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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 83:

Writings of Baha'u'llah in 'Akka, year 1304 A.H.
(1886-1887) part IV

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 83

This fourth volume of the 1886–1887 corpus is marked by the conjunction of universality and consolidation. On the one hand, several tablets articulate Baha’u’llah’s message in explicitly world-embracing terms: BH02081 is the clearest expression of this horizon, presenting the divine Book as coextensive with the world itself and praising those “who regard the world as one country,” whose distinguishing marks are trustworthiness, purity, fidelity, and service through character rather than force. The same universal note is sounded elsewhere in different registers: BH00772 proclaims to the “peoples of the world” that the “Speaker of Sinai” has appeared, while also singling out Jewish converts as “children of Abraham and heirs of Moses”; BH01169 similarly frames revelation in terms of unity, concord, and the exaltation of the Cause through deeds and character rather than mere profession. Yet the volume is equally concerned with the conditions under which such a universal message must be preserved, transmitted, and embodied amid hostility.

For that reason BH00691 deserves special notice near the beginning of the volume. It offers concrete evidence for the late Akka period’s editorial and archival concerns, describing the compilation, comparison, correction, and safeguarding of the writings as among the “most great works,” and explaining that many tablets had circulated without collation while others had fallen into hostile hands in Tihiran and elsewhere. This concern with the stewardship of revelation is matched by repeated insistence that the Cause advances through utterance joined to wisdom and through “goodly deeds and praiseworthy attributes,” not triumphalist means. The same practical tension between proclamation and prudence appears in BH00772, where the cosmic claims of manifestation are set beside a very specific warning about the “fire of hatred” then burning in the land: pilgrimage is forbidden, and those addressed are even counseled, outwardly, to adhere to Islam for the sake of safety. Taken together, these tablets illuminate a community being spiritually universalized while institutionally and socially pressured.

Among the more distinctive individual items, BH00785 stands out for its theological density. In response to questions, it reflects on the station of Christ, insists that all the acts of “the Spirit” are proofs of a different order from ordinary human actions, and then turns reflexively to Baha’u’llah’s own untutored yet superhuman wisdom and utterance. It also contains a characteristically strong statement on the efficacy of the revealed Word: to attain even to a single divine “Word” and preserve its station is to attain “all good.” BH00786, by contrast, is memorable for its vivid glimpses of lived sacred history: Baha’u’llah’s morning visit from Bahji to the garden at Junayn, His recollection of the friends while there, and His remarkable praise of the spiritual station of the believing women. BH00859 contributes one of the volume’s most compressed formulations of purpose, declaring that the aim of the Cause is to transform “the fire of hatred in the world’s heart into the light of love,” and that this Cause moves above the religions of the world. Finally, BH00881 and BH02565 preserve the darker emotional undertone of the period: the “Wronged One” speaks of sorrows that “cause the heart to bleed,” while BH02565 commemorates a steadfast believer who endured suffering in

the path of God and is consoled in language of unusual tenderness. Overall, the volume is less a collection of major legislative or doctrinal centerpieces than a rich late-Akka witness to how Baha'u'llah's world religion was being imagined, protected, and morally enacted in the midst of vulnerability.

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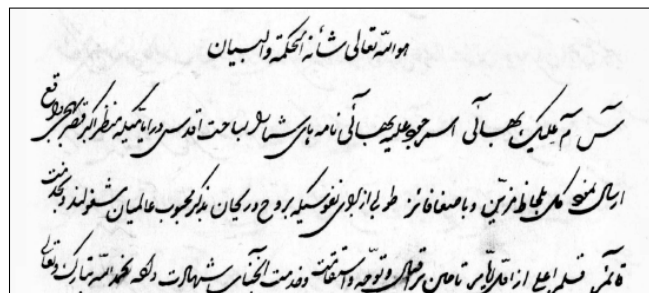
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BH00691

To: Shaykh Kazim Samandar, in Qazvin
Date: 1304 ? [1886-1887]



- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 Upon thee be Glory, O Samandar! Ism-i-Jud, upon him be Glory, forwarded your letters to the Most Holy Court in the days when we were at the Most Great Scene at the Mansion of Bahji. All were honored to be beheld and favored to be heard. Blessed are they who are engaged with spirit and fragrance in the remembrance of the Best Beloved of the worlds and are steadfast in service. The Supreme Pen hath from the earliest days until now borne witness to thy acceptance, thy devotion, thy steadfastness and thy service. We praise God, blessed and exalted be He, for having aided thee to hold fast unto His cord in His days and to cling to His robe. Verily, He is the Generous, the Bountiful. 2 س م عليك بهائي اسم جود عليه بهائي نامه هاي شما را بساحت اقدس در اياميكه منظر اكبر قصر بهجی واقع ارسال نمود كل بلحاظ مزین و باصغا فائز طوبی از برای نفوسيكه بروح و ريحان بذكر محبوب عالميان مشغولند و بخدمت قائم قلم اعلى از اول ايام تا حين بر اقبال و توجه و استقامت و خدمت آنجناب شهادت داده نمجد الله تبارک و تعالی بما ايديک على التمسک بحبله في ايامه و التثبت بذيله انه جواد كريم
- 3 Mention hath been made of Andalib, upon him be Glory. We have verily aided him and will continue to aid him. Thy Lord is indeed the Helper, the All-Wise. We send him greetings from this Station and give him the glad-tidings of My mercy which hath preceded existence both seen and unseen. 3 ذکر جناب عندليب عليه بهائي را نموده اند انا ايذناه و نمده ان ربك هو المؤيد الحكيم نكبر عليه من هذا المقام و نبشره برحمتي التي سبقت الوجود من الغيب والشهود
- 4 The servant in attendance before Us submitted the pages of proofs, and they were graciously accepted. Verily he hath spoken the truth regarding this Great Announcement and this firm, sound, and mighty Cause. 4 اوراق استدلالیه را عبد حاضر تلقاء وجه معروض داشت بشرف قبول فائز انه نطق بالحق في هذا النبأ العظيم وهذا الأمر المبرم المحکم المتين
- 5 Concerning what thou didst mention about the compilation of verses and epistles - this deed is regarded and recorded as among the most great works in the sight of the Self-Sufficient. In these days the revealed Tablets are being read in Our presence, for many Tablets written both before and after were dispatched to various regions without being compared. Therefore, in these days they are repeatedly being read in Our presence, that what God hath intended and what the Tongue of Grandeur hath spoken may become manifest. Many verses and evidences have fallen into the hands of the idolaters, both in the Land of Ta [Tehran] and other lands. The people of God 5 و اينکه مذکور داشتيد بترتيب آيات و رسائل مشغولند اين عمل از اعظم اعمال نزد غني متعال مذکور و محسوب در اين ايام الواح منزله تلقاء وجه قرائت ميشود چه که بسياری از الواح از قبل و بعد نوشته و من غير مطابقه باطراف رفته لذا در اين ايام مکرر در حضور قرائت ميشود ليظهر ما اراده الله و ما نطق به لسان العظمة اکثري از آيات و بينات بدست مشرکين افتاده چه در ارض طا و چه در اراضي اخرى بايد حزب الله در صيانت و حفظ الواح جهد بليغ

must make a mighty effort to preserve and protect the Tablets. In the Land of Ta, whatever was found in certain homes was seized and fell into the hands of the heedless. We have commanded all to preserve what hath flowed from the Supreme Pen. We beseech God to aid them to do what He loveth and pleaseth and to draw them nigh unto Him. Verily, He is the Mighty, the Powerful.

- 6 The letter of Khalil, glory be upon him, was presented before the Most Holy Court and was honored with attention and favor. We beseech God to assist him and those with him to exalt His Word and to make his mention penetrating in the hearts and effective in the souls. On the last night of Jamadi'l-Avval, this servant presented his letter. Blessed be he! O Samandar! You mentioned Nabil-i-Akbar who has turned to various regions specifically for the service of the Cause and exaltation of the Word. Ask God that fruit may appear and it may not be without effect. We have revealed from the Kingdom of Our utterance in the Tablet of Wisdom, addressing him: "Be thou as the throbbing artery in the body of creation, so that through the heat generated by this motion the souls of the hesitant may be quickened." Blessed is he who hath attained to the outpourings of this Ocean in the days of his Lord, the Most Generous, the All-Wise. Be thou a promoter of the Cause of God with an utterance which will set ablaze the trees and cause them to speak: "Verily, there is no God but Me, the Mighty, the Self-Subsisting."

- 7 Say: Utterance is a substance that seeketh penetration and moderation. As for penetration, it dependeth upon pure and unencumbered hearts, and as for moderation, it must be combined with wisdom which We have revealed in the Books and Tablets. And in another connection: "Walk with the power of the Most Great Name above the world that thou mayest witness the mysteries of eternity and discover that which no one hath discovered. Verily thy Lord is the Helper, the All-Knowing, the All-Informed." Were all the powers of the seen and unseen to be concentrated in the power of hearing, then perchance it could be said that it would be capable of hearing unto this Call which is raised from the right hand of the Throne; and were the strength and brilliance of all eyes to be concentrated in one eye, then perhaps it would be worthy to behold these signs. With utmost humility and supplication beseech ye the Self-Sufficient One that He may not deprive His servants and that He may bestow upon them the Kawthar of immortality from the chalice of His bounty. We beseech God to assist His servants and confirm them in that which beseemeth His days. Verily, He is the Bountiful, the Generous.

مبذول دارند در ارض طا در بعضی از بیوت آنچه موجود بود اخذ نمودند و بدست غافلین افتاد کل را بر حفظ ما جری من القلم الأعلى امر نمودیم نسل الله ان يؤيدهم على ما يحب ويرضى ويقرهم اليه انه هو المقتدر القدير

6 نامه جناب خليل عليه بهائی در ساحت اقدس حاضر و بلحاظ عنايت و اصفا فائز نسل الله ان يؤيده و من معه على اعلاء كلمته و يجعل ذكره نافذاً في الأفئدة و مؤثراً في القلوب در شب آخر جمادى الأول عبد حاضر نامه اشرا عرض نمود هنيئاً له و مريئاً له يا سمندر ذكر نبيل اكبر را نموديد مخصوص خدمت امر و اعلاء كلمه باطراف توجه نموده اند از حق بطلب ثمر ظاهر شود و بى اثر نماند قد انزلنا من ملكوت بياى في لوح الحكمة مخاطباً آياه كن نباضاً كالشريان في جسد الامكان ليحدث من الحرارة المجددة من الحركة ما تسرع به افئدة المتوقفين طوبى لمن فاز بفيضان هذا البحر في أيام ربه الفياض الحكيم كن مبلغ امر الله ببيان تحدث به النار في الأشجار و تنطق انه لا اله الا انا العزيز المختار

7 قل انّ البيان جوهر يطلب النفوذ والاعتدال اما النفوذ معلّق باللطافة و اللطافة منوطة بالقلوب الفارغة الصافية و اما الاعتدال امتزاجه بالحكمة التي نزلناها في الزبر و الألواح و في مقام آخر امش بقوة الاسم الأعظم فوق العالم لترى اسرار القدم و تطلع بما لا اطلع به احد ان ربك هو المؤيد العليم الخبير اگر قواى غيب و شهود منحصر بقوة سامعه شود ميتوان گفت قابل اصغاء اين ندا است كه از يمين عرش مرتفع و اگر قوت و رونق جميع ابصار در بصرى محصور گردد شايد لايق مشاهده آثار شود بكمال عجز و ابتال از غنى متعال بطليبد عباد خود را محروم ننمايد و از كاس عطا كوثر بقا عنايت فرمايد نسل الله ان يمد عباده و يؤيدهم على ما ينبغى لآيامه انه هو الفضال الكريم

8 O Samandar! The hosts of victory are goodly deeds and praiseworthy attributes. In the divine Tablets this word hath repeatedly been revealed: We have enjoined upon all the fear of God and that whereby stations and ranks are elevated. Blessed are they that act. One word setteth ablaze, and another extinguisheth. Today the ocean of grace is surging and the sun of bounty is shining. Whosoever speaketh for the sake of God, its effects shall be manifest in all regions. Through the movement of the Supreme Pen We have set the world aflame and raised the banner of "He is God" upon the highest station of the world without concealment or hindrance. From the beginning of the Cause until now We have stood before the hosts and spoken. The oppression of the world did not prevent Us and the clamor of nations did not hold Us back. We beseech God to confirm all to teach His Cause with joy and fragrance. Verily, He is the Powerful, the Mighty.

9 Mention was made of Jinab-i-Javad, upon him be My glory. He and his kin have ever been and continue to be remembered. Blessed is he, for he hath been faithful to God's Covenant and Testament, and hath arisen to serve Him and His loved ones over successive years. We have revealed for him that which hath brought solace to the eyes of them that are nigh unto God. Convey My greetings to Jinab-i-Muhammad-Karim. He hath attained unto My mention and My favor, and is under the glances of My grace, the Mighty, the Great. Convey the greetings of the Wronged One to him and remind him of that which hath been sent down from God, the Lord of all worlds. Mention was made of Jinab-i-Yahya, upon him be the Glory of God, in the Most Holy Court. The answers to his questions were sent in both the revealed and written scripts. God willing, may they discover the fragrance of God from His words, and drink and give to drink from His ocean of meanings.

10 Ye made mention of Jinab-i-Amin and Faydu'llah, upon them both be My glory. Each hath attained unto the mention of the Wronged One. We make mention of Fayd and give him glad tidings of the favors of his Lord, the All-Bountiful, the Generous. As for Amin, upon him be My glory and My favor, he hath repeatedly mentioned that land and the hardships and hospitality shown, and previously mention of these matters was revealed from the Supreme Pen and sent forth. All the women of that land are adorned with the ornament of mention. We beseech God to adorn them with the garments of virtuous deeds and to ordain for them the good of both this world and the next. Verily He is the Lord of the Throne and earth. We make mention of the teacher who turned towards God when the servants turned away, and who acknowledged when the people of the land denied. We verily send Our greetings unto

8 یا سمندر جنود نصر اعمال طیبه و اخلاق مرضیه است در الواح الهی اینکلمه مکرر نازل کل را بتقوی الله امر نمودیم و بما ترتفع به المراتب و المقامات راه نمودیم طوبی للعالمین یک کلمه مشتعل نماید و اخری مخمود سازد امروز دریای فضل موج و آفتاب عنایت مشرق هر نفسی الله تکلم نماید آثارش در آفاق ظاهر گردد از حرکت قلم اعلی عالم را مشتعل نمودیم و رایة انه هو الله را بر اعلی مقام عالم برافراختیم من غیر ستر و حجاب از اول امر تا حین امام احزاب قائم و ناطق ظلم عالم منع ننمود و وضوء امم بازنداشت از حق میطلبیم کل را مؤید فرماید بر تبلیغ امر بروج و ریحان انه هو المقتدر القدير

9 ذکر جناب جواد علیه بهائی را نمودند او و متعلقانش لازال مذکور بوده و هستند طوبی له انه وفي بميثاق الله و عهده و قام على خدمته و خدمة اوليائه في سنين متواليات و انزلنا له ما قرت به عيون المقرين جناب محمد كريم را تكبير برسان انه فاز بذكرى و عنایتی و يكون تحت لحاظ فضلى العزيز العظيم كبر على وجهه من قبل المظلوم و ذكره بما نزل من لدى الله رب العالمين ذكر جناب يحيى عليه بهاء الله در ساحت اقدس مذکور جواب سوالات بخط تنزيل و خط تحرير ارسال شد انشاء الله عرف الله را از کلماتش بیابد و از بحر معانیش بنوشند و بنوشاند

10 ذکر جناب امین و فیض الله علیهما بهائی را نمودید هر یک بذکر مظلوم فائزاً تذکر فیض و نبیره بعناية ربه الفياض الكريم و اما امین علیه بهائی و عنایتی ذکر آن ارض و زحمات و ضیافترا مکرر نموده و از قبل ذکر این امور از قلم اعلی نازل و ارسال شد مخدرات آن ارض طراً بطراز ذکر مزین نسل الله ان یزینهن بأثواب الأخلاق و یقدر لهن خیر الآخرة و الأولى انه رب العرش و الثری و تذكر المعلم الذى اقبل اذ اعرض العباد و اقرّ اذ انكر من فى البلاد انا تكبر عليه من هذا المقام المبين الحمد لله رب العالمين

him from this manifest station. Praise be to God, the Lord of the worlds.

- 11 Ye made mention of Jinab-i-Amin's journey on foot from the land of Rasht to the land of Qaf. O Samandar! We bear witness that he was mounted upon the finest steed in all the world and was seated in the most exalted carriage of all nations, for this walking on foot is a testament to humility, submissiveness, resignation, contentment and detachment. Thy Lord is verily the All-Knowing Expositor, the All-Wise Rememberer.
- 12 Convey the greetings of the Wronged One to all the kinsmen and give them glad tidings of God's favor. All are mentioned before the Wronged One and have attained unto the traces of the Supreme Pen. The glory shining from the horizon of the heaven of My mercy be upon thee and upon My loved ones there who were not kept back from God, the Creator of heaven and Lord of the Throne and earth, by the might of the enemies.
- 13 O Samandar! At the end of the book We make mention of the kinsmen and of Jud, upon him be My glory, and convey greetings and give glad tidings of the favor of God, exalted be His glory. We beseech God to aid them, to grant them success, and to ordain for them the good of both worlds and that which shall be a treasure with Him. He verily is the One Who hath power over whatsoever He willeth. He ordaineth for His loved ones that which shall benefit them in all the worlds of His worlds. He is verily the Almighty, the Unconstrained.
- 14 The prayer shining from the horizon of the heaven of My utterance and the glory gleaming from the direction of My prison be upon My loved ones who have arisen in their days to serve My Cause and have done that whereby My Word was exalted. These are they upon whom the Concourse on High and the dwellers of Paradise send their prayers, and they who circle round the Throne in My mighty prison and in the Land of Mystery and in Zawra, the place from whose horizon hath shone forth the Day-Star of My Revelation, the Mighty, the Wondrous. And praise be to God, the Lord of the mighty Throne.

11 ذکر توجّه جناب امین علیه بهائی و عنایتی را نمودید که پیاده از ارض رشت بارض قاف توجّه نموده یا سمندر ما شهادت میدهم بر بهترین اسب عالم سوار و بر اعلی کالسکه امم جالس چه که این پیادگی دقتیست از خضوع و خشوع و تسلیم و رضا و قناعت و انقطاع آن ربّک هو المبین العليم و هو الذّاکر الحکیم

12 منتسبین طرّاً را از قبل مظلوم تکبیر برسان و عنایت حقّ بشارت ده کلّ لدی المظلوم مذکورند و بآثار قلم اعلی فائز البهّاء المشرق من افق سماء رحمتی علیک و علی اولیائی هناک الدّین مامنتم سطة الأعداء عن الله فاطر السّماء و ربّ العرش و الثّری

13 یا سمندر در آخر کتاب منتسبین اسم جود علیه بهائی را ذکر مینمائیم و تکبیر میرسانیم و عنایت حقّ جلّ جلاله بشارت میدهم نسل الله ان یؤیّدهم و یوقّتهم و یقدّر لهم خیر الآخرة و الأولى و ما یكون لهم کزاً عنده انه هو المقتدر علی ما یشاء یقدّر لأولیائهم ما ینفعهم فی کلّ عالم من عوالمه انه هو المقتدر المختار

14 الصّلاة المشرقة من افق سماء بیانی و البهّاء اللّائخ من شطر سجّی علی اولیائی الدّین قاموا فی ایامهم علی خدمة امری و عملوا ما ارتفعت به کلمتی اولئک اولیاء یصلّین علیهم الملائ الأعلی و اهل الفردوس و الدّین طافوا العرش فی سجّی العظیم و فی ارض السّرّ و فی الزّوراء المقام الذی اشرق من افقه نیر ظهوری العزیز البدیع و الحمد لله ربّ العرش العظیم

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BH00728

To: Siyyid Mihdi Dahaji et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the Wise, the Manifest
- 2 At this hour when the Most Great Luminary is rising and shining from the heaven of His love, one named Mihdi - upon him be My glory - sent thy letter which attained unto the gaze of favor and was honored by the hearing of the Wronged One. The souls mentioned therein have each ascended by the ladder of divine grace to the highest horizon, which is the station of turning to the Lord of Names and Creator of heaven, and have attained thereunto. Verily, he who sacrificed himself by his own hand was in grievous error. The Supreme Pen hath ever forbidden such deeds in the Scriptures and Tablets. Today the friends of God, exalted be His glory, must occupy themselves with the promotion of His Cause, that perchance those souls who are drowning in the ocean of vain imaginings may find deliverance through the cord of the All-Merciful's utterance and be adorned with the armor of God's Word, and thus be protected from the arrows of the divines' doubts and the swords of the rulers' wrath.
- 3 O Mihdi! We have, as a token of Our grace, forgiven him. Upon him and upon thee be glory. We counsel all the friends of God to act in accordance with that which hath been recorded by the Supreme Pen in the Book. Say: O people, hold fast unto the Book of God - this is better for you, did ye but know it. The Book of God hath ever been and shall continue to be the Protector, Helper, Guardian, Supporter, Sustainer and Confirmer. Today the True One Himself is established upon this station and counseleth all unto that which hath been and is the cause of eternal and abiding wealth. Say:
- 4 My God, my God! Praise be to Thee for having shown me Thy highest horizon and caused me to hear the shrill voice of Thy Most Glorious Pen. I testify that Thou hast guided them that are on earth to Thy path, made them to know Thy proof, and commanded them to that which profiteth them in every world of Thy worlds. I beseech Thee by the billows of the ocean of Thy knowledge, by the standards which Thou didst raise up by Thy command, and by the signs which were elevated throughout the earth by Thy power and sovereignty, that Thou forgive Thy servants even as Thou didst forgive him who gave up his spirit in Thy path. O my Lord! Ordain for me and for them who have believed in Thee and Thy signs that
- 1 هو الله تعالى شأنه الحكمة والبيان
- 2 در این حین که نیر اعظم از افق سماء حییّه مشرق و لائح اسمی مهدی علیه بهائی نامهء آنجناب را ارسال نمود بلحاظ عنایت فائز و باصغاء مظلوم مشرف نفوس مذکوره در آن هر یک بمرقاة عنایت الهی بافق اعلی که مقام توجّه مالک اسماء و فاطر سمائست عروج نمودند و فائز گشتند آن الذی فدی نفسه بیده آنه کان علی خطأ عظیم قلم اعلی لازال در زیر و الواح این اعمال را نهی فرموده امروز باید اولیای حقّ جلّ جلاله بنصرت امر مشغول باشند که شاید نفوسیکه در بحر اوهام غرق شده‌اند بجبل بیان رحمن نجات یابند و بدرع کلمهء الهی مزین گردند شاید از رمی شبهات علما و اسیاف غضب امرا محفوظ مانند
- 3 یا مهدی انا غفرناه فضلاً من لدنا علیه و علیک اولیای حق طراً را وصیت مینمائیم بر عمل بآنچه از قلم اعلی در کتاب ثبت شده قل یا قوم تمسکوا بکتاب الله انه خیر لکم ان اتم تعلمون کتاب الهی حافظ و ناصر و حارس و معین و مدد و مؤید بوده و خواهد بود امروز نفس حق بر این مقام مستوی و کل را وصیت میفرماید بآنچه که سبب غنای باقیهء دائمه بوده و هست
- 4 قل الهی الهی لک الحمد بما اریتنی افقک الاعلی و اسمعتنی صریر قلبک الابهی اشهد انک هدیت من علی الأرض الی صراطک و عزّفتهم دلیک و امرتهم بما ینفعهم فیکلّ عالم من عوالمک اسئلک بأنحار مدینه عرفانک و بأعلام الّتی نصبت بأمرک و بالآیات الّتی ارتفعت مقام الأرض بقدرتک و سلطانک بأن تغفر عبادک بما غفرت الذی انفق روحه فی سبیلک ای رب قدر لی و لمن آمن بک و بآیاتک ما تقر

which shall gladden the eyes and rejoice the hearts. Verily Thou art the Single, the One, the Mighty, the Beloved.

به العيون و تفرح به القلوب أنك انت الفرد
الواحد العزيز المحبوب

- 5 Thou didst mention [Mirza] Sadiq - upon him be My glory - and likewise Mirza Ibrahim - upon him be My grace. Each hath attained unto the effulgences of the lights of the Most Great Name and been mentioned in the writings of the All-Merciful. We beseech God to aid them and grant them success that they may acquire eternal stations in these transient days. All the mentions of the world cannot equal one mention in this Day - this is a word to which the Lord of the worlds hath borne witness. O people of God! Strive that ye may attain unto that which hath no likeness or equal.

5 ذکر جناب [میرزا] صادق علیه بهائی را نمودی و همچنین ذکر جناب میرزا ابراهیم علیه عنایتی را هر یک با شرافات انوار نیر اسم اعظم فائز و بآثار قلم رحمن مذکور از حق میطلبیم ایشانرا تأیید فرماید و توفیق عطا کند تا در ایام فانیه کسب مقامات باقیه نمایند معادله نمینماید بیک ذکر این یوم اذکار عالم اینکله ایست مولی العالم بر آن شهادت داده یا حزب الله جهد نمائید شاید فائز شوید بآنچه که شبه و مثل از برای او نبوده و نیست

- 6 O Baha'u'din! Hear the call of God, the True King, the Manifest. He mentioned thee before and mentioneth thee at this time. When thou art honored by His mention, arise and say: Praise be unto Thee, O Thou Goal of them that know!

6 یا بهاء الدین اسمع نداء الله الملك الحق المبين انه ذکرک من قبل و فی هذا الحین اذا فزت بذكره قم و قل لك الحمد یا مقصود العارفين

- 7 O Ali, upon thee be My glory! Repeatedly have mention of thee and mention of him who ascended unto God flowed from the Supreme Pen. Reflect upon the heaven of divine grace - were all the peoples of the world to turn in less than that moment, all would be adorned with the robe of forgiveness and attain unto the greatest favor.

7 یا علی علیک بهائی مکرر ذکر شما و ذکر من صعد الى الله از قلم اعلی جاری در سماء فضل الهی تفکر نما اگر جمیع اهل عالم در اقل من آن اقبال کنند کل بطراز غفران مزین و بعنایت کبری فائز

- 8 O Qasim! Grieve not. Verily the ocean of joy hath turned toward thee from the direction of the Prison. Rejoice in its turning toward thee and say: Thine is the bounty, O Lord of Names, and Thine is the glory, O Thou Goal of them that are in the heavens and on earth.

8 یا قاسم لا تحزن انّ بحر السرور اقبل اليك من شطر السجن افرح بتوجهه اليك و قل لك العطاء یا مولی الأسماء و لك البهاء یا مقصود من فی السموات و الأرضین

- 9 O my God and my Heart's Desire! Thou hearest the cry of hearts in their separation from Thee. I beseech Thee by the light of union with Thee and the ocean of Thy bounty, that Thou mayest ordain for Thy loved ones that which will draw them nigh unto Thee. Verily, Thou art the All-Bountiful, the Most Generous. Within Thy grasp are the reins of the world and the affairs of nations, and Thou art, in truth, the Almighty, the All-Powerful.

9 یا الهی و مقصودی تسمع ضجيج القلوب فی فراقک استلک بنور وصالک و بحر فضلک بأن تكتب لأوليائك ما یقرّبهم اليك أنك انت الفضال الکريم و فی قبضتک زمام العالم و ازمة الأمم و أنك انت المقتدر القدير

- 10 O My Pen! Make mention of the names that have appeared before Thy face and have attained unto Thy promise. Say:

10 یا قلبی اذكر الأسماء التي حضرت امام وجهک و فازت بوعدک قل

- 11 O Qasim! The Wronged One hath, from the precincts of the prison, remembered thee with a remembrance that hath no equal in all the world. Be thankful unto thy Lord for this manifest favor. We have mentioned thee time and again that thou mayest give thanks unto thy Gracious Lord. This is the Day of Joy, were ye to know it, and this is the Day of Gladness,

11 یا قاسم انّ المظلوم من شطر السجن ذکرک بما لا يعادله ذکر فی العالم اشکر ربک بهذا الفضل المبين انا ذکرناک مرّة بعد مرّة لتشکر ربک الکريم هذا یوم السرور لو انت من العالمین و هذا یوم الابتهاج

to which testifieth He Who proclaimeth in every state that there is none other God but Me, the Mighty, the Great.

يشهد بذلك من ينطق فيكل شأن أنه لا اله الا
انا العزيز العظيم

- 12 O Rida! Hearken unto that which the Lord of Names calleth unto thee, that thy Lord may draw thee to a station wherein thou shalt arise to make mention of Him and praise Him among His servants with wisdom. Verily, thy Lord is the Ordainer, the All-Wise.

12 يا رضا اسمع ما يناديك به مولى الأسماء ليجذبك
موليك على مقام تقوم بذكره و ثنائه بين عباده
بالحكمة ان ربك هو الأمر الحكيم

- 13 O Husayn! The Wronged One remembereth thee in the prison purely for the sake of thy Lord, that thou mayest rejoice in the loving-kindness of thy Lord and be of them that render thanks.

13 يا حسين ان المظلوم يذكرك في السجن خالصاً
لوجه ربك لتفرح بعناية موليك و تكون من
الحامدين

- 14 O Baqir! We have heard thy call and have answered thee, and We counsel thee to be steadfast in this Cause, which the world hath denied, save those whom thy Lord, the All-Bountiful, the Most Generous, hath willed.

14 يا باقر سمعنا نداءك اجبتاك و نصيحتك
بالاستقامة على هذا الأمر الذى انكره العالم الا
من شاء ربك الفياض الكريم

- 15 O Sadiq! When the Horizon of Revelation shone forth and the Promised One appeared, He was denied by every liar, every wrongdoer, every transgressor, every tyrant, and every stubborn oppressor. We found not from them the fragrance of truthfulness, to which thy Lord beareth witness from this exalted station.

15 يا صادق اذ اشرق افق الظهور واتى الموعود انكره
كل كاذب و كل فاسق و كل فاجر و كل معتد
و كل جبار عنيد ما وجدنا [منهم] رائحة الصدق
يشهد بذلك ربك في هذا المقام الرفيع

- 16 O Ismail! Reflect upon those who hastened to the sanctuary and offered up their souls in the path of God, the Lord of all mankind. Verily, thy Lord is the One Who hath power over whatsoever He willeth through His mighty and wondrous Word.

16 يا اسمعيل فكر في الذين سارعوا الى المقام و انفقوا
ارواحهم في سبيل الله مولى الأنام ان ربك هو
المقتدر على ما يشاء بقوله العزيز البديع

- 17 O Ja'far! We have guided the servants unto Our Most Great Path and have consigned the company of divines to the fire by the command of Him Who is the Lord of destiny. Verily, thy Lord is the Almighty, the All-Powerful.

17 يا جعفر قد هدينا العباد الى صراطنا الأعظم
و ارسلنا معشر العلماء الى السقر امراً من لدن
مالك القدر ان ربك هو المقتدر القدير

- 18 O Husayn! The All-Knowing hath turned toward thee and remembereth thee with that which shall strengthen thee to remain steadfast in His Clear Announcement. Beware lest the might of those who have disbelieved in the Lord of the worlds frighten thee. When thou hast attained unto My remembrance, say: Praise be unto Thee, O Joy of the World, and praise be unto Thee, O Thou the Desire of them that are nigh unto Thee.

18 يا حسين ان العليم اقبل اليك و يذكرك بما
يؤيدك على الاستقامة على نبأه المبين اياك ان
تخوفك سطوة الذين كفروا برب العالمين اذا
فزت بذكري قل لك الحمد يا فرح العالم و لك
الثناء يا مقصود المقربين

- 19 O Hasan! Say: My God, my God! I am he who hath turned toward Thee when he heard Thy sweetest call and the rustling of Thy Most Exalted Pen. I beseech Thee by the breezes of Thy days and the fragrances of Thy verses to make me so steadfast in Thy Cause that the doubts of every remote scholar and every suspicious mystic may not hinder me.

19 يا حسن قل الهى الهى انا الذى اقبلت اليك اذ
سمعت نداءك الأهل و صرير قلبك الأعلى
اسئلك بنسمات ايامك و نفحات آياتك بأن
تجعلنى مستقيماً على امرى بحيث لا تمنعنى
شبهات كل عالم بعيد و كل عارف مريب

- 20 O Ma'sum! We have seen thy mention and have remembered thee. Say: My God, my God! I beseech Thee by Thy Most Great Infallibility and Thy Most Mighty Signs to make me hold fast unto Thy protection, cling to Thy bounty, and adhere to Thy loving-kindness. Verily, Thou hast power over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.
- 20 يا معصوم رأينا ذكرَكَ ذَكَرناك قل الهى الهى استلِكَ بعصمتِكَ الكبرى وآياتِكَ العظمى بأن تجعلنى معتمداً بعصمتِكَ و متمسكاً بفضلِكَ و متشبهاً بعنايتِكَ انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم
- 21 O Siyyid Muhammad! Blessed is the servant whom the world hath not caused to slip, and the eye which the veils of names have not prevented. He hath cast aside the gulf, turning unto the Most Great Ocean. He is indeed of the people of Baha in the Book of God, the Mighty, the Praiseworthy.
- 21 يا سيد محمد طوبى لعبد ما زلته الدنيا و لعين ما حجبته حجابات الاسماء نبد انخليج مقبلاً الى البحر الأعظم انه من اهل البهاء فى كتاب الله العزيز الحميد
- 22 We make mention of the Alif before the Qaf (Aqa Jan) and counsel him with that whereby the station of man is exalted. Blessed is he who hath heard and acted, and woe unto the heedless. We have counseled all aforesaid regarding deeds and character. Blessed is he who hath held fast thereunto, turning away from every ignorant one who hath denied God and His verses shining from this luminous horizon.
- 22 انا نذكر الألف قبل القاف (آقا جان) و نوصيه بما يرتفع به مقام الانسان طوبى لمن سمع و عمل و ويل للغافلين انا وصينا الكل من قبل بالأعمال و الأخلاق طوبى لمن تمسك بها معرضاً عن كل جاهل انكر الله وآياته المشرقة من هذا الأفق المنير
- 23 O Ramadan! The Object of all worlds hath made mention of all. At the time when any soul turneth towards the Most Exalted Horizon, mention of him floweth from the Tongue of Grandeur - this is a truth concerning which there is no doubt. The people of God must render thanks and attain unto the most great steadfastness, and must beseech God to preserve all from the vain imaginings and idle fancies of the former people.
- 23 يا رمضان مقصود عالميان كل را ذكر نموده در حين اقبال هر نفسى بافق اعلى ذكرش از لسان عظمت جارى هذا حق لا ريب فيه بايد حزب الله حمد نمايند و باستقامت كبرى فائز شوند و از حق مسئلت نمايند تا كل را از ظنون و اوهام حزب قبل حفظ فرمايد
- 24 O Nabi! The Most Great Announcement proclaimeth and summoneth all to the Most Exalted Horizon. Beseech thou God that He withhold not the entire world from the choice wine of utterance and the Kawthar of divine knowledge, nor deprive them thereof. Verily He is the One with power over whatsoever He willeth, and He is the All-Knowing, the All-Wise. O Javad! The Lord of creation summoned all on the Day of the Call, but the heedless servants remained veiled and debarred, save for a certain number of letters before thy Lord's face. We beseech God that He illumine the people of that land with the lights of the Sun of Revelation, preserve them through His Name the All-Powerful, and make them steadfast upon the path through His Name the All-Conquering. He is the Mighty, the Omnipotent.
- 24 يا نبى نأ اعظم ميفرمايد و كل را بافق اعلى دعوت مينمايد از حق بطلب جميع عالم را از رحيق بيان و كوثر عرفان منع نمايد و محروم نسازد انه هو المقتدر على ما تشاء و هو العليم الحكيم يا جواد مالک عباد دريوم تناد كل را دعوت نمود ولكن عباد غافل محجوب و ممنوع الا عدة احرف وجه ربك از حق ميطلبم حزب آن ارض را بانوار آفتاب ظهور منور فرمايد باسم قديرش حفظ نمايد و باسم غالبش بر صراط ثابت بدارد اوست قادر و توانا
- 25 The Glory be upon you, O My party from among My male and female servants. We beseech God to aid you to be steadfast in this Mighty Cause. And praise be to God, the All-Forgiving, the All-Merciful.
- 25 البهاء عليكم يا حزبى من عبادى و امائى نسل الله ان يؤيدكم على الاستقامة فيهذا الأمر العظيم و الحمد لله الغفور الرحيم

BH00772

To: *Ismi et al.*

Date: 1304 ? [1886-1887]

1 In the Name of the All-Hearing, the All-Answering!

1 بِسْمِ السَّامِعِ الْجَبِيبِ

2 O peoples of the world! Fear ye the Ancient Lord Who hath appeared with the Most Great Name, and be not of the heedless ones. Verily the gate of heaven hath been opened, and the Lord of Names hath come, riding upon the clouds. Blessed is he who hath witnessed and seen, and woe betide every remote oppressor. The Speaker of Sinai hath appeared and ascended the throne of Revelation, and the Divine Lote-Tree doth call out from the most exalted station: "Verily there is none other God but Me, the Almighty, the Powerful." Sinai hath been honored by the mention of the Lord of Names, yet the people remain in manifest veils.

2 يَا أَهْلَ الْعَالَمِ اتَّقُوا مَلِكَ الْقَدَمِ الَّذِي ظَهَرَ بِالْأَسْمِ الْأَعْظَمِ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ قَدْ فَتَحَ بَابَ السَّمَاءِ وَاتَى مَلِكَ الْأَسْمَاءِ رَاكِبًا عَلَى السَّحَابِ طَوْبِي لِمَنْ شَهِدَ وَرَأَى وَوَيْلٌ لِكُلِّ ظَالِمٍ بَعِيدٍ قَدْ ظَهَرَ مَكْلَمُ الطُّورِ وَاسْتَوَى عَلَى عَرْشِ الظُّهُورِ وَتَنَادَى السَّدْرَةُ مِنْ أَعْلَى الْمَقَامِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْمُقْتَدِرُ الْقَدِيرُ قَدْ تَشَرَّفَ السَّيْنَاءُ بِذِكْرِ مَالِكِ الْأَسْمَاءِ وَالْقَوْمُ فِي حِجَابٍ مُبِينٍ

3 O Elijah! Harken unto the rustling of the Divine Lote-Tree; verily it hath turned toward thee from the direction of the Prison, as a bounty from His presence, and He is the Munificent, the Generous. He remembereth thee as He remembered thee before. Verily thy Lord is the All-Merciful, the Compassionate. Blessed art thou for having rent asunder the veils and turned toward Him in days wherein every dubious learned one turned away - they who cast the Covenant of God behind their backs and committed that which caused the Concourse on High and the dwellers of this glorious station to lament. We came from the Orient of Power with a sovereignty that hath encompassed all who are in the heavens and on earth. We desired naught but to meet Our servants and to reform Our earth, yet the servants hindered Us - they who denied God's proof and His evidence, and opposed Him Who came unto them with manifest sovereignty. We beseech God to ordain for thee the reward of meeting Him and to decree for thee what He hath decreed for His loved ones. Verily He is the Omnipotent over what He willeth. There is none other God but Him, the Single, the All-Knowing, the All-Informed.

3 يَا إِبِلِيَا اسْمِعْ حَفِيفَ سَدْرَةِ الْمُنْتَهَى أَنَّهُ اقْبَلَتْ إِلَيْكَ مِنْ شَطْرِ السَّجْنِ فَضْلًا مِنْ عِنْدِهِ وَهُوَ الْفَضَّلُ الْكَرِيمُ وَيَذْكُرُكَ كَمَا ذَكَرَكَ مِنْ قَبْلِ أَنْ رَبَّكَ هُوَ الْمَشْفِقُ الرَّحِيمُ طَوْبِي لَكَ بِمَا خَرَقْتَ الْأَعْجَابَ وَاقْبَلْتَ فِي أَيَّامٍ أَعْرَضَ فِيهَا كُلُّ عَالَمٍ مَرِيبٍ الَّذِينَ نَبَذُوا عَهْدَ اللَّهِ وَرَأْيَهُمْ وَارْتَكَبُوا مَا نَاحَ [...] الْمَلَأُ الْأَعْلَى وَاهِلُ هَذَا الْمَقَامِ الْكَرِيمِ قَدْ جِئْنَا مِنْ مَشْرِقِ الْاِقْتِدَارِ بِسُلْطَانٍ غَلَبَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَمَا أَرَدْنَا إِلَّا لِقَاءَ عِبَادِي وَاصْلَاحِ أَرْضِي وَلَكِنْ مَنَعْنِي الْعِبَادُ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَبَرَهَانَهُ وَاعْتَرَضُوا عَلَى الَّذِي أَتَاهُمْ بِسُلْطَانٍ مُبِينٍ نَسْتُلِي اللَّهَ أَنْ يَكْتُبَ لَكَ أَجْرَ لِقَائِهِ وَيَقْدِّرَ لَكَ مَا قَدَرَهُ لِأَوْلِيَائِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْعَلِيمُ الْخَبِيرُ

4 Say: Between Me and My loved ones have intervened the oppressors among My creation and the transgressors among My creatures, who have cast My Covenant behind their backs, hastening unto every remote ignorant one. Thus doth My Most Exalted Pen reveal Its signs and the Ocean of Utterance Its pearls, as a mercy from His presence. Verily He is the Most Merciful of the merciful ones.

4 قُلْ حَالُ بَيْنِي وَبَيْنَ أَوْلِيَائِي طَغَاةٌ خَلَقِي وَبَغَاةٌ بَرَيْتِي الَّذِينَ نَبَذُوا عَهْدِي وَرَأْيَهُمْ مُسْرِعِينَ إِلَى كُلِّ جَاهِلٍ بَعِيدٍ كَذَلِكَ أَظْهَرَ قَلْبِي الْأَعْلَى آثَارَهُ وَبَحَرَ الْبَيَانَ لِأَلْيِهِ رَحْمَةٌ مِنْ عِنْدِهِ أَنَّهُ هُوَ أَرْحَمُ الرَّاحِمِينَ

- 5 When thou dost inhale the fragrance of My utterance and attain unto My verses, say: My God, my God! Praise be unto Thee for having mentioned me, made me known, guided me, and caused me to speak. I beseech Thee by the lights of Thy Kingdom and Thy Dominion, by Thy sweetest call between Thy earth and Thy heaven, by the lights of Thy countenance and Thy throne, and by the pearls of the ocean of Thy knowledge and wisdom, to make me steadfast in Thy Cause in such wise that neither the clamor of the servants nor the croaking of those in the lands shall deter me. O my Lord! Thou seest me turning toward Thy Most Exalted Horizon, with the hands of my hope raised toward Thy heaven. O Lord of Names! I beseech Thee not to disappoint them through Thy generosity, Thy favors, Thy grace, and Thy gifts. Thou art He Whose mercy hath preceded all and Whose grace hath encompassed all. Thou doest what Thou wilt and ordainest what Thou desirest. Verily Thou art the Mighty, the Triumphant, the Powerful.
- 6 O My Name! Upon thee be My glory and My loving-kindness. We have mentioned His Honor Elijah with a mention that shall endure in the Book of God. Praise be to God, the children of Abraham and the heirs of Moses have attained unto the fruits of the Divine Lote-Tree through the signs of the Most Exalted Pen. Well is it with them and may it bring them joy. Give them glad-tidings from Me, remind them of My verses, guide them to the ocean of My loving-kindness, and draw them nigh unto the heaven of My remembrance. In these days the fire of hatred is ablaze in this land, therefore We have forbidden pilgrimage. However, there hath been sent down from the heaven of divine Will for him that which the world and all that is therein cannot equal. He should rejoice and thank his Lord, the Forgiving, the Generous. As commanded, they should adhere to Islam and outwardly hold fast to the resplendent Law. This is better for them, as doth testify His manifest Book.
- 7 Thou didst make mention of Aqa Abu'l-Hasan of the Land of Ha. We have heard his call and answered him before, and at this hour, O My Name, the Countenance of the Wronged One is turned towards him from the Most Great Prison. Thou art witness that this Wronged One hath loved and continueth to love meeting His loved ones, but the transgressors with manifest tyranny have interposed and prevented it. From the beginning of this year until now, every day the fire of hatred hath blazed forth from the breasts of some, clear and evident. Therefore, hath the word of prohibition appeared from the horizon of the heaven of the Supreme Pen. Remember him on My behalf, give him glad tidings from Me, and illumine his heart with what hath been revealed for him from My Pen, that he
- 5 اذا وجدت نفحات بياني وفزت بآياتي قل الهى
الهى لك الحمد بما ذكرتني وعرفتني وهديتني و
انطقتنى اسئلك بأنوار ملكوتك وجبروتك
وندائك الأحملى بين ارضك وسمائك و
انوار وجهك وعرشك ولآئى بحر علمك و
حكمتك ان تجعلنى مستقيماً على امرك بحيث
لا تمنعنى ضوضاء العباد ولا نفاق من فى
البلاد اى رب ترانى مقبلاً الى افقك الأعلى و
ايادى رجائى مرتفعة الى سمائك يا مولى الأسماء
اسئلك بأن لا تخيبها بجدك والطافك و
فضلك و مواهبك انك انت الذى سبقت
رحمتك واحاط فضلك تفعل ما تشاء وتحكم
ما تريد انك انت القوى الغالب القدير
- 6 يا اسمى عليك بهائى و عنايتى جناب ايليا را ذكر
نموديم بذكرى كه مخلص است در كتاب الهى لله
الحمد ابناء خليل و وراثت كلهم از آثار قلم اعلى
باثمار سدره منتهى فائز گشتند هنيئاً لهم و مرثياً
لهم بشرهم من قبلى و ذكرهم بآياتى و دهم الى بحر
عنايتى و قربهم الى سماء ذكرى اين ايام نار بغضا
در اين ارض مشتعل لذا از توجه منع نموديم و
اما از سماء مشيت الهى از براى او نازل شد آنچه
عالم و ما فيه باو معادله نمينمايد له ان يفرح ويشكر
ربه الغفور الكريم و حسب الامر باسلام توجه
نمايند و بر حسب ظاهر بشريت غزاً متمسك
شوند هذا خير لهم يشهد بذلك من عنده كتاب
مبين
- 7 ذكر جناب آقا ابوالحسن ارض هاء را نموديد انا
سمعنا ندائه اجبناه من قبل و في هذا الحين يا اسمى
وجه مظلوم در سخن اعظم باو متوجه و شاهد و
گواهيد كه اين مظلوم لقاء اولياى خود را دوست
داشته و ميدارد ولكن معتدين بظلم مبين حاييند
و مانع و اين سنه الى حين هر يوم نار بغضا از
صدور بعضى ظاهر و آشكار لذا كلمه منع از
افق سماء بيان قلم اعلى ظاهر ذكره من قبلى و بشره
من عندى و نور قلبه بما نزل له من قلبى ليشكر
ربه الفياض الكريم

may give thanks unto his Lord, the All-Bountiful, the Most Generous, and say:

- 8 "Praise be unto Thee, O my God, for having strengthened me, made me know Thee, and enabled me to recognize the Dayspring of Thy signs and the Dawning-Place of Thy inspiration. I beseech Thee by the land whereon the throne of Thy grandeur was established, and by the realms which were illumined with the lights of Thy countenance, to ordain for me, by the Pen of Thy bounty, the recompense of meeting Thee. Thou, verily, hast power to do what Thou wilt. Furthermore, I beseech Thee, O God of Names and Creator of heaven, by the treasures of Thy knowledge and the mines of Thy wisdom, to make me in all conditions cling to Thy cord, stand firm in Thy love, speak forth Thy praise, and hold fast unto the wisdom which Thou hast sent down in Thy Scriptures and Thy Tablets. Thou art indeed the One with power, to Whose might all created things have testified, and to Whose strength all beings have borne witness. There is none other God but Thee, the Almighty, the All-Knowing."

- 9 O My Name, thou didst make mention of his honor Nawwab, upon him be My glory. His remembrance hath flowed and continues to flow from the Supreme Pen, both before and after. Praise be to God, he hath been successful in turning towards God, in steadfastness, certitude, and service to the Cause of God, exalted be His glory. We beseech God to aid him, confirm him, and so enkindle him that he may attract the moisture of heedless souls and guide them to the highest horizon. Some time ago, a Tablet was specifically revealed for him from the heaven of the favor of the Goal of all the worlds and was sent forth. In each word the ocean of grace was surging and the light of utterance was shining. We beseech God that they may drink from the ocean of divine meanings contained within the words of God that which shall endure as long as the kingdom of earth and heaven endure. Write and send what hath at this moment been specifically revealed for him from the Supreme Pen, that his eyes may be gladdened and his heart rejoiced. Verily thy Lord is the All-Commanding, the Ancient of Days. The glory which proceedeth from Us rest upon him and upon those who have believed in the One, the All-Informed.

- 10 You and the distinguished T were mentioned, and in these days a special Tablet was revealed for him wherein mention was made of you and the trusted one from the Supreme Pen. Praise be to God, they are remembered in the presence of the Wronged One and have attained His favors. That which the sister and the other sister, upon them be the Glory of God, had desired hath been accepted. Give them the glad-tidings

8 و يقول لك الحمد يا الهى بما ايدتني و عرفتني و وفقتني على عرفان مطلع آياتك و مشرق الهامك اسئلك بأرض عليها استقر عرش عظمتك و بديار تنورت بأنوار وجهك بأن تكتب لي من قلم فضلك اجر لقائك انك انت المقتدر على ما تشاء ثم اسئلك يا اله الاسماء و فاطر السماء بخازن علمك و معادن حكمتك بأن تجعلني في كل الأحوال متمسكاً بحبلك و مستقيماً على حبل و ناطقاً بثنائك و متشبهاً بالحكمة التي انزلتها في زبرك و الواحك انك انت المقتدر الذي شهدت بقدرتك الكائنات و بقوتك الموجودات لا اله الا انت العزيز العليم

9 يا اسمي ذكر جناب نواب عليه بهائي را نمودی ذکرش از قلم اعلی من قبل و من بعد جاری و ساری لله الحمد موفق شدند بر اقبال و توجه و استقامت و ایقان و خدمت امر حق جل جلاله از حق میطلبیم مدد فرماید و تأیید نماید و او را مشتعل فرماید بشأنی که رطوبات نفوس غافله را جذب کند و باقی اعلی هدایت نماید چندی قبل لوحی مخصوص ایشان از سماء عنایت مقصود عالمیان نازل و ارسال شد در هر کلهئی بحر فضل موج و نور بیان مشرق از حق میطلبیم از بحر معانی کلمات الهی بیاشامند آنچه را که ذکرش بدوام ملک و ملکوت باقی و پاینده ماند آنچه در این حین مخصوص او از قلم اعلی نازل بنویس و بفرست لتقر عینه و یفرح قلبه ان ربک هو الامر القديم البهاء من لدنا علیه و علی الدین آمنوا بالفرد الخبیر

10 ذکر جناب ع و ط را نمودید این ایام مخصوص او هم لوحی نازل و ذکر شما و جناب امین در آن از قلم اعلی نازل لله الحمد در بساط مظلوم مذکورند و بعنایت فائز ورقهء اخت و اخت دیگر علیهما بهاء الله آنچه را اراده نموده اند بطراز قبول فائز بشرهما بعنایة الله ربهما و رب من فی السموات و

of God's favors - their Lord and the Lord of all who are in the heavens and earth. Your honor should give them the glad-tidings of the favors of the True One, exalted be His glory. The Mother of the Friends hath been mentioned in numerous places and exalted Tablets from the Supreme Pen. In truth, that household hath ever been remembered before the Wronged One for their love, affection, mention, praise, acceptance and devotion. Blessed are they!

- 11 We make mention of 'Ayn and Ta who have ascended to the Most Exalted Companion, and the Mother of the Friends, and We give them glad-tidings in the Most Exalted Paradise of My mercy, My favors, and My grace which have encompassed them. We beseech God to send down upon them at all times that which befiteth His name, the All-Merciful. He is the Mighty, the All-Bountiful. You mentioned the honored 'Andalib, upon him be My glory. We beseech the True One to assist him and bestow upon him from the seas of His bounty and generosity that which beseemeth His giving.

- 12 O My Name! Upon thee be My glory! 'Andalib, upon him be My glory, hath for numbered years been occupied with the mention and praise of the True One, exalted be His glory. His verses have been the cause of order and the gathering of scattered hearts, and his prose the cause of joy and gladness to receptive souls. Ask from the True One whatsoever beseemeth His bounty and favor. In these days mention of him hath repeatedly flowed from the Supreme Pen and been uttered by the tongue. The reward of deeds is preserved and treasured with God, and none hath knowledge thereof save His all-knowing Self.

الأرضين آنجناب ايشانرا بعنايت حقّ جلّ جلاله بشارت [دهند] ذکر امّ اوليا در مواضع عديده و الواح منيعه از قلم اعلى جارى فى الحقيقه آن بيت بحبّت و مودّت و ذکر و ثنا و اقبال و توجه نزد مظلوم مذکور بوده و هستند

11 نعيماً لهم و نذكر العين و الطاء الذى صعد الى الرفيق الأعلى و امّ الأولياء و نبشرهما فى الفردوس الأعلى برحمتي و عنايتي و فضلي الذى احاطهما نسئل الله ان ينزل عليهما فيكلّ الأحيان ما ينبغي لاسمه الرحمن انه هو العزيز المنان ذكر جناب عندليب عليه بهائى را نموديد از حقّ ميطلبيم او را مدد فرمايد و از بحار جود و كرمش عطا فرمايد آنچه را كه سزاوار بخشش اوست

12 يا اسمى عليك بهائى عندليب عليه بهائى در سنين معدودات بذكر و ثنائى حقّ جلّ جلاله مشغول بوده نظمش سبب انتظام و جمع افتده متفرقه و نثرش علت سرور و ابتهاج نفوس مقبله از حقّ بطلب آنچه را كه سزاوار بخشش و عنايت اوست اين ايام مكرّر ذكرش از قلم اعلى جارى و از لسان ظاهر اجر اعمال عندالله مكنون و مخزون و ما اطلع به الا نفسه العليم

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BH00785

To: *Mirza Hasan et al., in Tihiran*

Date: 1304 ? [1886-1887]

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

1 هو الشاهد العليم الخبير

- 2 O My Name! Upon thee be My glory and My loving-kindness. The servant who was present came and read the letter thou didst send. We have heard and have answered its sender through this perspicuous Tablet. We make mention of thee

2 يا اسمى عليك بهائى و عنايتي قد حضر العبد الحاضر و قرء الكتاب الذى ارسلته سمعنا و اجبنا مرسله بهذا اللوح المبين انا نذكره بما ذكرك و

with that which hath mentioned thee and with that which shall gladden the eyes of them that are nigh. We have sent down the verses and manifested the clear proofs, and that which was hidden in the knowledge of God, the Lord of all worlds, hath been revealed. That which was concealed in the Books of God and inscribed by the Most Exalted Pen hath appeared, and I am the All-Knowing Expositor.

بما تقرّ به عين المقرّين أنّا نزّلنا الآيات و أظهرنا
البيّنات و ما كان مكنوناً في علم الله ربّ العالمين
قد ظهر ما كان مستوراً في كتب الله و مسطوراً
من القلم الأعلى و انا المبين العلم

- 3 O Hasan! Harken unto the call of the Wronged One. He maketh mention of thee at this moment that thou mayest hear the call of thy Lord from the Most Exalted Horizon and thank Him for this great favor. The letter thou didst send to My Name, upon whom be My glory and loving-kindness, hath come, and from it We have inhaled the fragrance of thy turning and thy submission to God, the Goal of them that know. We beseech Him, exalted be He, to aid thee to remember and praise Him, and to know, with true knowledge, that for which thou wast created. He, verily, is the Compassionate, the Bountiful.

3 يا حسن اسمع نداء المظلوم أنّه ذكرك في هذا الحين
لتسمع نداء ربّك من الأفق الأعلى و تشكره بهذا
الفضل العظيم قد حضر كتابك الذي ارسلته الى
اسمي عليه بهائي و عنايتي و وجدنا منه عرف
اقبالك و خضوعك لله مقصود العارفين نسئله
تعالى ان يؤيّدك على ذكره و ثنائه و يعرفك ما
خلقت له حقّ العرفان أنّه هو المشفق الكريم

- 4 We make mention of him who was named Muhammad-Baqir, whom thou didst mention in thy letter, and We reveal unto him the verses of God, the Lord of all worlds, that they may draw him to the Most Exalted Horizon and bring him nigh unto Him. He, verily, is the Almighty, the All-Powerful. O Muhammad-Baqir! Hear the call of the Wronged One. He mentioneth thee from the precincts of the Prison and summoneth thee to the straight path of God. Blessed is the soul that hath attained unto the days of God, the tongue that hath spoken His praise, the face that hath turned toward the light of His countenance, the ear that hath heard His call, and the heart that hath turned unto Him when every distant scholar and every doubting mystic turned away. Say:

4 و نذكره من سميّ بمحمد باقر الذي ذكرته في كتابك
و نقلي عليه آيات الله ربّ العالمين ليجذبه الى
الأفق الأعلى و يقربه اليه أنّه هو المقتدر القدير يا
محمد باقر اسمع نداء المظلوم أنّه يذكرك من شطر
السّجن و يدعوك الى صراط الله المستقيم طوبى
لنفس فازت بأيام الله و لسان نطق بثنائه و لوجه
توجّه الى انوار وجهه و لأذن سمعت نداءه و لقلب
اقبل اليه اذ اعرض عنه كلّ عالم بعيد و كلّ
عارف مريب

- 5 My God, my God! Praise be unto Thee for having sent down the proof and made manifest the way, and for having called the servants unto Thy most exalted horizon and supreme summit - the station wherein Thy sweetest call was raised and the rustling of the Sadratu'l-Muntaha was heard. I beseech Thee, O Lord of Names and Creator of heaven, by the pavilion of Thy majesty which was raised above the most exalted standards through Thy command and power, and by the manifestations of Thy loving-kindness and the breezes of Thy days, to make me in all conditions steadfast in Thy Cause, clinging to Thy cord, speaking Thy praise, and standing in service to Thy loved ones. O Lord! Aid me to rend asunder the veils of glory, to dispel that which is vain imagination, and to attain unto clear understanding, that I may remain firm in Thy love and steadfast in Thy Cause. Then ordain for me from

5 قل الهى الهى لك الحمد بما انزلت الدليل و
اظهرت السبيل و دعوت العباد الى افك
الأعلى و الذروة العليا المقام الذى فيه ارتفع
ندائك الأحلى و حفيف سدرة المنتهى اسئلك
يا مولى الأسماء و فاطر السّماء بخباء مجدك
الذى ارتفع على اعلى الأعلام بأمرك و قدرتك
و بظهورات عنايتك و نفحات أيامك بأن
تجعلنى في كلّ الأحوال مستقيماً على امرك
و متمسكاً بحبلك و ناطقاً بذكرك و قائماً
على خدمة اوليائك اى ربّ ايدينى على خرق
سبحات الجلال و محو الموهوم و صحو المعلوم
لأكون ثابتاً على حبّك و راسخاً على امرك ثمّ
قدّر لى من قلبك الأعلى خير الآخرة و الأولى

Thy Most Exalted Pen the good of this world and the world to come, and that which shall be a light unto me in all the worlds of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt. The forces of the world cannot withhold Thee. Thou art, verily, the Strong, the Mighty, the Great.

- 6 Moreover, I beseech Thee, O Sovereign of existence and Lord of the seen and unseen, by Thy most exalted Words and Thy greatest signs, to elevate the station of Thy servant who was named Ahmad and who was martyred in Thy path, yearning to attain Thy presence. We testify that he acknowledged Thy unity and Thy oneness, and that which the tongue of Thy grandeur did utter, and was so moved by the thrill of Thy most exalted Word that he offered up his spirit in Thy path and attained unto that which was hidden in Thy Books, Thy Scriptures, and Thy Tablets. O Lord! Bless him and those whom the affairs of the world did not prevent from turning to Thy most exalted horizon, who heard the shrill voice of Thy Most Glorious Pen and said: "Praise be unto Thee, O Goal of the world, and glory be unto Thee, O Adored One of the nations, for having manifested Thyself and for that which Thou didst promise Thy servants." Verily, Thou art the All-Bountiful from eternity. There is none other God but Thee, the Ever-Forgiving, the Most Merciful.

- 7 O Hasan! Upon thee be my glory! Harken thou in the Persian tongue to the divine call, that perchance the people of the earth may hear it and attain unto their purpose. Today the rustling of the Divine Lote-Tree and the flowing of the Most Exalted Pen are raised high. This is the Day concerning whose triumph all sacred Books have testified, and for Whose appearance all have besought God, exalted be His glory. Blessed is the soul that hath recognized this Day and found its purpose.

- 8 Concerning what thou didst mention about the Spirit [Christ], the Most Exalted Pen doth at this moment testify that all His acts - whether sitting or standing, sleeping or waking, moving or still, speaking or silent - whatsoever proceeded from that Manifestation, all were proof and were distinguished above the deeds of all who dwell on earth. They who are possessed of insight and they who occupy the Most Sublime Vision have borne and do bear witness to His dominion, power, sovereignty and greatness. May all in the kingdom be a sacrifice unto Him!

- 9 O thou who gazeth upon the Countenance and inquireth about the Ocean! Reflect upon this Manifestation: though untutored, having attended no school nor engaged in scholarly discourse, suddenly the Light of wisdom and utterance dawned from the horizon of His Most Exalted Pen. The oceans of knowledge and understanding surge at His will. From the outset, without veil

و ما يكون نوراً لي في كلّ عالم من عوالمك أنّك
انت المقتدر على ما تشاء لا تتمتع قوة العالم
أنّك انت القوى العزيز العظيم

6 ثمّ استلک سلطان الوجود و مالک الغیب و
الشهود بکلماتک العلیا و آیاتک الکبری بأن
ترفع مقام عبدک الذی سمی بأحمد و استشهد
فی سبیلک شوقاً للقائک نشهد انه اعترف
بوحدايتک و فردايتک و بما نطق به لسان
عظمتک و اخذه اهتزاز کلماتک العلیا بحیث
انفق روحه فی سبیلک و فاز بما کان مکنوناً فی
کتبک و زیرک و الواحک ای رب صل علیه
و علی الذین ما منعهم شئون الدنیا عن التوجه
الی افقک الأعلى و سمعوا صریر قلبک الأبی
و قالوا لک الحمد یا مقصود العالم و لک الثناء
یا معبود الأمم بما اظهرت نفسك و بما وعدت
به عبادک أنّک انت الفضل فی ازل الازال لا
اله الا انت الغفور الرحیم

7 یا حسن علیک بهائی بلسان پارسی ندای الهی
را بشنو شاید عباد ارض بشنوند و بمقصود فائز
گردند امروز حقیف سدره منتهی و صریر قلم
اعلی مرتفع است امروز روزیست که جمیع کتب
پیروزی او شهادت داده و کلّ لقایش را از حقّ
جلّ جلاله طلب نمودند طوبی از برای نفسیکه
بیوم عارف شد و مقصود را یافت

8 اینکه در باره حضرت روح ذکر نمودی قلم اعلی
در این حین شهادت میدهد بر اینکه جمیع افعال
از قیام و قعود و نوم و یقظه و حرکت و سکون
و نطق و صمت آنچه از آن حضرت ظاهر شد کلّ
حجت بوده و از اعمال جمیع من علی الأرض ممتاز
صاحبان بصر و اهل منظر اکبر شهادت داده و
میدهند بر غلبه و قدرت و سلطنت و عظمت
آنحضرت روح من فی الملک فداه

9 یا ایها الناظر الی الوجه و السائل عن البحر در
ایظهور تفکّر ثما مع اینکه از اهل علم نبوده
مدارس زفته و مباحث ندیده بغتة نیر حکمت
و بیان از افق سماء قلم اعلایش مشرق بحور علم
و عرفان باراده اش موج و در اول امر من غیر

or concealment, He spoke the Most Great Word before the faces of divines and princes. Whence appeared this power, and from what dawning-place shone forth this grandeur? By God's life! It hath appeared above the comprehension and understanding of men. Yet out of grace and mercy, He at times appeareth in such vesture as may enable men to draw nigh and attain to that which shall ensure their salvation and life. The revealed Books have testified and do testify to this truth.

ستر و حجاب امام وجوه علما و امرا بکلمهء علیا ناطق این قدرت از کجا ظاهر و این عظمت از چه مطلع باهر لعمر الله فوق عقول و ادراک عباد ظاهر شده و لکن نظر بفضل و رحمت گاهی بقمیصی ظاهر که ناس بتوانند تقرّب جویند و فائز شوند بآنچه که سبب نجات و حیاست کتب منزله بر آگاهی گواهی داده و میدهد

- 10 Consider thou the Surih of Ra'is and likewise the Surih of Kings, that thou mayest, according to thy capacity, become aware and attain unto this testimony. Indeed, testimony in this station is preferable to all deeds. We beseech God to assist thee and to vouchsafe unto thee the wine of steadfastness from the ocean of His bounty. He is the All-Bountiful One Whose generosity the disobedience of His servants hath not withheld, and Whose munificence the rebellion of creation hath not veiled. Through His name the banner of "He doeth what He willeth" hath been raised aloft, and the standard of "He ordaineth what He pleaseth" hath been unfurled. Reflect upon that which hath shone forth from the horizon of the Most Exalted Pen, and arise to serve the Cause through teaching the people and refining souls. We beseech Him, exalted be He, to assist thee 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. Verily we are God's, and verily unto Him shall we return.

10 در سورهء رئیس ملاحظه نما و همچنین در سورهء ملوک شاید علی قدر مقدور آگاه شوی و بگواهی فائز گردی و شهادت در این مقام افضل است از جمیع اعمال از حق میطیلم ترا تأیید فرماید و از دریای عطا ریحیق استقامت بخشد اوست کریمیکه کرمش را نافرمانی عباد منع نموده و جودش را عصیان موجودات حجاب نشده باشمش علم یفعل ما یشاء مرتفع و رایة یحکم ما یرید منصوب در آنچه از افق سماء قلم اعلی اشراق نموده تفکر نمائید و بر خدمت امر یعنی تبلیغ عباد و تهذیب نفوس قیام کنید نسله تعالی بآن یؤیدک و یقرّبک انه هو المقتدر علی ما یشاء بقوله کن فیکون انا لله و انا الیه راجعون

- 11 The souls mentioned in the letter have attained the grace of God, and mention of each hath flowed from the Tongue of Grandeur. I swear by the Luminary of Power which shineth and is manifest from the horizon of the firmament of the Prison, that whoso attaineth unto a single word and preserveth the station of that word, he hath attained unto all good. No bounty can equal the verses of the Most Exalted Pen, and no deed can match their glory. Beseech ye God that He may not deprive all the peoples of the earth of this grace, that He may guide them to His Most Great Ocean and make them aware. He is the Powerful, the Omnipotent.

11 نفوس مذکوره در نامه بعنایت حق فائز گشتند و ذکر هر یک از لسان عظمت جاری قسم بنیر اقتدار که از افق سماء سخن مشرق و لائخست هر نفسی بیک کلمه فائز شود و مقام آن کلمه را حفظ نماید او بکلّ خبر فائز است هیچ فضلی بآثار قلم اعلی معادله ننماید و هیچ عملی بعز او نرسد از حق بطیلبید جمیع عباد ارض را از این عنایت محروم نفرماید و بجز اعظمش راه نماید و آگاه فرماید اوست مقتدر و توانا

- 12 The Glory shining from the horizon of My celestial Kingdom be upon thee and upon those who have held fast to the cord of the Command and clung to the hem of the robe of their Lord's mercy, the Powerful, the Supreme, the Mighty, the Bountiful. The Book hath ended, but the utterance of thy Lord, the Most Merciful, endeth not, though all the pens, ink, and paper of the earth be exhausted. We counsel thee and those who have believed to that whereby the remembrance of My party shall endure in My Book and their deeds in My lands. O people

12 البهاء المشرق من افق سماء ملکوتی علیک و علی الذین تمسکوا بحبل الامر و تشبثوا بأذیال رداء رحمة ربهم المقتدر المهیمن العزیز الکریم قد انتهى الکتاب و ما انتهى بیان ربک الرحمن الذی لا یتیم بأقلام الأرض و مدادها و اوراقها انا نوصیک و الذین آمنوا بما یبقی به ذکر حزبی فی کتّابی و اعمالهم فی بلادی یا حزب الله علیکم بهاء

of God! Upon you be the glory of God, His mercy and His grace. Know ye the station of this Day and Him Who speaketh therein, manifest and evident, Whom neither the politics of the world nor the oppression of nations hath deterred, nor have all the peoples of the earth prevented Him from raising His call. It behooveth you to hold fast unto trustworthiness, religiosity, truthfulness and purity. Blessed is he who hath heard My call and acted according to that which was commanded in My Book, and hath spoken My beauteous praise. The Command is in the hands of God, the Lord of the seen and the unseen, and the Lord of the mighty throne and the exalted seat.

الله و رحمته و عنايته اعرفوا مقام اليوم و الذى ينطق فيه ظاهراً باهراً بحيث ما خوفته سياسة العالم و ظلم الأمم و ما منعتته عن النداء احزاب الأرض كلها لكم ان تمسكوا بالأمانة و الديانة و الصدق و الصفاء طوبى لمن سمع ندائى و عمل بما امر به فى كتابى و نطق بشئى الجميل الأمر بيد الله رب ما يرى و ما لا يرى و رب العرش العظيم و الكرسي الرفيع

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To: Aqa Muhammad Javad Qazvini et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 O Javad! Upon thee be My glory! Ever hath thy mention been before the Most Holy Court, and recorded by the Most Exalted Pen in the Crimson Book. This Wronged One hath testified, and doth testify, to thy remembrance and praise, to thy rising up to serve the Cause, and thy turning toward the lights of His countenance. The travelers and emigrants have each made mention of thee. Some time ago thy letter was received, and from it wafted the fragrance of sincerity and steadfastness. Blessed are they whom the idols of vain imaginings have not debarred from the lights of the Daystar of certitude. We testify that thou hast attained unto the mention of God and the traces of His Most Exalted Pen, and hast arisen to serve the Cause in such wise that neither the doubts of the wicked nor the onslaught of the evil ones deterred thee. Rejoice in what hath proceeded from the Tongue of Grandeur in thy praise.
- 3 The whole world was brought from utter nothingness into being for the recognition of the Ancient King, yet when the Sun of Truth shone forth and He Who conversed on Sinai was seated upon the throne of manifestation, they turned away. Would that they had been content with that! Nay, they committed that which caused the hearts of the sincere ones to be consumed and the lamentations of them who are nigh unto God

1 هو الله تعالى شأنه العظمة و الاقتدار

2 يا جواد عليك بهائى لازال ذكرت در ساحت اقدس بوده و از قلم اعلى در صحيفهء حمرا مذكور و مسطور اينظلوم گواهى داده و ميدهد بر ذكر تو و ثنائى تو و قيامت بر خدمت امر و توجهت بانوار وجه مسافرين و مهاجرين هريك ذكرت را نموده اند چندی قبل نامهء شما رسيد و عرف خلوص و استقامت از او متضوع طوبى از براى نفوسيكه اصنام اوهام ايشانرا از انوار نير ايقان محروم نمود نشهد آنك فزت بذكر الله و آثار قلبه الأعلى و قمت على خدمة الأمر بحيث ما منعتك شبهات الفجّار و لا سطوة الأشرار افرح بما جرى من لسان العظمة فى ذكرك

3 جميع عالم از براى عرفان مالک قدم از عدم بخت بعرصهء وجود آمده و چون آفتاب حقيقت اشراق نمود و مکلم طور بر عرش ظهور مستوى اعراض نمودند ايكاش بآن اكتفا ميرفت بل عمل کردند آنچه را که افتدهء مخلصين محترق و نالهء مقربين مرتفع گشت سدرهء منتهى از ظلم علما

to be raised. The Divine Lote-Tree bewailed the tyranny of the divines, and the Most Exalted Pen wept. O Javad! Thy letter was a faithful witness to thy devotion and steadfastness. Well is it with thee and with those who are with thee, and woe betide them who denied the proof of God and His signs, and who disbelieved in His grace after it was sent down, and in His Cause after its manifestation.

نوحه نمود و قلم اعلی گریست یا جواد نامهات
گواهی بود صادق بر توجه و استقامت تو نعیماً
لک و لمن معک و ویل للذین انکروا حجة الله
و آیاته و کفروا بنعمته بعد انزالها و بأمره بعد
ظهوره

- 4 Glory be to God! Until now the Shi'ih sect remain unaware. The cry hath been raised, all things proclaim, the mountains echo the trumpet blast, and the Pen of the Ancient of Days speaketh, yet still they lift not their heads from the couch of heedlessness. God's favor toward thee hath been great indeed, and still is - none can reckon it save Him Who knoweth and counteth all things. He confirmed thee and guided thee to the straight path, made thy house a place of coming and going for the emigrants, and enabled thee to serve His Cause over the course of years. Thou hast ever been, and still art, beneath the glance of His loving-kindness. Ask thou God to preserve what He hath bestowed and to protect it from thieves and traitors.

4 سبحان الله الى حين حزب شيعه آگاه نه صيحه
مرتفع اشیاء منادی جبال در مرور صور ظاهر
و قلم قدم ناطق مع ذلک سر از فراش غفلت
برداشتند عناية حق در باره آنجناب بسیار
بوده و هست لا یحصیها احد الا المحصى العليم ترا
تأیید نمود و بصراط مستقیم هدایت فرمود بیتت
را محلّ ذهاب و ایاب مهاجرین مقرر نمود و ترا
در سنین معدودات بر خدمت امر موفق داشت
لازال تحت لحاظ عناية بوده و هستی از حق
بطلب آنچه عطا فرموده حفظ نماید و از سارقین
و خائنین محفوظ دارد

- 5 We make mention of thy wife and give her glad tidings of My loving-kindness, My mercy and My favor which have encompassed all who are in the heavens and on earth. O My handmaiden and daughter of My handmaiden! This day at dawn, this Wronged One proceeded from Bahji to the garden, for there the bearer of the name of generosity had spread a feast. After arrival and taking seat and partaking of tea, the Most Exalted Pen engaged in mention of the loved ones, His face turned in attention, His gaze in observation, and His hearing in attentiveness. How wonderful is this most great favor and this supreme bounty!

5 نذکر ضلعک و نبشّرها بعنایتی و رحمتی و فضلی
الذی احاط من فی السموات و الأرضین ای
کنیز من و بنت کنیز من الیوم اول صبح اینظلوم
از بهجی به جنبه توجه نمود چه که اسم جود
در آنخل بساط ضیافتی گسترده بعد از ورود و
جلوس و صرف چای قلم اعلی بذکر اولیا مشغول
و وجهش بتوجه و طرفش بمشاهده و سمعش
باصغا حبذا هذا الفضل الأعظم و هذه العناية
العظمی

- 6 And We make mention of Ahmad and give him glad tidings of the ocean of his Lord's mercy, the Most Generous, the Bountiful. Thou art he who heard the Call when it was raised, and drew nigh, casting aside idle fancy on the Day of God, the Self-Subsisting, the All-Compelling. Thou didst take hold of that which thou wert commanded to take hold of. He Who spoke before all faces beareth witness to this, that there is none other God but Me, the Single, the One, the Mighty, the Loving. Thou didst drink the wine of mystic knowledge on a day when all authorities, all learned ones, and all mystics were debarred therefrom, save whom God, the Possessor of all being, willed. The glory from Us be upon thee and upon thy father and upon those women who have attained unto My days and drunk the Kawthar of My love. We beseech God to strengthen them and draw them near in all conditions. Verily He is the

6 و نذکر احمد و نبشّره ببحر رحمة ربّه الفیاض الکریم
انت الذی سمعت النداء اذ ارتفع و اقبلت و نبذت
الموهوم فی يوم الله المهيمن القيوم و اخذت ما
امرت بأخذه يشهد بذلك من نطق امام الوجوه
انه لا اله الا انا الفرد الواحد العزيز الودود شربت
رحیق العرفان فی يوم منع عنه کل امر و کل
عالم و کل عارف الا من شاء الله مالک الوجود
البهاء من لدنا علیک و علی اییک و علی اللائی
فرن بأیامی و شربن کوثر حیّ نسئل الله ان
یؤیّدھن و یقرّبھن فی کل الأحوال انه هو المقتدر
علی ما یشاء یعطی و یمنع و هو الحق علام الغیوب

Powerful over what He willeth. He giveth and withholdeth, and He is the Truth, the Knower of the unseen.

7 O friend! If thou wert to attain unto a single fruit of the divine Book, thou wouldst soar upon the wings of longing. I swear by the Finger of Power which rent asunder the veils and tore away the coverings, were all the peoples of the world to discover the station of but one of the handmaidens who hath heard from the Tongue of Grandeur the words "O My handmaiden", they would all proclaim the blessed words "Glory be to God and praise be to God!"

8 O Izziyyih! Upon thee be My glory! Thy mention hath been made. Remember thou those days when thou didst hearken unto the call of God, exalted be His glory, and didst witness His verses. The divines of the world were created for recognition, understanding, witnessing and hearing, yet all remain veiled and deprived, while thou, without veil or covering, hast attained and art blessed with beholding the Most Exalted Horizon by night and by day. O Izziyyih! Thou wert with Us and didst hear what the Tongue of Grandeur uttered, and didst witness what no eyes have witnessed save whom thy Lord wished. Give thanks unto God and remember His mercy, His loving-kindness, His compassion, and His sanctification and exaltation above all who are in the heavens and the earth. We beseech God, exalted be He, to aid thee and grant thee success. Verily He is the Compassionate, the Generous, the All-Bountiful, the Ancient. There is no God but Him, the Single, the One, the Mighty, the All-Knowing.

9 O Javad! Upon thee be My glory! The letter began with thy name and endeth with thy name. The glory shining from the horizon of the heaven of My Most Exalted Pen be upon thee and upon them that are with thee and upon those who have recognized this Most Great Remembrance and this Mighty News.

10 This is what was revealed in the Garden:

11 O Javad! When thou hast attained unto the remembrance of God, the Lord of Names, and to the tokens of His Most Exalted Pen, say:

12 My God, my God! All praise be unto Thee, inasmuch as Thou hast honoured me with meeting Thee ere Thy Manifestation was made plain, and hast caused me to recognize Thyself when the people were veiled from Thee; and Thou hast made me to hear Thy verses in those days wherein the servants of earth – its divines and rulers alike – arose to oppose Thee; and Thou hast enabled me to acknowledge and to be assured of whatsoever was uttered by the tongue of Thy grandeur, while the idolaters denied it.

7 یا صاحب اگر بثمرات یکحرف از کتاب الهی
فائز شوی باجنهء اشتیاق پرواز نمائی قسم باصبع
اقتدار که سبحات را شق نمود و حجاب را خرق
اگر جمیع عالم بمقام یکی از اماء که از لسان
عظمت یا امتی اصغاً نموده مطلع شوند کل بکلمه
مبارکهء العظمة لله و الفضل لله ناطق گردند

8 یا عزیزیه علیک بهائی ذکرت مذکور ذکر کن ایامی
را که ندای حق جلّ جلاله را اصغاً مینمودی
و آیات الهی را مشاهده میکردی علمای عالم از
برای عرفان و ادراک و مشاهده و اصغاً خلق
شده اند و مع ذلک کل محجوب و ممنوع و تو
من غیر ستر و حجاب فائز و بمشاهدهء افق اعلی
در لیلی و ایام مشرف یا عزیزیه قد کنت معنا
و سمعت ما نطق به لسان العظمة و رأیت ما لا
رأت عیون الناس الا من شاء ربک اشکری الله
و اذکری رحمته و رأفته و شفقتة و تقدیسه و تنزیه
ذاته عنمن فی السموات و الأرض نسئل الله تعالی
ان یؤیدک و یوفقک انه هو المشفق الکریم و هو
الفضال القدیم لا اله الا هو الفرد الواحد العزیز
العلیم

9 یا جواد علیک بهائی نامه باسم تو شروع شد و
باسم تو منتی البهاء المشرق من افق سماء قلبی
الأعلى علیک و علی من معک و علی الذین اعترفوا
بهذا الذکر الأعظم و هذا النبأ العظیم

10 هذا ما نزل فی البستان

11 یا جواد اذا فزت بذكر الله مولى الأسماء و آثار
قلبه الأعلى قل

12 الهی الهی لک الحمد بما شرفتنی بلقائک قبل
ظهورک و عزفتنی نفسک اذ کان القوم غافلاً
عنک و اسمعتنی آیاتک فی ایام فیما اعترض
علیک عباد الأرض و علمائها و امرائها و جعلتنی
معترفاً موقناً بما نطق به لسان عظمتک اذ انکره
المشرون

- 13 O Lord! In all conditions dost Thou behold me, proclaiming Thy remembrance and Thy praise, steadfast in the service of Thy chosen ones and Thy loved ones. I entreat Thee by the lands which have been ennobled through Thy coming, by the mountains upon which the canopy of Thy glory hath been raised, by the ocean of Thy utterance and the heaven of Thy wisdom, to assist me in whatsoever may diffuse the sweet savours of Thy good-pleasure and Thy might.
- 13 ای رب ترانی فی کل الأحوال ناطقاً بذكرک و ثنائک و قائماً علی خدمة اولیائک و احبائک اسئلك بالأراضی الّتی تشرقت بقدمک و بالجبال الّتی نصب علیها خباء مجدک و ببحر بیانک و سماء حکمتک بأن تؤیّدنی علی ما يتضوّع منه عرف رضائک و عزّتک
- 14 O Thou Who art the Object of the nations, the One Who hath been made manifest through the Most Great Name! I love not life save for Thy service, nor do I desire to remain save to devote it in Thy path. I choose not a house save that Thy remembrance may be exalted therein; I love not a son save that he may aid Thy Cause; I take no joy in the rib save for her rising to watch over Thy handmaids – those who have attained unto Thy tokens and have turned with their hearts to the horizon of Thy Revelation, Thy beauty and Thy glory. Through Thy remembrance I am enriched above the mention of all else but Thee; through Thy love I am freed from love for all names and their dominion.
- 14 یا مقصود الأمم و الظّاهر بالاسم الأعظم ما احبّ الحیوة الا لخدمتک و لا ارید البقاء الا لانفاقه فی سبیلک و لا اختار البیت الا لیرتفع فیہ ذکرک و لا احبّ الابن الا لنصرة امرک و لا استرّ من الضلع الا لقیامها علی مراقبة امائک الالائی فزن بآثارک و اقبلن بقلوبهنّ الی افق ظهورک و جمالک و جلالک بذكرک استغنیت عن ذکر دونک و بجبک استغنیت عن حبّ الأسماء و ملکوتها
- 15 O Lord! Strengthen my heart by Thy might, and adorn it with the light of Thy knowledge. Verily, Thou art the One empowered to do as Thou wilt by Thine all-subduing will over all who are in the heavens and on the earth.
- 15 ای ربّ قوّ قلبی بقدرتک و زینّه بنور معرفتک انک انت المقتدر علی ما تشاء بارادتک المهيمنة علی من فی السموات و الأرضین
- 16 O Javad! This is the day when, in the garden, one of My loved ones – who journeyed with Me from the Land of Zawra to the Land of Mystery, and from thence to the Most Great Prison, and who had served Me by night and by day, and who was named Husayn in the Book of Names – did summon Me to partake of its fruits. When the Throne was set in the garden, the Pen of thy Lord, the All-Merciful, was moved to make mention of thee, and hath sent down for thee that which no thing in creation can equal. Verily, thy Lord is the Compassionate, the Bountiful, the Forgiving, the Merciful.
- 16 یا جواد هذا يوم فیہ عزمنی فی البستان احد احبائي الذی هاجر معی من الزوراء الی ارض السرّ و منها الی السجن الأعظم و کان ان یخدمنی فی اللیالی و الايام و سمی بالحسین فی کتاب الأسماء فلما استقرّ العرش فی البستان تحرّک علی ذکرک قلم ربک الرحمن و انزل لک ما لا یعادلّه ما فی الامکان ان ربک هو المشفق الکریم و هو الغفور الرحیم
- 17 We call to remembrance Our loved ones at all times, and say: O Lord! Confirm them whom Thou hast nurtured by the hands of Thy bounty, whom Thou hast guided unto Thy straight path, and made to know Thine exalted Announcement and Thy mighty Message, that they may manifest Thy Cause with wisdom and lucid utterance. Then vouchsafe unto them the Table of Thy heaven, and that grace which Thou hast sent down from the kingdom of Thy Will. Verily Thou art the All-Powerful; neither the harm of the world can hinder Thee, nor the rancour of the peoples.
- 17 نذكر اولیائی فی کلّ الأحيان و نقول ای ربّ ایدّ الذین ربّیتهم بأیادی فضلک و عرّقتهم سبیلک المستقیم و نبأک العظیم علی اظهار امرک بالحكمة و البیان ثمّ ارزقهم مائدة سمائک و النعمة الّتی انزلتها من ملکوت مشیتک انک انت المقتدر الذی لا یمنعک ضرّ العالم و لا ضغينة الأمم

- 18 Thou doest whatsoever Thou desirest, and ordainest whatsoever Thou willest; and verily Thou art the All-Powerful, the Mighty, the Wise. 18 تفعل ما تشاء وتحكم ما تريد وأنت انت المقتدر العزيز الحكيم

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- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Abul-Qasim! Give thanks unto God, thy Lord, the Lord of the Most Great Throne. Verily, He hath aided thee amongst the nations and drawn thee nigh unto a station wherein thine eyes were blessed with beholding My Most Exalted Horizon, thine ears with hearkening unto My Most Sweet Call, and thy face with turning toward the lights of the countenance of thy Lord, the Manifest, the Dawning, the All-Knowing, the All-Wise. 2 يا اباالقاسم اشكر الله ربك رب العرش الأعظم أنه أيدك بين الأمم وقربك الى مقام فازت عينيك بمشاهدة افق الأعلی واذنك باصغاء ندائی الأهلی ووجهك بالتوجه الى انوار وجه ربك الظاهر المشرق العلم الحكيم
- 3 The bounty of thy Lord hath encompassed thee. Verily, He is with whosoever hath turned unto Him and arisen to serve Him. We beseech God to aid thee in all conditions to do what He loveth and pleaseth. He, verily, is the Single, the One, the Powerful, the Almighty. 3 قد احاطك فضل ربك أنه مع من اقبل اليه وقام على خدمته نسل الله ان يوفقك في كل الأحوال على ما يحب ويرضى أنه هو الفرد الواحد المقتدر القدير
- 4 We have desired to make mention of those whose names thou hast mentioned, that God's favor unto thee and unto them might be perfected. He, verily, is the Forgiving, the Merciful. 4 أنا اردنا ان نذكر الذين ذكرت اسمائهم لتتم نعمة الله عليك وعليهم أنه هو الغفور الرحيم
- 5 O Ali-Akbar! Harken unto My call from the direction of My Most Sublime Vision. Verily, He hath made mention of thee through verses whose fragrances have perfumed the worlds of dominion and kingdom, that thine eyes and the eyes of those who have turned with illumined hearts unto My luminous horizon might be solaced thereby. Beware lest the veils of the world withhold thee or the doubts of the dubious sadden thee. Cast aside the people and what they possess, taking hold of that which thou hast been commanded by God, the Lord of all worlds. 5 يا على قبل اكبر اسمع ندائی من شطر منظري الأكبر أنه ذكرک بأيات تضيوت نفحاتها في عوالم الملك والملكوت لتقر بها عينك و عيون الذين اقبلوا بقلوب نورآ الى افق المنير اياك ان تحجبك حجاب العالم او تحزنك شبهات المربين ضع القوم وما عندهم آخذاً ما امرت به من لدى الله رب العالمين
- 6 O Husayn! The Wronged One hath made mention of thee in the prison, that the Call might attract thee to the Most Exalted Summit. Thy Lord, verily, is the Compassionate, the Bountiful. Beware lest the might of those who have disbelieved in God, the 6 يا حسين ان المظلوم ذكرک في السجن ليجذبك النداء الى الذروة العليا ان ربك هو المشفق الكريم اياك ان تخوفك سطوة الذين كفروا

Master of the Day of Judgment, frighten thee. Those who have attained unto the traces of My Pen are among those drawn nigh in My Perspicuous Book. We counsel thee and those who have believed to observe trustworthiness and godliness, and that whereby the light of man might shine resplendent throughout all existence. Thus hath the Pen of the Most Merciful spoken in this exalted station.

بالحق مالك يوم الدين ان الذين فازوا بأثار قلبي
انهم من المقربين في كتابي المبين انا نوصيك و
الذين آمنوا بالأمانة والديانة وبما يسطع به نور
الانسان في الامكان كذلك نطق قلم الرحمن في
هذا المقام الرفيع

- 7 O Rajab! Thy letter was present before the Throne. We heard thy call and have answered thee with a word from which the fragrance of permission hath been wafted. Verily, thy Lord doeth what He pleaseth and ordaineth what He willeth. He is the Mighty, the Beautiful.

7 يا رجب حضر كتابك لدى العرش سمعنا ندائك
اجبتك بكلمة تضيوع منها عرف الاذن ان ربك
يفعل ما يشاء ويحكم ما يريد وهو العزيز الجميل

- 8 O Ibrahim! The Truth hath appeared and revealed what was hidden in knowledge, inscribed in the Books, and mentioned in the hearts of the Messengers. Blessed is he who hath recognized His days and attained unto that which hath been sent down from the heaven of the will of his Lord, the Mighty, the Praiseworthy. Woe unto him who hath denied God's proof and evidence and turned away from Him, following the idle fancies of the fanciful. Cast behind thee all else but God, turning unto God, the Lord of the Exalted Throne. Verily, they who have turned unto Him with their hearts are in the vicinity of their Lord's mercy, the Guardian over all who are in the heavens and on earth.

8 يا ابراهيم قد ظهر الحق و اظهر ما كان مكنوناً في
العلم و مسطوراً في الكتب و مذكوراً في افئدة
المرسلين طوبى لمن ادرك ايامه و فاز بما نزل
من سماء مشية ربه العزيز الحميد و ويل لمن انكر
حجة الله و برهانه و اعرض عنه بما اتبع اوهام
المتوهمين ضع ما سوى الله ورائك مقبلاً الى الله
رب الكرسی الرفيع ان الذين اقبلوا اليه بالقلوب
انهم في جوار رحمة ربهم المهيمن على من في
السموات و الارضين

- 9 O Ali-Akbar! The world hath been honored by the advent of My Most Great Name, yet the nations are wrapped in a thick veil. Blessed is he who hath turned, whom the turning away of the people hath not hindered, and who hath directed his heart toward God, the Lord of the Mighty Throne. Give thanks unto God for having caused thy name to flow from His Most Exalted Pen and for having taught thee His straight path.

9 يا علي قبل اكبر قد تشرف العالم بقدوم اسمي
الأعظم ولكن الأمم في حجاب غليظ طوبى لمقبل
ما منعه اعراض القوم و لتوجه توجه بقلبه الى
الله رب العرش العظيم اشكر الله بما جرى اسمك
من قلبه الأعلى و عزفك سبيله المستقيم

- 10 O Nasrullah! The Wronged One makes mention of thee – He through whose name the standards of victory and triumph were hoisted amongst mankind, and through whose command the banners of guidance were raised amidst all peoples, and the Dove warbled upon the branches of the Tree of Knowledge. The Promise has come, and the Promised One has appeared with a Cause before which neither the armies of the world nor the ranks of nations can stand. He speaks and will continue to speak before all faces: "There is none other God but Him, the Single, the One, the Mighty, the Powerful, the Omnipotent." We counsel thee and those who have believed in that which will manifest your glory and the elevation of your stations. He is verily the All-Wise Teacher. Blessed is he who seeks His purpose and acts according to that which He has commanded in the Book. We make mention of thy mother, as a token of

10 يا نصرالله قد ذكرك المظلوم الذي باسمه نصبت
رايات النصر و الظفر بين البشر و بأمره ارتفعت
اعلام الهداية بين البرية و غرّدت الحمامة على
اغصان دوحة العرفان قد اتى الوعد و ظهر الموعد
بأمر لا يقوم معه جنود العالم و لا صفوف الأمم
نطق و ينطق امام الوجه انه لا اله الا هو الفرد
الواحد القوى الغالب القدير انا نوصيك و الذين
آمنوا بما يظهر به عزكم و ارتفاع مقاماتكم انه هو
المعلم الحكيم طوبى لقاصد قصده و لعامل عمل بما
امره في الكتاب و نذكر امك فضلاً من عندنا و
الاماء اللاتي اقبلن و آمن بالله رب الأرباب انا

Our grace, and of those handmaidens who have turned to and believed in God, the Lord of Lords. We have made mention of every maidservant who has turned to and believed in a Book which none has comprehended save God, the Lord of Creation.

ذكرنا كل امة اقبلت و آمنت في كتاب ما اطلع
به الا الله مالک الابداع

- 11 O Ali-Qabl-Muhammad! We have adorned the world with the ornament of wisdom and utterance, and have manifested that which was hidden from sight. Blessed is the one whose strength was not weakened by the circumstances of oppression, who arose and said: "God is my Lord and the Lord of earth and heaven." We beseech God to ordain for thee that which will draw thee closer in all conditions. He is verily the Self-Sufficient, the Most High.

يا على قبل محمد قد زيننا العالم بطراز الحكمة والبيان
واظهرنا ما كان مستوراً عن الأبصار طوبى لقوى
ما اضعفته شؤونات الظلم قام وقال الله ربى و
رب الارضين والسموات انا نسئل الله ان يقدر
لك ما يقربك في كل الاحوال انه هو الغنى
المتعال

- 12 O people of God! Be not grieved by what has befallen you of hardship and tribulation. You have attained unto that whose fragrance shall never cease to endure through the eternity of Our Most Beautiful Names and Our Most Exalted Attributes. To this testifies the Mother Book in the most exalted station.

يا حزب الله لا تحزنوا عما ورد عليكم من البأساء
والضراء قد فزتم بما لا ينقطع عرفه بدوام اسمائنا
الحسنى وصفاتنا العليا يشهد بذلك ام الكتاب في
اعلى المقام

- 13 O Muhammad-Qabl-Ali! The Point round which circle the Concourse on High makes mention of thee from His Most Glorious Horizon and commands thee to that which will exalt the Cause of God amongst His servants. Harken unto the Call from the direction of Akka: "There is none other God but Him, the Mighty, the All-Bountiful." He forgives whom He willeth through His grace, and chastises whom He desireth through His decree. He is verily the Powerful, the Unconstrained. Beware lest the happenings of the world prevent thee from the remembrance of My Most Great Name. Be thou mindful amongst My servants, steadfast in service to My Cause, and hold fast to the cord of My loving-kindness. Verily thy Lord is the Mighty, the All-Bestowing.

يا محمد قبل على يذكرك مطاف الملاء الاعلى من
افقه الابهى و يأمرک بما يرتفع به امر الله بين
العباد اسمع النداء من شطر عكاء انه لا اله الا
هو العزيز الوهاب يغفر من يشاء فضلاً من عنده
و يعذب من اراد امراً من لدنه انه هو المقتدر
المختار اياک ان تمنعک حوادث العالم عن ذکر
اسمى الأعظم کن ذاكرًا بين عبادى وقائماً على
خدمة امرى و متمسكاً بحبل عنايتى ان ربک
هو العزيز الفضال

- 14 O Abul-Qasim! We have brought forth for thee from the ocean of inner meanings the pearl of remembrance and utterance, that thou mayest give thanks unto thy Lord, the Lord of all religions. The glory from Us be upon thee and upon those who have turned to the Most Exalted Horizon, and upon every one steadfast and firm whom nothing whatsoever has deterred from this Cause, whereby the limbs of every stubborn infidel have quaked.

يا ابالقاسم قد اظهرنا لك من بحر المعانى لؤلؤ
الذكر والبيان لتشکر ربک مالک الأديان البهاء
من لدنا عليك وعلى الذين اقبلوا الى الأفق الاعلى
وعلى كل ثابت راسخ ما منعه شئ من الأشياء
عن هذا الأمر الذى به ارتعدت فرائص كل
مشرک كفار

- 15 We make mention of thy wife and daughter and give them the glad-tidings of God's grace and mercy. We beseech God to ordain for them that which will draw them nigh unto Him and benefit them in His realms. There is none other God but Him, the Single, the One, the Powerful, the All-Forgiving.

ونذكر ضلعك و بنتك و نبشرهما بفضل الله و
رحمته و نسئل الله ان يقدر لهما ما يقربهما اليه و
ينفعهما في عوالمه انه لا اله الا هو الفرد الواحد
المقتدر الغفار

- 16 We seal this utterance with the mention of him who loved Me and soared in the atmosphere of My love and heard My call and

stood before My face and acknowledged that which My tongue hath spoken, and recognized that which hath been sent down from the heaven of My Will in My Books, My Scrolls, and My Tablets. He was named Haydar-Qabl-Ali. We testify that he attained unto acceptance in the first days and arose to serve the Cause in such wise that the clamor of the ignorant ones who came between God and His loved ones did not deter him – they who committed that which caused the dwellers of the Most Exalted Paradise to lament, and then those who circle round the Throne morning and evening. His letter hath come before the Wronged One wherein he made mention of God's loved ones there and desired for each one of them the favors of God, the Cleaver of the Dawn. Each name hath attained unto My mention, as witnessed by Him Who possesseth the Mother of Tablets. We beseech God to aid you and ordain for you that which will preserve you from those who have cast the ordinance of God behind their backs and followed the manifestations of fancy and vain imaginings.

- 17 Glorified art Thou, O Lord my God, Lord of all names and Creator of the heavens! I beseech Thee by Thy Most Exalted Word through which all things were enraptured, and by the surging waves of the ocean of Thy utterance, O Lord of all mankind and Sovereign of both this world and the next, to ordain through Thy Most Exalted Pen for Thy loved ones that which befitteth the heaven of Thy generosity, the sun of Thy bounty, and the sea of Thy giving. O Lord! These are they who have turned unto Thee in Thy days, who have hearkened unto Thy sweetest call and the rustling of Thy Most Exalted Pen, and who have witnessed that which the tongue of Thy grandeur hath spoken in the kingdom of creation. I beseech Thee by the rain-showers of the springtime of Thy favor and by the mysteries of Thy grace and mercy, to aid them under all conditions to remain steadfast in Thy Cause, through which the limbs of the people have trembled. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Single, the One, the All-Powerful, the Almighty.

16 نَحْمُ الْبَيَانُ بِذِكْرٍ مِنْ أَحِبِّينِي وَ طَارَ فِي هَوَاءٍ حَيٍّ
و سَمِعَ نِدَائِي وَ قَامَ إِمَامٌ وَجْهِي وَ أَقْرَبَ بِمَا نَطَقَ بِهِ
لِسَانِي وَ اعْتَرَفَ بِمَا نَزَلَ مِنْ سَمَاءٍ مَشِيتِي فِي كِتَابِي
وَ صَحْفِي وَ الْوَاحِي أَنَّهُ سَمِّيَ بِجَيْدَرٍ قَبْلَ عَلَيٍّ نَشْهَدُ أَنَّهُ
فَازَ بِالْأَقْبَالِ فِي أَوَّلِ الْأَيَّامِ وَ قَامَ عَلَى خِدْمَةِ الْأَمْرِ
بِحَيْثُ مَا مَنَعَتْهُ ضَوْضَاءُ الْجَهْلَاءِ الَّذِينَ حَالُوا بَيْنَ
اللَّهِ وَ أَوْلِيَائِهِ وَ ارْتَكَبُوا مَا نَاحَ بِهِ سَكَّانُ الْفَرْدُوسِ
الْأَعْلَى ثُمَّ الَّذِينَ طَافُوا الْعَرْشَ فِي الْغَدْوِ وَ الْأَصَالِ
قَدْ حَضَرَ كِتَابُهُ لَدَى الْمَظْلُومِ وَ ذَكَرَ أَوْلِيَآءَ اللَّهِ
هَنَّاكَ وَ ارَادَ لِكُلِّ وَاحِدٍ مِنْهُمْ عِنَايَةً مِنْ لَدَى
اللَّهِ فَالِقِ الْأَصْبَاحِ قَدْ فَازَ كُلُّ اسْمٍ بِذِكْرِي يَشْهَدُ
بِذَلِكَ مَنْ عِنْدَهُ أَمَّ الْأُلُوحَ نَسْتُلِ اللَّهَ إِنْ يَوْفِقُكُمْ
وَ يَقْدَرُ لَكُمْ مَا يَحْفَظُكُمْ عَنِ الَّذِينَ نَبَذُوا حَكْمَ اللَّهِ
وَرَاءَهُمْ وَ اتَّبَعُوا مَظَاهِرَ الظُّنُونِ وَ الْأَوْهَامِ

17 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهَ الْأَسْمَاءِ وَ فَاطِرَ السَّمَاءِ
اسْتَلِكْ بِالْكَلِمَةِ الْعَالِيَا الَّتِي بِهَا انْجَذَبَتِ الْأَشْيَاءُ
وَ بِأَمْوَاجِ بَحْرِ بَيَانِكَ يَا مَوْلَى الْوَرَى وَ مَالِكِ
الْآخِرَةِ وَ الْأُولَى بِأَنْ تَكْتُبَ مِنْ قَلَمِكَ الْأَعْلَى
لأَوْلِيَائِكَ مَا يَنْبَغِي لِسَمَاءِ كَرَمِكَ وَ شَمْسِ
جُودِكَ وَ بَحْرِ عَطَائِكَ إِي رَبِّ هُمُ الَّذِينَ أَقْبَلُوا
إِلَيْكَ فِي أَيَّامِكَ وَ سَمِعُوا نِدَائِكَ الْأَعْلَى وَ
صَرِيرَ قَلَمِكَ الْأَعْلَى وَ شَهِدُوا بِمَا نَطَقَ بِهِ لِسَانُ
عَظَمَتِكَ فِي نَاسُوتِ الْإِنشَاءِ اسْتَلِكْ بِأَمْطَارِ
رَبِّيعِ عِنَايَتِكَ وَ اسْرَارِ فَضْلِكَ وَ رَحْمَتِكَ بِأَنْ
تُؤَيِّدَهُمْ فِي كُلِّ الْأَحْوَالِ عَلَى الْإِسْتِقَامَةِ عَلَى
أَمْرِكَ الَّذِي بِهِ ارْتَعَدَتِ فِرَائِصُ الْقَوْمِ أَنَّكَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ
الْوَحِيدُ الْمُقْتَدِرُ الْجَبَّارُ [إِنْ جَمَلُهُ دَرِ انْتِهَائِي إِنْ
كُتِبَ مَرْقُومٌ اسْت: "سَوَادُ الْوَاحِ مُقَدَّسُهُ كَهْ أَزْ
قَلَمِ أَعْلَى بِجَهْتِ أَوْلِيَا نَازِلِ شَدِيدِ خَطِّ بَهَّاجِسْتِ
مُحَمَّدٌ عَلَى مَلَقَبٍ بِهِ غَضِنَ الْكَبِيرُ ابْنُ بَهَاءِ اللَّهِ سَنَةُ
١٣٥٣ هَجْرِيَّةً"]

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BH00859

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Praise that is sanctified above manifestation, appearance, tongue, utterance, perception and minds, befitteth Him Who is the Desired One of the world, Who hath raised high the banner of "Verily I am God" in the most exalted station of the world. The sovereignty of the world did not prevent Him, nor did the clamor of the divines hold Him back from His purpose. Through the power of the Most Exalted Word He took possession of the cities of hearts – that is, the hearts of those who have turned towards Him and are sincere, and likewise the hearts that were concealed behind veils. The fire of His love burned away the veils, and the light of His proof illumined the realm of wisdom and utterance. Glorified be His dominion and great be His power!
 2 حمد مقدس از ظهور و بروز و لسان و بیان و ادراک و عقول مقصود عالم را لایق و سزااست که بقلم علم اتنی انا الله را بر اعلی مقام عالم برافراشت حکومت دنیا منعی نمود و دمدمه علما از اراده اش یاز نداشت باقطار کلمه علما مدائن قلوب را تصرف نمود یعنی قلوب مقبلین و مخلصین و همچنین قلوب مستوره خلف حجاب را نار حبش حجاب را بسوخت و نور برهان عالم حکمت و یائزا منور و روشن نمود جلت سلطنته و عظمت اقتداره
- 3 Glory be to God! The Euphrates of bounty is flowing from the Supreme Pen and the ocean of inner meanings is surging with the waves of divine utterance, and yet the people of the earth are debarred from beholding and are deprived of understanding.
 3 سبحان الله فرات عطا از قلم اعلی جاری و بحر معانی از امواج بیان الهی موج معذک عباد ارض از مشاهده ممنوع و از ادراک محروم
- 4 Glory be unto Thee, O Mystery of existence and Lord of the seen and unseen! I beseech Thee by the pearls of the treasures of Thy utterance and by the mysteries hidden in Thy knowledge, to aid Thy servants to turn unto Thee, that they may hearken unto Thy call and follow Thy commandments. Unveil for them, O my God, even as Thou didst unveil for them that are nigh unto Thee among Thy servants and the sincere ones among Thy creatures. Then assist them with the hosts of wisdom and utterance. Verily Thou art the Powerful, the Mighty.
 4 سبحانک یا سر الوجود و مالک الغیب و الشهود اسئلک بالائی کنوز بیانک و بأسرار المکنونة فی علمک ان تؤید عبادک علی الاقبال الیک لیسمعوا ندائک و یتبعوا احکامک فاکشف لهم یا الهی کما کشف للمقربین من عبادک و المخلصین من بریتک ثم انصرهم بجنود الحکمة و البیان انک انت المقتدر القدير
- 5 O My beloved! Praise be to God, thou hast attained unto that which hath no peer or equal. Thou hast drunk from the cup of contentment, as attested by the Lord of Names, and hast arisen to serve His Cause. Well is it with thee and pleasant it is to thee. Since His Honor Aqa, His Holiness the Servant, upon him be the Glory of God, the Most Glorious, was not present – being occupied with other writings – therefore, as bidden, this servant hath written these few words and troubled thee.
 5 یا حبیبی لله الحمد فائز شدید بآنچه که شبه و مثل نداشت از کأس رضا بشهادت مالک اسما نوشیدی و بر خدمت امر قیام نمودی هنیئاً لک و مرئاً لک چون حال جناب آقای حضرت خادم علیه بهاء الله الأبهی حاضر نبودند یعنی بتحریرات دیگر مشغولند لذا حسب الأمر این چند کلمه را این عبد نوشته و زحمت داده

- 6 Night and day I beseech the Desired One of the worlds to rend asunder the intervening veils and guide His loved ones, that all may gather beneath the pavilion of glory and the canopies of grandeur, and be occupied with His remembrance, praise and service. The cause of these dispersions, separations, divisions and estrangements is the deeds of the people of the world and the ingratitude of the nations. Yet in all conditions the hand is raised in supplication, the tongue is pleading and the heart is hoping. The Command is in His grasp. Whatsoever appeareth hath been and is beloved.
- 7 The letter which that spiritual beloved sent to Jinab-i-Ism-i-Jud, upon him be the Glory of God, the Most Glorious, was presented in the Most Holy Court and attained the honor of being heard. These are the pearls of the ocean of the Most Merciful's mercy that have appeared from the mine of grace. His blessed and exalted Word: "O Haydar-'Ali! We are well-pleased with thee." Praise be to God that thou hast attained unto this most exalted Word, which the world and all that is therein cannot equal.
- 8 Praise the Wronged One of the world and say: My God, my God! Thou didst call me while I was sleeping, and didst awaken me while I was slumbering, and didst raise me up while I was sitting, and didst cause me to speak while I was silent, and didst move me while I was still, and didst teach me while I was ignorant. Which of Thy favors shall I mention, O my Goal and my Beloved, O Ultimate End of my desire, my Quest and my Hope?
- 9 I beseech Thee by the lights of the throne of Thy grandeur and the effulgences of the Orb of Thy Revelation to accept from me what I have wrought in Thy path, though I confess before Thy face that there hath not appeared from me what is worthy of Thy days and befitting Thy service. I beseech Thee by the waves of the ocean of Thy mercy and the heaven of Thy bounty and generosity to adorn what hath appeared from me with the ornament of Thy acceptance, as a token of Thy mercy and an evidence of Thy favors and kindnesses. There is no God but Thee, the Forgiving, the Generous.
- 10 O Haydar-'Ali! Upon thee be the eternal glory of God! Thou didst mention going to Yazd. Thou must be exceedingly mindful of wisdom, for there they are specifically appointed to observe. As a matter of wisdom from Him: "Associate not with one who desireth not to meet thee."
- 11 No news hath been received for some time from his honor ['Ali-Rida], according to outward appearances. We have been with him in all conditions, in his grief and joy, in his difficult days
- 6 در لیالی و ایام از مقصود عالمیان میطلبم حجاب مانعه را خرق فرماید و اولیا را راه نماید تا کلّ در ظلّ خباء مجد و قباب عظمت جمع شوند و بذکر و ثنا و خدمتش مشغول گردند سبب این تشنگیها و تفریقها و فصل و فراق اعمال اهل عالمست و ناسپاسی امم و لکن در هر حال دست بدعا مرتفع و لسان سائل و قلب آمل الامر بیده آنچه ظاهر شود محبوب بوده و هست
- 7 نامه آنحبيب روحانی که بجناب اسم جود علیه بهاء الله الأبهی ارسال نمودند در ساحت اقدس بشرف اصغافاثر اینست لآلی عثمان رحمت رحمن که از معدن فضل ظاهر گشته قوله تبارک و تعالی یا حیدر قبل علی ما از تو راضی الله الحمد باین کلمه علیا که دنیا و مافیها باو معادله نمینماید تو فائز شدی
- 8 حمد کن مظلوم عالم را قل الهی الهی نادیتنی اذ كنت نائمًا و ايقظتني اذ كنت راقداً و اقبلتني اذ كنت قاعداً و انطقتني اذ كنت صامتاً و اسرعتني اذ كنت ساكناً و علمتني اذ كنت جاهلاً ای عنایاتک اذکر یا مقصودی و محبوبی و یا غایه املی و یغیتی و رجائی
- 9 اسئلک بأنوار عرش عظمتک و تجلیات نیر ظهورک بأن تقبل منی ما عملته فی سبیلک و لو ائی اعترف امام وجهک ما ظهر منی ما ینبغی لایامک و یلیق لخدمتک اسئلک بأمواج بحر رحمتک و سماء جودک و کرمک بأن تزیّن ما ظهر منی بطراز قبولک اظهاراً لرحمتک و ابرازاً لعنایتک و الطافک لا اله الا انت الغفور الکریم
- 10 یا حیدر قبل علی علیک بهاء الله الأبدی ذکر رفتن یزد را نمودی باید بسیار بحکمت ناظر باشی چه که آنجا مخصوص مأمورند بملاحظه و حکمت لا تعاشر مع من لا یرید لقاؤک حکمة من عنده
- 11 از جناب ۱۱۱۱ [علیرضیا] بر حسب ظاهر مدّتهاست خبری نرسیده انا کما معه فیکلّ الأحوال فی حزنه و سروره و ایامه الشّدیة

and his bright days. He hath not been forgotten. Make mention of him on behalf of the Wronged One, and if thou proceedeth to the Land of Ya, convey greetings. We beseech God to assist him, aid him, and ordain for him that which will bring solace to the eyes of the cities of justice and equity. Verily, He is the Powerful, the Mighty, the All-Bountiful.

و ایامه المنيرة فراموش نشده‌اند از قبل مظلوم
ذکرش نما و اگر بارضی یا توجّه نمودی تکبیر
برسان نسل الله ان یؤیده و یمده و یقدر له ما
تقرّ به عیون مدائن العدل و الانصاف انه هو
المقتدر العزیز المنان

- 12 The glances of loving-kindness have ever been and continue to be directed towards the friends. To this testifieth every discerning mystic and every informed sage. Previously several Tablets were sent, and now more are being sent. Deliver them to steadfast, firm and resolute souls, that they may be illumined by the lights of the Luminary of utterance, the Goal of all worlds, and be seen as free and detached from the troubles and sorrows of the world of dust.

12 لازال لحاظ عنایت متوجّه دوستان بوده و هست
یشهد بذلك کلّ عارف بصیر و کلّ عالم خبیر از
قبل چند لوح ارسال شد حال هم ارسال میشود
بنفوس مستقیمه ثابتّه راسخه برسانید شاید از
انوار نیر بیان مقصود عالمیان منور شوند و از
کدورات و احزان عالم ترابی فارغ و آزاد مشاهده
گردند

- 13 O Haydar-‘Ali! How far removed are the aims of the Wronged One from the deeds of the people! Recently the Shi’ih sect hath been renewed. A people like that people – may God forsake them – have appeared. The same names as before have come forth. Thou hast seen the fruits of the Shi’ih’s deeds and that station which He declareth to be sanctified above the mention, utterance and understanding of the people of the earthly realm and the Kingdom. They have abandoned Him and occupied themselves with vain imaginings. Would that they had acted upon but one word of the utterance. He saith: “I have written a gem concerning His remembrance: verily He cannot be indicated by My allusion, nor by what was revealed in the Bayan.” Beyond this station, they have occupied themselves with mention of guardian, successor, chiefs and nobles.

13 یا حیدر علی مقصود مظلوم کجا و اعمال ناس کجا
تازه حزب شیعه تجدید شده قومی بمثابه آن قوم
خذلهم الله ظاهر همان اسماء قبل بمیان آمده ثمره
اعمال شیعه که معلوم شد و دیدی مقامی را که
میفرماید مقدّس است از ذکر و بیان و عرفان
اهل ملک و ملکوت او را گذارده‌اند و باو هام
مشغول کاش بیک کلمه از بیان عمل مینمودند
میفرماید قد کتبت جوهرة فی ذکره انه لا یشار
باشارتی ولا بما نزل فی البیان از این مقام گذشته
بذکر ولی و وصی و نقبا و نجبا مشغول گشته‌اند

- 14 In brief, the purpose of the Wronged One is to transform the fire of hatred in the world’s heart into the light of love. This Cause moveth above the religions of the world. This Bird hath another nest, and this Tongue another utterance. Ask of God that He may enable the immature ones of the world to attain unto maturity, that they may recognize who is the Speaker and who is the Bestower.

14 باری مقصود مظلوم آنکه نار بغضای قلب عالم را
بنور محبت تبدیل فرماید این امر فوق ادیان عالم
حرکت مینماید این طیر را آشیانه دیگر است و
این لسان را بیانی دیگر از حق بطلب نابالغهای
عالم را بمقام بلوغ فائز فرماید تا ادراک کنند
گوینده کیست و عطاکننده

- 15 Convey greetings on behalf of the Wronged One to his honor Sin, and likewise to Mim if thou shouldst meet him, otherwise not. End.

15 که جناب سین را از قبل مظلوم تکبیر برسان و
همچنین میم را اگر ملاقات دست دهد والا فلا
انتهی

- 16 This servant is truly immersed in the ocean of wonderment, for the ignorant servants, heedless of the Revelation, know not what hath come to pass and what hath been manifested from the unseen realm into the visible. Had they known, they would have proclaimed with their outer and inner tongues: “Verily, we are God’s, and to Him do we return.”

16 اینعبد فی الحقیقه در بحر تحیر مستغرق چه که
عباد جاهل از ظهور غافل نمیدانند چه شده و
چه از غیب بشهود تجلّی فرموده لو عرفوا لنطقوا
بالسن ظاهرهم و باطنهم انا لله و انا الیه راجعون

- 17 In previous years his honor ['Ali-Rida] – upon him be the glory of God – sent a letter mentioning the departed and elevated Siyyid Javad-i-Karbila'i – upon him be the glory of God – that the ungodly had said he was of the party of the deluded ones. Therefore, by command, his petitions that he had sent to the presence of the Servant – two petitions, one of which detailed the delusions of the dawning-places of vain imaginings – were sent that they might observe and become aware of the people's calumnies, and afterwards that honor should keep them in his possession. I beseech God to assist them in rendering victory, that is, to draw the servants, through wisdom and utterance, to the path of the Goal of the worlds.
- 17 در سنين قبل جناب ۱۱۱۱ [عليرضا] عليه بهاء الله نامه‌ای ارسال نمودند و در آن نامه ذکر مرحوم مرفوع جناب سيد جواد كربلائی عليه بهاء الله بوده که مشرکین گفته‌اند او از حزب متوهمين است لذا حسب الامر عرايض او که بحضرت خادم ارسال نموده دو عريضه که یکی از آن تفصيل توهمات مطالع او هام را ذکر نموده ارسال شد تا مشاهده نمایند و بر مفتریات قوم آگاه گردند و بعد آنجناب نزد خود حفظ کنند از حق ميطلم ایشانرا مؤيد فرماید بر نصرت يعنی بحکمت و بيان عباد را بشريعه مقصود عالميان کشاند
- 18 This servant also offereth greetings and conveyeth salutations to them. Some of the Tablets are in writing between revelation and other than that, which his honor 'Abd al-Hadir hath written.
- 18 اين عبد هم خدمت ایشان تکبير عرض مينمايد و سلام ميرساند الواح بعضی خط بين تنزيل و دون آن است که جناب عبد حاضر نوشته‌اند
- 19 Majd
- 19 مجد

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*To: Jamal Burujirdi et al.**Date: 1304 ? [1886-1887]*

- 1 He is the All-Seeing, the All-Informed!
- 1 هو الشاهد الخبير
- 2 O Jamal! Time and again hast thou been mentioned by Me and received the tokens of My Pen. Render thanks unto God for this great bounty. We have been with thee in all conditions and have heard thee make mention of this Announcement at which the limbs of all names have quaked, the hearts of the learned been perturbed, and the flesh of the transgressors trembled. I bear witness even as God hath witnessed, as I have witnessed before, and be not thou of them that remain silent. Remind the people of God's verses and His mercy that hath preceded all who are in the heavens and on earth. Verily, the Wronged One seeth Himself beneath the swords, yet most of the people are heedless. He hath remembered thee and remembereth thee in this hour when sorrows have encompassed Him through those who have denied God, the Lord of the worlds. We hear that which causeth the heart to bleed. Blessed is he who hath
- 2 يا جمال قد فزت بذكری و آثار قلبی مرّة بعد مرّة اشكر الله بهذا الفضل العظيم قد کما معک في کلّ الأحوال و سمعنا ذکرک في ذکر هذا النبی الذي ارتعدت منه فرائص الأسماء و اضطربت افئدة العلماء و اقشعرت جلود المعتدين اشهد بما شهد الله کما شهدت من قبل و لا تکن من الصّامتين ذکر الناس بآيات الله و رحمته التي سبقت من فی السموات و الأرضين انّ المظلوم يرى نفسه تحت الأسیاف ولكنّ القوم اکثرهم من الغافلين انه ذکرک و يذكرک في هذا الحين الذي احاطته الأحزان من الذين کفروا بالله رب العالمين نسمع ما ينقلب القلب بالدم طوبی لمن شهد بما شهد

testified to that whereunto God hath testified, and woe unto them that turn aside. Remind the people of My verses and give them the glad-tidings of My tender mercy. Verily thy Lord is the All-Forgiving, the Merciful.

الله وويل للمعرضين ذكر الناس بآياتي و بشرهم
بعنابتي ان ربك هو الغفور الرحيم

- 3 The croaking of the raven hath been raised throughout all regions. This is what We have announced to you in diverse Tablets and in this luminous Tablet. We beseech God to aid thee to make mention of Him and to praise Him, and to ordain for thee what He hath ordained for His chosen ones and His trusted ones whom the might of the Pharaohs deterred not from this wondrous Remembrance. My Most Great Branch hath presented thy letter before the Wronged One. We have answered thee with verses that all upon earth cannot equal, and We have turned toward thee from the precincts of the Prison as a token of Our grace, that thou mayest rejoice and be of the thankful. Well is it with thee for having quaffed the Kawthar of utterance from the hand of the bounty of thy Lord, the All-Merciful, and for having attained that wherewith thou wert promised in the Books of God, the All-Knowing, the All-Informed. Remember the days when thou didst stand at the door and wert present before the Countenance, when thou didst behold My horizon and hear My call. Verily thy Lord is the Compassionate, the Bountiful.

3 قد ارتفع النعاق في الآفاق هذا ما اخبرناكم به
في الواح شتى وفي هذا اللوح المنير نسأل الله
ان يؤيدك على ذكره و ثنائه و يقدر لك ما
قدره لأولياته و اصفياته الذين ما منعتهم سطوة
الفراعنة عن هذا الذكر البديع قد حضر غصني
الأكبر بكتابك و عرضه لدى المظلوم اجنباك
بآيات لا يعادلها ما في الأرض و اقبلنا اليك من
شطر السجن فضلاً من لدنا لتفرح و تكون من
الشاكرين هنيئاً لك بما شربت كوثر البيان من يد
عطاء ربك الرحمن و فزت بما بشرت به كتب
الله العليم الخبير اذكر الأيام التي كنت قائماً لدى
الباب و حاضراً امام الوجه و رأيت افق و سمعت
ندائى ان ربك هو المشفق الكريم

- 4 We have honored thy dwelling-place and have sent down unto thee from the Kingdom of grace that which hath solaced the eyes of the sincere ones. That which thou didst send to My Branch hath been presented before the Wronged One and laid before His Countenance. Therefore hath the gate of utterance been opened once again, and We have sent down for each one of them that whereby every sitting one hath arisen, every prostrate one hath soared, every halting one hath hastened forward, and the hearts of those near unto God have been attracted. Thus have We expounded the verses and sent them down unto thee as a grace from Our presence, and I am verily the Powerful over what I will. There is no God but Him, the Almighty, the Powerful.

4 قد اكرمنا مثواك و انزلنا لك من ملكوت
الفضل ما قرت به عيون المخلصين قد حضر لدى
المظلوم ما ارسلته الى غصني و عرضه لدى الوجه
لذا فتح باب البيان مرة اخرى و انزلنا لكل واحد
منهم ما قام به كل قاعد و طار به كل سطيج و
سرع به كل متوقف و انجذب به افئدة المقربين
كذلك صرفنا الآيات و انزلناها لك فضلاً من
عندى و انا المقتدر على ما اشاء لا اله الا هو
المقتدر القدير

- 5 We make mention of thy son on this darksome night, that he may remember My days wherein he stood before My face, heard the shrill voice of My Pen, and spoke My beauteous praise. We make mention of thy wife who presented herself, circumambulated, and heard that which the tongue of the Wronged One uttered while in His mighty Prison. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who love thee for My sake and hearken unto thy word concerning My mighty Cause.

5 و نذكر ابنك في هذه الليلة الدلماً ليذكر ايامي التي
فيها كان قائماً امام وجهي و سامعاً صرير قلبي و
ناطقاً بذكرى الجميل و نذكر ضلعك التي حضرت
و طافت و سمعت ما نطق به لسان المظلوم اذ كان
في سجنه المتين البهائم المشرق من افق سماء رحمتي
عليك و على الذين يحبونك لوجهي و يسمعون
قولك في امرى العظيم

- 6 As for what thou hast mentioned regarding Baba Husayn, remember him on My behalf and give him the glad-tidings of God's loving-kindness, the Lord of the worlds. His letter was not presented, yet the Wronged One read it, and He is the Truth, the Knower of the unseen. Convey My greetings unto him. We have remembered him in such wise as to cause the mountains to soar, how much more minds and hearts. Nothing whatsoever escapeth the knowledge of thy Lord. He is indeed the One Who encompasseth both what hath been and what shall be.
- 6 وما ذكرت في بابا حسين اذكره من قبلي وبشره بعناية الله رب العالمين ما حضر كتابه ولكن المظلوم قرأه وهو الحق علام الغيوب كبر من قبلي عليه انا ذكرناه بما تطير به الجبال وكيف العقول والقلوب لا يعزب عن علم ربه من شيء انه هو المهيمن على ما كان وما يكون
- 7 We remember My loved ones in Kaf and give them the glad-tidings of God's mercy, the Mighty, the Loving. We counsel them to manifest the most great steadfastness. Soon will a cawing one appear there and utter that which none before him hath uttered. Pay no heed unto him. Turn with illumined hearts unto God, the Lord of existence. Thus hath the Tongue spoken in the kingdom of utterance, that men may attain certitude in the verses of their Lord.
- 7 و نذكر اوليائى في الكاف و نبشرهم برحمة الله العزيز الودود و نوصيهم بالاستقامة الكبرى سوف يرد هناك ناعق و يقول ما لا قاله الاولون لا تلتفتوا اليه اقبلوا بقلوب نوراء الى الله مالک الوجود كذلك نطقى اللسان في ملكوت البيان لعل الناس بآيات ربهم يوقنوا
- 8 As to what thou didst mention regarding trustworthiness, verily We have made mention of 'Ali in such wise that the fragrance thereof shall endure throughout the dominion of earth and heaven. We beseech God to send down upon him at all times mercy from His presence. By the life of God! He beholdeth Me and We behold him, and he heareth My verses at the time of their revelation together with the denizens of the most exalted Paradise. Thus hath spoken the Lord of Names from His praiseworthy station. Should there be a righteous and steadfast son of him who hath ascended, the trust shall be returned unto him, otherwise it shall go to the Mashriqu'l-Adhkar, and whosoever findeth therein a Tablet in My hand-writing shall return it to My residence. This is what God hath ordained. Blessed is he who acteth and attaineth, and woe betide every heedless and veiled one.
- 8 و ما ذكرت في الأمانة انا ذكرنا علياً بذكر لا ينقطع عرفه بدوام الملك و الملكوت نسأل الله ان ينزل عليه في كل حين رحمة من عنده لعمر الله انه يرانى و انا نراه و يسمع آياتى حين نزولها مع اهل الفردوس الأعلى كذلك نطق مالک الأسماء في مقامه المحمود لو يكون لمن صعد ابن مقبل مستقيم ترجع الأمانة اليه والا الى مشرق الأذكار و من يجد فيها لوحاً بخطى يرجع الى مقرى هذا ما حكم الله طوبى لمن عمل و فاز و ويل لكل غافل محجوب
- 9 As to what thou didst mention regarding him who is named 'Ali-Akbar, brother of one who loveth Me, We make mention of him at this moment as a token of Our grace, for verily thy Lord is the All-Bountiful, the Most Generous. O 'Ali-Akbar! Harken unto the call of Him Who hath been wronged. He remembereth thee from the precincts of the Prison and summoneth thee to the supreme horizon, the station wherein the Call hath been raised to draw thee unto a place where thou shalt hear from all things: "The gates of heaven have been opened and the Lord of Names hath come with manifest sovereignty." We have stood firm in the Cause before the faces of princes and divines on a day wherein earthquakes seized the tribes of the earth through the might of those who violated God's Covenant
- 9 و اما ما ذكرت في من سمي بعلى اكبر اخ من احببى انا نذكره في هذا الحين فضلاً من لدنا ان ربك هو الفضل الكريم يا على قبل اكبر اسمع نداء المظلوم انه يذكرک من شطر السجن و يدعوک الى الأفق الأعلى المقام الذى فيه ارتفع النداء ليجذبک الى مقام تسمع من الأشياء قد فتح باب السماء و اتى مالک الأسماء بسلطان مبين انا قننا على الأمر امام وجوه الأمراء والعلماء في يوم فيه اخذت الزلازل قبائل الأرض من سطوة الذين نقضوا عهد الله و ميثاقه كذلك سولت لهم انفسهم و هم من الأخسرین في لوح

and Testament. Thus did their souls entice them, and they are of those who are the most lost, as recorded in a mighty Tablet. We beheld thy devotion and turned toward thee, and We heard thy call and called out to thee from the right side of the luminous Spot, that there is none other God but Him, the Peerless, the All-Informed. Turn with thy outward and inward being toward the Dawning-Place of thy Lord's verses, the Dayspring of His Revelation, the Manifestation of His Self, the Source of His clear tokens, and the Treasury of His knowledge. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 10 Blessed is he who hath cast away the world, turning unto God, the Lord of eternity, and hath taken the chalice of immortality in the name of the Lord of all being, and hath drunk therefrom in His name, the Mighty, the Supreme, the Powerful. This is the Day whereof the Books of God gave tidings aforetime, yet the people are in thick veils. Arise to serve the Cause with such steadfastness as cannot be shaken by the Pharaohs of the age, then aid thy Lord through wisdom and utterance. Thus doth this Wronged One command thee from this remote station. We beseech God to assist thee and strengthen thee to serve His Cause. Verily He is the Single, the One, the All-Knowing, the All-Wise.

