





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 79:

Writings of Baha'u'llah in 'Akka, year 1303 A.H.  
(1885-1886) part III



Version: 1.0 • Revision date 23-May-2026

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# Series preface

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

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

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

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

Where authorized English translations issued by the Bahá'í World Centre are available in full, they are rendered in blue text and can be regarded as possessing a distinct status from other translations in the series. Such translations embody a high degree of fidelity, terminological consistency, and editorial care. Readers new to the Bahá'í writings are well advised to begin with the World Centre's own published collection of authorized translations, among them the one-volume thematic anthology *Bahá'í Sacred Writings*, available at [bahai.org/library](http://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](mailto: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](http://blog.loomofreality.org).

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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## **‘Abdu’l-Bahá**

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- 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
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# Introduction to volume 79

This third 1885-1886 volume is marked by a notable dual movement: on the one hand, a sustained concern with the internal trials of the Baha'i community in the later Akka period—calumny, dissension, loss, and the need for steadfastness—and, on the other, a strikingly expansive articulation of the universal social aims of revelation. The centerpiece, BH00272, stands out not merely within this volume but within Baha'u'llah's later writings more broadly for the clarity with which it presents the unity of religions as a principle of sacred history and social ethics. Its argument that the world's religions derive from a single source, and differ only according to the requirements of the age, is coupled with an explicit denunciation of religious animosity and fanaticism as a destructive force consuming humanity. In context, this Tablet gives the volume its widest horizon: the later Akka writings are not concerned only with the defense of a persecuted community, but with the pacification of the religiously divided world itself.

Around this central statement are gathered many Tablets that return to the more immediate crisis of reception: the blindness of divines, the recrudescence of Babi/Bayani opposition, and the imperative of firmness without rancor. BH00486 is especially important for its extended retrospective on the failure of the learned classes—Muslim and, by implication, religious elites more generally—to recognize the Promised One when He actually appeared, and for its critique of inherited eschatological fantasies such as Jabulqa and Jabulsa; it is one of the volume's clearest treatments of the epistemology of rejection. BH00520, addressed to an Afnan, is notable for its rich praise of steadfast believers, its insistence that the Manifestation stood openly “before the faces of all peoples,” and its sharp polemic against the people of the Bayan, while also preserving valuable glimpses of the growing significance attributed to the Afnan in the economy of the Cause. BH02356, BH02415, BH02844, and BH03490 continue this line, repeatedly warning against being shaken by “idle fancies” and urging believers to combine certitude with wisdom in teaching. Taken together, these texts show how intensely Baha'u'llah, in this period, was addressing the problem of post-revelatory confusion: not the absence of proof, but the persistence of old habits of imagination after proof had become manifest.

Several other items lend the volume particular texture. BH00880 and BH01162 are noteworthy for their concrete social register: both lament the plundering and abasement of communities of “divine unity,” interpret these reversals as consequences of collective heedlessness, and call for moral and spiritual renewal rather than retaliation; BH01162 also contains practical remarks on property and travel that anchor the exalted rhetoric in the administrative realities of the community. BH02128 offers a compact but revealing meditation on fasting, contrasting lawful spiritual discipline with deluded forms of asceticism and thus situating devotional practice within a broader concern for sound religious formation. BH03733 distills themes that pervade the volume: obedience to divine wisdom, protection of the spiritually vulnerable, and the insistence that good deeds and praiseworthy character are now the true “hosts” by which the Cause is advanced. Even the shorter

tablets such as BH08026 and BH00092 reinforce the same late-Akka synthesis: exaltation of the revealed Word, remembrance of individual believers, and a mature insistence that the triumph of the Cause lies not in worldly force but in certitude, unity, and ethical action. Overall, the volume presents a community under pressure, but also a revelation increasingly speaking in universal terms about religion's role in healing the world.

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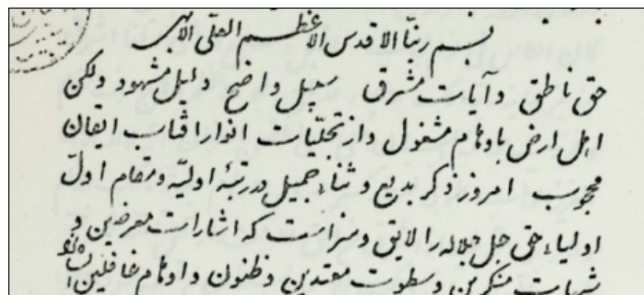
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## BH00520

To: Mirza Muhammad Taqi Afnan, in Yazd  
Date: 1303-09 [1886-Jun]



INBA23

1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!

1 بسم ربنا الأقدس الأعظم العلي الأبهى

2 The True One proclaims and verses shine forth, the path is clear and proof is manifest. Yet the people of the earth are occupied with vain imaginings and veiled from the effulgent rays of the Sun of Certitude. Today, sublime praise and beauteous glorification are, in the first rank and highest station, befitting the loved ones of Truth, exalted be His glory, who were not hindered from the straight path of God by the insinuations of the opposers, the doubts of the deniers, the oppression of the aggressors, nor the conjectures and fancies of the heedless. Inwardly they are like surging oceans, while outwardly they remain steady and firm as mountains. These are the souls who are seated upon the cushions of light and recline upon the pillars of certitude, for they gaze toward the horizon of "He doeth whatsoever He willeth" and are steadfast in their adherence to the blessed words "He ordaineth whatsoever He pleaseth." The veils of the world and the clouds of the nations prevented them not from the Ancient Lord. They discovered the fragrance of the Day of God and attained unto true unity. These are the Hands of the Cause amongst the servants and the Standards of Guidance in all lands. Through the rustling of the Divine Lote-Tree and the flowing of the Supreme Pen, they have attained unto a wondrous new life and have drunk from the chalice of detachment. The clamor of the divines is to them as the buzzing of flies, and the tumult of the jurists like the croaking of ravens. They are enkindled with the fire of divine love - a flame that shall never be extinguished. They move by God's will and are stirred by the movement of the Blessed Tree. Blessed are they, and joy be unto them, and theirs is a goodly destination. There is no God but He, the Mighty, the Glorious, the All-Bestowing.

2 حق ناطق و آیات مشرق سبیل واضح دلیل مشهود ولكن اهل ارض باوهم مشغول و از تجلیات انوار آفتاب ایقان محجوب امروز ذکر بدیع و ثناء جمیل در رتبه اولیه و مقام اول اولیاء حق جلّ جلاله را لایق و سزااست که اشارات معرضین و شبهات منکرین و سطوت معتدین و ظنون و اوهام غافلین ایشان را از صراط مستقیم الهی منع ننمود در باطن چون بحر مواجد و در ظاهر چون جبل ساکن و ثابت ایشانند نفوسیکه برنمارق نور جالسند و بر وساید ایقان متکی چه که بافق یفعل ما یشاء ناظرند و بکلمه مبارکه یحکم ما یرید موقن و متمسک حجابات عالم و سبحات امم ایشانرا از مالک قدم منع ننمود عرف یوم الله را یافتند و بتوحید حقیقی فائز گشتند ایشانند ایادی امر بین عباد و اعلام الهدایه فی البلاد از حقیق سدره منتهی و صریر قلم اعلی بزندگانی بدیع جدید رسیده اند و از کوثر تجرید نوشیده اند ضوضاء علما نزدشان مثل طنین ذباب و غوغاء فقها مانند نعیم غراب بنار حب الهی مشتعلند اشتعالیکه خاموشی نپذیرد باراده حق متحرکند و باهتزاز سدره مبارکه مهتر طوبی لهم و نعیماً لهم و لهم حسن مآب لا اله الا هو المقتدر العزیز الوهاب

3 Glory be unto Thee, O Thou at Whose call the dwellers of the graves arose and at Whose command the trumpet was blown! I beseech Thee by the One Who conversed on Sinai, through

3 سبحانک یا من بدائک قام اهل القبور و بأمرک نفخ فی الصور اسئلك بمکلم الطور الذی به ظهر

Whom the decree of resurrection was made manifest, to assist Thy chosen ones and Thy loved ones through whom Thy verses were spread abroad, Thy banners were raised up, Thy clear proofs appeared and Thy standards were planted. O my Lord! This evanescent one desires to make mention of one of Thy Afnan who attained Thy presence and whom Thou didst relate unto Thyself, though my praise befits not his exalted stations which were revealed from Thy Most Exalted Pen. Nevertheless, I beseech Thee, O Lord of Names and Creator of the heavens, to accept from me that which my tongue hath uttered and that which I failed to mention in their remembrance and praise. O my Lord! I beseech Thee by Thy Most Great Name, through which the pillars of the world were shaken, to adorn him at every moment with new favors, fresh bounties, renewed blessings, original sustenance and mighty mercy. Thou art He through Whose Name the ocean of generosity surged amongst the nations and by Whose command the light of utterance shone forth from the horizon of the world. There is no God but Thee, the Strong, the Triumphant, the All-Knowing, the All-Wise.

حكم النشور بأن تؤيد اصفياك واولياك الذين بهم انتشرت آياتك وارتفعت راياتك وظهرت بيناتك ونصبت اعلامك اى رب ان الفانى اراد ان يذكر احد افنانك الذى فاز بلقائك ونسبته الى نفسك ولو ان ذكرى لا يليق لمقاماته العليا التى نزلت من قلبك الأعلى ولكن اسئلك يا مالک الأسماء و فاطر السماء بأن تقبل منى ما نطق به لسانى و ما فات عنى فى ذكرهم و ثنائهم اى رب اسئلك باسمك الأعظم الذى به تزلزلت اركان العالم بأن تزيه فيكل آن بعناية اخرى و فضل آخر و نعمة جديدة و مائدة بديعة و رحمة عظيمة انك انت الذى باسمك ماج بحر الكرم بين الأمم و بأمرک اشرق نور البيان من افق العالم لا اله الا انت القوى الغالب العليم الحكيم

- 4 My spirit be a sacrifice unto your mention and your loving-kindness. The servant has been blessed by the trace of your ink and what flowed from the pen of your knowledge. When I drank the Kawthar of love from the sweetest cups of your utterances, I approached the Most Exalted Station and the highest Summit, was present and offered supplication before the face of the Lord of all beings. Thereupon the Tongue of Grandeur spoke that which shall endure as long as the kingdom and the realm endure. His word, mighty is His utterance and sublime His proof:

4 روحى لذكرکم الفداء و لعنايتکم الفداء قد فاز الخادم بأثر مدادکم و ما جرى من قلم عرفانکم فلها شربت کوثر الوداد من کؤوس بيانکم الأجل قصدت المقام الأعلى و الذروة العليا حضرت و عرضت تلقاء وجه مولی الوری اذا نطق لسان العظمة بما يقی بدوام الملك و الملکوت قوله عزّ بيانه و جلّ برهانه

- 5 In My Name, through which the fragrance of the All-Merciful was wafted throughout all possibilities:

5 بسمى الذى به توضع عرف الرحمن فى الامکان

- 6 Mention from the Divine Lote-Tree to His Afnan who turned towards the Most Exalted Horizon when Zawra was the seat of his Lord's throne, the Lord of Names, and who attained the choice wine of revelation while men were in a wondrous sleep. He turned, and heard, and beheld a horizon from which shone forth the Luminary of his Lord's loving-kindness, the Lord of creation. The Most Great Ocean hath surged, and the fragrance of the Ancient Beauty hath wafted, and the Dove of Utterance hath warbled upon the highest branch of divine knowledge that there is none other God but Me, the Mighty, the Bestower.

6 ذکر من لدى السدرة الى افنانه الذى اقبل الى الأفق الأعلى اذ كان الزوراء مقرّ عرش ربّه مالک الأسماء و فاز برحیق الوحى اذ كان الناس فى نوم عجاب اقبل و سمع و رأى افقاً اشرق منه نبرّ عناية ربّه مالک الایجاد قد ماج البحر الأعظم و هاج عرف القدم و غرّدت حمامة البيان على اعلى غصن العرفان انه لا اله الا انا العزيز الوهاب

- 7 Blessed is the arm that hath shattered the idols of vain imaginings through the power of the Lord of all beings and hath attained the light of unity when it shone forth from the horizon

7 طوبى لعضد کسر اصنام الأوهام بقوة مالک الأنام و فاز بنور التوحيد اذ اشرق من افق

of might. Say: By God! The gate of heaven hath been opened and the Lord of Names hath come with such sovereignty as neither the hosts of rulers nor the doubts of the learned could withhold. He stood before the faces of all the world and summoned all to God, the Lord of Lords. Say: Beware lest anything among all things prevent you from this bounty the like of which the eye of creation hath never beheld. The world hath been illumined by the light of My Most Great Name. Say: Be fair, O people, in this Cause at whose appearance the very signs have submitted. Say: O people of the Bayan, fear the All-Merciful. He indeed said: Should anyone come unto you with a verse, reject him not - yet ye have rejected Him Who came with that which no revelation throughout eternity can equal. By God! Every mention hath submitted at My mention, and the Concourse on High hath been attracted by the shrill voice of My Pen - to this testifieth He Who hath proclaimed in all things that there is none other God but Me, the Powerful, the Unconstrained.

- 8 This is the Day wherein the Mother Book crieth out from the precincts of the Prison with that wherewith all things have cried out: The Kingdom is God's, the Lord of all men. O Afnan! Upon thee be My glory and loving-kindness. I complain unto thee of those who have denied Me after they were created to serve Me. Say: Take ye heed, O people of insight! Say: O people of the Bayan! Where were ye when the Light was shining forth from the Supreme Horizon and the Manifestation was standing before the faces of all peoples? Fear God, O ye manifestations of idle fancies! I was standing at the world's center, making mention of God, Lord of all nations, whilst the people remained behind the veil. Say: Cast the rivulet behind you. By God! The Ocean of Life hath surged in My Name, the All-Merciful. Draw nigh and drink therefrom through this Name whereby the pillars have been shaken. Say: O people, weigh what ye possess with the balance of justice and fairness by this Book, at Whose revelation all scriptures and tablets have bowed down in submission. Say: O company of the heedless! Of no profit to you this day is what the people possess, nor will all the books of the world suffice you. Fear God! He hath come with a Cause before which the verses have prostrated themselves.

- 9 Glory be to God! Until now they have not comprehended the Day of God. They have devised calumnies born of their vain imaginings and have arisen to lead the servants astray. The heaven beareth witness and the sun is a testimony that this Wronged One hath arisen before the faces of all the world, wholly detached from all else, in such wise that no fair-minded person can deny it. He hath summoned all unto the Supreme

الافتقار قل تالله قد فتح باب السماء و اتى مالك الأسماء بسلطان لم تمنعه جنود الأمراء و لا شبهات العرفاء قام امام وجوه العالم و دعا الكل الى الله رب الأرباب قل آياكم ان يمنعكم شئ من الأشياء عن هذا الفضل الذى ما رأيت شبهه عين الابداع قد انار العالم من نير اسمى الأعظم قل انصفوا يا قوم فى هذا الأمر الذى اذ ظهر خضعت له الآيات قل يا ملأ البيان اتقوا الرحمن انه قال لو يأتىكم احد بآية لا تنكروه و انتم انكرتم الذى اتى بما لا يعادله ما نزل فى ازل الازال تالله قد خضع كل ذكر عند ذكرى و انجذب الملأ الأعلى من صرير قلبى يشهد بذلك من نطق فى كل شأن انه لا اله الا انا المقدر المختار

8 هذا يوم فيه ينادى أم الكتاب من شطر السجن بما نادى به الأشياء الملك لله مالك الرقاب يا افنانى عليك بهائى و عنايتى اشكو اليك من الذين انكرونى بعدما خلقوا لخدمتى قل فاعتبروا يا اولى الأبصار قل يا ملأ البيان اين كنتم اذ كان النور ساطعاً من الأفق الأعلى و الظهور قائماً امام وجوه الورى اتقوا الله يا مظاهر الأوهام قد كنت قائماً فى قطب العالم و ناطقاً بذكر الله مولى الأمم اذ كان القوم خلف الحجاب قل ضعوا الغدير ورائكم تالله قد ماج بحر الحيوان باسمى الرحمن اقبلوا ثم اشربوا بهذا الاسم الذى به تزعزعت الأركان قل يا قوم زنوا ما عندكم بميزان العدل و الانصاف بهذا الكتاب الذى اذ نزل خضعت له الصحائف و الألواح قل يا ملأ المعرضين لا ينفعكم اليوم ما عند القوم و لا يغنيكم كتب العالم اتقوا الله انه اتى بأمر سجدت له الآيات

9 سبحان الله الى حين عرف يوم الله را ادراك نموده اند مفتریاتى باوهامات خود ترتیب داده اند و در صدد اضلال عباد افتاده اند آسمان شاهد و آفتاب گواه كه اينظلم منقطعاً عن الكل در ظاهر ظاهر امام وجوه عالم قيام نمود قیامیه که هیچ منصفی انکار ننماید و جمیع را بافق اعلى

Horizon. And when the lights of the Cause shed forth their radiance to some degree, a band of wolves emerged from behind the veil of the letters Kaf and Ra, intent upon the Wronged One, though they were and are ignorant of the root of the matter. Thus have their souls enticed them to a course of action that hath made them among the most lost in the perspicuous Book. By God! They are bereft of the ocean deposited within the blessed word "He doeth whatsoever He willeth" and are heedless of "He ordaineth whatsoever He pleaseth." Whosoever hath been blessed with this blessed word is preserved from all the doubts and allusions of the people. Thus hath the Supreme Pen spoken in the prison of 'Akka as a grace and mercy unto thee and a light before thee. Verily He is the Compassionate, the Generous. The Glory shining forth from the heaven of bounty be upon you and upon those who love you and hearken unto your words, by the command of God, the Lord of the worlds.

دعوت فرمود و چون فی الجمله انوار امر تجلی نمود از خلف حجاب شرمهائی از زیاب از کاف و را قصد مظلوم نموده اند مع آنکه از اصل امر آگاه نبوده و نیستند کذلک سؤلت لهم انفسهم امراً الا انهم من الأخسرين فی کتاب مبین لعمر الله از بحر مودعه در کلمه مبارکه فعل ما یشاء بی نصیبند و از محکم ما یرید یخبر و هر نفسی باینکلمه مبارکه موفق شد او محفوظست از جمیع شبهات و اشارات قوم کذلک نطق القلم الأعلی فی سجن عکاء فضلاً لک و رحمةً علیک و نوراً بین یدیک انه هو المشفق الکریم البهاء الظاهر من افق سماء العطاء علیکم و علی من یحبکم و یسمع قولکم امراً من الله رب العالمین انتهى

- 10 This evanescent servant hath ever besought and continueth to beseech the True One that He deprive not the peoples of the earth of the outpourings of His days, and that He may aid them all that they might attain unto return. His Holiness too must needs supplicate the True One for the deliverance of His servants throughout the nights and days, for verily this blessed word was repeatedly heard from the tongue of Grandeur - blessed and exalted be His utterance: "O servant who art present! We have chosen the Afnan and made firm their connection to the Tree. The Tablet beareth witness and the Pen testifieth, and verily whatsoever they ask shall assuredly be granted by God."

10 این خادم فانی لازال از حقّ مسئلت نموده و مینماید که اهل ارض را از فیوضات ایامش محروم نفرماید کل را تأیید نماید شاید بر جوع فائز شوند آنحضرت هم باید از حقّ نجات عباد را در لیالی و ایام طلب نمایند چه که اینکلمه مبارکه را از لسان عظمت مکرراً استماع نموده قوله تبارک و تعالی یا عبد حاضر افنان را برگزیدیم و نسبتشانرا بسدره محکم نمودیم لوح شاهد و قلم گواه و البته آنچه مسئلت نمایند عندالله باجابت مقرونست انتهى

- 11 They are, praise be to God, blessed with that which this servant and his like are powerless to mention. In the days when His Holiness the Greater Afnan and His Holiness who triumphed in Baghdad were honored to be in thy presence and in this Prison, thy place was truly empty. Such gatherings were arranged whose mention shall never be effaced from the world. Yet thy mention and the mention of those related to thee hath ever endured - gatherings from which the Concourse on High drew spirituality and the denizens of the highest Paradise cried out "Blessed be God!" At one time this supreme blessed word was heard from the tongue of the Lord of Names - blessed and exalted be His utterance:

11 لله الحمد فائزند بآنچه که اینعبد و امثال او از ذکرش عاجز است در ایامیکه حضرت افنان کبیر و حضرت من فاز فی الزوراء مع حضرتکم و فی هذا السجن تشریف داشتند جای آنحضرت فی الحقیقه خالی بود مجالسی ترتیب یافت که ذکرش از عالم محو نخواهد شد ولکن ذکر آنحضرت لازال بوده و همچنین ذکر منتسبین آنحضرت مجالسیکه ملاً اعلی از او روحانیت اخذ نمودند و اهل فردوس اعلی بتبارک الله ناطق وقتی از اوقات اینکلمه مبارکه علیا از لسان مالک اسماء استماع شد قوله تبارک و تعالی

- 12 "O servant who art present! In these days, due to the world's lack of capacity, stations and ranks remain concealed. Yet in God's knowledge there is preserved a Day, and on that Day there shall be the gathering of Tablets and the spreading of verses, and on that Day the concealed stations and hidden

12 یا عبد حاضر این ایام نظر بعدم استعداد عالم مراتب و مقامات مستور مانده ولکن در علم الهی یومی مکنونست و در آن یوم حشر الواح و نشر آیات خواهد شد و در آن یوم مراتب مستوره

conditions shall appear manifest as the sun from the horizon of the heaven of the world."

- 13 Whatsoever hath been revealed by the Supreme Pen is the truth wherein there is no doubt, as hath become evident and manifest to all. Every fair-minded one hath testified and doth testify that verily whatsoever hath appeared or shall appear in the world hath been revealed with utmost clarity in the divine Tablets. The stations of the Afnan must needs be made manifest and evident in the world. Thy letter was repeatedly read; at every moment the effects of the living waters were manifest therefrom. Praise be unto the Goal of all the worlds Who hath concealed within the words of His Afnan the treasure of love, wherein the effects of the celestial stream lie hidden. Glorified be His bounty, magnificent His generosity, and exalted His favors unto His Afnan! This servant beseecheth his Lord to assist and strengthen Your Honor and to open before your faces that whereby the fragrance of His Revelation may be diffused throughout the world. Verily our Lord, the All-Merciful, is the Omnipotent over whatsoever He willeth, and He is the Hearing, the Answering.

- 14 Unto the two luminous lights, upon them be the Most Glorious Glory of God, I convey greetings, praise and glory, and I say that they are truly adorned with the ornament of distinction and are enkindled with the fire of love. His Holiness M.H. [Muhammad], upon him be the Most Glorious Glory of God, hath returned by firm decree, while his sighs ascended and his tears descended. Truly, mention of the degrees of his love, faithfulness, acceptance, yearning and enkindlement transcend this servant's power to describe. And whatsoever was sent hath arrived. Two Tablets have been revealed from the heaven of divine Will specifically for the two lights. God willing, they shall attain unto them, inhale the fragrance of the All-Merciful therefrom, and drink from the ocean of His utterance. Glory, praise, mention and exaltation be upon Your Honor, upon those with you, and upon those who love you, mention you, and aid you by the command of an All-Wise Ordainer. Praise be to God, the King of this manifest Day.

- 15 The servant 5 Ramadan the Blessed 1303

و شئونات مکنونه بمثابه شمس از افق سماء عالم  
ظاهر و هویدا گردد انتهی

13 آنچه از قلم اعلی جاری حق لا ریب فیه چنانچه  
بر کل واضح و معلوم و مبرهن شد هر منصفی  
شهادت داده و میدهد فی الحقیقه آنچه در عالم  
ظاهر شده و یا بشود بکمال تصریح در الواح الهی  
نازل لابد مقامات افنان هم در عالم ظاهر و  
هویدا خواهد گشت دستخط آنحضرت مکرر  
قرائت شد در هر حین اثر کوثر حیوان از او  
ظاهر حمد مقصود عالمیانرا لایق و سزا که در  
کلمات افنانش کنز حب را مستور فرموده و  
اثر فرات در او مخزون جل فضله و عظم جوده  
و جلت عنایتہ لأفنانہ یسئل الخادم ربّه بأن یمدّ  
حضرتکم و یؤیدکم و یفتح علی وجوهکم ما یتضوّع  
به عرف ظهوره بین العالم ان ربنا الرحمن هو  
المقتدر علی ما یشاء و هو السامع المجیب

14 خدمت نورین نیرین علیهما بهاء الله الأبهی سلام  
و ثنا و تکبیر میرسام و میگویم فی الحقیقه مزینند  
بطراز تخصیص و مشتعلند بنار محبت حضرت  
میم و حا ۹۲ [محمد] علیه بهاء الله الأبهی بحکم  
محکم راجع شدند در حالتیکه تصعد زفراته و تنزل  
عبراته فی الحقیقه ذکر مراتب محبت و وداد و اقبال  
و اشتیاق و اشتعال ایشان خارج از ذکر و وصف  
اینبعد است و آنچه ارسال نمودند رسید دو لوح از  
سماء مشیت الهی مخصوص نورین نازل انشاء الله  
بأن فائز شوند و عرف رحمن را بیابند و از بحر  
بیانش بیاشامند البهاء و الثناء و الذکر و التکبیر  
علی حضرتکم و علی من معکم و علی الذین یحبونکم  
و یدکرونکم و ینصرونکم امراً من لدن آمر حکیم  
الحمد لله مالک هذا اليوم المبين

- 15 خادام ۵ رمضان المبارک سنة ۱۳۰۳

INBA23:269

## BH00880

To: Muhammad Ismail Tabrizi, in Smyrna

Date: 1303-09 [1886-Jun]

1 He is God, exalted be His glory, the Grandeur and the Power!

2 That which was hidden and concealed desired to come forth and be revealed. Therefore, through the Most Great Word, He created whatsoever is beneath Him, of which all others are powerless and incapable to reckon. And since creation was in need of education and refinement, He sent forth the Messengers and revealed the Books, dispatching them to His servants with clear proof and manifest evidence, until the Messengers culminated in their Seal and the Books in their most complete form. The bearer of manifestation and revelation, of attributes and names, of knowledge and wisdom, of conditions and appearances and effulgences of the Lord was Muhammad - upon Him be the blessings of God, the Single, the One. Through Him were manifested all names and attributes, through Him did the heavenly spheres revolve and the horizons become illumined, through Him did the idols fall and the standards were raised. And upon His family and companions, through whose arising the servants arose, and through whose aid God aided all in the lands. Through them appeared the straight path of God and His mighty Cause. Through them surged the ocean of divine knowledge throughout contingent being, and the decree of the All-Merciful was made manifest in all lands. This servant beseeches his Lord by Him and by them, and by His chosen ones and pure ones, that He may guide us to His path and draw us near to the court of His good-pleasure, and honor us with that which He has promised us in His Book. Verily, He is the Lord of the world and the Educator of all nations, and He is the Truth, the Knower of the unseen.

3 Glory be unto Thee, O Subduer of Names! I beseech Thee by the shrill voice of Thy Most Exalted Pen, and by the rustling of the Lote-Tree beyond which there is no passing, and by the lights of Thy countenance in the kingdom of creation, and by the Most Great Word through which Thou didst create earth and heaven, to assist Thy servants to turn unto Thee and to be humble before the gate of Thy grandeur, and to act according to that which Thou hast commanded them in Thy Book. O my Lord! We beseech Thee by the light of Thy countenance and the fire of Thy Lote-Tree to ordain for us that which Thou hast ordained for Thy near servants and sincere chosen ones, and to assist us in Thy remembrance and praise amongst Thy servants.

1 هو الله تعالى شأنه العظمة والاقترار

2 مخفى و مستور بود بظهور و بروز میل فرمود لذا بکلهء علیا خلق نمود آنچه را که مادونش از احصایش عاجز و قاصر و خلق چون محتاج تربیت و تهذیب بودند رسل مبعوث فرمود و کتب نازل و ایشانرا با برهان مبین و حجت آشکار بسوی عباد فرستاد تا رسل متبى شد بخاتمهم و کتب تامها و حامل ظهور و بروز و صفات و اسماء و علم و حکمت و شئون و ظهورات و تجلیات رب حضرت محمد علیه صلوات الله الفرد الأحد بوده به ظهرت الأسماء و الصفات کلها و به دارت الأفلاك و نورت الآفاق و سقطت الأصنام و نصبت الرایات و علی آله و اصحابه الذین بقیامهم قام العباد و بنصرتهم نصر الله من فی البلاد بهم ظهر صراط الله المستقیم و امره العظیم بهم ماج بحر العرفان فی الامکان و ظهر حکم الرحمن فی البلدان یسئل الخادم ربه به و بهم و بأولیائه و اصفیائه بأن یدینا الی صراطه و یقرینا الی بساط رضائه و یشرفنا بما وعدنا به فی کتابه انه مولی العالم و مربی الأمم و هو الحق علام الغیوب

3 سبحانک یا مسخر الأسماء اسئلك بصیر قلمک الأعلى و بحفیف سدرۃ المنتهى و بأنوار وجهک فی ناسوت الانشاء و بالکلمۃ العلیا الّتی بها خلقت الأرض و السماء بأن تؤید عبادک علی الرجوع الیک و الخضوع لدی باب عظمک و العمل بما امرتهم به فی کتابک ای رب نسئلك بنور وجهک و و نار سدرتک بأن تقدّر لنا ما قدرته لعیادک المقربین و اصفیائک المخلصین و تؤیدنا علی ذکرک و ثنائک بین عبادک ای رب ترى الفقراء متوجهین الی بحر عنایتک و الامیین راجین خزائن علمک فانزل علیهم من

O my Lord! Thou seest the poor turning toward the ocean of Thy bounty and the unlettered hoping for the treasures of Thy knowledge. Send down, then, from the heaven of Thy mercy that which befiteth Thy presence and Thy generosity and Thy grace and Thy forgiveness and Thy bestowal. Verily, Thou art the Almighty, before Whose power the might of every mighty one and the power of every powerful one is impotent. There is no God but Thee, the All-Knowing, the All-Wise.

سماء رحمتک ما ینبغی لحضرتک و لجودک و  
کرمک و عفوک و عطائک انک انت المقتدر  
الذی عجز عند قدرتک اقتدار کل مقتدر و قدرة  
کل قادر لا اله الا انت العليم الحکیم

4 To continue: Several letters from your honor were received. O brother! This evanescent servant has ever cherished the mention of God's friends, nay, at all times has beseeched the True One, exalted be His glory, to assist him in remembering His friends. However, ignorant and heedless souls have become a barrier. In their utter ignorance, they see good as evil and evil as good. The fire of sedition has encompassed all. The cities and abodes of the people of divine unity have been plundered, as all have witnessed and continue to witness. Where has the might of the people of unity gone, and what became of that power? Not long ago, their very limbs would tremble and their hearts would quake at the might of the sword of the people of unity.

4 و بعد نامه آتجناب مکرر رسید ای برادر این  
خادم فانی لازال ذکر دوستان الهی را دوست  
داشته بلکه در جمیع اوقات از حقّ جلّ جلاله  
سائل بوده که او را تأیید فرماید بر ذکر دوستانش  
ولکن عباد جاهل غافل حایل شده اند از غایت  
جهل و نادانی خوب را زشت بینند و زشت را  
زیبا نارفته کلّ را احاطه نموده مدن و دیار  
اهل توحید پیغمبا رفته چنانچه مشاهده نموده و  
مینمایند آخر سطوت اهل توحید کجا رفته و آن  
قدرتها چه شد همین اروب از سطوت سیف اهل  
توحید فرائضشان مرتعد و قلوبشان مضطرب

5 O brother, in the Syrian desert during the time of Abu Ubaydah, the commander, sixty men defeated one hundred thousand. What then is this weakness that has now encompassed such power, and what is this abasement that has obliterated the horizon of glory, and what is its cause? Verily, our deeds have caused the ruin of the world, and our heedlessness and transgressions have brought about the power of the enemies. Each day the ungodly seize and carry away a limb from the believers.

5 ای برادر در بریهء شام عهد ابو عبیدهء سردار  
شصت نفر بر صد هزار نفر زد حال این ضعیفکه  
این قدرت را احاطه نموده چه بوده و چیست و  
ذلتیکه افق عزّت را محو کرده چه و علت کدام  
باری اعمال ما سبب خرابی عالم شد و غفلت و  
جریرات ما سبب قدرت اعدا گشت هر روز  
مشرکین عضوی از موحدین میربایند و میبرند

6 O brother, it is incumbent upon you, upon this servant, and upon all believers in divine unity to hold fast to the cord of return and arise to redress what has been lost. God is witness and testament that His Holiness the Master - may our souls be a sacrifice for Him - desired naught save the reformation of the world, and His purpose was the refinement of souls and the education of the people of the earth. Yet when He opened His lips to mention the Lord of humanity and the Sovereign of destiny, the wolves of the earth emerged from all directions and perpetrated that which caused the people of the City of Justice and fairness to weep and lament. God is witness and His Prophets bear testimony that there was no purpose save the welfare of the people of unity. The intention was that rancor and hatred, born of the suppositions and idle fancies of the people of the earth, might be effaced and eliminated, and that hearts might turn to their Author and Illuminator.

6 ای برادر بر شما و اینعبد و جمیع موحدین لازم  
که بحبل رجوع تمسک نمائیم و برتدارک مافات  
قیام کنیم حقّ شاهد و گواه که حضرت  
مولی ارواحنا فداه جز اصلاح عالم را نخواسته  
و مقصود تهذیب نفوس و تربیت اهل ارض  
بوده و چون بذکر مالک بشر و سلطان قدر  
لب گشود ذئاب ارض از جمیع اطراف بیرون  
آمدند و وارد آوردند آنچه را که اهل مدینهء  
عدل و انصاف گریست و نوحه نمود خدا شاهد  
انبیائش گواه جز خیر اهل توحید مقصودی  
نبوده اراده آنکه ضعیفیه و بغضا که از ظنون و  
اوهام اهل ارض متولد شده از میان محو شود و  
معدوم گردد و قلوب بمؤلفها و منورها مشغول



Nevertheless, they perpetrated that which no eye has seen and no ear has heard.

شود مع ذلک وارد آوردند آنچه را که چشمی ندیده و گوشتی نشنیده

- 7 Therefore, beautiful patience, and God is the One Whose help is to be sought against that which they describe. Had ears been found and had they been blessed with hearkening to the Most Exalted Word, the world would have found some measure of tranquility, and likewise the fire of war and contention. Strange that until now we have not reflected upon what has been the cause of this abasement and what has been its reason. O brother, I speak truly when I say that the recompense of deeds - that is, the recompense of the deeds of the heedless - has been mentioned as supreme justice and described as fairness. We are God's and unto Him shall we return. Now what appears to be the cause of extinguishing the fire of oppression in all regions is the return of the people of unity to the True One, exalted be His glory. We must, at all times, with the utmost lowliness and supplication, beseech the Self-Sufficient Lord for protection and ask for the return of departed glory. His forgiveness is abundant and His generosity beyond reckoning. Perchance His grace and bounty will encompass all existence and deliver it from these tribulations. He is the Mighty, the Powerful. There is no God but He, the Lord of the Throne and earth, and the Master of the hereafter and this world.

7 فصیر جمیل و الله المستعان علی ما یصفون اگر گوش یافت میشد و باصغاء کلمهء علیا فائز میگشت عالم فی الجمله ساکن میشد و کذلک نار حرب و جدال عجب در آنکه الی حین تفکر ننمودیم سبب این ذلتها چه بوده و علت چه ای برادر براستی میگویم جزاء اعمال یعنی جزاء اعمال غافلین از عدل اسمی مذکور و از انصاف وصفی انا لله و انا الیه راجعون حال آنچه بنظر میرسد که سبب افسردگی نار ظلم در اقطار گردد رجوع اهل توحید است بحق جلّ جلاله باید در لیالی و ایام با کمال عجز و ابتهال از غنی متعال حفظ طلب نمائیم و عزّت رفته را بجوایم عفوش بسیار است و کرمش خارج از حدّ احصا شاید فضل و جودش تمام وجود را اخذ نماید و از این شدائد برهاند اوست مقتدر و توانا لا اله الا هو ربّ العرش و الثری و مالک الآخرة و الأولى

- 8 The honored traveler has arrived. Praise be to God, news of that esteemed friend's health and well-being brought joy and gladness. I beseech the True One, exalted be His glory, to assist your honor in that which ensures salvation in both worlds. You have not been and will not be forgotten.

8 جناب مسافر وارد الحمد لله خبر صحت و سلامتی آن دوست مکرم فرح آورد و مسرت بخشید از حقّ جلّ جلاله مسئلت مینمایم که آنجناب را موفق فرماید بر آنچه سبب نجات دارین است فراموش نشده و نمیشود

- 9 As to what you wrote about business matters, engaging in a profession has been and is beloved before God. We beseech Him to assist you, bestow His blessings, and ordain that which contains your good.

9 اینکه در بارهء امور مرقوم داشتید اشتعال بکسب عندالله محبوب بوده و هست و از او میطلبیم شما را تأیید فرماید و برکت عطا نماید و مقدر فرماید آنچه را که خیر شما در اوست

- 10 The pen which you sent arrived. God willing, you are remembered during writing. In all conditions, petition, supplication and beseeching are from us servants, while bestowal, bounty, generosity, grace, gifts and favors are from the Lord of all worlds.

10 قلبیکه ارسال فرمودند رسید در حالت تحریر انشاءالله ذکر شما میشود در جمیع احوال عرض و سؤال و طلب از ما بندگان و عطا و بخشش و جود و کرم و مواهب و الطاف از خداوند عالمیان

- 11 To the honored friend, Aqa Muhammad-Baqir, upon him be God's peace, I convey greetings and beseech from God, exalted be His glory, confirmation and assistance for him. The bowl of sugar candy which he sent arrived and was accepted with favor.

11 خدمت جناب دوست مکرم آقا محمد باقر علیه سلام الله عرض مینمایم و از حقّ جلّ جلاله از برای ایشان توفیق و تأیید میطلبم کاسه نبات که ارسال نمودند رسید و بقبول فائز

- 12 This servant asks his Lord to aid you with the means of the heavens and earth and to enable you to do what He loves and is pleased with. Peace be upon you and upon God's righteous and sincere servants.

12 يستل الخادم ربّه ان يمدّكم بأسباب السّموات و الأرض و يوفّقكم على ما يحبّ و يرضى السّلام عليكم و على عباد الله الصّالحين المخلصين

BLIB\_Or15731.219

## BH02128

To: *Haji Ibrahim*

Date: 1303-09 [1886-Jun]

- 1 He is God, exalted be His glory, the Greatness and the Power!
- 2 The servant testifieth that there is none other God but Him. He hath ever been One, Single, Alone, Self-Subsisting, the Ever-Living, the Self-Sustaining, and will forever remain as He hath always been. In the beginning that hath no beginning, He is the One Who hath sent down the Books and dispatched the Messengers, that He might draw His servants nigh unto the highest horizon and make them cognizant of His path, His straight way, His Cause and His mighty Message. And may prayers and peace be upon the Point of Existence and the Lord of the kingdom of earth and heaven, Whom God hath made the Manifestation of His names and the Dawning-Place of His attributes and the Repository of His knowledge and the Source of His Command - He but for Whom nothing would have been created - and upon His family and companions who conquered the world through His Name and arose to aid His Cause and bore witness even as the tongue of His grandeur bore witness that there is none other God but Him, the All-Compelling, the Self-Subsisting.
- 3 Glory be unto Thee, O my God! I beseech Thee by the Most Great Name, and by Thy mighty Message, and by the Dawning-Places of Thy Revelation, and the Manifestations of Thy Self, and the Day-Springs of Thy inspiration, to aid us in Thy remembrance and praise and in acting according to that which Thou hast commanded us in Thy Book. I beseech Thee, O Creator of the world and Quickener of the nations, by the lights of Thy Kingdom and Thy Dominion, and by Thy chosen ones and Thy loved ones, and by Him through Whom revelation was cut off and Thy clear and straight path was made manifest, to ordain for us that which will remove us from all else save Thee and draw us nigh unto Thee. Verily Thou art powerful over

1 هو الله تعالى شأنه العظمة و الاقتدار

2 يشهد الخادم أنّه لا اله الاّ هو لم يزل كان واحداً احداً فرداً صمداً قائماً قيّوماً و لا يزال يكون بمثل ما قد كان و في ازل الازال هو الذي انزل الكتب و ارسل الرسل ليقرب عباده الى الأفق الأعلى و يعرفهم سبيله و صراطه و امره و نبأه العظيم و الصلوة و السّلام على نقطة الوجود و سيّد الملك و الملوكوت الذي جعله الله مظهر اسمائه و مطلع صفاته و مهبط علمه و مصدر امره الذي لولاه ما خلق ما سواه و على آله و اصحابه الذين سخرّوا العالم باسمه و قاموا على نصرة امره و شهدوا بما شهد به لسان عظّمته أنّه لا اله الاّ هو المهيمن القيّوم

3 سبحانك يا الهى اسئلك بالاسم الأعظم و نبئك العظيم و مشارق وحيك و مظاهر نفسك و مطالع الهامك بان تؤيّدنا على ذكرك و ثنائك و العمل بما امرتنا به فى كتابك اسئلك يا خالق العالم و محيى الأمم بأنوار ملكوتك و جبروتك و بأصفيائك و اوليائك و بالذى به انقطع الوحى و ظهر سبيلك الواضح المستقيم بأن تقدّر لنا ما يبعدنا عن دونك و يقرّبنا اليك انك انت المقتدر على ما تشاء و فى قبضتك زمام من فى السّموات و الأرضين

whatsoever Thou willest and within Thy grasp are the reins of all who are in the heavens and on earth.

- 4 Thereafter, your letter was received, and at this hour, when six hours have passed from the fifth day of the blessed month of Ramadan, this ailing one, while fasting, is engaged in writing this letter that you might be gladdened thereby. God is witness and testifier that the friends have ever been and continue to be before our eyes. I beseech God, exalted be His glory, to accept the unworthy deeds that have appeared and continue to appear in this blessed month, and to aid us in making up for what we have lost. Every deed that is performed for God's sake is acceptable and hath ever been and will continue to be the cause of success and prosperity. I convey my greetings to the friends in that land and beseech God to grant them the ability to perform good deeds and to acquire praiseworthy character.

4 و بعد نامه شما رسید و این حین که شش ساعت از یوم پنجم ماه مبارک رمضان گذشته این علیل با حالت صوم باین نامه مشغول که آنجناب مسرور شوند حق شاهد و گواه است که دوستان لازال در نظر بوده و هستند از حق جل جلاله میطلب اعمال نالایقه که در این شهر مبارک ظاهر شده و میشود قبول فرماید و ما را تأیید نماید بر تدارک آنچه از ما فوت شده هر عملی که الله واقع شود مقبول است و سبب فلاح و نجات بوده و هست دوستان آن ارض را سلام میرسانم و توفیق اعمال طیبه و اخلاق مرضیه از حق طلب مینمایم

- 5 Although fasting is outwardly difficult and toilsome, inwardly it is a blessing and comfort. Refinement and training depend upon spiritual exercises - such spiritual exercises as are in accordance with the Book of God and are permitted by religious law, not those wherewith certain deluded ones have afflicted the people. Whatsoever hath been revealed by God is beloved of the soul. We beseech Him to aid us in that which He loveth and is pleased with. The two Pharaoh birds that you sent arrived. May God reward you. Indeed you took much trouble. While they were here also they endured many hardships. The deed was for God's sake and its reward too is with God. Peace and praise be upon you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

5 صوم اگرچه در ظاهر صعب و زحمت است ولیکن در باطن نعمت و راحت تهذیب و تربیت ریاضات معلق و منوط آن ریاضتیکه موافق کتاب الهی است و در شرع جایز است نه ریاضتیکه بعضی از متوهمین ناس را بآن مبتلا نموده اند آنچه از حق ظاهر محبوب جانست نسله ان یؤیدنا علی ما یحب و یرضی دو مرغ فرعون که فرستادید رسید اجرک علی الله فی الحقیقه بسیار زحمت کشیدید اینجا هم که بودند زحمات کثیره تحمل نمودند عمل الله بوده اجرش هم علی الله است السلام و الثناء علیکم و علی عباد الله المخلصین و الحمد لله رب العالمین

JHT\_S#199x

BLIB\_Or15731.225, ADM3#095 p.109x

## BH03733

To: Aqa Siyyid Ahmad Afnan et al., in Yazd

Date: 1303-09-01 [1886-Jun-3]

- 1 Being came into existence through the Word of God, and the Word of God through His manifest Revelation. He is the Per-spicious Book and the Impregnable Stronghold, the Dawning-Place of the Hidden Mystery and the Dayspring of the Trea-sured Name. Through His mention have the Books of God

1 وجود از کلمه الله موجود و کلمه الله از ظهور ظاهر اوست کتاب مبین و حصن متین و اوست مطلع سر مکنون و مشرق اسم مخزون کتب الله بذکرش زینت یافت و عالم بنورش منور گشت

been adorned, and through His light hath the world been illumined. His deeds are 'He doeth whatsoever He willeth', and His will is 'He ordaineth whatsoever He pleaseth'. The foundation of existence is made firm through His Name, and the realm of wisdom and utterance is ordered through the effects of His Pen....

- 2 Today the judgement of death applieth to all save those souls whom the obstacle of names hath not withheld from the Creator of all things. They saw and heard, and with manifest certitude made their way to the ocean of inner meanings. These are the Hands of the Cause of God and the dawning-places of steadfastness and power....

- 3 The decree of wisdom in the divine Tablets is like unto the sun shining from the horizon of the heaven. All must observe it and follow it. The tender saplings must be protected from poisonous winds, by the command of God, the Lord of the worlds. The requirements of consummate wisdom are that which hath been recorded in the Tablets. All must hold fast to the cord of God's command and cling to the hem of His laws, for whatsoever hath flowed from the Most Exalted Pen hath been and is the cause and source of the order of the world and the preservation of nations. Well is it with them that act. O people of God! Hold precious these days and arise to serve His Cause. Today, goodly deeds and praiseworthy character are reckoned as mighty hosts in the sight of God. With these hosts render ye assistance. Verily He speaketh the truth and He is the All-Knowing, the All-Informed....

VUJUDE.147-148x

عملش يفعل ما يشاء و اراده اش يحكم ما يريد  
بنیان هستی باسمش محکم و عالم حکمت و بیان  
بآثار قلبش منظم ...

2 امروز حکم میت بر کل صادق مگر نفوسیکه  
عقبه اسماء ایشانرا از خالق اشیاء منع ننمود دیدند  
و شنیدند و یقین مبین قصد بحر معانی نمودند  
ایشانند ایادی امر الله و مطالع استقامت و اقتدار  
...

3 حکم حکمت در الواح الهی بمثابة شمس از افق  
سماء مشرق و لائح کل باید بآن ناظر باشند و  
متابعت نمایند نهالهای تازه را باید از سموم حفظ  
نمود امراً من لدی الله رب العالمین مقتضیات  
حکمت بالغه آنست که در الواح ذکر شده  
باید کل بجبل امر الهی تمسک نمایند و بذیل  
احکامش تثبیت چه که آنچه از قلم اعلی جاری  
سبب و علت نظم عالم و حفظ امم بوده طوبی  
للعاملین یا حزب الله ایام را غنیمت دانید و  
بر خدمت امر قیام نمائید امروز اعمال طیبه و  
اخلاق مرضیه از جنود قویه عندالله مذکور و  
مستور باین جنود نصرت نمائید انه يقول الحق  
و هو العليم الخبير ...

AYI2.284x, AYI2.285x, YMM.200-201x,  
YMM.381x, VUJUD.140.13x

## BH01689

To: *Nabil*

Date: 1303-09-02 [1886-Jun-4]

- 1 He is God, exalted be His station in wisdom and utterance
- 2 Praise befitting and worthy be unto the Creator of contingent beings, Who made utterance the dawning-place of wisdom, will and knowledge. He is that Word within which books lie concealed and psalms lie hidden. From Him have appeared the hosts of divine commands and prohibitions which are the cause

1 هو الله تعالى شأنه الحكمة و البيان

2 حمد موجد امکان را لایق و سزا که بیان را مطلع  
حکمت و اراده و علم فرمود اوست آنکلهئی که  
کتاب در او مستور و زیر در او مکنون جنود  
اوامر و نواهی الهی که سبب نظم عالم و راحت

of the order of the world, the comfort and tranquility of nations, and the reason for fellowship, unity, love and affection. The protection of cities and lands through justice and fairness has been and continues to be through these blessed hosts. The Dawning-Place of this utterance in the world of creation was the Seal of the Prophets, may the spirit of all else be sacrificed for Him. O God, bless Him and His family and companions through whom were opened the gates of knowledge to all in creation and through whom appeared the path of Thy commands amongst religions.

- 3 And then, O beloved of my heart, the distinguished letter whose allusions were delightful and whose worth was precious to the people of knowledge - not every appraiser can know this pearl nor undertake to determine its value. In any case, since it was adorned with the lights of love, humility, submissiveness, attention and acceptance, after reading it the wine of its words intoxicated this lowly one and involuntarily I approached the Presence where it was granted the honor of being heard. O Nabil, upon thee be My peace. Praise be to God that through the grace of the All-Powerful and the compulsion of the Self-Sufficient, the Almighty, thou hast attained unto both. This compulsion is the cause and reason for the stability of existence and the firmness of its pillars. In truth, the insightful ones detect the fragrance of grace from all affairs that occur.

- 4 This Wronged One testifies to thy burning with the fire of love and thy attraction and longing for the light of knowledge. Thou hast drunk from the cup of mystical knowledge and quaffed from the ocean of grace. Divine love causes dust to transcend the heavens and brings the heart to light. The servant in attendance with thy letter mentioned what thou didst mention. In truth it removed grief and brought joy, took away sorrow and bestowed delight. According to the inappropriate sayings of the world: "O time, thou art pleasant that thou hast made our time pleasant." Although this verse outwardly has no elements, yet a subtle fragrance emanates from it. We beseech God that thy mention and that of the friends has ever been and continues to be in the court of the Lord.

- 5 This evanescent one at all times beseeches God, exalted be His glory, to assist all to do what is befitting. That honored master should convey on behalf of this evanescent one greetings and praise to each one. The servant asks his Lord to make them manifestations of glory among creatures, dawning-places of faith among the people of creation, and rising-points of certitude for the people of mystical knowledge, and to protect them from the evil of His enemies and draw them near to Him in all conditions.

و آسایش امم و عتّ الفت و اتّحاد و محبّت و وداد است از او ظاهر و حراست مدن و دیار عدل و انصاف از این جنود مبارکه بوده و هست و مطلع این بیان در ناسوت انشاء خاتم انبیا روح ما سواه فداه بوده صلّ اللّٰهمّ علیه و علی آله و اصحابه الدّین بهم فتح ابواب العرفان علی من فی الامکان و ظهر سبیل اوامرک بین الأدیان و

3 بعد یا محبوب فؤادی نامه نامی که اشاراتش نمکین بود و عند اهل معرفت مقدارش ثمین این لؤلؤ را هر مقوی نداند و از عهده تحدید قیمت بر نیاید باری چون مزین بود بانوار محبت و خضوع و خشوع و توجه و اقبال بعد از قرائت رحیق کلمات این مسکین را سرمست نمود و بی اختیار قصد مقام نموده لدی المولی بشرف اصغا فائز فرمودند یا نبیل علیک سلامی الحمد لله بعنایت مختار و جبر غنی جبار هر دو فائز گشتی این جبر سبب و عتّ قوام وجود و استقامت ارکانست فی الحقیقه متصرین از جمیع امور وارده عرف عنایت استشمام مینمایند

4 اینظلم شهادت میدهد بر اشتعال آنجناب بنار محبّت و انجذاب و اشتیاق بنور معرفت از کأس عرفان آشامیدی و از بحر فضل نوشیدی محبّت الهی خاک را از افلاک بگذراند و دل را بنور رساند عبد حاضر بنامهات حاضر ذکر نمود آنچه ذکر نمودی فی الحقیقه غم برد و فرح آورد هم برد بهجت داد بقول نامربوطهای عالم ای وقت تو خوش که وقت ما کردی خوش اینفرد اگرچه در ظاهر اسطقسی ندارد ولکن عرف لطیفی از او متضوع است از حق میطلبیم آنجناب را لازال ذکر آنجناب و دوستان در بساط مولی بوده

5 اینفانی در کلّ حین از حقّ جلّ جلاله سائل که کلّ را بر آنچه سزاوار است مؤید فرماید آنخندوم مکرم از جانب اینفانی خدمت هر یک سلام و ثنا برسانید یسئل الخادم ربّه بان یجعلهم مظاهر العزّه بین البریّه و مطلع الایمان بین اهل الامکان و مشارق الایقان لأهل العرفان و یحفظهم من

شَرِّ اعدائِهِ و يَقَرِّبَهُم اِلَيْهِ فَيَكُلُّ حَالٍ مِنَ الْاَحْوَالِ

- 6 His honor the Name 66, upon him be from all the Most Glorious of God, arrived and attained the presence and dwelt in the shadow, and his honor the Beloved too, upon him be the peace of God, was in his service for a time and then the command to return was issued for some of their own affairs. They arrived with utmost joy, delight and gladness and returned in the same manner. Give my greetings and praise to the comfort of eyes. God willing, may they be at rest in the shadow of grace and provided for from the Tree of bounty.

6 حضرت اسم ۶۶ [الله] زین علیه منکّل ۹ [الله]  
ابہاء وارد و بشرف لقا فائز و در ظلّ ساکن و  
جناب حبیب ہم علیہ سلام الله مدتی خدمت  
ایشان بودند و بعد حکم رجوع صادر لأجل  
بعضی اشغال خودشان بکمال فرح و سرور و  
انبساط وارد شدند و بہمان قسم ہم راجع  
گشتند قرر عیون را از قول اینفانی سلام و ثنا  
بگوئید انشاءالله در ظلّ عنایت مستریح باشند و  
از سدرہ فضل مزروق

- 7 As for the mention made of his honor Mulla Ali, upon him be the peace of God, praise be to God his name attained the honor of being heard in the Presence and was adorned and illumined with the light of grace. This servant too sends greetings to him and beseeches God for his success. Peace and praise be upon you and upon those with you and upon those who hear your words regarding good deeds and upon every knowing, steadfast mystic.

7 اینکہ ذکر جناب ملا علی علیہ سلام الله نمودند  
لله الحمد اسمشان در حضور بشرف اصغافائز و  
بنور عنایت مزین و منور اینعبد ہم خدمت ایشان  
سلام میرساند و از حقّ از برایش توفیق میطلبد  
السلام و الثناء علی جنابکم و علی من معکم و  
یسمع قولکم فی المعروف و علی کلّ عالم عارف  
مستقیم

BLIB\_Or15731.195, ANDA#58 p.66,  
MSHR2.165x

## BH00486

To: Aqa Muhammad Mihdi et al., in Najafabad

Date: 1303-09-04 [1886-Jun-6]

- 1 Praise and glory, sanctified above the comprehension of all created things, befit the Lord of all things, Who, despite the opposition of the deniers and polytheists, hath appeared with His manifest and radiant light from the horizon of Revelation, and hath called out with the most exalted call before the countenance of the Manifestations of His names, inviting all to the most exalted horizon. Neither the might of princes hindered Him, nor the turning away of the divines. Despite the heedlessness and contention of all, in every direction was raised the banner of "Verily He is God." The clamor of the world became as the buzzing of a fly, and the tumult of the nations as though it had never been mentioned. He appeared and manifested whatsoever He desired. Ponder, O ye who are endowed

1 حمد و ثنای مقدّس از عرفان اهل انشاء مالک  
اشیاء را لایق و سزا کہ رغماً للمعرضین و  
المشرکین بنور لائح مبین از افق ظهور ظاهر و  
آشکار و بأعلیّ النداء امام وجوه مظاهر اسماء  
ندا نمود و کلّ را بافق اعلیّ دعوت فرمود نہ  
سطوت امرا منعش نمود و نہ اعراض علما  
مع اغماض کلّ و عناد کلّ در ہر جہتی از  
جہات رایۃ انہ ہو الله مرتفع ضوضاء عالم مانند  
طنین ذباب و غوغاء امم کأن لم یکن شیئاً  
مذکوراً ظاهر شد و ظاهر نمود آنچه را کہ ارادہ  
فرمود تفکروا یا اولیّ الالباب از اول امر بکلمہ

with understanding! From the beginning of the Cause He spoke forth the Most Great Word, and by that Word He rent asunder the veils and dispersed the clouds of glory. Exalted be the fingers of His power and might! In days when the sea of hatred surged and the fire of malice was ablaze, He openly and manifestly summoned all the kings....

علیا ناطق و بآنکله حجابات را خرق نمود و سبحات را درید تعالت اصابع قدرته و اقتداره در آیامیکه بحر بغضا موج و نار ضغینه مشتعل جمیع ملوک را در ظاهر ظاهر تبلیغ فرمود ...

- 2 In the Persian tongue, hearken unto the sweetest verses of the Lord of Names. Whosoever today attains unto hearing them is accounted among the people of Baha and is recorded by the Most Exalted Pen in the Crimson Tablet. Say: O servants! Deprive not your ears from hearing the call of Him Who is the Speaker on Sinai and the Lord of Revelation, and forbid not your eyes from beholding His signs. Today the horizon of the world is illumined and radiant with the lights of the Most Great Luminary. It would be a pity to abandon the rustling of the Most Exalted Pen and the murmuring of the Uttermost Tree, and seek instead to hear the buzzing of flies. Say: Abandon your vain imaginings. By God, the ocean of certitude is surging and the horizon of faith is illumined. The heaven is witness and the sun bears testimony....

2 بلسان پارسی احلی آیات مالک اسماء را اصغا نما هر نفسی الیوم باصغائش فائز شد او از اهل بها از قلم اعلی در صحیفه حمرا مذکور و مسطور بگو ای عباد گوش را از اصغاء نداء مکلم طور و مالک ظهور محروم نمائید و بصر را از مشاهده آیاتش ممنوع مسازید امروز افق عالم بانوار نیر اعظم مشرق و منیر حیف است صریر قلم اعلی و حفیف سدره منتهی را بگذارند و در صدد استماع طنین ذباب برآیند بگو بگذارید اوهام را تالله بحر یقین موج و افق ایقان منور آسمان شاهد و آفتاب گواه ...

- 3 All the divines and ecclesiastics of the earth were created for this Day and to serve this Cause, yet on the Day of His Manifestation, all arose in opposition. They pronounced death upon that Desired One for Whom they had waited a thousand and two hundred years and Whose presence they had longed for, as all have seen and heard. Now the worth and station of those few divines who drank from the wine of revelation and turned to the Supreme Horizon become clear and evident. These things occurred only because of vain imaginings. Suspicions and idle fancies deprived all from the Lord of mankind on the Day of Resurrection....

3 جمیع علما و فقهای ارض از برای امروز و خدمت امر خلق شده اند ولکن یوم ظهور امتحان کل بر اعراض قیام نمودند حضرت مقصود را که هزار و دویست سنه انتظارش را میکشیدند و لقایش را آمل بودند فتوی بر قتلش دادند چنانچه کل دیده و شنیده اند حال قدر و مقام معدودی از علما که از رحیق وحی آشامیدند و بافق اعلی توجه نمودند معلوم و واضح میشود و این امور واقع نشد مگر از اوهام ظنون و اوهام کل را در یوم قیام از مالک انام محروم نمود ...

- 4 From the beginning of Islam until now, the divines of the earth and its ecclesiastics have been deprived of the knowledge of true unity, save whom God willeth, just as all were veiled from recognizing the truth of the Promised One's Cause. Not one of the former divines discovered His presence in the loins. All walked in the wilderness of ignorance. Now too all the divines and ecclesiastics of Iran gaze toward the imaginary Jabulqa and the unknown Jabulsa, awaiting the appearance of an imaginary person, like unto the Jews who still wait. I beseech God to illumine the friends of those regions with the lights of the Sun of true unity. He is powerful over all things. They are awaiting an imaginary person to appear, like unto the Jews who until now await. I beseech God to illumine the friends of those

4 از صدر اسلام تا حین علمای ارض و فقهای آن از عرفان توحید حقیقی محروم بودند الا من شاء الله چنانچه کل از عرفان حقیقت امر قائم محتجب بودند احدی از علمای قبل بر کون آنحضرت در اصلاص اطلاع نیافت کل در هیماء جهل سالک حال هم جمیع علما و فقهاء ایران به جابلقای موهوم و جابلسای غیر معلوم ناظرند و منتظرند شخص موهوم ظاهر شود بمثل یهود که الی حین منتظرند باری از حق میطلبند اولیای آن اراضی را بانوار آفتاب توحید حقیقی منور نمایند اوست بر هر شیء قادر و توانا ...

regions with the lights of the Sun of true divine unity. He verily is powerful and mighty over all things....

- 5 O Wahhab! The All-Giving counseleth thee to recognize the measure and worth of God's grace and favor, and to voice His praise throughout the days and nights. The divines of Iran who considered themselves the repositories of knowledge and learning, and counted themselves among the most ascetic, learned and pious in all the world, were deprived of the divine manifestation's effulgences and barred from recognizing His Day. Yet thou hast attained unto the recognition of God, exalted be His glory, and hast hearkened unto the Most Exalted Pen's shrill voice. Blessed art thou and those who have attained unto this most mighty, most holy, most exalted and most impregnable station....

- 6 O Hasan! Know thou with clear certitude that the fragrance of the Merciful's utterance is distinct and distinguishable from all else. Blessed is he who, possessing the sense of smell, discovered it and hastened to the Friend's dwelling-place, and blessed is he who, possessing the power of hearing, recognized it and attained unto hearkening to His call. He is indeed of the people of Baha in My perspicuous Book....

- 7 O Husayn! This Wronged One hath counseled and continueth to counsel all to perform goodly deeds and manifest praiseworthy conduct, that all may behold the people of truth adorned with that which beseemeth them. By My life! Goodly deeds have been and will ever be a guide. Likewise We counsel all to fear God, for in the divine kingdom of knowledge, the fear of God is regarded as the finest adornment. Blessed are they that act. Praise be to God, the Lord of the worlds....

- 8 O Muhammad-'Ali! The Wronged One calleth thee. Reflect upon the deeds of the Shi'ih and what was manifested from them of rancor and hatred on the Day of God. If thou wert to reflect upon the deeds and words of those souls and their recompense on the Day of Resurrection, thou wouldst behold thyself seated upon the throne of steadfastness and see thyself detached and free from all else but God. The fruit of those lamentations and wailings, and the result of those claims, was that on the Day of Resurrection they openly and evidently engaged in cursing and reviling the Object of the worlds' adoration from the pulpits, and finally pronounced the verdict for the shedding of His most pure blood. Say: The curse of God be upon the wrongdoing people!...

- 9 O Abu'l-Qasim! The suspicions and imaginings of the divines of Iran have deprived them of the Dawning-Place of Revelation,

5 یا وهّاب وهّاب میفرماید قدر و مقدار فضل و عنایت الهی را بدان و در لایلی و ایّام بثنائش ناطق باش علمای ایران که خود را مطالع علوم و فنون میدانستند و ازهد و اعلم و اتقاء اهل عالم میشمردند از تجلیات ظهور الهی محروم و از عرفان یومش ممنوع و تو بعرفان حقّ جلّ جلاله فائز شدی و صریح قلم اعلی را شنیدی طوبی لک و للذین فازوا بهذا المقام الأعزّ الأقدس الأمتع المنیع ...

6 یا حسن بیقین مبین بدان عرف بیان رحمن از بیان دوش واضح و ممتاز طوبی از برای صاحب شمیمکه او را یافت و بکوی دوست شتافت و از برای صاحب سمیمکه آنرا شناخت و باصغاء ندایش فائز گشت آنه من اهل البهّاء فی کتابی المبین ...

7 یا حسین اغفلوم کلّ را وصیت فرموده و میفرماید باعمال طیّبه و اخلاق مرضیه تا کلّ اهل حق را بطرازیکه سزاوار است مشاهده نمایند لعمری عملی طیب هادی بوده و خواهد بود و همچنین کل را بتقوی الله وصیت مینمائیم چه که تقوی در ملکوت علم الهی از احسن طراز محسوب طوبی للعالمین الحمد لله ربّ العالمین ...

8 یا محمد علی مظلوم ترا ندا مینماید تفکّر در اعمال شیعه و آنچه از ایشان از ضغینه و بغضا در یوم الله ظاهر شد نما اگر در اعمال و اقوال آن نفوس و جزاء ایشان در یوم قیام تفکّر کنی خود را بر کرسی استقامت مشاهده نمائی و از ما سوی الله فارغ و آزاد بینی ثمره آن نالها و آن نوحه ها و حاصل آن ادعاها آن شد که در یوم قیام بلعن و سب مقصود عالمیان ظاهراً باهراً بر رؤس منابر مشغول و بالآخره فتوی بر سفک دم اطهرش دادند قل الا لعنة الله على القوم الظالمین ...



the Source of Knowledge, and the Revealer of Verses. Blessed is he who, with the arm of might, hath shattered the idols of the people on this Day which is attributed to Truth, and hath turned toward the horizon of certitude. Today all must guide the people of creation to the horizon of the All-Merciful with hearts sanctified from rancor and hatred, with joy and radiance. Blessed is he who hath attained unto this mighty deed....

9 یا ابالقاسم ظنون و اوهام علمای ایران را از مشرق  
وحی و مطلع علم و منزل آیات محروم نمود طوبی  
از برای نفسیکه بعضد اقتدار اصنام قوم را در  
این یوم که بحق منسوبست شکست و بافی یقین  
توجه نمود امروز باید کل با افتده مقدسه از  
ضعینه و بغضا اهل انشاء را بروح و ریحان بافی  
رحمن هدایت نمایند طوبی لمن فاز بهذا العمل  
العظیم...

- 10 O Ali-Akbar! The people of the world, throughout ages and centuries, have lamented their separation from the Almighty Lord, and at the mention of His name they were seen humble and submissive. Yet now when the promise hath been fulfilled and the promised One - that is, the Speaker of Sinai - hath dawned and appeared from the horizon of the heaven of manifestation, all have risen in opposition and uttered that which no sect hath ever uttered. The Pen wept, the Tree lamented, and the Tablet took its place upon the dust. Man is bewildered, nay the world is bewildered. The recompense of their deeds hath deprived these heedless, evil souls of future blessings....

10 یا علی اکبر اهل عالم در قرون و اعصار از فراق  
مالک قدر نوحه مینمودند و عند ذکر اسمش  
خاضع و خاشع مشاهده میگشتند و حال چون  
وعد رسید و حضرت موعود یعنی مکلم طور از  
افق سماء ظهور مشرق و لائح گشت کل بر  
اعراض قیام نمودند و گفتند آنچه را که هیچ  
حزبی نگفت قلم گریست و سدره نوحه نمود و  
لوح بر تراب مقرر اخذ کرد انسان متحیر بل عالم  
متحیر باری جزای اعمال آن نفوس شریره غافله  
را از فیوضات مال محروم ساخت...

- 11 O Rahim! God willing, may you and the friends of God succeed in performing deeds that are acceptable in His sight. Today is the day of pure deeds, and deeds are the witness and testimony to words. Words without deeds were never and are not worthy of mention. We beseech God to aid all to perform deeds whose fragrance shall never be cut off from the world....

11 یا رحیم انشاء الله تو و اولیاء حق فائز شوید  
باعمالیکه عند الله مقبولست امروز روز عمل  
پاک است و اعمال شاهد و گواه اقوال است  
قول بیعمل قابل ذکر نبوده و نیست از حق  
میطلبیم کل را تأیید فرماید بر اعمالیکه عرفش  
از عالم قطع نشود...

- 12 O Muhammad-'Ali! That which hath flowed from the Most Exalted Pen is as a lamp before one's face, and in all divine worlds it accompanieth and befriendeth him. Were this most exalted station to be unveiled even less than the eye of a needle, all the world would turn from what they possess to what God possesses. Fleeting ornaments, changing things, and imaginary names would not prevent them from the Dawning-Place of the Light of Oneness. Say: O people of God! Hold fast to the divine Book and free yourselves from all else. This Wronged One beseecheth confirmation and assistance for all. He is the Compassionate, He is the Generous. There is no God but He, the Mighty, the Great....

12 یا محمد علی آنچه از قلم اعلی جاری بمثابه  
سراجست امام وجه مذکور و در جمیع عوالم  
الهی با او همراه و مأنوس اگر اقل از سم ابره  
اینتقام اعلی کشف میشد جمیع عالم از ما عندهم  
به ما عند الله توجه مینمودند زخارف فانیه و  
اشیاء متغیره و اسماء موهومه ایشانرا از مشرق  
نور احدیه منع نمینمود بگو یا حزب الله بکتاب  
الهی تمسک نمائید و خود را از دولتش فارغ و  
آزاد اینظلم از برای کل تأیید و توفیق میطلبد  
اوست مشفق و اوست کریم لا اله الا هو العزیز  
العظیم...

- 13 O people of God!... Today the learned one is he who has attained to the recognition of God, and the God-fearing soul is one who has withheld himself from that which God loves not,

13 یا حزب الله ... امروز عالم کسی است که  
بعرفان حق فائز گشت و متقی نفسی است که  
نفس را از ما لا یحیه الله بازداشت و مجاهدین  
قومی هستند که بکتاب مبین تمسک جسته اند

and the strivers are they who have clung fast to the Perspicuous Book. Whosoever has caused his will and desire to be extinguished in the Will and Desire of God - that is, has attained to God's good-pleasure - he is recorded and inscribed among the martyrs in the Crimson Book. Blessed are they who know, and blessed are they who understand....

- 14 O people of God! Reflect upon the deceivers and plotters among the people of the Qur'an. For one thousand two hundred years and more they trained God's servants in vain imaginings. In truth, they were worshippers of fancy yet counted themselves among the people of certitude. All clung to mere conjectures and were heedless of God, exalted be His glory. When the dawn of hope broke and the horizon of the world was illumined with the lights of the appearance of Him Who conversed with God on Sinai, the merit of all became evident and clear to those possessed of insight. They committed that which no people had ever committed. O people of God! Fix your gaze solely upon the Most Exalted Horizon and act according to His command. Purify your ears from hearkening to the words of the idolaters, that you may hear with the ear of the soul the rustling of the Divine Lote-Tree. Praise ye the Beloved of the worlds Who guided you and led you to the straight path in days when all arose in opposition....

هر نفسی مشیت و اراده خود را در مشیت و اراده حق فانی نمود یعنی رضای حق فائز شد او از شهدا در صحیفه حرا مذکور و مسطور است طوبی لقوم یعلبون و طوبی لقوم یعرفون ...

14 یا حزب الله در خادعین و ماکرین اهل فرقان تفکر نمائید هزار و دویست سنه و ازید عباد الله را باوهم تربیت نمودند فی الحقیقه عابد اوهام بودند و خود را اهل یقین میشمردند کل بظنون متمسک و از حق جل جلاله غافل چون غیر امید دمید و افق عالم بانوار ظهور مکلم طور منور گشت فضیلت کل نزد متبصرین واضح و آشکار شد ارتکاب نمودند آنچه را که هیچ قومی ارتکاب نمود یا حزب الله باقی اعلی وحده ناظر باشید و بامریش عامل آذان را از اصغاء کلمات مشرکین مطهر دارید تا حنفیف سدره جانرا باذن جان اصغاء نمائید حمد کنید محبوب عالمیانرا که شما را هدایت فرمود و بصراط مستقیم راه نمود در ایامیکه کل بر اعراض قیام نمودند...

AYI2.268x, AYI2.269x, AYI2.270x,  
AYI2.271x, AYI2.272x, AYI2.273x,  
AYI2.274x, AYI2.276x, AYI2.277x,  
AYI2.278x, AYI2.279x, AYI2.280x,  
AYI2.281x, AYI2.282x

## BH01162

To: Siyyid Yahya Unsi, in Alexandria

Date: 1303-09-05 [1886-Jun-7]

- 1 He is God, exalted be His glory, the Greatness and the Power!  
2 Praise be befitting and worthy of the Beloved of the world and the Goal of all peoples, Who hath adorned the realm of existence with the ornament of knowledge. He is the Omnipotent One Who bestowed existence upon utter nothingness and commanded the worship of His peerless Being. He is the Sovereign Who hath ever loved and will ever love His knowledge; therefore He brought creation from non-existence into being. And His knowledge is not realized except through knowledge of the

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد محبوب عالم و مقصود امم را لایق و سزااست که عرصه وجود را بطراز عرفان مزین فرمود اوست مقتدریکه نیستی بحت را هستی بخشود و پرستش ذات بیثالش امر نمود اوست سلطانیکه لمیزل و لایزال عرفانش را دوست داشته لذا خلق را از عدم بوجود آورد و عرفانش محقق نشود مگر بعرفان مطلع وحی و مشرق ظهور و

Dayspring of Revelation, the Dawning-Place of His Manifestation, the Source of His Cause, and the Manifestation of His Self, through Whom appeared His power, His might, His grace, His sovereignty, His greatness, His loftiness and His authority. Exalted be His station and His glory! Through Him He revealed His signs and His evidences, and made Him the Lord of His Messengers and the Seal of His Prophets. Upon Him and upon His family and His companions be His blessings, His peace, His glory, His mercy and His favors. We beseech God through them to assist through them the people of divine unity to return unto Him, to turn in repentance at the gate of His grace, and to hold fast to His cord, that there may be revealed that which was concealed and raised up that which was cast down.

- 3 Glory be unto Thee, O God of kings and Master of all who are owned! I beseech Thee to enable the people of the white path to return unto Thee, then open before their faces the gates of Thy glory, Thy mercy and Thy favors. O my Lord! Thou seest them in the hands of the idolaters among Thy servants, where the people of hatred have surrounded them from all sides and have seized their cities and homes through oppression, for which those who acknowledge Thy unity and confess Thy oneness have lamented. O Lord! Do Thou absolve us of our transgressions which have stripped us of the garments of glory and honor. Verily Thou art the Lord of all creation. There is none other God but Thee, the All-Knowing, the All-Wise.

- 4 Thereafter, thy distinguished letter shone forth like the morning star and brought joy. Praise be to God, each letter thereof was a gate of gladness, for from it wafted the fragrance of the love of the Beloved of the worlds. Blessed art thou and those with thee. After its presentation before Him, the Lord—may our spirits be a sacrifice for Him—said: “O thou who gazest toward the horizon! Thy letter hath come and he who was present before the Wronged One read it. We heard and have answered thee with that which will gladden thy heart and so-lace thine eyes. We beseech God, exalted be He, to grant thee every good that hath been sent down in His Book and to ordain for thee from His Most Exalted Pen the good of the hereafter and of this world. Verily, He is powerful over all things.”

- 5 Thou hast ever been mentioned in the presence of the Wronged One. Thou art among those souls whom God hath assisted and granted that which is the cause and source of the joy of the hearts of those near unto Him. The fragrance of thy sincerity is diffused throughout the world, and from all regions have come noble and wondrous accounts of thy character and deeds. Every soul who hath visited that land hath mentioned and

مصدر امر و مظهر نفسش الّذى به ظهر قدرته و قوته و فضله و سلطانه و عظّمته و رفعتّه و اقتداره تعالى مقامه و شأنه قد اظهر به آياته و بيناته و جعله سيد رسله و خاتم انبيائه عليه و على آله و اصحابه صلواته و سلامه و عزّه و رحمته و الطافه نسئل الله بهم بأن يؤيّد بهم اهل التوحيد على الرجوع اليه و الانابة لدى باب فضله و التمسك بحبله لعل يظهر ما ستر ويرفع ما نكس

3 سبحانك يا اله الملوك و مالک المملوك استلک ان توقّف اهل الملة البيضاء على الرجوع اليک ثم افتح على وجوههم ابواب عزّک و رحمتک و الطافک اى ربّ تريم بين ايدى المشرکين من عبادک حيث احاطهم اهل البغضاء من کلّ الجهات و اخذوا مدنهم و ديارهم بظلم ناح لهم الذين اقرّوا بوحدايتک و اعترفوا بفردانيتک اى ربّ کفّر عنا جريراتنا الّتي عزّرتنا من اثواب الرفعة و العزة انک انت مولی البرية لا اله الا انت العليم الحكيم

4 و بعد نامه نامی مانند ستاره صحرى درخشيد و فرح بخشيد لله الحمد هر حرفى از آن باب سرورى بود چه که عرف محبت محبوب عالميان از او متضوع نعيماً لحضرتک و لمن معک و بعد از عرض در حضور قال المولى ارواحنا فداء يا ايها الناظر الى الأفق قد حضر کتابک و قرأه من كان حاضراً لدى المظلوم سمعنا و اجنناک بما يفرح به قلبک و تقرّ به عينک و نسئل الله تعالى ان يرزقک کلّ خير نزل فى کتابه و يقدر لک من قلبه الأعلى خير الآخرة و الأولى انه على کلّ شىء قدير

5 لازال نزد مظلوم مذکور شما از نفوسى هستيد که حقّ تأييد فرموده و عطا نموده آنچه را که سبب و علّة فرح افتده مقررین است عرف خلوص شما در عالم متضوع و از اقطار اذکار بديعه منيعه در اخلاق و اعمال شما رسیده هر نفسى بآن ارض وارد ذکر خير شما را نموده و مينمايد فى الحقيقة

continueth to mention thy good name. In truth, service to the Cause consisteth in such deeds and character as cause the spread of the traces of the friends of God. Blessed are ye and joy be unto you! Praise be to God that ye have attained unto that which shall endure and persist. We send greetings to all the friends in that land and we beseech for each one that which is the cause and source of exaltation, ascendancy and elevation. Verily He is the Hearer, the Answerer, and He is the Compassionate, the Generous." End.

- 6 Praise be to God! The generosity, compassion and mercy of the True One, glorified be His majesty, has encompassed and continues to encompass all. We were non-existent and He brought us into being; we were silent and He bestowed upon us the power of utterance; and He taught and made us aware of the ultimate purpose through words and meanings. Exalted be His power and His sovereignty! This servant testifies with both outer and inner tongue that had the people of the resplendent Faith acted according to the radiant Law and held fast to the divine Book, none would have prevailed over them and no cities or lands would have been plundered. Until now they are observed to be sleeping, for they have not arisen to redress what has been lost. In any case, we beseech God for His confirmation, that perchance the dispirited may become enkindled and the wayward may find the path. The command is in His hands; He doeth whatsoever He willeth and ordaineth whatsoever He desireth. He is the Almighty, the All-Powerful.

- 7 As to what was written concerning the House, after submission they stated that whatever belongs to you should revert to the Truth. At present in that land there is no one who can attend to affairs and act as is befitting. Therefore if someone is found who can repair it and dwell therein, this would be acceptable; otherwise, it would be preferable to sell it.

- 8 Regarding what you wrote about the intention of Aqa Muhammad-Kazim, upon him be God's favor, according to His command if it can be accomplished with wisdom—that is, if the non-believers of that land do not become aware of his coming—there is no objection to his proceeding. I convey greetings and praise to each of the friends in that land, and I beseech the True One, glorified be His majesty, that they may ascend to greater heights and loftiness each day, nay each moment. Indeed, the mention of Alexandria has become the cause and source of joy to the friends in all regions. The servant beseeches confirmation and aid for them. Verily, He is the Hearer, the Answerer. Peace and praise be upon you and upon God's righteous and sincere servants.

خدمت امر اعمال و اخلاق است که سبب انتشار آثار اولیاء حق است طوبی لكم و نعیماً لكم الحمد لله فائز شدید بآنچه که ذکرش باقی و دائم است اولیای آن ارض طراً را سلام میرسانیم و از برای هر یک میطلبیم آنچه را که سبب علت علو و سمو و ارتفاع است انه هو السامع الجیب و هو المشفق الکریم انتهى

6 الحمد لله کرم و شفقت و رحمت حق جلّ جلاله شامل حال بوده و هست معدوم بودیم موجود فرمود و صامت بودیم قوه ناطقه عطا نمود و بالفاظ و معانی مقصود کلی را تعلیم نمود و آگاهی داد تعالت قدرته و تعالت شوکته اینفانی بلسان ظاهر و باطن شهادت میدهد اگر اهل ملة بیضا بشریعت غرّا عامل میشدند و بکتاب الهی تمسک میجستند احدی بر ایشان ظفر نمییافت و مدن و دیار پیغمبا نمیرفت الی حین نائم مشاهده میشوند چه که بتدارک مافات قیام ننوده اند باری از خدا توفیق میطلبیم که شاید افسردگان مشتعل شوند و گمراهان راه بیابند الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدیر

7 و اینکه در باره بیت مرقوم داشتند بعد از عرض فرمودند آنچه آنجناب مالکست بحق راجع حال در آن ارض نفسیکه توجه بامور نماید و بما ینبغی عمل کند موجود نه لذا اگر شخصی یافت شود تعمیر نماید و خود بنشیند مقبول است والا فروش اولی انتهى

8 و اینکه در باره توجه جناب آقا محمد کاظم علیه عنایة الله مرقوم داشتید حسب الأمر اگر بحکمت واقع شود یعنی اعجام آن ارض مطلع بر توجه ایشان نشوند بآسی نیست توجه نمایند خدمت هر یک از اولیاء آن ارض سلام میرسانم و ثنا میگویم و از حق جلّ جلاله میطلبم در هر یوم بل در هر آن بعلو و سمو ارتقا جویند فی الحقیقه ذکر اسکندریه سبب و علت سرور احبای اطراف شده آن الخادم یسئل لهم التوفیق و التأيید انه هو السامع الجیب السلام و الثناء علی حضرتکم و علی عباد الله الصالحین المخلصین

9 The servant 5 Ramadan 1303

9 خادِم فی ۵ شهر رمضان المبارک سنۃ ۱۳۰۳

BLIB\_Or15731.215

**BH02356***To: Muhammad Afnan**Date: 1303-09-05 [1886-Jun-7]*

- 1 He is the All-Seeing, He is ever-present. 1 هو الناظر و هو الحاضر
- 2 O My Afnan, upon thee be My glory! The Hidden Book that was concealed from hearts and eyes hath been made manifest and visible in the days of Revelation. 2 یا افنانی علیک بهائی کتاب مکنون که از قلوب و عیون مستور بود در ایام ظهور ظاهر و هویدا
- 3 Say: O people of God! The enemies have invented calumnies and made these the means of their own associating partners with God, seeking thereby to ensnare heedless and ignorant souls. The Most Exalted Pen declareth: Such mentions serve only the purposes of malicious souls. But those servants who have quaffed the sealed wine and dwell beneath the banner of "God doeth whatsoever He willeth" see all else as non-existent and void. They have raised high the pavilion of certitude; the winds of idle fancies neither prevent nor move them. 3 بگو یا حزب الله اعدا مفترياتی ذکر نمودند و آنرا شرک خود قرار دادند از برای صید نفوس غافله جاهله قلم اعلی میفرماید این ذکرها بکار نفوس خبیثه میآید ولکن عبادیکه از حقیق مختوم آشامیدند و در ظل علم یفعل الله ما یشاء ساکنند کل را معدوم و مفقود مشاهده کنند ایشان خیمه یقین افراختند اریاح اوهام ایشانرا منع ننماید و حرکت ندهد
- 4 By God's life! All things have wept tears of blood at the tyranny of the oppressors, yet these shameless people - the followers of the Bayan - display no modesty but cling to the cord of falsehood and grasp the hem of calumny, that perchance they might deprive helpless servants of the rain of divine mercy, even as they did aforetime. 4 لعمر الله جميع اشیاء از ظلم نفوس ظالمة خون گریست و این قوم بیشرم یعنی اهل بیان حیا ننموده بحبل کذب متمسکند و بذیل اقترامتشبث که شاید عباد بیچاره را از امطار رحمت رحمانی محروم نمایند چنانچه قبل کردهاند
- 5 Say: O people of God! Be not weak-spirited, be not moved by every wind, be not deluded by every word. The Tree of Revelation, which in former Books was referred to as the One Who conversed on Sinai, hath from the beginning appeared and stood manifest before the faces of the divines and rulers. Most of the world's peoples have, without veil or hindrance, seen and heard. Where were those manifestations of doubt and sources of idle fancy in those days? By God's life! Each one, from fear in those days, was concealed behind a veil and hidden behind a curtain. 5 بگو یا حزب الله سست عنصر نباشید بهر بادی حرکت مکنید و بهر کلامی مغرور نشوید سدره ظهور که در کتب قبل بمکمل طور مذکور از اول امر امام وجوه علما و امرا ظاهر و قائم و هویدا اکثری از احزاب عالم من دون ستر و حجاب دیدهاند و شنیدهاند آیا آن ایام مظاهر ظنون و مطالع اوهام کجا بودند لعمر الله از سطوت ایام هر یک خلف بجای محبوب و وراء ستاری مستور
- 6 Say: By God! Should anyone deny this Most Great Cause and this Great Announcement, he cannot prove any other matter. To this testifieth the Mother Book which is with Him. 6 قل تالله لو ينكر احد هذا الأمر الأعظم و هذا النبأ العظيم لا يقدر ان يثبت امرأ آخر يشهد بذلك من عنده أم الكتاب

- 7 Well is it with thee, O My Afnan, for having attained the presence and heard and seen that which was hidden in knowledge and inscribed by the Most Exalted Pen in the Sacred Scrolls and Tablets. Thy letter hath been presented repeatedly, and from each letter We have inhaled the fragrance of thy love and sincerity toward God, the Illuminator of the horizons.
- 8 Soon shall the world and all that thou beholdest today perish, and there shall endure that which hath been ordained for you by the Pen of Destiny from One Who is the Mighty, the Glorious, the All-Bountiful. We beseech God - exalted be He - to aid thee and grant thee success in this Cause whereby feet have slipped. Hold fast unto wisdom lest the clamor be raised of those who have denied the Beginning and the End.
- 9 That which thou didst send hath been presented before the Wronged One and hath been adorned with the ornament of acceptance. Be thankful and say: Praise be unto Thee, O Thou Who hast remembered me while I was in prison through that which the hands of every associating doubter had wrought. The glory shining from the heaven of My dominion be upon thee and upon those who have not cast behind them God's Covenant and Testament and who have arisen with a power that the winds cannot move.
- طوبى لك يا افنانى بما حضرت و سمعت و رأيت  
من كان مكنوناً فى العلم و مرقوماً من القلم الأعلى  
فى الزبر و الألواح و حضر كتابك مرة بعد مرة و  
وجدنا من كل حرف عرف حبك و خلوصك  
لله منور الآفاق
- 8 سوف تنفى الدنيا و ما تراه اليوم و يبقى ما قدر  
لكم من قلم التقدير من لدن مقتدر عزيز فضال  
نسئل الله تعالى ان يؤيدك و يوفقك على هذا  
الأمر الذى به زلت الأقدام كن متمسكاً بالحكمة  
لئلا ترتفع ضوضاء الذين كفروا بالمبدء و المآب
- 9 قد حضر ما ارسلته لى المظلوم و فاز بطراز  
القبول اشكر و قل لك الحمد يا من ذكرتنى اذ  
كنت فى السجن بما اكتسبت ايدى كل مشرك  
مرتاب البهاء المشرق من افق سماء جبروتى عليك  
و على الذين ما نبذوا عهد الله و ميثاقه و قاموا  
بقدره ما حركتهم الأرياح
- INBA28:321b, INBA28:356, BLIB\_Or15690.292,  
BLIB\_Or15699.050

## BH02415

To: *Mirza Yusuf*

Date: 1303-09-05 [1886-Jun-7]

- 1 He is the One manifest from the supreme horizon.
- 2 A fire is kindled and a light is shining. The Sun of utterance hath dawned from the horizon of the heaven of meaning, yet all are veiled and debarred from it. Today the Most Exalted Pen is manifest and visible from the loftiest heights with the banner "Verily He is God." A bounty hath appeared the like of which hath never appeared in the contingent world. The disease of passion hath prevented eyes from beholding the Most Exalted Horizon. Where are the attentive ears, where are the penetrating eyes, and where are the illumined hearts?
- 3 O thou who gazest upon the Countenance! Reflect upon the people of the Furqan. What station they claimed, and what
- 1 هو الظاهر من الأفق الأعلى
- 2 نار مشتعل و نور لائح آفتاب بيان از افق سماء  
معانى مشرق ولكن كل از او محجوب و ممنوع  
امروز قلم اعلى از ذروه عليا با رايه انه هو  
الله ظاهر و هويدا فضلى ظاهر شده كه شبه  
آن در امكان ظاهر نه ابصار را رمد هوى از  
مشاهده افق اعلى منع نموده اين الاذان الواعية و  
اين الأبصار الحديدية و اين القلوب المنيرة
- 3 يا ايها الناظر الى الوجه در حزب فرقان تفكر نما چه  
مقامرا ادعا مينمودند و در يوم جزا چه از ايشان

was manifested from them on the Day of Reckoning! They committed that which caused the denizens of Paradise and the holy precincts to lament, as attested by the Mother Book in the final abode. Throughout ages and centuries they were occupied in cursing one another while speaking of the Qa'im and uttering "may God hasten His advent." But when the Sun of Manifestation shone forth from the horizon of the world and the One Who conversed on Sinai issued His call, the divines one and all, along with their followers, arose to curse and revile the Point of Existence and the Lord of the seen and unseen. Finally they issued the verdict for the shedding of His most pure blood.

ظاهر شد قد ارتکبوا ما ناح به اهل الفردوس و حظائر القدس شهد بذلك امّ الکتاب فی المآب در قرون و اعصار یسب یکدیگر مشغول و بذکر قائم ناطق و بکلمه تجلّی الله فرجه ذاکر و چون آفتاب ظهور از افق عالم اشراق نمود و مکلم طور ندا فرمود علما طراً و تابعین بلعن و سب نقطه وجود و مالک غیب و شهود قیام نمودند بالآخره بر سفک دم اطهرش فتوی دادند

- 4 Reflection is needed on the ranks of knowledge of the divines from the beginning of Islam until the Day of Manifestation. They searched for Him in Jabulqa while He appeared in Shiraz; they sought Him in Jabulsa while He was born of a mother. And if anyone spoke differently from what they held, they would pronounce him an infidel. They are indeed among the most lost in the Book of God, the Lord of the worlds.

4 در مراتب علم علما از صدر اسلام الی یوم ظهور تفکر لازم از جابلقا میطلبیدند از شیراز ظاهر در جابلصا تجسس مینمودند از بطن امّ متولد و اگر نفسی به غیر ما عندهم تکلم مینمود بر کفرش فتوی میدادند الا انهم من الأخسرین فی کتاب الله رب العالمین

- 5 Now after great tribulations, God, exalted be His glory, drew some by the chains of wisdom and utterance from the left hand of error to the right hand of knowledge. But when the Cause became somewhat manifest, the deniers among the people of the Bayan again became occupied with the same vain imaginings. Blessed are those whom veils, clouds and doubts did not prevent from the dwelling-place of verses.

5 حال بعد از زحمتهای زیاد حقّ جلّ جلاله بعضی را بسلاسل حکمت و بیان از شمال گمراهی یبین آگاهی کشید و چون فی الجمله امر ظاهر مجدّد معرضین اهل بیان بهمان اوهامات مشغول طوبی از برای نفوسیکه حجاب و سبحات و شبهات ایشانرا از منزل آیات منع ننمود

- 6 We have mentioned thee time and again, and have now revealed for thee that whose fragrance shall endure as long as the most beautiful names of God and His exalted attributes endure. The people of God must strive and, according to their capacity, protect people from the manifestations of idle fancies and vain imaginings. Be thou grateful for My remembrance of thee and My attention toward thee from My Most Great Prison, and be thou of the thankful ones. That which will gladden thy heart and comfort thine eyes hath been ordained for thee as a bounty from God, the Forgiving, the Generous. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have attained unto the Most Great Steadfastness in this Cause, whereby the hearts of the learned ones of the earth and its doctors were perturbed, save those whom God desired, the Powerful, the Mighty.

6 انا ذکرناک مرّة بعد مرّة و انزلنا لک فی هذا الحین ما یبقی عرفه بدوام اسماء الله الحسنى و صفاته العلیا باید حزب الهی همّت نمایند و بقدر وسع ناس را از مظاهر اوهام و ظنون حفظ نمایند اشکر الله بذکری آیاک و توجّهی الیک من شطر سجّی الأعظم و کن من الحامدین قد قدر لک ما یستّر به فؤادک و تقرّ عینک فضلاً من لدی الله الغفور الکریم البهاء المشرق من افق سماء عنایتی علیک و علی الذین فازوا بالاستقامة الکبری فی هذا الأمر الذی به اضطربت افئدة علماء الأرض و فقهاءها الا من شاء الله المقدر القدیر

BLIB\_Or15712.265

## BH02409

To: Muhammad Husayn Mirza son of Muhammad Mihdi

Date: 1303-09-05 [1886-Jun-7]

1 He is the Hearer, the Answerer.

1 هو السامع المجيب

2 One of the servants of God has presented your letter and read it before the Wronged One. We have heard and answered you with that from which those near to God inhale the fragrance of God's loving-kindness, the Protector, the Self-Subsisting. Verily should He utter a word, it would be the sovereign of all words. To this bears witness the Dawning-Place of Revelation and the Source of proof in His Most Great Prison, which has been named the Praiseworthy Station. We beseech God, exalted be He, to draw you nigh unto Him, to guide you to the Path, and to give you to drink of His sealed wine, whose seal has been broken by the finger of power, through a command from God, the Possessor of the seen and the unseen.

2 قد حضر عبد من عباد الله بكتابكم وقرأه لدى المظلوم سمعنا و اجبتك بما يجد منه المقربون عرف عناية الله المهيمن القيوم انه لو ينطق بكلمة انها لسلطان الكلمات يشهد بذلك مشرق الوحي و مطلع البرهان في سجنه الأعظم الذي سمي بالمقام المحمود نسل الله تعالى ان يقربكم اليه و يهديكم الى الصراط و يسقيكم رحيقه المختوم الذي فك ختمه باصبع الاقتدار امراً من لدى الله مالك الغيب و الشهود

3 Say: My God, my God! Thou seest me turning toward Thee, placing my trust in Thee, acting according to what Thou hast revealed in Thy Book, and hoping for what Thy Most Exalted Pen hath ordained for Thy chosen ones and Thy loved ones. O Lord! Thou seest me standing before the door of Thy grace and turning toward the horizon from which the Sun of Thy Revelation hath shone forth. I beseech Thee, O Revealer of verses and Manifestor of clear proofs, by the Manifestations of Thy Self, the Dawning-Places of Thy Cause, the Day-Springs of Thy signs, and whatsoever was hidden in Thy knowledge and treasured within the repositories of Thy protection, to make me one of those who heard the Call when it was raised between earth and heaven, who hastened to the ocean of Thy bounty and the heaven of Thy generosity, and who acknowledged what was sent down from the heaven of Thy Will and the Source of Thy Purpose.

3 قل الهى الهى ترانى مقبلاً اليك و متوكلاً عليك و عاملاً ما انزلته في كتابك و راجياً ما كتبته من قلبك الأعلى لأصفياك و اولياك اى رب ترانى قائماً لدى باب فضلك و مقبلاً الى افق منه اشرق نير ظهورك اسئلك يا منزل الآيات و مظهر البينات بمظاهر نفسك و مشارق امرك و مطالع آياتك و ما كان مكنوناً في علمك و مخزوناً في خزائن عصمتك بأن تجعلني من الذين سمعوا النداء اذ ارتفع بين الأرض و السماء و سرعوا الى بحر جودك و سماء كرمك و اعترفوا بما نزل من سماء مشيتك و مصدر ارادتك

4 I beseech Thee, O Creator of the heavens and Lord of the Kingdom of Names, to send down for me that which will render me assured in Thy days, steadfast in Thy Cause, and vocal in Thy praise. Verily Thou art the Almighty, Whom neither the authority of princes nor the opposition of divines could deter. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art the Almighty, the All-Glorious, the All-Praised.

4 اسئلك يا فاطر السماء و مالك ملكوت الأسماء بأن تنزل لي ما يجعلني مطمئناً في أيامك و ثابتاً على امرك و ناطقاً بثناءك انك انت المقتدر الذي لم تمنع سطوة الأمراء و لا اعراض العلماء تفعل ما تشاء و تحكم ما تريد و انت المقتدر العزيز الحميد

5 We beseech God to assist that honored one to recite what hath been mentioned. Verily He speaketh the truth and guideth to

5 از حقّ ميطلبم آنجناب را بر قرائت آنچه ذكر شد مؤيد فرمايد انه يقول الحق و يهدي السبيل اگرچه



the Way. Although the path is clear and the proof is evident to such a degree that none hath any excuse to hesitate, yet if that honored one would reflect upon what hath been revealed aforetime, he would testify to the appearance and power and might of God, exalted be His glory. We beseech Him not to withhold that honored one from the waves of the ocean of utterance and the lights of the Sun of knowledge, and to bestow upon him a complete portion. He is, verily, powerful over all things.

- 6 The attributes and signs of God are evident and distinct from all else, but vain imaginings have prevented the servants from the Dawning-Place of knowledge and the Source of the Cause. To this testifieth every seeing scholar and every informed mystic. In all cases We beseech for that honored one divine confirmation and assistance. Verily He is the All-Bountiful, the All-Generous. The Glory be upon you and upon those who have heard the Call and turned toward God, the One, the All-Informed.

سبیل واضح و دلیل لائح بشأنیکه از برای احدی مجال توقّف نبوده و نیست اگر آنجناب در آنچه از قبل نازل شده تفکّر نمایند شهادت میدهند بر ظهور و قوّت و قدرت حقّ جلّ جلاله از او میطلبیم آنجناب را از امواج بحر بیان و انوار نیر عرفان منع نفرماید و قسمتی کامل عطا نماید اوست بر هر شیء قادر و توانا

6 صفات و آثار حقّ از دوش واضح و ممتاز و لکن عباد را ظنون و اوهام از مطلع علم و مصدر امر منع نموده یشهد بذلک کلّ عالم بصیر و کلّ عارف خبیر در هر حال از برای آنجناب توفیق و تأیید میطلبیم آنّه هو الفضل الکرم البهاء علیکم و علی من سمع النداء و اقبل الى الله الفرد الخبیر

INBA28:336, INBA28:358

## BH02844

*To: Mirza Asadu'llah, in Kurdistan*

*Date: 1303-09-05 [1886-Jun-7]*

- 1 In the Name of the one true God!
- 2 The days of attainment unto the presence of God are remembered, and the fragrance of faithfulness wafteth from the right hand of the Vale of Permanence. Thou hast ever been and art remembered through the mention of the Self-Sufficient, the Most High, and art commemorated in the verses of the Most Exalted Pen. God hath loved and continueth to love true faithfulness. His true loved ones stand manifest and visible before the Divine Throne.
- 3 O Asad! Today the Interlocutor of Sinai is seated upon the throne of Revelation and speaketh forth. Blessed is the ear that hath heard and attained, and the eye that hath turned and beheld. Today the people of God must regard all save God as non-existent and count it as nothingness, and must assist His Cause through the hosts of goodly deeds and conduct. A single pure deed can cause the element of dust to transcend

1 بنام خداوند یگّا

2 ایّام لقا مذکور و عرف وفا از یمین وادی بقا متضوّع لازال بذکر غنیّ متعال فائز و باآثار قلم اعلیّ مذکور حقّ وفا را دوست داشته و دارد اولیای حقیقی امام کرسیّ الهی قائم و مشهود

3 یا اسد امروز مکلمّ طور بر عرش ظهور مستوی و ناطق طوبی لأذن سمعت و فازت و لعین اقبلت و رأّت امروز باید حزب الله غیر الله [را] معدوم دانند و مفقود شمردند و بجنود اخلاق و اعمال [امرش را نصرت نمایند یک عمل] پاک عنصر خاک را از افلاک بگذرانند یعنی بذروه علیا و

the heavens - that is, to attain the most exalted heights and uttermost limit. Blessed are they who are set ablaze with the fire of the love of God and are illumined by the light of His knowledge.

- 4 Convey My greetings to the friends. We beseech God to bestow upon them a portion and share of the Kawthar of knowledge which floweth and streameth from the Most Exalted Pen.

- 5 The deniers of the Bayan have arisen in opposition. The Most Exalted Pen hath informed all of the braying of these brayers. Blessed is the soul whom the clamor of the world hath not deprived of the Ancient King. He hath freed himself from names and words and hath sought the ocean of inner meanings. Those souls who were ever heedless of the Cause and concealed behind veils have now emerged. God protect us and you from the evil of such as these. They cling to the vain imaginings of the former people and hold fast to the hem of idle fancies. We beseech God to assist the eyes and ears of the world, that perchance they may behold the Most Exalted Horizon and hearken unto the Divine Call.

- 6 Praise be to God that thou didst arrive and witness and hear that which was recorded and inscribed by the Most Exalted Pen in the Books and Tablets. O Asad! We counsel the friends to wisdom and to teach the Cause with grace and joy. Thus hath spoken the tongue of the All-Merciful, both before and after. Blessed are they that act.

- 7 Glory be upon you and upon those whom the whisperings of Satan have not kept back from God, the Lord of all worlds. These are servants who have attained unto the most great steadfastness and have witnessed to that which God Himself witnessed before the creation of the heavens and earths.

غایة قصوی رساند طوبی از [برای] نفوسیکه بنار  
محبت الله مشتعلند و بنور معرفتش منور

4 دوستانرا تکبیر برسان از حقّ میطلبیم ایشان [را]  
از کوثر عرفان که از قلم اعلی جاری و ساریست  
قسمت بخشند و نصیب عطا فرماید

5 معرضین بیان بنفاق قیام نمودند قلم اعلی کلّ را  
بنعیق ناعقین اخبار فرموده طوبی از برای نفسیکه  
ضوضاء عالم او را از مالک قدم محروم نساخت  
از اسماء و الفاظ فارغ شد و قصد بحر معانی نمود  
نفوسیکه لازال از امر غافل بودند و خلف حجبات  
مستور الیوم بیرون آمده اند اعاذنا الله و ایاکم  
من شرّ هؤلاء باوهامات حزب قبل متمسکند  
و باذایل ظنون متشبّث از حقّ میطلبیم ابصار و  
آذان عالما تأیید فرماید که شاید افق اعلی را  
مشاهده نمایند و ندای الهی را بشنوند

6 لله الحمد آنجناب وارد شد و دید و شنید آنچه  
را که از قلم اعلی در کتب و صحف مذکور  
و مسطور یا اسد دوستان را وصیت مینمائیم  
بحکمت و تبلیغ امر بروح و ریحان هذا ما نطق به  
لسان الرحمن من قبل و من بعد طوبی للعاملین

7 البهآء علیکم و علی الدّین ما منعتهم همزات  
الشّیاطین عن الله ربّ العالمین اولئک عباد فازوا  
بالاستقامة الکبری و شهدوا بما شهد الله قبل  
خلق السموات و الارضین

BLIB\_Or15690.307, BLIB\_Or15699.051b

## BH03490

To: Jinab Ayat, in Tihiran

Date: 1303-09-05 [1886-Jun-7]

1 He is the All-Knowing Rememberer.

1 هو الذاكر العليم

2 This is a remembrance from Us unto him who hath turned with his heart unto God, the Lord of all worlds. O Ayat! The Sign of God hath appeared, yet the people have turned away therefrom, and they are among the lowly ones. The horizon of Revelation hath been illumined and the Dawn of utterance hath broken forth, yet most of the people remain heedless. The verses have been sent down and the clear tokens have been revealed, and He Who conversed on Sinai calleth aloud from the Branch of appearance, yet the people are in evident doubt.

2 ذكر من لدنا لمن اقبل بقلبه الى الله رب العالمين يا آيت قد ظهرت آية الله و القوم اعرضوا عنها الا انهم من الصّاعرين قد انارافق الظهور و طلع فجر البيان و الناس اكثرهم من الغافلين قد نزلت الآيات و ظهرت البينات و مكلم الطور ينادى على غصن الظهور ولكن القوم في ريب مبین

3 Blessed is the strong one whom the might of the divines hath not weakened, and the steadfast one whom the allusions of the idolaters have not caused to sit. Whenever the Light appeared and He Who conversed on Sinai spoke forth, the divines rose up against Him with such tyranny as caused the Faithful Spirit to lament.

3 طوبى لقوى ما اضعفته سطوة العلماء و لقائم ما اقعده اشارات المشركين كلما ظهر النور و نطق مكلم الطور قام عليه العلماء بظلم ناح به الروح الأمين

4 Say: This is the Day wherein that which was recorded by the Most Exalted Pen and mentioned in the hearts of the Messengers hath appeared. We have remembered thee, and do remember thee at this time, with the verses of God, the True King, the Manifest. Arise in the Cause in such wise that neither the veils of the world nor the doubts of those who have disbelieved in God, the Mighty, the Praised, shall hold thee back. We counsel thee with that whereby the Word of God shall be exalted throughout all else. Verily thy Lord is the All-Knowing Counselor. Grieve not over anything, but trust in all matters in God, the Lord of the Mighty Throne.

4 قل هذا يوم فيه ظهر ما كان مسطوراً من القلم الأعلى و مذكوراً في افئدة المرسلين انا ذكرناك و نذكرک في هذا الحين بآيات الله الملك الحق المبين قم على الأمر على شأن لا تمنعك حجابات العالم و لا سبحات الذين كفروا بالله العزيز الحميد انا نوصيك بما ترتفع به كلمة الله فيما سواه ان ربك هو الناصح العليم لا تحزن من شيء توكل فيكل الأمور على الله رب العرش العظيم

5 Thou didst stand before all faces in days wherein the pillars of the servants were shaken by the power of those days. When the Cause was made manifest, the manifestations of vain imaginings emerged from behind the veils and perpetrated that which neither Pharaohs nor tyrants had perpetrated. Thus did their souls entice them, and today they are among the companions of the fire. By the life of God! The dwellers of the cities of justice and fairness, and they who circle round the Throne at morn and eventide, have lamented their deeds. Thus hath the Treasury of Knowledge revealed the pearls of wisdom and utterance.

5 قد كنت قائماً امام الوجوه في ايام فيها تزعزعت اركان العباد من سطوة الايام فلما ظهر الأمر خرجت مظاهر الأوهام عن خلف السبحات و ارتكبوا ما لا ارتكبه الفراعنة و الجبابرة كذلك سوت لهم انفسهم و هم اليوم من اصحاب السعير لعمر الله قد ناح من فعلهم سكان مدائن العدل و الانصاف و الذين طافوا العرش في بكور و اصيل كذلك اظهر كنز العلم لآئى الحكمة و البيان

- 6 Blessed art thou in that thou hast attained thereunto in the days of thy Lord, the Compassionate, the Bountiful. The Glory be upon thee and upon whomsoever remaineth steadfast in this Mighty Announcement. Praise be to God, the All-Knowing, the All-Wise.

طوبی لک بما فزت بها فی ایام ربک المشفق  
الکریم البهاء علیک و علی من کان مستقیماً علی  
هذا النبأ العظیم الحمد لله العلیم الحکیم

INBA18:502, BLIB\_Or15712.267

## BH08026

To: Hasan 'Ali Khan

Date: 1303-09-05 [1886-Jun-7]

- 1 He is the Hearing, the Responding One!

1 هو السامع المجیب

- 2 Today the people of God are souls who have, with the strength of certitude, shattered the idols of vain imaginings. Neither the might of princes nor the clamor of divines could hold them back from the Lord of Names. The All-Knowing, the All-Informed, says: Today the world is illumined by the lights of Him Who conversed with God on Sinai, and the Divine Call is raised.

2 امروز حزب الله نفوسی هستند که بعضد ایقان  
اصنام او هام را شکستند سطوت امرا و ضوضاء  
علما ایشانرا از مالک اسماء منع ننمود علیم خبیر  
میفرماید امروز عالم بانوار مکلم طور منور و ندای  
الهی مرتفع

- 3 Blessed is the eye that hath beheld it and blessed is the ear that hath heard it. Thy mention was made in the presence of the Wronged One, and these exalted words were revealed from the Source of verses: I swear by the Sun of knowledge which hath shone forth from the horizon of the world that all the earth and whatsoever is found therein cannot be compared to a single word from the divine words. Know thou the worth and station of the Word of God and preserve it with thine eye. These days are God's days. Blessed are they who possess true knowledge, blessed are they who have attained, and praise be to God, the Lord of the worlds.

3 طوبی از برای بصریکه بمشاهده آن فائز گشت  
و از برای اذنیکه اصغاء نمود ذکرک لدی المظلوم  
مذکور و اینکلمات عالیات از منزل آیات نازل  
قسم بافتاب عرفان که از افق عالم اشراق نمود  
جمع ارض و آنچه در او مشاهده می شود بکلمهئی  
از کلمات الهی معادله نمینماید قدر و مقام کلمه  
الله را بدان و چون بصر حفظش ثما این ایام  
منسوب بحقیقت طوبی للعارفین و طوبی للفائزین  
و الحمد لله رب العالمین

BLIB\_Or15699.051a

## BH00092

To: *Ibn Asdaq (Hand of the Cause) et al.*

Date: 1303-09-19 [1886-Jun-21]

1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord

2 How glorious is the victory of God! He hath raised His Banner - verily He is the One Who hath power over whatsoever He willeth - to the most exalted station in all the world. Its abasement is the source of all glory, and its defeat the sovereign of all triumphs. They have indeed suffered loss who denied God's power and sovereignty, who broke His Covenant, who disbelieved in His signs, who strove to extinguish His light, and who rejected that which He brought forth in His days. Exalted is the King, the Single, the True, the Mighty, the Self-Subsisting, and exalted is His sovereignty that overshadoweth all that was and will be.

3 He brought the world into being through His Word, and caused the rivers of meaning and utterance to flow therein. Through His blessed Name He opened the gate of the Kingdom and summoned all on earth unto it. How many souls were veiled from beholding the effulgences of the lights of unity as a consequence of their deeds, and how many turned away from all else save God and attained unto the shelter of His grace. He is the One with power Who with the finger of His will rent asunder the thick veils and tore away the august coverings. The hosts of the world are powerless to prevent Him, and the ranks of nations deserve no mention. He exalteth whomsoever He willeth. He is the Single, the One, the Powerful, Who doeth what He willeth by His sovereignty. Verily He is the One Whom all desire, in both beginning and end.

4 Glorified art Thou, O Thou through Whose light the horizons of meaning and utterance were illumined, and through Whose Name the heaven of knowledge was adorned with the stars of remembrance and exposition. I beseech Thee by Thy power, Thy might, Thy sovereignty, Thy glory, Thy grandeur, and Thy dominion to ordain for Thy loved ones, from the Pen of Thy bounty, that which will draw them nigh unto Thee and give them to drink from the cup of bestowal through Thy Name and Thy grace. O my Lord! Thou seest them gazing toward Thy horizon and clinging to the cord of Thy generosity. Thou beholdest, O my God, their eyes expectant of the wondrous tokens of Thy mercy, and their hands raised toward the heaven

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 يَا حَبْدًا نَصْرَةَ اللَّهِ عَلمَ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِرِ  
أَعْلَى مَقَامِ عَالَمٍ نَصَبَ فَرْمُودَ ذَلَّتْهُ مَالِكُ عِزَّتِهَا  
وَشَكْسَتْهُ سُلْطَانُ فَتَحَهَا قَدْ خَسِرَ الَّذِينَ أَنْكَرُوا  
قُدْرَةَ اللَّهِ وَسُلْطَانَهُ وَنَقَضُوا مِيثَاقَهُ وَكَفَرُوا بِآيَاتِهِ  
وَجَاهَدُوا عَلَى اطْفَاءِ نُورِهِ وَجَاحَدُوا مَا آتَى بِهِ  
فِي أَيَّامِهِ تَعَالَى الْمَلِكُ الْفَرْدُ الْحَقُّ الْعَزِيزُ الْقَيُّومُ وَ  
تَعَالَى سُلْطَانُهُ الْمَهِيْمُنُ عَلَى مَا كَانَ وَمَا يَكُونُ

3 عَالَمٍ رَا مِنْ كَلِمَةِ پَدِيدِ آوَرْدِ وَ اِنْهَارِ مَعَانِي وَ بِيَانِ  
دِرْ اَوْ جَارِي وَ سَارِي فَرْمُودِ بَابِ مُلْكُوتِ رَا  
بِاسْمِ مَبَارَكِشْ كَشُودِ وَ مِنْ عَلَيِ الْأَرْضِ رَا بَانَ  
دَعْوَتِ نَمُودِ چِهْ مَقْدَارِ ازْ عِبَادِ جَزَائِ اَعْمَالِشَانِ  
حِجَابِ شُدِ وَ اِيشَانِزَا ازْ مِشَاهِدَةِ اشْرَاقَاتِ  
انْوَارِ تَوْحِيدِ مَنَعِ نَمُودِ وَ چِهْ مَقْدَارِ ازْ مَا سَوِي  
اللَّهِ كُذِّشْتَنْدِ وَ بَظَلَّ عَنَانِشْ پِیُوسْتَنْدِ اَوْسْتِ  
مُقْتَدِرِكِهْ حِجَابِ غَلِیْظِهْ رَا بِاصْبَحِ ارَادِهْ شَقِّ  
نَمُودِ وَ سِجَاتِ جَلِيلِهْ رَا خَرَقِ فَرْمُودِ جُنُودِ عَالَمِ  
قَادِرِ بِرِ مَنَعِ نِهْ وَ صَفُوفِ اِمَمِ لَا یَقِ ذِكْرُ نِهْ بَلَنْدِ  
نَمُودِ هَرَكِهْ رَا خَوَاسْتِ هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ  
الَّذِي یَفْعَلُ بِسُلْطَانِهِ مَا ارَادَ أَنَّهُ هُوَ الْمَرَادُ فِی  
الْمُبْدِئِ وَ الْمَعَادِ

4 سِیْحَانِكِ یَا مِنْ بَنُورِكِ اِنَارَتْ اَفَاقِ الْمَعَانِی  
وَ الْبِیَانِ وَ بِاسْمِكِ تَزَیَّنَتْ سَمَاءُ الْعُرْفَانِ بِأَنْجَمِ  
الذِّكْرِ وَ التَّیْبَانِ اسْئَلُکَ بِقُدْرَتِکِ وَ قُوَّتِکِ وَ  
سُلْطَانِکِ وَ عِزِّکِ وَ عَظَمَتِکِ وَ اِقْتِدَارِکِ بِأَنَّ  
تُکْتُبُ لِأَوْلِیَائِکَ مِنْ قَلَمِ فَضْلِکَ مَا یَقْرِبُهُمْ  
إِلَیْکَ وَ یُسْقِیُهُمْ کَأْسَ الْعَطَاءِ بِاسْمِکَ وَ عَنَانِیْکَ  
إِی رَبِّ تَرْهِیْمُ نَاطِرِینَ إِلَیْ اِفْتِکَ وَ مَتَمَسِّکِینَ  
بِحَبْلِ جُودِکَ تَرِی یَا اِلَهِیْ اَعِیْنِهِمْ مُنْتَظِرَةَ بَدَائِعِ  
رَحْمَتِکَ وَ اِیَادِیْهِمْ مُرْتَفَعَةً إِلَیْ سَمَاءِ جُودِکَ اِی  
رَبِّ لَا تُخَيِّبِهِمْ عَمَّا یَنْبَغِیْ لِرَحْمَکَ وَ الطَّافِکَ وَ  
لَا تَمْنَعُهُمْ عَنْ اشْرَاقَاتِ انْوَارِ وَجْهِکَ اِی رَبِّ

of Thy bounty. O Lord! Disappoint them not of that which be-fitteth Thy generosity and favors, and withhold them not from the effulgences of the lights of Thy countenance. O Lord! Thou seest him who hath traversed the lands to exalt Thy Word and Thy remembrance, and who hath borne hardships in Thy days. I beseech Thee to aid him in all conditions through the manifestations of Thy strength and power, and the daysprings of Thy might and authority. Verily Thou hast power over whatsoever Thou wilt, and verily Thou art the All-Compelling, the Self-Subsisting.

ترالدى دار البلاد لاعلاء كلمتك و ذكرى  
و حمل الشدائد فى ايامك اسئلك بان تؤيده  
فيكل الاحوال بمظاهر قوتك و اقتدارك و  
مطالع قدرتك و اختيارك انك انت المقتدر  
على ما تشاء و انك انت المهيمن القيوم

- 5 O Beloved of my heart! The successive letters, like unto rain, have watered and refreshed the gardens of existence. Praise be to God Who enabled you to send them and enabled Me to read the remembrances contained therein. After perusal they were brought to the Most Great Throne and presented before the face of the Lord of all beings. In each instance there descended from the heaven of the grace of the Lord of Oneness that which the peoples of the world are powerless and incapable of mentioning, until in this instance, after their presentation in the Most Holy and Exalted Court, these sublime words shone forth from the Dayspring of Will. His blessed and exalted Word:

5 يا محبوب فؤادى دستخطهاى متواتره بمثابة  
امطار رياض وجود را سقيه نمود و تازه فرمود  
الحمد لله الذى وفقكم على الارسال و وفقنى على  
قراءة ما فيها من الأذكار و بعد از اطلاع قصد  
مقام نموده امام وجه مالک انام عرض شد در  
هر گره از سماء عنايت مالک احديّه نازل شد  
آنچه که خلق عالم از ذکرش عاجز و قاصر تا در  
این گره بعد از عرض در ساحت امنع اقدس  
اینکلمات عاليات از مشرق اراده اشراق فرمود  
قوله تبارک و تعالى

- 6 In My Name, the All-Hearing, the All-Seeing

6 بسمى السامع البصير

- 7 O thou who gazest upon the Countenance! Numerous letters from you have arrived and all attained the honor of being heard in the presence of the Wronged One. Praise and gratitude be unto Him for having enabled you to turn unto Him, to acknowledge and recognize Him, to direct yourself towards Him, to hearken unto Him, and to stand firm in a Cause at which the lions of the world trembled, save those whom God, thy Lord, the Powerful, the Mighty, the All-Wise, wished otherwise.

7 يا ايها الناظر الى الوجه نامه‌هاى متعدده از شما  
رسيد و كل تلقاء وجه مظلوم بشرف اصغا فائز  
له الحمد و له الشكر بما ايدك على الاقبال و على  
الاقرار و على الاعتراف و على التوجه و على  
الاصغاء و على الاستقامة على امر قوت منه  
قساورة العالم الا من شاء الله ربك القوى  
الغالب القدير

- 8 The destroyers of the worlds of meaning and utterance are those souls whom neither the might of princes nor the doubts and suspicions of the divines could debar from the Lord of Names or deprive of the ocean of the Ever-Flowing Grace. God is Most Great! Such souls have no peer or likeness. All divine Books, both of the past and present, bear witness to the loftiness and sublimity of the station of these assured souls. Blessed is the one adorned with the ornament of steadfastness and attained unto the robe of faithfulness.

8 ابطال عوالم معانى و بيان نفوسى هستند که  
سطوت امرا و شک و ريب علما ایشانرا از  
مالک اسماء منع نفود و از بحر فیض فیاض  
محروم نساخت الله اکبر آن نفوس را شبه و  
مثلى نبوده و نیست جميع کتب الهی از قبل و  
بعد بر علو و سمو مقام آن نفوس مطمئنه شاهد  
و گواه طوبی از برای نفسیکه بطراز استقامت  
مزین و برداء وفا فائز

- 9 Convey My greetings to the party of God. Say: Be not content to occupy yourselves with vain and profitless matters like the former people. Throughout ages and centuries they were worshippers of idols and pursuers of vain imaginings, yet deemed themselves the most exalted and excellent of all

9 حزب الله را از قبل مظلوم تکبير برسان بگو  
راضی مشويد که بمثابة حزب قبل بامور لایسمنه  
لایغنیه مشغول گردید در قرون و اعصار عابد  
اصنام بودند و عاکف اوهام و خود را اعلی الخلق

creatures. Night and day they would beseech God, glorified be His majesty, with utmost supplication and entreaty for the appearance of the Lord of all beings. Yet when the gate of reunion was opened and the hidden mystery dawned forth from the horizon of the unseen, and the ocean of utterance surged, both the learned and the ignorant arose in opposition. Glory be to God! They attained not unto a single drop from the ocean of divine revelation and insight. Take heed, O ye who are endowed with understanding!

- 10 Now again the people of the Bayan are engaged in the same vain imaginings. At times they speak of alteration, at times of successor, at times of mirror and beyond. Say: O ye ignorant ones! For one thousand two hundred years and more ye were occupied with these causes - bring forth the fruit thereof that it may become manifest to all the worlds. Yea, its fruit was that ye engaged in reviling the Sovereign of existence and ultimately pronounced death sentence upon His most pure blood. Would that the world had never been created and such a grievous wrong had never appeared! The Jews seek refuge in God from the oppression of that party, and likewise do other peoples. Say: This is the Day of true unity. The Sun of Manifestation is shining from the horizon of the heaven of grace, manifest and evident. The mention of aught else besides God was not and is not permitted. Those who cling to names have newly devised fresh remembrances for the dawning-place of vain imaginings. They have indeed lost who denied the signs and evidences of God, and rejected His proof and testimony. They are assuredly among the transgressors in the Book of God, the Lord of all worlds.

- 11 Convey My greetings to all the kindred and those of the House of Justice, and give them glad tidings of God's favors. The Mother of the near ones has ascended and has attained unto that which none among the handmaidens of the earth have attained, save whom God willeth, the Almighty, the All-Powerful. The splendor shining from the horizon of the heaven of My grace be upon thee and upon those with thee and upon those who hearken to thy words concerning this Most Great Cause and this Mighty Announcement.

- 12 Ever have you been and continue to be remembered in the presence of the Exalted, the Self-Sufficient. The rain pours down, the waters flow, grace is manifest, light radiates, the ocean surges, fragrance wafts, and the Sun of true unity shines forth—yet the people remain heedless and veiled. The King of being Who from the earliest days until now has arisen before the faces of the world and, with no veil or barrier, summoned all peoples to the highest horizon—from Him have the people

و افضلهم میدانستند و در لایلی و ایام ظهور مالک انام را از حق جلّ جلاله بکمال تضرّع و ابتهال مسئلت مینمودند و چون باب لقا مفتوح و سرّ مکنون از افق غیب ظاهر و مشرق و بحر بیان موج از عالم و جاهل بر اعراض قیام نمودند سبحان الله بقطره‌ئی از دریای مکاشفه و شهود فائز نگشتند فاعتبروا یا اولی الأبصار

10 حال مجدد اهل بیان بهمان اوهامات ناطق و مشغولند گاهی ذکر تحریف و هنگامی ذکر وصی و وقتی ذکر مرآت و فوق آن نموده و مینمایند بگوای بیدانشان هزار و دویست سنه و ازید باین اسباب مشغول بودید ثمر آنرا بیاورید تا بر عالمیان ظاهر و هویدا گردد بلی ثمر آن شد که به سب و لعن سلطان وجود مشغول گشتید و بالأخره بر سفک دم اطهرش فتوی دادید ای کاش عالم خلق نمیشد و این ظلم کبیر ظاهر نمیگشت یهود از ظلم آنحزب بحق پناه برده و میرد و کذلک احزاب اخری بگو امروز یوم توحید حقیقی است آفتاب ظهور از افق سماء فضل مشرق و لائح ذکر غیر الله جایز نبوده و نیست نفوسیکه باسماء متمسکند تازه از برای مطلع اوهام اذکار جدیده تتبع نموده‌اند قد خسر الذین کذبوا آیات الله و بیناته و انکروا حجته و برهانه الا انهم من المعتدین فی کتاب الله رب العالمین

11 منتسبین و بیت ع ط کلّ را از قبل مظلوم تکبیر برسان و بعنایت حق بشارت ده صعادت امّ الأولیاء و فازت بما لا فاز به اماء الأرض الا من شاء الله المقتدر القدر البهاء المشرق من افق سماء فضلی علیک و علی من معک و علی من یسمع قولک فی هذا الأمر الأعظم و هذا النبأ العظیم انتهى

12 لازال در ساحت حضرت غنی متعال مذکور بوده و هستید امطار نازل و فرات جاری و فضل مشهود و نور ساطع و بحر موج و عرف متضوع و آفتاب توحید حقیقی مشرق و لیکن خلق غافل و محجوب سلطان وجودیکه از اول ایام تا حین امام وجوه عالم قیام فرمود و اهل آفاق را من غیر ستر و حجاب بافق اعلی دعوت نمود اهل بیان

of the Bayan turned away, clinging to new delusions a hundredfold more corrupt than the ancient delusions of the Shi'ih sect. In truth, men are bewildered, the possessors of insight are bewildered, nay all things are bewildered. That exalted Truth Whose verses have encompassed the world and Whose manifestations are evident and clear as the sun at high noon have they forsaken, clinging instead to souls who were and are unworthy of mention. Glory be to God! What heedlessness has seized the world! By the life of our Lord, the people are in grievous heedlessness and great intoxication.

