عبد شرم مینماید از ذکر آن حال

- 9 Now consider: what do the deluded souls who dwell in those lands, who never had any awareness of this Cause, do and say? God willing, through the power and might of the assured souls, the stronghold of the Cause has been and will be protected from the wickedness of malicious deluded souls. Verily He guides whom He wishes to His straight path. Would that people of insight would examine his writings and become aware of his station. He is in manifest error. This day is sanctified from the mention of names and from what has been and is being said. This is the Day of God wherein the Tree exclaims: 'There is none other God but Him, and He is the Truth.' His writings appear as dust, and are agreeable to bat-like natures, as they have been and are the cause of darkness and gloom. God willing, that beloved one may in all conditions be, through the assistance of the Self-Sufficient, a promoter, propagator and expounder of God's Cause.

9 تفکر نمائید نفوس موهومه که در آن اراضی موجودند مع آنکه ابدأ اطلاع بر این امر نداشته اند چه می کنند و چه میگویند انشاء الله بقوت و قدرت نفوس موقه حصن امر از شقاوت نفوس خبیثه موهومه محفوظ بوده و خواهد بود انه یهدی من یشاء الی صراطه المستقیم کاش در آثار او اهل بصر نظر مینمودند و بر شأنش اطلاع مییافتند ان هو الا فی ضلال مبین این یوم مقدست از ذکر اسماء و از آنچه گفته و میگویند هذا یوم الله و تنطق فیهِ السدرة انه لا اله الا هو ونفسه الحق آثار او مثل غبار مشاهده میشود و از برای طبایع خفایشیه موافق چه که سبب ظلمت و تاریکی بوده و هست انشاء الله در جمیع احوال باعانت غنی متعال آنجوب مبلّغ و مروج و مبین امر الهی باشند

- 10 Convey greetings from this evanescent one to all the friends in that land and mention them. Today is a fresh and wondrous day. God willing, may holy and pure souls be adorned with the ornament of supreme steadfastness. Say: O masters, whatever I submit is for God's sake. Hold fast to the cord of unity in such wise that all the swords of the world would be powerless to sever it. Step one pace higher in the name of Truth until ye behold all the peoples of the world as children playing with clay, and the deniers of the Bayan as earthworms. God willing, may ye be detached from all save God at all times and be focused on the horizon of the favors of the Peerless Friend. Verily He speaks the truth and shows the way. Sovereignty belongs to God, the One, the Mighty, the Beautiful.

10 جمیع دوستان آن ارض را از قبل اینفانی تکبیر برسانید و مذکور دارید الیوم یوم تازه و بدیع است انشاء الله نفوس مقدسه مطهره بطراز استقامت کبری مزین و مطرز باشند بگوای آقاییان من آنچه عرض میشود لله بوده بحبل اتحاد متمسک شوید بشأنیکه اسیاف عالم از قطع آن عاجز مشاهده شود باسم حق یکقدم برتر خرامید تا جمیع اهل عالم را بمثابه اطفالیکه بلعب طین مشغولند مشاهده نمائید و معرضین پیازا مانند خراطین انشاء الله در کل احوان از ما سوی الله فارغ و آزاد باشید و بافق عنایت دوست یکتا ناظر انه یقول الحق و یهدی السبیل الملک لله الواحد العزیز الجمیل

- 11 As for what you wrote concerning Tahmasquili Kh-A, it was submitted to the Most Holy Court, and this is what the Tongue of Grandeur spoke:

11 و اینکه در باره جناب طهماسقلی خا مرقوم داشته بودید در ساحت اقدس عرض شد و هذا ما نطق به لسان العظمة

- 12 He is the Most Holy, the Most Great, the Most Exalted, the Most High

12 هو الأقدس الأعظم العلیّ الأعلیّ

- 13 A remembrance from Him Who was wronged to the one who heard the call and turned towards the Most Exalted Horizon, that he may rejoice and be among those firmly established

13 ذکر من لدی المظلوم الی الذی سمع النداء و توجه الی الأفق الأعلیّ لیفرح و یكون من الرّاسخین علی

in this Cause, whereby every edifice hath been shaken, every mountain scattered, and every foot hath slipped save those whom God, the Lord of all worlds, hath willed. All things have been set in motion by the creaking of My Most Exalted Pen, yet the idolaters remain behind a mighty veil. They behold the sun yet deny its radiance, they witness the light yet question its existence. Thus have their souls deluded them. By the life of God! They are among the lost.

- 14 Blessed art thou for having attained unto My remembrance before and at this time, wherein the tongue of the Prisoner proclaimeth: There is none other God but Me, the All-Knowing, the All-Wise. Take hold of the Book of God with the strength that proceedeth from Him, then read it with joy and fragrance. Then shalt thou find thyself in manifest gladness. We have seen thy turning towards Us, We have turned towards thee, and We have heard thy call and answered thee through this mighty Book. Blessed are the fingers that have written My verses, the tongue that hath uttered My praise, the eye that hath turned toward My horizon, the heart that hath won My love, and the breast that hath been illumined by My Name, the Mighty, the Wondrous. The glory be upon thee and upon him who hath attained unto this Cause, whereby the back of every distant transgressor hath been broken.

- 15 As for what thou didst write concerning the loved ones in the lands of S, Sh and M, it was presented before the Throne. He said: The gaze of divine favor hath been and will continue to be upon all. God willing, may they attain unto the Kawthar of the utterance of the All-Merciful in such wise that the hands of discord shall be powerless to take it from them. At all times remind the loved ones of the All-Merciful lest they be caused to fall by the autumn winds. Their remembrance hath ever been and will ever be before God. We, from this station, send Our greetings upon their faces and upon all who stand firm and steadfast. Gladden them all with divine favors. Verily, He is the best Rememberer and the best Helper. The glory be upon thee and upon them and upon whosoever hath attained unto this mighty station.

- 16 Furthermore, all of your letters that have thus far reached this evanescent servant have been presented, and the two petitions from the handmaidens of God in that land which were addressed to the Sacred Household have been received and submitted. They showed the utmost kindness and God willing will send replies. Regarding what thou didst write about the beloved Mirza Haydar-'Ali, upon him be the glory of God, I testify that your honor hath fulfilled thy covenant and pledge. In

هذا الأمر الذي به تزعزع كل بنيان و نسف كل جبل و زل كل قدم الا من شاء الله رب العالمين قد تحركت الاشياء من صرير قلبي الاعلى ولكن المشركين في حجاب عظيم ينظرون الشمس و ينكرون اشراقها و يشاهدون النور و يستلون عنه كذلك سولت لهم انفسهم لعمر الله انهم من الخاسرين

- 14 طوبى لك بما فزت بذكري من قبل و في هذا الحين الذي فيه ينطق لسان المسجون انه لا اله الا انا العليم الحكيم خذ كتاب الله بقوة من عنده ثم اقرأه بالروح و الريحان اذا تجد نفسك في فرح مبين قد رأينا اقبالك اقبلنا اليك و سمعنا نداءك اجبتاك بهذا الكتاب المنيع طوبى لأنامل اشتغلت بتحرير آياتي و للسان نطق بشئائي و لعين توجهت الى افق و لقلب فاز بجي و لصدر تور باسمي العزيز البديع البهاء عليك و على من فاز بهذا الأمر الذي اذا ظهر انكسر ظهر كل فاجر بعيد انتهى

- 15 و اینکه در باره احبای ارض س و ش و م مرقوم داشته بودید تلقاء عرش عرض شد فرمودند لحاظ عنایت بکل بوده و خواهد بود انشاء الله از کوثر بیان رحمن بشائی فائز شوند که ایادی اختلاف قادر بر اخذ آن نباشد در کل احیان احبای رحمن را متذکر دارید که مباد از اریاح خریف ساقط شوند لمزل و لایزال ذکرشان نزد حق بوده و انشاء الله خواهد بود و نکبر من هذا المقام علی وجوههم و علی کل قائم مستقیم جمیعاً بعنایات الهی مسرور دارید انه خیر ذاکر و خیر معین البهاء علیک و علیهم و علی من فاز بهذا المقام العظیم انتهى

- 16 عرض دیگر آنکه آنچه دستخط آنجناب تا حال باین عبد فانی رسید جواب آن عرض شد و دو عریضه هم که اماء الله آن ارض خدمت حرم عرض نموده بودند رسید و تقدیم شد کمال عنایت را اظهار فرمودند انشاء الله جواب هم عنایت میفرمایند و اینکه در باره محبوی جناب آقا میرزا حیدر علی علیه بهاء الله مرقوم فرموده بودید اشهد ان حضرتک و قیت بعهدک و میثاقک در این

these days a letter arrived from him requesting tablets for certain individuals. All have been revealed and God willing will be sent either this time or the next. However, they must observe the place and bestow the tablet accordingly. In truth, several interpreters with steadfastness, detachment and eloquence must be found who, with writings suitable to the condition of the people, should proceed to different regions and engage in teaching. The tablet hath encompassed and surrounded the world. Thus have I heard from the tongue of my Lord, the All-Hearing, the All-Seeing. This servant hath repeatedly heard such content from the blessed tongue. And regarding Jinabi-Javad who hath ascended unto God, God willing it shall be revealed as befitteth. Blessed is he in his life and blessed is he after his death.

ایام مکتوبی از ایشان باینعبد رسید و در آن الواح از برای بعضی خواسته بودند جمیع نازل انشاء الله در این مرّه و یا مرّه بعد ارسال میشود و لکن باید محل را مشاهده نمایند و لوح عطا کنند فی الحقیقه باید چند مبین با استقامت و انقطاع و نطق یافت شود با نوشتجاتیکه مناسب حال ناس باشد باطراف متوجه شوند و بتبلیغ مشغول گردند لوح عالم را فرا گرفته و احاطه نموده کذلک سمعت من لسان ربی السامع البصیر باینضمامین مکرر اینعبد از لسان مبارک اصغا نموده و در باره جناب جواد الذی صعد الی الله انشاء الله علی ما ینبغی نازل میشود طوبی له فی حیوته و طوبی له بعد مماته

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- ¹ Praise be unto God, Who alone is exalted in might, singular in grandeur, sanctified above the mention of all created things, and hidden – by the loftiness of His sovereign state – from the apprehension of kingship itself. He hath appeared in the manner He willed, and by the Most Exalted Word brought into being all that hath been created. He then laid before mankind His Covenant, His Testament, His Trust, and His love. Among them were those who heard, hastened, and answered their Lord;

¹ الحمد لله الذی توحّد بالعزّه وتفرّد بالعظمه وتقدّس عن ذکر البریّه وسره عن سمو حال المملکیه قد ظهر لکیف اراد وخلق بالکلمه العیا من فی الانشاء ثم عرض علیهم عهده وميثاقه وامانته وحبّه من الناس من سمع وسرع واجاب مولاه ومنهم من اعرض واعرض وانقلب واتبع هواه

and among them were those who turned away, withdrew, and followed their own desire.

- 2 Exalted is He Who hearkened unto His sweetest call and turned toward His Most Exalted Horizon. Such are they whom God hath described in the Furqan, unto whom the Lord of the Names sent down the decree upon the Seal of the Prophets in His saying: "No fear shall come upon them, neither shall they grieve." And He foretold the fate of those who heard yet turned away, and wrought that whereat the Concourse on high lamented. He ordained the continuance of His Cause before Him, and filleth the generations with whomsoever He willeth – His loved ones – steadfast in His Cause, through which the foundations of the world were shaken and the pillars of nations were reared.

- 3 Verily, He is He Whom nothing can frustrate and no command can hinder. The Names themselves have borne witness unto His power, His sovereignty, His majesty, and His omnipotence. He decreeth whatsoever He willeth by His command and accomplisheth whatsoever He desireth. He is, in truth, the Mighty, the All-Praised.

- 4 The servant hath received your letter, which testified to your turning toward the Ancient Face and your directing yourselves unto the Lord of the nations. By My life! From it the servant perceived the fragrance of your love – praised be the realm of existence – and the Object of all that are in the worlds. When I beheld it, received it, read it, and came to know its meaning, I turned toward the horizon of utterance and was raised unto a station which neither pen nor tongue can describe. I presented it before the Face; and when the Well-Beloved spoke that which God had made a key unto hearts, a light unto eyes, and an expanse unto breasts, He said:

- 5 "O 'Abdu'l-Baha! Verily We send greetings and magnify thee in this most exalted station, which God hath made a place of pilgrimage for His loved ones and a seat for His chosen ones. He remembereth whomsoever He willeth by a command from His presence. There is none other God but Him, the Mighty, the All-Bestowing."

- 6 And We send greetings and magnify the loved ones of God – We gladden them and bestow upon them that which rejoiceth the hearts of those endowed with understanding – giving praise unto God for having aided them to make mention of Him, to extol Him, and to serve His firm and wise Cause.

- 7 Having been veiled by the meeting, the exalted servant attained unto the intended goal. This lowly servant, in utter humility and with a heart full of longing, conveyeth all these

2 تعالى من سمع نداءه الاحلى واقبل الى افقه الاعلى انه من الذين وصفهم الله في الفرقان انزل امر له مالك الاسماء على خاتم الانبياء بقوله "لا خوف عليهم ولا هم يحزنون" ونبا لمن سمع واعرض وفعل ما ناه به الملاء الاعلى وامر مدا على البقاء قبله تعالى فيمل الاجيال بمن اراد احبائه على الاستقامه في امره الذي به ارتعدت وارض العالم وترعرعت اركان الامم

3 انه هو الذى لم يعجزه شئ ولم يمنعه امر شهدت الاسماء بقدرته وسلطانه وعظمته واقتداره يحكم ما يشاء بامرهم ويفعل ما يريد انه هو العزيز الحميد

4 قد فاز الخادم بكتبكم الذى حكم فى توجيهكم الى وجه القدم وامثالكم الى مولى الامم لعمرى وجد منه الخادم عرف حبكم محمود الامكان ومقصود من فى الاكوان فلما رايت واخذت وقرئت وعلبت وعرفت توجهت الى افق البيان وترقى بما لا اقدر ان اذكره بالقلم واللسان وعرضه تلقاء الوجه اذا نطق المحبوب بما جعله الله مفتاحاً للقلوب ونوراً للعيون وبسطاً للصدور

5 وقال يا عبد البهاء انا نسلم ونكبّر على وجهك فى هذا المقام الاعلى الذى جعله الله مطاف اوليائه ومقر اصفيائه انه يذكر من يشاء بامر من عنده لا اله الا هو العزيز الوهاب

6 ونسلم ونكبّر على احباء الله فيهمناك وتذرهم بما يفرح به قلوب اولى الالباب بحمد الله على ما ايدهم على ذكره وثناؤه وخدمة امره المبرم الحكيم انتهى

7 وبحجب بلقاست انجذاب اعلى خادم سر مارى مقصود فايز شد خدمت جميع آن مال اعلى خادم

words and beseecheth God that all may, in every deed, be confirmed in righteousness and attain unto this station. Verily, He is the Hearer, the Answerer.

فاني بكال عجز وبسر مليكه برساند وارض ميطلب
كل بودر كل افعال لمود صال باين هيه فايز ومايد
انه هو السامع المجيب

8 Glory be upon them, and upon those who are with you, and upon all who have held fast unto the cord of the love of God, the Lord of all the worlds.

8 البهآ عليهم وعلى من معكم وعلى الذين تمسكوا
بجبل محبة الله رب العالمين

9 In service, mention is made – most especially – of Muhammad, upon whom be peace, that he may, God willing, swim in the ocean of divine love and journey upon the shore of mercy, and that he may remain mindful that “there is nothing but it glorifieth Him with His praise.” Be not heedless of this manifest and resplendent truth.

9 بخدمت من حال لعل حباب محمد عليه لمكه
مخصوص معروض ميدارم انشاء الله لا در بحر
محبت آلهي سباح باشند ودر بر رحمت سيّاح
ومعنى بمند ان من شئ الا يسبح بحمده هو ظاهراً
باهرأ مشاهدة وصنعا ثمانيد

10 And to the noble Sayyid Taqi – upon him be the bounty of his Lord – we give glad-tidings that the holy Imams, radiant in form and most glorious in splendour, have arisen as true men and attained victory. We beseech God, exalted be He, to accept whatsoever he hath done and shall do in His path and for His good-pleasure.

10 وجناب لاسيد تقى عليه بوث رب ميدمم كه
حضرت اسم عليه هيكل وابهاه بوكالست انسان
مشرق شدند وزمايد فائز كشتند نسله تعالى بان
يقبل ما عمل او يعمل في سبيله ورضائه هو الله
تعالى شأنه العظمة والافتدار

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1 In the Name of the Speaker on the Mount

1 باسم المكلم في الطور

2 O Muhammad! Give ear unto the call of the Lord of Manifestation, Who proclaimeth, with the most exalted cry, betwixt earth and heaven, and summoneth the divines unto the Ocean of Knowledge and the mystic knowers unto the gulf of the Sea of the knowledge of thy Lord, the Almighty, the All-Wise.

2 يا محمد استمع ندآء مالك الظهور الذى ينطق باعلى
الندآء بين الارض والسّمآء ويدع العلّماء الى بحر
العلم والعرفآء الى خليج بحر معرفة ربك العزيز
الحكيم

3 He, verily, hath called all, at all times, unto the All-Merciful, but the people, for the most part, are among the heedless. Thy letter hath come into the presence of the Throne; the servant standing before it laid it before Him whilst the Lord of Pre-Existence was seated upon His great, His mighty Throne. We make mention of him who was mentioned in thy letter: verily, thy Lord is the Forgiving, the All-Bountiful.

3 انه دعا الكل في كل الاحيان الى الرحمن ولكن
الناس اكثرهم من الغافلين قد حضر كتابك لدى
العرش عرضه العبد الحاضر اذ كان مالك القدم
مستويآ على عرشه العظيم ونذكر من كان مذكورآ
في كتابك ان ربك هو الغفور الكريم

4 O thou ignorant one! Harken unto the call of the Lord of Being. He, verily, announceth unto thee, as a favour from His

4 يا جهول ان استمع ندآء مالك الايجاد وانه يبشرك
فضلاً من عنده بما لا تدركه عقول العالم ان ربك

own Self, that which the minds of the world can never compass. Verily, thy Lord is the All-Informing, the All-Knowing. Rejoice thou, then, in the Manifestation of God and His signs, and say: "Praise be unto Thee, O Thou Who hast made mention of me with the tongue of the Dawning-Place of Thy verses, at a time when the Ocean of Thy bounty did surge! I bear witness that Thou art, in very truth, potent to do what Thou wilt, and that in Thy grasp lie the kingdoms of the heavens and of the earth."

- 5 O Moses! We have perceived the sweet fragrance of thy love, heard thy call, and beheld the station thou dost occupy in the love of thy Lord. Verily, thy Lord is the All-Hearing, the All-Seeing. Whoso loveth Him, Him doth He love, and unto Him doth He desire to draw all men; yet the wrong-doers have raised a barrier between Me and those who have turned unto the Most Exalted Horizon and believed in God, the Lord of all worlds. Thus hath the Tongue of Grandeur spoken in this lofty, this exalted station.

- 6 O Abu'l-Qasim! The glance of the tender mercy of thy Lord hath been turned toward thee in this rank which, in the Kingdom of Names, hath been called by the Most Excellent Names. Thy Lord, verily, beholdeth, heareth, seeth and witnesseth; He, verily, is the One, the All-Knowing. He hath made mention of thee as a bounty from His presence, that thou mayest rejoice and be of the thankful. By My life! Whoso moveth My Pen to make mention of him hath attained unto every good; thereof testifieth the Preserved Tablet in the presence of Him Who is the All-Keeping.

- 7 God willing, in this King of Days he may be favoured, through the loving-kindness of the Beloved of all existence, and may, at all times, quaff from the Kawthar of utterance. Today is a Day whereon the very atoms of created things are, each and all, eloquent in extolling the outpouring of the verses; yet attentive ears are lacking. Were there but hearkening ears, the whole company would attain unto exultation, leaping and rejoicing; but eyes dimmed by passion are debarred from beholding that splendour.

- 8 Blessed are the souls who, with insight, respond to the tumult of the Call of certitude, for on the Day "Whereon God hath shone forth" the True One is Himself witness that the desired One loveth the wayfarer and the seeker, and yearneth that, through this Grace made manifest in the realm of being, all may be enabled to attain unto the Most Great Effulgence, which is the station of the meeting with the All-Merciful, and to drink from the Ocean of reunion, and to be illumined with the lights of the dawn of meanings. Yet the negligent and the

لهو الناطق الخبير ان افرح بظهور الله وآياته وقل لك الحمد يا من ذكرتني بلسان مطلع آياتك اذ ماج بحر فضلك اشهد انك انت المقتدر على ما تشاء وفي قبضتك ملكوت السموات والارضين

5 يا موسى قد وجدنا عرف حبك وسمعنا ندائك ورأينا ما انت عليه في حب مولاك ان ربك لهو السامع البصير انه من احبه ويريد من ولكن الظالمين حالوا بيني وبين الذين اقبلوا الى الافق الاعلى وآمنوا بالله رب العالمين كذلك نطق لسان العظمة في هذا المقام الرفيع

6 يا ابا القاسم قد توجه اليك طرف عناية ربك في هذا المقام الذي سمي بالاسماء الحسنی في ملكوت الاسماء ان ربك ينظر ويرى ويسمع ويشهد انه لهو الفرد العليم انه ذكرك فضلاً من عنده لتفرح وتكون من الشاكرين لعمر الله من تحرك قلبي على ذكره انه فاز بكل الخير يشهد بذلك من عنده لوح حفيظ

7 انشاء الله در اين سلطان ايامی بعبایات محبوب امکان فائز باشد واز کوثر بیان در کل احیان بیاشامد امروز روز بیست که جمع ذرات ثبنای نزل آیات ناطقند ولكن آذان واعیه مفقوده باصفار آن فائز شود وجمع ود اهتزاز و سرور ولكن ابصار رآمد هوی از مشاهدۀ آن منع نمئنه

8 طوبی از برار نفوسیکه ضوضای قم ایثان و از اشرفت یوم مع نمود حق شاهد و کواست که مطلوب قاصد و طالب را دوست داشته و میدارد و از برار آن خموند ظاهر فی موجد تا جمیع بنیض اعظم که مقام لقای الهمیست فائز شوند واز بحر وصال بیاشا مندر بانوار فجر معانی منور کردند ولكن معرضین وغافلین حایل شدند واین نعمت کبری وعطیه عظمی منع نمود تا ترکاهم بانفسهم

heedless have intervened and shut men out from this supreme bounty and this great bestowal. We have, however, left them unto themselves, and make mention of those who have turned, and heard, and answered, and attained unto that which God hath willed in His perspicuous Book.

ونذكر الذين اقبلوا وسمعوا واجابوا وفازوا بما اراده الله في كتابه المبين

- 9 Be not grieved at separation: every soul that today attaineth unto the word of resignation is, in truth, possessed of all good, and his recompense is decreed by the Pen of the Most High and firmly established for him. Blessed is he who attaineth unto this Most Great Station. Guard, then, by the Name, the stations whereunto ye have been raised, and be among those who are well-grounded.
- 9 از فراق محزون نباشید هر نفسی اليوم بکلمه رضا فائز شد او بکلّ خیر فائزست واجرتّم از قلم اعلیٰ و رباره او ثابت طوبی لمن فاز بهذا المقام الاعظم ان احفظوا باسم مقاماتکم وكونوا من الراستخین
- 10 From this most exalted station We make mention of him who hath winged his flight unto the Most Glorious Horizon, and say:
- 10 انا نذكر من هذا المقام الأعلى من صعد الى الافق الابهی وتقول
- 11 “Upon thee, O thou bird soaring in the air of the mercy of the All-Merciful, be the glory of all who are in the realm of being, and the glory of him who speaketh in the Kingdom of origination – through whom the Hidden Mystery hath been made manifest, and all that hath been inscribed in the Books of God, the Almighty, the All-Laudable.”
- 11 عليك يا ايها الطائر في هواء رحمة الرحمن بهاء من في الامكان وبهاء من ينطق في ملكوت الانشاء الذي به ظهر الغيب المكنون وكلّ ما هو المسطور في كتب الله العزيز الحميد
- 12 Blessed are the souls who, in wisdom and with utterance, arise to proclaim the Cause of the All-Merciful. In all circumstances must ye have regard unto the horizon of wisdom and consort with the people of the world in utmost love. Whoso believeth, his belief is for his own soul; and whoso turneth away, his turning away doth in nowise harm but his own self. Verily your Lord, the All-Merciful, is independent of all that hath been or will be. Thereof testify My Pen, My Tongue and My Tablet that speaketh between earth and heaven; yet the people, for the most part, are numbered with the heedless.
- 12 طوبی از برار نفوسیکه بحکمت و بیان يتبلغ امر رحمن مشغول شوند و ر کلّ احوال باید بافق حکمت ناظر باشید و با اهل عالم و ر کمال محبت من آمن لنفسه ومن اعرض فعليا ان ربکم الرحمن لهو الغنى عما يكون وعما قد كان يشهد بذلك قلبی ولساني ولوحی الناطق بين السموات والارض ولكن الناس اکثرهم من الغافلين
- 13 We make mention of him who hath been named ‘Ali-Qabl-i-Akbar, that he may rejoice in the remembrance of God, the Lord of might and power, and become one of the steadfast. Rejoice thou in My remembrance, for naught that hath been created on earth can compare therewith; every discerning and clear-sighted soul doth so attest. Hold ye fast unto the cord of the Cause, then act in accordance with that which ye have been commanded in the Book of God, the Almighty, the All-Wise. Thus hath the horizon of the Bayan been illumined. Recognize ye (this bounty), and say:
- 13 انا نذكر من سمی بعلي قبل اكبر ليفرح بذكر الله مالك القدر ويكون من الراستخین ان افرح بذكری انه لا يعادله ما خلق في الارض يشهد بذلك كلّ عالم بصير تمسك بعروة الامر ثم اعمل بما امرت به في كتاب الله العزيز الحكيم كذلك انار افق البيان ان اعرف وقل
- 14 “Praise be unto Thee, O Thou by Whose Word all that are on earth were thunderstruck, and by Another Word of Whose Mouth the sincere hastened unto the Dawning-Place of Thy
- 14 لك الحمد يا من بكلمتك انصعق من على الارض وبكلمتك الاخرى سرع المخلصون الى مطلع آياتك الكبرى والمقرّبون الى بحر اسمك الكريم

greatest signs and the chosen ones unto the Ocean of Thy bounteous Name!"

- 15 O Pen! Turn thy face toward him who hath been named Muhammad-Qabl-i-Tahir, and say: 15 يا قلم ولّ وجهك الى من سمي بمحمد قبل طاهر وقل
- 16 "Blessed art thou, for thou hast turned unto God and quaffed from the Kawthar of knowledge in days whereon all things proclaimed: 'The Kingdom is God's, the Lord of the worlds!'" 16 طوبى لك بما اقبلت الى الله وشربت كوثر العرفان في ايام فيها نطقت الاشياء الملك لله رب العالمين
- 17 Act thou in a manner befitting the Days of thy Lord, and that whereby His firmly established and irrevocable Cause may be exalted. Thus have We admonished thee as a favour from Our presence; verily thy Lord is the Faithful Counsellor." 17 ان اعمل بما ينبغي لا ايام ربك وبما يرتفع به امره المبرم المتين كذلك نصيحتك فضلاً من عندنا انّ ربك هو الناصح الامين
- 18 And from this spot We magnify, at this hour, Our loved ones there – those who have cast aside all else save Me and laid hold on that which We enjoined upon them in Tablets sent down by the All-Merciful from the heaven of grace; He, verily, is the Ancient Revealer. 18 ونكبر في هذا الحين على احبائي في هناك الذين نبذوا سواي واخذوا ما امرناهم في الواح انزلها الرحمن من سماء الفضل انه هو المنزل القديم
- 19 Today the chosen ones of God are as the letters of a Book; and when, outwardly and inwardly, they are united in the Cause of God, they become as a single word. When that word is manifested, the horizon of victory is beheld luminous and bright. The purpose of these utterances is unity and concord, for the Lord – exalted be His glory – hath caused the fire of worldly estrangement to be extinguished, that amity and union among the peoples of earth might be revealed. 19 امروز اصفياي الهى بمثابة حروف كتابد و چون ظاهراً وباطناً و ر امر الهى متحد شوند بمثابة كلمة ظاهر ميشوند و چون كلمه ظاهر شد افق نصر روشن ومنير مشاهده ميشود ومقصود از اين بيانات اتحاد واحباست چه كه حق تعالى شأنه بخود ظاهر فرمود تا الفت واتحاد ما بين اهل ارض ظاهر شود
- 20 Certain ignorant and heedless souls imagine that the aim is the seizure of dominion and authority – far be it from God! We take refuge with Him from such a calumny most great. The True One is sanctified above that which they surmise and above that whereof the people of idle fancy speak. He is come for the sake of the betterment of the world. God willing, He will enable all to attain that which is indeed the object and the desire. 20 بعضى از نفوس غافله جاهله كان نموند كه مقصود اخذ مملكت و رياستت نعوذ بالله لعمر الله ان هذا الا بهتان عظيم حق مقدست از آنچه كان نموند و از آنچه اهل او هامر بان تكلم مينمايد از برار اصلاح آمده انشاء الله جميع را بما هو المقصود فائز فرمايد
- 21 If any soul, with an illumined heart and a piercing eye, and with the verses sent down as his witness, should ponder, he will inhale the fragrance of grace and will acknowledge that the purpose hath been the reform of the world – nor other than this will he confess. Thus have We expounded all things unto you, that ye may be of the thankful. Praise be to God, the Lord of all the worlds. 21 اكر نفس بقلب منير وبصر حديد ورايات منزله شاهده نمايد و تفكر كند عرف عنايت را استشمام بنمايد واعتراف ميكند براينكه مقصود اصلاح عالم بود وخواهد كذلك بينا لكم لتكونوا من الشاكرين الحمد لله رب العالمين
- 22 The Pen of the Most High maketh mention of the handmaids of God in that land and saith: Know ye the worth of the Day of God and be engaged with His remembrance. He counselleth them all to that which beseemeth the mystery of the sanctity 22 قلم اعلى آماء الله آن ارض را ذكر نمايد وميفرمايد قدر يوم الهى را بدانيد و بذكرش مشغول باشيد و صيت ميكننهم جميع را بانچه لائق و سر او را

and the holiness of the Lord – glorified and exalted be He. Today, whoso is called by the Name of God must needs be adorned with the vesture of heavenly character and be a doer of that whereunto he hath been commanded.

تقدیس وتنزیه حق جلّ جلاله است امروز هر نفس بحق منسوب شد باید بطراز اخلاق الهی مزین شود و بآنچه مأمورست عامل گردد

- 23 O handmaids of God! Lay fast hold on the Mount of His commandments, and cleave unto whatsoever shall profit you. He, verily, hath made mention of you in the Most Great Prison; He, indeed, is the Gracious, the All-Remembering.

23 ای کنیزان حق بجبل اوامر تمسک نمائید و بما ینفعکن تثبّت آنّه ذکرکنّ فی السّجن الاعظم آنّه لهو الذّاکر الکریم

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BH01051

To: Jinab-i-Sadra

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 A Book from the Wronged One, Who is imprisoned in the fortress of Akka, to him who desires to drink from the Kawthar of life from the hand of the bounty of his Lord, the Most Merciful, that he may remind the people through this Most Great Remembrance and give them glad tidings of this News which hath been inscribed by the Supreme Pen in the Books of God, the Lord of all worlds. We previously sent unto thee verses from the garden of inner meanings, and this is yet another time, that thou mayest give thanks unto thy Lord, the King of earth and heaven, and bring men nigh unto the horizon of thy Lord's revelation, the Bestower, the Bountiful.
- 3 O thou who gazest upon the countenance! Arise to fulfill the command of thy Master and give glad tidings unto the people of this Revelation whereby the Mountain was stirred, and the darkness was illumined. Be not of the patient ones. Silence is praiseworthy except in proclaiming My Cause, and seclusion is desirable except in this wondrous Day. Leave the house of silence with utterance whereby the hearts of the world may be attracted and nations be awakened. Thus doth the Most Great Name command thee from this glorious station.
- 4 Say: By God! The sun hath been eclipsed and the moon darkened, and the Greatest Spectacle hath appeared, and the Lord of Destiny calleth out with His most exalted call, summoning

1 هو الأقدس الأعظم العلیّ الأبهی

2 کتاب من لدى المظلوم الذی سجن فی حصن عکّا الى من اراد ان يشرب کوثر الحیوان من ید عطاء ربّه الرحمن لیذکر الناس بهذا الذکر الأعظم و یبشّرهّم بهذا النّبأ الذی کان مسطوراً من القلم الأعلى فی کتب الله ربّ العالمین انا ارسلنا الیک من قبل ورد البیان من حدیقة المعانی و هذه مرّة اخری للتشکر ربّک مالک العرش و الثّری و تقرب الناس الى افق ظهور ربّک المعطى الکریم

3 یا ایّها الناظر الى الوجه قم على امر مولیک و بشرّ الناس بهذا الظهور الذی به اهتزّ الطّور و اضاء الدیجور و لا تکن من الصّابرين ان الصمت محبوب الا فی تبلیغ امری و الاتزواء مرغوب الا فی هذا الیوم البدیع ان اخرج من بیت الصّمت بیان تجذب به افئدة العالم و تنبّه به الأمم کذلک یامرک الاسم الأعظم من هذا المقام المنیع

4 قل تالله قد کسفت الشّمس و خسف القمر و ظهر المنظر الأكبر و مالک القدر ینادی بأعلى

all to His most sublime horizon. Blessed is he who heareth and seeth, and hath attained unto the lights of God, the Mighty, the Praiseworthy.

النداء ويدع الكل الى افقه الأعلى طوبى لسميع
سمع ولبصير فاز بأنوار الله العزيز الحميد

- 5 Say: O people! The Sure Hour hath come, and the Striking Hour hath appeared, and the Deafening Blast hath been raised, and We see the mountains passing away, and the earth telling its tale, yet the people are in evident doubt. Nay, We see them as if struck down. Thus doth the Lord of all beings inform thee from this station which hath been named by all names in the Book of God, the Omnipotent, the All-Knowing, the All-Wise.

5 قل يا قوم قد ظهرت الحاقه و برزت القارعة
وارتفعت الصاخة و الجبال نرى انها تمر و
الأرض تحدث ولكن القوم في وهم مبين بل
نزيهم صرعى كذلك يخبرك مولى الورى من
هذا المقام الذى سمي بكل الأسماء فى كتاب الله
المقتدر العليم الحكيم

- 6 Say: This is the Day wherein the shrill voice of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing have been raised in the kingdom of creation. Blessed is he who hath strength to hear and hath arisen to serve God, the Lord of all names, and woe unto every heedless doubter.

6 قل هذا يوم فيه ارتفع صرير القلم الأعلى و حفيف
سدره المنتبى فى ملكوت الانشاء طوبى لقوى
سمع و قام على خدمة الله مالک الأسماء و ويل
لكل غافل مريب

- 7 Say: O people! Abandon the cups of fancy and vain imaginings, then look before your faces. By the life of God! The ocean of certitude hath surged, and the fragrance of the garment of thy Lord's mercy, the Forgiving, the Merciful, hath been diffused.

7 قل يا قوم دعوا كؤوس الظنون و الأوهام ثم
انظروا امام وجوهكم لعمر الله قد ماج بحر اليقين
و هاج عرف قيص رحمة ربكم الغفور الرحيم

- 8 Say: We have indeed honored the learned and chosen them for My remembrance and praise, yet when My Self appeared from the horizon of the world they turned away, save whom thy Lord, the Mighty, the Great, wished.

8 قل انا عززنا العلماء واصطفيناهم لذكرى و ثنائى
فلما ظهرت نفسى من افق العالم اعرضوا الا من
شاء ربك العزيز العظيم

- 9 Say: The seal of the Choice Wine hath been broken by His name, the Self-Subsisting, yet most of the people remain heedless. How many a learned one hath been debarred from the ocean of knowledge, and how many an ignorant one hath drawn nigh, drunk, and said: "Praise be unto Thee, O Beloved of the worlds!" The bounty is in His hand - He ordaineth whatsoever He willeth for whomsoever He pleaseth. Whosoever saith "why" or "wherefore" hath indeed disbelieved in God's Revelation, His proof, His evidence, and His sovereignty. Thus hath the Tongue of Grandeur spoken. He is, verily, the Omnipotent, the Almighty.

9 قل قد فك ختم الرحيق المختوم باسمه القيوم
ولكن القوم اكثرهم من الغافلين كم من عالم
منع عن بحر العرفان و كم من جاهل اقبل و
شرب و قال لك الحمد يا محبوب العالمين ان
الفضل بيده يقدر لمن يشاء ما يشاء من قال لم او
بم انه كفر بظهور الله و برهانه و حجته و سلطانه
كذلك نطق لسان العظمة انه هو المقتدر القدير

- 10 Verily We found thy heart turned unto God; therefore have We mentioned thee and sent down for thee verses and dispatched them unto thee, that thou mayest rejoice and be of them that are steadfast. Know thou the value of this station, then preserve it as thou wouldst thine eyes. Thy Lord is verily the All-Knowing, the All-Informed. By My life! The treasures of the earth in their entirety cannot equal one remembrance of thy Lord - to this testifieth every learned one illumined by the lights of the Manifestation in this radiant morn.

10 انا وجدنا قلبك مقبلاً الى الله ذكرناك و انزلنا
لك الآيات و ارسلناها اليك لتفرح و تكون من
الراخين ان اعرف قدر هذا المقام ثم احفظه كما
تحفظ عينيك ان ربك هو المبين الخبير لعمرى
لا تعادل بذكر من اذكرك ربك خزائن الأرض
كلها يشهد بذلك كل عالم تنور بأنوار الظهور فى
هذا الفجر المنير

- 11 Hearken, O thou who art turned unto God, to the call of Him Who summoneth thee for the sake of God. By God! I have desired naught for Myself; I have accepted all tribulations to manifest that which I was commanded by the Mighty, the Trustworthy. Beware lest the affairs of the world withhold thee from the remembrance of thy Lord. The world in its entirety shall perish, and sovereignty shall remain with God, the Goal of all seekers. Look not to the creatures and their sayings; hearken unto that whereunto the Truth calleth thee - this verily is the certain truth. The horizons are filled with the signs of thy Lord, yet the people are in manifest blindness. Rend thou their veils through thy Lord's Name, then give them to drink of the choice wine of utterance through His wondrous remembrance.
- 12 Know thou that We have adorned the heaven of knowledge with the stars of commandments and laws. Blessed is he who hath recognized and acted according to that which was commanded by the Ancient Sender-down. Act thou according to what We have revealed in Our Most Holy Book, then bid the people to observe what is therein. He desireth to cause all to enter the Most Exalted Paradise and the Supreme Heaven, yet We have found the people among the dead. Sprinkle upon them from the ocean of My utterance by My leave, that perchance they may arise from the graves of heedlessness and turn unto the All-Knowing, the One.
- 13 When thou attainest unto My Tablet and art seized by the rapture of My verses, turn thy face toward the Prison and say:
- 14 I testify that Thou art the Dawning-Place of God's signs, the Dayspring of His proof, the Source of His command and the Recipient of His revelation. Through Thy appearance the sun rose from its setting place, and by Thy call all things were attracted to their Creator and the creation to their Maker. Thou art He Who hath borne all tribulations and hardships in their entirety. I testify that Thou hast arisen to fulfill God's Cause with a sovereignty that the might of kings could not prevent, nor the clamor of the subjects hinder. I beseech God through Thee to assist me in this Cause in such wise that nothing whatsoever shall prevent me, and to grant me the greatest steadfastness. Verily He is powerful over whatsoever He willeth.
- 15 O my Lord! Thou seest me standing before the door of Thy grace, clinging to the hem of the robe of Thy loving-kindness. I beseech Thee by the Name through which the earth was overturned and its high places made low, to forgive me and whosoever hath acknowledged Thy unity and oneness. Then cause me to speak Thy praise amongst Thy creatures, that through
- ان استمع يا ايها المقبل نداء من يدعوك لوجه الله
تالله اني ما اردت لنفسى من شيء قد قبلت البلى
كلها لظهار ما امرت به من لدن قوى امين
اياك ان تمتنع شئون العالم عن ذكر ربك
ستفنى الدنيا بأسرها ويبقى الملك لله مقصود
القاصدين لا تنظر الى الخلق واقوالهم ان استمع
ما يدعوك به الحق ان هذا الحق يقين قد ملئت
الآفاق من آيات ربك ولكن القوم في حجاب
مبين ان اخرق حجباتهم باسم ربك ثم اشربهم
رحيق البيان بذكره البديع
- فاعلم انا زينا سماء العلم بأنجم الأوامر والأحكام
طوبى لمن عرف وعمل بما امر به من لدن منزل
قديم ان اعمل بما انزلناه في كتابنا الأقدس ثم امر
الناس بما فيه انه يريد ان يدخل الكل في الفردوس
الأعلى والجنة العليا ولكن الناس وجدناهم من
الميتين رشع عليهم من بحر بياني باذني لعل يقومون
عن قبور الغفلة ويتوجهون الى الفرد الخبير
- انك اذا فزت بلوحي واخذك جذب آياتي ول
وجهك شطر السجن وقل
- اشهد انك انت مشرق آيات الله ومطلع برهانه
ومصدر امره ومهبط وحيه بظهورك طلعت
الشمس من مغربها وبندائك انجذبت الأشياء
الى موجدتها والخلق الى خالقهم انك انت الذى
حملت الشدائد كلها والبلى بأجمعها واشهد انك
قتت على امر الله بسلطان ما منعه سطوة الملوك
ولا ضوضاء الملوك اسئل الله بك بأن يؤيدنى
على هذا الأمر على شأن لا يمنعنى شيء من الأشياء
ويوفقنى على الاستقامة الكبرى انه هو المقتدر
على ما يشاء
- اي رب ترانى قائماً لدى باب فضلك ومتشبهاً
بأذيال رداء عنايتك استلك بالاسم الذى به
انقلب الأرض وصار عليها سافلها بأن تغفر
لى ولمن اقر بوحدانيتك وفردانيتك ثم انطقنى
بشائك بين خلقك لأقوم بحولك على ما فات

Thy power I may arise to compensate for what hath escaped me in Thy days. O my Lord! My days have passed, and what remaineth of them shall likewise pass. I beseech Thee not to cast me out from the pavilion of Thy mercy, nor keep me far from the shade of the Tree of Thy bounty. O my Lord! I testify that I am the poor, the lowly, and that Thou art the Rich, the Powerful, the All-Forgiving, the Bountiful. O my Lord! Look not upon Thy servants and their deeds before the court of Thy Cause, but look to the heaven of Thy generosity and the ocean of Thy bounty and the sun of Thy grace. Thou art the All-Compelling, before Whose sovereignty and power all things have testified. There is no God but Thee, the Exalted, the Mighty, the All-Wise.

عَنِّي فِي أَيَّامِكَ أَيَّ رَبِّ قَدْ مَضَتْ أَيَّامِي وَسُوفَ
يَمُضِي مَا بَقِيَ مِنْهَا اسْتَثْلِكَ بِأَنْ لَا تَطْرُدَنِي عَنْ
سَرَادِقِ رَحْمَتِكَ وَلَا تَجْعَلَنِي عَنْ ظِلِّ سُدْرَةِ
جُودِكَ أَيَّ رَبِّ أَشْهَدُ بِأَنِّي أَنَا الْفَقِيرُ الْمُسْكِينُ
وَأَنَّكَ أَنْتَ الْغَنِيُّ الْمُقْتَدِرُ الْغَفُورُ الْكَرِيمُ أَيَّ رَبِّ
لَا تَنْظُرْ إِلَى عِبَادِكَ وَأَعْمَالِهِمْ تَلْقَاءَ مَدِينِ أَمْرِكَ
فَانْظُرْ إِلَى سَمَاءٍ عَطَائِكَ وَبِحَرِّ جُودِكَ وَشَمْسِ
فَضْلِكَ أَنْتَ أَنْتَ الْمُهَيْمِنُ الَّذِي نَطَقَ كُلُّ شَيْءٍ
بِسُلْطَنَتِكَ وَاقْتِدَارِكَ لَا إِلَهَ إِلَّا أَنْتَ الْمُتَعَالَى
الْعَزِيزُ الْحَكِيمُ

INBA65:112x,

INBA66:206b.03x,

BLIB_Or15697.036

BH01109

Date: 1297 ? [1879-1880]

- 1 A visitation Tablet for Aqa Muhammad-Husayn, brother of Aqa Muhammad-'Ali of Isfahan
- 2 He is the All-Remembering, the Consoler, the All-Knowing, the All-Seeing.
- 3 Praise be to God Who is established upon the throne with majesty, might and grandeur, and Who speaks whereupon the trumpet is blown, those in the graves tremble, and all in earth and heaven swoon save whom God, the Lord of Names, willeth. Through Him was hoisted the banner "He doeth what He willeth" and raised the standard "On that day dominion shall be God's, the Lord of all mankind and Master of both this world and the next." He is the One from Whose court of glory the decree of truth is never absent, even should He decree existence for the non-existent, and from Whose holy atmosphere no flutter of the wings of defiance is heard, even should He permit what was forbidden from time immemorial. He is the One worshipped, to Whose majesty and sovereignty all atoms testify, and to Whose power and might all created things bear witness. The Qayyum is he who arises to make mention of Him and speaks His praise, and the steadfast one is he who attains constancy in His Cause.

1 زيارت آقا محمد حسين اخ آقا محمد علي اهل ص

2 هو الذّاكر المعزّي العليم البصير

3 الحمد لله الذي استقرّ على العرش بالعظمة والعزّة
والكبرياء ونطق بما نفخ في الصور واهتزّ من
في القبور وانصعق من في الأرض والسّماء إلّا
من شاء الله مالك الأسماء وبه نصبت راية أنّه
يفعل ما يشاء وارتفع علم الملك يومئذ لله مولى
الورى و مالك الآخرة والأولى أنّه هو الذي
لا يفارق عن ساحة عزّه حكم الصدق ولو يحكم
بالوجود لمن لا وجود له ولا يسمع من هوأه
تقدّسه صوت اجنحة طير العصيان ولو يحلّ ما
حرّم في ازل الآزال أنّه هو المعبود الذي شهدت
الدّرات لعظمته وسلطانه والكائنات لقدرته و
اقتداره أنّ القائم من قام على ذكره ونطق بثنائه
و القيوم من فاز بالاستقامة على امره

- 4 Exalted, exalted is He Who speaks the truth! Exalted, exalted is He Who is tried among the people! Exalted, exalted is He Who sees Himself alone amidst the multitude and single among the throng!
- 4 تعالى تعالى من ينطق بالحقّ تعالى تعالى من ابتلى بين الخلق تعالى تعالى من يرى نفسه بين الجمع وحيداً و بين القوم فريداً
- 5 Praise be to God Who made tribulation an adornment for His loved ones, thereby beautifying them among His creation and His creatures. He is the Ruler Whom the veils of the world and the mists of the nations have not hindered, and none has comprehended what lieth with Him save His Self, as attesteth he who hath knowledge of the Tablets. God beareth witness that there is no God but Him. He giveth life and causeth death, then causeth death and giveth life. He is the Sovereign from Whose knowledge nothing escapeth and Whose decree nothing can frustrate. He is the All-Powerful, the All-Knowing, the All-Wise.
- 5 الحمد لله الذى جعل البلاء طرازاً لأوليائه و به زينهم بين خلقه و بريته انه هو الحاكم الذى ما منعه حجاب العالم ولا سبحات الأمم و ما اطلع على ما عنده احد الا نفسه يشهد بذلك من عنده علم الألواح شهد الله انه لا اله الا هو يحيى ويميت ثم يميت ويحيى انه هو السلطان الذى لا يعزب عن علمه من شئ و لا يعجزه حكم شئ انه هو المقتدر العليم الحكيم
- 6 God testifieth that there is no God but Him, and He Who biddeth the people to righteousness and godliness is the Goal of all creation, the One mentioned in the ancient scriptures, and the Speaker in the kingdom of creation. There is no God but Him, the Almighty, the All-Powerful.
- 6 شهد الله انه لا اله الا هو و الذى يأمر الناس بالير و التقوى انه المقصود الورى و المذكور فى الصحف الاولى و الناطق بين ملكوت الانشاء انه لا اله الا هو المقتدر القدير
- 7 O Most Exalted Pen! Another calamity hath come to pass through that which was inscribed by the Pen of Destiny from God, Creator of earth and heaven, whereupon grief hath overtaken the loved ones of the All-Merciful. It behooveth thee to make mention of this affliction, concerning which the Tongue of Utterance hath spoken in the Kingdom of divine exposition. Through thee doth God console whom He willeth among His loved ones and comfort those who have believed in His signs, submitted to His sovereignty, and acknowledged that which the tongue of His grandeur hath acknowledged when seated upon His throne - that there is no God but Him, the Protector, the Self-Subsisting. The tale of sorrow hath returned, for a star hath vanished from the heaven of My love and a letter from the book of My affection. Thereby have the people of the realms of My knowledge lamented - they who have cast aside all else but Me, clung to the hem of My grace, and attained unto the ocean of My mercy and the sun of My bounty.
- 7 يا قلم الأعلى قد انت مصيبة اخرى بما رقم من قلم القضاء من لدى الله فاطر الأرض و السماء و بذلك اخذت الأحران احباء الرحمن لك ان تذكر هذه الرزية التى فيها نطق لسان البيان فى ملكوت التبيان بك يعزى الله من يشاء من اوليائه ويسلى الذين آمنوا بآياته و خضعوا لسلطانه و اعترفوا بما اعترف به لسان عظمتة اذ استوى على عرشه انه لا اله الا هو المهيمن القيوم قد رجع حديث الحزن بما غاب نجم من سماء محبتي و حرف من كتاب مودتي بذلك ناح اهل ديار معرفتي الذين نبذوا ما سوائى و تمسكوا بذيل عنايتى و فازوا ببحر رحمتى و شمس عطائى
- 8 O Husayn! Harken unto the call of the Wronged One Who hath been designated by this name. He remembereth thee at this hour when sorrows have encompassed Him by reason of what hath befallen Him at the hands of them that have turned away from the All-Merciful. Thou art he who witnessed the Most Great Terror on a day wherein a speckled serpent pursued My Name, the letter Ha, through which was planted the Tree of Faithfulness amidst all created things. I bear witness that thou didst experience that Day and didst endure from
- 8 يا حسين اسمع نداء المظلوم الذى سمي بهذا الاسم انه يذكرك فى هذا الحين الذى احاطته الأحران بما ورد عليه من الذين اعرضوا عن الرحمن انت الذى رأيت الفزع الأكبر فى يوم فيه تسعى و تصبى حية رقطاء وراء اسمى الحياء الذى به غرست سدره الوفاء بين الانشاء اشهد انك ادركت ذاك اليوم و حملت فيه من الأعداء ما لا اطلع به

the enemies that which none knoweth save God, the Lord of all names, and heard from them what no ear among all created things hath heard, and witnessed what no eyes of the faithful have beheld. Blessed art thou, O Husayn, for having attained unto the testimony of God on this Day wherein the Path hath appeared and the Balance hath been set up. I testify that thou hast fulfilled thy covenant and observed the rights of God and His Cause. Thou art he who cast away idle fancies and hastened unto the ocean of certitude which surgeth before the face of thy Lord, the Mighty, the Munificent. Thou art he whom neither the signs of the wayward nor the utterances of the idolaters deterred. Thou hast shattered the idols of vain imaginings through the name of thy Lord, the Self-Subsisting, and turned toward the Supreme Horizon when it was illumined by the manifestation of God, the Lord of the throne on high and of the earth below.

