



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 96:

Writings of Baha'u'llah in 'Akka, year 1307 A.H.
(1889-1890) 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

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- 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)
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- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 107. Writings of Bahá'u'lláh, year unknown

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
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- 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
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- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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Introduction to volume 96

This fourth volume from the 1307/1889–1890 ‘Akka corpus is marked by the convergence of three late themes: the public and diplomatic presentation of the Cause beyond Iran, the intensifying struggle against treachery and covenant-breaking within or around the community, and the transmutation of suffering into a disciplined ethic of patience, non-retaliation, and remembrance. Most of the tablets remain occasional or pastoral, but taken together they show Baha’u’llah addressing a community increasingly exposed both to wider political notice and to severe internal and external pressures. The volume is especially important for the way it juxtaposes universal claims about the reformation of the world with practical instructions about prudence, circulation of texts, stewardship of property, and the moral obligations of trustworthiness and unity.

BH05904 is the centerpiece. Beyond reiterating Baha’u’llah’s claim that His purpose has always been to eliminate discord and division among the peoples of the earth, it preserves a further brief but noteworthy message concerning the Russian sovereign: the earlier tribute to the Czar in the “Tablet to the Kings” is explicitly recalled, and the Russian minister’s role in securing Baha’u’llah’s release from the Siyah-Chal is rehearsed again in a late context. At the same time, the tablet gives concrete evidence of controlled textual dissemination: an ambassador has requested the *Kitab-i-Aqdas*; other legislative tablets such as the *Ishraqat*, *Tajalliyat*, *Tarazat*, and *Words of Paradise* are to be supplied as well; and a separate collection of ordinances is to be shown but not copied, evidently because of persistent fears of misuse or falsification. In this respect BH05904 stands as both a diplomatic document and a window onto the guarded curation of Baha’u’llah’s late legal corpus.

Several other tablets deepen this picture. BH01195 likewise refers to a compendium of “glad-tidings” prepared for delivery to an embassy, while insisting that no copy be taken, and it does so in the course of a forceful denunciation of those who falsely attributed Baha’u’llah’s writings to Mirza Yahya; the tablet is therefore valuable both for the history of late Baha’i–state contact and for the sharpening of anti-Azali polemic in the closing years. BH01135 contains a notable legal clarification on personal property, affirming an individual’s authority to dispose of possessions during life, and thus deserves attention as one of the more explicit practical rulings in this volume. BH01242, addressed to Nabil-i-Akbar, is important for its clear enunciation of the ethic of loyal quietism: unity and wisdom are declared essential, opposition to kings and rulers is forbidden, and the conduct of the believers in Ishqabad is praised precisely because “they allow themselves to be slain but do not slay.” In a period shadowed by violence and accusation, that formulation is one of the volume’s clearest statements of the community’s non-retaliatory self-understanding.

The volume is also rich in commemorative and funerary material, showing how late Baha’u’llah transformed bereavement into doctrine and devotion. BH01271, the Tablet of Visitation for the Martyrs of the Land of Yazd, is one of the major texts here: even from its opening movement one

sees that the Yazd killings are treated not merely as local tragedy but as a cosmic calamity whose meaning is inscribed into the memory of the community. BH01225 is a distinctive consolation tablet in which death is treated as one of the divinely ordained gates to “meeting with God,” and earthly lineage is relativized before the enduring trace of the Word of God. BH01164 is particularly arresting for its paired treatment of two women: one is condemned for betrayal, greed, and violation of the covenant, while another is praised as a “leaf of the Tree of Faithfulness,” so that the tablet becomes a sharp contrast between infidelity and steadfast service. Around these stand other tablets of remembrance such as BH01269 and BH01794, which preserve the personal, localized texture of the late ministry even while larger historical pressures gather around it. Overall, the volume shows Baha’u’llah in the final phase of His life as legislator, comforter, strategist, memorializer of the martyrs, and vigilant guardian of a community whose future was already being shaped by both international attention and internal crisis.

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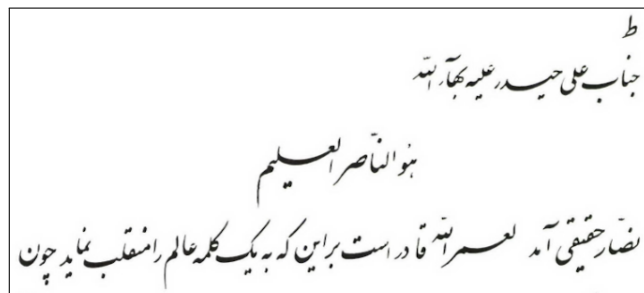
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BH05904

*Lawh-i-Ali-Haydar Shirvani**To: Ali Haydar Shirvani, in Tihiran**Date: 1307 or later*

AND

- 1 He is the Helper, the All-Knowing 1 هو الناصر العليم
- 2 He Who leadeth to true victory is come. By the righteousness of God! He is fully capable of revolutionizing the world through the power of a single Word. Having enjoined upon all men to observe wisdom, He Himself hath adhered to the cord of patience and resignation. 2 نصار حقیقی آمد لعمر الله قادر است بر اینکه بیک کلمه عالم را منقلب نماید چون کل را بحکمت امر نمود بصبر و اصطبار تمسک فرمود
- 3 The clay clods of the world have set forth to visit the embellished, the luminous, the crimson City of God, and certain emissaries from Persia are secretly stirring up mischief, though to outward seeming they pretend to be gentle and meek. Gracious God! When will this world-afflicting craftiness be transformed into sincerity? The exhortations of God, the True One, have compassed the world, but until now their influence hath not been disclosed. Men's unseemly deeds have kept them back from attaining unto Him. We entreat God—exalted and glorified is He—to pour down, out of the clouds of divine grace, the overflowing rain of His bounty upon all His servants. Verily potent is He over all things. 3 گلپارهای عالم قصد مدینه مزینه منوره یاقوتیه الهی نموده اند و بعضی از سفرای ایران در باطن محرک و در ظاهر خاضع سبحان الله این نفاق عالم کی بوفاق تبدیل شود نصایح حق جل جلاله عالم را احاطه کرده و الی حین آثارش ظاهر نه اعمال غیر مرضیه کل را از تقرب منع کرده نسل الله تبارک و تعالی ان یزول من سحاب عطائه امطار رحمته علی عموم عباده انه علی کل شیء قدیر
- 4 O 'Ali Haydar! O thou who hast risen to serve My Cause and art engaged in magnifying the praise of God, the Lord of the mighty throne! Unto the emblems of justice and the exponents of equity it is indubitably clear and evident that this Wronged One, strengthened by the transcendent power of the Kingdom, is seeking to efface from among the peoples and kindreds of the earth every evidence of disorder, discord, dissension, differences or divisions; and it is for no other reason but this great, this momentous object that He hath again and again been cast into prison and many a day and a night hath been subjected to chains and fetters. Blessed are they that judge this impregnable Cause, this glorious Announcement, with fairness and equity. 4 یا علی حیدر یا ایها القائم علی خدمة امری و الناطق بذكر الله رب العرش العظيم بر مظاهر عدل و مطالع انصاف مبرهن و واضحست که اینمظلوم اراده نموده فساد و نزاع و جدال و اختلاف و تفریق را بقوه ملکوتی از مابین احزاب عالم بردارد و نظر باین امر خطیر عظیم مکرر بزدان رفته و تحت سلاسل و اغلال ایام و لیلی گذرانده طوبی لمن انصف فی هذا الامر المتین و هذا النبأ العظيم
- 5 Concerning what was mentioned about His Excellency the Ambassador - may God, blessed and exalted be He, strengthen 5 اینکه ذکر نموده اند حضرت سفیر کبیر آیده الله تبارک و تعالی کتاب اقدس را طلب فرموده اند

him - having requested the Kitab-i-Aqdas: let what he hath requested be given. However, ordinances and laws have also been revealed in Ishraqat, Tajalliyat, Tarazat, the Words of Paradise, and other Tablets. All that was mentioned should be given to His Excellency the Ambassador, along with the Tablet of Haydar-'Ali, upon him be My glory and My salutation.

آنچه طلب نموده‌اند داده شود و لکن اوامر و احکام در اشراقات و تجلیات و طرازات و کلمات فردوسیّه و الواح انحری هم نازل گشته باید آنچه ذکر شد مع لوح جناب حیدر قبل علی علیه بهائی و سلامی بحضور حضرت سفیر داده شود

- 6 As for the ordinances that have been revealed separately in various books, in these days a command hath been issued specifically for the observation of the fair-minded and the consideration of the sincere ones, that they be gathered on a page and sent. However, no copy should be given to anyone. Ye know well the deceptions of those who turned away from the Bayan and the Furqan. In any case, deliver that page along with the Tablets that were mentioned, and retrieve them after they have been seen and reviewed. Praise be to God! The world will become another world, and creation another creation. Is there any helper who will assist all the peoples of the world? Is there any supporter who will support them?

6 و احکاماتی که متفرّق در کتب نازل شده این ایام مخصوص مشاهده منصفین و ملاحظه مخلصین امر صادر که در ورق جمع نمایند و ارسال دارند و لکن سواد آن بنفسی داده نشود خدعهای معرضین فرقان و بیان را میدانید باری آن ورقه را مع الواحیکه ذکر شد تسلیم نمائید و بعد از مشاهده و ملاحظه اخذ کنید الله الحمد عالم دیگر و خلق خلق دیگر خواهد شد هل من ناصر ینصر عموماً اهل العالم و هل من معین یعینهم

- 7 Moreover, in the sections addressed to the kings there was revealed mention of the imprisonment of this Wronged One, and of the protection afforded by His Excellency the Minister Plenipotentiary of the august Russian Government—may God, blessed and exalted be He, assist him:

7 و در اجزاء ملوک ذکر حبس اینمظلوم و حمایت حضرت وزیر مختار دولت بهیه روس آیده الله تبارک و تعالی نازل

- 8 “O King! Whilst I lay chained and fettered in the prison, one of thy ministers extended Me his aid. Wherefore hath God ordained for thee a station which the knowledge of none can comprehend except His knowledge. Beware lest thou barter away this sublime station.”¹

8 یا ملک قد نصرنی احد سفرائک اذ کنت فی السّجن تحت السّلاسل و الأغلال بذلک کتب الله لک مقاماً لم یحط به علم احد الا هو ایاک ان تبدل هذا المقام العظیم

- 9 In the days when this Wronged One was sore-afflicted in prison, the minister of the highly esteemed government of Russia - may God, glorified and exalted be He - undertook with utmost dedication to secure My deliverance. Several times permission for release was granted, yet some of the divines of the city prevented it. Finally, through the minister's attention and efforts, deliverance was achieved and thereafter We proceeded to Iraq.

9 در ایامیکه اینمظلوم در سجن معذب بوده سفیر دولت بهیه آیده الله تبارک و تعالی بهمت تمام بر نجات اینمظلوم قیام نمود مکرر اذن خلاص حاصل و لکن بعضی از علمای مدینه منع مینمودند تا آنکه بالأخره از توجه و سعی حضرت سفیر نجات حاصل و بعد توجه به عراق عرب نمودیم

- 10 By the life of God! From the time of Our arrival until this moment, We have forbidden this community from conflict, contention, oppression and immorality, and have commanded them to righteousness and piety, such that their weapons have been entirely transformed into instruments of peace. A witness to this praiseworthy deed is that for nearly forty years this oppressed community has been seized and subjected to

10 لعمر الله از حین ورود تا این حین اینمظلوم را از نزاع و جدال و بغی و فحشا منع کردیم و ببر و تقوی امر تا آنکه بالمره سلاح اینمظلوم باصلاح تبدیل شد گواه این عمل مبرور آنکه قریب اربعین سنه میشود اینمظلوم را اخذ نموده‌اند و بانواع اذیت بدرجه شهادت

¹BH01042.

various forms of torment unto the point of martyrdom. In the Land of Sad [Isfahan] that which caused all things to lament came to pass. For successive years they engaged in cursing, reviling, seizing, plundering and killing, until the tyranny of the oppressors reached these days.

- 11 His Imperial Majesty - may God, glorified and exalted be He - extended his protection for the sake of God, and this protection has caused an increase in the rancor and hatred of the ignorant ones of the earth. From every direction they are occupied with deception, trickery and schemes. And now the lamp is observed amidst tempestuous winds. We beseech God to adorn His servants with the ornament of justice and fairness. Verily He is powerful over all things and worthy to answer.
- 12 My God, my God! Thou hearest my lamentation and sighing for what hath befallen Thy loved ones at the hands of them that have violated Thy Covenant and Testament. I beseech Thee by the waves of the ocean of Thy bounty and the fruits of the Tree of Thy utterance to protect them with Thy hosts and guard them by Thy power. Thou art verily the Mighty, the Strong, the All-Powerful, the All-Compelling, the Radiant Light, the Resplendent Illumination, and the Shining and Brilliant Glory. Upon Thee rest glory and upon those who have aided this wronged community and have turned towards Thee and said: "Praise be unto Thee, O God of the worlds, and glory be unto Thee, O Thou Who art the Goal of those in the heavens and on earth."

TB#17jx, GPB.106x

رسانده‌اند در ارض صاد وارد شد آنچه که
حنین اشیاء مرتفع گشت در سنین متوالیات
بسبب و لعن و اخذ و تاراج و قتل مشغول تا
آنکه ظلم ظالمین باین ایام رسید

11 حضرت امپراطور اعظم ایده الله تبارک و تعالی
لویحه الله حمایت فرمود و این حمایت سبب ازدیاد
غل و بغضای جهلای ارض شده از هر جهت
بمکر و خدعه و تدبیر مشغولند و حال مصباح
بین اریاح عاصفه مشاهده میشود از حق میطلبیم
عباد را بطراز عدل و انصاف مزین فرماید آنه
علی کل شیء قدیر و بالاجابة جدیر

12 الهی الهی تسمع ضجیجی و حنینی بما ورد علی
اولیائک من الذین نقضوا عهدک و میثاقک
اسئلک بأمواج بحر عطائک و اثمار سدره
بیانک ان تحفظهم بجنودک و تحرسهم بقدرتک
انک انت المقتدر القوی الغالب القدير النور
الساطع اللمع و البهاء المشرق المنیر علیک و علی
الذین نصروا هذا الحزب المظلوم و اقبلوا و قالوا
لک الحمد یا اله العالم و لک البهاء یا مقصود
من فی السموات و الارضین

ANDA#64 p.04-07, TBP#17jx

BH01794

To: *Mir et al.*

Date: 1307 ? [1889-1890]

- 1 He is God, blessed and exalted be His station!
- 2 Praise be unto the peerless Almighty Who, through His all-subduing power and all-encompassing will, hath brought countless creatures from the depths of nothingness into the realm of existence and visibility, and from among them hath adorned man with the ornament of knowledge and distinguished him with the recognition of His Own Self. Most great is the station He hath conferred upon man, for all that is [...]

1 هو الله تبارک و تعالی شأنه

2 ستایش قادر بی مثالی را سزاست که بقوت غالبه
و اراده محیطه خلائق بی شمار را از کتم عدم
بعرصه وجود و شهود آورد و از [آن میان] انسانرا
بزیور دانش آرایش و بمعرفت خودش مخصوص
فرمود مقامیست عظیم که شخص انسانی را عطا
فرموده چه که جمیع ما فی ...

- 3 Now, the soul that hath borne this most great trust and hath, through the grace of the Lord of all beings, arisen to promote His Cause, and with supreme steadfastness and consummate wisdom hath guided the people to the straight path and the mighty announcement - verily he is of those who have attained, by the Lord of the mighty throne!
- 3 حال نفسیکه این امانت عظمی را حمل نمود و بعنایت مولی الوری بر تبلیغ امرش قائم شد و باستقامت کبری و حکمت عظمی خلق را بصراط مستقیم و نبأ عظیم ارشاد کرد آنه من الفائزین ورب العرش العظیم
- 4 O thou who hast attained to reunion in the end! Thy loving letter was received and from it were evident the signs of love and unity. We hope that thou wilt ever abide beneath the shade of [grace] and attain unto that which is good and mentioned in the Book of God. While hastening to reply, thy second letter arrived and added joy unto joy. It attained the presence and mention was made of thee and thy fellow-travelers. These manifest verses were revealed and sent down from the source of grace, exalted be His beneficence:
- 4 یا ایها الفائز بالوصال فی المال نامۀ وداد واصل و مراتب حب و اتحاد از آن معلوم و مشهود امیدواریم لازال در ظلال [فضل] ساکن باشید و بآنچه خیر است و در کتاب الهی مذکور فائز هنگام مبادرت بجواب مکتوب ثانی رسید و مسرت بر مسرت افزود بساحت حضور فائز و ذکر آنجناب و رفقای طریق عرض شد این آیات باهرات از مصدر فضل صادر و نازل
- 5 He is God, exalted and sanctified is He!
- 5 قوله جل احسانه هو الله تعالى و تقدس
- 6 O Mir! Upon thee be the glory of God and His favors! Thy letters have repeatedly arrived, diffusing the fragrance of steadfastness and spreading the sweet savors of the love of God. We have heard what thou didst speak before the one who turned away from God, exalted be His glory, and followed his passions. Verily, he is of the rebellious faction. He cast the Book of God behind him and took what his self and desire commanded. This tongue, the All-Knowing, the All-Wise, doth testify to this.
- 6 یا میر علیک بهاء الله و عنایت نامه های شما مکرر رسید و عرف استقامت از آن متضوع و رایحه محبة الله از آن منتشر قد سمعنا ما تكلمت امام وجه الذي اعرض عن الله جل جلاله و اتبع هواه الا انه من الفئة الباغية بذ کتاب الله ورائه و اتخذ ما امره النفس والهوى يشهد بذلك هذا اللسان الناطق العليم الحكيم
- 7 Say: Die in your wrath, O people of hypocrisy! The Day of Meeting hath come and the Illuminator of the horizons speaketh before all faces: "The Kingdom is God's, the Lord of the worlds!" It behooveth them not to seek proof today from the Bayan. Behold, then mention what the Tongue of the Point uttered, saying: "I have written an essence concerning His mention - He cannot be indicated by My indication nor by what was revealed in the Bayan." Many such passages exist in the Bayan, but few are they who hear. Especially that heedless one who through passion is deprived of guidance, and through words is veiled from meaning. The Most Great Ocean surgeth before his face, yet he is occupied with proving the existence of a pond. So heedless is he that he knoweth not by what proof he believeth in the Primal Point. We bade him come that he might hear that which would renew the world of meanings and utterance. He accepted not the counsel of the counselor, for he was deluded by love of leadership. He knoweth not what he sayeth even now, being unaware of the root of the Cause. Were he to observe the evidences with insight, he would testify from whom came that which appeared before the Primal Point, from what horizon it dawned, and from what heaven it became
- 7 قل موتوا بغيظكم يا اهل التفاق قد اتى يوم التلاق و منور الآفاق ينطق امام الوجوه الملك لله رب العالمين لا ينبغي لهم ان يستدلوا اليوم بالبيان انظر ثم اذكر ما نطق به لسان النقطة بقوله اتى كتبت جوهرة في ذكره انه لا يشار بشارتي و لا بما نزل في البيان و امثال این فقره در بیان بسیار ولكن سامع قليل مخصوص آن غافل که بهوى از هدى محرومست و بلفظ از معنى بحر اعظم امام وجهش موج او در اثبات غدیر مشغول بشأنی غافلست که نمیداند بچه حجت و برهان به نقطه اولی مؤمنست باو امر نمودیم که حاضر شو تا اصغاء نمائی آنچه را که سبب تجدید عالم معانی و بیانست نصیح ناصح را نپذیرفت چه که بحب ریاست مغرور گشته لا يعرف ما يقول الى حين از اصل امر آگاه نه اگر باثار بصیرت ملاحظه نماید شهادت میدهد که آنچه نزد نقطه اولی رفته از که بوده و از چه افقی اشراق نموده و از چه سمائی ظاهر گشته طوبی لک و لمن

manifest. Blessed art thou and those with thee. Mention of that company hath ever been and still is before the Wronged One. The wolves have surrounded Me from all directions. The Command is from God, the Revealer of verses.

معك ذكر آتجمع لازال نزد مظلوم بوده و هست
قد احاطتني الذباب من الجهات الأمر من لدى
الله منزل الآيات

- 8 We make mention of Mir [Ali]. We beseech God to protect him from his enemies and ordain for him that which shall cause his remembrance to endure. We testify that he attained the presence, achieved victory, and heard the call of God, the All-Protecting, the Self-Subsisting. He gained the choice wine of reunion from the hand of God's loving-kindness, the Mighty, the All-Loving. We have mentioned him in verses by which those near unto God have been transported, and We make mention when he established for himself a station beneath the pavilions of God's grandeur, the Lord of the seen and unseen. The glory from Us be upon him and upon those with him, both women and men.

8 و نذكر مير ١١٠ [على] نسئل الله ان يحفظه من
اعدائه و يقدر له ما يبقى به ذكره نشهد انه حضر
و فاز و سمع نداء الله المهيمن القيوم فاز برحيق
الوصال من يد عناية الله العزيز الودود انا ذكرناه
بآيات التجذب بها المقربون و نذكر اذ اتخذ لنفسه
مقاماً في ظل قباب عظمة الله مالک الغيب و
الشهود البهاء من لدنا عليه و على من معه من
الاناث و الذكور

- 9 We make mention of him who was named Fath-Ali and say: My God, my God! Aid him to stand firm in Thy Cause and ordain for him that which shall draw him nigh unto Thee in all conditions. Then send down upon him from the heaven of Thy loving-kindness the rains of grace and favors. O my Lord! Thou knowest and seest that he left his homeland, seeking Thy presence in the prison, and attained unto that which was inscribed in Thy Book. Enable him and those with him to do that which befiteth Thy days. Verily, Thou art the Mighty, the All-Bountiful.

9 و نذكر من سمى بفتحعلي و نقول الهى الهى ائده
على الاستقامة على امرک و قدر له ما يقربه اليک
فى کل الأحوال ثم انزل عليه من سماء عنايتک
امطار العناية و الألفاف اى رب تعلم و ترى انه
خرج من وطنه قاصداً مقامک فى السجن و فاز
بما کان مسطوراً فى کتابک وقفه و من معه على
ما ينبغى لأيامک انک انت العزيز الفضال

- 10 O Muhammad! O thou who didst migrate in the days of God and didst traverse the regions and lands until thou didst attain the presence of thy Chosen Lord, and didst witness what was hidden from all eyes, and didst hear what was forbidden to the ears of men. We beseech God to adorn thee with the ornament of steadfastness and aid thee to remember and praise Him in all conditions. Verily, He is the Self-Sufficient, the Most High.

10 يا محمد يا من هاجرت فى أيام الله و قطعت المنازل
و الأفطار الى ان حضرت امام وجه ربک المختار
و رأيت ما کان مستوراً عن الأنظار و سمعت
ما منعت عنه آذان العباد نسئل الله ان يزيّنک
بطراز الاستقامة و يؤيدک على ذکره و ثنائه فى
کل الأحوال انه هو الغنى المتعال

- 11 We conclude this Tablet with the name of Khalil. O Friend of God! Give thanks for this supreme bounty. We testify that thou didst circumambulate the Kaaba of God, the Powerful, the Chosen One, and didst attain His presence, hear His call, and show forth thy submissiveness and humility before His countenance. We beseech God to give thee to drink from the ocean of His bounty time and again, and to ordain for thee the good of this world and the world to come.

11 و نختم اللوح باسم الخليل يا خليل الله اشکر بهذا
الفضل العظيم نشهد بأنک اطفت كعبة الله
المقتدر المختار و فزت بلقائه و سمعت ندائه و
اظهرت خضوعک و خشوعک امام وجهه
نسئل الله ان يسقيک من بحر عطائه مرّة بعد
مرّة و کرّة بعد کرّة و يقدر لک خير الآخرة و
الأولى

- 12 We make mention of My loved ones there and bid them to be holy and detached. Through deeds are the stations of the valiant elevated and the glory of men made manifest. We send Our greetings to them from this station, and We make mention

12 و نذكر اوليائى هناك و نأمرهم بالتقديس و التّزیه
بالأعمال ترتفع مقامات الأبطال و يظهر شأن
الرجال و نکبر عليهم من هذا المقام و نذكر امتی

of My handmaiden who attained My presence and circumambulated around Me, and the maidservants who heard the call and turned to the Most Exalted Horizon. We beseech Him, exalted be He, to aid them to observe that which hath been enjoined in the Book. The glory from Us be upon them and upon My maidservants in all regions and directions.

- 13 Your honor and all your fellow travelers have each been mentioned by the tongue of the grace of the Intended One, may our souls be sacrificed for Him, and have been adorned with the ornament of bounty and loving-kindness. Convey to each one that which hath been revealed concerning them, and on My behalf make mention of them with wondrous remembrances and sublime greetings. The press of occupation, as your honor knoweth, hath prevented - otherwise separate letters would have been written and sent to each one. Make special mention of Jinab-i-Khalil, upon him be the glory of God, with remembrance and sublime greeting. Convey to the members of the household, on behalf of the people of the household, wondrous and sublime remembrance and greeting. The spirit and glory be upon thee and upon thy son and those who are with thee.

الَّتِي حَضَرَتْ إِمَامَ وَجْهِهِ وَطَافَتْ حَوْلَ وَالِامَاءِ
الَّذِينَ سَمِعُوا النِّدَاءَ وَاقْبَلْنَ إِلَى الْأَفْقِ الْأَعْلَى وَ
نَسَّاهُ تَعَالَى أَنْ يُؤَيِّدَهُنَّ عَلَى مَا أَمَرَنَ بِهِ فِي الْكِتَابِ
الْبَهَاءِ مِنْ لَدُنَّا عَلَيْهِنَّ وَعَلَى أَمَائِي فِي الْأَقْطَارِ وَ
الْجِهَاتِ انْتَهَى اللَّهُ الْحَمْدُ

13 آنجناب و سایر رفقای راه فرداً فرداً بلسان فضل
حضرت مقصود ارواحنا فداء مذکور و بطراز
جود و عنایت مزینند هر یک را آنچه در باره
ایشان نازل ابلاغ نمائید و از جانب این عبد
بازکار بدیع و تکبیرات منیعۀ ذاکر و مکبر
شوید کثرت اشغال چنانچه معلوم آنجنابست
مانع و آلا مخصوص هر یک مکتوب علیحده
مرقوم و ارسال میشد جناب خلیل علیه ۹۶
[بهاء الله] را بذکر و تکبیر مخصوص ذاکر و
مکبر شوید اهل بیت را از قبل اهل بیت ذکر
و تکبیر بدیع منیع ابلاغ دارید الروح و البهء
علیک و علی ابنک و من معک ۲۰۲

BLIB_Or15718.070x, FRH.048-051

BH01070

To: Siyyid Mihdi Yazdi the martyr et al., in Tabriz

Date: 1307 ? [1889-1890]

- 1 In My Name that prevaieth over all that are in heaven and on earth
- 2 Praise be to the Lord of the world, Who is worthy and deserving, for He has illumined the world and its peoples with the lights of His Most Great Name, the Most Glorious, with the light of knowledge, and through the effulgent dawning of the Sun of Truth has manifested unity and harmony between hearts and souls. Exalted be His power, exalted be His greatness, supreme be His sovereignty! There is none other god but Him. And blessings and peace be upon the Garden of Wisdom and Understanding, through whose advent the heavens of grace and utterance were adorned, and upon His family and companions, whom God made the repositories of His knowledge and the stars of the heaven of His bounty, and through whom God

1 بِسْمِ الْمَهِيمِنِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضَيْنِ

2 حمد مولی العالم را لایق و سزااست که بانوار
اسم اعظم ابدی عالم و امام را بنور معرفت منور
فرمود و بتجلیات انوار آفتاب حقیقت مابین افتده
و قلوب الفت و اتحاد ظاهر و هویدا جلّت قدرته
و جلّت عظمته و علت سلطنته و لا اله غیره و
الصلوة و السلام علی حدیقة الحکمة و العرفان
الَّذِي بِقُدُومِهِ تَزَيَّنَتْ أَفلاكُ الْعِنايةِ وَالْبَيانِ وَ
عَلَى آلِهِ وَ أَصْحَابِهِ الَّذِينَ جَعَلَهُمُ اللَّهُ صَحَافَةَ عِلْمِهِ وَ
انْجَمَ سَمَاءَ فَضْلِهِ وَ بِهِمْ نَصَرَ اللَّهُ أَمْرَهُ وَ رَفَعَ كَلِمَتَهُ
بَيْنَ عِبَادِهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ

aided His Cause and raised His Word among His servants. Verily, He is the Almighty, the Glorious, the All-Bountiful.

- 3 O Siyyid Mihdi, hearken to the call of the Wronged One from the direction of the Lesser Prison. He wishes to make mention of thee with a mention that shall endure as long as His most beautiful names and most exalted attributes endure. Blessed is he who has found the fragrance of utterance, detached from all else save God, and has held fast to the cord of God's command, the Lord of all worlds.
- 3 یا سید قبل مهدی ندای مظلوم را از شطر سخن اصفا غما انه اراد ان یذکرک بذکر یکون باقیاً ببقاء اسمائه الحسنی وصفاته العلیا طوبی لمن وجد عرف البیان منقطعاً عن الامکان و متمسکاً بحبل امر الله رب العالمین
- 4 That which thou didst send to Siyyid Taqi, upon him be My glory, hath come before the face of the Wronged One. We have heard thy call, thy supplication, thy mention and thy praise. Thy Lord, the Lord of all beings and the Master of the last and the first, hath answered thee with this wondrous Tablet. Blessed art thou for having spoken the truth and responded to thy Lord when the Call was raised from this luminous horizon. We beseech God, blessed and exalted be He, to give thee to drink from the cup of His bounty the Kawthar of His knowledge, and to ordain for thee what He hath ordained for His sincere servants.
- 4 قد حضر ما ارسلته الی سید قبل تقی علیه بهائی امام وجه المظلوم سمعنا ندائک و مناجاتک و ذکرک و ثنائک ربک مولی الوری و مالک الآخرة و الأولى اجبتک بهذا اللوح العزیز البدیع طوبی لک بما نطقته بالحق و اجبت مولیک اذ ارتفع النداء من هذا الأفق المنیر انا نسل الله تبارک و تعالی ان یسقیک من کأس عطائه کوثر عرفانه و یقدر لک ما قدره لعباده المخلصین
- 5 Convey to the loved ones of that land the greetings of the Wronged One, then recite unto them what hath been revealed from My Most Exalted Pen at this time. We beseech God, blessed and exalted be He, to forgive thee and thy parents, and those who have turned to the Most Great Manifestation and believed in God, the One, the All-Informed. Verily, He forgiveth whom He willeth through His mercy, and chastiseth those who have denied the Day of Judgment.
- 5 اولیای آن ارض را از قبل مظلوم تکبیر برسان ثم اتل لهم ما نزل من قلبی الأعلى فی هذا الحین نسل الله تبارک و تعالی ان یغفرک و یغفر ابویک ثم الذین اقبلوا الی الظهور الأعظم و آمنوا بالله الفرد الخبیر انه یغفر من یشاء برحمة من عنده و یعذب الذین کفروا بیوم الدین
- 6 We make mention of him who is named Siyyid Husayn and give him the glad tidings of My favor towards him from this mighty Prison. We beseech God to protect him and his family and to ordain for them that which will draw them near to His holy court and the precincts of His presence. Verily, He is the All-Hearing, the All-Seeing.
- 6 ونذکر [من سئ] بسید قبل حسین و نبشره باقبالی الیه من هذا السجن العظیم نسل الله ان یحفظه و اهله و یقدر لهم ما یقرّبهم الی بساط قدسه و ساحة انسه انه هو السميع البصیر
- 7 We make mention of thy other brother who is named Ahmad, and We make mention of him through My verses and give him the glad tidings of My bounty, for I am the Compassionate, the Generous.
- 7 و نذکر اخاک الآخر الذی سئ بأحمد و نذکره بأیاتی و نبشره بعطائی و انا المشفق الکریم
- 8 O Ahmad! Arise to that which will cause the exaltation of the Word of God, and with complete humility speak His praise. Verily, He maketh mention of him who maketh mention of Him, and ordaineth for him what beseemeth His glorious and wondrous bounty.
- 8 یا احمد بر آنچه سبب اعلاى کلمه الله است قیام نما و بخضوع تمام بذکر و ثنائش ناطق باش انه یذکر من ذکره و یقدر له ما ینبغی لعطائه العزیز البدیع

- 9 We make mention of those named Muhammad-'Ali and Muhammad-Baqir, and We make mention of them with that which will strengthen them and draw them near unto God, the Mighty, the Beautiful. We beseech God to ordain for them what He hath ordained for His chosen ones, and to send down upon them from the heaven of His bounty the table of His knowledge. Verily, He is the Protector of the doers of good and the Ultimate Goal of the sincere ones and those near unto Him.
- 10 O Mihdi! Convey to all the friends of that land the greetings of the Wronged One, and likewise to the steadfast handmaidens. We have mentioned them before and mention them now at this time when the Beauty of the Ancient of Days walketh and speaketh the verses of God, the Lord of this glorious station. The Glory be upon thee and upon My loved ones and handmaidens, from God, the Lord of what was and what shall be, the Lord of the mighty Throne and the elevated Seat.
- 9 و نذكر من سمي بحمد قبل على و محمد قبل باقر و نذكرهما بما يؤيدهما و يقربهما الى الله العزيز الجميل نسئل الله ان يقدر لهما ما قدره لأصفياه و ينزل لهما مائدة عرفانه من سماء عطائه انه ولي المحسنين و غاية آمال المخلصين و المقربين
- 10 يا مهدى دوستان آن ارض طراً را از قبل مظلوم سلام برسان و همچنين اماء قانتات را انا ذكرناهن من قبل و من بعد في هذا الحين الذى يمشى جمال القدم و ينطق بآيات الله رب هذا المقام الكريم البهاء عليك و على اوليائى و امائى من لدى الله رب ما كان و ما يكون و رب العرش العظيم و الكرسي الرفيع

BLIB_Or15716.102

BH01135

*To: Siyyid Muhammad, in Yazd**Date: 1307 ? [1889-1890]*

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 In My Name, the One Who overshadoweth all who are in earth and heaven.
- 3 A Book revealed by the Lord of all worlds for the preservation of the peoples. He purposed to send it unto him who turned toward the Most Exalted Horizon at a time when mankind had turned away from it, and who quaffed the choice wine of utterance when all created things denied it—save those whom God, the Lord of the mighty Throne, hath willed.
- 4 O Muhammad! Hear the Call that hath been raised betwixt earth and heaven, calling all unto the Path of God, the Almighty, the All-Knowing, the All-Wise. O Muhammad! The hosts of sorrow have encompassed Us, and there hath befallen Us at the hands of the oppressors that which hath caused the Faithful Spirit to lament. We commanded all to be trustworthy and religious, sincere and pure, yet the people
- 1 صحيفة الله المهيمن القيوم
- 2 بسمى المهيمن على من فى الأرض و السماء
- 3 كتاب انزله مولى العالم لحفظ الأمم و اراد ان يرسله الى الذى اقبل الى الأفق الأعلى اذ اعرض عنه الورى و شرب رحيق البيان اذ انكره من فى الامكان الا من شاء الله رب العرش العظيم
- 4 يا محمد اسمع النداء الذى ارتفع بين الأرض و السماء و دعا الكل الى صراط الله المقدر العليم الحكيم يا محمد قد احاطتنا جنود الأحزان و ورد علينا من الظالمين ما ناه به الروح الأمين انا امرنا الكل بالأمانة و الديانة و الصدق و الصفاء ولكن القوم انكروا امر الله بما امرهم به النفس و الهوى

have denied God's Cause through the promptings of self and desire. Thus hath the matter been decreed, and they are numbered this day among the most lost in My perspicuous Book. Grieve not for what hath befallen Us at the hands of those who have disbelieved in God and His signs, and who have perpetrated that which hath caused all things to cry out and the tears of them that know to flow. The servant in attendance before Us hath laid before Us that which thou didst send unto him. We have heard it and answer thee with this Leaf, which hath been adorned with the verses of thy Lord, the Kind, the All-Bountiful. When bearing it, it cried out saying: "Praise be unto Thee, O Thou Who art the Goal of the world! And thanks be unto Thee, O Beloved of the nations, for having made me adorned with Thy verses and illumined with the light of Thy utterance!" Blessed then is the servant who heareth and attaineth, and woe unto every heedless sinner. By the life of God! Should anyone at this moment hearken unto the voice of this Leaf, he would, in utmost joy and fragrance, detach himself from the world and all therein and repair unto the One Beloved.

- 5 O Muhammad! Upon thee be My glory and loving-kindness. The enemies of the Truth, exalted be His glory, outwardly manifest complete submission and contentment, while inwardly they are engaged in mischief and denial. And the Wronged One, before the faces of all, both learned and rulers, speaketh and saith: "O people! Fear God and follow not your desires. Follow Him Who hath come unto you with a sovereignty that hath encompassed the world and with a Cause before which the hosts of the heavens and earth cannot stand." O thou who hast turned thy face towards the Countenance! Thou shouldst at all times guide the wayward to the straight path through wisdom and utterance, and illumine the oppressors with the light of justice - meaning those who wrong their own souls and are deprived of the most holy and exalted Court of nearness. Make mention of those who are related to Us in the name of the Wronged One, and illumine them with the splendors of the Day-Star of grace. Praise be to God, they have been and continue to be remembered, and have attained unto His favor. Make mention of the friends and give them the glad-tidings of what God hath willed. We beseech God to make them the standards of His guidance amongst His servants. Verily, He is powerful over all things.

- 6 A question was asked concerning a person's control over their own specific properties - whether if one desires during their lifetime to give or bestow all their property to one person, they have that authority, or whether what was revealed in the Kitab-i-Aqdas must be followed. What you mentioned was previously

کذلک قضی الامر و هم اليوم من الأخسرين
فی کتابی المبين انک لا تحزن عما ورد علينا من
الذين كفروا بالله و آياته و ارتكبوا ما صاحبت به
الأشیاء و ذرفت دموع العارفين قد حضر العبد
الحاضر امام الوجه و عرض ما ارسلته اليه سمعناه
واجبتناک بهذه الورقة التي تزینت بآيات ربک
المشفق الكريم و عند حملها نادت و قالت لک
الحمد یا مقصود العالم و لک الشکریا محبوب الأمم
بما جعلتني مطرزة بآياتک و منورة بنور بيانک
فطوبى لعبد سمع و فاز و ويل لكل غافل اثم لعمر
الله اگر نفسی ندای ورقة را در این حین اصغا
نماید بکمال روح و ریحان از عالم و عالمیان بگذرد
و بدوست یگانه پیوندد

5 یا محمد علیک بهائی و عنایتی اعدای حق جلّ
جلاله از هر جهتی در ظاهر بکمال تسلیم و رضا
مشهود و در باطن بنفاد و انکار مشغول و
المظلوم امام وجوه الکّل من العلماء و الأمراء
ینطق و یقول یا قوم اتقوا الله و لا تتبعوا هواکم
اتبعوا من اتاکم بسلطان احاط العالم و بأمر لا
تقوم معه جنود السموات و الأرضین یا ایها
المتوجه الی الوجه باید در جمیع احوال بحکمت و
بیان گمراهانرا بصراط مستقیم راه نمائی و ظالمانرا
بنور عدل منور داری یعنی ظالمهاییکه بر نفس
خود ظلم مینمایند و از بساط اعتر اقدس قرب
محرومند منتسبین را از قبل مظلوم ذکر نما و
بتجلیات انوار نیر فضل منور دار الله الحمد مذکور
بوده و هستند و بعنایت فائز اولیا را ذکر نما و به
ما اراده الله بشارت ده نسأل الله ان يجعلهم
اعلام هدیته بین عبادہ انه علی کل شیء قدير

6 سؤال از اختیار عبد در اموال مخصوصه خود
نمودی که اگر بخواید در حین حیات جمیع
اموال خود را بیکنفس بخشید و یا بذل کند
مختار است یا باید به ما نزل فی کتاب الأقدس

revealed from the Most Exalted Pen, and now is mentioned again as a grace from Us upon you that you may rejoice and be among those who give thanks. Every soul has had and has authority over their own property, for if authority were prevented, the glory of existence would be effaced. In one station, the glory of servants has been and is through properties and through the authority ordained for them. We beseech God to assist His servants to perform what they are commanded in His Mighty Book and to enable them to do what He loves and is pleased with, and to perform deeds from which the fragrance of His acceptance, His command and His wisdom may be diffused.

عمل شود از قبل حکم آنچه ذکر نمودی از قلم اعلی جاری و نازل و حال مجدداً ذکر میشود فضلاً من لدنا علیک لتفرح و تكون من الحامدين هر نفسی در اموال خود مختار بوده و هست چه اگر اختیار منع شود عزّ وجود محو گردد در یک مقام عزّت عباد باموال بوده و هست و باختیاریکه از برای او مقدّر شده نسأل الله ان يؤیّد عباده علی اداء ما امروا به فی کتابه العظیم و یوفّقهم علی ما یحبّ و یرضی و علی اعمال یتضوّع منها عرف قبوله و امره و حکمه

- 7 We desire at this time to mention My handmaiden and My leaf with a mention that will be with her in all the worlds of her Lord, the All-Bountiful, the Generous. The first fragrance that wafted from the garden of meanings and utterance, and the first light that shone and gleamed from the heaven of the Merciful's loving-kindness be upon you, O you who have turned to the Most Exalted Horizon. I testify that you have believed in God and His signs and have been patient in what befell you in His path. We beseech Him, exalted be He, to send down upon you at all times mercy from His presence and sustenance from the heaven of His bounty and grace from the atmosphere of His favor and generosity. Blessed is he who mentions you and visits you according to what has been sent down from the heaven of the mercy of your Lord, the Forgiving, the Merciful. Rejoice, O My handmaiden, in My mention of you. The luminary of forgiveness has shone forth and the ocean of pardon and beneficence has surged. Blessed is he who has attained to My mention before and after his ascension. He is indeed among those who are near to God, the Lord of the worlds. Praise be to Him, for He is the Most Generous of the generous ones and the Most Merciful of the merciful ones. Previously too, mention of her flowed from the Tongue of Grandeur. Blessed is she and joy be to her, for she has attained to that which the handmaidens of the world were prevented from, save whom God willed.

7 انا اردنا فی هذا الحین ان نذکر امتی و ورقتی بذکر یکون معها فیکلّ عالم من عوالم ربّها الفیاض الکریم اوّل نفحة فاحت من حلیقة المعانی و البیان و اوّل نور سطع و لاح من سماء عنایة الرحمن علیک یا ایّها المقلبة الی الأفق الأعلی اشهد انک آمنت بالله و آیاته و صبرت فیما ورد علیک فی سبيله نسأله تعالی ان ینزل علیک فیکلّ الأحيان رحمة من عنده و مائدة من سماء عطائه و نعمة من هواء فضله و کرمه طوبی لمن ذکرک و زارک بما نزل من سماء رحمة ربک الغفور الرحیم افرحی یا امتی بذکری ایاک اشرق نیر الغفران و ماج بحر الغفو و الاحسان طوبی لمن فاز بذکری قبل صعوده و بعده انه من المقربین عند الله رب العالمین الحمد له اذ هو اکرم الأکرمین و ارحم الراحمین از قبل هم ذکر او از لسان عظمت جاری طوبی لها و نعیماً لها انّها فازت بما منع عنه اماء العالم الا من شاء الله

- 8 We have mentioned the Martyr - upon him be My glory and My loving-kindness and My mercy - in various Tablets. Blessed is he and the leaf who was with him and those whom God has related to him. He is indeed the Ordainer, the All-Wise.
- 9 We have commanded the Name of God, Jamal - upon him be My glory and My loving-kindness - to turn in that direction. Blessed is the servant who loved you and heard your words concerning the Great Announcement of God and His firm and mighty Command. The glory shining from the horizon of the

8 انا ذکرنا الشّهِید علیه بهائی و عنایتی و رحمתי فی الواح شتی طوبی له و لورقة کانت معه و لمن نسبه الله الیه انه هو الامر الحکیم

9 اسم الله جمال علیه بهائی و عنایتی را امر نمودیم بأنجهت توجه نماید طوبی لعبد احبکم و سمع قولکم فی نیا الله العظیم و امره المحکم المتین البهاء المشرق من افق سماء فضلی علیکم یا اولیائی و امائی و علی

heaven of My grace be upon you, O My friends and handmaidens, and upon those who have heard and turned and said: "Praise be to Thee, O God of the world, and the grace be Thine, O Thou the Goal of them that are near."