از او اعراض نموده اند و باوهامات جدیده که  
صدهزار بار از اوهامات عتیقه حزب شیعه  
سقیم تر است تمسک نموده اند فی الحقیقه انسان  
متحیر و صاحبان ابصار متحیر بل کلّ اشیاء  
متحیر حقّ منبغیه آیاتش عالم را احاطه نموده  
و ظهوراتش بمثل شمس در وسط زوال ظاهر و  
لائح او را گذاشته اند و بنفوسی تمسک جسته اند  
که قابل ذکر نبوده و نیستند سبحان الله این چه  
غفلتی است که عالم را اخذ نموده عمر ربنا انّ  
القوم فی غفلة عظيمة و سکر عظیم

- 13 Concerning what was written about Mirza Muhammad-Baqir Khan, upon him be 9 66 [Baha'u'llah]: his petition was presented before the countenance of the Lord of the worlds on the sixth day of the blessed month of Ramadan, four and a half hours after sunrise, and was honored to be heard, and this most mighty, most holy Tablet was revealed from the heaven of grace specifically for him. His blessed and exalted Word:

اینکه در باره جناب میرزا محمد باقر خان علیه  
۹۶۶ [بهاء الله] مرقوم داشتند عریضه ایشان  
دریوم ششم ماه مبارک رمضان چهار ساعت و  
نیم از روز گذشته امام وجه مولی العالم عرض  
شد و بشرف اصغافاز و این لوح امنع اقدس از  
سماء فضل مخصوص ایشان نازل قوله تبارک و  
تعالی

- 14 In My Name, the All-Encompassing over all names

14 بسمی المهیمن علی الأسماء

- 15 This is a Book sent down by the Wronged One to him who hath believed in God, the All-Encompassing, the Self-Subsisting. He calleth with the most exalted call between earth and heaven and giveth glad tidings unto all of the manifestation of God, His sovereignty, His glory, His power, and His verses which have encompassed the kingdom of earth and heaven. Hear thou the call of the Wronged One, then bear witness to that which God hath testified: that there is none other God but I, the Truth, the Knower of the unseen. I created all things for the knowledge of My Self, yet when the appointed time came and the Promised One appeared, they disbelieved in God, the Lord of all being. Say: The Law is that which hath flowed from the Most Exalted Pen, and the Way is this straight and extended Path. The Truth is He Who speaketh at the midmost heart of the world before the faces of all nations.

15 کتاب انزل المظلوم لمن آمن بالله المهیمن القیوم  
انه ینادی بأعلى النداء بین الأرض و السماء و  
یبشر الكلّ بظهور الله و سلطانه و عزّه و قدرته و  
آياته التي احاطت الملك و الملكوت اسمع نداء  
المظلوم ثم اشهد بما شهد الله انه لا اله الا انا  
الحقّ علام الغیوب قد خلقت الخلق لعرفان نفسی  
فلما اتی الوعد و ظهر الموعود كفروا بالله مالک  
الوجود قل ان الشریعة ما جرت من القلم الأعلى  
و الطریقه هذا الصراط الواضح الممدود ان الحقیقه  
من ینطق فی قطب العالم امام وجوه الأمم

- 16 By God! The heavens have been cleft asunder, the earth hath been split, the mountains have been scattered, and all who lie in the graves have been raised up. This is a Revelation at which the limbs of all names have trembled, while tranquil were the hearts of those who recognized that which was uttered from His praiseworthy station. Say: The Law is the Law of God, did ye but know, and the Way is this Path which hath appeared with truth, did ye but recognize it. Say: O concourse of earth! Beware lest the veils of the divines shut you out from the Lord of all names, or the might of those who have disbelieved strike

16 تالله قد انفطرت السماء و انشقت الأرض و  
مرت الجبال و حشر من فی القبور هذا ظهور به  
ارتعدت فرائض الأسماء و اطمئنت افئدة الدین  
اعترفوا بما نطق به فی مقامه المحمود قل ان الشریعة  
هی شریعة الله لو انتم تعلمون و الطریقه هی هذا  
الصراط الذی ظهر بالحقّ لو انتم تعرفون قل یا  
ملا الأرض آیاکم ان تمنعکم حجاب العلماء عن  
مالک الأسماء او یخوفکم سطوة الدین کفروا  
بالشاهد و المشهود هذا یوم بشر به محمد رسول



fear into you regarding the Witness and the Witnessed. This is the Day whereof Muhammad, the Messenger of God, gave glad tidings, and for which the One Who conversed with God [Moses] was chosen aforetime, did ye but perceive it. The servant in attendance hath presented thy letter before the Face. We have answered thee with verses that nothing in existence can equal, neither that which is possessed by kings nor subjects. Blessed art thou for having turned unto the Face and won the verses of God, the Mighty, the Loving. Take it with a strength from Us and a power from Our presence and say:

- 17 My God, my God! Should Thy decree prevent me from standing before Thy gate, and Thy predestination hold me back from turning toward Thy horizon, do Thou write down for me, with Thy Most Exalted Pen, the reward of attaining Thy presence. Verily Thou art the Almighty Whom the contingencies of creation cannot frustrate. Thou doest what Thou willest. Thou art, in truth, God, the All-Encompassing, the Self-Subsisting.
- 18 The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have turned with radiant faces and illumined breasts toward the Most Exalted Horizon. These are, verily, the people of Baha in the Preserved Tablet.
- 19 Praise be to God that ye have attained unto that which its fragrance shall endure through the perpetuity of God's exalted attributes. Well is it with him and fair his pleasure. This servant conveys his greetings and expresses that which conduces to the exaltation of the Word of God. From the True One, exalted be His glory, this servant beseeches and hopes that He may aid you in that which befits His days.
- 20 As to your mention of Aqa Muhammad and Aqa Haydar-'Ali from the people of Ya, upon them be the glory of God, and likewise your request for their remembrance in the Most Holy Court - praise be to God this hope was fulfilled and mention of them was made in the presence of the Lord of the Manifestation. His blessed and exalted Word is:
- 21 O people of God! Some time ago, wondrous and glorious Tablets were specifically revealed for the friends of that land and were sent through one of the Afnan, upon him be the Glory of God. God willing, they will attain unto them and drink from the ocean of the utterance of the Most Merciful. O people of God! All that hath been revealed and sent down from the Supreme Pen is manifest and evident. The barking ones have assailed from all sides and, like wolves, have set upon the sheep of God. Would that one among that people would
- الله و اختر به الکلم من قبل لو انتم تشعرون قد حضر العبد الحاضر بكتابك و عرضه لدى الوجه اجبتك بآيات لا يعادها شيء من الأشياء و لا ما عند الملوك و المملوك طوبى لك بما اقبلت الى الوجه و فزت بآيات الله العزيز الودود خذه بقوة من عندنا و قدرة من لدنا و
- 17 قل الهى الهى لو يمنعنى قضائك عن القيام لدى بابك و تقديرك عن التوجه الى افقك فاكتب لى من قلبك الأعلى اجر لقاءك انك انت المقتدر الذى لا تعجزك شئون الخلق تفعل و تحكم انك انت الله المهيمن القيوم
- 18 البهاء المشرق من افق سماء رحمتى عليك و على الذين اقبلوا الى الأفق الأعلى بوجوه بيضاء و صدور نوراء الا انهم من اهل البهاء فى لوح محفوظ انتهى
- 19 لله الحمد فائز شديد بأنجه كه عرفش بدوام صفات عليا باقى و دائم است هنيئاً له و مريئاً اينفانهم خدمت ايشان سلام ميرساند و عرض مينمايد آنچه را كه سبب ارتقاء كلمه الله است از حق تعالى شأنه اين خادم سائل و آمل كه ايشانرا مؤيد فرمايد بر آنچه لايق ايام اوست
- 20 و اينكه ذكر جناب آقا محمد و آقا حيدر على من اهل يا عليهما بهاء الله را فرمودند و همچنين استدعاى ذكرشان در ساحت امنع اقدس الحمد لله اين امل محقق گشت و ذكرشان در پيشگاه حضور مالک ظهور بشرف عرض فائز قوله تبارک و تعالى
- 21 يا حزب الله چندی قبل مخصوص اولياء آن ارض الواح بديعه منيعه نازل و بتوسط يکى از افنان عليه بهائى ارسال شد انشاء الله بآن فائز شوند و از بحر بيان رحمن بياشامند يا حزب الله آنچه از قلم اعلى جارى و نازل کلى ظاهر و مشهود ناعقبن از اطراف هجوم نموده اند و بمثابه ذئاب قصد اغنام الله کرده اند ايكاش نفسى از آن قوم سؤال مينمود كه حزب قبل يعنى شيعه از آنچه گفته اند و عمل نموده اند اجرش

ask what became of the recompense of the previous community, namely the Shi'is, for what they said and did, and what was their reward on the Day of Reckoning. By the life of God! They clung to vain imaginings while counting themselves people of certitude; they were worshippers of names while deeming themselves believers. Fie upon them and upon what their hands have wrought! The fruit of the deeds of those spurious, rejected, heedless and false souls was denial of the Truth, as is clear and evident. Say: Verily He knoweth the treachery of eyes and what the breasts conceal.

چه شد و جزایشان در یوم جزا چه بود لعمرالله  
باوهم متمسک بودند و خود را اهل یقین  
میشمردند و عبده اسماء بودند و خود را اهل  
توحید میدانستند آق لهم و بما اکتسبت ایادیه  
ثمره اعمال آن نفوس مجعوله مردوده غافله  
کاذبه اعراض از حق بوده چنانچه ظاهر و  
هویدا گشت قولوا انه يعلم خائنة الأعین و خافية  
الصدور

- 22 With perfect unity and harmony, drink ye of the Kawthar of divine knowledge, despite those who denied God's proof and evidence, and who uttered that for which they were cursed in this world and the next. Verily He is the Truth, there is none other God but Him, and He is the Wise Commander, the Manifest Ordainer. Recently they have clung to the cord of perversion and the like. It is incumbent and obligatory upon all the people of God to protect the weak souls from the barking of the baying ones and the doubts of the transgressors. By the life of God! The people of Baha behold all else but God as a handful of dust. They are seated upon the thrones of steadfastness and recline upon the cushions of light. Blessed are they that know.

22 یکال اتحاد و اتفاق از کوثر عرفان بیاشامید رغماً  
لذین انکروا حجة الله و برهانه و قالوا ما لعنوا به فی  
الدنیا و الآخرة انه هو الحق لا اله الا هو و هو  
الأمر الحکیم و هو الأمر المبین تازه بجبل تحریف  
و امثال آن تمسک نموده اند بر حزب الله کل لازم  
و واجب که نفوس ضعیفه را از نفاق ناعقین و  
شبهات معتدین حفظ نمایند لعمرالله اهل بها ما  
سوی الله را بمثابة کف تراب مشاهده مینمایند  
ایشان بر سر استقامت مستوی و بر نمارق نور  
جالس طوبی للعارفین

- 23 My God, my God! Thou seest Thy chosen ones enkindled with the fire of Thy love, turning unto Thy horizon, and clinging to the cord of Thy loving-kindness. Praise be to Thee, O Thou the Desire of the worlds and the Worshipped One of the nations, for having made clear unto them the path, revealed unto them the proof, and manifested unto them that which draweth them nigh unto the ocean of Thy presence and the heaven of Thy bounty. I beseech Thee, O my Lord, by Thy Most Great Signs, by the manifestations of Thy power in the kingdom of creation, by the seas of meaning that were concealed within Thy verses and words, and by the Ship that moveth at times through the air, at times upon the land, and at other times upon the sea of Thy will and purpose, to aid Thy chosen ones to be steadfast in Thy Cause in such wise that they see naught except Thee save as the darkness upon a dead ant. O my Lord! Draw them nigh unto the station wherein was raised the pavilion of Thy glory, pitched the tents of Thy Cause, and hoisted the banners of Thy victory. Verily Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

23 الهی الهی تری اصفیائک مشتعلین بنار حبک و  
متوجهین الی افقک و متمسکین بجبل عنایتک  
لک الحمد یا مقصود العالم و معبود الأمم بما  
اوضحت لهم السبیل و انزلت لهم الدلیل و  
اظهرت لهم ما قربهم الی بحر لقائک و سماء  
جودک ای رب اسئلك بآیاتک الکبری و  
ظهورات قدرتک فی ناسوت الانشاء و بحور  
معانی الی کانت مستورة فی آیاتک و کلماتک  
و بالسفینة الی تتحرک مرة فی الهواء و تارة علی  
البر و اخرى علی بحر ارادتک و مشیتک بأن  
تؤید اصفیائک علی الاستقامة علی امرک علی  
شان لا یرون سواک الا کسواد علی غملة میتة  
ای رب قربهم الی مقام فیہ ارتفع خباء مجدک  
و نصبت خیم امرک و ارتفعت اعلام نصرتک  
انک انت المقتدر علی ما تشاء و فی قبضتک  
زمام من فی السموات و الأرضین

- 24 Before every word of Truth - exalted be His glory, abundant be His favors, and mighty be His utterance - the books of the world bow down in humility. A hundred thousand regrets that

24 انتهی عند هر کلمه از کلمات حق جلّ جلاله و  
عم نواله و عزّ بیانه کتب عالم خاضع و خاشع  
صد هزار افسوس که نفوس موهومه خائنه از

deluded and treacherous souls are seen deprived of the Dawning Place of the Hidden Mystery. Say: Today is the springtime of bounty and today the heaven of grace is uplifted. Strive that perchance you may attain unto a mention or be honored with a service. Great is the Day, great is the Cause, and great is the bounty. Blessed are they who know, blessed are they who attain, and woe unto the heedless.

مشرق غیب مکنون محروم مشاهده میگردند بگو  
امروز ربیع عنایت است و امروز آسمان فضل  
مرتفع جهد نمائید شاید بذکری فائز شوید و یا  
بخدمتی مفتخریوم عظیم است و امر عظیم و  
فضل عظیم طوبی للعارفين و طوبی للبالغين و ویل  
للعافلين

- 25 Concerning what you wrote about the barking ones - if anyone attains unto the vision of even less than a needle's eye, they will see all these as non-existent and lost. The abundance of bounties has caused the heedlessness of the servants. By the life of our Lord! That which has been revealed is sovereign over all names and their kingdoms, attributes and their dominions, the Bayan and its loftiness, and the Furqan and its radiance. Now they sleep. Soon they will awaken at the gathering of divine verses and bear witness to their own evil deeds. O people! Fear God, the Powerful, the Mighty, the Subduer. This is that Manifestation at the mention of whose name the Point of the Bayan - may the spirit of all else be sacrificed for His sake - uttered "I am the first of them that worship."

25 اینکه در باره ناعقین مرقوم داشتید هر نفسی  
باقلّ از سَم ابره ببصر فائز شود کلّ را معدوم و  
مفقود مشاهده نمائید کثرت نعمت سبب غفلت  
عباد شده لعمر ربنا نازل شده آنچه که میمن  
است بر اسماء و ملکوتها و صفات و جبروتها و  
بیان و علوه و فرقان و ضیائه حال ناآشنا زود است  
نزد حشر آیات الهی بهوش آید و بر اعمال خبیثه  
خود شهادت دهند ای قوم بترسید از خداوند  
قادر غالب قاهر اینست آنظهوریکه نقطه بیان  
روح ما سواه فداه عند ذکر اسمش بکلمه اَنَا  
اول العابدین ناطق

- 26 From the ocean of divine generosity and the heaven of His bounty, We beseech and hope that He may aid all to return, that perchance the servants may not be deprived of the fragrances of the days of the Lord of creation. Verily, He is powerful over all things.

26 باری از دریای کرم الهی و سماء جودش سائل  
و آمل که کلّ را بر رجوع تأیید فرماید که شاید  
عباد از نفحات ایام مالک ایجاد محروم نمانند  
اِنَّه علی کلّشیء قدير

- 27 Previously in thy beloved letters were petitions from certain handmaidens. The answer to each has been sent down from the heaven of divine grace. God willing, they will attain unto them and drink from the ocean of mercy. Every name that was present before the Face attained unto the verses of God. What has happened that the world remains deprived of the ocean of knowledge, the euphrates of mercy, and the tree of wisdom? To what do they cling? By the life of our Lord! Their path, their proof, their worship and their orientation have sprung from idle fancies and vain imaginings. Evil is the deed of the doubters. The Command is in God's hand, the Lord of all worlds.

27 و از قبل در دستخطهای آنجبوب عرایض بعضی  
از اماء بوده جواب هر یک از سماء فضل الهی  
نازل و ارسال شد انشاءالله بآن فائز شوند و از  
بحر رحمت بیاشامند هر اسمی تلقاء وجه حاضر  
بایات الله فائز آید چه شده که عالم از بحر علم و  
فراش رحمت و سدره دانش محروم ماندهاند آیا  
بچه متمسکند لعمر ربنا سبیل و دلیل و عبادت  
و توجهشان از ظنون و اوهام ظاهر گشته بس  
عمل المربیین الامر بید الله رب العالمین

- 28 This is what was revealed for the leaf Diya'u'l-Hajjiyyih, upon her be 9 66 [Baha'u'llah]. His word - exalted be His utterance and mighty be His proof:

28 هذا ما نزل للورقة ضياء الحاجية عليها ٩ ٦٦ [بهاء  
الله] قوله عزّ بینه و جلّ برهانه

- 29 In My Name, the One Who dominates all names

29 بسمی المهيمن على الأسماء

- 30 O Leaf! God willing, thou shalt hold fast unto the Tree with such firmness that the diverse winds of the world shall not move thee nor prevent thee from the Tree. Today the shrill voice of the Most Exalted Pen and the rustling of the Lote-Tree are

30 یا ورقه انشاءالله بسدره تمسک نمائی تمسکیکه  
اریاح مختلفه عالم او را حرکت ندهد و از  
سدره منع ننماید امروز صریر قلم اعلی و حفیف

raised. Blessed are the leaves that have attained unto hearing them and are moved by the winds of God's will, exalted be His glory. Today the emperors enter churches in the name of the Lord of creation, yet remain veiled from the Commander, the Creator, and the Goal. Likewise the queens of the world turn night and day toward the Ancient King and mention the Most Great Name, yet when the horizon of the heaven of manifestation was illumined with the lights of His countenance, all were seen to be heedless and remote, though night and day they were speaking His mention and hoping for His presence.

سدره منتهی مرتفع طوبی از برای ورقاتی که  
باصغاء آن فائز شدند و باریاح اراده حق جلّ  
جلاله متحرکنند امروز قیصره باسم مولی البریه  
بکائس وارد میشوند ولیکن از امر و بانی و  
مقصود محبوب و همچنین ملکه های عالم در  
لیالی و ایام بمالک قدم متوجه و بذکر اسم اعظم  
ناطق و چون افق سماء ظهور بانوار وجه منور  
کل غافل و بعید مشاهده گشتند و حال آنکه  
در لیالی و ایام بذکرش ناطق و لقائش را آمل

- 31 Now that leaf must, with outer and inner tongue, be engaged in praise and glorification of the Beloved of the world, for He has aided and guided. We beseech God to strengthen thee to preserve what He has bestowed. O Leaf! Know thou the worth and station of the utterance of the All-Merciful. If thou hast attained unto God's tablet and found its fragrance, say:

31 حال باید آنورقه بلسان ظاهر و باطن به حمد و  
ثنای محبوب عالم مشغول شود چه که تأیید فرمود  
وراه نمود از حق میطلبیم ترا مؤید فرماید بر حفظ  
آنچه عطا فرموده یا ورقه قدر و مقام بیان رحمن  
را بدان اگر بلوح الله فائز شدی و عرفش را  
یافتی قوی

- 32 My God, my God! Thou art He Who strengthened me, made me know, taught me, and guided me to Thy straight path. I beseech Thee, O Lord of the Kingdom and Sovereign of might, to aid me and Thy handmaidens in Thy remembrance and praise and in arising to serve Thy Cause. Verily Thou art God, the Powerful, the All-Knowing, the All-Wise.

32 الهی الهی انت الذی ایدتني و عرفتني و علمتني و  
هدیتني الی صراطک المستقیم استلک یا مالک  
الملکوت و سلطان الجبروت بأن تؤیدنی و امائک  
علی ذکرک و ثنائک و القيام علی خدمة امرک  
انک انت الله المقتدر العليم الحکیم انتی و هذا  
ما نزل للورقه آغا بنت ضیاء علیهما بهاء الله قوله  
جلّت عظمته و عظمت آثاره

- 33 He is the Hearer, the Answerer!

33 هو السامع المجیب

- 34 My God, my God! Thou seest one of Thy leaves who hath turned toward the Tree of Thy Cause and hath set her face toward Thine all-highest horizon - the Spot wherefrom the Luminary of Thy Revelation hath shone forth, O Thou Who art the Lord of Names and Creator of the heavens! I beseech Thee by the lights of Thy countenance, the mysteries of Thy Book, the suns of the horizons of Thy heaven, and the waves of the ocean of Thy Will, to aid me as Thou didst aid Thy handmaidens and leaves who turned unto Thee, believed in Thee and Thy signs, and acknowledged that which Thy Tongue did utter ere the creation of Thy earth and heaven - that there is none other God but Me, the Almighty, the All-Compelling, the Self-Subsisting. O my Lord! I perceive the fragrance of Thy Manifestation, yet know not upon which spot Thy throne is established. I beseech Thee by the breezes of Thy Revelation and the showers from the clouds of the heaven of Thy mercy to open before the face of Thy handmaiden the door of Thy bounty and grace with the key of Thy Most Great Name, whereby the limbs of the princes who violated Thy Covenant

34 الهی الهی تری ورقه من اورفاق قصدت سدره  
امرک و اقبلت الی افقک الأعلى المقام الذی  
منه لاح نیر ظهورک یا مالک الأسماء و فاطر  
السماء استلک بأنوار وجهک و اسرار کتابک  
و شمس آفاق سمائک و امواج بحر مشیتک  
بأن تؤیدنی علی ما ایدت به امائک و ورقاتک  
اللائی اقبلن و آمن بک و بآیاتک و اعترفن بما  
نطق به لسانک قبل خلق ارضک و سمائک  
انه لا اله الا انا المقتدر المهيمن القيوم ای رب  
اجد عرف ظهورک و لم ادر علی ائی مقام  
استقر عرشک استلک بنفحات وحیک و  
امطار سحاب سماء رحمتک بأن تفتح علی وجه  
امتک باب جودک و فضلک بمفتاح اسمک  
الأبهی الذی به ارتعدت فرائض الأمراء الذین  
نقضوا عهدک و میثاقک و قاموا علی اطفاء  
نورک و انحدار نار سدرتک لک الحمد یا اله

and Testament and arose to extinguish Thy light and quench the fire of Thy Tree did tremble. Praise be unto Thee, O God of the world and Desire of the nations, for having caused me to hear Thy call, to behold Thy signs, to be guided to Thy path, and to be given to drink of the Kawthar of Thy love. I beseech Thee to assist me to preserve that which Thou hast bestowed upon me through Thy bounty and generosity, O Most Merciful of the merciful, O Thou in Whose grasp are the reins of all who are in the heavens and on earth.

العالم و مقصود الأمم بما اسمعتني ندائك و  
اريتني آياتك و هديتني الى صراطك و سقيتني  
كوثر حبك استلک بأن تؤيدني على حفظ ما  
اعطيني بجودك و كرمك يا ارحم الراحمين  
و يا من في قبضتك زمام من في السموات و  
الأرضين انتهي و هذا ما نزل للورقة شمس جهان  
عليها بهاء الله قوله عزّ مقامه و عزّ بيانه

35 In My Name Which Dawneth from the Horizon of the Heaven of Utterance!

35 بسمی المشرق من افق سماء البيان

36 O My leaf and My handmaiden! Thy mention hath ever been present before the Wronged One. That which is everlasting and enduring hath been sent down for thee. Be not grieved by the happenings of the world. Hold fast unto the cord of patience and cling to the hem of resignation. Praise be to God, thou hast attained unto the lights of the Sun of Divine Unity and hast drunk from the ocean of the All-Merciful's recognition. Beseech the True One, exalted be His glory, to assist His handmaidens to preserve the pearls of His love, for verily the treacherous ones, the thieves, and the barking dogs lie in wait. By the life of God! They are in manifest error. From the earliest days until now the Self of God hath been in the hands of His enemies - at times imprisoned, at times in chains, and at times wandering from land to land as a captive. Yet in all conditions the scratching of the Pen was heard and the Call was raised. The heedlessness of the world did not prevent the Ancient Beauty from His purpose. Every fair-minded one beareth witness and every just one testifieth. O My handmaiden! Convey My greetings to the handmaidens of God. Say: We beseech the True One, exalted be His glory, to grant success unto all and supreme steadfastness. Ye must occupy yourselves with the remembrance of God, exalted be His glory, in complete sanctity and detachment, through goodly deeds and praiseworthy and pleasing character. This is the counsel of the Wronged One unto His handmaidens. The glory which shineth resplendent from the horizon of this Most Great Name be upon thee and upon those handmaidens who have turned unto God and believed in Him, the Lord of all worlds.

36 يا ورقتي و يا امتي لازال ذكرت لدى المظلوم  
مذكور و نازل شد از برای شما آنچه که باقی و  
دائمت از حوادث دنیا محزون مباش بحبل صبر  
تمسک نما و بذیل اصطبار تشبث لله الحمد بانوار  
آفتاب توحید فائز شدی و از بحر عرفان رحمن  
آشامیدی از حق جلّ جلاله بطلید اماء خود را  
مؤید فرماید بر حفظ لآلی محبتش چه که خائنین  
و سارقین و ناعقین بر مرصّد مترصد لعمرالله انهم  
فی ضلال مبین از اول ایام تا حین نفس حق در  
دست اعدا بوده گاهی در سجن و هنگامی تحت  
زنجیر و وقتی بمشابه اسرا دیار بدیار و در جمیع  
احوال صریر قلم مرتفع و ندا ظاهر غفلت عالم  
مالک قدم را از اراده اش منع ننمود هر منصفی  
شاهد و هر عادل گواه یا امتی اماء الله را از  
قبل مظلوم تکبیر برسان بگو از حق جلّ جلاله  
از برای کلّ توفیق میطلبیم و استقامت کبری  
میخواهیم باید بکمال تقدیس و تنزیه و اعمال طیبه  
و اخلاق راضیه مرضیه بذکر حق جلّ جلاله  
مشغول باشید اینست وصیت مظلوم اماء خود  
را البهاء الظاهر اللائح من افق هذا الاسم الأعظم  
علیک و علی الاماء اللآئی اقبلن و آمن بالله ربّ  
العالمین انتهی و هذا ما نزل للورقة فاطمه علیها  
بهاء الله قوله جلّ بیانه و عزّ برهانه

37 In My Name through Which the Spheres of Utterance Have Revolved throughout Creation

37 بسمی الذی به دارت افلاک بیان فی الامکان

38 O My handmaiden, My leaf! Thy letter was presented before the Wronged One, and the servant in attendance read it, attaining the honor of being heard by the Goal of all the worlds. Thou hast previously been blessed with the holy writings of the Supreme Pen. This station is most glorious - hold it dear. Say:

38 يا امتي يا ورقتي ککابت لدى المظلوم حاضر و  
عبد حاضر عرض نمود و بشرف اصغا مقصود  
عالمیان فائز گشت از قبل بانثار قلم اعلی فائز  
شدی این مقام بسیار عظیمست عزیزش بدار بگو

O leaves, deprive not yourselves of the rustling of the Divine Lote-Tree. This is the day of grace and bounty. We beseech God to adorn His handmaidens with the ornament of the Most Great Chastity and illumine them with the light of His knowledge. He is the Powerful, the Mighty, and He is the All-Seeing, the All-Perceiving. We convey Our greetings to the handmaidens of that land and counsel them with that which befitteth the Days of God. Blessed is the soul that hath attained unto hearing and hath acted upon the counsels of the Supreme Pen. All that is witnessed shall perish and become as nothing, save that which is related to God, exalted be His glory. One word from Him is better than the wealth of the world and the inheritance of nations. Well is it with the soul that hath attained unto it. The glory be upon thee and upon every handmaiden who hath turned unto God, believed, hearkened and responded to her Lord, the Forgiving, the Generous.

39 And this is what was revealed for the Leaf Badi'ih, upon her be the Glory of God. He saith, blessed and exalted be He:

40 In the Name of the Compassionate, the Merciful

41 The spiritual sustenance hath been sent down from the heaven of divine favor in such wise as to astound all, and perchance due to its great bounty it remaineth concealed. Would that the people of the world might become ready and worthy to witness that which is hidden. The divine favor hath reached such a degree that every name mentioned before His presence hath been blessed with a Tablet and honored with verses. Today the ocean of grace is manifest before all faces, and the Name 'the Concealer' standeth before all faces, concealing that which is unseemly and mentioning that which causeth awakening and enkindlement. With Him is the knowledge of all things in a Clear Book. We convey greetings to all the handmaidens and give them glad tidings of the splendors of the Sun of Divine Providence. Blessed are the souls that are accepted, steadfast and upright. O handmaidens of God! This is the day of remembrance, praise and deeds of purity. Strive that there may appear from you that which may cause the turning of the heedless and the awakening of the sleeping ones. The Glory from Us be upon My handmaidens who have believed in the All-Informed, the One.

42 Praise and thanksgiving be unto God that He hath caused the waves of the ocean of utterance to appear and become manifest in the form of the Luminous Proof from the horizon of the crimson ark. Glory be to God! The ocean surgeth, the sun shineth, the light is radiant and resplendent; yet the heedless ones, the infidels, and the babblers remain in evident

ای اوراق خود را از حقیف سدره محروم  
نمائید امروز روز فضل و عنایت است از حق  
میطلبیم اماء خود را بطراز عصمت کبری مزین  
فرماید و بنور معرفتش منور اوست قادر و توانا  
و اوست حاضر و بینا اماء آن ارض را تکبیر  
میرسانیم و بما ینبغی لایام الله وصیت مینمائیم  
طوبی از برای نفسیکه باصغا فائز گشت و بنصح  
قلم اعلی عمل نمود آنچه مشاهده میشود کل فانی  
و معدوم خواهد شد مگر آنچه نسبتش بحق جل  
جلاله است یک کلمه او بهتر است از ثروة  
عالم و وراثت امم نیکوست حال نفسیکه بان  
فائز گشت البهآ علیک و علی کل امة اقبلت و  
آمنت و سمعت و اجابت ربها الغفور الکریم

39 و هذا ما نزل للورقة بدیعة علیها بهآ الله قوله  
تبارک و تعالی

40 بنام بخشنده مهربان

41 مائده معنوی بشأنی از سماء عنایت الهی نازل که  
کل را متحیر نموده و شاید نظر بکثرت قدرش  
مستور ایکاش اهل عالم مستعد میشدند و قابل  
میگشتند از برای مشاهده آنچه مستور است  
فضل الهی بمقامیست هر اسمی تلقاء وجه ذکر شد  
بلوح فائز گشت و بآیات مفتخر امروز دریای  
فضل امام وجوه مشهود و اسم ستار امام وجه  
قائم ستر فرمود آنچه لایق نیست و ذکر نمود آنچه  
سبب تنبه و اشتعال است عنده علم کلشیء فی  
کتاب مبین اماء را طراً تکبیر میرسانیم و باشرافات  
انوار آفتاب عنایت الهی بشارت میدهم طوبی از  
برای نفوس مقبله ثابتہ مستقیمه یا اماء الله  
امروز روز ذکر و ثنایست و روز عمل پاک جهد  
نمائید شاید از شما ظاهر شود آنچه که سبب اقبال  
معروضین و تنبه ناآئین گردد البهآ من لدنا علی  
امائی اللائی آمن بالفرد الخبیر انتهى

42 حق را شکر و سپاس که امواج بحر بیانرا بشکل  
نیر برهان از افق سماء سفینه حمرا ظاهر و آشکار  
فرمود سبحان الله دریا امواج آفتاب مشرق نور  
ساطع و لامع مع ذلک غافلین و ملحدین و ناعقین  
در ریب مبین تلعب بهم الأشياء کلها و هم

doubt. All things mock them, but they perceive it not. Man is astonished at what the deniers of the Cause have understood and comprehended. Have they not witnessed the outpourings of divine meanings, or have they not heard the cooings of the eternal Dove? From whom is life, and from whom is death?

لا يشعرون انسان متحیر که معرضین بیان چه ادراک نموده اند و چه فهمیده اند آیا رشحات آناء معانی را ندیده اند و یا تغردات حمامه ابدی را نشنیده اند حیات از کیست و ممات از کِه

- 43 In one of the Tablets, this most exalted Word hath been revealed from the Supreme Pen - blessed and exalted be His words: "Verily We have sounded the Trumpet, and it is My Most Exalted Pen, whereby We have quickened all who are in earth and heaven" unto the end of His utterance. May the spirit of all who dwell in the kingdoms of command and creation be a sacrifice unto Him.

43 در یکی از الواح اینکلمه علیا از قلم اعلی نازل قوله تبارک و تعالی انا نفخنا فی الصور و هو قلبی الأعلی و به احینا من فی الأرض و السماء الی آخر بیانہ روح من فیملکوت الأمر و الخلق فداء

- 44 May the True One, exalted be His glory, protect His loved ones. That beloved one should arise with the utmost endeavor to preserve the weak souls, lest they be afflicted with the like of former vain imaginings. At one time He said: "Say: O people of God! Ye should be so steadfast in the Cause of God that ye should regard all else as non-existent and lost. Should clamor be raised from all directions, consider it as the buzzing of a fly, nay less, did ye but know. The fragrances of verses are diffused throughout the world, and the Hand of Power is manifest with the banner 'Verily, I am the All-Powerful.' Say: O babblers! Roll up the carpet of idle fancies - the carpet of God is spread, and the Lord of Eternity is seated thereon. Fear God and be not of the wrongdoers."

44 حق جلّ جلاله اولیاء خود را حفظ فرماید آنجبوب باید بکمال همت بر حفظ نفوس ضعیفه قیام نمایند شاید بمثل اوهامات قبل مبتلا نشوند وقتی از اوقات فرمودند بگو یا حزب الله باید بشائی بر امر الله ثابت و مستقیم باشید که ما سواه را معدوم و مفقود مشاهده نمائید اگر از جمیع اشطار نعیق مرتفع شود بمثابه طنین ذباب شمرید بل احقر لو اتم تعلون نفحات آیات در قطب عالم متضوّع و ید اقتدار با علم اتنی انا المختار آشکار بگو ای ناعقین بساط ظنون و اوهام را بر پیچید بساط الله ظاهر و مالک قدم بر او جالس اتقوا الله و لا تكونوا من الظالمین انتہی

- 45 By the life of our Purpose and your Purpose! The flame of divine verses and the lights of heavenly utterance have encompassed the world, yet those who are veiled remain in evident veils.

45 لعمر مقصودنا و مقصودکم شعله آیات الهی و انوار بیان رحمانی عالم را اخذ نموده ولكن المحتجبین فی حجاب مبین

- 46 Concerning the mention that was made of the martyrs - upon them be the Most Glorious Glory of God - and the detailed accounts of events in that land, these passages were requested by the Most Great Branch - may my spirit, my being, and my essence be sacrificed for the dust of His footsteps. Should the authentic account, free from falsehood and conjecture, become available, let it be sent. It is most beloved, for the purpose of the Most Great Branch - may my spirit be a sacrifice unto Him - is that all that hath outwardly transpired in this Cause be recorded, that it may become the means of knowledge and awareness for the peoples of the world.

46 و اینکه ذکر شهدا علیهم منکّل بهاء ابهه و تفصیل واقعات آن ارض را مرقوم داشتند اینفقرات را حضرت غصن الله الأكبر روحی و ذاتی و کینونتی لتراپ قدومه الفداء خواسته بودند اگر صحیح آن مقدس از کذب و ظن بدست بیفتد ارسال فرمائید بسیار محبوبست چه که مقصود حضرت غصن الله روحی فداء آنکه بر حسب ظاهر آنچه در این امر واقع شده مرقوم دارند تا سبب دانائی و آگاهی اهل عالم شود

- 47 And concerning the mention thou didst make of Darreh-Gaz and their turning to the Most Exalted Horizon and their sanctification from all else save God, these passages were honored

47 و اینکه ذکر دره جز و اقبالشان بافق اعلی و تقدیسشان از ما سوی الله را مرقوم داشتید

to be heard in the Most Holy and Most Exalted Court. His blessed and exalted words are:

48 O Son of My Name! O thou who traverseth the lands for My remembrance! Treacherous ones, thieves, clamorous ones and atheists have appeared throughout all regions. This is the news which flowed from the Most Exalted Pen in the earliest days. Verily He informed all of what hath appeared and what shall appear. To this beareth witness He Who speaketh at this moment that I, verily, am God, the Lord of all the worlds.

49 We make mention of Our loved ones in Darajiz, those whom We have remembered, and We give them glad-tidings of God's loving-kindness and mercy. We remind them of what hath been revealed by My Pen in My Scriptures and Tablets, and We inform them of what hath been ordained for them as a command from Me, and I am the Ordainer, the Ancient of Days. O people of God! Ponder upon the matter of this Wronged One. From the earliest days until now He hath been afflicted in the hands of enemies. Not for a moment did He seek comfort or protection for Himself. Before the faces of princes, divines and doctors of law did He raise the Call, and summoned all to the most sublime horizon. When the light shone forth and the Cause became somewhat manifest, the opposers emerged from behind the veil with the swords of hatred, seeking to destroy the Desired One of all worlds. By the life of God! They are deprived of the ocean of divine knowledge, forbidden from the effulgences of the Sun of inner meanings, heedless of the root of the Cause and unaware. They play with their idle fancies and perceive not, and they say what the ancients never said, and they purpose what those of later times never purposed.

50 Some of the ignorant ones have arranged objections and made them snares for the people of God. What have they understood of "He doeth what He willeth" and what have they comprehended of "He ordaineth what He pleaseth"? Every possessor of insight and fairness beareth witness to the greatness of the Cause and its exaltation, and likewise to its sanctity and detachment. We were not behind any veil. Before all faces were We manifest and evident; the Word was manifest and the deed apparent. We beseech God that He deprive not His servants of the light of the Day-Star of justice and fairness, and that He aid them to return. He is the Powerful, the Mighty. There is no God but Him, the Exalted, the Most Glorious.

51 Blessed are they who have drunk from the cup of steadfastness. This evanescent servant beseecheth the Eternal Truth for confirmation and success on behalf of the friends, and conveyeth to each one mention, greeting and glory. In all conditions, God

این فقرات در ساحت امنع اقدس بشرف اصغا  
فائز قوله تبارک و تعالی

48 یا ابن اسمی یا ایها السائر فی البلاد لذكری خائن و سارق و ناعق و ملحد در اطراف و اقطار ظاهر و این آن خبریست که در اول ایام از قلم اعلی جاری و نازل آنه اخبر الک کل بما ظهر و یظهر یشهد بذلك من یطلق فی هذا الحین اننی انا الله رب العالمین

49 انا نذكر اولیائی فی دره جز الدین ذکرتم و نبشّهم بعناية الله و رحمته و نذكرهم بما نزل من قلبي فی زبری و الواحی و نخبرهم بما قدر لهم امراً من عندی و انا المقدر القديم یا حزب الله در امر اینظلم تفکر نمائید از اول ایام تا حین در دست اعدا مبتلا آنی براح و حفظ خود نپرداخت امام وجوه امرا و علما و فقها ندا نمود و کل را بافق اعلی دعوت فرمود و چون نور ساطع و امر فی الجمله ظاهر معرضین از خلف حجاب با اسیاف بغضا پیرون آمدند و قصد مقصود عالمیان نمودند لعمر الله از بحر عرفان محرومند و از اشراقات انوار آفتاب معانی ممنوع و از اصل امر غافل و یخبر یلعون بأهوائهم و لا یشعرون و قالوا ما لا قاله الأولون و قصدوا ما لا قصده الآخرون

50 بعضی از جهال اعتراضاتی ترتیب داده اند و او را دام حزب الله نموده اند آیا از یغفل ما یشاء چه ادراک کرده اند و از یحکم ما یرید چه فهمیده اند هر صاحب بصر و انصافی شهادت میدهد بر عظمت امر و علوش و همچنین بر تقدیس و تنزیهش ما خلف حجاب نبودیم امام وجوه ظاهر و آشکار بیان ظاهر و عمل آشکار از حق میطلبیم عباد خود را از نور نیر عدل و انصاف محروم نفرماید و بر رجوع تأیید نماید اوست قادر و توانا لا اله الا هو العزیز الأبهی انتهى

51 طوبی از برای آن نفوس که از کأس استقامت آشامیدند این عبد فانی از حق باقی تأیید و توفیق از برای دوستان میطلبد و بهر یک ذکر و سلام



willing, the victory hath been and shall be with that spiritual Beloved.

- 52 Regarding what you wrote about the barking ones, the transgressors, the slanderers and the oppressors - that party is not and never has been worthy of mention. Praise be to God, most of the friends attained the Desired Land and dwelt in its vicinity for extended periods, finding repose beneath the pavilions of grandeur. They saw, heard and became aware. He said: "O Son of My Name! This Cause is the Most Great Announcement. Surely it must be seen as greater and mightier than the sayings and calumnies of the ungodly of the past." Each day one or two souls or a group would arrive in the Most Holy Land - all saw, heard and became aware. However, during this period one person was with those people on the island. Surely the details of this have reached or will reach the ears of that beloved one. Despite being in the land of England, they did not allow a single person to reside there or engage in any occupation lest they discover what they possess. In any case, the mention and deeds of this land are evident - more manifest than the sun and more elevated than the heaven. Blessed are they that behold, blessed are they that hear, and blessed are the fair-minded. The divine utterance hath been revealed to such a degree that the Mother Book and the Mother of Utterance are astounded. We beseech God to grant fairness and not deprive His servants of the light of justice. The duty is to protect the servants. And regarding the hardships you wrote about - they are true, without doubt. This evanescent servant beseeches and hopes that God will transform them into ease and comfort. Verily He is the Lord of humanity and the Omnipotent over what He willeth.

- 53 Regarding what you wrote about it being more than two years since you wrote and this evanescent one has not been enabled to reply - indeed it is exactly as you have written. However, the heart of that beloved one bears witness that this negligence had two causes: First, the assurance that, praise be to God, that beloved heart has attained and witnessed the waves of the Most Great Sea and heard the Call of God, and the verses have reached every city in a manner that transcends the description and comprehension of the people of the world. The second cause was the multitude of occupations. He has ever said and continues to say that attention must be given to the new, fresh and wondrous saplings, and they must be watered lest they be afflicted with the disease of withering from the poisonous winds of the calumnies of the opposers. That beloved one, praise be to God, is occupied with service and stands firm in rendering assistance. The servant asks his Lord to open before your face the gates of His grace and mercy. Verily He is the

و تکبیر میرساند در هر حال انشاءالله غلبه با آنحبيب روحانی بوده و هست

اینکه در باره ناعقین و معتدین و مفتترین و ظالمین بیان مرقوم داشتید آنحزب قابل ذکر نبوده و نیستند الحمد لله اکثری از اولیاء بارض مقصود فائز و مدتها در جوار ساکن و در ظل قباب عظمت مستریح دیدند و شنیدند و آگاه گشتند فرمودند یا ابن اسمی این امر نبأ اعظم است البته بمراتب از اقوال و مفتريات مشرکین قبل باید اعظم و اکبر مشاهده شود هر یوم نفسی او نفسین او جمعی بارض اقدس وارد کلی دیدند و شنیدند و آگاه گشتند و لکن در ایندت یکنفس در جزیره با حضرات بوده البته تفصیل آن بسمع آنحبيب رسیده و یا میرسد مع آنکه در بلد انگریز است یکنفس را نگذاشته در آنجا ساکن شود و یا بشغلی مشغول گردد لثلاً یطلع بما عندهم باری این ارض ذکرش و عملش آشکار است از شمس ظاهرتر و از سماء مرتفعتر طوبی للناظرین و طوبی للسامعین و المنصفین بیان الهی بمقامی ظاهر که ام الکتاب و ام البیان متعیر از حق میطلبیم انصاف عطا فرماید و عباد خود را از نور عدل محروم نسازد تکلیف حفظ عباد است و آنچه از شداید نوشتید حق لا ریب فیها این خادم فانی از حق سائل و آمل یدلها بالیسط و الرخاء انه هو مولی الوری و المقتدر علی ما یشاء

اینکه مرقوم داشتید دو سنه و ازیذ است که آنچه نوشته اید اینفای بجواب مؤید نشده فی الحقیقه همین قسم است که مرقوم داشته اید و لکن قلب آنحبيب شاهد و گواه که این اجمال را دو سبب بوده یکی اطمینان که الله الحمد آنحبيب فؤاد فائز شده اند و امواج بحر اعظم را دیده اند و نداء الله را شنیده اند و آثار هم در هر شهری رفته آنچه که از وصف و ادراک اهل عالم مقدس و مبراست و سبب دیگر کثرت اشغال تحریر لازال فرموده و میفرمایند نهالهای تازه جدید به بدیعه را باید توجه نمود و آب داد که مباد از سموم مفتريات معرضین بمرض خشکی مبتلا شوند آنحبيب الله الحمد بخدمت مشغولند و بنصرت قائم یسئل الخادم ربه بأن یفتح علی وجهکم ابواب فضله و رحمته انه هو المشفق الکریم و السامع الحجب

Compassionate, the Generous, the Hearing, the Responding One.

- 54 And regarding what you wrote about Jinab-i-Aqa Sadiq from among the sons of Khalil, mentioning that they intended to pay the Huquq but were subsequently not enabled to do so - these matters were raised before His presence and attained the honor of being heard. His blessed and exalted Word:
- 54 و اینکه در باره جناب آقا صادق از ابناء خلیل مرقوم داشتید و ذکر اینکه اراده اداء حقوق داشتند و بعد موفق نگشتند این فقرات تلقاء وجه بشرف اصغا فائز قوله تبارک و تعالی
- 55 O Son of My Name! Upon thee be My glory! The payment of the Huququ'llah is obligatory upon all and its ordinance hath been revealed and established by the Most Exalted Pen in the Book. However, demanding and insisting upon it is never permitted. If anyone is enabled to pay it and delivers it with joy and radiance, it is accepted; otherwise, no. By way of reminder, it should be mentioned once generally in gatherings, and that is sufficient. The assured, steadfast and insightful souls will themselves take action and act upon what hath been commanded unto them by God. The benefit of this matter returns to those souls themselves. Verily God is independent of all worlds. Let not the people of God be saddened. By the life of God! There hath been ordained for them that which the reckoners are powerless to reckon.
- 55 یا ابن اسمی علیک بهائی اداء حقوق الهی بر کل فرض است و حکمش از قلم اعلی در کتاب نازل و ثابت ولیکن اظهار و اصرار ابداً جایز نه هر نفسی موفق شود بر اداء آن و به روح و ریحان برساند مقبولست و الا فلا از بابت تذکر یکبار باید عموماً در مجلس ذکری بشود و پس نفوس موقفه ثابتۀ بصیره خود اقدام مینمایند و به ما امروا به من لدی الله عامل میشوند نفع این فقره بخود آن نفوس راجع آن الله غنی عن العالمین حزب الله محزون نباشند لعمر الله مقدّر شده از برای ایشان آنچه که محصین از احصایش عاجزند انتهی
- 56 As to what that beloved one wrote concerning non-acceptance, after it was presented They uttered words of truth, for the Cause of God has been and continues to be exalted through wealth and independence. "It behooveth My loved ones to hold fast unto that whereby the Cause of God and His sovereignty may be exalted."
- 56 و آنچه آنحبيب از عدم قبول مرقوم داشتید بعد از عرض فرمودند نطق بالصدق چه که به غنا و استغناء امر الله مرتفع شده و میشود ینبغی لأولیائی ان یتسکوا بما یرتفع به امر الله و سلطانه انتهی
- 57 In truth, it is exactly as that beloved one has written. This evanescent servant beseecheth the everlasting Truth to assist the loved ones - namely those who are the Hands of the Cause, who are adorned with the ornament of teaching, and who are engaged in service to the Cause - to achieve that which will exalt His Word. In these days mention was made of this matter. It is hoped that the door of grace will be opened and the hand of bounty will bestow that which will cause the elevation and ascendancy of His loved ones.
- 57 فی الحقیقه همان قسم است که آنحبيب نوشته‌اند این خادم فانی از حقّ باقی سائل و آمل که اولیا را یعنی نفوسیکه ایادی امرند و بطراز تبلیغ مزینند و بر خدمت امر قائم موفق فرماید بر آنچه که سبب اعلاء کلمه اوست این ایام در این فقره ذکری شده امید هست باب فضل مفتوح شود و ید عنایت عطا فرماید آنچه را که سبب و علت علو و سمو اولیاء اوست
- 58 His honor Aqa Muhammad Ardikani, upon him be 9 6 6 [Baha'u'llah], sent a letter to this servant specifically requesting that this servant make pilgrimage on his behalf. At three hours past nightfall on Monday the fifth of the blessed month of Ramadan, intending to visit the Most Exalted Shrine and Supreme Heights, that which was intended was accomplished. After completion, the Tongue of Grandeur spoke these blessed words, exalted be His glory and mighty His utterance:
- 58 جناب آقا محمد اردکانی علیه ۹ ۶ ۶ [بهاء الله] بانعید ورقهائی ارسال داشته اند و مخصوص خواسته‌اند اینعبد بنیابت ایشان زیارت فائز شود در لیل دوشنبه پنجم ماه مبارک رمضان سه ساعت گذشته قصد مقام اعلی و ذروه علیا نموده و عمل شد آنچه مقصود بود بعد از اتمام لسان عظمت باینکلمه مبارکه ناطق قوله جلّ جلاله و عزّ بیانه

- 59 "O servant in attendance! Praise be to God, thou hast attained and thy deed hath been adorned with the ornament of acceptance. Give glad tidings unto him who desired to attain the presence of God, the Protector, the Self-Subsisting. He may say:
- 59 یا عبد حاضر لله الحمد فائز شدی و عمل بطراز قبول مرین بشر الذی اراد لقاء الله المهيمن القيوم له ان يقول
- 60 'My God, my God! I have perceived the fragrance of Thy Revelation and have turned to the Mount of Thy knowledge. I beseech Thee by the pearls of the ocean of Thy wisdom and knowledge, by the verses of Thy Book and their mysteries, and by the hearts of Thy loved ones, their radiance and their light, to ordain for me from Thy Most Exalted Pen that which will benefit me in all the worlds of Thy worlds and draw me nigh unto Thee. Thou knowest, O my God and my Lord, that I know not what profiteth or harmeth me. Verily Thou seest and knowest and hearest, and Thou art the All-Hearing, the All-Seeing.'"
- 60 الهی الهی قد وجدت عرف ظهورک و اقبلت الی طور عرفانک استلک بالائی بحر ملک و حکمتک و آیات کتابک و اسرارها و قلوب اولیائک و ضیائها و نورها بأن تقدّر لی من قلبک الأعلی ما ینفعنی فیکلّ عالم من عوالمک و یقرّبنی الیک تعلم یا الهی و سیدی بأنی لا اعلم ما ینفعنی و یضرنّی انک تری و تعلم و تسمع و انک انت السميع البصیر انتهى
- 61 Praise be to God, they have attained that which is the goal of those near unto God and the desire of the sincere ones. This evanescent one beseecheth the Truth to assist them and confirm them in such wise that they may hold fast unto the Truth alone and be detached from all else. This is the station of true unity that hath been manifested in this Revelation. A hundred thousand blessings upon those who yearn and act.
- 61 لله الحمد فاز شدند بآنچه که مقصود مقربین و امل مخلصین است ایفانی از حق میطلبد که ایشانرا موثق فرماید و مؤید دارد بشأنیکه بحق وحده تمسک نمایند و از دوش فارغ و آزاد اینست مقام توحید حقیقی که در اینظهور ظاهر شده صد هزار طوبی از برای آملین و عاملین
- 62 In previous letters from that beloved of the heart, certain names were mentioned. Each hath been blessed with divine verses and illumined by the lights of the utterance of the All-Merciful. By the life of our Purpose and your Purpose! After mention of the names, the ocean of divine utterance surged in such wise that tongues and pens are powerless to describe it. As commanded, convey greetings to all and give them glad tidings of that which hath been revealed for them from the Most Exalted Pen. It is hoped that the horizons of those regions will be illumined with the light of unity and concord, and all will act as befitteth. Repeatedly hath the Tongue of Grandeur spoken this exalted word: "O people of God! Let not the time slip away from you. Know ye its value. By the life of God! All the centuries and ages cannot equal a single moment of these days. This is that which God hath testified when He was established upon His Most Great Throne with His mighty sovereignty."
- 62 در دستخطهای قبل آنجبوب فؤاد بعض اسامی مذکور هریک بآیات الهی فائز و بانوار بیان رحمن منور لعمر مقصودنا و مقصودکم بحر بیان الهی بعد از ذکر اسماء بشأنی مواج که السن و اقلام از ذکرش عاجز و قاصر است حسب الأمر کلّ را تکبیر برسانید و بما نزل لهم من القلم الأعلی بشارت دهید امید هست آفاق آنجهات بنور اتحاد و اتفاق منور شود و کلّ بما ینبغی عامل مکرر لسان عظمت باینکلمه علیا ناطق یا حزب الله وقت را از دست مدهید قدرش را بدانید لعمرالله معادله نینماید بآنی از این ایام قرون و اعصار هذا ما شهد به الله اذ استوی علی عرشه الأعظم بسلطانه العظیم انتهى
- 63 It is hoped that all will attain unto the word of contentment and will speak in praise and glorification of God, exalted be His glory. Peace and praise and glory and splendor be upon you and upon those with you and upon those whom neither the assault of the oppressors nor of the pharaohs who have adorned their heads with white and green turbans and have
- 63 امید هست کلّ بکلمه رضا فائز شوند و به ذکر و ثناء حق جلّ جلاله ناطق السلام و الثناء و التکبیر و البهاء علی حضرتکم و علی من معکم و علی الدّین ما منعهم سطوة الجباره و الفراعنه الدّین

turned people away from the path of God, the Lord of the worlds, could deter.

COC#1136x

زَيَّنُوا رُؤُوسَهُم بِالْبَيْضَاءِ وَالْخَضْرَاءِ وَصَدَّوْا النَّاسَ  
عَنْ سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ

INBA15:292ax, INBA26:294x, INBA27:179,  
BLIB\_Or15713.108, HDQI.142x,  
GHA.106bx, PYK.130, ANDA#38  
p.04x, MYD.489x

## BH10068

*To: Baha'is of Faran et al., in Khurasan*

*Date: 1303-09-19 [1886-Jun-21]*

1 He is the Ever-Mindful, the All-Knowing

1 هو الذَّاكِرُ الْعَلِيمُ

2 A mention from Us to those servants whose names were mentioned before the Wronged One, Who is imprisoned in this mighty fortress. O people of God in Faran! We have mentioned you aforetime in such wise as nothing whatsoever can equal. The Lord of creation beareth witness unto this from this exalted station. Beware lest the clamor of the people of the Bayan debar you from your Lord, the All-Merciful, or the veils of every remote learned one withhold you. We have heard your call and answered you through this perspicuous Book. Verily, He seeth what ye do and heareth what ye say, and He is the All-Hearing, the All-Seeing. A letter hath come to the prison wherein were inscribed the names of those who have turned toward My luminous horizon.

2 ذَكَرَ مِنْ لَدُنَّا عِبَادَ الَّذِينَ ذَكَرْتُ أَسْمَاءَهُمْ لَدَى الْمَظْلُومِ الَّذِي سَجَنَ فِي هَذَا الْحَصْنِ الْمَتِينِ يَا حِزْبَ اللَّهِ فِي فَرَانَ أَنَا ذَكَرْنَاكُمْ مِنْ قَبْلِ بَمَا لَا تَعَادِلُهُ الْأَشْيَاءُ كُلُّهَا يَشْهَدُ بِذَلِكَ مَوْلَى الْوَرَى فِي هَذَا الْمَقَامِ الرَّفِيعِ أَيَاكُمْ أَنْ تَمْنَعَكُمْ ضَوْضَاءُ أَهْلِ الْبَيَانِ عَنْ رَبِّكُمْ الرَّحْمَنِ أَوْ تَحْجِبَكُمْ حِجَابَاتُ كُلِّ عَالَمٍ بَعِيدٍ أَنَا سَمِعْنَا نَدَائَكُمْ أَجْبَانَاكُمْ بِهَذَا الْكُتَابِ الْمُبِينِ أَنَّهُ يَرَى مَا تَعْمَلُونَ وَيَسْمَعُ مَا تَقُولُونَ وَهُوَ السَّمِيعُ الْبَصِيرُ قَدْ حَضَرَ كُتَابُ فِي السَّجْنِ وَفِيهِ أَسْمَاءُ الَّذِينَ أَقْبَلُوا إِلَى أَفْقَى الْمُنِيرِ

3 O Muhammad! Harken unto the call raised from this most exalted station, from the Divine Lote-Tree: Verily, there is none other God but Me, the Single One, the All-Knowing, the All-Informed. Be thou vocal in My praise, hold fast unto My cord, turn thy face toward My countenance, and cleave unto this mighty News whereof Moses gave tidings on the Mount of Knowledge, and the Spirit in the wilderness of longing, and the Beloved One between Yathrib and Batha. Thus hath the matter been decreed by an ancient Commander.

3 يَا مُحَمَّدُ اسْمَعْ النَّدَاءَ الْمَرْتَفِعَ فِي هَذَا الْمَقَامِ الْأَعْلَى مِنْ سِدْرَةِ الْمُنْتَهَى أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْعَلِيمُ الْخَبِيرُ كُنْ نَاطِقًا بَثْنَائِي وَمَتَمَسِّكًا بِحَبْلِي وَمَتَوَجِّهًا إِلَى وَجْهِهِ وَمَتَشَبِّهًا بِهَذَا النَّبَأِ الْعَظِيمِ الَّذِي بَشَّرَ بِهِ الْكَلِيمُ فِي طُورِ الْعَرْفَانِ وَالرُّوحُ فِي بَيْدَاءِ الْأَشْتِيَاقِ وَالْحَبِيبُ بَيْنَ الْيَثْرِبِ وَالْبَطْحَاءِ كَذَلِكَ قَضَى الْأَمْرُ مِنْ لَدُنْ أَمْرِ قَدِيمٍ

4 O 'Ali! Blessed is the soul that hath attained unto the mention of My Most Exalted Pen in My days and hath discovered the fragrance of My garment as it was wafted throughout the world. He is assuredly among the companions of the Crimson Ark in My perspicuous Book. We counsel thee and those who have

4 يَا عَلِيَّ طُوبَى لِنَفْسٍ فَازَ بِذِكْرِ قَلْبِي الْأَعْلَى فِي أَيَّامِي وَوَجَدَ عَرَفَ قَيْصِي أَذْ تَضَوُّعَ بَيْنِ الْعَالَمِ أَنَّهُ مِنْ أَهْلِ السَّفِينَةِ الْحُمْرَاءِ فِي كِتَابِي الْمُبِينِ أَنَا نَوْصِيكَ وَالَّذِينَ آمَنُوا بِالْعَمَلِ الْخَالِصِ وَبِمَا يَنْبَغِي لِنَسَبَتِكُمْ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ

believed to perform pure deeds and that which befitteth your relationship to God, the Mighty, the Praiseworthy.

- 5 O Khalil! The Glorious One hath come with such sovereignty as the hosts of the heavens and earth cannot withstand. He giveth thee and those who have believed glad tidings of that which He hath ordained for you as a command from His presence, and He is the Mighty, the All-Knowing, the All-Wise.
- 6 O Rida! The Lord of Names hath mentioned thee from this most exalted station. Give thanks unto thy Lord for this manifest bounty. He hath mentioned thee in such wise as nothing whatsoever can equal. The Tongue of God, the Mighty, the Powerful, beareth witness unto this. Say: My God, my God! Leave me not to myself, and deprive me not from the breezes of Thy Revelation, and forbid me not from the gate that hath been opened unto all who are in earth and heaven, and disappoint me not of that which Thou hast ordained for Thy chosen ones who have fulfilled Thy Covenant and Thy Testament and have acted according to that which Thou hast commanded them in Thy mighty Book.
- 7 We beseech God to draw thee nigh unto Him and to aid thee to be content in this glorious and wondrous Revelation.
- 8 O Fath-'Ali! This is the Day wherein the river hath flowed, and the sea hath surged, and the Cause hath come with manifest sovereignty. Cast aside what the people possess and say: By God, what He hath is better than what we have - to this testifieth every discerning knower. This is the Day wherein the horizon of utterance hath been illumined by the sun of knowledge, and the Dove hath warbled upon the branches: "Verily, there is none other God but Me, the Omnipotent, the All-Knowing, the All-Wise." Take hold of the Book of God with the strength granted by Us, and be not of the heedless. We counsel thee and those who have believed to be trustworthy, religious, chaste and pure. Verily thy Lord is the Counsellor, the All-Informed.
- 9 O Darvish-Khuda! We sent thee aforetime, and in this year, a Tablet from whose horizon shone the sun of thy Lord's gracious favor. Give thanks unto God for having aided thee to turn unto Him and guided thee to His straight path, and for having sent down for thee that which maketh thee independent of every book and remindeth thee of that which beseemeth His days. Give thanks unto thy Lord for this manifest bounty.
- 10 O people of God! Ye have hearkened to the call of the Arabian Bird and to His melodies. Now hearken unto it in the Persian tongue. Verily it will draw you nigh unto Him and guide you
- 5 يا خليل قد اتى الجليل بسلطان لا تقوم معه جنود السموات والأرضين انه يبشركم والذين آمنوا بما قدر لكم امراً من لدنه وهو المقتدر العليم الحكيم
- 6 يا رضا قد ذكرك مولى الأسماء في هذا المقام الأعلى اشكر ربك بهذا الفضل المبين انه ذكرك بما لا يعادله شيء من الأشياء يشهد بذلك لسان الله المقتدر القدير قل الهى لا تدعنى بنفسى ولا تجعلنى محروماً عن نفحات وحيك ولا ممنوعاً عن باب فتح على وجوه من فى الأرض والسماء ولا تخيبنى عما قدرته لأصفيائك الذين وفوا بعهدك وميثاقك وعملوا بما امرتهم به فى كتابك العظيم
- 7 نسأل الله ان يقربك اليه ويوفقك على الرضا فى هذا الظهور العزيز البديع
- 8 يا فتحعلى هذا يوم فيه جرى النهر و ماج البحر و اتى الأمر بسلطان مبين ضع ما عند القوم و قل تالله ما عنده خير عما عندنا يشهد بذلك كل عارف بصير هذا يوم فيه انار افق البيان بنير العرفان و غرّدت الحمامة على الأغصان انه لا اله الا انا المقتدر العليم الحكيم خذ كتاب الله بقوة من عندنا و لا تكن من الغافلين انا نوصيك و الذين آمنوا بالأمانة والديانة والعفة والصفاء ان ربك هو الناصح الخبير
- 9 يا درويش خدا قد ارسلنا اليك من قبل و فى هذه السنة لوحاً لاح من افقه شمس عناية ربك الكريم احدى الله بما ايدك على الاقبال و هداك الى صراطه المستقيم و انزل لك ما يغنيك عن كل كتاب و يذكرك بما ينبغي لأيامه اشكرى ربك بهذا الفضل المبين
- 10 يا حزب الله نداء طير عربى و تغردات او را اصغا ثموديد حال بلسان پارسى اصغا ثمائيد انه

to the Path and deliver you from grievous torment. We have mentioned you in numerous Tablets and aided you to turn toward this luminous horizon. Beware lest anything whatsoever prevent you from God, the Lord of all names, or the might of the oppressors frighten you. From the first day until now the Supreme Pen hath neither paused nor found rest, and hath, through its movement and mention, aided the Cause of God, exalted be His glory. And when the banners of divine victory were raised in certain lands, the people of the Bayan rose up from behind the veil to wage war. By God! They uttered that which made the eye of God weep and the tongue of God lament. O people of God! The idolatrous souls have never been with Us and have no knowledge of this Cause. Nevertheless, they have contrived calumnies and have aimed at the Purpose of the worlds, and with the utmost effort and endeavor are striving to mislead souls. We beseech God to make them aware of their stations and to cause them to return unto Him. Verily, He is the Hearer, the Answerer.

يَقْرَبُكُمْ إِلَيْهِ وَيَهْدِيكُمْ إِلَى الصِّرَاطِ وَيُنْجِيكُمْ مِنْ عَذَابِ الْإِيمِ أَنَا ذَكَرْنَاكُمْ فِي الْوَحْشِيِّ وَأَيَّدْنَاكُمْ عَلَى الْإِقْبَالِ إِلَى هَذَا الْأَفْقِ الْمُنِيرِ أَيَّاكُمْ أَنْ يَمْنَعَكُمْ شَيْءٌ مِنَ الْأَشْيَاءِ عَنْ اللَّهِ مَالِكِ الْأَسْمَاءِ أَوْ تَخَوْفُكُمْ سَطْوَةُ الظَّالِمِينَ مِنْ أَوَّلِ يَوْمٍ إِلَى حِينٍ قَلَمٍ أَعْلَى مَكْتُومٍ نَمُودُ وَرَاحَتُ نِيَاثٍ وَحَقٌّ جَلِّ جَلَالُهُ رَا بَحْرَكَ خُودَ وَذَكَرَ خُودَ نَصْرَتِ نَمُودِ وَچُونِ رَايَاتِ نَصْرَتِ الْهَى دَرِ بَعْضِي بِلَادِ مَرْتَفَعِ أَهْلِ بَيَانِ مِنْ خَلْفِ حِجَابِ بَحَارِيهِ قِيَامِ نَمُودَنْدِ لَعْمَرِ اللَّهُ كَفْتَنْدِ أَنْجِهْ رَا كِهْ عَيْنِ اللَّهِ گَرِيسْتِ وَلسَانِ اللَّهِ نُوحِهْ نَمُودِ يَا حَزْبِ اللَّهِ نَفُوسِ مُشْرِكِهْ أَبَدًا بَا مَا نَبُودِهْ وَازِ اَيْنِ أَمْرِ آكَاهْ نِهْ مَعَ ذَلِكَ مَفْتَرِيَاتِي تَرْتِيبِ دَادِهْ أَنْدِ وَقَصْدِ مَقْصُودِ عَالَمِيَانِ كَرْدِهْ أَنْدِ وَبِكَمَالِ جَدِّ وَاجْتِهَادِ دَرِ اضْلالِ نَفُوسِ سَاعِي وَجَاهِدَنْدِ نَسْأَلُ اللَّهَ أَنْ يَعْرِفَهُمْ مَقَامَاتِهِمْ وَيَرْجِعَهُمْ إِلَيْهِ أَنَّهُ هُوَ السَّمَّاعُ الْمُجِيبُ

- 11 As to your intention to visit the House - this is acceptable and beloved in the sight of this Wronged One, provided it be undertaken in a spirit of joy and radiance and be not contrary to wisdom. Say: O people! The beginning of the matter is the recognition of God, exalted be His glory, and its end is steadfastness, and thereafter the purification of one's wealth and whatsoever the people possess according to God's commandment. Therefore, the divine rights must first be paid, and then attention be turned to the House. Out of pure bounty hath this word been mentioned. We beseech God to confirm all to serve His Cause in such wise that these fleeting two days and their transient ornaments may not become a barrier and prevent them from turning unto Him in devotion. O friends of God in those regions! The call is raised at all times, the Pen is in motion, and the tongue is speaking, that perchance the servants who have grown cold might be set ablaze by the fire of the Supreme Word and turn toward the most exalted horizon. Whosoever hath attained hath attained unto everlasting good and is adorned with eternal life. Blessed is he and his is a goodly destiny. The glory shining from the horizon of the heaven of My kingdom be upon you and upon him who heareth the call of God, the Lord of Lords.

- 11 اینکه اراده زیارت بیت نمودید نزد مظلوم مقبول و محبوبست و لکن اگر بروح و ریحان واقع شود و مغایر حکمت نباشد بگو یا قوم اول امر عرفان حق جلّ جلاله و آخر آن استقامت و بعد تطهیر مال و ما عند القوم بما امر به الله بوده لذا باید اول حقوق الهی ادا شود و بعد توجه بیت محض فضل این کلمه ذکر شد و از حق میطلبیم جمیع را مؤید فرماید بر خدمت امر بشأنی که این دو یوم فانی و زخارف فانیه حایل نشود و از توجه و اقبال باز ندارد یا اولیاء الله هناك ندا در کلّ احیان مرتفع و قلم متحرک و لسان ناطق که شاید عباد افسرده از نار کلمه علیا مشتعل شوند و باقی اعلی توجه نمایند هر نفسی فائز شد او بخیر ابدی فائز است و بحیات قدمی مزین طوبی له و له حسن مآب البهاء المشرق من افق سماء ملکوتی علیکم و علی من یسمع نداء الله ربّ الأرباب

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AVK4.135.13x, MAS8.025ax, ASAT4.430x,  
FRH.040-042

## BH04602

To: *Shams-i-Jahan Attar*

Date: 1303-09-19 [1886-Jun-21]

1 In My Name which shineth forth from the horizon of the heaven of utterance!

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْبَيَانِ

2 O My leaf and My handmaiden! Thou hast ever been remembered in the presence of the Wronged One, and there hath been revealed for thee that which is enduring and everlasting. Be not grieved at the happenings of the world. Hold fast unto the cord of patience and cling to the hem of resignation. Praise be to God, thou hast attained unto the lights of the Sun of divine unity and hast drunk from the ocean of the All-Merciful's recognition. Beseech God—glorified be His majesty—to assist His handmaidens in preserving the pearls of His love, for the treacherous ones, the thieves, and the barking ones lie in wait. By the life of God! They are in manifest error. From the earliest days until now the Self of God hath been in the hands of the enemies—at times imprisoned, at times in chains, and at times led captive from land to land. Yet in all conditions the shrill voice of the Pen was heard and the Call was raised. The heedlessness of the world did not prevent the Ancient Beauty from His purpose. Every fair-minded one beareth witness and every just one testifieth.

2 یا ورقتی و یا امتی لازال ذکر ت لدی المظلوم مذکور و نازل شد از برای شما آنچه که باقی و دائمست از حوادث دنیا محزون مباش بحبل صبر تمسک نما و بذیل اصطبار تشبث لله الحمد بانوار آفتاب توحید فائز شدی و از بحر عرفان رحمن آشامیدی از حق جلّ جلاله بطبیید اماء خود را مؤید فرماید بر حفظ لآلی محبتش چه که خائنین و سارقین و ناعقین بر مراصد مترصد لعمر الله انهم فی ضلال مبین از اول ایام تا حین نفس حق در دست اعدا بوده گاهی در سین و هنگامی تحت زنجیر و وقتی بمشابه اسرا دیار بدیار و در جمیع احوال صریر قلم مرتفع و ندا ظاهر غفلت عالم مالک قدم را از اراده اش منع ننمود هر منصفی شاهد و هر عادلی گواه

3 O My handmaiden! Convey My greetings to the handmaidens of God. Say: We beseech God—glorified be His majesty—to grant success unto all and supreme steadfastness. They must occupy themselves with the remembrance of God—glorified be His majesty—in utmost sanctity and detachment, through goodly deeds and praiseworthy and pleasing character. This is the counsel of the Wronged One unto His handmaidens. The glory which is manifest and resplendent from the horizon of this Most Great Name be upon thee and upon those handmaidens who have turned unto God and believed in God, the Lord of the worlds.

3 یا امتی اماء الله را از قبل مظلوم تکبیر برسان بگو از حق جلّ جلاله از برای کل توفیق میطلبیم و استقامت کبری میخواهیم باید بکمال تقدیس و تنزیه و اعمال طیبه و اخلاق راضیه مرضیه بذكر حق جلّ جلاله مشغول باشند اینست وصیت مظلوم اماء خود را البهاء الظاهر الالّٰح من افق هذا الاسم الأعظم علیک و علی الاماء اللّٰئی اقبلن و آمن بالله رب العالمین

INBA18:371, PYK.039

## BH04604

To: *Uzra Khanum Diyaul-Hajiyiyih*

Date: 1303-09-19 [1886-Jun-21]

1 In My Name, the Protector over all names!

1 ورقه ضیاء الحاجیه علیها بهاء الله بسمی المهیمن  
على الأسماء

2 O Leaf! God willing, thou wilt hold fast to the Divine Lote-Tree with such firmness that the diverse winds of the world shall not cause thee to waver, nor keep thee from the Tree. Today the shrill voice of the Most Exalted Pen and the rustling of the Lote-Tree of the utmost boundary are raised up. Blessed are the leaves who have attained to hearing them and who are stirred by the winds of the will of God, exalted be His glory.

2 یا ورقه انشاء الله بسدره تمسک نمائی تمسکیکه  
ارياح مختلفه عالم او را حرکت ندهد و از  
سدره منع نماید امروز صریر قلم اعلی و حفیف  
سدره منتهی مرتفع طوبی از برای ورقاتیکه  
باصغاء آن فائز شدند و باریاح اراده حق جل  
جلاله متحرکند

3 Today the Caesars enter churches in the name of the Lord of creation, yet remain veiled from the Commander, the Founder, and the Intended One. Likewise the queens of the world turn at all times toward the Ancient King, uttering the mention of the Most Great Name, yet when the horizon of the heaven of manifestation was illumined with the lights of His countenance, all were found heedless and remote - even though at all times they had spoken His mention and yearned for His presence. Now must that leaf occupy herself with the praise and glorification of the Beloved of the world, both outwardly and inwardly, for He has confirmed and guided. We beseech God to confirm thee in preserving what He has bestowed.

3 امروز قیاصره باسم مولی البریه بکائس وارد  
میشوند ولكن از آمر و بانی و مقصود محبوب  
و همچنین ملکه های عالم در لیالی و ایام بمالک  
قدم متوجه و بذکر اسم اعظم ناطق و چون افق  
سما ظهور بانوار وجه منور کل غافل و بعید  
مشاهده گشتند و حال آنکه در لیالی و ایام  
بذکرش ناطق و لقایش را آمل حال باید آنورقه  
بلسان ظاهر و باطن بحمد و ثنای محبوب عالم  
مشغول شود چه که تأیید فرمود و راه نمود از  
حق میطلبیم ترا مؤید فرماید بر حفظ آنچه عطا  
فرموده

4 O Leaf! Know thou the worth and station of the utterance of the All-Merciful. If thou attainest unto a Tablet of God and findest its fragrance, say: "My God, my God! Thou art He Who strengthened me, made me know, taught me, and guided me to Thy straight path. I beseech Thee, O Master of the Kingdom and Sovereign of the Realm of Might, to confirm me and Thy handmaidens in Thy remembrance and praise and in arising to serve Thy Cause. Verily Thou art God, the Mighty, the All-Knowing, the All-Wise."

4 یا ورقه قدر و مقام بیان رحمن را بدان اگر بلوح  
الله فائز شدی و عرفش را یافتی قوی الهی الهی  
انت الذی ایدتی و عزفتنی و علمتی و هدیتنی الی  
صراطک المستقیم اسئلک یا مالک الملکوت و  
سلطان الجبروت بأن تؤیّدنی و امائک علی ذکرک  
و ثنائک و القيام علی خدمة امرک انک انت  
الله المقتدر العليم الحکیم

INBA15:288b, INBA26:290b, PYK.218



**BH04952***To: Liqaiyyih Asdaq Mudabbir**Date: 1303-09-19 [1886-Jun-21]*

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O God my God! Thou seest one of Thy leaves who hath turned toward the Tree of Thy Cause and hath drawn nigh unto Thy most exalted horizon - the Station from which the Luminary of Thy Manifestation hath shed its radiance, O Thou Lord of Names and Creator of the heavens! I beseech Thee by the lights of Thy countenance, the mysteries of Thy Book, the suns in the horizons of Thy heaven, and the waves of the ocean of Thy Will, to assist me in that wherewith Thou didst assist Thy handmaidens and Thy leaves who turned unto Thee, believed in Thee and in Thy signs, and acknowledged that which Thy Tongue did utter before the creation of Thy earth and heaven: "Verily there is no God but Me, the All-Powerful, the All-Compelling, the Self-Subsisting."

2 الهى الهى ترى ورقة من اوراقك قصدت سدره امرک و اقبلت الى افقک الاعلى المقام الذى منه لاح نیر ظهورک يا مالک الاسماء و فاطر السماء استلک بأنوار وجهک و اسرار کتابک و شموس آفاق سمائك و امواج بحر مشيتک بأن تؤيدنى على ما ايدت به امائك و ورقاتک اللآئى اقبلن و آمنّ بک و باياتک و اعترفن بما نطق به لسانک قبل خلق ارضک و سمائك انه لا اله الا انا المقتدر المهيمن القيوم

3 O my Lord! I perceive the fragrance of Thy Manifestation yet know not upon what station Thy Throne is established. I beseech Thee by the breezes of Thy Revelation and the rain-showers from the clouds of the heaven of Thy mercy to open before the face of Thy handmaiden the door of Thy bounty and grace through the key of Thy Most Glorious Name, whereby the limbs of the princes who violated Thy Covenant and Testament, who arose to extinguish Thy light and quench the fire of Thy Tree, were made to quake.

3 اى ربّ اجد عرف ظهورک و لم ادر على اى مقام استقرّ عرشک استلک بنفحات وحيک و امطار سحاب سماء رحمتک بأن تفتح على وجه امتک باب جودک و فضلک بمفتاح اسمک الأبهى الذى به ارتعدت فرائص الأمراء الذين نقضوا عهدک و ميثاقک و قاموا على اطفالء نورک و انحام نار سدرتک

4 Praise be unto Thee, O God of the world and Desire of the nations, for having caused me to hear Thy call, to behold Thy signs, to be guided unto Thy path, and to be given to drink of the Kawthar of Thy love. I beseech Thee to assist me to preserve that which Thou hast bestowed upon me through Thy bounty and generosity, O Thou Most Merciful of the merciful ones and O Thou in Whose grasp lieth the reins of all who are in the heavens and on earth.

4 لك الحمد يا اله العالم و مقصود الأمم بما اسمعتنى ندائك و اريتنى آياتک و هديتني الى صراطک و سقيتني كوثر حبک استلک بأن تؤيدنى على حفظ ما اعطيتني بجودک و کرمک يا ارحم الراحمين و يا من فى قبضتک زمام من فى السموات و الأرضين

PYK.205

**BH06752***To: Badi'ih (related to Abdullah), in Tihiran**Date: 1303-09-19 [1886-Jun-21]*

- 1 In the name of the Compassionate, the Merciful! 1 ورقه بدیعہ علیہا بہاء اللہ بنام بخشنده مہربان
- 2 The heavenly food hath been sent down from the heaven of divine favor in such wise as to astound all beings, and perchance by reason of its abundant grace it remaineth concealed. Would that the people of the world were capable and worthy to behold that which is hidden! The divine bounty hath reached such heights that every name that was mentioned before the Countenance hath been adorned with a Tablet and honored with verses. 2 مائدہ معنوی بشائی از سماء عنایت الہی نازل کہ کل را متحیر نموده و شاید نظر بکثرت قدرش مستور ای کاش اہل عالم مستعد میشدند و قابل میگشتند از برای مشاہدہ آنچہ مستور است فضل الہی بمقامیست ہر اسمی تلقاء وجہ ذکر شد بلوح فائز گشت و بآیات مفتخر
- 3 Today the ocean of grace is visible before all faces, and the Name "the Concealer" standeth before the Face, concealing that which is unseemly and making mention of that which causeth awakening and enkindlement. With Him is the knowledge of all things in a Perspicuous Book. 3 امروز دریای فضل امام وجوہ مشہود و اسم ستار امام وجہ قائم ستر فرمود آنچہ لایق نیست و ذکر نمود آنچہ سبب تنبہ و اشتعالست عندہ علم کل شیء فی کتاب مبین
- 4 We convey greetings to all the handmaidens and give them the glad-tidings of the splendors of the Sun of divine favor. Blessed are the souls that are accepted, steadfast and upright. O handmaidens of God! This is the day of mention and praise, and the day of pure deeds. Strive that there may appear from you that which may cause the turning of the heedless and the awakening of them that slumber. The glory from Us be upon My handmaidens who have believed in the One, the All-Informed. 4 اماء را طراً تکبیر میرسانیم و باشرافات انوار آفتاب عنایت الہی بشارت میدہیم طوبی از برای نفوس مقبلہ ثابتہ مستقیمہ یا اماء اللہ امروز روز ذکر و ثناست و روز عمل پاک جہد نمائید شاید از شما ظاہر شود آنچہ کہ سبب اقبال معرضین و تنبہ ناغمن گردد بہاء من لدنا علی امائی اللائی آمن بالفرد الخبیر

INBA15:239, INBA26:241, PYK.210

**BH08174***To: Alaviyyih wife of Mulla Ali Jan Mahfurujaki et al., in Mazindaran**Date: 1303-10-12 [1886-Jul-14]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord! 1 بسم ربنا الأقدس الأعظم العلی الأبہی
- 2 Praise be unto Him Who is sanctified above all mention and utterance, the Goal of all creation, Who hath ordained for His near ones the taste of milk and honey in the sword, and in tribulations suffered in His path the sweetness of heavenly food and 2 حمد مقدس از ذکر و بیان مقصود امکانرا لایق و سزاست کہ از برای مقربانش در سیف طعم شیر و شکر مقدر فرمود و در بلایای فی سبیلش

nectar. Verily, every soul that hath drunk of the sealed wine was not prevented by the onslaught of the oppressors from the fragrance of the garment of His Most Self-Subsisting Name. With utmost longing did they hasten to the place of sacrifice, casting the crown of life before His feet. They discerned the mysteries of martyrdom and, detached from all else, set their faces toward their Ultimate Goal and Most Exalted Summit. These are they whom neither the might of the world, nor the wealth of nations, nor the pride of princes and divines could debar from the Dayspring of Revelation of the Lord of Names....

لَذَّة مائده و غسل هر نفسی فی الحقیقه از رَحیقِ  
مختوم آشامید هجوم اهل ظلوم او را از عرف  
قیص اسم قیومش منع ننود بکمال اشتیاق بمقرّ  
فدا توجّه نمودند و اکیلل حیوة را نثار قدومش  
کردند باسرار شهادت پی بردند و منقطعاً عن  
العالم قصد مقصد اقصی و ذروهء علیا فرمودند  
ایشانند نفوسیکه سطوة عالم و ثروة امم و غرور  
امرا و علما ایشانرا از مشرق وحی مالک اسماء  
محروم ناساخت...

AY12.351x

## BH01087

To: *Ismi et al.*

Date: 1303-10-17 [1886-Jul-19]

<sup>1</sup> In the Name of the One Who answereth from the horizon of the Fire kindled in the Lote-Tree beyond which there is no passing!

<sup>1</sup> بِسْمِ الْجَبِيبِ مِنْ أَفْقِ النَّارِ الْمَشْتَعِلَةِ فِي سِدْرَةِ  
الْمُنْتَهَى

<sup>2</sup> O My Name! Upon thee be My glory and loving-kindness. The letter of Farajullah - upon him be My glory - which he wrote to thee hath attained the honor of being heard in Our presence. The fragrance of the love of the Best-Beloved of the worlds was wafted from it. Likewise, he sent to this Servant that which testified to his acceptance, humility and lowliness before God, the Lord of the worlds. Due to events occurring in this land, there was delay in responding and showing favor until this time when the Most Great Branch appeared before the Countenance and made mention of you. We have mentioned thee in such wise as nothing can equal. Verily thy Lord is the All-Bountiful, the Most Generous.

<sup>2</sup> يَا اسْمِي عَلَيْكَ بَهَائِي وَ عَنَائِي نَامَهُ جَنَابِ  
فَرَجِ اللَّهِ عَلَيْهِ بَهَائِي كَهَ بَآئِنَجَانِ نَوِشْتَه بِحَضُورِ وَ  
شَرَفِ اصْغَا فَائِزِ عَرَفِ مَحَبَّتِ مَحْبُوبِ عَالَمِيَانِ اَز  
اَوْ مُتَضَوِّعِ وَ هَمِچَنِ بَعْدِ حَاضِرِ اَرْسَالِ نُمُودَه  
آئِنِجِه گَوَاهِي دَادَه بِرِ اَقْبَالِ وَ خَضُوعِ وَ خُشُوعِ  
اَوْ لُوجِهِ اللَّهِ رَبِّ الْعَالَمِينَ نَظَرِ بِأُمُورَاتِ حَادِثَه  
دَرِ اَيْنِ اَرْضِ دَرِ جَوَابِ وَ اَظْهَارِ عَنَائِي تَوَقَّفِ  
رَفْتِ تَا اَيْنِ حِينِ كِهْ غَصْنِ اَكْبَرِ تَلَقَّاءِ وَجِه  
حَاضِرِ وَ ذِكْرِ شَمَا رَا نُمُودِ ذِكْرُنَاكَ بِمَا لَا يَعَادِلُه  
شَيْءٌ اَنْ رَبِّكَ هُوَ الْفَضِيلُ الْكَرِيمُ

<sup>3</sup> At this time when the Tongue of Eternity speaketh and the Pen moveth, the Ancient Countenance hath turned toward the land of K and maketh mention of Faraj - upon him be My glory - that he may rejoice in his Lord's favor and be among those who are steadfast. O Faraj! There hath befallen the Wronged One that which hath caused the dwellers of Paradise and those who circle round My mighty Throne to weep. Servants who have denied God and His sovereignty and turned away from His gracious Cause have risen against Us. Yet the Wronged One, in the midst of tribulation, continued to voice His beauteous

<sup>3</sup> دَرِ اَيْنُوقْتِ كِهْ لِسَانِ قَدَمِ نَاطِقِ وَ قَلَمِ مُتَحَرِّكِ  
وَجِهِ قَدَمِ بَارِضِ كِ تَوَجَّهْ نُمُودِ وَ فَرَجِ عَلَيْهِ  
بَهَائِي رَا ذِكْرِ مِينَمَايدِ لِیَفْرَحْ بِعَنَائِي رَبِّهِ وَ یَكُونِ  
مِنْ الرَّاسِخِينَ یَا فَرَجِ قَدْ وَرَدَ عَلَی الْمَظْلُومِ مَا نَاحِ بِهِ  
سَكَّانِ الْفَرْدُوسِ وَ الَّذِینَ طَافُوا عَرْشِی الْعَظِيمِ قَدْ  
قَامَ عَلَيْنَا عِبَادُ كَفَرُوا بِاللَّهِ وَ سُلْطَانَه وَ اَعْرَضُوا عَنْ  
اَمْرِ الْكَرِيمِ وَلَكِنْ الْمَظْلُومِ فِی مَحْبُوحَةِ الْبَلَاءِ كَانَ  
نَاطِقاً بَشَائِهِ الْجَمِيلِ وَ ذَاكِرًا اَوْلِيَائِهِ فِی كُلِّ الْجِهَاتِ

praise and remember His loved ones in all directions. He, verily, is the Almighty, the Powerful. Neither the power of the world nor the might of nations hath deterred Us. We have arisen, without veil or covering, and spoken that which hath caused the limbs of the ungodly to quake. Blessed art thou and those who have held fast to the Most Great Cord and have arisen to serve My manifest Cause.

- 4 We have heard thy call time and again, and We answer thee at this hour. We make mention of the youth who mentioned thee before the Countenance and heard the call of God, the Lord of the worlds. He hath attained and won to his goal, as the Mother Book beareth witness in its exalted station. O youth! Hear the call and be not of the heedless. We make mention of H and S. He arose in the earliest days to serve the Cause, as beareth witness He Who speaketh in all things that there is no God but Me, the Single, the All-Informed. We have commanded the servants not to speak regarding him. We have forgiven him as a bounty from Our presence, and We are verily the Forgiving, the Merciful. O Faraj, upon thee be My Glory! Thy mention hath been made before the Wronged One. I swear by the tribulations of this Wronged One that whosoever today attaineth unto any of My remembrances hath attained unto all good. We beseech God to aid thee in such wise that thy name may never set from the horizon of names, nor thy remembrance from the heaven of mention, nor be touched by decline. Convey My greetings to the loved ones of that land and give them the glad-tidings of God's favors. His honor Amin, upon him be My Glory, during the days he was present before the Face, made mention of that land, and repeatedly mentioned each one in the Most Holy Court, and likewise the party of God at the gate of Isfahan. We beseech God to aid them and grant them success in that which He loveth and is pleased with.

- 5 Say: O people of God! Today ye must be set ablaze by the traces of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing - an enkindlement that would consume all dampness and coldness which are the cause and reason for lassitude and hesitation, that all may speak forth in praise and thanksgiving and arise to serve. Say: O people of God! Know ye the value of these days and seek from God that which endureth and lasteth. The days are transient, things are transient, colors are transient, wealth and riches and might and glory are all transient. What a pity that man should be deprived of the eternal Kingdom for the sake of that which perisheth. From the beginning of the Cause until now, the Pen of God hath, for the sake of God, uttered that which is the cause of salvation for all and eternal everlasting life. Well is it with them that hear, and well is it with them that act!

أنه هو المقتدر القدير ما منعتنا قدرة العالم ولا قوة الأمم قننا من غير الستر والحجاب وقلنا ما ارتعدت به فرائص المشركين طوبى لك وللذين تمسكوا بالحبلى الأعظم وقاموا على خدمة امرى المبين

4 سمعنا نداءك مرة بعد مرة واجبناك في هذا الحين ونذكر الغلام الذى ذكرك تلقاء الوجه وسمع نداء الله رب العالمين انه حضر و فاز يشهد بذلك ام الكتاب في مقامه الرفيع يا غلام اسمع النداء ولا تكن من الغافلين ونذكر الحاء (ل ط) والسين انه قام فى اول الايام على خدمة الامر يشهد بذلك من ينطق في كل شىء انه لا اله الا انا الفرد الخبير و امرنا العباد ان لا يتكلموا فيه اتا غفرناه فضلاً من لدنا وانا الغفور الرحيم يا فرج عليك بهائى ذكر شما لدى المظلوم مذکور قسم بيلايى انمظلوم هر نفسى اليوم بذكري از اذكار فائز شود او بكل خير فائز است از حق ميطلبم ترا تأييد فرمايد بشأنيكه اسمت از افق اسماء و ذكرت از سماء اذكار غروب نمايد و افول اخذش نكند اولايى آن ارض را تكبير برسان و يعنيت حق بشارت ده جناب امين عليه بهائى اياميكه تلقاء وجه حاضر ذكر ان ارض را نموده اند و هريك را مكرر در ساحت اقدس ذكر نموده و هم چنين حزب الله را در دروازه اصفهان نسل الله ان يؤيدهم ويوقهم على ما يحب ويرضى

5 بگو يا حزب الله اليوم بايد از آثار قلم اعلى و حفيف سدره منتهى مشتعل شويد اشتعاليكه رطوبت و برودت را كه علت و سبب كسالت و توقفست جذب نمايد تا كل بذكر و ثنا ناطق و بخدمت قائم شوند بگو يا حزب الله قدر ايام را بدانيد و از حق بطلبيد آنچه را كه باقى و دائمست ايام فانى اشياء فانى الوان فانى ثروت و غنا و عزت و شوكت كل فانى حيفست انسان بسبب فانى از ملكوت باقى محروم ماند از اول امر الى حين قلم الله لوجه الله گفته آنچه را كه سبب نجات كل و حيات باقيه ابدية است هنيئاً للسامعين و هنيئاً للعالمين

6 His honor Ha and Sin hath, from the beginning of the Cause, turned to the Most Exalted Horizon and hath borne in the path of God that which none save God is aware of. The gaze of favor hath turned toward him from the horizon of the Prison, that he may be of the thankful ones. Verily We have forgiven him and purified him. Thy Lord loveth faithfulness and commandeth all to observe it. Blessed is he who hath held fast unto that which God hath willed and hath detached himself from his own desires in this Great Announcement. Those who have attained unto His presence, nothing whatsoever shall harm them. We beseech Him, exalted be He, to assist him and aid him in His remembrance and praise and in serving His manifest Cause, and to make him a standard of His name. Verily He is the Powerful, the Mighty.

7 We send greetings to the leaves of that land and make mention of them with such mention that the whole world and whatsoever is therein cannot equal a single letter thereof. Soon that which hath flowed from the Most Exalted Pen shall appear and become manifest to all the world. Consider what was in the beginning and what hath now come to pass. The will of God cannot be hindered by the will of creation, nor can the penetrating influence of the Most Exalted Pen be prevented by the clamor of ignorant divines. Thus hath He revealed the utterance, pearls of knowledge. When thou hast attained unto them say: Praise be unto Thee, O God of the worlds, and glory be unto Thee, O Desire of the worlds! My spirit be a sacrifice unto Thy grace and unto Thy favor. Despite what hath befallen Thee, Thou hast remembered Thy devoted friends.

8 If thou shouldst meet his honor Amin, convey My greetings. Say: Verily We have mentioned every name thou didst mention before the Face, and We mention it as a grace from Us, and I am verily the Compassionate, the Bountiful. O Amin! Thou didst enter by My leave and depart by My leave. Thou didst stand before My face and didst speak in remembrance of My party and My loved ones who have held fast to My cord and clung to the hem of the robe of My mercy, and who have soared in My atmosphere and spoken My praise and hastened unto My straight path. The Glory be upon thee and upon him and upon those whose names thou hast mentioned on this dark night from the Pen of God, the Powerful, the Strong, the Triumphant, the Mighty.

6 جناب حا و سین از اول امر باقی اعلی اقبال نموده و حمل نموده در سبیل الهی آنچه را که غیر حق احدی بر او آگاه نه طرف فضل از افق سجن باو توجه نموده لیکن من الشاکرین انا غفرناه و طهرناه ان ربک یحب الوفاء و یامر الکمل به طوبی لمن تمسک بما اراده الله و انقطع عن مراده فی هذا النبأ العظیم ان الذین فازوا بلقائه لا یضرهم شیء من الاشیاء و نستله تعالی بأن یمده و یؤیده علی ذکره و ثنائه و خدمه امره المبین و یجعله علماً باسمه انه هو المقتدر القدر

7 ورقات آن ارض را تکبیر میرسانیم و ذکر مینمائیم بذکریکه جمیع دنیا و آنچه در اوست بحر فی از آن معادله نمینماید زود است آنچه از قلم اعلی جاری ظاهر شود و بر عالمیان واضح گردد در اول امر تفکر نما چه بود و حال چه شد اراده حق را ارادات خلق منع ننماید و نفوذ قلم اعلی بضوضای علمای جهلا باز نماند کذلک اظهر البیان لآئی العرفان اذا فزت بها قل لک الحمد یا اله العالم و لک الثناء یا مقصود العالمین روحی لعنایتک القداء و لفضلک القداء مع ما ورد علیک ذکرت اولیائک المقبلین

8 جناب امین را اگر ملاقات نمودی تکبیر برسان قل انا ذکرنا کل اسم ذکرته تلقاء الوجه و نذکره فضلاً من عندی و انا المشفق الکریم یا امین دخلت باذنی و خرجت باذنی کنت قائماً امام وجهی و ناطقاً بذكر حزبی و اولیائی الذین تمسکوا بحبلی و تشبثوا بأذیال رداء رحمتی و طاروا فیہوائی و نطقوا بثنائی و سرعوا الی صراطی المستقیم البهاء علیک و علیہ و علی الذین ذکرتم اسمائهم فیہذہ اللیلة الدلماء من قلم الله المقتدر القوی الغالب القدر

BLIB\_Or15690.257, BLIB\_Or15699.116b,  
BLIB\_Or15718.171

## BH01619

To: *Mirza Siyyid Ali*

Date: 1303-10-17 [1886-Jul-19]

- 1 He is the One speaking from His most exalted horizon. 1 هو الناطق من افقه الأعلى
- 2 A letter from the Wronged One to him who has turned to God, the Protector, the Self-Subsisting, that the call may draw him to the most exalted horizon and bring him near to Him Who hath come from the heaven of grace with a proof that nothing possessed by the nations can equal. He Who possesseth the known Book beareth witness to this. The horizon of knowledge hath been illumined by the light of the name of thy Lord, the All-Merciful. Blessed is he who hath seen with his own eyes and blessed is he who hath heard with his own ears the call of God, the Mighty, the Loving. 2 كتاب من لدى المظلوم الى الذى اقبل الى الله المهيمن القيوم ليجذبه النداء الى الأفق الأعلى و يقربه الى من اتى من سماء الفضل بحجة لا يعادلها ما عند الأمم يشهد بذلك من عنده كتاب معلوم قد انار افق العرفان بنير اسم ربك الرحمن طوبى لبصير رأى و لسميع سمع نداء الله العزيز الودود
- 3 O 'Ali! We have heard thy mention and have remembered thee with that which nothing in the world can equal. Give thanks unto thy Lord for this bounty and say: "Praise be unto Thee, O God of the seen and unseen!" Beware lest the people of the Bayan prevent thee from thy Lord, the All-Merciful. Be thou steadfast in service to the Cause, turn thy face toward its horizon, speak forth its praise, and hold fast unto its strong cord. When thou perceivest the fragrance of revelation in the verses of thy Lord, say with wisdom and utterance: "O people of the world! The All-Merciful hath come with manifest sovereignty." Beware lest the veils of the divines withhold you, or the might of those who have denied God's right, the Lord of existence, frighten you. Say: "O concourse of divines! By God, the dwellers of the highest Paradise lament because of your tyranny. Fear God and be not of those who have denied God's favor after it was sent down." Thus doth My Most Exalted Pen counsel you from its praiseworthy station. Through you was shed the blood of the Primal Point, and the limbs of the Concourse on High did tremble. Thus did their souls entice them, and you today do not understand. Cast away your idle fancies and take what ye have been given from the presence of the Truth, the Knower of the unseen, Who hath come with the banners of verses, with the Primal Point at His right hand and a company of angels at His left, if ye but knew. 3 يا على قد سمعنا ذكرك ذكرناك بما لا يعادله ما عند العالم اشكر ربك بهذا الفضل و قل لك الحمد يا اله الغيب و الشهود اياك ان يمنعك ملا البيان عن ربك الرحمن كن قائماً على خدمة الأمر و مقبلاً الى افقه و ناطقاً بثنائه و متمسكاً بحبله الممدود انك اذا وجدت عرف الوحي من آيات ربك قل بالحكمة و البيان يا اهل الامكان قد اتى الرحمن بسلطان مشهود اياكم ان تحجبكم حجاب العلماء او تخوفكم سطوة الذين انكروا حق الله مالک الوجود قل يا معشر العلماء تالله قد ناح بظلمكم سكان الفردوس الأعلى اتقوا الله و لا تكونوا من الذين كفروا بنعمة الله بعد انزالها كذلك ينصحكم قلبى الأعلى فى مقامه المحمود بكم سفك دم النقطة الأولى و ارتعدت فرائص الملائكة انتم اليوم لا تفقهون ضعوا اوهامكم و خذوا ما اوتيتهم من لدى الحق علام الغيوب الذى اتى برايات الآيات و عن يمينه النقطة الأولى و عن يساره قبيل من الملائكة ان انتم تعرفون
- 4 O 'Ali! Behold and then recall what the people of Iran perpetrated when the Herald of thy Lord's Cause, the All-Merciful, appeared. They pronounced judgment against Him with such injustice that the Holy Spirit lamented, as did the dwellers of the divine pavilions and the inhabitants of the Kingdom. 4 يا على انظر ثم اذكر ما ارتكبه اهل الايران اذ ظهر مبشّر امر ربك الرحمن افوتوا عليه بظلم به ناح روح القدس و اهل حظائر الأنس و سكان الملوكوت

5 Hearken in the Persian tongue to the call of the Wronged One and ponder the deeds of the Shi'ih sect. Throughout ages and centuries they awaited the appearance of Him Who conversed on Sinai, and at all times they lamented and supplicated God, glorified be His majesty, yearning for His presence. But when the blessed Morn dawned and the holy Tree sprouted forth, all surrounded Him with swords of hatred and pronounced judgment to shed His most pure blood. "It was not the rulers who slew Him, but rather the divines, would ye but understand." For in the early years, all the divines pronounced judgment to slay the Lord of the saints, and by the verdict of those heedless souls there occurred what occurred. Reflect a little, that perchance thou mayest drink from the ocean of awareness and bear witness to the wronged state of the Truth. The Shi'ih sect counted themselves the most learned, most excellent and most God-fearing among the world's peoples, yet with one clear test it became evident they were the basest of all the earth's peoples. They committed that which no other people in the world had committed. Even now their deeds are manifest and evident. The cry did not bring them to their senses, nor did the call awaken them. They stand in pulpits cursing the Intended One and perceive it not.

6 Now the people of the Bayan too have intended to organize a party from among the Shi'ih. In any case, hearken to the call of the Wronged One. Stand for God's sake and speak for God's sake, that perchance former delusions may not be renewed and the helpless people may become free and attain true unity. Service to the Cause is binding and obligatory upon all. Convey My greetings to the friends in that land. Say: While time remains, turn ye to the eternal Kingdom and arise to redress what hath escaped you. The world is transient, its days are transient, and all that is seen is transient. Strive that ye may achieve such deeds whose fragrance shall never fade from the world and may be recorded by the Most Exalted Pen in the Crimson Book. Verily He is the Protector of those who remember Him and those who act. Praise be to God, the Lord of the worlds.

5 بلسان پارسی ندای مظلوم را بشنو و در اعمال حزب شیعه تفکر نما در قرون و اعصار منتظر ظهور مکمل طور بوده و در لیالی و ایام بنوحه و ندبه از حق جلّ جلاله لقایش را آمل و سائل و چون صبح امید دمید و سدره مبارکه روئید کل باسیاف بغضا احاطه نمودند و فتوی بر سفک دم اطهرش دادند ما قتله الأمراء بل العلماء لو انتم تفقهون چه که در سنین اولیه جمیع علما بر قتل سید اولیا فتوی دادند و بفتوای آن نفوس غافله واقع شد آنچه واقع شد قدری تفکر نما شاید از بحر آگاهی بیاشامی و بر مظلومیت حق گواهی دهی حزب شیعه خود را اعلم و افضل و اتقی از احزاب عالم میشمردند و بیک امتحان واضح و معلوم شد که پست ترین ملل ارضند ارتکاب نمودند آنچه را که هیچ یک از احزاب عالم ارتکاب نمود حال هم اعمالشان ظاهر و باهر است از صیحه بهوش نیامدند و از ندا متنبه نشدند بر منابر بلعن حضرت مقصود ناطقند و شاعر نیستند

6 حال اهل بیان هم اراده نموده اند حزبی از شیعه ترتیب دهند باری بشنوندای مظلوم را لله بایست و لله بگو که شاید اوهام قبل تجدید نشود و ناس بیچاره فارغ و آزاد شوند و بتوحید حقیقی فائز گردند بر کل خدمت امر لازم و واجبست دوستان آن ارض را از قبل مظلوم تکبیر برسان بگو تا وقت باقی بملکوت باقی توجه نمائید و بتدارک مافات مشغول گردید دنیا فانی و ایام فانی و آنچه دیده میشود فانی جهد نمائید شاید بعملی فائز شوید که عرفش از عالم منقطع نشود و از قلم اعلی در صحیفه همرا مذکور آید انه ولی الذاکرین و ولی العالمین الحمد لله رب العالمین

BLIB\_Or15712.327b

## BH04021

To: Aqa Siyyid Muhammad, in Bi Ri

Date: 1303-10-17 [1886-Jul-19]

1 He is the Hearer, the Answerer

2 This is a mention from Us unto him who hath believed in God, the Single, the All-Informed. The eyes have been prevented from beholding My horizon, the tongues from making mention of Me, and the ears from hearkening to My sweetest call. Thus have their souls enticed them to follow every remote oppressor. They who claim knowledge without clear proof from Our presence - these are the companions of hellfire. Say: O people of the Bayan! Fear the All-Merciful and be not of those who disbelieved in Muhammad, the Messenger of God, when He came with the truth, and turned away from the Spirit when He appeared from the presence of a Mighty, Ancient One. Judge fairly by God, then behold this horizon from which hath dawned the Day-Star of thy Lord's beauty, the Speaking, the All-Knowing. The books of the people profit you not today except through this Book which hath been sent down from God, the Lord of the worlds. Thus hath the Pen revealed the Kawthar of life - blessed are the people of Baha who have drunk therefrom in My Name, the Mighty, the Wondrous.

3 These are they whom names prevent not from the Creator of heaven, nor the clamor of the people from God, the Protector, the Self-Subsisting. Praise be to God, Lord of what was and what will be. Convey the Cause of thy Lord with wisdom and utterance, then protect the servants from the arrows of those who have disbelieved in God, the Sovereign of existence. Be a servant of thy Lord's Cause and a guardian of the City of the Bayan, lest there enter it any immoral one who hath turned away from God, the Mighty, the Loving. When thou attainest unto My Book and findest the fragrance of My utterance, arise and say: Praise be to Thee, O Master of the seen and unseen! I testify that Thou hast come from the dayspring of the Cause with the banners of verses and the standards of wisdom and utterance. Blessed is he who seeth with insight, and woe unto every heedless doubter.

1 هو السامع المجيب

2 ذكر من لدنا لمن آمن بالله الفرد الخبير قد منعت  
العيون عن مشاهدة افق و الألسن عن ذكرى و  
الأذان من اصغاء ندائى الأهل كذلک سولت  
لهم انفسهم بما اتبعوا كل ظالم بعيد ان الذين  
يدعون العلم من دون بينة من لدنا اولئك اصحاب  
الجحيم قل يا ملأ البيان اتقوا الرحمن و لا تكونوا  
من الذين كفروا بمحمد رسول الله اذ اتى بالحق و  
اعرضوا عن الروح اذ ظهر من لدن مقتدر قدير  
انصفوا بالله ثم انظروا هذا افقه الذى اشرق منه  
نير جمال ربكم الناطق العليم لا يغنيكم اليوم كتب  
القوم الا بهذا الكتاب الذى نزل من لدى الله  
رب العالمين كذلک اظهر القلم كوثر الحيوان  
هنيئاً لأهل البهاء الذين شربوا منه باسمى العزيز  
البدیع

3 اولئك لا تمنعهم الأسماء عن فاطر السماء و لا  
ضوضاء القوم عن الله المهيمن القيوم الحمد لله  
رب ما كان و ما يكون بلغ امر ربك بالحكمة  
و البيان ثم احفظ العباد من سهام الذين كفروا  
بالله مالک الوجود كن خادماً لأمر [ربك] و  
حارساً لمدينة البيان لئلا يدخلها كل فاجر اعرض  
عن الله العزيز الودود اذا فزت بكابى و وجدت  
عرف بيانى قم و قل لك الحمد يا مالک الغیب  
و الشهود اشهد انك قد جئت من مشرق الأمر  
برایات الآيات و اعلام الحكمة و البيان طوبى  
لبصیر رأى و وبل لكل غافل مريب

INBA27:475, BLIB\_Or15712.343



## BH04183

To: *Mirza Hadi Naqqash, in Tihran*

Date: 1303-10-17 [1886-Jul-19]

1 He is the Preserver, He is the Guide!

1 هو الحافظ و هو الهادی

2 O people of the earth! Have ye not heard the shrill voice of the Most Exalted Pen, and attained not unto the rustling of the Divine Lote-Tree? Say: Today the ocean of utterance is surging and the Sun of Truth is shining resplendent. Deprive not yourselves! Set your faces toward the ultimate goal and supreme summit. This is the Day which all books and messengers have heralded and made known.

2 آیا اهل ارض صریر قلم اعلی را نشنیده‌اند و بحنفیف سدره منتهی فائز نگشته‌اند بگو امروز بحر بیان مواج و آفتاب حقیقت مشرق خود را محروم مسازید قصد مقصد اقصی و ذروه علیا نمائید امروز روزیست که جمیع کتب و رسل بآن بشارت داده‌اند و آگاه نموده‌اند

3 O Hadi! Aforetime didst thou attain unto the traces of the Most Exalted Pen and wert honored by the lights of the Sun of Truth. We sent thee aforetime a Tablet from whose horizon shone the sun of thy Lord's loving kindness, the Compassionate, the Bountiful. By the life of God! The world cannot be compared to a single word from the divine utterances. Know thou the value of the utterance of the All-Merciful and preserve it as thou wouldst thy life.

3 یا هادی از قبل باثر قلم اعلی فائز شدی و بانوار آفتاب حقیقت مفتخر قد ارسلا الیک من قبل لوحاً لاح من افقه شمس عنایة ربک المشفق الکریم لعمر الله عالم بیک کلمه از کلمات الهی معادله نماند قدر بیان رحمن را بدان و چون جان حفظش نما

4 Would that the peoples of the earth were adorned with the ornament of fairness and would recite but one Tablet from the Tablets of God, exalted be His glory, and judge with fairness. Great indeed is this Day, for in it the Mighty News hath appeared and the Mother Book hath spoken forth from the most exalted horizon of the world. Blessed is the one whom the doubts of the divines and the allusions of the jurists have not kept back from the Lord of Names.

4 ای کاش اهل ارض بطراز انصاف مزین میگشتند و یک لوح از الواح حق جلّ جلاله را تلاوت مینمودند و انصاف میدادند امروز روزیست عظیم چه که نبأ عظیم در او ظاهر گشته و امّ الکتاب از اعلی افق عالم نطق نموده و مینماید طوبی از برای نفسیکه شبهات علما و اشارات فقها او را از مالک اسماء منع ننمود

5 Convey on behalf of this Wronged One greetings to all who are related - that is, those souls who have held fast to the Divine Book and are gazing toward the Supreme Horizon - and give them the glad-tidings of God's favors, exalted be His glory. We beseech Him, exalted is He, to ordain for those who have turned to Him and attained that which He hath prescribed for His chosen ones and His loved ones. Verily, there is none other God but Him, the All-Bountiful, the All-Knowing, the All-Informed.

5 جمیع منتسبین را یعنی نفوسیکه بکتاب الهی تمسک نموده‌اند و بافق اعلی ناظرند از قبل مظلوم تکبیر برسان و بعنایت حق جلّ جلاله بشارت ده نسله تعالی ان یکتب لمن اقبل و فاز ما قدره لأصفیائه و اولیائه انه لا اله الا هو الفضال العلیم الخبیر

INBA51:040, KB\_620:033-034, LHKM2.115

## BH04910

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

Date: 1303-10-17 [1886-Jul-19]

<sup>1</sup> He is the One Who stands and speaks before the faces of the world!

<sup>1</sup> هو القائم الناطق امام وجوه العالم

<sup>2</sup> O Andalib, We have heard your melodies, your warbling, and your songs in the garden of loving-kindness and favor. We beseech Him, exalted be He, to strengthen you and protect you from that which is unworthy of His days - days which were heralded by the Spirit and announced by Him Who conversed with God. Your verses have been presented before Us. We found from them the fragrance of orientation and devotion. We have turned unto you and mentioned you in this wondrous Tablet. This is the Day wherein the Mother Book speaks and the Preserved Tablet utters, and that which was hidden in God's knowledge, the Lord of the worlds, is made manifest.

<sup>2</sup> يا عندليب سمعنا نغماتك و تغرداتك و ترنماتك في بستان العناية و الألفاظ نستله تعالى بأن يؤيدك و يحفظك عما لا ينبغي لأيامه التي بشر بها الروح و انذر بها الكلیم قد حضر نظمك وجدنا منه عرف التوجه و الاقبال اقبلنا اليك و ذكرناك بهذا اللوح البديع هذا يوم فيه ينطق أم الكتاب و يتكلم اللوح المحفوظ و ظهر ما كان مكتوناً في علم الله رب العالمين

<sup>3</sup> Say: My God, my God! I perceive the fragrance of Thy bounty from Thy utterance and behold the lights of Thy daybreak from Thy horizon. I beseech Thee by Thy Name through which Thou didst manifest the Resurrection and its conditions, and the Hour and its signs, and through which Thou didst subdue the servants and send down upon the lands that which was inscribed by Thy Most Exalted Pen in the Crimson Tablet, to enable me to remember Thee and praise Thee throughout the nights and days. Verily, Thou art the Lord of all beings. Praise be to Thee, O my God, for having made known to me Thy path and caused me to speak Thy praise on this Day wherein the idolaters have risen against Thee with the swords of malice and hatred, and the heedless with the spears of fancy and idle imagination. I beseech Thee by Thy Most Great Signs and the manifestations of Thy power in the kingdom of creation to ordain for me that which will preserve me from all else save Thee and draw me nigh unto Thee. Verily, Thou art the Self-Sufficient, the Most Exalted. There is none other God but Thee, the Ruler in the beginning and in the end.

<sup>3</sup> قل الهي الهي اجد عرف عنايتك من بيانك و ارى انوار فجرك من افقك استلک باسمک الذي به اظهرت القيامة و شؤوناتها و الساعة و اشراطها و به سخرت العباد و انزلت على البلاد ما كان مسطوراً من قلبك الأعلى في الصحيفة الحمراء بأن توقفتني على ذكرک و ثنائک في الليالي و الأيام انک انت مولی الأنام لک الحمد يا الهي بما عرفتني سبيلک و انطقتنی بثنائک في هذا اليوم الذي فيه قام عليك المشركون بأسيف الضغينة و البغضاء و الغافلون بأسنة الظنون و الأوهام استلک بآياتک الكبرى و ظهورات قدرتك في ناسوت الانشاء بأن تكتب لي ما يحفظني عن دونک و يقربني اليک انک انت الغني المتعال لا اله الا انت الحاكم في المبداء و المآل

INBA51:420, ADM1#024 p.060x

## BH05028

*To: Haqvirdi, in Tihiran**Date: 1303-10-17 [1886-Jul-19]*

1 In the name of the All-Knowing Lord!

1 بنام خداوند دانا

2 Throughout past ages and centuries, the people of Iran, both clergy and others, according to their own claims, held fast to truth, spoke of truth, and walked in the path of truth. Yet when the light of the Most Great Luminary shone forth from the horizon of the heaven of the Ancient Lord's will, they committed such acts as no oppressor had ever committed since the beginning of creation. They issued death sentences against One Whom they had remembered day and night. I swear by the Sun of Truth which shineth from the horizon of the prison's heaven that all religious groups have sought and continue to seek refuge in God from the deeds of those heedless souls.

2 در قرون و اعصار اهل ایران از علما و غیرهم علی زعمهم بحق متمسک و بحق ناطق و در سبیل حق سالک و چون نور نیر اعظم از افق سماء اراده مالک قدم اشراق نمود عمل نمودند آنچه را که هیچ ظالمی از اول ابداع تا حین ننمود فتوی داده اند بر نفسیکه در لیالی و ایام بذکرش مشغول قسم بآفتاب حقیقت که از افق سماء سجن مشرق و لائحست جمیع احزاب از عمل آن نفوس غافله بحق پناه برده و میبرند

3 Now again the deniers of the Bayan are engaged in the same pursuits. Beseech God to protect all, that they may perhaps engage in the remembrance of the Beloved of the worlds with joy and fragrance, and attain to the light of true unity. Thus hath My Most Exalted Pen spoken, and the Tongue of Grandeur uttered in this glorious and wondrous station.

3 حال مجدد معرضین بیان بهمان مشغول از حق بطلبید کلاً حفظ فرماید که شاید بروح و ریحان بذکر محبوب عالمیان مشغول شوند و بنور توحید حقیقی فائز گردند کذلک نطق قلبی الاعلی و تکلم لسان العظمة فی هذا المقام العزیز البدیع

4 The world hath been laid waste by vain imaginings. Glory be to God! Despite all they have seen and heard, they again associate with the barking ones. What do they intend to perceive and what do they wish to understand? We beseech God to assist His loved ones with the means of the heavens and earth, and protect them from the evil of every remote oppressor and every stubborn barking one.

4 عالما ظنون و اوهام ویران نموده سبحان الله مع آنکه کل دیده اند و شنیده اند مجدد نزد ناعقین مراوده مینمایند آیا چه اراده نموده اند ادراک نمایند و چه میخواهند بفهمند نسل الله ان یمد اولیائهم بأسباب السموات و الأرض و یحفظهم من شر کل ظالم بعید و کل ناعق عنید

INBA18:030

**BH05501***To: Mirza Taqi Mim Nun, in Bi Ri**Date: 1303-10-17 [1886-Jul-19]*

- 1 In the Name of Him through Whom the fragrances of the All-Merciful were wafted throughout creation.
- 2 A missive from the All-Compelling, the Self-Subsisting, unto him who hath drunk of My sealed wine, that he may rejoice and be of them who have turned to the Most Exalted Horizon on a Day whereon the Herald proclaimed: The Kingdom belongeth unto God, the Possessor of the Invisible and the Visible. My Name Jamal, upon him be My glory, hath made mention of thee. We make mention of thee in a Tablet whereunto nothing in all creation can compare, and I am, verily, the All-Knowing, the All-Informed.
- 3 Hearken unto the Call that hath been raised from the precincts of the Prison - verily there is no God but Me, the Mighty, the Best-Beloved. Be thou vocal in My praise, and turn unto My horizon, and make mention of My Forbidden Name through which the foundation of every learned one was shaken and the hearts of all who are endued with understanding were perturbed, save whom God, the Lord of the Kingdom, did will. Thus hath the Tongue of Revelation spoken, as the Wronged One was established upon the throne of dominion. Let not the affairs of men grieve thee. Hold thou fast unto the cord of the tender mercy of thy Lord, the Mighty, the All-Loving.
- 4 Convey My remembrance unto My loved ones who have believed in God, the Lord of the Invisible and the Visible. We counsel them with that which We counseled Our servants aforetime and with that which hath been sent down in a Preserved Tablet. The Glory shining resplendent from the horizon of the heaven of My utterance be upon thee and upon My servants who have not broken My Covenant and My Testament, and who have acted in accordance with that which they were bidden in My perspicuous Book.

1 بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ الرَّحْمَنُ فِي الْإِمْكَانِ

2 كِتَابٌ مَعْلُومٌ مِنْ مِهْمَنْ قِيَوْمٍ إِلَى مَنْ شَرِبَ رَحِيقِي الْمَخْتُومَ لِيَفْرَحَ وَيَكُونَ مِنَ الَّذِينَ أَقْبَلُوا إِلَى الْأَفْقِ الْأَعْلَى فِي يَوْمٍ فِيهِ نَادَى الْمُنَادُ الْمَلِكُ اللَّهُ مَالِكُ الْغَيْبِ وَالشُّهُودِ قَدْ ذَكَرَكَ اسْمِي جَمَالَ عَلَيْهِ بِهِائِي ذِكْرُنَاكَ بِلَوْحٍ لَا يَعَادِلُهُ شَيْءٌ مِنَ الْأَشْيَاءِ وَأَنَا الْحَقُّ عَلَامُ الْغُيُوبِ

3 أَسْمِعِ النَّدَاءَ الَّذِي ارْتَفَعَ مِنْ شَطْرِ السَّجْنِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْمَحْبُوبُ كُنْ نَاطِقًا بِنَائِي وَمُقْبَلًا إِلَى أَفْقِي وَذَاكِرًا بِاسْمِي الْمَنْعُوقِ الَّذِي بِهِ تَزْعُرُ بَنِيَانُ كُلِّ عَالَمٍ وَاضْطَرِبَتْ أَفْتَدَةُ كُلِّ عَارِفٍ إِلَّا مَنْ شَاءَ اللَّهُ مَالِكُ الْمَلَكُوتِ كَذَلِكَ نَطَقَ لِسَانُ الْوَحْيِ إِذْ كَانَ الْمَظْلُومُ مُسْتَوِيًّا عَلَى عَرْشِ الْخَبْرِوتِ أَيَّاكَ إِنْ تَحْزَنُكَ شُؤْنَاتُ الْخَلْقِ تَمْسُكُ بَعْرُوةَ عَنَاءَةِ رَبِّكَ الْعَزِيزِ الْوَدُودِ

4 ذَكَّرَ مِنْ قَبْلِي أَحِبَّائِي الَّذِينَ آمَنُوا بِاللَّهِ مَالِكُ الْغَيْبِ وَالشُّهُودِ أَنَا نُوَصِّيهُمْ بِمَا وَصَّيْنَا بِهِ عِبَادَنَا مِنْ قَبْلِ وَبِمَا نَزَّلَ فِي لَوْحٍ مَحْفُوظٍ الْبَهَاءِ الظَّاهِرِ اللَّائِحِ مِنْ أَفْقِ سَمَاءٍ بَيَانِي عَلَيْكَ وَعَلَى عِبَادِي الَّذِينَ مَا نَقَضُوا مِيثَاقِي وَعَهْدِي وَعَمِلُوا بِمَا أَمَرُوا بِهِ فِي كِتَابِي الْمَشْهُودِ

INBA23:026, BLIB\_Or15712.353

**BH05613***To: Mahmud Khan**Date: 1303-10-17 [1886-Jul-19]*

1 He is the All-Witnessing from the most exalted horizon

2 O Mahmud! The Day is God's Day, and the Cause is His Cause, and the Book is His Book, and the Manifestation is His Manifestation. That which was hidden from the beginning of creation until now has been made manifest. Yet all the divines of this age are engaged in cursing and denunciation. Glory be to God! The former faction, who counted themselves the most learned, most God-fearing and most ascetic in the world, committed that which no previous factions had done. In the early years, both learned and ignorant would curse the Lord of the world and issue decrees for His death. What has been the fruit of the words, deeds and actions of those souls over twelve hundred years, and what has become of them? Man is bewildered, nay the world is bewildered. Blessed is the soul that became aware of that faction's loss and preserved itself from the whisperings of the turbaned ones through the name of Truth. Give thanks to the Aim of the world that He remembered thee in the Most Great Prison, and arise with complete steadfastness in the Cause of the Lord of all names. Verily He heareth and seeth, and He is the All-Knowing, the All-Informed. The glory from Us be upon thee and upon those whom the clamor did not prevent from the Lord of Names - they turned and said "We believe in God, the Lord of the worlds."

1 هو الشاهد من افقه الأعلى

2 يا محمود يوم يوم الله است و امر امر او كتاب كتاب او و ظهور ظهور او ظاهر شده آنچه از اول ابداع تا حين مکنون بوده ولكن علمای عصر طراً بسب و لعن مشغول سبحان الله حزب قبل که خود را اعلم و اتقى و ازهد عالم میشمردند ارتکاب نمودند آنچه را که احزاب قبل ننوده در سنين اوليه از عالم و جاهل سيد عالم را سب مینمودند و بر قتلش فتوى دادند آيا ثمره اعمال و اقوال و افعال آن نفوس در هزار و دويست سنه چه بوده و چه شده انسان متحیر بلکه عالم متحیر طوبی از برای نفسی که بر خسارت آنحزب آگاه شد و از وساوس اهل عمام خود را باسم حق حفظ نمود حمد کن مقصود عالم را که ترا در سجن اعظم ذکر فرمود و باستقامت تمام بر امر مالک انام قیام نما انه یسمع و یری و هو العليم الخبير البهاء من لدنا عليك و على الذين ما منعهم الضوضاء عن مالک الأسماء اقبلوا و قالوا آمنا بالله رب العالمين

BLIB\_Or15712.352

**BH05895***To: Siyyid Abu'l-Qasim, in Yazd**Date: 1303-10-17 [1886-Jul-19]*

1 He is the One Who gazeth from His most exalted horizon

2 The Preserved Tablet speaketh: The verses have been sent down, the clear proofs have appeared, and the Light of the Cause hath dawned from the horizon of power, and the Call hath been raised, yet all remain heedless and veiled, save those souls who, drawn by the Call, have turned, detached from

1 هو الناظر من افقه الأعلى

2 لوح محفوظ میفرماید آیات نازل و بینات ظاهر و نیر امر از افق اقتدار مشرق و ندا مرتفع ولكن کل غافل و محجوب مگر نفوسی که از جذب ندا منقطعاً عن الأشياء باقى اعلی توجه نمودند ایشانند

all things, toward the most exalted horizon. These are the hands of God's Cause amongst His creation. Blessed is the one whom vain imaginings have not deprived of the Dayspring of certitude, and who hath clung to the blessed word "He doeth whatsoever He willeth." Whosoever attaineth unto this blessed word shall attain unto manifest certitude and shall accept whatsoever appeareth from the most exalted horizon with perfect submission and contentment. Blessed is he who hath heard My call and turned to My horizon and gained victory through My Cause, the Mighty, the Wondrous.

- 3 Thy mention hath been made in the presence of the Wronged One, and thy verses have attained the honor of being heard. Praise be to God that thou hast been assisted to turn unto Him and hast been honored by this blessed Tablet, adorned by the Most Exalted Pen. Give praise to the Goal of all worlds, Who, in the Most Great Prison, hath bestowed His grace upon thee and made mention of thee. Unto Him be praise in all conditions. He is the Self-Sufficient, the Most Exalted. The splendor from the presence of Baha be upon the people of Baha, whom nothing whatsoever among all things hath prevented from God, the Cleaver of the heavens.