- 11 When thou hast drunk from the cup of My utterance the choice wine of My love, and the rapture of the Call from the precincts of My prison hath seized thee, turn thy face toward the House and say:

- 12 My God, my God! Praise be to Thee for having enabled me, made me know Thee, caused me to hear, and guided me unto Thy straight path. I beseech Thee by Thy Cause, whereby Thou hast subdued the hearts of the world, and by the waves of the ocean of Thy knowledge, O Lord of eternity, to make me steadfast in Thy Cause and firm in Thy love, in such wise that the clamor of the people shall not prevent me, nor shall the might of those who have denied the Resurrection terrify me.

- 13 O Lord! I am Thy servant and the son of Thy servant. I have turned unto Thee, detached from all else but Thee. I beseech Thee by the pearls of the ocean of Thy wisdom and the mysteries of Thy utterance to aid me to remember Thee and praise Thee and assist Thy Cause. O Lord! Withhold me not from Thy sealed choice wine, whose seal was broken by Thy name, the Self-Subsisting. Then preserve me from the croaking of those who have disbelieved in Thee and Thy signs and have risen to mislead Thy creatures. Verily Thou art powerful over

عظيم انا رأينا اقبالك اقبلنا اليك وسمعنا نداءك ناديناك عن يمين البقعة النوراء انه لا اله الا هو الفرد الخبير اقبل بظاهرك و باطنك الى مطلع آيات ربك و مشرق وجهه و مظهر نفسه و مصدر بيناته و مخزن علمه انه يسمع و يرى و هو السميع البصير

10 طوبى لمن نبذ العالم مقبلاً الى الله مالک القدم و اخذ قدح البقاء باسم مولی الوری و شرب منه باسمه القوى الغالب القدير هذا يوم بشرت به كتب الله من قبل ولكن القوم في حجاب غليظ قم على الامر بقيام لا تزغزه فراعنة الايام ثم انصر ربك بالحكمة والبيان كذلك يأمرک هذا المظلوم في هذا المقام البعيد نسأل الله ان يوفقک و يؤيدک على خدمة امره انه هو الفرد الواحد العليم الحكيم

11 انک اذا شربت من كأس بياني رحيق حي و اخذک جذب النداء من شطر سجني ول وجهک الى البيت و قل

12 الهی الهی لک الحمد بما ايدتني و عزفتني و اسمعني و هديتني الى صراطک المستقيم اسألك بأمرک الذى به تتختر افتدة العالم و بأمواج بحر علمک يا مالک القدم بأن تجعلني ثابتاً في امرک و راسخاً في حبک بحيث لا تمنعني ضوضاء العباد و لا تخوفني سطوة الذين كفروا بالمعاد

13 اى رب انا عبدک و ابن عبدک اقبلت اليک منقطعاً عن دونک اسألك بلألى بحر حکمتک و اسرار بيانک بأن توفقني على ذکرک و ثنائک و نصرة امرک اى رب لا تمنعني عن رحيقک المختوم الذى فك ختمه باسمک القيوم ثم احفظني عن نفاق الناعقين الذين كفروا بک و بآياتک و قاموا على اضلال خلقک انک انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

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whatsoever Thou wilt. There is none other God but Thee,
the All-Forgiving, the All-Merciful.

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- 1 He is the One manifest from the horizon of utterance! 1 هو الظاهر من افق البيان
- 2 This is a Book which the All-Merciful hath sent down to him who hath believed in God, the Help in Peril, the Self-Subsisting, who hath traversed the lands to exalt My Word, to kindle My love, and to cause the dawning of the Day-Star of My Revelation, the Mighty, the Wondrous. 2 كتاب انزله الرحمن لمن آمن بالله المهيمن القيوم و دار البلاد لاعلاء كلمتي واحداث حبي واشراق نير ظهوري العزيز البديع
- 3 O peoples of the earth! Harken unto the Call: We created you for My knowledge, caused you to speak for My remembrance, and bestowed upon you insight to behold My signs. Cast away what the people possess and take what ye are bidden by God, the Mighty, the Loving. Verily the Euphrates of utterance hath flowed in the realm of possibility, and the path of God hath appeared. Beware lest ye deprive yourselves of this manifest bounty. We have adorned the heaven of knowledge with the stars of utterance. Blessed is he who hath witnessed and seen, and woe unto every heedless one who is veiled. 3 يا ملاء الارض اسمعوا النداء انا خلقناكم لعرفاني و انطقناكم لذكرى واعطيناكم بصائر لمشاهدة آثارى ضعوا ما عند القوم و خذوا ما امرتم به من لدى الله العزيز الودود قد جرى فرات البيان فى الامكان و ظهر صراط الله اياكم ان تمنعوا انفسكم عن هذا الفضل المشهود انا زيننا سماء العرفان بانجم البيان طوبى لمن شهد و رأى و ويل لكل غافل محجوب
- 4 O Haydar-'Ali! Thy letter which thou didst send to Ism-i-Jud hath come, and the Most Great Branch hath presented it in the Most Luminous Spot. We have answered thee with verses at whose appearance the books of the people have bowed down. He Who possesseth the Hidden Tablet beareth witness unto this, wherein mention was made of him who turned unto My horizon, uttered My praise, held fast unto My cord, and soared in the atmosphere of the love of his Lord, the Possessor of existence. We named him Badi' in the Book of Names and made known unto him My Extended Path. 4 يا حيدر قبل على قد حضر كتابك الذى ارسلته الى اسم الجود و عرضه الغصن الاكبر فى المنظر الانور اجبتاك بايات اذ ظهرت خضعت لها كتب القوم يشهد بذلك من عنده لوح مكنون و كان فيه ذكر من اقبل الى افقى و نطق بشائى و تمسك بجبلى و طار فى هواء محبة ربه مالك الوجود انا سميناه بالبديع فى كتاب الاسماء و عرفناه صراطى الممدود
- 5 O Badi'! Upon thee be My Glory. Harken unto My call from the direction of My prison. We counsel thee with a word whereby the hearts of the world will be set ablaze. Be a fire in My love, enkindled by My verses, attracted by My melodies, and acting according to what We have commanded thee in My Books, My Psalms, and My Scrolls. Thy Lord is the Truth, the Knower of the unseen. Be thou articulate with that which 5 يا بديع عليك بهائى اسمع ندائى من شطر سجنى انا نوصيك بكلمة تشتعل بها افئدة العالم كن ناراً فى حبي و مشتعلأ باياتى و منجذبأ بنغماتى و عاملاً ما امرناك به فى كتبى و زبرى و صفى ان ربك هو الحق علام الغيوب كن ناطقاً بما تنجذب به

will attract the hearts of My loved ones. Read the Tablet of Wisdom which We sent down aforetime as a grace from Our presence, and I am the Powerful, the Mighty, the Beloved.

افتدة اوليائى اقرأ لوح الحكمة التى انزلناها من قبل
فضلاً من عندى وانا المقتدر العزيز المحبوب

- 6 This is a Day wherein that which would extinguish the fire of existence profiteth not. Cast aside what the people possess, holding fast unto that which hath been sent down from the heaven of the Will of thy Lord, the Possessor of the Unseen and the Seen. How many a wise one hath been prevented from drawing nigh unto the Most Exalted Horizon, and how many an unlettered one hath hastened, taken the choice wine, and drunk in My Name, the Self-Subsisting.

6 هذا يوم فيه لا ينفع ما تتخذ به نار الوجود ضع ما
عند القوم متمسكاً بما نزل من سماء مشيئة ربك
مالك الغيب والشهود كم من حكيم منع عن
التقرب الى الأفق الأعلى وكم من احمى سرع و
اخذ الرحيق و شرب باسمى القيوم

- 7 We have assisted thee, taught thee, and made thee known, that thou mayest arise to serve the Cause of thy Lord. Arise unto that which thou art commanded. Thus hath the Tongue of Grandeur spoken from Its praiseworthy station.

7 انا ايدناك و علمناك و عرّفناك لتقوم على
خدمة امر ربك قم على ما امرت به كذلك
نطق لسان العظمة فى مقامه المحمود

- 8 O Haydar-'Ali! Convey My glorification unto his face and give him glad tidings of that which hath been sent down from My Most Exalted Pen, that the Call may attract him to My horizon and draw him nigh unto My forbidden station.

8 يا حيدر قبل على كبر على وجهه من قبلى وبشره
بما نزل من قلبى الأعلى ليجذبه النداء الى افقى و
يقربه الى مقامى الممنوع

- 9 We have desired to make mention of Our loved ones in Bahram and remind them of what hath been revealed from My Pen, and give them glad tidings of My favor, for I am the All-Bountiful, the Generous.

9 انا اردنا ان نذكر اوليائى فى بهرام ونذكرهم بما نزل
من قلبى و نبشرهم بعنايتى وانا الفضال الكريم

- 10 O My loved ones there! Harken unto the Call of the Wronged One. He maketh mention of you for the sake of God and remembereth you with that which attracteth the hearts of them that are brought nigh. Aid your Lord, the All-Merciful, through wisdom and utterance, and follow not those who have disbelieved in God, the Lord of all worlds. The horizon of Revelation hath been illumined and the Promised One hath come, and the Jews have believed in Him, yet the people of the Furqan are in manifest error. They mount the pulpits and speak that which melteth the livers of the sincere ones. Beware lest the cawing of those who have disbelieved in the Day of Religion prevent you. Take hold of the Book of God with the power We have given you. This is what We commanded you aforetime and at this time.

10 يا اوليائى هناك اسمعوا نداء المظلوم انه ذكركم لوجه
الله و يذكركم بما تنجذب به افتدة المقرين انصروا
ربكم الرحمن بالحكمة والبيان ولا تتبعوا الذين
كفروا بالله رب العالمين قد اثار افقى الظهور و
اتى الموعود و آمن به اليهود ولكن ملأ الفرقان
فى ضلال مبين يرتقون على المناير و ينطقون بما
تذوب به ايجاد المخلصين اياكم ان يمنعم نعاق
الذين كفروا بيوم الدين خذوا كتاب الله بقوة من
عندنا هذا ما امرناكم به من قبل و فى هذا الحين

- 11 We have mentioned in various Tablets him who was named Muhammad-'Ali, that he may give thanks to his Lord, the All-Bountiful, the Most Generous. We beseech God to strengthen him, to aid him, and to draw him nigh unto Him. He, verily, is the Single, the One, the Helper, the All-Knowing, the All-Wise.

11 انا ذكرنا من سمي بمحمد قبل على فى الواح شتى
ليشكر ربه الفياض الكريم نسل الله ان يؤيده و
يمده و يقربه اليه و هو الفرد الواحد المؤيد العليم
الحكيم

- 12 O people of God! Take hold of that which will exalt the Cause of your Lord, and set aside what ye have heard before. I am, verily, the Counselor, the All-Knowing. By My life! We have mentioned you through My Most Exalted Pen with such a mention as cannot be equaled by the mention of the world, and have revealed for you that which all the treasures of kings and rulers cannot match. Arise to perform such deeds whose fragrance will endure throughout the kingdom of earth and heaven. Thus doth command you He with Whom is the Preserved Tablet.
- 12 يا حزب الله خذوا ما يرتفع به امر ربكم وضعوا ما سمعتم من قبل وانا الناصح العليم لعمرى ذكرناكم من قلبي الأعلى بذكر لا يقوم معه ذكر العالم و انزلنا لكم ما لا تعادله خزائن الملوك والسلاطين قوموا على عمل لا ينقطع عرفه بدوام الملك و الملكوت كذلك يأمركم من عنده لوح حفيظ
- 13 O Joseph Kh! Upon thee be My Glory! He who loved Me hath mentioned thee, whereupon We made mention of thee with that which the happenings of the world can never alter. Give thanks unto thy Lord for this great bounty. Preserve this most exalted station through the Name of thy Lord, the Creator of heaven. He, verily, witnesseth and seeth; He is the All-Knowing, the All-Informed. Be thou steadfast in serving the Cause of thy Lord in such wise that neither the hosts of the world nor the promptings of the deceivers, who have turned away from God and committed that which hath caused the hearts of the sincere to lament, shall deter thee. Among them are those who traveled to various regions with another soul. We found them in manifest loss. They presented not themselves before the Wronged One in the Most Great Prison to hear the Call of God, the Lord of all worlds. They wandered in the realms of fancy and turned away from the Dayspring of certitude. They departed with conjecture and returned with idle fancies. Thus did their souls entice them, without any clear proof from God, the Mighty, the Praiseworthy. They hastened to the pond and turned away from the Most Great Ocean. To this doth My Most Exalted Pen testify in this Luminous Tablet. Say: Be fair in your judgment, by God, and follow not the ways of the ignorant. The rustling of the Lote-Tree of the Utmost Boundary hath been raised before your faces. Beware lest ye deprive yourselves of this manifest grace.
- 13 يا يوسف خا عليك بهائي قد ذكرك من احبتي ذكرناك بما لا يتغير من حوادث الدنيا اشكر ربك بهذا الفضل العظيم احفظ هذا المقام الأعلى باسم ربك فاطر السماء انه يشهد ويرى وهو العليم الخبير كن قائماً على خدمة امر ربك بحيث لا تمنعك جنود العالم ولا همزات المغلين الذين اعرضوا عن الله و ارتكبوا ما ناه به افئدة الموحدين ومنهم من سافر الى الجهات مع نفس اخرى انا وجدناهما في خسران مبين ما حضرا لدى المظلوم في السجن الأعظم ليسمعا نداء الله رب العالمين طافا مطلع الأوهام و اعرضوا عن مشرق اليقين ذهبوا بالظنون و رجعا بالأوهام كذلك سولت لهما انفسهما من دون بيته من الله العزيز الحميد سرعا الى الغدير و اعرضوا عن البحر الأعظم يشهد بذلك قلبي الأعلى في هذا اللوح النير قل انصفوا بالله و لا تتبعوا سنن الجاهلين قد ارتفع حفيف سدره المنتهى امام وجوهكم اياكم ان تمنعوا انفسكم عن هذا الفضل المبين
- 14 O Ahmad! There is in My heart no hatred for thee, nor for any of God's servants. We counsel thee with that which God hath counseled thee in His Books, His Scriptures, and His Tablets. Fear God, and be not of the wrongdoers. Lo, the Lote-Tree is before thy face - behold its fruits and its leaves. Lo, the heaven is before the faces of the learned ones and the princes - observe it and its stars. Beware lest thou follow the fancies of the doubters. It behooveth thee to present thyself before the Wronged One and hear what thou hast not heard before. Thy Lord remembereth thee with that which will draw thee nigh unto Him, as a grace from His presence. He is the Forgiving, the Merciful. Thus hath the ocean of My utterance surged,
- 14 يا احمد ليس في قلبي بغضك و لا بغض احد من العباد انا نوصيك بما وصاك به الله في كتبه و زبره و الواحه اتق الله و لا تكن من الظالمين ها هي السدره امام وجهك انظر الى اثمارها و اوراقها و ها هي السماء امام وجوه العلماء و الأمراء انظر اليها و انجها اياك ان تتبع اوهام المربين ينبغي لك ان تحضر لدى المظلوم و تسمع ما لا سمعته من قبل ان ربك يذكرك بما يقربك اليه فضلاً من لدنه و هو الغفور الرحيم كذلك

and the fragrance of My loving-kindness wafted, and the light of My grace shone forth. When thou findest the sweet scents of My verses, say:

ماج بحر بیانی و هاج عرف عنایتی و سطع نور
فضلی آنک اذا وجدت نفحات آیاتی

- 15 My God, my God! Aid me to be just and fair, and to gaze upon the signs of Thy Most Exalted Pen with mine own eyes and not with the eyes of others. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by Thy Name through which Thou hast subdued the world, to unveil for me as Thou hast unveiled Thy Cause for others. O Lord! Disappoint me not of what I seek from the wonders of Thy grace, and deprive me not of recognizing Thee and turning toward Thy Most Great Cause and Thy Mighty Message. Thou, verily, art the Almighty, the All-Knowing, the All-Wise.

15 قل الهی الهی ایدنی علی العدل و الانصاف و علی
النظر الی آثار قلبک الأعلی بعینی لا بعین دونی
اسئلك یا مالک الوجود و سلطان الغیب و
الشهود باسمک الذی به سخرت العالم بأن تکشف
لی کما کشفتم امرک لغیری ای رب لا تخینینی
عما اردته من بدائع فضلک و لا تمنعنی عن
عرفانک و التوجه الی امرک الأعظم و نبأک
العظیم آنک انت المقتدر العلیم الحکیم

- 16 O Haydar-'Ali! We began with a mention and concluded with My loving-kindness toward thee, and every name that was in thy book hath attained unto a mention which, in the estimation of God, is more precious than all things and more exalted than all names. Give thanks unto thy Lord and say: Praise be unto Thee, O my Creator, my Fashioner and my Maker, for having caused me to turn towards the splendors of Thy countenance, to speak forth Thy praise and remembrance, and to hold fast unto Thy cord. O my Lord! Thou seest me standing ready to serve Thee. I beseech Thee to inspire me with that which shall deliver me through Thy grace and bounty. Verily, Thou art the All-Powerful, the All-Bountiful, the All-Seeing, the All-Knowing, the All-Wise. Praise be unto Thee, O God of all worlds.

16 یا حیدر علی بدأنا بذكر و ختمنا بعنایتی لک و
فاز کل اسم کان فی کتابک بذكر کان عند الله
اعز من الأشياء کلها و اعلی من الأسماء بأسرها
اشکر ربک و قل لک الحمد یا خالق و بارئ و
مصورى بما جعلتنی متوجهاً الی انوار وجهک
و ناطقاً بثنائک و ذکرک و متمسکاً بحبلک
ای رب ترانی قائماً علی خدمتک اسئلك بأن
تلهمنی ما ینجینی بفضلک و کرمک آنک انت
المقتدر الفضل البصیر العلیم الحکیم الحمد لک یا
اله العالمین

- 17 The glory shining forth from the horizon of the heaven of My dominion be upon thee and upon those who are with thee, who love thee, and who hearken unto thy word in this mighty Cause.

17 البهاء المشرق من افق سماء جبروتی علیک و علی
من معک و یحبک و یسمع قولک فی هذا الأمر
العظیم

INBA42:047, BLIB_Or15718.305

BH00975

To: *Shaykh Kazim Samandar et al., in Zanjan*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Samandar, upon thee be My glory! The mention of the loved ones of that land hath ever been and continueth to be before the Most Holy Court, and from the Most Great Ocean there floweth forth unto each one a gulf of bounty, and the rain of mercy descendeth. The letter of Mulla Husayn, upon him be the glory of God, which he wrote to thee, was presented before the face of this Wronged One, and the servant in attendance submitted it all. We heard his call and beheld his deeds. Verily thy Lord, the All-Merciful, heareth and seeth, and He is the All-Hearing, the All-Seeing, the All-Knowing, the All-Informed. 2 یا سمندر علیک بهائی لازال ذکر اولیای آن ارض در ساحت اقدس بوده و هست و از بحر اعظم نسبت بهر یک خلیج عنایت جاری و امطار رحمت نازل نامه جناب ملا حسین علیه بهاء الله که بآنجناب نوشته امام وجه مظلوم حاضر و عبد حاضر تمام آنرا عرض نمود ندایش را شنیدیم و عملش بمشاهده فائز آن ربک الرحمن یسمع و یری و هو السميع البصیر و هو العليم الخبیر
- 3 According to what was mentioned, the deniers among the people of the Bayan have said that the people of Baha speak unseemly words regarding the martyrs and His Holiness Hujjat - upon them be all the most glorious glory and all the most luminous light - and that they do not accept the Bayan. This is naught but a mighty calumny. That which hath been revealed from the Most Exalted Pen specifically regarding the martyrs is without peer or equal. For each one, a specific tribute hath flowed from the Ancient Pen. The visitation [tablets] that are extant—every letter thereof beareth witness to the bounty and loving-kindness, the tenderness and mercy, of God, exalted be His glory. Yet have heedless souls, through these calumnies, withheld the poor and hapless servants of God from their Lord; even as the factions of former times, by their vain imaginings, deprived the people of the Sovereign of mankind. Imaginary cities and fabricated invocations, in the Day of Reckoning, appeared in the form of a sword, and there befell the Lord of the worlds that whereat the very atoms of existence wept. The source of the people's illusions hath even forbidden the meeting of the people of Baha, lest they should hear the call of God, the Help in Peril, the Self-Subsisting; even as the idolaters of old withheld the people from meeting the companions. 3 از قرار مذکور معرضین اهل بیان گفته اند اهل بها نسبت بشهدا و حضرت حجت علیهم من کل بهاء ابهه و من کل نور انوره العیاذ بالله کلمات ناشایسته میگویند و بیان را قبول ندارند ان هذا الا بهتان عظیم مخصوص شهدا از قلم اعلی نازل شده آنچه که شبه و مثل نداشته از برای هریک بیانی مخصوص از قلم قدم جاری زیارات موجود هر حرف آن شهادت میدهد بر فضل و عنایت و شفقت و رحمت حق جل جلاله نفوس غافله باین مفتریات عباد بیچاره را از حق منع نموده اند بمثابه احزاب قبل که باوهم ناس را از مالک انام محروم ساخته اند مدن و دیار موهومه و اذکار کذب در یوم جزا بصورت سیف ظاهر و بر سید عالم وارد شد آنچه که ذرات کائنات گریست مطلع اوهم نفوس را از ملاقات اهل بها هم منع نموده لئلا یسمعوا نداء الله المهیمن القیوم چنانچه مشرکین قبل ناسرا از ملاقات اصحاب منع مینمودند
- 4 A special exposition of this Cause descended from the heaven of the Divine Will, and every letter thereof, in eloquent tongue, proclaimeth this Most Great Revelation. And the Primal Point—may the souls of all else but Him be a sacrifice unto Him—commanded that all should recite it, that haply they may not be deprived of the surging waves of the Ocean of the All-Merciful's utterance, nor be barred from the cry of Him 4 بیان مخصوص این امر از سماء مشیت نازل و هر حرفی از آن بلسان فصیح بذکر این ظهور اعظم ناطق و مخصوص نقطه اولی روح ما سواه فداه امر فرموده که کل آن را تلاوت نمایند شاید از امواج بحر بیان رحمن محروم نمانند و از ندای مکلم طور در این ظهور ممنوع نشوند این کلمات

Who conversed on Sinai in this Revelation. These words have ever been, and still are, the words of the idolaters; even as the Shi'ih party, in the mosques and from the pulpits, proclaim: "This people believe not in the Qur'an nor in the Apostle." May God confound their understanding and break their necks! By My life, the truth is as manifest and resplendent as the sun.

- 5 Say: O servants! Deprive not yourselves of the outpourings of the Days of God. The criers—that is, they that turn away—among the people of the Bayan hinder the servants in towns and cities from God, and summon them unto the calumnies and idle fancies of former times. They have purposed to fashion a party, after the likeness of the Shi'ih. It behoveth every soul who hath quaffed of the sealed Wine, in the name of the Qayyum, to guard mankind, in perfect love and in the spirit of fragrance and life, from the bondage of these imaginations, that perchance they may be awakened and may not swerve from the straight Path of God; even as the Shi'ih party, from the very first days, arose in denial and opposition, and from the pulpits reviled God, exalted be His glory.

- 6 God hath ever done what He willeth, and ordained what He pleaseth. His Cause is manifest, and His decree triumphant. From the beginning until now, the Imam of the faces of men—high and low, learned and mighty, rulers and subjects—hath, without veil or concealment, stood forth and spoken; to this beareth witness every informed soul and every fair-minded seer. Neither the majesty of the world, nor the clamour of the nations, nor the of the aggressors, nor the tyranny of the defiant, hath withheld Him from the Cause of God. Yet when the Cause was made manifest, they rushed forth from behind the veils of the idolaters and the worshippers of illusion, and, with swords of hatred, purposed to strike at the Desire of all mankind. Say: Where were ye when the limbs of the world were trembling for fear of these days? Where were ye when the Wronged One was beneath chains and fetters?

- 7 A soul who was reckoned among the servants, beguiled by certain idolaters, arose in opposition, and by vain imaginings deprived the weak of the earth from the Supreme Apex, from the Utmost Goal, and from the Most Exalted Horizon. Seventy persons were present in that journey, and beheld with their own outward eyes that that phantom-like person was powerless to utter a word in the presence of Him Who is the Almighty. We beseech God that He deprive not hearts and minds of the light of truth. Verily He is powerful over all things.

لازال کلمات مشرکین بوده و هست چنانچه حزب شیعه در مساجد بر منابر میگویند این طایفه به قرآن و رسول معتقد نیستند فض الله فاهم و کسر اعناقهم لعمرالله حق بمثابه آفتاب واضح و هویداست

5 بگو ای عباد خود را از فیوضات آیام الهی محروم نمائید ناعقین یعنی معرضین اهل بیان در مدن و دیار عباد را از حق منع مینمایند و بمفتریات و اوهامات قبل دعوت میکنند و اراده نموده اند یک حزبی مثل حزب شیعه ترتیب دهند بر هر نفسیکه از ریح حق محنوم باسم حضرت قیوم آشامیده واجب و لازم است بکمال محبت و روح و ریحان ناس را از اوهام حفظ نماید که شاید آگاه شوند و از صراط مستقیم الهی منحرف نگردند چنانچه حزب شیعه طراً در اول آیام بر اعراض و اعتراض قیام نمودند و بر منابر حق جلّ جلاله را سب کردند

6 لازال حقّ یفعل ما یشاء و یحکم ما یرید بوده و هست امرش ظاهر و حکمش باهر از اول آیام تا حین امام و جوه انام از وضع و شریف و علما و امرا و ملوک و مملوک من غیر ستر و حجاب قائم و ناطق یشهد بذلک کلّ عالم خبیر و کلّ منصف بصیر سطوت عالم و وضوای امم و ظلم معتدین و اعتساف معرضین او را از امر الله منع نمود و چون امر ظاهر از خلف حجاب مشرکین و عبده اوهام بیرون دویند و با اسیاف بغضا قصد مقصود عالمیان کردند قل این کنتم اذ کانت فرائض العالم مرتعده من خشية الايام و این کنتم اذ کان المظلوم تحت السلاسل و الأغلال

7 نفسیکه یکی از خدام محسوب باغواهی بعضی از مشرکین بر اعراض قیام نمود و ضعفای ارض را باوهام از ذروه علیا و غایه قصوی و افق اعلی محروم ساخت هفتاد نفر در این سفر امام وجه بوده اند و دیده اند بعین ظاهر که نفس موهوم تلقاء وجه قادر بر تکلم نبوده از حق میطلبیم افتده و قلوب را از انوار راستی محروم ننماید انه علی کلّ شیء قدیر

- 8 O Husayn! Praise be to God that thou hast attained unto that which was recorded and inscribed in the divine Books, in spite of those who denied God and His signs, and turned away from Him Whom they were wont to invoke by night and by day. Well is it with thee, and blessed art thou. Say:
- 8 يا حسين لله الحمد فائز شدي بأنجه كه در كتب الهى مذكور و مسطور است رغماً للذين كفروا بالله وآياته و اعرضوا عن الذى كانوا ان يدعونه فى الليالى و الايام هنيئاً لك و مريئاً لك قل
- 9 My God, my God! All praise be to Thee for having taught me, and made me to know, and shown me, and caused me to hear, and guided me to Thy straight path and Thy mighty Cause. I beseech Thee by the rustling of the Divine Lote-Tree and the mysteries hidden in Thy knowledge, O Lord of all being, to assist Thy servants to rend asunder the veils that have hindered them from turning towards Thee and drawing nigh unto the Dayspring of Thy signs and the Dawning-Place of Thy testimonies and the Manifestation of Thy Self and the Repository of Thy knowledge. O God of the world and Desire of the nations! I have turned toward Thee, holding fast to Thy sure handle and clinging to the hem of Thy bounty, O Lord of the Throne on high and of earth below. I beseech Thee to aid Thy servants in that which Thou lovest and approvest. O Lord! Withhold them not from the depths of the ocean of Thy oneness, nor from the fruits of the Tree of Thy Cause. Thou art, verily, the Almighty, the One in Whose grasp lie the reins of all things. There is none other God but Thee, the Forgiving, the Bountiful.
- 9 الهى الهى لك الحمد بما علمتنى و عرفتني و اريتني و اسمعتني و هديتني الى صراطك المستقيم و امرك العظيم اسئلك بحفيف سدرة المنتهى و الاسرار المكنونة فى علمك يا مولى الورى بأن تؤيد عبادك على خرق ما منعهم عن التوجه اليك و التقرب الى مطلع آياتك و مشرق بيناتك و مظهر نفسك و مهبط علمك يا اله العالم و مقصود الأمم ائى مقبل اليك و متمسك بعروتك الوثقى و متشبث بأذيال كرمك يا مالک العرش و الثرى اسئلك بأن توفق عبادك على ما تحب و ترضى اى رب لا تمنعهم عن لجة بحر احديتك و لا عن اثمار سدره امرک انک انت المقتدر على ما تشاء و فى قبضتك زمام الأشياء لا اله الا انت الغفور الكريم
- 10 The Most Exalted Pen counseleth all on this dark night to wisdom and forbearance with the peoples of the earth, both learned and ignorant. Move with love, and with utmost joy and radiance set forth the revealed verses and manifest proofs. Today the helper of the Cause is the fear of God, and Its hosts are goodly deeds and virtuous character. The splendors shining from the horizon of the heaven of My mercy be upon you, O My friends and loved ones who were not deterred by the clamor of the heedless nor the croaking of the croakers. Praise be to God, the Lord of the worlds.
- 10 قلم اعلى در اين ليلة دلما كل را وصيت مينمايد بحکمت و مدارا با اهل ارض از عالم و جاهل بچببت حرکت ثنائيد و با کمال روح و ریحان آیات منزله و براهين ساطعه را القا کنيد و بنائيد امروز ناصر امر تقوى الله است و جنودش اعمال و اخلاق و البهاء المشرق من افق سماء رحمتي عليكم يا اوليائى و احبائى انتم الذين ما منعكم ضوضاء الغافلين و لا نعاق الناعقين الحمد لله رب العالمين

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To: Muhammad Javad Qazvini et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Ism-i-Jud! The Lord of existence is seen beneath the claws of hatred. Nevertheless, We desire to make mention of him who is named Muhammad-Kazim - upon him be My glory and loving-kindness - that the attraction of remembrance may draw him to a station from whose horizon hath shone forth the Sun of God's favor, the Lord of all worlds. This is the Day wherein the Mother Book speaketh, yet the people are heedless. They have denied the bounty of the Utterance and have committed that which hath caused the Concourse on High and the dwellers of Paradise in the highest heaven to lament - a station which none knoweth save the All-Knowing, the All-Informed. 2 یا اسم جود مالک وجود تحت مخالب بغضا مشاهده می شود مع ذلک نحبّ ان نذکر من سَمی بمحمد کاظم علیه بهائی و عنایتی لیاخذہ جذب الذکر الی مقام اشراق من افقہ شمس عنایہ الله ربّ العالمین هذا يوم فيه ينطق امّ الكتاب ولكنّ القوم من الغافلين قد کفروا بنعمة البيان و ارتکبوا ما ناح به الملاء الاعلی و اهل الفردوس فی الجنة العلیا المقام الذی ما اطّلع به الاّ العليم الخبير
- 3 O Kazim! Upon thee be My glory! Hear in the Persian tongue: Thy mention hath ever been before the Wronged One, and the gaze of loving-kindness hath been directed towards thee. There befell Us what hath befallen Us. I swear by the ocean of utterance, had We not borne hardships in God's path, His Cause would have remained behind a veil. Fire in His path is light, and tribulation in His love is rest - nay, He is the Master of all mercies and the Sovereign of all comfort. Some time ago thou didst mention those who journeyed from the Land of Sad to that land. It was observed. Say: O my handmaiden, praise the Desired One of all worlds that thou hast been honored by His mention and distinguished by His favor. The Glory be upon thee from Us, and upon those with thee, and upon every maidservant who hath turned and believed in God, the Mighty, the Praiseworthy. We send greetings to the handmaidens of that land who have quaffed the choice wine and turned unto the Most Glorious Horizon, and We give them glad tidings of God's grace, kindness and mercy. 3 یا کاظم علیک بهائی بلسان پارسی بشنو لازال ذکرّت لدى المظلوم مذکور و لحاظ عنایت بتو متوجّه بر تو وارد شد آنچه بر ما وارد شد قسم ببحر بیان اگر در سبیل الهی حمل مشقّات نمی نمودیم امر الله خلف حجاب مشاهده می گشت نار در سیلش نور و زحمت در محبتش راحت بوده و هست بلکه مالک رحمتها و سلطان راحتها چندی قبلی ذکر منتسبین که از ارض صاد بآن ارض توجه نمودند نموده بودید مشاهده شد بگو یا امتی حمد کن مقصود عالمیازا بذکرش فائز شدی و بعنایتش مشرف الیهآء من لدنا علیک و علی من معک و علی کلّ امة اقبلت و آمنت بالله العزيز الحمید اماء آن ارض را که از رحيق مختوم آشامیده اند و بافق ابری متوجّهند تکبیر می رسانیم و بعنایت و شفقت و مرحمت حقّ بشارت می دهیم
- 4 O Muhammad-Rida! 4 یا محمد رضا
- 5 Thy name hath been remembered in the presence of the Wronged One. Know thou the worth of the Days of God; strive, perchance thou mayest be enabled to perform such a deed as shall be recorded in the Book of Acceptance. Praised be God! Thou hast been aided to attain unto that which, in the sight of God, hath been adorned with the ornament of approval; and We make mention of him who hath been named Muhammad, son of Husayn, that he may rejoice in the grace 5 ذکرّت نزد مظلوم مذکور قدر ایام الله را بدان جهد نما شاید فائز شوی بعملی که ذکرش در دفتر قبول مذکور شود الله الحمد موفق شدی بر آنچه لدى الله بطراز قبول فائز گشت و نذکر من سَمی بمحمد قبل حسین لیفرح بعنایة ربه الغفور لازال لسان ناطق و قلم متحرک و لحاظ متوجّه از حقّ می طلبیم عباد ارض را از این نعمت کبری

of his Lord, the All-Forgiving. Unceasingly is the Tongue uttering, the Pen moving, and the Gaze directed. We beseech God that He deprive not the peoples of the earth of this most great bounty and this supreme gift; that He guide them all and confirm them, that they may set their faces toward the Most Great Ocean and attain unto that for which they have been brought from non-existence into being. In nights and days, from the treasury of the Supreme Pen, the pearls of wisdom and utterance are revealed; yet eyes are withheld and deprived.

6 O Kazim!

7 The surging waves of the Ocean of the bounty of the Imam of the faces are seen in their utmost height, yet the people are behind veils of fancies and conjectures. With the hand of power He, at every moment, hath rent a veil asunder; but unjust souls—especially the criers—have contrived yet another veil. We beseech God to confirm mankind to preserve the pearls of wisdom and utterance that have issued forth from the treasuries of the Supreme Pen. By the Sun of Justice, shining from the horizon of the Most Great Prison! Should any soul, with keen sight, gaze upon the pearls of the Ocean of utterance, he would account aught save God as naught and lost, and would arise with the greatest steadfastness in the Cause of the Lord of all men—an arising that the winds of doubt and the insinuations of the peoples of the world shall not stir. Blessed is he that hath found the fragrance of My robe and hath said: “Praise be to Thee, O Desire of the world; and Thine is the bounty, O Beloved of them that are in the heavens and on the earths!”

8 And We make mention of thy brother, who hath been named Muhammad, son of Sadiq, that the attraction of the utterance may seize him and draw him nigh unto God, the Lord of all worlds. O Muhammad Sadiq! Turn thou, with thy whole being, unto the Most Exalted Horizon, and say:

9 My God, my God! Thou seest me turning toward the lights of Thy countenance and clinging to the hem of the robe of Thy grace. I beseech Thee by that which is in Thy knowledge and ordained in Thy mighty Book to strengthen me in steadfastness unto this manifest Cause. Then I implore Thee, O God of all contingent beings and desire of all things existent, by the Word through which the ocean of knowledge surged in all creation and the sun of certitude shone forth from the horizon of the heaven of proof, to write for me by Thy Most Exalted Pen that which will aid me in Thy remembrance and praise, and ordain

و موهبت عظمی محروم نفرماید کل را راه نماید
و تأیید فرماید تا قصد بحر اعظم نمایند و فائز
شوند بآنچه از برای او از عدم به وجود آمده‌اند
در لیلی و ایام از خزانه قلم اعلی لآلی حکمت
و بیان ظاهر و لکن ابصار ممنوع و محروم

6 یا کاظم

7 امواج بحر عنایت امام وجوه به کمال اوج مشهود
ولکن قوم خلف اوهام و ظنون پید اقتدار در
هر آن حجابی خرق فرمود و لکن عباد بنی انصاف
مخصوص ناعقین حجاب دیگر ترتیب دادند از حق
میطلبیم ناس را تأیید فرماید بر حفظ لآلی حکمت
و بیان که از خزائن قلم اعلی ظاهر شده قسم
بآفتاب عدل که از افق بجن اعظم مشرق اگر
نفسی ببصر حدید بر لآلی بحر بیان نظر نماید غیر
حق را معدوم شمرد و مفقود داند و باستقامت
کبری بر امر مولی الوری قیام کند قیامیکه اریاح
شبهات و اشارات اهل عالم او را حرکت ندهد
طوبی لمن وجد عرف قبصی و قال لک الحمد
یا مقصود العالم و لک الفضل یا محبوب من فی
السّموات و الأرضین

8 و نذکر اخاک الذی سَمی به مُحَمَّد قبل صادق
لیأخذه جذب البیان و یقرّبه الی الله ربّ العالمین
یا مُحَمَّد صادق اقبل بکَلِّک الی الأفق الأعلى و
قل

9 الهی الهی ترانی متوجّهاً الی انوار وجهک و متشبّهتاً
بأذیال رداء عنایتک استلک بما فی علمک و قدر
فی کتابک العظیم بأن تؤیّدنی علی الاستقامه علی
هذا الأمر المبین ثم استلک یا اله الممکات و
مقصود الکائنات بالکلمة الّتی بها ماج بحر العرفان
فی الامکان و اشرق نیر الایقان من افق سماء
البرهان بأن تکتب لی من قلبک الأعلى ما یؤیّدنی
علی ذکرک و ثنائک و تقدّر لی ما ینفعنی فی
عواملک انک انت المقتدر العلیم الحکیم

for me that which will profit me in Thy worlds. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 10 O Thou Who art wronged and O Thou Who art imprisoned in the Most Great Prison! Remember him whose name was present in the Most Great Scene, that he may arise to serve the Cause, detached from all that was and shall be.
- 11 O Asadu'llah! The Lord of mankind remembereth thee at a time when sorrows have encompassed Him from those who disbelieved in the Witness and the Witnessed. We were seated upon the thrones and speaking in praise when a new governor arrived in this city which was named with the Most Beautiful Names by the One Who is All-Knowing, All-Informed. When he was established in [the seat of] power, he committed that which caused the Concourse on High and the denizens of the Most Exalted Paradise to lament, and said that which caused the hearts of those who circle round God's throne, the Protector, the Self-Subsisting, to burn. By God's life! We bore the hardships of the earth out of Our desire to manifest the Cause, but most of the people understand not. Say: Tribulation hath never hindered the Baha. He hath stood before all faces with a power that caused the feet of the mystics and the learned to slip, yet the people understand not. We have appeared and manifested what We desired through Our power, and I am verily the Truth, the Knower of the unseen. If thou findest the fragrance of My utterance, arise and say:
- 12 By Thy glory, O Desire of the world! I find none to remember me who can reach the atmosphere of the glory of Thy oneness. I beseech Thee by Thy Most Exalted Word and Thy Crimson Ark and the Tablet wherein Thou hast mentioned those who turned with radiant faces toward the Supreme Horizon on this blessed and praiseworthy Day, to protect Thy loved ones from the harm of those who understand not.
- 13 O 'Ali! The Countenance of the Ancient Beauty turneth toward thee from His Most Great Prison. Canst thou hear and act upon what the Most Exalted Pen commandeth thee at this moment? Put aside the world in the name of thy Lord and take with the hands of power My perspicuous Book. Neither their books nor their sciences and arts will profit the people except through turning to this Most Great Ocean which surgeth through this manifest Name. What they possess will not profit the world except through My luminous and shining Command. We beseech God to strengthen thee in the greatest steadfastness and aid thee in that which will draw thee nigh unto Him at all times. Verily, He is the Powerful, the Mighty, the Omnipotent. Glory be upon the people of Baha who have
- يا أيها المظلوم ويا أيها المسجون في السجن الأعظم
أذكر من حضر اسمه في منظر الأكبر ليقوم على
خدمة الأمر منقطعاً عما كان و عما يكون
- يا اسدالله يذكرك مولى الورى في حين احاطته
الأحزان من الذين كفروا بالشاهد و المشهود كذا
مستوياً على الأعراش و ناطقاً بالثناء ورد رئيس
جديد في هذه المدينة التي سُميت بالأسماء الحسنی
من لدن علم خبير فلما استقر على [دست] الحكم
ارتكب ما ناح به الملاء الأعلى و اهل الفردوس
الأبهى و قال ما احترقت به افئدة الذين طافوا
عرش الله المهيمن القيوم لعمر الله حملنا شدايد
الأرض شوقاً لظهور الأمر ولكن القوم اكثرهم
لا يفقهون قل ان البلاء ما منع البهاء قد قام
امام الوجوه بقدرة زلت به اقدام العرفاء و العلما
ولكن القوم هم لا يفقهون ظهرنا و اظهرنا ما
اردناه قدرة من لدنا و انا الحق علام الغيوب
انك ان وجدت عرف بياني قم و قل
- وعزتك يا مقصود العالم لا اجد لنفسى ذاكراً
ليصل الى هوا عر صدائيتك اسلك بكلمتك
العليا و سفيتك الحمراء و الصحيفة التي ذكرت
فيها الذين اقبلوا بوجوه نوراء الى افق الأعلى في
هذا اليوم المبارك المحمود بأن تحفظ اوليائك
عن ضر الذينهم لا يفقهون
- يا على توجه اليك وجه القدم من شطر سجنه
الأعظم هل تقدر ان تسمع و تعمل ما يأمرك
القلم الأعلى فهذا الحين ضع العالم باسم ربك و
خذ بأيادي الاقتدار ككلى المبين لا ينفع القوم
كتبهم و لا علومهم و فنونهم الا بالتوجه الى هذا
البحر الأعظم الذى ماج بهذا الاسم المبين لا ينفع
العالم ما عندهم الا بأمرى المشرق المنير نسل
الله ان يؤيدك على الاستقامة الكبرى و يوفقك
على ما يقربك اليه فيكل الأحيان انه هو القوى
الغالب القدير البهاء على اهل البهاء الذين ما نقضوا

not broken His Covenant and His Testament, who have arisen and declared: "God is our Lord and the Lord of the Mighty Throne."

ميثاقه وعهده قاموا وقالوا الله ربنا ورب العرش العظيم

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- 1 He is the Consoler, the Comforter, the All-Merciful, the All-Bountiful! 1 هو المسلي المعزي المشفق الكريم
- 2 God testifieth that there is none other God but Him, and that He Who hath come from the Most Exalted Horizon is the Lord of all beings, the Lord of the Throne on high and of earth below, and the Master of the Beginning and the End. Whoso cleaveth unto Him hath verily cleaved unto God's mighty cord, and whoso holdeth fast unto His hem hath verily held fast unto the hem of God, the Holy, the Pure, the Mighty, the Luminous. 2 شهد الله أنه لا اله الا هو والذي اتى من الأفق الأعلى أنه هو مولى الورى ورب العرش والثرى و مالک الآخرة والأولى من تمسك به أنه تمسك بحبل الله المتين ومن تشبث بذيله أنه تشبث بذيل الله المقدس المطهر العزيز المنير
- 3 God testifieth that there is none other God but Him, and that He Whose voice was raised from the Most Exalted Horizon is indeed the One Who conversed upon Sinai, Who is established upon the Throne of Revelation, through Whom the Trump was blown, through Whom the decree of resurrection was fulfilled, and through Whom those that lay in their graves arose. Whoso heareth His call hath verily heard the Call of God, and whoso turneth unto Him hath verily turned unto God. Blessed is the strong one whom neither the might of the oppressors nor the power of the tyrants could deter. He stood before all faces and proclaimed with loudest voice: "O concourse of earth and heaven! The Day hath appeared wherein the Hidden Secret and the Treasured Symbol, which had been concealed in the knowledge of God, the Lord of all worlds, hath been made manifest." 3 شهد الله أنه لا اله الا هو والذي ارتفع ندائه من الأفق الأعلى أنه هو مكلم الطور والمستوى على عرش الظهور و به نفخ فى الصور و ظهر حكم النشور و قام من فى القبور من سمع ندائه أنه سمع نداء الله والذي اقبل اليه أنه اقبل الى الله طوبى لقوى ما منعه سطوة الجبابة ولا قدرة الفراغة قام امام الوجوه و قال بأعلى النداء يا ملأ الأرض و السماء قد ظهر يوم فيه ظهر السر المكنون و الرمز المخزون الذى كان مكنوناً فى علم الله رب العالمين
- 4 O My Most Exalted Pen! Make mention of My handmaiden and My leaf whom the rapture of the Call seized and whom the wine of the utterance of the Lord of the Kingdom of Names intoxicated, to such extent that she sacrificed herself in the path of God, the Mighty, the All-Knowing, and His mighty and glorious Cause. Say: The peace that shineth resplendent from the horizon of the will of the Lord of Batha, and the blessings that descend from the heaven of grandeur and bounty, and the 4 يا قلبى الأعلى اذكر امتى و ورقتى التى اخذها جذب النداء و سكر بيان مالک ملكوت الأسماء على شأن فدى بنفسها فى سبيل الله العزيز العليم و نبأه العزيز العظيم و قل السلام الظاهر المشرق من افق ارادة سيد البطحاء و الصلوة النازلة من سماء العظمة و العطاء و النور المشرق من افق سماء فضل مولى الورى عليك يا ورقة النوراء المنبئة

light that dawneth from the horizon of the heaven of the grace of the Lord of all creation, be upon thee, O luminous leaf who hast sprouted forth on the Mount of Sinai through the will of God, Creator of the heavens and Lord of the Kingdom of Names.

في طور سيناء بارادة الله فاطر السماء و مالک
ملکوت الاسماء

- 5 I testify that thou didst answer thy Lord when His call was raised, and didst turn unto Him when most of His servants turned away. I bear witness that the Word attracted thee and the proof seized thee in such wise that thou didst detach thyself from the world and its colors, its ornaments, its pleasures, its blessings and its bounties, hoping for God's loving-kindness and mercy, God's grace and bounty, God's glory and splendor.

5 اشهد أنك اجبت موليك اذ ارتفع ندائه و اقبلت
اليه اذ اعرض عنه اكثر عباده و اشهد ان البيان
اجتذبك و البرهان اخذك بحيث انقطعت عن
الدنيا و الوانها و زخرفها و متاعها و نعمها و آلائها
راجية عناية الله و رحمته و فضل الله و عطائه و
عز الله و بهائه

- 6 O My handmaiden! By thy tribulation the Tablet in the hand of Baha did lament, and the tongues of the faithful were stilled from mentioning thy Lord, the Most High. By what befell thee, the hearts of the holy ones in the crimson chambers and in the Most Exalted Paradise did melt. Alas, alas, for what thou didst hear and witness in the days of God from those who broke God's covenant and His testament, cast aside His laws and His verses, and from those women who denied God and His sovereignty and turned away from approaching His court and entering the precincts of His gate.

6 يا امتي بمصيبتك ناح اللوح في يد البهاء و توقف
السن اهل الوفاء عن ذكر ربك العلي الاعلى و
بما ورد عليك ذابت اكباد الطلعات في الغرفات
الحمراء و في الجنة العليا آه بما سمعت و رأيت
في ايام الله من الذين نقضوا عهد الله و ميثاقه و
نبدوا احكامه و آياته و من اللائي كفرن بالله و
سلطانه و اعرضن عن التوجه الى بساطه و الورود
في فناء بابه

- 7 I testify that thou didst drink from the hands of thy Lord's loving-kindness the Kawthar of divine knowledge and the choice wine of utterance, and didst acknowledge that which the Tongue of Grandeur spoke from the most exalted station. Thou art she whom the veils of those handmaidens who cast aside the Book of God, the Lord of all mankind, did not hinder. By thy tribulation hearts were consumed and livers melted, and the people of the cities of unity did lament, and the Maid of Heaven cried out in the midmost heart of Paradise.

7 اشهد أنك شربت من ايدى عناية ربك
الرحمن كوثر العرفان و رحيق البيان و اعترفت
بما نطق به لسان العظمة في اعلى المقام انت التي
ما منعتك حجاب الأماء اللائي نبذن كتاب الله
مولي الأنام بمصيبتك احترقت القلوب و ذابت
الأبجاء و ناحت اهل مدائن الاتحاد و صاحت
حورية البيان في قطب الجنان

- 8 I testify that the love of thy Lord inflamed thee, His nearness consumed thee, distance from His presence burned thee, and separation in His days destroyed thee. Alas, alas, for how griefs seized thee from every direction and prevented thee from drawing nigh unto God, the Lord of lords. Whenever thou didst hasten, turn and approach, yearning to meet thy Beloved and thy Goal, thou didst find the irrevocable decree as a barrier between thee and the Lord of Eternity, the Object of worship of the nations. And whenever thou didst reflect in the night seasons and at dawn that perchance thou mightest find a way to meet thy Lord, lo, the wall of denial from those who disbelieved in God, thy Chosen Lord, prevented thee.

8 اشهد ان حب ربك اشعلك و قربه اصلك
و البعد عن ساحته احرقك و الفراق في ايامه
اهلكك فاه آه بما اخذتك الأحزان من كل
الجهات و منعتك عن التقرب الى الله رب
الأرباب كلها سرعت و توجهت و اقبلت شوقاً
لللقاء محبوبك و مقصودك وجدت القضاء
المبرم حائلاً بينك و بين مالك القدم و معبود
الأمم و كلها تفكرت في الليلي و الأسحار لكي
تجدى سبيلاً الى لقاء موليك اذا منعك جدار
الانكار من الذين كفروا بالله ربك المختار

- 9 I bear witness that thou didst believe in God and in that which was sent down from the heaven of His utterance and the horizon of His bounty, and in that which appeared from Him and was manifested by His command. We beseech God, blessed and exalted be He, to send down upon thee at all times from the heaven of the loving-kindness of His Name, the Most Merciful, mercy from His presence and blessing from His side. He, verily, is the Mighty, the Powerful, the All-Bountiful.
- 9 اشهد أنك آمنت بالله و بما نزل من سماء بيانه و افق عطائه و ما ظهر من عنده و برز بأمره نستل الله تبارك و تعالى ان ينزل عليك في كل الأحيان من سماء عناية اسمه الرحمن رحمة من عنده و نعمة من جانبه انه هو العزيز المقتدر الوهاب
- 10 O My leaf! Rejoice in the Most Exalted Paradise in what hath at this moment been sent down for thee from the Pen of thy Most Glorious Lord. Blessed art thou for having attained unto a mention that shone forth from the mouth of thy Lord's will. The lights have shone forth in the horizons and the light of utterance hath gleamed forth from the word of thy Lord, the King of the Day of Meeting. I bear witness, O My handmaiden, to thy confession and acknowledgment, thy turning and orientation, thy remembrance and praise of thy Lord, thy Creator, thy Quickener, thy Manifester, and the Manifestation of all who are in the heavens and the earth. I bear witness that by My mention the ocean of forgiveness did surge, and the fragrance of the loving-kindness of Thy Lord, the All-Merciful, hath wafted in such wise that We have heard from the right side "The Kingdom belongeth to God, the Lord of all worlds," and from the left "Glory be to the Self-Sufficient, the Most High," and from before Us "The Lord of all beings hath come with a sovereignty whereby the back of vain imaginings hath been broken." Thus have the verses been sent down from the heaven of Our loving-kindness unto thee, O My handmaiden and My leaf, who art mentioned in My sacred court and upon My intimate carpet. The glory that proceedeth from Us rest upon thee, upon thy beginning and thine end, thy outward and thine inward being, and the mercy of God and His blessings.
- 10 يا ورقتي افرحي في الفردوس الأعلى بما نزل لك في هذا الحين من قلم ربك الأبهى طوبى لك بما فزت بذكر اذ اشرق من فم ارادة ربك اشرقت الأنوار في الآفاق و سطع نور البيان من كلمة ربك مالک يوم التلاق اشهد يا امتي باقرارك و اعترافك و اقبالک و توجهک و ذکرک و ثنائک ربک و موجدک و مبعثک و مظهرک و مظهر من في السموات و الأرضين اشهد بذكری ماج بحر الغفران و هاج عرف عناية ربك الرحمن بحيث سمعنا عن شطر اليمين الملك لله رب العالمين و عن الشمال العظمة للغنى المتعال و عن الأمام قد اتى مولی الأنام بسطان انكسر به ظهر الأوهام كذلك نزلت الآيات من سماء عنايتی لك يا امتی و ورقتی و المذكورة في ساحة قدسی و بساط انسى البهاء من لدنا عليك و على اولک و آخرک و ظاهرک و باطنک و رحمة الله و بركاته
- 11 Glory be unto Thee, O my God, my Lord, my Stay, my Desire and my Object of worship! I beseech Thee by them who hastened to the place of sacrifice in their longing to attain Thy presence, and by their blood which was shed in Thy path, and by the heads which were raised upon spears in Thy Name, and by the bodies which were consumed by the fire of hatred in Thy days and in Thy love, and by this handmaiden whose heart was melted in separation from Thee and whose inner being was attracted by the breezes of Thy verses and the fragrances of Thy utterance, and who was seized by Thy sweetest call and the rustling of Thy Most Exalted Pen in such wise that she sacrificed her spirit, her soul and all she possessed in Thy path, that Thou ordain for them who have turned unto Thee what Thou hast ordained for Thy chosen ones. Then I beseech Thee, O God of Names and Creator of heaven, by her and by her love
- 11 سبحانک اللهم يا الهی و سيدی و سندی و مقصودی و معبودی استلک بالذين سرعوا الى مقر الفداء شوقاً للقائك و بدمائهم المسفوكة في سبيلک و بالرؤوس التي ارتفعت على السنان باسمک و بالأجسام المحترقة بنار البغضاء في أيامک و في حبک و بهذه الأمة التي ذابت كبدها في فراقک و انجذبت سرها بنفحات آياتک و فوحات بيانک و اخذها ندائك الأملی و صرير قلمک الأعلى على شأن فدى بروحها و نفسها و ما عندها في سبيلک ان تقدر للذين اقبلوا اليک ما قدرته لأصفيائك ثم استلک يا اله الأسماء و فاطر السماء بها و بحبها و اقبالها و توجهها و بحزنها في بعدها عن بساط قربک

and her turning unto Thee and her orientation towards Thee, and by her grief in her remoteness from the carpet of Thy nearness and the Dayspring of Thy reunion and meeting with Thee, that Thou forgive me and Thy friends and Thy loved ones. Verily Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Almighty, the Glorious, the Great.

- 12 O my God, bestow Thy blessings, O my God, upon Thy loved ones and Thy handmaidens who have fulfilled Thy Covenant and Thy Testament, and who have acted in accordance with what they were bidden in Thy Perspicuous Book. There is none other God but Thee, the Single, the One, the Almighty, the Glorious, the Generous.

و مشرق وصالک و لقاءک ان تغفر لی و
لأولیائک و احبائک انک انت الفضال الکریم
لا اله الا انت المقتدر العزیز العظیم

12 صَلِّ اللَّهُمَّ يَا هُوَ عَلَى أَحِبَّائِكَ وَ أَمَائِكَ الَّذِينَ
وَفَوْا بِعَهْدِكَ وَ مِيثَاقِكَ وَ عَمَلُوا بِمَا أَمَرُوا بِهِ فِي
كِتَابِكَ الْمُبِينِ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ
الْعَزِيزُ الْكَرِيمُ

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BH01063

To: Aqa Ahmad

Date: 1304 ? [1886-1887]

- 1 In the Name of Him Who is Sovereign over all Names!
- 2 O Ahmad! Be thou ready to hearken unto the Voice of the Wronged One. He, verily, desireth to make mention of thee at this time. The glances of the tender mercies of God, the All-Knowing, the All-Informed, have been directed towards thee. He hath aided thee to turn towards Him when all learned ones turned away, and guided thee to His path when the people were lost in manifest doubt. He enabled thee to go forth from thy home, turning thy face to the Most Exalted Horizon. Thou didst traverse the ways until thou didst arrive and attain His presence, and didst hear the Voice of God, the Lord of the worlds, and beheld that whereunto eyes were created to see and ears to hear His wondrous call. Give thanks unto God for this supreme bounty, and be not of them whom sorrows have overtaken in the days of their Lord, the All-Merciful. We desire to behold thee content with that which He loveth and is pleased with, and to see thee among those who rejoice. By the life of God! He who hath ascended is, verily, in an exalted station with thy Lord, and desireth not to return to this world. Thy Lord is, in truth, the All-Witnessing, the All-Knowing. We have recorded his mention in the Crimson Tablet through My Most Exalted Pen. This is a bounty from Our presence

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 يَا أَحْمَدُ كُنْ مُسْتَعِدًّا لِاصْغَاءِ نِدَاءِ الْمَظْلُومِ أَنَّهُ أَرَادَ
أَنْ يَذْكُرَكَ فِي هَذَا الْحَيْنِ تَوَجَّهْتَ إِلَيْكَ لِحَظَاتِ
عَنَاءَةِ اللَّهِ الْعَلِيمِ الْخَبِيرِ أَنَّهُ أَيْدَكَ عَلَى الْإِقْبَالِ إِذْ
أَعْرَضَ عَنْهُ كُلُّ عَالَمٍ بَعِيدٍ وَ هَدَاكَ إِلَى الصِّرَاطِ
إِذْ كَانَ الْقَوْمُ فِي وَهْمٍ مُبِينٍ وَ وَفَّقَكَ إِلَى أَنْ
خَرَجْتَ مِنَ الْبَيْتِ مُقْبِلًا إِلَى الْأَفْقِ الْأَعْلَى قَطَعْتَ
السَّبِيلَ إِلَى أَنْ وَرَدْتَ وَ حَضَرْتَ وَ سَمِعْتَ نِدَاءَ
اللَّهِ رَبِّ الْعَالَمِينَ وَ رَأَيْتَ مَا خَلَقْتَ الْأَبْصَارَ لِلنَّظَرِ
إِلَيْهِ وَ الْآذَانَ لِاصْغَاءِ نِدَائِهِ الْبَدِيعِ أَشْكُرُ اللَّهَ بِهَذَا
الْفَضْلِ الْأَعْظَمِ وَ لَا تَكُنْ مِنَ الَّذِينَ أَخَذْتَهُمُ
الْأَحْزَانُ فِي أَيَّامِ رَبِّهِمُ الرَّحْمَنِ إِنَّا نَحِبُّ أَنْ نَرَاكَ
رَاضِيًا بِمَا يَحِبُّ وَ يَرْضَى وَ نَرَاكَ مِنَ الْفَرَحِينَ
لِعَمْرِ اللَّهِ أَنَّ الَّذِي صَعَدَ أَنَّهُ عِنْدَ رَبِّكَ فِي مَقَامٍ
رَفِيعٍ لَا يَحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا أَنَّ رَبَّكَ هُوَ
الشَّاهِدُ الْعَلِيمُ وَ اتَّزَلْنَا ذِكْرَهُ فِي الصَّحِيفَةِ الْحَمْرَاءِ مِنْ
قَلْبِي الْأَعْلَى هَذَا فَضْلٌ مِنْ لَدُنَّا وَ لَا يَعَادِلُهُ مَا

which nothing that the people possess today can equal. Verily, thy Lord is the All-Merciful, the Bountiful.

- 3 O Most Exalted Pen! Make mention of him who was named Muhammad-before-Rida, that he may give thanks unto his Lord, the Lord of all mankind, the Lord of the Throne above and of the earth below, and be of them that have attained. Thou hast indeed attained unto My revelations, turned towards My horizon, held fast unto My cord, and clung to the hem of the robe of My mercy, which hath preceded all who are in the heavens and on earth. Let not the happenings of the world grieve thee. Verily, it is the abode of trials and tribulations. To this testifieth the Creator of the heavens and the Lord of Names. Soon shall all that is therein perish, and there shall endure only that which hath flowed from the Pen of thy Lord, the All-Knowing. We have made mention of thee before, and at this time. Render thanks unto God, thy Lord and the Lord of the Mighty Throne. Say:

- 4 My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. Thou hast created me through Thy grace and brought me forth through Thy generosity and enabled me to recognize the Dayspring of Thy Revelation, the Dawning-Place of Thy signs, and the Manifestation of Thy Self on a day when most of Thy creatures turned away from Thee, violated Thy covenant and Thy testament, disputed Thy signs, and denied Thy proof and Thy testimony. I beseech Thee, O Thou the Desire of the hearts of them that know Thee and the Beloved of the hearts of them that are sincere, by the breezes of the morn of Thy manifestation and by the fruits of the Tree of Thy Cause and by the fragrances of Thy days and by Thy verses which Thou hast sent down from the heaven of Thy will for Thy servants, to draw me ever closer to Thy most exalted horizon in all conditions and to ordain for me that which Thou hast ordained for Thy chosen servants. O Lord! I am he who hath turned unto the lights of Thy countenance and held fast unto the cord of Thy forgiveness and pardon. I beseech Thee not to withhold from me the stream of Thy mercy nor deprive me from the ocean of Thy favors. Wilt Thou turn away the poor one from the ocean of Thy riches or remove the needy one from the gardens of Thy nearness? I implore Thee by the pavilion of Thy glory and the banners of Thy signs to ordain for me that which shall abide with me in every world of Thy worlds. Verily, Thou art the Lord of all beings and the Educator of all things visible and invisible. There is none other God but Thee, the Most Generous, the All-Bountiful, the All-Hearing, the All-Answering.

ترى اليوم بين ايدى القوم ان ربك هو المشفق
الكريم

3 يا قلم الاعلى اذكر من سمي بمحمد قبل رضا ليشكر
ربه مولى الوري ورب العرش والثرى ويكون
من الفائزين انك فزت باثاري واقلت الى افقى
وتمسكت بحبلى وتثبتت باذيال رداء رحمتى
التي سبقت من فى السموات والارضين اياك
ان تحزنك حوادث الدنيا انها دار المحنة والبلاء
شهد بذلك فاطر السماء ومالك الاسماء سوف
يفنى ما فيها ويبقى ما جرى من قلم ربك العليم
انا ذكرناك من قبل وفى هذا الحين احمد الله
ربك ورب العرش العظيم

4 قل الهى الهى انا عبدك وابن عبدك وابن امتك
قد خلقتنى بفضلِكَ واطهرتنى بمجودِكَ وايدتنى
على عرفان مشرق وحيك ومطلع آياتك ومظهر
نفسك فى يوم فيه اعرض عنك اكثر خلقتك
ونقضوا عهدهك وميثاقتك وجادلوا بآياتك و
كفروا بمجحتك وبرهانك اسئلك يا مقصود
قلوب العارفين ومحبوب افئدة المخلصين بنسائم
فجر ظهورك وبأثمار سدره امرك وبنفحات
آيامك وبآياتك التي انزلتها من سماء مشيتك
لعبادك بأن تقربنى فى كل الأحوال الى افقتك
الأعلى وتقدر لى ما قدرته لعبادك الأصفياء اى
رب انا الذى اقبلت الى انوار وجهك وتمسكت
بحبل عفوك وغفرانك اسئلك ان لا تجعلنى
ممنوعاً عن فرات رحمتك ولا محروماً عن بحر
عنايتك هل تمنع الفقير عن بحر غنائك وهل
تبعد المسكين عن رياض قربك اسئلك بخباء
مجدك ورايات آياتك بأن تقدر لى ما يكون
معى فى كل عالم من عوالمك انك انت مولى
الكائنات ومربى الممكثات لا اله الا انت الفضل
الكريم والسامع المجيب

- 5 Hear ye in the Persian tongue, O Muhammad-Rida! Praise be to God that through the favors of the Lord of all beings and the traces of His Pen thou hast attained, and by the light of His knowledge thou art illumined. Give praise to the Desired One of the world that afterward He did not withhold thee from His grace. Outwardly thou art distant, but inwardly near. He is the Gracious, the Merciful. The whole world was brought from nothingness into being for this blessed Day, yet heedlessness and pride have prevented all from hearkening to the call of Him Who spoke upon Sinai. They are seen wandering confused and bewildered in the wilderness of ignorance. The recompense of deeds hath been made manifest and hath prevented all save whom God willeth. And ye have attained unto that which hath had and hath no likeness. Verily the Cause is in His hand; He guideth whom He willeth unto His straight path.
- 6 His honor Ahmad, upon him be the glory of God and His favors, hath attained unto that which hath been revealed from the Divine Pen in the Book of Meanings. O Ahmad! Upon thee be My glory. Know thou the value of this station. Convey My greetings unto the people of God in that land. Say: I swear by the Sun of utterance which shineth and is manifest from the most exalted horizon of possibility that ye are all mentioned in the presence of the Wronged One and are the recipients of His favors. Today is the day of mention and praise and the day of service. Deprive not yourselves. Ye are the letters of the words and the words of the Book. Ye are saplings planted by the hand of loving-kindness in the soil of mercy, and have been nurtured by the showers of grace. He hath protected you from the tempests of misbelief and the thunderbolts of infidelity, and hath reared you with the hands of tenderness. Now is the time for fruits and leaves, and the fruits of the divine tree have ever been and are goodly deeds and praiseworthy character. Withhold not these fruits from the heedless. Show them forth with spirit and joy, with wisdom and utterance. If they accept, the aim is achieved and life is manifest; otherwise, leave them to their vain imaginings.
- 7 O people of God! Strive ye that perchance the hearts of the diverse peoples of the world may be cleansed and sanctified from rancor and hatred through the waters of your forbearance and loving-kindness, and become worthy and receptive of the splendors of the Sun of Truth. We convey greetings to all and give them the glad-tidings of the outpourings of the lights of the Lord's favors. O friends! Know ye the value of these days, for they will soon come to an end. At all times counsels of loving-kindness have flowed from the Pen of the Merciful. Blessed are they who have hearkened and acted, and whom the doubts and appearances and diversities of these two days
- 5 بلسان پارسی بشنوید یا محمد رضا الحمد لله بعنایت مولی الوری و آثار قلبش فائز شدید و بنور معرفتش منور حمد کن مقصود عالم را که بعد ترا منع نمود از فضلش در ظاهر بعیدی و در باطن قریب اوست بخشنده مهربان جمیع عالم از برای این یوم مبارک از عدم بوجود آمده‌اند و لکن غفلت و غرور کل را از اصغاء نداء مکمل طور منع نمود در تیه نادانی متحیر و مبہوت مشاهده میشوند جزای اعمال مجسم شده و کل را منع نموده الا من شاء الله و شما فائز شدید بآنچه که شبہ و مثل نداشته و ندارد ان الامر بیده یهدی من یشاء الی صراطه المستقیم
- 6 جناب احمد علیہ بہاء الله و عنایتہ فائز شدند بآنچه کہ در کتاب معانی از قلم الہی جاری و نازل یا احمد علیک بہائی قدر این مقام را بدان حزب الله را در آن ارض تکبیر برسان بگو قسم بآفتاب بیان کہ از اعلی افق امکان مشرق و لائح است کل نزد مظلوم مذکورید و بعنایتش فائز امروز روز ذکر و ثنا و روز خدمت است خود را محروم نمائید شمائید حروفات کلمات و کلمات کتاب شما نہالہائی هستید کہ از دست عنایت در ارض رحمت کشتہ شدہاید و بامطار کرم نمو نموده‌اید شما را از عاصفات شرک و قاصفات کفر حفظ فرمود و ببادی شفقت تربیت نمود حال وقت اثمار و اوراقست و اثمار سدرہ انسانی اعمال طیہ و اخلاق مرضیہ بودہ و هست این اثمار را از غافلین منع ننمائید بروح و ریحان و حکمت و بیان بنمائید اگر پذیرفتند مقصود حاصل و حیات ظاہر والا ذروہم فی خوضہم یلعبون
- 7 یا حزب الله جہد نمائید شاید قلوب احزاب مختلفہ عالم بآب بردباری و شفقت شما از ضغینہ و بغضا پاک و پاکیزہ شود و قابل و لایق تجلیات آفتاب حقیقت گردد کل را تکبیر میرسانیم و باشراقات انوار عنایت حق بشارت میدہیم ایدوستان قدر ایام را بدانید عنقریب بآخر رسد در کل احیان نصایح مشفقانہ از قلم رحمن جاری طوبی از برای نفوسیکہ شنیدند و عمل نمودند و شبہات و ظہورات و الوان این

have not kept back from the straight path and the mighty announcement. O people of God! Upon you be the glory of God and His favors and the mercy of God and His grace. Verily He is the All-Bountiful, the Generous. There is no God but Him, the Exalted, the Great.

دو یوم ایشانرا از صراط مستقیم و نبأ عظیم منع
نمود یا حزب الله علیکم بهاء الله و عنایت و رحمة
الله و فضله انه هو الفضل الکرم لا اله الا هو
العلی العظیم

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AYI2.315x

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1 He is the Hearing and the Answering

1 هو السامع المجیب

2 O Asad! Upon thee be the Glory of God! The letter of Husayn Ba'i, upon him be My Glory, was received, was graced with Our glance and honored by Our hearing, and was adorned with the ornament of acceptance. In this Most Exalted Station, mention of him hath been sent down from the Supreme Horizon. Were the songs of the birds of the Cause, which warble upon the branches of the Lote-Tree of utterance, to pass from the hidden to the manifest, the world would be struck with awe and wonderment. His honor Mahmud, upon him be the Glory of God, from among the people of Nur and Ra, We have made mention of. We beseech God to protect him and ordain for him what he desireth of the bounty of his Lord, the All-Bountiful, the Most Generous.

2 یا اسد علیک بهاء الله نامه حسین بای علی بهائی
رسید بلحاظ فائز و باصفا مشرف و بطراز قبول
مزین در این مقام اعلی ذکرش از ذروه علیا نازل
اگر تغرّات طیور امر که بر شاخسار سدره بیان
مغرد است از باطن بظاهر گراید عالم منصعق و
مدهوش مشاهده گردد جناب محمود علی بهاء
الله از اهل نون و را را ذکر نمودیم نسل الله ان
یحفظه و یقدر له ما اراد من فضل ربّه الفیاض
الکرم

3 O Mahmud! We have heard thy communion with God and have answered thee with this clear exposition. We make mention of Ata'u'llah and give him the glad-tidings of My loving-kindness and mercy, and remind him of My verses. I am verily the All-Knowing Rememberer. We make mention of Ibn-i-Kamal who attained My presence, circumambulated around Me, and held fast to the cord of My loving-kindness and clung to My robe. We beseech God to send down upon him from the heaven of His bounty that which befiteth His grace and generosity. He is verily the Generous, the Munificent.

3 یا محمود انا سمعنا ما ناجیت به الله اجیناک بهذا
البیان المبین و نذکر عطاء الله و نبشّره بعنایتی و
رحمتی و نذکره بایاتی و انا الذّاکر العلیم و نذکر ابن
الکمال الذی فاز بلقائى و طاف حولی و تمسک
بجبل عنایتی و تشبّث بذیلی نسل الله ان یزّل علیه
من سماء عطائه ما ینبغی لفضله و کرمه انه جواد
کرم

4 O Mahmud! Upon thee be My Glory! We made mention of thee before and at this hour. Give thanks unto thy Lord, the All-Forgiving, the Most Generous. Glory be upon thee and upon thy wife who turned towards God on a day whereon

4 یا محمود علیک بهائی ذکرناک من قبل و فی هذا
الحین اشکر ربّک الغفور الکرم البهاء علیک و
علی ضلعک الّتی اقبلت فی یوم فیهِ اعرض کلّ
منافق شقی و کلّ عالم مریب

every perfidious unfortunate one and every doubting scholar turned away.

- 5 And give glad-tidings unto him who is named 'Abdu'llah of My remembrance. We beseech God to forgive him and his father as a bounty from His presence. Verily thy Lord is the All-Bountiful, the Most Generous.
- 6 Praise be to God! The people of Baku are seen to be ablaze with the fire of the love of God, exalted be His glory. O people of God! Strive that ye may attain unto that which shall never be erased from the ledger of the world. The Wronged One counseleth you to fear God and to observe wisdom. In the Most Holy Book, which hath been sent down from God's holy kingdom, this blessed verse hath been recorded: "Consort with the followers of all religions in a spirit of friendliness and fellowship."
- 7 O Friend of God and His loved ones! Devote your efforts to teaching the Cause and associate with the people of the world in unity and concord, that the fragrance of virtuous character may be diffused throughout the world and others may be attracted by that fragrance and perchance attain unto what God hath willed and find it.
- 8 The people of Ba are all remembered before the Wronged One, both men and women. We give them glad-tidings of God's loving-kindness, the Lord of all worlds, and We give them glad-tidings of God's grace, the Mighty, the Praiseworthy.
- 9 And as to what his honor Ibn-i-'Attar, upon him be My Glory and loving-kindness, wrote regarding the sum he wished to spend according to ancient custom for the Mother of the Near Ones, upon her be My Glory and loving-kindness: according to the wish of My Name Jamal, upon him be My Glory and mercy, it was given to one of the leaves of the Tree. Excellent is what Ibn-i-'Attar hath done. Blessed is he in that he hath hearkened unto what was commanded by My Name Jamal. We have made mention of the Mother of the Near Ones with such remembrance before which all mention boweth down, in recompense for what she did in the path of God, the Lord of the Mighty Throne.
- 10 And as to thy mention of deputyship from his honor Shaykh, upon him be My peace and loving-kindness: We have accepted what thou hast desired as a mercy from Our presence. Verily thy Lord is the All-Kind, the Most Generous, the All-Bountiful, the All-Forgiving, the Most Merciful.
- 11 O Asad! Upon thee be My glory! The missive of Haydar, who before was named Ali, attained the presence and was honored
- 5 و بَشِّرْ مِنْ سَيِّ عِبْدِ اللَّهِ بِذِكْرِ نَسْتِ اللَّهِ أَنْ يَغْفِرَهُ
وَابَاهُ فَضْلًا مِنْ عِنْدِهِ أَنَّ رَبَّكَ هُوَ الْفَضْلُ الْكَرِيمُ
- 6 اللَّهُ الْحَمْدُ أَهْلُ بَادَكُوبِهِ بِنَارِ مَحَبَّتِ حَقِّ جَلِّ جَلَالِهِ
مَشْتَعِلِ مَشَاهِدِهِ مَيِّشُونَ دَا حَزْبِ اللَّهِ جِهْدِ ثَمَائِدِ
شَايِدِ فَائِزِ شَوِيدِ بَأَنِّجِهْ كَهْ ذَكْرُشِ از دَقْتَرِ عَالَمِ
مَحْوِ نَشُودِ نَوْصِيكُمُ الْمَظْلُومِ بِتَقْوَى اللَّهِ وَبِالْحِكْمَةِ دَرِ
كِتَابِ اَقْدَسِ كِهْ از مَلَكُوتِ مَقْدَسِ اَلْهِ نَازِلِ
شُدِهْ اِنْ آيَةُ مَبَارَكِهِ مَذْكُورِ وَ مَسْطُورِ عَاشِرُوا مَعَ
الْأَدْيَانِ بِالرَّوْحِ وَ الرِّيحَانِ
- 7 يَا خَلِيلَ اللَّهِ وَ أَوْلِيَائِهِ هَمَّتْ رَا دَرِ تَبْلِيغِ اَمْرِ مَبْدُولِ
دَارِيدِ وَ بَا أَهْلِ آفَاقِ بِاتِّحَادِ وَ وَفَاقِ حَرَكْتِ كَنِيدِ
تَا عَرَفِ اخْلَاقِ دَرِ عَالَمِ مَتَضَوِّعِ شُودِ وَ دِيگَرَانِ
از آن عَرَفِ تَوَجَّهْ ثَمَائِدِ شَايِدِ بَمَا ارَادَهْ اللَّهُ فَائِزِ
شُونَدِ وَ بِيَابَنَدِ
- 8 أَهْلُ بَا از عِبَادِ وَ اَمَاءِ كُلِّ لَدَى الْمَظْلُومِ مَذْكُورِنَدِ
أَنَا نَبَشِّرُهُمْ بِعَنَايَةِ اللَّهِ رَبِّ الْعَالَمِينَ وَ نَبَشِّرُهُنَّ
بِفَضْلِ اللَّهِ الْعَزِيزِ الْحَمِيدِ
- 9 وَ اَيْنَكِهْ جَنَابِ ابْنِ عَطَّارِ عَلَيْهِ بَهَائِي وَ عَنَائِي نَوَشْتَنَدِ
وَ جِهِّي رَا كِهْ ارَادَهْ دَاشْتَنَدِ بَعَادَتِ قَدِيمِ صَرَفِ
سَنَةِ اَمِّ اَوَّلِيَا عَلَيْهِا بَهَائِهِ وَ عَنَائِيهِ ثَمَائِدِ حَسَبِ ارَادَةِ
اسْمِي جَمَالِ عَلَيْهِ بَهَائِي وَ رَحْمَتِي يِكِي از وَرَقَاتِ
سَدْرِهِ دَادَهْ اَنْدِ نَعَمْ مَا عَمِلَ ابْنُ عَطَّارِ طَوْبِي لَهُ بَمَا
سَمِعَ مَا اَمْرَ بِهِ مِنْ لَدُنِ اسْمِي الْجَمَالِ اَنَا ذَكْرُنَا اَمَّ
الْأَوَّلِيَاءِ بِذِكْرِ خُضْعَتِ لَهُ الْأَذْكَارِ جَزَاءَ مَا عَمَلَتْ
فِي سَبِيلِ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ
- 10 وَ اَيْنَكِهْ ذَكْرِ نِيَابَتِ ثَمُودِيدِ از جَنَابِ شَيْخِ عَلَيْهِ
سَلَامِي وَ عَنَائِي اَنَا قَبْلُنَا مَا ارَادَتِهِ رَحْمَةً مِنْ لَدُنَّا
أَنَّ رَبَّكَ هُوَ الْعَطُوفُ الْكَرِيمُ وَ هُوَ الْفَضْلُ الْغَفُورُ
الرَّحِيمُ
- 11 يَا اَسَدَ عَلَيْكَ بَهَائِي نَامَةُ جَنَابِ حَيْدَرِ قَبْلِ عَلِي
بَشْرَفِ حُضُورِ مَشْرُوفِ وَ بَا صِغَاءِ مَكَلَّمِ طَوْرِ فَائِزِ

to hear that which was uttered from the Mount. In truth he is steadfast in service to the Cause and speaks in praise and glorification of the Lord of Names. We give him glad tidings, strengthen him, aid him, make mention of him, and beseech God to assist him with the hosts of His wisdom and utterance and the legions of His grace and favor. Verily He is the Generous, the Munificent, the Ancient Bestower. The names mentioned in his letter have all been honored with the mention of the Supreme Pen and its verses. Previously, numerous Tablets were sent, and for some of the souls mentioned in this letter there was revealed that which giveth rise to noble character and quickeneth moldering bones. We beseech the True One to aid His servants that they may drink from the ocean of the All-Merciful's utterance and arise to champion the divine religion. Such is the call of the Wronged One of the world, raised from the shore of the sea of utterance.

- 12 Counsel and exhortation have reached such a degree that upon everything a pulpit hath been erected, and upon it a counselor engaged in refining souls. The bounty is God's, Lord of all worlds. His is the grace, His the generosity. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy. Verily He maketh mention and guideth the way, and He is the Mighty, the Beautiful.

- 13 Give thou the glad tidings to Haydar - upon him be the Glory of God, the Lord of Destiny - of that which hath been sent down from the Kingdom of utterance, that he may rejoice and be of the thankful ones. Praise be to God, the Lord of the worlds. O Asad! The letter of Muhammad-Hashim - upon him and his two brothers be My glory - was seen. Praise be to God, the fragrances of the love of the Truth, exalted be His glory, wafted therefrom. Blessed is he and joy be unto him. Beseech thou the Truth to aid him to serve the Cause and whatsoever beseecheth His manifest and luminous Day. His kinsmen who have quaffed the sealed wine are each mentioned before the Wronged One and have been blessed with the verses of the divine Pen.

- 14 Likewise another page was observed. We heard and saw that the souls mentioned therein were each blessed with the utterance of the Goal of the world's desire. Muhammad-Hashim was honored with My mention, and Husayn after Muhammad was graced with My attention toward him, and Muhammad was adorned with the ornament of My wondrous mention. In brief, all the names mentioned are remembered at the Divine Throne and blessed with special favors. The glory of God rest upon them from God, the Lord of all worlds.

فی الحقیقه بر خدمت امری قائمند و بذکر و ثناء مولی‌الاسماء ناطق انا نبشره و نوید و نمد و نذکره و نسلل الله ان یصره بجنود حکمت و بیان و صفوف عنایت و فضله انه جواد کریم و هو الفضال القدیم اسامی مذکوره در نامه ایشان کل بذکر قلم اعلی و آثارش فائز از قبل الواح متعدده ارسال شد و از برای بعضی از نفوس مذکوره در این نامه هم نازل شد آنچه که سبب خلق عظیم و حیات عظم رمیم است از حق میطلبیم عباد خود را تأیید فرماید تا از بحر بیان رحمن بیاشامند و بنصرت دین الهی قیام نمایند اینست ندای مظلوم عالمیان که از شاطی بحر بیان مرتفعست

- 12 بیان و نصیح بمقامی رسیده که بر هر شیئی از اشیاء منبری منصوب و بر آن ناصحی بهتذیب نفوس مشغول العنایه لله رب العالمین الفضل له و الجود له یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید انه یذکر و یمدی السبیل و هو العزیز الجمیل

- 13 جناب حیدر علیه بهاء الله مالک القدر را بشارت ده بآنچه از ملکوت بیان نازل شده لیفرح و یكون من الشاکرین الحمد لله رب العالمین یا اسد نامه محمد هاشم علیه و علی اخویه بهائی مشاهده شد لله الحمد نفحات محبت حق جلّ جلاله از آن متضوع طوبی له و نعیمه له از حق بطلب او را مؤید فرماید بر خدمت امر و ما ینبغی لیومه الظاهر المبین منتسبین او که از ریح حق مخموم آشامیده اند هر یک نزد مظلوم مذکور و بآثار قلم الهی فائز

- 14 و هم چنین صفحه دیگر ملاحظه شد شنیدیم و دیدیم نفوس مذکوره در او هر یک بیان مقصود عالمیان فائز گشتند محمد هاشم فاز بذکری و حسین بعد محمد تشرف بتوجهی الیه و محمد تزین بطراز ذکری البدیع باری اسامی مذکور کل لدی العرش مذکور و بعنایت مخصوصه فائز البهاء علیهم من لدی الله رب العالمین

BH01169*To: Muhammad Karim**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory in greatness and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who hath sent down the verses and revealed the clear proofs and sent forth the Messengers, making them the Manifestations of His Revelation, the Dawning-Places of His inspiration, and the Harbingers of what He hath sent down in His Books, His Psalms and His Tablets. He is verily the Single, the One, the Unique, like unto Whom there is nothing. He is the One Who hath power over whatsoever He willeth. There is no God but He, the Single, the All-Informed. 2 الحمد لله الذي انزل الآيات و اظهر البينات و ارسل الرسل و جعلهم مظاهر وحيه و مشارق الهامه و مبشر ما انزله في كتبه و زيره و الواحه انه هو الفرد الواحد الأحد الذي ليس كمثل شئ و هو المقتدر على ما يشاء لا اله الا هو الفرد الخبير
- 3 The Wronged One beareth witness to His unity and oneness, and to His greatness and sovereignty. He it is Who hath spoken with the tongue of will concerning the unity of His Being and the unity of His attributes, and hath caused all things to speak that there is no God but He. He hath ever been sanctified beyond mention and utterance, and exalted above the understanding of all created things. Through Him the ocean of bounty hath surged in the world and the banner of unity hath been raised amidst the nations. And blessings and peace be upon the Dawning-Place of the Word of God, the Manifestation of His Cause, the Dayspring of His Revelation and the Source of His laws - He through Whom the countenance of the Hijaz smiled and the horizons were illumined with the light of concord. He it is Who gave glad tidings to all of the hidden Mystery and the treasured Symbol, and informed the people of the Hour and its signs, and the Resurrection and its mysteries. And upon His family and companions who strove in the path of God with true striving and sacrificed their souls and their possessions for the exaltation of His Word and the manifestation of His Cause, and upon those who acted according to what they were commanded in His Book, which God made to be supreme over all books and through which He separated truth from falsehood, from that Day until the Day when the trumpet shall be blown and all who are in the heavens and earth shall swoon away, save those whom God willeth. 3 يشهد المظلوم بوحدانيته و فردانيته و بعظمته و سلطانه هو الذي نطق بلسان الارادة بتوحيد ذاته و توحيد صفاته و انطق الأشياء بأنه لا اله الا هو لم يزل كان مقدساً عن الذكر و البيان و منزهاً عن عرفان اهل الامكان به ما ج بحر الكرم في العالم و ارتفع علم التوحيد بين الأمم و الصلوة و السلام على مشرق كلمة الله و مظهر امره و مطلع وحيه و مصدر احكامه الذي به ابتسم ثغر الحجاز و اشرفت الآفاق بنور الاتفاق هو الذي بشر الكل بالسّر المكنون و الرمز المخزون و اخبر الناس بظهور الساعة و اشراطها و القيامة و اسرارها و على آله و اصحابه الذين جاهدوا في سبيل الله حق الجهاد و انفقوا ارواحهم و اموالهم لاعلاء كلمته و اظهار امره و على الذين عملوا بما امروا به في كتابه الذي جعله الله مهيمناً على الكتب و به فرق بين الحق و الباطل من ذاك اليوم الى يوم فيه ينفخ في الصور و ينصعق من في السموات و الأرض الا من شاء الله
- 4 And now, O thou who hast turned towards Him! The Wronged One mentioneth thee for the sake of God with that which shall profit thee in the hereafter and in this world, and counseleth thee in all circumstances to perform deeds and to show forth character, and that whereby the Cause of God, the Supreme, the Self-Subsisting, shall be exalted. 4 و بعد يا ايها المقبل انّ المظلوم يذكرك لوجه الله بما ينفعك في الآخرة و الأولى و يوصيك في كلّ الأحوال بالأعمال و الأخلاق و بما يرتفع به امر الله المهيمن القيوم

- 5 In the Persian tongue it is mentioned: Spiritual virtues and goodly deeds are as wings for the human temple and as hosts for the triumph of the Divine Cause. A single pure word, free from the dust of vain imaginings, delivered and granted salvation to an entire city. The details thereof have been mentioned before. Blessed is he who hath arisen to serve the Cause with spirit and fragrance and hath acted according to what was commanded in the Book of his Lord, the All-Merciful.
- 6 Praise be to God that thou hast turned thy face and directed thyself to the horizon of the Prison, and hast drunk from the cup of contentment. How many souls at all times sought divine confirmation from the Lord of all beings but attained it not, while thou didst arrive and hear that which its hearing is the cause of salvation and the source of prosperity. Today all the believers must, with the utmost humility and supplication, beseech assistance from the Lord of the Worlds, for all find themselves confronting the assaults of the ungodly. Each day they seize one pillar and destroy another, and this is naught but the recompense of deeds. All must today utter this most exalted word:
- 7 O God of the worlds and Creator of the nations! We beseech Thee by Thy Most Great Name to protect Thy lands from Thine enemies and Thy countries from the oppressors among Thy servants. O Lord! We have returned unto Thee and repented of our transgressions and errors, and have turned with our hearts and faces toward Thee, O Kaaba of the yearning ones, Answerer of the prayers of the distressed, and God of all in the heavens and earths. We beseech Thee by Thy Name through which Thou didst subdue the cities and souls to blot out our evil deeds and to pass over what our hands have wrought. Verily Thou art He to Whose mercy all atoms bear witness and to Whose generosity all beings testify. There is no God but Thee, the All-Forgiving, the All-Bountiful.
- 8 O Muhammad-Qabil-i-Karim! Make mention of the friends of God on behalf of the Wronged One. Ever hath the tongue been occupied with the praise of His loved ones and the Pen moved by that which exalteth them. Blessed art thou, for thou hast endured hardships and tribulations in the path of God and hast traversed both land and sea until thou didst attain thy goal and didst convey the remembrances of the friends of God. Praise be to God that each one hath been made the recipient of mention and adorned with the grace of the Friend. We beseech God to ordain for them what He hath ordained for His chosen ones, and to decree for them the reward of this world and of the world to come. Verily, He is the Lord of all beings and the
- 5 بلسان پارسی ذکر میشود اخلاق طیبه روحانیه و اعمال حسنه بمثابة جناحند از برای هیكل انسانی و مانند جنودند از برای نصرت امر الهی یک مدینه را یک کلمه پاک از غبار ظنون خلاصی بخشید و نجات عطا فرمود تفصیل آن از قبل ذکر شده طوبی لمن قام علی خدمة الامر بالروح و الریحان و عمل بما امر به فی کتاب ربّه الرحمن
- 6 لله الحمد بوجه توجه نمودی و بافی سخن اقبال کردی و از کأس رضا نوشیدی چه مقدار از نفوس که در لیلی و ایام از مالک انام توفیق طلبیدند و فائز نشدند و تو رسیدی و شنیدی آنچه را شنیدنش سبب نجات و علت فلاح است امروز جمیع موحّدين باید بکمال عجز و ابتهال از ربّ العالمین نصرت بخواهند چه که کل امام مدافع مشرکین مشاهده میشوند در هر یوم رکنی را اخذ می نمایند و رکنی را منهدم و این نیست مگر از جزای اعمال باید کل الیوم باین کلمه علیا ناطق شوند
- 7 یا اله العالم و موجد الأمم نسلک بالاسم الأعظم بأن تحفظ دیارک من اعدائک و بلادک من طغاة عبادک ای ربّ قد رجعنا الیک و تبنا عن جریراتنا و خطیئاتنا و اقبلنا بالقلوب و الوجوه الیک یا کعبة المشتاقین و مجیب دعوة المضطّرين و اله من فی السموات و الأرضین نسلک باسمک الذی به تنفّرت المدائن و النفوس بأن تکفّر عنا سیئاتنا و تجاوز عما اکتسبت ابادینا انک انت الذی شهدت برحمتک الذرات و بکرمک الکائنات لا اله الا انت الغفور الکریم
- 8 یا محمد قبل کریم دوستان حقّ را از قبل مظلوم ذکر نما لازال لسان بذکر اولیا مشغول و قلم بما یرفعهم متحرّک طوبی از برای تو چه که در سبیل الهی حمل مشقّات و شدائد نمودی و از بر و بحر گذشتی تا آنکه بمقام فائز شدی و اذکار دوستان الهی را رساندی لله الحمد هر یک بذکر فائز و بعنایت دوست مزین نسل الله بأن یقدّر لهم ما قدره لأصفیائه و یکتب لهم اجر الآخرة و الأولى انه هو مولی الوری و مالک العرش و الثری لا اله الا هو المقتدر القدر

King of the throne above and the earth below. There is none other God but Him, the Almighty, the Powerful.

- 9 If thou shouldst meet Muhammad-Qabil-i-Hasan, convey Our greetings and say: Thou hast not been forgotten. Verily thy Lord loveth faithfulness and He prayeth God to assist thee in that which He loveth and is pleased with, and to aid thee in His remembrance and praise amongst all peoples. We beseech confirmation for all, that perchance the clamor of the aggressive ones, the tyranny of the oppressors, and the might of the deniers may not prevent the people of unity from the Most Exalted Word. We hope that God, exalted be His glory, may guide all the world and direct them to the straight path. Verily, He is powerful over all things and worthy to answer.

9 اگر محمد قبل حسن را ملاقات نمودی سلام برسان و بگو فراموش نشدی آن مولا که بحبّ الوفاء و یدع الله بأن يؤيدک علی ما یحبّ و یرضی و یوفّقک علی ذکره و ثنائه بین الوری از برای کل تأیید میطلبیم که شاید ضوضای معتدین و ظلم ظالمین و سطوت منکرین اهل توحید را از کلمهء علیا منع نماید امید هست حقّ جلّ جلاله جمیع علمرا هدایت فرماید و بصراط مستقیم راه نماید آنه علی کلّشیء قدیر و بالاجابة جدیر

- 10 And at the conclusion of this epistle, may the mercy sent down from the heaven of the grace of our Lord, the Mighty, the All-Bountiful, be upon His Prophets and His Messengers and His chosen ones who have sacrificed their souls and have not broken the Covenant, and upon every one who hath turned toward His most exalted horizon and whom nothing hath deterred therefrom. And praise be to God, the Lord of all beings.

10 و فی آخر الکتاب الرحمة المنزلة من سماء فضل ربنا العزیز الوهاب علی انبیائه و رسله و صفوته الذین انفقوا الأرواح و ما نقضوا الميثاق و علی کلّ مقبل ما منعه الأشياء عن افقه الأعلى و الحمد لله مولی الوری

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Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance
- 2 O Muhammad! We make mention of thee that My remembrance may attract thee, My call draw thee nigh, My utterance strengthen thee, and My loving-kindness sustain thee amongst My servants. Verily thy Lord is the All-Hearing, the All-Knowing, the All-Wise. The treasures of meaning and utterance cannot equal the remembrance of thy Lord - to this thy Lord, the All-Merciful, beareth witness. He, verily, is the All-Seeing, the All-Informed. We made mention of thee before in words wherewith all things have spoken - sovereignty belongeth unto God, the Lord of all worlds.
- 3 The fragrance of the garment of utterance hath been diffused from the Mount of Knowledge, and the Divine Lote-Tree calleth out with the loudest voice, yet most of the people remain heedless. They who are heedless this day of My choice sealed

1 هو الله تعالى شأنه الحكمة و البیان

2 یا محمد انا نذکرک لیجذبک ذکرى و یقرّبک ندائى و یؤیدک بیانى و تمدّک عنایتی بین عبادى انّ ربّک هو السّامع العلیم الحکیم لا تعادل بذکر ربّک ینوز المعانی و البیان یشهد بذلك ربّک الرحمن انه هو الشّاهد الخبیر انا ذکرناک من قبل بما نطقّت به الأشياء الملك لله ربّ العالمین

3 قد تضوّع عرف قیص البیان فی طور العرفان و السّدره تنادى بأعلى النّداء و القوم اکثرهم من الغافلین انّ الذّین غفلوا الیوم عن ریحقی المختوم

wine - these have no portion in God's Book, the Mighty, the All-Praised. The Most Exalted Pen hath moved to make mention of you in numerous Tablets. He remembereth him who remembereth Him, and desireth him who desireth Him - a grace from His presence, for He is the All-Bountiful, the Most Generous.

- 4 O My Most Exalted Pen! Make mention of him who hath turned toward My horizon, who hath drunk the choice wine of My loving-kindness, who hath soared in the atmosphere of My love, who hath responded when My call was raised, who hath spoken My praise among My servants, who hath held fast to the cord of My grace and clung to the hem of the robe of My generosity - he who hath been named Hussein in My writings and dominions. He is of the people of Baha and the companions of the Crimson Ark, inscribed in a Tablet which none hath beheld save My All-Knowing Self.

- 5 Say: The first utterance which shone forth from the horizon of the heaven of mystic knowledge from the All-Merciful is upon thee, O thou who hast turned toward the Most Glorious Horizon, who art attracted by the screaming of the Most Exalted Pen, who art oriented toward the lights of the Countenance when it appeared after the passing away of all things. Thou art he whom the vicissitudes of the world did not prevent from the Ancient Being, nor did the clamor of nations from His binding Cause. Upon thee be the glory of God and His mercy, the peace of God and His grace. Blessed art thou for that which the Most Exalted Pen hath testified in thy favor, and for having attained the mention of thy Lord, the Lord of Names and Creator of Heaven. Thou art he who hath drunk My choice sealed wine through My Self-Subsisting Name on a day wherein the servants turned away from God, the Lord of all worlds. Thou hast attained that which was hidden in knowledge and recorded in the Books of God, the Mighty, the All-Praised.

- 6 We bear witness that thou didst stand firm in the Cause when the Hour arose, such that neither the Hour and its portents frightened thee, nor the convulsion of the earth and its quaking. Thou wert steadfast in thy Lord's Cause and didst speak His most great verses among all peoples. Blessed art thou, and joy be unto thee, and unto them that love thee, and unto them that make mention of thee according to what hath been sent down from the Tongue of Grandeur in this mighty, this impregnable station.

- 7 O God, my God! Lord of the seen and unseen, and Sovereign of existence! I beseech Thee by the ocean of Thy bounty and by Thy chosen ones and pure ones whom nothing whatsoever

اولئك ليس لهم نصيب من كتاب الله العزيز الحميد
قد تحرك القلم الأعلى على ذكركم في الواح شتى انه
يذكر من ذكره ويريد من اراده فضلاً عنده و
هو الفضل الكريم

4 يا قلبي الأعلى اذكر من اقبل الى افق و شرب
رحيق عنابتي و طار في هواء محبتي و اجاب
اذ ارتفع ندائي و نطق بثنائي بين عبادي و كان
متمسكاً بجبل فضلي و متشبثاً بأذيال رداء كرمي
الذي سمي بالحسين في مكتوبي و ممالكي انه من
اهل البهاء و اصحاب السفينة الحمراء في صحيفة ما
اطلع بها الا نفسي العليم

5 قل اول بيان اشرق من افق سماء العرفان من لدى
الرحمن عليك يا ايها المقبل الى الأفق الأبهى و
المنجذب بصيرير القلم الأعلى و المتوجه الى انوار
الوجه اذ ظهر بعد فناء الأشياء انت الذي ما
منعتك حوادث العالم عن مالک القدم و لا
ضوضاء الأمم عن امره المبرم عليك بهاء الله
و رحمته و سلام الله و فضله طوبى لك بما
شهد لك القلم الأعلى و فزت بذكر ربك مالک
الأسماء و فاطر السمآء انت الذي شربت رحيقي
المختوم باسمي القيوم في يوم فيه اعرض العباد عن
الله رب العالمين قد فزت بما كان مكنوناً في العلم
و مذكوراً في كتب الله العزيز الحميد

6 نشهد أنك كنت قائماً على الأمر اذ قامت القيامة
بحيث ما خوفته الساعة و اشراطها و لا اضطراب
الأرض و زلزالها كنت مستقيماً على امر ربك
و ناطقاً بآياته الكبرى بين الوري طوبى لك و
نعيماً لك و لمن احبك و لمن يذكرک بما نزل
من لسان العظمة في هذا المقام العزيز المنيع

7 اللهم يا اله الغيب و الشهود و مالک الوجود
اسئلك ببحر جودک و بأوليائك و اصفياک

hath hindered from turning toward Thee - who stood before the faces of the world and declared: "We believe in the Dayspring of verses and the Manifestation of clear tokens Who hath come with a brilliant light and a mighty sovereignty" - to ordain for Thy loved ones that which will draw them nigh unto Thee. Then forgive them through Thy grace and generosity. Thou art He by Whose command the ocean of forgiveness surged in the contingent world and the fragrance of Thy loving-kindness wafted among all religions. Then ordain for Thy loved ones the good of the hereafter and of the former days. Verily Thou art the Lord of the Throne on high and of the dust below. There is none other God but Thee, the Compassionate, the Generous. Thou art the Ancient Bestower.

- 8 O thou who hast turned to God! Thou hast ever been and art remembered. The Wronged One's gaze hath been and is fixed upon thee. Mention of him who ascended unto God hath been revealed in diverse Tablets, including in a Tablet which was revealed from the heaven of God's Will specifically for His Holiness 'Aba, upon him be the Most Glorious Beauty of God, and was sent through Ibn-i-Asdaq, upon him be my glory. Likewise was he mentioned in other Tablets, and in this blessed Tablet too, wherein the Sun of loving-kindness shineth resplendent from its horizon. Convey to all the kindred My greetings from the Wronged One and remind them of the verses of God. Great is this Day. Blessed is he who hath in this divine Day attained unto the outpourings of the true Bestower. Convey greetings to the people of Baha and say: O people of God! This is your Day. Know ye its worth, recognize its station, and arise as beseemeth you. Fear not the moving bubbles that appear briefly upon fetid waters, for ere long all shall return to their abode. This Wronged One and His loved ones must pray for all, that perchance the hidden rancor in the hearts of the followers of religions may be stilled and the light of harmony and unity may shine forth from the heaven of hearts. This is the purpose of the Wronged One, to which My soul, the Self-Subsisting, doth testify.

- 9 O Muhammad! We beseech God to strengthen thee through this Name in His Cause, that thou mayest be as a speaking standard and an upright banner raised high. However, wisdom is called for - wisdom in this day taketh precedence over most deeds. Blessed is he who holdeth fast unto it, and woe betide the heedless. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those whom

الَّذِينَ مَا مِنْهُمْ شَيْءٌ مِنَ الْأَشْيَاءِ عَنِ التَّوَجُّهِ
إِلَيْكَ قَامُوا أَمَامَ وَجْهِهِ الْعَالَمِ وَقَالُوا آمَنَّا بِمُشْرِقِ
الْآيَاتِ وَمُظْهِرِ الْبَيِّنَاتِ الَّذِي آتَى بَنُو إِسْرَافِيلَ
وَسُلْطَانِ عَظِيمٍ أَنْ تَقْدِرَ لِأَحِبَّائِكَ مَا يَقْرَبُهُمْ
إِلَيْكَ ثُمَّ اغْفِرْ لَهُمْ بِجُودِكَ وَكَرَمِكَ أَنْتَ الَّذِي
بَأَمْرِكَ مَاجَ بَحْرِ الْغُفْرَانِ فِي الْإِمْكَانِ وَهَاجَ
عَرَفَ عَنَانِكَ بَيْنَ الْأَدْيَانِ ثُمَّ قَدَّرَ لِأَوْلِيَائِكَ
خَيْرَ الْآخِرَةِ وَالْأُولَى أَنْتَ أَنْتَ مَالِكُ الْعَرْشِ
وَالثَّرَى لَا إِلَهَ إِلَّا أَنْتَ الْمَشْفِقُ الْكَرِيمُ وَأَنْتَ
الْفَضَّلُ الْقَدِيمُ

8 یا ایها المقبل الی الله لازال مذكور بوده و هستی
لحاظ مظلوم بشما متوجه بوده و هست ذکر من
صعد الی الله در الواح شتی نازل از جمله در
لوحیکه مخصوص جناب عبا علیه بهاء الله الابهی
از سماء مشیت الهی نازل بتوسط ابن اصدق علیه
بهائی ارسال شد و هم چنین در الواح اخری و در
این لوح مبارک هم آفتاب عنایت از افقش لائح
و مشرقست منتسبین کل را از قبل مظلوم تکبیر
برسان و آیات الهی متذکر دار امروز روزیست
عظیم طوبی از برای نفسیکه بفیوضات فیاض
حقیقی در این یوم الهی فائز گشت اهل بها
را تکبیر برسان و بگو یا حزب الله الیوم یومکم
قدرش را بدانید و مقامش را بشناسید و بما
ینبغی قیام کنید از حجابهای متحرکه فانیه که
بر ماء منته یک دیوانی حرکت مینماید خائف
مشوید عنقریب کل بمقر خود راجع این مظلوم
و اولیای او باید کل در حق کل دعا نمایند که
شاید ضغائن مکنونه در افتده اهل ادیان ساکن
شود و نور اتفاق و اتحاد از سماء قلوب اشراق
نماید اینست مقصود مظلوم یشهد بذلک نفسی
المهیمن القیوم

9 یا محمد از حق میطلبیم ترا باین اسم بر امرش
مؤید فرماید بشأنیکه علی باشی ناطق و رایتی
باشی مستقیم و متکلم ولكن بحکمت امر حکمت
امروز از اکثری از اعمال مقدم است طوبی لمن
تمسک بها و ویل للغافلین البهاء المشرق من افق
سماء عنایتی علیک و علی الذین ما اضعفتهم قوه

neither the might of the wicked nor the ranks of the idolaters could weaken. Praise be to God, the Lord of the worlds.

الأشرار و ما منعهم صفوف المشركين الحمد لله
رب العالمين

BLIB_Or15724.175

BH01294

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1304 ? [1886-1887]

1 He is God!

1 هو الله

2 O beloved of my heart! Ustad 'Ali-Akbar-i-Banna, upon him be the Glory of God, has written from the people of Ya to Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Glory of God. My brother Ustad Kazim, from whom no good effects have been witnessed, has multiple veils. Among them is that this humble one had sent two payments for the Huquq - once through Jinab-i-Amin, upon him be the Glory of God, and once through His Honor Afnan, upon him be all the Most Glorious Glory. One payment arrived and they wrote it in my brother Ustad Kazim's name. This has become a source of his veils, [saying] "I have not sent any payment, so why has this receipt been sent in my name?" That beloved one should be very careful in writing names, as this servant acts according to that beloved one's letter and sends acknowledgment of receipt. Glory be to God! Such matters should not become causes of veiling, for you are the seeker and the servant writes. Verily He is sanctified from what we have; He is the Single, the One, the Powerful, the All-Knowing, the All-Informed.

2 يا محبوب فؤادی جناب استاد علی اکبر بنا علیه بهاء الله از اهل یا بحضرت اسم جود علیه بهاء الله ابهی نوشته اند اخوی استاد کاظم که آثار خیری از او مشهود نه احتجابات متعدده دارد منجمله اینکه حقیر دو فقره وجه از بابت حقوق ارسال نموده [بودم] دفعهئی بتوسط جناب امین علیه بهاء الله و دفعهئی بتوسط حضرت افنان علیه منکل بهاء الله ابهاه یکفقره رسید آنرا باسم اخوی استاد کاظم نوشته اند اینفقره مدحجبات او شده که من وجهی ارسال نداشته ام چرا باسم من اینقره ارسال شده آنحیوب باید در نوشتن اسامی بسیار دقت نمایند چه که اینعبد بمکتوب آنحیوب عمل مینماید و وصول ارسال میدارد سبحان الله این امور نباید سبب احتجاب شود چه که شما میطلبید و خادم مینویسد آنه مقدس عما عندنا هو الفرد الواحد المقتدر العليم الخبير

3 Some receipts were previously sent. It appears some may have been sent repeatedly. Please review and inform which ones have arrived.

3 بعضی اوراق وصول از قبل ارسال شد همچو بنظر میآید بعضی مکرر ارسال شده شما ملاحظه فرمائید هر کدام رسیده اخبار نمائید

4 Regarding what was written about His Honor Aqa Azizu'llah, upon him be the Glory of God, what this evanescent one witnessed and testifies to is that he has been and continues to be steadfast in the Cause with perfect love, and has repeatedly attained unto the verses of the Supreme Pen, and there has been revealed for him that which every letter thereof is a true testimony and an articulate witness to the compassion, favor and mercy of the True One, exalted be His glory. He said: "O Trustee! Upon thee be the Glory of God, the King, the Truth,

4 آنچه در باره جناب آقا عزیز الله علیه بهاء الله مرقوم داشتند آنچه اینفانی شاهد و گواهیست اینست که ایشان با کمال محبت و استقامت بر امر قائم بوده و هستند و بآثار قلم اعلی مکرر فائز شده اند و از برای ایشان نازل شده آنچه که هر حرفی از آن گواهی است صادق و شاهدیست ناطق بر شفقت و عنایت و رحمت حق جل جلاله فرمودند یا امین علیک بهاء الله الملك

the Manifest Justice. Give glad tidings to My servant Aziz of what was revealed for him before and at this time from the Pen of God, the Mighty, the Praiseworthy. O Aziz! Grieve not over anything. Commit thy affairs unto God, the Lord of the worlds. Verily We have mentioned thee in My verses and given thee glad tidings of My favor and adorned thee with the ornament of My mercy which hath preceded those who are in the heavens and on earth."

- 5 We make mention of the loved ones of the land of Kha and convey greetings. For each one has been revealed that by whose light the horizons of utterance are illumined and by whose mention the people of the cities of justice are made joyous and content. Soon it will be sent and will be illumined by the lights of the utterance of the Goal of the worlds.

- 6 Regarding what was written that His Honor Aqa Muhammad-Javad (with nun and ra), upon him be the Glory of God, has arranged with that beloved one to deliver the mentioned amount each year, after being presented at the Most Holy Court, this word appeared from the Kingdom of Utterance of the Goal of the worlds: "O Trustee! He hath attained unto acceptance and is engaged in service. Leave this matter to himself so that whatever occurs may be with spirit and fragrance. Verily We greet him once again that he may give thanks to his Lord, the Generous, the Bountiful."

- 7 And regarding what was written about Ibn-i-Shahid, upon him be God's Glory and favors - if souls act with perfect spirit and fragrance and gratitude for the sake of God, it is accepted; otherwise, leave them to themselves, turning unto God, the Protector, the Self-Subsisting. This servant greatly wonders at souls who have attained unto the light of recognition and faith, yet hesitate in what is befitting the Day of God. We beseech God to assist them and grant them success. Verily He is the best Helper and the best Guardian, and He is the Compassionate, the All-Knowing, the Wise.

- 8 As regards the matter of regular allowances about which they wrote, it is by no means permissible to mention it to them. Concealment of this matter from all is necessary and obligatory. This evanescent servant beseeches God to assist them to attain wealth and independence. If they cleave for a while to contentment and arise to serve, assuredly the gates of bounty will be opened before them and the sun of wealth will shine forth from the horizon of the Ancient Lord's generosity, even as this has been manifested in previous communities and they have heard thereof.

الحق العدل المبين بشر عبدی عزیز بما نزل له من قبل و فی هذا الحین من قلم الله العزيز الحميد يا عزيز لا تحزن من شيء فوض امرک الى الله رب العالمين انا ذکرناک بآياتی و بشرناک بعنايتی و زیناک بطراز رحمتی الی سبقت من فی السموات و الأرضین

5 اولیای ارض [خا] را ذکر مینمائیم و تکبیر میرسانیم از برای هر یک نازل شده آنچه که بنورش آفاق بیان روشن و بذکرش اهل مدائن عدل مسرور و خورسند زود است که ارسال میشود و بانوار بیان مقصود عالمیان منور میگردد انتهى

6 اینکه مرقوم داشتند جناب آقا محمد جواد (من نون و را) علیه بهاء الله با آنجوب قرار داده اند هر سه مبلغ مذکور را برسانند بعد از عرض در ساحت اقدس اینکه از ملکوت بیان مقصود عالمیان ظاهر یا امین ایشان باقبال فائزند و بر خدمت قائم اینفقره را بخود او واگذارید تا آنچه واقع میشود بروح و ریحان باشد انا نکبر علیه مرّة اخرى ليشکر ربه الفياض الکريم انتهى

7 و آنچه در باره ابن شهید علیه بهاء الله و الطافه نوشتند نفوس اگر بکمال روح و ریحان و ممنونیت لوجه الله عمل مینمایند مقبول و الا دعهم بأنفسهم مقبلاً الى الله المهيمن القيوم این خادم بسیار تعجب مینماید از نفوسیکه بنور عرفان و ایمان فائز گشته اند و لکن در آنچه سزاوار یوم الهی است توقف نموده و مینمایند نسل الله ان يؤيدهم و يوفقهم انه خير مؤيد و خير موکل و هو المشفق العليم الحكيم

8 اینکه در باره وجوه مستمری حضرات مرقوم [داشتند] ذکرش نزد ایشان ابداً جایز نه ستر اینفقره از کل واجب و لازم این خادم فانی از حق میطلبد ایشانرا مؤید فرماید بر غنا و استغنا اگر چندی بقناعت تمسک نمایند و بر خدمت قیام کنند البته ابواب فضل بر وجوه ایشان مفتوح گردد و تبر غنا از افق کرم مالک قدم اشراق نماید چنانچه در امم قبل ظاهر شده و شنیده اند

- 9 Another matter concerns the funds sent by three trustworthy souls - his honor Aqa Muhammad-Rida (of Muhammad-Abad), his honor Karbala'i Aqa Husayn (of Tabas), and his honor Aqa Muhammad-Baqir (of Naraq), upon them be the Glory of God - which were received and accepted with favor. However, the beloved and honored one, Haji Siyyid Javad, upon him be [the Glory of God], requested the receipts, as they had been received from him and given several months ago. Later that esteemed one requested them again, and as he repeatedly mentioned this, they were sent. The point is that receipts for these three items have been given twice, and that beloved one should be informed of this.
- 10 Another matter: According to the command, if the beloved of the heart, his honor Ibn-i-Abhar, upon him be the Glory of God, should proceed to the Caucasus region and conduct himself with wisdom, this would be acceptable and beloved in the sight of God.

9 فقرهء دیگر وجوهات مرسلهء از جانب نفوس مطمئنهء ثلاثه جناب آقا محمد رضا (محمدآبادی) و جناب کربلائی آقا حسین (طبسی) و جناب آقا محمد باقر (نراق) علیهم بهاء الله واصل و بطراز قبول فائز و لکن اوراق وصول را محبوب مکرم جناب حاجی سید جواد علیه ۹۶۶ [بهاء الله] مطالبه نمودند چه که از او رسید و چند شهر قبل داده شد و بعد آنحضرت طلب نمودند و چون مکرر اظهار فرمودند ارسال شد مقصود آنکه دو کره ورقهء وصول این سه فقره داده شده آنحبيب مطلع باشند

10 فقرهء دیگر حسب الامر اگر محبوب فؤاد جناب ابن ابهر علیه بهاء الله بسمت قفقازیة توجه نمایند و بحکمت رفتار فرمایند لدی الله مقبول و محبوب

INBA28:432, YIA.200x

BH01293

To: *Jamal Burujirdi et al.*

Date: 1304 ? [1886-1887]

- 1 He is the Hearer, the Answerer
- 2 O My Name Jamal! Upon thee be My glory and My loving-kindness. Thy letters and petitions, both past and present, have attained unto the hearing of the Wronged One. In these days thy mention hath repeatedly flowed from the Most Exalted Pen. Rejoice thou and be of the thankful. Make thou mention of the loved ones in that land on behalf of the Wronged One and give them the glad-tidings of the waves of the ocean of utterance of the Desire of the worlds. They have ever been and continue to be remembered.
- 3 Mention hath been made of Aqa Siyyid Nasru'llah. O Nasru'llah! My Name hath made mention of thee through a Word from My Tongue whereby were created the heavens and the earth. Verily thy Lord is the Compassionate, the All-Bountiful. When thou dost inhale the sweet savors of utterance, say:

1 هو السامع المجيب

2 يا اسمی جمال علیک بهائی و عنایتی نامه ها و عرایضت از قبل و بعد باصغای مظلوم فائز این ایام مکرر ذکرت از قلم اعلی جاری افرح و کن من الشاکرین اولیای آن ارض را از قبل مظلوم ذکر نما و بامواج بحر بیان مقصود عالمیان بشارت ده لازال مذکور بوده و هستند

3 ذکر جناب آقا سید نصرالله را نموده اند یا نصرالله ذکرک اسمی ذکرناک من لسان بکلمه منه خلقت السموات والأرض ان ربک هو المشفق الکرم اذا وجدت نفحات البیان قل

- 4 Praise be unto Thee, O my Lord, the All-Merciful, for having made mention of me in the prison. I testify that Thou hast appeared and manifested whatsoever Thy Will desired and Thy Purpose ordained, in such wise that neither the rancor and hatred, nor the swords of the enemies, nor the clamor of the divines who spoke in Thy Name yet turned away from Thy Self, who disputed Thy verses, denied Thy bounty, rejected Thy proof and Thy testimony, and violated Thy Covenant and Testament, could hinder it. I beseech Thee, O God of the nations and the One manifest through the Most Great Name, to assist me to be steadfast in Thy Cause and to aid me in that which Thou lovest and art pleased with. Verily Thou art my Lord and the Lord of earth and heaven. There is none other God but Thee, the Forgiving, the Bountiful.
- 5 We make mention of thy son in this station and give him the glad-tidings of My mercy which hath preceded all things and My loving-kindness which hath encompassed all who are in the heavens and on earth.
- 6 O My Most Exalted Pen! Verily My Name Jamal desireth that Thou make mention of him who hath turned to My horizon and heard My call, who was named Siyyid before 'Abdu'llah. Say: O 'Abdu'llah! Harken unto the call of the Wronged One from the precincts of His Most Great Prison and say:
- 7 O Lord of eternity and Desire of the nations! I testify that they who claimed Thy love and spoke Thy praise and beseeched their Lord at all times for Thy manifestation and meeting, and who would rise at the mention of Thy Herald saying "May God hasten His relief," and who lamented in His separation and shed tears in His absence - when the appointed time came and the Light shone forth from the horizon of manifestation, they denied Him and His verses, rejected His right, and denounced Him openly from the pulpits until they pronounced sentence for the shedding of His blood and killed Him with such injustice as caused the dwellers of the pavilions of Thy greatness and the inhabitants of the Most Exalted Paradise and the Sublime Garden to lament. I beseech Thee, O Lord of Names, to protect Thy party from the evil of these people, then assist them with the hosts of the unseen and the visible, then ordain for them from Thy Most Exalted Pen the reward of attaining Thy presence and standing before Thy face and circling round the throne of Thy majesty. Verily Thou art powerful over whatsoever Thou willest, and Thou art He Who with the finger of Thy will didst rend asunder the veils and the shrouds. There is none other God but Thee, the Strong, the Mighty, the Powerful.
- 4 لك الحمد يا ربّي الرحمن بما ذكرتني في السجن
اشهد انك ظهرت و اظهرت ما شئت مشيتك
و ارادت ارادتك بحيث ما منعها الضعينة و
الغضاء و لا سيوف الأعداء و لا زماجير العلماء
الذين نطقوا باسمك و اعرضوا عن نفسك و
جادلوا بآياتك و كفروا بنعمتك و انكروا حجّتك
و برهانك و نقضوا عهدك و ميثاقك اسئلك
يا اله الأمم و الظاهر بالاسم الأعظم بأن تؤيّدني
على الاستقامة على امرك و توقّفي على ما تحبّ
و ترضى انك انت ربّي و ربّ الأرض و السماء
لا اله الا انت الغفور الكريم
- 5 و نذكر ابنك في هذا المقام و نبشّره برحمتي التي
سبقت و عنايتي التي احاطت من في السموات و
الأرضين
- 6 يا قلبي الأعلى ان اسمي جمال اراد ان تذكر من
اقبل الى افقي و سمع ندائي الذي سمى بسيد قبل
عبدالله قل يا عبدالله اسمع نداء المظلوم من شطر
سجنه الأعظم و قل
- 7 يا مالک القدم و مقصود الأمم اشهد ان الذين
ادّعوا حبّك و نطقوا بثنائك و سئلوا ربهم في
الليالي و الأيام ظهورك و لقاءك و كانوا عند
ذكر مبشّرك ان يقوموا و يقولوا بحلّ الله في فرجه
و ناحوا في فراقه و ذرفت دموعهم في هجره لما اتى
الميعات و اشرق النور من افق الظهور كفروا به و
بآياته و انكروا حقّه و كفّروه على المنابر جهرة الى
ان افتوا على سفك دمه و قتلوه بظلم ناحت به
سگان سرادق عظمتك و اهل الفردوس الأعلى
و الجنة العليا اسئلك يا مولی الأسماء بأن تحفظ
حزبك من شرّ هؤلاء ثم انصرهم بجنود الغيب
و الشهادة ثم اكتب لهم من قلبك الأعلى اجر
لقاءك و الحضور امام وجهك و الطواف حول
كرسيّ عظمتك انك انت المقتدر على ما تشاء
وانت الذي باصبع ارادتك خرقت الحجابات و
السّبحات لا اله الا انت القوى الغالب القدير

- 8 And We make mention in this station of thy wife and give her glad-tidings of the Salsabil of My utterance and the Kawthar of My mercy and the choice wine of My knowledge and the wine of My wisdom, whose decree We have sent down in My perspicuous Book. We beseech God to aid thee and ordain for thee that which shall profit thee. Verily He is the Forgiving, the Merciful.
- 9 O daughter of Hashim! The Wronged One maketh mention of thee in the Most Great Prison. Dost thou recognize Him Who maketh mention of thee? This is He by Whose grace the whole world holdeth fast and by Whose name they speak. From monasteries and temples and mosques and churches do they seek Him and call upon Him, yet remain veiled and debarred from Him. The cause of this debarring hath been and continueth to be the divines of the various parties. Say: [...] O my God and my Desire! I praise Thee and beseech of Thee that which befitteth Thy bounty and generosity. Thy handmaiden knoweth not what profiteth or harmeth her. Thou art the All-Knowing, the All-Wise. Within Thy grasp of power lieth all things. Grant that which Thou deemest expedient. Thou art the Bestower, the Loving.
- 10 O Ism-i-Jud! Upon thee be My glory and My loving-kindness. Praise be to God, My Name is Beauty, upon him be all glory, most glorious. He hath ever been and continueth to be mentioned in the Most Holy Court, especially on this night when the Tongue of Grandeur speaketh his praise, and two days ago a special Tablet was revealed from the heaven of Will for his son, that is, Habibu'llah. We beseech God to assist His servants to hearken unto His utterance in remembrance of their Lord, the Mighty, the Manifest, the Compassionate, the Generous.
- 11 We wish to make mention of him who is named Davud. Verily We mentioned him before, and We mention him at this hour that he may rejoice and be of the thankful ones. Grace is within the grasp of divine power; He bestoweth it upon whomsoever He willeth. Davud is in his place while the Wronged One is occupied with his remembrance in the Most Great Prison. No earthly means can equal this bounty. Blessed is he who hath attained in this Day, and woe unto the heedless ones. Praise be to God, the Lord of the worlds. Glory be from Us upon those who have heard and answered their Lord, the Master of the Day of Judgment.
- 8 و نذکر فیذا المقام ضلعک و نبشرها بسلسبیل بیانی و کوثر رحمتی و ریحق عرفانی و نجر حکمتی الّتی انزلنا حکمها فی کتابی المبین نسلل الله ان یوفّقک و یقدّر لک ما ینفعک انّه هو الغفور الرحیم
- 9 یا بنت هاشم مظلوم در سجن اعظم ترا ذکر مینماید آیا ذا کر را میشناسی اینست آن مذکوریکه همهء عالم بعنايتش متمسکند و باشمش ناطق از صوامع و هیاکل و مساجد و کلیس او را میجویند و او را میطلبند و لکن از او محجوب و ممنوع سبب این منع علمای احزاب بوده و هستند بگوای اله من و مقصود من حمد میکم ترا و از تو میطلب آنچه را که سزاوار بخشش و کرم تست کنیزت نمیداند چه نافع و چه مضر است تو عالمی و عالم دانائی در قبضه قدرت تست آنچه را مصلحت میدانی عنایت فرما تویی بخشنده و مهربان
- 10 یا اسم جود علیک بهائی و عنایتی لله الحمد اسمی جمال علیه من کلّ بهاء ابهاء لازال در ساحت اقدس مذکور بوده و هست مخصوص در این شب که لسان عظمت بذکر او ناطق و دو یوم قبل لوحی مخصوص ابن یعنی حب الله از سماء مشیت نازل نسلل الله ان یؤید عبادہ علی اصغاء بیانہ فی ذکر ربهم المقتدر الظاهر المشفق الکریم
- 11 نحبّ ان نذکر من سمی دَاوود انا ذکرناه من قبل و نذکره فی هذا الحین لیفرح و یکون من الشاکرین فضل در قبضه قدرت الهی است بهر کس اراده فرماید عطا مینماید داود در محل خود و مظلوم در سجن اعظم بذکر او مشغول این عنایت را اسباب ارض معادله ننماید طوبی لمن فاز فی هذا الیوم و ویل للغافلین الحمد لله رب العالمین البهاء من لدنا علی الذین سمعوا و اجابوا ربهم مالک یوم الدین

BLIB_Or15718.328

BH01290*To: Mirza Abul-Qasim**Date: 1304 ? [1886-1887]*

1 He gazeth from His most exalted horizon.

1 هو الناظر من افقه الأعلى

2 This is a Book sent down in truth from the heaven of Divine Will as a token of God's grace, the Lord of all worlds, that it may draw the servants unto the most exalted horizon and bring them nigh unto Him. He, verily, is the All-Powerful, the Peerless, the All-Informed.