الَّذِينَ سَمِعُوا وَاقْبَلُوا وَقَالُوا لَكَ الْحَمْدُ يَا إِلَهَ الْعَالَمِ
وَلَكَ الْفَضْلُ يَا مَقْصُودَ الْمُقَرَّبِينَ

BLIB_Or15715.180b, AVK4.208.05x

BH01164

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who imparts solace, Who brings comfort, Who is the All-Compassionate, the All-Bountiful!
- 2 God testifieth that there is none other God besides Him. His is the power and the might, the grandeur and the dominion. He it is through Whom was hoisted the Standard of Guidance amidst all peoples, and the Banner of Bounty amongst all who dwell on earth and in heaven. Through Him the ocean of beneficence surged in the world, and the fragrance of His presence wafted among the servants of God, both men and women. God testifieth that there is none other God besides Him, and that He Who hath come in the clouds of glory is the Promised One extolled in the Books and inscribed by the Most Exalted Pen in the Sacred Scrolls and Tablets. Through Him the mysteries were unveiled, the signs were spread abroad, and the Cause of God, firm and impregnable, was made manifest, and His sovereign decree was established over all who are in the heavens and on earth.
- 3 O My Most Exalted Pen! Make mention of one among the handmaidens who took up her abode in her Lord's house and attained His presence at morn and eventide, at night and at dawn. We bear witness that she succeeded in serving Me and the Branches, through the grace of God, her Lord, the All-Merciful. We testify that she migrated from the Land of Mystery with her Lord until she arrived at the Fortress of 'Akka through an injustice at which the dwellers of the most exalted Paradise lamented, and the celestial maidens in the highest heaven were grieved. Blessed is she, and joy be unto her, for having answered her Lord when the Call was raised betwixt earth and heaven, and for having turned unto Him and attained that which flowed from the Most Exalted Pen in the Sacred Scrolls and Tablets. We bear witness that she partook of the choice wine of utterance from the hand of the bounty

1 بِسْمِ الْمُسَلَّى الْمُعَزَّى الْمُشْفَقِ الْكَرِيمِ

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْعِزَّةُ وَالْإِقْتِدَارُ وَالْعِظَمَةُ وَالِاخْتِيَارُ وَهُوَ الَّذِي بِهِ نَصَبَ عِلْمَ الْهُدَى بَيْنَ الْوَرَى وَرَايَةَ الْعِطَاءِ لِمَنْ فِي الْأَرْضِ وَالسَّمَاءِ وَبِهِ مَاجَ بَحْرِ الْكَرَمِ فِي الْعَالَمِ وَهَاجَ عَرَفَ اللَّقَاءِ بَيْنَ الْعِبَادِ وَالْإِمَاءِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي أَتَى فِي ظِلِّ الْغَمَامِ أَنَّهُ هُوَ الْمَوْعُودُ فِي الْكُتُبِ وَالْمَرْقُومِ مِنَ الْقَلَمِ الْأَعْلَى فِي الزَّيْرِ وَالصَّحَفِ بِهِ ظَهَرَتِ الْأَسْرَارُ وَنُشِرَتِ الْآثَارُ وَظَهَرَ أَمْرُ اللَّهِ الْمُحْكَمِ الْمُتَيْنِ وَحُكْمِهِ الْمُهَيْمِنَةِ عَلَى مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

3 يَا قَلَمِي الْأَعْلَى اذْكُرْ أَمَةً مِنَ الْإِمَاءِ الَّتِي اتَّخَذَتْ لِنَفْسِهَا مَقَامًا فِي بَيْتِ رَبِّهَا وَحَضَرَتْ إِمَامَ الْوَجْهِ فِي الْبُكُورِ وَالْأَصَالِ وَفِي الْعِشِيِّ وَالْإِشْرَاقِ وَنَشَدَتْ أَنَّهَا فَازَتْ بِخِدْمَتِي وَخِدْمَةِ الْأَغْصَانِ فَضْلًا مِنْ لَدَى اللَّهِ رَبِّهَا الرَّحْمَنِ وَنَشَدَتْ أَنَّهَا هَاجَرَتْ مِنْ أَرْضِ السَّرْمَعِ رَبِّهَا إِلَى أَنْ وَرَدَتْ فِي حِصْنِ عِكَّاءَ بِظِلِّ نَاحٍ بِهِ سَكَّانُ الْفَرْدُوسِ الْأَعْلَى وَقَاصَرَاتِ الطَّرْفِ فِي الْجَنَّةِ الْعَالِيَا طُوبَى لَهَا وَنَعِيمًا لَهَا بِمَا أَجَابَتْ رَبَّهَا إِذَا ارْتَفَعَ النَّدَاءُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَاقْبَلَتْ وَفَازَتْ بِمَا جَرَى مِنَ الْقَلَمِ الْأَعْلَى فِي الزَّيْرِ وَالْأُلُوحِ وَنَشَدَتْ أَنَّهَا أَخَذَتْ رَحِيقَ الْبَيَانِ مِنْ يَدِ عِطَاءِ رَبِّهَا الْعَزِيزِ

of her Lord, the Mighty, the Bestower, and drank thereof time and again, to the shame of every people that turned away from their Lord and were deceived by the ornaments of the world, its embellishments and its colors, to such extent that they cast the Book of God behind their backs and committed that which caused every just and fair-minded soul to weep and made the tears of them that have recognized Him to flow.

- 4 By the life of God! The fire of hatred was kindled in her heart to such degree that she rent asunder the veil of the sanctity of God and of His chosen ones and His loved ones, and violated His Covenant and Testament. In her tyranny she reached such a state that she betrayed the trust of God and sent it to a house adorned with the ornaments of the world and the possessions of the nations. Thereby was raised the lamentation of all things, despite that the Wronged One loved her and revealed numerous Tablets for her. But greed held her back and love of leadership encompassed her until she committed that which caused the Pen to lament at her mention and the Tablet at her deeds and actions. And she committed this for naught but to seize worldly goods and to exalt her station in the eyes of one whom God had raised up and in whose hand and grasp He had placed the reins of affairs. Thereby was the joy of the loved ones turned to sorrow, and their dignity to supreme terror, and their tranquility to weeping. To this beareth witness the Lord of all beings from this most exalted station and most glorious horizon. Verily, He is the Omnipotent over whatsoever He willeth through His binding and wondrous command.

- 5 O Tongue of Grandeur! It behoveth thee to make mention of thine handmaiden who was present before thy face at morn and eventide, that from the horizon of the Supreme Pen might shine forth the luminary of faithfulness. Say: The first splendor that hath shone forth from the horizon of bounty, and the first fragrance that hath wafted from the utterance of the Lord of eternity, and the first perfume that hath been diffused by the will of God, the Lord of all worlds, be upon thee, O handmaiden of Baha, leaf of the Tree of Faithfulness. I testify that thou didst turn unto thy Lord when most of His servants turned away from Him, and didst hear His sweetest call when it was denied to all save whom God, the Lord of the Kingdom of Names, did please. Thou didst acknowledge that which God had revealed on a Day whereon the servants denied it, save whom God, the Lord of creation, did please. Thou art she who circled round the Throne of thy Lord and voiced His praise amongst the handmaidens. We beseech God, exalted be He, to send down upon thee, at all times, mercy from His presence and grace from His own Self. Blessed art thou, O handmaiden of God, and joy be unto thee, O handmaiden of

المَنان و شربت منه مرّة بعد مرة و كَرّة بعد كَرّة رَغماً لِكُلِّ امة اعرضت عن ربّها و غرّتها زخارف الدّنيا و زينتها و الوانها الى ان نبذت كُتاب الله ورائها و ارتكبت ما ناح به كُلّ عادل و كَلّ منصف و جرت دموع العارفين

4 لعمر الله قد اشتعلت في قلبها نار البغضاء بحيث هتكت ستر حرمة الله و اصفياه و اوليائه و نقضت عهده و ميثاقه قد بلغت في الظلم الى مقام خانت في امانة الله و ارسلها الى بيت كانت مرزبة بزخارف العالم و ما عند الأمم بذلك ارتفع نحيب البكاء من كَلِّ الأشياء مع أنّ المظلوم احبّها و انزل لها الواح شتّى ولكنّ الحرص منعها و حبّ الجاه احاطها الى ان ارتكبت ما ناح به القلم عند ذكرها و اللّوح عند آثارها و اعمالها و ما ارتكبت الا لأخذ الدّنيا و ارتفاع مقامها لدى من رفعه الله و اودع زمام امورها في كفّه و قبضته بذلك بدّل سرور الأولياء بالحزن و وقارهم بالفزع الأكبر و سكونهم بالبكاء يشهد بذلك مولى الورى في هذا المقام الأعلى و الأفق الأبعد أنّه هو المقتدر على ما يشاء بأمره العزيز البديع

5 يا لسان العظمة ينبغي لك ان تذكر امتك التي كانت حاضرة امام وجهك في صباحك و مساءك ليسطع من افق سماء قلبك الأعلى نبرّ الوفاء و قل اول بهاء اشرق من افق الكرم و اول نفحة تضيّعت من بيان مالک القدم و اول عرف انتشر بارادة الله مولى العالم عليك يا امة البهاء ورقة سدره الوفاء اشهد أنّك اقبلت الى موليك اذ اعرض عنه اكثر العباد و سمعت ندائه الأحلى اذ منع عنه الورى الا من شاء الله مالک ملكوت الأسماء و اعترفت بما انزله الله في يوم فيه انكره العباد الا من شاء الله مالک الایجاد انت التي طفت حول عرش ربّك و نطقت بثنائه بين الاماء نسل الله تعالى ان ينزل عليك فيكلّ الأحيان رحمة من عنده و فضلاً من لدنه طوبى لك يا امة الله و نعيماً لك يا امة الله بما يذكرک مولى الورى في ناسوت الانشاء

God, in that the Lord of all creation maketh mention of thee in the world of creation.

- 6 By My life! The ocean of forgiveness hath surged at My mention of thee, and the fragrance of the All-Merciful's loving-kindness hath been stirred when I turned towards thee. I testify that thou didst believe in God and His Manifestation, His might, His grandeur and His majesty, and didst act in thy final days in such wise as God hath adorned with the ornament of His acceptance and illumined with the light of His good-pleasure. Thus hath the Supreme Pen spoken on this day whereon We have arisen to make mention of thee, O My handmaiden, and to recall that which thou didst perform in My days. We testify that thou hast attained unto that which most of the servants and handmaidens have failed to attain. Blessed art thou and blessed is he who remembereth thee and visiteth thee, by virtue of that which hath been sent down from the heaven of the will of thy Lord, the All-Forgiving, the All-Merciful. The glory of God rest upon thee, upon thy beginning and thine end, thine outer and thine inner being, and the mercy of God and His blessings.

- 7 Glory be unto Thee, O my God! I beseech Thee by this leaf who held fast to the Tree of Thy Revelation, and by the blood that was shed in the land of Ya in Thy path, and by their patience and fortitude, their humility and submissiveness, and by the tears that were shed in separation from Thee, and by the sighs that were raised in remoteness from Thee, that Thou forgive whosoever hath visited her and drawn nigh unto her resting-place and spoken that which the Tongue of Grandeur hath uttered in Thy prison. O Lord! Illumine the hearts of Thy servants, then open before their faces the doors of Thy bounty. Verily, Thou art the Most Merciful of the merciful and the Fulfiller of the needs of them that seek Thee. There is none other God but Thee, the Single, the One, the Powerful, the All-Loving, the Bountiful.

6 لعمرى قد ماج بحر الغفران عند ذكرى اياك
و هاج عرف عناية الرحمن عند توجهي اليك
اشهد انك آمنت بالله و ظهوره و عزه و عظمته
و كبريائه و عملت في آخر ايامك ما زينته الله
بطراز القبول و نوره بنور الرضاء كذلك نطق
قلم الأعلى في هذا اليوم الذى اصبحنا فيه ناطقاً
بذكرك يا امتى و ذاكرأ ما عملته في ايامى نشهد
انك فزت بما لا فاز به اكثر العباد و الاماء
طوبى لك و لمن ذكرك و زارك بما نزل من
سما مشية ربك الغفور الرحيم الباء عليك و
على اولك و آخرك و ظاهرک و باطنك و
رحمة الله و بركاته

7 سبحانک اللهم يا الهى استلک بهذه الورقة
التي تمسكت بسدره ظهورك و بالدماء التي
سفكت في ارض اليا في سبيلك و بصبرهم و
اصطبارهم و خضوعهم و خشوعهم و بالعبرات
التي نزلت في هجرک و بالزفريات التي صعدت في
فراقك ان تغفر لمن زارها و تقرب الى رمسها
و نطق به لسان عظمتك في سجنك اى رب
نور افئدة عبادك ثم افتح على وجوههم ابواب
فضلک انک انت ارحم الراحمين و قاضى
حوائج السائلين لا اله الا انت الفرد الواحد
المقتدر المشفق الكريم

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To: Muhammad Ibrahim known as Haji Khalil, in Qazvin

Date: 1307 ? [1889-1890]

1 In the Name of the One True God

1 بنام خداوند یگنا

2 O Khalil! The All-Glorious Lord declares: Reflect upon the oppression of the oppressors and the transgression of the aggressors. Whenever the effulgences of the Sun of Revelation shone forth from the horizon of the Will of Him Who conversed upon Sinai, all arose in opposition and clung to objection. Through the tyranny of heedless hosts, there befell the gems of existence that which caused the Lote-Tree of the utmost boundary to weep and raised the lamentation of the Supreme Paradise.

2 یا خلیل حضرت جلیل میفرماید در ظلم ظالمین و بنی معتدین تفکر نما هر هنگام که تجلیات نیر ظهور از افق ارادهء مکمل طور اشراق نمود کل بر اعراض قیام نمودند و باعتراض تمسک جستند بر جواهر وجود از ظلم جنود غافله وارد شد آنچه که سدرهء منتهی گریست و حنین فردوس اعلی مرتفع گشت

3 This Wronged One turned to the reformation of the world by God's command, and was a mighty fortress for nation and state and a manifest power, and had and hath no purpose save the glory of the latter and the exaltation of the former. All bear witness that this Wronged One had no intention save to extinguish the fire of hatred, and this extinguishing is praiseworthy when accomplished through the divine Kawthar of counsel and the Salsabil of heavenly wisdom. Today the purpose of the Wronged One is clear and evident as the sun - all have known and do know, and the denial by some of this most exalted station and sublime rank stems from enmity and hypocrisy, as every fair-minded and insightful one and every knowing and informed one doth testify.

3 اینمظلوم بامر الله بر اصلاح عالم توجه نمود و از برای ملت و دولت حصنی بود عظیم و شوکتی بود هویدا و مقصودی جز عزت ثانی و رفعت اول نداشته و ندارد و کل گواهی میدهند بر اینکه اینمظلوم بجز اطفاء نار بغضا قصدی نداشته و این اطفاء محبوبست در وقتیکه بکوثر نصیح الهی و سلسبیل حکمت ربّانی واقع شود امروز مقصود مظلوم بمثابهء آفتاب روشن و لائحت کل دانسته و میدانند و انکار بعضی اینمقام اعلی و رتبهء علیا را از عداوت و نفاقست یشهد بذلک کل منصف بصیر و کل عالم خیر

4 O Khalil! The honored Amin mentioned thee, thus hast thou attained unto this supreme remembrance. Give thanks unto thy Lord for this great favor and this mighty grace.

4 یا خلیل جناب امین ذکر ت نمود لذا باین ذکر اعظم فائز شدی اشکر ربّک بهذه العناية الکبری و هذا الفضل العظیم

5 O Amin! Some time ago the Most Holy, Most Great, Most Glorious, Most Exalted Tablet - which in one place is referred to as the Call, in another as the Spirit of Life, and in yet another station as the Glad-Tidings - was sent that you, together with him who standeth in service, might peruse it and deliver it to the noble embassy. O Amin! Those glad-tidings are luminous, spiritual, holy and radiant ordinances - in one respect they are the mightiest fortress for the servants, and in another they are the water of life for all who dwell in the land. The light of these glad-tidings hath shone forth from the Supreme Horizon and the Most Glorious Horizon and hath encompassed the world, yet their manifestations are not yet known - they shall become known later. We gathered them from the Books, Psalms and

5 یا امین چندی قبل لوح اعظم اکبراهی که در مقامی بندا تعبیر شده و در مقامی دیگر بروح حیوان و رتبهء اخری ببشارات آن لوح ارسال شد که آنجناب مع قائم بر خدمت علیه بهائی ملاحظه نمایند و بسفارت دولت بهیه برسانند یا امین آن بشارات احیکامیست نورانی و روحانی و مقدسه و شعشعانی در مقامی حصن اعظم است از برای عباد و در مقامی کوثر زندگانی است از برای من فی البلاد این بشارات نورش از ملاء اعلی و افق ابی اشراق نموده و عالم را احاطه کرده ولیکن حال ظهوراتش معلوم نه از بعد معلوم خواهد شد و از کتب و زیر و الواح

Tablets and compiled them in one Tablet that all might attain unto God's special favors and be freed and delivered from all else.

- 6 None is permitted to take a copy thereof; for ye have assuredly heard how the sister of this Wronged One, together with Dawlat-Abadi and others like unto him, have ascribed unto Yahya whatsoever hath been sent down from the heaven of the Divine Will. Even the Kitab-i-Íqan, which was revealed in the presence of and especially for Hadrat-i-Khal, they have attributed unto him. Thus have they clung to such lying inventions, for from themselves there hath appeared no matter worthy of mention. For forty years hath Dawlat-Abadi lived and remained before men's eyes; yet the two radiant luminaries, the two Hasans, abide hidden in the chambers of the Most Exalted Paradise; and likewise Kazim and those who were with him have attained martyrdom.

- 7 Reflect then upon Janab-i-Habib, that spiritual soul and heavenly essence, and upon Janab-i-Ashraf. Consider: wherefore was Hadi suffered to live, and what was the cause of the martyrdom of souls beyond all reckoning? Was the life of the one due to his denial, and the martyrdom of the others to their confession—or rather to something even baser than this? Say: Be fair, O people, and be not of the unjust. No sooner had Hadi given ear than they named him a Babi. Time and again, again and yet again, he mounted the pulpit and uttered such words as would content the shaykh of the land of Sad. He ran to Mashhad, journeyed through divers regions, spoke a word in every place, and in every house he entered cast the seed of doubt.

- 8 Glorified be God! Have they indeed been content with such things and with these calumnies of his? By what proof did he believe in the Point of the Bayan, and by what evidence did he affirm the Prophets of former times? Say: Bring it forth, if ye be of them that speak the truth. Yet now he hath laid hold on the game of fraud, though in truth he hath never had knowledge of this Cause, for from the earliest days he was not with Us, nor was he able to read a single Tablet. Nevertheless, it hath been bruited abroad that he is a master of sciences and arts. Mirza Hadi seized the son of My brother, wrote out former Tablets in his name, and gave them to the people. We beseech God to aid him and to aid her unto pure truthfulness, unto turning unto Him, and unto repentance before the door of His forgiveness. He is, verily, powerful over all things.

- 9 God is witness and beareth testimony that My brother was powerless to comprehend that which was sent down from God,

اخذ شد و در یک لوح جمع فرمودیم تا کل بعنایت مخصوصه الهی فائز شوند و از مادونش فارغ و آزاد و

- 6 احدی جایز نیست صورت آنرا اخذ نماید چه که البته شنیده‌اید اخت اینظلوم و دولت‌آبادی و امثال آن آنچه از سماء مشیت نازل به یحیی نسبت داده‌اند کتاب ایقان که مخصوص حضرت خال در حضور نازل او را باو نسبت داده‌اند باری باین مفتریات تشبث نموده‌اند چه که از خود امریکه قابل ذکر باشد ظاهر نه چهل سنه میشود دولت‌آبادی زنده و مشهود ولکن نورین یعنی حسنین در غرفات فردوس اعلی ساکن و غایب و همچنین کاظم و من معه بشهادت فائز

- 7 در جناب حبیب روحانی و لطیفه ربّانی جناب اشرف تفکر نمائید آیا زندگی هادی را سبب چه و علت شهادت نفوسیکه از احصا خارجست چه آیا حیات او را سبب انکار بوده و شهادت ثانی را اقرار و یا دون آن قل انصفوا یا قوم و لا تکنونوا من الظالمین هادی بجز آنکه اصغا نمود او را بانی گفته‌اند بر منبر جسته کرة بعد کرة بعد مرّة بعد مرّة و ذکر کرده آنچه را که شیخ ارض صاد را از خود راضی نموده به مشهد دویده باطراف رفته و در هر جا کلمه‌ئی گفته و در هر خانه که رفته القای شبهه نموده

- 8 سبحان الله آیا باین امور و مفتریات امثالش اکتفا نموده آیا بچه برهان بنقطه بیان ایمان آورده و بچه دلیل انبیای قبل را تصدیق کرده قل فأت به ان كنت من الصادقین باری حال باخت تمسک نموده مع آنکه ابداً از این امر اطلاع نداشته چه که از اول ایام با ما نبوده و قادر بر قرائت یک لوح نه ولکن شهرت کرده که صاحب علوم و فنونست میرزا هادی پسر اخوی را ضبط کرده و الواح مسبوقة را باسم او نوشته و بمردم داده نسل الله ان يؤیّده و يؤیّدها علی الصّدق الخالص و علی الرجوع الیه و علی الانابة لدی باب عفوه انه علی کلّشیء قدیر

- 9 حقّ شاهد و گواه که اخوی از ادراک ما نزل من لدی الله عاجز تا چه رسد باینکه از او امثال

how much less, then, that such exalted words as these should proceed from him. Thus hath the Tongue of Grandeur spoken while walking within the palace which God hath made the seat of His mighty Throne and His exalted Seat. Our glory be upon Khalil and upon his son. Praise be to God that His grace encompassed him and His bounty enwrapped him, until he was enabled to arise in service to the friends of God. Blessed is he, and well is it with him, and with whosoever hath quaffed the choice wine of utterance from the hand of the bounty of his Lord, the All-Bounteous, the All-Bestowing, the All-Knowing, the All-Informed.

اینکلمات عالیات ظاهر گردد کذلک نطق لسان
العظمة اذ یمشی فی قصر جعله الله مقرر عرشه
العظیم و کرسیه الرفیع البهاء من لدنا علی التحلیل
و علی ابنه الله الحمد عنایت شامل شد و فضل
احاطه فرمود تا آنکه مؤید گشت بخدمت اولیا
هئثا له و مرثا له و لمن شرب ریحی البیان من
ید عطاء ربّه الفیاض الفضال العلیم الخبیر

BLIB_Or15695.273, YIK.055-057

BH01221

To: *Abul-Hasan-i-Ardikani*

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His glory in greatness and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O Amin! Upon thee be the peace of God and His loving-kindness. Thy letter was received. Praise be to God, it bore tidings of the health and well-being of the honored Afnan, upon him be the peace of the All-Merciful, and thyself and the other loved ones. God willing, proceed with utmost joy and fragrance in such wise that through the sweet-scented breezes of fellowship the people may be assisted to achieve unity, fellowship and concord. The favored community hath been afflicted. Now it is incumbent, nay obligatory, upon all to entreat the True One, exalted be His glory, that He may protect the believers and their cities and lands from the evil of the ungodly. Verily, He is the All-Powerful, the Almighty. 2 یا امین علیک سلام الله و عنایت نامہ شما رسید
الله الحمد مشعر بر صحت و سلامتی جناب افنان
علیه سلام الرحمن و آجناب و سایر اولیا بوده
انشاء الله با کمال روح و ریحان حرکت نمائید
بشأنیکه از نفحات الفت امت را مؤید فرماید
بر اتحاد و الفت و اتفاق امت مرحومه مبتلا
شده حال بر کل لازم بل واجب که از حق
جلّ جلاله مسئلت نمایند تا موحدین و مدن و
دیار ایشانرا از شرّ مشرکین حفظ فرماید انه هو
المقتدر القدير
- 3 His first mercy in the world of contingent being was the casting forth of the blessed Word of Divine Unity. Praise be to God, then thanks be to Him, then glory be to Him and bounty, for He hath favored us with the Word of Unity, and hath made us know the sanctity of His Being, and hath taught us the transcendence of His Essence above all likenesses and comparisons. Verily, He is the Self-Sufficient, the Most Exalted. 3 رحمت اولش در عالم امکان القای کلمه مبارکه
توحید بوده الحمد لله ثمّ الشکر له ثمّ العنایة له و
العطاء قد منّ علینا بکلمة التوحید و عرفنا تقدیس
ذاته و علینا تنزیه کینوته عن المثل و الأمثال انه
هو الغنی المتعال

4 اینظلم در لیلای و ایام عباد الله را بما انزل
فی الکتاب من الخیرات و الحسنات امر نمود
ولکن در اراضی جزره حبهای نصیح ثمر بخشید و

- 4 This Wronged One hath, throughout the nights and days, commanded the servants of God unto whatsoever good and righteous deeds He hath revealed in the Book. However, in barren soil the seeds of counsel yielded no fruit and produced no growth. In place of trustworthiness appeared treachery, and in place of contentment, rebellion. We beseech Him, exalted be He, to assist those who have turned away to turn towards Him, and those who have calumniated to speak the truth. Verily, He is the All-Powerful, the Almighty. The letter thou didst send to this servant was perused. We beseech the True One to grant success and confirmation, and to illumine those in authority with the light of justice and fairness. Verily, He is the All-Bountiful, the Generous.
- 5 The petition and letter of the messenger, upon him be peace, was considered. In some matters truth was with him when he spoke, yet we must beseech the True One to protect him that he may hold fast to that which beseemeth him.
- 6 O Trustee! This is the Day wherein whatsoever hath been hidden and concealed in existence becometh manifest and evident. God, exalted be His glory, speaking of the Day of Resurrection, hath said: "The Day when all secrets shall be tried." Now this hath been partially revealed that all may acknowledge with clear certainty that which He hath proclaimed and promised.
- 7 God willing, his honor 'Ali-Haydar, upon him be the peace and bounty of God, will act with kindness toward him, that is, assist him to the extent possible. Regarding what thou didst write about Haji 'Ali-Akbar, permission is granted that he proceed with A. and H. And likewise regarding Shamakh and Banab, that which they have requested shall be sent from here. And thou didst mention Zayn - We beseech God to make him steadfast. God willing, the evil deeds of the treacherous ones and calumniators have been and will be the cause of steadfastness and trustworthiness among the friends in all regions, that is, it increaseth their praiseworthy qualities. What they have asked for shall therefore be granted.
- 8 Thou didst mention Ahmad-i-Farsh. We beseech God, blessed and exalted be He, to protect him and ordain for him the good of this world and the next, and to forgive his father. He is the One to Whose generosity all created things have testified, and to Whose mercy all contingent beings bear witness. There is none other God but Him, the Forgiving, the Possessor of Great Grace.
- 9 Divine mercy hath preceded all and His bounty hath encompassed all. He is the Hearer and the Answerer. The hands of
- انبات نمود مقام امانت خیانت ظاهر و مقام رضا طغیان نسله تعالی ان یؤید المعرضین علی الاقبال و المفترین علی الصدق انه هو المقتدر القدير نامه آنجناب که بعد حاضر ارسال نمودی ملاحظه شد از حق میطلبیم توفیق بخشد و تأیید فرماید آمرین را بنور عدل و انصاف منور دارد انه هو الفضل الکرم
- 5 عربیه و نامه رسول علیه سلامی ملاحظه شد در بعضی از امور حق با او نطق بالصدق لکن باید از حق بطلبیم خود او را حفظ فرماید لیتمسک بما ینبغی له
- 6 یا امین یوم یومیسست که آنچه در وجود مستور و مکنونست ظاهر و آشکار گردد حق جلّ جلاله در وصف یوم قیامت میفرماید یوم تلی السرائر حال فی الجمله ظاهر شده تا کلّ یقین مبین اقرار نمایند بآنچه اخبار فرموده و وعده داده
- 7 انشاء الله جناب علیحیدر علیه سلام الله و عنایتہ در باره او بمعروف تمسک نماید یعنی بقدر مقدور اعانت کند اینکه در باره جناب حاجی علی اکبر نوشتید اذن حاصل مع جناب الف و حا توجه [نمائند] و همچنین در باره شماخ و بناب آنچه طلب [نموده اند] از این شطر ارسال میشود و ذکر جناب زین را نمودید نسل الله ان یوفقه علی الاستقامه انشاء الله سوء اعمال خائنین و مفترین سبب استقامت و امانت احباب اطراف شده و میشود یعنی بر اخلاق مرضیه ایشان میافزاید آنچه از ایشان [خواسته اند] از اینجهت عنایت میشود
- 8 ذکر جناب احمد فی رش را [نمودید] نسل الله تبارک و تعالی ان یحفظه و یقدر له خیر الآخرة و الأولى و یغفر اباہ هو الذی شهدت بکرمه الموجودات و رحمته الممکات لا اله الا هو الغفار ذو الفضل العظیم
- 9 رحمت الهی سبقت گرفته و عنایتش احاطه فرموده اوست سامع و اوست مجیب ایادی

the detached ones are raised toward the heaven of His mercy. His generosity and grace are the cause and reason for the appearance of hope. I swear by the Sun of Truth which hath shone forth from the horizon of Muhammad's brow - peace be upon Him - that He hath never disappointed any supplicant, nor will He ever do so, and He hath never prevented any seeker from the ocean of His gifts. If there appeareth to be delay in the fulfillment of some hopes, this is due to His consummate wisdom, which none knoweth save Him. Were this station to be unveiled, all would testify to that which hath been mentioned and hath flowed from the pen.

منقطعین بسماء رحمتش مرتفع کرم و فضلش
سبب و علت ظهور امید است قسم بافتاب
حقیقت که از افق جبین محمدی ص اشراق
نموده هیچ سائلی را محروم ننموده و نمنماید و
هیچ آملی را از بحر عطایش منع نکرده اگر در
ظهور بعض آمال آملین بر حسب ظاهر توقف
رود سبب حکمتهای بالغه او بوده و هست ما
اطلع بها الا هو اگر این مقام کشف شود کل
شهادت دهند بر آنچه ذکر شد و از قلم جاری
گشت

- 10 Say: O my God, my God! Thou seest Thy chosen ones and trustees in the hands of the calumniators and the treacherous ones who are consumed by the fire of greed, passion, tyranny and wickedness, who devour people's wealth without any proof from Thee or evidence from Thy presence, and who desire naught but harm to Thy trusted servants. I beseech Thee, O Lord, by the Most Great Word through which the Sun of Divine Unity hath shone forth from the horizon of the heaven of Thy Cause, and by which the hearts of Thy servants and creation have been illumined, to aid the heedless ones and calumniators to be trustworthy, religious, truthful and pure. O Lord! Help them to return to the court of Thy glory and the gate of Thy generosity. Verily, Thou art the Ever-Forgiving, the Pardoner, the All-Bountiful, the Kind, the All-Generous, the Compassionate. There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

10 قل الهی الهی تری اصفیائک و امنائک بین ایادی
المفترین و الخائنین الذین اشتعلوا بنار الحرص و
الهوى و البغى و الفحشاء و اکلوا اموال الناس
من دون بينة من عندک و برهان من لدنک و ما
ارادوا بذلك الا ضرر عبادک الامناء ای رب
اسئلک بالکلمة العلیا الی بها اشرق نیر التوحید
من افق سماء امرک و تنورت به قلوب عبادک
و خلقتک ان تؤید الغافلين و المفترین علی الأمانة
و الدیانة و الصدق و الصفاء ای رب وفقهم علی
الرجوع الی ساحة عزک و باب کرمک انک
انت التواب الغفور و الفضال العطوف و الفیاض
الرؤف لا اله الا انت الفرد الواحد المقتدر العليم
الحکیم

- 11 Convey My greetings to the friends of that land. We counsel all to that which will elevate their stations and manifest their ranks, especially his honor the Shaykh, upon him be the peace and bounty of God, and his nephew. What thou hast mentioned in the letter of the Name of Bounty (Ism-i-Jud) hath been noted, and We ask confirmation and success for them in all conditions. Peace be upon thee and upon them and upon God's righteous servants.

11 اولیای آن ارض را از قبل مظلوم سلام برسان
انا نوصی الكل بما ترتفع به مقاماتهم و تظهر به
مراتبهم مخصوص جناب شیخ علیه سلام الله
و عنایته و ابن اخیه آنچه در نامه اسم جود
ذکر نموده‌اید بنظر رسید و در جمیع احوال از
برای ایشان تأیید میطلبیم و توفیق میخواهیم السلام
علیک و علیهم و علی عباد الله الصالحین

BLIB_Or15690.079, BLIB_Or15728.206

BH01225

To: mother of Abdul-Javad Khurasani

Date: 1307 ? [1889-1890]

1 He is the Comforter, the Consoler, the Bountiful, the Generous

2 O my leaf! Upon thee be the peace of God, His mercy and His bounty. The matter which takes precedence over all things and the cause which transcends all causes hath been recorded in the Book by the Most Bountiful Pen as being the station of meeting with God. All those who have drawn nigh, the sincere ones, the pure ones and the chosen ones have longed for this most holy, most exalted and most glorious station. However, God, exalted be His glory, in accordance with His consummate wisdom, hath opened the gate of reunion for some through His name, the Munificent, and the key of His name, the All-Bounteous. Blessed are they who have attained! And among these, He hath ordained death and departure from this world as one of the gates leading to the meeting with Him.

3 I swear by the Sun of Truth which hath risen above the horizon of the Prison that the mention of this most exalted station and supreme rank transcendeth all the pens of the world and the tongues of nations. Verily it is hidden in His knowledge and treasured in the stronghold of His protection. The empresses of the world and the queens of the nations have not attained unto this station, though at all times they have, in mosques and churches, in monasteries and temples, beseeched and implored this station from the heaven of divine grace. However, that noble lady and leaf who hath ascended, by the testimony of the Most Exalted Pen, hath attained unto this most glorious station. After the appearance and rising of this Luminary of bounty from the heaven of divine favor, they should not be saddened by God's irrevocable decree, but should engage with supreme joy in the remembrance and praise of the Lord of Power.

4 O my handmaiden! The love of children is a natural and mighty thing, and the cause and reason for its manifestation hath generally been due to external causes, for man hath loved and loveth the perpetuation of his name and mention, and the cause of this, in the sight of God and men, is primarily the perpetuation of traces, and children are reckoned as the greatest of man's traces. Therefore the heart is attached to them and clings to them. For this reason, the greatest sorrow appeareth after separation following union. However, the perpetuation of

1 هو المعزّي المسلّي المشفق الكريم

2 یا ورقتی علیک سلام الله ورحمته و عنایتہ امریکہ بر جمیع اشیاء مقدم و سببیکہ فوق کلّ اسباب در کتاب از قلم و هاب مذکور و مسطور مقام لقا بوده جمیع مقربین و مخلصین و اصفیا و اولیا بامید این مقام اقدس امنع اعلی بوده اند و لکن حقّ جلّ جلاله بمقتضای حکمت بالغه از برای بعضی باب وصال را باسم فضال و مفتاح اسم قیاضش گشود طوبی للفائزین و از جمله موت و انتقال از این عالم را بابی از ابواب لقا مقرر فرمود

3 قسم بآفتاب حقیقت که از افق سخن طالع ذکر این مقام اعلی و رتبه علیا خارج است از اقلام عالم و السن امم آنه مکنون فی علمه و مخزون فی کنز عصمتہ امیرات عالم و ملکات امم باین مقام فائز نشده اند مع آنکه در لیالی و ایام در مساجد و کائس و صوامع و هیاه کل این مقام را از سماء فضل الهی آمل و راجی بوده اند و لکن آنقدره و ورقه اتی صعادت بشهادة قلم اعلی باین مقام ابری فائز گشتند بعد از ظهور و طلوع این نیر فضل از افق سماء عنایت حقّ باید از قضای محتوم الهی محزون نشوند و بفرح اکبر بذکر مالک قدر و حمد و ثنائش مشغول گردند

4 یا امتی محبت اولاد امری است طبیعی و عظیم و سبب و علت ظهور و بروز غالباً باسباب خارجه بوده چه که انسان بقای اسم و ذکر را دوست داشته و میدارد و سبب آن عندالله و عند الخلق در رتبه اولی بقای آثار است و اولاد از اعظم آثار انسان محسوب لذا قلب باو متصل و باو متشبث باینجهت از برای فراق بعد از وصال حزن اکبر ظاهر و لکن بقای آثار ظاهره از اولاد و غیره محدود بوده و هست و از اشیاء زایله عندالله

outward traces, whether through children or otherwise, is limited and transitory, and is reckoned among perishable things in the sight of God. That which is greater than this, which endureth in the divine Kingdom, is the Word of God, which abideth forever in the divine Book of the All-Merciful and the heavenly Scripture, and is more exalted and greater in the sight of the Lord, the Chosen One, than a hundred thousand children and traces.

- 5 This Wronged One beareth witness that that leaf attained unto the Word of God, and mention of her hath repeatedly flowed from the Tongue of Grandeur and hath been recorded in the Tablets by the Pen of God. He saith: The Day of God is the day of supreme joy, and this is that day the mention of which seized the sincere ones and those who have drawn nigh with joy, eagerness, attraction and rapture. In the Qur'an He saith: "...that thou mayest bring forth thy people from darkness into light and remind them of the days of God." Praise be to God that that noble lady attained unto the mention of the Dawning-Place of the Light of Oneness in the aforementioned days.

- 6 Today the souls of the world, despite their outward life, are reckoned as dead in the sight of God, for those possessed of true life are souls who have attained unto the recognition of God. They are the possessors of eternal life and everlasting existence. And those dead who have received their portion from the breezes of revelation and the fragrances of inspiration, and have drunk from the Kawthar of recognition from the hand of bounty - they are alive and enduring in the sight of God. If the sweetness of the utterance of the All-Merciful be revealed from [...] that which is concealed in the hidden treasure of the Most Exalted Pen, thou shalt find it until thy last breath, occupied with the praise and glorification of God, seeking martyrdom in His path. Verily thy Lord is the True and Faithful Rememberer.

- 7 We desire at this hour to make mention of My handmaiden and leaf who hath ascended unto the Most Glorious Companion, as a command from God, the Lord of all worlds.

- 8 The resplendent, gleaming and radiant Light shining from the horizon of the heaven of My mercy be upon thee, O My handmaiden, O thou who hast turned unto My horizon. I testify that thou didst leave thy dwelling place, turning thy face toward the Kaaba of God, the Lord of all men, and didst traverse the path, clinging to the Guide, until thou didst attain the Most Great Prison and didst hear the call from the Supreme Horizon, and didst witness that which flowed from the tongue of the Lord of all beings, at Whose appearance the limbs of

محسوب و اعظم از آن که در ملکوت الهی باقی و پاینده است کلمه الله بوده و لازال در دفتر بیان ربانی و کتاب صمدانی باقی و دائم و مختل از صدهزار اولاد و آثار نزد حضرت مختار اعظمتر و بزرگتر است و

- 5 اینظلوم شهادت میدهد که آنورقه بکلمه الله فائز گشته و مکرر ذکرش از لسان عظمت جاری و در الواح از یراعة الله مذکور و مسطور میفرماید یوم الله یوم فرح اکبر است و اینست آن یومیکه بذکرش فرح و شوق و جذب و انجذاب مخلصین و مقربین را اخذ نمود در فرقان میفرماید ان اخرج القوم من الظلمات الى النور و ذکرهم بایام الله الله الحمد آنخدره در ایام مذکوره بذکر مطلع نور احدیه فائز گشته

- 6 امروز نفوس موجوده عالم مع حیات ظاهره از اموات عندالله محسوب چه که دارای زندگی حقیقی نفوسی هستند که بعرفان الله فائز گشته اند ایشانند دارای حیات ابدی و زندگی سرمدی و امواتیکه از نفحات وحی و فوحات الهام قسمت برده اند و از کوثر عرفان از ید عطا آشامیده اند ایشان عندالله زنده و پاینده اند اگر لذت بیان رحمن را از آنچه که از خزانه مکنونه مخزونه قلم اعلی ظاهر شده بیابی الی نفس آخر بجمد و ثنای الهی مشغول شوی و فدای در سیلش را طلب نمائی ان ربک هو الذاکر الصادق الأمين

- 7 انا اردنا فی هذا الحین ان نذکر امتی و ورقتی الّتی صعدت الی الرفیق الأبهی امرأ من لدی الله رب العالمین

- 8 النور الساطع اللامع المشرق من افق سماء رحمتی علیک یا امتی و یا ایّتها المقلبة الی افقی اشهد انک خرجت من مقامک مقبلة الی کعبة الله مولی الأنام و قطعت السبیل متمسكة بالدلیل الی ان حضرت فی السجّن الأعظم و سمعت النداء من الأفق الأعلى و شهدت بما جرى من لسان مولی الوری الذی بظهوره ارتعدت فرائص الظالمین و اضطربت افئدة المعتدین و نشهد انک فزت

the oppressors trembled and the hearts of the transgressors were troubled. We testify that thou didst attain unto recognition and didst acknowledge that which was sent down from the heaven of the loving-kindness of God, the All-Knowing, the All-Wise.

- 9 The glory and the light and the radiance from Us be upon thee, and We beseech God, exalted be He, to send down upon thee, at all times, mercy from His presence and grace from His own Self. Verily, He is the One Whose mercy hath preceded all created things and Whose grace hath encompassed all beings. The power of the world cannot frustrate Him, nor can the might of the nations prevent Him. He doeth what He willeth and ordaineth what He pleaseth. He is the Single One, the One, the Mighty, the Powerful, the Praised. Blessed is he who remembereth thy days and visiteth thee with that which hath been sent down from the heaven of thy Lord's Will. He is assuredly among those who remember, in the Book of God, the Lord of all worlds.

بالاقرار و اعترفت بما نزل من سماء عناية الله
العليم الحكيم

9 البهاء و النور و الضياء من لدنا عليك و اسئل
الله تعالى ان ينزل عليك فيكل الأحيان رحمة من
عنده و فضلاً من لدنه انه هو الذي سبقت رحمته
الكائنات و احاط فضله الموجودات لا تعجزه
قدرة العالم و لا تمنعه سطوة الأمم يفعل ما يشاء
و يحكم ما يريد و هو الفرد الواحد المقتدر العزيز
الحميد طوبى لمن ذكر أيامك و زارك بما نزل من
سماء مشية ربك انه من الذاكرين في كتاب الله
رب العالمين

BLIB_Or15690.082, BLIB_Or15728.075

BH01242

To: Nabil Qabl-i-Baqir, in Tabriz

Date: 1307 ? [1889-1890]

- 1 He is the All-Mentioning, the All-Knowing!
- 2 O thou who gazest toward My horizon and drinkest the choice wine of My utterance! Hear My call from the horizon of tribulation. Verily, there is no God but Him, the Lord of all beings, Who is established upon the throne. He doeth what He willeth. The oppression of the oppressors hath not hindered Him, nor hath the might of the aggressors frightened Him. He hath manifested Himself and stood before all faces, calling out with the most exalted call: "The Promise hath come, and this is He Whom the Books of God, the Lord of all worlds, did herald!" This is the Day whereon the Hidden One hath appeared, and through His appearance the rustling of the Lote-Tree beyond which there is no passing hath been raised in the All-Highest Paradise, and the murmuring of the Living Waters hath been heard in the Most Exalted Garden, and the Dove of the Cause hath warbled upon the highest branches.

1 هو الذاكر العليم

2 يا ايها الناظر الى افق و الشارب رحيق بيان اسمع
ندائي من افق البلاء انه لا اله الا هو مولى الورى
و المستوى على عرش يفعل ما يشاء لم يمنعه ظلم
الظالمين و لم تخوفه شوكة المعتدين اظهر نفسه و
قام امام الوجوه و نادى بأعلى النداء قد اتى الوعد
و هذا هو الذى بشرت به كتب الله رب العالمين
هذا يوم فيه ظهر المكنون و ارتفع بظهوره حفيف
سدره المنتهى فى الفردوس الأعلى و خريز كوثر
الحيوان فى الجنة العليا و غرّدت حمامة الأمر على
اعلى الأغصان الملك لله مالک يوم الدين و به
نطق النقطة و بشر العباد و ظهرت اسرار الله
رب العرش العظيم ان الذين منعوا عن الاقبال
اولئك ليس لهم نصيب من البحر الأعظم الذى

The Kingdom is God's, the Possessor of the Day of Judgment. Through Him did the Point speak and give glad tidings unto the servants, and the mysteries of God, the Lord of the Mighty Throne, were revealed. Verily, they who have been prevented from turning unto Him shall have no portion of the Most Great Ocean which hath surged before the faces of the nations and hath brought forth the pearls of wisdom and utterance from hidden shells, as a bounty from His presence. He, verily, is the All-Powerful, the Almighty.

ماج امام وجوه الأمم و اظهر لآلىء الحكمة و
البيان من الأهداف المكنونة فضلاً من عنده و
هو المقتدر القدير

3 Thy letter hath come before the Wronged One, and the servant in attendance before His Face hath presented it. We have revealed for thee that which hath caused rivers of remembrance and praise to flow from the solid rock. Blessed is he who hath turned, and taken, and drunk in My Name, the Lord of all who are in the heavens and on earth. We mentioned thee before in luminous Tablets as a mercy from Our presence upon thee and upon His believing servants.

3 قد حضر كتابك لدى المظلوم و عرضه العبد
الحاضر لدى الوجه انزلنا لك ما جرت به من
الصخرة الصماء انهار الذكر و الثناء طوبى لمن
توجه و اخذ و شرب باسمى المهيم على من فى
السموات و الأرضين ذكرناك من قبل فى الواح
نوراء رحمة من لدنا عليك و على عباداه المقبلين

4 O Nabil-i-Akbar! Upon thee be My glory! We have desired naught save to extinguish the fire of rancor and hatred, and to reform the souls of all who dwell in the realm of creation. To this testifieth all things and this perspicuous Book. The world hath been perfumed by the breezes of revelation, yet the people are afflicted with a grievous cold. They behold the light yet deny it, and hear the verses yet turn away from them. Verily they are in manifest loss. Among the people is he who believed, then denied, and wrongfully consumed the property of others, uttering that which none before him had ever uttered. Thy Lord is verily the All-Knowing, the All-Informed. He cast the truth behind him when he followed the people, and through wealth was kept back from his ultimate end. Thus did his soul entice him. Verily, he is among the wrongdoers. He cast aside righteousness and piety when he was consumed by the fire of greed and passion. He hath committed that which hath caused every discerning soul to lament. Will his wealth profit him? Nay, by the Self of God, the All-Sufficient, the Most High! Will what he possesseth among the people avail him? Nay, by God's compelling and wise decree!

4 يا نبيل قبل با عليك بهأتى أنا ما اردنا الا اطفاء
نار الضغينة و البغضاء و تهذيب نفوس من فى
ناسوت الانشاء يشهد بذلك كل الأشياء و هذا
الكتاب المبين قد تعطر العالم من نفحات الوحي
ولكن القوم فى زكام عظيم يرون النور و ينكرونه
و يسمعون الآيات و يعرضون عنها الا انهم فى
خسران مبين من الناس من آمن ثم انكر و تصرف
فى اموال الناس بالباطل و قال ما لا قاله احد من
قبل ان ربك هو العلم الخبير نبيذ الحق ورائه بما
اتبع الخلق و بالمال منع عن المال كذلك سولت
له نفسه الا انه من الظالمين نبيذ البر و التقوى بما
اشتعل من نار الحرص و الهوى قد ارتكب ما ناه
به كل عالم بصير هل تنفعه الأموال لا ونفس الله
الغنى المتعال و هل يغنيه ما عند الناس لا و امر
الله المبرم الحكيم

5 Say: O my God, my God! I beseech Thee by the lights of the dawn of Thy Manifestation, and by what was hidden and treasured in the ocean of Thy bounty and bestowal, and by Thy power that hath encompassed all created things, and by Thy sovereignty before which all possibilities have bowed down, and by Thy Most Great Name which hath caused the hearts of the nations to tremble, to assist Thy loved ones to be trustworthy and religious, lest there appear from them that which becometh not Thy days and Thy Manifestation. O Lord! Thou

5 قل الهى الهى اسألك بأنوار فجر ظهورك و
بما كان مستوراً مكنوناً فى عتمان فضلك و
عطائك و بقدرتك التى احاطت الكائنات و
بسلطانك الذى خضعت له الممكآت و باسمى
الأعظم الذى اضطربت به افئدة الأمم بأن تؤيد
اوليائك على الأمانة و الديانة لتلا يظهر منهم ما
لا ينبغى لأيامك و ظهورك اى رب تراهم
متمسكين بجلبك لا تخيبهم عما قدرته للمنقطعين

beholdest them clinging to Thy cord - disappoint them not of that which Thou hast ordained for Thy chosen ones among Thy sincere ones. O Lord! Adorn them with the ornament of righteousness, then preserve them from the evil of self and passion. Verily, Thou art the Powerful over what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise. In the Persian tongue I make mention: in these days, heedless souls have, in their greed for wealth, turned away from the Truth. To such a degree are they aflame with the fire of avarice and desire that the pen is powerless to describe it. For a paltry sum they have turned their eyes away from the Euphrates of mercy and have rent asunder the veil of trustworthiness. They have committed that which hath caused the very essence of truth to weep. Out of love for His servants and creatures, beseech God that He may aid all to achieve what becometh human dignity and grant them success in turning from estrangement to acceptance, from greed to detachment, and from treachery to trustworthiness. Verily thy Lord is the Ever-Forgiving.