ADMS#140

یادی امر حقّ مابین خلق طوبی از برای نفسیکه  
او هام او را از مشرق یقین محروم نساخت و  
بکلهء مبارکهء یفعل ما یشاء تمسک جست هر  
نفسی باینکلهء مبارکه فائز شد یقین مبین فائز  
میشود و آنچه از افق اعلی ظاهر بکمال تسلیم و  
رضا اخذ مینماید طوبی لمن سمع ندائی و اقبل  
الی افقی و فاز بأمری العزیز البدیع

3 ذکرت نزد مظلوم مذکور و نظمت بشرف اصغا  
فائز لله الحمد بر اقبال مؤید شدی و باین لوح  
مبارک که باثر قلم اعلی مزین است مفتخر گشتی  
حمد کن مقصود عالمبازرا که در سجن اعظم  
عنایت فرمود و ترا ذکر نمود له الحمد فی کلّ  
الأحوال و هو الغنی المتعال البهاء من لدی البهاء  
علی اهل البهاء الذین ما منعهم شیء من الأشياء  
عن الله فاطر السّماء

BRL\_DA#413, AQA6#320 p.327,  
YBN.009

## BH07736

*To: Mirza Ghulam Husayn, in Tihiran*

*Date: 1303-10-17 [1886-Jul-19]*

- 1 He is the One speaking from His most exalted horizon.
- 2 The sweet water of life hath flowed from the Pen of the All-Merciful. Blessed is he who hath drunk thereof, and woe unto every heedless and remote one. The Preserved Tablet hath appeared through My firm and impregnable Command. By My Life, He Who speaketh at this hour declareth: The kingdom is Mine - beware lest ye be of the heedless ones. The verses have submitted to My verse, and the evidences to My wondrous Manifestation. We have revealed in the Tablets that which hath appeared and shall appear, yet the people remain behind a thick veil.
- 3 Thou hast been mentioned in the presence of the Wronged One. He is verily the All-Compassionate, the All-Bountiful.

1 هو الناطق من افقه الأعلى

2 قد جرى ماء عذب الحيوان من قلم الرحمن طوبی  
لمن شرب و ویل لكل غافل بعيد قد ظهر اللوح  
المحفوظ بأمری المحکم المتین ونفسی الذی ینطق فی  
هذا الحین الملک لی آیا کم ان تكونوا من الغافلین  
قد خضعت الآیات لآیتی و البینات لظهوری  
البدیع انزلنا فی الألواح ما ظهر ویظهر و القوم فی  
حجاب غلیظ

3 قد كنت مذکوراً لدى المظلوم انه هو المشفق  
الکریم اذا وجدت رحیق المحتوم من كأس بیانی

When thou findest My choice-sealed wine from the chalice of My destined utterance, take it with the hand of submission, then drink thereof in My Name, the Self-Subsisting, Who hath arisen before all faces proclaiming: The Truth hath come with manifest sovereignty.

المحتوم خذه بيد التسليم ثم اشرب منه باسمي القيوم  
الذي قام امام الوجوه وقال قد اتى الحق بسلطان  
مبين

- 4 Thus have the breezes of revelation been wafted as a token from God, the Mighty, the Praiseworthy. Glory be upon the people of Baha who have cast the world behind them, turning unto My luminous horizon.

4 كذلك تضرّعت نفحات الوحي فضلاً من لدى  
الله العزيز الحميد البهاء على اهل البهاء الذين نبذوا  
العالم ورائهم مقبلين الى افق المنير

DBR.031

## BH07816

*To: Mirza Hasan son of one who ascended*  
*Date: 1303-10-17 [1886-Jul-19]*

- 1 He is the Most Exalted Pen.

1 هو القلم الأعلى

- 2 This is a Book which the Lord of all beings hath sent down unto him who hath turned unto the lights of the Countenance and drunk the choice wine in the name of his Lord, the Help in Peril, the Self-Subsisting. We have manifested that which was hidden in knowledge and have sent down from the heaven of Will that which the reckoners have failed to reckon. Blessed is the servant who hath held fast to the cord of God, and woe betide every rejected denier. When thou hast attained unto My Book and drunk the choice wine of revelation from My verses, arise and say:

2 كتاب انزله مولى الورى لمن توجه الى انوار الوجه و  
شرب الرحيق باسم ربه المهيمن القيوم انا اظهرنا  
ما كان مكنوناً في العلم و انزلنا من سماء المشية  
ما عجز عن احصائه المحصون طوبى لعبد تمسك  
بعروة الله و ويل لكل تارك مردود اذا فزت  
بكلبي و شربت رحيق الوحي من اياتي قم و قل

- 3 Unto Thee be praise, O Lord of Names, and unto Thee be glory, O Desire of the invisible and visible realms. I beseech Thee to assist me to serve Thy Cause, to make mention of Thee and to praise Thee. Verily Thou art powerful to do what Thou wilt through Thy word "Be" and it is. Thus doth the Pen move when the Ancient King was seated upon the Most Great Throne, speaking forth verses that all the treasures cannot equal. Glory be from Us upon those who have cast away idle fancies and vain imaginings, holding fast to the cord of God, the Lord of the Kingdom.

3 لك الثناء يا مولى الأسماء ولك البهاء يا مقصود  
الغيب و الشهود اسئلك بأن تؤيدني على خدمة  
امرك و ذكرك و ثنائك انك انت المقتدر على  
ما تشاء بقولك كن فيكون كذلك تحرك القلم  
اذ كان مالک القدم مستوياً على العرش الأعظم  
و ناطقاً بآيات لا تعادلها الكنوز البهاء من لدنا  
على الذين نبذوا الأوهام و الظنون متمسكين بحبل  
الله مالک الملوكوت

HYK.351

**BH08213***To: Muhammad Rida son of martyr et al., in Tihiran**Date: 1303-10-18 [1886-Jul-20]*

Praise and glory befit the friends of the Lord of Names, whom neither the veils of the divines, nor the clouds of the jurists, nor the opposition of the philosophers could debar from the Most Exalted Horizon or deprive of the ocean of divine mercy. Their hearts are illumined with the light of recognition and their faces are turned toward the Most Glorious Horizon. They are those servants concerning whom He hath said: "Neither trade nor commerce distracteth them from the remembrance of God." They are sanctified from rancor and hatred, and are free from guile and deceit. Should they find pure and blessed soil, they impart the Word unto all peoples with spirit and joy; if not, they desist. Contention, strife, warfare and the shedding of blood have never been and are not the way of the people of truth. This Most Great Revelation hath come to purify souls from all that reason abhorreth. Blessed are they who have held fast unto justice and equity and are adorned with the ornament of truthfulness and fidelity....

ذکر و ثنا اولیاء مالک اسماء را لایق و سزا  
که حجابات علما و سبحات فقها و اعراض حکما  
ایشانرا از افق اعلی منع نمود و از دریای رحمت  
الهی محروم نساخت قلوبشان بنور عرفان منور  
و جوهشان بافق اهی ناظر و متوجه ایشانند  
عبادیکه فرموده لا تلهمهم تجارة و لا بیع عن ذکر  
الله از ضغینه و بغضا مقدسند و از مکر و خدعه  
منزه با جمیع احزاب بروج و ریحان اگر ارض  
طیبه مبارکه یافتند القاء کلمه نمایند والا فلا  
جدال و نزاع و محاربه و سفک دماء از سبیه  
اهل حق نبوده و نیست اینظهور اعظم مخصوص  
تطهیر نفوس عن کل ما تکره العقول آمده طوبی  
از برای نفوسیکه بعدل و انصاف تمسک جستند  
و بطراز صدق و وفا مزینند....

AYT2.014x

**BH07159***Date: 1303-10-22 [1886-Jul-24]*

- 1 He is God, exalted be His station of grandeur and power.
- 2 They said: Your coming and going was like lightning - it was not clearly known when you sat or when you rose, and you bid farewell without being heard. Of such proofs there are many. In this case, making amends for what was lost is necessary. Then whenever circumstances require, we beseech God to assist you and confirm you in that which will cause the effects to appear throughout all regions. End. And then, may my spirit be sacrificed for your honor, my beloved, His Honor Aqa Mirza Asadu'llah, upon him be 96 [Baha] and His favors, sent a letter to this servant which arrived, and regarding certain matters concerning attention to this land they had requested instructions. Therefore, according to instructions a letter was

- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 فرمودند ذهاب و ایاب شما بمثابه برق بود  
درست معلوم نشد ننشسته رفتید و نشنیده  
وداع گفتید از این براهین بسیار موجود در  
اینصورت تدارک مافات لازم دیگر هر وقت  
اقتضا نماید نسأل الله ان یدک و یوفتک علی  
ما تظهر به الآثار فی الأقطار انتهی و بعد روحی  
لحضرتکم الفداء محبوی جناب آقا میرزا اسدالله  
علیه ۹۶ [بهاء الله] و عنایتیه نامهئی باین  
بنده ارسال داشتند رسید و در بعضی از امور  
توجه باین ارض دستورالعمل طلب نموده اند لذا  
حسب الأمر مکتوبی نوشته ارسال گشت که



written and sent for your honor to forward to one of the friends in Baku so that upon their arrival in that land, namely Baku, they may deliver it. Emphasis on this matter is necessary.

- 3 This evanescent servant beseeches and hopes that God will assist and aid your honor at all times with the hosts of the seen and unseen and the forces of the heavens and earth. Verily He has power over all things. Praise and glory be upon your honor and upon God's sincere servants, and praise be to God, Lord of the worlds.

- 4 The servant, on the 22nd of Shawwal 1303.

آنحضرت بفرستند نزد یکی از دوستان بادکوبه که در ورود ایشان بان ارض یعنی بادکوبه برسانند تأکید در این فقره لازم

3 خادم فانی از حق سائل و آمل که آنحضرت را در کلّ حین اعانت فرماید و مدد نماید بجنود الغیب و الشهادة و اسباب السموات و الأرض انه على کلّ شیء قدیر الثناء و التکبیر علی حضرتکم و علی عباد الله المخلصین و الحمد لله رب العالمین

4 خادم فی ۲۲ شوال سنة ۱۳۰۳

BLIB\_Or15736.159a

## BH03188

To: Ghani

Date: 1303-11 [1886-Jul]

- 1 He is the One Who gazeth from His most exalted horizon
- 2 The Wronged One calleth out to thee and giveth thee glad tidings of God's loving-kindness, the Lord of all worlds, from this Spot which hath been named at one time the Most Exalted Horizon, at another the Heaven of heavens, and at still another the Most Great Prison and the Most Beautiful Names. He is, verily, the Almighty, the All-Powerful. O Ghani! The ocean of bounty hath turned toward thee and desireth to cast upon thee the pearls of wisdom and utterance, that thou mayest give thanks unto thy Lord, the Possessor of this noble station.
- 3 Say: O peoples of the earth! Be fair in the Cause of God and His Manifestation, and be not of the wrongdoers. The verses have encompassed all directions and the Day-Star of proof hath shone forth from the horizon of the Pen of the will of your Lord, the All-Merciful. Observe, then be fair, and be not of them who recognized God's favor, then denied it and caused their people to dwell in the fire. Say: We have not entered schools, yet We have sent down from the heaven of knowledge and wisdom that before which all the learning of the earth hath bowed down, as every discerning one doth testify. Say: This is a Day wherein fancies and idle imaginings will profit you not. Fear God and be not of the ignorant. Cast away what ye possess of the divines and jurists of the earth, and take hold of

1 هو الناظر من افقه الأعلى

2 انّ المظلوم ینادیک و یشّک بعناية الله ربّ العالمین من هذا المقام الذی سُمی مرّة بالأفق الأعلى و اخرى بسمااء هذه السماء و بالسجن الأعظم و تارة بالأسماء الحسنی انه هو المقتدر القدير یا غنی قد اقبل الیک بحر الغناء و اراد ان یقذف علیک لآئی الحکمة و البیان لتشکر ربّک مالک هذا المقام الکریم

3 قل یا ملأ الأرض انصفوا فی امر الله و ظهوره و لا تكونوا من الظالمین قد احاطت الآیات کلّ الجهات و لاح نیر البرهان من افق قلم ارادة ربکم الرحمن انظروا ثم انصفوا و لا تكونوا من الذین عرفوا نعمة الله و انکروا و احلّوا قومهم فی السعیر قل انا ما دخلنا المدارس و انزلنا من سماء العلم و الحکمة ما خضعت له علوم الأرض یشهد بذلك کلّ عارف بصیر قل هذا يوم لا ینفعکم الظنون و الأوهام اتقوا الله و لا تكونوا من الجاهلین ضعوا

the Book of God with the strength that proceedeth from Him. He, verily, is the Commander, the All-Wise.

ما عندكم من علماء الأرض وفقهائها وخذوا  
كتاب الله بقوة من عنده أنه هو الأمر الحكيم

- 4 Thus have We sent down the verses and expounded them in truth as a grace from Us, and I am verily the Almighty, the All-Forgiving, the All-Bountiful. Be thou steadfast in the service of My Cause, gazing toward My horizon, turning unto My countenance, and speaking My beauteous praise.

4 كذلك انزلنا الآيات وصرّفناها بالحق فضلاً  
من عندنا وانا المقتدر الغفور الكريم كن قائماً  
على خدمة امرى وناظراً الى افق متوجّهاً الى  
وجهى وناطقاً بشائى الجميل

- 5 Say: Praise be unto Thee, O my God, my Purpose and my Hope! I testify that this Day is Thy Day and this Manifestation Thy Manifestation. Thou hast appeared and revealed through Thy conquering power what lay hidden in the treasures of inner meanings and concealed in the repositories of utterance, and Thou hast made manifest the Way and sent down the Proof. I beseech Thee by Thy Most Exalted Word to aid me to be steadfast in Thy Cause and in Thy remembrance and praise amongst Thy creatures. O my Lord! I behold the reins of expression in the grasp of Thy power and the bridles of understanding in the right hand of Thy will. Thou art, verily, the Almighty, the Guardian over all who are in the heavens and on earth.

5 قل لك الحمد يا الهى ومقصودى ورجائى اشهد  
ان اليوم يومك والظهور ظهورك قد ظهرت و  
اظهرت بقوتك الغالبة ما كان مخزوناً فى خزائن  
المعاني ومكنوناً فى كائز البيان واظهرت السبيل  
وانزلت الدليل اسئلك بالكلمة العليا بأن توفّقنى  
على الاستقامة على امرى وذكرك وثنائك  
بين خلقك اى رب ارى زمام البيان فى قبضة  
قدرتك وازمة العرفان فى يمين ارادتك انك  
انت المقتدر المهيمن على من فى السموات و  
الأرضين

BLIB\_Or15713.121

## BH03277

To: Jafar

Date: 1303-11 [1886-Jul]

- 1 He is the One Who rules over all who are in the heavens and on earth
- 2 This is the Day whereon He Who conversed with God upon Sinai hath seated Himself upon the throne of Manifestation before all faces, calling aloud with the most exalted utterance and summoning all who are on earth and in heaven unto the Supreme Horizon - that station wherein hath shone forth the Sun of knowledge by the command of God, the Lord of the worlds.
- 3 O Ja'far! The Wronged One remembereth thee from the Most Great Scene and saith: By God! He hath come, the Lord of all beings, through Whom every hidden matter was revealed, the moon was cleft asunder, the trumpet was sounded, and all

1 هو المهيمن على من فى السموات والأرضين

2 هذا يوم فيه استوى مكلّم الطور على عرش الظهور  
امام الوجوه وينادى بأعلى البيان ويدعو من فى  
الأرض والسماء الى الأفق الأعلى المقام الذى  
فيه اشرفت شمس العرفان امراً من لدى الله رب  
العالمين

3 يا جعفر يذكر المظلوم من المنظر الأكبر ويقول  
تالله قد اتى مالک الورى الذى به ظهر كل امر  
مستتر واشتق القمر ونفخ فى الصور وانصعق من

upon earth were struck down save those whom God, thy Lord, the All-Knowing, the All-Wise, willed to spare. We have heard thy call and have answered thee, and have beheld thy turning toward the lights of the Countenance. We have sent down for thee that whereby the Concourse on High and the exalted Paradise were attracted, that thou mayest thank thy Lord, the Possessor of this wondrous Day. Thus hath the ocean of utterance surged, and the gate of knowledge been opened, and the tongue of grandeur hath spoken: There is none other God but Me, the Ordainer, the Ancient of Days. I have manifested My Self and sent down My verses, and I am the Powerful over what I will, and I am the Dominant, the Mighty, the Wise.

على الأرض ألا من شاء الله ربك العليم الحكيم  
سمعنا ندائك اجنالك و رأينا توجهك الى انوار  
الوجه انزلنا لك ما انجذبت به الملائ الأعلى و  
الجنة العليا لتشكر ربك مالك هذا اليوم البديع  
كذلك ماج بحر البيان و فتح باب العرفان و  
نطق لسان العظمة انه لا اله الا انا الامر القديم  
قد اظهرت نفسى و انزلت آياتى و انا المقتدر على  
ما اشاء و انا المهيمن العزيز الحكيم

- 4 When thou didst find the fragrance of My most sweet utterance and didst hear the trilling of My Most Exalted Pen, arise and say: Praise be unto Thee, O Lord of all names and Creator of heaven, for having aided me, guided me, taught me and caused me to know Thee when I was heedless of Thy manifestation, Thy sovereignty, Thy attributes and Thy revelations. I beseech Thee by the movement of Thy Most Exalted Pen, whereby all created things were set in motion, and by its trilling, whereby the denizens of the cities of names and attributes were attracted, to confirm me in steadfastness unto Thy Most Great Cause and Thy Mighty Message.

4 اذا وجدت عرف يبانى الأهل و سمعت صرير  
قلبي الأعلى قم و قل لك الحمد يا مولى الأسماء  
و فاطر السماء بما أيدتني و هديتني و علمتني و  
عرفتني اذ كنت غافلاً عن ظهورك و سلطانك  
و شؤناتك و ظهوراتك اسئلك بحركة قلبك  
الأعلى التي بها تحركت الممككات و صبره الذي  
به انجذب اهل مدائن الأسماء و الصفات بأن  
تؤيدنى على الاستقامة على امرك الأعظم و نبئك  
العظيم

- 5 O my Lord! The fire of Thy love hath enkindled me and my heart hath melted in separation and remoteness from Thee. I beseech Thee by the pearls of the ocean of Thy generosity and the stars of the heaven of Thy grace to ordain for me what Thou hast ordained for Thy chosen ones who have attained unto Thy days, circumambulated Thy throne, and hastened to the place of sacrifice out of longing to meet Thee. Verily Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Powerful, and worthy to answer prayer.

5 اى رب قد اشعلتنى نار حبك و ذاب كبدى  
فى هجرى و فراقك اسئلك بلألى عمان كرمك  
و انجم سماء فضلك بأن تكتب لى ما كتبته  
لأصفيائك الذين فازوا بأيامك و طافوا حول  
عرشك و اقبلوا الى مقرّ الفداء شوقاً للقائك  
انك انت المقتدر على ما تشاء لا اله الا انت  
القوى القدير و بالاجابة جدير

BLIB\_Or15713.133

**BH04951***To: Haji Ali, in Kulahdarrih**Date: 1303-11 [1886-Jul]*

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 My God, my God! Thou seest my turning toward Thy horizon, my orientation to the lights of Thy countenance, and my rising to serve Thee and to serve Thy loved ones. I beseech Thee by the trees which Thou hast planted by the hands of Thy bounty, and by the light of Thy face from which have shone forth the suns of Thy Cause from the horizons of the heaven of Thy wisdom, to ordain through Thy Most Exalted Pen for Thy loved ones that which will solace their eyes, gladden their hearts, and tranquilize their souls. Thou art He Who, O my God, hath encompassed the world through Thy most exalted Word and hast manifested Thy power amidst all created things. The hosts of the oppressors did not prevent Thee, nor did the might of the heedless ones. Thou didst arise before all faces and didst proclaim: The appointed time hath come, and the Revealer of verses hath appeared. Blessed is he who hath turned toward Thee, and woe unto every sinful denier.
- 3 My God, my God! I beseech Thee by the fragrances of Thy verses and the manifestations of Thy power to assist Thy loved ones to be steadfast in Thy Cause whereby the hearts of the divines of Thy earth and the ecclesiastics of Thy lands were sorely troubled. Thou art He Whom the conditions of creation cannot frustrate, nor can the intimations of Thy servants prevent Thee. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the Almighty, the All-Powerful....

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهى الهى ترى اقبالى الى افقك و توجهى الى انوار وجهك و قيامى على خدمتك و خدمة اوليائك اسئلك بالأشجار التى غرسها بأيدى فضلك و بنور وجهك الذى اشرقت منه شمس امرى من آفاق سماء حكمتك بأن تكتب من قلبك الأعلى لأوليائك ما تقر به عيونهم و تفرح به قلوبهم و تطمئن به نفوسهم انت الذى يا الهى احطت العالم بكلمتك العليا و اظهرت قدرتك بين الورى و ما منعتك جنود الظالمين و لا سطوة الغافلين قمت امام الوجوه و قلت قد اتى الميقات و منزل الآيات طوبى لمقبل توجهه و ويل لكل معرض اثم

3 الهى الهى اسئلك بنفحات آياتك و ظهورات قوتك بأن تؤيد اوليائك على الاستقامة على امرى الذى به اضطربت افئدة علماء ارضك و فقهاء بلادك انت الذى لا تعجزك شئون الخلق و لا تمنعك اشارات العباد تفعل ما تشاء و تحكم ما تريد انك انت المقتدر القدير...

AQMJ2.012b

**BH06660***To: Abdu'l-Vahhab, in Lanjan**Date: 1303-11 [1886-Jul]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 The servant hath testified to that which the Divine Purpose hath testified: that there is none other God but Him. By His command hath flowed the Kawthar of eternity from His Most Exalted Pen, and the Ark of divine knowledge hath sailed upon the sea of names, and the Dove of the Cause hath warbled upon the highest branches, that there is none other God but Him, the Most Exalted, the Most Glorious. 2 قَدْ شَهِدَ الْخَادِمُ بِمَا شَهِدَ الْمَقْصُودُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ بِأَمْرِهِ جَرَى كَوْثَرُ الْبَقَاءِ مِنْ قَلْبِهِ الْأَعْلَى وَسَرَتْ سَفِينَةُ الْعِرْفَانِ عَلَى بَحْرِ الْأَسْمَاءِ وَهَدَرَتْ حَمَامَةُ الْأَمْرِ عَلَى أَعْلَى الْأَغْصَانِ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْأَبْهَى
- 3 Glory be unto Thee, O Lord of existence and Sovereign over the seen and unseen! I beseech Thee by the splendors of the morn of Thy Revelation and by the Call that was raised from the Tree of Thy Mount, that Thou aid him who hath turned toward Thee and desired to adorn himself through acting in accordance with that which Thou hast commanded him in Thy Book. O my Lord! Thou seest him advancing toward Thee and turning toward Thy horizon. I beseech Thee not to disappoint him of that which Thou hast ordained for Thy loved ones. Thou art He Who hath named Thyself the All-Bountiful in Thy precious Book. There is none other God but Thee, the King, the Truth, the Manifest Justice. 3 سُبْحَانَكَ يَا مَالِكَ الوجودِ وَالْمُهَيْمِنِ عَلَى الْغَيْبِ وَالشُّهُودِ اسْتَثْلَكَ بِأَنْوَارِ فَجْرِ ظُهُورِكَ وَالنَّدَاءِ الَّذِي ارْتَفَعَ مِنْ سِدْرَةِ طُورِكَ بِأَنْ تَوْفَّقَ مِنْ أَقْبَلِ إِلَيْكَ وَارَادَ بِمَا يَزِينُ نَفْسَهُ بِالْعَمَلِ بِمَا أَمَرْتَهُ بِهِ فِي كِتَابِكَ أَيُّ رَبِّ تَرَاهُ مُقْبِلًا إِلَيْكَ وَمُتَوِّجًا إِلَى أَفْئِكَ اسْتَثْلَكَ إِنْ لَا تَخْيِيهِ عَمَّا قُدْرَتُهُ لِأَوْلِيائِكَ أَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْكَرِيمِ فِي كِتَابِكَ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْحَقُّ الْعَدْلُ الْمُبِينُ
- 4 Port Said 4 پورٹسےید
- 5 He is the Helper 5 هُوَ الْمُؤَيِّدُ
- 6 The letter of his honor Aqa 'Abdu'l-Vahhab, upon him be the Glory of God, in the amount of nine tumans, was received by the servant in the prison through his honor the beloved of hearts, the Trustee, upon him be the Glory of God, in the sacred month of Dhi'l-Qa'dah 1303. 6 مَرْسَلُهُ جَنَابِ آقَا عَبْدِوَهَّابٍ سَدَّهِ عَلَيْهِ بَهَاءُ اللَّهِ مَبْلَغُ نَهْ تَوْمانِ بِتَوَسُّطِ مُحِبِّبِ فَوَّادِ جَنَابِ أَمِينِ عَلَيْهِ بَهَاءُ اللَّهِ دَرِ سِجْنِ بِهِ خَادِمِ رَسِيدِ فِي ذِي الْقَعْدَةِ الْحَرَامِ سَنَةِ ١٣٠٣

AQA7#324 p.003

**BH06416***To: Mirza Abdullah Khan Nuri**Date: 1303-11 [1886-Jul]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 My God, my God! My tongue beareth witness to Thy unity and singleness, to Thy might and sovereignty, to Thy power and dominion, and that Thou art God and there is none other God but Thee. Thou wert hidden and treasured from all eyes, hearts and minds. 2 اَلْهِى اَلْهِى يَشْهَدُ لِسَانى بَوْحْدَانِيَّتِكَ وَفِرْدَانِيَّتِكَ وَعَزَّتِكَ وَسُلْطَانِكَ وَقُدْرَتِكَ وَاقْتِدَارِكَ وَبَأْنِكَ اَنْتَ اَللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ وَكُنْتَ مَكْنُونًا مَخْزُونًا عَنِ الْاَبْصَارِ وَالْاَفْتَدَةِ وَالْقُلُوبِ
- 3 Then when the ocean of Thy giving surged forth, Thou didst create creation through Thy bounty and grace, and didst send unto them One Who would manifest Thy names and attributes, reveal Thy Self, and proclaim Thy commandments and ordinances. Among the people some turned towards Thee and attained, while others turned away and denied. 3 فَلَمَّا مَاجَ بَحْرُ عَطَائِكَ خَلَقْتَ الْخَلْقَ جُودًا مِنْ عِنْدِكَ وَفَضْلًا مِنْ لَدُنْكَ وَارْسَلْتَ إِلَيْهِمْ مَنْ كَانَ حَاجِيًّا عَنْ اسْمَائِكَ وَصِفَاتِكَ وَمُظْهِرًا لِنَفْسِكَ وَأَمْرًا أَوْامِرَكَ وَأَحْكَامَكَ مِنَ النَّاسِ مِنْ أَقْبَلَ وَفَازَ وَمِنْهُمْ مَنْ أَعْرَضَ وَكَفَرَ
- 4 Blessed is the servant whom the veils of the world and the coverings of the nations did not prevent from hearing Thy call and responding to Thee, and who turned towards the prison-quarter, having detached himself from all else besides Thee. 4 طُوبَى لِعَبْدٍ مَا مَنَعَتْهُ سَبِجَاتُ الْعَالَمِ وَحِجَابَاتُ الْأُمَمِ سَمِعَ نِدَائِكَ وَاجَابَكَ وَأَقْبَلَ إِلَى شَطْرِ السَّجْنِ مَعْرُضًا عَنْ دُونِكَ
- 5 O Lord! Thou seest him who hath loved Thee and arisen to serve Thy Cause, who hath spoken Thy praise and clung fast unto Thee, and who hath sought the wonders of Thy grace and the manifestations of Thy loving-kindness. I beseech Thee to ordain for him through Thy Most Exalted Pen the good of this world and the world to come. Then aid him through Thy power and might. Verily Thou art the Almighty, the Powerful. 5 أَيْ رَبِّ تَرَى مَنْ أَحْبَبَكَ وَقَامَ عَلَى خِدْمَةِ أَمْرِكَ وَنَطَقَ بِثَنَائِكَ وَتَمَسَّكَ بِكَ وَارَادَ بِدَائِعِ فَضْلِكَ وَظُهُورَاتِ عَنَانِيَّتِكَ اسْتَلَّكَ بِأَنْ تَقْدِرَ لَهُ مِنْ قَلْبِكَ الْأَعْلَى خَيْرَ الْآخِرَةِ وَالْأُولَى ثُمَّ أَنْصِرْهُ بِقُوَّتِكَ وَقُدْرَتِكَ أَنْتَ اَلْمُقْتَدِرُ الْقَدِيرُ

INBA19:139, INBA32:128a

**BH06651***To: Muhammad Khan**Date: 1303-11 [1886-Jul]*

1 He is the Expositor, the All-Knowing

1 هو المبينّ العليم

2 The servant who is present has brought a letter from him who was named Haydar-'Ali, wherein thy name was mentioned. We make mention of thee through this clear remembrance, that it may draw thee to the seat of the throne and give thee to drink of the cup of bounty from the hands of thy Lord's gifts, the Compassionate, the Generous. Say:

2 قد حضر العبد الحاضر بكتاب من سميّ بجيدر قبل  
على و كان فيه ذكرك ذكرناك بهذا الذكر المبين  
ليجذبك الى مقرّ العرش ويسقيك كأس العطاء  
من ايدى مواهب ربك المشفق الكريم

3 My God, my God! Thou seest Thy servant who was named Muhammad, who hath turned toward Thy most exalted horizon and arisen to serve Thy Cause, O Lord of all beings, and who desireth from the heaven of Thy grace and the ocean of Thy generosity that Thou wouldst honor him with that whereby his remembrance shall endure throughout the duration of Thy Kingdom and Thy Dominion.

3 قل الهى الهى ترى عبدك الذى سميّ محمد اقبل  
الى افقك الأعلى وقام على خدمة امرك يا مولى  
الورى و اراد من سماء فضلك و بحر جودك  
ان تشرّفه بما يبقّى به ذكره بدوام ملكوتك و  
جبروتك

4 O my Lord! Ordain for me from the wonders of Thy bounty to attain unto Thy presence and to stand before the gate of Thy grandeur and to hearken unto Thy call. And if what I desire be prevented by the requirements of Thy wisdom and Thy irrevocable decree and Thy binding judgment, then ordain for me the reward of attaining unto Thy presence. Then make me to be among those who turned unto Thee until they attained unto presence before Thy throne and were blessed with the Kawthar of Thy meeting and the Tasnim of reunion with Thee. Then write down for me what Thou hast written for Thy chosen ones. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

4 اى ربّ قدّر لى من بدائع جودك الحضور امام  
وجهك و القيام لدى باب عظمتك و اصغاء  
ندائك و ان تمنعنى عما اردته مقتضيات حكمتك  
و قضائك المبرم و حكمك المحكم قدّر لى اجر  
لقائك ثم اجعلنى من الذين اقبلوا اليك الى ان  
حضرنا امام عرشك و فازوا بكوثر لقائك و  
تسليم و صالك ثم اكتب لى ما كتبه لأصفياك  
انك انت المقتدر على ما تشاء لا اله الا انت العليم  
الحكيم

BLIB\_Or15713.269b

**BH07271***To: Aqa Muhammad Isma'il**Date: 1303-11 [1886-Jul]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be unto Thee, O Thou Who causeth the dawn to appear and sendeth forth the winds. I testify that through Thee the gate of prosperity hath been opened and the path of success hath become manifest. I beseech Thee by the lights of Thy countenance and the revelations of Thy power that Thou aid whosoever hath turned unto Thee and sought Thy grace. Thou art He Whom neither the clamor of the tyrants nor the oppression of the Pharaohs could hinder.
- 3 Thou hast manifested through Thy power that which Thou didst will, despite every remote oppressor and every stubborn tyrant. O my Lord! I beseech Thee by Thy most exalted attributes and the manifestations of Thy glory in the Kingdom of eternity that Thou aid whosoever hath turned unto Thee and arisen to serve Thy Cause when he was in Thy vicinity in the great city which was honored by Thy presence, wherein Thou didst reveal that which was hidden in Thy knowledge, and wherein Thou didst manifest Thy Self and Thy sovereignty and Thy power. O my Lord! Ordain for him that which will draw him to Thy horizon. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Protector of all who are in the heavens and on earth. Praise be unto Thee, O God of the worlds.

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 لَكَ الْحَمْدُ يَا فَالِقَ الْأَصْبَاحِ وَ مَرْسِلَ الرِّيَّاحِ  
أَشْهَدُ بِكَ فَتْحَ بَابِ الْفَلَاحِ وَ ظَهْرَ سَبِيلِ النَّجَاحِ  
أَسْأَلُكَ بِأَنْوَارِ وَجْهِكَ وَ ظُهُورَاتِ قُدْرَتِكَ  
بَأَنْ تُؤَيِّدَ مِنْ أَقْبَلِ إِلَيْكَ وَ ارَادَ فَضْلُكَ أَنْتَ  
أَنْتَ الَّذِي لَمْ تَمْنَعْكَ ضَوْضَاءُ الْجَبَابِرَةِ وَ لَا ظَلَمَ  
الْفَرَاغَةِ

3 قَدْ أَظْهَرْتَ بِقُدْرَتِكَ مَا أَرَدْتَهُ رَغْمًا لِكُلِّ ظَالِمٍ بَعِيدٍ  
وَ جَبَّارٍ عَنِيدٍ أَيْ رَبِّ اسْأَلُكَ بِصِفَاتِكَ الْعَالِيَا وَ  
ظُهُورَاتِ عِزِّكَ فَيَمْلِكُوتُ الْبَقَاءَ بِأَنْ تُؤَيِّدَ مِنْ  
أَقْبَلِ إِلَيْكَ وَ قَامَ عَلَى خِدْمَةِ أَمْرِكَ إِذْ كَانَ فِي  
جَوَارِكِ فِي الْمَدِينَةِ الْكَبِيرَةِ الَّتِي تَشْرَفَتْ بِقُدُومِكَ  
وَ أَظْهَرْتَ فِيهَا مَا كَانَ مَكْنُونًا فِي عِلْمِكَ وَ إِبْرَزْتَ  
فِيهَا نَفْسَكَ وَ سُلْطَنَتَكَ وَ اقْتِدَارَكَ أَيْ رَبِّ قُدْرَتِكَ  
لَهُ مَا يَجْذِبُهُ إِلَى افْتِكَ أَنْتَ الْمَقْتَدِرُ عَلَى مَا  
تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ عَلَى مَنْ فِي السَّمَوَاتِ  
وَ الْأَرْضَيْنِ وَ الْحَمْدُ لَكَ يَا إِلَهَ الْعَالَمِينَ

AQMJ2.124

**BH07471***To: Muhammad Hasan Khayyat**Date: 1303-11 [1886-Jul]*

- 1 In the Name of our Most Holy Lord!
- 2 My God, my God! Praise be to Thee for having informed Thy servants and revealed unto them beforehand that which later came to pass, when the light of Thy countenance was shining

1 بِسْمِ رَبَّنَا الْأَقْدَسِ

2 اَللّٰهُمَّ اَللّٰهُمَّ لَكَ الْحَمْدُ بِمَا اخْبَرْتَ عِبَادَكَ وَ اَظْهَرْتَ  
لَهُمْ مِنْ قَبْلِ مَا ظَهَرَ مِنْ بَعْدِ اِذْ كَانَ نُوْرُ وَجْهِكَ  
مُشْرِقًا مِنْ اَفْقِ الزُّوْرَاءِ وَ فِي اَرْضِ السَّرِّ وَ فِي اَوَّلِ



from the horizon of Zawra and in the Land of Mystery, and at the first arrival in Thy Most Great Prison Thou didst say - and Thy word is the truth - that the cawing of the crows would be raised and the birds of night would stir in the towns and territories.

الورود في سجنك الأعظم قلت و قولك الحق  
سيرتفع نعاق الناعقين و يتحرك طيور الليل في  
المدن والديار

- 3 The servant beareth witness that Thy word is truth and Thy command is certain, and testifieth that Thou didst foretell all that hath appeared and shall appear unto the Day that hath no end. I beseech Thee, O Cleaver of the Dawn and Sender of the Winds, by Thy Most Great Name through which the peoples are impelled, to strengthen whomsoever hath turned towards Thee upon the Most Great Steadfastness. Then send down upon him from the heaven of Thy bounty a blessing from Thy presence, O Lord of Names and Creator of earth and heaven! Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 يشهد الخادم بأن قولك حق و امرك حتم و  
يشهد بانك اخبرت بكل ما ظهر و يظهر الى اليوم  
الذي لا آخر له اسئلك يا فالق الأصباح و مرسل  
الرياح باسمك الأعظم الذي تجرى به الأمم بأن  
تؤيد من اقبل اليك على الاستقامة الكبرى ثم  
انزل له من سماء عطائك بركة من عندك يا  
مولى الأسماء و خالق الأرض و السماء انك  
انت المقتدر على ما تشاء لا اله الا انت العليم  
الحكيم

INBA51:001, KB\_620:280-280

## BH07452

*To: Ali Muhammad son of Husayn*  
*Date: 1303-11 [1886-Jul]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 I beseech Thee, O my God and the God of names, and my Sovereign and the Sovereign of all things, and my Master and the Master of earth and heaven! I beseech Thee by the mountain whereon was raised the tabernacle of Thy glory, and by the earth which was honored by the gaze of Thy favor, and by the trees which Thou didst plant when Thou wert wronged in Thy prison, that Thou aid Thy loved ones with the hosts of Thy power and might, and preserve them from the evil of Thine enemies. O Lord! Thou seest the one who hath heard Thy sweetest call and turned with his heart to Thy most exalted horizon. Ordain for him from the Pen of Destiny that which shall profit him in all the worlds of Thy worlds. Verily, Thou art the Mighty, the All-Bountiful. There is none other God but Thee, the Self-Sufficient, the Most Exalted.

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 اسئلك يا الهى و اله الأسماء و سلطانى و سلطان  
الأشياء و مالكي و مالك الأرض و السماء  
اسئلك بالجبل الذي ارتفع عليه خباء مجدك و  
بالأرض التي تشرفت بلحاظ عنايتك و بالأشجار  
التي غرست اذ كنت مظلوماً في سجنك بأن تنصر  
احبتيك بجنود قدرتك و قوتك ثم احفظهم  
من شر اعدائك اى رب ترى من سمع ندائك  
الأحلي و اقبل بقلبه الى افقك الأعلى قدر له من  
قلم التقدير ما ينفعه فيكل عالم من عوالمك انك  
انت العزيز الفضال لا اله الا انت الغنى المتعال

- 3 Port Said

3 بورسعيد

4 He is the Helper.

4 هو المؤيد

5 The contribution of his honor Ali-Muhammad ibn H-S, upon him be the Glory of God, in the amount of seven tumans, was received by this servant in the prison through the beloved of hearts, Jinab-i-Amin, upon him be the Glory of God, in the month of Dhi'l-Qa'dah the Sacred in the year 1303.

5 مرسله جناب عليمحمد ابن ح س عليه بهاء الله مبلغ هفت تومان بتوسط محبوب فؤاد جناب امين عليه بهاء الله در سجن به خادم رسيد في شهر ذى القعدة الحرام سنة ١٣٠٣

AQMJ2.004

## BH07697

To: Aqa Mirza Mumin

Date: 1303-11 [1886-Jul]

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 The servant beareth witness unto that which God Himself hath testified: that there is none other God but Him. He hath ever existed, sanctified beyond all mention and praise, and exalted above whatsoever is with all created things. He hath created creation as a manifestation of His bounty and power, and as an expression of His grace and providence. He hath sent forth the Messengers and made them to be guides unto His creation and lamps of knowledge among His creatures.

2 شهد الخدام على ما شهد الله انه لا اله الا هو لم يزل كان مقدساً عن الذكر والثناء ومنزهاً عما عند اهل الانشاء قد خلق الخلق اظهاراً لجوده و قدرته و ابرازاً لفضله و عنايته و ارسل الرسل و جعلهم هداة خلقه و سرج العرفان بين يريته

3 Blessed is the servant whom that which he possesseth hath not withheld from that which is with God, who hath arisen and turned towards Him, saying: "Praise be unto Thee, O Lord of all names and Creator of the heavens, for having guided me unto Thy straight path, and acquainted me with Thy mighty message, and caused me to hear Thy sweet call, and shown me Thy most exalted horizon. I beseech Thee, O my Lord, by the kingdom of Thy verses and the dominion of Thy Cause and Thy power, to assist Thy loved ones to make mention of Thee and to praise Thee, and to adorn them, O my God, with the ornament of goodly deeds. Thou art, verily, the Self-Sufficient, the Most Exalted, the Sovereign at the beginning and in the end."

3 طوبى لعبد ما منعه ما عنده عما عند الله قام و اقبل و قال لك الحمد يا مولى الأسماء و فاطر السماء بما هديتني الى صراطك المستقيم و عرفتني نبأك العظيم و اسمعتني ندائك الأجل و اريتني افقك الأعلى اى رب اسئلك بملكوت آياتك و جبروت امرك و اقتدارك بأن تؤيد احبائك على ذكرك و ثنائك و زينهم يا الهى بطراز الأعمال انك انت الغنى المتعال و الحاكم فى المبدء و المآل

INBA27:478, AQMJ2.125x

**BH07981***To: Mirza Mahram named as Manzar**Date: 1303-11 [1886-Jul]*

1 In the name of the Goal of all the worlds!

2 O Manzar! Thou art mentioned in the Most Sublime Vision. Every mention among mentions and every thing among things shall be seized by the hand of extinction according to the exigencies of divine wisdom, save the Sun of the Word of God, exalted be His glory, which hath shone forth from the horizon of the Supreme Pen. It shall endure through the eternality of the kingdom and the realm above. If thou wouldst ponder on this Word, thou wouldst forever utter "Thine is the praise, O God of the worlds!" This is the day of service and the day of deeds. Blessed is the soul whom the clamor of the world hath not prevented from the Dayspring of light and the Dawning-place of revelation, who hath rent asunder the veils of idle fancies and hath arisen with complete steadfastness to reform the world. Such a one is accounted among the people of Baha in the Crimson Book by the Supreme Pen. Blessed is he! Blessed is he!

1 بنام مقصود عالمیان

2 یا منظر در منظر اکبر مذکوری هر ذکرى از اذکار و هر شئی از اشیاء را ید فنا بمقتضیات حکمت الهی اخذ نماید مگر آفتاب کلمه حق جلّ جلاله را که از افق قلم اعلی اشراق نموده او ببقاء ملک و ملکوت باقی و برقرار است اگر در اینکلمه تفکر نمائی مادام الحیاة به لک الحمد یا اله العالمین ناطق شوی امروز روز خدمت و روز عمل است طوبی از برای نفسیکه ضوضاء عالم او را از مطلع نور و مشرق وحی منع ننود حجاب اوهام را درید و باستقامت تمام بر اصلاح عالم قیام نمود او از اهل بها در صحیفه حمرا از قلم اعلی مذکور و مسطور طوبی له طوبی له

YMM.379

**BH08436***To: Muhammad Ibrahim known as Haji Khalil, in Qazvin**Date: 1303-11 [1886-Jul]*

1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!

2 Praise be unto Thee, O my God, for having caused the ocean of Thy utterance to surge amongst Thy servants and the fragrance of Thy mercy to waft throughout Thy lands. I beseech Thee, O Bestower of bounties and Lord of all nations, by Thy Most Great Name through which Thou didst manifest the Kaf and the Nun and didst create thereby what was and what will be, to assist Thy servants to turn towards that which Thou hast commanded them in Thy Book. Thou art He, O my God, from Whose knowledge nothing whatsoever escapeth, nor doth

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 لک الحمد یا الهی بما ماج بحر بیانک بین عبادک و هاج عرف رحمتک فی بلادک اسئلک یا سابع النعم و مالک الأمم باسمک الأعظم الذی به اظهرت الکاف و النون و خلقت بهیما ما کان و ما یکون بأن تؤید عبادک علی التوجه علی ما امرتهم به فی کتابک انت الذی یا الهی لا یعزب عن علمک من شیء و لا یعجزک ذکر شیء قدر لعبدک هذا ما ینفعه فیکلّ عالم من عوالمک

the mention of aught render Thee powerless. Ordain for this servant of Thine that which shall profit him in every world of Thy worlds. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Bountiful....

اَنْتَ انتَ المقتدر على ما تشاء لا اله الا انت  
العزیز الوهاب...

AQMJ2.049

## BH05008

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1303-11-05 [1886-Aug-5]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Honored brother, Aqa Muhammad-Rida! May you be confirmed through God's grace and occupied with that which exalteth His Cause. Today, which is Thursday the fifth of the month of Dhi'l-Qa'dih, one hour after noon, He appeared before me and commanded: Write to Aqa Muhammad-Rida, upon him be God's peace: Khalil, upon him be God's mercy, hath been freed from the troubles, hardships and difficulties of this transitory world and hath set forth for his true homeland. It behooveth all to attend, according to their means, to his affairs. This is among the conditions of faith and certitude, of love and unity. They owe a sum of money - whatever is verifiably owed to you must be quickly repaid, that perchance, God willing, the debt that must be paid to Haji Muhammad in Beirut may be settled before mention and claim are made. They must exert their utmost effort in this matter. We beseech God to aid him in that which He loveth and is pleased with. 2 برادر مکرم جناب آقا محمد رضا انشاء الله بعناية الله فائز باشی و به ما یرتفع به الامر مشغول اليوم که يوم پنجشنبه پنجم شهر ذوالقعدة الحرامست یکساعت از دسته گذشته تلقاء وجه حاضر فرمودند بنویس بجناب آقا محمد رضا علیه سلام الله خلیل علیه رحمة الله از کدورات و مشقات و زحمات دنیای فانی فارغ و قصد وطن حقیقی نمود بر کل لازم که بقدر وسع در امورات او توجه نمایند اینست از شرایط ایمان و ایقان و دوستی و اتحاد و مبلغی مقروضند باید آنچه بر آئیناب محققست از دین بزودی ادا نمایند که شاید انشاء الله دینیکه در بیروت باید بجای محمد بدهند قبل از ذکر و ادعا ادا شود کمال سعی را در این فقره مجری دارند نسأل الله بأن یوفقه علی ما یحب و یرضی انتهى
- 3 In truth, it is incumbent upon all of us to set right the affairs of the departed one, upon him be God's mercy and forgiveness, inasmuch as there are children and dependents, and moreover the debts of that honored brother and others - they must make every effort and endeavor to pay his debts. I convey greetings to the friends in that land and beseech confirmation and success for all. Peace and light and mercy be upon you and upon God's sincere servants. Praise be to God, the Lord of the worlds. 3 فی الحقیقه بر جمیع ماها اصلاح امور مرحوم مرفوع علیه رحمة الله و غفرانه لازمست چه که جمعی اطفال و عیال موجودو از این گذشته دیونهای آن برادر مکرم و سایرین باید در ادای دیون او کمال سعی و توجه را مبذول دارند خدمت دوستان آن ارض سلام عرض مینمایم و از برای کل تأیید و توفیق میطلبیم السلام و النور و الرحمة علیکم و علی عباد الله المخلصین و الحمد لله رب العالمین

4 The servant, on 5 Dhi'l-Qa'dih 1303

4 خادم فی ۵ ذوالقعدة سنة ۱۳۰۳

BLIB\_Or15736.003

**BH01766***To: Aqa Muhammad Rida Nahhas (Nazareth), in Haifa**Date: 1303-11-22 [1886-Aug-22]*

1 He is God, exalted be His glory, the Most Great, the All-Powerful

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise, sanctified from the descriptions of nations, befitteth Him Who is the Ancient King, Who hath caused copper to appear from mines and mountain quarries, and through it hath provided sustenance for a multitude of creatures. Great is the power of that Sovereign Who bringeth forth wheat from rock and causeth the supreme bounty to spring forth from the earth. These things have appeared and continue to appear through the wondrous grace of His favor. For every soul a portion hath been ordained - some sow and eat, while others reap and eat without having sown. For all there is a share in the Book of our Lord. And blessings and peace be upon the Lord of nations and their Sovereign, and upon the pillars of the House and its foundation, and upon His family and companions through whom the edifice of knowledge was raised up in the contingent world and the power of God was made manifest among religions - blessings enduring forever.

2 حمد مقدّس از اوصاف امم مالک قدم را لایق و سزااست که از معادن و کان جبال نحاس ظاهر فرمود و از او خلق کثیر را معاش روزی نمود بزرگست قدرت سلطانی که از صخره حنطه برآورد و از ارض نعمت کبری برویاند این امور از بدایع فضل او ظاهر شده و میشود هر نفسی را قسمتی مقدّر بعضی میکارد و میخورند و بعضی نکاشته میدروند و میخورند لکن نصیب فی کتب ربنا و الصلوة و السلام علی مولی الامم و سلطانهم و قوائم البيت و اصله و علی آله و اصحابه الذین بهم شید بنیان العرفان فی الامکان و ظهرت قدرة الله بین الأديان صلوة دائماً ابداً

3 Thereafter, the letters of your honor were seen, read, studied, and reviewed again. The heart was gladdened by them yet sorrowful, and the joyful eye wept, for the fragrances of grief wafted from them. I beseech and implore God, exalted be His glory, to bestow His grace, to untie the knot, to open the door of bounty, and to show the path of success and prosperity. Be not grieved. The host of the servant is resignation and prayer.

3 و بعد نامه های آنجناب دیده شد قرائت شد مطالعه گشت مجدّد رجوع شد قلب مسرور از آن محزون و چشم فرح گریان چه که نفحات احزان از آن متضوّع از حقّ جلّ جلاله سائل و آمل عنایت فرماید گره بگشاید باب نعمت مفتوح سازد سیل فلاح و نجات بنماید محزون مباش جند الخدام التفویض و الدعاء

4 In all conditions, I beseech and implore the Blessed and Exalted Lord to refresh your honor with the rain of His mercy and grace, and to ordain for you the good of this world and the next. This matter was discussed with Aqa 'Abdu's-Samad, upon him be God's peace. He mentioned that he thought they were not in debt, but later it became known they owed considerable sums. Therefore I did not dare, for it is not my money

4 در هر حال از حضرت باری تعالی سائل و آمل که آنجناب را از نیشان رحمت و مکرمّت خود تر و تازه فرماید و خیر دنیا و آخرت مقدّر نماید بجناب آقا عبدالصمد علیه سلام الله در ایفقره گفتگو شد مذکور نمود مرا گمان آنکه ایشان مدیون نیستند بعد معلوم شد مبالغی مدیونند

but the people's money, and indeed he speaks truly. If Haji Muhammad's funds do not arrive, that land will lose all credibility with foreigners, just as this land has. The greatest of all things is trustworthiness and religiosity. These two have been and continue to be the cause of the trust and confidence of the servants.

لذا جرأت نکردم چه که مال من نیست مال مردمست و فی الحقیقه راست میگوید اگر وجه حاجی محمد نرسد آن ارض هم بمثل این ارض اعتبار انجام تمام میشود اعظم جمیع امور امانت و دیانتست این دو سبب اعتماد و اطمینان عباد بوده و هست

- 5 In a Tablet from a few days ago, these exalted words were recorded: "Verily We came upon a verdant isle whose rivers were flowing and whose trees were intertwined. I turned to the right and beheld a countenance from among the countenances of the most exalted Paradise, standing upon a pillar of light, crying out with the most elevated call: 'I am Trustworthiness and its beauty, and the adornment of lands and their light. Blessed is he who holdeth fast unto it and recognizeth its station. Through it wealth appeareth and blessings descend.'"

5 در لوحی از الواح چند یوم قبل این کلمات عالیات مسطور انا وردنا جزیره خضراء کانت انهارها جاریة و اشجارها ملتفة توجّہت الی الیمین رأیت طلعة من طلعات الفردوس الأعلى قائمة علی عمود من النور و نادت بأعلى النداء انا الأمانة و جمالها و زينة البلاد و نورها طوبی لمن تمسک بها و عرف مقامها بها ظهرت الثروة و نزلت البرکة انتهى

- 6 What was in mind has been mentioned. Some phrases may be out of order. In any case, the purpose was that trustworthiness not be lost before others. Aqa 'Abdu's-Samad was urged, after the passing of the departed one, upon him be God's forgiveness, to send Haji Muhammad's funds. This matter too was mentioned purely for the good of all, otherwise the law of consultation is binding and all must hold fast to it and act upon it. It would also be beloved if your honor were to meet with some and consult regarding your affairs. In truth, the greatest pillar to which this servant holds fast has been and continues to be supplication to God, exalted be He. Your honor has passed many years, and now too, God willing, there is hope that the door of hope will open and that spiritual beloved will be gladdened.

6 آنچه در نظر بود ذکر شد شاید بعضی عبارات مقدم مؤخر باشد باری مقصود نظر بآنکه امانت در پیش غیر ضایع نشود بجناب آقا عبدالصمد بعد از فوت مرحوم میرور علیه غفران الله تأکید شد که وجه حاجی محمد را ارسال دارد این فقره هم محض خیرخواهی کل گفته شد والا حکم مشورت محکمست باید کل بآن تمسک نمایند و عمل کنند آنجناب هم خود بعضی را اگر ملاقات نمایند و در امر خود مشورت کنند محبوبست فی الحقیقه رکن اعظمیکه این عبد بآن متمسک است مسئلت از حق تعالی بوده و هست آنجناب سالها گذران کرده اند حال هم انشاء الله امید هست باب رجا مفتوح شود و آنحبیب روحانی مسرور گردد

- 7 I convey greetings and praise to the presence of the friends, upon them be God's peace and care, and I beseech the grace of God, exalted be His glory, for all. I send greetings to Qurratu'l-'Ayn 'Inayatu'llah and his mother. Peace, spirit and mercy be upon you and upon God's sincere servants.

7 خدمت اولیا علیهم سلام الله و عنایتہ سلام و ثنا میرسانم و از برای کل عنایت حق جلّ جلاله را میطلبم قره عین عنایت الله و والدۀ ایشان را سلام میرسانم السلام والروح والرحمة علیکم و علی عباد الله المخلصین

- 8 The servant 19th of Dhi'l-Qa'dih 1303

8 خادم فی ۱۹ شهر ذی قعدة سنة ۱۳۰۳

BLIB\_Or15736.021

## BH02099

To: *Haji Mulla Muhammad Kazim Nasrabadi et al., in Isfahan*  
 Date: 1303-12 [1886-Aug]

- 1 In the Name of Him through Whom the Ocean of Divine Knowledge surged in creation! Your letter in the Arabic tongue is present, and the Eye of Grace beholds it. The response from the Mother Book descends in Persian, that all may partake of their portion from the Ocean of utterance of the All-Merciful and become aware of that for which sight and hearing and spirit were created.
 

بسمی الّٰدی به ماج بحر العرفان فی الامکان  
 عریضهات بلسان عربی حاضر و عین عنایت  
 بآن ناظر و جواب از امّ الکتاب بلسان پارسی  
 نازل تا کلّ از عَمّان بیان حضرت رحمن قسمت  
 و نصیب اخذ نمایند و بآنچه بصر و سمع و روح  
 از برای او خلق شده آگاه گردند
- 2 Today the attraction of the Divine Word has seized the world. All things, in utmost joy and delight, are engaged in remembrance and praise. The water says: "O earth, let us set aside the remembrances of the world and occupy ourselves with the praise of the Ancient King." The mountains say: "O trees, today is the day of singing and melody, for the Hidden and Manifest Purpose is seated upon the throne of revelation." Blessed is our time, blessed is our day, and blessed is our state! The grace of the Beloved of the worlds has encompassed all, the lights of the Sun of loving-kindness have shone forth, the ocean of mercy is surging, and the light of bounty is radiant. A fleeting moment, in this Day, excelleth centuries of a bygone age. Blessed is the one who has become aware and testified to the grace of God, and woe unto the one who has deprived himself of the River of Mercy and held himself back from the bounty of the True Beneficent One!
 

امروز جذب کلمه الهی عالم را اخذ نموده جمیع  
 اشیاء بکمال فرح و انبساط بذکر و ثنا مشغول آب  
 میگوید ای خاک بیا ذکرهای عالم را بگذاریم و  
 بشنای مالک قدم مشغول شویم جبال میگوید  
 ای اشجار امروز روز تغنی و ترنم است چه که  
 مقصود غیب و شهود بر کرسی ظهور مستوی  
 نیکوست وقت ما و نیکوست روز ما و نیکوست  
 حال ما فضل محبوب عالمیان احاطه نموده انوار  
 آفتاب شفقت تابیده دریای رحمت موج و نور  
 بخشش مشرق یک آن این یوم عندالله افضل  
 است از قرون و اعصار طوبی از برای نفسیکه  
 آگاه شد و بر عنایت حق گواهی داد و ویل از  
 برای نفسیکه خود را از فرات رحمت محروم نمود  
 و از فضل فضال حقیقی بازداشت
- 3 O Kazim! On this day the Greater Branch was present before the countenance of the Lord of Destiny. We speak and he writes. Know thou the station of this bounty.
 

یا کاظم در این یوم احد غصن اکبر امام وجه  
 مالک قدر حاضر انا نطق و هو یحرر مقام این  
 فضل را بدان
- 4 O Yahya! We have heard thy mention, remembered thee, and seen thy name. We have revealed for thee that which the remembrances of all nations cannot equal. The Mother Book bears witness to this, as it sits upon the Throne of Divine Address. O Yahya! Take hold of the Book of God with the power that is from Him and the might that is from His presence. He, verily, aids whoever turns to Him and desires to drink of His sealed wine, through His Name, the Mighty, the Wondrous.
 

یا یحیی سمعنا ذکرک ذکرناک و رأینا اسمک انزلنا  
 لک ما لا تعادله اذکار الأمم یشهد بذلک امّ  
 الکتاب اذ کان مستویاً علی عرش الخطاب یا  
 یحیی خذ کتاب الله بقوة من عنده و قدرة من  
 لدنه انه یؤید من اقبل الیه و اراد ان یشرب ریحقه  
 المختوم باسمه العزیز البدیع
- 5 Night and day the Most Exalted Pen is in motion. Ask God to raise up souls who are worthy of these days and capable of this Most Great Cause. By the Luminary of inner meanings that shines resplendent from the horizon of the heaven of utterance, the bounty of these days has not been and cannot be
 

در لیلی و ایّام قلم اعلی متحرک از حق بطلب  
 مبعوث فرماید نفوسی را که لایق این ایّام و  
 قابل این امر اعظم باشند قسم بنیر معانی که از  
 افق سماء بیان مشرق و لائح است فضل این ایّام

reckoned. Blessed is the state of the one who was not deprived of its outpourings nor prevented from its favors. Today the sun speaks: "Thine is the praise, O Lord of the worlds," and the heaven utters: "Thine is the glory, O Lord of Names." The Tree of Sinai chants: "The Lord of Revelation has come," yet the people of the world are heedless and veiled, save for a few.

احصا نشده و نمیشود نیکوست حال نفسیکه از  
فیوضاتش محروم نشد و از عنایاتش ممنوع نگشت  
امروز آفتاب به لک الحمد یا سید العالم ناطق  
و آسمان به لک الثناء یا مالک الأسماء متکلم  
سدره طور به قد اتی مالک الظهور مترتم ولكن  
اهل عالم غافل و محبوب مگر معدودی

- 6 O Kazim! We beseech God to aid all in that which causes the exaltation of His Cause and the advancement of existence. Thou didst seek forgiveness for thy parents. Praise be to God, it has been granted. He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings. The glory from Us be upon thee and upon those who are with thee, male and female, young and old, who have fulfilled God's Covenant and His Testament, and have acknowledged that which the Tongue of Grandeur uttered before the creation of the heavens and earth.

6 یا کاظم از حق میطلبیم کل را تأیید فرماید بر  
آنچه سبب اعزاز امر و ارتقاء وجود است طلب  
غفران نمودی از برای والدین الله الحمد باجابت  
مقرون یفعل ما یشاء و یحکم ما یرید و لا یسئل  
عما یفعل البهاء من لدنا علیک و علی من معک  
من کل ذکر و انی و من کل صغیر و کبیر الذین  
وفوا بعهد الله و میثاقه و اعترفوا بما نطق به لسان  
العظمة قبل خلق السموات و الارضین

INBA51:264, KB\_620:257-258, LHKM3.245

ADJ.078x

## BH02159

To: Hasan et al.

Date: 1303-12 [1886-Aug]

- 1 He is the One Who gazeth from His most exalted horizon.
- 2 This is a Book which the Wronged One hath sent down from the precincts of the Prison unto him who hath turned towards God, the Protector, the Self-Subsisting. He counseleth him with that which will cause the Cause to be uplifted and remindeth him of what hath been revealed from the Most Exalted Pen in this sublime station.
- 3 O Hasan! Hear the call of God from the Uttermost Tree: Verily, there is none other God but Me, the Truth, the Knower of the unseen. Let not the affairs of the world sadden thee, nor the might of those who have disbelieved in God, the Lord of existence. Say: The Promised One hath come, riding upon the clouds. Blessed is he who hath witnessed and seen, and woe unto every heedless and veiled one.
- 4 This is the Day whereon the fruits say unto the trees: "Blessed are ye, for the breezes of the Revelation have passed over you in this Day wherein eyes have been gladdened." And the seas call

1 هو الناظر من افقه الأعلى

2 کتاب انزله المظلوم من شطر السجن لمن اقبل الى  
الله المهيم القیوم و یوصیه بما یرتفع به الأمر و  
یذکره بما نزل من القلم الأعلى فی هذا المقام المرفوع

3 یا حسن اسمع نداء الله من سدره المنتهى انه لا  
اله الا انا الحق علام الغیوب ایاک ان تحزنک  
شئون العالم او تضعفک قوة الذین کفروا بالله  
مالک الوجود قل قد اتی الموعد راجاً علی  
السحاب طوبی لمن شهد و رأى و ویل لكل  
غافل محبوب

4 هذا یوم تقول الأثمار للأشجار طوبی لكن بما مرت  
علیکن نسائم الظهور فی هذا الیوم الذی به قوت



out to the mountains saying: "Blessed are ye, for the pavilions of grandeur have been raised upon you and the tabernacle of glory hath been erected among you by the command of God, the Lord of the seen and the unseen." Blessed is the servant who hath attained unto the knowledge of God in His days and hath arisen to serve His inevitable Cause.

- 5 He who was named Salman hath appeared before Us with thy letter. We have read it and answered thee with this Tablet that thou mayest thank thy Lord, the Mighty, the Loving. We make mention of him who was named Muhammad-Shafi', even as We mentioned him before in diverse Tablets, that he may give thanks unto his Lord, the Sovereign of the kingdom of earth and heaven.

- 6 O Shafi'! We have made mention of thee in such wise as to adorn the pages of the Book of existence. He Who possesseth the Preserved Tablet beareth witness unto this. Turn not unto the world and its conditions. Remind My servants with joy and fragrance that they may inhale the sweet-scented perfume of God's raiment, the Lord of all that was and shall be. Look not at the creatures and their deeds, but at Him Who speaketh at the heart of the world: "There is none other God but Me, the Truth, the All-Knowing."

- 7 O Abu'l-Qasim! Hear the call of the Wronged One from the precincts of the Prison, then make mention of Him at eventide and at dawn. Beware lest the veils of the world withhold thee or the might of those who have disbelieved in the Witness and the Witnessed strike fear into thee. Say: "Praise be unto Thee, O my God, for having turned toward me from the precincts of the Prison and remembered me with verses from which the fragrance of Thy beloved Name hath been wafted." We make mention of him who was named Muhammad-Hasan that he may rejoice and be of the thankful ones.

- 8 O Hasan! Turn with thy heart toward the Most Exalted Horizon, then make mention of thy Lord at all times. He hath remembered thee when thou wert silent in His remembrance, and hath turned toward thee from His mighty Prison. Thank God for that the Countenance of the Ancient of Days hath turned toward thee and remembered thee with that which shall never pass away. Verily thy Lord is the All-Merciful, the Generous.

- 9 O Hasan! Thank God, thy Lord, for that which hath flowed from His Pen in remembrance of every name that was in thy letter. Verily, He is the Forgiving, the Merciful. We make mention of My handmaidens who have believed in the All-Informed One. By My life! Every maidservant who hath believed is regarded by God as amongst the most exalted of men. God hath

العيون والبحار تنادي الجبال وتقول طوبى لكين  
بما نصبت عليك خيام العظمة وارتفع فيكن  
خيآء المجد امراً من لدى الله مالك الغيب و  
الشهود طوبى لعبد فاز بعرفان الله في أيامه وقام  
على خدمة امره المحتوم

5 قد حضر لدى الوجه من سمي بسلمان بكتابك  
قرئناه واجبتناك بهذا اللوح لتشكر ربك العزيز  
الودود ونذكر من سمي بمحمد شافع كما ذكرناه من  
قبل في الواح شتى ليشكر ربه مالك الملك و  
الملوكوت

6 يا شافع انا ذكرناك بما تزين به ديباج كتاب  
الوجود يشهد بذلك من عنده لوح محفوظ لا  
تلتفت الى الدنيا وشؤونها ذكر عبادى بالروح و  
الريحان لعلهم يجدون عرف قيص الله رب ما  
كان وما يكون لا تنظر الى الخلق واعمالهم بل  
الى الذى ينطق في قطب العالم لا اله الا انا الحق  
علام العلوم

7 يا اباالقاسم اسمع ندآء المظلوم من شطر السجن ثم  
اذكره في الاصيل والبكور اياك ان تحجبك  
حجبات العالم او تحوفاك سطوة الذين كفروا  
بالشاهد والمشهد قل لك الحمد يا الهى بما اقبلت  
الى من شطر السجن وذكرتني بايات توضع منها  
عرف اسمك المحبوب ونذكر من سمي بمحمد  
حسن ليفرح ويكون من الشاكرين

8 يا حسن اقبل بقلبك الى الأفق الأعلى ثم اذكر  
موليك فيكل حين انه ذكرك اذ كنت صامتاً  
عن ذكره واطل اليك من شطر سجنه المتين اشكر  
الله بما توجه اليك وجه القدم و ذكرك بما لا  
ياخذه النفاذ ان ربك هو المشفق الكريم

9 يا حسن اشكر الله ربك بما جرى من قلبه ذكر  
كل اسم كان في كتابك انه هو الغفور الرحيم و  
نذكر امانى اللائ آمن بالفرد الخبير لعمرى كل امة  
آمنت انها من اعلى الرجال لدى الله العزيز الحميد  
قد غفر الله الذين اقبلوا اليه و حضرت كتبهم

forgiven those who have turned toward Him and whose letters have been presented before His Countenance. He is the One to Whose grace all created things have testified, and to Whose loving-kindness every fair-minded and discerning soul beareth witness. Glory be upon the people of Glory who have fulfilled God's Covenant, the Lord of all worlds.

امام الوجه انه هو الذي شهدت بفضلله الكائنات  
وبعنايته كل منصف بصير البهاء على اهل البهاء  
الذين وفوا بميثاق الله رب العالمين

INBA84:144, INBA84:078b, INBA84:019b.14,  
BLIB\_Or15713.061

## BH02626

To: *Ali Akbar Khi Alif, in N V*  
Date: 1303-12 [1886-Aug]

- 1 He Who is seated upon the Throne of Utterance  
هو المستوى على عرش البيان
- 2 A Book sent down by the Wronged One to him who hath turned towards the Supreme Horizon, when the rustling of the Sadratu'l-Muntaha was raised and the Most Exalted Pen did warble, that the mention and utterance might attract him to a station wherein he beholdeth naught save the lights of his Lord's countenance, the All-Knowing, the All-Wise.  
كتاب انزله المظلوم لمن اقبل الى الأفق الأعلى اذ ارتفع حفيف سدره المنتهى وصرير القلم الأبهى ليجذب الذکر والبيان الى مقام لا يرى فيه الا انوار وجه ربه العليم الحكيم
- 3 Harken unto the Call from the luminous Spot upon the white Earth: "Verily there is none other God but Me, the Mighty, the Praiseworthy." By God! The ocean of utterance hath surged in the contingent world and the fragrance of the All-Merciful hath wafted throughout the lands, yet most of the people remain heedless. They have cast the Book of God behind their backs, following those who have denied God when He came with manifest sovereignty.  
اسمع النداء من البقعة النوراء على الأرض البيضاء انه لا اله الا انا العزيز الحميد تالله قد ماج بحر البيان في الامكان وهاج عرف الرحمن في [البلدان] ولكن القوم اكثرهم من الغافلين قد نبذوا كتاب الله ورائهم بما اتبعوا الذين كفروا بالله اذ اتى بسلطان مبين
- 4 Say: O people! The Self-Subsisting hath come with a Cause before which neither the hosts of the heavens and earth nor the ranks of kings and sovereigns can stand. He hath come with truth and stood before the faces of the world, speaking as He willeth, such that no thing among all things, nor the might of princes, could prevent Him. To this testifieth every fair-minded and informed one. He hath manifested that which was hidden in the hearts of the Prophets and inscribed by the Most Exalted Pen in God's Books, the Lord of all worlds.  
قل يا قوم قد اتى القيوم بأمر لا يقوم معه جنود السموات والأرض ولا صفوف الملوك و السلاطين قد اتى بالحق وقام امام وجوه العالم ونطق بما اراد بحيث ما منعه شيء من الأشياء ولا سطوة الأمراء يشهد بذلك كل منصف خبير قد اظهر ما كان مكنوناً في افئدة الأنبياء ومسطوراً من القلم الأعلى في كتب الله رب العالمين
- 5 Say: O concourse of divines! If ye deny what hath appeared, by what proof can ye establish what ye possess? Bring it forth and be not of the patient ones. Say: Fear God and refute not the truth with your mouths. He hath come from the heaven  
قل يا معشر العلماء ان تنكروا ما ظهر بأي امر يثبت ما عندكم فأتوا به ولا تكونوا من الصابرين قل خافوا الله ولا تدحضوا الحق بأفواهكم انه اتى

of power with the banners of signs. Behold, O people, and be not of the wrongdoers. Thus hath the warbling of My Most Exalted Pen been raised, yet the people remain behind a thick veil.

- 6 We make mention of him who is named Muhammad-'Ali and give him glad tidings of My loving-kindness, counseling him with that which beseemeth this momentous News. Cast aside what the people possess and take what thou art bidden in the Book of God, the Mighty, the Praiseworthy. This is a Day wherein the Mother Book speaketh and the Preserved Tablet uttereth and the Tree calleth out, yet most of the people are turning away. They have denied Him in Whom they believed - verily they are among the most lost in God's Book, the Master of the Day of Judgment. Thus hath the Tree brought forth Its fruits and the ocean of utterance its waves. Blessed is he who hath witnessed and seen, and woe unto the heedless ones.

- 7 At the end of the Book We counsel you with that wherewith We have counseled Our loved ones: to act according to what hath been sent down in My wondrous Book. The glory shining from the horizon of My utterance be upon thee and upon them and upon those who have not broken God's Covenant and His Testament, whom neither the clamor of the divines nor the outcries of the jurists have prevented from My straight and manifest Path.

من سماء الاقتدار برايات الآيات انظروا يا قوم و  
لا تكونوا من الظالمين كذلك ارتفع صرير قلمي  
الأعلى ولكن القوم في حجاب غليظ

6 و نذكر من سمي بمحمد علي و نبشره بعنايتي و نوصيه  
بما ينبغي لهذا النبأ العظيم ضع ما عند القوم و خذ  
ما امرت به في كتاب الله العزيز الحميد هذا يوم فيه  
أم الكتاب ينطق و اللوح المحفوظ يتكلم و السدرة  
تتأدى ولكن الناس اكثرهم من المعرضين قد  
كفروا بالذي آمنوا به الا انهم من الأخسرين  
في كتاب الله مالک يوم الدين كذلك اظهرت  
السدره ثمارها و بحر البيان امواجه طوبى لمن شهد  
و رأى و ويل للعافلين

7 في آخر الكتاب نوصيكم بما وصينا به اوليائى و  
العمل بما نزل في كتابي البديع النبأ المشرق من  
افق سماء بياني عليك و عليهم و على الذين ما  
نقضوا عهد الله و ميثاقه و ما منعهم وضوء  
العلماء و زماجير الفقهاء عن صراطى الواضح  
المستقيم

BLIB\_Or15713.070

## BH03167

*To: Mulla Qasim, in Zarqan*

*Date: 1303-12 [1886-Aug]*

- 1 He is the Hearing, the Answering One!
- 2 O Qasim! He Who breaks the might of the aggressors remembers thee with this remembrance, when from the horizon of the Pen there dawned forth that which caused all mention in the world to bow down before it, yet the peoples remain behind a manifest veil. Harken unto the Call from the blessed Lote-Tree on high - verily it draws thee unto a station wherein thou shalt find thyself sanctified from the world and its concerns. Thy Lord is verily the All-Explaining, the All-Knowing.

1 هو السامع المجيب

2 يا قاسم يذكرک قاصم شوكة المعتدين بذكر اذ اشرق  
من افق القلم [خضعت له اذکار] العالم ولكن  
الأمم في حجاب مبين اسمع النداء من السدرة  
المباركة العليا انه يجذبک الى مقام تجد نفسك  
مقدسة عن الدنيا و شئوناتها ان ربک هو المبين  
العليم

3 This is the Day which God hath adorned with His mention in the Books of old, as doth testify the Mother Book in this exalted station. Beware lest thou be veiled by the veils of the divines or held back by the clamor of the theologians who have changed God's bounty into denial and led their people into the fire. This is what the All-Merciful revealed in the Qur'an, yet the people are in grievous doubt. They have denied Him Whom they mention night and day, and have pronounced judgment against Him without any clear proof from God, the Lord of all worlds. Observe then mention what the Shi'ih faction committed when God came with manifest sovereignty - they decked their heads with green and white, and committed what made the Faithful Spirit to groan.

3 هذا يوم زين الله بذكره كتب القبل يشهد بذلك  
أم الكتاب في هذا المقام الرفيع أياك ان تحجبك  
حجبات العلماء او تمنعك ضوضاء الفقهاء الذين  
بدلوا نعمة الله كفراً واحلوا قومهم في السعير هذا  
ما انزله الرحمن في الفرقان ولكن القوم في ريب  
عظيم قد انكروا الذي يذكرونه في الليالي والأيام  
وافتوا عليه من دون بينة من الله رب العالمين  
انظر ثم اذكر ما ارتكبه حزب الشيعة اذ اتى الله  
بسلطان مبين زينوا رؤوسهم بالبيضاء والخضراء  
وعملوا ما ناهى به الروح الأمين

4 When thou hast attained unto God's Tablet and His trace, and found the fragrance of the divine utterance from the Pen of the All-Merciful, say: "My God, my God! I beseech Thee by the breezes of Thy Revelation, the traces of Thy Pen, the pearls of the ocean of Thy knowledge, the manifestations of Thy power, Thy most great signs, and the rustling of the Lote-Tree beyond which there is no passing, to strengthen me in steadfastness in Thy Cause such that the affairs of the world and the doubts of the nations prevent me not from turning toward Thee, O Lord of eternity! O my Lord! Thou seest me advancing toward Thee, turning to the lights of Thy countenance, and clinging to the hem of the robe of Thy mercy. I beseech Thee to assist me in Thy remembrance, Thy praise, and service to Thy loved ones. Then ordain for me, O my God, from Thy Most Exalted Pen the good of this world and the next. Verily Thou are powerful over what Thou willest. There is no God but Thee, the Ever-Forgiving, the All-Merciful."

4 اذا فزت بلوح الله واثره وجدت عرف البيان  
من قلم الرحمن قل الهى الهى اسئلك بنفحات  
وحيك و آثار قلبك و لآئى بحر علمك و  
ظهورات قدرتك و آياتك الكبرى و حفيف  
سدرة المنتهى بأن تؤيدنى على الاستقامة على  
امرك بحيث لا تمنعنى شئون العالم و شبهات  
الأمم [عن التوجه] اليك يا مالك القدم اى  
رب ترانى مقبلاً اليك و متوجهاً الى انوار  
وجهك و متشبهاً بأذبال رداء رحمتك اسئلك  
بأن تؤيدنى على ذكرك و ثنائك و [خدمة]  
اوليائك ثم اكتب لى [يا الهى] من قلبك الأعلى  
خير الآخرة و الأولى انك انت المقتدر على ما  
تشاء لا اله الا انت الغفور الرحيم

5 We make mention of him who was named Muhammad-Baqir and give him glad tidings of that which the Most Exalted Pen of God hath turned toward him from the Most Glorious Horizon, that he may be among the joyous ones. And We counsel him with that which gladdeneth the hearts of the people of Baha, who have not been prevented by anything from God, the Lord of all worlds. Glory be upon you, O companions of the Crimson Ark, from God, the Mighty, the Praiseworthy.

5 أنا نذكر من سمي بمحمد باقر ونبشره بما توجه اليه قلم  
الله الأعلى من الأفق الأبهى ليكون من الفرحين  
ونوصيه بما تفرح به افئدة اهل البهاء الذين ما  
منعهم شيء من الأشياء عن الله رب العالمين  
البهاء عليكم يا اصحاب السفينة الحمراء من لدى الله  
العزیز الحميد

INBA51:099, BLIB\_Or15713.103,  
KB\_620:092-093, ADM1#036 p.078x

PDC.150x

## BH03346

To: Muhammad Qabl-i-Sadiq, in Sarvistan

Date: 1303-12 [1886-Aug]

1 In My Name, the Guardian over all names!

2 Your mention hath been made in the presence of the Wronged One, and thy name hath been caused to flow from the Most Exalted Pen. Render thanks unto the Desired One of the world for this most great bounty and supreme gift. Observe and ponder, for an hour's reflection is better than seventy years of pious worship. How many were the divines, mystics and doctors of the Shi'ih sect who, throughout the days and nights, occupied themselves with the remembrance of the Qa'im, beseeching God - glorified be His majesty - from pulpits and in mosques for His appearance, yearning to attain His presence. Yet when the horizon of the world was illumined with the lights of His countenance and the divine Lote-Tree sprouted forth by the leave of the Glorious Lord, all arose in the early years to oppose Him and issued the verdict for the shedding of His most pure blood. But thou, through divine grace and heavenly bounty, hast attained this most great favor and hast recognized the Great Announcement mentioned in God's Book. Know thou the worth of this exalted station and preserve thyself through His Name. If thou truly ponderest upon that which hath been mentioned, thou shalt attain supreme joy.

3 Convey My greetings to thy son and remind him of the divine verses, that perchance he may expend the gift of life in service at the court of verses and not allow transient ornaments to deprive him of enduring wealth. We likewise make mention of Baqir and remind him of wondrous and sublime verses. Convey greetings from the Wronged One. I beseech God to aid His loved ones to accomplish that which is befitting.

4 And We make mention of him who is named Muhammad Ja'far, and We counsel him and My loved ones to observe justice and fairness and that whereby the glory of My party shall be made manifest amidst all parties. Thus hath the Treasury revealed its pearls, and the Ocean its waves, and the Light its effulgence. Blessed is he who hath witnessed and seen, and woe unto the heedless ones.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 ذَكَرْتُ لَدَى الْمَظْلُومِ مَذْكُورَ وَاسْمَتِ از قَلَمِ اَعْلَى  
جَارِي وَ نَازِلِ حَمْدِ كُنْ مَقْصُودِ عَالَمِ را بر این  
نِعْمَتِ عَظِيمِ وَ مَوْهَبِ كَبِيرِ مَلاحِظَه نَمَا وَ  
تَفَكَّرْ كُنْ تَفَكَّرْ در یک سَاعَتِ بَهْتَرِ اسْتِ از اَعْمَالِ  
سَبْعِينَ سَنَهْ چَهْ مَقْدَارِ از عِلْمِ وَ عِرْفَانِ وَ فَقْهَانِ  
حِزْبِ شِيعَه كِهْ در لَيَالِ وَ اَيَّامِ بِذِكْرِ قَائِمِ مَشْغُولِ وَ  
در مَسَاجِدِ وَ بَر مَنَابِرِ از حَقِّ جَلِّ جَلَالَهْ ظَهْرُش  
را سَائِلِ وَ لَقَائِشِ را اَمَلِ وَ چُونِ افقِ عَالَمِ بانوَارِ  
وَجْهِ مَنُورِ وَ سِدْرَهْ اَمِيدِ باذْنِ رَبِّ مَجِيدِ رُوئِيدِ  
در سَنِينَ اَوَّلِیَهْ كُلِّ بَرِ اَعْرَاضِ قِیَامِ نُمُودَنْدِ وَ بَرِ  
سَفْكِ دَمِ اطْهَرِشِ فَتَوَى دادَنْدِ وَ تَوَازِ فَضْلِ الهِیِ  
وَ مَوْهَبِ رَبَّانِیِ بَیْنِ فِیضِ اَعْظَمِ فَائِزِ شُدِیِ وَ  
نَبَأِ عَظِيمِ كِهْ در كِتَابِ الهِیِ مَذْكُورِ بَعْرِفَانِ او فَائِزِ  
گَشْتِیِ قَدَرِ اِینِ مَقَامِ بَلَنْدِ را بَدَانِ وَ بِاسْمِشِ حَفْظِ  
نَمَا اِگَرِ فِی الْحَقِیْقَهْ در اَنْجَهْ ذِكْرُ شُدِ تَفَكَّرْ نَمَائِیِ بَفَرَحِ  
اَكْبَرِ فَائِزِ شَوِیِ

3 اِبْنَتِ را از قَبْلِ مَظْلُومِ تَكْبِیرِ بَرِسانِ وَ بَآیَاتِ الهِیِ  
مَتَذَكَّرِ دَارِ شَایِدِ نِعْمَتِ حَیَاتِ را در خَدَمَتِ مَنزَلِ  
آیَاتِ صَرَفِ نَمَایَدِ وَ زَخَارِفِ فَنَیَهْ او را از ثَرَوَتِ  
بَاقِیَهْ مَحْرُومِ نَسَازَدِ وَ هَمِچُنِینِ باقِرِ را ذِكْرِ مِیْنَمَائِمِ وَ  
بَآیَاتِ بَدِیعَهْ مَنِیعَهْ مَتَذَكَّرِ مِیْدَارِیمِ از قَبْلِ مَظْلُومِ  
تَكْبِیرِ بَرِسانِ از حَقِّ مِیْطَلَبِ اَوَّلِیایِ خُودِ را مَوْفِقِ  
فَرْمَایَدِ بَرِ اَنْجَهْ لَایَقِستِ

4 وَ نَذَكْرُ مِنْ سَبِّیِ مُحَمَّدِ جَعْفَرِ وَ نَوْصِیَهْ وَ اَوَّلِیائیِ  
بِالْعَدْلِ وَ الْاِنْصَافِ وَ بِمَا یَظْهَرُ بِهِ عَرَّةَ حَزْبِیِ  
بِیْنِ الْأَحْزَابِ كَذَلِکِ اَظْهَرَ الْكَنْزِ لَأَلِیَهْ وَ الْبَحْرِ  
اُمَواجِهْ وَ النُّورِ اشْراقَهْ طُوبِیْ لِمَنْ شَهِدَ وَ رَأَى وَ  
وِیْلَ لِلْغَافِلِینِ

INBA51:441, LHKM3.308

## BH03577

To: Fadlullah, in Shiraz

Date: 1303-12 [1886-Aug]

- 1 He is the Witness from His Most Exalted Horizon
- 2 O Fadlu'llah! The Kingdom of grace is manifest, the Most Exalted Pen is speaking, and the horizon of the heaven of utterance is illumined and radiant with the Sun of meanings. Yet the people are seized with such a drunkenness that pen and tongue are powerless to comprehend or reckon it. Blessed is the soul that arose for the sake of God, spoke for the sake of God, and engaged in service to His Cause for the sake of God. Such a one is among the people of the Crimson Ark, whose mention was recorded and inscribed by the Most Exalted Pen in the Qayyumu'l-Asma'.
- 3 Say: O people of God! Arise to champion the Cause of God with unity and harmony. A Cause has appeared that has had and has no likeness or parallel. Say: Fear the one true God and deprive not yourselves of the breezes of His days. By God! That which had never appeared in creation has now appeared. Blessed is the soul that has not been held back by doubts or allusions. Today the rain of generosity is pouring down, the sun of grace is shining forth, and all things are crying out "Come! Come ye!" Deprive not yourselves. Harken unto the call of the Wronged One, Who summons you while under the talons of hatred, as beareth witness to this the Lord of Names and Creator of the heavens.
- 4 Reflect on that which hath appeared and make the people aware of the divine fragrances. In this blessed Day every soul is able to attain unto enduring stations and everlasting mention. Blessed is the speaker whom the roaring of the divines did not deter, and blessed is the one who turned toward God, whom neither the opposition of the clergy nor the might of rulers held back from the Truth. Great indeed is this Day - all the pens of the world are powerless to describe and incapable of reckoning it. Thus did the Pen speak when the Ancient of Days was seated upon the throne of utterance with manifest sovereignty.
- 5 Glory be upon thee and upon those who heard the call and turned with their hearts toward this luminous horizon.
- هو الشاهد من افقه الأعلى
- يا فضل الله ملكوت فضل ظاهر و قلم اعلی ناطق و افق سماء بیان بنیر معانی روشن و منیر ولکن قوم را سکری اخذ نموده که قلم و لسان از ادراکش عاجز و از احصائش قاصر طوبی از برای نفسیکه لوجه الله قیام نمود و لوجه الله تکلم نمود و لوجه الله بخدمت امر مشغول گشت اوست از اهل سفینه حمرا که ذکرش در قیوم اسماء از قلم اعلی مذکور و مسطور
- بگو یا حزب الله باتحاد و اتفاق بنصرت امر الله مشغول شوید امری ظاهر شده که شبه و مثل نداشته و ندارد بگو برترسید از خداوند یگنا و خود را از نفحات ایامش محروم منمائید تا الله قد ظهر ما لا ظهر فی الابداع نعیماً لنفس ما منعها الشبهات و لا الاشارات امروز غیث کرم هاطل و آفتاب فضل مشرق و جمیع اشیاء بهلوا و تعالوا ناطق خود را محروم منمائید بشنوید ندای مظلوم را انه یدعوکم تحت مخالب البغضاء یشهد بذلک مولی الأسماء و فاطر السماء
- در آنچه ظاهر شده تفکر نمائید و ناس را از نفحات وحی آگاه کنید هر نفسی قادر است در این یوم مبارک مراتب باقیه و ذکر دائم تحصیل نماید طوبی از برای ناطقیکه زماجیر علما او را منع ننمود و از برای مقبلیکه اعراض فقها و سطوت امرا او را از حق باز نداشت امروز روزیست بزرگ اقلام عالم از وصفش عاجز و قاصر کذلک نطق القلم اذ کان مالک القدم مستویاً علی عرش البیان بسلطان مبین
- البهاء علیک و علی الذین سمعوا النداء و اقبلوا بقلوبهم الی هذا الأفق المنیر

INBA84:149b, INBA84:082b, INBA84:023b.11

## BH04061

To: *Mirza Baqir, in Nayriz*

Date: 1303-12 [1886-Aug]

- 1 In the Name of Him through Whom the ocean of true understanding has surged in the contingent world! 1 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرُ الْعِرْفَانِ فِي الْإِمْكَانِ
- 2 This is a Book sent down by the Wronged One to him who has quaffed the choice sealed Wine and believed in God, the Protector, the Self-Subsisting, that it may draw him to the supreme horizon and bring him near unto God, the Mighty, the Loving. Hear once again the Call from the Lote Tree beyond which there is no passing, raised up upon the white earth: "Verily there is no God but Me, the Truth, the Knower of the unseen." 2 كِتَابٌ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ شَرِبَ الرَّحِيقَ الْمَخْتُومَ وَ آمَنَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ لِيَجْذِبَهُ إِلَى الْأَفْقِ الْأَعْلَى وَ يَقْرِبَهُ إِلَى اللَّهِ الْعَزِيزِ الْوَدُودِ اسْمِعِ النَّدَاءَ مَرَّةً أُخْرَى مِنْ سِدْرَةِ الْمُنْتَهَى الْمَرْتَفِعَةِ عَلَى الْأَرْضِ الْبَيْضَاءِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَقُّ عَلَامُ الْغُيُوبِ
- 3 O thou who gazest toward the horizon! Look, then hear what the people of the Bayan have uttered, who turned away from the All-Merciful by following the dawning-places of idle fancies and vain imaginings. Say: By the life of God! The Point of the Bayan appeared for My Cause, My remembrance and My praise, and gave the glad-tidings to all of this Manifestation, which was promised in the Books of God, the Lord of existence. 3 يَا أَيُّهَا النَّازِرُ إِلَى الْأَفْقِ انْظُرْ ثُمَّ اسْمِعْ مَا نَطَقَ بِهِ حَزْبُ الْبَيَانِ الَّذِينَ أَعْرَضُوا عَنِ الرَّحْمَنِ بِمَا اتَّبَعُوا مَطَالِعَ الْأَوْهَامِ وَالظُّنُونِ قُلْ لِعَمْرِ اللَّهِ قَدْ ظَهَرَ نَقْطَةُ الْبَيَانِ لِأَمْرِي وَ ذِكْرِي وَ ثَنَائِي وَ بَشَرِ الْكُلِّ بِهَذَا الظُّهُورِ الَّذِي كَانَ مَوْعُوداً فِي كُتُبِ اللَّهِ مَالِكِ الْوُجُودِ
- 4 Say: Beware lest ye deprive yourselves of the Most Great Ocean. Cast aside vain imaginings and take what hath been sent down unto you from God, the Lord of the unseen and the seen. Say: Will what ye possess profit you? Nay, by the Lord of the Throne and earth! And will what the people have avail you? Nay, by My Self that ruleth over all that was and shall be! Say: O people of the Bayan! Beware lest ye reject the truth with your mouths. Observe, then judge with fairness concerning this Most Great Announcement, whereof the Qur'an, and before it the Gospel and the Psalms, gave glad-tidings. By God! Were it not for Him, the Books would not have been revealed, nor would the Messengers have been sent, could ye but know. 4 قُلْ أَيَاكُمْ أَنْ تَمْنَعُوا أَنْفُسَكُمْ مِنَ الْبَحْرِ الْأَعْظَمِ ضَعُوا الْأَوْهَامَ وَ خَذُوا مَا نَزَّلَ لَكُمْ مِنْ لَدَى اللَّهِ مَالِكِ الْغَيْبِ وَ الشُّهُودِ قُلْ هَلْ يَغْنِيكُمْ مَا عِنْدَكُمْ لَا وَ رَبِّ الْعَرْشِ وَ الثَّرَى وَ هَلْ يَنْجِيكُمْ مَا عِنْدَ الْقَوْمِ لَا وَ نَفْسِي الْمُهَيْمِنَةَ عَلَى مَا كَانَ وَ مَا يَكُونُ قُلْ يَا مَعْشَرَ الْبَيَانِ أَيَاكُمْ أَنْ تَدْحِضُوا الْحَقَّ بِأَفْوَاهِكُمْ انْظُرُوا ثُمَّ انْصَفُوا فِي هَذَا النَّبَأِ الْأَعْظَمِ الَّذِي بَشَّرَ بِهِ الْفُرْقَانُ وَ مِنْ قَبْلِهِ الْإِنْجِيلُ وَ الزَّبُورُ تَاللهُ لَوْلَاهُ مَا نَزَّلَتْ الْكُتُبُ وَ مَا أَرْسَلَ الرُّسُلَ لَوْ أَنْتُمْ تَعْلَمُونَ
- 5 Fear God and follow not your desires. Follow Him Who hath come unto you from the Dayspring of proof with a perspicuous Tablet. Thus hath the Tablet manifested its lights, and the Pen its traces, and the sea its waves, and the sun its radiance and its light and its effulgence. Blessed is he who hath witnessed and seen, and woe unto every heedless one who is veiled. 5 اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا أَهْوَاكُمْ اتَّبِعُوا مَنْ آتَاكُمْ مِنْ مَطْلَعِ الْبُرْهَانِ بُلُوْحِ مَسْطُورٍ كَذَلِكَ أَظْهَرَ اللَّوْحُ أَنْوَارَهُ وَ الْقَلَمُ آثَارَهُ وَ الْبَحْرُ أَمْوَاجَهُ وَ الشَّمْسُ ضِيَاءَهَا وَ نُورَهَا وَ اشْرَاقَهَا طُوبَى لِمَنْ شَهِدَ وَ رَأَى وَ وِيلَ لِكُلِّ غَافِلٍ مَحْجُوبٍ

BLIB\_Or15713.168

## BH04106

*To: Mirza Fathu'llah, in Nayriz*

*Date: 1303-12 [1886-Aug]*

- 1 He is the Dawning One from the horizon of utterance! هو المشرق من افق البيان 1
- 2 O thou who art mentioned before the Face! Harken unto My call. Verily it draweth thee to Mine horizon and will aid thee to act in accordance with that which hath been sent down in My Book, and will draw thee nigh unto a station wherein thou shalt behold naught save the lights of thy Lord's face, the Compassionate, the Generous. يا ايها المذكور لدى الوجه اسمع ندائي انه يجذبك الى افقى ويؤيدك على العمل بما نزل فى كتابى و يقربك الى مقام لا ترى فيه الا انوار وجه ربك المشفق الكريم 2
- 3 Say: This is the Day of God, wherein none is mentioned save Him, if ye be of them that know. Blessed is he who hath turned and attained unto the unity of God, the Lord of the worlds. قل هذا يوم الله لا يذكر فيه الا هو ان اتم من العارفين طوبى لمن اقبل و فاز بتوحيد الله رب العالمين 3
- 4 Say: O people of the Bayan! The All-Merciful hath come with clear proof. Fear ye God and be not of the wrongdoers. By God! Verily the proof circleth round about Him and the evidence standeth before His face, if ye be of them that witness. Cast away what ye possess and take what hath been given you from God, the Most High, the Most Great. Blessed art thou for having attained unto that which was recorded in the books of old by the Pen of God, the Mighty, the Praiseworthy. قل يا ملاء البيان قد اتى الرحمن بالبرهان خافوا الله و لا تكونوا من الظالمين تالله ان البرهان يطوف فى حوله و الحجة امام وجهه ان اتم من الشاهدين ضعوا ما عندكم و خذوا ما اوتيتم من لدى الله العلى العظيم طوبى لك بما فزت بما كان مسطوراً فى كتب القبل من قلم الله العزيز الحميد 4
- 5 We make mention of Our loved ones in Nun and Ya and give them glad tidings of My tender mercy and My loving-kindness which have preceded all who are in the heavens and on earth. انا نذكر اوليائى فى النون و اليا و نبشرهم بعنايتى و رحمتى التى سبقت من فى السموات و الارضين 5
- 6 O people of God! We counsel you with that whereby your stations shall be exalted among the peoples and whereby ye shall be drawn nigh unto God, the Lord of the Day of Judgment. We counsel you to steadfastness and to that unity whereby God's Cause hath been victorious throughout centuries and ages. Blessed is he who hath heard and acted upon that which he was commanded by an Ancient Commander. The glory be upon you and upon those whom the clamor of the world hath not kept back from the Lord of Eternity - these are of the people of Baha by the decree of God, the All-Knowing, the All-Wise. يا حزب الله انا نوصيكم بما ترتفع به مقاماتكم بين الأحزاب و بما يقربكم الى الله مالک يوم الدين نوصيكم بالاستقامة و بالاتحاد الذى به نصر الله امره فى القرون و الأعصار طوبى لمن سمع و عمل بما امر به من لدن امر قديم البهاء عليكم و على الذين ما منعهم وضوء العالم عن مالک القدم اولئك من اهل البهاء من قلم الله العليم الحكيم 6
- 7 And We make mention at the end of the Book of thy mother who hath turned and believed in God, the Lord of the worlds. Give her glad tidings of My loving-kindness and remind her of و نذكر فى آخر الكتاب امك التى اقبلت و آمنت بالله رب العالمين بشرها بعنايتى و ذكرها باياتى ان ربك هو الفضل القديم 7

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My verses. Verily thy Lord is the All-Bountiful, the Ancient of Days.

## BH04249

*To: Mulla Muhammad Rida, in Qalat*

*Date: 1303-12 [1886-Aug]*

- 1 He is the One dawning from the horizon of Revelation! 1 هو المشرق من افق الظهور
- 2 The Speaker of Sinai hath come, and the Divine Lote-Tree before all faces proclaimeth: "Verily, I am God, there is none other God but Me, the Protector, the Self-Subsisting." The fragrance of the All-Merciful hath wafted through all lands, and the Call hath been raised in truth. The Truth hath come, the Knower of all mysteries. 2 قد اتى مكلّم الطّور والسّدرّة امام الوجوه تنادى  
اتّى انا الله لا اله الا انا المهيمَن القَيّوم قد تَضَوّج  
عرف الرّحمن في البلدان وارتفعت الصّيحة بالحق  
واتى الحقّ علام الغيوب
- 3 Among the people are those who denied, those who turned away, and those who unjustly pronounced judgment against Him, whereat the denizens of the Kingdom and the Realm above lamented. They had awaited the appearance of God and His sovereignty, yet when the veil was rent asunder and the Lord of Names came riding upon the clouds, they denied Him and committed that which caused hearts and minds to tremble. Thus did their souls entice them, and they comprehend not this Day. 3 من النّاس من انكروا ومنهم من اعرضوا ومنهم  
من افتنى عليه بظلم ناح به اهل الملك والملكو  
كانوا ان ينتظروا ظهور الله و سلطانه فلما كشف  
الغطاء واتى مالِك الاسماء راجاً على السّحاب  
انكروه ثم ارتكبوا ما اضطربت به الافئدة و  
القلوب كذلك سولت لهم انفسهم و هم اليوم  
لا يفقهون
- 4 Blessed are those souls whom neither the doubts of the divines nor the intimations of the jurisprudents prevented, who turned with radiant faces unto God, the Lord of what was and what shall be. 4 طوبى لنفوس ما منعهم شبهات العلماء و لا  
اشارات الفقهاء اقبلوا بوجوه بيضاء الى الله ربّ  
ما كان و ما يكون
- 5 Thy name hath come before the Wronged One, and He hath revealed for thee that which will draw thee nigh unto His praise-worthy station. Arise to serve the Cause, then speak forth in praise of thy Lord. He will assist thee in all conditions. Verily, He is the Protector over what was and what shall be. 5 قد حضر اسمك لدى المظلوم و انزل لك ما  
يقربك الى مقامه المحمود قم على خدمة الامر ثمّ  
انطق بثناء موليك انه يؤيدك في كلّ الأحوال  
انه هو المهيمَن على ما كان و ما يكون
- 6 Say: O concourse of divines! Cast aside what is in your hearts and breasts, and take what ye are bidden by God, the Sovereign of sovereigns. Thus hath the tongue of counsel revealed that which will draw you nigh unto the Most Sublime Horizon, and the Book hath been sent down that which was ordained in God's knowledge, the Mighty, the Loving. 6 قل يا معشر العلماء ضعوا ما في قلوبكم و صدوركم  
و خذوا ما امرتم من لدی الله مالِك الملوك  
كذلك اظهر لسان النّصح ما يقربكم الى الأفق  
الأعلى و انزل الكتاب ما كان [محتوماً] في علم الله  
العزیز الودود

- 7 The splendor shining forth from Us be upon those who have not violated God's Covenant and Testament, and who have acknowledged that which the Tongue of Grandeur hath spoken when seated upon the throne of His Name, the All-Forgiving.

7 البهاء المشرق من لدنا على الذين ما نقضوا عهد الله و ميثاقه و اقرؤا بما نطق به لسان العظمة اذ استوى على عرش اسمه الغفور

BLIB\_Or15713.149

## BH04270

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: 1303-12 [1886-Aug]

- 1 He is the All-Knowing Witness!

1 هو الشاهد العليم

- 2 This is a Book traced by the Pen of God, the Protector, the Self-Subsisting, and a Tablet inscribed by the Supreme Pen of God, the Lord of what was and what shall be. O 'Abdu'l-Hamid! Hearken unto the call of the All-Praiseworthy One. Verily, He makes mention of thee from the Most Great Prison, at a time when He is under the claws of hatred through what the hands of those who have denied God, the Master of the Promised Day, have wrought. We have made mention of thee before in a Tablet from whose horizon shone forth the light of thy Lord's loving-kindness, the Mighty, the Loving.

2 كتاب مرقوم من قلم الله المهيمن القيوم و لوح مسطور من اتي يراعة من يراعة الله رب ما كان و ما يكون يا عبد الحميد اسمع نداء الحميد انه يذكرك في السجن الأعظم في حين يكون تحت مخالب البغضاء بما اكتسبت ايدي الذين كفروا بالله مالک اليوم الموعود قد ذكرناك من قبل بلوح لاح من افقه نير عناية ربك العزيز الودود

- 3 Blessed art thou for having drunk the choice wine of steadfastness in this Cause whereby the limbs of all names have trembled and hearts and minds were shaken. Take once again the Kawthar of eternity in My Most Glorious Name, then drink thereof before all faces. Beware lest the might of those who have denied the Witness and the Witnessed prevent thee.

3 طوبى لك بما شربت رحيق الاستقامة على هذا الأمر الذي به ارتعدت فرائص الأسماء و اضطربت الأفئدة و القلوب خذ مرة اخرى كوثر البقاء باسمي الأبهى ثم اشرب منه امام الوجوه اياك ان تمنعك سطوة الذين كفروا بالشاهد و المشهود

- 4 Say: O concourse of divines! By God, the Promise has come to pass and He Who conversed on Sinai is seated upon the throne of Revelation, calling out in the most exalted voice between earth and heaven: "The Kingdom has come - the Kingdom is God's, the Lord of what was and what shall be!" Thus has the rustling of My Lote-Tree been raised and the tongue of My grandeur has spoken from My praiseworthy station.

4 قل يا معشر العلماء تالله قد اتى الوعد و مكلم الطور استوى على عرش الظهور و ينطق بأعلى النداء بين الأرض و السماء قد اتى المالك الملك لله رب ما كان و ما يكون كذلك ارتفع حفيف سدرتى و نطق لسان عظمتى فى مقامى المحمود

- 5 Remember My loved ones on My behalf, give them glad tidings of My loving-kindness, remind them of My verses, and illumine them with that which has shone forth from the horizon of My Pen in this exalted station. Thus does the ocean of utterance reveal the pearls of wisdom and exposition, as a grace from the

5 اذكر من قبلى اوليائى و بشرهم بعنايتى و ذكرهم بآياتى و نورهم بما اشرق من افق قلبى فى هذا المقام المرفوع كذلك اظهر بحر البيان لآلى

presence of the All-Merciful. Blessed are they who have drawn nigh and believed, and woe unto every heedless and veiled one.

- 6 The glory shining from the horizon of the heaven of My grace be upon thee and thy family and those who are with thee, from God, the Lord of the unseen and the seen.

الحكمة و التّيان فضلاً من لدى الرّحمن طوبى  
لقوم تقربوا و آمنوا و ويل لكلّ غافل محجوب

6 البهاء المشرق من افق سماء فضلى عليك و على  
اهلك و من معك من لدى الله مالک الغيب  
و الشّهود

INBA51:386,

BLIB\_Or15713.148,

LHKM3.138

## BH04254

*To: Mirza Ali Servant of Khadijih Bagum, in Fars*

*Date: 1303-12 [1886-Aug]*

- 1 He is the All-Knowing, the All-Informed.
- 2 Thy letter hath come and was presented by the servant in attendance before the Face. We have answered thee through this clear Tablet. We beseech God to assist thee to be steadfast in this Great Announcement. Harken in the Persian tongue: Thou hast asked about the blessed verse. The midmost heart of the heavenly paradise is the station ordained as the throne of God's Might. The Holy Tree (Sadrat) is, in a sense, the Manifestation of the One True God, exalted be He. The Blessed Tree in the land of Za'faran refereth to the land which is flourishing, blessed, holy and all-perfumed, where that Tree hath been planted. The intent of all exalted names and titles revealed in the Bayan and from the Pen of the Most High in this Revelation is the Manifestation of God Himself. At one time He is referred to as the Pen of the Most High, at another as the Mother Book, and yet at another He is named as the Supreme Horizon, the Preserved Tablet, the Recorded Book and the Mother of the Bayan. In truth, He is sanctified and detached from all that hath been mentioned in every station.
- 3 Blessed art thou! Thy petition hath attained the honor of being heard, and thou hast been blessed with the traces of the Most Exalted Pen. Happy art thou and joy be unto thee! Know thou the value of this most exalted station and render thanks unto God, exalted be His glory. Today good soil is rare - blessed is he who findeth it and planteth therein the seed of trustworthiness. He is assuredly among the successful ones in the Book of God, the Lord of all worlds. The Glory be upon

1 هو العليم الخبير

2 قد حضر کتابک و عرضه العبد الحاضر لدى  
الوجه اجبتاک بهذا اللوح المبين نسئل الله ان  
يوفقک على الاستقامة على هذا التّبا العظيم  
بلسان پارسی بشنو اینکه سؤال از آیهء مبارکه  
نمودی قطب جنت فردوس مقامیست که اليوم  
مقرّ عرش عظمت الهی واقع و سدرهء قدس  
در مقامی ظهور حقّ جلّ جلاله و آن سدرهء  
مبارکه در ارض زعفران یعنی ارضیکه منبت  
و مبارک و مقدّس و معطر است غرس شده  
جميع اسماء حسنی که در بیان و در اینظهور  
در الواح از قلم اعلی جاری شده مقصود نفس  
ظهور است در مقامی بقلم اعلی مذکور و در  
مقامی بأمّ الکتاب مسطور و هنگامی بافق اعلی و  
لوح محفوظ و بکتاب مسطور و بأمّ البیان نامیده  
شده و فی الحقیقه از جميع آنچه ذکر شد در مقامی  
مقدّس و منزّه و مبرّاست

3 طوبی از برای تو عریضهات بشرف اصغا فائز شد  
و تو باثر قلم اعلی فائز گشتی هنیئاً لک و مرئياً  
لک قدر این مقام اعلی را بدان و حقّ جلّ جلاله  
را شکر نما امروز ارض جیدّه کیاب طوبی از  
برای کسیکه او را یافت و تخم امانت را در او  
کاشت انه من الفائزين فی کتاب الله ربّ العالمین

thee from Us and upon those whom the cawing of the cawers  
hath not prevented from God, the Mighty, the Praiseworthy.

TB#09n3X

الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى الَّذِينَ مَا مِنْهُمْ نَعَاقُ  
النَّاعِقِينَ عَنْ اللَّهِ الْعَزِيزِ الْحَمِيدِ

INBA51:242, KB\_620:235-236, LHKM3.284,  
YMM.242x

## BH04510

*To: Aqa Buzurg, in Shiraz*

*Date: 1303-12 [1886-Aug]*

- 1 In the Name of Him through Whom the fragrance of the All-Merciful was diffused throughout creation! 1 بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ الرَّحْمَنُ فِي الْإِمْكَانِ
- 2 A Book sent down by the All-Merciful to him whose letter reached the Wronged One while He was in the hands of the idolaters who violated God's Covenant and Testament, disputed His verses and warred against His Self after He had come from the horizon of power with manifest sovereignty. By God! The Hidden has been revealed yet the people comprehend not, and the Chosen One has come yet the evil ones recognize Him not. They have cast the Cause of God behind their backs - verily they are among the most lost in the estimation of God, the Lord of the worlds. 2 كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ حَضَرَ كِتَابَهُ لَدَى الْمَظْلُومِ  
إِذْ كَانَ بَيْنَ أَيْدِي الْمُشْرِكِينَ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ  
وَمِيثَاقَهُ وَجَادَلُوا بِآيَاتِهِ وَحَارَبُوا بِنَفْسِهِ بَعْدَ إِذْ  
آتَى مِنْ أَفْقِ الْإِقْتِدَارِ بِسُلْطَانٍ مُبِينٍ تَأَلَّهَ قَدْ ظَهَرَ  
الْمَكْنُونُ وَالْقَوْمُ لَا يَفْقَهُونَ وَآتَى الْخِتَارَ وَالْأَشْرَارَ  
هُمْ لَا يَعْرِفُونَ قَدْ نَبَذُوا أَمْرَ اللَّهِ وَرَائِهِمْ إِلَّا أَنَّهُمْ  
مِنَ الْأَخْسَرِينَ مِنْ قَلَمِ اللَّهِ رَبِّ الْعَالَمِينَ
- 3 Blessed is the pen that hath moved in My remembrance, and the face that hath turned toward My court, and the heart that hath turned to My horizon, and the ear that hath heard the Call when it was raised betwixt earth and heaven, and the hand that hath taken hold of My perspicuous Book. I render thanks unto God for having aided thee and made thee aware and revealed unto thee that from which the sincere ones perceive the fragrance of His luminous garment. God hath forgiven those for whom thou didst seek forgiveness - a grace from His presence, for He is the All-Bountiful, the All-Generous. 3 طُوبَى لِقَلَمٍ تَحَرَّكَ عَلَى ذِكْرِي وَلُوجُهُ تَوَجَّهَ إِلَى  
شَطْرِي وَلِقَلْبٍ أَقْبَلَ إِلَى أَفْقِي وَلِسَمْعٍ سَمِعَ النِّدَاءَ  
إِذْ أَرْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَلِيَدٍ أَخَذَتْ كِتَابِي  
الْمُبِينِ أَشْكُرُ اللَّهَ بِمَا أَيْدَكَ وَعَرَّفَكَ وَأَنْزَلَ لَكَ  
مَا يَجِدُ مِنْهُ الْمُخْلِصُونَ عَرَفَ قَبِيصَةَ الْمُنِيرِ قَدْ غَفَرَ  
اللَّهُ الَّذِينَ أَرَدْتَ غُفْرَانَهُمْ فَضْلاً مِنْ عِنْدِهِ وَهُوَ  
الْفَضَّلُ الْكَرِيمُ
- 4 Thus have We brought forth the pearls of knowledge from the shells of proof. When thou beholdest this, arise and say: Praise be unto Thee, O my God, for having remembered me while Thou wert wronged, and for having turned toward me while Thou wert imprisoned. I beseech Thee by the mysteries of Thy Book and the traces of Thy Pen and the lights of Thy countenance to make me steadfast, firm and unshakeable in Thy Cause whereby the limbs of the world have quaked and the hearts of the nations have trembled, save those who 4 كَذَلِكَ أَظْهَرْتُ أَصْدَافَ الْبَرْهَانِ لَأَلَى الْعُرْفَانِ  
إِذَا رَأَيْتَ قَمَ وَ قَلَّ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا  
ذَكَرْتَنِي إِذْ كُنْتُ مَظْلُوماً وَأَقْبَلْتَ إِلَيَّ إِذْ كُنْتُ  
مُسْجُوناً أَسْأَلُكَ بِأَسْرَارِ كِتَابِكَ وَأَثَارِ قَلْبِكَ  
وَأَنْوَارِ وَجْهِكَ بِأَنْ تَجْعَلَنِي مُسْتَقِيماً ثَابِتاً رَاسِخاً  
عَلَى أَمْرِكَ الَّذِي بِهِ أَرْتَعَدْتَ فَرَائِصَ الْعَالَمِ وَ  
اضْطَرَبْتَ أَفْتَدَةَ الْأُمَمِ إِلَّا الَّذِينَ أَقْبَلُوا إِلَيْكَ

have turned unto Thee with radiant faces and illumined hearts.  
There is no God but Thee, the Forgiving, the Generous.

بوجه مضىء و قلب منير لا اله الا انت الغفور  
الكريم

INBA51:008, KB\_620:001-002, LHKM2.091

## BH04906

*To: Ali who accepted, attained, heard and saw, in Shiraz*

*Date: 1303-12 [1886-Aug]*

1 He is the Confirmer, the All-Knowing, and He is the Mighty,  
the Generous

1 هو المؤيد العليم وهو المقتدر الكريم

2 O Ali! The Most Exalted Pen hath testified concerning thee to that which cannot be equaled by the treasures of the earth and its ornaments, nor by the seas and their pearls, nor by the heavens and their stars, nor by the sun and its radiance, nor by the moon and its light. Thou art he who drew nigh and attained the presence and heard and beheld that which was withheld from all who are on earth save whom thy Lord, the Protector, the Self-Subsisting, did choose. Grieve thou not over anything. God will soon manifest that which hath been ordained for thee from His Most Exalted Pen. Verily He hath made thee a helper of His Cause, one who turneth toward His countenance, who speaketh His praise, who soareth in His atmosphere, and who remaineth steadfast in His Cause - the Cause whereby the limbs of all names did quake and the hearts of the chosen ones were agitated, except for those whom the hand of His power, which dominateth all that was and shall be, did rescue. There is not a single letter but that hath appeared and shall appear - to this the Tablet of Ra'is and that which was revealed from the Pen of God in the Tablets to the princes and kings do testify.

2 يا على شهد القلم الأعلى في حثك ما لا تعادله  
زخارف الأرض و كنوزها ولا البحار ولا آلياتها  
ولا السماء و انجمها ولا الشمس و اشراقها  
ولا القمر و نوره انت الذى اقبلت و حضرت  
و سمعت و رأيت ما منع عنه من على الأرض  
الا من شاء ربك المهيمن القيوم لا تحزن من  
شيء سوف يظهر الله ما قدر لك من قلبه الأعلى  
انه جعلك [ناصراً] لأمره و مقبلاً الى وجهه و  
ناطقاً بثنائه و طائراً في هوائه و مستقيماً على امره  
الذى به ارتعدت فرائض الأسماء و اضطربت  
افتدة الأولياء الا من انقذته يد قدرته المهيمنة  
على ما كان و ما يكون ما من حرف الا و قد  
ظهر و يظهر و يشهد بذلك لوح الرئيس و ما نزل  
من قلم الله في الواح الأمراء و الملوك

3 Beware lest thou be saddened by the might of those who violated God's Covenant and His Testament, or by the clamor of those who denied the Truth, the Knower of the unseen. Be thou steadfast in all conditions in serving this Most Great Cause. Verily He will assist thee and help thee and manifest that whereof He informed thee in His preserved Tablet. The glory shining from the horizon of the heaven of My utterance be upon thee and upon those who hearkened unto thy words

3 اياك ان تحزنك سطوة الذين نقضوا ميثاق الله و  
عهده او وضوء الذين انكروا الحق علام الغيوب  
كن قائماً في كل الأحوال على خدمة هذا الأمر  
الأعظم انه يؤيدك و ينصرك و يظهر ما اخبرك  
في لوحه المسطور البهاء المشرق من افق سماء بيانى  
عليك و على الذين سمعوا قولك في هذا الأمر  
الحتوم انا لله و انا اليه راجعون

BLIB\_Or15713.193b, LEID.Or4971-1

concerning this irrevocable Cause. Verily we are God's and unto Him shall we return.

## BH04832

To: *Muhammad-Ali*

Date: 1303-12 [1886-Aug]

1 In the name of the one incomparable, all-knowing Lord!

1 بنام یگانه خداوند دانا

2 Your letter arrived and We heard your call, and in the Most Great Prison We besought from the Ancient King whatsoever would be beneficial for you. Man himself is not aware of what brings him profit or harm - knowledge of the unseen belongs exclusively to His exalted Essence. Often it happens that man desires something which appears good to him and requests it from God, glorified be His majesty, but afterwards the utmost harm results from it. Therefore the Supreme Pen has taught the station of trust and resignation. It is evident and manifest to every person of insight and understanding that whatsoever appears from God, glorified be His majesty, has proceeded and continues to proceed from the exigencies of His consummate wisdom. If someone resigns himself and places his trust in God, assuredly that which is best for him will be made manifest. One must hold fast to the means while placing one's trust in God and engaging in action.

2 نامه‌ات رسید ندایت را شنیدیم و در سخن اعظم از مالک قدم آنچه مصلحت است از برای تو خواستیم انسان خود بر نفع و ضرر خود آگاه نه علم غیب مخصوصست بذاته تعالی بسا میشود انسان امری را که بنظرش پسندیده است از حق جلّ جلاله مسئلت مینماید و بعد کمال ضرر از او حاصل لذا قلم اعلی مقام توکل و تفویض را القا فرمود بر هر صاحب بصر و ادراکی معلوم و واضحست که از حق جلّ جلاله آنچه ظاهر میشود از مقتضیات حکمت بالغه بوده و هست و اگر کسی تفویض نماید و توکل کند البته آنچه مصلحت اوست ظاهر شود باید باسباب تمسک نمود و متوکلاً علی الله مشغول گشت

3 Say: O my God, my God! I have turned toward Thee and directed myself to the ocean of Thy bounty and the heaven of Thy bestowals and the dayspring of Thy grace. I beseech Thee by Thy Most Exalted Pen to ordain for me the good of this world and the next. O my Lord! I am he who has placed his trust in Thee and resigned his affairs unto Thee. I beseech Thee to ordain for me that which will profit me in all the worlds of Thy worlds. Then cause me, O my God, to be steadfast in Thy Cause in such wise that the ranks of the world and the clamor of the nations will not prevent me. Verily Thou art powerful to do what Thou wilt. There is no God but Thee, the Mighty, the All-Conquering, the All-Powerful.

3 قل الهی الهی قد اقبلت الیک و توجهت الی بحر جودک و سماء عطائک و مشرق فضلک اسألك بأن تکتب لی من قلبک الأعلی خیر الآخرة و الأولى ای ربّ انا الذی توکلت علیک و فوضت اموری الیک اسألك بأن تقدّر لی ما ینفعنی فیکلّ عالم من عوالمک ثم اجعلنی یا الهی مستقیماً علی امرک بحیث لا تمنعنی صفوف العالم و وضوء الأمم انک انت المقتدر علی ما تشاء لا اله الا انت القوی الغالب القدير

BRL\_DA#416, AVK3.404.18x, PYB#006-007 p.01

## BH04876

*To: the beloved of God et al.*

*Date: 1303-12 [1886-Aug]*

- 1 He is God, exalted be His station in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O My handmaidens, upon you be My glory and My mercy. The Supreme Pen testifies that you are men, nay rather, among the most valiant of men. 2 يا امائی علیکن بهائی و رحمتی قلم اعلی شهادت میدهد بر اینکه شما رجالید بلکه از ابطالید
- 3 How many were the divines, mystics, jurists and worshippers who beseeched God, glorified be His majesty, day and night for the appearance of the Promised One, yet when the Herald gave the glad tidings and the Ocean of Light appeared, all arose in opposition. Praise ye the Goal of all existence Who confirmed you, preserved you, and made you partners with Him in tribulations. 3 چه مقدار از علما و عرفا و فقها و عباد که شب و روز از حق جلّ جلاله ظهور موعود را مسئلت مینمودند و چون مبشر بشارت فرمود و بحر نور ظاهر گشت کلّ بر اعراض قیام نمودند حمد کنید مقصود عالمیانرا که شما را تأیید فرمود و حفظ نمود و با خود در بلایا شریک فرمود
- 4 O Masumih, the Dawning-Place of the Light of Oneness calls unto thee and makes mention of thee. The entire world cannot be compared with this Most Exalted Word which hath shone forth from the Horizon of the Supreme Pen. Give thanks unto thy Lord for this great bounty. O Shirin, the Wronged One turns toward thee from the horizon of the prison, inasmuch as the fragrance of the love of God is wafted from thee. Know thou the value of this station and preserve it through the Name of the Beloved of all existence. O Baygum, today the breezes of revelation are wafting and the lights of the Countenance are manifest and the Speaker on Sinai is speaking. Blessed is the soul that hath attained unto Him and hath become detached and free from all else besides God. 4 یا معصومه مشرق نور احدیه ترا ندا مینماید و ذکر میفرماید جمیع عالم باینکههء علیا که از مشرق قلم اعلی اشراق نموده معادله نمینماید اشکری ربّک بهذا الفضل العظیم یا شیرین مظلوم از افق سجن بتو متوجه چه که عرف حبّ الهی از تو متضوّع قدر این مقام را بدان و باسم محبوب امکان حفظش نمایا بیگم امروز نفحات وحی متضوّع و انوار وجه ظاهر و مکلمّ طور ناطق طوبی از برای نفسی که باو فائز گشت و از ما سوی الله فارغ و آزاد شد
- 5 O My handmaidens, blessed are ye and blessed is the one who hath recorded your names. We beseech God to draw you nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most Exalted. There is none other God but Him, the Mighty, the All-Bountiful. 5 یا امائی طوبی لکنّ و لمن کتب اسمائکّن نسئل الله ان یقرّبکّن الیه فی کلّ الأحوال انه هو الغنی المتعال لا اله الا هو العزیز الفضال

INBA51:105b, KB\_620:098-099,  
AKHT1.011x, AKHT2.000?

**BH05143***To: Haji Mirza, in Shiraz**Date: 1303-12 [1886-Aug]*

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

1 بنام یگنا خداوند دانا

2 The Preserved Tablet proclaims: The world is illumined with the splendors of true divine unity. Blessed are the horizons of the hearts of those of My servants who have turned towards Me, whom the allusions and doubts of the people of the earth did not prevent from the Creator of heaven and the Lord of Names. They have grasped with the hand of certitude and clung to the hem of the All-Bountiful. These are servants whom neither commerce nor wealth nor glory nor exaltation deterred or deprived from God. Say: O people of God! Great indeed is this Day, for the Mighty Announcement hath appeared and the Mother Book speaketh. If ye prevent your ears from hearkening to the divine Call, what benefit and fruit will it yield? By God's life! In the realm of knowledge no mention shall be made of it. Blessed are those men whom neither words nor deeds have deprived of the bounties of the divine days.

2 لوح محفوظ میفرماید عالم باشرافات توحید حقیقی منور طوبی از برای آفاق قلوب مقبلین عبادی که اشارات و شبهات اهل ارض ایشان را از فاطر سماء و مالک اسماء منع ننمود بید یقین تمسک نمودند و بذیل کریم تثبث ایشانند عبادی که تجارت و ثروت و عزت و رفعت ایشان را از حق منع ننمود و محروم نساخت بگو یا حزب الله امروز روزیست بزرگ چه که نبأ عظیم ظاهر و ام الکتاب ناطق اگر آذان را از اصغاء نداء الهی منع نمائید حاصل و ثمر او چیست لعمر الله در عالم دانائی از برای او ذکری نه طوبی از برای رجالی که اقوال و آمال ایشان را از فضل ایام الهی محروم ننمود

3 Say: Harken unto the voice of the Wronged One, and aid the Cause of God through goodly character and praiseworthy deeds. This is the covenant that was taken from all at the beginning of time. Blessed is the soul that hath fulfilled its covenant - such a one is numbered among those near unto God in the perspicuous Book. The light that shineth resplendent from the horizon of My Most Exalted Pen be upon those who have heard the Call and answered their Lord, the Wronged One, the Stranger. Thy name hath come before the Wronged One. We have revealed for thee that which shall be a lamp before thy face and a light between thy hands in all the worlds of thy Lord, the All-Forgiving, the All-Merciful.

3 بگو بشنوید ندای مظلوم را و باخلاق طیبه و اعمال مرضیه حق را نصرت کنید اینست آن عهدی که از اول ایام از کل اخذ شد طوبی از برای نفسی که بعهد خود وفا نمود اوست از مقربین در کتاب مبین النور المشرق اللأخ من افق قلبی الأعلى علی الذین سمعوا النداء و اجابوا ربهم المظلوم الغریب قد حضر اسمک لدی المظلوم انزلنا لک ما یکون سراجاً امام وجهک و نوراً بین یدیک فی کلّ عالم من عوالم ربک الغفور الرحیم

AVK3.458.14x, SFI16.014b



## BH05020

*To: Mirza Abbas, in Shiraz*

*Date: 1303-12 [1886-Aug]*

- 1 He is the One Who gazeth from the horizon of the heaven of utterance!
- 2 The Incomparable Lord is sanctified and exalted above all limitation and description. Duality cannot describe the One, nor can mention suffice except through His confirmations. All are dead and He is living, all are transient and He is eternal. Strive thou to hold fast to His firm cord and cling to His sacred hem. I swear by the Sun of Utterance which hath shone forth from the most exalted horizon of possibility that whosoever remaineth deprived today of the outpourings of the All-Bountiful Truth is deprived of all good. The Book beareth witness to this and the Supreme Pen testifieth thereunto.
- 3 This Wronged One hath, from the earliest days until now, guided the people to the horizon of Revelation without any veil or hindrance. His path is clear and His Cause manifest, yet all remain heedless and veiled. The people are worshippers of vain imaginings and followers of idle fancies. They have not drunk from the Kawthar of certitude nor partaken of the choice sealed wine. Glory be to God! What comfort have they found and in what do they rejoice? They return from palace to tomb, and from light to darkness. Blessed is the soul that hath been reminded by the divine verses and hath sanctified itself from the events of these two fleeting days. Such a one is numbered among the people of Baha in the Crimson Book. Blessed are they that understand.