ألا الله مالک الأسماء و سمعت منهم ما لم تسمع
اذن اهل الانشاء و رأيت ما لا رأت عيون اهل
الوفاء طوبى لك يا حسين بما فزت بشهادة الله في
هذا اليوم الذى فيه ظهر الصراط و نصب الميزان
اشهد أنك وفيت بعهدك و راعيت حقوق الله و
امرہ انت الذى نبذت الأوهام و سرعت الى بحر
اليقين الذى ماج امام وجه ربك العزيز الفياض
انت الذى ما منعتك اشارات المعرضين و لا
مقالات المشركين قد كسرت اصنام الظنون باسم
ربك القيوم و اقبلت الى الأفق الأعلى اذ انار
بظهور الله مالک العرش و الثرى

- 9 Joy be unto thee, O Husayn, for having quaffed the choice sealed wine. Happy art thou, O Husayn, for having attained unto My Preserved Book which proclaimeth throughout the world and among the peoples thy recognition, thy remembrance, thy submissiveness, thy humility, thy faithfulness and thy steadfastness in this Cause whereby feet have slipped and necks have bowed. Blessed art thou for having ascended with joy and fragrance unto the presence of the All-Merciful, where thou beholdest thyself in that most exalted station and hearest that which the Lote-Tree of the utmost boundary doth speak. Blessed art thou and blessed is he who loveth thee and turneth toward thee after thy passing and uttereth thy praise for what befell thee in the path of God, the Lord of all lords.

9 نعيماً لك يا حسين بما شربت الرحيق المختوم
مرئياً لك يا حسين بما فزت بكتابي المحتوم الذى
ينادى فى العالم بين الأمم باقبالك و ذكرک و
خضوعک و خشوعک و وفائک و استقامتک
على هذا الأمر الذى به زلت الأقدام و خضعت
الرقاب طوبى لك بما صعدت بالروح و الریحان
الى منظر الرحمن و ترى نفسك فى ذاك المقام
الأعلى و تسمع ما تنطق به سدرۃ المنتهى طوبى
لك و لمن احبک و توجه اليک بعدک و نطق
بثنائک بما ورد عليك فى سبيل الله ربّ الأرباب

- 10 We beseech God, exalted be He, to console thy brother who chose exile in the path of God, the Lord of all creation, and attained unto His presence when the Sun was shining from the horizon of Zawra, and who migrated with him until he entered the Land of Mystery, whence he was banished with his Lord until he entered this Great Prison. We beseech Him, exalted be He, to aid him to preserve this station and draw him nigh unto Him at all times.

10 أنا نسل الله تعالى ان يعزى اخاك الذى اختار
الغربة فى سبيل الله مالک البرية و فاز باللقاء اذ
كانت الشمس مشرقة من افق الزوراء و هاجر
معه الى ان دخل ارض السر و منها نفى مع ربه
الى ان دخل هذا السجن العظيم و نسئله تعالى ان
يوفقہ على حفظ هذا المقام و يقربه اليه فى كل
حين

- 11 Glory be unto Thee, O Lord of eternity and Sovereign of the nations, Who calleth out through the Most Great Name! I beseech Thee by the blood of Thy near ones which was shed in Thy days for love of Thee, and by the hearts of them that are aflame with love for Thee, which were pierced by the arrows of the enemies in Thy path and for the manifestation of Thy Cause, to assist Thy loved ones to remember Thee and praise Thee and to stand firm in this Cause, than which no greater hath been ordained in Thy dominion and Thy realm. Verily

11 سبحانک يا مالک القدم و سلطان الأمم و
المنادى بالاسم الأعظم اسئلك بدماء المقرين
التي سفكت فى أيامک لمحبتک و بقلوب
العاشقين التي تشبکت من سهام الأعداء فى
سبيلک و اظهار امرک ان تؤيد احبتک على
ذكرک و ثنائک و على الاستقامة على هذا
الأمر الذى ما قدر اعظم منه فى ملکوتک و

Thou art the Omnipotent over whatsoever Thou willest, and verily Thou art the All-Compelling, the Self-Subsisting.

جبروتک آنک انت المقتدر علی ما تشاء و آنک
انت المهيمن القيوم

INBA97:125,

BLIB_Or15697.106,

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BH01186

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15727a.084

BH01204

To: Muhammad Sadiq, Kaf, in Qum

Date: 1297 ? [1879-1880]

- 1 He is the Most Manifest, the Most Exalted, the Most Holy, the Most Mighty, the Most Glorious!
- 2 Praise be to God Who hath graciously accepted the remembrance of His servants and commanded them to praise His Self, that He might exalt them to a station ordained for them through His bounty and generosity. Verily, He is the Sanctified One Whom the praise of the world cannot exalt, and the Self-Subsisting One Whom the remembrance of the nations cannot alter. He hath ever been sanctified beyond the remembrance of aught else but Him and the utterance of aught besides Him. He is verily the Self-Subsisting One foretold by the Qa'im Who arose to proclaim the Cause and raised the most great call betwixt earth and heaven.
- 3 By God! I have come unto you, O peoples of the earth, to bring you glad tidings of Him Who shall come with the standards of signs and the banners of proofs, Who hath named Himself the Hidden Mystery and the Treasured Secret. I bear witness that He was concealed behind the veil of grandeur throughout all eternity, and when He willed to manifest His Cause, He appeared with a sovereignty that encompassed all who are in

1 بسم ربنا الأظهر الأرفع الأقدس الأعزّ الأبهي

2 الحمد لله الذي قبل ذكر عباده فضلاً من عنده
وامرهم بثناء نفسه ليرفعهم الى مقام قدر لهم
بجوده وكرمه انه هو المقدس الذي لا يرفعه ثناء
العالم والصمد الذي لا يغيره ذكر الأمم لم يزل
كان منزهاً عن ذكر دونه و بيان ما سواه انه هو
القيوم الذي بشر به القائم الذي قام على الأمر و
نطق بأعلى النداء بين الأرض والسماء

3 تالله قد جئكم يا ملاء الأرض لأبشركم بمن يأتي
برايات الآيات واعلام البينات الذي سمي نفسه
بالغيب المكنون والسر المخزون اشهد انه كان
مستوراً خلف حجاب العظمة في ازل الأزال فلما
اراد اظهار امره ظهر بسلطان احاط من في
السموات والأرض ونطق بما اضطرب به كل

the heavens and on earth, and uttered that which caused every treacherous one to be shaken and every faithful one to be assured, every fearful and false one to lament and every sincere seeker to rejoice. He is the Peerless One before Whose knowledge every mystic hath confessed his powerlessness and every learned one hath acknowledged his failure to attain the heaven of His knowledge. There is none other God but He, the Almighty, the All-Knowing, the All-Wise.

- 4 Furthermore, this servant hath been honored to receive your missive, which was adorned with the remembrance of God, our Lord and your Lord, our Beloved and the Beloved of all worlds. When I read it, I ascended to the station of revelation and manifestation, and it was presented before the countenance of our Lord, the Master of the Day of Resurrection. Then did the Face of the Everlasting turn toward this evanescent one, and there was sent down for you and your sons from the Kingdom of Utterance that which cannot be expressed by the tongue. To this doth our Lord, the All-Merciful, bear witness. Verily, He is the All-Knowing.

- 5 It is submitted that after this evanescent one became aware of the letter addressed to your honor, he turned toward the Most Holy Court. The matters were presented before the Throne, and three Most Holy, Most Exalted Tablets were revealed from the heaven of the Divine Will specifically for your honor and your two noble sons, and were dispatched. From the fragrance of the utterances of the All-Merciful, the degrees of His favor and grace are evident and manifest. God willing, they shall attain unto them.

- 6 You that had written that you had been erased from this evanescent servant's view due to the length of time - God forbid! God forbid! The One God is witness and testament that you have been and will continue to be in view, and in the Most Holy Court your mention has been made from time to time. If according to outward appearance there has been or will be delay in sending letters, this has not been and will not be due to neglect or forgetfulness. The occupation of this evanescent one has reached such a state that truly there is no opportunity and no chance. Night and day engaged in the writing of verses - you yourself can testify how great this matter is. On one side the revealed verses, on another side replies to the petitions of people arriving from all directions, and from yet another side the handwritten letters of friends addressed to this evanescent one - all must be seen, read, and answered. In such case if there be delay in sending replies, one should not be disheartened. The essential thing is divine favor, and this servant testifies that

خائن و اطمئن به کلّ امین و ناح به کلّ خائف
و کاذب و استفرج به کلّ مقبل صادق انه
لهو الفرد الذي اعترف كلّ عارف بعجزه عن
عرفانه و كلّ عالم اقرّ بقصوره عن البلوغ الى
سماء علمه لا اله الا هو المقتدر العليم الحكيم

- 4 و بعد قد فاز الخادم بأثر مدادكم الذي كان مزينا
بذكر الله ربنا وربكم و محبوب العالمين
فلما قرأت عرجت الى مقام المكاشفة و الظهور
و عرضت تلقاء وجه ربنا مالك يوم النشور اذا
توجه الى الفاني وجه الباقي و نزل لك و لابنيك
من ملكوت البيان ما لا يذكر باللسان يشهد بذلك
ربنا الرحمن انه هو العليم

- 5 عرض میشود بعد از اطلاع این فانی بکتوبیکه
باسم آنحضرت بود بساحت اقدس توجه نموده
مراتب تلقاء عرش عرض شد و سه لوح امانع
اقدس از سماء مشیت مخصوص آنجناب و دو
مخدومزاده نازل و ارسال شد و از عرف بیان
رحمن مراتب عنایت و فضلش واضح و مشهود
است انشاء الله بأن فائز شوند

- 6 اینکه مرقوم فرموده بودید که از نظر این خادم
فانی بسبب طول عهد و زمان محو شده اید حاشا
ثم حاشا خدای واحد شاهد و گواه است که
در نظر بوده و خواهید بود و در ساحت اقدس
بعضی از احيان ذکر آنجناب بوده اگر بر حسب
ظاهر در ارسال رسائل تعویق رفته یا برود این از
بابت نسیان و فراموشی نبوده و نخواهد بود شغل
ایفانی بمقامی رسیده که فی الحقیقه فرصت
مفقود و مجال غیر موجود در لیالی و ایام بتحریر
آیات مشغول خود آنجناب گواهی میدهند چه
مقدار این امر عظیمست از یکطرف آیات
منزله و از یک طرف [جواب] عرایض ناس
که از اطراف میرسد و از طرف دیگر دستخط
دوستان که باسم این فانی است جمیع باید دیده
شود و قرائت شود و جواب ارسال شود در
ایصورت اگر در ارسال عرایض تعطیل رود
نباید دلتنگی حاصل شود اصل عنایت الهی

you are possessed of it. This suffices you, by the Lord of all worlds.

- 7 And the elegies you had composed in remembrance of the two brilliant Lights were presented at the Most Holy Court and were accepted, and likewise the people of the Household observed them and praised them. The station of the Name of God "Ha" is most great. Once the Tongue of Grandeur uttered these words: "He attained martyrdom in his life, for he had no wishes, will or desire of his own. All his affairs ended in God. His spirit had been sacrificed while his body walked among men and spoke, and then he attained outward martyrdom as well." This evanescent servant utters a hundred thousand times the words "Would that I had been with him!" Furthermore, the oppression of the second Ha is clear and evident, though verily the first Ha preceded him. What remains for this servant is abundant sorrow and endless regret, for he did not attain to what was befitting and proper. Yet whatever the Beloved has willed is truly beloved. Were it not for these words, the heaven of the heart would be seen to split and the earth of being to cleave asunder, for he did not attain to that most exalted station and did not reach that most sublime rank. The sincere ones freely gave their lives while the servant preserves his through eating and drinking. Those souls in spending, this soul in withholding. The Command is in the hand of God, the Single, the All-Informed.

- 8 Convey sublime greetings on behalf of this evanescent servant to the children of the master - this depends on your grace. I give them the glad tidings that their deed was accepted at the threshold of the Throne. God willing, may you always be engaged in work with perfect comfort and utter remembrance, for verily He is the All-Wise Teacher.

است و اینعبد شهادت میدهد که آنجناب بآن
فائزند آنها یکفیک ورب العالمین

7 و مرثی که انشاء فرموده [بودید] در ذکر نورین
نیرین در ساحت اقدس عرض شد و مقبول
افتاد و همچنین اهل حرم مشاهده فرمودند و
تحسین نمودند مقام اسم الله حاء بسیار عظیم است
وقتی لسان عظمت باینکلمه ناطق فرمودند او در
حیوة خود بشهادت فائز بود چه که از خود
مشیت و اراده و خواهشی نداشت جمیع امور
ایشان بحق منتهی میشد روحشان فدا شده بود و
جسمشان مابین ناس مشی مینمود و تکلم میکرد
و بعد بشهادت ظاهره هم فائز شدند انتهی و
این عبد فانی صدهزار بار بکلمه یا لیتنی کنت
معه ناطق است دیگر مظلومیت حاء ثانی معلوم
و واضح الا ان حاء الاول سبقه چیزیکه از برای
این عبد مانده اسف زیاد و حسرت بمنتهی چه
که فائز نشد بآنچه لایق و سزااست ولكن هر
چه محبوب خواسته فی الحقیقه او محبوبست اگر
اینکلمه نبود سماء قلب منفطر و ارض وجود
منشق مشاهده میشد چه که بایتمقام بلند اعلی فائز
نشد و باین رتبه علیا رسید مخلصین جان برایگان
دادند و خادم باکل و شرب حفظش مینماید آن
نفوس در انفاق و این نفس در امساک الأمر
بید الله الفرد الخبیر

8 خدمت مخدومزادهها از قبل این خادم فانی
ابلاغ تکبیر منبع منوط بعنایت آنجنابست بشارت
میدهم ایشانرا که عملشان در ساحت عرش
مقبول افتاد انشاءالله همیشه بکمال راحت
بکسب مشغول [باشید] و بذکر ناطق انه هو
المعلم الحکیم فی ۱۲۹۷

BLIB_Or11097#072

BH01287

To: Salih

Date: 1297 ? [1879-1880]

1 He is the Herald from the Supreme Horizon

2 This is a mention from Us to one who has attained the lights of the Kingdom when the Sovereign of the Realm of Might came with a Word that caused all who are in the heavens and earth to swoon, and every treacherous one who clung to vain imaginings was shaken. We make mention of him who turned towards the Most Great Ocean and heard the murmur of the Water of Life in the days of the All-Merciful, that he may rejoice and be of those who are thankful.

3 We have turned from this Most Great Scene towards those who were martyred in the path of God, the Lord of Destiny, and We make mention of them with such remembrance that when it was inscribed, the Book proclaimed with the most exalted call: "By God! Thou hast attained unto the Most Sublime Word from God, the Lord of all worlds." Blessed, then blessed is he who purposed to seek the Purpose of the world and sacrificed his spirit when the clamor of the nations was raised, in the path of God, the Almighty, the All-Knowing, the All-Wise. Blessed is the soul that attained the wine of certitude in the days of the All-Merciful and was martyred in the path of God in such wise that the kindreds of the Supreme Paradise and the dwellers of the Cities of Names lamented. The Creator of heaven, the Lord of the Throne and of earth bears witness to this, yet the people are in manifest loss. The Most Exalted Pen testifies that they were servants whom neither the hosts of the world nor the might of those who disbelieved in God, the Lord of this mighty Day, could frighten. Through their acceptance, the denizens of earth and heaven accepted, and through their turning, every face turned towards the Face of God, the Lord of all worlds.

4 O 'Ali! Blessed art thou for God has aided thee in the service of His Cause and chosen thee from among His creatures to preserve the Station which He made as a throne for His Temple, a footstool for His feet, and a dawning-place for His sovereignty that encompasses all who are in the heavens and earth. It behooves thee to beseech God at all times that He may strengthen thee in this Cause hereafter as He strengthened thee before. Verily thy Lord is the Almighty, the Powerful. We counsel thee to fear God and to that which preserves

1 هو المنادى من الأفق الأعلى

2 ذكر من لدنا لمن فاز بأنوار الملكوت اذ اتى سلطان الجبروت بكلمة منها انصبع من فى السموات و الأرض و اضطرب كلّ خائن تمسك بالموهوم أنا نذكر من توجه الى البحر الأعظم و سمع خرير ماء الحيوان فى أيام الرحمن ليفرح و يكون من الشاكرين

3 أنا توجهنا من هذا المنظر الأكبر الى الذين استشهدوا فى سبيل الله مالک القدر و نذكرهم بذكر اذا ثبت فى كتاب ناد الكتاب بأعلى الخطاب تالله قد فزت بالكلمة العليا من لدى الله رب العالمين طوبى ثم طوبى لقاصد قصد مقصود العالم و انفق الروح اذ ارتفع ضوضاء الأمم فى سبيل الله المقتدر العليم الحكيم طوبى لنفس فازت برحيق الاطمينان فى أيام الرحمن و استشهدت فى سبيل الله على شأن ناحت به قبائل فردوسى الأعلى و اهل مدائن الأسماء يشهد بذلك فاطر السماء و ربّ العرش و الثرى ولكنّ القوم فى خسران مبين شهد لهم القلم الأعلى بأنهم عباد ما خوفتهم جنود العالم و لا سطوة الذين كفروا بالله مالک هذا اليوم العظيم باقبالهم اقبل ملأ الأرض و السماء و بتوجههم توجه كلّ وجه الى وجه الله ربّ العالمين

4 يا صالح طوبى لك بما ايدك الله على خدمة امره و اصطفاك بين الخلق لتحفظ المقام الذى جعله عرشاً لهيكلك و موطاً لقدمه و منظراً لسلطانه الذى احاط من فى السموات و الأرضين لك ان تسئل الله فى الليالى و الأيام بأن يؤيدك على هذا الأمر من بعد كما ايدك من قبل ان ربك هو المقتدر القدير أنا نوصيك بتقوى الله و بما يحفظ به مقامك الذى اعطيناك ان ربك هو الفضل الكريم

thy station which We have given thee. Verily thy Lord is the All-Bountiful, the Most Generous.

- 5 The Eye of God hath been turned towards thee, and towards thy brethren who have cast away whatever they possessed, and hastened unto the ocean of the mercy of their gracious Lord. And We make mention of the two who turned their faces towards the Right-hand Vale, whilst the banners of the Names were uplifted in the Kingdom of Creation; whereupon the hearts of them that disbelieved in God—the Mighty, the Most Great—were sore troubled. Ye are they whom the veils of the divines withheld not: ye abandoned idle imaginings and laid hold on that which ye were bidden to take from God, the All-Knowing, the All-Wise. Through your turning, hearts were turned; through your directing, faces were directed; through your remembrance, remembrances were exalted betwixt earth and heaven; and through your arising for the Cause, every illumined heart arose. Ye are the lamps of guidance amidst the world of being, the trees of loving-kindness among mankind, and the breaths of the All-Merciful unto all that dwell in the realm of existence; yet have the people been heedless of you and of your station, and of your mention, and of that which hath been ordained for you by the command of God—your Originator, your Creator, your Sustainer, your Giver of life and your Causer of death. By the life of God! had they but known, they would have hastened unto you and clung to the cords of your love. Ye are they who perceived the fragrance of the garment whilst men were wrapt in veils; and ye are they who sought the Most Exalted Goal whilst the people wandered in mists and vain imaginings; and ye are they who drank of the pure wine of everlasting life and attained unto the Most Great Martyrdom in the path of God, the Lord of all worlds.

- 6 We make mention of them, as a bounty from Our presence, that it may serve as a reminder unto him who hath been adorned with the ornament of true understanding in the days of the All-Merciful, and hath believed in the One, the All-Aware. The Most Exalted Pen hath borne witness that they turned unto God, and emigrated in His path, and strove with their very lives until they drank of the Kawthar of martyrdom from the hands of the bestowals of their Lord, the Forgiving, the Merciful; and He beareth witness that they answered when they heard the Call of the Desired One, and hastened unto the land of Taff—the spot wherein the Most Exalted Word was martyred. Thus doth God remember whom He willeth of His servants. Verily, He is the All-Remembering, the All-Knowing. And at this hour the Tongue of Grandeur addresseth them, and those who were martyred with them, and saith: Upon you be the remembrance of God and His praise, and the breaths

5 قد توجه طرف الله اليك و الى اخوانك الذين
نبدوا ما عندهم و سعروا الى بحر رحمة ربهم
الكريم و نذكر للذين توجهوا الى الواد الايمن رايات
الاسماء في ملكوت الانشاء و اضطربت افئدة
الذين كفروا بالله العزيز العظيم انتم الذين ما منعكم
حجبات العلماء تركتم الظنون و اخذتم ما امرتم به
من لدى الله العليم الحكيم باقبالكم اقبلت القلوب و
بتوجهكم توجهت الوجوه و بذكركم ارتفعت الأذكار
بين الأرض و السماء و بقيامكم على الأمر قام كل
ذی قلب منير انتم مصابيح الهدى بين الوری و
اشجار العناية بين البرية و نفحات الرحمن لمن في
الامكان ولكن الناس غفلوا عنكم و عن مقامكم
و عن ذكرکم و عما قدر لكم بأمر الله موجدكم و
خالقكم و رازقكم و محييكم و مميتكم لعمر الله لو
عرفوا لسعروا اليكم و تمسكوا بحبال حبكم انتم
الذين وجدتم عرف القميص اذ كان الناس في
حجاب و انتم الذين قصدتم المقصد الأقصى اذ كان
القوم في سبحات و اوهام و انتم الذين شربتم
رحيق البقاء و فازا بالشهادة الكبرى في سبيل
الله رب العالمين

6 انا نذكرهما فضلا من لدنا ليكون تذكرة لمن تزين
بطراز العرفان في أيام الرحمن و آمن بالفرد الخبير
قد شهد القلم الأعلى بأنهما اقبلا الى الله و هاجرا
في سبيله و جاهدا بأنفسهما الى ان شربا كوثر
الشهادة من ايدى عطاء ربهما الغفور الرحيم و
شهد انهما اجابا اذ سمعا نداء المقصود و سرعا الى
ارض الطف المقام الذي استشهد فيه الكلمة العليا
كذلك يذكر الله من يشاء من عباده انه هو الذي ذكر
العليم و في هذا الحين يخاطبهما لسان العظمة و
الذين استشهدوا معهم و يقول عليكم ذكر الله و
ثناؤه و نفحات الله و آياته و رحمة الله و الطافه انتم
الذين نبذتم العالم و سرعتم الى الله مالک القدم اذ
كان الأمم في خسران مبين انتم الذين نصرتم الله

of God and His verses, and the mercy of God and His favours. Ye are they who cast away the world and hastened unto God, the Ancient of Days, whilst the nations were in manifest loss. Ye are they who aided God upon the earth and made manifest His sovereign power over all worlds. We bear witness unto you: through you were banners raised by the hands of bounty, and ye testified to that whereunto God Himself testified ere the creation of the heavens and the earth—that there is none other God but Him, the Help in Peril, the Self-Subsisting. Thus have We adorned the Paradise of Utterance with the litanies of recognition. Verily, He is potent to do what He willeth. He saith “Be,” and it is.

في الأرض و اظهرتم قدرته المهيمنة على العالمين
نشهد بكم نصبت رايات من ايدى العطاء و شهدتم
بما شهد الله قبل خلق السموات و الأرض انه لا
اله الا هو المهيمن القيوم كذلك زيننا جنة البيان
بأوراد العرفان انه هو المقتدر على ما يشاء بقوله
كن فيكون

- 7 At the close of the letter We return unto the mention of thee, O Salih, and of thy brethren, and of that which is ascribed unto thee, that thou mayest rejoice and render thanks unto thy Lord, the Mighty, the Well-Beloved. By God! houses shall perish, trees shall be broken, winds shall cease; yet that which We have set forth for thee by the hands of power shall not be overtaken by decay. To this beareth witness the Lord of the unseen and the seen. Glory be upon thee and upon them, and upon those who have attained unto the remembrance of God, the Lord of all that was and all that shall be. And praise be to God, the Sovereign, the Self-Subsisting.

7 و نرجع في آخر الكتاب الى ذكرك يا صالح و
اخوانك و ما ينسب اليك لتفرح و تشكر ربك
العزیز الودود تالله يعدم البيوت و تنكسر الأشجار
و تنقطع الأرياح و ما بيننا لك بأيدى القدرة
لا يأخذه الفناء يشهد بذلك مالک الغيب و
الشهود البهآء عليك و عليهم و على الذين فازوا بذكر
الله رب ما كان و ما يكون و الحمد لله المهيمن
القيوم

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- 1 Praise be unto God, Who hath quickened all created things through the effusions of the ocean of His knowledge. This water He hath named at one time the Word of God, at another the yellow wine, again the water whereof He hath said, "Of water We made every living thing," and yet again the Most Exalted Pen; at times He describeth it as that which flowed upon the spotless Tablet. Blessed is he that hath attained unto it and drunk thereof, for he is of them that have won every good from the Fashioner of heaven and the Lord of the Names.

1 الحمد لله الذى احيى الكائنات برشحات بحر عرفانه
وسمى هذا الماء طورا لكلمة الله واخرى بالرحيق
الاصفر وتارة بالماء الذى وصفه بقوله ومن الماء
كلشئ حى وكرة بالقلم الاعلى وتارة يعبر عنه بما
جرى من على الورقة البيضاء طوى لمن فاز به
وشرب منه انه ممن فاز بكل الخير من لدن فاطر
السماء ومالك الاسماء
- 2 The splendour that hath shone forth from the horizon of the morn of eternity resteth upon those who have turned toward the Most Exalted Horizon, renouncing the kingdom of creation, who have arisen and remained steadfast, and have championed the truth with all that was theirs, in such wise that neither rank nor sign, nor the turning away of those who disbelieved in God, the Revealer of verses, hath hindered them.

2 البهاء الذى اشرق من افق صبح القدم على الذين
اقبلوا الى الأفق الاعلى معرضين عن ملكوت
الانشاء قاموا واستقاموا ونصروا الحق بما عندهم
على شأن ما منعهم الشئون والاشارات ولا
اعراض الذين كفروا بالله منزل الآيات
- 3 At all times the ear hath been attentive to hear your praise, O Purpose of the faithful and Desire of them that know; and the eye hath awaited that it might behold what your Pen hath traced in the love of God, the Well-Beloved of the gnostics. I bear witness that there is none other God but Him – exalted above the mention of contingent things – Who changeth not, but remaineth even as He ever was. There is none other God but Him, the All-Sufficing, the Omnipotent, the All-Knowing, the All-Wise.

3 وبعد ان الاذان فى كل الاحيان قام من صدة
لاصغاء ثنائكم مقصود ومقصود العارفين والعين
كانت منتظرة ليرى ما رقم قلوبكم فى حب الله
محبوب العارفين اشهد انه لا اله الا هو لمن كان
مقدسا عن ذكر الممككات ولا يخفى يكون بمثل ما
قد كان لا اله الا هو الغنى المقتدر العليم الحكيم
- 4 For a long season, marked by separation and longing, the lovers have endured years upon years; yet one servant, though expectant and watchful, attained not unto presence through the effects of the Pen. From God – glorified and exalted be He – I beseech confirmation for thee in that which is His good-pleasure. This year, the sending hath been deferred by hindering causes; yet this much is certain: that which hath come to pass upon the earth hath served to awaken the people, and more shall yet be brought about. By the Lord of the heavens and the earth! Were He to sweep them away, He would bring others in their stead. All stone and dust bear witness that there is none other God but Him; He doeth whatsoever He willeth and decreeth whatsoever He pleaseth.

4 بت دقيقه از هجر وفراق در عرف عشاق بصد
امرار سنة مذکور بملکه صد امرار قرن ورغن
عبد در انمیدت باثر قلم انحضرت فائز نشد مع
ترصده وانتظاره از حق جلّ وعزّ سأل انجناب
مؤید فرماید بر آنچه رضای اوست این سنه لفرجه
فرستادن کل تأخیر شد واین لاجل اسباب مانعه
بموند این قدر یقین شده آنچه در ارض واقع سر
تنبه خلق لشده ولخواهد شد وله ورب من فى
السموات والارض ان يذهب بهم ويأتى احزان
لب لمنظر الاكبر ومالك القدر نشهد كل حجر
ومدر انه لا اله الا هو يفعل ما يشاء ويحكم ما
يريد
- 5 بارى اليوم كرب سردم ماه رحى المرحى اسر
در محلیکه موسوم میرکه اسى ان عید تحریر این

- 5 This day I have sat down, with a sorrowful and heavy heart, in a place called Mirkah-'Ísi. At the time of writing this supplication, Mu'allim and His Honour Jasim—alive in the Cause—have set their faces towards that direction, that, according to outward appearance, they may convey, from the Beloved and from the other survivors of that company, their salutations; which salutations are in truth of the realities of inner meaning. They have delivered them unto this poor one—alone and forlorn in this land. Praise be to God, both aforetime and hereafter; and He, verily, is potent over all things.
- 6 Then, after this, proclaim unto the people that a Tablet from the Most Holy Court—one especially and exclusively addressed—hath been sent; blessed are they who shall attain thereunto. And though this feeble one is not worthy, yet a special robe hath been brought, after the manner of an honouring vestment; and, God willing, it shall be fashioned with the most excellent and wondrous adornment.
- 7 Be not grieved; rather be joyous, and quaff from the cup of the love of God, the Well-Beloved. Convey my greetings to those who gather round His Cause—those who, in the earliest days, were tried with the severities of exile and loneliness in the path of Truth. By God! their recompense shall assuredly reach them, both in this world and in the world to come. Verily, He is the Compassionate, the Generous.
- 8 Blessings and peace be upon Him after Whom there is no Prophet, and upon those who believed in God when the mighty Book was sent down. Praise be to God, the All-Forgiving, the Most Generous.
- 9 At the time of preparing this letter, words sublime were revealed from the dawning-place of knowledge:
- 10 Glorified art Thou, O Sender of the winds and Cleaver of the dawn! I beseech Thee by the Lamp that was kindled by the fire of Thy will and shone by the light of Thy countenance, to ordain for those upon whom Thy paths have dawned and who have been drawn by Thy love that which beseemeth Thy bounty and befitteth Thy generosity. O Lord! Thou seest Thine elect in the hands of those who cast aside Thy ordinances and seized what Thou didst forbid in Thy Book. Aid, then, O my God, Thy loved ones through Thy power and sovereignty; protect them from the evil of the enemies of Thine own Self. Thou art He Who hath made Thy Cause manifest, opened the gate of meeting Thee unto all who are in Thy heaven and on Thy earth. I bear witness that mankind hath been illumined by the lights of Thy face and quickened by Thy sweetest call from
- عريضه معمل وجناب جاسم حى الامر بالسطر
عازم تا بر حسب ظاهر ظاهر از محبوب وساير
بازمند كان خه سلامست كه فى الحقيقه از
معانى حقيقى است باين فانى وحوش داین ارض
رساند لله الحمد كله من قبل ومن بعد وهو على
كلشئ قدير ث رتيكه فوق
- 6 بشار الناس انكه لوحى از ساحت اقدس
كمخصوص الحصرى از سال شد الا الله بان
فايز كروند وممحنى ميست عباكه مخصوص
آورده لموند برسم خلعت البعال وميوند انشاء الله
باعلى طراز بديع
- 7 ميشه حزين باشيد سار بال كاس محب الهى
ودود امرد از حول امره فى مكر برسائيد الشانند
كه در اول ايام بهجرت وغربى در سبيل
حق مبتلا اشندند والله اجرا الشال درد وآخرت
حرص خواهد رسيد انه لهُ العطوف الكريم
- 8 والصلوة والسلام على من لا نبي بعده وعلى الذين
آمنوا بالله اذ انزل لكاتب عظيم والحمد لله الغفور
الكريم
- 9 در اين حين كه تجريد اين عريضه مشغول بموند
بسبب ارسال تلقاء وجه حاضر ابتكجات عاليات
از مطلع علم ظاهر
- 10 سبحانك يا مرسل الرياح وفالق الاصباح استلك
بالمصباح الذى اشتعل بنار ارادتك وانار بنور
وجهك بان تكتب لمن اُشرفت سبلك ونفى
لمحبتك ما ينبغى لعطائك ويلىق لجودك وكرمك ار
رب ترى اصفيائك على ايدى خلقك الذين نبذوا
احامك واخذوا ما منعتهم عنه فى كتابك فانصر
يا الهى احبتك بقدرتك وسلطانك بمن احطهم
شر اعادى نفسك انت الذى يا الهى اظهرت
امرك وما لا يقع به شأن عبادك وفتحت باب
لقائك على من فى سماءك وارضك اشهد ان البرية
فازت بانوار وجهك والبرية بنداآئك الاحلى من
ملكوت الانشاء استلك يا الهى وسيدى ومحبنى

the realm of creation. I beseech Thee, O my God, my Lord, my Beloved, and my Desire, that Thou withhold me not, in Thy presence, from that which Thou hast willed in the abode of Thy verses and the firm Book. Verily, Thou art the Exalted, the Mighty, the All-Praised.

و مقصودی بان لا تمنعنی فی حولک عما اردته
فی منزل ایاتک و محکم کتابک انک انت المقتدر
المتعالی العزیز الحمید

- 11 A Tablet hath, by command, been specially dispatched unto thee, wherein the degrees of admonition are set forth with clarity. Likewise, our Lord – unique among the nations – sendeth greetings, in the blessed words of the Point of the Bayan, may the spirits of all save Him be His ransom:

11 انک وبعد حسب الامر مخصوص انجناب لوشته
ارسال شد از لحال بیانات مراتب عتابی واضح
و مستمف اشد اصباح لعرض اعلی بنده بست
و همجنی مولای حصری لامم لو صفاء الله روح
ماسواق فداه خوامش فرسوند از قول مبارک
ابنکله لرسد شوق

- 12 “O poor one! Praise be to God that the foundations of thy knowledge are firm and secure. Thou art numbered among the people of the love of God – thou art and shalt ever be. Blessed are you, and blessed are those whom God hath related unto the swimmers in the ocean of His knowledge.”

12 یا حضرت مسکین الحمد لله اساس عرفانت
براسن راسخ متین کذ اشتست شده آل محبة الله
بموند و خواهد لبود هنیئا لکم وللذین نسبهم الله
الی سباح بحر عرفانه

BLIB_Or15727a.046

BH01330

To: Mulla Ali Bajistani

Date: 1297 ? [1879-1880]

- 1 In the name of the One Incomparable Knower!

1 بنام دانای یگا

- 2 Oceans of praise and glorification befit those servants who, through the power of God's Name, have rent asunder the veils of self and turned toward the highest horizon. Neither the grandeur and majesty of idols deterred them from the Lord of all beings, nor did the tyranny and rebellion of the iniquitous deprive these souls of the Salsabil of immortality. Exalted, exalted is He Who created them, caused them to know Him, gave them utterance, taught them, and honored them. He, verily, is the Single One, the Powerful, the Bestower, the Mighty, the Bountiful.

2 بحور ذکر و ثنا عبادی را لایق و سزااست که
بقوت اسم الهی حجابات نفسانی را خرق نمودند
و بافق اعلی متوجه گشتند عظمت و کبریای
اصنام ایشانرا از مالک انام منع ننمود و ظلم و
طغیان اهل فحشا آن نفوس را از سلسبیل بقا
محروم نگذاشت تعالی تعالی من خلقهم و عرفهم
و انطقهم و علمهم و اکرمهم انه هو الفرد القادر
المعطی العزیز الکریم

- 3 The letter thou didst send to Nabil-i-'Ali, upon him be the glory of God, reached the Most Holy Court, and this servant presented its contents in their entirety. As to what thou didst mention concerning the unity of My loved ones and their occupation with My remembrance and praise, give them from Me the glad-tidings of My loving-kindness, My grace, and My

3 مکتوبیکه بجناب نبیل قبل علی علیه بهاء الله
ارسال داشتید در ساحت اقدس وارد و عید
حاضر تمام آنرا معروض داشت و ما ذکرمت فی
اتحاد احبائی و اشتغالهم بذکری و ثنائی بشرهم
من قبل بعنایتی و فضلی و رحمتی الّتی احاطت

mercy that have encompassed all who dwell in My dominion and kingdom. Thy Lord is, verily, the Forgiving, the Bountiful.

- 4 O 'Ali! If the friends of God who have quaffed the mystic wine and attained recognition of God, exalted be His glory, would manifest fellowship and unity in all lands and regions, assuredly would the Sun of the Cause and its effulgences encompass all created things. Blessed are My loved ones, then blessed are My loved ones who have drunk the wine of steadfastness from the chalice of My bounty and have taken My Book and acted in accordance with what is contained therein of My commandments and My laws. Upon them rest My remembrance, My praise, and My mercy. By My life! The Most Exalted Pen hath testified for them to that whereby their names, their mentions, and their deeds shall endure throughout the eternity of My most excellent names. Thy Lord is, verily, the All-Knowing, the All-Informed.

- 5 Convey to all My greetings, and with the utmost wisdom recite unto them this most mighty, most holy Tablet, that all may rejoice in God's infinite bounties and observe themselves sanctified and purified from the world's defilements. Whosoever hath today attained recognition of the Dayspring of verses is recorded among the near ones in the perspicuous Book. This is a Day wherein whatsoever occureth shall never be effaced. O 'Ali! Today is the Day for action. Blessed is the soul that draweth a breath for the sake of God and taketh a step in His path. God willing, all must occupy themselves with the mention of God with complete wisdom and steadfastness, and stand firm in His Cause.

- 6 As to what thou didst mention concerning Mustafa, who migrated in the path of God and turned toward that place, verily his is the reward of those who aided the Cause of God with their wealth and their souls. To this hath My Most Exalted Pen testified in My Great Tablet. We have sent him a Tablet that he may find therefrom the sweet savors of the bounties of his Lord and be among the patient ones.

- 7 And as to what thou didst mention concerning the handmaiden of God who heard My call, turned to the horizon of My grace, drank the choice wine of My love, was exiled in My path, and bore hardships for My Name, verily We have mentioned her in the Tablets and do mention her as a bounty from Our presence, and I am the All-Seeing Witness. O 'Ali! It is incumbent upon all to assist her. My loved ones must honor her dwelling place and show her respect, by My firm and mighty command. God

من فی جبروتی و ملکوتی آن ربّک هو الغفور
الکریم

4 یا علی اگر دوستان الهی که از بادهء معنوی
آشامیده‌اند و بعرفان حقّ جلّ جلاله فائز
شده‌اند در جمیع بلاد و دیار بالفت و اتحاد
ظاهر میگشتند البتّه شمس امر و تجلیات آن
جمیع عباد را احاطه مینمود طوبی لأحبّائی ثمّ
طوبی لأحبّائی الذین شربوا رحيق الاستقامة
من كأس عطائی و اخذوا کلابی و عملوا بما فيه
من اوامری و احکامی علیهم ذکرى و ثنائى و
رحمتى لعمری قد شهد لهم قلبى الأعلی بما یتبى
به اسمائهم و اذکارهم و اعمالهم بدوام اسمائى
الحسنی آن ربّک هو العليم الخبير

5 جمیع را از قبل مظلوم تکبیر برسان و بکمال
حکمت این لوح امانع اقدس را بر ایشان تلاوت
نما تا کلّ بفیوضات نامتناهیّه الهیه مسرور
شوند و از کدورات عالم امکان خود را مقدّس
و مطهر مشاهده نمایند هر نفسی الیوم بعرفان
مشرق آیات فائز شد از مقربین در کتاب مبین
مذکور و مسطور است امروز روزیست که
آنچه در آن حادث شود محو نخواهد گشت یا
علی الیوم یوم عمل است طوبی از برای نفسیکه
الله نفسی برآورد و فی سبیل الله قدمی برداشت
انشاء الله باید کلّ بکمال حکمت و استقامت بذکر
حقّ مشغول باشند و بر امرش قائم

6 و ما ذکرک فی مصطفی الذی هاجر فی سبیل الله
و توجه الی هناك انّ له اجر الذین نصرُوا امر الله
بأموالهم و انفسهم قد شهد بذلك قلبى الأعلی فی
لوحى العظیم قد ارسلنا له لوحاً لیجد منه نفعات
عنايات ربّه و یكون من الصّابرين

7 و ما ذکرک فی امه الله الّتی سمعت ندائی و اقبلت
الی افق فضلی و شربت رحيق حیّ و نفیت
فی سبیلی و حملت الشّدائد لاسمى انا ذکرناها فی
الألواح و نذکرها فضلاً من لدنا و انا الشّاهد
البصیر یا علی بر جمیع لازمست اعانت او لأحبّائی
ان یکرّموا مثنویا و یعزّزوها بأمرى المحکم المتین قد

hath seized those who wronged her and will seize those who denied her. He, verily, is the Almighty, the Powerful.

اخذ الله من ظلمها و يأخذ الذين انكروها انه هو
المقتدر القدير

- 8 In regard to what you wrote about the uprising of the souls who have turned towards God and remained steadfast during the days of Ridvan in the gatherings and feasts, it was mentioned and accepted in the Most Holy Court. Blessed is the deed that attaineth His acceptance, blessed the soul that ascendeth unto My Kingdom, blessed the countenance that turneth toward My horizon, blessed the heart that is adorned with My love, and blessed the tongue that uttereth My beautiful praise. The service of all is evident and manifest, and assuredly it hath not been and will never be lost in the sight of God. Blessed are they that act!

8 و اینکه در باره قیام نفوس مقبله مستقیمه در
ایام رضوان در اجتماع و ضیافت نوشته بودید
در ساحت اقدس مذکور و مقبول گشت طوبی
لعمل فاز یقوبی و لنفس صعد الی ملکوتی و
لوجه توجه الی افقی و لقلب تزین بحی و للسان
نطق بثنائی الجمیل خدمت جمیع واضح و مشهود
است و البتّه عندالله ضایع نشده و نخواهد شد
طوبی للعالمین

- 9 Blessed be the people of Baha who have arisen to serve the Cause during the days of Ridvan. Verily their Lord, the All-Merciful, is the All-Seeing, the All-Knowing. Blessed are they and the people of Faran whose names were mentioned before the Wronged One in this remote prison. And We make mention of the people of Qaf who have cast aside all else save Me and have clung to the hem of their Lord's grace, the All-Informed. The fire of oppression was kindled therein. We have left it, in Our wisdom. Verily, He is the Ruler over whatsoever He willeth. By God! He who hath sacrificed himself in My path dwelleth within the precincts of My mercy, witnessing and beholding. The Pen of God, the Lord of all worlds, beareth witness to this.

9 طوبی لأهل بآء الذين قاموا على خدمة الأمر في
أيام الرضوان أنّ ربهم الرحمن هو الشاهد العليم
نعيماً لهم ولأهل فاران الذين ذكرت اسمائهم لدى
المظلوم في هذا السجن البعيد و نذكر أهل القاف
الذين نبذوا سوائ و تشبثوا بذيل عناية ربهم الخبير
قد اشتعلت فيها نار الظلم أنا تركناها حكمة من
عندنا انه هو الحاكم على ما يريد أنّ الذي فدى
نفسه في سبيلی لعمر الله انه في جوار رحمتی يشهد
و يرى يشهد بذلك قلم الله رب العالمین

- 10 We make mention of everyone who hath turned unto My horizon, who hath attained the Kawthar of My love and hath held fast unto the cord of My mighty Cause. Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice and be of those who are thankful.

10 أنا نذكر كلّ من اقبل الى افقی و فاز بكوثر حیّ و
تمسک بحبل امری المتین كذلك انزلنا الآيات
و ارسلناها اليك لتفرح و تكون من الشاکرین

- 11 Those souls who have newly turned toward the Realm of Oneness and have drunk from the wine of mystic knowledge are all remembered before His Countenance. We beseech the Most High to assist them, to aid them in His remembrance and praise, and to give them to drink that which will attract their hearts in His days. Verily, He is the Almighty, the All-Knowing, the All-Wise.

11 نفوسیکه تازه بشرط احديّه توجه نموده اند و
از رحيق عرفان آشامیده اند كلّ لدى الوجه
مذكورند نسله تعالى بأن يوفقهم و يؤيدهم على
ذكره و ثنائه و يستقيم ما تنجذب به قلوبهم في
أيامه انه هو المقتدر العليم الحكيم

INBA41:010x, BLIB_Or15715.022

BH01368

To: Shaykh Kazim Samandar et al.

Date: 1297 ? [1879-1880]

1 He is the All-Knowing Witness

- 2 O Samandar! Ism-i-Jud, upon him be My glory, presented himself, and thou wert mentioned before the Wronged One, and We have made mention of thee. He, verily, is the All-Knowing Rememberer. May the All-Merciful grant that thou mayest at all times be engaged in serving the Cause, mentioning souls, and elevating existence. The letter thou didst send to him was presented in its entirety by the servant in attendance before Us, and that which was sent by Andalib, upon him be the Glory of God, was also heard. From some of its contents joy and gladness were obtained. Blessed is he, and again blessed is he, for having spoken the truth and prevented Satan from ascending and Gog from entering.

- 3 God willing, may they be occupied with the mention of the Lord of all beings in all nights and days, and stand firm in service to His Cause. Were the world to be observed free, sanctified and purified from satanic whisperings, assuredly the Cause of God would encompass the East and West of the earth. The heedless people are themselves the preventers of divine bounties, and through their impure deeds and false words have deprived themselves of God's infinite favors. By Him through Whose Name the Bridge was erected and the Balance established! Were people to follow what they have been commanded in the Book, thou wouldst see the entire earth as a piece of Paradise.

- 4 God willing, may they be confirmed at all times and be watchful and turned toward the stronghold of the Cause, lest any doubtful misbeliever or heedless liar enter therein. In all ages there have been such false souls, as attested by the Books of God from before and after. He, verily, is the Expositor, the True, the Trustworthy.

- 5 Mention was made of one of the loved ones of God named Ali. We make mention of him at this time that he may rejoice and be among the thankful ones. O Ali! God willing, may thou break the idol of vain imaginings with the strength of certitude - that is, hold fast to proof and explanation, and prevent the satans and transgressors from ascending. What is accounted today as the greatest of deeds is steadfastness in the Cause of God, for the cawing ones have been and are lying in wait for

1 هو الشاهد العليم

2 یا سمندر قد حضر اسم الجود علیه بهائی و ذکرک لدی المظلوم و ذکرناک آنه هو الذاکر العليم انشاء الرحمن در کلّ احيان بخدمت امر و تذکر نفوس و ارتقای وجود مشغول باشی و مکتوبیکه باو ارسال نمودی عبد حاضر لدی الوجه تمام آنرا عرض نمود و آنچه جناب عندلیب علیه بهاء الله ارسال داشته آنهم اصغاً شد از بعض مطالب آن فرح و سرور حاصل طوبی له ثم طوبی له بما نطق بالحق و منع الشیطان عن الصعود و الیأجوج عن الورد

3 انشاء الله در جمیع لیالی و ایام بذکر مالک انام مشغول باشند و بر خدمت امرش قائم اگر عالم از وسوس ختاسیه مقدس و منزّه و مبرا مشاهده میشد البتّه امر الله شرق ارض و غرب آنرا احاطه میفرمود ناس غافل خود مانع فیوضاتند و خود باعمال غیر طیبیه و اقوال کذبیه از عنایات لایتناهیه الهیه ممنوع و محروم گشته اند فوالذی باسمه نصب الصراط و وضع المیزان لو اتبع الناس ما امروا به فی الکتاب لرأیت الأرض کلّها قطعة من الجنان

4 انشاء الله در کلّ احيان مؤید باشند و بحسن امر ناظر و متوجه لثلاً یدخله کلّ مشرک مرتاب و کلّ غافل کذاب در جمیع اعصار امثال آن نفوس کاذبه بوده اند یشهد بذلک کتب الله من قبل و من بعد آنه هو المبین الصادق الأمين

5 ذکر یکی از احبابی الهی که موسوم به علی است نموده بودند انا تذکره فی هذا الحین لیفرح و یكون من الشاکرین یا علی انشاء الله بعضد ایقان صنم اوهام را بشکنی یعنی بیرهان و بیان تمسک ثنائی و شیاطین و معتدین را از عروج منع کنی آنچه امروز از اعظم اعمال محسوبست استقامت بر امر الله است چه که ناعقین در کمین دوستان محبوب

the friends of the Beloved of all creation. Ask God, exalted be His glory, to preserve the garden of inner meanings from the foul winds of falsehood and ignorance and from the poisonous breaths of the whisperers. He, verily, is the Almighty, the All-Powerful.

امکان بوده و هستند از حقّ جلّ جلاله بخواهید تا حدیقهء معانی را از اریاح منتنهء کذب و جهل و سموم انفس خناسیه محفوظ دارد آنه هو المقتدر القدیر

- 6 The Glory be upon thee and upon those who spoke the truth in the Days of God, the Lord of the worlds. Likewise, the petition of Muhammad-Aqa, upon him be the Glory of God, was sent. A Tablet hath been revealed for him from the heaven of Divine Will. God willing, may they attain unto the pearls of the ocean of the Most Merciful's utterance and be detached from all save the Friend.

6 البهآء علیک و علی الذین نطقوا بالحقّ فی ایام الله ربّ العالمین و همچنین عریضهء محمد آقا علیه بهآء الله را ارسال داشتند یک لوح از سماء مشیت الهی مخصوص او نازل انشاء الله بلالی بحر بیان رحمن فائز شوند و از غیر دوست فارغ

- 7 O Samandar! God willing, mayest thou be engaged in all conditions in aiding the Truth through wisdom and utterance. An expounder and counselor is necessary, and there hath already flowed from the Pen of the Most Merciful concerning the conditions of utterance that which causeth the fire of divine love to be kindled in the hearts of the servants. How many are the words that cause the exaltation, ascension and enkindling of the people, and how many cause coldness and apathy. One word kindleth the fire of love while another extinguisheth it.

7 یا سمندر انشاء الله در کلّ احوال بنصرت حقّ بیان و حکمت مشغول باشی مبین و ناصح لازم و در شرایط بیان از قبل از قلم رحمن جاری شد آنچه که سبب اشتعال نار محبت الهی است در افندهء عباد چه بسیار از کلمات که سبب علو و سمو و اشتعال خلق است و چه مقدار سبب برودت و افسردگی یک کلمه نار محبت برافروزد و کلمهء اخری آنرا بیفسرد

- 8 God willing, may ye be confirmed. Say: O friends! Observe all things with penetrating vision and hear the verses of the Revealer of verses with attentive ears. In all conditions ye must be vigilant, and the banners of justice and wisdom must be raised before all faces. This word is like unto the sun that hath shone forth from the horizon of the Divine Tablet. Blessed are they that behold it.