6 That which is essential today in that land is the unity of the friends of God, as well as the observance of wisdom. Say: Know ye with clear certainty that corruption and contention have not been and are not worthy of the people of truth in this Revelation. That which hath outwardly been bestowed upon the kings and rulers - opposition to them is in no wise permitted. God hath ever been observant of the hearts of His servants, and His purpose is that they become enkindled with the fire of divine love and illumined by the light of His knowledge.

7 Praise be to God that patience, tranquility and detachment have reached such a degree that the friends allow themselves to be slain but do not slay. That which occurred in Ishqabad is the cause of joy and gladness to the Ancient Beauty, for the friends did not retaliate and chose martyrdom in the path of God.

8 In any case, thou must strive to reform and refine souls. Make mention of the friends of that land on behalf of this Wronged One and give them the glad tidings of God's grace and mercy. We beseech Him to aid all to perform such deeds as will diffuse the fragrance of His good pleasure and illumine the horizons of all lands. Verily, He is the All-Bountiful, the Munificent. The Light shining from the horizon of the Will of God be upon thee and upon those who hearken to thy words concerning this momentous News.

من اصفیائیک ای ربّ زینهم بطراز التقوی ثمّ احفظهم من شرّ النفس و الهوی انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم بلسان پارسی ذکر میشود این آیام انفس غافله طمعاً للأموال از حقّ گذشته اند بشأنی بنار حرص و هوی مشتعلند که قلم از ذکرش عاجز است بدراهم معدوده از فرات رحمت چشم پوشیدند و ستر امانت را دریدند عمل نمودند آنچه را عین حقیقت گریست حبّاً لعباده و خلقه از حقّ بطلب کل را تأیید فرماید بر آنچه سزاوار مقامات انسان است و توفیق بخشد تا از اعراض باقبال و از حرص بانقطاع و از خیانت بامانت راجع شوند آن ربّک هو التواب

6 آنچه الیوم لازم است در آن ارض اتحاد دوستان الهی است و همچنین ملاحظه حکمت بگو یقین مبین بدانید فساد و نزاع شأن اهل حقّ در این ظهور نبوده و نیست آنچه در ظاهر مشهود بحضرات ملکوک و سلاطین عنایت شده مخالفت بهیچوجه جایز نه حقّ لازال بقلوب عباد ناظر و مقصود آنکه بنار محبت الهی مشتعل و بنور معرفتش منور گردند

7 لله الحمد صبر و سکون و انقطاع بمقامی رسیده که اولیا کشته میشوند و نمیکشند آنچه در عشق آباد واقع شده سبب سرور و فرح جمال قدم است چه که اولیا تعرض نمودند و شهادت را فی سبیل الله اختیار نمودند

8 باری در هر حال باید آن جناب همت بر اصلاح و تهذیب نفوس بگازند اولیای آن ارض را از قبل مظلوم ذکر نما و بعنایت و مرحمت حقّ بشارت ده از او میطلبیم کل را مؤیّد فرماید بر عملی که عرف رضا از آن متضوّع گردد و آفاق بلاد را منور نماید آنه هو الفیاض الفضال النور المشرق من افق ارادة الله علیک و علی من یسمع قولک فی هذا النبأ العظیم

BLIB_Or15690.084, BLIB_Or15728.221b

BH01269*To: Baha'is of Lahijan et al.**Date: 1307 ? [1889-1890]*

- 1 He is the All-Hearing in His Most Luminous Station 1 هو السّامع في مقامه الأنور
- 2 O friends of God in Lahijan! The Wronged One hath appeared before the Wronged One and hath mentioned you purely for the sake of My Face, the Mighty, the Beloved. We make mention of you as a token of Our grace and a mercy from Our presence, for verily I am the All-Bountiful, the All-Compelling, the Self-Subsisting. We have mentioned you before in that whereby your names shall endure in the Book of God, the Lord of the seen and unseen. 2 يا اولياء الله في لاهيجان قد حضر المظلوم لدى المظلوم و ذكركم خالصاً لوجهي العزيز المحبوب ذكرناكم فضلاً من عندنا و رحمةً من لدنا و انا الفضال المهيمن القيوم قد ذكرناكم من قبل بما تبقى به اسمائكم في كتاب الله مالک الغيب و الشهود
- 3 O Asadu'llah! Hearken unto the call from the direction of thy Lord's loving-kindness, the Lord of all creation. He, verily, draweth thee nigh unto the Lord of the Throne, as doth testify the Mother Book on this promised Day. Mine enemies have inflicted upon My loved ones such wrongs as have caused the Pen to lament and the Tablet to cry out before the face of God, the Sovereign of all the kingdoms of existence. Recite the verses of thy Lord - they shall draw thee to a station wherein the Herald hath proclaimed: "The Kingdom belongeth unto God, the Lord of existence and of all the hosts." Beware lest the oppression of the enemies prevent thee from drawing nigh unto the Lord of the Kingdom of Names. Leave them to their vain imaginings and hold fast unto the cord of God, the Mighty, the All-Loving. 3 يا اسدالله اسمع النداء من شطر عناية ربك مولی الوری انه یجذبک و یقرّبک الی ربّ العرش یشهد بذلك ام الكتاب في اليوم الموعود قد ورد علی اولیائی من ظلم اعدائی ما ناح به القلم و صاح اللوح امام وجه الله مالک ممالک الوجود اتل آیات ربک انها تجذبک الی مقام نادى فيه المناد الملک لله مالک الوجود و الجنود ایاکي ان یمنعک ظلم الأعداء عن مالک ملکوت الأسماء ذرهم فی خوضهم متمسکاً بجبل الله العزيز الودود
- 4 Blessed is My servant who was named Muhammad-i-Sadiq. We testify that he was martyred in the path of God, the Lord of the Throne and of the dust, and the One Who hath dominion over what was and what shall be. We made mention of him before in a Tablet from whose horizon shone forth the light of My loving-kindness, as doth testify My inscribed Tablet. The glory from Us be upon him and upon thee and upon thy mother and upon thy kindred and upon those whom nothing whatsoever hath deterred from drawing nigh unto God, the One, the Single, the Mighty, the Renowned. 4 طوبی لعبدی الذی سّی بحمد قبل صادق نشهد انه استشهد فی سبیل الله ربّ العرش و الثرى و المهمن علی ما کان و ما یكون انا ذکرناه من قبل بلوح اشرق من افق سمائه نیر عنایتی یشهد بذلك لوحی المسطور البهاء من لدنا علیه و علیک و علی امک و علی ذوی قرابتک و علی الذین ما منعهم شیء من الأشياء عن التّقرّب الی الله الفرد الواحد العزيز المشهود
- 5 O Asadu'llah! Thy name hath appeared before the Face, and We have revealed unto thee this perspicuous Tablet that thou mayest rejoice in this Most Great Remembrance and render thanks unto thy Lord, the All-Knowing, the All-Wise. Blessed is the servant who hath cast away transgression and wickedness and taken hold of righteousness and godliness, as bidden by 5 يا اسدالله قد حضر اسمک لدى الوجه و انزلنا لک هذا اللوح المبين لتفرح بهذا الذکر الأعظم و تشکر ربک العليم الحکیم طوبی لعبد نبذ البغی و الفحشاء و اخذ البرّ و التقوى امراً من لدن امر قدیم انا انزلنا الآيات و اظهرنا الینات نعیماً

the Ordainer, the Ancient of Days. We have sent down the verses and manifested the clear proofs. Joy be to him who hath witnessed and seen, and woe unto every heedless and remote one. We have mentioned thy father who hath ascended unto the Supreme Companion with a remembrance whereby have been enraptured the hearts of them that know. The glory be upon him and upon thee and upon those whom God hath related unto thee, from God, the Forgiving, the Generous. We have mentioned each one of them, both men and women, with that whereby the eyes of them that know have been solaced.

لمن شهد ورأى وويل لكل غافل بعيد انا ذكرنا
اباك الذى صعد الى الرفيق الأعلى بذكر انجذبت
به افئدة العارفين البهاء عليه و عليك وعلى الذين
نسبهم الله اليك من لدى الله الغفور الكريم انا
ذكرنا كل واحد منهم ومنهم بما قررت به عيون
العارفين

- 6 O Abu-Turab! The All-Bestower hath come at the final return, yet the people are in doubt and schism. The light hath shone forth through that which the Speaker of the Mount hath uttered, yet most of the people remain heedless and turned away. Their pride hath held them back from the Sovereign of the Manifestation, and their vain imaginings have veiled them from turning unto the Dayspring of certitude. We make mention of thy son who was named Taqi and give him the glad-tidings of My grace and loving-kindness and the light of My bounty whereby the horizons have been illumined.

6 يا اباتراب قد اتي الوهاب في المآب والقوم في
مرية وشقاق قد سطع النور بما نطق مكلّم الطور و
الناس اكثرهم في الغفلة والاعراض قد منعهم
غرورهم عن سلطان الظهور وحجبهم اوهاهم
عن التوجه الى مشرق الايقان وذكر ابنك الذى
سمى بتقى ونبشّر بفضلى وعنايتى ونير عطائى
الذى به اشرقت الآفاق

- 7 O Abd-i-Azim! The Lord of the Day of Judgment maketh mention of thee on this manifest Day with a remembrance whereby the fragrance of the All-Merciful hath wafted throughout all possibility. Say: Praise be unto Thee, O my God, for having guided me unto the horizon of Thy manifestation while the people were in darkness and error. I beseech from the heaven of Thy grace that which beseemeth Thy bounty, for Thou art the Mighty, the All-Bountiful. His be the praise and glory for having aided His loved ones to turn towards Him and for having sent down unto them that which shall endure throughout ages and centuries.

7 يا عبد قبل عظيم يذكرك مالك يوم الدين في
هذا اليوم المبين بذكر فاحت به نفحة الرحمن في
الامكان قل لك الحمد يا الهى بما هديتنى الى افق
ظهورك اذ كان الناس في ظلمة وضلال اسئل
من سماء فضلك ما ينبغي لعطائك انك انت
العزیز الفضال له الحمد والثناء بما ايد اوليائه على
الاقبال وانزل لهم ما يكون باقياً فى القرون و
الأعصار

- 8 O Muhammad-i-Ibrahim! He Who was named Muhammad-i-Ali, who circled round the Throne time and again and appeared before the Face at eventide and at dawn, maketh mention of thee. It behooveth thee to render thanks unto God for having aided thee in a Cause from which the servants were held back on the Day of Return. We have mentioned the friends of God before and after, and We shall continue to mention them despite every ignorant deceiver.

8 يا محمد قبل ابراهيم ذكرك من سمي بمحمد قبل على
الذى طاف العرش مرة بعد مرة وحضر امام
الوجه فى العشي والاشراق لك ان تشكر الله بما
ايدك على امر منع عنه العباد فى المعاد انا ذكرنا
اولياء الله من قبل ومن بعد ونذكرهم رغماً لكل
جاهل مكّار

- 9 O Ghulam-i-Qabli-Husayn! After thy departure from that great city, a fire of malice was ignited therein. The oppressor hath ripped open the she-camel of trustworthiness, devoured the sheep of equity, stung the temple of truthfulness, and committed that which hath caused the pens to lament. He cast truthfulness behind him, clinging to the delusions of his own self. Thus did his soul prompt him. Verily thy Lord

9 يا غلام قبل حسين قد اشتعلت نار البغضاء فى
المدينة الكبيرة بعد خروجك عنها انّ الظالم عقر
ناقة الأمانة واقترب غنم الانصاف ولدغ هيك
الصدق واركب ما ناحت به الأقلام نبذ الصدق
ورائه متمسكاً بمفتريات نفسه كذلك سولت له

is the Mighty, the All-Knowing. The Most Great Law hath wailed, and tears have flowed from the eyes of the faithful at morn and at eventide. He hath violated My sanctity after We had honored him among the servants, turned away from the Wronged One after We had made him a dawning-place for companions, united with God's enemy in causing Me harm, and together they have committed that which hath caused the temple of justice to swoon and the limbs of the chosen ones in the Most Exalted Paradise to quake. They have wrought that which the Pen is powerless to recount and which the Tablets cannot bear. We have mentioned thee before, and at this hour, as a token of Our grace, for verily I am the Mighty, the All-Bountiful.

نفسه انّ ربّك هو العزيز العلام قد ناح التاموس
الأكبر و ذرفت الدّموع من عيون اهل الوفاء في
الغدو و الآصال قد ضيع حرمتي بعدما عزّزناه بين
العباد و اعرض عن المظلوم بعدما جعلناه مهبط
الأصحاب و اتّحد مع عدوّ الله في ضرى و ارتبكا
ما انصعق به هيكل العدل و ارتعدت فرائض
الأولياء في الفردوس الأعلى و عملا ما عجز عن
ذكره القلم و عن حمله الألواح انا ذكرناك من
قبل و في هذا الحين فضلاً من لدنا و انا العزيز
الفضال

- 10 O Pen! Turn thy face toward him who is named Sadiq, then give him to drink of what hath flowed from thee from the Euphrates of loving-kindness and favor. O Sadiq! Verily truthfulness lamenteth and weepeth, and at this moment, beneath the claws of the calumniators, it crieth out saying:

10 يا قلم ولّ وجهك شطر من سمّي بصادق ثمّ اسقه
ما جرى منك من فرات العناية و الألفاف يا
صادق انّ الصّدق يئوس و يبكي و في هذا الحين
تحت محالب المقترين ينادى و يقول

- 11 My God, my God! Deliver me through Thy bounty and save me through Thy grace. O Lord! Thou seest how the liar hath wronged me and imprisoned me in the jail of self and passion. I beseech Thee, O Lord of all being, by Thy power that hath encompassed the world and by Thy mercy that hath preceded all peoples, to deliver me. Verily Thou art the Powerful, the Mighty, the All-Bestowing.

11 الهى انجنى بجودك و خلّصنى بفضلك اى
رب ترى الكذاب ظلم علىّ و حبسنى فى سجن
النفس و الهوى اسلك يا مولى الورى بأن
تخلّصنى بقدرتك الّتى احاطت العالم و برحمتك
الّتى سبقت الأمم انك انت المقتدر العزيز
الوهاب

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- 1 Tablet of Visitation for the Martyrs of the Land of Yazd
2 In My Name, the Sorrowful, the Joyous
3 O Most Exalted Pen! The greatest calamity hath come to pass, whereby the hearts of the chosen ones have melted, all things have lamented, and the dwellers of the cities of names have wailed. Say: The resplendent Light from the horizon of the heaven of bounty, and the Spirit whereby God quickened the denizens of the most exalted Paradise, and the Peace which God made the glory of Islam, and the manifest and radiant

1 زيارت شهدای ارض یاء
2 بسمی المحزون المسرور
3 يا قلم الأعلى قد انت المصيبة الكبرى الّتى بها
ذابت ايجاد الأصفیاء و ناحت الأشیاء و سکان
مدائن الأسماء قل النور الساطع من افق سماء
العطاء و الروح الّذى به احيا الله اهل الفردوس
الأعلى و السّلام الّذى جعله الله نغیر الاسلام و

Prayer from the horizon of God's will, the Lord of the Day of Judgment, be upon you, O Dawning-places of glory and bounty, O Daysprings of detachment in creation, and Sources of beneficence throughout all regions.

- 4 I testify that through your remembrance, the hearts of lovers were attracted, and through the ascension of your spirits the decree of unity and concord was made manifest on the Day of the Covenant, the Concourse on High was made joyful, and through the light of your faces the cities of glory and splendor were illumined. I testify that by your calamity the rock cried out, the great cry was raised, and tears flowed from the people of the depths of oneness. I testify that by you and the light of your steadfastness was adorned the preamble of the Book of Faithfulness in the mortal realm of creation, and by your suffering the heart of Baha lamented, His Most Exalted Pen cried out, and the outpouring from the clouds of grace and bounty was cut off.

- 5 Alas, alas, O Treasures of faithfulness! Alas, alas, O Dawning-places of light in the heaven of praise and remembrance! Through your calamity the ocean of utterance was stilled from its waves, the Lote-Tree from its fruits, and the Sun from its radiance. Verily, those near unto God wandered through deserts and wilderness, mountains and valleys, seeking fragments of your bodies that perchance they might inhale from them the fragrance of the love of God, your Creator, your Beloved, your Goal, your Worshipped One, and your Quickener. Blessed are ye, and blessed is he who loveth you, visiteth you, and visiteth those who visit you.

- 6 I testify that ye have attained the most exalted station and the supreme height, and have reached a place wherein God Himself consoleth you, and consoleth your children, your families, and your descendants. Alas, alas, for the injustice whereby the hearts of the highest Paradise and the people of the cities of detachment behind the crimson sea were consumed! Blessed are ye, O Dawning-places of light among mankind, and blessed are ye, O Daysprings of names in creation!

- 7 The Wronged One hath ever been speaking of your remembrance, your praise, and what befell you in the path of God. A Countenance from among the countenances of the most exalted Paradise called out and said: "O Beloved of earth and heaven! Through Thy grief the universe well-nigh returned to nothingness. Have mercy upon the world, O Beloved of eternity!" Verily, the Faithful Spirit at this moment hath descended from his most exalted station with hosts of angels and

الصَّلوة الظاهرة المشرقة من افق ارادة الله مالك يوم الجزاء عليكم يا مشارق العز والعطاء ومطالع الانقطاع في الابداع ومصادر الانفاق في الآفاق

4 اشهد بذكركم انجذبت افئدة العشاق وظهر حكم الاتحاد والاتفاق في يوم الميثاق بصعود ارواحكم استبشر الملأ الأعلى و بأنوار وجوهكم تنورت مدائن العز والبهاء اشهد بمصيبتكم صاحت الصخرة وارتفعت الصيحة وذرفت دموع اهل لجة الأحديّة اشهد بكم و بنور استقامتكم تزين ديباج كتاب الوفاء في ناسوت الانشاء و بحزنكم فيما ورد عليكم ناح قلب البهاء و صاح قلبه الأعلى و انقطع الفيض من سخاب الفضل و العطاء

5 آه آه يا كنوز الوفاء آه آه يا مشارق الأنوار في سماء الذكر والثناء بمصيبتكم منع بحر البيان عن امواجه والسدرة عن اثمارها والشمس عن ضيائها ان المقرين ساروا و داروا في الصحارى والبرارى و في الجبال والبادى ليجدوا قطعات اجسادكم و اجسامكم و يجدوا منها عرف محبة الله موجدكم و محبوبكم و مقصودكم و معبودكم و محيىكم طوبى لكم و لمن يحبكم و يزوركهم و يزور زائريكهم

6 اشهد انكم فتمتم بالمقام الأعلى و الذروة العليا و بلغت مقاماً يعزيكم الله بنفسه و يعزى ابنائكم و اهلكم و ذريّاتكم فآه آه من ظلم احترقت به افئدة الجنة العليا و اهل مدائن الانقطاع خلف قلزم الكبرياء طوبى لكم يا مشارق النور بين الورى و طوبى لكم يا مطالع الأسماء في الانشاء

7 قد كان المظلوم ناطقاً بذكركم و ثنائكم و ما ورد عليكم في سبيل الله حضرت امام الوجه طلعة من طلعات الفردوس الأعلى نادى و قالت يا محبوب الأرض و السماء بحزنك كاد ان يرجع الوجود الى العدم ارحم على العالم يا محبوب القدم انّ الروح الأمين في هذا الحين نزل من اعلى مقامه بقبيل من الملائكة و الروح ليزور اوليائك و

the Spirit to visit Thy loved ones and friends who quaffed the wine of martyrdom in Thy path.

- 8 Alas, alas, O Knights of the field of detachment! Alas, alas, O Manifestations of the mysteries of martyrdom in creation! I testify that through your calamity the Eye of God wept in His station and the Most Exalted Pen before His face. I testify that the verses lament your afflictions and the evidences cry out at your tribulations. Were it not for you, the mysteries of servitude would not have appeared among creatures, nor the stations of submission and contentment among creation. Ye are they through whose arising to serve the Cause the servants arose to that which God desired in the final return.

- 9 I testify that through you the gate of generosity was opened upon the manifestations of existence, and the foundations of ranks and hosts were shaken. I testify that through your acceptance all created things turned toward the Dawning-place of names and attributes, and through your turning all contingent beings faced the source of verses. Blessed is the earth honored by your footsteps, the place adorned by your blood, and the spot made a repository for the fragments of your bodies. Through your grief, the breezes of God were withheld from wafting and the Pen from flowing. The fragrance of His garment testifies that the Mother Book laments over you on behalf of your mothers, and the maidens of Paradise cry out in place of your kindred and your sisters. Blessed are you all, the first and the last of you, your outward and your inward being, and the mercy of God and His blessings rest upon you.

- 10 Glory be unto Thee, O my God! Glory be unto Thee, O my heart's Desire! Glory be unto Thee, O my Hope! I beseech Thee by the blood of these souls and the pieces of their bodies, by their steadfastness, their patience and their forbearance, by their being enkindled with the fire of Thy love and their turning toward the light of Thy countenance, by their remembrance and their devotion in Thy days, by their sacrifice of their spirits in Thy path, and by their submissiveness and humility before the manifestations of Thy commandments and Thy laws, to adorn the hearts of the peoples with the light of Thy love and Thy knowledge. Then enable the princes of Thy earth and the learned ones of Thy lands to execute justice and equity in Thy realm. O Lord! Thou seest Thy chosen ones in the hands of the oppressors who have cast behind their backs Thy covenant and Thy testament, who have denied Thy bounty and disputed Thy signs. I beseech Thee by the waves of the ocean of Thy mercy and the effulgent lights from the horizon of Thy tablets, and by those who have cast aside all else save Thee and have taken what Thou didst send down from the heaven of Thy will

أحبائك الذين شربوا رحيق الشهادة في سبيلك

8 فآه آه يا فوارس ميدان الانقطاع فآه آه يا مطالع اسرار الشهادة في الابداع اشهد بمصيبتكم بكت عين الله في مقامه والقلم الأعلى امام وجهه اشهد ان الآيات تنوح لبلاياكم والبيّنات تصيح لرزاياكم لولاكم ما ظهرت اسرار العبودية بين البرية و مقامات التسليم والرضا بين الخليفة اتم الذين بقيامكم على الأمر قام العباد على ما اراده الله في المآب

9 اشهد بكم فتح باب الجود وعلى مظاهر الوجود و تزعزعت اركان الصفوف والجنود اشهد باقبالكم اقبلت الكائنات الى مطلع الأسماء والصفات و توجهكم توجهت الممكنات الى منزل الآيات طوبى لأرض تشرفت بقدمكم ول مقام تزيت بدمائكم ولحل جعله محلاً لقطعات ابدانكم بحزنكم منعت نسمة الله عن سريانها والقلم عن جريانه و عرف القميص عن تضويعه اشهد ان أم الكتاب ناح عليكم نياحة عن أمهاتكم وصاحت حوريات الغرفات عوضاً عن اهلكم واخواتكم طوبى لكم ولأولكم وآخركم وظاهرهم وباطنكم ورحمة الله و بركاته

10 سبحانه اللهم يا الهى سبحانه اللهم يا مقصودى سبحانه اللهم يا رجائى اسئلك بدماء هؤلاء وقطعات اجسادهم واستقامتهم و صبرهم واصطبارهم وباشتعالهم بنار محبتك و توجههم الى انوار وجهك و بذكرهم و اقبالهم فى أيامك و بانفاق ارواحهم فى سبيلك و بخضوعهم و خشوعهم عند ظهورات اوامرک و احكامک ان تزین افئدة الأحزاب بنور محبتك و معرفتك ثم وفق امراء ارضك و علماء بلادك على اجراء العدل و الانصاف فى مملكتك اى رب ترى اصفياك بين ايدى الظالمين الذين نبدوا عهدك و ميثاقتك و كفروا بنعمتك و جادلوا بآياتك اسئلك بأمواج بحر رحمتك و الأنوار الساطعة من افق الواحك و بالذين نبدوا دونك و اخذوا ما انزلته من سماء مشيتك و هواء ارادتک ان تبدل ذل

and the atmosphere of Thy desire, to transform the abasement of Thy loved ones into might through Thy power, and their poverty into wealth through Thy riches. Furthermore, I beseech Thee, O God of Names and Creator of heaven, by the blood that hath been shed in Thy path, O Lord of all beings, to forgive me and my parents, then fulfill my needs and what I have desired from the heaven of Thy bounty and the sun of Thy bestowals. Verily, Thou art the All-Forgiving, the Ever-Pardoning, the Almighty, the All-Merciful, the Generous.

اولیائک بعزّک و فقرهم بغنائک ثم اسئلك يا
اله الاسماء و فاطر السماء بالدماء المسفوكه في
سبيلک يا مولی الوری ان تغفر لی ولأبی و امی
ثم اقض حوائجی و ما اردته من سماء فضلک و
شمس عطائک انک انت الغفار التوّاب المقتدر
المشفق الکریم

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To: *Siyyid Mihdi Anvari Yazdi son of Muhammad Baqir Yazdi*

Date: 1307 ? [1889-1890]

1 He is the True One, the Knower of the Unseen!

1 هو الحقّ علّام الغیوب

2 O Mihdi, read what the All-Merciful hath revealed in the Qur'an: "O my son! If there be a matter the weight of a mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth." All that was deposited in this blessed verse concerning misery and felicity, detachment and greed, trustworthiness and treachery, hath been made manifest and evident. Blessed is the eye which the veils of idle fancies have not prevented, and the ear which hath attained to hearing. Glory be to God! The treacherous one hath claimed trustworthiness and opened the tongue of counsel. O Mihdi, that which was hidden in the breasts hath been revealed, for the Day wherein secrets are laid bare hath raised its banner, and that which was concealed in the eyes and hidden in the breasts hath, through His all-compelling Will, been made manifest and apparent. No condition of the Hour, and no secret of the Resurrection remaineth unrevealed; nay rather, that which no understanding, knowledge or learning hath comprehended hath been made manifest. The Truth, exalted be His glory, encompasseth and is not encompassed. Verses descend like rain, and evidences from before and after shine forth like the sun. Blessed is the eye that seeth and the ear that heareth, and woe unto the heedless!

2 یا مهدی اقرأ ما انزله الرحمن فی الفرقان یا بنی أنّها
ان تک مثقال حبّة من خردل فتکن فی صحفہ او
فی السموات او فی الأرض یأت بها الله آنچه در
این آیه مبارکه ودیعه بود از شقاوت و سعادت
و انقطاع و طمع و امانت و خیانت کلّ ظاهر
و هویدا طوبی لبصر ما منعه حجاب الأوهام و
لأذن فازت بالاصغاء سبحان الله خائن دعوی
امانت نموده و لسان نصیحت گشوده یا مهدی
آنچه در صدور پنهان ظاهر شد چه که یوم تبلی
السرائر علم برافراخته و خائنه اعین و خافیه
صدور باراده مطلقه ظاهر و آشکار گشته هیچ
شرطی از شرایط ساعت و هیچ سری از اسرار
قیامت باقی نمانده بلکه ظاهر شده آنچه که هیچ
ادراکی و علم و فضلی بآن نرسیده حقّ جلّ جلاله
محیط است نه محاط آیات بمثابه امطار و بینات
از قبل و بعد بمثابه آفتاب مشرق و لائخ طوبی
لعین رأّت و لأذن سمعت و ویل للغافلین

3 Thy letter which thou didst send to the Name of God hath attained unto the Most Holy Court. Say: My God, my God! I beseech Thee by the station honored by Thy footsteps, and by

3 نامهات که نزد اسم الله ارسال نمودی بساحت
اقدس فائز قل الهی الهی استلک بالمقام الذی

the Names which have won the glances of Thine eyes of grace, and by the House wherein was raised Thy most sweet call and the most exalted shrill voice of Thy Pen - by Thy might, the lovers have been consumed by the fire of remoteness in Thy days. The force of separation hath so seized them that their spirits have well nigh departed from their bodies. Look, O my God, upon those who seek Thee with the eyes of Thy mercy, and deliver them from the torment of remoteness through the grace of Thy nearness. Then make me, O my God, so firm in Thy love that the calumnies of the people and the doubts of those who have denied Thee and Thy signs shall not prevent me. O Lord! Open before the faces of the religions, through Thy name the All-Merciful, the gates of Thy grace and mercy, that they may return from their vain imaginings to the horizon of certitude through Thy power and bounty. Then ordain for me and for those who love Thee and have drunk the choice wine of Thy revelation from the hand of Thy bounty, every good thing Thou hast sent down in Thy perspicuous Book. Praise be unto Thee, O God of the worlds!

- 4 O Mihdi, upon thee be My Glory! Thou didst request permission to attain Our presence. In these days divine wisdom doth not permit such permission to be granted. Be patient, for thy Lord is the All-Patient, the All-Knowing, the All-Wise. We beseech God to ordain that which His prevailing Will hath determined. In these days sorrows descend from every direction and the divine sheep are afflicted amidst wolves. Ask God, thy Lord, to protect His servants through His power and dominion, and to assist them in that whereby His Word may be exalted amongst His creation. Verily, He is powerful over all things. We make mention of thy brother, and We are the All-Mentioning, the All-Knowing.

- 5 O Ahmad! Harken unto the call of God, the Single, the One. He draweth thee nigh unto His most exalted horizon and ordaineth for thee that which shall solace the eyes of the observers. The Glory be upon thee and upon thy mother and thy sister, and upon those who have believed in God, the Lord of the Throne, and upon My handmaidens who have believed in the Lord of the exalted Seat. We make mention of him who desired to attain My presence, who was named Muhammad-Hasan, and We give him glad tidings of My grace and We beseech God to ordain for him the reward of attaining the presence of Him Who conversed on Sinai. Verily, He is the Hearer, the Answerer. And We make mention of him who was named Muhammad-Baqir and We beseech God to raise through him the standard of steadfastness and to strengthen him in His remembrance and praise and the service of His Cause. Verily, He is the Protector of those who remember Him and the Master

تشرّف بقدمك وبالأسماء التي فازت بلحظات
عين عنايتك و بالبيت الذي فيه ارتفع ندائك
الأحل و صرير قلبك الأعلى وعزّتك أنّ
المشتاقين احترقوا بنار البعد في أيامك اخذتهم
سطوة الفراق على شأن كادت الأرواح ان
تفارق الأجساد انظر يا الهى الى قاصديك
بأنظار رحمتك وخلصهم عن عذاب البعد بعناية
قربك ثم اجعلنى يا الهى مستقيماً على حبيك
بحيث لا تمنعنى مفتريات القوم و لا شبهات
الذين كفروا بك و بآياتك اربّ افتح على
وجوه الأديان باسمك الرحمن ابواب فضلك و
رحمتك لترجعوا من اوهامهم الى افق الايقان
بقدرتك وكرمك ثم اكتب لى و لمن احبك و
شرب رحيق وحيك من يد عطائك كل خير
انزلته فى كتابك المبين الحمد لك يا اله العالمين

4 يا مهدى عليك بهائى اذن لقا مسئلت نمودى اين
ايام حكمت الهى اقتضاي اذن ثمينمايد اصبر انّ
ربك هو الصّبار العليم الحكيم از حق ميطلبم
مقدّر فرمايد آنچه را كه اراده نافذه بر آن تعلق
گرفته اين ايام از هر جهتي احزان وارد و اغنام
الهى مابين ذئاب مبتلا فاستل الله ربك ان تحفظ
عباده بقدرته و سلطانه و يؤيدهم على ما ترتفع
به كلمته بين خلقه انه على كلشيء قدير انا نذكر
اخاك وانا الذاكر العليم

5 يا احمد اسمع نداء الله الفرد الأحد انه يقربك الى
افقه الأعلى و يقدر لك ما تقرّ به عيون الناظرين
البهاء عليك و على امك و اختك و على الذين
آمنوا بالله ربّ العرش و على امائى اللآئى آمن
ربّ الكرسي الرفيع و نذكر من اراد لقائى الذى
سمى بمحمد قبل حسن و نبشّره بعنايتى و نستل الله
ان يكتب له اجر الحضور امام وجه مكلّم الطور
انه هو السامع المحيب و نذكر من سمي بمحمد قبل
باقر و نستل الله ان يرفع به علم الاستقامة و يؤيده
على ذكره و ثنائه و خدمة امره انه ولى الذاكرين
و مولى المخلصين يا على اسمع ندائى من شطر سيجنى
و قل لك الحمد يا مقصودى و محبوبى بما جعلتنى
مقبلاً الى كعبة عرفانك و مقراً بما نطق به لسان

of the sincere ones. O Ali! Hear My call from the precincts of My prison and say: Praise be unto Thee, O my Goal and my Beloved, for having caused me to turn towards the Kaaba of Thy knowledge and to acknowledge that which the tongue of Thy grandeur hath spoken. I beseech Thee to ordain for me that which shall preserve me from turning to anyone but Thee. Verily, Thou art the All-Powerful, the Supreme, the Mighty, the Most Bountiful.

عظمتك اسئلك ان تكتب لي ما يحفظني عن
التوجه الى غيرك انك انت المقتدر المهيمن العزيز
الفضال

- 6 O Siyyid Mihdi! Upon thee be the everlasting glory of God. As to what thou hast asked concerning the Revelation, thou hast indeed spoken the truth, and the truth is with thee. We beseech God to make known unto all the station of this Revelation and teach them of its mighty tidings.

6 يا سيد مهدي عليك بهاء الله الأبدى وما سئلت
في الظهور انك قد نطق بالحق والحق معك
نسئلك الله ان يعرف الكل مقام هذا الظهور و
يعلمهم نبأه العظيم

- 7 O people of God! Cast away what the people possess and take hold of My Book through My strength, My power, and My sovereignty. Then drink of the Kawthar of utterance in My Name and My remembrance, despite those who have turned away and disbelieved, even to the point of pronouncing judgment against God, the Lord of the mighty throne. Grieve not over anything. Turn with illumined hearts to the Most Sublime Horizon - this station wherein the Tongue of Grandeur speaketh, and around which circle the Most Exalted Paradise, the Supreme Heaven, and the company of those near unto God and the sincere ones.

7 يا حزب الله ضعوا ما عند القوم وخذوا كتابي
بقوتي وقدرتي وسلطاني ثم اشربوا كوثر البيان
باسمي وذكرى رغماً لحزب اعرض وكفر الى
ان افتي على الله رب العرش العظيم لا تحزنوا
من شيء اقبلوا بقلوب نوراء الى الأفق الأعلى
هذا المقام الذي فيه ينطق لسان العظمة ويطوفه
الفردوس الأعلى والجنة العليا ومعشر المقرّبين و
المخلصين

- 8 The glory from Us be upon thee, O Mihdi, and upon those whose names thou hast mentioned at the end of thy letter, and upon thy other brother, and thy other sister, and upon every steadfast and firm servant in the Cause of God, the Lord of this exalted station.

8 البهاء من لدنا عليك يا مهدي وعلى الذين ذكرت
اسمائهم في آخر كتابك وعلى اخيك الآخر و
اختك الأخرى وعلى كل عبد ثابت راسخ على
امر الله رب هذا المقام الرفيع

BLIB_Or15690.127x, BLIB_Or15728.211

BH01284

To: *Ibn-i-Abhar*

Date: 1307 ? [1889-1890]

- 1 In My Name, the Caller between earth and heaven
- 2 Blessed is He Who hath sent down the verses and made them a sign from His presence, an evidence from before Him, and a proof from His side. He, verily, is the One Who hath power over whatsoever He willeth. He giveth and withholdeth, and He is

1 بسمي المنادي بين الأرض والسماء

2 تبارك الذي انزل الآيات وجعلها آية من عنده
وحجة من لدنه وبرهاناً من جانبه أنه هو المقتدر
على ما يشاء يعطي ويمنع وهو الفرد الواحد العزيز

the Single, the One, the Mighty, the Unconstrained. Blessed is He Who hath manifested what was hidden in knowledge and raised up one who spoke the truth before the faces of the servants. He is the One Who caused His servant to speak forth His remembrance and praise in the prison, in such wise that neither the tyranny of the oppressor nor the cawing of every croaker who denied God's right in the beginning and the end could strike fear into him.

المختار تبارك الذي اظهر ما كان مكنوناً في العلم
و بعث من نطق بالحق امام وجوه العباد هو الذي
انطق عبده في السجن بذكره و ثنائه بحيث ما خوفه
ظلم ظالم ولا نفاق كل ناعق انكر حق الله في
المبدء و المآب

- 3 O son of Abhar! There hath come before the Wronged One what thou didst send unto him who hath arisen to serve the Cause of God, the Lord of lords. Blessed is the soul that hath borne tribulations in the path of God, the Lord of the Day of Mutual Summoning. Blessed be thy tongue for having spoken the truth, and thy countenance for having turned toward God, the Revealer of verses. This is the Day wherein every hidden thing hath been revealed, every concealed thing made manifest, and every silent thing hath spoken, to the shame of those who have denied God and rejected His proof which hath encompassed all who are in earth and heaven.

3 يا ابن ابهر قد حضر لدى المظلوم ما ارسلته الى
من قام على خدمة امر الله رب الارباب طوبى
لنفس حملت البلاء في سبيل الله مالک يوم التناد
طوبى للسانک بما نطق بالحق و لوجهک بما توجه
الى الله منزل الآيات هذا يوم فيه ظهر كل مستور
و برز كل مكنون و نطق كل صامت رغماً للذين
كفروا بالله و انكروا حجته التي احاطت من في
الأرضين و السموات

- 4 O thou who speaketh in My Name and who hath arisen to serve My Cause! Harken unto My call from the precincts of My prison. It verily draweth thee nigh and guideth thee unto the Most Great News, whereby existence hath been thunder-struck, the mountains crumbled, and the heaven of religions cleft asunder. Give thanks unto God for having enabled thee in prison to make mention of Him and sing His praise, and to manifest that which was hidden from all eyes.

4 يا ايها الناطق باسمي و القائم على خدمة امري
اسمع ندائي من شطر سجنى انه يقربک و يهديک
الى النبأ الأعظم الذي به انصعق الوجود و
اندكت الجبال و انفطرت سماء الأديان اشكر الله
بما وفقک في السجن على ذکره و ثنائه و اظهر ما
كان مستوراً عن الأبصار

- 5 O son of Abhar! A hundred thousand praises be unto the Purpose of the world Who, through the Most Great Name, hath opened the gates of the hearts of nations. Through His Name, He hath transformed fear into tranquility, remoteness into nearness, and darkness into light. He is the One at Whose command the clamor of the aggressive doth not deter Him, nor do the doubts of the suspicious hold Him back from His purpose. By the life of God! This servant and His loved ones behold themselves immersed in an ocean of joy, for amid the uproar of these days, when grief hath come upon His Majesty the Sultan from every party save this party, who have not abandoned the bounds of respect and propriety. In truth, propriety hath a magnificent station with the Lord. Blessed is the soul that hath attained thereunto and hath not been deprived.

5 يا ابن ابهر صد هزار حمد مقصود عالم را که
باسم اعظم ابواب افتده امم را گشود باسمش
خوف را باطمینان و بعد را بقرب و ظلمت
را بنور تبدیل فرمود اوست آمریکه ضوضای
معتدین منعش نماید و شبهات مریین او را از
مشیتش باز ندارد لعمر الله اینعد و اولیایش
خود را در بحر سرور مشاهده مینمایند چه
که در ضوضای این ایام از هر حزبی حزنی بر
حضرت سلطان وارد جز این حزب که پاس
حرمت و ادب را از دست ندادند فی الحقیقه از
برای ادب نزد رب مقامیست عظیم طوبی از
برای نفسیکه بآن فائز گشت و محروم نماند

- 6 This Wronged One is bewildered and thoughtful through the nights and days: what hath befallen the divines of the age, the theologians of the time, and the sages of the era, that they have committed that which hath caused grief to the believers and the detached ones? O son of Abhar! This is the time for the

6 این مظلوم در لایلی و ایام متحیر و متفکر آیا چه
شده که علمای انام و فقهای ایام و حکمای عصر
عمل نمودند آنچه را که سبب حزن موحدین و
منقطعین گشت یا ابن ابهر مقام ظهور شکر و بروز

manifestation of gratitude and the appearance of praise, for this party, after divine grace, celestial favor, and pre-existent mercy, hath shown no disrespect. Even while the pretenders are engaged day and night in intrigue and deception. Say: Praise be unto Thee, O my God, for having preserved Thy party through Thy power and sovereignty despite enemies and the appearance of the wicked ones. No harm hath come upon the blessed person of the Sultan from them. If this matter be denied in these days, its signs and manifestations shall surely encompass the world thereafter, and all shall acknowledge the appearance of divine grace and mercy. Verily, He doth not suffer the reward of the doers of good to be lost.

حمد این آیامست که این حزب بعد از فضل الهی و عنایت ربّانی و رحمت مسبوقة رحمانی ترک ادبی از ایشان ظاهر نه مع آنکه مدعیها در شب و روز بدسیسه و خدعه مشغول قل لک الحمد یا الهی بما حفظت حزبک بقدرتک و سلطانتک مع اعدا و ظهور اشقیای از ایشان بر وجود مبارک سلطان چیزی وارد نه اگر در این آیام این فقره انکار شود بعد البتّه آثارش و ظهوراتش عالم را احاطه نماید و کل اقرار نمایند بظهور فضل و رحمت الهی آنه لا یضیع اجور العالمین

- 7 His honor and the other loved ones should repeatedly call the people to patience and forbearance, and not be distressed by the deeds of some. They should fix their gaze upon the horizon of the Cause, not upon the words and deeds of the servants. The essence of the Cause and the good intentions of this party are not hidden from His Majesty the Sultan and the Chief of Princes. If, out of wisdom, some matter should appear from the Sovereign Commander, one must hold fast to the cord of patience. This Wronged One beseecheth God to preserve and protect this party, lest some matter should appear that would lay waste the deeds and patience of forty years. No blessing and no food hath a sweetness that prevaleth over the sweetness of patience. Whatsoever appeareth from this party is for the sake of God, and the gaze of all is fixed upon the horizon of His favor. He is the One unto Whom all are drawn, Who bestoweth full recompense upon them that seek Him. There is none other God but He, the All-Knowing, the All-Wise.

7 آنجناب و سایر اولیا مجدّد عباد را بصبر و اصطبار دعوت نمایند و از اعمال بعضی مکدر نشوند بافق امر ناظر باشند نه باقوال و اعمال عباد بر حضرت سلطان و امیر الأمرآ اصل امر و حسن نیت این حزب مستور نه اگر نظر بحکمت از حضرت امر امری ظاهر شود باید بجل صبر تمسک جست اینظلم از حق میطلبد این حزب را محفوظ دارد و حراست فرماید که مباد امری ظاهر شود که اعمال و اصطبار چهل ساله را بر باد دهد هیچ نعمتی و هیچ مائدهئی لذّتش بر لذّت صبر غلبه نماید از این حزب آنچه ظاهر شود لوجه الله است و لحاظ کل بشر عنایت او متوجه اوست موقّ اجور سائلین لا اله الا هو العلیم الحکیم

- 8 Beseech ye the one true God that He may unveil before His Majesty the Sultan and His Highness the Grand Vizier that which will enable them to become aware of this Wronged One's purpose and aspirations. By God! They would then find themselves established upon a ship which no winds could move and no waves could harm. Thus hath the Wronged One spoken, as a token of His grace upon thee. Verily, He is the All-Bountiful, the Compassionate, the Most Generous. Thou hast ever been and continuest to be remembered.

8 از حقّ بطلبید از برای حضرت سلطان و حضرت امیر الأمرآ کشف فرماید تا بر نیت اینظلم و آمالش آگاه شوند تالله اذا یجدان انفسهما ساکتان علی فلک لا تحرکها الأریاح ولا تضربها الأمواج کذلک نطق المظلوم فضلاً من عنده علیک آنه هو الفضال المشفق الکریم لازال مذکور بوده و هستی

- 9 Take hold of the Most Great Handle in the name of the Lord of all mankind and say: O my God, my God! I beseech Thee by the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens to unveil unto Thy servants that which Thou hast unveiled unto us through Thy power and Thy sovereignty. Thou art He through Whose Name Thou didst raise the standard of free will before the faces of the righteous and the wicked alike. There is none other God but Thee, the Omnipotent over

9 خذ العروة الوثقی باسم مولی الوری و قل الهی الهی اسئلك بمطلع آیاتک و مشرق بیناتک ان تکشف لعیبادک ما کشفتم لنا بقدرتک و سلطانتک انک انت الذی باسمک نصبت رایة

whatsoever Thou willest, through Thy binding and perspicuous command.