1 هو الناظر من افق سماء البيان

2 حضرت بیچون از چند و چون مقدس و مبرست  
دوئی وصف یکی نداند و از عهدهء ذکر برنیاید  
مگر بتأییدات او همه مرده اند و او زنده همه فانیند  
و او باقی جهد نما تا بجبل محکم او تمسک نمائی و  
بذیل مقدس او تشبث کنی قسم بافتاب بیان که  
از اعلی افق امکان اشراق نموده هر نفسی الیوم  
از فیوضات فیاض حقیقی محروم ماند او از کل  
خیر محرومست کتاب باین فقره شاهد و قلم اعلی  
گواه

3 این مظلوم از اول ایام تا حین من غیر ستر و  
حجاب ناس را بافق ظهور هدایت نمود سبیلش  
واضح و امرش مشهود ولکن کل غافل و  
محبوب ناس عیده ء او هامند و تابع ظنون  
از کوثر ایقان نیاشامیده اند و از ریح حق محتوم  
قسمت نبرده اند سبحان الله بچه دلخوشند و بچه  
مسرور از قصر بقبر راجعند و از روشنی بتاریکی  
طوبی از برای نفسیکه از آیات الهی متذکر شد  
و خود را از حوادث این دو یوم فانی مقدس  
و منزّه نمود اوست از اهل بها در صحیفهء حمرا  
طوبی للعارفین

INBA51:145a,

KB\_620:138-138,

LHKM2.170

## BH05053

To: Muhammad Rida al-Shahid bi-Haji Aqa

Date: 1303-12 [1886-Aug]

- 1 In My Name through which the ocean of utterance hath surged 1 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرُ الْبَيَانِ
- 2 The renowned Haji Aqa—upon him be the glory of God—hath been mentioned from the presence of the Wronged One, for him who hath believed in the Self-Subsisting, hath uttered His praise, hath attained unto His recognition, and hath received his letter—a letter that testified unto that whereunto the servant himself testified before the God of his Lord, and confessed the oneness of His Essence, and sanctified His Self from all likeness and similitude. And I, verily, am the Hearer, the Answerer. 2 الشَّهِيرُ بِحَاجِي أَقَا عَلَيْهِ بِهَآلُهُ ذِكْرٌ مِنْ لَدَى الْمَظْلُومِ  
لِمَنْ آمَنَ بِالْقِيَوْمِ وَنَطَقَ بِثَنَائِهِ وَفَازَ بِعَرَفَانِهِ وَحَضَرَ  
كِتَابَهُ الَّذِي شَهِدَ بِمَا شَهِدَ بِهِ إِلَهُ رَبِّهِ وَاعْتَرَفَ  
بِتَوْحِيدِ ذَاتِهِ وَتَقْدِيسِ نَفْسِهِ عَنِ الشُّبُهَاتِ وَالْمَثَلِيَّةِ  
وَإِنَّا السَّامِعُ الْمَجِيبُ
- 3 We have, from thy letter, perceived the fragrance of thine acceptance, at a time when most of the people turned away from the Most Exalted Horizon—save those whom the Hand of the Will of God, the Lord of all worlds, drew unto Him. O thou who art mentioned in the presence of the Wronged One! Hearken once again unto the Call: There is none other God but Me, the One, the All-Informed. Thou didst stand up for the knowledge of existence, and didst utter the praise of God, the Mighty, the All-Beautiful. Thou didst summon kings and subjects, divines and rulers, unto the Most Exalted Horizon, through a sovereignty which neither the hosts of the earth could withstand, nor the serried ranks of kings and sultans. 3 قَدْ وَجَدْنَا مِنْ كِتَابِكَ عَرَفَاقَ الْكَافِكِ إِذَا عَرَضَ  
عَنِ الْإِفْقِ الْأَعْلَى أَكْثَرُ الْوَرَى الْأَمْنِ انْقَذَبَتْهُ  
يَدُ إِرَادَتِ اللَّهِ رَبِّ الْعَالَمِينَ يَا أَيُّهَا الْمَذْكُورُ لَدَى  
الْمَظْلُومِ اسْمِعِ النَّدَى مَرَّةً أُخْرَى أَنَّهُ لَا إِلَهَ إِلَّا  
إِنَّا الْفَرْدَ الْخَبِيرَ قَدْ كُنْتَ قَائِمًا لِعِلْمِ الْوُجُودِ وَنَاطِقًا  
بِثَنَائِهِ الْعَزِيزِ الْجَمِيلِ دَعَوْتَ الْمُلُوكَ وَالْمَمْلُوكَ  
وَالْعُلَمَاءَ وَالْأَمْرَاءَ إِلَى الْإِفْقِ الْأَعْلَى بِسُلْطَانٍ مَا مَنَعَتْهُ  
جُنُودُ الْأَرْضِ وَلَا صُفُوفُ الْمُلُوكِ وَالسَّلَاطِينِ
- 4 And when the Luminary of Manifestation shone forth from the horizons of the lands, the people of the Bayan arose and turned away with such denial that the heavens were nigh to be rent asunder, and the hearts of the Messengers to melt within them. Even so did their vain imaginings beguile them. Dost thou, indeed, understand their case? Yet today are they numbered among those who cry out, as set down in the Book of God, the Lord of the Day of Judgement. Render thanks unto God for His grace and His loving-kindness, and for that which He hath sent down for thee—things that shall never come to an end, nor be subject to change—through the enduringness of His Most Excellent Names and His Most Exalted Attributes. And I, verily, am the Expounder, the All-Knowing. 4 فَلَمَّا اشْرَقَ نَبِيرُ الظُّهُورِ مِنْ آفَاقِ الْبِلَادِ قَامَ أَهْلُ  
الْبَيَانِ بِاعْرَاضِ تَكَادٍ أَنْ تَنْفَطِرَ السَّمَاءُ تَذُوبَ الْكَادِ  
الْمُرْسَلِينَ كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ أَمْرًا وَهُمْ الْيَوْمَ  
مِنَ النَّاعِقِينَ فِي كِتَابِ اللَّهِ مَالِكِ الدِّينِ اشْكُرْ لَهُ  
بِفَضْلِهِ وَعِنَايَتِهِ وَبِمَا أَنْزَلَ لَكَ مَا لَا يَنْقُودُ وَلَا يَتَغَيَّرُ  
بِدَوَامِ اسْمِ الْحُسْنَى وَصِفَاتِهِ الْعُلْيَا وَإِنَّا الْمُبَيِّنُ الْعَلِيمُ
- 5 We beseech Him, exalted be He, to confirm thee and strengthen thee in that whereby the fragrance of sanctity is diffused. Thus hath spoken the Most Exalted Pen when this Wronged One was beneath the talons of hatred, by reason of what the hands 5 نَسْتَعِثُ تَعْلَى أَنْ يُؤَيِّدَكَ وَيَمْدَكَ عَلَى مَا يَتَضَوُّعُ بِهِ  
عَرَفَ التَّقْدِيسِ كَذَلِكَ نَطَقَ الْقَلَمُ الْأَعْلَى أَذْكَانَ  
الْمَظْلُومِ تَحْتَ مَخَالِبِ الْبَغْضَاءِ بِمَا اكْتَسَبَتْ أَيْدِي

of the oppressors have wrought. Thus did the Ocean of the Most High heave its billows, and the Light shine forth in its splendour. Blessed art thou, and blessed they who have borne witness and beheld; and woe betide every heedless soul, far removed.

الظالمين وكذلك اظهر بحر المتعالى امواجه والنور  
اشراقه طوبى لك ولمن شهد ورأى وويل لكل  
غافل بعيد

INBA84:189

## BH05775

*To: Khadijih Khanum et al., in Port Said*

*Date: 1303-12 [1886-Aug]*

1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Glorified art Thou, O Lord of Names and Ruler of the Kingdom of Heaven! I beseech Thee by Thy Light that shineth from the Supreme Horizon, and by Him through Whom all things have proclaimed, that Thou assist Thy handmaidens to remember Thee and praise Thee and to stand firm in Thy Cause. Then inscribe for them through Thy Most Exalted Pen the good of the world to come and of this world. O Lord! Thou seest that most of Thy servants have turned away from Thy face and broken Thy Covenant and denied Thy signs, while Thy handmaidens have turned toward Thee and spoken Thy praise, and Thou hast assisted them to acknowledge Thy oneness and confess Thy singleness, and Thou hast sent down for them through Thy Most Exalted Pen that which shall endure throughout the dominion of Thy Kingdom and Thy Realm. O Lord! Send upon them the sweet-scented breezes of Thy Revelation and send down for them the food of Thy heaven. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Generous. And praise be unto Thee, O God of the worlds.

2 سُبْحَانَكَ يَا مَالِكَ الْأَسْمَاءِ وَمَالِكِ الْمَلَكُوتِ  
السَّمَاءِ اسْتَطْلَكَ بَنُورُكَ الْمَشْرِقَ مِنَ الْأَفْقِ الْأَعْلَى  
وَبِالَّذِي [بِهِ] نَادَتْ الْأَشْيَاءُ بِأَنْ تُؤَيِّدَ أَمَانِكَ  
عَلَى ذِكْرِكَ وَثَنَاتِكَ وَالِاسْتِقَامَةَ عَلَى أَمْرِكَ  
ثُمَّ أَكْتُبْ لَهُنَّ مِنْ قَلْبِكَ الْأَعْلَى خَيْرَ الْآخِرَةِ وَالْأُولَى  
أَيُّ رَبِّ تَرَى أَكْثَرَ عِبَادِكَ اعْرِضُوا عَنْ  
وَجْهِكَ وَنَقِضُوا مِيثَاقَكَ وَكَفَرُوا بِآيَاتِكَ وَ  
أَمَانِكَ أَقْبَلْنَ إِلَيْكَ وَنَطَقْنَ بِثَنَاتِكَ وَآيَدَتِهِنَّ  
عَلَى الْإِعْتِرَافِ بِوَحْدَانِيَّتِكَ وَالْإِقْرَارِ بِفِرْدَانِيَّتِكَ  
وَأَنْزَلْتَ لَهُنَّ مِنْ قَلْبِكَ الْأَعْلَى مَا يَبْقَى بِدَوَامِ  
مَلَكُوتِكَ وَجَبْرُوتِكَ أَيُّ رَبِّ فَأَرْسَلْ عَلَيْهِنَّ  
نَفْحَاتٍ وَحِيكَ ثُمَّ أَنْزَلَ لَهُنَّ مَائِدَةَ سَمَائِكَ أَنْتَ  
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ  
الْكَرِيمُ وَالْحَمْدُ لَكَ يَا إِلَهَ الْعَالَمِينَ

3 He is the Helper

3 هُوَ الْمُؤَيِّدُ

4 A letter from the handmaidens of God - Hajar, Begum, Khadijih, Maryam, and the wife of Muhammad Ja'far, and another Khadijih, upon them be the Glory of God - in the amount of four tumans was received by the servant in the Prison through the beloved and honored Aqa Mirza Asadu'llah, upon him be

4 مَرْسَلُهُ أَمَاءَ اللَّهِ هَاجِرَ وَبَيْگَمَ وَخَدِيجَةَ وَمَرْيَمَ وَ  
ضَلْعَ مَرْفُوعَ مُحَمَّدٍ جَعْفَرَ وَخَدِيجَةَ أُخْرَى عَلَيْهِنَّ  
بِهَاءِ اللَّهِ مَبْلَغَ چَهَارِ تُومَانِ بَتَوْسَطِ مَحْبُوبِ مَكْرَمِ  
جَنَابِ آقَا مِيرْزَا اسدالله عَلَيْهِ بِهَاءِ اللَّهِ الْأَبْهَى

the Most Glorious Glory of God, in the sacred month of Dhi'l-Hajjih in the year 1303.

در سبّح به خادم رسيد في ذى الحجة الحرام سنة  
١٣٠٣

AQA6#246 p.218, ADM2#118 p.209x

## BH05742

*To: Muhammad Hashim Khan*

*Date: 1303-12 [1886-Aug]*

- 1 In the Name of Him Who is Powerful over all who are on earth and in heaven  
بِسْمِ الْمُقْتَدِرِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ 1
- 2 A remembrance from Us to him who hath turned towards Us when the divines and theologians of the earth turned away. He Who speaketh, and will continue to speak, beareth witness to this: There is none other God but Me, the Single, the All-Informed. When thou art drawn by the shrill voice of the Most Exalted Pen, say:  
ذَكَرَ مَنْ لَدُنَّا مَنْ أَقْبَلَ إِذْ أَعْرَضَ عِلْمَاءُ الْأَرْضِ وَفَقَّهَائُهَا يُشْهَدُ بِذَلِكَ مَنْ نَطَقَ وَيَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ أَنَّكَ إِذَا اجْتَذَبَكَ صَرِيرُ الْقَلَمِ الْأَعْلَى قُل 2
- 3 My God, my God! Praise be to Thee for having made known unto me Thy path, made clear to me Thy proof, sent down from the kingdom of utterance Thy verses, and manifested to the servants Thy clear tokens. I beseech Thee by the glances of the eyes of Thy loving-kindness and the manifestations of Thy power throughout Thy lands to make me assisted in the service of Thy Cause and in Thy remembrance amongst Thy servants.  
الْهِىَ الْهِىَ لَكَ الْحَمْدُ بِمَا عَرَّفْتَنِي سَبِيلَكَ وَأَوْضَحْتَ لِي دَلِيلَكَ وَانْزَلْتَ مِنْ مَلَكُوتِ الْبَيَانِ آيَاتَكَ وَأَظْهَرْتَ لِلْعِبَادِ بَيِّنَاتَكَ اسْأَلُكَ بِلِحَازِ أَعْيُنِ عَنَانِكَ وَظُهُورَاتِ قُدْرَتِكَ فِي بِلَادِكَ بِأَنْ تَجْعَلَنِي مُؤَيِّدًا عَلَى خِدْمَةِ أَمْرِكَ وَذَكَرِكَ بَيْنَ عِبَادِكَ 3
- 4 I testify, O my God, to Thy oneness and Thy singleness, and I acknowledge that which the tongue of Thy grandeur hath spoken. O Lord! This is Thy Day wherein the ocean of Thy grace hath surged and the fragrances of Thy mercy have wafted. I beseech Thee by the station whereon Thy throne was established and the pavilion of Thy glory and the canopy of Thy loftiness were raised up, to ordain for me through Thy Most Exalted Pen that which shall profit me in the Hereafter and in this world. I know not what profiteth me. Thou art, in truth, the All-Knowing, the All-Informed. O Lord! I beseech Thee by the stars of the heaven of Thy utterance and the suns of Thy favors to aid me to remain firm in the Most Great Steadfastness. Thou art, verily, powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.  
أَشْهَدُ يَا الْهِىَ بِوَحْدَانِيَّتِكَ وَفَرْدَانِيَّتِكَ وَاعْتَرَفُ بِمَا نَطَقَ بِهِ لِسَانُ عَظَمَتِكَ أَيُّ رَبِّ هَذَا يَوْمُكَ وَفِيهِ مَاجَ بَحْرِ فَضْلِكَ وَهَاجَ عَرَفِ رَحْمَتِكَ اسْأَلُكَ بِالْمَقَامِ الَّذِي فِيهِ اسْتَقَرَّ عَرْشُكَ وَارْتَفَعَ خَبَاءُ مَجْدِكَ وَسَرَادِقُ رَفْعَتِكَ بِأَنْ تَكْتُبَ لِي مِنْ قَلْبِكَ الْأَعْلَى مَا يَنْفَعُنِي فِي الْآخِرَةِ وَالْأُولَى إِنِّي لَا أَعْلَمُ مَا يَنْفَعُنِي أَنَّكَ أَنْتَ الْعَلِيمُ الْخَبِيرُ أَيُّ رَبِّ اسْأَلُكَ بِأَنْجُمِ سَمَاءِ بَيَانِكَ وَشُمُوسِ الطَّافِكِ بِأَنْ تَوْفِّقَنِي عَلَى الْإِسْقَامَةِ الْكُبْرَى أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ 4

INBA84:203, BLIB\_Or15713.236b

**BH06652***To: Ali Rida Khan, in Shiraz**Date: 1303-12 [1886-Aug]*

1 He is the All-Seeing, the All-Informed.

1 هو الشاهد الخبير

2 The one who is present came with your letter, O 'Ali-Rida, upon whom be the glory of God, and laid it before the Wronged One. We have heard and have answered you through this Tablet of God, the All-Subduing, the Self-Subsisting. Give thanks unto God for having aided thee to turn towards Him when most of the servants have turned away, save those whom the hand of divine power hath delivered. Verily He is the One Who hath power over what was and what shall be.

2 قد حضر العبد الحاضر بكتّابك و عرضه لدى المظلوم سمعنا واجبناك بلوح الله المهيمن القيوم اشكر الله بما آيدك على الاقبال اذ اعرض عنه اكثر العباد الا من انقذته يد الاقتدار انه هو المقتدر على ما كان وما يكون

3 Say: My God, my God! I beseech Thee by the lands that were honored by Thy footsteps, and by the mountains whereon were pitched the tents of Thy majesty, and by the dawning hours which were blessed with the breezes of Thy Revelation, and by the tent which the winds did not shake, and by the lamp of Thy Cause, O Thou Who causeth the morns to break, to ordain for me through Thy pen of grace that which shall profit me in all the worlds of Thy worlds and draw me nigh unto Thee in all conditions. Thou knowest what I have and what profiteth me, and I know not what Thou hast. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Aid me to remember Thee and praise Thee and serve Thy Cause and Thy loved ones. Verily Thou art the One Who dominateth the names and createth all things. There is none other God but Thee, the Mighty, the Triumphant, the Powerful, the Hearer, the Answerer.

3 قل الهى الهى اسئلك بالديار التى تشرفت بقدموك و بالجلال التى نصبت عليها خيام مجدك و بالأبحار التى فازت بنسمات وحيك و بالخيمة التى ما حركتها الأرياح و بمصباح امرك يا فائق الأصباح بأن تكتب لى من قلم فضلك ما ينفعنى فيكلّ عالم من عوالمك و يقربنى اليك فيكلّ الأحوال انت تعلم ما عندى وينفعنى ولا اعلم ما عندك لا اله الا انت العليم الحكيم اى رب ايدنى على ذكرى و ثنائى و خدمة امرى و اوليائى انك انت المهيمن على الأسماء و موجد الأشياء لا اله الا انت القوى الغالب القدير و السامع المجيب

INBA51:543b

**BH06809***Date: 1303-12 [1886-Aug]*

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

1 هو الشاهد السامع العليم الحكيم

2 O My handmaiden and My leaf! Harken unto My call from the direction of My prison. Verily there is none other God but Me,

the Compassionate, the Generous. When thou hast attained unto My Tablet and found the fragrance of My utterance, say:

2 یا امتی و ورقتی اسمعی ندائی من شطر یجنی آنه  
لا اله الا انا المشفق الکریم انک اذا فزت بلوحي  
و وجدت عرف یانی قولي

- 3 My God, my God! Praise be unto Thee for having enabled this handmaiden of Thine to turn towards Thy horizon and to recognize the ocean of Thy light and the Dayspring of Thy Revelation, after the mighty ones among the men of Thy realm had forbidden it. I testify that Thou hast preferred Thy handmaidens above the greatest of the divines of Thy age, the jurisconsults of Thy earth and its mystics, inasmuch as they have violated Thy Covenant and Thy Testament and have led their people to the abode of perdition.

3 الهی الهی لک الحمد بما ایدت امتک هذه علی  
الاقبال الی افقک و عرفان بحر نورک و مشرق  
ظهورک بعد اذ منع عنه ابطال الرجال من اهل  
مملکتک اشهد انک فضلت امائک علی اکبر  
علماء عصرک و فقهاء ارضک و عرفائها بما اتهم  
نقضوا عهدک و میثاقک و احلوا قومهم دار البوار

- 4 I beseech Thee, O my Lord, by Thy mercy which hath preceded all things, and by Thy providence which hath encompassed all, and by the Lamp of Thy Cause whereby the world hath been illumined, and by the lights of Thy countenance, O King of eternity, to ordain for me through Thy grace and bounty that which will draw me nigh unto Thee in every world of Thy worlds. Then write down for me that which Thou hast written for them that dwell within the tabernacle of Thy glory, who have believed in Thee and in Thy signs, and whom neither the tyranny of the people of Thy realm nor the clamor of Thy lands and regions have deterred. Verily Thou art the Almighty, the Most Exalted, the All-Glorious, the Most Great.

4 ای رب استلک برحمتک الّتی سبقت و عنایتک  
الّتی احاطت و مصباح امرک الّذی به استضاء  
العالم و بأنوار وجهک یا ملک القدم بأن تقدّر  
لی بفضلک و عنایتک ما یقرّبنی الیک فی کلّ  
عالم من عوالمک ثم اکتب لی ما کتبتہ لأهل  
سرادق مجدک الّلائی آمنّ بک و بآیاتک و ما  
منعتنّ سطوة اهل مملکتک و وضوء ديارک  
و بلادک انک انت المقتدر المتعالی العزیز العظیم

BLIB\_Or15713.237a

## BH07424

*To: Masud, in Shiraz*

*Date: 1303-12 [1886-Aug]*

- 1 In the name of the one peerless God!
- 2 O Mas'ud! The Wronged One of the world hath turned toward thee from the All-Praised Horizon and maketh mention of thee, for We have witnessed thy sighs in separation and beheld thy tears in remoteness from the Day-Star of the horizons. Verily thy Lord is the Truth, the Knower of the unseen.

1 بنام خداوند یگا

2 یا مسعود مظلوم عالم از مقام محمود بتو توجه نموده  
و ترا ذکر مینماید چه که زفرا ترا در فراق  
مشاهده نمودیم و عبرات را در هجر نیر آفاق دیدیم  
ان ربک هو الحق علام الغیوب

- 3 Call thou to mind that time when the Wronged One came to thy dwelling. Thou didst desire to attain His presence and

3 بخاطر آر آن حینی را که مظلوم بحلّ تو آمد  
اردت لقائه حضر امام وجهک از حق میطلبیم  
ترا بر حفظ این مقام مؤید فرماید

He appeared before thee. We beseech God to assist thee to preserve this station.

- 4 Verily kings and subjects are, in truth, equal. The stations of souls have each been and are according to their measure. "The most honored among you in the sight of God is the most righteous among you" beareth witness to this.
- 5 We counsel thee to love My Afnan who have remained faithful to My Covenant and Testament and who have arisen to serve My Cause, the Mighty, the Great.
- 6 Glory be upon the people of Baha who were not deceived by the world, nor held back by the doubts of the divines, nor weakened by the might of princes, who have turned with illumined hearts unto God, the Lord of Lords.

4 أَنّ الملوک و المملوک فی الحقّ سوء مراتب  
نفوس هر یک بمقدار بوده و هست أنّ اکرمکم  
عند الله اتقاکم شاهد و گواه

5 انا نوصیک بحبّ افناني الذین وفوا بعهدی و  
میثاقی و قاموا علی خدمة امری العزیز العظیم

6 البهآ علی اهل البهآ الذین ما غرّتهم الدنیا و ما  
منعتهم شبهات العلماء و ما اضعفتهم شوکة الأمراء  
اقبلوا بقلوب نورآ الی الله ربّ الأرباب

INBA51:562, LHKM3.362

## BH08390

To: Ali T, in Shiraz

Date: 1303-12 [1886-Aug]

He is the Dawning-Place from the horizon of the Kingdom of Utterance! This is a Book which the All-Merciful hath sent down in days wherein the raven hath croaked, and the snouts of swine have been raised, and the barking of dogs hath been heard, by reason of that which the hands of the oppressors have wrought. The Wronged One hath stood before all faces and summoned all unto God, the One, the All-Knowing, the All-Wise. Among the people are those who have turned away, and those who have denied, and those who have unjustly pronounced His death-sentence, whereat every discerning soul hath lamented. By God! Neither the denial of the divines, nor the turning away of the doctors of law, nor the might of princes hath deterred Us, and of this doth the Book that is with Him bear witness. When thou hearest the shrill voice of My Pen and perceivest the fragrance of Mine utterance, say: Praise be unto Thee, O Lord of the Kingdom and Sovereign of the Realm of Might, for having remembered me in Thy Most Great Prison. I beseech Thee to assist me to be steadfast in Thy Most Great Cause and Thy Mighty Announcement.

هو المشرق من افق ملکوت البیان کتاب انزله  
الرحمن فی ایام فیها نعب الغراب و ارتفع قباع  
الخنایز و نباح الکلاب بما اکتسبت ایدی  
الظالمین أنّ المظلوم قام امام الوجوه و دعا الكل  
الی الله الواحد العلیم الحکیم

من الناس من اعرض و منهم من انکر و منهم  
من افقی علی قتله بظلم ناح به کلّ عالم بصیر لعمر  
الله ما منعنا انکار العلماء و لا اعراض الفقهاء  
و لا سطوة الأمراء و یشهد بذلك من عنده  
کتاب مبین انک اذا سمعت صریر قلبي و وجدت  
عرف بیانی قل لک الحمد یا مالک الملکوت  
و المهیمن علی الجبروت بما ذکرتنی فی سجنک  
الأعظم اسئلك بأن تؤیّدنی علی الاستقامة علی  
امرک الأعظم و نبیک العظیم

BLIB\_Or15713.312c

**BH09030***To: Haji Muhammad Rida, in Shiraz**Date: 1303-12 [1886-Aug]*

1 In the Name of the one incomparable Lord!

2 Praise be to God, thou hast emigrated and attained! Thou didst set thy face toward the Most Exalted Horizon, crossing land and sea, and through the bounties of God, exalted be His glory, thou didst arrive at a station which hath been the goal of them that are nigh and sincere. Thou didst behold that spot round which circle the Concourse on High, and didst hear that call which the Son of 'Imran heard on the Mount of Knowledge. The recompense and reward for this blessed and acceptable deed hath been ordained for thee from the Most Exalted Pen as the good of this world and the next. Preserve this station and act in accordance with that which befitteth the bounty of God, exalted be His glory. Verily, He made mention of thee before, and at this moment He commandeth thee to observe what is right, as a grace from His presence. And He is the Ordainer, the Ancient of Days.

1 بنام خداوند یگّا

2 لله الحمد قصد افق اعلى نمودی و از بر و بحر گذشتی و بعنایات حقّ جلّ جلاله بمقامی وارد شدی که مقصد مقربین و مخلصین بوده دیدی مقامی را که ملاء اعلى طائفش بوده و شنیدی ندائی را که ابن عمران در طور عرفان شنیده مکافات و اجر این عمل مبروک مبرور خیر دنیا و آخرت از برای تو از قلم اعلى مقدر گشته این مقام را حفظ نما و آنچه سزاوار عنایت حقّ جلّ جلاله است عامل شو آنّه ذکرک من قبل و فیهذا الحین و یا مرک بالمعروف فضلاً من عنده و هو الامر القدیم

INBA84:163b, INBA84:093b, INBA84:033b.13

**BH09159***To: Murad**Date: 1303-12 [1886-Aug]*

1 In the Name of the All-Powerful Goal!

2 O Murad! The Desire of the world hath appeared, and they knew Him not. The Well-Beloved of all mankind hath come, and from Him they turned away. The Speaker on Sinai hath ascended the throne of Manifestation, yet they hearkened not unto His call, neither comprehended they His utterance. Thus did the requital of the deeds of the peoples of the world deprive them of the recognition of the Ancient Lord.

3 Render thou praise unto the Omnipotent, the All-Powerful, Who aided thee and guided thee. We beseech God to assist thee to preserve the eternal bounty and heavenly sustenance, which hath been and ever shall be the recognition of His holy Being.

1 بنام مقصود توانا

2 یا مراد مراد عالم آمد و نشناختند محبوب عالمیان آمد از او اعراض نمودند مکلم طور بر عرش ظهور مستوی ولكن ندایش را نشنیدند و کلامش را نفهمیدند جزای اعمال اهل عالم را از عرفان مالک قدم محروم نمود

3 حمد کن مقتدر توانا را که ترا تأیید فرمود و راه نمود از حقّ میطلبیم ترا موفق فرماید بر حفظ نعمت باقیه و مائده سماویّه و آن عرفان ذات



Glory be upon the people of glory, whom nothing whatsoever among all things hath prevented from turning to the Supreme Horizon and the Most Exalted Summit - they whom God hath described in the former Books and numbered among the guided ones.

مقدّسش بوده و خواهد بود البهّاء علی اهل البهّاء  
الّذين ما منعهم شيء من الأشياء عن التوجّه الى  
الأفق الأعلى و الذّروة العليا اولئك من الّذين  
وصفهم الله في كتب القبل و جعلهم من المهتدين

INBA84:204a

## BH09654

*To: Ramadan, in Shiraz*

*Date: 1303-12 [1886-Aug]*

In the Name of the One God! O Ramadan! Salman made mention of thee, and there hath been revealed from the Supreme Pen for thee that which the pillars of the world are powerless and incapable to estimate its worth. God doeth whatsoever He willeth, He hath been and will ever be. He maketh mention of whomsoever He desireth, and that mention hath been and will ever be, with the One mentioned, accompanied by its influence and fruit throughout all worlds. Know thou this most exalted station and be of them that are thankful. We counsel thee and the friends of God to perform such deeds as will illumine the eyes and gladden the hearts. Glory be upon the people of Glory who have not broken God's Covenant, the Lord of all worlds.

بنام خداوند یگنا  
یا رمضان سلّمان ذکرّت را نمود و از قلم اعلی نازل  
شد از برای تو آنچه مقومهای عالم از احصای  
قیمتش عاجز و قاصرند حقّ یفعل ما یشاء بوده  
و هست ذکر مینماید هر که را اراده فرماید و آن  
ذکر اثر و ثمرش در جمیع عوالم با مذکور بوده و  
خواهد بود اعرف هذا المقام الأعلى و کن من  
الشّاكرين وصيّت مینمائیم ترا و دوستان حق را  
باعمالیکه ابصار از آن روشن و افتده از آن مسرور  
گردد البهّاء علی اهل البهّاء الّذين ما نقضوا میثاق  
الله ربّ العالمین

INBA51:032a, KB\_620:025-025

## BH09816

*To: Hasan-Ali, in Shiraz*

*Date: 1303-12 [1886-Aug]*

<sup>1</sup> He is the Hearer, the Answerer!

<sup>1</sup> هو السّامع المجیب

<sup>2</sup> The True One, exalted be His glory, hath ever loved and continueth to love tribulation. Therefore there hath befallen Him, and continueth to befall Him, that which causeth the clouds

<sup>2</sup> حقّ جلّ جلاله لازال مظلومیّت را دوست  
داشته و دارد لذا بر او وارد شده و میشود  
آنچه که سخاب صیحه زند و روح الامین نوحه

to cry out and the Faithful Spirit to lament. This is the station wherein the sighs of them that are nigh unto God have ascended, and the tears of the sincere ones have flowed. Were it not for the will of the True One, exalted be His glory, no one would have had the power to oppose Him. All are captives in the grasp of His might, and are weak and abject before the revelation of His power. Blessed art thou for having turned unto Him and attained unto this wondrous Tablet. The glory of God be upon thee and upon them that have believed in the One, the All-Informed.

نماید اینست آن مقامیکه زفرا ت مقربین صعود  
نموده و عبرات مخلصین نازل شده اگر اراده  
حق جل جلاله تعلق نمیگرفت احدی قادر بر  
تعدی بر او نبود کل در قبضه قدرتش اسیرند  
و نزد ظهور قوتش ضعیف و ذلیل طوبی لک  
بما اقبلت و فزت بهذا اللوح البديع البهاء عليك  
و على الذين آمنوا بالفرد الخبير

INBA51:075, KB\_620:068-069, LHKM2.137a,  
MAS4.350a

## BH10247

*To: Bibi Rawhani, in Port Said*

*Date: 1303-12 [1886-Aug]*

- 1 In the Name of the Lord, exalted and most holy! 1 بسم الربّ تعالى و تقدّس
- 2 Praise be to the Goal of the world Who confirmed and assisted the Leaf in praise of the Divine Lote-Tree, granted success and showed the way. His is the praise and the glory, His is the remembrance and the splendor, through the eternity of His most beautiful names and His supreme attributes. 2 حمد مقصود عالم را که ورقه را بر ثناء سدره  
تأیید فرمود توفیق بخشید و راه نمود له الحمد و  
الثناء و له الذکر و البهاء بدوام اسمائه الحسنی و  
صفاته العلیا
- 3 He is the Confirmer. 3 هو المؤید
- 4 The spiritual missive from the Leaf, upon her be the Glory of God - one letter packet through the beloved of the heart, his honor the son of the Name of God (initial letters A.S.), upon them both be the Most Glorious Glory of God - reached the servant in the prison in the month of Dhi'l-Hijjih the sacred in the year 1303. 4 مرسله ورقه روحانی علیها بهاء الله یک ابره  
برک بتوسط محبوب فؤاد جناب ابن اسم الله  
اص علیهما بهاء الله الأبهی در سجن به خادم  
رسید فی شهر ذی الحجة الحرام سنة ۱۳۰۳

RSR.040

## BH00068

To: Jamal Burujirdi et al.

Date: 1303 ? [1885-1886]

1 He is the All-Merciful, the All-Bountiful!

1 هو المشفق الكريم

2 His is the grace and bounty, His the loving-kindness and bestowal. He giveth and withholdeth, and verily He is the All-Powerful over whatsoever He willeth. There is none other God but He, the All-Compelling, the Self-Subsisting. Harken unto the Call from the precincts of 'Akka: Verily, there is none other God but Me, the Single, the One, the Mighty, the Most Loving.

2 له الفضل والجود وله العناية والعطاء يعطى و يمنع أنه هو المقتدر [على] ما يشاء لا اله الا هو المهيمن القيوم اسمع النداء من شطر عكا أنه لا اله الا انا الفرد الواحد العزيز الودود

3 We have sent down unto thee that which hath brought solace to the eyes of the Concourse on High, and We have wafted unto thee the fragrance of the All-Merciful from this sacred and mighty, this beloved Paradise. Thy letter which thou didst send unto Our Most Great Branch hath come before the Wronged One, and he presented it before Our countenance. We have answered thee through this Tablet, the forbidden one, which causeth the limbs of them that have disbelieved in God, the Lord of what was and what shall be, to quake. We have mentioned thee in such wise as shall never perish, enduring as long as the dominion of earth and heaven endureth. Give thanks unto God, thy Lord, for He hath aided thee and distinguished thee and honored thee with that which most of His servants have been denied. He Who speaketh in every state beareth witness to this: There is none other God but Me, the Lord of the seen and the unseen.

3 قد انزلنا لك ما قرّبت به عيون الملائ الأعلی و ارسلنا اليك نفحة الرحمن من هذا الين المقدس العزيز المحبوب قد حضر لدى المظلوم كتابك الذى ارسلته الى غصني الأكبر عرضه تلقاء الوجه اجبتاك بهذا اللوح المنوع الذى ترتعد به فرائص الذين كفروا بالله رب ما كان و ما يكون انا ذكرناك بما لا يفنى بدوام الملك و الملكوت اشكر الله ربك انه ايدك و فضلك و شرفك بما منع عنه اكثر العباد يشهد بذلك من ينطق في كل شأن لا اله الا انا مالک الغيب و الشهود

4 Make mention of My people on My behalf and remind them of My verses which have been sent down from the heaven of My Will, and acquaint them with My straight and extended path. Say: O people of God! This is the Day which hath adorned the Books of God, both former and latter, as attested by honored servants. Cast aside this day whatsoever the people possess, holding fast unto that which God, the All-Compelling, the Self-Subsisting, hath. Beware lest the doubts of the world or the intimations of them that have disbelieved in the Witness and the Witnessed hold you back. Arise to promote the Cause by God's command and His sovereignty in such wise that neither the opposition of the divines nor the might of kings shall frighten you. Aid your Lord, the All-Merciful, through wisdom and utterance, and through such conduct as shall tranquilize hearts and minds.

4 اذكر حزبي من قبلي و ذكرهم بآياتي التي نزلت من سماء مشيتي و عرفهم سبيل الواضح الممدود قل يا حزب الله هذا يوم تزيت بذكره كتب الله من قبل و من بعد يشهد بذلك عباد مكرمون ضعوا اليوم ما عند القوم متمسكين بما عند الله المهيمن القيوم اياكم ان تمنعكم شبهات العالم او اشارات الذين كفروا بالشاهد و المشهود قوموا على الأمر بامر الله و سلطانه بحيث لا يخوفكم منع العلماء و لا سطوة الملوك انصروا ربكم الرحمن بالحكمة و البيان و بأخلاق بها تطمئن الأفتدة و القلوب

- 5 We have commanded all with that which profiteth them and counseled them at the outset of the Book to fear God, the Lord of the Promised Day. O people of God! Aid your Lord through deeds and conduct and through fear of God. This is better for you, did ye but know. By My life! The sword of piety is sharper than blades of steel, were ye to understand. We have forbidden all from disputation and contention, and commanded them to observe what is seemly. He hath enjoined upon His servants that which draweth them nigh unto Him. He, verily, is the Truth, the Knower of things unseen.
- 6 O people of God! Know ye the value of these days and that which hath been manifested therein. By the True One! The Throne of Revelation hath been established upon the most exalted spot in the world, and upon it hath sat He Who conversed upon Sinai, proclaiming: Verily, there is none other God but Me, the Lord of all existence. Beware lest the might of the world weaken you, or the ranks and legions prevent you. Be ye the banners of guidance unto all creation and the ensigns of triumph amidst humanity. Thus hath spoken the Tongue of Grandeur whilst in the Most Great Prison through that which the hands of the deniers have wrought, they who have disbelieved in God, the Lord of the elevated Throne.
- 7 O concourse of divines! Fear ye God, the Lord of all mankind. He hath come for your salvation, as attested by that which is with Him - the Preserved Tablet. Ye have forbidden the servants from the river of mercy and have committed that which hath caused the denizens of Paradise to lament at eventide and at dawn, at dusk and at morn. O mystics! Fear ye God and follow not your idle fancies. Follow ye Him Who hath come from the Dayspring of the Cause with verses that all the treasures of earth cannot equal, did ye but know. Verily, Reality hath appeared through His command and circled round Him, and the Law is that which ye behold before your faces, and the Path is this way, would ye but comprehend. This is the Day wherein the Straight Path hath appeared and the Balance hath been set up. He calleth out with the most exalted voice between earth and heaven, yet most of the people hear not. Verily, Reality circled round Him, and the Path hath appeared through His command, and the Balance hath been set up by His sovereignty, yet most of the people perceive not.
- 8 O Jamal! Hear once again the call from the crimson Tree raised upon the white land beyond 'Amman-the grace of thy Lord, the Lord of all names. Verily, there is none other God but Me, the All-Knowing, the All-Wise. I have appeared and manifested My Cause, and have sent down that which hath stirred the kingdom of utterance. Blessed is he who hath cast away
- 5 أَنَا أَمَرْنَا الْكُلَّ بِمَا يَنْفَعُهُمْ وَوَصَّيْنَاهُمْ فِي أَوَّلِ الْكِتَابِ بِتَقْوَى اللَّهِ مَالِكِ الْيَوْمِ الْمَوْعُودِ يَا حِزْبَ اللَّهِ انصَرُوا رَبَّكُمْ بِالْأَعْمَالِ وَالْأَخْلَاقِ وَبِتَقْوَى اللَّهِ هَذَا خَيْرٌ لَكُمْ لَوْ أَنْتُمْ تَعْلَمُونَ لَعَمْرِي سَيْفُ التَّقْوَى أَحَدٌ مِنَ السَّيُوفِ لَوْ أَنْتُمْ تَعْرِفُونَ أَنَا مَنَعْنَا الْكُلَّ مِنَ الْمَجَادِلَةِ وَالْمُعَارِضَةِ وَأَمَرْنَاهُمْ بِالْمَعْرُوفِ أَنَّهُ أَمْرٌ عِبَادَهُ بِمَا يَقْرِبُهُمْ إِلَيْهِ أَنَّهُ هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ
- 6 يَا حِزْبَ اللَّهِ اعْرِفُوا قَدْرَ الْأَيَّامِ وَ مَا ظَهَرَ فِيهَا تَاللهِ الْحَقُّ قَدْ اسْتَقَرَّ عَلَى أَعْلَى بَقَاعِ الْعَالَمِ عَرْشُ الظُّهُورِ وَاسْتَوَى عَلَيْهِ مَكْلَمُ الطُّورِ وَيَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا مَالِكُ الْوُجُودِ أَيَّاكُمْ إِنْ تَضَعُفُكُمْ قُوَّةُ الْعَالَمِ أَوْ تَمْنَعُكُمْ الصَّفُوفُ وَالْجُنُودُ كُنُونَا رَايَاتِ الْبَيَانِ لِأَهْلِ الْإِمْكَانِ وَالْوِيَةِ النَّصْرِ بَيْنَ الْبَشَرِ كَذَلِكَ نَطْقُ لِسَانِ الْعِظَمَةِ إِذْ كَانَ فِي السَّجْنِ الْأَعْظَمِ بِمَا اكْتَسَبَتْ إِيَادِي الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْكَرْسِيِّ الْمَرْفُوعِ
- 7 يَا مَعْشَرَ الْعُلَمَاءِ اتَّقُوا اللَّهَ مَوْلَى الْوَرَى أَنَّهُ اتَى لِنَجَاتِكُمْ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ لَوْحٌ مَحْفُوظٌ قَدْ مَنَعْتُمُ الْعِبَادَ عَنْ فِرَاتِ الرَّحْمَةِ وَارْتَكَبْتُمْ مَا نَاهَى بِهِ أَهْلَ الْفِرْدَوْسِ فِي الْعَشِيِّ وَالْإِشْرَاقِ وَفِي الْأَصِيلِ وَ الْبُكُورِ يَا مَعْشَرَ الْعُرَفَاءِ خَافُوا اللَّهَ وَلَا تَتَّبِعُوا أَهْوَاؤَكُمْ اتَّبِعُوا مَنْ اتَى مِنْ مَطْلَعِ الْأَمْرِ بِآيَاتٍ لَا يَعَادِلُهَا مَا كُنْزٌ فِي الْأَرْضِ لَوْ أَنْتُمْ تَعْلَمُونَ إِنَّ الْحَقِيقَةَ ظَهَرَتْ بِأَمْرِهِ وَتَطُوفُ حَوْلَهُ وَ الشَّرِيعَةُ مَا تَرَوْنَهُ أَمَامَ وَجُوهِكُمْ وَالطَّرِيقُ هَذَا السَّبِيلُ لَوْ أَنْتُمْ تَتَفَقَّهُونَ هَذَا يَوْمٌ فِيهِ ظَهَرَ الصِّرَاطُ وَ نَصَبَ الْمِيزَانَ أَنَّهُ يَنَادِي بِأَعْلَى النَّدَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَالنَّاسِ أَكْثَرُهُمْ لَا يَسْمَعُونَ إِنَّ الْحَقِيقَةَ تَطُوفُ حَوْلَهُ وَ الصِّرَاطُ ظَهَرَ بِأَمْرِهِ وَ الْمِيزَانُ نَصَبَ بِسُلْطَانِهِ وَلَكِنَّ الْقَوْمَ أَكْثَرُهُمْ لَا يَشْعُرُونَ
- 8 يَا جَمَالَ اسْمِعِ النَّدَاءَ مَرَّةً أُخْرَى مِنَ السَّدَرَةِ الْحُمْرَاءِ الْمَرْتَفَعَةِ عَلَى الْأَرْضِ الْبَيْضَاءِ خَلْفَ عَمَّانَ عَنَاءِ رَبِّكَ مَوْلَى الْأَسْمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ قَدْ ظَهَرَتْ وَ أَظْهَرَتْ أَمْرِي وَ انْزَلْتُ مَا اهْتَزَّ بِهِ مَلَكُوتُ الْبَيَانِ طُوبَى لِمَنْ نَبَذَ الْأَوْهَامَ مَتَمَسِّكًا

vain imaginings and clung to the cord of certitude. Say: To-day that which the people possess shall profit them not. Fear God, and follow not those who have changed God's favor into their own desires and denied Him when He came with manifest sovereignty. We created the learned ones, the mystics and the divines for the recognition of Him Who is known and knowable, yet they turned away from Him when He came with His all-compelling verses to those who are in the heavens and on earth. They cast behind them God's covenant and His testament, and pronounced judgment against those who lamented His separation. Thus did their souls prompt them. Bear thou witness that they are accounted among the most lost in the Book of God, the Mighty, the Praiseworthy.

بجبل اليقين قل اليوم لا ينفعكم ما عند القوم اتقوا الله ولا تتبعوا الذين بدلوا نعمة الله بأهوائهم وكفروا به اذ اتى بسلطان مبين انا خلقنا العلماء والعرفاء والفقهاء لعرفان المعروف والمعلوم وهم اعرضوا عنه اذ اتى بآياته المهيمنة على من في السموات والأرضين قد نبذوا عهد الله وميثاقه وافتوا على من ناحوا في فراقه كذلك سولت لهم انفسهم تشهد انهم من الأخسرين في كتاب الله العزيز الحميد

- 9 O My Name! Upon thee be My glory. Be thou vocal in My remembrance, steadfast in My Cause, soaring in the atmosphere of My love, turning unto the lights of My countenance, clinging to the hem of My mercy, and standing firm in the service of My Most Great Cause and My Mighty Message. We chose thee aforetime for the service of My mighty and wondrous Cause, guided thee to My straight and manifest path, and assisted thee until thou didst traverse land and sea, turning toward the Most Sublime Horizon, until thou didst enter and attain presence and didst hear and see this manifest horizon. Blessed be thine eye for what it hath beheld, thine ear for what it hath heard, thy tongue for what it hath uttered, thy heart for what it hath turned unto, and thy face for what it hath turned toward the Face of God, the Powerful, the Strong, the Triumphant, the Mighty.

9 يا اسمى عليك بهائى كن ناطقاً بذكرى و متمسكاً بجبلى و طائراً فى هواء حى و متوجّها الى انوار وجهى و متشبّثاً بذيل رحمتى و قائماً على خدمة امرى الأعظم و نبأى العظيم انا اصطفتيناك من قبل لخدمة امرى العزيز البديع و هديناك الى صراطى الواضح المستقيم و ايدناك الى ان قطعت البرّ و البحر متوجّها الى الأفق الأعلى الى ان دخلت و حضرت و سمعت و رأيت هذا الأفق المبين طوبى لعينك بما رأت و لأذنيك بما سمعت و للسانك بما نطق و لقلبك بما اقبل و لوجهك بما توجه الى وجه الله المقتدر القوى الغالب القدير

- 10 As to what thou didst write regarding thy migration toward the land of M, We were with thee and heard thy call in this manifest Cause. We beseech God to assist the people of M with the hosts of the unseen and the visible, and with companies of angels drawn nigh. Nothing whatsoever escapeth thy Lord's knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. Convey My greetings to the faces of My loved ones in T and its surroundings, that the utterance of the All-Merciful may attract them to a station wherein nothing whatsoever shall prevent them from turning toward God, the Lord of all names and Creator of heaven. Verily, thy Lord is the Ordainer, the All-Wise. Say: O peoples of the earth! Turn with illumined hearts to the horizon from which shineth the Day-Star of thy Lord's loving providence, the Most Merciful.

10 و اما ما كتبت فى هجرتك متوجّها الى ارض الميم انا كما معك و سمعنا ندائك فى هذا الأمر المبين نسل الله ان بمدّ اهل الميم بجنود الغيب و الشّهادة و قبيل من الملائكة المقرّبين لا يعزب عن علم ربك من شئ يسمع و يرى و هو السميع البصير كبر من قبل على وجه اوليائى فى الطّاء و ضواحيها ليجذبهم بيان الرحمن الى مقام لا يمنعهم شئ من الأشياء عن التّوجّه الى الله مالك الأسماء و فاطر السّماء ان ربك هو الأمر الحكيم قل يا ملأ الأرض اقبلوا بقلوب نوراء الى افق اشرق منه نير عناية ربكم الرحمن الرحيم

- 11 O people of Baha! Object not to that which hath appeared from God. He doeth what He willeth and ordaineth what He pleaseth. Blessed is he who hath pondered this most exalted Word and clung to it, despite those who are moved by every

11 يا اهل البهّاء لا تعترضوا على الله بما ظهر من عنده انه يفعل ما يشاء و يحكم ما يريد طوبى لمن تفكّر فى هذه الكلمة العليا و تشبّث بها رغماً لأنف الذين

wind and who speak what their desires command them. They are assuredly among the wrongdoers. Thus hath the Book revealed its verses, the ocean its waves, and the Revelation its mysteries. Blessed is he who hath heard and acted; woe unto the heedless!

- 12 We have caused thee to hear Our verses in a clear Arabic tongue, and We desire to cause thee to hear them in an eloquent Persian language. Both before and after, the letters of that honored one and the petitions which were sent have attained unto hearing, and the answer hath been revealed and sent from the Lord of all beings. O My Name! Upon thee be My glory and My loving-kindness. Hearts have been veiled by barriers, ears have been defiled by the words of the ungodly, and eyes have been withheld by veils. Beseech thou God, exalted be His glory, that He deprive not His servants of the Most Great Ocean and withhold them not from the lights of the Day-Star of true Divine unity. He is, verily, the Powerful, the Mighty, the All-Knowing, the All-Seeing.

- 13 As to what thou didst write concerning the Land of Mim, We have hearkened thereunto. We beseech God to aid all to that which will exalt the Word of God and to transform doubts and idle fancies into certitude and faith. This Day is unlike all other days. Blessed is the soul that hath inhaled the fragrances of revelation and hath hastened with heart and soul to the Most Exalted Horizon. The Ancient Pen hath not ceased, and the Lord of the Most Great Name hath called out at all times. The path is clear, the Cause manifest, the light evident, and the verses revealed, the signs apparent. Yet the people of the world remain debarred and veiled. The world was created and brought forth from nothingness for this blessed Day, and that which no eye hath ever beheld hath been made manifest. Every person of insight beareth witness to what hath been mentioned, and every informed one testifieth and is aware. Yet the people remain heedless. We beseech God to aid them to turn towards Him, to draw them nigh unto Him, and to purify them from that which beseemeth not His party. Verily, He is the Munificent, the Bountiful, the Forgiving, the Merciful.

- 14 As to what thou didst mention regarding the upheavals in that land and certain matters, all is evident and manifest before God. The people are heedless and bereft of the knowledge of God, exalted be His glory, save whom thy Lord, the All-Knowing, willeth. By My life! Nothing is hidden from My knowledge. The Supreme Paradise, the Most Exalted Garden, the Concourse on High, and this Pen which moveth at this moment with a speed which none can reckon save the All-Knowing, the All-Informed, all bear witness to this. In the Tablets We

يحرّكهم كلّ ريح ويقولون ما تأمرهم به اهوائهم  
الا انهم من الظالمين كذلك اظهر الكتاب آياته  
و البحر امواجه و البيان اسراره طوبى لمن سمع و  
عمل ويل للغافلين

12 قد اسمعناك آياتنا بلسان عربيّ مبين و نريد ان  
نسمعك بلسان عجميّ بديع از قبل و بعد نامه‌های  
آنجاب و عرایض آنچه ارسال داشته‌اند و باصغا  
فائز جواب از مالک رقاب نازل و ارسال شد  
یا اسمی علیک بهائی و عنایتی قلوبرا حجاب منع  
نموده و آذانا کلمات مشرکین آلوده کرده و  
ابصار را سبحات باز داشته از حق جلّ جلاله  
بطلب عباد خود را از بحر اعظم محروم نسازد و  
از انوار نیر توحید حقیقی منع ننماید اوست قادر  
و توانا و عالم و بینا

13 اینکه در باره ارض میم نوشتی باصغا فائز از حقّ  
میطلبیم کلّ را مؤیّد فرماید بر آنچه سبب اعلاء  
کلمة اللهست و ظنون و اوهامرا بیقین و ایقان  
تبدیل فرماید امروز غیر ایامست طوبی از برای  
نفسیکه نفحات وحی را یافت و بقلب و جان  
بافق اعلی شتافت قلم قدم توقّف ننموده و مالک  
اسم اعظم در جمیع احیان ندا فرموده راه واضح و  
امر لائح و نور ظاهر و آیات نازل بینات مشهود  
مع ذلک اهل عالم ممنوع و محجوب عالم از برای  
این یوم مبارک از عدم بوجود آمده و ظاهر شده  
آنچه هیچ چشمی ندیده هر بصیری بآنچه ذکر شد  
گواهی داده و هر خبری شاهد و آگاه و لکن  
قوم غافل نسل الله ان يؤیّدهم علی الاقبال و  
یقرّبهم الیه و یطهرهم عمّا لا ینبغی لحزبه انه هو  
جواد کریم و هو الغفور الرحیم

14 اینکه در انقلابات آن ارض نظر ببعضی امور ذکر  
نمودی کلّ لدی الله ظاهر و مشهود ناس غافلند  
و از علم حقّ جلّ جلاله بی‌بهره و نصیب الا من  
شاء ربّک العلیم لعمری لا یعزب عن علی من  
شیء یشهد بذلک الفردوس الاعلی و الجنة العلیا  
و الملاء الاعلی و هذا القلم الذی یتحرّک فی هذا  
الحین بسرعة لا یحصیها الا العلیم الخبیر جمیع را

have enjoined wisdom upon all, and that which exalteth souls hath been revealed and sent down from the Most Exalted Pen. Well is it with them that have attained and acted accordingly.

در الواح بحکمت امر نمودیم و آنچه سبب ارتفاع نفوس است از قلم اعلی جاری و نازل طوبی للفائزین و للعاملین

- 15 Last year one of the friends of God, upon him be My glory and loving-kindness, prevented someone from attaining Our presence. We testify that he hath turned to the Most Luminous Countenance, hath drawn nigh unto God, hath entered the Most Great Prison, hath heard My sweetest call and beheld My most exalted horizon. Blessed is he and whoso is with him. After his presence and standing before the Countenance, We made mention of thee, and especially for some of the loved ones of the Land of Mim wondrous and sublime Tablets were revealed from the heaven of the divine Will and sent forth. Among them were two Tablets specifically revealed from the heaven of favor for the Siyyids, that they might drink from the ocean of the utterance of the All-Merciful and arise to serve the Cause with such steadfastness as would remain unaltered by the conditions of the world and the vicissitudes of nations, that they might be illumined by the light of the Luminary of Revelation and occupy themselves with that which beseemeth His praise and glorification. Likewise for others, that all might attain and drink from the ocean of inner meanings which lie concealed in the utterance of the Goal of all the worlds.

15 سنه قبل یکی از اولیای حقّ علیه بهائی و عنایتی منع نفسی تلقاء وجه حاضر نشد آنه توجه الی انور الوجه و اقبل الی الله و ورد السّجن الأعظم و سمع ندائی الأعلی و رأى افقّی الأعلی طوبی له و لمن معه بعد از حضور و قیام او امام الوجه ذکرّت را نمودیم و مخصوص بعضی از اجبای ارض میم الواح منیعہ بدیعہ از سماء مشیت ربّانیّه نازل و ارسال شد از جمله دو لوح مخصوص سادات از سماء عنایت نازل و ارسال شد تا از بحر بیان رحمن بیاشامند و بر خدمت امر قیام نمایند قیامیکه شئون عالم و حوادث امم او را تغییر ندهد بانوار نیر ظهور منور گردند و بما ینبغی بذکر و ثنا مشغول شوند و همچنین مخصوص سایرین تا کلّ فائز شوند و از بحر معانی که در بیان مقصود عالمیان مستور است بیاشامند

- 16 O My Name! If they truly attain thereunto and receive their portion from the oceans of bounty hidden within the verses, they will unite the outward and the inward and will arise to champion the Cause of the Wronged One with such steadfastness as the might of the world cannot disturb nor the power of nations prevent. Those Tablets testify to the grace, loving-kindness, compassion and mercy of God, exalted be His glory. Beseech ye God that He may enable the souls to preserve that which hath been bestowed. God, exalted be His glory, is generous and His bounty all-embracing.

16 یا اسمی اگر فی الحقیقه بآن فائز شوند و از بحار عنایت مستوره در آیات قسمت برند ظاهر و باطن را متحد نمایند و بر امر مظلوم قیام کنند قیامیکه قوت عالم مضطرب ننماید و اقتدار امم آنرا منع نکند و آن الواح گواهیست بر فضل و عنایت و شفقت و رحمت حقّ جلّ جلاله از حقّ بطلبید نفوسرا مؤید فرماید بر حفظ آنچه عطا شده حقّ جلّ جلاله کریم است و عنایتش عمیم

- 17 O My loved ones in the land of Mim! Harken with your inner ears to the Voice of the Wronged One. Your mention hath proceeded from the Most Exalted Pen, both before and after. Blessed is the eye that hath not been hindered by the veils of idle fancies from beholding, and the ear that hath not been deprived by the utterances of the peoples of the world from hearing the Word of God, and the heart that hath not been withheld by the ornaments of the world from turning towards Him. The aforementioned Tablets have arrived and continue to arrive through the grace and bounty of God, exalted be His glory.

17 یا اولیائی فی ارض میم ندای مظلوم را بسمع جان اصغاً نمائید از قبل و بعد ذکر شما از قلم اعلی جاری طوبی از برای چشمیکه حجاب اوهام او را از مشاهده منع ننمود و از برای سمعیکه گفتبای اهل عالم او را از اصغای کلمه الله محروم نساخت و از برای قلبیکه زخارف دنیا او را از توجّه بازداشت الواح مذکوره از فضل و بخشش حقّ جلّ جلاله رسیده و میرسد

- 18 O My Name! Every breath that is drawn for the sake of God hath attained the Most Exalted Horizon and is honored at the Summit of Glory. Pure deeds transcend the heavens. No matter hath been or is hidden. Doubt hath no passage here, uncertainty no place. The horizon of manifestation is illumined with the lights of knowledge and certitude. Blessed is he who hath witnessed and seen, and woe unto them that turn away! Should anyone observe with the eye of fairness the verses, suras, and tablets that have been revealed and are manifest, he would throughout his life testify that with Him is the knowledge of all things. Blessed are they who hold fast to the cord of the word "He doeth whatsoever He willeth." For them there hath been and is no peril, for they bear witness to the truth of whatsoever proceedeth from God, even were He to decree for the earth the law of heaven or for heaven the law of earth. Thus hath spoken My Herald, Whom We sent to announce unto the people this Most Great, Most Ancient, All-Knowing, All-Informed Revelation.
- 18 یا اسمی هر نفسی که از نفسی لله بر آید او بافق اعلیٰ فائز است و بذروه علیا مشرف عمل پاک از افلاک بگذرد هیچ امری مستور نبوده و نیست شبهه را در ایستقام راهی نه ریب را مقامی نه افق ظهور بانوار علم و یقین منور طوبی لمن شهد و رأی و ویل للمعرضین اگر نفسی در آیات و سور منزله و الواح مشهوده بصیر انصاف مشاهده نماید تمام عمر به آن عنده علم کلشیء ناطق گردد طوبی از برای نفوسیکه بجبل کلمه یفعل ما یشاء متمسکند از برای ایشان خطری نبوده و نیست چه که آنچه از حق ظاهر شود شهادت میدهند بر حقیقت آن ولو یحکم علی الأرض حکم السماء او علی السماء حکم الأرض کذلک نطق مبشری الذی ارسلناه لیبشر الناس بهذا الظهور الأقدم الأعظم العظیم الخبیر
- 19 Gird up the loins of endeavor, and with spirit and joy and with forbearance and kindliness, summon the people to the Truth. Today from the divine verses floweth the water of life, and it is the breath of the All-Merciful throughout all creation. With it, give life to the dead and refresh the withered ones. Protect the planted saplings from the poisonous winds of malicious souls. These are the winds of idle fancies and vain imaginings. Beseech God to protect His servants and enable them to attain that which He hath purposed for them. Verily He hath power over all things. Nothing can frustrate Him, no power can weaken Him, and no cause can frighten Him. He speaketh before all faces even as He spoke in the beginning of days: "Verily, there is none other God but Me, the Speaker, the Manifest, the Hearer, the Commander, the All-Knowing, the Mighty, the Great."
- 19 مکر خدمت را محکم کن و بروح و ریحان و بحلم و مدارا خلقرا بحق دعوت نما امروز از آیات الهی کوثر حیوان جاری و اوست نفحة الرحمن فی الامکان مردگانرا باو زنده نما و پژمردهگانرا تازه کن نهالهای مغروسه را از سموم انفس خبیثه حفظ نما سموم ظنون و اوهامست از حق بطلب عباد خود را حفظ فرماید و بما اراد لهم فائز نماید انه علی کلشیء قدیر لا یمنعه شیء و لا تضعفه قدرة و لا یخوفه امر ینطق امام الوجوه کما نطق فی اول الايام انه لا اله الا انا الناطق الظاهر السامع الامر العالم العزیز العظیم
- 20 O My Name! You made mention of Mulla Muhammad. We make mention of him as a token of Our grace - verily your Lord is the All-Bountiful, the Strong, the Mighty.
- 20 یا اسمی ذکر جناب ملا محمد را نمودی انا نذکره فضلاً من عندنا ان ربک هو الفضال ذو القوة المتین
- 21 O Muhammad! Hear the Call from the Sacred Tree planted in the luminous earth. Verily, there is no God but Him, the Truth, the Knower of the unseen. He hath appeared and revealed what He desired by His command, and He is the Omnipotent over what was and what shall be. The tyrants of the world and the pharaohs of the nations have not weakened Him. He doeth what He willeth by His command, and He is the Protector, the Self-Subsisting. We have heard thy call and make mention of thee in this perspicuous Book, and We counsel thee with that which the Tongue of Grandeur hath spoken and with which
- 21 یا محمد اسمع النداء من السدرة المنتهی المغروسة فی الأرض النوراء انه لا اله الا هو الحق علام الغیوب قد ظهر و اظهر ما اراد امرأ من عنده و هو المقتدر علی ما کان و ما یشاء لم تضعفه جبابرة العالم و لا فراعنة الأمم یفعل ما یشاء امرأ من عنده و هو المهیمن القیوم سمعنا ندائک ذکرناک بهذا الکتاب المبین و نوصیک بما نطق به لسان العظمة و ما امرنا العباد به فی لوحی العظیم



We have commanded the servants in My Great Tablet. Be thou steadfast in the Cause in such wise that the doubts of those who have exchanged the grace of God for unbelief shall not hinder thee, and who have committed that which hath caused the tears to flow from the eyes of the Messengers. O Muhammad! Strive that thou mayest attain unto that which beseemeth these days of God, exalted be His glory. Night and day the Pen of the Lord of all beings hath moved, and from it hath flowed that which the eye of the world hath never seen.

کن ثابتاً علی الامر بحيث لا تمنعک شبهات الدین  
بدلوا نعمة الله کفرأ و ارتکبوا ما جرت به الدموع  
من عیون المرسلین یا محمد جهد ثما شاید فائز شوی  
بآنچه سزاوار ایام حق جلّ جلاله است در لیلای  
و ایام قلم مولی الأنام متحرک از آن جاری شده  
آنچه چشم عالم شبه آنرا ندیده

- 22 Praise be to the Goal of all existence Who hath guided thee and shown thee the way. Preserve this most exalted station through His Name. The divines of the earth are occupied with vain imaginings and are deprived of the lights of the Most Great Luminary. The mystics too have clung to idle fancies and have ever been followers of their desires. They have held fast to certain words that neither nourish nor profit, and have deprived the hapless people from the Most Great Ocean. The paths of vain imaginings are many, as ye have surely heard. Say: O people of God! Cast aside what the people possess and take what is with God, the Lord of the worlds. The light of truth hath ever shone from the horizon of the Word of God, but the people understand not. Nay rather, truth circleth round His Most Exalted Pen, to which every discerning soul beareth witness. We send greetings to the loved ones in that land and bid them to steadfastness. Verily He speaketh the truth and guideth to the Way. There is no God but Him, the Mighty, the Beautiful.

22 حمد کن مقصود عالم را که ترا هدایت فرمود  
و راه نمود ایستقامت بلند اعلی را باشمش حفظ ثما  
علمای ارض باوهم مشغول و از انوار نیر اعظم  
محروم عرفاهم بظنون متمسک لازال تابع هوی  
بوده و هستند بعضی از کلمات لاتسمن لاتغنی  
تمسک نموده اند و خلق پیچاره از بحر اعظم محروم  
ساخته اند طرق اوهم بسیار البتّه شنیده اید قل  
یا حزب الله ضعوا ما عند القوم و خذوا ما  
عند الله ربّ العالمین نور حقیقت لازال از افق  
کلمة الله مشرق ولكن الناس لا یفقهون بل  
تطوف الحقیقة حول قلبه الأعلی یشهد بذلك  
کلّ عالم بصیر اولیای آن ارض را تکبیر میرسانیم  
و باستقامت امر مینمائیم انه یقول الحق و یریدی  
السبیل لا اله الا هو العزیز الجمیل

- 23 O My Name! Give him the glad-tidings from Me and remind him of My verses that he may rejoice and be of the thankful ones, and that he may speak in praise of his Lord amongst the servants. And I am the Ordainer, the All-Wise.

23 یا اسمی بشره من قبلی و ذکره بآیاتی لیفرح و یكون  
من الشاکرین و ینطق بثناء مولاه بین العباد و انا  
الامر الحکیم

- 24 Concerning what thou didst mention about Mirza Muhammad, son of him who ascended unto God - upon them both be My glory and loving-kindness - We have revealed for him that which will solace his eyes and gladden his heart. The gaze of Our loving-kindness hath ever been directed towards that household. We beseech God, exalted be He, to assist them and grant them success in His remembrance and praise, and to confirm them in steadfastness in His firm and mighty Cause. Their tablets will be sent. Give them glad-tidings from the True One. Verily He maketh mention of His loved ones in such wise that their remembrance shall endure throughout the kingdom of earth and heaven.

24 اینکه در باره میرزا محمد ابن من صعد الى الله  
علیهما بهائی و عنایتی ذکر نمودید انا انزلنا له ما تقرّر  
به عینه و یفرح به قلبه لازال لحاظ عنایت بآن  
بیت متوجه نسل الله تعالی ان یمدّهم و یوفّقهم  
علی ذکره و ثنائه و یؤیّدهم علی الاستقامة علی امره  
المبرم المتین الواح ایشان ارسال میشود بشرهم من  
لدى الحقّ انه یذكر اولیائه بما یتقی به ذکرهم بدوام  
الملک و الملکوت

- 25 Mention was made in thy letter of Muhammad-Qabli-'Ali, upon him be My glory. We have mentioned him before and make mention of him at this time.

25 ذکر جناب محمد قبل علی علیه بهائی در نامه شما  
بود انا ذکرناه من قبل و نذکره فی هذا الحین

26 In My Name, the Compassionate, the All-Bountiful!

26 بِسْمِ الْمَشْفِقِ الْكَرِيمِ

27 O Muhammad-Qabli-'Ali! Hear the call of the Wronged One. Verily He maketh mention of thee while He was in the hands of the heedless. We have revealed the verses and manifested the clear proofs, yet most of the people are among the heedless. They have forsaken their God, clinging to their desires. Lo! They are among the most lost. When the rapture of the All-Merciful's utterance taketh hold of thee, say:

27 يَا مُحَمَّدُ قَبْلَ عَلَيَّ اسْمِعْ نَدَاءَ الْمَظْلُومِ أَنَّهُ يَذْكُرُكَ إِذْ كَانَ بَيْنَ يَدَيِ الْعَافِلِينَ أَنَا أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا الْبَيِّنَاتِ وَلَكِنَّ الْقَوْمَ أَكْثَرُهُمْ مِنَ الْمَعْرُضِينَ نَبْذُوا إِلَهُهُمْ مَتَمَسِّكِينَ بِأَهْوَاءِهِمْ إِلَّا أَنَّهُمْ مِنَ الْآخُسَرِينَ أَنْكَ إِذَا أَخَذَكَ جَذْبَ بَيَانِ الرَّحْمَنِ قُلْ

28 O my God, my God! Praise be unto Thee for having given me to drink from the fountain of Thy knowledge and for having caused me to turn toward Thy most exalted horizon when most of mankind turned away from Thee, and for having made me hear Thy call and shown me Thy signs. I beseech Thee by the penetrating power of Thy most exalted Word and the potency of Thy Cause, O Lord of all names and Creator of the heavens, by the rustling of the Lote-Tree beyond which there is no passing and the voice of Thy Most Exalted Pen, to make me attracted to Thy verses, enkindled with the fire of Thy Lote-Tree, holding fast to Thy cord, and clinging to Thy robe in such wise that the hosts of the world shall not prevent me nor the clamor of the nations frighten me. O Lord! Thou seest me turning toward Thee and standing ready to serve Thee. Assist me through Thy bounty and favor, then ordain for me through Thy Most Exalted Pen the good of this world and the world to come. There is none other God but Thee, the Omnipotent, the Almighty.

28 اَللّٰهُمَّ اَللّٰهُمَّ لَكَ الْحَمْدُ بِمَا سَقَيْتَنِي كَوْثَرَ عَرَفَانِكَ وَ جَعَلْتَنِي مَقْبَلًا اِلَى افْتِقَ الْاَعْلَى اِذَا اَعْرَضَ عَنْكَ اَكْثَرُ الْوَرَى وَ اَسْمَعْتَنِي نِدَائِكَ وَ اَرَيْتَنِي آثَارَكَ اَسْأَلُكَ بِنَفْوِزِ كَلِمَتِكَ الْعَالِيَا وَ اِقْتِدَارِ اَمْرِكَ يَا مَوْلَى الْأَسْمَاءِ وَ فَاطِرِ السَّمَاءِ بِحَفِيفِ سِدْرَةِ الْمُنْتَبَى وَ صَرِيرِ قَلَمِكَ الْاَعْلَى بِأَنْ تَجْعَلَنِي مُنْجَذِبًا بِآيَاتِكَ وَ مُشْتَعَلًا بِنَارِ سِدْرَتِكَ وَ مَتَمَسِّكًا بِجَبَلِكَ وَ مُتَشَبِّهًا بِذَيْلِكَ بِحَيْثُ لَا تَتَمَنَّيْ جُنُودَ الْعَالَمِ وَلَا تَخَوْفُنِي ضَوْضَاءَ الْأُمَمِ اَيُّ رَبِّ تَرَانِي مَقْبَلًا إِلَيْكَ وَ قَائِمًا عَلَى خِدْمَتِكَ اَيَّدِنِي بِجُودِكَ وَ فَضْلِكَ ثُمَّ اَكْتُبْ لِي مِنْ قَلَمِكَ الْاَعْلَى خَيْرَ الْآخِرَةِ وَ الْأُولَى لَا اِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

29 We make mention of him who hath ascended unto God, who believed in God, the One, the All-Informed. We were with him when he ascended to the Most Exalted Companion. We caused him to enter a station which none hath known save God, the All-Knowing, the All-Informed, after We forgave him and purified him as a bounty from Us. Verily, He is the Forgiving, the Merciful.

29 وَ نَذْكُرُ مَنْ صَعَدَ اِلَى اللّٰهِ الَّذِي آمَنَ بِاللّٰهِ الْفَرْدِ الْخَبِيرِ وَ كَمَا مَعَهُ اِذَا صَعَدَ اِلَى الرَّفِيقِ الْاَعْلَى اَدْخَلْنَاهُ فِي مَقَامٍ مَا اُطَّلِعَ عَلَيْهِ اَحَدٌ اِلَّا اللّٰهُ الْعَلِيمُ الْخَبِيرُ بَعْدَ اِذَا غَفَرْنَاهُ وَ طَهَّرْنَاهُ فَضْلًا مِنْ عِنْدِنَا أَنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

30 O My Name! We have mentioned every name that was in thy letter. Give thanks and say: Praise be unto Thee, O Lord of the world, and thanksgiving be unto Thee, O Sovereign of the Kingdom of bounty, and glory be unto Thee, O Glory of the worlds, for having strengthened me, exalted me, and distinguished me for the service of Thy Cause among Thy servants, and made me one of those who are nigh unto Thee.

30 يَا اِسْمِي قَدْ ذَكَّرْنَا كُلَّ اسْمٍ كَانَ فِي كِتَابِكَ اَشْكُرُ وَ قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِ وَ لَكَ الثَّنَاءُ يَا مَالِكِ مُلْكُوتِ الْعِظَاءِ وَ لَكَ الْبَهَاءُ يَا بَهَاءَ الْعَالَمِينَ بِمَا اَيَّدْتَنِي وَ رَفَعْتَنِي وَ خَصَّصْتَنِي لَخِدْمَةِ اَمْرِكَ بَيْنَ عِبَادِكَ وَ جَعَلْتَنِي مِنَ الْمُقَرَّبِينَ

31 Hearken unto the call of the Wronged One. Verily, My Most Exalted Pen desireth to make mention of him who was named Zaynu'l-'Abidin, who turned toward the Most Exalted Horizon, holding fast to the cord of the loving-kindness of his Lord, the Mighty, the Powerful. O My Most Exalted Pen! Say: The glory

31 اَسْمِعْ نَدَاءَ الْمَظْلُومِ اِنَّ قَلْبِي الْاَعْلَى اَرَادَ اَنْ يَذْكُرَ مَنْ سَمِيَ بِزَيْنِ الْعَابِدِينَ الَّذِي تَوَجَّهَ اِلَى الْاَفْقِ الْاَعْلَى مَتَمَسِّكًا بِجَبَلِ عَنَايَةِ رَبِّهِ الْمُقْتَدِرِ الْقَدِيرِ يَا قَلْبِي الْاَعْلَى قُلْ الْبَهَاءُ الْمَشْرِقُ مِنْ اَفْقِ سَمَاءِ رَحْمَتِي

shining forth from the horizon of the heaven of My mercy be upon thee, O thou who didst turn and ascend unto the Most Exalted Companion. I testify that thou didst hear the Call and didst turn unto God, the Lord of all being. We beseech God, exalted be He, to forgive thee as a bounty from His presence, to rain down upon thee the showers of mercy and forgiveness, to cause thee to dwell in the highest paradise, and to make thee a companion of His Prophets and Messengers. Verily, He is powerful over what He willeth. There is none other God but Him, the Forgiving, the Generous.

عليك يا من توجّهت وصعدت الى الرفيق الأعلى  
اشهد أنك سمعت النداء واقبلت الى الله مولى  
الورى نسل الله تعالى بأن يغفر لك فضلاً من عنده  
وينزل لك امطار الرحمة والغفران ويسكنك  
فى اعلى الجنان ويجعلك معاشراً لأنبيائه ورسله  
انه هو المقتدر على ما يشاء لا اله الا هو الغفور  
الكريم ونعزى من نسبه الله اليه فضلاً من عندى  
ونذكرهم بما يؤيدهم على الذكر والثناء فى ناسوت  
الانشاء لا اله الا هو الفرد الواحد الذاكر العليم

- 32 O My Name! If the True One, exalted be His glory, were to act with justice and judge according to what is with Him in the presence of knowledge, matters would become exceedingly difficult and arduous. However, these are the days of Manifestation, and His grace hath encompassed all and His mercy hath preceded all. At the time when the Ancient Beauty was established upon the Most Great Throne, He uttered three words, one of which is that every name that is mentioned before His presence or is made present shall attain unto the traces of the Most Exalted Pen. Give thanks unto thy Lord for this great bounty.

يا اسمى اگر حق جلّ جلاله بعدل عمل نماید و  
به ما عنده فى حضرة العلم حکم کند امور بسیار  
مشکل و صعب میشود ولكن ايام ظهور است  
و فضلش احاطه نموده و رحمتش سبقت گرفته و  
در حين استواء مالک قدم بر عرش اعظم بسه  
کلمه ناطق يکى از آن سه اينکه هر اسمى تلقاء  
وجه ذکر شود و يا حاضر گردد بآثار قلم اعلى فائز  
شود اشکر ربک بهذا الفضل العظيم

- 33 Thou didst mention 'Ali-'Askar, upon him be My glory. Verily, We love him. We have mentioned him and We make mention of him. Make mention of him by My command, remind him of My verses, give him the glad-tidings of My loving-kindness and My mercy, and illumine him with the lights of My wondrous utterance. We have accepted from him what he hath done in Our path. Verily, his Lord is the Generous, the Possessor of great bounty. Glorify him on behalf of the Wronged One. We testify that he turned unto God and believed in Him when every remote scholar and every doubtful mystic turned away from Him.

33 ذکر جناب على عسکر عليه بهائى را نمودى انا  
نحبه ذکرناه و نذکره اذکره بأمرى و ذکره بآياتى و  
بشره بعنايتى و رحمتى و نوره بأنوار بيانى البديع انا  
قبلنا منه ما عمل فى سيلنا ان ربه هو الکریم ذو  
الفضل العظيم کبر عليه من قبل المظلوم نشهد انه  
اقبل و آمن بالله اذ اعرض عنه کلّ عالم بعيد و  
کلّ عارف مريب

- 34 Concerning what thou didst write about thy brother Shaykh 'Abbas - upon them both be My glory - mention of him hath reached the court of Our hearing. Convey unto him mention from the Wronged One and send him greetings and glad-tidings. For nearly a year in this land, the fire of hatred hath blazed in the hearts of some opposers, despite Our having treated the people of this realm with utmost love and kindness from the earliest days until now. They have denied Our bounty and rejected Our grace. Thus have their souls enticed them, and they remain today unaware and uncomprehending. Nevertheless, We grant leave to the aforementioned one to come, that he may rejoice and be among those who praise God. Let him set forth and keep his gaze fixed upon God. Thus have We

34 اينکه در باره اخوى شيخ عباس عليهما بهائى  
نوشته بودى ذکرش بشرف اصفا فائز از قبل  
مظلوم او را ذکر نما و تکبير برسان و بشارت ده  
قريب يک سنه ميشود در اين ارض در صدور  
بعضى از مخالفين نار بغضا مشتعل مع آنکه نسبت  
باهل مملکت از اول ايام تا حين بکمال محبت  
و شفقت رفتار شده نعمت را کفران نمودند و  
عنایت را انکار کذلک سولت لهم انفسهم و  
هم اليوم لا يشعرون و لا يفقهون ولكن جناب  
مذکور را اذن توجه ميدهيم ليفرح و يكون من  
الحامدين لله حرکت نمايند و الى الله ناظر باشند  
کذلک تورنا لوح ذکره بنير اذنى العزيز البديع

illuminated the tablet of his mention with the light of Our permission, the Mighty, the Wondrous.

- 35 O thou My Name! The Name of Generosity—upon him be My glory—hath sent unto Me thy letter, and We have heard what thou didst call out unto God, thy Lord and the Lord of the Throne and the dust, the Lord of the world to come and of the world that now is, and the Lord of this mighty station. We have heard thy mention; We have remembered thee time after time. Say: Praise be to Thee, O my Possessor and my Sovereign! and thanks be to Thee, O my Desire and my Worshipped One! and glory be to Thee, O Goal of the hopes of all who are in the heavens and on the earth!
- 35 یا اسمی قد ارسل اسم الجود علیه بهائی کتابک و سمعنا ما نادیت به الله ربّک و ربّ العرش و الثری و مالک الآخرة و الأولى و ربّ هذا المقام العظيم سمعنا ذکرک ذکرناک مرّة بعد مرّة قل لک الحمد یا مالکی و سلطانی و لک الشکر یا مقصودی و معبودی و لک الثناء یا غایة آمال من فی السموات و الأرضین
- 36 From the Most Exalted Pen hath flowed that which hath neither peer nor likeness—nay, that which is the equal of the Books of God, in former times and in later, and indeed surpassing them. From God do thou seek that what hath been revealed may be gathered together, and that the servants may be nurtured thereby, so that all may find their way, and attain unto true repose.
- 36 از قلم اعلی جاری شده آنچه شبه و مثل نداشته معادل کتب الهی از قبل و بعد بل ازید نازل از حق بطلب آنچه جاری شده جمع شود و عباد را تربیت فرماید تا کل را بیابد و براحت حقیقی فائز گردند
- 37 Concerning what thou didst write about the sick person - it hath reached the hearing of the Lord of Names. Excellent is what thou hast done. We beseech God to aid thee to do good, even as He hath strengthened thee and chosen thee to serve His Cause, the Firm, the Strong. The friends of God must assist one another in such matters that arise and consider themselves partners in both hardship and ease. Verily He commandeth His servants to righteousness and piety, even as He hath commanded them before in various tablets. Blessed is he who heareth and acteth! Woe unto every heedless and remote one!
- 37 اینکه در باره شخص مریض نوشته بودی بشرف اصغای مالک اسما فائز نعم ما عملت نستل الله ان یوفّقک علی المعروف کما ایدک و اصطفاک نخدمه امره المحکم المتین دوستان حق باید در امثال این امور وارده اعانت نمایند و خود را در شدت و رخاء شریک دانند انه یأمر عباده بالبر و التقوی کما امرهم من قبل فی الواح شتی طوبی لسامع سمع و عمل ویل لكل غافل بعید
- 38 Let those who have sought or who seek healing from the ocean of divine favor recite these exalted words which have shone forth from the Dayspring of grace:
- 38 نفسی که از بحر عنایت الهی شفا طلب نموده‌اند و یا بنمایند باینکلمات علیا که از مشرق فضل اشراق نموده ذا کر شوند
- 39 “O my God, my God! I beseech Thee by the ocean of Thy healing, and by the splendors of the Day-Star of Thy grace, and by Thy Name through which Thou didst subdue Thy servants, and by the penetrating power of Thy most exalted Word and Thy most august Pen, and by Thy mercy that hath preceded the creation of all who are in heaven and on earth, to purify me with the waters of Thy bounty from every affliction and disorder, and from all weakness and feebleness. Thou seest, O my Lord, Thy suppliant waiting at the door of Thy bounty, and him who hath placed his hopes in Thee clinging to the cord of Thy generosity. I beseech Thee not to deny him the things he seeketh from the ocean of Thy grace and the Day-Star of
- 39 الهی الهی استلک بحر شفائک و اشراقات انوار نیر فضلک و بالاسم الذی سجّرت به عبادک و بنفوذ کلمتک العلیا و اقتدار قلبک الأعلی و برحمتک الّتی سبقت من فی الأرض و السماء بأن تطهّرنی بماء العطاء من کلّ بلاء و سقم و ضعف و یجزای ربّ تری السائل قائماً لدی باب جودک و الأمل متمسکاً بجبل کرمک استلک ان لا تخیبه عما اراد من بحر فضلک و شمس عنایتک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

Thy loving-kindness. Powerful art Thou to do what pleaseth Thee. There is none other God save Thee, the Ever-Forgiving, the Most Generous."

- 40 O Jamal! Upon thee be the Glory of God, the Self-Sufficient, the Most High! Previously from the Most Exalted Pen flowed this passage: In the destined end, the Beloved is submission and contentment. Observe the lamp: as long as oil and wick remain, it can be protected from tempestuous winds and other conditions. At this station, whoever recites what hath been mentioned will assuredly be preserved and attain healing. This is the suspended destiny that hath been mentioned among the servants, both before and after. However, when the oil and wick are depleted, implements and tools yield no fruit, nor will they ever do so. This is the station of destined end. Although God, exalted be His glory, is capable of changing it, yet another harm would appear. Therefore, if one attains this station with joy and fragrance, with trust and submission, by the life of God, he will be accounted among the dwellers of the Most Exalted Paradise and will abide in that supreme station. Were the Most Exalted Pen to elaborate on these stations in detail, all would, before their end, hasten toward the ultimate goal and the loftiest summit. Most know not what is best for them. Jesus, son of Mary, saith: "Thou knowest what is in my soul, and I know not what is in Thy Soul. Verily, Thou art the All-Knowing, the All-Informed." Thus hath shone forth the Sun of grace as a token unto thee. Observe, then hear, and say: "Praise be unto Thee, O my Goal and the Goal of all who are in the heavens and the earth!"

- 41 Thou didst mention Mihdi from Jasb. We heard thy mention, have mentioned him, and bid him to show forth the Greater Steadfastness in the Cause of God, the Lord of all beings, and We give him glad tidings of the grace of his Gracious Lord. Convey greetings from the Wronged One and say: The Wronged One hath turned toward thee from the Most Great Prison and maketh mention of thee, that His mention may perchance draw thee nigh unto a station where neither the shoes of every barking dog, nor the doubts of any learned one, nor the fancy of any mystic, nor the conjecture of any divine, nor the oppression of the aggressors will affect thee. Say: Know thou the station of this Most Great Remembrance which the Lord of Eternity hath sent down in His Great Prison.

- 42 Thou didst mention Hakim Sulayman. O Jamal! Praise be to God, the children of the Friend and the heirs of Him Who conversed with God have, in most cities and lands, turned to the supreme horizon and have drunk of the sealed wine in the

یا جمال علیک بهاء الله الغنی المتعال از قبل از قلم اعلی این فقره جاری در اجل محتوم محبوب تسلیم و رضاست در سراج ملاحظه نما مادام که دهن و فتیل موجود میشود او را از اریاح عاصفه و شئونات اخری حفظ نمود این مقام هر نفسی آنچه ذکر شد قرائت نماید البته محفوظ ماند و بشفا فائز گردد و اینست اجل معلق که از قبل و بعد ذکرش ما بین عباد بوده و اما چون دهن و فتیل بانتها رسد دیگر اسباب و آلات ثمر نداشته و نخواهد داشت اینست مقام اجل محتوم اگرچه حق جلّ جلاله قادر است بر تغییر آن و لکن ضرر آخر ظاهر لذا اگر انسان بروح و ریحان و توکل و تسلیم در این مقام فائز شود لعمر الله از اهل فردوس اعلی مذکور گردد و در آئین مقام اعلی مسکن نماید اگر ذکر این مقامات بتفصیل از قلم اعلی جاری شود کلّ قبل از حتم قصد مقصد اقصی و ذروه علیا نمایند اکثری مصلحت خود را نمیدانند عیسی بن مریم میگوید تعلم ما فی نفسی و لا اعلم ما فی نفسک انک انت العلیم الخبیر کذلک اشرق نیر الفضل عنایة لک انظر ثم اسمع و قل لک الحمد یا مقصودی و مقصود من فی السموات و الارضین

41 ذکر مهدی از اهل جاسب را نمودی سمعنا ذکرک ذکرناه و نأمره بالاستقامة الکبری فی امر الله مولی الوری و نبشره بعنایة ربّه الکریم از قبل مظلوم تکبیر برسان بگو مظلوم از بجن اعظم بتو توجه نموده و ترا ذکر مینماید لعلّ یقرّبک ذکره الی مقام لا یؤثر فیک نعال کلّ ناعق و لا ربب کلّ عالم و لا وهم کلّ عارف و لا ظنّ کلّ فقیه و لا سطوة المعتدین قل اعرف مقام هذا الذکر الأعظم الذی انزله مالک القدم فی سجنه العظیم

42 ذکر حکیم سلیمان را نمودی یا جمال لله الحمد ابناء خلیل و وراث کلیم در اکثری از مدن و دیار بافق اعلی توجه نمودند و از رحیق محتوم باسم قیوم

name of the Self-Subsisting. However, the Shi'ih faction is still observed in manifest unbelief. This is what We promised aforetime and revealed unto Muhammad, the Apostle of God and the Seal of the Prophets: "We desire to show favor unto those who were brought low in the land, and to make them leaders and to make them the inheritors." O Sulayman! The All-Merciful hath come with manifest sovereignty. We beseech God to aid thee and grant thee success, that thou mayest, before all faces, take from the hand of the bounty of the Lord of the Unseen and the Seen the sealed wine and drink it in His Name. Today, He Who conversed with God uttereth this word: "Praise be unto Thee, O God of the worlds, for having shown me and honored me with that which Thou didst withhold from me before. I testify that Thou art the Ancient Bestower. And thanks be unto Thee, O Thou in Whose grasp is the dominion of all who are in the kingdom of Command and Creation. There is none other God but Thee, the Forgiving, the Merciful."

- 43 Thou didst make mention of Nazim-ul-Ulama. We have turned unto him from this Station and have remembered him with that which attracteth the hearts, the minds, the souls, and the intellects. Harken unto the call of the Wronged One. He remembereth thee from the precincts of the Prison and remindeth thee of the verses of God, the All-Possessing, the Self-Subsisting. By God! The Day of hearkening hath come, for the shrill voice of My Most Exalted Pen hath been raised between earth and heaven, and the Day of witnessing hath come, for the Most Great Luminary hath shone forth from the horizon of the world and summoneth all to the praiseworthy station. Beware lest anything whatsoever in the days of thy Lord, the Possessor of Names, prevent thee from arising to serve His Cause.

- 44 Know thou the value of these days. We beseech God to assist thee under all conditions and draw thee nigh unto Him. Verily, He is the One Who hath power over whatsoever He willeth through His word "Be," and it is. That which thou beholdest today shall perish, and there shall endure for thee that which hath been sent down from the heaven of the will of thy Lord, the Possessor of existence. Verily, My name Jamal, upon him be My glory and My loving-kindness, hath mentioned thee. We have remembered thee in this irrevocable Tablet that thou mayest drink of My choice sealed wine through My Name, the Self-Subsisting, and arise to aid thy Lord, the Possessor of the seen and the unseen. Thus hath the Sun manifested its splendor and its lights, and the sea its waves, that thou mayest thank thy Lord, the Mighty, the Loving. When the Kawthar

آشامیدند ولكن حزب شيعه الى حين در كفر مبین مشاهده میگرددند هذا ما وعدناه من قبل و انزلناه على محمد رسول الله وخاتم النبيين نريد ان نمنّ على الذين استضعفوا في الأرض و نجعلهم ائمة و نجعلهم الوارثين يا سليمان قد اتى الرحمن بسلطان مبین از حقّ ميطلبم ترا تأييد فرمايد و توفيق عطا كند تا امام وجوه از يد عطاي مالك غيب و شهود رحيق مختوم را اخذ نمائي و باسمش پياشاي امروز كلمه باين كلمه ناطق لك الحمد يا اله العالمين بما اريتني و شرفتني بما منعتني عنه من قبل اشهد انك انت الفضل القديم ولك الشكر يا من في قبضتك زمام من فيملكوت الامر و الخلق لا اله الا انت الغفور الرحيم

43 ذكر جناب ناظم العلماء را نمودی انا اقبلنا اليه من هذا المقام و ذكرناه بما تجذب به الأفتدة و القلوب و النفوس و العقول اسمع نداء المظلوم انه يذكرک من شطر السجن و يذكرک بآيات الله المهيمن القيوم تالله قد اتى يوم الاصغاء لأنّ صرير قلبي الأعلى ارتفع بين الأرض و السماء و اتى يوم المشاهدة لأنّ النیر الأعظم قد اشرق من افق العالم و يدع الكل الى المقام المحمود اياک ان يمنعک شيء من الأشياء في ايام ربک مالک الأسماء عن القيام على خدمة امره

44 اعرف قدر الأيام انا نسل الله ان يؤيدک في کل الأحوال و يقربک اليه انه هو المقتدر على ما يشاء بقوله کن فيكون سيفني ما تراه اليوم و يبقى لك ما نزل من سماء مشيئة ربک مالک الوجود ان اسمي جمال عليه بهائي و عنايتي ذکرک ذکرناک بهذا اللوح المختوم لتشرب رحيق المختوم باسمي القيوم و تقوم على نصره ربک مالک الغيب و الشهود كذلك اظهرت الشمس اشراقها و انوارها و البحر امواجه لتشكر ربک العزيز الودود اذا اخذک کوثر ياني و قربک الى افق عنايتي قل

of My utterance hath taken hold of thee and drawn thee nigh unto the horizon of My loving-kindness, say:

- 45 My God, my God! Praise be to Thee for having guided me in days wherein the divines and theologians of the earth have turned away from Thy most exalted horizon. I beseech Thee by Thy most great signs and the manifestations of Thy power, O Lord of all being, to strengthen me in Thy remembrance and praise, and in acting according to that which Thou hast commanded me in Thy Book, and in arising to serve Thy Cause amongst Thy servants in such wise that the doubts of the transgressors, the signs of the objectors, and the might of the heedless shall not withhold me. O Lord! Thou seest me turning unto Thee, clinging to the cord of Thy loving-kindness. I beseech Thee not to deprive me of that which beseemeth the ocean of Thy grace, the heaven of Thy bounty, and the sun of Thy generosity. Then cause me, O my God, to be steadfast in Thy Cause whereby the feet of Thy servants have slipped. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Powerful, and worthy of answering prayer.

45 الهی الهی لک الحمد بما هدیته فی ایام فیها  
اعرض علماء الأرض و فقائها عن افقک  
الأعلى استلک بآیاتک الکبری و ظهورات  
قدرتک یا مولی الوری بأن تؤیّدنی علی ذکرک  
و ثنائک و العمل بما امرت فی کتابک و القیام  
علی خدمة امرک بین عبادک بحیث لا تمنعنی  
شبهات المعتدین و اشارات المعرضین و سطوة  
الغافلین یربّ ترانی مقبلاً الیک متمسکاً بحبل  
عنایتک استلک ان لا تخیننی عما ینبغی لبحر  
فضلک و سماء عطائک و شمس جودک ثم  
اجعلنی یا الهی مستقیماً علی امرک الذی به زلت  
اقدام عبادک انک انت المقتدر علی ما تشاء لا  
اله الا انت القویّ القدير و بالاجابة جدير

- 46 As to what thou didst write concerning turning towards various regions, these matters are contingent upon consultation, and as this matter hath repeatedly flowed from the Most Exalted Pen, it must in every case be firmly adhered to. Verily, He is thy Helper and will assist thee. Thy Lord is the All-Forgiving, the Merciful.

46 اینکه در باره توجه باطراف نوشتی این امور  
معلق و منوط بمشورتست و چون این فقره مکرر  
از قلم اعلی جاری باید در هر صورت بأن تمسک  
نمود آنه معینک و یؤیدک ان ربک هو الغفور  
الرحیم

- 47 And as for thy mention of Abd S., praise be to God, he hath attained and drunk from the cup of loving-kindness. His eyes, ears, and tongue have attained to that for which they were brought from nothingness into being. It behooveth him to praise and thank God throughout the duration of the kingdom and the heavenly kingdom. Special Tablets were previously sent, and God willing, they will attain unto them.

47 و اینکه ذکر جناب عبد ص را نمودی لله الحمد  
فائز شد و از کأس عنایت آشامید چشم و  
گوش و لسانش فائز شد بآنچه از برای او  
از عدم بوجود آمده له ان یحمد الله و یشکره  
بدوام الملک و المملکوت الواح مخصوصه از قبل  
ارسال شد انشاءالله بأن فائز میشوند

- 48 Thou didst mention Abu'l-Hasan of Hamadan. We verily made mention of him before his acceptance, guided him to Our path, and caused him to hear Our call. We beseech God to ordain for him that which will draw him nigh unto Him in every world of His worlds. He, verily, hath power over all things.

48 ذکر جناب ابوالحسن همدانی را نمودی انا ذکرناه  
قبل اقباله و هدیناه الی سبیلی و اسمعناه ندائی  
نسئل الله ان یتب له ما یقرّبه الیه فی کلّ عالم  
من عوالمه آنه علی کلّ شیء قدير

- 49 Thou didst mention Mirza Siyyid 'Ali. We have sent down for him that which hath appeared and shone forth from the horizon of the heaven of thy Lord's gracious favor. We make mention of him at this hour through My manifest command. Give him glad-tidings from Me, remind him of My verses, and illumine him through My Name, at which the limbs of the idolaters have quaked.

49 ذکر جناب میرزا سید علی را نمودی قد انزلنا له ما  
ظهر و اشرق من افق سماء عنایة ربک الکریم و  
نذکره فی هذا الحین بأمری المبین بشره من قبلی و  
ذکره بآیات و توره باسمی الذی به ارتعدت فرائص  
المشرکین

- 50 O Jamal! Today is the day of service and the day of assistance, and assistance is through the teaching of the Cause. This blessed verse was revealed from the heaven of divine will in the Tablet of Wisdom. We addressed the Most Great Nabil thus: "Be thou as the throbbing artery in the body of creation," and in another passage: "Walk with the power of the Most Great Name above the world that thou mayest become aware of that which no one hath become aware."
- 51 O My Name! Upon thee be My glory! Assistance hath ever been through the fear of God and through the hosts of goodly deeds and character, and through the teaching of the Cause. All must strive and arise as behooveth them. Praise be to God that strife, contention and corruption are all forbidden. Beseech thou the Truth that He may purify the earth from matters that are not pleasing and sanctify the hearts, that all may discover and become aware, and hearken with their inner ear to the scratching of the Most Exalted Pen, and behold with their outer and inner eyes the penetrating power of the Most Sublime Word. Verily thy Lord is the All-Informed, the All-Hearing, the All-Seeing, the Most Generous, the Helper.
- 52 We counsel all to observe wisdom, for the people are weak and the divines have made the Cause dubious in the eyes of both government and nation. They have called the reformer a mischief-maker and named the quickener a destroyer. By the life of God! Were there found the least measure of fairness, the mere arising of this Wronged One before the faces of all men, without any veil or covering, would be a proof unto all. However, the intoxication of wealth and pride hath prevented the people from the manifestation of Him Who conversed on Sinai. Soon shall they find themselves in manifest loss, and shall behold My loved ones in manifest gain.
- 53 Gatherings in the Land of Ta are not approved. For some who arrive there, it would be more in keeping with piety if they would depart soon. He verily knoweth and seeth what is with His loved ones, though they know not what is with Him. Verily He is the Truth, the Knower of the unseen.
- 54 As to what thou didst write regarding the ill person and his passing, blessed is he. Verily, We have mentioned him with a mention that hath purified him from his transgressions and mistakes, and caused him to enter an exalted station, as a mercy from God, the All-Forgiving, the All-Bountiful, and as a favor from Him - and He is the Most Generous of the generous ones. Concerning their having sent him to the hospital upon consultation with others, there is no harm in this. If that place is well-organized and there is no negligence in caring for the patient, it is acceptable. In these regions, in every city
- یا جمال امروز روز خدمت و روز نصرتست و نصرت بتبلیغ امر است این آیه مبارکه از سماء مشیت الهیه در لوح حکمت نازل به نبیل اکبر خطاب نمودیم کن نباضاً کالشریان فی جسد الامکان و در مقام دیگر امش بقوة الاسم الأعظم فوق العالم لتطلع بما لا اطلع به احد
- یا اسمی علیک بهائی نصرت بتقوی الله بوده و بجنود اعمال و اخلاق و بتبلیغ امر باید کل جهد نمایند و بما ینبغی قیام کنند لله الحمد نزاع و جدال و فساد کل ممنوع از حق بطلب ارض را از امور غیر مرضیه طاهر نماید و قلوب را مقدس فرماید تا کل بیابد و آگاه شوند و صریر قلم اعلی را بگوش حقیقی اصغا نمایند نفوذ کلمه علیا را بچشم ظاهر و باطن مشاهده کنند ان ربک هو الخبیر و هو السميع و هو البصیر و هو الکریم و هو المعین
- و کل را وصیت مینمائیم بحکمت چه که عباد ضعیفند و ارباب عنائم امر را بر دولت و ملت مشتبّه کرده اند مصلح را مفسد گفته اند و محیی را ممیت مینامند لعمر الله اگر اقل از سم ابره انصاف یافت شود مجرد قیام ایستاد امام وجوه من غیر ستر و حجاب حجت است بر کل و لکن سکر ثروت و غرور عباد را از ظهور مکمل طور منع نموده سوف یرون انفسهم فی خسران مبین و یرون اولیائی انفسهم فی ریح عظیم
- اجماع در ارض طاء محبوب نه بعضیکه وارد میشوند اگر زود حرکت نمایند اقرب بتقوی بوده انه یعلم و یری ما عند احبائه و هم لا یعلمون ما عنده انه هو الحق علام الغیوب
- اینکه در باره شخص مریض و صعود او نوشتی طوبی له انا ذکرناه بذکر طهره من جریراته و خطیئاته و ادخله فی مقام کریم رحمة من لدی الله الغفور الکریم و فضلاً من عنده و هو اکرم الأکرمین اینکه بمشورت بعضی بمریضخانه او را فرستادند بآسی نه اگر آتخل منتظم باشد و در خدمت مریض کوتاهی نرود مقبول است در این اطراف در هر مدینه این امر جاری و



this practice is current and widespread. That which We have revealed in the Book hath come to pass, and what remaineth of it shall soon be made manifest. Verily thy Lord is the All-Knowing, the All-Informed.

سارِست قد ظهر ما انزلناه في الكتاب و سوف  
يظهر ما بقى منه ان ربك هو العليم الخبير

55 As for the handmaidens whom thou didst mention, each hath been honored with Our mention. We beseech God to assist all to that which He loveth and is pleased with, and to bestow upon them that which endureth and lasteth. Verily, He hath power over all things. Make mention of each one on behalf of the Wronged One and give them glad tidings. Say: Today the ocean of bounty is surging and the sun of generosity is shining from the horizon of the world. He ordaineth that which shall endure throughout the kingdom of earth and heaven. Be thankful unto your Lord, for verily He is with His accepted servants and handmaidens, and He desireth for none save that which shall elevate their station with God, the All-Hearing, the All-Seeing.

55 امائی را که ذکر نمودی هریک بذکر مذکور فائز  
از حق میطلبیم کل را بما یحب و یرضی تأیید  
فرماید و عطا نماید آنچه را که باقی و دائمست  
آنه علی کلتشیء قدیر هریک را از قبل مظلوم  
ذکر نما و بشارت ده بگو امروز بحر عنایت موج  
و آفتاب کرم از افق عالم مشرق مقدر میفرماید  
آنچه را بدوام ملک و ملکوت باقی و پاینده  
است اشکون ربک آنه مع عبادہ المقبلین و امائه  
المقبلات و ما اراد من احد الا ما یرتفع به مقامه  
عند الله السميع البصیر

56 The mention of those souls who, out of love for God, accompanied that stranger's funeral hath in this moment flowed from the Most Exalted Pen. Verily We give thanks for My bounty and My favor, and We make mention of My mercy that hath preceded all and My power that hath encompassed existence.

56 ذکر نفوسیکه حباً لله با جنازه غریب حرکت  
نمودند از قلم اعلی در این حین جاری انا نشکر  
فضلی و عنایتی و نذکر رحمتی الی سبقت و قدرتی  
الّتی احاطت الوجود

57 O 'Ali-'Askar! This is yet another time thou hast been honored with the mention of thy Lord, the Most Merciful, the Compassionate. Verily We have mentioned thee with verses that surpass the riches of kings and sovereigns.

57 یا علی عسکر هذه مرة اخرى قد فزت بذکر ربک  
الرحمن الرحیم انا ذکرناک بآیات لا تعادلها ثروة  
الملوک و السلاطین

58 O Shir-'Ali! Say: Praise be unto Thee, O my God, for having caused me to hear Thy most sweet call and for having shown me Thy clear and straight path. I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to aid me to be steadfast in Thy Most Great Cause and Thy Momentous News.

58 یا شیرعلی قل لک الحمد یا الهی بما اسمعنی  
ندائک الأعلی و عرفنی سبیلک الواضح  
المستقیم اسئلك ببحر عطائک و سماء جودک  
بأن تؤیدنی علی الاستقامة علی امرک الأعظم و  
نبأک العظیم

59 O Habibu'llah! Thou art he who hath heard the scratching of My Most Exalted Pen and hath beheld My Most Glorious Horizon and hath attained the presence before My face, and hast been blessed with the bounties of thy Lord, the All-Bountiful. Preserve this most exalted station and say: Praise be unto Thee, O Thou Goal of the mystics, for having enabled me to fulfill that for which Thou didst create me. Verily Thou art the All-Bountiful, the Ancient of Days. The Glory be upon thee and upon thy mother who saw and believed and said: "I believe in Thee, O God of all who are in the heavens and on earth."

59 یا حبّ الله انت الذی سمعت صریر قلمی الأعلی و  
رأیت افق الأبهی و حضرت امام الوجه و فزت  
بعنايات ربک الکرم احفظ هذا المقام الأعلی و  
قل لک الحمد یا مقصود العارفين بما أیدتنی علی ما  
خلقتنی له انک انت الفضال القديم البهاء علیک  
و علی امک الّتی رأّت و فازت و قالت آمنت  
بک یا اله من فی السموات و الأرضین

- 60 Verily he who was named Buzurg hath attained unto My favor time and again, and We have mentioned him in diverse Tablets which We have revealed from the treasuries of My Most Exalted Pen, whereby the eyes of those near unto God were solaced and the hearts of the sincere ones were attracted. He must give thanks unto his Lord for having assisted and honored him, and revealed for him that which the tongues of all who make mention have failed to describe.
- 60 آن‌الدی سَمی بزرگ آنه فاز بعنایتی مرّۀ بعد مرّۀ و ذکرناه فی الواح شتی الّتی اظهرناها من خزائن قلبی الأعلی بها قرّت عیون المقرّین و انجذبت افئدة المخلصین له ان یشکر ربّه بما ایدّه و شرفه و انزل له ما عجّزت عن ذکره السن الذّاکرین
- 61 O Mirza! Hear the call from the precincts of the Prison. Verily there is no God but He, the Mighty, the All-Knowing. He seeth the turning of His loved ones unto Him and heareth their cry and mentioneth them through His all-encompassing grace.
- 61 یا میرزا اسمع النداء من شطر السّجن أنّه لا اله الاّ هو المقتدر العلیم یری اقبال اولیائه و یسمع ندائهم و یذکرهم بفضلہ العمیم
- 62 O son of 'Attar! Upon thee and upon thy father be My glory and My favor. Verily We counsel thee to unity and harmony. By My life, through these two the horizons are illumined. We have mentioned thee in these days time and again and have adorned thee with the ornament of the favor of thy Lord, the All-Bountiful. Verily My name Jamal, upon him be My glory and My favor - We have mentioned thee and have remembered thee again, and before him My name Mihdi, upon him be My glory. Verily thy Lord is the All-Hearing, the Answering One. Give thanks unto thy Lord for this mighty favor.
- 62 یا ابن عطّار علیک و علی ابیک بهائی و عنایتی انا نوصیک بالاتّحاد و الاتّفاق لعمری بهما تستضیء الآفاق قد ذکرناک فی هذه الاّیام مرّۀ بعد اخرى و زیناک بطراز عنایة ربّک الکریم ان اسمی جمال علیه بهائی و عنایتی ذکرک ذکرناک کرّۀ اخرى و من قبله اسمی مهدی علیه بهائی ان ربّک هو السّامع المحیب اشکر ربّک بهذا الفضل العظیم
- 63 O Abu'l-Hasan! We have mentioned thee and do mention thee at this time as a favor from One mighty and all-knowing. Verily We counsel thee and those who have believed to unity and to that whereby the Cause of God, the Lord of all worlds, may be exalted.
- 63 یا ابا الحسن ذکرناک و نذکرک فی هذا الحین فضلاً من لدن عزیز علیم انا نوصیک و الذّین آمنوا بالاتّحاد و بما یرتفع به امر الله ربّ العالمین
- 64 O Jamal! We glorify in this hour 'Ali-Qabli-Haydar who hath arisen to serve the Cause. Make mention of him on My behalf and give him the glad-tidings of the effulgences of the light of the Sun of My bounty. Verily thy Lord is the Ordainer, the All-Wise. We beseech God to assist him in that which He loveth and is pleased with, and to enable him to serve His mighty Cause. In all conditions, hold fast unto wisdom, for the heedless consider reward and recompense to lie in persecuting the believers in divine unity, even as the Quraysh and the people of Batha inflicted upon the Seal of the Prophets that which the Pen is powerless to recount. And whatsoever they inflicted, they deemed it a means of drawing near to the manifestations of vain imaginings and the temples of idols. Ask thou of God to open wide the gates of justice and preserve the sun of equity from the clouds of vain imaginings, that haply His servants may see and find, and be freed and delivered from the smoke and dust of idle fancies. Verily thy Lord is the Compassionate, the All-Bountiful, and He is the Counsellor, the All-Knowing.
- 64 یا جمال نکبر فی هذا الحین علی علی قبل حیدر الّذی قام علی خدمة الأمر اذکره من قبلی و بشّره باشرافات انوار نیر عنایتی ان ربّک هو الأمر الحکیم نسأل الله ان یؤیّده علی ما یحبّ و یرضی و یوفّقه علی خدمة امره العظیم در جمیع احوال بحکمت تمسک ثما چه که غافلین اجر و ثواب در اذیت موحدین میدانند چنانچه قریش و اهل بطحا بر خاتم انبیا وارد آوردند آنچه قلم از ذکرش عاجز و قاصر است و آنچه وارد نمودند بگمان آنکه سبب تقرب است بمظاهراوهام و هیاکل اصنام از حق بطلب باب عدل را بگشاید و آفتاب انصافرا از غمام اوهام حفظ نماید شاید عباد ببینند و بیابند و از دخان و غبار اوهام فارغ و آزاد شوند ان ربّک هو المشفق الکریم و هو النّاصح العلیم

- 65 If thou meetest His honor 'A.B., upon him be My glory and loving-kindness, convey unto him mention and glorification from the Wronged One, and give him the glad-tidings of God's bounty. Say: O ye who are sincere, honor ye his dwelling-place. This is a command from the presence of the Ordainer, the All-Wise.
- 65 جناب عب عليه بهائی و عنایتی را اگر ملاقات نمودی از قبل مظلوم ذکر و تکبیر برسان و بعنایت حق بشارت ده قل للمخلصین اکرموا مثواه هذا امر من لدن آمر حکیم
- 66 Thou didst make mention of the daughter of him who attained Our presence and won the victory. We make mention of her with a clear remembrance, and We remember her mother who hath ascended unto God, the Lord of the Day of Judgment. We have forgiven her as a mercy from Our presence, for We are the Forgiver, the Merciful. At this hour We have sent that which will comfort her heart. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth.
- 66 ذکر بنت من حضر و فاز را نمودی انا نذکرها بذکری المبین و نذکر امها التي صعدت الى الله مالک يوم الدين انا غفرناها رحمة من عندنا و انا الغفار الرحيم و ارسلنا لها في هذا الحين ما يستر به فؤادها ان ربك يفعل ما يشاء و يحکم ما يريد
- 67 The letter written in the hand of one of the loved ones, sent on behalf of Sadat, upon them both be My glory, wherein mention was made of the friends in the lands of Sh. and S., was presented before the Face and attained the honor of being heard. All the souls mentioned therein have attained unto divine bounty.
- 67 نامه ای که بخط یکی از احبّا بود و از جانب سادات علیهما بهائی نوشته و در آن نامه ذکر دوستان ارض ش و س را نموده تلقاء وجه بشرف اصغا فائز جميع نفوس مذکوره بعنایت الهی فائز
- 68 O My Name Jamal! We have remembered them and do remember them. Verily thy Lord is the Rememberer, the All-Knowing. O My loved ones! Hear ye My call from the direction of My prison. He remembereth you with that whereby your names shall endure, as attesteth the Mother Book in its exalted station. Blessed is the eye that hath beheld My most elevated horizon, and the ear that hath heard the scratching of My Pen, and the heart that hath turned unto My mighty and unshakeable Cause. That which ye behold today shall perish, but there shall endure for you that which the Tongue of Grandeur hath spoken. Give thanks unto your Lord, the All-Merciful, for this great bounty.
- 68 یا اسمی جمال انا ذکرناهم و نذکرهم ان ربک هو الذاکر العليم یا اولیائی اسمعوا ندائی من شطر سینی انه یذکرکم بما یتقی به اسمائکم یشهد بذلك ام الکتاب فی مقامه الرفیع طوبی لعین رأت افقی الاعلی و لسمع سمع صریر قلبی و لقلب اقبل الى امری الحکم المتین سیفنی ما ترونه اليوم و یتقی لکم ما نطق به لسان العظمة اشکروا ربکم الرحمن بهذا الفضل العظیم
- 69 We counsel you as We have counseled Our servants aforetime, to manifest spiritual qualities and goodly deeds, and the fear of God, the Mighty, the Praiseworthy. Blessed is he who hath rent asunder the veils of idle fancies and the curtains of vain imaginings, and hath turned wholly unto the All-Informed One. Cast away that which the people possess. Verily the Self-Subsisting hath arisen with the Cause and calleth you unto that which shall profit you in every world of the worlds of your Lord, the Almighty, the All-Powerful. Not a thing escapeth His knowledge. He witnesseth and seeth, as every discerning soul doth testify.
- 69 انا نوصیکم کما وصینا عبادنا من قبل بالأخلاق الروحانیة و الأعمال الطيبة و تقوی الله العزيز الحمید طوبی لمن خرق سبحات الظنون و حجابات الأوهام و اقبل بکله الى الفرد الخیر ضعوا ما عند القوم ان القيوم قام على الأمر و يدعوکم الى ما ینفعکم فی کلّ عالم من عوالم ربکم المقتدر القدير لا یعزب عن علمه من شیء یشهد و یری یشهد بذلك کلّ عالم بصیر
- 70 Hold ye fast unto the cord of your Lord's loving-kindness in such wise that the doubts of the world and the idle fancies of
- 70 تمسکوا بحبل عنایة ربکم بحيث لا تمنعکم شبهات العالم و اوهام الأمم ثم اعرفوا قدر هذه الايام و

the nations shall not keep you back. Then recognize ye the station of these days and their rank. By the life of God! The sun hath never risen upon their like. We have remembered you before and do remember you at this hour, and We remind you of that which beseemeth this blessed, mighty and wondrous Day.

مقامها لعمر الله ما طلعت الشمس على شبهها انا  
ذكرناكم من قبل و نذكركم في هذا الحين و نذكركم بما  
ينبغي لهذا اليوم المبارك العزيز البديع

- 71 When ye find the fragrance of My utterance and are attracted by My verses, say: O our Lord, our Master, our Worshipped One and our Heart's Desire! Praise be unto Thee for having guided us unto the Salsabil of Thy knowledge and the Euphrates of Thy mercy. We beseech Thee by the Sovereign of Names and by Thy Cause that dominateth all things, to assist us to be steadfast in Thy Cause in such wise that nothing whatsoever shall prevent us. Verily Thou art the Lord of Names and the Creator of heaven. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

71 اذا وجدتم عرف بياني و اجتذبتكم آياتي قولوا يا  
ربنا و سيدنا و معبودنا و مقصودنا لك الحمد بما  
هديتنا الى سلسبيل عرفانك و فرات رحمتك  
نسئلك بسلطان الأسماء و بأمرك المهيمن على  
الأشياء بأن تؤيدنا على الاستقامة على امرك  
بحيث لا يمنعنا شيء من الأشياء أنك انت  
مالك الأسماء و فاطر السماء لا اله الا انت  
المقتدر العليم الحكيم

- 72 O Jamal! We make mention of the party of God in the Land of Ta and other lands, and give them glad tidings through God's loving-kindness. By the Sun of proof which now speaks: whosoever has turned with a pure heart and radiant countenance toward the supreme horizon - in that very moment their mention has flowed from the Most Exalted Pen and they have attained the divine tokens. Give thou glad tidings unto all and remind them. Some souls are mentioned before the Throne; due to wisdom their names are not revealed. Verily thy Lord speaks the truth and guides the way. Some turned with utmost love, while others arose to serve during the days and nights, and yet another group held fast without any pause. All are mentioned and have attained immeasurable favors. Soon will God manifest what He has ordained for them, and they shall find themselves in evident joy and mighty gladness. The Glory shining from the horizon of My heavenly Kingdom be upon thee and upon those whom nothing whatsoever has prevented from turning unto God, the Lord of Names and Creator of heaven, who broke not God's Covenant and His Testament, and who were steadfast in His manifest Cause. Praise be to God, the Lord of the worlds.

72 يا جمال حزب الله را در ارض طاء و اراضى  
اخرى ذكر مينمائيم و بعنايت حق بشارت ميدهيم  
قسم بآفتاب برهان كه در اين حين نطق ميفرمايد  
هر نفسى بقلب طاهر و وجه منير بافق اعلى توجه  
نمود آنحين ذكرش از قلم اعلى جارى و باثار الهى  
فائز كل را بشارت ده و متذكر دار بعضى از  
نفوس لدى العرش مذكورند نظر بحكمت اسامى  
ذكر نشد ان ريك يقول الحق و يهدى السبيل  
بعضى بكامل محبت اقبال نمودند و برخى در ليالى  
و ايام بخدمت قيام كردند و حزبي من غير تعطيل  
تمسك جستند كل مذكورند و بعنايات لاتخصى  
فائز سوف يظهر الله ما قدر لهم و يرون انفسهم  
فى فرح مبين و سرور عظيم البهاء المشرق من افق  
سماء ملكوتى عليك و على الذين ما منعهم شيء  
من الأشياء عن التوجه الى الله مولى الأسماء و  
فاطر السماء و ما نقضوا ميثاق الله و عهده و  
كانوا من الراسخين فى امره المبين الحمد لله رب  
العالمين

BLIB\_Or15718.174,

AVK1.270x,

HQUQ.013x

## BH00272

*Date: 1303 ? [1885-1886]*

1 He is the Interpreter, the All-Wise

1 هو المبین الحکیم

2 The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

2 حقّ جلّ جلاله از برای ظهور جواهر معانی از معدن انسانی آمده الیوم دین الله و مذهب الله آنکه مذاهب مختلفه و سبل متعدده را سبب و علت بغضا ننمائید این اصول و قوانین و راههای محکم متین از مطلع واحد ظاهر و از مشرق واحد مشرق و این اختلافات نظر بمصالح وقت و زمان و قرون و اعصار بوده

3 Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this most sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

3 ای اهل بهاء کمر همت را محکم نمائید که شاید جدال و نزاع مذهبی از بین اهل عالم مرتفع شود و نحو گردد حباً لله و لعباده بر این امر عظیم خطیر قیام نمائید ضغینه و بغضای مذهبی ناری است عالم سوز و اطفاء آن بسیار صعب مگر ید قدرت الهی ناس را از این بلاء عقیم نجات بخشد

4 Consider the war that broke out between the Ottoman Empire and Russia - how both sides sacrificed life and property, how many villages were utterly destroyed. The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Daystar of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words. Exert yourselves that ye may attain this transcendent and most sublime station, the station that can ensure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the daystar of justice, remain undispeled, it would be difficult for the glory of this station to be unveiled to men's eyes. These dark clouds are the exponents of idle fancies and vain imaginings - namely, the divines of the age. At times We have spoken in the language of the Law-giver, and at times in the language

4 در محاربه واقعه بین دولت علیه و روس ملاحظه نمائید طرفین از جان و مال گذشتند چه مقدار قریه ها کُان لم یکن مشاهده شد مشکوه بیان را این کلمه بمثابه مصباح است ای اهل عالم همه بار یک دارید و برگ یک شاخسار بکمال محبت و اتحاد و مودت و اتفاق سلوک نمائید قسم بافتاب حقیقت نور اتفاق آفاق را روشن و منور سازد حق آگاه گواه این گفتار بوده و هست جهد نمائید تا باین مقام بلند اعلی که مقام صیانت و حفظ عالم انسانی است فائز شوید این قصد سلطان مقاصد و این امل ملیک آمال و لکن تا افق آفتاب عدل از سحاب تیره ظلم فارغ نشود ظهور این مقام مشکل بنظر میآید و سحاب تیره مظاهر ظنون و اوهامند یعنی علمای عصر گاهی بلسان شریعت و هنگامی بلسان حقیقت و طریقت نطق نمودیم و مقصد اقصی و غایه قصوی ظهور این مقام بلند اعلی بوده کنفی بالله شهیدا

of Truth and the Path, and Our ultimate purpose and highest aim hath been the manifestation of this most sublime and exalted station. God sufficeth as witness.

- 5 Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and goodwill. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.

- 6 If the people of the Qur'an had acted according to the resplendent Law after the Seal of the Prophets - may the spirit of all else than Him be His sacrifice - and had clung to its hem, the foundation of the fortress of the Cause would not have been shaken, and prosperous cities would not have been laid waste. Rather, towns and villages would have been adorned and blessed with the ornament of security and safety. Due to the dissension of the favored community and the smoke of corrupt souls, the luminous Faith is seen darkened and weakened. Had they acted faithfully, they would not have remained heedless of the rays of the Sun of Justice. Glory be to God! One Nuni in the utmost enmity and hatred, and another Nuni his helper and supporter, both outwardly dwelling with their hosts and armies in the fortress of steel, while the Wronged One dwells in a house whose walls are as paper - severed from all save God. Verily, should He wish, He could make paper harder than steel and steel finer than an eyelash. By God's life! I call them unto the light while they call Me unto the fire, but the call of the wrongdoers is naught but error. I desired glory for them while they desired for Me the greatest abasement.

- 7 From the earliest days We have been captive in the hands of the heedless - at times in Iraq, at times in the Land of Mystery, and thence to 'Akka, which had been a place of exile for murderers and thieves. Without cause they banished Us, and from this Most Great Prison it is not known where and to what place We shall repair. Knowledge of this rests with God, Lord of the throne and the earth, and Lord of the exalted Seat.

- 8 To whatever place We may be banished, however great the tribulation We may suffer, they who are the people of God must, with fixed resolve and perfect confidence, keep their eyes directed towards the Dayspring of Glory, and be busied in whatever may be conducive to the betterment of the world

5 ای اهل بهاء با جمیع اهل عالم بروج و ریحان معاشرت نمائید اگر نزد شما کلمه‌ئی و یا جوهری است که دون شما از آن محروم بلسان محبت و شفقت القا نمائید اگر قبول شد و اثر نمود مقصد حاصل و الا او را باو گذارید و در باره او دعا نمائید نه جفا لسان شفقت جذاب قلوب است و مانده روح و بمثابة معانی است از برای الفاظ و مانند افق است از برای اشراق آفتاب حکمت و دانائی

6 اگر اهل فرقان بشریعت غرّا بعد از حضرت خاتم روح ما سواه فداه عمل مینمودند و بذلش تثبیت بنیان حصن امر متزعزع نمیشد و مداین معموره خراب نمیگشت بلکه مدن و قری بطراز امن و امان مزین و فائز [از اختلاف] امت مرحومه و دخان انفس شریره ملت بیضا تیره و ضعیف مشاهده میشود اگر عامل میشدند از انوار آفتاب عدل غافل نمیگشتند سبحان الله حضرت نون در کال عداوت و بغضا و نون دیگر معین و یاور او و هر دو بر حسب ظاهر با جنود و عساکر ایشان در قلعهء حدید ساکن و مظلوم در بیتی که جدار آن بمثابة قرطاس الأمل مقطوع الا من الله انه لو يشاء يجعل القرطاس حديداً اغلظ من الجبل و الحديد رقيقاً ارق من جفن العين لعمر الله ادعهم الى النور و يدعونني الى النار و ما دعاء الظالمين الا في ضلال اردت لهم العزة و ارادوا الى الذلة الكبرى

7 از اول ایام در دست غافلین مبتلا گاهی به عراق و هنگامی به ارض سرّ و از آنجا به عکا که منفای قاتلین و سارقین بوده من غیر جهت ما را نفی نمودند و از این سخن اعظم معلوم نیست بکجا و چه جا محل گیریم العلم عند الله ربّ العرش و الثری و ربّ الكرسی الرفیع

8 ما در هر کجا باشیم و هر چه بر ما وارد شود باید حزب الله بکمال استقامت و اطمینان بافی اعلی ناظر باشند و باصلاح عالم و تربیت امم مشغول گردند آنچه وارد شده و بشود سبب و علت ارتفاع امر بوده و هست خدوا امر الله

and the education of its peoples. All that hath befallen Us in the past hath advanced the interests of Our Revelation and blazoned its fame; and all that may befall Us in the future will have a like result. Cling ye, with your inmost hearts, to the Cause of God, a Cause that hath been sent down by Him Who is the Ordainer, the All-Wise. We have, with the utmost kindness and mercy, summoned and directed all peoples and nations to that which shall truly profit them.

و تمسکوا به آنکه نزل من لدن آمر حکیم با کمال  
شفقت و رحمت اهل عالم را به ما ینتفع به انفسهم  
دلالت کردیم و راه نمودیم

- 9 The Daystar of Truth that shineth in its meridian splendor beareth Us witness! They who are the people of God have no ambition except to revive the world, to ennoble its life, and regenerate its peoples. Truthfulness and goodwill have, at all times, marked their relations with all men. Their outward conduct is but a reflection of their inward life, and their inward life a mirror of their outward conduct. No veil hideth or obscureth the verities on which their Faith is established. Before the eyes of all men these verities have been laid bare, and can be unmistakably recognized. Their very acts attest the truth of these words.