8 انشاء الله مؤید شوید بگوای دوستان بصر حدید در اشیاء ملاحظه نمائید و باذن واعیه اصغای بیانات منزل آیات کنید در جمیع احوال باید مراقب باشید و رایات عدل و حکمت امام وجوه مرتفع باشد اینکلمه بمثابهء آفتابست که از افق لوح الهی اشراق نموده طوبی للنّاظرین

- 9 Jinab-i-'Abdu'l-Baqi hath proceeded to that region with wondrous and sublime Tablets, and special Tablets have also been revealed and sent for certain souls mentioned in the letter of Aqa 'Ali. All the souls mentioned, before and after, living and dead, have attained unto divine favors. God willing, may the utterances of Truth become the cause and means of warming cold souls. He, verily, is the Almighty, the All-Powerful. The Glory be upon thee and upon those who have held fast to the wisdom of God, the Lord of the worlds.

9 جناب عبدالباقی مع الواح بدیعهء منیعه بآنشطر توجه نمود و مخصوص بعضی از نفوس هم که در مکتوب جناب آقا علی ذکر نمودید الواح بدیعهء منیعه نازل و ارسال شد جمیع نفوس مذکوره از قبل و بعد حیاً و میتاً بعنایات الهیه فائز شدند انشاء الله بیانات حقّ سبب و علت حرارت نفوس افسرده شود آنه هو المقتدر القدیر البهآء علیک و علی الذین تمسکوا بحکمة الله ربّ العالمین

- 10 O Samandar! A most mighty and holy Tablet hath been revealed and sent from the heaven of Will in the name of Nabil ibn Nabil. God willing, may they attain unto it. Likewise a Tablet specifically for Mulla Sadiq. All that hath been mentioned and is being mentioned - wondrous and sublime Tablets have been and are being revealed and sent from the heaven of the Most Merciful's mercy. Ask God to confirm them all and

10 یا سمندر یک لوح اقدس باسم نبیل بن نبیل از سماء مشیت نازل و ارسال شد انشاء الله بآن فائز شوند و همچنین لوحی مخصوص ملا صادق آنچه ذکر شده و میشود الواح منیعهء بدیعه از سماء رحمت رحمانیه نازل و ارسال شده و میشود از حقّ بخواهید کلّ را تأیید فرماید و بلالی بحر بیان رحمن فائز نماید آنه هو السميع المجیب

cause them to attain unto the pearls of the ocean of the Most Merciful's utterance. He, verily, is the Hearing, the Answering.

- 11 Convey greetings from the Wronged One to the friends in that land. God willing, may all be observed as firm and steadfast in the Cause of the Luminary of the horizons in perfect unity and harmony. The Glory be upon them from the presence of the All-Knowing, the All-Informed.

11 دوستان آن ارض را از قبل مظلوم تکبیر برسانید
انشاء الله کلّ بکمال اتحاد و اتفاق بر امر نیر آفاق
ثابت و راسخ مشاهده شوند البهاء عليهم من لدن
عالم خبیر

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Date: 1297 ? [1879-1880]

To be typed.

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BH01739

To: Bahais in land of Alif

Date: 1297 ? [1879-1880]

- 1 He is the One dawning from the horizon of the world with the Most Great Name!
- 2 O loved ones of God in the Land of Alif! Harken unto the call of your Lord, the All-Merciful. Verily, there is none other God but Him. His are the greatness and majesty, the power and glory, and the bounties. He hath created the heaven through one of the names, and all else beneath it through a word from His presence. He, verily, is the One with power over whatsoever He willeth. Within His grasp is the dominion of Command and Creation. There is none other God but Him, the Almighty, the All-Powerful.
- 3 Rejoice in that the Wronged One remembereth you from His Most Great Prison and commandeth you to draw nigh unto the Sea, each wave of which proclaimeth: "The gate of heaven

1 هو المشرق من افق العالم بالاسم الأعظم

2 يا احبّاء الله في ارض الألف ان استمعوا نداء ربكم
الرحمن انه لا اله الا هو له العظمة والكبرياء و
القدرة والعزة والآلاء قد فطر السماء باسم من
الأسماء وما دونها بكلمة من عنده انه هو المقتدر
على ما يشاء في قبضته ملكوت الأمر و الخلق لا
اله الا هو المقتدر القدير

3 ان افرحوا بما يذكرکم المظلوم في سجنه الأعظم و
يأمرکم بما يقربکم الى البحر الذي ينادى کلّ موج
من امواجه قد فتح باب السماء و اتى مالک

hath been opened and the Lord of Names hath come with manifest sovereignty!" Woe betide him who hath cast the Book of God behind his back and followed every ignorant one who hath turned away from the Face when it shone forth from the horizon of the Divine Will with a light that illumined the Concourse on High, the denizens of Paradise, and those who circle round the Throne at morn and eventide. Thus doth the Supreme Pen make mention of you, as a bounty from your Lord, the Munificent, the All-Bountiful.

4 Act ye according to what the All-Merciful hath revealed in the Most Holy Book. It guideth you unto His Straight Path. Let not the affairs of the world sadden you. Soon shall that which hath been spread therein be rolled up. Thus informeth you He with Whom is the knowledge of all things preserved in a guarded Tablet. Aid ye your Lord, the All-Merciful, through wisdom and utterance. He, verily, heareth and seeth; He is the All-Hearing, the All-Seeing.

5 Take hold of God's ordinances with the power bestowed by Us and say: "Praise be unto Thee, O Revealer of the verses and Manifestor of clear signs, for having sent down to us from the heaven of Thy Will that which profiteth us in all the worlds of Thy creation. I beseech Thee to assist us in that which Thou lovest and approvest, and in that which will exalt Thy remembrance amongst Thy creatures and inscribe our names by Thy Most Exalted Pen in Thy Book. O my Lord! Thou art the All-Knowing, the All-Informed, the All-Powerful, the All-Wise. Write down for us that which Thou hast written for Thy chosen ones who have cast away the world and taken hold of that which Thou didst command them. Verily, Thou art the Most Exalted, the Ever-Forgiving, the Most Merciful."

6 O Naw-Ruz! Thy petition hath reached the Most Holy Court on this new day, which in the divine Books is known as the Day of God, and the servant in attendance before the Face hath presented its contents. Sublime and wondrous verses have been revealed specifically for the loved ones of that land. All must hearken unto them and rejoice in God's bounty. Blessed is the soul that hath today attained unto the remembrance of God. This is a station that transcendeth description and utterance. My tongue and those who have believed in this blessed, mighty, and wondrous Day bear witness to this.

7 Concerning thy question about wisdom: those ordinances which today cause the clamor of the heedless and the outcry of the ignorant must be carried out with the utmost discretion. There are many deeds that, when performed by an individual, none would be aware of them, while there are others that,

الأسماء بسلطان مبين ويل لمن نبذ كتاب الله عن ورائه و اتبع كل جاهل اعرض عن الوجه اذ اشرق من افق الارادة بنور اضاء منه الملاء الأعلى و اهل الفردوس و الذين طافوا العرش في بكور و اصيل كذلك يذكركم القلم الأعلى فضلاً من عند ربكم المعطي الكريم

4 ان اعملوا بما انزله الرحمن في الكتاب الاقدس انه يهديكم الى صراطه المستقيم اياكم ان تحزنكم شؤونات العالم سوف يطوى ما بسط فيه كذلك يخبركم من عنده علم كل شيء في لوح حفيظ ان انصروا ربكم الرحمن بالحكمة و البيان انه يسمع و يرى و هو السميع البصير

5 خذوا احكام الله بقوة من عندنا و قولوا لك الحمد يا منزل الآيات و مظهر الينبات بما انزلت لنا من سماء مشيتك ما ينفعنا في كل عالم من عوالمك اسئلك بأن تؤيدنا على ما تحب و ترضى و على ما يرتفع به ذكرك بين خلقك و تثبت به اسمائنا من قلبك الأعلى في كتابك اى رب انت العليم و انت الخبير و انت القدير و انت الحكيم فاكتب لنا ما كتبه لأصفىائك الذين نبذوا العالم و اخذوا ما امروا به من عندك انك انت المتعالى الغفور الرحيم

6 اى نوروز عريضةات در اين روز نو که در کتب الهی بیوم الله معروفست بساحت اقدس فائز و عبد حاضر لدى الوجه آنچه در او بود معروض داشت و آیات منیعۀ بدیعۀ مخصوص احبای آن ارض نازل شده باید جمیع آن را اصغاً نمایند و عنایت حق مسرور باشند طوبی از برای نفسیکه الیوم بذکر الله فائز شده این مقامیست که از ذکر و بیان خارجست یشهد بذلك لسانی و الذين آمنوا بهذا الیوم المبارک العزیز البدیع

7 و اینکه از حکمت سؤال نموده بودی آنچه از احکام که الیوم سبب ضوضای غافلین و صراخ جاهلینست باید در کمال ستر مجری شود بسیاری از اعمالست که اگر نفسی بآن عامل شود احدی بآن اطلاع نیابد و بعضی از اعمالست که ظاهر

when manifested, cause the opposition and objection of the heedless parties. Therefore, the Lord of Glory, exalted be His might, hath exempted His servants until such time as the Cause is made manifest through His all-prevailing sovereignty over all who are in the heavens and on earth. After the exaltation of the Cause, it becometh binding and obligatory upon all to act in accordance with whatsoever hath been sent down in the Most Holy Book from the heaven of God's Will and recorded by the Pen of Wisdom. Blessed are they that act accordingly, and blessed are they that attain!

- 8 O friends! Let not time slip away. This is a day wherein every good deed performed for God's sake shall have an everlasting effect that will endure throughout the kingdom of earth and heaven. Beseech ye God to aid you in that which shall remain and endure. Verily, He is the All-Hearing, the Answerer of Prayer. And praise be to God, the Single, the One, the Mighty, the All-Praised.

شود و سبب اعراض و اعتراض احزاب غافله گردد لذا حضرت حق جل و عزّ عباد خود را عفو فرموده الی ان يظهر الأمر بسلطانه المهيمین علی من فی السموات و الأرضین بعد از ارتفاع امر بر کل لازم و واجبست که عامل شوند بآنچه که در کتاب اقدس از سماء مشیت الهی نازل شده و از قلم حکیم ثبت گشته طوبی للعاملین و طوبی للفائزين

8 ای دوستان وقت را از دست مدهید امروز روزیست که هر عمل نیکی که لله واقع شود اثرش بدوام ملک و ملکوت باقی خواهد ماند از حق بخواهید شما را مؤید فرماید بآنچه که باقی و دائم بماند آنه هو السميع المجيب و الحمد لله الفرد الواحد العزيز الحميد

BLIB_Or15706.160, BLIB_Or15715.063b

BH02058

To: *Ism-i-Ha*

Date: 1297 ? [1879-1880]

- 1 O Name of God, upon thee be the Glory of God! He is God, exalted be His station, the Greatness and the Power!
- 2 Your letter arrived and your call was heard. May you ever be blessed through God's grace and be turned toward His direction. Be not grieved by hardship, for all are in hardship. And be not distressed by constraints, for all are under constraints. If there be no constraint of wealth, there must needs be constraint of aspirations. And if through the grace of the Beloved Who never fails the constraint of aspirations be removed, the constraint of greed remains. We must beseech the Self-Sufficing Sovereign with utmost humility and supplication to enable all to attain to His will and good-pleasure. For by the life of God, whosoever attains to this station, no hardship can touch him nor constraint afflict him.
- 3 O Name of God! If someone were to place multiple magnifying glasses over his eyes, could he find anything in the world that is not imprisoned within six directions of hardship? And

1 هو الله تعالى شأنه العظمة والاقدار

2 مکتوب شما رسید و ندای شما شنیده شد انشاء الله لازال بعنایت حق فائز باشید و بشرطش ناظر از عسر شاکي نباشید چه که کل در عسرند و از ضیق دلتنگ نباشید چه که کل در ضیقند اگر ضیق مال نباشد لابد ضیق آمال هست و اگر ضیق آمال بعنایت محبوب بیزوال رفع شود ضیق از موجود باید از سلطان بی نیاز بکمال عجز و ابتهال مسثلت نمائیم تا جمیع را باراده و رضای خود فائز فرماید چه هر که با یتقاهم فائز شد لعمر الله لا یدرکه الضیق ولا یمسه العسر

3 یا اسم ها اگر کسی ذره بین های متعدده بر چشم بگذارد آیا میتواند شیئی در عالم بیابد که در ششدر عسر محصور نباشد و این عسر از ظنون و

this hardship stems from the imaginings and idle fancies that result from what men's hands have wrought. Hardship has degrees, and likewise constraint. Were these utterances to be expounded as they should be, surely Taftazani's lengthy work would seem brief in comparison. You and the other loved ones must in truth turn to God and seek His aid, that He may, through the key of His Name, open a door whereby all may be cleansed and purified from the defilements of this mortal world and attain to the kingdom of tranquility.

- 4 In the Hidden Words He saith: "Shouldst thou search the heavens and the earth, thou wouldst find no place of rest or security save in submission to God." God is my witness that the glance of His favor hath been and will continue to be directed toward you. Surely after reading this you will say: "The matter was presented, but what was desired was its resolution, not counsel and admonition." Our story and yours is like that of the Bedouin who came before a great one and said "I am poor." The great one replied "We are all poor, as God hath said: 'O people! Ye are all poor before God, and God is the Self-Sufficient, the All-Praised.'" Then he said "I wish to make pilgrimage to Mecca." The great one replied "God bless you, for pilgrimage to the House is prescribed for people by God." Then he said "I have no means for the journey." He replied "No blame is on you; stay at home, for God hath said 'for those who are able to make their way thereto.'" Then he said "O my master, I came for my need, not for sermons!"

- 5 These utterances have shone forth from the Dawning-Place of the Sun of Utterance that you may read them and be glad-dened. But one word remains, which I speak in a tongue sanctified from utterance: "It is for you to make up for what hath passed you by." If you hold fast to this word, which is in truth the key of utterance, surely the doors of mercy, grace, blessings, bounty, rest and tranquility will be opened before your face. Thus doth the True and Trustworthy One give thee glad tidings. Hear thou with the ear of the spirit this word of the Wronged One of the world, and God willing, thou shalt be aided thereby. The end belongeth to the God-fearing, and praise be to God, the Lord of the worlds.

او هامیست که بما اکتسبت ایدی الناس حاصل میشود عسر مراتب دارد و همچنین ضیق اگر این بیانات علی ما ینبغی ذکر شود البته مطول تفتازانی پیش او مختصر خواهد بود آنجناب و سایر احباب باید فی الحقیقه بحق توجه نمایند و باو متوسل شوند که بابی را بمفتاح اسم خود بگشاید تا جمیع از آلائش عالم فانی پاک و منزّه شوند و بملکوت آسایش واصل گردند

4 در کلمات مکنونه میفرماید اگر در جمیع آسمان و زمین سیر نمائی و تفحص کنی مقرر امن و راحت و آسایش نخواهی یافت مگر در ظل اطاعت حق حق شاهد و گواه است که طرف عنایت بشما بوده و خواهد بود البته بعد از قرائت خواهید گفت مطلب عرض شد و قضای آن مقصود بود نه موعظه و نصیحت حکایت ما و شما حکایت آن اعرایست که وارد شد نزد بزرگی و عرض کرد فقیرم فرمود کلنا فقراء بقوله تعالی یا ایها الناس انتم الفقراء الى الله و الله هو الغنی الحمید بعد عرض کرد اراده زیارت مکه دارم فرمود بارک الله لک و لله علی الناس حج البيت بعد عرض کرد خرجی سفر موجود نیست قال لا بأس علیک اقعده فی البيت بقوله تعالی لمن استطاع الیه سبیلا بعد عرض کرد یا مولی بجهت مطلب آمده ام نه بجهت موعظه

5 این بیانات از مطلع شمس بیان مشرق و ظاهر تا بخوانید و مسرور شوید اما یک کلمه باقیست که آن را بلسانیکه مقدس از بیانست میگویم لک ان تدارک ما فات عنک اگر باین کلمه که فی الحقیقه مفتاح بیانست تمسک نمائی البته ابواب رحمت و عنایت و خیرات و برکات و راحت و آسایش بر وجه آنجناب گشوده شود کذلک یدشک الصادق الامین بگوش جان اینکلمه مظلوم امکان را بشنو و انشاء الله بآن مؤید شوی العاقبة للمتقین و الحمد لله رب العالمین

BH02106

To: *Baha'is of Husaynabad, in Arak*

Date: 1297 ? [1879-1880]

1 In the name of the one true God!

2 The Most Exalted Pen mentions His friends with perfect grace and kindness, and counsels them to that which today is the cause of the elevation and exaltation of human station, that perchance the fragrance of unity may be diffused throughout the world and eliminate the odors of discord which are the cause and source of corruption. He is the Powerful, He is the Mighty. By a single word He brought the world from nothingness into the realm of existence, and should He so will, by another word He would cause it to return. He is the One to Whose power all created things have testified and before Whose grandeur all beings have prostrated themselves.

3 God willing, may all the friends become united and in agreement upon the Word of the All-Merciful, and strive night and day to manifest such deeds as would cause all who dwell on earth to turn towards Him. I swear by the peerless Gem of Utterance that a goodly deed is in itself a proclaimer of God's Cause. Strive ye to act in accordance with what hath been revealed by the Most Exalted Pen in the Book. Blessed is he who hath attained unto the utterance of the All-Merciful and acted according to what he was commanded in His mighty Book. Consider this opportunity a bounty and know ye the value of this divine Day. By the life of God! It hath had no likeness nor will it ever have one.

4 Let not the might and power and riches of the people prevent you from the Truth. Consider the former ages and reflect upon what transpired in those days. Where is the might of princes and their wealth? Where is their power and dominion? Where are their ranks and their armies? God hath returned them to their graves and made them a lesson for His loved ones and chosen ones. Verily He is the Ruler, the Powerful, the All-Knowing, the All-Informed. Ere long all that is seen shall perish and pass away. Hold fast unto that which shall endure for you throughout the dominion of the earthly and heavenly kingdoms.

5 God willing, may ye be enkindled by the heat of the love of God - an enkindlement which the seas of the world cannot quench or extinguish. Verily He attracts whom He willeth through a word from His presence. He is, in truth, the One Who doeth

1 بنام خداوند یگّا

2 قلم اعلیٰ دوستان خود را بکمال عنایت و شفقت ذکر میفرماید و وصیت مینماید بآنچه الیوم سبب علوّ و سموّ مقام انسانیت که شاید نفحه اتحاد در عالم متضوّع شود و رواج اختلاف را که سبب و علت فساد است معدوم نماید اوست قادر و اوست مقتدر بکلمه واحده عالم را از عدم بعرضه وجود آورد و اگر اراده فرماید بکلمه اخری راجع مینماید هو الذی اعترفت بقدرته الکائنات و سجدت لعظمته الموجودات

3 انشاء الله جمیع دوستان بر کلمه رحمن متحد و متفق شوند و در لیالی و ایام در صدد آن باشند که عملی از ایشان ظاهر شود که آن عمل سبب و علت اقبال من فی العالم گردد قسم بیگّا گوهر بیان که عمل نیک بنفسه مبلغ امر الله است جهد نمائید تا بآنچه در کتاب از قلم اعلیٰ نازل شده عامل شوید نعیماً لمن فاز ببیان الرحمن و عمل بما امر به فی کتابه العظیم فرصت را غنیمت شمارید و قدریوم الهی را بدانید لعمرالله از برای او شبهی نبوده و نخواهد بود

4 سطوت و قدرت و ثروت خلق شما را از حقّ منع ننماید ملاحظه در قرون اولیه نمائید و تفکر کنید در آنچه در آن ایام واقع شده این سطوة الأمراء و ثروتهم و این قدرتهم و اقتدارهم و این صنفوهم و جنودهم قد رجعهم الله الی قبورهم و جعلهم عبرة لأولیائه و اصفیائه انه هو الحاكم القادر العظیم الخیر عنقریب جمیع آنچه مشاهده میشود معدوم و فانی میگردد تمسکوا بما بقی لكم بدوام الملک و الملکوت

5 انشاء الله از حرارت محبت الهی مشتعل شوید اشتعالیکه بحور عالم آرا منع ننماید و خاموش نکند انه یجذب من اراد بکلمه من عنده انه هو المقتدر

what He pleaseth through His word “Be” and it is. Not an atom’s weight of deeds is lost in God’s sight. All that hath befallen you and all that ye have heard from the deniers and opposers in the path of Truth hath been recorded and inscribed by the Most Exalted Pen. Soon shall the tongues of the world make mention of you and the Kingdom of Glory circle round about you.

- 6 Know ye your worth and recognize the value of these days and preserve your stations, for the misguided lie in wait in their ambush, ready to prevent God’s loved ones from Him and deprive them of the water of life. Beseech ye God at all times to make you victorious through the Kawthar of steadfastness. Verily He is the Hearer, He is the Answerer, He is the Bestower, He is the Generous, He is the Forgiving, the Merciful.
- 7 The glory from Our presence be upon you and upon those who have cast away all else save Me and taken hold of that which they were commanded in My wondrous Book.

علی ما یشاء بقوله کن فیکون ذرّۀ فی از اعمال
عندالله ضایع نمیشود آنچه بر شما وارد شده و آنچه
از معرضین و منکرین در سبیل حق شنیده‌اید
جمع از قلم اعلیٰ مذکور و مسطور است زود
است که السن عالم بذکر شما نطق نماید و ملکوت
غنا طائف حول شما گردد

6 قدر خود را بدانید و قدر این ایام را بشناسید
و مقامات خود را حفظ نمائید چه که گمراهان
در کینگاهان قائم و آماده‌اند که شاید اولیای
الهی را از او منع نمایند و از بحر حیوان محروم
سازند از حق بطلبید در کلّ حین شما را بکوثر
استقامت فائز فرماید آنّهُ هو السّامع آنّهُ هو المجیب
آنّهُ هو المعطى آنّهُ هو الکریم آنّهُ هو الغفور الرّحیم

7 البهّاء من لدنّا علیکم و علی الدّین نبذوا ما سوائی
و اخذوا ما امروا به فی کتابی البدیع

BLIB_Or15715.033

BH02123

Date: 1297 ? [1879-1880]

- 1 In the Name of the Beloved of all horizons.
- 2 O Husayn! The ear of God hath heard thy call, and the eye of God hath beheld thy humility, thy reverence, and thy turning unto Him. The Most Exalted Pen beareth witness unto thee, as a bounty from His presence – verily, He is the All-Powerful, the All-Knowing, the Bestower.
- 3 Thy letter hath, time and again, reached the servant standing before the Throne, yet the Pen of God had not moved within the arena of utterance. He letteth it flow as He willeth, and withholdeth it as He desireth.
- 4 Rejoice that the Wronged One, from the quarter of His Most Great Prison, maketh mention of thee and summoneth thee unto God, the One, the All-Good. Be content with whatsoever proceedeth from the presence of God – this is the decree of God, from before and from after; yet most of the people are in heedlessness.

1 بنامر محبوب آفاق

2 یا حسین قد سمع اذن الله ندائک و رأّت عین
الله خضوعک و خشوعک و اقبالک و شهدک القلم
الاعلیٰ فضلاً من عنده آنّهُ هو المقتدر العلیم الخیر

3 قد حضر کتابک مرّة بعد مرّة ولكن یراعته الله
ما جال فی مضمار البیان آنّهُ یطلق کیف یشاء
و یمسک کیف یرید

4 ان افرح بما یذکرك المظلوم من شطر سجنه الاعظم
و یدعوک إلى الله الفرد الخیر کن راضیاً بکلّ ما
یظهر من لدی الله هذا حکم الله من قبل ومن
بعد ولكنّ النّاس اکثرهم من الغافلین.

- 5 The letter and writing thou didst address to the servant standing before the Throne reached, again and yet again, and attained unto the presence of the Lord of Decree. That servant laid them all before His Countenance. Only, in accordance with the all-embracing wisdom of God, the reins of the Pen were held; and when the appointed time arrived, the answer descended from the kingdom of divine bounty and was sent forth.
- 5 نامه و مکتوب شما که بعبد حاضر لدى العرش نوشته بموید کَرّه بعد کَرّه رسید و بحضور مالک قدر فائز جمیع را عبد حاضر تلقاء وجه عرض نمود جزئی نظر بحکمتها بالغة الهیة زمام قلم اخذ شد و چون میقات آمد جواب از ملکوت عنایت الهی نازل و ارسال شد
- 6 O Husayn! With consummate wisdom and earnestness arise. Many are the souls whose inner reality is other than their outward seeming. Observe, that ye may not be led in the ways of the treacherous and the lying. Not every word is worthy of acceptance, nor is confidence permissible in every soul. The people of God must be as true assayers among men, that they may distinguish the pure from the base.
- 6 یا حسین بکمال حکمت بجذست قیام نما بسیار از نفوسند که باطنشان غیر ظاهرست ملاحظه نمائید تا بدامر خائنین و کاذبین بتبع نشوید هر قوی لایق تصدیق نه و از هر نفسی اطمینان جایز نه باید اهل الله صراف حقیقی باشد ما بین ناس خالص را از غیر آن بشناسند
- 7 If, in any place today, the clamour of the contentious should arise, it would but work injury to the Tree of Exultation. Rather, drink thou the wine of the love of God and give thereof to His friends. Not every soul is meet for the wine of true knowledge; the traitor hath come forth in the garb of the trustworthy, and the thief in the habit of a guardian and keeper.
- 7 اگر الیوم ور محلی ضوضای مشترکین مرتفع شود سبب ضرر شجره بحجه و خواهد باؤه محبت الهی را بنوش و باهلش بنوشان هر نفسی لایق رحیق عرفان نچود خائن بلباس امین و رآمده و سارق بطراز حافظ و حارس
- 8 As to the writing at the end, penned in the Name of God, it hath been seen. God willing, those souls in that land who have truly quaffed from the ocean of detachment and look toward the horizon of the divine standards will be strengthened in the remembrance of God and in His service.
- 8 مکتوبیکه ور آخر باسم الله مره نوشته بجوید مشاهده شد انشاء الله مؤید شوند بذکر حق و خدمتش نفوسیکه در آن ارض فی الحقیقه از بحر انقطاع نوشیده اند و بافق اعلام ناظرند
- 9 Convey our greeting to the friends. Know the worth of the stations that now lie in darkness, and for the sake of these few fleeting days deprive not yourselves of the everlasting ranks. With utmost wisdom and resolve be engaged in the remembrance of God; He heareth and He seeth – He, verily, is the All-Hearing, the All-Seeing.
- 9 تکبیر برسان بکوی دوستان قدر مقامات نمود را بدانید و بسبب این و وروژه فانیه خود را از مقامات باقیه محروم نکنید بکمال حکمت و همت بذکر الله مشغول باشید انه یسمع و یری وهو السميع البصیر
- 10 Beware lest ye shut yourselves out from that which hath been ordained for you in the Kingdom of God, the Lord of all worlds. Hold fast to the cord of justice – this is a command from the Lord of bounty – then walk upon the heights of the earth in all humility, with patience, calm, dignity, truthfulness, and purity.
- 10 ایّاکم ان تمنعوا انفسکم مما قدر لکم فی ملکوت الله رب العالمین تمسکوا بجبل العدل امرًا من لدن مالک الفضل ثم امشوا علی مشارف الارض بخضوع مبین صبر و سکون و وقار و صدق و صفاء
- 11 As for thee, strive to be adorned with the attributes of God – generosity and the like. Blessed is he who arrayeth himself with His qualities, soareth in His air, and speaketh His beauteous praise.
- 11 اما انت از صفات حق بجود و خواهد بهو طوبی منع تزین بصفاته و طار فی هوائه و نطق بذکره الجمیل

- 12 By My life! There hath been foreordained for you that which the Pen is powerless to describe. Guard it, then, in My Name, the All-Subduing, the Mighty, the Faithful, the Steadfast. 12 لعمري قد قدر لكم ما يعجز القلم عن ذكره ان احفظوه باسمي الغالب القوى الامين المتين
- 13 Praise be to God, the Lord of all the worlds. 13 الحمد لله رب العالمين

BLIB_Or15697.050b

BH02185

Date: 1297 ? [1879-1880]

- 1 Praise be to God, Who hath created all things and drawn them unto Himself by His sweetest call. And when faces turned toward the Most Exalted Horizon, He uttered yet another Word; and by it affliction appeared within the kingdom of creation, and through it He manifested the greater steadfastness and the lofty stations of those valiant souls who cast behind them all else save Him and came forward with radiant faces, bearing the Most Great Sign. These are servants whom fear hath not seized, nor have the tyrannical withheld them from drawing nigh unto the Kingdom of God, the Lord of the Names. Exalted, immeasurably exalted, is He Who created them, confirmed them, made them to know, and bestowed upon them His grace – on a Day whereon the earth was shaken and the mountains were scattered to dust. 1 الحمد لله الذي خلق الاشياء واجتذبها بندااته الأهل فلما توجهت الوجوه الى الافق الاعلى نطق بكلمة اخرى وبها ظهر البلاء فيملكوت الأنشاء وبه اظهر الاستقامة الكجرة ومقامات الرجال الذين نبذوا ما سواه واقبلوا بوجه نوراء لها الآية الكبرى اولئك عباد ما اخذهم الخوف وما منعهم الجبايه عن التقرب الى ملكوت الله مالك الاسماء تعالى تعالى في خلقهم وايدهم وعرفهم ولطفهم ثناءه فيه يوم فيه تزلزلت الارض وسُفت الجبال
- 2 It is submitted that the sublime letter hath reached this lowly servant; and from it there breathed the fragrance of the love of the Well-Beloved of the realm of being. It was adorned with the mention of the True Sovereign and embellished with praise of the Afnan, and from it, by the beauty of the Beloved, there was bestowed such joy and gladness as words cannot encompass. This humble servant rendered thanks and was occupied with the praise and glorification of his Desire, beseeching the Almighty that He may confirm you in His remembrance and enable you to manifest that which beseemeth this blessed, mighty, and wondrous Day. 2 عرض ميشود سخط على باين خادم فاني رسيد وبعجال محبت محبوب امكان از اوست م شد جه كه بذكر سلطان حقيقي مرعلى لبو وبوصف آفنان منوى مطرز فم بجمال محبوب بروال كه منهاى فرح وسرور از اسخط الجبال دست داد اعلى خادم فاني شكر نمود وبحمد وثناى مقصودى لمعال مشغول لكسب جه كه الجبال لو مؤيد فرموند برذكر واطهار ما ينبغى لهذا اليوم المبارك العزيز البديع
- 3 Afterward, when I ascended to present your words before the Countenance, there was revealed a Tablet – exalted and most holy – from the heaven of names, addressed in particular to Jinab Jud – upon him be the glory of God – and a second, especially for your honoured self. From the effulgent light of the Sun of loving-kindness the heart was illumined and the eye 3 وبعداد صعود تلكعه مقصود تلقاء وجه عرض شد وولوح امنع اقدس ار اسماء عباب مادل على مخصوص جناب اسم حضرت جود عليه بهاء الله ثانى مخصوص آجناب بعد از زمارت ظهور شمس عنایت لو لعلی سر وشد مشاهده منفیر ماتید حمداً

beheld that which moveth one to render thanks – yea, thanks upon thanks. And this lowly servant beseecheth the True One – glorified be His majesty – to confirm you and strengthen you in that which is His good-pleasure. Verily, He is the Omnipotent, the All-Knowing, the All-Wise.

- 4 Convey to the honoured one named by the Name of God the greeting of this lowly servant; and be assured that, so long as time endureth and place remaineth, and so long as day and night abide and the heart endureth, this servant will be occupied in the service of the Cause of God. Most of the time is passed in thoughts of what hath occurred, until at last service and the mention of the Beloved of the world become renewed.
- 5 Once again, convey, on behalf of this distant servant, greetings to the friends of that land; and exhort them to fulfil that which God hath commanded the peoples of the earth, that the chill of heedlessness may be dispelled by the warmth of remembrance, and that all may attain unto the ocean of the love of God – would that the people might know!
- 6 Also convey the greetings of this lowly servant to the one whose name is held dear in the presence of God. The events and letters have been laid in detail before the Exalted Presence, and an answer hath been sent – God willing it shall reach you. By my love! I rejoice at your meeting and remain mindful of you. God willing, cease not, neither falter, in speaking of the Friend and acting for His sake.
- 7 Glory be upon you, and upon those who are with you.

له ثم حمداً له و از حق جل جلاله این خادم مستلت منماید که انجناب لو موفق بدارد و بانجه الیوم سر او ارست تأیید فرماید انه لو المقتدر علی ما یشاء وانه لهُو العلیم الحکیم

4 خدمت حضرت اسم الله از جعل این فانی مکبر برسانید و بموکید الا الله ما وقت و وصت باح و زمان باقی و مکان ماحی و لیل باقی و فؤاد باقی بخدمت امر الله بمشغول باشید اکثر اوقات انبعد لمخاطر مما ورد انا میکه خدمت السان میرسید و ذکر محبوب عالم بو از اشال اصنع منمودم

5 صد نرا تلکم مرة اخرى از قبل ابعد خدمن السلن برسانید امن حب لاسب که امر بها عباد آل ارض و برودتسان از ذکر فی بیان السان رفع شود وکل بحر اری محبة الله فایز شوید یالیت الناس یعلمون

6 ءض دمکر انکه خدمت حصری اسم الله ج م از قبل اعلی فانی لکن برسانید حوات سخطها السان مفصلاً اعلی معروض داسته و ارسال بمود الا الله بان لامرسد و بجیتی سامر خرستان مر لك بو ملاقات و موند ذکر سرای خادم مذکور دارید انشاء الله لم یزلا ولا یخلل بذكر دوسب ناطق باشید و لوجهه عامل

7 البهاء علیکم وعلی من معکم

BLIB_Or15727a.078

BH02426

To: *Muhammad Mustafa Baghdadi*

Date: 1297 ? [1879-1880]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 O Muhammad-i-Mustafa, hearken unto the Call from the Crimson Tree upon the luminous spot, from the Most Exalted Pen: Verily, there is none other God but Me, the Mighty, the Bestower!

1 هو الله تعالى شأنه العظمة و الاقتدار

2 یا محمد قبل مصطفی ان استمع النداء من السدرة الحمراء علی البقعة النوراء من القلم الأعلى انه لا اله الا انا العزیز الوهاب

- 3 At times We have stayed the Pen, and at others caused to flow from it what thou beholdest - sometimes in the form of "There is none other God but Him," and at other times "There is none other God but Me, the Self-Sufficient, the Most High." All attributes return unto Him, though He is sanctified above them, and all names circle round Him at eventide and at dawn. The thunder hath pealed and the lightning hath flashed, yet the people remain in wondrous sleep.
- 3 مرة امسك القلم واخرى اجرينا منه ما تراه تارة على هيئة انه لا اله الا هو واخرى انه لا اله الا انا الغنى المتعال كل الأوصاف ترجع اليه بعد ما كان مقدساً عنها وكل الأسماء تطوف حوله بالعشي والاشراق قد ارعد الرعد و ابرق البرق ولكن الناس في نوم عجاب
- 4 We have indeed found the fragrance of My love from thy letter which thou didst send to the servant who standeth before the Face. He came into Our presence and presented what thou hadst uttered in remembrance of the loved ones. Say: We desire him who hath desired his Lord, and We turn unto him who hath turned unto God with spirit and fragrance.
- 4 انا وجدنا عرف حيي من كتابك الذي ارسلته الى العبد الحاضر لدى الوجه انه حضر وعرض ما نطق به في ذكر الأحياء قل انا نريد من اراد ربه وتوجه الى من توجه الى الله بالروح والريحان
- 5 Say: Hold fast unto pure justice and unto that which ye have been commanded in the Book. He hath enjoined upon you righteousness and piety - to this His Most Exalted Pen beareth witness, and behind it the Revealer of verses. We counsel you to fear God and to that whereby His Cause is exalted amongst the servants. Consort with all people with spirit and fragrance, and remind them with wisdom of that which will profit them in the beginning and the end.
- 5 قل تمسكوا بالعدل الخالص وبما امرتم به في الكتاب انه امركم بالبر والتقوى يشهد بذلك قلبه الأعلى وعن ورائه منزل الآيات نوصيكم بتقوى الله وما يرتفع به امره بين العباد عاشروا مع العباد بالروح والريحان وذكروهم بالحكمة بما ينفعهم في المبدء والمآب
- 6 None should turn his face [in travel] to the Wronged One. He beseecheth God to ordain for whosoever hath desired Him the reward of those who have attained unto the good-pleasure of their Lord, the Lord of all mankind. Grieve not at the world and its hardships. Ease hath been created for you and all comfort circleth round about you. Soon shall appear unto you that which He hath desired.
- 6 ليس لأحد ان يتوجه الى المظلوم انه يدع الله بأن يكتب لمن اراده اجر من فاز برضاء ربه مالك الأنام لا تحزنوا من الدنيا وشدائدھا قد خلق الرخاء لكم وكل اليسر يطوف حولكم وسوف يظهر لكم ما اراد
- 7 We have aforetime said: He shall enter who hath gone out, and he shall go out who hath entered. That which We desired hath appeared outwardly, and what We desired inwardly - of the first We inform thee that thou mayest be apprised by thy Lord, the Mighty, the All-Knowing. He who was inside hath gone out and hath clung to corruption in the inmost mystery, and none is aware of this save God, the Mighty, the Bestower. Soon shall his fire become manifest, but God shall prevent it and cause it to return unto him. He, verily, is the Powerful, the Chosen One.
- 7 انا قلنا من قبل يدخل من خرج ويخرج من دخل قد ظهر ما اردناه في الظاهر وما اردناه من الباطن الأول نخبرك به لتكون على علم من لدن ربك العزيز العلام قد خرج من كان داخلاً وتمسك بالفساد في سر السر وما اطلع به الا الله العزيز الوهاب فسوف تظهر ناره ولكن الله يمنعها ويرجعها اليه انه هو المقتدر المختار
- 8 Well is it that thou hast written in reply to Muhammad. We send Our greetings upon his face and upon the faces of Our loved ones there, and We bid them to be calm and patient. Say: Hold fast unto the cord of contentment. We beseech Him, exalted be He, to aid you and ordain for you that which shall profit you in the Hereafter and in this world. He, verily, is
- 8 نعم ما كتبت في جواب محمد انا نكبر على وجهه ووجوه احبائنا فيناك و نأمرهم بالسكون والاصطيار قل تمسكوا بحبل الرضاء انا نسئله تعالى بأن يوفقكم ويقدر لكم ما ينفعكم في الآخرة و

the Powerful over what He willeth, and within His grasp is the kingdom of the realms of earth and heaven.

- 9 Convey My greetings to the one named Abu'l-Qasim and to My loved ones there, and to those who are with thee and thy wife. Give her the glad-tidings of My mention of her, which God hath made the most exalted of all mentions.

الأولى أنه هو المقتدر على ما يشاء وفي قبضته ملكوت ملك الأرضين والسموات

9 كبر من قبلي على وجه من سمى بأبي القاسم وعلى أحبائي فيهاك وعلى من معك وضلعك بشرها من قبلي بذكرى الذي جعله الله اعلى الأذكار

BLIB_Or15715.038b, LHKM2.236

BH02575

To: *Mirza Husayn Najjar*

Date: 1297 ? [1879-1880]

- 1 He is the Compassionate, the Yearning, the Wise One
- 2 One of the names of God is the Fashioner, and He has always loved and continues to love craftsmanship. Therefore, whoever among His servants manifests this name is beloved in the presence of the Wronged One. Craftsmanship is a volume from the volumes of divine knowledge and a treasure from the treasures of divine wisdom. This is a science with meaning, for some sciences are limited to mere words, beginning and ending with words. Blessed art thou, O Husayn, for that which hath appeared from thee hath been presented before His face and hath won the adorning grace of acceptance. All things are connected to it in the Book of God, the All-Knowing, the All-Informed. Give thanks to God for this bounty and praise Him by night and day. Verily He hath aided thee, caused thee to recognize Him, and taught thee this wise craft.
- 3 We make mention in this place of thy father who ascended unto God in this Great Prison. Blessed is he in that he turned towards Baghdad and heard the call of the Wronged One when He was summoning between heaven and earth and calling unto God, the Lord of the worlds. Blessed is he in that he attained unto this Most Great Remembrance and testified to that which God Himself testified - that there is none other God but Him, the Single One, the All-Informed. And We make mention of his son Husayn who entered the prison with the Manifestation of the Cause and attained to that which most of mankind hath not attained. We beseech God to absolve his sins and immerse him in the ocean of forgiveness. Verily He is the Forgiving, the Merciful.

1 هو المشفق المشوق الحكيم

2 يك اسم از اسماء الهى صانع است و صنعت را بسيار دوست داشته و ميدارد لذا هر يك از عباد مظهر اين اسم واقع شود لدى المظلوم محبوبست و صناعت دقتريست از دفاتر علوم الهى و كنزيت از خزائن حكمت ربانى و اين علمى است با معنى چه كه بعضى از علوم از لفظ ظاهر و بلفظ منتهى و راجع طوبى لك يا حسين بما ظهر منك ما حضر لدى الوجه و فاز بطراز قبول علق به كلىء فى كتاب الله العليم الخبير ان احمد الله بهذا الفضل ثم اشكره فى الليالى و الايام انه ايدك و عزفك و عليك هذا الصنع الحكيم

3 انا نذكر فى هذا المقام اباك الذى صعد الى الله فى هذا السجن العظيم طوبى له بما اقبل الى الزوراء و سمع نداء المظلوم اذ كان منادياً بين السماء و الارض و داعياً الى الله رب العالمين طوبى له بما فاز بهذا الذكر الأعظم و شهد بما شهد الله انه لا اله الا هو الفرد الخبير و نذكر ابنه الحسين الذى دخل السجن مع مظهر الأمر و فاز بما لا فاز به اكثر الخلق و نستله تعالى بأن يكفر عنه الذنوب و يغمره فى بحر الغفران انه هو الغفور الرحيم

- 4 And We make mention of his other son and give him the glad-tidings of God's grace and mercy. We beseech God to cause the rain of His mercy, which hath preceded all who are in the heavens and on earth, to descend upon him. Glory be upon you, O friends of God in the earth. Ye are they who have been faithful to the Covenant and have shown patience in hardship and adversity, and have attained unto that which was inscribed in the Tablets of God, the Mighty, the Praiseworthy.
- 5 We make mention in this place of thine uncle who was named Ahmad, and We beseech God to give him to drink at all times from the Kawthar of life and that which floweth from the right hand of His great throne. O Ahmad, rejoice in that the Wronged One maketh mention of thee - He Who was banished, exiled, afflicted, fettered and imprisoned in the path of God, the Lord of this manifest Prison. The glory shining from the horizon of eternity be upon thee and upon those who have quaffed the choice wine in the name of their Lord, the Mighty, the Generous.
- 6 We counsel thee, O Husayn, and thy mother with that which beseecheth man. Thus doth the All-Knowing teach thee. Convey My greetings unto her face and give her the glad-tidings of My remembrance of her, and I am the Wronged One, the Stranger.

و نذكر ابنه الآخر و نبشّره بفضل الله و رحمته و
نسئله تعالى بأن ينزل عليه امطار سماء رحمته التي
سبقت من في السموات و الارضين البهاء عليكم
يا اولياء الله في الارض انتم الذين وفيتم بالميثاق و
صبرتم في البأساء و الضراء و فزتم بما كان مسطوراً
في صحف الله العزيز الحميد

و نذكر في هذا المقام عمك الذي سمّي بأحمد و
نسئله تعالى بأن يسقيه في كلّ الأوان كوثر الحيوان
و ما جرى عن يمين عرشه العظيم يا احمد ان
افرح بما يذكرك المظلوم الذي طرد و نفى و بلى
و حبس و سجن في سبيل الله مالک هذا السجن
المبين البهاء المشرق من افق البقاء عليك و على
الذين شربوا الرّحيق باسم ربهم العزيز الكريم

نوصيك يا حسين و أمك بما ينبغي للانسان
كذلك يعلمك العليم كبر من قبل على وجهها
و بشرها بذكرى ايّاه و انا المظلوم الغريب

BLIB_Or15715.374c, BRL_DA#209,
YMM.300x

BRL_ATBH#46x, COC#0002x

BH02730

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1297 ? [1879-1880]

- 1 O 'Ali-Akbar! We make mention of thee from the precincts of My Most Great Prison, that thou mayest hear My call and find thyself in great joy. By My life! I was with you when you entered the prison. Blessed are ye, and again blessed are ye, for having borne tribulations in My path and afflictions for the exaltation of My Word and the elevation of My Cause. Thy Lord, verily, is the All-Seeing.
- 2 Blessed are they who have entered the fortress of My knowledge and soared in the atmosphere of My love and drunk the choice wine of My revelation and been seized by the wine of My utterance in such wise as to detach themselves from all

يا على قبل اكبر انا نذكرك من شطر منظري
الأكبر لتسمع ندائي و تجد نفسك في فرح عظيم
لعمري قد كنت معكم اذ دخلتم في السجن طوبى
لكم ثم طوبى لكم بما حملتم البلاء في سبيلي و الرزايا
في اعلاء كلمتي و ارتفاع امرى ان ربك هو
البصير

طوبى للذين دخلوا حصن عرفاني و طاروا في
هواء حبي و شربوا رحيق وحي و اخذهم سكر
نحر بياني على شأن انقطعوا عن سوائى و توجهوا
الى وجهى و اقبلوا الى افق فضلى و تمسكوا بحبل

else besides Me and turn unto My countenance and advance toward the horizon of My grace and cling to the cord of My bounty and hold fast to the hem of My generosity. These are they whose names are celebrated by the tongues of the world and before whose names all nations bow down. My tongue of grandeur beareth witness to this, and the kingdom of Mine utterance, and this Pen which moveth in the arena of knowledge; and I am the All-Informed.

عنايتي وتشبثوا بذيل كرمي أنهم من الذين يذكركم
السن العالم ويخضع لأسمائهم كل الأمم يشهد
بذلك لسان عظمتي وملكوت بياني وهذا القلم
الذي يستن في مضمار العرفان وانا الخبير

- 3 Verily those who have attained unto imprisonment have attained unto the mention of My Most Exalted Pen, and this is more precious than all else - by the life of God, nothing that hath been created between earth and heaven can equal it. Blessed, then blessed is he who hath been adorned with the ornament of steadfastness. He is among the most exalted of creatures in the Book of God. Thy Lord is, verily, the All-Knowing.

3 ان الذين فازوا بالسجن قد فازوا بذكر قلبي الأعلى
وانه لأعز الأشياء لعمر الله لا يعادل به ما خلق
بين الأرض والسماء طوبى ثم طوبى لمن تشرف
بطراز الاستقامة انه من اعلى الخلق في كتاب الله
ان ربك هو العليم

- 4 Convey My greetings unto their faces and say: Blessed be your faces, for having turned toward the Face of God, and your hearts for having drawn nigh unto the Ultimate Goal, and your souls for having advanced toward the Most Exalted Horizon. Ye have drunk the cup of tribulation in My path; drink ye now from the hand of My bounty My Most Glorious Wine and My Most Pure Kawthar. I say unto you: "Well is it with you! May it do you good!" in the Kingdom of Creation. Thus doth God make mention of you with the most excellent mention. He, verily, is the All-Bountiful.

4 كبر من قلبي على وجوههم قل طوبى لوجوهكم
بما توجهت الى وجه الله وقلوبكم بما تقربت الى
الغاية القصوى ولنفوسكم بما اقبلت الى الأفق
الأعلى قد ذقت في سبيلي كأس البلاء ان اشربوا
اليوم من يد عطائي رحيتي الأبهى و كوثرى
الأصفى لأقول هنيئاً لكم ومرثياً لكم في ملكوت
الانشاء كذلك يذكركم الله بأحسن الذكر انه هو
الكريم

- 5 Rejoice ye in My Name, then drink ye in remembrance of Me. We have turned toward you and We send greetings unto your faces from this beauteous spot. I was saddened by your grief, but am now gladdened since God maketh mention of you by His own Self, in recompense for what ye have wrought in His straight Path.

5 ان افرحوا باسمي ثم اشربوا بذكرى انا توجهنا اليكم
ونكبر على وجوهكم من هذا المقام الجميل قد كنت
محزوناً لحزنكم و تفرح في هذا الحين بما يذكركم الله
بنفسه جزاء ما عملتم في سبيله المستقيم

- 6 Were My loved ones to taste the sweetness of tribulations in My path, they would offer gifts in My Name unto Mine enemies in gratitude for what they have done unto them, for through them they have attained unto this station wherein the Ancient Beauty maketh mention of them in this Great Prison. They have purchased for themselves a station in the Fire, while for you is a station at My Most Great Scene. Exalted is He Who alloweth not the harm of the world nor the oppression of the nations to injure His loved ones. Glad tidings, then, to the soul that hath understood that which My glorious tongue hath uttered.

6 لو يجدون احبائي لذة البلايا في سبيلي ليقدموا
الهدايا باسمي لأعدائي جزاء ما عملوا بهم لأن بهم
بلغوا هذا المقام الذي يذكركم جمال القدم في هذا
السجن العظيم قد اشتروا لأنفسهم مقاماً في السقر
ولكم مقاماً في منظري الأكبر تعالى من لا يضّر
محبيه ضرّ العالم وظلم الأمم فيا بشرى لنفس
عرفت ما نطق به لساني العزيز

INBA19:422

BH02817

To: Mulla Ali Bajistani et al.