الاختيار امام وجوه الأبرار والأشرار لا اله الا
انت المقتدر على ما تشاء بأمرك المبرم الحكيم

BLIB_Or15690.086, BLIB_Or15728.169,
BRL_DA#187, YIA.062-063

BH01303

To: Siyyid Ali Afnan son of Afnan Kabir, in Beirut

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His glory, the Mighty and Powerful! 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 Praise be to the All-Giving Lord, the Master of origin and return, Who hath uttered that which leadeth to the advancement and elevation of existence, the tranquility of the world, and the order of nations, and Who hath adorned the Afnan among His servants with kinship unto Himself and illumined them with the rays of His special bounty and favor. And blessings and peace be upon His handiwork through whom the world was set ablaze with the fire of the love of God, through whom the gate of heaven was opened and the treasures of the Divine Throne and all that was stored therein were revealed, and upon His family and companions, the dawning-places of might and the daysprings of power, through whom authority was manifested, the rock cried out, the ocean of justice surged, and the fragrance of equity was wafted abroad. My spirit be a sacrifice for your service, your mention and your praise. 2 حمد حضرت وهّاب و مالك مبدء و مآب را
سزاوار كه آنچه سبب ارتقاء و ارتفاع وجود و
راحت عالم و نظم امم است بيان فرمود و ما بين
عباد افنان را بنسبت بخود مزین فرمود و بانوار نیر
عنايت مخصوصه منور داشت و الصلوة والسلام
على صنعه الذى به اشتعل العالم بنار محبة الله و
به فتح باب السماء و ظهرت كائنات العرش و
ما كنز فيها و على آله و اصحابه مشارق القدرة
و مطالع الاقْتدار الذين بهم ظهرت السطوة و
نادت الصخرة و ماج بحر العدل و هاج عرف
الانصاف روى لخدمتكم و ذكرکم و ثنائکم الفداء
- 3 Your multiple letters arrived and gave fresh light to the eye and a new melody to the ear. We beseech God to strengthen your pen and to cause the ink to succeed in mentioning love and unity. In truth, from every word thereof the fragrance of the spirit was diffused. After perusal, We proceeded to the Most Great Prison where it was presented, and He declared: 3 دستخطهای متعدده آنحضرت رسید عین را
روشنی تازه بخشید و سمع را نغمه جدیده نسل
الله ان یؤید قلبکم و یوفق المداد على ذکر الوداد و
الاتحاد فی الحقیقه از هر کلمه آن نفحه روح
متضوّع و بعد از اطلاع قصد مقام نموده عرض
شد فرمودند
- 4 He is the Helper, the Chosen One! 4 هو المؤید المختار
- 5 O My Afnan, O 'Ali, upon thee be the peace of God and His loving-kindness! Praise be to God Who hath granted health, bestowed strength, and confirmed thee in the recognition of His blessed Self. Were it not for His grace, who would be able to turn unto Him or recognize even a single one of His mentions? At all times the rain of grace and bounty descendeth from the 5 یا افنانی یا علی علیک سلام الله و عنايته لله الحمد
صحت عنايت فرمود و قوت بخشید و تأیید نمود
از برای عرفان ذات مقدسش لو لا فضله من
يقدر ان يتوجه اليه او يعرف ذكراً من اذكاره در
جميع احيان امطار فضل و عطا از سخاب رحمت
نازل از او میطیلم آنجناب را حفظ فرماید و بر

clouds of mercy. We beseech Him to protect thee and to confirm thee in that which He loveth and is pleased with. Grieve not over the severe trials that have befallen through God's irrevocable decree, for after every hardship He hath promised ease, and after every intensity, relief. Throughout all ages people have experienced both hardship and relief, and afterwards they have attained to that which hath no equal. Say:

- 6 My God, my God! Thou seest me turning unto Thee and clinging to the cord of Thy generosity, the cord of Thy grace, the cord of Thy bestowal, and the cord of Thy bounty. I am surrounded on all sides by that which hath caused my limbs to quake and my heart to tremble. I beseech Thee, O Reformer of all affairs, by the One Who conversed on Sinai, and by the Light and its Manifestation, and by Thy Prophets and Thy chosen ones, and by Him through Whom and through Whose advent the heavens of Thy power and the spheres of Thy utterance were honored, to transform these sorrows into joy, this hardship into relief, this difficulty into ease, and this abasement into supreme glory. I testify that Thou art the One Who hath power over whatsoever Thou willest. Thou hearest and answerest, and verily Thou art the Forgiving, the Generous.

- 7 We send greetings to the loved ones in that land. Convey Our greetings to Muhammad Mustafa, upon him be the peace of God and His grace. Permission was sought previously for one of the loved ones and permission was granted. The other loved ones are mentioned in the presence of the Wronged One. We beseech God to confirm them all in fellowship, unity, love and concord, and in deeds that lead to the exaltation of their station. Verily, He hath power over all things. We have ever mentioned and continue to mention the loved ones. We beseech the Exalted One to protect them and to send down upon them blessings from the heaven of His bounty. Verily, He is the All-Bountiful, the Bestower, the Mighty, the Generous.

- 8 All praise and bounty belongs to God, inasmuch as He protected the companions of the prison with sovereignty, glory and grandeur, and bestowed love and affection upon them. I beseech His exalted Self to gather them beneath the banner of His generosity that hath encompassed all existence, and to aid them to achieve praiseworthy character and goodly deeds. Verily He is the Almighty, the All-Bountiful. This evanescent servant beseecheth and imploereth the Eternal Truth to adorn that blessed and auspicious being with the ornament of joy and delight, and to make manifest the means of gladness and felicity. Although according to the utterance of the Master, the people of grace, truthfulness, kindness and forbearance have ever reposed beneath the shade of His favor, for their glory is

ما یحبّ و یرضی تأیید نماید آنجناب از اموراتیکه از قضایای مبرمه الهی وارد شده محزون نباشید چه که بعد از هر عسری بشارت یسر فرموده و بعد از هر شدتی ذکر رخا لازال مردمان روزگار در شدت و رخا بوده اند و بعد فائز شده اند بآنچه که شبه نداشته

6 قل الهی الهی ترانی متوجّهاً الیک و متمسکاً بحبل جودک و حبل کرمک و حبل عطائک و حبل فضلک قد احاطتني منکل الجهات ما ارتعدت به فرائضی و اضطرب به قلبي اسئلک یا مصلح الامور بالطور و مکلمه و بالنور و مظهره و یأنبیائک و اصفیائک و بالذی به و بقدومه تشرفت سموات قدرتک و افلاک پیانک ان تبدل هذه الغوم بالسور و هذه الشدة بالرخاء و هذا العسر باليسر و هذه الذلة بالعزة الکبری اشهد انک انت المقتدر علی ما تشاء تسمع و تجیب و انک انت الغفور الکریم

7 اولیای آن ارض را سلام میرسانیم بجناب محمد مصطفی علیه سلام الله و فضله سلام برسانید از برای یکی از اولیا اذن طلب نموده از قبل و بعد اذن عنایت شد و سایر اولیا نزد مظلوم مذکورند از حق میطلبیم کل را مؤید فرماید بر الفت و اتحاد و محبت و وداد و اعمالیکه سبب علو مقام است آنه علی کل شیء قدیر اولیا را لازال ذکر نموده و مینمائیم تسئله تعالی ان یحفظهم و یزّل علیهم برکة من سماء عطائه انه هو الفیاض الفضال العزیز الکریم

8 انتهی لله العنایة کلّها و الفضل کلّه چه که اصحاب سجن را به سلطنت و عزّت و عظمت حفظ فرمود و الفت و محبت عنایت نمود اسئله تعالی ان یجمعهم تحت لواء جوده الذی احاط الوجود و یوقّتهم علی الأخلاق المرضیة و الأعمال الطیبة انه هو المقتدر الفضال این خادم فانی از حقّ باقی سائل و آمل که آنوجود مسعود مبارک را بطراز فرح و ابتهاج مزین دارد و اسباب فرح و سرور ظاهر نماید اگرچه بفرمایش مولی اهل فضل و راستی و عنایت و بردباری لازال در ظلّ عنایت مستریخند چه که عزّشان لله و فرحشان باو بوده و هست اینست که در

of God and their joy hath been and is in Him. This is why in one of the Tablets He saith: The dominion of the Afnan is established in the divine Kingdom, not in the earthly realm of water and clay. Verily He is the Almighty, the All-Knowing, the All-Wise.

- 9 It is hoped that through God's grace and favor that which becometh His generosity, bounty and munificence may be made manifest. I convey greetings and praise to the loved ones of that land, and I have mentioned and continue to mention each one of them. Verily our Lord is the Forgiving, the Merciful. The prayer that Haji—upon him be God's peace—requested was sent. It is hoped that they may attain unto it and drink from the choice wine of its utterance. Verily He is the Helper, the All-Bountiful.

یکی از الواح میفرماید ملک افنان در ملکوت الهی محقق نه در آب و گل زمین آنه هو المقتدر العليم الحكيم

9 امید آنکه از فضل و عنایت حق ظاهر شود آنچه که سزاوار کرم و عنایت و جود اوست خدمت اولیای آن ارض سلام و ثنا میرسانم و هر یک را ذکر نموده و مینمایم ان ربنا هو الغفور الرحيم مناجاتی که جناب حاجی علیه سلام الله طلب نمودند ارسال شد امید آنکه بآن فائز شوند و از رَحیق بیانش بیاشامند آنه هو المؤید الکَریم

BLIB_Or15701.058

BH01341

To: Aqa Abdul-Baqi

Date: 1307 ? [1889-1890]

- 1 He is the Songster upon the Branch of Eternity!
- 2 This is a Book which calleth aloud in the world and summoneth all peoples to the Most Great Name, whereby the hearts of the Concourse on High were attracted and the hearts of them that denied God, the Creator of heaven, were perturbed. O thou who art present before the Countenance! Recount unto the people of cities and lands that which thou hast witnessed and heard, when thou didst take for thyself in the Pavilions of Grandeur a station that was exalted in the name of God.
- 3 Say: O people of the Furqan! The All-Merciful hath come with a sovereignty before which the hosts of earth and heaven cannot stand. This is attested by the Mother Book which speaketh in the final abode and proclaimeth: The appointed time hath come, and the Revealer of verses hath come from the horizon of might with a Cause before which have bowed the necks of those who established for themselves beneath the shadow of vain imaginings a station that was, from time immemorial, rejected through justice. Beware lest the contingencies of idle fancies withhold you from His Name, the Self-Subsisting. Cast away vain imaginings! The Lord of all beings hath appeared with

1 هو المغرّد على غصن البقاء

2 کتاب ینادی فی العالم و یدع الأمم الی الاسم الأعظم الذی به المجذبت افئدة الملائ الأعلی و اضطربت قلوب الذین کفروا بالله فاطر السماء انک انت یا ایها الحاضر لدی الوجه اقصص لأهل المدن و الدیار ما رأیت و سمعت اذ اتخذت لنفسک فی قباب العظمة مقاماً کان باسم الله مرفوعاً

3 قل یا اهل الفرقان قد اتى الرحمن بسلطان لا يقوم معه جنود السموات و الأرض یشهد بذلك ام الكتاب الذی ینطق فی المآب و ینادی قد اتى المیقات و منزل الآیات اتى من افق الاقتدار بأمر خضعت له اعناق الذین اتخذوا لأنفسهم فی ظل الوهم مقاماً کان فی ازل الآزال بالعدل مردوداً ایاکم ان تمنعکم شؤونات الظنون عن اسمه القیوم ضیعوا الأوهام قد ظهر مالک الأنام بسلطان کان

a sovereignty that was witnessed in truth. The Fire speaketh from the Lote-Tree, and the Light hath shone forth from this Horizon which was known by the name of God.

- 4 This is a Day wherein the divine Hill hath attained the presence of God and the call hath been raised from all things: The Spot hath been adorned through the advent of the Lord of all beings. Blessed art thou, O Land of Syria! The Morn of Manifestation hath breathed within thee, and thereby hath the fragrance of God been diffused throughout all else. Blessed is he who hath cast away that which the people possess and hath taken for himself a path unto Him. In this moment the cry of Zion hath been raised and Mount Carmel rejoiceth at the sea of attainment. Thus hath the matter been decreed through grace.

- 5 O Carmel! Thou didst taste the poison of separation through ages and centuries; now the honey of reunion hath come unto thee, inasmuch as the Countenance of the Ancient of Days hath turned toward thee from this direction which was recorded in the Mother Book by the Pen of the All-Merciful. The rapture of the utterance hath seized all created things. Blessed is the one whom neither the might of any oppressor nor the ascendancy of any aggressor hath weakened. He is of the people of Baha who were mentioned by the tongue of God in the Qayyumu'l-Asma'. This is a Tablet that hath been sent down in truth and hath given the world the glad-tidings of the manifestation of the Ancient of Days. Blessed is he who hath heard and hastened to a station that was illumined by the lights of His countenance. Thus hath the Most Exalted Pen spoken, and there hath appeared that which was hidden from the people, save whom God willeth. Verily, He hath power over all things.

- 6 O Abdul-Baqi! The countenance of the Ever-Abiding hath at this moment turned towards thee and maketh mention of that which will draw thee nigh unto God, the Lord of all worlds. We bear witness that thou didst attain unto His presence on this Day and didst turn unto God at a time when every heedless and remote soul had turned away from Him. And We testify that thou didst seek after the Ultimate Goal and the Most Exalted End, and God aided thee through the agencies of the heavens and earth until thou didst arrive upon the shore of the ocean of grandeur and didst attain unto that which had been recorded by the Pen of Revelation in the Books of the Messengers. Thou art he whom the clamour of the people did not frighten, nor did the might of those who denied the Day of Judgment hold thee back. Thou didst purpose, depart, and hasten until thou didst attain unto a place wherein the call

بالحقّ مشهوداً إنّ النّار تنطق في السّدره و النّور
سطع منها الأفق الذي كان باسم الله معروفاً

4 هذا يوم فيه فاز كوم الله باللقاء و ارتفع النداء
من كلّ الأشياء قد تزيّن المقام بقدم مالک الأنام
طوبى لك يا برّ الشام قد تنفس فيك صبح
الظهور و به تضوّع عرف الله فيما سواه طوبى
لمن نذ ما عند القوم و اتّخذ لنفسه اليه سبيلاً قد
ارتفع في هذا الحين نداء الصّبيون و يبشّر الكرمل
بجر الوصال كذلك كان الأمر بالفضل مقضياً

5 يا كرمل قد ذقت سمّ الفراق في القرون و
الأعصار اذاً اتيك شهد الوصال بما توجه اليك
وجه القدم من هذا الشّطر الذي كان في أمّ
البيان من قلم الرّحمن مسطوراً قد اخذ جذب
البيان من في الامكان طوبى لقوى ما اضعفته
سطوة كلّ ظالم و لا شوكة كلّ جابر انه من
اهل البهاء الذي كان في قيوم الأسماء بلسان
الله مذكوراً هذا لوح نزل بالحقّ و بشّر العالم
بظهور مالک القدم طوبى لمقبل سمع و سرع الى
مقام كان بأنوار الوجه مضياً كذلك نطق القلم
الأعلى و ظهر ما كان مستوراً عن القوم الا من
شاء الله انه كان على كلّ شيء قديراً

6 يا عبدالباقى قد اقبل اليك في هذا الحين وجه الباقي
و يذكرک بما يقربک الى الله ربّ العالمين نشهد
انک فزت بلقاء اليوم و اقبلت الى الله اذ اعرض
عنه كلّ غافل بعيد و نشهد انک قصدت المقصد
الأقصى و الغاية القصوى و ايّدک الله بأسباب
السّموات و الأرض الى ان وردت في شاطئ بحر
الكبرياء و فزت بما كان مسطوراً من قلم الوحي
في كتب المرسلين انت الذي ما خوفتك ضوضاء
العباد و ما منعتك سطوة الذين كفروا بيوم الدين
قصدت و خرجت و سرعت الى ان حضرت في
مقام فيه ارتفع نداء الله العزيز الحميد طوبى لعينک
بما فازت و لأذنک بما سمعت

of God, the Mighty, the Praiseworthy, was raised. Blessed be thine eye for what it beheld and thine ear for what it heard.

- 7 When thou didst arrive in the Land of Ta, it was the hope of them that are nigh unto God that thou wouldst stand before the Hands of the Cause of God, convey My glorification unto them on My behalf, and give them the glad-tidings of My loving-kindness, My grace and My mercy that have preceded all who are in the heavens and on earth. We have not mentioned their names, in accordance with the wisdom from Our presence. Verily thy Lord is the All-Knowing, the All-Wise. Then make mention of My loved ones in that place, who have cast away what the people possess and taken hold of that which they were bidden in the Book of God, the Lord of the Mighty Throne.

- 8 Say: This is the Day of Victory, did ye but know it, and this is the Day of remembrance and praise. Blessed is he who hath uttered that which he was commanded in My Preserved Tablet, wherein have been sent down the mysteries of what hath been and what will be. Say: This is the Day whereon the Temple of Revelation was established upon the throne of Sinai, yet most of the people do not understand. Say: This is the Day of Utterance, did ye but comprehend it, and this is the Day of distinction, would ye but judge with fairness. This is the Day whereon the Ark of the Bayan sailed upon the ocean of divine knowledge through this blessed, mighty and beloved Name. Say: O people of the earth! Beware lest the veils of glory hold you back from My Name, the Self-Subsisting, and beware lest names hold you back from God, the Possessor of this manifest station. Aid your Lord through the wisdom wherewith ye have been commanded in the Tablets of God, the Almighty, the Mighty, the Beloved.

- 9 Then make mention of My greetings unto thy family and those who are with thee, and recount unto them what thou hast heard from the tongue of God, the Possessor of the unseen and the seen. Thus hath the fragrance of utterance been wafted when the Tongue spoke forth from this praiseworthy station. The glory from Our presence be upon thee and upon those who have quaffed the choice wine of divine knowledge from the chalice of the bounty of God, the Lord of dominion and the Kingdom.

7 ما كان امل المقرّبين اذا وردت ارض الطّاء قم امام وجهه اياى امر الله و كبرّ عليهم من قبل و بشرهم بعنايتى و فضلى و رحمى التى سبقت من فى السموات و الارضين انا ما ذكرنا اسمائهم حكمة من عندنا ان ربك هو العليم الحكيم ثم اذكر اوليائى هناك الذين نذوا ما عند القوم و اخذوا ما امروا به فى كتاب الله ربّ العرش العظيم

8 قل هذا يوم النصر لو انتم تعلمون و هذا يوم الذّكر و الثّناء طوبى لمن نطق بما امر به فى لوحى المحتوم الذى فيه نزل اسرار ما كان و ما يكون قل هذا يوم فيه استوى هيكّل الظهور على عرش الطور ولكنّ القوم اكثرهم لا يعرفون قل هذا يوم البيان لو انتم تفهمون و هذا يوم الفرقان لو انتم تصفون و هذا يوم فيه سرت سفينة البيان على بحر العرفان بهذا الاسم المبارك العزيز الودود قل يا ملاء الارض اياكم ان تمنعكم سبحات الجلال عن اسمى المهيمن القيوم و اياكم ان تمنعكم الاسماء عن الله مالک هذا المقام المشهود انصروا ربكم بالحكمة التى امرتم بها فى الواح الله المقتدر العزيز المحبوب

9 ثم اذكر من قبلى اهلك و من معك ثم اقصص لهم ما سمعت من لسان الله مالک الغيب و الشهود كذلك تصوّع عرف البيان اذ نطق اللسان فيهذا المقام المحمود البهاء من لدنا عليك و على الذين شربوا رحيق العرفان من كأس عناية الله مالک الملك و الملكوت

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YMM.304x, OOL.B174

BH01357*To: Aqa Muhammad Rida Khurasani (pilgrim) et al.**Date: 1307 ? [1889-1890]*

- 1 In His Name, exalted be His station, the Bestower of gifts and favors! 1 هو الله تعالى شأنه المواهب والألطاف
- 2 Praise befiteth and is worthy of the Most Great Cause, which through the key of the Most Exalted Word hath unlocked the doors of hearts and souls, and adorned them with harmony and unity. Glorious is His utterance and mighty His proof, and there is no God but Him. On this blessed day the friends of God must be adorned with the crown of detachment and the luminous raiment of steadfastness, and must remain attentive and hold fast to this blessed Supreme Word, which is a penetrating sword for the opposers and an enduring bounty for those who have turned to Him. 2 حمد علت کبری را لائق و سزاست که بمفتاح کلمهء علیا ایواب افتده و قلوب را باز نمود و بالفت و اتحاد مزین داشت عزّ بیانه و جل برهانه و لا اله الا غیره در این یوم مبارک باید اولیای حق بتاج انقطاع و طراز نورانی استقامت مزین باشند و بلین کلمهء مبارکهء علیا که سیفیت برنده مخصوص معرضین و نعمتیت پاینده مخصوص مقبلین باید متوجه و متمسک و ناظر باشند
- 3 O God! I beseech Thee by Thy Glory at its most glorious, and all Thy Glory is indeed glorious. O God! I beseech Thee by the whole of Thy Glory to make me steadfast in Thy Cause and in Thy love. 3 اللهم انی استلک من بهائک بأبهاء و کلّ بهائک بهی اللهم انی استلک ببهائک کلّه ان تجعلی مستقیماً علی امرک و حبک
- 4 O Muhammad-Rida! Though thou art not present in body, thy traces are manifest and evident like thy very being. The greatest bounty is that these traces are companions and confidants in the rose-garden of the peerless Friend. Blessed art thou and happy art thou! Make mention of the friends in the land of Kha on behalf of the Wronged One. Say: O people of God! This is the day for the triumph of the Cause, and triumph is dependent upon and connected with deeds and character. Say: Behold ye the power of God and His sovereignty! And let them turn their gaze toward the land of Ya, where in an instant punishment was transformed into sweetness and tyranny into justice. Blessed is he who hath found and recognized, and woe unto the heedless! 4 یا محمد قبل رضا اگر تو در ظاهر حاضر نیستی آثار بمثل وجودت ظاهر و هویدا فضل اعظم آنکه این آثار در گلستان دوست یگا همراه و همراز طوبی لک و نعیماً لک اولیای ارض خاء را از قبل مظلوم ذکر نما بگو یا حزب الله یوم یوم نصرت امر است و نصرت باعمال و اخلاق معلّق و منوط قل انظروا فی قدرة الله و سلطانه و در ارض یاء توجه نمایند در یک آن عذاب بعذب و ظلم بعدل تبدیل شد طوبی لمن وجد و عرف و ویل للغافلین
- 5 O thou who hast turned thy face toward Me! Muhammad, upon him be My glory, sent thy letter to the Most Holy Court, and the Branch Diya, out of pure grace, requested a reply. At once this Most Great Tablet was revealed from the heaven of the bounty of the Lord of Eternity and sent forth. The spiritual youth, upon him be God's everlasting grace, and his honor Ibn-i-Ta'if-i-Marfu', upon him be God's eternal glory, have been and are mentioned. O youth! Thou hast ever been and art remembered. Should anyone ask thee about the Ark of God, say: Verily it is amidst the waves. We beseech God, blessed and exalted be He, to assist His people to attain such 5 یا ایها المقبل الی وجهی محمد علیه بهائی نامهات را بساحت اقدس فرستاد و غصنی ضیا محض عنایت جواب مسئلت نمود فیالحین این لوح اعظم از سماء عنایت مالک قدم نازل و ارسال شد جوان روحانی علیه فضل الله الابدی و جناب ابن طائف مرفوع علیه بهاء الله السرمدی مذکور بوده و هستند یا جوان لازال مذکور بوده و هستی لو یستلک احد عن سفینه الله قل انها بین الأمواج نسل الله تبارک و تعالی

steadfastness as would shake the foundations of the opposers and cause the hearts of the calumniators to tremble.

- 6 O spiritual youth! The cup of martyrdom hath another exhilaration and another rapture. The lovers in the city of Ya have attained that which the pens of the isles of knowledge and the tongues of the realms of utterance and inner meaning are powerless to describe. Blessed are they and happy are they! They are the horsemen in the field of love and faithfulness and the heroes in the arena of power and bounty. The eye of creation hath not seen the like of such souls, nor hath the ear of invention heard of such sacrifice. We beseech the Lord to ordain for His loved ones that which He hath ordained for them. Verily, He hath power over all things. From the heaven of grace was sent down that which is specially meant for the departed and elevated Sadr and his honor the elevated Mirza Ali, upon them be the glory of God and His care - that which its fragrance shall never cease and its traces shall never fade. We beseech God, blessed and exalted be He, to send down upon them in this hour a mercy from His presence and a bounty from His own Self. Blessed is he who remembers them and visits them, for he is among the successful ones in a mighty tablet.

- 7 Convey greetings to each of the friends on behalf of the Wronged One. Say: Today is the day of victory and triumph; deprive not yourselves. The righteous deed of the son of the departed Ahmad, who ascended unto My horizon, and likewise the deed of him whom God related unto him, are before Our sight and have been recorded by the Supreme Pen in the crimson scroll. Happy are they both, and happy are they - meaning those souls who rendered assistance and joined in this benevolent act. Nothing whatsoever escapeth the knowledge of your Lord. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 8 We have commanded the friends in the scriptures and tablets to justice, and forbidden them from oppression and corruption. They must, through the power and might of God, shun and avoid that from which the odor of corruption can be detected. This is a firm ordinance that hath been sent down and issued forth from the will of the Lord of eternity and the Most Great Name. Blessed is he who hath heard and acted upon that which God, the Ordainer, the Ancient of Days, hath ordained.

- 9 Glory be unto Thee, O my God! I beseech Thee by the blessed, hallowed, and most exalted Word, through whose dawning from the heaven of Thy will the ocean of immortality surged, the fragrances of bounty wafted, and the sun of faithfulness shone forth, to aid Thy loved ones to arise to serve Thee and to stand firm in Thy Cause with such steadfastness as cannot

ان يؤيد حربه على استقامة تضطرب بها اركان المعرضين و ترتعد بها افئدة المفتقرين

6 يا جوان روحانی جام شهادت را نشاطی دیگر و نشئه دیگر است عشاق مدینه یاء فائز شدند بآنچه که اقلام جزائر دانائی و السن عوالم بیان و معانی از وصف و بیان عاجز و قاصر است طوبی لهم و نعیماً لهم ایشانند فوارس میدان عشق و وفا و ابطال مضمار قدرت و عطا چشم ابداع شبه آن نفوس را ندیده و سمع اختراع چنین انفاقی نشنیده نسل المولی ان یقدر لأولیائه ما قدر لهم انه على کل شیء قدير مخصوص مرحوم مرفوع صدر و جناب مرفوع میرزا علی علیهما بهاء الله و عنایتی از سماء عنایت نازل شد آنچه که عرفش قطع نشود و آثارش را محو نبینند نسل الله تبارک و تعالی ان یزل علیهم فی هذا الحین رحمة من عنده و عنایتی من لدنه طوبی لمن یذكرهما و یزورهما انه من الفائزين فی لوح عظیم

7 اولیا هر یک را از قبل مظلوم تکبیر برسان بگو امروز روز نصر و ظفر است خود را محروم منمائید عمل مبرور ابن مرحوم احمد الادی صعد الی افقی و همچنین عمل من نسبه الله الیه در نظر و از قلم اعلی در صحیفهء حمرا ثبت شده هنیئاً لهما و مرئاً لهم یعنی آن نفوسیکه اعانت نمودند و در معروف شریک گشتند لا یعزب عن علم ربکم من شیء یسمع و یری و هو السميع البصیر

8 اولیا را در زیر و الواح بدل امر نمودیم و از ظلم و فساد نهی فرمودیم باید بحول و قوه الهی از آنچه رائج فساد استشمام شود حذر نمایند و اجتناب کنند این حکم محکم [که] از ارادهء مالک قدم و اسم اعظم نازل و جاری شده طوبی لمن سمع و عمل ما امر به من الله الامر القدیم

9 سبحانک اللهم یا الهی اسئلك بالکلمة المبارکة المقدسة العلیا الی اذ اشرفت من افق سماء ارادتک ماج بحر البقاء و هاج عرف العطاء و اشرق نیر الوفاء ان تؤید اولیائک علی القيام علی خدمتک و الاستقامة علی امرک الی لا تمنعها

be deterred by hosts and ranks, nor by the roaring of those who have denied God, the Lord of bounty and the Lord of hosts. He is the Almighty, the Glorious, the All-Loving.

الجنود والصفوف ولا زماجير الذين كفروا بالله
مالك الجود ورب الجنود وهو المقتدر العزيز
الودود

BLIB_Or15716.223b

BH01417

To: Mardiyiyih wife of Mir Muhammad Bayk, in Faran

Date: 1307 ? [1889-1890]

- 1 He is the Compassionate, the All-Bountiful! 1 هو المشفق الكريم
- 2 O My handmaiden! My glory be upon thee! At this hour the gate of utterance hath been opened, turning unto thee, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Informed. O My leaf! The Divine Lote-Tree desireth to speak that which it spoke on the Mount of Knowledge unto the Son of Imran, that it may draw thee to the Dayspring of thy Lord's loving-kindness, the Almighty, the All-Powerful. 2 يا امتي عليك بهائي قد فتح في هذا الحين باب
البيان مقبلاً اليك لتشكري ربك العليم الخبير يا
ورقتي قد ارادت السدرة ان تنطق بما نطقت به
في طور العرفان لابن عمران ليجذبك الى مشرق
عناية ربك المقتدر القدير
- 3 O thou who hast turned towards My horizon! Verily, the heaven desireth to send unto thee a manifestation from among the manifestations of its sun, and a light from among the lights of its moon. Say: My spirit be a sacrifice for Thy tender mercy, O Lord of all being, Creator of all things, Sovereign of all names, Who gazeth upon all men and women, and Who speaketh that which draweth them nigh unto God, the Lord of all worlds! 3 يا ايها المقلبة الى افقي ان السماء ارادت ان
ترسل اليك تجلياً من تجليات شمسها ونوراً من
انوار قمرها قولي روعي لعنايتك الفداء يا مولاي
الورى وموجد الاشياء ومالك الاسماء والنظر
الى العباد والاماء والناطق بما يقرّبهم الى الله
رب العالمين
- 4 O My handmaiden! Behold, behold the pearls which We have sent unto thee from this Most Great Sea, as a mercy from Us upon thee and upon those who have heard the Call and have said: "Praise be unto Thee, O Thou Who art the Beloved of all in the heavens and on earth!" O thou who art present before the throne! Hear My call time and again, repeatedly. Verily it is the water of life for the people of creation and the light of the All-Merciful amidst the followers of all religions. Blessed is he who hath heard, witnessed and seen, and woe unto the heedless! The wine of My choice nectar hath intoxicated the Concourse on High and the Supreme Paradise. They cry "Glory!" and "God is Most Great!" to this Name, at Whose appearance the limbs of the idolaters who violated God's Covenant and Testament trembled, and who denied that which was sent down from the heaven of His utterance in this mighty, exalted station. 4 يا امتي انظري انظري الى الآلى التي ارسلناها
اليك من هذا البحر الأعظم رحمة من عندنا
عليك وعلى الآلى سمعن النداء وقلن لك الحمد
يا محبوب من في السموات والأرضين يا ايها
الحاضرة لدى عرش اسمي ندائي مرة بعد مرة و
كرة بعد كرة انه هو روح الحيوان لأهل الامكان
ونور الرحمن بين اهل الأديان طوبى لمن سمع و
شهد ورأى وويل للغافلين قد اخذ سكر حقيقي
الملا الأعلى والجنة العليا يهللون ويكبرون بهذا
الاسم الذي اذ ظهر ارتعدت فرائص المشركين
الذين نقضوا عهد الله وميثاقه وكفروا بما نزل
من سماء بيانه في هذا المقام العزيز المنيع

- 5 Give thanks, give thanks and say: "Praise be unto Thee for having remembered me with verses that have attracted the hearts of those near unto Thee!" Glorify, glorify and say: "All praise be unto Thee, O Thou Who art the Sovereign of the Kingdom of Names, for having turned toward Thy handmaiden and revealed unto her that which hath brought solace to the eyes of those endued with knowledge!" Thus hath the Most Great Sea spoken forth in a station which God hath sanctified beyond the understanding of the sincere ones.
- 6 O My leaf! We have been encompassed by sorrows from all directions through that which the hands of those whom God created to aid My Cause have wrought, for they have instead aided Mine enemies who have pronounced judgment against Me with such injustice as hath caused the Holy Spirit to lament.
- 7 In the Persian tongue, hearken unto the call of the Wronged One: Though outwardly His Majesty the King and the Minister remain silent and have even shown some measure of kindness toward this community, inwardly they persist in and act according to their own desires. By My life! Their power and might shall not prevent Me. We have arisen before all faces and have cast upon all that which God hath taught Me, with a sovereignty that hath encompassed the whole earth. Every truthful and faithful one beareth witness unto this. Ere long the signs of God shall become manifest and resplendent from all directions. Neither the might of the oppressors nor the power of the heedless can prevent it. The divine signs penetrate all things and His Will is supreme. Can anyone prevent Him from exercising His sovereignty? Nay, by His own Self, the Truth! We have revealed that which was hidden from all eyes and treasured in the knowledge of God, the Lord of Lords.
- 8 Convey My greetings to all the handmaidens in that land. Say: O handmaidens of God! This is the day of supreme joy. With spirit and fragrance, occupy yourselves with the remembrance of the Beloved of all worlds. However, do not let go of wisdom, for adherence to it hath been revealed from the Supreme Pen in numerous Tablets, lest there appear that which would grieve the hearts of those of My handmaidens who have heard My call, who have won victory through My traces, who have witnessed that which hath been sent down from the heaven of My grace, and who have responded when the Call was raised between earth and heaven. Thus hath the tongue of the Wronged One spoken at this precious and beloved hour.
- 9 Take a cup of tea in defiance of My turbaned enemies, then drink from it once for My love and again in remembrance of Me, the Mighty, the Beautiful.
- اشکری اشکری و قولي لک الحمد بما ذکرتنی بآیات
انجذبت بها افتدة المقرین احمدي واحمدی و قولي
لک الثناء یا مالک ملکوت الأسماء بما توجهت
الی امتک و انزلت لها ما قرّت به اعین العارفين
کذلک نطق البحر الأعظم فی مقام جعله الله
مقدساً عن عرفان المخلصین
- یا ورقتی قد احاطتنا الأحزان من کلّ الأقطار
بما اکتسبت ایادی الذین خلقها الله لنصرة امری
و لانتها نصرت اعدائی الذین افتوا علی بظلم ناح به
الروح الأمين
- بلسان پارسی بشنو ندای مظلوم را اگرچه
در ظاهر حضرت پادشاه و وزیر ساکتند و
فی الجمله اظهار عنایت هم نسبت باین حزب
نموده و مینمایند ولكن در باطن بارادهای خود
متمسک و عاملند لعمر الله لا تمنعنی قدرتهم و
شوکتهم انا قننا امام الوجوه و القینا علی الکّل ما
علّنی الله بسلطان احاط من علی الأرض کلّها
یشهد بذلك کلّ صادق امین عنقریب آثار الله
از اطراف ظاهر و مشرق و لائح نه سطوت
ظالمین منع مینماید و نه شوکت غافلین آثار الهی
در جمیع اشیاء نافذ و اراده اش مقتدر هل یقدر
احد ان یمنعه عن سلطانه لا و نفسه الحق انا
اظهرنا ما کان مستوراً عن الأبصار و مخزوناً فی
علم الله ربّ الأرباب
- اماء آن ارض طراً را از قبل مظلوم تکبیر برسان
بگوای کنیزان حقّ یوم فرح اکبر است بروح و
ریحان بذکر محبوب عالمیان مشغول باشید ولكن
حکمت را از دست مدهید چه که عمل بآن
و تمسک بآن و تثبّت بآن در الواح شتی از قلم
اعلی نازل لثلا یظهر ما تحزن به افتدة امائی الآتی
سمعن ندائی و فرن بآثاری و شهدن بما نزل من
سماء فضلی و اجبن اذ ارتفع النداء بین السموات
و الأرض کذلک نطق لسان المظلوم فی هذا
الحین العزیز المحبوب
- خذی كأساً من الجای رغماً لأرباب العمام من
اعدائی ثم اشربی منها طوراً بحبی و اخری بذکری
العزیز الجمیل

- 10 The divines of Iran who for years have claimed knowledge, excellence and wisdom are found to be the most lost, most lying and most ignorant of the world, save whom God willeth. We beseech God to protect His servants and handmaidens. He is the One by Whose command all things have appeared and through Whose love they have moved and proclaimed: "This is the Day wherein He hath come, through Whom the lips of God's books have smiled, the Help in Peril, the Self-Subsisting."
- 11 The glory shining from the horizon of the Mother Book be upon thee and upon My handmaidens there, and upon all who are steadfast and firm.
- 12 For nearly three years, especially for My handmaiden and My spiritual leaf, upon her be My glory, there hath been revealed that which is as Kawthar for those near unto God and as Salsabil for the sincere ones. This time it was sent - give her these glad tidings. Verily her Lord is the Forgiving, the Merciful, and He is the All-Bountiful, the Generous.
- علمای ایران که سالها ادّعی علم و فضل و دانائی مینمودند کلّ اخسر و اکذب و اجهل عالم مشاهده میگرددن الا من شاء الله از حقّ میطلبیم عباد و اماء خود را حفظ فرماید هو الذی بأمره ظهرت الأشياء و بحجّه تحرّکت و نادت هذا يوم فيه اتی من ابتم به ثغر کتب الله المهيمن القيوم
- البهاء المشرق من افق امّ الکتاب عليك و علی امائی هناك و علی کلّ ثابت مستقیم
- قريب سه سنه میشود مخصوص امتی و ورققی روحانی علیها بهائی نازل شده آنچه که کوثرست از برای مقربین و سلسبیلست از برای مخلصین این کزه ارسال شد بشریها ان ربها هو الغفور الرحیم و هو الفضل الکرم

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BH01472

*To: Mirza Husayn son of Mirza Ashraf**Date: 1307 ? [1889-1890]*

- 1 He is the Consoler, the Comforter, the Kind, the Generous!
- 2 O son of Ashraf! Upon thee be the glory of God, His grace, His bounty and His radiance! There hath come upon Us from the oppressors that which hath caused My heart to cry out, My Pen to lament, and the eye of My loving-kindness to weep when We beheld the sheep of God amidst the wolves of the earth and the She-Camel of God in the hands of the oppressors. Verily, the oppressor hath issued a decree to slay My She-Camel and sink My Ark. Therefore hath the Herald cried out from the right hand of the Throne of My majesty: "O the pity of it! The servants have broken God's Covenant and His Testament, violated the sanctity of His Cause, slain His chosen ones and His loved ones, and plundered their possessions with manifest tyranny!"
- 3 O Husayn! Upon thee be My glory and My loving-kindness. Hearken unto the Call from the direction of 'Akka. Verily,
- هو المعزّي المسلّي العطوف الکرم
- يا ابن اشرف عليك بهاء الله و فضله و عطائه و ضيائه قد ورد علينا من الظالمين ما صاح به قلبي و ناح به قلبي و ذرفت عين شفقتی اذ رأينا غم الله بين ذباب الأرض و ناقة الله بين ايدي الظالمين انّ الظالم افقّی علی عقر ناقتي و غرق سفینتی بذلك نادى المناد عن يمين عرش عظمی یا حسرة علی العباد نقضوا ميثاق الله و عهده و هتكوا حرمة امره و قتلوا اصفیائه و اولیائه و نهبا اموالهم بظلم مبین
- يا حسين عليك بهائی و عنايتی اسمع النداء من شطر عكّاء انه لا اله الا هو الفرد الواحد العليم

there is no God but Him, the Single, the One, the All-Knowing, the All-Informed. Blessed is thy father, and blessed is he who loveth him, and who standeth before his resting-place and remembereth him with what hath been revealed from the Supreme Pen at this manifest time.

الخبير طوبى لأبيك و لمن احبه و لمن يقوم امام
رمسه و يذكره بما نزل من القلم الأعلى في هذا الحين
المبين

- 4 Glory and remembrance and praise be upon thee, O Ashraf! I testify that thou didst witness the waves of the ocean of thy Lord's utterance and the effulgences of the Day-Star of His Cause, and thou didst attain unto that which most of mankind hath failed to attain. Thou art he who turned towards God in the earliest days when the Call was raised between earth and heaven, in such wise that neither the happenings of the world nor the clamor of the ignorant could deter thee. Throughout thy days thou didst speak in praise of thy Lord, didst hold fast unto the cord of His grace, didst arise to serve Him, and didst guide His servants. Blessed art thou, and joy be unto thee, and unto him who remembereth thee and loveth thee and presenteth himself before thy grave and calleth to mind thy days and what befell thee from the dawning-places of oppression and the day-springs of tyranny. Thou art he whom the might of the people did not weaken, nor did the hosts and ranks frighten. Thou didst acknowledge God and His signs, and didst attain His good-pleasure in His days. I testify that through thy ascension the ocean of forgiveness surged and the fragrance of the mercy of thy Lord, the All-Merciful, was diffused. The hands of grace and favor have caused thee to enter the Most Exalted Paradise, the description of which the pens are powerless to set forth and the tongues unable to express.

4 البهاء و الذكر و الثناء عليك يا اشرف اشهد انك
رأيت امواج بحر بيان ربك و تجليات نير امره و
فرت بما لا فاز اكثر الخلق انت الذي اقبلت في
اول الايام اذ ارتفع النداء بين الأرض و السماء
بحيث ما منعتك حوادث الدنيا و لا ضوضاء
الجهلاء كنت في ايامك ناطقاً بثناء ربك و
متمسكاً بحبل فضله و قائماً على خدمته و هادياً
لعباده طوبى لك و نعيماً لك و لمن يذكرك
و يحبك و يحضر امام قبرك و يذكر ايامك
و ما ورد عليك من مشارق الظلم و مطالع
الاعتساف انت الذي ما اضعفتك سطوة القوم
و ما خوفتك الجنود و الصفوف اعترفت بالله و
آياته و فزت برضائه في ايامه اشهد ان بصعودك
ماج بحر الغفران و هاج عرف رحمة ربك
الرحمن و ادخلتكم ابدى العناية و الألفاف في
الفردوس الأعلى الذي عجزت الأقلام عن ذكره
و الألسن عن بيانه

- 5 We beseech God, blessed and exalted be He, to send down upon thee, at all times, mercy from His presence and light from His nearness and loving-kindness from His side. Verily, He is the Forgiver, the Bountiful. There is no God but Him, the Single, the One, the Compassionate, the Generous.

5 نسل الله تبارك و تعالى ان ينزل عليك في كل
الأحيان رحمة من عنده و نوراً من لدنه و عناية
من جانبه انه هو الغفار و هو الفضال لا اله الا
هو الفرد الواحد المشفق الكريم

- 6 And for him who presenteth himself before the tomb, it behooveth him to say:

6 و لمن يحضر تلقاء الرمس ينبغي ان يقول

- 7 "My God, my God! I beseech Thee by this martyr who gave up his spirit in Thy path and deposited his body in Thy love between the hands of Thine enemies, and who denied not Thy Manifestation and Thy Revelation and Thy Cause that hath encompassed Thy earth and Thy heaven, to forgive me and my father and my mother and my kinsmen. Then ordain for me the good of the world to come and of this world. Verily, Thou art the Lord of all men, the Lord of the Throne on high and of earth below. There is no God but Thee, the Ordainer, the Ancient of Days."

7 الهى الهى استلک بهذا الشہيد الذى انفق روحه
في سبيلک و اودع جسده في حبك بين ايدى
اعدائك و ما انكر ظهورك و بروزك و امرک
الذى احاط ارضک و سمائك ان تغفر لى و
لأبى و أمى و ذوى قرابتي ثم قدر لى خير الآخرة
و الأولى انک انت مولى الوری و رب العرش و
الثرى لا اله الا انت الامر القديم

8 O Husayn! I hope that thou wilt walk in the footsteps of thy father and appear amongst the servants in utmost sanctity and detachment. In truth I say, pure deeds and praiseworthy character have been and continue to be the helpers of God's Cause in this Most Great Revelation. Blessed is he who renounceth his desires and holdeth fast unto the fear of God. He is assuredly among those who are nigh unto God in My perspicuous Book. All the souls mentioned in thy letter have attained unto divine favors, and mention of each one hath flowed from the Tongue of Grandeur. We have remembered them before and do remember them at this time, and We give them the glad-tidings of God's bounty, His bestowal, His mercy and His favor. Verily, He is the Manifest, the All-Knowing. At this moment the ocean of Mine utterance hath surged and the fragrance of My remembrance hath been diffused. Blessed are they and joy be unto them. We beseech God to aid them and assist them to serve the Cause, and to ordain for them the good of this world and of the world to come. Verily, He is the Generous, the Lord of great bounty. Convey My greetings to each of the relatives of the martyred departed one who have attained to recognition, and give them the glad-tidings of the favors of God, exalted be His glory. Likewise, make mention of the believing handmaidens on behalf of the Wronged One. We beseech God to ordain for them that which He hath ordained for His devoted handmaidens. Verily, He is the Most Powerful of the powerful ones and the Most Merciful of the merciful ones. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have quaffed the wine of steadfastness from the hands of My bounty, and upon every steadfast and firm one, and every faithful and trusted one.

8 یا حسین امید آنکه بر قدم پدر مثنی نمائی بکمال تقدیس و تنزیه مابین عباد ظاهر باشی براسستی میگویم اعمال طیبیه و اخلاق مرضیه ناصر امر الهی در این ظهور اعظم بوده و هست طوبی از برای نفسیکه هوی را بگذارد و بتقوی الله تمسک نماید انه من المقربین فی کتابی المبین نفوس مذکوره در نامهات کل بعنایت الهی فائز و ذکر هریک از لسان عظمت جاری آنا ذکرناهم من قبل و فی هذا الحین و نبشّرهم بفضل الله و عطائه و رحمته و عنایتیه انه هو الظاهر العظیم بهم ماج فی هذا الحین بحر بیانی و توضّوع عرف ذکر طوبی لهم و نعیماً لهم نسل الله ان يؤیدهم و یوقّتهم علی خدمة الامر و یکتب لهم خیر الآخرة و الأولى انه هو الکریم ذو الفضل العظیم هریک از منتسبین مرحوم شهید را که باقبال فائزند از قبل مظلوم تکبیر برسان و بعنایت حقّ جلّ جلاله بشارت ده و همچنین اماء مؤمنات را از قبل مظلوم ذکر نما نسل الله ان یکتب لهم ما قدره لامائه [الطائفات] انه هو اقدر الأقدین و ارحم الرّاحمین البهّاء المشرق من افق سماء رحمتی علیک و علی الذین شربوا ریحق الاستقامه من ایادی عطائی و علی کل ثابت مستقیم و کلّ راسخ امین

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OSAI_TC 32r-33r

BH01488

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

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaketh before the rulers and the ruled
- 2 We have today left one place, intending for another, and We have spoken that whereby the hearts of the people were attracted, and all things spoke even as the Tongue hath spoken,

- 1 هو الناطق امام الملوك و المملوک
- 2 خرجنا اليوم من مقام قاصداً مقاماً آخر و نطقنا بما انجذبت به افئدة القوم و نطقت الأشياء بما نطق

and the Dove of the Cause hath called out in the Most Exalted Paradise: "He Who was hidden hath appeared, and He Who was promised hath come! Rejoice, O peoples of the earth, and respond to Him Who hath called you to His most exalted horizon and His most glorious station, which hath been the object of circumambulation of the Concourse on High throughout ages and centuries."

- 3 We passed by trees and rivers, and heard the rustling of the former in remembrance of the Lord of all beings, and the murmuring of the latter in remembrance of this Eternal Remembrance and Everlasting Light, whereby the ocean of oneness surged and the fragrance of God, the Lord of lords, was diffused. Blessed is he who hath dealt equitably in this Cause, and he who hath turned to the Dayspring of lights. This is the Day whereon the Temple of the Manifestation was established upon the throne of utterance, and spoke that whereby the sincere ones and they who are detached hastened unto God, the Revealer of verses.

- 4 O Andalib! Upon thee be the Glory of God and His favors. Thy letter hath come before Us. We perceived from it the fragrance of thy love, thy sincerity, thy steadfastness, thy remembrance, and thy wisdom for God and for His Face that shineth from the horizon of horizons. Say: O people! By God, He hath appeared Who was the object of the pure ones' desire, and through Him the sun of wisdom and proof hath shone forth in the realm of possibility. Exalted is the Most Merciful Who gave glad tidings to the servants of the mention of Him Who conversed with the Sinai, through Whom existence smiled and atoms spoke: "The kingdom, the dominion, the glory and the might belong to God, the Lord of the Day of Reckoning!"

- 5 O Andalib! By the life of God, the deeds of those who have cast godliness behind their backs, clinging to tyranny and wickedness while attributing themselves to the Dayspring of sanctity and holiness, have grieved Me. By this the Pen of God hath lamented in the most exalted station. We have revealed in the Tablets that which draweth the servants nigh unto the Mighty, the All-Bestowing. Among them are those who claimed My love and entry into the stronghold of My grace, yet committed that which caused My heart and My Pen to lament, and the eye of My inner being to weep at all times.