9 قسم بآفتاب حقیقت که از اعلی افق عالم اشراق  
نموده حزب الله جز عمار و اصلاح عالم و تهذیب  
امم مقصودی نداشته و ندارند با جمیع ناس  
بصدق و صفا بوده‌اند ظاهرشان عین باطن و  
باطن نفس ظاهر حقیقت امر پوشیده و پنهان  
نه امام وجوه ظاهر و هویدا نفس اعمال گواه  
این مقال

- 10 Every discerning eye can, in this Day, perceive the dawning light of God's Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush. Such is the rushing of the waters of Divine mercy, that He Who is the Dayspring of the signs of God and the Revealer of the evidences of His glory is without veil or concealment associating and conversing with the peoples of the earth and its kindreds. How numerous are those who, with hearts intent upon malice, have sought Our Presence, and departed from it loyal and loving friends! The portals of grace are wide open before the face of all men. In Our outward dealings with them We have treated alike the righteous and the sinner, that perchance the evildoer may attain the limitless ocean of Divine forgiveness. Our name "the Concealer" hath shed such a light upon men that the froward hath imagined himself to be numbered with the pious. No man that seeketh Us will We ever disappoint, neither shall he that hath set his face towards Us be denied access unto Our court.

10 امروز هر صاحب بصری انوار صبح ظهور را  
مشاهده کند و هر صاحب سمعی ندای مکمل طور  
را اصغا نماید امواج بحر رحمت الهی بکمال اوج  
ظاهر بشائی که مشرق آیات و مطلع ینات با  
جمیع احزاب بی پرده و حجاب جالس و مؤانس  
چه مقدار از اهل آفاق بنفاق داخل و بوفاق  
خارج باب فضل بر وجوه کل مفتوح با عاصی  
و مطیع در ظاهر بیک قسم معاشر که شاید  
بدکاران بدریای بخشش بی پایان پی‌برند تجلیات  
اسم ستار بقسمی ظاهر که بدکار گمان مینمود از  
اخیار محسوب هیچ قاصدی محروم نماند و هیچ  
مقبلی ممنوع نه

- 11 The opposition and avoidance of the people have been caused by the Shi'ih divines and their unseemly deeds. Glory be to God! In Our childhood We heard that a certain divine was discoursing about the word of the Qa'im, saying that according to traditions and reports that have reached us, on the Day of His manifestation that Holy Being would utter a word from which the Deputies would all turn away and take flight. What word could this be, that even the most exalted among the people would turn away from the Truth?

11 اعراض و اجتناب ناس را سبب علمای شیعه  
و اعمال ناشایسته بوده سبحانه‌الله در کودکی  
میشنیدیم فلان عالم در کلمه قائم سخن میگوید  
که از احادیث و اخبار بما رسیده یوم ظهور آن  
حضرت بکلمه‌ئی تکلم میفرماید و نقبا کل از  
آن کلمه علیا اجتناب مینمایند و فرار اختیار  
میکند آیا آن کلمه چیست که اعلی الخلق از  
حق اعراض مینمایند

- 12 O assemblage of the ignorant! That word is this, and at this moment He declareth: "He" hath appeared in the garment of "I" and the Hidden One speaketh forth with "I am the Manifest One." Ye fled without hearing. Say: This is that word at whose sovereign might all are made to tremble, save him whom God willeth.
- 13 By the divines in these passages are meant those souls who have prevented people from reaching the shore of the Most Holy Ocean. Otherwise, the learned who put their knowledge into practice and the just sage are as spirit unto the body of the world. Blessed is the learned one whose head is adorned with the crown of justice and whose temple is adorned with the ornament of equity.
- 14 The Supreme Pen counseleth the people of God and commandeth them to show forth love, kindness, wisdom and forbearance. Today the Wronged One is imprisoned; His hosts have been and are goodly character and upright conduct, not ranks, armies, rifles and cannons. One pure and goodly deed maketh the earthly world the Most Exalted Paradise. O friends! Help ye the one true God, exalted be His glory, by your goodly deeds, by such conduct and character as shall be acceptable in His sight. He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the all-compelling name of the Almighty. He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose. The fear of God is the shield that defendeth His Cause, the buckler that enableth His people to attain to victory. It is a standard that no man can abase, a force that no power can rival. By its aid, and by the leave of Him Who is the Lord of Hosts, they that have drawn nigh unto God have been able to subdue and conquer the citadels of the hearts of men.
- 15 The world hath been encompassed by darkness, and the lamp that giveth light hath been and is wisdom. Its requirements must be observed under all conditions. Among the dictates of wisdom is the observance of ranks and speaking in accordance with station and standing. And among the dictates of wisdom is prudence, for man should not accept whatever any soul may say. We have written aforetime: "Trust not every newcomer, and believe not every speaker." Under all conditions, beseech ye the one true God, exalted be His glory, that He deprive not His servants of the sealed wine and the lights of His Name, the Self-Subsisting.
- ای معشر جهلا آن کلمه اینست و در این حین میفرماید هو در قیص انا ظاهر و مکنون به انا المشهود ناطق نشنیده فرار نمودید بگو این است آن کلمهئی که از سطوتش فرائض کل مرتعد الا من شاء الله
- مقصود از علما در این مقامات نفوسی بوده که ناس را از شاطی بحر احدیه منع نموده اند والا عالم عامل و حکیم عادل بمثابة روحند از برای جسد عالم طوبی از برای عالمی که تارکش بتاج عدل مزین و هیکش بطراز انصاف
- قلم اعلی حزب الله را وصیت میفرماید و بحبت و شفقت و حکمت و مدارا امر مینماید مظلوم امروز مسجون ناصر او جنود اعمال و اخلاق بوده نه صفوف و جنود و تفنگ و توپ یک عمل پاک عالم خاک را جنت علیا نماید ای دوستان باخلاق مرضیه و اعمال طیبیه حق جلّ جلاله را نصرت نمائید الیوم هر نفسی اراده نصرت نماید باید به ما له ناظر نباشد بل به ما عند الله لیس له ان ينظر الی ما ینفعه بل بما ترتفع به کلمه الله المطاعة قلب باید از شئونات نفس و هوی مقدس باشد چه که سلاح فتح و سبب اولیه نصر تقوی الله بوده و هست او است درعی که هیکل امر را حفظ میکند و حزب الله را نصرت مینماید لازال رایت تقوی مظفر بوده و از اقوی جنود عالم محسوب بها فتح المقربون مدن القلوب باذن الله رب الجنود
- عالم را ظلمت احاطه نموده سراجی که روشنی بخشد حکمت بوده و هست مقتضیات آن را باید در جمیع احوال ملاحظه نمود و از حکمت ملاحظه مقامات است و سخن گفتن باندازه و شأن و از حکمت حزم است چه که انسان نباید هر نفسی هر چه بگوید قبول نماید از قبل نوشتیم لا تطمئنوا من کل وارد و لا تصدقوا کل قائل در جمیع احوال از حق جلّ جلاله بطلبید عبادش را از ریح حق محتوم و انوار اسم قیوم محروم نفرماید



- 16 O people of God! The Most Exalted Pen counseleth the servants concerning the Most Great Trustworthiness. By the life of God! Its light is more manifest than the light of the sun. Every light hath been eclipsed before its light, its radiance and its effulgence. We beseech God that He deprive not His cities and lands of the splendors of the sun of trustworthiness. We have enjoined upon all to observe trustworthiness, chastity, purity and fidelity throughout all nights and days. Blessed are they that act accordingly.
- 16 يا حزب الله قلبی الأعلیٰ یوصی العباد بالأمانة الکبریٰ لعمر الله نورها اظهر من نور الشمس قد خسف کل نور عند نورها و ضیائها و اشراقها از حق میطیلم مدن و دیارش را از اشراقات شمس امانت محروم نفرماید جمیع را در لیلی و ایام بامانت و عفت و صفا و وفا امر نمودیم طوبی از برای عاملین
- 17 From the first days when the rays of the Sun of the Cause shone forth from the horizon of Iraq until now, the Pen of utterance hath never ceased its movement. With the utmost joy and fragrance it counseled the people of the world to praiseworthy deeds and pleasing conduct. Throughout the nights and days the shrill voice of the Pen was raised and the tongue was speaking, so that in the face of the sword there stood the word, in the face of tyranny there was patience, and at the time of martyrdom there was submission. For thirty years and more, whatsoever befell this wronged community they endured with patience and left it to God. Every possessor of justice and fairness hath testified and doth testify to that which hath been mentioned.
- 17 از اول ایام که انوار آفتاب امر از افق عراق اشراق نمود تا حین قلم بیان از حرکت بازماند بکمال روح و ریحان اهل امکان را باعمال طیبه و اخلاق مرضیه وصیت نمود در لیلی و ایام صریح قلم مرتفع و لسان ناطق تا آنکه مقابل سیف کلمه قائم و مقابل سطوت صبر و مقام ظلم تسلیم و حین شهادت تفویض ظاهر سی سنه و ازید آنچه بر این حزب مظلوم وارد صبر نموده اند و بخدا گذاشته اند هر صاحب عدل و انصاف بر آنچه ذکر شد شهادت داده و میدهد
- 18 During this period, this Wronged One clung to goodly exhortations and sufficient, healing counsels until it became evident and manifest to all that God hath appeared for the revelation of the treasures deposited within human souls. Conflict and contention have ever been the way of the beasts of the earth. Praiseworthy deeds are the attributes of man. Blessed is the Merciful One Who created man and taught him utterance.
- 18 این مظلوم در این مدت بمواعظ حسنه و نصایح شافیه کافیہ تشبث نمود تا بر کل ثابت و واضح شد که حق از برای ظهور کنوز مودعه در نفوس آمده نزاع و جدال شأن درنده های ارض بوده و هست اعمال پسندیده شأن انسان تبارک الرحمن الذی خلق الانسان علیه البیان
- 19 After all these trials, neither the princes of the state were satisfied nor the divines of the nation. Not a single soul was found who would, for the sake of God, utter a word before the throne of His Majesty. "Naught shall befall us save that which God hath decreed for us." They acted not with kindness, and in manifesting evil they showed no restraint. Fairness became as rare as the phoenix, and truthfulness as scarce as the philosopher's stone. No one spoke a word of good. It seemed as though justice, like the people of truth, had become abhorred by the servants and banished from the lands.
- 19 بعد از همه زحمتها نه امراء دولت راضی و نه علمای ملت یک نفس یافت نشد که لله امام درگاه حضرت پادشاه کلمه ای بگویند لن یصیبنا الا ما کتب الله لنا بمعروف عمل نمودند و در اظهار منکر کوتاهی زفت انصاف بمثابه عنقا شد و صدق مانند کبریت احمر نفسی بخیر تکلم نمود گویا عدل بمثل اهل حق مبغوض عباد و مطرود بلاد گشته
- 20 Glory be to God! During the troubles in the land of Ta, no one spoke according to what God had ordained. With a view to displaying power and rendering service in the presence of the Sultan, they called good evil and the reformer a mischief-maker. Such souls would make a drop appear as an ocean and a speck as the sun. They would call a hut an impregnable fortress while turning a blind eye to the manifest truth. They
- 20 سبحان الله در فتنه ارض طاء احدی به ما حکم به الله تکلم نمود نظر باظهار قدرت و ابراز خدمت در حضرت سلطان معروف را منکر و مصلح را مفسد گفته اند امثال آن نفوس قطره را دریا نمایند و ذره را آفتاب بیت گلین را حصن متین گویند و از حق مبین چشم پوشند جمعی مصلحین

seized a group of the world's reformers on charges of corruption. By the life of God! Those souls had and have no purpose save the glory of the state and service to the nation. They spoke and speak for God's sake and walk in His path.

- 21 O friends! Beseech the Purpose of all the worlds to assist His Majesty the King, that through the radiance of the Sun of Justice all the realms of Iran may be adorned with the ornament of security and peace. According to reports, he hath of his own accord freed those who were bound and granted liberty to those who were imprisoned. Certain matters must needs be brought before the people, and their disclosure be seemeth the righteous, that the chosen ones may be informed and made aware. Verily, He inspireth whomsoever He willeth with whatsoever He desireth, and He is the All-Powerful, the Commander, the All-Knowing, the All-Wise.

- 22 A word hath reached the ears of this Wronged One from that land which, in truth, hath caused astonishment. His Excellency Mu'tamidu'd-Dawlih Farhad Mirza hath spoken concerning the prisoner that which is not befitting to mention. This Wronged One had very few meetings with him and his like. What is remembered is that he came twice to Murgh-Mahallih in Shimiran where this Wronged One resided—the first time towards evening one day, and the second time on a Friday morning, departing near sunset. He is learned and aware; he should not speak aught but the truth. If anyone attaineth his presence, let these words be conveyed before his face on behalf of this Wronged One:

- 23 He is the All-Knowing, the All-Informed

- 24 O son of the King! Your Excellency saw me before as but one among men. Were you to turn today, you would behold me with a light none knoweth who hath manifested it, and with a fire none knoweth who hath kindled it. Yet the Wronged One knoweth and is aware, and saith: The hand of God's will, the Lord of all worlds, hath manifested it, and the hand of power hath ignited it. From its sighing [thou hearest]: By God! The promise hath come to pass, and He Who conversed on Sinai speaketh from the Sadratu'l-Muntaha, yet most of the people are heedless. O Prince! I had concealed my Cause; my Lord revealed me. I was sleeping; the breeze of God awakened me. When I raised my head, I heard from all directions: "O Thou Who speaketh in the Tree! Blessed is the land honored by Thy footsteps, the soul that hath attained Thy call, and the face that hath turned toward Thee. Arise and say: O people of the

عالم را بتهمت فساد اخذ نمودند لعمر الله آن نفوس جز عزّت دولت و خدمت ملت قصدی و املی نداشته و ندارند لله گفته و لله میگویند و فی سبیل الله سالکند

- 21 ای دوستان از مقصود عالمیان مسئلت نمائید حضرت سلطان را تأیید فرماید تا از انوار آفتاب عدل جمیع ممالک ایران بطراز امن و امان مزین گردد از قرار مذکور بصرافت طبع بستگان را گشود و مقیدین را آزادی بخشود بعضی از امور عرضش امام وجوه عباد فرض است و اظهارش از سبجیه ابرار تا اخیار مطلع شوند و آگاه گردند آنه یلهم من یشاء بما اراد و هو المقتدر الامر العليم الحكيم

- 22 از آن ارض کلهئی بسمع مظلوم رسید که فی الحقیقه سبب حیرت شد نواب والا معتمدالدوله فرهاد میرزا در باره مسجون فرموده آنچه ذکرش محبوب نه این مظلوم با ایشان و امثال ایشان بسیار کم ملاقات نمود آنچه در نظر است دو بار در مرغ محله شمیران که مقرّ مظلوم بود تشریف آوردند کرّه اول طرف عصر یومی کرّه ثانی یوم جمعه صبح تشریف آوردند نزدیک مغرب مراجعت فرمودند ایشان عالم و آگاهند نباید بغیر حق تکلم نمایند اگر نفسی خدمت ایشان رسید این کلمات را امام وجه از قبل مظلوم مذکور دارد

- 23 هو العليم الخبير

- 24 یا ابن الملک حضرتک رأیتی من قبل كأحد من الناس لو توجه اليوم تراني بنور لا يدري احد من اظهري و بنار لا تدري نفس من اشعلها ولكن المظلوم يدري ويعرف ويقول اظهرته يد ارادة الله رب العالمين و اوقدتها يد القدرة [تسمع] من زفيرها تالله قد اتى الوعد و مكلم الطور ينطق في سدره الظهور و القوم اكثرهم من الغافلين يا امير قد كنت ساتراً امرى اظهرني ربّي و كنت راقداً ايقظتني نسمة الله فلماً رفعت رأسي سمعت من كل الجهات يا ايها الناطق في السدره طوبى لأرض تشرفت بقدمك و لنفس فازت بندائك و لوجه توجه اليك قم و قل يا ملا الأرض ليست افكاري افكاركم و لا امشي في

earth! My thoughts are not your thoughts, nor do I walk in your ways. Remember that which ye were promised [in what was revealed before] and in My perspicuous Book.” Then I arose and spoke as I was commanded. This is not from me, but from One mighty and powerful. I ask of Your Excellency justice and fairness concerning this momentous News and this noble Edifice. Your Excellency should inquire about the Cause for which blood was shed, heads were raised on spears, breasts were pierced, livers were melted, and the people were thunder-struck, save whom God, the Lord of all worlds, willed. The Cause is not in my hands, but in His. Verily, He is the Strong, the Triumphant, the Powerful. The tongue hath spoken according to its capacity, and He is the Ordainer, the All-Wise.

- 25 Blessed is he whom the doubts of the people of passion have not withheld from the Lord of all beings nor kept back from the Most Exalted Horizon. The greatness of the Cause and the greatness of the days are recorded and inscribed in the divine Books. Blessed is the eye that hath seen and the ear that hath heard that which the Tongue of the Will of the All-Merciful hath uttered upon the branches, and woe unto every heedless and remote one.

- 26 O friends! His honor Haydar-'Ali and Muhammad-Husayn, upon them both be my glory, have made mention of the friends of God. They have recounted tales city by city and house by house - nay rather, have told many tales - and have grieved over the absence of all at the Gate. O party of God in the cities and regions! Your names have been mentioned before the Face, and there hath been revealed for you that which the hands of change and annihilation shall never reach. He counseleth you to preserve that which hath been vouchsafed unto you from God, the Lord of all worlds. Preserve this most exalted station through the Name of the Lord of Names. Beseech ye God that He may assist all to accomplish that which will cause its fragrance and mention to endure throughout the kingdom of earth and heaven.

- 27 And at the end of the letter, We counsel you once again to observe chastity, trustworthiness, godliness, truthfulness and purity. Put away the forbidden and take hold of the good - a command from God, the All-Knowing, the All-Wise. At this hour the Most Exalted Pen lamenteth and uttereth that which was in the divine Books of the past and future. By God's life! There hath appeared that which no eye in the world hath ever seen. Nevertheless, it is observed that some of the friends hesitate due to the sayings of the people of the Bayan, or are disturbed by the clamor of the hypocrites. This is a matter that is self-evident, and it behooveth all to observe the Cause

طريقكم اذكروا ما وعدتم به [فيما نزل من قبل] و في كتابي المبين اذا قلت و نطقتم بما امرت به ليس هذا من عندى بل من لدن مقتدر قدیر اسأل من حضرتك العدل و الانصاف في هذا النبأ العظيم و هذا البناء الكريم لحضرتك ان تسأل الأمر الذي في سبيله سفكت الدماء و نصبت الرؤوس و تشبكت الصدور و ذابت الأكياد و انصعق العباد الا من شاء الله رب العالمين ليس الأمر بيدي بل بيده انه هو القوى الغالب القدير قد نطق اللسان على قدر مقدور و هو المقدر الحكيم

- 25 طوبى از برای نفسی که شبهات اهل هوى او را از مولی الوری منع ننمود و از افق اعلی بازداشت عظمت امر و عظمت ایام در کتب الهی مذکور و مسطور است طوبی لعین رأی و لأذن سمعت ما نطق به لسان ارادة الرحمن على الأغصان و ویل لكل غافل بعيد

- 26 ای دوستان جناب حیدر قبل علی و محمد قبل حسین علیهما بهائی ذکر اولیای الهی را نمودند شهر و خانه خانه قصه کرد بل قصه ها گفتند و از عدم حضور کل لدی الباب غصه ها خوردند یا حزب الله فی المدن و الدیار قد ذكرت اسمائکم لدی الوجه و نزل لکم ما انقطع عنه ایادی التّغییر و الفناء و یوصیکم بحفظ ما اوتیم به من لدی الله رب العالمین این مقام اعلی را باسم مالک اسماء حفظ نمائید از حق بخواید کل را مؤید نماید بر امری که عرفش و ذکرش بدوام ملک و ملکوت باقی و پاینده ماند

- 27 و فی آخر الکتاب نوصیکم مرّة اخرى بالعفة و الأمانة و الدّیانة و الصّدق و الصّفاء ضعوا المنکر و خذوا المعروف امرأ من لدی الله العليم الحكيم در این حین قلم اعلی نوحه مینماید و نطق میکند آنچه در کتب الهی از قبل و بعد بود ظاهر لعمر الله ظاهر شد آنچه که چشم عالم شبه آن را ندیده معذک مشاهده میشود بعضی از دوستان از گفته های اهل بیان توقّف مینمایند و یا از ضوئاً منافقین مضطرب میشوند اینست آن امری که بنفسه ظاهر است و بر کل لازم

with its own eyes. It beseemeth man that should the entire world attempt to prevent him from the Most Exalted Horizon or to turn him aside from the straight path, they would find themselves utterly impotent.

- 28 We previously informed all about the cawing of the crows and the clamor of the transgressors. The people of God must protect themselves from the corrupt ones among the people of the Bayan through the sword of this blessed word which hath shone forth from the Dayspring of the mouth of the Primal Point - may the spirit of all else be sacrificed for His sake - wherein He saith: "I have written an essence regarding His mention: He shall not be known through My allusions nor through what hath been revealed in the Bayan," and through the shield of another blessed word wherein He saith: "Beware, beware lest thou be veiled by the Vahids of the Bayan, and beware, beware lest thou be veiled by what hath been revealed in the Bayan."

- 29 Reflect upon the Manifestation of the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - and the events that followed, and take heed. Consent not that once again there should arise the region of falsehood, the well of delusion, and the mythical Jabulqa and Jabulsa, leading astray the helpless people. Fix your gaze upon the Most Exalted Horizon and be detached, severed and free from all else. From the beginning of the Cause until now, all that hath been said hath been evident before all faces. God, exalted be His glory, is aware, and deeds bear witness. There is no power nor strength except through God. The glory shining forth from the horizon of the heaven of My loving-kindness be upon you, upon those who mention you and love you, and upon every steadfast and firm believer. Praise be to God, the Most Exalted, the Most Great.

BSW#05.07x, BSW#07.01x, GWB#126x, GWB#132x, TN.042-048x, STOB#085n, STOB#108n, ADJ.065bx, PDC.181x, WOB.203x2x, SW\_v03#02 p.006x, DWN\_v3#01 p.010x

که وجه امر را بچشم او ملاحظه نمایند شأن انسان آنکه اگر جمیع عالم اراده نمایند او را از افق اعلی منع کنند یا از صراط مستقیم منحرف سازند خود را عاجز مشاهده نمایند

28 از قبل کل را بنعیق ناعقین و ضوضاء معتدین اخبار نمودیم حزب الهی باید بسیف این کلمه مبارکه که از مطلع فم نقطه اولی روح ما سواه فداه اشراق نموده که میفرماید و قد کتبت جوهرة فی ذکره و هو آله لا یستشار بأشارتی ولا بما نزل فی البیان و بدرع کلمه مبارکه آخری که میفرماید ایّاک ایّاک ان تحتجب بالواحد البیانیّة و ایّاک ایّاک ان تحتجب بما نزل فی البیان خود را از مفسدین اهل بیان حفظ نمایند

29 در ظهور خاتم انبیا روح ما سواه فداه و امورات بعد آن تفکر نمائید و پند گیرید و راضی نشوید مجدد ناحیه کذب و بر موهومه و جابلقا و جابلسای ظنونیه بمیان آید و ناس بیچاره را گمراه سازد بافق اعلی ناظر باشید و از دوش فارغ و منقطع و آزاد از اول امر تا حین آنچه گفته شد امام وجوه بوده حق جلّ جلاله آگاه و عمل گواه لا حول و لا قوّة الا بالله البهاء المشرق من افق سماء عنایتی علیکم و علی من یدکرکم و یحبکم و علی کلّ مقبل ثابت مستقیم و الحمد لله العلیّ العظیم

BLIB\_Or15692.040, BLIB\_Or15738.044ax, MKI4523.133, BN\_suppl.1753.037-043, BRL\_DA#661, GWBP#126 p.174x, GWBP#132 p.184x, AVK3.111.03x, AVK3.212.05x, ISH.133, UAB.023bx, UAB.036bx, ASAT3.118x, NSS.119-120x

## BH00319

To: Ahmad Mu'allim, in Hisar

Date: 1303 ? [1885-1886]

- 1 In the Name of Him Who hath made subject unto His command the Tablet and the Pen, meaning and utterance! 1

بِسْمِ الَّذِي تَخَّرَ اللّٰوْحَ وَالْقَلَمَ وَالْمَعَانِي وَالْبَيَانَ
- 2 O Ahmad! Harken unto the Call from the right hand of the Divine Lote-Tree, from the Luminous Spot, in the Supreme Horizon: Verily there is none other God but Me, the One, the Single, the All-Knowing, the All-Informed. We have, in truth, revealed the verses and manifested the clear tokens and rent asunder the veils in such wise as hath caused the hearts of them that have denied God, the Lord of all worlds, to tremble. Successful indeed is he who hath turned towards it and hearkened, and lost are they who have denied God's testimony and His proof - these are truly among the transgressors in God's Mighty, Praiseworthy Book. 2

يَا أَحْمَدُ اسْمِعِ الدَّاءَ مِنْ شَطْرِ الْكِبْرِيَاءِ مِنْ سَدْرَةِ الْمُنْتَبَى عَنْ يَمِينِ بَقْعَةِ النُّورِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ قَدْ أَنْزَلْنَا الْآيَاتِ وَأَظْهَرْنَا الْبَيِّنَاتِ وَخَرَقْنَا الْأَعْجَابَ عَلَى شَأْنِ اضْطَرَبَتْ بِهِ أَفْتَدَةُ الَّذِينَ كَفَرُوا بِاللَّهِ رَبِّ الْعَالَمِينَ قَدْ فَازَ مِنْ أَقْبَلٍ وَسَمِعَ وَخَسِرَ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَبَرَهَانَهُ إِلَّا أَنَّهُمْ مِنَ الْمُعْتَدِينَ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 3 That which thou didst send hath reached the Wronged One. We have heard its contents and have answered thee with this Tablet, before which the books of the world bow down, as doth testify He Who proclaimeth that there is none other God but Me, the All-Hearing, the All-Seeing. The seal of the Choice Wine hath been broken by the hand of might, and the veils have been rent asunder through a command from the presence of the Powerful, the Ancient of Days. 3

قَدْ حَضَرَ لَدَى الْمَظْلُومِ مَا أَرْسَلْتَهُ سَمِعْنَا مَا فِيهِ أَجْبَنَّاكَ بِهَذَا الْكِتَابِ الَّذِي خَضَعْتَ لَهُ كُتُبُ الْعَالَمِ يَشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا السَّامِعُ الْبَصِيرُ قَدْ فَكَّ خَتَمَ الرَّحِيقِ بِيَدِ الْاِقْتِدَارِ وَخَرَقَتْ السَّبَّاحَاتُ أَمْرًا مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ
- 4 O Ahmad! O Ahmad! Look to the Most Exalted Horizon. By God! We have made clear the path and manifested the proof, and have caused to flow from the fountain of My Most Exalted Pen the Kawthar of eternity. Blessed is he who hath drawn nigh, and partaken, and drunk in My Name, the Lord of all who are in the heavens and the earth. And woe betide them who have turned aside and remained heedless of this supreme bounty and who have denied Him in Whom they had believed - these are truly among the dead in God's Mighty, Glorious Book. 4

يَا أَحْمَدُ يَا أَحْمَدُ انْظُرْ إِلَى الْأَفْقِ الْأَعْلَى تَاللَّهُ قَدْ أَوْضَحْنَا السَّبِيلَ وَأَظْهَرْنَا الدَّلِيلَ وَأَجْرَيْنَا مِنْ مَعِينِ قَلْبِي الْأَعْلَى كَوْثَرَ الْبَقَاءِ طُوبَى لِمَنْ تَقَرَّبَ وَأَخَذَ وَشَرِبَ بِاسْمِي الْمَهِيمِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَوَيْلٌ لِلَّذِينَ مَنَعُوا وَغَفَلُوا عَنْ هَذَا الْفَضْلِ الْأَعْظَمِ وَكَفَرُوا بِالَّذِي آمَنُوا بِهِ إِلَّا أَنَّهُمْ مِنَ الْمَيِّتِينَ فِي كِتَابِ اللَّهِ الْعَزِيزِ الْعَظِيمِ
- 5 We have rent the veils asunder in such wise that every hearing ear hath heard the sound of their being rent. Thy Lord, verily, is the One Who hath power over whatsoever He willeth, and He is the Mighty, the All-Compelling, the Powerful. Blessed art thou, inasmuch as thou hast attained unto the traces of My Pen time and again, and this is yet another time, as a token of My favor, for I am verily the All-Bountiful, the Most Generous. 5

قَدْ خَرَقْنَا الْأَعْجَابَ عَلَى شَأْنِ سَمِعَ كُلِّ ذِي أُذُنٍ صَوْتِ خَرَقِهَا أَنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ وَهُوَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ طُوبَى لَكَ بِمَا فَزْتَ بِأَثَرِ قَلْبِي مَرَّةً بَعْدَ مَرَّةٍ وَهَذِهِ كَرَّةٌ أُخْرَى فَضْلًا مِنْ عِنْدِي وَأَنَا الْفَضَالُ الْكَرِيمُ

- 6 Ponder upon that which hath been sent down from the heaven of thy Lord's Will. It will acquaint thee with that which thou didst desire to know and will cause thee to soar unto the heaven of knowledge. Then shalt thou behold the Cause shining forth from its horizon. Thy Lord is, in truth, the Helper, the All-Wise. The Cause is more manifest than the sun in midheaven. Soon shalt thou know and witness that which thou didst ask from the ocean of thy Lord's knowledge, the Forgiving, the Merciful.
- 6 فکّر فیما نزل من سماء مشیة ربّک أنّه یعرفک ما اردت عرفانه و یبلغک الی سماء العلم اذا ترى الامر مشرقاً من افقها ان ربّک هو المؤید الحکیم ان الامر اظهر من الشمس فی وسط السماء سوف تعلم و ترى ما سئلته من عتمان علم ربّک العالم الغفور الرحیم
- 7 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who are with thee, and upon those who have remained steadfast in this mighty Cause, whereby the limbs of the world have quaked and every ignorant one hath been struck dumb.
- 7 البهاء المشرق من افق سماء رحمی علیک و علی من معک و علی من فاز بالاستقامة الکبری فی هذا الامر العظیم الذی به ارتعدت فرائص العالم و انصعق کلّ جاهل بعید
- 8 Hear in the Persian tongue the Voice of the Wronged One, Who speaketh from the direction of the prison. O Ahmad! The Cause is more manifest than the sun and more exalted than the heavens. Observe the verses sent down and reflect: verily they will grant thee true knowledge and draw thee nigh unto a clear and straight path. Reflect upon the Shi'ih sect. Previously We commanded all through the Most Exalted Pen to ponder upon this heedless people who, throughout ages and centuries, were speaking of God, glorified be His majesty, yearning and hoping for the days of His meeting. Yet when the dawn of His Revelation rose and shone forth, they all rose up in opposition and protest.
- 8 بلسان پارسی احلی بشنودای مظلوم را که از شطر بجن تکلم مینماید یا احمد امر اظهر از شمس و ارفع از سماء مشاهده میشود در آیات منزله نظر نما و تفکر کن انها تعرفک حقّ العرفان و تقرّبک الی صراط واضح مستقیم در حزب شیعه تفکر نما از قبل از قلم اعلی امر نمودیم کلّ را بتفکر در این حزب غافل در قرون و اعصار بذکر حقّ جلّ جلاله ناطق و ایام لقائش را سائل و آمل و چون فجر ظهور طالع و مشرق کلّ بر اعراض و اعتراض قیام نمودند
- 9 Reflect upon the fruits of these souls' deeds. In the early years, all the divines of the lands of Sh, Sad and Kha and other cities, and their followers, issued the decree for the death of the Lord of the world. The writings of the divines of the lands of Sh and Sad were brought into Our presence and met Our gaze. Verily My Most Exalted Pen doth not wish to mention what they wrote. Thou knowest what they said and what they did. The consequences of all shall become evident on the Day of Reckoning and the fruits of their deeds shall then be made manifest.
- 9 در ثمرات اعمال آن نفوس تفکر نمائید در سنین اوّلیه جمیع علمای ارض ش و ارض صاد و ارض خا و مداین اخری و تبعه آن نفوس فتوی بر قتل سید عالم دادند مکتوب علمای ارض ش و ارض صاد بحضور آمد و بلحاظ رسید ان قلبی الأعلی لا یحبّ ان یذکر ما ذکره تو میدانی که چه گفتند و چه کردند نتایج کلّ در یوم حساب ظاهر و ثمرات اعمال در او مشهود
- 10 From the beginning of Islam, most were immersed in the ocean of idle fancies and vain imaginings. After the Seal of the Prophets - may the life of all else be sacrificed for His sake - and the holy Imams, only two souls attained unto the truth and were adorned with the ornament of true understanding: the late Shaykh and Siyyid - upon them be the Most Glorious Glory of God. These two souls were confirmed in their recognition of the Lord of mankind. Verily We were with them and heard from them that which none hath known save God, the
- 10 از صدر اسلام اکثری در بحر اوهام و ظنون مستغرق بعد خاتم انبیا روح ما سواه فداه و ائمّه طاهرین دو نفس بحقّ واصل و بطراز آگاهی مزین مرحوم شیخ و سید علیهما بهاء الله الأبهی و تأیید بر عرفان سید بشر آن دو نفس نمودند انا معهما و سمعنا منهما ما لا اطلع به احد الا الله العلیم الخبیر بشرافت آن دو نفس نفوس مقبله بشرط شین توجه نمودند و بمطلع فیض و مشرق

All-Knowing, the All-Informed. Through the nobility of these two souls, receptive souls turned toward the direction of Shin and attained unto the dawning-place of bounty and the day-spring of knowledge. This was through the grace of those two blessed beings, to which every fair-minded and discerning one and every learned and informed one beareth witness.

- 11 O Ahmad! In a certain station this most exalted Word hath been revealed from the Most Sublime Pen: What strange intoxication and what strange heedlessness hath seized all! From the beginning of Islam until the first day of the Manifestation, not one of the Shi'ih divines was aware of the nature of the Manifestation and the existence of that Essence of Being in the loins. This was the station of the former divines who possessed not an atom's weight of knowledge. Were you to reflect briefly on this matter, you would cry out and praise the All-Powerful Lord day and night, for He hath unveiled and rent asunder the veils.

- 12 The aforementioned Word was revealed in response to the gathering of Manshad. We have sent its copy in the handwriting of Zaynu'l-Muqarrabin, upon him be the Glory of God, that you may observe and gain complete knowledge of the conjectures, idle fancies, and heedlessness of the people of the Bayan.

- 13 That party committed what neither the Jews, nor the Christians, nor any other parties in the world have committed. Yes, a few among the Shi'ih party became aware during the time of occultation, but due to the dominion of the divines, they did not reveal it and hastened to the most exalted horizon. The corruption of this sect is more evident than the sun in the midst of heaven. In the early days, all were occupied with cursing, denouncing and rejection. The heedlessness of these souls reached such a degree that they would mention the Prince of Martyrs from the pulpits and weep, and then curse and denounce the One by Whose word a thousand Husayns sacrificed their lives in the field of martyrdom, and from the pulpit they would hasten towards hell.

- 14 And thereafter that honor knoweth how this Wronged One arose before all the world. Neither the clamor of the divines prevented Him, nor the might of princes. We summoned all the peoples of the world to the horizon of the All-Merciful, until some of the people of Iran turned towards the most exalted horizon. These are the gems of creation, and likewise those souls in these lands who from among the community have attained unto the light of certitude, and likewise from among the children of the Friend and the heirs of Him Who conversed with God.

علم فائز گشتند و این از فضل آن دو وجود  
مبارک بود یشهد بذلک کلّ منصف بصیر و  
کلّ عالم خبیر

11 یا احمد در مقامی اینکلهء علیا از قلم اعلی جاری  
و نازل قولی عجب سگری و عجب غفلتی کلّ را  
اخذ نموده از صدر اسلام تا اول یوم ظهور نفسی  
از علمای شیعه بر کیفیت ظهور و کون آنجوهر  
وجود در اصلاّب آگاه نه این شأن علمای قبل  
که بقدر سمّ ابره دارای علم نبودند اگر در این مقام  
فی الجمله تفکر نمائید صیحه زنیذ و حقّ مقتدر را در  
لیالی و ایام حمد نمائید که کشف نمود و خرق  
فرمود

12 و کلهء مذکوره در جواب مجمع منشاد نازل  
صورت آنرا بخطّ زین المقرّبین علیه بهاء الله ارسال  
نمودیم تا ملاحظه نمائید بر ظنون و اوهام و  
غفلت اهل بیان اطلاع کامل حاصل شود

13 ارتکاب نمودند آنحزب آنچه را که یهود و نصاری  
و سایر احزاب عالم مرتکب نشدند بلی معدودی  
از حزب شیعه در زمان غیبت آگاه شدند و لکن  
از سطوت علما اظهار ننمودند و بافق اعلی شتافتند  
فساد اینفرقه اظهار از شمس است در وسط سماء  
در اول ایام کلّ بسبّ و لعن و طرد مشغول  
غفلت این نفوس بمقامی بوده که بر منابر ذکر  
سید الشهداء علیه بهاء الله الاهی را مینمودند و  
میگریستند و بعد بر نفسیکه بکلهء او هزار حسین  
در مشهد فدا جان داد لعن و سب مینمودند و  
از منبر رو بسقر میشتافتند

14 و بعد آنجناب عالمند که اینظلم بجه قسم امام  
عالم قیام نمود نه ضوضاء علما او را مانع شد و نه  
سطوت امرا جمیع اهل امکان بافق رحمن دعوت  
نمودیم تا آنکه بعضی از اهل ایران بافق اعلی اقبال  
نمودند ایشانند جواهر خلق و همچنین نفوسیکه در  
این اراضی از اهل جماعت بنور یقین فائز گشتند  
و همچنین از ابناء خلیل و وراثت کلیم

- 15 O thou who gazeth upon the Face and drinketh the choice wine of My grace! Had the Herald - may the spirit of all else but Him be sacrificed for His sake - appeared in these lands, thou wouldst now behold most of the people among the people of truth, for the idle fancies of the Shi'ih party concerning Jabulqa and Jabulsa and the region between them were not and are not among these people. O Ahmad! These idle fancies caused the blood of the Master of the world to be shed. These idle fancies - from whom did they proceed and who caused the people of Iran to be deprived? If anyone would utter a word contrary to that, they would issue a decree for his death. Reflect and observe with thine own eyes, that perchance thou mayest, through the handle of inner meanings and exposition, deliver the heedless ones from the well of idle fancies and cause them to attain unto the splendors of the sun of certitude.
- 16 O Ahmad! Leave the world behind and soar above it. The Most Exalted Pen is forbidden, yet despite the opposition of the people of the world and the arising of all to turn away, the Finger of Power hath rent asunder some of the veils and made aware the seeing one who possesseth knowledge and the knowing one who is informed. It became the balance of favor - weigh every word by it. Reflect upon the fruits of the deeds of the various parties. In one respect, that same balance is the truth, for it makes souls known. However, it is hoped that the world will attain unto the light of true unity and that misbelief will be utterly removed. Fix thy gaze upon God alone. This is the counsel of the Wronged One to that honor and the friends of God.
- 17 The Author of the Bayan, in the second chapter of the eighth Unity, saith - exalted be His utterance: This is the mystery of the words of the late Shaykh when someone asked him about that word which His Holiness had uttered, and the three hundred and thirteen individuals who would be the most God-fearing of that Dispensation could not bear it, and His Holiness Sadiq mentioned the letter 'kaf' concerning them. After much warning that "thou canst not bear it," he had said, "If His Holiness should appear and say 'abandon the Guardianship of the Commander of the Faithful,' wouldst thou abandon it?" He immediately refused, saying "God forbid!" It is evident to the people of truth that they heard the word from His Holiness, and since he could not bear it, he became an unbeliever, though he was unaware of it. This stems from their not looking to the Source of the Cause.
- 18 Now ponder upon the ocean of this utterance which hath flowed from the tongue of the Point and the Shaykh, that thou mayest
- یا ایها الناظر الى الوجه والشارب رحيق الفضل  
اگر حضرت مبشر روح ما سواه فداه در این  
اراضی ظهور مینمود حال اکثر خلق را از اهل  
حق مشاهده مینمودی چه که اوهمات حزب  
شیعه از جابلقا و جابلسا و ناحیه مابین این نفوس  
نبوده و نیست یا احمد این اوهمات سبب سفک  
دم سید عالم شد این اوهمات از که صادر و که  
سبب منع اهل ایران گشت اگر نفسی کلهئی  
بغیر آن تکلم مینمود فتوی بر قتلش میدادند تفکر  
نما و بعین خود مشاهده کن که شاید بعروه  
معانی و بیان غافلین را از بئر اوهام نجات دهی  
و باشرافات انوار آفتاب یقین فائز نمائی
- یا احمد عالم را بگذار فوق آن طیران نما قلم اعلی  
ممنوعست ولكن مع منع اهل عالم و قیام کل بر  
اعراض اصبح قدرت بعضی از حجابات را شق  
نموده عالم بصیر و عارف خیر را آگاه فرموده  
میزان عنایت شد هر کلهئی را بآن بسنج در  
ثمرات اعمال احزاب تفکر نما در یک مقام همان  
میزان حق است چه که نفوس را معرفی مینماید  
لکن امید هست عالم بنور توحید حقیقی فائز شود  
شرک بالمره از میان برخیزد بحق وحده ناظر باش  
اینست وصیت مظلوم آنجناب و دوستان الهی را
- بیانی صاحب بیان در باب ثانی از واحد ثامن  
میفرماید قوله عزّ بیانه اینست سر قول مرحوم  
شیخ در وقتیکه کسی از ایشان سؤال نموده  
بود از آنکلهئی که حضرت میفرماید و سیصد  
و سیزده نفر که در آن روز اتقیاى آنظهورند  
متحمل نمیشوند و حضرت صادق ذکر کاف  
در حق ایشان میکند بعد از نهی بسیار که  
نمیتوانی متحمل شوی فرموده بودند که اگر  
حضرت ظاهر شود و بگوید که دست از  
ولایت امیرالمؤمنین بردار تو بر میداری فی الفور  
ابا و امتناع نموده بود که حاشا و کلا و ظاهر  
است نزد اهل حقیقت که کله را از لسان  
حضرت باو شنودند و او چون متحمل نشد  
کافر شد ولی ملتفت نشد و این از آنجائست  
که نظر بمبدء امر نمیکند اتمی
- حال در بحر این بیان که از لسان نقطه و شیخ  
جاری شده تفکر نما تا مقام حق را مقدس از



know the station of Truth to be sanctified above all things, and mayest behold all things as created by the Word. How excellent is this word at the end of His Holiness's utterance where He saith that this stems from their not looking to the Source of the Cause, for if they were to look to the Source - that is, to behold the very Manifestation establishing all else beneath Him through His Word. O Ahmad! The station of the Manifestation is above what the servants mention of Him. Then shineth forth the light of unity and are extinguished the lamps of fancy and conjecture.

19 O thou who soarest in the atmosphere of My love! Know thou that the people of the Bayan are more lost than all previous peoples, for after the removal of the veils, the rending of the coverings, the appearance of the light of manifestation, and the call of the Speaker on Sinai, they have uttered that which no misbeliever had ever uttered. They cling to previous fancies and strive zealously to lead people astray. They attribute to distortion those statements of the Primal Point that oppose them. The previous fancies are not worthy of mention; it would be a waste for pen and tongue to be occupied with them.

20 Say: My God, my God! I have turned toward the horizon of Thy Cause and have directed my face to the lights of Thy countenance. I beseech Thee to assist me to attain such steadfastness whereby Thy servants may stand firm in Thy Cause and arise to serve Thee. My God, my God! I perceive Thy fragrance from Thy utterance, though I have not attained the station whereon the throne of Thy grandeur is established. O my Lord! Honor me with Thy presence and the visit of Thy beauty and the fountain of Thy reunion, or inscribe for me from Thy Most Exalted Pen the reward of those who stand before Thy face and who are stationed at the door of Thy mercy. My God, my God! Thou seest me turning toward Thee, hoping for Thy bounties and favors. I beseech Thee by the mysteries of Thy knowledge and that which was hidden from the eyes of Thy creation, to assist me to arise to mention Thee, to praise Thee, and to serve Thy Cause. Verily Thou art the All-Powerful, the All-Knowing, the All-Wise.

21 The law of fasting hath been revealed by God in His Most Holy Book. There is no doubt that it hath been sent down from One Who is All-Knowing, All-Wise. The laws of fasting and prayer as revealed have not been changed, but wisdom is necessary. Hitherto, most have acted in accordance with the laws of the Qur'an. Were something entirely different to suddenly appear before the people, great discord would arise and none would draw nigh to hear the Word of God. In any case, divine forgiveness hath ever encompassed and continueth

کَلِّ بدانی و کَلِّ را بکلمه مخلوق مشاهده نمائی چه مقدار نیکوست اینکلمه در آخر بیان حضرت که میفرماید این از آنجائیست که نظر بمبدء امر نمیکند چه اگر نظر بمبدء نمایند یعنی نفس ظهور مادونش را بکلمه اش قائم مشاهده نمایند یا احمد مقام ظهور فوق آنست که عباد از او ذکر مینمایند اذاً اشراق نور التوحید و طفئت سرج الأوهام و الظنون

19 يا ايها الطائر في هواء حبي اعلم انّ ملاء البيان اخسر من ملل القبل كلها چه که بعد از کشف سبحات و خرق حجابات و ظهور نور ظهور و نداء مکلم در طور گفته اند آنچه را که هیچ مشرکی نگفته باوهامات قبل متمسکند و در اضلال خلق ساعی و جاهد بیانات نقطه اولی را آنچه مخالف ایشانست بتحریف نسبت میدهند باری اوهامات قبل لایق ذکر نه حیف است قلم و لسان بآن مشغول شود

20 قل الهی الهی قد اقبلت الی افق امرک و وجهت وجهی الی انوار وجهک استلک بأن تؤیّدنی علی استقامة بها یتقیم عبادک علی امرک و القيام علی خدمتک الهی الهی اجد عرفک من بیانک و ما فزت بمقام علیه استقرّ عرش عظمتک ای ربّ شرفنی بلقائک و زیارة جمالک و کوثر وصالک او تکتب لی من قلبک الاعلی اجر القائین امام وجهک و الواقفین لدی باب رحمتک الهی الهی ترانی مقبلاً الیک و آملاً فیوضاتک و عنایاتک استلک بأسرار علیک و ما کان مستوراً عن اعین خلقتک بأن تؤیّدنی علی القيام علی ذکرک و ثنائک و خدمة امرک انک انت المهيمن العلم الحکیم

21 و اما حکم الصوم قد انزله الله فی کتابه الأقدس لا ريب فيه انه نزل من لدن علم حکیم صوم و صلوة آنچه نازل شده تغییر نیافته و لکن حکمت واجب است چنانچه تا حین غالباً بشریعت فرقان عمل شده اگر بالمره امام وجوه غیر آن ظاهر شود فصل اکبر بمیان آید دیگر احدی تقرّب نجوید تا اصغاء کلمة الله نماید در هر حال عفو الهی شامل حال آنجناب بوده و هست و لکن سائرین باید

to encompass your honour, but others must hold fast to wisdom and cling to its hem. This utterance is a mercy unto the friends and a bounty unto the party of God, lest the clamour of every ignorant one and every dissembling hypocrite be raised.

- 22 O Ahmad! A prayer hath been revealed which, shouldst thou recite it, would kindle within thee such a fire as no power in all the world could extinguish. Yet wisdom forbiddeth its disclosure. Convey the greetings of the Truth to the party of God. Say: Ye are all remembered in the presence of the Wronged One, and mention of each and every servant, man and woman, hath flowed from the Most Exalted Pen. Reflect upon that which hath been manifested and seek recourse unto God. Verily, He will open before your faces the doors of grace and guide you to the straight path. Be not heedless of that which befiteth this Day, and arise to secure it. Thus doth the Wronged One counsel you from His prison-cell and summon you unto that which draweth you nigh unto God, the Single, the One, the All-Knowing, the All-Informed.

- 23 O Ahmad! Again and again do We make mention of thee, as a favour unto thee, that thou mayest give thanks unto thy Lord, the All-Remembering, the All-Knowing. The purpose of all that hath been mentioned is that thou mayest enlighten the people, that all may testify to that which hath flowed from the Most Exalted Pen. Until now, the station of the Manifestation Himself hath remained concealed. None hath attained unto the light of true Divine Unity save whom God willeth. The purpose is that the station of the Manifestation be made known. For example, the Apostle of God - may the spirit of all else be sacrificed for His sake - is the Manifestation of "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth" and is established upon the throne of "He shall not be asked of His doings." In this station, He hath no partner or peer; nay, none is even mentioned in that realm, and all were created by His Word. This utterance diminisheth not the station of any. Blessed is he who distinguisheth ranks and stations - he is of them that are endowed with insight in the Most Sublime Vision.

- 24 Reflect upon this utterance revealed in the Bayan, which declareth that if the Manifestation Himself should designate a tree as proof, it becometh proof. The Manifestation Himself is sanctified above all lesser conditions. All are created by His Word, and this station remaineth so long as no deviation occurreth. After deviation, one is numbered and accounted among the people of fire. Today is the Day of God, wherein none save He is mentioned. This is the Day of true Divine Unity. Blessed are they that attain! Should one discover the shrill voice of the

بحکمت تمسک نمایند و بذیلش تشبث این بیان  
رحمتی است از برای دوستان و فضلی است از  
برای حزب الله لئلا یرتفع ضوضاء کل عالم جاهل  
و کل معرض منافق

- 22 یا احمد صلواتی نازل شده اگر قرائت نمائی مشتعل  
شوی اشتعالیکه عالم بر منع آن قادر نباشد و لکن  
حکمت اظهار را منع نموده حزب الله را از قبل  
حق تکبیر برسان بگو کل لدی المظلوم مذکورید  
و ذکر هر یک از عباد و امام از قلم اعلی جاری  
در آنچه ظاهر شده تفکر نمائید و بحق توسل جوئید  
آنه یفتح علی وجوهکم ابواب الفضل و یدیکم الی  
سواء الصراط از آنچه سزاوار این یوم است غافل  
نشوید و بر تدارک آن قیام نمائید کذلک ینصحکم  
المظلوم من شطر السجن و یدعوکم الی ما یقرّبکم  
الی الله الفرد الواحد العلیم الخبیر

- 23 یا احمد مکرّر ذکر مینمائیم فضلاً علیک لتشکر  
ربک الذّاکر العلیم مقصود از آنچه ذکر شد آنکه  
ناس را آگاه نمائی تا کل گواهی دهند بر آنچه  
از قلم اعلی جاری شده تا حال مقام نفس ظهور  
مستور بوده احدی بنور توحید حقیقی فائز نه الا  
من شاء الله مقصود آنکه مقام ظهور معلوم شود  
مثلاً رسول الله روح ما سواه فداء مظهر یفعل  
ما یشاء و یحکم ما یرید است و بر عرش لا یستل  
عمّا یفعل مستوی در این مقام شریک و شبیه از  
برای او نبوده و نیست بلکه احدی در آنساحت  
مذکور نه و کل بکله او خلق شده اند و از این  
بیان بر مراتب هیچیک نقصی وارد نمیشود طوبی  
از برای نفسیکه مراتب و مقامات را تمیز دهد  
اوست از اهل بصر در منظر اکبر

- 24 در این بیان منزل بیان تفکر نما که میفرماید اگر  
نفس ظهور بفرماید این شجر حجت است حجت  
است نفس ظهور مقدّسست از شئونات دوش  
کل بکله او خلق میشوند و این مقام باقی مادام  
منحرف نشود و بعد از انحراف از اهل نار مذکور  
و محسوب امروز یوم الله است لا یذکر فیهِ الا هو  
امروز است روز توحید حقیقی طوبی للفائزین  
اگر نفسی صریح قلم اعلی را در غیاب اینکلمات

Most Exalted Pen within the depths of these words, he would find himself in a new world and would attain unto the light of true Divine Unity. I end My words thus: There is no God but Me, the Single, the One, the All-Powerful, the All-Compelling, the Self-Subsisting.

بیابد خود را در عالم تازه بیند و بنور توحید  
حقیقی فائز شود اختم القول انه لا اله الا انا  
الفرد الواحد المقتدر المهيمن القيوم

- 25 O Ahmad! Upon thee be My glory! The mention of fasting and prayer is renewed, that it may become clear and evident that the fast of the Bayan is acceptable before the All-Merciful and its ordinance hath been revealed in the Most Holy Book. As to prayer, verily it hath been sent down from My Most Exalted Pen in such wise as to set ablaze the breasts and attract the hearts and minds. However, until now none hath attained unto it save some of them that circle round it. Verily thy Lord commandeth all with wisdom. He is, in truth, the All-Knowing, the All-Wise. The ordinance of fasting was formerly specific to the servants in this land, for its abandonment caused commotion. Today they must hold fast unto that which accordeth with wisdom. Thou art adorned with the ornament of grace. It is not for thee to fast, but rather to arise to serve the Cause with joy and fragrance, and with the wisdom We have sent down in the Psalms and Tablets. Verily thy Lord doeth what He willeth and ordaineth what He desireth. He is the All-Powerful, the Almighty.

25 يا احمد عليك بهائي ذكر صوم و صلوة مجدد ميشود  
تا معلوم و واضح گردد صوم بيان لدى الرحمن  
بطراز قبول فائز و در کتاب اقدس حکم نازل  
و اما الصلوة انها نزلت من قلبی الاعلى على شأن  
تشتعل به الصدور و تجذب به الأفئدة و العقول  
ولكن تا حين احدى بأن فائز نشده مگر بعضی  
از طائفین ان ربک امر الکلی بالحكمة انه هو  
العليم الحكيم و حکم صوم قبل مخصوص عباد این  
ارض بوده چه که ترک آن سبب ضوضا شد  
امروز آنچه مطابق حکمت است باید بأن تمسک  
نمائند آنجناب بطراز فضل مزینند ليس لك ان  
تصوم و لك ان تقوم على خدمة الأمر بالروح و  
الريحان و بالحكمة التي انزلناها في الزبر و الألواح  
ان ربك يفعل ما يشاء و يحكم ما يريد انه هو  
المقتدر القدير

- 26 Behold, then mention what the Point hath uttered. His word is: "Were He to pronounce the earth to be heaven and heaven to be earth, none hath the right to say why or wherefore, and whoso doth say this hath verily disbelieved in God, the Lord of the worlds." The glory be upon thee and upon those with thee and upon those who love thee for the sake of God, the Mighty, the Praiseworthy.

26 انظر ثم اذكر ما نطق به النقطة قوله انه لو يحكم على  
الأرض حكم السماء و على السماء حكم الأرض  
ليس لأحد ان يقول لم او بم و من قال انه كفر  
بالله رب العالمين البهاء عليك و على من معك و  
على من يحبك لوجه الله العزيز الحميد

BRL\_IOPF#1.07x

INBA27:086, BLIB\_Or07852.072,  
BRL\_DA#123, ADM2#074 p.139x,  
AVK4.090.03x, GHA.036a, GHA.037ax,  
MAS4.134x, NSS.087x, NSS.116x

## BH11082

To: Aqa Mirza Baba et al., in Shahrud

Date: 1303 ? [1885-1886]

1 He is the One Who speaks in the Kingdom of Utterance!

1 هو الناطق في ملكوت البيان

2 My God, my God! Hearts have melted in separation from Thee, and the hearts of Thy servants are consumed in remoteness from Thee. My God, my God! The cries of the lovers have risen from all regions, and the lamentations of the chosen ones in their separation have ascended. Thou hast, O my God, manifested the Dayspring of Thy signs and the Dawning-place of Thy revelations, that all who dwell in Thy heaven and earth might be honored by meeting Thee, yet the ungodly and the heedless have interposed themselves between them and the effulgences of the light of Thy countenance. O Lord! Thou seest the faces turned toward the gleaming lights of Thy countenance, the hearts drawn to the horizon of Thy manifestation, the tongues uttering Thy praise and speaking of what hath befallen them from the fire of separation from Thee, and the eyes awaiting the wonders of Thy mercy and the manifestations of Thy nearness and Thy presence. Wilt Thou deny them, O my God, after the ocean of reunion hath surged through Thy name and Thy command, and the horizon of meeting hath shone forth with the luminary of Thy generosity and grace? O Lord! Thou seest the hands of hope clinging to the hem of Thy bounty. I beseech Thee by the breezes of Thy revelation, the pearls of the oceans of Thy knowledge, and the manifestations of Thy sovereignty amongst Thy creatures, to ordain for Thy loved ones reunion with Thee and attainment unto Thy presence. Then cause them to hear Thy sweet call before Thy throne, or inscribe for them, with Thy Most Exalted Pen, the recompense of attaining unto the gate of Thy grandeur, which Thou hast opened before the faces of all in Thy dominion.

2 الهى الهى بهجر ك ذابت الأكباد و بفراقك  
احترقت افئدة العباد الهى الهى قد ارتفع ضجيج  
العشاق من الآفاق و صرخ الأصفياء فى الفراق  
قد اظهرت يا الهى مشرق آياتك و مطلع  
ظهوراتك ليتشرف بقاء من فى سمائك و  
ارضك ولكن المشركين و المعرضين حالوا بينهم  
و بين اشراقات نور وجهك اى رب ترى  
الوجه متوجهة الى بوارق انوار وجهك و  
القلوب مقبلة الى افق ظهورك و الألسن ناطقة  
بثنائك و ذاكرة بما ورد عليها من نار فراقك  
و الأبصار منتظرة بدائع رحمتك و ظهورات  
قربك و لقاءك و أ تمنعهم يا الهى بعد ما  
ماج بحر الوصال باسمك و امرك و لاح افق  
اللقاء بنير جودك و فضلك اى رب ترى  
ايادى الرجاء متشبثة بأذيال عطائك استلک  
بنفحات وحيك و لآلى بحور علمك و ظهورات  
سلطنتك بين خلقك بأن تقدر لأوليائك  
لقاءك و وصالك ثم اسمعهم ندائك الأهل  
امام عرشك او تكتب من قلبك الأعلى اجر  
الحضور لدى باب عظمتك الذى فتحته على  
وجه من فى مملكتك

3 My God, my God! Thou knowest and seest that there hath come before the Wronged One, in His Most Great Prison, a leaf whereon were inscribed the names of Thy loved ones who have drunk the choice wine of recognition from the cups of Thy gifts and the Salsabil of certitude from the hands of Thy grace. I beseech Thee, O God of Names and Creator of heaven, by Thy Name through which Thou hast transformed fire into light and removed the veils from hearts and minds, to aid them to remain firm with supreme steadfastness, that their feet may not slip through the doubts of the transgressors and the hints of those who have turned away - they who have broken Thy Covenant

3 الهى الهى تعلم و ترى بأن حضر لدى المظلوم فى  
سجنه الأعظم ورقة و كانت فيها اسماء احبائك  
الذين شربوا رحيق العرفان من كؤوس مواهبك  
و سلسبيل الايقان من ايادى فضلك استلک  
يا اله الاسماء و فاطر السماء باسمك الذى به  
بدلت النار بالنور و كشفت الحجاب عن الأفئدة  
و القلوب بأن تؤيدهم على الاستقامة الكبرى  
لئلا تزل اقدامهم من شبهات المعتدين و اشارات  
المعرضين الذين نقضوا عهدك و ميثاقك و  
جادلوا بآياتك و كفروا ببرهانك و اعرضوا

and Thy Testament, who have disputed Thy signs, disbelieved in Thy proof, and turned aside from Thy evidence after it had encompassed Thy earth and Thy heaven. I beseech Thee, O Lord of eternity and Sovereign of nations, to assist them to recognize the Source of Thy laws and the Manifestation of Thy Self. Then remember those whose names have been presented before Thy face, that they may rejoice in Thy remembrance, Thy acceptance, and Thy attention. Verily, Thou art the Most Generous of the generous ones and the Most Merciful of the merciful. Bounty is in Thy grasp and generosity in Thy right hand. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the Mighty, the Praiseworthy.

عن جنتك بعد اذ احاطت ارضك و سمائك  
اسلك يا مالک القدم و سلطان الأمم بأن  
تؤيدهم على عرفان مصدر احكامك و مظهر  
نفسك ثم اذكر الذين حضرت اسمائهم امام  
وجهك لتفرح بذكرک و اقبالک و توجهک  
انک انت اکرم الأکرمين و ارحم الراحمين انّ  
الفضل فی قبضتک و الجود فی یمینک تفعل ما  
نشاء و تحکم ما تريد و انک انت العزيز الحميد

- 4 O Ghulam-Rida! The Wronged One remembereth thee from the precincts of the Prison and counseleth thee with that whereby the Cause of God, the All-Possessing, the Self-Subsisting, may be exalted. Take hold of the Book with strength from Us in such wise that the doubts of those who have disbelieved in God, the Lord of existence, may not hinder thee. Arise with supreme steadfastness in the Cause of thy Lord, the Lord of all beings, and say: O peoples of the earth! Fear God, the Lord of the Throne and of the dust, and be not of those who have denied God's favor when it was sent down through grace. Turn with illumined hearts to the Most Sublime Horizon. This is what ye have been commanded, both before and after. He beareth witness to this Who hath spoken in every condition that there is none other God but Me, the Truth, the Knower of the unseen. Say: By God! The horizon of certitude hath been illumined by the Light of proof. Fear ye God and follow not the sources of idle fancies and vain imaginings. He Who was hidden in the universe and mentioned in the hearts of the Prophets and inscribed by the Most Exalted Pen in the Books of God, the Lord of the seen and unseen, hath been made manifest. Thus have We revealed unto thee the proof and sent down that whereby thine eyes and the eyes of those who have attained to revelation and witnessing may be solaced.

4 يا غلام رضا يذكرك المظلوم من شطر السجن و  
يوصيك بما يرتفع به امر الله المهيم القیوم خذ  
الکتاب بقوة من عندنا على شأن لا تمنعك شبهات  
الذين كفروا بالله مالک الوجود قم بالاستقامة  
الکبرى على امر ربک مولى الوری و قل يا ملا  
الأرض اتقوا الله ربّ العرش و الثرى و لا تكونوا  
من الذين انكروا نعمة الله اذ نزلت بالفضل اقبلوا  
بقلوب نوراء الى الأفق الأعلى هذا ما امرتم به من  
قبل و من بعد يشهد بذلك من نطقت فيکّل شأن  
انه لا اله الا انا الحق علام الغیوب قل تالله قد  
انار افق الايقان بنیر البرهان اتقوا الله و لا تتبعوا  
مطالع الأوهام و الظنون قد ظهر من كان مکوننا  
فی العالم و مذكورا فی افئدة الأنبياء و مستورا  
من القلم الأعلى فی کتب الله مالک الغیب و  
الشهود کذلک اظهرنا لک البرهان و انزلنا ما  
تقیر به عينک و عیون الذين فازت بالمکاشفة و  
الشهود

- 5 O Haydar-'Ali! The Most Exalted Pen makes mention of thee and counsels thee with that which hath been revealed in the Book. Be thou eloquent in My remembrance, steadfast in My Cause, directed towards Mine horizon, firm in My path, and holding fast to the hem of the robe of thy Lord's grace, the Lord of creation. A single letter of thy Lord's verses is worth more than all that is witnessed and seen, as attested by the Mother Book which is with Him. Blessed is the soul that hath attained unto My days, the heart that hath turned unto My countenance, the man that hath arisen to serve My Cause, and the eye that hath beheld the lights.

5 يا حيدر قبل على يذكرك القلم الأعلى و يوصيك  
بما انزله فی الکتاب کن ناطقاً بذكری و ثابتاً على  
امری و ناظراً الى افق و متمسكاً بصراطی و  
متشبهاً بأذیال رداء فضل ربک مالک الایجاد  
لا يعادل بحرف من آیات ربک ما يشهد و یرى  
يشهد بذلك من عنده ام الکتاب طوبی لنفس  
فازت بأیامی و لقلب اقبل الى وجهی و لرجل  
قام على امری و لعین رأّت الأنوار

- 6 O 'Abdu'l-Karim! The Wronged One makes mention of thee and gives thee glad tidings of God's loving-kindness, the Lord of all beings, and counsels thee with that which befiteth the days of God, the Lord of Lords. Turn not unto the world and its conditions and what transpireth therein. All that is therein shall perish, and that which hath been revealed from the Pen of thy Lord's Revelation, the One Who ruleth over all in earth and heaven, shall endure. We have sent down the verses and dispatched them unto those who believed when God came with power and sovereignty. Blessed is he who hath attained unto the knowledge of his Lord, and woe unto every heedless doubter.
- 6 يا عبد الكريم يذكر المظلوم و يبشرك بعناية الله مولى الأنام و يوصيك بما ينبغي لأيام الله رب الأرباب لا تلتفت الى الدنيا و شؤنها و ما حدث فيها سيفنى ما فيها و يبقى ما نزل من قلم وحى ربك المهيمن على من فى الأرضين و السموات أنا انزلنا الآيات و ارسلناها الذين آمنوا اذ اتى الله بقدرة و سلطان نعيماً لمن فاز بعرفان ربه و ويل لكل غافل مرتاب
- 7 O Pen! Make mention of him who hath been named Muhammad and reveal unto him that which will draw him nigh unto the Mighty, the Bestower, Who hath appeared and manifested what He desired. He it is Who hath spoken and caused all things to speak: "There is none other God but I, the Mighty, the Self-Subsisting." When thou hast attained unto My verses and found the fragrance of Mine utterance, say: "Praise be unto Thee, O my God, for having enabled me to recognize Thee and for having acquainted me with Him Who was hidden within the treasures of Thy power. I beseech Thee to assist me to be steadfast in Thy Cause. Verily, Thou art the Almighty over whatsoever Thou willest. Within Thy grasp are the reins of all things. There is none other God but Thee, the Self-Sufficient, the Most Exalted."
- 7 يا قلم اذكر من سمى بمحمد ثم انزل له ما يقربه الى العزيز الوهاب الذى ظهر و اظهر ما اراد هو الذى نطق و انطق الأشياء انه لا اله الا انا المقتدر المختار اذا فزت باياتى و وجدت عرف بيانى قل لك الحمد يا الهى بما ايدتنى على عرفانك و عرفتني من كان مخزوناً فى خزان قدرتك اسئلك ان تؤيدنى على الاستقامة على امرك انك انت المقتدر على ما تشاء فى قبضتك زمام الأشياء لا اله الا انت الغنى المتعال
- 8 O Shaykh Muhammad! Hear My call and remember My days and what hath befallen Me at the hands of those among My tyrannical servants who denied My manifestation, My appearance, My dawning, and My verses which have encompassed the horizons. We make mention of thee and counsel thee with that which will manifest man's station among the religions. Exalted is the All-Merciful Who created thee and caused thee to know this Cause whereby feet have slipped. Let not the doubts of the opposers sadden thee, nor the onslaught of those who have disbelieved in God, the Revealer of verses. Be thou steadfast in the Cause of thy Lord and speak forth My Name amongst the servants. Thus hath the fragrance of revelation been wafted throughout the world, yet most of the people are wrapped in heedlessness and veils.
- 8 يا شيخ محمد اسمع ندائى ثم اذكر ايامى و ما ورد على نفسى من طاعة عبادى الذين انكروا ظهورى و بروزى و اشرافى و اياتى التى احاطت الآفاق انا نذكرك و نوصيك بما يظهر به مقام الانسان بين الأديان تعالى الرحمن الذى خلقك و عرفك هذا الأمر الذى به زلت الأقدام اياك ان تحزنك شبهات المعرضين او سطوة الذين كفروا بالله منزل الآيات كن مستقيماً على امر ربك و ناطقاً باسمى بين العباد كذلك تضيّعت نفحات الوحى فى العالم ولكن الأمم اكثرهم فى غفلة و حجاب
- 9 O Baqir! Hear the call from the right side of the luminous spot at the Lote-Tree beyond which there is no passing. Verily, there is no God but Him, the Mighty, the All-Forgiving. Blessed is the penitent who hath turned unto God, and the humble one who hath submitted to this Cause whereby necks have been laid low. Beware lest the veils of the world withhold thee or
- 9 يا باقر اسمع النداء من يمين البقعة النوراء عند سدرة المنتهى انه لا اله الا هو العزيز الغفار طوبى لتائب رجع الى الله و خاضع خضع لهذا الأمر الذى به زلت الرقاب اياك ان تحجبك حجاب العالم او تخوفك سطوة الذين كفروا بالمبدء و

the onslaught of those who have denied the Source and the Return cause thee to fear. O Rida! Hear the call that hath been raised between earth and heaven, calling all unto God, the Manifestation of clear evidences. By God! He hath come, before Whom the verses have bowed down and around Whom the Manifestations of the Cause from thy Lord, the Lord of Lords, have circled. Be thou so steadfast in the Cause that the hearts of the wicked ones who have denied God's proof and evidence and committed that which hath caused the clouds to cry out, shall not disturb thee. Thus hath My Most Exalted Pen spoken upon the branch of eternity. Blessed is he who hath heard, and woe unto every froward denier.

المآب يا رضا اسمع النداء أنه ارتفع بين الأرض  
والسماء ويدع الكل الى الله مظهر البينات تالله  
قد اتى من خضعت له الآيات و طافت حوله  
مظاهر الأمر من لدى الله ربك رب الأرباب  
كن مستقيماً على الأمر على شأن لا تضطرب  
به افئدة الفجار الذين انكروا حجة الله وبرهانه و  
ارتكبوا ما صاح به السحاب كذلك نطق قلبي  
الأعلى على غصن البقاء طوبى لمن سمع و ويل  
لكل منكرك كفر

- 10 O Mulla Ali! The Lord Who hath come with truth, with power and sovereignty, maketh mention of thee. By God! Neither do the Pharaohs hinder Him, nor do the oppressors frighten Him. He hath appeared and revealed whatsoever He desired. He, verily, is the Herald in the realm of destiny. Behold the effects of My Most Exalted Pen and ponder thereon. Verily it will draw thee nigh unto the Most Glorious Horizon and will open before thy face the gate of joy and ecstasy. Beware lest the clamor of the people of the Bayan debar thee from the Dawning-Place of the revelation of thy Lord, the All-Merciful, or the deeds of those who have disbelieved in God, the Lord of Days, cause thee to grieve. Say: O people! Be fair in the Cause of God and follow not those who have cast the Book of God behind their backs, clinging to idle fancies and vain imaginings. Thus hath the Truth spoken as a token of His grace. He, verily, is the Protector over what is and what shall be.

يا ملّا على يذكرك المولى الذى اتى بالحقّ بقدره و سلطان تالله لا تمنعه الفراعنه ولا تخوفه الجبابرة قد  
ظهر و اظهر ما اراد انه هو المنادي فى المال انظر  
فى اثر قلبي الأعلى و فكّر فيه انه يقربك الى الأفق  
الأبهى ويفتح على وجهك باب الفرح و الابتهاج  
اياك ان تمنعك ضوضاء اهل البيان عن مشرق  
وحى ربك الرحمن او تحزنك اعمال الذين كفروا  
بالله مالک الأيام قل يا قوم انصفوا فى امر الله و  
لا تتبعوا الذين نبذوا كتاب الله ورائهم متمسكين  
بالظنون و الأوهام كذلك نطق الحقّ فضلاً من  
عنده و هو المهيمن على ما يكون و ما قد كان

- 11 O Muhammad-Qabli-Husayn! The oppressors of the earth have unsheathed the swords of hatred against the countenance of God, the All-Compelling, the Self-Subsisting. They have committed that which hath caused the dwellers of the all-highest Paradise and this glorious station to lament. Say: O people of the Bayan! Fear ye the All-Merciful and follow not those who have denied that which hath been sent down from the Most Exalted Pen in this perspicuous Tablet. The verses have been revealed and the evidences have appeared, yet the people do not understand. Blessed is he who hath turned with his heart to the Most Exalted Horizon, and whose face hath turned toward the face of God, the Lord of what was and what shall be. Thus did the Pen move when the Ancient King was established upon the Most Great Throne and proclaimed: "There is none other God but Me, the Mighty, the Loving."

يا محمد قبل حسين قد سلّت بغاة الأرض سيوف  
البغضاء على وجه الله المهيمن القيوم قد ارتكبوا  
ما ناح به سگان الفردوس الأعلى و هذا المقام  
الحمود قل يا ملّا البيان اتقوا الرحمن و لا تتبعوا  
الذين انكروا ما نزل من القلم الأعلى فهذا اللوح  
المسطور قد نزلت الآيات و ظهرت البينات و  
القوم هم لا يفقهون طوبى لمقبل اقبل بقلبه الى  
الأفق الأعلى و لوجه توجهه الى وجه الله ربّ ما  
كان و ما يكون كذلك تحرك القلم اذ استوى  
مالك القدم على العرش الأعظم و نطق انه لا  
اله الا انا العزيز الودود

- 12 O Muhammad-Qabli-Hasan! The rustling of the Sadratu'l-Muntaha hath been raised and the water of life hath flowed in the realm of creation. Blessed is he who hath heard and

يا محمد قبل حسن قد ارتفع خفيف سدرة المنتهى  
و جرى ماء الحيوان فى ناسوت الانشاء طوبى لمن  
سمع و شرب و ويل لكل غافل محبوب اياك

drunk thereof, and woe unto every heedless one who is veiled. Beware lest the veils of the learned keep thee back. Take thou the chalice of My bounty and drink therefrom My choice sealed wine. How many a learned one hath been debarred from the Known One, and how many an ignorant one hath drawn nigh and said: "Praise be unto Thee, O Lord of the seen and the unseen, for having manifested Thyself, sent down Thy verses and guided Thy servants unto Thy straight path!"

- 13 O Ali! The Wronged One maketh mention of thee at this manifest time and calleth thee unto God, the Lord of the worlds. Beware lest anything prevent thee from God, the Lord of Names, or the intimations of the heedless ones, who have cast the Truth behind their backs, turning unto every remote ignorant one, veil thee. Cast away what the people possess and take that which thou art bidden by God, the Mighty, the Praiseworthy. Thus have We sent down the verses and explained them in truth as a command from Us, and We, verily, are the Powerful, the Mighty.

- 14 O Husayn! Harken unto the shrill voice of My Most Exalted Pen. Verily, it hath been raised between earth and heaven, and the fragrances of revelation have been diffused in all directions. That which hath befallen the Wronged One in the path of God hath not prevented the trees from yielding their fruits, nor the ocean of inner meanings from its waves. But the One Who conversed on Sinai speaketh and saith: "O people of the earth! Cast away what ye possess and take what hath been given you by God, the Lord of Lords." We have arisen to promote the Cause in such wise that the clamor hath not deterred Us from the remembrance of God, the Lord of all men. We proclaimed before the faces of the world: "The Promise is come and this is the Promised One Who calleth you unto God. Turn ye unto Him and be not of those who disbelieved in the bounty of God and disputed His signs that have encompassed the horizons." Thus hath the cock crowed and the Dove of the Cause warbled upon the branches.

- 15 O Mulla Hasan! The Supreme Pen hath never paused for an instant; it moveth and speaketh, and through its movement all things were set in motion and all created things appeared. The whole world was created for this Most Great Revelation. This fact hath been mentioned in the Books of old and those that followed, and is manifest today. The Herald, the Primal Point, took the essence of the Bayan and revealed it in these exalted words. His word is this: "I have written the essence concerning His mention, which is that He cannot be known through My allusions, nor through what hath been revealed in the Bayan." This word is the essence of the Bayan, nay the

ان تحجبك حجاب العلماء خذ كأس عنايتي ثم اشرب منها رحيقي المختوم كم من عالم منع عن المعلوم و كم من جاهل اقبل و قال لك الحمد يا مالک الغیب و الشهود بما اظهرت نفسك و انزلت آياتك و هديت عبادك الى صراطك الممدود

- 13 يا علي يذكر المظلوم في هذا الحين المبين و يدعو الى الله رب العالمين اياك ان يمنعك شيء عن الله مالک الأسماء او تحجبك اشارات الغافلين الذين نبذوا الحق ورائهم مقبلين الى كل جاهل بعيد ضع ما عند القوم وخذ ما امرت به من لدى الله العزيز الحميد كذلك انزلنا الآيات و صرفناها بالحق امراً من عندنا وانا المقتدر القدير

- 14 يا حسين اسمع صرير قلبي الأعلى انه ارتفع بين الأرض والسماء و تضرعت نفحات الوحي فيكل الأحيان قد ورد على المظلوم في سبيل الله ما انقطعت الأشجار عن الأثمار و بحر المعاني عن الأمواج ولكن مكلم الطور ينطق و يقول يا ملأ الأرض ضعوا ما عندكم وخذوا ما اوتيت من لدى الله رب الأرباب قد قنا على الأمر على شأن ما منعنا الضوضاء عن ذكر الله مالک الرقاب قلنا امام وجوه العالم قد اتى الوعد و هذا هو الموعود يدعو الى الله اقبلوا اليه و لا تكونوا من الذين كفروا بنعمة الله و جادلوا بآياته التي احاطت الآفاق كذلك دلغ الديك و غررت حمامة الأمر على الأغصان

- 15 يا ملأ حسن قلم اعلى در آتی توقف نموده بترک و يقول و بحرکته تحرکت الأشياء و ظهرت امکات جميع عالم از برای اينظهور اعظم خلق شده اند در کتب قبل و بعد اين ذکر بوده و حال موجود حضرت مبشر يعنى نقطه اولی جوهر بيانرا اخذ نموده اند و باينکلمات عاليات ظاهر فرموده اند قوله و قد کتبت جوهره في ذکره و هو انه لا يستشار باشارتي و لا بما نزل في البيان اينکلمه جوهر بيانست بل سلطان بيان مع انکه اينظهور اعظم بشادات کل کتب محتاج



sovereign of the Bayan. Although this Most Great Revelation, by the testimony of all the sacred Books, hath never needed any proof or evidence other than itself. Its verses have encompassed the world, and the manifestations of its power are clear and evident. Blessed is the eye that hath seen and the ear that hath hearkened.

بذکر و دلیل غیر نبوده و نیست آیاتش عالم را احاطه نموده و ظهورات قدرتش واضح و هویدا طوبی از برای بصریکه مشاهده نمود و از برای سمعیکه باصفا فائز شد

- 16 O Abul-Qasim! The Wronged One maketh mention of thee. From the earliest days until now, both night and day, before the eyes of all men, we have made mention of God, exalted be His glory. The river of mercy hath ever flowed from the Pen of the Dayspring of Revelation, and when some trace of its effects became manifest, certain souls rose up in opposition—more severe than the opposition of the former people who martyred the Lord of all beings—and some spoke words beyond all bounds. The heedless souls have made and continue to make claims. The people of God must be vigilant and aware. The Cause of God hath never been, nor will it ever be, the plaything of the ignorant. If every day someone were to make a claim, God's Cause would become suspended and delayed among the people. This matter is clear and evident to those possessed of insight. God willing, may all unite and, through their unity, illumine the horizons with the light of this dawning.

16 یا ابالقاسم (من ش) مظلوم ترا ذکر مینماید از اول ایام تا حین در لیالی و ایام مقابل عیون انام حق جلّ جلاله را ذکر نمودیم فرات رحمت از قلم مشرق آیات در کلّ حین جاری و چون فی الجمله اثرش ظاهر قومی بر اعراض قیام نمودند اشدّ از اعراض حزب قبل که سید عالم را شهید نمودند و بعضی سخنها زاید از حدّ خود گفتند نفوس غافله ادعاهای نموده و مینمایند حزب الله باید بیدار و آگاه باشند امر الله لعب جهال نبوده و نیست اگر هر یوم نفسی ادعا نماید امر الهی مابین ناس معطل و معوق مشاهده گردد نزد اهل بصر اینفقره واضح و معلوم است انشاء الله کلی متحد شوند و باتفاق آفاق را بنور این اشراق منور دارند

- 17 O Habib! Harken unto the voice of Truth that hath been raised from the direction of the Prison. By God's life! His Word is the sovereign of all words, and His utterance the king of all utterances. Were all the ears on earth to hearken aright, all would turn to the Most Exalted Horizon and would return from that which they possess to that which is with God. The Sun of Truth is shining, the ocean of inner meanings is surging, and the heaven of knowledge is adorned. This Day is unlike all other days, and this Revelation unlike all other revelations. Blessed are they who have turned unto it and attained the recognition of God. Know ye the value of these divine days. By My life! Neither the treasures of earth nor all that it containeth can equal them. He, verily, is the All-Bountiful, the Most Generous.

17 یا حبیب (میرزا حبیب الله من ش) بشنودای حق را که از شطر سخن مرتفعست لعمر الله کلمه اش سلطان کلمات و بیانش مالک بیان اگر آذان من علی الأرض بحق اصفا شوند کل بافق اعلی توجه نمایند و از ما عندهم بما عند الله راجع گردند آفتاب حقیقت مشرق و دریای معانی موج و سماء علم مزین این یوم غیر ایامست و این ظهور غیر مظاهر طوبی از برای نفوسیکه اقبال نمودند و بعرفان حق فائز گشتند قدر ایام الهی را بدانید لعمری لا تعادلها الخزائن و لا ما فی الأرض انه هو الفضل الکرم

- 18 O Ali! God willing, mayest thou remain steadfast in the Cause of God and hold fast unto His praise with such firmness that the world shall have no power to deter thee.

18 یا علی (من بیرجند) انشاء الله بر امر الله مستقیم باشی و بثناء الله متمسک تمسکیکه عالم قادر بر منع نباشد

- 19 Blessed are the people of Kha who have heard the Call and answered their Lord, the Speaker, the All-Knowing. We have repeatedly made mention of the people of that land. We beseech God to set them all ablaze with such fire that through the heat of the love of God all the peoples of the world may be attracted. One of the people of Kha, named Muhammad,

19 طوبی لأهل خاء الذین سمعوا النداء واجابوا ربهم الناطق العليم اهل آن دیار را مکرر ذکر نموده ایم از حق میطلبیم کل رامشتعل فرماید اشتعالیکه اهل عالم بحرارة محبة الله فائز شوند یکی از اهل خا

attained Our presence. He hath heard what the near ones have heard. We beseech God to protect him and enable him to make mention of Him and praise Him.

- 20 O Pen! Make mention of him whose book was present before the Throne and who was named Mirza Baba. Verily We make mention of him and of My loved ones who have believed in God, the Lord of the worlds. O people of God! Take heed lest anything prevent you or the hosts of the world weaken you. Arise with supreme steadfastness in the Cause of God, the Lord of all humanity. He hath aided you, caused you to know Him, drawn you nigh unto Him, and He is the Compassionate, the Generous. O Baba! Each of the names of the loved ones mentioned in thy letter hath been recorded by the Most Exalted Pen and is being sent, that all may be set ablaze and hold fast unto that which He loveth and is pleased with. We counsel all to act in accordance with that which hath been sent down in God's Book from the Pen of His command. It guideth you to the straight path and biddeth you to that which will exalt your station amongst the religions. The glory be upon thee and upon them and upon My maidservant and My other maidservants (Hajiyih Bigum and Zahra). Give them the glad-tidings of My loving-kindness, My grace and My mercy. Verily thy Lord is the Forgiving, the Merciful, and He is the All-Hearing, the All-Seeing, and He is the Manifest, the Responsive.

موسوم بمحمد (من خوسف) تلقاء عرش حاضر  
انه سمع ما سمع عباد مقربون از حق میطلبیم او  
را حفظ نماید و مؤید دارد بر ذکر و ثنایش

20 یا قلم اذکر من حضر کتبه لدی العرش و ستمی  
(میرزا) بیابا انا ذکرناه و اولیائی الذین آمنوا بالله  
رب العالمین یا حزب الله آیا کم ان یمنعکم شیء  
او تضعفکم جنود العالم قوموا بالاستقامه الکبری  
علی امر الله مولی الوری انه یدکم و عرفکم و قربکم  
و هو المشفق الکریم یا بابا هر یک از اسماء اولیا  
که در کتابت مذکور ذکرش از قلم اعلی جاری و  
ارسال شد تا کل مشتعل شوند و تمسک نمایند بما  
یحب و یرضی کل را وصیت مینمائیم بعمل بآنچه  
در کتاب الهی از قلم امر نازل شده آنها ارشدکم  
الی سوء الصراط و امرکم بما یرتفع به مقامکم بین  
الأدیان البهاء علیک و علیهم و علی امتی و امتی  
الأخری (حاجیه بیگم و زهرا) بشرهما بعنایتی و  
فضلی و رحمتی ان ربکم هو الغفور الرحیم و هو  
السمیع البصیر و هو الظاهر المحجب

BR\_L\_DA#518, ASAT3.161.05x

## BH00429

To: *Zaynul-Muqarrabin et al.*

Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His station, the All-Bountiful, the All-Giving!
- 2 Praise be befitting and worthy of that Omnipotent One Who, despite the turning away of kings and subjects, the indifference of divines, theologians and mystics, and the aversion of the people of the cities and lands, and the dispersion of affairs and separation of means, did gather His loved ones in the field and garden and made them circumambulate the Most Exalted Castle which hath been made the seat of the Throne of the Lord of Names. He is that Sovereign Omnipotent One Whom

1 هو الله تعالى شأنه العناية و العطاء

2 حمد مقتدری را لایق و سزا که مع اعراض  
ملوک و مملوک و اغماض علما و فقها و عرفا و  
اعراض اهل مدن و دیار و تشتت امور و تفریق  
اسباب اولیاء خود را در مزرعه و جنبه جمع  
نمود و طائف قصر اعلی که مقر عرش مالک  
اسماء واقع شده فرمود او است سلطان مقتدریکه  
قوت عالم او را ضعیف ننماید و ضوواء امم او

the power of the world cannot weaken, and the clamor of the nations cannot prevent from His purpose. He hath done what He willed and doeth what He pleaseth. Verily He is the Single, the One, the Unique, the Omnipotent, the All-Powerful.

- 3 Thereafter, this servant who is present hath come with thy letter wherein was mentioned he who circumambulated the Throne when its seat was in Zawra and in the Land of Mystery, wherein was revealed that which was hidden in God's knowledge, the Lord of all worlds. O Hasan! Blessed art thou and blessed are they whom the affairs of creation did not prevent from the Truth, who turned with radiant faces toward My most exalted horizon and bore witness to that which the Tongue of Grandeur had testified before the creation of the heavens and earths. Thy mention hath been presented in a leaf sent by My Name who was named Zaynu'l-Muqarrabin in the Book of God, the Mighty, the Praiseworthy. We have seen thy name and have revealed for thee that which God hath made as a spirit for bodies, a light for the horizons, water for the trees, and glory for the righteous. When thou attainest unto it and hearkenest unto it, say:

- 4 "Praise be unto Thee, O Thou the Desire of the world, for having remembered Thy servant in the Most Great Prison. I beseech Thee by the waves of the ocean of Thy utterance and the stars of the heaven of Thy knowledge, to make me content with Thy good-pleasure, steadfast in service to Thy loved ones, speaking in Thy praise, and holding fast unto the wisdom Thou hast sent down in Thy Scriptures and Thy Tablets. Verily Thou art the Omnipotent over what Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise."

- 5 We make mention of Our loved ones there who have not broken My Covenant and Testament and who turned to the Most Exalted Horizon when the Call was raised between earth and heaven. Blessed are they, their eyes, their hearts, their breasts, and their ears. Thus hath My Most Exalted Pen spoken forth from this Most Glorious Horizon. Blessed is he who hath heard and seen, and woe unto every heedless and remote one.

- 6 O people of God! We have adorned the heaven of knowledge with the stars of wisdom and utterance, and have sent down for those near unto Us that which shall draw them nigh unto My Straight Path. Give thanks unto God for having aided you to turn unto Him, to face toward His countenance, to gaze toward His direction, to hold fast unto His cord, and to cling to His luminous hem. We have made mention of you in diverse Tablets and have ordained for you in the Book the good of the

را از اراده منع نکند قد فعل ما شاء و يفعل ما  
يشاء أنه هو الفرد الواحد الأحد المقتدر القدير

3 و بعد قد حضر العبد الحاضر بكتابك و كان فيه  
ذكر من طاف العرش اذ كان مقره في الزوراء و  
في ارض السر التي فيها ظهر ما كان مكنوناً في علم  
الله رب العالمين يا حسن طوبى لك و للذين ما  
منعتهم شئون الخلق عن الحق اقبلوا بوجوه نوراء  
الى افق الاعلى و شهدوا بما شهد به لسان العظمة  
قبل خلق السموات و الارضين قد حضر ذكرى  
في ورقة ارسلها اسمى الذي سمي بزين المقربين في  
كتاب الله العزيز الحميد و رأينا اسمك انزلنا لك  
ما جعله الله روحاً للأجساد و نوراً للآفاق و ماءً  
للأشجار و عزراً للأخيار انك اذا فزت به و باصغائه

4 قل لك الحمد يا مقصود العالم بما ذكرت عبدك  
في السجن الأعظم اسئلك بأمواج بحر بيانك و  
انجم سماء عرفانك بأن تجعلني راضياً برضائك  
و قائماً على خدمة اوليائك و ناطقاً بثنائك و  
متمسكاً بالحكمة التي انزلتها في زبرك و الواحك  
انك انت المقتدر على ما تشاء و في قبضتك زمام  
الأشياء لا اله الا انت العليم الحكيم

5 أنا نذكر اوليائي هناك الذين ما نقضوا عهدي و  
ميثاقى و اقبلوا الى الأفق الأعلى اذ ارتفع النداء بين  
الأرض و السماء طوبى لهم و لعيونهم و لقلوبهم  
و لصدورهم و لآذانهم كذلك نطق قلبي الأعلى  
في هذا الأفق الأبهى طوبى لمن سمع و رأى و ويل  
لكل غافل بعيد

6 يا حزب الله أنا زيناً سماء العرفان بأنجم الحكمة  
و البيان و انزلنا للمقربين ما قربهم الى صراطى  
المستقيم اشكروا الله بما أيدكم على الاقبال اليه و  
التوجه الى وجهه و النظر الى شطره و التمسك  
بجبله و التشبث بذيله المنير أنا ذكرناكم في الواح  
شتى و قدرنا لكم في الكتاب خير الآخرة و الأولى  
يشهد بذلك لسان العظمة في هذا المقام الرفيع

hereafter and of the former time. To this doth the Tongue of Grandeur bear witness in this exalted station.

- 7 O Siyyid Muhammad-'Ali! Your letter hath reached the Wronged One, and from it We perceived the fragrance of thy praise in the remembrance of God, thy Creator, thy Fashioner, thy Sustainer and thy Quickener, Who hath sent down unto thee the proof and made manifest unto thee the way, until thou didst attain and win that which lay hidden in the treasures of the unseen and was recorded in the Books of God, the Lord of the Day of Judgment. We heard thy call and summoned thee from the most sacred side of the Throne: "Verily, there is none other God but Me, the Single, the All-Informed." We have mentioned thee aforetime with that which surpasseth all that can be seen on earth. Be thankful unto thy Lord for this great bounty. We bear witness that thou didst hearken unto the call of thy Lord, didst attain His presence, didst behold His horizon, and didst stand before a door which was opened unto all who are in the heavens and on earth. O Muhammad! The Single, the One, hath made mention of thee and given thee glad tidings of His favors, of which none is aware save His all-knowing Self. Blessed art thou for having cast behind thee idle fancies and turned unto the ocean that hath manifested its waves before the faces of the world, and unto the Lote-Tree that hath revealed its fruits among the nations. Thus hath the Pen spoken while the Wronged One was in the Most Great Prison through that which the hands of the idolaters have wrought.

- 8 O Ali! Hear once again the call of thy Lord, the Lord of all names, Whom neither the clamor of the princes, nor the barking of the divines, nor the clamoring of the wayward could deter. He hath arisen before all faces with a power that hath shaken the pillars of tyranny when the Wondrous One appeared before the people with God's mighty and irrefutable Book. He raised His hands and said: "O King! I have brought thee from the Most Great Announcement a mighty Book." Thereupon the people's limbs trembled with the fear of God, the Strong, the Mighty, the Powerful.

- 9 The Glory be upon thee and upon thy son whose letter hath reached the Throne while the Prisoner was in manifest grief by reason of what the hands of the people of the Bayan had wrought, they who turned away from the All-Merciful after He came unto them with the Kingdom of verses and the dominion of wisdom and utterance, with a sovereignty that hath conquered all who are in the heavens and the earth. We make mention of Our loved ones there and remind them of My verses and counsel them with that which beseemeth their kinship to

7 يا سيّد محمد على قد حضر لدى المظلوم كتابك ووجدنا منه عرف ثنائك في ذكر الله موجدك وخالقك ومؤيدك ومحبيك الذي انزل لك الدليل واظهر لك السبيل الى ان حضرت و فزت بما كان مكتوناً في كائز الغيب و مسطوراً في كتب الله مالک يوم الدين انا سمعنا نداءك ناديناك من شطرايمن العرش انه لا اله الا انا الفرد الخبير قد ذكرناك من قبل بما لا يعادله ما يرى في الأرض اشكر ربك بهذا الفضل الكبير نشهد انك سمعت نداء ربك وفزت بلقائه و رأيت افقه و قمت لدى باب فتح على من في السموات والأرضين يا محمد قد ذكرتك الفرد الأحد وبثرك بعنايته التي ما اطلع بها الا نفسه العليم طوبى لك بما نبذت الأوهام ورائك و اقبلت الى بحر اظهر امواجه امام وجوه العالم و الى سدره اظهرت اثمارها بين الأمم كذلك نطق القلم اذ كان المظلوم في السجن الأعظم بما اكتسبت ايدي المشركين

8 يا على اسمع مرة اخرى نداء ربك مولى الأسماء الذي ما منعه قبائح الأمراء و لا نباح العلماء و لا ضوضاء المعرضين قد قام امام الوجوه بقوة تزعزعت بها اركان الظلم اذ حضر البديع امام القوم بكتاب الله الحكم المتين قد رفع يداه وقال قد جئتكم يا سلطان من النبأ الأعظم بكتاب عظيم اذ ارتعدت فرائص القوم من خشية الله القوى الغالب القدير

9 البهاء عليك و على ابنك الذي حضر كتابه لدى العرش اذ كان المسجون في حزن مبين بما اكتسبت ايادي اهل البيان الذين اعرضوا عن الرحمن بعد اذ اتهم بملكوآت الآيات و جبروت الحكمة و البيان بسلطان غلب من في السموات و الأرضين انا نذكر اوليائى هناك و نذكرهم بآياتي و نوصيهم بما ينبغي لنسبتهم الى الله رب العالمين كذلك تجلّى القلم بأثاره و الشمس بأنوارها

God, the Lord of the worlds. Thus hath the Pen shed forth its effusions and the Sun its radiance. Blessed is he who hath taken and attained unto the grace of God, the Originator, the Wondrous One. We love to make mention of every name that is there and give them glad tidings of My loving-kindness, My mercy and My favor that hath encompassed all existence. O people of God! Hear once again My sweetest call from the Prison. Verily, there is no God but Me, the Truth, the Knower of the unseen. We have revealed in the Book whatsoever hath appeared and shall appear. To this testify honored servants whom neither the might of the Pharaohs deterred from drawing nigh unto God, the Protector, the Self-Subsisting. They stood before all faces and spoke what the Book had uttered - the Book that was hidden in the treasury of knowledge and inscribed by the Pen of Revelation in this exalted station. Beware lest the affairs of creation debar you from the Truth. Cast away idle fancies, clinging to the cord of God, the Lord of what was and what shall be.

طوبى لمن اخذ و فاز بنعمة الله البادئ البديع انا  
نحب ان نذكر كل اسم كان هناك و نبشرهم  
بعنايتي و رحمتي و فضلي الذي احاط الوجود  
يا حزب الله اسمعوا مرة اخرى ندائي الاحلى  
من شطر السجن انه لا اله الا انا الحق علام  
الغيوب قد انزلنا في الكتاب كلها ظهر و يظهر  
يشهد بذلك عباد مكرمون الذين ما منعهم سطوة  
الفراعة عن التقرب الى الله المهيم القويم قاموا  
امام الوجوه و قالوا ما نطق الكتاب الذي كان  
مكتوباً في كنز العلم و مسطوراً من قلم الوحي  
في هذا المقام المرفوع ايّاكم ان تمنعكم شئوننا  
الخالق عن الحق ضعوا الأوهام متمسكين بحبل  
الله رب ما كان و ما يكون

- 10 O Zayn! Upon thee be My glory, My mercy and My loving-kindness. The servant in attendance hath brought thy letter and laid it before the Wronged One. We have answered thee as a grace from Us, and I am verily the All-Bountiful, the Most Generous. Thou art he whom the affairs of the world have not deterred from the Lord of Eternity. Thou hast heard what ears were prevented from hearing and seen what eyes were hindered from beholding, as a recompense for their deeds on this Promised Day. When thou findest the fragrance of My utterance, give thanks unto God, thy Lord, and say: "Praise be unto Thee, O my Best-Beloved and Best-Beloved of the Prophets, and praise be unto Thee, O Thou in Whose grasp is the dominion of the Kingdom. Thou movest it as Thou pleasest by Thy command. Verily, Thou art the Mighty, the Protector, the Powerful, the Self-Subsisting." Blessed art thou and blessed is he who loveth thee and turneth unto thee and holdeth fast unto the cord of thy love. He is indeed of the people of Baha in God's Book, the Sovereign of might.

يا زين عليك بهائي و رحمتي و عنايتي قد حضر  
العبد الحاضر بكابك و عرضه لدى المظلوم  
اجبتك فضلاً من عندي و انا الفضل الكريم  
انت الذي ما منعك شئوننا العالم عن مالك  
القدم سمعت ما منع عنه الآذان و رأيت ما  
منعت عنه العيون جزاء لأعمالهم في هذا اليوم  
الموعود اذا وجدت عرف بياني اشكر الله ربك  
و قل لك الحمد يا مقصودي و مقصود الأنبياء  
و لك الثناء يا من في قبضتك زمام الملكوت  
تحركه كيف تشاء امراً من عندك انك انت  
المقتدر المهيم العزيز القويم طوبى لك و لمن  
احبك و لمن اقبل اليك و تمسك بحبل حبك  
انه من اهل البهاء في كتاب الله مالك الجبروت

- 11 O Zayn! We have heard the call from the land of Kaf and Ra before Dal wherein ascended one of My loved ones who was named Nasru'llah in this praiseworthy station. We have revealed for him that which hath made the countenance of existence smile. He is of those who believed in God when people were lost in the wilderness of idle fancies and vain imaginings. He shattered the idols of fancy in the name of the Lord of all beings, turned unto Him and said: "Here am I, here am I, O God of the seen and unseen! Here am I, here am I, O Lord of existence!" He testified to that which God had testified and turned toward Him when those around him turned

يا زين انا سمعنا النداء من ارض الكاف و الراء  
قبل الدال قد صعد فيها احد احبائي الذي سمي  
بنصرالله في هذا المقام المحمود و انزلنا له ما ابتم  
به ثغر الوجود انه ممن آمن بالله اذ كان الناس  
في تيه الأوهام و الظنون قد كسر اصنام الأوهام  
باسم مولى الأنام و اقبل و قال لبيك لبيك يا اله  
الغيب و الشهود لبيك لبيك يا مالك الوجود انه  
شهد بما شهد الله و اقبل اذ اعرض من معه بما اتبع  
كل غافل محبوب انه شهد لي امام الوجوه يشهد

away, following every heedless and veiled one. He bore witness to Me before all faces, to this doth testify the Pen of God when the Temple of Grandeur was established upon the throne of His name, the All-Loving. We have exalted him to the Highest Companion and revealed for him that which gladdens hearts and souls, and We revealed for his brother that which will cause its fragrances to endure throughout the duration of My Most Beautiful Names. We beseech the Most High to preserve him and strengthen him in a manner befitting this Cause, whereby skins have trembled. We have also mentioned his other brother - verily he remembers those who have turned to him just as he remembered before his loved ones who held fast to His extended cord.

بذلك يراعة الله اذ استوى هيكل العظمة على  
عرش اسمه الودود انا رفعناه والحقناه الى الرفيق  
الأعلى و انزلنا له ما تسر به الأفئدة والقلوب و  
انزلنا لأخيه ما يبقى نفحاته بدوام اسمائى الحسنى  
نسئله تعالى بأن يحفظه ويؤيده على ما ينبغي لهذا  
الأمر الذى به اقشعرت الجلود وذكرنا أخيه الآخر  
أنه يذكر من اقبل اليه كما ذكر من قبل اوليائه الذين  
تمسكوا بحبله الممدود

- 12 We make mention of Ismail who attained the presence of the Throne and heard with his own ear My call. We have counseled him with that which We counseled Our loved ones in the Scriptures and Tablets. O Ismail! Upon thee be My glory! We mentioned thee before, and at this time verses have been revealed before which other verses bow down in humility. We counsel thee as We counseled thee before with that which will elevate the station of man in the contingent world. Exalted is the All-Merciful Who hath come from the heaven of Command with verses of grandeur whereby the earth and heavens were illumined. Aid thy Lord through wisdom and utterance, and through the hosts of deeds and virtuous conduct. Thus have We commanded thee before and at this time when the fragrance of utterance hath been wafted throughout creation. Set aside what the people possess, then turn thy face toward God, the Lord of Lords. Say:

12 و نذكر اسمعيل الذى حضر لدى العرش و سمع  
بأذنه ندائى انا وصيناه بما وصينا به احبائى فى  
الزير و الألواح يا اسمعيل عليك بهائى ذكرناك  
من قبل و فى هذا الحين آيات اذ نزلت خضعت  
لها الآيات نوصيك كما وصيناك من قبل بما  
يرتفع به مقام الانسان فى الامكان تعالى الرحمن  
الذى اتى من سماء الأمر بآيات العظمة التى  
بها اشرفت الأرضون و السموات انصر ربك  
بالحكمة و البيان و بجنود الأعمال و الأخلاق  
كذلك امرناك من قبل و فى هذا الحين الذى  
تضوع عرف البيان فى الامكان ضع ما عند  
القوم ثم ول وجهك شطر الله رب الأرباب  
قل

- 13 My God, my God! Whenever I contemplate Thy days, my standing before Thy face, the manifestations of Thy favors, the evidences of Thy bounties, and the hidden gifts of Thy grace, such agitation seizeth me that I long to hide my face beneath the dust, O Thou Who holdest all necks in Thy grasp! O Lord! The fire of separation from Thee hath consumed me, and Thy remoteness and estrangement hath caused my death. I beseech Thee by the Fire wherewith Thou didst manifest Thyself unto Moses on the Mount of Thy knowledge, and by Thy Name through which Thou didst deliver Thy loved ones and chosen ones, to make me aided in the service of Thy Cause in such wise that I may detach myself from all that is mine, turning toward the horizon of Thy good-pleasure and holding fast to the cord of Thy bounty and grace. I beseech Thee, O God of the world, by the ocean of Thy generosity and the heaven of Thy bounty, to forgive me through Thy grace and favors. Then send down upon me from the clouds of Thy mercy that which will purify me from all else save Thee, draw me nigh

13 الهى الهى كلما افتكر أيامك و قيامى امام وجهك  
و ظهورات الطافك و بروزات عناياتك و  
خفيات مواهبك يأخذنى الاضطراب على شأن  
احب ان استر وجهى تحت التراب يا مالك  
الرقاب اى رب قد احرقنى نار بعدك و موتى  
هجرى و فراقك اسئلك بالنار التى تجليت بها  
على الكليم فى طور عرفانك و باسمك الذى  
نجيت به اوليائك و اصفياك بأن تجعلنى  
مؤيداً على خدمة امرى على شأن انقطع عما  
عندى متوجهاً الى افق رضائك و متمسكاً بحبل  
جودك و فضلك اسئلك يا اله العالم ببحر  
كرمك و سماء جودك بأن تغفر لى بفضلك  
و الطافك ثم انزل لى من سحاب رحمتك ما  
يطهرنى عن دونك و يقربنى اليك و يرزقنى  
رضائك و ينطقنى بشائك انك انت مولى

unto Thee, grant me Thy good-pleasure and cause me to speak Thy praise. Verily Thou art the Lord of the world and the Sovereign of nations. There is none other God but Thee, the Mighty, the All-Conquering, the Powerful. O God, my God! Send Thy blessings upon Thy loved ones and chosen ones who have arisen to exalt Thy Word. Verily Thou art the Almighty Whom neither the hosts of the world nor the might of nations can frustrate. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, in truth, the All-Knowing, the All-Wise.

العالم و سلطان الأمم لا اله الا انت القوى  
الغالب القدير صلّ اللهم يا الهى على اوليائك و  
اصفيائك الذين قاموا على اعلاء كلمتك انتك  
انت المقتدر الذى لا يعجزك جنود العالم و لا  
سطوة الأمم تفعل ما تشاء و تحكم ما تريد انتك  
انت العلم الحكيم

- 14 O My Name Zayn! Upon thee be My glory, My mercy and My loving-kindness. We wish to make mention of him who was named Asadu'llah in the Book of God, the Lord of Lords. He turned to the Most High Horizon and traversed land and sea until he arrived at the place wherein the Call was raised. We bear witness that he is of the people of Baha in the Book of God, the Lord of all men. He heard what most of the servants have not heard, and witnessed the mighty signs of his Lord when mankind was in wondrous drunkenness. He attained and drank the choice sealed wine from the hands of My bounty, and achieved that which was recorded in the Scriptures and Tablets. We have mentioned him and do mention him in this station as a grace from Us, yea a grace from Us, and I am the Mighty, the All-Bountiful. We caused him to hear My call and showed him My horizon and revealed for him that whereby the horizons were illumined. O Asad! Upon thee be My glory and loving-kindness. We have mentioned thee - dost thou recognize from which Pen? From the Pen of God, the Lord of all religions. When thou beholdest the waves of the sea and findest the fragrance of utterance from the Book of thy Lord, the All-Merciful, say:

14 يا اسمى يا زين عليك بهائى و رحمتى و عنايتى  
نريد ان اذكر من سمى بأسدالله فى كتاب الله رب  
الأرباب انه اقبل الى الأفق الأعلى و قطع البر و  
البحر الى ان ورد فى مقام فيه ارتفع النداء نشهد  
انه من اهل البهاء فى كتاب الله مالک الرقاب  
قد سمع ما لا سمعه اكثر العباد و شهد آيات ربه  
الكبرى اذ كان الورى فى سكر عجاب حضر و  
شرب رحيق المختوم من ايدى عطائى و فاز بما  
كان مسطوراً فى الزبر و الألواح انا ذكرناه و نذكره  
فى هذا المقام فضلاً من عندنا فضلاً من عندنا و  
انا العزيز الفضيل قد اسمعناه ندائى و اريناه افقى و  
انزلنا له ما تنورت به الآفاق يا اسد عليك بهائى  
و عنايتى انا ذكرناك هل تعرف من أى قلم من  
قلم الله مالک الأديان اذا رأيت امواج البحر و  
وجدت عرف البيان من كتاب ربك الرحمن قل

- 15 Praise be unto Thee, O Thou Who controlleth the verses and manifesteth the clear signs! I beseech Thee by the effulgences of the lights of the Sun of Thy utterance and by the waves of the ocean of Thy knowledge to assist me in Thy remembrance and Thy praise and in serving Thy Cause amidst Thy servants. O my Lord! Withhold not from me that which Thou hast ordained for Thy chosen ones who have sacrificed all they possessed in their longing to attain Thy presence. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust beneath. There is none other God but Thee, the Most Exalted, the Most Glorious.

15 لك الحمد يا مسخر الآيات و مظهر الينيات  
استلک باشرافات انوار شمس بيانك و بأمواج  
بحر علمك بأن تؤيدنى على ذكرک و ثنائک و  
على خدمة امرک بين العباد اى رب لا تمنعنى  
عما قدرته لأصفيائك الذين انفقوا ما عندهم  
شوقاً للقائك انتك انت مولى الورى و رب  
العرش و الثرى لا اله الا انت العلى الأبهى

- 16 We make mention of Our loved ones there and give them the glad-tidings of My favor and My loving-kindness and My mercy that have encompassed all regions. O My loved ones! This is

16 و نذكر اوليائى هناك و نبشّرههم بفضلى و عنايتى و  
رحمتى التى احاطت الجهات يا اوليائى هذا يوم فيه  
ابتسم ثغر الأشياء بما ظهر ما كان مكنوناً فى ازل

a Day wherein the lips of all things have smiled at the revelation of that which lay hidden from time immemorial. Give thanks unto your Lord, the Most Merciful, for this bounty the like of which the eye of creation hath never beheld. We seal this epistle with the mention of him who was named Yusuf in the Book of Names, who stood before the Countenance and heard the call of God, the Lord of the Day of Return. He drew nigh and hastened until he attained the presence of the Countenance and heard that for the hearing of which ears were created. Blessed be he and blessed be his eyes for what they beheld and blessed be his face for having turned toward the Face of God, the One, the Chosen. He heard My call and drank the choice wine of revelation from the hands of My bounty. We beseech God, exalted be He, to strengthen him in serving the Cause and inspire him with that which will attract the inhabitants of the lands. Verily, He is the Lord of creation and the Ruler in the return. There is none other God but Him, the Most Exalted, the Most High.

الآزال اشكروا ربكم الرحمن بهذا الفضل الذي ما  
رأت شبهه عين الابداع ونختم الكتاب بذكر من  
سمى يوسف في كتاب الأسماء الذي قام لدى  
الوجه وسمع نداء الله مالک يوم المآب انه اقبل  
وسرع الى ان حضر تلقاء الوجه وسمع ما خلقت  
الآذان لاصغائه طوبى له ولعينه بما رأت ولوجهه  
بما توجه الى وجه الله الواحد المختار قد سمع ندائى  
وشرب رحيق الوحى من ايدى عطائى نستل  
الله تعالى ان يؤيده على خدمة الأمر ويلهمه ما  
ينجذب به من فى البلاد انه هو مالک الابداع و  
الحاكم فى المآب لا اله الا هو العلى المتعال

LHKM1.078

## BH00523

*To: Muhammad et al.*

*Date: 1303 ? [1885-1886]*

- 1 He is seated upon the Throne of Utterance!
- 2 This is a remembrance from the Wronged One to those in the realm of possibility, that it may draw them near to the Kingdom of My Name, the All-Merciful - the station wherein is heard the rustling of the Sadratu'l-Muntaha and the murmuring of the Kawthar of eternity. Blessed is he who hath attained, and woe unto the heedless who have cast the Book of God behind their backs and taken their vain imaginings as lords beside God. They are indeed among the oppressors in My mighty Book.
- 3 O peoples of the earth! Fear God, and deny not My proof, and dispute not My verses, and reject not My favor which We have sent down from the heaven of My mercy. Thus doth My Most Exalted Pen counsel you on this darksome night. Hearken, and be not among the heedless. Know ye the worth of these days and their station. God hath made their lights from the light of His countenance and their radiance from the sun of His grace,

1 هو المستوى على عرش البيان  
2 ذكر من لدى المظلوم لمن فى الامكان ليقربهم  
الى ملكوت اسمى الرحمن المقام الذى ارتفع فيه  
حفيف سدره المنتهى وخير كثر البقاء طوبى  
لمن فاز وسحقاً للغافلين الذين نبذوا كتاب الله  
وراءهم واتخذوا لأنفسهم الأوهام ارباباً من دون  
الله الا أنهم من الظالمين فى كتابى العظيم

3 يا ملاء الأرض اتقوا الله ولا تنكروا برهانى ولا  
تجادلوا بآياتى ولا تكفروا بنعمتى التى انزلناها من  
سماى رحمتى كذلك ينصحكم قلبى الأعلى فى هذه  
الليلة البلهاء اسمعوا ولا تكونوا من الغافلين اعرفوا  
قدر الأيام ومقامها قد جعل الله انوارها من نور



that ye may give thanks unto your Lord, the All-Bountiful, the Most Generous.

وجبه و ضيائها من شمس فضله لتشكروا ربكم  
الفضل الكريم

- 4 The Tree of acceptance hath borne fruit, yet most of the people have turned away. The world hath been illumined by the Most Great Light, yet most of mankind remain asleep. All that was recorded in the Books of God and concealed in the hearts of the Prophets hath been manifested. The Tongue of Grandeur beareth witness to this in this Station which God hath made sanctified beyond the understanding of the sincere ones.

4 قد اثمرت سدرة الاقبال ولكن القوم اكثرهم من  
المعرضين قد اثار العالم من النور الأعظم ولكن  
الناس اكثرهم من النائمين قد ظهر كل ما كان  
مسطوراً في كتب الله ومستوراً في افئدة الأنبياء  
يشهد بذلك لسان العظمة في هذا المقام الذي  
جعله الله مقدساً عن عرفان المخلصين

- 5 O Muhammad! Hear the call from the Crimson Tree raised upon the White Spot, the place of gathering: "Verily, there is none other God but Me, the Single, the All-Informed. I created the world for My knowledge and My manifestation and My days. Yet when I revealed Myself, they denied My signs and turned away from My clear proofs, until they pronounced sentence to shed My blood. Thus did their souls entice them. They are indeed among the transgressors in the Book of God, the Lord of the worlds."

5 يا محمد اسمع النداء من السدرة الحمراء المرتفعة  
على البقعة البيضاء ارض المحشر انه لا اله الا انا  
الفرد الخبير قد خلقت العالم لعرفاني و ظهوري و  
ايامي فلما اظهرت نفسي كفروا بآياتي واعرضوا  
عني بيناتي الى ان افتوا على سفك دمي كذلك  
سولت لهم انفسهم الا انهم من المعتدين في كتاب  
الله رب العالمين

- 6 The servant hath presented thy letter before the Wronged One, and We answer thee with this clear Book. We have heard thy cry and thy lamentation, and have seen thy turning and thy devotion, and have found in thy letter the fragrance of thy love and thy steadfastness in this Cause whereby the feet of the learned have slipped and the hearts of the divines have been troubled, save whom thy Lord, the Lord of the heavens and earth, hath willed.

6 قد حضر العبد الحاضر بكتابك و عرضه لدى  
المظلوم اجبتك بهذا الكتاب المبين انا سمعنا  
ضجيجك و صرختك و رأينا اقبالك و توجهك  
و وجدنا من كتابك عرف حبك و استقامتك  
على هذا الأمر الذي به زلت اقدام العلماء و  
اضطربت افئدة الفقهاء الا من شاء الله ربك  
و رب من في السموات و الأرضين

- 7 Be thou aflame with the fire of My love, and hold fast to My cord, and cling to the hem of My grace, and be illumined with the light of unity that hath shone forth from the horizon of the heaven of My wondrous utterance. By God's life! The people of old found not the fragrance of unity and attained not to that which the All-Merciful revealed in the Qur'an. Thus doth the Wronged One recount unto thee that thou mayest become aware of their vain imaginings and suppositions and their misbelief and their turning away on the Day of God, the Possessor of this mighty Day.

7 كن مشتعلاً بنار حبي و متمسكاً بحبلي و متشبهاً  
بذيل عنابي و منوراً بنور التوحيد الذي لاح من  
افق سماء بياني العزيز البديع لعمر الله ان حزب  
القبل ما وجدوا عرف التوحيد و ما فازوا بما انزله  
الرحمن في الفرقان كذلك يقص لك المظلوم  
لتطلع بأوهامهم و ظنونهم و شركهم و اعراضهم  
في يوم الله مالك هذا اليوم العظيم

- 8 We testify that they are worshippers of idle fancies and their promoters. They have committed that which hath caused the Noah of days to lament, and the clouds of heaven to cry out, and the eyes of the knowing to weep. Say: O people of the Bayan and O community of the Qur'an! Fear ye the All-Merciful, then be fair in this Cause but for which the verses would not have been sent down, nor the clear proofs appeared, nor would the Point of the Bayan have spoken, nor before Him

8 نشهد انهم عبدة الأوهام و مروّجها قد ارتكبوا  
ما ناح به نوح الأيام و صاح به سحاب السماء و  
بكت عيون العارفين قل يا ملائكة البيان و يا معشر  
الفرقان اتقوا الرحمن ثم انصفوا في هذا الأمر الذي  
لواه ما نزلت الآيات و ما ظهرت البيّنات و ما  
تكلم نقطة الأولى و من قبله نقطة الفرقان يشهد  
بذلك ملكوت البيان ان انتم من المنصفين

the Point of the Qur'an. The Kingdom of Utterance beareth witness to this, if ye be of the fair-minded.

- 9 Thus hath the shrill voice of My Pen been raised up. Verily it speaketh with the most exalted utterance and calleth all unto God, the Lord of the Day of Judgment. Blessed art thou, O Muhammad, for the Pen of God, Lord of the Throne and of the dust, and Lord of the exalted Seat, hath moved to make mention of thee and of those whom thou hast mentioned in thy letter.

9 كذلك ارتفع صرير قلبي أنه ينطق بأعلى البيان  
ويدع الكل إلى الله مالك يوم الدين طوبى لك  
يا محمد بما تحرك على ذكرك و ذكر الذين ذكرتهم  
في كتابك يراة الله رب العرش والثرى ورب  
الكرسى الرفيع

- 10 We make mention of him who was named Muhammad-Rida, who spoke before all faces with pure truth and manifest justice. O Muhammad-Qabli-Rida! Thou art he who hath attained unto My days, who hath voiced My praise and made mention of Me before the faces of Mine enemies - they who violated My Covenant and Testament, who disputed My verses and warred against My Self, after they had lamented My separation and beseeched My grace that there be shown unto them that which they had been promised by God, the All-Knowing, the All-Wise. We made mention of thee before in a Tablet that perfumed the world of remembrance and utterance, yet the people are in grievous doubt. Thou hast rent asunder the veils in the name of thy Lord, the Master of the Day of Return, and hast spoken that whereby the fragrance of My love, the Mighty, the Inaccessible, was diffused. Say: Praise be unto Thee, O my God, for having made me to know Thee, taught me, given me to drink, guided me and drawn me nigh unto Thee. Verily, Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Most Exalted, the All-Knowing, the All-Informed. Remind My loved ones on My behalf and give them the glad-tidings of that which hath been sent down for them from the heaven of My loving-kindness and the Pen of My grace, that they may be of them that render thanks.

10 نذكر من سمى بحمد رضا الذي نطق امام الوجوه  
بالحق الخالص والعدل المبين يا محمد قبل رضا  
انت الذي فزت بأيامى ونطقت بثنائى و ذكرتنى  
امام وجوه اعدائى الذين نقضوا عهدى و ميثاقى  
وجادلوا بآياتى و حاربوا نفسى بعد اذ ناحوا فى  
فراقى و سئلوا فضلى بأن يظهر لهم ما وعدوا من  
لدى الله العليم الحكيم انا ذكرناك من قبل بلوح  
تعطربه عالم الذكر والبيان ولكن القوم هم فى وهم  
عظيم قد خرفت الأعجاب باسم ربك مالك يوم  
المآب و ذكرت ما فاح به عرف حبي العزيز المنيع  
قل لك الحمد يا الهى بما عرفتني و علمتني و سقيتني  
و هديتني و قربتني اليك انك انت المقتدر على  
ما تشاء لا اله الا انت المتعالى العليم الخبير ذكر  
من قبل احبائى و بشرهم بما نزل لهم من سماء  
عنايتى و قلم فضلى ليكونوا من الشاكرين

- 11 O 'Ali-Muhammad! The Wronged One maketh mention of thee even as He mentioned thee before. Verily thy Lord is the All-Bountiful, the Most Generous. Blessed is he who hath attained unto the days of the Lord of Names, who hath entered the City of Faithfulness, who hath held fast unto His cord, who hath found intimacy with His beauty and who hath acted according to that which was inscribed in His Book. We created it and commanded all to observe it. Blessed is he who hath attained thereunto; he is indeed among them that are brought near in the Book of God, the Mighty, the Praiseworthy. Thus hath the Most Exalted Pen made mention and guided all unto Him. He, verily, is the Counselor, the All-Knowing.

11 يا عليمحمد يذكر المظلوم كما ذكرك من قبل  
ان ربك هو الفضل الكريم طوبى لمن فاز بأيام  
مالك الأسماء و دخل مدينة الوفاء و تمسك  
بجبله و آس بجباله و عمل بما سطر فى كتابه انا  
خلقناه و امرنا الكل به طوبى لمن فاز به أنه من  
المقربين فى كتاب الله العزيز الخبير كذلك ذكر  
القلم الأعلى و هدى الكل إليه أنه هو الناصح العليم

12 O Abu-Turab! The Lord of Lords, Who hath come riding upon the clouds at the return, maketh mention of thee - He Who hath called all to the supreme horizon, the station wherein the Tree exclaimed: "The kingdom belongeth unto God, the Lord of the worlds, and power and strength and dominion belong unto God, the All-Knowing, the All-Wise." Rejoice thou in My mention of thee. We made mention of thee before and after, and at this time wherein the Wronged One beholdeth Himself beneath the talons of hatred through that which the hands of the wicked have wrought - they who disbelieved in Him in Whom they had believed throughout ages and centuries. Thou hast attained unto that which altereth not, and there hath been sent down for thee that which God hath made a lamp unto thee in every world of His worlds. He beareth witness unto this round Whom circle the Spirit and the Point. He proclaimeth before all faces, saying: "By God! The Mother Book hath appeared. Fear ye the All-Merciful, O people of the Bayan, and be not of them who turned away when God came with power and sovereignty." Thus hath the Treasure revealed the pearls of wisdom and utterance. Give thanks unto thy Lord, the Master of Return.

13 O Zaynu'l-'Abidin! The Lord of the worlds maketh mention of thee from the precincts of His Most Great Prison, that He might draw thee nigh unto Him on a day wherein the harbinger crieth out and the raven croaketh. Say: O peoples of the earth! Fear ye God and follow not every ignorant rabble. By God! The Tree of Grace hath yielded the fruits of knowledge. Draw ye nigh and be not of them who turned away from God when He came with the kingdom of utterance. Give thanks unto God for having enabled thee and aided thee to turn toward Him when every vainglorious learned one turned away.

14 O My Pen! Make mention of My servant who hath been named Siyyid 'Ali Zargar in the Book of Names by God, the Cleaver of Dawn. O 'Ali! Give thanks unto God for this bounty which all the treasures of the world cannot equal. Verily, thy Lord is the Mighty, the All-Knowing. The servant in attendance hath brought thy letter and presented it before the Wronged One, and We have withheld the Pen from the decree of reply. Thus hath My consummate wisdom required, and My command that dominateth all who are in the earth and the heavens. Blessed art thou for having attained unto My choice wine and believed in My Self on a day wherein most of the servants have disbelieved. We have made mention of thee and will continue to mention thee in that which shall endure as a treasure and honor unto thee. Verily, thy Lord is the Mighty, the All-Bestowing. Grieve thou not over anything. In all matters

12 يا ابا تراب يذكر ربّ الأرباب الذي اتى راجياً على السحاب في المآب و دعا الكل الى الأفق الأعلى المقام الذي فيه نطقت السدرة الملك لله ربّ العالمين والقدرة والقوة والملكوته الله العليم الحكيم افرح بذكرى اياك انا ذكرناك من قبل ومن بعد وفي هذا الحين الذي يرى المظلوم نفسه تحت مخالب البغضاء بما اكتسبت ايدي الأشقياء الذين كفروا بالذي آمنوا به في القرون والأعصار قد فزت بما لا يتغير و نزل لك ما جعله الله مصباحاً لك في كل عالم من عوالمه يشهد بذلك من طافه الروح والنقطة امام الوجوه ينادي و يقول تالله قد ظهر امّ الكتاب اتقوا الرحمن يا ملاء البيان ولا تكونوا من الذين اعرضوا اذا اتى الله بقدرة و سلطان كذلك اظهر الكنز لآلئ الحكمة و البيان اشكر ربك مالك المعاد

13 يا زين العابدين يذكر ربّ العالمين من شطر سجنه الأعظم ليقرّبك اليه في يوم فيه نعق الناقع و نعب الغراب قل يا ملاء الأرض اتقوا الله و لا تتبعوا كل هيج رعا تالله قد اثمرت سدره الفضل بفواكه العرفان اقبلوا و لا تكونوا من الذين اعرضوا عن الله اذا اتى بملكوته البيان اشكر الله بما وفقك و ايدك على الاقبال اذا اعرض عنه كل عالم غرّار

14 يا قلبي اذكر عبدى الذي سمي بسيد على زرگر في كتاب الأسماء من لدى الله فائق الأصباح يا على اشكر الله بهذا الفضل الذي لا تعادله خزائن العالم ان ربك هو العزيز العلام قد حضر العبد الحاضر بكبابك و عرضه لدى المظلوم و امسك القلم عن حكم الجواب كذلك اقتضت حكمتي البالغة و امرى المهيمن على من في الأرضين و السموات طوبى لك بما فزت برحمتي و أمنت بنفسى في يوم فيه كفر اكثر العباد انا ذكرناك و نذكرك بما كان باقياً لك و ذخراً و شرفاً لنفسك ان ربك هو العزيز الوهاب لا تحزن من شيء توكل في كل الأمور على الله المقتدر المختار ذكر الذين ذكرته في كتابك من قبل المظلوم و كبير على وجوههم

put thy trust in God, the Powerful, the Self-Subsisting. Remember those whom thou didst mention in thy letter before the Wronged One, and greet their faces with joy and fragrance. Thus hath the Tree of Faithfulness revealed its fruits that thou mayest give thanks unto thy Lord, the Mighty, the Gracious. We counsel thee and those who have believed to be steadfast in this Cause whereby feet have slipped, and to preserve that which We have given thee. Verily, thy Lord is the Counselor, the Mighty, the All-Knowing.