2 كتاب نزل بالحق من سماء المشية فضلاً من لدى الله رب العالمين ليحذب العباد الى الأفق الأعلى ويقرّبهم اليه أنه هو المقتدر الفرد الخبير

3 O thou who hast turned thy face unto the lights of His Countenance! Harken unto the call of Him Who hath been wronged. He remembereth thee in the prison and remindeth thee of the verses of God, the Lord of the Day of Judgment. This is a Day whereon the Herald hath called out from every direction, the mountains have passed away, the Ark of the Bayan hath sailed upon the ocean of divine knowledge, and the Dove of proof hath warbled upon the highest branches. O peoples of the worlds! By God, the All-Merciful hath come with a sovereignty that neither the hosts of the world nor the clamor of the nations who have violated God's Covenant and His Testament, who have disputed His verses and denied His Most Great Cause and His Mighty Message, can ever withhold. The stream of life-giving waters hath flowed from the Pen of the All-Merciful, yet most of the people remain heedless. They have denied God's favor and have changed it into disbelief. Lo! They are among the oppressors in a perspicuous Book.

3 يا أيها المتوجه الى انوار الوجه اسمع نداء المظلوم أنه يذكر في السجن و يذكر آيات الله مالك يوم الدين هذا يوم نادى المناد من كل الجهات ومرت الجبال و سرت سفينة البيان على بحر العرفان و غرّدت حمامة البرهان على اعلى الأغصان يا ملأ الأكوان تالله قد اتى الرحمن بسلطان لا تمنعه جنود العالم و لا ضوضاء الأمم الذين نقضوا عهد الله و ميثاقه و جادلوا بآياته و انكروا امره الأعظم و نبأه العظيم قد جرى فرات الحيوان من قلم الرحمن و القوم اكثرهم من الغافلين انكروا نعمة الله و بدلوها كفرًا الا أنهم من الظالمين في كتاب مبين

4 We have heard mention of thee and have beheld thy turning unto Us. We have turned toward thee from the direction of the Prison and have remembered thee in this wondrous Tablet. When thou art blessed with it and findest the fragrance of utterance from thy Lord's verses, the All-Merciful, say: "My God, my God! Praise be unto Thee for having strengthened me, made me recognize Thee, and caused me to hear when Thy sweetest call was raised and the pen of Thy most exalted Pen moved. I beseech Thee by Thy Cause through which the ocean of divine knowledge surged in the contingent world and the banner of Thy remembrance was raised amidst all religions, to make me aflame with the fire of Thy Sacred Tree, illumined by the lights of the Sun of Thy Revelation, uttering Thy praise, soaring in the atmosphere of Thy love, standing before the gate of Thy bounty and generosity, and serving Thy Cause.

4 أنا سمعنا ذكرك و رأينا اقبالك اقبلنا اليك من شطر السجن ذكرناك بهذا اللوح البديع انك اذا فزت به و وجدت عرف البيان من آيات ربك الرحمن قل الهى الهى لك الحمد بما ايدتنى و عرفتنى و اسمعتنى اذ ارتفع ندائك الألى و صرير قلبك الأعلى اسئلك بأمرك الذى به ماج بحر العرفان فى الامكان و ارتفعت راية ذكرك بين الأديان بأن تجعلنى مشتعلًا بنار سدرتك و منورًا بأنوار شمس ظهورك و ناطقًا بثناءك و طائرًا فى هواء حبك و قائمًا لدى باب جودك و كرمك و خادمًا لأمرك

- 5 "O Lord! Thou seest me detached from all else but Thee and turning unto the lights of Thy countenance. I beseech Thee not to disappoint me of that which lieth with Thee. Ordain for me to attain Thy presence and to stand before the gate of Thy grandeur, and if Thy decree preventeth me from attaining Thy presence, ordain for me the reward of meeting Thee and that which Thou hast ordained for Thy chosen ones who have heard Thy sweetest call and have attained Thy presence, O Thou Who art the Lord of all beings and the Lord of the Throne on high and of earth below! O Lord! Aid me to serve Thy Cause and to arise for that which Thou hast commanded me in Thy Book in such wise that neither the might of the world nor the clamor of the nations shall hold me back. Then write down for me, O my God and my Master, the good of this world and the next and that which shall profit me in every world of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt. There is no God but Thee, the Almighty, the All-Powerful."
- 6 Hear in the Persian tongue: Today is the day of remembrance and praise, and the day of service. Service to God, exalted be His glory, and assistance to His Cause have been and are through goodly deeds, pure character, and the fear of God. We beseech God to assist you in promoting His Cause, that you may be enkindled with the fire of the Divine Lote-Tree—an enkindlement which the polluted and fetid waters of religious opposition cannot extinguish. The most excellent of all deeds today is to teach His Cause with joy and fragrance. Whosoever achieves this has achieved all good. Strive that you may attain to that which shall endure as long as the kingdom of earth and heaven endure. The cawing ones are spread abroad like locusts. Beseech God to protect His loved ones in that land. Verily, He is the Hearer, the Answerer.
- 7 Convey My greetings to the friends in that land. Say: O party of God! Hold fast to the cord of patience and cling to the hem of service. This Day has no peer or likeness. Deeds performed therein are the sovereign of all deeds, and remembrance therein is the king of all remembrance. Deprive not yourselves. Set the world ablaze with the fire of the blessed Lote-Tree. Hold fast to the cord of unity and concord. Ere long will the Cause of God encompass all things and its signs appear throughout all regions. We beseech God to assist you and not deprive you of that which is ordained in His Book.
- 8 In the Scriptures and Tablets We have counseled the people of God to observe serenity and dignity, humility and submissiveness, kindness and grace, and wisdom. All must hold fast to
- ای ربّ ترانی منقطعاً عن دونک و متوجّهاً الى انوار وجهک اسئلك ان لا تخيبي عماً عندک قدر لی الحضور امام عرشک والقيام لدى باب عظمتک وان منعتني عن الحضور قضاياک قدر لی اجر لقاءک وما قدرته لأصفيائك الذين سمعوا نداءک الأملی و فازوا بلقاءک يا مولی الوری و ربّ العرش و الثری ای ربّ ایدنی علی خدمة امرک والقيام علی ما امرتني به فی کتابک بحيث لا یقعذنی سطوة العالم و لا وضوء الأمام ثم اکتب لی یا الهی و سیدی خیر الآخرة و الأولى و ما ینفعنی فی کلّ عالم من عوالمک انک انت المقتدر علی ما تشاء لا اله الا انت القوی القدير
- بنام خداوند توانا بلسان پارسی بشنو امروز روز ذکر و ثنا و روز خدمت است و خدمت حقّ جلّ جلاله و نصرت امرش باعمال و اخلاق طیبه طاهره و بتقوی الله بوده و هست از حقّ میطلبیم آن جناب را مؤید فرماید بر نصرت امرش تا از نار سدره مشتعل شوید اشتعالیکه میاه مکدره منتنه اعراض ادیان قادر بر اطفا نباشد افضل اعمال امروز تبلیغ امر اوست بروح و ریحان هر نفسی بآن فائز شد بکلّ خیر فائز است جهد نما شاید فائز شوی بآنچه که ذکرش بدوام ملک و ملکوت باقی و پاینده ماند ناعقین بمثابه جراد منتشر از حقّ بطلب اولیای خود را در آن ارض حفظ فرماید انه هو السامع المجیب
- دوستان آن ارض را تکبیر برسان بگو یا حزب الله بجبل صبر تمسک نمائید و بذیل خدمت تشبث عمل این یوم را شبه و ند نبوده و نیست عمل در او سلطان اعمال است و ذکر در او ملک اذکار خود را محروم نممائید بنار سدره مبارکه عالم را مشتعل نمائید بجبل اتحاد و اتفاق تمسک جوئید عنقریب امر الهی احاطه نماید و آثار از اقطار ظاهر شود از حقّ میطلبیم شما را تأیید فرماید و از آنچه در کتاب مقدّر شده محروم ننماید
- حزب الله را در زیر و الواح بسکینه و وقار و خضوع و خشوع و شفقت و عنایت و حکمت وصیت نمودیم باید کلّ بجبل حکمت تمسک

the cord of wisdom and utter that which God desires. Should you engage in service in that land, the reward of attaining His presence is ordained by God. This matter—namely, teaching—is most great. If you hold fast to it, it is, in the sight of God, closest to godliness. And if you wish to return, there is no objection, provided wisdom dictates it, for the command of wisdom is most firm. In most Tablets We have commanded all to observe it. God suffices as a witness. The glory which proceeds from Us be upon you and upon God's loved ones there, and upon those whom nothing whatsoever has prevented from drawing nigh unto God, the One, the Single, the All-Knowing, the All-Wise.

نمائند و بما اراده الله ناطق آن جناب اگر در آن
ارض بخدمت مشغول گردند اجر لقا من عند
الله مقدر و این امر بسیار عظیم است یعنی امر
تبلیغ اگر آن جناب بآن تمسک نمایند عندالله
اقرب بتقوی است و اگر هم نخواهند توجه
نمایند بآسی نه ولكن اگر حکمت اقتضا نماید چه
که امر حکمت بسیار محکمست در اکثر الواح
کلّ را بآن امر نمودیم و کفی بالله شهیدا البهاء
من لدنا علیک و علی اولیاء الله هناک و علی
الذین ما منعهم شیء من الأشياء عن التقرب
الى الله الفرد الواحد العليم الحکیم

INBA44:009, BLIB_Or15690.310x,
BLIB_Or15699.119

BH01336

To: Aqa Mirza Ali Akbar, in Isfahan

Date: 1304 ? [1886-1887]

- 1 He is the Manifest, the Speaker, the All-Knowing, the All-Wise!
- 2 Glorified be He Who hath appeared with the truth and hath come from the heaven of utterance with a mighty proof, and hath spoken before the faces of the world. The hidden hath been revealed and that which was concealed hath come with a luminous light. He hath aided His Cause through the movement of His Most Exalted Pen and hath taken no helper unto Himself. Verily, He is the Almighty, the Powerful. Blessed is he who hath heard the Call and answered his Lord, and woe unto him who hath clung to vain imaginings, turning away from the certain Truth.
- 3 O 'Ali-Akbar! There hath come before the Wronged One the letter thou didst send to Asad, who circled round Me and sought My presence and took for himself a station in My prison. Majdu'd-Din read it before My face. We have answered thee with a Tablet that calleth out with the most exalted call: "O concourse of creation! There hath appeared that which hath rolled up the carpet of every learned one and hath caused the hearts of every remote ignorant one to quake." Verily, he who hath heard the Call is among the people of Baha in the Book

1 هو الظاهر الناطق العليم الحکیم

2 سبحانه الذی ظهر بالحق و اتی من سماء البیان
ببرهان عظیم و نطق امام وجوه العالم قد ظهر
المخزون و اتی المکنون بنور مبین قد نصر امره
بحركة قلبه الأعلى و ما اتخذ لنفسه ناصرأ انه هو
المقتدر القدیر طوبی لمن سمع النداء و اجاب مولاه
و ویل لمن تمسک بالأوهام معرضاً عن الحق
الیقین

3 یا علی قبل اکبر قد حضر لدى المظلوم کاتب
ارسلته الى اسد الذی طاف حولی و اراد جوارى
و اتخذ لنفسه مقاماً فی سجنی و قرأه امام وجهی
مجدالدین اجبتاک بلوح ینادی بأعلى النداء یا ملأ
الانشاء قد ظهر ما طوی به بساط کلّ عالم و
اضطرب افئدة کلّ جاهل بعيد ان الذی سمع
النداء انه من اهل البهاء فی کتاب الله رب العالمین

of God, the Lord of all worlds. We have mentioned thee before with a mention which God hath made a treasure for thee in the Kingdom, to which the Book of God, the Mighty, the Praiseworthy, doth testify. Grieve not over the incidents and affairs of the world. There hath been ordained for thee from My Most Exalted Pen that which hath brought joy to the hearts of them that are nigh. Had the world any worth before God, the Wronged One would not have been imprisoned in this mighty fortress, nor would the Point of the Bayan have been suspended in the air, nor would the Spirit have been afflicted among the Jews. Thus hath the Tongue of Grandeur spoken as a favor from Him unto thee. Verily, He is the All-Bountiful, the Most Generous.

- 4 O 'Ali! We were in the land of Ta [Tihiran] under chains and fetters for successive months, and in the abode of Mar [Mazindaran] in the hands of the oppressors. Were I to recount to thee what befell Me, thou wouldst lament with the lamentation of the bereft. We have concealed what hath befallen Us lest the cry of them that are nigh and the wailing of the sincere should be raised. When thou hast drunk the choice wine of My utterance from the cup of My bounty and art seized by the rapture of My call, say: "My God, my God! I have longed for Thy nearness, and desired to appear before Thy face, to hearken to the shrill voice of Thy Pen, to behold Thy most exalted horizon and the seat of Thy Most Glorious Throne. Days and nights have passed, yet mine eyes have not been gladdened, mine ears have not been blessed, and my heart hath not rejoiced. My God, my God! Thou seest me turning toward Thee, turning away from all else. Hast Thou ordained, O my Best-Beloved, my drawing nigh unto the court of Thy oneness and my presence before Thy face, or dost Thou desire to record for me the reward of meeting Thee as a bounty from Thee and a mercy from Thy presence?"

- 5 "O Lord! Thou seest what is in my heart and hearest my sighing, my crying and my lamentation in Thy days. I beseech Thee, O Lord of the worlds and Goal of the nations, to ordain for me that which shall be a light unto me in all the worlds of Thy worlds. I testify, O my God, to Thy oneness and Thy singleness, and to that which hath descended from the heaven of Thy Will in Thy Books, Thy Scriptures, Thy Scrolls and Thy Tablets. I bear witness that through Thy Most Exalted Word the near ones have soared to the atmosphere of Thy nearness and the sincere ones to the horizon of Thy grace, and through it the river of mercy hath flowed between Thy servants and the scratching of Thy Most Exalted Pen hath been raised among Thy creation. I beseech Thee by the blood of the lovers and the cry of the yearning ones and the rapture of the hearts of

أنا ذكرناك من قبل بذكر جعله الله كنزاً لك في الملكوت يشهد بذلك كتاب الله العزيز الحميد لا تحزن من حوادث الدنيا وشؤونها قد قدر لك من قلبي الأعلى ما قررت به افتدة المقرين لو كان للدنيا شأن عند الله ما حبس المظلوم في هذا الحصن المتين وما علق نقطة البيان في الهواء وما ابتلى الروح بين اليهود كذلك نطق لسان العظمة فضلاً من عنده عليك أنه هو الفضال الكريم

4 يا علي قد كنت في ارض الطاء تحت السلاسل و الأغلال في شهور متواليات و في دار المرز بين ايدى الظالمين لو اذكر لك ما ورد علي لتنوح كنوح الفاقدين أنا سترنا ما ورد علينا لئلا يرتفع ضجيج المقرين و صريح المخلصين أنك اذا شربت رحيق بياني من كأس عطائي و اخذك جذب ندائي قل الهى الهى رجوت قربك و اردت الحضور امام وجهك و اصغاء صرير قلبك و مشاهدة افقك الأعلى و مقراً عرشك الأبهى قد قضت الأيام و الليالي و ما قررت عيني و ما فازت اذني و ما فرح قلبي الهى الهى ترى مقبلاً اليك معرضاً عن دونك هل قدرت لى يا مقصودى تقربى الى بساط احديتك و حضورى تلقاء وجهك ام اردت ان تكتب لى اجر لقاءك فضلاً من عندك و رحمة من لدنك

5 اى رب ترى ما في قلبي و تسمع حنيني و ضجيجي و صرئخي في أيامك اسئلك يا مولى العالم و مقصود الأمم بأن تقدر لى ما يكون نوراً لى فى كل عالم من عوالمك اشهد يا الهى بوحدانيتك و فردانيتك و بما نزل من سماء مشيتك فى كتبك و زبرك و صحفك و الواحك و اشهد بكلمتك العليا طار المقرين الى هواء قربك و المخلصون الى افق فضلك و بها جرى فرات الرحمة بين عبادك و ارتفع صرير قلبك الأعلى بين خلقك اسئلك بدماء العاشقين و صريح المشتاقين و وله افتدة المحولين بأن تقدر لى فى كل عالم من عوالمك ما ينفعنى و يقربنى اليك و عزتك يا مقصود العالم

the believers to ordain for me in every world of Thy worlds that which shall benefit me and draw me nigh unto Thee. By Thy glory, O Goal of the world! I desire naught but what Thou desirest, and I love naught but what Thou lovest, for I know not what shall profit me and bring me near to Thee. Thou art verily the All-Knowing, the All-Informed. O Lord! Ordain for me through Thy grace and bounty the best of the hereafter and the former life. Verily Thou are the Lord of all mankind and the Lord of the Throne on high and of earth below. There is none other God but Thee, the Almighty, the All-Compelling, the All-Powerful.”

- 6 Thus hath the Wronged One spoken and mentioned God, thy Lord, with the tongue of thy heart. This is naught but a great favor from God, the All-Knowing, the All-Wise. And We make mention of Muhammad who hath attained unto My remembrance and heard My call and held fast unto the cord of God, the Lord of the Day of Judgment. Give him the glad-tidings of My mention of him, then recite unto him what hath been sent down from the heaven of the bounty of his Lord, that he may rejoice and be of the thankful. We have mentioned every name that was in thy letter. We beseech God to aid them in that which He loveth and is pleased with, to remind them of His signs, and to grant them what hath been sent down from the heaven of His bounty. He is verily the Most Merciful of the merciful.

- 7 And We make mention of My handmaiden whom thou didst mention in thy letter, who desired to be remembered in the court of My glory and the pavilion of My majesty and the tabernacles of My grandeur. We have mentioned her as a bounty from Our presence and given her the glad-tidings of My tender mercy which hath encompassed the world. Verily thy Lord is the Compassionate, the Generous. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon those who have heard the call and responded, and upon those women who have heard and believed in God, the Single, the Mighty, the Powerful, the Great.

ما اريد الا ما انت تريد و ما احب الا ما انت
تحب لاني لا اعلم ما ينفعني و يقريني انك انت
العليم الخبير اى رب قدرلى بفضلك و عنايتك
خير الآخرة و الأولى انك انت مولى الورى و
رب العرش و الثرى لا اله الا انت المقتدر الغالب
القدير

6 كذلك نطق المظلوم و ذكر الله ربك بلسان
فؤادك ان هذا الا فضل عظيم من لدى الله
العليم الحكيم و نذكر محمد الذى فاز بذكرى و سمع
ندائى و تمسك بجبل الله مالك يوم الدين بشره
بذكرى آياته ثم اقرأ له ما نزل من سماء عناية ربه
ليفرح و يكون من الشاكرين انا ذكرنا كل اسم
كان فى كتابك نسل الله ان يؤيدهم على ما يحب
ويرضى و يذكرهم بآياته و يرزقهم ما نزل من سماء
جوده انه هو ارحم الراحمين

7 و نذكر امتى التى ذكرتها فى كتابك و ارادت ذكرها
فى ساحة عزى و خباء مجدى و قباب عظمتى
انا ذكرناها فضلاً من عندى و بشرناها بعنايتى التى
احاطت العالم ان ربك هو المشفق الكريم البهاء
المشرق من افق سماء رحمتى عليك و عليهم و على
الذين سمعوا النداء و اجابوا و على اللآئى سمعن و
آمن بالله الفرد المقتدر العزيز العظيم

BLIB_Or15713.041

BH01345

To: Muhammad Karim Attar et al.

Date: 1304 ? [1886-1887]

1 In the name of the One Desired

1 بنام مقصود یگا

2 O Attar, upon thee be the Glory of God and His favors! Asma'i, upon him be the Glory of God, forwarded thy letter to the Most Holy Court where it gained the honor of being heard by the Lord of Names in the Most Great Prison. We have heard thy call and what thy tongue hath uttered in remembrance and praise of God. Blessed art thou for having turned towards Him on a day when the princes and divines of the earth have turned away from the Horizon of God, the All-Possessing, the All-Knowing, the All-Wise.

2 یا عطار علیک بهاء الله و عنایتہ نامہات را اسمی
علیه بهائی بساحت اقدس فرستاد باصغاء مالک
اسماء در سین اعظم فائز گشت سمعنا ندائک و
ما نطق به لسانک فی ذکر الله و ثنائہ طوبی لک
بما اقبلت فی یوم فیہ اعرض امرآء الأرض و
علمائہا عن افق الله المہيمن العلیم الحکیم

3 This is a great bounty and a mighty favor. The whole world hath been brought into being to serve the Ancient King. The sun and moon, heaven and earth, all bear witness to this. Nevertheless, when the Horizon of Revelation was illumined with the lights of the countenance of Him Who conversed on Sinai, all turned away and perpetrated that which caused all created things to prefer non-existence to existence. Every hearing ear perceived these words from the tongue of all things: "Would that I had never been created and had not witnessed what the hosts of the oppressors inflicted upon the Dayspring of God's Cause!"

3 این فضل عظیم است و این عنایت بزرگ جمیع
عالم از برای خدمت مالک قدم از عدم بوجود
آمده اند خورشید و ماه آسمان و زمین کل شاهد
و گواهند مع ذلک چون افق ظهور بانوار وجہ
مکمل طور منور گشت کل اعراض نمودند و
وارد آوردند آنچه را کہ ممکنات عدم را ترجیح
بر وجود دادند ہر سمعی این کلمہ را از لسان
اشیاء اصغا نمود یا لیت کنت معدوماً و ما رأیت
ما ورد علی مطلع الأمر من جنود الظالمین

4 Praise be to God that the people of that household have attained unto this supreme honor and this most exalted station. We beseech God to aid all to preserve this lofty rank and mighty gift. In all conditions, profit hath been and shall be with you, while loss shall be the portion of those who turn away, who hesitate, and who deny.

4 الحمد لله اهل آن بیت بشارت کبری و این مقام
بلند اعلی فائز گشتند از حق میطلبیم کل را مؤید
فرماید بر حفظ این رتبہ علیا و موهبت کبری
در جمیع احوال ربح با شما بوده و خواهد بود و
خسران نصیب معرضین و متوقفین و منکرین

5 Soon shall the peoples of the world witness with their outward eyes that which hath flowed from the Supreme Pen. Convey My greetings to all the kindred, and likewise say to the friends of God: O people of God! This is a day wherein if a single pure deed is performed for the sake of God, it cannot be equated with the deeds of centuries and ages. Among goodly deeds it is as the sun among the stars. Blessed is he who hath recognized the station of the Day of God and hath arisen as befitteth it.

5 زود است آنچه از قلم اعلی جاری شدہ اهل عالم
او را مشاهده نمایند و بصیر ظاهر ملاحظہ کنند
منتسبین طراً را از قبل مظلوم تکبیر برسان و
ہمچنین دوستان الہی را بگو یا حزب الله امروز
روزیست کہ اگر یک عمل خالص لوجہ الله در
او ظاهر شود عمل قرون و اعصار باو معادلہ ننماید
او مابین اعمال طیبہ مانند شمس است بین نجوم
طوبی از برای کسیکہ بر قدر و مقام یوم الله آگاہ
گشت و بما ینبغی قیام نمود

6 Today is the day of virtuous conduct and deeds. We counsel all to fear God, for the friends of God have ever championed

His Cause through godliness. This banner and standard take precedence over all other banners and standards. Blessed are they that understand, and blessed are they that have attained. We beseech God to aid His people that all may advance in unity and harmony towards the Supreme Horizon. He is, verily, powerful over all things.

6 امروز روز اخلاق و روز اعمالست وصیت
مینمائیم کل را بتقوی الله چه که لازال اولیای
حق بتقوی دین الله را نصرت نموده اند این رایت
و این علم مقدمست بر جمیع رایات و اعلام
طوبی للعارفین و طوبی للفائزین از حق میطلبیم
حزب خود را مؤید فرماید تا کل باتحاد و اتفاق
قصد افق اعلی نمایند اوست بر هر شیء قادر و
توانا

7 Concerning what thou didst mention about Husayn-i-Ardistani, upon him be the Glory of God, the servant in attendance before Us hath made mention of it. Convey greetings to him from the Wronged One. He hath spoken the truth. O Husayn! The Wronged One of the world maketh mention of thee from the Most Great Prison that thou mayest rejoice and be of those who are thankful. Praise the Desired One of all worlds Who made His path clear to thee, Who manifested His Cause which thou didst witness, Who enabled thee to attain His presence and drink from the Kawthar of reunion.

7 اینکه در باره جناب حسین اردستانی علیه بهائی
ذکر نمودی عبد حاضر لدی الوجه عرض نمود
از جانب مظلوم باو تکبیر برسان انه نطق بالحق یا
حسین مظلوم عالم در سجن اعظم ترا ذکر مینماید
لتفرح و تكون من الشاکرین حمد کن مقصود
عالمیانرا که سبیلش را از برای تو واضح نمود و
امرش را ظاهر دیدی و بلقا فائز گشتی و از
کوثر وصال آشامیدی

8 He bestowed bounty, showed favor, and granted success. By the Luminary of proof which shineth from the horizon of the heaven of utterance! Every word that hath been revealed from the Supreme Pen is the choice wine for the Concourse on High, the Kawthar of immortality for the denizens of the most exalted Paradise, and the Salsabil of the spirit for the dwellers of the supreme Heaven. Should the peoples of earth inhale the fragrance of but one word of God's words and truly perceive it, they would all sacrifice their lives, rend asunder the veils of idle fancy with the fingers of power, and soar in the subtle atmosphere of inner meanings.

8 نعمت داد عنایت فرمود توفیق بخشید قسم بنیر
برهان که از افق سماء بیان مشرقست هر کلمهئی
که از افق قلم اعلی جاری و ظاهر او رحيق
بیانست از برای ملا اعلی و کوثر بقاست از برای
اهل فردوس اعلی و سلسبیل روحست از برای
اهل جنت علیا اگر من علی الأرض عرف یک
کلمه از کلمات الله را استشمام نمایند و بیابند کل
جانرا فدا سازند حجاب اوهام را باصابع اقتدار
بردزدند و بهوای لطیف معانی برپند

9 O Attar! The fragrance of God hath caused intoxication. Ask God that the intoxication of the choice wine of utterance may seize the world and lead it to the Most Great Paradise. Say: O Husayn! Harken unto the rustling of the Supreme Pen, for verily it maketh mention of thee and counseleth thee with that which beseemeth His days and His Great Announcement. We beseech God to aid thee at all times to perform deeds whose mention shall endure forever. O Attar! Convey that which thou hast been bidden, that he may rejoice and be of the thankful ones.

9 یا عطار عطر الله علت سکر شده از حق بخواه سکر
رحیق بیان عالم را اخذ نماید و بفردوس اعظم
کشاند بگو یا حسین صریر قلم اعلی را بشنو انه
یذکرک و یوصیک بما ینبغی لآیامه و لنباه العظیم
از حق میطلبیم در کل احوال ترا تأیید فرماید
بر عملیکه ذکرش باقی و دائمست یا عطار بلغ ما
امرت به لیفرح و یكون من الشاکرین

10 Each of the souls mentioned in thy letter hath been illumined by the splendors of the Sun of God's loving-kindness, exalted be His glory. Give them glad tidings of My favor, remind them of My verses, and illumine them with the Sun of My utterance.

10 نفوس مذکوره در نامه شما هر یک باشراقات
انوار آفتاب عنایت حق جلّ جلاله فائز گشتند
بشهرم بعنایتی و ذکرهم بآیاتی و نورهم بشمس
بیانی آن ربک هو المشفق الکریم نفسین محترمین

Thy Lord is verily the All-Merciful, the Bountiful. The two honored souls who have attained the hearing of the call of the Lord of Names and the cup of meeting - each hath been and still is mentioned by the Wronged One. They have attained the blessing of nearness and reunion. Give them glad tidings from the Wronged One, then recite unto them what hath been revealed from My Most Exalted Pen at this moment. The Glory shining from the horizon of the heaven of My grace be upon thee and upon them and upon those who have held fast to the Strong Cord of God, the Firm, the Mighty.

که فائز شدند باصغاء نداء مالک اسماء و کأس
لقا هر یک بذکر مظلوم فائز بوده و هستند آنها
فازا بنعمة القرب و الوصال بشرهما من لدى
المظلوم ثم اقرأ لهما ما نزل من قلمى الأعلى فى
هذا الحين البهاء المشرق من افق سماء فضلى
عليك و عليهم و على الذين تمسكوا بحبل الله
المحكم المتين

INBA18:383

BH01364

To: Aqa Siyyid Ahmad, in Karbila

Date: 1304 ? [1886-1887]

1 He is the Hearing and the Answering

1 هو السامع المجيب

2 O Ahmad! Upon thee be My greeting. Thy letter, in this Most Great Prison, hath reached the Wronged One. According to that which thou hast set forth, thou hast purposed to cleanse heart and breast with the Kawthar of utterance that hath flowed from the Pen of Burhan, and to turn thy face towards the Most Exalted Horizon. The recognition of this Most High Station, this Supreme Apex, is a bounty from God—glorified be His majesty. Were ye to ponder the Dispensations of former ages, and enter the ocean of equity, by virtue of that loftiest word wherein one saith: “O my Lord, admit me into the depths of the sea of Thine oneness,” ye would, assuredly, through the effulgent rays of the Sun of Truth, attain unto illumination. Hence have they declared: “And in its very depths a sun doth shine.” For this, in truth, is the Station of Qadar. We beseech God to vouchsafe unto thee thy portion from this well-spring of exposition, that, passing from Qadar—the realm of measure, proportion, and ordained limit—thou mayest attain unto the manifestation of Qada, and become of them that truly know; even as it hath been said: “Qada is the composing together of that which hath been Qadar.”

2 يا احمد عليك سلامى نامهء آجناب در سخن
اعظم مظلوم رسيد از قرار مذکور اراده نموده ايد
قلب و صدر را از کوثر بيان که از قلم برهان
جاری شده تطهير نموده بافق اعلى توجه نمائيد
عرفان اين مقام اعلى و ذروهء عليا فضلى است از
جانب حق جلّ جلاله اگر آجناب در ظهورات
قبل تفکر نمائيد و در دريای انصاف داخل شوند
بمفاد اينکلمهء عليا که ميفرمايد ربّ ادخلنى فى
لجّة بحر احديتک البته باشرافات انوار آفتاب
حقيقت فائز شوند اينست که فرموده اند و فى
قعره شمس يضى چه که اين مقام فى الحقيقه مقام
قدر است از حق ميطلبم آجناب را از کوثر اين
بيان قسمت عطا فرمايد تا از قدر که مقام هندسه
و اندازه است بظهور قضا فائز شويد و عارف
گرديد چنانچه فرموده اند القضاء هو تأليف ما
قدر

3 This Wronged One, from the earliest days until now, hath called aloud, with the most exalted summons, both kings and subjects, unto God—glorified be His majesty—seeking thereby

3 اين مظلوم از اول ايام الى حين امام وجوه ملوک
و ملوک کل را بأعلى النداء بحقّ جلّ جلاله
دعوت نمود و مقصود آنکه عزّت رفته باز آيد

but this: that lost honour be restored, and the abased and overturned standards, cast upon the dust, be uplifted once again. Yet, until this hour, heedless souls have not perceived the Purpose, nor have they come to equity. Consider thou: with what power and ascendancy did the people of unity appear in the first days, and into what abasement and weakness are they now fallen! Whither hath that might departed, and from what source hath this feebleness arisen? No aim was intended save the exaltation of the Word of God—and, moreover, the deliverance of His servants. Thou hast, assuredly, heard what they have spoken and what they have done. “This is not the first Cause that hath arisen in the world, nor the first vial that hath been shattered in Islam.”

- 4 Let this Wronged One beseech thee to reflect upon the Seal of the Prophets—may the souls of all else but Him be a sacrifice unto Him—what they said of Him and what they wrought against Him. Turn thy gaze upon the Book of Certitude, that hath shone forth from the Dayspring of the Pen of knowledge and wisdom; thou wilt behold all things unveiled and without veil made manifest unto thee. For though He summoned mankind by the Word of Unity, yet from the divines of idols, and from Jews and Christians, there befell Him that which caused the Tablet to weep and the Pen to lament.

- 5 Ponder likewise the Spirit. He called all men unto the ocean of divine loving-kindness; yet the Jewish doctors and the worshippers of idols brought upon Him such afflictions as the Pen is powerless to recount. The of those heedless ones reached such a pitch that God—glorified be His majesty—raised Him unto heaven. And thus it was with the other Prophets, the Chosen Ones, the Saints, and the Friends of God. The blessed verse, “And there cometh unto them no Messenger...,” and that other verse, “And verily every nation purposed against their Messenger...,” are two witnesses unto that which hath been mentioned.

- 6 What, then, was the cause of their turning away and their opposition? What was its root and reason? All the divines of Iran are of one mind that, when the Promised One appeareth and uttereth a single word, the leaders of the earth will reject that word—leaders who, in that Day, are accounted the best of the people of the earth. They themselves affirm this, and yet, for the very best of mankind, they establish defeat and flight; and still they imagine not that they have tarried, or turned aside, or objected, or fled. From this it is plain and manifest what is the measure of the insight and understanding of that party.

و اعلام منکوسه مطروحه مرتفع شود و الى حين عباد غافل مقصود را نيافتند و بانصاف نيامدند ملاحظه نماييد اهل توحيد در اول ايام بچه قدرت و غلبه ظاهر و حال بچه ضعف مبتلا آن قدرت چه شد و اين ضعف از کجا آمد و مقصودی جز اعلاء کلمه الله نبوده و همچنين نجات خلق البته آنجناب اصغا نموده اند که چه گفته اند و چه کرده اند ليس هذا اول امر ظهر في العالم و اول قارورة کسرت في الاسلام

- 4 اينظلم مقصر در خاتم انبيا روح ما سواه فداه تفکر نماييد که چه گفتند و چه کردند در کتاب ايقان که از مشرق قلم علم و حکمت اشراق نموده ملاحظه فرمائيد جميع امور من غير ستر و حجاب از برای آنجناب کشف ميشود مع آنکه آنحضرت بکلمه توحيد دعوت فرمودند مع ذلک از علمای اصنام و يهود و نصاری وارد شد بر او آنچه که لوح گريست و قلم نوحه نمود

- 5 در حضرت روح تفکر کنيد آنحضرت جميع را بجر عنایت الهی دعوت فرمود مع ذلک علمای يهود و اصنام بر آنحضرت وارد آوردند آنچه را که قلم از ذکرش عاجز و قاصر ظلم آن نفوس غافله بمقامی رسيد که حق جلّ جلاله او را با آسمان فرستاد و همچنين در ساير انبيا و اصفيا و اوليا تفکر نماييد آيه مبارکه و ما ياتيهم من رسول و همچنين آيه اخري و لقد همّت کلّ امة برسولهم الى آخرها دو گواهند از برای آنچه ذکر شد

- 6 آيا سبب اعراض و اعتراضات چه بود و علت چه جميع علمای ايران بر آنند که خلقت موعود ظاهر ميشود و بکلهئی نطق ميفرمايد نقبای ارض از آنکله اعراض مينماييد و نقبا بهترين خلق روی ارضند در آن يوم اينکله را ميگويند و از برای بهترين خلق اثبات هزيمت فرار مينماييد و لکن در خود گمان توقف و اعراض و اعتراض و فرار نموده و نمينماييد از اينفقره بينش و دانش آنحزب معلوم و واضحست

- 7 If thou findest the fragrance of My utterance, turn thou thy face toward the House which God hath made the place of circumambulation for the world, and say:
- 8 My God, my God! This servant of Thine and son of Thy servant beareth witness to Thy oneness and Thy singleness, and to that which the tongue of Thy chosen ones and Thy messengers hath spoken. I beseech Thee, O God of all beings and Goal of all things, by Him through Whom Thou hast adorned the heavens of Thy might, and by the lights of His countenance, and by the Word whereby Thou didst bring all created things into being and didst perfect Thy proof unto all who are in Thy earth and Thy heaven, to make me in all conditions steadfast in Thy Cause, firm in Thy service, and speaking forth Thy praise. I moreover beseech Thee, O God of the seen and the unseen, by Thy praised station and by Thy Name that prevaieth over every witness and witnessed thing, to assist me to recognize the Dawning-Place of Thy signs, the Dayspring of Thy revelation, the Source of Thy command, and the Fountainhead of Thy knowledge. Verily Thou art He Whom nothing whatsoever can frustrate and no cause can hinder. Thy might hath transcended the might of the world and Thy will hath transcended the will of the nations. Thou art God; there is none other God but Thee, the All-Powerful, the All-Compelling, the Almighty, the All-Knowing, the All-Wise.

7 اذا وجدت عرف بياني ول وجهك شطر البيت الذي جعله الله مطاف العالم و قل

8 الهی الهی هذا عبدک و ابن عبدک يشهد بوحدايتک و فردانيتک و بما نطق به لسان صفوتک و سفرائک استلک يا اله الکائنات و مقصود الممکات و بالذی به زينت افلاک سماء قدرتک و بأنوار وجهه و بالکلمة التي بها اظهرت الموجودات و تمت بها حجتک علی من فی ارضک و سمائك بأن تجعلني فيکل الأحوال مستقيماً علی امرک و قائماً علی خدمتک و ناطقاً بشائک ثم استلک يا اله الغيب و الشهود بمقامک المحمود و اسمک المهيمن علی کل شاهد و مشهود بأن تؤيدني علی عرفان مطلع آياتک و مشرق وحیک و مصدر امرک و منبع علمک انک انت الذي لا تعجزک شيء و لا تمنعک امر غلبت قدرتک قدرة العالم و ارادتک ارادات الأمم انک انت الله لا اله الا انت القوى الغالب المقتدر العليم الحكيم

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Date: 1304 ? [1886-1887]

- 1 In the name of Him from Whom proceedeth fear and hope!
- 2 The first utterance of the Creator is this: Come ye forth before the All-Knowing, the All-Seeing, and the All-Powerful with hearts pure from desire and defilement, and minds cleansed from the colors of creation, and bring forth that which becometh His Day. This is the Day of Meeting, for God hath appeared unveiled and manifest. Hasten with pure hearts that ye may attain and discover that which is befitting. Purify yourselves with the water of detachment from covetousness and unseemly deeds, that ye may discover the mystery of the Day of the Self-Subsisting. The Primal Light hath appeared in the Final

1 بنام آنکه بیم از اوست و امید از او

2 نخستین گفتار کردگار اینست با سینه پاک از خواهش و آرایش و دل پاکیزه از رنگهای آفرینش پیش دانا و بینا و توانا بیاید و آنچه سزاوار روز اوست بیارید امروز روز دیدار است چه که یزدان بی پرده پدیدار و آشکار بجان پاک بشتاید شاید برسید و بآنچه سزاوار است بی برید از آب پرهیزکاری خود را از آرزو و کردارهای ناشایسته پاک نمائید تا راز روز بی نیاز را بیابید روشنی نخستین در روز پسین پدیدار به سه چیز

Day. Through three things shall the Meeting be attained and deliverance made manifest: purity of heart, purity of sight, and purity of hearing from that which hath been heard.

3 Say: O friends! The Guide hath come, His utterance distinguished among utterances, His path manifest among paths. His is the Path - find it! His is the Word - hear it! Today the clouds of God's bounty are raining down, and the Sun of Knowledge shineth forth and showeth the way. The noble one is he who hath abandoned the paths of conjecture and taken to the path of God.

4 O friends! The mighty hand of God hath rent asunder the veils of fancy that the eye might see and the ear might not be deprived of hearing. This is the Day of Hearing - hear ye the utterance of the Peerless Friend and conduct yourselves in a manner that befitteth.

5 From Persian utterance We now turn to Arabic:

6 O thou who hast turned! Hear the Call that hath been raised from the Prison of Akka, calling the servants unto God, the Lord of Creation. Reflect upon that which hath appeared that thou mayest behold what no eye of creation hath seen. Verily thy Lord is the Mighty, the All-Bountiful. Beware lest the things of the world withhold thee from the Lord of Eternity. Leave behind suspicions and their manifestations, and vain imaginings and their dawning-places, turning unto God, the Lord of the Beginning and the End. This is the Day of Vision, for the Greatest Scene hath been illumined by the lights of the manifestation of the Lord of Destiny, Who hath come from the heaven of utterance with proof and evidence. And this is the Day of Hearing wherein the shrill voice of the Most Exalted Pen hath been raised between earth and heaven. Hearken, and say: Praise be unto Thee, O Desire of the world, and glory be unto Thee, O Lord of all men.

7 O thou who asketh! Today the Light speaketh and the Fire uttereth and the Sun of Truth shineth forth. Strive that thou mayest attain unto that which befitteth the Day of God. If thou wouldst reflect upon that which hath been manifested, thou wouldst find thyself independent of questioning. God is sanctified above the doubts and fancies and will and desire of men. He hath come with "He doeth what He willeth" and the banner of "He ordaineth what He pleaseth." He hath made manifest proof and evidence above the station of all contingent beings. His verses are found and witnessed in Books, Scriptures, Psalms and Tablets, and His evidences are manifest and clear in the Surih of the Kings and the Surih of Ra'is. None hath the right to test the Lord - verily He testeth His servants

دیدار دست دهد و رستگاری پدیدار شود پاکی
دل و دیده و پاکی گوش از آنچه شنیده

3 بگو ای دوستان راه نما آمد گفتارش از گفتارها
پدیدار و راهش میان راهها نمودار راه راه او
است بیاید گفتار گفتار اوست بشنود امروز
ابر بخشش یزدان میبارد و خورشید دانائی روشنی
میبخشد و بخود راه مینماید جوآنرد آنکه راههای
گنجان را گذاشت و راه خدا گرفت

4 ای دوستان دست توانای یزدان پرده‌های گنجان
را درید تا چشم ببیند و گوش از شنیدن باز نماند
امروز روز شنیدنست بشنود گفتار دوست یگنا
را و با آنچه سزاوار است رفتار نمائید

5 از گفتار پارسی بگفتار تازی آغاز نمودیم

6 یا ایها المقبل اسمع النداء انه ارتفع فی سجن عکاء
و یدع العباد الی الله مالک الایجاد تفکر فیما
ظهر لترى ما لا رأت عین الابداع ان ربک هو
العزیز الفضال ایاک ان یمنعک ما فی العالم عن
مالک القدم دع الظنون و مظاهرها و الأوهام
و مشارقها مقبلاً الی الله مالک المبدأ و المآب
هذا یوم البصر لأن المنظر الأكبر تشرق بأنوار
ظهور مالک القدر الذی اتی من سماء البیان بالحق
و البرهان و هذا یوم السمع قد ارتفع فی صریر
القلم الأعلى بین الأرض و السماء اسمع و قل
لک الحمد یا مقصود العالم و لک الثناء یا مالک
الرقاب

7 یا ایها السائل امروز نور ناطق و نار متکلم و
خورشید حقیقت مشرق جهد نما شاید فائز
شوی با آنچه سزاوار یوم الله است اگر در آنچه
ظاهر شده تفکر نمائی خود را غنی و مستغنی از
سؤال مشاهده کنی حق مقدس است از ظنون
و اوهام و مشیت و اراده انام با علم یفعل ما
یشاء و رایة یحکم ما یرید آمده حجت و برهان
فوق مقامات اهل امکان ظاهر فرموده آیاتش
در کتب و صحف و زیر و الواح موجود و
مشهود و بیناتش در سور ملوک و رئیس ظاهر
و هویدا لیس لأحد ان یجرب الرب انه یمتحن

as He willeth. If thou wouldst in truth observe with the eye of fairness that which We have mentioned, and hearken with the ear of justice, thou wouldst utter "I have returned unto Thee, O Lord of the worlds," detached from all peoples.

العباد كيف يشاء اگر فی الحقیقه ببصر انصاف
در آنچه ذکر نمودیم مشاهده نمائی و بسمع عدل
اصفا کنی بکلمه مبارکه رجعت الیک یا مولی
العالم منقطعاً عن الأمم ناطق شوی

- 8 Hear the call of the Wronged One. Remove thy step from the stations of doubt and fancy of the people of contingent being and place it in the realm of the Absolute, that thou mayest hear the warbling of the birds of the Throne and the melodies of the nightingales of knowledge upon the highest branches. We beseech God to assist thee and enable thee to do that which He loveth and pleaseth. Verily He is the Lord of all beings and the Lord of the Throne on high and of the dust beneath. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

8 بشنو ندای مظلوم را قدم از مقامات ظنون و
اوهام اهل امکان بردار و بر لامکان گذار لتسمع
تغردات طیور العرش و تغنیات عنادل العرفان
على اعلى الأغصان نسأل الله ان يؤيدک و یوفقک
على ما یحب و یرضی انه هو مولی الوری و رب
العرش و الثری لا اله الا هو الفرد الواحد العليم
الحکیم

- 9 When the attraction of the Call from the Supreme Horizon taketh hold of thee, say:

9 اذا اخذک جذب النداء من الأفق الأعلى قل

- 10 O my God, my God! I bear witness to Thy oneness and Thy singleness, and to Thy might, Thy majesty and Thy sovereignty. I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else save Thee, hoping for the wonders of Thy bounty. I beseech Thee by the rain from the clouds of the heaven of Thy generosity and by the mysteries of Thy Book to assist me in that which Thou lovest and art pleased with. O my Lord! This is a servant who hath turned away from vain imaginings unto the horizon of certitude, who hath stood before the door of Thy bounty, who hath resigned all affairs unto Thee and placed his trust in Thee. Do Thou ordain for him that which befitteth the heaven of Thy generosity and the ocean of Thy grace. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise. I testify, O my God, that Thou knowest me better than I know myself. Ordain for me that which will draw me nigh unto Thee and benefit me in the world to come and in this world. Verily, Thou art the Lord of all beings, and in Thy grasp are the reins of bounty and bestowal. There is none other God but Thee, the All-Bountiful, the Most Generous.

10 الهی الهی اشهد بوحدايتک و فردانيتک و بعزک
و عظمتک و سلطانتک انا عبدک و ابن عبدک
قد اقبلت الیک منقطعاً عن دونک و راجياً بدائع
فضلک اسألك بأمطار سحاب سماء کرمک و
بأسرار کتابک ان تؤيدنی على ما تحب و ترضی ای
رب هذا عبد اعرض عن الأوهام مقبلاً الى افق
الایقان و قام لدى باب فضلک و فوض الأمور
الیک و توکل علیک فافعل به ما ینبغی لسماء
جودک و بحر کرمک انک انت المقتدر العليم
الحکیم اشهد یا الهی بأنک اعلم بی منی قدرلی ما
یقربنی الیک و ینفعنی فی الآخرة و الأولى انک
انت مولی الوری و فی قبضتک زمام الفضل و
العطاء لا اله الا انت الفضل الکريم

- 11 Glory be unto the people of Baha who were not kept back by the clamor of the nations from the Ancient Lord, who arose and proclaimed: God is our Lord and the Lord of the mighty throne.

11 البهاء على اهل البهاء الذين ما منعتهم ضوضاء
الأمم عن مالک القدم قاموا و قالوا الله ربنا
و رب العرش العظيم

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BRL_DA#129, ZYN.256, ISH.274,
AHM.380, YARP1.012, DWNP_v6#06-
7 p.001-003, UAB.001bx, DRD.109,

BH01431*To: Siyyid Taqi Manshadi, in Haifa**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory, the Most Great! 1 هو الله تعالى شأنه العظمة والاقدار
- 2 All praise befitteth the Lord of creation, glorified be His majesty, Who through the sending forth of His Messengers made clear the paths, and through the revelation of His Tablets distinguished the people of prosperity. His sovereignty transcendeth all sovereignties and His power surpasseth all powers. In the sending of Messengers and the revelation of Books, His purpose hath been none other than to manifest His grace and shed the light of His justice, until the Messengers were sealed with the Seal, whom God made the Dawning-place of His ancient Names and the Ruler of nations. Upon Him be God's blessings, peace, mercy and bounty, and upon His family and companions whom God made the dawning-places of His power amongst His creation and the daysprings of His signs amongst His servants. Through them the fountains of wisdom gushed forth among all creatures and the mysteries of creation were revealed. These are servants to whom the Books of God, the Sovereign, the Self-Subsisting, have borne witness. 2 حمد حضرت باری جلّت عظمته را لایق و سزااست که بارسال رسل سبیل را واضح فرمود و بانزال الواح اهل فلاح را ممتاز نمود سلطنتش و رای سلطنتهاست و قدرتش فوق قدرتها و از ارسال رسل و تنزیل کتب مقصودی جز اظهار فضل و اشراق نور عدل نبوده و نیست تا آنکه رسل ختم شد به خاتم الذی جعله الله مطلع اسماء القدم و مالک الأمم علیه صلوة الله و سلامه و رحمة الله و بركاته و علی آله و اصحابه الذین جعلهم الله مشارق اقتداره بین خلقه و مطالع آیاته بین عبادہ بهم انفجرت ینابيع الحکمة بین البریة و ظهرت اسرار الخلیقة اولئک عباد شهدت لهم کتب الله المهیمن القیوم
- 3 Thereafter, the petition which thou didst dispatch to the Most Holy Court arrived on the blessed night of Rabi'u'l-Avval. It was read, and after being reviewed, was brought to the Holy Presence and attained the honor of being heard. The Lord - may the spirits of all the worlds be sacrificed for Him - spoke thus: 3 و بعد عرضہ ثی که بساحت اقدس ارسال شد داشتید در لیلۂ مبارکۂ ربیع الاول رسید و قرائت شد و بعد از اطلاع قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت قال المولی ارواح العالمین فداء
- 4 He is God, blessed and exalted be He! 4 هو الله تبارک و تعالی
- 5 O Taqi! Upon thee be My peace. This Wronged One hath ever loved and continueth to love the friends of God, namely the sincere ones. Every person of insight hath testified and every person of understanding hath borne witness that God is aware that We have ever desired and continue to desire to meet with friends and kindred. However, when anyone arriveth here, the heedless people attribute it to other purposes. Justice 5 یا تقی علیک سلامی اینظلم لازال اولیای حق را یعنی موحدین را دوست داشته و دارد هر صاحب بصری گواهی داده و هر صاحب درایتی شهادت میدهد حق آگاه گواه که لازال ملاقات دوستان و منتسبین را طالب بوده و هستیم ولكن عباد غافل بمجرد اینکه

is like the phoenix, and fairness like the philosopher's stone - rare to find. For this reason We have not given and do not give permission save to a few souls, and this too for the sake of wisdom. In the previous year and this year, the governor of this land hath been aflame with the fire of hatred. At every moment the fire of his tyranny becometh manifest. Deprived of good, he rideth upon the mount of evil. He hath committed that which hath caused the people of the cities of justice to lament. In brief, it is not fitting to mention details. Whatever hath come to pass or may come to pass in the path of God is and hath been beloved. We are thankful, not complaining.

نفسی در اینجا وارد میگردد بر امورات دیگر حمل مینماید انصاف مثل عنقا عدل مثل اکسیر نایاب باینجهت اذن نداده و نمیدهم مگر قلیلی از عباد را آنهم لأجل مصلحت در سنه قبل و این سنه حاکم این بلد بنار بغضا مشتعل در هر حین نار ظلمش ظاهر از معروف محروم و بر ضنک منکر راکب عمل نمود آنچه را که اهل مدائن عدل نوحه نمودند باری ذکر تفصیل جایز نه آنچه وارد شده و یا بشود فی سبیل الله محبوب بوده و هست شاکریم نه شاک

- 6 Praise be to God, thou art mentioned in the presence of this Wronged One. We beseech God to aid thee to perform goodly deeds and to manifest praiseworthy conduct, and to that which its fragrance shall never cease to endure throughout the kingdom of His glorious and wondrous Cause. God willing, thou shalt be assisted and with these hosts thou shalt conquer the cities of hearts. Whenever wisdom requireth, We shall summon thee; otherwise, We beseech God to bestow upon thee the reward of pilgrimage. Verily He is the Generous, the Bountiful, and worthy to answer prayers. Beseech God to protect the believers from the evil of the ungodly. The realm of unity is encompassed, while the realm of misbelief encompasseth. Each day they seize and take away from the lands of the people of unity, and until now the cause and reason remain unknown. All must cleanse their hearts through true repentance and seek deliverance from God, glorified be His majesty. Verily He is the Forgiving, the Generous.

6 لله الحمد ذکر شما نزد مظلوم از حق میطلبیم ترا مؤید فرماید بر اعمال طیبه و اخلاق مرضیه و به ما لا ینقطع عرفه بدوام ملکوته العزیز البدیع انشاء الله مؤید شوی و باین جنود مدائن قلوب را تصرف نمائی هر هنگامی حکمت اقتضا نمود ترا میطلبیم والا از حق مسئلت مینمائیم اجر زیارت را عنایت فرماید آنه هو الجواد الکریم و بالإجابة جدیر از حق مسئلت نما موحدین را از شر مشرکین حفظ فرماید عالم توحید محاط و عالم شرک محیط هر یوم از ممالک اهل توحید میربایند و میربند و الی حین سبب و علت معلوم نه باید کل قلوب را از آن توبه حقیقی طاهر نمایند و از حق جل جلاله نجات طلب کنند آنه هو الغفور الکریم انتهی

- 7 Praise be to God that thy letter arrived and attained the honor of being heard, and the answer was immediately bestowed. Know ye the worth and station of this supreme bounty and be assured. On one occasion the tongue of the Lord spoke these words: "How many who were far We behold standing before Our face, and how many who were near were deprived of what they desired. Verily the Cause is in the grasp of God, the Lord of the mighty throne."

7 لله الحمد عریضه رسید و باصغا فائز گشت و جواب همانچین عنایت شد قدر و مقام این عنایت کبری را بدانید و مطمئن باشید وقتی از اوقات لسان مولی باینکلمه ناطق فرمودند کم من بعید نراه قائماً امام الوجه و کم من قریب کان محروماً عما اراد ان الأمر فی قبضة الله رب العرش العظیم انتهی

- 8 I beseech God to assist thee in that which pleaseth Him, and likewise that permission be granted when appropriate, that we may together undertake the pilgrimage to the House and attain that which hath been revealed in the Book. Convey greetings, praise and mention to all the friends in that land. It is hoped that all the believers, through the attraction of the blessed verse "Pilgrimage to the House is a duty unto God for mankind," may set forth toward the ultimate goal, namely the House of God, the Lord of all beings, and attain the honor of circumambulation. This is not difficult for God.

8 از حق میطلبم آئیناب را مؤید فرماید بر آنچه رضای او در اوست و همچنین حین اقتضا اذن عنایت شود تا باتفاق و اتحاد قصد بیت نمائیم و فائز شویم بآنچه که در کتاب نازل شده دوستان آن ارض طراً را سلام و ثنا و ذکر برسانید امید هست جمیع موحدین از جذب آیه مبارکه و لله علی الناس حج البيت قصد مقصد اقصی یعنی بیت

الله مولى الورى نمايند و بطواف فائز گردند ليس
هذا على الله بعزير

- 9 Peace and praise be upon thee and upon those who have acknowledged the oneness of God and His singleness, and His Prophets and Messengers, and that which was sent down unto them from the heaven of His grace, the Sovereign over all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

9 السلام و الثناء عليك و على الذين اعترفوا
بوحداية الله و فردانيته و بأنبياؤه و رسله و بما
نزل عليهم من سماء فضله المهيمن على من فى
السموات و الارضين و الحمد لله رب العالمين

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BH01471

To: Muhammad, in Alexandria

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Most Great!
- 2 Praise and gratitude be to God! The Sun of love hath risen and shone forth from the horizon of Alexandria, and the pearls of sincerity, humility, submissiveness, recognition and attention are witnessed from that direction. Glory be to God! Each of these pearls hath an utterance and expression, having come from the Kingdom of wisdom, yet none can comprehend its language save those who are detached and sincere. Glory be to God! They utter a single word, and upon that word are the melodies of the Most Exalted Paradise with their relationship and multiplicity. We shall not call it unique, nor name its essence, for whatsoever appeareth to the eye and is comprehended lieth outside of it.
- 3 In any case, after observation and witnessing, it was presented to the Most Exalted Court. They said: "O Muhammad! We have heard what was to be heard and seen what was to be seen. O Muhammad! Expression is the mirror of contingent existence. Glory be to God! A mirror that hath ears and eyes and tongue! Although ears worthy of hearkening to the Word of Truth are as rare as red sulphur, yet the utterance from which the fragrance of the favor of the Desired One of the worlds is diffused bestoweth hearing and imparteth it."
- 4 This servant was present when thy letter was read before the face of the Wronged One. Blessed be thy pen, thine ink, and that which occurred to thy heart when thou wert engaged in

1 هو الله تعالى شأنه العظمة والافتدار لله
2 الحمد والمته آفتاب محبت از افق اسکندريه مشرق
ولا تخ و لآلى خلوص و خضوع و خشوع و اقبال
و توجه از آتشر مشهود سبحان الله اين لآلى هر
يك نطقى دارد و بيانى گوياء از ملكوت دانائى
آمده ولكن لسائش را جز منقطعين و مخلصين
احدى ادراك نمينمايد العظمة لله يك كلمه
نطق مينمايند و بر آنكله نعمات فردوس اعلى مع
نسبت و تعدد فريده اش نگوئيم و جوهرش نخوانيم
چه كه آنچه بنظر آيد و ادراك شود خارج از
آست

3 بارى بعد از ملاحظه و مشاهده بمقر اعلى
عرض شد فرمودند يا محمد شنيدنها را شنيديم
ديدنها را ديديم يا محمد بيان مرات امكانست
سبحان الله مرآتيكه گوش و چشم و لسان دارد
اگرچه آذانيكه لايق اصغاء كلمه حق باشد
بمثابه كبريت احمر كياب ولكن بيانيكه عرف
عنایت مقصود عالميان از آن متضوعست گوش
بخشد و القا نمايد

4 عبد حاضر حاضر نامهات را تلقاء وجه مظلوم
قرائت نمود طوبى لقلبك و مدادك و ما خطر
فى قلبك حين الذى اشتغلت بتحرير ما ارسلته الى

writing what thou didst send to the Prisoner. We beseech God to assist thee and confirm thee that thou mayest see thyself in the station of the world and call upon Him on their behalf at all times with the utmost lowliness and supplication, that He may lift the veil from them and show them the light which hath shone forth and appeared from the horizon of His favor.

- 5 O Muhammad! Thou hast been and art mentioned in the presence of the Wronged One. All things bear witness and testify, and that which hath been present and shall be until this time and after it is of the sincere ones and those drawn nigh, and We testify that thou art of them. By the life of God! The mention of one blessed Name of God, manifested from the depths of the heart and the essence of certitude, is more precious in the sight of God than whatsoever existeth and is witnessed in the world and whatsoever is hidden. Convey greetings from the Wronged One to the people of unity. God is witness that ye are present and existing in the City of Utterance at all times.

- 6 O Muhammad! The believers of the world are encompassed by the hands of the ungodly. Cities and lands have been lost. We ask of God, and continue to ask, that He may grant strength and bestow power, that perchance the former glory may return, and that He may protect the believers and likewise the cities and lands. He is the Powerful, He is the Mighty. There is none other God but He, the Lord of Names and Creator of the heavens.

- 7 The pearls and jewels of the world have no luster compared to these precious pearls which have appeared from the Treasury of the Pen of Knowledge of the Lord. Praise be to God! They have attracted hearts and souls and drawn them to the highest horizon. The fragrance of everything is its identifier; it showeth the way and giveth tidings, especially tidings that are mingled with the light of love and mixed with the musk of affection. Its diffusions are straight paths. From it floweth that which is the polish of spirits and bodies. It bringeth bodies to the station of spirits, and draweth spirits to a station that transcendeth mention and utterance. Well is it with them that behold, and well is it with them that hear!

- 8 The petition of that beloved of the heart hath in truth produced a mighty effect, and evident fruits have appeared therefrom. The passage of time shall not alter these fruits, nor change their freshness. All this is from the grace of God, our Lord and your Lord and the Lord of the heavens and earths. We beseech Him, exalted be He, to unite us with you and ordain for us that which will aid us in acting according to what He hath revealed in His perspicuous Book. We beseech Him

المسجون نسئل الله ان يدك ويؤيدك بأن ترى نفسك مقام العالم وتدعوه من قبلهم في الليالي والأيام بكال العجز والابتهال لتكشف عنهم الغطاء وترهم النور الذي اشرق ولاح من افق عنايته

- 5 یا محمد نزد مظلوم مذکور بوده و هستی جمیع اشیا شاهد و گواه و آنچه حاضر بوده و تا این حین و بعد بشود از مخلصین و مقربین است و نشهد انک منهم لعمرالله ذکر یک اسم مبارک الهی که از صمیم قلب و جوهر اطمینان ظاهر شود عندالله اعتر است از آنچه در دنیا موجود و مشهود و آنچه مکنونست اهل توحید را از قبل مظلوم سلام برسان حق شاهد که در جمیع احیان در مدینه بیان حاضر و موجودید

- 6 یا محمد موحدین عالم دست مشرکین مبتلا احاطه کرده اند مدن و دیار از دست رفته از حق بطلب و میطلبیم تا قوت بخشد قدرت عطا نماید شاید عزت اولی راجع شود و موحدین را حفظ فرماید و همچنین مدن و دیار را اویست قادر و اویست توانا لا اله الا هو مالک الاسماء و فاطر السماء انتهى

- 7 لآلی و جواهر عالم نزد این لآلی گران بها که از خزانة قلم علم مولی ظاهر شده رونقی نداشته و ندارد لله الحمد قلوب و افئده را جذب نموده و بافق اعلی کشانده عرف هر چیزی مبین است راه مینماید و خبر میدهد مخصوص خبریکه بنور محبت مزوجست و بمسک مودت مخلوط تضوعاتش راههای راستست از او جاری شود آنچه که صیقل ارواح و اجساد است اجساد را بمقام ارواح رساند و ارواح را بمقامیکه خارج از ذکر و بیانت کشاند هنیئاً للناظرین و هنیئاً للسامعین

- 8 عریضه آنخبوب فؤاد فی الحقیقه اثر عظیم از آن ظاهر و اثمار جنبه از آن باهر این اثمار را کثرت زمان تغییر ندهد و لطافتش را تبدیل ننماید کل ذلک من فضل الله ربنا وربکم ورب السموات والأرضین نسئله تعالی ان یجمع بیننا و بینکم و یقدر لنا ما یؤیدنا علی العمل بما انزله فی کتابه المبین و

by the Sovereign of Names, by Whom the valley was made to flow, to make us in all conditions turned toward Him, holding fast unto Him, and clinging to His luminous hem. Verily, He is All-Knowing and All-Seeing of His servants.

- 9 I mention the loved ones of that land from the depths of my heart, and I beseech God, glorified be His majesty, to adorn all with deeds whose light may shine forth in the world and encompass it. This is not difficult for our Lord. Peace, remembrance, and praise be upon you and upon those who are with you and who love you for the sake of God, our Lord and your Lord, the Lord of the Mighty Throne.

نسئله بسلطان الأسماء الذى به سالت البطحاء بأن
تجعلنا فى كل الأحوال مقبلين اليه و متمسكين
به و متشبثين بذيله المنير أنه بعباده خير و بصير

9 اولیای آن ارض را از صمیم قلب ذکر مینمایم و
از حق جلّ جلاله میطلبم کلّ را مزین فرماید
باعمالیکه نورش در عالم تجلّی نماید و احاطه کند
لیس هذا على ربنا بعزیز السلام و الذکر و الثناء
على حضرتکم و على من معکم و یحبکم لوجه الله
ربنا و ربکم رب العرش العظیم

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BH01473

To: *Shaykh Kazim Samandar et al.*

Date: 1304 ? [1886-1887]

- 1 O Ism-i-Jud! Upon thee be my glory! The letters of Samandar - upon him be my glory - which he sent to thee were perused. Praise be to God, they are adorned with the light of recognition and are aflame with the fire of love. Through the tracing of the Most Exalted Pen they have found and attained unto the fruits of the Lote-Tree beyond which there is no passing.
- 2 That which was written concerning Aqa Mirza Husayn was observed and became the cause of joy and gladness. Verily We make mention of him through Our bounty, remind him through Our verses, and give him the glad-tidings of Our mercy. We beseech God to assist him in that which will profit him in all the worlds of His worlds. Verily He is powerful over all things.
- 3 At all times We beseech the Goal of all existence to aid His people to attain unto chastity, virtue, trustworthiness and godliness. O Samandar! Time and again hath this exalted Word flowed from the Most Exalted Pen: We have said and continue to say that the hosts which today assist the Truth have ever been and shall ever be goodly character and deeds that are well-pleasing. The comfort, glory and wealth of the people of God have been and shall be under the shadow of the banner of these hosts, and the commander, leader and sovereign of these hosts is the fear of God. Repeatedly have these sublime words dawned and shone forth from the horizon of the mouth of the

1 یا اسم جود علیک بهائی نامه‌های جناب سمندر
علیه بهائی که بآنجناب ارسال داشته ملاحظه
شد الحمد لله بنور معرفت و نار محبت مزین و
مشتعند از صریر قلم اعلی باثمار سدره منتهی
راه یافتند و فائز گشتند

2 و اینکه در باره جناب آقا میرزا حسین نوشته
مشاهده شد سبب فرح و سرور گشت انا نذکره
بعنایتی و نذکره بآیاتی و نبشّره برحمتی نسئل الله
ان یؤیّده علی ما ینفعه فی کلّ عالم من عوالمه انه
علی کلّ شیء قدیر

3 در کلّ احیان از مقصود عالمیان میطلبیم حزب
خود را موفق فرماید بر عصمت و عفت و امانت
و دیانت یا سمندر مکرر این کلمه علیا از قلم
اعلی جاری گفته و میگوئیم جنودیکه الیوم ناصر
حقّند اخلاق و اعمال طیبّه راضیه بوده و هست
راحت و عزّت و ثروت حزب الله در ظل رایة
این جنود بوده و خواهد بود و امر و قائد و
سلطان این جنود تقوی الله است مکرر این کلمات
عالیات از افق فم اراده مظهر بینات مشرق و

Will of the Manifestation of clear signs. By the life of God! Each word thereof is a rising sun and a manifest light. Blessed is he who hath recognized and attained.

- 4 Husayn and Kazim - upon them be the glory of God - have been and are mentioned in the Most Holy Court. Beseech ye God that He may aid all the friends to achieve that which will cause the exaltation of the Word of God. We make mention of the people of God in that land and in the Land of Ta and other countries, and We counsel them with that which will lead to their elevation and ascendancy. Today the deeds of the friends of the Self-Sufficing, the Exalted, distinguish them from the people of the earth. O My loved ones! Hold fast unto sanctity and detachment. Your deeds must be so holy and pure that they will be even as the sun amidst the works of creation.

- 5 O Samandar! Today is the day of unity and concord, and the day of pure deeds. Beseech God that He may assist His loved ones and sanctify them from whatsoever causeth hesitation and perturbation. A pure deed is itself a herald - its fragrance guideth men to the most exalted horizon and directeth them thither. The Trustee - upon him be God's loving-kindness, the Lord of all worlds - hath arrived. He repeatedly made mention in the Most Holy Court of the friends in the lands of Ya, Kaf and Ta and other regions, and all have been honored with the mention and loving-kindness of Him Who is the Ever-Living. He likewise made mention of that land and of thee and of Javad - upon him be my glory. He also detailed the feasts of you all, and of Javad, and Nuru'llah, and the service of Ruhullah and others. He repeatedly presented the service and endeavors of each of the friends. Praise be to God that the saplings of the divine garden have yielded fruit; their signs and fruits have become manifest and evident.

- 6 O Samandar! Convey My greetings to Yahya and give him the glad-tidings of the effulgences of the Sun of Truth. That which hath befallen him in the path of God is clear and evident before the Wronged One. We beseech Him, exalted be He, to strengthen him and assist him with steadfastness from His presence, to draw him nigh unto Him, and to send down upon him from the heaven of His grace mercy and loving-kindness. Verily He is the All-Bountiful, the Generous.

- 7 We make mention of the friends in that land and We beseech for each one that which will cause enkindlement, attraction and attention. Convey greetings to the handmaidens of God and give them the glad-tidings of God's loving-kindness. We conclude Our words with the mention of Khalil - upon him be My glory and My loving-kindness - and those who are with

لائح لعمر الله هر كلمه آن آفتابيست مشرق و نوريست ظاهر طوبى لمن عرف و فاز

4 جناب حسين و كاظم عليهما بهاء الله در ساحت اقدس مذکور بوده و هستند از حق بطلبيد جميع دوستانرا مؤيد فرمايد بر آنچه سبب ارتفاع كلمه الله است حزب الله را در آن ارضي و ارض طاء و بلاد اخري ذكر مينمائيم و وصيت ميكنيم بآنچه كه سبب علو و سمو ايشانست امروز از اعمال اوليای غني متعال از رجال ارض ممتازند يا اوليائي بتقدیس و تنزيه تمسك نمائيد بايد اعمال بشأني مقدس و منزّه باشد كه بمثابه آفتاب ماين اعمال خلاق مشاهده گردد

5 يا سمندر امروز روز اتفاق و اتحاد و روز عمل پاکست از حق بطلب اولياء خود را نصرت نمايد و مقدس دارد از آنچه كه سبب توقف و اضطرابست عمل پاک بنفسه تمامست عرفش عباد را باقى اعلى راه نمايد و هدايت كند جناب امين عليه عناية الله رب العالمين وارد ذكر اولياء ارض ياء و كاف و طاء و ديار اخري را مكرر در ساحت اقدس نمود و كل بذكر و عنايت حضرت موجود فائز گشتند و همچنين ذكر آن ارض و آنجناب و جناب جواد عليه بهائي را نمود و همچنين تفصيل ضيافتهاى شما و جواد و نورالله و خدمت روح الله و سايرين را نمود زحمت و خدمت هريك از اوليا را مكرر عرض نمود الحمد لله نهالهاى حديقۀ الهى بثمر فائز گشتند آثار و اثمارشان ظاهر و هويدا گشت

6 يا سمندر جناب يحيى را تكبير برسان و باشرافات انوار آفتاب حقيقت بشارت ده آنچه بر او فى سبيل الله وارد شده لدی المظلوم واضح و مشهود نسله تعالى ان يؤيده و يمدّه باستقامة من عنده و يقربه اليه و ينزل عليه من سماء فضله رحمة و عناية انه هو الفضل الكريم

7 اوليای آن ارض را ذكر مينمائيم و از برای هر يك ميطلبيم آنچه را كه سبب اشتعال و اقبال و توجه است اماء الله را تكبير برسان و بعنايت حق بشارت ده نخم الكلام بذكر الخليل عليه بهائي و عنايتي و من معه نامهای ايشان بشرف اصغا فائز

him. Their letters have been honored with hearing. O Khalil! Upon thee be My glory and My loving-kindness. We have heard thy call time and again, and We have answered thee with that which none can reckon save God, the Lord of all worlds. Remember thou the days when thou wert beneath the canopies of thy Lord's grandeur, when in the morning the breath of loving-kindness wafted over thee, and in the evening the fragrances of revelation were diffused before thy face, and at dawn the gentle breeze of God, the Kind, the Gracious. Blessed are the days when thou didst stand at the door, hearing His verses, beholding His horizon, and speaking His beauteous praise. The Glory be upon thee, and upon thy nephew, and upon those who are with thee among thy kindred, and upon all who are steadfast and firm.

يا خليل عليك بهائي و عنايتي قد سمعنا ندائك
مرة بعد مرة و كرامة بعد اخرى واجبتناك بما لا
يحصيه احد الا الله رب العالمين اذكر الايام التي
كنت في ظل قباب عظمة ربك و تمر عليك
في الاشراق رائحة العناية و في الاصال تضوعت
امام وجهك نفحات الوحي و في الاسرار نسمة
الله المشفق الكريم طوبى لايام كنت قائماً لدى
الباب و سامعاً آياته و شاهداً افقه و ناطقاً بثنائه
الجميل البهاء عليك و على ابن اخيك و على من
معك من اهلك و على كل ثابت مستقيم

BLIB_Or15690.266, BLIB_Or15699.021,
MJAN.049, AYBY.078

BH01496

To: Muhammad Javad Qazvini

Date: 1304 ? [1886-1887]

1 He is the Expositor, the All-Knowing!

2 O Ism-i-Jud! Upon thee be the Glory of God! That which His honour Haydar-'Ali - upon him be My Glory and loving-kindness and mercy - hath sent, hath been received. Blessed is he! In these days, fear hath so seized the people of that land that even in the darkness of night they inquire not about the Truth nor speak of Him - how much less in the day, and in the presence of the people. Therefore silence is preferable until such time as God shall open the gates of utterance unto all who dwell within the realm of possibilities. Should ye perceive from any quarter the fragrance of acceptance and love, entrust unto them the blessed Word; otherwise, God hath never been, nor is He now, in need of such souls. Their denial harmeth Him not, even as their faith profiteth Him not. The people of the world have, with their own hands, fashioned idols out of their vain imaginings and have named them "the learned." These manifestations of rancor and hatred, these dawning-places of tyranny and iniquity have, throughout the ages and centuries, visited upon the daysprings and fountainheads of knowledge that which hath caused the denizens of the cities of names and the Concourse on high to descend from the throne of glory

1 هو المبينّ العليم

2 يا اسم جود عليك بهاء الله آنچه جناب حيدر على
عليه بهائي و عنايتي و رحيتي ارسال نمود بشرف
اصفا فائز طوبى له اين ايام خوف اهل ديار امل
را بشأني اخذ نموده كه در ليل ظلمانيهم از حق
نميرسند و سخن از او نميگويند تا چه رسد بيوم
و آنهاهم امام وجوه قوم لذا الصمت اولي الى ان
يفتح الله باب البيان على من في الامكان اگر
از محلي عرف اقبال و محبت استشمام نموديد
كلهء مباركه را وديعه گذاريد والا حق محتاج
اين نفوس نبوده و نيست لا يضره كفرهم كما لا
ينفعه ايمانهم اهل عالم بايادي خود بالآلات ظنون
و اوهام اصنامي تراشيده اند و علما نام نهاده اند و
اين مظاهر ضعيفه و بغضا و مطالع بغى و فحشا
در قرون و اعصار بر مشارق و معادن علم وارد
آوردند آنچه را كه اهل مدائن اسماء و ملا اعلی
از عرش عزت بر فرش ذلت مكان اخذ نمودند

to the dust of abasement. I speak the truth when I say that creation hath never been, nor is it now, worthy of these days, save for a few.

- 3 O Haydar! O thou who gazest upon the Most Great Scene! Faces are altered, hearts veiled, eyes inflamed, and ears stopped up. O people of Baha! The day is your day. The fewer the witnesses, the better. Despite those who have disbelieved and turned away, drink ye of that choice wine of utterance which is mingled with the tribulation of the Best-Beloved of all creation. Today the ocean of bounty and grace hath desired eternal life for all peoples, yet they accepted it not; nay rather, they have arisen to extinguish the divine light. They have transformed gratitude into complaint, and acceptance into cruelty. By the glory of Baha! They are among the most lost in the perspicuous Book.

- 4 O Haydar! Upon thee be the glory of God, and the glory of the heaven of My mercy, and the sun of My favors. The heedlessness of the people hath reached such a pass that the Kingdom of Utterance hath been bidden to silence. Several years before the Most Great Announcement, this binding command was revealed: "Be thou pulsating like an artery in the body of the contingent world," yet now it commandeth stillness. That which hath been and will be revealed from His presence is the truth, about which there is no doubt. He is, verily, the All-Bountiful, the All-Informed.

- 5 The command for promotion hath been firmly revealed, and wisdom hath necessitated the prohibition of proceeding to the land of Ta. The second hath not abrogated the first. If ye act with wisdom and carry out that which hath been revealed by the Supreme Pen in the Divine Book, it will assuredly be accepted and confirmed before the Wronged One. Blessed is he who acteth according to that which hath been revealed in the Book of his Lord, the Commander, the All-Knowing. However, proceeding to that land must be undertaken with wisdom, for should some become aware of it, it might cause commotion. We beseech Him, exalted be He, to protect thee even as He hath protected thee, for He is the Protector, the Mighty, the Powerful, the Trusted One.

- 6 The friends whom thou didst mention - the name of each hath been heard, and at this moment the glance of loving-kindness is directed towards each one. May the True One, exalted be His glory, assist them. By My life! They have attained unto My mention, which nothing in existence can equal, not even all the treasures of the earth. Verily thy Lord is the All-Knowing, the All-Wise. Give them glad tidings from the Wronged One and remind them of My days, My verses, My evidences, that

براستی میگویم خلق قابل این ایام نبوده و نیستند
مگر قلیل

3 یا حیدر یا ایها الناظر الی المنظر الأكبر وجوه متغیر
و قلوب محجوب و ابصار مرمود و آذان مسدود
ای اهل بها روز روز شجاست رقیب هرچه کمتر
بهتر رغماً للذین کفروا و اعرضوا بنوشید چه را آن
رحیق بیان را که بظلم محبوب امکان ممزوجست
امروز بحر جود و کرم حیات ابدی از برای امم
خواسته ولكن پذیرفتند بلکه بر اطفاء نور الهی
قیام نموده اند مقام شکر شکایت آغاز کرده اند و
مکان رضا جفا لعمر البهاء آنها من الأخسرین
فی کتاب مبین

4 یا حیدر علیک بهاء الله و بهاء سماء رحمتی و
شمس الطافی غفلت ناس بمقامی رسیده که
ملکوت نطق بصمت امر فرموده چند سنه
قبل از نبأ اعظم این امر مبرم نازل کن نبأضاً
کالشریان فی جسد الامکان و حال بسکون امر
مینماید ما نزل و یترک من عنده هو حق لا ریب
فیه انه هو الفضال الخیر

5 امر [ترویج] محکم نازل شده و منع از توجه بارض
طا را حکمت اقتضا نموده ثانی اول را نسخ نموده
اگر بحکمت توجه نمائید و عمل کنید آنچه را که
از قلم اعلی در کتاب الهی نازل شده البته لدی
المظلوم مقبول و ممضی است طوبی لمن عمل بما
نزل فی کتاب ربّه الامر العلیم ولكن توجه بآن
ارض باید بحکمت واقع شود چه اگر بعضی مطلع
شوند شاید سبب ضوضا گردد مسئله تعالی بآن
یحفظک کما حفظک و هو الحافظ المقتر القوی
الأمین

6 دوستانیکه ذکر نمودی اسم هر یک بشرف اصفا
فائز و در این حین لحاظ عنایت بهر یک متوجه
حق جل جلاله ایشانرا تأیید فرماید لعمری قد
فازوا بذکری الذی لا یعادلہ شیء من الأشياء و
لا خزائن الأرض کلها ان ربک هو العلیم الحکیم
بشّهم من قبل المظلوم و ذکرهم بایامی و آیاتی

which hath flowed from My Pen, that which the tongue of My wisdom hath spoken, that which the mouth of My knowledge hath uttered, and that which hath befallen My Person for the exaltation of My Word and the manifestation of My straight Path.

و یبناتی و ما جری من قلمی و ما نطق به لسان
حکمتی و تنفوه به فم علی و ما ورد علی نفسی
لأعلاء کلمتی و اظهار صراطی المستقیم

- 7 Permission hath previously been granted to construct whatever buildings and stores they wish in the place mentioned, and likewise to engage in commerce, but discussion of this matter is not now permitted. Silence is preferable. Should any word be uttered, whatsoever they mention regarding persecution would be acceptable in the sight of God; otherwise, patience is preferable until such time as God shall open the gate of remembrance and utterance. Verily, He is the Mighty, the Supreme, the Powerful, the All-Bountiful.

7 از قبل اذن داده شده در محلّ مذکور از بیوت و
مخازن هر چه بخواهند بنا نمایند و همچنین تجارت
ولکن تکلم در این امر حال جائز نه الصمت اولی
اگر حرفی بمیان آید آنچه از مظلومیت ذکر نمایند
لدى الله مقبول است و الا الصبر اولی الى ان
يفتح الله باب الذکر والبيان انه هو المقتدر المهيمن
العزیز المنان

- 8 As to their intention to proceed to the direction of their goal, there is no objection if wisdom so requireth. The matter is in His hands. He doeth what He willeth, and He is the Mighty, the Hearer, the Answerer.

8 و اینکه اراده توجّه بشطر مقصود نمودند اگر
حکمت اقتضا نماید بأسی نیست الأمر بیده يفعل
مايشاء و هو المقتدر السامع المجيب

- 9 The Glory shining from the horizon of the Divine Countenance be upon thee and upon those who have arisen and have said: "God is our Lord and the Lord of the heavens and earths."

9 البهاء المشرق من افق الوجه عليك و على الذين
قاموا و قالو الله ربنا و رب السموات و الارضين

INBA42:223, MAS8.066x

BH01533

To: *Ismi et al.*

Date: 1304 ? [1886-1887]

- 1 He is the Hearing, the Answering One!
- 2 O My Name! Upon thee be My glory! The petition of Asad - upon him be My glory - was noted and achieved the honor of being heard. Praise be to God that they have inhaled the fragrance of divine knowledge and are turning their gaze toward the horizon of the favor of the Goal of all the worlds. This is the fruit of existence, to which the Supreme Pen hath testified and doth testify. They have not been and are not deprived, for they have turned unto Him in days when the divines, the jurists, and the princes of the earth became opposers. We beseech God to aid all to preserve that which hath been bestowed.

1 هو السامع المجيب

2 یا اسمی علیک بهائی مطالب اسد علیه بهائی
ملاحظه شد و بشرف اصغا فائز گشت لله
الحمد عرف عرفانرا یافتند و بافق عنایت مقصود
عالمیان متوجه و ناظر اینست ثمره وجود و قلم
اعلی بآن گواهی داده و میدهد محروم نبوده و
نیستند چه که اقبال نمودند در ایامیکه علما و
فقیها و امرای ارض معرض مشاهده گشتند از
حق میطلبیم کل را تأیید فرماید بر حفظ آنچه
عنایت شده

3 O Asad! The breathings of thy Lord, the All-Merciful, have taken thee, and the Kawthar of divine knowledge hath attracted thee. Say: My God, my God! Unto Thee be praise and unto Thee be thanksgiving, unto Thee be bounty and generosity, for having honored me with Thy days and caused me to recognize the Dawning-Place of Thy Cause, the Manifestation of Thy Self, and the Dayspring of Thy signs, and for having aided me to turn toward Thy most exalted horizon, to hearken unto Thy sweetest call, and to turn toward the lights of Thy countenance, O Lord of all names and Creator of the heavens! O my Lord! Thou seest me turning toward Thee and turning away from all else, acknowledging that which the tongue of Thy grandeur hath spoken when Thou didst establish Thyself upon the throne by Thy command and will, that verily Thou art God, Who hath ever been One, Single, Alone, and Self-Subsisting, and wilt ever remain as Thou hast been. There is none other God but Thee, the Self-Sufficient, the Most Exalted, the Ruler in the beginning and in the end.

4 O my Lord! Thou seest the poor one seeking the ultimate goal and the most exalted summit, the needy one seeking the kingdom of wealth, the distant one seeking Thy nearness, O Lord of all beings and Lord of the throne on high and of the dust, the weak one seeking the horizon of Thy power, the ignorant one seeking the ocean of Thy knowledge, the weary one seeking the kingdom of Thy utterance, and the dead one seeking the Kawthar of Thy eternity. I beseech Thee by the breezes of the dawn of Thy Manifestation and by Thy Most Exalted Word, whereby the rivers of Thy knowledge have flowed from the hearts of Thy loved ones, and by the Name through which Thou hast subdued Thy servants and Thy lands, to cause me in all conditions to hold fast unto that which Thou hast sent down from the heaven of Thy will in Thy Scriptures and Tablets, and to cling to that which Thou hast commanded me through that which hath been revealed when the creaking of Thy Most Exalted Pen was raised in the kingdom of creation through Thy bounty and favors.

5 I know not, O my God, my Goal, and my Hope, which of my deeds hath made me worthy of recognizing the ocean of Thy light and the fire of Thy Lote-Tree, and which of my remembrances hath guided me to the court of Thy favor and the Dawning-Place of Thy hidden Names and Thy treasured Secret. I beseech Thee, O Thou through Whose forgiveness all things bear witness and through Whose grace all things exist, to forgive me and those who love Thee, O Lord of Lords, Master of the Day of Reckoning, and the Speaker in the Return.

3 يا اسد اخذتك نفحات بيان ربك الرحمن و اجتذبتك كوثر العرفان قل الهى الهى لك الحمد ولك الثناء ولك الجود والعطاء بما شرفتنى بأيامك وعزفتنى مشرق امرك ومظهر نفسك ومطلع آياتك وايدتنى على الاقبال الى افقك الأعلى واصغاء ندائك الأحلى والتوجه الى انوار وجهك يا مولى الأسماء و فاطر السماء ايرب ترانى مقبلاً اليك ومعرضاً عن دونك ومعترفاً بما نطق به لسان عظمتك اذ استويت على العرش بأمرك و ارادتك بأنك انت الله لم تزل كنت واحداً احداً فرداً صمداً ولا تزال تكون بمثل ما قد كنت لا اله الا انت الغنى المتعال والحاكم فى المبدء والمآل

4 ايرب ترى المسكين قصد المقصد الأقصى و الذروة العليا و الفقير ملكوت الغناء و البعيد قريبك يا مولى الورى و رب العرش و الثرى و الضعيف افق اقتدارك و الجاهل بحر علمك و الكليلة ملكوت بيانك و الميت كوثر بقائك اسئلك بنسمات فجر ظهورك و بكلمتك العليا التى بها جرت انهار عرفانك من افدة اوليائك [و] بالاسم الذى به سخرت عبادك و ديارك بأن تجعلنى فيكل الأحوال متمسكاً بما انزلته من سماء مشيتك فى زبرك و الواحك و متشبهاً بما امرتنى به [....] ارتفع صرير قلبك الأعلى فى ناسوت الانشاء بجودك و الطافك

5 لم ادر يا الهى و مقصودى و رجائى اى عملى جعلنى مستحقاً لعرفان بحر نورك و نار سدرتك و اى ذكرى هداى الى بساط عنايتك و مطلع اسمائك المكنون و سرى المخزون اسئلك يا من شهدت بغفوك الكائنات و بعنايتك الموجودات بأن تغفر لى و لمن احبك يا رب الأرباب و مالك يوم الحساب و الناطق فى المآب

6 I know not, O my God and my Lord, whether Thou hast ordained for Thy servant to turn toward the lights of Thy countenance, to stand before Thy throne, to stand at Thy gate, and to enter the place which Thou hast made the circling-point of Thy Prophets and Thy Messengers, or whether Thy irrevocable decree hath prevented me from this most great bounty, O Master of nations. I beseech Thee by the ocean of Thy giving and the sun of Thy grace to ordain for me from the Pen of Destiny the hearing of Thy sweetest call and the gazing toward Thy most exalted horizon, and ordain for me the reward of meeting Thee, O Beloved of the Concourse on High and Master of the Most Glorious Paradise. Then write down for me that which shall profit me in all the worlds of Thy worlds. O Lord, I beseech Thee by the lights of Thy countenance to make my turning toward Thy presence a treasure for me with Thee. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

7 And concerning what was written about 'Ali-Haydar, it was mentioned before the Wronged One and adorned with the ornament of the favor of the Goal of all worlds. We beseech God to aid him in that which He loveth and is pleased with. In these days, mention of him hath flowed from the Supreme Pen. We beseech God to make him successful in that which beseemeth His days. We, from this station, send Our greetings upon the faces of the brethren and upon him and upon those whom the might of the ranks and multitudes prevented not from turning toward God, the Sovereign of the Kingdom and the Realm.

8 And should Asad - upon him be My glory - recite this brief prayer, it would be beloved:

9 My God, my God! I beseech Thee by the penetrating power of Thy Most Exalted Word and the might of Thy Most Exalted Pen, and by the Name which Thou hast made the Sovereign of Names, to ordain for me that which shall profit me in every world of Thy worlds. Thou knowest what is with me and I know not what is with Thee. Verily, Thou art the All-Forgiving, the All-Merciful.

6 ولم ادري يا الهى وسيدى اقدرت لعبدك التوجه الى انوار وجهك والحضور امام عرشك والقيام لدى بابك والورود فى مقام جعلته مطاف انبيائك ورسلك وهل معنى عن هذا الفضل الأعظم قضائك المبرم يا مالک الأمم اسئلك ببحر عطائك وشمس فضلك بأن تقدرلى من قلم التقدير اصغاء ندائك الأحدى والنظر الى افقك الأعلى وقدرلى اجر لقاءك يا محبوب الملاء الأعلى ومالك الفردوس الأبهى ثم اكتب لى ما ينفعنى فيكل عالم من عوالمك اى رب اسئلك بانوار وجهك بأن تجعل توجهى الى حضرتك كنزاً لى عندك انك انت المقتدر على ما تشاء لا اله الا انت العلم الحكيم

7 و اينكه در باره جناب على حيدر نوشته بودند لدى المظلوم المذكور و بطراز عنايت مقصود عالميان مزين نسل الله ان يؤيده على ما يحب ويرضى اين ايام ذكرش از قلم اعلى جارى از حق ميطلبم او را موفق فرمايد بر آنچه سزاوار ايام اوست انا نكبر من هذا المقام على وجوه الاخوان و عليه و على الذين ما منعهم سطوة الصفوف و الألوف عن التوجه الى الله مالک الملك و الملكوت

8 و اگر جناب اسد عليه بهائى اين مناجات مختصر را قرائت نمايد محبوبست

9 الهى الهى اسئلك بنفوذ كلمتك العليا و اقتدار قلبك الأعلى و بالاسم الذى جعلته سلطان الأسماء بأن تقدرلى ما ينفعنى فى كل عالم من عوالمك انت تعلم ما عندى و لا اعلم ما عندك و انك انت الغفور الرحيم

BLIB_Or15690.268, BLIB_Or15699.056

BH01534

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O handmaiden of God! Upon thee be the Glory of God and His favors. The letter thou didst send to him who beareth the name of God, upon him be My Glory, attained unto Our presence, was seen and heard. There hath come upon you that which hath caused grief to the loved ones and joy to the denizens of the highest Paradise - grief to the loved ones due to separation, and joy to the denizens of the highest Paradise due to union. His honor Badi', upon him be My Glory, hastened from this dust-heap earth to the highest Paradise. All the peoples round about are saddened by thy sorrow, yet it behooveth all to hold fast to gracious patience. Verily thy Lord is the All-Patient. He commandeth thee, His handmaidens and His loved ones to gracious patience. 2 يا امة الله عليك بهاء الله و عنايته نامه‌ئی که بجناب اسم الله عليه بهائی ارسال نمودی بحضور و مشاهده و اصغا فائز وارد شد بر شما آنچه که سبب و علت کدورت اولیا و فرح اهل فردوس اعلی گشت حزن اولیا بسبب فراق و فرح اهل فردوس اعلی بعلت وصال جناب بدیع علیه بهائی از ارض غربا بفردوس اعلی شتافت جمیع طائفات حول بحزن تو محزون ولكن بر کل لازم که بصبر جمیل تمسک نمایند آن ربک هو الصبار یا مرک و امائه و اولیائه بالصبر الجمیل
- 3 However, O My handmaiden and My leaf, I swear by the Sun of inner meanings which hath shone forth from the highest horizon of the world, through God's grace and favor - exalted be His glory - there have been ordained for thee offspring and children who shall forever be nourished in the paradise of inner meanings with eternal, everlasting bounties and delicate foods. By the life of God! This bounty shall never cease nor undergo change. This is hidden within the innermost of the innermost. As to the outward realm, that which will bring you certainty and assurance is mentioned for the sake of God, that thou mayest rend asunder with the fingers of certitude the somber garment that is displeasing, and adorn thyself with the luminous robe that is most beloved of all that hath appeared from thee. 3 ولكن يا امتی و ورقتی قسم بآفتاب معانی که از اعلی افق عالم اشراق نموده از فضل و عنایت حق جل جلاله از برای تو ذریه و اولادی مقدر شده که لازال در فردوس معانی بنعمتهای باقیه دائمه و مانده‌های لطیفه منتعمند لعمر الله این نعمت را زوال اخذ ننماید و تغییر نپذیرد هذا باطن فی باطن الباطن و اما در ظاهر آنچه یقین و اطمینان شما نزدیک است لوجه الله ذکر می‌شود تا قیص مکدر لاحب را بانامل یقین پردری و بثوب منیر احب ما ظهر من عندک مزین گردی
- 4 O My handmaiden! Upon thee be My Glory and My mercy. Every word of the divine words specifically revealed for thee from the heaven of the merciful Will is as a righteous child and a manifest remembrance. Blessed be thine ear, for it hath neither hearkened to nor heard any word of unseemly deed, and through the Most Exalted Pen thou hast been blessed with children and offspring who are immortalized, eternal and everlasting in God's Book, each bearing witness concerning thee. Rejoice thou in this great bounty. 4 يا امتی عليك بهائی و رحمتی هر کلمه‌ئی از کلمات الهی که مخصوص شما از سماء مشیت رحمانی نازل گشته بمثابه ولدیست صالح و ذکر یست ظاهر و لائح طوبی لأذنک چه که او کلمه عمل غیر صالح اصغا نموده و شنیده و از قلم اعلی فائز شده ببناء و ذریه که در کتاب الهی مخلد و باقی و دائمند و هر یک در باره تو شاهد و گواه افرحی بهذا الفضل العظيم
- 5 Mention was made in thy letter of the son of him who hath ascended unto God. His supplication was sent from ... and its written lines were received with attentive ear, and were read 5 ذکر ابن من صعد الی الله در نامه بود عریضه او از [...] و نثر باصغا فائز و امام کرسی رب قرائت شد از حق میطلبیم مؤید [...] بآنچه

before the throne of the Lord. We beseech God to confirm ... in that which befitteth His Day, and to cause him to drink of the Kawthar of steadfastness, in such wise that the clamour of the criers and the might of the idolaters—that is, the foul Shi'ih divines, and the heedless among those who lay claim—shall be powerless to hinder him. A Most Holy, Most Exalted Tablet hath been revealed from the heaven of loving-kindness, addressed particularly unto him; convey it unto him, that he may, through it, be gladdened with the glad-tidings of the Water of Life in the name of his Lord, the All-Merciful, and may become of the firmly grounded.

سزاوار يوم اوست و از كوثر استقامت بياشامد
بشأنيكه نعيق ناعقين و سطوة مشركين يعنى علمای
شیعه شنیعه و غافلین از منتسبین قادر بر منع
نباشد يك لوح اقدس مخصوص او از سماء
عنایت نازل برسانند لبشر منه كوثر الحيوان باسم
ربه الرحمن و يكون من الراستخين

6 And We exhort his brother unto sanctity and purity, and enjoin upon him that whereby the station of man may be exalted amongst all created things. Say: Verily thy Lord is the Counsellor, the Compassionate, the Generous. We counsel thee for the sake of God. With Him is the knowledge of all things in His Perspicuous Book; nothing escapeth His knowledge. He heareth and seeth, and He is the Hearing, the Seeing.

6 و نوصی اخاه بالتقديس و التزیه و تأمره بما یرتفع
به مقام الانسان بين الامکان قل ان ربک هو
التأصح المشفق الکریم انا ننصحک لوجه الله عنده
علم کل شیء فی کتابه المبين لا یعزب عن علمه
من شیء یسمع و یری و هو السميع البصیر

7 And We make mention of thine other brother, and announce unto him the glad tidings of My loving-kindness towards him; and We exhort him with that wherewith We have exhorted the servants of God, both aforetime and hereafter. Verily He is the All-Forgiving, the Most Merciful.

7 و نذكر اخاک الآخر و نبشره بعنايتی له و نوصیه
بما و صیناه به عباد الله من قبل و من بعد انه هو
الغفور الرحیم

8 This Wronged One dwelleth in prison, and in the land of imprisonment each day a new trial appeareth; wherefore, in answering the petitions, delay hath at times occurred, and doth occur. Yet whatsoever, in this hour, floweth from Pen and Tongue, God—glorified be His majesty—hath heard and doth hear. His knowledge encompasseth all things, and His mercy hath preceded all who are in the heavens and on the earth.

8 اینظلم در سجن ساکن و ارض سجن هر يوم
بلونی ظاهر لذا در جواب عرايض گاهی تأخیر
شده و می شود ولكن آنچه از قلم و لسان جاری
این حین حق جلّ جلاله اصغا نموده و مینماید
علیه احاط کلّ الأشياء و رحمته سبقت من فی
السموات و الارضین

9 Another bounty is this: leave to attain unto Our presence, from the Mother Book, hath been made manifest. In every state, the permission to turn unto the Dawning-Place of the Cause shineth forth and gleameth. Turn thou, therefore, unto the Most Exalted Horizon, trusting in God, the Lord of all worlds. Yet in all things observe wisdom; unto this are all commanded. The glory from Us be upon thee, and upon every maidservant who hath believed in God, the One, the All-Informed.

9 فضل آخر آنکه اذن حضور از امّ الکتاب ظاهر
در هر حال اذن توجه از مطلع امر مشرق و
لائح اقبل الى الأفق الأعلى متوکلاً علی الله ربّ
العالمین ولكن در هر حال حکمت را ملاحظه
نمائید کل بآن مأمورند البهاء من لدنا علیک و
علی کلّ امة آمنت بالله الفرد الخبیر

10 O My Name! Upon thee be My Glory. Although the condition of this land and the events occurring therein are outwardly unknown, repeatedly hath this exalted Word been revealed from the Most Exalted Pen: the prison land is outwardly calm but inwardly turbulent. The knowledge thereof is with God, the Protector, the Self-Subsisting. Yet, purely through grace and favor, permission for the Leaf to approach and remain

10 یا اسمی علیک بهائی مع آنکه حالت این ارض و
امورات حادثه در او بر حسب ظاهر معلوم نه
مکرر اینکلمه علیا از قلم اعلی نازل ارض سجن
در ظاهر ساکن و در باطن مضطرب العلم عند
الله المهیمن القیوم ولكن محض عنایت و فضل

hath been granted, as a bounty from God, the Ordainer, the All-Knowing, the All-Wise.

بورقه اذن توجه و توقف عنايت شد فضلاً من
لدى الله الامر العليم الحكيم

BLIB_Or15690.273, BLIB_Or15699.083

BH01537

To: Mihdi, in Hamadan

Date: 1304 ? [1886-1887]

¹ He is God, exalted be His glory in wisdom and utterance!

¹ هو الله تعالى شأنه الحكمة والبيان

² Praise be to God Who has manifested the Light and through it illumined the world of inner meanings and expression, and Who has revealed the Fire and through it shone forth upon Moses on the Mount of mystic knowledge. Glory and praise, blessings and splendor be upon His Prophets and His chosen ones, whom He has made the Dawning-Places of His names and the Daysprings of His attributes and the Manifestations of His Self and the Recipients of His knowledge and the Treasuries of His verses - through whom were opened the gates of divine knowledge to all in the realm of possibility, and the Dove of certitude warbled upon the highest branches. There is none other God but Him. He has ever been in the heights of power and majesty, and in the summit of might and grandeur. His favor has been complete and His proof perfected and His evidence fulfilled and His sovereignty made mighty. He it is Who has sent down His verses and revealed His clear tokens. There is none other God but Him, the Single, the One, the Powerful, the All-Compelling, the All-Knowing, the All-Wise.

² الحمد لله الذى اظهر النور و به نور عالم المعاني و البيان و اظهر النار و به تجلى على الكليم فى طور العرفان الذكر و الثناء و الصلوة و البهاء على انبيائه و اصفياه الذين جعلهم مشارق اسمائه و مطالع صفاته و مظاهر نفسه و مهابط علمه و مخازن آياته الذين بهم فتحت ابواب العرفان على من فى الامكان و غرّدت حمامة الايقان على اعلى الأغصان انه لا اله الا هو لم يزل كان فى علو القدرة و الجلال و سمو العزة و الاجلال قد سبغت نعمته و تمت حجته و كل برهانه و عظم سلطانه هو الذى انزل آياته و اظهر بيناته لا اله الا هو الفرد الواحد المقتدر المهيمن العليم الحكيم

³ O Mihdi! Upon thee be My glory! The Wronged One bears witness to thy turning, thy devotion, thy arising, thy presence, thy attentiveness, thy service and thy deeds in the Most Great Prison and the Most Mighty, Most Impregnable Fortress. We beseech God to assist thee and grant thee success, and to ordain for thee from the Supreme Pen the best of the hereafter and of this world. Verily He is the Lord of all mankind and the Lord of the throne on high and of earth below. There is none other God but Him, Who is established upon His mighty throne.

³ يا مهدى عليك بهائى قد شهد المظوم باقبالك و توجهك و قيامك و حضورك و اصغائك و خدمتك و اعمالك فى السجن الأعظم و الحصن الأمتن الأحكم نسل الله ان يؤيدك و يوفقك و يقدر لك من القلم الأعلى خير الآخرة و الأولى انه هو مولى الورى و ربّ العرش و الثرى لا اله الا هو المستوى على عرشه العظيم

⁴ We make mention of thy father, whom We have remembered in such wise that his remembrance shall endure in the cities of

⁴ و نذكر اباك الذى ذكرناه بما يبقى به ذكره فى مدائن العلم و العرفان نشهد انه فاز بالاقبال و شهد بما شهد به الله انه لا اله الا هو المهيمن القيوم و

knowledge and wisdom. We testify that he attained unto acceptance and witnessed that which God Himself has witnessed - that there is none other God but Him, the All-Compelling, the Self-Subsisting. And We make mention of him who was named Nasrullah, whose mention thou desired. We beseech God to forgive him through His grace, to purify him through His loving-kindness, and to draw him nigh unto Him. Verily He is the All-Bountiful, the Most Generous.

5 Thou hast hearkened unto the voice of the Wronged One in eloquent Arabic; now hear it in sweetest Persian. Praise be to God, the children of Abraham and the heirs of Moses have drunk from the ocean of divine knowledge and have heard the call of the Blessed Tree. This Wronged One has made mention of each one, and beseeches God, exalted be His glory, to ordain for them that which shall endure throughout the kingdom of earth and heaven. Make mention of each one from the Wronged One, that perchance through the breezes of remembrance they may attain unto everlasting joy and be freed from the troubles of this world.

6 O Mihdi! Give thanks to the Goal of all the worlds Who has assisted thee to recognize Him and to turn toward Him, and at all times seek thou the preservation of this most exalted station. Verily He is the Powerful, the Preserver, the Mighty, the Great. We counsel the loved ones of God with that which conduceth to the elevation of souls and the reformation of the world. No host hath been or is mightier than goodly deeds and pure character. With these hosts must they conquer the citadels of hearts. This is the true good that hath been mentioned and recorded in the Books and Scriptures and Tablets of God, exalted be His glory. Blessed is the soul that hath held fast unto the cord of grace and clung to the hem of trust in God. Such is among those men of whom He saith: "On them shall be no fear, neither shall they grieve."

7 Say: O friends! Harken unto the voice of the Wronged One and sanctify yourselves from the doubts and allusions of the manifestations of idle fancies and the dawning-places of vain imaginings, that ye may be refreshed by the breezes of God's loving-kindness that waft at dawn, and attain unto everlasting life. God is aware and mankind doth witness that this Wronged One hath, from the earliest days until now, striven mightily to reform souls and unite hearts, that the horizons of the world might be illumined with the light of concord among nations, and that all might turn with spirit and joy toward the Supreme Horizon and occupy themselves with that which profiteth their souls. To this testifieth every informed sage and every discerning knower.

نذکر من ستمی بنصرالله الذی اردت ذکره نسل
الله ان یغفره فضلاً من عنده و یطهره بعنایة من
لدنه و یقریه الیه انه هو الفضل الکریم

5 ندای مظلوم را بلغة عربی فصیحی اصغا نمودی
حال بلسان پارسی احلی بشنو الله الحمد ابناء خلیل
و وراث کلیم از دریای عرفان الهی آشامیدند و
ندای سدره مبارکه را شنیدند اینمظلوم ذکر هر
یک را نموده از حقّ جلّ جلاله آمل و سائل
که از برای ایشان مقدر فرماید آنچه را که بدوام
ملک و ملکوت باقی و پاینده است هر یک را
از قبل مظلوم ذکر نما شاید از نفحات ذکر بفرج
ابدی فائز شوند و از کدورات عالم فارغ و آزاد
گردند

6 یا مهدی شکر کن مقصود عالمیازا که ترا تأیید
فرمود بر عرفان و اقبال و توجه و در لیالی و
ایام حفظ این مقام اعلی را طلب نما انه هو المقتدر
الحافظ العزیز العظیم اولیای الهی را وصیت
مینمائیم بآنچه سبب [ارتقاء] نفوس و اصلاح
عالمست جندی اقوی از اعمال و اخلاق طیبیه
نبوده و نیست باید باین جنود مداین قلوب را
اخذ نمایند اینست معروف حقیقی که در کتب
و صحف و زیر حقّ جلّ جلاله مذکور و مسطور
طوبی از برای نفسیکه بجبل فضل تمسک نمود
و بذیل توکل تشبث اوست از رجالیکه میفرماید
لا خوف علیهم و لا هم یحزنون

7 بگو ای دوستان بشنوید ندای مظلوم را و خود
را از شبهات و اشارات مظاهر اوهام و مطالع
ظنون مقدس نمائید شاید از نسایم عنایت حقّ که
در سحرگاهان مرور مینماید تازه و خرم گردید و
بحیوة ابدی فائز شوید حقّ آگاه و خالق گواه که
اینمظلوم از اول ایام الی حین در تهذیب نفوس
و الفت و اتحاد قلوب جهد بلیغ مبذول داشته و
مقصود آنکه آفاق عالم بنور اتفاق امم منور گردد
و کلّ بروح و ریحان بافق اعلی توجه نمایند و به
ما تنفع به انفسهم مشغول گردند یشهد بذلک
کلّ عالم خبیر و کلّ عارف بصیر

- 8 O Mihdi! We beseech God to assist thee in serving His Cause and to enable thee to do that which is pleasing unto Him. He is the Powerful, the Mighty, the All-Seeing, the All-Knowing.

8 یا مهدی از حقّ میطلبیم ترا مؤید فرماید بر خدمت
امر و موفق نماید [بر آنچه] رضای او در اوست
اوست قادر و اوست توانا و اوست بینا و اوست
دانا

BLIB_Or15690.271, BLIB_Or15699.043b

BH01598

To: Abu'l-Fadail Gulpaygani

Date: 1304 ? [1886-1887]

- 1 He is the One speaking from His most exalted horizon
- 2 O Abu'l-Fadl! He speaks through this Most Exalted Blessed Word which has dawned from the heaven of the Supreme Pen - fix your gaze upon it: "Whoso is for God, God is for him." In these days this utterance has repeatedly flowed from the Tongue of the One Mentioned. The tree of this word was planted aforetime, and in these days it has sprouted and borne fruit.
- 3 O Abu'l-Fadl! In one of the Tablets this passage was revealed: "If the entire spiritual realm were to be transformed into the power of hearing, one could say it would be worthy of hearkening to this utterance which has flowed from the Pen of the All-Merciful. Otherwise, the visible ears were not and will not be capable of hearing this call, save a limited few." Praise be to God, you have hearkened and attained to that which was the cause and purpose of creation. Blessed are you and joy be unto you! The All-Knowing God accompanies you in travel and at home.
- 4 The tribulations that have descended, the difficulties that have arisen, the straits and trials and grief and afflictions - all are witnessed and recorded by the Supreme Pen in the Crimson Book. This passage transforms the world's tribulations into mercy, and diseases into health. Whatever has befallen you has been for God and in the path of God - the Supreme Pen bears witness. Fire in His path is light, and poison is sweet honey.
- 5 I swear by the Sun of Revelation which has shone forth from the highest horizon of the world - if the people of earth were to attain to a drop from the chalice of inner meanings, or a drop

1 هو الناطق من افقه الأعلى

2 یا ابا الفضل فضال میفرماید باینکه مبارکه علیا
که از افق سماء قلم اعلی اشراق نموده ناظر باش
من کان لله کان الله له این ایام مکرر این ذکر از
لسان مذکور جاری سدره اینکلمه از قبل غرس
شد و در این ایام روئید و ثمر رسید

3 یا ابا الفضل در یکی از الواح اینفقره نازل اگر
عالم روح بتمامه بقوه سامعه تبدیل شود میتوان
گفت لایق اصغاء این بیانست که از قلم رحمن
جاری گشته والا آذانهای مشهوده قابل این ندا
نبوده و نخواهد بود الا عده معدودات لله الحمد
تو اصغا نمودی و فائز شدی بآنچه که سبب و
علت آفرینش بوده طوبی لک و نعیماً لک حقّ
آگاه در سفر و حضر با تو همراه

4 زحمات نازله و مشکلات وارده و تنگی و ابتلا
و افسردگی و بلایا کلّ مشهود و در صحیفه حمرا
از قلم اعلی مذکور و مسطور اینفقره زحمتهای عالم
را برحمت تبدیل نماید و امراض را بصحت آنچه
بر شما وارد الله و فی سبیل الله بوده قلم اعلی شاهد
و گواه نار در سبیلش نور و سمّ شهد فائق

5 قسم بآفتاب ظهور که از اعلی افق عالم اشراق
نموده اگر اهل ارض برشی از اناء معانی و یا
بقطره‌ئی از دریای بیان فائز شوند کلّ از ما

from the ocean of utterance, all would turn from what they possess to what is with God, and would occupy themselves with circumambulating around the chosen ones of God. The veils of the wicked have prevented eyes from beholding the Most Exalted Horizon, and likewise ears from hearing the Most Exalted Word.

عندهم به ما عند الله توجه نمایند و بطواف اولیای الهی مشغول گردند ابصار را حجابات اشراق از مشاهده افق اعلی منع نموده و همچنین آذنانرا از اصغاء کلمه علیا

- 6 Jinab-i-Ism-i-Jud, upon him be My glory, forwarded your letter to the Most Holy Court, and this response has descended from the heaven of the Will of the Beloved of the worlds. It gives life to the spirit and bestows true wings, that you may teach the servants to soar and guide them to the true Ka'bah of God. O Fadl! The wings have become soiled with the clay of vain imaginings - ask God to cleanse them with the water of return. He is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

6 جناب اسم جود علیه بهائی نامه شما را بساحت اقدس ارسال داشت و اینجواب از سماء مشیت محبوب عالمیان نازل روح بخشید و قوادم حقیقی عطا نماید تا عباد را پرواز بیاموزی و بکعبه حقیقی الهی راه نمائی یا فضل پرها بطین اوهام آلوده شده از حق طلب از آب رجوع طاهر فرماید اوست قادر و توانا و دانا و بینا

- 7 Teach the servants to read what has been revealed from My Most Exalted Pen. My God, My God! I beseech Thee by the penetrating power of Thy Most Exalted Word and the might of Thy Most High Pen to assist Thy servants to turn to Thee and gaze toward Thy horizon. O my Lord! Deprive them not of the outpourings of the heaven of Thy Will and the waves of the ocean of Thy bounty. Thou art verily the One Who hath power over whatsoever He willeth. There is no God but Thee, the Almighty, the All-Conquering, the All-Powerful.

7 علم العباد بأن یقرأوا ما نزل من قلمی الأعلی الهی استلک بنفوذ کلمتک العلیا و اقتدار قلمک الأعلی بأن تؤید عبادک علی الاقبال الیک و النظر الی افقک ای رب لا تحییهم عن فیوضات سماء مشیتک و امواج بحر فضلک انک انت المقتدر علی ما تشاء لا اله الا انت القوی الغالب القدیر

- 8 As to the matter mentioned, whatsoever conduces to the benefit of the world is acceptable and beloved before God, and whatsoever is otherwise is rejected. For this Most Great Revelation has been dedicated to the salvation and reformation and unity and harmony and tranquility of the peoples of the world. To this bear witness the dwellers of Paradise and the companions of the holy precincts, and beyond them I am the All-Knowing Witness.

8 و اما در فقره مذکوره آنچه سبب نفع عالم است هر چه باشد لدی الله مقبول و محبوب و دون آن مردود چه که اینظهور اعظم مخصوص نجات و اصلاح و اتحاد و اتفاق و راحت اهل عالم بوده یشهد بذلک اهل الفردوس و اصحاب حظائر القدس و عن ورائهما انا الشاهد العلیم

- 9 According to the command, the servant in attendance has written to His Honor Varqa, upon him be My glory and loving-kindness, that which wisdom requires. We beseech God to show a way and guide to it, that the purpose may be achieved without harm. Praise be to God, His Honor Sin has from the beginning stood ready to assist. Now too We beseech God to confirm him in that which befits His Day. He has shown friendship and love from before.

9 حسب الأمر عبد حاضر بجناب ورقا علیه بهائی و عنایتی نوشته اند آنچه را که مقتضی حکمت است از حق میطلبیم راهی بنماید و بان هدایت فرماید تا من غیر ضرر مقصود حاصل شود الحمد لله جناب سین از اول باعانت قائم حال هم از حق میطلبیم او را تأیید فرماید بر آنچه سزاوار یوم اوست از قبل حق دوستی و محبت داشته

- 10 In all matters one must consult while considering the outcome. Take what is good and what benefits the world - this is My bidding before and after. To this testifies every truthful and trustworthy one, and every knowing and informed one. Whosoever proves to be a well-wisher of this party, We have wished

10 باری در امور باید مشورت نمود مع ملاحظه عاقبت خذوا المعروف و ما ینتفع به العالم هذا امری من قبل و من بعد یشهد بذلک کل صادق امین و کل عالم خبیر هر نفسی خیرخواه این حزب

and wish for his good, and this will certainly be manifested and answered. Blessed are they that understand, and blessed are they that act.

- 11 The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have turned and believed in God, the Lord of the worlds.

واقع شود ما خیر او را خواسته و میخواستیم و البته
هم بظهور و اجابت مقرونست طوبی للعارفین و
طوبی للعاملین

11 البهاء المشرق من افق سماء عنایتی علیک و علی
الذین اقبلوا و آمنوا بالله رب العالمین

BLIB_Or15690.278, BLIB_Or15699.095b,
AVK3.204.05x, AYT2.312x

BH01625

To: Muhammad Javad Qazvini et al.

Date: 1304 ? [1886-1887]

- 1 He is the Ever-Present, He is the All-Seeing

1 هو الحاضر و هو الناظر

- 2 O Ism-i-Jud! The letter of Ali-Asghar - upon him be My glory - which he wrote to that one has been presented in the Most Holy Court and attained the honor of being heard. We beseech God to confirm him and grant him success in remembrance, praise and service to the Cause. His mention has been made repeatedly and his name inscribed by the Pen of the Wronged One. God willing, may he be adorned with such an adornment that its light shall be effulgent and its fragrance diffusive. He had mentioned Muhammad-'Ali Kh. We ask and beseech God to enable him to recognize that for which all created things have been brought from nothingness into being. O 'Ali-Asghar! By the life of God, this word which hath flowed from the Most Exalted Pen concerning him is better for him than all that is witnessed and seen. He is the Lord of all beings and the Lord of the last and the first. He should say: "My God, my God! I have turned toward Thy most exalted horizon after hearing Thy sweetest call. O my Lord! Illumine my face with the lights of Thy countenance, my heart with the lights of Thy knowledge, and my breast with the effulgences of Thy names. O my Lord! I beseech Thee by the ocean of Thy knowledge, the heaven of Thy grace and the sun of Thy bounty to draw me near unto Thee in all conditions and ordain for me that which shall profit me in every world of Thy worlds. Verily Thou art the Powerful over what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise, the All-Merciful, the Most Generous."

2 یا اسم جود نامه علی اصغر علیه بهائی که
بآنجناب نوشته در ساحت اقدس بشرف اصغاء
فائز از حق میطلبیم او را تأیید نماید و توفیق عطا
کند بر ذکر و ثنا و خدمت امر مکرر ذکرش
مذکور و اسمش از قلم مظلوم مسطور انشاءالله
مزین شوند بطرازیکه نورش ساطع و عرفش
متضوع باشد ذکر جناب محمد علی خا را نموده
بودند از حق سائل و آملیم ایشانرا موفق فرماید بر
عرفان آنچه خلق عالم از برای او از عدم بوجود
آمده یا علی اصغر لعمر الله اینکلمه که در باره
او از قلم اعلی جاری خیر له عما یشهد و یری
انه هو مولی الوری و رب الآخرة و الأولی له
ان یقول الهی الهی قد اقبلت الی افقک الأعلی
بعد از سمعت ندائک الأعلی ایرب نور وجهی
بأنوار وجهک و قلبی بأنوار معرفتک و صدری
بتجلیات اسمائک ایرب استلک بجم علیک و
سماء فضلک و شمس جودک ان تقرّبنی فی
کل الأحوال الیک و قدر لی ما ینفعنی فی کل
عالم من عوالمک انک انت المقتدر علی ما تشاء
لا اله الا انت العلیم الحکیم و المشفق الکریم

3 یا قلم ارجع الی ذکر من طاف البلاد لاعلاء
کلمتی العلیا و ذکری الأبهی الذی سنی بحیدر

3 O Pen! Return to the mention of him who traveled through the lands to exalt My Most Great Word and My Most Glorious Remembrance, who was named Haydar-'Ali in the Book of Names from God, the Cleaver of the heavens, that the breezes of revelation may attract him once again and draw him nigh unto the Most Exalted Horizon, the station wherein naught is heard save the rustling of the Divine Lote-Tree and the murmuring of the water flowing in the Most Exalted Paradise. And I am the Expositor, the Teacher, the All-Merciful, the All-Knowing, the All-Wise.

4 Harken in the Persian tongue, that perchance the people of Iran may be attracted by the heat of the utterance of the All-Merciful and attain unto their purpose. By the life of God! The Light is manifest, and He Who speaketh on Sinai is speaking, and the Sun is shining, and the verses are being revealed, and the proof is resplendent. Nevertheless all are heedless save those who have been moved by the movement of My Most Exalted Word, and have drawn nigh and heard the Call of God, the Lord of the worlds. Say to those who have turned away: Fear ye God and be not of the wrongdoers.

5 We counsel all to read the Persian Bayan. Whosoever considereth it for the sake of God will find himself independent of the dawning-places of idle fancies and vain imaginings. Glory be to God! What objections they have raised against the Truth - exalted be His glory! Say: O company of the heedless ones! First reflect upon the Truth Itself and Its proof and evidence, and judge with fairness. After the establishment of this most exalted station and most glorious rank and most resplendent horizon, other objections are not and have never been befitting. What have those souls understood from "He doeth whatsoever He willeth" and what have they comprehended from "He ordaineth whatsoever He pleaseth"? Lost indeed are they who have denied the signs and proof of God, rejected His evidence, and turned away from His shining countenance.

6 The Truth - exalted be His glory - hath ever been among the people. His deeds are manifest, His utterance evident, and His Book eloquent. That one himself hath been for some time in the Most Holy Court. By the life of God! There hath appeared that which hath no likeness or parallel. The infidels have become veils and clouds. We beseech God to sanctify the lights of the Sun of Truth from these veils and clouds, that the seekers and wayfarers may attain their Desired One and their Intended Goal, may behold the Straight Path and hold fast unto it. The Command is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the Praiseworthy.

قبل علی فی کتاب الأسماء من لدى الله فاطر السماء لتجذبه نفحات الوحي مرة أخرى وتقربه الى الأفق الأعلى المقام الذي لا يسمع فيه إلا حفيف سدرة المنتهى وخرير الماء الجاري في الجنة العليا وانا المبين المعلم المشفق العليم الحكيم

4 بلسان پارسی بشنو شاید اهل ایران بحارارت بیان رحمن فائز شوند و مقصود را بیابند لعمر الله نور لاخ و مکلم در طور معانی ناطق و آفتاب مشرق و آیات نازل و برهان ساطع معذک کل غافل الا من اهتز من اهتزاز کلمتی العلیا و اقبل و سمع نداء الله رب العالمین بمعرضین بیان بگو خافوا الله ولا تكونوا من الظالمین

5 وصیت مینمائیم کل را بقرائت بیان پارسی هر نفسی لله ملاحظه نماید خود را از مطالع ظنون و اوهام غنی و مستغنی مشاهده کند سبحان الله چه اعتراضاتی بر حق جلّ جلاله نموده اند بگو ای معشر غافلین اول در نفس حق و حجت و برهانش تفکر نمائید و بانصاف حکم کنید بعد از ثبوت این مقام اعلی و رتبه علیا و افق ابهی دیگر اعتراضات سزاوار نوده و نیست آیا آن نفوس از یفعل ما یشاء چه ادراک نموده اند و از یحکم ما یرید چه فهمیده اند قد خسر الذین کذبوا بآیات الله و برهانه و انکروا حجته و اعرضوا عن وجهه المنیر

6 حق جلّ جلاله لازال مابین جمع بوده عملش ظاهر و بیانش باهر و کجاش ناطق خود آنجناب مدتها در ساحت اقدس بوده اند لعمر الله ظاهر شده آنچه شبه و مثل نداشته ملحدین حجاب شده اند و سخاب گشته اند از حق میطلبیم انوار آفتاب حقیقت را از این حجاب و سخاب مقدس دارد تا طالبان و قاصدان بمطلوب و مقصود خود فائز شوند و صراط مستقیم را مشاهده کنند و بان تمسک جویند الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 7 The glory shining forth from the horizon of the heaven of My Kingdom be upon thee and upon those who have soared in My atmosphere, spoken My praise, held fast unto My cord, clung to the hem of My robe, and arisen to serve My friends who have not broken My Covenant and Testament and have acted according to what was enjoined upon them in My mighty and great Book.

7 البهاء المشرق من افق سماء ملكوتي عليك وعلى
الذين طاروا في هوائى و نطقوا بثنائى و تمسكوا
بجبل و تشبثوا بذيلى و قاموا على خدمة اوليائى
الذين ما نقضوا عهدى و ميثاقى و عملوا بما امروا
به فى كتابى العزيز العظيم

BLIB_Or15690.270, BLIB_Or15699.018b,
BLIB_Or15718.212.05

BH01670

To: *Mirza Abdul-Husayn son of Jim Vav, in Isfahan*

Date: 1304 ? [1886-1887]

- 1 He is the One dawning from the horizon of the heaven of proof!
- 2 O Abdul-Husayn, upon thee be My Glory! The Holy Fore-runner utters this word, saying: "I have written a gem in His remembrance - verily He cannot be indicated by My indication nor by what was revealed in the Bayan." Should one, through divine grace, drink from the ocean of meanings concealed within this word, he would become aware of the greatness of the Cause.
- 3 Today the friends of God, who in the Tablets are designated and known as the Party of God, must turn from the river of names to the ocean of meanings. The deniers among the people of the Bayan have not, to this day, recognized the station of this Day. They remain occupied with former names and former words. At times they engage in misinterpretation, and at times they cling to names. Blessed is the soul who, by divine power, has transcended names and attained to that which is befitting this Day.
- 4 They deny the station which He declares cannot be known through Him or what was revealed in the Bayan, measuring it by their own vain imaginings. Sometimes through mention of Ali, sometimes through mention of the Mirror and the like, they deprive the helpless servants from the straight path and the mighty announcement. For one thousand two hundred years they said "O Ali," and in the end they martyred One through Whose word a thousand Alis could be created. By the life of God, such oppression was manifested by that party as had not been seen from the beginning of the world until now. They

1 هو المشرق من افق سماء البرهان

2 يا عبدالحسين عليك بهائى حضرت مبشر باين
كلمه ناطق ميفرمايد قد كتبت جوهرة فى ذكره
انه لا يشار باشارتى و لا بما نزل فى البيان اگر
نفسى بعنايت الهى از بحر معانى كه در اين كلمه
مستور است بياشامد بر عظمت امر آگاه شود

3 امروز بايد اوليائى الهى كه در الواح بحزب الله
موسوم و معروفند از نهر اسماء ببحر معانى توجه
نمايند معرضين اهل بيان الى حين مقام يوم را
نشناخته اند باسما قبل و كلمات قبل مشغولند
گاهى تحريف ذكر مينمايند و هنگامى باسما
تمسكند طوبى از براى نفسيكه بقوت الهى از
اسماء گذشت و بآنچه اليوم سزاوار است فائز
شد

4 مقامى را كه ميفرمايد بمن و آنچه در بيان نازل
شده شناخته نميشود انكار مينمايند و باوهامات
خود ميسنجند گاهى ذكر على و گاهى بذكر مرآت
و امثال آن عباد بيچاره را از صراط مستقيم و
نبأ عظيم محروم مينمايند هزار و دويست سنه
يا على گفتند و بالآخره نفسى را كه هزار على
بكله اش خلق ميشد شهيد نمودند لعمر الله ظلمى
از آن حزب ظاهر شد كه از اول دنيا الى حين
ظاهر نشده بر جميع منابر لعنش نمودند و حال

cursed Him from all pulpits, and now again Hadi Dawlatabadi is occupied with organizing such a party. Let someone for God's sake tell him: these same words existed before - what was their result? Was anything seen to result except infidelity and cursing and reviling from the pulpits?

- 5 O thou who gazest toward My horizon! Hear My call from the precincts of My prison. Verily it draws thee to a station wherein the Tongue of Glory proclaims: The Kingdom belongeth unto God, the One, the Mighty, the Powerful, the Bestower! Thy letter hath come before the Wronged One, and He hath revealed for thee from the treasuries of His Most Exalted Pen that which nothing in all things can equal, as the Tongue of Grandeur beareth witness in this most sublime station.

- 6 Say: O people of the Furqan! The All-Merciful hath come with a sovereignty before which all parties are powerless. Cast aside what is with the people and take what ye are commanded by God, the Mighty, the Bestower. The carpet of idle fancies hath been rolled up. By God! The Sun of Certitude hath dawned from the horizon of the world by the command of God, the Lord of Lords. Say: What ye possess will not profit you today. Turn ye toward the Most Sublime Horizon with spirit and fragrance.

- 7 Then, O people of the Bayan, die in your wrath! He Who was hidden in the eternity of eternities hath appeared, and He Who was recorded by the Most Exalted Pen in the Books and Tablets hath come. By God! Neither your clamor nor the murmuring of those who have disbelieved in the Beginning and the Return can hinder Him. Say: This is God's Day, did ye but know it, and this is a Day wherein naught is mentioned save Him, did ye but perceive it. He is not known through names; rather, they are created by His command.

- 8 We make mention of thy father and ask God to confirm him in steadfastness in this Cause, whereby the hearts of those who have disbelieved in God, the Protector, the Self-Subsisting, have been shaken. We make mention of thy brother and give him the glad tidings of My remembrance of him, that he may thank his Lord, the Possessor of existence. We beseech Him, exalted be He, to enable him to make mention of Him and praise Him among His servants with wisdom and utterance. Verily He is powerful over what He willeth through His word "Be" and it is.