- 6 Say: O people! Fear God and follow not your desires. Follow Him Who hath come from the heaven of Command with power and sovereignty. We have enjoined upon you the fear of God and have revealed that which draweth you nigh unto Him. Beware lest ye forsake what ye have been commanded in the Mother Book. We desire from you no recompense, and We

اللسان ونادت حمامة الأمر في الفردوس الأعلى
قد ظهر من كان مستوراً واتى من كان موعوداً
افرحوا يا ملأ الأرض واجيبوا من دعاكم الى
افقه الأعلى ومقامه الأبهى الذى كان مطاف
الملأ الأعلى فى القرون والأعصار

3 مررنا على الأشجار والأنهار وسمعنا حفيف الأولى
فى ذكر مولى الورى وخير الأخرى فى ذكر هذا
الذكر الأبدى والنور السرمدى الذى به ماجت
لجة الأحديّة وهاج عرف الله ربّ الأرباب
طوبى لمنصف انصف فى الأمر ولقبل اقبل الى
مطلع الأنوار هذا يوم فيه استوى هيكلى الظهور
على عرش البيان ونطق بما سرع الموحدون و
المخلصون الى الله منزل الآيات

4 يا عندليب عليك بهاء الله وعنايته قد حضر
كتابك وجدنا منه عرف حبك وخلوصك و
استقامتك وذكرى وحكمتك لله ولوجهه
المشرق من افق الآفاق قل يا قوم تالله قد ظهر
من كان مقصود الأصفياء وبه اشرفت شمس
الحكمة والبرهان فى الامكان تعالى الرحمن الذى
بشّر العباد بذكر مكلّم الطور الذى به ابتسم نغمر
الوجود ونطقت الذرات الملك والملكوت و
العزة والجبروت لله مالك يوم المآب

5 يا عندليب لعمر الله احزنتنى اعمال الذين نبذوا
التقوى ورائهم متمسكين بالبنى والفحشاء و
ينسبون انفسهم الى مطلع التقديس والتزّيه
بذلك ناح قلم الله فى اعلى المقام انا انزلنا فى
الألواح ما يقرب العباد الى العزيز الوهاب منهم
من ادعى حبيّ والورود فى حصن عنايتى و
ارتكب ما ناح به قلبى وقلبى وبكت عين سرى
فى الليالى والأيام

6 قل يا قوم اتقوا الله ولا تتبعوا أهوائكم اتبعوا من
اتى من سماء الأمر بقدرة وسلطان انا وصيناكم
بتقوى الله وانزلنا ما يقربكم اليه اياكم ان تدعوا
ما امرتم به فى ام الكتاب انا ما نريد منكم جزاء

have desired for you in the Most Exalted Paradise a station whose description pens are powerless to render. Cast away what ye possess and take what ye have been given from the Lord of all men.

و اردنا لكم في الجنة العليا مقاماً عجبت عن ذكره
الأقلام ضعوا ما عندكم وخذوا ما اوتيتكم من لدن
مالك الرقاب

- 7 We have, in this Revelation, forbidden the servants from conflict and corruption and that which troubleth men of understanding, and We have commanded them to conquer the citadels of hearts with the hosts of wisdom and utterance. Your Lord, the Mighty, the All-Knowing, beareth witness unto this. O My loved ones! Hold fast unto the cord of deeds and character, that there may appear from you that which shall attract the hearts of those in all lands. Know ye that the hosts of good character are the mightiest hosts in the world. Consider this, O ye who are endowed with insight! Through these shall your stations and ranks be elevated among the parties.

7 أَنَا مُنَعْنَا الْعِبَادَ فِي هَذَا الظَّهْرِ عَنِ التَّزَاعِ وَالْفَسَادِ
وَمَا يَتَكَدَّرُ بِهِ أَوَّلُ الْأَبْوَابِ وَأَمْرَانَاهُمْ يَفْتَحُ مَدَائِنَ
الْقُلُوبِ بِجُنُودِ الْحِكْمَةِ وَالْبَيَانِ يَشْهَدُ بِذَلِكَ رَبُّكُمْ
الْعَزِيزُ الْعَلَامُ يَا أُولِي الْأَبْصَارِ تَمَسَّكُوا بِحَبْلِ الْأَعْمَالِ وَ
الْأَخْلَاقِ لِيُظْهَرَ مِنْكُمْ مَا تَخْتِجِبُ بِهِ أَفْتَدَةُ مَنْ فِي
الْبِلَادِ اعْلَمُوا أَنَّ جُنُودَ الْأَخْلَاقِ أَقْوَى الْجُنُودِ فِي
الْعَالَمِ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ بِهَا تَرْتَفِعُ مَقَامَاتِكُمْ
وَمَرَاتِبُكُمْ بَيْنَ الْأَحْزَابِ

- 8 O Andalib! We have created souls for the victory of Our Cause,
yet most of them have supported Mine enemies through deeds
whereby the hosts of revelation and inspiration have lamented.
This is what hath been sent down from My Most Exalted Pen,
a command from Our presence, and I am the Mighty, the All-
Bestowing. Remind the people of My verses and what hath
been sent down from the kingdom of My utterance, that they
might take for themselves a path to the Truth.

8 يا عندليب قد خلقنا النفوس لنصرة امرنا ولكن
اكثرهم نصروا اعدائى بأعمال ناحت بها جنود
الوحي و الالهام هذا ما نزل من قلبى الأعلى امراً
من عندنا و انا العزيز الوهاب ذكر الناس بآياتى و
بما نزل من ملكوت بىانى لعل يتخذون لأنفسهم
الى الحق سبيلا

- 9 Say: Glory be unto Thee, O my God, my Lord, my Beloved,
and my Purpose! I beseech Thee by the light of Thy Cause,
whereby earth and heaven were illumined, and whereby all
things were stirred when they recognized it, to assist Thy ser-
vants to return unto Thee, to turn repentant to the gate of Thy
grace, and to hold fast unto the cord of Thy bounty. Verily,
Thou art the Ever-Forgiving, the Generous, and verily, Thou
art the All-Bountiful, the Forgiving, the Merciful.

9 قل سبحانك اللهم يا الهى وسيدى ومحبوبى و مقصودى استلک بنور امرک الذی به اشرقت الأرض و السماء و من عرفه اهتزت الأشياء ان تؤید العباد علی الرجوع الیک و الانابة لى باب فضلک و التمسک بحبل عطائک انک انت التواب الکریم و انک انت الفیاض الغفور الرحیم

- 10 O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord!
O Lord! O Lord! Sanctify Thy loved ones from the promptings
of self and passion, and adorn them with the ornament of ho-
liness among Thy servants, O Lord of all being and Sovereign
of the hereafter and the former times! O Lord! Illumine their
outward and inward beings with the light of Thy knowledge,
then ordain for them every good thing Thou hast sent down
in Thy Books, Thy Scrolls, Thy Scriptures and Thy Tablets.
I testify that Thou art the One Who hath power over what-
soever Thou willest. There is none other God but Thee, the
Bountiful, the All-Bestowing, the Mighty, the Wise.

10

ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ
ربّ ای ربّ ای ربّ ای ربّ قدسی اجائک
من شؤونات النفس و الهوی و زینهم بطراز
التقدیس بین عبادک یا مولی الوری و مالک
الآخرة و الأولى ای ربّ نور ظاهرهم و باطنهم
بنور معرفتک ثم اکتب لهم کلّ خیر انزلته فی
کتیبک و صحفک و زیرک و الواحک اشهد
انّک انت المقتدر علی ما تشاء لا اله الا انت
الفَضَالُ الفِیاضُ العزیزُ الحَکیمُ

JHT S#017x

INBA51:422, BLIB_Or15724.041,
ADM1#002 p.009x, LHKM3.092

BH01501*To: Muhammad Qabl-i-Mihdi et al.**Date: 1307 ? [1889-1890]*

- 1 He is the All-Remembering, the All-Knowing, the All-Subduing, the Self-Subsisting! هو الذّاكر العالم المهيمن القيوم
- 2 O Muhammad-Qabli-Mihdi! Hearken unto the call of God which hath been raised from the precincts of the Prison, summoning all to a station which God hath sanctified from the idle fancies of the ungodly and the insinuations of the doubters, who have cast the Covenant of God and His Testament behind their backs and have uttered that which hath caused every fair-minded soul to lament and the tears to flow from the eyes of them that circle round the Throne at eventide and at dawn. يا محمد قبل مهدى اسمع نداء الله أنّه ارتفع من شطر السّجن و يدع الكلّ الى مقام جعله الله مقدّساً من سبّحات المشركين و اشارات المريين الذين نبذوا عهد الله و ميثاقه و قالوا ما ناح به كل منصف و ذرفت دموع الذين طافوا العرش في العشيّ و الاشرار
- 3 O Muhammad-Qabli-'Ali! The Wronged One hath ascended the throne of Sinai and hath proclaimed unto all who are in the heavens and on earth that which draweth them nigh unto the Most Sublime Horizon and preserveth them from such as have reclined upon the cushions of tyranny and whom the ornaments of the world have deluded, until they denied the Lord of all beings, Who came from the heaven of bounty with the standards of His signs. يا محمد قبل على انّ المظلوم استوى على عرش الطّور و بلغ من في السّموات و الأرض ما يقربهم الى الأفق الأعلى و يحفظهم من الذين اتكأوا على وسائل الظلم و غرّتهم زخارف الدّنيا الى ان كفروا بمولى الورى الذى اتى من سماء العطاء برايات الآيات
- 4 O Muhammad-Kazim! Say: O God of Names and Creator of heaven! I beseech Thee by the Most Great Name, Who desireth naught but the reformation of the world and the edification of the nations, to illumine my face with the lights of Thy countenance and my heart with the light of Thy knowledge. Adorn my head with the crown of detachment and my temple with the robe of godliness. Thou art, verily, the Possessor of all things, and within Thy grasp lie the reins of all who dwell in the kingdom of creation. Thou doest what Thou willest through Thy power and ordainest what Thou pleasest through Thy sovereignty. There is none other God but Thee, the All-Knowing, the All-Wise. يا محمد كاظم قل يا اله الأسماء و فاطر السّماء اسلك بالاسم الأعظم الذى ما اراد الا اصلاح العالم و تهذيب الأمم بأن تنور وجهى بأنوار وجهك و قلبى بنور معرفتك زين رأسى باكليل الانقطاع و هيكل بطراز التقوى انك انت مالک الأشياء و فى قبضتك زمام من فى ناسوت الانشاء تفعل ما تشاء بقدرتك و تحكم ما تريد بسلطانك لا اله الا انت العليم الحكيم
- 5 O Muhammad-Qabli-Taqi! Upon thee be the everlasting glory of God. Say: O people, fear ye this Day! By God, that which was treasured in God's knowledge and concealed in His Books and Scrolls, and hidden from all eyes and sight, hath been made manifest. يا محمد قبل تقى عليك بهاء الله الأبدى قل يا قوم اتقوا اليوم تالله قد ظهر ما كان مخزوناً فى علم الله و مكنوناً فى كتبه و صحفه و مستوراً عن العيون و الأبصار
- 6 O Hasan-Qabli-'Ali! This is the Day whereon the ocean of oneness hath surged and whereon the Ark of God, the Lord of all beings and the Lord of the Throne on high and of earth below, hath sailed. Blessed is he who hath cast away the world يا حسن قبل على هذا يوم فيه ماج بحر الأحديّة و سرت عليه سفينة الله مولى الورى و ربّ العرش و الثرى طوبى لمن نبذ الدّنيا و زخرفها و ما فيها و

and its ornaments and all that is therein, and hath held fast unto it and clung to the hem of the robe of his Lord's mercy, the Lord of the Final Return.

تمسك بها وتثبت بأذيال رداء رحمة ربه مالك
يوم المآب

- 7 O Muhammad! Sanctify thine ear from the tales of bygone ages that thou mayest hear that which hath been raised from the Most Exalted Summit, the station which God hath made the circling-point of Sinai and the dawning-places of Revelation. Thus hath the Most Exalted Pen revealed that which was treasured within it, as a command from God, the Lord of all men.

7 يا محمد قدس اذنك من قصص الأعصار لتسمع
ما ارتفع في الذروة العليا المقام الذي جعله الله
مطاف الطور و مشارق الظهور كذلك اظهر
القلم الأعلى ما كان مخزوناً فيه امرأ من لدى الله
مالك الرقاب

- 8 O Abu'l-Hasan! Upon thee and upon My loved ones be My glory and My loving-kindness. Dost thou hear the call from the Most Sublime Horizon? This is the call whereby the Concourse on High and the dwellers of the Most Exalted Paradise have been enraptured. Well is it with him who hath turned and attained, and woe betide every heedless doubter.

8 يا ابالحسن عليك وعلى اوليائي بهائي و عنائي
هل تسمع النداء من الأفق الأعلى هذا نداء
انجذبت به الملائ الأعلى و سكان الفردوس الأسمى
نعيماً لمن اقبل و فاز و ويل لكل غافل مرتاب

- 9 O Husayn! Hear My call from the precincts of My prison. Verily, it will draw thee nigh unto My Kingdom and acquaint thee with My Message and My Path, and will aid thee to soar in My atmosphere and enable thee to serve My Cause, whereby the pillars of the people and all in the land were shaken, save those whom God, the Lord of the Day of Resurrection, did preserve.

9 يا حسين اسمع ندائي من شطر سجنى انه يقربك
الى ملكوتي ويعرفك نبأى و صراطى و يؤيدك
على الطيران فى هوائى و يوفقك على خدمة امرى
الذى به تزعزت اركان العباد و من فى البلاد
الا من حفظه الله مالك يوم القيام

- 10 O 'Ali! The Light hath shone forth and the Temple of Revelation hath been established upon the throne of Sinai. Thus hath the call been raised from every direction: "The Kingdom is God's, then the Power is His, then the Greatness is His." Blessed is he who hath turned with a luminous face and an illumined heart to the Most Sublime Station.

10 يا على قد سطع النور و استوى هيكل الظهور على
عرش الطور بذلك ارتفع النداء من كل الجهات
الملك لله ثم القدرة له ثم العظمة له طوبى لمن
اقبل بوجه منير و قلب مضى الى اعلى المقام

- 11 O Javad! The helpless servants in these days are bewildered in the wilderness of doubts and idle fancies, and Hadi-i-Dawlatabadi, like the people of old, is nurturing this party. Say: Fear thou God, glorified be His majesty, and follow not the ways of them that are lost in fancy. Say: O Hadi! Present thyself before the Face that thou mayest hear what the world's ear hath not heard since the beginning that hath no beginning. Present thyself that thou mayest behold that which hath no likeness or parallel. By the life of God! Baha counseleth thee for the sake of God, and desireth from thee and from the world neither recompense nor thanks.

11 يا جواد عباد بيچاره اين ايام در تيه ظنون و اوهام
متحير مانده اند و هادى دولت آبادى بمثابه حزب
قبل اين حزرا تربيت مينمايد بگو بترس از حق
جل جلاله و لا تتبع سبل المتوهمين بگويا هادى
حاضر شو امام وجه لتسمع ما لا سمعت اذن العالم
من الاول الذى لا اول له حاضر شوتا مشاهده
نمائى آنچه را كه شبه و مثل نداشته لعمر الله ان
البهاء ينصحك لوجه الله و ما اراد منك و من
العالم جزاء و لا شكورا

- 12 O Muhammad-Qabli-Isma'il! Hear the call from the precincts of 'Akka. Verily, it attracteth thee to the Most Sublime Horizon and draweth thee nigh unto Him Whom the power of princes hath not weakened, nor the might of divines frightened, nor the dominion of any oppressor deterred, nor the opposition

12 يا محمد قبل اسمعيل اسمع النداء من شطر عكا انه
يجذبك الى الأفق الأسمى و يقربك الى الذى ما
اضعفته قوة الأمراء و ما خوفته شوكة العلماء و
ما منعه سطوة كل ظالم و اعراض كل معرض

of any rejecter hindered, nor the cawing of any crow impeded, nor the denial of those whose deeds have prevented them from acknowledging and testifying.

و نفاق كلّ ناعق و انكار الذين منعهم اعمالهم
عن الاظهار و الاقرار

- 13 O Husayn! Hear thou the counsel of God and act according to that which thou hast been commanded. Beware lest the veils of the wicked prevent thee, or the clouds of them who heard the call and denied it, and who witnessed the signs and rejected them, enshroud thee. They are indeed servants who have cast the Truth behind their backs and have embraced that which they were forbidden in the Mother Book.

13 يا حسين اسمع نصيح الله و اعمل ما امرت به
اياك ان تمنعك حجب الأشرار او تحجبك
سحبات الذين سمعوا النداء و انكروه و شاهدوا
الآيات و كفروا بها الا انهم عباد نبذوا الحق
ورائهم و اخذوا ما منعوا عنه في أم الكتاب

INBA18:297, BLIB_Or15695.097

BH01518

To: Aqa Siyyid Kazim, in Ishqabad

Date: 1307 ? [1889-1890]

- 1 He Calleth out at all times

1 هو المنادي في كلّ الأحيان

- 2 Praise be to the Peerless Object of all desire, Who deserveth all praise and glory, for through the tokens of His Pen He hath subdued the kingdoms of earth and heaven. The clamor raised in places of darkness held Him not back from His purpose, nor did the calumnies of the people and the opposition of the hypocrites prevent His loved ones from turning unto Him. Through His most exalted Word He summoned the peoples of the nether world to the Dayspring of grace and bounty. Exalted be His might and supreme His sovereignty! He is the One, the Single, the Powerful, the Supreme, the Self-Subsisting.

2 حمد مقصود يكتا را لايق و سزا كه باثار قلمش
عالم ملك و ملكوت را مستخر فرمود ضوضاي
مرتفعه در اماكن مظلمه او را از اراده باز
نداشت مفتریات قوم و اعراض اهل نفاق اوليا
را از توجه منع ننود بكملة عليا احزاب ناسوت
انشاء را بمطلع فضل و عطا دعوت فرمود جلّت
قدرته و علت سلطنته و هو الفرد الواحد المقدر
المهيمن القيوم

- 3 O Siyyid Kazim! The servant who is present hath received thy letter which thou didst send unto him and laid it before His face. We have answered thee with that which God hath made a light in the darkness of the earth, and a Kawthar of life for the people of understanding, and the Most Great Medicine for the healing of the nations, and the hosts of power and might for His loved ones who were created to assist His Cause through wisdom and utterance. Thus hath the Tongue of Grandeur spoken from this station which hath been named the Most Great Prison and by the most beautiful names, as a token of His grace. He, verily, is the Truth, the Knower of things unseen. We have sent down the verses and manifested the Cause unto people who understand.

3 يا سيد قبل كاظم قد حضر العبد الحاضر بكتابك
الذي ارسلته اليه و عرضه امام الوجه اجبناك
بما جعله الله نوراً في ظلمات الأرض و كوثر
الحيوان لأهل العرفان و الذرياق الأعظم لشفاء
الأمم و جند القوة و القدرة لأوليائه الذين خلقوا
لنصرة امره بالحكمة و البيان كذلك نطق لسان
العظمة في هذا المقام الذي سمي بالسجن الأعظم
و بالأسماء الحسني فضلاً من عنده و هو الحق
العلام الغيوب انا انزلنا الآيات و اظهرنا الأمر
لقوم يعرفون

- 4 O thou who hast turned towards Me! We have found in thy letter the sweet savors of thy love and the fragrance of thy devotion, thy humility and thy submissiveness. Blessed art thou, and blessed thy tongue and thy pen. Thy Lord, verily, is the One Who hath power over whatsoever He willeth through His word "Be" and it is. We bear witness that thy mention hath attained the honor of acceptance before God, the Lord of the seen and the unseen.
- 5 In all conditions the cry of the Wronged One is raised, mentioning His loved ones in that which conduceth to their exaltation. He is the All-Bountiful, the Bestower, the Compassionate. That which beseemeth His loved ones today is steadfastness, for some of the servants are weak: at the mere mention of a name they falter or turn away. Say: O people of the Bayan! By God, I have laid no claim to any matter, nor to any name. Fear ye God and follow not those who cling to the idols of names and are of them that turn aside.
- 6 Say: My God, my God! I am Thy servant and the son of Thy servant, clinging fast to Thee and to Thy verses. I beseech Thee by the treasures of Thy earth which come forth through Thy Name to manifest Thy Cause and exalt Thy Word, that Thou assist me and Thy loved ones in that which leadeth to the sanctification of Thy Being and the glorification of Thine Essence. Then assist me, O my God, with such steadfastness as cannot be hindered by hosts or ranks. Verily Thou art the Mighty, the Glorious, the Best-Beloved.
- 7 O Siyyid Kazim! Thou hast attained unto that whose fragrance shall never cease and shall endure through the eternity of the divine names. His honor Siyyid Javad, upon him be My glory and My loving-kindness, hath also mentioned thee. He is among those who turned towards Me in the early days, who attained Our presence and circumambulated the spot round which circle the Concourse on High. God willing, thou shalt, through wisdom and utterance, make the servants aware and guide them to the divine law. Praise be to God, His grace hath encompassed all: thou hast both attained this Tablet and art engaged in serving the Afan of the Sacred Tree. We beseech God to assist him and thee to mention and praise Him with the wisdom We have sent down in a mighty Tablet. We make mention of thy mother, thy handmaiden, and give her the gladtidings of her Lord's loving-kindness, and We ask Him to draw her nigh unto Him in all conditions. He, verily, is the Mighty, the All-Bountiful.
- 4 يَا أَيُّهَا الْمَقْبَلُ إِنَّا وَجَدْنَا مِنْ كِتَابِكَ نَفَحَاتِ حَبِّكَ وَفُوحَاتِ تَوَجُّهِكَ وَخُضُوعِكَ وَخُشُوعِكَ طُوبَى لَكَ وَلِلْسَانِكِ وَلِقَلَمِكَ إِنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِقَوْلِهِ كُنْ فَيَكُونُ نَشْهَدُ أَنَّ ذِكْرَكَ فَازَ بِغَزِّ الْقَبُولِ مِنْ لَدَى اللَّهِ رَبِّ الْغَيْبِ وَالشَّهَادَةِ
- 5 در جمیع احوال ندای مظلوم مرتفع و اولیا را ذکر میفرماید بآنچه که سبب ارتقاعست اوست کریم و اوست بخشنده و مهربان آنچه الیوم لایق اولیاست استقامتست چه که بعضی از عباد ضعیفند بجزد اصغاء اسمی از اسماء متوقف مشاهده میشوند و یا معرض قل یا ملأ البیان تالله ائی ما ادعیت امرأ من الأمور ولا اسمأ من الأسماء اتقوا الله ولا تتبعوا الذین اعتكفوا على اصنام الأسماء و كانوا من المعرضین
- 6 قل الهی الهی انا عبدک و ابن عبدک متمسکاً بک و بآیاتک استلک بخزائن ارضک الذین یخرجون منها یاسمک لاطهار امرک و اعلاء کلمتک ان تؤیدنی و اولیائک علی ما یتظهر به تقدیس ذاتک و تنزیه کینوتک ثم ایدنی یا الهی علی استقامة لا تمنعها الجنود و لا الصفوف انک انت المقتدر العزیز المحبوب
- 7 یا سید کاظم فائز شدی بآنچه که عرفش قطع نشود و ببقاء اسماء الهی باقی و پاینده بماند جناب سید جواد علیه بهائی و عنایتی هم ذکر شما را نموده انه بمن اقبل فی اول الايام و حضر و طاف مطاف ملأ الاعلی انشاء الله بحکمت و بیان عباد را آگاه نمائی و بشریعة الهی برسانی لله الحمد فضل احاطه نموده هم باین لوح فائز شدی و هم بخدمت افنان سدره مشغولی نسل الله ان یوفقه و ایاک علی ذکره و ثنائه بالحکمة الی انزلناها فی لوح عظیم و نذکر امتی امک و نبشرها بعناية ربها و نسئله ان یقرّبها الیه فی کلّ الأحوال انه هو العزیز الفضّال

8 We make mention at this moment of thy brother whose name beginneth with Ha and Sin, that he may rejoice and be of the thankful. O Ha! Harken unto the Call from the Supreme Horizon in the Prison of 'Akka. God - there is none other God but He, the Single, the One, the All-Knowing, the All-Wise. We have manifested the Cause despite every stubborn tyrant and sinful calumniator. Neither the weapons of the world nor the hosts of the nations hindered Us. We have revealed what We desired before all faces through a power that hath conquered all and a sovereignty that hath encompassed all who are in the heavens and on earth.

9 O Siyyid Sadiq! Thy name hath been presented before the Wronged One. We have mentioned thee with My Most Great Remembrance. Blessed art thou and blessed are they whom neither the doubts of the divines nor the signs of those who have denied the Day of Judgment have prevented. Say: My God, my God! I beseech Thee by the lights of Thy Throne and by the influence of Thy Word, to assist Thy loved ones in that which Thou lovest and art pleased with, and to unite their hearts through Thy Most Great Name, the Most Glorious. Thou art the Lord of all beings and the Lord of the Throne on high and of the dust beneath. There is none other God but Thee, the All-Forgiving, the All-Merciful.

8 و نذكر في هذا الحين اخاك الذي سمي بالحاء و السين ليفرح و يكون من الشاكرين يا حاء اسمع النداء من الأفق الأعلى من سجن عكاء الله لا اله الا هو الفرد الواحد العليم الحكيم قد اظهرنا الأمر رغماً لكل جبار عنيد و كذاب اثم لم يمنعنا سلاح العالم و لا صفوف الأمم قد اظهرنا ما اردناه امام الوجوه بقدره غلبت و بسطان احاط من في السموات و الأرضين

9 يا سيد صادق قد حضر اسمك لدى المظلوم ذكرناك بذكرى الأعظم طوبى لك و للذين ما منعهم شبهات العلماء و لا اشارات الذين كفروا بيوم الدين قل الهى الهى استلك بأنوار عرشك و بنفوذ كلمتك ان توفق أوليائك على ما تحب و ترضى و آلف بين قلوبهم باسمك الأعظم الأبهى انك انت مولى الوري و رب العرش و الثرى لا اله الا انت الغفور الرحيم

BLIB_Or15690.089, BLIB_Or15715.186,
BLIB_Or15728.097

BH01526

To: Siyyid Yahya Unsi, in Palestine
Date: 1307 ? [1889-1890]

1 He is the One dawning from the horizon of the heaven of bounty.

2 This is a Book sent down by the Lord of Names and Creator of the heavens, that He may draw those who dwell in the realm of creation near unto the Most Exalted Horizon—the station wherein the Most Glorious Pen proclaimeth: “The Kingdom, the Realm, the Sovereignty and the Dominion belong unto God, the Revealer of verses.” This is a day wherein the fragrance of bounties and favors hath been wafted from God, the Lord of creation. Blessed is he who hath inhaled the fragrance of the All-Merciful, and he who hath heard the Call when it was raised betwixt earth and heaven, and he whose tongue hath

1 هو المشرق من افق سماء العطاء

2 كتاب انزله مالک الأسماء و فاطر السماء ليقرب من في ناسوت الانشاء الى الأفق الأعلى المقام الذي ينادى فيه القلم الأبهى الملك و الملكوت و السلطنة و الجبروت لله منزل الآيات هذا يوم فيه تضحّ عرف المواهب و الألفاظ من لدى الله مالک الایجاد طوبى لذی شم وجد عرف الرحمن و لذی سمع سمع النداء اذ ارتفع بين الأرض و السماء و لذی لسان نطق امام الأديان قد فتح

spoken before all religions: "The door of reunion hath been opened with the key of the name of God, the Most Glorious." And blessed is he who hath heard and hastened, and woe unto every hesitant doubter.

- 3 God beareth witness that there is none other God but Him, and He Who hath come with the truth is, verily, the Lord of existence and the Sovereign of the seen and the unseen. When He appeared, He uttered a Word whereby the ocean of utterance surged, and the fragrances of the All-Merciful were diffused, and through it the trees spoke, the fruits appeared, the rivers flowed, the rocks trembled, and the righteous cried out: "Blessed is the land honored by His footsteps, and the spot adorned by His presence, and the air that received the fragrance of His revelation, and the house wherein His remembrance was raised, and the city that became renowned through His name, and the tongue that uttered His praise at morn and eventide."
- 4 Say: This is a day wherein the heaven of knowledge hath been adorned with the stars of wisdom and utterance, and wherein the sun of proof hath shone forth from its horizon, as a bounty from God, the Lord of Lords. This is a day when the light of joy hath shone forth after the darkness of sorrows, and the carpet of manifestation hath been outspread, and the decree of gladness hath appeared, as the Hands of the bounty of the Lord of Destiny circulated His most pure wine at His most luminous station and His greatest scene. And God raised His station until He established Himself upon the throne of utterance and spoke that whereby the realities of all contingent beings were attracted.
- 5 Thereupon the rustling of the Sadratu'l-Muntaha was heard in the Abha Paradise, calling to the denizens of earth and heaven, saying: "Rejoice with exceeding gladness and impart the tidings that the Hand of Bestowal hath stretched out and opened the arena of delight in the name of God, the Blissful, amidst the dwellers of the Tabernacle of Glory in these days of unfading splendour."
- 6 Blessed be God, the Originator of all things and the Lord of the Kingdom of Names, Who hath adorned the world through His Most Great Name, and from Whose Pen hath flowed that which attracted the hearts of the nations who, when they heard, turned unto Him and acknowledged that which the Tongue of Grandeur had spoken in the earliest of days. Then the Sadratu'l-Bayan called out from the highest Paradise, saying: "O dwellers of the cities of names and companions of the Crimson Ark! This is a day the like of which the eye of creation hath

باب اللقاء بمفتاح اسم الله الأبهى وطوبى لمن
سمع وسرع وويل لكل متوقف مرتاب

3 شهد الله أنه لا اله الا هو والذي اتى بالحق أنه هو
مالك الوجود و سلطان الغيب والشهود اذ ظهر
نطق بكلمة بها ماج بحر البيان و هاج عرف الرحمن
وبها نطقت الأشجار و ظهرت الأنهار و جرت
الأنهار و اهتزت الأحجار و نادى الأبرار طوبى
لأرض تشرفت بقدومه و لمقام تزين بظهوره و
لهوآ صعدت اليه نفحات وحيه و لبيت ارتفع
فيه ذكره و لمدينة اشتهرت باسمه و للسان نطق
بذكره في العشي و الاشرار

4 قل هذا يوم فيه تزينت سماء العرفان بأنجم الحكمة
و البيان و اشرقت من افقها شمس البرهان فضلاً
من لدى الله ربّ الأرباب و هذا يوم اشرق نور
الفرح بعد ظلمة الأحران و انبسط بساط الظهور و
ظهر حكم النشاط بما ادارت ايادى عطاء مالك
القدر رحيمة الأطهر في مقامه الأنور و منظره
الأكبر و رفع الله مقامه الى ان استوى بنفسه
على سرير البيان و خطب بما انجذبت به حقائق
الامكان

5 اذا ارتفع حفيف سدرة المنتهى في الفردوس
الأبهى و نادت و قالت يا ملاء الأرض و السماء
افرحوا ثم ابشروا بما بسطت يد العطاء بساط
الابتهاج باسم الله البهّاج بين اهل سرادق البهّاء
في هذه الأيام النورآ

6 تبارك الله موجد الأشياء و مالك ملكوت
الأسماء الذي زين العالم باسمه الأعظم و جرى
من قلبه ما انجذبت به افئدة الأمم الذين اذ سمعوا
اقبلوا و اعترفوا بما نطق به لسان العظمة في أول
الأيام ثم نادت سدرة البيان في اعلى الجنان و
قالت يا سكّان مدائن الأسماء و يا اصحاب السفينة
الحمراء هذا يوم ما رأت عين الابداع شبهه و لا
بصر الاختراع مثله بما اراد مولى الورى ان يزين

not seen, nor hath the vision of invention beheld its equal, inasmuch as the Lord of all beings hath willed to adorn the couch of one of His loved ones—who hath been named ‘Abdu’l-Baha by the Tongue of Grandeur—with a leaf from among the leaves of the Tree of Fidelity, whom God hath adorned with the ornament of martyrdom in His path and the sacrifice of spirit in His love. And since her dowry in the Book of God was the sacrifice of bodies and souls, the King of Martyrs came forward himself and accepted that which was ordained by the Pen of Destiny—he who arose from the horizon of the world with the banner of detachment and sacrificed his spirit in this Straight Path and the Great News, whereby the realities of what was and what will be were made joyful. Command and judgment belong to God, the Mighty, the Help in Peril.

فراش احد الأولياء الذي سمي بعبدالبهاء من لسان
الكبرياء بورقة من اوراق سدرة الوفاء التي زينها
الله بطراز الشهادة في سبيله و انفاق الروح في
حبه فلما كان مهرها في كتاب الله انفاق الأجسام
والأرواح اقبل بنفسه سلطان الشهداء وقبل ما
قدر من قلم القضاء و هو الذي طلع من افق
الدنيا براية الانقطاع و انفق روحه في هذا الصراط
المستقيم والنبأ العظيم الذي به استبشرت حقائق
ما يكون و ما قد كان الأمر والحكم لله العزيز
المستعان

7 O God of the world and Creator of the nations! I beseech Thee by the Most Great Name to bless this union through Thy name, the All-Merciful. Then unite their hearts through Thy Name by which Thou didst unite hearts at the dawning-places of Thy Cause, the repositories of Thy laws, the descending-points of Thy knowledge, and the sources of Thy names. Then send down, O my God, upon them and upon those with them, the rain of Thy generosity from the clouds of Thy grace.

7 يا اله العالم و خالق الأمم اسئلك بالاسم الأعظم
ان تبارك هذا الاقتران باسمك الرحمن ثم ألف
بين قلوبهما باسمك الذي به الفت بين القلوب عند
ظهورات مشارق امرك و مكان احكامك و
مباطط عليك و مصادر اسمائك ثم انزل يا الهى
عليهما و على من معهما امطار جودك من سخاب
فضلك

8 O Yahya! Hear the Call from the Most Exalted Summit and take the Book with a strength that the might of the world cannot weaken and with a power that the Pharaohs of the nations cannot prevent. Say: Praise be unto Thee, O Thou the Goal of them that are near and the Beloved of them that are detached, for having adorned my head with the crown of Thy utterance, and my temple with the ornament of Thy bounty, and my heart with the light of Thy knowledge. I beseech Thee by Thy Will, through which Thou hast subdued all created things and manifested all possibilities, to make me in all conditions steadfast in Thy service, speaking Thy praise, and assisting Thy Cause through wisdom and utterance. There is none other God but Thee, the Almighty, the Glorious, the All-Bountiful.

8 يا يحيى اسمع النداء من ذروة العليا و خذ الكتاب
بقوة لا تضعفها قوة العالم و بقوة لا تمنعها فراعنة
الأمم و قل لك الحمد يا مقصود المقرين و
محبوب المنقطعين بما زينت رأسى باكليل بيانك
و هيكل بطراز عطائك و قلبي بنور معرفتك
اسئلك بارادتك التي سخرت بها الكائنات و
اظهرت بها الممكنات ان تجعلني في كل الأحوال
قائماً على خدمتك و ناطقاً بثناءك و ناصراً امرك
بالحكمة و البيان لا اله الا انت المقتدر العزيز المنان

BLIB_Or15695.248, AHM.291, YIA.120bx

BH01517

To: Ali Haydar Shirvani

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His station, the Lord of Wisdom and Utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 Praise be to the One desired by the world, Who, in the Most Great Prison, hath spoken and made mention of that which attracteth and draweth the peoples. The acceptance or rejection of the servants, and the opposition and denial of the dwellers of the earth, have not prevented Him from His pervading Will and all-encompassing Purpose. By the command of the Lord of existence, He hath spoken before all faces that which hath been the cause of the exaltation of the world and the sanctification of the peoples. 2 حمد مقصود عالم را که در سجن اعظم بآنچه سبب جذب و انجذاب امم است ناطق و ذا کر رد و قبول عباد و اعراض و انکار من فی البلاد او را از اراده نافذه و مشیت محیطه منع ننوده بامر مالک وجود امام وجوه نطق فرمود بآنچه که سبب ارتقاع عالم و تقدیس امم بوده
- 3 O Ali-Qabli-Haydar! Upon thee be My glory and My loving-kindness. Thou hast ever been and art still mentioned in the presence of the Wronged One and before the Desired One. Verily, He is with thee under all conditions. Soon there shall appear in the earth that which hath been ordained for thee from My Most Exalted Pen, and the tongues of all beings shall speak of thy remembrance, thy praise, thy service, thy acceptance, and thy rising up in the Cause of thy Lord. By the life of God! Whatsoever hath flowed from the Pen hath been and shall be manifested, letter by letter. 3 یا علی قبل حیدر علیک بهائی و عنایتی لازال در بساط مظلوم و ساحت مقصود مذکور بوده و هستی آنه معک فیکل الأحوال سوف يظهر فی الأرض ما قدر لک من قلبی الأعلى و تنطق السن البریة بذکرک و ثنائک و خدمتک و اقبالک و قیامک علی امر مولیک لعمر الله آنچه از قلم جاری حرف بحرف ظاهر شده و میشود
- 4 Tablets were previously sent in the name of him who was imprisoned for My sake, and to the loved ones. That which hath not reached him, read ye, that ye may become aware of its contents, and afterward deliver them to His Eminence Jim, the Name of God, that he may be informed of that which hath been sent down from the heaven of the will of his Lord, the All-Explaining, the All-Knowing. And if possible, let them be given to the imprisoned Wronged One Himself - this would be acceptable and beloved in the sight of God. 4 الواحی از قبل باسم من سجن لوجهی و اولیا ارسال شد آنچه باو نرسیده قرائت نمائید تا آگاه شوید بر مطالب آن و بعد بمحضرت اسم الله جیم تسلیم نمائید لتطلع بما نزل من سماء مشیة ربّه المبین العليم و اگر بشود بخود مظلوم مسجون داده شود لدی الله مقبول و محبوب
- 5 O thou who hast arisen to serve My Cause! Blessed is Ibn-i-Abhar, for the sweet savors of joy and delight are evident from his condition and manifest from his letter. In the Tablet of the world, this most exalted Word hath been revealed from the Most Exalted Pen: O friends! Why this fear, and from whom this dread? The clay fragments of the world disintegrate with but a little moisture. The very act of gathering together causeth the dispersal of deluded souls. Conflict and contention are the attributes of the beasts of the field. Through 5 یا ایها القائم علی خدمة امری طوبی لابن ابهر چه که نفحات بهجت و سرور از حالتش مشهود و از گلابش واضح و معلوم در لوح دنیا اینکلمه علیا از قلم اعلی نازل ای دوستان ترس از برای چه و بیم از که گلیارهای عالم باندک رطوبتی متلاشی شده و میشوند نفس اجتماع سبب تفریق نفوس موهومه است نزاع و جدال شأن درندههای ارض بیاری باری شمشیرهای برنده حزب بابی بگفتار نیک و کردار پسندیده

the aid of the Lord, the sharp swords of the Babi community have been returned to their sheaths through goodly words and praiseworthy deeds. The righteous have ever conquered the cities of existence through their utterance.

بغلاف راجع لازال اخبار بگفتار مدائن وجود
را تصرف نموده اند

- 6 Say: O friends! Let not wisdom slip from your grasp. Harken with the ear of understanding to the counsels of the Most Exalted Pen. All the peoples of the world must be free from the harm of your hands and tongues. By clay fragments are meant those souls who, until now, have not understood the purpose of this Wronged One and are seen to be under the control of self and passion. Blessed are My friends and loved ones, for no unseemly act was manifested by them in the days of clamor.

6 بگو ای دوستان حکمت را از دست مدهید
نصایح قلم اعلی را بگوش هوش بشنوید عموم
اهل عالم باید از ضرر دست و زبان شما آسوده
باشند مقصود از گلپارها نفوسی بوده و هستند
که الی حین بر مقصود اینظلم آگاه نشده اند و
در تحت اراده نفس و هوی مشاهده میشوند
طوبی لأولیائی و احبائی چه که در ایام ضوضا
خلاف ادبی از ایشان ظاهر نه

- 7 If the Daysprings of the Cause and the Dawning-Places of judgment be not mindful in these days, they shall become mindful thereafter. We beseech God - and do ye beseech Him - that He may adorn His Majesty the King (may God assist him) and likewise the Amir'ul-Umara with the ornament of justice and fairness. The glory of existence lieth in justice, not in oppression. At present, falsehood and vainglory have prevented the world and its peoples from turning to the Truth. Soon shall come a day wherein God will raise up His patient and beneficent servants.

7 و اگر مشارق امر و مطالع حکم این ایام ملتفت
نباشند از بعد ملتفت خواهند شد از حق بطلبید
و میطلبیم حضرت پادشاه ایده الله و همچنین امیر
الأمراء را بطراز عدل و انصاف مزین دارد نغیر
وجود در عدل است نه در ظلم حال کذب و
غرور عالم و امم را از توجه بحق منع نموده سوف
یأتی یوم فيه یرفع الله عباده الصابرين والمحسنين

- 8 Say: My God, my God! Praise be to Thee for having remembered Thy servants in the prison when I was in the hands of the heedless. I beseech Thee by the lights of Thy countenance and the power of Thy Cause to preserve Thy loved ones with the hosts of the seen and the unseen. Then send down upon them from the clouds of Thy mercy and the heaven of Thy generosity the rains of Thy bounty and Thy gifts. O Lord! Disappoint not Thy chosen ones of the wonders of Thy grace and favor, and the manifestations of Thy bestowals and loving-kindness. Thou art He Whom the might of those who have broken Thy Covenant and Testament, who have disputed Thy signs, and who have denied Thy proof and Thy evidence, hath not hindered. O Lord! I beseech Thee by the ocean of Thy utterance and its waves, and by the pearls hidden in its shells, to aid Thy servants to achieve the Most Great Steadfastness, whereby the hosts of the earth and their ranks shall not cause them to slip, nor shall their clamor and roaring frighten them. Verily, Thou art He through Whose power all created things have testified, and through Whose grandeur all possible things have borne witness. There is no God but Thee, the Almighty, the Glorious, the All-Bountiful.

8 قل الهی الهی لک الحمد بما ذکرک عبادک فی
السجن اذ کنت بین ابادی الغافلین اسئلك
بأنوار وجهک واقتدار امرک ان تحفظ اولیائک
بجنود الغیب و الشهادة ثم انزل علیهم من
سحاب رحمتک و سماء کرمیک امطار فضلک
و عطائک ای رب لا تخیب اصفیائک من
بدائع فضلک و جودک و ظهورات مواهیک
و الطافک انت الذی لا تمنعک سيطرة الذین
نقضوا عهدهک و میثاقک و جادلوا بایاتک و
انکروا حجتک و برهانک ای رب اسئلك ببحر
بیانک و امواجه و بالآلئ المستورة فی اصدافه
ان توفق عبادک علی الاستقامة الکبری ببحث
لا تزلهم جنود الأرض و صفوفها و لا تخوفهم
ضوضائها و زماجیرها انک انت الذی شهدت
بقدرتک الکائنات و بعظمتک الممکات لا اله
الا انت المقتدر العزیز الفضال

- 9 The blessings and peace and the light shining from the horizon of the Abode of Peace be upon Thy chosen ones and Thy loved

9 الصلوة و السلام و النور الساطع من افق دار
السلام علی اصفیائک و اولیائک الذین اخذوا

ones who have taken hold of Thy Book with a power from Thee and a sovereignty from Thy presence. Verily, Thou art the most powerful of the powerful and the most merciful of the merciful. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.

كُتَابُكَ بِقُوَّةٍ مِنْ عِنْدِكَ وَ سُلْطَانٍ مِنْ لَدُنْكَ
أَنْتَ أَنْتَ أَقْدَرُ الْأَقْدَرِينَ وَ أَرْحَمُ الرَّاحِمِينَ لَا
إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ

BLIB_Or15724.087, AVK3.416.19x

BH01522

To: *Abdul Husayn*

Date: 1307 ? [1889-1890]

1 He is the All-Remembering, the All-Explaining, the All-Wise.

1 هو الذّاكِرُ الْمُبَيِّنُ الْحَكِيمُ

2 God testifieth that there is none other God but Him, and He Who speaketh among His servants is indeed the Lord of all creation. Through Him hath streamed from the Most Exalted Pen the Kawthar of immortality, and through Him hath surged the ocean of bounty in the kingdom of creation, and the Sun of grace hath shone forth from the horizon of God's will, the Lord of all men. Through Him were the mysteries revealed, the rivers made to flow, and the trees raised their voices in that which the Tree of Utterance spoke unto Moses, son of 'Imran. Blessed is the soul that hath turned unto Him, the ear that hath heard, and the eye that hath beheld what hath appeared through the Will of God, the Lord of might and power.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي يَنْطِقُ بَيْنَ الْعِبَادِ
أَنَّهُ هُوَ مَالِكُ الْإِبْدَادِ وَ بِهِ جَرَى مِنَ الْقَلَمِ الْأَعْلَى
كَوْثَرُ الْبَقَاءِ وَ مَاجَ بَحْرِ الْعَطَاءِ فِي نَاسُوتِ الْإِنشَاءِ
وَ اشْرَقَ نَوِيرُ الْفَضْلِ مِنْ أَفْقِ إِرَادَةِ اللَّهِ مَالِكِ
الرَّقَابِ وَ بِهِ ظَهَرَتِ الْأَسْرَارُ وَ جَرَتْ الْأَنْهَارُ
وَ نَادَتِ الْأَشْجَارُ بِمَا نَطَقَ بِهِ شَجَرُ الْبَيَانِ لِمُوسَى
بْنِ عِمْرَانَ طُوبَى لِنَفْسٍ أَقْبَلَتْ وَ لَأُذُنٍ سَمِعَتْ وَ
لَعَيْنٍ رَأَتْ مَا ظَهَرَ مِنْ مَشِيئَةِ اللَّهِ مَالِكِ الْقُوَّةِ وَ
الْإِقْتِدَارِ

3 O people of God! In this year there hath befallen the Wronged One that which hath caused the dwellers of the Kingdom and the Realm of Glory to lament. We beseech God to adorn His servants with the ornament of justice and fairness, and to enable them to that which beseemeth these days. They who have exchanged trustworthiness for treachery, and godliness for tyranny and corruption - these are among the people of error in the sight of the Self-Sufficient, the Most High. And in it the Bird of Inner Meanings hath taken flight unto the Most Exalted Companion and the Most Glorious Horizon, whereby the Most Great Joy was transformed into the Most Great Sor-row, and the tears of the righteous were shed in manifestation of their love and expression of their affection. We beseech God, blessed and exalted be He, to adorn the temples of His loved

3 يَا حِزْبَ اللَّهِ قَدْ وَرَدَ فِي هَذِهِ السَّنَةِ عَلَى الْمَظْلُومِ
مَا نَاحَ بِهِ سَكَانُ الْمَلَكُوتِ وَ الْجَبْرُوتِ نَسْلُ اللَّهِ
أَنْ يَزِينَ عِبَادَهُ بِطَرَاظِ الْعَدْلِ وَ الْإِنصَافِ وَ يُوقِفْتَهُمْ
عَلَى مَا يَنْبَغِي لِهَذِهِ الْأَيَّامِ أَنَّ الَّذِينَ بَدَّلُوا الْأَمَانَةَ
بِالْخِيَانَةِ وَ التَّقْوَى بِالْبَغْيِ وَ الْفَحْشَاءَ أَوْلَتْكَ مِنْ
أَهْلِ الضَّلَالِ عِنْدَ الْغَنَى الْمُتَعَالِ وَ فِيهَا طَارَتْ
طَيْرُ الْمَعَانِي إِلَى الرَّفِيقِ الْأَعْلَى وَ الْأَفْقِ الْأَبْهَى
بِذَلِكَ تَبَدَّلَ الْفَرْحُ الْأَعْظَمُ بِالْحُزْنِ الْأَكْبَرِ وَ
ذَرَفَتْ دُمُوعُ الْأَخْيَارِ أَظْهَاراً لِحَبِّهِمْ وَ إِبْرَازاً بِوَدِّهِمْ
نَسْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى أَنْ يَزِينَ هِيََاكِلَ الْأَوْلِيَاءِ
فِي هَذِهِ الْمَصِيبَةِ الْكُبْرَى بِقَمِيمِصِ الْإِصْطِبَارِ أَنَّهُ
هُوَ رَبُّ الْأَرْبَابِ وَ فِي قَبْضَتِهِ زَمَامُ الْإِخْتِيَارِ

ones in this supreme calamity with the robe of patience. Verily, He is the Lord of Lords, and in His grasp is the reins of all choice.