- 15 O Asadu'llah! The Wronged One of the world hath turned toward thee from the precincts of the Prison and maketh mention of thee through the Pen of His bounty and remindeth thee of His verses. Verily, He is the One Who hath power over whatsoever He willeth and is the Sovereign over what is and what hath been. Thou didst attain unto My mention aforetime and in this hour which no centuries or ages can equal. We counsel thee with that whereby the Cause may be exalted and with what behooveth the days of thy Lord, the Mighty, the All-Forgiving. Say: O people of the Bayan! Aid your Lord, the All-Merciful, through conduct from which the fragrance of acceptance is wafted and through deeds whereby the station of man is uplifted. Blessed is he who hath attained unto that which hath been revealed in My Book and hath acted according to what My Tongue hath uttered in this station which God hath made the Dawning-place of inspiration. Give thanks unto thy Lord that the Tongue of Grandeur hath moved to make mention of thee and the Countenance of the Ancient of Days hath turned toward thee from the Most Exalted Horizon as a token of His grace, for He is the Mighty, the All-Bountiful. Every land which hath been honored by My footsteps hath been exalted, every mountain whereon My tent of glory hath been pitched hath trembled with joy, every mouth that hath uttered My praise hath smiled, and every horizon hath been illumined by My light before which all lights have bowed down. Harken unto My call and arise to serve My Cause in such wise that neither the oppression of every oppressor nor the learning of any doubting scholar shall deter thee. Those who have acted in the days of God in such wise as hath caused the Maids of Heaven to weep in their chambers - We had ordained knowledge for My recognition, yet it hath prevented them from drawing nigh unto the Dayspring of Revelation and turning toward the Horizon of Evidence.

- 16 O Muhammad! Every name hath been honored by the mention of God, the Lord of all mankind. Convey My glad-tidings unto them and remind them of that which hath been sent down from My Pen and illumine them with the lights of My utterance and acquaint them with what hath been inscribed in the Mother

بالروح والريحان كذلك اظهرت سدره الوفاء  
اثمارها لتشكر ربك العزيز المنان نوصيك والذين  
آمنوا بالاستقامة على هذا الأمر الذي به زلت  
الأقدام وبخفظ ما اعطيناك ان ربك هو الناصح  
العزيز العلام

15 يا اسدالله قد اقبل اليك من شطر السجن مظلوم  
العالم و يذكرك من قلم عنايته و يذكرك بآياته  
انه هو المقتدر على ما يشاء و المهيمن على ما  
يكون و ما قد كان قد فزت بذكرى من قبل و  
في هذا الحين الذي لا تعادله القرون و الأعصار  
نوصيك بما يرتفع به الأمر و ما ينبغي لأيام ربك  
العزيز الغفار قل يا ملأ البيان انصروا ربكم الرحمن  
بأخلاق يتوضّع منها عرف القبول و بأعمال يرتفع  
به مقام الانسان طوبى لمن فاز بما نزل في كتابي و  
عمل بما نطق به لسانى في هذا المقام الذي جعله  
الله مشرق الالهام اشكر ربك بما تحرك على  
ذكرك لسان العظمة و اقبل اليك وجه القدم  
من الأفق الأعلى فضلاً من عنده و هو العزيز  
الفضال قد ارتفع كل ارض تشرفت بقدومى و  
اهتز كل جبل نصب عليه خباء مجدى و ابسم  
كل ثغر نطق بشئى و لاح كل افق انار بنورى  
الذى خضعت له الأنوار اسمع ندائى و قم على  
خدمة امرى على شأن لا تمنعك سطوة كل ظالم  
و لا علوم كل عالم مراتب الذين عملوا في أيام  
الله ما نحن به الحوريّات في الغرفات انا قدّرنا  
العلم لعرفانى و انه منعهم عن التّقرّب الى مشرق  
الوحى و التّوجّه الى افق البرهان

16 يا محمد قد فاز كل اسم بذكر الله مولى الأنام بشرهم  
من قبلى و ذكرهم بما نزل من قلبى و نورهم بأنوار  
بىانى و عرّفهم ما كان مسطوراً في أم الكتاب  
قل يا حزب الله اعرفوا مقاماتكم تالله أم الكتاب

Book. Say: O party of God! Know ye your stations. By God! The Mother Book speaketh in your midst. In the Qur'an it was named the Most Great Announcement, and in another Book the Speaker of Sinai, and by the tongues of the Books the Lord of Lords. Say: Come, come, O people of ignorance, that ye may hear the call of your Lord, the Self-Sufficient, the Most Exalted, and become aware of that which was hidden in His knowledge and treasured in the repositories of His power which have encompassed the horizons. Thus hath the heaven revealed its suns and moons and stars. Behold and say: Praise be unto Thee, O Revealer of verses and Manifester of clear tokens!

ينطق بينكم انه سمي في الفرقان بالنبا الأعظم و  
في كتاب آخر بمكلم الطور وألسن الكتب رب  
الأرباب قل تعالوا تعالوا يا ملأ الجهال لتسمعوا  
نداء ربكم الغنى المتعال وتطلعوا بما كان مكنوناً  
في علمه ومخزوناً في خزائن قدرته التي احاطت  
الآفاق كذلك اظهرت السماء شمسها واقمارها  
وانجمها انظروا وقولوا لك الحمد يا منزل الآيات  
ومظهر البينات

- 17 O my God, my God! The Wronged One makes mention of Thee before Thy chosen ones and Thy loved ones, and beseeches Thee by the power of Thy Most Exalted Pen, whereby Thou hast subdued the kingdom of names and all who dwell in the realm of creation, to aid us to remain steadfast in Thy Cause in such wise as to make the limbs of them that raise the cry of denial among Thine enemies to quake—they who have cast the Book of God behind their backs, clinging to their own idle fancies and vain imaginings. O Lord! Thou seest us turning unto Thee, seeking refuge at Thy presence, and clinging to the hem of the robe of Thy mercy and bounty. I beseech Thee by Thy Name which Thou hast made the sovereign of names and sanctified from the mention of all who dwell in the realm of creation, to send down from the clouds of the heaven of Thy mercy that which will preserve us from all else except Thee, draw us nigh unto Thee, cause us to behold Thy signs and hearken unto Thy most exalted words. Then ordain for us through Thy Most Exalted Pen that which will profit us and inscribe for us the recompense of attaining Thy presence, O Lord of all beings and King of the throne on high and of earth below. There is none other God but Thee, the Omnipotent over all that Thou willest. Verily Thou art the Self-Sufficient, the Help in Peril.

17 الهى الهى يذكر المظلوم من قبل اوليائك و  
احبابك ويقسمك باقتدار قلبك الأعلى الذى  
به سخرت ملكوت الأسماء و من فى ناسوت  
الانشاء بأن توقفنا على الاستقامة على امرك  
لترتد بها فرائص الناعقين من اعدائك الذين  
نبدوا كتابك ورائهم متمسكين بما عندهم من  
الظنون والأوهام ارب ترانا مقبلين اليك و  
لائين بحضرتك ومتشبثين بأذيال رداء عفوك  
وكرمك اسئلك باسمك الذى جعلته سلطان  
الأسماء و قدسته عن اذكاء من فى ناسوت  
الانشاء بأن تنزل من سحاب سماء رحمتك ما  
يحفظنا عن دونك ويقربنا اليك ويرينا آياتك  
و يسمعنا كلماتك العليا ثم قدر لنا من قلبك  
الأعلى ما ينفعنا ويكتب لنا اجر لقاءك يا مولى  
الورى و رب العرش و الثرى لا اله الا انت  
المقتدر على ما تشاء وانك انت الغنى المستعان

INBA18:488, BLIB\_Or15713.027

## BH00541

To: Aqa Muhammad Javad Qazvini et al.

Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His station of grandeur and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 O Javad! Upon thee be the Glory of God, the Lord of Creation! Thou hast ever been and art still engaged in serving the Cause. All who have come, all who have sought, and all who have visited have made mention of thee. His honor Amin Abu'l-Hasan Ardikani, upon him be my glory, hath made mention of thee both before and since. These matters are a truthful testimony and an eloquent witness to thy acceptance, thy devotion and thy steadfastness. We beseech God to aid thee in all conditions, and through the traces of the Supreme Pen to grant thee eternal life. That remembrance hath been and shall ever be of God, exalted be His glory. He is the true inheritor and the spiritual progeny. Every trace shall be erased and will vanish save the trace of the Supreme Pen, which shall endure as long as the kingdom of earth and heaven endure. 2 یا جواد علیک بهاء الله مالک الایجاد لازال بخدمت امر مشغول بوده و هستی جمیع واردین و قاصدین و زائرین ذکرت را نموده اند جناب امین ابوالحسن اردکانی علیه بهائی از قبل و بعد ذکر شما را نموده و این امور گواهیست صادق و شاهدیست ناطق بر اقبال و توجه و استقامت آنجناب از حق میطلبیم ترا در جمیع احوال مؤید فرماید و از اثر قلم اعلی حیات باقیه بخشد و آن ذکر حق جلّ جلاله بوده و خواهد بود اوست وارث حقیقی و ذریه معنوی هر اثری محو شده و میشود جز اثر قلم اعلی که بدوام ملک و ملکوت باقی و پاینده است
- 3 O Javad! By the life of God, this Wronged One hath known no rest or repose from the beginning of the Cause until now. Each day hath brought fresh harm and each moment a new affliction. The people of God bear witness that from the first day of the Revelation until now, We have stood before the faces of the world without veil or covering, and guided all to the supreme horizon. We have sent down the proof and made clear the way in such wise that none can deny it save he who is deprived of hearing, sight and understanding. 3 یا جواد لعمر الله این مظلوم از اول امر تا حین راحت ندیده و آسایش نداشته هر یوم ضری وارد و بلائی نازل حزب الله شاهد و گواهند از اول یوم ظهور الی حین امام وجوه عالم من غیر ستر و حجاب قائم و کل را بافق اعلی راه نمودیم قد انزلنا الدلیل و اوضحنا السبیل علی شأن لا ینکرهما الا من کان محروماً عن السمع و البصر و الفؤاد
- 4 O Javad! The river of names hath deprived the servants of the ocean of inner meanings. Each of the world's factions clingeth to some vain imagination, except for those souls who have truly arisen to serve the world and have purified their hearts from hatred and rancor. These are the hands of God's Cause amongst His creation. The gulf of names is indeed a barrier; until the servants are freed from the pitch-dark night, they will not perceive the lights of the luminous morn. After all the waiting, the striving, the yearning, the seeking and the longing, when the dawn of hope appeared and the blessed Tree grew forth, all turned against it with swords of hatred and rancor, and wrought that which ye have heard and seen. Would that the human world had been cut off and these great wrongs and their like had never appeared! 4 یا جواد نهر اسماء عباد را از بحر معانی محروم نموده احزاب عالم هریک بوهمی متمسک مگر نفوسیکه فی الحقیقه بخدمت عالم قیام نموده اند و قلب را از ضغینه و بغضا مطهر داشته اند ایشانند ایادی امر حق بین خلق باری خلیج اسماء مانعست تا عباد از لیلۀ دهما آزاد نشوند انوار صبح نورانی را ادراک ننمایند بعد از انتظارها و تشبّثها و نالها و طلب و اشتیاق چون فجر امید دمید و سدره مبارکه روئید جمیع با اسیاف ضغینه و بغضا توجه نمودند و وارد آوردند آنچه را شنیده اید و دیده اید ای کاش کون آدم از عالم قطع میشد و این ظلم کبیر و امثال آن ظاهر نمیگشت

5 O Javad! Upon thee and upon those with thee be My glory! We have appeared and made mention of the corruption and righteousness of the world, and We have spoken that for which ears were created to hear. Nevertheless, people are observed to be in great delusion and grave doubt. The Finger of Power hath rent asunder so many veils, yet now it is observed that the people of the Bayan have risen up with the same delusions as before, and veils and barriers thicker than the first have appeared and intervened. Even after We taught them their confused ways and made known to them My clear and straight path, they have not, until this moment, recognized the Day of God nor attained true unity. Some among the people are observed to be deprived of the warbling of the Dove of utterance which singeth upon the highest branch of the world, being occupied instead with the buzzing of flies. Each day they cling to a rope and grasp at a hem. We beseech God, exalted be His glory, not to deprive the eyes of hearts from the splendors of the light of the dawn of revelation, and to free all from the doubts and intimations of the world. Thou and the loved ones of God have ever been and shall ever be beneath His glance; ye have not been and shall not be forgotten. Praise be to God that thou hast been confirmed in serving the Cause. We beseech the Most High to assist thee with the means of exaltation.

5 یا جواد علیک و علی من معک بهائی ظاهر شدیم و فساد و صلاح عالم را ذکر نمودیم و نطق فرمودیم بآنچه که مقصود از خلق آذان اصغاء آن بوده مع ذلک ناس در وهم عظیم و ظن کبیر مشاهده میشوند اصبع قدرت چه مقدار حجابها را خرق نمود و شق فرمود و لکن حال ملاحظه میشود اهل بیان باوهم قبل قیام نموده اند و سجات و حجات اغلط از اول بمیان آمده و حائل گشته بعد از علمناهم سیلهم المضطربة و عرفناهم سبیلی الواضح المستقیم الی حین یوم الله را ادراک نموده اند و بتوحید حقیقی فائز نشده اند بعضی از ناس مشاهده میشوند از تغدات حمامه بیان که بر اعلی غصن عالم مغرد است ممنوعند و بطنین ذباب مشغول هر یوم بجلی متمسک و بذیلی متشبث از حق جلّ جلاله میطلبیم ابصار قلوب را از اشراقات انوار فجر ظهور محروم نفرماید و کل را از شبهات و اشارات عالم فارغ و آزاد نماید لازال آنجناب و اولیای حق تحت لحاظ بوده اند فراموش نشده و نمیشوند الحمد لله بخدمت امر مؤید شدی نستله تعالی بأن یمدک بأسباب السموات و الأرض

6 The All-Glorious and Exalted Lord of earth and heaven is, verily, powerful over all things and worthy to answer prayer. I have been saddened by what hath befallen you in the Days of God, the Lord of all worlds. What hath come upon you hath come upon Us. O My Most Exalted Pen! Make mention of the servants of God and His handmaidens in such wise that their names and remembrances may endure throughout the kingdom of earth and heaven. Then render thanks unto thy Lord for having aided thee and caused thee to speak that there is none other God but Me, the Guardian, the Self-Subsisting.

6 انه علی کل شیء قدیر و بالاجابة جدیر قد احزننی ما ورد علیکم فی ایام الله رب العالمین قد ورد علینا ما ورد علیکم یا قلمی الاعلی اذکر عباد الله و امامته بما تتقی به اسمائهم و اذکارهم بدوام الملک و الملکوت ثم اشکر ربک بما ایدک و انطقک علی انه لا اله الا انا المهیمن القیوم

7 Make thou mention, moreover, of My leaf who hath ascended unto the Most Exalted Summit and the Supreme Companion, and give her the glad-tidings of her Lord's loving-kindness. He, verily, is the All-Forgiving, the All-Merciful. Say: May the light that shineth from the horizon of the heaven of utterance rest upon thee, O handmaiden of the All-Merciful and leaf of the Divine Lote-Tree who speaketh before all faces: "The Kingdom belongeth unto God, the Sovereign Lord of all creation." We bear witness that thou didst dwell in a house wherein God's remembrance was exalted in days when all tribes were shaken save whom God, the Lord of Kings, did will. Thou art she who

7 ثم اذکر ورقتی الّتی صعدت الی الذروة العلیا و الرقیق الاعلی و بشرها بعنایة ربها انه هو الغفور الرحیم و قل النور المشرق من افق سماء البیان علیک یا امة الرحمن و ورقة السّدرة الّتی تنطق امام الوجوه الملک لله مالک الوجود نشهد انک کنت فی بیت ارتفع فیه ذکر الله فی ایام فیها اخذت الزلازل کل القبائل الا من شاء الله مالک الملوک انت الّتی سمعت النداء و اجبت مولیک و اقبلت الی افق اعرض عنه کل غافل محجوب و شربت ریحی الختم و

heard the Call and answered thy Lord, who turned unto a horizon wherefrom every heedless and veiled soul had turned away, who quaffed My choice-sealed wine, who inhaled the fragrance of My Name, the Self-Subsisting, who witnessed what God had witnessed and acknowledged what the Tongue of Grandeur had uttered from His inaccessible station. Rejoice thou in this Most Great Remembrance which all the treasures of the world cannot equal. To this all things bear witness, and I am the All-Knowing, the All-Informed. O My handmaiden! Upon thee be My glory, My remembrance, and My praise. We beseech God, exalted be He, to send down upon thee at all times that which befitteth the heaven of His generosity and the ocean of His bounty. He, verily, is powerful to do what He willeth. There is none other God but He, the True One, the Knower of things unseen.

8 O Javad! Upon thee be My glory. We console thee and those in thy household for what hath befallen you. We make mention of Ahmad and give him the glad-tidings of My acceptance of him from this praiseworthy station. O Ahmad! We make mention of thee and counsel thee to be patient and forbearing. Thy Lord, verily, is the Mighty, the Unconstrained.

9 In the Persian tongue it is mentioned: The world hath never had, nor hath it now, any faithfulness, and this is a truth to which all created things have testified. Yet despite this, mankind remaineth occupied with it and heedless of the Truth. O Ahmad! Be thou in all conditions looking unto My horizon, speaking My praise, standing firm in service to My Cause, and holding fast unto My strong cord. Though by God's infinite grace thou art blessed with that which most of mankind is deprived of, yet glory be to God! Until now the people of the Bayan and the divines of the earth remain unaware of the Day of God. Say: This is God's Day, did ye but know it, and this is God's Covenant, were ye but convinced of it. His verses pass you by, yet ye perceive them not. Say: Know ye the value of these days. Today the trees are speaking and the fruits are manifest. By the life of God! This is the day of attainment and turning unto Him, for the Embodiment of Grace is established upon the throne of justice and the banner "The Truth is come" hath been raised and planted amongst mankind. The people need to be reminded, for they have been nurtured for twelve hundred years in superstitions and idle fancies. It is most difficult to break the idols of vain imaginings save through God's power and might. Blessed is the eye that seeth and the soul that pondereth upon what transpired among the previous communities. Should one become aware, he would find himself seated upon the cushions of steadfastness. Blessed are they that ponder. Blessed are the fair-minded.

وجدت نفحات اسمی القيوم و شهدت بما شهد الله و اعترفت بما نطق به لسان العظمة في مقامه الممنوع افرح بهذا الذكر الأعظم الذي لا تعادله كنوز العالم يشهد بذلك كل الأشياء و انا الشاهد الخبير يا امتي عليك بهائي و ذكرى و ثنائي نسئل الله تعالى بأن ينزل لك في كل حين ما ينبغي لسماء كرمه و بحر جوده أنه هو المقتدر على ما يشاء لا اله الا هو الحق علام الغيوب

8 يا جواد عليك بهائي انا نعيذك و من في بيتك فيما ورد عليكم و نذكر احمد و نبشركه باقباله الى من هذا المقام المحمود يا احمد انا ذكرناك و نذكرك و نوصيك بالصبر و الاصطبار ان ربك هو العزيز المختار

9 بلسان پارسی ذکر میشود دنیا را وفانیوده و نیست و این کلمه ایست کائنات بان تکلم نموده اند و مع ذلك باو مشغول و از حق غافل یا احمد کن فی کل الأحوال ناظرأ الى افقی و ناطقأ بثنائی و قائماً علی خدمة امری و متمسکأ بحبل المتین اگرچه از فضل بی منتهای الهی فائزید بآنچه اکثر خلق از آن محرومند سبحان الله الى حين اهل بیان و علمای ارض از یوم الله آگاه نه قل هذا یوم الله لو انتم تعرفون و هذا عهد الله لو انتم توقنون تمر علیکم آیاته و انتم لا تشعرون بگو قدر ایام را بدانید امروز اشجار ناطق و اثمار هویدا لعمر الله یوم توجه و اقبالست چه که هیکل فضل بر عرش عدل مستوی و رایة قد اتی الحق مابین خلق مرتفع و منصوب ناس متذکر لازم دارند هزار و دویست سنه بظنون و اوهام تربیت شده اند بسیار مشکل است شکستن اصنام اوهام الا بقوة الله و قدرته طوبی از برای بصریکه ملاحظه نماید و نفسیکه تفکر کند در آنچه مابین حزب قبل بوده اگر آگاه شود خود را بر ثمارق استقامت جالس مشاهده نماید طوبی للمتفکرین طوبی للمنصفین



10 O Ma'sumih! God willing, mayest thou be favored by the grace of the True One, exalted be His glory. By My life! The names of devoted handmaidens are inscribed by the Most Exalted Pen in the Crimson Book. In the sight of God they take precedence over men. How many valiant heroes and knights of the field are deprived of the Truth and bereft of His knowledge, while ye are blessed and favored therewith. Praise be to God in all conditions. Thou hast ever been and art still remembered. And We make mention of the wife of Javad - upon both of them be My glory, mercy and loving-kindness - that she may render thanks unto her Lord by night and by day. O My handmaiden! The gaze of the True One hath been directed to that household. All abide beneath the shade of the divine Tree of Grace, in tranquility and at rest. This day is the Lord of all days and the Possessor of all ages and centuries. Blessed is the soul whom neither the doubts of the transgressors nor the hints of the deniers could deter or deprive, who, with complete steadfastness, held fast unto the cord of His grace and clung to the hem of His bounty. We send greetings to all the handmaidens in that land and counsel them all to that which God loveth.

11 O 'Azziyyih! Upon thee be My glory! With thy mention this Book is ended. Forget not the days of thy presence. Thou hast ever been and art still beneath the gaze of loving-kindness. Be thou for God in all conditions. Forget not that which We counseled thee during thy presence. Remember the Wronged One by night and by day, and what hath befallen Him at the hands of the aggressors and the idolaters. Be not sorrowful. Be thou mindful. We counsel thee to be patient and calm, and to manifest the joy that was created for the days of thy Lord, the All-Bountiful, the All-Knowing, the All-Wise.

12 O people of Qaf! The Pen of God, the Help in Peril, the Self-Subsisting, maketh mention of you at this moment, that the sweet savors of revelation may so attract you that neither the might of the world nor the power of the nations may hold you back. Verily, He is the Commander, the Dominant over what was and what shall be. Beware lest the doings of the idolaters sadden you, or the forces of those who have denied God's proof and testimony and disbelieved in His signs and committed that which hath caused the denizens of the Kingdom to lament, cause you to fear. The glory which shineth resplendent from the horizon of the heaven of My mercy be upon you and upon those who have turned with their hearts to God, the Lord of the seen and the unseen.

10 یا معصومه انشاء الله بعنايت حقّ جلّ جلاله فائز باشی لعمری اسماء اماء قانتات در صحیفهء حمرا از قلم اعلیٰ مرقوم و مسطور ایشان از رجال مقدّمند عندالله چه بسیار از ابطال و فوارس مضمار که از حق محروم و از عرفانش بی نصیبند و شما بآن فائز و مرزوق له الحمد فی کلّ الأحوال لازال مذکور بوده و هستی و تذکر ضلع الجواد علیه و علیها بهائی و رحمتی و عنایتی لشکر ربّها فی الیالی و الاّیام یا امتی لحاظ حقّ بآن بیت متوجّه بوده کل در ظلّ سدره عنایت الهی ساکن و مستریح امروز سید آیامست و مالک قرون و اعصار طوبی از برای نفسیکه شبهات معتدین و اشارات معرضین اورا منع ننود و محروم نساخت باستقامت تمام بحبل عنایت تمسک نمود و بذیل فضل تشبّث جست جمیع اماء آن ارض را تکبیر میرسانیم و کل را به ما یجبه الله وصیت مینمائیم

11 یا عزّیه علیک بهائی بذکر تو کتاب ختم شد آیام حضور را فراموش منما لازال تحت لحاظ عنایت بوده و هستی کوئی لله فی کلّ الأحوال لا تنسی ما و صیناک به فی الحضور اذکری المظلوم فی الیالی و الاّیام و ما ورد علیه من المعتدین و المشرکین محزون مباش ذاکر باش انا نوصیک بالصبر و السکون و بالبهجة التي خلقت لآیام ربّک الفیاض العلیم الحکیم

12 یا اهل القاف یدرکم فی هذا الحین قلم الله المهیمن القیوم لتجذبکم نجات الوحی علی شأن لا تمنعکم قدرة العالم و لا قوّة الأمم انه هو الامر المهیمن علی ما کان و ما یكون آیاکم ان تحزنکم شؤونات المشرکین او تخوفکم جنود الدّین انکروا حجّة الله و برهانه و کفروا بآياته و ارتکبوا ما ناح به اهل الملکوت البهّاء اللّائخ المشرق من افق سماء رحمتی علیکم و علی الدّین اقبلوا بالقلوب الی الله ربّ الغیب و الشّهود

13 یا جواد اهل قری را که ذکر نمودی کل را تکبیر برسان بگو یا حزب الله امروز استقامت محبوبست امر الله را بمثابة لعب صبیان اخذ نموده اند مجدد

- 13 O Javad! Convey My greetings to the people of the villages whom thou didst mention. Say: O party of God! Today steadfastness is beloved. They have taken the Cause of God as children's play. Again green and white turbans have appeared, and like the former sect they are occupied in constructing houses of vain imaginings. The loved ones of God must remain steadfast in the Cause with perfect joy and radiance - a steadfastness that the world is powerless to prevent.

عمامه‌های سبز و سفید پیدا شده بمثابهء حزب  
قبل در ترتیب بیوت او هام مشغولند باید اولیای  
حق با کمال روح و ریحان بر امر مستقیم باشند  
استقامتیکه عالم قادر بر منع نباشد

- 14 Convey greetings from the Wronged One to the sons of the late Mulla 'Abdu'r-Rahim - upon him be My glory and loving-kindness. They are remembered in the presence of this Countenance and will continue to be so. The letter of 'Abdu'r-Razzaq was received. The glance of favor hath been directed towards him. They have ever been and are favored by God's grace. God's counsel is that they should at all times engage in teaching the Cause of the Lord of all worlds with joy and radiance. Glory be upon thee and upon them and upon those whose names have been set down by the Most Exalted Pen in this noble station and mighty prison.

14 ابناء مرفوع مرحوم ملا عبدالرحیم علیه بهائی و  
عنایتی را از قبل مظلوم تکبیر برسان لدی الوجه  
مذکور بوده و هستند مکتوب جناب عبدالرزاق  
رسید طرف عنایت باو متوجه لازال بعنایت حق  
فائزند وصیت حق آنکه در جمیع احیان بروح و  
ریحان بتبلیغ امر مقصود عالمیان مشغول باشند  
البهآء علیک و علیهم و علی الذین نزلت اسمائهم  
من القلم الأعلی فی هذا المقام الکریم و السجین  
العظیم

- 15 The sister of him who beareth the name of Jud - upon him be My glory - together with his son, have been granted permission to proceed to the Most Holy Court. In all circumstances they must not neglect wisdom.

15 اخت اسم جود علیه بهائی مع ابن اذن داده شد  
بشطر اقدس توجه نمایند در جمیع احوال حکمت  
را از دست ندهند

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COMP\_WOMENP#004x

## BH00615

*To: Aqa Mirza Ali Muhammad, in Egypt*

*Date: 1303 ? [1885-1886]*

- 1 He is God, exalted be His glory and greatness!
- 2 The divine verses have encompassed the world and the light of His grace has illumined the hearts of the believers. The orb of justice has risen and shone forth from the horizon of the heaven of supreme statecraft, yet the veils of heedless souls—that is, the turning away of those evil ones—have concealed its rays. What has been the cause of deprivation, and what the reason for prevention? There can be no doubt that the All-Bountiful Lord, exalted be His favor and magnificent His grace, created the world for the sole purpose of recognition and the manifestations of justice and fairness. The rain of His generosity has

1 هو الله تعالى شأنه العظمة

2 آیات الهی عالم را احاطه نموده و نور فضلش  
قلوب موحدین را منور داشته نیر عدل از افق  
سماء سیاست کبری مشرق و لائخ ولکن  
سبحات انفس غافله یعنی اعراض آن نفوس  
شریره انوارش را مستور داشته آیا سبب حرمان  
چه بوده و علت منع چه شکی نبوده و نیست  
که حضرت فیاض جلت عنایت و عظم فضله  
عالم را محض عرفان و ظهورات عدل و انصاف  
خلاق فرموده لازال امطار جودش هاطل و

ever poured down and the verses of His grace have descended. In all things the banner of God's power is raised, and in every station the standard of God's might is unfurled. Nevertheless, the believers are seen to be weak and the ungodly strong, as witnessed when the cities of the people of divine unity were besieged and the artillery of the ungodly encompassed them. This is naught but the recompense of deeds and actions.

- 3 And the prayer shining forth from the horizon of the heaven of God's mercy be upon the Essence of His creation, the Dawning-place of His signs, the Dayspring of His revelation and the Source of His Cause, through Whose light the world was illumined and in Whose name the nations were blessed. He it is through Whom every cause began and ended, and through Whom appeared the straight path of God and His mighty Command. But for Him no name among names would have appeared, nor any attribute among attributes. And upon His family and companions, whom the veils of the veiled ones prevented not, nor the might of the ungodly—they aided the Cause of God with true aid such that their might seized all in the world and their power encompassed all peoples. These are servants whom nothing whatsoever frightened and no mention barred. They arose from the horizon of power and conquered the cities of the wicked. Through them shone forth the light of unity and appeared the decree of detachment.

- 4 Glory be unto Thee, O Lord of the world and Goal of the nations! I beseech Thee by them and by what appeared through them in Thy path, to assist the people of unity in that which Thou lovest and art pleased with. Then aid them against those who have transgressed against them and seized their rights. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful.

- 5 And further: This servant received your letter. I read what was in it and presented it before His countenance. The Lord—may our souls be a sacrifice for Him—said: “We beseech God, exalted be He, to open before the faces of His servants the gate of His grace, to draw them nigh unto the ocean of His knowledge, to adorn them with that whereby His Cause may be exalted, and to ordain for them from the Supreme Pen the reward of the Hereafter and of the former time. He is, verily, the Lord of the Throne and of the dust. We bear witness that there is no God but Him, in acknowledgment of His oneness and in recognition of His singleness. He hath ever been mighty over all who are in earth and heaven. There is no God but Him, the Single, the One, the All-Compelling, the Self-Subsisting. We send greetings from this station to Our loved ones and

آیات فضلش نازل در هر شیء علم القدرة لله منصوب و در هر مقام رایة العزة لله مرتفع مع ذلك موحدين ضعيف و مشركين قوى مشاهدة ميشوند چنانچه دیده شد مدائن اهل توحيد محاط و مدافع مشركين محيط اين نيست مگر از جزاء اعمال و افعال

- 3 و الصلوة المشرقة من افق سماء رحمة الله على جوهر خلقه و مطلع آثاره و مشرق وحيه و مصدر امره الذي بنوره تور العالم و باسمه استبرك الأمم هو الذي به بدء كل امر و ختم و به ظهر صراط الله المستقيم و امره العظيم لو لاه ما ظهر اسم من الأسماء و لا صفة من الصفات و على آله و اصحابه الذين ما منعهم حجاب المحتجين و سطوة المشركين نصروا دين الله حق النصر بحيث اخذت سطوتهم من في العالم و احاط اقتدارهم كل الأمم اولئك عباد ما خوفتم شيء من الأشياء و ما حجبهم ذكر من الأذكار طلوعوا من افق الاقتدار و سخرؤا مدن الأشرار بهم اشرق نور التوحيد و ظهر حكم التجريد

- 4 سبحانك يا سيد العالم و مقصود الأمم اسئلك بهم و بما ظهر منهم في سبيلك بأن تؤيد اهل التوحيد على ما تحب و ترضى ثم انصرهم على الذين اعتدوا عليهم و اخذوا حقهم أنك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

- 5 و بعد قد بلغ الخادم كتابكم قرأت ما فيه و عرضت تلقاء الوجه قال المولى ارواحنا فداه نسئل الله تعالى ان يفتح على وجوه عباده باب فضله و يقربهم الى بحر عرفانه و يزينهم بما يرتفع به امره و يكتب لهم من القلم الأعلى اجر الآخرة و الأولى أنه رب العرش و الثرى نشهد أنه لا اله الا هو اقراراً لوحدايته و اعترافاً لفردانيته لم يزل كان مقتدراً على من في الأرض و السماء لا اله الا هو الفرد الواحد المهيمن القيوم انا نسئل من هذا المقام على احبائنا و نوصيهم بالحكمة و بما يرتفع به المقام بين الأنام انتهى

counsel them to wisdom and to that whereby the station may be exalted among the people.” End.

- 6 Praise be to God! The blessing of love, which is accounted among the greatest of divine bestowals, exists - the world is ablaze with its fire and illumined by its light. When in equilibrium, it is the spirit animating all created things, but if it exceeds its bounds in the slightest degree, it brings destruction and obliteration. Glory be to God! Both the prosperity of the world stems from it and its ruin. What manner of creation is this, that all are bewildered by its description! Both the wailing of weeping rises from it, and boundless joy is made manifest through it. This servant beseeches and implores God - exalted be His glory - to bestow moderation upon His loved ones and to grant them the taste of the choice sealed wine. In one station, it is the guide and the channel of grace after the Prophets - peace be upon them. In another station it is the interpreter, and in yet another the expositor. Glory be to God! Its description cannot be completed by the pen. In all things this bounty is evident and manifest according to their measure, for all things point to God - exalted be His glory. Likewise from His handiwork are the pen and ink, though they cannot race in this field. The Command is in God's hands - He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

- 7 As to the mention made of Haji Siyyid Mihdi - upon him be God's peace - his remembrance hath been accepted in the presence of the Lord. Let them recite this prayer, for verily it guideth unto the straight path of God.

- 8 My God, my God! Thou seest me turning toward Thee, and directing myself to the Dawning-Places of Thy Revelation, the Sources of Thine inspiration, the Repositories of Thy knowledge and the Fountainheads of Thy commandments and laws. I beseech Thee by Thy Name through which Thou didst subdue the world and guide the nations, and by Thy sovereignty that hath encompassed all things, and by Thy signs that have pervaded earth and heaven, and by those whose hearts were melted in Thy love and who gave up their spirits and all they possessed in Thy path, not to deny me that which Thou hast ordained for Thy chosen ones and destined for Thy trusted ones. O Lord! Thou seest the needy one standing before the gate of Thy favour, and the destitute one clinging to the cord of Thy bounty. Ordain for me that which befitteth the heaven of Thy generosity and the ocean of Thy grace. Thou art He to Whose exaltation and sublimity all created things have testified, and to Whose greatness and power all things possible have borne witness. O Lord! Send down from the clouds of

6 لله الحمد نعمت محبت كه از اعظم نعماء الهی محسوسست موجود عالم بنارش مشتعل و بنورش منور اعتدالش روحست از برای هیاكل وجود و اگر فی الجمله تجاوز نماید معدوم نماید و مفقود سازد سبحان الله هم عمار عالم از او و هم خرابی این چه خلقی است كه كل از وصفش حیران هم نخب بكا از او مرتفع و هم سرور لاتحصى از او ظاهر خادم از حق جل جلاله سائل و آمل كه اعتدال را نصیب دوستان فرماید و عنایت كند طعم رحيق محتوم از او یافت میشود در مقامی اوست هادی و اوست واسطه فیض بعد از انبیاء سلام الله علیهم و اوست مترجم در مقامی و مبین در مقامی سبحان الله وصفش بقلم تمام نمیشود در جمیع اشیاء هم این فضل علی حدها ظاهر و مشهود چه كه كل مدل بر حق جل جلاله اند و همچنین از صنع او قلم و مداد فارس این مضممار نه الأمر بید الله يفعل ما یشاء و یحكم ما یرید و هو العزیز الحمید

7 اینكه ذكر جناب حاجی سید مهدی علیه سلام الله را نمودند ذكرشان لدی المولی بشرف اصغا فائز فرمودند این مناجات را تلاوت نمایند آنها تهیدیه الی صراط الله المستقیم

8 الهی الهی ترانی مقبلاً الیک و متوجّهاً الی مشارق وحیک و مطالع الهامک و مهابط علمک و مصادر اوامرک و احکامک استلک باسمک الذی به سخرت العالم و هدیت الأمم و بسلطانک الذی غلب الأشیاء و بآیاتک الی احاطت الأرض و السماء و بالذین ذاب اکبادهم فی حبک و انفقوا ارواحهم و ما عندهم فی سبیلک بأن لا تخیننی عما کتبتہ لأصفیائک و قدرته لأولیائک ای رب تری المحتاج قائماً لدی باب کرمک و المسکین متمسکاً بجبل عطائک قدر لی ما ینبغی لسماء جودک و بحر فضلک انت الذی شهدت الکائنات بعلوک و سموک و الممکات بعظمتک و اقتدارک ای رب فازل من سحاب سماء رحمتک ما یقرّبنا الیک ثم ارزقنا خیر ما ازلته فی کتابک

Thy mercy's heaven that which will draw us near unto Thee, then provide us with the best of what Thou hast revealed in Thy Book.

- 9 I testify, O my God, to Thy unity and singleness, and that Thou art God, there is none other God but Thee. Thou hast ever been in the heights of majesty and power, and wilt ever be as Thou hast been from time immemorial. The conditions of creation do not weaken Thee, nor do the doubts of the people. Verily Thou art the Self-Subsisting One Whose hosts are not weakened by the armies of the world nor by the ranks of nations. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, verily, the Almighty, the All-Glorious, the All-Praised. My God, my God! Thou seest the sinner who hath sought the ocean of Thy forgiveness, and the remote one who hath desired the horizon of Thy nearness and good-pleasure. I beseech Thee by the breathings of Thy verses and the breezes that waft from the direction of Thy loving-kindness, to aid me in Thy remembrance and praise, in turning to Thy horizon, in beholding Thy signs and in directing myself toward Thy verses. O God of the world! I beseech Thee by the Most Great Light, the Most Straight Path, to number me among those whom Thou hast described in Thy Book which Thou didst send down unto the Sovereign of Thy Messengers - they are honoured servants on whom no fear shall come, nor shall they grieve. Wilt Thou deny me, O my God, after I have hastened to the Euphrates of Thy mercy, and wilt Thou disappoint me, O my Purpose, after I have raised my suppliant hands to the heaven of Thy grace and Thy gifts? Nay, by Thy glory! This is not what I think of Thee. I testify that Thy door is open, Thy grace all-encompassing, and Thy mercy ever-precedent. Neither do the rejection of Thy servants prevent Thy generosity, nor the errors of those in Thy lands hinder Thy giving. Therefore forgive me through Thy grace and bounty, then aid me to serve Thy chosen ones and Thy loved ones. Verily, Thou art the Almighty, the All-Knowing, the All-Wise. There is none other God but Thee, the Single, the One, the Mighty, the Beautiful.

- 10 Praise be to God! Divine favors are manifest and grace is resplendent. This evanescent servant beseeches the True One, exalted be His glory, to confirm them in that which is befitting and to aid them in His remembrance and praise, and in acknowledging that which the Supreme Pen hath spoken before the creation of earth and heaven. Verily, there is no God but Him. He begetteth not, nor is He begotten, and He hath taken neither consort nor son. God willing, may they drink of the choice wine of utterance, for whosoever attaineth unto it hath attained unto the knowledge of God, exalted be His

9 اشهد يا الهى بوحدايتك و فردانيتك و بانك انت الله لا اله الا انت لم يزل كنت فى علو العظمة و الاقتدار و لا يزال يكون بمثل ما قد كنت فى ازل الازال لا تمنعك شئون الخلق و لا شبهات القوم انك انت القيوم الذى لا تضعف جندك جنود العالم و لا صفوف الأمم تفعل ما تشاء و تحكم ما تريد و انك انت المقتدر العزيز الحميد الهى الهى ترى العاصى اراد بحر غفرانك و البعيد افي قربك و رضاك اسئلك بنفحات آياتك و النسمات التى تمر من شطر عنايتك بأن تؤيدنى على ذكرك و ثنائك و الاقبال الى افقك و النظر الى آثارك و التوجه الى آياتك يا اله العالم اسئلك بالسراج الأظهر الأقوم بأن تجعلنى من الذين وصفهم فى كتابك الذى انزلته على سلطان رسلك اولئك عباد مكرمون لا خوف عليهم و لا هم يحزنون هل تمنعنى يا الهى بعد اذ سرعت الى فرات رحمتك و هل تحببى يا مقصودى بعد اذ رفعت ايدى الرجاء الى سماء فضلك و مواهبك لا وعزتك ما هذا ظنى بك اشهد ان بابك مفتوح و فضلك محيط و رحمتك سابقة لا يمنع جودك اعراض العباد و لا عطائك خطاء من فى البلاد فاغفر لى بجودك و احسانك ثم ايدنى على خدمة اصفيائك و اوليائك انك انت المقتدر العلم الحكيم لا اله الا انت الفرد الواحد العزيز الجليل انتهى

10 الحمد لله عنایت ظاهر و فضل باهر از حق جلّ جلاله این خادم فانی مسئلت مینماید که ایشانرا تأیید فرماید بر آنچه سزاوار است و موفق دارد بر ذکر و ثنائش و الاعتراف بما نطق به قلبه الأعلى قبل خلق الأرض و السماء انه لا اله الا هو لم يلد و لم يولد و ما اتخذ لنفسه صاحبة و لا ولدا انشاء الله از رحيق بيان پياشامند چه که هر نفسى بآن فائز شد بعرفان حق جلّ جلاله فائز اگر جميع

glory. Had all the peoples of the world hearkened to the Word of Unity as it deserveth to be hearkened to, all would have turned unto God, detached from all else. The deceptive conditions and allusions of the world have debarred the nations from the most great bounty. Reward and punishment are two mirrors reflecting good and evil deeds which are manifested therein. By the mystery of existence I swear that had they acted according to the Book of God, exalted be His glory, the evident abasement witnessed today would not have come to pass. All must now raise their outer and inner hands to the heaven of bounty and grace of God, exalted be His station, with the utmost lowliness and supplication, and seek His help, that perchance none may remain deprived and forbidden from the ocean of awareness and knowledge. In brief, the recompense of people's deeds hath held them back, but as the door of grace is open, it is hoped that the lamentations of the believers and the godly may prove effective and He may adorn the world with the ornament of justice and equity. The supplication is from the servants and the answer is from God, the Lord of the Day of Judgment.

اهل عالم كلمه توحيد را اصغا مینمودند حق  
اصغا هرآینه کل منقطعاً عن الكل الى الله توجه  
میکردند شئونات و اشارات خادعه عالم امم را  
از فیض اعظم منع نموده مکافات و مجازات دو  
مرآند از برای اعمال حسن و قبح آن در این  
دو ظاهر و هویدا قسم بسر وجود که اگر بکتاب  
الهی جلّ جلاله عمل مینمودند ذلت‌های مشهوده  
ظاهره دست نمیداد و ظاهر نمیشد امروز کل  
باید بکمال خضوع و ابتهال دست‌های ظاهر و باطن  
را بسماء جود و فضل حق تعالی شأنه بلند نمایند  
و نصرت طلبند که شاید کل محروم نمانند و از  
بحر آگاهی و دانائی ممنوع نگردند باری جزاء اعمال  
ناس را منع نموده ولكن چون باب فضل مفتوح  
است امید هست که نالهای مؤمنین و موحّدین  
اثر نماید و عالم را بطراز عدل و انصاف مزین  
فرماید انما السؤال من العباد والاستجابة من الله  
مالک يوم المعاد

- 11 To the honored and beloved H and S, upon him be the glory of God and His favors, I send greetings. Praise be to God, they have attained and their mention hath been made before the Lord. I beseech Him, exalted be He, to send down upon him from the heaven of grace the rains of mercy and bestowal. Verily He is the One Who hath power over whatsoever He willeth through His Word "Be" and it is. Likewise, to the honored and beloved K and R, upon him be the peace of God and His favors, and to the other friends, upon them be the peace of God, I send greetings and for each I seek confirmation and support. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. Peace and praise be upon you and upon the sincere servants of God.

11 خدمت محبوب مکرم حضرت ح و س علیه بهاء  
الله و عنایتہ سلام میرسانم الحمد لله فائز بوده  
بوده و ذکرشان لدی المولی مذکور استله تعالی ان  
ینزل علیه من سماء الفضل امطار الرحمة والعطاء  
انه هو المقتدر علی ما یشاء بقوله کن فیکون و  
همچنین خدمت محبوب مکرم جناب کاف و را  
علیه سلام الله و الطافه و سایر دوستان سلام  
الله علیهم سلام میرسانم و از برای هریک توفیق  
و تأیید میطلبم ان ربنا الرحمن هو السامع المجیب  
السلام و التناء علیکم و علی عباد الله المخلصین

BLIB\_Or15731.033, BRL\_DA#481

## BH00865

To: Siyyid Mihdi Shirazi, in Rangoon

Date: 1303 ? [1885-1886]

1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Praise be to God Who hath revealed that which He hath sent down and fulfilled that which He promised in the Books of old, such that His verses have been spread abroad and His evidences have become manifest, until the horizons were filled with the manifestations of His power and the tokens of His might and authority. Then arose the atheists in opposition and the idolators in protest. Among men were those who denied Him in Whom they had believed throughout ages and centuries, and among them were those who rejected that which was sent down from the heaven of the will of our Chosen Lord, and among men were those who disputed His verses and warred against His Own Self and pronounced judgment against Him with such tyranny as caused the Tablets to lament. Blessing and peace be upon the Manifestations of His oneness, the Recipients of His revelation, the Dawning-places of His Cause and the Sources of His wisdom, whom neither the veils of the world nor the doubts of the nations prevented, and who arose to serve the Cause at eventide and at dawn.

2 الحمد لله الذي اظهر ما انزله و وفى بما وعد به فى كتب القبل بحيث نشر آياته و برز بيناته الى ان ملئت الآفاق من ظهورات قدرته و شؤونات عزه و اقتداره اذا قام الملحدون على الاعراض و المشركون على الاعتراض من الناس من كفر بالذى آمن به فى القرون و الأعصار و منهم من انكر ما نزل من سماء مشية ربنا المختار و من الناس من جادل بآياته و حارب بنفسه و افترى عليه بظلم ناحته به الألواح و الصلوة و السلام على مظاهر توحيده و مهابط وحيه و مشارق امره و مصادر حكمه الذين ما منعهم سبحات العالم و لا شبهات الأمم و قاموا على خدمة الأمر فى العشى و الاشرار

3 Glory be to Thee, O God of the Kingdom and Sovereign over the realms of might! I beseech Thee by Thy Name through which the fragrance of Thy days was diffused and the banners of Thy remembrance were unfurled, and by the ocean of Thy knowledge which none hath comprehended save Thyself, to assist Thy loved ones to celebrate Thy praise and glory, and enable them to achieve that which becometh Thy days. Then protect them from the evil of Thine enemies who have broken Thy covenant and Thy testament. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Almighty, the All-Powerful.

3 سبحانك يا اله الملكوت و المهيمن على الجبروت اسألك باسمك الذى به تضيوع عرف ايامك و نشرت رايات ذكرك و بجر عليك الذى ما اطلع به احد الا نفسك بأن تؤيد اوليائك على ذكرك و ثنائك و وفقهم على ما ينبغى لايامك ثم احفظهم من شراعدائك الذين نقضوا عهدك و ميثاقتك انك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

4 Thereafter, thy letter was received and as it was adorned with the mention of the one true God, it brought joy. I beseech Him, exalted be His glory, to ever assist thee in that which will cause the exaltation of His Word.

4 و بعد نامه آن جناب رسيد چون بذكر خداوند يگا مزين بود فرح حاصل از حق جل جلاله ميطلبم لازال آن جناب را مؤيد فرمايد بر آنچه كه سبب ارتفاع كلمه اوست

5 As to what thou didst write regarding his honor Khan, upon him be the glory of God, and the corruption of the person

5 و اينكه در باره حضرت خان عليه بهاء الله مرقوم داشتند و فساد شخص مذکور اين عبد بسيار متحير شد چه مناسبست حضرت خان

mentioned, this servant was greatly astonished. How inappropriate! When his honor Khan departed from here, all his purpose was to aid the divine Cause, to educate heedless souls, to promote the Cause, and to adorn the servants with trustworthiness, chastity, religious devotion and virtuous character. I testify by God that he had no other purpose. This evanescent servant conveys what he himself hath understood. The person mentioned went to those parts specifically for trade, and until now no command or prohibition hath been given to him. What this evanescent one submits is pure truth, and God is witness and aware. His honor Khan must in all conditions keep his gaze fixed upon the highest horizon and arise for God's sake and speak for His sake. Whoso is for God, God is for him. No matter is hidden from God. He is the Truth, there is no God but Him. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. They should be occupied with service to the Cause, detached from all else. The sayings of people will not harm them. This evanescent servant beseecheth God, exalted be His glory, for their success - such success that its fragrance may be diffused throughout the world.

از اینجا که تشریف میبردند جمیع مقصودشان نصرت امر الهی و تهذیب نفوس غافله و ترویج امر و تزین عباد بالأمانة و العفة و الدیانة و الأخلاق بوده مقصود ایشان اشهد بالله امر دیگر نبوده و این خادم فانی آنچه را خود فهمیده عرض مینماید و شخص مذکور مخصوص تجارت بآن صفحات رفته و تا حین بیپروجه امر و نبی باو نشده آنچه این فانی عرض مینماید صدق محض است و حق شاهد و گواه حضرت خان باید در جمیع احوال باقی اعلی ناظر باشند و لله قیام نمایند و لوجه بگویند من كان لله كان الله له هیچ امری از امور عندالله مستور نه هو الحق لا اله الا هو یشهد و یری و هو السميع البصير بخدمت امر مشغول باشند منقطعاً عن الكل گفته‌های ناس بایشان ضرر نرساند این خادم فانی از حق جلّ جلاله از برای ایشان توفیق میطلبد توفیقی که عرفش در عالم متضوع گردد

- 6 This is a mighty day; one must regard time as precious. Once this exalted word was heard from the tongue of the Lord of Names, blessed and exalted be His utterance: Not a moment of these days can be compared with centuries and ages past. Time and again the Tongue of Grandeur hath voiced this blessed word and others like it. In all cases I beseech repose and tranquility for His Holiness, that He may engage in promoting the Cause of the Best-Beloved of the worlds with the utmost joy and fragrance. Assuredly this prayer will be answered, but let them not abandon wisdom and let them be mindful of the blessed words "Speak to men according to their capacities." God is witness that in the Most Great Scene perfect loving-kindness towards them is manifest, evident and clear. This bounty is mighty and this grace is great.

6 امروز روزیست عظیم باید وقت را غنیمت دانست وقتی از اوقات این کلمه علیا از لسان مالک اسماء شنیده شد قوله تبارک و تعالی بآنی از این ایام قرون و اعصار معادله ننماید انتهی مکرر لسان عظمت باین کلمه مبارکه و امثال آن ناطق در هر حال از برای حضرت ایشان آسایش و راحت طلب مینمایم تا بکمال روح و ریحان بتبلیغ امر محبوب عالمیان مشغول باشند و البته این دعا باجابت مقرونست و لکن حکمت را از دست ندهند بکلمه مبارکه کلم الناس علی قدر عقولهم ناظر باشند حق شاهد و گوا هست که در منظر اکبر کمال عنایت نسبت بایشان ظاهر و باهر و هویداست این عنایت عظیم است و این فضل بزرگ

- 7 This evanescent one's petition in the presence of that honored one is that whatever hath been mentioned should be conveyed to His Excellency the Khan with greetings, praise, glory and exaltation. As for what was mentioned regarding that honored one's remembrance before the countenance of the Desired One, it was submitted at a specific time and was graced with His hearing. This is what was revealed in response, blessed be His words:

7 عرض این فانی در خدمت آن جناب آنکه آنچه ذکر شد خدمت حضرت خان مع سلام و ثنا و بها و تکبیر ابلاغ نمایند اینکه ذکر نمودند ذکر آن جناب امام وجه حضرت مقصود عرض شود در وقتی مخصوص عرض شد و بشرف اصفا فائز گشت هذا ما نزل فی الجواب قوله تبارک

- 8 O Mihdi! God willing, thou shalt attain the honor of guiding the servants. Reflect upon the upheavals and conflicts of

8 یا مهدی انشاءالله بشرف هدایت عباد فائز شوی در انقلاب و اختلاف عالم تفکر نما این الفراعنه



the world. Where are the Pharaohs and the children of the Pharaohs? Where are the Caesars and the children of the Caesars? Where are they who prided themselves on what they possessed in the East and West of the earth? Where are they whom the world so deluded that they were kept back from the most exalted Paradise and what was created therein? Where is the clamor of men and the roaring of heroes? Where are their swords and their ranks? Where is their loftiness and their ascendancy? God hath brought them down from their palaces to their graves. Should anyone turn to the palace of Chosroes, he would see naught but spider webs therein, and hear naught but the echo. Take ye warning, O people of insight!

و ابناء الفراعنه و ابن القياصره و ابناء القياصره  
این الذين افتخروا بما عندهم على شرق الأرض  
و غربها و این الذين غرّتهم الدنيا على شأن منعوا  
عن الجنة العليا و ما خلق فيها و این غوغاء الرجال  
و زماجیر الأبطال این سیوفهم و صفوفهم و این  
علوهم و سموهم قد انزلهم الله من قصورهم الى  
قبورهم لو يتوجه احد الى قصر كسرى لا يرى  
فيه الا نسج العنكبوت و لا تسمع منه الا صوت  
الصدى فاعتبروا يا اولی التّهی

- 9 That honored one should arise with complete determination to promote and assist the Cause of the Lord of all beings - an arising that neither the doubts of the world can shake nor the conditions of the nations can cause to slip. Great is the deed, great is the reward, great is the day, and great is the Cause. Blessed is the soul whom neither the cawing of the divines nor the might of princes did hold back from the Truth. The Khan, upon him be My glory, hath been and is remembered. Every soul in those regions who hath today been blessed with the fragrances of revelation and the sweet-scented breezes of these days should join with the Khan in complete unity to teach and serve the Divine Cause, albeit with wisdom and utterance, for contention, warfare and strife have been strictly forbidden in the Book.

9 باید بهمت تمام آن جناب بامر مالک انام و  
نصرتش قیام نمایند قیامی که شبهات عالم او را  
متزلزل نماید و شئونات امم نلغزاند عمل عظیم  
و اجر عظیم و يوم عظیم و امر عظیم طوبی از  
برای نفسی که نعیق علما و سطوت امرا او را از  
حق منع ننود جناب خان علیه بهائی مذکور بوده  
و هستند هر نفسی اليوم در آن اطراف موجود  
است اگر بنفحات وحی و فوحات آیام فائز شده  
باید با جناب خان با کمال اتحاد بتبلیغ و خدمت  
امر الهی مشغول شوند و لکن به حکمت و بیان  
چه که مجادله و محاربه و منازعه نهی شده نهیاً  
عظیماً فی الکتاب

- 10 We beseech God to grant divine confirmation and assistance that all may find and hold fast to the path. Say: My God, my God! I am he who hastened to the splendors of the lights of Thy bounty and grace, and turned to the waves of the ocean of Thy bestowals. I beseech Thee by the dominion of Thy pen of destiny and by the fragrance of Thy garment which hath perfumed Thy servants and creatures, to assist me in Thy remembrance, Thy praise and the service of Thy Cause. Then send down upon me from the clouds of the heaven of Thy grace a mercy from Thee and a blessing from Thy presence. O Lord! Disappoint me not of what lieth with Thee. Ordain for me that which shall profit me. Verily Thou knowest what is within me and I know not what is within Thee. Thou art the All-Forgiving, the All-Bountiful.

10 از حقّ میطلبیم توفیق و تأیید عنایت فرماید تا کل  
راه را بیابند و باو تمسک نمایند قل الهی الهی  
انا الذی سرعت الى اشراقات انوار جودک و  
فضلک و اقبلت الى امواج بحر عطائک اسألك  
بتسخیر قلم تقدیرک و بعرف قیصک الذی تضوّع  
بین عبادک و خلقک بأن تؤیّدنی علی ذکرک و  
ثنائک و خدمة امرک ثم انزل علی من سحاب  
سماء فضلک رحمة من عندک و برکة من لدنک  
ای رب لا تخیبنی عما عندک قدر لی ما ینفعنی  
انک انت تعلم ما فی نفسی و لا اعلم ما فی نفسک  
انک انت الغفور الکریم انتهی

- 11 Praise be to God that thou hast attained unto His supreme bounty, for all things and matters shall be seized by extinction save the Sun of Utterance which hath shone forth from the horizon of the Pen of the Best-Beloved of the worlds - this alone endureth and shall endure. Each of the souls mentioned was presented at the Most Holy and Most Exalted Court, and

11 الحمد لله بعنایت کبری فائز شدید چه که هر امر و  
هر شیء را فنا اخذ مینماید مگر آفتاب بیان که از  
افق قلم محبوب عالمیان اشراق نمود او دائم و باقی  
است و نفوس مذکوره هریک در ساحت امنع  
اقدس عرض شد و کلّ بذکر الهی فائز گشتند

all were blessed with divine remembrance. This servant too conveyeth greetings and salutations to all. Glory and remembrance and praise be upon His Presence, and upon thee, and upon them, and upon every soul that is steadfast, firm and upright.

این عبد هم خدمت کل تکبیر و سلام میرساند  
البهاء والذكر والثناء على حضرته وعلیک وعلیهم  
و علی کل ثابت راسخ مستقیم

BLIB\_Or15717.242

## BH00868

To: Aqa Khalil Attar, in Tabriz

Date: 1303 ? [1885-1886]

1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Today, praise and salutation, remembrance and utterance belong especially to the friends of God, exalted be His glory, whom the doubts of the people of the world did not prevent from the path of the All-Merciful. They caught the fragrance of His garment and hastened to the court of the Friend. The prevention of hinderers, the might of oppressors, the schemes of plotters, the turning away of the divines, and the closing of eyes by the jurisprudents did not keep them from the lights of the countenance of the Lord of Names. From the chalices of recognition they drank the wine of salvation in the name of Him Who controls the winds - a draught that made them independent and free from need of the rivers and streams of the world. By the life of our Beloved and your Beloved, our Goal and the Goal of all who are in the heavens and earth, these are the souls mentioned in the books of the past and future. Exalted is He Who strengthened them, caused them to recognize, revealed them, and established them in the service of His Cause. They are the breakers of the idols of vain imaginings and the confounders of the enemies of the Lord of all beings. The servant begs his Lord to strengthen them, assist them, and grant them the best of what lies with Him. Verily, He is the Mighty, the Bestower.

2 امروز ثنا و سلام و ذکر و بیان مخصوص اولیاء حق جلّ جلاله است که شبهات اهل عالم ایشان را از سبیل رحمن منع ننمود عرف قیص را یافتند و بشطر دوست شتافتند منع مانعین و سطوت ظالمین و مکر ماکرین و اعراض علما و اغماض فقها ایشانرا از انوار وجه مالک اسماء منع ننمود از اقداح عرفان راح فلاح را باسم مسخر اریاح نوشیدند نوشیدنیکه ایشانرا از انهار و جداول عالم غنی و بی نیاز نمود لعمر محبوبنا و محبوبکم و مقصودنا و مقصود من فی السموات و الأرض ایشانند آن نفوسیکه در کتب قبل و بعد مذکورند تعالی الذی آیدهم و عرفهم و اظهرهم و اقامهم علی خدمة امره ایشانند کاسر اصنام اوهام و مخذل اعداء مولی الانام یستل الخادم ربّه ان یؤیدهم و یوفّقهم و یرزقهم خیر ما عنده انه هو العزیز الوهاب

3 Glory be to Thee, O Sender of rains and Causer of rivers to flow! I beseech Thee by the gems of Thy creation who have fulfilled Thy covenant and Thy testament, to assist Thy loved ones to achieve such steadfastness as cannot be shaken by the hosts of idle fancies and vain imaginings, nor prevented by the princes of men. O Lord! Thou seest the people of the Bayan

3 سیحانک یا منزل الأمطار و مجری الأنهار استلک بجواهر خلقک الذین وفوا بعهدک و میثاقک بأن تؤید احبائک علی استقامه لا تزها جنود الظنون و الأوهام و لا تمنعهم امراء الانام ای ربّ ترى ملأ البیان و تسمع ما یطلق به

and hearest what their tongues utter, and knowest their deeds and their turning away from the Station whereby Thy proof was established from time immemorial and the signs of Thy power were revealed with majesty and grandeur. I beseech Thee, O Subduer of the world and Quickener of moldering bones, to assist them to return. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise. Then make, O my God and my Goal, Thy servant Khalil among those who aid Thy Cause and who speak Thy praise. O Lord! Assist him in all circumstances. Verily, Thou art the Most Exalted, the Most High.

- 4 Thereafter, thy letter which was perfumed with the remembrance and praise of the Beloved of the worlds was as collyrium to the eye and manifest joy to the heart. I beseech God, exalted be His glory, to assist thee in that which is befitting. After its reading and perusal, it was taken to the Most Exalted Station and presented before His presence and was honored to be heard. This is what was sent down from the kingdom of the wisdom of our Lord and your Lord and the Lord of earth and heaven. His word, exalted be His glory:

- 5 He is the All-Hearing, the All-Knowing

- 6 O Khalil! The peoples of the world are seen as children. Let none wonder at this exalted word, for all are occupied with matters which they themselves witness shall perish and pass away, and with their own hands they kindle that which they shall be powerless to extinguish. Vain imaginings have seized them all, and false suppositions have kept them back from that which would profit them, save those whom God has willed. None draws a breath for the sake of God, nor takes a step for His cause. They appear as sheep that have lost their shepherd, scattered and distracted, wandering in the wilderness of heedlessness and ignorance, and are unaware. Beseech ye God, exalted be His glory, to vouchsafe unto His servants a drop from the ocean of knowledge and to bestow His bounty upon them. He is the Bestower, the All-Powerful.

- 7 Reflect upon the people of the Bayan: although they witnessed the Shi'ih sect and the fruits of their deeds, as ye have seen with your own eyes and heard with your own ears, yet they have again clung to the same vain imaginings. Through fancy they are deprived of the Sovereign of certitude, and through a mere pond they are kept back from the Most Great Ocean.

- 8 Say: O God, my Worshipped One, my Adored One! I testify to Thy oneness and Thy singleness, and to Thy ancient and recent bounties. Thou art the Generous One Who hath caused the

السنهم وتعلم اعمالهم واعراضهم عن المقام الذي به ثبتت حجّتك في ازل الآزال وظهرت آيات قدرتك بالعظمة والجلال استلک يا مسخر العالم ومحیی الرّمم بأن تؤیّدهم علی الرجوع انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکیم ثم اجعل يا الهی و مقصودی عبدک الخلیل من التّاصرين لأمرک والناطقين بشائک ای ربّ آیدہ فیکلّ الأحوال انک انت العلیّ المتعال

4 و بعد نامهء آنجناب که معطر بود به ذکر و ثناء محبوب عالمیان عین را کلي بود هویدا و قلب را وجدی بود آشکار از حق جلّ جلاله میطلب آنجناب را مؤید فرماید بر آنچه سزاوار است و بعد از قرائت و اطلاع قصد مقام اعلی نموده امام وجه عرض شد و بشرف اصغا فائز هذا ما نزل من ملکوت حکمة ربنا و ربکم و ربّ من فی الأرض و السّماء

5 قوله جلّ جلاله هو السّامع العليم

6 یا خلیل اهل عالم بمثابه صبیان مشاهده میشوند نیست بر احدی که از اینکلمهء علیا تعجب نماید چه که کلّ مشغولند باموریکه خود بر فنا و زوال آن شاهد و گواهند و بایادی خود از برای خود میافروزند آنچه را که از اطفائش عاجز و قاصرند اوهام کلّ را اخذ نموده و ظنون جمیع را از ما ینفهم منع کرده الا من شاء الله از برای حق نفسی نفسی برنیارد و گاهی لله بر ندارد بمثابه اغنامی مشاهده میشوند که راعی را گم کرده اند متفرّق و متشتت در هیما غفلت و نادانی سائرند و شاعر نیستند از حق جلّ جلاله مسئلت نمائید قطرهئی از دریای دانائی بر عباد خود مبذول دارد و عنایت فرماید اوست بخشنده و توانا

7 در ملأ بیان تفکر نما مع آنکه بر حزب شیعه و اعمال و ثمرات آن مطلع گشتند چنانچه بچشم دیده اید و بگوش شنیده اید مع ذلک بهمان اوهامات مجدّد تمسک نموده اند بوهم از سلطان یقین محرومند و بغیر از بحر اعظم ممنوع

8 قل الها معبودا مسجودا شهادت میدهم به وحدانیت تو و فردانیت تو و بخششهای قدیم و جدید تو توئی آن کریمکه امطار سبحاب سماء

rain-clouds of Thy mercy to shower upon the high and the lowly alike, and the splendors of the Sun of Thy grace to shine upon both the obedient and the rebellious. O Merciful One, before Whose gate the essence of mercy boweth down, and around Whose Cause the reality of bounty circleth! I beseech Thee and seek Thy ancient grace and seek Thy recent generosity, that Thou mayest have mercy upon the manifestations of existence and deprive them not of the outpourings of Thy days. All are needy and poor, and Thou art the Self-Sufficient, the All-Conquering, the All-Powerful.

رحمت بر شریف و وضع باریده و اشراقات  
انوار آفتاب بخشش بر عاصی و مطیع تاییده  
ای رحیمیکه سازج رحمت بابت را ساجد و  
جوهر عنایت کعبه امرت را طائف از تو  
سؤال مینمایم و فضل قدیمت را میطلبم و جود  
جدیدت را میجویم که بر مظاهر وجود رحم  
فرمائی و از فیوضات ایامت محروم نسازی جمیع  
محتاج و فقیرند و انت الغنی الغالب القدير

- 9 Praise and glory be unto God! The ocean of utterance is so tempestuous that this evanescent servant is incapable of mentioning or describing it. The non-existent hath no station or expression before the presence of Him Who is the Ever-Existing. With the utmost powerlessness and contrition, I cling to the hem of the robe of His grace, that He may assist that honored one in all conditions and deprive not His servants of the bounties of His days. Verily, He is powerful over all things and worthy to answer prayers.

9 انتهی لله الفضل و الله بحر بیان نه بشأنی مواج  
که این خادم فانی از عهده ذکر و یا وصف  
برآید معدوم را نزد حضرت موجود شأنی نه و  
بیانی نه با کمال عجز و انکسار باذیال رداء کرمش  
متشبث که آنجناب را در جمیع احوال موفق  
دارد و عبادش را از فضل ایامش محروم نفرماید  
انه علی کلشی قدیر و بالا جابة جدیر

- 10 Concerning what was written about Aqa Mirza 'Ali, brother of Aqa Mirza Muhammad Khan, upon them both be 96 [Baha'u'llah], their letter was received and presented before the Countenance of the Beloved of the worlds. One Most Holy, Most Exalted Tablet in the mode of verses, and one Most Wondrous, Most Sweet Tablet in Persian were revealed from the heaven of grace and bounty; these have been written and sent. I beseech God to enable them to attain His presence that they may drink from the ocean of the utterance of the All-Merciful that which will cause movement and be the cause of enkindlement, and that they may arise to serve the Cause, that is, to teach. This servant conveys greetings to them and beseeches God, exalted be His glory, for such confirmation as its effects may become manifest and evident throughout all regions. He is the Bestower Whom the veils of the world and the clouds of the nations have not and shall not hinder. Ever hath the hand of His power been manifest and the eye of His bounty extended. Blessed are they who, at this dayspring, have not deprived themselves of the effulgences of the Sun of grace. Verily our Lord, the All-Merciful, is the Bestower, the Generous, and He is the Bountiful, the Gracious. There is no God but Him, the Exalted, the Great.

10 اینکه مرقوم داشتند در باره جناب آقا میرزا  
علی اخ جناب آقا میرزا محمد خان علیهما ۹۶  
[بهاء الله] نامه ایشان رسید و امام وجه محبوب  
عالیان عرض شد یک لوح امنع اقدس بشأن  
آیات و یک لوح ابدع احلی بشأن پارسی از سماء  
عنایت و فضل نازل نوشته ارسال شد از حق  
میطلبم ایشانرا فائز فرماید بقاء آن تا از بحر بیان  
رحمن بیاشامند آنچه را که سبب حرکت و علت  
اشتعال گردد و بر خدمت امر قیام نمایند یعنی  
بتبلیغ اینعبد خدمت ایشان تکبیر میرساند و از  
حق جلّ جلاله تأیید میطلبد تأییدیکه آثار آن در  
اقطار ظاهر و هویدا شود اوست بخشنده که  
حجبات عالم و سبحات امم او را منع ننموده و ننماید  
لازال ید قدرتش ظاهر و عین عنایتش مبسوط  
طوبی از برای نفوسیکه در این مطلع ایام خود را  
از اشراقات انوار آفتاب عنایت محروم ننمودند انّ  
ربنا الرحمن هو المعطی الکریم و هو الجواد الکریم  
لا اله الا هو العلیّ العظیم

- 11 Concerning the mention of the honored ones: his honor Aqa Mirza Mahmud, his honor Aqa Mirza Muhammad Khan, and his honor Aqa Muhammad Hasan Khan, upon them be the Glory of God - all are remembered in the Most Holy and Most Exalted Presence. Praise be to God that after their names

11 اینکه ذکر حضرات اولیا جناب آقا میرزا محمود و  
جناب آقا میرزا محمد خان و جناب آقا محمد حسن  
خان علیهم بهاء الله را فرمودند کلّ در ساحت  
امنع اقدس مذکورند لله الحمد بعد از عرض

were presented, there descended from the heaven of grace that which its fragrance shall endure through the duration of His most beautiful names and most exalted attributes. This servant beseecheth and imploreth God, exalted be His glory, that He may cause each one to be raised up like a standard of His Cause, manifest and resplendent. He is the Fulfiller of the needs of all who ask and He is the Hope of all who hope and the Goal of all who seek. Glory, remembrance and praise be upon you and upon those whom vain imaginings have not kept back from God, our Lord and your Lord and the Lord of all who are in the heavens and earths. And praise be to God, the Lord of all worlds.

PM#157x, BPRY.111x, BP1929.033-034x

اسامی مخصوص هریک از سماء فضل نازل آنچه  
که عرفش بدوام اسماء حسنی و صفات علیا باقی  
و دائم و اینفانی از حق جلّ جلاله سائل و آمل  
که هریک را بمثابه علم بر امرش مرتفع و ظاهر و  
باهر فرماید اوست قاضی حوائج سائلین و اوست  
امل آملین و مقصود قاصدین البهاء و الذکر و الثناء  
علی جنابک و علی الذین ما منعهم الاوهام عن  
الله ربنا و ربکم و ربّ من فی السموات و الأرضین  
و الحمد لله رب العالمین

INBA65:032x, INBA30:086ax, INBA41:117,  
INBA81:018x, NLAI\_BH\_AB.021,  
BRL\_DA#685, PMP#157x, AHM.317,  
AQMJ1.140, MMJA.012x

## BH00989

*To: Ribah*

*Date: 1303 ? [1885-1886]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate!
- 2 Praise be to God Who hath sent down the verses and manifested the clear proofs and dispatched the Messengers and revealed the Books in demonstration of His generosity, grace, gifts and favors, and Who hath ordained for every land a portion of the effulgent lights of His Revelation and the Sun of His knowledge and wisdom, until the appointed time had come and the hour of the Hijaz arrived.
- 3 Then from that land was diffused the fragrance of His Revelation, and the Light shone forth from its horizon, and the treasures of knowledge were made manifest therein, and the signs of power appeared therefrom, and the breezes of revelation encompassed its cities, its regions and its environs, whereupon the sacred vale trembled and swelled with longing and ardent desire for the meeting of the Manifestation of the Lord of Names and Creator of Heaven. The world was moved by its movement and the celestial spheres by its yearning and desire.
- 4 He it is through Whose manifestation the Dove of Utterance warbled upon every branch in diverse melodies: "O people of creation! There hath come unto you the Dawning-Place of your

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 الحمد لله الذي انزل الآيات و اظهر البينات و  
ارسل الرسل و انزل الكتب اظهاراً لجوده و  
فضله و مواهبه و الطافه و قدر لكل ارض نصيباً  
من تجليات انوار ظهوره و شمس عليه و حكمته  
الى ان بلغ الميقات و جاء وقت الحجاز

3 اذا توضع منها عرف ظهوره و اشرق النور من  
افقها و ظهرت خزائن العلم فيها و برزت آثار  
القدرة منها و اخذت نفحات الوحي مدنها و  
ديارها و ضواحيها حيث اهتزت البطحاء و ربت  
شوقاً و شغفا للقاء مظهر مالک الأسماء و فاطر  
السماء و اهتز العالم باهتزازها و الأفلاك من  
شوقها و اشتياقها

4 هو الذي بظهوره نطقت حمامة البيان على كل  
غصن من الأغصان بفنون الألحان يا ملاء الامكان

Lord's revelation, the Most Merciful, through Whom the Sun of Names hath shone forth and the Stars of Attributes have gleamed, and through Whom that which was hidden in His knowledge and treasured in the repositories of His protection hath been made manifest. He it is through Whom the celestial spheres and all within them, and the earth and all that is thereon, have been ennobled."

- 5 And when the dawn of His manifestation broke forth, the breezes of the Most Merciful wafted over all lands, whereby every one that was seated arose, and every tongue that was mute spoke forth, and every stagnant water began to flow, and every blind one saw, and every thirsty one was refreshed, and every troubled one found peace, and every seeker attained his goal, and every remote one drew nigh.

- 6 Upon Him be the peace of God and His prayers and the mercy of God and His light, and upon His family and His companions whom God made the Hands of His Cause in His lands and the manifestations of His power amongst His servants. Through them did every one that had turned away return, and every denier acknowledged the unity of God, and every proud one was affrighted. Through them were emperors humbled and pharaohs and tyrants thrown into confusion. They were those at whose lights of unity the very foundations of misbelief trembled, and by whose steadfastness and uprising in the Cause of God, the Lord of the Kingdom and of the Realm of Glory and Might, the mountains were scattered.

- 7 Glory be unto Thee, O my God! Thou seest the warriors under the grasp of the transgressors and the believers between the fangs of the idolaters. O Lord! I beseech Thee by Thy power which encompasseth all created things, and by Thy might whereby all possibilities are rendered powerless, to protect Thy believing servants from the idolaters and their cannons and rifles and swords.

- 8 O Lord! Thou seest Thy party among the parties and beneath the claws of a pack of wolves. I beseech Thee, O Lord of Lords, by Thy Prophets and Thy Messengers and Thy Books, and by Him Whom Thou hast established in Thy stead in the kingdom of creation and chosen from among the Prophets to manifest Thy hidden mystery, O Creator of heaven and Sovereign of the Kingdom of Names!

- 9 O Lord! There hath befallen the believers that which hath caused the pens to cease their flow and the tongues their utterance. Thou seest, O my God, my Beloved, my Purpose and my Adored One, the sighs of Thy chosen ones and the tears of Thy loved ones. Have mercy, then, upon Thy servants and

قد اتى مشرق وحى ربكم الرحمن الذى به اشرفت  
شمس الأسماء و انارت النجم الصفات و ظهر ما  
كان مكنوناً في علمه و مخزوناً في كائز عصمته انه  
هو الذى به تشرفت الأفلاك و ما فيها و الأرض  
و ما عليها

5 فلما طلع فجر ظهوره مرت نسمة الرحمن على  
البلدان و بها قام كل قاعد و نطق كل كليل و  
جرى كل راكد و شاهد كل عمى و شرب كل  
غليل و اطمئن كل مضطرب و فاز كل طالب  
و تقرب كل بعيد

6 عليه سلام الله و صلوته و رحمة الله و انواره و  
على آله و اصحابه الذين جعلهم الله ايدى امره  
في بلاده و مظاهر قدرته بين عباده بهم اقبل كل  
معرض و اعترف بتوحيد الله كل منكر و فزع كل  
متكبر بهم خشعت القياصرة و اضطربت الفراعنة  
و الجبابرة هم الذين ارتعدت فرائص الشرك من  
انوار توحيدهم و نسفت الجبال من استقامتهم و  
قيامهم على امر الله مالک الملك و الملکوت و  
سلطان العظمة و الجبروت

7 سبحانه اللهم يا الهى ترى المجاهدين تحت  
ايدى الفاسقين و الموحدين بين انياب المشركين  
اي رب اسئلك بقوتك التي احاطت الكائنات  
و قدرتک التي بها عجزت الممکات بأن تحفظ  
عبادک الموحدين من المشركين و مدافعهم و  
بنادقهم و سيوفهم

8 اي رب ترى حزبك بين الأحزاب و تحت  
مخالب شرذمة من الذئاب اسئلك يا رب  
الأرباب بأنبيائك و رسلک و کتیبک و بالذى  
اقتته مقام نفسك فيملکوت الانشاء و اخترته  
من الأنبياء لاطهار سرك المکنون يا فاطر  
السماء و مالک ملکوت الأسماء

9 اي رب قد ورد على الموحدين ما منعت الأقلام  
عن صريها و الألسن عن بيانها ترى يا الهى و  
محبوبى و مقصودى و معبودى زفرات اوليائك و

deliver them from every anguish and calamity and from every torment and hardship.

- 10 O Lord! Thou seest them turning toward the horizon of Thy grace, hastening to the ocean of Thy bounty, and clinging to the hem of the robe of Thy generosity, O Lord of existence and Sovereign of the seen and the unseen!

- 11 My God, my God! I beseech Thee by Thy triumph wherewith Thou didst aid in the earliest days Thy chosen ones and Thy loved ones, to aid in these days Thy servants who have arisen to strive in Thy path and who have stood with supreme courage before the faces of Thine enemies. O Lord! Preserve them, then, through Thy protection, exalt them through Thy power and might, and assist them with the hosts of the seen and unseen. Verily Thou art the Guardian of the world and the Educator of the nations, and art powerful over all things. There is none other God but Thee, the Almighty, the All-Conquering, the All-Powerful.

- 12 O Lord! Send down upon Thy warriors from the heaven of Thy bounty the rains of Thy mercy and blessing. Then strengthen, O my God, their hearts, make their faces radiant, and illumine their eyes with the lights of Thy knowledge and recognition. Verily Thou art He Whom nothing whatsoever can frustrate, and Whom the hosts of earth and heaven cannot frighten. Thou doest what Thou wilt through Thy power and ordainest what Thou pleasest through Thy might. There is none other God but Thee, the All-Knowing, the All-Wise.

- 13 And furthermore, O my dear son, upon thee be my peace. What hath reached me hath brought me glad tidings of thy health and the soundness of thy constitution, and of thy standing up for the sake of God in the face of those enemies who desire to extinguish the light of God with their mouths. But God will not allow aught but that His light be perfected, though the idolaters be averse.

- 14 This servant beseecheth God, his Lord and your Lord, to assist those who strive among our believing brethren, to aid them with the hosts of the unseen and the seen, to grant them victory through His might and His power and His sovereignty, and to manifest through you what He hath sent down in His perspicuous Book. The hosts of God shall be triumphant.

- 15 We praise Him and thank Him at all times that He hath made our brethren among those who hasten to holy war in His path and who act according to what He hath revealed in His Book. Verily He heareth and answereth, and He is the All-Hearing, the All-Seeing. We beseech Him, exalted be He, that all may

عبرات اصفياك فارحم عبادك وخلصهم عن كل كرب وبلاء ومن كل عذاب وشدة

- 10 اى ربّ تريهم مقبلين الى افق فضلك و مسرعين الى بحر عطائك و متشبثين بأذيال رداء جودك يا مالک الوجود و سلطان الغيب و الشهود

- 11 الهى الهى اسئلك بنصرتك التى نصرت فى أول الأيام اولياك و اصفياك بأن تنصر فى هذه الأيام عبادك الذين ارادوا ان يجاهدوا فى سبيلك و قاموا بالسطة الكبرى امام وجوه اعدائك اى ربّ فاحفظهم بحفظك ثم اعليهم بقدرتك و اقتدارك ثم انصرهم بجنود الغيب و الشهادة انك انت مولى العالم و مربى الأمم و المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير

- 12 اى ربّ فانزل على مجاهديك من سماء عطائك امطار رحمتك و برکتك ثم قويا الهى قلوبهم و بيض وجوههم و نور عيونهم بأنوار علمك و معرفتك انك انت الذى لا يمنعك شئ من الأشياء و لا يخوفك جنود الأرض و السماء تفعل ما تشاء بقدرتك و تحكم ما تريد بقوتك لا اله الا انت العليم الحكيم

- 13 و بعد يا ابنى العزيز عليك سلامى قد بلغنى ما بشرنى بصحتكم و استقامة مزاجكم و قيامكم لوجه الله فى مقابلة الأعداء الذين ارادوا ان يطفئوا نور الله بأفواههم ابى الله الا ان يتم نوره ولو كره المشركون

- 14 انّ العبد هذا يدعو الله ربّه و ربكم ان يؤيد المجاهدين من اخواننا الموحدين و يمدّهم بجنود الغيب و الشهادة و ينصرهم بقدرته و قوته و سلطانه و يظهر منكم ما انزله فى كتابه المحكم المبين جند الله هم الغالبون

- 15 نحمده و نشكره فى الليالى و الأيام بأن يجعل اخواننا من السارعين الى الجهاد فى سبيله و العاملين بما انزله فى كتابه انه يسمع و يجيب و هو السميع البصير و نسئله تعالى بان يرجع الكل الى اوطانهم

return to their homelands, enjoying the victory of God which is nigh. Verily He is our Lord, our Goal, and our Object of worship. Nothing frustrateth Him and no matter preventeth Him. He doeth what He willeth through His sovereignty and ordaineth what He desireth, and He is the Mighty, the Praise-worthy.

متمتعين بنصر الله القريب أنه هو ربنا ومقصودنا  
ومعبودنا لا يعجزه شيء ولا يمنعه امر يفعل  
بسلطانه ما يشاء ويحكم ما يريد وهو العزيز الحميد

- 16 O Lord! Aid those who strive in Thy path with the hosts of earth and heaven, and through Thy might whereby the backs of the princes were broken among the Pharaohs of the earth and its tyrants - they who denied Thy signs and turned away from Thy proof and shed the blood of Thy loved ones and seized Thy cities and Thy domains.

16 اي رب فانصر مجاهديك بجنود الأرض و  
السماء و سطوتك التي بها انكسر ظهر الأمراء  
من فراعنة الأرض و جبابيرها الذين انكروا  
آياتك و اعرضوا عن برهانك و سفكوا دماء  
اوليائك و اخذوا مدنك و ديارك

- 17 O Lord! Thou art He before Whose power the essence of might hath bowed down, and before Whose strength the very reality of force hath submitted. I beseech Thee to protect the people of unity from the fire of misbelief and hatred. Verily Thou art He through Whose Name the gates of victory were opened before the faces of all created things.

17 اي رب انت الذي خضعت كينونة القدرة  
لقدرتك و ذاتية القوة لقوتك استلكت بأن  
تحفظ اهل التوحيد من نار الشرك و البغضاء  
انتك انت الذي باسمك فتحت ابواب النصر  
على وجوه اهل الانشاء

- 18 O Lord! Ordain for every face that hath turned unto Thee and advanced to aid Thy Faith and Thy Cause the best of this world and the next, and that which Thou hast ordained in Thy Book, O Lord of all humanity and Sovereign of the throne on high and of the dust below.

18 اي رب قدر لكل وجه توجه اليك و اقبل لنصرة  
دينك و امرك خير الآخرة و الأولى و ما قدرته  
في كتابك يا مولى الورى و مالک العرش و الثرى

- 19 O God, my God! Send Thy blessings upon those whom no blame of the blamer nor mockery of the mocker hath kept back from Thee, who have advanced toward Thee with radiant faces to serve Thy Faith, O Lord of all things! There is none other God but Thee, the Omnipotent over what Thou willest.

19 و صلّ اللهم يا الهى على الذين ما منعهم فيك  
لومة لائم و لا شماتة مشمت اقبلوا اليك بوجوه  
نوراء لخدمة دينك يا مالک الأشياء لا اله الا  
انت المقتدر على ما تشاء

BLIB\_Or15731.227

## BH01117

*Lawh-i-Ism-i-Jud*

*To: Muhammad Javad Qazvini et al.*

*Date: 1303 ? [1885-1886]*

- 1 He is God, exalted be His glory, the Most Great and Most Glorious!
- 2 O Ism-i-Jud! Upon thee be My glory! The letters from Samandar which he sent were presented before the Wronged One and

1 هو الله تعالى شأنه العظمة والكبرياء

2 يا اسم جود عليك بهائي نامهاى جناب سمندر  
که ارسال نموده عبد حاضر لدى المظلوم عرض



attained the honor of being heard. Concerning what was written about the teacher, We have accepted what he hath done in the path of God, the Lord of all worlds. Say: O teacher! Thou art the first teacher who hath attained His good-pleasure and whom God hath mentioned in His perspicuous Book. We testify that thou hast attained that which was sent down from My holy Kingdom in My Most Holy Book and hast acted according to what thou wast commanded by God, the Exalted, the Great. We have made these verses the recompense for what thou didst in His path and have sent them unto thee that thou mayest thank thy Lord, the Ruler, the All-Wise. Through them We have immortalized thy mention and made thee remembered in all the schools of the world. Verily, thy Lord is the Almighty, the Powerful. Rejoice in what hath flowed from My Most Exalted Pen in the prison of 'Akka as a favor from Us unto thee and unto those who have held fast to this firm Cord. The glory be upon thee and upon every learned one who hath attained unto this mighty Cause.

- 3 O Samandar! Convey what hath been revealed for him. God willing, another bounty shall be bestowed upon him. A robe of honor shall be granted, though it be but a shirt; yet that shirt is more precious in the sight of God than all that the kings and rulers possess. O Samandar! The teacher hath attained unto that which most of mankind are powerless to comprehend. Verily thy Lord is the All-Knowing, the All-Informed. God willing, the children must exert their utmost effort in acquiring knowledge and penmanship. What was sent was seen. We beseech God to grant the capacity that they may perfect the art of calligraphy. Although for some, sufficient penmanship to meet their needs may suffice - and it would be better and more fitting to spend time in beneficial sciences - yet since God, exalted be His glory, hath loved every craft at its most perfect, therefore that which flowed from the Most Exalted Pen was revealed. However, attention to this direction is not permitted now; what he is occupied with is acceptable before God. He should thank his Lord morning and evening, at nightfall and at dawn.

- 4 O Samandar! Upon thee be My praise. Convey greetings and glory from the Wronged One to the friends of Alif and Shin. There hath befallen them what befell the Self of Truth. We enjoin upon them patience and forbearance and We beseech God to deliver them from the evil of the wicked ones who have violated God's Covenant and His Testament - those servants who have adorned their heads with green and white turbans and have pronounced judgment against Him for Whose separation they lamented and whose presence they besought God night

نمود و بشرف اصفا فائز اینکه در باره معلم نوشته بودند انا قبلنا منه ما عمل في سبيل الله رب العالمين قل يا معلم انك انت اول معلم فاز بالرضا وذكره الله في كتابه المبين نشهد انك فزت بما نزل من ملكوتي المقدس في كتابي الاقدس وعملت ما امرت به من لدى الله العلي العظيم انا جعلنا اجر ما عملته في سبيله هذه الايات و ارسلناها اليك لتشكر ربك الامر الحكيم و بها خلدنا ذكرك و جعلناك مذكوراً في مكاتب العالم كلها ان ربك هو المقتدر القدير ان افرح بما جرى من قلبي الاعلى في سجن عكا فضلاً من لدنا عليك و على الذين تمسكوا بهذا الجبل المتين البهاء عليك و على كل عالم فاز بهذا الامر العظيم

3 يا سمندر بلغ ما نزل له انشاء الله عنايت ديگر هم در باره او خواهد شد خلعتهم عنايت ميشود اگرچه قميص باشد ولكن انقميص عندالله اعز است از ما عند الملوك و السلاطين يا سمندر معلم فائز شده است بآنچه كه اكثرى از ناس از ادراك آن عاجز و قاصرند ان ربك هو العليم الخبير انشاءالله بايد اطفال كمال جهد را در تحصيل علم و خط مبذول دارند آنچه ارسال شد بنظر فائز از حق ميطلبم استعداد عنايت فرمايد تا صنع خطرا كامل نمايد اگرچه خط بقدريكه رفع ضرورت نمايد از براي بعضى كافى است اگر وقت را در علوم نافعه صرف نمايد اولى و انسب است ولكن چون حق جل جلاله هر صنعتى اكل آنرا دوست داشته لذا از قلم اعلى جارى شد آنچه شد اما توجه باین شطر حال جايز نه بآنچه مشغول است لدى الله مقبول له ان يشكر ربه بالغدو و الاصل و فى العشى و الاشرار

4 يا سمندر عليك ثنائى اولياى الف و شين را از قبل مظلوم سلام و تكبير برسان وارد شد بر ایشان آنچه كه بر نفس حق وارد شد انا تأمرهم بالصبر و الاصباط و ندع الله ان يخلصهم من شر الاشرار الذين نقضوا ميثاق الله و عهده اولئك عباد زينوا رؤوسهم بكرة الخضراء و البيضاء و افتوا على الذى ناحوا فى فراقه و كانوا ان يسئلوا الله فى الليالى

and day. By the life of God! Their words, deeds and beliefs have taken form and made them companions of the Fire. Say: O people of God! Be not grieved at what hath befallen you. Verily He is with you under all conditions. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing.

و الأيام لقائه لعمر الله تجسم أقوالهم و أعمالهم و عقايدهم و جعلهم من اصحاب السعير بگو یا حزب الله محزون مباشید از آنچه بر شما وارد شد انه معكم في كل الأحوال يشهد ويرى و هو السامع البصّار

- 5 Concerning the passing of Mulla Ja'far, upon him be the Glory of God, about which you wrote: We have turned toward him from this station and remember him with a remembrance whereby the righteous shall remember him. He believed in God and His signs, and testified to that which God had testified before the creation of earth and heaven. We beseech Him, exalted be He, to forgive him and expiate from him the hardships of this world and cause him to dwell in the highest Paradise. Verily He is the Almighty, the Powerful, the All-Bountiful. And We make mention of his wife, the daughter of 'Azim. Verily thy Lord remembereth His servants and handmaidens as a grace from Him, and He is the Mighty, the All-Generous.

5 در باره صعود ملا جعفر علیه بهاء الله نوشته بودید انا اقبلنا اليه من هذا المقام و نذكره بذكر يذكر به الاخيار انه آمن بالله و آياته و شهد بما شهد الله قبل خلق الارضين و السموات نستله تعالى بأن يغفره و يكفر عنه مكاره الدنيا ويسكنه في الرفيق الأعلى انه هو المقتدر العزيز الوهاب و نذكر ضلعه بنت العظيم ان ربك يذكر عباده و اماته فضلاً من عنده و هو العزيز الفضل

- 6 O Samandar! The mention you made of the Day of Separation passed over you like a dark night. Although this word has been the key to unlock the door of love for God, exalted be His glory, for there passed over you from separation from His loved ones and friends that which passed. Yet praise be to God, you are remembered and present in the gathering of the companions of reunion. By My life! Your mention is like unto a lamp shining in the Most Great Prison. Rejoice thou in the authoritative Word of God, which nothing among all things can equal, nor any mention among mentions, nor any book among books. Verily thy Lord is the Expositor, the All-Informed, and He is the All-Remembering, the All-Knowing.

6 یا سمندر اینکه ذکر یوم تفريق نمودی بمثابة شب تاریک بر آنجناب گذشت اگرچه این کلمه مفتاح باب محبت حق جلّ جلاله بوده چه که از فراق اولیا و دوستانش بر شما گذشت آنچه گذشت ولكن الحمد لله شما در انجمن اصحاب وصال و حضور مذکورید و حاضرید لعمری ذكرت بمثابة سراج در سجن اعظم روشن است ان افرح بكلمة الله المطاعة لا يعادل بها شيء من الأشياء و لا ذكر من الأذكار و لا كتاب من الكتب ان ربك هو المبين الخبير و هو الذّاكر العليم

- 7 As to what you wrote concerning the handmaiden of God, the daughter of Jinab-i-'Abdu'l-Baqi, upon him be the Glory of God, it was mentioned before the Countenance and now she is engaged in service in the House. Blessed be her father and blessed be she, for she hath attained to the service of the House. Convey My greetings to her father that he may rejoice and be among the thankful ones.

7 و اینکه در فقره امه الله بنت جناب عبدالباقى علیه بهاء الله نوشته بودید لدى الوجه مذکور و حال در بیت بخدمت مشغول طوبى لأبيها و لها أنها فازت بخدمة البيت كبر من قبلى على وجه ابيا ليفرح ويكون من الشاكرين

- 8 What thou hast done regarding the Huquq hath been accepted. Verily thy Lord is with thee and remembereth thy deed, and He is the Compassionate, the Bountiful.

8 قد قبل ما عملته في الحقوق ان ربك معك و يذكر عملك و هو المشفق الكريم

- 9 Each of the souls thou didst mention have attained unto the grace and mention of Our presence. Give them glad tidings from Me and convey My greetings unto them, as bidden by thy Lord, the Commander, the All-Wise. The Glory be upon

9 نفسى را که ذکر نمودی هر یک بعنايت و ذکر حضور فائز گشتند بشهرم من قبلى و كبر على

them and upon those who have attained unto the mention of God, the Exalted, the Great.

- 10 O Samandar! We make mention of Javad and give him the glad tidings of My grace, My bounty and My mercy. Blessed is he and his son, and blessed are those women who have arisen to serve the Cause at all times. Remember them from the Wronged One and give them the glad tidings of that which hath flowed from My Most Exalted Pen in this station. Convey My greetings unto all who are with thee, whether men or women, young or old. Thus hath shone forth the light of My grace from the horizon of My remembrance, that joy and gladness may attract thee to a station wherein naught is seen save the Sun of My loving-kindness, shining upon all who are in the heavens and on earth. And praise be to God, the Lord of the worlds.

BRL\_EXCEL#06x, BSW#07.07x, COC#0006x, COC#0569x, COC#0771x

وجوههم امراً من لدن ربك الامر الحكيم البهاء عليهم وعلى الذين فازوا بذكر الله العلي العظيم

يا سمندر انا نذكر الجواد ونبشره بعنايتي وفضلي 10 ورحمتي طوبى له ولابنه وللأئمة قن على خدمة الأمر في الليالي والآيام ذكرهم من قبل المظلوم وبشرهم بما جرى من قلمي الأعلى في هذا المقام وكبر من قبلي على وجه من معك من الذكور والاناث والصغير والكبير كذلك لاح نير عنايتي من افق ذكرى ليجذبك الفرح والانبساط الى مقام لا يرى فيه الا شمس عنايتي المشرقة على من في السموات والأرضين والحمد لله رب العالمين

MJAN.026, AYBY.067, GHA.089x, MAS7.129cx, MAS8.193x, SAM.204, PYM.214bx, TRZ1.081x

## BH01131

To: Dhabih et al.

Date: 1303 ? [1885-1886]

- 1 He is the Hearer, the Answerer!

1 هو السامع المجيب

- 2 A remembrance from the Wronged One unto him who hath attained unto the Most Great Ocean and drunk therefrom in the name of his Lord, the Compassionate, the All-Bountiful. Harken unto the Call from the Divine Lote-Tree upon the luminous spot: Verily, there is none other God but Him, the Peerless, the All-Informed. We have sent down the verses and manifested the evidences and summoned all unto the Supreme Horizon. Among the people are those who denied, those who turned away, and those who pronounced judgment against Us without any proof or Book from God, the Lord of all worlds. We beseech God to sanctify thee and those with thee from vain imaginings and idle fancies, and to send down unto you that which will draw you nigh unto the Daystar of certitude.

2 ذكر من لدى المظلوم الى من فاز بالبحر الأعظم و شرب منه باسم ربه المشفق الكريم اسمع النداء من السدرة المنتهى على البقعة النوراء انه لا اله الا هو الفرد الخبير انا انزلنا الآيات و اظهرنا البينات و دعونا الكل الى الأفق الأعلى من الناس من انكر و منهم من اعرض و منهم من افق علينا من دون بيّنة ولا كتاب من الله رب العالمين نسئل الله ان يقدرسك و الذين معك من الظنون والأوهام و ينزل لكم ما يقربكم الى نير اليقين

- 3 Consider the Shi'ih sect and what ye possess. They awaited through nights and days the appearance of the Lord of all beings. Yet when the morn dawned and the light of Revelation shone forth, they advanced toward Him with swords of

3 انظر الى حزب الشيعة و ما عندكم كانوا ان ينتظروا في الليالي والآيام ظهور مالک الأنام فلما طلع الصبح و اشرق نور الظهور اقبلوا اليه بسيوف

hatred and rancor. Some denied Him, some objected to Him, and some pronounced judgment to shed His pure and radiant blood. They perpetrated that which neither Jews nor Christians nor any other peoples of the world had perpetrated. This is attested by Him Who possesseth a perspicuous Book. Those who turned away in the earliest days before all people were the divines of Iran. They disputed the verses of God and cast His Book behind their backs, and by their turning away the servants turned away. To this testifieth every discerning scholar and every informed sage.

- 4 Say: Where are your tears and sighs at separation from your Lord? And where is your remembrance and your arising at the mention of the Qa'im? Fear God, O people, and be not of the wrongdoers. Say: O concourse of divines! Tell me truthfully what ye did unto Him. Did ye turn toward Him or away from Him? Did ye pronounce judgment against Him or were ye among the silent ones? By the life of God, I know what ye did and My Lord hath taught Me. The denizens of Paradise have lamented because of your cruelty, and the dwellers of the holy precincts because of your deeds. Ye have committed that which hath caused the eyes of grandeur to weep, the Supreme Pen to cry out, the Lote-Tree to wail, and the Maids of Heaven to take their seats upon black earth by reason of what your hands have wrought, O concourse of unbelievers! Ye mounted pulpits to make mention of the Leaders of Religion, yet when the Promise came to pass, ye slew their Lord and Master and their Creator. Thus did your souls prompt you, and today ye are in manifest loss.

- 5 O thou who gazest upon the Countenance! Verily the people of the Bayan have followed the Shi'ih sect in their vain imaginings and idle fancies, and have disbelieved in Him in Whom they had believed. Thy Lord is verily the All-Explaining, the All-Knowing. They desired to build the cities of idle fancy with the hands of tyranny, even as the people before them had built. They are indeed behind a mighty veil. Arise to serve the Cause of thy Lord, then preserve the servants from the chains of vain imaginings and idle fancies, in the name of thy Lord, the Almighty, the All-Powerful.

- 6 O Dhabih! A dark smoke has enveloped the world. For twelve hundred years they summoned the hapless people to the abode of vain imaginings and the cities of idle fancies. These falsehoods became the cause and reason for the martyrdom of the Primal Point. Reflect a while on the deeds of the Shi'ih party and the fruits of their actions on the Day of Resurrection, and make mention of them to the servants, that perchance they may not again be caught in the grip of former vain imaginings.

الضَّغِينَةُ وَالبَغْضَاءُ مِنْهُمْ مِنْ كُفْرِهِ وَ مِنْهُمْ مِنْ اعْتَرَضَ عَلَيْهِ وَ مِنْهُمْ مِنْ افْتَى سَفَكَ دَمَهُ الْأَطْهَرِ الْمُنِيرِ قَدْ ارْتَكَبُوا مَا لَا ارْتَكَبُوهُ الْيَهُودُ وَ النَّصَارَى وَ لَا احْزَابُ الْعَالَمِ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كِتَابٌ مُبِينٌ الَّذِينَ اعْرَضُوا فِي أَوَّلِ الْأَيَّامِ قَبْلَ الْأَنَامِ هُمْ عُلَمَاءُ الْإِيرَانِ أَنَّهُمْ جَادَلُوا بآيَاتِ اللَّهِ وَ نَبَذُوا كِتَابَهُ وَرَأَتْهُمْ وَ بَاعَرَضَهُمْ اعْرَضَ الْعِبَادُ يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ بِصِيرٍ وَ كُلُّ عَارِفٍ خَبِيرٍ

4 قل أين عبراتكم و زفراتكم في فراق مولاكم و أين ذرکم و قیامکم عند ذکر القائم اتقوا الله یا قوم و لا تكونوا من الظالمين قل یا ملأ العلماء فاصدقونی ما فعلتم به هل اقبلتم اليه او اعرضتم و هل افتيتم عليه ام كنتم من الصامتين لعمر الله اعلم ما فعلتم و علمنی ربی قد ناح اهل الفردوس من ظلمكم و اهل حفاظ القدس من اعمالكم قد ارتكبتم ما ذرفت به عیون العظمة و صاح القلم الأعلى و ناحت سدرة المنتهى و جلسن حوريات الخلد علی ارض سوداء بما اكتسبت ايديكم یا ملأ المشركين قد ارتقيتم علی المنابر لذكر ائمة الدين فلما جاء الوعد قتلتم سيدهم و مولاهم و الذي خلقهم كذلك سولت لكم انفسكم و اتم اليوم في خسران مبين

5 یا ایها الناظر الى الوجه ان ملأ البیان اتبعوا حزب الشيعة في ظنونهم و اوهامهم و كفروا بالذي آمنوا به ان ربك هو المبين العليم انهم ارادوا ان يعمرّوا بأبأدى الظلم مدن الأوهام كما عمر قوم من قبلهم الا انهم في حجاب عظيم قم على خدمة امر مولاك ثم احفظ العباد من سلاسل الظنون و الأوهام باسم ربك المقتدر القدير

6 یا ذبیح عالم را دخان تیره اخذ نموده هزار و دوست سنه ناس بیچاره را بمقرّ اوهام و مدن اوهام دعوت نمودند و این اکاذیب سبب و علت شهادت نقطه اولی گشت قدری در اعمال حزب شیعه و ثمرات اعمالشان در یوم قیام تفکر نمائید و از برای عباد ذکر کنید شاید مجدّد باوهامات قبل گرفتار نشوند بعضی از مشرکین بیان اخسر

Some of the ungodly of the Bayan are observed to be even more debased than that party. These matters appear exactly like children's play, for they now make mention of perversion and speak of the Sacred Region. Have they not observed the fruits of the deeds of the souls that preceded them? Your honor is well aware that in the early years not a single divine learned one acknowledged Him, and they cast forth flames of opposition such that in all cities the fire of hidden rancor became manifest. In any case, beseech God to protect the people of God. Convey My greetings to the friends of that land on behalf of this Wronged One. By the life of God! All are mentioned in the presence. We beseech God, exalted be His glory, to free and liberate His people and to sanctify the hem of all from the dust of the vain imaginings of the divines and the doubts of the doctors of law. He is, verily, powerful and mighty over all things.

7 O Most Exalted Pen! I love to make mention of him whom We have caused to ascend to the Supreme Companion and the highest summit, that his name may endure as long as the Most Beautiful Names of God and His most exalted attributes endure. Thy Lord is, in truth, the All-Knowing Rememberer.

8 O Nasru'llah! The Wronged One maketh mention of thee from the prison precincts with that which shall endure as long as God, the Powerful, the Self-Subsisting, shall endure. I bear witness that thou didst turn to God and didst hear His call when it was raised in truth, and thou didst say: "Here am I, here am I, O Lord of the worlds! Here am I, here am I, O Revealer of verses!" Thou art he who didst drink the Choice Wine that was sealed when it was unsealed in the name of thy Lord, the Self-Subsisting, and didst turn to God when the divines and doctors of the earth turned away from Him, and didst drink the Kawthar of knowledge from the hands of the bounty of thy Lord, the Lord of the Day of Reckoning. Thou wert present on the day when the fragrances of revelation were wafted and the Luminary of inspiration shone forth from the horizon of the will of thy Lord, the Mighty, the Bestower. Blessed is thy tongue for having uttered and acknowledged that which the Tongue of Grandeur acknowledged before the creation of all things: that there is none other God but Him, the Mighty, the All-Bountiful. Blessed is the soul that hath attained unto the Word of God in His days, and the heart that hath turned to Him with spirit and fragrance. We beseech God to send down upon thee at all times that which beseemeth the ocean of His generosity, the heaven of His grace, and the sun of His bounty, and to cause the rain of His mercy and grace to descend continually upon thy resting-place. Verily, He doeth

از آن حزب مشاهده میگردند بعینه امور مثل لعب اطفال بنظر می آید چه که تازه ذکر تحریف مینمایند و ناحیه مقدسه میگویند آیا ثمرات اعمال نفوس قبل را مشاهده ننمودند آنجناب مطلع و آگاهند در سنین اولیه یک نفر از علما تصدیق ننمود و آتش افشاندند چنانچه در جمیع مدن شعله بغضای مکنونه ظاهر باری از حق بطلبید حزب الله را حفظ نماید دوستان آن ارض را از قبل مظلوم تکبیر برسان لعمرا الله کلّ لدی الوجه مذکورند از حق جلّ جلاله سائل و آمل که حزب خود را فارغ و آزاد نماید و ذیل کلّ را از غبار اوهام علما و شبهات فقها مقدّس دارد اوست بر هر شیء قادر و توانا

7 ان يا قلم الأعلى احبّ ان اذكر من الحقناه الى الرفيق الأعلى و الذروة العليا لبقی اسمه بدوام اسماء الله الحسنى و صفاته العليا ان ربك هو الذّاكر العليم

8 يا نصرالله يذكرک المظلوم من شطر السّجن بما يكون باقياً بدوام الله المقتدر المختار اشهد انك اقبلت الى الله و سمعت ندائه اذ ارتفع بالحق و قلت لبيك لبيك يا مولی العالم و لبيك لبيك يا منزل الآيات انت الذى شربت الرّحیق المختوم اذ فكّ باسم ربك القيوم و اقبلت الى الله اذ اعرض عنه علماء الأرض و فقهاءها و شربت كوثر العرفان من ايادى عطاء ربك مالک يوم الحساب قد كنت فى يوم فيه تضرّعت نفعات الوحى و اشرق نير الالهام من افق ارادة ربك العزيز المنان طوبى للسانك بما نطق و اعترف بما اعترف به لسان العظمة قبل خلق الأشياء انه لا اله الا هو العزيز الوهاب طوبى لنفس فازت بكلمة الله فى ايامه و لقلب اقبل اليه بالروح و الرّيحان نسئل الله بأن ينزل لك فى كلّ حين ما ينبغى لبحر جوده و سماء فضله و شمس عطائه و لا يقطع عن رسمك امطار رحمته و فضله انه يفعل ما يشاء و يحكم ما يريد و هو المقتدر المهيمن العزيز العلام

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what He willeth and ordaineth what He pleaseth. He is the Almighty, the All-Powerful, the Mighty, the All-Knowing.

## BH01267

*To: Muhammad Javad Qazvini et al.*

*Date: 1303 ? [1885-1886]*

1 He warbleth upon the branches

1 هو المغرّد على الأغصان

2 O Ism-i-Jud! Upon thee be the Glory of God, the Lord of existence. Thou didst send the letter from Ali Haydar, upon him be my glory. The Most Great Branch presented it before the Presence and it was honored to be heard. Praise be to God that the aforementioned one hath been assisted to serve the Cause - a great success indeed. Say: My God, my God! Aid him who hath turned unto Thee and discovered the fragrances of Revelation in Thy days, and who hath been so intoxicated by the choice-sealed wine that he hath cast aside vain imaginings, holding fast to the cord of Thy grace and that which Thou hast revealed in Thy Book. O Lord! Illumine his heart with the light of Thy knowledge in such wise that the horizons may be illumined thereby. Verily Thou art the Lord of the Day of Mutual Disillusion. O Lord! Thou seest him standing in service to Thee, gazing toward Thy horizon, hoping for that which lieth with Thee. I beseech Thee by the pavilion of Thy glory and the tabernacles of Thy grandeur and that which hath flowed from the Pen of Thy Command, to ordain for him that which shall profit him in all the worlds of Thy worlds. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Mighty, the Powerful.

2 يا اسم جود عليك بهاء الله مالک الوجود نامہء جناب علی حیدر علیہ بهائی را ارسال نمودید غصن اکبر تلقاء وجه عرض نمود و بشرف اصغا فائز گشت لله الحمد جناب مذکور بخدمت امر موفق شدند توفیقی عظیم قل الهی الهی اید من اقبل الیک و وجد نفحات الوحی فی ایامک و اخذه سکر الرّحیق المختوم علی شأن نبذوا الموهوم آخذاً جبل عنایتک و ما انزلته فی کتابک ای ربّ نور قلبه بنور معرفتک علی شأن یستضیء به الآفاق انک انت مالک يوم الطلاق ای ربّ تراه قائماً علی خدمتک و ناظراً الی افقک و آملاً ما عندک اسئلك ببجاء مجدک و قباب عظمتک و ما جرى من قلم امرک بأن تکتب له ما ینفعه فی کلّ عالم من عوالمک انک انت المقتدر علی ما تشاء لا اله الا انت القویّ القدير

3 O Ism-i-Jud! Convey greetings from the Wronged One and give him the glad-tidings of the appearance of the Best-Beloved of the worlds. He hath ever been and continues to be mentioned in the Most Holy and Exalted Court. As for what was mentioned concerning Mirza Ali Akbar and Mirza Muhammad, upon them be the Glory of God, it was honored to be heard. We make mention of them both that perchance the remembrance of God, the Lord of Names, may draw them nigh unto the Most Exalted Horizon and grant them the good of this world and the next. There is none other God but He, the Omnipotent, the Powerful.

3 يا اسم جود از قبل مظلوم تکبیر برسان و ايشانرا بظهور عنایت محبوب عالمیان بشاره ده لازال در ساحت امع اقدس مذکور بوده و هستند اينکه در باره جناب میرزا علی اکبر و جناب میرزا محمد علیهما بهاء الله ذکر نمودند بشرف اصغا فائز هر دو را ذکر مینمائیم لعل ذکر الله مولى الأسماء یقرّبهما الی الأفق الأعلى و یرزقهما خیر الآخرة و الأولى لا اله الا هو المقتدر القدير

4 O Ali-Akbar! The Wronged One maketh mention of thee from the prison and calleth thee to God, the Lord of the worlds. Cast aside the suspicions and idle fancies of men and take hold of that which thou art commanded by God, the Mighty, the Praiseworthy. Say: By God! The horizon of Revelation hath been illumined by the Day-star of certitude. Come ye, come ye, O people of the earth, and be not of the heedless ones. This is the Day which the Point of the Bayan foretold, and before Him Muhammad the Apostle of God, and before Him the Spirit, and before Him He Who conversed with God. Say: The Mother Book hath appeared, would ye but hear, and the Sovereign of utterance hath come, would ye but perceive. Take hold of the Tablet of God with the power that proceedeth from Him and remind the people of that which hath been revealed therein from God, the Self-Subsisting, the All-Compelling. Say: Fear ye God, then judge fairly concerning that which hath appeared in truth, and be not of those who understand not. The ocean of knowledge hath surged in the contingent world and the river of mercy hath flowed from the Pen of the All-Merciful. Blessed is he who hath attained, and woe unto the heedless ones. This is the Day whereon the Herald hath called out from every direction and the Cry hath been raised in truth, yet most of the people do not understand. Thus hath the heaven of knowledge revealed its stars and the sea of utterance its waves. Blessed is he who hath heard and seen and said: "Praise be unto Thee, O God of the worlds, and glory be unto Thee, O Desire of them who have recognized Thee!"

5 We make mention of Muhammad who was mentioned in the book of one who loved Me and arose to serve My mighty Cause. O Muhammad! By God! The promise hath come to pass and this is the Day whereon men have stood before the Lord of the worlds. We were foretold of it by Him Who conversed with God aforetime. Bring forth the people from darkness into light and remind them of the days of God. Say: The Day hath come and He Who conversed on Sinai speaketh: Verily there is no God but Him, the Truth, the Knower of the unseen. Behold, then mention what the people of the Furqan committed when the All-Merciful came with manifest sovereignty. The divines and doctors of the earth turned away from Him and pronounced judgment against Him with such injustice as caused the denizens of the Kingdom and the dwellers of the Realm of Might to lament. Say: My God, my God! The fragrance of Thy raiment hath been diffused throughout Thy realms and the tokens of Thy greatness have been spread abroad throughout Thy lands. By Thy glory, O Thou the Goal of the world and the Beloved of the nations! The breezes of Thy Revelation have so carried me away that I have turned toward Thy

4 يا علي قبل اكبر يذكر المظلوم من شطر السجن  
ويدعوك الى الله رب العالمين ضع ما عند الناس  
من الظنون والأوهام وخذ ما امرت به من لدي  
الله العزيز الحميد قل تالله قد انار افق الظهور بنير  
الايقان تعالوا تعالوا يا ملاء الأرض ولا تكونوا من  
الغافلين هذا يوم بشر به نقطة البيان ومن قبله محمد  
رسول الله ومن قبله الروح ومن قبله الكلم قل  
قد ظهر أم الكتاب لو انتم تسمعون واتي سلطان  
البيان لو انتم تشعرون خذ لوح الله بقوة من عنده  
وذكر الناس بما نزل فيه من لدى الله المهيمن  
القيوم قل اتقوا الله ثم انصفوا فيما ظهر بالحق ولا  
تكونوا من الذينهم لا يفقهون قد ماج بحر العلم  
في الامكان وجرى فوات الرحمة من قلم الرحمن  
طوبى لمن فاز ويل للغافلين هذا يوم فيه نادى  
المناد من كل الجهات وارتفعت الصيحة بالحق  
ولكن القوم اكثرهم لا يعرفون كذلك اظهرت  
سماء العرفان نجومها وبحر البيان امواجه طوبى  
لسميع سمع ولبصير رأى وقال لك الحمد يا اله  
العالمين ولك الثناء يا مقصود العارفين

5 و نذكر محمداً الذي كان مذكوراً في كتاب من  
احبني وقام على خدمة امرى العظيم يا محمد تالله  
قد اتى الوعد وهذا يوم فيه قام الناس لرب  
العالمين وبشرنا به الكلم من قبل ان اخرج القوم  
من الظلمات الى النور وذكرهم بأيام الله قل  
قد اتى اليوم ومكلم الطور ينطق انه لا اله الا  
هو الحق علام الغيوب انظر ثم اذكر ما ارتكبه  
اولو الفرقان اذ اتى الرحمن بسلطان مشهود قد  
اعرض عنه علماء الأرض وفقهائها وافتوا عليه  
بظلم ناح به اهل الملكوت وسكان الجبروت  
قل الهى الهى تصوع عرف قيصك فى ديارك  
و انتشر آثار عظمتك فى بلادك وعزتك يا  
مقصود العالم ومحجوب الأمم قد اخذتنى نفحات  
وحيك على شأن اقبلت الى افقك الأعلى  
متمسكاً بجبل فضلك يا مالک الأسماء و فاطر  
السماء استلک بأن تکتب لى من قلم امرک

most exalted horizon, clinging to the cord of Thy grace, O Thou Lord of Names and Creator of heaven! I beseech Thee by Thy Cause to ordain for me through the Pen of Thy Command that which Thou didst ordain for Thy chosen ones who attained unto the Greater Steadfastness in such wise that the oppression of the world did not deter them, and they arose and proclaimed: "The Sovereign Lord hath come! The Kingdom is God's, the All-Knowing, the All-Informed!"

- 6 O my Lord! Disappoint me not through Thy bounty, nor debar me from the oceans of Thy mercy and the rain of Thy grace. O my Lord! Thou beholdest the poor one standing before the gate of Thy riches. I beseech Thee to assist him to make mention of Thee and to praise Thee and to serve Thy Cause. Thou art, verily, powerful to do what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

- 7 O Ali Haydar! Rejoice in the bounty of thy Lord. The Tablet began with the name of the All-Bountiful - upon Him be My glory - and ended with thy name - upon thee be the glory of God and His favors. We beseech Him, exalted be He, to assist thee through the means of the seen and the unseen, and to enable thee to achieve that which shall endure throughout the kingdom of earth and heaven. There is none other God but He, the Forgiving, the Kind. The glory shining forth from the horizon of the heaven of My loving-kindness be upon him and upon thee and upon those who have quaffed the choice wine of utterance in My Name, the Self-Subsisting, and the Kawthar of proof through My remembrance, the Inevitable, and the Salsabil of certitude through My beautiful praise.

ما كتبته لأصفياك الذين فازوا بالاستقامة  
الكبرى على شأن ما منعهم سطوة الورى قاموا  
وقالوا قد اتى المالك الملك لله العليم الخبير

6 اى رب لا تخيبنى بجودك ولا تمنعنى عن بحار  
رحمتك ولا عن امطار فضلك اى رب ترى  
الفقير قائماً لدى باب غنائك اسئلك بأن تؤيده  
على ذكرك وثنائك وخدمة امرك انتك انت  
المقتدر على ما تشاء لا اله الا انت العليم الحكيم

7 يا على حيدر افرح بفضل موليك قد بدء اللوح  
باسم الجود عليه بهائى و ختم باسمك عليك بهاء  
الله وعنايته نستله تعالى ان يمدك باسباب الغيب  
و الشهادة و يوفقك على ما يبقى ذكره بدوام  
الملك و الملكوت لا اله الا هو الغفور العطوف  
البهاء المشرق من افق سماء عنايتى عليه و عليك  
و على الذين شربوا رحيق البيان باسمى القيوم و  
كوثر البرهان بذكرى المحتوم و سلسيل الايقان  
بثنائى الجميل

BLIB\_Or15718.243

## BH01317

*To: Ali Haydar Shirvani, in Tihiran*

*Date: 1303 ? [1885-1886]*

- 1 He is manifest from the most exalted horizon
- 2 O Ali! Upon thee be My Glory! The Mother Book hath been revealed and the rains of grace pour forth. The path is manifest and the signs of Truth are evident, yet all are heedless save whom God willeth. The breezes of divine revelation have encompassed the world and the manifestations of the power of

1 هو الظاهر من افقه الأعلى

2 يا على عليك بهائى ام الكتاب نازل و امطار فضل  
هاطل سبيل ظاهر و آثار حق هويدا ولكن عباد  
كل غافل الا من شاء الله نفحات وحى الهى عالم  
را احاطه نموده و ظهورات قدرت صمدانى بمثابة  
آفتاب ظاهر گشته اهل ايران طراً منتظر اين يوم



the Eternal have appeared like unto the sun. The people of Persia, one and all, awaited this Day, yet when by God's will the world was illumined with the lights of His countenance, all arose in opposition. These earthly fragments were and are unworthy of this Call.

بوده‌اند و چون بارادة الله عالم بانوار وجه منور  
گشت کل بر اعراض قیام نمودند این گلپارهای  
عالم لایق این ندا نبوده و نیستند

- 3 This Wronged One hath had no purpose except the reformation of the world and the refinement of all nations. The Pen of the All-Merciful desireth to purify all who dwell within the realm of possibility from rancor and hatred through the living waters of utterance, and to enable all to attain true unity, that the whole world might become detached and free.

3 این مظلوم جز اصلاح عالم و تهذیب امم  
مقصودی نداشته قلم رحمن را اراده آنکه از  
کوثر بیان من فی الامکان را از ضغینه و بغضا  
مطهر فرماید و کل را بتوحید حقیقی فائز نماید  
تا جمیع عالم فارغ و آزاد شوند

- 4 O Haydar! Beseech God that He may sanctify all horizons from discord through the wine of unity, that perchance souls may be found worthy to hearken unto this Call which is raised at all times from the Supreme Horizon. The Most Exalted Pen is ever in motion and the gaze of God is watchful and attentive. Blessed is he who hath attained unto His signs and quaffed the choice sealed wine through His Self-Subsisting Name.

4 یا حیدر از حق بطلب از رحیق اتفاق آفاق را  
از نفاق مقدس نماید شاید خلقی یافت شود که  
لایق اصغاء این ندا که از افق اعلی در کل  
حین مرتفعست گردد قلم اعلی در کل احیان  
متحرک و لحاظ الله ناظر و متوجه طوبی از برای  
نفسیکه باآثارش فائز گشت و از رحیق مختوم  
باسم قیومش آشامید

- 5 Ism-i-Jud, upon him be My Glory, forwarded thy letter to the Most Holy Court, and it attained unto Our notice. Praise be to God! Thou hast been granted success, and art steadfast in the service of the Cause. As to the mention made of Aqa Siyyid Husayn and Haji Darvish, we beseech the one true God—glorified be His Name—to confirm them all, that with their own eyes they may behold the horizon of the Pen of the Most High, and with their own ears be honoured to hearken unto His call.

5 اسم جود علیه بهائی نامهات را بساحت اقدس  
ارسال نمود و بلحاظ فائز لله الحمد موفق شدی  
و بخدمت امر قائمی اینکه ذکر آقا سید حسین و  
حاجی درویش را نموده‌اند از حق جل جلاله  
مبطلیم کل را مؤید فرماید تا ببصر خود بافق  
قلم اعلی ناظر شوند و بگوش خود باصغاء ندایش  
فائز گردند

- 6 The entire Shi'ih sect for one thousand two hundred years and more has been occupied with vain imaginings and idle fancies. Not a single one of the divines of that sect attained unto true knowledge; nay, they did not even partake of the outward meaning, inasmuch as they all pronounced their verdict against the Lord of all beings and cursed the deniers of Jabulqa. The clouds of vain desires and imaginings have prevented their eyes from beholding the Day-Star of truth. Beseech God not to deprive His servants of the ornament of justice and fairness, that they may, with the finger of equity, rend asunder the veils and attain unto the light of the Sun.

6 حزب شیعه طراً در هزار و دویست سنه و ازید  
بظنون و اوهام مشغول یک نفر از علمای آنحزب  
بعلم حقیقی فائز نه بلکه از ظاهر هم قسمت  
نبردند چنانچه کل بر سید عالم فتوی دادند و  
منکرین جابلقا را سب و لعن مینمودند سخاب  
آمال و اوهام بصر را از مشاهده نیر حقیقت  
منع نموده از حق بجواه عباد خود را از طراز  
عدل و انصاف محروم نفرماید تا باصبع انصاف  
سخاب را شق نمایند و بنور آفتاب فائز گردند

- 7 The deniers of the Bayan have not, until now, comprehended what caused the waywardness and misery of the previous sect. These people too cling to that sect; if they do not acknowledge this with their tongues, their very deeds bear witness to it.