Date: 1297 ? [1879-1880]

- 1 He is the Dawning One from the horizon of the heaven of utterance. 1 هو المشرق من افق سماء البيان
- 2 O Ali! Your letter which you sent to Muhammad-Qabli-Ali, upon him be My Glory, has arrived and was read by the servant in attendance before the Throne. Verily your Lord is the Hearing, the Responding One. Observe the counsels of your Lord. We have mentioned you before, and before before, and We mention you at this time, and send greetings from the direction of My Most Great Prison to My loved ones who have attained to My days, acknowledged My sovereignty and confessed to that which God has testified - that there is no God but Me, the Protecting, the Mighty, the Generous. 2 يا على قد حضر كتابك الذي ارسلته الى محمد قبل علي عليه بهائي وقرئه العبد الحاضر لدى العرش ان ربك هو السميع المجيب ان احفظ وصايا ربك انا ذكرناك من قبل و قبل القبل و نذكرک في هذا الحين و نکبر من شطر سجنی الأعظم على احبائي الذين فازوا بايامي و اعترفوا بسلطاني و اقروا بما شهد الله انه لا اله الا انا المهيمن العزيز الكريم
- 3 All the friends should be observed to be so gladdened by the choice wine of utterance that the troubles of a world which appears as a mirage do not prevent those souls from the remembrance of the Lord of Return. Say: Take the cups of detachment with a power from Us, then drink from them through My wondrous remembrance. The divine call is ever raised up. The friends who have drunk of the choice wine of utterance and are turned toward the horizon of the All-Merciful should always be mindful and enkindled with the fire of love. Gladden all the souls who have turned toward God with certitude, whether female or male, young or old, with the fragrances of the Words of the Revealer of verses. 3 بايد جميع احباب از رحيق بيان بشأني مسرور مشاهده شوند که کدورات عالمیکه بمثابة سراب مشاهده میشود آن نفوس را از ذکر مالک ماب منع ننماید قل خذوا کؤوس الانقطاع بقوة من عندنا ثم اشربوا منها بذکری البديع ندای الهی همیشه مرتفعست بايد دوستانيکه از صهای بيان نوشيده اند و بافق رحمن متوجهند همیشه اوقات متذکر باشند و بنار محبت مشتعل جميع نفوس مقبله موقته را از اناث و ذکور و صغیر و کبیر بنفحات کلمات منزل آیات مسرور داريد
- 4 O Khudadad! We send greetings upon your face from this distant place, that you may thank your Lord, the Remembering, the Speaking, the All-Knowing, the All-Wise. Likewise Shahverdi and Aziz are mentioned in the Most Holy Court and adorned with the ornament of remembrance. For each one, sublime and lofty verses have been revealed and sent at this very time. God willing, may all attain to the bounty of God and be illumined by the lights of the Sun of Truth. Glory be upon you and upon them and upon those who have attained to this Cause whereby the foot of every learned one has slipped and every mystic has been perturbed, save whom God has willed, the Lord of all who are in the heavens and earths. 4 ان يا خداداد انا نکبر علی وجهک من هذا المقام البعيد لتشکر ربک الذاکر الناطق العليم الحکيم و همچنين شاه وردی و عزیز در ساحت اقدس مذکورند و بطراز ذکر مزین و مخصوص هریک آیات بدیعه منیعه نازل و در همین کره ارسال شد انشاء الله کل بعناية الله فائز باشند و بانوار شمس حقیقت منور البهاء علیک و علیهم و علی الذين فازوا بهذا الأمر الذي به زل قدم کل عالم و اضطرب کل عارف الا من شاء الله رب من فی السموات و الارضين
- 5 The new friends, praise be to God, are successful and God willing they will become keys to good things. O Ali, convey greetings to the leaf of the land of Sad and gladden her with 5 دوستان تازه الحمد لله موفقند و انشاء الله مفاتيح خیرات واقع خواهند شد يا على ورقه ارض صاد را تکبیر برسان و بعنايات الهی مسرور دار

divine bounties. The people of that land must not fall short in serving her in any way, for she is from the remnants of the family of Sad. Previously a Tablet was specifically revealed and sent to her in that land. By My life, the end is hers and hers is a goodly ending. Verily your Lord is the Mighty, the All-Knowing. And praise be to God, the Lord of all beings.

باید اهل آن ارض از همه جهت در خدمت ایشان کوتاهی نکنند چه که از بقیه آل صادند در آن ارض از قبل مخصوص او لوحی نازل و ارسال شد لعمری ان العاقبة لها ولها حسن ختام ان ربک هو العزيز العلام والحمد لله مالک الأنام

INBA97:101

BH02732

To: Aqa Ali Akbar

Date: 1297 ? [1879-1880]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 Praise be to God, Who was and shall ever be as He hath been, Who hath subdued the world through a movement of His Most Exalted Pen. Glorified, glorified be He from being known through mention or described through praise. He is the Self-Subsisting Who hath taken neither likeness nor partner unto Himself. He is the Mighty, the All-Bestowing.
- 3 Praise be unto Thee, O God of all beings and Educator of all created things, for having made the hearts of Thy loved ones treasuries of the pearls of Thy love and their breasts repositories of Thy remembrance in Thy kingdom. I beseech Thee, O Cleaver of the dawn and Subduer of the winds, by the Dayspring of glory, grandeur and prosperity, to ordain for them that which beseemeth Thy Name, the All-Bountiful, the Most Generous. Verily, Thou art the Almighty, the Most Exalted, the Bestower, the Mighty, the All-Wise.
- 4 It is submitted that your letter arrived and after learning of its contents, this servant presented it at a certain time before His presence. He said: "Blessed is he in that he hath drunk the wine of My love and held fast to the cord of his Lord's grace, the All-Knowing, the All-Wise." He said that whatever you have spent or may spend on yourself and your family is all beloved and adorned with the ornament of acceptance. God willing, you have ever been and shall ever be assisted to perform benevolent deeds and actions, and be honored with acceptance.

1 هو الله تعالى شأنه العظمة والاقطار

2 الحمد لله الذي كان ويكون بمثل ما قد كان الذي سخر العالم بحركة من قلبه الأعلى سبحانه سبحانه من ان يعرف بذكر او يوصف بثناء انه هو الصمد الذي ما اتخذ لنفسه شبيها ولا شريكا انه هو العزيز الوهاب

3 لك الحمد يا اله الكائنات ومرتي الممكآت بما جعلت قلوب احبائك كنوز لآلي محبتك و صدورهم مهابط ذكرک في مملکتک استلک يا فائق الاصباح ومسخر الارياح بمشرق العز و العظمة و الفلاح بأن تكتب لهم ما ينبغي لاسمک الجواد الکريم انک انت المقتدر المتعالی المعطى العزيز الحكيم

4 عرض میشود مکتوب آنجناب رسید و این خادم بعد از اطلاع بما فيه در وقتی از اوقات تلقاء وجه عرض نمود فرمودند هنیئا له بما شرب رحيق محبتی و تمسک بجبل غایة ربه العلم الحکيم فرمودند آنچه آنجناب صرف خود و اهل نموده اند و یا بنایند جميع محبوبست و بطراز قبول مزين انشاء الله لميزل و لايزال بافعال و اعمال خيريّه مؤيد باشند و بطراز قبول مشرف انتهى

- 5 Two days ago your son came and was specifically requested, and for some time was present and honored before the Beloved's presence. Perfect kindness was shown to him. I beseech the Most High to aid him and make him great beneath the shadow of His mercy and in the vicinity of His grace. Verily, He is the Almighty, the All-Powerful.
- 6 Likewise, on your behalf this evanescent servant attained the presence of the Desired One. Blessed art thou and I, and well is it with thee and me, and joyous tidings to thee and me. The Tablet which you had requested for my brother was graciously revealed from the Dawning-Place of favor and was sent. We beseech the Most High to make it a remembrance, honor and treasure for His accepted servants.
- 7 Please convey greetings on behalf of this evanescent one to each of the gentlemen who are present in that land. May His Honor Aqa Muhammad, upon him be the glory of God, be ever enkindled with the fire of the love of God in all conditions and be known by His Name. The glory be upon you, O loved ones of God in His lands and His friends in His countries.
- 8 The servant
- 5 دو روز قبل ابن آنجناب آمدند و مخصوص او را خواستند و مدتی تلقاء وجه محبوب حاضر و مشرف بودند کمال عنایت در باره او ظاهر اسئله تعالى بأن یوققه و یجعلہ کبیراً فی ظل رحمته و جوار عنایتہ انه هو المقتدر القدير
- 6 و همچنین بنیابت آنجناب این خادم فانی زیارت مقصود فائز گشت طوبی لک ولی و هیتاً لک ولی و مرثیاً لک ولی لوحیکہ بجمہ اخوی خواسته بودید از مطلع فضل عنایت شد و ارسال گشت نسئله تعالى بأن یجعلہ ذکراً و شرفاً و ذخراً لعباده المقبلین
- 7 آقایان کہ در آن ارض تشریف دارند ہر یک را از جانب اینفانی تکبیر برسانید جناب آقا محمد علیہ بہاء اللہ انشاء اللہ در کل احوال بنار محبہ اللہ مشعل باشند و باسمش معروف البہاء علیکم یا احبباء اللہ فی دیارہ و اودائہ فی بلادہ
- 8 خادم

BLIB_Or15727a.092

BH02866

*To: Aqa Mirza Muhammad**Date: 1297 ? [1879-1880]*

- 1 He is the Most Holy, the Most Great
- 2 This is a mention from Us to him who hath believed in God, the Protector, the Self-Subsisting, that he may give thanks unto his Lord and soar with rapture. Thus hath the Tongue of Revelation spoken from His exalted station. O Muhammad! The Lord of Destiny giveth thee glad tidings from the Most Great Scene that He hath heard thy call and hath answered thee with these verses whose number none can reckon. We have turned unto thee inasmuch as thou didst turn unto Us. Verily thy Lord is the Truth, the Knower of the unseen. Blessed art thou for having been engaged in the service of God. By My life! This is a praiseworthy station. We render thanks unto God for having enabled thee to attain unto this station and for having caused thee to be present before the Throne, while
- 1 هو الأقدس الأعظم
- 2 ذکر من لدنا لمن آمن بالله المہيمن القیوم لیشکر ربہ و یطیر من الشوق کذلک نطق لسان الوحي فی مقامہ المرفوع یا محمد یشکر مالک القدر فی المنظر الأكبر بأنه سمع ندائک و اجابک بہذہ الآیات الّتی یعجز عن احصائها ما یكون قد اقبلنا الیک بما اقبلت الینا ان ربک هو الحق علام الغیوب طوبی لک بما کنت مشغولاً بخدمة اللہ لعمری ہذا مقام محمود انا نشکر اللہ بما جعلک فائزاً بہذا المقام و احضرک تلقاء العرش اذ اعرض عنہ کل جاہل مردود نسئله تعالى بأن

every ignorant and rejected one turned away therefrom. We beseech Him, exalted be He, to assist thee hereafter even as He assisted thee before. Verily thy Lord is the Mighty, the Loving.

يُؤَيِّدُكَ مِنْ بَعْدِ كَمَا أَيَّدَكَ مِنْ قَبْلِ أَنْ رَبَّكَ لَهُ
الْعَزِيزُ الْوَدُودُ

- 3 O Muhammad! The Supreme Pen hath been moved to make mention of thee and hath offered prayers on thy behalf. Do thou likewise pray that God, exalted be His glory, may protect this Wronged One from the evil of those who make a show of friendship. Say: O Lord of hosts and Revealer of the seen and unseen! Inscribe through Thy Pen of destiny a word of deliverance for Thyself. To give up one's life and to face countless afflictions and calamities in the path of the Good-Pleasure of the Friend hath been and shall ever be beloved of the soul. That which melteth the heart and consumeth the body is the appearance of enemies in the garb of loved ones.

3 يَا مُحَمَّدُ قَلَمُ أَعْلَى بَرِ ذِكْرَتِ مُتَحَرِّكَ وَ دَر حَقَّتْ دَعَا
نمود تو هم دعا کن تا حقّ جلّ جلاله اینظلم
را از شرّ نفوسیکه دعوی دوستی مینمایند حفظ
فرماید بگو ای پروردگار جنود و دارای غیب و
شهود از قلم تقدیر کلمه نجاتی از برای نفس خود
مرقوم دار جان دادن و در راه رضای دوست
بصد هزار بلایا و رزایا داخل شدن محبوب جان
بوده و خواهد بود چیزیکه قلب را میگدازد و
جسد را میکاهد ظهور اعداست در قیص احبّا

- 4 O Muhammad! The Gazelle of the heavenly paradise is being pursued by the hunter of malice who lieth in ambush. This is a day wherein the wolf and the sheep drink from the same stream - that is to say, both the faithful and the faithless are present around the Truth at His table of bounty. We beseech God to make the heedless ones aware and not to deprive them of the morning breezes of this spiritual day.

4 يَا مُحَمَّدُ غَزَالٍ بَرِّ أَحَدِيَّةٍ رَا صَيَّادٍ كَيْنٍ دَر كَمِينِ
امروز روزیست که گرگ و میش از یک
چشمه آب میخورند یعنی موافق و منافق در
حول حقّ بر خوان نعمتش حاضرند از حقّ
میطلبیم نفوس غافله را آگاه فرماید و از نسّمات
صبحگاهی در این یوم روحانی محروم نفرماید

- 5 Say: O Thou through Whom the horizon of divine unity was illumined and the ocean of detachment was stirred! I beseech Thee by the Kawthar which hath flowed from the fountainhead of Thy Most Exalted Pen to assist Thy servants to recognize the Dawning-Place of Thy verses and the Treasury of the pearls of Thy knowledge and wisdom. Verily Thou art the One Whose power cannot be frustrated by the conditions of creation nor by the calumnies of those who surround Thee. Verily Thou art the Powerful, the Most High, the All-Knowing, the All-Wise.

5 قُلْ يَا مَنْ بَكَ انْأَارَافِقُ التَّوْحِيدِ وَ مَا جَ بَحْرِ التَّفْرِيدِ
اسئلك بالكوثر الذي جرى من معين قلبك
الأعلى بأن تؤيّد عبادك على عرفان مشرق آياتك
و مخزن لآلئ علمك و حكمتك أنّك انت المقتدر
الذي لا تعجزك شئون الخلق و لا مفتریات
من في حولك أنّك انت المقتدر المتعالی العليم
الحكيم

- 6 And praise be unto Thee, O Thou in Whose grasp are the reins of the kingdom of the heavens and the earth.

6 وَالْحَمْدُ لَكَ يَا مَنْ بِيَدِكَ زِمَامُ مَلَكُوتِ مَلِكِ
السَّمَوَاتِ وَالْأَرْضِينَ

BLIB_Or15715.024b,

LHKM1.115,

YMM.389x

BH02988

To: Ismi Javad, in Qazvin

Date: 1297 ? [1879-1880]

- 1 He is the One Who speaks in the Kingdom of Utterance. 1 هو الناطق في ملكوت البيان
- 2 Blessed art thou, O Javad, inasmuch as We have found thee steadfast in the Cause, in such wise that neither the hosts of the world deterred thee from the Ancient Lord, nor did worldly affairs keep thee from this Most Exalted Horizon. Verily thy Lord is the Mighty, the All-Knowing. 2 طوبى لك يا جواد بما وجدناك مستقيماً على الأمر على شأن ما منعتك جنود العالم عن مالک القدم ولا شؤونات الدنيا من هذا الأفق الأعلى أنّ ربک هو العزيز العلام
- 3 We have made mention of those who have believed in that land and have answered those whose petitions were presented at this Spot which God hath made the circling-point of the Concourse on high at all times. Harken, O Javad, once again unto My most sweet Voice which hath been raised in the Kingdom of Creation: "Verily, there is none other God but Me, the Mighty, the All-Bountiful." 3 انا ذکرنا الذين آمنوا في هناك و اجبنا الذين حضرت عرائضهم في هذا المقام الذي جعله الله مطاف الملائة الأعلى في کلّ الأحيان ان استمع يا جواد مرةً اخرى ندائی الأهل الذي ارتفع في ملکوت الانشاء انه لا اله الا انا العزيز الوهاب
- 4 We have heard thy call and witnessed thy standing firm in this Cause whereby eyes have been consoled, and We have made mention of thee through this Most Great Remembrance that thou mayest give thanks unto thy Lord, the Revealer of verses. God willing, thou shouldst be occupied with the remembrance of the Lord of all beings at all times. Verily He maketh mention of him who maketh mention of Him, and He beholdeth him who hath arisen to serve His mighty Cause. 4 انا سمعنا ندائك و شاهدنا قيامک على هذا الأمر الذي به قرت الأبصار و ذکرناک بهذا الذکر الأعظم لتشکر ربک منزل الآيات انشاء الله باید در لیل و ایام بذکر مالک انام مشغول باشی انه یذکر من ذکره و یری من قام على خدمة امره العظیم
- 5 Convey My greetings to all the friends, especially to those leaves who dwell in that house and from whom the fragrances of divine love are wafted. 5 جميع دوستانرا تکبیر برسان مخصوص ورقاتیکه در آن بیت ساکنند و نفحات محبت الهی از ایشان متضوعست
- 6 The Most Exalted Pen crieth out at all times and seasons, yet few indeed are the attentive ears. Verily not every ear is capable of hearing the call of the Lord of Names, nor is every heart worthy of His love. Blessed is the soul that hath today arisen to serve and is occupied with the remembrance of God, for praiseworthy deeds shall endure throughout the kingdom of earth and heaven. 6 قلم اعلی در کلّ احيان و اوان ندا میفرماید ولكن آذان واعیه قليل بوده و خواهد بود البتّه هر گوشى قابل اصغای ندای مالک اسماء نبوده و هر قلبی لایق حبش نه طوبی از برای نفسیکه امروز بخدمت قیام نمود و بذکر حق مشغول شد چه که اعمال پسندیده بدوام ملک و ملکوت باقی خواهد ماند
- 7 Reflect upon the she-camel of Salih - when she was hamstrung in the path of friendship, all the tongues of the world, from that day unto the day that hath no end, have been and shall ever be engaged in her praise and glorification. Verily thy Lord is the Almighty, the Powerful. He doeth what He willeth and ordaineth what He pleaseth. 7 در ناقه صالح تفکر کن چون در راه دوستی پی شد جميع السن عالم از آن روز الى اليوم الذي لا آخر له بذکر و ثنایش ناطق بوده و خواهند بود أنّ ربک هو المقتدر القدير يفعل ما يشاء و يحکم ما یرید

- 8 Blessed is the soul that hath attained unto My verses and My Pen hath been moved to make mention of it. Whatsoever existeth and is visible upon earth shall pass away, and that which shall endure is that which hath flowed from the Pen of thy Lord. Be thou grateful and say: "Praise be unto Thee, O Ocean of Bounty, and glorification be unto Thee, O Beloved of them that know. Praise be unto God, the Lord of the worlds."

طوبى لنفس فازت بآياتي و تحرك على ذكرها
قلبي آنچه در ارض موجود و مشهود است
معدوم خواهد شد و ما بقی ما جرى من قلم
ربك لك ان اشكر و قل لك الحمد يا بحر
الكرم و لك الثناء يا محبوب العارفين الحمد لله
رب العالمين

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BRL_DA#020,

SFI119.015

BH02961

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15727a.077

BH03043

Date: 1297 ? [1879-1880]

- 1 He is the One Who hath risen from the Horizon of utterance.
- 2 O thou who turnest thy gaze toward the Most Exalted Horizon! Harken unto the call of the Wronged One. It hath been raised from that hallowed plain where the call of the Spirit was uplifted, and before Him the call of the One Who held converse upon the Mount, and thereafter the cries of the Prophets and Messengers. They passed over this land, and when they heard it they inhaled the fragrance of the Raiment and cried: "Here am I, O God, here am I!" Thus doth He inform thee in Whose possession is the knowledge of all things – verily, I am the All-Knowing.
- 3 This is the Day whereon Sinai itself announceth the dawning-place of the Revelation, for it hath sensed the fragrance of the Well-Beloved and proclaimeth: "Praise be unto Thee, O God of the world, for that Thou hast manifested the Manifestation of Thine own Self. I bear witness that Thou art powerful to

1 هو المشرق من افق البيان

2 يا ايها الناظر الى الافق الاعلى ان اسمع نداء
المظلوم انه ارتفع من البرية المقدسة التي ارتفع
فيها نداء الروح ومن قبله الكلم ثم النبيين
والمرسلين انهم مروا من هذه الارض ووجدوا
عرف القميص اذ سمعوا وقالوا لبيك اللهم لبيك
كذلك يخبرك من عنده علم كل شئ وانا العليم.

3 هذا يوم فيه يبشر الطور بمشرق الظهور انه وجد
عرف المحبوب وقال لك الحمد يا اله العالم بما
اظهرت مظهر نفسك اشهد انك انت المقتدر على
ما تشاء كذلك يقص لك القلم الاعلى وانا الخبير.

do whatsoever Thou wilt.” Thus doth the Most Exalted Pen recount unto thee – verily, I am the All-Informed.

- 4 Hijaz hath inhaled the perfume of the Raiment, and Batha crieth aloud and saith: “Praise be unto Thee, O Desire of them that truly know!” Among the people are those who have found and attained, and among them are such as have rejected this Most Great Announcement.
- 5 Thy name hath been mentioned in the Prison, and for thee hath this noble Tablet been sent down. Say:
- 6 “Praise be unto Thee, O God of the world, Desire of the nations, Thou Who art made manifest through the Most Great Name, for that Thou hast made known unto me the dawning-place of Thy verses and the day-spring of Thy clear proofs – while every learned one who clung to his learning and every sage who held fast to his idle fancies hath been veiled therefrom.
- 7 I beseech Thee, O God of the unseen and the seen, O Lord Who nurtrest all existence, by the Name through which the breezes of Thy mercy have blown, and the Ark of Thy Cause hath sailed upon land and sea by Thy might and Thy dominion, that Thou wilt strengthen me in Thy service, in such wise that neither the affairs of Thy creatures nor the insinuations of the people of Thy realm shall debar me therefrom.
- 8 O my Lord! Take Thou my hand with the hand of Thy bounty and Thy loving-kindness, then protect me from Thine enemies who have cast aside Thy Book and Thy proof, and in Thy days have followed the passions which Thou didst forbid them.
- 9 O my Lord! Thou art the All-Possessing and I am the needy one. Inscribe then, with Thy Most Exalted Pen, that which shall profit me in every one of Thy worlds. Verily, Thou art powerful to do what Thou wilt, and in Thy grasp is the kingdom of the heavens and of the earth. There is no God but Thee, the All-Powerful, the All-Mighty.”
- 4 أن الحجاز وجد عرف القميص والبطحاء تنادى
وتقول لك الحمد يا مقصود العارفين من الناس من
وجد وفاز ومنهم من انكر هذا النبأ العظيم
- 5 قد ذكر ذكرك في السجن ونزل لك هذا اللوح
الكريم قل
- 6 لك الحمد يا اله العالم ومقصود الامم والظاهر
بالاسم الاعظم بما عرفتني مشرق آياتك ومطلع
بياتك اذ احتجب عنه كل عالم تمسك بالعلوم
وكل حكيم تشبث بالموهوم
- 7 اسئلك يا الله الغيب والشهود و مربى الوجود
بالاسم الذى به سرت نسائم رحمتك وجرت
سفينة امرك على البر والبحر بقدرتك وسلطانك
بان تؤيدنى على خدمتك على شأن لا تمنعنى
شئون خلقك ولا اشارات اهل مملكتك
- 8 اى رب خذ يدي بيد فضلك وعنايتك ثم احفظنى
من اعدائك الذين نبذوا كتابك وبرهانك واخذوا
ما امرتهم به اهوأتهم في ايامك
- 9 اى رب انت الغنى وانا الفقير فاكتب لى من قلبك
الاعلى ما ينفعنى فى كل عالم من عوالمك انك
انت المقتدر على ما تشاء وفى قبضتك ملكوت
السموات والارض لا اله الا انت المقتدر القدير

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BH03197*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15727a.076

BH03297*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.081

BH03507*To: Haji Muhammad Ibrahim Afnan (Muballigh)**Date: 1297 ? [1879-1880]*

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

¹ بنام دانای توانا

² Praise be unto the sovereign Pre-existent, sanctified above creation, Who through the breaths of the Pen of Knowledge hath raised upon the lofty standards of the world "Verily He is God." He is sanctified above mention and utterance and all that hath appeared in the contingent world. Exalted is the All-Merciful, the Lord of the Day of Judgment.

² ستایش مقدّس از آفرینش سلطان قدم را
سزاست که از نفحات قلم علم آنه هو الله را بر
اعلام شاخهء عالم نصب نمود اوست مقدّس
از ذکر و بیان و کلّ ما ظهر فی الامکان تعالی
الرحمن مالک يوم الدين

³ O promoter of My Cause! Reflect upon the intelligence and insight of some of the ignorant ones who have appeared in the guise of knowledge. They have desired with the hands of tyranny to deprive the lamp of justice of its light. Say: By the life of God! This Cause is founded upon a firm, steadfast and immovable foundation that neither the winds of rejection and opposition, nor the hosts of those who have turned away from God, the Lord of all worlds, can shake. This is that

³ یا مبلغ امری در عقل و درایت بعضی از
جهال که باسم علم ظاهر شده‌اند تفکر نمائید
اراده نموده‌اند بایادی ظلم سراج عدل را از نور
بازدارند قل لعمر الله انّ الأمر بنی علی اساس
متین ثابت راسخ لا تزعزعہ اریاح الاعراض و
الاعتراض و لا جنود الذین اعرضوا عن الله
ربّ العالمین اینست آن کلمهء مبارکه که بمثابهء

blessed Word which, like unto the sun, hath shone forth from the horizon of the divine Tablet. Blessed are they that perceive.

- 4 O friend! Counsel My loved ones and My chosen ones to observe the wisdom with which I have adorned the preamble of My Book of Laws and Ordinances. Thus doth He Who possesseth the Preserved Tablet of God command thee.

- 5 The servant who standeth before the Throne hath presented thy letter and read that which thy pen, thy tongue and thy heart have set in motion in remembrance of God, the Mighty, the Praiseworthy. We have heard it, accepted it, and answered thee with this wondrous Book. And when days had passed, thy other letter arrived which testified before the world to thy sincerity, thy turning to God and thy devotion to God, the Mighty, the Beautiful. From each word of thy words was wafted the fragrance of My love, to which My pen and My tongue bear witness. By My life! This manifest and pure bounty which hath shone forth from this luminous horizon sufficeth thee. The Glory be upon thee and upon those who love thee for the sake of God, the Goal of them that have recognized Him.

- 6 The servant desired to write to thee what he desired. We forbade him and informed him that My Most Exalted Pen desired to move in his remembrance as a bounty from His presence, and I am verily the All-Bountiful, the Most Generous.

آفتاب از افق سماء لوح الهی مشرق و لائحت
طوبی للعارفین

4 یا ایها الخلیل و صّ احبائ و اصفیائی بالحکمة الّتی
طرز بها دیاج کتاب احکامی و اوامری کذلک
یأمرک من عنده لوح الله العزیز الحفیظ

5 قد حضر العبد الحاضر لدی العرش بکتابک و قرأ
ما تحرّک به قلبک و لسانک و فؤادک علی ذکر
الله العزیز الحمید انا سمعناه و قبلناه و اجبتناک بهذا
الکتاب البدیع و اذا مضت آیام حضر بکتابک
الآخر الذی شهد بین العالم بخلوصک و توجّهک
واقبالک الی الله العزیز الجمیل قد تضرّع من کلّ
کلمة من کلماتک عرف محبّتی و شهد بذلك
قلبی و لسانی لعمری یکفیک هذا الفضل الظاهر
الظاهر المشرق من هذا الأفق المنیر البهاء علیک
و علی من احبک حباً لله مقصود العارفین

6 انّ الخادم اراد ان یتکب لک ما اراد انا منعه
و اخبرناه بأنّ قلبی الأعلى اراد ان یتحرّک علی
ذکره فضلاً من عنده و انا الفضال الکرم

BLIB_Or15696.187e, BLIB_Or15715.024a

BH03495

To: sister of Jinab-i-Talib

Date: 1297 ? [1879-1880]

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

- 2 Pure praise befiteth the Ancient King Who, through the breaths of His garment, brought dead bones to life. He is the Speaker of the Mount Who conversed with Moses. By His will did the whole world appear, and by His will shall it return. Verily, He is sanctified above all that hath appeared through letters and words. There is no God but Him, the Mighty, the Most High.

1 بنام دانای بینا

2 ساذج حمد سلطان قدیمی را لایق و سزاست که
بنفحات قبض عظم رمیم را زنده نمود اوست
مکلم طور که با کلیم تکلم فرمود جمیع عالم
بارادهاش ظاهر و بارادهاش راجع انه مقدّس
عن کلّ ما ظهر بالحروف و الألفاظ لا اله الا
هو العزیز المتعال

- 3 Thy mention hath been made before the Throne, and the Countenance of the Ancient Beauty hath turned toward thee, saying: Blessed art thou for having hearkened unto the call of thy Lord and turned toward Him. It behooveth thee to act according to that which thou hast been commanded in My Great Book. The whole world and whatsoever is therein cannot equal a single word that proceedeth from the mouth of the Beloved. To this testifieth every one endued with vision in the days of God, the Possessor of Destiny, and beyond him thy Lord, the Lord of the heavens and the earth. Ere long shall the excellence of the Divine Word be made manifest in the world, and likewise the station of those souls who have attained unto it. Well is it with them that understand.
- 4 In all conditions, occupy thyself with utmost joy and delight in the remembrance of the Beloved of all worlds. Reflect upon the matter of the ascetic of the world, namely Christ, and His mother, and likewise upon the events that transpired after the ascension of the Spirit. Give thanks unto God for having attained unto His recognition at a time when all the world turned away from Him, though the people followed Him. The True One, exalted be His utterance, hath engaged in these remembrances so that thou mayest not be sorrowful and mayest remember Him with perfect joy.
- 5 It would be more fitting and proper for thee to dwell with Jinabi-Talib, upon him be the Glory of God. It behooveth thee to be with him, and it behooveth him to honor thy dwelling place. Verily thy Lord is the Expositor, the All-Wise. The Glory be upon thee and upon those women whom vain imaginings have not kept back from God, the True King, the Manifest.
- 3 ای ام‌الله ذکر شدی لای العرش مذکور و وجه قدم بتو توجه نموده و میفرماید طوبی لک بما سمعت نداء ربک و اقبلت الیه و لک ان تعملي ما امرت به فی کتابی العظیم جمیع عالم و آنچه در اوست بکلمه‌ئی که از فم حضرت محبوب ظاهر میشود معادله نینماید یشهد بذلك کلّ عالم فاز بالبصر فی ایام الله مالک القدر و عن ورائه ربک و ربّ من فی السموات والأرضین عنقرب فضل کلمه الهیه در عالم ظاهر میشود و همچنین شأن نفوسیکه بآن فائز شدند طوبی للعارفین
- 4 در جمیع احوال با کمال فرح و انبساط بذکر محبوب آفاق مشغول باش در امر زاهد دنیا یعنی حضرت مسیح و ام او تفکر نما و همچنین در اموریکه بعد از صعود روح ظاهر شد ان اشکری الله بما فزت بعرفانه اذ اعرض عنه کلّ عالم اتبعوه العباد حقّ تعالی بیانه باین اذکار مشغول شد تا محزون نباشی و بسرور تمام او را ذکر نمائی
- 5 اگر با جناب طالب علیه بهاء الله باشید اقرب بصلاح بوده و خواهد بود لک ان تکونی معه وله ان یکرم مثویک ان ربک هو المبین الحکیم البهَاء علیک و علی الالائی ما منعتنّ الوسوس عن الله الملک الحقّ المبین

BLIB_Or15715.038a

BH03508

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Glorious
- 2 God testifieth that there is none other God but Me, the All-Knowing. We have indeed informed all of the Day of God and His presence, yet when He came with the truth, every heedless sinner denied Him. Harken unto that which the Manifestation of My Cause hath spoken and that which the servants have
- 1 هو الأقدس الأبهی
- 2 شهد الله أنه لا اله الا انا العليم قد اخبرنا الكلّ بیوم الله و لقائه فلما اتی بالحقّ کفر کلّ غافل ائیم ان استمع ما نطق به مظهر امری و ما تکلم به العباد لتکون من العارفین

uttered, that thou mayest be of them that are endued with knowledge.

- 3 He saith - and His word is the sweetest - "I have taken a gem in His remembrance: He cannot be indicated by any indication, nor by what hath been revealed in the Bayan from one who speaketh with knowledge." After the dawning of that Word from the horizon of Will, doth it befit anyone to hesitate regarding this luminous, resplendent Revelation? Should anyone turn towards My most exalted horizon, would God torment him after what His tongue hath uttered in His mighty Book and what We have mentioned for thee in this clear Script?
- 4 Doth it beseem anyone to cling to the Bayan in his turning away from God, or to use it as proof when the All-Merciful hath come with His mighty kingdom? Verily, concerning Him Who cannot be indicated by any indication from Him Who revealed the Bayan nor by His Book, they say what those who denied God and His Messengers said not in former times. Thus hath My Pen spoken in this luminous Tablet.
- 5 Blessed is he who pondereth this Word which the All-Merciful hath revealed in the Bayan, and what hath befallen the Wronged One from the party of the heedless. Say: By God! This is a Revelation which the Books have not comprehended, and which none hath understood save His Self, the One Who dominateth the worlds. Say: Fear God, and weigh Him not by the Bayan. God hath made it but a leaf among the leaves of the garden of His presence, were ye of the fair-minded. Thus hath the Tongue of Grandeur spoken unto thee.
- 6 By God's life! Whoso hath found the fragrance of My verses and the sweet savors of My robe hath soared in My atmosphere, hath sought My kingdom, hath lamented in his separation from Me, and hath shed tears over what hath befallen the Prisoner at the hands of them that have denied God, the Peerless, the All-Informed. The glory be upon thee and upon them that are with thee, who have attained unto this noble station.

3 قال و قوله الأمل قد اخذت جوهرة في ذكره
أنه لا يشار بإشارتي ولا بما نزل في البيان من
لدى متكلم عليم و بعد اشراق تلك الكلمة من
افق الارادة هل ينبغي لأحد ان يتوقف في هذا
الظهور المشرق المنير لو يتوجه احد الى افق الأعلى
هل يعذبه الله بعد ما نطق به لسانه في كتابه المنيع
و ذكرناه لك في هذا الرق المبين

4 و هل يليق لنفس ان يتسك بالبيان في اعراضه
عن الله او يستدل به اذ اتى الرحمن بملكوته المنيع
ان الذي لا يشار بإشارة من انزل البيان ولا بكتابه
يقولون فيه ما لا قاله الذين كفروا من قبل بالله و
سفرائه كذلك نطق قلبي في هذا اللوح المنير

5 طوبى لمن يتفكر في هذه الكلمة التي انزلها الرحمن في
البيان وفيما ورد على المظلوم من حزب الغافلين
قل تالله هذا ظهور ما ادركته الكتب و ما اطلع
به الا نفسه المهيمنة على العالمين قل خافوا الله و
لا تنزهوا بالبيان ان الله قد جعله ورقة من اوراق
جنة لقاءه لو انتم من المنصفين كذلك نطق لك
لسان العظمة

6 لعمر الله من وجد عرف آياتي و نفحات قيصي
أنه طار في هوائي و قصد ملكوتي و ناح في فراق
و ذرف بما ورد على المسجون من الذين كفروا
بالله الفرد الخبير البهاء عليك و على من معك
من الذين فازوا بهذا المقام الكريم

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BH03886*To: Unknown, in Iran**Date: 1297 ? [1879-1880]*

To be typed.

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BH03833*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.139b

BH03888*Date: 1297 ? [1879-1880]*

1 In the Name of the One God

1 بنام خداوند یگنا

2 The Pen of Utterance, by the leave of the All-Merciful, sailed upon the ocean of meanings, and when by the will of the True Sovereign it emerged, several drops fell from it and appeared in the form of letters. Then a breeze from the repository of the All-Merciful Will passed over them, causing the disconnected letters to combine, and the word "Verily I am God, there is no God but Him" became manifest. This blessed word arose like the sun from the horizon of the heaven of God's Book. Blessed is he who attains unto it, and woe unto every heedless doubter. Through the appearance of this word two universal effects became manifest in creation: fire and light. For whosoever turned toward it was accounted before God among the companions of the right hand who have attained the lights of His countenance, and whosoever turned away was mentioned as one of the people of fire.

2 قلم بیان باذن رحمن در دریای معانی سیر نمود و چون بارادهء سلطان حقیقی بیرون آمد قطرات چند از او چکید و بهیئت صورت حروفات ظاهر و بعد نسیمی از ممکن مشیت رحمانی مرور نمود و سبب ترکیب حروفات مقطعات گشت و کلمهء اتنی انا الله لا اله الا هو هویدا شد و اینکلمهء مبارکه بمثابهء آفتاب از افق سماء ککاب الهی مشرق طوبی لمن فاز بها ویل لکل غافل مریب و از ظهور این کلمه دو اثر کلی در ابداع ظاهر نار و نور چه که هر نفسی باو اقبال کرد لدی الله از اصحاب یمین که بانوار وجه فائزند محسوب و هر که اعراض نمود از اهل نار مذکور

- 3 Praise be to God that you have found life through the living waters which are known as the Kawthar of divine knowledge in God's Book, and have attained unto a new life. Preserve this station with the utmost diligence and effort. The world has never had, nor has, any faithfulness, as is observed at all times. Blessed is the soul who is not deprived and forbidden from the eternal Kingdom on account of this transient world. God's favor has been and will continue to be with you, as He has preserved you in numerous instances. Be grateful to thy Lord, the All-Knowing, the All-Informed.
- 4 We give thee glad tidings with a word from Our presence and say: Verily thou art among the secure ones. It is incumbent upon thee to be steadfast in the Cause of God, and it is incumbent upon Him to protect thee through His sovereignty which prevails over the worlds. We beseech God to manifest through thee that whereby thy mention shall endure in His Kingdom and His dominion and in His perspicuous Book. Praise be to God, the Lord of the worlds.

3 الحمد لله أنجنا من ماء حيوان كه بكوثر عرفان
در كتاب الهى معروف است زندگى يافتند و
بحيوة جديده فائز شدند ايستقام را بكمال جد و
اجتهاد حفظ نمائيد دنيا را وفائى نبوده و نيست
چنانچه در كل حين مشاهده ميشود طوبى از
براى نفسيكه بسبب دنياى فانيه از ملكوت باقى
محروم و ممنوع ثماند عنايت حق نسبت بانجنا
بوده چنانچه در مواضع عديده حفظ فرموده و
خواهد فرمود ان اشكر ربكى العليم الخبير

4 انا نبشرك بكلمة من عندنا و نقول انك انت
من الامنين ما عليك الاستقامة على امر الله و
ما عليه ان يحفظك بسلطانه المهيمن على العالمين
نسأل الله ان يظهر منك ما يبقى به ذكرك فى
ملكوته و جبروته و فى كتابه المبين الحمد لله رب
العالمين

BRL_DA#295, SFI12.019

BH04125

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Great, the Most Glorious
- 2 O My leaf! My Most Exalted Pen hath lamented over what hath befallen you from Mine enemies who have cast the Book of God behind their backs and followed every accursed satan. All things have lamented over what hath befallen My Name Ha who arose to serve My Cause in such wise that the hosts could not deter him. To this all things bear witness, yet most of the people remain heedless. He sacrificed his soul in My path, whereat the seas lamented, the trees cried out, and the eyes of the Concourse on High wept, as did those who circle round My mighty throne. Blessed art thou, O My leaf, for the breezes of revelation have seized thee in such wise that thou hast witnessed in the love of God what no eye hath seen. Be thou thankful for thy Lord's loving-kindness. He is verily the Bestower, the Mighty, the Generous. He ordaineth what He willeth for whomsoever He desireth. His mercy hath preceded

1 هو الأقدس الأعظم الأبهى

2 يا ورققى قد ناح قلبى الأعلى بما ورد عليكم من
اعدائى الذين نبذوا كتاب الله عن ورائهم و
اتبعوا كل شيطان رجيم قد ناح كل شىء بما
ورد على اسمى الحاء الذى قام على خدمة امرى
على شأن ما منعه الصفوف يشهد بذلك كل
الاشياء ولكن الناس اكثرهم من الغافلين انه
فدى روحه فى سبيلى و بذلك ناحت البحار
و صاحت الأشجار و بكت عيون الملائ الأعلى
ثم الذين طافوا حول عرشى العظيم طوبى لك
يا ورققى بما اخذتك نفحات الوحي على شأن
رأيت فى حب الله ما لا رأت عين ان اشكرى
بعناية ربك انه هو المعطى العزيز الكريم يقدر
لمن اراد ما اراد قد سبقت رحمته كل الوجود

all existence. He is verily the All-Forgiving, the All-Merciful. Grieve not over what hath befallen thee in My path. Say:

- 3 Praise be unto Thee, O my God, my Lord and my King, for having enabled me to be patient in Thy path and steadfast in Thy Cause. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to give me to drink, at all times, from the choice wine of steadfastness, for Thy Cause is mighty, mighty indeed - a might none hath comprehended save Thy all-knowing, all-informed Self.
- 4 O My leaf! Grieve not over thy son. He hath ascended unto God, the Lord of all worlds. We bear witness that he attained unto My presence and circumambulated My glorious and wondrous Kingdom. Be thou patient as thou wert patient before. Thus doth thy Lord, the Faithful Counsellor, command thee. The glory of God rest upon thee and upon those who have observed what is due to God regarding thee, and upon those who have acted according to what they were commanded in the Book of God, the King, the Truth, the Manifest One.

أَنَّهُ لهُ الْغُفُورُ الرَّحِيمُ لَا تَحْزَنِي عَمَّا وَرَدَ عَلَيْكَ فِي سَبِيلِي

3 قُولِي لَكَ الْحَمْدُ يَا إِلَهِي وَوَالِدِي وَرَبِّي بِمَا أَيْدَتْنِي عَلَى الصَّبْرِ فِي سَبِيلِكَ وَالْإِصْطِبَارِ فِي أَمْرِكَ اسْتَطَلَّكَ يَا مَالِكُ الْوُجُودِ وَرَبُّ السُّلْطَانِ الْغَيْبِ وَالشُّهُودِ بِأَنْ تُشْرِبَنِي فِي كُلِّ الْأَحْيَانِ رَحِيقَ الْإِسْتِقَامَةِ لِأَنَّ أَمْرَكَ عَظِيمٌ عَظِيمٌ وَمَا أَطَّلَعَ بِعَظَمَتِهِ إِلَّا نَفْسُكَ الْعَلِيمُ الْخَبِيرُ

4 يَا وَرَقَتِي لَا تَحْزَنِي فِي ابْنِكَ أَنَّهُ صَعَدَ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ نَشْهَدُ أَنَّهُ فَازَ بِلِقَائِي وَطَافَ مُلْكُوتِي الْعَزِيزِ الْبَدِيعِ أَنْ أَصْبِرَ كَمَا صَبَرْتَ مِنْ قَبْلِ كَذَلِكَ يَا مُرَكَّ رَبِّكَ النَّاصِحِ الْأَمِينِ الْبَهَاءِ عَلَيْكَ وَعَلَى الَّذِينَ رَاعَوْا حَقَّ اللَّهِ فِيكَ وَعَلَى الَّذِينَ عَمِلُوا بِمَا أَمَرُوا فِي كِتَابِ اللَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ

BLIB_Or15715.023a, ASAT3.108x

BH04258

To: *Ibn-i-Abhar, in Qaf*

Date: 1297 ? [1879-1880]

- 1 He is the Most Exalted, the All-Glorious.
- 2 The books of the world have borne witness unto Him, their Revealer, through Whom the springtime of the Bayan hath come and the clouds of grace have rained down. The Torah hath testified to the One who sent down the verses; the Gospel crieth aloud: "The Most Sublime hath come!", yet the people remain sunk in a stupendous delusion. The Qur'an calleth out betwixt earth and heaven: "By God! The All-Knowing is come, and the Resurrection is fulfilled. Make haste, O people of insight!" And the Bayan circleth round the All-Merciful, crying out and proclaiming: "Woe betide him who hath broken the Covenant of God and His Testament!"
- 3 By My life! This is the Day whereon that which was hidden in the pre-eternity of pre-eternities hath been made manifest. Every letter of it hath testified unto this Manifestation, yet the people are wrapped in doubt and contention. All things

1 هو العليّ الالهي

2 قد شهدت كتب العالم لمنزلها الذي به اتى ربيع البيان و امطرت السحاب قد شهد التورات لمنزل الآيات والانجيل ينادى قد اتى الجليل ولكن الناس في وهم عجاب والفرقان ينادى بين الأمكان تالله قد اتى العلام وقام القيام ان اسرعوا يا اولي الأبصار والبيان يطوف حول الرحمن ينادى ويقول ويل لمن نقض ميثاق الله وعهده

3 لعمري هذا يوم فيه ظهر ما هو المستور في ازل الآزال قد شهد كل حرف منه لهذا الظهور ولكن

have voiced the praise of God, and every cause hath bowed in lowliness before His sovereignty, which exerciseth dominion over all the horizons.

- 4 Blessed art thou, inasmuch as thou hast quaffed the Kawthar of Revelation from the hand of the bounties of thy Lord, the Revealer of the verses. Blessed – thrice blessed – is thy father, whom the Concourse on high received when he ascended unto God, the Lord of lords. He was of them in whose being the noble quality of steadfastness was discerned. How excellent is this station, which God hath exalted above many a station! My Most Exalted Pen hath made mention of him in such wise that the dwellers of Paradise remember him at eventide and at dawn.

- 5 Bliss be upon him, and upon thee, and upon thy mother who was drawn by the sweetness of the verses of thy Lord, the Lord of all mankind. It behoveth thee to arise for the service of the Cause, with remembrance and with exposition, and to remind the people of that which the All-Merciful hath sent down in the Book, that haply they may arise from the sleep of passion and turn their faces unto the Most Exalted Horizon. Verily, thy Lord is the All-Mighty, the Oft-Returning in grace. Glory be upon thee, and upon such as have cast away that which debarred them from God, the Lord of all existence.

القوم في مرية وشقاق قد نطق كل شئ بثناء الله
وخضع كل امر لسلطانه المهيمن على الآفاق

4 طوبى لك بما شربت كوثر الوحي من يد الطاف
ربك منزل الآيات طوبى ثم طوبى لايبك الذي
استقبله الملائ الأعلی اذ صعد الى الله رب الأرباب
انه ممن وجد منه الملكة عرف الاستقامة حينذا
هذا المقام الذي جعله الله من اعلی المقام قد ذكره
قلبي الأعلی على شأن يذكره اهل الفردوس في الع

5 شئ والاشراقعیماله ولك ولاملك التي انجذبت في
آيات ربك مالك الأنام ينبغي لك بان تقوم على
خدمة الأمر بالذكر والبيان وتذكر الناس بما انزله
الرحمن في الكتاب لعل يقومون عن رقد الهوى
ويتوجهون الى الأفق الأعلی ان ربك هو العزيز
التواب البهاء عليك وعلى من نبذ ما منعه عن الله
مالك الإيجاد

BLIB_Or15696.048d, YIA.157

BH04480

To: Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Haifa

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most High!
- 2 We have sent thee a remembrance from Our presence, when the Trusted One turned toward the Land of Ta by the leave of God, the Lord of Names. Verily He is the Ruler over whatsoever He willeth; there is none other God but Him, the All-Compelling, the Self-Subsisting. We beseech God to assist thee in all conditions and draw thee nigh unto Him in all worlds. Verily He is the Almighty over what hath been and what shall be.
- 3 When thy letter which thou didst send to the servant who standeth present arrived and was read before His face, the

1 هو الأقدس الأعظم العلى الأعلی

2 قد ارسلنا اليك ذكراً من عندنا اذ توجه الأمين
الى الأرض التاء باذن الله مالك الأسماء انه هو
الحاكم على ما يشاء لا اله الا هو المهيمن القيوم
نسئل الله بأن يوفقك في كل الأحوال ويقربك
اليه في كل العوالم انه هو المقتدر على ما كان و
ما يكون

3 فلما حضر كتابك الذي ارسلته الى العبد الحاضر
وقراه تلقاء الوجه قد ماج بحر العناية مرة اخرى

ocean of loving-kindness surged once again, that thou mightest give thanks unto God, thy Lord and the Lord of all who are in existence. Sorrow not over anything. By My life! He hath inscribed with His Most Exalted Pen that which shall profit thee in the Hereafter and in this first life. To this beareth witness He Who speaketh the truth. There is none other God but Him, the True One, the Knower of things unseen.

- 4 Thou art he who hath stood firm in the service of thy Lord and hath spoken His praise at eventide and at dawn. All things bear witness to thy remembrance and thy turning toward the Most Great Ocean and thine acceptance of My praiseworthy station. Thine eyes were solaced by beholding the Beauty and thine ears were favored by hearkening unto the call of this Wronged One. Thus did My Most Exalted Pen move when it was established upon the throne in its ruined prison. Glory be upon thee and upon those who are related to thee and upon those who have been set ablaze by the fire of God, the Mighty, the Loving.
- 5 O thou who gazeth toward My horizon! Give glad tidings of My remembrance and My days to the loved ones, then kindle in their hearts the fire of My love, that the circumstances of the world may not sadden them nor the utterances of every rejected misbeliever bar them.

لنشكر الله ربك ورب من في الوجود لا تحزن من شيء لعمري انه رقم من قلبه الأعلى ما ينفعك في الآخرة والأولى يشهد بذلك من ينطق بالحق انه لا اله الا هو الحق علام الغيوب

4 انت الذي كنت قائماً لخدمة موليك وناطقاً بثنائه في الأصيل و البكور تشهد الأشياء بذكرك و توجهك الى البحر الأعظم و اقبالك الى مقامى المحمود قد قوت عينك بمشاهدة الجمال و فازت اذنك باصغاء نداء هذا المظلوم كذلك تحرك قلبى الأعلى اذ كان مستوياً على العرش فى سجنه الخروب البهائم عليك و على الذين نسبوا اليك و على من اشتعل بنار الله العزيز الودود

5 يا ايها الناظر الى افقى بشر الأحياء بذكرى و أيامى ثم اضرهم فى قلوبهم نار حبي لئلا تحزنهم شؤونات العالم و لا تحجبهم مقالات كل مشرك مردود

BLIB_Or15697.145

BH04588

To: Ali

Date: 1297 ? [1879-1880]

- 1 He is the Bestower, the Forgiving, the Mighty, the Generous
- 2 O 'Ali! O thou who circlest round the Throne! Harken unto My most sweet call which, when it is raised up, draweth unto itself the Kingdom of Names, and causeth the mountains to pass with the speed of lightning in the kingdom of creation. Be thou of them that render thanks.
- 3 We have made mention of every name that was in thy letter and have sent it unto thee. Verily thy Lord is the All-Forgiving, the All-Merciful. We have desired to make mention in this place of

1 هو الواهب الغافر العزيز الكريم

2 يا على يا ايها الطائف حول العرش ان استمع ندائى الأهل الذى اذا ارتفع انجذب ملكوت الأسماء و مرّت الجبال كسرعة البرق فيملكوت الانشاء و كن من الحامدين أنا ذكرنا كل اسم كان فى كتابك و ارسلناه اليك ان ربك هو الغفور الرحيم

3 و اردنا ان نذكر فى هذا المقام اباك الذى صعد الى الله رب العالمين أنا غفرناه فضلاً من عندنا و طهرناه رحمة من لدنا ان ربك هو الحاكم على

thy father who hath ascended unto God, the Lord of all worlds. We have, of a truth, forgiven him as a token of Our grace, and have purified him as a mercy from Our presence. Verily thy Lord is He Who judgeth as He pleaseth. Neither the hosts can frustrate Him nor the bounds contain Him. To this testifieth the Tongue of Grandeur from His mighty and glorious station.