- 4 O Tongue of Grandeur! Make mention of him who hath turned toward the Horizon of Revelation when the call of Him Who conversed on Sinai was raised - He through Whom the fragrance of utterance was diffused throughout all possibility and the sweet savors of the All-Merciful were wafted among all religions. Then make mention of his orientation and his turning, his humility and his lowliness, and his trust in the Dayspring of Lights. Blessed art thou, O 'Abdu'l-Husayn, and blessed is thy name. I bear witness that thou didst attain unto the hearing of the Call when it was raised between earth and heaven, and thou didst turn and believe in God, the Lord of the Kingdom of Names, and didst acknowledge that which He revealed in His Most Holy Book and His Sacred Tablet, and that which His Tongue did speak. Thou art he whom the veils of the world and the clouds of the nations did not hinder. Thou didst rend them all asunder through the power of recognition and didst seek the ultimate goal, the supreme end, and the most exalted horizon, and thou didst advance and hasten until thou didst arrive at the station whereon He Who conversed on Sinai was established upon the Throne of Revelation, and the Herald called out from every direction: "O concourse of earth and heaven! This is the Day wherein God hath fulfilled His promise and revealed that which was hidden in His knowledge, and hath called all unto the carpet of His holiness and the courtyard of His companionship. Blessed is he who hath turned and attained, and woe unto every heedless doubter."

- 5 The Tongue of My Grandeur in the Most Great Prison doth once again in this moment testify that thou didst bear hardships in the path of thy Lord, and there befell you from the oppressors that which caused the hearts of those near unto God to tremble and the livers of the sincere to melt. Thou art he who attained unto the presence time and again, and drank the choice wine of reunion from the hands of grace and bounty, and recognized Him Who was veiled from all eyes, and heard the shrill voice of the Most Exalted Pen, and beheld that which was mentioned in the hearts of the chosen ones and inscribed in the Holy Books and Tablets.

- 6 Glorified art Thou, O God, O God of Names and Creator of heaven! I beseech Thee by Thy most great signs, and by the revelations of the Sun of Thy grace amidst all beings, and by the waves of the ocean of Thy mercy in the kingdom of creation, that Thou send down upon him from the heaven of Thy bounty that which beseemeth Thy generosity and bestowal.

4 يا لسان العظمة اذكر من اقبل الى افق الظهور
اذ ارتفع نداء مكلّم الطور الذى به تضحّ عرّف
البیان فى الامكان و رائحة الرحمن بين الأديان
ثم اذكر توجّجه و اقباله و خضوعه و خشوعه و
توكّله على مشرق الأنوار طوبى لك يا عبدالحسين
و لاسمك اشهد أنّك فزت باصغاء النداء اذ
ارتفع بين الأرض و السماء و اقبلت و آمنت
بالله مالک ملکوت الأسماء و اعترفت بما نزله فى
كتابه الأقدس و لوحه المقدّس و بما نطق به لسانه
انت الذى ما منعك حجاب العالم و لا سبحات
الأمم قد خرقت كلّها بقوة العرفان و قصدت
المقصد الأقصى والغاية القصوى و الأفق الأعلى و
توجّجت و سرعت الى ان وردت فى مقام استوى
مكلّم الطور على عرش الظهور و نادى المناد من
كلّ الجهات يا ملأ الأرض و السماء هذا يوم
فيه انجز الله وعده و اظهر ما كان مكنوناً فى علمه
و دعا الكل الى بساط قدسه و ساحة انسه طوبى
لمن اقبل و فاز و ويل لكل غافل مرتاب

5 يشهد فى هذا الحين مرّة اخرى لسان عظمتى فى
السّجن الأعظم بأنك حملت الشّدائد فى سبيل
ربّك و ورد عليكم من الظّالمين ما اضطربت افئدة
المقربين و ذابت اكباد المخلصين انت الذى فزت
باللقاء مرّة بعد مرّة و شربت رحيق الوصال من
ايادى الفضل و العطاء و عرفت من كان مستوراً
عن الأبصار و سمعت صرير القلم الأعلى و رأيت
ما كان مذكوراً فى افئدة الأصفياء و مرقوماً فى
الزبر و الألواح

6 سبحانك اللهم يا اله الأسماء و فاطر السماء
اسئلك بآياتك الكبرى و تجليات شمس
فضلک بين الورى و امواج بحر رحمك فى
ناسوت الانشاء بأن تنزل عليه من سماء فضلك
ما ينبغى بجدك و عطائك ثم ارزقه فى كلّ

Then grant him, at all times, Thy enduring blessing and Thine eternal sustenance. O Lord! Adorn the temples of Thy loved ones with the vestures of patience and prosperity, and ordain for them that which will acquaint them with what Thou hast destined for them in the Supreme Paradise near unto Thy Most Great Mercy and Thy Most Mighty Favor. O Lord! Ordain for him and his kindred that which will draw them nigh unto Thee and console them and comfort them in that which hath befallen them through the decree of Thy judgment. Then send down, O my God, upon them from the clouds of Thy generosity a blessing from Thee and a bounty from Thy presence. Then protect them from the hosts of the oppressors who have broken Thy Covenant and Thy Testament, who have denied Thy proof and Thy evidence, who have disputed Thy signs and have warred against Thy Self. Thou art He by Whose command the standard of power was hoisted upon the highest flagpoles and the banner of authority among all people. There is none other God but Thee, the Almighty, the All-Hearing, the All-Answering.

الأحيان نعيمك الباقية و مائدتك السرمديّة
 اى رب زين هياكل محبيك بأثواب الصبر و
 الفلاح و قدر لهم ما يعرفهم ما قدر لهم فى
 الفردوس الأعلى جوار رحمتك الكبرى و
 عنايتك العظمى اى رب قدر له و لذوى قرابته
 ما يقربهم اليك و يسليهم و يعزيمهم فيما ورد
 عليهم من حكم قضائك ثم انزل يا الهى عليهم
 من سحاب جودك بركة من عندك و نعمة
 من لدنك ثم احفظهم من جنود الظالمين الذين
 نقضوا عهدك و ميثاقك و انكروا حجتك و
 برهانك و جادلوا بآياتك و حاربوا بنفسك
 انت الذى بأمرك نصب علم الاقتدار على اعلی
 الأعلام و راية الاختيار بين الأنام لا اله الا انت
 المقتدر السامع المجيب

BLIB_Or15716.151c

BH01561

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

Date: 1307 ? [1889-1890]

- 1 He is the All-Glorious, the Most Manifest, the All-Knowing, the All-Wise!
- 2 This is a Book from the Wronged One to him who hath turned unto the Self-Subsisting and hath quaffed the choice wine, sealed, from the hand of His bounty on a day whereon the people turned away from God, the Sovereign, the Self-Subsisting. The verses have been sent down in such wise that the Kingdom of Utterance circleth round them, as attesteth He Who speaketh in every state, that there is none other God but Him, the Single, the One, the Powerful, the Mighty, the Loving. Verily, the Glory, in the ocean of tribulation, calleth unto them that love Him and soar in His atmosphere and have taken His Book with such strength as the hosts could not withhold. Can anyone reckon what He hath sent down from the heaven of His grace, and can anyone enumerate what

1 هو الظاهر الباهر العليم الحكيم

2 هذا كتاب من لدى المظلوم الى الذى اقبل الى
 القيوم و شرب الرحيق المختوم من يد عطائه فى
 يوم فيه اعرض القوم عن الله المهيمن القيوم قد
 نزلت الآيات على شأن طافها ملكوت البيان يشهد
 بذلك من ينطق فى كل شأن انه لا اله الا هو
 الفرد الواحد المقتدر العزيز الودود ان البهاء فى بحر
 البلاء يدعو من احبه و طار فى هوائه و اخذ كتابه
 بقوة ما منعه الجنود هل يقدر احد ان يحصى ما
 انزله من سماء فضله و هل يقدر احد ان يحصى
 ما ورد عليه فى سبيل الله لا و مالک الوجود

hath befallen Him in the path of God? Nay, by the Lord of all existence!

- 3 O thou who gazeth upon My countenance! We have enjoined upon men righteousness and piety, and forbidden them tyranny and wickedness, yet they cast aside the former and chose the latter. I testify that they have cast the decree of God behind their backs and have taken what they were bidden by the sources of fancy and idle imaginings. Say: O concourse of men! This is a Day whereon the Lord of Destiny calleth from His most great scene of contemplation and summoneth him who was named 'Ali-Qabli-Akbar, who turned to the Supreme Horizon in the earliest days, and was so transported by the rapture of the Call that he forsook what the people possessed and took what was ordained for him in his preserved tablet.

- 4 O thou who drinketh the choice wine of My utterance, the Kawthar of My bounty, and the Salsabil of My praise! His Holiness Rida - upon him be My glory and loving-kindness - acting as deputy at a time when the Luminary of permission was shining forth, set out for that Station and attained unto the privilege of pilgrimage. He hath accomplished in the path of God that which God hath adorned with the ornament of acceptance and good-pleasure. Verily, He is the One Who hath power over whatsoever He willeth, and He is the Truth, the Knower of things unseen.

- 5 Despite the upheaval of the world and the perfidy of most nations and the kindling of the fire of hatred, the True One, exalted be His glory, hath granted success and guided His loved ones to the stream of His love. Glory be to God! The treacherous ones and the highway robbers are present in every direction and stationed at every outpost; nevertheless the Most Exalted Pen moveth, its shrill voice is raised, and its call is loud. We testify that He is the One with power over whatsoever He pleaseth. Neither the onrush of the oppressors nor the tyranny of the aggressors can hinder Him.

- 6 The letters which you sent to this servant and likewise to other loved ones were all presented at the Most Holy Court and were honored to be heard. God willing, answers will be sent down from the heaven of will and dispatched, that the reality of existence may acknowledge His generosity and the essence of bounty His bestowal. Verily, He is the All-Bountiful, the All-Knowing, the All-Informed.

- 7 Habibu'llah - upon him be My glory and loving-kindness - after his return to the horizon of manifestation attained unto the presence and was sustained by the cup of reunion. He dispatched to the Most Holy Court a leaf adorned with the names

3 یا ایها الناظر الى وجهی انا امرنا الناس بالبر والتقوى ونهيناهم عن البغى والفحشاء وهم نبدوا الاول واخذوا الآخر اشهد انهم نبدوا حکم الله ورائهم واخذوا ما امروا به من مطالع الأوهام والظنون قل یا معشر البشر هذا يوم فيه ینادی مالک القدر فی منظره الأكبر ویدعو من سمي بعلي قبل اکبر الذی اقبل الى الأفق الأعلى فی أول الأيام واخذه جذب النداء على شأن ترک ما عند القوم واخذ ما امر به فی لوحه المحتوم

4 یا ایها الشارب رحيق بیانی و کوثر عطائی و سلسبیل ثنائی حضرت رضا علیه بهائی و عنایتی بنیابت در حالیکه نیر اذن اشراق نموده بود قصد مقام نموده و زیارت فائز قد عمل فی سبیل الله ما زینه الله بطراز القبول و الرضاء انه هو المقتدر على ما یشاء و هو الحق علام الغیوب

5 مع انقلاب عالم و نفاق اکثری از امم و اشتعال نار بغضا حقّ جلّ جلاله توفیق عطا فرمود و اولیا را بشریعه محبتش راه نمود سبحان الله خائنین و قاطعان طریق در هر جهتی موجود و بر هر مرصدی قائم مع ذلك قلم اعلی متحرک و صریرش مرتفع و ندایش بلند نشد انه هو المقتدر على ما یشاء لا یمنعه سطوة الظالمین و لا ظلم المعتدین

6 نامه‌های شما که بعد حاضر ارسال نمودید و هم چنین باولیاى دیگر کلّ در ساحت اقدس حاضر و باصفا فائز انشاء الله جواب از سماء اراده نازل و ارسال میشود لتعترف حقیقه الوجود بجوده و کینونة العطاء بعطائه انه هو الفضال العليم الخبیر

7 حبیب الله علیه بهائی و عنایتی بعد از رجوع بافق ظهور بلقا فائز و از کأس وصال مرزوق و ورفیکه مزین بود باسمى اولیا باساحت اقدس ارسال داشت و از برای هر یک اظهار عنایت

of the loved ones, seeking the expression of bounty for each one, and each was blessed with that for which he was brought from nothingness into being, and there was sent down for each that which the treasures of earth cannot equal. Verily thou wert with Me and didst witness the waves of the ocean of My utterance and the effulgences of the sun of My loving-kindness. Blessed are the souls who seized each wave and were blessed thereby. Say: This wave was not hindered by hosts, and this power was not weakened by the transgressions of nations. The breaths of revelation have encompassed the world, and divine counsels and admonitions have been inscribed upon the tablets of existence. Soon shall the fair-minded arise and testify to a power that hath had no like in the world, and whose equal is non-existent.

- 8 O thou who standeth before the Throne! If there be delay in answering some, the reason and cause thereof is known. Ye should know with perfect certitude that the mention of each one hath been and is in the Most Holy Court. Say: My God, my God! Aid Thy loved ones to hold fast unto the cord of Thy good-pleasure in all conditions, then ordain for them that which will draw them nigh unto Thee at all times. Verily, Thou art the Self-Sufficient, the Most High. There is none other God but Thee, the Mighty, the All-Bountiful.

طلب نمود و هر یک فائز شد بآنچه که از برای آن از عدم بوجود آمده و از برای هر یک نازل شد آنچه که کنوز ارض بآن معادله ننماید آنک کنت معی و رأیت امواج بحر بیانی و تجلیات شمس عنایتی طوبی از برای نفوسیکه هر یک موجی اخذ نمود و بآن فائز گشت بگو این موج را فوج منع ننمود و این قدرت را تعدیات امم ضعیف نساخت نفحات وحی عالمرا احاطه نموده و نصایح و مواعظ الهی بر الواح وجود مرقوم زود است منصفین ظاهر شوند و شهادت دهند بر قدرتی که در عالم مثل نداشته و نظیرش مفقود

8 یا ایها القائم لدی العرش اگر در جواب بعضی تأخیر رود سبب و جهتش معلوم باید بیقین مبین بدانید که ذکر هر یک در ساحت اقدس بوده و هست قل الهی اید اولیائک علی التمسک بحبل رضائک فی کل الأحوال ثم قدر لهم ما یقرّبهم الیک فیکلّ الأحيان آنک انت الغنی المتعال لا اله الا انت العزیز المنان

INBA19:416, BLIB_Or15716.003.09

BH01563

To: *Haji Ali Shir et al.*

Date: 1307 ? [1889-1890]

- 1 He is the Remembering One, the Speaking One, the Trustworthy, the All-Wise
- 2 O Ism-i-Jud! Upon thee be My glory and loving-kindness. The letters from the Land of Ta and the petitions of some to the Most Holy Court have been received and heard. Praise be to God, the loved ones of God are occupied with remembrance and praise and are, God willing, holding fast to the cord of unity. We beseech God to assist them and confirm them in what they have intended in His straight and manifest path. Responses to most have been sent down from the Kingdom of utterance and dispatched. We beseech God once again to

1 هو الذّاکر النّاطق الأمين الحکیم

2 یا اسم جود علیک بهائی و عنایتی نامه‌های ارض طا و عرایض بعضی بساحت اقدس و باصفا فائز لله الحمد اولیای الهی بذکر و ثنا مشغول و بحبل اتحاد انشاء الله متمسک نسل الله ان یمدهم و یؤیّدهم علی ما ارادوا فی سبیلہ الواضح المستقیم جواب اکثری از ملکوت بیان نازل و ارسال و نسل الله مرّة اخری ان یوفّقهم علی اصغاء ما نزل و ارتفاع ما اراد فی یومه العزیز البدیع

enable them to hearken unto what hath been revealed and to achieve what He hath willed on His mighty and wondrous Day.

- 3 His honor Samandar, upon him be the glory of God, the Lord of destiny, hath mentioned Mulla Husayn, upon him be the glory and loving-kindness of God. Permission hath been granted for him to proceed to the regions of the Land of Ta. We make mention at this time of His honor 'Ali-Shir, upon him be the glory of God, and We bid him to patience and steadfastness in the face of divine trials. That which befell him also befell the Wronged One upon first entering the prison. How excellent was that which one of the loved ones of the All-Merciful spoke in the Dispensation of the Criterion - he who was named Sa'd in the Book of Names. He was among those who believed in the Presence of the Seal, may the spirit of all else be sacrificed for His sake, in the earliest days. In his final days his sight was taken from him. Some of the loved ones said to him: "Thou shouldst beseech God thy Lord to restore thy sight." He, upon him be My glory, said: "The decree of God is dearer to Me than mine eye." We beseech God at this time to assist 'Ali-Shir and enable him to be steadfast, to admit his son into the most exalted Paradise, and to send down upon him at all times a spirit and mercy from His presence. He is verily the All-Bountiful, the Most Generous.

- 4 That which Ibn-i-Abhar, upon him be My glory and loving-kindness, hath mentioned regarding the mother who hath ascended to the Supreme Companion, and that which he hath desired, hath been adorned with the honor of acceptance and the ornament of divine good-pleasure. We made mention of her before her ascension and after her ascension in terms that no other mention can equal. Verily her Lord is the Compassionate, the Mighty, the All-Bestowing. Likewise, the deed of the Leaf, the wife of Rida'r-Ruh, and another Leaf, her daughter, hath been mentioned before the Wronged One, and permission to perform it hath at this time been sent down from the heaven of God's command. Blessed are they both. The glances of loving-kindness have ever been and continue to be directed towards His honor Marfu' and his relatives, both female and male.

- 5 O Ism-i-Jud! In view of what hath occurred from the Kingdom of divine decree, We have delayed in answering the letters of Samandar which were brought by the servant in attendance before the Countenance and which thou didst forward. We beseech God to send down hereafter that which will transform sorrows. No word hath been heard from His honor Javad, upon him be My glory and loving-kindness. We beseech God, exalted be His glory, to assist him in the victory of His Cause as He assisted him before, and to adorn all those of his household who

3 جناب سمندر عليه بهاء الله مالک القدر ذکر جناب ملا حسین علیه بهاء الله و عنایت را نموده اند اذن عنایت شد که باطراف ارض تا توجه نمایند جناب علی شیر علیه بهاء الله را در این حین ذکر مینمائیم و در موارد قضایای الهی بصبر و اصطبار امر میکنیم آنچه بر ایشان وارد شد در اول ورود بجن بر مظلوم وارد نعم ما نطق به احد اولیاء الرحمن فی کور فرقان الذی سمی بسعد فی کتاب الأسماء انه ممن آمن بحضرة الخاتم روح ما سواه فداء فی اول الايام و فی آخر ایامه منع بصره عن المشاهدة قال له بعض الأولیاء لک ان تسئل الله ربک ان یرجع لک بصرک قال علیه بهائی قضاء الله عندي احب من عینی نسئل الله فی هذا الحین ان یؤید الشیر قبل علی و یوقفه علی الاصطبار و یدخل ابنه فی الفردوس الأعلى و ینزل علیه فیکل الأحيان روحاً من عنده و رحمة من لدنه انه هو الفضل الکريم و

4 آنچه ابن ابهر علیه بهائی و عنایتی در باره ام آلتی صعدت الی الرفیق الاعلی ذکر نموده و اراده کرده بعز قبول و طراز رضا مزین و فائزانا ذکرناها قبل صعودها و بعد صعودها بما لا [تعادله] الأذکار ان ربها هو المشفق العزیز الوهاب و همچنین عمل ورقه ضلع رضا الروح و ورقه اخرى بنتها لدى المظلوم مذکور و اذن عمل بآن در این حین از سماء امر الهی نازل هنیئاً لهما لازال لحاظ عنایت بحضرت مرفوع و منتسبین او از اناث و ذکور بوده و هست

5 یا اسم جود نظر بآنچه وارد شد از ملکوت قضای الهی در جواب نامه های سمندر که بعد حاضر لدی الوجه و شما ارسال نموده توقف نمودیم از حق میطلبیم از بعد نازل فرماید آنچه که سبب تبدیل احزانست و از جناب جواد علیه بهائی و عنایتی کلمه ای اصغا نشد از حق جل جلاله میطلبیم او را تأیید فرماید بر نصرة امرش کما ایده من قبل و منتسبین او که در آن بیت ساکنند

dwell in that home with His special favors, and to set each one of them ablaze with such a fire as will cause the heedless souls to become enkindled.

- 6 We make mention at this time once again of him who was named 'Ali-Shir, that he may rejoice and be among the thankful ones. O 'Ali-Shir! Grieve not for what hath befallen thee. In all things place thy trust in God, the Lord of the worlds. We beseech God, blessed and exalted be He, to ordain for thee the good of the hereafter and of this world, and to decree for thee the reward of one who hath drunk the choice wine of mystic knowledge from the hand of the bounty of his Lord, the All-Merciful, and who hath presented himself at the door and heard the Call from this luminous horizon.

- 7 The glory from Us be upon My loved ones there who have heard and responded, who have aimed at and attained, and upon those who have not broken God's covenant and His testament and who have acknowledged that which the Tongue of Grandeur spoke before the creation of the heavens and the earth. This year, in view of the sorrow that hath occurred, if His honor 'Ali-Shir should delay and make his pilgrimage to the Ultimate Goal and Most Exalted Summit in another year, it would be more fitting and appropriate. He verily assisteth His loved ones in all things. He is verily the Compassionate, the Forgiving, the Kind.

كَلِّ رَا بَعْنَايَات مَخْصُوصَه مَزَيَّنْ فَرْمَايِد وَ هَرِيكَ
رَا مَشْتَعَل نَمَايِد اَشْتَعَالِيكَه سَبَب اَشْتَعَال نَفُوس
غَافِلَه كَرَدَد

6 وَ نَذَكِرْ فِي هَذَا الْحَيْنِ مِنْ سَمِيِّ بَعْلَى شِير مَرَّةً أُخْرَى
لِيَفْرَحَ وَيَكُونَ مِنَ الشَّاكِرِينَ يَا عَلِيَّ شِير لَا تَحْزَنْ
عَمَّا وَرَدَ عَلَيْكَ تَوَكَّلْ فِي كُلِّ الْأُمُورِ عَلَى اللَّهِ رَبِّ
الْعَالَمِينَ نَسْتُلِ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يَقْدَرَ لَكَ
خَيْرَ الْآخِرَةِ وَالْأُولَى وَيَكْتَسِبَ لَكَ أَجْرٌ مِنْ شَرْبِ
رَحِيقِ الْعَرْفَانِ مِنْ يَدِ عَطَاءِ رَبِّهِ الرَّحْمَنِ وَ حُضَرَ
لَدَى الْبَابِ وَ سَمِعَ النِّدَاءَ مِنْ هَذَا الْأَفَقِ الْمُنِيرِ

7 الْبَهَاءُ مِنْ لَدُنَّا عَلَى أَوْلِيَائِهِ هُنَاكَ الَّذِينَ سَمِعُوا وَ
أَجَابُوا وَ قَصَدُوا وَ فَازُوا وَ عَلَى الَّذِينَ مَا نَقَضُوا عَهْدَ
اللَّهِ وَ مِيثَاقَهُ وَ اعْتَرَفُوا بِمَا نَطَقَ بِهِ لِسَانُ الْعِظَمَةِ قَبْلَ
خَلْقِ السَّمَوَاتِ وَ الْأَرْضِينَ إِنَّ سَنَةَ نَظَرٍ بِحُزْنٍ
وَارِدَةٍ إِنْ جَنَابَ عَلَى شِيرٍ تَوَقَّفَ نَمَانِيْدَ وَ سَنَةِ
أُخْرَى قَصْدٌ مَقْصِدُ أَقْصَى وَ ذُرْوَةُ عَلِيَا نَمَانِيْدَ
أَقْرَبَ وَ أَحْسَنَ أَنَّهُ مُؤَيِّدُ أَوْلِيَائِهِ فِي كُلِّ الْأُمُورِ
أَنَّهُ هُوَ الْمَشْفِقُ الْغَفُورُ الْعَطُوفُ

AYBY.126, ANDA#72 p.29x, YIA.199bx,
YMM.351x

BH01620

To: Ibn-i Dakhil Mulla Husayn, in Maraghih

Date: 1307 ? [1889-1890]

- 1 He is the Speaker, the Rememberer, the All-Knowing, the All-Wise!
- 2 Praise be to God that the verses of God are spread abroad and His fragrances diffused, and every day from the horizon of the Supreme Pen's heaven the Sun of utterance dawneth and the light of wisdom shineth forth. Blessed are those servants who have attained to beholding and hearkening thereunto.

1 هُوَ النَّاطِقُ الذَّاكِرُ الْعَلِيمُ الْحَكِيمُ

2 لِلَّهِ الْحَمْدُ آيَاتُ الْهِى مُنْتَشِرَةٌ وَ نَفَحَاتُشْ مُتَضَوِّعَةٌ وَ دَر
هَرِ يَوْمٍ اَزْ اَفَقِ سَمَاءِ قَلَمِ اَعْلَى نِيرِ بِيَانِ مَشْرِقِ وَ نَوْرِ
حَكْمَتِ سَاطِعِ طُوبَى اَزْ بَرَاى عِبَادِيكَه بِمَشَاهِدِهِ وَ
اَصْغَا فَاثِرَ گُشْتَنْدِ

3 يَا ابْنَ دَخِيلِ عَلَيْكَ بَهَاءُ اللَّهِ الْعَزِيزِ الْجَمِيلِ دَرِ اَيْنِ
حَيْنِ غَضَنِ سَدْرِهِ بِحُضُورِ فَاثِرِ الَّذِى سَمَّى بِبَدِيعِ اللَّهِ

3 O Ibn-i-Dakhil, upon thee be the Glory of God, the Mighty, the Beautiful! At this hour the Branch of the Divine Lote-Tree, who hath been named Badi'u'llah in the Book, hath attained to Our presence and presented thy letter in its entirety before the Most Holy and Exalted Court, and this response hath been sent down from the Source of Divine knowledge and the Dawning-Place of heavenly utterance, that thine eyes and the eyes of those who have been attracted by the Call when it was raised between earth and heaven might be solaced thereby, and who have attained to the choice wine of utterance from the hands of the bounty of their Lord, the Generous. Blessed art thou for having been present and witnessed the waves of the ocean of thy Lord's utterance, and for having attained to that wherewith God's Books and His Messengers had promised thee, both in the past and future. We beseech God to preserve thee and to aid thee with the hosts of wisdom and utterance, and to enable thee to reform and educate souls. He is verily the Helper, the Almighty, the Powerful.

4 Thou didst mention the pilgrimage to the House of God. Until now its ordinance hath been and remaineth concealed. We beseech God to reveal that which will draw people near unto Him. He is verily the All-Bountiful, the Generous.

5 As to what thou didst mention regarding Mirza Ibrahim-i-Shishvani, verily We made mention of him before his letter reached Our presence, and We revealed for him that whereby all things were attracted. Say: O Ibrahim! The Call hath been raised on the Mount of Knowledge, giving glad tidings unto all of Him Who conversed thereon, through Whose manifestation that which was hidden in God's knowledge was revealed and that which was concealed from eyes and sight became evident. Say: O people! Cast aside what ye possess and take what hath been given you from God, the Commander, the All-Wise.

6 O Ibn-i-Dakhil! Beseech God that He may aid His loved ones to attain unto wisdom - wisdom which hath been revealed in the Tablets consisteth of deeds that cause the drawing nigh of the servants and the enlightenment of the people of the lands. Pure, contented and well-pleasing souls must guide and lead the women and men of the world to the Dawning-Place of Revelation and the Source of Inspiration through holy deeds and praiseworthy character. Today deeds and character are reckoned among the hosts of God, exalted be His glory, and these hosts have ever been and shall forever remain victorious. The decree of holy war and strife hath been erased from the Book by the finger of divine power.

فی کتاب نامه آئینجانب را بنامه در ساحت امنع
اقدس عرض نمود و این جواب از مصدر علم
الهی و مطلع بیان رحمانی نازل لتقرّ به عینک
و عیون الذین اخذهم جذب النداء اذ ارتفع بین
الأرض والسماء و فازوا برحیق البیان من ابادی
عطاء ربهم الکریم طوبی لک بما حضرت و
رأیت امواج بحر بیان ربک و فزت بما بشرت
به کتب الله و رسله من قبل و من بعد نسل
الله ان یحفظک و یمدک بجنود الحکمة و البیان
و یوفقک علی الاصلاح و تهذیب النفوس انه هو
المؤید المقتدر القدير

4 ذکر زیارت بیت الله را نمودید الی حین امرش
مستور بوده و هست نسل الله ان یتظهر ما یقرب
الناس الیه انه هو الفضال الکریم

5 اینکه در باره جناب میرزا ابراهیم شیشوانی ذکر
نمودی انا ذکرناه قبل ان یحضر کتابه لدی الوجه
و انزلنا له ما انجذبت به الأشياء قل یا ابراهیم قد
ارتفع النداء فی طور العرفان و یشیر الکل بمکله
الذی بظهوره ظهر ما کان مکنوناً فی علم الله و
برز ما کان مستوراً عن العیون و الأبصار قل یا
قوم ضعوا ما عندکم و خذوا ما اوتیتکم من لدی الله
الامر الحکیم

6 یا ابن دخیل از حق بطلب اولیا را مؤید فرماید بر
حکمت و حکمتیکه در الواح نازل شده اعمالیست
که سبب تقرّب عباد و آگاهی من فی البلاد
است باید نفوس مطمئنه راضیه مرضیه باعمال
مقدسه و اخلاق پسندیده نساء و رجال عالم را
بمشرق وحی و مطلع الهام هدایت کنند و راه
نمایند امروز اعمال و اخلاق از جنود حق جلّ
جلاله محسوب و این جنود لازال منصور بوده و
خواهد بود حکم جهاد و فساد از کتاب باصبع
قدرت محو شد

- 7 From the loved ones of 'Ishqabad appeared that which caused the joy of the people of the Most Great Scene. After the martyrdom of one of the loved ones who was named Rida in the Book of Names, all held fast to patience and tranquility and adhered to what God had decreed in the Books and Tablets, and moreover interceded for the murderers and oppressors. This deed was adorned with the glory of acceptance and the ornament of divine good-pleasure. Now We beseech God to aid that company to unity, harmony, love and faithfulness. He is verily the Almighty, the Powerful, the All-Powerful.
- 8 Thou didst make mention of Rida. Verily We heard his cry and turned toward him from this direction and revealed for him from the heaven of grace that which shall endure as long as the kingdom and the heavenly dominion shall endure. We beseech God to aid him to be steadfast in this Cause whereby all were thunderstruck save whom God willed, the Lord of this exalted station.
- 9 O Ibn-i-Dakhil! Set ablaze the loved ones with the heat of the Divine Word, but with such a blaze as would cause attraction and be the cause of turning unto God and of unity, not of conflict and contention. Verily We have mentioned all and do mention them. Thy Lord is indeed the Forgiving, the Merciful. We make mention of My handmaidens and those who are with thee and those who hearken to thy mention in this wise mention. The Glory from Us be upon thee and upon those who are with thee and upon those through whom steadfastness hath been manifested among the people - such servants as God hath described in previous Books and in this Clear Tablet.
- از اولیای عشق آباد ظاهر شد آنچه که سبب فرح اهل منظر اکبر گشت بعد از شهادت یکی از اولیا الذی سَمِیَ برضآء فی کتاب الأسماء کلّ بصیر و سکون تمسک نمودند و بما حکم الله فی الزّبر و الألواح تشبّت جستند و از آن گذشته از قاتلین و ظالمین شفاعت نمودند این عمل بعزّ قبول و طراز رضا مزین و حال از حقّ میطلبیم آن حزب را بر اتحاد و اتفاق و محبّت و وفا تأیید فرماید آنّه هو المقتدر العزیز القدیر
- 8 ذکر رضا را نمودید انا سمعنا ندائه و اقبلنا الیه من هذا الشّطر و انزلنا له من سماء الفضل ما یتقی بدوام الملک و المملکوت نسلّ الله ان يؤیّده علی الاستقامة فی هذا النّبأ الذی به انصعق العباد الا من شاء الله ربّ هذا المقام الرّفیع
- 9 یا ابن دخیل اولیا را از حرارت کلمه الهی مشتعل نما ولكن اشتعالیکه سبب اقبال و علّت توجّه و اتحاد است نه سبب نزاع و جدال انا ذکرنا کلّ و نذکرهم ان ربّک هو الغفور الرّحیم و نذکر امائی و من معک و من یسمع ذکرک فی هذا الذکر الحکیم البهآء من لدنا علیک و علی من معک و علی الذّین بهم ظهرت الاستقامة بین البریة اولئک عباد وصفهم الله فی کتب قبل و فیهذا اللّوح المبین

RIDA.014-015x

PZHN v1#2 p.007, TISH.250-251x, RAHA.071x

BH01614

*To: Muhammad Baqir Khalajabadi**Date: 1307 ? [1889-1890]*

- 1 He is the Just, the All-Knowing, the Wise.
- 2 God beareth witness that there is none other God but Him, and He Who hath come from the heaven of certitude is, verily, the Dawning-Place of His mighty signs and the Dayspring of
- 1 هو العادل العلیم الحکیم
- 2 شهد الله انه لا اله الا هو و الذی اتی من سماء الایقان انه هو مشرق آیاته الکبری و مطلع اسمائه الحسنی و به ظهرت کنوز المعانی و البیان

His most excellent names. Through Him were unveiled the treasures of inner meanings and utterance throughout all creation, and the Dove of Knowledge warbled upon the loftiest branches: "Dominion belongeth unto Him Who hath appeared with the truth and Who in every state hath proclaimed: 'Verily, I am God, there is none other God but Me, the Help in Peril, the Self-Subsisting.'"

في الامكان و نادت حمامة العرفان على اعلى
الأغصان الملك لمن ظهر بالحق و نطق في كل
شأن أنتى انا الله لا اله الا انا المهيمن القيوم

- 3 This is an epistle from Us unto all that dwell on earth, that the sweet savors of revelation may draw them unto God, the Lord of existence. O peoples of the earth! Harken unto My call, for verily it guideth you unto the path of God, the Lord of what was and what shall be. Cast away what ye possess. There hath come unto you from God that which shall profit you and draw you nigh unto Him, and shall exalt you throughout all lands. He, verily, is the One, the Alone, the Mighty, the All-Loving.

3 هذا كتاب من لدنا الى من على الأرض لتجذبهم
نفحات الوحي الى الله مالك الوجود يا ملا
الأرض اسمعوا ندائى انه يهديكم الى صراط الله
رب ما كان و ما يكون ضعوا ما عندكم قد اتيكم
من لدى الله ما ينفعكم و يقربكم اليه و يرفعكم في
البلاد انه هو الفرد الواحد العزيز الودود

- 4 O Ba! Hear the call from the Most Exalted Horizon. Verily, He shall transform thy sorrow into supreme joy, thy hardship into ease, thy distress into comfort, and thy exile into dwelling in God's native land, the Help in Peril, the Mighty, the Beloved.

4 يا باء اسمع النداء من الأفق الأعلى انه بيدل
حزنك بالفرح الأعظم و عسرک باليسر و
شدتك بالرخاء و غربتك بوطن الله المهيمن
العزيز المحبوب

- 5 The All-Glorious hath received thy letter and presented it before His Face. We have revealed for thee that which shall bring solace to all eyes. We have heard thy call and answered thee, and We have witnessed thy devotion and turned unto thee from this exalted station. The dwellers of the cities of My love have been overtaken with grief at what hath befallen thee from every oppressor who hath oppressed, and from every denier who hath disbelieved in God, the Lord of the seen and the unseen. There hath befallen thee what befell Us when the oppressors rose against Us and expelled Us from Our native land with such tyranny as caused the inhabitants of the Kingdom to lament.

5 قد حضر المجد بكتابك و عرضه امام الوجه انزلنا
لك ما قرّت به العيون سمعنا ندائك اجبتك و
رأينا اقبالك اقبلنا اليك من هذا المقام المرفوع
قد اخذت الأحران سگان مدائن حبي بما ورد
عليك من كل ظالم ظلم و من كل منكر كفر
بالله مالك الغيب و الشهود قد ورد عليك ما
ورد علينا اذ قام علينا الظالمون و اخرجونا من
الوطن بظلم ناحت به سگان الملكوت

- 6 O Ba! Upon thee be the Glory of God, the Lord of Names. Say: O my God, my Lord, my Support, and my Purpose! Were it not for tribulations in Thy path, how would the stations of Thy lovers be made manifest? And were it not for afflictions in Thy love, by what means would the conditions of Thy yearning ones be revealed? By Thy might! The companion of Thy loved ones are their tearful eyes, the solace of Thy seekers are their heart's lamentations, and the sustenance of those who long for Thee are the fragments of their hearts. How sweet is the deadly poison in Thy path, and how precious are the arrows of the enemies for the exaltation of Thy Word!

6 يا باء عليك بهاء الله مالك الأسماء قل يا الهى
و سيدى و سدى و مقصودى لولا البلايا فى
سبيلك من اين يظهر مقامات عاشقيك و لولا
الرزايا فى حبك بأى شىء يبين شؤون مشتاقيك
وعزتك انيس محبيك دموع عيونهم و مونس
مريديك زفرات قلوبهم و غذاء قاصديك
قطعات ايجادهم و ما الذ سم الردى فى سبيلك
و ما اعزّ سهم الأعداء لأعلاء كلمتك

- 7 O my God! Give me to drink in Thy Cause what Thou desirest, and send down upon me in Thy love what Thou hast ordained. By Thy might! I desire only what Thou desirest, and love only what Thou lovest. I have placed my trust in Thee under

7 يا الهى اشربنى فى امرک ما اردته و انزل على فى
حبك ما قدرته وعزتك ما اريد الا ما تريد و

all conditions. Verily, Thou art the All-Sufficient, the Most Exalted.

لا احبّ الا ما انت تحبّ توكلت عليك في كلّ الأحوال انك انت الغنى المتعال

- 8 O Qaf-Ra! We read this prayer, and We have read it before in successive years. Read thou and be of those who rejoice. Verily, nothing escapeth His knowledge. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Take wisdom and that by which the hearts of those who have been heedless of this Most Great Cause and this Mighty Message may be attracted.

8 يا ق قبل را انا نقرء هذه المناجاة و قرئناها من قبل في سنين متواليات اقرء و كن من الفرحين انه لا يعزب عن علمه من شئ يشهد ويرى و هو السميع البصير خذ الحكمة و ما تنجذب به افئدة الذين غفلوا من هذا الأمر الأعظم و هذا النبأ العظيم

- 9 In the Persian tongue, hearken unto the call of the Wronged One. We have enjoined wisdom upon all. The Divine Tablets bear witness to this truth. All friends must hold fast unto it and adhere to that which hath flowed from the Most Exalted Pen, for if they act according to what hath been commanded, they shall attain the most exalted station in this world and the next. Verily, thy Lord is the Mighty, the All-Knowing.

9 بلسان پارسی ندای مظلوم را بشنو كلّ را امر بحکمت نمودیم الواح الهی بر این فقره شاهد و گواه جمیع دوستان باید بآن تمسک نمایند و بما جرى من القلم الأعلى تشبّث چه اگر بآنچه امر شد عمل نمایند دارای مقام اعلی در دنیا و آخرت خواهند بود ان ربك هو العزيز العلام

- 10 Counsel the loved ones regarding that which hath been revealed in the Tablets from the Dayspring of God's Will. Verily, He shall protect them, deliver them, and draw them nigh unto Him. He, verily, is the All-Hearing, the Trustworthy.

10 اولیا را وصیّت کنید بآنچه در الواح از مطلع اراده الهی نازل شده انه یحفظهم و ینجیهم و یقرّبهم الیه انه هو السامع الامین

- 11 The answers to the petitions have been revealed and sent from the Kingdom of utterance. We beseech God to give them to drink, from the cups of His utterance, the Kawthar of His knowledge. Verily, He is the Protector of whosoever turneth unto Him, and He is the One, the Alone, the All-Knowing, the All-Wise.

11 جواب عرایض از ملکوت بیان نازل و ارسال شد نسل الله ان یسقیهم من کؤوس بیانه کوثر عرفانه انه ولی من والاه و هو الفرد الواحد العليم الحکیم

- 12 One of the sons of the Friend and inheritors of Him Who conversed with God - upon him be the Glory of God, the Mighty, the All-Knowing - hath made mention of thee. We beseech God to adorn His servants with the ornament of faithfulness. When We perceived from him its fragrance, We made mention of him in such wise as hath spread abroad the sweet scents of the mercy of God, the Lord of the worlds. Convey My greetings unto him and give him the glad-tidings of My remembrance of him, and I am the All-Remembering, the All-Knowing.

12 قد ذکرک احد ابناء الخلیل و وراثت الکلم علی بهاء الله العزيز العليم نسل الله ان یزین عباده بطراز الوفاء انا لما وجدنا منه عرفه ذکرناه بما تضوّع به عرف رحمة الله رب العالمین کبر من قبلی علیه و بشره بذکری آیاه و انا الذاکر العليم

- 13 The Glory be upon thee, and upon him, and upon those who have held fast unto wisdom and acted according to that which they were commanded in My perspicuous Book.

13 البهاء علیک و علیه و علی الذين تمسکوا بالحكمة و عملوا بما امروا به فی کتابی المبین

BLIB_Or15695.257

BH01618

To: Haji Ghulam-Ali who has attained

Date: 1307 ? [1889-1890]

1 In name of the One True Speaker.

1 بنام گوینده یگا

2 The Pen of the Wronged One beareth witness to the oneness of God, the Almighty, and testifieth that Haji Ghulam-Qabli-'Ali, upon him be My Glory, attained the Most Holy Court and mentioned the friends in the presence of His Countenance, and each received his portion from the ocean of grace. How sweet is the fragrance of grace and favors on His Day!

2 قلم مظلوم شهادت میدهد بر یگائی خداوند توانا و گواهی میدهد بر اینکه حاجی غلام قبل علی علیه بهائی در ساحت اقدس حاضر و امام وجه ذکر دوستان را نموده و هریک از بحر عنایت قسمت برد حبدا عرف العنایة و الألفاف فی یومه

3 O Ghulam-Qabli-'Ali! Return to thy homeland with God's leave and favor, and in every land make mention of the people of God on behalf of the Wronged One. Say: Strive ye, and on this blessed day deprive not yourselves of the waves of the ocean of divine bounty. The gift of utterance is present and the feast of knowledge hath been sent down. Each one among the people of God must remember the Truth, exalted be His glory, through this most exalted Word: Verily He heareth and seeth, and He is the All-Hearing, the All-Knowing.

3 یا غلام قبل علی باذن الله و عنایته بوطن راجع شو و در هر بلد حزب الله را از قبل مظلوم ذکر نما بگو جهد نمائید و در این یوم مبارک خود را از امواج بحر عطای الهی محروم مسازید نعمت بیان موجود و مانده عرفان نازل هر یک از حزب الله باید باینکمه علیا حق جلّ جلاله را ذکر نمایند انه یسمع و یری و هو السميع العليم

4 My God, my God! Praise be unto Thee for having illumined my heart through the effulgences of the lights of the Day-Star of Thy Revelation, and for having enabled me to turn unto Thee when most of Thy creatures turned away, and for having guided me through the light of Thy knowledge unto Thy path, and for having nurtured me through the hands of bounty and generosity to attain Thy presence in Thy days. O my Lord! I am Thy servant, and the son of Thy servant, and the son of Thy handmaiden. My hope is in Thy grace, my desire is Thy good-pleasure, my quest is to meet Thee, and my aspiration is to stand before the gate of Thy generosity. I beseech Thee by the ocean of Thy knowledge, the heaven of Thy wisdom, the power of Thy Will, and the might of Thy Purpose, to make me steadfast in Thy Cause in such wise that neither the doubts of Thy creatures nor the veils of Thy servants shall hold me back. Ordain for me, O my God, that which beseemeth Thy pardon and bounty. Strengthen my children in that whereby my remembrance and my name shall endure throughout the eternity of Thy kingdom and Thy dominion. Verily, Thou art the Most Merciful of the merciful and the Omnipotent over what Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.