7 معرضین بیان الی حین ادراک نموده‌اند که  
سبب و علت شقاوت و ضلالت حزب قبل چه  
بوده این حزبهم بآن حزب متشبثند اگر بلسان  
اقرار ننمایند نفس عمل ناطقست

- 8 This Wronged One careth not whether His words be accepted or rejected. From the beginning of days until now, whatsoever needed to be said hath been uttered openly and in the most exalted call before the faces of all men. Every fair-minded person testifieth to what hath been mentioned. Now too We have fallen into the hands of Our enemies and have suffered what no eye hath seen nor ear heard. We have manifested the Cause in such wise that anything beyond it would be impossible. Neither the might of princes deterred Us nor the clamor of divines. We chose not silence in the face of tribulations and afflictions. We bore, in the path of God, what most have heard. Now from every direction arise the cawing of the ravens and manifest signs of rancor and hatred. It would be a great pity were the hem of sanctity to be sullied by the dust of understanding of such souls.
- 8 باری این مظلوم برد و قبول کاری ندارد آنچه باید گفته شود از اول ایام تا حین من غیر ستر و حجاب امام وجوه عالم بأعلی النداء گفته شد هر منصفی بر آنچه ذکر شد گواهی میدهد حالهم در دست اعدا مبتلی وارد شده آنچه که هیچ چشمی ندیده و هیچ گوش نشنیده بشأنی امر را اظهار نمودیم که فوق آن محال بوده و هست نه سطوت امرا منع نمود و نه ضوضای علما در موارد بلایا و رزایا صمت اختیار نمودیم در سبیل الهی حمل نمودیم آنچه را که اکثری شنیده اند حال از هر طرفی نعیق مرتفع و بغضا ظاهر و مشهود بسیار حیفست ذیل تقدیس بغبار عرفان آن نفوس بیالاید
- 9 Say: O heedless ones! The Truth is manifest and the standard 'Verily He is God' hath been hoisted upon the most sublime station, and the Most Exalted Pen from the highest summit hath sent down the blessed word 'The Kingdom is God's', clear and evident. By God's life! The ears of the world are not capable of hearing this melody. Beseech God that He may, perchance, raise up a new people in the earth who, detached from all that false tongues have uttered and purified from what is current amongst men, may turn toward the horizon of the Revelation and hearken unto the voice of Him Who conversed upon Sinai.
- 9 بگو ای غافلین حق ظاهر و رایة آنه هو الله براعلی المقام منصوب و قلم اعلی از ذروه علیا بکلمه مبارکه الملک لله نازل و هویدا لعمر الله آذان عالم قابل این نغمه نبوده و نیست از حق بخواه شاید حزب جدیدی در ارض از کلمه بدیعه ظاهر فرماید تا منقطعاً عن کل ما تکلّم به الألسن الکذبة و منزهاً عما عند القوم بافق ظهور توجه نمایند و ندای مکّم طور را اصغا کنند
- 10 O 'Ali-Haydar! This Tablet hath shown forth from the Dayspring of divine knowledge. Its fragrance is wafting and diffusing, and its mention is all-embracing. Blessed are they who observe it with illumined breasts, pure hearts, penetrating vision, and attentive ears. Convey My greetings to the loved ones in that land. Say: Preserve your stations through the power of the name of God, glorified be His mention, and occupy yourselves with exalting His blessed and goodly Word. Great is the Cause and great is the Day, while the idolaters and the treacherous lie in wait. The Truth hath ever been and shall remain distinct from all else. His utterance is different from the utterance of the world's people, His mention different from their mentions, and His way different from their ways. Verily He speaketh the truth and guideth to the Path. He is the Mighty, the Powerful, the Beautiful.
- 10 یا علی حیدر این لوح از مشرق علم الهی لائح عرفش ساطع و متضوّع و ذکرش جامع طوبی از برای نفوسیکه با صدور منیره و قلوب طاهره و ابصار حدیده و آذان واعیه ملاحظه نمایند و بشنوند دوستان آن ارض را تکبیر برسان بگو مقامات خود را باسم حق جل جلاله حفظ نمائید و باعلاء کلمه طیبّه مبارکه مشغول باشید امر عظیم است و یوم عظیم و مشرکین و خائنین در کمین لازال حق از دوشن ظاهر و ممتاز بوده و هست بیانش غیر بیان اهل عالم و ذکرش غیر اذکار و سبیلش غیر سبل آنه یقول الحق و یهدی السبیل و هو العزيز المقتدر الجمیل

BLIB\_Or15712.337

## BH01630

To: *Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul*  
 Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His glory in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Nabil, upon thee be My peace! Thou hast ever been and art still remembered. There hath befallen thee what hath befallen the Wronged One. Verily, He is the All-Patient and hath commanded all to exercise beautiful patience. No matter remaineth hidden - all is manifest and evident before God. He knoweth the treachery of eyes and what the breasts conceal, and He is cognizant of all things. Grieve not over anything. Place thy trust in God and commit all affairs unto Him. Verily He is with whomsoever desireth Him, and He is the Almighty, the Powerful. 2 یا نبیل علیک سلامی لازال مذکور بوده و هستی بر تو وارد شد آنچه بر مظلوم وارد آنه هو الصّبار و امر الكل بالصّبر الجمیل هیچ امری مستور نه عندالله ظاهر و هویدا یعلم خائنة الأعین و خافية الصدور و هو بکلّشیء علیم لا تحزن من شیء توکل علی الله و فوض الأمور الیه آنه مع من اراده و هو المقتدر القدير
- 3 Such as thyself must needs be patient and forbearing. By My life! There hath befallen Us in this land that which hath caused sighs to ascend and tears to fall. We forbade all the people of Iran from coming to this region. Thou and the fair-minded and just ones bear witness to this. Nevertheless, without permission, a certain person arrived with one of the handmaidens. We banished him at that time. He returned and dwelt for a period in the surrounding areas, and for some time now hath entered this city. Each day he disputeth with one of the friends of God, engaging in conflict, cursing and reviling. And from some others too there hath appeared, without permission, that which caused the eye to weep and the heart to lament. 3 امثال آنجناب باید صبر کنند و مدارا نمایند لعمری وارد شد بر ما در این ارض آنچه که سبب صعود زفرا و نزول عبرات گشت اهل ایران طراً را از توجه باین شطر منع نمودیم آنجناب و منصفین و اهل عدل شاهد و گواهند مع ذلک شخصی من غیر اذن مع واحدة من الاماء وارد آنحین طردش نمودیم مراجعت نمود و مدتی در اطراف ساکن و بعد مدتیست باین مدینه وارد در هر یوم با یکی از دوستان حق مجادله نموده و بمنازعه و سب و شتم مشغول و از بعضی هم من غیر اذن ظاهر شد آنچه که عین گریست و قلب نوحه نمود
- 4 This Wronged One is afflicted in the midst of heedless souls. No outward power exists. They do what they wish and say what they desire, while this Wronged One hath in all conditions chosen silence and solitude. We beseech God not to deprive His servants of the adornment of spiritual virtues and goodly deeds. He is the Lord of bounty and the King Who doeth as He willeth. 4 اینمظلوم بین ایادی نفوس غافله مبتلا قدرت ظاهره موجود نه یفعلون ما یشاؤون و یقولون ما یریدون و اینمظلوم در جمیع احوال صمت اختیار نموده و عزلت گزیده از حق میطلبیم عباد خود را از طراز اخلاق روحانیّه و اعمال طیّبه محروم نفرماید اوست مالک عطا و ملیک یفعل ما یشاء
- 5 Thou too must choose patience in such matters. Forbearance and tolerance are necessary. No harm shall come to thee from conflict and dispute, from vain imaginings and suspicions, from backbiting and taunts. We and thou have accepted afflictions and tribulations in the path of the Lord of Names and Creator of heaven. All things have testified and do testify to what hath been mentioned. We beseech God to bestow justice upon all 5 آنجناب هم در امثال این امور صبر اختیار نمایند تحمل و مدارا لازم از نزاع و جدال و ظنون و اوهام و غیبت و شماتت نقضی بر آنجناب وارد نه ما و تو قبول بأساء و ضراء در سبیل مالک اسماء و فاطر سماء نموده ایم جمیع اشیاء بر آنچه ذکر شد گواهی داده و میدهند از حق میطلبیم بجمع

and not to deprive them of the lights of the Day-Star of equity. The people need education. The blessed word "Remind them" is a truthful witness. Be not grieved. What hath been mentioned is the truth wherein there is no doubt. Every hardship in God's path is the sovereign of ease, and every trial is the essence of comfort.

- 6 We beseech God to assist thee in that which causeth the remembrance and awakening of the heedless and the negligent. Ism-i-Jud, upon whom be My peace, sent Me thy letter. All of it was read in the presence of My face. As what befell thee was for the sake of God, there is no harm in it. It is most evident and known that thou didst turn to that city purely to serve the Cause and the friends. No fair-minded one hath denied or will deny this matter. Blessed art thou for having fulfilled thy covenant and pledge.

- 7 We beseech Him, exalted be He, to assist thee through the invisible and visible means and to confirm thee in that which He loveth and which pleaseth Him. Verily, He is the Lord of creation and the Lord of the last and the first. We made mention of each of the souls mentioned. After perusing this, thou shouldst send it on. We beseech God to assist all to act according to what He hath revealed in His mighty Book.

- 8 Prayers and peace be upon Him through Whom prophethood and messengership were ended and the breezes of revelation were cut off, and upon His family and companions throughout the duration of the kingdom and the realm, and of might and power. And peace be upon thee and upon thy son and upon those with thee and upon those who act according to what they have been commanded by God, the Lord of the worlds.

- 9 If thou shouldst find a loved one or friend, convey the greetings of the Wronged One. We beseech God for success and confirmation for His servants. Verily, He is the Almighty, the Powerful, and He is the Hearer, the Answerer.

انصاف عطا فرماید و از انوار نیر عدل محروم نسازد خلق تربیت لازم دارند کلمه مبارکه ذکرهم شاهدیست صادق محزون مباشید آنچه ذکر شد حق لا ریب فیه هر شدتی در سبیل الهی سلطان رخاست و هر زحمتی عین راحت

6 از حق میطلبیم آئیناب را مؤید فرماید بر آنچه سبب تذکر و تنبه نائمن و غافلین است اسم جود علیه سلامی نامه آئیناب را نزد من کان عندی ارسال نمود تمام آن تلقاء وجه قرائت شد آنچه بر آئیناب وارد شده چون لوجه الله بوده بآسی نه این بسی واضح و معلوم است که آئیناب محض خدمت امر و دوستان بآئندینه توجه نموده اند هیچ منصفی انکار این مطلب ننموده و نخواهد نمود طوبی لک بما وفیت بعهدک و میثاقک

7 نستله تعالی ان یمدک باسباب الغیب و الشهادة و یؤیدک علی ما یحب و یرضی انه هو مولی الوری و رب الآخرة و الأولى نفوس مذکوره هر یک را ذکر نمودیم آئیناب بعد از ملاحظه ارسال نمایند از حق میطلبیم جمیع را مؤید فرماید بر عمل بما انزله فی کتابه العزیز

8 الصلوة و السلام علی الذی به انتهت النبوة و الرسالة و انقطعت نفحات الوحی و علی آله و اصحابه بدوام الملک و الملكوت و العزة و الجبروت و السلام علیک و علی ابنک و علی من معک و علی الذین عملوا بما امروا به من لدی الله رب العالمین

9 اگر محبی و یا دوستی یافت شود از قبل مظلوم سلام برسان از حق از برای عبادش توفیق و تأیید میطلبیم انه هو المقتدر القدیر و هو السامع المجیب

MJAN.033, AYBY.070, MSBH7.052cx

## BH01629

To: Muhammad Rida Muhammadabadi et al.

Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His station in glory and power 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O Nabil, son of Nabil! Sorrows from every direction have encompassed the Wronged One. This sorrow is not due to the imprisonment of the friends or the tribulations of the chosen ones, for through His love every prison is the Most Exalted Paradise and every affliction is choice honey. Rather, it is due to the heedlessness that has seized all. It is observed that they have forsaken the Water of Life and turned to and continue to turn toward the mirage. The various ephemeral colors of the world have so seized them that they remain heedless of that which benefits them and cling to that which harms them. Soon they shall see the fruits of what they have planted and the recompense of what they have wrought. They are so bereft of knowledge and insight - nay, even of outward perception - that though they witness the flames of tyranny and oppression, they remain heedless and deprived of awareness. 2 یا نبیل بن نبیل مظلوم را احزان از هر شطری احاطه نموده و این حزن نه از جهت سجن اولیا و یا ابتلای اصفیا بوده چه که بحبش هر سجنی جنت علیاست و هر بلائی شهد فائق بلکه از جهت غفلتی است که کل را اخذ نموده مشاهده میشود بحر حیوان را گذاشته اند و بسراب توجه نموده و مینمایند الوان مختلفه فانیه دنیا بشارتی اخذشان نموده که از ما ینفعهم غافل و بما یضرهم تمسک نموده اند سوف یرون اثمار ما غرسوا و جزاء ما عملوا از دانش و بینش محرومند که سهلست در ظاهر ظاهر اشتعال ظلم و اعتساف را مشاهده مینمایند مع ذلک غافل و از شعور محرومند
- 3 It is the custom of one of the kings that if any of the helpless princes who have spent years serving him in loss should pass away, the king inherits the wealth that was amassed through tyranny and oppression, considering himself the heir to all. Even as in these days he has seized the wealth of one of the princes, and likewise in Shiraz, after the ascension of the Mushir of that land who had served for years, as had his fathers and forebears, all his possessions were confiscated. Nevertheless, other princes continue in service and seek favor through a thousand tricks and stratagems. 3 ملکی از ملوک را رسم آنکه اگر یکی از امرای بیچاره که سالها بخسارت خدمت او مشغول از دنیا برود اموالیکه بظلم و اعتساف جمع نموده ملک بارث میرد و خود را وارث کل میداند چنانچه در این ایام اموال یکی از امرا را برده و همچنین در شیراز مشیر آن ارض که سالها از آباء و اجداد خدمت نموده بعد از عروج جمیع اموالش ضبط شد مع ذلک امرای دیگر باز بخدمت مشغولند و بصد هزار حيله و مکر تقرّب میطلبند
- 4 Do they not see or do they not hear? Take heed, O you whose hair has turned black in place of taking heed Take heed, O you whose hair has turned white upon your cheeks 4 آیا نمی بینند و یا نمیشنوند پند گیرید ای سیاهیتان گرفته جای پند پند گیرید ای سپیدیتان دمیده بر عذار
- 5 Some people exert the utmost effort to amass something through lawful or unlawful means to leave for their heirs, unaware that both possessions and heirs shall pass away. No name endures on earth except that which is connected to the Truth. Now let any person of understanding reflect: to attain one word from the Truth is better than all the treasures of the world, for it endures eternally in the dominion of earth and heaven. 5 برخی از ناس هم کمال جدّ و جهد را مبذول میدارند تا از حلال و یا از حرام چیزی جمع نمایند و از برای وراثت بگذارند غافل از آنکه اشیاء فانی و وراثت فانی خواهند شد هیچ اسمی در ارض باقی نه الا بحق منسوب باشد حال هر صاحب عقلی تفکر نماید و یک کلمه را از حق مالک شود احسن است از کنوز عالم چه که بدوام ملک و ملکوت باقی و پاینده است

- 6 In brief, people are attracted to their own kind and occupied with the desires of self, save whom God willeth. We beseech God not to deprive His loved ones of the ocean of vision nor prevent them from the dawning-lights of the sun of knowledge. He is the Powerful, the Mighty.
- 6 باری عباد بجنس خود مایل و بمشتهیات نفس مشغول الا من شاء الله از حق میطلبیم اولیای خود را از بحر بینائی محروم نفرماید و از اشراقات آفتاب دانائی ممنوع نسازد اوست قادر و توانا
- 7 Praise be to God, from the beginning you have turned to the Most Exalted Horizon. The prevention of preventers, the might of aggressors, the power of the strong, and the authority of princes did not hold you back from turning toward Him. You have ever been engaged in serving the Truth, to which every discerning person bears witness.
- 7 لله الحمد آنجناب از اول امر بافق اعلی توجّه نموده اند منع مانعین و شوکت معتدین و قدرت اقویا و سطوت امرا او را از توجّه باز نداشت لازال بخدمت حق مشغول یشهد بذلک کلّ عارف بصیر
- 8 His Eminence Ism-i-Jud, upon him be peace, sent your letter to this Servant. After perusing and hearing it, this Tablet was sent that you might rejoice thereby and be among the thankful ones. Mention was made of the Land of Khidra. Some time ago numerous Tablets were sent to that region - it was truly a comprehensive and decisive Book. Likewise, Tablets have been sent twice thus far to Ishqabad. Verily, He remembers His loved ones at all times.
- 8 جناب اسم جود علیه سلامی مکتوب آنجناب را نزد عبد حاضر ارسال نمود و بعد از اطلاع و اصغا این لوح ارسال شد لتفرح به و تگون من الشاکرین ذکر ارض خضرا [نمودند] چندی قبل الواح متعدده بآنشطر ارسال گشت فی الحقیقه نگابی بود محکم و جامع و همچنین به عشق آباد تا حال دو بار الواح ارسال شد انه یذکر اولیائه فی اللیالی و الاّیام
- 9 Through the movement of the Most Exalted Pen all things are stirred and in motion, yet most of the servants are observed to be heavier than mountains. Ask God to make souls aware and not deprive them of His grace. Write to the Land of Khidra and inform them of what was sent. In all conditions you should be joyful, for the glances of grace have been and are with you. Therefore thank your Lord, the Forgiving, the Generous. We beseech Him, exalted be He, to ordain for you the good of the hereafter and of this world.
- 9 از حرکت قلم اعلی کلّ اشیاء مهتّز و در حرکت ولکن عباد اکثری اثقل از جبال مشاهده میشوند از حق بخواید نفوس را آگاه فرماید و از عنایت خود محروم نسازد بنویسید به ارض خضرا و بآنچه ارسال شد اخبار بدهید در جمیع احوال آنجناب مسرور باشند چه که لحاظ عنایت با شما بوده و هست ان اشکر ربّک الغفور الکریم نسلّه تعالی بأن یکتب لک خیر الآخرة و الأولى
- 10 Convey My greetings to His Eminence Ghulam-Qabli-Husayn. He is among those who attained the presence, won victory, drank, and gave thanks to his Lord, the Mighty, the Wise. Now that it is the beginning of noon on the Day of the Feast of Sacrifice, this Wronged One is occupied with your mention. Say: Praise be to God, the Lord of the Worlds.
- 10 جناب غلام قبل حسین را سلام برسان انه ممّن حضر و فاز و شرب و شکر ربّه العزیز الحکیم حال که اول ظهر روز عید حجّ است اینظلموم بذکر آنجناب مشغول قل الحمد لله ربّ العالمین

BLIB\_Or15730.117,

MJAN.014,

AYBY.061b

## BH01947

To: sister of Nasrullah et al.

Date: 1303 ? [1885-1886]

1 In the Name of the One God!

2 The Mother of the Bayan speaks and declares: "The Sovereign has come - dominion belongs to God, the Protector, the Self-Subsisting!" The Mother of the Furqan cries out with the most exalted call: "By God! He Who was hidden and treasured in the stronghold of infallibility, concealed from the eyes of men, has appeared!" And the Mother Book exclaims: "By God! He Who sent Me down has come, and He Who exalted Me has been made manifest! Fear God, O peoples of the earth, and deny not Him Who has come from the heaven of Manifestation with the standards of proof and evidence, and be not of the heedless ones!"

3 O Mother of My Name! Upon thee be My glory and My loving-kindness! In her age and time, the servants awaited the days of the Manifestation, as all bear witness. When the world was illumined by the lights of the Day-Star of Manifestation, the divines engaged in abuse, the false ones in cursing, and men arose in opposition. Finally they pronounced the verdict for His death. Praise the Desired One of the world that He delivered thee by the hand of power and might from the darkness of heedless souls and confirmed thee in turning to Him. How many men are deprived and veiled by their own imaginings, and how many handmaidens have attained the honor of recognition and turned toward the Most Exalted Horizon! One believing handmaiden is preferred in the sight of God above many souls. Blessed is the handmaiden who has turned and attained, and woe to the servant who was heedless and was among the opposers!

4 O My handmaiden and My leaf! Harken to My call from the direction of My prison - verily there is no God but Me, the All-Merciful, the Gracious. We make mention at this time of thy daughter who was named Maryam, whom the Tongue of Grandeur has remembered in this exalted station. We give her glad tidings of My remembrance of her. We beseech God to confirm her in steadfastness in this manifest Cause. We make mention of thy other daughter who ascended to God, the Mighty, the Praiseworthy. We purified her at the time of her ascension with the rains of mercy and grace, and We caused her to join the Supreme Companion. We made her hear the rustling of the Divine Lote-Tree and showed her My

1 بنام خداوند یگا

2 أمّ البيان ينطق ويقول قد اتى المالك الملك لله المهيم القیوم أمّ الفرقان ينادى بأعلى النداء تالله ظهر من كان مكنوناً مخزوناً في كنز العصمة و مستوراً [عن] مشاهدة العيون و أمّ الكتاب يصيح ويقول تالله اتى من انزلى و ظهر من رفعتي اتقوا الله يا ملأ الأرض و لا تكفروا بالذى اتى من سماء [الظهور] بأعلام الحجّة و البرهان و لا تكونوا من الذين لا يشعرون

3 يا أمّ اسمي عليك بهائي و عنايتي عهدا و عصرها عباد منتظر أيام ظهور بوده اند چنانچه كل بر اين كلمه شاهد و گواهند چون عالم بانوار نیر ظهور منور علما بسبب مشغول و ابطال بلعن و رجال بر اعتراض قائم و مشهود بالآخره بر سفک دمش فتوى دادند حمد كن مقصود عالم را ترا از ظلمات نفوس غافله بيد قدرت و اقتدار نجات عنايت فرمود و بر اقبال تأييد نمود چه بسيار از رجال محرومند و باوهامات خود محتجب و چه بسيار از اماء بشرف عرفان فائز و بافقي اعلى متوجه يك امه مؤمنه مقدمست عندالله از اكثري از نفوس طوبى لأمة اقبلت و فازت و ويل لعبد غفل و كان من المعرضين

4 يا امتي و ورقتي اسمعي ندائي من شطر سجني [انه] لا اله الا انا المشفق الكريم نذكر في هذا الحين بنتك التي سميت بمریم و ذكرها لسان القدم في هذا المقام الرفيع نبشّرها بذكرى آياها نسل الله ان يؤيدها على الاستقامة على هذا الأمر المبين نذكر بنتك الأخرى التي صعدت الى الله العزيز الحميد انا طهرناها حين صعودها بأقطار الرحمة والفضل و الحقناها الى الرفيق الأعلى و اسمعناها حفيف السّدره و اريناها افق الأبهى فضلاً من عندى و انا الغفور الرحيم و نذكر ابنها محمداً الذى فاز

Most Glorious Horizon - a bounty from My presence, for I am the Forgiving, the Merciful. And We make mention of her son Muhammad who has at this time attained to My wondrous remembrance. O Muhammad! Agitation has seized the inhabitants of earth by reason of what has come from the Dawning-Place of Revelation with the banners of inspiration. Say: Fear God, O people, and be not of those who denied God's proof and evidence, and disputed His verses - these are assuredly among the most lost in God's Book, the Lord of lords!

- 5 O Nasru'llah! The Wronged One mentions thee from the prison precincts with that which every possessor of smell perceives therefrom the fragrance of thy Lord's loving-kindness, the Lord of creation. When the clamor is raised, arise to serve the Cause with such steadfastness as will cause the limbs of names to quake. Thus does the Mother Book teach thee from His presence.

- 6 And We make mention of thy sister who spoke in praise of her Lord with remembrance whose fragrance shall never cease throughout the duration of God's names, the Lord of the Return. O My leaf! Thank thy Lord that thou hast attained unto God's verses and tablets while men were in doubt and dissension. Blessed art thou and thy sister who turned and believed in God, the Lord of all beings. We have remembered you and sent to you what God has made a light for the lands and a treasure for His servants. The glory shining from the horizon of My utterance be upon you both and upon you all and upon those who have arisen saying "God is our Lord and the Lord of the Throne and earth" - these are indeed the manifestations of My Name, the Powerful, among the servants.

في هذا الحين بذكرى العزيز البديع يا محمد قد اخذ  
الاضطراب سكان الأرض بما اتى مشرق الوحي  
برايات الالهام قل اتقوا الله يا قوم ولا تكونوا من  
الذين انكروا حجة الله وبرهانه وجادلوا بآياته الا  
انهم من الأخسرين في كتاب الله رب الأرباب

5 يا نصر الله انّ المظلوم يذكرك من شطر السجن بما  
يجد منه كلّ ذى شمع عرف عناية ربك مالك  
الايجاد اذا ارتفع النعيق قم على الأمر باستقامة  
ترتعد به فرائص الأسماء كذلك يعلمك من  
عنده أم الكتاب

6 و نذكر اختك التي نطقت بثناء ربها بذكر لا  
ينقطع عرفه بدوام اسماء الله مالك المآب يا  
ورقتي اشكري ربك بما فزت بآيات الله والواحه  
اذ كان الرجال في مرية و شقاق طوي لك و  
لأختك التي اقبلت و آمنت بالله مالك الرقاب  
انا ذكرناكم و ارسلنا اليكم ما جعله الله نوراً للبلاد  
و ذخراً للعباد البهلاء المشرق من افق سماء بياني  
عليكما و عليكن و على الذين قاموا وقالوا الله ربنا و  
رب العرش و الترى الا انهم مظاهر اسمى القدير  
بين العباد

BLIB\_Or15712.268, AQA6#287 p.279

## BH04857

To: Ali Akbar Ardistani

Date: 1303 ? [1885-1886]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 This is what the All-Merciful hath revealed in the Qur'an: "Men whom neither merchandise nor traffic beguile from the

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 هذا ما انزله الرحمن في الفرقان رجال لا تلهيهم  
تجارة ولا بيع عن ذكر الله عباد لا يسبقونه بالقول  
و هم بأمره يعملون...



remembrance of God” - servants who “speak not till He hath spoken, and act according to His command.”...

- 3 O my brother and my beloved! The recompense of the deeds of the men and women of this age hath deprived them of the outpourings of the Day of Return. Whenever this evanescent servant reflecteth upon the former community, namely the Shi'ih, and their deeds, words and actions, he is consumed with such a fire of grief that no pen or tongue can describe, in the words of the poet:

- 4 “My head turneth yellow, and my head spinneth from sorrow.”

- 5 Inasmuch as in past ages and centuries they regarded themselves as the most learned, the most purposeful, the most knowing, the most discerning, the most God-fearing and the most ascetic of all the peoples of the world, and in their own estimation were seekers after truth; yet when the horizon of the heaven of their hopes became illumined with the lights of the Manifestation of the Self-Sufficient Lord, all arose in the early years to opposition, occupied themselves with cursing and execration, and afterwards gave verdict on that which the pen and tongue are ashamed to mention. In certain places some matters have been recorded and will continue to be recorded for the sake of information, but in a state wherein my liver is aflame and my heart consumed, I beseech God to bestow justice upon that people, to adorn them with the ornament of equity, and not to deprive them of the fragrances of His days. O My beloved! Until now their malice has not subsided. Every day the fire of hatred is rekindled and the light of justice remains concealed....

- 6 O servant in attendance! The people of the earth shall not reach the sea of inner meanings until they pass beyond the river of names.” Such utterances were heard repeatedly. Time and again it was heard from the tongue of grandeur saying that the previous people were deprived of the splendors of the Sun of Unity except for a few, and by these few were meant the late revered Shaykh and the honored Siyyid, upon them both be all His most glorious Glory, and several other souls.

- 7 O my beloved! The resurrection has come to pass and the Hour has appeared. The Path and the Balance have been set up, the Cry has been raised, and the decree of the Trump has been executed. Nevertheless that heedless and ignorant people are still waiting for the appearance from Jabulqa of their imaginary Qa'im and his imaginary sons which they had contrived. The fire of vain imaginings has consumed them all, yet they remain unaware. The most lost among the people of

3 یا انخی و حبیبی جزاء اعمال اماء و رجال عصر را از فیوضات یوم مآل محروم نموده هر هنگام ایبعد فانی در حزب قبل یعنی شیعه و افعال و اعمال و اقوالشان تفکر مینماید بنار حزن مشتعل میشود اشتعالیکه ذکرش از قلم و بیان خارج است بقول قائل

4 صفرا بسر برآید ز انده بسر مرا

5 چه که در قرون و اعصار خود را اعلم و اقصا و اعراف و افقه و اتقی و ازهد اهل عالم میشمردند و بگان خود طالب حق بودند ولیکن چون افق سماء آمال بانوار ظهور غنی متعال منور گشت در سنین اولیه کل بر اعراض قیام نمودند و بسب و لعن مشغول و بعد فتوی دادند بر آنچه که قلم و لسان حیا مینماید از ذکرش در بعضی مقامات بعضی اذکار لأجل اطلاع ذکر شده و میشود ولیکن در حالیکه کبد مشتعل و قلب محترق از حق میطلبم بآن قوم انصاف عطا فرماید و بطراز عدل مزین نماید و از نفحات ایامش محروم نسازد یا حبیبی الی حین از کین ساکن نشده اند هر یوم نار بغضا مشتعل و نور عدل مستور ...

6 یا عبد حاضر اهل ارض تا از نهر اسماء نگذرند بحر معانی نرسند انتهی امثال این بیان بکرات شنیده شد مکرر از لسان عظمت شنیده شد که فرمودند حزب قبل از اشراقات انوار آفتاب توحید محروم بودند الا معدودی قلیل و مقصود از این معدود حضرت شیخ مرحوم و جناب سید علیهما منکلاً بهاء ابهه و چند نفس دیگر بوده

7 یا حبیبی قیامت قیام نمود و ساعت ظاهر شد صراط و میزان منصوب و صیحه مرتفع و حکم صور جاری مع ذلک آنحزب غافل جاهل منتظرند از جابلقا قائم موهوم و ابناء موهوم که ترتیب داده بودند ظاهر شوند نار اوهام کل را سوخت و ملتفت نیستند اخسر اهل عالم خود را اریح کل میدانستند اف لهم و لأعمالهم وقتی

the world, they considered themselves the most profitable of all. Fie upon them and their deeds! Once He said: "Would that existence had never emerged from non-existence, and this oppression had never appeared from that wicked people. They have done what neither the Jews, nor the Christians, nor any other opposing group has done."

از اوقات فرمودند یکاش وجود از عدم بشهود  
نمیآمد و این ظلم از آنحزب شقی ظاهر نمیشد  
عملوا ما لا عمله اليهود ولا النصارى ولا حزب  
من الأحزاب

- 8 The deniers among the people of the Bayan are observed to be a thousand times more ignorant, more heedless and more wretched than those ignorant souls. They have turned away from a mighty Sovereign from Whose heaven of Will there has been revealed the equivalent of previous Books, nay more than that. A few days ago He said: "O servant in attendance! The Persian Bayan which flowed from the Pen of the Primal Point and other Books were revealed specifically for this Revelation. Should someone appear with but a single verse, deny him not." And now He has appeared with the Kingdom of verses, yet they have denied Him....

8 معرضین اهل بیان هزار بار از آن نفوس جاهل تر  
و غافل تر و شقی تر مشاهده میشوند سلطان  
مقتدر را که معادل کتب قبل بل ازید از سماء  
مشیتش نازل از او اعراض نموده اند چند یوم  
قبل فرمودند یا عبد حاضر بیان فارسی که از قلم  
نقطه اولی جاری و کتب دیگر مخصوص این  
ظهور نازل میفرماید اگر نفسی بیک آیه ظاهر  
شود او را انکار ننمائید و حال بملکوت آیات  
ظاهر شده و تکذیبش نموده اند....

MSHR4.096x, NSS.091x

## BH02261

*Date: 1303 ? [1885-1886]*

- 1 He is the Remembering and the Remembered One! Say: My God, my God! Separation from Thee hath destroyed me, parting from Thee hath consumed me, remoteness from Thee hath melted me, and Thy remembrance hath kindled me, and Thy call hath shaken me. By Thy might and Thy beauty! Were anyone to search the hearts of Thy lovers, they would find them pierced by the arrows of separation from Thee, and their innermost beings aflame with the fire of remoteness from Thee.
- 2 O Lord! I sense the fragrance of Thy manifestation but know not which place is illumined by the light of Thy knowledge and adorned with the splendors of Thy countenance and honored by Thy presence. I beseech Thee by Thy beauty that shineth forth from Thy most exalted horizon and the mysteries of Thy knowledge, O Lord of Names and Creator of heaven, to ordain for Thy servants to attain unto Thy presence and to stand before the gate of Thy grandeur.

1 هو الذّاکر والمذکور قل الہی الہی ہجرک اہلکئی  
و فراقک احرقتی و بعدک اذابتی و ذکرک  
اشعلنی و نداءک ہزنی و عزّتک و جمالک لو  
یفحص احد قلوب عاشقیک لیراہا مشبکہ من  
سہام فراقک و اکبادہم محترقة من نار ہجرک

2 ای ربّ اجد عرف ظهورک و لم ادر ای مکان  
تنور بنور معرفتک و تزینّ بأنوار وجہک و تشرف  
بقدومک اسئلک بجمالک المشرق من افقک  
الأعلی و اسرار علیک یا مالک الأسماء و فاطر  
السماء بأن تقدّر لعبادک الحضور امام وجہک  
و القیام لدی باب عظمتک

- 3 O Lord! I testify that Thou didst create ears to hearken unto Thy call in Thy Day, and eyes to behold the lights of the

3 ای ربّ اشهد أنّک خلقت الآذان لاصغاء  
نداءک فی یومک و العیون لمشاهدة انوار مشرق

Dayspring of Thy Revelation and the Source of Thy signs and the Fountainhead of the manifestations of Thy power and favors. O Lord! Deprive not the ears of that for which Thou didst create them, nor the eyes of that for which Thou didst fashion them. Thou art He Whose mercy hath preceded all created things and Whose grace hath encompassed all beings.

- 4 O Lord! The fragrances of the garment of Thy Revelation have seized me and the verses of Thy grandeur have so attracted me that I have forgotten myself and my own being and whatsoever hath been created in Thy earth and Thy heaven. Alas! Alas! I know not by what deed I may arise before Thy face that from it might waft the fragrance of Thy good-pleasure. Nay, by Thy might! Thy grace hath encompassed me and Thy bounty hath emboldened me. Verily this servant hath been assured of Thy grace and bounty and the acceptance of whatsoever hath appeared from me in Thy days.

- 5 By Thy might and Thy majesty and Thy power and Thy beauty! I long to place my face and my brow upon every spot of Thy earth that perchance it may fall upon dust that hath been honored by the footsteps of Thy chosen ones and Thy messengers. I beseech Thee, O Creator of the heavens, by the Daysprings of Thy power and might to ordain for me that which shall profit me in every world of Thy worlds, and grant me that which is best in Thy Book. Verily Thou art the Giving, the Bountiful, the Compassionate, the All-Knowing, the All-Wise.

- 6 And I beseech Thee, O Lord of eternity and Source of bounty, by Thy Most Great Signs and by Thy Most Great, Most Glorious Name, to make me one who circled around Thy Throne and standeth before the gate of Thy grandeur in every world of Thy worlds. Then adorn my temple and my heart and my breast with the lights of Thy knowledge and with the ornament of acceptance through Thy bounty and generosity.

- 7 O Lord! This is a day wherein the ocean of Thy bounty surgeth and the horizon of the world is illumined by the sun of Thy grace. I beseech Thee not to withhold from me that which is with Thee, then write down for me what beseemeth Thy mercy and Thy gifts and befitteth Thy greatness and Thy sovereignty. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

- 8 And blessings and peace and glory and light be upon Thy loved ones and Thy chosen ones who have not broken Thy Covenant and Thy Testament and who have acted according to what they were bidden in Thy Manifest Book. These are servants

وحیک و مطلع آیاتک و مصدر ظهورات  
قدرتک و الطافک ای رب لا تحرم الآذان عما  
خلقت له و الأبصار عما بدعت له انت الذي  
سبقت رحمتك الممکات و احاط فضلك  
الكائنات

- 4 ای رب قد اخذتني نفحات قیص ظهورک و  
اجتذبتني آیات عظمتک علی شأن نسیت نفسي و  
ذاتی و ما خلق فی ارضک و سمائك فاه آه لم ادر  
بأی عمل اقوم امام وجهک لیتضوع منه عرف  
رضائك لا وعزتك فضلك احاطني و جودک  
ثبتي ان عبدک هذا قد کان موقناً بفضلک و  
عطائك و قبول ما ظهر مني فی أيامک

- 5 وعزتك و جلالک و قدرتک و جمالک احب  
ان اضع وجهي و جبیني علی کل بقعة من  
بقاع ارضک لعل يقع علی تراب تشرف بقدم  
اصفيائك و سفرائک اسئلك يا فاطر السماء  
بمشارق قدرتک و اقتدارک ان تكتب لی ما  
ينفعني فی کل عالم من عوالمک و ارزقني ما هو  
خير فی کتابک انک انت المعطي الباذل المشفق  
العليم الحكيم

- 6 واسئلك يا مالک البقاء و مطلع العطاء بآياتک  
الکبری و اسمک الأعظم الأبهی بأن تجعلني  
طائفاً حول عرشک و قائماً لدى باب عظمتک  
فی کل عالم من عوالمک ثم زين هيکلی و قلبي و  
صدری بأنوار معرفتک و بطراز القبول بجودک  
و کرمک

- 7 ای رب هذا يوم قد ماج فيه بحر عطائك و انار  
افق العالم بنیر فضلک اسئلك ان لا تمنعني عما  
عندک ثم اكتب لی ما ينبغي لرحمتک و مواهبک  
و يليق لعظمتک و سلطانک انک انت المقتدر  
علی ما تشاء لا اله الا انت الغفور الکریم

- 8 و الصلوة و السلام و التکبير و البهاء علی اوليائك  
و اصفيائك الذين ما نقضوا ميثاقک و عهدک  
و عملوا ما امروا به فی کتابک المبين اولئك عباد

who have cast aside misbelief behind them, holding fast to the light of unity, as a grace from Thy presence. Verily Thou art the Most High, the Most Great.

نَبَذُوا الشَّرْكَ وَرَائِهِمْ مَتَمَسِّكِينَ بِنُورِ التَّوْحِيدِ  
فَضْلاً مِنْ لَدُنْكَ أَنْتَ الْعَلِيُّ الْعَظِيمُ

BLIB\_Or15712.278

## BH02367

To: *Mirza Ali Sayyiah Maraghihi*

Date: 1303 ? [1885-1886]

- 1 He is God - exalted be His glory, greatness and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise be to God Who hath sent down the verses and revealed the clear proofs and guided those who have turned unto the Straight Path. Peace and blessings be upon His Prophets, His chosen ones and His friends who have held fast to His mighty cord. 2 الحمد لله الذي أنزل الآيات و أظهر البينات و هدى المقبلين الى الصراط المستقيم و الصلوة و السلام على انبيائه و اصفياه و اوليائه الذين تمسكوا بحبله المتين و بعد
- 3 Your esteemed letter arrived and its contents and purpose were understood. During the time you were present here, we discussed at length, day and night, your condition, the excellence of your future course, the appropriateness of your deeds, your conduct and movement, your sincere intentions, pure motives, sound path, and the goodwill of these exiles towards your honor. It was thought that the path was clear and beneficent purposes evident, and that you had returned with a clear course and firm foundation. 3 رقیمه کرمه عالی وارد مضمون و مال مفهوم و مقصد و مرام معلوم شد در زمانیکه در اینجا حاضر بودید شبها و روزها در چگونگی حال و حسن مال و شایستگی اعمال و روش و حرکت و نواهای صادقه و مقاصد خالصه و مسلک سلیم و خیرخواهی این آوارگان در حق حضرت عالی بتفصیل مذاکره و محاوره شد و همه چگونگی بود که راه پیدا و مقاصد خیریه هویدا و شما با مسلکی مبین و اساسی متین راجع گشته اید
- 4 These servants have remained and continue to remain faithful to their covenant and pledge. After seeing your letter, they intended to attain the presence and were honored to hear it read before the countenance. We beseeched God, exalted be His glory, for your honor's dignity and elevation. We hope this petition will be granted. Commit all affairs unto God and trust in Him. Verily He is the Helper, the Kind. 4 باری اینعباد بر عهد و میثاق خود باقی بوده و هستند و بعد از مشاهده نامه آن برادر قصد مقام نموده تلقاء وجه بشرف اصغا فائز فرمودند از حق جلّ جلاله عزّت و رفعت حضرت را طلب نمودیم امید هست که این عرض باجابت مقرون گردد فوضّ الأمور الى الله و توکل علیه انه هو الناصر المعین
- 5 Since you have consulted the Dawning-Place of wisdom, it is best to heed the counsel. Every edifice requireth a builder. When a skilled architect is found, the work should be entrusted to him. God willing, the banner of justice shall be raised before the faces of the people of Iran. Justice is itself the key that openeth the door to glory and elevation. We beseech God, exalted be He, to manifest through it that which will cause the 5 چون مشورت بمطلع حکمت نمودی اصغاء رأی اولی هر معماری را معماری لازم چون معمار ماهر یافت شود کار را باید تفویض نمود انشاء الله رایة عدل امام وجوه اهل ایران مرتفع گردد و عدل بنفسه مفتاح باب عزّت و رفعت است نسل الله تعالى ان يظهر به ما یتسم به ثغر العالم لا

world to smile, not that which will make eyes weep. God is witness and aware that I have wished and continue to wish your good. God willing, you will adorn yourself with the ornament of gracious patience and be assured of God's grace. Verily He hath power over all things.

ما تندرّف به العيون حقّ شاهد و گواه که خیر  
آنحضرت را خواسته و میخواستیم انشاءالله بطراز  
صبر جمیل مزین شوند و بعنایت حق مطمئن آنه  
علی کلّشیء قدیر انتہی

- 6 This evanescent one submits that you are ever remembered in the Most Holy Court. It is hoped that your honor, with lofty resolve, will strive to reform the world, and that whatever was mentioned during your presence will surely come to pass. That which hath appeared or will appear from the Dawning-Place of divine utterance is truth wherein there is no doubt. Night and day I have sought and continue to seek health and well-being for that honored brother. If what was mentioned is acted upon, that is, if your honor arises to assist the oppressed, God, exalted be His glory, will surely, with the ocean of generosity and heaven of bounty, grant a complete reward. To this testifieth every insightful scholar and every knowing sage. Peace and glory be upon you and upon those who act in accordance with that which benefiteth the servants of God, the Lord of the worlds.

6 عرض اینفانی آنکه لازال در ساحت اقدس  
مذکورند امید چنانست آنجناب با همت بلند در  
صدد اصلاح عالم باشند و آنچه هنگام حضور ذکر  
شد البتّه ظاهر شود آنچه از مطلع بیان الهی ظاهر  
شده و یا بشود حقّ لا ریب فیہ در لیل و ایام  
صحت و سلامتی آن برادر مکرم را طلب نموده و  
مینمایم اگر آنچه ذکر شد عمل شود یعنی حضرت  
معین باعانت مظلومان قیام فرماید البتّه حقّ جلّ  
جلاله مع بحر کرم و سماء جود اجر کامل عطا  
فرماید یشهد بذلک کلّ عالم بصیر و کلّ عارف  
خبیر السّلام و البهآء علیکم و علی الدّین عملوا بما  
انتفع به عباد الله ربّ العالمین

BLIB\_Or15731.186

## BH02456

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

*Date: 1303 ? [1885-1886]*

- 1 I am the Wronged One, the Sorrowful
- 2 At this hour when the heavens weep and the clouds lament, the Lord of Power in His most exalted station makes mention of Qasr-i-'Ali-Akbar, who attained unto recognition, knowledge and certitude in the earliest days. Upon thee be My glory and My loving-kindness.
- 3 At this moment, when but one hour of the day remains, the Most Great Book of God has spoken forth this most exalted Word which is the Dawning-place of commandments and ordinances: O people of God! The Day is God's Day and the Cause is God's Cause. Strive ye that perchance on this blessed Day ye may turn from that which is with the people to the Self-Subsisting Lord, and from that which is with creation to

1 انا المظلوم الحزین

2 در این حین که آسمان میگرید و سخاب نوحه  
مینماید مالک قدر در اعلی مقام قصر علی اکبر  
را ذکر مینماید الذی فاز بالاقبال و العرفان و  
الایقان فی اول الاّیام علیک بهائی و عنایتی

3 این هنگام که یک ساعت از روز باقی کتب  
اعظم الهی باین کلمهء علیا که مطلع اوامر و  
احکامست نطق فرمود یا حزب الله یوم یوم الله  
وامر امر الله جهد نمائید شاید در این یوم مبارک  
از ما عند القوم بحضرت قیوم توجه نمائید و  
از ما عند الخلق بحقّ تمسک جوئید طوبی از

the Truth. Blessed is the soul that hath recognized this Day, discovered its fragrance, and arisen as behooveth it.

برای نفسیکه یومرا شناخت و عرفش را یافت و  
بماینبی قیام نمود

- 4 O 'Ali-Qabli-Akbar, upon thee be the Glory of God, the Lord of Power. Jinab-i-Asad, upon him be My Glory, is present and made mention of thee. We have heard thy call and that wherewith thou didst commune with God, thy Lord and the Lord of the mighty Throne. We have answered thee through this perspicuous Book. Convey My greetings to the people of God and give them the glad-tidings of God's grace and favors.

4 یا علیّ قبل اکبر علیک بهاء الله مالک القدر  
جناب اسد علیه بهائی حاضر و ترا ذکر نمود  
انا سمعنا ندائک و ما ناجیت به الله ربّک و  
ربّ العرش العظیم اجبتاک بهذا الکتاب المبین  
حزب الله را تکبیر برسان و بعنایت و الطاف حقّ  
بشارت ده

- 5 All must occupy themselves with unifying hearts and be detached and free from all else but God. A hundred thousand blessings upon the soul that hath today arisen to serve the Cause, for service hath degrees and ranks. Among the greatest services is the unification of hearts. The successful and sincere ones must turn to this mighty matter, that the effulgences of the Sun of unity may illumine their hearts. We have counseled all, both before and after, to unity. Verily He is the Counselor, the All-Knowing, and He is the Mighty, the Forgiving, the Generous.

5 باید کلّ بتألیف قلوب مشغول باشند و از ما  
سوی الله فارغ و آزاد صدهزار طوبی از برای  
نفسیکه الیوم بر خدمت امر قیام نمود و از برای  
خدمت مراتب بوده و هست از خدمتهای اعظم  
یکی تألیف قلوب است باید موفّقین و مخلصین  
باین امر عظیم توجّه نمایند تا اشراقات نیر اتحاد  
قلوب را منور نمایند از قبل و بعد کلّ را باتّفاق  
وصیت نمودیم انه هو النّاصح العلیم و هو المقتدر  
الغفور الکریم

- 6 We made mention of thee some days ago. We beseech God that thou mayest attain unto it, drink from the ocean of inner meanings, and offer a draught thereof to His servants. Verily thy Lord is the Generous, the Munificent. The Glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon them that are with thee and hearken unto thy words concerning thy Lord's Cause, the Help in Peril, the Self-Subsisting.

6 چند یوم قبل شما را ذکر نمودیم از حقّ میطلبیم  
بآن فائز شوی و از بحر معانی پیاشامی و جرعه‌ای  
از آن بر عیاد مبذول داری ان ربّک هو الجواد  
الکریم البهاء المشرق من افق سماء عنایتی علیک  
و علی من معک و یسمع قولک فی امر ربّک  
المهیمن القیوم

- 7 We send greetings to Jinab-i-Amin, upon him be My Glory. We counsel thee and him and 'Ali-Haydar, upon you be My Glory, regarding the affairs of Jinab-i-'Ayn and Ba, upon him be My Glory and loving-kindness, and We especially command you to unify hearts. Today all must strive and endeavor to exalt the blessed Word, and this cannot be achieved except after the unification of hearts and souls and through such deeds as have been revealed in the Books and Tablets from the Most Exalted Pen. Blessed are they that act!

7 جناب امین علیه بهائی را تکبیر میرسانیم شما و  
او و علی حیدر علیکم بهائی را در امور جناب  
عین و با علیه بهائی و عنایتی وصیت میکنم و  
شما را مخصوصاً امر مینمائیم بتألیف قلوب امروز  
باید کلّ در ارتفاع کلمه مبارکه ساعی و جاهد  
باشند و این نمیشود الا بعد از تألیف قلوب و  
اتحاد نفوس و اعمالیکه در زیر والواح از قلم اعلی  
نازل شده طوبی للعاملین

INBA19:415,

BLIB\_Or15690.302,

BLIB\_Or15699.118

## BH02466

Date: 1303 ? [1885-1886]

- 1 In the Name of the Goal of all the worlds! 1 بنام مقصود عالمیان
- 2 The veils of the learned have deprived the world from the All-Knowing Lord, as you have become aware. On the Day of the Manifestation of the Most Great Luminary from the horizon of the world, hidden mysteries were unveiled and became clear and evident to every person of insight. Throughout ages and centuries, they were occupied with the mention of God, glorified be His majesty, and were adorned with the ornament of His blessed name in supreme glory, speaking the word of unity in gatherings and assemblies, sorrowful and grief-stricken from the long absence. Yet when the morn of manifestation dawned and the Sun of Truth shone forth from the horizon of the world, all engaged in cursing and execration. Would that they had sufficed with this much! But finally they issued the decree for the death of the Lord of the world. In any case, the delusions of the past became the cause and reason for this most great error. 2 عالم را حجاب اهل علم از حضرت معلوم محروم نموده چنانچه آنجناب آگاه شدند و در یوم ظهور نیر اعظم از افق عالم اسرار مستوره کشف شد و بر هر صاحب بصری واضح و مبرهن گشت در قرون و اعصار بذکر حق جلّ جلاله مشغول و باسم مبارکش بطراز عزّت کبری مزین و در مجالس و محافل بکلمهء توحید ناطق و از طول غیبت متأسف و محزون و چون صبح ظهور دمید و آفتاب حقیقت از افق عالم اشراق نمود کل بسب و لعن مشغول یکاش بابتقدار کفایت مینمودند بالأخره فتوی بر قتل سید عالم دادند باری اوهامات قبل سبب و علت این خطاء اکبر شد
- 3 Now again the people of the Bayan are walking those same steps. Say: O heedless ones! Reflect upon the fruits of the previous party, that perchance ye may become aware and roll up the carpet of suspicions and imaginings in the name of the Lord of all names. In words they called themselves the most exalted in the world, but on the day of the test they were seen as more debased than all peoples. 3 حال مجدد اهل بیان بهمان قدمها مشی مینمایند بگوئید ایغافلین در ثمرهای حزب قبل تفکر نمائید شاید متنبه شوید و بساط ظنون و اوهامرا باسم مالک انام برپچید در قول خود را اعلی العالم مینامیدند ولکن در یوم امتحان اخسر از جمیع ملل مشاهده گشتند
- 4 We beseech God to aid you to stand firm with supreme steadfastness. Speak for God's sake and summon unto God, that perchance the temple of the world may be cleansed from the dust of suspicions and imaginings and be adorned with the ornament of certitude and assurance. Convey Our greetings to the friends in that land and remind them of the mention of the Most Exalted Pen, that perchance the path of falsehood may not be opened again, that all may find the source and goal, and fix their gaze upon God alone. This is the binding command that hath appeared. It is hoped that the people of that land may perceive the fragrance of these days and return, detached from all else. 4 از حقّ میطلبیم آنجناب را مؤید فرماید بر استقامت کبری لله بگوئید و الی الله دعوت نمائید شاید هیكل عالم از غبار ظنون و اوهام طاهر شود و بطراز اطمینان و یقین مزین گردد اولیاء آن ارض را تکبیر برسانید و باذکار قلم اعلی متذکر دارید که شاید مجدد سبیل کذب باز نشود کل مبدء و مرجع را بیابند و بحق وحده ناظر باشند اینست امر مبرم که ظاهر شد امید هست که اهل آن دیار عرف ایام را بیابند و منقطعاً عن الكل راجع شوند
- 5 Say: My God, my God! I am he who hath turned unto Thee and held fast to the cord of Thy bounty. I beseech Thee by the breezes of Thy days and the breathings of Thy Revelation and the mysteries that were hidden in Thy knowledge, and by the 5 قل الهی الهی انا الذی اقبلت الیک و تمسکت بعروة فضلک اسألك بنسایم ایامک و نفحات وحیک و الأسرار الّتی کانت مکنونه فی علمک و بالسّفینه الّتی جعلتها لأهل البهّاء فی کلابک بأن

Ark which Thou hast ordained for the people of Baha in Thy Book, to aid me to arise to serve Thy Cause. O my Lord! Look not at myself and what I possess, but rather at the ocean of Thy bounty and the heaven of Thy generosity and the sun of Thy grace. My God, my God! I perceive the fragrance of Thy Manifestation from the traces of Thy Most Exalted Pen, and I desire to stand at Thy gate and appear before Thy throne, that I may behold what eyes were created to see and hear what ears were fashioned to hear. Or write down for me, O my God, from the Pen the recompense of meeting Thee and what beseemeth Thy grace and generosity. Verily Thou art the Most Merciful of the merciful. There is no God but Thee, the All-Knowing, the All-Wise.

تؤيّدني على القيام على خدمة امرئى ربّ لا  
تنظر الى نفسى و ما عندى بل الى بحر فضلك و  
سماء جودك و شمس كرمك الهى الهى اجد  
عرف ظهورك من اثر قلبك الأعلى و اريد  
القيام لى بابك و الحضور امام عرشك لأرى  
ما خلقت العيون لرؤيته و اسمع ما ذوت الآذان  
لاصغائه او تكتب لى يا الهى من القلم اجر لقاءك  
و ما ينبغى لفضلك و جودك انك انت ارحم  
الراحمين لا اله الا انت العليم الحكيم

INBA41:368, BRL\_DA#290

## BH02712

To: *Mirza Ahmad, in Yazd*

Date: 1303 ? [1885-1886]

1 He is the One speaking from His most exalted horizon!

1 هو الناطق من افقه الأعلى

2 O Ahmad! Hear the call from the precincts of the Prison from the Wronged One. Verily, there is no God but Him, the All-Knowing, the All-Informed. He has appeared with sovereignty from His presence and has revealed what He willed. He is the Mighty, the Powerful.

2 يا احمد اسمع النداء من شطر السّجن من لى  
المظلوم انه لا اله الا هو العليم الخبير قد ظهر  
بسلطان من عنده و اظهر ما اراد انه هو المقتدر  
القدير

3 By God! Through His name the ocean of utterance surged in the contingent world, the Balance was set up, and the mountains passed away, yet most of the people remain heedless. They have cast the Book of God behind their backs, clinging to every ignorant remote one.

3 تالله باسمه ماج بحر البيان فى الامكان و وضع  
الميزان و مرّت الجبال ولكنّ القوم اكثرهم من  
الغافلين نبذوا كتاب الله ورائهم متمسكين بكلّ  
جاهل بعيد

4 Say: O concourse of divines! The Point of the Furqan stands before the All-Merciful and says: "O my people and my party! Fear God and be not of the wrongdoers." He is the One before Whom, when He appeared, the verses bowed down in submission. To this testifies whoever has found the fragrance of the All-Merciful in the contingent world and has heard what the Tongue of Revelation has spoken: "Verily there is no God but Me, the Single, the All-Knowing, the All-Wise."

4 قل يا معشر العلّماء انّ نقطة الفرقان يكون قائماً  
لدى الرّحمن ويقول يا ملائى و حزبي اتّقوا الله و  
لا تكونوا من الظالمين هو الذى اذ ظهر خضعت  
له الآيات يشهد بذلك من وجد عرف الرّحمن  
فى الامكان و سمع ما نطق به لسان الوحي انه لا  
اله الا انا الفرد العليم الحكيم

5 Say: O people of the Bayan! Fear the All-Merciful. This is the Primal Point, Who circles round the Throne and proclaims

5 قل يا ملا البيان اتّقوا الرّحمن هذا نقطة الأولى قد  
كان طائفاً حول العرش و ينطق بأعلى النداء و



with His most exalted call: "O my people! This is He Whom I gave you glad tidings of in the Books of God and what the All-Merciful revealed in the Furqan through His words 'the Day when thy Lord cometh, or some of the signs of thy Lord,' if ye be of those who know. This is He in Whom I believed before all things. Behold what was revealed by Me and be not of the abased ones."

يقول يا قومي هذا هو الذي بشرت به كتب الله  
وما انزله الرحمن في الفرقان بقوله يوم يأتي ربك  
او بعض آيات ربك ان اتم من العارفين هذا هو  
الذي انا آمنت به قبل الأشياء انظروا ما نزل من  
عندي ولا تكونوا من الصاغرين

- 6 By the life of God! He has come with that which none before Him brought. The world has been perfumed with the fragrant breezes of His verses. Be fair and be not of the deniers. If ye deny Him, by what proof can ye establish what ye possess? Bring it forth if ye be of the truthful ones. He informed you beforehand of what appeared afterward through verses that none would deny except every aggressive sinner. Read what was revealed to the Chief and to the kings, that ye might be fair in this momentous News.

6 لعمر الله قد اتي بما لم يأت به احد قبله قد تعطر  
العالم من تضيوعات آياته انصفوا ولا تكونوا من  
المنكرين ان تكروه بأى برهان يثبت ما عندكم فاتوا  
به ان اتم من الصادقين قد اخبركم من قبل بما  
ظهر من بعد بآيات لا ينكرها الا كل معتد اثم  
اقرؤوا ما نزل للرئيس وللوك لعل تصفون في  
هذا النبأ العظيم

- 7 O Ahmad! Thy letter was received and was read by the servant in the presence. We have answered thee with this perspicuous Book. Arise to serve the Cause and speak forth its beautiful praise. Thus have the stars of utterance appeared from the heaven of meanings as a grace from Us, and I am the Gracious, the Bountiful.

7 يا احمد قد حضر كتابك و قرأه العبد الحاضر  
لدى الوجه اجبتاك بهذا الكتاب المبين كن قائماً  
على خدمة الأمر و ناطقاً بثنائه الجميل كذلك  
ظهرت من سماء المعاني انجم البيان فضلاً من  
عندي عليك و انا الفضل الكريم

- 8 Remember My loved ones on My behalf and give them the glad tidings of My grace and remind them of My days, that they might find the fragrance of the garment and speak forth the verses of their Lord, the Mighty, the Praiseworthy. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those whom nothing whatsoever has prevented from God, the Creator of the heavens - those who hastened, turned, and answered their Lord, the Speaking One, the Mighty, the Beautiful.

8 اذكر احبتي من قبلى و بشرهم بعنايتي و ذكرهم  
بأيامى لعل يجدون عرف القميص و ينطقون  
بآيات ربهم العزيز الحميد البهاء المشرق من افق  
سماء عنايتي عليك و على الذين ما منعهم شيء  
من الأشياء عن الله فاطر السماء سرعوا و اقبلوا  
واجابوا ربهم الناطق العزيز الجميل

BLIB\_Or15712.341

## BH02716

To: Siyyid Mihdi Dahaji et al.

Date: 1303 ? [1885-1886]

- 1 O My Name Mihdi! There has come before the Wronged One once again what thou didst send, and We have mentioned every name that was therein. Verily thy Lord is the All-Bountiful, but the people do not understand. Give glad tidings to My loved ones of My tender care and My mercy which has preceded existence.
 

1 یا اسمی مهدی قد حضر لدى المظلوم مرّة اخرى  
ما ارسلته و ذكرنا كل اسم كان فيه ان ربك هو  
الفضل ولكن القوم هم لا يفقهون بشر اوليائي  
بعنايتي و رحمتي التي سبقت الوجود
- 2 We have mentioned Nasru'llah before and at this time. Say: By God! Whosoever has attained unto My remembrance and arisen to serve My Cause and drunk the choice wine of steadfastness in My love - verily he is of the people of Baha. The Concourse on High will pray for him and the dwellers of Paradise bear witness to this, as attested by what hath been revealed from My wondrous Pen.
 

2 قد ذكرنا نصر الله من قبل و في هذا الحين قل تالله  
من فاز بذكرى و قام على خدمة امرى و شرب  
رحيق الاستقامة في حبي انه من اهل البهاء يصلين  
عليه الملائ الأعلى و اهل الفردوس يشهد بذلك  
ما نزل من قلبي البديع
- 3 And We make mention of Mahmud whose name was in thy letter. We beseech God, exalted be He, to assist him and make him successful and ordain for him and his brothers double what they lost in what appeared in Ra and Shin. I have given unto God, the Powerful, the Mighty.
 

3 و نذكر محمود الذي كان ذكره في كتابك نسل  
الله تعالى بأن يؤيده و يوفقه و يقدر له و لأخوانه  
ضعف ما خسروا فيما ظهرت في الرأ و الشين  
انا اعطيت الله المقتدر القدير
- 4 O My Name! By the life of God, what occurred - the people deserved it, nay, they deserved punishments beyond that, for they were heedless of that which caused the eyes of the people of the cities of justice to weep and the companions of equity to lament. We beseech God to set right the affairs of the Siyyids and We command them to unity and love and to that which God hath revealed in the Book. In this case they will surely witness that which will bring forth joy and gladness and delight and exultation, and all will be made happy.
 

4 يا اسمي لعمر الله آنچه واقع شد ناس مستحق  
بودند [بلکه] مستوجب عذابهای فوق آن چه  
که غافل شدند آنچه را که عیون اهل مداین  
انصاف گریست و اصحاب عدل نوحه نمودند از  
حق میطلبیم امور سادات را اصلاح فرماید و امر  
مینمائیم ایشانرا باتحاد و محبت و به ما انزله الله فی  
الکتاب در اینصورت البته مشاهده مینمایند آنچه  
را که بآن فرح و سرور و بهجت و ابتهاج ظاهر  
شود و کل مسرور گردند
- 5 In the matter of Ra and Shin ... the heedless souls. Consider the transgressors in the land of Sad - the mighty hand seized them all and returned them to hell, like the liar of the land of Ta who was called truthful, and above him was he who desired to extinguish the light of God. We beseech God to assist the people that all may become aware and arise to compensate for what they have lost, that perchance before eternal death they may attain unto a mercy and be adorned with the ornament of forgiveness of the Goal of all the worlds.
 

5 در امر را و ش (انه ...) بود از برای نفوس  
غافله در معتدین ارض صاد تفکر نمائید جمیع را  
ید قاهره اخذ نمود و بسقر راجع فرمود بمثابه  
کاذب ارض طاء که به صادق موسوم بود و  
فوقه الذي اراد ان يطفئ نور الله از حق میطلبیم  
ناس را تأیید فرماید تا کل آگاه شوند و بر آنچه از  
ایشان فوت شده قیام نمایند شاید قبل از موت  
ابدی برحمتی فائز گردند و بطراز عفو مقصود  
عالمیان مزین شوند

- 6 The letter of the Shaykh of the Great City, upon him be My glory, was observed. The glance of favor is directed to each one. Convey My greetings and say: You have ever been and are before Our eyes. God Himself beareth witness to your acceptance and turning and steadfastness. Upon you be My remembrance and My utterance and My glory and My mercy which hath preceded all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

6 نامه شیخ مدینه کبیره علیه بهائی ملاحظه شد لحاظ عنایت بهر یک متوجه از قبل مظلوم سلام برسان بگو لازال در نظر بوده و هستند نفس حق شهادت میدهد بر اقبال و توجه و استقامت شما علیکم ذکری و بیانی و بهائی و رحمتی التي سبقت من فی السموات و الأرضین و الحمد لله رب العالمین

BLIB\_Or15738.165

## BH02763

To: *Haji Siyyid Javad*

Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His station, the Glory and the Power!
- 2 Praise befits and is worthy of the Omnipotent One Who, through the water of the material world, nurtures and preserves physical bodies, and through the water of love nurtures the hearts of His loved ones. For this spring is connected to the Most Great Spring, and this spring is the cause of enlightened eyes and the reason and cause for the manifestation and emergence of hearts and spirits. Glorified be its Creator, its Administrator, its Manifester, its Expositor, and its Interpreter, Who was and is the Reporter of the Hidden Treasure and the Concealed Mystery of the Seal of the Prophets, may the spirit of all else be sacrificed for His sake. And He is that Water referred to in the words "And We made from water all living things," for through His breaths the world was quickened and adorned with the ornament of existence. Glory be to God! Every water has its effect and every one of His commands has its influence, and nothing has flowed from the Supreme Pen except that which is the cause of order, progress, rest and tranquility for His servants. And blessings and peace be upon Him and upon His family and companions through whom the power and sovereignty of God were made manifest among His servants.
- 3 And then, your letter, which was in truth a spiritual water, produced a perfect effect and brought complete comfort and bestowed great joy. Praise be to the Goal of the worlds Who created love and through it adorned the world. We thank God for this and beseech Him to assist His loved ones to manifest

1 هو الله تعالى شأنه العظمة والاقطار

2 حمد مقتدر را لایق و سزاست که از ماء عالم ایساده را تربیت نموده و حفظ میفرماید و از ماء محبت اولیا قلوب را چه که این چشمه بچشمه اعظم راه دارد و این چشمه سبب روشنائی چشمها و علت و سبب ظهور و بروز افتده و ارواح جل خالقه و مدبره و مظهره و مبینه و مترجمیکه اخبار کنز مخزون و غیب مکنون خاتم انبیا روح ما سواه فداه بوده و هست و اوست مائیکه میفرماید و جعلنا من الماء کل شیء حی چه که عالم بنفحاتش زنده شد و بطراز وجود مزین سبحان الله هر مائی اثری دارد و هر امری از او امرش نفوذی و از قلم اعلی جاری نشد مگر آنچه که سبب نظم و ترقی و راحت و آسایش عباد است و الصلوة و السلام علیه و علی آله و اصحابه الذین بهم ظهرت قدرة الله و سلطنته بین عباده

3 و بعد نامه آنجبوب که فی الحقیقه ماء معنوی بود اثر کامل بخشید و راحت کلی آورد و فرح عظیم بخشود حمد مقصود عالمیان را که حب را خلق فرمود و بآن عالم را بیاراست نشکر الله

what is befitting. After the letter was presented, the Lord, may our spirits be sacrificed for His sake, said: "God willing, may they ever be the recipients of divine favors and steadfast in His service. The letter of Mirza Asadu'llah, upon him be greetings, was seen. From before until now three Tablets have been revealed in his name and sent through various routes. We beseech God, exalted be He, to grant him the blessing of receiving the Tablets and to assist him in that which they contain. Verily, He is the Generous, the Bountiful." End quote.

- 4 This servant ever beseeches, hopes and seeks that God, exalted be His glory, may gather together this dispersion so that we may be blessed with the divine presence and occupied with the remembrance of God. The honored Qurratu'l-Ayn Badi' Effendi is here, praise be to God he is well and has now gone to the garden. Peace and praise be upon you and upon those with you and upon God's sincere servants.

بذلك و نستله ان يؤيد اوليائه على اظهار ما  
ينبغي و بعد از عرض نامه قال المولى ارواحنا  
فداه انشاء الله لازال بعنايت حق فائز باشند و  
بخدمتش قائم مكتوب جناب ميرزا اسدالله عليه  
سلامى مشاهده شد از قبل تا حين سه لوح باسم  
ايشان نازل و از طرق مختلفه ارسال شد نسل  
الله تعالى ان يرزقه لقاء الألواح و يؤيده على ما  
فيها انه جواد كريم انتهى

4 این خادم لازال سائل و آمل و طالب که حق  
جلّ جلاله این نشتت را جمع فرماید تا بلقا مزروق  
باشیم و بذكر حق مشغول جناب قره عین بدیع  
افندی تشریف دارند الحمد لله سالمند و حال به  
جنبه رفته اند السلام و الثناء علیکم و علی من  
معکم و علی عباد الله المخلصین

BLIB\_Or15731.193

## BH02893

To: *Mirza Ali, in Tabriz*

Date: 1303 ? [1885-1886]

- 1 He is the One dawning from the horizon of proof.
- 2 This is a Book sent down by the Wronged One to him who hath believed in God, the Protector, the Self-Subsisting, that My call and remembrance may draw him to My Kingdom and bring him nigh unto a station wherein hath been raised the banner "There is none other God but Him, the Truth, the Knower of the unseen." Blessed is the essence whom accidents have not prevented from the remembrance of God, the Lord of existence, and blessed is the channel which the hands of tyranny have not blocked, and the sea which surgeth through this Name that prevaieth over all that is seen and unseen.
- 3 By God's life! The sun calleth out, yet the people know not, and the heaven speaketh, yet the people hear not. Vain imaginings have withheld them, and they perceive it not. Behold and then recall when My Herald came with the standards of revelation and inspiration - the divines of the age turned away from Him, and by their turning away the people turned away, save whom God, the Lord of what was and what shall be, did

1 هو المشرق من افق البرهان

2 کتاب انزله المظلوم لمن آمن بالله المهيمن القيوم  
ليجذبه ندائي و ذكرى الى ملكوتي و يقربه الى  
مقام فيه نصبت راية انه لا اله الا هو الحق علام  
الغيوب طوبى لجوهر ما منعه الاعراض عن ذكر  
الله مالک الوجود و طوبى لخليج ما سدته ايادي  
الظلم و لبحر ماج بهذا الاسم المهيمن على كل  
شاهد و مشهود

3 لعمر الله ان الشمس تنادي و القوم هم لا يعرفون  
و السماء تنطق و القوم هم لا يسمعون قد منعتهم  
الأوهام و هم لا يشعرون انظر ثم اذكر اذ اتى  
مبشرى بآيات الوحي و الالهام اعرض عنه علماء  
العصر و باعراضهم اعرض العباد الا من شاء الله  
رب ما كان و ما يكون منهم من انكر و منهم من

will. Among them were those who denied, those who turned away, and those who pronounced against Him with an injustice whereat the denizens of the Kingdom lamented. Thus did the Morn of Revelation unfurl its banner as a grace from His presence upon thee.

- 4 He hath turned toward thee from the direction of His Most Great Prison and revealed for thee that which no treasures or riches can equal. The servant in attendance hath presented thy letter and read it before the Wronged One. We have answered thee with this preserved Tablet which lay hidden in the veils of the unseen, from whose horizon hath shone the sun of thy Lord's loving-kindness, the Mighty, the All-Loving. We have found in thy letter the fragrance of My love, whereby the sincere ones hastened to the place of sacrifice in the path of God, the Lord of this promised Day. Blessed be thy tongue for having spoken the truth on thy Lord's Day, and thy pen for having flowed with His praise, the Mighty, the Beloved.
- 5 We beseech Him, exalted be He, to aid thee to serve His Cause, to reinforce thee with His hosts, to cause thee to speak His praise, and to assist thee through His Name that dominateth all things. Verily He is powerful over what He willeth through His word "Be" and it is. Thus have We sent down upon thee from the heaven of wisdom and knowledge the rains of thy Lord's mercy, the All-Merciful, that thou mayest thank Him and arise to serve the Cause with a steadfastness that no sitting down shall follow. The glory shining from the horizon of My Kingdom be upon thee and upon those whom the doubts of the world have not prevented from the Most Great Name, and whom the veils of every veiled learned one have not withheld.

اعرض و منهم من افقى عليه بظلم ناح به اهل  
الملكوت كذلك نشر صبح الظهور لوائه فضلاً  
من عنده عليك

4 انه اقبل اليك من شطر سجنه الأعظم و انزل  
لك ما لا تعادله الخزائن والكنوز قد حضر العبد  
الحاضر بكاتبك و قرأه لدى المظلوم اجبتاك بهذا  
اللوحة المحفوظ الذى كان مكنوناً فى جيب الغيب و  
لاحت من افقه شمس عناية ربك العزيز الودود  
قد وجدنا من كتابك عرف محبتي الذى به سرع  
الأصفياء الى مقر الفداء فى سبيل الله مالک هذا  
اليوم الموعد طوبى للسانك بما نطق بالحق فى يوم  
ربك و لقلبك بما جرى منه ثنائه العزيز المحبوب

5 نسأله تعالى بأن يؤيدك على خدمة امره و يمدك  
بجنوده و ينطقك بثنائه و ينصرک باسمه المهيمن  
على الأشياء انه هو المقتدر على ما يشاء بقوله كن  
فيكون كذلك انزلنا عليك من سماء الحكمة  
و العرفان امطار رحمة ربك الرحمن لتشكره و  
تقوم على خدمة الأمر بقيام لا يعقبه القعود البهائم  
المشرق من افق ملكوتك عليك و على الذين ما  
منعتهم شبهات العالم عن الاسم الأعظم و ما  
جيبتهم حجاب كل عالم محبوب

INBA41:366

## BH03163

To: Abdullah

Date: 1303 ? [1885-1886]

- 1 He is the Dawning Place from the horizon of the Kingdom of Utterance
- 2 O 'Abdu'llah Khan! The vain imaginings of men have seized them and deprived them from the shore of the Most Great

1 هو المشرق من افق ملكوت البيان

2 يا عبدالله دخان اوهام ناس را اخذ نموده و از  
شاطى بحر اعظم محروم ساخته لعمر الله بيك  
قطره آن ببحر عالم معادله نمايد از اول ايام تا

Ocean. By the life of God! All the seas of the world cannot equal one drop thereof. From the earliest days until now, the Manifest Beauty hath arisen with such an arising that the hatred of the world and the rancor of nations, whether from divines or rulers, did not hold Him back. And when the lights of the Sun of Truth shed their radiance to some degree, the people of the Bayan emerged from behind the veil with drawn swords to assault the Countenance of the Divine Unity. They perpetrated that which no oppressor had ever committed. The verses have encompassed the world and the banner "Verily He is God" hath been raised before the faces of all peoples. Nevertheless, this hath profited not those who are lost in vain imaginings, even as a thousand two hundred years of worship, lamentations, anticipation and wailing in mosques and from pulpits profited not the Shi'ih sect, whether divines or followers. For had it profited them, they would not have pronounced judgment against and reviled the Lord of the world. Now too the people of the Bayan cling to the same vain imaginings.

3 Where are the horsemen of the arena of inner meanings who may witness all the remembrances of the world and whatsoever is with the peoples as utter nothingness and pure non-existence, and who may turn, detached from all, with pure hearts, attentive ears and penetrating vision? This is a different day and a different Cause. By the life of God! All are heedless and veiled save whom thy Lord willeth.

4 Beseech God that He may make the heedless souls aware and deprive them not of the lights of the Sun of Divine Unity. As for your intention to reach the Most Exalted Goal and Supreme Summit, it is not permitted in these days, for the ungodly and corrupters stand as barriers. We beseech the Exalted One to draw you nigh unto Him and honor you with His presence, or to inscribe for you from His Most Exalted Pen the reward of attaining the presence of His Countenance. Verily He is powerful over all things. Convey My greetings to the friends and summon them to the most great steadfastness on God's behalf. Glory be upon thee and upon them and upon every steadfast, firm one.

حین جمال مبین بر امر قیام نمود قیامیکه بغضای عالم و ضغینه امم از علما و امرا او را منع ننمود و چون انوار آفتاب حقیقت فی الجمله تجلی نمود اهل بیان از خلف حجاب بیرون آمدند با سیوف مسلوله قصد طلعت احدیه نمودند وارد آوردند آنچه را هیچ ظالمی ارتکاب ننمود آیات عالم را احاطه نموده و علم آنه هو الله امام وجوه امم مرتفع گشته مع ذلک متوهمین را نفعی بخشیده چنانچه حزب شیعه از علما و تابعین را عبادت هزار و دویست سنه و ناله ها و انتظارها و نوحه ها در مساجد و بر منابر نفع بخشید چه که اگر نفع می بخشید بر سید عالم فتوی نمیدادند و سب نمی کردند حال هم حزب بیان بهمان اوهامات متشبثند

3 کجایند فارسان مضمار معانی که اذکار عالم و ما عند الأمم را مفقود صرف و معدوم بخت مشاهده کنند و منقطعاً عن الكل یا قلوب طاهره و آذان واعیه و ابصار حدیده توجه نمایند امروز روز دیگر است و امر امر دیگر لعمرالله کل غافل و محجوبند الا من شاء ربک

4 از حق بطلب نفوس غافله را آگاه فرماید و از انوار آفتاب توحید محروم نفرماید اینکه قصد مقصد اعلی و ذروه علیا نمودید این ایام جایز نه چه که مشرکین و مغلبین حایلند نسله تعالی ان یقرّبکم الیه و یشرّفکم بلقاءه او یکتب لکم من قلبه الأعلی اجر الحضور امام الوجه آنه علی کل شیء قدیر دوستانرا تکبیر برسان و باستقامت کبری از قبل حق دعوت نما البهاء علیک و علیهم و علی کل ثابت مستقیم

BLIB\_Or15712.340

**BH03156***Date: 1303 ? [1885-1886]*

1 He is the All-Hearing, the All-Seeing!

1 هو السّامع البصير

2 O thou who gazest upon the Horizon of the Manifestation! Harken unto the call of Him Who conversed upon Sinai. He hath uttered that whereby the decree of resurrection hath been revealed and the dwellers of the graves have arisen, through a command from God, the Self-Subsisting, the All-Compelling. Turn thy face toward the Most Exalted Horizon, that thou mayest hear the call of the Lord of Names, which hath been raised betwixt earth and heaven. It draweth thee unto a station round which circle the denizens of the Kingdom.

2 يا أيّها الناظر الى افق الظهور اسمع نداء مكلم الطّور  
أنّه نطق بما ظهر منه حكم النّشور و قام اهل القبور  
امراً من لدى الله المهيمن القيوم ولّ وجهك الى  
الأفق الأعلى لتسمع نداء مالك الأسماء الذي  
ارتفع بين الأرض و السّماء أنّه يجذبك الى مقام  
يطوفه اهل الملكوت

3 Say: O people of the Bayan! Fear ye the All-Merciful. He of Whom mention was made in the Books of God hath come, and the Point of the Bayan gave glad-tidings of Him, would that ye might know! Neither the books of the world nor all that the nations possess will profit you this day. Cast behind you your vain imaginings, turning unto God, the Mighty, the Loving. This is the Day whereon the trees and leaves do speak, and the Sadrih doth call out, and the Cry hath been raised, yet the people understand not.

3 قل يا ملأ البيان اتّقوا الرّحمن قد اتى من كان  
مذكوراً في كتب الله و بشر به نقطة البيان لو انتم  
تعلمون لا تغنيكم اليوم كتب العالم و لا ما عند  
الأمم ضعوا الأوهام ورائكم مقبلين الى الله العزيز  
الودود هذا يوم تنطق فيه الأشجار و الأوراق و  
تنادى السّدرّة و ارتفعت الصّيحة ولكنّ القوم لا  
يفقهون

4 Say: Arise from the slumber of passion! The Lord of all mankind hath come with manifest sovereignty. If ye deny this Most Great Bounty, by what proof are your hearts assured, O people of doubts?

4 قل قوموا عن رقد الهوى قد اتى مولى الوري  
بسلطان مشهود ان تنكروا هذا الفضل الأعظم بأى  
امر تطمئنّ قلوبكم يا اهل الظّنون

5 Grieve thou not over anything. Place thy trust in God, the Lord of what was and what shall be. He hath indeed sent down for thee in the prison that which shall never perish, through the eternity of My decreed destiny.

5 أنّك انت لا تحزن من شيء توكل على الله ربّ  
ما كان و ما يكون أنّه انزل لك فى السّجن ما  
لا يأخذه الفناء بدوام امرى المحتوم

6 And We make mention of him who was named Haydar, and give him glad-tidings of God's tender care, the Lord of Power Who is established upon the throne of utterance and speaketh that whereby hearts take flight. When thou hast attained unto My verses and drunk the Kawthar of immortality from My words, arise and say: Praise be unto Thee, O Lord of existence and Sovereign of the seen and unseen!

6 و نذكر من سمّى بجيدر و نبشّره بعناية الله مالك  
القدر الذى استوى على عرش البيان و ينطق بما  
تطير به القلوب اذا فزت بأياتى و شربت كوثر  
البقاء من كلماتى قم و قل لك الحمد يا مالك  
الوجود و سلطان الغيب و الشّهود

7 And We make mention of him who was named Siyyid Aqa, and counsel him with that wherewith We have counseled Our servants in the Scriptures and Tablets, from the presence of the Truth, the Knower of things unseen. Give thanks unto God for having made thee to know and enabled thee to turn

7 و نذكر من سمّى بسيد آقا و نوصيه بما وصّينا عبادنا  
فى الزّبر و الألواح من لدى الحقّ علام الغيوب  
اشكر الله بما عرّفك و أيّدك على الاقبال الى  
مقام اعرض عنه العلّماء و الفقهاء ثمّ الأمراء

unto a station from which the learned, the divines, and then the princes who shed blood have turned aside, when they rejected God, the Lord of might.

- 8 Say: O peoples of the earth! Aid ye the All-Merciful through wisdom and utterance, and through such virtues as reveal the stations of souls. Thus hath the Pen of the All-Merciful traced in the arena of exposition. Blessed is he who hath turned and witnessed and said: Praise be unto Thee, O Lord of the seen and unseen!

الَّذِينَ سَفَكُوا الدَّمَاءَ إِذْ أَعْرَضُوا عَنْ اللَّهِ مَالِكِ  
الْجَبْرُوتِ

8 قُلْ يَا مَلَأَ الْأَرْضِ انصُرُوا الرَّحْمَنَ بِالْحِكْمَةِ وَ  
الْبَيَانِ وَبِالْأَخْلَاقِ الَّتِي بِهَا تَظْهَرُ مَقَامَاتُ النَّفُوسِ  
كَذَلِكَ اسْتَنْ قَلَمَ الرَّحْمَنِ فِي مَضْمَارِ الْبَيَانِ طُوبَى  
لِمَنِ اقْبَلْ وَشَهِدْ وَقَالَ لَكَ الْحَمْدُ يَا مَالِكِ  
الْغَيْبِ وَالشَّهَادَةِ

INBA51:632,

BLIB\_Or15713.109,

LHKM3.161

## BH11748

*Date: 1303 ? [1885-1886]*

- 1 He is the One speaking from the Throne before the faces of the world!
- 2 Praise be to God Who hath illumined the world with a Light that hath shone forth and radiated from the daybreak of Manifestation in the heaven of the Most Merciful's utterance, whereupon the Dove of Glory warbled upon the pillar of light in the most exalted Paradise. By God! The Interlocutor of Sinai hath come, and the Lord of the Fire hath appeared in the Tree of existence, proclaiming: "Verily, there is no God but Me, the Single, the One, the All-Knowing, the All-Informed."
- 3 And praise be to God Who hath adorned the heaven of love with the stars of unity and concord, and hath made marriage the greatest means for the appearance of that which He hath desired among the peoples. Through it He hath prospered kingdoms and lands, and brought forth crafts and whatsoever ye behold today and have heard of aforetime from His wise servants. Exalted is the Lord of Names Who hath ordained marriage for the tranquility, rest, and peace of His servants and creation in His kingdom. Thus hath He sent down from His holy kingdom in His Most Holy Book, and in His Books and Tablets before and after. Verily, He is the Omnipotent over whatsoever He willeth, and He is the Single, the One, the Chosen.
- 4 Glorified art Thou, O God of the world and Desire of the nations! My outer and inner tongue, my limbs, my parts, and

1 هُوَ النَّاطِقُ عَلَى الْعَرْشِ إِمَامُ وَجْهِ الْعَالَمِ

2 الْحَمْدُ لِلَّهِ الَّذِي نَوَّرَ الْعَالَمَ بَنِيَّ لَاحٍ وَ اشْرَقَ مِنْ  
جُفَى الظُّهُورِ فِي أَفْقِ سَمَاءِ بَيَانِ الرَّحْمَنِ وَ بِذَلِكَ  
غَرَّدَتْ حَمَامَةُ الْبَهَاءِ عَلَى عُمُودِ النُّورِ فِي الْفَرْدُوسِ  
الْأَعْلَى تَالَهُ قَدْ أَتَى مَكْلَمَ الطُّورِ وَ ظَهَرَ رَبُّ النَّارِ  
فِي سِدْرَةِ الْوُجُودِ وَ يَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ  
الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ

3 وَ الْحَمْدُ لِلَّهِ الَّذِي زَيَّنَ سَمَاءَ الْحَبَّةِ بِأَنْجُمِ الْإِتِّحَادِ  
وَ الْإِتِّفَاقِ وَ جَعَلَ سَبَبَ الْأَعْظَمِ لظُهُورِ مَا أَرَادَ  
بَيْنَ الْأُمَمِ حَكْمَ الْإِقْتِرَانِ فِي الْإِمْكَانِ وَ أَنَّهُ تَعَمَّرَ  
الْمَمَالِكُ وَ الْبُلْدَانُ وَ أَظْهَرَ الصَّنَائِعَ وَ مَا تَرَوْنَهُ  
الْيَوْمَ وَ سَمِعْتُمُوهُ مِنْ قَبْلِ مِنْ عِبَادِهِ الْحُكَمَاءَ تَعَالَى  
مَوْلَى الْأَسْمَاءِ الَّذِي حَكَّمَ بِالتَّرْوِيجِ رَاحَةَ عِبَادِهِ وَ  
خَلَقَهُ وَ سَكُونَهُمْ وَ بَاطِمِينَانَهُمْ فِي مَمْلَكَتِهِ وَ بِذَلِكَ  
أَنْزَلَ مِنْ مَمْلُوكَتِهِ الْمُقَدَّسِ فِي كِتَابِهِ الْأَقْدَسِ وَ فِي  
كِتَابِهِ وَ صَحْفِهِ مِنْ قَبْلِ وَ مِنْ بَعْدِ أَنَّهُ هُوَ الْمُقْتَدِرُ  
عَلَى مَا أَرَادَ وَ هُوَ الْفَرْدُ الْوَاحِدُ الْمُخْتَارُ

4 سَيَحَانِكِ يَا إِلَهَ الْعَالَمِ وَ مَقْصُودَ الْأُمَمِ يَشْهَدُ لِسَانُ  
ظَاهِرِي وَ بَاطِنِي وَ أَعْضَائِي وَ أَجْزَائِي وَ أَرْكَانِي



my members all testify to Thy oneness and singleness, and that Thou art God, there is no God but Thee. Thou hast ever been sanctified above all mention, description and praise, and wilt ever remain as Thou hast been from time immemorial.

- 5 O my Lord! I beseech Thee by the breezes of the dawn of Thy Manifestation whereby Thou didst quicken all created things, and by the showers of Thy bounty and the pearls of the ocean of Thy knowledge and wisdom, that Thou assist him who hath turned toward Thee, through whom Thou hast manifested Thy grace and favor, and to whom Thou hast given one of Thy hand-maidens who hath stood in Thy service for numbered years, in demonstration of Thy generosity and manifestation of Thy grace. O my Lord! Unite them through Thy Name whereby Thou hast subdued hearts and drawn souls unto Thee. Verily, Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all who are in the heavens and on earth. Praise be unto Thee, O God of the worlds and Desire of them that have recognized Thee!

BRL\_SWO#093x

بوحدايتك وفراديتك و بآنتك انت الله لا اله الا انت لم تزل كنت مقدساً عن كل ذكر و وصف و ثناء و لا تزال تكون بمثل ما كنت في ازل الازل

5 اي رب اسئلك بنسائم فجر ظهورك التي بها احييت الكائنات و بأمطار فضلك و لآتي بحر علمك و حكمتك بأن تؤيد الذي اقبل اليك و اظهرت به فضلك و عنايتك و وهبته امة من امائك التي كانت قائمة على خدمتك في سنين معدودات اظهراً لجودك و ابرازاً لفضلك اي رب الف بينهما باسمك الذي به سخرت القلوب و اجتذبت النفوس انك انت المقتدر على ما تشاء و في قبضتك زمام من في السموات و الارضين و الحمد لك يا اله العالمين و مقصود العارفين

BRL\_DA#517, BRL\_SWOP#093x

## BH03768

To: Aqa Mirza Mihdi, in Tabriz

Date: 1303 ? [1885-1886]

- 1 He is the Compassionate, the All-Bountiful
- 2 O Mihdi! Upon thee be My glory! Although thou art not physically present before the Wronged One, yet in a realm sanctified from veils and glory thou hast ever been present and hast been blessed with the grace of God, exalted be His glory. Some time ago permission was granted from the Most Exalted Pen - no doubt exists that it was sent down from the All-Knowing, the All-Informed. The leaf hastened forward and attained. We have joined her with the Supreme Companion and We make mention of her in such wise that her remembrance shall endure through the eternity of My verses, My names, My attributes. And We console and comfort you in what hath befallen you in the path of God.
- 3 O My Most Exalted Pen! Make mention of the leaf who ascended after she had aimed, who attained after she had soared,

1 هو المشفق الكريم

2 يا مهدى عليك بهائي اگرچه در ظاهر لدى المظلوم حاضر نه ولكن در عالميكه مقدس از حجاب و سبحاتست بوده ايد لازال مذکور و بعنايت حق جل جلاله فائز چندی قبل از قلم اعلى اذن صادر لا ريب فيه انه نزل من لدن عليم خبير ورقه سبقت گرفت اقبلت و فازت انا الحقناها بالرفيق الاعلى و نذكرها بما يبقی به ذكرها بدوام آياتی و اسمائی و صفاتی و تعزيمكم و نسلیمكم فيما ورد عليكم في سبيل الله

3 يا قلبي الاعلى اذكر الورقة التي صعدت بعدما قصدت و فازت بعدما طارت و تشرفت بعدما حضرت و رأت بعدما تقربت بذكر يستضي منه

who was honored after she had appeared, and who beheld after she had drawn nigh, with a remembrance from which the horizons shall be illumined. O My leaf! Upon thee be the Glory of God and His mercy which hath preceded all who are in earth and heaven. I testify that thou didst turn to the Most Exalted Horizon out of love for the presence of God, the Lord of Names, and didst partake of the Choice Wine sealed by My Self-Subsisting Name in such wise that neither the veils of the divines nor the doubts of the theologians prevented thee. I testify that thou didst hear the Call and respond, and didst aim for the Ultimate Goal and the Most Exalted Summit while men were in evident delusion.

الآفاق يا ورقتي عليك بهاء الله و رحمته التي  
سبقت من في الأرض و السماء اشهد أنك  
اقبلت الى الأفق الأعلى شوقاً للقاء الله مالك  
الأسماء و اخذت الرحيق المختوم باسمي القيوم  
على شأن ما منعتك سبحات العلاء ولا شبهات  
الفقهاء اشهد أنك سمعت النداء و اجبت و  
قصدت المقصد الأقصى و الذروة العليا اذ كان  
الرجال في وهم مبين

- 4 Blessed art thou for having sacrificed thy spirit in separation, and God ordained in thy separation the decree of reunion and meeting. This is naught but a grace that hath appeared and shone forth from the horizon of the Pen of thy Lord, the All-Bountiful, the Most Generous. By the life of God! Sufficient for thee is what hath been sent down for thee from the Kingdom of the Will of thy Lord, the Ever-Forgiving, the Most Merciful. Thus hath the Most Great Ocean revealed the pearls of bounties and favors, and the Sun the lights of grace and bestowal. He it is Whose generosity hath encompassed all created things and Whose bounty hath pervaded all beings. He raiseth up whomsoever He willeth through His grace, and He is the Commander, the Mighty, the Great, the Supreme.

طوبى لك بما انفقت روحك في الفراق و قدر  
الله في فراقك حكم الوصال و اللقاء ان هذا  
الا فضل ظهر و اشرق من افق يراعة ربك  
الفضال الكريم لعمر الله يكفيك ما نزل لك  
من ملكوت مشية ربك الغفور الرحيم كذلك  
اظهر البحر الأعظم لآلى المواهب و الألفاف و  
الشمس انوار الفضل و العطاء انه هو الذي احاط  
كرمه الممكنات و جوده الكائنات يرفع من يشاء  
فضلاً من لدنه و هو الامر المقتدر العزيز العظيم

INBA41:310, BLIB\_Or15712.331

## BH03738

To: Muhammad Javad Qazvini

Date: 1303 ? [1885-1886]

- 1 He is the Hearer, the Speaker, the All-Knowing, the All-Wise!
- 2 O Ism-i-Jud! Your letter arrived and the news reached Us, and mention was made therein of the Shaykh, upon him be the peace of God and His loving-kindness.
- 3 The Wronged One at this hour makes mention of him with such remembrance that, should God will it, all created things would be reminded thereby and all beings would turn toward the horizon which was illumined by the lights of the Countenance. He is among those who attained the Most Great Sea and drank

1 هو السامع الناطق العليم الحكيم  
2 يا اسم جود نامه رسيد و خبر رسيد و ذكر شيخ  
عليه سلام الله و عنايته در آن مذكور  
3 ان المظلوم في هذا الحين يذكره بذكره لو شاء الله  
تذكر به الممكنات و تتوجه به الموجودات الى افق  
كان بانوار الوجه منيرا انه ممن فاز بالبحر الأعظم  
و شرب الرحيق المختوم باسم الله المهيمن القيوم

the sealed wine in the name of God, the Protector, the Self-Subsisting. He attained the goblet, then the cup, and the sweet waters when he turned toward the Face in this mighty, forbidden station. He has attained all good. We beseech God, exalted be He, to send down upon him from the heaven of generosity that which befits His Most Great Name, and to show him once again His most exalted horizon, and to cause him to hear once more His sweetest call. He, verily, is the Truth, the Knower of things unseen.

- 4 That which he sent has arrived and been accepted, as was that which he sent before in the path of God, the Lord of what was and what shall be.

- 5 We make mention of Abu'l-Qasim, upon him be My glory, who attained the Most Exalted Horizon when mankind turned away from it. He bears witness to this Who testified that there is none other God but Him, the Single, the One, the Mighty, the Loving. We beseech God, exalted be He, to honor him once again and to grant him that which was recorded by His Most Exalted Pen in His preserved tablet.

- 6 And We make mention of the son who was adorned in the early days with the ornament of the love of his Lord, the Kind, the Forgiving. We beseech God to ordain for him the good of the hereafter and of this world, and to grant him the cup of reunion. Verily He is the One with power over whatsoever He willeth. He giveth and withholdeth, and He is the Munificent, the Mighty, the Beloved.

- 7 The peace which hath appeared from the tongue of knowledge and wisdom and truthfulness and trustworthiness be upon him and upon them and upon those who have cast away what the people possess, clinging fast to that which is with God, the Possessor of existence.

قد فاز بالقدح ثم بالكأس وبالفرات اذ توجه الى الوجه في هذا المقام العزيز المنوع انه فاز بكل الخير نسل الله تعالى ان ينزل عليه من سماء الكرم ما ينبغي لاسمه الأعظم ويريه مرة اخرى افقه الأعلى ويسمعه كرامة اخرى ندائه الأعلى انه هو الحق علام الغيوب

- 4 قد حضر ما ارسله وفاز بطراز القبول وما ارسله من قبل في سبيل الله رب ما كان وما يكون

- 5 ونذكر ابالقاسم عليه بهائي الذي فاز بالأفق الأعلى اذ اعرض عنه الوري يشهد بذلك من شهد انه لا اله الا هو الفرد الواحد العزيز الودود نسل الله تعالى ان يشرفه مرة اخرى ويرزقه ما كان مسطوراً من قلبه الأعلى في لوحه المحتوم

- 6 ونذكر الابن الذي تزين في أول الأيام بطراز محبة ربه العطوف الغفور نسل الله بأن يقدر له خير الآخرة والأولى ويرزقه كأس الوصال انه هو المقتدر على ما يشاء يعطي ويمنع وهو الباذل العزيز المحبوب

- 7 السلام الذي ظهر من لسان العلم والحكمة والصدق والأمانة عليه وعليهما وعلى الذين نبذوا ما عند القوم متمسكين بما عند الله مالک الوجود

MJAN.043, AYBY.075a

**BH03749***To: Mirza Javad (father of Tuba Mahbubi)**Date: 1303 ? [1885-1886]*

- 1 He is the One Who dominates all names! 1 هو المهيمن على الأسماء
- 2 O Javad! Mount the steed of zeal in service to the Cause of thy Lord, the All-Compelling, the Self-Subsisting. The verses have been sent down and the clear proofs have appeared, yet the people do not understand. The Word of God speaks, but the people do not hear. The Euphrates of utterance has flowed from the Pen of the All-Merciful, yet the servants neither comprehend nor drink thereof. This is a Day wherein bounty has appeared and the heavenly table has descended from the heaven of oneness - to this testifies the Truth, the Knower of the unseen. 2 يا جواد اسرج جواد الهمة في خدمة امر ربك المهيمن القيوم قد نزلت الآيات وظهرت البينات والقوم لا يعرفون كلمة الله تنطق والناس لا يسمعون قد جرى فرات البيان من قلم الرحمن ولكن العباد لا يفقهون ولا يشربون هذا يوم فيه ظهرت النعمة ونزلت المائدة من سماء الأحديّة يشهد بذلك الحق علام الغيوب
- 3 We have heard thy call and have answered thee, and We have seen thy turning to Us and have turned to thee. Verily thy Lord is the Mighty, the Loving. Thou hast been mentioned by one who soared in My atmosphere, spoke My praise, and arose to serve My Cause. We have mentioned thee in a Tablet that has no equal in what was or what will be. Let nothing grieve thee. 3 انا سمعنا ندائك اجبتك ورأينا اقبالك اقبلنا اليك ان ربك هو العزيز الودود قد ذكرك من طار في هوائى ونطق بثنائى وقام على خدمة امرى ذكرناك بلوح لا يعادله ما كان وما يكون اياك ان يحزنك شيء من الأشياء
- 4 Arise to serve the Cause, then aid thy Lord through wisdom and utterance. This was revealed before and in this exalted station. We have remembered thee and thy kinsman as a favor from Us. Blessed is he who has attained today to the traces of the Pen of God, the Lord of the seen and unseen. Be thou a speaker of thy Lord's praise and one who remembers His beloved Name. 4 قم على الأمر ثم انصر ربك بالحكمة والبيان هذا ما نزل من قبل وفي هذا المقام المرفوع انا ذكرناك و ضلعتك فضلاً من عندنا طوبى لمن فاز اليوم بأثار قلم الله مالک الغيب والشهود كن ناطقاً بثناء موليك و ذاكراً باسمه المحبوب
- 5 How many a prince has been prevented from turning to God, and how many a poor one has drunk the choice wine and said: "Praise be to Thee, O Lord of the Kingdom!" 5 كم من امير منع عن الاقبال و كم من فقير شرب الرحيق وقال لك الحمد يا مالک الملکوت
- 6 When thou art seized by the rapture of My call and intoxicated by the breezes of My revelation, say: "My God, my God! Praise be to Thee for having illumined my heart with the light of Thy knowledge and guided me to Thy path and sent down for me that which draws me nigh unto Thee. I beseech Thee, O my Lord, by Thy Most Great Signs and the Dawning-Places of Thy revelation, O Lord of all beings, to make me steadfast in Thy love such that neither the thorns of those who violated Thy Covenant and Testament, nor the clamor of those who have turned away from Thy face, shall prevent me. Then ordain for me from Thy Most Exalted Pen 6 انک اذا اخذک جذب ندائی واسکرک نفحات وحی قل الهی الهی لك الحمد بما نورّت قلبي بنور معرفتك و هديتني الى صراطک و انزلت لى ما يقربني اليک اى رب استلک بآياتک الکبرى و مشارق وحیک يا مولی الوری بأن تجعلني مستقيماً على حبک بحيث لا تمنعني شوكة الذين نقضوا عهدهک و ميثاقک ولا زماجیر الذين اعرضوا عن وجهک ثم اکتب لى من قلمک

the reward of meeting Thee. Thou art, verily, the Powerful over what Thou willest. There is none other God but Thee, the Forgiving, the Merciful.”

الأعلى اجر لقاءك أنك انت المقتدر على ما تشاء  
لا اله الا انت الغفور الرحيم

BLIB\_Or15712.355

## BH03628

*To: mother of Ibn Abhar*

*Date: 1303 ? [1885-1886]*

- 1 He is sovereign over whatsoever He willeth! 1 هو المهيمن على ما يشاء
- 2 This is a letter from the Wronged One of the horizons to a leaf among the leaves of the Tree of divine knowledge, that the rapture of the utterance of the All-Merciful may carry her to a station wherein neither the insinuations of the wicked nor the doubts of the evil ones shall grieve her. 2 اين نامه ايست از مظلوم آفاق بسوى ورقه ئى از اوراق سدره عرفان ليأخذها جذب بيان الرحمن الى مقام لا تخزنها اشارات الفجار ولا شبهات الأشرار
- 3 O My handmaiden! By My life! Thou hast ever been and shalt continue to be beneath the glances of the loving-kindness of the Goal of the world's desire, and thou shalt abide in the paradise of mention before His countenance. Time and again hath thy name flowed from the Most Exalted Pen, and thou art mentioned in His presence. The princesses and noblewomen of the earth have not attained unto this station, save whom God willeth. Rejoice thou in My remembrance, for nothing in all existence can equal it. 3 يا امتى لعمري لازال تحت لحاظ عنايت مقصود عالميان بوده ئى و در جنت ذكر امام وجه خواهى بود مكرّر ذكرت از قلم اعلى جارى و اسمت لدى الوجه المذكور اميره هاى ارض و مخدرات آن باين مقام فائز نشده اند الا من شاء الله ان افرحى بذكرى انه لا يعادله شىء من الأشياء و
- 4 Say: Glory be unto Thee, O Thou in Whose grasp is the reins of remembrance and utterance, and in Whose right hand are the reins of the kingdom of divine knowledge! I beseech Thee by the vessels of the ocean of Thy grandeur, and by the suns of the heavens of Thy grace and knowledge, to send down upon me from the clouds of Thy generosity that which will preserve me from the mention of any save Thee and draw me nigh unto the pavilion of Thy glory and the tabernacle of Thy majesty. 4 قولى سبحانك يا من فى قبضتك زمام الذكر و البيان و فى يمينك ازمة ملكوت العرفان اسئلك بسفائن بحر عظمتك و بشمس سماء فضلك و عليك بأن تنزل على من يحاب جودك ما يحفظنى عن ذكر دونك و يقربنى الى خباء مجدك و فسطاط عزك
- 5 O my Lord! I am Thy handmaiden and the daughter of Thy handmaiden. Ordain for me from the Pen of generosity that which shall profit me among the peoples. Verily Thou knowest what is within my soul and my inmost being, and Thou knowest that which benefiteth me and preserveth me and draweth me nigh unto Thee. Thou art the One Who hath power over whatsoever He pleaseth, and in Thy grasp are the reins of all 5 اى رب انا امتك و بنت امتك قد رلى من قلم الكرم ما ينفعنى بين الأمم أنك تعلم ما فى نفسى و سرى و تعلم ما ينفعنى و يحفظنى و يقربنى أنك انت المقتدر على ما تشاء و فى قبضتك زمام الأشياء لا اله الا انت الفضال الكريم

things. There is none other God but Thee, the All-Bountiful, the Most Generous.

- 6 O my Lord! Aid me to remember Thee and to praise Thee, then number me among Thy handmaidens who have believed in Thee and in Thy signs, and who have offered up their spirits in Thy love and Thy good-pleasure.
- 7 O my Lord! I am the poor one who hath clung to the hem of Thy generosity and held fast to the cord of Thy bounty. Do with this handmaiden of Thine as beseemeth Thy generosity and grace. Verily Thou are the All-Bountiful, the Most Generous. Praise be unto Thee, O Lord of the worlds!

6 ای ربّ آیدنی علی ذکرک و ثنائک ثمّ اجعلنی  
من امائک اللّائی آمنّ بک و بآیاتک و انفقن  
ارواحهنّ فی حبک و رضائک

7 ای ربّ انا المسکین الّتی تشبّثت بذیل کرمک  
و تمسّکت بحبل عطائک فافعل بأمّتی هذه ما  
ینبغی لجودک و فضلک انک انت الجواد الکرم  
الحمد لک یا ربّ العالمین

BLIB\_Or15712.252, YIA.210

## BH03913

*To: Muhammad Rida Qaini, in Birjand*

*Date: 1303 ? [1885-1886]*

- 1 He is the Hearer, the Answerer.
- 2 Your letter was presented before the Most Holy, Most Exalted Presence and achieved the honor of being heard. We beseech God not to deprive you of the outpourings of His days, to aid you through His grace in all conditions, and to give you to drink from His life-giving waters. His mercy has encompassed all created things.
- 3 Verily We were with your brother when he ascended unto God, and We mentioned him in such wise that his remembrance shall endure throughout the kingdom of earth and heaven. And We sent unto your father, who attained His presence and drank the choice wine of reunion from the hands of My bounty, a Tablet from whose horizon shone the sun of thy Lord's grace, the Munificent, the Generous.
- 4 Convey My greetings to the friends in that land. All must gaze with perfect steadfastness toward the Supreme Horizon alone. This is true unity today. By God's life! Whosoever attains thereunto shall abide forever in the sublime Paradise and most exalted Heaven through the perpetuity of God's names.
- 5 How blessed is thy brother! He attained the supreme bounty, as the Mother Book beareth witness in this lofty station.

1 هو السّامع المجیب

2 نامه شما در ساحت امنع اقدس بشرف اصغا  
فائز از حقّ میطلبیم شما را از فیوضات ایام خود  
محروم نفرماید و در کلّ احوال عنایتش مدد  
نماید و از کوثر حیوانش سقایه فرماید رحمتش  
جمیع موجودات را احاطه نموده

3 انا کما مع اخیک اذ صعد الی الله و ذکرناه بما  
یبقی به ذکره بدوام الملک و الملوک و ارسلنا  
الی ابیک الذی فاز بلقائه و شرب ریحق الوصال  
من ایدای عطائی لوحاً لاح من افقه شمس فضل  
ربک البازل الکرم

4 دوستان آن ارض را از قبل مظلوم تکبیر برسان  
باید کلّ بکال استقامت بافی وحده ناظر  
باشند امروز توحید حقیقی اینست لعمر الله هر  
نفسی فائز شد او بدوام اسماء الهی در جنت علیا  
و فردوس اعلی ساکن و سائر

5 طوبی لأخیک انه فاز بالعیایة الکبری یشهد  
بذلک امّ الکتاب فی هذا المقام الرّفیع الواح

Tablets were given to Jinab-i-Amin (upon him be My glory) to deliver. That which was sent from the direction of Ta hath been presented before the Wronged One and was accepted. Give thanks for this mighty favor.

بجناب امين عليه بهائى داده شد برساند قد حضر  
لدى المظلوم ما ارسل من قبل من شطر الطاء و  
فاز بالقبول ان اشكر بهذا الفضل العظيم

- 6 The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon thy father and mother and upon those who are with you and upon My loved ones there. We make mention of them and give them the glad-tidings of God's mercy which hath preceded all who are in the heavens and on earth.

6 البهاء المشرق من افق سماء عنايتى عليك و على  
ايك و امك و على الذين معكم و على اوليائى  
هناك انا نذكرهم و نبشّرهم برحمة الله التى سبقت  
من فى السموات و الارضين

- 7 In these days it is not permissible to turn toward the direction of the Desired One, for the ungodly and hypocrites have arisen to prevent it. Be patient, for God loveth the patient ones.

7 اين ايام توجه بشطر مقصود جائز نه چه كه  
ملحدین و منافقین بر منع قيام نموده اند ان اصبر  
انه يحب الصابرين

INBA44:139b

## BH03829

To: *Haji Siyyid Mihdi Afnan son of Khal Asghar, in Yazd*

Date: 1303 ? [1885-1886]

- 1 He is the One Who rules over all who are on earth and in heaven
- 2 A mention from Us to him who has turned to God, the Peerless, the All-Informed, and has witnessed that which the Tongue of Grandeur has uttered - the Kingdom belongs to God, Lord of the worlds. The Wronged One calls out to you from the prison and summons you, as a grace from Him, that He may draw you nigh unto God, the Mighty, the Beautiful.
- 3 O My Afnan! The Divine Lote-Tree remembers you and counsels you with that which befits His days. He is, verily, the Counselor, the All-Knowing. We have remembered you before and after with that which has illumined the horizon of proof. Thy Lord is, verily, the All-Witnessing, the All-Informed.
- 4 There has befallen Us at the hands of the enemies that which has caused the Concourse on High to lament, yet most of the people are heedless. Throughout all My days I have been in the hands of Mine enemies, and We have witnessed that which has caused the Faithful Spirit to cry out. In all conditions We thank Him and praise Him for what has befallen Us in His path. Soon shall the world and all that is therein perish, and

1 هو المهيمن على من فى الأرض و السماء

2 ذكر من لدنا لمن اقبل الى الله الفرد الخبير و شهد  
بما نطق لسان العظمة الملك لله رب العالمين ان  
المظلوم فى السجن ينادى و يدعوكم فضلا من  
عنده ليقربكم الى الله العزيز الجليل

3 يا افنانى ان السدرة تذكرك و توصيك بما ينبغى  
لايمانها انه هو الناصح العليم انا ذكرناك من قبل  
و من بعد بما اثار به افق البرهان ان ربك هو  
الشاهد الخبير

4 قد ورد علينا من الأعداء ما ناح به الملاء الأعلى  
و القوم اكثرهم من الغافلين قد كنت فى ايامى  
كلها بين ايدى الأعداء و رأينا ما صاح به الروح  
الأمين انا فى كل الأحوال نشكره و نحمده على ما  
ورد فى سبيله سوف تفتى الدنيا و ما فيها و يبقى  
الملك لله الفرد العزيز العظيم

sovereignty shall remain with God, the One, the Mighty, the Great.

- 5 We have sent thee, with this Tablet, a spirit from Our presence that thou mayest rejoice and be of those who are thankful. This is a day wherein My Supreme Pen speaks, yet most of the people are heedless. Thus have We sent down the verses and dispatched them to thee that thou mayest find from them the fragrance of thy Lord's garment, the Mighty, the All-Praised. The glory shining forth from the horizon of the heaven of My grace be upon thee and upon those who have not broken God's Covenant and His Testament, and who have acted according to what has been sent down in My Perspicuous Book.

5 قد ارسلنا اليك بهذا اللوح روحاً من عندنا لتفرح  
و تكون من الشاكرين هذا يوم فيه ينطق قلبي  
الأعلى والناس اكثرهم من الغافلين كذلك انزلنا  
الآيات و ارسلناها اليك لتجد منه عرف قيصر  
ربك العزيز الحميد البهاء المشرق من افق سماء  
فضلي عليك و علي الذين ما نقضوا ميثاق الله و  
عهده و عملوا بما نزل في كتابي المبين

- 6 O My Afnan! Be thou speaking in My praise, gazing toward My horizon, turning unto My face, and standing firm in the service of My wondrous Cause. We have counseled thee with that which shall be a lamp unto thee in the worlds of thy Lord. He Who has spoken before all faces bears witness to this - the Kingdom belongs to God, the Lord of the worlds.

6 يا افناني كن ناطقاً بثنائي و ناظراً الى افقي و  
متوجّهاً الى وجهي و قائماً على خدمة امري البديع  
قد وصيناك بما كان سراجاً لك في عوالم ربك  
يشهد بذلك من نطق امام الوجوه الملك لله رب  
العالمين

BLIB\_Or15712.289

## BH03910

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

Date: 1303 ? [1885-1886]

He is the Compassionate, the Forgiving, the Gracious

Praise be to God, once again thou hast drunk from the living waters from the gracious hand of the Desire of the worlds. Ever hath thy mention been before the Most Holy Court, yet at first with joy and gladness and delight, and at the end with sorrow and regret and bewilderment. O Andalib! Thy sobriety gladdened Me even as thy intoxication saddened Me. Thou didst attain unto sobriety after intoxication. That which thou didst send hath been presented and the servant in attendance read it. Then did the lips of sorrow smile with boundless joy. Therefore give thanks and be of those who are grateful. Thy praise and tribute are remembered before God. In all conditions the glance of loving-kindness hath been directed towards thee. God, exalted be His glory, hath loved and loveth faithfulness, and doth ever gaze upon this blessed name. The tongue uttered naught but words of regret until there came

هو المشفق الغفور الكريم

لله الحمد مرة اخرى كوثر حيوان از يد عطای  
مقصود عالمیان آشامیدی لازال ذکرت در  
ساحت اقدس بوده ولكن در اول بفرح و  
سرور و بهجت و در آخر بجزن و اسف و حیرت  
یا عندلیب قد سرنی صحوک کما احزننی محوک  
فائز شدی بصحو بعد محو قد حضر ما ارسلته  
و قرأه العبد الحاضر اذاً ابستم ثغر الحزن بفرح  
لا مزید له فاحمد و کن من الشاكرين مدح و  
ثنايت لدى الله مذکور در جميع احوال لحاظ  
عنایت بتو متوجه حق جلّ جلاله و فارا دوست  
داشته و دارد و لازال باین اسم مبارک ناظر  
لسان جز بکلمه اسف تکلم ننموده الى ان ورد



from thee that from which We perceived the fragrance of thy Lord's loving-kindness, the Compassionate, the Gracious.

O Andalib! We counsel thee with that whereby thy station shall be exalted and the fragrance of thy love shall be wafted abroad. Verily thy Lord loveth thee and counseleth thee, and He is the Counselor, the All-Wise. Thou must needs hold fast to such goodly deeds and praiseworthy character that their fragrance shall be diffused. In all conditions God hath confirmed and will confirm thee. Be thou assured and be of those who are steadfast. One such as thee must arise to reform the world, turning unto Him. This beseemeth thee, as attesteth He with Whom is the perspicuous Book. With spirit and joy speak thou in praise and glorification of the Best-Beloved of the worlds, and act according to that which hath flowed from the Most Exalted Pen. Verily We love thee and We love to behold thee as beseemeth thee in the days of thy Lord, the Mighty, the Great. The Glory be upon thee and upon those who have arisen and have said: "God is our Lord and the Lord of all who are in the heavens and on earth."

منک ما وجدنا منه عرف غایة ربک المشفق  
الکریم

یا عندلیب نوصیک بما یرتفع به مقامک و یتضوّع  
عرف حبک ان ربک یحبک و ینصحک و هو  
الناصح الحکیم باید بشأنی باعمال طیبیه و اخلاق  
مرضیه تمسک نمائی که عرفش نشر نماید در  
جميع احوال حق تأیید نموده و مینماید

اطمئن و کن من الراسخين باید مثل آنجناب بر  
اصلاح عالم قیام نماید متوجّهاً الیه هذا ینبغی لک  
یشهد بذلك من عنده کتاب مبین بروح و ریحان  
بذکر و ثناء محبوب عالمیان ناطق باش و بآنچه از  
قلم اعلی جاری شد عامل انا نجبک و نجب ان  
نراک علی ما ینبغی لک فی آیام ربک العزیز  
العظیم البهاء من لدنا علیک و علی الذین قاموا و  
قالوا الله ربنا و رب من فی السموات و الأرضین

INBA51:409, LHKM3.305

## BH03930

To: Siyyid Mihdi Dahaji et al.

Date: 1303 ? [1885-1886]

<sup>1</sup> He is the Hearer, the Answerer!

<sup>1</sup> هو السّامع المجیب

<sup>2</sup> O My Name Mihdi! Upon thee be My glory! Thou hadst written about the matters raised by Siyyid Asadu'llah. The command of unity hath ever flowed from the Most Exalted Pen. The horizons are illumined and radiant with the light of concord. Thus hath it streamed from My Most Exalted Pen. All must cleave and hold fast unto it, placing their trust in God. We beseech God, exalted be He, to assist him in this Cause and in that which will exalt his remembrance, and to ordain for him that which will profit him in this world and the next. Verily, He is the Hearer, the Answerer.

<sup>2</sup> یا اسمی مهدی علیک بهائی صورت مطالب جناب  
سیّد اسدالله را نوشته بودید امر اتّحاد لازال از قلم  
اعلی نازل آفاق بنور اتّفاق روشن و منیر کذلک  
جری من قلبی الّاعلی باید کل متوکلاً علی الله بأن  
تمسک نمایند و تشبّث جویند نسل الله تعالی بأن  
یؤیّده علی الأمر و علی ما یرتفع به ذکره و یقدر له  
ما ینفعه فی الآخرة و الأولى انه هو السّامع المجیب

<sup>3</sup> Ye have ever been beneath the glances of loving-kindness. We beseech the True One to ordain for them whatsoever is the cause and source of bounty, glory and tranquility in all worlds.

<sup>3</sup> لازال تحت لحاظ عنایت بوده‌اید از حقّ میطلبیم  
از برای ایشان مقدّر فرماید آنچه را که در جميع  
عوالم علّت و سبب نعمت و عزّت و راحت

And concerning what thou didst mention regarding My handmaidens - verily We have remembered it as a grace from Our presence, and I am the Rememberer, the All-Knowing. We give him glad tidings of My turning towards him from this exalted station. Blessed is the servant whom the veils of the world have not prevented, who hath turned and said: "Praise be unto Thee, O Thou the Desire of the worlds!"

است و ما ذکرست فی امائی انا ذکرناه فضلاً من  
عندنا و انا الذاکر العليم و نبشّره بتوجهی الیه من  
هذا المقام الرفیع طوبی لعبد ما منعتہ حجاب العالم  
اقبل و قل لک الحمد یا مقصود العالمین

- 4 We counsel all to manifest the Most Great Steadfastness in this Cause whereby the feet of all beings have been made firm, save those whom God willeth, the Almighty, the All-Powerful. All must hold fast unto the cord of steadfastness, for the idolaters have ever lain in wait and continue to do so. That which, when revealed in the Holy Books and Tablets, would guide every person of insight to the Most Exalted Horizon and draw every thirsty one to the Most Great Ocean, hath been sent down.

4 و نوصی الكلّ بالاستقامة الكبرى علی هذا الأمر  
الذی به ثبت اقدام الوری الا من شاء الله المقتدر  
القدير باید کل بحبل استقامت متمسک شوند چه  
که مشرکین در کمین بوده و هستند و در زیر و  
الواح نازل شده آنچه که هر بصیری را بافق اعلی  
فائز فرماید و هر عطشانی را بحر اعظم کشاند

- 5 We convey greetings to all the brothers and give them glad tidings, counseling them to that which beseemeth the Days of God. O Asadu'llah! Convey My greetings unto their faces. Verily We have remembered all with a remembrance that no remembrance can equal. Glory be upon thee and upon them and upon thy wife and upon those who are with thee and upon all who are steadfast, firm and upright.

5 جمیع اخوان را تکبیر میرسانیم و بشارت میدهم  
و به ما ینبغی لایام الله وصیت مینمائیم یا اسدالله  
کبر من قبلی علی وجوهم انا ذکرنا الكلّ بذکر لا  
تعادله الاذکار البهآء علیک و علیهم و علی ضلعک  
و علی من معک و علی کلّ ثابت راسخ مستقیم

BLIB\_Or15738.166

## BH04137

To: *Mirza Baqir*

Date: 1303 ? [1885-1886]

- 1 In the Name of Him Who is the Goal of all worlds!
- 2 Today the Mother Book cries out and the Qur'an makes mention, for the Dawning-Place of Revelation, the Source of Divine Inspiration, and the Fountainhead of all Books hath appeared, manifest and evident, without veil or concealment, calling before the faces of all the world and summoning unto the most exalted horizon. Blessed is the soul that hath hearkened and been illumined by the lights of the Sun of certitude. Say: O friends, until ye pass beyond the rivers of names ye shall not attain to the ocean of meanings. Strive that words may not become a barrier and that deeds and utterances may not turn

1 بنام مقصود عالمیان

2 امروز امّ الکتاب ندا میفرماید و فرقان ذکر مینماید  
چه که مشرق وحی و مطلع الهام و مصدر کتب  
کلّ ظاهر و باهر و من غیر ستر و حجاب امام  
وجوه عالم ندا میفرماید و بافق اعلی دعوت میکند  
طوبی از برای نفسیکه اصغا نمود و بانوار آفتاب  
یقین فائز شد بگوای دوستان تا از نهرهای اسماء  
نگذرید بحر معانی فائز نشوید جهد نمائید تا الفاظ  
مانع نشود و اعمال و اقوال حجاب نگردد امروز  
روح طائف است و ارواح مقربین و مرسلین

into veils. Today the Spirit circleth round and the souls of the near ones and the Messengers bow down in humility and submission. Blessed are they who have attained the fragrance of the utterance of the All-Merciful and who have arisen to serve the Cause with manifest certitude. These are they who are the companions of the Crimson Ark, as recorded by the Most Exalted Pen in the Qayyumu'l-Asma'.

خاضع و خاشع طوبی از برای نفوسیکه بعرف  
بیان رحمن فائز گشتند و بیقین مبین بر امر قیام  
نمودند ایشانند اهل سفینهء همرا که در قیوم اسماء  
از قلم اعلی جاری شده

- 3 Praise be to the Goal of the world that thou hast attained unto the Word of God and this Tablet hath been revealed in thy name. All the treasures of the world and whatsoever is possessed by the nations cannot be compared with His Word, as doth testify the Tongue of Grandeur in this exalted station. Praise be to God, the Mighty, the Wondrous!

3 حمد کن مقصود عالمرا که بکلمه الله فائز شدی  
و این لوح باست نازل معادله نمینماید بکلمهء او  
کنوز عالم و ما عند الأمم یشهد بذلک لسان  
العظمة فیذا المقام الرفیع الحمد لله العزیز البدیع

- 4 Convey My greetings to the kindred and give them the glad-tidings of God's favors, exalted be His glory. Likewise to the friends in that land who have quaffed the choice wine that was sealed through the name of the Self-Subsisting and who gaze toward the most exalted horizon. We counsel all to steadfastness, for the irreligious and the transgressors lie in wait. His is the Command. He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the Praiseworthy.

4 منتسبین را از قبل مظلوم تکبیر برسانید و بعنایت  
حقّ جلّ جلاله بشارت دهید و همچنین دوستان  
آن ارض که باسم قیوم از ریح مختوم نوشیده اند  
و بافق اعلی ناظرند ما وصیت مینمائیم کلّ را بر  
استقامت چه که ملحدین و معتدین در کمین بوده  
و هستند الأمر بیده یفعل ما یشاء و یحکم ما یرید  
و هو العزیز الحمید

BLIB\_Or15699.052a, BLIB\_Or15712.344

## BH04577

To: Muhammad Ismail, in Tihiran

Date: 1303 ? [1885-1886]

- 1 In His Name, the All-Conquering over all names!
- 2 O thou who hast turned towards My horizon! Hearken unto My call from the precincts of My prison. Verily, there is no God but Him, the Single, the One, the All-Knowing, the All-Informed.
- 3 We have sent down that which no books of the past can equal, yet the people are in evident heedlessness. Today all must soar with the wings of detachment in the atmosphere of the love of God. Blessed is the soul that hath arisen to serve its Lord.
- 4 Jinab-i-Nazir, upon him be My glory and loving-kindness, dwelleth and resteth beneath the Lote-Tree. Praise be to God that they have attained unto that which hath no equal

1 بسمه المهیمن علی الأسماء

2 یا ایها المقبل الی افق اسمع ندائی من شطر سجی  
انه لا اله الا هو الفرد الواحد العلیم الخبیر

3 قد انزلنا ما لا تعادله کتب القبل و الناس هم  
فی غفلة مبین امروز جمیع باید پیرهای آزادی  
در هوای حبّ الهی طیران نمایند طوبی لنفس  
اصبحت علی خدمة مولاهما

4 جناب ناظر علیه بهائی و عنایتی در ظلّ سدره  
ساکن و مستریح الحمد لله فائز شدند بآنچه که

in this day. His kindred reside in the Land of Ya. Should that honored one desire to turn towards this direction, if he turneth towards the Land of Ya and moveth, turning unto God, in the company of the family of Jinab-i-Nazir, upon him be My glory, this would be well-pleasing and acceptable in the presence of the Wronged One, for in truth his family are related to the Truth.

- 5 In all circumstances, it is incumbent upon all to aid the Cause of God, and His aid in the second station hath been and shall ever be the aid of His loved ones. We have written unto his honor Ahmaduf, upon him be the Most Glorious Glory of God. There hath flowed from the Most Exalted Pen that which he shall arise to fulfill.

- 6 We beseech God to assist thee through the invisible and visible means and to confirm thee in that which thou hast been bidden by the Wronged One in this mighty prison. Verily thy reward is with Him Who created thee and fashioned thee and caused thee to speak forth My beauteous praise. Glory be upon thee and upon Asad whom We have mentioned in My luminous Tablet.

اليوم لا مثل له است متعلقانش در ارض يا ساكن آجناب هر هنگام اراده توجّه اين شطر نمايند اگر بارض يا توجّه كنند و مع اهل جناب ناظر عليه بهائى مقبلاً الى الله حركت نمايند لدى المظلوم محبوب و مقبولست چه كه اهل ايشان فى الحقيقه منتسب بحقّند

5 در هر حال بر كلّ نصرت امور حقّ لازمست و نصرت او در مقام ثانی نصرت اولیای او بوده و خواهد بود بجناب احمداف عليه بهاء الله الأبهى نوشته‌ایم از قلم اعلی جاری شد آنچه كه ايشان بآن قیام نمايند

6 نستل الله ان یمدك بأسباب الغیب و الشهود و يؤيدك على ما امرت من لدى المظلوم فى هذا السجن العظيم ائما اجرک على الذى خلقك و فطرک و انطقك بثنائى الجميل البهاء عليك و على اسد الذى ذكرناه فى لوحى المنير

BLIB\_Or15712.273

## BH04453

To: *Kadkhuda Yigan*

Date: 1303 ? [1885-1886]

- 1 He is the One dawning from the horizon of the heaven of the Kingdom!
- 2 Glorified is He Who hath sent down the verses and revealed the clear proofs and made plain the Way for those possessed of insight and caused the Dove of the Cause to warble upon the branches that there is none other God but Me, the Mighty, the Bestower!
- 3 There hath come before the Wronged One in the Most Great Prison mention of thee. We have revealed for thee this Tablet that thou mayest thank thy Lord, the Mighty, the All-Bountiful.
- 4 This is a Day wherein the veils have been rent asunder by the fingers of the power of thy Lord, the Possessor of all being,

1 هو المشرق من افق سماء الملكوت

2 سبحان الذى انزل الآيات و اظهر البينات و اوضح السبيل لأصحاب الدليل و انطق حمامة الأمر على الأغصان انه لا اله الا انا العزيز المتان

3 قد حضر لدى المظلوم فى السجن الأعظم من ذكرى انزلنا لك هذا اللوح لتشكر ربك العزيز الوهاب

4 هذا يوم فيه خرقت الأعجاب بأنامل قدرة ربك مالک الابداد و ظهرت الصيحة بالحق و ارتفع

and the Cry hath been raised in truth, and the Call hath been lifted up between earth and heaven, and the Bridge hath been laid, and the Balance set up. Blessed is he who heareth and respondeth unto his Lord, and woe unto every doubting scholar who hath turned away from God and disputed His verses when He came with power and sovereignty.