ما يشاء لا تمنعه الجنود ولا تحويه الحدود يشهد
بذلك لسان العظمة في مقامه العزيز المنيع

- 4 O Abu-'Ali! We have adorned thee with an ornament that the months and years and ages shall not tarnish, and We have embellished thee with a remembrance that shall never be followed by extinction. To this beareth witness My Most Exalted Pen in this noble Tablet. Blessed art thou for having attained unto this Most Great Remembrance, and blessed is thy son who hath been named Muhammad, and thy daughter who hath been named Sultan. Thus hath the Sun of Grace shone forth from the horizon of the tender mercy of thy Lord, the All-Merciful. He, verily, is the Ever-Forgiving, the Ancient of Days.

4 يا ابا علي انا زينك بطراز لا تبليه الأشهر و
السنين والأعصار وطرزناك بذكر لا يعقبه الفناء
يشهد بذلك قلبي الأعلى في هذا اللوح الكريم
طوبى لك بما فزت بهذا الذكر الأعظم ولابنك
الذي سمي بمحمد ولبنتك التي سميت بسطان
كذلك اشرفت شمس الفضل من افق عناية
ربك الرحمن انه هو الفضال القديم

- 5 And We make mention of thy nephew who hath been named Muhammad qabl-i-Ibrahim. We give thee and him the glad-tidings of God's loving-kindness, the Lord of all worlds. Each one of you hath attained unto the mention of God, and the glance of His loving-kindness hath been directed towards you from this station at whose mention the Concourse on High rejoice and the lips of utterance smile in the kingdom of creation. Glorified be the Lord of Names, Who maketh mention of His servants as He pleaseth. There is none other God but Him, the Most Holy, the Mighty, the Inaccessible.

5 و نذكر ابن اخيك الذي سمي بمحمد قبل ابراهيم
نبشرك و آياه بعناية الله رب العالمين قد فاز كل
واحد منكم بذكر الله وتوجه اليكم طرف عنايته
من هذا المقام الذي اذا ذكر استبشر الملائكة
ابتسم نغم البيان في ملكوت الانشاء تعالى مالك
الاسماء الذي يذكر عباده كيف يشاء لا اله الا
هو المقدس العزيز المنيع

BLIB_Or15697.112d

BH04873

To: *Siyyid Mihdi Dahaji*

Date: 1297 ? [1879-1880]

- 1 He is God, exalted is He
- 2 O My Name Mihdi! God willing, thou shalt drink from the ocean of knowledge and on the mainland of insight utter the blessed words "Here am I, O my God, here am I." None but the seeing eye can perceive the vastness of the world of knowledge. God willing, from the lead of wisdom and the rock of certitude

1 هو الله تعالى

2 يا اسمي مهدى انشاء الله از بحر دانائی بیاشامی و
در بر بینائی بکلمه مبارکه لبیک اللهم لبیک
ناطق باشی فضای جهان دانائی را جز چشم
بینا ادراک نماید انشاء الله از رصاص حکمت

shall a firm and mighty foundation be built. Verily He is the All-Knowing, the Perspicuous.

و صفوان یقین بنیان محکم متین بنا گردد آنه هو
المبین العلیم

- 3 The servant who attends before the Countenance hath presented a letter sent to thee by the Afnan who sought My presence, attained My meeting, drank the choice wine of reunion from the hand of My bounty, dwelt in My vicinity, heard My call and that which was uttered by My tongue in this station which hath been named by all names by God, the Originator of the heavens, wherein the Interlocutor of the Mount spoke and wherein appeared that which was recorded in the Books of God, the Lord of the worlds.

3 قد حضر العبد الحاضر لدى الوجه بکتاب ارسله
اليک افنانی الذی قصد مقامی و فاز بلقائی و
شرب رحيق الوصل من يد عطائی و سكن في
جوارى و سمع ندائی و ما نطق به لسانى في هذا
المقام الذی سمى بكلّ الأسماء من لدى الله فاطر
السماء و نطق فيه مكلّم الطور و ظهر ما هو
المسطور في كتب الله رب العالمين

- 4 O Mihdi! At the end of his letter was this verse: "We are ashamed that on the Day of Recompense we did not commit a sin worthy of His forgiveness." This verse was mentioned repeatedly. Well spoken indeed! God willing, may they ever be the recipients of His special favors and be blessed with that which is beloved. Verily their Lord, the All-Merciful, is the Almighty, the Powerful.

4 يا مهدى در آخر مکتوب ایشان این فرد بود
شرمنده از آنیم که در روز مکافات اندرخور
عفوش نمودیم گاهی مکرر اینفرد ذکر شد نعم
ما نطق به انشاءالله لم یزل و لا یزال بعنايت
مخصوصه حقّ فائز باشند و به ما هو المحبوب
مرزوق ان ربه الرحمن هو المقتدر القدير

- 5 We have turned from this station toward those who were with him from among My Afnan, who were present, who heard, and who attained that which God ordained in previous Books as a promise from Him - and He is the All-Bountiful, the Most Generous. Upon them be My glory, My grace, My loving-kindness and My mercy which have preceded all worlds.

5 انا توجهنا من هذا المقام الى الذين كانوا معه من
افنانی و حضروا و سمعوا و فازوا بما اراده الله في
كتب القبل وعداً من عنده و هو الفضل الكريم
عليهم بهائی و فضلى و عنايتى و رحمتى الّتی سبقت
العالمين

BLIB_Or15697.109, BLIB_Or15738.015

BH04724

To: Zaynu'l-'Abidin, in Tihiran

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Mighty, the Witness, the Seer, the All-Informed
- 2 A remembrance from Us unto him who attained the presence of this Wronged One when He was fallen into the hands of the heedless. I bear witness that he set out from his home, proceeding in the direction of the Frequented Fane and Blessed Station which the All-Merciful hath sent down in the Furqan, and attained unto that which he desired on the Day of God, the Lord of the worlds. The servant in attendance is at hand,

1 هو الأقدس الأعظم الشاهد الناظر العليم

2 ذكر من لدنا لمن فاز بقاء المظلوم اذ كان بين
ايدى الغالين نشهد انه خرج عن البيت مقبلاً الى
بيت المعمور و المقام المحمود الذى انزله الرحمن في
الفرقان و فاز بما اراد في يوم الله رب العالمين قد
حضر كتابك و سمعنا ما انشأته في ذكر الله العليم

and hath recited once again thy letter as a bounty on the part of God, the Almighty, the All-Praised.

- 3 Blessed be thy tongue for telling forth that which hath befallen the Daystar of Batha (Mecca), for whom the Celestial Concourse, and the inmates of Paradise in their noble habitation, have lamented. Blessed is he who extolleth the names of Ha' and Ha', and thereafter of him that was named Kazim, who laid down his life in the way of God, the Lord of the Day of Reckoning. I testify that neither martial hosts, nor the clamour of every wayward cleric, overawed him. By My life! We, verily, found him steadfast in the Cause of his Lord, in such wise that the inmates of Paradise, and those who circle the throne as bidden by Him Who is the All-Glorious, the Most Great, were filled with wonder. Erelong shall God reveal unto him that which hath been hidden from the face of His servants; He, verily is the Incomparable, the All-Knowing.

- 4 By the righteousness of God! They attained that which none had previously attained; thereto testifieth My Pen of Glory in this wondrous Tablet. From this Spot We salute thee, and all those who have attained unto the choice wine of steadfastness in this Cause, whereby the hearts of the learned have trembled, and the feet of the wise have slipped.

الخبر قد حضر العبد الحاضر و انشده مرّة اخرى
فضلاً من لدى الله العزيز الحميد

3 طوبى للسانك بما نطق فيما ورد على نبر البطحاء
الذى ناح له الملائ الأعلى و اهل الفردوس على
مقام كريم طوبى لمن نطق بذكر الحاء و الحاء و
من بعدهما من سمي بالكاظم الذى انفق روحه فى
الله مالک يوم الدين اشهد انه ما خوفته الجنود و
لا وضوءاً كل عالم بعيد لعمرى وجدناه مستقيماً
على امر ربه على شأن تحيّر به اهل الفردوس و
الذين طافوا من لدن عزيز عظيم سوف يظهر الله
ما ستر عن وجه العباد انه هو الفرد الخبير

4 لعمر الله قد فازوا بما لا فاز به احد من قبل يشهد
بذلك قلبى الأعلى فى هذا اللوح البديع انا نكبر
من هذا المقام عليك و على الذين فازوا برحيق
الاستقامة فى هذا الأمر الذى به اضطربت افئدة
العلماء و زلت اقدام العارفين

INBA97:143, NNY.143

BH05149

To: *Amatullah Khanum*

Date: 1297 ? [1879-1880]

- 1 O Leaf, upon thee be the Glory of God! From this station We send greetings to the leaf who has held fast to the Divine Lote-Tree and turned unto God, the Lord of all mankind. Thy remembrance hath been mentioned before the Throne and We have sent unto thee the fragrance of the Garment that thy heart may rejoice thereby in the days of thy Lord, the Mighty, the Bestower.

- 2 In the Persian tongue We make mention: Praise be to God that thou hast attained unto the wine of faith in the days of the All-Merciful and hast turned toward the Friend. God willing, thou must at all times remain steadfast in the Cause of the Lord of

1 ورقه عليها بهاء الله نكبر من هذا المقام على الورقة
التي تمسكت بالسدر و اقبلت الى الله مولى الأنام
قد ذكر ذكرى لدى العرش و ارسلنا اليك عرف
القميمص لتجدى منه ما يفرح به قلبك فى أيام
ربك العزيز الوهاب

2 بلسان پارسی ذکر میشود الحمد لله برحیق ایمان در
ایام رحمن فائز شدید و بشطردوست توجه نمودید
انشاء الله باید در کل احیان باستقامت تمام در
امر مالک انام مشغول باشید و بکمال تقدیس و

all beings and with utmost sanctity and detachment call the handmaidens of God to His pure and holy Divine Law.

- 3 Some time ago We summoned thee to attain the Most Holy Court and return to thy residence before winter, but until now this matter was delayed until the time passed. Now if thou returnest to thy homeland with the utmost joy and fragrance and engage in the mention of God, this will be and is more beloved in the sight of God, and whenever it is required, if God should will and desire, We shall summon thee. Thou must in all conditions fix thy gaze upon the good-pleasure of God and find joy in Him. And this land hath become somewhat disturbed due to the multitude of emigrants and visitors, therefore return is more beloved.
- 4 Verily, the Glory be upon you both and upon those who have believed in God, the Mighty, the Praiseworthy.

تنزيه امام الله را بشريعه صافيه مطهره الهيه بخوانيد

3 چندی قبل شما را خواستیم که بساحت اقدس فائز شوید و قبل از شتا بمقر خود رجوع نمائید و تا حال این امر در عهده تعویق ماند تا آنکه وقت گذشت حال اگر بکمال روح و ریحان بوطن خود راجع شوید و بذکر الله مشغول عندالله احب بوده و خواهد بود و هر وقت اقتضا نماید اذا شاء الله و اراد شما را میطلبیم باید در کل احوال برضای الهی ناظر باشید و باو مسرور و این ارض نظر بکثرت مهاجرین و واردین قدری منقلب شده لذا مراجعت محبوبتر است

4 ائما البهآ علیکما و علی الذین آمنوا بالله العزیز الحمید

BLIB_Or15697.143.03

BH05060

Date: 1297 ? [1879-1880]

- 1 In the Name of the Manifest, the Hidden.
- 2 This is a remembrance for him who hath inhaled My fragrance, quaffed the wine of My love, turned unto My Face, been enraptured by My verses, and come unto My manifest Horizon, that the attraction of My words may seize him time and again. Verily, I am the Forgiving, the All-Bountiful.
- 3 Whoso acknowledgeth My Manifestation hath, in truth, acknowledged God and His Scriptures from the beginning that hath no beginning. Thereunto bear witness My Books, My Scriptures, My Tablets, and this lucid, perspicuous Tablet. And whoso turneth away hath, verily, disbelieved in God in every age and century, and on this wondrous Day. Those who have clung to the Bayan yet turned aside from its Revealer – these are they whom all things belie, together with Him in Whose possession is the Preserved Tablet.
- 4 Give ear to that which the idolaters say in this tremendous Cause. Verily, he who hath forged a calumny concerning My being slain hath uttered that at which all created things are revolted. By My life! He is in manifest falsehood. Never

1 بسم الظاهر المکنون

2 ذکرى من وجد عرقى و شرب رحيق حبي و توجه الى وجهي و انجذب في آياتي و اقبل الى افقي المبين ليأخذه جذب آياتي مرة بعد مرة و انا الغفور الكريم

3 من اعترف بظهوري انه اعترف بالله و سفراته في ازل الازال تشهد بذلك كتي و صفی و زبری و هذا اللوح المبين والذي اعرض انه كفر بالله في كل عهد و عصر و هذا اليوم البديع ان اللذين تمسكوا بالبيان و اعرضوا عن منزله اولئك تكذبهم كل الأشياء و من عنده لوح محفوظ

4 ان استمع ما يقولون المشركون في هذا الامر العظيم ان الذي افتر على قتلي نطق بما لغته الكائنات لعمرو

hath the eye of creation beheld the like thereof; and I am the Witness, the All-Seeing.

- 5 It behoveth thee to abandon mention of him and of that which he wrought in the Days of God, the One, the All-Wise. We, indeed, have in all affairs put our trust in God, the Mighty, the All-Beautiful.

- 6 When thou hast attained unto My Tablet, and heard the moaning of My heart and the shrilling of My Pen, then make mention unto the people of what befell My Self at the hands of Mine enemies most bitter – that Self which We have guarded and lodged in Our nearness, beneath the Tree of Our loving-kindness that hath encompassed the heavens and the earth. And praise be to God, the Beloved of them that know.

الله انه على كذب مبين ما شهدت عين الابداع
شبهه وانا الشاهد البصير

5 ينبغي ان تدع ذكره وما عمل في ايام الله الفرد
الحكيم انا توكلنا في كل الامور على الله العزيز
الجميل

6 انك اذا فزت بلوحى وسمعت حنين قلبي وصرير
قلبي ذكر الناس بما ورد على نفسي من الداء اعدائ
الذي حفظناه واويناه في جوارى تحت شجر
عنايتي التي احاطت السموات والارضين والحمد
لله محبوب العارفين

BLIB_Or15696.047c

BH05514

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the All-Glorious.
- 2 How many a night hath my yearning ascended, and how many a day hath the wailing of my weeping been uplifted, by reason of what hath befallen Him through Whom God hath given glad-tidings unto all who are in the heavens and on the earth. The Books of God and His Scriptures have borne witness unto His appearance; yet when the Truth came, they disbelieved in Him and in His shining, radiant Manifestation. And when He uttered the Most Exalted Word, the concourse of creation rose up to oppose Him, save those whom God strengthened with a might from His own presence. Verily, He is the All-Powerful, the Almighty.
- 3 Among the people are those who have said: "He hath laid claim to Lordship." Say: By God! This is indeed that which the Tongue of Grandeur hath proclaimed, and which the Faithful, the Trustworthy, foretold unto you. Read ye the Bayan, that ye may come to know that whereof ye were heedless. Fear God, and be not of the neglectful. Thus hath the Tongue of Revelation spoken, and thus hath the Pen of inspiration moved within the arena of wisdom and exposition, if ye be of them that understand.

1 هو الاقدس الابهى

2 كم من ليل ارتفع فيه حنيني وكم من يوم فيه ارتفع
نحيب بكائي بما ورد على الذي به بشر الله من
في السموات والارضين قد شهد بظهوره كتب
الله وسفراته فلما اتى الحق كفروا به وبظهوره
اللائح المنير فلما نطق بالكلمة العليا اعترض عليه
ملا الانشاء الا من ايده الله بسلطان من عنده
انه هو المقتدر القدير

3 من الناس من قال انه ادعى الربوبية قل تالله هذا
ما نطق به لسان العظمة واخبركم به الصادق الامين
ان اقرءوا البيان لتعرفوا ما غفلتم عنه اتقوا الله
ولا تكونوا من الغافلين كذلك نطق لسان الوحي
وتحرك قلم الالهام في مضممار الحكمة والبيان ان
انتم من العارفين

- 4 Be thou not grieved because of those who have dealt wrongfully. Rather, give thanks unto God for that thou hast been remembered before the Wronged One in His Most Great Prison. Say: Praise be unto Thee, O my God, for having strengthened me to recognize the Dawning-Place of Thy Cause. I bear witness that Thou art, in truth, powerful to do what Thou wilt. There is none other God but Thee, the Mighty, the All-Bountiful.
- 4 أَنْكَ لَا تَحْزَنُ مِنَ الَّذِينَ ظَلَمُوا إِنْ أَشَكَرَ اللَّهُ بِمَا ذُكِّرْتَ لَدَى الْمَظْلُومِ فِي سِجْنِهِ الْعَظِيمِ قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَيْدَيْتَنِي عَلَى عِرْفَانِ مُشْرِقِ أَمْرِكَ أَشْهَدُ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْكَرِيمُ
- 5 O Lord, ordain for me in Thy Kingdom that which beseemeth the Ocean of Thy bounty. Verily, Thou art the Giver, the Bestower, the Mighty, the Compassionate.
- 5 أَيْ رَبِّ قَدَّرْ لِي فِي مَلَكُوتِكَ مَا يَنْبَغِي لِجَرِّ جُودِكَ أَنْكَ أَنْتَ الْمُعْطَى الْبَازِلُ الْعَزِيزُ الرَّحِيمُ

BLIB_Or15697.139a

BH05555*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.090

BH05566*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.035

BH05749

To: Mustafa Quli, in Maraghih

Date: 1297 ? [1879-1880]

- 1 He is the Most Great, the All-Glorious! A mention from God, the Lord of earth, unto His servant who hath been named Mustafa, that he may rejoice and be numbered with them that are steadfast.

1 هو الأعظم الأبهى ذكر من لدى الله مالك
الورى عبده الذى سَمى بمصطفى ليفرح ويكون
من الراسخين
- 2 O Mustafa! Stand firm in the Cause. By the life of God! It is greater than all that is great. This is the Day whereon the branches have been scattered, and the mountains have passed away, and the heaven hath been cleft asunder, and the earth hath been rent in twain through the fear of God, the Almighty, the Powerful.

2 ان يا مصطفى ان استقم على الأمر لعمر الله انه
كان اعظم من كل عظيم هذا يوم فيه نسفت
الأقنان ومرت الجبال وانفطرت السماء و
انشقت الأرض من خشية الله المقتدر القدير
- 3 Among the people are they who have been attracted by the call of their Lord, and among them are they who have followed their own desires - these are indeed of the abject ones. The wine of vain imaginings hath seized the divines of the earth and its leaders, save whom God hath willed, the Lord of all worlds.

3 من الناس من اخذه جذب نداء ربّه و منهم من
اتبع هويه الا انه من الصاغرين قد اخذ سكر خمر
الغرور علماء الأرض و عرفائها الا من شاء الله
رب العالمين
- 4 Cast behind thee all idle fancies. By God! He Who is known hath appeared, and the Self-Subsisting calleth aloud: "There is none other God besides Me, the Mighty, the Beauteous."

4 دع الموهوم عن ورائك تالله قد ظهر المعلوم و
القيوم ينادى انه لا اله الا انا العزيز الجميل
- 5 We, verily, send Our greetings from this spot unto Our loved ones who have turned their faces toward My countenance, and have spoken in My praise, and have drawn nigh unto My exalted station. Thus hath the Tongue of Grandeur spoken on this darksome night. Blessed is he who hath heard and attained, and woe betide him who hath denied this mighty grace.

5 انا نكبر في هذا المقام على احبتي الذين توجهوا الى
وجهي و نطقوا بثنائي و اقبلوا الى مقامى البديع
كذلك نطق لسان العظمة في هذا الليل الخالك
طوبى لمن سمع و فاز و ويل لمن انكر هذا الفضل
العظيم
- 6 They read the Book, yet deny Him Who hath revealed it. Thus have their souls prompted them. They are indeed among the lost.

6 يقرئون الكتاب و ينكرون منزله كذلك سؤلت لهم
انفسهم الا انهم من الخاسرين
- 7 Preserve what We have revealed unto thee, then recite it in His Name, the One Who hath dominion over all worlds.

7 ان احفظ ما انزلناه لك ثم اقرئه باسمه المهيمن
على العالمين

BLIB_Or15697.027b

BH05674*To: Siyyid Abdul-Hadi et al.**Date: 1297 ? [1879-1880]*

- 1 He is the Most Holy, the Most Great 1 هو الأقدس الأعظم
- 2 O Hadi! We have sent down to thee numerous Tablets and have acquainted thee therein with that which thy Lord, the All-Knowing, hath willed in these days wherein covenants have been violated and pledges broken, and wherein the people have followed the dictates of their heedless selves. Verily thy Lord is the All-Knowing, the All-Wise. 2 ان يا هادى قد نزلنا لك الواحاً شتى وعرفناك فيها ما اراد ربك العالم في هذه الأيام التي فيها نقضت العهود ونكصت العقود واتبع الناس ما يأمرهم به انفسهم الغافلة ان ربك هو العليم الحكيم
- 3 Thou art among those who have attained the presence of God and heard His call and associated with Him and drunk the choice wine of revelation from His white hand whereby the heavens and earth were illumined. We loved thee before and We love thee now as a token of Our grace. Verily thy Lord is the All-Bountiful, the Compassionate. 3 انك ممن فزت بلقاء الله وسمعت ندائه وعاشرت معه وشربت رحيق الوحي من يده البيضاء التي بها اضاءت السموات والأرضون انا احببناك من قبل ونحبك فضلاً من لدنا ان ربك هو الفضال العطوف
- 4 Thy letter hath come before Our presence and We discovered from it the fragrance of thy love and the burning fire of thy longing for God, the Lord of the worlds. We have answered thee with these verses that thou mayest read them and be of them that attain. 4 قد حضر كتابك لدى الوجه ووجدنا منه عرف حبك واشتعال نار اشتياقك لله رب العالمين واجبناك بهذه الآيات لتقرأها وتكون من الفائزين
- 5 We had given permission to you both aforetime to turn towards the countenance of God, the Mighty, the Praised, but the time passed until the occasion was gone. Verily thy Lord is the Expositor, the All-Knowing. 5 قد اذننا لكما من قبل بالتوجه الى وجه الله العزيز الحميد ولكن تأخر الى ان قضى الوقت ان ربك هو المبين العليم
- 6 We beseech God to aid thee in that whereby His Cause may be exalted and the sanctification of His Self may be manifested among His servants. Verily He is the Almighty, the Powerful. 6 نسئل الله بأن يوفقك على ما يرتفع به امره ويظهر تقديس نفسه بين العباد انه هو المقتدر القدير
- 7 Grieve not over anything. In all matters place thy trust in Him. Verily He is with His sincere servants. 7 لا تحزن من شيء توكل في كل الأمور عليه انه مع عباده المخلصين

BLIB_Or15697.142, BLIB_Or15710.140

BH05844

Date: 1297 ? [1879-1880]

¹ He is the Most High, the All-Glorious.

¹ هو العليّ الابهى

² He Who revealed the Bayan hath enjoined upon all who have acknowledged it that they should believe in God when He shall appear from this noble, exalted station. Say: Beware lest that which hath been sent down in the Bayan debar you from God, the Lord of all the worlds. And after this Most Sublime Word, shall the Bayan profit anyone who turneth away? Nay, by the Lord of all the worlds! Say: By this is He verily made known; without it can He in no wise be recognized, nor can He be described by aught that men possess. And God hath ever been a Witness over that which My tongue and My Pen have uttered in this mighty, exalted Book.

² قد وصّى منزل البيان كلّ من دانّ به بان يؤمنوا بالله اذا ظهر من هذا المقام الكريم قل اياكم ان يمنعكم ما نزل في البيان عن الله رب العالمين وبعد هذه الكلمة العليا هل ينفع البيان أحداً ممن اعرض لا ورب العالمين قل هذا هو الذي لا يعرف بدونه ولا يوصف بما عند الناس وكان الله وكيلاً على ما نطق به لساني وقلبي في هذا الكتاب العزيز

³ Say: He it is Who hath made the salvation of every soul dependent upon its acceptance. Behold, then, that which hath been sent down for you from the presence of One Who is all-knowing, all-wise. There is not in the Bayan a single word but My Covenant hath been derived therefrom, nor in it a single letter but it hath been revealed in My Most Great Name. Say: The Bayan is a testimony unto that which My Pen hath inscribed, and it beareth witness unto that Call which hath been raised betwixt earth and heaven, and hath announced unto the world the Most Great Manifestation. Blessed the one who heareth and recognizeth; woe betide the deniers!

³ قل انه الذي علّق كلّ شبر بقبوله ان انظروا ما نزل لكم من لدن عليم حكيم ليس في البيان من كلمة الا وقد اخذ منها عهدى ولا فيه من حرف الا وقد نزل باسمي العظيم قل ان البيان شاهد على ما تحرك به قلبي وانه شهد به على النداء بين الأرض والسمااء واخبر العالم بالظهور الأعظم طوبى لمن سمع وعرف ويل للمنكرين

⁴ Verily, We have expounded all things for thee, with a clear unfolding, in this Book, that thou mayest give thanks unto thy Lord and become aware of My remembrance, through which the Tablets of God, the Mighty, the Most Beauteous, have been adorned.

⁴ انا فصلنا لك تفصيلاً في الكتاب لتشكر ربك وتطلع على ذكرى الذي به تزينت صحف الله العزيز الجميل

BLIB_Or15696.047d

BH06092

To: Bibi Rawhani known as Varaqih Ruhani, in Bushruih
Date: 1297 ? [1879-1880]

1 In the name of the All-Knowing Friend!

1 بنام دوست دانا

2 O Ruhani! The Supreme Pen testifies that repeatedly and successively thy mention hath been made before the Throne, and thou hast been and shalt be the recipient of divine favors. Thus have numerous Tablets been sent down from the heaven of the All-Merciful's mercy especially for that leaf. By the life of God! Every word thereof is the quickener of the dead and the manifestation of signs, and every letter thereof is, in the sight of God, more precious than all things. Know thou the worth of this most exalted station. Verily thy Lord is the Generous Giver.

2 ای روحانی قلم اعلی شهادت میدهد که متتابعاً متوالیاً ذکر کردی العرش مذکور و بعنايات الهی فائز بوده و خواهی بود چنانچه الواح عدیده از سماء رحمت رحمانیه مخصوص آن ورقه نازل و ارسال شد لعمر الله هر کلمه آن محیی اموات و مظهر آیات بوده و هر حرفی از آن عندالله اعترّ از کلّ شیء است ان اعرفی قدر هذا المقام الأعلی ان ربک هو المعطى الکريم

3 Thou hast endured many hardships in the path of God. No matter hath been or shall be hidden from God, and no service hath been or shall be lost. Verily thy reward is with Him Who created thee and sustained thee and aided thee to turn toward His shining and luminous countenance. Blessed art thou for having outstripped most handmaids in thy recognition. Verily thy Lord is the All-Knowing, the All-Informed.

3 در سبیل حق بسیار زحمت کشیدی هیچ امری نزد حق مستور نبوده و نخواهد بود و هیچ خدمتی ضایع نشده و نخواهد شد انما اجرک علی الذی خلقک و رزقک و ایدک علی الاقبال الی وجهه المشرق المنیر طوبی لک بما سبقت اکثر الاماء فی عرفانک ان ربک هو العليم الخبير

4 Convey My greetings to the handmaids in that land. God willing, may they all not be deprived of everlasting gifts on account of transient blessings, and may they at all times be occupied with the remembrance of the Beloved of all creation.

4 اماء آن ارض را از قبل این مظلوم تکبیر برسان انشاءالله جميع بسبب آلاء فانيه از نعم باقيه محروم نمانند و در کلّ احیان بذکر محبوب امکان مشغول باشند

5 The Glory be upon thee and upon them.

5 البهآء علیک و علیهم

BLIB_Or15697.044a, BLIB_Or15710.274b,
RSR.027

BH06208*To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran**Date: 1297 ? [1879-1880]*

1 He is the Most Holy, the Most Glorious

1 هو الأقدس الأبهي

2 God testifies that there is no God but Him, and that He Who speaks is indeed He Who declared in the eternity of eternities "Verily, I am God, the One, the Chosen."

2 شهد الله أنه لا اله الا هو والذي يقول أنه هو الذي قال في ازل الآزال أنني انا الله الواحد المختار

3 Can those who have turned away from the Countenance distinguish between light and darkness? No, by the Lord of creation! They deny the Sun and its sovereignty, the proof and its evidence, and they say that which neither the people of the Furqan nor those who turned away from God in past ages and centuries have said. And when asked "By what proof have you turned away from God?" they say what their forefathers said before. These are indeed among the people of error. They drink fetid water while imagining it to be the water of life. They worship the calf while deluding themselves that it is the Lord of creation. Say: Shame upon you for having turned away from the Supreme Horizon, and woe unto you for having strayed from the straight path!

3 ان الذين اعرضوا عن الوجه هل يميزون بين النور والظلمة لا ومالك الابدان يتكبرون الشمس و سلطانتها والحجة وبرهانها ويقولون ما لا قاله اهل الفرقان ولا الذين اعرضوا عن الله في القرون والأعصار و اذا قيل بأي حجة اعرضتم عن الله يقولون ما قاله آباؤهم من قبل الا أنهم من اهل الضلال يشربون الصديد و يظنون أنه كوتر الحيوان يعبدون العجل و يتوهمون أنه مالك الابدان قل تباً لكم بما اعرضتم عن الأفق الأعلى و سحقاً لكم بما زلت اقدامكم عن سواء الصراط

4 Say: This is the Day in which the banners of the Manifestation have been raised, the Path has been laid, and the mountains have been scattered. We have seen thee turning toward Our horizon. We have sent down from Our kingdom that which will profit thee in Our realms. And verily, I am the Self-Sufficient, the Most Exalted.

4 قل هذا يوم فيه ارتفعت اعلام الظهور و نصب الصراط و نسفت الجبال انا رأيناك مقبلاً الى افقنا من ملكوتي ما ينفعك في ممالكى و انا الغنى المتعال

INBA19:424

BH06214*To: Shaykh Kazim Samandar**Date: 1297 ? [1879-1880]*

1 He is God

1 ١٥٢ هو الله

2 It is submitted to that Samandar of the Fire of Divine Love - upon him be the Most Glorious Glory of God - that previously a packet of sublime and inaccessible Holy Tablets was sent

2 عرض ميشود خدمت سمندر نار محبت الهى عليه بهاء الله الأبهي كه از قبل باسم جناب ابن ابهر عليه ٦٦٩ [بهاء الله] يك پاكٲ الواح مقدسه

addressed to His Honor Ibn-i-Abhar - upon him be the Glory of God. Due to wisdom, some Tablets that should have been sent in that same packet were delayed at that time. They are being sent this time. Your honor should deliver them to Ibn-i-Abhar. Some others will also be sent later. There is absolutely no opportunity for details. God willing, they will be submitted later. For now, this much will suffice.

ممتنع منعه ارسال شد و نظر بحکمت بعضی از
الواح که باید در همان پاکت ارسال شود در آن
کوه تأخیر شد این مره ارسال شد باید آنجناب
بجناب ابن ابهر برسانند و بعضی دیگر هم از بعد
ارسال میشود فرصت تفصیل بهیچوجه نیست لو
شاء الله از بعد عرض میشود حال بهمین قدر
اکتفا رفت

- 3 Another submission: One Most Holy and Most Exalted Tablet has been revealed from the heaven of Will specifically for the Sayyids of Rasht, and mention of its receipt was recorded by the Supreme Pen. And mention of receipt of two other items was written by this servant in two separate pages. Similarly, [there is] one letter addressed to His Honor Aqa Siyyid 'Ali [Naqi] and Aqa Shahvirdi - upon them be the Glory of God. Your honor should deliver [them]. Glory be upon your honor and upon he who was named Nabil ibn Nabil by the tongue of God, the Powerful, the Mighty, the Beautiful.

3 و عرض دیگر یک لوح اقدس از سماء
مشیت مخصوص سادات رشت نازل و در آن
ذکر وصول از قلم اعلی ثبت شد و دو فقره دیگر
ذکر وصول در دو ورقه علیحدہ این عبد نوشته
و همچنین یک مکتوب باسم جناب آقا سید علی
[نقی] و آقا شاهویردی علیهما ۶۶۹ [بہاء الله]
آنجناب [برسانند] البہاء علی حضرتکم و علی من
سمی نایل بن نایل من لسان الله المقتدر العزیز
الجمیل

- 4 The servant

4 خادم

MJAN.077, AYBY.215

BH06111

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15697.034b

BH06178

Date: 1297 ? [1879-1880]

- 1 He is sanctified above the mention of all who dwell within the realm of being.
- 2 Glorified be He Who hath sent down the verses and made manifest the signs with a sovereignty that the hosts could not

1 هو المقدس عن ذکر من فی الامکان

withstand, nor the might of those who disbelieved in God, the Lord of all existence, frustrate.

2 سبحان الذى انزل الآيات واطهر العلامات
بسلطان لم تمنعه الجنود ولا سطوة الذين كفروا
بالله مالك الوجود

- 3 By God! The Most Great Outlook hath been adorned through the advent of the Lord of Decree, and the Spirit calleth aloud: "O concourse of men! Abandon that which ye possess, and lay hold on that which hath been vouchsafed you from the presence of God, the Mighty, the All-Loving."

3 تالله قد تزین المنظر الاكبر بقدوم مالك القدر
والروح ينادى يا معشر البشر دعوا ما عندكم
وخذوا ما اوتيتكم من لدى الله العزيز الودود

- 4 The first and choicest of days hath appeared; the dawn of the Bayan hath broken; and the Tongue of the All-Merciful, in the realm of creation, proclaimeth: "Verily, there is no God but Me, the True One, the Knower of things unseen."

4 قد ظهرت غرة الأيام وطلع فجر البيان ولسان
الرحمن فى الامكان ينطق انه لا اله الا انا الحق
علام الغيوب

- 5 We have indeed heard thy call and discerned thy turning towards the Most Exalted Horizon. We have made mention of thee with this Most Great Remembrance, and have sent down for thee this blessed Tablet. Give thanks unto God therefor, and say:

5 انا سمعنا ندائك وعرفنا توجهك الى الافق الاعلى
ذكرناك بهذا الذكر الاعظم وانزلنا لك هذا اللوح
المبروك ان اشكر الله بذلك

- 6 "Unto Thee be praise, O Thou Who hast strengthened me to recognize the dawning-place of Thy Revelation and the Manifestation of Thine own Self – He through Whose appearance the earth was cleft asunder, the heaven was rent in twain, and the cry was raised amidst the concourse of creation, whilst most of the people remain unaware."

6 قل لك الحمد يا من ايدتني على عرفان مشرق
وحيك ومظهر نفسك الذى به انشقت الارض
وانفطرت السماء وارتفعت الصيحة بين ملائ
الانشاء ولكن القوم اكثرهم لا يشعرون

- 7 Thus have We made mention of thee, and sent down unto thee Our verses, that thou may rejoice and be numbered with those who give thanks.

7 كذلك ذكرناك وانزلنا لك الآيات لتفرح وتكون
من الذين هم يشكرون

BLIB_Or15697.031a

BH06815

To: Shaykh Muhammad Ali (Nabil son of Nabil), in Qazvin

Date: 1297 ? [1879-1880]

- 1 He is the Herald between earth and heaven.
- 2 O people of Baha! Be as the cloud that from you may be showered that which will refresh and animate the earth. This beseemeth him who hath turned unto God, the Lord of all men. Be ye of such character that the attributes of God may

1 هو المنادى بين الأرض والسماء

2 يا اهل البهاء كونوا كالسحاب لينزل منكم ما ينبت
به الأرض هذا ما ينبغي لمن اقبل الى الله مالك
الرقاب كونوا على شأن تظهر منكم اخلاق الله بين

be manifested from you amidst all else. Thus have We commanded you before and in this Tablet which hath been adorned by the Most Exalted Pen in this station.

- 3 Verily those who have turned away have no portion in the Book. Say: We have summoned all unto the most exalted horizon. Among the people are those who have turned towards it and those who have strayed from the straight path. He who hath turned hath turned unto the Beloved of the world, and he who hath turned away is of those who have denied God throughout all ages.

- 4 Drink thou the Kawthar of bounty from the hand of thy Lord, the All-Merciful, and say: Praise be unto Thee, O Thou in Whose hand is my forelock, and thanks be unto Thee, O Thou Who hast mentioned me when I was wronged at the hands of the servants. Thus have I turned my face unto Thee and my Pen hath spoken that whereby Thy remembrance shall endure throughout the eternity of God, the Mighty, the Powerful, the All-Bestowing.

BW_v01p042x

ما سواه كذلك امرناكم من قبل وفي هذا اللوح
الذي تزين من القلم الأعلى في هذا المقام

3 ان الذين اعرضوا ليس لهم نصيب في الكتاب قل
انا دعونا الكل الى الأفق الأعلى من الناس من
اقبل و منهم من ضلّ سوء الصراط ان الذي
اقبل اقبل اليه محبوب العالم والذي اعرض انه
من كفر بالله فيكل الأعصار

4 ان اشرب كوثر العطاء من يد ربك الرحمن و
قل لك الحمد يا من بيدك ناصيتي ولك الشكر
يا من ذكرتني اذ كنت مظلوماً بين ايدي العباد
كذلك توجه وجهي اليك و نطق قلبي بما يبقى
به ذكرك بدوام الله المقتدر العزيز الوهاب

BLIB_Or15730.063a, AYBY.044a

BH06454

To: *Mirza Abdullah Khan Nuri, in Tabriz*

Date: 1297 ? [1879-1880]

In the name of the All-Seeing Knower!

God willing, may you be blessed with the special favors of God and drink at all times from the wine of oneness which hath been unsealed by the finger of the Lord's will.

Your mention was made in the Most Great Prison, and thus you were remembered through this Most Great Remembrance which, in its primal reality, is the cause of life for all the peoples of the world. Be grateful to God for this, for He hath enabled you to attain unto that of which most of His servants remain heedless. He is verily the Helper, the Almighty, the All-Knowing, the All-Wise.

We beseech Him, exalted be He, to illumine you with the lights of the Sun of Steadfastness and to ordain for you that which will gladden your heart. He is verily the Ordainer, the Giver, the Generous.

بنام داننده بینا انشاء الله بعنايات مخصوصه الهیه
فائز باشید و از رحیق احدیه که باصبع اراده
ربانیه مفتوح شده در کلّ حین بیاشامید ذکرت
در سجن اعظم مذکور آمد لذا باین ذکر اعظم
که در حقیقت اولیه علّت حیات اهل عالمست
مذکور آمدی ان اشکر الله بذلك انه وفقک علی
امر غفل عنه اکثر عبادہ انه هو المؤید المقتدر
العلیم الحکیم نسئله تعالی بأن ینورک بأنوار شمس
الاستقامه و یقدّر لک ما یفرح به قلبک انه
هو المقدر المعطى الکرم از حق میطیلم دوستان
خود را مؤید فرماید بآنچه الیوم سبب ارتفاع
امر است لیبقی ذکرهم الی الأبد و آنچه الیوم
سبب ارتفاع امر و علّت ظهور تنزیه و تقدیس
حقّ بین خلقت اخلاق مرضیه و اعمال حسنه

We implore God to assist His loved ones in that which will today cause the exaltation of His Cause, that their mention may endure forever. That which today causeth the exaltation of His Cause and manifesteth the sanctification and glorification of God amongst His creatures hath been and shall ever be praiseworthy character and goodly deeds. God willing, may all attain unto this and hold fast unto it.

Glory be upon thee and upon thy family and upon them that have believed in God, the Single One, the All-Informed.

بوده و خواهد بود انشاء الله جميع بآن فائز و بآن
متمسك باشند البهاء عليك و على اهلك و على
الذين آمنوا بالله الفرد الخبير

INBA19:134, INBA32:123, BLIB_Or15697.146

BH06749

Date: 1297 ? [1879-1880]

¹ He is the All-Wise Ruler!

¹ هو الحاكم العليم

² Let none of you molest him who is there. O people! Leave the deluded one that those endowed with certitude may behold him. Whosoever molests him is not of Me, I am quit of him. Thus has the matter been decreed by One Who is All-Knowing, All-Wise. Pay no heed to him and his like. Leave them to themselves, then turn unto the Peerless, the All-Informed One. We have forbidden the shedding of blood in most of the Tablets. Beware lest ye perpetrate what ye have been forbidden in the Book of God, the Sovereign, the Mighty, the Beautiful. They are dead, not living. The decree of life applies not unto them, were ye of them that comprehend. Leave the dead to consort with the dead. Sufficient unto them is what hath been sent down from the Supreme Pen. He, verily, is the Almighty, the Powerful.

² ليس ان يتعرض احد على من في هناك يا قوم
دعوا الموهوم ليروه اهل اليقين من يتعرض عليه
انه ليس متى انا برىء منه كذلك قضى الأمر
من لدن عليم حكيم لا تلتفتوا اليه و امثاله دعوهم
بأنفسهم ثم اقبلوا الى الفرد الخبير انا حرمانا سفك
الدماء في اكثر الألواح اياكم ان ترتكبوا ما نهيت
عنه في كتاب الله الملك العزيز الجليل انهم اموات
غير احياء لا يصدق عليهم حكم الحياة ان اتم
من العارفين دعوا الأموات ليعاشروا مع الأموات
يكفيهم ما نزل من القلم الأعلى انه هو المقتدر
القدير

³ Verily, enjoin upon the loved ones of God to refrain from molesting that deluded person. A stern prohibition! In truth I say: if any soul molests him, he was not and is not reckoned as being of the Truth - and God suffices as a witness. His honor Ali, following Nabil, was commanded to proceed in your direction, but there was a delay. We ordained another in his place and sent him unto thee with a perspicuous Tablet.

³ البته احبای حق را از تعرض بشخص موهوم
منع نمائید منع شدید براسق میگویم اگر نفسی
متعرض او شود ابداً از حق محسوب نبوده و
نیست و کفی بالله شهيدا جناب على بعد نبيل
مأمور بودند بتوجه بسمت شما ولكن تأخير شد
قدرنا الآخر مقامه و ارسلناه اليك بلوح مبين

BLIB_Or11096#133, BLIB_Or15697.144a

BH06864*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.091

BH07220*To: Haji Habibullah, in Maraghih**Date: 1297 ? [1879-1880]*

1 In My Name, the All-Subduing Over the World

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْعَالَمِ

2 Say: Glory be unto Thee, O God of existence and Sovereign of the unseen and the seen! I beseech Thee by the Name through which the hearts of Thy loved ones were assured and the tongues of Thy chosen ones were loosened in Thy remembrance and praise, to make me wholly detached unto Thee, seeking refuge in Thy bounty and taking shelter in Thy generosity.

2 قُلْ سُبْحَانَكَ يَا إِلَهَ الْوُجُودِ وَ سُلْطَانَ الْغَيْبِ وَ الشُّهُودِ اسْأَلُكَ بِالْأَسْمِ الَّذِي بِهِ أَطْمَئِنَّتْ قُلُوبُ أَوْلِيَائِكَ وَ نَطَقَتْ السُّنَنُ أَصْفِيَائِكَ فِي ذِكْرِكَ وَ ثَنَائِكَ بِأَنْ تَجْعَلَنِي بِكَ مَنقَطَعاً إِلَيْكَ وَ لَأَثَداً بِجُودِكَ وَ عَانِداً بِكَرَمِكَ

3 O my Lord! I testify that Thou hast manifested Thyself and sent down Thy verses and established Thy balance and guided all to Thy path. Among the people are those who heard Thy call and turned to Thee, and among them are those who turned away and denied Thy favor and disputed Thy verses. O my Lord! I praise Thee and thank Thee for having made me turn toward Thee when most of Thy creatures turned away from Thee, and for having guided me to Thy horizon when most of Thy creation denied it. I beseech Thee, O Creator of heaven and Possessor of names, to assist me in Thy remembrance and praise in such wise that the hosts of Thy earth shall not prevent me. Verily Thou art powerful over whatsoever Thou wilt, and Thou art the Most Exalted, the Mighty, the Omnipotent.

3 اَيُّ رَبِّ أَشْهَدُ أَنَّكَ أَظْهَرْتَ نَفْسَكَ وَ أَنْزَلْتَ آيَاتَكَ وَ وَضَعْتَ مِيزَانَكَ وَ هَدَيْتَ الْكُلَّ إِلَى صِرَاطِكَ مِنَ النَّاسِ مَنْ سَمِعَ نِدَائَكَ وَ أَقْبَلَ إِلَيْكَ وَ مِنْهُمْ مَنْ أَعْرَضَ وَ كَفَرَ بِنِعْمَتِكَ وَ جَادَلَ بِآيَاتِكَ اَيُّ رَبِّ أَحْمَدُكَ وَ أَشْكُرُكَ بِمَا جَعَلْتَنِي مُقْبِلاً إِلَيْكَ اِذَا أَعْرَضَ عَنْكَ أَكْثَرُ بَرِيَّتِكَ وَ هَدَيْتَنِي إِلَى أَفْقِكَ اِذَا أَنْكَرَهُ أَكْثَرُ خَلْقِكَ اسْأَلُكَ يَا فَاطِرَ السَّمَاءِ وَ مَالِكِ الْأَسْمَاءِ بِأَنْ تُؤَيِّدَنِي عَلَى ذِكْرِكَ وَ ثَنَائِكَ عَلَى شَأْنٍ لَا تَمْنَعُنِي جُنُودَ أَرْضِكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ أَنَّكَ أَنْتَ الْمُتَعَالَى الْعَزِيزُ الْقَدِيرُ

BLIB_Or15715.043c

BH07236*To: Mirza Hasan Mizan, in Tabriz**Date: 1297 ? [1879-1880]*

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

A Book sent down by the All-Merciful to him who desires to drink of the sealed wine through the hands of the bounty of his Lord, the All-Compelling, the Self-Subsisting. We have heard thy call and made mention of thee before, and on this night wherein the atoms proclaim that there is none other God but Him, the Mighty, the Best-Beloved. Thou hast been mentioned repeatedly in the presence of the Wronged One. Give thanks unto God, the Lord of what was and what shall be. Say: Praise be unto Thee, O God of existence and Lord of the seen and unseen. I beseech Thee by Thy Name through which the gate of meeting was opened unto all who dwell in the kingdom of names, to make me in all conditions steadfast in Thy Cause, gazing unto Thy horizon, speaking Thy praise, immersed in the ocean of Thy love, and soaring in the atmosphere of Thy nearness. Thou art He Who hath ever been supreme over all things and powerful over all who dwell on earth and in heaven. My outer and inner being testify to Thy greatness and might. Verily Thou art the Almighty, the Exalted, the Mighty, the Loving.

هو الأقدس الأعظم الأبهى

كُتِبَ أَنْزِلَهُ الرَّحْمَنُ لِمَنْ أَرَادَ أَنْ يَشْرَبَ الرَّحِيقَ
الْمَخْتُومَ بِأَيْدِي عِنَايَةِ رَبِّهِ الْمُهَيِّمِ الْقَيُّومِ أَنَا سَمِعْنَا
نَدَائَكَ وَذَكَرْنَاكَ مِنْ قَبْلِ وَفِي هَذَا اللَّيْلِ الَّذِي
تَنْطَقُ فِيهِ الذَّرَاتُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَحْبُوبُ
قَدْ ذَكَرْتُ لَدَى الْمَظْلُومِ مَرَّةً بَعْدَ مَرَّةٍ أَنْ أَشْكُرَ
اللَّهَ رَبَّ مَا كَانَ وَمَا يَكُونُ قُلْ لَكَ الْحَمْدُ يَا إِلَهَ
الْوُجُودِ وَمَالِكِ الْغَيْبِ وَالشَّهَادَةِ اسْتَغْنَى بِاسْمِكَ
الَّذِي بِهِ فَتَحَ بَابَ الْقَاءِ عَلَى مَنْ فِي مَلَكُوتِ
الْأَسْمَاءِ أَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ مُسْتَقِيمًا عَلَى
أَمْرِكَ وَنَاطِقًا إِلَى أَفْقِكَ وَنَاطِقًا بِذِكْرِكَ وَ
مَتَغَمِّسًا فِي بَحْرِ حُبِّكَ وَطَائِرًا فِي هَوَاءِ قَرْبِكَ
أَنْتَ الَّذِي لَمْ تَزَلْ كُنْتَ مَهِيْمًا عَلَى الْأَشْيَاءِ
وَمُقْتَدِرًا عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ يَشْهَدُ
ظَاهِرِي وَبَاطِنِي بِعَظَمَتِكَ وَاقْتِدَارِكَ أَنْتَ الَّذِي
الْمُقْتَدِرُ الْمُتَعَالَى الْعَزِيزُ الْوَدُودُ

BLIB_Or15697.141b, BLIB_Or15729.144b,
NLAI_22848:351, BSB.Cod.arab.2644
p181r, MKI4522.351, AQA2#030 p.192b,
ADH1.105

BH06962*To: Aqa Sulayman**Date: 1297 ? [1879-1880]*

¹ He is the All-Knowing Speaker!

¹ هو الناطق العليم

² We have made clear the Cause and sent down the revelation as a bounty from Us, but the people do not understand. They who have awakened at the Call and arisen to serve the Cause - these are among the gems of existence in the sight of God, the Lord of the seen and unseen.

² أَنَا بَيْنَا الْأَمْرَ وَأَنْزَلْنَا الْبَيَانَ فَضْلًا مِنْ عِنْدِنَا وَلَكِنَّ
الْقَوْمَ لَا يَفْقَهُونَ أَنَّ الَّذِينَ انْتَبَهَوْا مِنَ النَّدَاءِ وَقَامُوا
عَلَى خِدْمَةِ الْأَمْرِ وَأُولَئِكَ مِنْ جَوَاهِرِ الْوُجُودِ عِنْدَ
اللَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ

- 3 This is the Day wherein all things have spoken: "The Kingdom is God's, the Almighty, the Self-Subsisting!" He has prospered who has turned to the Most Great Ocean, and he has lost who has hesitated in this ordained Cause. By God! The proof cries out and the evidence proclaims, yet the people hear not, save those who have been given insight by God, the Lord of what was and what shall be.
- 4 They behold God's favor, then deny it. We called them to the light, yet they hasten to the fire. We guided them to the supreme horizon, yet they turn back on their heels.
- 5 Blessed art thou for having turned, heard and recognized the Goal. Be thou grateful to God for this, then preserve the pearls of knowledge through His Name, the One Who dominates over all that witnesses and is witnessed.