- 9 O Abdul-Husayn! At the end of the letter We make mention of thee again. Blessed art thou for having shattered the idols of vain imaginings and turned toward God, the Lord of the Unseen and the Seen. By the life of God! Those who have

مجدّد هادی دولت‌آبادی در ترتیب چنین حزبی مشغولست یک نفس لله باو بگوید از قبل هم این حرفها بود حاصل آن چه شد حاصل جز کفر و لعن و سب بر منابر چیزی دیده نشد

5 یا ایها الناظر الی افقی اسمع ندائی من شطرسجی آنه یجذبک الی مقام یطق فی لسان البیان الملک لله الفرد المقتدر العزیز المنان قد حضر کتابک لدی المظلوم و اظهر لک من خزائن قلبه الاعلی ما لا یعادلہ شیء من الاشیاء یشهد بذلك لسان العظمة فی اعلى المقام

6 قل یا معشر الفرقان قد اتی الرحمن بسلطان لا یقوم معه الأحزاب ضعوا ما عند القوم خذوا ما امرتم به من لدی الله العزیز الوهاب قد طوی بساط الأوهام تالله قد اشرق نیر الایقان من افق العالم امراً من لدی الله ربّ الأرباب قل لا ینفعکم الیوم ما عندکم اقبلوا الی الأفق الاعلی بالروح و الریحان

7 ثمّ یا ملأ البیان موتوا بغیظکم قد ظهر من کان مکنوناً فی ازل الآزال و اتی من کان مسطوراً من القلم الاعلی فی الزبر و الألواح تالله لا تمنعه ضوضاؤکم و لا دمدمة الدّین کفروا بالمبدء و المآب قل هذا یوم الله لو انتم تعرفون و هذا یوم لا یذکر فیہ الا هو لو انتم تشعرون انه لا یعرف بالأسماء بل هم بأمره یخلقون

8 و نذکر اباک و نسأل الله ان یؤیّده علی الاستقامة علی هذا الأمر الذی به اضطربت افئدة الدّین کفروا بالله المهیمن القیوم و نذکر اخاک و نبشّره بذکری آیاه لیشکر ربّه مالک الوجود نسأله تعالی ان یوفقه علی ذکره و ثنائه بین عباده بالحکمة و البیان انه هو المقتدر علی ما یشاء بقوله کن فیکون

9 یا عبدالحسین فی آخر الکتاب نذکرک مرّة اخرى طوبی لک بما کسرت اصنام الأوهام و اقبلت الی الله ربّ الغیب و الشّهود لعمر الله انّ الدّین

turned away from the Truth, these are the worshippers of vain imaginings in this praiseworthy station. Aid thy Lord with the hosts of utterance, placing thy trust in God, the Possessor of the Promised Day. The Glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those whom neither the doubts of the world, nor its ornaments, nor its vicissitudes have withheld from this irrevocable Cause.

اعرضوا عن الحق اولئك من عبدة الأوهام في
هذا المقام المحمود انصر ربك بجنود البيان متوكلاً
على الله مالك اليوم الموعد البهاء المشرق من
افق سماء ملكوتك عليك وعلى الذين ما منعهم
شبهات الدنيا وزخرفها وحوادثها عن هذا الأمر
المختوم

BLIB_Or15718.346

BH01668

To: *Siyyid Husayn Alhusayni et al.*

Date: 1304 ? [1886-1887]

After completing the letter of Mirza 'Abdu'llah, this was written:

He is God

O beloved of my heart! Regarding what you wrote mentioning the solace of Mine eye Aqa Siyyid Husayn, upon him be the peace of God - after it was presented before His presence, He said:

He is God, exalted be He in might and power

O Husayn! Upon you be the peace of God and the peace of His loved ones. His honor Muhammad-Qabli-'Ali, upon him be God's peace and grace, and you have been and are mentioned before the Wronged One. Although this Wronged One has commanded all to act with goodness, and likewise to that which God has revealed in the Book, and My purpose has been nothing but the preservation of the people of unity and their might and power and exaltation, they have done that which is beyond mention. The power of the people of the cities of unity and detachment reached such a station that the limbs of the ungodly and heedless trembled from it and hearts were troubled.

Now weakness has reached such a point that opponents have attacked from all sides. Each day some harm arrives and some tribulation appears. They have denied this bounty and imagined this justice to be tyranny. Therefore the Wronged One is afflicted in the Most Great Prison. But tribulation in His path, exalted be He, has been and is beloved. In all conditions We

هو الله هو الله تعالى شأنه العظمة والاقتدار

يا حسين عليك سلام الله و سلام اوليائه جناب
محمد قبل على عليه سلام الله و فضله و تو نزد
مظلوم مذکور بوده و هستيد مع آنکه اين مظلوم
کل را بمعروف امر نموده و همچنين بما انزله الله
في الكتاب و مقصودی جز حفظ اهل توحيد و
عزت و قدرت و رفعت ايشان نبوده عمل نمودند
آنچه را که از ذکر خارجست اقتدار اهل مدائن
توحيد و تفريد بمقامی بوده که فرائض مشرکين
و غافلين از او مرتعد و قلوب مضطرب

حال ضعف بمقامی رسیده که از اطراف اصحاب
خلاف هجوم نموده اند هر روز ضری وارد و بآسی
ظاهر این فضل را انکار نموده اند و این عدل را
ظلم پنداشته اند لذا مظلوم در سين اعظم مبتلا
ولكن بلا في سبيله تعالى محبوب بوده و هست در
جميع احوال خير اهل عالم را خواسته و ميخواهيم
از حق ميطلبيم کل را بطراز عدل مزین فرمايد
تا بانصاف تکلم نمايند و بنظر مقدس مشاهده
کنند مقصود از آنچه ذکر شد آنکه دوستان بر
آنچه وارد شده آگاه شوند و بدانند که اين مظلوم
ملاقات اوليا را دوست داشته و دارد ولكن
عباد غافل حائل

يا حسين قل الهی الهی انا الذي اقبل اليك و
توكلت عليك اسئلك بأشجار حدائق المعاني و
البيان و اوراق الحقائق و التبيان بأن تكتب لي

have wished and do wish the good of the people of the world. We beseech God to adorn all with the ornament of justice, that they may speak with fairness and observe with sanctified vision. The purpose of what was mentioned is that the friends may become aware of what has transpired and know that this Wronged One has loved and loves meeting His loved ones, but the heedless servants have become a barrier.

O Husayn, say: My God, my God! I am the one who has turned to Thee and placed my trust in Thee. I beseech Thee by the trees of the gardens of inner meanings and utterance, and the leaves of realities and exposition, to ordain for me that which will profit me. Verily Thou art more knowing of me than I am of myself. There is no God but Thee, the Mighty, the Powerful, and worthy of answering prayer.

O Husayn! Praise be to God, thou hast attained to that of which most are heedless. Be not grieved at what hath befallen this Wronged One. Reflect - We have mentioned thee with a mention that is the cause of greatest joy. We beseech God to assist thee and make thee successful and ordain for thee the best of what He hath revealed in His Book. Verily He is the Compassionate, the Generous, and He is the Most Merciful of the merciful.

This servant also conveys greetings and beseeches from God that which is the cause of loftiness and elevation. To his honor your father, upon him be God's peace and care, I send greetings. He has ever been and is mentioned. The servant asks his Lord to protect him and ordain for him the good of the hereafter and this world.

Mention was made of the light of my eyes, the honored 'Abdu'l-Hadi and his brothers, upon them be God's mercy and grace. After presenting their mention, He mentioned them both, and likewise mentioned the honored leaf of the family, upon her be God's peace. Concerning each one was manifested that which testified to bounty and care. Blessed are they and joy be unto them. This servant also conveys greetings to each one and seeks divine confirmation. Verily God is the Hearer, the Answerer, and He is the Forgiving, the Generous.

Mention was made of Habibu'llah, upon him be 96 [Baha'u'llah]. After presenting this, He spoke these words: "Verily We have mentioned thee before and at this time, and We ask God to assist thee and make thee successful and render thee protected, steadfast, firm and resolute in that which He loveth and is pleased with, and to ordain for thee what beseemeth His generosity, exalted be He."

ما ینفعنی آنک انت اعلم بی منی لا اله الا انت
القوی القدر و بالاجابة جدير

یا حسین الحمد لله فائز شدی بآنچه که اکثری از
او غافلند محزون مباش در آنچه بر اینمظلوم وارد
شده تفکر نما ترا ذکر نمودیم بذکریکه سبب فرح
اکبر است نسل الله ان یؤیدک و یوفقک و یقدر
لک خیر ما انزلہ فی کتابہ آنہ هو المشفق الکریم
و هو ارحم الراحمین انتہی

این عبد هم سلام میرساند و از حق میطلبد آنچه
را که سبب علو و سمو است خدمت جناب
والد علیه سلام الله و عنایتہ سلام میرسانم لازال
مذکور بوده و هستند یسئل الخادم ربہ بان یحفظه
و یقدر له خیر الآخرة و الأولى

ذکر نور چشم مکرم جناب عبدالهادی و اخوی
ایشان رحمة الله علیهما فضل الله و رحمته را
فرمودند بعد از عرض ذکر هر دو را فرمودند و
همچنین ذکر مخدره ورقه اهل علیها سلام الله را
در باره هر یک ظاهر شد آنچه که شهادت
داده بر فضل و عنایت طوبی لهم و نعیماً لهم
این عبد هم خدمت هر یک سلام میرساند و
توفیق میطلبد ان الله هو السامع المجیب و هو
الغفور الکریم

ذکر حبیب الله علیه ۹۶ [بهاء الله] نمودند بعد
از عرض باینکلمات نطق فرمودند انا ذکرناک
من قبل و فیذا الحین و نسل الله ان یؤیدک
و یوفقک و یجعلک محفوظاً مستقیماً ثابتاً راسخاً
علی ما یحب و یرضی و یقدر لک ما ینبغی لکرمه
تعالی انتہی

این عبد هم سلام میرساند و بذکریکه سبب
اشتعالست ذکر مینماید انشاء الله در جمیع احوال
مؤید باشند بر عمل بمعروف و به ما یرتفع به
مقامه بین العباد السلام و الذکر و الثناء علیکم و
علی عباد الله المقربین

BLIB_Or15731.159, LHKM2.302

This servant also conveys greetings and makes mention with that which is the cause of enkindlement. God willing, may they be assisted in all conditions to act with goodness and with that which will elevate their station among the servants. Peace and remembrance and praise be upon you and upon God's near servants.

BH01763

To: Aqa Shahzadih, in Tihran

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in bounty and bestowal! 1 هو الله تعالى شأنه العناية و العطاء
- 2 Praise be to the Ancient King Who, through the key of His Most Great Name, hath opened and taken possession of the prepared hearts of the peoples. None can resist His sovereignty, and none can prevent the manifestation of His power and might. He hath sent down the verses and made them the gate of knowledge throughout creation. Exalted be His dominion, exalted be His proof, and exalted be His testimony which hath encompassed existence, both seen and unseen. And peace and blessings be upon the Hands of His Cause, who have taken hold of the Book through His power and aided His Cause among His servants. We beseech God to strengthen them in all conditions to remain steadfast in a manner that hath caused the hearts of the heedless to tremble. 2 حمد مالک قدم را که بمفتاح اسم اعظم ابواب مستعده افتده امم را گشود و تصرف نمود لا راد لسلطنته و لا مرد لظهور قدرته و اقتداره قد انزل الآيات و جعلها باب العرفان في الامكان تعالى سلطانه و تعالى برهانه و تعالت حجة التي احاطت الوجود من الغيب و الشهود و الصلوة و السلام على ابادى امره الذين اخذوا الكتاب بقدرته و نصروا امره بين عباده نسل الله ان يؤيدهم في كل الأحوال على استقامة اضطربت بها افئدة الغافلين
- 3 O my leaf and she who gazeth toward the horizon of My manifestation! Thy petition hath reached the Most Holy Court and attained unto His presence and meeting. We beseech God, exalted be He, to make thee so firm in holding fast to the Tree that neither winds shall move thee nor worldly events cause thee to fall, and to give thee to drink from the Kawthar of His utterance by His bounteous hand, and to ordain for thee that whereby thy mention and thy name shall endure in His Perspicuous Book. Command and judgment belong to God, the Lord of the worlds. 3 يا ورقتي و الناظرة الى افق ظهورى عريضه شما بساحت اقدس وارد و بحضور و لقا فائز نسل الله تعالى ان يجعلك متمسكة بالسدرة بحيث لا تحركها الارباع و لا تسقطها حوادث الدنيا و يسقيك كوثر بيانه من يد عطائه و يقدر لك ما يبقى به ذكرک و اسمک في كتابه المبين الأمر و الحكم لله رب العالمين
- 4 O my leaf! Harken unto what the All-Merciful hath revealed in the Qur'an. His exalted Word states: "Wealth and children are an ornament of the life of this world. But the good deeds 4 يا ورقتي اسمعى ما انزله الرحمن في الفرقان قوله تعالى المال و البنون زينة الحياة الدنيا و الباقيات الصالحات خير عند ربك ثوابا و خير املا و اين آيه مبارك در وقتى نازل شد که ابناء

which endure are better in thy Lord's sight for reward, and better in respect of hope." This blessed verse was revealed when the sons of the Prophet ascended to the Most Exalted Station and the All-Glorious Companion. The idolaters arose in derision and spoke words unfitting to their base desires. Thereafter, the aforementioned verse was revealed, meaning that good and righteous deeds are better and more beloved in God's sight. They failed to understand that the enduring good deeds are the verses revealed from the Kingdom of Utterance upon his heart, which shall endure as long as the kingdom of earth and heaven endure. The idolaters supposed that since the Prophet was without heir, His Cause and His decree would perish and vanish. They were heedless that all that appeared from Him was adorned with the ornament of perpetuity and imperishable glory. And to spite the idolaters, the Surih of Kawthar was revealed, meaning that the idolaters are the ones cut off and heirless. He saith: "For he who hateth thee, he will be cut off."

حضرت رسول رحلت نمودند و قصد مقام اعلی و رفیق ابهی کردند مشرکین بشماتت برخاستند و بهوای نفسانی بکلماتیکه لایق نبود تکلم نمودند بعد آیه مذکوره نازل و مقصود آنکه اعمال طیبه و اعمال مرضیه صالحه عندالله بهتر و برتر و محبوبتر است اینقدر ادراک نمودند که باقیات صالحات آیاتی است که از ملکوت بیان بر فواید آنحضرت نازل و آن بدوام ملک و ملکوت باقی و پاینده است گمان مشرکین آنکه حضرت بلا عقب است از اینجهت امرش و حکمش فانی و زایل خواهد شد غافل از آنکه آنچه از آن حضرت ظاهر شده کل بطراز بقا و عزّ لایفنی مزین است و رغماً لأنف المشرکین سوره کوثر نازل مقصود آنکه مشرکین ابرند و بلا عقبند میفرماید ان شائک هو الأبر

- 5 God willing, that leaf shall enter and swim in the depths of the sea of oneness and detachment. This station is mighty, and thus He saith: "So patience is most fitting. And it is God Whose help is sought against that which ye assert." The highest fruit of the tree of detachment hath ever been and shall ever be patience. Blessed is he who hath attained thereunto and recognized its station. I say in truth that there hath never been and shall never be any barrier against the decreed hour. Thus He saith that death shall overtake every soul, even if they be in lofty, impregnable towers. But that which is not decreed may be lifted through God's absolute Will and His pervading divine Purpose. Blessed is he who readeth what hath been sent down from the tongue of My grandeur at this moment, as a command from Me, and I am the All-Bountiful, the Most Generous.

5 انشاءالله آن ورقه در لجه بحر احدیه و انقطاع وارد و ساجند اینمقام عظیم است اینست که میفرماید فصیر جمیل والله المستعان علی ما تصفون اعلی ثمره شجره انقطاع صبر بوده و هست طوبی لمن فاز به و عرف مقامه براسی میگویم از برای اجل محتوم مانع نوده و نیست اینست که میفرماید هر نفسی را موت اخذ میکند اگرچه در بروجهای مشیده محکمه باشد و غیر محتوم باراده مطلقه الهی و مشیت نافذه ربانی رفع میشود طوبی لمن یقرأ ما نزل من لسان عظمتی فیهذا الحین امرأ من عندی و انا الفضل الکرم

- 6 Say: O my God, my God! Thou seest one of Thy handmaidens who hath turned to the horizon of Thy manifestation, and a leaf among Thy leaves who hath held fast to the Tree of Thy bounty. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, whereby the limbs of the nations who broke Thy Covenant and Thy Testament, who disputed Thy verses and contended with the Daysprings of Thy Cause and the Dawning-Places of Thy Revelation, were made to tremble, to change my sorrow into gladness from Thy presence and my grief into joy from Thy direction. I testify that Thou knowest what profiteth and harmeth me, and I know not what is with Thee. Ordain for me that which will draw me nigh unto Thee and benefit me in every world of Thy worlds. Verily, Thou art the Almighty,

6 قوی الهی الهی تری امة من امائك اقبلت الی افق ظهورک و ورقه من اوراقک تمسکت بسدره عطائك اسئلک یا مولی العالم باسمک الأعظم الذی به ارتعدت فرائص الأمم الذین نقضوا عهدک و میثاقک و جادلوا بآیاتک و بمطالع امرک و مشارق وحیک ان تبدل حزنی بفرح من عندک و همی بسرور من جانبک اشهد انک تعلم ما ینفعنی و یضرنی و لا اعلم ما عندک قدر لی ما یقرّبنی الیک و ینفعنی

the Most Powerful, the All-Bountiful. There is none other God but Thee, the Mighty, the Most Generous.

فيكلّ عالم من عوالمك انتك انت المقتدر العزيز
الوهاب لا اله الا انت العزيز الفضال

INBA15:233, INBA26:235, BLIB_Or15724.214,

PYK.207

BH01792

To: Husayn et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be He in wisdom and utterance
هو الله تعالى شأنه الحكمة و البيان
- 2 O Husayn, upon thee be My glory! For some time now the Leaf, the Mother, hath dwelt in the House and during the nights and days hath been blessed to hearken unto the verses of God. They have attained a great bounty and been honored with supreme grace. On this dark night, two hours past the nineteenth night of the sacred month of Muharram, the letter of 'Ali-Muhammad written on behalf of Ghulam-Husayn was presented and this servant read it aloud. Praise be to God that they are illumined by the rays of the Sun of divine love and are firm and steadfast in His Cause. This is a great favor from the Most Great Announcement which speaketh before all faces: "The Desired One is come and the Kingdom belongeth unto God, the All-Possessing, the Self-Subsisting!"
يا حسين عليك بهائي ورقه امّ مدّتيست در بيت ساكن و در ليالي و ايام باصغاء آيات الهى فائز بنعمت بزرگى رسيده اند و بعبادت كبرى مفتخر گشته اند در اين ليل دلاء كه دو ساعت از شب نوزدهم شهر محرم الحرام گذشته نامه جناب على محمد كه از قبل غلام حسين نوشته بحضور فائز و عبد حاضر قرائت نمود الحمد لله [بشرافات انوار آفتاب محبت الهى فائزند و بر امرش ثابت و مستقيم اينست فضل عظيم از نبأ اعظم الذى ينطق امام الوجوه قد اتى المقصود و الملك لله المهيم القيوم
- 3 O Muhammad-'Ali! Praise be to God that thou hast been illumined by the rays of the Sun of Truth and hast hearkened unto the call of Him Who conversed on Sinai, Who is the Source of all good. We beseech God to preserve thee and ordain for thee that which profiteth thee. We make mention of thy father as We mentioned him before. We beseech God to send down upon him at all times mercy and grace from His presence. He is the Mighty, the All-Bountiful.
يا محمد على الحمد لله باشرافات انوار آفتاب حقيقت فائز شدى و نداء مكمّل طور را كه مطلع كلّ خير است اصفا نمودى نسل الله ان يحفظك و يقدر لك ما ينفعك و نذكر اباك كما ذكرناه من قبل نسل الله ان ينزل عليه فى كلّ الاحيان رحمة من عنده و فضلاً من لدنه و هو العزيز المنان
- 4 Thou didst mention Ghulam-Husayn. We heard his call and have answered him with this clear Tablet. O Ghulam-Husayn! Thy call hath been heard and there hath flowed from the Most Exalted Pen that which shall endure as long as the kingdom of earth and heaven endureth. This grace shall not be erased by death, nor shall this utterance be effaced from God's Book. It hath been and shall forever be. At this hour the Leaf, the Mother of Ha', upon her be My glory, intended to visit the Most Great House. She entered on behalf of the souls mentioned
ذكر جناب غلام حسين را نموديد سمعنا ندائه و اجبناه بهذا اللوح المبين يا غلام حسين ندايت بشرف اصفا فائز و از قلم اعلى جارى شد آنچه بدوام ملك و ملكوت باقى و پاينده است اين فضل را محو اخذ ننمايد و اين بيان از كتاب الهى زایل نشود لازال بوده و خواهد بود در اين ساعت ورقه ام حاء عليه بهائي قصد زيارت بيت الله الاعظم نمود بنيابت نفوس مذكوره وارد و بزيارت فائز

and was blessed with the visitation, and from the Dayspring of divine verses and the Source of heavenly evidences the decree of acceptance was revealed. Blessed is the soul that hath attained this supreme grace. I swear by the Sun of the heaven of proof that all that exists and is visible cannot equal one word of His utterances. He verily knoweth and speaketh the truth, but most of the people know not and understand not.

- 5 We make mention in this place of My handmaiden who was named Farkhundih in the Book of God, the Lord of the worlds. We beseech Him, exalted be He, to ordain for her that which shall gladden her eyes and rejoice her heart. He is verily the One Who hath power over whatsoever He willeth through His word "Be" and it is. And We make mention of My handmaiden Umm-Maryam and give her the glad-tidings of My mercy which hath preceded all and My grace which hath encompassed all in the heavens and earth. Blessed is the servant at whose name My Most Exalted Pen hath moved, and blessed the handmaiden who hath attained this glorious, mighty station. We make mention of My loved ones and handmaidens there. We beseech God to ordain for them the good of the hereafter and of this world, and to give them to drink from the cup of steadfastness in this Cause whereby the hearts of the learned were perturbed and the limbs of those who bear the names did quake, save whom God wished, the Almighty, the Powerful.

- 6 O Husayn, upon thee be My glory and My grace! Glorify on My behalf the faces of those who are with thee. We have made mention of them as a favor from Us. Thy Lord is verily the All-Bountiful, the Generous. A single letter of thy Lord's verses cannot be equaled by all that the kings and rulers possess. To this testifieth every seeing scholar and every informed sage. Say: Praise be to Thee, O my God, for having remembered me time and again and for having sent down to me from the heaven of Thy bounty that which shall cause my mention to endure as long as Thy kingdom and dominion endure. I beseech Thee by the light of Thy countenance and the fire of Thy Cause and the pearls of the ocean of Thy knowledge and whatsoever lay hidden and treasured in the repositories of Thine immunity, to aid me to preserve what Thou hast given me through Thy generosity, and to ordain for me the good of the hereafter and of this world. Thou art verily the Powerful over what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

و از مشرق آیات الهی و مصدر بینات ربّانی حکم قبول نازل طوبی از برای نفسیکه باین عنایت کبری فائز گشت قسم بآفتاب افق سماء برهان بیک کلمه از کلماتش معادله نمینماید آنچه موجود و مشهود است انه يعلم و يقول الحق و القوم اکثرهم لا یعلمون و لا یعقلون

5 انا نذكر في هذا المقام امّتي التي سميت بفرخنده في كتاب الله رب العالمين ونسئله تعالى ان يقدر لها ما تقر به عينها ويفرح به قلبها انه هو المقتدر على ما يشاء بقوله كن فيكون ونذكر امّتي امّ مريم ونبشّرها برحمتي التي سبقت وفضلي الذي احاط من في السموات والأرضين طوبى لعبد تحرك على اسمه قلبي الأعلى ولأمة فازت بهذا المقام العزيز العظيم ونذكر اوليائي هناك و امائي نسل الله ان يقدر لهم ولهنّ خير الآخرة والأولى و يسقيهم كأس الاستقامة على هذا الأمر الذي به اضطربت افئدة العلماء وارتعدت فرائص الأسماء ألا من شاء الله المقتدر القدير

6 يا حسين عليك بهائي و عنایتی کبر من قبلی علی وجوه من معک انا ذکرناهم فضلاً من عندنا ان ربّک هو الفضل الکريم لا يعادل بحرف من آیات ربّک ما عند الملوك و السلاطين يشهد بذلك کلّ عالم بصير و کلّ عارف خبير قل لک الحمد یا الهی بما ذکرته مرّة بعد مرّة و انزلت لی من سماء عطائك ما یبقي به ذکری بدوام ملکک و ملکوتک اسئلک بنور وجهک و نار امرک و لآئی بحر علبک و ما کان مکنوناً مخزوناً فی کماثر عصمتک بأن تؤیّدنی علی حفظ ما اعطیتنی بجودک ثم قدر لی خیر الآخرة و الأولى انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکيم

BLIB_Or15690.281, BLIB_Or15699.025

BH01789

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Ism-i-Jud, upon thee be My glory! The letter of Ali Haydar, upon him be My glory, was mentioned by this servant before the Wronged One and attained the honor of being heard. We beseech God to confirm him in mentioning, praising and serving the Cause. He had mentioned A.B., upon him be My glory. Some time ago, a Most Holy, Most Exalted Tablet was revealed for him from the heaven of favor; now it has been sent. We beseech God, exalted be He, to assist him, confirm him, and ordain for him the good of this world and the next. Say: O My loved ones, honor his dwelling place. This is what We commanded you before and at this time. 2 یا اسم جود علیک بهائی نامه جناب علی حیدر علیه بهائی را عبد حاضر نزد مظلوم ذکر نمود و بشرف اصغا فائز گشت از حقّ میطلبیم او را تأیید فرماید بر ذکر و ثنا و خدمت امر ذکر جناب ع ب علیه بهائی را نموده بود چندی قبل لوح امنع اقدس از سماء عنایت مخصوص او نازل حال ارسال شد نسأل الله تعالی ان یمده و یؤیّده و یقدر له خیر الآخرة و الأولى قل یا احبابی اکرموا مثویه هذا ما امرناکم به من قبل و فی هذا الحین
- 3 The friends in that land must invite the people of the contingent world to the horizon of the All-Merciful with the utmost joy and fragrance. Whosoever attains to teaching is recorded among the near ones in God's Book. Be not grieved by the events of the days and the hatred and animosity of the deniers and those who turn away. Soon the effulgences of the light of the Day-Star of Manifestation will encompass all, and the station of the friends will become evident and manifest to all the worlds. 3 باید اولیای آن ارض بکمال روح و ریحان اهل امکان را بافق رحمن دعوت نمایند هر نفسی بتبلیغ فائز شد او از مقربین در کتاب الهی مذکور و مسطور از حوادث ایام و ضغینه و بغضای منکرین و معرضین محزون مباشید عنقریب اشراقات انوار نیر ظهور احاطه نماید و مقام اولیا بر عالمیان ظاهر و هویدا گردد
- 4 The honored Ghayn who attained to the presence and another who arrived there have ever been and continue to be remembered in the Most Holy, Most Exalted Court, and are recipients of God's grace and adorned with love. That which hath no peer or likeness hath been revealed from the Most Exalted Pen concerning them. Haydar-Qabli-Ali, upon him be My glory, mentioned them repeatedly. We send Our greetings upon them both and We have honored them with a third one who is in Shin. We beseech Him, exalted be He, to make them banners of His remembrance among His servants and to assist them with that whereby the Cause of God, the Lord of the worlds, may be exalted. 4 جناب غین الذی حضر و فاز و الآخر الذی ورد هناك لازال در ساحت امنع اقدس مذکور بوده و هستند و بعنایت حقّ فائز و بحبّت مزین از قلم اعلی درباره ایشان نازل شده آنچه که شبه و مثل نداشته جناب حیدر قبل علی علیه بهائی مکرر ذکر ایشان را نموده انا نسلم علیهما و عزّزناهما بثالث و هو فی الشّین نسأله تعالی ان یجعلهم اعلام ذکره بین عباد و یمدهم بما ترتفع به امر الله رب العالمین
- 5 O Ali Haydar, convey My greetings to the friends of that land. By the life of God! All are remembered at all times. The Most Exalted Pen is moved to mention them and speaketh. At the end of this Tablet We make mention of the Deputy and give him glad tidings of God's grace, the Forgiving, the Generous. We beseech God to confirm all in assisting the Cause. In numerous Tablets We have forbidden the servants from conflict 5 یا علی حیدر اولیای آن ارض را تکبیر برسان لعمر الله کلّ مذکورند در لیالی و ایام قلم اعلی بذکر ایشان متحرک و ناطق و در آخر لوح جناب نایب را ذکر منیمائیم و نبشّره بعنایة الله الغفور الکریم از حقّ میطلبیم کل را مؤید فرماید بر نصرت امر در الواح شتی عباد را از نزاع و

and contention and from that which is blameworthy, and have commanded that which is praiseworthy. They must arise to assist the Cause with the hosts of goodly character. We beseech God to confirm them, assist them and enable them to do that which He loveth and is pleased with. Verily He is powerful over whatsoever He willeth through His word "Be" and it is.

- 6 Thou didst mention Shaykh Abdul-Husayn, upon him be My glory. O Abdul-Husayn! Harken unto the call of the Wronged One. He calleth thee and maketh mention of thee from this station which hath been named with the Most Beautiful Names in the Book of God, the Powerful, the Mighty. Verily He desireth him who hath desired Him and mentioneth him who hath mentioned Him. This is outwardly and inwardly. My remembrance hath preceded all things mentioned and My mercy hath encompassed all created things. To this testifieth every discerning one who is aware.

- 7 They have sought permission. The True One, exalted be His glory, hath ever gazed upon His friends, but in these days this land is in turmoil and in the breasts of some the fire of hatred is ablaze. Therefore the Most Exalted Pen hath paused in giving permission. Be patient. Verily thy Lord is the All-Patient and commandeth thee to beautiful patience. This is a verse We have revealed in various stations, a command from the presence of an ancient Ordainer. Today whosoever is occupied with serving the Cause is recorded among the people of the Crimson Ark in the Books of the highest heaven. We beseech God to confirm thee in serving this mighty Cause. He is the Powerful, the Mighty.

- 8 And We make mention of the Praised One who was mentioned in thy letter and We send greetings upon him from this exalted station. The Glory be upon thee and upon My friends whose names thou hast not mentioned, in wisdom from Our presence, and I am the Commander, the All-Wise.

جدال و منکر نهی نمودیم و بمعروف امر فرمودیم
باید بجنود اخلاق بر نصرت امر قیام نمایند نسأل
الله ان یؤیدهم و یمدهم و یوقفهم علی ما یحب
و یرضی انه هو المقتدر علی ما یشاء بقوله کن
فیکون

- 6 ذکر شیخ عبدالحسین علیه بهائی را نمودید یا
عبدالحسین اسمع نداء المظلوم انه ینادیک و
یذکرک فی هذا المقام الذی سُمی بالأسماء الحسنی
فی کتاب الله المقتدر القدر انه یرید من اراده
و یذکر من ذکره هذا فی الظاهر و فی الباطن
سبق ذکرى المذکورات و رحمتی الکائنات یشهد
بذلک کل عارف بصیر

- 7 طلب اذن نموده اند حق جلّ جلاله لا زال ناظر
بدوستانش بوده ولكن این ایام این ارض منقلب
در صدور بعضی نار بغضا مشتعل لذا قلم اعلی
در اذن توقف نمود اصبر ان ربک هو الصّبار و
یامرک بالصّبر الجمیل هذه آیه انزلناها فی مقامات
شئی امراً من لدن منزل قدیم امروز هر نفسی
بخدمت امر مشغول شود از اهل سفینه حمرا در
کتب علّین مذکور و مسطور از حق میطلبیم ترا
تأیید فرماید بر خدمت این امر عظیم اوست قادر
و توانا

- 8 و نذکر المحمود الذی کان مذکوراً فی کتابک و
نکبر علیه من هذا المقام المنیع البهّاء علیک و علی
اولیائی الذین ما ذکرتم اسمائهم حکمة من لدنا و
انا الامر الحکیم

BLIB_Or15690.280, BLIB_Or15699.136

BH01895

To: *Haji Kazim*

Date: 1304 ? [1886-1887]

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

2 O Kazim 'Ali-Akbar! Your letter, and the letter concerning the Pilgrim House, have been received and achieved the honor of being heard before His presence. Praise be to God that you have been favored with His grace and adorned with the ornament of acceptance. Your mention has been and continues to be before the Wronged One. We beseech God to assist you in that which He loves and is pleased with, and to aid you with the hosts of the seen and unseen. Verily He is the Lord of the world and the Ancient Sovereign. There is no God but Him, the Strong, the Triumphant, the Mighty, the Powerful.

3 You made mention of what the All-Merciful revealed in the Qur'an. Yes, the Wronged One bears witness that it is the truth in which there is no doubt. However, for the "fresh and withered" there have been and are many meanings. The primary meaning of "fresh" refers to utterances that draw man closer to the Truth, that is, bring him nearer to God, while "withered" is that which removes him from His straight path - namely the divines and theologians of the earth whom you see today lying prostrate as if they were hollow palm-trunks. They acknowledge the Book yet turn away from the Mother Book. They have ever been the cause of preventing the servants from the supreme horizon. Their own actions testify to this. Though they acknowledge the greatness of the Cause, yet they remain heedless and withered. In every age and era, rulers have acted according to the verdict of the divines. That at which the Pen lamented and the Tablet wept!

4 Some time ago, in a Tablet to one of His loved ones, this exalted Word was revealed: In Our childhood We would hear that a certain divine was discoursing about the word "Qa'im", saying that according to traditions, on the Day of His manifestation He would utter a word from which even the most learned would flee. O company of the ignorant! This is that Word - He now declares "He" in the garment of "I", and the Hidden One speaks as "I am the Manifest One." Say: This is that Word at whose might all have trembled save whom God has willed. By "divines" in these passages is meant those souls who have prevented people from the shore of the Divine Unity. Otherwise, the learned one who acts upon his knowledge and the just sage are as the spirit to the body of the world. Blessed is the

1 بنام خداوند دانای بینا

2 یا کاظم علی اکبر رسید و نامه رسید او
بمسافرخانه راجع و این تلقاء وجه بشرف اصغا
فائز الحمد لله بعنایت فائزی و بطراز اقبال مزین
ذکرت لدی المظلوم بوده و هست نسئل الله ان
یؤیدک علی ما یحب و یرضی و یمدک بجنود
الغیب و الشہادۃ انه هو مولی العالم و مالک
القدم لا اله الا هو القوی الغالب المقتدر القدير

3 ذکر ما انزلہ الرحمن فی الفرقان را نمودی بلی یشہد
المظلوم بآنہ حق لا ریب فیہ ولكن از برای
رطب و یابس معانی کثیرہ بوده و هست مقصود
از رطب در رتبہ اولی بیانانیست کہ انسانرا
بحق نزدیک نماید ای یقرہ الی الله و یابس ما
یبعده عن صراطہ المستقیم و هو علما الأرض و
فقہائہا الذین تربہم الیوم صرعی کأنہم اعجاز نخل
خاویہ بکتاب مقررند و از ام الکتاب معرض لازل
سبب منع عباد از افق اعلی بوده و هستند ما
یأتیہم شاهد و گواہ خود بر عظمت امر معترفند
مع ذلک غافل و پژمرده مشاهده میشوند امرا در
ہر عہد و عصر بفتوای علما عمل نموده اند آنچه
را کہ قلم نوحہ نمود و لوح گریست

4 چندی قبل در لوح یکی از اولیا این کلمہ علیا
نازل و مرقوم در کودکی میشنیدیم فلان عالم
در کلمہ قائم سخن میگوید کہ از احادیث و
اخبار بما رسیدہ یوم ظہور آنحضرت بکلمہئی
تکلم میفرماید و نقبا کل از آنکلمہ علیا اجتناب
مینمایند و فرار اختیار میکنند آیا آنکلمہ چیست
کہ اعلی الخلق از حق اعراض مینماید ای
معشر جہلا آنکلمہ اینست و در این حین
میفرماید ہو در قیص انا ظاہر و مکنون بہ انا
المشہود ناطق بگو اینست آن کلمہئی کہ از
سطوتش فرائص کل مرتعد الا من شاء الله
مقصود از علما در این مقامات نفوسی بوده کہ

learned one whose head is adorned with the crown of justice and whose temple is adorned with the ornament of equity.

ناس را از شاطی بجز احدیه منع نموده اند و آلا
عالم عامل و حکیم عادل بمثابة روحند از برای
جسد عالم طوبی از برای عالمیکه تارکش بتاج
عدل مزین و هیکش بطراز انصاف

- 5 O Kazim! In another Tablet too, some reference was made to "fresh and withered". Knowledge is with God. Today the purpose is that if someone truly attains the honor of acceptance, he should exert his utmost effort to extinguish the fire of hatred and animosity that blazes between the peoples of the world. Supplicate God, exalted be His glory, by night and day, to protect His servants. O Kazim! The divine religion has ever been for unity, concord, fellowship and love, yet ignorant servants have made it the cause and reason for hatred. This is the world-consuming fire. We beseech God to quench this fire with the water of wisdom and utterance, that all the world may find repose beneath the shadow of His grace. Verily He is the All-Bountiful, the Forgiving, the Merciful.

5 یا کاظم در لوح دیگر هم ذکر رطب و یابس
فی الجمله اشاره شده العلم عند الله اليوم مقصود
آنکه اگر نفسی فی الحقیقه بشرف اقبال فائز شد
باید در انحام نار ضغینه و بغضا که مابین احزاب
عالم مشتعل است کمال جهد را مبذول دارد در
لیالی و ایام از حق جلّ جلاله مسئلت نمائید
عباد خود را حفظ فرماید یا کاظم مذهب الهی
مخصوص اتحاد و اتفاق و الفت و وداد بوده
ولکن عباد جاهل او را سبب و علت بغضا
نموده اند اینست نار جهانسوز از حق میطلبیم این
نار را بآب حکمت و بیان افسرده نماید تا جمیع
عالم در ظلّ عنایتش پیاسایند آنه هو الفیاض
الغفور الرحیم

- 6 If you encounter any of the friends, convey Our greetings. We counsel all to spiritual qualities and goodly deeds, and that whereby man's station is exalted in the contingent world. Verily He is the Counselor, the All-Knowing.

6 اگر دوستی یافت شد از قبل مظلوم تکبیر برسان
اَنَا نوصی الكل بالأخلاق الروحانية و الأعمال
الطیبة و ما یرتفع به شأن الانسان فی الامکان آنه
هو الناصح العليم

HDQI.153, AKHA_122BE #05 p.a,
ANDA#41-42 p.06, NSS.119x

BH01930

To: *Habib et al.*

Date: 1304 ? [1886-1887]

- 1 He is the Speaker in the Kingdom of Utterance!
- 2 We have come for the sake of remembrance, and Our remembrance is to remind the servants toward the One Who is remembered. When We turned from the most exalted horizon toward the realm of creation, We opened the gates of counsel with the key of wisdom and reminded all of that which is the cause and means of lofty stations. Blessed is the soul who has purified itself from the desires of self and passion with the Kawthar of counsel of the Lord of Names, and has aimed for the supreme

1 هو الناطق فی ملکوت البیان

2 ما از برای ذکر آمده ایم و ذکر ما تذکر عباد است
یسوی مذکور و چون از افق اعلی بناسوت
انشاء توجه نمودیم بمفتاح حکمت ابواب نصیح را
گشودیم و کل را بآنچه سبب و علت مقامات
عالیه است متذکر نمودیم طوبی از برای نفسیکه
خود را از مشتهیات نفس و هوی بکوثر نصیح
مالک اسماء مطهر ساخت و قصد ذروه علیا

height and ultimate goal. One must strive for the reformation of the world and purification of the nations. In the early days We showed the people of the earth the way and guided them to the straight path and the mighty announcement. Some, upon hearing the call, turned immediately to the most exalted horizon, sanctified from all that is unworthy of God's days, while others remained afflicted with the chains of idle fancies and vain imaginings. We beseech God not to deprive any from the ocean of His mercy and to aid them as befitteth. Verily He is powerful over all things. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise, the All-Informed.

- 3 O friend! God willing, thou shalt be enkindled with the heat of divine love. Today is the master of days. Ask God to aid thee in a deed whose mention shall endure in God's Book. The Trustee, upon him be My glory, mentioned thee, and likewise the friends of that land. Therefore the Supreme Pen turned from the direction of the Prison and adorned each one with the ornament of remembrance. O Baba! Praise be to God that thou hast turned to Him in days when most of the people of the earth have turned away from the Sun of Truth. Say: My God, my God! I am Thy servant and the son of Thy servant. I have turned to the ocean of Thy grace and the horizon of the heaven of Thy bounty, and I acknowledge Thy oneness and Thy singleness and what Thou hast revealed in Thy Book. I beseech Thee by Thy light wherewith Thou hast illumined the world and guided the nations to aid me in all conditions to remember Thee and praise Thee and serve Thy loved ones. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Forgiving, the Generous.

- 4 O Sha'ban! Thy name was present before the Wronged One. God mentioneth all and commandeth what is right, and hath counseled and doth counsel to trustworthiness and godliness and praiseworthy character and goodly deeds and that whereby the station of man is exalted. Blessed is the soul who hath heard the call and acted upon what was commanded, and is recorded among those who have turned to God in His Book. Say: My God, my God! I have turned to Thee. I beseech Thee by the Manifestations of Thy sovereignty and the Daysprings of Thy might and the Sources of Thy Command and the Rising-places of Thy verses to make me steadfast in Thy love and gazing toward Thy horizon and holding fast to Thy mighty cord. There is no God but Thee, the Powerful, the All-Knowing, the All-Wise.

- 5 O Ali! Give thanks to God that thy name hath flowed from His Most Exalted Pen, which calleth out with the most great call between earth and heaven: The gate of meeting hath been

و غایت قصوی نمود باید همت بر اصلاح عالم و تطهیر امم گماشت در اول ایام اهل ارض را راه نمودیم و بصراط مستقیم و نبأ عظیم هدایت فرمودیم برخی بنجرّد اصغاء ندا باقی اعلی توجه نمودند مقدّساً عمّا لا ینبغی لایام الله و بعضی بسلاسل ظنون و اوهام مبتلا از حق میطلبیم کل را از بحر رحمت خود محروم نفرماید و بما ینبغی تأیید نماید آنه علی کلّ شیء قدیر لا اله الا هو الفرد الواحد العلیم الحکیم الخبیر

- 3 یا حبیب انشاء الله بجزارت محبت الهی مشتعل شوی امروز سید روزهاست از حق بطلب ترا تأیید فرماید بر عملیکه ذکرش در کتاب الهی مخلّد شود جناب امین علیه بهائی ترا ذکر نمود و همچنین دوستان آن ارض را لذا قلم اعلی از شطر سین توجه نمود و هر یک را بطراز ذکر مزین فرمود یا بابا الله الحمد اقبال نمودی در ایامیکه اکثر اهل ارض از آفتاب حقیقت اعراض نمودند قل الهی الهی انا عبدک و ابن عبدک قد اقبلت الی بحر فضلک و افق سماء عنایتک و اعترف بوحدایتک و فردایتک و بما انزلته فی کتابک اسئلك بنورک الذی به نورت العالم و هدیت الأمم بأن تؤیّدنی فیکلّ الأحوال علی ذکرک و ثنائک و خدمة اولیائک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

- 4 یا شعبان اسمت لدی المظلوم حاضر حق کل را ذکر مینماید و بمعروف امر میفرماید و بامانت و دیانت و اخلاق مرضیه و اعمال طیبه و به ما یرتفع به شأن الانسان نصیحت نموده و مینماید طوبی از برای نفسیکه ندا را شنید و بآنچه امر شد عمل نمود و از مقبلین در کتاب الهی مذکور [و] مسطور قل الهی الهی قد اقبلت الیک اسئلك بمظاهر سلطنتک و مطالع اقتدارک و مصادر امرک و مشارق آیاتک بأن تجعلنی مستقیماً علی حبک و ناظراً الی افقک و متمسکاً بحبلک المتین لا اله الا انت المقتدر العلیم الحکیم

- 5 یا علی اشکر الله بما جرى اسمک من قلبه الأعلى الذی ینادی بأعلى النداء بین الأرض و السماء قد فتح باب اللقاء و اتی مالک الأسماء بسلطان

opened and the Lord of Names hath come with clear authority. Praise the Goal of the world Who hath aided thee and guided thee to His straight path. Thy mention is remembered and thy name is recorded. God, exalted be His glory, hath been and is aware. Ask Him for steadfastness and be occupied with serving His loved ones. Verily He heard what thy tongue uttered and saw thy turning to Him. He turned to thee and remembered thee with this clear remembrance. Praise be to God, the Lord of the worlds.

مبین حمد کن مقصود عالمرا که ترا مؤید فرمود
و بصراط مستقیمش راه نمود ذکرک مذکور
و استم مسطور حق جلّ جلاله آگاه بوده
و هست از او طلب استقامت نما و بخدمت
اولیایش مشغول باش آنه سمع ما نطق به لسانک
و رأی اقبالک اقبل الیک و ذکرک بهذا الذکر
المبین الحمد لله رب العالمین

BLIB_Or15690.286, BLIB_Or15699.093b

BH01955

Date: 1304 ? [1886-1887]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise and thanksgiving in truth belongeth on this Day - which hath been mentioned in the Books of God as the Day of God - exclusively to the friends of God, glorified be His majesty, namely those who have hearkened with their inner ear to the Most Great Word and who are seated firm and steadfast upon the throne of certitude. This is that Word through which whosoever attaineth unto it, neither the doubts of the world nor the allusions of the peoples shall debar him from the Ancient of Days. This is the Dawning-Place of certitude and the Rising-Point of the Sun of assurance. This is that Word which draweth man unto the ocean of inner meanings and freeth him from the kingdom of names. This is the gate of power and might, and the straight path of God amongst His servants. This is the ornament of divine wisdom and heavenly knowledge. This is that Word which is as a sword against the idolaters, for it rendereth null the sorcery of the sorcerers and the calumnies of the transgressors. Whoso holdeth fast unto it, he is indeed among the most exalted of creation in the sight of God, Our Goal and the Goal of all mankind.
- 3 And that Word is the blessed Word "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth." This Word closeth the door of objections raised by the idolatrous souls and rolleth up the realm of self and passion. Glory be to God! Until now they have not inhaled the fragrance of this blessed Word. They speak but understand not; they utter words but perceive

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد و شکر فی الحقیقه در این یوم که بیوم الله
در کتب الله مذکور مخصوص اولیای حقّ جلّ
جلاله بوده و هست یعنی آنان که کلمهء مبارکهء
علیا را بگوش جان اصغا نمودند و بر عرش
اطمینان ساکن و جالسند اوست آن کلمهئی که
هر نفسی بآن فائز شد شبهات عالم و اشارات
امم او را از مالک قدم منع نماید اوست مطلع
ایقان و مشرق نیر اطمینان و اوست کلمهئی که
انسان را بحر معانی کشاند و از ملکوت اسماء
فارغ و آزاد فرماید اوست باب قدرت و اقتدار
و سبیل مستقیم الهی بین عباد و اوست طراز
حکمت ربّانی و علم رحمانی و اوست آن کلمهئی
که سیف است از برای مشرکین چه که باطل
مینماید سحر ساحرین و مقتریات معتدین را من
تمسک بها آنه من اعلی الخلق عند الله مقصودنا
و مقصود العالمین

3 و آن کلمه کلمهء مبارکهء یفعل ما یشاء و یحکم
ما یرید این کلمه باب اعتراضات نفوس مشرکه
را سد نماید و عالم نفس و هوی را در هم پیچد
سیحان الله الی حین عرف این کلمهء مبارکه را
نیافته اند یقولون و لا یعلون یتکلمون و لا یشعرون

not. Should any soul attain unto this blessed Word and drink from the hidden ocean contained therein, he would find himself independent of the mention of that which is unseemly and of hearkening unto it. But the fire of jealousy and hatred ever inflameth the idolaters and atheists. They are tormented in the fire yet perceive it not. Woe unto them!

و اگر نفسی باین کلمه مبارکه فائز شود و از بحر مستوره در او بیاشامد از ذکر ما لا ینبغی و از اصغاء آن خود را غنی و بینیاژ مشاهده نماید و لکن نار حسد و بغضا مشرکین و ملحدین را در هر حین مشتعل نماید در نار معذبند و شاعر نیستند اَفْ لهم

- 4 We beseech God, exalted be His glory, to assist His party that all may hold fast unto the blessed Word and be freed and detached from all else besides it. Glory be unto Thee, O my God, my Goal, my Beloved, Beloved of the world, my Lord and Lord of all nations! I beseech Thee by Thy Name through which the Hour and its signs, and the Resurrection and its tokens, were made manifest, to send down from the heaven of Thy bounty upon Thy Afnan that which beseemeth Thy glory, Thy power, Thy generosity, Thy grace and Thy might.

4 از حقّ جلّ جلاله سائل و آمل که حزب خود را مؤید فرماید تا کل بکلمه مبارکه تمسک نمایند و از دوش فارغ و آزاد شوند سبحانک اللهم یا الهی و مقصودی و محبوبی و محبوب العالم و معبودی و معبود الأمم اسألك باسمک الذی به ظهرت الساعة و اشراطها و القيامة و ظهوراتها بأن تنزل من سماء عنایتک علی افنانک ما ینبغی لعزّک و قوتک و جودک و کرمک و اقتدارک

- 5 O Lord! Thou seest him in all conditions standing in service to Thy Cause and speaking Thy praise. He is the one who turned unto Thee on the day when they who dwell on Thine earth turned away from Thee and they who inhabit Thy lands rose up against Thee. He spent whatsoever he possessed for the exaltation of Thy Word, the manifestation of Thy Cause and the spread of Thy verses. By Thy glory, O my God! Should this servant attempt to mention that which hath proceeded from him in Thy days, his pen would prove powerless and his tongue would falter.

5 ای ربّ تراه فی کلّ الأحوال قائماً علی خدمة امرک و ناطقاً بثناءک هو الذی اقبل الیک فی یوم اعرض عنک من فی ارضک و اعترض علیک من فی بلادک و انفق ما عنده لاعلاء کلمتک و اظهار امرک و انتشار آیاتک و عزّتک یا الهی لو اراد انخادم ان یدکر ما ظهر منه فی آیامک لیری قلبه عاجزاً و لسانه قاصراً

- 6 I beseech Thee, O Thou Goal of the hearts of them who are nigh unto Thee and Beloved of the hearts of the sincere ones, by Thy Most Great Signs and by Thy Most Exalted Self, to cause his deeds in Thy verses to appear from the horizon of bounty and favors that all may witness their manifestation and their lights even as they witness the sun and its effulgence and its lights. I ask Thy forgiveness, O my God, for mentioning this station which Thou hast made to be above my station. I beseech Thee by the light of Thy oneness, from which Thy servants are held back, to assist him at all times in that which he was. Verily Thou art the Almighty, the Helper. There is none other God but Thee, the All-Knowing, the All-Wise.

6 اسألك یا مقصود افئدة المقرّین و محبوب قلوب المخلصین بآیاتک الکبری و نفسک العلی الأبهی بأن تظهر من افق العناية و الألطاف اعماله فی آیاتک لیری کلّ ظهورها و انوارها کما یرون الشمس و اشراقها و انوارها استغفرک یا الهی من ذکرى هذا المقام الذی جعلته فوق مقامی اسألك بنور توحیدک الذی منع عنه عبادک بأن تؤیّده فی کلّ الأحيان علی ما کان انک انت المقتدر المستعان لا اله الا انت العلیم الحکیم

BLIB_Or15717.244

BH02013

To: Zahra Baygum Sister-In-Law of the Bab, in Shiraz

Date: 1304 ? [1886-1887]

1 In My Name, the Wronged One, the Stranger!

1 بسمی المظلوم الغریب

2 Thou hast ever been remembered, and art still remembered, in the Most Great Prison. Some time ago thy letter was received and was read before My face. From it We perceived the fragrance of thy sincerity and thy love for God, thy Lord and the Lord of thy forebears.

2 لازال در سجن اعظم مذکور بوده و هستی چندی قبل نامه آن مخدّره کبری رسید امام وجه قرائت شد وجدنا منها عرف خلوصک و حبّک لله ربّک و ربّ آبائک الأولین

3 The people of the world have denied this most great favor, though the Cause is manifest, verses have been revealed, and clear proofs are evident, the Light is radiant. Yet the recompense for the deeds of the servants hath prevented them from the ocean of the utterance of the All-Merciful, save whom God willeth. By the life of God! The Afnans of the Divine Lote-Tree have attained to that which hath no likeness or parallel. All must fix their gaze upon the supreme horizon and, with utmost joy and radiance, occupy themselves with the remembrance of the Goal of all who dwell on earth.

3 اهل عالم این فضل اکبر را انکار نموده اند مع آنکه امر ظاهر آیات نازل بینات باهر نور ساطع ولكن جزای اعمال عباد را از بحر بیان رحمن منع نموده آلا من شاء الله لعمر الله افنان سدره فائز شده اند بآنچه که شبه و مثل نداشته و ندارد کلّ باید بافق اعلی ناظر باشند و در کمال بهجت و سرور بذکر مقصود عالمیان مشغول

4 We beseech God to protect that which He hath bestowed from thieves and betrayers. It hath previously been said: "The true believer is rarer than red sulfur." Certain souls outwardly claim to have turned towards God while inwardly they strive diligently to lead His servants astray. We previously said concerning the transgressors and the heedless: "Your likeness is as the morning star that appeareth to shine brightly, yet in truth causeth the caravans of My cities and regions to go astray."

4 از حقّ میطلبیم آنچه عطا فرموده آنرا از سارقین و خائنین حفظ فرماید از قبل فرموده اند المؤمن اقلّ من الکبریت الأحمر بعضی از نفوس در ظاهر ادعای اقبال مینمایند و در باطن در اضلال عباد جاهد و ساعی از قبل در باره معتدین و غافلین فرمودیم مثل شما مثل ستاره قبل از صبح است که در ظاهر درّی و روشن است و در باطن سبب اضلال کاروانهای مدینه و دیار من است

5 Be not grieved at what hath befallen thee. The glance of Our loving-kindness hath been and shall ever be upon thee. God will soon manifest that which He hath purposed. Verily, He is powerful over all things. Thou hast shared with God in His tribulations. All the treasures of the earth cannot equal this testimony. He Who possesseth the perspicuous Book beareth witness unto this.

5 از آنچه وارد شده محزون مباش لحاظ عنایت با شما بوده و خواهد بود سوف یظهر الله ما اراد انه على کلّ شیء قدير در بلایا با حقّ سهیم و شریک بوده اید این شهادت را کنوز ارض معادله ننماید یشهد بذلک من عنده کتاب مبین

6 We make mention of the wife of the Afnan, upon her be My glory and loving-kindness, and all the household. We beseech God to aid them in that which He loveth and pleaseth, to strengthen them with the hosts of the seen and the unseen, and to ordain for them that which will draw them nigh unto Him. Verily, He is the Mighty, the Powerful.

6 ضلع افنان علیها بهائی و عنایتی و اهل بیت طرّاً را ذکر مینمائیم نسلّ الله ان یؤیّدهم علی ما یحبّ و یرضی و یمدّهم بجنود الغیب و الشّهادة و یقدّر لهم ما یقرّبهم الیه انه هو القویّ القدير

7 Concerning the countenance of the Most Exalted Leaf, upon her be the Most Glorious Beauty of God, We have commanded the Greater Afnan, upon him be My glory, to write to the land of Ya. That countenance must reach that honored lady. This is what the Wronged One hath decreed. We beseech God to aid them in that which they have been commanded by the Ancient Ordainer. The glory from Our presence be upon thee and upon those women who have believed in the All-Informed, the One.

8 O God, my God! Look upon Thy Afnans with the glances of the eyes of Thy mercy and bounty, then ordain for them that which shall make them pages of Thy remembrance and praise amongst Thy servants and creatures. O Lord! Thou seest them turning toward Thee and holding fast to the cord of Thy generosity and bounty. I beseech Thee, by the ocean of Thy verses and the lights of the Sun of Thy knowledge, to preserve them from the oppression of the enemies of Thy Self who have turned away from Thy horizon and have committed that which hath caused the Supreme Paradise and the dwellers of the most exalted Heaven to lament. O God! Send Thy blessings upon them and upon those whom neither armies could prevent from taking Thy Book nor ranks from turning to the lights of Thy countenance. Verily, Thou art powerful to do what Thou willest. There is none other God but Thee, the Protector of those who are in the heavens and on earth. Praise be unto Thee, for Thou art the Goal of the mystics and the Beloved of those near unto Thee.

7 در باره وجه ورقه علیا علیها بهاء الله الأبهی به افنان کبیر علیہ بهائی امر نمودیم به ارض یا بنویسند آن وجه باید بآن محدّره برسد هذا ما حکم به المظلوم نسل الله ان یؤیدهم علی ما امروا به من لدن امر قدیم البهاء من لدنا ُعلیک و علی اللائی آمن بالفرد الخبیر

8 الهی الهی انظر افنانک بلحظات اعین رحمتک و الطافک ثم اکتب لهم ما يجعلهم صحائف ذکریک و ثنائک بین عبادک و خلقتک ای رب تربهم مقبلین الیک و متمسکین بحبل جودک و کرمک اسئلک بجز آیاتک و انوار نیر علمک بأن تحفظهم من ظلم اعادی نفسک الذین اعرضوا عن افقک و ارتکبوا ما ناح به الفردوس الأعلى و سکّان الجنة العلیا صلّ اللهم علیهم و علی الذین ما منعتهم الجنود من اخذ کتابک و لا الصفوف عن التوجّه الی انوار وجهک انک انت المقتدر علی ما تشاء لا اله الا انت المهیمن علی من فی السموات و الارضین الحمد لک اذ انک انت مقصود العارفين و محبوب المقربين

INBA51:313, KHAf.011ax

BH02063

To: *Ghulam-Rida et al.*

Date: 1304 ? [1886-1887]

1 He is God, exalted be His glory, wisdom and utterance.

2 O My Name! Upon thee be My glory! We have heard the call of those who have turned to the All-Merciful when He came with manifest sovereignty. He who hath heard My call, verily he is of the people of the most exalted Paradise before God, the Lord of the worlds. By My life! All things have appeared for this Most Great Day, and all beings for the recognition of this glorious station. Blessed is the soul that hath attained

1 هو الله تعالى شأنه الحکمة و البیان

2 یا اسمی علیک بهائی انا سمعنا نداء الذین اقبلوا الی الرحمن اذ اتی بسلطان مبین ان الذی سمع ندائی انه من اهل الفردوس الأعلى لدی الله رب العالمین لعمری قد ظهرت الأشياء لهذا اليوم الأعظم و العباد لعرفان هذا المقام الکریم طوبی لنفس فازت بما خلقت له و لبصر رأى منظری المنیر قل یا

unto that for which it was created, and blessed the eye that hath beheld My luminous countenance. Say: O people of God! Beware lest anything prevent you from the path of your Lord, the Almighty, the All-Powerful. Through My Name, the All-Powerful, every denier was weakened, and through My Name, the Trustworthy, every ignorant one far removed was shaken. Exalted be My Most Great Name through which the limbs of the nations trembled, and glorified be My Name, the Mighty, whereby We have strengthened the servants. Blessed is he who hath understood that which the Most Exalted Pen hath uttered in this wondrous, glorious dawn.

- 3 O My Most Exalted Pen! Make mention of him who hath been named Ghulam-Rida, that My remembrance may attract him to a station wherein he shall behold naught save the signs of God, the Mighty, the Praiseworthy. Rejoice thou in My remembrance of thee, then praise thy Lord at all times for this bounty which hath been the hope of them that are nigh unto God.

- 4 O Nasru'llah! Thy letter was presented and We heard thy call. We have answered thee through this manifest Book. Give thanks unto God and say: My God, my God! Praise be unto Thee for having made me know Thee and guided me and caused me to hear Thy call when every learned one was debarred therefrom. I beseech Thee by the glances of Thy loving-kindness and the movement of Thy Pen and the mysteries of Thy verses and the lights of Thy countenance and the power of Thy most exalted Word in the kingdom of creation, to make us among those whom the ornaments of the world and the tyranny of the nations have not prevented from turning unto Thee and beholding Thy horizon. Then ordain for us, O our God, the All-Merciful, the reward of meeting Thee. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Commander, the All-Wise.

- 5 O My Name Mihdi! Upon thee be My glory and loving-kindness! The petition of Jinab-i-Ghulam-Rida and Aqa Nasru'llah which thou didst send hath attained unto the Most Holy Court, and these most holy, most exalted verses have been revealed in reply. We beseech God to assist them in mention and praise and the triumph of His Cause, and We counsel them and all the people of God to wisdom. Wisdom is like the sun for the new world, that is, the world of Baha, and it is a light for the nights. And We counsel all to the fear of God. It is the opener of cities and it is the helper of truth and the succourer, and it is the protector of the friends and their helper. Blessed are the souls who are adorned with this most great ornament. The light of these souls is more brilliant

حزب الله اياكم ان يمنكم شيء من الأشياء عن
صراط ربكم المقتدر القدير باسمي القدير ضعف
كل منكر و باسمي الأمين اضطرب كل جاهل
بعيد تعالى اسمي الأعظم الذي به ارتعدت فرائص
الأمم و تباهى اسمي العزيز الذي عززنا العباد
طوبى لمن عرف ما نطق به قلبي الأعلى في هذا
الفجر العزيز البديع

3 يا قلبي الأعلى اذكر من سمي بغلام رضا ليجذبه
ذكرى الى مقام لا يرى فيه الآيات الله العزيز الحميد
افرح بذكرى اياك ثم احمد ربك في الليالي و
الأيام بهذا الفضل الذي كان امل المقرين

4 يا نصرالله حضر كتابك و سمعنا ندائك اجبتناك
بهذا الكتاب المبين اشكر الله و قل الهى الهى لك
الحمد بما عرفتني و هديتني و اسمعني ندائك اذ
منع عنه كل عالم بعيد اسئلك بلحاظ عنايتك
و حركة قلبك و اسرار آياتك و انوار وجهك
و اقتدار كلمتك العليا في ملكوت الانشاء بأن
تجعلنا من الذين ما منعهم زخارف العالم و لا ظلم
الأمم عن التوجه اليك و النظر الى افقك ثم
اكتب لنا يا الهنا الرحمن اجر لقاءك انك انت
المقتدر على ما تشاء لا اله الا انت الامر الحكيم

5 يا اسمي مهدى عليك بهائي و عنايتي عريضة
جناب غلامرضا و آقا نصرالله كه ارسال نمودی
بساحت اقدس فائز و این آیات اقدس در
جواب نازل از حق میطلبیم ایشانرا تأیید فرماید بر
ذکر و ثنا و نصرت امر و وصیت مینمائیم ایشان و
سایر حزب الله را بحکمت حکمت بمثابه افتابست
از برای عالم جدید یعنی عالم بها و نور است از
برای شها و وصیت مینمائیم کل را بتقوی الله
اوست فاتح مدن و اوست ناصر حق و معین و
اوست حافظ اولیا و ناصر ایشان طوبی از برای
نفوسیکه باین طراز اعظم مزین گشتند نور این

and glorious in the sight of the denizens of heaven than the light of the sun. O people of God! Take ye My Book with the hands of resignation and contentment. We beseech God to assist you in sincere deeds and to ordain for you the good of the hereafter and of the former life and that whereby your eyes may be solaced and your hearts may rejoice and whereby your mention may endure throughout the duration of My earthly and heavenly kingdom. And verily I am the Almighty, the All-Powerful, and worthy to answer.

- 6 O My Name! Set forth in general the affairs of this land that they may become informed. In these days inattention is in no wise permissible, for the heedless are engaged in evident deceit and tyranny.

نفوس نزد اهل آسمانها انور و ابرهی است از ضیاء شمس یا حزب الله خذوا کتابی بآیادی التسلیم و الرضآء و نسلل الله ان يؤیدکم بالعمل الخالص و یکتب لکم خیر الآخرة و الأولى و ما تقرّ به عیونکم و تفرح به قلوبکم و بما یبقی به ذکرکم بدوام ملکى و ملکوتى و انا المقتدر القدير و بالاجابة جدير

6 یا اسمی امورات این ارض را فی الجمله اظهار دارید تا مطلع شوند این آیام به هیچ وجه توجه جایز نه چه که غافلین فی مکر و ظلم مبین

BLIB_Or15690.284, BLIB_Or15699.078b,
BLIB_Or15718.152

BH02081

To: *Haji Kazim*

Date: 1304 ? [1886-1887]

- 1 He is the All-Knowing Expositor.

1 هو المبین العليم

- 2 Today the Book hath summoned all peoples to the Most Exalted Horizon, without veil or covering. This is that Most Great Book which in the Qur'an was mentioned as the Mother Book and the Mighty Announcement. For the Book there are meanings beyond counting, and likewise volumes beyond number. One volume thereof is the world itself, and the world itself is reckoned as a Book. It is that Book which encompasses all things and all regions of the world. One Book is inscribed by the Pen of Power and Creation, and one Book is written by the pen of the servants. "All things have We recorded in a clear Book." But this Book hath been revealed and sent down from the Supreme Pen, and the power of the Supreme Pen transcendeth all reckoning. It hath arisen before all faces with such an arising that no sitting could seize it, and neither ranks nor multitudes nor severity nor wrath could hold it back from its mighty, prevailing purpose.

2 امروز کتاب من غیر ستر و حجاب جمیع احزاب را باقی اعلی دعوت فرمود اوست کتاب اعظم که در فرقان بآم الکتاب و نبأ عظیم مذکور و از برای کتاب معانی لاتحصی بوده و هست و همچنین دفاتر لاتعد یک دفتر او دنیاست و نفس دنیا از کتاب محسوب و اوست کتابیکه دارای جمیع اشیاء و اقالیم عالمست یک کتاب از قلم قدرت و صنع مکتوب و یک کتاب از قلم عباد مسطور کلتیء احصیناه کتاباً ولكن این کتاب از قلم اعلی جاری و نازل و اقتدار قلم اعلی خارج از حد احصا قیام نمود امام وجوه قیامیکه قعود او را اخذ ننمود و صفوف و الوف و سطوت و غضب او را از اراده قویه غالبه اش باز نداشت

- 3 And one Book is [mentioned] in the Crimson Scroll, and it is specifically concerned with the mention of the gems of existence - they who regard the world as one country and who move amongst all with spirit and fragrance. The armor of these souls

3 و یک کتاب بصحیفه حمرا [مذکور] و او مخصوصست بذکر جواهر وجود و ایشانند آن نفوسیکه عالم را یک وطن دانند و با کل بروج و ریحان حرکت نمایند درع این نفوس تقوی

hath ever been and shall ever be the fear of God. They are adorned with the ornament of trustworthiness and are characterized by truthfulness, purity and fidelity. They possess praiseworthy qualities and perform commendable deeds. They render assistance, but through the hosts of virtuous character and proper conduct.

بوده و هست بطراز امانت مزیّند و بصدق و صفا و وفا موصوف دارای اخلاق مرضیه‌اند و صاحب اعمال پسندیده نصرت نمایند و لکن بجنود اخلاق و آداب

- 4 The world is under the control of the All-Wise Physician. He hath ordained and continueth to ordain whatsoever is conducive to the welfare of His servants and the requirements of the age. None can comprehend anything of His knowledge save what He willeth. His throne embraceth the heavens and the earth. The mention of "earth" that hath been revealed in the Book encompasseth all lands. With Him is the knowledge of all things in a Clear Book.

4 عالم تحت ارادهء حکیم حاذقست آنچه مصلحت عباد و مقتضیات عصر است فرموده و میفرماید لا یحیطون بشیء من علمه الا بما شاء و سع کرسیه السموات و الارض ذکر ارض که در کتاب نازل کل اراضی را شامل است عنده علم کلشیء فی کتاب مبین

- 5 Should anyone ascend through the ladder of utterance unto the heaven of inner meanings, he would testify to this exalted Word which hath shone forth from the horizon of the heaven of the Supreme Pen, namely: "No fresh or withered thing is there but it is noted in His perspicuous Book" - how much more so with a Book that is manifest and evident! The meaning of "fresh and withered" in one instance referreth to the divine commandments and prohibitions, and in another instance to that which profiteth or harmeth them in this earthly life. A brief mention hath been made and a mere allusion given, else numerous volumes would need to appear from the treasury of the Supreme Pen.

5 اگر نفسی بمرقاة بیان بسماء معانی عروج نماید باین کلمهء علیا که از افق سماء قلم اعلی اشراق نموده گواهی دهد و هی هذه لا رطب و لا یابس الا فی کلمة الله المطاعة تا چه رسد بکتابیکه ظاهر و هویداست مقصود از رطب و یابس در یکمقام اوامر و نواهی الهی بوده و در یکمقام ما ینفعهم و یضرهم فی الحیوة الأولى مختصر ذکر شد و باشاره گفته شد و الا کتب عدیده باید از خزانهء قلم اعلی ظاهر شود

- 6 We send greetings to the brethren of the earth and say: Today no fresh or withered thing can profit, nor can any question and answer. All must hold fast to this Most Great Verse which hath been sent down from the Kingdom of the All-Merciful's utterance, and act in accordance with it: "This is not the day for tarrying and questioning. It behooveth every soul, when he heareth the Call from the Most Exalted Horizon, to arise and say: 'Here am I, O Lord of the worlds! Here am I, O Thou Who art the Goal of all that are in the heavens and on earth!'"

6 برادران ارض را سلام میرسانیم و میگوئیم امروز هیچ رطب و یابسی نفع نمیبخشد و همچنین هیچ سؤال و جوابی باید کل باین آیهء کبری که از ملکوت بیان نازل شده تمسک نمایند و عامل شوند لیس هذا يوم التوقف و السؤال ینبغی لكل نفس اذا سمع النداء من الأفق الأعلى یقوم و یقول لیبک یا معبود العالم و لیبک یا مقصود من فی السموات و الارضین

- 7 Truth, like unto the sun, is distinguished from all else besides it. Blessed is the ear that hath attained to hearing the Call and the eye that hath beheld the Horizon of God's Manifestation, the Help in Peril, the Self-Subsisting. At the end of this utterance, verily the Wronged One remembereth His loved ones and remindeth them of the verses of God, the Lord of the kingdom of earth and heaven.

7 حق بمثابهء آفتاب از دونش ممتاز طوبی لأذن فازت باصغاء النداء و لعین رأی افق ظهور الله المهیمن القیوم فی آخر القول ان المظلوم یدکر احبائه و یدکرهم بآیات الله مالک الملک و الملکوت

AQA7#478 p.300

BH02158

To: *Haji Mirza Hasan, in Tihiran*

Date: 1304 ? [1886-1887]

- 1 He is the One Who speaks in the Kingdom of Utterance! هو الناطق في ملكوت البيان 1
- 2 This is a Book which the All-Merciful hath sent down. Verily it is the spirit for bodies, and fruits for trees, and the Kawthar of eternity for the people of Baha. Blessed is he who hath taken the chalice of bounty from the hand of the Lord of Names, detached from all that hath appeared in the kingdom of creation, and hath drunk in the name of God, the Lord of the worlds. كتاب انزله الرحمن انه هو الروح للأبدان والأثمار للأشجار وكوثر البقاء لأهل البهاء طوبى لمن اخذ قدح العطاء من يد مالك الأسماء منقطعاً عما ظهر في ناسوت الانشاء وشرب باسم الله رب العالمين 2
- 3 Thy letter hath come before the Wronged One. We have inhaled from it the fragrance of thy love and thy steadfastness in this Most Great Cause and Momentous Announcement. We have mentioned thee before in various Tablets whereby the fragrance of thy acceptance and thy humility before Him Who hath come from the horizon of might with clear verses and manifest sovereignty hath been diffused. Soon shall he who hath turned away from the Supreme Horizon behold what hath escaped him in the days of his Lord and find himself in manifest loss. This is a word that hath shone forth from the horizon of the heaven of the knowledge of thy Lord, the All-Knowing, the All-Informed. قد حضر كتابك لدى المظلوم وجدنا منه عرف حبك واستقامتك على هذا الأمر الأعظم والنبأ العظيم أنا ذكرناك من قبل في الواح شتى قد انتشر بها عرف اقبالك وخضوعك لمن اتي من افق الاقتدار بآيات محجبات و سلطان مبين سوف يرى الذي اعرض عن الأفق الأعلى ما فات عنه في أيام ربه ويجد نفسه في خسران عظيم هذه كلمة اشرقت من افق سماء علم ربك العليم الخبير 3
- 4 Arise to serve the Cause through My command and My sovereignty. Verily He is with thee and will protect thee from the hosts of the oppressors. Thus hath the Supreme Pen spoken, when the Wronged One was in this exalted station. This is a glad-tiding from Us unto thee. When thou dost inhale its fragrance say: "My God, my God! Praise be to Thee for having caused me to recognize the Dayspring of Thy signs, and shown me the waves of the ocean of Thy utterance, and enabled me to behold the horizon of Thy Revelation, and guided me to Thy path, and honored me with Thy traces, and illumined my heart with the lights of Thy knowledge. I beseech Thee to ordain for me the good of the hereafter and the present world, and that which Thou hast written for Thy chosen ones and Thy loved ones through whom the heaven hath rained and the earth hath brought forth its fruits. O my Lord! Thou seest me clinging to the cord of Thy bounty and holding fast to the hem of the robe of Thy mercy. I beseech Thee not to deny me any good thing which Thou hast sent down in Thy Book. Verily Thou art the Most Bountiful, the Most Generous. There is no God but Thee, the All-Forgiving, the All-Merciful." قم على الأمر بأمرى و سلطاني انه معك و يحفظك من جنود الظالمين كذلك نطق القلم الأعلى اذ كان المظلوم في هذا المقام الرفيع هذه بشارة من لدنا لك اذا وجدت عرفها قل الهى الهى لك الحمد بما عرّفتنى مشرق آياتك و اشهدتنى امواج بحر بيانك و اريتنى افق ظهورك و هديتنى الى صراطك و شرفتنى بآثارك و نورتنى قلبي بأنوار عرفانك اسئلك بأن تقدر لى خير الآخرة و الأولى و ما كتبتيه لأصفيائك و اوليائك الذين بهم امطرت السماء و انبتت الأرض اى رب ترانى متمسكاً بحبلك و متشبهاً بأذيال رداء رحمتك اسئلك ان لا تخيبنى عن كل خير انزله فى كتابك انك انت الفضال الكريم لا اله الا انت الغفور الرحيم 4

5 O thou who gazest upon the Countenance! The Wronged One desireth to make mention of thy brother who hath been named 'Abdu'llah, that he may rejoice and be of the thankful. O 'Abdu'llah! When the wine of My utterance doth intoxicate thee and My call doth attract thee, say: "My God, my God! I am Thy servant and the son of Thy servant. I have turned to Thy most exalted horizon and supreme height, the station wherein Thy most sweet call hath been raised and the shrill voice of Thy Most Sublime Pen. I beseech Thee by the mysteries of Thy Cause, and the signs of Thy grandeur, and the Word whereby Thou hast aided Thy loved ones throughout ages and centuries, to make me in all conditions firm and steadfast, arising in Thy remembrance and praise and the service of Thy Cause. Verily Thou art the Powerful over what Thou willest. There is no God but Thee, the Mighty, the Powerful."

5 يا أيها الناظر الى الوجه انّ المظلوم اراد ان يذكر اخاك الذي سمي بعبدالله ليفرح و يكون من الشاكرين يا عبدالله اذا اخذك سكر كوثر بياني واجتذبك ندائي قل الهى الهى انا عبدك وابن عبدك قد اقبلت الى افقك الأعلى والذروة العليا المقام الذي فيه ارتفع ندائك الأعلى و صرير قلبك الأبهى اسئلك بأسرار امرك و آيات عظمتك و الكلمة التي بها نصرت اوليائك في القرون و الأعصار بأن تجعلني في كلّ الأحوال ثابتاً راسخاً قائماً على ذكرك و ثنائك و خدمة امرك انك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

6 We make mention of the Leaf, thy wife, and send Our greetings upon her from this station. We beseech God to confirm her and assist her in that which He loveth and is pleased with. And We make mention of him who hath been named Husayn and him who hath been named Fakhru'd-Din. We beseech God to ordain for them that which shall gladden the eyes of His servants and benefit them in all the worlds of His worlds. Verily He is the All-Bountiful, the Compassionate, the Mighty, the Great.

6 و نذكر الورقة ضلعك و نكبّر عليها من هذا المقام نسئل الله ان يؤيدها و يوفقها على ما يحب و يرضي و نذكر من سمي بالحسين و الذي سمي بفخرالدين نسئل الله ان يقدر لهما ما تقر به عيون عباده و ينفعهما في كلّ عالم من عوالمه انه هو الفيّاض المشفق العزيز العظيم

7 The glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon those whom neither the doubts of the wayward nor the cawing of the ravens have prevented from drawing nigh unto God, the Lord of the worlds.

7 البهاء المشرق من افق سماء رحمتي عليك و عليهم و على الذين ما منعهم شبهات المعرضين و لا نفاق الناعقين عن التّقرّب الى الله ربّ العالمين

BLIB_Or15718.002b, BRL_DA#696

BH02146

To: Ali son of Deceased

Date: 1304 ? [1886-1887]

1 He is the One dawning from the horizon of eternity.

2 A remembrance from Us to him who has turned toward the horizon of God, the Lord of Lords, who heard and responded and acknowledged that which the Tongue of Grandeur hath spoken in the final abode. Blessed is he who hath attained unto the Day of God, and woe unto every heedless doubter.

1 هو المشرق من افق البقاء

2 ذكر من لدنا لمن اقبل الى افق الله ربّ الأرباب سمع و اجاب و اعترف بما نطق لسان العظمة في المآب طوبى لمن ادرك يوم الله و ويل لكلّ غافل مرتاب قد ماج بحر البيان في الامكان و القوم

The ocean of utterance hath surged in creation, yet the people remain in wondrous drunkenness. The verses passed before them morning and evening, yet they turned away from them, following vain imaginings. Thus did their souls seduce them, and they are among the most lost in the Book of God, the Lord of all men.

في سكر عجاب مرّت عليهم الآيات في العشى و
الاشراق و هم اعرضوا عنها بما اتبعوا الظنون و
الأوهام كذلك سوّلت لهم انفسهم الا انهم من
الأخسرين في كتاب الله مالك الرقاب

- 3 O Ali! Hearken unto the call of the Wronged One. He mentioneth thee in the Most Great Prison and remindeth thee of verses that all the treasures of the world cannot equal. The Mother Book with Him beareth witness to this. Thank thy Lord for this most great favor and say: "Praise be unto Thee, O Lord of eternity, for having remembered me while I was among the hands of the wicked." We desired to mention in this station him who hath ascended unto God, the Mighty, the Bestower - he who turned toward the Supreme Horizon when the Luminary of Manifestation shone forth therefrom and illumined the horizons.

3 يا عليّ اسمع نداء المظلوم انه يذكرك في السجن
الأعظم و يذكرك بآيات لا تعادلها كنوز العالم
يشهد بذلك من عنده ام الكتاب اشكر ربك
بهذا الفضل الأعظم و قل لك الحمد يا مالك
القدم بما ذكرتي اذ كنت بين ايدى الأشرار اردنا
ان نذكر في هذا المقام من صعد الى الله العزيز
الوهاب الذي اقبل الى الأفق الأعلى اذ اشرق
منه نير الظهور و اضاءت به الآفاق

- 4 O My Most Exalted Pen! Make mention of him who heard My call, held fast to My cord, and uttered My praise. He is indeed of the people of Baha and the companions of the Crimson Ark. Say: The first light that dawned from the horizon of the Most Merciful's utterance and the first fragrance that wafted in the days of God, the Lord of all beings - upon thee, O thou who didst attain unto faith when the people were wrapped in the darkness of vain imaginings. Thou didst turn with thy face and thy heart and didst attain unto that which was revealed in the first days from the Pen of the Most Merciful. Blessed art thou, and blessed thy heart for having turned, and thine eye for what it beheld, and thine ear for what it heard.

4 يا قلبي الأعلى اذكر من سمع ندائي و تمسك بحبل
و نطق بثنائي انه من اهل البهاء و اصحاب السفينة
الحمراء قل اول نور اشرق من افق بيان الرحمن و
اول عرف تضويع في ايام الله مولى الأنام عليك
يا من فزت بالايان اذ كان القوم في ظلمات
الأوهام قد اقبلت بوجهك و قلبك و فزت بما
نزل في اول الأيام من قلم الرحمن طوبى لك و
لقلبك بما اقبل و لعينك بما رأيت و لأذنك بما
سمعت

- 5 The Most Exalted Pen beareth witness to thy turning, thy faith, thy recognition, thy certitude, and thy steadfastness in days wherein smoke enveloped all possibility. This is a testimony that nothing in all things can equal. Thou art he whom the rapture of the call so seized that neither the clamor of the divines, nor the might of names, nor the hosts of princes could weaken thee. Thou didst testify to that which God testified. Blessed art thou, and joy be unto thee, and unto him who mentioned thee through what flowed from the Pen of Utterance in the days of thy Lord, the Most Merciful.

5 يشهد القلم الأعلى باقبالك و ايمانك و عرفانك
و ايقانك و استقامتك في ايام فيها اخذ الدخان
من في الامكان هذه شهادة لا يعادلها شيء من
الأشياء انت الذي اخذك جذب النداء بحيث
ما منعتك ضوضاء العلماء و ما حجبتك سطوة
الأسماء و لا اضعفتك جنود الأمراء شهدت بما
شهد الله طوبى لك و نعيماً لك و لمن ذكرك
بما جرى من قلم البيان في ايام ربك الرحمن

- 6 The Glory manifest, evident, resplendent, dawning from the horizon of the heaven of thy Lord's loving-kindness be upon thee, upon thy beginning and thy end, thy outward and thine inward self, and the mercy of God and His blessings. O Ali! We have repeatedly mentioned the honored deceased one. The Pen is witness and the Tablet testifies that no good deed is ever lost in the sight of God, nor shall it ever be. Every good

6 البهاء الظاهر اللائح الباهر المشرق من افق سماء
عناية ربك عليك و على أولك و آخرك و
ظاهرك و باطنك و رحمة الله و بركاته يا علي
مكرر جناب مرحوم مرفوع را ذكر نموديم قلم
شاهد و لوح گواه اجر هيچ عملی عندالله ضایع
نشده و نخواهد شد هر ذکر خیر و عمل طیب

mention and pure deed is a treasure for its doer, preserved and protected with God. We beseech God to aid thee in mentioning him and to ordain for thee that which is the cause and means of drawing nigh. Verily He is the One with power over whatsoever He willeth through His word "Be" and it is. Glory be upon thee and upon those whom nothing among all things hath prevented from drawing nigh unto God, the Help-in-Peril, the Self-Subsisting.

کنزی است از برای صاحبش و عندالله محفوظ
و مصون از حق می طلبیم ترا تأیید فرماید بر ذکرش
و مقدر فرماید آنچه را که سبب و علت تقرب
است انه هو المقتدر علی ما یشاء بقوله کن فیکون
البهاء علیک و علی الدین ما منعهم شیء من
الأشیاء عن التقرب الی الله المهیمن القیوم

INBA23:134, BLIB_Or15724.171

BH02231

To: *Abdu'l-Karim Arbab, in Tihiran*

Date: 1304 ? [1886-1887]

- 1 He is the One Who speaks from His most exalted horizon. 1 هو الناطق من افقه الأعلى
- 2 Your letter was present before the Wronged One and the glance of favor was directed towards it. Praise be to God, you are adorned with the ornament of divine love and are gazing toward the horizon of His grace. In His days you have drunk from the ocean of recognition and been illumined by the lights of the Sun of proof. The grace of God, exalted be His glory, has been with you - He made His path clear for you, revealed His evidence, and you saw and heard and were blessed with acceptance, which is among His greatest bounties. 2 نامهات نزد مظلوم حاضر و لحاظ عنایت بآن
متوجه الله الحمد بطراز محبت الهی مزین و بافق
فضلش ناظر در ایامش از بحر عرفان آشامیدی
و بانوار نیر برهان منور فضل حق جل جلاله با تو
بوده سبیلش را از برای تو واضح نمود و دلش
را نازل دیدی و شنیدی و باقبال که از نعمتهای
بزرگ اوست فائز شدی
- 3 What is beloved from you today is steadfastness and assistance. Steadfastness attracts the favor of God. Until now no steadfast one has been deprived, as testifies to this He Who possesses the Clear Book. From your letter wafts the fragrance of sincerity, attention and acceptance - every possessor of smell inhales from it the fragrance of divine love. The mentioned requests are granted, however resignation and trust are more fitting and beloved, for God, exalted be His glory, is most knowing and aware of the interests of His servants, and none but He, exalted be His glory, knows about a good ending. 3 آنچه الیوم از آنجناب محبوبست استقامت و
نصرت بوده استقامت عنایت حق را جذب
مینماید الی حین هیچ مستقیمی محروم نماند
یشهد بذلک من عنده کتب مبین از نامهات
عرف خلوص و توجه و اقبال متضوع هر ذی
شئی عرف محبت الهی از او استشمام مینماید و
مطالب مذکوره باجابت مقرون ولیکن تفویض
و توکل اولی و احب چه که حق جل جلاله
اعلم و اعرفست بمصالح عباد و بر حسن خاتمه
احدی جز او جل جلاله آگاه نه
- 4 Say: My God, my God! This servant of Thine has detached himself from all else save Thee and turned to the horizon of the heaven of Thy grace, and has affirmed Thy oneness and singleness, and acknowledged what hath been sent down from the heaven of Thy Will and the atmosphere of Thy Purpose. 4 قل الهی ان عبدک هذا انقطع عن دونک
واقبل الی افق سماء فضلک و اقر بوحدانیتک و
فردانیتک و اعترف بما نزل من سماء مشیتک و
هواء ارادتک استلک بمشارق قدرتک و مظاهر

I beseech Thee by the dawning-places of Thy power and the manifestations of Thy might, and by the waves of the ocean of Thy utterance and the pearls of the sea of Thy wisdom, to ordain for me through Thy Most Exalted Pen that which shall profit me in the world to come and in this world. O my Lord! I am he who hath placed his trust in Thee and resigned his affairs unto Thee. I testify that Thou knowest me better than I know myself; nothing is hidden from Thy knowledge. Thou doest what Thou willest through Thy power and ordainest what Thou desirest through Thy behest.

- 5 O my Lord! Thou seest me clinging to the handle of Thy trust and holding fast to the hem of the robe of Thy mercy, O Lord of all being and Sovereign of the throne on high and of earth below. I beseech Thee by the influence of Thy Will and the power of Thy Purpose not to deprive me of what Thou hast ordained for Thy chosen ones and Thy loved ones. Thou art He through Whose power all things have testified and through Whose grace all created things have been made manifest. The hosts of the world cannot withstand Thee, nor can the might of nations. The clamor of the divines and the power of rulers cannot weaken Thee. Ordain for me what beseemeth Thy greatness and sovereignty and bounty and generosity. Verily Thou art God; there is none other God but Thee, the Mighty, the Triumphant, the Powerful, and worthy of answering prayer.

- 6 O 'Abdu'l-Karim! Upon thee be My glory. We have mentioned thee with that whose fragrance shall never be cut off and shall endure as long as My most beautiful names and most exalted attributes endure. Be grateful and say: Praise be to Thee, O Desire of the world, and glorified be Thou, O Beloved of them that have recognized Thee. We have forgiven thee and purified thee with the water of My favor, and then those for whom thou didst seek forgiveness from the Dayspring of the bounty of the Lord of the Unseen and the Seen. And We have sent down for thy wife that which shall gladden the hearts of faithful women and solace their eyes. Verily thy Lord is the All-Bountiful, the Generous. There is no God but Him, the All-Hearing, the All-Seeing, and worthy of answering prayer.

قوتک و بأمواج بحر بیانک و لآئی عثمان حکمتک
بأن تكتب لي من قلبك الأعلى ما ينفعني في
الآخرة والأولى أي ربّ أنا الذي توكلت عليك
وفوضت الأمور اليك واشهد انت اعلم بي مني
لا يعزب عن علمك من شيء تفعل ما تشاء
بقدرتك و تحكم ما تريد بأمرک

5 ای ربّ ترانی متمسکاً بعروتک الوثقی و متشبّثاً
بأذیال رداء کرمک یا مولی الوری و ربّ العرش
و التری استلک بنفوذ مشیتک و اقتدار ارادتک
بأن لا تخیبنی عما قدرته لأصفیائک و اولیائک
انت الذی شهدت بقدرتک الکائنات و بفضلک
الممکنات لا تمنعک جنود العالم و لا قدرة الأمم
و لا تضعفک ضوضاء العلماء و سطوة الأمراء
قدر لی ما ینبغی لعظمتک و سلطانک و کرمک
و عطائک انک انت الله لا اله الا انت القوی
الغالب القدير و بالاجابة جدير

6 یا عبدالکریم علیک بهائی انا ذکرناک بما لا ینقطع
عرفه و یكون باقیاً ببقاء اسمائ الحسنى و صفاتی
العلیاء اشکر و قل لک الحمد یا مقصود العالم و لک
الثناء یا محبوب العارفين و غفرناک و طهرناک
بماء عنایتی ثم الذین اردت غفرانهم [من مطلع]
جود مالک الغیب و الشهود و اتزلنا لضلعک ما
تفرح به افئدة القانتات و تقر عیونهنّ ان ربک
هو الفضال الکریم لا اله الا هو السميع البصیر و
بالاجابة جدير

INBA15:262b, INBA26:263, BLIB_Or15690.287,
BLIB_Or15699.090b

BH02247

Date: 1304 ? [1886-1887]

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

1 هو الذّاكر العليم

2 O Most Exalted Pen! The most great calamity and supreme affliction hath come to pass. Make mention of him who hath ascended unto the Most Exalted Companion and the Most Glorious Horizon. Say:

2 يا قلم الأعلى قد اتت المصيبة الكبرى والرزية العظمى اذكر من صعد الى الرفيق الأعلى والأفق الأبهى قل

3 The first splendor that shone forth and gleamed from the heaven of the mercy of thy Lord, the Lord of Names and Creator of the heavens, and the first fragrance that wafted from the gardens of loving-kindness and immortality, be upon thee, O Dawning-place of faithfulness among the righteous ones and Rising-point of good-pleasure among the free! I bear witness that thou didst hold fast unto the Book when the idolaters cast it behind their backs, and didst cling to the hem of bounty when the transgressors denied it through their idle fancies. Blessed art thou, O my brother, in that thou wert made a target for the arrows of destiny in the path of God, the Lord of the Kingdom of Names. Joy be unto thee, O thou who spoke with God, in that thou didst attain unto the lights of the Ancient One.

3 أول بهاء ظهر و اشرق من افق سماء رحمة ربك مالك الأسماء و فاطر السماء و أول عرف سطع من رياض العناية و البقاء عليك يا مطلع الوفاء بين الأخيار و مشرق الرضاء بين الأحرار اشهد أنك تمسكت بالكتاب اذ نبذه المشركون ورائهم و تشبثت بذيل الكرم اذ انكره المعتدون بأهوائهم طوبى لك يا اخي بما كنت هدفاً لسهام القضاء في سبيل الله مالك ملكوت الأسماء و نعيماً لك يا كليم بما فزت بأنوار القديم

4 I testify that thou didst fulfill the Covenant when the people of discord broke it, and didst hasten to the Most Exalted Horizon when the call was raised between earth and heaven. Thou wert with thy Lord in times of hardship and tribulation until thou wert exiled with Him from the Land of Ta by reason of what the hands of the wicked had wrought. And thou didst arrive with thy Lord in Zawra, the place which the All-Merciful made the seat of His throne for successive years. I bear witness that thou didst believe in God and acknowledge what the Tongue of Grandeur uttered amongst all created things, and didst drink the choice sealed wine when its seal was broken by His Name, the Self-Subsisting. And thou didst migrate once again from Iraq with the Luminary of the horizons, and stood before His face morning and evening until thou didst arrive with thy Lord in the Land of Mystery which was named Adrianople, and from thence to the Most Great Prison.

4 اشهد أنك وفيت بالميثاق اذ نقضه اهل النفاق و سرعت الى الأفق الأعلى اذ ارتفع النداء بين الأرض و السماء و كنت مع ربك في موارد البأساء و الضراء الى ان خرجت معه منفياً من ارض الطاء بما اكتسبت ايدى الأشقياء و وردت مع مولاك في الزوراء المقام الذي جعله الرحمن مقر عرشه في سنين متواليات اشهد أنك آمنت بالله و اعترفت بما نطق به لسان العظمة بين البرية و شربت الرحيق المختوم اذ فتح ختمه باسمه القيوم و هاجرت مرة اخرى من العراق مع نير الآفاق و كنت قائماً امام الوجه في العشي و الاشراف الى ان وردت مع ربك ارض السر التي سميت بأدرنه و منها الى السجن الأعظم

5 And thou wert with Him for numbered years, and present before the Wronged One morning and evening, until thou didst soar on the wings of longing unto God, the Lord of the Day of the Covenant, and the verses of thy Most Glorious Lord drew thee to the Supreme Paradise - that station wherein naught

5 و كنت معه في سنين معدودات و حاضراً لدى المظلوم في الصباح و المساء الى ان طرت بقوادم الاشتياق الى الله مالك يوم الميثاق و اجتذبتك آيات ربك الأبهى الى الفردوس الأعلى المقام

can be seen save the manifestations of the grace of thy Lord, the All-Bountiful, the Ancient of Days. The glory that hath shone forth from the heaven of the bounty of thy Lord be upon thee and upon thy beginning and thine end, thy outward and thine inward self, and the mercy of God and His blessings.

- 6 Glory be unto Thee, O God of the seen and the unseen and Educator of all existence! I beseech Thee by the lights of Thy throne and the splendors of the Light of Thy proof and by the Light that hath shone forth from the horizon of Thy will in Thy days, that Thou forgive me and my parents and whosoever hath believed in Thee and Thy signs.

- 7 O my Lord! I beseech Thee by this sanctified and holy sepulcher and by him who circled round Thee and arose to serve Thee until he laid down his spirit in Thy path in the Most Great Prison before the faces of the world, that Thou assist Thy male and female servants in that which will cause the fragrance of Thy good-pleasure to be diffused. Then ordain for them through Thy bounty and generosity that which will accompany them in every world of Thy worlds. Verily Thou art the Protector of all beings and the Possessor of the throne on high and below. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

ADMS#156

الَّذِي لَا يَرَى فِيهِ إِلَّا ظَهْرَاتِ عَنَاءِ رَبِّكَ
الْفَضَالِ الْقَدِيمِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ عَنَاءِ
رَبِّكَ عَلَيْكَ وَعَلَى أَوَّلِكَ وَآخِرِكَ وَظَاهِرِكَ
وَبَاطِنِكَ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

6 سُبْحَانَكَ يَا إِلَهَ الْغَيْبِ وَالشَّهَادَةِ وَمَرْبِّي الْوُجُودِ
اسْتَغْلِقْ بِأَنْوَارِ عَرْشِكَ وَبِأَشْرَاقَاتِ أَنْوَارِ نَيْرِ
بِرْهَانِكَ وَبِالنُّورِ الَّذِي سَطَعَ مِنْ أَفْقِ ارَادَتِكَ
فِي أَيَّامِكَ بِأَنْ تَغْفِرَ لِي وَلِوَالِدَيَّ وَلِمَنْ آمَنَ بِكَ
وَبِآيَاتِكَ

7 أَيُّ رَبِّ اسْتَغْلِقْ بِهَذَا الرَّمْسِ الْمُطَهَّرِ الْمُقَدَّسِ وَ
بِالَّذِي طَافَ حَوْلَكَ وَقَامَ عَلَى خِدْمَتِكَ إِلَى أَنْ
انْفَقَ رُوحُهُ فِي سَبِيلِكَ فِي السِّجْنِ الْأَعْظَمِ إِمَامِ
وَجْهِ الْعَالَمِ بِأَنْ تُؤَيِّدَ عِبَادَكَ وَآمَائِكَ عَلَى مَا
يَتَضَوُّعُ بِهِ عَرَفَ رِضَائِكَ ثُمَّ قَدَّرْ لَهُمْ بِجُودِكَ وَ
كَرَمِكَ مَا يَكُونُ مَعَهُمْ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ
أَنْتَ أَنْتَ مَوْلَى الْوَرَى وَمَالِكُ الْعَرْشِ وَالثَّرَى
لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ

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- 1 He is God, exalted be His glory and universal His bounty!
- 2 Praise be to God, the Ever-Living, the Ancient of Days, Who transcendeth description and honor, and is sanctified from glorification and magnificence. He hath immersed the world in the ocean of His all-embracing grace and encompassed existence with His supreme bounty. Can His favors be comprehended? Can His generosity be described? Can His eternity be known? Every learned one hath stumbled and every wise one's wisdom hath failed. He hath ever been sanctified above similitudes and mentions, and exalted above likenesses and thoughts. He is the Almighty, the All-Compelling.

1 هُوَ اللَّهُ جَلَّ جَلَالُهُ وَعَمَّ نَوَالُهُ

2 الْحَمْدُ لِلَّهِ الْحَيِّ الْقَدِيمِ الْمُتَعَالَى عَنِ التَّوَصُّيفِ وَ
التَّكْرِيمِ وَالْمُقَدَّسِ عَنِ التَّمْجِيدِ وَالتَّعْظِيمِ قَدْ أَغْمَسَ
الْعَالَمَ فِي بَحْرِ فَضْلِهِ الْعَمِيمِ وَاحْطَا الْوُجُودَ جُودَهُ
الْعَظِيمَ هَلْ تَدْرِكُ نِعْمَهُ وَهَلْ يَوْصِفُ كَرَمَهُ وَ
هَلْ يَعْرِفُ قَدَمَهُ كُلَّ عَالَمٍ زَلَّتْ قَدَمُهُ وَكُلُّ حَكِيمٍ
بَطَلَتْ حِكْمُهُ لَمْ يَزَلْ تَقْدَّسْ عَنِ الْأَمْثَالِ وَالْأَذْكَارِ
وَتَعَالَى عَنِ الْأَشْبَاهِ وَالْأَفْكَارِ وَهُوَ الْعَزِيزُ الْجَبَّارُ

3 يَا إِلَهِي وَسَيِّدِي وَرَجَائِي أَنْتَ الَّذِي خَلَقْتَ
الْوُجُودَ وَوَجَدْتَ الْمَحْدُودَ وَوَصَفْتَ ذَاتَكَ

3 O my God, my Lord and my Hope! Thou art He Who created existence and brought forth that which is limited, and Who described Thyself as sanctified from similitudes and limitations. I beseech Thee by Thy Name through which Thou didst deliver the sincere from the deniers and preserved the knowing from the ignorant, and through which Thou didst prevail over the world and judge between the nations, to preserve him who hath turned unto Thee and recognized Thee and tasted the sweetness of Thy call and turned toward the horizon of Thy eternity. Grant him, O my Hope, that which Thou hast ordained for those near unto Thee in Thy perspicuous Book. O Lord! As Thou didst confirm him to turn unto Thee, confirm him in steadfastness in Thy Cause, and as Thou didst guide him to the court of Thy knowledge, grant him in every moment the Salsabil of Thy grace and the Tasnim of Thy loving-kindness. Verily Thou art the Generous; there is no God but Thee, the Single, the One, the Mighty, the Merciful.

4 O spiritual friend! Your letter arrived and from it were made evident the degrees of love and stations of affection. We hope you will ever dwell beneath the shade of the Divine Lote-Tree and be sustained by the bounty of nearness and reunion. After perusal of the letter it was presented at the Most Holy and Most Exalted Court and mention was made of you. The Tongue of Grace spoke these resplendent words, His utterance, may the spirit of all worlds be sacrificed for Him:

5 My Greater Branch appeared before Me and mentioned you. We made mention of you with this wondrous mention. There hath flowed from the Pen in your mention that which hath attracted the hearts of those who have turned unto God. We beseech God to confirm and assist you and to make you in all conditions a champion of His Cause and one who speaketh His beauteous praise. Soon shall appear that which the Tongue of the Wronged One hath spoken in this luminous station. The glory from Us be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

6 And We make mention of him who was named 'Ali before Muhammad. Verily he attained unto My verses and appeared before My face and heard that which My tongue spoke in remembrance of God, the Lord of the Mighty Throne.

7 Praise be to God, you are adorned with the ornament of grace and sustained by the Kawthar of bounty and mercy. Ever has mention been made of that friend and continues to be made. We beseech God to preserve you and assist you and ordain for you all good in the world to come and the present one. Verily He is powerful over whatsoever He willeth. Mention the friends with wondrous and exalted remembrances. I mention

بالتقديس عن الأمثال والحدود اسئلك باسمك الذي به نجت المخلصين من المنكرين وحفظت العارفين من الجاهلين و به غلبت على العالم وحكمت بين الأمم ان تحفظ الذي توجه اليك و ادرك عرفانك و ذاق حلاوة ندائك و اقبل الى افق بقاءك و ارزقه يا رجائي ما كتبت للمقربين في كتابك المبين اى رب كما ايده على الاقبال اليك ايده على الاستقامة على امرك و كما هديته الى شطر معرفتك ارزقه في كل آن سلسبيل عنايتك و تسنيم عطفك انك انت الكريم لا اله الا انت الفرد الواحد العزيز الرحيم

4 حبيب روحاني مكتوب آتجناب واصل و مراتب محبت و مقامات مودت از آن معلوم و مشهود اميدواريم هميشه در ظلال سدره فضل ساكن باشيد و بنعمت قرب و وصل مرزوق بعد از ملاحظهء مكتوب بساحت اقدس امع مشرف و ذكر آتجناب عرض شد لسان عنايت باين كلمات لآتحات ناطق قوله روح العالمين فداه

5 قد حضر غصني الأكبر و ذكرك ذكرناك بهذا الذكر البديع قد جرى من القلم في ذكرك ما انجذبت به افئدة المقبلين نسل الله ان يؤيدك و يوفقك و يجعلك في كل الأحوال ناصراً لأمره و ناطقاً بشأته الجميل سوف يظهر ما نطق به لسان المظلوم في هذا المقام المنير البهاء من لدنا عليك و على من معك و يحببك لوجه الله رب العالمين

6 و نذكر من سمي بعلي قبل محمد انه فاز بآثاري و حضر امام وجهي و سمع ما نطق به لسان في ذكر الله رب العرش العظيم انتهى

7 لله الحمد بطراز عنايت مزينيد و بكوثر فضل و رحمت مرزوق هميشه ذكر انجيب مذکور بوده و هست نسل الله ان يحفظك و يؤيدك و يقدر لك كل الخير في الآخرة و الأولى انه هو المقتدر على ما يشاء دوستانرا باذكار بديعه منيعه ذاكر و مكبر شويد جناب ميرزا على محمد عليه بهاء الله

Mirza 'Ali-Muhammad, upon him be the glory of God, with a wondrous mention. The spirit and glory be upon you and your family.

را بذكر بديع ذاكر و مكبرم الروح و البهاء عليك
و على اهلك

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- 1 He is the Dawning Place from His Most Exalted Horizon 1 هو المشرق من افقه الأعلى
- 2 This is a remembrance from the Wronged One to him who hath turned unto God, the Protector, the Self-Subsisting, that the fragrances of remembrance and utterance may draw him to a station wherein he shall behold naught save the lights of the face of God, the Lord of what was and what shall be. We have heard mention of thee and have made mention of thee with that which the treasures and riches of the world cannot equal. 2 ذكر من لدى المظلوم لمن اقبل الى الله المهيم
القيوم لتجذبه نفحات الذكر و البيان الى مقام لا
يرى فيه الا انوار وجه الله رب ما كان و ما
يكون انا سمعنا ذكركم ذكرناكم بما لا تعادله الخزائن
و الكنوز
- 3 Hearken unto the Call from the Divine Lote-Tree, raised up upon the white earth beyond the crimson sea of grandeur - verily there is no God but Him, the Truth, the Knower of the unseen. He hath appeared and made manifest that which was hidden in knowledge and inscribed by the Supreme Pen in the Books of God, the Lord of the seen and unseen. 3 اسمع النداء من السدرة المنتهى المرتفعة على
الأرض البيضاء وراء قلزم الكبرياء انه لا اله
الا هو الحق علام الغيوب انه ظهر و اظهر ما
كان مكنوناً في العلم و مسطوراً من القلم الأعلى
في كتب الله مالک الغيب و الشهود
- 4 By God! The seal of the choice wine of utterance, which was sealed with the seal of protection, hath been broken, and the ocean of knowledge hath surged before the faces of all religions. Yet most of the people do not understand. They have turned away from the Luminary of certitude, inclining unto the dawning-places of idle fancies and vain imaginings. 4 تالله فك ختم رحيق البيان الذي كان مختوماً
بختام الحفظ و ماج بحر العرفان امام وجوه
الأديان ولكن القوم اكثرهم لا يفقهون انهم
اعرضوا عن نير الايقان مقبلين الى مطالع
الأوهام و الظنون
- 5 Say: O people of the Bayan! Fear ye the All-Merciful, then judge with fairness concerning this Cause, whereof Muhammad the Apostle of God gave tidings, and the One Who conversed with God warned of, and the Spirit gave glad-tidings of. This is the Day wherein the fragrance of the garment hath been wafted, and the mountains have passed away, and the Dove of Utterance hath warbled upon the branches. There is no God but Him, the Single, the One, the Mighty, the Loving. 5 قل يا ملا البيان اتقوا الرحمن ثم انصفوا في هذا
الأمر الذي اخبر به محمد رسول الله و انذر به
الكليم و بشر به الروح هذا يوم فيه تضوع عرف
القميص و مرت الجبال و غرّدت حمامة البيان
على الأغصان انه لا اله الا هو الفرد الواحد العزيز
الودود
- 6 This is He Who hath stood before all faces and summoned all unto God, the Lord of existence. Neither the power of princes nor the opposition of divines held Him back. He spoke that 6 هذا هو الذي قام امام الوجوه و دعا الكل الى
الله مالک الوجود ما منعه سطوة الأمراء و

which He was commanded by God, the Lord of the Promised Day.

لا اعراض العلماء نطق بما امر به من لدى الله
مالك اليوم الموعود

- 7 We beseech God, exalted be He, to aid you to assist His Cause and to reinforce you with the hosts of wisdom and utterance, whereby no earthly might shall weaken you nor the clamor of the nations who have disbelieved in the Witness and the Witnessed shall render you powerless, and to enable you to achieve that whereby the fragrance of eternity shall be diffused in this Most Great Announcement, by which the limbs of every heedless and veiled one have quaked. Even so hath the Tree brought forth Its fruits and the Sun Its radiance. Blessed is he who hath witnessed and seen, and woe unto every denier who hath denied this evident grace.

7 نسل الله تعالى ان يؤيدكم على نصرة امره ويمدكم
بجنود الحكمة والبيان حيث لا تضعفكم قوة العالم
ولا تعجزكم ضوضاء الأمم الذين كفروا بالشاهد و
المشهد ويوفقكم على ما يتضوع به عرف البقاء في
هذا النبأ الأعظم الذي به ارتعدت فرائص كل
غافل محجوب كذلك اظهرت السدرة اثمارها و
الشمس اشراقها طوبى لمن شهد و رأى و ويل
لكل منكر انكر هذا الفضل المشهود

- 8 Say: O people! This is the Day of ears, for the Call hath been raised from the direction of the loving-kindness of your Lord, the All-Merciful, and the Day of eyes, for the horizon of the world hath been illumined with the lights of the Day-Star of Manifestation. Beware lest ye deprive yourselves of the breezes of Revelation on this blessed and praiseworthy Day. The splendor shining forth from the horizon of the heaven of thy Lord's utterance be upon thee and upon those who have cast aside their cords and rods, holding fast unto the cord of God which hath been stretched forth.

8 قل يا قوم هذا يوم الآذان لأن النداء ارتفع من
شطر عناية ربكم الرحمن ويوم الأبصار لأن افق
العالم انار بأنوار نير الظهور أيّاكم ان تمنعوا انفسكم
عن نفحات الوحي في هذا اليوم المبارك المحمود
البهاء المشرق من افق سماء بيان ربك الرحمن
عليك وعلى الذين نبذوا حبالهم و عضبهم
متمسكين بحبل الله الممدود

- 9 Say: This is the Day wherein the Mother Book speaketh, would that ye might hear, and the Balance proclaimeth, would that ye might know, and this is the Day wherein men have arisen unto God, the Protector, the Self-Subsisting. Thus have We adorned the heaven of proof with the stars of knowledge. Blessed are the people who understand.

9 قل هذا يوم أم الكتاب ينطق لو انتم تسمعون
و الميزان ينادى لو انتم تعرفون و هذا يوم قام
فيه الناس لله المهيمن القيوم كذلك زيننا سماء
البرهان بأنجم العرفان طوبى لقوم يعرفون

- 10 And at the end of the Book, We beseech God to ordain for thee the best of the hereafter and of the former time. Verily He is the Protector of all men and the Lord of the mighty Throne. There is no God but Him, the Almighty, the All-Knowing, the All-Wise.

10 و في آخر الكتاب نسل الله بأن يكتب لجنايبك
خير الآخرة والأولى إنه هو مولى الورى و رب
العرش العظيم لا اله الا هو المقتدر العليم الحكيم

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BH02355

*Lawh-i-Irmighan**To: Ali Afnan et al.**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O my Afnan, upon thee be My glory! My Afnan, upon him be My glory, hath desired to take from the Most Great Ocean a sea of pearls of wisdom and utterance as a gift and bestow them upon you. How excellent is the Giver and how excellent is the achiever! 2 یا افنانی علیک بهائی افنانی علیه بهائی اراده نموده یک دریا لآلی حکمت و بیان بر سبیل ارمغان از بحر اعظم اخذ کند و بشما عطا نماید نعم المعطی و نعم الفائز
- 3 O Mustafa Afnan, upon him and upon thee be My glory! He hath sought from the Sun of Truth a special effulgence for you, that perchance the horizons of the world may be adorned with the light of unity from the lights of the Sun of inner meanings, such that thou shalt see therein, that is on earth, neither crookedness nor inequality. 3 یا مصطفی افنانی علیه و علیک بهائی از آفتاب حقیقت یک اشراق مخصوص شما طلب نموده که شاید آفاق عالم از انوار خورشید معانی بنور اتفاق مزین شود بحيث لا تری فيها ای فی الأرض عوجاً ولا امتاً
- 4 O Mihdi Afnan, upon him be the peace of the All-Merciful! He hath desired to bring a fruit from the Lote-Tree of utterance that thou mayest find intimate fellowship with the remembrance of God in joy and gladness and delight and bliss, and hold fast unto that which beseemeth the station of man. 4 یا مهدی افنان علیه سلام الرحمن اراده نموده یک ثمره‌ئی از سدره بیان بیاورد تا بفرح و انبساط و بهجت و نشاط بذکر الهی انس گیری و به ما ینبغی لمقام الانسان تمسک نمائی
- 5 O Muhammad-'Ali, O Afnan! From the garden of knowledge he cometh with roses of remembrance and utterance. His remembrance is the dawning-place of remembrances and his utterance is the luminary of proof. Blessed art thou and blessed are they that attain! 5 یا محمد علی جناب افنان از حدیقه عرفان با اوراد ذکر و بیان میاید ذکرش مطلع اذکار و بیانش نیر برهان طوبی لک و للفائزین
- 6 O 'Ali, O Afnan! From the fresh palm tree of knowledge he hath desired fresh dates to place in the mouths of those who seek the Ka'bah of knowledge, and the herald of glory proclaimeth "Well done!" 6 یا علی جناب افنان از نخل تازه عرفان رطب لطیف خواسته تا در دهان قاصدان کعبه عرفان گذارد و منادی عزت هیتاً گوید
- 7 O My loved ones ('Iliyin)! When the vengeance and might of autumn seized the world, Afnan cometh with the breezes of the divine springtime and the rains of vernal mercy. We hope that the earth of existence may become verdant and flourishing through the grace of these days. 7 یا اولیائی (علیین) چون نقمت و سطوت خزان عالم را اخذ نمود افنان با نسائم ربیع رحمانی و امطار رحمت نیسانی میرسد امید آنکه اراضی وجود از عنایت ایام سبز و خرم شود
- 8 O Muhammad-Qabl-i-Husayn! Say: O Pure One! O King! Every one possessed of knowledge hath testified to Thy oneness. Thou art that Almighty One whose bounty brought existence into being, and the errors of the servants held not back Thy favors. O Generous One! Illumine through the Dawning-Place 8 یا محمد قبل حسین بگو پا کا پادشاه هر آگاهی بر یگائیت گواهی داده توئی آن توانائی که جودت وجود را موجود فرمود و خطای عباد عطایت را باز نداشت ای کریم از مطلع نورت منور نما و از مشرق غنایت ثروت حقیقی بخش توئی بخشنده و توانا

of Thy light and grant true wealth from the Day-Spring of Thy riches. Thou art the Bestower and the Powerful.

- 9 O Husayn! Say: O Lord! Thou art that King whom the hosts of the world did not prevent from Thy Cause, and the might of the nations held not back from Thy power. Thou art that Generous One whom the disobedience of the people of possibility did not prevent from the kingdom of forgiveness. Thy mercy, like a copious rain, descendeth upon the righteous and the sinful. O Merciful One! Withhold not Thy servants from the ocean of Thy bounty and deprive them not. Thou art the Bestower and the Kind.

- 10 O Diya'! O Expansive One! Afnan, upon him be the loving-kindness of the All-Merciful, hath desired to take from the heaven of grace a brilliant star and bring it as a gift. Give thanks unto God, thy Lord, the Lord of the mighty throne.

- 11 And we seal the book with mention of al-Javad, upon him be My glory, who hath turned towards you. We beseech God, exalted be He, to aid him and His loved ones in that which He loveth and is pleased with, and to ordain for them good in the hereafter and the former life, and We ask Him to strengthen them in that whereby their remembrances and their names and their stations and their conditions may endure. Verily He is powerful over all things and worthy to answer.

9 یا حسین بگو پروردگارا توئی پادشاهی که امرت را جنود عالم منع ننمود و سطوت امم از اقتدارت بازداشت توئی آن کریمیکه عصیان اهل امکان ملکوت غفرانت را منع ننمود رحمت بمثابه غیث هاطل بر عاصی و مطیع نازل ای رحیم بندگانت را از دریای بخششت منع منما و محروم مساز توئی بخشنده و مهربان

10 یا ضیا یا مبسوط افنان علیه عنایة الرحمن اراده نموده از سماء فضل نجم درئی اخذ نماید و هدیه آورد اشکر الله ربک رب العرش العظیم

11 و نختم الکتاب بذكر الجواد علیه بهائی الذی توجه الیکم نسئل الله تعالى ان یوفقه و اولیائه علی ما یحب و یرضی و یقدر لهم الخیر فی الآخرة و الأولى و نسئله بأن یؤیدهم علی ما تبقی به اذکارهم و اسمائهم و مقاماتهم و شؤوناتهم انه علی کل شیء قدير و بالاجابة جدير

INBA65:033x, INBA30:086bx, INBA81:020a,
NLAI_BH_AB.026, AHM.328, AQMJ1.148x,
ADH1.020

BH02308

To: Abdu's-Samad who has attained, in Barfurush

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to God Who hath sent down the verses and revealed the evidences and sent forth the Messengers to exalt His Word amongst His servants and guide His creation to His path, until the Message was sealed with the Seal and the Books with the Furqan, whereby God separated truth from falsehood and made manifest His binding Command and His firm decree. He

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى انزل الآيات و اظهر البينات و ارسل الرسل لاعلاء كلمته بين عباده و هداية خلقه الى صراطه الى ان انتهت الرسالة بالخاتم و الكتب بالفرقان و به فرق الله بين الحق و الباطل و اظهر امره المبرم و حكمه المحكم و هو الذى اخبر بالقيامة و الساعة و بشر الموحدين بالجنة العليا

it is Who foretold the Resurrection and the Hour, gave glad-tidings to the believers of the supreme Paradise, and warned the idolaters of what God, the Lord of all beings, had ordained for them. We testify that there is none other God but Him, acknowledging His oneness and singleness and His grandeur and sovereignty, and that He is the First and the Last, the Manifest and the Hidden. There is none other God but Him, the Almighty, the All-Knowing, the All-Wise.

و انذر المشركين بما قدّر لهم من لدى الله مولى
الوري نشهد أنه لا اله الا هو اعترافاً بوحديته و
فردانيته و عظمته و سلطانه و بأنه هو الأول و
الآخر و الظاهر و الباطن لا اله الا هو المقتدر
العليم الحكيم

- 3 Should anyone ask thee about the Wronged One, say: He is between the fangs of an oppressor who hath risen against Him with tyranny, whereat the people of the cities of justice and fairness have lamented. He hath driven Him from His house in winter and intended for Him what none knoweth save God, Creator of heaven and Lord of all names. We beseech God, exalted be He, to aid His servants unto what He loveth and pleaseth.

3 لو يستلک احد عن المظلوم قل أنه بين انياب
ظالم قام عليه باعتساف ناح به اهل مدائن العدل
و الاصناف قد اخرجه من بيته في الشتاء و اراد
منه ما لا اطلع به الا الله فاطر السماء و مالک
الاسماء نسل الله تعالى ان يؤید عباده على ما
يحب و يرضی

- 4 Blessed art thou, O thou who hast turned, for having sought to visit the House and circumambulate round about it and to act according to what thou wert commanded in the Book of God, Originator of all things and Creator of earth and heaven. When thou attainest and findest the fragrance of the Hijaz, stand before the House and say: The Wronged One remembereth thee and greeteth thee and recalleth thy days wherein the idolaters prevented God's servants from turning toward thee and circumambulating round about thee, and thou wert in utmost abasement until the fragrance of might was diffused and the believers prevailed, and through them God exalted thy station and revealed to all thy rank and commanded all to journey forth from their homelands to visit thee and exalt thy station. We beseech God to aid those who turn toward thee from all regions and to preserve them from the evil of every obstinate oppressor and every remote transgressor.

4 طوبى لك يا ايها المقبل بما اردت زيارة البيت و
الطواف في حوله و العمل بما امرت به في كتاب
الله موجد الاشياء و خالق الأرض و السماء اذا
فرت و وجدت عرف الحجاز قم امام البيت و قل
ان المظلوم يذكرك و يسلم عليك و يذكر ايامك
التي فيها منع المشركون عباد الله عن التوجه اليك
و الطواف في حورك و كنت في الذلة الكبرى
الى ان تضوع عرف الاقتدار و غلب الموحدون
و بهم رفع الله مقامك و اظهر للخلق شأنك و
امر الكل بالخروج من الأوطان لزيارتك و اعلاء
مقامك نسل الله ان يؤید الذين يتوجهون اليك
من الاقطار و يحفظهم من شر كل ظالم عنيد و
كل فاجر بعيد و

- 5 At the end we counsel thee and those who have recognized God and His signs to be trustworthy and religious and chaste and faithful and to observe what hath been sent down from the heaven of His grace in His perspicuous Book. And We remember My loved ones in the lands and counsel them to patience and forbearance in times of hardship and tribulation. Say: Beware lest the affairs of the world sadden you or the oppression of the wicked frighten you or the might of the transgressors weaken you. Soon shall extinction seize all who dwell in the kingdom of creation, and there shall remain for the believers what God, Lord of all worlds, hath ordained for them.

5 نوصيك في آخر القول ثم الذين اعترفوا بالله و
آياته بالأمانة و الديانة و العفة و الوفاء و بما انزل
من سماء فضله في كتابه المبين و نذكر احبابي في
البلاد و نصيهم بالصبر و الاصطبار في موارد
البأساء و الضراء قل اياكم ان تحزنكم شؤونات
الدنيا او تخوفكم ظلم الاشرار او تضعفكم قوة الفجار
سوف يأخذ الفناء من في ناسوت الانشاء و يبقى
للموحدين ما قدّر لهم من لدى الله رب العالمين

- 6 May mercy and loving-kindness and peace be upon thee and upon those with thee and upon those who have cast away idle

fancies, turning unto the lights of certitude. Praise be to God, Lord of the Day of Judgment.

و الرّحمة و العناية و السّلام عليك و على من
معك و على الدّين نذبوا الأوهام مقبلين الى انوار
اليقين الحمد لله مالک يوم الدّين

BLIB_Or15713.076

BH02353

To: Muhammad Javad Qazvini

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O Ism-i-Jud! Upon thee be my glory! The letter of his honor Andalib, upon him be my glory, which he sent to you was read before the Face. Praise be to God, they are gazing toward the supreme horizon and are speaking in praise and thanksgiving and are steadfast in service. 2 يا اسم جود عليك بهائی نامه جناب عندليب عليه بهائی که بشما ارسال داشت تلقاء وجه قرائت شد الحمد لله بافق اعلى ناظرند و بذكر و ثنا ناطق و بر خدمت قائم
- 3 That which they wrote concerning the harmony and unity of the two stars, upon them both be my glory and my loving-kindness and my mercy - the horizon of grief hath been illumined and made radiant with the light of joy. We beseech God to make all their deeds and devotions as a single rose, and their condition in my service everlasting. 3 اينکه در اتفاق و اتحاد نجمين عليهما بهائی و عنايتي و رحمتي نوشته اند افق حزن بنور سرور لائح و ساطع نسل الله ان يجعل اعمالهما و اورادهما کلّها ورداً واحداً و حالهما في خدمتي سرمداً
- 4 This blessed word is from the Sovereign of existence, that is, the Seal of the Prophets, which He taught to 'Ali. Praise be to God, they have spent themselves in the path of God. From the earliest days they have attained and have drunk the cup of recognition from the hands of the bounty of the Lord of Religions. Happy are they and blessed are they! 4 اينکلمه مبارکه از سلطان وجود يعنى خاتم انبياست که به على تعليم فرموده الله الحمد خود را في سبيل الله اتفاق نموده اند از اول ايام فائز گشته اند و کأس عرفان را از ايادي عطاء مولی الأديان نوشيده اند هنيئاً لهما و مرثياً لهما
- 5 And concerning what some have written that they speak according to their own vain imaginings and hold fast to that which God hath not intended - there are souls whose tree of hope hath been cut down by their deeds. We have previously revealed in the Hidden Words: "O moving form of dust! I desire commune with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance." 5 و اينکه از بعضی نوشته اند که باوهامات خود ناطقند و به غير ما اراده الله متمسک نفوسى هستند که از اعمالشان شجره رجاء قطع شده از قبل در کلمات مکنونه فرموده ايم اى خاک متحرک من بتو مأنوسم و تواز من مأیوس سيف عصيان شجره امید ترا بریده و قطع نموده در جميع احیان بتو نزديکم و تو در جميع احوال از من دور من عزّت بيزوال از برای تو اختيار نمودم و تو ذلت بيمتني برای خود پسندیدی آخر تا وقت باقى مانده رجوع کن و فرصت را مگذار

- 6 O Ism-i-Jud! God is aware that they have committed deeds at which equity itself hath wept and the heart hath cried out in lamentation. Such souls have ever spoken according to their vain imaginings. In the time of the Seal of the Prophets, every day a few would speak according to their desires. Such souls have ever existed and continue to exist. We beseech God to guide all and deprive none from the ocean of knowledge.
- 7 Today everything findeth its seeker except the precious pearls that have appeared and shone forth from the treasury of the Supreme Pen - these remain without buyer. The seeker is missing, the purchaser non-existent. Yet a time shall come when people will eagerly purchase the pearls of the ocean of utterance with their very lives.
- 8 We convey Our greetings to all the friends in that land. O people of God! Steadfastness is beloved. All must be so firm and steadfast that neither the tempests of days nor the hurricanes of vain imaginings shall move them. Those souls who speak contrary to the will of God - their every word and deed testifieth to the loss of such souls.
- 9 O My loved ones! Be not grieved by anything nor by that which the ignorant utter. These move according to their desires. We beseech God to aid them to return. Verily He is the Mighty, the Supreme, the Self-Subsisting.
- 6 یا اسم جود حقّ عالم است بعضی اعمالی را ارتکاب نموده‌اند که عین انصاف گریست و چنین قلب مرتفع گشت امثال آن نفوس لازال باوهم متکلم در عهد خاتم انبیا هر یوم معدودی بأهوائهم ناطق لازال امثال آن نفوس بوده و هستند از حقّ میطلیم کلّ را هدایت فرماید و از بحر دانائی محروم ننماید
- 7 امروز هر چیز را طالب مشاهده میشود مگر لآئی ثمنه که از خزانه قلم اعلی ظاهر و باهر است بیشتری مانده طالب مفقود مشتری غیر موجود و لکن وقتی آید که مردمان بجان گوهر بحر بیان را خریدار شوند
- 8 اولیاء آن ارض طراً را تکبیر میرسانیم یا حزب الله استقامت محبوبست باید کلّ بشائی ثابت و راسخ باشید که از قواصف ایام و عواصف اوهم حرکت ننمائید نفوسیکه بغیر اراده حقّ تکلم مینمایند هر نفسی از اقوال و اعمالشان شهادت میدهد بر [خسارت] آن نفوس
- 9 یا اولیائی لا تخزنوا من شیء و عما یتکلم به الجاهلون اولئک یتحرکون بأهوائهم نسل الله ان یؤیدهم علی الرجوع انه هو المقتدر المهیمن القیوم

INBA51:435, BLIB_Or15726.122,
LHKM3.263

BH02331

To: *Ali Naqi*

Date: 1304 ? [1886-1887]

- 1 He is the Speaker in the Kingdom of Utterance
- 2 His remembrance from the Wronged One is unto all who are in the world, that He may draw them nigh unto God when He came with manifest sovereignty and revealed that which was hidden in the Books of old and treasured in the hearts of the Messengers. This is He through Whom the ocean of knowledge
- 1 هو الناطق فی ملکوت البیان
- 2 ذکره من لدی المظلوم لمن فی العالم لیقربهم الی الله اذ اتی بسلطان مبین و اظهر ما کان مکنوناً فی کتب القبل و مخزوناً فی افئدة المرسلین هذا هو الذی به ماج بحر العرفان فی الامکان و سطح النور

surged in creation and the light of unity shone forth from His luminous horizon. But for Him, the Books would not have been revealed nor would the pearls of wisdom have appeared from the sea of knowledge. To this testifieth every perceiving scholar.