4 الهی الهی لک الحمد بما نورّت قلبی بتجلیات انوار نیر ظهورک و ایدتی علی الاقبال اذ اعرض عنک اکثر خلقک و هدیتی بنور عرفانک الی صراطک و ریتنی بأیادی الجود و الکرم للحضور فی آیامک ای ربّ انا عبدک و ابن عبدک و ابن امتک رجائی فضلك و بغیتی رضائک و طلبی لقائک و املی القیام لدی باب جودک اسئلك بجر علمک و سماء حکمتک و نفوذ مشیتک و اقتدار ارادتک بأن تجعلنی مستقیماً علی امرک بحيث لا تمنعنی شبهات خلقک و لا حجاب عبادک قدر لی یا الهی ما ینبغی لعفوک و عطائک عزّز ابنائی علی ما یتقی به ذکرى و اسمی بدوام ملکوتک و جبروتک انک انت ارحم الراحمین و المقتدر علی ما تشاء لا اله الا انت الغفور الرحیم

5 O Ghulam! The people of God who dwell in that land and its surroundings have each attained unto mention and are illumined by the lights of the Countenance. Give thou the gladtidings unto all. In accordance with wisdom, not all names have been revealed by the Pen at this time, yet each standeth before His Countenance and is present beneath the glance of His favor. Blessed are they and joy be unto them! Say: O people of God! The oppression of the oppressors and the lies of the liars shall soon return to nothingness, as ye have witnessed and heard. I swear by the Sun of Truth, there hath been ordained especially for you that which shall not be seized by extinction and shall abide for the duration of the kingdom and the realm. Thou hast been in the Most Holy Court and art aware of the wisdom that hath been enjoined. All must walk in the path of truth and in all conditions keep their gaze fixed upon wisdom. Among the loved ones there are both the strong and the weak, and wisdom hath ever been the cause of preserving the strong and likewise the source of strength for the weak. We counsel all and beseech God that He may preserve all through trustworthiness, religious devotion, chastity and faithfulness, and guide them to His straight path. He is the Powerful, the Mighty.

6 Praise be to God! Thou didst attain unto His presence and didst convey the petitions of His friends to the Most Holy Court, and each was honored with His hearing. Blessed is the name that appeared before My Countenance, the heart that turned toward My Kingdom, the eye that beheld My horizon, the servant that soared in My atmosphere, the mention that was honored with My hearing, the wise one who held fast to My Book, the steadfast one whom the oppression of Mine enemies did not deter, the seeker who arose before the gate of My grandeur, the soul that made My remembrance and praise its concern and the promotion of My Cause. Upon it be My glory and the glory of those in My kingdom and dominion, and the glory of the Supreme Concourse and the most exalted Paradise, and the glory that hath shone forth from the horizon of My Will and Purpose, and the glory of all who are in the heavens and the earth.

7 We make mention in this station of My handmaidens who have believed in Me and in My verses, who have heard My call and turned toward My bright and luminous horizon.

5 یا غلام حزب الهی که در آن ارض و اطراف ساکنند هر یک بذکر فائز و بانوار نیر وجه منور کل را بشارت ده نظر بحکمت اسماء کل در این حین از قلم جاری نشده و لکن هر یک امام وجه قائم و تحت لحاظ عنایت حاضر هئیناً لهم و مرثیاً لهم بگو یا حزب الله ظلم ظالمین و کذب کاذبین عنقریب بفنا راجع چنانچه مشاهده کرده اید و شنیده اید قسم بافتاب حقیقت مخصوص شما مقدّر شده آنچه که فنا آرا اخذ نماید و بدوام ملک و ملکوت باقی و برقرار است تو در ساحت اقدس بوده و بحکمت مأموره معموله آگاه شده باید کل بر قدم حق مشی نمایند و در جمیع احوال بحکمت ناظر باشند مابین احباً قوی و ضعیف هر دو موجود و حکمت سبب حفظ اقویا و همچنین علت قوت ضعفای بوده و هست و کل را وصیت مینمائیم و بامانت و دیانت و عفت و وفا از حق میطلبیم کل را حفظ نماید و بصرای مستقیم خود هدایت فرماید اوست قادر و توانا

6 لله الحمد فائز شدی بحضور و عرایض اولیا را بساحت اقدس ارسال نمودی و هر یک باصفا فائز طوبی لاسم حضر امام وجهی و لقلب اقبل الی ملکوتی و لعین فازت بمشاهدة افقی و لعبد طار فی هوائی و لذكر فاز باصغائی و لعافل تمسک بگلابی و لمستقیم ما منعه ظلم اعدائی و لساتل قام لدی باب عظمتی و لنفس جعلت همها ذکرى و ثنائى و تبلیغ امری علیها بهائى و بهاء من فی ملکوتی و جبروتی و بهاء الملاء الاعلی و الجنة العلیا و البهاء الذی اشرق من افق مشیتی و ارادتى و بهاء من فی السموات و الارضین

7 و نذکر فی هذا المقام امائی اللائی آمن بی و بآیاتی و سعن ندائی و اقبلن الی افقی المشرق المنیر

BLIB_Or15690.094, BLIB_Or15728.176

BH01685

Date: 1307 ? [1889-1890]

1 He is the All-Manifest, the Speaker, the All-Knowing, the All-Wise

1 هو الظاهر الناطق العليم الحكيم

2 Praise sanctified above the mention of all contingent beings, the comprehension of created things, and the knowledge of existent things, befitteeth the Most Holy and Most Exalted Court of Him Whom the tyranny of the oppressors, the calumnies of the slanderers, and the power of the opposers did not prevent or hinder from His purpose and from revelation. Throughout the nights and days the Supreme Pen hath been moving and engaged, detached from all else, in remembrance of the loved ones. That which hath flowed from it is the water of life for those who thirst in the arena of love and affection, and the spirit of life for the companions of grace and guidance. The penetrating influence of the Most Exalted Word hath encompassed the world, and the power of the Most Glorious Pen hath seized all. Say:

2 حمد مقدّس از ذکر ممکنات و ادراک کائنات و علم موجودات ساحت اقدس را لایق و سزااست که ظلم ظالمین و افتراء مفتترین و سطوت معرضین او را از اراده منع نمود و از اظهار باز نداشت در لیل و ایام قلم اعلیٰ منقطعاً عن الوری بذکر اولیا متحرک و مشغول و آنچه از او ظاهر و جاری کوثر حیانت از برای تشنگان عرصه محبت و وداد و روح حیوانست از برای اصحاب مودّت و رشاد نفوذ کلمه علیا عالم را احاطه نموده و قدرت قلم ابهی کلّ را اخذ کرده

3 My God, my God! Thou seest me aflame with the fire of Thy love, attracted by Thy verses, and translating in the world of utterance that which Thou hast sent down from the heaven of Thy utterance and the atmosphere of Thy Will. O my Lord! I am Thy servant and the son of Thy servant. I have held fast to Thy cord, through whose movement all created things were moved by Thy power and sovereignty, and I have clung to the hem of Thy grace, through whose light Thy earth and heaven were illumined. I beseech Thee by the pearls of the ocean of Thy knowledge and wisdom, and by the mysteries hidden in the sea of Thy utterance, to aid me to remember Thee and praise Thee, to exalt Thy Cause and manifest Thy Word with wisdom and utterance. Then protect me, O my God, from mine enemies, and make me to be of those whom neither the happenings of the world nor the chains of the wicked have prevented from drawing nigh unto Thee and turning toward the lights of Thy countenance. Verily Thou art the Powerful, the Mighty, the Most Generous.

3 قل الهی الهی ترانی مشتعلاً بنار حبّک و منجذباً بآیاتک و مترجماً فی عالم البیان لما انزلته من سماء بیانک و هوآء مشیتک ای ربّ انا عبدک و ابن عبدک قد تمسّکت بحبلک الذی اذ تحرّک تحرّکت الکائنات بقدرتک و سلطانتک و تشبّثت بذیل فضلک الذی اذ ظهر بنوره اشرفت ارضک و سمائی اسألك بلألیّ عَمّان علیک و حکمتک و الأسرار المکنونة فی بحر بیانک بأن تؤیّدنی علی ذکرک و ثنائک و اعلاء امرک و اظهار کلماتک بالحکمة و البیان ثمّ احفظنی یا الهی من اعدائی ثمّ اجعلنی من الذین ما منعهم حوادث الدنیا و لا زماجیر الأشقیاء عن التّقرّب الیک و التّوجّه الی انوار وجهک انّک انت المقتدر العزیز الفضّال

4 Thy letter was read before the face of the Wronged One. Praise be to God, the fragrance of love, affection, humility and devotion wafted from it. We beseech God, exalted be His glory, to protect thee and cause thee to attain unto that which hath previously been sent down from the Supreme Pen. None can reject His command or repel that which hath been revealed

4 نامه آن جناب امام وجه مظلوم قرائت شد لله الحمد عرف محبت و مودّت و خضوع و اقبال از آن متضوع از حقّ جلّ جلاله میطلبیم آن جناب را حفظ فرماید و فائز نماید بآنچه که از قبل از قلم اعلیٰ نازل گشته لا رادّ لأمره و لا مرّد لما نزل من سماء احکامه انه هو المقتدر العزیز الوهاب

from the heaven of His decree. He is, verily, the Powerful, the Mighty, the All-Bountiful.

- 5 Concerning thy mention of a certain person at the time his spirit was separated from his body: all events that have occurred have not been without purpose or reason. If thou wouldst reflect upon the deeds and deserts of certain souls, thou wouldst testify that whatsoever hath happened or will happen is pure justice, nay rather, pure bounty. And that which was witnessed, or will be witnessed, regarding the seizing of the existence of negation at the time of its return to its place - this too was pure bounty, for that deceitful dissembler acted, both outwardly and inwardly, in such wise that others besides God are incapable of reckoning it. We beseech God, blessed and exalted be He, to exalt His Cause through thee and to reveal unto thee that which He hath sent down in thy Book. Verily He is the Powerful, the Protector of all who are in the heavens and on earth.

- 6 The Truthful, the Trustworthy hath said and continueth to say: "His mercy hath preceded the earth and heaven." Should any soul reflect with penetrating vision upon the deeds of certain ones, he would testify that whatsoever hath occurred or will occur hath been from the ocean of bounty, mercy and bestowal, and were justice and desert to be considered, God forbid, its reckoning would not be possible. Reflect upon the matters that occurred in this past year in the great city: despite the utmost kindness shown to that person, out of pure greed and avarice he acted in such wise that were justice to be meted out, the scribes of the world would find themselves powerless to record his punishment. Through the instigation of the Shaykh of Yazd and his chief he acted in such manner as became clear and evident to the discerning ones among those souls. And likewise were the deeds of that heedless returning soul. We beseech God, blessed and exalted be He, to aid His servants to return unto Him. Verily He is the Powerful over whatsoever He willeth, and He is the Ever-Forgiving, the Pardoner, the Merciful.

5 اینکه ذکر نفسی را در حین اخراج روح از جسدش نمودید جمیع امورات وارده بی جهت نبوده و نیست اگر آن جناب در اعمال و استحقاق بعضی از نفوس تفکر نمایند شهادت میدهند بر اینکه آنچه وارد شده و میشود عدل محضست بل فضل بخت و آنچه در اخذ وجود لا و نفی حین ارجاعه الی محله مشاهده شد و یا بشود آنها محض فضل بوده چه که آن محیل غافل ظاهراً و باطناً عمل نمود آنچه را که غیر حق از احصای آن عاجز و قاصرت نسأل الله تبارک و تعالی ان یرفع بک امره و یظهر لک ما انزلہ فی کتابک انہ هو المقتدر المہیم علی من فی السموات و الارضین

6 صادق امین فرموده و میفرماید سبقت رحمتہ الارض و السماء هر نفسی ببصر حدید در اعمال بعضی تفکر نماید شهادت میدهد که آنچه وارد شده و یا بشود از بحر فضل و رحمت و عطا بوده و نظر بعدل و استحقاق نعوذ بالله احصای آن ممکن نہ در اموریکہ این سنہ گذشته در مدینہ کبیرہ واقع شدہ تفکر نمائید مع کمال عنایت درباره آن شخص محض طمع و حرص عمل نمود آنچه را کہ اگر بعدل رفتار شود محررین عالم از اثبات جزای آن خود را عاجز مشاهده نمایند باغواى شیخ یزدی و رئیسش عمل نمود آنچه را کہ از برای متبصرین عرفان آن نفوس واضح و آشکار گشت و همچنین اعمال آن نفس غافلہ راجعہ نسأل الله تبارک و تعالی ان یؤید عبادہ علی الرجوع انہ هو المقتدر علی ما یشاء و هو التواب الغفور الرحیم

BLIB_Or15695.240

BH11876

To: Ahmad Yazdi, son in law of Abdu'l-Baha

Date: 1307 ? [1889-1890]



QALAM

1 He is the All-Hearing, the Speaking, the Answering One!

1 هو السامع الناطق المجيب

2 Praise be to God Who was established upon the throne of Sinai and spoke the Word whereby He set up the path and laid down the balance and blew the trumpet, whereat all who are in the heavens and earth were thunderstruck, save those whom the veils of the world did not prevent, nor the clouds of the nations hinder, nor were they frightened by the might of princes, nor weakened by the power of those who denied the Lord of Names. They all turned with their whole being to the Supreme Horizon and spoke that which caused the limbs to tremble of those who turned away from the Truth and denied the final return. This is the Day wherein appeared that which was inscribed in the Tablet and concealed from eyes. Glorified be He through the movement of Whose finger all created things were set in motion, and through Whose will all beings cried out and glorified in His name, their Creator, at eventide and at dawn.

2 الحمد لله الذي استوى على عرش الطور و نطق بكلمة بها نصب الصراط و وضع الميزان و نفخ في الصور و انصعق من في السموات و الأرض إلا الذين ما منعهم حجاب العالم و لا سبحات الأمم و ما خوفهم سطوة الأمراء و ما [اضعفتهم] شوكة الذين كفروا بمالك الأسماء اقبلوا بكلهم الى الأفق الأعلى و قالوا ما ارتعدت به فرائض الذين اعرضوا عن الحق و كفروا بالمآب هذا يوم فيه ظهر ما كان مسطوراً في اللوح و مستوراً عن الأبصار سبحان الذي تحركت بحركة اصبعه الكائنات و نادى بارادته الموجودات و سبحن باسم الله بارئهن في العشي و الاشرار

3 O Alif Ha! Harken unto the voice of Him Who hath been wronged. He hath come with His name, the Self-Subsisting, and called all to the sealed wine. Among the people are those who heard and hastened and answered and drank in His name, the Mighty, the All-Bestowing. And among them are those who denied God's Cause and rejected His favor and spoke that which made the clouds to wail. And among them are those who pronounced sentence for the shedding of His blood through injustice whereat tears were shed and the hearts of the righteous were consumed.

3 الف حاء اسمع نداء المظلوم انه اتى باسمه القيوم و دعا الكل الى الرحيق المختوم من الناس من سمع و سرع و اجاب و شرب باسمه العزيز الوهاب و منهم من انكر امر الله و كفر بنعمته و نطق بما ناح به السحاب و منهم من افقى على سفك دمه بظلم ذرفت به الدموع و احترقت افئدة الأخيار

4 O thou who speakest My praise and standest in service to My Cause! We have sent down for thee, both before and after, that whereby grace descended and the clouds rained down. We testify that thou hast drunk the wine of faithfulness from the hand of bounty and hast attained unto that which was recorded by the Most Exalted Pen and inscribed in the Scriptures and Tablets. We beseech God to make thee a standard of His name and a banner of His remembrance, and to give thee to drink

4 يا ايها الناطق بشئائى و القائم على خدمة امرى اتا انزلنا لك من قبل و من بعد ما نزلت به النعمة و امطر به السحاب نشهد انك شربت رحيق الوفاء من يد العطاء و فزت بما كان مرقوماً من القلم الأعلى و مسطوراً في الزبر و الألواح نسل الله ان يجعلك علماً باسمه و رايةً لذكره و يسقيك كوثر

from the Kawthar of life at all times. Verily He is powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the All-Bountiful.

- 5 Thus hath the ocean of grace surged and the fragrance of God, the Lord of lords, wafted. When thou hast attained unto My verses, say:

- 6 My God, my God! Praise and thanksgiving be unto Thee for having enabled me to turn towards Thee when the men turned away from Thee—they who cast Thy Cause behind their backs and took their vain imaginings as lords besides Thee. O Lord! Thou seest me turning away from all else but Thee and holding fast to the cord of Thy bounty. I beseech Thee, O Lord of existence, by the stars of the heaven of Thy wisdom and the suns of the horizons of Thy utterance, and by the light of Thy Cause whereby Thy earth and heaven were illumined, and by the pearls hidden in the shells of the ocean of Thy power, to make me in all conditions detached from all else but Thee and clinging to the hem of the robe of Thy pardon and generosity. Thou seest, O my God, the supplicant standing before the door of Thy favor with hands raised toward the heaven of Thy grace. I beseech Thee not to disappoint him, by Thy bounty through which existence itself came to be, and by Thy generosity which hath preceded the world and the nations. There is none other God but Thee, the All-Bounteous, the Most-Generous, the All-Gracious, the Powerful, the Strong, the Almighty, the All-Powerful.

- 7 O thou who standest in My service, who makest mention of My praise, and uttereth My command! Upon Muhammad, My glory and loving-kindness rest! Throughout the nights and days thou hast dwelt secure and at rest beneath the canopy of loving-kindness. Time and again hath mention been made of thee, and that which hath streamed from the Pen of submission, contentment and steadfastness hath been dispatched unto the Most Holy Court. Praise be to God, thou art illumined by the light of recognition and art remembered by the Name of God, exalted be His glory. We beseech God to open before thy face the gates of bounties and favors, and to make thee a leader of the hosts of wisdom and utterance. Verily, He is the One Who hath power over whatsoever He willeth, and in His grasp are held the reins of all affairs. Convey unto the loved ones the greetings, glorification and glory of the Wronged One. We beseech God that He may, at all times, cause all to attain unto that which is the cause of eternal salvation and everlasting remembrance. Verily, He is the Almighty, the Exalted, the All-Wise. The glory shining from the horizon of the heaven of My

الحيوان في كلّ الأحيان أنّه هو المقتدر على ما يشاء لا اله الا هو العزيز المتّان

- 5 كذلك ماج بحر الفضل وهاج عرف الله ربّ الأرباب اذا فزت بآياتي قل

- 6 الهى الهى لك الحمد و الثناء بما ايدتنى على الاقبال اذ اعرض عنك الرجال الذين نذبوا امرك ورائهم و اتخذوا الأوهام لأنفسهم ارباباً من دونك اى ربّ ترانى معرضاً عن دونك و متمسكاً بجبل جودك اسئلك يا مالك الوجود بأنجم سماء حكمتك و شمس آفاق بيانك و بنور امرك الذى به اشرفت ارضك و سماءك و باللائى المكنونة فى اصداف عمان قدرتك ان تجعلنى فيكلّ الأحوال منقطعاً عن دونك و متشبهاً بأذبال رداء عفوك و كرمك ترى الراجى يا الهى قائماً لدى باب فضلك و ارتفع يديه الى سماء عنايتك اسئلك ان لا تخييه بجودك الذى ظهر منه الوجود و بكرمك الذى سبق العالم و الأمم لا اله الا انت الفياض البذل الفضال المقتدر القوى الغالب القدير

- 7 يا ايها القائم على خدمتى و الذّاكر بثنائى و الناطق بأمرى جناب محمد عليه بهائى و عنايتى در ليالى و ايام در ظلّ قباب عنايت ساكن و مستريح و مكرّر ذكر آنجناب را نموده و آنچه از قلم تسليم و رضا و استقامت جارى شد بساحت اقدس ارسال نمود لله الحمد بنور معرفت منورى و باسم حقّ جلّ جلاله مذكور نسل الله ان يفتح على وجهك ابواب المواهب و الألطاف و يجعلك قائد جنود الحكمة و البيان أنّه هو المقتدر على ما يشاء و فى قبضته زمام الأمور اوليا را از قبل مظلوم سلام و تكبير و بها برسان از حقّ ميطليم كلّ را در كلّ حين فائز فرمايد بآنچه سبب رستگارى ابدى و ذكر سرمدست أنّه هو المقتدر العزيز الحكيم البهاء المشرق من افق سماء رحمتى عليك و على من معك و يحبّك لوجه الله ربّ العالمين

mercy be upon thee and upon them that are with thee and love thee for the sake of God, the Lord of the worlds.

BH01720

To: Nabil

Date: 1307 ? [1889-1890]

- 1 He is the One speaking at the center of the world, that all peoples might turn to the horizon of the manifestation of God, the Lord of all worlds. 1 هو الناطق في قطب العالم لتوجه الأمم الى افق ظهور الله رب العالمين
- 2 Blessed is the Lord Who hath spoken and caused all things to speak that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. Blessed are they who have turned with faces radiant and hearts illumined to the Most Exalted Horizon, whom neither the harm of the wicked nor the might of the evil ones nor the power of those who disbelieved in God, the Possessor of this wondrous Day, could deter. Blessed is Nabil, blessed is the traveler. God hath aided him to turn unto Him and enabled him to attain His presence and given him to drink of the pure Kawthar from the hands of the bounty of Him Who converseth on Sinai, Who speaketh before kings and subjects. By God! This is the Promised One, this is the One mentioned, this is He by Whose name and remembrance the hearts of them that know were attracted. 2 تبارك المولى الذى نطق و انطق الأشياء على أنه لا اله الا هو الفرد الواحد العليم الحكيم تبارك الأولياء الذين اقبلوا بوجوه بيضاء و قلوب نوراء الى الأفق الأعلى بحيث ما منعهم ضر الفجار و لا سطوة الأشرار و لا شوكة الذين كفروا بالله مالک هذا اليوم البديع تبارك النبيل تبارك المسافر ايده الله على الاقبال و وقته على الحضور و سقاه الكوثر الطهور من ايدى عطاء مكرم الطور الذى ينطق امام الملوك و المملوك تالله هذا هو الموعود و هذا هو المذكور و هذا هو الذى باسمه و ذكره انجذبت افئدة العارفين
- 3 O Nabil! We have heard thy call time and again, and thy deeds have been accepted again and again, and We have answered thee at times with that which made the world rejoice and at other times with a mention that caused the hearts of the sincere to soar. Grieve not at the events of the world and the clamor of those who denied the Manifestation when He came with manifest sovereignty. Say: O concourse of men! Follow not those who denied the Most Great Scene and turned away from Him Who came with the banners of verses from God, the Mighty, the Powerful. 3 يا نبيل قد سمعنا ندائك مرّة بعد مرّة و فازت اعمالك بالقبول مرّة بعد مرّة و اجبتناك طوراً بما استفرح به العالم و آخر بذكر طارت به افئدة المخلصين لا تحزن من حوادث الدنيا و ضوضاء الذين انكروا الظهور اذ اتى بسلطان مبين قل يا معشر البشر لا تتبعوا الذين كفروا بالمنظر الأكبر و اعرضوا عن الذى اتى برايات الآيات من لدى الله المقتدر القدير
- 4 O Nabil! The Wronged One beareth witness to thy turning unto Him, thy drawing nigh, thy presence before His face and thy hearkening to that which was raised in the world from the Lord of eternity. This is a testimony that all the treasures of the world and whatsoever is with the nations cannot equal. 4 يا نبيل يشهد المظلوم بتوجهك و اقبالك و حضورك امام الوجه و اصغائك ما ارتفع في العالم من لدن مالک القدم هذه شهادة لا تعادلها

Blessed art thou and blessed is he who loveth thee for the sake of God, the Lord of the mighty throne.

خزائن العالم و ما عند الأمم طوبى لك و لمن
يحبك لوجه الله ربّ العرش العظيم

- 5 There hath come before the Wronged One what thou didst send previously and subsequently to Ism-i-Jud. We have sent down for thee that from which every one who turneth unto God hath found the fragrance of the loving-kindness of God, the Mighty, the Praiseworthy. Thy mention and that wherewith thou didst call upon God have attained to His hearing. Give thanks unto thy Lord for this manifest grace. The world shall pass away but there shall endure for thee what hath been sent down before and after and at this time.

5 قد حضر لدى المظلوم ما ارسلته عند اسم الجود
من قبل و من بعد انزلنا لك ما وجد منه كلّ
مقبل عرف عناية الله العزيز الحميد قد فاز ذكرك
و ما ناديت به الله بالاصفاء اشكر ربك بهذا
الفضل المبين ستفنى الدنيا و يبقى لك ما نزل
من قبل و من بعد

- 6 Convey My greetings to thy son who hath turned unto God while most of the servants who broke God's covenant and testament denied and rejected this Proof, before which all the proofs in the world have bowed down, as attesteth every fair-minded and discerning one, every knowing and informed one. We have mentioned thee and those with thee as a favor from Us, and We are indeed the Bountiful, the Generous.

6 و في هذا الحين كبر من قبلي على ابنك الذي فاز
بالاقبال اذ اعرض اكثر العباد الذين نقضوا عهد
الله و ميثاقه و انكروا هذه الحجة التي اذ ظهرت
خضعت لها جميع العالم يشهد بذلك كلّ منصف
بصير و كلّ عارف خبير انا ذكرناك و من معك
فضلاً من عندنا و انا الفضال الكريم

- 7 There hath come before the Wronged One what thou didst send and spend by My command and authority. We bear witness that thou hast fulfilled what was incumbent upon thee by the decree of the Book, and We have accepted thy deed, and We beseech God, thy Lord, to aid thee in that whose fragrance shall not be cut off through the perpetuity of this Name whereby He hath subdued all who are in the heavens and on earth.

7 قد حضر لدى المظلوم ما ارسلته و انفقته بأمرى
و سلطاني نشهد انك اديت ما كان عليك بحكم
الكتاب و قبلنا عملك و نسئل الله موليك ان
يؤيدك على ما لا ينقطع عرفه بدوام هذا الاسم
الذي به سنخر من في السموات و الأرضين

- 8 O traveler! Grieve not at what thou hearest and seest. Verily He is with thee and guardeth thee and preserveth thee through the hosts of the seen and the unseen. Thy Lord is indeed the Powerful, the Triumphant, the Mighty. We have been with thee, hearing and seeing, and We are the Hearer, the Answerer.

8 يا مسافر لا تحزن عما تسمع و ترى انه معك و
يحرسك و يحفظك بجنود الغيب و الشهادة ان
ربك هو القوى الغالب القدير انا كنا معك نسمع
و نرى و انا السامع المجيب

- 9 Convey My greetings to the faces of those who are with thee and My loved ones there, and illumine them with the lights of My wondrous utterance from whose horizon the light hath shone forth and that which was hidden from the eyes of the heedless hath appeared.

9 كبر من قبلي على وجوه من معك و اوليائك
هناك و نورهم بأنوار بياني البديع الذي من افقه
سطع النور و ظهر ما كان مستوراً عن عيون
الغافلين

- 10 When thou findest the fragrance of My remembrance and drinkest the choice wine of utterance from My words, say: My God, my God! Praise be to Thee for having caused me to attain unto Thy remembrance and to speak Thy praise and to hasten unto Thy good-pleasure and to stand firm in Thy love. O my Lord! I am Thy servant and the son of Thy servant. I have turned unto Thee with the turning of one who is assured, seeing, confident and informed. I beseech Thee by

10 اذا وجدت عرف ذكرى و شربت رحيق البيان
من كلماتي قل الهى الهى لك الحمد بما جعلتنى
فائزاً بذكرك و ناطقاً بثناءك و سارعاً الى
مرضاتك و مستقيماً على حبك اى ربّ انا
عبدك و ابن عبدك قد اقبلت اليك اقبال
موقن بصير و مطمئن خبير اسئلك باسمك
الذي به نورت العالم بأن تصلح امورى و تكتب

Thy Name whereby Thou hast illumined the world to set right my affairs and to ordain for me from the Pen of Thy decree that which will bring me into Thy presence. Then decree for me, O my God, that which will preserve me from the clamor of the heedless ones and the uproar of the treacherous ones. Verily Thou art the Mighty, the All-Knowing, the All-Wise.

لی من قلم تقدیرک ما یحضرنی بین یدیک ثم
قدّر لی یا الهی ما یحفظنی من ضوضاء الغافلین و
زماجیر الخائنین انک انت المقتدر العلیم الحکیم

BLIB_Or15695.251

BH01791

To: Abdu'l-Husayn Khan from Hamadan, in Ishqabad

Date: 1307 ? [1889-1890]

1 He dawneth from the horizon of proof

1 هو المشرق من افق البرهان

2 O thou who hast clung to the cord of deeds and utterance! How praiseworthy is thy service in the path of God and His love, and thy sincerity in His days, and thy turning to Him after His creatures turned away. We beseech Him, exalted be He, to assist thee in all conditions. He is verily the Self-Sufficient, the Most High.

2 یا ایها المتمسک بجبل العمل و البیان حبذا
عملک فی سبیل الله و حبه و خلوصک فی
ایامه و اقبالک بعد اعراض خلقه نسأله تعالى
ان یتوکل فی کل الأحوال انه هو الغنی المتعال

3 Praise be to God, thy deed hath been accepted with honor, and the sign thereof is that his honor Fadl, upon him be the grace of God and His glory, hath mentioned thee and sent word to the Most Holy Court. Another sign is this Most Holy, Most Exalted Tablet which hath descended from the heaven of Will. By the life of God! Were its fragrances to pass over the decayed bones, thou wouldst behold them arising and speaking in praise of the Great News of God. And yet another sign is that thy mention endureth and persisteth in the Most Holy Court. Blessed art thou, and blessed is thy steadfastness, and blessed is he who hath given thee sustenance.

3 لله الحمد عملت بعز قبول فائز و علامت ان انکه
جناب فضل علیه فضل الله و بهائه ذکرک نموده
و بساحت اقدس ارسال داشته و علامت اخرى
این لوح امانع اقدس که از سماء مشیت نازل
لعمر الله لو [تمر] نفحاتها علی العظم الرّمیم لتراه
قائماً ناطقاً بثناء نیا الله العظیم و علامت دیگر انکه
ذکرت در ساحت اقدس باقی و دائم طوبی لک
و لا مساکک و طوبی لمن افطرک

4 However, in this Most Great Revelation, the Divine Books have established gatherings of joy and illumined the arena of the world with the light of gladness and delight. Among the conditions of joy have been and shall be heavenly food and earthly bounties. They said to the Son of Mary that John the Baptist fasted and clung to asceticism and piety, while He and His companions ate and drank. The Spirit said: "John came neither eating nor drinking, and they say he hath a devil. The Son of Man came eating and drinking, and they say, behold a

4 ولكن در این ظهور اعظم کتب الهی مجالس
سرور برپا نموده و عرصه عالم را بنور فرح و
ابتهاج منور داشته و از شرایط سرور مائده سمانی
و نعمتهای ارضی بوده و خواهد بود باین مریم
عرض نمودند یحیی معمدانی صائم بود و بزهده
و تقوی متمسک و تو و اصحابت میخورید و
میاشامید قال الروح انه جاء یوحنا لا یأکل و
لا یشرب [فتقولون] فیه شیطان جاء ابن الانسان
یأکل و یشرب [فتقولون] هو ذا انسان اکول

gluttonous man.” To those of insight it is clear that by John is meant John the Baptist, and by Son of Man the Son of Mary.

- 5 It is evident that all matters depend upon command and prohibition that shine forth from the Dawning-Place of the Divine Will and Heavenly Purpose. If He should say “Fast” and no word of “Break the fast” follow it, one should fast until death. Therefore, until now whatever hath proceeded from thee hath been adorned with the ornament of acceptance. And now He commandeth: Eat and drink. This is what thou hast been bidden by the Most Merciful of the merciful. He hath created the bounties and blessings of the earth first for His chosen ones and His loved ones and His servants. Despite these bounties, should anyone deny himself - God forbid - the creation of things and their cause and fruit would be rendered vain.
- 6 In all conditions one must look to the blessed word “He doeth what He willeth and ordaineth what He pleaseth.” Whatever proceedeth from the Source of Command is truth, in which there is no doubt. One must hold fast to it and render thanks. In one respect, the showing forth of bounty is thanksgiving for bounty. But some among the Shi'ite sect maintain their dwellings and attire in an unrefined state and consider this asceticism and the very essence of piety. Indeed, if these conditions arise from poverty, there is no harm in it and it is acceptable before God. But when means are available, whatsoever they manifest or bestow in charity is beloved in the sight of God. The Concourse on High and the sanctified spirits have their gaze fixed upon perfumed, pure and refined stations. Thus did the Herald declare that prayer offered in silk garments is more excellent before God. Likewise He said that if He knew which place thou wouldst choose as thy residence, He would even now command that it be built of diamond faces reflecting water.
- 7 That honored one should give thanks for having been the cause of the revelation of this Most Holy, Most Exalted Tablet. To-day the people of Baha, if possible, should partake of delicate and fragrant foods. However, blessed is he who preferreth his brother over himself. He is assuredly among those who draw nigh unto God and who act according to His command. The glory from Us be upon thee and upon My friends in that land who have championed justice and fairness and have held fast to the cord of patience and composure. They are among the helpers in the Book of God, the Lord of all worlds.

مقصود از یوحنا یحیی و از ابن انسان ابن مریم است

5 نزد متبصرین واضح و معلوم است که جمیع امور معلّق بامر و نهی است که از مشرق اراده رحمانی و مشیت ربّانی اشراق نماید اگر بفرماید صم ولا [تعقبه] کلمه افطر یعنی ان تصوم الی ان تموت لذا تا حال آنچه از آن جناب ظاهر بطراز قبول فائز و حال میفرماید کل و اشرب هذا ما امرت به من لدن ارحم الراحمین آنه خلق آلاء الأرض و نعمائها اولاً لأصفیائه و اولیائه و لعباده با وجود نعماً اگر نفسی خود را منع نماید نعوذ بالله خلق اشیاء و سبب و ثمرش لغو ماند

6 باید در جمیع احوال نظر بکلمه مبارکهء یفعل ما یشاء و بحکم ما یرید نمود هر چه از مصدر امر ظاهر شود حق لا ریب فیه باید بآن تمسّک جست و شکر نعمت در یک مقام اظهار نعمت است و لکن حزب شیعه بعضی محل و منزل و لباسشان از لطافت خارج است و آن را سبب زهد میدانند و نفس تقوی میشمردن بلی اگر این امور از فقر ظاهر بآسی نیست و عندالله مقبول و عند وسعت هر چه اظهار نمایند و یا انفاق کنند عندالله محبوب ملاً عالین و ارواح مجرّده بمقامات معطره مطهره لطیفه ناظرند چنانچه مبشّر میفرماید صلوٰة در لباس حریر افضل است عندالله و همچنین میفرماید اگر بدانم چه محل را مقرر قرار میفرمائی هرآینه از حال امر مینمایم از وجه ماء از الماس بنا نمایند

7 باید آن جناب شکر [نمایند] که سبب ظهور این لوح امنع اقدس [گشتند] امروز اهل بهاء اگر ممکن شود باید بغذاهای لطیفه معطره متنعم گردند و لکن طوبی لمن اختار اخاه علی نفسه آنه من المقربین العالمین عند الله الامر الحکیم البهاء من لدنا علیک و علی اولیائی هناک الدّین نصرُوا العدل و الانصاف و تمسکوا بحبل الصّبر و الاضطبار اثم من النّاصرین فی کتاب الله رب العالمین

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BLIB_Or15728.214, BRL_DA#516,
SFI15.014-016, TZh6.1095-1096

BH01764

To: *Haji Mirza Muhammad Yazdi Alaqihband*

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who calls out in the midmost heart of contingent being! 1 بِسْمِ الْمُنَادِي فِي قُطْبِ الْأَمْكَانِ
- 2 Praise befits the Lord of existence and the Sovereign of the invisible and visible realms, Who with the banner of "He doeth whatsoever He willeth" shone forth and appeared from the horizon of the blessed word "except." Through His word of affirmation, effacement found no way, and the darkness of the world did not prevent His Command's light from shining. With one pen He struck the ranks of the world. Neither the might of princes nor the clamor of divines prevented Him from His purpose, and He commanded all at the most great call to that which the All-Merciful revealed in the Qur'an: "Say: God! Then leave them to their vain discourses." This is that Word to which they who are immersed in the depths of oneness clung at the first turning. Blessed are they and joy be unto them. We testify that they are of the people of Baha and the companions of the Crimson Ark, from God, the Cleaver of daybreak and the Sender of winds. 2 حَمْدُ مَالِكٍ وَجُودٍ وَ سُلْطَانِ غَيْبٍ وَ شَهِودٍ رَا لَايِقٍ وَ سَزَاسْتِ كِهْ بَا رَايْتِ يَفْعَلُ مَا يَشَاءُ اَزْ اَفَقِ كَلِمَهٗءِ مَبَارَكَهٗءِ الْاِشْرَاقِ نُمُودِ وَ تَجَلَّى فَرَمُودِ بَكَلِمَهٗءِ اِثْبَاتِشْ مَحْوَ رَاهِ نِيَاْفَتْ وَ ظَلَمَتْ عَالَمِ نُوْرِ اَمْرَشْ رَا اَزْ اِشْرَاقِ بَا زَنْدَاشْتِ بَا يَكِ قَلَمِ بَرِ صَفُوفِ عَالَمِ زَدِ سَطُوْتِ اَمْرَا وَ ضَوْضَايِ عِلْمَا اَوْ رَا اَزْ اِرَادَهٗاشْ مَنَعِ نَفُودِ وَ بِاَعْلَى التَّنَادَايِ كَلَّ رَا بِمَا اَنْزَلَهٗ الرَّحْمَنُ فِي الْفُرْقَانِ اَمْرُ فَرَمُودِ قُلْ اَللّٰهُ ثُمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُوْنَ اَيْنِسْتِ اَنْ كَلِمَهٗئِيْ كِهْ مَنَغْمَسِيْنَ لَجَهٗءِ اَحَدِيَهٗ دَرِ اَوَّلِ اِقْبَالِ بَا نِ تَمَسَّكِ نُمُودَهٗ اَنْدِ طُوْبِيْ لَهُمْ وَ نَعِيْمًا لَهُمْ نَشْهَدُ اَنَّهُمْ مِّنْ اَهْلِ الْبَهَاءِ وَ اصْحَابِ السَّفِيْنَةِ الْحُمْرَا مِنْ لَدَى اللّٰهِ فَالِقِ الْاَصْبَاحِ وَ مَرْسِلِ الْاُرْيَاحِ
- 3 O Muhammad, upon thee be My glory and My loving-kindness. Thy letters, each one before being written and after being written, before appearing and after appearing, have attained the honor of being seen by the King of the Kingdom of Names and heard by the Lord of all humanity. We have read what was inscribed on the tablet of thy heart by the pen of love in remembrance of God, the Lord of creation. He is with thee at all times, hearing and seeing, and He is the Mighty, the All-Seeing. 3 يَا مُحَمَّدَ عَلِيْكَ بَهَائِيْ وَ عَنَايَتِيْ نَامَهٗاِيْ شَمَا هَرِيْكَ قَبْلَ اَزْ تَحْرِيرِ وَ بَعْدَ اَزْ تَحْرِيرِ وَ قَبْلَ اَزْ ظَهْوَرِ وَ بَعْدَ اَزْ ظَهْوَرِ بَلْحَاظِ مَالِكِ مَلِكُوْتِ اَسْمَاءِ وَ اَصْغَاءِ مَوْلَى الْوَرَى فَائِزِ قَدْ قَرَأْنَا مَا رَقَمَ فِيْ لَوْحِ قَلْبِكَ مِنْ قَلَمِ الْوَدَادِ فِيْ ذِكْرِ اَللّٰهِ مَالِكِ الْاِيْجَادِ اَنَّهُ مَعَكَ فِيْ كُلِّ الْاَحْيَانِ يَسْمَعُ وَ يَرَى وَ هُوَ الْعَزِيْزُ الْبَصَّارُ
- 4 O Muhammad, the sorrows of the world have encompassed from all directions. Thou hast been and art aware of the power and influence of the Supreme Pen. Without veil or covering, on the Day of Return He summoned all to the horizon of manifestation and mentioned in most eloquent utterance the cause of salvation for all creation. Neither might nor wrath nor injustice nor oppression prevented Him from His purpose or held Him back from proclaiming the Most Exalted Word. And when the light of the Cause shone forth from the horizons of hearts and the call was raised from every direction, Hadi and his like emerged like wolves from behind the veil with swords of hatred and committed that which no oppressor had ever committed. This is the Day which the Desired One of all worlds mentioned 4 يَا مُحَمَّدَ اَحْزَانِ عَالَمِ اَزْ جَمِيْعِ جِهَاتِ احَاطَهٗ نُمُودَهٗ بَرِ اِقْتِدَارِ وَ نَفُوْذِ قَلَمِ اَعْلَى اَگَاهِ بُوْدَهٗ وَ هَسْتِيْ مِنْ غَيْرِ سِتْرِ وَ حِجَابِ دَرِ يَوْمِ مَآبِ كَلَّ رَا بِاَفَقِ ظَهْوَرِ دَعْوَتِ فَرَمُودِ وَ سَبَبِ نَجَاتِ جَمِيْعِ خَلْقِ رَا بِاَفْصَحِ بَيَانِ ذِكْرِ نُمُودِ سَطُوْتِ وَ غَضَبِ وَ ظَلَمِ وَ اِعْتِسَافِ اَوْ رَا اَزْ اِرَادَهٗ مَنَعِ نَفُودِ وَ اَزْ الْقَايِ كَلِمَهٗءِ عَلِيَا بَا زَنْدَاشْتِ وَ چُوْنِ نُوْرِ اَمْرِ اَزْ اَفَاقِ قُلُوْبِ سَاطِعِ وَ نَدَا اَزْ هَرِ جِهَتِيْ مَرْتَفَعِ هَادِيْ وَ اَمْثَالِ اَنْ بَمَثَابِهٗءِ ذِيَابِ اَزْ خَلْفِ حِجَابِ بَا اَسِيَاْفِ بَغْضَا بِيْرُوْنِ اَمْدَنْدِ وَ عَمَلِ نُمُودَنْدِ اَنْجَهٗ رَا كِهْ هِيْچِ ظَالِمِيْ عَمَلِ نَفُودِ يَوْمِ يَوْمِيْسْتِ كِهْ مَقْصُوْدِ عَالَمِيَاْنِ

in the Surih of Luqman: "O my son! If it be but the weight of a mustard-seed and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily, God is subtle, aware."

ذکر او را در سوره لقمان فرموده یا بنی آنها ان تک مثقال حبه من خردل فتکن فی صحفه او فی السموات او فی الارض یأت بها الله ان الله لطیف خبیر

- 5 Those souls who transformed righteousness and piety into tyranny and transgression We expelled from this city merely to protect them. In the great city they united with certain atheistic, opposing, idolatrous souls and committed that which caused the City of God to weep and the pebbles of the desert to lament. When they observed the Wronged One outwardly without helper or assistant, they therefore committed that which caused pen and tablet to pause from recording and bearing mention. In brief, the signs of the Hour have become evident and the mysteries of the Resurrection apparent. The hidden thoughts of breasts and the treachery of eyes are witnessed. Blessed is he whom neither the events of the world nor the calumnies of those who denied the Day of Judgment caused to slip.

5 نفوسیکه بر و تقوی را ببغی و فحشا تبدیل نمودند محض حفظ از این مدینه اخراج نمودیم در مدینه کبیره با بعض نفوس ملحدہ معرضہ مشرکہ متحد گشتند و عمل نمودند آنچه را کہ مدینہ اللہ گریست و حصاة پیدا نوحہ نمود چون مظلوم را در ظاہری ناصر و معین مشاهده کردند لذا عمل نمودند آنچه را کہ قلم و لوح از تحریر و حمل اذکار توقّف نمود باری اشراف ساعت هویدا و اسرار قیامت ظاہر خافیه صدور و خائنه اعین مشہود طوبی لمستقیم ما زلتہ حوادث العالم ولا مفتریات الذین کفروا بیوم الدین

- 6 Say: My God, my God! Thou seest those who turned away from Thee and objected to Thee without any proof from Thee or evidence from Thy presence. I beseech Thee by the waves of the ocean of Thy utterance and by the splendors of the Day-Star of Thy grace and bounty to aid Thy servants to return unto Thee and to repent at the door of Thy generosity. Verily, Thou art powerful over what Thou wilt through Thy word "Be" and it is.

6 قل الهی الهی تری الذین اعرضوا عنک و اعترضوا علیک من دون بینة من عندک و برهان من لدنک اسئلك بأمواج بحر بیانک و باشراقات نیر فضلک و عطائک بأن تؤید عبادک علی الرجوع الیک و الانابة لدی باب کرمک انک انت المقتدر علی ما تشاء بقولک کن فیکون

- 7 The mentioned names have all attained unto the verses of God, and two Tablets were also revealed and sent specifically for two persons whom that person requested. If wisdom requires, bestow them, otherwise patience is preferable. Verily God is with the patient ones.

7 اسامی مذکوره کلّ بآیات الله فائز گشتند و دو لوحهم مخصوص دو نفس که آنجناب مسئلت نمودند نازل و ارسال شد اگر حکمت اقتضا نمود عطا نمائید والا الصبر اولی ان الله مع الصابرين

BLIB_Or15695.095

BH01818

To: *Mirza Taqi Mim Nun, in Bi Ri*

Date: 1307 ? [1889-1890]

- 1 He is the All-Seeing, the Ever-Present, the All-Knowing, the All-Wise. 1 هو الناظر الحاضر العليم الحكيم
- 2 The Book proclaims: Blessed is the one who deals kindly with the loved ones of God. The Tongue of Grandeur proclaims: Joy unto the servant who sheltered in his home those who have migrated unto God and treated them with the essence of love and affection. The Supreme Pen declares: Blessed art thou, O Letter Ta, for that which hath proceeded from thee befitteth thee and the days of God, the Lord of the worlds. 2 کتاب میفرماید طوبی از برای نفسی که با احبای الهی بمعروف عمل نمود لسان عظمت میفرماید نعيم از برای عبدی که مهاجرین الى الله را در منزل خود مأوی داد و به جوهر محبت و وداد رفتار نمود قلم اعلی میگوید طوبی لک یا تاء بما ظهر منک ما ینبغی لک ولایام الله رب العالمین
- 3 Though three stations are mentioned, all return to this Point which God hath sanctified from the knowledge of His servants. Verily He is the Hidden, though He is witnessed and seen; He is the Treasured, though thou seest Him manifest; He is the Moving while at rest, and He is at rest while moving; and He is the Euphrates through which God hath quickened His servants, before which the seas have bowed down and through which the trees have spoken. The Kingdom and the Dominion, and the Glory and the Sovereignty belong to Him Who hath come from the horizon of power with an authority that hath encompassed the world and with a command that hath encompassed all who are in the heavens and on earth. 3 اگر چه سه مقام ذکر شد ولكن کلّ باین نقطه راجع الّتی جعلها الله مقدّسة عن عرفان عبادہ آنه هو المکنون ولو يشهد ویری و هو المخزون و لو تراه موجوداً و هو الجاری اذ کان ساکناً و هو السّاکن اذ کان جاریاً و هو الفرات الذی به احیا الله العباد و خضعت له البحار و نطقت به الأشجار الملک و الملکوت و العزة و الجبروت لمن اتی من افق الاقتدار بسلطان غلب العالم و بأمر احاط من فی السّموات و الأرضین
- 4 Thy letter hath come before the Wronged One, and We have answered thee with this perspicuous Tablet. I counsel you and the friends to wisdom. Most of the loved ones heeded not the divine counsel. By the life of God! Had they acted upon it, each one would now be witnessed as the head of the world. Say: My God, my God! Aid Thy loved ones to act according to what Thou hast revealed in Thy Book, and enable them to hold fast unto the wisdom which Thou hast commanded all to observe in Thy Scriptures and Thy Tablets. I testify, O my God, that confirmation cometh from Thee and success proceedeth from Thee. Enable us to do what Thou lovest and pleaseth Thee. Verily, Thou art the Lord of the former and latter generations. There is none other God but Thee, the Almighty, the Powerful. 4 قد حضر کتابک لدى المظلوم اجنناک بهذا اللّوح المبین وصیت منیمایم شما و اولیا را بحکمة اکثری از احباب نصیح الهی را نشنیدند لعمر الله اگر عمل مینمودند حال هر یک رأس عالم مشاهده میگشتند قل الهی الهی اید اولیائک علی العمل علی ما انزلته فی کتابک و وقّتهم علی التمسک بالحکمة الّتی امرت کلّ بها فی زیرک والواحد اشهد یا الهی بأنّ التّأیید منک و التّوفیق من عندک وقّتنا علی ما تحبّ و ترضی انک انت ربّ الآخرة و الأولى لا اله الا انت المقتدر القدیر
- 5 His honor, upon whom be the Glory of God, mentioned thy kindness in detail. Well is it with thee and pleasant it is unto thee. By the life of God! He hath attained unto the honor of My acceptance and been adorned with the ornament of My good-pleasure. This is a word that cannot be equaled by all 5 جناب با علیه البهاء ذکر معروف شما را بتفصیل نمود هنیئاً لک و مرثیاً لک لعمر الله قد فاز بعزّ قبولی و تزین بطراز رضائی هذه کلمة لا تعادلها کلمات العالم ان ربک هو المشفق الکریم

the words of the world. Verily thy Lord is the Compassionate, the Bountiful.