- 5 Hearken unto that which My Most Exalted Pen counseleth thee in this Most Glorious Station and commandeth thee that whereby the Cause of God, the Lord of lords, may be exalted. Let not the affairs of men grieve thee. Arise and say: "Praise be unto Thee, O Thou Who hast made me to know the Dayspring of Thy Revelation and the Dawning-Place of Thy verses! I beseech Thee by Thy Most Great Name, whereby Thou hast subdued the lands, to confirm me in steadfastness in Thy Cause and to preserve me from the evil of those who have turned away from Thee in the end."

- 6 The Glory be upon thee and upon thy son and upon those whom the veils of glory have not withheld in the end. Give him My glad-tidings and greet him on My behalf that he may rejoice and be of those who have cast the world behind them, turning unto the Most Sublime Horizon - the Station wherein the atoms proclaim: "The Kingdom is God's, the Lord of all mankind!"

النداء بين الأرض والسماء ونصب الصراط و  
وضع الميزان طوبى لسميع اجاب موليه و ويل  
لكل عالم مراتب الذين اعرضوا عن الله و جادلوا  
بآياته اذ اتى بقدره و سلطان

5 ان استمع ما ينصحك به قلبي الأعلى في هذا  
المقام الأبهي وأمرک بما يرتفع به امر الله ربّ  
الأرباب اياک ان تحزنک شئون البشر قم  
و قل لك الحمد يا من عرفتنى مشرق وحیک  
و مطلع آياتک اسئلك بالاسم الأعظم الذى  
به سخرت البلاد بأن تؤيدنى على الاستقامة على  
امرک و تحفظنى من شرّ الذين اعرضوا عنک فى  
المآب

6 البهاء عليك و على ابنک و على الذين ما منعهم  
سبحات الجلال فى المال بشره من قبل و کبر على  
وجهه ليفرح و يكون من الذين نبذوا العالم مقبلين  
الى الأفق الأعلى المقام الذى فيه تنطق الذرات  
الملك لله مولى الأنام

BLIB\_Or15712.296

## BH04707

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

Date: 1303 ? [1885-1886]

- 1 In the Name of the One God!
- 2 Praise and glory befit the Lord of Names, Who through His conquering power adorned the world from sheer nothingness with the ornament of existence. His is the praise and grace in all conditions and He is the Self-Sufficient, the Most High. And then, the honored Name of Jud, upon him be greetings, brought papers adorned with humility and submissiveness and mention and praise of that honored one to the Goal of the worlds, and they were seen. Praise be to God, you have attained special favors and are mindful of the revealed verses. What was mentioned was intended for remembrance and awareness, otherwise

1 بنام خداوند یگا

2 حمد و ثنا مولی الأسماء را لائق و سزاست که  
بقدرت غالبه عالم را از نیستی محض بطراز هستی  
مزین فرمود له الحمد والفضل فی کلّ الأحوال و هو  
الغنی المتعال و بعد جناب اسم جود علیه سلامی  
اوراق مزینة بخشوع و خشوع و ذکر و ثناء  
آجناب مقصود عالمی را آورد و مشاهده شد لله  
الحمد فائزى بعنايات مخصوصه و متذکری بآیات  
منزله آنچه ذکر شد مقصود تذکر و آگاهی بود والا  
آجناب لازال على قدر مقدور ملاحظه حکمت

that honored one has ever observed and continues to observe wisdom to the extent possible. What is mentioned has been and is in view of the calumnies of the servants. We bear witness to your submission and contentment and service. Verily He is the All-Hearing, the All-Seeing, and He is the All-Knowing, the All-Informed.

- 3 We beseech Him, exalted be He, to assist you and manifest from you that whose fragrance will endure through the eternity of His Most Beautiful Names and His Supreme Attributes, and enable you to achieve that whereby His mention will be exalted among the servants. Verily He is powerful over whatsoever He willeth and in His grasp is the reins of all things. There is no God but He, the Mighty, the Powerful. And we beseech Him to aid you with the hosts of grace and favor and draw you near unto Him at all times. Peace and glory be upon you and upon those with you and upon those who act according to what they were commanded in the Book of God, the Lord of the worlds.

را نموده و مینماید آنچه ذکر میشود نظر بمقتربات عباد بوده و هست شهادت میدهم بتسلیم و رضا و خدمت آنجناب آنکه هو السامع البصیر و هو العالم الخبیر

3 نستله تعالى ان يؤيدک و يظهر منک ما يبقى عرفه بدوام اسمائه الحسنی و صفاته العلیا و یوفقک علی ما یرتفع به ذکره بین العباد آنکه هو المقتدر علی ما یشاء و فی قبضته زمام الأشياء لا اله الا هو المقتدر القدير و نستله ان یمدک بمجنود العناية و الالطاف و یقربک الیه فیکل حین السلام و البهاء علیک و علی من معک و علی الذین عملوا بما امروا به فی کتاب الله رب العالمین

AYBY.077b

## BH05187

To: Siyyid Mihdi Dahaji

Date: 1303 ? [1885-1886]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful!
- 2 O My Name! Upon thee be My salutation! The letter of Nabil, son of Nabil, upon him be God's peace and grace, which he sent to thee was seen. Praise be to God that he is steadfast and attentive. Every word of the letter proclaimed his devotion and acceptance. We beseech God, exalted be He, to aid him and draw him nigh unto Him in all conditions, and to ordain for him [the best of what is] in His decisive and perspicuous Book.
- 3 Concerning what they mentioned regarding the recent calamity that was brought to attention - it is well known and evident that the loved ones of God have been and are gladdened by His joy and saddened by His grief. However, what was written should not be sent, as it is contrary to wisdom. Convey on behalf of the Wronged One greetings and salutations. We counsel them to wisdom. From the beginning until now they

1 هو الله تعالى شأنه العظمة والاقدار

2 یا اسمی علیک سلامی نامهء جناب نبیل ابن نبیل علیه سلام الله و فضله که بآنجناب ارسال داشتند مشاهده شد الحمد لله قائمند و ناظرند هر حرفی از نامه ندا مینمود بر توجه و اقبال نستل الله تعالى بأن یوفقه و یقرّبه الیه فی کلّ الأحوال و یکتب له [خیر ما] فی کتابه المحکم المبین

3 اینکه در فقرهء مصیبت جدیده ذکر نمودند باصفا فائز این بسی معلوم و واضح است که اولیاء حق بفرحش مسرور و بمحزنش محزون بوده و هستند ولكن آنچه نوشته شد ارسال آن جایزه چه که خارج از حکمتست از قبل مظلوم تکبیر و سلام برسان وصیت مینمائیم ایشان را بحکمت از اول ایام تا حین بخدمت مشغولند اجره علی الله رب

have been occupied in service. Their reward is with God, the Lord of all worlds. Verily We make mention of his mother and beseech God to send down upon her in all times a light from His presence and a mercy from His side. He is verily the Forgiving, the Merciful. More than this would be contrary to wisdom as it will be sent to that land. Verily his Lord is the All-Bountiful, the Most Generous. Peace be upon him and upon God's righteous servants.

العالمين انا نذكر امه و نسل الله بأن ينزل عليها في  
كل الأحيان نوراً من عنده ورحمة من لدنه انه هو  
الغفور الرحيم ييش از اين از حكمت خارج چه  
كه بأن ارض ارسال ميشود ان ربه هو الفضل  
الكريم السلام عليه و على عباد الله الصالحين

MJAN.036, AYBY.071

## BH05212

To: *Haji Husayn who has attained*

Date: 1303 ? [1885-1886]

1 He is the Answerer in all times.

1 هو المجيب في كل الأحيان

2 O Husayn! Upon thee be the glory of the Husayn Whom thou beholdest wronged in the hands of the oppressors. They have denied His station, turned away from meeting Him, objected to Him, rejected His proof, disputed His verses, and committed that which hath caused every name to lament and every angel to cry out and the eyes of those near to God to weep. We have mentioned thee before with clear verses, and at this time with this Tablet from whose horizon shineth the light of thy Lord's loving care, the All-Bountiful. Grieve not at anything, but in all matters place thy trust in the All-Powerful, the Almighty. Thank God for having caused thee to attain the presence of the Countenance in His mighty prison, and for making thee a helper to His Afnan who circle round the Throne morning and evening.

2 يا حسين عليك بهاء الحسين الذي تراه مظلوماً  
بين ايدي الظالمين قد انكروا شأنه و اعرضوا عن  
لقائه و اعترضوا عليه و جاحدوا برهانه و جادلوا  
بآياته و ارتكبوا ما ناح به كل اسم و صاح به  
كل ملك و بكت عيون المقرّبين انا ذكرناك  
من قبل بآيات بينات و في هذا الحين بهذا اللوح  
الذي لاح من افقه نير عناية ربك المشفق الكريم  
لا تحزن من شيء توكل في كل الأمور على القوى  
القدير اشكر الله بما جعلك حاضراً لدى الوجه في  
سجنه العظيم و معيناً لأفئانه الذين طافوا العرش في  
بكور و اصيل

3 Hearken in the Persian tongue: Praise be to the Goal of the world Who strengthened thee and guided thee until thou didst arrive at the shore of the sea of meeting. Thou didst hear and see - this is from the great bounty of thy Lord. Concerning thee: the whole world sought this blessed Day, yet none attained to its recognition save those souls whom the Hand of Divine Power, through pure grace, delivered. He is the nurturing Lord, He is the Bestower, He is the Compassionate, He is the Bountiful, He is the Merciful, He is the All-Merciful. The

3 بلسان پارسی بشنو حمد کن مقصود عالما که  
ترا مؤید فرمود و راه نمود تا بشاطی بحر لقا  
وارد شدی شنیدی و دیدی این از فضل بزرگ  
پروردگار است در باره تو جمیع عالم طالب این  
یوم مبارک و لکن بعرفانش فائز نشد مگر نفوسیکه  
ید قدرت الهی محض فضل ایشانرا نجات بخشید  
اوست پروردگار مهربان و اوست معطی و اوست  
مشفق و اوست کریم و اوست رحیم و اوست

Glory be upon thee and upon those who have believed in this Cause whereby the pillars have been shaken.

رحمن البهاء عليك وعلى الذين آمنوا بهذا الأمر  
الذى به تزعزعت الأركان

BLIB\_Or15712.292

## BH05127

To: *Mirza Abdul-Karim*

Date: 1303 ? [1885-1886]

- 1 He is the One manifest from His most exalted horizon. 1 هو الظاهر من افقه الأعلى
- 2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Lord of the worlds, that the fragrances of revelation might draw him to the horizon which hath been illumined by the lights of the countenance of his Lord, the Kind, the Gracious. 2 كتاب انزله المظلوم لمن آمن بالله رب العالمين لتجذبه نفحات الوحي الى افق انار من انوار وجهه ربه المشفق الكريم
- 3 The Day of Resurrection hath come, yet most of the people remain seated. The Day of the Call hath come, yet most of the people remain silent. 3 قد اتي يوم القيام والناس اكثرهم من القاعدين واتي يوم النداء والقوم اكثرهم من الصامتين
- 4 O thou who gazest toward the most exalted horizon! Hear thou the call of the Wronged One from the precincts of the prison, then witness what hath befallen Him at the hands of the heedless ones. He stood before the faces of the world and summoned all unto the dawning-place of the revelation of their Lord, the Merciful, the Compassionate. Thereby there befell Him that which caused the dwellers of the most exalted Paradise to lament, and those who circle round God's mighty throne. 4 يا ايها الناظر الى الأفق الأعلى اسمع نداء المظلوم من شطر السجن ثم انظر ما ورد عليه من جنود الغافلين انه كان امام وجوه العالم ودعا الكل الى مشرق وحى ربهم الرحمن الرحيم بذلك ورد عليه ما ناح به سكان الفردوس الأعلى والذين طافوا عرش الله العظيم
- 5 Blessed is the ear that hath attained unto My call, and the eye that hath beheld My horizon, and the hand that hath taken hold of My perspicuous Book. The world hath been shaken by the verses of thy Lord. Blessed is the ear that hath heard the call of its Lord, and woe unto every heedless one far removed. 5 طوبى لسمع فاز بندائى ولعين رأت افقى و ليد اخذت كتابي المبين قد اهتز العالم من آيات ربك طوبى لأذن سمعت نداء ربها وويل لكل غافل بعيد
- 6 We have heard thy mention and have made mention of thee in this Book which beareth witness unto thee in every world of the worlds of thy Lord. Give thanks unto God for this great bounty. Thus hath the Tree of Knowledge revealed its fruits and the Sun of Knowledge its radiance, that thou mightest rejoice and be among the thankful. We counsel thee to preserve this most exalted station through the name of thy Lord, the Almighty, the Powerful. 6 انا سمعنا ذكرك ذكرناك بهذا الكتاب الذى يشهد لك فيكل عالم من عوالم ربك اشكر الله بهذا الفضل الكبير كذلك اظهرت سدرة العرفان اثمارها وشمس العلم اشراقها لتفرح وتكون من الشاكرين انا نوصيك بحفظ هذا المقام الأعلى باسم ربك المقتدر القدير



- 7 The glory shining and manifest from the horizon of My loving-kindness be upon thee and upon those whom the might of the world hath not kept back from this wondrous Cause.

7 البهاء الظاهر اللائح من افق عنايتی علیک و علی  
الَّذین ما منعهم سطوة العالم عن هذا الأمر البديع

BLIB\_Or15712.285b

## BH05380

To: *Haji Siyyid Javad Isfahani*

Date: 1303 ? [1885-1886]

- 1 He is the All-Hearing, the All-Seeing.

1 هو السّامع الناظر

- 2 A mention from the Wronged One to him who hath turned and attained unto the grace of God, the Lord of all worlds. Verily, His grace consisteth in His verses, His manifestations and His wondrous utterance.

2 ذکر من لدی المظلوم الی الّذی اقبل و فاز بنعمة  
الله ربّ العالمین انّ النّعمة هی آیاته و ظهوراته و  
بیانه البديع

- 3 O Javad! Hearken unto the call of the Lord of creation in the Persian tongue, that perchance they that are drawn nigh may become aware and attain unto their purpose. This is the Day which all the Prophets and chosen ones have heralded, and all peoples have besought and yearned for the presence of God, exalted be His glory. Yet when the ocean of Revelation surged, and the Sun of Truth shone forth, and He Who conversed on Sinai was seated upon the throne of utterance, all turned aside save whom God willing. The Shi'ih sect committed that which no other sect hath ever committed.

3 یا جواد ندای مالک ایجاد را بلسان پارسی بشنو  
که شاید مقبلین آگاه شوند و مقصود را بیابند  
امروز روزیست جمیع انبیا و اصفیا باو بشارت  
داده‌اند و جمیع احزاب از حقّ جلّ جلاله لقائش  
را سائل و آمل و چون بحر ظهور موج و آفتاب  
حقیقت مشرق و مکمل طور بر عرش بیان مستوی  
کلّ اعراض نمودند الا من شاء الله حزب شیعه  
عمل نمودند آنچه را که هیچ حزبی عمل ننمود

- 4 Thy letter was received and the servant in attendance submitted it. This Most Holy, Most Exalted Tablet was sent down from the heaven of will that thou mayest inhale the fragrance of the All-Merciful's utterance and arise with perfect steadfastness to serve Him. Praise the Beloved of the world for having aided thee and guided thee to the most exalted horizon. Know thou this bounty to be great. By the life of God! Naught can equal it. Be thankful and say: "Praise be unto Thee, O Thou the Goal of the worlds! And glory be unto Thee, O Thou the Object of worship of all in the heavens and on earth!"

4 نامه آتجناب رسید و عبد حاضر عرض نمود این  
لوح امنع اقدس از سماء مشیت نازل و ارسال  
شد تا عرف بیان رحمن را بیانی و باستقامت تمام  
بخندمتش مشغول شوی حمد کن محبوب عالم را  
که ترا تأیید فرمود و بافی اعلی هدایت نمود این  
فضل را عظیم دان لعمر الله لا یعادله شیء اشکر  
و قل لک الحمد یا مقصود العالمین و لک الثناء  
یا معبود من فی السموات و الارضین

AQA7#448 p.267

**BH05275***To: Mulla Muhammad Qa'ini (Nabil-i-Akbar)**Date: 1303 ? [1885-1886]*

- 1 In the name of the All-Knowing, the All-Powerful. 1 بنام دانای توانا
- 2 Today the effulgences of the rays of the Sun of Truth have appeared and become manifest from behind the Blessed Tree in the form of this Most Exalted Word upon the white and goodly earth: "The Day of the Call hath come, yet the people hear not. The horizon of utterance hath been illumined with the light of proof, yet most of the people perceive not. What they possess hath prevented them from that which is with God. Verily they understand not." 2 امروز اشراقات انوار آفتاب حقیقت از خلال سدره مبارکه بهیأت این کلمهء علیا بر ارض طیبه بیضا ظاهر و هویدا قد جاء يوم النداء و القوم هم لا یسمعون قد انار افق البیان بنیر البرهان و الناس اکثرهم لا یشعرون منهم ما عندهم عما عند الله الا انهم لا یفقهون
- 3 O My Nabil! Upon thee be My glory, My loving-kindness and My mercy. Thou hast ever been and art still remembered. The Wronged One desireth to remember thee at all times with His beautiful remembrance. Convey My greetings to the friends in that land. God willing, may they be illumined and attain to the splendors of the rays of the Sun of true unity. This station is most great and exalted, yet most are heedless of it. 3 یا نبیل علیک بهائی و عنایتی و رحمتی لازال مذکور بوده و هستی ان المظلوم یحب ان یدکرک فی کل الاحیان بذکره الجمیل دوستان آن ارض را تکبیر برسان انشاء الله باشراقات انوار آفتاب توحید حقیقی منور و فائز باشند این مقام بسیار عظیم و بلند است و اکثری از او غافل
- 4 Some of the Afnan are present, and each hath attained to special favors, while some have returned to their homelands and others dwell in the shelter of the Tree. Beseech ye God that He may guide all the peoples of the world and not deprive them of the outpourings of His days. 4 جمعی از افنان حاضر و هریک بعنایت مخصوصه فائز و بعضی راجعند باوطان و برخی ساکن در ظل سدره از حق بطلبید جمیع احزاب عالم را راه نماید و از فیوضات ایامش محروم نفرماید
- 5 The glory shining forth from the horizon of the heaven of My grace be upon thee, upon the leaf who hath chosen thy presence and service, and upon those whom nothing among all things hath deterred from God, the Creator of earth and heaven. 5 البهاء المشرق من افق سماء فضلی علیک و علی ورقة اختارت حضورک و خدمتک و علی الذین ما منعهم شیء من الاشیاء عن الله فاطر الارض و السماء

BLIB\_Or15712.280

## BH05269

To: Aqa Khudabakhsh

Date: 1303 ? [1885-1886]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 My God, my God! Hear from the trees Thy remembrance and praise, and from the stones Thy description and that which was hidden from most of Thy creation and creatures. Verily the sea doth call out saying: Come ye! Come ye! that I may show you what hath been ordained for me through the power of God, the Supreme, the Self-Subsisting, and show you my waves and cause you to hear my call in His wise remembrance. And the mountains do cry out: By God! The appointed time hath come and the dwelling-place of verses hath appeared with the standards of wisdom and utterance. Hearken, O people, and be not of the heedless ones.
- 3 O my Lord! I beseech Thee by Thy power which hath encompassed all things, and by Thy bounty through which existence hath appeared from the unseen and the seen, to assist whosoever hath turned toward Thee to be steadfast in Thy Cause. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Forgiving, the Merciful. Moreover I beseech Thee, O Thou Who hast made the protection of Thy servants to be through the hosts of Thy commandments and ordinances, and their exaltation and ascendancy to be in Thy remembrance and praise and in arising to serve Thy Cause and to serve Thy loved ones, to make me and Thy servants to be of those who have fulfilled their covenant and their pledge, and who have turned with their hearts and their faces and their limbs toward Thy supreme horizon and Thy most glorious seat. Verily Thou art the Protector over all things. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهى الهى اسمع من الأشجار ذكرك و ثنائك و من الأحجار وصفك و ما كان مستوراً عن أكثر خلقك و بريتك إن البحر ينادى ويقول تعالوا تعالوا لأريكم ما قدر لى بقدرة الله المهيمن القيوم و اريكم امواجى و اسمعكم ندائى فى ذكره الحكيم و الجبال تنادى تالله قد اتى الميقات و اتى منزل الآيات بريات الحكمة و البيان اسمعوا يا قوم و لا تكونوا من الغافلين

3 اى رب اسألك بقدرتك التى احاطت الأشياء و بوجودك الذى به ظهر الوجود من الغيب و الشهود بأن تؤيد من اقبل اليك على الاستقامة على امرك أنك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم ثم اسألك يا من جعلت حفظ عبادك بجنود اوامرك و احكامك و علوهم و سموهم فى ذكرك و ثنائك و القيام على خدمة امرك و خدمة اوليائك بأن تجعلنى و عبادك من الذين وفوا بعهدهم و ميثاقهم و اقبلوا بقلوبهم و وجوههم و اركانهم الى افئك الأعلى و مقررك الأبهى أنك انت المهيمن على الأشياء لا اله الا انت المقتدر العليم الحكيم

KHH2.196-197

## BH05264

*Date: 1303 ? [1885-1886]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate  
 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 2 Praise be to God Who created creation through a word from Him and sent unto them the Messengers and revealed unto them the Books to guide them to His Straight Path. We bear witness that there is none other God but Him, in acknowledgment of His grandeur and His power and His sovereignty, and in recognition of His singleness and His oneness. He was ever in the heights of might and transcendence, and will ever be in the summit of majesty and impregnability. There is none other God but Him, the All-Knowing, the All-Wise.  
 2 الحمد لله الذى خلق الخلق بكلمة من عنده و ارسل اليهم الرسل و انزل عليهم الكتب ليهديهم الى صراطه المستقيم نشهد انه لا اله الا هو اقراراً لعظمته و قدرته و سلطانه و اعترافاً لفردانيته و وحدانيته لم يزل كان فى علو العزة و الارتفاع و لا يزال يكون فى سمو العظمة و الامتناع لا اله الا هو العليم الحكيم
- 3 O people of faithfulness! When ye stand before the tomb of the Exalted Leaf who hath ascended unto the All-Glorious Companion, then arise and say:  
 3 يا اهل الوفاء اذا حضرتم لدى رمس الورقة العليا التى صعدت الى الرفيق الأعلى قفوا و قولوا
- 4 Peace, exaltation, and glory be upon thee, O blessed Leaf sprung from the Lote-Tree! I bear witness that thou didst believe in God and in His signs, didst respond to His call, didst turn unto Him, didst hold fast to His cord, didst cling to the hem of His bounty, didst emigrate in His path, and didst choose for thyself a lonely resting-place in a strange land, out of love for meeting Him and longing to serve Him.  
 4 السلام و التكبير و البهاء عليك يا ايها الورقة المباركة المنبئة من السدرة اشهد انك آمنت بالله و آياته و اجبت نداءه و اقبلت اليه و تمسكت بحبله و تشبثت بذيل فضله و هاجرت فى سبيله و اتخذت لنفسك مقاماً فى الغربة حباً للقائه و شوقاً لخدمته
- 5 May the mercy of God rest upon whoso draweth nigh unto thee and maketh mention of thee with that which the Pen hath voiced in this supreme station. We beseech God to forgive us and those who have turned their faces unto thee, to accomplish for them their needs, and to bestow upon them, out of the wondrous treasures of His bounty, whatsoever they desire. Verily, He is the All-Bountiful, the Most Generous.  
 5 رحم الله من تقرب اليك و ذكرتك بما نطق القلم فى هذا المقام الأعظم نسأل الله بأن يغفرنا و يغفر الذين توجهوا اليك و يقضى لهم حوائجهم و يعطيهم من بدائع فضله ما ارادوا انه هو الجواد الكريم
- 6 Praise be to God, for He is the Desire of all the worlds and the Beloved of them that know.  
 6 الحمد لله اذ هو مقصود العالمين و محبوب العارفين

INBA65:085, BRL\_DA#433, SFI20.014a,  
 RHQM2.1040x (486) (299x), ATB.128,  
 AKHT1.079x, FBAH.239

## BH05942

To: *Haji Aziz Khan, in Qazvin*

Date: 1303 [1885-1886]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 O my God, my Lord and my Hope! Aid Thy servants to acknowledge that which hath been uttered by Thy Most Exalted Pen and spoken by the Tongue of Thy grandeur upon the throne of decree. Then enable them, O my God, to stand firm in Thy Cause, to arise before Thy door, and to hold fast unto Thy cord. O Lord! Leave them not to themselves, but send down upon them that which will preserve them from all else but Thee and draw them nigh unto Thee. Then ordain for those who have fulfilled Thy Covenant and Thy Testament the best of what Thou hast revealed in Thy Book. 2 يَا اَلْهَى وَ سَيِّدَى وَ رَجَائِ اَيِّدِ عِبَادَكَ عَلَى الْاِقْرَارِ بِمَا نَطَقَ بِهِ قَلْبُكَ الْأَعْلَى وَ تَفَوَّهَ بِهِ لِسَانُ عِظَمَتِكَ عَلَى عَرْشِ الْأَمْضَاءِ ثُمَّ وَفَّقْهُمْ يَا اَلْهَى عَلَى الْاسْتِقَامَةِ عَلَى أَمْرِكَ وَ الْقِيَامِ لَدَى بَابِكَ وَ التَّمَسُّكِ بِحَبْلِكَ أَيْ رَبِّ لَا تَدَعْهُمْ بِأَنْفُسِهِمْ فَأَنْزِلْ عَلَيْهِمْ مَا يَحْفَظُهُمْ عَنْ دُونِكَ وَ يَقْرَبُهُمْ إِلَيْكَ ثُمَّ اكْتُبْ لِلَّذِينَ وَفَوْا بِمِيثَاقِكَ وَ عَهْدِكَ خَيْرَ مَا أَنْزَلْتَهُ فِي كِتَابِكَ
- 3 O Lord! Thou seest Thy loved ones in the hands of the heedless among Thy creation and the oppressors among Thy servants. I beseech Thee by the Word through a single letter of which the oceans of names were set in motion, that Thou assist Thy loved ones and manifest unto them that which will gladden their eyes and tranquilize their hearts. Then ordain for whomsoever hath acted according to Thy Book the best of the world to come and of this world. Thou art He in Whose grasp is the reins of all created things. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou desirest through Thy command. There is none other God but Thee, the All-Knowing, the All-Wise. 3 أَيْ رَبِّ تَرَى أَوْلِيَاءَكَ بَيْنَ أَيْدِي الْغَافِلِينَ مِنْ خَلْقِكَ وَ الظَّالِمِينَ مِنْ عِبَادِكَ اسْأَلُكَ بِالْكَلِمَةِ الَّتِي بِحَرْفٍ مِنْهَا مَا جَتِ بِحُجُورِ الْأَسْمَاءِ أَنْ تَنْصُرَ أَحِبَّتَكَ ثُمَّ أَظْهَرْ لَهُمْ مَا تَقَرَّبَهُ عَيْنُهُمْ وَ تَطْمَئِنَّ بِهِ قُلُوبُهُمْ ثُمَّ اكْتُبْ لِمَنْ عَمِلَ بِكِتَابِكَ خَيْرَ الْآخِرَةِ وَ الْأُولَى أَنْتَ الَّذِي فِي قَبْضَتِكَ زَمَامُ الْمَوْجُودَاتِ تَفْعَلْ مَا تَشَاءُ بِسُلْطَانِكَ وَ تَحْكَمْ مَا تَرِيدُ بِأَمْرِكَ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ
- 4 He is the Helper 4 هُوَ الْمُؤَيَّدُ
- 5 The missive of the honored Aziz Kh-A, upon him be the Glory of God: Two bags of rice and two tins of gaz from before were received by the servant in the prison in the year 1303. 5 مَرْسَلَةٌ جَنَابِ عَزِيزِ خَا عَلَيْهِ بَهَاءُ اللَّهِ دُو كَيْسِهِ بَرْنَجٍ وَ دُو حَلِيٍّ كَزَّازِ قَبْلٍ دَرِ سَبْجِنِ بِهِ خَادِمِ رَسِيدِ فِي سَنَةِ ١٣٠٣

AQMJ2.133

**BH05988***To: Jinab-i-Afnan (pilgrim)**Date: 1303 ? [1885-1886]*

1 In My Name, the Imprisoned, the Stranger

1 بِسْمِ الْمَسْجُونِ الْغَرِيبِ

2 O My Most Exalted Pen! Make mention of him who is related to thee and who, among thy Afnans, was the first to attain the presence of his Lord, the Most High, the All-Glorious. He attained the presence when the people were in manifest remoteness. Through the hand of might and power, He hath built for thee a house from His remembrance which shall never perish throughout the duration of thy Lord's kingdom, the All-Knowing, the All-Informed, and which shall not be altered by the passing of centuries and ages, nor by sun and rain. Thus hath He Who loved thee given thee glad tidings.

2 يَا قَلَمِي الْأَعْلَى اذْكُرْ مِنْ نَسَبْتِهِ إِلَى نَفْسِكَ وَسَبِّقْ أَفْنَانَكَ فِي الْحُضُورِ أَمَامَ وَجْهِ رَبِّكَ الْعَلِيِّ الْعَظِيمِ قَدْ فَازَ بِاللِّقَاءِ إِذْ كَانَ النَّاسُ فِي بَعْدِ مَبِينٍ أَنَّهُ بَنَى مِنْ يَدِ الْقُدْرَةِ وَالْإِقْتِدَارِ لَكَ يَتَأَمَّنُ مِنْ ذِكْرِهِ الَّذِي لَا يَفْنَى بِدَوَامِ مَلَكُوتِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ وَلَا يَتَغَيَّرُ مِنَ الْقُرُونِ وَالْأَعْصَارِ وَلَا مِنَ الشَّمْسِ وَالْأَمْطَارِ كَذَلِكَ بَشِّرْكَ مِنْ أَحَبِّكَ

3 Give thanks unto God for this bounty which no limits of remembrance and utterance can encompass, as thy Lord, the All-Explaining, the All-Knowing, doth testify. We beseech Him, exalted be He, to assist thee in all conditions and to ordain for thee what beseemeth His generosity and His mercy which have preceded all who are in the heavens and on earth.

3 اشْكُرْ اللَّهَ بِهَذَا الْفَضْلِ الَّذِي لَا يَحُدُّ بِحُدُودِ الذِّكْرِ وَالْبَيَانِ يَشْهَدُ بِذَلِكَ رَبُّكَ الْمُبِينُ الْعَلِيمُ نَسْتُلْهُ تَعَالَى أَنْ يَمُدَّكَ فِي كُلِّ الْأَحْوَالِ وَيَقْدِّرْ لَكَ مَا يَنْبَغِي بِجُودِهِ وَرَحْمَتِهِ الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

4 Convey My greetings unto My Afnan. Say: The hosts of idle fancies and vain imaginings and every remote oppressor have encompassed Us. Consider and remember what We revealed in the final Tablet to the Sultan, whom We called, with kindness and compassion, unto God, his Lord and the Lord of the worlds. Thus hath the Tree of Utterance manifested its firm and mighty Cause.

4 كَبَّرَ مِنْ قَبْلِي أَفْنَانِي قُلْ قَدْ احْاطَتْنَا جُنُودُ الظَّنُونِ وَالْأَوْهَامِ وَكُلُّ ظَالِمٍ بَعِيدٍ انْظُرُوا وَادْكُرُوا مَا أَنْزَلْنَاهُ فِي آخِرِ لَوْحِ السُّلْطَانِ الَّذِي دَعَوْنَاهُ بِرَفْقٍ وَشَفِيقَةٍ إِلَى اللَّهِ رَبِّهِ وَرَبِّ الْعَالَمِينَ كَذَلِكَ أَظْهَرَتْ سِدْرَةُ الْبَيَانِ أَمْرَهَا الْحَكَمَ الْمُتَيْنِ

5 The glory which is manifest, resplendent, and shining from the heaven of My mercy be upon thee and upon those who are with thee and who love thee for the sake of God, the Mighty, the Praiseworthy.

5 الْبَهَاءُ الظَّاهِرُ اللَّائِحُ الْمَشْرِقُ مِنْ سَمَاءٍ رَحِمَنِي عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَيُحِبُّكَ لَوْجَهُ اللَّهِ الْعَزِيزُ الْحَمِيدُ

INBA84:177a, INBA84:105a, INBA84:045b.07,

BLIB\_Or15712.290

**BH06017***To: Mirza Muhammad Taqi Afnan**Date: 1303 ? [1885-1886]*

- 1 He is the Dawning One from the horizon of the heaven of utterance  
هو المشرق من افق سماء البيان 1
- 2 Praise be to God! The effulgences of the Sun of Divine Unity are manifest and resplendent from the horizon of "Verily He is God," and the Supreme Pen from the most exalted height is visible and evident with the royal signature "The Kingdom is God's." Nevertheless, the heedless servants remain veiled from Him.  
الحمد لله اشراقات انوار آفتاب توحيد از افق آنه هو  
الله ظاهر و باهر و قلم اعلى از ذروهء عليا بطغرای  
الملک لله مشهود و هویدا مع ذلک عباد غافل  
از او محبوب 2
- 3 O Afnan! Upon thee be My Glory and My loving-kindness. Thou wert in the presence of the Wronged One when He was speaking in remembrance of thee and revealing that which was hidden in the knowledge of thy Lord, the All-Knowing, the All-Informed.  
يا افنانی علیک بهائی و عنایتی ما کنت لدی  
المظلوم از کان ناطقاً بذکرک و اظهر ما کان  
مکنوناً فی علم ربک العلیم الخبیر 3
- 4 O thou who gazest upon the Countenance! The water of life is flowing in all times from the Pen of the Most Merciful. Ask thou of God that He deprive not those on earth. Say: My God, my God! I testify to Thy oneness and Thy singleness and Thy loftiness and Thy transcendence and Thy might and Thy power. I beseech Thee by Thy Most Great Signs and by Thy Name, the Guardian over all names, and by Thy being wronged amidst Thine enemies, to assist Thy servants to turn toward Thy most exalted horizon and to set their faces toward Thy countenance, O Creator of the heavens! O Lord! Ordain for me the good of what Thou hast sent down in Thy Book. Verily Thou art powerful over what Thou wilt and in Thy grasp are the reins of all affairs.  
يا ايها الناظر الى الوجه روح حيوان از قلم رحمن  
در کلّ احیان جاری از حقّ بطلب من علی  
الأرض را محروم ننماید قل الهی الهی اشهد  
بوحدايتک و فردايتک و علوک و سموک و  
قدرتک و اقتدارک استلک بآياتک الکبری  
و اسمک المهيمن علی الأسماء و مظلوميتک بين  
الأعداء بأن تؤيد عبادک علی الاقبال الى افقک  
الأعلى و التوجه الى وجهک يا فاطر السماء ای  
ربّ قدر لی خیر ما انزلته فی کتابک انک انت  
المقتدر علی ما تشاء و فی قبضتک زمام الأمور 4

BLIB\_Or15712.330a

**BH06375***To: Muhammad Baqir Hai**Date: 1303 ? [1885-1886]*

- 1 O My Most Exalted Pen! Make mention of Mulla Muhammad-Baqir, that he may rejoice and be among the thankful ones. Arise to serve the Cause and to make mention of God and His praise. Verily He is with whosoever maketh mention of Him, and He is the Truth, manifest and seated upon the throne of His Most Great Name. With Him is the knowledge of all things. He heareth and seeth, and He is the Protector of all who are in the heavens and on earth. God hath heard thy cry and hath answered thee through His grace, and He is the Hearer, the Answerer.
- 2 Take hold of the Book with the strength that proceedeth from Me, detached from that which is with the people. Thus doth He command thee from Whose presence is preserved a Tablet. They who have denied this Cause are, before God, the Lord of the worlds, among the worshippers of idle fancies.
- 3 And We make mention of Abdullah whose name was inscribed on a leaf presented before the Wronged One. We make mention of him as a token of Our grace, for verily He is the All-Bountiful, the All-Merciful. We counsel him with that which will cause God's Cause to be exalted and with that which hath been revealed in His perspicuous Book.
- 4 And We make mention of My loved ones there and counsel them with that which We have counseled Our loved ones before and after. We beseech Him, exalted be He, to assist them through the means of the heavens and the earth, to strengthen them in the Most Great Steadfastness, and to draw them nigh unto Him. Verily He is the Almighty, the All-Powerful.
- 1 يا قلبي الأعلى اذكر ملا محمد باقر ليفرح ويكون من الشاكرين قم على خدمة الأمر و ذكر الله و ثنائه انه مع من يذكره و هو الحق الظاهر المستوى على عرش اسمه العظيم عنده علم كل شيء يسمع و يرى و هو المهيمن على من في السموات و الأرضين قد سمع الله نداءك و اجابك فضلاً من عنده و هو السامع المجيب
- 2 خذ الكتاب بقوة من عندي منقطعاً عما عند القوم كذلك يأمرك من عنده لوح حفيظ ان الذين انكروا هذا الأمر انهم من عبدة الأوهام لدى الله رب العالمين
- 3 و نذكر عبدالله الذي كان اسمه في ورقة حضرت لدى المظلوم نذكره فضلاً من عندنا انه هو الفضال الكريم و نوصيه بما يرتفع به امر الله و بما نزل في كتابه المبين
- 4 و نذكر احبائي هناك و نوصيهم بما وصينا احبائي من قبل و من بعد نسئله تعالى بأن يمدّهم بأسباب السموات و الأرض و يؤيّدهم على الاستقامة الكبرى و يقربهم اليه انه هو المقتدر القدير

TABN.243



**BH06393***To: mother of Afnan (daughter of Afnan)**Date: 1303 ? [1885-1886]*

- 1 He is the One dawning from the horizon of the heaven of grace  
 2 The Wronged One beareth witness to the oneness of God and His singleness, and to His most beautiful names and most exalted attributes. He it is Who created the world through a word from Him and manifested whatsoever He desired. Verily He is the Mighty, the Unconstrained. And We bear witness that He came riding upon the clouds on a day wherein intoxication seized the dwellers of earth and heaven, save whom God, the Lord of the Final End, willed. He Who spoke from the Sinai Tree hath appeared and that which was hidden in the knowledge of God, the Lord of Lords, hath been revealed.
- 3 Blessed art thou, O Mother of Afnan and daughter of Afnan! I bear witness that thou didst turn toward My horizon and attain the presence before the Face when the Tongue of Grandeur was speaking with His mighty and beautiful remembrance. Give thanks unto thy Lord for having aided thee to turn toward Him and attain presence before the Face. Verily He is the Mighty, the All-Bountiful. We beseech Him, exalted be He, to ordain for thee that which will gladden thy heart and comfort thine eye. Verily He is powerful over whatsoever He willeth and in His grasp are the reins of all things. The Mother of the Book which is with Him beareth witness unto this. The Glory shining from the horizon of My heaven be upon thee and upon those women who have believed in God, the Revealer of verses.
- هو المشرق من افق سماء الفضل  
 يشهد المظلوم بوحداية الله و فردانيته و بأسمائه  
 الحسنى و صفاته العليا هو الذى خلق العالم بكلمة  
 من عنده و اظهر ما اراد انه هو المقتدر المختار  
 و نشهد انه اتى راجعاً على السحاب فى يوم فيه  
 اخذ السكر سكان الأرض و السماء الا من شاء  
 الله مالک المآب قد ظهر من كان ناطقاً فى  
 سدره الطور و برز ما كان مكنوناً فى علم الله رب  
 الأرباب  
 طوبى لك يا أم الأفنان و بنت الأفنان اشهد  
 انك اقبلت الى افقى و حضرت تلقاء الوجه  
 اذ كان لسان العظمة ناطقاً بذكره العزيز الجميل  
 اشكرى ربك بما ايدك على الاقبال و الحضور  
 امام الوجه انه هو المقتدر الفضل نستله تعالى ان  
 يقدر لك ما يفرح به قلبك و تقر عينك انه هو  
 المقتدر على ما يشاء و فى قبضته زمام الأمور كلها  
 يشهد بذلك من عنده أم الكتاب البهاء المشرق  
 من افق سمائى عليك و على اللائى آمن بالله منزل  
 الايات

BLIB\_Or15712.287b, AQA7#488 p.307a

**BH06106***To: Buyuk Khan son of one who ascended**Date: 1303 ? [1885-1886]*

- 1 He is the One Who speaketh in the Kingdom of Utterance.
- 2 This is an epistle from the Wronged One of the world to one of the friends, that the fragrance of his letter may guide him
- هو الناطق فى ملكوت البيان  
 اين نامه است از مظلوم عالم بيكى از دوستان تا  
 عرف نامه او را بمطلع نور احديّه راه نمايد ذكرت

to the Dawning-Place of the Light of Oneness. Thy mention was made in the presence of this Wronged One, and these exalted words have shone forth from the Dayspring of the Pen of Him Who revealeth the verses, that thou mayest, with the utmost joy and gladness, occupy thyself with the remembrance of Him Who conversed upon Sinai. Hearken unto the call of the Wronged One, and hold fast unto that which beseemeth the people of God on this Day.

- 3 Today in the wilderness of nearness unto the Spirit thou art crying "Here am I, here am I," and in the city of the love of Him Who conversed with God thou art uttering "Praise be unto Thee, O God of all the worlds." The attraction of the verses hath seized the realm of reality, yet the heedless are in a mighty veil.

- 4 Say: My God, my God! I am Thy servant and the son of Thy servant. I have turned with my whole being unto Thee. I beseech Thee by the breath of Thy Revelation, and by the Word wherewith Thou didst quicken Thy servants, and by the ocean of Thy knowledge and the heaven of Thy bounty, to make me in all conditions one who maketh mention of Thee and calleth out Thy Name and standeth firm in the service of Thy Cause. Verily Thou art powerful to do what Thou wilt. There is none other God but Thee, the All-Merciful, the All-Bountiful.

نزد مظلوم مذکور و این کلمات عالیات از مشرق  
قلم منزل آیات اشراق نمود تا بکمال بهجت و سرور  
بذکر مکلم طور مشغول باشی بشنو ندای مظلوم را  
و بآنچه ایوم سزاوار حزب الهی است تمسک نما

3 امروز در بیدای قرب حضرت روح به لبیک  
لبیک ناطق و در مدینه حب حضرت کلیم به  
لک الحمد یا اله العالمین ذا کر جذب آیات عالم  
حقیقت را اخذ نموده ولكن غافلین فی حجاب  
عظیم

4 قل الهی الهی انا عبدک و ابن عبدک قد اقبلت  
بکلی الیک اسئلك بنفحات وحیک و بالکلمة  
التي احییت بها عبادک و ببحر علمک و سماء  
فضلک بأن تجعلنی فی کلّ الأحوال ناطقاً  
بذکرک و منادياً باسمک و قائماً علی خدمة امرک  
انک انت المقتدر علی ما تشاء لا اله الا انت  
المشفق الکریم

INBA51:614, BLIB\_Or15712.325,  
LHKM3.365, KHS08.007

## BH06039

*To: Mirza Ali Muhammad son of Haji Siyyid Javad*

*Date: 1303 ? [1885-1886]*

- 1 In the Name of the one incomparable, almighty God.

1 بنام یگما خداوند توانا

- 2 Today the Speaker of the Mount is established upon the throne of manifestation, and the blessed Tree uttereth the most exalted Word. The signs and tokens have encompassed the world. By the life of God! The heaven of knowledge is adorned with the stars of proof, and the river of mercy floweth from the fountainhead of the throne of the All-Merciful. Blessed is the one who hath drunk the living waters from the utterance of the All-Merciful and taken shelter beneath the pavilions of grandeur and the Tree of grace. The world hath been deprived of the

2 امروز مکلم طور بر عرش ظهور مستوی و شجر  
مذکور بکلمه مبارکه علیا ناطق علامات و آثار  
عالم را احاطه نموده لعمر الله آسمان علم بأنجم  
برهان مزین و فرات رحمت از عین عرش رحمانی  
جاری طوبی از برای نفسیکه کوثر حیوان از  
بیان رحمن آشامید و در ظل قباب عظمت و  
سدرة عنایت مأوی گرفت عالم را سبحات علما  
و اشارات فقها از مالک اسماء محروم نمود قد

Lord of Names through the veils of the divines and the allusions of the jurists. They have cast aside certitude, clinging to idle fancies and vain imaginings. We beseech God that He may aid thee to make mention of Him, to praise Him, to serve His Cause, and to become so enkindled that the heat thereof may be made manifest throughout all regions. This is not difficult for God. We counsel thee and the people of God to perform such deeds as will cause the exaltation of the Cause, to utter such words as will lead to the assurance of souls, and to manifest such character as will guide the servants. Verily thy Lord is the Commander, the All-Wise, and He is the Kind, the Generous.

نَبِّدُوا الْيَقِينَ مَتَمَسِّكِينَ بِالْأَوْهَامِ وَالظُّنُونِ مِنْ حَقِّ  
مِطْلَبِهِمْ تَرَا تَأْيِيدَ فَرَمَائِدِ بِرِ ذِكْرٍ وَ ثَنَا وَ خِدْمَتِ  
أَمْرِشْ وَ مُشْتَعِلِ ثَمَائِدِ بِشَأْنِيكَ حَرَارَتِشْ مِنْ آفَاقِ  
ظَاهِرِ شُودِ لَيْسَ هَذَا عَلَى اللَّهِ بِعَزِيزٍ وَصِيَّتِ مِنْمَائِمْ  
تُو وَ حَزْبِ اللَّهِ رَا بِأَعْمَالِيكَ سَبَبِ ارْتِفَاعِ أَمْرِ  
أَسْتِ وَ بِأَقْوَالِيكَ عَلَتْ أَطْمِينَانَ نَفُوسِ أَسْتِ وَ  
بِأَخْلَاقِيكَ هَادَى عِبَادِ أَسْتِ إِنَّ رَبِّكَ هُوَ الْآمِرُ  
الْحَكِيمُ وَ هُوَ الْمَشْفِقُ الْكَرِيمُ

AQA7#413 p.202

## BH06553

*To: Khadijih wife of Haji, in Qazvin*

*Date: 1303 ? [1885-1886]*

1 In the name of the Peerless Beloved!

1 بنام محبوب یگا

2 The men and heroes of the world are seen to be heedless of God, although they were created for this Day. The world is the world of divine unity, and all are beheld on one plane. Whosoever hath ascended by the ladder of utterance to the kingdom of meanings, he is the knight of this field and he is the hero of this arena.

2 رجال و ابطال عالم الیوم از حقّ غافل مشاهده  
میشوند مع آنکه از برای این یوم خلق شده‌اند عالم  
عالم توحید است و کل در صقع واحد مشاهده  
میگردند هر نفسی بمرقاة بیان بملکوت معانی فائز  
شد اوست فارس این مضمار و اوست بطل این  
میدان

3 The divine bounty hath never been, nor ever shall be, limited. How many men among the divines and mystics failed to attain, and how many leaves heard and joined the call of the Tree! How many a learned one was prevented, and how many a handmaiden heard and responded and turned unto the Dawning-Place of the manifestation of her Lord, the All-Forgiving, the All-Bountiful!

3 فضل الهی محدود نبوده و نیست چه بسیار رجال  
از علما و عرفا فائز نشدند و چه بسیار از ورقات  
آواز سدره را شنیدند و باو پیوستند کم من عالم  
منع و کم من امة سمعت و اجابت و اقبلت الی  
مشرق ظهور ربّها الغفور الکریم

4 Praise thou the Beloved of the world, Who hath made mention of thee in the Most Great Prison and favored thee with the effects of the Supreme Pen. He is the All-Bountiful, He is the All-Merciful, He is the All-Knowing, He is the All-Powerful. The glory be upon thee and upon My handmaidens who have believed in God, the Single, the All-Informed.

4 حمد کن محبوب عالم را که ترا در سجن اعظم  
ذکر نموده و باثر قلم اعلی فائز فرموده اوست کریم  
و اوست رحیم و اوست دانا و اوست توانا البهّاء  
علیک و علی امائی اللّائی آمن بالله الفرد الخبیر

AY12.355, AKHA\_120BE #05 p.a

**BH06413***To: Muhammad Ismail Khalili, in Qazvin**Date: 1303 ? [1885-1886]*

- 1 ...My God, my God! I am he who hath turned unto Thee and believed in Thee and in Thy signs. I beseech Thee by the Standard of Thy Cause which neither the tempestuous winds can move nor the succession of centuries and ages can change, to make me in all conditions to hold fast unto Thee, to take refuge in Thy Presence, to seek protection with Thy Self, and to abide beneath Thy shadow. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Generous.

- 2 Then send down, O my God, upon Thy loved ones from the clouds of the heaven of Thy grace the rains of Thy mercy, that they may be cleansed from all else save Thee and be made ready to draw nigh unto Thee and to meet Thee, to dwell in Thy presence and to enter the pavilions of Thy grandeur - the station whereon Thy Temple was established upon the throne of Thy majesty. Then inspire them, O my God, with that which will cause them to hold fast in adversity and prosperity unto the cord of Thy loving care and to cling to the hem of the robe of Thy bounty. Verily Thou art the Omnipotent, the Most Great, the All-Compelling, the Most Exalted, the All-Knowing, the All-Wise. Praise be unto Thee, for verily Thou art the Mighty, the Great.

1...الهی الھی انا الذی اقبلت الیک و امنت بک  
و بآیاتک استلک برایة امرک الّتی لم تحرکها  
ارياح عاصفات و لا تغیرها القرون و الأعصار  
بأن تجعلنی فیکلّ الأحوال متمسکاً بک و لا تذأ  
بجنا بک و عاثداً بحضرتک و ساکناً فی ظلك  
انک انت المقتدر علی ما تشاء لا اله الا انت  
الغفور الکریم

2 ثم انزل یا الھی علی اولیائک من سحب سماء  
فضلك امطار رحمتک لیطهرهم عن دونک  
و يستعدّهم لقربک و لقاءک و السکون فی  
جوارک و الدخول فی قباب عظمتک المقام  
الذی فیہ استوی هیکلک علی عرش کبریائک  
ثم الهمهم یا الھی ما یجعلهم متمسکین فی الشدة  
و الرخاء بجبل عنایتک و متشبّثین بأذیال  
رداء جودک انک انت المقتدر المتکبیر المتسخّر  
المتعالی العلیم الحکیم الحمد لک اذ انک انت  
العزیز العظیم

AQMJ2.031b

**BH06812***To: wife of Mirza Ghulam-Husayn, in Tihiran**Date: 1303 ? [1885-1886]*

- 1 He is the Hearer and the Answerer.
- 2 O handmaiden of God! May you be blessed, through the grace of God, exalted be His glory, with His bounties. Praise the Beloved of the worlds, for He has aided you to turn to the Truth in days when the men of the earth, both divines and theologians, are deprived and forbidden from His knowledge.

1 هو السّامع و هو المجیب

2 یا امة الله انشاء الله بعنايت حقّ جلّ جلاله فائز  
باشی حمد کن محبوب عالمنا چه که ترا تأیید  
فرمود بر اقبال بحق در ایامیکه رجال ارض از  
علما و فقها از عرفانش ممنوع و محرومند طوبی  
لأمة سمعت و اجابت أنّها من اهل الغرفات لدى

Blessed is the handmaiden who has heard and responded, for she is among the dwellers of the chambers in the presence of God, the Lord of the worlds. Blessed is he who cast upon you the Word of God, the Mighty, the Praiseworthy.

الله رب العالمين طوبى لمن القى عليك كلمة الله  
العزیز الحمید

- 3 Give thanks to your Lord and say: "My God, my God! Praise be to Thee for having enabled me to turn towards Thy most exalted horizon and to set my face toward Thee, O Creator of the heavens and Lord of Names! I beseech Thee, O my God, by the Hidden Mystery and the Treasured Secret Who hath manifested Himself before the faces of the world and called all unto a straight path, to ordain for this handmaiden of Thine, by Thy Most Exalted Pen, the good of the world to come and of this world. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all things. There is none other God but Thee, the Almighty, the All-Compelling, the Self-Subsisting."

3 اشكرى ربك و قولى الهى الهى لك الحمد بما  
أيدتنى على الاقبال الى افقك الأعلى و التوجه  
اليك يا فاطر السماء و مالک الأسماء اسئلك  
يا الهى بالغيب المكنون و السر الخزون الذى اظهر  
نفسه امام وجوه العالم و دعا الكل الى صراط  
مستقيم بأن تكتب لأمتك هذه من قلبك الأعلى  
خير الآخرة و الأولى انك انت المقتدر على ما  
تشاء و فى قبضتك زمام الأمور لا اله الا انت  
المقتدر المهيمن القيوم

BLIB\_Or15712.336

## BH06560

To: *Sahib Bigum Afnan, in Yazd*

Date: 1303 ? [1885-1886]

- 1 He is the Speaker in the Kingdom of Utterance.
- 2 Glorified is He Who hath sent down the verses and manifested the signs and caused all things to speak that there is no God but Him, the Almighty, the Self-Subsisting. The Hidden One hath come but the people understand not, and the Treasured One hath appeared but the people perceive not. By God! The Day hath come and mankind hath risen before the Lord of the Throne and of the dust. Blessed are they who behold.
- 3 O My Afnan! Hear My call. He remembereth thee as He remembered thee before, and beareth witness to thy turning and thy presence before the Face on a Day wherein the Herald proclaimed: "The Kingdom belongeth unto God, the Mighty, the Loving." Blessed art thou and blessed are My Afnans who have drunk of My sealed wine and have witnessed what God witnessed before the creation of the heavens and earth that there is no God but Him, the Truth, the Knower of things unseen.

1 هو الناطق فى ملكوت البيان

2 سبحان الذى انزل الآيات و اظهر العلامات و  
انطق الأشياء على أنه لا اله الا هو المهيمن القيوم  
قد اتى المخزون و القوم هم لا يفقهون و ظهر  
المكنون و القوم لا يشعرون تالله قد اتى اليوم  
و قام الناس لرب العرش و الترى طوبى لقوم  
ينظرون

3 يا افنانى اسمعى ندائى أنه يذكر كما ذكر من  
قبل و يشهد باقبالك و حضورك امام الوجه فى  
يوم فيه نادى المناد الملك لله العزيز الودود طوبى  
لك و لأفنانى اللأئى فزن برحيتى المختوم و شهدن  
بما شهد الله قبل خلق السموات و الأرض أنه لا  
اله الا هو الحق علام الغيوب

- 4 Convey My glory to their faces from Me and give them the glad-tidings of My mercy which hath preceded existence. The Glory shining and manifest from the horizon of My grace be upon thee and upon those who have attained unto this station wherein the Call hath been raised from the presence of the Lord of the seen and the unseen.

4 کبری من قبلی علی وجوههم و بشریهم برحقى  
التي سبقت الوجود البهاء الظاهر اللاح من افق  
فضلى عليك وعلى الذين فازوا بهذا المقام المحمود  
الذى فيه ارتفع النداء من لدن مالك الغيب و  
الشهود

BLIB\_Or15712.288

## BH06790

To: *Siyyid Mihdi Dahaji et al.*

Date: 1303 ? [1885-1886]

- 1 The petition of Jinab-i-Haydar-Qabli-'Ali, upon him be Baha, hath been heard. As to the matter of the fifty tumans belonging to the brothers Naddaf, upon them be the Glory of God, the decree concerning this was already revealed. The portion for the Land of Mim must be sent with haste, that together with the sum forwarded to the Land of Ta, it may reach either the widow of the Most Exalted Martyr, upon him be all the Most Glorious Beauty, or his brother.

1 و مطالب جناب حيدر قبل على عليه بهائى بشرف  
اصغاء فائز در فقره پنجاه تومان اخوين ندافها  
عليهما بهاء الله حكم ان از قبل نازل قسمت ارض  
ميم را بايد بتعجيل ارسال دارند كه مع مبلغيكه  
به ارض طاء حواله شده بحرم حضرت شهيد  
عليه منكل بهاء اباه و يا باخوى او برسد

- 2 O Ismi Mihdi! In truth these two brothers have been and continue to be engaged in service to the Cause in all conditions. From them hath appeared that which hath not been observed from others. They have attained unto true profit and are engaged in spiritual commerce. Blessed are they, and blessed is he who is with them, and blessed is he who remembereth them with joy and fragrance. Praise be to God, they have attained unto the recognition of the Truth, exalted be His glory, and are adorned with His love. Now We counsel them to remain steadfast in the Cause, for the barkers and the infidels have been and are lying in wait. This hath been revealed from the Supreme Pen in the Tablets sent to Zawra and the Land of Sirr and the Most Great Prison.

2 يا اسمى مهدى فى الحقيقة اخوين در جميع احوال  
بخدمت امر مشغول بوده و هستند ظاهر شد از  
ايشان آنچه كه از دون ايشان ملاحظه نشده بريح  
حقيقى فائزند و ب تجارت معنوى مشغول طوبى  
لهما و لمن معهما و لمن يذكرهما بالروح و الریحان  
لله الحمد بمعرفة حق جلّ جلاله فائزند و بحبش  
مزين حال وصيت مينمائيم ايشانرا باستقامت بر  
امر چه كه ناعقين و ملحدین در صدد بوده و  
هستند و اين از اخبار كه در زوراء و ارض سر  
و سجن اعظم از قلم اعلى نازل شده

- 3 We convey Our greetings to the wife of Muhammad-Rida, upon them both be the Glory of God, and give her the glad-tidings of God's favors, exalted be His glory. We beseech God to forgive him whose forgiveness he seeketh, verily He is the Forgiving, the Merciful.

3 ضلع محمد رضا عليهما بهاء الله را تكبير ميرسانيم و  
بعنايت حق جلّ جلاله بشارت ميدهيم و نسل  
الله بأن يغفر الذى اراد غفرانه انه هو الغفور  
الرحيم

- 4 And We make mention of Ibrahim, son of Muhammad-Husayn, upon him be the Glory of God, as a token of Our grace, for verily I am the Gracious, the Remembering, the All-Knowing....

و نذكر ابراهيم ابن محمد حسين عليه بهاء الله فضلاً  
من عندنا و انا الفضل الذّاكر العليم...

BLIB\_Or15738.167b.18x

## BH06658

To: A S D

Date: 1303 ? [1885-1886]

- 1 He is the One Who gazeth from His most exalted horizon.
- 2 Mention hath been made of thee in the presence of the Wronged One, and there hath been revealed for thee that which testifieth to His grace and loving-kindness that have preceded all things, and His mercy that hath encompassed those who are in the heavens and on earth. He hath come for the salvation of the world, yet the peoples have turned away from Him and have pronounced against Him with an injustice the description of which defieth all the pens in the world - to this beareth witness His perspicuous Book. Blessed is the soul that hath attained unto My days, recognized My station, and arisen to serve My wondrous Cause.
- 3 Say: O people of the Bayan! Fear ye the All-Merciful, and oppose not Him through Whom the decree of God hath been established, both in the past and in the future. Be fair-minded, and be not of the wrongdoers. By God! Through My Name the ocean of inner meanings hath surged, and through My remembrance the breeze of God hath wafted - if ye be of them that comprehend. Cast away what ye possess and take hold of that which hath been given you from God, the All-Knowing, the All-Wise. Grieve thou not over anything, but place thy trust in all conditions upon God, the Single One, the All-Informed. The splendor shining from the horizon of the heaven of grace be upon thee and upon them that have quaffed the wine of revelation from the hand of the bounty of their Lord, the Mighty, the Most Beautiful.
- 1 هو الناظر من افقه الأعلى
- 2 قد ذكر ذكرك لدى المظلوم و انزل لك ما شهد بفضلته و عنايته التي سبقت كلّ الأشياء و رحمته التي احاطت من في السموات و الأرضين انه اتى لنجاة العالم ولكن الأمم اعرضوا عنه و افتوا عليه بظلم تعجز عن ذكره اقلام العالم يشهد بذلك من عنده كتاب مبين طوبى لنفس فازت بأياى و عرفت مقامى و قامت على خدمة امرى البديع
- 3 قل يا ملأ البيان اتقوا الرحمن و لا تعترضوا على الذى به ثبت حكم الله من قبل و من بعد انصفوا و لا تكونوا من الظالمين تالله باسمى ماج بحر المعانى و بذكرى مرت نسمة الله ان انتم من العارفين ضعوا ما عندكم خذوا ما اوتيتم به من لدى الله العليم الحكيم انك لا تحزن من شئ توكل فى كلّ الأحوال على الله الفرد الخبير البهاء المشرق من افق سماء الفضل عليك و على الذين شربوا رحيق الوحى من يد عطاء ربهم العزيز الجميل

BLIB\_Or15715.202a

**BH06850***To: Ali who has attained**Date: 1303 ? [1885-1886]*

1 In the Name of the Almighty, the Most Powerful

1 بنام قادر توانا

2 O Ali! Upon thee be the peace and mercy of God. Praise be to God that thou hast turned thyself towards Him and hast heard with thine own ears the Call of the Wronged One. This Wronged One hath at all times summoned the people unto truth and hath had no purpose except the reformation of God's servants and the edification of the world. Today the people of unity must arise with the utmost endeavor to serve the Cause, that perchance the hidden rancor in men's hearts may be transformed and the light of the Sun of the love of God may encompass the world.

2 یا علی علیک سلام الله و رحمته الحمد لله توجه نمودی و ندای مظلوم را بأذن خود شنیدی اینمظلوم در جمیع احوال خلق را بحق دعوت نمود و مقصودی جز اصلاح عباد و عمار عالم نداشته و ندارد امروز حزب توحید باید بکمال همت بر خدمت امر قیام نمایند که شاید ضغینه‌های مکنونه در صدور تبدیل شود و انوار نیر محبت الله عالم را احاطه کند قل

3 Say: O my God, my God! I am he who hath acknowledged Thy singleness and Thy oneness, and hath testified to that which the Tongue of Thy grandeur hath testified. I have turned unto Thee, hoping for Thy grace, beseeching Thy generosity, and seeking Thy bounty. O my Lord! Withhold not from me that which lieth with Thee. I beseech Thee by the ocean of Thy verses and the sun of Thy clear signs, and by Thy Name through which Thou hast subdued all names in Thy kingdom, to make me steadfast in Thy Cause, firm in Thy service, and active in that which Thou hast commanded me in Thy Book. O my Lord! Make me not deprived of that which Thou hast ordained for Thy chosen ones. Verily Thou art God, there is none other God but Thee, the Almighty, the Powerful...

3 الهی الهی انا الذی اعترفت بفردانیتک و وحدانیتک و شهدت بما شهد به لسان عظمتک و اقبلت الیک آملاً فضلك و سائلاً جودک و طالباً کرمک ای رب لا تمنعنی عما عندک اسئلك بجز آیاتک و شمس بیناتک و باسمک الذی سخرت به اسمائک فی مملکتک بأن تجعلنی مستقیماً علی امرک و قائماً علی خدمتک و عاملاً بما امرتني به فی کتابک ای رب لا تجعلنی محروماً عما قدرته لأصفيائك انک انت الله لا اله انت المقتدر القدیر...

INBA81:185

**BH06692***Date: 1303 ? [1885-1886]*

1 He is the All-Witnessing, the All-Informed

1 هو الشّاهد الخبير

2 Say: Praise be to Thee, O my God and my Aim, for having sent down in the Most Great Prison that which no possession of the nations can equal. Thou art He through Whose Name the carpet of vain imaginings was rolled up and the Daystar of

2 قل لك الحمد يا الهی و مقصودی بما انزلت فی السجن الأعظم ما لا يعادله ما عند الأمم انت الذی باسمک طوى بساط الأوهام و اشرق



certitude shone forth from the horizon of the heaven of Thy Manifestation. Through Thee the tongue of the speechless spoke, the blind one saw, and the dove of knowledge warbled upon the branches.

- 3 I beseech Thee by Thy Name, the All-Merciful, to assist this servant of Thine to draw nigh unto Thee in all conditions. O Lord! I am Thy servant and the son of Thy servant. I have turned to Thee, clinging to the cord of Thy bounty. I am the poor one, and with Thee is the ocean of wealth. I am the ignorant one, and with Thee are the treasures of knowledge and wisdom. I beseech Thee by the dominion of Thy Most Exalted Pen and the manifestations of Thy sovereignty in the kingdom of creation to ordain for me that which befiteth Thy generosity and Thy giving, Thy greatness and Thy favors. Then enable me, O God of Names and Creator of heaven, to stand firm in Thy Cause, to behold Thy horizon, and to turn toward the lights of Thy countenance. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Possessing, the Self-Subsisting.

نیر الایقان من افق سماء ظهورک بک نطق  
الکلیل و شاهد الضمیر و غرّدت حمامة العرفان  
على الأغصان

3 استلک باسمک الرحمن بأن تؤیّد عبدک هذا  
على ما یقرّبه الیک فی کلّ الأحوال ای ربّ  
انا عبدک و ابن عبدک قد اقبلت الیک متمسکاً  
بجبل فضلک انا الفقیر و عندک بحر الغناء و انا  
الجاهل و عندک خزائن العلم و العرفان استلک  
بتسخیر قلبک الأعلی و ظهورات سلطنتک فی  
ناسوت الانشاء بأن تکتب لی ما ینبغی لکرمک  
و عطائک و عظمتک و الطافک ثمّ وفقنی یا اله  
الأسماء و فاطر السمّاء علی الاستقامة علی امرک  
و النظر الی افقک و التوجّه الی انوار وجهک  
أنک انت المقتدر علی ما تشاء لا اله الا انت  
المهیمن القیوم

BLIB\_Or15712.354

## BH07376

To: *Khadijih Khanum, in Qazvin*

Date: 1303 ? [1885-1886]

- 1 In My Name, the Compassionate, the Generous!
- 2 O Khadijih, upon thee be the Glory of God! O My hand-maiden, upon thee be My loving-kindness! Thy mention hath been made before the Wronged One, and He maketh mention of thee with these sublime words that have no equal and no likeness: By God's life! Each of the men-servants and maid-servants who have attained unto this most great bounty have been and shall ever remain before Our sight.
- 3 Praise be to God that thou wert not afflicted with beholding the opposers and atheists and deniers, namely the divines of the age. This is one station, and greater than that, thou hast attained unto the recognition of God and unto this Most Holy, Most Exalted, Most Glorious Tablet. Drink thou from the chalices of these supreme words the Kawthar of meeting, and

1 بسمی المشفق الکریم

2 یا خدیجه علیک بهائی یا امتی علیک عنایتی ذکر  
تزد مظلوم مذکور و باینکلمات عالیات لا عدل  
لها و لا نظیر لها ترا ذکر مینماید لعمر الله هریک  
از عباد و اماء که باین فیض اعظم فائز شدند  
لازال در نظر بوده و هستند

3 الحمد لله بمشاهده معرضین و ملحدین و منکرین  
یعنی علمای عصر مبتلا نشدی این یکمقام و اعظم  
از آن عرفان الله و باین لوح اقدس ابهی فائز  
گشتی از کؤوس اینکلمات علیا کوثر لقا بنوش  
و حقّ جلّ جلاله هنیئاً لک یا امتی میفرماید

God, exalted be His glory, saith: "Well is it with thee, O My handmaiden!"

- 4 Thus hath the grace of the Revelation spread abroad its verses and the Point of Being displayed His standards. The Glory shining resplendent from the horizon of this most exalted station be upon thee and upon every maid-servant who hath heard and hath said: "Praise be to Thee, O God of the world, and thanksgiving be unto Thee, O Desire of them that have recognized Thee!"

4 كذلك نشر فضل الظهور آياته و اظهر نقطة الوجود راياته البهاء الظاهر الالامع من افق هذا المقام الأعلى عليك وعلى كلّ امة سمعت وقالت لك الحمد يا اله العالم ولك الشكر يا مقصود العارفين

BLIB\_Or15715.201c, YQAZ.536a

ADMS#275

## BH07383

To: *Shaykh Kazim Samandar, in Qazvin*  
Date: 1303 ? [1885-1886]

- 1 He is the One Who speaks from the highest summits of the world.
- 2 O Samandar, upon thee be My glory! These days are the days of God and are most great. Yet the heedless servants are deprived of the fragrances of these days. Though this Most Great Ocean surges before the faces of the world, they have not attained unto a drop thereof. In the very midst of misbelief they make claim to divine unity. By the life of God! They are observed to be bereft of the splendors of the Sun of Unity. Beseech thou God that perchance the bounty of the All-Bestowing Lord may not leave the various peoples deprived.
- 3 O Samandar! The recompense of deeds has become a mighty barrier - naught but the power of return and repentance will remove it from their midst.
- 4 Blessed art thou and blessed is he who loveth thee. Thy mention hath ever been and continues to be in the Most Holy Court. Rejoice and be of those who are thankful. Give thanks and be of those who praise. Make mention and say: Praise be unto Thee, O Beloved of the worlds! The Glory be upon thee and upon those with thee of thy family, and upon those who have heard and responded to their Ancient Lord.

1 هو الناطق على اعلى بقاع العالم

2 يا سمندر عليك بهائى ايام ايام اللهست و بسيار عظيمست ولكن عباد غافل از نفحات ايام محرومند اين بحر اعظم كه امام وجوه عالم مواجست بقطرهئى از آن فائز نشده اند در عين شرك دعوى توحيد مينمايند لعمر الله از اشراقات انوار افتاب توحيد بى نصيب مشاهده ميشوند از حق طلب نما شايد كرم حضرت وهاب احزابا محروم نسازد

3 يا سمندر جزاى اعمال سدّى شده محكم جز قوه رجوع و انابه او را از ميان بر ندارد

4 طوبى لك و لمن احبك لازال ذكرت در ساحت اقدس بوده و هست افرح و كن من الشاكرين اشكر و كن من الحامدين اذكر و قل لك الحمد يا محبوب العالمين البهاء عليك وعلى من معك من اهلك و على الذين سمعوا و اجابوا مولاهم القديم

MJAN.031, AYBY.069

**BH07431***To: Khadijih Sultan Afnan wife of Mirza Aqa Afnan, in Yazd**Date: 1303 ? [1885-1886]*

- 1 In My Name, the Hearer, the Answerer! بِسْمِ السَّامِعِ الْجَبِيبِ 1
- 2 O My leaf! Hear My call from the direction of My prison and the seat of My mighty throne. Verily He calls thee in this dark night with that which nothing in all things can equal. Verily thy Lord is the All-Bountiful, the Most Generous. 2 يا ورقتي اسمعي ندائي من شطر سجني ومقرّ عرشي العظيم أنه يناديك في هذه الليلة الدّماء بما لا يعادله شيء من الأشياء إنّ ربّك هو الفضل الكريم
- 3 Thy letter hath arrived and the servant in attendance before the Wronged One hath read it. We have sent down for thee this luminous Tablet that thou mayest find from it the fragrance of the utterance of thy Lord, the Merciful, the Compassionate. Blessed art thou for having heard the Call when it was raised from the Most Exalted Horizon and for having answered the Purpose of them that know. 3 قد حضر كتابك وقرأه العبد الحاضر لدى المظلوم انزلنا لك هذا اللوح المنير لتجدي منه عرف بيان ربّك الرحمن الرّحيم طوبى لك بما سمعت النّداء اذ ارتفع من الأفق الأعلى واجبت مقصود العارفين
- 4 We beseech God to draw thee nigh unto Him in all conditions and to send down for thee from the heaven of grace and bounty that which befiteth His greatness and His sovereignty and His generosity and His munificence and His favors. Verily He is the Powerful over what He willeth. There is no God but Him, the Commander, the All-Knowing, the All-Wise. 4 نسئل الله ان يقربك اليه في كلّ الأحوال وينزل لك من سماء الفضل والعطاء ما ينبغي لعظمته وسلطانه وجوده وكرمه والطافه أنه هو المقتدر على ما يشاء لا اله الا هو الأمر العليم الحكيم
- 5 The glory shining from the horizon of the heaven of My grace be upon thee and upon thy children and upon those who love them for the sake of God, the Lord of this wondrous Day. 5 البهاء المشرق من افق سماء فضلي عليك وعلى ابناءك وعلى من يحبهم لوجه الله مالک هذا اليوم البديع

INBA51:341a, KHAF.218b

**BH07247***To: A S D**Date: 1303 ? [1885-1886]*

- 1 He is the One manifest from the horizon of the world! 1 هو الظّاهر من افق العالم
- 2 This is a Book which the Lord of Eternity hath sent down unto him who hath turned towards Him, that the fragrances of the utterance might draw him to the horizon which shineth with the lights of His countenance. We have sent down the verses 2 كتاب انزله مالک القدم لمن اقبل اليه لتجذبه نفحات البيان الى افق كان بأنوار الوجه منيرا أنا انزلنا الآيات و اظهرنا الیّنات ولكن الناس اعرضوا و اعترضوا على شأن ناح به اهل

and manifested the clear proofs, yet the people have turned away and objected in such wise as caused the dwellers of the most exalted Paradise to lament, and God is witness to what I say. Say: O people of the earth! Cast away your vain imaginings. The Lord of all beings hath come with a sovereignty that encompasseth all who are in the kingdoms of command and creation. When thou hast attained unto My Tablet and discovered from it the fragrance of My loving-kindness, arise and say:

- 3 Praise be unto Thee for having guided me unto Thyself and made me know the Dawning-Place of Thy verses and the Source of Thy commandments and ordinances. I beseech Thee by the lights of Thy countenance and the waves of the ocean of Thy knowledge to make me so steadfast in Thy love that the veils of the world will not prevent me. Thou art, verily, the Powerful over what Thou willest through a Name inscribed by the Pen of Thy Command. Glory be upon thee and upon those who have arisen to serve the Cause and who have remained firm in the straight path.

الفردوس الأعلى و كان الله على ما اقول شهيدا  
قل يا ملاء الأرض ضعوا الأوهام قد اتى مالک  
الأنام بسلطان كان على من فى ملکوت الأمر و  
الخالق محيطا انک اذا فزت بلوحى و وجدت  
منه عرف عنايتى قم و قل

3 لك الحمد بما هديتني اليك و عرفتني مطلع  
آياتك و مصدر اوامرك و احكامك اسئلك  
بأنوار وجهك و امواج بحر علمك بأن تجعلني  
مستقيماً على حبلك على شأن لا تمنعني حجابات  
العالم انك انت المقتدر على ما تشاء باسم كان  
من قلم امرک مسطورا البهاء عليك و على الذين  
قاموا على خدمة الأمر و كانوا على الصراط  
مستقيماً

BLIB\_Or15715.201d

## BH07377

To: *Khurshid*

Date: 1303 ? [1885-1886]

- 1 He is manifest from the most exalted horizon
- 2 O Khurshid! The Sun of Truth hath turned from the Most Great Prison towards thee, maketh mention of thee, and counseleth thee to perform good deeds and manifest praiseworthy and pleasing conduct. Blessed are those handmaidens whom the doubts of the world have not withheld from the Lord of Eternity.
- 3 The whole world was created for the knowledge of Him, exalted be His glory. Nevertheless, all remain veiled and deprived except whom God willeth, the Lord of the Mighty Throne.
- 4 Today the ocean of bounty is surging and the sun of grace is shining, yet people remain prevented. For ages and centuries they awaited His appearance, yet when He was made manifest they arose to shed His most pure blood. They committed

1 هو الظاهر من افقه الأعلى

2 يا خورشيد آفتاب حقيقت از شطر سخن اعظم  
بتو توجه نموده و ترا ذکر مينمايد و باعمال طيبه  
و اخلاق راضيه و صفيه وصيت ميفرمايد طوبى  
از براى امائيكه شباهت عالم ايشانرا از مالک قدم  
محروم نساخت

3 جميع عالم از براى عرفان حق جلّ جلاله خلق  
شده مع ذلك كلّ محبوب و ممنوع الا من شاء  
الله رب العرش العظيم

4 امروز بحر فضل مواج و آفتاب کرم مشرق  
ولكن ناس حائل عصرها و قرنها منتظر ظهور  
بوده اند و چون ظاهر شد بر سفک دم اطهرش

that which caused the denizens of Paradise to weep and the Concourse on High to lament.

- 5 Verily, give thanks unto thy Lord and be thou of the steadfast. Thus doth command thee He from Whom is the Perspicuous Book. The glory of God rest upon thee and upon those handmaidens who rejoice in the days of God, the Mighty, the All-Wise.

قیام نموده اند ارتکاب نمودند آنچه را که چشم  
اهل فردوس گریست و ملاً اعلی نوحه نمود

5 آنک اشکری ربک و کونی من القانتات  
کذلک یا امرک من عنده کتاب مبین البهآء  
علیک و علی الالائی فزن بآیام الله العزیز الحکیم

AQA5#133 p.170

## BH07793

To: Jinab-i-Ashraf, Ya, in Tihiran

Date: 1303 ? [1885-1886]

- 1 He is the All-Seeing, the All-Informed.
- 2 The Supreme Pen has been occupied night and day with counsels and admonitions, commanding that which elevates the station of man and forbidding that which lowers it. Today the people of God must manifest such steadfastness that no opportunity for speech remains for the ungodly of the Bayan. This is the station of the people of Baha who dwell in the Crimson Ark through the Name of the Lord of Names. We beseech God not to deprive any from the ocean of inner meanings nor prevent them from the Sun of Unity. He who loved Us has appeared and mentioned thy name - We have remembered thee in this Clear Book and counsel thee with that which befits the station of man. Verily thy Lord is the True Counsellor, the Trustworthy. Glory be upon the people of Baha who have not broken God's Covenant and Testament and were among the steadfast. Praise be to God, the Powerful, the Exalted, the Mighty, the Great.

1 هو الشاهد الخبير

2 قلم اعلی در لیالی و آیام بمواعظ و نصایح مشغول  
و امر فرموده آنچه را که بر شأن انسان بیفزاید  
و نهی نموده آنچه را که بکاهد امروز باید حزب  
الهی باستقامتی ظاهر شوند که از برای مشرکین  
بیان مجال گفتار نماند این است شأن اهل بها که  
باسم مالک اسماء در سفینهء حمرا ساکنند از  
حق میطلبیم کل را از بحر معانی محروم نفرماید  
و از آفتاب توحید ممنوع نسازد قد حضر من  
احببني و ذکر اسمک ذکرناک بهذا الکتاب المبین  
و نوصیک بما ینبغی لمقام الانسان ان ربک هو  
النّاصح الامین البهآء علی اهل البهآء الذین ما نقضوا  
عهد الله و میثاقه و کانوا من الرّاسخین الحمد لله  
المقتدر المتعالی العزیز العظیم

INBA23:055

**BH07906***To: Siyyidih Khanum related to Ism-i-Munir, in Tihiran**Date: 1303 ? [1885-1886]*

- 1 He is the Compassionate, the Generous! 1 هو المشفق الكريم
- 2 O My handmaid! Upon thee be My Glory! O thou who bearest an illustrious name! 2 يا امتی علیک بهائی اسم منیر
- 3 In the days of thy life thou didst voice the praise of thy Lord, soar in His atmosphere, walk according to His command, celebrate His remembrance, and tread His path. This is the straight path which, in this Revelation of the Great Announcement, hath been made clear and manifest to all the peoples of the world - that is, to them that are endowed with vision. Such souls as have not attained unto the divine insights are, in the sight of God, regarded as non-existent; nay, as things forgotten and lost. 3 در ایام حیات بثناء حق ناطق و در هواء حق طائر و بامر حق سائر و بذکر حق ذاکر و در سبیل حق سالک این است صراط مستقیم که در ظهور نبأ عظیم بر عالمیان واضح و هویدا گشت یعنی بر صاحبان ابصار نفوسی که ببصائر حق جلّ جلاله فائز نشده اند آن نفوس لدی الحق مذکور نه بل معدوم و مفقود
- 4 Render thanks unto the Desired One of all worlds that, through My Pen Most Exalted, thou hast been associated with one of His Names. Rejoice, then give thanks unto thy Lord, the Generous. 4 حمد کن مقصود عالمیان را که نسبت باسمی از اسماء از قلم اعلی جاری افرحی ثم اشکری ربّک الکرم
- 5 The Glory be upon thee and upon every handmaid who hath turned unto her Lord, hearkened, and responded unto her Lord, the Speaker, the All-Seeing. Praise be to God, the One, the Single, the All-Knowing, the All-Informed. 5 البهاء علیک و علی کلّ امة توجّهت و سمعت و اجابت ربّها الناطق البصیر و الحمد لله الفرد الواحد العليم الخبیر

INBA23:054a, INBA23:054b

**BH07738***To: Jinab-i-Afnan**Date: 1303 ? [1885-1886]*

He is the Giver before the asking!

He who loved Me hath come into My presence and attained unto that which was inscribed by My Pen in the Tablet of My Command and My Mighty Book. His is the supreme rank with God, the Fashioner of Names, and the most exalted station in this lofty realm. He hath come, heard and witnessed - to this doth testify the Lord of all beings, Who hath spoken before

هو المعطى قبل السؤال

قد حضر من اجبني و فاز بما كان مسطوراً من قلبي في لوح امری و کتابی العظیم له الرتبة العليا عند الله فاطر الاسماء و المقام الأعلى في هذا المقام الرفيع قد حضر و سمع و رأى يشهد بذلك مولی

all faces, in the Land of Mystery, in the Prison of Ta, and in this mighty Prison, that there is none other God but Him. He hath come with the truth, with a sovereignty before which the hosts of earth and heaven cannot stand - to this doth testify he who possesseth a glorious Tablet. Give thanks unto God that the Wronged One hath turned toward thee from the precincts of the Prison and revealed for thee that which surpasseth the wealth of all servants, nay rather all that the kings and rulers possess. Thus hath the Supreme Pen made mention of its branch, as a favor from His presence - and He is the All-Bountiful, the Most Generous. The glory rest upon him and upon thee and upon all who are steadfast, firm and upright.

الورى الذى نطق امام الوجوه و فى ارض السرّ  
وفى سجن الطآء وفى هذا السجن المتين  
انه لا اله الا هو قد اتى بالحق بسلطان لا يقوم  
معه جنود السموات و الارض يشهد بذلك من  
عنده لوح كريم احمد الله بما اقبل اليك المظلوم  
من شطر السجن و انزل لك ما لا تعادله ثروة  
العباد لا ما عند الملوك و السلاطين كذلك ذكر  
القلم الأعلى افنانه فضلاً من عنده و هو الفضل  
الكريم البهآء عليه و عليك و على كل ثابت راسخ  
مستقيم

BLIB\_Or15712.255b

## BH07989

To: Zahra Baygum Sister-In-Law of the Bab

Date: 1303 ? [1885-1886]

- 1 He is the Rememberer and the Remembered One
- 2 O My Leaf, O My Afnan, upon thee be My glory and My mercy! Thy letter hath come before Us and from it We perceived the fragrance of thy love for thy Lord, the Mighty, the All-Bestowing. Rejoice, rejoice, O My Leaf, in that the Divine Lote-Tree remembereth thee from this spot wherein the call of God, the Lord of Lords, hath been raised. We have adorned thee with the ornament of My kinship and have made mention of thee in such wise that the near ones shall find from it the fragrance of thy Lord's garment, the Lord of the Final Return. Say:
- 3 My God, my God! The sweet fragrance of Thy utterance hath enraptured me and the choice wine of Thy Most Great Name hath intoxicated me. Thou seest me, O my God, turning toward Thee, gazing upon Thy horizon, and awaiting the wonders of Thy grace. I beseech Thee by the breathings of Thy Revelation and the lights of Thy countenance to ordain for me and for my son the good of this world and of the world to come. Then write down, O God of Names and Creator of heaven, from Thy Most Exalted Pen that which befitteth the ocean of

- 1 هو الذاكر و المذكور
- 2 يا ورقى يا افنانى عليك بهائى و رحمتى قد  
حضر كتابك و وجدنا منه عرف محبة ربك  
العزیز الوهاب افرحى يا ورقى بما تذكرک  
السدره فى مقام ارتفع فيه ندآء الله رب الارباب  
انا زينناک بطراز نسبتي و ذکرناک بما يجد منه  
المقربون رائحة قیص ربک مالک يوم المآب
- 3 قولى الهى الهى قد اخذنى عرف بيانک الأحدى و  
اسكرنى رحيق اسمک الأبهى ترانى يا الهى مقبلة  
اليك و ناظرة الى افقک و منتظرة بدائع فضلک  
استلک بنفحات وحيک و انوار وجهک بأن  
تقدّر لى و لابنى خير الآخرة و الأولى ثم اكتب  
يا اله الأسماء و فاطر السماء من قلبک الأعلى ما  
ينبغى لبحر جودک و سمآء فضلک انک انت  
المقتدر العزیز المنان

INBA51:311b

Thy bounty and the heaven of Thy grace. Verily, Thou art the Mighty, the Glorious, the All-Bountiful.

## BH08180

*To: Aqa Siyyid Aqa Jan, in Mazindaran*

*Date: 1303 ? [1885-1886]*

1 In the Name of the One Incomparable God!

2 Concerning the affliction of the [divine] party in that land, the sun lamented and the lamp wept, the earth was troubled and the heaven grieved and the cloud was sorrowful. Yet the [ignorant] servants remained heedless of all. Soon shall they witness the requital of their deeds. Where is the wolf, and where is the serpent, and where is the one who lied in the land of Sad? God hath seized them for their sins and He will seize those who have wronged you without any proof or book from God, the Lord of all worlds. Those souls are in loss, while in this hour the Pen of the [All-Merciful] maketh mention of you. He is the Helper of the oppressed ones and the Succourer of those who are in distress. By the life of God! Verily He is with you - to this all things bear witness, yet the people remain in evident blindness. The Glory be upon thee from God, the One, the Single, the All-Knowing, the All-Informed.

1 بنام خداوند یگانه

2 در مصیبت حزب [الهی] در آن ارض آفتاب نوحه نمود و سراج گریست و ارض مضطرب و سماء مغموم و سحاب مهموم و لکن عباد [جاهل] از کل غافل زود است که مجازات اعمال را مشاهده نمایند این الذئب و این الرقشاء و این الکاذب فی ارض الصاد قد [اخذهم] الله بذنبهم و يأخذ الذین ظلموا علیکم من [دون] بینة و لا کتاب من الله رب العالمین آن نفوس در خسران و شما را در این حین قلم [رحمن] ذکر مینماید اوست معین مظلومین و ناصر مکروبین لعمر الله انه معکم یشهد بذلك کل الاشیاء و لکن القوم فی حجاب مبین البهاء علیک من لدی الله الواحد الفرد العلیم الخبیر

AQA6#289 p.282

## BH08619

*To: mother of Ali Afnan, in Shiraz*

*Date: 1303 ? [1885-1886]*

1 In the name of the Goal of all the worlds!

2 O Leaf, you have been and are remembered before the Wronged One. Remember those days when you were present before His face in the Most Great Prison, when you heard the Call of God and beheld the Most Exalted Horizon with your outward

1 بنام مقصود عالمیان

2 یا ورقه ذکرت لدی المظلوم بوده و هست ذکر کن ایامی را که در سجن اعظم امام وجه حاضر بودی نداء الله را شنیدی و افق اعلی را ببصر



eye. The whole world has awaited and still awaits these days. Many were the divines and princes, none of whom attained His presence or drank from the ocean of reunion, but you did attain and did drink from the cup of divine favor. We beseech God to set you ablaze with the fire of His Word - a blaze that will cause the handmaidens of the earth to become enkindled. Verily He is powerful over all things. The glory be upon you and upon those who are with you and who serve you for the sake of God, the Lord of the worlds.

ظاهر مشاهده نمودی جمیع عالم منتظر این ایام  
بوده و هستند بسیار از علما و امرا که هیچیک  
بلقا فائز نشدند و از بحر وصال نیاشامیدند و تو  
فائز شدی و از کأس عنایت الهی آشامیدی از  
حقّ میطلبیم ترا بنار کله مشتعل نماید اشتعالیکه  
سبب اشتعال اماء ارض گردد آنه علی کلّ شیء  
قدیر البهّاء علیک و علی من معک و یخدمک  
لوجه الله ربّ العالمین

INBA51:563a, LHKM3.363a

## BH08179

*To: Aqa Mirza Muhammad Ali Khan*

*Date: 1303 ? [1885-1886]*

<sup>1</sup> Write to Mirza Muhammad 'Ali Khan, upon whom be God's favors: Praise be to God, through divine grace and heavenly bounty he has attained to the station of his desire and achieved that which God intended. His request was presented, and He said: We beseeched God for confirmation and divine assistance on his behalf, and We gave him glad tidings in Iraq. Convey greetings from the Wronged One.

<sup>1</sup> در جواب میرزا محمد علی خان علیه عنایة الله  
بنویسید لله الحمد بعنایت الهی و فضل ربّانی بمقام  
مقصود وارد و به ما اراده الله فائز و مطلب  
آنجناب عرض شد فرمودند از حقّ از برای او  
تأیید و توفیق طلبیدیم و در عراق بشارت دادیم  
از قبل مظلوم سلام برسانید

<sup>2</sup> We beseech God, blessed and exalted be He, to ordain for him from His Most Exalted Pen that which He desires from His grace, generosity and favors, and to decree for him the good of this world and the next. Verily He is the Lord of all beings and the Sovereign of the throne and earth. Be confident through the grace and favor of God, glory be to Him, and if there is some delay due to God's consummate wisdom, be not grieved. The hand of God has been and will continue to be your helper. Verily He has power over all things.

<sup>2</sup> انا نسل الله تبارک و تعالی بأن یکتب له من  
قلبه الأعلی ما اراد من فضله و جوده و الطافه و  
یقدر له خیر الآخرة و الأولى انه هو مولی الوری  
و مالک العرش و الثری بفضل و عنایت حق  
جلّ جلاله مطمئن باشید و اگر نظر بحکمت بالغه  
الهی ایامی تأخیر شود محزون نباشید ید الله معین  
بوده و خواهد بود آنه علی کلّ شیء قدیر

BLIB\_Or15738.167a

**BH08236***Date: 1303 ? [1885-1886]*

- 1 He is God, exalted be His glory, the Most Great, the Most Glorious!
- 2 Glorified art Thou, O my God! I beseech Thee by Thy Name which dominates all names, and by the Most Great Word through which Thou hast subdued all things, and by the ships of Thy Cause and the seas of Thy knowledge and the dawning-places of Thy revelation and the daysprings of Thy inspiration, to assist Thy servant who hath turned toward Thee, who hath remained steadfast in his love for Thee and gazed toward Thy horizon. Make him then to be known through Thy Name and to arise to serve Thy Cause. He is the one, O my God, who hath clung to the hem of the robe of Thy grace and held fast to the cord of Thy bounty and favor. I beseech Thee not to disappoint him of that which Thou hast ordained in Thy Book for Thy loved ones. Send down then, O my God, upon him from the heaven of Thy generosity a blessing from Thee. Then protect him from every affliction and hardship through Thy power, Thy might and Thy sovereignty. Verily, Thou art powerful over whatsoever Thou wilt and in Thy grasp are the reins of all things. There is none other God but Thee, the Almighty, the All-Powerful.

1 هو الله تعالى شأنه العظمة والكبرياء

2 سبحانك اللهم اسئلك باسمك المهيمن على  
الاسماء والكلمة العليا التي بها تنفرت الاشياء و  
بسفائن امرك وبحار علمك ومشارك وحيك  
ومطالع الهامك بأن تؤيد عبدك الذي اقبل  
اليك على الاستقامة على حبك والنظر الى  
افقك ثم اجعله معروفاً باسمك وقائماً على  
خدمة امرك هو الذي يا الهى تشبث بأذيال  
رداء كرمك وتمسك بجبل جودك وفضلك  
اسئلك ان لا تخييه عما قدرته في كتابك  
لأوليائك ثم انزل يا الهى عليه من سماء عطائك  
بركة من عندك ثم احفظه من كل بلاء و  
مكروه بقوتك وقدرتك واقتدارك انك انت  
المقتدر على ما تشاء وفي قبضتك زمام الاشياء  
لا اله الا انت القوي القدير

BLIB\_Or15712.253

**BH09175***To: Aliyyih Afnan daughter of Siyyid Jafar Afnan**Date: 1303 ? [1885-1886]*

- 1 He is the Compassionate, the All-Bountiful.
- 2 My outward and inward tongue beareth witness to the oneness of God and His singleness, and to His might and power and sovereignty, and to His glory and majesty and dominion. He it is Who hath caused all things to speak forth that there is none other God but Him, the Sovereign, the Self-Subsisting. Blessed art thou, O My Afnan and My Leaf, in that thou hast turned unto God on a Day wherein men have turned away from Him. We beseech Him, exalted be He, to confirm thee in His

1 هو المشفق الكريم

2 يشهد لسان ظاهري و باطنى بوحداية الله و  
فردانيته وبقوته وقدرته وسلطانه وبعزه و  
عظمته واقتداره هو الذي نطق وانطق الاشياء  
على انه لا اله الا هو المهيمن القيوم طوبى لك  
يا افناني وورقتي بما اقبلت الى الله في يوم فيه  
اعرض عنه الرجال نسلته تعالى ان يؤيدك على  
ذكره وثنائه ويقدر لك ما ينبغي لبحر كرمه

remembrance and praise, and to ordain for thee that which be-fitteth the ocean of His generosity and the heaven of His bounty. Verily, He is the Powerful over what He willeth. There is none other God but Him, the Mighty, the All-Bestowing. The Glory rest upon thee and upon My Afnans who have turned unto Him, and hearkened, and responded on a Day wherein the Call was raised from the direction of My Most Great Throne.

و سماء جوده آنه هو المقتدر على ما يشاء لا اله  
الا هو العزيز الوهاب البهاء عليك و على افنانى  
اللائى اقبلن و سمعن و اجبن فى يوم فيه ارتفع  
النداء من شطر عرشى العظيم

BLIB\_Or15712.287a

## BH09034

To: A S D

Date: 1303 ? [1885-1886]

1 In the Name of the One Desired

1 بنام مقصود یگا

2 From the horizon of the world the ancient King calls and pro-claims: O My party and O My branches! Reflect upon that which has appeared. The vain imaginings of the past closed the door of mercy, grace and knowledge, as was witnessed when limited souls, due to their vain imaginings, were all seen to be deprived of the Dayspring of the Light of Oneness. Now again the people of the Bayan are clinging to those same vain imaginings. Beseech ye God that He may preserve the essences of being from the contingencies of the world and protect them from the evil of the barking ones. Verily He is powerful over all things and worthy to answer. Those vain imaginings appeared on the Day of Resurrection with sword and arrow, and were visited upon the Truth and His companions. God protect us and you from the evil of the barking ones who prevent people from this straight and manifest Path.

2 مالک قدم از افق عالم ندا مینماید و میفرماید یا  
حزبى و یا شعبى در آنچه ظاهر شده تفکر نمائید  
اوهامات قبل باب رحمت و فضل و عرفان  
را مسدود نمود چنانچه مشاهده شد باوهامات  
نفوس محدوده کل از مشرق نور احدیه محروم  
مشاهده گشتند حال مجدد اهل بیان بآن  
اوهامات متمسکند از حق بطلید جواهر وجود  
را از اعراض عالم حفظ فرماید و از شر ناعقین  
محفوظ دارد آنه على کل شیء قدير و بالا جابة  
جدیر آن اوهام در یوم قیام بسیف و سهام ظاهر  
و بر حق و اصحابش وارد اعاذنا الله و ایاکم  
منی شر الناعقین الذین یمنعون الناس عن هذا  
الصراط الواضح المستقیم

3 O people of God! Strive that perchance the helpless servants may not again become afflicted with the vain imaginings of the Shi'ites. But the people of the Bayan will not permit it - they have again clung to those same vain imaginings. For one thousand two hundred years they called the son of the Imam a liar by their own admission and he became known as Ja'far the Liar, while that helpless one spoke but one word in truth. Now reflect upon the creation and their words and deeds and thoughts and vain imaginings, that perchance ye may strive according to your capacity, for the sake of God, to exalt the

3 یا حزب الله همت نمائید که شاید عباد بیچاره مجدد  
باوهامات شیعه مبتلى نشوند ولكن اهل بیان  
نمیگذارند مجدد بهمان اوهامات تمسک جسته‌اند  
هزار و دوست سنه ابن امام را بقول خودشان  
کاذب گفتند و بجعفر کذاب معروف و آن  
بیچاره یک کلمه بصدق نطق نمود حال تفکر در  
خلق و اقوال و اعمال و ظنون و اوهامشان نمائید  
که شاید الله بقدر وسع در اعلاء کلمه سعی کنید  
آنه هو الامر العليم و المقتدر الحکیم

BLIB\_Or15715.202b

Word. Verily He is the All-Knowing Commander and the All-Wise, the Almighty.

## BH08951

*To: Ahmad son of one who ascended*

*Date: 1303 ? [1885-1886]*

1 He is the All-Hearing, the All-Answering.

2 Say: O my God, my God! Disappoint me not from that which is with Thee, and drive me not from Thy door which Thou hast opened before the faces of all who are in Thy earth and Thy heaven. Make me not deprived of the fragrances of Thy Revelation, nor forbidden from drawing nigh unto Thy chosen ones and Thy pure ones. O Lord! I heard Thy call and turned toward Thee. I beseech Thee by the Dawning-Place of Thy verses, the Recipient of Thy Revelation, and the Source of Thy Command, to make me steadfast in Thy love, speaking forth Thy praise, and serving Thy chosen ones. O Lord! Thou art He Whose bounty hath encompassed all created things and Whose mercy hath preceded all contingent beings. Thou doest what Thou wilt through Thy power and ordainest what Thou desirest through Thy might. Nothing can prevent Thee and no affair can veil Thee. Verily Thou art the Strong, the Triumphant, the Almighty.

1 هو السامع المجيب

2 قل الهى الهى لا تخيبني عما عندك ولا تطردني عن بابك الذى فتحته على وجه من فى ارضك وسمائك و لا تجعلني محروماً من نفحات وحيك و لا ممنوعاً عن التقرب الى اوليائك و اصفياك اى رب سمعت نداءك اقبلت اليك اسئلك بمشرق آياتك و مهبط وحيك و مصدر امرك بأن تجعلني مستقيماً على حبك و ناطقاً بثنائك و قائماً على خدمة اصفياك اى رب انت الذى احاط فضلك الكائنات و سبقت رحمتك الممكّات تفعل ما تشاء بقدرتك و تحكم ما تريد بقوتك لا يمنعك شيء و لا يحجبك امر انك انت القوى الغالب القدير

BLIB\_Or15712.326

## BH09208

*To: Ahmad, Sad, in Qazvin*

*Date: 1303 ? [1885-1886]*

...Say: My God, my God! I know not what hath kept me distant from the court of Thy nearness, and what hath prevented me from entering the gate of Thy majesty. By Thy glory! My heart yearneth for Thy presence and my face is set toward

...الهى الهى لم ادر ما ابعدينى عن بساط قربك و ما منعنى عن الورد فى باب عظمتك وعزتك قلبى يشواق لقائك و وجهى التوجه الى وجهك اسئلك بآياتك الكبرى و ظهورات قدرتك يا

Thy countenance. I beseech Thee by Thy most great signs and the manifestations of Thy power, O Lord of all humanity and Sovereign of names, to assist me in that which Thou lovest and art pleased with, and disappoint me not of that which lieth with Thee and that which I have desired through Thy bounty, Thy grace and Thy favors. Verily Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

مولی الوری و مالک الأسماء بأن تؤیّدنی علی ما  
تحبّ و ترضی و لا تخیبنی عمّا عندک و عمّا اردته  
بجودک و فضلک و الطافک انک انت المقتدر  
علی ما تشاء لا اله الا انت العلیم الحکیم

AQMJ2.029

## BH09715

*To: Amatullah Khanum*

*Date: 1303 ? [1885-1886]*

1 In the name of the knowing Lord!

1 بنام خداوند دانا

2 O My leaf of the Divine Lote-Tree! From the direction of the Most Great Prison I have turned toward thee and make mention of thee. I swear by the Sun of the horizon of proof that handmaidens who today have attained unto the recognition of God, exalted be His glory, are and have been superior and more exalted in the sight of God than the men of the earth, be they divines or others. Indeed, the heedless ones are recorded as dead and as nothing in the Book of God and by the Most Exalted Pen. My God, my God! I beseech Thee by Thy greatest signs and by the breaths of Thy days, O Thou Owner of Names, to ordain through Thy pervading power for Thy handmaiden that which will profit her and draw her near unto Thee. Verily Thou art the One with power over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Informed.

2 یا ورقتی سدره از شطر سبحان اعظم توجه نمود  
و ترا ذکر مینماید قسم بآفتاب افق برهان امائیکه  
الیوم بعرفان حقّ جلّ جلاله فائز گشتند از  
رجال ارض از علما و غیره لدی الله افضل و  
اعلی بوده و هستند بلکه غافلین میت و لاشیء  
در کتاب الهی مذکور و از قلم اعلی مسطورند  
الهی الهی اسئلک بآیاتک الکبری و نفحات  
ایامک یا مالک الأسماء بأن تقدّر بقدرتک  
النفاذ لورقتک ما ینفعها و یقرّبها انک انت  
المقتدر علی ما تشاء لا اله الا انت العلیم الخبیر

INBA51:486b, BLIB\_Or15712.286

**BH09473***To: Mirza Asadullah son of Jinab-i-Nazir**Date: 1303 ? [1885-1886]*

1 He is the One Who remembers in the prison.

2 The Wronged One hath heard thy verses in remembrance and praise of God. We beseech Him to ordain for thee a reward from His presence, for He is the All-Bountiful, the Most Generous. Two Tablets were previously sent specially to Aqa Muhammad Isma'il, upon whom be My Glory, and to thee. Verily He hath remembered you and doth remember you, and He is the Compassionate, the Mighty, the All-Knowing. We beseech Him, exalted be He, to assist you through the means of the heavens and the earth and to draw you nigh unto Him. Verily He is the Protector of those who turn unto Him. Permission was previously granted for the journey of Aqa Muhammad Isma'il and thyself, however it must be carried out according to the requirements of wisdom. Verily He doth not withhold from His loved ones, and He is the Compassionate, the All-Bountiful.

1 هو الذّاكر في السّجن

2 قد سمع المظلوم نظمك في ذكر الله و ثنائه نسئله ان يقدر لك اجرا من عنده و هو الفضال الكريم دو لوح از قبل مخصوص جناب آقا محمد اسمعيل عليه بهائى و آنجناب عنايت شد انه ذكركم و يذكركم و هو المشفق العزيز العليم نسئله تعالى ان يمدكم بأسباب السموات و الأرض و يقربكم اليه انه ولى المقبلين از قبل اذن توجه جناب آقا محمد اسمعيل و شما داده شد ولكن بمقتضيات حكمت بايد عمل شود انه لا يمنع اوليائه و هو المشفق الكريم

BLIB\_Or15712.330b

**BH09330***Date: 1303 ? [1885-1886]*

1 Praise befitteth and is meet for the Peerless Lord Who hath bestowed radiance upon the sun and splendor upon light, Who hath brought forth pearls from the ocean and countless jewels from the mine....

2 As it hath been said before:

3 "For three days each month, O idol mine, I must, without doubt, lose my mind."

4 Tonight is evidently the night of that Day. No proof is needed, no witness is required. The confused utterances are themselves a truthful witness and an articulate testimony....

1 حمد دانای یگا را لایق و سزااست که شمس را ضیا بخشید و نور را بها از بحر لؤلؤ پدید آورد و از کان جواهر لاتحصی ...

2 از قبل گفته‌اند

3 من سر هر ماه سه روز ای صنم بیگان باید که دیوانه شوم

4 امشب گویا شب آن یوم است دلیل لازم ندارد شاهد نمیخواهد پریشان گوئیا شاهدیست صادق و گواهیست ناطق ...

MSHR5.117x

**BH10161***Date: 1303 ? [1885-1886]*

- 1 He is the Most Ancient, the Most Great. 1 هو الأقدم الأعظم
- 2 Today the All-Merciful is manifest and Satan is evident. Blessed is the soul whom the whisperings of Satan did not prevent from the Most Great Announcement and the Straight Path, and who arose with perfect steadfastness to promote the Cause of the Lord of all beings. Such a one is of the people of Baha and the companions of the Crimson Ark. I bear witness that thou didst turn, until thou didst enter and hear the call of the Wronged One, and didst attain His presence and hearken to His decisive, wise call. 2 امروز رحمن ظاهر و شیطان باهر طوبی از برای نفسیکه همزات شیطان او را از نبأ عظیم و صراط مستقیم منع نمود و باستقامت تمام بر امر مالک انام قیام نمود اوست از اهل بها و اصحاب سفینه حمراء اشهد انک اقبلت الی ان دخلت و سمعت نداء المظلوم و فزت ببقائه و اصغاء ندائه المبرم الحکیم
- 3 We beseech Him, exalted be He, to assist thee and bestow upon thee the Kawthar of steadfastness from the hand of His bounty. Verily, He is the All-Bountiful, the Generous. 3 نسته تعالی ان یوفقک و یرزقک کوثر الاستقامه من ید عطائه انه هو الفضال الکریم

BLIB\_Or15712.302a

**BH10525***To: Grandmother of Muhammad Hasan**Date: 1303 ? [1885-1886]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious 1 بسم ربنا الأقدس الأعظم العلیّ الأبهی
- 2 My God, my God! This servant acknowledgeth Thy loftiness and Thy transcendence, Thy power and Thy oneness, Thy uniqueness and Thy sovereignty, and beseecheth Thee by Thy binding decree and by Thy sealed choice wine to assist Thy handmaiden who hath turned toward Thy horizon and believed in Thee and in Thy signs on a day when the divines of Thy earth and the theologians of Thy lands have turned away. O Lord! Ordain for her that which beseemeth Thy generosity and Thy power. Verily, Thou art the Almighty, the All-Knowing, the All-Wise. 2 الهی الهی اعترف الخادم بعلوک و سموک و اقتدارک و توحیدک و تفریدک و اختیارک و یسئلك بأمرک المختوم و رحيقک المختوم بأن تؤید امتک الّتی اقبلت الی افقک و آمنت بک و بآیاتک فی يوم اعرض علماء ارضک وفقهاء بلادک ای رب قدر لها ما ینبغی لجودک و قدرتک انک انت المقتدر العليم الحکیم

INBA51:003, KB\_620:282-282

**BH11487***To: Haji Ghulam-Ali who has attained**Date: 1303 ? [1885-1886]*

...From the Most Exalted Pen in the land of Zawra this most sublime word was sent down: "Soon shall the cawing be raised in most regions." The divine promise hath been fulfilled and the cawers are stirring in all directions. Guard thyself through the Name of the True One....

...در ارض زوراء از قلم اعلیٰ این کلمهء علیا  
جاری و نازل سوف یرتفع النّعاق فی اکثر الدّیّار  
وعدهء الهی ظاهر شد و ناعقین در اطراف  
متحرّک باسم حقّ خود را حفظ نما...

AVK4.421bx





# Study guide to this volume

The third section of Baha'u'llah's tablets from 1303 A.H. (1885–86) opens outward from the pastoral concerns of the preceding volume into a wider horizon: not only the spiritual formation of a persecuted community, but the healing of humanity's religiously divided civilization. The centerpiece of this volume, BH00272, contains some of the most luminous passages in Baha'u'llah's late writings — the declaration that the world's religious systems proceed from one Source and differ only in accordance with the requirements of successive ages, the diagnosis of religious fanaticism as “a world-devouring fire,” and the identification of the Manifestation's first-person voice as the very word that caused flight. Around this central statement cluster tablets that examine with unflinching clarity why learned men in every age refuse to recognize the revelation they have been awaiting, and that read the plundering of the Bahá'i community in Iran as a consequence not of external malice alone but of internal spiritual heedlessness. The volume moves between the universal and the particular, from a vision of humanity as “the fruits of one tree” to the naming of individual believers by name from a prison cell, weaving cosmology, moral diagnosis, and pastoral care into a single fabric.

## Religion's One Source and the World-Devouring Fire of Fanaticism

### Key Passages

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated. — BH00272

Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction. — BH00272

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and goodwill. If it be accepted, if it fulfill

its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.— BH00272

## Context for Study

The principle of the unity of religions articulated in BH00272 is among the most theologically distinctive of Baha'u'llah's contributions to religious thought. By grounding religious diversity in a single Source and attributing doctrinal difference to the varying requirements of successive historical ages, He transforms what the Enlightenment understood as the scandal of religious pluralism into a confirmation of divine pedagogy. This is neither syncretism, which dissolves differences, nor mere tolerance, which merely endures them, but a structural account of how divine revelation works across history: each dispensation adapts the eternal message to the capacity and condition of its age. The Perennialist philosophy of Schuön and Guénon posited a “transcendent unity” located in a shared esoteric core; John Hick's modern pluralistic hypothesis attributes all religious experience to a single ineffable Real. Baha'u'llah's account is more historically specific: the unity is in the Source and in the purpose (the development of human virtue), while the diversity reflects genuine pedagogical adaptation. Crucially, this theological claim is immediately translated into an ethical mandate: religious fanaticism is diagnosed as the most destructive force consuming humanity, and the community's response is couched in terms that anticipate modern interfaith dialogue — sharing one's conviction with kindness, accepting refusal without hostility, consorting with all peoples in fellowship. This is not indifferentism; Baha'u'llah clearly affirms a particular revelation as the disclosure of this Day. The mandate is rather a discipline of the manner of witness, shaped by the recognition that “a kindly tongue is the lodestone of hearts.”

## Questions for Reflection

1. How does Baha'u'llah's account of religious diversity differ from syncretism, from the Perennialist hypothesis of a shared esoteric core, and from John Hick's pluralistic theology? What is distinctive in His claim that doctrinal difference reflects “the varying requirements of the ages”?
2. The passage identifies religious fanaticism as a “world-devouring fire.” In what sense is fanaticism more comprehensively destructive than other forms of social hatred? Why does Baha'u'llah insist that only divine power can quench it?
3. Compare the instruction to “consort with all men in a spirit of friendliness and fellowship” with Paul's counsel to “speak the truth in love” (Ephesians 4:15), with the Buddhist ideal of *māitī* (loving-kindness) extended to all beings, and with the Confucian virtue of *ren* (humaneness). What understanding of the relationship between truth and kindness underlies each?
4. “These principles and laws... have proceeded from one Source, and are the rays of one Light.” How does the metaphor of rays from a single sun illuminate the relationship between divine unity and religious diversity? Where does the metaphor succeed, and where might it face theological challenges?

5. Baha'u'llah references the Russo-Ottoman war as an example of the devastation wrought by religious and political fanaticism. Which events in our own century most urgently illustrate the same point?

## “He Hath Appeared in the Garment of ‘I’”: Divine Disclosure and the Word That Caused Flight

### Key Passages

O assemblage of the ignorant! That word is this, and at this moment He declareth: “He” hath appeared in the garment of “I” and the Hidden One speaketh forth with “I am the Manifest One.” Ye fled without hearing. Say: This is that word at whose sovereign might all are made to tremble, save him whom God willeth. — BH00272

They who are the people of God have no ambition except to revive the world, to ennoble its life, and regenerate its peoples. Truthfulness and goodwill have, at all times, marked their relations with all men. Their outward conduct is but a reflection of their inward life, and their inward life a mirror of their outward conduct. No veil hideth or obscureth the verities on which their Faith is established. — BH00272

Every discerning eye can, in this Day, perceive the dawning light of God’s Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush. Such is the rushing of the waters of Divine mercy, that He Who is the Dayspring of the signs of God... is without veil or concealment associating and conversing with the peoples of the earth and its kindreds. How numerous are those who, with hearts intent upon malice, have sought Our Presence, and departed from it loyal and loving friends! — BH00272

### Context for Study

Among the most theologically charged moments in BH00272 is Baha'u'llah's disclosure of the word foretold in Shi'i tradition as the word that would cause even the deputies of the Hidden Imam to flee in horror. The word is not an obscure formula but the simplest grammatical shift: the Manifestation speaks in the first person. The hidden transcendent God — always referred to in the third person, always the object of reference — appears as the subject of a first-person statement, speaking through the voice of a particular human being in a particular place and time. This is the logic of divine disclosure that has produced scandal at every prophetic threshold: Moses at the burning bush encounters a divine “I am” that addresses him by name; Jesus does not merely point to the Father but declares “I and the Father are one” (John 10:30); Muhammad receives divine commands in the imperative, addressed through him to humanity. In each case the transition from the hidden to the manifest, from “He” to “I,” is both the supreme act of divine generosity and the source of the community's most violent resistance. The Sufi tradition named this transition *anā al-haqq* (“I am the Truth,” Hallaj's declaration), which cost Hallaj his life. Baha'u'llah's answer to the flight from this word is not theological argument but moral evidence: the test of the genuine people of God is the quality of their lives, which constitutes an argument that cannot be countered by

learned objection. “Their outward conduct is but a reflection of their inward life” — the community becomes legible as an embodied disclosure of what it claims to have received.

## Questions for Reflection

1. In what sense is the Manifestation's speaking in the first person both the most natural and the most scandalous form of divine disclosure? Compare with Moses at the burning bush, Jesus' "I am" sayings in John's Gospel (6:35, 8:58, 11:25), and Al-Hallaj's *anā al-haqq*. What structural feature of divine presence produces this scandal at every threshold?
2. Baha'u'llah describes the community of His followers as having “no ambition except to revive the world, to ennoble its life.” How does this understanding of religious purpose compare with the self-understanding of the Church (as the Body of Christ), the Islamic *umma* (as a witness community), and the Buddhist *sangha* (as a refuge and a path)?
3. The text states that the Manifestation is “without veil or concealment associating and conversing with all peoples.” How does this radical openness relate to the parallel teaching about wisdom and prudent restraint (found in BH00037 in the previous volume)? Are these in tension or complementary?
4. Many souls “sought His Presence with hearts intent upon malice, and departed from it loyal and loving friends.” What does this transformation reveal about the kind of power that a divine figure exercises, and how does it compare with accounts of encounter with charismatic religious figures across traditions?
5. How does the claim that “outward conduct is but a reflection of inward life” function as a criterion of spiritual authenticity? Compare with William James's pragmatic test (“by their fruits ye shall know them”) and with the Qur'anic insistence that prayer must produce moral transformation (29:45).

## The Epistemology of Rejection: Jabulqa, Jabulsa, and the Closed Imagination

### Key Passages

All the divines and ecclesiastics of the earth were created for this Day and to serve this Cause, yet on the Day of His Manifestation, all arose in opposition. They pronounced death upon that Desired One for Whom they had waited a thousand and two hundred years and Whose presence they had longed for, as all have seen and heard. The merit of all became evident and clear to those possessed of insight. — BH00486

From the beginning of Islam until now, the divines of the earth and its ecclesiastics have been deprived of the knowledge of true unity, save whom God willeth, just as all were veiled from recognizing the truth of the Promised One's Cause. Not one of the former divines discovered His presence in the loins. All walked in the wilderness of ignorance. Now too all the divines and ecclesiastics of Iran gaze toward the imaginary Jabulqa and the unknown Jabulsa, awaiting the appearance of an imaginary person, like unto the Jews who still wait. — BH00486

O people of God! Fix your gaze solely upon the Most Exalted Horizon and act according to His command. Purify your ears from hearkening to the words of the idolaters, that you may hear with the ear of the soul the rustling of the Divine Lote-Tree. Praise ye the Beloved of the worlds Who guided you and led you to the straight path in days when all arose in opposition. — BH00486

## Context for Study

BH00486 offers one of the volume's most penetrating analyses of the phenomenon of non-recognition at the moment of revelation. Jabulqa and Jabulsa are mythical cities mentioned in certain Islamic traditions as the dwelling-places of the Hidden Imam — located at the farthest reaches of the earth, so extraordinary as to be beyond any normal geography. Baha'u'llah's diagnosis is that this form of expectation constitutes a structural barrier to recognition: when the awaited figure is defined by an anticipatory template so remote from ordinary conditions that no ordinary appearance could satisfy it, genuine recognition becomes imaginatively impossible. The same pattern appears in the expectation of a conquering Messiah among those who encountered Jesus; it appears in the Jewish community's continuing expectation of a redeemer who will fulfill prophecy in a specific historical form; it appears whenever a community's devotion to a future ideal becomes so concrete that it cannot accommodate the actual form in which the ideal arrives. The Sufi tradition warns of the related "veil of light" (*hijāb al-nūr*) — the danger that devotion to a particular image of God can itself become the veil that prevents encounter with God. Baha'u'llah's distinction between the divines who "prevented the people from reaching the shore" and those rare learned ones who are "as spirit unto the body of the world" is significant: scholarship and learning are not inherently obstacles; it is the attachment of learning to a pre-specified template that produces the epistemological closure He diagnoses.

## Questions for Reflection

1. Why do Jabulqa and Jabulsa function as symbols of a particular kind of imaginative closure? What structural feature of religious expectation do they embody, and where do you see analogous patterns in other religious traditions?
2. Baha'u'llah compares the Shi'ī divines' failure to recognize the Bab with the Jewish community's continuing expectation of a Messiah yet to come. What is the theological force of this comparison? What does it assume about the relationship between fulfilled and unfulfilled prophecy?
3. BH00486 distinguishes between divines who prevent the people from the ocean of divine meaning and those learned ones who are "as spirit unto the body of the world." What is the decisive difference, and what does it suggest about the proper vocation of religious scholarship?
4. "Purify your ears from hearkening to the words of the idolaters, that you may hear with the ear of the soul." This implies that ordinary attentive listening is insufficient for spiritual hearing. Compare with Jesus' repeated saying "he who has ears to hear, let him hear" (Matthew 11:15) and with the Sufi doctrine of *dhawq* (tasting) as the organ of spiritual discernment.

5. How can a community of faith guard against the specific failure diagnosed here — the substitution of an inherited imaginative template for living spiritual discernment — without falling into the opposite error of indiscriminate credulity?

## Plunder, Heedlessness, and the Path of Return

### Key Passages

The fire of sedition has encompassed all. The cities and abodes of the people of divine unity have been plundered, as all have witnessed and continue to witness. Where has the might of the people of unity gone, and what became of that power? Not long ago, their very limbs would tremble and their hearts would quake at the might of the sword of the people of unity. — BH00880

Verily, our deeds have caused the ruin of the world, and our heedlessness and transgressions have brought about the power of the enemies. Each day the ungodly seize and carry away a limb from the believers... It is incumbent upon you, upon this servant, and upon all believers in divine unity to hold fast to the cord of return and arise to redress what has been lost. God is witness and testament that His Holiness the Master desired naught save the reformation of the world, and His purpose was the refinement of souls and the education of the people of the earth. — BH00880

In truth, service to the Cause consisteth in such deeds and character as cause the spread of the traces of the friends of God. Blessed are ye and joy be unto you! Praise be to God that ye have attained unto that which shall endure and persist. — BH01162

### Context for Study

BH00880 is remarkable for the candor with which Baha'u'llah places responsibility for the community's suffering partly at the community's own door. The plundering of Bahá'í homes and communities in Iran was real, documented, and devastating; the political context of late-Qajar Iran, with its clerically inflamed popular hostility toward the community, is well-attested. Yet the analysis offered here refuses to frame the community solely as victim. The pattern of decline is internal as much as external: "our deeds have caused the ruin of the world." This demanding argument draws on a structure deeply embedded in the Hebrew prophetic tradition — Amos, Jeremiah, Isaiah, and Lamentations all attribute national catastrophe to internal moral failure rather than external military superiority. Jeremiah's counsel to the Babylonian exiles (Jeremiah 29:7) — to seek the welfare of the city where they have been sent rather than waiting passively for rescue — offers a close parallel to Baha'u'llah's call to "hold fast to the cord of return and arise to redress what has been lost." BH01162 moves from diagnosis to remedy, focusing on the specific form that renewal takes: not lament but service, not mourning but the kind of deeds and character that leave traces extending beyond any individual life. Together the two tablets articulate a theology of communal affliction that holds accountability and hope in creative tension — refusing both self-pity and self-exculpation.

## Questions for Reflection

1. Baha'u'llah attributes the plundering of Bahá'í communities partly to the community's own heedlessness. How does this internal moral analysis coexist with the injustice of external persecution? Does accepting such responsibility risk implicitly exonerating the oppressors?
2. Compare this argument with the Hebrew prophets' attribution of national catastrophe to internal moral failure (Amos 5:21–24; Lamentations 1:8–9; Isaiah 1:10–17). What theological function does such “internal indictment” serve within a suffering community?
3. Jeremiah's counsel to the Babylonian exiles to “seek the welfare of the city” (Jeremiah 29:7) parallels the call here to “arise to redress what has been lost.” What understanding of suffering as an occasion for constructive engagement underlies both?
4. BH01162 suggests that service consists in “deeds and character that cause the spread of the traces of the friends of God.” What is the mechanism by which character leaves traces? Compare with Paul's language of believers as “a letter of Christ, written on human hearts” (2 Corinthians 3:3).
5. How should a religious community today understand the relationship between its own internal spiritual health and its capacity for social influence? Is the causal logic suggested in BH00880 — that heedlessness produces vulnerability — persuasive as a theological account of history?

## Word, Discipline, and the Armies of God

### Key Passages

Being came into existence through the Word of God, and the Word of God through His manifest Revelation. He is the Perspicuous Book and the Impregnable Stronghold, the Dawning-Place of the Hidden Mystery and the Dayspring of the Treasured Name. Through His mention have the Books of God been adorned, and through His light hath the world been illumined. — BH03733

He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the all-compelling name of the Almighty. He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose. Today, goodly deeds and praiseworthy character are reckoned as mighty hosts in the sight of God. With these hosts render ye assistance. — BH00272

Although fasting is outwardly difficult and toilsome, inwardly it is a blessing and comfort. Refinement and training depend upon spiritual exercises — such spiritual exercises as are in accordance with the Book of God and are permitted by religious law, not those wherewith certain deluded ones have afflicted the people. Whatsoever hath been revealed by God is beloved of the soul. — BH02128



## Context for Study

BH03733 opens with a cosmological declaration — “Being came into existence through the Word of God” — that echoes both the Johannine prologue (“In the beginning was the Word,” John 1:1) and the Qur’anic creative command *kun fa-yakūn* (“Be, and it is,” 36:82). From this cosmological premise, the tablet draws an ethical consequence: those who serve God in this age are not armies in any military sense but persons of exemplary character whose goodly deeds constitute the true forces of civilization. The understanding of power articulated here is fundamentally moral: not coercive force but the kind of transformative influence exercised by persons who have genuinely opened their eyes to “the things of God” and purified their hearts from “evil passions.” BH02128, composed during the month of Ramaḍān while Baha’u’llah was Himself fasting in ‘*Akká*, mediates on the inward blessing concealed within the outward difficulty of spiritual discipline, while explicitly distinguishing divinely ordained practice from the self-afflicting asceticism of “deluded ones.” The distinction matters: spiritual discipline is not self-punishment but the instrument of moral refinement, and its measure is whether it is aligned with divine command and produces the kind of character that serves the world. Together these tablets connect cosmology, soteriology, and social ethics into a unified argument: existence springs from the Word, recognition of the Word is the substance of salvation, and the expression of that recognition in goodly deeds is the means by which the community fulfills its cosmic purpose.

## Questions for Reflection

1. “Being came into existence through the Word of God.” How does this cosmological claim connect logically to the ethical mandate that follows — to serve God through goodly deeds and praiseworthy character? Is there an implied argument, or an affirmation?
2. Compare the claim that “goodly deeds and praiseworthy character are mighty hosts in the sight of God” with the Church’s self-understanding as a servant Church, with the Buddhist *sangha*’s communal practice as a form of transformative power, and with the Confucian understanding of self-cultivation as the indispensable root of social order. What is shared, and what is distinctive in the Baha’i formulation?
3. BH02128 distinguishes genuine spiritual discipline from “deluded asceticism.” What marks the difference? Compare with Thomas Aquinas’s distinction between legitimate mortification and disordered self-punishment, and with the Buddhist “middle path” between extreme asceticism and indulgence.
4. Baha’u’llah was Himself fasting while writing BH02128. What does this autobiographical context add to the theological argument? How does the teacher’s embodied practice relate to the teaching’s authority?
5. How does the understanding of religious service articulated in these tablets — centered on moral transformation rather than outward observance or theological argument — challenge or enrich contemporary debates about the nature and purpose of religious community?

## A Guiding Question for the Whole Volume

The arc of this volume moves from the widest possible horizon — all the religions of the earth as rays of one Light, fanaticism as a fire threatening all civilization — to the most intimate register: a bowl of sugar candy received, a house to be sold, individual believers addressed by name from a prison cell. The theological statement that opens BH00272 — revelation exists to lay bare the gems hidden within human selves, and the divers communions of earth have all proceeded from one Source — provides the volume's widest frame. The anatomy of why learned men refuse to recognize revelation, the confession that “our deeds have caused the ruin of the world,” and the teaching that goodly character constitutes the only army God needs all speak with different registers of intimacy to the same governing question.

A guiding question for the whole volume might therefore be: **What kind of imagination, moral discipline, and communal accountability does a community of faith require in order to be simultaneously a healing force in a religiously divided world and a community honest enough to examine its own internal failures with the same candor it brings to the failures of others?**