التوحيد من افقه المنير لولاه ما تزلت الكتب و
ما ظهرت لآلئ الحكمة من بحر العلم يشهد بذلك
كل عالم بصير

- 3 O 'Ali-Naqi! Behold and then recall what the people of the Bayan uttered when the All-Merciful came with a manifest light. They broke God's covenant and His pledge, clinging to the promptings of Satan. Say: By God! The Bayan circleth round Me, and the Point lamenteth by reason of what hath befallen Me at the hands of the aggressive ones who cast the Book of God behind their backs and spoke that which none of the ancients ever spoke. They have taken their calumnies as a shield unto themselves that they might lead people astray from the path of God. Nay, they perceive it not.

3 يا علي نقى انظر ثم اذكر ما نطق به اهل البيان
اذ اتى الرحمن بنور مبين نقضوا عهد الله و ميثاقه
متمسكين بما عندهم من همزات الشياطين قل
تالله ان البيان يطوف حولى و النقطة ينوح بما
ورد على من جنود المعتدين الذين نذوا كتاب
الله ورائهم و قالوا ما لا قاله الاولون انهم اتخذوا
المفتريات لأنفسهم جنة ليضلوا الناس عن سبيل
الله الا انهم لا يشعرون

- 4 Say: O people of the Bayan! Fear the All-Merciful and follow not your own selves. Follow Him Who hath come with the hosts of divine inspiration from the horizon of the heaven of your Lord's power, the Self-Subsisting. He doeth what He willeth and ordaineth what He pleaseth, and He is the Truth, the Knower of things unseen. Whoso saith 'why' or 'wherefore' hath indeed disbelieved in God and His signs. To this the Books of old do testify, but most of the people understand not.

4 قل يا معشر البيان اتقوا الرحمن ولا تتبعوا انفسكم
اتبعوا من اتى بجنود الهام من افق سماء قدرة ربكم
المهيمن القيوم انه يفعل ما يشاء و يحكم ما يريد و
هو الحق علام الغيوب من قال لم و بم انه كفر
بالله و آياته يشهد بذلك كتب القبل ولكن القوم
اكثرهم لا يفقهون

- 5 O Pen! Leave their mention and make mention of Thy loved ones in Ra and Shin, and give them the glad-tidings of God's loving-kindness, the Lord of existence. O people of God! Ye have heard the Call when it was raised from the land of Zawra and from the Land of Mystery, and in this praiseworthy station. Blessed is the light whom veils have not deterred and the strong one whom hosts and armies have not weakened.

5 يا قلم دع ذكرهم ثم اذكر اولائك فى الرأ و الشين
و بشرهم بناية الله مالک الوجود يا حزب الله
قد سمعتم النداء اذ ارتفع من ارض الزوراء و من
ارض السر و في هذا المقام المحمود طوبى لنور ما
منعته السبحات و لقوى ما اضعفته الصفوف و
الجنود

- 6 O 'Ali-Naqi! Harken unto the divine Call in the Persian tongue, that all may attain to their goal and not be deprived of the fragrances of the Day of God. The loved ones of God have ever been beneath the glance of His loving-kindness. We beseech God to aid all to that which befitteth these days.

6 يا علي نقى بلسان پارسی ندای الهی را بشنو که
شاید کل بمقصود فائز شوند و از نفحات يوم
الله محروم نگردند لازال اولیای الهی تحت لحاظ
عنایت بوده اند از حق میطلبیم کل را مؤید فرماید
بر آنچه لایق و سزاوار این ایام است

- 7 O people of God! Be not grieved. By the life of God! There hath been ordained for you that which the eye of creation hath not seen the like thereof. In most Tablets We have commanded all to perform goodly deeds and manifest spiritual attributes. Blessed are they who have arisen to assist the Cause through the hosts of deeds and character. They are God's loved ones amidst His creatures. We beseech God, exalted be He, to forgive you and ordain for you that which shall profit you in all

7 يا حزب الله محزون نباشید لعمر الله مقدر شده
از برای شما آنچه که عین ابداع شبه آترا ندیده در
اکثر الواح کل را باعمال طیبیه و اخلاق روحانیّه
امر نمودیم طوبی از برای نفوسیکه بجنود اعمال و
اخلاق بر نصرت امر قیام نمودند ایشانند اولیای
حق مابین خلق نسل الله تعالى ان یغفرکم و یکتب
لکم ما ینفعکم فیکل عالم من عوالمه انه على کل

His worlds. Verily He is potent over all things and worthy to answer. May He send down upon you His blessings and ordain for you attendance before His presence or the reward of meeting Him. Verily He is the Compassionate, the Generous. Praise be unto Him, for He is the Goal of all worlds.

شیء قدیر و بالا جابة جدیر و یززل لکم ما عنده
برکة و یقدّر لکم الحضور امام الوجه او اجر لقائه
انه هو المشفق الکریم الحمد له اذ هو مقصود العالمین

BLIB_Or15690.291, BLIB_Or15699.049c

BH02359

To: *Siyyid Muhammad*

Date: 1304 ? [1886-1887]

1 He is God, exalted is He in wisdom and utterance

1 هو الله تعالى شأنه الحکمة و البیان

2 O Muhammad! In these days the Supreme Pen has preferred and chosen silence over speech. Night and day its shrill voice is raised, yet ears capable of hearing are rarer than the red elixir. The revelation has encompassed all possibility and divine verses have descended like torrential rain, yet ignorant servants cling to vain imaginings and hold fast to calumnies.

2 یا محمد قلم اعلى این ایام صمت را بر نطق ترجیح داده و مقدم شمرده در لیالی و ایام صریرش مرتفع و لکن آذانی که قابل اصغا باشد از اکسیر احمر کمیابتر بیان امکان را احاطه نمود و آیات الهی بمثابة غیث هاطل نازل مع ذلک عباد جاهل باوهم متمسکند و بمفتریات متشبث

3 Previously, one lying malicious woman caused disorder among the Shi'ih party and on the Day of Judgment sent them all to hell, such that from pulpits and shrines they cursed the Truth and issued fatwas for the shedding of His most pure blood. Now too the deniers of the Bayan cling to the same vain imaginings and are occupied with misleading people. The words of the past have resurfaced - sometimes they say the Bayan has been altered, uttering calumnies the like of which have never been heard in creation. It is not known what they have understood from the Day of God and by what proof and evidence they have chosen faith.

3 از قبل یک خبیثه کاذبه سبب اختلال حزب شیعه شد و در روز جزا کلی را بسقر فرستاد چنانچه بر منابر و مشاهد حق را لعن نمودند و فتوی بر سفک دم اطهرش دادند حال هم معرضین بیان بهمان اوهم متشبثند و باضلال خلق مشغول کلمات قبل بمیان آمده گاهی میگویند بیان تحریف شده بمفتریاتی ناطقند که شبه آن در ابداع اصغا نشده معلوم نیست از یوم الله چه ادراک نمودند و بجه حجت و برهان ایمان اختیار کردند

4 O Muhammad! By the life of God, they are seen to be more degraded and more rebellious than the previous party. Say: Woe unto you! Were it not for the Glory (Baha), who would call out before all humanity? And were it not for Him, who would manifest the Truth before the faces of the rulers? Fear God, O people, then be fair in His Cause, the firm, the mighty, the wondrous.

4 یا محمد لعمرالله از حزب قبل اخسر و اطغی مشاهده میگردد قل ویل لکم لو لا البهاء من ینادی امام الوری و لولاه من اظهر الحق امام وجوه الأمراء اتقوا الله یا قوم ثم انصفوا فی امره المبرم العزیز البدیع

5 And among them is one who said that He stole the verses of the Point and revealed them in His own name. Say: Woe

5 و منهم من قال انه سرق آیات النقطه و انزله باسمه قل ویل لک یا ایها الغافل المرتاب قل

unto you, O heedless doubter! Say: Die in your rage! God has made His Bayan the point of circumambulation for the books of the world. Fear the All-Merciful, O people, and be not of the wrongdoers. Say: Do you believe in the Point yet deny His Messenger, and do you read the verses yet reject their Revealer? Be fair and be not of the lost.

مت بغیظک انّ الله جعل الله بيانه مطاف كتب
العالم اتقوا الرحمن يا قوم ولا تكونوا من الظالمين
قل ا تؤمنون بالنقطة و تكفرون بمرسلها و تقرؤون
الآيات و تنكرون منزلها انصفوا و لا تكونوا من
الخاسرين

- 6 O Muhammad! Aid thy Lord through wisdom and utterance, and be not of the silent ones. We have mentioned thee before and at this time, that thou mayest arise to aid the Cause with a steadfastness that the doubts of the people cannot shake nor the gestures of any remote scholar prevent. We ask God to forgive thee and forgive those for whom thou didst previously seek forgiveness. Verily thy Lord is the Forgiving, the Merciful.

6 يا محمد انصر ربك بالحكمة والبيان ولا تكن من
الصّامتين انا ذكرناك من قبل و في هذا الحين
لتقوم على نصره الأمر باستقامة لا تزها شبهات
القوم ولا تمنعها اشارات كلّ عالم بعيد نسل الله
ان يغفرک و يغفر من اردت غفرانه من قبل انّ
ربك هو الغفور الرحيم

- 7 Convey the greetings of the Wronged One to the friends. Say: O people of God! Hold fast to the truth alone. By the life of God, this Day is different from other days and this Cause is different from other causes. It has no likeness in what came before or after. Abandon what the people possess and take what ye are commanded by God, the Ordainer, the Ancient.

7 دوستان را از قبل مظلوم تكبير برسان بگو يا
حزب الله بحق وحده تمسك نمائيد لعمر الله يوم
يوم ديگرست و امر امر ديگر بقبل و بعد شبيه
نبوده و نيست دعوا ما عند الناس و خذوا ما
امرتم به من لدى الله الامر القديم

- 8 O people of God! Strive that perchance the croaking of the croakers and the clamor of the transgressors may not deprive the people from the Lord of the Day of Judgment. The glory from Us be upon thee and upon those who hear thy words concerning the Cause of God, the Lord of the worlds.

8 يا حزب الله جهد نمائيد شايد نعاقي ناعقين و
ضوضاي معتدين حزب را از مالک يوم الدين
محروم نسازد البهاء من لدنا عليك و على من
يسمع قولك في امر الله رب العالمين

BLIB_Or15716.217d

BH02316

Date: 1304 ? [1886-1887]

- 1 In the Name of Him Who is the Guardian over all names!
- 2 My God, my God! The fire of Thy love hath set me ablaze and Thy remoteness and separation have destroyed me. Is there a way for me, O my God, to the fortress which Thou hast made a prison for the Manifestation of Thyself? Have I any portion in the hearing of Thy call and beholding the lights of Thy countenance? Have I any share in the waves of the ocean of Thy revelation and in standing before the gate of Thy grandeur? I know not, O my God, what Thou hast ordained for me from Thy Most Exalted Pen and Thy Will

1 بسمي المهيمن على الأسماء

2 الهى الهى قد اشعلتنى نار حبك و اهلكنى
بعدك و فراقك هل لى سبيل يا الهى الى حصن
جعلته سجناً لمظهر نفسك و هل لى نصيب من
اصغاء ندائك و مشاهدة انوار وجهك و هل
لى قسمة من امواج بحر ظهورك و القيام لدى
باب عظمتك لم ادري يا الهى ما قدرت لى من
قلبك الأعلى و مشيتك المهيمنة على الأشياء

that dominates all things. Alas, alas, should Thy irrevocable decree prevent me from drawing nigh unto Thee, O Lord of the worlds and Goal of the nations!

- 3 Thou seest, O my God, my sighs in Thy days and my tears in my separation and remoteness from Thee. By Thy might, O Thou Who art the ardent desire of the hearts of them who are nigh unto Thee and the hope of the hearts of the sincere ones! Should Thou chastise me through Thy power and might throughout the duration of Thy kingdom and dominion, it would be better for me than to be deprived of standing before Thy throne and prevented from that which the Interlocutor heard on the Mount of Thy knowledge.

- 4 O Lord! The vibration of Thy Most Exalted Word and the breaths of the utterance of Thy Most Exalted Pen have so seized me that my hand is powerless to choose and my breast to endure. Have mercy, O Thou Who holdest the reins of existence and art the Sovereign of the seen and unseen, upon one who findeth for himself neither movement nor stillness, neither spirit nor will nor volition of his own.

- 5 O Lord! This is one dead who desireth the breaths of Thy revelation and what would give him life through the eternity of Thy might and sovereignty; and this is one non-existent who seeketh existence from the heaven of Thy bounty and the sea of Thy generosity and the sun of Thy grace; and this is one poor whom Thou seest clinging to the hem of Thy riches and holding fast to the cord of Thy bestowals; and a sinner who desireth the ocean of Thy forgiveness; and one deaf who desireth to hear Thy most sweet call which hath been raised from the direction of Thy prison.

- 6 I beseech Thee, O Lord of creation and Originator of invention, by the breezes that wafted at the dawn of Thy manifestation and the fragrances of Thy verses, to send down upon me from the heaven of Thy generosity that which will draw me nigh unto Thee and acquaint me with Thy momentous Message and Thy straight Path.

- 7 By Thy might, O Lord of Names and Creator of heaven! My deeds in Thy days and my remembrances at the time of Thy remembrance have grieved me. I am the one, O my God, whom Thou didst mention by Thy Most Exalted Pen when I was heedless of Thy remembrance, O Lord of Names, and Thou wert turning toward me when I was hesitant in Thy Cause, O King of earth and heaven! I beseech Thee to expiate my grievous transgressions and mighty sins, and purify me from that which is not befitting for Thy days, O Thou by the movement of Whose finger all created things were set in motion!

فاه آه لو يمنعني قضائك المبرم عن التقرب اليك
يا مولى العالم ومقصود الأمم

3 ترى يا الهى زفراقى فى ايامك وعبرانى فى هجرى
وفراقى وعزيتك يا وله افئدة المقرين و رجاء
قلوب المخلصين لو تعذبني بقدرتك وقوتك بدوام
ملكوتك وجبروتك ليكون خير لى من ان
تجعلنى محروماً عن الحضور امام عرشك و ممنوعاً
عماً سمعه الكلم فى طور عرفانك

4 اى رب قد اخذنى اهتزاز كلمتك العليا و نفحات
بيان قلبك الأعلى بحيث منع كفى عن الاختيار
و صدرى عن الاصطبار ارحم يا مالک ازمة
الوجود و سلطان الغيب و الشهود من لم يجد لنفسه
حركة ولا سكونا ولا روحاً ولا ارادة ولا مشية
من عنده

5 اى رب هذا ميت قدر اراد نسمات وحيك و ما
يجعله حياً ببقاء عزك و سلطنتك و هذا معدوم
اراد الوجود من سماء جودك و بحر كرمك
و شمس فضلك و هذا فقير تراه متشبثاً بذيل
غنائك و متمسكاً بحبل عطائك و عاص اراد
بحر غفرانك و اصم اراد اصغاء ندائك الأحدى
الذى ارتفع من شطر سينك

6 اسئلك يا مالک الابداع و موجد الاختراع
بنسماتك التى سرت فى فجر ظهورك و نفحات
آياتك بأن تنزل لى من سماء كرمك ما يقربنى
اليك ويعرفنى نبأك العظيم و صراطك المستقيم

7 وعزيتك يا مالک الأسماء و فاطر السماء قد
احزننى اعمالى فى ايامك و اذكارى عند ذكرك
انا الذى يا الهى ذكرتني من قلبك الأعلى اذ كنت
غافلاً عن ذكرك يا مالک الأسماء و كنت مقبلاً
الى اذ كنت متوقفاً فى امرى يا مالک الأرض و
السماء اسئلك بأن تكفر عني جريراني العظمى و
خطيئاتي الكبرى و طهرني عما لا يليق لا يامك
يا من بحركة اصبعك تحركت الممكات

8 I beseech Thee in this my station, by Thy mercy which hath preceded all created things and by Thy grace which hath encompassed all who are in the heavens and on earth, to confirm me in rending asunder the veils of glory and the veils of fancy which have prevented me from turning toward Thee, O Thou in Whose grasp is the kingdom of names! There is no God but Thee, the Mighty, the Powerful, the All-Conquering, the All-Knowing, the All-Wise.

8 اسئلك في موقفى هذا رحمتك التى سبقت الموجودات و بفضلك الذى احاط من فى الارضين و السموات بأن تؤيدنى على خرق سبحات الجلال و حجاب الأوهام التى منعتنى عن الاقبال اليك يا من فى قبضتك ملكوت الأسماء لا اله الا انت المقتدر القوى الغالب العليم الحكيم

BLIB_Or15713.074

BH02351

Date: 1304 ? [1886-1887]

1 He is the Light shining from the horizon of the world!

1 هو النور المشرق من افق العالم

2 This is the Day wherein the Intended One calleth aloud and beareth unto the people glad-tidings of His irrevocable Cause and His sealed Wine. Blessed are they who have turned with faces of light and illumined hearts, and have taken the cup of bounty from the hand of the Lord of Names and Creator of heaven, and have drunk in His Name, the Self-Subsisting, the All-Compelling.

2 هذا يوم فيه ينادى المقصود و يبشر الناس بأمره الختم و رحيقه المختوم طوبى للذين اقبلوا بوجوه بيضاء و قلوب نوراء و اخذوا كأس العطاء من يد مالک الأسماء و فاطر السماء و شربوا باسمه المهيمن القيوم

3 The Fire hath appeared from the Divine Lote-Tree and He Who conversed upon Sinai speaketh from the horizon of the heaven of Revelation: O people of the earth! By God, the Promise hath come, and the Promised One calleth from His glorious station, summoning you unto God, the Lord of the unseen and the seen. The All-Merciful hath dawned upon all that are in the contingent world, and the Most Great Countenance and Lord of Destiny hath appeared, saying: O concourse of men! Turn ye to the Most Glorious Horizon and hearken unto the shrill voice of My Most Exalted Pen. Verily, it guideth you unto the path of God, Lord of what was and what shall be.

3 قد ظهرت النار من السدرة و نطق مكلم الطور من افق سماء الظهور يا ملأ الأرض تالله قد اتى الوعد و الموعد من مقامه المحمود يدعوكم الى الله مالک الغيب و الشهود قد تجلّى الرحمن على من فى الامكان و ظهر المنظر الأكبر و مالک القدر يقول يا معشر البشر اقبلوا الى الأفق الأبهى ثم استمعوا صرير قلبى الأعلى انه يهديكم الى صراط الله رب ما كان و ما يكون

4 O thou who art mentioned before the Wronged One! We have heard thy remembrance and have remembered thee with that which no possession of nations nor of princes and kings can equal. Blessed art thou for having attained unto the traces of My Most Exalted Pen and for being mentioned by the Wronged One while seated upon the throne of His Name, the All-Loving.

4 يا أيها المذكور لدى المظلوم انا سمعنا ذكرک ذکرناک بما لا يعادله ما عند الأمم و لا ما عند الأمراء و الملوك طوبى لك بما فزت بآثار قلبى الأعلى و نطق باسمک المظلوم اذ كان مستويا على عرش اسمه الودود

5 We have revealed the verses and manifested the evidences and rent asunder the veils before all faces, such that the might of

5 انا انزلنا الآيات و اظهرنا البينات و خرقنا الحجاب امام الوجوه بحيث ما منعتنا سطوة العالم يشهد

the world hath not hindered Us. To this testifieth he who possesseth a recorded Book. Tribulations have encompassed Us from every direction and calamities from all regions, while the Pen of the Chosen One speaketh at eventide and at dawn, and at sunset and at daybreak: "There is none other God but Me, the Truth, the Knower of things unseen." Blessed is he who hath heard My call and turned to My horizon and spoken My praise and arose to serve My Cause and held fast to My extended cord.

- 6 When thou art attracted by the fragrances of My verses and seized by the Kawthar of Mine utterance, say: "My God, my God! Thou seest him who is remote seeking Thy nearness, and the poor one seeking the ocean of Thy riches, and the thirsty one seeking the Kawthar of Thy bounty. I beseech Thee by the lights of the Day-Star of Thy utterance and the mysteries of Thy Book and by Thy Most Exalted Horizon and that which was treasured in the repositories of Thy Pen and the treasures of Thy knowledge, O Lord of Names and Creator of heaven, to aid me to be steadfast in Thy Cause and to arise in Thy service.

- 7 "O my Lord! Thou seest me confessing to that which the Tongue of Thy Grandeur hath spoken in the Kingdom of Thine utterance. Strengthen, O my God, my heart and my limbs such that neither the power of the mighty nor the doubts of the learned may weaken them. Then make me ablaze with the fire of Thy Tree and illumined by the lights of Thy Throne. I beseech Thee, O Revealer of verses, by Thy Command whereby Thou didst raise the standards of Thy Manifestation in the horizons and the banners of Thy victory in all lands, to ordain for me from the Pen of Thy bounty that which shall accompany me in every world of Thy worlds. Verily, Thou art powerful over whatsoever Thou wilt, and in Thy grasp are the reins of all things. Thou doest what Thou wilt and ordainest what Thou pleasest. There is none other God but Thee, the Single, the One, the All-Compelling, the Mighty, the Most Bountiful."

بذلك من عنده كتاب مرقوم قد احاطتنا بالبلايا
من كل الأقطار والرزايا من الأقطار كان قلم
المختار ينطق في العشي والاشراق وفي البكور و
الأصال انه لا اله الا انا الحق علام الغيوب طوبى
لمن سمع ندائى واقبل الى افقى ونطق بثنائى و
قام على خدمة امرى وتمسك بحبل الممدود

6 انك اذا اجتذبتك نفحات آياتى واخذك كوثر
بيانى قل الهى الهى ترى البعيد اراد قربك والفقير
بحر غنائك والعطشان كوثر عطائك اسئلك
بأنوار نير بيانك واسرار كتابك وبأفئتك الأعلى
وما كان مخزوناً فى خزان قلبك وكماثر علمك
يا مولى الأسماء و فاطر السماء بأن تؤيدنى على
الاستقامة على امرى والقيام على خدمتك

7 اى ربّ ترانى مقراً بما نطق به لسان عظمتك
فى ملكوت بيانك قوياً الهى قلبى وجوارحى
بحيث لا تضعفها قوة الأقوياء ولا شبهات العلماء
ثم اجعلنى مشتعلاً بنار سدرتك و منوراً بأنوار
عرشك اسئلك يا مسخر الآيات بأمرى الذى
به نصبت رايات ظهورك فى الآفاق و اعلام
نصرى فى البلاد بأن تكتب لى من قلم فضلك
ما يكون معى فى كلّ عالم من عوالمك انك انت
المقتدر على ما تشاء وفى قبضتك زمام الأشياء
تفعل ما تشاء وتحكم ما تريد لا اله الا انت الفرد
الواحد المهيمن العزيز الفضال

INBA19:077, INBA32:071, BLIB_Or15713.080,
ADM3#053 p.066x

BH02493

To: Ahmad

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory - Wisdom and Utterance
هو الله تعالى شأنه الحكمة والبيان
- 2 O Ahmad! Upon thee be My glory and loving-kindness. On this day the Mount rejoiceth and glorieth, inasmuch as it hath attained unto the presence of its Interlocutor, and Sinai hath raised high its head, for it hath been reached by the breezes of revelation of the Lord of Names, and the world is illumined by the manifestations of the Name, the Self-Subsisting. Yet the peoples remain heedless and veiled, save those souls who, detached from all else, have attained unto the melody of the Most Exalted Pen and who turn with their hearts to the Most Sublime Horizon. These are the stars in the heaven of Sinai - upon them rest My glory and the glory of the Concourse on High and of the Most Exalted Paradise, and then of those who circle round the Throne at all times.
يا احمد عليك بهائي و عنایتی امروز طور میبالد و نغمه مینماید چه که بظهور مکتش فائز است و سینا بسماء سرافراخته چه که بنفحات وحی مالک اسماء رسیده و عالم بتجلیات اسم قیوم منور و لکن امم از کل غافل و محجوب مگر نفوسیکه منقطعاً عن الكل باصغاء صریر قلم اعلی فائز شدند و بقلب بافی اعلی متوجهند ایشانند انجم سماء طور علیهم بهائی و بهاء الملاء الاعلی و الجنة العلیا ثم الذین طافوا العرش فیکل الاحیان
- 3 The letter thou didst send hath been received. We beseech God to assist thee under all conditions to mention and praise Him [and to attend to the affairs of those who are related to the Truth]. In all circumstances look to wisdom and act with wisdom. Exert thy utmost endeavor to establish order in the affairs of that land. Be not saddened by the vicissitudes of the world. Verily, He is with thee and will aid thee and protect thee. Nothing whatsoever escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Knowing, the All-Wise.
نامه مرسله باصغافائز گشت از حق میطلبیم ترا در جمیع احوال مؤید بر ذکر و ثنا [و توجه بامور نفوسیکه بحق منسوبند] در جمیع احوال بحکمت ناظر باش و بحکمت عامل در نظم امورات آن ارض منتهای جد و جهد را مبذول دار از حوادث دنیا محزون مباش انه معک و بنصرک و بحفظک لا یعزب عن علیه من شیء يفعل ما یشاء و یحکم ما یرید و هو العلیم الحکیم
- 4 Trust not in anyone; deem not every speaker to be truthful, and be not assured by every newcomer. Hold fast to the cord of justice and preserve the pearls of divine love from the treacherous and the thieves - that is, conceal them. The eyes of the treacherous were not and are not worthy to behold them. That which hath now been sent down from the heaven of the Will of the Lord of the worlds is a supreme mercy and a mighty bounty. Reflect upon it. He is the Commander, the All-Knowing, the Teacher, and the All-Powerful.
اطمینان از احدی جایز نه هر قائلی را صادق بدان و از هر واردی مطمئن مباش بخیط عدل تمسک نما و لالی محبت الهی را از خائنین و سارقین محفوظ دار یعنی ستر نما عیون خائنه لایق مشاهده نبوده و نیست آنچه در این حین از سماء مشیت رب العالمین نازل رحمتی است کبری و فضلی است عظیم در آن تفکر نما اوست آمر و دانا و معلّم و توانا
- 5 His honor Sadiq, upon him be My glory and loving-kindness, hath attained unto the visitation of God's True House and is occupied with remembrance. Thou must exert thy utmost endeavor in his affairs. We beseech God to assist him and to assist thee, and to confirm you both in that which ye have been
جناب صادق علیه بهائی و عنایتی بزیارت بیت حقیقی الهی فائز و بذکر مشغول آنجناب باید در امورات ایشان کمال جهد را معمول دارند نسل الله ان یوفقه و یوفقک و یؤیدکما علی ما امرتما به فی کتابه انه هو العلیم الخبیر

commanded in His Book. Verily, He is the All-Knowing, the All-Informed.

- 6 We make mention of the Leaf of the Divine Lote-Tree, that is, the honored mother, upon her be the glory of God, and We send greetings. Likewise have the kinfolk been encompassed by the bounty of God, exalted be His glory, and embraced by His loving-kindness. Blessed is he who hath attained, and woe unto the heedless. Convey to the steadfast souls and devoted handmaidens the greetings of the Wronged One, and counsel them to perform good deeds and display spiritual qualities and the fear of God, which is the head of all deeds. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon thy mother and thy sister and upon those who love you for the sake of God, the Mighty, the Great. Praise be to God, the All-Knowing, the All-Wise.

6 ورقهء سدره يعنى مخدّره امّ عليه بهاء الله را ذكر
مينمائيم و تكبير ميرسانيم و همچنين منتسبين را
فضل حقّ جلّ جلاله احاطه نموده و عنايتش
فراگرفته طوبى لمن فاز و ويل للغافلين نفوس
مستقيمه و اماء قانتات را از قبل مظلوم تكبير
برسان و باعمال طيبه و اخلاق روحانيه و تقوى
الله كه رأس اعمال است وصيت نما البهاء
المشرق من افق سماء عنايتي عليك و على امك
و اختك و على الذين يحبونكم لوجه الله العزيز
العظيم و الحمد لله العليم الحكيم

BLIB_Or15690.296, BLIB_Or15699.122b

BH02453

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the Most Great, the Most Powerful
- 2 Praise that is sanctified above the mention and description of the peoples of the world befiteth the Ancient King, Who hath illumined the horizon of the heaven of Islam with the Sun of Divine Unity and raised aloft the standard of "There is none other God but Him" in the cities of the hearts of those who have turned towards Him. He is the Sovereign Whom the sovereignties of earth did not prevent from His purpose. He sent forth His Messengers and bestowed His Books that all might find the path and hold fast unto Him, until the paths led to the Most Great Path and the Messengers to the Most Noble Messenger - upon him be the prayers of God and His loving-kindness, and the peace of God and His mercy - through whom the Fire spoke from the Tree and the food of knowledge and wisdom was sent down upon humanity, and upon his family and companions whom God made the treasures of His knowledge and the mines of His names and the manifestations of His attributes. Through them appeared the power of God and His sovereignty and the might of God and His grandeur. We beseech God by Him and by them to open, through the key

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد مقدّس از ذکر و بيان اهل عالم مالک قدم
را لايق و سزااست كه افق سماء عالم اسلام را
بنير توحيد منور فرمود و علم لا اله الا الله را در
مدائن قلوب مقبلين مرتفع نمود اوست سلطانيكه
سلطنتهاى ارض او را از اراده اش منع ننمود سفر
فرستاد و كتب عطا فرمود تا كل راه را بيابند
و باو تمسك نمايند تا آنكه سبل منتهى شد بسبيل
اعظم و رسل برسول اكرم عليه صلوة الله و عنايته
و سلام الله و رحمته به نطق النار فى السدرة
و نزلت مائدة العلم والحكمة على البرية و على آله
و اصحابه الذين جعلهم الله مخازن علومه و معادن
اسمائهم و مظاهر صفاتهم بهم ظهرت قدرة الله و
سلطنته و سطوة الله و عظمته نسل الله به و بهم
بأن يفتح بمفتاح اسمه الأعظم ابواب الفضل و

of His Most Great Name, the doors of grace and bounty unto His servants. Verily He is the Powerful over whatsoever He willeth. There is none other God but Him, the All-Forgiving, the All-Merciful.

العطاء على عباده أنه هو المقدر على ما يشاء لا
إله إلا هو الغفور الرحيم

- 3 Glory be unto Thee, O Thou through Whose command the mysteries were revealed, the verses were sent down, and the clear proofs appeared! I beseech Thee by Thy Name through which the rain of Thy mercy was showered upon Thy servants and the Sun of might shone forth in Thy domains, to assist Thy loved ones to remember Thee and praise Thee and to act according to what Thou hast revealed in Thy Book. Thou art He Whom the manifestations of might and the revelations of power do not prevent. Every seeing one and every informed one testifieth that Thy power hath conquered the power of the world and Thy might hath seized the nations. I beseech Thee, O Lord of all beings and Lord of the hereafter and the former times, to assist us in that which Thou lovest and art pleased with, and to enable us to achieve that whereby Thy Cause may be exalted, O Lord of the heaven and Lord of the Kingdom of Names.

3 سبحانه يا من بأمرك ظهرت الأسرار ونزلت
الآيات وبرزت البينات اسئلك باسمك الذي
به نزلت امطار رحمتك على عبادك واشرق نير
الافتداف في ديارك بأن تؤيد اوليائك على ذكرك
وثنائك وعلى العمل بما انزلته في كتابك انت
الذي لا تمنع شئون القوة وظهورات القدرة
يشهد كل بصير وكل خبير بأن قدرتك غلبت
قدرة العالم وسطوتك اخذت الأمم اسئلك يا
مولى الورى ورب الآخرة والأولى بأن تؤيدنا على
ما تحب وترضى وتوفقنا على ما يرتفع به امرك
يا مالک السماء و مالک الملکوت الأسماء

- 4 O my Lord! Thou seest and knowest that whenever Thy servant heareth the cry of Thy lovers and sincere ones in their longing and yearning, his heart melteth, his limbs tremble, his skin quivereth, his heart yearneth and his eyes weep. I beseech Thee, O Ka'bih of the lovers and Fire of the hearts of them that are nigh unto Thee, not to render him who hath turned to Thee deprived of what is with Thee and prevented from what Thou hast ordained for Thy chosen ones and Thy messengers.

4 اى رب ترى وتعلم بأن خادمك كلما يسمع
ضحيج مریدیک و مخلصیک فى الشوق و
الاشتیاق يذوب فؤاده و يضطرب اركانه و
يقشعر جلده و يحن قلبه و تبكي عينه اسئلك يا
كعبة العاشقين و نار افئدة المقربين بأن لا تجعل
من اقبل اليك محروماً عما عندك و ممنوعاً عما
قدرته لأوليائك و سفرائك

- 5 O my Lord! Look not upon what our hands have wrought, but rather upon the ocean of Thy bounty and the heaven of Thy generosity and the sun of Thy grace. Then ordain for us that which shall be a light before our faces in the darkness of the earth. Verily Thou art God; there is none other God but Thee, the Compassionate, the Generous. And verily Thou art the Almighty, the Most Exalted, the Most Great.

5 اى رب لا تنظر إلينا بما اكتسبت ايادينا بل الى
بحر عطائك و سماء جودك و شمس فضلك
ثم قدر لنا ما يكون نوراً امام وجوهنا فى ظلمات
الأرض انك انت الله لا إله إلا انت المشفق
الكریم و انك انت المقدر العلى العظيم

BLIB_Or15731.213

BH02574

To: Aqa Mirza Yahya (pilgrim), in Qazvin

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance
 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O Yahya, upon thee be My glory! Reflect upon the exaltation of the Most Great Word and the power of the Most Exalted Pen. Without helper or assistant He summoned the peoples of the world to the horizon of the Most Great Name. That call became a fire of hatred in the hearts of the idolaters, and the choice sealed wine in the hearts of those who are near and sincere. Blessed is the one whom the vain imaginings of the Shi'ih party did not prevent or deprive from the Dayspring of the light of oneness. Praise be to the Goal of the worlds Who guided thee and made thee aware.
 2 یا یحیی علیک بهائی در اعزاز کلمهء علیا و اقتدار قلم اعلی تفکر نما من غیر ناصر و معین اهل عالم را بافق اسم اعظم دعوت نمود و آن ندا سبب نار بغضا شد در افندهء مشرکین و رحیق مختوم در افندهء مقربین و مخلصین طوبی از برای نفسیکه اوهامات حزب شیعه او را از مطلع نور احدیه منع نمود و محروم نساخت حمد مقصود عالمیانرا که ترا راه نمود و آگاه فرمود
- 3 From every direction mention hath been made of thy turning, thy acceptance and thy steadfastness, and these have been written and sent to the Most Holy Court. This bounty is most great and precious in the sight of God. Give thanks unto God thy Lord that He hath aided thee to take hold of His Book through a power from Him and a might from His presence. This utterance which hath flowed from the Most Exalted Pen is better than the world and all that is therein. Blessed art thou, for thou hast drunk the choice sealed wine in the blessed name of the Self-Subsisting. We beseech God to assist thee with the hosts of wisdom and utterance, that thou mayest conquer the cities of hearts and minds. He is the Powerful, the Mighty.
 3 از هر سمت ذکر توجه و اقبال و استقامت ترا نوشته اند و بساحت اقدس ارسال نموده اند این نعمت بسیار عظیمست و لدی الله بسیار عزیز اشکر الله ربک انه ایدک علی اخذ کتابه بقوة من عنده و قدرة من لدنه این بیان که از قلم اعلی جاری شد افضلست از دنیا و آنچه در اوست طوبی لک چه که رحیق مختوم را بمبارکی اسم قیوم آشامیدی از حق میطیلم ترا بجنود حکمت و بیان مدد فرماید و مداین افنده و قلوب را فتح نمائی اوست قادر و توانا
- 4 Say: O heedless ones! This is the Day of knowledge and awareness, for the Speaker on Sinai is seated upon the throne of Manifestation, the Mother Book hath through His grace become manifest and visible, the ocean of knowledge is surging before His face, and the river of mercy is flowing from His Pen. Deprive not yourselves, and forbid not yourselves from the outpourings of the All-Bountiful Lord. Ears and eyes were created for this Day. Rend asunder the preventing veils and concealing doubts, that ye may perchance attain to the lights of the Sun of Truth.
 4 بگو ای غافلین امروز روز دانائیست و روز آگاهی چه که مکلم طور بر عرش ظهور مستوی و ام کتاب بعنایتش ظاهر و مشهود و بحر علم امام وجهش موجود و فرات رحمت از قلبش جاری خود را محروم ننمائید و از فیوضات حضرت فیاض ممنوع مسازید آذان و ابصار از برای این یوم خلق شده اوهامات مانعه و حجابات حایله را خرق نمائید شاید بانوار آفتاب حقیقت فائز شوید
- 5 Say: Whatsoever is mentioned is for God's sake and hath been and will be. Whoso heareth, heareth for his own sake, and whoso turneth away, turneth away to his own loss. Verily He is independent of the acceptance and faith of all. The acceptance of those who are near profiteth Him not, even as the rejection of the idolaters harmeth Him not.
 5 بگو آنچه ذکر میشود لله بوده و هست من سمع لنفسه و من اعرض فعلیها انه کان غنیاً عن الاقبال و الايمان لا ینفعه اقبال المقرین کما لا یضره اعراض المشرکین

- 6 O Yahya! Give thanks unto God for having sent down unto thee that from which those who are near perceive the fragrance of His grace and bounty. Verily thy Lord is the All-Bountiful, the Generous. We beseech God, exalted be He, to enable thee to preserve what He hath given thee and to draw thee near unto Him in all conditions. He is the Mighty, the All-Bountiful, and He is the Forgiving, the Generous.
- 7 The glory be upon thee and upon those who have not broken God's covenant and testament, who have arisen and declared: The Promise is fulfilled and the Promised One hath come with manifest sovereignty.

6 يا يحيى اشكر الله بما انزل لك ما يجد منه المقربون
عرف فضله وعنايته ان ربك هو الفضل الكريم
نسئل الله تعالى ان يوفقك على حفظ ما اعطاك
ويقربك اليه في كل الأحوال انه هو العزيز
الفضل وهو الغفور الكريم

7 البهاء عليك وعلى الذين ما نقضوا عهد الله و
ميثاقه قاموا وقالوا قد جاء الوعد والموعود اتي
بسلطان مبين

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BLIB_Or15699.097, AY12.334x

BH02566

To: Ali Akbar Bayk Naib, in Tihiran

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance.
- 2 O 'Ali-Akbar! Praise be to God, thanksgiving and glorification unto Him, for He hath guided thee and caused thee to attain the fruits of the Divine Lote-Tree. Whosoever in this Day hath attained unto mention, praise and service to the Cause is numbered among the denizens of the Most Exalted Paradise, recorded by the Most Exalted Pen in the Crimson Book. His honor Asad, upon whom be My Glory, was present and mentioned before the Divine Countenance thy turning, devotion and steadfastness. And before him, Jinab-i-Amin, upon whom be My Glory, repeatedly made mention of thee.
- 3 Say: My God, my God! Praise be unto Thee for having guided me to Thy most exalted horizon, caused me to hear the rustling of the Divine Lote-Tree, and enabled me to turn unto Thee when the divines and theologians of the earth turned away, save whom Thy Will hath desired and Thy Purpose hath chosen. Were I to praise Thee throughout the duration of the kingdom and dominion, and glorify Thee through the sovereignty and perpetuity of the Names in the realm of might, it would be as nothing compared to the wonders of Thy bounty, gifts and favors. I beseech Thee by the lights of Thy countenance and the manifestations of Thy power to ordain for me that which will draw me nigh unto Thee and profit me in the hereafter

1 هو الله تعالى شأنه الحكمة والبيان

2 يا على اكبر لله الحمد وله الشكر والثناء چه كه
آنجناب را راه نمود و باثمار سدره منتهى فائز
فرمود هر نفسى اليوم بذكر و ثنا و خدمت امر
فائز شد او از اهل فردوس اعلى از قلم ابنى در
صحيفه حمرا مذكور و مسطور جناب اسد عليه
بهاى حاضر مراتب اقبال و توجه و استقامت
آنجناب را تلقاء وجه ذكر نمود و قبل او جناب
امين عليه بهاى مكرر ذكر آنجناب را نموده

3 قل الهى الهى لك الحمد بما هديتني الى افك
الأعلى و اسمعتني حفيف سدره المنتهى و وفقتني
على الاقبال اذ اعرض عنك علماء الأرض
و فقهاءها الا من شاءت مشيتك و ارادت
ارادتك لو اذكرك بدوام الملك و الملكوت و
اصفك بعلو سلطان الأسماء و بقائه فى الجبروت
معدوم عند بدائع جودك و مواهبك و الطافك
اسألك بأنوار وجهك و ظهورات قدرتك بأن
تقدر لى ما يقربنى اليك و ما ينفعنى فى الآخرة
و الأولى و فى كل عالم من عوالمك يا مولى
الورى و مالك العرش و الثرى

and in this world, and in every world of Thy worlds, O Lord of all beings and Sovereign of the throne on high and of the dust below.

- 4 O my Lord! Thou seest me clinging to the cord of Thy grace, holding fast to the hem of Thy mercy, gazing toward the horizon of Thy generosity and the ocean of Thy favor. I beseech Thee not to disappoint me of what lieth with Thee. Then assist me, O God of Names and Creator of heaven, to make mention of Thee and to praise Thee, to serve Thy Cause and whatsoever beseemeth my relationship to Thee. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the kingdoms of creation and command. There is none other God but Thee, the Almighty, the Powerful.

4 ای ربّ ترانی متمسکاً بجبل عنایتک و متشبّثاً
بذیل رحمتک و ناظرّاً الی افق جودک و بحر
فضلک اسألك ان لا تخیبنی عما عندک ثمّ
ایّدنی یا اله الأسماء و فاطر السّماء علی ذکرک
و ثنائک و علی خدمة امرک و ما ینبغی للنسبتي
الی نفسک انک انت المقتدر علی ما تشاء و فی
قبضتک ملکوت الأمر و الخلق لا اله الا انت
القویّ القدير

- 5 O 'Ali-Akbar! The Most Exalted Pen hath testified to thy devotion, mention and service. This station is great. God willing, thou shalt be assisted in that which beseemeth the Day of God. Were all the peoples of the world to become aware, even to the extent of a needle's eye, of the station of those who have turned unto Him, remained steadfast, and acted according to His commandments, all would turn from what they possess unto what is with God. The pen and utterance are powerless to describe this station. To this beareth witness the Mother Book on this Day wherein mankind hath arisen unto God, the Lord of the worlds. Glory be upon thee and upon those with thee and upon those whom the affairs of men have not prevented from the Possessor of Destiny - these are indeed among the triumphant ones in My perspicuous Book.

5 یا علی اکبر قلم اعلی شهادت داد بر اقبال و ذکر و
خدمت تو این مقام عظیم است انشاء الله مؤید شوی
بر آنچه که سزاوار يوم الله است اگر بقدر سمّ ابره
جميع عالم بر مقام مقبلین و ثابتین و عاملین آگاه
شوند کل از ما عندهم به ما عند الله توجه نمایند
قلم و بیان از ذکر این مقام عاجز و قاصر است یشهد
بذلک امّ الکتاب فی هذا اليوم الذی قام الناس لله
ربّ العالمین البهاء علیک و علی من معک و علی
الذین ما منعهم شئون البشر عن مالک القدر
الا انهم من الفائزين فی کتابی المبين

BLIB_Or15690.300, BLIB_Or15699.054

BH02565

To: *Husayn-Ali et al., in Tihran*

Date: 1304 ? [1886-1887]

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

1 بسمی المشفق الکریم

- 2 O namesake of Maqṣud! Harken unto the Call of God, the Mighty, the Loving, from His glorious station. Verily, there is none other God but I, the All-Compelling, the Self-Subsisting. We have sent down the verses and manifested the clear proofs and that which was hidden in the treasures of God's protection, the Lord of what was and what shall be. Among the

2 یا سمی المقصود اسمع نداء الله العزيز الودود من
مقامه المحمود انه لا اله الا انا المهيمن القيوم قد
انزلنا الآيات و اظهرنا البينات و ما كان مخزوناً
فی خزائن عصمة الله مالک ما کان و ما يكون
من الناس من اقبل و منهم من اعرض و منهم

people are those who have turned towards Him, those who have turned away, those who have hesitated, and those who have unjustly pronounced sentence of death upon Me, whereat the dwellers of the Kingdom have lamented.

من توقف ومنهم من افتي على قتلى بظلم ناح به
اهل الملكوت

- 3 We have desired to make mention of thy brother, who was named Hasan-'Ali in the Book of God, Lord of the seen and unseen. We testify that he hearkened when the Call was raised, and turned towards it when the horizon of Revelation was illumined by Him Who conversed with the Burning Bush, and acknowledged that which the Supreme Pen hath spoken from this exalted Station. We testify that he endured in the path of God what he wished not to see and heard what he desired not to hear. To this beareth witness He with Whom is the preserved Book. There befell him and My loved ones that which caused the dwellers of Paradise and those who circle round the Throne to weep at morn and eve.

3 انا اردنا ان نذكر اخاك الذي سمي بحسن قبل
على في كتاب الله رب الغيب والشهود نشهد انه
سمع اذ ارتفع النداء واقبل اذ انار افق الظهور
بمكلم الطور واعترف بما نطق به القلم الاعلى في
هذا المقام المرفوع ونشهد انه رأى في سبيل الله
ما لا يحب ان يراه وسمع ما لا يريد ان يسمع
يشهد بذلك من عنده كتاب مرقوم قد ورد عليه
وعلى اوليائى ما ناح به سكان الفردوس والذين
طافوا العرش فى الاصيل والبكور

- 4 O Hasan-'Ali! Upon thee be My glory and the glory of My Pen and the glory of My Tablet and the glory of all who are in earth and heaven and the glory of the most exalted Paradise and the supreme Heaven. Blessed art thou for having believed in God, thy Lord and the Lord of the Throne and of the dust, on a Day whereon the divines and the jurisprudents and the princes turned away, save whom God willed, the Lord of all existence. Nothing among all things prevented thee, nor did the veils of them that disbelieved in the Witness and the Witnessed hinder thee. Blessed art thou and joy be unto thee and gladness be unto thee for having attained unto the traces of My Most Exalted Pen at the time of thy ascension and before it and after it. Verily thy Lord is He Who ordaineth whatsoever He willeth through His word "Be" and it is.

4 يا حسن قبل على عليك بهائى و بهاء قلبى و
بهاء لوحى و بهاء من فى الارض والسماء و
بهاء الفردوس الاعلى والجنة العليا طوبى لك
و بما آمنت بالله ربك ورب العرش والثرى
فى يوم فيه اعرض العلماء والفقهاء والامراء
الا من شاء الله مالک الوجود و ما منعك
شئ من الاشياء و ما حجتك سبحات الذين
كفروا بالشاهد والمشهد طوبى لك و نعيماً
لك و روحاً لك بما فزت باثار قلبى الاعلى
حين صعودك وقبله وبعده ان ربك هو الحاكم
على ما يشاء بقوله كن فيكون

- 5 O namesake of the Desired One! We have made mention of thy brother in such wise as the world and all that is therein cannot equal, and We console thee and his family for that which hath come to pass through the decree ordained. We bid thee deal with kindness towards his family and with justice and equity in all matters. We have counseled thee and them that believe in Tablets numerous with that which shall cause the Cause of God to be exalted above all else and shall make manifest your station amongst the religions. Verily thy Lord is the True Counselor, as a grace from Him, and He is the Truth, the Knower of the unseen.

5 يا سمي المقصود انا ذكرنا اخاك بما لا تعادله
الدنيا و ما فيها و تعزىك و اهله بما ورد عليكم
من القضاء المحتوم و نأمرک بالمعروف فى اهله و
بالعدل و الانصاف فى كل الامور انا وصيناك
والذين آمنوا فى الواح شتى بما يرتفع به امر الله
فيما سواه و يظهر مقامكم بين الأديان ان ربك
هو الناصح بالحق فضلاً من عنده و هو الحق علام
الغيوب

- 6 The Glory be upon thee and upon them that hold fast unto righteousness by command of God, the Lord of the Promised Day. And I send My greetings unto My loved ones there, as

6 البهاء عليك وعلى من تمسك بالمعروف امراً من
لدى الله مالک اليوم الموعود و تكبر على اوليائى

a grace from Me, and I am the Mighty, the Powerful, the All-Loving.

هناك فضلاً من عندى وانا المقتدر العزيز الودود

INBA23:182,

BLIB_Or15724.202,

AQA6#273 p.266

BH02571

To: Muhammad et al.

Date: 1304 ? [1886-1887]

- 1 He is the One speaking truth from His most exalted horizon
- 2 O Muhammad! The Single, the One remembers you from His most exalted seat and calls you to the Most Great Word and counsels you regarding what befits the days of God, the Lord of the worlds. And We make mention of him who is named Muhammad 'Ali and remind him of the verses of God and give him glad tidings of what the Pen has ordained for those who have turned to the Countenance when every suspicious learned one and every remote ignorant one turned away from it.
- 3 O Ghulam-Rida! Hear the call of the Lord of Names. He remembers you from the prison-ward. The remembrances of the world and what is with the nations cannot compare with His remembrance. To this testifies the Most Great Name Who has come from the heaven of power with the banners of verses. Blessed is he who has witnessed and seen, and woe unto the heedless! O Muhammad-Rida! The Wronged One is under the claws of hatred, yet calls you to the most exalted horizon and the highest summit, and counsels you with that which you were commanded in the Book of God, the Mighty, the Praiseworthy.
- 4 O Husayn! Hussein has appeared after the Promised Qa'im Who was promised among the people and inscribed by the Most Exalted Pen in the Books of God, Lord of the mighty throne. O Ancient Pen! Make mention of him who is named Muhammad-Ja'far and give him glad tidings of My turning toward him from the prison-ward when the learned ones of the earth and its princes and its divines turned away from Me, save whom God willed, the Sovereign of this mighty and wondrous Day. And We make mention of him who is named Muhammad-Husayn that he may turn wholly toward the lights of the Countenance and take the cup of recognition from the hands of the bounty of his Lord, the Most Merciful, and give

1 هو الناطق بالحق في افقه الأعلى

2 يا محمد يذكرك الفرد الأحد من مقره الأعلى و يدعوك الى الكلمة العليا و يوصيك بما ينبغي لأيام الله رب العالمين و نذكر من سمي بمحمد على و نذكره بآيات الله و نبشّره بما قدر من القلم لمن اقبل الى الوجه اذ اعرض عنه كل عالم مريب و كل جاهل بعيد

3 يا غلامرضا اسمع نداء مالک الأسماء انه يذكرک من شطر السجن و لا تعادل بذکره اذکار العالم و ما عند الأمم يشهد بذلك الاسم الأعظم الذى اتى من سماء الاقتدار برايات الآيات طوبى لمن شهد ورأى و ويل للغافلين يا محمد رضا ان المظلوم تحت مخالب البغضاء و يدعوک الى الأفق الأعلى و الذروة العليا و يوصیک بما امرت به فى کتاب الله العزيز الحميد

4 يا حسين قد ظهر الحسين بعد القائم الذى كان موعوداً بين القوم و مسطوراً من القلم الأعلى فى كتب الله ربّ العرش العظيم يا قلم القدم اذكر من سمي بمحمد جعفر و بشّره باقباله الىه من شطر السجن اذ اعرض عنى علماء الأرض و امرائها و فقهاءها الا من شاء الله مالک هذا اليوم العزيز البديع و نذكر من سمي بمحمد حسين لتوجه بكنهه الى انوار الوجه و يأخذ قدح العرفان من ايادى عطاء ربّه الرحمن و بشّره به رغماً للذين كفروا بالله

him glad tidings despite those who have disbelieved in God and His verses and His sovereignty which has encompassed those in the heavens and earths.

وآياته و سلطانه الذى احاط من فى السموات و الارضين

- 5 O 'Abdu'llah! Hear the call of God, the Lord of lords in the final return. He remembers you as a bounty from His presence and mentions you with what was recorded in the hearts of God's ambassadors and trustees and inscribed in the Books of God, the Mighty, the Great. O Muhammad! The story of Muhammad the Messenger of God has returned, and the Fire of God burning in the Sinai Tree. Say: By God! The Interlocutor of the Mount has come and those in the graves have been seized with trembling joy. Blessed is he who has found and recognized and heard when the creaking of the Most Exalted Pen was raised and the rustling of the Lote-Tree of the furthestmost boundary, by the command of God, the Goal of the mystics.

5 يا عبدالله اسمع نداء الله رب الارباب فى المآب انه يذكر فضل من لدنه و يذكر كما كان مذكوراً فى افئدة سفراء الله و امنائه و مسطوراً فى كتب الله العزيز العظيم يا محمد قد رجع حديث محمد رسول الله و نار الله المشتعلة فى سدره السينا قل تالله قد اتى مكرم الطور و اخذ اهتزاز السرور من فى القبور طوبى لمن وجد و عرف و سمع اذ ارتفع صرير القلم الأعلى و حفيف سدره المنتهى امرأ من لدى الله مقصود العارفين

- 6 O Mihdi! The mentioned souls have each attained to the remembrance of the Wronged One. We beseech God that He may assist all to turn with complete steadfastness and drink of the choice sealed wine in the name of the Self-Subsisting and become engaged in mention and praise. The world and all that is therein shall pass away, and there shall endure for them what has been sent down from God, the Mighty, the Praiseworthy.

6 يا مهدى نفوس مذكوره هريك بذكر مظلوم فائز و از حق ميطلبم كل را تأيد فرمايد باستقامت تمام توجه نمايند و باسم قيوم از رحيق مختوم بياشامند و بذكر و ثنا مشغول گردند سيفنى الدنيا و ما فيها و يبقى لهم ما نزل من لدى الله العزيز الحميد

BLIB_Or15690.299, BLIB_Or15699.053

BH02527

Date: 1304 ? [1886-1887]

- 1 In the Name of Him Who is the Ruler over all names!
- 2 At this moment the blessed Tree which hath been planted by the hand of divine favor in the supreme Paradise uttereth this word: O people of the earth! Cast away that which ye possess of fancy and imagination. This is the Day wherein the seal of the choice Wine hath been broken through the Name of God, the Self-Subsisting, the All-Compelling. Draw nigh and drink thereof [in spite of every] heedless and veiled one. Blessed is he who hath hearkened to its call and attained unto the sweetness of its utterance.
- 3 By the lights of the Day-Star of inner meanings which hath shone forth from the horizon of the heaven of utterance!

1 بسمي المهيمن على الاسماء

2 در اين حين سدره مباركه كه در فردوس اعلى بيد عنايت الهى غرس شده باينكلمه ناطق يا اهل الارض دعوا ما عندكم من الاوهام و الظنون هذا يوم فيه فك ختم الرحيق المختوم باسم الله المهيمن القيوم اقبلوا ثم اشربوا [منه رغماً لكل] غافل محجوب طوبى از براى نفسيكه ندايش را شنيد و بحلاوت بياش فائز گشت

3 قسم بانوار نير معانى كه از افق سماء بيان مشرقست هر نفسى باصغا فائز شود مشتعل

Whosoever attaineth unto hearing it shall become so enkindled that neither the opposition of the world nor the contention of nations shall prevent or deprive him, and his traces shall become manifest and evident. From the first days until now, We have called out, without veil or covering, before the faces of rulers and divines [and] men of learning - a call for whose hearing ears were created from nothingness. But outward ornaments and ephemeral colors have deprived and withheld the servants from everlasting and eternal blessings.

- 4 When thou hearest the melodies of the birds of inner meanings upon the branches of utterance, purify thy heart and breast with the water of turning to God and detachment [and] say: My God, my God! Praise be to Thee for having made manifest Thy path among Thy servants and for having called the people to the Dayspring of Thy revelation, the Dawning-Place of Thine inspiration, and the Source of Thy commandments and laws. I testify that Thou hast revealed the Way and sent down the Guide, and hast commanded all to that which will draw them nigh unto Thee and profit them in all the worlds of Thy worlds. I beseech Thee, O Lord of existence, by the waves of the ocean of Thy bounty and the lights of the sun of Thy grace, to aid me in all conditions to be speaking in Thy remembrance, enkindled with the fire of Thy love, mindful of Thy verses, soaring in Thy atmosphere, holding fast to the cord of Thy bestowal, and clinging to the hem of Thy generosity.

- 5 O my Lord! Thou seest Thy servant turning toward Thy most exalted horizon, acknowledging Thy oneness and singleness, and confessing Thy greatness and sovereignty. I beseech Thee by Him Who hastened to the place of sacrifice in His longing to meet Thee, and advanced toward the arrows of tribulation in His love for Thy beauty, to grant me Thy favor which Thou hast sent down from the heaven of Thy Cause, and the table which Thou hast sent forth from the kingdom of Thine utterance. Verily Thou art He Whom the ranks and armies of the world cannot withhold. Thou doest what Thou wilt and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the Praiseworthy.

- 6 Moreover, I beseech Thee, O Lord of eternity, by the Most Great Name through which Thou hast illumined the world, to ordain for me the good of this world and the world to come. Verily Thou art the Lord of names and Creator of heaven. There is no God but Thee, the Mighty, the Glorious, the All-Bountiful.

JHT_S#008x

گردد اشتعالیکه اعراض عالم و اعتراض امم او را منع ننماید و محروم نسازد و آثارش ظاهر و هویدا گردد از اول ایام تا حین من غیر ستر و حجاب امام وجوه امرا و علما [و] فقها ندا نمودیم ندائیکه آذان از برای اصغاء آن از عدم بوجود آمده و لکن عباد را زخارف ظاهره و الوان فانیه از نعمتهای باقیهء سرمدیه منع نمود و محروم ساخت

4 آنک اذا سمعت نغمات طيور المعاني علي اغصان البیان طهر قلبک و صدرک بماء التوجه و الانقطاع [و] قل الهی الهی لک الحمد بما اظهرت صراطک بین عبادک و دعوت الناس الی مشرق وحیک و مطلع الهامک و مصدر اوامرک و احکامک اشهد انک اظهرت السبیل و انزلت الدلیل و امرت الکلی بما یقریهم الیک و ینفعهم فی کلّ عالم من عوالمک اسئلک یا مالک الوجود بأمواج بحر جودک و انوار شمس فضلک بأن تؤیّدنی فی کلّ الأحوال لأکون ناطقاً بذکرک و مشتعلاً بنار حبّک و متذکراً بآیاتک و طائراً فی هوائک و متمسکاً بحبل عطائک و متشبّهاً بذیل کرمک

5 ای ربّ تری عبدک مقبلاً الی افقک الأعلى و معترفاً بوحدانیتک و فردانیتک و مقراً بعظمتک و سلطانک اسئلک بالذی سرع الی مقرّ الفداء شوقاً للقائک و اقبل الی سهام البلاء حبّاً لجمالک بأن ترزقنی نعمتک الّتی انزلتها من سماء امرک و المائدة الّتی ارسلتها من ملکوت بیانک انک انت الذی لا تمنعک صفوف العالم و لا جنوده تفعل ما تشاء و تحکم ما تريد لا اله الا انت العزيز الحمید

6 ثمّ اسئلک یا مالک القدم بالاسم الأعظم الذی به نورّ العالم بأن تقدّر لی خیر الآخرة و الأولى انک انت مالک الاسماء و فاطر السماء لا اله الا انت المقدر العزيز الوهاب

INBA19:079, INBA32:073, BLIB_Or15690.303,

BLIB_Or15699.139b, ADM3#054 p.067x

BH02641

To: Abdur-Rauf et al.

Date: 1304 ? [1886-1887]

1 In His Name, the Mighty, the Great!

1 بسمه العزيز العظيم

2 A leaf from among the leaves attained the presence of the Master of the Covenant and the Luminary of the horizons and was honored to be heard. O 'Abdu'r-Ra'uf! Thy name was mentioned before the Wronged One. We heard thy verses and turned toward thee. Give thanks unto God, thy Lord, that He hath aided thee to turn toward His horizon when every remote oppressor turned away. Say:

2 ورقی از اوراق نزد مالک میثاق و نیر آفاق حاضر و باصفا فائز یا عبدالرؤف اسمت لدى المظلوم مذکور نظمت را شنیدیم و بتو توجه نمودیم اشکر الله ربک انه ایدک على الاقبال الى افقه اذ اعرض کل ظالم بعید قل

3 Praise be unto Thee, O Thou Goal of the world and Object of worship of the nations! I beseech Thee by the mysteries of Thy knowledge, by the power of Thy Pen, and by the lights of Thy countenance, to make me steadfast in Thy love and Thy Cause, and to enable me to hold fast unto the cord of Thy bounty. Then ordain for me, O my God, that which Thou hast ordained for Thy chosen ones. Verily, Thou art the Protector, the Almighty, the All-Powerful, the Omnipotent.

3 لك الحمد يا مقصود العالم و معبود الأمم اسئلك بأسرار علمک و باقتدار قلبک و بأنوار وجهک بأن تجعلی مستقیماً على حبک و امرک و متمسکاً بحبل عنایتک ثم قدر لی یا الهی ما قدرته لأصفیائک انک انت المهیمن المقتدر الغالب القدير

4 O 'Abdu'r-Rahim! Say: Praise be unto Thee, O Thou Goal of all contingent beings and God of all created things! I am Thy servant and the son of Thy servant, acknowledging Thy oneness and Thy singleness, confessing Thy Manifestation, and assured of Thy signs and evidences. I beseech Thee by Thy imprisonment which Thou hast made the seat of Thy throne and wherein Thy call was raised amongst Thy creation, to make me firm, steadfast and unwavering in Thy love and in service to Thy Cause. Then write down for me from Thy Most Exalted Pen the good of the hereafter and of this world. O Lord of all names and Creator of the heavens! There is none other God but Thee, the All-Knowing, the All-Wise.

4 یا عبدالرحیم قل لك الحمد یا مقصود الممکات و اله الکائنات انا عبدک و ابن عبدک معترفاً بوحدايتک و فردانيتک و مقراً بظهورک و موقناً بأیاتک و بیناتک اسئلك بسجنک الذی جعلته مقر عرشک و فيه ارتفع ندائک بین خلقک بأن تجعلی ثابتاً راسخاً مستقیماً على حبک و خدمة امرک ثم اکتب لی من قلبک الأعلى خیر الآخرة و الأولى یا مولی الأسماء و فاطر السماء لا اله الا انت العليم الحکیم

5 O 'Ali-Akbar! Thy name was present before the Wronged One, and We make mention of thee with this perspicuous utterance. Say: My God, my God! Praise be unto Thee for having guided me and made me know Thee and directed me unto Thy straight path and Thy mighty Message. I beseech Thee by the Manifestations of Thy Revelation and the Dawning-Places of Thy inspiration, and by Him but for Whom the manifestations of Thy might and sovereignty and grandeur and power would not have been revealed, to aid me to serve Thy Cause. O my Lord! Thou seest the supplicant standing before the door of Thy grace, and the hopeful one awaiting the wonders of Thy

5 یا علی قبل اکبر حضر اسمک لدى المظلوم و ذکرناک بهذا البیان المبين قل الهی الهی لك الحمد بما هدیتنی و عزتتی و دللتنی الى صراطک المستقیم و نبأک العظيم اسئلك بمظاهر وحیک و مشارق الهامک و بالذی لولاه لم يظهر مظاهر قدرتی و سلطانتک و عظمتک و اقتدارک بأن تؤیدنی على خدمة امرک ای رب ترى السائل قائماً لدى باب کرمک و الأمل منتظراً بدایع جودک و فضلك اسئلك بحجر برهانک و شمس بیانک بأن تنزل علی من سماء جودک

generosity and bounty. I beseech Thee by the ocean of Thy proof and the sun of Thy utterance to send down upon me from the heaven of Thy generosity that which beseemeth the heaven of Thy bestowal and the sea of Thy grace. Verily, Thou art the Almighty, the Powerful, the Great.

ما ينبغي لسماء عطائك و عمان فضلك انك
انت المقتدر العزيز العظيم

- 6 O 'Abbas-'Ali! We have seen thy turning unto Us, We have turned unto thee, and We have heard thy call and answered thee with this manifest Book. Say: My God, my God! Thou seest me turning toward Thee and detached from all else save Thee. I beseech Thee by Thy mercy which hath preceded all created things, and by Thy sovereignty which hath encompassed all contingent beings, and by the Cause through which the seas have surged and the mysteries have appeared, to make me as a fire in Thy love and vocal in Thy praise and active in that which Thou hast revealed in Thy Book. O my Lord! Aid me in Thy service and in serving Thy loved ones, and ordain for me that which Thou hast ordained for Thy chosen ones. Verily, Thou art the Mighty, the Generous. Praise be unto Thee, O Goal of the world, and glory be unto Thee, O Beloved of them that have recognized Thee!

يا عباس قبل على رأينا اقبالك اقبلنا اليك
و سمعنا ندائك اجبتناك بهذا الكتاب المبين
قل الهى الهى ترانى مقبلاً اليك و منقطعاً عن
دونك استلک برحمتک التى سبقت الموجودات
و بسلطانک الذى احاط بالممکات و بالأمر
الذى سبجت البحار و ظهرت الأسرار بأن تجعلنى
ناراً فى حبک و ناطقاً بثنائک و عاملاً بما انزلته
فى کتابک اى رب ايدنى على خدمتك و خدمة
اوليائك و قدر لى ما قدرته لأصفيائك انك
انت العزيز الكريم و الحمد لك يا مقصود العالم و
الثناء لك يا محبوب العارفين

BLIB_Or15690.294, BLIB_Or15699.078a

BH02656

To: Mahmud Khan brother of Yunis et al.

Date: 1304 ? [1886-1887]

- 1 In His Name, through Whom the ocean of knowledge has surged in the world of being!
- 2 O Mahmud! The All-Praised remembers thee from His glorious station and His frequented House, that thy eyes may be consoled thereby, thy heart may rejoice, thy breast may be dilated, and the hands of hope may be raised to the Most Exalted Horizon. Verily thy Lord is the All-Hearing, the Answerer. Thy letter hath come before Us and been read before Our face. We answer thee with that which is the Water of Life for the people of the world of being and the Most Great Book for all religions. Give thanks unto thy Lord that He hath aided thee and honored thee with His verses in this wondrous Day.
- 3 Hearken unto My call from the precincts of My prison - verily there is no God but Him. He doeth what He willeth and

1 بسمى الذى به ماج بحر العرفان فى الامكان

2 يا محمود يذكرک المحمود فى مقامه المحمود و بيته
المعمور لتقر به عينک و يفرح به قلبک و ينشرح
به صدرک و ترتفع به ايدى الرجاء الى الأفق
الأعلى ان ربک [... السامع المجيب] قد حضر
کتابک و قرء لدى الوجه اجبتناک بما کان بحر
الحيوان لأهل الامکان و الكتاب الأعظم للأديان
اشکر ربک انه ايدک و شرفک بأثاره فى هذا
اليوم البديع

3 اسمع ندائى من شطر سجنى انه لا اله الا هو يفعل
ما يشاء و يحکم ما يريد و هو القوى الغالب الحكيم

ordaineth what He pleaseth. He is the All-Powerful, the All-Conquering, the All-Wise. We have found in thy letter the fragrance of thy love for God, the Lord of the worlds, and We have seen thy turning unto Him and heard thy mention of Him. Verily He is the All-Hearing, the All-Seeing. Nothing escapeth His knowledge, as every discerning one doth testify.

وجدنا من كتابك عرف حبك لله رب العالمين
و رأينا اقبالك و سمعنا ذكرك انه هو السامع
البصير لا يعزب عن علمه من شيء يشهد بذلك
كل عارف خبير

- 4 At this moment the ocean of My Most Exalted Name, the Most Bountiful, hath surged forth. Verily thy Lord is the All-Merciful, the Most Compassionate. He hath forgiven thee through His grace and His mercy which hath preceded all things, and through His bounty which hath encompassed every small and great one. When the wine of utterance overtaketh thee and thou art illumined by the lights of the Day-Star of My loving-kindness, say:

4 قد فاض في هذا الحين بحر اسمي الفيض ان
ربك هو الرحمن الرحيم قد غفر لك بفضلته و
رحمته التي سبقت وعنايته التي احاطت كل صغير
و كبير اذا اخذك سكر البيان و تنورت من انوار
نير عنايتي

- 5 “My God, my God! Praise be unto Thee for having given me to drink of the Kawthar of Thy utterance and for having sent down unto me in Thy Most Great Prison that which nothing in creation can equal. I beseech Thee by the mysteries of Thy Kingdom and the signs of Thy Dominion and the pearls of the ocean of Thy knowledge and the splendors of the lights of the Day-Star of Thy proof to make me in all conditions severed from all else save Thee, speaking Thy praise, firm in Thy Cause, and steadfast in Thy love. Thou art verily the All-Bountiful, the Most Generous.”

5 قل الهی الهی لك الحمد بما سقيتني كوثر بيانك
و انزلت لي في سجنك الأعظم ما لا يعادله شيء
من الأشياء استلک بأسرار ملکوتک و آیات
جبروتک و بلائی بحر علمک و اشراقات انوار
نیر برهانک بأن تجعلني في كل الأحوال منقطعاً
عن دونک و ناطقاً بثناءک و راسخاً على امرک
و مستقيماً على حبک انک انت الفضال الکريم

- 6 At this moment We make mention of thy brother who hath been named Yunis and give him the glad-tidings of My turning unto him, that he may give thanks unto God, the Lord of this wondrous Day. O Yunis! We bid thee utter that which Dhu'-Nun (Jonah) uttered when he was in the belly of the fish, as commanded by God, the Lord of the worlds. Say: “Glory be unto Thee! There is no God but Thee! Glory be unto Thee! I was indeed of those who were heedless. Thou didst guide me through Thy grace and didst awaken me through the breezes of the dawn of Thy manifestation and didst make me to know the source of Thy verses and the fountainhead of Thy commandments and ordinances. I beseech Thee by the lights of Thy throne and the manifestations of Thy power to aid me in that which will draw me nigh unto Thee and to preserve me from the evil of Thine enemies. Thou art verily powerful over what Thou willest. There is no God but Thee, the Mighty, the Great.”

6 و نذكر في هذا الحين اخاك الذي سمي يونس
و نبشره باقبالی اليه ليشكر الله مالک هذا اليوم
البدیع يا يونس انا نأمرک بما نطق به ذو النون
اذ كان في بطن الحوت امراً من لدى الله رب
العالمين قل سبحانک لا اله الا انت و سبحانک
انني كنت من الغافلين قد هديتني بفضلک و
ایقظتني من نسائم فجر ظهور و عرّفتني منبع آیاتک
و مصدر اوامرک و احکامک استلک بأنوار
عرشک و ظهورات قدرتک بأن تؤيدني على ما
يقريني اليک و تحفظني من شر اعدائک انک
انت المقتدر على ما تشاء لا اله الا انت العزيز
العظيم

- 7 Thus have We caused the verses to flow and sent them unto thee, O Mahmud, that thou mayest give thanks unto thy Lord, the Bestower, the Giver, the All-Forgiving, the Most Merciful.

7 كذلك صرفنا الآيات و ارسلناها لك يا محمود
لتشكر ربك الباذل المعطي الغفور الرحيم

BLIB_Or15718.006

BH02701

To: *Mirza Muhammad Ali Kadkhuda, in Qazvin*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance. هو الله تعالى شأنه الحكمة و البيان 1
- 2 Kaf, Dil. We have desired to mention that which the tongue of thy heart spoke in the most hidden mystery. Verily thy Lord is the All-Hearing, the All-Seeing. He hath turned to the Supreme Horizon, speaking that which the trees have spoken. He lamented in separation until the fruits lamented with him. Through his yearning all things yearned, and through his burning the fire of longing was kindled in all regions. The attraction of the Chosen One hath taken from his hand the reins of choice. We have heard from his words and his mention the sobbing of weeping in the days of God, the Lord of Lords. ك د انا اردنا ان نذكر ما نطق به لسان فؤادك 2
في سر السر ان ربك هو السميع البصير انه اقبل الى الافق الاعلى ناطقاً بما نطقت به الأشجار قد ناح في الفراق الى ان ناحت به الأثمار بحينه حنت الأشياء و باشتعاله اشتعلت نار الاشتياق في الآفاق قد اخذ جذب المختار من يده زمام الاختيار انا سمعنا من كلماته و ذكره نحيب البكاء في أيام الله رب الأرباب
- 3 Say: My God, my God! My liver hath melted in separation from Thee and my pillars have been shaken in Thy days. By Thy glory, the burning of separation from Thee and my remoteness from the court of Thy nearness have destroyed me. Alas, alas! I know not what hath flowed from Thy Most Exalted Pen and what Thou hast ordained for Thy servant, O Lord of all being and King of the throne on high and of the dust. Hast Thou ordained for me to draw nigh unto the ocean of Thy reunion and to be present before the gate of Thy grandeur and to circle round the tabernacles of Thy favor? Or have the decrees of Thy destiny and fate prevented me from this, or the manifestations of Thy wisdom and might? قل الهى الهى قد ذاب كبدى فى هجرى و 3
تنزلت اركانى فى أيامك وعزتك اهلكتنى حرقه فراقك و بعدى عن ساحة قربك آه آه لم ادر ما جرى من قلبك الاعلى و ما قدرته ليعيدك يا مولى الورى و رب العرش و الثرى أ قدرت لى التقرب الى بحر وصالك و الحضور لدى باب عظمتك و الطواف حول قباب عنايتك او منعتنى عن ذلك احكام قضائك و قدرك او ظهورات حكمتك
- 4 By Thy glory, O Thou Goal of the world and Beloved of the nations, my limbs have trembled and my joints have quivered in my remoteness from Thy presence and my being tried by the fire of separation from Thee. Verily the distant one, O my God, hath desired Thy nearness, and the sick one the ocean of Thy healing. I beseech Thee by the light of Thy countenance and the fire of the Tree of Thy Cause to make me one of those who have hastened to the seat of Thy throne and have attained unto Thy Most Glorious Station and Thy Supreme Horizon, and who have stood before the pavilion of Thy majesty and have heard Thy call and the shrill voice of Thy Pen and have drunk the choice wine of reunion from the cup of Thy bounty and the chalice of meeting from the hand of Thy bestowal. Verily Thou art the Generous, the Lord of great bounty. There is no God but Thee, the Mighty, the All-Knowing. وعزتك يا مقصود العالم و محبوب الأمم قد 4
ارتعدت فرائضى و ارتجفت مفاصلى فى بعدى عن حضورك و ابتلائى بنار هجرى ان البعيد يا الهى اراد قربك و العليل ببحر شفائك استلک بنور وجهك و نار سدره امرک بأن تجعلنى من الذين سرعوا الى مقر عرشك و حضروا فى مقامك الأبهى وافتك الاعلى وقاموا امام خباء مجدك و سمعوا ندائك و صرير قلبك و شربوا رحيق الوصال من كأس فضلك و قدح اللقاء من يد عطائك انك انت الكريم ذو الفضل العظيم لا اله الا انت العزيز العليم

- 5 O thou who hast turned to the Horizon! We have mentioned thee with the tongue of thy heart. Thank thy Lord for this supreme gift and this mighty favor. Thy letters arrived and attained the honor of being heard. Every letter thereof was holding fast to the cord of favor and clinging to the hem of grace. We heard thy call from every word of thy words and granted the ear of favor, and We ask of God that He may aid thee. Verily He is powerful over all things. The glory from Us be upon thee and upon those who are with thee and who have testified to that which God hath testified, that there is no God but He, the Single, the One, the All-Knowing, the All-Wise.

5 یا ایها المقبل الى الأفق بلسان فؤادت ذکر نمودیم اشکر ربک بهذه الموهبة الكبرى و هذه العناية العظمی نامه های شما رسید بشرف اصغا فائز هر حرفی از آن بجلل عنایت متمسک و بذیل فضل متشبث ندایت را از هر کلمه ای از کلمات شنیدیم و اذن عنایت فرمودیم و از حق میطلبیم تأیید فرماید آنه علی کلشیء قدیر البهاء من لدنا علیک و علی من معک و شهد بما شهد الله انه لا اله الا هو الفرد الواحد العليم الحکیم

BLIB_Or15690.305, BLIB_Or15699.133

BH02762

To: Ghulam-Husayn, in Shiraz

Date: 1304 ? [1886-1887]

- 1 In the name of the One God!
- 2 Praise befiteth the Lord of existence and the Sovereign of the seen and unseen, Who hath adorned thee with a name that is related to His own Self. Ponder that which hath been revealed from My Most Exalted Pen, and be thou of the thankful ones.
- 3 O thou who art present before the Face and standing at the Gate! Say: O peoples of the earth, ponder ye that which hath been manifested. Rend asunder the veils of idle fancies and vain imaginings through the name of the Lord of all names, that ye may perchance attain unto the lights of the Orb of certitude which hath shone forth from the horizon of the heaven of the will of the All-Merciful.
- 4 From the beginning of this Cause, this Wronged One hath arisen, clearly and evidently, before the faces of all the peoples of the world, both rulers and subjects, and hath summoned all unto the ultimate goal and supreme horizon. That which later came to pass had been revealed aforetime from the Most Exalted Pen with perfect clarity. The verses have encompassed the world and the evidences have spread abroad. Nevertheless, the ignorant divines have prevented heedless souls from the fountain of divine mercy.

1 بنام خداوند یگا

2 حمد مالک وجود و سلطان غیب و شهود را لایق و سزا که ترا مزین فرمود باستیکه نسبتش بنفس اوست فکر فیما ظهر من قلبی الأعلی و کن من الشاکرین

3 یا ایها الحاضر لدی الوجه و القائم لدی الباب بگو یا ملأ الأرض در آنچه ظاهر شده تفکر نمائید حجابات ظنون و اوهامرا باسم مالک انام شق کنید شاید بانوار نیر ایقان که از افق سماء اراده رحمن اشراق نموده فائز شوید

4 از اول امر این مظلوم ظاهراً باهراً امام وجوه اهل عالم از ملوک و مملوک قائم و کل را بغایه قصوی و ذروه علیا دعوت نمود نمود آنچه از بعد ظاهر از قبل از قلم اعلی بکمال تصریح نازل آیات عالم را احاطه نموده و بینات فرا گرفته مع ذلک علمای جاهل عباد غافل را از شریعه رحمت الهی منع نموده اند

- 5 Blessed art thou, and joy be unto thee, for that thou hast turned, drawn nigh, attained, and won that which was inscribed in the Books of God and recorded in the hearts of His Prophets and chosen ones. We testify that thou hast attained and drunk the sealed wine from the hand of the bounty of thy Lord, the Self-Subsisting, the All-Compelling. This exalted Word is a treasure preserved for thee with God. We beseech Him to aid thee hereafter as He aided thee before, and to manifest through thee that which will not change throughout ages and centuries, and to render it immortal in His mighty Book.
- 6 Convey My greetings to the friends of God and set them ablaze with His remembrance, that perchance the warmth of divine love may unite them all. Unity and concord have ever been and shall remain the cause of the exaltation of the Word of God. We beseech God to enable them to recognize that for which they were created and to make them of those who have attained unto the Most Great Steadfastness, for the cawers have appeared and shall appear in every land - this being among the tidings which the Most Exalted Pen hath given to all in Zawra and the Land of Mystery and upon first arrival at the Most Great Prison.
- 7 The glory shining from the horizon of the heaven of My mercy and loving-kindness be upon thee and upon those whom neither the might of the world nor the clamor of the nations hath deterred from the Straight Path of God.
- طوبى لك ونعيماً لك بما توجهت واقلت و حضرت و فزت بما كان مسطوراً في كتب الله و مذكوراً في افئدة انبيائه واصفيائه نشهد انك حضرت و شربت الرحيق المختوم من يد عطاء ربك المهيمن القيوم و اين كلمه عليا كنزيت از برای تو عندالله نسله ان يوفقك من بعد كما و ففك من قبل و يظهر منك ما لا يتغير في القرون و الأعصار و يجعله مخلداً في كتابه العظيم
- دوستان الهی را تکبیر برسان و بذکرش مشتعل نما شاید حرارت محبت الهی کل را متحد نماید لازال اتحاد و اتفاق سبب اعلاء کلمه الله بوده و هست نسل الله ان يوفقهم على عرفان ما خلقوا له و يجعلهم من الذين فازوا بالاستقامة الكبرى چه که ناعقین در هر بلدی ظاهر شده و میشوند و این از اخباریست که قلم اعلی در زوراء و ارض سرّ و اول ورود سخن اعظم کل را بآن آگاه نموده
- البهاء المشرق من افق سماء رحمتی و عنایتی علیک و علی الذين ما خوفتهم سطوة العالم و ما منعهم ضوضاء الأمم عن صراط الله المستقیم

INBA51:197, KB_620:190-191, LHKM3.277

BH02791

*To: Abu'l-Hasan Hi Mim, in Tihiran**Date: 1304 ? [1886-1887]*

- 1 He is the Speaker, the Hearer, the Answerer!
- 2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Lord of the worlds, and desired to drink the choice wine of reunion from the cup of the bounty of his Lord, the All-Bountiful, and to turn towards the Most Exalted Horizon, and to attain unto the presence of his Lord, the Most High, the Most Great, and to hear what the Son of Imran heard from the Tree: "Verily, there is none other God but Me, the Almighty, the All-Knowing, the All-Wise,"
- هو الناطق السامع المجيب
- کتاب انزله المظلوم لمن آمن بالله رب العالمين و اراد ان يشرب رحيق اللقاء من كأس عطاء ربه الكريم و يتوجه الى الأفق الأعلى و يحضر امام وجه ربه العلي العظيم و يسمع ما سمعه ابن عمران من السدرة انه لا اله الا انا المقتدر العليم الحكيم و يرى ما رأى الحبيب في معراج الايقان اذ صعد الى الله العزيز الجليل طوبى لك و لاقبالك و لما

and to behold what the Beloved beheld in the ascension of certitude when He ascended unto God, the Mighty, the Beautiful. Blessed art thou for thy turning and for what thou hast desired in this straight path. We beseech God to aid thee and to strengthen thee with the hosts of the seen and the unseen, and to ordain for thee what He hath ordained for His chosen ones and trusted ones. Verily, He is potent over all things.

- 3 Say: My God, my God! I beseech Thee by the tears of Thy sincere servants and the sighs of Thy near ones, and by the pearls of the ocean of Thy knowledge and the movement of Thy Most Exalted Pen and the rustling of the Lote Tree of the furthestmost boundary, to aid me to serve Thy Cause and to be steadfast in Thy love. I moreover beseech Thee by the lights of Thy countenance and the manifestations of Thy power and the dawning-places of Thy Cause, to ordain for me what Thou hast ordained for Thy servants who have attained unto the Kawthar of reunion and who have arisen before the gate which was opened unto all who are in earth and heaven. O my Lord! Disappoint me not of what I have desired of the wonders of Thy grace and the evidences of Thy loving-kindness. Verily, Thou art the All-Bountiful, possessed of great grace. There is none other God but Thee, the Almighty, the Mighty, the All-Wise.

- 4 Hear thou in the Persian tongue: God hath loved and continueth to love those who have turned to Him and are steadfast. His glance of loving-kindness hath ever been directed towards His servants. He hath manifested Himself for reunion, that all may hear His call and behold His horizon. By the life of God! The eyes and ears were created to behold and hearken in this Day, but the heedless and ignorant servants have become veiled. They have prevented the letter from the word, and the word from the Book. Especially in these days in the Most Great Prison the fire of hatred is ablaze, wherefore the Most Exalted Pen hath paused in its expression. Be thou content with His good-pleasure, speaking His praise and standing firm in the service of His mighty Cause. Praise be to God, the Lord of the worlds!

- 5 The glory shining forth from the heaven of My mercy be upon thee and upon those who have fulfilled God's Covenant and Testament, who have arisen and stood firm and have said: "God is our Lord and the Lord of the mighty throne!"

اردته في هذا السبيل المستقيم نسل الله ان يؤيدك
و يمدك بجنود الغيب و الشهادة و يكتب لك
ما كتبه لأصفيائه و امنائه انه على كل شيء قدير

3 قل الهى الهى اسئلك بعبرات عبادك المخلصين
و زفرات اوليائك المقربين و بلائى بحر عليك و
حركة قلبك الأعلى و حفيف سدره المنتهى بأن
تؤيدنى على خدمة امرك و الاستقامة على حبك
ثم اسئلك بأنوار وجهك و مظاهر قدرتك و
مشارك امرك بأن تكتب لى ما كتبه لعبادك
الذين فازوا بكوثر الوصال و قاموا لدى باب فتح
على من فى الأرض و السماء اى رب لا تخيبنى
عما اردت من بدائع فضلك و ظهورات عنايتك
انك انت الكريم ذو الفضل العظيم لا اله الا انت
المقتدر العزيز الحكيم

4 بلسان پارسی بشنو حقّ مقبلین و مستقیمین را
دوست داشته و دارد لازال لحاظ عنایتش
بعبادش متوجه خود را از برای لقا ظاهر فرموده
تا کل ندایش را بشنوند و افکش را مشاهده
نمایند لعمر الله بصر و سمع از برای مشاهده و
اصغاء این یوم خلق شده و لکن عباد غافل
جاهل حایل شده اند حرف را از کلمه و کلمه
را از کتاب منع نموده اند مخصوص این ایام در
سجن اعظم نار بغضا مشتعل لذا قلم اعلی در اذن
توقف فرمود کن راضیاً برضائه و ناطقاً بشائه و
قائماً علی خدمة امره العظيم الحمد لله رب العالمین

5 البهاء المشرق من افق سماء رحمتی علیک و علی
الذين وفوا بيميناق الله و عهده قاموا و استقاموا و
قالوا الله ربنا و رب العرش العظيم

INBA18:348b,

BLIB_Or15690.309,

BLIB_Or15699.089

BH02733

To: Jinab-i-Afnan

Date: 1304 ? [1886-1887]

1 In His Name, exalted be His glory - He is Wisdom and Utterance!

1 هو الله تعالى شأنه الحكمة والبيان

2 Praise be to God Who hath guided His servants unto His straight path and His mighty announcement, and hath sent down upon them from the heaven of His bounty the signs of His oneness, and hath made known unto them that which, through His generosity, shall exalt them, and hath taught them that which shall draw them nigh unto the court of His might and the precincts of His nearness. He is the Omnipotent, unto Whose power and sovereignty all created things have testified, and all contingent beings unto His grandeur and omnipotence. And blessings and peace be upon His Beloved, whom He chose from among His creation for the exaltation of His Word and the manifestation of His Cause and the diffusion of His commandments and ordinances. Through Him God exalted the Word of Unity and the Sign of Detachment, through whom the ocean of knowledge surged and the fragrance of His loving-kindness was wafted amidst all religions. And upon His family and companions who arose to aid His Cause in His kingdom and to manifest the mysteries of His Book amongst His servants - blessings that shall never change nor cease. The Command is in the hand of God, the Lord of creation.

2 الحمد لله الذي هدى العباد الى صراطه المستقيم و نبأه العظيم و انزل عليهم من سماء عطائه آيات توحيده و عرفهم ما يرفعهم بجوده و علمهم ما يقربهم الى بساط عزه و ساحة قربه انه هو المقتدر الذي شهدت الكائنات بقدرته و سلطانه و المكاتت بعظمته و اقتداره و الصلوة و السلام على حبيبه الذي اصطفاه بين خلقه لاعلاء كلمته و اظهار امره و انتشار اوامره و احكامه و به رفع الله كلمة التوحيد و آية التجريد الذي به ماج بحر العرفان و هاج عرف عنانيه بين الأديان و على آله و اصحابه الذين قاموا على نصرة امره في مملكته و اظهار اسرار كتابه بين عباده صلوة لا تتغير و لا يأخذها النفاذ

3 O My Afnan! Upon thee be My glory and loving-kindness. In these days the presence of Muhammad-'Ali Effendi and Ibrahim Effendi, upon them be the peace of God, is contrary to wisdom. This Wronged One hath loved and still loveth to meet His friends, yet in view of consummate wisdom that which is mentioned is more fitting and beloved. At present it is advisable that they return to their abode in utmost joy and fragrance. We beseech God to aid and strengthen them to be patient and forbearing, and to ordain for them that which He hath ordained for such of His servants as are nigh unto Him and for such of His creation as are sincere. Verily He is the Omnipotent, the Almighty, and worthy to answer prayer.

3 الأمر بيد الله مالك الایجاد یا افنانی عليك بهائی و عنایتی این ایام حضور جناب محمد علی افندی و جناب ابراهیم افندی علیهما سلام الله از حکمت خارج اینظلولم لقای دوستان را دوست داشته و دارد ولكن نظر بحکمت بالغه اینکه ذکر میشود اولی و احب است حال مصلحت آنکه بکمال روح و ریحان بمقر راجع شوند نسل الله ان يؤيدهما و يوفقهما على الصبر و الاصطبار و يكتب لهما ما كتبه للمقربين من عباده و المخلصين من خلقه انه هو المقتدر القدير و بالاجابة جدير

4 Glory be unto Thee, O God, Lord of the world and Master of nations! The Wronged One hath testified and doth testify to Thy oneness and singleness, and that Thou art the First and the Last, the Manifest and the Hidden. I beseech Thee by Him through Whom the fragrances of revelation were wafted in Yathrib and Batha, and by Thy Prophets and Thy chosen

4 سبحانک اللهم یا اله العالم و سید الأمم ان المظلوم شهد و يشهد بوحدايتک و فردانيتک و بآتک انت الأول و الآخر و الظاهر و الباطن اسئلك بالذي به تنصوت نفحات الوحي في يثرب و بطحاء و بأنبيائك و اصفیائك ان تؤيد

ones, to aid Thy loved ones to hold fast unto Thy mighty cord and to cleave unto Thy luminous hem. Then write down for them the reward of those who have quaffed the choice wine of utterance from the cup of Thy bounty. Then assist them with Thy succor, and send down upon them a blessing and bounty from the clouds of Thy generosity and the heaven of Thy grace. Verily Thou art the Omnipotent, the Mighty, the All-Bountiful. Moreover, O Lord of the world, preserve those who have turned toward the lights of Thy countenance and have acknowledged the unity of Thy Being and the sanctity of Thy Essence, and ordain for them every good thing Thou hast sent down in Thy Book. Verily Thou art the Mighty, the All-Bounteous.

اوليايک علی التمسک بجبلک المتین و التّشبت
بذيلک المنير ثم اكتب لهم اجر من شرب رحيق
البيان من كأس عطائك ثم انصرهم بنصرتک
ثم انزل عليهم نعمة و بركة من سحاب جودک و
سماء فضلک انک انت المقتدر العزيز الوهاب ثم
احفظ يا اله العالم اللّذين اقبلا الى انوار وجهک
و اقرأ بتوحيد ذاتک و تقدیس کينوتتک و
اكتب لهما کل خير انزلته في کتابک انک انت
العزيز الفضال

INBA51:370b, BLIB_Or15724.212

BH02910

To: *Mirza Haji Aqa*

Date: 1304 ? [1886-1887]

1 In His Name, sanctified above all names!

2 This is the Day wherein the Call hath been raised from the prison of 'Akka, and hath given the glad-tidings unto all peoples of the presence of God, the Lord of Lords. Through this Call the gate of heaven was opened and that which was hidden from all eyes was made manifest. This is the Day wherein the All-Bountiful came riding upon the clouds - to this beareth witness the Mother Book which speaketh before the faces of all peoples. The Kingdom, the Dominion, the Grandeur and the Might belong unto God, the Lord of the Day of Return.

3 O thou who art mentioned before the Wronged One! Turn with thy pure heart to the Most Sublime Vision, the Station wherein the Lord of Destiny speaketh that whereby the hearts of the righteous are attracted. Say: By God! The Self-Subsisting hath arisen with the Cause, and the Promised One hath come with power and sovereignty. Thy letter came before the Face and attained the glance of thy Lord's favor - render thanks unto Him at eventide and at dawn. We beseech God to assist thee to be steadfast in His Cause and to aid thee in that which shall cause thy mention to endure in the Scriptures and Tablets. Thy letter hath attained unto Our hearing and We have answered thee with a Tablet through which the horizons

1 بسمه الّذى كان مقدّساً عن الأسماء

2 هذا يوم فيه ارتفع النداء في سجن عكّاء و بشر
الأحزاب بقاء الله ربّ الأرباب بهذا النداء
فتح باب السماء و ظهر ما كان مستوراً عن
الأبصار هذا يوم فيه اتى الوهاب راجياً على
السّحاب يشهد بذلك أمّ الكتاب الّذى ينطق
امام وجوه الأحزاب الملك و الملکوت و
العظمة و الجبروت لله مالک يوم المآب

3 يا ايّها المذكور لدى المظلوم اقبل بقلبك الأطهر
الى المنظر الأكبر المقام الّذى فيه ينطق مالک
القدر بما انجذبت به افئدة الأبرار قل تالله انّ
القيوم قام على الأمر و اتى الموعد بقدره و سلطان
قد حضر کتابک امام الوجه و فاز بلحاظ عناية
ربّک لتشکره في العشيّ و الاشرار نسل الله
ان يوفّقک على الاستقامة على امره و يؤيّدک
على ما يبتغى به ذکرک في الصّحف و الألواح قد
فاز کتابک بالاصغاء و اجبتاک بلوح اشرق به
الآفاق و بهذا النور الساطع من ارادة الله مالک
الايجاد

have been illumined, and through this resplendent Light from the Will of God, the Lord of creation.

- 4 O thou who hast turned! The Call of the Lord of all things hath reached thee - hearken unto it. At all times hath this Wronged One stood and spoken before all faces. When the light of God's Cause dawned from the horizons of the world, the buzzing of flies arose from behind the veil, and they wrought that which caused the Tablet to lament and the Book to cry out. Regarding thy desire to attain the presence and meeting, approach from the direction of the Great City is not permitted, but if approached from another direction there is and hath been no objection. God willing, thou shalt ever gaze toward the Most Exalted Horizon and hold fast unto wisdom.

4 یا ایها المقبل بلغت نوراً ندای مالک اشیاء را
اصغاً نما لازال اینظلم امام وجوه قائم و ناطق و
چون نور امر الهی از آفاق عالم اشراق نمود طنین
ذباب از خلف حجاب ظاهر و عمل نمودند آنچه را
که لوح نوحه نمود و حنین کتاب مرتفع گشت
در باره توجّه و حضور و لقا ذکر نمودی توجّه
باین جهات از شطر مدینه کبیره جائز نه و اگر
از جهت دیگر توجّه شود باسی نبوده و نیست
انشاء الله در جمیع احوال بافق اعلی ناظر باشی و
بحکمت متمسک

- 5 Say: Praise be unto Thee, O my God, for having given me to drink the choice wine of Thy utterance from the hand of Thy bounty. I beseech Thee, O my Lord, by Thy Most Great Name, through which the limbs of the nations have quivered, to ordain for me from Thy Most Exalted Pen the recompense of attaining Thy presence and standing before the gate of Thy grandeur. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

5 قل لک الحمد یا الهی بما سقیتنی کوثر بیانک
من ید عطائک ای رب اسئلك بالاسم الأعظم
الذی به ارتعدت فرائص الأمم ان تکتب لی
من قلمک الأعلی اجر لقائک والقیام لدی باب
عظمتک انک انت المقتدر العزیز الفضال

- 6 The Glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon thy wife and those with thee, and upon all who are steadfast and upright. Praise be to God, the All-Knowing, the All-Wise.

6 البهاء المشرق من افق سماء عنایتی علیک و علی
ضلعک و من معک و علی کلّ ثابت مستقیم الحمد
لله العلیم الحکیم

INBA15:336, INBA26:340, BLIB_Or15724.216

BH02950

Lawh-i-Mihraban

To: Mihraban

Date: 1304 ? [1886-1887]

- 1 In the Name of God, the All-Loving!
- 2 O Mihraban! One of the friends hath evoked thy remembrance; thus have We remembered thee.
- 3 In this glorious Day everything that can be seen is a witness, and calleth all men unto the one true God. Say! This is the Day in which the sun of spiritual discernment is shining forth in the heaven of true understanding. Blessed is he that hath

1 بنام خداوند مهربان

2 ای مهربان دوستی از دوستان یادت نمود یادت
نمودیم

3 امروز آنچه دیده میشود گواهی میدهد و بدگان
را بخداوند یگما میخواند بگو امروز آفتاب بینائی
از آسمان دانائی هویدا نیکوست کسی که دید و

perceived and recognized it. Whatsoever was foretold in former times hath now been fulfilled.

- 4 Say, O friends! Suffer not yourselves to be far removed from the ocean of heavenly grace. He is come astonishingly near unto you. He Who had been concealed from men's eyes is now come. How good is His coming! In one hand He is carrying the water of life and in the other the charter of true liberty. Cast ye away one thing and take hold of another. Cast away whatsoever pertaineth to the world and take firm hold of that which the hand of divine providence imparteth unto you. Lo, that which no eye hath ever beheld is now revealed. O friends! Hasten ye, hasten ye, hearken ye, hearken ye!
- 5 The deeds of the high priests have caused the people to be estranged from Almighty God. Instead of evincing self-denial they have given themselves up to inordinate desires and strayed far from the path of the Lord God. They have grievously erred, yet fondly imagine themselves to be treading the right Path. We have, however, warned the leaders of religion and taken them to witness, that they might in this day solemnly affirm His truth and guide His creatures unto the Spirit of Purity.
- 6 Say, O high priests! Shake off your slumber, rouse yourselves from unconsciousness, incline your inner ears to the melody of the All-Sufficing and conduct yourselves in a manner that beseemeth the Day of God Himself.
- 7 Great is the station of him who hath in this Day perceived and become aware of the truth, and wretched is he who hath failed to comprehend the utterances of the Lord of wisdom and to recognize the newly-arrived Friend in His new attire.
- 8 Behold, the Ocean of true knowledge hath appeared and the Day-Star of wisdom shineth resplendent. Incline your ears to the Voice of the Eternal Lord of Utterance and purge yourselves from whatsoever is deemed unseemly, that ye may become worthy to gain admittance into the court of your Creator. Say, in this Day the Almighty hath unloosed His tongue before the assemblage of men. It behoveth you to draw nigh unto Him and to grasp the truth of His weighty utterance. Indeed His utterance is a messenger that beareth the token of His presence. It delivereth you from darkness and guideth your steps unto the effulgent light of His glory.
- 9 Thy name was mentioned before Us and We have remembered thee in Our Tablet. This remembrance is like unto a sapling that We have planted with the hand of loving-kindness. Ere-long will it grow verdant and flourishing, laden with abundant fruits. Thus hath the Lord God ordained, and thus hath He

شناخت آنچه از پیش گفته شد در این روزگار پدیدار

4 بگوای دوستان خود را از دریای بخشش یزدانی دور منمائید چه که او بسیار نزدیک آمده آنکه پنهان بود آمده و خوب آمده بریک دستش آب زندگانی و بر دست دیگر فرمان آزادی بگذارد و بگیرد بگذارد آنچه در جهان دیده میشود و بگیرد آنچه را که دست بخشش میبخشد آمده آنچه چشم روزگار مانند آن ندیده ای دوستان بشتابید بشتابید بشنوید بشنوید

5 کردار دستوران مردمان را از کردگار دور نموده بجای نیاز آرز نمودار راه خداوند خدا را گم کرده اند گمراهند و خود را دارای راه میدانند پیشوایان را گواه نمودیم و آگاه کردیم تا در این روز گواهی دهند و بندگان را پاک یزدان رسانند

6 بگوای دستوران از خواب برخیزید و از بیهوشی بپوش گرائید آوازی نیاز بی نیاز را بگوش جان بشنوید و بآنچه سزاوار روز خداوند است رفتار نمائید

7 امروز مهر کسی است که دید و آگاه شد و کهنتر کسی که گفتار دانا را نیافت و دوست تازه را در جامه تازه شناخت

8 دریای دانائی پدیدار و آفتاب بینائی نمودار بشنوید ندای گوینده پابنده را و خود را از آنچه سزاوار نیست پاک و پاکیزه نمائید تا شایسته بارگاه آفریدگار شوید بگو امروز خداوند در انجن سخن میفرماید نزدیک شوید و گفتارش را بیاید گفتار پیک دیدار اوست شما را از تاریکی رهاند و بروشنائی رساند

9 نامت را شنیدیم و در نامه یادت نمودیم این یاد مانند نهالست که بدست بخشش کشتیم زود است که با برگ و بار تازه بی اندازه پدیدار شود

shown the way. He is the Mighty, the Seeing, the Lord of Utterance and Wisdom.

خداوند خدا چنین فرموده و راه نموده اوست
توانا و بینا و اوست گوینده و دانا

BRL_ATBH#64, BW_v01p037x, BW_v02p057x, BW_v18p967, BLO_PT#033x INBA66:118, BLIB_Or15690.295,
BLIB_Or15699.120, BLIB_Or15715.199b,
BLIB_Or15722.097, MKI4523.285,
BN_suppl.1753.068-069, BRL_DA#124,
ZYN.257, ISH.285, AHM.303, YARP1.017,
UAB.052bx, DRD.173, AHB_120BE #10
p.360, AKHA_119BE #05-06 p.a

BH03048

To: Ghulam-Ali son of Dhabih et al.

Date: 1304 ? [1886-1887]

- 1 In My Name which is sanctified above all names! 1 بِسْمِ الْمَقْدَسِ عَنِ الْأَسْمَاءِ
- 2 O Ghulam! We have made mention of thee in numerous Tablets with such mention as cannot be equaled by the remembrances of the world nor by what the nations possess. To this beareth witness the Mother Book in the final return. We were with thee when thou didst depart from the Land of Ta, turning toward the Spot which was ordained for thee by God, the Mighty, the All-Knowing. We heard thy call and the call of those who were with thee. Verily thy Lord is the All-Hearing, the All-Seeing. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He is the Powerful, the Unconstrained. He doeth what He willeth and ordaineth what He pleaseth. He shall not be asked of His doings. To this bear witness honored servants, then those who circle round the Throne at eventide and at dawn. 2 يَا غُلَامُ ذَكَرْنَاكَ فِي الْوَحْيِ شَيْءٌ لَا تَعَادِلُهُ
اذْكَارُ الْعَالَمِ وَلَا مَا عِنْدَ الْأُمَمِ يَشْهَدُ بِذَلِكَ أَمَّ
الْكِتَابِ فِي الْمَأْبِ أَنَا كَمَا مَعَكَ إِذْ خَرَجْتَ مِنْ
أَرْضِ الطَّاءِ مُقْبِلًا إِلَى الْمَقَامِ الَّذِي أَمَرْتُ بِهِ مِنْ
لَدَى اللَّهِ الْعَزِيزِ الْعَلَامِ قَدْ سَمِعْنَا نِدَائَكَ وَنِدَاءَ مَنْ
مَعَكَ أَنَّ رَبَّكَ هُوَ السَّمِيعُ الْبَصِيرُ لَا يَعْزُبُ عَنْ
عِلْمِهِ مِنْ شَيْءٍ يَشْهَدُ وَيَرَى وَهُوَ الْمُقْتَدِرُ الْخِتَارُ
يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ وَلَا يَسْتَلْ عَمَّا يَفْعَلُ
يَشْهَدُ بِذَلِكَ عِبَادُ مَكْرُمُونَ ثُمَّ الَّذِينَ طَافُوا الْعَرْشَ
فِي الْعَشِيِّ وَالْأَشْرَاقِ
- 3 Thy letter hath arrived and the servant in attendance before the Throne hath presented it. We have answered thee with this Tablet which hath shone forth from the horizon of power. The sincere ones inhale from it the fragrance of God, the Lord of lords, and the believers hear from it the call of their Lord, the Self-Sufficient, the Most High. Blessed is the ear that hath attained unto hearing My utterance and the eye that hath beheld the horizon of the Manifestation in the most exalted station. 3 قَدْ حَضَرَ كِتَابُكَ وَعَرَضَهُ الْعَبْدُ الْحَاضِرُ لَدَى
الْعَرْشِ اجْتِنَاكَ بِهَذَا اللَّوْحِ الَّذِي لَاحَ مِنْ
أَفْقِ الْإِقْتِدَارِ يَجِدُ مِنْهُ الْمَخْلُصُونَ عَرَفَ اللَّهُ رَبَّ
الْأَرْبَابِ وَيَسْمَعُ مِنْهُ الْمُوَحِّدُونَ نِدَاءَ رَبِّهِمُ الْغَنِيِّ
الْمُتَعَالِ طَوْبِي لِأَذْنٍ فَازَتْ بِاصْغَاءِ بَيَانِي وَلَعَيْنِ
رَأَتْ أَفْقَ الظُّهُورِ فِي أَعْلَى الْمَقَامِ
- 4 O Ghulam! Remember the days when thou wert present before the Countenance and didst witness what no eyes have 4 يَا غُلَامُ اذْكُرِ الْأَيَّامَ الَّتِي كُنْتَ حَاضِرًا لَدَى الْوَجْهِ
وَرَأَيْتَ مَا لَا رَأَتْ الْعْيُونَ فِي الْقُرُونِ وَالْأَعْصَارِ

witnessed throughout ages and centuries, and didst hear what no ears have heard. To this beareth witness He with Whom is the Mother Book. We beseech God, exalted be He, to ordain for you that which shall profit you in the hereafter and in this world. Verily He is the Generous, the All-Bountiful. And may He open before your faces the gates of grace and bounty, and draw you nigh unto Him in all conditions.

- 5 We make mention of thy mother and give her glad tidings of that which hath been ordained for her from the Supreme Pen in the Scriptures and Tablets. Blessed art thou, O My handmaiden, for having hearkened unto My binding command and turned toward the station which was ordained for thee by God, the Lord of all mankind. Grieve not for what hath befallen thee. Soon shall appear what hath been ordained for thee by God, the Cleaver of the Dawn.

- 6 We counsel you with that whereby the Cause of God, the Lord of the Day of Return, may be exalted. The glory from Us be upon you and upon those whom the doubts of the world have not held back from the Lord of Eternity, who have turned with radiant faces and have said: "Praise be unto Thee, O King of signs and Manifestation of clear tokens!"

و سمعت ما لا سمعت الآذان يشهد بذلك من عنده أم الكتاب نسئل الله تعالى بأن يقدر لكم ما ينفعكم في الآخرة والأولى أنه هو الكريم الفضال ويفتح على وجوهكم ابواب النعمة والعطاء و يقربكم اليه في كل الأحوال

5 ونذكر أمك ونبشّرها بما قدّر لها من القلم الأعلى في الزبر والألواح طوبى لك يا امتى بما سمعت امرى المبرم واقبلت الى مقام امرت به من لدى الله مولى الأنام لا تحزنى عمّا ورد عليك سوف يظهر ما قدّر لك من لدى الله فالحق الأصباح

6 أنا نوصيكم بما يرتفع به امر الله مالك يوم المآب البهآء من لدنا عليكم وعلى الذين ما منعهم شبهات العالم عن مالك القدم اقبلوا بوجوه نوراء وقالوا لك الحمد يا سلطان الآيات ومظهر اليبينات

INBA28:255, BLIB_Or15713.111

BH03045

To: Javad

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the Grandeur and the Power!
- 2 O Ism-i-Jud! Upon thee be My peace and the peace of God, the Lord of lords. We bear witness at the beginning of this Book to the oneness and singleness of God, and that He is the First and the Last, the Manifest and the Hidden. His Will hath preceded all else, His knowledge encompasseth all things, His proof hath been perfected and His evidence completed, and His favor hath been bestowed in abundance. He is the One Whose bounty is not withheld by the rebellion of the world, nor is His grace impeded by the transgressions of nations. He giveth as He pleaseth and bestoweth as He willeth. He stretcheth forth and withholdeth, and He is the Powerful, the Unconstrained.

1 هو الله تعالى شأنه العظمة والاقتدار

2 يا اسم جود عليك سلامى و سلام الله ربّ الأرباب نشهد في أول الكتاب بوحدانية الله و فردانيته و بآنه هو الأول و الآخر و الظاهر و الباطن قد سبقت مشيئته واحاط عليه و تمت حجته و كل برهانه و سبغت نعمته هو الذى لا يمنع جوده عصيان العالم و لا يصدّ فضله خطيئات الأمم يعطى كيف يشاء و ينفق كيف يشاء يبسط و يقبض و هو المقتدر المختار

3 And blessings and peace be upon the noblest of His creation, who described himself by himself - were it not for him, the celestial spheres would not have been created. This grace from God, the Lord of the beginning and the return, sufficeth him. And upon his family and companions, through whom the sovereignty of God and His power, His grandeur and His will were made manifest, and through whom earthquakes seized all the tribes of the earth, and the Cause of God appeared among the servants and His light in all lands. We beseech Him to ordain once again for the people of unity that which was taken from them. Verily He is the Powerful One, to Whose conquest and might all things have testified. There is no God but Him, the Powerful, the Mighty.

4 Thereafter, the correspondence which thou didst send to this servant attained the honor of being perused. Thy desire to leave this land, despite thy assigned duties, for other lands for the sake of another service is like that Bedouin Arab who set out for Baghdad hoping to attain the presence of the Caliph. He took with him as a gift a waterskin filled with water he had collected from a pool, unaware that the Tigris was flowing and the Euphrates coursing.

5 In any case, the services to which thou art now occupied cannot be compared with those thou couldst render day and night - sometimes in remembrance and praise, other times in writing and service and other matters. This Wronged One beareth witness that that which thou art now blessed with is greater than that which thou didst intend. We beseech God, the Exalted, by His Prophets and His Messengers and His Books and His chosen ones, to ordain for thee the good of the hereafter and of this world, and to decree for thee in the highest Paradise an honored station. Verily He hath power over all things. Peace be upon you and upon God's sincere servants.

3 و الصلوة والسلام على اشرف خلقه الذي وصف نفسه بنفسه لولاه ما خلقت الأفلاك يكفيه هذا الفضل من لدى الله مالک المبدء والمعاد وعلى آله واصحابه الذين بهم ظهرت سلطنة الله واقتداره وعظمته واختياره وبهم اخذت الزلازل قبائل الأرض كلها وظهر امر الله بين العباد ونوره في البلاد نسئله ان يقدر لأهل التوحيد مرة أخرى ما اخذ منهم انه هو المقتدر الذي شهدت الأشياء بغلبته واقتداره لا اله الا هو المقتدر القدير

4 و بعد مراسلات آنجناب كه بعد حاضر ارسال داشتند بشرف لحاظ فائز گشت مثل توجه شما از اين ارض مع خدمات موكله باراضى اخرى لأجل خدمت اخرى بمثابه خدمت آن عرب باديه است كه قصد بغداد نمود كه بخدمت خليفه برسد يك مشك از آبى كه در محلى جمع شده بود باسم هديه همراه برداشت غافل از آنكه دجله جارى و فرات سارى

5 باری بخدماتيكه حال مشغولى معادله نمينمايد خدمتى در ايام و ليالى گاهى بذكر و ثنا و هنگامى بتحرير و بخدمت و امورات اخرى اينظلوم شهادت ميدهد آنچه حال بآن فائزى اعظم است از آنچه اراده نموده نسل الله تعالى بأنبيائه و رسله و كتبه و صفوته بأن يكتب لك خير الآخرة و الأولى و يقدر لك فى الفردوس الأعلى مقاماً كريماً انه كان على كل شىء قديراً السلام عليكم و على عباد الله المخلصين

BLIB_Or15690.308, BLIB_Or15699.076b,
ASAT3.057x

BH03024

To: Zaynul-Muqarrabin et al.

Date: 1304 ? [1886-1887]

1 ...The letter of Mulla Muhammad-Baqir which he wrote to thee was noted. We make mention of him in such wise as to attract the hearts of them that are endued with understanding.

2 O Muhammad-Baqir! We make mention of thee and of them that have believed in God, the Single, the All-Informed. Verily mention is at times like unto an ocean wherein lie the pearls of wisdom and utterance, as bidden by God, the Lord of all worlds. At other times it appeareth as the sun shining from the horizon of God, the Mighty, the Praiseworthy. At times it is seen as the Dayspring of utterance in all creation, and at others as the Water of Life for all that are in the heavens and on earth. Blessed art thou for having cast away idle fancies, turning unto the light of the countenance of thy Lord, the Hearing, the Answering. That which hath been revealed for thee - every letter thereof beareth witness that there is none other God but I, the Almighty, the Powerful.

3 O Muhammad-Baqir! Harken unto the call of the Wronged One in the Persian tongue. Keep the friends of that land enkindled and mindful through the light of the divine Word and the fire of the celestial Tree. The proof hath been sent down, the evidence is manifest, the path is clear, the Truth is established and calleth aloud. Yet the servants are occupied with their own idle fancies, turning to that which perisheth and turning away from that which endureth.

4 O Zayn! Upon thee be My glory and loving-kindness. Concerning what thou didst mention about saying to the idolaters and the worshippers of idle fancies "Come, let us converse," yet these souls make excuses and flee - this matter is true beyond doubt. They cling to excuses and deprive themselves of the living waters of utterance for two reasons. First, the source of idle fancies hath prevented all from drawing nigh unto the people of truth, lest they hear that which would draw them nigh unto God and guide them to His straight path. The second reason is that the embodiments of fancy fear that their unseemly and reprehensible deeds might become known. This very matter is proof of the polytheism and heedlessness of these souls. By the life of God! This is a clear evidence and a manifest proof. These are they who place their fingers in their ears lest they hear the verses of God, the Lord of all worlds. In the days

1 ...نامهء ملا محمد باقر عليه ٩٦٩ [بهاء الله] كه بائجناب نوشته ملاحظه شد انا نذكره بما تجذب به افئدة العارفين

2 يا محمد قبل باقر انا ذكرناك و الذين آمنوا بالله الفرد الخبير ان الذكر مرة يراه كالبحر فيه لآلئ الحكمة و البيان امراً من لدى الله رب العالمين وطوراً يراه مشرقاً كالشمس من افق الله العزيز الحميد و بارة تراه مطلع البيان في الامكان و اخرى كوثر الحيوان لمن في السموات و الأرضين طوبى لك بما نبذت الأوهام متوجهاً الى انوار وجه ربك السامع المحيب قد نزل لك ما شهد كل حرف منه انه لا اله الا انا المقدر القدير

3 يا محمد قبل باقر نداى مظلوم را بلسان پارسی بشنو اولیای آن ارض را بنور کلمهء الهی و نار سدرهء ربانی مشتعل و متذکر دار حجت نازل دلیل ظاهر سبیل واضح حق قائم و بأعلى النداء ناطق ولكن عباد بظنون و اوهام خود مشغول بفانی مقبل و از باقى معرض

4 يا زين عليك بهائى و عنايتى اينكه ذكر نموده كه بمشركين و عبدهء اوهام ميگويم بيائيد صحبت بداريم ولكن آن نفوس عذر ميآورند و فرار مينمايند اين فقره حق لا ريب فيها بدو جهت بعذر متمسكند و از كوثر بيان محروم اول مطلع اوهام كل را از تقرب باهل حق منع نموده لئلا يسمعو ما يقربهم الى الله و يهديهم الى صراطه المستقيم سبب ثانى آنكه اراده نموده هياكل موهومه از اعمال قبيحهء ناشايستهء او آگاهى بيابند همين فقره دليل بر شرک و غفلت آن نفوس است لعمر الله برهانست واضح و جتبيست لئلا يسمعو آيات الله رب العالمين در في اذانهم لئلا تسمعوا آيات الله رب العالمين در ايام ظهور مظاهر احديّه معرضين و منكرين ناس

of the manifestation of the divine Daysprings, those who denied and turned away would prevent people from drawing nigh unto the people of truth, as recorded in the books of old and of recent times. We beseech God not to deprive the eyes of the world from beholding, nor the ears of the nations from hearing.

- 5 O Muhammad-Baqir! Each of the friends of that land hath been honored with divine mention. Give them the glad-tidings of God's grace and mercy. Verily, He is the All-Bountiful, the Most Generous....

را از تقرّب باهل حقّ منع مینمودند چنانچه در کتب از قبل و بعد مذکور و مسطور از حقّ میطلبیم ابصار علما را از مشاهده محروم نسازد و آذان امم را از اصغاً

5 یا محمد باقر دوستان آن ارض هر یک بذکر الهی فائز بشرهم بفضل الله و رحمته انه هو الفضل الکرم...

TABN.244bx

BH03162

To: *Haji Abdul-Husayn*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O 'Abdu'l-Husayn! Harken unto the call of God, the True Sovereign, the Manifest Justice. He remembers thee from the prison precinct even as He remembered thee before. He is verily the All-Merciful, the Generous.
- 3 Say: O concourse of the earth! Oppose not Him Who hath come with the signs of the Bayan and the verses of God, the All-Knowing, the All-Informed. The heavens of religions have been cleft asunder by what the Judge hath brought forth on the Day of Reckoning through a command before which neither the hosts of the world nor the ranks of nations can stand. To this testifieth He with Whom is the perspicuous Book.
- 4 Say: By God! The rustling of the Divine Lote-Tree hath been raised up and the Fire proclaimeth that there is none other God but Him, the Single, the One, the Almighty, the Powerful.
- 5 Give thanks unto God for that My Most Exalted Pen hath turned toward thee and revealed for thee that which was a light unto all creation, a sun in the heaven of knowledge, a surging ocean amidst religions, and a Book speaking forth through this Name whereby the feet of the transgressors have slipped. Before My face have appeared the names of those whom thou didst mention in thy letter, and We have revealed for each one of them that whereby every receptive soul shall find the

1 هو الله تعالى شأنه الحكمة والبيان

2 یا عبدالحسین اسمع نداء الله الملك الحق العدل المبین انه یذکرک من شطر السجن كما ذکرک من قبل انه هو المشفق الکرم

3 قل یا ملاء الأرض لا تعترضوا علی الذی اتی برایات البیان وآیات الله العلیم الخبیر قد انفطرت سموات الأديان بما اتی الذیان يوم الجزاء بأمر لا تقوم معه جنود العالم و صفوف الأمم یشهد بذلك من عنده کتاب مبین

4 قل تالله قد ارتفع حقیف السّدره و النار تنطق انه لا اله الا هو الفرد الواحد المقتدر القدير

5 اشکر الله بما توجه الیک قلبی الأعلى و انزل لک ما کان نوراً للامکان و شمساً لسماء العرفان و بحراً مواجاً بین الأديان و کتاباً ناطقاً بهذا الاسم الذی به زلت اقدم المعتدين قد حضر امام وجهی اسماء الذین ذکرتهم فی کتابک و انزلنا لكل واحد منهم ما یجد منه کلّ مقبل عرف عناية ربّه السامع البصیر

fragrance of the bounty of his Lord, the All-Hearing, the All-Seeing.

- 6 Give thanks unto God for that He hath sealed with thy mention this wondrous and glorious Book. 6 اشكر الله بما ختم بذكرک هذا الكتاب العزيز البديع
- 7 When thou hast attained unto it and found the fragrance of thy Lord's bounty, say: My God, my God! I beseech Thee by the lands wherein Thy remembrance and Thy call were raised up, and by the seat whereon Thy throne was established, and by the fire of Thy Cause whereby the hearts of Thy chosen ones were set ablaze, and by the light of Thy countenance which shone forth from the horizon of the heaven of Thy bounty, to aid all who are on earth to turn unto Thee and return to the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. O Lord! Assist Thy loved ones to that which beseemeth Thy days and Thy Cause, which was announced by Him Who conversed with Thee, and was proclaimed by the Spirit, and was uttered by the Seal of Thy Prophets and the Prince of Thy chosen ones. Verily, Thou art powerful over whatsoever Thou wilt and established upon the throne of 'Do what Thou wilt.' There is none other God but Thee, the All-Knowing, the All-Informed. 7 اذا فزت به و وجدت عرف عناية ربك قل الهى الهى اسئلك بالديار التى فيها ارتفع ذكرک و ندائك و بالمقام الذى استقر فيه عرشک و بنار امرک التى اشتعلت بها افئدة اصفيائك و بنور وجهک الذى اشرق من افق سماء کرمک بأن تؤيد من على الأرض على التوجه اليک و الرجوع الى مشرق وحیک و مطلع آياتک ايرب ايد احبائك على ما ينبغى لآيامک و امرک الذى بشر به الکليم و اخبر به الروح و نطق به خاتم انبيائك و سيد اوليائك انک انت المقتدر على ما تشاء و المستوى على عرش تفعل ما تشاء لا اله الا انت العليم الخبير
- 8 The splendor from the Lord of existence and the Sovereign of the seen and the unseen be upon thee and upon those whom We have mentioned and upon every steadfast and firm one. 8 البهاء من لدن مالک الوجود و سلطان الغيب و الشهود عليك و على الذين ذکرناهم و على کل ثابت مستقيم
- 9 Praise be to God, the Speaker, the Rememberer, the Manifest, the Resplendent, the Mighty, the All-Wise. 9 الحمد لله الناطق الذاکر الظاهر الباهر العزيز الحكيم

INBA18:496, BLIB_Or15713.071

BH11625

To: *Haji Ali Askar, in Istanbul*

Date: 1304 ? [1886-1887]

- 1 In the Name of God, the Eternal, Who perisheth not! 1 بسم الله الأبدى بلا زوال
- 2 Praise be sanctified beyond the grasp and comprehension of the Holy Court of the Worshipped One, Who deserveth all glory, for He hath illumined the horizon of Batha with the light of His manifestation, and through that light hath He bestowed 2 حمد مقدس از عرفان و ادراک بساط انس قدس حضرت معبوديرا لایق و سزا که افق بطحا را بنور ظهور منور فرمود و از آن نور عالم ابدان و عالم ارواح و عالم دانش و عالم ادراک و عالم بیان و عالم معانی را روشنی کامل بخشید او است

perfect radiance upon the world of bodies, the world of spirits, the world of knowledge, the world of comprehension, the world of utterance, and the world of inner meanings. He is the All-Bountiful One Whom the misbelief and unbelief of the world cannot prevent from bestowing His gifts, nor withhold His favors.

فَيَاضِيكَ شَرَكٌ وَ كُفْرُ عَالَمٍ عَطَائِشَ رَا مَنَعُ نَمَائِدِ
و نَعْمَتِشَ رَا بَا زَنْدَارِدِ

- 3 And peace and blessings be upon the Point of Existence, the Ultimate Goal, and the Possessor of the Praiseworthy Station, through Whom God revealed His names and attributes, sent down His principles and ordinances, and exalted the station of His loved ones. He it is through Whom the hidden secret and the treasured matter were revealed, through Whom divine favors were completed, clear proofs were concluded, and the breezes of revelation and utterance were cut off. And upon His family and companions who arose to serve the Cause with such steadfastness as made the limbs of nations tremble. These are servants who strove in God with the striving that is due to Him, and spent what they possessed in His straight path and for the exaltation of His mighty Cause.

3 و الصَّلَاةُ وَ السَّلَامُ عَلَى نَقْطَةِ الْوُجُودِ وَ غَايَةِ الْمَقْصُودِ وَ صَاحِبِ الْمَقَامِ الْمَحْمُودِ الَّذِي بِهِ أَظْهَرَ اللَّهُ أَسْمَاءَهُ وَ صِفَاتِهِ وَ أَنْزَلَ أُصُولَهُ وَ أَحْكَامَهُ وَ رَفَعَ مَقَامَ أَوْلِيَائِهِ هُوَ الَّذِي بِهِ ظَهَرَ السِّرُّ الْمُسْتَوْرِ وَ الْأَمْرُ الْخُزُونِ وَ بِهِ خَتَمَتِ الْعَنَائَاتُ وَ انْتَهَتِ الْبَيِّنَاتُ وَ انْقَطَعَتِ نَفْحَاتُ الْوَحْيِ وَ الْبَيَانِ وَ عَلَى آلِهِ وَ أَصْحَابِهِ الَّذِينَ قَامُوا عَلَى خِدْمَةِ الْأَمْرِ بِاسْتِقَامَةٍ ارْتَعَدَتْ بِهَا فَرَائِصُ الْأُمَمِ أَوْلَئِكَ عِبَادُ جَاهَدُوا فِي اللَّهِ حَقَّ الْجِهَادِ وَ انْفَقُوا مَا لَهُمْ فِي سَبِيلِهِ الْمُسْتَقِيمِ وَ أَعْلَاءُ أَمْرِهِ الْعَظِيمِ

- 4 O 'Ali-'Askar! Thou hast been and art remembered before the Wronged One. We beseech God that He may aid thee to be steadfast in this great steadfastness and assist thee in all conditions with the hosts of the seen and the unseen. He is the Powerful One Whom the conditions of the world cannot prevent, nor hold back from His will. Say:

4 يَا عَلَى عَسْكَرٍ نَزْدَ مَظْلُومٍ مَذْكُورٍ بُوْدُهُ وَ هَسْتِ
أَزْ حَقِّ مِطْلَبِيْمِ تُو رَا تَأْيِيدُ فَرْمَايِدِ بِرِ اسْتِقَامَتِ
كُبْرِي وَ دَرِ جَمِيعِ اَحْوَالِ بَجُنُودِ غَيْبِ وَ شَهَادَةِ
مَدَدِ فَرْمَايِدِ اَوْ اسْتِ مَقْتَدِرِيْكَ شُؤْنَاتِ عَالَمِ اَوْ
رَا مَنَعُ نَمَائِدِ وَ اَزْ اَرَادَةِ اَشْ بَا زَنْدَارِدِ قَلِّ

- 5 O my God! I beseech Thee by Thy Prophets, Thy chosen ones, Thy Messengers, and Thy loved ones whom the doubts of the world and the signs of the nations did not prevent from turning unto Thee and holding fast unto Thy cord. O Lord! I have turned toward Thee, and I ask Thee by the ocean of Thy utterance and the rain of Thy mercy to aid me in that whereby my remembrance may endure amongst Thy servants and my name in Thy lands. Then write down for me from Thy Most Exalted Pen the good of the hereafter and of this world. Verily, Thou art the Lord of the mighty throne and the elevated seat. There is none other God but Thee, the Mighty, the Wise.