3 هذا يوم فيه نطقت الأشياء الملك لله المهيمن
القيوم قد ربح من توجه الى البحر الأعظم وخسر
الذين توقفوا في هذا الأمر المحتوم تالله ان الحجّة
تنادى و البرهان يصيح و القوم لا يسمعون الا
الذين اوتوا بصائر من الله رب ما كان وما يكون

4 يرون نعمة الله ثم بها يكفرون انا دعوناهم الى النور
و هم الى النار يسرعون انا هديناهم الى الأفق
الأعلى و هم على اعقابهم ينكصون

5 طوبى لك بما اقبلت و سمعت و عرفت المقصود
ان اشكر الله بذلك ثم احفظ لآلئ العرفان باسمه
المهيمن على كل شاهد و مشهود

BLIB_Or15696.015b, BLIB_Or15734.2.067

BH07002

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15697.034a

BH07074

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Exalted, the Most Glorious.
- 2 A remembrance from the Mentioned One unto her who hath believed in God, the One, the All-Informed.
- 3 O My handmaiden! We have heard thy call and have answered thee in this lofty, impregnable station which the oppressors have made a prison for the Orient of the Cause of God, the Almighty, the All-Knowing.

1 هو الاقدس العلى الابهى

2 ذكر من لدى المذكور الى التى آمنت بالله الفرد
الخبير

3 يا امى قد سمعنا نداءك و اجبتك فى هذا المقام
المنيع الذى جعله الظالمون سجناً لمشرق امر الله
العزیز العليم

- 4 Say: Glorified art Thou, O Thou in Whose grasp lie the reins of all created things, and in Whose right hand is the Kingdom of all contingent beings! Do Thou strengthen me, and all Thy handmaidens, in Thy remembrance and Thy praise; then inscribe for me and for them that which beseemeth the heaven of Thy bounty.
- 5 O my Lord! I am a handmaiden of Thy handmaidens, who hath turned unto the horizon of Thy favour and the ocean of Thy grace. Write down then for me that which shall profit me in my days; verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the Forgiving, the All-Bountiful.
- 6 O my Lord! Suffer me not to be deprived of the gate of Thy munificence. Pardon my sins and trespasses through Thy loving care and Thy generosity. Verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Informed.
- 4 قولى سبحانك يا من فى قبضتك زمام الكائنات
وفى يمينك ملكوت الملكات بان تؤيدنى وآمائك
كلهن على ذكرك وثباتك ثم اكتب لى ولهن ما
ينبغى لسماء جودك
- 5 اى ربّ انا امة من آمائك قد اقبلت الى افق
فضلك وبحر عطائك فاكتب لى ما ينفعنى فى
ايامى انك انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم
- 6 اى ربّ لا تجعلى محرومة عن باب فضلك
فاغفر خطيئاتي وجرياتي بعنايتك وكرمك انك
انت المقتدر على ما تشاء لا اله الا انت العليم
الخبير

BLIB_Or15697.082

BH07175

Date: 1297 ? [1879-1880]

- 1 He is the Most Exalted, the Self-Subsisting.
- 2 He hath illumined the horizon of the world with the Sun of His Name, the All-Subduing over all peoples. Verily, he who hath turned (unto Him) and recognized (His Cause) hath attained unto all good from the presence of God, the Mighty, the All-Praised; and he who hath turned away is indeed deprived of the mercy and bounties of God. Of this doth every fair-minded soul bear witness.
- 3 Lay hold on the cities of the hearts with the sword of utterance; thus hath the All-Merciful commanded you in His perspicuous Book.
- 4 Hold fast, O My chosen ones, unto the ordinances of God and His firm, unshakable decree. It behoveth every man to apprehend therefrom that which shall profit his own soul and the souls of (God's) servants, and whereby his rank may be exalted amongst the people. Verily, He is the Counsellor, the All-Informed.
- 1 هو المتعالى القيوم
- 2 قد اثار افق العالم بشمس اسمه المهيمن على العالمين
انّ الذى اقبل وعرف انه فاز بكل الخير من لدن
الله العزيز الحميد والذى اعرض انه كان محروماً
من رحمة الله والآله يشهد بذلك من كان من
المنصفين
- 3 خذوا مدائن القلوب بسيف البيان كذلك امركم
الرحمن فى كتابه المبين
- 4 تمسكوا يا اصفيائي بسنن الله وأمره المحكم المتين
ينبغى لكل انسان أن يفهم منه ما ينتفع به نفسه
ونفس العباد ويرتفع به مقامه بين الخلق انه هو
الناصح الخبير

- 5 We long to behold those who have turned unto the Most Exalted Horizon distinguished above others, that their stations before their all-knowing Lord may be made manifest amongst humankind. 5 أَنَا نَحْبُ أَنْ نَرَى الَّذِينَ أَقْبَلُوا إِلَى الْإِفْقِ الْأَعْلَى مُتَمَازِينَ عَنْ دُونِهِمْ لِيُظْهَرَ بَيْنَ الْخَلْقِ مَقَامَاتِهِمْ عِنْدَ رَبِّهِمُ الْعَلِيمِ
- 6 Turn, then, your faces toward the Throne, that ye may hearken and be numbered with the assured in His guarded Book. 6 كَذَلِكَ وَلَعَّ وَبِكَ الْعَرْشِ لِتَسْمَعَ وَتَكُونَ مِنَ الْمُوقِنِينَ فِي كِتَابِهِ الْخَفِيفِ
- 7 The glory rest upon thee, and upon such as have heard the Call from the Most Glorious Horizon and turned unto it with an illumined heart. 7 الْبَهَاءُ عَلَيْكَ وَعَلَى مَنْ سَمِعَ النِّدَاءَ مِنَ الْأَفْقِ الْإِبْهَى وَتَوَجَّهَ إِلَيْهِ بِقَلْبٍ مُنِيرٍ

BLIB_Or15696.047a

BH07182

Date: 1297 ? [1879-1880]

- 1 He is the All-Merciful, the Compassionate. 1 هُوَ الرَّحْمَنُ الرَّحِيمُ
- 2 Thy letter hath come into the presence of the Wronged One; We have read it and have become fully aware of that which thou didst desire in the path of God, the Lord of all the worlds. 2 قَدْ حَضَرَ كِتَابُكَ لَدَى الْمَظْلُومِ وَقَرَأْنَاهُ وَاطَّلَعْنَا بِمَا أَرَدْتَ فِي سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ
- 3 Blessed art thou, in that thou hast sought to accomplish that which is good in the path of the Well-Beloved. We entreat Him to recompense thee with the fairest of rewards; verily, He is the Giver, the All-Bountiful. In His right hand is the kingdom of the Lord of the heavens and of the earth, and within His grasp are all who dwell in the realms of command and creation. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. 3 طَوْبِي لَكَ بِمَا أَرَدْتَ الْمَعْرُوفَ فِي سَبِيلِ الْمَحْبُوبِ نَسْتَلْهُ بِأَنْ يُجْزِيَكَ أَحْسَنَ الْجَزَاءِ أَنَّهُ لَهِوَ الْمُعْطَى الْكَرِيمِ وَفِي يَمِينِهِ مَلَكُوتُ مَلِكِ السَّمَوَاتِ وَالْأَرْضِ وَفِي قِيضَتِهِ مَنْ فِي جَبْرُوتِ الْأَمْرِ وَالْقِيْضُ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ
- 4 We beseech Him to ordain for thee the good of this world and of the world to come, and to confirm thee in steadfastness in this Cause—a Cause at which the feet have faltered, save such as thy Lord, the All-Subduing, the Mighty, the All-Wise, hath willed. 4 نَسْتَلْهُ بِأَنْ يَكْتُبَ لَكَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَيُؤَيِّدَكَ عَلَى الْإِسْتِقَامَةِ عَلَى هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتِ الْأَقْدَامُ إِلَّا مَنْ شَاءَ رَبُّكَ الْمُهَيْمِنُ الْعَزِيزُ الْحَكِيمُ
- 5 Be thou patient in whatsoever thou hast purposed for the sake of God, and put thy whole trust in Him in all thine affairs. He it is Who withholdeth and Who bestoweth in abundance upon whomsoever He willeth. There is none other God but Him, the Withholder, the Bestower, the All-Knowing, the All-Informed. 5 إِنْ أَصْبِرْ فِي مَا أَرَدْتَهُ فِي اللَّهِ وَتَوَكَّلْ عَلَيْهِ فِي كُلِّ الْأُمُورِ أَنَّهُ يَقْبِضُ وَيَبْسُطُ لِمَنْ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْقَابِضُ الْبَاسِطُ الْعَلِيمُ الْخَبِيرُ
- 6 Glory be upon thee, and upon all who have turned unto the Most Exalted Horizon and believed in God, the Lord of the

mighty Throne. And praise be to God, the Lord of all the worlds.

6 البهَاء عليك وعلى كل من اقبل الى الافق الاعلى
وآمن بالله ربّ العرش العظيم والحمد لله ربّ
العالمين

BLIB_Or15697.144b

BH07189

Date: 1297 ? [1879-1880]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 The Wronged One hath heard thy call and what was inscribed in thy letter, and answereth thee from His mighty prison. Verily He hath appeared to hear and to proclaim and to succor whosoever seeketh succor from his Ancient Lord. Blessed art thou for having heard the Call and turned unto Him from Whom most of mankind have turned away. We beseech Him, exalted be He, to assist thee to know Him and to confirm thee in steadfastness in His Cause. He, verily, is the Almighty, the All-Knowing, the All-Wise. 2 قد سمع المظلوم ندائك وسمع ما سطر في كتابك و يجيبك من سجنه العظيم انه ظهر لسمع و ينادي ويغيث من استغاث مولاه القديم نعيماً لك بما سمعت النداء و اقبلت الى من اعرض عنه اكثر الخلق نسئله تعالى بأن يوفقك على عرفانه و يؤيدك على الاستقامة على امرك انه هو المقتدر العليم الحكيم
- 3 Thy letter was received and its contents were heard. God willing, may they be blessed with the outpourings of the rain of divine mercy. Praise be to the Goal of the world Who confirmed thee and guided thee to His straight path. God willing, thou shouldst, with perfect sanctity and detachment - that is, with a heart purified from doubts and the allusions of the world - occupy thyself with the remembrance of the Lord of Names and preserve it as thy very life. Thus doth He counsel thee, with Whom is the knowledge of all things in a perspicuous Book. Praise be to God, the Lord of the worlds. 3 مکتوب رسید و آنچه در او مذکور استماع شد انشاء الله بفيوضات امطار رحمت الهي فائز باشند حمد كن مقصود عالم را كه ترا مؤيد فرمود و هدايت نمود بسبيل مستقيم خود انشاء الله بايد بكمال تقديس و تنزيه يعنى بقلب مقدس از شبهات و اشارات دنيا بذكر مالک اسماء مشغول باش و چون جان حفظش نما كذلك ينصحك من عنده علم كل شيء في كتاب مبين الحمد لله رب العالمين

BLIB_Or15715.028b

BH07306*Date: 1297 ? [1879-1880]*

To be typed.

BLIB_Or15697.032b

BH07800*To: Karim, in Tihiran**Date: 1297 ? [1879-1880]*

- 1 The Book of God hath appeared in truth. It guideth mankind unto God, the Lord of all the worlds, and announceth unto the people the advent of that which was promised in the Books of former times. Thus hath the All-Knowing foretold, and verily I am the Knower, the All-Informed.
- 2 We behold those who have turned towards the Countenance, and We hearken unto what the tongues of those who draw nigh do utter. It maketh mention of such as have cast aside their vain desires and turned towards the Most Exalted Horizon. Verily, thy Lord is the All-Forgiving, the All-Bountiful. The All-Bountiful Lord maketh mention of His noble servant and counselleth him this day in that which befitteth the Cause of God, the Lord of the truly wise.
- 3 Say: O people! The Most Great Ocean is calling and is summoning you unto God, the All-Mighty, the All-Praised. This Day is not as the days that have passed aforetime. Know ye, then, its exalted station. Thus hath the Sun of Utterance shone forth from the horizon of knowledge in the days of thy Lord, the All-Wise.
- 4 Verily, We proclaim "God is the Most Great" before the faces of Our loved ones in that land, and announce unto them the glad-tidings of this comely, beauteous remembrance.
- 1 كُتِبَ اللَّهُ قَدْ ظَهَرَ بِالْحَقِّ وَ أَنَّهُ يَهْدِي النَّاسَ إِلَى
اللَّهِ رَبِّ الْعَالَمِينَ وَيُبَشِّرُ النَّاسَ بِظُهُورِ مَا وَعَدَ بِهِ
فِي كُتُبِ الْقَبْلِ كَذَلِكَ أَنْبَأَ الْعَلِيمُ وَأَنَا الْخَبِيرُ
- 2 أَنَا نَرَى الَّذِينَ أَقْبَلُوا إِلَى الْوَجْهِ وَنَسْمَعُ مَا تَتَنَطَّقُ
بِهِ السُّنَنُ الْمُقْبِلِينَ أَنَّهُ يَذْكُرُ مِنْ نَبَذِ الْهَوَى وَأَقْبَلَ إِلَى
الْأَفْقِ الْأَعْلَى أَنَّ رَبَّكَ لَهوَ الْغُفُورِ الْكَرِيمِ أَنَّ الْكَرِيمَ
يَذْكُرُ عَبْدَهُ الْكَرِيمَ وَيُوصِيهِ الْيَوْمَ بِمَا يَنْبَغِي لِأَمْرِ اللَّهِ
مَوْلَى الْعَارِفِينَ
- 3 قُلْ يَا قَوْمِ إِنَّ الْبَحْرَ الْأَعْظَمَ يَنَادِي وَيَدْعُوكُمْ إِلَى
اللَّهِ الْعَزِيزِ الْحَمِيدِ لَيْسَ الْيَوْمَ شَرَّ أَيَّامٍ مَضَتْ مِنْ
قَبْلِ أَنْ أَعْرِفُوا مَقَامَهُ الرَّفِيعَ كَذَلِكَ أَشْرَقَتْ شَمْسُ
الْبَيَانِ مِنْ أَفْقِ الْعِلْمِ فِي أَيَّامِ رَبِّكَ الْحَكِيمِ
- 4 أَنَا نَكْبُرُ عَلَى وَجْهِ أَحِبَّائِي فِي هُنَاكَ وَنُبَشِّرُهُمْ بِذِكْرِ
الْجَمِيلِ

BLIB_Or15696.049a

BH07966*To: Kazim**Date: 1297 ? [1879-1880]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
هو الأقدس الأعظم العلى الأبهى 1
- 2 O Kazim! The Wronged One hath heard thy call, thy remembrance and thy supplication unto God Who created thee and fashioned thee. We perceived from it thy longing for God, thy turning toward the horizon of Revelation, and thy attraction to His verses which hold sway over the worlds. Blessed art thou for having turned, having heard, and having recognized the Beloved of the worlds.
يا كاظم قد سمع المظلوم ندائك و ذكرك و مناجاتك مع الله الذى خلقك و سواك و وجدنا منه شوقك الى الله و اقبالك الى افق الوحي و انجذابك بآياته المهيمنة على العالمين طوبى لك بما اقبلت و سمعت و عرفت محبوب العالمين 2
- 3 We make mention of him who hath turned toward the Countenance and reveal for him that whereby his remembrance shall endure throughout the eternity of God, the Mighty, the Praiseworthy. Be thou steadfast in the Cause in such wise that neither the doubts of the world nor the hints of the suspicious shall cause thee to slip.
انا نذكر من توجه الى الوجه و نزل له ما يبقى به ذكره بدوام الله العزيز الحميد ان استقم على الأمر على شأن لا تزلك شبهات العالم ولا اشارات المريين 3
- 4 Say: O my Lord! Establish for me a seat of truth with Thee, then make me firm in this mighty Cause. O my Lord! Having caused me to recognize the ocean of Thy presence through Thy grace and Thy Manifestation through Thy loving-kindness, I beseech Thee not to deprive me of the hidden things of Thy mercy and the evidences of Thy bounties. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the All-Compelling, the Self-Subsisting.
قل اى رب فاجعل لى قدم صدق عندك ثم اثبتنى على هذا الأمر العظيم اى رب لما عرفتنى بجر لقاءك بفضلک و ظهورک بعنايتک اسئلك بأن لا تحرمنى عن خفيات رحمتک و ظهورات مواهبک انک انت المقتدر على ما تشاء و انک انت المهيمن القیوم 4

BLIB_Or15697.141a

BH08104*To: Hakim Rahim father of Aflatun, in Arak**Date: 1297 ? [1879-1880]*

- 1 He is the Speaker in the burning bush
هو الناطق فى الشجرة 1
- 2 The beginning of the Cause is the recognition of God, exalted be His glory, and its end is steadfastness in His love. Thus has the Pen spoken from before the presence of the Lord of eternity - verily He is the Mighty, the All-Knowing.
اول الأمر عرفان الله جلّ جلاله و آخره الاستقامة على حبه كذلك نطق القلم من لدن مالک القدم انه هو العزيز العالم 2

- 3 We have commanded all in the Book to be trustworthy and steadfast. Blessed is he who acts according to what hath been commanded by God, the Lord of all men. Thy name was mentioned in the presence of the Wronged One, and there was revealed for thee that which will draw thee nigh unto God, the Lord of lords. They who have turned away, these are among the people of error in the Book.
- 4 When thou attainest unto thy Tablet, read what hath been revealed therein and say: Praise be unto Thee, O my God, for having enabled me to turn towards the Dayspring of Thy mighty signs. I beseech Thee, O Sovereign of earth and heaven, by this Wronged One Who is imprisoned in the fortress of Akka, to make me steadfast in Thy Cause. Verily Thou art the Almighty, the Exalted, the All-Knowing, the All-Wise.

3 قد امرنا الكل في الكتاب بالأمانة والاستقامة طوبى لمن عمل بما امر من لدى الله مالك الرقاب قد ذكر اسمك لدى المظلوم ونزل لك ما يقربك الى الله ربّ الأرباب انّ الذين اعرضوا اولئك من اهل الضلال في الكتاب

4 انك اذا فزت بلوحك ان اقرأ ما نزل فيه و قل لك الحمد يا الهى بما ابدتنى على الاقبال الى مطلع آياتك الكبرى اسئلك يا سلطان العرش والترى بهذا المظلوم الذى حبس في حصن عكّاء بأن تجعلنى مستقيماً على امرك انك انت المقتدر المتعالى العليم الحكيم

BLIB_Or15696.015a, BLIB_Or15734.2.066a

BH08536

To: daughter of Ammih, in Kashan

Date: 1297 ? [1879-1880]

In the Name of the Beloved of the World!

The Most Exalted Pen testifies to the love, devotion and attraction of that leaf. God willing, thou art enkindled with the fire of the Word - an enkindlement whose effects shall appear in the world. Blessed art thou for having attained unto the heavenly spiritual feast, and joyful art thou for having drunk the choice wine of the love of the Most Merciful in the realm of creation.

Convey wondrous and sublime mention to all the handmaidens of God in that land who have quaffed from the choice wine of utterance and who are turned toward the horizon of the Most Merciful, and say: The mention of each one of you hath been made in the Most Holy Court.

Strive ye, that through the name of the Beloved of the World, ye may preserve the pearls of the love of the Ancient Lord in the treasures of hearts from thieves and robbers. This is the counsel of this Wronged One unto His leaves and handmaidens.

The glory be upon thee and upon them.

بنام محبوب عالم يا بنت عمّه شهادت ميدهد قلم اعلى محبت و توجه و اقبال آنورقه انشاء الله بنار كلمه مشتعل باشى اشتعاليكه اثر آن در ملك ظاهر شود نعيماً لك بما فزت بالمائدة الروحانية السمائية و مريئاً لك بما شربت رحيق محبة الرحمن في الامكان

جميع اماء الله آن ارض را كه از رحيق بيان آشاميده اند و بافق رحمن ناظرند ذكر بديع منيع برسان و بگو ذكر هر يك در ساحت اقدس مذكور است جهد نمائيد تا باسم محبوب عالم لآلى محبت مالك قدم را در خزائن قلوب از خائنين و سارقين حفظ نمائيد اينست وصيت اين مظلوم اوراق و اماء خود را الباء عليك و عليهنّ

BLIB_Or15697.052b

BH08398*To: Ayn-Ali Shah, in Maraghih**Date: 1297 ? [1879-1880]*

- 1 In the Name of the Most Merciful! This is a Book sent down by the Ancient One to him who hath believed in God, the Single, the All-Knowing, that he may rejoice in the remembrance of God and be numbered among those who have attained. How many a servant hath heard the Call and turned away, following every ignorant remote one.
- 2 O 'Ayn! Hearken thou unto the Call of Husayn. Verily, He remembereth thee even as He remembered thee before, as a bounty from His presence. He, verily, is the All-Bountiful, the Generous.
- 3 Thy letter hath arrived and the servant in attendance hath read it. Verily thy Lord is the Hearing, the Answering. Rejoice thou in My turning toward thee and My remembrance of thee, and say: O God of all existence! I beseech Thee by Thy patience and Thy forbearance to render me confirmed in Thy remembrance and Thy praise. Thou art He Who, O my God, hath made me to know Thy Manifestation, caused me to hear Thy Call, and taught me to turn toward Thy horizon. There is no God but Thee, the Powerful, the Exalted, the Bestowing, the Forgiving, the Merciful.
- 1 بِسْمِ الرَّحْمَنِ الرَّحِيمِ كُتِبَ أَنْزَلَهُ الْقَدِيمُ لِمَنْ آمَنَ
بِاللهِ الْفَرْدِ الْعَلِيمِ لِيَفْرَحَ بِذِكْرِ اللهِ وَ يَكُونَ مِنَ
الْفَائِزِينَ كَمْ مِنْ عَبْدٍ سَمِعَ النَّدَاءَ وَ اعْرَضَ بِمَا
اتَّبَعَ كُلَّ جَاهِلٍ بَعِيدٍ
- 2 أَنْكَ يَا عَيْنُ إِنْ اسْتَمَعَ نَدَاءَ الْحُسَيْنِ أَنَّهُ يَذْكُرُكَ كَمَا
يَذْكُرُكَ مِنْ قَبْلِ فَضْلٍ مِنْ عِنْدِهِ أَنَّهُ لَهُ الْفَضْلُ
الْكَرِيمُ
- 3 قَدْ حَضَرَ كِتَابُكَ وَ قَرَأَهُ الْعَبْدُ الْحَاضِرُ إِنْ رَبِّكَ
لَهُوَ السَّمَاعُ الْجَمِيبُ إِنْ أَفْرَحَ بِتَوَجُّهِهِ إِلَيْكَ وَ ذَكَرِي
لَكَ وَ قُلْ يَا إِلَهَ الْوُجُودِ اسْتَلْكَ بِصَبْرِكَ وَ
اصْطَبَارِكَ بِأَنْ تَجْعَلَنِي مُؤَيِّدًا عَلَى ذِكْرِكَ وَ ثَنَائِكَ
أَنْتَ الَّذِي يَا إِلَهِي عَزَّرْتَنِي ظُهُورَكَ وَ اسْمَعْتَنِي
نِدَائِكَ وَ عَلَّمْتَنِي الْإِقْبَالَ إِلَى أَفْقِكَ لَا إِلَهَ إِلَّا
أَنْتَ الْمُقْتَدِرُ الْمُتَعَالَى الْمُعْطَى الْغَفُورُ الرَّحِيمُ
- BLIB_Or15697.075b

BH08417*To: Izziyyih (Fatimih), in Qazvin**Date: 1297 ? [1879-1880]*

- 1 He is the All-Knowing Answerer!
- 2 We have seen thy letter and heard thy call. Though thou mayest not be physically present in this land, thou art considered as being from this place. God willing, thou shalt be assisted in that which is pleasing to the Friend. The sun shineth and beameth forth from the heaven; its influence pervadeth all lands. I swear by the peerless Gem of the Ocean of Knowledge that this Wronged One hath at all times desired thy glory,
- 1 هو المجيب العلم
- 2 کُتِبَ رَا دِیدِم وَ نَدَايْتُ رَا شَنِیدِم اِگَر بَر حَسَبِ
ظَاهَرِ دَر اَیْنِ اَرْضِ نَبَاشِیدِ اَز اِیْمَحَلِّ مُحْسُوبِیدِ
اِنْشَاءً اللهُ مُؤَيِّدِ شَوِیدِ بَر اَنْجِه رِضَايِ دُوسْتِ دَر
اَوْسْتِ اَقْتَابِ اَز آسْمَانِ تَجَلَّی مِیْنَمَیْدِ وَ اِشْرَاقِ
مِیْکَنْدِ اِثْرِش بِلَادِ رَا اِخْذِ مِیْنَمَیْدِ قِسْمِ بَیْکَا گُوهرِ
دِرْیَايِ دَانَائِیْ کِه اِیْمَظْلُومِ دَر جَمِیعِ اَحْوَالِ عَزَّتِ

exaltation and comfort, and I counsel thee to that which be-
seemeth thee. In truth I say: that which is thy companion and
helper hath been and shall ever be the Word of Truth. O 'Azz-
iyyih! Hold thou fast unto it, then give thanks unto thy Lord,
the Forgiving, the Merciful. Be not distressed. Assuredly after
hardship ease shall come, and divine joy shall be made mani-
fest. Thus doth He Who speaketh with pure love for the sake
of God, the Lord of the worlds, remind thee.

ورفعت وراحت شما را خواسته و وصیت میکنم
شما را به ما ینبغی لکم براستی میگویم آنچه مونس
و معین شماست کلمه حق بوده و خواهد بود یا
عزیزه تمسکی بها ثم اشکری ربک الغفور الرحیم
دلتنگ مباش البته بعد از عسر یسر خواهد رسید
و فرح الهی ظاهر خواهد شد کذلک یدگرک من
ینطق بالحب الخالص لوجه الله رب العالمین

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BH08029

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15697.055

BH08032

Date: 1297 ? [1879-1880]

To be typed.

BLIB_Or15697.033

BH08153

Date: 1297 ? [1879-1880]

¹ He is the All-Seeing, the Beholder.

¹ هو الناظر البصیر

² By God! The eye was created for the sake of the Most Great Vision. This testifieth the Lord of Decree, He Who hath been imprisoned in this Most Mighty Prison. Say: He hath, in very

² تالله قد خلق البصر للمنظر الاکبر یشهد بذلك
مالک القدر الذی حبس فی هذا السجن المتین
قل انه ظهر بالحق ویامر الناس بما ینفعهم

truth, appeared with the truth, and He commandeth the people to that which is of benefit unto them and guideth them unto the straight Path of God. Blessed is the soul that hath been adorned with the vesture of noble character, and hath borne witness to that whereunto God Himself testified ere the creation of the heavens and the earth.

ويهديهم الى طراط الله المستقيم طوبى لنفس
تزيّنت بطراز الاخلاق وشهدت بما شهد الله
قبل خلق السموات والارضين

3 We counsel you, and Our loved ones, to trustworthiness and truthfulness, and to whatsoever shall exalt their stations amidst the servants. Verily, He is the Counsellor, the All-Knowing.

3 انا نوصيكم واجباتي بالامانة والصدق وما ترتفع
به مقاماتهم بين العباد انه لو الناصح العليم

4 And when thou hast attained unto My Book and recitest My verses, give thanks and say: "Unto Thee be the glory, O Beloved of the world; unto Thee be the bounty, O Desire of the sincere!"

4 اذا فزت بكلامي وقرأت آياتي ان اشكر وقل لك
الفضل يا محبوب العالم ولك العطاء يا مقصود
المخلصين

5 The glory be upon thee, upon thy father who turned unto the Qiblih of all horizons and ascended unto God, and upon thy mother who hearkened, responded, and attained unto the knowledge of God, the Lord of all worlds. Praise be to God, the Lord of all the worlds.

5 البهاء عليك وعلى ابيك الذي اقبل الى قبلة الآفاق
وصعد الى الله وعلى امك التي سمعت واجابت
وفازت بعرفان الله رب العالمين الحمد لله رب
العالمين

BLIB_Or15697.070a

BH08270

Date: 1297 ? [1879-1880]

1 The Sun of knowledge hath, in very truth, shone forth from the horizon of the world; lo, that which was foretold hath come, and the seal of the choice sealed Wine hath been broken. Blessed the soul that hath renounced the world of man and turned toward that Horizon which hath been known by the Name of God.

1 شمس العلم من افق العالم قد كان بالحق مشهودا
قد اتى المعلوم وفك ختم الرحيق المختوم طوبى
لنفس نبذ الوري وتوجه الى افق كان باسم الله
معروفا

2 Say: Remember, O people, how ye were wrapped in the darkness of idle fancies, and We made manifest unto you the Sun of certitude in this station which is in truth exalted. Beware lest the books of the world debar you from the Most Great Name. Leave behind that which is in the hands of men, and lay hold on that which, in the matter of the Tablets, ye were, through the Pen of God, in very truth promised.

2 قل ان اذكروا يا قوم اذ كنتم ظلمات الأوهام
واظهرنا لكم شمس الايقان في هذا المقام الذي
كان بالحق مرفوعا اياكم ان تمنعكم كتب العالم
الاسم الاعظم دعوا ما عند الناس وخذوا ما كنتم
به في أمر الألواح من قلم الله بالحق موعودا

3 There is no seal but it hath been broken by My Name, the All-Powerful; and there is no cause but it hath shone forth through

3 ما من ختم الا وقد فك باسمي القدير وما من امر
الا وقد ظهر باسم كان في اللوح مسطورا كذلك

a Name that was inscribed upon the Tablet. Thus have the verses been sent down, that thou mayest render thanks unto thy Lord and, through the Name of God, remain steadfast in His Cause.

نزلت الآيات لتشكر ربك وتكون باسم الله على
الأمر مستقيماً

BLIB_Or15696.049c

BH08289

Date: 1297 ? [1879-1880]

In the Name of the Most Ancient One!

The Wronged One testifieth that there is none other God but Me, the All-Compelling, the Self-Subsisting. Verily He speaketh amidst the world and summoneth the peoples unto God, the Lord of existence. We have indeed made clear Our proofs and sent down Our verses, yet the people understand not.

He who hath found and recognized My utterance, nothing whatsoever shall deter him from God, even should all the peoples of the world assail him with arrows and swords.

Say: O people! Shun grievous sins and hold fast unto what is right. Thus doth the Wronged One counsel you from this well-known station. All good is unto him who acteth in accordance with that whereby the Cause of God, the Lord of the seen and unseen, is exalted.

When thou art carried away by the fragrance of utterance, turn thy face toward the All-Merciful and say: O my God! I beseech Thee to make me steadfast in Thy love and detached from all else but Thee. Verily Thou art the All-Powerful, the Mighty, the All-Loving.

بسمه الأقدم شهد المظلوم أنه لا إله إلا أنا المهيمن
القيوم وأنه ينطق بين العالم ويدع الأمم إلى الله
مالك الوجود أنا بينا البينات وازلنا الآيات و
القوم هم لا يفقهون

إن الذي وجد عرف بياني أنه لا يمنعه شيء
عن الله ولو يجتمع عليه أهل العالم بالسهم و
السيوف قل يا قوم إن اجتنبوا كجائر الأثم وتمسكوا
بالمعروف كذلك ينصحكم المظلوم من هذا المقام
المعلوم كل الخير لمن عمل بما ارتفع به أمر الله
مالك الغيب والشهود أنك إذا اخذك عرف
البيان ول وجهك شطر الرحمن و قل يا الهى
اسئلك بأن تجعلنى مستقيماً على حبك ومنقطعاً
عن دونك وأنك انت المقتدر العزيز الودود

BLIB_Or15696.040c, BLIB_Or15734.2.132b

BH08342*Date: 1297 ? [1879-1880]*

- 1 He is the Speaker, He is the Hearer. 1 هو الناطق وهو السامع
- 2 The moon hath borne witness and the sun hath testified that there is no God but Me, the Almighty, the Self-Subsisting. The star hath confessed and the heaven hath acknowledged that there is no God but He. Verily, I am the Most Holy, the Most Sanctified, the Mighty, the All-Loving. And the tongue hath avowed, and all things have attested, that there is no God but Me, the One Who exerciseth dominion over whatsoever hath been and shall be. 2 قد شهد القمر وشهدت الشمس أنه لا اله الا انا المهيمن القيوم واعترف النجم واعترفت السماء أنه لا اله الا هو انا المقدس الأقدس العزيز الودود واقر اللسان واقربت الاشياء أنه لا اله الا انا المهيمن على ما كان وما يكون
- 3 The rock hath cried out in the midst of all created beings: "Verily, there is no God but Me, the Speaker in the Kingdom." And the Dove of the Cause, after having warbled upon the branches, hath shrilled: "Verily, there is no God but Me, the Witness unto all that hath been said and shall be said." Yea, the Remembrance, by His very Self, maketh mention that there is no God but He, the Manifest yet Hidden. 3 قد نادت الصخرة بين البرية أنه لا اله الا انا الناطق في الملكوت وصاحت حمامة الأمر بعد ما هدرت على الافنان أنه لا اله الا انا الشاهد على ما قال وما يقول ان الذكر بنفسه يذكر أنه لا اله الا هو الظاهر المكنون
- 4 Verily, if thou directest thy steps unto My heaven, thou wilt rehearse My verses. Arise, and make mention of thy Lord, who hath made mention of thee in the Praised Station. 4 أنك اذا قصدت سمائي قرأت آياتي قم واذكر مولك الذي ذكرك في المقام الحمود

BLIB_Or15696.048c

BH08401*Date: 1297 ? [1879-1880]*

- 1 He hath arisen from the horizon of the Kingdom. 1 هو المشرق من افق الملكوت
- 2 A Book sent down by the Wronged One unto such as have turned toward His Countenance and long to quaff the sealed wine from the hand of the bounty of their Lord, the All-Giving, the All-Bountiful, that My utterance may draw them unto the station of nearness and holiness, and strengthen them to remember this Remembrance whereby the proof of God hath been made manifest amongst His servants and the tongue of the Tablet hath declared: "There is none other God but He, the All-Knowing, the All-Wise." 2 كتاب انزله المظلوم لمن توجه الى الوجه واراد ان يشرب الرحيق المختوم من يد عطاء ربه المعطي الكريم ليجذبه بياني الى مقام القرب والقدس ويؤيده على ذكر هذا الذكر الذي به ظهرت حجة الله بين عباده ونطق لسان الوحه أنه لا اله الا هو العليم الحكيم

- 3 O thou bird that wingest thy flight in the air of divine knowledge! Read that which the All-Merciful hath sent down in the Tablets, that thou mayest become apprised of that which thou didst seek of His grace.
- 4 Nothing whatsoever escapeth His awareness of the deeds of men; verily, He is the All-Powerful, the All-Knowing, the All-Informed. He, indeed, hath long ago revealed that which hath since come to pass, and that which shall yet come to pass thereafter.
- 5 Thy Lord maketh plain unto thee whatsoever He willeth, that thou mayest be numbered with them that are firm and steadfast.
- 6 Thy letter hath been presented; from it We inhaled the fragrance of thy love. We have answered thee with this wondrous Tablet, that thou mayest give thanks unto thy Lord and make mention of Him at every moment.
- 7 Praise be to God, the Lord of all the worlds.
- 3 يَا أَيُّهَا الطَّائِرُ فِي هَوَاءِ الْعُرْفَانِ إِنْ أَقْرَأَ مَا أَنْزَلَهُ الرَّحْمَنُ فِي الْأَلْوَحِ لَتَطَّلِعَ بِمَا أَرَدْتَ مِنْ فَضْلِهِ
- 4 أَنَّهُ لَا يَعْزُبُ عَنْ عَمَلِهِ مِنْ شَيْءٍ وَهُوَ الْمُقْتَدِرُ الْعَلِيمُ الْخَبِيرُ قَدْ نَزَلَ مِنْ قَبْلِ مَا حَدَّثَ مِنْ بَعْدٍ وَيُحَدِّثُ مِنْ بَعْدٍ
- 5 بَعْدَ أَنْ رَبِّكَ يَفْصِلُ لَكَ مَا أَرَادَ لَتَكُونَ مِنَ الرَّائِضِينَ
- 6 قَدْ حَضَرَ كِتَابُكَ وَجَدْنَا مِنْهُ عَرَفَ حَبِّكَ أَجْنَبَاكَ بِهَذَا اللَّوْحِ الْبَدِيعِ لِتَشْكُرَ رَبَّكَ وَتَذْكُرَهُ فِي كُلِّ حِينٍ
- 7 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

BLIB_Or15697.072a

BH08430

Date: 1297 ? [1879-1880]

- 1 He is the Most Holy, the Most Exalted.
- 2 By the life of God! Were it not for the Glory, the Books would never have been sent down from the heaven of divine will. Verily, He is the One Who, by His own tongue, was mentioned in the pre-eternity of pre-eternities. Every Tablet hath been adorned with My Name, and every Book hath been made to depend upon My leave and My acceptance. This hath been testified to by My Herald, who came with wisdom and with exposition. How many a servant hath disbelieved in God by reason of that which he followed, clinging to idle fancies and vain imaginings.
- 3 Say: O people! Look not unto those who speak according to their passions; beware of them for your own sakes, and turn ye unto God, the Lord of all heads and souls.
- 4 O thou who hast advanced (unto this Court)! Dost thou behold any possessor of hearing who lendeth ear unto that which the
- 1 هُوَ الْأَقْدَسُ الْأَعْلَى
- 2 لَعَمْرُ اللَّهِ لَوْلَا الْبَهَاءُ مَا نَزَّلَتْ الْكِتَابَ مِنَ السَّمَاءِ أَنَّهُ لهُوَ الَّذِي كَانَ مَذْكُورًا بِلِسَانِهِ فِي أَزْلِ الْأَزَالِ قَدْ زَيْنَ كُلَّ الصَّحْفِ بِاسْمِي وَعَلَّقَ كُلَّ الْكِتَابِ بِأَذْنِي وَقَبُولِي قَدْ شَهِدَ بِذَلِكَ مَبْشَرِي الَّذِي أَتَى بِالْحِكْمَةِ وَالْبَيَانِ كَمْ مِنْ عَبْدٍ كَفَرَ بِاللَّهِ بِمَا اتَّبَعَ مِنْ تَمَسُّكِ الْأَوْهَامِ
- 3 قُلْ يَا قَوْمِ لَا تَنْتَظِرُوا إِلَى الَّذِينَ يَتَكَلَّمُونَ بِأَهْوَاءِهِمْ وَعَوَاهِهِمْ بِنَفْسِهِمْ وَتَوَجَّهُوا إِلَى اللَّهِ مَالِكِ الرَّقَابِ
- 4 يَا أَيُّهَا الْمُقْبِلُ هَلْ تَرَى مِنْ ذِي أَذْنٍ يَسْمَعُ مَا يَنْطِقُ بِهِ لِسَانُ اللَّهِ وَهَلْ مِنْ ذِي بَصَرٍ يَرَى مَا وَعَدَ بِهِ

Tongue of God doth utter? Or seest thou any endowed with sight who beholdeth that which was promised in the Book? Blessed the ear that hath attained unto attentive hearkening, and the eye that hath gazed upon My supreme Horizon, and the tongue that hath voiced the praise of God, the Lord of all being and creation.

فِي الْكَتَابِ طُوبَى لِأَذُنٍ فَازَ بِالصَّغَاءِ وَلَعَيْنٍ رَأَتْ
أَفْقَى الْأَعْلَى وَلِلَّسَانِ نَطَقَ بِنَاءِ اللَّهِ مَالِكِ الْإِيحَادِ

BLIB_Or15696.048a

BH08980

To: Ishaq

Date: 1297 ? [1879-1880]

- 1 He is the One manifest from the horizon of utterance
هو الظاهر من افق البيان
- 2 This is a Book which the All-Merciful hath sent down in the realm of creation and verily it is the Most Great Proof for all who are in the heavens and on earth, to this doth bear witness the Tongue of God, the Lord of all worlds. We have sent down the Command and made manifest the Proof, yet the people remain in evident delusion. They behold the Sun yet deny it - verily they are in grievous error. Thou seest them shown the Light and thou sayest "Behold this Light of your Lord, the Mighty, the Generous" but they say "We deny what the leader denieth."
كُتِبَ أَنْزَلَهُ الرَّحْمَنُ فِي الْإِمْكَانِ وَأَنَّهُ هُوَ الْبَرْهَانُ
الْأَعْظَمُ لِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ يُشْهَدُ بِذَلِكَ
لِسَانُ اللَّهِ رَبِّ الْعَالَمِينَ أَنَا أَنْزَلْنَا الْأَمْرَ وَإِظْهَرْنَا
الْحَقَّ وَلَكِنَّ الْقَوْمَ فِي وَهْمٍ مَبِينٍ يَرَوْنَ الشَّمْسَ
وَيَنْكُرُونَهَا إِلَّا أَنَّهُمْ فِي ضَلَالٍ عَظِيمٍ أَنْتَ تَرِيهِمُ
النُّورَ وَتَقُولُ انْظُرُوا هَذَا نُورُ رَبِّكُمْ الْعَزِيزِ الْكَرِيمِ
أَنَّهُمْ يَقُولُونَ أَنَا نَنْكُرُ مَا أَنْكَرَهُ الرَّئِيسُ
- 3 Say: O people of fairness, look not through his eyes but through Mine own, if ye be among the perceiving ones. By God, ye were commanded thus in the Bayan by God, the All-Knowing, the All-Wise.
قُلْنَا يَا أَهْلَ الْإِنصَافِ لَا تَنْظُرُوا إِلَيْهِ بِعَيْنِهِ بَلْ بِعَيْنِي
لَوْ أَنَّكُمْ مِنَ الشَّاعِرِينَ تَاللَّهِ قَدْ أَمَرْتُمْ بِذَلِكَ فِي
الْبَيَانِ مِنْ لَدَى اللَّهِ الْعَلِيمِ الْحَكِيمِ
- 4 When thou hast attained unto the splendors of this Tablet, render praise unto Him for having mentioned thee from this mighty stronghold, He Who is the Manifestation of His own Self.
أَنْتَ إِذَا فَزْتَ بِأَنْوَارِ اللَّوْحِ إِنْ أَحْمَدَهُ بِمَا ذَكَرَكَ
مُظْهِرٍ نَفْسِهِ فِي هَذَا الْحَصَنِ الْمَتِينِ

BLIB_Or15696.014e, BLIB_Or15734.2.066b

BH08690*Date: 1297 ? [1879-1880]*

1 He is the Most Holy, the Most Great.

1 هو الاقدس الاعظم

2 We have enjoined upon all men the virtues that are well-pleasing (unto Us), and whatsoever they have been commanded in the Book. We have desired for them naught save that which shall preserve them from the promptings of the self and passion, and draw them nigh unto the Most Exalted Horizon. Thereof testifieth the Lord of all being in this lofty station.

2 اَنَا امرنا الكلّ بالأخلاق المرضية وما أمرنا به في الكتاب اَنَا ما اردنا لهم الا ما يحفظهم عن النفس والهوى ويقربهم الى الأفق الأعلى يشهد بذلك مولى الورى في هذا المقام المنيع

3 Say: O concourse of the Bayan! By God! The books of the world shall never avail you this day in lieu of this perspicuous Book. Say: Abandon that which ye possess, and lay fast hold on that which ye have been commanded from the presence of the All-Knowing, the All-Wise.

3 قل يا ملاء البيان تالله لا تغنيكم اليوم كتب العالم عن هذا الكتاب المبين قل دعوا ما عندكم وخذوا ما أمرتم به من لدن عليم حكيم

4 The Books, in very truth, were sent down for My remembrance, and the Scriptures that they might announce unto the people the Days that are Mine. Blessed is he who hath recognized the melody of the utterance and is of them that are well assured.

4 قد نزلت الكتب لذكرى والصحف لتبشر الناس بأيامى طوبى لمن عرف لحن القول وكان من الموقنين

5 We have perceived the fragrance of thy love, and have exalted thy name in this distant station, that My magnification of thee may draw thee nigh unto the Kingdom of My good-pleasure. Verily, thy Lord is the All-Bountiful.

5 اَنَا وجدنا عرف حبك كبرنا عليك في هذا المقام البعيد ليقربك تكبيرى الى ملكوت رضائى ان ربك هو الكريم

BLIB_Or15696.047b

BH08820*Date: 1297 ? [1879-1880]*

Hallowed be He Who hath known, and made known unto men whatsoever He willed. Verily, He is the Manifest One in the Day of Return. Hallowed be He Who hath spoken, and caused all things to voice the praise of His own Self, which exerciseth sway over all lands. Hallowed be He Who hath known and hath taught His servants that which bringeth them nigh unto the Mighty, the All-Bountiful.

سبحان من عرف وعرف الناس ما اراد الله هو الظاهر في يوم المعاد سبحان من نطق وانطق الاشياء بثناء نفسه المهيمنة على البلاد سبحان من علم وعلم العباد ما قربهم الى العزيز الوهاب قل ان افرحوا يا احبائى في هذا يوم فيه يذكركم الله بلسانه ظاهراً ويوصيكم بالاستقامه انه هو العزيز العلام كم من نفس وصيناها وكم من كلمة اظهرناها وكم

Say: Rejoice, O My loved ones, in this Day, wherein God maketh mention of you with His tongue made manifest, and exhorteth you unto steadfastness. Verily, He, verily, is the All-Mighty, the All-Knowing.

How many a soul have We counseled, how many a word have We unveiled, how many a knowledge have We expounded, and yet the people remain in heedlessness and veiled. Do thou hold fast unto the hem of the mercy of thy Lord, and shun those who have disbelieved in God, the Lord of the final end. Bahá be upon thee, and upon those who have turned unto God, the Lord of all dominion.

من علم بيناه ولكنّ القوم في غفلة وحجاب انك
تمسك باذيال رحمة ربك وتجنب عن الذين كفروا
بالله مالك المال البهاء عليك وعلى

الذين اقبلوا الى الله مالك الرقاب

BLIB_Or15696.049d

BH08877

Date: 1297 ? [1879-1880]

¹ He is the One Who dominates the Names, by His Most Glorious Name!

¹ هو المهيمن على الأسماء باسمه الأبهى

² God testifieth that there is none other God but Him, and He Who speaketh is the Hidden Treasure and the Guarded Secret. He hath come with the truth from the heaven of revelation for the life of the world. Blessed are the peoples who have cast away their vain imaginings and taken what they were bidden by God, the Lord of what was and what shall be. This is a day wherein the Divine Lote-Tree hath spoken and the Nightingale of Eternity warbleth before the face of the Lord of Names: Verily there is none other God but Him, the Omnipotent, the All-Knowing, the All-Wise. Blessed is he who hath acknowledged that which the Tongue of Grandeur hath acknowledged in the Most Great Prison and hath drunk from this Ocean, each drop of which proclaimeth what the Bush proclaimed unto Moses: Verily there is none other God but Me, the Mighty, the Beloved.

² شهد الله انه لا اله الا هو والذى ينطق انه هو
الكنز المخزون والسر المصون قد اتى بالحق من
سمااء الوحي لحيوة العالم طوبى للأمم الذين نبذوا
الأوهام واخذوا ما امروا به من لدى الله رب ما
كان وما يكون هذا يوم فيه نطقت السدرة وتغرد
عندليب البقاء امام وجه مالك الأسماء انه لا
اله الا هو المقتدر العليم الحكيم طوبى لمن اعترف
بما اعترف به لسان القدم في السجن الأعظم
واعترف من هذا البحر الذى تنطق كل قطرة
منه بما نطق الشجر للكليم انه لا اله الا انا العزيز
المحبيب

BLIB_Or15706.145, BLIB_Or15715.061a

BH09033*Date: 1297 ? [1879-1880]*

- 1 O Most Great, Most Ancient One! الأَعْظَمُ الْأَقْدَمُ 1
- 2 There is no mystery but it hath been revealed in truth, and no wisdom but the All-Wise hath sent it down. The pavilion of bounty hath been raised aloft, and the Lord of Eternity summoneth the peoples unto the Most Exalted Horizon which hath been illumined by the lights of His Most Glorious Name. This, verily, is the manifest station. مَا مِنْ سِرٍّ إِلَّا وَقَدْ ظَهَرَ بِالْحَقِّ وَمَا مِنْ حِكْمَةٍ إِلَّا وَقَدْ انْزَلَهَا الْحَكِيمُ قَدْ ارْتَفَعَ سَرَادِقُ الْكَرَمِ وَمَالِكُ الْقَدَمِ يَدْعُ الْأُمَمَ إِلَى الْأَفْقِ الْأَعْلَى الَّذِي تَوَّجَ بِأَنْوَارِ اسْمِهِ الْأَبْهَى وَأَنَّهُ هَذَا الْمَقَامُ الْمُبِينُ أَنَا أَنْزَلْنَا الْأَمْرَ 2
- 3 We have sent down the Command and expounded the verses that perchance men may ponder upon God's sovereignty and His firm and mighty Cause. Woe betide them for having denied and turned away from God, the Lord of all worlds! Say: Blessed are ye, O people of Baha, in that ye have quaffed the wine of everlasting life from the chalice of the loving-kindness of your Lord, the All-Merciful, the Most Compassionate. Rejoice in what ye have been given from God - verily He giveth and withholdeth, and He is the All-Wise Judge. وَصَرَّفْنَا الْآيَاتِ لَعَلَّ النَّاسَ يَتَفَكَّرُونَ فِي سُلْطَانِ اللَّهِ وَامْرِهِ الْمُبْرَمِ الْمَتِينِ تَبَّاهُمْ بِمَا كَفَرُوا وَأَعْرَضُوا عَنْ اللَّهِ رَبِّ الْعَالَمِينَ قُلْ هُنَيْئًا لَكُمْ يَا أَهْلَ الْبَهَاءِ بِمَا شَرِبْتُمْ رَحِيقَ الْبَقَاءِ مِنْ كَأْسِ عَنَايَةِ رَبِّكُمْ الرَّحْمَنِ الرَّحِيمِ إِنْ أَفْرَحُوا بِمَا أُوتِيتُمْ مِنْ لَدَى اللَّهِ أَنَّهُ يُؤْتِي وَيُمْنَعُ وَأَنَّهُ هُوَ الْحَاكِمُ الْعَلِيمُ 3
- 4 When thou hearest the Call and art honored with the Tablet, prostrate thyself before the face of thy Peerless Lord. أَنْتَ إِذَا سَمِعْتَ النَّدَاءَ وَتَشَرَّفْتَ بِاللَّوْحِ إِنْ أَسْجَدَ لَوْجِهِ رَبِّكَ الْفَرِيدَ 4

BLIB_Or15696.032b, BLIB_Or15734.2.111b

BH09667*To: Mirza Abdullah Falah from Sad**Date: 1297 ? [1879-1880]*

- 1 He is the All-Wise Ordainer هُوَ الْأَمْرُ الْحَكِيمُ 1
- 2 The servant who was present has come with your letter and presented it before the Face. Verily your Lord is the All-Hearing. Rejoice in that your letter has been favored with God's attention in this station which hath been named by the Most Beautiful Names in the Crimson Tablet. Thus hast thou been mentioned by the Pen of Revelation. Hearken and be of the thankful ones. Grieve not over anything, but put thy trust in God, the Lord of the worlds. Strive that there may appear from thee in service to the Cause that which will make يَا عَبْدَ اللَّهِ قَدْ حَضَرَ الْعَبْدُ الْحَاضِرُ بِكَابِكَ وَعَرْضُهُ تَلْقَاءَ الْوَجْهِ أَنَّ رَبَّكَ هُوَ السَّمِيعُ إِنْ أَفْرَحَ بِمَا فَازَ بِكَابِكَ بِاصْغَاءِ اللَّهِ فِي هَذَا الْمَقَامِ الَّذِي سَمِيَ بِالْأَسْمَاءِ الْحُسْنَى فِي الصَّحِيفَةِ الْحُمْرَاءِ كَذَلِكَ ذَكَرْتَ مِنْ قَلَمِ الْوَحْيِ إِنْ أَسْمَعَ وَكُنْ مِنَ الشَّاكِرِينَ لَا تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ رَبِّ الْعَالَمِينَ إِنْ أَجْهَدَ لِيُظْهِرَ مِنْكَ فِي خِدْمَةِ 2

mention of thee in every world of the worlds of thy Lord, the All-Knowing.