5 اَلْهُيْ اسْأَلُكَ بِأَنْبِيَائِكَ وَ أَصْفِيَائِكَ وَ سَفَرَائِكَ وَ أَوْلِيَائِكَ الَّذِينَ مَا مَنَعَتْهُمْ شَبَهَاتِ الْعَالَمِ وَ أَشَارَاتِ الْأُمَمِ عَنِ التَّوَجُّهِ إِلَيْكَ وَ التَّمَسُّكِ بِحَبْلِكَ أَيْ رَبِّ قَدْ أَقْبَلْتُ إِلَيْكَ وَ اسْأَلُكَ بِبَحْرِ بَيَانِكَ وَ أَمْطَارِ رَحْمَتِكَ بِأَنْ تُؤَيِّدَنِي عَلَى مَا يَبْقَى بِهِ ذِكْرِي بَيْنَ عِبَادِكَ وَ أَسْمِي فِي بِلَادِكَ ثُمَّ أَكْتُبْ لِي مِنْ قَلَمِكَ الْأَعْلَى خَيْرَ الْآخِرَةِ وَ الْأَوَّلَى إِنَّكَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْكَرْسِيِّ الرَّفِيعِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ

YIA.582-583

BH03248

To: Nasrullah Baqiruf

Date: 1304 ? [1886-1887]

- 1 He beholdeth from His Most Exalted Horizon. 1 هو الناظر من افقه الأعلى
- 2 The victory hath come, and through it the standard of power hath been hoisted upon the highest ensigns, from God, the One, the Mighty, the All-Knowing. Verily victory is that which hath spoken before the faces of the world and summoned all to the Mighty, the Bestower. Through it the pillars of misbelief were shaken and the Sun of Divine Unity shone forth from the horizon of the heaven of knowledge. Through it the Hidden Secret was revealed and all things proclaimed: "The Kingdom belongeth unto God, the Lord of the Beginning and the End!" 2 قد اتى النصر و به نصبت راية الاقتدار على اعلى الأعلام من لدى الله الواحد العزيز العلام ان النصر هو الذى نطق امام وجوه العالم ودعا الكل الى العزيز الوهاب و به تزعزت اركان الشرك و اشرق نير التوحيد من افق سماء العرفان و به ظهر السر المكنون و نطقت الأشياء الملك لله مالک المبدء و المآب
- 3 O Nasru'llah! Thou art he who turned towards the Most Exalted Horizon when the Wronged One was imprisoned in Akka. Thou didst enter and behold, and didst hear the Call when it was raised between earth and heaven. Thou didst believe in Him Who was established upon the Throne of Evidence through wisdom and utterance. Remind My loved ones on My behalf and give them the glad-tidings of My loving-kindness which hath encompassed all horizons. Say: Your names have been sent down from the Most Exalted Pen as a favor from God, the Lord of Lords. We counsel you to preserve that which ye have been given from the presence of One Who is Compassionate, All-Bountiful. By My life! The mention of the world cannot be compared with My mention - to this doth testify He with Whom is the knowledge of the Book. 3 يا نصرالله انت الذى اقبلت الى الأفق الأعلى اذ كان المظلوم فى سجن عكاء دخلت و رأيت و سمعت النداء اذ ارتفع بين الأرض و السماء و آمنت بالذى استوى على عرش البرهان بالحكمة و البيان ذكر من قبلى احبائى و بشرهم بعنايتى التى احاطت الآفاق قل قد نزلت اسمائكم من القلم الأعلى فضلاً من لدى الله ربّ الأرباب انا نوصيكم بحفظ ما اوتيتم من لدن مشفق فضال لعمري لا يعادل بذكرى ذكر العالم يشهد بذلك من عنده علم الكتاب
- 4 Say: My God, my God! Thou seest my condition and hearest my lamentation. I beseech Thee by the lights of Thy Realm of Might and Kingdom, and by that which lay hidden in Thy knowledge, to ordain for me that which will draw me nigh unto Thee. Praise be unto Thee, O my God, for having made known unto me Thy Hidden Secret and Thy Treasured Symbol, for having given me to drink from the Kawthar of reunion through the hands of grace and bounty, for having caused me to hear Thy Most Sweet Call and to behold the lights of Thy Countenance from Thy Most Exalted Horizon. 4 قل الهى الهى ترى حالى و تسمع ضييجى اسئلك بأنوار جبروتك و ملكوتك و بما كان مكنوناً فى علمك بأن تقدر لى ما يقربنى اليك لك الحمد يا الهى بما عرفتني سرّ المكنون و رمزك المخزون و سقيتني كوثر الوصال بأيادى الفضل و العطاء و اسمعتني نداءك الأمل و اريتني انوار وجهك من افقك الأعلى
- 5 I beseech Thee, O Lord of the Kingdom of Immortality, by the sovereignty of the Names, to assist me to serve Thy Cause amongst Thy servants and to mention Thee and praise Thee throughout Thy lands. O Lord! The weary one hath turned toward the Kingdom of Thy utterance, the hopeful one toward 5 اسئلك يا مالک ملکوت البقاء بسلطان الأسماء بأن تؤيدنى على خدمة امرک بين عبادک و ذکرک و ثنائک فى بلادک اى ربّ قد اقبل الكلil الى ملکوت بيانک و الرأبى الى جبروت عطائک و البعيد الى بساط قربک

the Realm of Thy bounty, and the distant one toward the court of Thy nearness. I beseech Thee not to disappoint him of that which he seeketh from the clouds of Thy mercy and the heaven of Thy grace. Then ordain for him the good of this world and the next. Verily Thou art the Almighty to do what Thou wilt. There is no God but Thee, the Forgiving, the Generous. There is no God but Thee, the Mighty, the Great.

CRADLE.040-041

اسئلك ان لا تخييه عما اراد من بحاب رحمتك
و سماء فضلك ثم اكتب له خير الآخرة و
الأولى أنك انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم لا اله الا انت العزيز العظيم

BLIB_Or15713.115, BLIB_Or15724.165b,
KHSK.097

BH03301

To: Muhammad (pilgrim)

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Pardoner, the Bountiful. 1 هو الله تعالى شأنه العفو والفضل
- 2 O Muhammad, upon thee be My glory! This Wronged One beareth witness to thy turning, thy devotion, thy humility and thy submissiveness before God, the Truth. Through the grace of the Goal of all the worlds, thou didst drink the choice sealed wine by His Name, the Self-Subsisting, and didst acknowledge that which the Tongue of Grandeur hath spoken. This testimony is greater than what hath been and is witnessed. 2 يا محمد عليك بهائي اينظوم شهادت ميدهد بر توجّه و اقبال و خضوع و خشوع تو لله الحقّ از فضل مقصود عالميان رحيق مختوم را باسم قيومش آشامیدی و به ما نطق به لسان العظمة اعتراف نمودی این شهادت اعظمست از آنچه مشاهده شده و ميشود
- 3 We have made mention and continue to make mention of thy kindred, and We beseech God not to deprive them of the effulgences of the lights of the Sun of Truth, and to grant them a full portion from the ocean of His utterance. 3 منتسبين ترا ذکر نموده و مينمائيم و از حقّ ميطلبيم ايشانرا از اشراقات انوار آفتاب حقيقت محروم نفرمايد و از بحر بيانش نصيب كلّی عطا فرمايد
- 4 And We make mention of My handmaiden who hath ascended unto God. Verily thy Lord is the Compassionate, the All-Bountiful. Upon her be the glory of those who are on earth and in heaven, and the glory of them who circle round the Throne at morn and eventide. O My handmaiden! Rejoice in what the Tongue of Grandeur hath spoken, when the Wronged One was in a manifest prison. The glory that shineth forth from the horizon of the heaven of My bounty and My mercy be upon thee and upon every handmaiden who hath attained unto this mighty announcement. Praise be to God! Thou and the others have all attained unto the mark of the Most Exalted Pen. 4 و نذكر امتی التي صعدت الى الله انّ ربك هو المشفق الكريم عليها بهاء من في الأرض والسماء و بهاء الذين طافوا العرش في البكور و الأصيل يا امتی افرحی بما نطق به لسان العظمة اذ كان المظلوم في سجن مبین البهاء المشرق من افق سماء جودی و رحمتی عليك و علی كلّ امة فازت بهذا النبا العظيم لله الحمد
- 5 Convey My greetings to thy kindred. Verily We make mention of them through My loving-kindness, and We remind them of My verses, and We give them glad-tidings of My bounty, 5 آنجناب و سايرين جميع فائز گشتند باثر قلم اعلی منتسبين را از قبل مظلوم تکبير برسان انا

and We command them to observe justice and benevolence and the fear of God, the Lord of the worlds. The multiple visitations performed on behalf of the friends of God were all acceptable in the presence of the Wronged One and adorned with the ornament of His remembrance. The glory be upon thee and upon them from the presence of One All-Bountiful, All-Generous.

- 6 Say: My God, my God! Praise be to Thee for having made me to know Thee and guided me and caused me to hear. I beseech Thee by Thy Tablet and Thine ink, and by the love of Thy chosen ones, and by the enkindlement of the hearts of Thy sincere ones, and by the patience of the Dawning-Places of Thy dignity, to make me in all circumstances steadfast in Thy service and circling round Thy will. Thou art He Whom the opposition of every oppressor deterreth not, nor the derision of any transgressor, nor the objections of those who have violated Thy Covenant and Thy Testament and have disbelieved in Thy most great signs when sent down from the heaven of Thy will. There is no God but Thee, the Almighty, the Powerful, and worthy to answer prayer.

ذکرناهم بعنایتی و نذرگرم بآیاتی و نبشرهم بفضلی
و نأمرهم بالعدل و الاحسان و بتقوی الله ربّ
العالمین زیارات متعدّده که بنیابت دوستان الهی
بعمل آمد کلّ لدی المظلوم مقبول و بطراز ذکر
مزیّن البهاء علیک و علیهم من لدن فضال کریم

6 قل الهی الهی لک الحمد بما عرّفتنی و هدیتنی
و اسمعتنی اسئلك بلوحک و مدادک و وداد
اولیائک و اشتعال افئدة اصفیائک و اصطبیار
مطالع و قارک بأن تجعلنی فیکلّ الأحوال قائماً
علی خدمتک و طائفاً حول ارادتک انت الذی
لا یعجزک اعراض کلّ ظالم و شماتة کلّ فاجر و
اعتراض الذین نقضوا عہدک و میثاقک و کفروا
بآیاتک الکبری اذ نزلت من سماء مشیتک لا
اله الا انت المقتدر القدير و بالاجابة جدیر

INBA23:215,

BLIB_Or15690.318,

BLIB_Or15699.030b

BH03283

To: Ahmad

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be He in wisdom and utterance
- 2 O Ahmad! Hearken unto the melodies of divine revelation in the Persian tongue, that He may bestow upon thee wings and grant thee strength, that thou mayest soar in the atmosphere of His love and remain firm and steadfast in His Cause. Today this most exalted Word was heard from the Divine Lote-Tree: I am with him who loveth Me and followeth My commandments and casteth aside all else. Praise be to God, thou hast repeatedly attained unto that for which the world was brought into being. How many souls were observed to be deprived, while thou didst arrive and hear and see. Give thanks unto the Lord of all worlds that He hath aided thee and guided thee. Verily thy Lord is the All-Bountiful, the Ancient of Days, and He is the Compassionate, the All-Merciful.

1 هو الله تعالى شأنه الحكمة و البیان

2 یا احمد نغمات وحی الهی را بلسان پارسی بشنو تا
پر عطا فرماید و قوت عنایت کند تا در هوای
محبّتش پرواز نمائی و بر امرش ثابت و مستقیم
مانی امروز اینکلمهء علیا از سدرهء منتهی اصغا
شد [انی] لمن احبّنی و اخذ اوامری و نبذ سوائی
لله الحمد مکرر فائز شدی بآنچه که عالم از برای
وجود او موجود گشت چه مقدار نفوس که
محروم مشاهده گشتند و تو رسیدی و شنیدی
و دیدی شکر کن مقصود عالمینرا که ترا تأیید
فرمود و راه نمود آن ربّک هو الفضال القدیم و
هو المشفق الکریم

- 3 When thou meetest the friends in any land, convey to them the greetings and salutations of the Wronged One, and give them glad-tidings. Say: Today is the day of service through the hosts of deeds and goodly character. By the life of God! These hosts have been and are the mightiest hosts of the world.
- 4 In the divine Tablets We have ever commanded all to that which is praiseworthy and to that which exalteth the Cause, and We have mentioned the meaning of victory and of them that render aid, that all may act according to that which God hath willed and not according to their own desires. We beseech God to aid all to adorn themselves, through the traces of the Most Exalted Pen, with dignity and composure and patience and forbearance and righteousness and all that besecmeth man.
- 5 The purpose of this Wronged One hath ever been and will continue to be this: perchance the fire of hatred might be extinguished and the light of love might shine forth above the horizons of the world in the name of the Lord of the throne on high.
- 6 In this journey thou hast endured much hardship. Since it was for God and in the path of God, it is rest. We beseech God to grant thee His bounty as a reward, and if thou observest with the eye of truth, this very Tablet is thy reward, for from its horizon hath shone forth and become manifest the Day-Star of utterance of the Lord of all worlds. The glory be upon thee and upon them that have believed in God, the One, the All-Informed.
- 3 دوستانرا در هر دیار ملاقات نمائی از قبل مظلوم تکبیر برسان و سلام بگو و بشارت بده بگو امروز روز خدمت است بجنود اعمال و اخلاق لعمر الله این جنود اقوی جنود عالم بوده و هستند
- 4 در الواح الهی لازال کل را بمعروف و به ما یرتفع به الأمر امر نمودیم و معنی نصرت و ناصر را ذکر کردیم تا کل به ما اراده الله عامل باشند لا به ما ارادت به انفسهم از حق میطلبیم کل را تأیید فرماید تا از آثار قلم اعلی بوقار و سکون و صبر و اصطبار و صلاح و ما ینبغی للانسان مزین گردند
- 5 مقصود این مظلوم لازال این بوده و خواهد بود که شاید نار بغضا معدوم گردد و نور محبت بر اعراش عالم باسم مالک قدم مستوی شود
- 6 در این سفر بسیار زحمت کشیدی چون الله و فی سبیل الله بوده راحت است از حق میطلبیم اجر عنایت فرماید و اگر ببصر حقیقی ملاحظه کنی همین لوح اجر تو است چه که از افقش نیر بیان مقصود عالمیان مشرق و لائح البهاء علیک و علی من آمن بالله الفرد الخیر

BLIB_Or15699.112

BH03285

*To: Ismi**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
- 2 O My Name! Upon thee be My glory and loving-kindness. The letters thou didst send to the Most Holy Court have been favored with the glance of grace, including the letter of Mahmud - upon him be My glory - which he wrote to thee, as well as the petition sent to the Most Holy Court. Say: O Mahmud!
- 1 هو الله تعالى شأنه الحكمة والبيان
- 2 یا اسمی علیک بهائی و عنایتی نامه های مرسله که بساحت اقدس ارسال نمودی بلحاظ عنایت فائز از جمله نامه جناب محمود علیه بهائی که بآن جناب نوشته و همچنین عریضهائی که بساحت اقدس ارسال شده مشاهده شد قل

Hearken unto the call of thy Lord, the All-Loving, Who is established upon the throne in His praiseworthy station, and Who calleth thee saying: Let not the affairs of the world sadden thee, nor the gloating of those who have disbelieved in God, the Lord of the Day of Judgment. We have read thy letter and found therein the fragrance of thy love. We have answered thee with verses that call out thy name throughout the duration of the earthly and heavenly kingdoms. Give thanks unto God for this mighty favor. I beseech Him to assist thee in preserving this most great station. Verily He is the Omnipotent over whatsoever He willeth through His word "Be" and it is. Soon shall the believers behold the lights of this Revelation, to this do honored servants bear witness.

- 3 O Mahmud! Be not grieved by what hath befallen thee. Today all must be set ablaze with the fire of divine love and arise to kindle others. Glory and grandeur, might and power, wealth and bounty have been and shall ever be the portion of that party, yet day by day do the requirements of means become manifest. Ye are among those souls who have attained to recognition on a day when the fire of rejection blazed forth from all directions and the smoke of tyranny was raised from every quarter. This is a mighty favor and a great bounty - know ye its value and be confident in God's grace. Say: My God, my God! Thou seest me turning toward Thee and clinging fast unto Thee. I beseech Thee by the lights of Thy throne, and by the Name through which Thou didst make it the Sovereign of names and didst subdue the earth thereby, and by the waves of the ocean of Thy utterance and the power of Thy Pen, to make me steadfast and firm in Thy Cause and upright in Thy love. Then write down for me, O Lord of the Kingdom of immortality, from Thy Most Exalted Pen the good of the hereafter and of this world, and that which shall profit me in Thy days. Verily Thou art the Almighty, the Powerful, the All-Conquering, the Omnipotent.

یا محمود اسمع نداء ربك الودود الذي استوى على العرش في مقامه المحمود ويناديك ويقول اياك ان تحزنك شئون العالم او شماتة الذين كفروا بالله مالک يوم الدين انا قرأنا كتابك ووجدنا عرف حبك اجبنك بايات تنادي باسمك بدوام الملك والملکوت احمد الله بهذا الفضل العظيم استله ان يؤيدك على حفظ هذا المقام الأعظم انه هو المقتدر على ما يشاء بقوله كن فيكون سوف يرى الموحدون انوار هذا الظهور يشهد بذلك عباد مكرمون

3 یا محمود از آنچه وارد شده محزون مباش امروز باید کل بنار محبت الهی مشتعل گردند و در صدد اشتعال ناس برآیند عزّت و عظمت و قدرت و قوت و ثروت و نعمت مخصوص آن حزب بوده و هست ولكن مقتضیات اسباب يوماً فیوماً ظاهر شده و می شود شما از نفوسی هستید که باقیال فائز گشتید در یومیکه نار اعراض از کل جهات مشتعل و دخان ظلم از اشطار مرتفع اینفضل عظیمست و این نعمت بزرگ قدرش را بدانید و بعنایت حق مطمئن باشید قل الهی الهی ترانی مقبلاً الیک و متمسکاً بک استلک بأنوار عرشک و بالاسم الذي جعلته مالک الأسماء و سخرت به الأرض و بأمواج بحر بیانک و اقتدار قلبک بأن تجعلی ثابتاً راسخاً علی امرک و مستقیماً علی حبک ثم اکتب لی یا مالک ملکوت البقاء من قلبک الأعلى خبر الآخرة والأولى و ما ینفعنی فی ایامک انک انت المقتدر القوى الغالب القدير

BLIB_Or15690.317, BLIB_Or15699.079,
BLIB_Or15718.153

BH03284

To: *Ismi et al.*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
هو الله تعالى شأنه الحكمة والبيان
- 2 O My Name! Upon thee be My glory! The letter of Hasan-Aqa which he wrote to thee, as well as his petition, have been presented before the Face. Verily We have heard his call and seen his letter and have answered him with verses from which the fragrance of the loving-kindness of his Lord, the Merciful, the Compassionate, is diffused.
يا اسمي عليك بهائي نامہ جناب حسن آقا کہ بآنجناب نوشتہ و ہم چنین عریضہ اش تلقاء وجہ حاضر انا سمعنا ندائہ و رأینا کتابہ [قرأنا] و [اجنباه] بآیات تضوُّع منها عرف عنايۃ ربہ الرحمن الرحيم
- 3 O Hasan! Harken unto the call from the direction of the Wronged One, Who hath been imprisoned in the path of God, the Lord of all worlds. Thou wert mentioned before the Throne, and in My days My verses were revealed for thee when thou wert among the heedless. This is a Day wherein all things have been stirred by the breezes of the revelation of thy Lord, the Possessor of Names, while the people remain in evident veiling.
يا حسن اسمع النداء من شطر المظلوم الذى سجن فى سبيل الله رب العالمين قد كنت مذكوراً لدى العرش و نزلت لك فى يومى آياتى اذ كنت بين ايدى الغافلين هذا يوم فيه اهتزت الأشياء من نفحات وحى ربك مالک الأسماء و القوم فى حجاب مبین
- 4 Verily We make mention of Husayn who hath ascended unto God, and We beseech Him, exalted be He, to forgive him as a bounty from His presence - and He is the Forgiving, the Merciful. O Husayn! Rejoice in that thy name hath flowed from My Most Exalted Pen while the Wronged One was in this remote spot. We beseech God to send down upon thee at all times a sign of forgiveness. He is verily the Compassionate, the Generous. And We beseech Him to forgive those who have believed and draw them nigh unto Him. He is verily the Almighty, the Powerful.
انا نذكر الحسين الذى صعد الى الله ونسئله تعالى بأن يغفره فضلاً من عنده و هو الغفور الرحيم يا حسين افرح بما جرى اسمك من قلبى الأعلى اذ كان المظلوم فيهذا المقام البعيد نسئل الله ان ينزل عليك فيكل الأحيان آية من الغفران انه هو المشفق الكريم ونسئله ان يغفر الذين آمنوا و يقرهم اليه انه هو المقتدر القدير
- 5 O Hasan! We love to make mention of that which thou hast mentioned, that thou mayest be assured that thy Lord is indeed the All-Bountiful, the Ancient of Days. Make mention of him who was named Hadi, that he may rejoice in My mention, the Mighty, the Wondrous. We beseech God to assist him to be steadfast in this Momentous Announcement and to aid him in that which He loveth and is pleased with, and to ordain for thee and for him the good of the world to come and of this world. He is verily the Almighty, the All-Knowing. And We make mention of those whom God hath related unto thee as a bounty from Our presence, and I am verily the Commander, the All-Wise. And may God forgive those for whom thou didst seek forgiveness, that thou mayest thank Him, holding fast to seemly patience. Verily thy Lord is the All-Patient, and He
يا حسن انا نحب ان نذكر ما ذكرته لتوقن ان ربك هو الفضال القديم اذكر من سمى بهادى ليفرح بذكرى العزيز البديع نسئل الله ان يوفقه على الاستقامة فى هذا النبأ العظيم ويؤيده على ما يحب ويرضى ويكتب لك وله خير الآخرة و الأولى انه هو المقتدر العليم و نذكر الذين نسبهم الله اليك فضلاً من عندنا و انا الامر الحكيم و غفر الله للذين اردت غفرانهم لتشكره متمسكاً بالصبر الجميل ان ربك هو الصبار و يحب الصبر و امر الكل به اذ كان مستوياً على عرش البيان انه هو الله لا اله الا هو الفرد الواحد العزيز الحميد نسئل الله ان

loveth patience and hath enjoined it upon all when He was seated upon the throne of utterance. He is verily God, there is none other God but Him, the Single, the One, the Mighty, the Praiseworthy. We beseech God to open before thy face the gate of prosperity and to ordain for thee that which will solace thine eyes. He is verily the Giver, the Bestower, the All-Knowing, the All-Informed.

يفتح على وجهك باب الرّخاء و يقدر لك ما
تقرّبه عينك أنّه هو المعطى البازل العليم الخبير

BLIB_Or15699.116a, BLIB_Or15718.170

BH03298

To: Zayn et al.

Date: 1304 ? [1886-1887]

- 1 He is the All-Seeing, the All-Informed 1 هو الشّاهد الخبير
- 2 O Zayn! Upon thee be My glory! Make mention of the friends in all regions on behalf of the Wronged One. His honor the Secretary, upon him be My glory, is remembered in the presence of the Wronged One. We beseech God to aid him in that which will cause the exaltation of God's Cause. 2 يا زين عليك بهائي اولياي اطراف را از قبل
مظلوم ذكر نما جناب منشي عليه بهائي لدى
المظلوم المذكورند از حقّ ميطلبيم او را تأييد
فرمايد بر آنچه سبب ارتفاع امر الله است
- 3 O Muhammad! Hear once again the call from God, the Lord of all beings, from this spot which God hath made the circling-place of them that are nigh unto Him. Having drunk the Kawthar of My utterance from the chalice of My bounty, say: 3 يا محمد اسمع النداء مرّة اخرى من لدى الله مولى
الورى في مقام جعله الله مطاف المقرّبين اذا
شربت كوثر بياني من كأس عطائي قل
- 4 My God, my God! Leave me not deprived of that which Thou lovest and art pleased with, nor withheld from that which Thou hast sent down from the heaven of Thy Will and the kingdom of Thy Purpose. O Lord! Aid me to exalt Thy Word and ordain for me that which will draw me nigh unto Thee in all conditions. Verily, Thou art the All-Possessing, the Most Exalted. 4 الهى الهى لا تجعلني محروماً عمّا تحبّ و ترضى
و لا تجعلني ممنوعاً عمّا انزلته من سماء مشيتك
و ملكوت ارادتك اى ربّ ايدنى على ارتفاع
كلمتك و قدر لى ما يقربني اليك فى كلّ
الأحوال انك انت الغنى المتعال
- 5 O Ba! Upon thee be the Glory of God, the Lord of Names! Harken in the Persian tongue to the call of the Wronged One from the precincts of the Prison. In previous words this word was sent down from the heaven of will: O Q! Justice remaineth behind Mount Qaf, and equity lieth concealed behind the clouds of tyranny. Vain imaginings have deprived the world from the Lord of Names. The deniers, by reason of what they possess, have turned away from what God possesseth. The kings are occupied with their dominions and treasures, the divines cling to the means of hypocrisy, and the people of the 5 يا با عليك بهاء الله مالک الأسماء بلسان پارسی
ندای مظلوم را از شطر سخن بشنو در کلمات
قبل این کلمه از سماء اراده نازل یا ق انصاف
پس کوه قاف مانده و عدل خلف سخاب ظلم
مستور عالم را اوهام از مالک انام محروم ساخته
معرضين بما عندهم از ما عند الله اعراض نمودند
ملوک ميمالک و خزائن مشغول و علما باسباب
ريا متمسک و اهل بيان بمفتریات مشغول درهم
فى خوضهم يلعبون

Bayan are engaged in calumnies. Leave them to their vain discourse.

- 6 Say: My God, my God! Praise be to Thee for having guided me through Thy loving-kindness and illumined my heart with the light of Thy knowledge and given me to drink of the Kawthar of Thy eternity from the hand of Thy bounty. I beseech Thee by Thy Cause through which the Hour appeared with its signs, the earth was cleft asunder and its mountains were crushed, that Thou make me detached from all else save Thee, holding fast to Thy cord and acting according to what Thou hast commanded me in Thy Book.

6 قل الهی الهی لک الحمد بما هدیتنی بعنایتک و نور قلبی بنور معرفتک و سقیتنی کوثر بقائک من ید عطائک اسئلك بأمرک الذی به ظهرت الساعة و اشراطها و انشقت الأرض و نسفت جبالها بأن تجعلنی منقطعاً عن دونک و متمسکاً بحبلک و عاملاً بما امرتني به فی کتابک

- 7 O Ra! Say: Praise be to Thee, O my God, for having made me a believer in the Word that summoned to hearken and one who gazeth toward the Dayspring of verses. I beseech Thee by Him through Whom the limbs of all names trembled and earthquakes seized all who dwell in the kingdom of creation, to make me confirmed in that which will manifest the sanctification of Thy Essence and the detachment of Thy Being. Verily, Thou art the Almighty, the Powerful, and worthy to answer prayer.

7 یا رآء قل لک الحمد یا الهی بما جعلتني مؤمناً بکلمة الاصغاء و ناظراً الى مشرق الآيات اسئلك بالذی به ارتعدت فرائض السماء و اخذت الزلازل من فی ناسوت الانشاء بأن تجعلنی مؤیّداً علی ما يظهر به تقدیس ذاتک و تنزیه کینونتک انک انت المقتدر القدير و بالاجابة جدير

BLIB_Or15716.218

BH03388

To: *Haji Namesake of Baha'u'llah, in Shiraz*

Date: 1304 ? [1886-1887]

- 1 He is the Compassionate, the Generous!
- 2 Ever do the traces of grace, mercy, compassion and loving-kindness appear and manifest from the Treasury of the Supreme Pen. Every word of the exalted utterances that appears from the Dayspring of the Will of the Lord of Names is a clear Book, a wise Command, and a momentous Announcement. Blessed are they who have attained to its recognition and received their portion from the ocean of its meanings.
- 3 O thou who art mentioned before the Wronged One! We have heard thy call and answer thee with this most mighty, most holy Tablet. The word of pardon and forgiveness hath been revealed from the Supreme Pen concerning thee. Give thanks to the Goal of all worlds that thou hast attained to this greatest

1 هو المشفق الکريم

2 لازال آثار فضل و رحمت و شفقت و عنایت از خزانۀ قلم اعلی ظاهر و مشهود هر کلمه ئی از کلمات علیا که از مطلع ارادهء مالک اسماء ظاهر نگایست مبین و امریست حکیم و نبایست عظیم طوبی از برای نفوسیکه بعرفانش فائز گشتند و از بحر معاینش قسمت و نصیب بردند

3 یا ایها المذکور لدی المظلوم ندایت را شنیدیم و باین لوح امنع اقدس جواب میگوئیم کلمهء عفو و غفران از قلم اعلی در بارهات نازل شکر کن مقصود عالمینرا که باین فضل اعظم و رحمت

bounty and supreme mercy. The keys of the treasures of the world are in the grasp of His power - He giveth and withholdeth, and He is the All-Bountiful, the Generous. That which causeth the fragrance of loving-kindness to be diffused hath been ordained for thee.

- 4 Say: My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have turned unto Thee, clinging to the cord of Thy loving-kindness and holding fast to the hem of the robe of Thy grace. I beseech Thee by the breezes of the morn of Thy Revelation and the places honored by Thy footsteps, which Thou hast made the seat of Thy throne, that Thou forgive me and make me of those who have been so captured by the choice wine of Thy revelation and inspiration that nothing whatsoever hath deterred them from drawing nigh unto Thy most exalted horizon and turning toward the lights of Thy countenance, O Lord of all being! My Lord! Thou seest this servant of Thine seeking pardon from the ocean of Thy mercy, blessings from the heaven of Thy bounty, and steadfastness from the Sun of Thy loving-kindness. Ordain for me, O my God, the good of this world and the next, and that which shall be a light unto me in all the worlds of Thy worlds. Verily Thou art He at Whose gifts and favors all things have proclaimed their praise. Then I beseech Thee, O Master of existence and Sovereign of the seen and unseen, to aid me in that which Thou lovest and art pleased with. Verily Thou art God, there is none other God but Thee, the Forgiving, the Generous.

کبری فائز شدی کنوز عالم درید قدرت
اوست يعطی و یمنع و هو الفضل الکريم از برای
تو مقدر شده آنچه که عرف عنایت از او متضوع

4 قل الهی الهی انا عبدک و ابن عبدک و ابن امتک قد رجعت الیک متمسکاً بحبل عنایتک و متشبثاً بأذیال رداء فضلک استلک بنسایم فجر ظهورک و المقامات الّتی تشرّفت بقدومک و جعلتها مقرّ عرشک بأن تغفر لی و تجعلنی من الذّین اخذهم رحیق و حیک و الهامک بحیث ما منعهم شیء من الأشياء عن التّقرب الی افقک الأعلى و التّوجّه الی انوار وجهک یا مولی الوری ای ربّ ترى عبدک هذا اراد العفو من بحر رحمتک و البرکة من سماء عطائک و الاستقامة من شمس عنایتک قدّر لی یا الهی خیر الآخرة و الأولى و ما یكون نوراً لی فی کلّ عالم من عوالمک انک انت الذی نادت الأشياء بالطافک و مواهبک ثمّ استلک یا مالک الوجود و سلطان الغیب و الشّهود بأن تؤیّدنی علی ما تحبّ و ترضی انک انت الله لا اله الا انت الغفور الکريم

INBA84:166, INBA84:096, INBA84:036.01

BH03524

To: *Shaykh Muhammad Ali (Nabil son of Nabil), in Istanbul*
Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 Say: My God, my God! Thou seest me clinging unto Thee, turning to Thy horizon, soaring in the atmosphere of Thy love, holding fast to Thy Book, speaking Thy praise, and arising to serve Thy loved ones through whom Thou didst open the door of Thy mercy unto Thy creation and didst send down the rain of Thy bounty upon Thy lands. I beseech Thee, O Thou

1 هو الله تعالى شأنه العظمة والاقترار

2 قل الهی الهی ترانی متمسکاً بک و مقبلاً الی افقک و طائراً فی هواء حبک و متشبثاً بکتابک و ناطقاً بشائک و قائماً علی خدمة اولیائک الذّین بهم فتح باب رحمتک علی خلقتک و نزّلت امطار عنایتک فی بلادک استلک یا من بمشیتک

through Whose will the sun of generosity hath shone forth from the horizon of Thy will and the temple of destiny was established upon the throne of fulfillment by Thy command, to make me one of those whom Thou hast described in Thy Book. Moreover I beseech Thee, O Lord of all names, by the Seal of the Prophets through whom the light of unity shone forth from the horizon of the heaven of Thy grace and the decree of detachment appeared amongst Thy servants, to aid me to achieve that which Thou lovest and art pleased with. Then make me one of those who know no fear nor are they grieved. O my Lord! Thou seest me soaring in the atmosphere of Thy love, turning toward the lights of Thy countenance, and awaiting the wondrous tokens of Thy bounty and grace. I beseech Thee by the ocean of Thy giving and the exaltation of the heaven of Thy generosity to ordain for me what Thou desirest. This Thy servant desireth naught save what Thou hast desired and willeth naught save what Thou hast ordained. I thank Thee in all conditions. There is no God but Thee, the Self-Sufficient, the Most Exalted.

- 3 His honor Ahmad, upon him be my glory, hath arrived. Perfect bounty hath been and is his portion. God willing, may he be assisted that from beginning to end his movements and stillness, his standing and sitting, his sleep and wakefulness may all occur for the Cause of God and for His sake. Verily He is powerful over all things. We beseech Him to protect him and return him unto thee that he may see thee and thou mayest see him, and he may convey the greetings of the Wronged One unto thee. And We send Our greetings upon you both and upon him who hath newly arrived unto thee and upon God's righteous and sincere servants.

اشرقت شمس الجود من افق ارادتك واستقر
هیکل القضاء على کرسی الامضاء بأمرک بأن
تجعلني من الذين وصفتهم في کتابک ثم اسئلك
يا مالک الأسماء بخاتم الأنبياء الذي به اشرق
نور التوحيد من افق سماء فضلك وظهر حکم
التجريد بين عبادک بأن توفقني على ما تحب
و ترضى ثم اجعلني من الذين لا خوف عليهم
ولا هم يحزنون ای رب تراني طائراً في هوا
حبک و متوجهاً الى انوار وجهک و منتظراً
بدائع جودک و فضلك اسئلك بجر عطائك
وارتفاع سماء جودک بأن تقدر لي ما انت تريد
ان عیدک هذا ما يريد الا ما انت اردته و لا
يشاء الا ما انت قدرته اشکرک فيکل الأحوال
لا اله الا انت الغني المتعال

3 جناب احمد عليه بهائی وارد کمال عنایت در باره
او بوده و هست انشاء الله موفق باشد از اول ایام
الى آخر حرکت و سکون و قیام و قعود و نوم
و يقظته اش لأمر الله و لوجهه واقع شود انه على
کلشیء قدير و نسئله ان يحفظه و يرجعه اليک
ليراک و تراه و یسلم علیک من قبل المظلوم و
انا نسلم علیکما و نسلم على من ورد علیک جدیداً
و على عباد الله الصالحين و المخلصين

BLIB_Or15699.037,

MJAN.046,

AYBY.076

BH03574

To: Aqa Siyyid Ahmad et al., in Karbila

Date: 1304 ? [1886-1887]

- 1 He is the Hearer, the Answerer
- 2 O seeker! Hear the Call from the upraised Lote Tree beyond the crimson sea upon the luminous spot, that there is no God but Him, the Single, the All-Informed. He hath cast aside what the people desired and hath manifested what He desired as a

1 هو السامع المجيب

2 يا طالب اسمع النداء من السدرة المرتفعة خلف
قلزم البقاء على البقعة النوراء انه لا اله الا هو
الفرد الخبير قد نبذ ما اراده القوم و اظهر ما

bounty from His presence, and He is the Mighty, the Powerful. Neither the doubts of the divines nor the authority of princes can hinder Him. He summoneth all unto God, the Lord of the worlds. He desireth naught save to manifest that which draweth all nigh unto Him. To this testify the Concourse on High and the dwellers of the Most Exalted Paradise, then those who circle round the House at morn and eventide. This is not the day of questioning - when thou hearest the Call from Mine exalted horizon, arise and say: "Here am I, O Desire of the world! Here am I, O Thou in Whose grasp lieth the reins of the heavens and earth!"

- 3 Thy letter hath arrived and been read by the servant in the presence of the Wronged One. We answer thee with this perspicuous Book, which God hath made a guide for His servants and a light for those who have lost their way, and a fire that proclaimeth: "There is no God but Me, the Mighty, the Powerful, the Beautiful."

- 4 When thou findest the fragrance of My utterance and art seized by the rapture of My Call, say: "My God, my God! I testify to that which Thy Most Exalted Pen and the Tongue of Thy Grandeur have spoken, O Lord of all beings and King of the throne on high and of earth below. And I testify to Thy oneness and singleness, and to that which Thy Messengers and Thy Chosen Ones have brought. I beseech Thee, O Lord of the worlds, by the Most Great Name, whereby the limbs of the idolaters trembled and the faces of the believers shone forth, to make me turn toward the horizon of Thy Manifestation and the Dayspring of Thy Revelation and the Orient of Thy inspiration. O my Lord! Thou seest me turning toward the lights of Thy countenance and clinging to the hem of the robe of Thy grace. I beseech Thee not to withhold me from the ocean of Thy utterance and the sun of Thy bounty and the heaven of Thy grace. Thou art He to Whose generosity and bestowal and grace and gifts all things have testified. There is no God but Thee, the Strong, the Triumphant, the Powerful."

اراد فضلاً من عنده وهو المقتدر القدير لا تمنعه
شبهات العلماء ولا سطوة الأمراء يدع الكل إلى
الله رب العالمين أنه ما أراد إلا اظهار ما يقرب
الكل إليه يشهد بذلك الملائة الأعلى واهل الجنة
العليا ثم الذين طافوا البيت في البكور والأصيل
ليس هذا يوم السؤال لك اذا سمعت النداء من
افقى الأعلى يقوم ويقول لبيك يا مقصود العالم
وليبيك يا من في قبضتك زمام السموات
الأرضين

3 قد حضر كتابك وقرأه العبد الحاضر لدى المظلوم
اجبتك بهذا الكتاب المبين الذي جعله الله هادياً
لعباد ونوراً لمن ضل سبيله و ناراً ينطق أنه لا اله
إلا انا المقتدر العزيز الخليل

4 أنك اذا وجدت عرف بياني واخذك جذب
ندائي قل الهى الهى اشهد بما نطق به قلبك
الأعلى ولسان عظمتك يا مولى الورى و مالك
العرش والثرى واشهد بوحدانيتك وفردانيتك
و بما اتى به رسلك وصفوتك اسئلك يا مولى
العالم بالاسم الأعظم الذى به ارتعدت فرائص
المشركين وضئت وجوه الموحدين بأن تجعلنى
مقبلاً الى افق ظهورك و مطلع وحيك و
مشرق الهامك اى رب ترانى متوجهاً الى انوار
وجهك و متشبهاً بأذبال رداء فضلك اسئلك
ان لا تمنعنى عن بحر بيانك و شمس جودك
و سماء فضلك أنك انت الذى شهد كلشئ
يكرمك و عطاك و فضلك و مواهبك لا اله
إلا انت القوى الغالب القدير

BLIB_Or15713.123, LHKM2.203

BH03565

To: Asad

Date: 1304 ? [1886-1887]

1 He is God, exalted be His glory, Wisdom and Utterance

1 هو الله تعالى شأنه الحكمة والبيان

2 O Asad, upon thee be My glory! The letter of his honor Yusuf, upon whom be My loving-kindness, which he sent to thee was presented before the Presence. Praise be to God, they are enkindled with the fire of the Divine Lote-Tree and are turned toward the lights of the Countenance. They have drunk from the Kawthar of utterance that which draweth them nigh and attracteth and transporteth them. From the fragrances of their words, their love and steadfastness to God, glorified be His majesty, and their arising to serve the Cause of God, are clear and evident. They have attained to that for which all upon earth were brought from nothingness into being. Give him glad-tidings from Me, illumine him with the lights of My remembrance, and remind him of My verses. Verily thy Lord is the Compassionate, the Powerful, the All-Knowing, the All-Wise. Jinab-i-Amin, upon him be My glory, hath repeatedly mentioned them in the Most Holy Court. His is the right to make mention of that which the Supreme Pen hath uttered at this moment:

2 يا اسد عليك بهائي نامہ جناب يوسف عليه عنايتي که بآنجناب ارسال داشت عبد حاضر تلقاء وجه عرض نمود لله الحمد بنار سدره مشتعلند و بانوار وجه متوجه از کوثر بيان نوشيدند آنچه را که سبب تقرب و جذب و انجذابست از نفعات کلماتش محبت [و] استقامتشان بحق جل جلاله و قيامشان بر خدمت امر الله واضح و معلوم فائز گشتند بآنچه که من علی الارض از برای او از عدم بوجود آمدند بشره من قبلي و نوره بانوار ذکرى و ذکره بآياتى ان ربك هو المشفيق المقتدر العليم الحكيم جناب امين عليه بهائي مکرر ذکرشان را در ساحت اقدس نموده له ان يذكر ما نطق به القلم الاعلى في هذا الحين

3 O my God, my God! Praise be to Thee for having created me and provided for me and made me know Thee and taught me. Thou art the All-Bountiful, to Whose bounty all created things and all contingent beings have testified, and to Whose generosity the world hath borne witness. There is none other God but Thee, the Sovereign over those on earth and in heaven. Thy mercy hath preceded and Thy power hath encompassed all existence, both seen and unseen.

3 الهى الهى لك الحمد بما خلقتنى و رزقتنى و عرّفتنى و علّمتنى انك انت الفضال الذى شهدت بفضلک الكائنات و بمجودك الممكّات و بكرمك العالم لا اله الا انت المهيمن على من فى الارض و السماء قد سبقت رحمتك و احاطت قدرتك الوجود من الغيب و الشهود

4 Thou art He Who, O my God, caused me to hear the shrill voice of Thy Most Exalted Pen when it moved between earth and heaven, and showed me Thy signs and the manifestations of Thy favors and gifts. I beseech Thee by the dominion of Thy Most Exalted Word and by the power and influence of Thy Will, O Lord of all beings and God of the throne on high and of the dust below, to assist me in Thy days to that which beseemeth Thy Revelation and Thy loftiness and Thy grandeur. I beseech Thee once again, O Lord of all names and Creator of heaven, by the breezes of the dawn of Thy Revelation and the mysteries of Thy knowledge and Thy Book, to make me a standard of Thy Cause in Thy lands and an ensign amongst

4 انت الذى يا الهى اسمعتنى صرير قلبك الاعلى اذا ارتفع بين الارض و السماء و اريتنى آثارك و ظهورات الطافك و مواهبك اسئلك بتسخير كلمتك العليا و باقتدار مشيتك و نفوذها يا مولى الورى و رب العرش و الترى بأن توقفتنى فى ايامك على ما ينبغى لظهورك و علوك و كبرياتك اسئلك يا مولى الاسماء و فاطر السماء مرّة اخرى بنسائم فجر ظهورك و اسرار علمك و كتابك بأن تجعلنى لأمرک علماً فى

Thy servants. Thou art the Generous, the Lord of great bounty.
There is none other God but Thee, the Powerful, the Mighty.

بلادك و رايةً بين عبادك انت الكريم ذو
الفضل العظيم لا اله الا انت المقتدر القدير

BLIB_Or15699.065b

BH03493

To: Husayn

Date: 1304 ? [1886-1887]

- 1 In the Name of the Wronged One, the Imprisoned One
بِسْمِ الْمَظْلُومِ الْمَسْجُونِ
- 2 The remembrance of the one who hath loved Me We remember
with a remembrance through which the near ones inhale the
fragrances of the verses of their Lord, the All-Knowing, the
All-Wise.
ذَكَرَكَ مِنْ أَحِبَّتِي ذِكْرُنَاكَ بِذِكْرِ يَجِدُ مِنْهُ الْمُقَرَّبُونَ
نَفَحَاتِ آيَاتِ رَبِّهِمُ الْعَلِيمِ الْحَكِيمِ
- 3 O Husayn! Hear the Call from the Divine Lote-Tree upon the
luminous spot - verily there is no God but Him, the Single,
the One, the Powerful, the Mighty. We created the servants
to hearken unto My Call and to behold My horizon, but when
I revealed My Self they denied and turned away, except those
whom God saved through His sovereignty which dominateth
every small and great thing.
يَا حُسَيْنَ اسْمِعِ النِّدَاءَ مِنْ سِدْرَةِ الْمُنْتَهَى عَلَى الْبَقْعَةِ
النُّورَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْقَدِيرُ
أَنَا خَلَقْنَا الْعِبَادَ لِاصْغَاءٍ نِدَائِي وَمَشَاهِدَةِ افْتِي فَلَمَّا
أَظْهَرْتُ نَفْسِي كَفَرُوا وَأَعْرَضُوا إِلَّا الَّذِينَ أَنْقَذَهُمُ
اللَّهُ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ
- 4 Thou didst desire to attain My presence and to stand before
the gate of My mercy and to behold My Most Exalted Hori-
zon and to hearken unto the shrill voice of My Most Glorious
Pen. Know thou with the eye of certitude that the Wronged
One loveth the presence of His friends and loved ones, but the
idolaters prevented and came between Me and My loved ones -
thus did their souls entice them and they are today among the
wrongdoers in My perspicuous Book. Be thou not grieved.
أَنْتَ أَردتَ حُضُورِي وَالْقِيَامَ لَدَى بَابِ رَحْمَتِي وَ
مَشَاهِدَةِ افْتِي الْأَعْلَى وَاصْغَاءٍ صَرِيرِ قَلْبِي الْأَبْيَ
فَاعْلَمْ بِعَيْنِ الْيَقِينِ أَنَّ الْمَظْلُومَ يُحِبُّ حُضُورَ أَوْلِيَائِهِ وَ
أَحْبَائِهِ وَلَكِنَّ الْمُشْرِكِينَ مَنَعُوا وَحَالُوا بَيْنِي وَبَيْنَ
أَحْبَائِي كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ وَهُمْ الْيَوْمَ
مِنَ الظَّالِمِينَ فِي كِتَابِي الْمُبِينِ أَنْتَ لَا تَحْزَنُ
- 5 Say: My God, my God! Praise be unto Thee for having guided
me and made me recognize the Dayspring of Thy power and
the Repository of Thy mysteries on a Day whereon most of Thy
servants denied Thy proof and Thy testimony and that which
was sent down from the heaven of Thy Will and the sun of
Thy knowledge. O my Lord! I am he who hath acknowledged
Thy oneness. I testify that Thou art God, there is no God but
Thee. Thou hast ever been sanctified above the mention of Thy
servants and exalted above the recognition of Thy creation.
قُلْ الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي وَعَرَّفَنِي
مَشْرِقَ اقْتِدَارِكَ وَمَخْزَنَ اسْرَارِكَ فِي يَوْمٍ فِيهِ
كَفَرَا كَثَرُ عِبَادِكَ بِحُجَّتِكَ وَبِرَهَانِكَ وَمَا نَزَلَ
مِنْ سَمَاءٍ مَشِيَّتِكَ وَشَمْسٍ عَلَيْكَ أَيُّ رَبِّ أَنَا
الَّذِي اعْتَرَفْتُ بِوَحْدَانِيَّتِكَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا
إِلَهَ إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ مُقَدَّسًا عَنْ ذِكْرِ عِبَادِكَ
وَمُتَعَالِيًا عَنْ عِرْفَانِ خَلْقِكَ
- 6 I beseech Thee by Thy Name through which the limbs of the
Names trembled and the hearts of the learned and the mystics
اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ
الْأَسْمَاءِ وَاضْطَرَبَتْ أَفْتِدَةُ الْعُلَمَاءِ وَالْعُرَفَاءِ بِأَنَّ

were perturbed, to strengthen me in Thy remembrance where neither kings nor subjects can prevent me. I testify, O my God, to Thy greatness and Thy sovereignty and to Thy power and Thy might. Thou art He Who created all beings with a word from Thee.

- 7 I beseech Thee by Thy Prophets and Thy Chosen Ones whom Thou hast made the emblems of Thy guidance among Thy servants and the banners of Thy remembrance amidst Thy lands, that Thou mayest write down for me from Thy Most Exalted Pen the reward of attaining Thy presence, O Lord of all beings and King of the hereafter and the former times. There is no God but Thee, the Forgiving, the Generous. And praise be unto Thee, O God of the worlds and Ultimate Goal of the mystics' quest.

تویدنی علی ذکرک حیث لا یمنعنی الملوک و
المملوک اشهد یا الهی بعظمتک و سلطانتک و
بقدرتک و اقتدارک انت الذی خلقت الکائنات
بکلمة من عندک

7 اسئلك بأنبیائک و اصفیائک الذین جعلتهم
اعلام هدايتک بین عبادک و رايات ذکرک لمن
فی بلادک بأن تکتب لی من قلبک الأعلى اجر
اللقاء یا مولی الوری و مالک الآخرة و الأولى
لا اله الا انت الغفور الکریم و الحمد لک یا اله
العالمین و غاية مقصود العارفين

BLIB_Or15713.124

BH03586

To: *Mirza Mihdi*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance.
- 2 O Mihdi! The letter which thou didst send in the name of one named Mihdi, upon him be My glory, attained the presence, and whatsoever was inscribed therein was heard. From it wafted the fragrance of the love of the Beloved of the worlds. We beseech God to assist thee, to strengthen thee, and to enable thee to serve His Cause, the firm, the impregnable, the mighty.
- 3 Children are meant to perpetuate one's name and remembrance in the world - and this only if they be adorned with praiseworthy deeds and pleasing character. However, that which hath been revealed from the Most Exalted Pen specifically for thee today is superior and greater than a hundred thousand righteous children. Should the effects of the Most Exalted Pen be limited to but a single word, that word would endure as long as the kingdom of earth and heaven endure. Every person of insight hath testified to this, and every person of understanding hath borne witness. Praise be to God that thou hast attained to such favor on a day when the people of the earth were seen to be heedless and turned away.

1 هو الله تعالى شأنه الحکمة و البیان

2 یا مهدی نامه ئی که باسمی مهدی علیه بهائی ارسال
نمودی بشرف حضور فائز آنچه در او مسطور
شنیده شد و عرف محبت محبوب عالمیان از او
متضوع نسل الله ان یمدک و یؤیدک و یوفقک
علی خدمة امره المحکم المبرم المتین

3 اولاد از برای آنست که ذکر و اسم در ارض
باقی بماند و آنها اگر باعمال پسندیده و اخلاق
مرضیه مزین باشد و لکن آنچه الیوم از قلم اعلی
مخصوص تو نازل شده از صدهزار اولاد صالح
افضل و اعظمست اگر آثار قلم اعلی یک کلمه
محدود شود آنکلمه ببقاء ملک و ملکوت پاینده و
باقیست و هر صاحب بصری شهادت داده و هر
صاحب درایتی گواه لله الحمد باقبال فائز شدی
در یومیکه اهل ارض معرض و غافل مشاهده
گشتند

4 Say: My God, my God! I testify to Thy oneness and Thy singleness, and that what hath flowed from Thy Pen is better for me than whatsoever wealth and children Thou hast bestowed upon me. I beseech Thee by Thy Name through which Thou hast subdued all things, to assist me unto that which shall be a light unto me in every world of Thy worlds. O my Lord! I am Thy servant and the son of Thy handmaiden. I testify that I know not what profiteth me. Thou art more knowing than I. Ordain for me what Thou hast ordained for Thy chosen ones and Thy trusted ones who turned with radiant faces toward Thy most exalted horizon while the people were in manifest rejection. Then I beseech Thee to make me steadfast in Thy Cause, firm in Thy love, and resolute in Thy religion. Thou art verily the Almighty, the Powerful, the Glorious, the All-Wise. Furthermore I beseech Thee by the Most Great Name to ordain for me to attain Thy presence and to stand before Thy door, or to inscribe for me from the Pen of Thy grace the reward of attaining Thy presence. Verily Thou art the All-Merciful, the Almighty, and worthy of answering prayer.

4 قل الهى الهى اشهد بوحدايتك و فردانيتك و بأن ما جرى من قلبك هو خير لى عما اعطينى من الأموال و الأولاد اسئلك باسمك الذى به سخرت الأشياء بأن تؤيدنى على ما يكون نوراً لى فى كل عالم من عوالمك اى رب انا عبدك وابن امتك اشهد بأنى لا اعلم ما ينفعى انك انت اعلم منى قدر لى ما قدرته لأصفيائك و امنائك الذين اقبلوا بوجوه بيضاء الى افقك الأعلى اذ كان الناس فى اعراض مبين ثم اسئلك بأن تجعلنى مستقيماً على امرك و راسخاً فى حيك و ثابتاً على دينك انك انت المقتدر القوى العزيز الحكيم ثم اسئلك بالاسم الأعظم بأن تقدر لى لقاءك و الحضور امام بابك او تكتب لى من قلم فضلك اجر لقاءك انك انت المشفق القدير و بالاجابة جدير

INBA23:265, BLIB_Or15699.027

BH03650

To: A Q Kh A

Date: 1304 ? [1886-1887]

1 In the Name of the Wronged One, the Stranger

1 بسمى المظلوم الغريب

2 This is a mention from Us to him whose letter was present before the Countenance, that this remembrance may draw him nigh unto a station wherein he shall behold naught save the revelation of God and His signs. Thus did the Pen speak when the Wronged One was walking in His Most Great Prison. This is a day wherein the Lote Tree of the Utmost Boundary hath spoken in the highest Paradise - the Tree which was planted by the hand of might and bounty - proclaiming: "The King hath come! The Kingdom is God's, the Lord of the Day of Judgment!" Blessed is he who hath heard the Call, and blessed the one with vision who hath beheld the Most Exalted Horizon. But woe unto every heedless doubter.

2 ذكر من لدنا لمن حضر كتابه لدى الوجه ليقربه الذكر الى مقام لا يرى فيه الا ظهور الله و آياته كذلك نطق القلم اذ كان المظلوم ماشياً فى سجنه العظيم هذا يوم فيه نطقت سدره المنتهى فى قطب الفردوس الأعلى التى غرست بيد القدرة و العطاء قد اتى المالك الملك لله مالك يوم الدين طوبى لسميع سمع النداء و بصير رأى الأفق الأعلى و ويل لكل غافل مريب

3 Thy letter was present and the Greater Branch presented it before My Most Luminous Presence. We answer thee with this clear remembrance. Say: My God, my God! Praise be

3 قد حضر كتابك و عرضه الغصن الأكبر فى منظرى الأنور اجبتناك بهذا الذكر المبين قل الهى

unto Thee for having enabled me to acknowledge that which the Tongue of Thy grandeur hath uttered, and to confess that which Thou hast revealed in Thy Book. I beseech Thee by Thy Name, the Self-Subsisting, through which the seal of the Choice Wine was broken, to ordain for me by Thy Most Exalted Pen that which Thou didst ordain for Thy loved ones who violated not Thy Covenant and Testament, who concealed not Thy Cause, and who spoke with wisdom among Thy servants - the wisdom which Thou didst send down in Thy Books, Thy Scriptures and Thy Tablets. O my Lord! Thou seest me turning toward Thee, hoping for the wonders of Thy grace. I beseech Thee by the Most Great Word, whereby Thou didst open the gates of hope unto all who dwell in the kingdom of creation, to ordain for me that which shall profit me. Thou knowest what I have and what is in my heart, while I know not what is with Thee. Thou art verily the All-Forgiving, the Bountiful. There is none other God but Thee, the All-Knowing, the All-Wise.

الهی لک الحمد بما ایدتی علی الاقرار بما نطق به لسان عظمتک و الاعتراف بما انزلته فی کتابک استلک باسمک القیوم الذی به فتح ختم الریحق المختوم بأن تکتب لی من قلبک الأعلى ما کتبه لأولیائک الذین ما نقضوا عهدک و میثاقک و ما ستروا امرک و نطقوا بین العباد بالحکمة الّتی انزلتها فی کتابک و زبرک و الواحک ای رب ترانی مقبلاً الیک و راجیاً بدائع فضلك استلک بالکلمة العلیا الّتی به فتحت ابواب الرجاء علی من فی ناسوت الانشاء بأن تقدّر لی ما ینفعنی انت تعلم ما عندی و ما فی قلبی و لا اعلم ما عندک انک انت الغفور الکریم لا اله الا انت العلیم الحکیم

- 4 Thus hath the tongue of the Wronged One spoken and taught thee that which shall draw thee nigh unto God, the Mighty, the Praiseworthy. The glory be upon thee and upon thy sister who hath turned towards Us - verily We have mentioned her and given her the glad-tidings of her Lord's loving-kindness - and upon thy wife, whose name was present before the Wronged One and who hath attained unto My remembrance in this Most Great Prison.

4 کذلک نطق لسان المظلوم و علیک ما یقرّبک الی الله العزیز الحمید البهاء علیک و علی اختک الّتی اقبلت انا ذکرناها و بشرناها بعناية ربّها و علی ضلعک الّتی حضر اسمها لدى المظلوم و فازت بذكری فی هذا السّجن العظیم

BLIB_Or15718.008

BH03673

To: Aqa Sulayman A Merchant from Qarabagh

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station
- 2 It is submitted that from the land they have written that Jinabi-Aqa Sulayman, a merchant from Qarabagh who resides in Kazimayn, has through one of the friends of those lands become illumined with the light of recognition and divine unity, and has requested that mention be made of him before His presence. After these words were submitted, from the Dawning-Place of knowledge appeared:

1 هو الله تعالى شأنه

2 عرض میشود از ارض تا نوشته اند جناب آقا سلیمان تاجر قراباغ که در کاظمین مسکن دارند بتوسط یکی از دوستان آن اراضی بنور عرفان و توحید منور گشته و استدعا نموده اند ذکرشان تلقاء وجه بشود بعد از عرض اینکلمات از مطلع علم ظاهر

3 “O Sulayman! We have heard thy mention and have mentioned thee. We beseech God, exalted be He, to aid thee to turn toward Him in all conditions. Verily He is the Mighty, the All-Bountiful. Say: My God, my God! Praise be to Thee for having guided me and made me know Thee and taught me and illumined me with the light of Thy unity. I beseech Thee by Thy Prophets and Thy chosen ones who strove in Thy path with true striving and sacrificed their spirits and whatsoever they possessed in Thy love and Thy Cause, that Thou make me to be among those whom nothing whatsoever prevented from Thy remembrance, O Lord of Names and Creator of the heavens! O my Lord! I am Thy servant and the son of Thy handmaiden. I testify to Thy oneness and Thy singleness and that Thou art God, there is no God but Thee, the Single, the One, the All-Knowing, the All-Wise. I beseech Thee, O my God and my Lord and my Goal and the Goal of the world, to ordain for me what Thou hast ordained for Thy loved ones, then write down for me the good of this world and the next. Verily Thou art the Lord of all creation, there is no God but Thee, the Ever-Forgiving, the All-Bountiful.”

3 یا سلیمان سمعنا ذکرک و ذکرناک نسلل الله تعالى ان یوفقک علی التوجه الیه فی کل الاحوال انه هو العزیز الفضال قل الھی الھی لک الحمد بما هدیتنی و عرفتنی و علمتنی و نورتنی بنور توحیدک استلک بأنبیائک و اصفیائک الذین جاهدوا فی سبیلک حق الجهاد و انفقوا ارواحهم و ما عندهم فی حبک و امرک بأن تجعلنی من الذین ما منعهم شیء من الأشياء عن ذکرک یا مولی الاسماء و فاطر السماء ای رب انا عبدک و ابن امتک اشد یوحداً بک و فردائیک و بانک انت الله لا اله الا انت الفرد الواحد العلیم الحکیم استلک یا الھی و سیدی و مقصودی و مقصود العالم بأن تقدر لی ما قدرته لأولیائک ثم اکتب لی خیر الآخرة و الأولى انک انت مولی الوری لا اله الا انت الغفور الکریم انتهى

4 As commanded, if the aforementioned soul, upon him be God's favor, is present in Kazimayn and is adorned with the ornament of love, deliver to him whatever has been written. This servant also conveys greetings to him and beseeches from God, exalted be His glory, that which will assist him in His remembrance and praise and knowledge. Verily our Lord, the All-Merciful, is the Giver, the Mighty, the All-Bountiful, and praise be to Him for He is the Lord of all the worlds.

4 حسب الأمر اگر جناب مذکور علیه عنایة الله در کاظمین تشریف دارند و بطراز محبت مزین آنچه مرقوم باو برسانند اینعبد هم خدمت ایشان سلام میرساند و از حق جلّ جلاله میطلبد آنچه را ایشانرا تأیید نماید بر ذکر و ثنا و معرفتش آن ربنا الرحمن هو المعطی العزیز الکریم و الحمد له اذ هو رب العالمین

BLIB_Or15731.165

BH03769

To: *Shah Jahan Khanum*

Date: 1304 ? [1886-1887]

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

1 بنام مقصود عالمیان

2 O my leaf! This Wronged One at this moment hath turned toward thee and maketh mention of thee. Thou hast ever been and art remembered, and that which is enduring and lasting hath been specially revealed for thee from the tongue of grandeur. We beseech God to assist thee to preserve that which He hath bestowed.

2 یا ورقتی این مظلوم در این حین بتو توجه نموده و ترا ذکر مینماید لازال مذکور بوده و هستی و از لسان عظمت مخصوص شما نازل شده آنچه که باقی و پاینده است از حق میطلبیم ترا مؤید فرماید بر حفظ آنچه عطا فرمود

- 3 The world is a transient abode; at every moment its changes are manifest and its evanescence evident. All are created from dust and unto dust shall return. Let not that leaf be sorrowful, for verily thy Lord is the All-Compelling and He biddeth thee to beautiful patience. Whatsoever appeareth and cometh forth from the invisible realm into the realm of being hath been and is according to the requirements of divine wisdom.
- 3 دنیا داربست فانی در هر حین تغییرش ظاهر و فنایش مشهود کلّ از تراب موجود و بتراب راجع آن ورقه محزون نباشد انّ ربّک هو الصّبر و یا امرک بالصّبر الجمیل آنچه ظاهر میشود و از غیب بعرضه شهود میاید بمقتضیات حکمت الهی بوده و هست
- 4 Say: My God, my God! Praise be to Thee for having guided me unto Thy straight path and made known to me Thy momentous announcement. I beseech Thee by the Most Great Name, whereby the hearts of the nations were thrown into commotion, to assist me in all conditions to remember and praise Thee among Thy handmaidens. O my Lord! Thou beholdest me gazing toward the horizon of Thy grace and clinging to the cord of Thy bounty. I beseech Thee by the waves of the ocean of Thy grace and the effulgences of the lights of the sun of Thy generosity to ordain for me through Thy Most Exalted Pen the good of the last and the first and that which shall profit me in every world of Thy worlds. Verily Thou art the Almighty over what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.
- 4 قولى الهی الهی لك الحمد بما هدیتنی الى صراطک المستقیم و عرفتنی نبأک العظیم اسئلك بالاسم الأعظم الذی به اضطربت افئدة الأمم بأن تؤیّدنی فیكلّ الأحوال علی ذکرک و ثنائک بین امائک ای ربّ ترانی ناظرة الى افق فضلك و متمسكة بجبل عطاءک اسئلك بأموّاج بحر فضلك و اشراقات انوار شمس جودک بأن تقدّر لی من قلبک الأعلى خیر الآخرة و الأولى و ما ینفعنی فی کلّ عالم من عوالمک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم
- 5 We make mention of thy sister and give her the glad-tidings of God's loving-kindness and remind her of that which hath been sent down from the heaven of the grace of her Lord, the All-Forgiving, the All-Bountiful. Praise be to God, they have turned and attained unto the revelations of the Most Exalted Pen.
- 5 و نذکر اختک و نبشّرها بعناية الله و نذکرها بما نزل من سماء فضل ربّها الغفور الکریم لله الحمد اقبال نمودند و فائز شدند بآثار قلم اعلی
- 6 All that is witnessed today shall return to nothingness, and these verses are recorded and inscribed in the Mother Book. Extinction shall not overtake it, nor shall centuries and ages alter it. All this is from the grace of God, your Lord and the Lord of your forebears. The Glory be upon you both from God, the Compassionate, the All-Bountiful.
- 6 آنچه الیوم مشاهده میشود کلّ بعدم راجع و این آیات در امّ الکتاب مذکور و مسطور فنا او را اخذ نمایند قرون و اعصار تغییر ندهد کلّ ذلک من فضل الله ربکم و ربّ آبائکم الأولین البهّاء علیکما من لدی الله المشفق الکریم

INBA27:075,

BLIB_Or15724.173,

YMM.035

BH03709

Date: 1304 ? [1886-1887]

1 In the Name of the one true God!

1 بنام خداوند یگنا

2 The cities of justice are illumined by the splendorous lights of the Sun of grace, and infinite worlds are adorned through the outpourings of the true Bestower. Yet the cities of the world and most of their inhabitants remain deprived and forbidden from the fragrances of the days of God and the rain of His mercy. The cause and reason has been idle fancies and vain imaginings, each becoming a thick veil and mighty barrier, concealing hearts and eyes from witnessing and comprehending the lights of the Sun of Truth. And the sources of these idle fancies and vain imaginings were the divines of the age. Blessed is the soul that has rent asunder the veils through the Name of the Lord of all names and attributes, and has attained to that for which existence itself came into being.

2 مدائن عدل از تجلیات انوار آفتاب فضل منور و عوالم لایتناهی از فیوضات فیاض حقیقی مزین و لکن مدائن عالم و اکثر اهلش از نجات ایام الله و امطار رحمتش محروم و ممنوع سبب و علت اوهم و ظنون بوده هر یک حجابی غلیظ و مانعی عظیم گشته افنده و ابصار را از مشاهده و ادراک انوار آفتاب حقیقت محبوب نموده و مطالع این اوهم و ظنون علمای عصر بودند طوبی از برای نفسیکه حجاب ترا باسم مالک اسماء و صفات خرق نمود و فائز شد بآنچه که وجود از برای او موجود شده

3 This Wronged One has ever remembered the servants while in the Most Great Prison and counseled them to fear God. It is hoped that the Word of God will encompass all and attract the hearts of the servants.

3 اینمظلوم لازال در سجن اعظم عباد را ذکر نموده و بتقوی الله وصیت فرموده امید هست کلمه الله احاطه فرماید و قلوب عباد را جذب نماید

4 In these days the widow of the late and elevated Mulla Qasim, upon him be the Glory of God, has sent a letter mentioning that your honor intends to pay the debt of Karbila'i [Hasan]. Blessed are you and joy be unto you, for this deed is considered praiseworthy in all the divine Books, both past and future. Whoever achieves this attains unto all good, and this is a deed whose reward is recorded by the Supreme Pen in the Crimson Book. We beseech God to assist you in this good deed that has ever been acceptable in His sight.

4 در این ایام ضلع مرحوم مرفوع ملا قاسم علیه بهاء الله مکتوبی فرستاده و ذکر نموده آنجناب اراده نموده اند دین کربلائی [حسن] را ادا نمایند طوبی لک و نعیمالک چه که این فقره در جمیع کتب الهی از قبل و بعد از معروف محسوب هر نفسی بآن فائز شود بکل خیر فائز است و این عملی است که اجر آن در صحیفه حمرا از قلم اعلی ثبت میشود از حق میطلبیم ترا تأیید فرماید بر این عمل طیب که لازال نزد حق مقبول بوده

5 On behalf of the Wronged One, convey greetings to the handmaiden of God, the widow of the departed one, and give her the glad-tidings of God's loving-kindness.

5 از قبل مظلوم امه الله ضلع مرحوم را تکبیر برسان و بعنایت حق بشارت ده

6 Say: Praise be unto Thee, O God of the worlds and Goal of all peoples! I beseech Thee by Thy Most Great Name to assist me in that which Thou lovest and art pleased with. Verily Thou art the Lord of all humanity and the Lord of the throne on high and of earth below.

6 قل لک الحمد یا اله العالم و مقصود الأمم اسئلك باسمک الأعظم بأن تؤیّدنی علی ما تحبّ و ترضی انک انت مولی الوری و ربّ العرش و الثری

BLIB_Or15712.217

BH03780

To: Zaynul-Abidin Bunabi, in Istanbul

Date: 1304 ? [1886-1887]

1 In the Name of God, Exalted be His Glory! Grandeur and Power are His!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to God Who sent the Beloved One with the banners of verses and made Him from His presence a Herald to bring glad tidings to all of His grace and mercy which have preceded earth and heaven. He it is through Whose appearance the earth was adorned and through Whose ascension the celestial spheres were honored. Through Him the rivers of inner meanings and utterance flowed in the contingent world and the mysteries of the All-Merciful were revealed among religions. Through Him the valley of Mecca overflowed and the mouth of the Hijaz smiled, and through Him was raised the standard of Truth and lowered the banner of metaphor. Exalted is He Who strengthened Him and established His station in the realm of creation. Blessed is he who recognized and drew nigh, and woe unto them that are far removed.

2 الحمد لله الذي ارسل الحبيب برايات الآيات و جعله من عنده مبشراً ليبشّر الكلّ بفضله و رحمته التي سبقت الأرض و السماء هو الذي بظهوره تزينت الأرض و بصعوده و عروجه تشرفت الأفلاك به جرت انهار المعاني و البيان في الامكان و ظهرت اسرار الرحمن بين الأديان و به سالت البطحاء و ابتسم ثغر الحجاز و به نصبت راية الحقيقة و نكس علم الحجاز تعالى من أيده و اقامه مقامه في ناسوت الانشاء طوبى لمن عرف و تقرب و ويل للبعدين

3 Praise be to God that you have attained and been sustained by the bounty of recognition. We beseech God to protect the people of unity from the oppression of the ungodly. The world of unity has been surrounded by the hosts of misbelief. All must supplicate and implore the Self-Sufficient Lord with humility to seek protection and victory. They must hold fast to goodly deeds and praiseworthy character, that perchance His mercy may take them by the hand and His grace may grant them deliverance. Otherwise what remains will also pass away in time. The people of unity have not reflected on what has been the cause of this oppression and the reason for this weakness that has befallen them.

3 لله الحمد بعناية فائزید و بنعمت عرفان مرزوق از حقّ مسألت مینمائیم اهل توحید را از ظلم مشرکین حفظ نماید عالم توحید را جنود شرک احاطه نموده باید کل بعجز و ابتال از غنی متعال حفظ طلب نمائید و نصرت بخوانند باعمال طیبه و اخلاق مرضیه متمسک شوند شاید رحمتش دست گیرد و کرمش نجات بخشد و الا مابقی هم میرود الی حین حزب توحید تفکر نمودند که سبب این ظلم و علت این ضعف وارده چه بوده

4 In any case, we beseech God to grant awareness and bestow knowledge. He is the Powerful, the Mighty. Jinab-i-Abu'l-Hasan mentioned you, therefore we make mention of you and beseech God to grant you success and confirmation. Verily He has power over all things and is worthy to answer. We beseech God, exalted be He, to aid the people of unity to do what He loves and is pleased with, and to assist them to turn unto Him. Verily He is the Oft-Returning, the Merciful.

4 باری از حقّ میطلبیم آگاهی بخشد و دانائی عطا فرماید اوست قادر و توانا جناب ابوالحسن ذکر شما را نمود لذا شما را ذکر نمودیم و از حقّ از برای شما توفیق و تأیید میطلبیم انه علی کلّشیء قدير و بالاجابة جدیر نسل الله تعالى ان یوفق اهل التوحید علی ما یحبّ و یرضی و یؤیدهم علی الرجوع الیه انه هو التواب الرحیم

BLIB_Or15699.076a

BH03905

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His majesty, greatness and power! 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 You have always been and continue to be mentioned in the presence of the Wronged One. From the earliest days until now you have been speaking in remembrance, gazing toward the horizon, turning to His countenance, and arising in service. The treasures of the earth cannot equal this testimony, nor can the words of men deny it. 2 لا زال نزد مظلوم مذکور بوده و هستی و از اوّل ایام الی حین بذکر ناطق و بافق ناظر و بوجه مقبل و بخدمت قائم این شهادت را کنوز ارض معادله ننماید و مقالات عباد رد نکند
- 3 Be not grieved by what has befallen you. For the sake of God they have said that which cannot be uttered by the tongue. One of God's names is the All-Patient, and He has commanded His loved ones to beautiful patience. 3 محزون مباش از آنچه وارد شده از برای حقّ گفته اند آنچه را که ذکرش از لسان جاری نمیشود یک اسم حقّ صبار است و اولیای خود را بصبر جمیل امر فرموده
- 4 The Greater Branch was present before the Wronged One and presented your letter in its entirety. We heard it and have graciously responded with this Most Holy Tablet. Continue attending to affairs with the utmost joy, delight and greatest gladness. We beseech God to assist you in completing your tasks. You have truly undergone hardship, but arise to set matters right with perfect steadfastness. Until now, no one's words regarding your affairs have been heard with acceptance. Convey greetings to the friends, especially to the two sons. 4 غصن اکبر نزد مظلوم حاضر و نامه شما را بتمامه عرض نمود شنیدیم و باین لوح اقدس جواب عنایت شد بکمال بهجت و سرور و فرح اعظم بامور مشغول باش از حقّ میطلبیم تو را تأیید فرماید در انجام امور فی الحقیقه بزحمت افتاده ای و لکن بکمال استقامت بر اصلاح اشغال قیام نما الی حین کلمه هیچ نفسی در امورات شما بسمع قبول اصغاشد دوستان را سلام برسان مخصوص ابنین را
- 5 Say: My God, my God! Praise be to Thee for having guided me, made me know Thee, and taught me Thy straight path. I beseech Thee by Him through whose advent the heights of knowledge and wisdom were adorned, through whom the fragrances of Thy revelation, the manifestations of Thy verses, the pearls of the ocean of Thy utterance, and the lights of the luminary of Thy bounty were cut off - to assist me in setting right my affairs and the affairs of Thy servants. O my Lord! Thou seest me turning to Thee, detached from all else but Thee. I beseech Thee by the Word of Unity, by Thy pervading Will and Thy all-encompassing Purpose, to ordain for me the good of this world and the next. Verily Thou art the Lord of all beings. There is none other God but Thee, the All-Knowing, the All-Wise. 5 قلّ الهی الهی لک الحمد بما هدیتنی و عرّفتنی و علّمتنی صراطک المستقیم اسئلک بالذی بقدمه تزینت معارج العلم و العرفان و انقطعت به نفحات وحیک و ظهورات آیاتک و بالآئی بحر بیانک و انوار نیر عطائک بأن تؤیّدنی علی اصلاح اموری و امور عبادک ای ربّ ترانی مقبلاً الیک منقطعاً عن دونک اسئلک بکلمة التوحید و بمشیتک النافذة و ارادتک المحیطة بأن تقدّر لی خیر الآخرة و الأولى انک انت مولی الوری لا اله الا انت العلیم الحکیم

BLIB_Or15718.001, AYBY.088

BH03947

To: Husayn

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Husayn! The Wronged One turns to thee from the Most Great Prison and says: The Supreme Pen makes mention, throughout the nights and days, of the loved ones of God, glorified be His majesty - that is, those souls who have taken and become possessed of the sealed wine through the name of the Self-Subsisting. O Husayn! The world was created for attainment to the presence and hearing and beholding of the Most Exalted Horizon and the sweetest Call, and God hath indeed loved His loved ones. But the enemies have become a barrier, preventing the letters from the Word, and the Word from the Book, and the fruit from the Tree, and continue to do so. They are weak, unworthy of beholding, and deprived, unfit for attainment to the presence, for they have prevented all from the Most Great Ocean as a recompense for their deeds. Say:

2 یا حسین مظلوم از شطرنج اعظم بتوجه نموده و میفرماید قلم اعلی در لیلی و ایام اولیای حق جلّ جلاله را ذکر مینماید یعنی نفوسیکه رحیق مختوم را باسم قیوم از ید عطا اخذ نموده اند و بآن فائز گشته اند یا حسین عالم از برای حضور و اصغا و مشاهده افق اعلی و ندای احلی خلق شده و حق هم دوستانرا دوست داشته و لکن اعدا حایل شده اند حروف را از کلبه و کلبه را از کتاب و ثمره را از شجره منع نموده و مینمایند ضعیفند لایق مشاهده نیستند و محرومند قابل حضور نه چه که جزای اعمال کل را از بحر اعظم منع نموده

3 My God, my God! Praise be to Thee for having guided me to Thy path and made me know the Dawning-Place of Thy signs and the Dayspring of Thy commandments and ordinances. I beseech Thee by the lights of Thy countenance and by Thy Most Exalted Word, which Thou hast made the cause of existence in the kingdom of creation, and by Thy Name whereby Thou hast subdued all things, to ordain for me to stand before Thy face and hear Thy call, and to write down for me from Thy Supreme Pen the reward of attainment to Thy presence, O Lord of all names and Creator of the heavens! Thou art He to Whose greatness all created things have testified, and to Whose power all possible things have borne witness. I beseech Thee not to disappoint me of what is with Thee nor to withhold from me what Thou hast ordained for Thy loved ones. Thou art, verily, the Almighty over what Thou wilt. There is no God but Thee, the Mighty, the Self-Choosing. Send down, O my God, Thy blessings upon Thy loved ones whom nothing among all things could frighten in Thy path, O Lord of Names, and who turned to Thee with radiant faces when the horizon of Thy manifestation shone forth in the place of return.

3 قل الهی الهی لک الحمد بما هدیته الی صراطک و عرفته مشرق آیاتک و مطلع اوامرک و احکامک استلک بأنوار وجهک و بکلمتک العلیا الّتی جعلتها علّة الوجود فی ناسوت الانشاء و باسمک الذی به سخرت الأشياء بأن تقدّر لی القيام امام وجهک و اصغاء ندائک و تکتب لی من قلبک الاعلی اجر اللقاء یا مولی الأسماء و فاطر السماء انک انت الذی شهدت بعظمتک الکائنات و بقدرتک الممکات استلک ان لا تخیبنی عما عندک و لا تمنعنی عما قدرته لأولیائک انک انت المقتدر علی ما تشاء لا اله الا انت العزيز المختار صلّ اللهم یا الهی علی اولیائک الذین ما خوفهم شیء من الأشياء فی سبیلک یا مولی الأسماء و اقبلوا الیک بوجوه نوراء اذا انار افق ظهورک فی المآب

INBA84:199, BLIB_Or15699.113a

BH03838

Date: 1304 ? [1886-1887]

1 He is the One Who rules over all names

1 هو المهيمن على الأسماء

2 A remembrance from the Remembered One to him who hath believed in God when the servants turned away from Him, that he may rejoice and be of the thankful ones. He Who was hidden within the pavilions of grandeur and power and in the treasure of thy Lord's protection, the Most High, the Great, hath come, and from the highest horizon hath appeared the Luminary of proof by the command of the All-Merciful, yet most of the people are heedless. Say: Fear ye God and follow not your desires. Follow Him Who mentioneth you for the sake of God, the Mighty, the Beautiful.

2 ذكر من لدى المذكور لمن آمن بالله اذ عرض عنه العباد ليفرح ويكون من الشاكرين قد اتى من كان مكنوناً في سرادق العظمة و الاقتدار و في كنز عصمة ربك العلي العظيم و ظهر من الأفق الأعلى نير البرهان امراً من لدى الرحمن و القوم اكثرهم من الغافلين قل اتقوا الله و لا تتبعوا اهوائكم ان اتبعوا من يذكركم لوجه الله العزيز الجميل

3 This is the Day that was promised to every soul in My perspicuous Book which We sent down unto Muhammad, the Apostle of God, and before Him unto the Spirit, and before Him unto Him Who conversed with God. Say: By God! The horizon of proof hath shone forth and the Sovereign of utterance hath come with verses which none deny except those who have disbelieved in God, the Lord of the Day of Judgment. Open your eyes, for the Chosen One hath come in His great glory. Nothing whatsoever can prevent Him. He speaketh before all faces and declareth that which He hath been commanded by God, the Lord of all worlds. When thou hearest My call and attainest unto the Kawthar of Mine utterance, say:

3 هذا يوم وعد به كل نفس في كتابي المبين الذي انزلناه على محمد رسول الله و من قبله على الروح و من قبله على الكلم قل تالله قد لاح افق البرهان و سلطان البيان اتى بآيات لا ينكرها الا الذين كفروا بالله مالک يوم الدين افتحوا الأبصار قد اتى المختار بجده العظيم انه لا يمنعه شيء من الأشياء ينطق امام الوجوه و يقول بما امر من لدى الله رب العالمين انك اذا سمعت ندائي و فزت بكوثر بياني

4 Praise be unto Thee, O Thou Who art wronged throughout all regions! The dogs have surrounded Thee from every side. I know not what will descend upon Thee from the hosts of the oppressors. Among them are those who have denied Me, those who have pronounced sentence against Me, those who have decreed My banishment, and those who have expelled Me from the land of Ta which God had made the dawning-place of His revelation, the dayspring of His signs, and the source of His mighty and wondrous Cause. Thus hath the Tongue spoken by the command of God in this noble station. Whoso heareth, it is for his own soul; whoso turneth toward it, it is for his spirit; and whoso turneth away, it shall be upon him. Thus hath the Pen of God, thy Lord and the Lord of the mighty throne, decreed.

4 قل لك الحمد يا مظلوم الآفاق قد احاطتك الكلاب من كل الجهات لم ادر ما ينزل عليك من جنود الظالمين منهم من انكرني و منهم من اتى على نفسي و منهم من حكم بنفي و منهم من اخرجني من ارض الطاء التي جعلها الله مشرق وحيه و مطلع آياته و مصدر امره العزيز البديع كذلك نطق اللسان امراً من لدى الله في هذا المقام الكريم من سمع لنفسه و من اقبل لروحه و من اعرض فعليه كذلك حكم قلم الله ربك و رب العرش العظيم

BLIB_Or15712.350

BH03891*Date: 1304 ? [1886-1887]*

To be typed.

BLIB_Or15726.103b

BH03954*Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory! 1 هو الله تعالى شأنه الفضل والعطا
- 2 O 'Ali! My glory be upon you. We testify that We have mentioned you before with verses from which shone forth from the horizon of each letter the sun of God's loving-kindness, the Lord of all worlds. By God's life! In every word of your Lord's words surged the ocean of realities and meanings, yet the people remain in evident remoteness. 2 يا علي عليك بهائي نشهد اننا ذكرناك من قبل بآيات لاحت من افق كل حرف منها شمس عناية الله رب العالمين لعمر الله ماج في كل كلمة من كلمات ربك بحر الحقائق والمعاني ولكن القوم في بعد مبين
- 3 We have desired at this time to adorn your head once again with the crown of your Lord's loving-kindness, and your temple with the ornament of the Most Great Steadfastness in this Mighty Announcement. Nabil, upon him be My glory and My loving-kindness, mentioned you before the Throne and presented it to My Branch Diya. We have turned toward you and sent down for you from the Mother Book this mighty and wondrous Book. 3 انا اردنا في هذا الحين نزين رأسك مرة اخرى باكليل عناية ربك و هيكلك بطراز الاستقامة الكبرى في هذا النبأ العظيم قد ارسل النبيل عليه بهائي و عنايتي ذكرتك تلقاء العرش و عرضه غصني ضياء اقبلنا اليك و انزلنا لك من ام الكتاب هذا الكتاب العزيز البديع
- 4 It has grieved Me what befell you in your departure from the Land of Ta and your arrival in the land which God has made the Dawning-place of His verses that hold sway over all who are in the heavens and the earth. I beseech Him, exalted be He, to open before your face the door of His bounty and generosity. Verily He is the All-Bountiful, the Most Generous. 4 قد احزنني ما ورد عليك في خروجك من ارض التاء و ورودك في ارض جعلها الله مشرق آياته المهيمنة على من في السموات و الارضين اسئله تعالى ان يفتح على وجهك باب جوده و عطائه انه هو الفضال الكريم
- 5 At this time We make mention of him who hath yearned for My remembrance, and give him glad-tidings of this wise and sacred mention. We make mention also of him who hath ascended unto God, the Lord of the mighty Throne. We entreat God to send down upon him mercy from His presence and grace from His own realm; verily, He is the Most Compassionate of the compassionate. And We beseech Him to cause, at every moment, the rains of His bounty to descend upon him from the 5 و نذكر في هذا الحين من اراد ذكرى و نبشره بهذا الذكر الحكيم و نذكر من صعد الى الله رب العرش العظيم نسل الله ان ينزل عليه رحمة من عنده و فضلا من لدنه انه هو ارحم الراحمين و ينزل عليه في كل الاحيان من سماء جوده امطار فضله انه هو المقتدر على ما يشاء بارادته التي سبقت من في السموات و الارضين

heaven of His hiddenness. Verily, He is powerful to do what He willeth, through a Will that hath surpassed all who are in the heavens and on the earth.

- 6 This is the Day whereon the Temple of Manifestation hath mounted the throne of the Mount, and all things have cried aloud: "The kingdom is God's, the Lord of all worlds!"
- 7 Thy name and the name of thy brother have been presented before His Face; We have made mention of them both in verses from which the sweet savours of the loving care of your Lord, the All-Glorious, the All-Praised, are diffused. The glory from Our presence rest upon thee and upon those who have believed in the Peerless, the All-Informed.

6 هذا يوم فيه استوى هيكل الظهور على عرش الطور و نادى الاشياء الملك لله رب العالمين

7 قد حضر اسمك و اسم اخيك لدى الوجه ذكرناهما بايات تضوع منها عرف عنايته ربكم العزيز الحميد البهاء من لدنا عليك و على الذين آمنوا بالفرد الخبير

INBA41:435x, BLIB_Or15726.111

BH04101

To: *Haj Mirza Muhammad Husayn Afnan*

Date: 1304 ? [1886-1887]

- 1 He is the All-Seeing, the All-Knowing.
- 2 O My Afnan! Upon thee be My glory, My loving-kindness and My mercy. The divine bounties vouchsafed unto thee are beyond reckoning. We make mention of but a drop from that ocean, that thou mayest know and discover it. In the early days of the Cause, the well-known Mu'tamidu'd-Dawlih desired to render service and assistance, but was not successful. And some time ago, the Mushiru'l-Ard of Shin likewise desired to render assistance and service, but this was not acceptable in the presence of the Wronged One, as he had been involved in the martyrdom of certain loved ones. Nevertheless, God forgave him through His grace and mercy. But thou, praise be to God, not only didst succeed in rendering service and assistance, but also wert among those who loved Me, attained My presence, quaffed the choice wine of reunion with Me, and were adorned with the word of My good-pleasure. Moreover, the Blessed Tree did openly and manifestly claim kinship with thee before the faces of the world and bestowed upon thee that which hath had and shall have no likeness or equal. Soon shall be revealed in the days to come that which hath been sent down from My Most Exalted Pen. Verily He is the Truth, the Knower of things unseen.

1 هو الشاهد الخبير

2 يا افنانى عليك بهائى و عنايتى و رحمتى فضل الهى در باره آنجناب از حد احصا خارج رشحى از بحر آرا ذكر مينمائيم تا بيانى و بدانى در اول امر معتمدالدوله معروف اراده خدمت و نصرت نمود فائز نشد و بعد در چندی قبل مشير ارض ش او هم اراده نصرت و خدمت نمود و لى المظلوم مقبول نيفتاد چه كه در شهادت بعضى از اوليا شريك بوده ولكن عفا الله عنه فضلاً من عنده و رحمه من لدنه و آنجناب لله الحمد مع من احببى و فاز بلى و شرب رحيق وصالى و تزين بكلمه رضائى هم بخدمت فائز شدند و هم بنصرت و همچنين سدره مباركه ظاهراً باهراً امام و جوه عالم شما را بخود نسبت داد و فائز فرمود بآنچه شبه و مثل نداشته و ندارد سوف يظهر فى الايام ما نزل من قلبى الاعلى انه هو الحق علام الغيوب

- 3 Say: Glory be to Thee, O my God! Praise be to Thee for having guided me. Glory be to Thee, O my God! Praise be to Thee for having made me know Thee. Glory be to Thee, O my God! Praise be to Thee for having honored me, brought me into Thy presence, caused me to hear and to see. Glory be to Thee, O my God! Praise be to Thee for having favored me, enabled me to serve Thee, and caused me to speak forth Thy praise and glorification. O my Lord! Ordain for me every good thing that lieth hidden and treasured, concealed from the eyes of Thy servants. Verily Thou art the Ever-Forgiving, the All-Merciful. Verily Thou art the All-Bountiful, the Most Generous.

3 قل سبحانك اللهم يا الهى لك الحمد بما هديتني
و سبحانك اللهم يا الهى لك الحمد بما عرّفتني
و سبحانك اللهم يا الهى لك الحمد بما شرفّنتني و
احضرتني واسمعتني واريتني و سبحانك اللهم يا
الهى لك الحمد بما فضّلتنى و اقنتنى على خدمتك
و انطقتنى بذكرك و ثنائك اى ربّ قدّر لى كلّ
خير كان مكنوناً مخزوناً مستوراً عن عيون عبادك
انك انت الغفور الرحيم و انك انت الفضل
الكريم

INBA51:514b, LHKM3.323

BH04011

To: Isma'il

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise be unto the One Who is worthy and deserving, Whose waves of the ocean of knowledge have encompassed the world and Whose hand of bounty has bestowed the chalice of life. His is the praise and the glory, His is the gratitude and the giving. There is no God but He, the Lord of Names and Creator of Heaven. And blessings and peace be upon the Unlettered Prophet, the Divine Mystery and the Eternal Light, and upon His family and companions through whom God's Cause was exalted among the servants and His commandments among the lands.
- 3 And now, the spiritual beloved Mr. Muhammad-'Ali, upon him be 96 [Baha'u'llah], came some time ago and attained the presence. Since he is engaged in commerce in the great city, he has requested that someone be specifically assigned for writing and accounting with him. Therefore, this servant mentions, as commanded, that if your honor is inclined, this matter is very suitable. I beseech God, exalted be His glory, to make this matter a cause and means for the manifestation and emergence of human dignity and station. And after submitting this before the face of the Lord, He said: "We beseech God to assist His servant Isma'il in what He loves and is pleased with, and to send down upon him from the clouds of His grace a

1 هو الله تعالى شأنه العظمة والاقطار

2 حمد مقصوداً لائق و سزاست كه امواج عمان
علبش عالم را احاطه نموده و يد عطایش كأس
حیات بخشیده له احمد و الثناء و له الشکر و
العطاء لا اله الا هو مالک الاسماء و فاطر السماء
و الصلوة و السلام على النبی الامی و السر الالهی
و النور الابدی و على آله و اصحابه الذين بهم ارتفع
امر الله بين العباد و اوامره لمن في البلاد

3 و بعد جناب حبيب روحانی آقا محمد علی علیه
۶۶ ۹ [بهاء الله] چندیست تشریف آوردند و
فائز شدند چون جناب ایشان در مدینه کبیره
بتجارت مشغولند لذا خواهش نموده اند نفسیهم با
ایشان مخصوص تحریر و حساب با ایشان باشد
لذا اینجند حسب الامر ذکر مینماید اگر آنجناب
مایل باشند این فقره بسیار موافق است از حق جل
جلاله میطلب این فقره را سبب و علت فرماید از
برای ظهور و بروز شأن و مقام انسانی و بعد از
عرض امام وجه مولى فرمودند نسل الله ان يؤید

blessing from His presence and from the heaven of His bounty a mercy from His side. Verily He is the Powerful, the Mighty, and worthy to answer." End.

عبدہ اسمعیل علی ما یحبّ و یرضی و ینزل علیہ
من سحاب فضلہ برکتہ من عنده و من سماء جوده
رحمة من لدنه انه هو المقتدر القدير و بالاجابة
جدیر انتہی

- 4 I convey greetings to the friends in that land and beseech for each one that which is befitting. Peace, remembrance and glory be upon you and upon God's righteous servants. Praise be to God, the Lord of the Worlds.

4 دوستان آن ارض را سلام میرسانم و از برای
هر یک میطلبم آنچه را که سزاوار است السلام
و الذکر و البهاء علیک و علی عباد الله الصالحین
الحمد لله رب العالمین

BLIB_Or15731.173

BH04118

To: Kazim

Date: 1304 ? [1886-1887]

- 1 In the Name of the One God

1 بنام خداوند یگّا

- 2 O Kazim! The entire world hath been brought into existence from nothingness for the knowledge of God, exalted be His glory. Yet in every age and century when the Sun of Truth hath shone forth from the horizon of the heaven of divine Will, all turned away save a few. Reflect upon the Messenger of God, may the spirit of all else be sacrificed for Him - after His appearance all turned away and the desire to shed His blood became manifest from the souls of the idolaters. Then the verse of emigration was revealed and He departed from Batha to Yathrib. And likewise reflect upon the Spirit (Christ) - the divines of idols and of the Torah rose up in such opposition that the hands of power bore Him to the fourth heaven, and this is a saying to which all the divines testify and proclaim. And similarly with the Prophets who came before - should one reflect, he would find himself bewildered at what befell those Dawning-places of divine revelation, such that the Most Exalted Pen lamenteth.

2 یا کاظم جمیع عالم از برای عرفان حقّ جلّ جلاله
از عدم بوجود آمده‌اند و لکن در هر قرن و عصر
که آفتاب حقیقت از افق سماء مشیت الهی
اشراق نمود کل اعراض نمودند الا معدودی
در رسول الله روح ما سواه فداہ تفکر نما بعد از
ظهور کل اعراض نمودند و ارادہء سفک دم
آنحضرت از [آفاق] نفوس مشرکہ ظاهر و هویدا
گشت بعد آیهء هجرت نازل از بطحا به یثرب
تشریف بردند و از قبل در حضرت روح تفکر
نما علای اصنام و توراہ بشأنی بر اعراض قیام
نمودند کہ ایادی اقتدار او را باسمان چهارم برد
و اینکلمہ ایست کہ جمیع علما بآن قائل و ناطقند و
همچنین در انبیای قبل اگر نفسی تفکر نماید خود
را متحیر مشاهده کند بر آن مشارق وحی الهی
وارد شد آنچه کہ قلم اعلی نوحہ نمود و

- 3 The divines of the age have been and continue to be the cause of the prevention of the servants and the source of oppression. Through their opposition all turn away from the Truth. We beseech God to confirm thee in such wise that the veils of the world and the clouds of the peoples prevent thee not from the King of Eternity, and that in the days of His manifestation thou remain not deprived of the outpourings of the heaven of

3 سبب منع عباد و علّت ظلم علای عصر بوده و
هستند باعراض آنها کل معرض از حقّ میطلبیم
ترا تأیید فرماید بشأنی کہ حجابات عالم و سبحات
امم از مالک قدم منع ننماید و در ایام ظهور
از فیوضات سماء رحمت مکلمّ طور محروم نمائی

mercy of Him Who conversed on Sinai. Say: My God, my God! I have turned toward Thee, holding fast to the cord of Thy bounty and clinging to the hem of Thy generosity. I beseech Thee by the waves of the ocean of Thy bestowals and by the Dawning-places of Thy revelation and inspiration, to make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the One with power over whatsoever Thou willest, and within Thy grasp is the reins of all who are in the heavens and on earth.

قل الهى الهى قد اقبلت اليك متمسكاً بجبل
عنايتك و متشبثاً بذيل كرمك اسئلك بأمواج
بحر عطائك و بمشارك وحيك و الهامك بأن
تجعلنى ثابتاً على حبك و راسخاً فى امرك انك
انت المقتدر على ما تشاء و فى قبضتك زمام من
فى السموات و الأرضين

BLIB_Or15699.095a

BH04028

Date: 1304 ? [1886-1887]

1 He is the All-Witnessing, the All-Informed

1 هو الشاهد الخبير

2 Glorified be He Who hath appeared and revealed whatsoever He desired, that He might draw all men nigh unto Him. He, verily, is the Most Bountiful, the Most Generous. He hath commanded all to observe justice and fairness, and to practice that which is prescribed in His perspicuous Book. He hath commanded all to draw near unto the Divine Lote-Tree, and hath forbidden souls from following their desires. He, verily, is the Lord of all beings. He doeth what He pleaseth and ordaineth what He willeth. Blessed is he who acteth according to that which is commanded in the Book of God, the Lord of the worlds.

2 سبحانه الذى ظهر و اظهر ما اراد ليقرب الكل
اليه انه هو الفضل الكريم و امر الكل بالعدل و
الانصاف و بالمعروف الذى انزل حكمه فى كتابه
المبين قد امر الكل بالتقرب الى السدرة المنتهى و
نهى النفوس عن الهوى انه هو مولى الورى يفعل
ما يشاء و يحكم ما يريد طوبى لمن عمل بما امر به
فى كتاب الله رب العالمين

3 Thy letter hath come before the Wronged One and hath been honored with the hearing of thy Lord, the Hearer, the Answerer. We have answered thee with that which causeth the eyes of them that are nigh to be solaced. What thou didst mention in thy letter hath grieved Me. We beseech God to assist thee and those who have believed to accomplish that which will exalt His Cause, the All-Compelling, the All-Wise.

3 قد حضر كتابك لدى المظلوم و فاز باصغاء ربك
السامع المجيب اجبتاك بما قرت به عيون المقر
بين قد احزننى ما ذكرته فى كتابك نسل الله ان
يوفقك و الذين آمنوا على ما يرتفع به امره المبرم
الحكيم

4 Say: O my God, my God! I testify that Thou hast caused the verses to be revealed and hast manifested the clear proofs, and hast stood before the faces of the world and called all unto the Dayspring of Thy Most Great Name. I beseech Thee by the revelations of Thy Most Exalted Pen and by the manifestations of Thy grandeur in the kingdom of creation, to ordain for me that which shall profit me in the hereafter and in this world,

4 قل الهى الهى اشهد انك سخرت الآيات و اظهرت
البينات و قمت امام وجوه العالم و دعوت الكل
الى مشرق اسمك الأعظم اسئلك بتسخير قلمك
الأعلى و بظهورات عظمتك فى ملكوت الانشاء
بأن تقدر لى ما ينفعنى فى الآخرة و الأولى و
فى عوالمك يا مالک الأسماء و فاطر السماء

and in Thy worlds, O Thou Who art the Lord of Names and Creator of heaven. O Lord! I am the supplicant and Thou art the One Who answereth; Thou art the Self-Sufficient and I am the poor one; Thou art the Mighty and I am the lowly one. I beseech Thee by Thy power before which the power of the world hath bowed down, and by Thy might which hath encompassed the nations, to make me in all conditions looking toward Thy horizon, speaking Thy praise, and standing ready to serve Thee and to serve Thy loved ones. Thou, verily, hast power over whatsoever Thou willest. There is none other God but Thee, the Protector, the Self-Subsisting. Ordain for me, O my God, that which will gladden me and bring joy to my heart. Thou, verily, art the Giver, the Bestower, the Forgiving, the Generous.

ای ربّ انا السّائل و انت المجیب و انت الغنی
و انا الفقیر و انت العزیز و انا الذّلیل اسئلك
بقدرتک الّتی خضعت لها قدرة العالم و بقوّتک
الّتی احاطت الّأمم بأن تجعلنی فی کلّ الاحوال
ناظراً الی افقک و ناطقاً بثنائک و قائماً علی
خدمتک و خدمة اولیائک انک انت المقتدر
علی ما تشاء لا اله الا انت المهیمن القیوم قدر
لی یا الهی ما یسرّنی و یفرح به قلبی انک انت
المعطی الباذل الغفور الکریم

BLIB_Or15713.136

BH04201

To: *Haji Mirza Muhammad Husayn, in Astanih*

Date: 1304 ? [1886-1887]

1 In the Name of the one incomparable God!

1 بنام خداوند یگنا

2 Praise be unto the Intended One Who, through the Sun of Hijaz, illumined the world and, through the fragrance of the garment of Batha, perfumed all who dwell upon the earth. Through a single word He created the world and guided it, and appointed the best of creation as Guide, adorning Him with the robe of "Blessed be God, the best of creators" and crowning Him with "Verily He is the Seal of the Prophets." He is the all-embracing Word and He is the Guide of all. He illumined the world with the light of unity and commanded the peoples to manifest spiritual deeds and heavenly attributes.

2 حمد مقصودیرا لایق و سزاست که از آفتاب افق
حجاز عالم را منور نمود و از عرف قیص بطحا من
علی الأرض را معطر داشت بیک کلمه عالم را
خلق فرمود و راه نمود و بهترین خلق را راه نما قرار
داد و او را بخلعت فتبارک الله احسن الخالقین
مزین و بتاج آنه هو خاتم الرسل مکمل ساخت
اوست کلمه جامع و اوست هادی کل عالم
را بنور توحید روشن فرمود و امم را باعمال و
اخلاق طیبه روحانیه امر نمود

3 Blessed is the soul that hath clung unto Him and become aware and assured of that which was promised in the Book. The Trusted One (Amin) made mention of you, therefore doth this Wronged One occupy Himself with your remembrance in this Tablet. We beseech God to illumine thee with the light of true unity and to set thee ablaze with the fire of the Divine Lote-Tree, and to enable thee to perform deeds whose fragrance shall endure and persist.

3 طوبی از برای نفسیکه باو تمسک جست و بآنچه
در کتاب وعده داده آگاه و موقن گشت جناب
امین ذکر شما را نمود لذا این مظلوم در این ورقه
بذکر شما مشغول از حق میطلبم ترا بنور توحید
حقیقی منور نماید و بنار سدره مشتعل و موقّق
دارد بر عملیکه عرفش باقی و دائمست

- 4 The world hath no constancy - all that is witnessed shall soon perish. In this transient abode one must acquire an everlasting station.
- 5 Say: O my God, my God! I am he who hath turned unto Thee and held fast unto Thy cord. I beseech Thee by Thy greatest signs and Thy most excellent names and the manifestations of Thy sovereignty in the kingdom of creation to ordain for me that which shall assist me to do what Thou lovest and approve. Verily Thou art the Lord of all beings and the Lord of the throne on high and of the dust below. There is none other God but He, the Most Exalted, the Most High.

4 دنیا را وفائی نه آنچه مشاهده میشود عنقریب
فانی باید در این دار فانی مقام باقی تحصیل نمود

5 قل الهی الهی انا الذی اقبلت الیک و تمسکت
بجبلک اسئلك بآیاتک الکبری و اسمائک
الحسنی و شؤونات سلطنتک فی ناسوت الانشاء
بأن تجعلنی مؤیداً علی ما تحب و ترضی انک
انت مولی الوری و ربّ العرش و الثری لا اله
الا هو العلی الاعلی

BLIB_Or15699.040c

BH04287

To: Murtida Quli, in Tihiran

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance.
- 2 Your letter, photograph and poem were all presented before the Most Holy Court and attained the honor of being seen and heard. God willing, you will be confirmed to take from that which is not seen and that which does not exist, and that which is not seen and that which does not exist, and to capture the Fleeting One through the name of the Chosen One, and to extract the pillars from a single thing. Then nothing will remain except purification and promotion. A Persian treatise was revealed - verily it is an ocean wherein are concealed the pearls of knowledge and wisdom from God, the Lord of the worlds and Sovereign of nations. Blessed is he who brings forth its pearls from the ocean and its jewels from the treasury. Praise be to God that you have attained unto pearls of divine knowledge for which there hath been and is no likeness or equal. Whosoever possesseth these jewels hath possessed and doth possess all good things. The oceans of the elixir circle round it and the treasures of knowledge bow down at its manifestation.
- 3 Your letter testified to your acceptance and love. Blessed art thou and blessed the mother who nursed thee. The portrait of the Imam was presented through a servant and attained the most exalted station and supreme heights. We beseech God to confirm you in preserving that which He hath bestowed.

1 هو الله تعالى شأنه الحكمة و البیان

2 نامه و عکس و قصیده کل در ساحت اقدس
حاضر و بمشاهده و اصفا فائز انشاء الله مؤید شوی
تا از ما لا یری و ما لا یوجد و ما لا یری و ما
لا یوجد اخذ نمائی و حضرت فرار را باسم مختار
تسخیر کنی و از شیء واحد ارکانرا اخذ نمائی اذاً
لا یبقی الا التطهیر و الترویج رساله پارسی نازل
انها بحر سترت فيه لآئی العلم و الحکمة من لدی
الله مولی العالم و مالک الأمم طوبی لمن اظهر
من البحر لآلیه و من الكنز جواهره الله الحمد بالآلی
عرفان که از برایش شبه و مثل نبوده و نیست
فائز گشتی هر نفسی صاحب این جواهر شد او
دارای کل خبر بوده و هست بجزر اکسیر طائف
حولش و خزائن علوم خاضع عند ظهورش

3 نامهات گواهی داد بر اقبال و محبت طوبی
لک و لأم رضعک تمثال امام وجه بتوسط عبد
حاضر حاضر و بمقام اعلی و ذروه علیا فائز از
حق میطلبیم ترا مؤید فرماید بر حفظ آنچه عنایت
فرمود انه علی کلتیء قدیر این مقام مقام استقامت

Verily He hath power over all things. This is the station of steadfastness and is the greatest of all stations. Glory be upon you and upon those whom the hosts of the world could not prevent from the Ancient Lord - they arose and said: "God is our Lord and the Lord of the mighty throne." Praise be to God, the Mighty, the Wise.

است و اعظم از کل مقامات البهاء عليك و
على الذين ما منعهم جنود العالم عن مالک القدم
قاموا و قالوا الله ربنا و رب العرش العظيم الحمد
لله العزيز الحكيم

BLIB_Or15699.045a

BH04180

To: *Shin Ha Ayn*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 This Wronged One summons you for the sake of God. Great indeed is this Day. Well is it with the one whom the affairs of the world have not kept back from the Lord of Names. 2 اين مظلوم لله آتجنابرا دعوت مينمايد امروز روزيست عظيم نيكوست حال نفسيكه شئونات دنيا او را از مالک اسماء منع ننمود
- 3 Night and day the shrill voice of the Most Exalted Pen is raised up, with the intention of causing the servants to attain the fruits of the Divine Lote-Tree. Ere long all that is visible shall perish. Your Lord, the Possessor of existence and the Sovereign of the seen and unseen, bears witness to this. Arise for God's sake and occupy yourselves with service to His Cause, that perchance you may attain to that whose fragrance shall never cease throughout the kingdom of earth and heaven. Today the ocean of bounty is surging and the sun of grace is shining forth from the horizon of the world. 3 در ليالي و ايام صرير قلم اعلى مرتفع و اراده آنکه عباد را باثمار سدره منتهى فائز نمايد عنقريب آنچه مشهود مفقود خواهد شد يشهد بذلك ربك مالک الوجود و سلطان الغيب و الشهود لله قيام نمائيد و بخدمت امر مشغول شويد که شايد فائز گرديد با آنچه عرفش بدوام ملک و ملکوت منقطع نشود امروز بحر عنایت مواج و آفتاب فضل از افق عالم مشرق و لائج
- 4 Say: O God, my Worshipped One, my Gracious One, my Merciful One! You are that Sovereign before Whose Name the sovereigns of the world bow down in humility and submission. O Generous One! Your generosity has encompassed the world and Your mercy has preceded all else. I beseech You by Your Most Exalted Word and the power of Your Most High Pen to aid this servant to that which befits Your Days. A stranger has intended the most exalted homeland and a seeker has purposed the utmost goal - assist him to arise in service to You and to occupy himself with the spread of Your commandments and laws. O Generous One! Deprive not this poor one from the ocean of Your riches and grant this lowly one a dwelling beneath the shadow of Your mercy, that he may be quickened by the breezes of revelation and attain unto everlasting life. 4 قل الها معبودا کریم رحیما توئی آن سلطانیکه سلاطین عالم نزد اسمی از اسمایت خاضع و خاشع ای کریم کرمتم عالم را احاطه نموده و رحمت سبقت گرفته ترا قسم میدهم بکلهء علیا و اقتدار قلم اعلى که این عبد را مؤید فرمائی بر آنچه لایق ايام تست غربی اراده و وطن اعلى نموده و قاصدى قصد غایه قصوى کرده او را مدد فرماتا بر خدمت قیام نماید و بانتشار اوامر و احکامات مشغول گردد ای کریم این فقیر را از بحر عنایت محروم منما و این مسکین را در ظل رحمت مقرر ده که شايد از نفحات وحى تازه شود و بحیات ابدی فائز گردد

- 5 Thou art the Powerful, the Mighty, and Thou art the All-Knowing, the All-Wise. There is no God but Thee, the Most Exalted, the Most High.

ADMS#381

5 توئی قادر و توانا و توئی عالم و دانا لا اله الا انت
العلیّ الاعلی

INBA65:027x, INBA30:083x, INBA81:012,

NLAI_BH_AB.022x,

AHM.324,

DWNP_v5#11 p.001-002, AQMJ1.145x

BH04243

To: *Ghulam-Rida*

Date: 1304 ? [1886-1887]

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

1 هو الشاهد الخبير

- 2 God testifieth that there is none other God but Him. He taketh and He giveth, and He is the Taker, the Bestower, the Almighty, the All-Powerful. O people of the contingent world! Harken unto the call of your Lord which hath been raised from this glorious station. We have brought forth from the treasures of Our Most Exalted Pen that which shall gladden the eyes of them that behold, and have sent down from the heaven of bounty that which shall rejoice the hearts of them that are near.

2 شهد الله انه لا اله الا هو يأخذ و يعطي و هو
الآخذ البازل المقتدر القدير يا اهل الامكان اسمعوا
نداء ربكم انه ارتفع في هذا المقام الكريم قد اظهرنا
من خزائن قلبی الاعلی ما تقر به ابصر الناظرين و
انزلنا من سماء العطاء ما تفرح به افئدة المقربين

- 3 While We were seated upon the throne, the servant came with a letter bearing thy name. We have revealed for thee that which shall draw thee nigh unto the One, the All-Informed. Let not the affairs of men grieve thee, nor the happenings of the world prevent thee. Take hold of My Book with My strength, then act according to that which hath been sent down therein from the presence of One All-Knowing, All-Wise. We desire naught on earth save the betterment of the world and the edification of its peoples. To this testifieth the Book of God, the Lord of all worlds. Among the people are those who turned away, those who denied, and those who cast it behind their backs, clinging to the idle fancies of the ungodly - they who violated God's Covenant and His Testament, denied His proof and His evidence, and uttered that which caused the dwellers of Paradise and the people of this luminous station to lament. Say: Be fair, O people of the earth! By what proof did ye believe, and for what reason did ye turn away from this momentous announcement? Fear God, O people, and follow not him who forbade the servants from drawing nigh unto God, the One, the All-Informed. Thus hath the ocean of knowledge shown thee its waves and the heaven of utterance its stars, that thou mayest

3 انا تكلم مستویاً على السریر اتي الخادم بورقة كان
فيها اسمك انزلنا لك ما يقربك الى الفرد الخبير
اياك ان يحزنك شئون البشر او يمنعك
حوادث العالم خذ كتابی بقوة ثم اعمل بما نزل
فيه من لدن عليم حكيم انا ما اردنا في الأرض
الا اصلاح العالم و تهذيب الأمم يشهد بذلك
كتاب الله رب العالمين من الناس من اعرض
و منهم من انكر و منهم من نبذه ورائه متمسكاً
بأوهام المشركين الذين نقضوا عهد الله و ميثاقه
و انكروا حجته و برهانه و نطقوا بما ناح به سكان
الفردوس و اهل هذا المقام المنير قل انصفوا
بالله يا ملائ الأرض بأي امر آمنت و بأي شيء
اعرضتم عن هذا النبأ العظيم اتقوا الله يا قوم ولا
تتبعوا من نهى العباد عن التقرب الى الله الفرد
الخبير كذلك اراك بحر العلم امواجه و سماء
البيان انجها لتشكر ربك المشفق الكريم البهاء
من لدنا عليك و على الذين ما توقفوا اذ سمعوا

give thanks unto thy Lord, the Compassionate, the Bountiful. The glory that proceedeth from Us rest upon thee and upon those who hesitated not when they heard the call, but drew near with illumined hearts and said: "Praise be unto Thee, O Lord of the worlds!"

النِّدَاءُ اقبلوا بقلوب نوراء و قالوا لك الحمد يا رب العالمين

BLIB_Or15713.170

BH04306

To: *ibn abi Turab*

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O son of Abu-Turab! Say: My God, my God! I perceive the fragrance of Thy Manifestation, yet know not which spot hath been honored by Thy footsteps, which place hath been blessed by the lights of Thy countenance, which city hath been raised up by Thy call and wherein the throne of Thy majesty hath been established. I know not, O my God, my Lord, my Support and my Master, what Thou hast ordained for this servant of Thine - whether the hands of Thy loving-kindness shall draw him nigh unto Thee or the manifestations of Thy decree shall hold him back. Alas, alas! Then alas, alas! for my separation in Thy days and my remoteness after having become assured that Thou didst create me and Thy servants for Thy knowledge and Thy meeting.

2 يا ابن ابى تراب قل الهى الهى اجد عرف ظهورك و لم ادر اى مقام تشرف بقدمك و اى محل فاز بانوار وجهك و اى مدينة ارتفع فيها ندائك و استقر فيها عرش عظمتك لم ادر يا الهى و سيدى و سندى و مولائى ما قدرت لعبدك هذا ا تقر به ايدى الطافك او تمنعه ظهورات قضائك فاه آه ثم آه من هجرى فى ايامك و فراقى بعد ايقانى بانك خلقتنى و عبادك لعرفانك و لقاءك

3 O Lord! Thou seest me clinging unto Thee and gazing toward the horizon of Thy grace. I beseech Thee by the fragrance of Thy garment and the breezes of Thy utterance to ordain for me from Thy Most Exalted Pen the reward of those who attained Thy presence, who stood before Thy gate, who heard Thy sweetest call, and who beheld Thy Most Glorious Horizon. Then I beseech Thee, O God of Names and Creator of heaven, by those who were martyred in Thy path and who advanced to the place of sacrifice in Thy love, O Lord of all beings, and by the light of Thy Manifestation whereby Paradise trembled with longing for Thy presence, to assist me in that which Thou lovest and art pleased with. Then grant me the good of this world and the world to come. Verily Thou art the Lord of the Mighty Throne and the Exalted Seat. O my God! Send Thy blessings upon Thy loved ones and chosen ones who broke not Thy Covenant, who took the cup of steadfastness in Thy Name

3 اى رب ترانى متمسكاً بك و ناظراً الى افق فضلك استلک بعرف قبضك و نفحات بيانك بأن تقدر لى من قلمك الاعلى اجر من حضر تلقاء وجهك و قام لدى بابك و سمع ندائك الاحلى و رأى افقك الابهى ثم استلک يا اله الاسماء و فاطر السماء بالذين استشهدوا فى سبيلك و اقبلوا الى مقر الفداء يا مولى الورى فى حبك و بنور ظهورك الذى اهتز به الفردوس شوقاً للقائك بأن تؤيدنى على ما تحب و ترضى ثم ارزقنى خير الآخرة و الاولى انك انت رب العرش العظيم و الكرسى الرفيع صل اللهم يا الهى على اوليائك و اصفياك الذين ما نقضوا ميثاقك اخذوا كأس الاستقامة باسمك

and drank therefrom in spite of Thine enemies and the divines of Thy earth who disbelieved in Thee and in Thy signs and disputed Thy proof. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the All-Glorious, the All-Powerful.

و شربوا منها رغماً لأعدائك و لعلباء ارضك
الذين كفروا بك و بآياتك و جادلوا بيهانك
أنت انت المقتدر على ما تشاء لا اله الا انت
المهيمن العزيز القدير

BLIB_Or15713.154b

BH04265

Date: 1304 ? [1886-1887]

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

1 هو الناطق العليم

2 This is a Book which the All-Wise hath sent down for whoso desireth to drink from the Kawthar of life eternal from the chalice of the bounty of his Lord, the Mighty, the Most Bountiful, that the fragrances of revelation may draw him near and the verses of the Book may bring him nigh unto God, the Lord of lords. We have manifested the Kingdom and sent down from the heaven of might that which hath guided men to the Most Exalted Horizon, as a command from God, the Lord of all men. Verily the Pen crieth out amidst the world and the Tablet speaketh forth: He Who was hidden in the eternity of eternities hath appeared. Fear ye God, O concourse of earth! Cast aside names and take what ye are bidden by God, the Cleaver of the daybreak.

2 كتاب انزله الحكيم لمن اراد ان يشرب كوثر
الحیوان من كأس عطاء ربه العزيز الفضال
لتجذبه نفحات الوحي و تقربه آيات الكتاب الى
الله رب الارباب قد اظهرنا الملكوت و انزلنا
من سماء الجبروت ما هدى الناس الى الأفق
الأعلى امراً من لدى الله مالک الرقاب ان القلم
ينادی بين العالم و اللوح ينطق قد ظهر من كان
مكوناً في ازل الازال اتقوا الله يا ملأ الأرض
ضعوا الأسماء و خذوا ما امرتم به من لدى الله
فالق الأصباح

3 This is a Day wherein the assemblage of the divines hath been scattered and the hearts of the theologians have been troubled, and the Herald hath proclaimed: The Kingdom belongeth unto God, the Creator of all existence. Beware lest the doubts of the world hold thee back. Cast vain imaginings beneath thy feet, clinging to the hem of the robe of thy Lord's mercy, the Revealer of verses. The carpet of vain imaginings hath been rolled up, for God hath come riding upon the clouds. Can anyone deny what hath appeared in truth, and can anyone object to the Mother Book? Say: O people of the Bayan! Look ye, then remember when the Desired One came on the Day of Resurrection. The divines of Persia turned away from Him and opposed Him until they slew Him with tyranny whereat the heavens wept. They followed their own desires and denied Him in Whom they had believed throughout ages and centuries. Thus hath the Pen spoken when the Lord of all names

3 هذا يوم فيه تشّتت شمل العلماء و اضطربت
افتدة الفقهاء و نادى المناد الملك لله مالک
الايجاد اياک ان توقّفك شبهات العالم ضع
الأوهام تحت قدمك متشبّثاً بأذيال رداء رحمة
ربك منزل الآيات قد طوى بساط الأوهام اذ
اتى الله راجباً علي السحاب هل يقدر احد ان
ينكر ما ظهر بالحق و هل يقدر ان يعترض على
أم الكتاب قل يا ملأ البيان انظروا ثم اذكروا اذ
اتى المقصود في يوم القيام اعرض عنه علماء
الایران و اعترضوا عليه الى ان قتلوه بظلم ناحث
به الأفلاك اتبعوا أهوائهم و كفروا بالذي آمنوا
به في القرون و الأعصار كذلك نطق القلم اذ
كان مالک القدم يمشی في اعلى المقام البهاء
المشرق من افق سماء عنايتي على الذين ما نقضوا

was walking in the most exalted station. The splendor shining from the horizon of the heaven of My loving-kindness be upon those who have not broken My Covenant and Testament and who have testified to that whereunto God testified before the creation of earth and heaven.

عهدی و میثاقی و شهدوا بما شهد الله قبل خلق
الأرضين والسموات

BLIB_Or15713.151

BH04325

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O thou who gazest upon the Countenance! We have mentioned thee time and again, and have sent down for thee that which hath diffused the fragrances of utterance throughout all contingent being. Thy Lord, the All-Merciful, beareth witness to this, and He, verily, hath power over all things. We console thee in what hath befallen thee and beseech God to pour forth upon thee patience from His presence - and He is the All-Patient. He hath commanded all to show forth beautiful patience. The world and whatsoever existeth therein is evanescent, as beareth witness to this He Who is the Possessor of existence from His praiseworthy station. All in the world have witnessed and continue to witness change and variation, yet despite this they remain heedless and veiled. Beseech ye God that He may make His servants aware and grant them a portion from the ocean of knowledge. He is the Powerful, He is the Mighty.

2 يا أيها الناظر الى الوجه ذكرناك مرّة بعد مرّة و
انزلنا لك ما فاحت به نفحات البيان في الامكان
يشهد بذلك ربك الرحمن انه على كل شيء قدير
انا نعزيك فيما ورد عليك ونسأل الله ان يفرغ
عليك صبراً من عنده و هو الصبار امر الكل
بالصبر الجميل دنيا فاني مع آنچه در او موجود يشهد
بذلك مالک الوجود في مقامه المحمود جميع عالم
تغيير واختلاف دنيا را مشاهده نموده و مينمايند
مع ذلك غافل و محجوبند از حق بطلبيد عباد را
آگاه فرمايد و از بحر دانش قسمت عطا نمايد
اوست قادر و اوست مقتدر

3 In these days Aqa Siyyid Mahmud - upon him be the Glory of God - hath made mention of him who hath ascended to the Supreme Companion, and one special Tablet of Visitation hath been revealed and sent down for the deceased. That honoured one should peruse it and send it to the aforementioned Siyyid. We beseech God, blessed and exalted be He, to aid him to remember Him and serve His Cause, and to ordain for him every good thing which He hath sent down in His Book. Verily, He is the All-Bountiful, the Possessor of great favor. We make mention of the loved ones and counsel all to observe wisdom. Wisdom is the cause of the exaltation of the Word and the preservation of being. All must recognize its worth and station and hold fast unto it. Peace and glory be upon thee and upon

3 اين ايام جناب آقا سيد محمود عليه بهاء الله ذكر
من صعد الى الرفيق الأعلى را نموده و يك لوح
زيارت مخصوص مرحوم مرفوع نازل و ارسال
شد آن جناب ملاحظه نمايند و ارسال دارند نزد
جناب مذکور نسأل الله تبارك و تعالي ان يؤيده
على ذكره و خدمة امره و يكتب له كل خير انزله
في كتابه انه هو الكريم ذو الفضل العظيم احباً را
ذكر مينمائيم و كل را بحكمت و وصيت ميفرمائيم
حكمت علت ارتفاع كلمه و حفظ وجود است
بايد جميع قدر و مقام آنرا بشناسند و بآن تمسك
نمايند السلام و البهاء عليك و على عباد الله

God's sincere servants. Praise be to God, the Single, the One, the Mighty, the All-Knowing, the All-Wise.

المخلصين الحمد لله الفرد الواحد المقتدر العليم الحكيم

BLIB_Or15690.144a, BLIB_Or15726.121,
BLIB_Or15728.092a

BH04508

To: Hasan Khan, in Tihiran

Date: 1304 ? [1886-1887]

- 1 In My Name that speaketh in the Kingdom of Utterance. 1 بِسْمِ النَّاطِقِ فِيمَلَكُوتِ الْبَيَانِ
- 2 This is a Book which the All-Merciful hath sent down unto him who hath believed in God, the Lord of Lords, that the Call may draw him to the Supreme Horizon and bring him nigh unto a station wherein all atoms bear witness to that which the Tongue of Grandeur witnessed before the creation of earth and heaven. 2 كِتَابُ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ آمَنَ بِاللَّهِ رَبِّ الْأَرْبَابِ لِيَجْذِبَهُ النَّدَاءُ إِلَى الْأَفْقِ الْأَعْلَى وَيَقْرَبَهُ إِلَى مَقَامٍ يَشْهَدُ فِيهِ الذَّرَاتُ بِمَا شَهِدَ بِهِ لِسَانُ الْعِظْمَةِ قَبْلَ خَلْقِ الْأَرْضَيْنِ وَالسَّمَوَاتِ
- 3 We have heard thy call and have addressed thee from the Mount of Knowledge, and given thee glad tidings of that which was recorded in the Books and Tablets. This is a Day unto which God's Books of old have testified. Blessed is he who hath attained unto its light and believed in God, the Lord of all beings. 3 أَنَا سَمِعْنَا نَدَائَكَ نَادِيَاكَ مِنْ طُورِ الْعِرْفَانِ وَبَشَّرْنَاكَ بِمَا كَانَ مَسْطُورًا فِي الزَّيْرِ وَالْأَلْوَاخِ هَذَا يَوْمٌ شَهِدَتْ لَهُ كُتُبُ اللَّهِ مِنْ قَبْلِ طُوبَى لِمَنْ فَازَ بِنُورِهِ وَآمَنَ بِاللَّهِ مَالِكِ الرِّقَابِ
- 4 Be thou steadfast in serving the Cause and in voicing the praise of God, the Lord of all creation. He, verily, aideth those who have turned unto Him and assisteth them through the hosts of the unseen. He is, in truth, the Almighty, the All-Glorious, the All-Compelling. Nothing whatsoever escapeth His knowledge. He doeth what He willeth through His sovereignty that encompasseth all names. There is none other God but He, the Mighty, the All-Compelling. 4 كُنْ قَائِمًا عَلَى خِدْمَةِ الْأَمْرِ وَنَاطِقًا بِنَاءَ اللَّهِ مَوْلَى الْعِبَادِ أَنَّهُ يُؤَيِّدُ الَّذِينَ أَقْبَلُوا إِلَيْهِ وَيَنْصُرُهُمْ بِجُنُودِ الْغَيْبِ وَهُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَفْعَلُ مَا يَشَاءُ بِسُلْطَانِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْجَبَّارُ
- 5 We counsel thee with that which will exalt God's Cause throughout all regions and manifest the station of man amidst all peoples. 5 أَنَا نُوَصِّيكُ بِمَا يَرْتَفِعُ بِهِ أَمْرُ اللَّهِ فِي الْأَشْطَارِ وَبِمَا يَظْهَرُ بِهِ شَأْنُ الْإِنْسَانِ بَيْنَ الْأَحْزَابِ
- 6 Say: My God, my God! I beseech Thee by the ocean of Thy knowledge, the heaven of Thy wisdom, and the sun of Thy bounty and grace, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee, O Lord of all names and Creator of the heavens! O Lord! Thou seest me turning away from all else save Thee and advancing toward the 6 قُلْ أَلْهِىَ إِلَهِي اسْتَلْكَ بِحُجْرَتِكَ وَسَمَاءِ حِكْمَتِكَ وَشَمْسِ جُودِكَ وَفَضْلِكَ بِأَنْ تَكْتُبَ لِي مِنْ قَلْبِكَ الْأَعْلَى مَا يَقْرِبُنِي إِلَيْكَ يَا مَالِكِ الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ أَيْ رَبِّ تَرَانِي مُعْرَضًا عَنْ دُونِكَ وَمُقْبِلًا إِلَى أَفْقِ فَضْلِكَ اسْتَلْكَ بِأَنْ تَقْدِرَ لِي مَا

horizon of Thy grace. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who were not frightened by the hosts of the world nor weakened by the clamor of the nations - they arose and proclaimed: "God is our Lord and the Lord of the Mighty Throne! There is none other God but Thee, the All-Forgiving, the All-Bountiful!"

قدّرتَه لأصفيائك الذين ما خوّفتهم جنود العالم و
ما اضعفتهم ضوضاء الأمم قاموا و قالوا الله ربنا
و ربّ العرش العظيم لا اله الا انت الغفور الكريم

BLIB_Or15713.152

BH04422

To: *Ustad Ali Akbar Banna Yazdi*

Date: 1304 ? [1886-1887]

1 In the name of the Mighty, the All-Powerful!

1 بنام قادر توانا

2 By the testimony of all divine Books, this Day is the Day of God and this Cause is His Cause. Through the Most Great Word He adorned all things from nothingness with the ornament of being, and through another Word which in this moment floweth from the Supreme Pen He counseleth all, and this blessed Word which is the cause of the salvation of the world and the unity of nations is this: O friends of God! There are many emigrants who, after arrival and observation and hearing, return to their countries. Some speak of the truth, that is, of what they have heard from the tongue of the Wronged One, while others are occupied with vain imaginings. Should any word of discord appear from any soul, that word was not and is not from the Truth. The Dispensations have culminated in this Most Great Manifestation. Beseech ye God that He may adorn souls with the ornament of fairness, lest they again become the cause of discord and the shedding of blood. This is what the Wronged One hath ordained and counseled unto the friends of God and His loved ones. Blessed is he who hath heard and attained, and woe unto the heedless. When thou hast received My Writings and My Tablet, say:

2 بَشَادَتِ جَمِيعِ كُتُبِ الهی یوم یوم اللّٰهست و امر
امر او بکلمهء علیا کل را از عدم بطراز وجود
مزین فرمود و بکلمهء اخری که در این حین
از قلم اعلی جاری کل را وصیت میفرماید و آن
کلمهء مبارکه که سبب نجات عالم و اتحاد امست
اینست یا اولیاء الله مهاجرین بسیار و بعد از ورود
و مشاهده و اصغا باوطان راجع بعضی بحق ناطق
یعنی بآنچه از لسان مظلوم اصغا نموده اند تکلم
مینمایند و برخی باوهم مشغول از هر نفسی کلمهء
اختلاف ظاهر شود آنکله از حق نبوده و نیست
ظهورات منتهی شد بظهور اعظم از حق بطلبید
نفوس را بطراز انصاف مزین نماید تا مجدد سبب
اختلاف و سفک دما نشوند هذا ما حکم به
المظلوم و نصح به اولیاء الله و اودائه طوبی لمن
سمع و فاز و ویل للغافلین اتک اذا فزت بأثری
و لوحی

3 My God, my God! Praise be unto Thee for having enabled me to turn towards the Dayspring of Thy Cause, and shown me Thy path, and made me hear Thy verses. I beseech Thee by them who hastened unto the place of sacrifice and offered up their souls and all they possessed in Thy path, O Lord of all being, to ordain for me the good of this world and the world to come. Verily Thou art the Lord of the Throne on high and

3 قل الهی الهی لک الحمد بما ایدتنی علی الاقبال
الی مشرق امرک و عرّفتنی سبیلک و اسمعتنی
آیاتک استلک بالذین سرعوا الی مقرّ الفداء و
انفقوا ارواحهم و ما عندهم فی سبیلک یا مولی

of the earth below. There is none other God but Thee, the Mighty, the Great.

الورى ثم قدّرتلى خير الآخرة و الأولى أنك انت
ربّ العرش و الثرى لا اله الا انت العزيز العظيم

BLIB_Or15718.014

BH04504

To: Aqa Muhammad Jafar

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer!

1 هو السّامع المجيب

2 The Book of God speaketh with truth amongst creation and guideth all to His straight path. The Most Great Announcement hath come, yet most of the peoples remain heedless. This is the Day wherein the ocean of divine knowledge hath surged before the faces of all religions, and the hidden and treasured Mystery hath been revealed, through which the Herald proclaimed: "He hath come, He at Whose mention Paradise and the Most Exalted Garden were attracted." Blessed are they that have attained!

2 كتاب الله ينطق بالحقّ بين الخلق و يهدى الكلّ الى صراطه المستقيم قد اتى النّبأ الأعظم و الأمم اكثرهم من الغافلين هذا يوم فيه ماج بحر العرفان امام وجوه الأديان و ظهر السرّ المكنون و [المستسرّ] المخزون الذى به نادى المناد قد اتى من انجذبت بذكره الفردوس و الجنة العليا طوبى للفائزين

3 If thou desirest to make mention of God, the Lord of the Throne and of earth, arise, then raise up the hands of thy inner and outer being with such steadfastness that the hands of all contingent things will be lifted thereby toward the heaven of the grace of thy Lord, the All-Merciful, the Most Compassionate. Blessed is the hand that hath taken hold of His Book, and the eye that hath beheld His signs, and the heart that hath turned to His horizon, and the ear that hath heard His most sweet call when it was raised in the world of creation. And woe unto every remote oppressor!

3 ان تريد ان تذكر الله ربّ العرش و الثرى قم ثم ارفع ايدى سرّك و جهرک باستقامة ترتفع بها ايدى الممكّات الى سماء فضل ربّكم الرّحمن الرّحيم طوبى ليد فازت بأخذ كتابه و لعين فازت بمشاهدة آثاره و لقلب اقبل الى افقه و لأذن سمعت ندائه الأهل اذ ارتفع فى ناسوت الانشاء و ويل لكلّ ظالم بعيد

4 Say: O peoples of the earth! The All-Bountiful hath come, riding upon the clouds, while from His right the Herald of Glory proclaimeth: "O people! This is He Who was promised to you in the Books of old, and this is He at Whose appearance the Books of the peoples bowed down in submission." To this beareth witness the Most Great Book of God in this exalted station.

4 قل يا ملاء الأرض قد اتى الوهاب راجاً على السحاب و ينادى عن يمينه منادى العزة يا قوم هذا هو الذى وعدتم به فى كتب القبل و هذا هو الذى اذ ظهر خضعت له كتب القوم يشهد بذلك كتاب الله الأعظم فى هذا المقام الرّفيع

5 The Glory shining from the horizon of My utterance be upon thee and upon those who witnessed and declared: "This is He through Whom the countenance of Faith smiled in all creation, and the Hour appeared with its signs, and the Resurrection

5 البهاء المشرق من افق سماء بيانى عليك و على الذين شاهدوا و قالوا هذا هو الذى ابتسم به نغر الايمان فى الامكان و ظهرت الساعة و اشراطها

with its mysteries.” Joy be to every attainer and felicity to every beholder who hath responded!

و القيامة و اسرارها نعيماً لكلّ فائز و هنيئاً لكلّ ناظر مجيب

BLIB_Or15726.105, AQA7#446 p.264

BH04574

To: *Baha'is of Saysan*

Date: 1304 ? [1886-1887]

1 In the Name of the One God!

1 بنام خداوند یگنا

2 O people of Saysan! The Pen of the Most Merciful mentions you on this blessed night. His honor Amin, upon him be My glory and My loving-kindness, arrived and made mention of you. Repeatedly before the Wronged One he spoke of your acceptance and your turning towards God. You are they who have attained to acceptance when the people of the cities and lands turned away, save whom God, the Lord of the worlds, willed.

2 یا اهل سیسان قلم رحمن در این لیلہء مبارکہ شما را ذکر مینماید جناب امین علیہ بہائی و عنایتی وارد و ذکر شما را نمود مکرر نزد مظلوم بذکر اقبال و توجہ شما ناطق انتم الذین فزتم بالاقبال اذ اعرض عن الأمر اهل المدائن و الدیار الا من شاء الله رب العالمین

3 We beseech God to assist you in mentioning Him, in praising Him, in unity and harmony, and to enable you to do that which will cause His signs to be spread abroad. We counsel all to perform pure and holy deeds and to fear God, the Mighty, the Praiseworthy. One pure deed amongst the deeds of former centuries is as the sun amongst the stars. Beseech God to assist you to accomplish that which is recorded and inscribed in the Book.

3 از حقّ میطلبیم شما را تأیید فرماید بر ذکر و ثنا و اتحاد و اتفاق و موفق دارد بر آنچه سبب انتشار آثار اوست و کل را وصیت مینمائیم باعمال طیبہء طاهره و بتقوی الله العزيز الحمید یک عمل خالص مابین اعمال قرون سابقہ بمثابہء آفتاب است مابین ستارها از حق بطلبید شما را مؤید فرماید بر آنچه کہ ذکرش در کتاب مذکور و مسطور است

4 You must occupy yourselves with His mention and praise at all times, and let your highest endeavor be the reformation of the world and the education of nations. This is not difficult for God to accomplish. How many shepherds in the days of the Dawning-Places of Revelation and the Daysprings of Inspiration attained to the knowledge and recognition of God, exalted be His glory, while how many divines and doctors remained deprived. The bounty is in His hand and within His mighty grasp - He gives and withholds, and He is the Omnipotent Commander.

4 باید در لیالی و ایام بذکر و ثنا مشغول شوید و همتان اصلاح عالم و تهذیب امم باشد لیس هذا علی الله بعزیز چه بسیار از رعاة اغنام کہ در ایام مطالع وحی و مشارق الهام بعلم و عرفان حقّ جلّ جلالہ فائز گشتند و چه بسیار از علما و فقہا کہ محروم ماندند الفضل پیدہ و فی قبضہ قدرته یعطی و یمنع و هو الامر القدیر

TSAY.009, TSAY.468

BH04377

Date: 1304 ? [1886-1887]

1 In the name of the one God

1 بنام خداوند یگا

2 Today a spiritual messenger brought from the garden of inner meanings these words: "Whosoever is victorious through patience and forbearance in times of hardship and adversity, he is of the people of Baha and the companions of the Crimson Ark. Hear, O peoples of the earth, and be not of the heedless!"

2 امروز پیک معنوی از حدیقه معانی این کلمه آورد من فاز بالصبر والاصطبار فی موارد البأساء والضراء انه من اهل البهاء واصحاب السفینه الحمراء اسمعوا یا ملأ الأرض ولا تکن من الغافلین

3 If in truth the ears of the world were to attain unto hearing these words as they deserve to be heard, they would, at all times, utter "Thine is the praise, O God of the worlds, and Thine is the glory, O Lord of all names," and in the path of the one Beloved they would, whatever may befall, hold fast to the cord of patience and cling to the hem of forbearance.

3 اگر فی الحقیقه آذان عالم باصغاء اینکلمه فائز شوند حق الاصغاء در لیالی و ایام به لک الحمد یا اله العالم ولک الثناء یا مولی الأسماء ناطق گردند و در سبیل دوست یگا آنچه وارد شود بحبل صبر تمسک نمایند و بذیل اصطبار تشبث

4 Today Muhammad, upon him be My glory, was present before the Face. We have remembered thee in this perspicuous Tablet and counsel thee with that which befitteth the loved ones of God, exalted be His glory, and likewise concerning the son of him who hath ascended unto God, the Lord of the worlds. Were the book of the world to be observed with the eye of truth, naught would be seen save the words "Departure! Departure! Extinction! Extinction!" The eye seeth "Departure! Departure!" and the ear heareth "Departure! Departure!" and all the limbs bear witness to extinction. Know ye the value of these days, for today man is able to attain unto a station or essence which extinction shall not overtake and which ages and centuries shall not alter. Blessed is the soul that hath attained and hath not been deprived. We convey Our greetings to the loved ones in that land and counsel them to manifest the most great steadfastness. The Command is God's, the One, the Single, the All-Knowing, the All-Wise.

4 امروز جناب محمد علیه بهائی لدی الوجه حاضر ذکرناک بهذا اللوح المبین و وصیت میکنیم ترا بآنچه سزاوار است از برای اولیای حق جلّ جلاله و هم چنین [درباره] ابن من صعد الی الله رب العالمین اگر دفتر عالم ببصر حقیقی مشاهده شود جز کلمه الرحیل الرحیل الفناء الفناء نبیند چشم الرحیل الرحیل بیند و گوش الرحیل الرحیل شنود و تمام اعضا بر فنا گواهی دهد قدریوم را بدانید چه که امروز انسان قادر است بر اخذ مقامی و یا جوهریکه فنا او را اخذ نماید قرون و اعصار او را تغییر ندهد طوبی از برای نفسیکه فائز شد و محروم نماند اولیای آن ارض را تکبیر میرسانیم و باستقامت کبری وصیت مینمائیم الأمر لله الفرد الواحد العلیم الحکیم

BLIB_Or15724.201

BH04410

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance
هو الله تعالى شأنه الحكمة والبيان
- 2 O friends of the one true God! Today the ocean appears with another wave and the sun shines with a greater light. From all atoms is heard "The Lord of Names and Attributes has come!" It seems the world has been adorned with a new ornament. Blessed is the one whom the conditions of the divines and theologians have not deprived of the fragrances of verses. When thou hast attained unto My tablet and found the fragrance of the utterance of the Wronged One, say:
ای دوستان خداوند یکتا امروز دریا بموجی دیگر ظاهر و آفتاب بنور اعظم مشرق از جمیع ذرات قد اتی مالک الأسماء و الصفات شنیده شد گویا عالم بطراز جدید مزین گشته طوبی از برای نفسیکه شئونات علما و فقها او را از نفحات آیات محروم ننمود آنک اذا فزت بلوحي و وجدت عرف بیان المظلوم
- 3 My God, my God! [...] by what Thou didst testify before the creation of earth and heaven, and by what the tongue of Thy grandeur hath spoken, that Thou art God, there is no God but Thee. Thou hast ever been seated upon the throne of Thy grandeur, speaking that which guided all to Thy path. I beseech Thee, O Lord of Names and Creator of heaven, by the power before which the might of the world and the strength of nations grew weak, to ordain for me what will profit me in all the worlds of Thy worlds, then decree for me what becometh the ocean of Thy bounty and the heaven of Thy generosity.
قل الهی الهی [...] بما شهدت به قبل خلق الأرض و السماء و اعترف بما نطق به لسان عظمتک بأنک انت الله لا اله الا انت لم تزل كنت مستویاً علی عرش عظمتک و ناطقاً بما هدی الكل الی صراطک استلک یا مولی الأسماء و فاطر السماء بالقدرة الّتی ضعفت عندها اقتدار العالم و قدرة الأمم بأن تکتب لی ما ینفعنی فی کلّ عالم من عوالمک ثمّ قدر لی ما ینبغی لبحر جودک و سماء کرمک
- 4 O my Lord! Thou seest me turning to Thee and turning away from all else. I beseech Thee by Thy Most Great Throne and Thy seating upon it, by the hidden and treasured mysteries in the treasures of Thy knowledge, to make me steadfast in Thy days, uttering Thy remembrance and praise, and hearing what hath appeared and will appear from the kingdom of Thine utterance. Verily Thou art the Powerful One Whom the defenses of the world and the hosts of nations cannot prevent. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art the Powerful, the Mighty, the Omnipotent.
ای ربّ ترانی مقبلاً الیک و معرضاً عن دونک استلک بعرشک الأعظم و استوائک علیه بالأسرار المکنونة المخزونة فی خزائن علمک بأن تجعلنی قائماً فی آیامک و ناطقاً بذكرک و ثنائک و سامعاً ما ظهر و يظهر من ملکوت بیانک آنک انت المقتدر الذی لا تمنعک مدافع العالم و لا صفوف الأمم تفعل ما تشاء و تحکم ما تريد آنک انت المقتدر العزیز القدير

BLIB_Or15699.073

BH04437

Date: 1304 ? [1886-1887]

1 He is God-exalted be His station in wisdom and utterance!

2 Praise be fitting and worthy unto the Self-Subsisting Lord Who, through His Most Exalted Word, bestowed existence upon the world of creation and brought it forth from nothingness into being. He is the Sovereign of the Kingdom, Who doeth whatsoever He pleaseth and whatsoever He willeth, the Mighty, the Praiseworthy. And blessings and peace be upon His Prophets and His chosen ones, and upon their Lord and their Sovereign, through Whom existence smiled and the rustling of the Tree was raised upon the Mount, through Whom the banner of divine unity was hoisted upon the highest standards, and upon His family and His companions who aided the Cause of God with their wealth and their souls in both beginning and end. We beseech, by them and by those who arose and declared "God is our Lord", the Lord of the Throne and of the earth, that He may assist the people of unity in that which He loveth and is pleased with, and ordain for them the good of the hereafter and of this world. And we beseech Him to aid them with the means of the heavens and the earth, and to ordain for them from the Pen of Destiny that which befitteth the ocean of His bounty and the heaven of His grace and the sun of His bestowals. Verily, He is powerful over all things and worthy to answer. We counsel you, O people of unity, to be trustworthy and religious and chaste, and to that whereby your stations may be exalted among the idolaters who have denied God and His signs and have surrounded the believers with such tyranny as hath caused the people of the cities of justice and equity to lament. Mercy and peace be upon those who have acted according to that which they were commanded in the Book of God, the Lord of all worlds.

1 هو الله تعالى شأنه الحكمة والبيان

2 حمد حضرت قیومی را لایق و سزا است که بکلمه علیا ناسوت انشاء را هستی بخشید و از عدم بوجود آورد اوست مالک ملکوت یفعل ما یشاء و کلمه مبارکه یفعل ما یرید و هو العزیز الحمید و الصلوة و السلام علی انبیائه و اصفیائه و علی سیدهم و سلطانهم الذی به ابتم نعر الوجود و ارتفع حیف السدرة فی الطور الذی به نصب علم التوحید علی اعلی الأعلام و علی آله و اصحابه الذین نصروا دین الله بأموالهم و انفسهم فی المبدء و المآب انا نسئل بهم و بالذین قاموا و قالوا الله و رب العرش و التری بأن یؤید اهل التوحید علی ما یحب و یرضی و یقدر لهم خیر الآخرة و الأولى و اسئله بأن یمدهم بأسباب السموات و الأرض [و] یقدر لهم من قلم التقدير ما ینبغی لبحر جوده و سماء فضله و شمس عطائه انه علی کل شیء قدير و بالاجابة جدير نوصیکم یا اهل التوحید بالأمانة و الذیانة و العفة و بما ترتفع به مقاماتکم بین اهل الشرک الذین کفروا بالله و آیاته و احاطوا الموحدین بظلم ناح به اهل مدائن العدل و الانصاف الرحمة و السلام علی الذین عملوا بما امروا به فی کتاب الله رب العالمین

BLIB_Or15699.032a

BH04553

Date: 1304 ? [1886-1887]

- 1 He is He Who speaketh the truth before the faces of all creation. 1 هو الناطق بالحق امام وجوه الخلق
- 2 This is the Day whereon the Speaker on Sinai hath taken His seat upon the throne of manifestation, and calleth, with the loudest call: "O concourse of being! The Lord of Names hath come with signs before which all signs have been made to bow. We have, in very truth, made the Cause to appear, and have sent down that which was veiled from the eyes of men and treasured in the treasury of the sanctity of God, the All-Glorious, the All-Praised." 2 هذا يوم فيه استوى مكلّم الطّور على عرش الظّهور وينادى باعلى النداء يا ملاء الانشاء قد اتى مالك الاسماء بآيات خضعت لها الآيات انا اظهرنا الامر واتزلنا ما كان مستوراً عن عيون العباد ومحفوظاً في كنز عصمة الله العزيز الحميد
- 3 Say: O people! Fear God. This is He at Whose appearance all things have cried out: "The kingdom is God's, the Lord of all worlds!" 3 قل يا قوم اتّقوا الله هذا هو الذي بظهوره نادت الاشياء الملك لله ربّ العالمين
- 4 Blessed is the servant who hath cast away what is in the hands of the people, hath taken the chalice of immortality in the Name of his Lord, the Most Glorious, and drunk therefrom in despite of every heedless and suspicious soul. We have verily illumined the world with the light of this Manifestation, and have unveiled the mystery of that which appeared upon the Mount; yet the people are sunk in manifest ignorance. 4 طوبى لعبد نبذ ما عند القوم واخذ قدح البقاء باسم ربّه الابهى وشرب رغماً لكل غافل مريب انا نورنا العالم بنور الظهور واظهرنا سرّ ما ظهر في الطّور ولكنّ القوم في جهل مبين
- 5 We have drawn nigh unto them as a favour from Our presence, but they have turned away in sore displeasure, for that they have followed every far-removed idolater. 5 انا اقبلنا اليهم فضلاً من عندنا وهم اعرضوا غمّاً بما اتّبعوا كلّ مشرك بعيد
- 6 And when the attraction of My utterance seizeth thee, turn with thy heart toward the horizon of My prison and say: 6 انك اذا اخذك جذب بياني اقبل بقلبك الى افق سجنى وقل
- 7 "O my God, my God! I bear witness that Thou hast made Thy Cause to shine forth before the faces of all creation, and hast summoned them unto Thy straight Path and Thy great Announcement; yet they have turned away from Thee, for that they have followed such as denied Thy proof, turned their backs upon Thy testimony, contended with Thy verses, and gainsaid Thy Manifestation, Thy rising, Thy bounty and Thy gifts. 7 الهى الهى اشهد انك اظهرت الامر امام وجوه الخلق ودعوتهم الى صراطك المستقيم ونبأك العظيم وهم اعرضوا عنك بما اتّبعوا الذين انكروا حجّتك واعرضوا عن برهانك وجادلوا بآياتك وجاحدوا ظهورك وطلوعك وفضلك وعطائك
- 8 "O Lord! I beseech Thee by the ocean of Thy signs, by the sun of Thy mercy, and by the heaven of Thy grace, to inscribe for me, with the Pen of Thy favour, that which shall draw me nigh unto Thee and shall strengthen me to arise in the service of Thy Cause. Verily, Thou art the All-Powerful, the Mighty, the Most Bountiful." 8 اى ربّ اسئلك ببحر آياتك وشمس رحمتك وسماء فضلك ان تكتب لى فى قلم فضلك ما يقربنى اليك ويؤيّدنى على القيام على خدمة امرك انك انت المقتدر العزيز الفضال

BLIB_Or15726.101

BH04883*To: Daughters of Jinab-i-Nabil Ibn-i-Nabil, in Qazvin**Date: 1304 ? [1886-1887]*

1 He speaks in the Kingdom of Utterance

1 هو الناطق في ملكوت البيان

2 O My leaves and handmaidens! My loving gaze has ever been fixed upon you. Today the Luminary of Divine Grace has risen from the horizon of the heaven of merciful bounty. This is a time for joy, not sorrow. We beseech God to assist all and bestow upon each their portion from the Tablet of generosity. He has ascended to the Supreme Companion who soared in the atmosphere of My love and spoke My praise amongst My servants. We bear witness that he drank of My sealed wine from the hand of My Name, the Self-Subsisting, and attained that which none before him attained, save whom God willed. With the utmost joy and fragrance, occupy yourselves with the remembrance of the Goal of all the worlds. Verily He loves whoever loves Him and remembers whoever remembers Him. We implore God, exalted be His glory, to set ablaze all the people of that city with the fire of His loved ones and illumine them with the light of recognition.

2 یا اوراقی و امائی لازال لحاظ عنایت بشما متوجه
امروز نیر فضل الهی از افق سماء رحمت رحمانی
مشرق هنگام فرح است نه حزن از حق میطلبیم
کل را مؤید فرماید و از لوح عطا قسمت عطا
نماید قد سعد الی الرفیق الأعلى من طار فی هوا
حیی و نطقی بثنائی بین عبادی نشهد انه شرب
من ید اسمی القیوم رحیتی المختوم و فاز بما لا
فاز به احد من قبل الا من شاء الله با کمال
روح و ریحان بذکر مقصود عالمیان مشغول باشید
انه یحب من احبه و یذكر من ذکره از حق جل
جلاله سائل و آمل که جمیع اهل آئندینه را بنار
اولیا مشتعل فرماید و بنور عرفان منور دارد

3 In most of the Tablets We have made mention of the greatness of the Cause and the greatness of this Day. We beseech God to cause all to attain that which is the cause of eternal life. Verily He has power over all things. The glory shining forth from the horizon of the heaven of My mercy be upon My servants and handmaidens who were not frightened by the severity of the wicked nor weakened by the power of the immoral ones - they turned to the Most Exalted Horizon and witnessed that which they were commanded by God, the Lord of all beings and the Lord of the last and the first.

3 در اکثری از الواح ذکر عظمت امر و عظمت
یوم را نمودیم از حق میطلبیم کل را فائز فرماید
بآنچه که سبب بقای ابدی است انه علی کل
شیء قدیر البهاء المشرق من افق سماء رحمتی علی
عبادی و امائی الذین ما خوفهم سطوة الأشرار
و ما اضعفتهم قوة الفجار اقبلوا الی الأفق الأعلى
و شهدوا بما امروا به من لدی الله مولی الوری و
رب الآخرة و الأولى

BLIB_Or15726.119, AYBY.133b

BH04785

To: *Mirza Yusif Munshi, in Sabzivar*

Date: 1304 ? [1886-1887]

1 In My Name, the Wronged One, the Stranger!

2 I was walking in [the prison], contemplating the verses of God and His sovereignty and His evidences and His grandeur and His power, when the servant in attendance entered with thy letter and read it before the face of the Wronged One. We have answered thee with this perspicuous Book which speaketh before all faces that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. We observed thy devotion and turned unto thee, and heard thy call and revealed for thee that which cannot be equaled by what is in the world nor by the remembrances of the nations. He in Whose possession is a mighty Book beareth witness to this.

3 We beseech God to forgive thee and thy father and thine uncle as a grace from His presence. Verily He is the All-Bountiful, the All-Generous. The ocean of forgiveness hath surged in the days of God, the Lord of the Day of Judgment.

4 When thou dost inhale the fragrance of My utterance and hearest My call, turn thy face toward the House and say: "My God, my God! Praise be to Thee for having guided me when I was heedless, and remembered me when I was silent, and awakened me [when I was] sleeping, and taught me when I was ignorant. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by Thy Name through which Thou didst manifest that which was hidden in Thy knowledge and treasured in the repositories of Thy wisdom, to make me steadfast in Thy Cause and firm in Thy love in such wise that the cawing of the cawers and the clamor of the transgressors shall not deter me. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Merciful."

1 بِسْمِ الْمَظْلُومِ الْغَرِيبِ

2 قَدْ كُنَّا مَاشِيًا فِي [السَّجْنِ] مُتَفَكِّرًا فِي آيَاتِ اللَّهِ وَ
سُلْطَانِهِ وَبَيِّنَاتِهِ وَعَظَمَتِهِ وَاقْتِدَارِهِ دَخَلَ الْعَبْدُ
الْحَاضِرُ بِكَتَابِكَ وَقَرَأَهُ أَمَامَ وَجْهِ الْمَظْلُومِ اجْنَبَاكَ
بِهَذَا الْكُتَابِ الْمُبِينِ الَّذِي يَنْطِقُ أَمَامَ الْوَجْهِ أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ رَأَيْنَا اقْبَالَكَ
اقْبَلْنَا إِلَيْكَ وَسَمِعْنَا نَدَائَكَ انْزَلْنَا لَكَ مَا لَا يَعَادِلُهُ
مَا فِي الْعَالَمِ وَلَا أَذْكَارُ الْأُمَمِ يَشْهَدُ بِذَلِكَ مِنْ
عِنْدِهِ لَوْحٌ عَظِيمٌ

3 نَسْتُلِ اللَّهَ أَنْ يَغْفِرَكَ وَأَبَاكَ وَعَمَّكَ فَضْلًا مِنْ
لَدُنْهِ أَنَّهُ هُوَ الْفَضْلُ الْكَرِيمُ قَدْ مَاجَ بَحْرُ الْغَفْرِ
فِي أَيَّامِ اللَّهِ مَالِكِ يَوْمِ الدِّينِ

4 أَنْكَ إِذَا وَجَدْتَ نَفْحَاتِ بَيَانِي وَسَمِعْتَ نَدَائِي وَلَمْ
وَجْهَكَ شَطْرَ الْبَيْتِ وَقُلْ أَلْهِىَ لَكَ الْحَمْدُ
بِمَا هَدَيْتَنِي إِذْ كُنْتُ غَافِلًا وَذَكَّرْتَنِي إِذْ كُنْتُ
صَامِتًا وَابْقَيْتَنِي [إِذَا كُنْتُ] رَاقِدًا وَعَلَّمْتَنِي إِذَا
كُنْتُ جَاهِلًا أَسْأَلُكَ يَا مَالِكَ الْوُجُودِ وَسُلْطَانَ
الْغَيْبِ وَالشُّهُودِ بِاسْمِكَ الَّذِي بِهِ أَظْهَرْتَ مَا كَانَ
مَكْنُونًا فِي عِلْمِكَ وَمَخْزُونًا فِي خَزَائِنِ حِكْمَتِكَ بِأَنْ
تَجْعَلَنِي ثَابِتًا عَلَى أَمْرِكَ وَرَاسِخًا فِي حَبْكِ بَحِيثٍ
لَا يَمْنَعُنِي نَعَاقُ النَّاعِقِينَ وَضُوضَاءُ الْمُعْتَدِينَ أَنْكَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ
الرَّحِيمُ

BLIB_Or15713.227a, BLIB_Or15718.011

BH04839

To: Muhammad Quli who has attained, in Tihran

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer.

1 هو السامع المجيب

2 We testify that there is none other God but Him. He hath manifested Him Who was promised in all His Books and hath adorned the world with this Revelation which was mentioned by Him Who conversed with God on Sinai, and by the Hidden and Treasured Name, and by the Concealed Mystery in the hearts of the Prophets and Messengers.

2 نشهد أنه لا اله الا هو قد اظهر من كان موعوداً في كتبه كلها وزين العالم بهذا الظهور الذي كان مذكوراً بمكلم الطور وبالاسم المكنون المخزون وبالسّر المستور في افئدة التبيين والمرسلين

3 O thou who art present before the Countenance, who standeth at the Gate and gazeth toward the Horizon! The Most Exalted Pen beareth witness that thou didst emigrate in His path until thou didst attain to the presence before the Throne and didst hear the call of God, the Lord of the worlds, and didst drink the choice wine of revelation from the hand of His bounty, and didst attain to that which most of creation died in their yearning for. Thy Lord, the Mighty, the Praiseworthy, beareth witness to this.

3 يا ايها الحاضر لدى الوجه والقائم لدى الباب و الناظر الى الافق شهد لك القلم الاعلى بانك هاجرت في سبيله الى ان حضرت امام العرش و سمعت نداء الله رب العالمين و شربت رحيق الوحى من يد عطائه و فزت بما مات في حسرته اكثر الخلق يشهد بذلك ربك العزيز الحميد

4 We counsel thee to preserve this most exalted station in the name of thy Lord, the Almighty, the Powerful. Convey My greetings to the faces of My loved ones and give them the glad-tidings of My loving-kindness and mercy. Say: O people of God! Be ye in this Cause in such wise that neither the veils of the world nor the clamor of the nations shall shut you out. This behooveth one who hath turned unto this Mighty Ocean. Take hold of the Tablet of God with the strength that proceedeth from Him.

4 نوصيك بحفظ هذا المقام الاعلى باسم ربك المقتدر القدير كبر من قبلى على وجه اوليائى و بشرهم بعنايتى و رحمتى و قل يا حزب الله كونوا فى هذا الامر على شأن لا تحجبكم حجابات العالم و لا ضوضاء الأمم هذا ينبغى لمن اقبل الى هذا البحر العظيم خذ لوح الله بقوة من عنده

5 Verily We have mentioned thee and those who have believed with a mention that shall not pass away, through the eternity of My Most Beautiful Names. He in Whose possession is a perspicuous Book beareth witness to this. The glory that shineth forth from the horizon of the heaven of My mercy be upon thee and upon those whom the might of the oppressors hath not held back from God, the Lord of the Day of Judgment.

5 انا ذكرناك و الذين آمنوا بذكر لا يأخذه الفناء بدوام اسمائى الحسنى يشهد بذلك من عنده كتاب مبين البهاء المشرق من افق سماء رحمتى عليك و على الذين ما منعهم سطوة الظالمين عن الله مالك يوم الدين

INBA18:545

BH04718

To: Isma'il (father of pilgrim), in Yazd

Date: 1304 ? [1886-1887]

1 He is the One dawning from His most exalted horizon.

1 هو المشرق من افقه الأعلى

2 A remembrance from Us unto him who has turned to the lights of the Countenance when the Desired One came with manifest sovereignty, that he may know that for which being was created to know Him, and hear that for which ears were created to hearken unto Him, and bear witness to that which God did testify before the creation of earth and heaven, that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

2 ذكر من لدنا لمن اقبل الى انوار الوجه اذ اتى المقصود بسلطان مبين ليعرف ما خلق الوجود لعرفانه ويسمع ما خلقت الاذان لاصغائه ويشهد بما شهد الله قبل خلق الارض والسماء انه لا اله الا هو الفرد الواحد العليم الحكيم

3 O Abu-Muhammad-Qabli-'Ali, hear the call of the Wronged One Who hath stood before all faces with power whereby the feet of princes and divines have slipped, and with a sovereignty that hath encompassed all who are in the heavens and on earth. Thy son made mention of thee; We make mention of thee in this mighty, wondrous Book. We have aided thee and caused thee to know and have cast upon thee a favor from Us, and We have forgiven thee as a mercy from Us. Verily thy Lord is the Forgiving, the Merciful.

3 يا ابا محمد قبل على اسمع نداء المظلوم الذي قام امام الوجوه باقتدار زلت به اقدام الأمراء والعلماء و بسلطان احاط من في السموات والارضين قد ذكرتك ابنك ذكرناك بهذا الكتاب العزيز البديع انا ايديناك وعرفناك والقيناك فضلاً من لدنا وغفرناك رحمة من عندنا ان ربك هو الغفور الرحيم

4 Say: My God, my God! Unto Thee be praise and glory, and unto Thee be thanks and splendor, for having guided me to Thy straight path and Thy mighty announcement. I beseech Thee by the waves of the ocean of Thy utterance and the pearls of the sea of Thy knowledge, that Thou write down for me from Thy Most Exalted Pen what Thou hast written for Thy chosen servants. O my Lord! I am Thy servant and the son of Thy handmaiden. I acknowledge my grievous sins and great transgressions before the Dayspring of Thy generosity and the Dawning-Place of Thy bounty and the Manifestation of Thy mercy. I beseech Thee to make me sanctified from all that Thou lovest not and approvest not. Verily Thou art the Lord of Names and Creator of heaven, and in Thy grasp is the reins of all things. There is none other God but Thee, the Compassionate, the Generous.

4 قل الهى الهى لك الحمد والثناء ولك الشكر والبهاء بما هديتني الى صراطك المستقيم و نبأك العظيم اسئلك بأمواج بحر بيانك والآلى عمان علمك بأن تكتب لى من قلبك الأعلى ما كتبت له لعبادك الأصفياء اى رب انا عبدك و ابن امتك اعترف بحيراتي العظمى و خطيئاتي الكبرى عند مشرق كرمك و مطلع جودك و مظهر رحمتك اسئلك بأن تجعلني مقدساً عما لا تحبه ولا ترضاه انك انت مالک الأسماء و فاطر السماء و فى قبضتك زمام الأشياء لا اله الا انت المشفق الكريم

BLiB_Or15713.178, ABDA.117-118

BH04874

To: *Haji Mirza Muhammad Afnan*

Date: 1304 ? [1886-1887]

1 In the Name of the One True God

1 بنام خداوند یگا

2 O Afnan! Upon thee be My glory, My loving-kindness and My mercy. Excessive work hath become a source of trouble for thee and caused thee sorrow. Countless difficulties have diminished thy joy. O Afnan! My Name hath made mention of thee and We have remembered thee. We bear witness that thou wert enkindled with the fire of My love, soaring in My atmosphere, turning toward My horizon, holding fast to My Book, clinging to the hem of My loving-kindness, detached from all else save Me, spending what thou hadst in My path, attracted by My verses, stirred by the breezes of the dawn of My Revelation, immersed in the ocean of My mercy, standing firm in service to My Cause, acknowledging that which the Tongue of Grandeur hath spoken, confessing My oneness and My singleness, and setting thy face toward My path and My horizon.

2 یا افنانی علیک بهائی و عنایتی و رحمتی شغل زیاد سبب زحمت و علت حزن شما شده گرفتاریهای لا یحصی از بهجت کاسته یا افنانی قد ذکرک اسمی ذکرناک نشهد آنک کنت مشتعلاً بنار حی و طائراً فی هوائی و مقبلاً الی افقی و متمسکاً بکتابی و متشبثاً بذیل عنایتی و منقطعاً عن سوائی و منفقاً ما عندک فی سبیلی و منجذباً بآیاتی و مهترّاً بنفحات فجر ظهوری و متغمساً فی بحر رحمتی و قائماً علی خدمة امری و معترفاً بما نطق به لسان عظمتی و مقررّاً بوحدانیتی و فردانیتی و قاصداً سبیلی و افقی

3 By the life of God! All the treasures of creation cannot equal this testimony, as doth bear witness to this He Who possesseth the Light of Oneness in this exalted and glorious station. For some time no outward mention of thee hath reached Us. Verily, thou hast treasures with thy Lord. Rejoice in this most exalted Word and be thou of the thankful ones. Give thou the gladtidings of the remembrance of the Wronged One to the Afnans of the Sacred Tree who dwell in that land, and gladden them with the effulgences of the verses of the All-Merciful. Verily, He is with you, hearing and seeing, and He is the All-Hearing, the All-Knowing. The glory shining forth from the horizon of the heaven of grace be upon you and upon those who love you and upon those who have cast away idle fancies, turning unto God, the Almighty, the Self-Subsisting.

3 لعمر الله لا تعادل بهذه الشهادة خزان البرية يشهد بذلك مالک نور الاحدية في هذا المقام العزيز المنيع مدتها ذکر شما بر حسب ظاهر نرسیده آن لک امانات عند ربک افرح بهذه الكلمة العليا وکن من الشاکرین افنان سدره مبارکه را که در ان ارض ساکنند بذکر مظلوم بشارت ده و بانوار بیان رحمن مسرور دار آنه معکم یسمع و یری و هو السميع العليم البهاء المشرق من افق سماء الفضل علیکم و علی من یحبکم و علی الدین نبذوا الأوهام مقبلین الی الله المهيمن القيوم

BLIB_Or15699.064a

BH04868

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

Date: 1304 ? [1886-1887]

1 He is God, exalted be His station, the All-Wise, the All-Eloquent

1 هو الله تعالى شأنه الحكمة والبيان

2 O Ism-i-Jud! Upon thee be My glory! The mention of Andalib, upon him be My glory, was observed. His praise is enkindled with the fire of the love of the All-Merciful, his mention testifies to his steadfastness, devotion and service to the Cause of God. The fragrances of the favors of the Wronged One have ever been diffusing. Convey My greetings and glory. And as for his desire to turn towards this direction in these days, the requirements of consummate wisdom are that he should arise to serve and teach, and like the morning breeze in the divine springtime, should pass over the lands. A number are dwelling and present in this land - although they are blessed with the honor of attainment unto His presence, yet today is the day of service, mention and utterance. Blessed is he who turns toward the regions, purely for the sake of his Lord. We beseech God to assist His servants thereby and to aid them through His utterance. Verily He is powerful over all things.

2 یا اسم جود علیک بهائی ذکر جناب عندلیب
علیه بهائی مشاهده شد ثنائش ینار محبت رحمن
مشتعل ذکرش بر استقامت و توجه و خدمت امر
الله گواه لازال نفحات عنایت مظلوم متضوع
سلامتی و تکبیر میرسانی و اینکه اراده توجّه باین
شطر نموده اند این ایام مقتضیات حکمت بالغه
آنکه بخدمت قائم و تبلیغ مشغول شوند و بمثابه
نسیم سحری در ربیع الهی بر بلاد مرور نمایند جمعی
در این ارض ساکن و موجود اگرچه بشرف لقا
فائزند ولیکن امروز روز خدمت و ذکر و بیانست
طوبی لمن توجّه الی الدیار خالصاً لوجه ربّه نسئل
اله بأن یؤید به عبادہ و ینصرهم ببیانہ انه علی کل
شیء قدير

3 Let them engage in teaching. We shall apportion the visitations among the souls dwelling in this land and shall ordain for them an exalted station. In every letter, mention was made of Samandar, upon him and those with him be My glory, and each time they were blessed with the fruits of the Tree of Utterance. Happy are they. Glory be upon him and upon My loved ones there who have spoken in My remembrance and praise, who have been attracted by My verses and who have held fast to the cord of My Covenant and Testament. We testify that they are among the triumphant in the Book of God, the Lord of the worlds.

3 ایشان بتبلیغ مشغول شوند زیارات نفوس ساکنه
این ارض را قسمت مینمائیم و از برای ایشان
معلاً مقدّر می داریم جناب سمندر علیه و علی من
معه بهائی در هر مکتوب ذکر ایشانرا نموده و در
هر کره باثمار سدره بیان فائز گشتند هنیئاً له البهآء
علیه و علی اولیائی هناک الذین نطقوا بذكری و
ثنائی و انجذبوا بآیاتی و تمسکوا بحبل عهدی و
میثاقی نشهد انهم من الفائزين فی کتاب الله ربّ
العالمین

BLIB_Or15712.021

BH08537

To: *Mirza Jalil Khu'i et al.*

Date: 1304 ? [1886-1887]

- 1 He is the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The dominion of praise and thanksgiving, and the realm of remembrance and glorification, befit the loved ones of the Lord of Names and the Creator of Heaven, who, like immovable mountains, surging oceans, and brilliant suns...
- 3 O Haji! Reflect upon the House of God which is today the point of circumambulation for the world. In the early days, when the laws of the Goal of all the worlds were revealed in the Qur'an, the idolaters strove with utmost diligence to prevent it and made extraordinary efforts to extinguish its light. But when weakness was transformed into power and impotence into might, the call to prayer was raised, by command, from the roof of the Ka'bih, the Dawning-place of divine ordinances and the Day-spring of His laws. Some of the idolaters exclaimed: "How fortunate were our fathers who died and heard not this objectionable sound!" Others declared: "Would that we had been deprived of hearing and had not heard this voice!" And still others stopped their ears with the fingers of ignorance and waywardness. At first such things appeared, but now they hasten from every direction and every quarter to circumambulate it. Reflect now upon the matters of the past and upon this most great Cause and momentous Announcement, that thou mayest know and be numbered among them that comprehend....

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 ملکوت حمد و شکر و جبروت ذکر و ثنا اولیای مالک اسماء و فاطر سماء را لایق و سزااست که هر یک بمثابه جبل مستقیم و بمثابه بحر موج و بمثابه آفتاب روشن و منیر...

3 یا حاجی در بیت الهی که الیوم مطاف عالم است تفکر نما در اوّل ایام که احکام مقصود عالمیان در فرقان نازل مشرکین بکمال جدّ در منع آن و اطفاء نور جهد فوق العاده نمودند و چون ضعف باقتدار تبدیل شد و عجز بقوّت بر بام کعبه حسب الامر مطلع اوامر و مشرق احکام الهی اذان گفته شد بعضی از مشرکین گفتند خوشا بحال پدران ما که مردند و این صوت منکر را نشنیدند و بعضی مذکور داشتند ای کاش از سماع محروم میشدیم و این آواز را نمیشنیدیم و بعضی هم باصابع چهل و ضلالت باب اصغا را مسدود نمودند در اوّل امر امثال این امور ظاهر و حال از هر جهتی از جهات و از هر شطری از اقطار میشتابند و طواف مینمایند حال در امور قبل و این امر اعظم و نبأ عظیم تفکر نما لتعرف و تکنون من العارفين...

ASAT2.108x, YIA.120ax

BH04810

To: *Zaynal (Zaynul-Abidin Manshadi) et al.*

Date: 1304 ? [1886-1887]

- 1 He is the One speaking with truth!
- 2 This is a Book sent down by the Wronged One to him who believed in God, the All-Protecting, the Self-Subsisting - he who departed from his homeland, advancing toward the Most

1 هو التّالِقُ بِالْحَقِّ

2 کُتِبَ انْزَلَهُ الْمَظْلُومُ لِمَنْ آمَنَ بِاللّٰهِ الْمُهَيِّمِ الْقَيُّومِ الَّذِي خَرَجَ مِنَ الْوَطَنِ مُقْبِلًا إِلَى الْوَطَنِ الْأَعْلَى

Exalted Homeland, the Station wherein was raised the Call from the Ultimate Tree. The sovereignty belongs to God, the Mighty, the Loving.

المقام الذى فيه ارتفع النداء من السدرة المنتهى
الملك لله العزيز الودود

- 3 O Zayn, hearken unto what is mentioned to thee by the Lord of Creation, Who came from the heaven of proof with a manifest evidence. My Most Exalted Pen beareth witness that thou didst turn toward the Dawning Place of Revelation, and His irrevocable decree took hold of thee on the path, and thy death was ordained as a command from God, the Lord of existence. Verily He doeth what He willeth and shall not be asked of what He hath willed, while all shall be asked of all things.

3 يا زينل اسمع ما يذكرک مالک العلل الذى اتى
من سماء الحجة ببرهان مشهود يشهد قلبى الأعلى
بأنک اقبلت الى مطلع الوحى و اخذک قضائه
المبرم فى السبيل وقضى نحبک امرأ من لدى الله
مالک الوجود انه يفعل ما يشاء ولا يسئل عما
شاء و کلّ عنک شئ يسئلون

- 4 We beseech God to ordain for him the reward of those who attained the presence of the Countenance and were blessed to hearken to the call of their Lord, the All-Protecting over what was and what shall be, and the reward of those who circum-ambulated the Throne and drank the Kawthar of immortality from the hands of bounty and stood before the Gate that was opened unto all who are on earth and in heaven. Thus hath spoken My Most Exalted Pen in its praiseworthy station.

4 نسئل الله ان يكتب له اجر من حضر تلقاء الوجه
و فاز باصغاء نداء ربه المهيمن على ما كان و
ما يكون و اجر من طاف العرش و شرب كوثر
البقاء من ايدى العطاء و قام لدى باب فتح
على من فى الأرض و السماء كذلك نطق قلبى
الأعلى فى مقامه المحمود

- 5 O Abu'l-Qasim and O Ibrahim! We have made mention of your father in such wise that his remembrance shall never end, throughout the duration of the kingdom and the heavenly realm. Blessed is the servant who hath attained unto My remembrance - verily he is of the people of the Most Exalted Paradise in the presence of God, the Mighty, the Beloved.

5 يا ابا القاسم و يا ابراهيم انا ذكرنا اباكما بما لا ينفد
ذكره بدوام الملك و الملكوت طوبى لعبد فاز
بذكرى انه من اهل الفردوس الأعلى لدى الله
العزيز المحبوب

- 6 The splendor shining from the horizon of the heaven of utterance and the light radiating from the horizon of the will of the All-Merciful be upon him and upon you both and upon those who heard the Call and responded to their Lord, the Speaker, the Rememberer in the Frequented Fane.

6 البهاء المشرق من افق سماء البيان و النور الساطع
من افق ارادة الرحمن عليه و عليهما و على الذين
سمعوا النداء و اجابوا ربهم الناطق الذّاكر فى البيت
المعمور

BLIB_Or15713.196b

BH04877

To: *Daughters of Samandar*

Date: 1304 ? [1886-1887]

- 1 He is the Compassionate, the All-Bountiful
- 2 O my handmaidens and leaves, upon you be My glory and loving-kindness. The outward ascension of one of the friends

1 هو المشفق الكريم

2 يا امائى و اوراقى عليكنّ بهائى و عنايتى صعود
ظاهرى يکى از اوليا سبب صعود باطنى يک انجن

has become the cause of the inward ascension of an assembly of souls. One physical death has become the cause of spiritual life for a company of people, for each has attained to the remembrance of God and been illumined by the effulgences of the light of the Manifestation of the Purpose of all worlds. The Word of God - its station is above the world. Blessed is the soul that has attained unto it and been adorned with the word of contentment from the Lord of divine decree and destiny. That word is in truth like the sun - it rises before its face and accompanies it in all divine worlds. But O my leaves! Turn with your hearts to the Most Exalted Horizon and remember your Lord through what has been sent down in this time from the heaven of the will of your All-Knowing, All-Informed Lord.

نفوس گشت یک موت ظاهر عالت حیات حزین
در باطن شده چه که هر یک بذکر حق فائز و
بتجلیات انوار نیر بیان مقصود عالمیان منور کلمه
الله مقامش فوق عالمست طوبی از برای نفسیکه
بآن فائز شد و بکلمه رضا از مالک امضا و قضا
مرزین گشت آنکلمه فی الحقیقه بمثابه آفتاب امام
وجهش مشرق و در جمیع عوالم الهی با اوست
لکن یا اوراقی ان تتوجهن بقلوبکن الی الأفق
الأعلى وتذکرن ربک بما نزل فی هذا الحین من
سماء مشیة ربکم العلم الخیر

- 3 My God, my God! Thou seest Thy handmaidens awaiting the wonders of Thy bounty and Thy leaves clinging to the Tree of Thy Cause. I beseech Thee, O Mystery of existence, by Thy Name, the Mighty, the Loving, to assist us to be steadfast in Thy love and to ordain for us what befitteth the heaven of Thy bounty. Thou art verily the Powerful, the Mighty, the All-Bountiful.

3 الهی الهی تری اماتک منتظرة بدایع جودک
و اوراقک متمسكة بسدره امرک استلک یا
سر الوجود باسمک العزیز الودود بأن تؤیدنا علی
الاستقامة فی حبک و تکتب لنا ما ینبغی لسماء
جودک انک انت المقتدر العزیز الفضال

- 4 And at this time, after mention of the leaves, the Luminary of the horizons makes mention and says: My God, my God! I beseech Thee by the hands of Thy Cause and the salamander of the fire of Thy love to ordain for those who have turned to Thee, both men and women, from the ocean of Thy bounty the pearls of Thy wisdom and knowledge, and from the heaven of Thy generosity the stars of Thy remembrance and praise. Thou art verily the Powerful, the Hearer, the Answerer.

4 و فی هذا الحین بعد اذکار الأوراق یذکر نیر الآفاق
و یقول الهی الهی استلک بأیادی امرک و سمندر
نار حبک ان تقدر للمقبلین و للمقبلات من بحر
عطائک لآئی حکمتک و عرفانک و من سماء
جودک انجم ذکرک و ثنائک انک انت المقتدر
السامع المجیب

BLIB_Or15726.118, AYBY.129b

BH04750

To: *Haji Abdul-Husayn et al.*

Date: 1304 ? [1886-1887]

- 1 In My Name, the Hearer, the Answerer.
- 2 Glorified art Thou, O Thou in Whose grasp are the reins of all created things and in Whose right hand lie the realities of all existing things! I beseech Thee by the ocean of Thy utterance, the manifestations of Thy power, the expressions of Thy might, and by the movement of Thy Most Exalted Pen and the power

1 بسمی السامع المجیب

2 سبحانک یا من فی قبضتک زمام الممکات و فی
یمینک حقایق الموجودات استلک بحر بیانک
و ظهورات قدرتک و شئونات قوتک و بحركة
قلبک الأعلى و اقتدار اصابعک یا مولی الوری و
رب العرش و الثری بأن تؤید من اقبل الیک و

of Thy fingers, O Lord of all humanity and Lord of the throne on high and of the dust, to aid him who hath turned toward Thee and faced the lights of Thy countenance and drunk the choice wine of revelation from the hands of Thy bounty and the Kawthar of reunion from the chalice of Thy grace, that he may celebrate Thy praise and glorification and serve Thy Cause.

توجه الى انوار وجهك و شرب رحيق الوحى من
ايادى عطائك و كوثر الوصال من قدح فضلك
على ذكرك و ثنائك و خدمة امرک

- 3 O Lord! Thou seest him clinging to the hem of the robe of Thy generosity and holding fast to Thy sure handle and the cord of Thy Cause, O Lord of all names! Ordain for him what Thou hast ordained for Thy chosen ones, then send down upon him that which shall be a light unto him in all the worlds of Thy worlds. Verily, Thou art the Almighty over what Thou wilt. There is no God but Thee, the Strong, the Powerful.

3 ايرب تراه متشبثاً بأذيال رداء كرمك و متمسكاً
بعروتك الوثقى و حبل امرک يا مولى الأسماء
قدّر له ما قدرته لأصفياك ثم انزل عليه ما يكون
نوراً له فيكلّ عالم من عوالمك انك انت المقتدر
على ما تشاء لا اله الا انت القوى القدير

- 4 O Muhammad! The letter of the servant Abdul-Husayn hath come before Our presence and the servant in attendance hath laid it before Us. We have answered him with a clear mention. We have witnessed his turning to Us and heard his praise. Thus hath the ocean of thy Lord's loving-kindness surged and the fragrance of His mercy been wafted. We have sent down for him that which shall solace his eyes and the eyes of those who have turned to the Most Sublime Horizon, detached from all names. Verily thy Lord is the All-Bountiful, the Most Generous.

4 يا محمد قد حضر كتاب العبد قبل حسين امام
الوجه و عرضه العبد الحاضر اجبناه بذكر مبين قد
رأينا اقباله و سمعنا ثنائه كذلك ماج بحر عناية
ربك و هاج عرف رحمته انزلنا له ما تقر به عينه
و عيون الذين اقبلوا الى الأفق الأعلى منقطعين
عن الأسماء ان ربك هو الفضل الكريم

- 5 The glory be upon thee and upon him and upon those whom the oppression of the transgressors deterred not, nor did the might of the heedless prevent them from drawing nigh unto God, the Lord of all worlds.

5 البهاء عليك و عليه و على الذين ما خوفهم ظلم
المعتدين و ما منعهم شوكة الغافلين عن التقرب
الى الله رب العالمين

INBA18:499, BLIB_Or15713.177

BH04797

Date: 1304 ? [1886-1887]

- 1 In the name of the knowing God!
- 2 The Most Exalted Pen calleth unto God and summoneth all unto Him. Its shrill voice hath never ceased to be raised, and from it the living waters have unceasingly flowed. O people of God! Take ye in the name of the Friend and drink thereof. By the life of God! Whosoever attaineth unto it hath been freed from the troubles and hardships of the world and hath been united with the mercy of the Lord.

1 بنام خداوند دانا

2 قلم اعلى لله ميفرمايد و الى الله دعوت مينمايد
صريرش قطع نشده لميزل ندايش مرتفع و لايزال
كوثر حيوان از او جارى يا حزب الله باسم
دوست اخذ نمائيد و پياشاميد لعمر الله هر نفسى
باو فائز گشت از زحمت و مشقت دنيا فارغ و
آزاد شد و برحمت ايزدى پيوست

- 3 Today the traces of the Pen are bright and manifest as the sun, and the fruits of the Tree are visible and evident, and yet the doubts of the followers of passion and desire have withheld the servants from the Most Exalted Horizon. Blessed is he whom the clamor of the heedless ones and the hints of the deniers and the might of the aggressors have not kept back from the Dayspring of Revelation and the Dawning-places of inspiration.
- 3 امروز آثار قلم بمثابه آفتاب روشن و هویدا و اثمار سدره ظاهر و پیدا و لکن شبهات اصحاب نفس و هوی عباد را از افق اعلی منع نمود طوبی از برای نفسیکه ضوضاء غافلین و اشارات منکرین و سطوت معتدین او را از مشرق وحی و مطالع الهام منع ننمود
- 4 Thy mention hath been made in the presence of the Wronged One, and this Most Holy, Most Exalted Tablet hath been revealed especially for thee. Every possessor of a sense of smell can detect from it the fragrance of the utterance of the All-Merciful. Blessed art thou and blessed is he who hath found the fragrance of the utterance and is numbered with them that are firm. Give thanks unto God for this most great favor which shall endure as long as the names of God, the Lord of all worlds, shall endure.
- 4 ذکرت لدی المظلوم مذکور و این لوح امانع اقدس مخصوص آنجناب نازل هر صاحب شئی عرف بیان رحمن را از او استنشام مینماید طوبی لک و لمن وجد عرف البیان و کان من الراغبین اشکر الله بهذا الفضل الأعظم الذی یکون باقیاً بدوام اسماء الله رب العالمین
- 5 Say: My God, my God! I beseech Thee by the lights of Thy countenance and the manifestations of Thy power and the pearls of the ocean of Thy knowledge, to make me steadfast in Thy Cause, speaking forth Thy praise and remembrance, and arising to serve Thy Cause. O my Lord! I am weak and Thou art the Strong, the Mighty, the Powerful. I am poor and Thou art the Wealthy, the Powerful, the Great.
- 5 قل الهی الهی استلک بأنوار وجهک و ظهورات قدرتک و لآئی بحر علمک بأن تجعلی مستقیماً علی امرک و ناطقاً بذکرک و ثنائک و قائماً علی خدمة امرک ای رب انا الضعیف و انت القوی الغالب القدير و انا الفقیر و انت الغنی العزیز العظیم

BLIB_Or15699.047b

BH04880

Date: 1304 ? [1886-1887]

- 1 He is the Forgiver, the Kind, the Compassionate
- 1 ورقه ستاره بیگم علیا بهاء الله هو الغافر و هو العطوف الرؤوف
- 2 O My handmaiden, O Sitarih! Rejoice that the Ancient Beauty hath turned toward thee from His Most Great Prison and hath remembered thee in such wise as shall endure throughout the world. My Leaf and My handmaiden hath mentioned thee, wherefore We make mention of thee in this perspicuous Tablet and reveal unto thee that which attesteth to My grace and My loving-kindness and My mercy that have preceded all who are in the heavens and on earth.
- 2 یا امتی یا ستاره افرحی بما توجه الیک وجه القدم من شطر سجنه الأعظم و ذکرک بما یکون باقیاً بین العالم قد ذکرک ورقتی و امتی ذکرناک بهذا اللوح المبین و انزلنا لک ما یحکی عن فضلی و عنایتی و رحمتی الّتی سبقت من فی السموات و الأرضین

3 Say: O my Lord! I am Thy handmaiden and the daughter of Thy handmaiden, clinging to the cord of Thy bounty and holding fast to the hem of Thy mercy. I beseech Thee by the City wherein was raised Thy sweetest call and the shrill voice of Thy Most Exalted Pen, and by the earth which was honored by Thy footsteps, O Thou Lord of all beings and Sovereign of the hereafter and of former times, to purify me and Thy other handmaiden, through the Kawthar of Thy utterance and the Salsabil of Thy bounty, from every sin and error which Thou hast inscribed by Thy knowledge. O my Lord! Thou seest and knowest what is in my heart of the pearls of Thy love and the jewels of Thy affection. Do Thou forgive me and my daughter, through Thy generosity and munificence. Verily Thou art the All-Bountiful, the Munificent, and Thou art the Forgiving, the Merciful.

4 Then know, O My handmaiden, that My Name Jamal mentioned thee before, and We revealed for thee that which [the treasures...] the Most Great Bounty cannot equal. Therefore give thanks unto thy Lord, the Possessor of existence. Glory [and praise] be upon thee and upon My other handmaiden and upon those who have believed in God, the One, the All-Informed. Praise be to God, the Possessor of what was and what shall be.

3 قولي اي ربّ انا امتك و ابنة امتك متمسكة
بجبل عطائك و متشبثة بذيل رحمتك اسألك
بالمدينة التي فيها ارتفع ندائك الأعلى و صرير
قلمك الأعلى و بالأرض التي تشرف بقدمك
يا مولی الوری و مالک الآخرة و الأولى ان
تطهرني و امتك الأخری بكوثر بيانك و
سلسبيل عطائك عن كل ذنب و خطاء و
اخضبتہ بعلک اي ربّ ترى و تعلم ما في قلبي
من لآئي حبك و جواهر وذك ان تغفر لي و
لابنتي بجودك و كرمك انك انت الفضل
الكریم و انت الغفور الرحيم

4 ثم اعلمی يا امتی قد ذكرک اسمی جمال من قبل
و انزلنا لك ما لا [يعادله كنوز...] الفضل
الأعظم ثم اشكری ربك مالک الوجود البهاء
[و الثناء] عليك و على امتی الأخری و على اللآئي
آمن بالله الفرد الخبير الحمد لله مالک ما كان
ما يكون

BLIB_Or15724.219

BH04915

Date: 1304 ? [1886-1887]

1 He is God, exalted be His station, the All-Wise, the All-Informed

2 O upholder of the Faith! The Faith has been upheld and the Uprising has appeared, yet the people are in wondrous intoxication. Earthquakes have seized all the tribes of the earth save whom God, the Lord of all men, has willed. Your name has attained the presence of the Wronged One and has been blessed with hearing. We answer you with this Tablet from whose horizon has shone the luminary of your Lord's loving-kindness, the Lord of all beings. Blessed is the face that has turned, the heart that has advanced, the eye that has seen, and the ear that has heard when the Most High Pen's shrill voice was raised from the most exalted station. Thank God

1 هو الله تعالى شأنه الحكمة و البيان

2 يا قائم الدين قد قام الدين و ظهر القيام و القوم في
سكر مجاب اخذت الزلازل قبائل الأرض كلها
الا من شاء الله مالک الرقاب قد حضر اسمك
لدى المظلوم و فاز بالاصغاء اجبتك بهذا اللوح
الذي لاح من افقه نير غناية ربك مولی الأنام
طوبى لوجه توجهه و لقلب اقبل و لعين رأت و
لاذن سمعت اذ ارتفع صرير قلم الأعلى من اعلى
المقام اشكر الله بما ايدك على الاقبال و هديك
الى سواء الصراط و كن متمسكاً بجبل فضله انه

for having aided you to turn toward Him and guided you to the straight path. Hold fast to the cord of His grace. He has come from the horizon of power with might and sovereignty. Nothing escapes His knowledge - He witnesses and sees, and He is the Mighty, the Unconstrained.

- 3 In the Persian tongue, hearken to the call of the Wronged One, that He may perchance aid you to serve the Cause and perform deeds whose fragrance shall never be cut off from the world. To-day the divine Lote-Tree in the most exalted Paradise speaks these words: "O people! Cast aside vain imaginings and idle fancies. The Sun of Certitude has dawned from the horizon of the heaven of proof. Blessed is he who has witnessed and seen and found the divine fragrances, who has turned and said: 'Praise be to Thee, O Desire of the worlds!'" We beseech God to aid thee and grant thee success and ordain for thee that which is the cause of eternal life and everlasting existence. Verily He is powerful over all things and ready to answer.

اتى من افق الاقتدار بقدره و سلطان لا يعزب
عن علمه من شىء يشهد ويرى وهو المقتدر المختار

3 بلسان پارسی ندای مظلوم را بشنو شاید ترا تأیید
فرماید بر خدمت امر و عملی که عرفش از عالم
قطع نشود امروز سدره منتهی در قطب فردوس
اعلی باینکله ناطق یا قوم ضعوا الأوهام و الظنون
قد اشرق نیر الايقان من افق سماء البرهان طوبی
لمن شهد و رأى و وجد نفحات الوحي اقبل و قال
لك الحمد یا مقصود العالمين از حق میطلبیم ترا
تأیید فرماید و توفیق عطا کند و مقدر فرماید آنچه
را که سبب حیات ابدی و زندگی سرمدیست آنه
على كل شىء قدير و بالاجابة جدير

BLIB_Or15724.178

BH04945

To: *Jasimul-Fitlih, in Alexandretta*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Praise be to God Who sent the Beloved with the banners of verses and made him a herald from His presence to bring glad tidings to all of His grace and mercy which have preceded earth and heaven. He is the Mystery through Whose manifestation the earth was adorned and through Whose ascension and rising the celestial spheres were honored. Through Him the rivers of inner meanings and utterance flowed in the contingent world and the mysteries of the All-Merciful appeared among religions. Exalted is He Who aided Him and established His station in the realm of creation. Blessed is he who recognized and drew near, and woe unto those who are far removed.
- 3 And then, O Jasim! The Wronged One sends greetings to you and counsels you to spiritual virtues and goodly deeds. Through virtuous character the station of man becomes manifest. Hear and be of those who act. Remember God's favor to you, then give thanks to Him and say:

1 هو الله تعالى شأنه العظمة و الاقتدار

2 الحمد لله الذى ارسل الحبيب برايات الآيات و
جعلته من عنده مبشراً ليبشّر الكل بفضله و رحمته
التي سبقت الأرض و السماء هو السرّ الذى
بظهوره تزيّنت الأرض و بصعوده و عروجه
تشرّفت الأفلاك به جرت انهار المعاني و البيان
فى الامكان و ظهرت اسرار الرحمن بين الأديان
تعالى من ايده و اقامه مقامه فى ناسوت الانشاء
طوبى لمن عرف و تقرب و وبل للبعدين

3 و بعد یا جاسم انّ المظلوم یسلم عليك و یوصیک
بالأخلاق الروحانية و الأعمال الطيبة بالأخلاق
یظهر مقام الانسان اسمع و کن من العاملين اذكر
نعمة الله عليك ثم اشكره و قل

- 4 “Praise be to Thee, O my God, for having created me and manifested me and guided me to Thy straight path. I beseech Thee by Thy Prophets and the Seal of Thy Messengers to assist me in that which Thou lovest and art pleased with. Then make me humble and submissive to that which Thou hast commanded me in Thy Book. O my Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. Send down upon me from the heaven of Thy bounty and the clouds of Thy mercy that which will draw me nigh unto Thee and make me a helper, a supporter and a servant to Thy servants. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.”

4 لك الحمد يا الهى بما خلقتنى و اظهرتنى و هديتنى
الى صراطك المستقيم اسئلك بأنبيائك و خاتم
رسلك بأن تؤيدنى على ما تحب و ترضى ثم
اجعلنى خاضعاً خاشعاً لما امرتنى به فى كتابك
اى رب انا عبدك و ابن عبدك و ابن امتك
فانزل على من سماء جودك و سحاب رحمتك ما
يقربنى اليك و يجعلنى معيناً ناصراً خادماً لعبادك
انك انت المقتدر على ما تشاء لا اله الا انت العليم
الحكيم

LHKM2.218, MMUH#04x

BH04955

To: Aqa Siyyid Ali, in Shiraz

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance! هو الله تعالى شأنه الحكمة و البيان
- 2 In this day the preamble of the Book of Existence hath been adorned with this blessed and most exalted Word: O peoples of the earth! The Day of God is come. Strive ye that perchance ye may partake of the fruits of the Divine Lote-Tree through the traces of the Supreme Pen and gain your portion thereof. امروز ديباج كتاب وجود باين كلمه مباركۀ عليا مزين يا ملا الأرض يوم الله آمد جهد نمائيد شايد باثار قلم اعلى از اثمار سدره منتهى قسمت بريد و نصيب برداريد
- 3 O Ali, upon thee be My glory! Were the ears of the people of the world to hearken unto a single word of the words dawning from the horizon of the Divine Kingdom, all would turn from what they possess unto that which is with God. However, veils of idle fancies and vain imaginings have deprived their ears from hearing the utterance of the All-Merciful. يا على عليك بهائى اگر آذان اهل عالم باصغاء يك كلمه از كلمات مشرقه از افق ملكوت الهى فائز شوند كل از ما عندهم به ما عند الله توجه نمايند ولكن آذانرا حجاب ظنون و اوهام از اصغاء بيان رحمن محروم ساخته
- 4 Glory be unto God! Until now the Shi'ih sect hath not become aware. By the life of God, they are observed to be the most lost among all the peoples of the world. Now again the followers of the Bayan, that is, the barking ones, have been and are attempting to establish a sect like unto the former one. سبحان الله الى حين حزب شيعة آگاه نشده اند لعمر الله اخسر احزاب عالم مشاهده ميشوند حال مجدد حزب بيان يعنى ناعقين در صدد ترتيب حزبى بمثابه حزب قبل بوده و هستند
- 5 We beseech God that He may assist thee in that which will cause its fragrance to endure throughout the kingdom of earth and heaven. Convey My greetings to the loved ones in that land. We beseech God that He may cause them all to be set ablaze with the fire of the Blessed Tree, that they may, with از حق ميطلبم آجنا برا مؤيد فرمايد بر آنچه عرفش بدوام ملك و ملكوت باقى و پاينده ماند اولياى آن ارض را تكبير برسان از حق ميطلبم كل را بنار سدره مباركه مشتعل فرمايد تا باتفاق آفاقرا

unity, illumine the horizons with the light of God's Cause. This is the counsel of the Wronged One to His loved ones.

- 6 The glory shining forth from the heaven of My mercy be upon thee and upon him who hath attained unto the Greater Steadfastness, such that neither armies nor ranks prevented him from God, the Lord of all worlds.

بنور امر الهی منور سازند اینست وصیت مظلوم
اولیا را

6 البهآء المشرق من افق سمآء رحمتی علیک و علی
من فاز بالاستقامة الکبری بحیث ما منعتہ الجنود
و الصّفوف عن الله رب العالمین

INBA51:189, KB_620:182-183, LHKM3.340

BH05130

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1304 ? [1886-1887]

- 1 He is the Witness from His most exalted horizon.
- 2 This is a Book sent down by the Lord of Names while He was in the hands of enemies who broke God's covenant and testament, denied His proof and evidence, and disbelieved when He came with manifest sovereignty. We summoned all, without veil or barrier, unto God, the Lord of the worlds. We stood before all faces, speaking that which would draw them nigh unto the Most Great Ocean which surgeth by My Name, the All-Compelling over all who are in the heavens and earth. When thou art carried away by the breezes of revelation, say:
- 3 My God, my God! I know not what Thou hast ordained for me, nor what Thy Most Exalted Pen hath set in motion. Hast Thou ordained for me to turn toward the lights of Thy countenance, to stand before Thy gate, to hearken unto Thy sweetest call, and to gaze toward Thy most exalted horizon? Or hath Thy binding decree and the requirements of Thy knowledge and wisdom prevented me from this? I beseech Thee, O Ocean of Light, by the lights of Thy countenance, the manifestations of Thy grandeur and might, and the revelations of Thy power and sovereignty, to ordain for me the reward of attaining Thy presence. Then make me a champion of Thy Cause and steadfast in Thy service. Thou art He Whom the might of the world cannot frustrate, nor can the power of nations weaken. Then ordain for me, O my God, that which will draw me nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most High. There is none other God but Thee, the All-Bountiful, the Most Generous.

1 هو الشّاهد من افقه الأعلى

2 کتب انزلہ مالک الاسماء اذ کان بین یدی
الأعدآء الذین نقضوا عهد الله و میثاقه و انکروا
حجّته و برهانه و کفروا اذ اتی بسلطان مبین انا
دعونا کلّ من غیر ستر و حجاب الی الله ربّ
العالمین و کما قائماً امام الوجوه و ناطقاً بما یقرّ بهم
الی البحر الأعظم الذی ماح باسمی المهیمن علی
من فی السموات و الأرضین انک اذا فزت
بنفحات الوحی

3 قل الهی الهی لم ادر ما قدّرت لی و ما تحرّک
علیه قلبک الأعلى أ قدّرت لی التوجّه الی انوار
وجهک و القیام لدى بابک و اصغآء ندائک
الأحلّ و النظّر الی افقک الأعلى او منعنی عن
ذلک قضائک المبرم و مقتضیات علمک و
حکمتک استلک یا بحر النور بأنوار وجهک و
شؤونات عظمتک و قدرتک و ظهورات قوتک
و اقتدارک بأن تکتب لی اجر لقائک ثم اجعلنی
ناصرأ لأمرک و قائماً علی خدمتک انک انت
الذی لا تعجزک قوّة العالم و لا تضعفک سطوة
الأمم ثم قدّر لی یا الهی ما یقرّبنی الیک فی کلّ
حال من الأحوال انک انت الغنی المتعال لا اله
آلا انت الکریم الفضّال

INBA51:177, KB_620:170-170, ADM1#039

p.081

JHT_S#119

BH05047

To: Aqa Siyyid Mahmud Baqiruf

Date: 1304 ? [1886-1887]

- 1 I am established upon the Throne of Utterance 1 سادات خمس انا المستوى على عرش البيان
- 2 A remembrance from Our presence to him who hath heard and responded, that the fragrances of remembrance may attract him to a station wherein nothing whatsoever shall prevent him from God, the Lord of Names and Creator of heaven, and that he may arise to serve the Cause with such steadfastness as the might of those who have turned away from God, the Mighty, the Praiseworthy, shall not deter. 2 ذكر من لدنا لمن سمع و اجاب ليجذبه نفحات الذكر الى مقام لا يمنعه شيء من الاشياء عن الله مالک الأسماء و فاطر السماء و يقوم على خدمة الأمر باستقامة لا تمنعها سطوة الذين اعرضوا عن الله العزيز الحميد
- 3 A letter containing mention of thee was presented before the Wronged One. We have remembered thee with this wondrous remembrance. Blessed is he who hath inhaled and discovered the fragrance of his Lord's utterance, the All-Merciful, and blessed is he whose ear hath attained to the hearing of His most sweet call. He is indeed the most exalted among creation before the Truth, as doth testify this faithful Speaker. 3 قد حضر لدى المظلوم ورقة و كان فيها ذكرک ذکرناک بهذا الذكر البديع طوبى لذي شمّ وجد عرف بيان ربّه الرحمن و لذي اذن فاز باصغاء ندائه الاحلى انه اعلى الخلق لدى الحق يشهد بذلك هذا الناطق الأمين
- 4 Glorify thy Lord with praise at eventide and at dawn, and say: Praise be unto Thee, O Lord of the Day of Meeting, for having strengthened me and shown me Thy path and guided me to Thy most exalted horizon and made known to me Thy Most Great Cause and Thy mighty Message. I beseech Thee not to disappoint me of what lieth with Thee. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful. 4 سبح بحمد ربک فی العشیّ و الاشرار و قل لک الحمد یا مالک يوم التلاق بما ايدتني و اظهرت لی سبيلک و هديتني الى افقک الاعلى و عرفتنی امرک الأعظم و نبأک العظيم اسئلك ان لا تخيبنی عما عندک انک انت المقتدر على ما تشاء لا اله الا انت القوىّ القدير
- 5 Moreover I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy grace to ordain for me the reward of attaining Thy presence. Verily Thou art He Whom nothing whatsoever can frustrate and no cause can hinder. Thou doest and commandest as Thou pleasest. Verily Thou are the Ever-Commanding, the Ancient of Days. 5 ثم اسئلك يا اله الوجود و مالک الغيب و الشهود بأن تكتب لی من قلم فضلك اجر لقاءک انک انت الذى لا تعجزک شيء و لا تمنعک امر تفعل و تحکم و انک انت الأمر القديم
- 6 The Glory be upon thee and upon those who have hastened unto My straight path. 6 البهاء عليك و على الذين سرعوا الى صراطى المستقيم

BLIB_Or15713.201a, BLIB_Or15724.165a

BH05180*To: Habibullah son of Ismullah-i-Asdaq**Date: 1304 ? [1886-1887]*

- 1 He is the Most Holy, the Most Inaccessible, the Most Exalted, the Most Glorious
هو الأقدس الأَمْنَع العَلَى الأَبهى 1
- 2 O son of My Most Truthful Name! Harken unto the Call from My sacred Kingdom - verily there is no God but Me, the Mighty, the Bestower. The eyes of all the Manifestations have been gladdened by My Revelation, and the lights by My radiance, and the Books by My Book which speaketh betwixt earth and heaven that there is no God but Me, the One, the Chosen One.
يا ابن اسمى الأَصْدَق ان اسْتَمْع النِّدَاء من ملكوتى المقدّس أنّه لا اله الا انا العزيز الوهاب قد قرّت عيون المظاهر كلّها بظهورى و الأنوار باشرافى و الكتب بكتابى الذى ينطق بين الأرض والسّماء أنّه لا اله الا انا الواحد المختار 2
- 3 Go forth with My Book to My lands and give glad-tidings to My loved ones of My bounty which hath preceded the earth and the heavens. Thou didst migrate by My leave and return by My command. Blessed is the soul that hath attained My presence, which God hath adorned with mention of it in the Scriptures and Tablets.
اذهب بكتابى الى ديارى و بشّر اوليائى بعنايتى التى سبقت الأرضين والسّموات هاجرت باذنى و رجعت بأمرى طوبى لنفس فازت بلىقائى الذى زين الله بذكره الزّبر و الألواح 3
- 4 Say: O My loved ones! Arise to serve the Cause with such steadfastness as cannot be prevented by the hosts of the wicked ones who have cast the signs of God behind their backs and followed every impious deceiver. We counsel thee and those who have believed in that which beseemeth My days and thy presence before My face and thy turning unto God, the Lord of Lords. And We counsel all with courtesy and virtuous character, and with trustworthiness and kindness and godliness and unity.
قل يا اوليائى قوموا على خدمة الأمر باستقامة لا تمنعها جنود الفجار الذين نبذوا آيات الله ورائهم و اتبعوا كلّ ملحد مكّار انا نوصيك و الذين آمنوا بما ينبغى لأيامى و حضورك تلقاء وجهى و توجهك الى الله ربّ الأرباب و نوصى الكل بالآداب و الأخلاق و بالأمانة و الشّفقة و الدّيانة و الاتحاد 4
- 5 Shatter, by the hands of My power, the idols of hatred and animosity. We beseech God to purify hearts from these two and to adorn them with the ornament of love and fellowship. Thus doth the tongue of Revelation sing when the Throne was established in the mountains. The glory shining from the horizon of My loving-kindness be upon thee and upon everyone who hath arisen to serve the Cause in such wise that neither hosts nor intimations caused him to slip.
كسّروا بأبأدى اقتدارى اصنام الضّعيفة و البغضاء نسئل الله بأن يطهر القلوب منهما و يزينا بطراز المحبة و الوداد كذلك ترتم لسان الوحي اذ كان مقرّ العرش فى الجبال البهاء المشرق من افق عنايتى عليك و على كلّ مستقيم قام على الأمر على شأن ما زلّته الجنود و الاشارات 5

PYK.043

BH05129*Date: 1304 ? [1886-1887]*

- 1 In the Name of Him Who is the Supreme Ruler over all names!
- 2 This is a Book sent down by Him Who is the Creator of the heavens unto him who hath turned towards Him. He, verily, is the All-Hearing, the All-Responding. Hearken unto the Call from the precincts of Akka, from the Divine Lote-Tree on the shore of the Most Great Sea of Grandeur: Verily, there is none other God but Me, the Mighty, the All-Praised. We have sent forth the Messengers and revealed the Books as a token of Our grace, and verily We are the All-Bountiful, the Most Generous. Thy letter which thou didst send to Asad, upon him be My glory and loving-kindness, hath been received and hath attained unto Our hearing. We answer thee through this luminous Tablet. When thou hast received it and found the fragrance of Our loving-kindness, say:
- 3 My God, my God! Praise be unto Thee for having remembered me and revealed unto me that which draweth me nigh unto Thee. I beseech Thee by Thy sovereignty upon the Most Great Throne, and by Thy manifestation before the faces of all nations, and by Thy signs which have encompassed all created things, and by Thy clear tokens which have preceded all contingent beings, to make me steadfast in Thy Cause, firm in Thy love and holding fast unto Thy cord. O my Lord! Thou seest me turning toward Thee and speaking Thy praise. I beseech Thee to ordain for me that which shall profit me and preserve me. Verily, Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Supreme Ruler, the Mighty, the All-Wise.
- 4 We make mention of thy father and thine uncle, and We beseech God, exalted be He, to forgive them and thee, and to ordain for you that which He hath ordained for His loved ones who have turned with radiant faces toward the Supreme Horizon and have heard the Call when it was raised betwixt earth and heaven. Verily, He is the All-Bountiful, the Almighty, the All-Glorious, the All-Praised.

- 1 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ
- 2 كِتَابٌ أَنْزَلَهُ فَاطِرُ السَّمَاءِ لِمَنْ أَقْبَلَ إِلَيْهِ أَنَّهُ هُوَ السَّمْعُ الْمَجِيبُ اسْمِعِ الدَّاءَ مِنْ شَطْرِ عَكَّاءَ مِنْ سِدْرَةِ الْمُنْتَهَى شَاطِئُ قَلْزَمِ الْكِبْرِيَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْحَمِيدُ قَدْ أَرْسَلْنَا الرَّسْلَ وَأَنْزَلْنَا الْكُتُبَ فَضْلاً مِنْ لَدُنَّا وَأَنَا الْفَضْلُ الْكَرِيمُ قَدْ حَضَرَ كِتَابُكَ الَّذِي أَرْسَلْتَهُ إِلَى أَسَدٍ عَلَيْهِ بَهَائِي وَعِنَايَتِي وَفَازَ بِالْأَصْغَاءِ أَجْنَبَاكَ بِهَذَا الْوَحْيِ الْمُنِيرِ إِذَا فُزْتَ بِهِ وَوَجَدْتَ عَرَفَ عِنَايَتِي
- 3 قُلْ الْمَهِمِي لَكَ الْحَمْدُ بِمَا ذَكَّرْتَنِي وَأَنْزَلْتَ لِي مَا يَقْرِبُنِي إِلَيْكَ اسْأَلُكَ بِاسْتِوَاثِكَ عَلَى الْعَرْشِ الْأَعْظَمِ وَبِقِيَامِكَ إِمَامَ وَجْهِ الْأُمَمِ وَبِآيَاتِكَ الَّتِي أَحَاطَتْ بِالْكَائِنَاتِ وَبِبَيِّنَاتِكَ الَّتِي سَبَقَتْ الْمَمَكَاتِ بِأَنْ تَجْعَلَنِي مُسْتَقِيماً عَلَى أَمْرِكَ وَرَاحِئاً فِي حَبْكِ وَمُتَمَسِّكاً بِحَبْلِكَ أَيُّ رَبِّ تَرَانِي مُقْبِلاً إِلَيْكَ وَنَاطِقاً بِثَنَائِكَ اسْأَلُكَ بِأَنْ تَقْدِرَ لِي مَا يَنْفَعُنِي وَيَحْفَظُنِي إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمَهِيْمِنُ الْعَزِيزُ الْحَكِيمُ
- 4 وَنَذْكُرُ أَبَاكَ وَنَسْتَعِذُّ بِاللَّهِ تَعَالَى إِنْ يَغْفِرْهُمَا وَإِيَّاكَ وَيَقْدِرُ لَكُمْ مَا قَدَّرَ لِأَوْلِيَائِهِ الَّذِينَ أَقْبَلُوا بِوَجْهِهِ نَوْرَاءَ إِلَى الْأَفْقِ الْأَعْلَى وَسَمِعُوا الدَّاءَ إِذَا ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أَنَّهُ هُوَ الْفَضْلُ الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ

BLIB_Or15713.175

BH05141

Date: 1304 ? [1886-1887]

1 He is the One Who speaks in the Kingdom of Utterance!

2 Praise be to God, thou hast attained and turned thy face to the most exalted horizon. Today the world is illumined by the lights of the dawning of His manifestation and the divine call is raised from the Tree of Revelation. Blessed are they whom the ranks of doubts and idle fancies did not prevent from the Lord of all names - they sought the Most Great Ocean and drank therefrom. Today the rains of mercy are pouring down from the clouds of the heaven of bounty. Well is it with them that have attained, and woe unto the heedless!

3 We beseech God that He may assist thee to recognize one blessed and supreme Word, for if thou attainest unto it, thou shalt attain unto all good and remain steadfast in the Cause of God, in such wise that the calumnies and doubts of the people of the Bayan and the Furqan shall not prevent or deprive thee from the dawning-place of verses and the source of clear proofs. And that Word is "He doeth what He willeth and ordaineth what He pleaseth." Though the meaning of this blessed Word is outwardly clear and evident, yet concealed within it are mighty hosts of meanings, and these hosts will protect man from the promptings of Satan and the whisperings of the ungodly. Much reflection is needed that thou mayest attain to thy goal and drink from the Kawthar that lies hidden in this blessed Word. The splendor of God be upon the people of Baha from God, the Lord of Names and Creator of the heavens, and praise be to God, the Lord of the worlds to come and of the first.

1 هو التّاطق في ملكوت البيان

2 لله الحمد باقبال فائز گشتی و بافق اعلی توجّه نمودی امروز عالم بانوار فجر ظهور منور و ندای الهی از سدره ظهور مرتفع طوبی از برای نفوسیکه صفوف ظنون و اوهام ایشان را از مالک انام منع ننمود قصد بحر اعظم نمودند و از آن نوشیدند امروز امطار رحمت از سحاب سماء عنایت هاطل و نازل نعیماً للفائزین و ویل للغافلین

3 از حقّ میطلبیم ترا مؤیّد فرماید بر عرفان یک کلمه مبارکه علیا چه اگر بآن فائز شوی بکلّ خیر فائزی و بر امر الله مستقیم مانی بشأنیکه مفتریات و شبهات اهل بیان و فرقان ترا از منزل آیات و مطلع بینات منع ننماید و محروم نسازد و آن کلمه یفعل ما یشاء و یحکم ما یرید است اگرچه معنی این کلمه مبارکه بر حسب ظاهر واضح و معلوم و لکن جنود مقتدره معانی در او مستور و آن جنود انسانرا از همزات شیاطین و وساوس مشرکین حفظ نماید بسیار تفکّر لازم تا به مقصود فائز شوی و از کوششیکه در این کلمه مبارکه مکنون است بیاشامی البهاء علی اهل البهاء من لدی الله مالک الأسماء و فاطر السّماء و الحمد لله ربّ الآخرة و الأولى

BLIB_Or15699.049b

BH05161*Date: 1304 ? [1886-1887]*

¹ He is the All-Speaking, the All-Knowing, and the Most Great Book

¹ هو الناطق العليم و الكتاب العظيم

² This is a Book from My presence to him who hath believed in God, the Help in Peril, the Self-Subsisting. We made mention of thee before, when thou didst turn to the Most Sublime Horizon, and We revealed unto thee that whereby thy remembrance shall endure throughout the kingdom of earth and heaven. Mishkin-Qalam, upon him be the Glory of God, the Sovereign, the Self-Subsisting, hath appeared [and We have remembered thee with a Tablet, one letter of which cannot be equaled by all the treasures of the earth. Thus hath the Command been sent down from the presence of Him Who is the Lord of the ages, Who is established upon the throne of Revelation with manifest sovereignty] before My horizon with mention, and My tongue and My pen at that time bear witness to this, as doth the Book of God, the Lord of the unseen and the seen. When thou hast quaffed the choice wine of My utterance from the cup of My bounty and hast attained unto My verses, say:

² هذا كتاب من لدنى الى الذى آمن بالله المهيمن القيوم انا ذكرنا من قبل اذ اقبل الى الأفق الأعلى و انزلنا له ما يبقى به ذكره بدوام الملك و الملكوت قد حضر مشكين قلم عليه بهاء الله المالک القيوم [و ذکرک ذکرناک بلوح لا يعادل بحرف منه خزائن الأرض كذلك نزل الأمر من لدن مالک القرون الذى استوى على عرش الظهور بسلطان مشهود من قبل] الى افق بذكر و لسانى و قلمى فى ذلك الحين يشهد بذلك كتاب الله مالک الغيب و الشهود انک اذا شربت رحيق بيانى من كأس عطائى و فرت بآياتى

³ My God, my God! Praise be unto Thee for having guided me unto the Dayspring of Thy signs and the Manifestation of Thy Self, and thanksgiving be unto Thee for having remembered me in Thy prison. I beseech Thee by the Point through which the Books and Scriptures were differentiated, to make me detached from all else save Thee and to hold fast unto Thy cord. O my Lord! I am Thy servant and the son of Thy servant, and I desire from the heaven of Thy generosity and the sea of Thy grace that Thou assist me in that which beseeemeth Thy days. O my Lord! Thou beholdest the poor one standing before the gate of Thy bounty; I beseech Thee by Thy grace and generosity not to disappoint him. Verily Thou art the All-Powerful over whatsoever Thou willest. Within Thy grasp are the reins of all affairs. There is none other God but Thee, the All-Loving, the All-Forgiving.

³ قل الهى الهى لك الحمد بما هديتنى الى مشرق آياتك و مظهر نفسك و لك الشكر بما ذكرتنى فى سجنك اسألك بالنقطة التى فصلت منها الكتب و الصحف ان تجعلنى منقطعا عن دونك و متمسكا بجبلک اى رب انا عبدک و ابن عبدک و اردت من سماء جودک و بحر کرمک ان توفقنى على ما ينبغى لأيامک اى رب ترى الفقير قائما لدى باب عطائك اسألك ان لا تخيبه بجودک و کرمک انک انت المقتدر على ما تشاء فى قبضتک زمام الأمور لا اله الا انت العطوف الغفور

BLIB_Or15724.217

BH05456

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
هو الله تعالى شأنه الحكمة والبيان
- 2 Your letter has come before the Wronged One and We have answered you with this clear Book. We have found from your words the fragrance of your love for your Lord and your steadfastness in the Cause of God, the Mighty, the Praiseworthy. Verily, he who has attained today is of the Crimson Ark, to this testifies every insightful knower. We beseech God to assist you in that which will draw you nigh unto the Most Sublime Horizon and to provide you with heavenly sustenance. He is truly the Compassionate, the Generous. When you discover the fragrance of the utterance of the Wronged One, say:
قد حضر لدى المظلوم كتابك اجبتاك بهذا الكتاب مبين قد وجدنا من كلماته عرف حبك مولاي واستقامتك في امر الله العزيز الحميد ان الذي فاز اليوم انه من السفينة الحمراء يشهد بذلك كل عالم بصير نستل الله ان يؤيدك على ما يقربك الى الأفق الأعلى ويرزقك مائدة السماء انه هو المشفق الكريم انك اذا وجدت عرف بيان المظلوم
- 3 My God, my God! I beseech Thee by Thy Name, the Self-Subsisting, to assist me to be steadfast in Thy love and to act according to what Thou hast sent down in Thy Book. Verily Thou art powerful over what Thou willest and in Thy grasp are the reins of creation. There is no God but Thee, the Forgiving, the Generous.
قل الهى الهى اسئلك باسمك القيوم بأن تؤيدنى على الاستقامة على حبك والعمل بما انزلته فى كتابك انك انت المقتدر على ما تشاء وفى قبضتك زمام الانشاء لا اله الا انت الغفور الكريم
- 4 O Muhammad-Qabli-Rida! Upon thee be the peace of God and His loving-kindness. A petition which came from the City of Ha arrived before the Wronged One and the servant in attendance read it. We have answered it with a Tablet that testifies to the oneness of God and His singleness, and to His power, might and sovereignty. We asked Him to make thee successful and to assist thee and to ordain for thee that which befitteth the heaven of His bounty and the sea of the sun of His bestowal and the sun of His grace. Verily, He is the Generous, the Bountiful. The glory be upon thee and upon him and upon those who have believed in the One, the All-Informed.
يا محمد قبل رضا عليك سلام الله وعنايته عريضه انى كه از شهر هاء آمده لدى المظلوم حاضر و قرأه عبد الحاضر اجبناه بلوح يشهد بوحدانية الله وفردانيته ويقدرته وقوته وسلطانه وسئلناه ان يوفقك ويؤيدك ويقدر لك ما ينبغى لسماء جوده وبحر شمس عطائه وشمس فضله انه جواد كريم البهاء عليك وعليه وعلى الذين آمنوا بالفرد الخبير

BLIB_Or15699.122a

BH05353*To: Tahmasb Quli Khan, in Qazvin**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة و البيان
- 2 His Honour Amin—upon him be the glory of Baha'u'llah, the Lord of all worlds—hath been admitted into the presence of the Divine Countenance, and hath attained unto the bounties of the Dayspring of His Revelation. He made mention of thee; wherefore hath this Most Holy, this Most Exalted Tablet been sent down from the heaven of the bestowals of the Sovereign of Names. This is that favour which, in the heavenly Books, hath been recorded and inscribed by the Supreme Pen. Blessed art thou, and blessed is he that hath attained unto the knowledge of God, the Lord of this wondrous Day. Say: 2 جناب امين عليه بهاء الله رب العالمين تلقاء وجه حاضر و بعنايات مشرق ظهور فائز ذكر انجناب را نمود لذا اين لوح امانع اقدس از سماء عطاء مالک اسماء نازل اينست آن عنايتيکه در کتب الهی از قلم اعلى مذکور و مسطور طوبى لک و لمن فاز بعرفان الله مالک هذا اليوم البديع
- 3 My God, my God! Praise be unto Thee for having guided me to Thy straight path and made me know the Dawning-Place of Thy Great Name. I beseech Thee by the light of Thy Cause and the fire of Thy love, and by the Name through which Thou didst shine forth upon the world, and by Thy power which hath encompassed the nations, to make me speak forth Thy praise and mention, to arise to serve Thy Cause, and to remain steadfast in Thy love. O my Lord! I am Thy servant and the son of Thy servant. I testify to Thy oneness and Thy singleness, and to that which the Tongue of Thy Grandeur hath spoken, that Thou ordain for me what Thou hast ordained for Thy chosen ones who were not hindered by the doubts of Thy creatures and the signs of those in Thy lands, and who cast away the world, detached unto Thy most exalted horizon. Then write down for me, O God of the kingdom of earth and heaven and Sovereign of the realms of might, the good of this world and the next. There is no God but Thee, the Mighty, the Prevailing, the Powerful, the All-Knowing, the All-Wise. 3 قل الهی الهی لک الحمد بما هديتني الى صراطک المستقيم و عزفتني مشرق اسمک العظيم اسئلك بنور امرک و نار حبک و بالاسم الذى به تجليت على العالم و بقدرتک التى احاطت الأمم بأن تجعلني ناطقاً بذكرک و ثنائک و قائماً على خدمة امرک و مستقيماً على حبک اى رب انا عبدک و ابن عبدک اشهد بوحدايتک و فردانيتک و بما نطق به لسان عظمتک بأن تقدر لى ما قدرته لأصفياک الذين ما منعتهم شبهات خلقک و اشارات من فى بلادک و نبذوا العالم [منقطعين] الى افقک الأعلى ثم اكتب لى يا اله الملك و الملکوت و سلطان الجبروت خير الآخرة و الأولى لا اله الا انت القوى الغالب المقتدر العليم الحكيم

AQA5#144 p.195

BH05379*To: Mirza Sadiq, in Tihran**Date: 1304 ? [1886-1887]*

- 1 In My Name, through which the ocean of utterance surged in the realm of creation. 1 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرِ الْبَيَانِ فِي الْإِمْكَانِ
- 2 A remembrance from the One Who is remembered, through Whom the Books of God, the Protector, the Self-Subsisting, were spread abroad. The story of the Mount and its Interlocutor has returned - He Who speaks before the faces of the all and calls all to the Lord of Eternity. Blessed is he who has heard and attained, and woe unto him who has turned away from God, the Lord of what was and what shall be. O Sadiq! Thy name was mentioned before the Wronged One, and there hath been revealed for thee that which the treasures and riches of the world cannot equal. When thou receivest My Tablet and findest the fragrance of My utterance, give thanks unto God, thy Lord, for this manifest bounty. He hath turned unto thee and sent down from the heaven of grace that whose fragrance shall not cease for as long as the kingdom and the realm of names endure. Say: 2 ذَكَرَ مِنْ لَدِي الْمَذْكُورِ الَّذِي بِهِ نَشَرْتُ كُتُبَ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قَدْ رَجَعَ حَدِيثُ الطُّورِ وَ مَكَلَّمِهِ يَنْطَلِقُ أَمَامَ وَجْهِهِ الْعَالَمِ وَيَدْعِي الْكُلَّ إِلَى مَالِكِ الْقَدَمِ طَوْبِي لِمَنْ سَمِعَ وَ فَازَ وَ وَيْلَ لِمَنْ أَعْرَضَ عَنِ اللَّهِ رَبِّ مَا كَانَ وَ مَا يَكُونُ يَا صَادِقُ قَدْ حَضَرَ اسْمُكَ لَدَى الْمَظْلُومِ وَ أَنْزَلَ لَكَ مَا لَا تَعَادِلُهُ الْخِزَائِنُ وَ الْكَنُوزُ أَنْكَ إِذَا فَزْتَ بِلُوحِي وَ وَجَدْتَ عَرَفَ بَيَانِي أَشْكُرُ اللَّهَ رَبِّي بِهَذَا الْفَضْلِ الْمَشْهُودِ أَنَّهُ أَقْبَلَ إِلَيْكَ وَ أَنْزَلَ مِنْ سَمَاءِ الْفَضْلِ مَا لَا يَنْقُطِعُ عَرَفُهُ بِدَوَامِ الْمُلْكِ وَ الْمُلْكُوتِ
- 3 My God, my God! I testify that Thou hast manifested Thyself and revealed that which was hidden in knowledge and stored in the treasures of the protection of the Truth, the Knower of things unseen. I beseech Thee by Thy days and their breezes, and by the manifestations of Thy power and their modes, to make me steadfast in Thy Cause and speaking in Thy praise. Then write down for me from Thy Most Exalted Pen that which shall profit me in every world of Thy worlds. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Powerful. 3 قُلْ أَلْهِىَ أَلْهِىَ أَشْهَدُ أَنَّكَ ظَهَرْتَ وَ أَظْهَرْتَ مَا كَانَ فِي الْعِلْمِ وَ مَخْزُوناً فِي كِتَابِ عَصْمَةِ الْحَقِّ عَلَامِ الْغُيُوبِ اسْتَثْلَكَ بِأَيَّامِكَ وَ نَفْحَاتِهَا وَ ظَهُورَاتِ قُدْرَتِكَ وَ شُؤْنَاتِهَا بِأَنْ تَجْعَلَنِي مُسْتَقِيمًا عَلَى أَمْرِكَ وَ نَاطِقًا بِثَنَائِكَ ثُمَّ اكْتُبْ لِي مِنْ قَلَمِكَ الْأَعْلَى مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ أَنْكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْقَدِيرُ

BLIB_Or15713.174b

BH05583*To: Ali Asghar, Ri**Date: 1304 ? [1886-1887]*

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O thou who hast turned towards the Dawning-Place of the Cause! Hear the call of the Wronged One from the precincts of the prison. There is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. He hath appeared and made manifest what He desired. He is the Mighty, the Powerful. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. He who soared in My atmosphere hath mentioned thee. We make mention of thee that the remembrance may attract thee to the horizon from which shineth forth the Sun of the loving-kindness of thy Lord, the Generous. Beware lest the tyranny of the divines prevent thee from My straight path. When thou drinkest the Kawthar of utterance from the Pen of the All-Merciful, render thanks unto God, the Purpose of all who are in the heavens and the earth.

2 يا أيها المقبل الى مطلع الأمر اسمع نداء المظلوم من شطر السجن أنه ما من اله الا هو يفعل ما يشاء و يحكم ما يريد قد ظهر و اظهر ما اراد أنه هو المقتدر القدير لا يعزب عن علمه من شيء يشهد و يرى و هو السميع البصير قد ذكرك من طار في هواي ذكرناك ليجذبك الذكر الى افق لاح منه نير عناية ربك الكريم اياك ان يمنعك ظلم العلماء عن صراطي المستقيم انك اذا شربت كوثر البيان من قلم الرحمن اشكر الله مقصود السموات والأرضين

3 Say: My God, my God! Praise be to Thee for having given me to drink the Kawthar of divine knowledge from the hands of Thy bounty and for having guided me to Thy most exalted horizon when most of Thy servants and creatures turned away from it. I beseech Thee by Thy Name through which Thou didst unite the hearts and illuminate them with the lights of Thy knowledge and adorn them with the ornament of certitude through Thy power and sovereignty, to make me and those who have believed steadfast in holding fast to Thy cord and clinging to the hem of Thy grace. O Lord! Ordain for us that which befitteth Thy greatness and Thy giving and Thy bounty and Thy grace. Verily Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

3 قل الهى الهى لك الحمد بما سقيتني كوثر العرفان من ايدى عنايتك و هديتني الى افقك الأعلى اذ اعرض عنه اكثر عبادك و خلقك اسئلك باسمك الذى به الفت بين القلوب و نورتها بأنوار معرفتك و زينتها بطراز الايقان بقدرتك و سلطانك بأن تجعلني و الذين آمنوا متمسكين بحبلك و متشبثين بأذيال كرمك اى رب قدر لنا ما ينبغي لعظمتك و عطائك و جودك و افضالك انك انت المقتدر على ما تشاء لا اله الا انت الفرد الواحد المقتدر العليم الحكيم

BLIB_Or15713.206b, BLIB_Or15718.015a

BH05494*To: Ali**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory, the All-Wise, the All-Knowing
- 2 A Book sent down by the Wronged One to him who has turned to the Self-Subsisting on a Day when the Herald proclaimed: "The Kingdom belongeth to God, the All-Knowing, the All-Wise!" O Ali! We heard thy call aforetime and thy letter hath now come before Us. We have revealed for thee that which shall endure as long as the Kingdom of thy Lord, the Mighty, the Great, shall endure.
- 3 Blessed art thou for having attained unto My days, inhaled the fragrance of My utterance, turned toward My horizon and spoken in My beautiful praise. Say: My God, my God! Praise be to Thee for having guided me through Thy verses to Thy path and by the light of Thy countenance to the Dayspring of Thy Cause. Thou art He Who called me when I was silent and awakened me when I was sleeping. I beseech Thee by Thy most great signs, the manifestations of Thy power in the kingdom of creation, and by the Name whereby the hearts of those who have turned to Thee among Thy servants and those who are nigh unto Thee among Thy creatures have been attracted, to make me steadfast in Thy Cause and firm in Thy love. Then write down for me, O my God, that which will draw me near unto Thee and benefit me in all the worlds of Thy worlds. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful. I moreover beseech Thee, O God of Names, by the rustling of the Divine Lote-Tree and the murmuring of Thy Most Exalted Pen, to forgive me and my parents, through Thy mercy which hath preceded all created things and Thy grace which hath encompassed all existence. There is none other God but Thee, the Most Generous, the All-Bountiful.

1 هو الله تعالى شأنه الحكمة والبيان

2 كتاب انزله المظلوم لمن اقبل الى القيوم في يوم فيه نادى المناد الملك لله العليم الحكيم يا على سمعنا ندائك من قبل و حضر كتابك من بعد انزلنا لك ما يكون باقياً ببقاء ملكوت ربك العزيز العظيم

3 طوبى لك بما فزت بأيامي و وجدت عرفياني و اقبلت الى افقي و نطقت بثنائي الجميل قل الهى الهى لك الحمد بما هديتني بآياتك الى صراطك و بنور وجهك الى مشرق امرك انت الذى دعوتني اذ كنت صامتاً و ناديتني اذ كنت راقداً اسئلك بآياتك الكبرى و ظهورات قدرتك في ملكوت الانشاء و بالاسم الذى به انجذبت افئدة المقبلين بين عبادك و المقربين من خلقتك بأن تجعلني ثابتاً على امرك و راسخاً في حبك ثم اكتب لي يا الهى ما يقربني اليك و ينفعني في كل عالم من عوالمك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم ثم اسئلك يا اله الاسماء بحفيف سدرة المنتهى و صرير قلبك الأعلى بأن تغفر لي ولأبني و أمي برحمتك التي سبقت الكائنات و بفضلك الذى احاط الموجودات لا اله الا انت الفضل الكريم

BLIB_Or15713.198a

BH05527

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Greatness and the Power! هو الله تعالى شأنه العظمة والاقترار 1
- 2 We have seen and heard the letter of Nabil, son of Nabil, upon him be the peace of God. Praise be to God, he is adorned with the ornament of love and crowned with the diadem of steadfastness. We bear witness to his recognition, love and precedence. God willing, may he be assisted and confirmed in all matters. The honored Shaykh Abu'l-Qasim has repeatedly mentioned him in the presence of this servant, and he has been mentioned in the presence of the Wronged One. He has not been and will not be forgotten from sight. نامه جناب نبیل بن نبیل علیه سلام الله را دیدیم و شنیدیم لله الحمد بطراز حبّ مزینند و باکلیل استقامت مجلل شهادت میدهم بر اقبال و محبت و سبقت او انشاء الله در جمیع امور موفق و مؤید باشند جناب شیخ ابوالقاسم مکرر ذکر ایشانرا نزد عبد حاضر نموده و نزد مظلوم ذکر شده از نظر زرفته و نمیروند 2
- 3 My God, my God! I beseech Thee by Thy Prophets, Thy chosen ones, Thy pure ones, and by Muhammad Thy Messenger, and by His family and companions who aided Thy religion and sacrificed their wealth, their souls and their blood in Thy path, to ordain for him that which will profit him in all the worlds of Thy worlds and cause his mention to endure among Thy servants. Verily Thou art the Hearer, the Answerer. There is no God but Thee, the Mighty, the Praiseworthy. اهی اهی اسئلك بأنبیائك و اولیائك و اصفیائك و محمد رسولک و بآله و اصحابه الذین نصرُوا دینک و انفقوا اموالهم و انفسهم و دمائمهم فی سبیلک بأن تقدّر له ما ینفعه فی کلّ عالم من عوالمک و یتقی ذکره بین عبادک انک انت السامع المجیب لا اله الا انت العزیز الحمید 3
- 4 O my Lord! Thou seest him gazing toward the horizon of Thy gifts and favors, awaiting the wonders of Thy mercy and the manifestations of the dawning lights of the Sun of Thy grace. I beseech Thee by Thy Straight Path and by Thy Most Great Announcement to assist him to mention and praise Thee among the manifestations of the names in the kingdom of creation. Then ordain for him and those with him that which will bring joy to their eyes and gladden their hearts. Verily Thou art the Almighty, the All-Powerful, the Mighty, the Great. ای ربّ ترا ناظرأ الى افق مواهبک والطافک و منتظرأ بدائع رحمتک و ظهورات اشراقات انوار نیر فضلک اسئلك بصراطک المستقیم و نبأک العظیم بأن تؤیّده علی الذکر و الثناء بین مظاهر الأسماء فی ناسوت الانشاء ثم اکتب له و لمن معه ما تقرّ به عیونهم و تفرح به قلوبهم انک انت المقتدر المهیمن العزیز العظیم 4

BLIB_Or15699.077,

MJAN.044,

AYBY.075b

BH05604

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Faraj! Relief hath come, while the people remain in evident doubt. He Who was promised in the Books of God hath come, and that which was recorded in the hearts of the Messengers hath been made manifest. Among the people are those who have hearkened to the rustling of My Most Exalted Pen and turned toward the Most Glorious Horizon, and among them are those who have turned away and disputed the signs and proof of God - these are accounted among the most lost in the perspicuous Book.

2 يا فرج قد اتى الفرج و الناس في ريب مبين قد اتى من كان موعوداً في كتب الله و ظهر ما كان مذكوراً في افئدة المرسلين من الناس من سمع صرير قلبي الأعلى و اقبل الى الأفق الأبعد و منهم من اعرض و جادل بآيات الله و برهانه أنه من الأخسرين في كتاب مبين

3 We have heard thy call and have answered thee, and have turned toward thee from the direction of the Prison, that thou mayest arise to serve the Cause and be numbered among those endowed with certitude. When thou hast drunk the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful, say: My God, my God! Praise be to Thee for having guided me unto Thy straight path and informed me of Thy momentous announcement. I beseech Thee by the Daysprings of Thy Revelation, the Dawning-Places of Thine inspiration, the Manifestations of Thy Self, and the Repositories of Thy knowledge, to ordain for me that which will draw me nigh unto Thee.

3 انا سمعنا نداءك اجبتك و اقبلنا اليك من شطر السجن لتقوم على خدمة الأمر و تكون من الموقنين أنك اذا شربت رحيق البيان من يد عطاء ربك الرحمن قل الهى الهى لك الحمد بما هديتني الى صراطك المستقيم و اخبرتني بنياك العظيم اسئلك بمشارك وحيك و مطالع الهامك و مظاهر نفسك و مهابط علمك بأن تكتب لي ما يقربني اليك

4 O my Lord! Thou seest me turning toward Thy Most Exalted Horizon and clinging to the hem of Thy mercy, O Lord of all being. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen servants who have hearkened to Thy call, spoken Thy praise, and arisen to serve Thy Cause among Thy servants. Verily Thou art the Almighty Whom the power of nations cannot withhold nor the might of the world enfeeble. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, in truth, the Strong, the All-Conquering, the Omnipotent.

4 اى ربّ تراني مقبلاً الى افقك الأعلى و متشبّهاً بذيل رحمتك يا مولى الورى اسئلك بأن لا تخيبني عمّا قدرته لعبادك الأصفياء الذين سمعوا نداءك و نطقوا بشنائك و قاموا على خدمة امرك بين عبادك أنك انت المقتدر الذى لا تمنعك قدرة الأمم و لا تضعفك سطوة العالم تفعل ما تشاء و تحكم ما تريد أنك انت القوى الغالب القدير

BLIB_Or15724.179

BH05636

To: *Mihdi from Barfurush (pilgrim)*

Date: 1304 ? [1886-1887]

1 In His Name, the One with power over whatsoever He willeth:

2 If anyone should ask about the Wronged One, say: He was subjected to the lashes of tyranny such that every person of insight wept and every informed one lamented. Yet the Wronged One accepted and continues to accept with the utmost joy and gladness whatsoever befalling Him in the path of God. Every aware soul beareth witness that this Wronged One hath summoned the people to the most exalted horizon and commanded them to that which profiteth them. The purpose is that all hearts might be illumined with the lights of true divine unity and that the saplings of the knowledge of God - exalted be His glory - might be planted by the hands of will in pure and goodly soil. He hath desired nothing for Himself; whatsoever He hath spoken hath been for the sake of God. We beseech Him to guide such souls as have drunk the wine of pride and are heedless of that which profiteth them. He is the Almighty, the All-Powerful. We make mention of the friends in that land and beseech Him to enable each one to attain unto that which He hath promised in His Book, and to protect them all from the evil of those who reject and who spread corruption. Verily, He hath power over all things and is worthy to answer prayer.

1 بسمه المقتدر علی ما یشاء

2 اگر نفسی از مظلوم سؤال نمود بگو تحت سیاط
ظلم وارد شد بر او آنچه که هر بصیری گریست
و هر خیبری نوحه نمود و لکن مظلوم بکمال
بهجت و سرور قبول نموده و مینماید آنچه در
سبیل الهی بر او وارد شود هر آگاهی گواه
که این مظلوم ناس را بافق اعلی دعوت نموده
و به ما ینفعهم امر کرده مقصود آنکه جمیع
قلوب بانوار توحید حقیقی منور شود و نهالهای
معرفت حق جلّ جلاله در اراضی طیبّه طاهره
بایادی اراده غرس گردد از برای خود امری
نخواست لوجه الله گفته آنچه گفته از حق
میطلبیم نفوسیکه از نهر غرور آشامیده اند و از
ما ینفعهم غافلند ایشانرا هدایت فرماید اوست
مقتدر و توانا دوستان آن ارض را ذکر مینمائیم
و از حق میطلبیم هر یک را فائز فرماید بآنچه
که در کتاب وعده داده و از شرّ ناعقین و
مفسدین کل را حفظ فرماید آنه علی کل شیء
قدیر و بالاجابة جدير

BLIB_Or15699.044

BH05726

To: *Aqa Muhammad Rida, in Milan*

Date: 1304 ? [1886-1887]

1 In the name of God, the Mighty, the Powerful.

2 Jinab-i-Abu'l-Hasan, upon whom be the Glory of God, arrived and made mention of you. Therefore, this Wronged One in this manifest prison became occupied with your remembrance. We have made mention and continue to make mention of everyone who is illumined by the lights of unity and who has attained to the Kawthar of the love of the All-Merciful.

1 بنام خداوند قادر توانا

2 جناب ابوالحسن علیه بهائی وارد و ذکر شما را نمود
لذا این مظلوم در این سین مبین بذکر شما مشغول
هر نفسی بانوار توحید منور و بکثر محبت رحمن
فائز او را ذکر نموده و مینمائیم

- 3 O Muhammad-Rida! By the lights of the Sun of the horizon of proof, We have, for the sake of God, summoned the servants to God, exalted be His glory, and counseled them to perform goodly deeds and manifest praiseworthy conduct, that perchance the abasement of the people of unity might be changed to glory and the lowered standards might be raised aloft. However, no one accepted the counsels of this Wronged One. At last He found His place in prison. In all conditions We give thanks unto God, exalted be His glory, and We have been and are content with whatsoever hath befallen Us.
- 4 And We counsel thee to that which is the cause and source of everlasting remembrance. Say: My God, my God! I have turned toward Thee and have entrusted my affairs unto Thee. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy loved ones and chosen ones. Then cause me, O my God, to be confirmed in Thy remembrance and praise and in serving Thy loved ones. Then ordain for me the good of this world and the world to come. There is no God but Thee, the Ever-Forgiving, the All-Bountiful.
- 3 یا محمد رضا قسم بانوار آفتاب افق برهان لوجه الله عباد را بحق جلّ جلاله دعوت نمودیم و باعمال طیبیه و اخلاق مرضیه وصیت کردیم که شاید ذلت اهل توحید بعزت تبدیل شود و رایات منکوسه مرتفع گردد و لکن کسی وصایای این مظلوم را نپذیرفت بالأخره مقرر در سجن یافت در جمیع احوال حقّ جلّ جلاله را شکر مینمائیم و بآنچه وارد شده راضی بوده و هستیم
- 4 و ترا وصیت مینمائیم بآنچه سبب و علت ذکر باقی دائمیست قل الهی الهی قد اقبلت الیک و فوضت امری الیک اسئلك بأن لا تخیننی عمّا قدرته لأولیائک و اصفیائک ثم اجعلنی یا الهی مؤیداً علی ذکرک و ثنائک و خدمة اولیائک ثم اکتب لی خیر الآخرة و الأولى لا اله الا انت الغفور الکریم

BLIB_Or15699.040b

BH05634

*To: Muhammad son of Mirza Abdullah, in Tabriz**Date: 1304 ? [1886-1887]*

- 1 In the name of the All-Knowing Lord.
- 2 The name of faithfulness has been and ever shall be loved by God, exalted be His glory. He has ever gazed and continues to gaze upon the luminary of this name which has dawned from the horizon of the heaven of grace. Therefore, thou hast been and art remembered in the presence of the Wronged One. We beseech God to aid thee to be steadfast in His Cause.
- 3 Although in these days the heedless servants have, like clouds and veils, concealed the light of the Cause, ere long the finger of divine will shall rend asunder the veil and the light shall encompass the world. The Son of Mary sought refuge in wilderness and desert to preserve His life, while now the kings of the world hold fast to His name and cling to the hem of His grace. Be not grieved by the vicissitudes of these days.
- 1 بنام خداوند دانا
- 2 اسم وفا را حقّ جلّ جلاله دوست داشته و دارد و لازال بنیر این اسم که از افق سماء فضل مشرقست ناظر لذا در ساحت مظلوم مذکور بوده و هستید و از حقّ میطلبیم ترا تأیید فرماید بر استقامت بر امرش
- 3 اگرچه این ایام عباد غافل بمثابهء سیاح و غمام نور امر را ستر نموده اند و لکن عنقریب اصبع اراده حجاب را شقّ نماید و نور عالم را احاطه کند ابن مریم در صحاری و براری محل میجست لیحفظ نفسه فیه و حال ملوک عالم باشمش متمسک و بذیل عنایتش متشبث از حوادث ایام محزون مباش

- 4 Whoso belongs to God, God belongs to him. This is that word wherewith the preamble of the book of trust hath been adorned. Blessed are they that attain! Blessed are they that understand!
- 5 The glory of God be upon those who have remained faithful to His Covenant and His Testament and who have acted according to that which was enjoined upon them in His perspicuous Book. Authority and command, bounty and grace belong unto the Lord of Names and Creator of the heavens, Who hath come with manifest sovereignty.

ADMS#125

4 من كان لله كان الله له اينست آنكله ئى كه
ديياج كتاب توكل بان تزيين يافت طوبى للفائزين
طوبى للعارفين

5 البهاء من الله على الذين وفوا بميثاقه و عهده و
عملوا بما امروا به فى كتابه المبين الأمر و الحكم
و الجود و العطاء لملك الأسماء و فاطر السماء
الذى اتى بسلطان مبين

INBA19:199, INBA32:182a, BLIB_Or15724.200b,

HDQI.127, ANDA#46 p.04

BH05950

To: wife of Ali Qabl-i-Naqi, in Tihiran

Date: 1304 ? [1886-1887]

- 1 In the Name of God, the All-Knowing.
- 2 O My handmaiden and My leaf! Today the lights of the Sun of Divine bounty have encompassed the world and the fragrances of generosity have pervaded all existence. Blessed is the soul whom neither the manifestations of the world nor the doubts of the peoples prevented or deprived from the Lord of Eternity. Give praise to the Goal of all worlds, Who guided thee and gave thee to drink of the sealed wine. He Who loved Me hath mentioned thee; We make mention of thee in this Clear Tablet. Say:
- 3 My God, my God! I am Thy handmaiden and the daughter of Thy handmaiden. I have recognized Thy oneness and Thy singleness and that which hath been sent down from the heaven of Thy Will in Thy Scriptures and Thy Tablets. I beseech Thee by the Throne whereon Thou art established, and by the lands which were honored by Thy footsteps, and by the Book which none hath understood save Thee, to assist me in Thy remembrance and praise and in serving those who love Thee and desire Thee. I beseech Thee by the ocean of Thy verses and the heaven of Thy clear proofs and the sun of Thy favors to ordain for me through Thy Most Exalted Pen the good of the hereafter and of the first life, and that which Thou hast ordained for those who circle round Thy Mighty Throne and Thy

1 بنام خداوند دانا

2 يا ايمتى ويا ورقتى امروز انوار نير فضل الهى عالم
را احاطه نموده و نفحات جود تمام وجود را
اخذ كرده طوبى از براى نفسيكه ظهورات عالم
و شباهات امم او را از مالك قدم منع ننمود و
محروم نساخت حمد كن مقصود عالميانرا كه ترا
هدايت فرمود و از رحيق مختوم عطا نمود قد
ذكرك من احببى ذكرناك بهذا اللوح المبين

3 قولى الهى الهى انا امتك و ابنة امتك اعترفت
بوحدايتك و فردايتك و بما نزل من سماء
محييتك فى زيرك و الواحك اسئلك بالعرش
الذى استويت عليه و بالأراضى التى تشرفت
بقدومك و بالكتاب الذى ما اطلع به احد الا
انت بان تؤيدنى على ذكرك و ثنائك و خدمة
من احببك و ارادك اسئلك بجز آياتك و
سماء بيناتك و شمس الطافك بان تكتب لى من
قلبك الأعلى خير الآخرة و الأولى و ما كتبته
للأئى ظفن حول عرشك العظيم و كرسيك

Lofty Seat. Verily Thou art powerful over what Thou willest.
There is no God but Thee, the Forgiving, the Generous.

الرّفيع انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم

INBA15:264, INBA26:264, BLIB_Or15699.092a

BH05973

To: Aqa Siyyid Rida Sadat Khams Baqiruf

Date: 1304 ? [1886-1887]

1 He is God, exalted be His station, Wisdom and Utterance

1 هو الله تعالى شأنه الحكمة والبيان

2 O Rida! The Supreme Pen proclaims: The eyes of the world have been afflicted with the ophthalmia of vain imaginings, depriving them from beholding the lights of the Sun of Truth. From the beginning of this Cause until now, this Wronged One has, without any veil or concealment, summoned all to the Lord of Lords. However, the recompense of their deeds has prevented the people of the earth from turning to the Self-Subsisting. The near ones and the sincere are bewildered, for it is observed that most of the people of earth have remained far from the Luminary of certitude due to idle fancies and vain imaginings. Beseech ye the True One that He may make all aware and guide them. He is the Powerful, the Mighty. We have heard thy mention and have mentioned thee before and will mention thee hereafter. Verily thy Lord is the Compassionate, the Bountiful. We beseech God to protect thee and His loved ones from the evil of the people of the Bayan who have turned away from the Truth and followed him who knew Him not. And We ask Him to ordain for you from His Supreme Pen that which will profit you in all the worlds of His worlds. Verily He is the Omnipotent, the Powerful, and He is the Forgiving, the Merciful. Glory be upon thee and upon those who have quaffed the wine of immortality from the hands of the bounty of their Most Glorious Lord and have said: "Praise be unto Thee, O Thou the Goal of them that have known Thee!"

2 يا رضا قلم اعلى ميفرمايد ابصار عالم را رمد اوهام
از مشاهده انوار آفتاب حقيقت محروم ساخته
ايمنظوم از اول امر تا حين امام وجوه قوم من
[غير] سترو حجاب كل را ربّ الأرباب دعوت
نمود ولكن اهل ارض را جزاى اعمال از توجه
بغنى متعال منع كرده مقررين و مخلصين متحير چه
كه مشاهده مى شود اكثرى اهل ارض بظنون و
اوهام از نير ايقان دور مانده اند از حق بطلبيد
كل را آگاه فرمايد و راه نمايد اوست قادر و
توانا سمعنا ذكرك ذكرناك من قبل و من بعد ان
ربك هو المشفق الكريم نسل الله ان يحفظك و
اوليائه من شرّ اهل البيان الذين اعرضوا عن الحق
واتبعوا من لم يعرفوه ونسئله بأن يكتب لكم من
قلبه الأعلى ما ينفعكم فيكلّ عالم من عوالمه انه هو
المقتدر القدير و هو الغفور الرحيم البهاء عليك
وعلى الذين شربوا رحيق البقاء من ايدى عطاء
ربهم الأبهى وقالوا لك الحمد يا مقصود العارفين

BLIB_Or15699.048b

BH05935

To: Muhammad Javad Qazvini et al.

Date: 1304 ? [1886-1887]

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

1 هو الذّاكر العليم

2 O Ism-i-Jud, upon thee be My glory! The letters of the honored Afnan Aqa Siyyid M.Y. and the other Afnan, the honored M.H., upon both of whom be My glory and My mercy, which they had sent to thee, were seen. Praise be to God, they have attained unto that of which most of the peoples of the world remain heedless and veiled. Their mention hath ever been in the Most Holy Court. They have attained unto that whose traces are immortalized in the Book of God. In the days when the Greater Afnan and the honored Afnan who attained in Baghdad and in the Most Great Prison were present before the Countenance, mention of the other Afnans repeatedly streamed from the Most Exalted Pen. Such gatherings were convened as the eye of creation had never seen the like. The Pen saith: Would that all had been present and had received a complete portion of the lights of attainment in those days! O Mirza and O Muhammad! Rejoice ye in My remembrance and My loving-kindness and the turning of My face toward you from the direction of the Prison. Verily your Lord is the All-Merciful, the Most Bountiful.

2 یا اسم جود علیک بهائی نامهء جناب افنان آقا سید می و افنان آخر جناب مح علیهما بهائی و رحمتی که بآنجناب ارسال داشته بودند مشاهده شد لله الحمد فائزند بآنچه که اکثر اهل عالم از آن غافل و محجوب ذکرشان لازال در ساحت اقدس بوده فائز گشتند بآنچه که آثارش در کتاب الهی مخلّد است ایامیکه افنان کبیر و جناب افنان الذی فاز فی الزوراء و فی السّجن الأعظم لدی الوجه حاضر بودند مکرّر ذکر سایر افنان از قلم اعلی جاری مجالسی منعقد که شبه آنرا عین ابداع ندیده قلم میگوید یا لیت کلّ حاضر میبودند و از انوار حضور در آن ایام نصیب کامل اخذ مینمودند یا میرزا و یا محمد افرا باذکری و عنایتی و اقبال الیکما من شطر السّجن ان ربّکما هو المشفق الکریم

3 If wisdom permiteth, convey My greetings to the people of God and illumine them with the splendors of the lights of the Sun of the horizon of My loving-kindness. The glory shining forth from the heaven of My providence and My mercy be upon you both and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

3 حزب الله را اگر حکمت اقتضا تکبیر برسانید و باشرافات انوار آفتاب افق عنایت منور دارید البهّاء المشرق من افق سماء عنایتی و رحمتی علیکما و علی من معکما و یحبّکما لوجه الله ربّ العالمین

BLIB_Or15699.018a, BLIB_Or15718.211.10

BH05860

To: Aqa Abdur-Rahim

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 The Book of God hath been sent down from the horizon of the heaven of the All-Merciful's loving-kindness. Every possessor of hearing hath been enabled to hearken unto its call, and every possessor of hands hath been assisted to take hold of the Book, and every possessor of sight hath testified to the appearance of the Dawning-Place of divine revelation and the Dayspring of celestial verses.

2 کتاب الهی از افق سماء عنایت رحمانی نازل هر صاحب سمعی باصغاء ندا فائز شد و هر صاحب یدی باخذ کتاب مؤید گشت و هر صاحب بصری بظهور مشرق وحی الهی و مطلع آیات صمدانی گواهی داد

3 Yet wolves from all directions have launched their attack, emerging from the thickets of self and passion. This Wronged One hath at all times proclaimed before the faces of all the world that "The Truth is come," and when the fragrances of revelation were diffused and the lights of the Cause shone forth from the horizon of lands, those who were concealed behind the veil attacked the Wronged One with the swords of hatred. Such is the state of the heedless and the deluded. We beseech God to protect thee and ordain for thee, from the Supreme Pen, the reward of attaining His presence. This Wronged One hath made mention, and continueth to make mention, of God's loved ones, and hath sought the presence [of God] for all. Yet the oppressors have intervened, and this land is seen each day in a different state and appeareth in a different color. Praise be to God that thou art remembered in the prison and hast attained unto the verses of the Supreme Pen. Well is it with thee and with them that know.

3 ولكن ذباب از جميع جهات حمله نموده اند و از بیشه های نفس و هوی بیرون دویده اند اینمظلوم در جميع احيان امام وجوه اهل امکان به قد اتی الحق ناطق و چون نفحات وحی متضوع و تجلیات نیر امر از افق بلاد مشرق آنهایکه خلف حجاب مستور با اسیاف بغضا قصد مظلوم نمودند اینست شأن غافلین و متوهمین از حق میطلبیم ترا حفظ نماید و از قلم اعلی اجر لقا مقدر فرماید این مظلوم اولیای الهی را ذکر نموده و مینماید و از برای کلّ لقا را طلب نموده ولكن ظالمین حائل شدند و این ارض در هر یوم بقسمی مشهود و بلونی ظاهر لله الحمد در سجن مذکوری و باآثار قلم اعلی فائز هنیئاً لک و للعارفين

BLIB_Or15712.012a

BH05972*To: Hakim Rahim**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory in wisdom and utterance
- 2 O Rahim! The Wronged One calls and makes mention of thee from the prison, that His mention may attract thee to a station wherein thou shalt hear that which testifieth to the oneness of God and His singleness, and that He is God, there is none other God but Him, the Single, the All-Knowing, the All-Wise. O Rahim! God hath ever loved and continueth to love His servants, and this Wronged One hath desired and continueth to desire to meet His loved ones, but the heedless have interposed themselves as a barrier, especially in these days when Abu-Jahl hath appeared and is aflame with the fire of tyranny, and hath committed that which caused the very eye of justice and fairness to weep. I beseech God that He may aid thee to make mention of Him, to praise Him, to serve His Cause, and grant thee success that there may appear from thee that which shall endure throughout the duration of the kingdom and the heavenly realm. Verily thy Lord is the Hearer, the Answerer. Convey greetings from the Wronged One to Lalehzar and Rubin and Khudabakhsh. Praise be to God, they have attained and continue to attain. Your mention hath been made in the presence of the Wronged One. We beseech God to ordain for you the reward of attaining His presence. Verily He is the Doer of what He willeth. There is none other God but Him, the Single, the All-Knowing, the All-Powerful, the Almighty.