- 3 Thus hath the chalice of utterance overflowed from the presence of One mighty and powerful. The glory shining from the horizon of eternity be upon those who have arisen to serve the Cause in all conditions.

الأمر ما يذكر في كل عالم من عوالم ربك
العليم

3 كذلك رشح اناء البيان من لدن مقتدر قدیر البهاء
المشرق من افق البقاء على الذين قاموا على خدمة
الأمر في كل الأحوال

BLIB_Or15697.266

BH09618

To: Karbalai Ali

Date: 1297 ? [1879-1880]

- 1 In my Name, the Most Glorious
- 2 O my God! I beseech Thee by Thy Most Glorious Name through which the gate of Thy bounty was opened to Thy creation, and the ocean of Thy knowledge surged amongst Thy creatures, and the sun of Thy generosity shone forth from the horizon of the heaven of Thy mercy, to unite Thy loved ones and chosen ones. O Lord! Leave them not to themselves, but make them as one servant, and one light, and one name, that they may exemplify oneness in Thy land. O Lord! Make known to them that which appeareth from their unity in Thy countries and realms, and draw them nigh unto the ocean of Thy good-pleasure, then cause them to enter the depths of the sea of Thy oneness, and illumine them with the lights of detachment in Thy days.
- 3 Verily, Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

1 بسمي الأبهى

2 يا الهى استلک باسمک الأبهى الذى به فتح
باب فضلك على خلقک و ماج بحر علمک بين
بريتک و به اشرفت شمس جودک من افق سماء
رحمتک بأن تؤلف بين احبائك و اصفياک اى
رب لا تدعهم بأنفسهم فاجعلهم عبداً واحداً و
نوراً واحداً و اسماً واحداً ليحکوا عن التوحيد فى
ارضک اى رب عرّفهم ما يظهر من اتحادهم
فى بلادک و ديارک و قربهم الى بحر رضائک
ثم ادخلهم فى لجة بحر احديتک و نورهم بأنوار
الانقطاع فى أيامک

3 أنك انت المقتدر على ما تشاء لا اله الا انت
المهيمن القيوم

BLIB_Or15696.040d, BLIB_Or15734.2.133a

BH09229*Date: 1297 ? [1879-1880]*

1 He is the Most Holy, the All-Glorious.

1 هو الأقدس الابهى

2 Verily, they who have been awakened by the Call – these are the people of Baha in the midst of mankind; and they who have remained heedless – these are, indeed, of the lost. The Sun of Beauty hath shone forth from the horizon of manifestation, yet the eyes have been debarred from beholding it, for the ophthalmia of passion hath seized them. Thus doth the Lord of Names admonish every one endowed with a hearing ear and a seeing heart.

2 اِنَّ الدِّينَ انتَبهوا من النداء اولئك اهل البهاء بين الورى والذين غفلوا اولئك من الخاسرين قد اشرفت شمس الجمال من افق الظهور ولكن الأبصار منعت عنها بما اخذها رمد الهوى كذلك يذكر مالك الاسماء لكل ذى اذن بصير

3 The breaths of Revelation have verily filled the horizons, while the people are immersed in a strange stupor. Is there among them a soul who speaketh with fairness? Is there among them one who turneth his face unto God, the All-Informed?

3 قد ملأت الآفاق نفحات الوحي والقوم فى نزم عجيب هل بينهم من احد يتكلم بالانصاف وهل منهم من يتوجه الى الله الخبير

4 They were created for this Day, and in this Day were they promised the appearance of God and His sovereignty; yet when He did appear, they disbelieved and denied. By the life of God! they are in a manifest drunkenness. Thus have We sent down and made plain these words, that thou mayest give thanks unto God, the Lord of all the worlds.

4 قد خلقوا لهذا اليوم ووعدوا فيه بظهور الله وسلطانه فلما ظهر كفروا وانكروا لعمر الله انهم لفي سكر مبين كذلك انزلنا واطهرنا لتشكر الله رب العالمين

BLIB_Or15696.049b

BH09766*Date: 1297 ? [1879-1880]*

In My Name, the Most Glorious!

Verily, We have sent down the Book, and have despatched unto every land that which beseemeth the Days of God, the Lord of all the worlds. Among the people are those whom the whisperings of idle fancies have debarred, and among them are those who have been guided by the Lamp of God, the Lord of this noble, exalted station. This is the Day whereon the sun of justice hath shone forth, and the path of God, the King, the All-Mighty, the All-Lauded, hath been made manifest.

باسمى الابهى انا انزلنا الكتاب و ارسلنا الى كل بلد ما ينبغى لايام الله رب العالمين من الناس من منعه الوسواس ومنهم من اهتدى بنبراس الله رب المقام الكريم هذا يوم فيه اشرفت شمس العدل وظهر طراط الله الملك العزيز الحميد قل يا قوم لا تشركوا بالله وسلطانه ولا تتبعوا سبل الجاهلين لو تتوجهون الى المشارق والمغرب لن تجدوا لانفسكم ناصراً الا الله الذى ينطق انه لا اله

Say: O people! Associate not aught with God and His sovereignty, and follow not the ways of the ignorant. Though ye were to turn unto the Easts and the Wests, ye would find for yourselves no helper save God, Who proclaimeth: Verily, no God is there but Me, the All-Forgiving, the All-Bountiful. Thus have the verses been sent down, and thus have We revealed unto thee that which will enable thee to be of those who are firmly rooted and steadfast.

ألا أنا الغفور الكريم
كذلك نزلت الآيات وارسلنا
ما اليك لتكون من الراسخين

BLIB_Or15696.048b

BH09771

Date: 1297 ? [1879-1880]

He is the Most Holy, the Most Great!

هو الأقدس الأعظم

We make mention of him who hath attained the light of recognition in the days of God, the Self-Subsisting, the All-Compelling, who hath taken hold of the Book of God with his right hand and hath acknowledged that which the Tongue of Grandeur hath spoken - the Kingdom belongeth unto God, the One, the Single, the Mighty, the Loving.

أنا نذكر من فاز بنور العرفان في أيام الله المهيمن
القيوم و اخذ كتاب الله بيينه و اعترف بما نطق
به لسان العظمة الملك لله الواحد الفرد العزيز
الودود يا أيها الناظر الى افق الظهور ان استمع
ما يناديك به مالك الملوك انه لا اله الا انا
العزيز المحبوب كن قائماً في كل الأحوال على
امر ربك و ناطقاً بثنائه لعل الناس يقومون عن
فراش الغفلة و يتوجهون الى الله مالك الغيب
و الشهود كذلك ذكرناك فضلاً من عندنا ان
اشكر و قل لك الحمد يا سلطان الوجود

Hearken unto that which the King of Kings proclaimeth unto thee: Verily, there is none other God but Me, the Mighty, the Beloved. Be thou steadfast in all conditions in the Cause of thy Lord and vocal in His praise, that perchance the people may arise from the couch of heedlessness and turn toward God, the Lord of the seen and the unseen.

Thus have We made mention of thee as a favor from Our presence. Be thou thankful and say: Praise be unto Thee, O Sovereign of existence!

INBA19:018b, INBA32:018a, BLIB_Or15697.045b

BH10546*Date: 1297 ? [1879-1880]*

In the Name of the One All-Knowing God!

May you ever drink from the Kawthar of divine knowledge and be occupied with the remembrance of the Beloved of all possibilities.

Whosoever has drunk from that Kawthar through the name of God, the grace of God, and the confirmation of God - the troubles of this transient world shall not prevent him from eternal stations, nor shall the sorrows of this realm hold him back from the remembrance of the Ancient King.

The glory be upon you and upon those with you. Convey My greetings to the faces of those women who have believed in God, the Single, the All-Informed.

بنام دانای یگنا

انشاء الله لا زال از کوثر عرفان بیاشامی و بذکر
محبوب امکان مشغول باشی هر نفسی باسم حق
و عنایت حق و تأیید حق از آن کوثر آشامید
کدورات دنیای فانیه او را از مقامات باقیه
منع نماید و احزان عالم او را از ذکر مالک قدم
باز ندارد الباء علیک و علی من معک کبر من
قبلی علی وجوه الائی آمن بالله الفرد الخبیر

INBA18:204b,

BLIB_Or15697.050a,

HDQI.031a, AYI2.080

BH10948

To: Sahibih Ammih Khanum, in Kashan

Date: 1297 ? [1879-1880]

¹ In the Name of the Ever-Abiding, the Bountiful One!

¹ بنام بخشندهء پاینده

² O Aunt! The Master of Oneness calleth thee and saith: With a hundred thousand tongues render thanks unto the Beloved of the worlds, inasmuch as He hath set thee ablaze with the fire of the Divine Lote-Tree and guided thee to the horizon of nearness. Blessed art thou and blessed is she who hath attained unto the lights of recognition in this Morn wherein the tongue of the All-Merciful speaketh: The Kingdom belongeth unto God, the All-Knowing, the All-Wise!

² یا عمه مالک احدیه ترا ندا میفرماید و میگوید
بصد هزار لسان محبوب عالمی ترا شکر نما چه که
بنار سدره ترا مشتعل نمود و بافق قرب دلالت
فرمود طوبی لک و لتی فازت بانوار العرفان
فی هذا الفجر الذی ینطق لسان الرحمن الملک لله
الملک العلیم الحکیم

BLIB_Or15697.052a

BH10901*To: Jinab-i-Afnan**Date: 1297 ? [1879-1880]*

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

1 هو العليم الخبير

2 O My Afnan! The Divine Lote-Tree bears witness that you turned to it and endured hardships in its path until you entered the Spot of Paradise and attained the presence and saw and heard the call of the Wronged One in His mighty prison, and achieved that which nothing on earth can equal. Verily your Lord is the All-Knowing, the All-Wise. Grieve not over anything - you have reached the right-hand Valley and are among those who are secure. Say: Praise be to God, the Lord of the worlds!

2 يا افنانى شهدت السّدره بانّك اقبلت اليها وحملت الشّدائد فى سبيلها الى ان دخلت بقعة الفردوس وحضرت ورأيت وسمعت نداء المظلوم فى سجنه العظيم وفزت بما لا يعادله ما على الأرض أنّ ربّك هو العليم الحكيم لا تحزن من شىء قد وردت الوادى الأيمن وانت من الآمنين قل الحمد لله ربّ العالمين

INBA84:176a, INBA84:104a, INBA84:044a.10

BH10964*To: Muhammad Hasan**Date: 1297 ? [1879-1880]*

1 He is the Most Holy, sanctified from all names

1 هو المقدّس عن الأسماء

2 O Muhammad-Qabil-Hasan! By God's glory! If He speaks but one letter concerning a soul, verily it shall suffice him. His grace encompasses all and His mercy has preceded all things. What is incumbent upon you is steadfastness in His Cause and acting according to what has been revealed in the Book. Thus does the All-Knowing teach you. Give thanks and be among the grateful ones.

2 يا محمد قبل حسن حقّ جلّ جلاله اگر يك حرف در بارهء نفسى نطق نمايد البتّه او را كفایت كند عنايتش احاطه نموده و رحمتش سبقت گرفته آنچه بر شماست استقامت بر امر و عمل بآنچه در كتاب نازل شده كذاك يعلمك العليم ان احمد و كن من الشّاكرين

BLIB_Or15697.111d

BH10797*Date: 1297 ? [1879-1880]*

In the name of the God of knowledge!

The Sun of Manifestation has risen and the Ocean of bounty is surging. Blessed are they who have turned with perfect certitude to the horizon of the All-Merciful and have received their portion from the dawning-rays of the Sun of Truth and the waves of the Sea of inner meaning.

The servants and handmaidens must at all times beseech God not to deprive any from this greatest bounty. Verily He is the All-Forgiving, the All-Bountiful.

بنام خداوند دانا

آفتاب ظهور مشرق و دریای فضل موج طوبی
از برای نفوسیکه بکمال ایقان بافق رحمن توجه
نمودند و از تجلیات آفتاب حقیقی و امواج دریای
معنوی قسمت بردند باید عباد و اماء در کل
احوال از حق مسئلت نمایند تا جمیع را از این
فضل اعظم محروم نسازد آنه هو الغفور الکریم

INBA18:204a,

BLIB_Or15697.049b,

HDQI.030, AYT2.077

BH10839*Date: 1297 ? [1879-1880]*

He is the All-Giving, the Generous

Blessed art thou for having turned unto God and believed in Him, the Lord of all worlds, and for having drunk the choice wine of reunion from the hand of the bounty of thy Lord, the Compassionate, the Generous. Say: Praise be unto Thee, O my God, for having aided me and caused me to know Thee. I beseech Thee to make me steadfast in Thy mighty Cause and to ordain for me that which shall profit me in every world of Thy worlds. Verily, Thou art the All-Powerful, the Almighty.

هو المعطى الکریم

طوبی لک بما اقبلت و آمنت بالله رب العالمین و
شربت ریح الوصال من ید عطاء ربک المشفق
الکریم قل

لک الحمد یا الهی بما ایدتني و عرفتني اسئلك
بأن تجعلني مستقيماً على امرک العظیم و قدر لی
ما ینفعنی فی کل عالم من عوالمک انک انت
المقتدر القدير

INBA84:176b, INBA84:104b, INBA84:044b.15

BH11186*To: Muhammad Tahir Malmiri**Date: 1297 ? [1879-1880]*

1 He is the Most Exalted

1 هو الأعلى

2 O Muhammad-Tahir! Hearken unto the call from the precincts of My Most Great Prison. Verily, there is none other God but Him, the All-Compelling, the Self-Subsisting. Be thou content with whatsoever hath been ordained for thee by God, the Lord of existence. He verily ordaineth for whomsoever He willeth the reward of those who have attained unto every good thing in the days of God, the Lord of the seen and the unseen.

2 يا محمد قبل طاهر ان استمع النداء من شطر سجنى
الأعظم انه لا اله الا هو المهيمن القيوم كن راضياً
بما قدر لك من لدى الله مالک الوجود انه يقدر
لمن اراد اجر الذين فازوا بكل الخير في أيام الله
مالک الغيب والشهود

BLIB_Or15697.111b

BH11191*To: Musa**Date: 1297 ? [1879-1880]*

1 He is the Most Great

1 هو الأعظم

2 O Musa! We have previously mentioned thee from My Most Exalted Pen, that thou mayest be assured of My mercy, My grace, My loving-kindness, My favors and My gifts. Beware lest anything prevent thee from the remembrance of thy Lord. Make mention of Him with wisdom and utterance, then give thanks unto thy Lord Who hath remembered thee in His mighty prison.

2 يا موسى قد ذكرناك من قبل من قلى الأعلى
لتكون موقناً برحمتي وفضلى وعنايتي والطافى و
مواهبي اياك ان يمنعك شئ عن ذكر ربك
ان اذكره بالحكمة والبيان ثم اشكر ربك الذى
ذكرك فى سجنه العظيم

BLIB_Or15697.110b

BH11166*To: Zaynu'l-Abidin**Date: 1297 ? [1879-1880]*¹ He is the One¹ هو الأحد

² O Zaynu'l-Abidin! Praise be unto thee for having turned thy face towards the Countenance of God and for having had thy name flow from this Pen, from which have flowed My most beautiful names. Verily thy Lord is the All-Bountiful, the Most Generous. Cast aside what the people possess and hold fast unto that which is with thy Lord. And say: "O my God! I beseech Thee to make me steadfast in this mighty Cause."

² يا زين العابدين ان احمد بما توجه اليك طرف الله
و جرى اسمك من هذا القلم الذي جرى منه
اسمائي الحسنى ان ربك هو الفضال الكريم ضع
ما عند الناس و تمسك بما عند ربك و قل يا
الهي استلک بأن تجعلني مستقيماً على هذا الأمر
العظيم

BLIB_Or15697.112b

BH11341*To: Ali**Date: 1297 ? [1879-1880]*

He is sanctified from all mention! O Ali! Thy remembrance was presented before the Throne, and the glance of loving-kindness was directed towards thee. He counsels thee and the friends to that which accordeth with wisdom and is adorned with the good-pleasure of the Friend. Blessed are they that attain!

هو المنزه عن الأذكار
يا على ذكرت لدى العرش عرض شد و لحاظ
عنايت بتو متوجه و وصيت ميفرماید ترا و
دوستانرا بآنچه موافق حکمت است و برضای
دوست مزین طوبی للفائزين

BLIB_Or15697.112a

BH11228*To: mother of Haji Muhammad Tahir Malmiri et al.**Date: 1297 ? [1879-1880]*

He is the Single One! We make mention in this station of a mother who circumambulated the Throne and her sister, and We counsel them to patience and perseverance, and We beseech God the Exalted to grant them success and ordain for them the good of this world and the next. Verily He is the Powerful, the Mighty, the Generous.

هو الفرد
أنا نذكر في هذا المقام أم من طاف حول العرش
واخته ونوصيهما بالصبر والاصطبار ونسئل الله
تعالى بأن يوفقهما ويقدر لهما خير الدنيا والآخرة
أنه هو المقتدر العزيز الكريم

BLIB_Or15697.112c

BH11348*To: Muhammad**Date: 1297 ? [1879-1880]*

- 1 He is the Most Holy
- 2 O Muhammad! We have desired to make mention of thee, that thou mayest be assured of God's loving-kindness—thy Lord and the Lord of all that is seen and unseen, and the Lord of the mighty Throne. We have made mention of thee in such wise as hath been witnessed by the Concourse on High and they who circle round the exalted Seat.

1 هو الأقدس
2 يا محمد قد اردنا ان نذكرك لتكون موقناً بعناية الله
ربك ورب ما يرى وما لا يرى ورب العرش
العظيم قد ذكرناك على شأن شهد له الملائكة الأعلى
والذين طافوا حول كرسى رفيع

BLIB_Or15697.110a

BH11346*To: Muhammad Husayn**Date: 1297 ? [1879-1880]*

- 1 He is the Most Great
- 2 O Muhammad-Qabli-Husayn! We make mention of thee from this station and counsel thee with what We have sent down in the Book. Verily thy Lord is the Mighty, the All-Bestowing.

1 هو الأكبر
2 يا محمد قبل حسين أنا نذكرك من هذا المقام و
نوصيك بما أنزلناه في الكتاب أن ربك هو العزيز

Hold fast unto that which will exalt the Cause of God, then render thanks for having been mentioned in this Book.

الوهاب تمسك بما يرتفع به امر الله ثم اشكر بما
ذكرت في هذا الكتاب

BLIB_Or15697.111a

BH11333

To: *Siyyid Qabl-i-Ali*

Date: 1297 ? [1879-1880]

He is the Most Glorious. O Siyyid Qabil-'Ali! A leaf hath been presented before the Throne, sent by him who circumambuleth My presence, and therein was thy mention. We make mention of thee through this manifest mention. When thou attainest unto it and perceivest its fragrance, say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Desire of them that have recognized Thee!"

هو الأبهى
يا سيد قبل على قد حضرت ورقة لدى العرش
وارسلها من طاف حولي وفيها ذكرى ذكرناك
بهذا الذكر المبين اذا فزت ووجدت عرفه قل
لك الثناء يا مالک الأسماء و لك الحمد يا
مقصود العارفين

BLIB_Or15697.111c

BH00991

To: *Mulla Ali Jan*

Date: 1297 ? [1880]

1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 Praise be to God Who is sanctified above all words and utterance, and exalted beyond all meanings and explanation. He is the One through Whom the proof and evidence have been made glorious, and before Whose manifestation the Daysprings of Glory have bowed down. Exalted is the All-Merciful through Whom the Hour hath come, the Resurrection hath been established, vision hath been dazzled, the moon hath been eclipsed, and every hidden matter hath been revealed quicker than the twinkling of an eye. Blessed is the one whom no human veil hath hindered and who hath turned unto God, the Lord of Destiny, through Whom the Nightingale of Eternity hath warbled upon the branches of the Tree of Faithfulness that there

2 الحمد لله الذى تقدس عن الالفاظ والبيان وتنزه
عن المعانى والتبيان انه هو الذى به افتخرت
الحجة والبرهان وخضعت عند ظهوره مظاهر
السبحان تعالى الرحمن الذى به قامت القيمة و
ظهرت الساعة وبرق البصر وخسف القمر وظهر
كل امر مستتر اقرب من لمح البصر طوى لقوى
ما منعه حجاب البشر واقبل الى الله مالک القدر
الذى به نطق عندليب البقاء على افنان دوحه
الوفاء انه لا اله الا هو المقتدر العليم الحكيم

is none other God but He, the Almighty, the All-Knowing, the All-Wise.

- 3 Thereafter, this servant received thy letter and found therein that which gladdened and attracted Me. It was as though I beheld therein lofty trees, each bearing the fruits of inner meanings and utterance, and upon every branch thereof the birds of divine knowledge were singing their various melodies, for it was adorned with the mention of God, the Lord of all possibilities and the Revealer of all religions. After reading and becoming acquainted with its contents, I approached the Praiseworthy Station and presented what was therein before the face of our Lord, the Mighty, the Loving. He spoke, and His sweetest utterance is this:

- 4 He is the Most Ancient, the Most Great

- 5 O 'Ali! The servant in attendance here hath brought thy letter and presented it before the Wronged One, through Whom the various parties have become divided - some turned away, some denied, and some pronounced judgment against Him without any proof or Book. Blessed art thou for having turned to the Supreme Horizon when most of mankind turned away from it, and for having heard the call of the All-Merciful and loved Him with spirit and fragrance. Take hold of the Book of God with a strength from Us, then recite it in such wise as to attract the hearts of those possessed of understanding. We have mentioned thee before, and at this time when the Wronged One walketh in this place which God hath made the most exalted of stations. Grieve not over anything, nor over what people say. Leave them to themselves and trust in God, the Lord of the beginning and the end. Thus hath the Tongue of Grandeur spoken while in the Most Great Prison, surrounded by every heedless doubter. The glory be upon thee and upon thy family. Remember her from Me and give her the glad-tidings of My Word. Verily thy Lord is the Mighty, the Bestower.

- 6 O 'Ali! God willing, through divine assistance thou shalt be numbered among the servants of the Cause and remain steadfast in the Cause of God, for the Day is very great and the Cause is very great. Strive that perchance thou mayest guide the people to the straight path of God and attract them to the Supreme Horizon. The people of the earth are very sluggish and cold. God willing, thou wilt attract hearts and souls through the warmth of the Divine Word. By My life! We have mentioned thee with a mention whose fragrance shall endure as long as the kingdom and the realm endure. Rejoice and be of those who are thankful. The manifestations of Satan have been and are lying in wait, and cawing and croaking have been

3 و بعد قد بلغ الخادم كتابك و وجدت منه ما سرّني و اجتذبتني كآتي رأيت فيه اشجاراً باسقات كان كلّ واحد منها اثمرت بأثمار المعاني و البيان و على كلّ غصن من اغصانها تغرد طيور العرفان يفنون الألحان لأنّه كان مزيناً بذكر الله مالک الامکان و منزل الأديان و بعد قرائتي و اطلاعي بما فيه قصدت المقام المحمود و عرضت ما فيه تلقاء وجه ربنا العزيز الودود

- 4 قال و قوله الأحلى هو الأقدم الأعظم

5 يا علي قد حضر العبد الحاضر بكتابك و عرضه لدى المظلوم الذي به اختلفت الأحزاب منهم من اعرض و منهم من انكر و منهم من افق عليه من دون بينة و لا كتاب طوبى لك بما اقبلت الى الأفق الأعلى اذ اعرض عنه اكثر الوری و سمعت نداء الرحمن و احببه بالروح و الریحان خذ كتاب الله بقوة من عندنا ثم اقرئه على شأن تنجذب به افئدة اولی الأبواب قد ذكرناك من قبل و في هذا الحين الذي يمشی المظلوم في هذا المقام الذي جعله الله اعلى المقام لا تحزن من شيء و عما يتكلمون به الناس دعهم بانفسهم و توكل على الله مالک المبدء و المآب كذلك نطق لسان العظمة اذ كان في السجن الأعظم بين ایدی كلّ غافل مرتاب البهائم عليك و على اهلك ذكرها من قبلي و بشرها بكملي ان ربك هو العزيز الوهاب

6 يا علي انشاء الله باعانت حق از خدام امر محسوب شوی و بر امر الله مستقيم مانی چه كه يوم بسیار بزرگست و امر بسیار بزرگ جهد نما كه شاید ناس را بصراط مستقيم الهی هدايت نمائی و بأفق اعلى كشانی اهل ارض بسیار ثقیل و باردند انشاء الله بجمارت كلمه الهیه افنده و قلوب را جذب کنی لعمری قد ذكرناك بذكر يفتي عرفه بدوام الملك و الملكوت ان افرح و كن من الشّاكرين مظاهر شیطان در كمين بوده و هستند و نعیق و نعیب در هر ارضی مرتفع شده و میشود انا اخبرنا الكل بذلك اذ كنّا في العراق و في

and are being raised in every land. We have indeed informed all of this when We were in Iraq and in the Land of Mystery. To this beareth witness everyone who hath attained the presence of the Throne and hath read the verses of God, the Protector, the Self-Subsisting. End.

ارض السّرّ يشهد بذلك كلّ من حضر تلقاء
العرش وقرأ آيات الله المهيمن القيوم انتهى

- 7 Blessed art thou, O beloved one, for having attained unto the mention of God and His verses, and for having testified to that which God hath testified, and acknowledged that which He hath revealed in His wise Book. God willing, may you ever be one who serves the wine of the meeting with God. Give life to the dead and refresh the withered ones through the mention of the Friend. Concerning what you wrote about having attained the presence of His Honor the Name of God Jamal, upon him be all the most glorious Glory of God, and that he resolved your difficulties - blessed art thou for this. It is well known and evident that he speaketh according to the Book. The servant beseecheth his Lord to aid him in all conditions to serve Him and praise Him, for verily He is the Guardian of those who are nigh.

7 طوبى لك يا حبيب بما فزت بذكر الله و آياته
و شهدت بما شهد به الله و اعترفت بما انزله في
كتابه الحكيم انشاء الله لا زال ساقى رحيق لقا باشيد
مردگانرا زنده کنيد و پژمردهگانرا بذكر دوست
تازه نمائيد اينکه مرقوم فرموده بوديد خدمت
حضرت اسم الله جمال عليه من كلّ بهاء ابهاه
رسيديد و مشکلات آنجناب را حل نمودند نعيمًا
لك بذلك اين بسى معلوم و واضحست که
ايشان بحکم کتاب ناطقند يستل الخادم ربّه بأن
يوقفه في كلّ الأحوال على خدمته و ثنائه انه ولى
المقربين

- 8 As to what you wrote concerning the Blessed Festivals, asking whether there are specific Tablets that must be recited for each of these Festivals, or whether any of the divine Tablets may be read - the recitation of verses during those days is beloved. The commandment of its obligation hath not been revealed, but the recitation of divine verses is assuredly beloved. Although specific Tablets have been revealed, the recitation of others is also beloved, for they have all been sent down from the presence of the All-Knowing, the All-Informed.

8 اينکه در ذکر اعياد مبارکه نوشته بوديد که آيا از
برای هر يک از اين عيدها لوح مخصوص هست
که بايد تلاوت شود يا هر يک از الواح الهيّه
خوانده شود محبوبست قرائت آيات در آن ايام
حکم وجوب آن نازل نشده ولكن قرائت آيات
الهي البته محبوبست اگر چه الواح مخصوصه نازل
شده ولكن غير آنها قرائت شود محبوبست لأنّ
کلّها نزلت من لدن عالم خبير

- 9 Regarding what you wrote about the shroud, five full-length cloths have been ordained to be wrapped one over another, and in this Most Great Dispensation, a concession hath been granted to the poor, that they may use perfume and rose water in place of cedar water and camphor. These ordinances must be carried out with wisdom, and in the Holy Land, due to wisdom, these matters are still conducted according to the previous Law, for were it otherwise, the clamor of all would be raised, and this would be contrary to wisdom. In all things, observe wisdom. The law of prayer was revealed from the heaven of the Divine Will some years ago, but it hath not yet been dispatched anywhere, lest it become a cause of trial for sanctified souls. The preservation of devoted souls taketh precedence with God over all deeds.

9 و اينکه در باره کفن مرقوم داشتيد پنج ثوب
سرتاسرى مقرر شده که روى هم پيوشانند و در
اين ظهور اعظم از برای فقرا تخفيف عنايت شده
و بجای سدر و کافور عطر و گلاب استعمال
نمايند و اين احکام بمقتضای حکمت بايد جاری
شود و در ارض اقدس تا حال نظر بحکمت
در اين امور بشريعت قبل عمل ميشود چه اگر
دون آن عمل شود ضوضای کل مرتفع ميگردد
و اين از حکمت خارج در جميع احوال حکمت
را ملاحظه نمائيد حکم صلوة چند سند ميشود از
سماء مشيّت نازل ولكن هنوز بجائی ارسال نشده
که مباد سبب ابتلاي نفوس مقدسه گردد عند
الله حفظ نفوس مقبله مقدم است بر كلّ اعمال

- 10 I beseech and implore God, exalted be His glory, to assist you and to number you among the sincere ones in the Perspicuous Book. Furthermore, convey greetings on behalf of this evanescent one to the friends and say: Today requireth a man of steel and a heart and vision that are illumined, lest he stumble in the Cause of God and be deprived of recognition and witnessing. Stand firm in the Cause through the All-Conquering, All-Powerful Name - a standing that all the world shall be powerless to prevent. This beseemeth those who have entered the Crimson Ark in the Name of God, the Glorious, the Most Glorious.
- 11 Say: O masters and friends! Today is the day for the manifestation of service, the manifestation of steadfastness, and the manifestation of remembrance. Deprive not yourselves of everlasting fruits. Strive that ye may attain unto the remembrance of God and His Word. The world and all therein shall perish, and sovereignty shall remain with God, the Lord of eternity.
- 12 The Glory be upon thee and upon those who have heard, turned unto God, and attained unto the recognition of God, the Lord of the worlds.
- از حق جلّ و عزّ سائل و آملم که آنجناب را موفق بدارد و از مخلصین در کتاب مبین محسوب دارد عرض دیگر آنکه خدمت دوستان از قبل این فانی تکبیر برسانید و بگوئید امروز رجل حدید باید و قلب و بصر منیر شاید تا در امر الله نلغزد و از اقبال و مشاهده ممنوع نگردد باسم غالب قادر بر امر بایستید ایستادیکه جمیع عالم بر منع آن قادر نباشند هذا ینبغی لمن دخل السفینة الحمراء باسم الله الہی الہی
- بگو ای آقایان و دوستان امروز روز ظهور خدمت و ظهور استقامت و ظهور اذکار است خود را از اثمار باقیہ محروم ننمائید بکوشید تا بذكر الله و کلمتہ فائز شوید ستفی العالم و الآدم و ینقی الملک لله مالک القدم
- الہآ علیک و علی الذین اسمعوا و اقبلوا و فازوا بعرفان الله رب العالمین

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TSHA3.406, MSBH4.507-509

BH01108

To: Muhammad Mustafa Baghdadi

Date: 1297 [1878-1879]

- 1 He is God, exalted be His station, the Greatness and the Grandeur.
- 2 Praise be to the Self-Sufficient, the Most High, Who by His command breathed into the Supreme Pen, whereupon appeared men who cast aside all likenesses and examples and arose to promote the Cause with a firmness more enduring than mountains. They are those whom nothing upon which the name of any created thing hath been placed could deter from God, the Ordainer of destinies. They are those through whom the horizons were illumined and the decree of the Covenant was manifested on the Day of Separation, and through whom the Most Great Servitude appeared among the concourse of creation, and every hesitant one hastened
- هو الله تعالى شأنه العظمة والكبرياء
- الحمد للغنی المتعال الذی بأمره نفخ فی القلم الأعلى اذاً ظهر الرجال الذین نبذوا الأشباه و الأمثال و قاموا علی الأمر بقیام ارنخ من الجبال هم الذین ما منعهم کلّ ما وقع علیہ اسم شیء عن الله مقدر الآجال و هم الذین بهم انارت الآفاق و ظهر حکم الميثاق فی يوم الطلاق و بهم ظهرت العبودیة الکبری بین ملأ الانشاء و سرع کلّ متوقّف الی الأفق الأعلى تعالی محبوبنا الہی الذی بحرف منه خلقت ملکوت الأسماء و ارتفع النداء بین

to the Most Sublime Horizon. Exalted is our Most Glorious Beloved, through one letter of Whom the Kingdom of Names was created and the Call was raised between earth and heaven that there is none other God but He, the All-Knowing, the All-Wise. I pray, I salute, and I glorify those who remember Him at morn and at eventide. These are servants who perceived the fragrance of the garment in the Day of God and will perceive it unto the eternity of eternities. Exalted is the Lord of the beginning and the end, through Whom the Nightingale of Eternity warbleth that there is none other God but He, the Bestower, the Generous. My spirit be a sacrifice unto your mention.

- 3 The servant hath attained to that which wafted from the right hand of your remembrance and your faithfulness, whereby were stirred the leaves of love which had sprouted from the Tree that was raised up in steadfast, firm and luminous hearts. God knoweth that its stirring hath moved me and its manifestations have affected me. I took the letter and ascended until I attained the presence of the Beloved and presented what was therein. Thereupon the sphere of utterance was set in motion and the Tongue of the Intended One spoke that which every witness and witnessed one is powerless to describe. By the life of God, I found myself incapable of recording what the Tongue of the Beloved uttered from the most exalted station. Can the drop enumerate the waves of the sea? Can the atom define the effulgences of the sun? All things testify to my powerlessness, and all that was created by the Most Exalted Word to my evanescence. I beseech Him, exalted be He, to assist me and strengthen me in that which I have been commanded. Verily our Lord, the Most Merciful, is He Who overshadoweth all possibilities and is powerful over whatsoever He willeth through His mighty and wondrous Word. And at the end of the utterance, the Tongue of the Intended One spoke: The Supreme Pen hath testified time and again to him and hath acknowledged his sincerity, his love, his devotion, his remembrance, his praise, and his standing in service to this Cause whereby the mountains were shaken. End.

- 4 And regarding what you mentioned concerning the prisoner, upon him be the Glory of God, it was presented and this is what the Beloved spoke in reply: We make mention of the prisoner who hath attained unto tribulation in the path of God, the Lord of Names. We beseech Him, exalted be He, to assist him and strengthen him in that which He loveth and is pleased with. Verily, He is the Lord of the Throne and earth, and the Sovereign of the hereafter and of the former days. And as for what he desired regarding leaving the city, We have permitted him in what he desired and We counsel him with

الأرض والسَّماء أنه لا إله إلا هو العليم الحكيم
أصليّ واسلمّ واكبر على الذين يذكرونه في الغدو
الآصال أولئك عباد وجدوا عرف القميص في
يوم الله ويجدونه الى ازل الأزال تعالى مالك
المبدء والمآل الذي به تغرد عندليب البقاء أنه لا
إله إلا هو المعطي الكريم روي لذكركم الفداء

3 قد فاز الخادم بما هبت عن يمين ذكركم وفائكم
الذي به اهتزت اوراق المحبة التي تورقت من
السدرة التي ارتفعت في القلوب الثابتة الراسخة
المنيرة علم الله قد هزني اهتزازها وحركتني اطوارها
اخذت المکتوب وصعدت الى ان حضرت تلقاء
المحبيب وعرضت ما فيه اذا تحرك فلك البيان
ونطق لسان المقصود بما يعجز عن ذكره كل شاهد
ومشهود لعمر الله اني رأيت نفسي عاجزة عن
تحرير ما نطق به لسان المحبوب في اعلى المقام هل
القطرة تقدر ان تحصى امواج البحر هل الذرة
تستطيع ان تحدد اشراق الشمس يشهد بعجزى
كل الأشياء وبنائي كل ما خلق بالكلمة العليا
اسئله تعالى بأن يوقني ويؤيدني على الأمر الذي
امرت به ان ربنا الرحمن هو المهيمن على الامكان
والمقتدر على ما اراد بقوله العزيز البديع وفي آخر
البيان نطق لسان المقصود قد شهد القلم الأعلى مرة
بعد مرة له واعترف بخلوصله وجهه واقباله و
ذكره وثنائه وقيامه على خدمة هذا الأمر الذي
به تزعزعت الجبال انتهى

4 وما ذكرتم في حق المسجون عليه ٦٦٩ [بهاء الله]
قد حضرت وعرضت وهذا ما تكلم به المحبوب
في الجواب انا نذكر المسجون الذي فاز بالبلاء في
سبيل الله مالك الأسماء نسئله تعالى بأن يوقه و
يؤيده على ما يحب ويرضى انه مالك العرش و
الثرى و سلطان الآخرة والأولى وأما ما اراد في
الخروج عن المدينة انا اذناه فيما اراد ونصيه

the Most Great Wisdom and give him the glad-tidings of the remembrance of the Wronged One, Who hath turned toward him from this Most Exalted Station. End.

- 5 And concerning what you mentioned about the Fast and what his honor Siyyid Javad, upon him be the Glory of God, wrote - the truth is with you. It would have been more fitting for him to inquire and write to you that whereby the light of certitude might be made manifest.
- 6 As for your mention of Muhammad Surur Effendi, upon him be the Glory of God [9 66], the servant beseeches God, his Lord, to give him to drink that which will cause him to speak in His Name and to arise to serve Him. Verily our Lord, the All-Merciful, is the One with power over all possibilities. That which is seen today upon the face of the earth shall pass away, and that which is done in the path of God, the Lord of Lords, shall endure.
- 7 As for what you mentioned regarding Darvish Ata, upon him be the Glory of God [9 66], the servant has presented and recited what he composed before His countenance. Praise be to God that he has attained to the mention and praise of God. I was gladdened to find the fragrance of your pleasure in him. I beseech the Lord to guide us by such a fragrance time after time, instance after instance, phase after phase, hour after hour, and moment after moment. Verily He is the Powerful, the Unconstrained.
- 8 As for what you desired regarding [attaining] the presence, the servant has presented it. Thus did the tongue of the Beloved speak: "O My servant! Thou knowest My loving-kindness, My love and My tenderness for him, but wisdom hath prevented Me from granting this request in these days, and We have postponed it to another day. Convey My Great Glory to him and give him the glad tidings of My beauteous mention." The servant conveys His Great Glory to you in accordance with what was commanded. I beseech Him, exalted be He, to assist us in serving Him, obeying Him, mentioning Him, praising Him, and in that which will cause the exaltation of His Cause among His creation. Verily He is the Bestower, the Answerer.
- 9 As for what you mentioned regarding Khan, upon him be the Glory of God [9 66], the servant presented what your honor wrote concerning him. The Beloved said: "This demonstrates his orientation and his turning to God. We beseech God to make him firm and steadfast in what he was upon. Verily He is the Powerful, the Mighty. We convey from this station Our Great Glory upon him and upon all who have held fast to this firm cord, and We convey Our Great Glory upon the faces of

بالحكمة الكبرى و نبشّره بذكر المظلوم الذي توجّه
اليه من هذا المقام الأعلى انتهى

5 وما ذكرتموه في الصوم وما كتب جناب السيد
١٤ [جواد] عليه ٦٦٩ [بهاء الله] الحق مع
حضرتكم كان الأولى له ان يسئل و يكتب
لحضرتكم ما يظهر به نور اليقين

6 وما ذكر حضرتكم في محمد سرور افندي عليه ٦٦٩
[بهاء الله] ان الخادم يسئل الله ربّه بأن يسقيه ما
يجعله ناطقاً باسمه وقائماً على خدمته ان ربنا الرحمن
هو المقتدر على الامكان سيفنى ما يرى اليوم على
وجه الأرض و يبقى ما عمل في سبيل الله رب
الأرباب

7 وما ذكرتموه في جناب درويش عطا عليه ٦٦٩
[بهاء الله] ان الخادم عرض و انشد ما انشأه
تلقاء الوجه لله الحمد انه فاز بذكر الله و ثنائه قد
سرني ما وجدت عرف رضاكم منه اسئل المولى
ان يهدينا بمثل هذا العرف مرّة بعد مرّة و كرّة
بعد كرّة و طوراً بعد طور و ساعة بعد ساعة و
وقتها بعد وقت انه هو المقتدر المختار

8 و اما ما اردتموه الحضور ان الخادم عرض
كذلك نطق لسان المحبوب يا خادمي انت تعلم
عنايتي و محبتي و شفقتي له ولكن الحكمة منعتني
عن الاجابة في هذه الأيام و اخرناه الى يوم آخر
كبر عليه من قبل المظلوم و بشّره بذكرى الجميل
انتهى ان الخادم يكبر على حضرتكم اتباعاً بما امر
به اسئله تعالى بأن يوفقنا على خدمته و طاعته و
ذكره و ثنائه و ما يظهر به ارتفاع امره بين خلقه
انه هو المعطى المجيب

9 و ما ذكرتم في جناب خان عليه ٦٦٩ [بهاء الله]
ان الخادم عرض ما كتب حضرتكم من عنده
قال المحبوب هذا ما يدل على توجهه و اقباله
نسئل الله بأن يجعله على ما كان عليه ثابتاً راسخاً
انه هو المقتدر القدير انا نكبر من هذا المقام عليه و
على كل من تمسك بهذا الحبل المتين و تكبر على
وجوه احبائي الذين فيهنك و نوصيهم بالاستقامة

My loved ones who are there, and We counsel them to the Most Great Steadfastness and that which will profit them in the Hereafter and in this world. Verily He is the Helper, the All-Wise.”

الكبرى و ما ينفعهم في الآخرة و الأولى أنه هو المؤيد الحكيم انتهى

- 10 The Glory be upon your honor and upon those who were with you, and upon those who have drunk from the Kawthar of divine knowledge from the hands of the bounty of our Lord, the Merciful. And praise be to God, the Master of the Day of Judgment.

10 البهاء على حضرتكم و على الذين كانوا معكم و على الذين شربوا من كوثر العرفان من ايدى عطاء ربنا الرحيم و الحمد لله مالک يوم الدين

- 11 The servant 29 [...] 1297

11 خدام ٢٩ [...] سنة ١٢٩٧

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BH00499

To: son of Nasir

Date: 1297-1299

- 1 He Who is established upon the Kingdom of Utterance!
- 2 O sons of the Friend! Harken unto the Call of your Glorious Lord. He makes mention of you, inasmuch as you turned towards Him when He was imprisoned, wronged and a stranger in this remote prison. By God! The Throne of the Lord hath been established upon the willow. Blessed is he who comprehendeth what We have revealed in the Book; he is indeed among those endued with vision in this noble scene. Rejoice in My remembrance and My turning towards you, and say: “Praise be unto Thee, O Thou Who hast mentioned Thy loved ones from Thy Most Exalted Pen and hast turned towards them from Thy glorious and luminous station.”
- 3 We make mention in this station of him who is named Aziz, that he may rejoice in this Most Great Remembrance and praise his Lord, the Protector, the Self-Subsisting. Thou art he whom the breeze of God awakened in His days, and whom the Spirit raised up unto this Cause, whereby all who are in the kingdom of command and creation were thunderstruck, save whom God willed, the Sovereign of sovereigns. Blessed art thou and blessed is he who hath heard My call, soared in My atmosphere, taken the cup of steadfastness in My love and drunk therefrom in My Name, the All-Compelling over what was and what shall be.

1 هو المستوى على ملكوت البيان

2 يا ابناء الخليل ان اسمعوا نداء ربكم الجليل انه يذكركم بما اقبلتم اليه اذ كان مسجوناً مظلوماً غريباً في هذا السجن البعيد تالله قد استقر كرسى الرب على الصنصاف طوبى لمن عرف ما ازلناه في الكتاب انه من اهل البصر في هذا المنظر الكريم ان افرحوا بذكرى و توجهي اليكم و قولوا لك الحمد يا من ذكرت اولياك من قلبك الأعلى و توجهت اليهم من مقامك العزيز المنير

3 و نذكر في هذا المقام من سمى بعزیز ليفرح بهذا الذكر الأعظم و يحمده ربّه المهيمن القيوم انت الذي ايقضتک نسمة الله في أيامه و اقامک الروح على هذا الأمر الذي به انصعق من في ملكوت الأمر و الخلق الا من شاء الله مالک الملوك طوبى لك و لمن سمع ندائی و طار في هوائی و اخذ كأس الاستقامة بحبي و شرب منها باسمي المهيمن على ما كان و ما يكون

- 4 O My Tongue! Make mention of Shin and Ha in My Kingdom, who turned towards the Kaaba of existence and stood before the Throne in manifest humility. Say: By God! The Interlocutor of Sinai hath appeared and proclaimeth: "O people of the world! The Most Great Name hath appeared. Turn ye unto God with illumined hearts and be not of the heedless." Blessed art thou for having attained unto the choice wine of My love, entered My prison, and witnessed that which brought solace to the eyes of those near unto God.
- 4 يا لسانى ان اذكر الشين والهاء فى ملكوتى الذى توجه الى كعبة الوجود وقام لدى العرش بخضوع مبين قل تالله قد ظهر مكلّم الطور ويقول يا اهل العالم قد ظهر الاسم الأعظم توجهوا الى الله بقلوب نوراء ولا تكونوا من الغافلين طوبى لك بما فزت برحيق حىي ودخلت سجنى ورأيت ما قرّت به عيون المقربين
- 5 O Most Exalted Pen! Make mention of him who is named Isaac, that he may rejoice in the remembrance of the Lord of Hosts, Who hath come to give life unto the world, yet from Whom every obstinate infidel hath turned away. The world hath been honored by the advent of the Lord of Eternity, yet the people remain behind an evident veil. Blessed art thou for having heard and turned towards God, the Lord of the worlds.
- 5 ان يا قلم الأعلى ان اذكر من سمى باسحق ليفرح بذكر ربّ الجنود والذى اتى لحياة العالم واعرض عنه كلّ مشرک بعيد قد تشرف العالم بقدم مالک القدم ولكنّ القوم فى حجاب مبين طوبى لك بما سمعت واقبلت الى الله ربّ العالمين
- 6 We make mention of him who is named Nasrullah, who turned towards God, the Peerless, the All-Informed. This is the Day for which God's chosen ones of old lamented in their separation, yet when He appeared, every heedless doubter turned away. Thus hath the Kingdom of Utterance been stirred, and the All-Merciful hath revealed that whereby the hearts of those who have soared in the atmosphere of nearness and held fast unto His mighty cord were attracted.
- 6 ونذكر من سمى بنصرالله الذى اقبل الى الله الفرد الخبير هذا يوم ناه فى فراقه اصفياء الله من قبل واذ ظهر اعرض عنه كلّ غافل مريب كذلك تحرّك ملكوت البيان وانزل الرحمن ما انجذبت به افتدة الذين طاروا فى هواء القرب وتمسكوا بحبله المتين
- 7 O Ismail! Harken unto that which hath been raised from the Mount of Knowledge, from the Divine Lote-Tree: "Verily, there is none other God besides Him, the Mighty, the Bestower." Blessed art thou for having turned towards God when every misbeliever and infidel turned away. Say: "Praise be unto Thee, O my God, for having enabled me to recognize the Dayspring of Thy Cause and for having made known unto me that which was hidden from every ignorant one who claimed knowledge. I beseech Thee to make me steadfast in this Cause, whose greatness the Scriptures and Tablets have testified to."
- 7 يا اسمعيل ان استمع ما ارتفع من طور العرفان من سدرة الرحمن انه لا اله الا هو العزيز المنان نعيماً لك بما اقبلت وتوجهت الى الله اذ اعرض عنه كلّ مشرک كفار قل لك الحمد يا الهى بما ايدتنى على عرفان مشرق امرک وعزفتنى ما احتجب عنه كلّ جاهل ادعى العلم اسئلك بأن تجعلنى مستقيماً على هذا الأمر الذى شهد بعظمته الزبر والألواح
- 8 O Elias! The Wronged One in prison makes mention of thee, inasmuch as thou didst turn towards the Most Great Ocean and didst hear what the Tongue of Grandeur uttered on the Mount of Utterance when the All-Merciful came with manifest sovereignty. We have heard thy call and have answered thee through this Book, and We have witnessed thy turning towards Us and have turned towards thee from this glorious station. This is a Day wherein the Friend calleth out in the Most Holy Vale, and the Interlocutor declareth: "Praise be unto Thee, O God of the worlds, for the sweet savors of the garment of Thy Revelation have wafted over Thy domains and the breezes of Thy favors have blown over Thy servants." Thus hath the
- 8 يا الياس انّ المظلوم فى السجن يذكرک بما اقبلت الى البحر الأعظم وسمعت ما نطق به لسان العظمة فى طور البيان اذ اتى الرحمن بسلطان مبين انا سمعنا ندائك واجبناک بهذا الکتاب و رأينا اقبالک اقبلنا اليک من هذا المقام المتيع هذا يوم فيه ينادى الخليل فى الواد الأقدس و الکليم يقول لك الحمد يا اله العالمين بما مرّت على ديارک نفحات قيص ظهورک وعلى عبادک نسمات الطافک كذلك ماج بحر البيان وهاج

ocean of utterance surged and the fragrance of My wisdom wafted forth, whereby the horizon of the heaven of My Cause, the wondrous, hath been illumined.

عرف حكمتي التي به انار افق سماء امرى البديع

- 9 O Jacob! By God, the Jacob of old lamented in his separation from Me and uttered My remembrance and praise. Whenever the Sun of My Manifestation dawned upon him in the night, such longing seized him that sleep fled from his eyes. Thy Lord is, verily, the All-Informed, the All-Knowing. Give thanks unto God for having taught thee and guided thee to this straight Path. Hold fast unto the cord of the Manifestation and say: "O Lord of the Mount! I beseech Thee not to withhold from me what Thou hast ordained in Thy Book of the wonders of Thy grace. Then assist me in that which will profit me in this world and the next. Verily, Thou art the Almighty, the All-Knowing, the All-Wise."

9 يا يعقوب تالله ان يعقوب ناح في فراق و كان ناطقاً بذكرى و ثنائى كل ما يتجلى عليه في الليل شمس ظهورى يأخذه الشوق على شأن طار النوم عن عينيه ان ربك هو الخبير العليم ان اشكر الله بما علمك و عزفك هذا السبيل المستقيم تمسك بحبل الظهور و قل يا مالک الطور استلک بأن لا تمنعنى عما قدرته في كتابك من بدایع فضلك ثم ايدنى على ما ينفعنى في الدنيا و الآخرة انک انت المقتدر العليم الحكيم

- 10 We make mention in this station of him who was named Muhammad-before-Rafi', that he may remember his Lord on the Sinai of the Spirit through what the All-Merciful hath revealed in His mighty Book. Whoso hath attained unto the Most Great Sea this day hath attained unto all good. The Tongue of Grandeur beareth witness to this from the most exalted station, yet most of the people are sunk in slumber. The horizon of Revelation hath been illumined, and the Mount hath taken flight, and the Tree calleth out with the loudest voice between earth and heaven, yet most of the people are as dead. Blessed is the one who hath rent asunder the veils and believed in the All-Bestowing Lord when He came with a mighty command.

10 انا نذكر في هذا المقام من سمي بمحمد قبل رفيع ليدكر ربه في سيناء الروح بما انزله الرحمن في كتابه العظيم من فاز اليوم بالبحر الأعظم انه فاز بكل الخير يشهد بذلك لسان العظمة في اعلى المقام ولكن الناس اكثرهم من النائمین قد انار افق الظهور و طار الطور و السدرة تنادى بأعلى النداء بين الأرض و السماء ولكن القوم اكثرهم من الميتین طوبى لقوى خرق الأجباب و آمن بالوهاب اذ اتى بأمر عظيم

- 11 We make mention of him who was named Khudadad, who hath adorned himself with the ornament of love on this Day wherein the Lord of Creation hath proclaimed: "There is none other God but Me, the Peerless, the All-Informed." Give thanks unto God for having aided thee in this wondrous Cause. How many a learned one hath been debarred from the ocean of knowledge, and how many a mystic hath been deprived of this Great Name, while thou hast attained unto it through the grace of God, the Goal of all mystics.

11 انا نذكر من سمي بخداداد الذى تزین بطراز الوداد في هذا اليوم الذى فيه نطق مالک الایجاد انه لا اله الا انا الفرد الخبير ان اشكر الله بما ايدى على هذا الأمر البديع كم من عالم منع عن بحر العلم و كم من عارف جعل محروماً عن هذا الأسم العظيم و انک فزت به فضلاً من لدى الله مقصود العارفين

- 12 O Moses! Harken unto the Call from the luminous Spot, from the crimson Tree beyond the sea of grandeur: "Verily, there is none other God but Me, the Mighty, the All-Bestowing." We have sent the Messengers and revealed the Books that they might give unto My servants the glad-tidings of My appearance in My days and remind them of this News whereby the heaven hath been cleft asunder, the earth hath been rent, and the mountains have taken flight. Blessed art thou for having

12 يا موسى ان استمع النداء من البقعة النوراء من السدرة الحمراء عن وراء قلم الكبرياء انه لا اله الا انا العزيز الوهاب قد ارسلنا الرسل و انزلنا الكتب ليشروا عبادى بظهورى في ايامى و [نذكرهم] بهذا النبأ الذى به انفطرت السماء و انشقت الأرض و طارت الجبال طوبى لك بما

heard the call of God when it was raised in truth, and for having drunk the choice wine of knowledge from the hand of the bounty of thy Lord, the Lord of all Religions.

- 13 O My Pen! Make mention of him who was named with Shin and Ha, that he may give thanks unto his Lord Who, with a sovereignty before which neither the hosts of the world nor the multitude of nations can stand, doeth what He willeth by His command. Verily, He is the Powerful, the All-Knowing, the All-Wise. By God! Neither the clamor of the people nor the growling of those who have disbelieved in God, the Lord of all worlds, did deter Him. Hold fast unto the Most Great Cord and cling to the hem of thy Most Holy and Gracious Lord. Say: "I beseech Thee by Thy Self to make me, in all conditions, one who uttereth Thy remembrance, who gazeth toward Thy horizon, and who standeth ready to serve Thee. Verily, Thou art the Almighty One Whom neither the affairs of creation nor the hosts of the world can frustrate."

- 14 O Most Exalted Pen! Make mention of him who was named Moses, who hath turned toward the wilderness wherein the Lord of all creation proclaimeth: "There is none other God but Me, the All-Knowing, the All-Informed." We have created all beings that We might make known unto them Our path and draw them nigh unto Our kingdom and dominion, and honor them with Our presence in Our glorious and mighty Day. Yet when the signs of the Revelation appeared and the Lord of Resurrection came, they turned away from Him save whom God did choose, the Mighty, the All-Praised. Blessed art thou for having turned toward My ocean and desired My straight Path. Preserve what We have sent down unto thee. By God! Nothing that hath been created on earth can equal it, if thou be of them that know.

- 15 O son of Nasir! Praise be to God that through the grace of the Best-Beloved of the world, thou wert mentioned in the Most Holy Court which is the point round which circle the Concourse on High. The names mentioned in thy letter were presented by this servant before the Throne, and for each one there were revealed and sent down from the heaven of the Divine Will wondrous and sublime verses. Praise be to God that all have attained to God's grace. Verily the bounty is in His hand and His grasp; He bestoweth it upon whomsoever He willeth of His creation. He, verily, is the Mighty, the Powerful.

- 16 All the handmaidens of God who were mentioned in thy letter have been blessed with the mention of the True One. Say: O handmaidens of God! Praise be to God that ye have drunk from the wine of divine love and partaken of the ocean of recognition. I swear by the Most Great Name that ye are preferred

سمعت نداء الله اذ ارتفع بالحق و شربت رحيق العرفان من يد عطاء ربك مالک الأديان

13 ان يا قلبي ان اذكر من سمي بالشين والهآ ليشكر ربه الذي بسلطان لا يقوم معه جنود العالم ولا كثرة الأمم يفعل ما يشاء بأمر من عنده انه هو القادر العليم الحكيم تالله ما منعه وضواء الشعب و لا زماجير الذين كفروا بالله رب العالمين تمسك بالجلل الأعظم و تشبث بذيل ربك الأقدس الكريم قل اسلك بنفسك بأن تجعلني في كل الأحوال ناطقاً بذكر ك و ناظراً الي افقك قائماً على خدمتك انك انت المقتدر الذي لم تعجزك شئون الخلق ولا جنود العالمين

14 ان يا قلم الأعلى ان اذكر من سمي بموسى الذي توجه الى البرية التي فيها ينادى مالک البرية انه لا اله الا انا العليم الخبير قد خلقت الخلق لتعرفهم سبيلي و تقربهم الى ملكوتي و جبروتي و نشرهم بلقائي في يومى العزيز المنيع فلما ظهرت آثار الظهور و اتى مالک النشور اعرضوا عنه الا من شاء الله العزيز الحميد طوبى لك بما اقبلت الى بحرى و اردت سبيلي المستقيم ان احفظ ما نزلناه لك تالله لا يعادله ما خلق في الأرض ان انت من العارفين

15 يا ابن نصير الحمد لله بعناية محبوب عالم در ساحت اقدس که مطاف ملاً اعلی است مذکور بودند شدى و اسامی که در کتابت مذکور بود عبد حاضر لدى العرش معروض داشت مخصوص هر یک از سماء مشیت آیات بدیعہ منیعہ نازل و ارسال شد الحمد لله جميع بعناية الله فائز شدند ان الفضل بيده و فى قبضته يعطيه من يشاء من خلقه انه هو المقتدر القدير

16 جميع اماء الله که در کتابت مذکور بودند بذكر حق فائز گشتند بگو ای کنیزان حق الحمد لله از رحيق محبت الهی نوشيديد و از بحر عرفان آشاميديد قسم باسم اعظم که مقدميد بر اکثر

above most of the women of the world, for every soul whose mention hath been recorded this day by the Most Exalted Pen shall endure as long as the kingdom of earth and heaven shall last. How many queens there were who failed to recognize their Lord and returned to dust with utmost regret. Rejoice then, O My handmaidens, in My days, and drink the Kawthar of My love in My Name, the Mighty, the Wondrous.

نساء عالم چه که هر نفسیکه الیوم ذکرش از قلم اعلی ثبت شد او بدوام ملک و ملکوت باقی و پاینده خواهد بود چه مقدار از ملکه‌ها که مالک را نشناختند و بحسرت تمام بتراب راجع گشتند ان افرحن یا امائی فی ایامی ثم اشربن کوثر حی باسمى العزیز البدیع

- 17 Say: Today is the day of mention and praise, and today is the day to work for God. Strive ye that ye may attain to His good-pleasure, that is, remain steadfast in His love.

17 بگو امروز روز ذکر و ثناء است و امروز روز عمل لله است جهد نمائید تا برضای حق فائز شوید یعنی بر حبش مستقیم بمانید

- 18 As to what thou didst mention regarding the blessed place, every good deed is today beloved and is accounted among the sovereign of deeds. However, the intention must be the benefit of all the peoples of the world. The purpose for which God, exalted and glorified be He, established religion was the unity and concord of all the world's peoples. This manifestation appears in different colors due to the diversity of mirrors. God willing, through divine grace all should be seen as one mirror, and all these differences, objections, conflicts and disputes should be erased and come to naught. His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Forgiving, the Merciful.

18 اینکه در باره محل البركة معروض داشتید هر عمل خیری الیوم محبوب است و از سلطان اعمال مذکور ولكن باید نیت نفع عموم اهل عالم باشد مقصود از مذهب که حق جل و علا مقرر فرمود اتفاق و اتحاد اهل عالم بوده و این تجلی نظر باختلاف مرایا بالوان مختلفه ظاهر انشاءالله باید بعنایت حق کل یک مرآت مشاهده شوند و جمیع این اختلافات و اعتراضات و نزاعها و جدالها محو شود و بفنا راجع گردد له الخلق و الامر یفعل ما یشاء و یحکم ما یرید لا اله الا هو الغفور الرحیم

- 19 Thy letter was received, and this servant, after perusing it, was so blessed that circumstances were arranged such that on that very day, nay that very hour, it was presented in the Most Holy Court. This was naught but from the grace of the True One, exalted be His majesty, universal be His bounty, and great be His glory. For each of the names that were mentioned, sublime and wondrous verses were revealed from the heaven of Will. Praise be to God, all were sustained by the living waters and attained unto God's infinite bounties.

19 مکتوب آنجناب رسید و این خادم بعد از ملاحظه آن اسباب بقسمی فراهم آمد که در همان یوم بل همان ساعت در ساحت اقدس معروض داشت و این نبود مگر از عنایت خود حق جل جلاله و عم نواله و عظم کبریائه و مخصوص هر یک از اسامی که مذکور بود آیات منیعۀ بدیعه از سماء مشیت نازل الحمد لله کل از کوثر حیوان مرزوق شدند و بفیوض نامتناهیۀ الهیۀ فائز گشتند

- 20 His Holiness Ismu'llah-il-Jamal, upon him be all the most glorious Glory of God, mentioned some individuals several times in his petitions to the Most Holy Court, and in each instance the Sun of Grace dawned and appeared from the Horizon of favors. Blessed are those souls who have today attained unto the mention of their Lord. Likewise, some time ago Jinab-i-Aqa Mirza Kazim, upon him be the Glory of God, wrote a letter to this servant wherein he mentioned the friends of God. I beseech Him, exalted be He, to aid all to remember and praise Him. Verily, He is the Mighty, the Powerful. Both those souls who have newly attained and those who previously drank from the Primal Cup were all mentioned by the Most Exalted Pen and

20 حضرت اسم الله الجمال علیه من کل بهاء ابهاه چند مرتبه در عرایض خود بساحت اقدس ذکر بعضی را معروض داشتند و آفتاب عنایت در هر کزه از مشرق الطاف مشرق و ظاهر طوبی از برای نفوسیکه الیوم بذکر مقصود فائز شدند و هم چنین جناب آقا میرزا کاظم علیه بهاء الله هم چندی قبل مکتوبی باین عبد نوشته ارسال نمودند و در آن مکتوب هم ذکر دوستان حق بود اسئله تعالی بأن یوفق الکّل علی ذکره و ثنائه انه هو المقتدر القدیر نفوسیکه تازه فائز شده‌اند و

attained His grace, and this servant copied and sent the wondrous, sublime and blessed verses from the original revelation that both the earlier and later souls might attain unto them and utter "Thine is the praise and the glory."

هم نفوس سابقه که از کأس اولیّه آشامیده‌اند
جمع از قلم اعلیٰ مذکور و بفضلش فائز گشتند
و این عبد صورت آیات بدیعہ منیعہ مبارکہ را
از اصل تنزیل نقل نموده ارسال داشت تا نفوس
اولیّه و ثانویه بآن فائز شوند و به لک الحمد و
الثناء ناطق گردند

- 21 Concerning Mahall al-Baraka, when mention of it was made in the Most Holy Court He said: "God willing, may they be assisted to achieve this good." This matter must be consulted upon and then acted upon, but no one should be compelled. After it is realized, all will hear of it. Should any soul step forward with perfect eagerness, the Trustees may accept and receive from him, otherwise not. We beseech Him, exalted be He, to assist all to this great trust. Verily, He is the Lord of the Last and the First, and the Lord of the Throne and of the dust. There is none other God but Him, the Mighty, the Wise. The Glory be upon you, O loved ones of God and His friends. Blessed are ye for having believed in God and remained steadfast in His mighty Cause.

21 در باره محلّ البرکة در ساحت اقدس عرض
شد فرمودند انشاء الله باین خیر موفق شوند انتہی
در این فقره باید مشاوره نمائید و عمل کنید
ولکن تکلیف باحدی جایز نہ بعد از تحقیق آن
جمع خواهند شنید هر نفسیکہ بکمال اقبال اقدام
نمود امنا از او بپذیرند و قبول کنند والا فلا
نسئله تعالیٰ بأن یوفق کلّ علی الأمانة الکبریٰ
انه مالک الآخرة والأولیٰ وربّ العرش والثری
لا اله الا هو العزیز الحکیم البہاء علیکم یا احباء
الله و اودائه طوبیٰ لکم بما آمنتم بالله و استقمتم
علی امره العظیم

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- 1 He is God-exalted be His glory, the Most Great, the Most Powerful
- 2 Praise be to God Who is one in His power and peerless in His might and grandeur, He to Whose loftiness and sovereignty all things bear witness, and to Whose transcendence and dominion the Supreme Pen testifies. He hath ever been sanctified beyond the description of all who would describe Him and the mention of all who would make mention of Him, and will forever remain as He hath always been. There is none other God but He, the Self-Sufficient, the Most Exalted. Blessings, peace, salutations and praise be upon the Manifestations of His Cause, the Dawning-Places of His Revelation, the Daysprings of His wisdom and the Daybreaks of His knowledge—they who have forsaken the world and taken hold of that which they were bidden by God, the Lord of eternity and Creator of nations. These are God's ambassadors and His chosen ones, His trustees and

1 هو الله تعالیٰ شأنه العظمة والاقتدار

2 الحمد لله الذی توحد بالقدرة و تفرّد بالعزّة و
العظمة الذی شهدت الأشياء بعلوّه و سلطانه و
القلم الأعلیٰ بسموه و اقتداره لم یزل کان مقدساً
عن وصف کلّ و اصف و عن ذکر کلّ ذا کر
و لا یزال یكون بمثل ما قد کان لا اله الا هو
الغنی المتعال الصلوة و السلام و التحیة و الثناء
علی مظاهر امره و مهابط و حبه و مطالع حکمه
و مشارق علمه الذین نبذوا العالم و اخذوا ما
امروا به من لدی الله مالک القدم و خالق
الأمم اولئک سفراء الله و اصفیائه و امناء الله
و اولیائه من اعترف بهم فقد اعترف بالله و من
اقبل الیهم فقد اقبل الی الله لیس لهم من امر و

His loved ones. Whoso hath recognized them hath recognized God, and whoso hath turned towards them hath turned towards God. They have no will, nor judgment, nor movement, nor rest, nor mention save by God's leave and through His might and power.

- 3 And I invoke blessings and peace upon Him Who came with the truth, with a Book named the Furqan, whereby God distinguished between His servants and guided all unto His path, giving the near ones to drink from the cup of His bounty, the sincere ones from the ocean of His knowledge, and the pure in heart from the fountain of His presence. He it is Who was named by the most excellent names in the Book of Names, and by Muhammad in the kingdom of creation. Exalted be God, the Creator of the heavens, Who sent Him forth and adorned Him with the ornament of finality. He, verily, is the Omnipotent over whatsoever He willeth. The clamor of all who dwell on earth shall not deter Him from that which He desireth. He doeth what He pleaseth through His sovereignty and ordaineth what He willeth. There is none other God but He, the Single, the One, the All-Knowing, the All-Informed.

- 4 And afterwards, the letter of that honored one reached this Wronged One in the Most Great Prison, and whatsoever was mentioned therein was observed. It became evident that you have inhaled a fragrance from the true rose-garden and have been illumined by a ray from the Spiritual Sun. We beseech God, exalted and glorified be He, to cause you to be wholly turned toward the Most Exalted Horizon. Reflect upon the centuries and ages past and consider what caused Noah to lament, and what was the reason for the affliction of all the Prophets and Messengers. Fix your gaze upon this blessed verse which hath descended from the heaven of the Divine Unity and ponder it. His word, exalted and glorified be He: "O the misery of men! No Messenger cometh unto them but they laugh Him to scorn."

- 5 Hath there ever been a time when a light shone forth from the Dayspring of God's Cause and the people of the earth did not strive to extinguish it? And hath there ever been an instance when a word was manifested from the Dayspring of Revelation and the people of that age, whether learned or ignorant, did not deny it? With detached heart and illumined vision, ponder that which hath been mentioned and observe it. Call to mind the tribulations of the Seal of the Prophets and reflect upon their cause and reason. Although His Holiness - may the spirit of all else but Him be sacrificed for His sake - had come for the reformation of the world, all the divines of the idols and the Jews pronounced Him corrupt and issued the verdict for His

لا من حكم ولا قيام ولا قعود ولا ذكر الا بأمر الله وحوله وقوته

3 واصلی و اسلم علی من اتی بالحق بکتاب سَمی بالفرقان الذی به فرق الله بین عباده و هدی الکلال الی صراطه و سقی المقرّبین من کأس عطائه و الموحّدين من بحر عرفانه و المخلصین من کوثر لقائه انه هو الذی سَمی بالأسماء الحسنی فی کتب الاسماء و بمحمد [ص] فی ملکوت الانشاء تعالی الله فاطر السماء الذی ارسله و زینّه بطراز الختم انه هو المقتدر علی ما یشاء لا یمنعه عما اراد ضوضاء من فی البلاد یفعل بسلطانه ما یشاء و یحکم ما یرید لا اله الا هو الفرد الواحد العلیم الخبیر

4 و بعد مکتوب آنجناب باین مظلوم در سجن مبین رسید و آنچه در او مذکور مشاهده شد و همه چه معلوم گشت که آنجناب عرفی از گلستان حقیقی استشمام نموده اند و باشرافی از انوار آفتاب معنوی فائز شده اند از حقّ جلّ و عزّ میطلبیم آنجناب را بتمامه بافق اعلی متوجه فرماید در قرون و اعصار قبل ملاحظه نمائید و تفکر کنید که سبب نوحه نوح چه بوده و علت ضرر جمیع نبیین و مرسلین بجهت چه باین آیه مبارکه که از سماء احدیه نازل شده ناظر شوید و تفکر نمائید قوله عزّ و جل یا حسرة علی العباد ما یأتیهم من رسول الا کانوا به یستهزءون

5 آیا وقتی شد که از مشرق امر الهی نوری اشراق نماید و اهل ارض در اطفاء آن نکوشند و آیا شده از مطلع وحی کلمهئی ظاهر شود و اهل آن عصر از عالم و جاهل انکار نمایند بقلب فارغ و بصر منیر در آنچه ذکر شد تفکر نمائید و مشاهده کنید بلا یای خاتم انبیاء را بخاطر آرید و در سبب و علت آن تفکر کنید مع آنکه آنحضرت روح ما سواه فداه از برای اصلاح عالم آمده بود جمیع علمای اصنام و یهود بر فسادش حکم نمودند و بر قتلش فتوی دادند و قبل از آنحضرت در حضرت روح

death. And before Him, reflect upon Christ - who found not a place to rest His head any day, and all the people of that land rose up against Him save a few who were fishermen.

- 6 Blessed is the one who speaketh with equity and pondereth the divine Books with fairness. In one place He saith, exalted and glorified be His word: "Aforetime they did invoke for victory over those without Faith - when there came to them that which they recognized, they refused to believe in it: but the curse of God is on those without Faith."

- 7 By the Sun of Truth which shineth from the horizon of the heaven of divine knowledge! If that honored one were to comprehend the mysteries and allusions of this one blessed verse alone, it would suffice him - nay, all the peoples of the earth. God willing, may you drink from the ocean of knowledge through the grace of the All-Merciful and remain not deprived of the drops from the cloud of divine bounty. That which is visible today shall soon perish and vanish, and all bear witness to this word, for all have seen and continue to see this. Where are the Caesars and the sons of Caesars? Where are the Khosroes and the sons of Khosroes? Where are the Pharaohs and the sons of Pharaohs? Where are the tyrants and the sons of tyrants?

- 8 Reflect upon the Pharaohs of that land and their majesty and glory. How many souls were occupied with their protection, yet at the time of death and its arrival, none could prevent it. Where are the adorned palaces? Where are the embroidered couches? And where are those marshalled armies and those beautiful countenances? All, together with what they possessed, returned to dust with great remorse. Strive thou, through divine grace, to attain a station that shall endure as long as the Kingdom of God and His dominion shall last.

- 9 Say: O God of Hosts, Lord of all being, Sustainer of the seen and unseen! I beseech Thee by the sweet savors of Thy verses and the fragrances of the words of Him Who is the Manifestation of Thy Cause and the Dayspring of Thy names, to aid me in recognizing the Manifestation of Thyself. O my Lord! I am the poor one who hath hastened to the shore of the ocean of Thy riches. I beseech Thee by Thy sovereignty not to shut me out from the gate of Thy bounty, nor to deprive me of that which Thou hast ordained for Thy chosen ones. O Lord! I am the ailing one who hath turned toward the ocean of Thy forgiveness and healing. Deal with me according to what becometh Thy generosity, Thy sovereignty, Thy grace and Thy

تفکر نمائید که یومی در محلی ساکن نبود و جمیع اهل آن دیار بر ضررش قیام نمودند مگر معدودی که صید ماهی مینمودند

- 6 طوبی از برای نفسیکه بانصاف تکلم نماید و براسستی در کتب الهی تفکر کند در یک مقام میفرماید قوله جل و عز و کلا من قبل یستفتحون علی الذین کفروا فلما جاءهم ما عرفوا کفروا به فلعنة الله علی القوم الکافرين

- 7 قسم باقتاب حقیقت که از افق سماء علم الهی مشرقست اگر آنجناب بر موز و اشارات همین یک آیه مبارکه ملتفت شوند ایشانرا کفایت مینماید بل جمیع اهل ارض را انشاء الله بعنایت رحمن از بحر عرفان بیاشامید و از رشحات سخاوت فیض الهی محروم نمانید آنچه الیوم مشهود است عنقریب فانی و معدوم مشاهده شود و جمیع بر اینکلمه شهادت میدهند چه که کل دیده و می بینند این القیاصرة و ابناء القیاصرة این الأكاسرة و ابناء الأكاسرة این الفراعنة و ابناء الفراعنة این الجبابرة و ابناء الجبابرة

- 8 در فراعنه آن ارض و حشمت و جلالشان تفکر نمائید چه مقدار از نفوس بحراست ایشان مشغول بود مع ذلک در حین موت و ورود آن احدی قادر بر منع آن نشد کجاست قصرهای مزینه کجاست فراشهای مطرزه و کجاست آن جنود مصفوفه و آن طلعات جمیله کل با آنچه را که مالک بودند با حسرت عظیم بتراب راجع گشتند جهد نما تا بعنایت الهی تحصیل مقامی نمائی که بدوام ملک و ملکوت باقی و پاینده ماند

- 9 قل یا اله الجنود و مالک الوجود و مربی الغیب و الشهود استلک بنفحات آیاتک و فوحات کلمات مظهر امرک و مشرق اسمائک بأن تؤیدنی علی عرفان مظهر نفسک ای رب انا الفقیر قد سرعت الی شاطئی بحر غنائک استلک بعظمتک و سلطانتک بأن لا تطردنی عن باب فضلک و لا تجعلنی محروماً عما قدرته لأصفیائک ای رب انا العلیل قد توجهت الی یم عفوک و شفائک فاعمل بی ما ینبغی لجودک و سلطانتک و کرمک و احسانک یشهد لسانی و جوارحی و عروقی بقدرتک و اقتدارک و

beneficence. My tongue, my limbs and my veins bear witness to Thy power, Thy might, Thy grandeur and Thy majesty. Then I beseech Thee, O God of Names and Creator of heaven, to ordain for me through Thy Most Exalted Pen that which shall profit me in this world and the next. Verily Thou art the All-Powerful, the Most Exalted, the Single, the One, the All-Knowing, the All-Wise.

- 10 We beseech God to assist that soul in the recitation of this prayer that he may taste the sweetness of the mention of God. Verily He is the Bestower, the Bountiful.

- 11 As to the claims about which you wrote, it is most clear and evident that whosoever is able to discharge a debt and yet neglecteth to do so hath acted contrary to God's good-pleasure. Those who are in debt must strive with the utmost diligence to settle it. The binding command of God concerning trustworthiness, honesty, and rights is clear and manifest in all the Books, Tablets, Scriptures and Holy Writings. Blessed is he whom the vanishing ornaments have not kept back from the everlasting adornment, and whom greed and negligence have not deprived of the light of the sun of trustworthiness. However, all these matters are contingent upon ability, for the claim is dependent upon ability; the former is not permissible except after the establishment of the latter. "Then let there be respite until ease cometh" beareth witness to this utterance. However, that soul should rest assured in God's bounty. God willing, the gate of divine favor shall be opened. Verily the Cause is in God's hands. He giveth whatsoever He willeth to whomsoever He willeth. He is the Generous, the Bestower, the Merciful. Hath any thirsty one ever returned disappointed from the stream of the All-Merciful's mercy? And hath any true seeker ever been debarred from the wine of His bounty? Nay, by His very Self! We beseech God that all may attain with true thirst and drink from the Kawthar of His knowledge. Verily He is the Mighty, the Praiseworthy.

- 12 And peace be upon him who followeth the Command of God and attaineth unto the Salsabil of Divine Unity.

BRL_TRUST#35x, BSW#06.15x, COC#2047x

عظمتک و کبریائک ثم اسئلك يا الله الاسماء
و فاطر السماء بأن تقدر لي من قلبك الأعلى
ما ينفعني في الدنيا والآخرة أنك انت المقتدر
المتعالى الفرد الواحد العليم الحكيم

- 10 از حقّ میطلبم آنجناب را مؤید فرماید بر قرائت
این مناجات تا لذت ذکر الهی را بیابد آنه هو
المعطى الكريم

- 11 و اما در باره مطالبات که نوشته بودید این
بسی معلوم و واضح است که هر نفسی قادر بر
ادای دین باشد و اهمال نماید بخلاف رضای حقّ
عمل نموده نفوسیکه مديونند باید بکمال جد و جهد
در ادای آن سعی نمایند امر مبرم الهی در جمیع
کتب و الواح و صحف و زیر در باب امانت
و دیانت و حقوق واضح و هویداست طوبی از
برای نفسیکه زخارف فانیه او را از طراز باقیه
منع نمود و حرص و اهمال او را از انوار شمس
امانت محروم نساخت و لکن جمیع این امور بعد از
تحقق استطاعتست لأنّ الطلب هو فرع الاستطاعة
لا يجوز الأول الا بعد تحقق الثاني و ربّ المثنی
فنظرة الى ميسرة شاهد ايقال و لکن آنجناب از
فضل الهی مطمئن باشند انشاء الله باب عنایت
مفتوح خواهد شد انّ الأمر بيد الله يعطى من
يشاء ما يشاء و هو الجواد المعطى الرحيم آیا هیچ
ظلمانی از فرات رحمت رحمانی مأیوس برگشت
و آیا هیچ قاصد صادقی از رحيق عطایش ممنوع
شد لا و نفسه الحقّ از حقّ میطلبیم کلّ بعطش
صادق فائز شوند و از کوثر عرفانش بیاشامند
آنه هو العزيز الحميد

- 12 و السلام على من اتبع امر الله و فاز بسلسبيل
التوحيد

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ADM2#076 p.142x

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BH05481*Date: 1297-1299*

- 1 He is sanctified above all mention and description. 1 هو المقدّس عن الذّكر والبيان
- 2 A Book hath the All-Merciful sent down for such as turn their faces unto the Countenance and believe in God, the One, the All-Informed. 2 كتاب انزله الرّحمن لمن اقبل الى الوجه وآمن بالله الفرد الخبير
- 3 O Jawad! Hearken unto the call of the Lord of creation from this Most Holy, Most Exalted, Most Sublime station: "Verily, there is no God but He, the Mighty, the All-Wise." 3 يا جواد ان اسمع نداء مالك اليجاد من هذا المقام الاقدس الارفع الاعلى انه لا اله الا هو العزيز الحكيم
- 4 We have heard thy cry and have answered thee with a Word which, did it shine forth from the horizon of the sovereignty of thy Lord, would cause all that hath been inscribed in the world to bow down in utter submission. Yet the people are sunk in manifest delusion. 4 انا سمعنا ندائك واجبتك بكلمة اذا اشرقت من افق احق ربك خضعت لما كتب العالم كلها ولكن القوم في وهم مبين
- 5 Blessed the tongue that moveth to make mention of Me, the eye that turneth toward My horizon, and the face that is illumined with the radiance of My shining Countenance. 5 طوبى للسان تحرك بذكرى ولبصر توجه الى افق ولوجه انار من انوار وجهي المنير
- 6 Read thou what the All-Merciful hath sent down for thee in this wondrous Tablet: 6 ان اقرأ ما انزله الرّحمن لك في هذا اللوح البديع
- 7 Say: O God of existence and Lord of hosts! I beseech Thee by that Most Exalted Word through which the denizens of Thy near presence took their flight into the air of Thy loving-kindness, and the sincere hastened to the arrows of the enemies in Thy path – that Thou wilt draw me, by Thy sweetest call, in such wise that the hosts of creation shall not hinder me from Thy love. Verily, Thou art He in Whose Name the standards have been uplifted and the banners reared on high. There is no God but Thee, the All-Forgiving, the All-Bountiful. 7 قل يا اله الوجود ومالك الجنود استلك بالكلمة العليا التي بها طار المقربون في هواء اودتك واقبل المخلصون الى سهام الاعداء في سبيلك بان تجذبني بندايتك الاحلى على شأن لا تمنعني جنود الانشاء عن حبك انك انت الذي باسمك رفعت الاعلام ونصبت الرايات لا اله الا انت الغفور الكريم

- 8 The glory be upon thee, and upon thy brother who turned toward the Most Exalted Horizon and attained unto this wondrous Cause.

8 البهاء عليك وعلى اخيك الذى اقبل الى الافق
الاعلى وفاز بهذا الامر البديع

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BH07003

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BH10263

Date: 1297-1299

- 1 He is the One Who standeth over all things.

1 هو القائم على الاشياء

- 2 A remembrance from the Wronged One unto him who hath believed in God, the All-Subduing, the Self-Subsisting, that he may rejoice in My mention and make mention of Me with wisdom and utterance, perchance the people may abandon that which debarreth them from God, the Lord of whatsoever hath been and shall be.

2 ذكر من لدى المظلوم الى من آمن بالله المهيمن
القيوم ليفرح بذكرى ويذكرنى بالحكمة والبيان لعل
الناس يدعون ما منعهم عن الله رب ما كان
ويكون

- 3 Bear thou witness unto that whereunto God Himself hath borne witness, ere yet the Kaf was joined unto the Nun: He is God; there is no God but He. His is the majesty and the sovereignty. He doeth whatsoever He willeth by His word of command "Be", and it is.

3 ان اشهدى بما شهد الله قبل ان تزكب الكاف
بركن النون هو الله لا اله الا هو له العظمة
والاقتدار يفعل ما يشاء بقوله كن فيكون

- 4 Give thanks for that thou hast inhaled the fragrance of the Raiment and hast turned thy face unto God, the Almighty, the All-Loving.

4 ان اشكر بما وجدت عرف القميص واقبلت الى
الله العزيز الودود

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BH10421*Date: 1297-1299*

- 1 O God of the world and Desire of all nations! I beseech Thee by the Name through which the gate of Thy bounty hath been flung open unto all who are in Thy heaven and on Thy earth, and the lamp of Thy Word hath been kindled amidst Thy creatures and Thy servants, that Thou wilt strengthen me to remain steadfast in this Cause—a Cause at whose appearance every wayward soul hath lamented and every hypocrite hath been confounded.
- 1 يا اله العالم ومقصود الامم اسئلك بالاسم الذى به فتح باب فضلك على من فى سآئك وارضك وانار مصباح كلمتك بين خلقك وبريتك بان تؤيدنى على الاستقامة على هذا الامر الذى به ناح كل معرض وخاب كل منافق
- 2 O Lord! I am he who hath fled from his own self unto Thy Self, hath entrusted his will to Thy summons, and hath been satiated from the heaven of Thy grace and the ocean of Thy generosity. Grant that I may be given to drink from the Kawthar of Thy good pleasure, and draw me nigh unto Thee through Thy loving care and Thy tender bounties.
- 2 اى ربّ انا الذى قد هربت عن نفسى الى نفسك وعز ارادتى الى دعوتك واروت من سماء جودك وبحر كرمك بان ترزقنى كوثر رضائك وتقربنى اليك بعنايتك والطافك
- 3 There is no God but Thee, the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.
- 3 لا اله الا انت المقتدر المتعالى العليم الحكيم

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Study guide to this volume

The second half of the 1880 corpus is dominated by two major tablets of extraordinary theological ambition. The *Lawh-i-Khalil* (BH00335) dramatizes Moses' encounter at the burning bush and the disclosure of the divine Name "Ehyeh Asher Ehyeh" (I am that I am) and the Tetragrammaton as the long-guarded Treasury now unsealed in the present Revelation. BH00243 summons those "mentioned in the Torah" to hear the fulfillment of Isaiah's and Zechariah's prophecies in the prison city of *Akká*, on the shores of the Mediterranean, where the New Jerusalem has descended and the Throne has been established. Around these two pillars stand a cluster of tablets on community ethics, the theology of non-violence, and the spiritual psychology of exile. The volume's unified vision is one of fulfillment: ancient promises are being kept, ancient Names are being disclosed, and the community is invited to inhabit the astonishing fact of living in the prophesied Day.

The Hidden Treasury Unveiled: Moses, the Name, and the Promise of Ages

Key Passages

O Moses! This is My name and My remembrance unto them throughout their holy and blessed generations that end not with the ages of eternity nor conclude with the times of perpetuity. ... I appeared unto Abraham, Isaac and Jacob as God, the Almighty over all things, but by My name Jehovah I made not Myself known until this day. This is the treasure of My hidden Name, this is the mystery of My treasured Name, and this is the symbol of My concealed and guarded Beauty, which hath ever been and shall forever remain hidden in the treasuries of My command ... until a time known only to Me. — BH00335

When He heard the Call from the Center of Fire and was seized by the rapture of the Almighty, He covered His face in fear, unable to look upon it, and fell unconscious from the Call of the Lord for eighty-one thousand eternal years. Then the grace of His Lord drew nigh unto Him, and the fragrance of reunion wafted over Him. When He recovered, He said: "Praise be unto Thee, O Thou Who hast brought me to life through the sweetness of Thy Call and hast raised me again through the spirit of Thy utterance." — BH00335

How many Prophets and Messengers and chosen ones and near ones sacrificed their lives in search of this manifest Treasury and found no trace thereof, while we, these servants,

without any worthiness or seeking, and without toil or labor, have attained unto this endless divine Treasury. O my brother! In truth another world is needed and another knowledge is befitting to comprehend and recognize the worth and value of this eternal sovereignty and everlasting bounty. — BH00335

Context for Study

The *Lawh-i-Khalil* opens with a meditation on divine sovereignty and then descends into a sustained dramatic re-enactment of Exodus 3 and the theophany at the burning bush. Moses' encounter is rendered in extraordinary detail: He falls unconscious for "eighty-one thousand eternal years" and recovers only through "the fragrance of reunion," after which He stands for "nine thousand thousand years" in humble worship before being commissioned to go to the people. The disclosure of the divine Name moves through three registers: "Ehyeh Asher Ehyeh" (I am that I am, Exodus 3:14), the Tetragrammaton (YHWH), and finally the disclosure that this Name was always the concealed Treasury of God's beauty, revealed to Moses for the first time yet promised to remain sealed until "a time known only to Me." Baha'u'llah's move is to identify that sealed hour with the present moment: the Treasury that was veiled even from Moses has now been "brought forth from the depths of My unseen, pure and simple ink" by the Most Exalted Pen. The epistle to Khalil then draws out the pastoral implications: gratitude, not pride, is the appropriate response, since the believers have received without merit what prophets sought without finding. This theology of unmerited access to the divine Treasury has parallels in Paul's account of grace ("by grace you have been saved through faith, and this is not your own doing; it is the gift of God," Ephesians 2:8), in the Sufi concept of *mawhibat* (grace-gift) as distinguished from the fruits of *mujahada* (spiritual struggle), and in the Jewish Passover tradition, where the community is called to understand itself as having personally experienced the Exodus. What is distinctive here is the temporal scope: the believers of 1880 are positioned at the end of a hidden history that spans all the prophetic dispensations, each of which disclosed a layer of the divine Name without reaching the innermost Treasury.

Questions for Reflection

1. The text re-reads the disclosure of the divine Name in Exodus 3 as a partial revelation of a Treasury that remained sealed for millennia. How does this hermeneutical move compare with the Christian reading of Exodus as typologically pointing to Christ (as in Paul's identification of the "Rock" of Exodus 17 with Christ in 1 Corinthians 10:4)?
2. Moses' falling unconscious at the Call suggests that genuine encounter with the divine is overwhelming rather than comfortable. How does this compare with the accounts of prophetic visions in Isaiah 6, Ezekiel 1, and the Book of Revelation, and what does it suggest about the nature of revelation?
3. The Tetragrammaton (YHWH) is identified as the Name by which God would make Himself known to a specific people across their generations. How does Baha'u'llah's claim that this Name is now "brought forth" by the Most Exalted Pen relate to the Jewish tradition of the ineffability and sanctity of the divine Name?
4. "Without any worthiness or seeking, and without toil or labor, have attained unto this endless divine Treasury" — how does this theology of unmerited gift relate to the persistent theme

of steadfastness and effort in the same tablets? Is there a tension between grace and spiritual discipline, or a resolution?

5. The commission to Moses involves not crossing “to the gulf of the sea of grandeur” — a spatial image of divine inaccessibility at the center of the divine presence. How does this image of the limits of even Moses’ approach to God function within the broader Bahá’í theology of divine transcendence?

Isaiah and Zechariah Fulfilled: The New Jerusalem on the Water

Key Passages

O My loved ones mentioned in the Torah! Hearken unto My call from the precincts of My prison. That which was recorded in the Books of God, the Lord of the worlds, hath been fulfilled. The Torah hath testified to the Sovereign of verses, the Gospel to the King of Glory, and the Quran to this Great Announcement at whose appearance all who are in the heavens and earth were thunderstruck, save those whom the Almighty ... wished otherwise. — BH00243

He hath come Who was named Jehovah in the Torah, the Spirit of Truth in the Gospel, and the Great Announcement in the Qur’an. Through Him was revealed that which lay hidden in the knowledge of God, and that which was recorded in the scriptures of old was made manifest. — BH00243

Isaiah saith: “And I will place salvation in Zion for Israel.” Today the Throne of the Lord is established in the New Jerusalem upon the water, and that blessed Tabernacle whereof Isaiah gave tidings hath been raised in that most exalted, most holy, most sublime station. This is a Tabernacle that hath not been, nor will be, moved from place to place; its pegs have not been, nor will be, pulled out. — BH00243

Carmel is a place situated opposite the Prison-land, and it is named the Vineyard of God, and was the seat of the Throne upon first arrival. ... Isaiah saith: “The glory of Lebanon shall come unto thee, the excellency of Carmel and Sharon, they shall see the glory of the Lord.” ... And likewise in another place He saith: “Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you.” — BH00243

Context for Study

BH00243 is addressed to believers whom Baha'u'llah identifies as “those mentioned in the Torah” — likely Jewish converts to the Bahá’í Faith or communities with a Jewish background, though the text addresses all people of sincere faith. Its exegetical method is systematic: Jehovah in the Torah, the Spirit of Truth in the Gospel, and the Great Announcement (*Naba’ al-‘Azim*) in the Qur’an are identified as three names for the same divine presence now manifesting in *Akká*. The geographical identifications are precise and unexpected: the New Jerusalem of Isaiah and Zechariah is *Akká* itself,

situated on the Mediterranean coast (“upon the water”); Carmel is the mountain visible across the bay from the prison city; Lebanon and Sharon are the surrounding landscape. The Tabernacle of Isaiah 33:20 (“a tabernacle that shall not be taken down”) is the Revelation itself, whose pegs — the divine Covenant — will not be pulled out. Baha'u'llah's direct citation of biblical texts and their topographical application is unusual in the corpus and suggests a deliberate audience: these believers need scriptural proofs in their own tradition's idiom. The pastoral conclusion — “we must strengthen our hearts, establish justice, and make firm the foundation of love ... transform fear into assurance, and weakness into strength” — translates apocalyptic geography into a program for communal formation. Students may compare the method with Origen's *allegorical* geography (in which biblical places refer to spiritual states), with the typological method of the Church Fathers (in which Hebrew history prefigures Christian fulfillment), and with the Zionist recovery of the literal geography of the land. Baha'u'llah's move differs from all three: the geography is literal but the “temple” is the revealed Word and its community of witnesses.

Questions for Reflection

1. Baha'u'llah identifies the same divine figure by three different names across three scriptures (Jehovah, Spirit of Truth, Great Announcement). What does this claim presuppose about the unity of revelation and the relationship between the three Abrahamic faiths? How does it compare with the Islamic doctrine of *tawhid al-anbiya'* (the unity of the prophets)?
2. The “new Jerusalem” placed “upon the water” in *Akká* is a literal geographical identification of a biblical image. How does this reading relate to the long history of spiritualized readings of Jerusalem (Augustine's *City of God*, the Christian heavenly Jerusalem)? What is gained and lost by each approach?
3. The Isaiah passage “Be strong, fear not: behold, your God will come” is applied to a community living under oppression and fear. How does prophetic consolation function in conditions of real political vulnerability, and what distinguishes it from wishful thinking?
4. Zechariah's promise “In that day shall there be one Lord, and His name one” is cited in the context of a proclamation of universal unity. How does the Bahá'í reading of this verse compare with the traditional Jewish, Christian, and Islamic eschatological readings?
5. BH00243 ends with the instruction to “give milk in proper measure, that the children of the world may enter into the realm of maturity.” This pedagogical image implies a gradualism in revelation and teaching. How does this metaphor relate to Paul's distinction between “milk” and “solid food” in 1 Corinthians 3, and to the Bahá'í principle of progressive revelation?

Victory Through Wisdom and Utterance: The Theology of Non-Violence

Key Passages

The victory of the Cause of God is through the sword of wisdom and utterance, not through the sword of steel or anything else. Many similar statements exist in the divine verses. God willing, those possessed of insight have seen and understood. In this case,

the people of truth must reflect on what will remove the veils of creation today and cause the sublimity and exaltation of God's Cause. — BH00335

O Ali! Ponder upon that which hath flowed from the Pen. With thine own life make thou a sacrifice in the path of Truth. This is a martyrdom that is not confined to pen or tongue or utterance or tablets. The name of Ha ... attained unto this supreme martyrdom, even before his outward martyrdom, inasmuch as he had no will or desire or thought of his own. All these he sacrificed for the sake of the Beloved, and afterwards he attained unto outward martyrdom also. — BH00335

Since the Almighty — exalted be His glory and magnified be His grandeur — hath sanctified the victory of His Cause from contention and conflict and the drawing of swords and the like thereof, therefore must ye cleave unto the cord of goodly deeds and spiritual qualities. If anyone act according to that which hath been mentioned, for the sake of God, he will assuredly influence the world and rend asunder the thick veils. — BH00335

Context for Study

Within the same *Lawh-i-Khalil* that stages the Moses theophany, Baha'u'llah states with legislative clarity the principle that will govern the Bahá'í community's engagement with opposition: the sword of wisdom and utterance, not the sword of steel. This is not merely a counsel of pragmatic caution — it is a theological principle grounded in the nature of the Cause. God has “sanctified” the Cause's victory from violence: the very structure of revelation, as a spiritual rather than coercive force, makes violent advocacy a contradiction in terms. The passage about Ha (likely Haji Muhammad Isma'il, later known as Anis, who was martyred alongside the Bab) deepens the principle: the “supreme martyrdom” is the inner sacrifice of one's own will and desire, which may or may not be followed by outward martyrdom. This creates a hierarchy in which the interior sacrifice is more essential than the external one. This teaching stands in complex relationship with the Islamic tradition of *jihad*: the Hadith that the Prophet, returning from battle, announced “We have returned from the lesser *jihad* to the greater *jihad*” (the struggle against the self) is explicitly invoked by Sufi tradition to establish a hierarchy of outer and inner combat. But where the Sufi tradition tends to interiorize the *jihad* while leaving the outer form open, Baha'u'llah closes the outer form entirely, constituting the Bahá'í community as a community of “non-violent witness” in a way that resembles, but exceeds, Gandhi's *satyagraha* and Tolstoy's Christian anarchism.

Questions for Reflection

1. What are the theological grounds for Baha'u'llah's principle that victory is through wisdom and utterance rather than force? Is this a prudential principle (violence doesn't work for this kind of cause) or a constitutive one (the nature of divine truth is incompatible with coercion)?
2. The “supreme martyrdom” is defined as the sacrifice of one's own will and desire before any outward sacrifice. How does this compare with the Christian mystical tradition of the “dark night of the soul” (John of the Cross) and the Sufi *fana* (annihilation of the self), and how does it transform the meaning of witness?

3. How does the prohibition on “contention and conflict” relate to the more active forms of community advocacy and prophetic protest found in the same period’s tablets (such as the *Lawh-i-Burhan*’s fierce indictment of Shaykh Baqir)? Is there a distinction between prophetic speech and coercive action?
4. “Goodly deeds and spiritual qualities” are designated as the instruments of influence and the means of tearing asunder veils. How does this functional claim — that virtue *works* as a transformative force — relate to Aristotle’s account of virtue as constitutive of human flourishing, and to the sociological claim that social change requires structural action?
5. Compare Baha’u’llah’s theology of non-violent witness with Gandhi’s *satyagraha*, King’s “beloved community,” and the Catholic tradition of non-violent resistance. Where do these converge, and where does the Bahá’í formulation introduce a distinctly different theological grounding?

The Pathology of Division and the Unity of Deeds

Key Passages

And in one station, unity of deeds is intended, for their variance causeth variance. When this Wronged One was being banished from Baghdad to Adrianople, He entered a mosque along the way where He observed different forms of prayer being performed in that place. Though the word “prayer” applied to all, yet each was distinguished by certain particulars. Had the people of the Bayan truly acted upon that which was revealed from the Pen of the All-Merciful, all upon the earth would have attained the honor of faith. The variance of deeds caused variance in the Cause, and the Cause was weakened. — BH00472

All the friends should be observed to be so gladdened by the choice wine of utterance that the troubles of a world which appears as a mirage do not prevent those souls from the remembrance of the Lord of Return. Say: Take the cups of detachment with a power from Us, then drink from them through My wondrous remembrance.— BH02817

Context for Study

BH00472 contains one of the most intimate autobiographical glimpses in this volume: Baha’u’llah recalls entering a mosque during His banishment from Baghdad to Adrianople (1863) and observing believers performing the same prayer in different forms. The observation is not merely ecumenical; it is diagnostic. The variance of outward forms, when not grounded in a unity of inner orientation, multiplies into communal fracture. The Babi community’s failure to maintain unity of deeds — its internal disputes, competing interpretations, and factional loyalties — had weakened rather than advanced the Cause. This is a remarkable form of historical accountability: Baha’u’llah holds the community’s own disunity partially responsible for the slow spread of the Faith. The companion passage from BH02817 supplies the positive vision: the friends should be so intoxicated with the “choice wine of utterance” that worldly troubles cannot distract them from the “remembrance of the Lord of Return.” The pairing suggests that genuine unity of deeds flows from a shared

interior orientation — remembrance, gratitude, and the detachment that comes from drinking deeply from the Revelation — rather than from external enforcement of uniform practice. The Confucian tradition offers a useful parallel: the *junzi*'s moral influence flows not from coercion but from the cultivation of inner virtue (*de*) that radiates outward. The Buddhist concept of *sangha* (community) as one of the Three Jewels also frames communal integrity as a precondition for, rather than a consequence of, spiritual progress.

Questions for Reflection

1. Baha'u'llah identifies the Babi community's "variance of deeds" as having weakened the Cause. What does this historical judgment reveal about His understanding of the relationship between communal integrity and spiritual influence? Compare with Paul's diagnosis of the Corinthian community's divisions as undermining the witness of the resurrection (1 Corinthians 1:11–17).
2. The mosque scene — different forms of prayer, one word "prayer" — is a miniature of the problem of unity in religious diversity. What does Baha'u'llah observe, and what does He conclude? Is the problem the diversity of forms, or the absence of an inner unity beneath the diversity?
3. "Take the cups of detachment with a power from Us" implies that detachment is itself a gift, not merely an achievement of will. How does this theology of grace-enabled detachment relate to the persistent emphasis on effort and steadfastness in the same corpus?
4. How does the image of the world as "a mirage" compare with the Buddhist teaching of *maya* (illusion), the Platonic allegory of the cave, and the Sufi concept of *fana* as the dissolution of attachment to illusory things?
5. What institutional structures or spiritual practices does Baha'u'llah's analysis of the pathology of division suggest are necessary for a community to maintain unity of deeds without suppressing legitimate diversity?

A Guiding Question for the Whole Volume

Volume 61 situates its readers at the intersection of two long arcs: the arc of prophetic history, in which every dispensation has disclosed one more layer of a hidden divine Treasury, and the arc of communal development, in which the degree of unity, wisdom, and non-violent witness the community achieves determines how widely the Revelation's transformative effects spread. Both arcs converge in 1880: the Treasury is now fully disclosed, the prophecies of Isaiah and Zechariah are fulfilled on the shores of the Mediterranean, and the community is summoned to inhabit this fulfillment through a quality of inner life, communal integrity, and non-violent witness that matches the magnitude of the occasion.

A guiding question for the whole volume might therefore be: **If the believers of 1880 have received — without merit, as pure gift — access to the divine Treasury that prophets sought across the ages, what quality of gratitude, unity, and non-violent witness would be commensurate with that gift, and how does the gap between what was received and how the community lived reveal the ongoing work of spiritual formation?**