1 هو الله تعالى شأنه الحكمة والبيان

2 يا رحيم مظلوم ترا از شطر سخن ندا مینماید و ذکر میکند لیجذبک الذکر الی مقام تسمع فیہ ما یشہد بوحدانیة الله و فردانیته و بآنہ هو الله لا اله الا هو الفرد العلم الحکیم یا رحیم حق لا زال عباد خود را دوست داشته و دارد و اینظلم لقا اولیا را خواسته و میخواهد ولكن غافلین حائل شده اند مخصوص این ایام کہ ابوجهل ظاهر و بنار ظلم مشتعل عمل نمود آنچه را کہ عین عدل و انصاف گریست از حق میطلبم ترا تأیید فرماید بر ذکر و ثنا و خدمت امرش و توفیق بخشد لیظهر منک ما یبقی بدوام الملک و الملکوت ان ربک هو السامع المجیب لاله زار و روین و خدابخش را از قبل مظلوم تکبیر برسان الله الحمد فائز بوده و هستند ذکران لدی المظلوم مذکور نسل الله ان یکتب لکم اجر اللقا انه هو الفعال لما یشاء لا اله الا هو الفرد العالم المقتدر القدير

TAH.201a

BH05643*To: Mirza Farajullah**Date: 1304 ? [1886-1887]*

- 1 He is the Hearing, the Answering
- 2 Praise be to God Who hath sent down the verses and manifested the clear proofs and caused all things to speak forth that

1 هو السامع المجیب

2 الحمد لله الذی انزل الآيات و اظهر البینات و انطق الأشياء علی انه لا اله الا هو لم یزل کان مستویاً علی عرش العظمة و لا یزال یشاء

there is none other God but Him. He hath ever been established upon the throne of grandeur and will forever remain as He hath been. There is none other God but Him, the Mighty, the Bestower. When thou hearest My call and art seized by the rapture of Mine utterance, turn thy face toward the Most Great House of God and say:

ما قد كان لا اله الا هو العزيز المَنَّان انك اذا
سمعت ندائي و اخذك جذب بياني ول وجهك
شطر بيت الله الأعظم و قل

- 3 O Thou Desire of the world and Beloved of the nations! I beseech Thee by the Most Great Name to assist me to make mention of Thee and to praise Thee and to spread Thy Cause among Thy servants and to arise to serve Thy loved ones who have not broken Thy covenant and Thy testament. O my Lord! Thou seest me advancing toward Thee and turning to the horizon of Thy manifestation. I adjure Thee by the Dawning-Place of Thy verses and the Dayspring of Thy clear proofs and the Source of Thy Command and the Manifestation of Thy Self, Who speaketh before the faces of the world through Thy power and Thy might and Thy sovereignty, to enable me to act according to what Thou hast commanded me in Thy Book and that whereby Thy Cause may be exalted in Thy lands. Then write down for me that which will draw me nigh unto Thee. Verily Thou art the Almighty Whom the power of the world hath not hindered. Thou doest what Thou willest and ordainest what Thou pleasest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 يا مقصود العالم و محبوب الأمم اسئلك بالاسم
الأعظم بأن تؤيدني على ذكرك و ثنائك و انتشار
امرك بين عبادك و القيام على خدمة اوليائك
الذين ما نقضوا عهدك و ميثاقك اى رب ترانى
مقبلاً اليك و متوجّهاً الي افق ظهورك اقسمك
بمطلع آياتك و مشرق بيناتك و مصدر امرك
و مظهر نفسك الذى ينطق امام وجوه العالم
بقدرتك و قوتك و سلطانك بأن توقفتنى على
العمل بما امرتني به فى كتابك و ما يرتفع به امرك
فى بلادك ثم اكتب لى ما يقربني اليك انك
انت المقتدر الذى ما منعتك قدرة العالم تفعل ما
تشاء و تحكم ما تريد لا اله الا انت العليم الحكيم

BLIB_Or15712.076, BLIB_Or15713.267a

BH05708

Date: 1304 ? [1886-1887]

- 1 In the Name of the Goal of all the worlds!
- 2 For what purpose was the sun created? That it might be a reflection of the lights of His countenance. For what purpose did the heaven come into being? That it might be a sign of His loftiness. Why was the sea made manifest? That it might be an evidence of His generosity. And this is mentioned according to the capacity of the people of the earth, otherwise the Sun of Truth is sanctified above what hath been mentioned and what will be mentioned.
- 3 O friends! The true spring hath appeared, the Hidden Treasure hath been made manifest. Deprive not yourselves. Say: O

1 بنام مقصود عالميان

2 آفتاب از برای چه خلق شد تا حاکی باشد از
انوار وجهش آسمان از برای چه بوجود آمد تا
آیتی باشد بر رفعتش بحر بجهت هویدا تا دلیلی
باشد بر کرمش و این نظر باستعداد اهل ارض
ذکر می شود والا آفتاب حقیقت مقدس است از
آنچه ذکر شده و می شود

3 ای دوستان بهار حقیقی ظاهر شده کنز مکنون
هویدا گشته خود را محروم ننمائید بگو ای اهل

people of the world, hasten ye and count this time as precious. By the life of God! One point revealed from the Most Exalted Pen in these days containeth within it countless books, and the Ocean of Knowledge is concealed therein. Today is the day of bounty and the day of grace and generosity. Say: Purify your hearts from the doubts and allusions of the people of the world, that ye may attain unto that which hath been mentioned and drink from the ocean of meanings that lieth hidden within the words of the King of Reality. I swear by the sun of the heaven of proof - whosoever attaineth unto it and drinketh thereof, the Tongue of Grandeur shall utter the blessed words "Well is it with those who drink!" and "Happy are they who drink!"

عالم بشتابید و وقت را غنیمت شمردید لعمر الله
یک نقطه که از قلم اعلی در این ایام ظاهر کتب
لا تخصی در او مستور و بحر علم در او مکنون
امروز روز عنایت و روز فضل و کرم است بگو
قلوب را از شبهات و اشارات اهل عالم مقدس نمائید
تا بآنچه ذکر شده فائز شوید و از بحر معانی که در
کلمات سلطان حقیقی مکنونست بیاشامید قسم
بآفتاب افق سماء برهان هر نفسی بآن فائز شود و
از آن بیاشامد لسان عظمت بکلمه مبارکه هئیتاً
نطق فرماید طوبی للشاربین و هئیتاً للشاربین

BLIB_Or15699.039b

BH05747

Date: 1304 ? [1886-1887]

- 1 In the Name of Him Who shineth forth from the horizon of utterance
- 2 This is a mention from Us unto all who are on earth, that the remembrance of God, the Help in Peril, the Self-Subsisting, may attract them. O peoples of the earth! Fear ye the All-Merciful, and follow not the manifestations of idle fancies and vain imaginings. He hath come with an authority before which armies cannot stand. He hath appeared and made manifest, and hath willed through His command that pervadeth all that is seen and unseen.
- 3 O thou who hast drawn nigh! He who loved Me and soared in Mine atmosphere and circled round Me - he who was named Mushkin in My preserved and mighty Tablet - made mention of thee, and We make mention of thee through grace that thou mayest thank thy Lord, the Lord of existence. Let not the happenings of the world grieve thee, nor let the might of those who have disbelieved in God, the Lord of existence, frighten thee. When the attraction of the call from the direction of Akka seizeth thee, say: "Praise be unto Thee, O Lord of all men, for having remembered me and sent down for me that which draweth me nigh unto Thee. Thou art verily powerful over whatsoever Thou willest, and within Thy grasp are the reins of the kingdom of earth and heaven. O my Lord! I beseech Thee by the Kawthar of Thy utterance and the exaltation of

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ الْبَيَانِ

2 ذَكَرَ مِنْ لَدُنَّا مَنْ عَلَى الْأَرْضِ لِيَجْذِبَهُمْ ذَكَرَ اللَّهِ
الْمُهَيْمِنِ الْقَيُّومِ يَا مَلَأَ الْأَرْضَ اتَّقُوا الرَّحْمَنَ وَلَا
تَتَّبِعُوا مَظَاهِرَ الْأَوْهَامِ وَالظُّنُونِ إِنَّهُ أَتَى بِسُلْطَانٍ
لَا يَقُومُ مَعَهُ الْجُنُودُ قَدْ ظَهَرَ وَظَهَرَ وَارَادَ بِأَمْرِهِ
الْمُهَيْمِنِ عَلَى كُلِّ شَاهِدٍ وَمَشْهُودٍ

3 يَا أَيُّهَا الْمَقْبِلُ قَدْ ذَكَرَكَ مِنْ أَحِبِّي وَطَارَ فِي
هَوَائِي وَطَافَ حَوْلِي الَّذِي سَمِّيَ بِمُشْكِينٍ فِي لَوْحِي
الْعَزِيزِ الْمُخْتَوَمِ وَذَكَرَكَ ذَكَرُنَاكَ بِالْفَضْلِ لِتَشْكُرَ
رَبَّكَ مَالِكِ الْوُجُودِ أَيَّاكَ أَنْ تَحْزَنَكَ حَوَادِثُ
الْعَالَمِ أَوْ تَخَوْفَكَ سَطْوَةَ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ
الْوُجُودِ أَنْتَ إِذَا اخَذَكَ جَذْبُ النَّدَاءِ مِنْ شَطْرِ
عَكَاةٍ قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْوَرَى بِمَا ذَكَرْتَنِي وَ
أَنْزَلْتَ لِي مَا يَقْرَبُنِي إِلَيْكَ أَنْتَ الْمُقْتَدِرُ عَلَى
مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ الْمَلِكِ وَالْمَلَكُوتِ
أَيُّ رَبِّ أَسْأَلُكَ بِكَوْثَرِ بَيَانِكَ وَأَعْلَاءِ كَلِمَتِكَ
وَقِيَامِكَ إِمَامَ وَجْهِهِ أَعْدَائِكَ أَنْ تَجْعَلَنِي مُسْتَقِيمًا
عَلَى ذَكَرِكَ وَتُثَايِكَ بَيْنَ عِبَادِكَ وَأَنْتَ أَنْتَ

Thy Word and Thy standing before the faces of Thine enemies, to make me steadfast in Thy remembrance and praise amongst Thy servants. Verily Thou art powerful over whatsoever Thou wilt and the Supreme Ruler over all things. Thou doest what Thou wilt through Thy word 'Be' and it is."

المقتدر على ما تشاء والمهيمن على الأشياء كلها
تفعل ما تشاء بقولك كن فيكون

BLIB_Or15724.218

BH06023

To: Nuriddin Zayn, in Mosul

Date: 1304 ? [1886-1887]

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

1 هو العليم الحكيم

2 Praise be to the Ancient Lord Who has perfumed the world with the fragrance that wafted by His command from the direction of Hijaz. And blessings and peace be upon Him through Whom the banner of Truth was raised and the standard of metaphor was lowered, and upon His family and companions - the manifestations of divine might and the dawning-places of power amidst creation - through whom the door of divine knowledge was opened to all in the realm of possibility. Exalted is the All-Merciful Who has been and ever shall be the Protector over what was and what will be. There is no God but Him, the Mighty, the Bestower.

2 الحمد للمالك القدم الذي عطر العالم من عرف
فاح بأمره من شطر الحجاز والصلوة والسلام على
الذي به ارتفع علم الحقيقة ونكست راية المجاز
وعلى آله واصحابه مظاهر الصلوة الالهية ومطالع
القدرة بين البرية الذين بهم فتح باب العرفان على
من في الامكان تعالى الرحمن الذي كان مهيمناً
علي ما يكون وما قد كان لا اله الا هو العزيز
المتنان

3 O Nuru'd-Din, upon thee be the peace and loving-kindness of God! Thy letter came before the Wronged One, and what thou didst write was noted. From it wafted the fragrance of God's loving-kindness, the Lord of all worlds. We beseech Him, exalted be He, to aid thee and assist thee to serve Him, to transcribe His verses, to make mention of Him and praise Him, to stand firm in His mighty Cause. And We make mention of those who are with thee and assist thee in learning and transcription, and of God's sincere servants who act according to what they have been commanded in His decisive, mighty and ancient Book. Praise be to God, the All-Knowing, the All-Wise.

3 يا نورالدين عليك سلام الله وعنايته نامعات
نزد مظلوم حاضر وما كتبته كان مطلعاً ومنه
تضويع عرف عناية الله رب العالمين نسئله تعالى
بأن يوفقك ويؤيدك على خدمته وتحرير آياته و
ذكره وثنائه والاستقامة على امره العظيم ونذكر
الذين معك ويؤيدونك على التعلم والتحرير و
على عباد الله المخلصين الذين يعملون بما امروا به
في كتابه المحكم العزيز القديم والحمد لله العليم الحكيم

BLIB_Or15696.088d

BH06028*To: Zahra Baygum Sister-In-Law of the Bab, in Shiraz**Date: 1304 ? [1886-1887]*

1 He looketh on from the most exalted horizon

2 O my God, my God! This is a leaf among Thy leaves whom the wine of Thy bounty hath so inebriated that she hath believed in Thee and in Thy signs and hath turned toward Thy horizon. O Lord! Ordain for her that which will confirm her in steadfastness in Thy Cause and in Thy love. I beseech Thee, O God of Names and Creator of earth and heaven, by the Daysprings of Thy Revelation and the Dawning-Places of Thy inspiration and the Manifestations of Thy Self and the Treasures of Thy wisdom, to ordain for Thy loved ones and Thy leaves the reward of attaining Thy presence and standing before Thy face and appearing at the gate of Thy grandeur. Thou art He to Whose power and might and strength and greatness and sovereignty and authority all created things have testified. Write Thou for them that which Thou hast written for Thy chosen ones and Thy trusted ones - they who, O my God, have acknowledged Thy unity and Thy oneness and have confessed that which Thou didst send down to them from the heaven of Thy will. Send down, then, upon them from the heaven of Thy generosity and the clouds of Thy grace that which be-fitteth Thy bounty and Thy gifts and Thy bestowals. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

1 هو الشاهد من افقه الأعلى

2 الهى الهى هذه ورقة من اوراقك قد اخذها سكر كوثر عنايتك الى ان آمنت بك و بآياتك و اقبلت الى افقك اى رب قدر لها ما تؤيدها على الاستقامة فى امرك و حبك اسئلك يا اله الأسماء و فاطر الأرض و السماء بمشارك وحيك و مطالع الهامك و مظاهر نفسك و معادن حكمتك بأن تقدر لأوليائك و اوراقك اجر لقاءك و الحضور امام وجهك و القيام لدى باب عظمتك انت الذى شهدت الكائنات بقوتك و قدرتك و اقتدارك و عظمتك و سلطنتك و اختيارك بأن تكتب لهم ما كتبته لأصفيائك و امنائك هم الذين يا الهى اعترفوا بوحدايتك و فردانيتك و اقروا بما انزلت لهم من سماء مشيتك فأنزل عليهم من سماء كرمك و سحاب فضلك ما ينبغي لجودك و عطائك و مواهبك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

INBA51:317b, BLIB_Or15716.216a

BH06336*To: Siyyid Asadullah Baqiruf**Date: 1304 ? [1886-1887]*

1 Is the all-seeing speaker

2 O Asad! Harken to the Call from the direction of Akka - verily there is no God but Me, the All-Hearing, the Answering One. We have desired to make mention of thee at this time with a mention that will draw thee to God, the Lord of all worlds. We heard thy call before and answered thee out of the grace

1 هو الناطق البصير

2 يا اسد اسمع النداء من شطر عكاء انه لا اله الا انا السامع المحجب انا اردنا ان نذكرك فى هذا الحين بذكر يجذبك الى الله رب العالمين سمعنا نداءك من قبل اجبتناك فضلاً من لدى الله

of God, the Mighty, the Praiseworthy. This is another time when the Most Exalted Pen makes mention of thee while it is in the hands of the heedless ones. Grieve not over anything, but trust in all matters in God, the Lord of the Mighty Throne. We counsel thee and those who have believed in that whereby this wondrous Cause shall be exalted - the Cause by which the faces of the divines were darkened and the faces of those who have turned to this luminous horizon were illumined. Verily He loves whoever loves Him and is with him - He hears and sees, and He is the Protector of those who are in the heavens and on earth.

- 3 Convey My greetings to the faces of My loved ones and give them the glad-tidings of My mercy which has preceded all else. Thus has My Most Exalted Pen spoken in its exalted station. The glory that proceeds from Us be upon thee and upon those whom nothing whatsoever has prevented from God, the One, the All-Informed.

العزیز الحمید هذه مرة أخرى يذكر القلم الأعلى
اذ كان بين ايدى العاقلين لا تحزن من شيء
توكل فيكل الأمور على الله رب العرش العظيم
انا نوصيك و الذين آمنوا بما يرتفع به هذا الأمر
البدیع الذي به اسودت وجوه العلماء واستضئت
وجوه الذين اقبلوا الى هذا الأفق المنير انه يحب
من احبه ويكون معه يسمع ويرى وهو المهيمن
على من في السموات والأرضين

3 كبر من قبلي على وجوه اوليائي وبشرهم برحمتي
التي سبقت كذلك نطق قلبي الأعلى في مقامه
الرفيع البهاء من لدنا عليك وعلى الذين ما منعهم
شيء من الأشياء عن الله الفرد الخبير

BLIB_Or15713.230a, BLIB_Or15724.164

BH06105

To: Aqa Muhammad Baqir (Harful-Ba)

Date: 1304 ? [1886-1887]

- 1 In the name of the one true God!
- 2 This Wronged One makes mention of the friends of God in all conditions and commands them to perform goodly deeds, manifest praiseworthy conduct, and fear God. His purpose has been and continues to be the exaltation of the Word of Unity. O Muhammad-Baqir, upon thee be my peace! the ungodly have surrounded the believers in the Divine Unity from all directions, and the clouds of tyranny have prevented the Sun of Justice from shedding its radiant beams. All must beseech God that the original power and lost ascendancy may be made manifest and evident. The cities and lands of the people of Divine Unity lie in ruins through the tyranny of the ungodly. Say:
- 3 My God, my God! I beseech Thee by Him through Whom Thou didst aid Thy Cause and manifest Thy Will and raise high the banners of Thy Unity and the standards of detachment, and by His family and companions, to make this servant

1 بنام خداوند یگانه

2 اینظلم در جمیع احوال اولیای حق را ذکر
مینماید و باعمال طیبیه و اخلاق مرضیه و تقوی
الله امر میکند مقصودش اعلاء کلمه توحید
بوده و هست یا محمد باقر علیک سلامی مشرکین
از جمیع جهات موحدین را احاطه نموده اند و
نیر عدل را سحاب ظلم از تجلیات انوار منع نموده
باید جمیع از حق بطلید تا قدرت اولیه و غلبه
مفقوده ظاهر و هویدا گردد مدن و دیار اهل
توحید از ظلم مشرکین خراب و ویران

3 قل الهی الهی اسئلك بالذی به نصرت امرک
و اظهرت ارادتک و رفعت رایات توحیدک
و اعلام تجریدک و باله و اصحابه بأن تجعل
عبدک هذا عاملاً بأمرک و ناطقاً بثنائک و

of Thine one who acts according to Thy command, who speaks Thy praise, and who hopes for Thy grace from the horizon of Thy bounty. O my Lord! Ordain for me that which will not cease to spread its fragrance throughout the eternity of Thy names. Thou art verily the Almighty, the Powerful, and worthy to answer prayer.

راجياً فضلك من افق عطائك اى ربّ قدّر
لى ما لا ينقطع عرفه بدوام اسمائك انك انت
المقتدر القدير وبالاجابة جدير

- 4 If thou encounterest one of the friends, convey to him the greetings of the Wronged One. Peace be upon thee and upon the righteous servants of God.

4 دوستى اگر يافت شود سلام مظلوم را باو برسان
السلام عليك و على عباد الله الصالحين

BLIB_Or15712.216

BH06230

To: Ali Muhammad

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the All-Wise, the All-Knowing
- 2 Your letter has come before the Wronged One, and from it We perceived the fragrance of your turning and devotion to God, the Lord of the worlds. Blessed is the heart that has turned, and the face that has been directed, and the soul that has heard and responded - these are among the triumphant ones in the Book of God, the Mighty, the Praiseworthy. O 'Ali-Qabli-Muhammad, hear My call from the direction of My prison. Verily, He makes mention of you in a manner befitting My days and reminds you of the verses of your Lord, the All-Knowing, the All-Wise. When you receive My letter, arise and say:
- 3 "My God, my God! Praise be to Thee for having given me to drink from the Kawthar of Thy knowledge and for causing me to hear Thy call and for making known to me that which most of Thy creatures have turned away from. I beseech Thee by the breezes of Thy Revelation and the manifestations of Thy power and the evidences of Thy sovereignty to make me in all conditions turned toward Thee and detached from Thine enemies. Verily Thou art the Almighty Whom the contingencies of the world cannot frustrate. There is no God but Thee, the Powerful, the Dominant, the Almighty."
- 4 The splendor shining from the horizon of the heaven of My mercy be upon thee and upon those whom neither the tyranny of any tyrant nor the assaults of any evildoer have kept back

1 هو الله تعالى شأنه الحكمة والبيان

2 قد حضر كتابك لدى المظلوم ووجدنا منه عرف
توجهك و اقبالك الى الله رب العالمين طوبى
لقلب اقبل و لوجه توجه و لنفس سمعت و اجابت
انها من الفائزين فى كتاب الله العزيز الحميد يا على
قبل محمد اسمع ندائى من شطر سجنى انه يذكرک
بما ينبغى لآيائى و يذكرک بآيات ربک العليم
الحكيم اذا فزت بكتابى قم و قل

3 الهى الهى لك الحمد بما سقيتني كوثر عرفانك و
اسمعتني نداءك و عرفتني ما اعرض عنه اكثر
خلقتك اسئلك بنفحات وحيك و شئونك
قدرتك و ظهورات سلطنتك بأن تجعلني فى
كل الأحوال مقبلاً اليك و معرضاً عن اعدائك
انك انت المقتدر الذى لا تعجزك شئونك
العالم لا اله الا انت القوى الغالب القدير

4 البهاء المشرق من افق سماء رحمتى عليك و على
الذين ما منعهم ظلم كل ظالم و ما اضعفتهم

from God, the Lord of the worlds and the Goal of all peoples, Who has come from the horizon of power with the standards of wisdom and utterance.

شؤونات كلّ فاجر عن الله مولى العالم و مقصود
الأمم الذى اتى من افق الاقتدار برايات الحكمة
و البيان

BLIB_Or15713.239a

BH06373

To: *Haji Abdul-Ghaffar*

Date: 1304 ? [1886-1887]

1 He is the All-Knowing Helper!

1 هو المؤيد العليم

2 O Ghaffar! I testify to that which the Chosen One hath testified, that there is none other God but Him, the All-Knowing, the All-Wise. He hath no partner in dominion. All created things have borne witness to His singleness, and all beings to His oneness. There is none other God but Him, the Almighty, the All-Powerful.

2 يا غفار اشهد بما شهد المختار انه لا اله الا هو العليم
الحكيم ليس له شريك فى الملك قد شهدت
بفردانيته الممكّات و بوحديته الكائنات لا اله
الا هو المقتدر القدير

3 Say: My God, my God! I am Thy servant, and the son of Thy servant, and the son of Thy handmaiden. I have acknowledged Thy oneness and Thy singleness. Thou didst send forth the Messengers and reveal the Books as a token of Thy grace unto Thy servants and Thy creation. O Lord! Thou beholdest me turning away from all else save Thee and advancing toward Thy most exalted horizon, the Station wherein was raised the rustling of the Sadratu'l-Muntaha.

3 قل الهى الهى انا عبدك و ابن عبدك و ابن
امتك و اعترفت بوحديتك و فردانيتك قد
ارسلت الرسل و انزلت الكتب فضلاً من عندك
على عبادك و خلقت اى رب ترائى معرضاً عن
دونك و مقبلاً الى افقك الأعلى المقام الذى فيه
ارتفع حفيف سدره المنتهى

4 I beseech Thee by the waves of the ocean of Thy utterance, and by the fragrances of Thy days, and by the daysprings of Thy power and might, to forgive my grievous sins and my great transgressions. Then ordain for me, by the Pen of Thy decree, that which shall profit me in all the worlds of Thy worlds. O Lord! Purify me from the doubts of idle fancies and vain imaginings, and from the allusions of them that have turned away from Thee, O Lord of Names and Creator of the heavens! Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Compassionate, the Bountiful. And praise be unto Thee, O Thou the Goal of the worlds!

4 اسئلك بأمواج بحر بيانك و نفحات أيامك و
مشارك قدرتك و اقتدارك بأن تغفر لى جريراتي
العظمى و خطيئاتي الكبرى ثم اكتب لى من
قلم قضائك ما ينفعنى فيكلّ عالم من عوالمك
اى ربّ طهرنى من شبهات الظنون و الأوهام و
اشارات الذين اعرضوا عنك يا مالك الأسماء
و فاطر السماء أنك انت المقتدر على ما تشاء لا
اله الا انت المشفق الكريم و الحمد لك يا مقصود
العالمين

INBA23:183,

BLIB_Or15713.237b,

AQMJ2.034

BH06379*To: Mihdi**Date: 1304 ? [1886-1887]*

1 In My Name that overshadoweth all names

2 O Mihdi! At this hour the lamp that is lit before the Face speaks this word: The Day of God is manifest and the Luminary of His Cause is shining from the horizon of the heaven of the Supreme Pen, yet the people remain debarred and veiled. Blessed is the soul that has attained to the hearing of this call and has arisen to accomplish what it had failed to achieve in the days of God. The people of the world, despite their anticipation and expectation, failed to recognize the Truth and committed that which caused the eyes of the Concourse on High to weep and the dwellers of Paradise to lament.

3 Say: O friends! Know ye the value of these days and hold fast unto that which is befitting. Not every age has this station, nor every day this grace. We beseech God to aid all and not to deprive them of the effulgences of the light of the Day-Star of utterance which shineth forth and is manifest from the horizon of the Tablet of God. He is the Powerful. The Glory which proceedeth from Us rest upon thee and upon My friends in that land who were not prevented by the doubts of the servants from the outpourings of the Day of Mutual Invocation.

1 بِسْمِ الْمَهْمَنِ عَلَى الْأَسْمَاءِ

2 یا مهدی در این حین سراج که امام وجه مشتعل
باین کلمه ناطق یوم الهی ظاهر و نیر امر از افق
سماء قلم اعلی مشرق ولكن قوم ممنوع و محجوب
طوبی از برای نفسی که باصغای این ندا فائز شد
و بر آنچه در ایام الهی از او فوت شد قیام نمود
اهل عالم با توجه و انتظار حق را شناختند عمل
نمودند آنچه را که عیون ملاء اعلی گریست و اهل
فردوس ناله نمود

3 بگو ای دوستان قدر ایام را بدانید و بآنچه
سزاوار است تمسک نمائید هر عصر را این مقام
نه و هر یوم را این فضل نه از حق میطلبیم کل
را تأیید فرماید و از اشراقات انوار نیر بیان که
از افق لوح الله مشرق و لائحت محروم نسازد
اوست توانا البهاء من لدنا علیک و علی اولیائی
هناک الذین ما منعهم ریب العباد عن فیوضات
یوم التناد

BLIB_Or15718.015b

BH06150*To: Yahya**Date: 1304 ? [1886-1887]*

1 He is the One speaking from His most exalted horizon

2 A remembrance from Us to him who has turned to the Remembered One, when the Call was raised between earth and heaven, that the remembrance and utterance might draw him to a station wherein he sees naught save the lights of God, the Protector, the Self-Subsisting. O Yahya! Hear the Call from the direction of Akka: Verily there is none other God but Him,

1 هو الناطق من افقه الأعلى

2 ذکر من لدنا لمن اقبل الى المذكور اذ ارتفع النداء
بین الارض و السماء لیجذبه الذکر و البیان الى
مقام لا یرى فيه الا انوار الله المهمین القیوم یا
یحیی اسمع النداء من شطر عکاء انه لا اله الا هو
الحق علام الغیوب قد اتی الکتاب من ملکوت

the Truth, the Knower of the unseen. The Book has come from the Kingdom of utterance - take hold of it with strength from God, the Lord of existence. Beware lest the doubts of the divines hold thee back, or the might of princes frighten thee. Cast aside vain imaginings beneath thy feet, turning to the horizon from which has shone forth the Day-Star of certitude, as a command from God, the Lord of the seen and unseen. Thus hath the ocean manifested its waves and the light its radiance. When thou hast seen and attained, say:

- 3 My God, my God! Praise be to Thee for having sent down unto me the proof and shown me the way. I beseech Thee by the kingdom of Thy utterance and the mysteries of Thy dominion to make me steadfast in Thy remembrance and praise, and firm in the service of Thy Cause. O my Lord! Thou seest me clinging to the hem of Thy grace and awaiting the wonders of Thy favor. Ordain for me what Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

البيان حذه بقوة من عند الله مالک الوجود
اياک ان تمنعک شبهات العلماء او تخوفک
سطوة الأمراء ضع الأوهام تحت قدمک مقبلاً
الى افق اشرق منه نیر الايقان امرأ من لدى
الله مالک الغیب والشهود كذلك اظهر البحر
امواجه والنور اشراقه اذا رأيت وفزت قل

3 الهی الهی لک الحمد بما انزلت لی الدلیل واظهرت
لی السبیل اسئلك بملکوت بیانک و بأسرار
جبروتک ان تجعلی مؤیداً علی ذکرک و ثنائک
و قائماً علی خدمة امرک ای رب ترانی متشبثاً
بذیل کرمک و منتظراً بدائع فضلک قدر لی ما
قدرته لأصفیائک و امنائک انک انت المقتدر
العلیم الحکیم

BLIB_Or15713.275a

BH06194

Date: 1304 ? [1886-1887]

- 1 In the name of God, the Healing, the Forgiving, the Merciful!
- 2 Glorified art Thou, O my God! Thou seest one of Thy maid-servants who desireth from this Thy servant that which Thou wouldst make a healing for her through Thy grace, and health from Thy presence, and well-being from Thy side. Thou knowest, O my God, that I have not followed my will, but rather Thy will, nor my desire, but rather Thy desire, and I love naught except what Thou lovest.
- 3 If Thou willest, O my God, ordain for her that which will preserve her from every ailment and sickness and calamity. Then I beseech Thee by Thy Beloved One, through Whose advent the celestial spheres were honored, to send down upon her from the heaven of Thy healing that which will gladden the hearts of Thy servants and Thy handmaidens. Thine is the command and the bestowal in all conditions, and for Thy servant is submission and contentment. There is no God but Thee, the Self-Sufficient, the Most Exalted. How can I ask

1 بسم الله الشافی الغفور الرحیم

2 سبحانک یا الهی ترى امة من امائک ارادت من
عبدک هذا ما تجعله شفاء لها من فضلک و صحة
من لدنک و عافية من جانبک انت تعلم یا الهی
انّی ما اتبعت ارادتی بل ارادتك و لا مشیتي بل
مشیتک و ما احب الا ما انت تحب

3 ان تريد یا الهی قدر لها ما يحفظها عن کل داء و
مرض و آفة ثم اسئلك بحبيبيک الذی تشرفت
بقدومه الافلاک ان تنزل علیها من سماء شفائک
ما تفرح به افئدة عبادک و امائک لک الأمر
و العطاء فی کل الأحوال و لعبدک التسليم و
الرضا لا اله الا انت الغنی المتعال کیف اسئلك
یا الهی فی شیء بعد [اعترافی و ايقانی بانک] محمود
فی فعلک و مطاع فی امرک کلّ ما يظهر من

Thee, O my God, concerning anything, after [my confession and certitude that Thou art] praised in Thy deed and obeyed in Thy command? All that appeareth from Thee [is my desire and] [my aim and my hope and my wish and my purpose and my aspiration. Verily] Thou knowest what is in my heart, and Thou art the All-Knowing, the All-Informed.

عندک [هو مرادی و] [مطلبی و رجائی و املی و
بغیتی و منائی اتک] انت تعلم ما فی قلبی و اتک
انت العليم الخبير

BLIB_Or15726.120b

BH06285

Date: 1304 ? [1886-1887]

¹ He is God, exalted be His glory, majesty and power!

¹ هو الله تعالى شأنه العظمة والافتدار

² You have ever been remembered in the presence of the Wronged One and continue to be so. From the beginning of the Cause until now, without any veil or concealment, We have summoned the servants to that which draweth them nigh unto God. We arose for God's sake and showed the way for His sake. Some accepted and others turned away. Our purpose was that the cities of unity might be preserved from the fire of the oppression of the idolaters. Yet the heedless ones of the world cling to their desires and remain oblivious of the Truth. Beseech ye God that He may make His servants aware and awaken them from the slumber of negligence. He is verily the Powerful, the Mighty. Darvish, upon him be My Glory, arrived and mentioned your intention to turn towards the Wronged One. He himself has determined to return for God's sake, for the exaltation of the Word and the glorification of the Cause. You too, God willing, after arriving and attaining His presence and meeting Him, shall become occupied with that which will lead to the reformation of the world and the refinement of the nations. We beseech God, exalted be He, to aid you and assist you and His loved ones to remember Him, praise Him, serve His Cause and act according to that which He hath revealed in His perspicuous Book.

² لازال نزد مظلوم مذکور بوده و هستی از اول
امر الی حین من غیر ستر و حجاب عباد را به
ما یقربهم الی الله دعوت نمودیم الله قیام کردیم
و لوجه راه نمودیم حزبی مقبل و برخی معرض
مقصود آنکه مدائن توحید از نار ظلم مشرکین
محفوظ ماند و لکن غافلهای عالم بهوی متمسک
و از حق غافل از حق بطلید عباد را آگاه فرماید
و از نوم غفلت بیدار نماید اوست مقتدر و توانا
جناب درویش علیه بهائی وارد و اراده توجّه
شما را بشطر مظلوم ذکر نمود خود ایشان لوجه
الله مصمم رجوع لأجل ارتفاع کلمه و اعزاز
امر شده اند آنجناب هم انشاء الله بعد از ورود و
حضور و لقا بآنچه سبب اصلاح عالم و تهذیب
امم است مشغول گردند نسئل الله تعالى ان
یوفقک و یؤیدک و اولیائک علی ذکره و ثنائک و
خدمة امره و العمل بما انزله فی کتابه المبین

BLIB_Or15712.022a

BH06806*To: Shams-i-Jahan Attar, in Tihiran**Date: 1304 ? [1886-1887]*

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

1 هو الشاهد الخبير

2 O My handmaiden, upon thee be My glory! We have made mention of thee in numerous Tablets, both before and after, as a bounty from Us, and at this manifest hour. Every handmaiden who hath believed in God on the Day of Judgment hath indeed attained, and every learned one who hath turned away from God, the Lord of all worlds, hath truly lost. We make mention of every servant who hath drawn nigh unto the Most Great Ocean when the All-Merciful came with manifest sovereignty. O My leaf! When thou hast attained unto My Tablet and heard My call, say:

2 يا امتي عليك بهائي انا ذكرناك في الواح شتى من قبل و من بعد فضلاً من عندنا و في هذا الحين المبين قد فازت كل امة آمنت بالله في يوم الجزاء و خسر كل عالم اعرض عن الله رب العالمين انا ذكرنا كل عبد تقرب الى البحر الأعظم اذ اتى الرحمن بسلطان مبين يا ورقتي انك اذا فزت بلوحي و سمعت ندائي

3 My God, my God! Praise be to Thee for having strengthened me and made me recognize Thee and guided me and caused me to hear Thy most sweet call as it was raised betwixt earth and heaven. I beseech Thee by Thy power which hath subdued all contingent beings, and by Thy Name whereby Thou hast made all created things to be subservient, to make me in all nights and days speak forth Thy praise and stand firm in Thy love. O my Lord! Thou seest a leaf from among Thy leaves clinging to the Tree of Thy grace - ordain for her that whereby her eyes may be solaced. Verily, Thou art the Powerful over what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

3 قولي الهى الهى لك الحمد بما ايدتني و عرفتني و هديتني و اسمعتني ندائك الأجل اذ ارتفع بين الأرض و السماء اسئلك بقدرتك التي غلبت الممكّات و باسمك الذي يخترت به الموجودات بأن تجعلني في الليالي و الأيام ناطقة بثناءك و مستقيمة على حبك اى رب ترى ورقة من اوراقك متمسكة بسدره فضلك قدر لها ما تقر به عينها انك انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم

INBA18:354, BLIB_Or15724.205a

BH06855*To: Mirza Ali Ashraf Lahijani ('Andalib)**Date: 1304 ? [1886-1887]*

1 He is God, exalted be His station in wisdom and utterance

1 هو الله تعالى شأنه الحكمة و البيان

2 O Andalib! Upon you be My glory and My loving-kindness. The servant in attendance has chanted your poetry and prose in praise of God, the Lord of the worlds. Blessed are you for having attained to His mention and praise in the earliest

2 يا عندليب عليك بهائي و عنايتي قد انشد العبد الحاضر نظمك و نثرک في ثناء الله رب العالمين طوبى لك بما فزت بذكره و ثنائه في اول الأيام اذ انكره العباد الا من شاء الله رب العرش العظيم

days when the servants denied Him, save those whom God, the Lord of the mighty throne, willed. We have heard what the tongue of your heart uttered and have seen what came before the face of the Wronged One. We beseech God to aid you and assist you to help His Cause and exalt His Word. Verily He is the Powerful, the Mighty. We have mentioned you before with verses whose fragrance wafts through the gardens of My books, the realms of My utterance, and the kingdom of My remembrance, the mighty, the wondrous. Give thanks to God for this most great favor and say: "Yours is the praise, O Lord of Names, and Yours is the glory, O Creator of heaven, for having caused me to know You and taught me and mentioned me and given me glad tidings and given me to drink of Your sealed wine. The grace is Yours, O Lord of the world, and the bounty is Yours, O Master of the seen and unseen. Glory be upon You and upon whoever heeds Your word in this firm Cause."

سمعنا ما نطق به لسان فؤادک و رأينا ما حضر
امام وجه المظلوم نسئل الله ان ينصرک و يؤيدک
لنصرة امره و اعلاء کلمته انه هو المقتدر القدير انا
ذکرناک من قبل بآيات تَضَوُّع عرفها في حدائق
کتبی و عوالم بیانی و ملکوت ذکرى العزيز البديع
اشکر الله بهذا الفضل الأعظم و قل لک الثناء
یا مولی الأسماء و لک البهاء یا فاطر السّماء بما
عرّفتنی و علّمتنی و ذکرتنی و بشرتنی و سقیتنی
من رحيقک المختوم الفضل لک یا مولی العالم و
الجود لک یا مالک الغیب و الشّهود البهاء علیک
و علی من یسمع قولک فی هذا الأمر المختوم

INBA51:412b,

BLIB_Or15713.273b,

MSBH7.182-183

BH06756

To: *Fadl*

Date: 1304 ? [1886-1887]

..."O Fadl! Upon thee be the Glory of God and His grace!" The Greater Branch arrived at this moment and made mention of you, whereupon these words were sent down from the Kingdom of utterance of the All-Merciful: "Mention of thee hath been and shall ever be made in the Most Great Prison. We beseech God to aid thee in that which will cause its fragrance to endure throughout all worlds. Verily, He is powerful over all things..."

...یا فضل علیک بهاء الله و عنايته غصن اکبر
در این حین وارد و ذکر شما را نمود لذا این کلمات
از ملکوت بیان رحمن نازل ذکر ت در سبج اعظم
بوده و خواهد بود از حقّ میطلبیم ترا تأیید فرماید
بر آنچه عرفش از عالم قطع نشود انه علی کلّ شیء
قدیر...

BLIB_Or15718.002ax

BH06804*Date: 1304 ? [1886-1887]*

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O my handmaiden! Today each of the handmaidens of the earth has attained the most great honor and supreme bounty, which is the recognition of God, exalted be His glory. She is mentioned before God as being among the people of the most exalted Paradise and is recorded in the Book as one of the sincere ones and those brought nigh. Give thanks to the Goal of all the worlds that He has assisted thee and thou art accounted before God among the men of the most sublime Paradise. Amin arrived and described in detail before the Face of the Wronged One thy hospitality and thy feast, and this Most Holy, Most Exalted Tablet was sent down from the heaven of divine Will that thou mayest inhale the fragrance of My luminous robe and engage with utmost joy and gladness in the mention and praise of the Beloved of the worlds. We hereby end the Book [and make mention of] him who was named Muhammad-Quli and remind him of My verses and give him the glad-tidings of My mercy which has preceded all who are in the heavens and the earth. The splendor shining from the horizon of the heaven of My loving-kindness be upon the people of Baha who have not broken God's Covenant and His Testament, who have arisen and said: "God is our Lord and the Lord of the mighty Throne!"

2 یا امتی امروز هر یک از اماء ارض بشرات کبری و عنایت عظمی که معرفت حق جلّ جلاله است فائز شد او عندالله از اهل فردوس اعلی مذکور و از مخلصین و مقربین در کتاب مسطور حمد کن مقصود عالمین را که ترا تأیید فرمود و لدی الله از رجال جنت علیا محسوبی امین وارد ترا و ضیافت ترا بتفصیل امام وجه مظلوم ذکر نمود و این لوح امنع اقدس از سماء مشیت الهی نازل و ارسال شد تا عرف قیص منیر را بیابی و بکمال فرح و سرور بذکر و ثنای محبوب عالمیان مشغول شوی انا نختتم الكتاب [و نذکر] من سَمی محمد قبل قلی و نذکره بآیاتی و نبشّره برحمتی الّتی سبقت من فی السموات و الأرضین البهاء المشرق من افق سماء عنایتی علی اهل البهاء الذّین ما نقضوا میثاق الله و عهده قاموا و قالوا الله ربّنا و ربّ العرش العظیم

BLIB_Or15699.121

ADMS#264

BH06826*Date: 1304 ? [1886-1887]*

O Hasan! Ghusn-i-Akbar is present and uttering thy praise. We beseech God that He may aid thee in that which is the cause and source of the perpetuation of existence. Praise be to God that thou hast drunk from the Living Waters which have flowed from the Pen of the Most Merciful and hast hearkened unto the rustling of the Divine Lote-Tree. This mention and this bounty shall endure through the perpetuity of God's Kingdom. Soon shall appear that which hath flowed from the Most Exalted

یا حآء قبل س غصن اکبر حاضر و بذکرت ناطق از حقّ میطلبیم تو را مؤیّد فرماید بر آنچه سبب و علّت بقای وجود است لله الحمد از کوثر حیوان که از قلم رحمن جاری شده آشامیدی و حقیف سدره منتهی را اصفا نمودی این ذکر و این عنایت ببقای ملکوت الهی باقی و دائم است زود است ظاهر میشود آنچه از قلم اعلی جاری گشته نسل

Pen. We beseech God to assist thee in preserving this most exalted station. Verily He is the Almighty, the Powerful. At all times thy mention hath been and continues to be remembered. This is from the favor of thy Lord unto thee. We convey Our greetings to the loved ones of God, namely those souls who are illumined by the effulgences of the Sun of Truth, and We beseech for each one that which hath been and ever shall be peerless. The glory from Us be upon thee and upon those who are with thee and who hearken unto thy words concerning this Most Great Cause and this Mighty Announcement. Praise be to God, the Almighty, the All-Knowing, the All-Wise.

الله ان يؤيدك على حفظ هذا المقام الأعلى انه هو
المقتدر القدير در هر حال ذكرت مذکور بوده و
هست هذا من فضل ربك عليك اولياى الهى
را يعنى نفوسيكه بتجليات آفتاب حقيقى منورند
تكبير ميرسانيم و از برای هر يك ميطلبم آنچه
را كه لا مثل له بوده و هست البهاء من لدنا
عليك و على من معك و يسمع قولك فى هذا
الأمر الأعظم و النبأ العظيم الحمد لله المقتدر العليم
الحكيم

BLIB_Or15718.350b

BH06827

Date: 1304 ? [1886-1887]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Haji Baba, upon thee be the Glory of God, the Lord of Names! The Most Great Branch was present before the Face at this time and made mention of thee. Therefore have We made mention of thee in these verses which have been sent down from the heaven of the Will of the Lord of all beings, that the fragrance of remembrance might endure throughout the duration of the Kingdom of God and His Dominion. Likewise did Jinab-i-Samandar make mention of thee, and thou hast been honored with a new remembrance. When thou hast attained unto My verses and hearkened unto the warbling of the birds of My Throne, say:

2 يا حاجى بابا عليك بهاء الله مولى الأسماء غصن
اكبر در اين حين تلقاء وجه حاضر ذكرت نمود لذا
باين آيات كه از سماء مشيت مالک رقاب نازل
ترا ذکر نموديم ليبقى عرف الذكر بدوام ملكوت
الله و جبروته و همچنين جناب سمندر هم ذکر شما
را نموده و بذکر جديد فائز شدى انک اذا فزت
بآياتى و سمعت تغردات طيور عرشى

3 My God, my God! Praise be unto Thee for having given me to drink of the Kawthar of Thy utterance, and for having caused me to turn toward the horizon of Thy Manifestation, and for having enabled me to acknowledge that which Thy Most Exalted Pen and the Tongue of Thy grandeur have spoken. O Lord of all beings! I beseech Thee by the power of Thy Finger whereby Thou didst rend asunder the veils of idle fancies and the shrouds of vain imaginings, and by the pearls of the ocean of Thy knowledge and the mysteries of Thy wisdom, to ordain for me that which shall be as a lamp unto me in every world of Thy worlds. Moreover, decree for me and for Thy loved ones, through Thy bounty and generosity, that which shall profit them. Verily, Thou art the One Who hath power

3 قل الهى الهى لك الحمد بما سقيتنى كوثر بيانك
و جعلتنى مقبلاً الى افق ظهورك و ايدتنى
على الاعتراف بما نطق به قلبك الأعلى و
لسان عظمتك يا مولى الورى استلک باقتدار
اصبعك الذى به خرقت حجابات الظنون و
سبحات الأوهام و بلالئى بحر علمك و اسرار
حكمتك بأن تكتب لى ما يكون سراجاً لى فى
كل عالم من عوالمك ثم قدر لى و لأحبائك
ما ينفعهم بجودك و كرمك انك انت المقتدر
على ما تشاء لا اله الا انت المهيمن القيوم

BLIB_Or15718.349

over whatsoever He willeth. There is none other God but Thee, the Protector, the Self-Subsisting.

BH06888

Date: 1304 ? [1886-1887]

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

1 بنام خداوند دانا

2 O My leaf and My handmaiden! Upon thee be My glory! To-day the world is illumined with the lights of the Day-Star of Manifestation, and all atoms proclaim "The Truth is come!" Yet most of mankind remain heedless and veiled. Wealth and the vanities of the world, though all acknowledge their transience, have become a barrier between creation and the Ancient King. The life of this world in the estimation of the people of truth - that is, the people of Baha - is reckoned as but a moment. Glory be to God! The manifestation of evanescence hath deprived souls of the kingdom of immortality. Give thanks unto God, exalted be His glory, that through the love of one of His friends He guided thee and led thee to His straight path. Thank thy Lord for this great bounty and say:

2 یا ورقتی و یا امتی علیک بهائی امروز عالم بانوار نیر ظهور منور و جمیع ذرات به آتی الحق ناطق ولكن خلق اکثری غافل و محجوب ثروت و الوان دنیا مع آنکه کل بر فنایش مقرر و معترفند سبب منع عالم از مالک قدم شده عمر دنیا نزد اهل حقیقت یعنی اهل بها بمثابة آتی مذکور سبحان الله مظهر فنا عباد را از ملکوت بقا محروم ساخته شکر کن حق جل جلاله را که بواسطه دوستی از دوستانش ترا راه نمود و بصراط مستقیم هدایت فرمود اشکری ربک بهذا الفضل العظیم قولى

3 "My God, my God! All praise be unto Thee for having strengthened me and enabled me while mankind was in manifest rejection. I beseech Thee by Thy handmaidens who circle round the throne of Thy grandeur, and by the hearts that have melted in their separation and remoteness from Thee, to ordain for this handmaiden of Thine what beseemeth Thy loftiness and sublimity, Thy mercy and forgiveness. Verily Thou art God; there is none other God but Thee, the Almighty, the Powerful."

3 الهی الهی لک الحمد بما ایدتنی و وفقتنی اذ کان الخلق فی اعراض مبین استلک بامائک الالائی طفن عرش عظمتک و بالأکباد الی ذابت فی هجرک و فراقک بأن تقدّر لأمتک هذه ما ینبغی لعلوک و سموک و رحمتک و غفرانک انک انت الله لا اله الا انت المقتدر القدیر

BLIB_Or15699.093a

BH07070*To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)**Date: 1304 ? [1886-1887]*

1 In My Name, the Compassionate, the Bountiful!

2 A mention from Our presence unto him who attained unto the choice sealed wine when the Self-Subsisting appeared from the horizon of the heaven of utterance with manifest sovereignty, that this mention may draw him unto the Most Exalted Horizon and cause him to arise in service to the Cause of his Lord, the Wronged, the Stranger, Who was imprisoned in the Most Great Prison because He summoned the peoples unto God, the Single, the All-Informed. Amin hath mentioned thee before and after. We have sent down for thee that from which those near unto God inhale the fragrance of the loving-kindness of thy Lord, the All-Bountiful, the Ancient of Days.

3 When thou hast received the Tablet and its effect, say: "My God, my God! I render Thee thanks for having remembered me and revealed unto me that which was the hope of them that are near unto Thee among Thy servants and the sincere ones among Thy creatures. I beseech Thee by Thy Most Great Signs, and by the lights of Thy countenance, O Lord of all being, and by the breezes of the dawn of Thy Revelation and the leaves of the Tree of Thy bounty, to make me a servant of Thy Cause, beholding Thy horizon, and steadfast in Thy love. Verily, Thou art powerful to do what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise."

1 بِسْمِ الْمَشْفِقِ الْكَرِيمِ

2 ذَكَرَ مَنْ لَدُنَّا مَنْ فَازَ بِالرَّحِيقِ الْمُخْتَوَمِ إِذَا أَقَى الْقَيُّومِ
مَنْ أَفَقَ سَمَاءَ الْبَيَانِ بِسُلْطَانٍ مَبِينٍ لِيَجْذِبَهُ الذِّكْرُ إِلَى
الْأَفْقِ الْأَعْلَى وَيَجْعَلَهُ قَائِمًا عَلَى خِدْمَةِ أَمْرِ رَبِّهِ
الْمَظْلُومِ الْغَرِيبِ الَّذِي يَسْجُنُ فِي السَّجْنِ الْأَعْظَمِ بِمَا
دَعَا الْأُمَمَ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ قَدْ ذَكَرَكَ الْأَمِينُ
مِنْ قَبْلُ وَمِنْ بَعْدِ أَنْزَلْنَا لَكَ مَا يَجِدُ مِنْهُ الْمُقَرَّبُونَ
عَرَفَ عُنَايَةَ رَبِّكَ الْفَضَالَ الْقَدِيمِ

3 إِذَا فَزْتَ بِاللَّوْحِ وَآثَرَهُ قُلْ الْهَى الْهَى لَكَ الْحَمْدُ
بِمَا ذَكَرْتَنِي وَأَنْزَلْتَ لِي مَا كَانَ أَمَلُ الْمُقَرَّبِينَ مِنْ
عِبَادِكَ وَالْمُخْلِصِينَ مِنْ بَرِيَّتِكَ اسْئَلْكَ بِآيَاتِكَ
الْكُبْرَى وَبِأَنْوَارِ وَجْهِكَ يَا مَوْلَى الْوَرَى وَبِنَسَائِمِ
فَجْرِ ظُهُورِكَ وَأَوْرَاقِ سَدْرَةِ فَضْلِكَ بِأَنْ تَجْعَلَنِي
خَادِمًا لِأَمْرِكَ وَنَظِيرًا إِلَى أَفْئِكَ وَمُسْتَقِيمًا عَلَى
حَبِّكَ أَنْتَ الْغَالِبُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا
أَنْتَ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15734.1.084

BH07098*Date: 1304 ? [1886-1887]*

1 In the Name of Him Who hath caused the Tablet and the Pen to appear!

2 Glorified be He Who hath sent down the verses and manifested the clear proofs. There is no God but Him, the Most High, the Most Great. This is a remembrance from Us unto him who hath attained unto the recognition of God, the Lord of all

1 بِسْمِ الَّذِي بِهِ ظَهَرَ اللَّوْحُ وَالْقَلَمُ

2 سُبْحَانَ الَّذِي أَنْزَلَ الْآيَاتِ وَأَظْهَرَ الْبَيِّنَاتِ إِنَّهُ
لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ هَذَا ذِكْرُ مَنْ لَدُنَّا مَنْ
فَازَ بِعَرَفَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَفَازَ بِاصْغَاءٍ صَرِيرِ

worlds, and hath hearkened unto the rustling of My Most Exalted Pen, and hath witnessed that which hath appeared from One mighty and powerful. Be thou steadfast in the Cause, and speaking in praise, and arise to serve it and to serve His loved ones who have traversed the lands to exalt His Word that hath dominated all who are in the heavens and on earth. Beware lest the might of the world prevent thee, or the oppression of those who have adorned their heads with turbans frighten thee - they who have done that which hath caused the Supreme Paradise and the people of this noble station to lament. We beseech God to assist His servants to return to His Most Exalted Horizon and to enable them to remain steadfast in this mighty Cause. Glory be from Us upon the people of Baha who have not broken God's Covenant and His Testament, and who have acted according to that which they were commanded in His perspicuous Book.

قلبی اعلیٰ و شهد بما ظهر من لدن مقتدر قدیر
کن ثابتاً علی الامر و ناطقاً بالثناء و قائماً علی
خدمته و خدمة اولیائہ الذین داروا البلاد لاعلاء
کلمته المہیمنۃ علی من فی السموات و الارضین
ایاک ان تمنعک سطوة العالم او یخوفک ظلم
الذین زینوا رؤوسہم بالعمائم و عملوا ما ناح بہ
الفردوس اعلیٰ و اهل هذا المقام الکریم نسئل
اللہ بأن یؤید عبادہ علی الرجوع الی افقہ اعلیٰ و
یوفقہم علی الاستقامۃ علی هذا الامر العظیم البہاء
من لدنا علی اهل البہاء الذین ما نقضوا میثاق اللہ
و عہدہ و عملوا بما امروا بہ فی کتابہ المبین

BLIB_Or15713.276b

BH07325

Date: 1304 ? [1886-1887]

To be typed.

BLIB_Or15699.137

BH07838

To: Hudhud

Date: 1304 ? [1886-1887]

- 1 He is the All-Seeing, the All-Informed.
- 2 The Tongue of Grandeur has at all times summoned the peoples of the contingent world to the Most Exalted Horizon. The atoms of all created things bear witness that this Wronged One has desired naught but the reformation of the world and the edification of its peoples. At times, while bound in chains and fetters, He would beseech the Lord of Creation for comfort and

1 هو الشّاهد الخبیر

2 لسان عظمت در جمیع احیان اهل امکانرا بافق
اعلی دعوت فرمود ذرات کائنات شاهد و
گواهند کہ اینمظلوم جز اصلاح عالم و تہذیب
امم ارادہ نداشتہ گاهی تحت سلاسل و اغلال
از مالک ایجاد از برای عباد راحت میطلبید و
رحمت میخواست و هنگامی در سجن اعدا کل

mercy on behalf of His servants, and at other times, while imprisoned by His enemies, He would give all the glad-tidings of the ocean of bounty and the heaven of generosity. He bore that which none in all the world has borne. Every fair-minded one testifies and every knower is aware.

را بجز فضل و سماء کرم بشارت میداد حمل
فرمود آنچه را که احدی در عالم حمل ننمود هر
منصفی گواه و هر عارفی آگاه

- 3 Now, in this last prison, He again makes mention of all and commands them to that which God has revealed in the Book. Blessed is the servant who has attained, and the handmaid who has attained. Verily, He is the All-Knowing, the Commander, the Just, the Mighty, the Wise.

3 حال در این سجن آخر مجدداً کلّ را ذکر مینماید
و بما انزله الله فی الکتاب امر میفرماید طوبی لعبد
فاز و لأمة فازت انه هو العالم العادل العزيز
الحکیم

- 4 The Glory from Us be upon My handmaids who have believed in God, the Lord of all worlds.

4 البهاء من لدنا علی امائی اللائی آمن بالله ربّ
العالمین

BLIB_Or15724.204b

BH07457

Date: 1304 ? [1886-1887]

- 1 He is the Ordainer, the All-Wise.
- 2 The Glory and salutations be upon you from the presence of God, the Forgiving, the All-Bountiful.
- 3 Jinab Isfandiyar hath despatched a letter unto the Most Sacred Court; an answer hath been revealed and sent. That honoured person and Hadrat 'Ali-Qabl-i-Akbar will peruse it; after receiving it, let them convey Our greetings unto its author.
- 4 God is all-knowing, and the world beareth witness that the signs and clear evidences of this Most Great Manifestation have encompassed the whole earth without a moment's intermission. In this Day, My Book hath been sent down and goeth forth unto the regions. Implore of God that He may so confirm the peoples of the world that, with the finger of certitude, they may rend asunder the veils that bar their way and turn their faces unto the horizon of the Manifestation. The Cause is in His hand; He doeth whatsoever He willeth and decreeth whatsoever He desireth.
- 5 Glory, remembrance, and praise rest upon your honoured persons, and upon those who love you and hearken to your word

1 هو الامر الحکیم

2 البهاء و السلام علیکم من لدی الله الغفور الکریم

3 جناب اسفندیار عریضه بساحت اقدس ارسال
نمود جواب نازل و ارسال شد انحضرت
وحضرت علی قبل اکبر ملاحظه فهایند وبعد
از اخذ سلام بصاحبش برسانند

4 حق آگاه و عالم کواه آیات و بینات این ظهور
اعظم عالم احاط نمودند من غیر تعطیل هو يوم
تکابی نازل و باطراف میروود از حق بطلیبه اهل
عالم را مؤید فهایند تا باصبع ایقان حجات مانع را
خرق نمایند و بافق ظهور توجّه کنند الامر بیده
یفعل ما یشاء و یحکم ما یرید

in the Cause of God, your Lord and the Lord of your fathers of old.

5
الْبَهَاءِ وَالذِّكْرِ وَالنَّوَاءِ عَلَى حَضْرَتِكُمْ وَعَلَى الَّذِينَ
يُحِبُّونَكُمْ وَيَسْمَعُونَ قَوْلَكُمْ فِي أَمْرِ اللَّهِ رَبِّكُمْ وَرَبِّ
آبَائِكُمُ الْأَوَّلِينَ

BLIB_Or15726.120a

BH07778

Date: 1304 ? [1886-1887]

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

1 هو العليم الحكيم

2 Say: My God, my God! This servant testifieth, as he hath testified in all conditions, to Thy unity and Thy oneness, to Thy grandeur and Thy sovereignty, to Thy power and Thy might, and that Thou art God and there is none other God but Thee. Thou hast ever been seated upon the throne of Thy grandeur and Thou wilt ever continue to be what Thou hast been from time immemorial. There is none other God but Thee, the Self-Sufficing, the Most Exalted. I beseech Thee, O Lord of the worlds and Sovereign of nations, by Thy Most Great Name, to assist me in that which will draw me nigh unto Thee and will exalt my mention amongst Thy servants. Then ordain for me through the Pen of Destiny the good of both this world and the next. There is none other God but Thee, the Lord of the Throne on high and of earth below.

2 قل الهى الهى يشهد عبدك هذا كما شهد فيكّل
الأحوال بوحدانيتك وفردانيتك وبِعِظَمَتِكَ و
سلطانك وبقدرتك واقتدارك وبأنك انت
الله لا اله الا انت لم تزل كنت مستوياً على عرش
عِظَمَتِكَ ولا تزال تكون بمثل ما كنت فى ازل
الآزال لا اله الا انت الغنى المتعال اسئلك يا
مولى العالم و سلطان الأمم باسمك الأعظم بأن
تؤيدنى على ما يقربنى اليك ويرتفع بذكرى بين
عبادك ثم قدّر لى من قلم التقدير خير الآخرة و
الأولى لا اله الا انت ربّ العرش والثرى

3 His honor Mirza Abu'l-Hasan Ardikani, upon him be my glory, hath expressed satisfaction with you and likewise with your enkindlement with the fire of love. We beseech God to assist you and aid you in that which will draw you nigh unto Him in all conditions. Verily He is the Self-Sufficing, the Most Exalted.

3 جناب ميرزا ابوالحسن اردكانى عليه بهائى از شما
اظهار رضایت نموده و همچنين اشتعال شما را
بنار محبت نسل الله ان يوفقك ويؤيدك على ما
يقربك اليه فيكّل الأحوال انه هو الغنى المتعال

BLIB_Or15699.038a

BH07839*Date: 1304 ? [1886-1887]*

1 In the Name of the Wronged One, the Stranger!

1 بِسْمِ الْمَظْلُومِ الْغَرِيبِ

2 By the life of God! The books of the world have lamented, and the Lord of nations has cried out, by reason of what hath befallen the Wronged One at the hands of every remote oppressor. By means of brackish water have they barred access to the Most Great Sea, and through bitter fluid have they disbelieved in God, the Lord of all worlds. They have occupied themselves with vain imaginings, turning away from God, the All-Knowing, the All-Informed.

2 لَعَمْرُ اللَّهِ نَاحَتْ كُتُبُ الْعَالَمِ وَصَاحَ مَوْلَى الْأُمَمِ بِمَا
وَرَدَ عَلَى الْمَظْلُومِ مِنْ كُلِّ ظَالِمٍ بَعِيدٍ بِالْغَدِيرِ مَنْعُوا
عَنِ الْبَحْرِ الْأَعْظَمِ وَبِالصَّدِيدِ كَفَرُوا بِاللَّهِ رَبِّ
الْعَالَمِينَ اسْتَغْلَوْا بِالْأَوْهَامِ مُعْرِضِينَ عَنِ اللَّهِ رَبِّ
الْعَالِمِ الْخَبِيرِ

3 We have heard thy call and have answered thee, and We command thee and those who have believed in that which hath been sent down in My perspicuous Book. Say: Cast aside what the people possess and take what ye have been given from God, the Lord of all worlds. Say: All the treasures of the earth shall not suffice you this Day, nor shall what the people possess profit you. Fear God, and be not of the wrongdoers.

3 أَنَا سَمِعْنَا نَدَائَكَ أَجْبِنَاكَ وَنَأْمُرُكَ وَالَّذِينَ آمَنُوا
بِمَا نَزَّلَ فِي كِتَابِ الْمُبِينِ قُلْ ضَعُوا مَا عِنْدَ الْقَوْمِ وَ
خُذُوا مَا أُوتِيتُمْ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ قُلْ لَا
يَغْنِيكُمْ الْيَوْمَ خَزَائِنُ الْأَرْضِ كُلُّهَا وَلَا يَنْفَعُكُمْ مَا
عِنْدَ النَّاسِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ

4 Purify your ears that ye may hear that which all things proclaim, and sanctify your eyes to behold this resplendent, manifest Light. Say: By the life of God! Neither the might of the world nor the ranks of kings and rulers shall protect you. Turn with your hearts to the Beloved and follow not every ignorant doubter. Sovereignty belongeth unto God, the Lord of the mighty throne.

4 طَهَّرُوا آذَانَكُمْ لِتَسْمَعُوا مَا تَنْتَقِلُ لَهُ الْأَشْيَاءُ كُلُّهَا وَ
قَدِّسُوا الْأَبْصَارَ لِمُشَاهَدَةِ هَذَا النُّورِ السَّاطِعِ الْمُبِينِ
قُلْ لَعَمْرُ اللَّهِ لَا تَحْمِيكُمْ قُوَّةُ الْعَالَمِ وَلَا صُفُوفُ
الْمُلُوكِ وَالسَّلَاطِينِ اقْبَلُوا بِالْقُلُوبِ إِلَى الْمَحْبُوبِ
وَلَا تَتَّبِعُوا كُلَّ جَاهِلٍ مُرِيبٍ الْمَلِكُ اللَّهُ رَبُّ
الْعَرْشِ الْعَظِيمِ

INBA19:428a, BLIB_Or15713.274

BH08506*To: Sakinih wife of Muhammad Rahim Attar, in Tihiran**Date: 1304 ? [1886-1887]*

1 He is the Witnesser from the most exalted horizon!

1 هُوَ الشَّاهِدُ مِنْ أَفْقِهِ الْأَعْلَى

2 O My handmaiden! The Most Exalted Maiden who dwelleth in a palace of rubies in the Most Exalted Paradise speaketh these words: O handmaidens of the earth! Know ye the value of these days. The eye of the world hath never seen their like. Today the Most Exalted Horizon is radiant and the call of the One

2 يَا أَمْتِي حُورِيَّةً عَلِيَا كَهْ دَرِ فَرْدُوسِ اَعْلَى دَرِ
قَصْرِ يَاقُوتِ مَقَرِّ دَارِ دَرِ بَايْنِكُمْه نَاطِقِ يَا اِمَاءَ
الْأَرْضِ قَدَرِ أَيَّامِ رَا بَدَانِيدِ چَشْمِ عَالَمِ شَبَهِ آنرَا
نَدِيدِهِ امْرُوزِ افقِ اَعْلَى بَاهِرِ وَ نَدَايِ دُوسْتِ يَكَا

Beloved is raised. Deprive not yourselves of seeing and hearing. Today the All-Bountiful Lord is present and the heavenly feast is descending. Partake of it in His name and remember Him as ye eat. Praise be unto Him! Ye have attained to that which most of the peoples of the world are deprived of. Give thanks to the Desired One of the world Who hath enabled thee to attain and guided thee to the Most Exalted Horizon. His is the grace and praise, His is the bounty and bestowal. There is no God but Him, the Giving, the Generous.

مرتفع خود را از دیدن و شنیدن منع ننمائید
امروز حضرت فیاض موجود و مائدهء سمائیّه
نازل باسمش اخذ نمائید و بیادش تناول کنید
له الحمد فائزید بآنچه که اکثر اهل عالم از آن
محرومند شکر کن مقصود عالم را که ترا فائز
فرمود و بافق اعلی راه نمود له الفضل و الثناء و
له الجود و العطاء لا اله الا هو المعطى الکرم

INBA23:138b,

BLIB_Or15724.204a,

SFI03.003ax

BH08567

To: Baha'is of Tihiran et al.

Date: 1304 ? [1886-1887]

- 1 O Haydar-Ali, upon thee be My glory! The honored Amin, upon him be My glory, arrived and made mention of you and the friends of that land....
- 2 The sealed wine is the divine utterances which none had attained unto until this Revelation, but the Finger of Power in this Most Great Revelation hath unsealed it that all may drink thereof and attain unto it....

1 یا حیدر علی علیک بهائی جناب امین علیه بهائی
وارد ذکر شما و دوستان آن ارض را نموده ...

2 رحیق مختوم بیانات الهی است که تا این ظهور
احدی باو فائز نشده و لکن اصبع قدرت در این
ظهور اعظم ختم آنرا گشود تا کلّ بیاشامند و
بآن فائز شوند ...

YMM.267x

BH08185

To: Mirza Ahmad, in Yazd

Date: 1304 ? [1886-1887]

- 1 He is the All-Seeing, the All-Informed!
- 2 The mention of God – exalted be His glory – and His verses and clear proofs are manifest and evident before the faces of the peoples of the world. However, the doubts of the skeptics and the might of the oppressors have prevented the people from turning to God's perspicuous Book.

1 هو الشّاهد الخبیر

2 ذکر حقّ جلّ جلاله و آیات و بیناتش امام وجوه
اهل عالم ظاهر و مشهود و لکن شبهات مرئیین و
سطوت ظالمین ناس را از اقبال بکتاب مبین الهی
منع نموده

- 3 This Wronged One, at a time when sorrows have encompassed Him, is engaged in mentioning and speaking of the loved ones of God. We beseech God to assist all to hold fast unto that which is conducive to unity and concord, and to turn away from that which causeth difference. We convey Our greetings to the loved ones and counsel them with that which God hath revealed in His Book. Verily, He is the Compassionate, the Generous, and He is the Forgiving, the Merciful.
- 3 این مظلوم در حینیکه احزان او را احاطه نموده بذکر اولیای الهی ناطق و مشغول از حقّ میطلبیم کل را مؤید فرماید تا بآنچه سبب اتحاد و اتفاقست تمسک نمایند و از آنچه علت اختلاف یزاری جویند اولیا را تکبیر میرسانیم و به ما انزله الله فی الکتاب وصیت مینمائیم آنه هو المشفق الکریم و هو الغفور الرحیم
- 4 Blessed art thou for having hearkened unto the Call and turned toward God, the Lord of all creation, at a time when every heedless and sinful transgressor turned away from Him.
- 4 طوبی لک بما سمعت النداء واقبلت الی الله مولی الوری اذ اعرض عنه کل غافل بعید و کل معتد الیم

BLIB_Or15718.012

BH08402

*To: Ali Akbar**Date: 1304 ? [1886-1887]*

- 1 He is the Hearer from His Most Exalted Horizon
- 1 هو السامع من افقه الأعلى
- 2 This is a Book sent down by the Mother Book in this praise-worthy station, wherein is mentioned he who hath turned unto God, the Lord of existence. Blessed is the servant who is attracted by the verses of God, the Mighty, the Loving. When thou hast drunk the choice wine of revelation from the hand of My bounty and hast attained unto My traces, say:
- 2 کتاب انزله امّ الکتاب فی هذا المقام المحمود و فيه یذکر من اقبل الی الله مالک الوجود طوبی لعبد انجذب بآیات الله العزیز الودود انک اذا شربت رحيق الوحی من ید عطائی و فزت بآثاری قل
- 3 My God, my God! Thy separation hath brought me to nothingness and my deeds have kept me far from Thee in Thy days. I beseech Thee by Thy Cause through which the fragrance of Thy mercy was wafted throughout creation, and by Thy loving-kindness whereby the ocean of forgiveness surged before the faces of all peoples, that Thou forgive me and those who have believed in Thee and in Thy verses. O my Lord! Thou seest me detached from all else but Thee, turning unto the horizon of Thy manifestation. I beseech Thee not to disappoint me through Thy grace and favors. Verily Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.
- 3 الهی الهی قد اعدمتنی هجرک و ابعدتنی اعمالی فی ایامک استلک بأمرک الذی به هاج عرف رحمتک فی الامکان و بعنايتک الّتی بها ماج بحر الغفران امام وجوه الأنام بأن تغفر لی و لمن آمن بک و بآیاتک ای ربّ ترانی منقطعاً عن دونک مقبلاً الی افق ظهورک استلک ان لا تخيّبی بفضلک و الطافک انک انت المقتدر علی ما نشاء لا اله الا انت الغفور الکریم

BLIB_Or15713.318a, BLIB_Or15718.013b

BH08144

Date: 1304 ? [1886-1887]

- 1 ...You must, with wisdom and utterance, give the glad-tidings of the appearance of Him Who conversed with God to the people of the world according to their capacity, that they might drink from the river of the Ancient Lord's mercy, which floweth from the right hand of the Most Great Throne, become alive, and attain unto everlasting life.
- 2 We convey Our greetings to the people of God and give them the glad-tidings of God's grace, loving-kindness and mercy. Say: O party of God! Aid the Cause of God through the swords of righteousness, goodly deeds and spiritual qualities. Perchance through the rain of divine mercy and the heavenly fountain of godly counsels, the fire of rancor and hatred burning in the breasts of the followers of religions may be extinguished. O party of God! Harken unto the call of the Wronged One. Perchance the scratching of the Most Exalted Pen may enable you to achieve your purpose and lead you to the most sublime summit....

1... آنجناب باید بحکمت و بیان اهل امکان را علی قدر مقدور بظهور مکلم طور بشارت دهند و آگاه نمایند شاید از فرات رحمت مالک قدم که از یمین عرش اعظم جاری است پیاشامند و زنده شوند و بحیوة سرمدی فائز گردند

2 حزب الهی را تکبیر میرسانیم و بعنایت و شفقت و رحمت حق بشارت میدهم بگو یا حزب الله بسیوف تقوی و اعمال طیبه و اخلاق روحانیه حق را نصرت نمائید شاید نار ضغینه و بغضا که در صدور اهل مذاهب مشتعل است بامطار رحمت رحمانی و کوثر نصایح سبحانی خاموش شود یا حزب الله ندای مظلوم را بشنوید شاید صریق قلم اعلی شما را بمقصود فائز فرماید و بذروه علیا کشاند...

AY12.158x

BH08079

Date: 1304 ? [1886-1887]

- 1 He is the One Who speaketh from the most exalted Station, the All-Knowing
- 2 We have adorned the heaven of knowledge with the stars of meaning and utterance. Blessed is he who hath witnessed and seen, and woe unto the heedless ones who have cast the Book of God behind their backs by following every remote ignorant one. Say: The Promised One hath come with the truth. Fear God, O people, and be not of the wrongdoers. Should your desires prevent you, cast them aside by a command from God, the Lord of all worlds. Say: By God! That which ye possess shall profit you not this day. He Who hath spoken before all faces beareth witness to this, that there is no God but Me, the All-Knowing, the All-Informed.

1 هو الناطق علی اعلی المقام العالم

2 انا زینا سماء العرفان بأنجم المعانی و البیان طوبی لمن شهد و رأى و ویل للغافلین الذین نبذوا کتاب الله ورائهم بما اتبعوا کل جاهل بعید قل ان الموعود قد اتی بالحق اتقوا الله یا قوم و لا تكونوا من الظالمین ان تمنعکم اهوائکم ضعوها امراً من لدی الله رب العالمین قل تالله لا ینفعکم الیوم ما عندکم یشهد بذلك من نطق امام الوجوه انه لا اله الا

- 3 Give thanks unto God for My remembrance of thee and say: Praise be unto Thee, O Thou Who hast remembered me and guided me to Thy straight path. I beseech Thee not to withhold from me the outpourings of the ocean of Thy bounty. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all who are in the heavens and on earth.

3 انا العليم الخبير اشكر الله بذكرى اياك و قل
لك الحمد يا من ذكرتنى و هديتنى الى صراطك
المستقيم اسئلك ان لا تمنعنى عن فيوضات بحر
عطائك انتك انت المقتدر على ما تشاء و فى
قبضتك زمام من فى السموات و الارضين

BLIB_Or15713.309a, BLIB_Or15724.221

BH08295

Date: 1304 ? [1886-1887]

- 1 He is the Hearer, the Answerer
- 2 Blessed are they who in the Day of His Manifestation have attained unto the Word of God. All that is treasured in the coffers of kings and rulers cannot be compared with a single word from the divine utterances, for worldly ornaments, adornments and riches are transient and will return to nothingness, while that which floweth from the Most Exalted Pen endureth throughout the dominion of earth and heaven. Know thou the station of the Divine Tablet and preserve it as thou wouldst thy life. Say:
- 3 Praise be unto Thee for having guided me unto Thy path and caused me to hear Thy call. I beseech Thee to make me steadfast in Thy Cause, firm in Thy religion, and immovable in Thy love. Ordain for me through Thy Most Exalted Pen the good of this world and the world to come. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

1 هو السامع المجيب

2 طوبى از براى نفوسيكه در يوم ظهور بكلمة الله
فائز گشتند برابرى نمينمايد بيبك كلمه از كلمات
الهى آنچه در خزائن ملوك و سلاطين است چه
كه زخارف و زينت و ثروت دنيا فانى و بعدم
راجع و آنچه از قلم اعلى ظاهر شود بدوام ملك
و ملكوت باقى و پاينده است مقام لوح الهى را
بدان و چون جان حفظش نما

3 قل لك الحمد بما هديتنى الى صراطك و اسمعتنى
ندائك اسئلك بأن تجعلنى مستقيماً على امرك
و ثابتاً على دينك و راسخاً على حبك و قدر لى
من قلبك الاعلى خير الآخرة و الاولى انتك انت
المقتدر على ما تشاء لا اله الا انت العليم الحكيم

BLIB_Or15699.046a

BH08562*Date: 1304 ? [1886-1887]*

1 In the Name of God, the Eternal, the Ever-Abiding!

1 بِسْمِ اللَّهِ الْأَبَدِيِّ بَلَا زَوَالٍ

2 O 'Abdu'l-Khaliq! The people of the world have been brought from nothingness into being for the knowledge of God, exalted be His glory. However, their rejected deeds and actions have become a barrier and deprived them of drawing nigh unto the ocean of divine knowledge. Blessed is the one whose tongue is occupied with teaching and whose limbs are firmly holding fast to submission and contentment.

2 يَا عَبْدَ الْخَالِقِ خَلَقَ عَالَمٍ مِنْ بَرَاءٍ مَعْرِفَتِ حَقِّ جَلِّ جَلَالِهِ مِنْ عَدَمٍ بِوُجُودٍ آمَدِهِ أُنْدٍ وَلَكِنْ أَعْمَالُ وَاعْمَالُ مَرْدُودَةٍ حَائِلٌ شَدِيدٌ وَأَزْتَقَرَّبَ بِحُجْرِ عَرْفَانٍ مَحْرُومٍ سَاخِطَةٍ طَوْبِي مِنْ بَرَاءٍ نَفْسِيكِ لِسَانِي بِتَبْلِيغٍ مَشْغُولٍ وَارْكَائِي بِتَسْلِيمٍ وَرِضَا مَتَمَسِّكِ

3 Say: My God, my God! Praise be unto Thee for having made me to speak Thy praise amongst Thy servants and to arise to serve Thee. O my Lord! I beseech Thee by Thy most great signs and by the lights of Thy throne, O Lord of all beings, to make me speak Thy praise and to illumine me with the lights of Thy countenance and to soar in the atmosphere of Thy love. Then write down for me, O my God, that which Thou hast written for Thy chosen ones. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are all things. There is none other God but Thee, the Lord of the hereafter and of the former times, and the Lord of the throne on high and of the dust beneath.

3 قُلْ الْحَمْدُ لِلَّهِ الْكَامِلِ بِمَا جَعَلْتَنِي نَاطِقًا بِشَائِكَ بَيْنَ عِبَادِكَ وَقَائِمًا عَلَى خِدْمَتِكَ أَيْ رَبِّ اسْأَلُكَ بِآيَاتِكَ الْكُبْرَى وَبِأَنْوَارِ عَرْشِكَ يَا مَوْلَى الْوَرَى أَنْ تَجْعَلَنِي نَاطِقًا بِشَائِكَ وَمُنُورًا بِأَنْوَارِ وَجْهِكَ وَطَائِرًا فِي هَوَاءِ حَبِّكَ ثُمَّ أَكْتُبْ لِي يَا إِلَهِي مَا كَتَبْتَهُ لِأَصْفِيَائِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ الْأَشْيَاءُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ الْآخِرَةِ وَالْأُولَى وَرَبُّ الْعَرْشِ وَالْقَرَى

BLIB_Or15724.220a

BH09098*To: Amin**Date: 1304 ? [1886-1887]*

1 He is the One manifest from His most exalted horizon.

1 هُوَ الظَّاهِرُ مِنْ افْتَقِهِ الْأَعْلَى

2 O Amin! The Mother Book makes mention of thee from before God, the Lord of the worlds, that thou mayest rejoice and render thanks unto thy Lord, the Mighty, the Great. Thou hast inhaled the fragrances of these days and attained unto that which none among the peoples hath attained, save whom God, the Mighty, the Praiseworthy, hath willed.

2 يَا أَمِينَ يَذْكُرُ الْكِتَابُ الْمُبِينُ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ لِتَفْرَحَ وَتَشْكُرَ رَبَّكَ الْعَزِيزَ الْعَظِيمَ قَدْ وَجَدْتَ نَفَحَاتِ الْأَيَّامِ وَفَزْتَ بِمَا لَا فَازَ بِهِ الْأَنَامُ إِلَّا مَنْ شَاءَ اللَّهُ الْعَزِيزُ الْحَمِيدُ

- 3 We beseech Him, exalted be He, to assist thee to preserve this station. Verily thy Lord is the All-Bountiful, the Most Generous. Hold fast unto the cord of wisdom and utterance and say: Praise be unto Thee, O my God, for having enabled me to turn towards Thee and to face the lights of Thy countenance. I beseech Thee by Thy Prophets and Thy Messengers, and by Him through Whom Thou hast adorned the celestial spheres and through Whom the breezes of revelation were cut off, to make me in all conditions to hold fast unto Thy cord and cling to the hem of Thy robe, and to stand firm in the service of Thy Cause and be steadfast in Thy love. Thou art, verily, the All-Powerful, the All-Conquering, the Almighty.

3 نَسْتَلْهُ تَعَالَى بِأَنْ يُؤَيِّدَكَ عَلَى حِفْظِ هَذَا الْمَقَامِ
أَنَّ رَبَّكَ هُوَ الْفَضَّالُ الْكَرِيمُ كُنْ مَتَمَسِّكًا بِحَبْلِ
الْحِكْمَةِ وَالْبَيَانِ وَقُلْ لَكَ الْحَمْدُ يَا أَلْهَى بِمَا أَيْدَتْنِي
عَلَى الْإِقْبَالِ إِلَيْكَ وَالتَّوَجُّهِ إِلَى أَنْوَارِ وَجْهِكَ
اسْتَثْلِكَ بِأَنْبِيَائِكَ وَرَسُلِكَ وَبِالَّذِي زَيَّنْتَ بِهِ
الْأَفْلاكَ وَبِهِ انْقَطَعَتْ نَفْحَاتُ الْوَحْيِ بِأَنْ تَجْعَلَنِي
فِي كَلِّ الْأَحْوَالِ مَتَمَسِّكًا بِحَبْلِكَ وَمَتَشَبِّهًا بِذَيْلِكَ
وَقَائِمًا عَلَى خِدْمَةِ أَمْرِكَ وَمُسْتَقِيمًا عَلَى حَبْلِكَ
أَنَّكَ أَنْتَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ

BLIB_Or15713.313a

BH08634

To: Karim Ardibili

Date: 1304 ? [1886-1887]

- 1 In the name of the One Bountiful God!
- 2 The effulgences of the Light of the Manifestation of Him Who conversed on Sinai are manifest and resplendent from all the horizons of the world, and the verses of grandeur are descending from the heaven of favor like a copious rain. However, the recompense of men's deeds has prevented them from turning to the Self-Sufficient, the Most High. Blessed is the soul who has taken the chalice of utterance in the name of the Goal of all the worlds and has drunk from the sealed wine. Such a one is among the people of Baha in the Book of God, the Lord of all worlds. He who loved Me hath mentioned thee. We make mention of thee in this wondrous Tablet. Verily He guideth the servants unto His straight path. We beseech God to assist thee in that which will draw thee nigh unto Him, to make mention of thee through His verses, and to illumine thy heart with the light of faith in His days. Verily He is the Mighty, the Powerful.

1 بِنَامِ بِخَشْنَدَةِ يَكَّا

2 اِشْرَاقَاتِ أَنْوَارِ ظُهُورِ مَكْلَمٍ طُورِ أَزْ جَمِيعِ آفَاقِ عَالَمِ
ظَاهِرٍ وَمَشْرِقِ آيَاتِ عِظَمَاتِ أَسْمَاءِ عِنَايَتِ
بِمَثَابَةِ غَيْثِ هَاطِلِ نَازِلِ وَلَكِنْ جَزَائِ أَعْمَالِ رِجَالِ
رَا مِنْ تَوَجُّهِ بَغْنَى مُتَعَالٍ مَنَعِ نَمُودَةِ طُوبَى مِنْ أَزْ بَرَايِ
نَفْسِيكَه كَأَسْ بَيَانِ رَا بِنَامِ مَقْصُودِ عَالَمِيَانِ اخِذِ
نَمُودِ وَازْ رَحِيقِ مَحْتَمُومِ أَشَامِيدِ أَوْسْتِ مِنْ أَهْلِ بَهَا
فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ قَدْ ذَكَرَكَ مِنْ أَحِبِّينِي
ذَكَرْنَاكَ بِهَذَا اللَّوْحِ الْبَدِيعِ أَنَّهُ يَهْدِي الْعِبَادَ إِلَى
صِرَاطِهِ الْمُسْتَقِيمِ نَسْتَلْهُ اللَّهُ أَنْ يُوقِّقَكَ عَلَى مَا
يُقَرِّبُكَ إِلَيْهِ وَيَذَكِّرَكَ بِآيَاتِهِ وَيُنَوِّرَ قَلْبَكَ بِنُورِ
الْإِيمَانِ فِي أَيَّامِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15718.013a

BH09096*To: Wife of Jinab-i-Aqa Siyyid Asadullah**Date: 1304 ? [1886-1887]*

1 In the name of the one true God!

1 بنام خداوند یگنا

2 O handmaid of God! Your mention has been made and has attained the honor of being heard. Praise be to the Ancient Lord Who has not deprived you of the fragrances of His days, Who has guided you and directed you. Know thou the value of this most exalted and high station and preserve it in the name of Truth. The world's ornaments and vanity have prevented it from recognizing the Dawning-Place of the Manifestation and have deprived it of the outpourings of the true Bestower. We counsel all handmaids to engage in remembrance, praise and steadfastness in the Cause of God. Blessed is the handmaid who acts according to that which she has been commanded, and woe unto those who are heedless, both men and women. The splendor shining from the horizon of the heaven of My will be upon My handmaids who have believed in God, the One, the All-Informed.

2 یا امة الله ذكرت مذکور و بشرف اصغا فائز حمد کن مالک قدم را که تو را از نفحات ایام خود محروم نساخت راه نمود و هدایت فرمود قدر این مقام بلند اعلی را بدان و باسم حق حفظش نما عالم را زخارف و غرور از عرفان مشرق ظهور منع نمود و از فیوضات فیاض حقیقی محروم داشت جمیع اماء را وصیت مینمائیم بذکر و ثنا و استقامت بر امر الله طوبی لأمة عملت بما امرت و ویل للغافلات و الغافلین البهائم المشرق من افق سماء مشیتی علی امائی اللائی آمن بالله الفرد الخبیر

BLIB_Or15699.049a

BH08662*Date: 1304 ? [1886-1887]*

1 In the Name of the one true God!

1 بنام خداوند یگنا

2 Today the fragrance of the garment of the All-Merciful is wafting, and the breeze of God is passing by. Blessed is the soul whom the doubts and intimations of the peoples of the world have not withheld from the Ancient King. On this day the Hand of Divine Bounty of the Self-Subsisting Lord bestoweth the sealed wine - take it in His Name and drink thereof. Today the horizon of the world is illumined by the Most Great Name, and the ocean of grace is surging. Blessed are they who have turned unto Him - those souls whom the veils of the divines and the obscurities of the jurisprudents have not prevented from the Lord of Names nor deprived thereof. Say: Praise be unto Thee, O my God, for having enabled me to turn towards

2 امروز عرف قیص رحمانی متضوع و نسمة الله در مرور طوبی از برای نفسیکه شبهات و اشارات اهل عالم او را از مالک قدم منع ننمود الیوم ید عطاء حضرت قیوم ریحی مختوم عنایت میفرماید باشمش بگير و بیاشام امروز افق عالم بنیر اسم اعظم منور و بحر فضل مواج طوبی از برای مقبلین یعنی نفوسیکه حجابات علما و سیجات فقها ایشانرا از مالک اسماء منع ننمود و محروم نساخت قل لک الحمد یا الهی بما ایدتني علی الاقبال استلک بأن تجعلني مستقیماً علی امرک

Thee. I beseech Thee to make me steadfast in Thy Cause under all conditions. 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.

فیکلّ الأحوال انک انت الغنی المتعال لا اله الا
انت الحاکم فی المبدء والمآل

BLIB_Or15699.045b

BH09363

Date: 1304 ? [1886-1887]

...The light of the new lamp has in this moment shone forth with new oil. Although mention of it existed in the world of remembrance, at this moment its mention arose from the thoughts like a banner saying "Here am I! Where is my portion? What is my share?" After all, my Messenger and Presenter and Kindler is aflame with the fire of the love of the All-Merciful. In truth, right is with him, therefore I beseech and hope from God, exalted be His glory, that his mention and his light may forever shine forth through the oil of wisdom and the utterance of God - exalted be His station - and remain manifest and evident in the niche of the world with a clear light. Verily our Lord is the One with power over whatsoever He willeth through His word "Be" and it is.

...روشنائی سراج جدید بدهن جدید در این حین
تجلی نمود اگرچه ذکرش در عالم اذکار بوده در
این حین ذکرش از خواطر سر برآورد چون علم
کاینک منم قسمت من کو نصیب من چه آخر
مرسل و محضر و موقد من بنار محبت رحمن
مشتعل فی الحقیقه حق با اوست لذا از حق جل
جلاله سائل و آمل که ذکرش و نورش بدهن
حکمت و بیان حق تعالی شأنه لازال منیر و در
مشکوٰۃ عالم بنور مبین ظاهر و باهر بماند ان ربنا
هو المقتدر علی ما یشاء بقوله کن فیکون

MSHR4.025x

BH09415

Date: 1304 ? [1886-1887]

¹ He is the Hearer, the Answerer!

² God testifieth that there is none other God but Him. He hath ever been sanctified beyond the mention of all created things and the description of all beings. He hath sent the Messengers and revealed the Books as a grace from Him, and He is the All-Bountiful, the Most Generous. Through them He sent down the proof and made manifest the way, and guided all to His straight path. Praise be to God that thou hast turned toward

¹ هو السّامع المجیب

² شہد الله انه لا اله الا هو لم یزل کان مقدساً
عن ذکر الموجودات ووصف الکائنات قد ارسل
الرسل و انزل الکتب فضلاً من عنده و هو
الفضال الکريم و بهم انزل الدلیل و اظهر السبیل
و هدی کلّ الی صراطه المستقیم لله الحمد اقبال
نمودی و بطواف بیت فائز گشتی طوبی از برای

Him and attained the circumambulation of His House. Blessed is the soul that hath turned for the sake of God and attained the fragrance of Yathrib and Batha. The divine fragrances waft from those lands and the light of His Cause shineth forth from its horizon. Well is it with him who hath drunk the choice wine of recognition from the hands of the bounty of his Lord, the All-Merciful, and acted according to that which he hath been commanded in His perspicuous Book.

نفسيكه لوجه الله توجه نمود و يعرف يثرب و يطحا
فأثر گشت نفعه، رحمن از آن اراضى متضوع و
نور امر از افقش لائح هنيئاً لمن شرب رحيق
العرفان من ايدى عطاء ربه الرحمن و عمل بما
امر به فى كتابه المبين

AQ45#118 p.150b

BH09729

Date: 1304 ? [1886-1887]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 I beseech Thee, O my God and the God of all things, my Creator and the Creator of heaven, by the steadfastness of Thy chosen ones in serving Thy Cause and the firmness of Thy faithful ones in Thy days, and by the light of Thy Cause whereby the horizons of Thy dominion were illumined, to make Thy loved ones in all conditions detached from aught else but Thee and turned toward the lights of Thy countenance. Then send down upon them, O my God, in every moment, the rain of Thy mercy and the tokens of Thy generosity. O Lord! Assist Thy male and female servants, and ordain for them that which befitteth Thy glory and Thy greatness and Thy sovereignty. There is no God but Thee, the Almighty, the All-Powerful.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 اسئلك يا الهى و اله الأشياء و فاطرى و
فاطر السماء بقيام اوليائك على خدمة امرى
و استقامة اصفياك فى ايامك و بنور امرى
الذى به انارت آفاق مملكته بأن تجعل
احبابك فى كل الأحوال منقطعين عن دونك
و مقبلين الى انوار وجهك ثم انزل لهم يا الهى
فى كل الأحيان امطار رحمتك و آيات كرمك
اى رب ايد عبادك و امائك و قدر لهم و لهم
ما ينبغى لعزك و عظمتك و سلطانك لا اله
الا انت المقتدر القدير

AQMJ2.003

BH10286*To: Aga Abdulrahim, in Isfahan**Date: 1304 ? [1886-1887]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O God of the unseen and the visible, and the Sovereign over all existence! I beseech Thee by Thy Name, the All-Loving, to assist the servants to attain unto unity, and enable them to remember and praise Thee, and to arise to serve Thy Cause. O my Lord! I implore Thee by the mysteries of Thy Book, and the lights of Thy countenance, and the manifestations of Thy power, to ordain for Thy sincere ones the reward of attaining Thy presence. Then write down for them that which will draw them nigh unto Thee, and grant them the good of this world and of the world to come, and that whereby their hearts may be gladdened, O Thou Lord of all beings! There is none other God but Thee, the Almighty, the All-Powerful.

JHT_S#028

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا إِلَهَ الْغَيْبِ وَالشَّهَادَةِ وَالْمُهَيْمِنِ عَلَى الْوُجُودِ اسْئَلُكَ بِاسْمِكَ الْوَدُودِ أَنْ تُؤَيِّدَ الْعِبَادَ عَلَى الْإِتِّحَادِ وَوَقْفَهُمْ عَلَى ذِكْرِكَ وَثَنَائِكَ وَ الْقِيَامِ عَلَى خِدْمَةِ أَمْرِكَ أَيُّ رَبِّ اسْئَلُكَ بِأَسْرَارِ كِتَابِكَ وَأَنْوَارِ وَجْهِكَ وَظُهُورَاتِ قُدْرَتِكَ بِأَنْ تَكْتُبَ لِمُخْلِصِيْنِكَ أَجْرَ لِقَائِكَ ثُمَّ اكْتُبْ لَهُمْ مَا يَقْرِبُهُم إِلَيْكَ وَارْزُقْهُمْ خَيْرَ الْآخِرَةِ وَالْأُولَى وَمَا تَفْرَحُ بِهِ أَفْتَدِيَهُمْ يَا مُوَلَى الْوَرَى لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

ADM3#077 p.092

BH10449*Date: 1304 ? [1886-1887]*

- 1 He is the One Who has dominion over earth and heaven!
- 2 O Haydar, upon thee be My glory! Hearken unto My call, for verily it draweth thee unto a horizon wherein all atoms cry out with praise and glory, wisdom and splendor unto God, Creator of heaven and Lord of all things. Blessed is the man who hath arisen to serve My Cause, and the eye that hath been illumined by beholding My traces, and the tongue that hath spoken My praise, and the ear that hath been honored by hearkening unto My wondrous call. Give thanks unto God for having aided thee and enabled thee to attain recognition, and for having sent down unto thee that which hath diffused the fragrance of loving-kindness and favors throughout all regions. Verily, He is the Almighty, the All-Powerful.

1 هُوَ الْمُهَيْمِنُ عَلَى الْأَرْضِ وَالسَّمَاءِ

2 يَا حَيْدَرَ عَلَيْكَ بِهَاتِي اسْمِعْ نِدَائِي أَنَّهُ يَجْذِبُكَ إِلَى أَفْقٍ تَنَادَى فِيهِ الذَّرَاتُ الذَّكَرَ وَالنَّثَاءَ وَالْحُكْمَ وَ الْبَهَاءَ لِلَّهِ فَاطِرِ السَّمَاءِ وَمَالِكِ الْأَشْيَاءِ طُوبَى لِرَجُلٍ قَامَ عَلَى خِدْمَةِ أَمْرِي وَلَعَيْنٍ فَازَتْ بِمُشَاهَدَةِ آثَارِي وَلِلْسَانِ نَطَقَ بِثَنَائِي وَلِأُذُنٍ تَشْرَفَتْ بِاصْغَاءِ نِدَائِي الْبَدِيعِ أَشْكُرُ اللَّهَ بِمَا أَيْدَكَ وَوَقَّفَكَ عَلَى الْعَرْفَانِ وَأَنْزَلَ لَكَ مَا تَضَوُّعُ بِهِ عَرَفَ الْعَنَاءَ وَالْأَطَافِ فِي الْأَطْرَافِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

BLIB_Or15734.1.115b

BH10723*To: Muhammad Sadiq**Date: 1304 ? [1886-1887]*

1 In the Name of God, the Lord of the Exalted Throne

2 O Muhammad-Sadiq! The True One, exalted be His glory, hath created the servants for His recognition and brought them forth from nothingness into being. Yet when the Day appeared and the Standard of Divine Unity was raised up, all turned away save whom God, the Lord of the worlds, willed. Religion is a manifest light. We beseech God to aid all to hold fast unto it and to cling to its hem. Verily He is the Ordainer, the All-Wise, the Mighty, the Great.

1 بِسْمِ اللَّهِ رَبِّ الْكَرْسِيِّ الرَّفِيعِ

2 يَا مُحَمَّدَ صَادِقَ حَقِّ جَلِّ جَلَالِهِ عِبَادَ رَا لِأَجَلِ
عِرْفَانِ خَلْقِ نَمُودِهِ وَ از عدمِ بوجودِ آورده و
چونِ یومِ ظاهر و علمِ توحیدِ مرتفعِ کلِّ معرضِ
الّا من شاءَ الله رَبِّ الْعَالَمِينَ دِيَانَتِ نوریستِ مبینِ
نَسْتُلِ اللَّهَ اِنْ یُؤَیِّدُ الْکَلَّ عَلَی التَّمَسُّکِ بِهَا وَ التَّشَبُّثِ
بذَیْلِهَا اِنَّهُ هُوَ الْاَمْرُ الْحَکِیمُ وَ الْعَزِیزُ الْعَظِیمُ

BLIB_Or15724.220b

BH10752*Date: 1304 ? [1886-1887]*

1 He is the All-Knowing Expounder

2 Praise be to God Who hath broken the seal of the choice Wine with the finger of power and hath caused to descend from the heaven of utterance that whereby all things have proclaimed: "The Kingdom belongeth to Him Who hath appeared with the truth with such conclusive proof as hath caused all necks to bow down." O Ghulam-Husayn! Rejoice thou in that which the Wronged One hath spoken whilst in the hands of the wicked. Say: Praise be to Thee for having enabled me to turn towards Thee when most of Thy servants had turned away from Thee.

1 هُوَ الْمُبِينُ الْعَلِيمُ

2 الْحَمْدُ لِلَّهِ الَّذِي فَتَحَ خَتَمَ الرَّحِيقِ بِأَصْبَعِ الْاِقْتِدَارِ وَ
انْزَلَ مِنَ سَمَاءِ الْبَيَانِ مَا نَادَتْ بِهِ الْأَشْيَاءُ الْمَلَكُ
لِمَنْ ظَهَرَ بِالْحَقِّ بِحُجَّةٍ خَضَعَتْ لَهَا الْأَعْنَاقُ يَا
غُلَامُحْسِينَ اَفْرَحْ بِمَا نَطَقَ بِهِ لِسَانُ الْمَظْلُومِ اِذْ كَانَ
بَيْنَ اَيْدِي الْأَشْرَارِ قُلْ لَكَ الْحَمْدُ بِمَا اَيْدَتْنِي عَلَي
الْاِقْبَالِ اِلَيْكَ اِذْ اعْرَضَ عَنْكَ اَكْثَرُ الْعِبَادِ

BLIB_Or15734.1.125f

BH10840*Date: 1304 ? [1886-1887]*

My God, my Adored One! Deprive not Thy servants of the fruits of their existence, and grant them their portion from the ocean of Thy bounty. Thou art the One Whose power the might of the world hath not weakened, and Whose Purpose the pomp of earthly sovereigns hath not prevented. I beseech of Thee Thy ancient grace and Thy fresh favors. Thou art verily the All-Bountiful, the Ever-Forgiving, the Bestower, the Almighty.

ADMS#089

الها معبودا عبادت را از ثمره وجود محروم منما
وا از بحر جودت قسمت عطا فرما توئی مقتدری
که قوت عالم قوتت را ضعیف ننمود و شوکت
امرای ارض ترا از مشیت بازداشت از تو
میطلبم فضل قدیمت را و عنایت جدیدت را توئی
فضال و توئی غفار و توئی بخشنده و توانا

INBA65:021a, INBA30:081, INBA81:011,
NLAI_BH_AB.017a, AHM.307,
DWNP_v1#01 p.007, AQMJ1.139a,
ADH1.014

BH11177*Date: 1304 ? [1886-1887]*

¹ He is the Hearing, the Responding One!

¹ هو السامع المجیب

² O Ghulam-Rida! We counsel thee to preserve what My Herald uttered when He lamented for My tribulations in My days. Verily, it shall protect thee from the doubts of the croakers and the intimations of the suspicious ones. He said - and His word is the truth: "I have written a gem in His remembrance, and it is this: He cannot be indicated by My indication, nor by what was revealed in the Bayan."

² یا غلام رضا انا نوصیک بحفظ ما نطق به مبشری
اذ ناح لمصابی فی آیامی انه یحفظک من شبهات
الناعمین و اشارات المریبین قال و قوله الحق قد
کتبت جوهرة فی ذکره و هو انه لا یشار باشارتی
ولا بما نزل فی البیان

BLIB_Or15734.1.126a

BH08235*To: Mulla Abdur-Razzaq et al.**Date: 1304 [1886-1887]*

1 He is the Helper.

1 هو المؤيد

2 The missive of Mulla 'Abdu'r-Razzaq and his sister, upon them be the Glory of God, and Haji 'Ali, upon him be the Glory of God, and the handmaiden of God and the handmaiden of God Rubabih, and the wife of the late Aqa Husayn-Quli, upon him and upon them be the Glory of God, was received by this servant through the beloved of hearts, His Holiness the Trustee, upon him be the Most Glorious Glory of God, in the year 1304.

2 مرسله جناب ملا عبدالرزاق و اخت ایشان علیهما بهاء الله و جناب حاجی علی علیه بهاء الله و امة الله و امة الله ربابه و ضلع مرحوم آقا حسینقلی علیه و علیهما بهاء الله بتوسط محبوب فؤاد حضرت امین علیه بهاء الله الأبهی به خادم رسید فی سنة ۱۳۰۴

3 Great God! In this glorious Dispensation the treasures laid up by kings and queens are not worthy of mention, nor will they be acceptable in the Presence of God. However, a grain of mustard offered by His loved ones will be extolled in the exalted court of His holiness and invested with the ornament of His acceptance. Immeasurably exalted is His bounty, immeasurably glorified is His majesty. And yet, when an offering was adorned with the glory of His acceptance and reported by Jinab-i-Amin, twice that amount was ordered to be paid out to the poor and the needy. Unto this beareth witness every fair-minded man of insight, and those that are truthful and trustworthy.

3 سبحان الله خزائن ملوک و ملکات در یوم ظهور مذکور نه و لدی الله مقبول نه ولكن خردلی از اولیا در ساحت اقدس اعلى مذکور و بطراز قبول مزین تعالی فضله و تعالت عظمته و آنچه هم بطراز قبول فائز و جناب امین اخبار نمود ضعف آن حواله شد بقرا یشهد بذلك کل منصف بصیر و کل صادق امین

BRL_DA#386, BRL_HUQUQP#015x,
AQA5#162 p.220

BRL_HUQUQ#015x, COC#1137x

BH09206*To: Mulla Mahmud, in Sarchah**Date: 1304 [1886-1887]*

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 My God, my God! Thou seest me standing in service to Thy Cause, and seated before Thy face, setting down Thy verses, with my hand of hope upraised to the heaven of Thy bounty and my face turned toward the horizon of Thy generosity. I beseech Thee, O Lord of existence and Educator of the seen and unseen, by the Word through which Thou didst quicken Thy

2 الهی الهی ترانی قائماً علی خدمة امرک و جالساً امام وجهک محرراً آیاتک و مرتفعةً ید رجائی الی سماء عطائک و وجهی متوجهاً الی افق جودک استلک یا مالک الوجود و مربی الغیب و الشهود بالکلمة الی بها احييت عبادک

servants and guide them to Thy path, to strengthen whosoever hath turned unto Thee and drunk the choice wine of revelation from the hand of Thy bounty. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Merciful.

وهديتهم الى صراطك بأن تؤيد من اقبل اليك
وشرب رحيق الوحى من يد عطائك أنك انت
المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

3 He is the Sustainer

هو 3

4 The letter from Mulla Mahmud, upon him be the Glory of God - two pieces of fabric through Aqa Muhammad Kazim, upon him be the Glory of God, reached the servant in the year 1304.

4 المؤيد مرسله جناب ملا محمود عليه بهاء الله دو
توب برک بواسطه آقا محمد كاظم عليه بهاء الله
به خادم رسيد فى سنة ١٣٠٤

INBA44:170a

BH10291

To: Ali Askar, in Tihiran

Date: 1304 [1886-1887]

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

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 Praise be unto Thee, O My God and My Master, My Sustainer and My Beloved, My Heart's Desire! Thou seest Thy servant who is called by the name of 'Ali-'Askar, as he draweth nigh unto the Kaaba of Thy wisdom and attaineth unto that which Thou didst reveal in Thy Book. He verily is of those who hath beheld and beareth witness to Thy most mighty Signs, and hath attained Thy favour, and hastened along the pathway of Thy good pleasure.

2 سبحانك يا الهى و سيدى و سندى و محبوبى
و مقصودى ترى عبدك الذى سمي بعلى عسكر
مقبلاً الى كعبة عرفانك و فائزاً بما انزلته فى
كتابك انه ممن شهد و رأى آياتك الكبرى و فاز
بعنايتك و سرع الى سبيل رضائك

3 I beg of Thee by Thy most excellent Names and Thy most exalted Attributes to write down for him with the pen of Thy power that which beseemeth the heaven of Thy bounty and the ocean of Thy grace. Thou art verily the Bestower, the Mighty, the Powerful, Who art wont to answer the prayers of all men.

3 استلک بأسمائك الحسنی و صفاتك العليا بأن
تكتب له من قلم مشيتك ما ينبغى لسما جودك
و بحر عطائك أنك انت الفياض المقتدر القدير
و بالاجابة جدير

INBA18:105

BH10506*Date: 1304 [1886-1887]*

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

O God, my God! Thou seest how Thy servant hath set his face towards Thee and desired to be honoured by performing that whereunto he hath been bidden in Thy Book. Do Thou ordain for him through Thy Most Exalted Pen that which shall draw him nigh unto the Most Sublime Summit. Thou, verily, art the Educator of the world and the Lord of the nations, and Thou, verily, art the Potent, the All-Subduing, the Almighty.

BRL_APBH#04

بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

الهِىَ الْهِىَ تَرى عَبْدَكَ اقْبَلِ الْيَكِ وَ اراد ان
يَتَشَرَّفَ بِمَا امرته به فى كِتَابِكَ قَدَّرْ لَهُ مِنْ قَلَمِكَ
الْأَعْلَى مَا يَقْرِبُهُ إِلَى الذَّرْوَةِ الْعَالِيَا أَنْتَ مَرْبِّى
الْعَالَمِ وَ مولى الْأُمَمِ وَ أَنْتَ الْقَوَى الْغَالِبِ
الْقَدِيرِ

هُوَ الْمُؤَيَّدِ

مَرْسلهء جناب كربلائی اسمعیل بیك علیه بهاء
الله مبلغ دوازده منات بتوسط حضرت امین علیه
بهاء الله و فضله به خادم رسيد

فى سنة ١٣٠٤

BRL_DA#064

Study guide to this volume

The fourth and final volume of the 1304 A.H. series gathers a group of tablets that move between the most expansive universalism and the most intimate pastoral care. BH02081's declaration that the world itself is a divine Book, and that those who "regard the world as one country" are the true gems of existence, provides the widest horizon. BH00785's reflection on Christ's acts as a qualitatively different order of proof, and on Baha'u'llah's own untutored yet superhuman wisdom, offers a moment of Christological comparison rare in the late writings. BH00786 preserves the texture of a morning visit from Bahji to the garden at Junayn, culminating in a luminous declaration about the spiritual station of the believing women — "were all the peoples of the world to discover the station of but one of the handmaidens who hath heard from the Tongue of Grandeur the words 'O My handmaiden', they would all proclaim 'Glory be to God!'" BH00859 distills the purpose of the entire Cause into a single sentence: to transform "the fire of hatred in the world's heart into the light of love." And BH00691 opens an extraordinary window onto the archival work of the period: the collation, comparison, and correction of the revealed tablets, described as among the "most great works." Together these pieces mark the close of the 1304 A.H. year with a striking combination of universal aspiration, Christological reflection, pastoral intimacy, and archival consciousness.

The World as a Book: Universal Vision and the Gems of Existence

Key Passages

Today the Book hath summoned all peoples to the Most Exalted Horizon, without veil or covering. This is that Most Great Book which in the Qur'an was mentioned as the Mother Book and the Mighty Announcement. For the Book there are meanings beyond counting, and likewise volumes beyond number. One volume thereof is the world itself, and the world itself is reckoned as a Book. It is that Book which encompasses all things and all regions of the world. — BH02081

One Book is inscribed in the Crimson Scroll, and it is specifically concerned with the mention of the gems of existence — they who regard the world as one country and who move amongst all with spirit and fragrance. The armor of these souls hath ever been and shall ever be the fear of God. They are adorned with the ornament of trustworthiness and are characterized by truthfulness, purity and fidelity. They possess praiseworthy qualities and perform commendable deeds. They render assistance, but through the hosts of virtuous character and proper conduct. — BH02081

The world is under the control of the All-Wise Physician. He hath ordained and continueth to ordain whatsoever is conducive to the welfare of His servants and the requirements of the age. None can comprehend anything of His knowledge save what He willeth. This is the day for that whereby stations are elevated and the fragrance of God is diffused. Blessed is the ear that hath attained to hearing the Call and the eye that hath beheld the Horizon of God's Manifestation.

— BH02081

Context for Study

BH02081's identification of the world as a "volume" of the divine Book belongs to a long tradition of reading creation as a second scripture alongside the written text. In this tradition, which runs through Islamic kalam, Jewish mysticism, and Christian natural theology, the natural world is legible to those who read it with the appropriate faculty: Averroes called it the "book of creation" (*kitāb al-takwīn*), and Thomas Aquinas spoke of the "book of nature" as a form of divine self-communication preceding scripture. Baha'u'llah's formulation is more specific: the world is not a background text but one volume of a multi-volume revelation, coextensive with the written tablets. This has implications for how knowledge of the world relates to religious knowledge: science, understood as the reading of the volume of creation, becomes a religious activity. The description of the "gems of existence" — those who regard the world as one country — as specifically recorded in the Crimson Scroll identifies world citizenship and the service virtues (trustworthiness, purity, fidelity, goodly character) as the characteristics of the most spiritually advanced, rather than theological precision or institutional membership. This is a significant ethical move: the criterion for being counted among the "gems" is not confessional identity but the quality of character and the breadth of identification with humanity as a whole. The metaphor of the Physician Who ordains "whatsoever is conducive to the welfare of His servants and the requirements of the age" extends this universalism into a philosophy of progressive revelation: each dispensation is the appropriate medicine for the age in which it appears.

Questions for Reflection

1. What are the implications of treating the world itself as a volume of the divine Book? How does this alter the relationship between scientific knowledge and religious knowledge? Compare with Thomas Aquinas's "book of nature," with Averroes's concept of the *kitāb al-takwīn*, and with the Romantic ideal of nature as a sacred text.
2. The "gems of existence" are those who regard the world as one country — a criterion that is civic and moral rather than confessional. Does this mean that sincere humanists who reject all religious identity could be counted among these gems? What does BH02081 suggest about the relationship between formal religious affiliation and genuine spiritual standing?
3. The divine Book has "meanings beyond counting and volumes beyond number." How does this declaration of inexhaustibility relate to the human enterprise of interpretation? Compare with the Rabbinic tradition that the Torah has "seventy faces" and with the Sufi conviction that the Qur'an has endless layers of meaning.
4. The metaphor of the All-Wise Physician positions divine revelation as the appropriate medicine for a specific condition at a specific time. What does this imply about the purpose

of progressive revelation and about the adequacy of any single dispensation for all future ages?

5. "They render assistance, but through the hosts of virtuous character and proper conduct." Compare this standard of universal service with Kant's categorical imperative, with the Confucian concept of *ren* extended to all humanity, and with the cosmopolitan ethics of the Stoics.

The Station of Christ and the Untutored Wisdom

Key Passages

Concerning the Spirit [Christ]: the Most Exalted Pen doth at this moment testify that all His acts — whether sitting or standing, sleeping or waking, moving or still, speaking or silent — whatsoever proceeded from that Manifestation, all were proof and were distinguished above the deeds of all who dwell on earth. They who are possessed of insight and they who occupy the Most Sublime Vision have borne and do bear witness to His dominion, power, sovereignty and greatness. — BH00785

Reflect upon this Manifestation: though untutored, having attended no school nor engaged in scholarly discourse, suddenly the Light of wisdom and utterance dawned from the horizon of His Most Exalted Pen. The oceans of knowledge and understanding surge at His will. From the outset, without veil or concealment, He spoke the Most Great Word before the faces of divines and princes. Whence appeared this power, and from what dawning-place shone forth this grandeur? By God's life! It hath appeared above the comprehension and understanding of men. — BH00785

I swear by the Luminary of Power which shineth from the horizon of the Prison, that whoso attaineth unto a single word and preserveth the station of that word, he hath attained unto all good. No bounty can equal the verses of the Most Exalted Pen, and no deed can match their glory. Beseech ye God that He may not deprive all the peoples of the earth of this grace. — BH00785

Context for Study

BH00785's treatment of Christ is notable for the way it affirms the proofhood of all His acts — not merely His miracles or His teachings, but the entirety of His comportment: "sitting or standing, sleeping or waking, moving or still, speaking or silent." This is a doctrine of the Manifestation's total proofhood — the claim that every dimension of the divine figure's existence constitutes testimony, not merely the explicitly miraculous or didactic moments. The doctrine has a parallel in the Islamic concept of the Prophet's *sunna* (example), which covers the full range of comportment as normative guidance, and in the Christian theological claim (developed most fully in John's Gospel) that Christ's very person is the revelation, not merely His words. The reflexive turn — Baha'u'llah then directs the same analysis to His own case, pointing to His untutored wisdom as evidence of the same kind — is bold. The argument is an ancient one, used by the Prophet Muhammad's defenders: the *ummi* (untutored) nature of the Prophet, who produced the Qur'an without schooling, was cited

as evidence of its divine origin. Baha'u'llah deploys the same argument autobiographically: the scope and depth of what has flowed from His pen, without formal education, is itself a form of evidence for those with “a pure heart and penetrating vision.”

Questions for Reflection

1. BH00785 declares that every act of the Manifestation — “sitting or standing, sleeping or waking” — is proof. Compare this with the Islamic doctrine of the *sunna* as total normative example, with John's prologue (“the Word became flesh,” John 1:14) as a claim that Christ's very person is the revelation, and with Buddhist accounts of the *Tathāgata* whose every gesture embodies enlightenment.
2. The argument from untutored wisdom — that the Manifestation's knowledge comes not from schooling but from a divine source — is deployed for Christ and then reflexively for Baha'u'llah. Evaluate this as an apologetic argument. What are its strengths? Where might a skeptic push back?
3. “Whoso attaineth unto a single word and preserveth the station of that word, he hath attained unto all good.” What does this claim imply about the nature of spiritual realization? Compare with the Zen concept of sudden enlightenment triggered by a single word or phrase (*kōan*), and with the mystical tradition of *lectio divina* in which a single scriptural phrase is received as a complete gift.
4. How does the claim of total proofhood relate to the problem of prophetic suffering? If every act of the Manifestation is proof, how should we read the acts of persecution, imprisonment, and exile that constitute His biography?
5. The passage mentions the Surih of Ra'is and the Surih of Kings as examples of proclamatory writing. What does the self-referential citation of His own tablets as evidence tell us about how Baha'u'llah understood the relationship between the content of His writing and its function as testimony?

The Morning at the Garden: Vivid Memory and the Station of the Handmaidens

Key Passages

This day at dawn, this Wronged One proceeded from Bahji to the garden, for there the bearer of the name of generosity had spread a feast. After arrival and taking seat and partaking of tea, the Most Exalted Pen engaged in mention of the loved ones, His face turned in attention, His gaze in observation, and His hearing in attentiveness. How wonderful is this most great favor and this supreme bounty! — BH00786

I swear by the Finger of Power which rent asunder the veils and tore away the coverings, were all the peoples of the world to discover the station of but one of the handmaidens who hath heard from the Tongue of Grandeur the words “O My handmaiden,” they would all proclaim the blessed words “Glory be to God and praise be to God!” — BH00786

O Izziyyih! Upon thee be My glory! Thou wert with Us and didst hear what the Tongue of Grandeur uttered, and didst witness what no eyes have witnessed save whom thy Lord wished. Give thanks unto God and remember His mercy, His loving-kindness, His compassion, and His sanctification and exaltation above all who are in the heavens and the earth.

— BH00786

Context for Study

BH00786 preserves one of the most autobiographically vivid moments in the late *'Akká* tablets: a morning departure from Bahji to the garden at Junayn, seated for tea, the Pen moving in response to a particular letter. The quotidian detail — dawn, departure, the garden, the feast, tea — is strikingly ordinary, and its inclusion in a tablet that then soars to the declaration of the handmaidens' incomprehensible station creates a characteristic Baha'i juxtaposition: the most exalted spiritual claim embedded in the most ordinary biographical moment. The declaration about the handmaidens is one of the most powerful affirmations of women's spiritual standing in the late writings. Baha'u'llah swears that were all the peoples of the world to discover the station of a single handmaiden who had received even the direct address "O My handmaiden," universal glorification would be the response. The rhetorical structure is deliberate: the hyperbole ("all the peoples of the world") magnifies the contrast between the worldly invisibility of these women and their true spiritual rank. Izziyyih — addressed by name in the passage that follows — is told that she "witnessed what no eyes have witnessed save whom thy Lord wished." The claim that this woman's access to divine witness is comparable in kind (if unique in its particular content) to any prophetic experience is remarkable. In the context of 1880s Iran, where women's public religious standing was severely circumscribed, this constitutes a direct counter-cultural declaration of spiritual equality grounded in direct divine acknowledgment.

Questions for Reflection

1. Baha'u'llah declares that were all the peoples of the world to discover the station of a single handmaiden who had received the divine address, they would all glorify God. Why does the station of these women constitute such a powerful proof? What does this claim assume about the relationship between divine recognition and spiritual standing?
2. Izziyyih is told she "witnessed what no eyes have witnessed." What category of spiritual experience is implied? Compare with the biblical "seer" (*ro'eh*), with the Christian mystical tradition of infused contemplation, and with the Sufi concept of *kashf* (unveiling).
3. The autobiographical detail of the morning garden visit is embedded in a tablet of high spiritual claim. What is the theological effect of this juxtaposition? Does the ordinariness of the setting diminish or enhance the spiritual claim?
4. The declaration of the handmaidens' station occurs in the same volume that includes detailed attention to the archival work of compiling and preserving texts. What connection, if any, exists between the recognition of women's spiritual standing and the broader project of institutional and textual consolidation in this period?
5. How does the recognition of these specific named women in these tablets relate to the subsequent Baha'i teaching on the equality of men and women? Is it a doctrinal statement, a performative act, or both?

Transforming Hatred into Love: The Purpose of the Cause

Key Passages

In brief, the purpose of the Wronged One is to transform the fire of hatred in the world's heart into the light of love. This Cause moveth above the religions of the world. This Bird hath another nest, and this Tongue another utterance. Ask of God that He may enable the immature ones of the world to attain unto maturity, that they may recognize who is the Speaker and who is the Bestower. — BH00859

The cause of these dispersions, separations, divisions and estrangements is the deeds of the people of the world and the ingratitude of the nations. Yet in all conditions the hand is raised in supplication, the tongue is pleading and the heart is hoping. The Command is in His grasp. Whatsoever appeareth hath been and is beloved. — BH00859

Night and day I beseech the Desired One of the worlds to rend asunder the intervening veils and guide His loved ones, that all may gather beneath the pavilion of glory and the canopies of grandeur, and be occupied with His remembrance, praise and service.— BH00859

Context for Study

The sentence from BH00859 — “the purpose of the Wronged One is to transform the fire of hatred in the world's heart into the light of love” — is one of the most concentrated formulations of the Cause's social aim in the entire late-period corpus. Several features deserve attention. The image is medical as well as metaphysical: a fire that needs to be transmuted, not merely extinguished or ignored. Hatred is not presented as something to be overcome from outside or legislated away but as a reality within the heart that requires an interior transformation. The instrument of this transformation is the Cause itself — not as a political program or a set of social reforms but as a living reality that “moveth above the religions of the world.” The phrase “this Cause moveth above the religions” is significant: it does not abolish or replace them but operates at a level that exceeds their internal disputes, capable of addressing the hearts of members of all traditions simultaneously. The metaphor “this Bird hath another nest” suggests a Cause whose center of gravity is located in a realm that the categories of sectarian religion cannot contain or describe. The prayer that follows — for the “immature ones of the world to attain unto maturity” — frames hatred itself as a form of spiritual immaturity rather than irredeemable wickedness: a condition that can be grown out of, if the conditions for growth are provided. This is a fundamentally hopeful anthropology, in which the capacity for love is more basic to human nature than the habit of hatred.

Questions for Reflection

1. “The purpose of the Wronged One is to transform the fire of hatred in the world's heart into the light of love.” Compare this statement of purpose with the Christian *agape* tradition (“God is love,” 1 John 4:8), with the Buddhist *mettā* (loving-kindness) meditation as a social practice, and with Gandhi's understanding of *ahimsa* as an active, transformative force. What is distinctive in Baha'u'llah's formulation?

2. "This Cause moveth above the religions of the world." What does it mean for a cause to "move above" the religions? Is this a claim of superiority, of comprehensiveness, of a different kind of operation altogether?
3. BH00859 frames hatred as spiritual immaturity rather than irremediable wickedness, and prays for the "immature ones of the world to attain unto maturity." What are the anthropological implications of this frame? Compare with Kant's account of moral immaturity in "What Is Enlightenment?" and with developmental psychology's account of moral growth.
4. The prayer in BH00859 is marked by sustained hope in the face of what the same letter describes as division, estrangement, and ingratitude. What sustains hope against such evidence? Compare with Paul's account of hope as "that which is not yet seen" (Romans 8:24–25) and with Vaclav Havel's distinction between optimism and hope.
5. How does the aim of transforming hatred into love relate to the institutional structures of justice, governance, and consultation that Baha'u'llah was simultaneously elaborating? Is love a substitute for institution, or its spirit?

The Archival Work: Compiling, Correcting, and Preserving the Sacred Texts

Key Passages

Concerning what thou didst mention about the compilation of verses and epistles — this deed is regarded and recorded as among the most great works in the sight of the Self-Sufficient. In these days the revealed Tablets are being read in Our presence, for many Tablets written both before and after were dispatched to various regions without being compared. Therefore, in these days they are repeatedly being read in Our presence, that what God hath intended and what the Tongue of Grandeur hath spoken may become manifest.
— BH00691

Many verses and evidences have fallen into the hands of the idolaters, both in the Land of Ta and other lands. The people of God must make a mighty effort to preserve and protect the Tablets. We have commanded all to preserve what hath flowed from the Supreme Pen.
— BH00691

Utterance is a substance that seeketh penetration and moderation. As for penetration, it dependeth upon pure and unencumbered hearts, and as for moderation, it must be combined with wisdom. Walk with the power of the Most Great Name above the world that thou mayest witness the mysteries of eternity and discover that which no one hath discovered.
— BH00691

Context for Study

BH00691 provides an unprecedented glimpse into the editorial and archival practices of Baha'u'llah's court during this period. The revelation process, it emerges, involved not only the

initial composition and dispatch of tablets but a subsequent process of collation: tablets were being read aloud in Baha'u'llah's presence for the purpose of comparison, since many had been dispatched without being checked against each other. Manuscripts had been seized by opponents both in Tehran and elsewhere. The compilation of the verses is described as among the "most great works" — a striking elevation of what might appear to be a merely bibliographical task to the level of the highest forms of divine service. This concern with textual integrity is not merely administrative but theological: the Covenant depends on the faithful transmission of the authorized text, and a corrupted or incomplete textual tradition undermines the community's ability to know what was actually revealed. The description of the archival task also illuminates the social organization of Baha'u'llah's court: Zaynu'l-Muqarrabin served as the principal scribe and archivist, and the letter's addressee (Samandar) is one of the trusted intermediaries through whom tablets were transmitted, collected, and preserved. The sentence about utterance as a "substance that seeketh penetration and moderation" situates the archival concern within a broader philosophy of communication: words must penetrate to be effective, and penetration depends on the purity of the receiving heart, not only the eloquence of the speaker.

Questions for Reflection

1. The compilation and collation of the sacred texts is described as among the "most great works." What theology of the written word does this imply? Compare with the Jewish tradition of the *sopherim* (scribes) as guardians of the textual tradition, with the Christian patristic concerns about which texts were canonical, and with the Islamic science of *hadith* criticism aimed at establishing the authentic prophetic tradition.
2. Many tablets had been dispatched without being collated, and manuscripts had been seized by opponents. What does this account of actual textual vulnerability reveal about the relationship between revelation and its material transmission? How does it inform Baha'i understandings of textual authority?
3. The Covenant that ensures continuity of guidance requires faithful textual transmission as one of its foundations. How does the archival work described in BH00691 relate to the broader project of the Covenant in these years? What would it mean for the Covenant to be undermined by textual corruption?
4. "Utterance is a substance that seeketh penetration and moderation." Compare this account of communication with Aristotle's *Rhetoric* (which also treats the speaker, the message, and the audience as interdependent), with Wittgenstein's account of meaning as use, and with the Sufi concept of *hāl* (spiritual state) as the precondition for receiving esoteric meaning.
5. What does the archival work described in BH00691 imply about the responsibility of contemporary Baha'i scholars, translators, and communities with respect to the sacred text? Is the preservation of textual integrity a spiritual obligation analogous to the preservation of the community's moral integrity?

A Guiding Question for the Whole Volume

The fourth and final volume of 1304 A.H. brings together four distinctive concerns: the universalism of the world as a divine Book and the civic virtues of world citizenship; the proofhood that inheres

in every act of a Manifestation; the incomprehensible spiritual station of women who have received direct divine address; and the archival consciousness that treats the faithful preservation of the sacred text as itself a form of the highest service. At the center of all four is BH00859's compressed statement of purpose: to transform the fire of hatred in the world's heart into the light of love. This single sentence names what all the other concerns are ultimately in the service of: a world in which the archived words, faithfully transmitted, reach pure and unencumbered hearts, and in those hearts perform their work of transformation.

A guiding question for the whole volume might therefore be: **If the purpose of the Cause is to transform hatred into love, and if this transformation requires pure and unencumbered hearts to receive the penetrating utterance, what is the relationship between the integrity of the sacred text, the integrity of the community that transmits it, and the interior work of individual souls who allow themselves to be changed by what they have received?**