- 6 We have desired to make mention of thy father as a token of grace from Us and as a mercy from Our presence. Verily thy Lord is the All-Bountiful, the All-Knowing, the All-Wise. And We say at this moment: Upon thee, O Dawning-Place of forbearance, be the first wave that hath risen from the ocean of knowledge. I bear witness that thou hast ascended unto the Supreme Companion and attained the Most Glorious Horizon at this moment when the Pen of God, the Lord of Names, hath been moved to make mention of thee. We beseech God to send down upon thee a mercy from His presence and a blessing from His side at all times. He is verily the Almighty, the Glorious, the All-Bountiful.
- 7 O Muhammad-Taqi! Give thanks unto God for this most great favor and say: Unto Thee be praise and glory, and unto Thee be grandeur and splendor, for having aided me to turn towards Thee and made me one of those who have won victory through Thy traces in Thy days. I beseech Thee to ordain for me the good of every world among Thy worlds. Verily Thou art the Ever-Forgiving, the Most Merciful.
- 8 We have made mention of him who was named 'Ali in the Book of Names, and We make mention of Mahmud that he may rejoice and be of the thankful. He whom I love hath mentioned him; We have mentioned him and have sent down for him that which hath solaced the eyes of the sincere ones.
- 9 Say: Beware, beware lest the doubts of the people hold thee back. Arise to serve the Cause with such steadfastness as cannot be shaken by the hints of those who have adorned their heads with turbans. We testify that they have been a barrier between God and His loved ones. The Tongue of Grandeur beareth witness to this in this exalted station. We beseech God to enable all to do what He loveth and pleaseth, and to draw them nigh unto Him. Verily He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 6 اَنَا اردنا ان نذكر اباك فضلاً من عندنا ورحمةً من لدنا ان ربك هو الفضل العليم الحكيم و نقول في هذا الحين اول موج ارتفع من بحر العلم عليك يا مطلع الحلم اشهد انك صعدت الى الرفيق الاعلى وفزت بالافق अभी في هذا الحين الذي تحرك على ذكرك قلم الله مالک الأسماء نسأل الله ان ينزل عليك رحمةً من عنده ونعمةً من لدنه في كل الأحيان انه هو المقتدر العزيز المنان
- 7 يا محمد قبل تقى اشكر الله بهذا الفضل الأعظم و قل لك الحمد والثناء ولك العظمة والبهاء بما أبدتني على الاقبال وجعلتني من الفائزين بآثارك في أيامك اسئلك بأن تكتب لي خير كل عالم من عوالم انك انت الغفور الرحيم
- 8 اَنَا ذكرنا من سمى بعلي في كتاب الأسماء و نذكر محموداً ليفرح ويكون من الشاكرين قد ذكره من احببني ذكرناه و انزلنا له ما قررت به عيون المخلصين
- 9 قل اياك اياك ان تمنعك شبهات القوم قم على خدمة الأمر باستقامة لا تزلها همزات الذين زينوا رؤوسهم بالعمائم نشهد انهم كانوا جداراً حائلاً بين الله و احبائه يشهد بذلك لسان العظمة في هذا المقام الرفيع نسأل الله ان يوفق الكل على ما يحب ويرضى ويقربهم اليه انه هو ارحم الراحمين و اكرم الأكرمين

INBA23:024b, BLIB_Or15695.254d

BH11717

To: Siyyid Ali Yazdi Husband of Hubbiyyih

Date: 1307 ? [1889-1890]

- 1 He overshadoweth all that are on earth and in heaven
- 2 O Ali, upon thee be the peace of God and His grace! Thou art witness and God beareth testimony that this Wronged One hath enjoined the people of God, night and day, through counsels and exhortations, to eschew that which is unworthy and to observe that which is befitting. The ladder of ascension hath ever been and shall continue to be goodly counsel and pure and sanctified deeds. Blessed are they whom wealth and riches have not kept back from the Self-Subsisting. These are the manifestations of detachment and the dawning-places of the fear of God. Upon them rest God's peace, His grace and His favor.
- 3 Thou art well aware of the deeds and doings of this community from times past. After this Wronged One repaired to Iraq, at all times was He engaged in the education of souls. The tongue spoke, the pen flowed, and gesture and sign were employed. In some instances, We illumined and moved creation through speech. At other times We were occupied in assisting the Cause of God through the pen. And occasionally We imparted the water of knowledge through the glance of Our eye and brow. Our purpose was to purify and refine the servants through all Our faculties and members, that perchance unity might be established among the peoples of the world and the fire of love be kindled. Well was it said of old: "Our eyebrows settle matters between us while we remain silent, and love speaketh."
- 4 O Ali, upon thee be God's grace and favor! In the Most Great Prison thou didst witness how We maintained, with love and fellowship, harmony among the many souls present there, despite their differing views and stations. From the beginning of the world until now, it hath not been heard that any of God's chosen ones entered prison with such a multitude. Now reflect upon the condition of this Wronged One, how with such love and grace He maintained this gathering, to such degree that most of them in all conditions fixed their gaze upon the horizon of God's Will.
- 5 In the days of Revelation, the people of light and of fire are both present. The people of light are known - "Thou shalt know
- 1 هو المهيمن على من في الأرض والسماء
- 2 يا علي عليك سلام الله وعنايته تو شاهد و عالم گواه که اینظلوم حزب الله را در لیالی و ایام بنصایح و مواعظ [از] ما لا ینبغی منع نمود و بما ینبغی امر فرمود مرقة صعود الیوم موعظهء حسنه و اعمال و افعال طیبهء طاهره بوده و هست طوبی از برای نفوسیکه مال و منال ایشانرا از غنی متعال منع نفوذ ایشانند مظاهر انقطاع و مطالع تقوی علیهم سلام الله وعنايته و فضله
- 3 آنجناب بر اعمال و افعال اینخرب از قبل آگاه بوده و هست و اینظلوم بعد از توجه به عراق در جمیع احیان بتربیت عباد مشغول لسان ناطق و قلم جاری و ایما و اشاره موجود در بعضی از مقامات بیان امکان را منور مینمودیم و حرکت میدادیم و در بعضی اوقات بقلم بنصرت امر الله مشغول بودیم و گاهی باشارات حاجب و چشم کوثر آگاهی عطا مینمودیم مقصود آنکه بجمیع جوارح و ارکان بتطهیر و تهذیب عباد مشغول که شاید مابین احزاب [عالم] الفتی حاصل شود و نار حبی مشتعل گردد نعم ما قیل من قبل [حواجبنا یقضی] الحوائج بیننا و نحن سکوت و الهوی یتکلم
- 4 یا علی عليك عناية الله و فضله در سجن اعظم مشاهده نمودی چه مقدار از نفوس موجود مع اختلاف آراء و تفاوت مقامات به محبت و وداد کل را نگاه داشتیم از اول دنیا الی حین شنیده نشده نفسی از اولیا و یا اصفیا در سجن مع این جمعیت وارد شده باشد حال در حالت اینظلوم تفکر نما که بچه محبت و خلقی این جمع را نگاه داشته بشأنیکه اکثری در جمیع احوال بافق ارادة الله ناظرند

them by their marks, the radiance of God, the All-Knowing, the All-Wise.” And the people of fire are those who rejected God’s counsel and manifested rebellion and wickedness, who exchanged trustworthiness for treachery and justice for tyranny. God is witness and aware that We sent away from prison those servants who were uttering calumnies in the great city, solely to protect them, for their deeds had become known and each faced grave danger. We acted with pure grace and love, showing ultimate kindness. Yet those unjust ones did what all know and recognize. Greed and avarice deprived them of the mysteries of the Self-Sufficient Lord.

5 اهل نور و نار در آیام ظهور موجود اهل نور معلوم يعرف من سبهم نضرة الله العليم الحكيم و اهل نار نفوسيكه نصح الله را نپذيرفتند و ببغی و فحشا ظاهر گشتند امانت را بخيانت و انصاف را باعتساف تبديل نمودند حق شاهد و آگاه كه عباديكه بمفتریات در مدینه كبيره ناطقند محض حفظ ايشانرا از سجن روانه نموديم چه كه اعمال و افعال مكشوف شد و از برای هریك خطر عظيم موجود محض عنایت و محبت عمل نموديم آنچه را كه حاكي از شفقت لانهايه بود ولكن آن بنی انصافها عمل كردند آنچه را كه كل آگاهند و ميدانند از و حرص ايشانرا از راز حضرت بينياز محروم نمود

6 Now We beseech God to preserve all the friends in every land, that they may ever behold the light of godliness shining before their faces, hold fast unto it, and manifest such deeds and character that their fame may encompass the world, and from every city and region the banner of unity and the standard of accord may be seen. Thy letter arrived and was heard in the presence of this Wronged One. Blessed art thou, and joy be unto thee! Thou hast spoken that from which the near ones perceive the fragrance of love and fellowship. Thou hast truly shown goodwill. We beseech God to preserve and protect thee through His power.

6 حال از حق ميطلبيم جميع دوستان را در اطراف حفظ فرمايد لازال نير تقوى را امام وجوه مشرق و لائح مشاهده نمايند و بآن تمسك جويند و باعمال و اخلاقي ظاهر شوند كه صيتش عالم را احاطه كند و از هر مدینه و ديار رايه اتحاد و علم اتفاق مشاهده گردد نامه آنجناب رسيد و امام وجه مظلوم باصغا فائز

7 Indeed thou hast manifested true friendship and sincere affection. We beseech God to protect thee and to guard thee through His power and sovereignty. Verily, He is powerful over all things. Peace be upon thee and upon those who are with thee and upon every steadfast and unwavering soul.

7 طوبى لك و نعيماً لك قد نطقتم بما يجد منه المقربون عرف المحبة و الوداد فى الحقيقة خيرخواهى نمودى نسل الله ان يحفظك و يحرسك بقدرته و سلطانه انه على كل شىء قدير السلام عليك و على من معك و على كل [ثابت مستقيم]

BRL_DA#309

BH01874

*To: Ibrahim**Date: 1307 ? [1889-1890]*

- 1 In the Name of Him Who shineth forth from the horizon of the heaven of might. 1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْاِقْتِدَارِ
- 2 Praise and glory besem the Lord of the Kingdom of Names, Who through His all-pervading and invincible Will brought forth from nothingness, through the blessing of the Most Great Name, countless created things and adorned them with the ornament of existence, and through one drop from the ocean of His bounty adorned absolute nothingness with the garment of everlasting being. He is the Powerful One Whom the creation of the first and the last cannot prevent from His Will, and Whom the sovereignty and might of the hosts of rulers and ranks of divines cannot hinder. One flame from His Sinaitic Fire set ablaze the worlds of the seen and unseen with the heat of the love of God. Glorified be His signs, and exalted His power, and magnified His gifts and favors. There is none other God but Him. 2 حمد و ثنا مالک ملکوت اسماء را سزا که باراده مطلقه نافذه از عدم بمبارکی اسم اعظم خلق لا یخصی ظاهر فرمود و بطراز وجود مزین داشت و بیک قطره از دریای عنایتش نیست بحت را بطراز هستی ابدی مطرز فرمود اوست قادریکه خلق اولین و آخرین او را از اراده باز ندارد و سلطنت و اقتدار جنود امرا و صفوف علما منع نناید یک جذوه از نار سینایش عالم غیب و شهود را بحرارت محبة الله مشتعل داشت جلّت آیاته و عزّ اقتداره و عزّت مواهبه و الطافه و لا اله غیره
- 3 Say: Glory be unto Thee, O my God, and glory be unto Thee, O my Heart's Desire! I render Thee thanks for having drawn me nigh unto Thee and for having made known to me Thy straight Path and Thy mighty Message. I beseech Thee by the light of Thy Cause and by the fire of the Tree of Thy Manifestation to make me known by Thy Name and one who summoneth to Thy remembrance amongst Thy servants. Thou art He, O my God, from Whom none in Thy days hath been disappointed, and none hath been prevented from entering the court of Thy holiness. I beseech Thee by Thy Name which Thou hast manifested at one time through the choice wine, and at another through the Kawthar of reality, and at times in the form of the Tree of Thy knowledge in the manifestation of Thy utterance, to make me detached from all else save Thee and to hold fast unto Thy cord. 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 قل سبحانک اللهم یا الهی و سبحانک اللهم یا مقصودی لک الحمد بما قربتني الیک و عرفتنی صراطک المستقیم و نبأک العظیم اسألك بنور امرک و بنار سدره ظهورک ان تجعلنی معروفاً باسمک و منادياً بذكرک بین عبادک انت الذی یا الهی ما خاب احد فی ايامک و ما منعت نفس عن الورد فی بساط قدسک اسألك باسمک الذی اظهرته مرّة بالرحیق و اخرى بکوثر التحقیق و طوراً علی هیئة سدره عرفانک فی ظهور بیانک ان تجعلنی منقطعاً عن دونک و متمسکاً بحبلک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السموات و الارضین
- 4 A mention from Us to him who hath turned to the supreme horizon and entered the seat of the throne with manifest love and heard the Call from the Dayspring of the utterance of God, the Mighty, the Wise. 4 ذکر من لدنا لمن اقبل الی الأفق الأعلى و ورد مقرّ العرش بحبّ مبین و سمع النداء من مشرق بیان الله العزیز الحکیم
- 5 O Ibrahim! Upon thee be the Glory of God, the Mighty, the Great! We have fulfilled Our promise and sent down for thee 5 یا ابراهیم علیک بهاء الله العزیز العظیم انا انجزنا وعدنا و انزلنا لک ما قرّت به عیون المقربین قل یا

that which hath brought solace to the eyes of them that are nigh. Say: O people of the earth, fear God and follow not your desires. Cast them behind you, turning unto the horizon of the manifestation of God, the Lord of the worlds. Beware lest the veils of the people prevent you or the might of the oppressors frighten you. Say: O party of God, cast behind you doubts and allusions, then turn ye towards the horizon wherefrom hath shone forth the Sun of certitude, by the command of God, the Ordainer, the All-Wise. Beware lest the world prevent you from the mighty Message of God or the power of creation weaken you from drawing nigh unto the One, the All-Informed.

- 6 O Ibrahim! Make mention of My loved ones on My behalf and convey unto them greetings from this wronged Exile. Say: Beware lest the might of princes frighten you, and beware lest the doubts of the people of error prevent you from entering the depths of the sea of the oneness of God, the Goal of the mystics. Thus have We sent down the verses and expounded them in truth and sent them unto thee that thou mayest be of the thankful ones.

- 7 Take thou the Kawthar of eternity from the hands of the bounty of thy Lord and say:

- 8 My God, my God! Unto Thee be praise for having guided me unto Thy path and illumined my heart with the light of Thy knowledge. I beseech Thee by the ocean of Thy verses and by the mysteries treasured within Thy knowledge to aid the sovereign to turn unto Thee and to illumine him, O my God, with the light of Thy justice and to adorn him with the ornament of equity through Thy power and might and grandeur. O Lord! I am Thy servant and the son of Thy servant. I have turned unto Thee and have heard Thy most sweet call and the rustling of Thy Most Exalted Pen. I beseech Thee by Thy most great signs and by the manifestations of Thy bounty in the kingdom of creation to make me a helper of Thy Cause and one who acteth according to what Thou hast commanded me in Thy Book. Verily Thou art the All-Bountiful, the Generous. In Thy grasp are the reins of all things and the reins of the first and the last. There is none other God but He, the All-Bountiful, the Ever-Forgiving, the All-Merciful.

ملاء الأرض خافوا الله ولا تتبعوا أهوائكم ضعوها
مقبلين الى افق ظهور الله رب العالمين اياكم ان
تمنعكم حجاب القوم او تخوفكم سطوة الظالمين قل
يا حزب الله ضعوا الشبهات والاشارات ورائكم
ثم اقبلوا الى افق منه اشرق نير الايقان امراً من
لدى الله الامر الحكيم اياكم ان تمنعكم الدنيا عن
نبا الله العظيم او تضعفكم قوة الورى عن التقرب
الى الفرد الخبير

- 6 يا ابراهيم اذكر اوليائي من قبلى و كبر عليهم من
هذا المظلوم الغريب قل اياكم ان تخوفكم سطوة
الامراء و اياكم ان تمنعكم شبهات اهل الضلال
عن الورود فى لجة بحر احديّة الله مقصود العارفين
كذلك انزلنا الآيات و صرّفناها بالحق و ارسلناها
اليك لتكون من الشّاكرين

- 7 خذ كوثر البقاء من ايدى عطاء ربك و قل

- 8 الهى الهى لك الحمد بما هديتني الى صراطك و
نورت قلبى بنور معرفتك اسألك بجز آياتك و
بالأسرار المودعة فى علمك ان تؤيّد السلطان على
الاقبال اليك و نوره يا الهى بنور عدلك و زينه
بطراز الانصاف بقدرتك و قوتك و عظمتك
اى رب انا عبدك و ابن عبدك قد اقبلت اليك
و سمعت ندائك الأحلّى و صرير قلبك الأعلى
اسألك بآياتك الكبرى و بظهورات فضلك
فى ناسوت الانشاء ان تجعلنى ناصراً باسمك و
عاملاً ما امرتنى به فى كتابك انك انت الفضل
الكريم و فى قبضتك زمام الأشياء كلّها و ازمة
الأولين و الآخرين لا اله الا هو الفضل الغفور
الرحيم

BLIB_Or15690.093, BLIB_Or15728.108

BH01907

To: *Mirza Abdullah et al.*

Date: 1307 ? [1889-1890]

- 1 He is the One dawning from the horizon of the heaven of bounty. 1 هو المشرق من افق سماء العطاء
- 2 Blessed be this Day wherein hath appeared what was promised in the Torah and the Gospel and in the Psalms and the Qur'an - the Day wherein the All-Merciful hath sent down that which the perceivers failed to perceive and the reckoners failed to reckon its station. O peoples of the earth, rejoice within yourselves, for the Mother Book hath appeared and speaketh before the faces of the loved ones. The Kingdom and the Dominion belong to God, the Lord of Lords. Beware lest ye be frightened by the buzzing of flies or the barking of those who have denied God, the Lord of all men. This is the Day wherein the Call hath been raised from all directions and He Who was hidden from sight hath appeared. We beseech God to open before your faces the gates of His bounty and to give you to drink of the Kawthar of His utterance - he who drinketh thereof shall not be frightened by the might of any oppressor, nor weakened by the power of any tyrant, nor saddened by the deed of any denier who hath disbelieved in God, the Lord of all beings. 2 تبارك اليوم الذى فيه ظهر ما كان موعوداً فى التوراة والانجيل وفى الزبور والفرقان الذى فيه انزل الرحمن ما عجزت عن ادراكه المدركون و عن احصاء مقامه المحصون يا ملاء الارض ابشروا فى انفسكم بما ظهر ام الكتاب وينطق امام وجوه الاحباب الملك و الملكوت لله رب الارباب اياكم ان تخوفكم طنين الذباب و لا قباع الذين كفروا بالله مالک الرقاب هذا يوم فيه ارتفع النداء من كل الجهات وظهر من كان مكنوناً عن الأبصار نستل الله ان يفتح على وجوهكم ابواب جوده و يسقيكم كوثر بيانه الذى من شرب منه لا تخوفه سطوة كل ظالم و لا تضعفه قوة كل جابر و لا تحزنه عمل كل منكر كفر بالله مالک الأنام
- 3 O My handmaiden! O Sultan! Thy letter was delivered by 'Abdu'llah, upon him be My glory, by the hand of the Most Pure Branch to the Most Great Horizon, and it was read before the Face. We make mention of thee with that which its fragrance shall never cease to endure throughout the kingdom of God, the Mighty, the Powerful. Rejoice thou in this most great bounty. Verily thy Lord is the All-Bountiful, the Generous. 3 يا امتى يا سلطان ناميات را جناب عبدالله عليه بهائى بيد حضرت غصن اطهر بمنظر اكبر فرستاد و قرأه امام الوجه ذكرناك بما لا تنقطع عرفه بدوام ملكوت الله العزيز القدير افرح بهذا الفضل الأكبر ان ربك هو الفضل الكريم
- 4 We have desired to make mention of him who ascended to the Supreme Companion, having turned to God in His days. Blessed is he and joy be unto him. We testify that he acknowledged that which the Tongue of Grandeur did utter, and We were present at his ascension. The Concurrence on High and the denizens of this exalted station bear witness to this. When his name was mentioned by My Most Exalted Pen, the ocean of forgiveness surged and the fragrance of the bounty of his Lord, the Forgiving, the Merciful, was diffused. We beseech God to send down upon him mercy from His presence and grace from His own Self. He is verily the Ruler, the Powerful, the All-Knowing, the All-Wise. Thus did My Most Exalted Pen move at his mention, as a token of grace from Us and mercy from 4 انا اردنا ان نذكر من صعد الى الرفيق الأعلى بعد اذ اقبل الى الله فى أيامه طوبى له و نعيماً له نشهد انه اعترف بما نطق به لسان العظمة و تكلم حاضراً عند صعوده يشهد بذلك الملاء الأعلى و اهل هذا المقام الرفيع عند ذكر اسمه من قلبى الأعلى ماج بحر الغفران و هاج عرف عناية ربه الغفور الرحيم نستل الله ان ينزل عليه رحمة من عنده و نعمة من لدنه انه هو الحاكم المقتدر العليم الحكيم كذلك تحرك قلبى الأعلى عند ذكره [فضلاً من عندنا و رحمة من لدنا انه ما من اله الا هو يفعل ما يشاء و يحكم ما يريد و نذكر فى هذا الحين]

Our presence. Verily there is no God but Him. He doeth what He willeth and ordaineth what He pleaseth.

- 5 And We make mention at this time of Haji Qubl Baba who aimed for the Ultimate Goal and the Supreme Summit, traversing lands and mountains until he arrived at the Most Exalted Paradise before the face of his Lord, the Lord of all beings, and heard His sweetest call, and drank from the hand of bounty the wine of immortality. We testify that he attained unto that which was inscribed in the Books of God, the Lord of the worlds. His deeds were accepted and there was sent down for him that which attracted the hearts of the knowing ones. We make mention of his wife and those with her, and the village which God adorned with the presence of him who ascended and the appearance of My friends therein. And I am the All-Knowing Rememberer, the Kind, the Mighty, the Generous.

- 6 O 'Abdu'llah! Convey My greetings to all. Blessed are My servants and handmaidens whom nothing whatsoever hath prevented from turning to the Most Exalted Horizon. Today the Mother Book speaketh and His bounty hath encompassed all. The eternal Kawthar hath been and ever shall be His mention. Blessed is the soul that hath attained and drunk thereof. Woe unto the heedless! Praise be to God, the Lord of the worlds.

5 حاجی قبل بابا الذى قصد المقصد الأقصى و الذروة العليا و قطع الأراضى و الجبال الى ان ورد الفردوس الأعلى امام وجه ربه مولى الورى و سمع نداءه الأهل و شرب من يد العطاء رحيق البقاء و نشهد انه فاز بما كان مرقوماً فى كتب الله رب العالمين و فاز عمله بالقبول و نزل له ما انجذبت به افئدة العارفين و نذكر ضلعه و من معها و القرية التى زينها الله بوجود من صعد و ظهور اوليائى هناك و انا الذّاكر العليم و المشفق العزيز الكريم

6 يا عبدالله كلّ را از قبل مظلوم تكبير برسان طوبى لعبادى و امائى الذين ما منعهم شىء من الأشياء عن التوجه الى الأفق الأعلى امروز ام الكتاب ناطق و فضّلش كلّ را احاطه غوده كوثر باقى ذكر او بوده و هست طوبى از براى نفسيكه بأن فائز گشت و از آن آشاميد و ويل للغافلين الحمد لله رب العالمين

BLIB_Or15690.110, BLIB_Or15716.202c,
BLIB_Or15728.060b, AQA5#157 p.214

BH01913

Date: 1307 ? [1889-1890]

- 1 In the Name of the All-Merciful!
- 2 All praise, sanctified above mention and description, befiteth the Holy One, Who brought the contingent world to life and bestowed vitality through the breaths of divine knowledge, and raised aloft in the most exalted station the banner proclaiming that "there is none other God but Him" - glorified be His grandeur and mighty His proof, and there is no God but Him. Blessings and peace be upon His Light through which He illumined the world and made him the Seal of His Messengers and Prophets, choosing him from among His servants to manifest His Cause and exalt His Word, and through him guided the

1 بسمه الرحمن
2 حمد مقدّس از ذکر و بیان پاک یزدانرا لایق و سزااست که عالم امکانرا از نفحات عرفان زنده نمود و حیات بخشید و علم انه لا اله الا هو را بر اعلى المقام برافراشت جلّت عظمته و عزّ برهانه و لا اله غيره الصلوة و السلام على نوره الذى به نور العالم و جعله خاتم رسله و انبيائه و اصطفاه بين عباده لاطهار امره و ارتفاع كلمته و به هدى الموحدين الى صراطه المستقيم و نبأه العظيم و على

believers to His straight path and His mighty Message, and upon his family and companions whom God made the standards of His victory throughout His lands and the banners of His power amidst His creation - blessings that shall never fade nor be forgotten, for He is the Mighty, the Bestower. There is none other God but Him, the One, the Chosen.

آله و اصحابه الذين جعلهم الله اعلام نصره في بلاده و رايات قدرته بين خلقه صلوة لا يأخذها الحو ولا يعثرها النسيان و هو العزيز المنان لا اله الا هو الواحد المختار

- 3 Your letters arrived repeatedly before, but nothing since then - although "nothing" itself contains much meaning, as it possesses the "h" with two eyes, the "y" adorned with two dots, and the "j" with three dots. In truth, all is concealed and hidden within nothingness.

3 نامه آنجناب از قبل مکرر رسید و از بعد هیچ اگرچه هیچ هم خیلی نقل دارد چه که دارای های دو چشم و یای مزین بدو نقطه و جیم سه نقطه بوده و هست فی الحقیقه همه در هیچ مستور و مکنون

- 4 As for what prompts the writing of this letter: first, mention of you and news of your health and wellbeing; and second, at this time they instructed me to inform you that this year sufficient wheat has not been obtained. What was acquired will not, God willing, suffice for the travelers and residents, and funds are not available. We tried to borrow from some but were unsuccessful. His honor Mirza Majdu'd-Din, upon him be God's peace, the Lord of all worlds, is aware of the situation and will explain. Therefore, as instructed, it would be appreciated if you could send whatever amount possible from the requested funds, so that pure and desirable wheat might be obtained. In this matter, it would be best if there is no delay. You yourself are aware of the gatherings and the coming and going of travelers. This matter truly carries great reward and recompense.

4 و اما مطلبیکه سبب تحریر این نامه است اول ذکر شما و اطلاع بر صحت و تندرستی شما و ثانی در این حین فرمودند بشما اظهار دارم که این سنه حنطه علی ما ینبغی اخذ نشده آنچه تحصیل شد ما شاء الله مسافری و ساکنین را کفایت ننماید و وجه هم موجود نه از بعضی بدین خواستیم میسر نشد جناب میرزا مجدالدین علیه سلام الله رب العالمین کیفیت را مطلعند و ذکر مینمایند لذا حسب الامر از وجوهات مطلوبه هر قدر بتوانید ارسال دارید محبوبست شاید گندم پاک و مرغوب بدست بیاید و اخذ شود در این فقره اگر اهمال نشود احسن است خود آنجناب در جمعیت و مصروف و ذهاب و ایاب مسافری مطلع و آگاهند فی الحقیقه این فقره دارای اجر جزیل و جزای کبیر است

- 5 As for your mother, upon her be God's peace, she is occupied day and night in remembrance of God, seeking for you glory, wealth, blessing and bounty. God willing, the time of nearness and meeting will soon arrive and the remaining matters will be discussed in person.

5 و اما والده علیها سلام الله در لیلای و ایام بذکر حق مشغول و از برای شما طلب عزت و ثروت و برکت و نعمت مینماید انشاء الله زمان قرب و لقا نزدیک شود و باقی مطالب بالمواجه گفته شود

- 6 Furthermore, among other matters is the following: the jointly owned cattle should be sent. Secondly, as to the price of Mustafa's mare, it had been agreed that five liras thereof should be paid by you, and that the remaining five liras should be paid by himself after the lapse of six months. Yet neither did you pay, nor did he himself discharge it. Now, therefore, remit your portion, for great delay hath already occurred. Moreover, ten liras had formerly been requested of you, that you should send them; but neither did you forward the money, nor did you write a reply to the letter. Therefore, act not this time as before. Write the answer, and remit the

6 دیگر مطالب یکی آنکه گاوهای شراکتی را بفرستید و ثانی آنکه وجه مادیان مصطفی را بنا بود پنج لیره آنرا شما بدهید و مابقی یعنی پنج لیره دیگر را خود او بعد از گذشتن ۶ ماه بدهد نه شما دادید و نه خود او حال شما قسمت خود را حواله کنید چه که بسیار تأخیر شده و دیگر ده لیره ف سابقاً از شما طلب نموده بودم که ارسال دارید نه وجه را فرستادید و نه جواب مکتوراً نوشتید حال دیگر مثل سابق نکنید جوابرا بنویسید و وجه را حواله کنید باید

sum. It behoveth you, on this occasion, to order all affairs in accordance with what is desired.

- 7 Furthermore, peace be upon you and upon God's righteous servants. Also remember and glorify the honored friend Mirza Dhikru'llah and tell him no funds have yet been received from him. Peace.

- 8 Diya. Dated 12 Rabi' I.

این دفعه جمیع امورات را بر وفق مراد صورت دهید

7 دیگر السّلام علیکم و علی عباد الله الصّالحین
دیگر حبیب مکرم جناب میرزا ذکراالله را ذاکر
و مکبر شوید و بگوئید هنوز از شما حواله‌ئی
نرسیده والسّلام

8 ضیا مورخه ۱۲ ربیع الأوّل

BLIB_Or15724.092

BH01946

To: Aqa Mirza Mihdi, in Tabriz

Date: 1307 ? [1889-1890]

- 1 He is the Speaker, the Manifest One, the Attracted, the All-Knowing, the All-Wise.
- 2 Praise be to God Who has subdued the world through His sovereignty and attracted the nations through His signs, before Whose grandeur and power all things have acknowledged, and Whose glory, grandeur and bounty every tongue has confessed. Remembrance, praise, glorification and splendor be upon the Hands of His Cause who have traversed the lands to exalt His Word, spread His traces, and manifest that which draws them near to Him and teaches them His straight path and His mighty Message.
- 3 O Mihdi! Upon thee be My glory and My loving-kindness. We have mentioned thee before with the verses of God, the Powerful, the All-Knowing, the All-Wise. We heard thy call and answered thee, and saw thy turning and turned toward thee from the direction of My mighty Prison. Blessed art thou for having shattered the idols of vain imaginings with the arm of wisdom and utterance, and turned to the light when it shone forth from this manifest horizon. We beseech God, blessed and exalted be He, to make thee the cupbearer of the Kawthar of proof in this glorious and wondrous Day, to attract thee through His verses, aid thee through His sovereignty, and draw thee nigh unto Him through His mighty and great bounty.
- 4 O thou who gazest upon the Countenance! The Trusted One, upon him be the glory of God, the Lord of the worlds, hath

1 هو النّاطق الظّاهر المجذب العليم الحكيم

2 الحمد لله الذی سخر العالم بسلطانه و اجتذب الأمم
بآياته الذی اعترف کلّ شیء بعظمته و اقتداره و
اقر کل ذی لسان بعزته و عظمته و عطائه الذکر
و الثناء و التکبیر و البهاء علی ایادی امره الذین
داروا البلاد لاعلاء کلمته و انتشار آثاره و اظهار
ما یقرّبهم الیه و یعلّمهم صراطه المستقیم و نبأه
العظیم

3 یا مهدی علیک بهائی و عنایتی انا ذکرناک من
قبل بآیات الله المقتدر العليم الحكيم انا سمعنا
ندائک اجبتناک و رأینا اقبالک اقبلنا الیک من
شطر سجنی العظیم طوبی لک بما کسرت اصنام
الأوهام بعضد الحکمة و البیان و اقبلت الی النور
اذ سطع منهدا الأفق المبین نسلت الله تبارک و
تعالی ان یجعلک ساقی کوثر البرهان فی هذا الیوم
العزیز البدیع و یجذبک بآياته و ینصرک بسلطانه
و یقرّبک الیه بفضلہ العزیز العظیم

mentioned thee time and again. He loveth thee for the sake of God, the Mighty, the Praiseworthy.

4 یا ایها الناظر الى الوجه قد ذكرک الامین علیه بهاء الله رب العالمین مرّة بعد مرّة انه یحبک لوجه الله العزیز الحمید

- 5 In the Persian tongue: hearken to the call of the true Wronged One: Throughout ages and centuries the heedless faction - that is, the Shi'ih - have occupied themselves with mention of successor, guardian, Shaykhi and fourth pillar, to such extent that they remain heedless and veiled from true unity. Glory be to God! Through names they are deprived of their Owner and Creator. The fruits of their deeds became manifest and evident on the day of the appearance of the Beloved of the worlds - their ranks and stations were seen to be the most remote, ignorant and lost of all the peoples of the world, for like wolves they sought to destroy the Eternal Beloved and Everlasting Goal. At first they engaged in cursing and reviling, and in the end they issued the verdict for and carried out the shedding of His most pure blood.

5 بلسان پارسی ندای مظلوم حقیقی را بشنو در قرون و اعصار حزب غافل یعنی شیعه بذکر وصی ولی و شیخی و رکن رابعی مشغول بشأنیکه از توحید حقیقی غافل و محبوب سبحان الله باسما از مالک آن و خالق آن محرومند از ثمرات اعمالشان در یوم ظهور محبوب عالمیان مراتب و مقاماتشان واضح و معلوم شد و ابد و اجهل و اخسر احزاب عالم مشاهده گشتند چه که بمثابة ذئاب قصد محبوب ابدی و مقصود سرمدی نمودند در اول بلعن و سب مشغول و در آخر بسفک دم اطهرش فتوی دادند و شهیدش نمودند

- 6 Say: My God, my God, and my Lord, my Lord, and my Sovereign, my Sovereign! I beseech Thee by Thy Lamp which the winds have assailed, and by Thy Name which Thou hast made the key to the door of grace and prosperity, to make me and Thy loved ones among those who have sacrificed their souls and their wealth in Thy path. O Lord! Aid us to achieve such steadfastness as cannot be shaken by the onslaught of the aggressive ones nor prevented by the oppression of the oppressors. Verily Thou art God, the Lord of the worlds and the Master of the Day of Judgment.

6 قل الهی الهی و مالکی و مالکی و سلطانی و سلطانی اسئلك بسراجک الذی احاطته الاریاح و باسمک الذی جعلته مفتاحاً لباب الرحمة و الفلاح ان تجعلی و اولیائک من الذین انفقوا ارواحهم و اموالهم فی سبیلک ای رب ایدنا علی استقامة لا تزلما سطوة المعتدین و لا تمنعها ظلم الظالمین انک انت الله رب العالمین و مالک یوم الدین

- 7 Convey My greetings to the loved ones in that land. We beseech God to aid them to achieve such steadfastness as names cannot cause to slip nor turn aside from the straight path and the mighty Message. A petition was sent to the Most Holy Court by his honor 'Attar, upon him be the glory of God, the Mighty, the Chosen One. An answer was revealed and sent. God willing, may they attain to that which will cause the exaltation of the Word of God. In all conditions all must hold fast to wisdom, lest the clamor of the calumniators and the treacherous be raised. Command and judgment are in the hand of God, the Powerful, the All-Knowing, the All-Wise. The glory shining from the horizon of the heaven of My loving-kindness be upon those who have not broken My covenant and My testament, and upon thee and My loved ones there and in its surroundings who have drunk the choice wine of My utterance from the cup of My bounty and have said: "Praise be to Thee,

7 اولیای آن ارض را از قبل مظلوم تکبیر برسان از حق میطلبیم ایشانرا تأیید فرماید بر استقامتیکه اسماء آنرا نلغزاند و از صراط مستقیم و نبأ عظیم منحرف نسازد از قبل جناب عطار علیه بهاء الله العزیز المختار عریضه بساحت اقدس فرستاده جواب نازل و ارسال شد انشاء الله فائز شوند بآنچه که سبب اعلاء کلمة الله است در جمیع احوال باید کل بحکمت تمسک نمایند لئلا یرتفع ضوضاء المقتدرین و الخائنین الأمر و الحكم ید الله المقتدر العلیم الحکیم البهاء المشرق من افق سماء عنایتی علی الذین ما نقضوا عهدی و میثاقی و علیک و علی اولیائی هناك و علی من فی ضواحیها الذین شربوا ریحیق بیانی من کأس عطائی و قالوا

O Beloved of the mystics and Goal of the hearts of them that are nigh and sincere!"

لكي الحمد يا محبوب العارفين و مقصود افئدة
المقرنين والمخلصين

INBA41:324, BLIB_Or15716.083c,
NSS.208x

BH01970

To: Ja'far Nayrizi known as Jalal

Date: 1307 ? [1889-1890]

- 1 He is the One dawning from the horizon of the heaven of utterance. 1 هو المشرق من افق سماء البيان
- 2 This is a Book which the All-Merciful hath sent down for those on earth, that He might acquaint them with His path, guide them to His evidence, and teach them that which will make them trustees and preserve them from the wretched ones. Thus was the matter decreed in the Book of Names by God, the All-Knowing, the All-Wise. 2 كتاب انزله الرحمن لمن على الأرض ليعرفهم سبيله ويهديهم الى دليله ويعلمهم ما يجعلهم الأمناء و يحفظهم عن الأشقياء كذلك قضى الأمر في قیوم الأسماء من لدى الله العليم الحكيم
- 3 O concourse of creation! The Promised Day hath come and that which was promised in the Books of God, the All-Knowing, the All-Informed, hath appeared. We have sent down the verses and manifested the clear proofs, yet most of the people are in evident doubt. 3 يا معشر الایجاد قد اتى يوم الميعاد وظهر ما كان موعوداً في كتب الله العليم الخبير قد انزلنا الآيات و اظهرنا البينات والقوم اكثرهم في ريب مبین
- 4 O Jalal! Hearken unto the call of the Self-Sufficient, the Most High, which hath been raised from the Prison. Verily it draweth thee nigh unto Him in all conditions. To this testifieth He with Whom is the clear Book. Thou didst turn to My horizon and attain My presence after My permission in numbered days, and at this time the command hath come from the Ancient Ordainer for thy return to thy home, that thou mayest remind the servants of the verses of thy Lord and acquaint them with His manifest and luminous path. 4 يا جلال اسمع نداء الغنى المتعال الذي ارتفع في السجن انه يقربك اليه فيكل الأحوال يشهد بذلك من عنده كتاب مبین قد اقبلت الى افقى و حضرت امام وجهي بعد اذن في أيام معدودات و في هذا الحين اتى الأمر من لدن أمر قديم يرجوعك الى ديارك لتذكر العباد بآيات ربك و تعرفهم سبيله الواضح المنير
- 5 Say: O party of God! Be not grieved by the vicissitudes of the world, nor be ye disturbed by the might of the ungodly. Beware lest the veils of the heedless prevent you from turning toward God, the Lord of all worlds. Say: The world and its ornaments and favors and whatsoever hath been ordained therein shall pass away, but there shall remain for you that which hath flowed from the Pen of God, the Most High, in this exalted station. 5 قل يا حزب الله لا تحزنوا من حوادث الدنيا و لا تضطربوا من سطوة المشركين اياكم ان تمنعكم سبحات الغافلين عن التوجه الى الله رب العالمين قل ستفنى الدنيا وزخرفها وآلائها و ما قدر فيها و يبقى لكم ما جرى من قلم الله الأعلى في هذا المقام الرفيع

- 6 Be thou eloquent in My praise, gazing toward My horizon and holding fast to My strong cord. We beseech God, blessed and exalted be He, to adorn His servants with the ornament of virtues which hath been honored with the glory of acceptance and distinguished by the good-pleasure of God, the Mighty, the Praiseworthy. We make mention of My party and My loved ones who have circled round My Cause and cast aside all else besides Me and heard My sweetest call from My most exalted horizon and acted in accordance with that which they were commanded by the All-Knowing, the All-Wise.
- 7 O My loved ones! Be as light in brightness and as a mountain in steadfastness and as a spirit, swift to soar in this atmosphere wherein wafteth the fragrance of My wondrous utterance. Thus hath the Tongue of Grandeur spoken as a token of His grace, and He is the All-Bountiful, the Most Generous. We desire for you naught save that which shall draw you nigh unto a station wherein the atoms proclaim that there is none other God besides Him, the Single, the One, the Powerful, the Mighty.
- 8 Beware that ye dispute not with anyone or contend with any heedless and remote soul. We counsel you with that where-with God counseled His servants in the earliest days concerning trustworthiness and godliness and that whereby your stations shall be exalted among the peoples. To this testify My Books and My Scriptures and My Tablets and this luminous Tablet. God hath created you for the betterment of the world. To this doth testify this Lamp which proclaimeth at all times that there is none other God besides Him, the Powerful over what He willeth, the Protector of those in the heavens and on earth.
- 9 We make mention of thy mother and give her the glad-tidings of My remembrance of her. We beseech God to inscribe within her heart by the Pen of His handiwork: "This is a handmaiden of God, the Lord of the Throne and of the dust, and the Sovereign of His Day, the Mighty, the Wondrous." And We make mention of thy sister who hath ascended to the Supreme Companion. We beseech God to adorn her head with the crown of the words "Verily I am God's, the Lord of the Mighty Throne" and We beseech God to strengthen her and assist her and send down upon her the food of utterance at all times. Verily He is the Most Merciful of the merciful ones.
- 10 The glory that hath dawned from the ocean of My loving-kindness be upon thee and upon the servants of God who are steadfast and His steadfast handmaidens.
- 6 كن ناطقاً بثنائى و ناظراً الى افقى و متمسكاً بحبل المتين انا نسل الله تبارك و تعالى ان يزين عياده بطراز الأخلاق التى تزينت بعز القبول و تشرفت برضاء الله العزيز الحميد و نذكر حزبي و اوليائى الذين طافوا حول امرى و نبذوا ما سوائى و سمعوا ندائى الأحل من افقى الأعلى و عملوا بما امروا به من لدن عليم حكيم
- 7 يا اوليائى كونوا كالنور منيراً و كالجبل مستقيماً و كالروح خفيفاً للطيران فيهذا الهواء الذى تمر فيه عرف بياى البديع كذلك نطق لسان العظمة فضلاً من عنده و هو الفضل الكريم انا ما اردنا لكم الا ما يقربكم الى مقام ينطق فيه الذرات انه لا اله الا هو الفرد الواحد المقتدر القدير
- 8 اياكم ان تجادلوا بأحد او تحاربوا مع كل غافل بعيد انا نوصيكم بما اوصى الله به عباده فى اول الأيام بالأمانة و الديانة و بما ترتفع به مقاماتكم بين الأحزاب نشهد بذلك كتبى و صحفى و الواحى و هذا اللوح المنير قد خلقكم الله لاصلاح العالم يشهد بذلك هذا المصباح الذى ينطق فيكل الأحيان انه لا اله الا هو المقتدر على ما يشاء و المهيمن على من فى السموات و الأرضين
- 9 انا نذكر امك و نبشرها بذكرى اياها نسل الله ان يكتب فى قلبها من قلم الصنع هذه امة الله رب العرش و الثرى و مالک يومه العزيز البديع و نذكر اختك التى صعدت الى الرفيق الأعلى نسل الله ان يزين رأسها باكليل كلمة اتى الله رب العرش العظيم و نسل الله ان يؤيدها و يمدّها و ينزل عليها مائدة البيان فيكل الأحيان انه هو ارحم الراحمين
- 10 البهاء الظاهر من بحر عنايتى عليك و على عباد الله القانتين و امائه القانتات

BLIB_Or15716.146b

BH01954

To: *Ruha Khanum (daughter of Abdu'l-Baha)*

Date: 1307 ? [1889-1890]

1 He is seated upon the throne of utterance

2 Praise, glory, remembrance and splendor belong to the most holy and exalted court of that Beloved One who brought the world and its peoples to life through the breezes of revelation and adorned them with the ornament of eternal existence. He is the One with power, upon whose acceptance or rejection depend the deeds of all created things and the actions of all contingent beings. If a soul from the beginning that has no beginning to the end that has no end were to remember and worship the Self-Sufficient, Exalted Lord in wilderness, plains, mountains and hills, yet the fragrance of His good-pleasure does not emanate therefrom, it was not and is not acceptable. At a time when the Seat of the Throne of Utterance was in a certain place, someone described and mentioned a servant who was occupied night and day in remembrance of the Goal of all existence and in communion with the Fulfiller of needs. We responded that if one who keeps vigil at night and remembers by day has gained His good-pleasure, it is surely accepted and beloved before God; otherwise it bears and has borne no fruit. Indeed, in such matters the known and unknown, piety and transgression, are judged the same. The Mother Book testifies to this, and verily He is the Truthful, the Trustworthy.

3 O thou upon whom be the glory of God, Lord of all beings! In the days of the Manifestation, pure and holy deeds and spiritual, pleasing character are beloved. Deeds are accounted before God as fruits of the Blessed Tree. Blessed are they that act, both men and women! However, their excellence depends upon permission; otherwise they have no station or mention before God, the Remembering, the All-Knowing.

4 At this dawn there descended from the heaven of will this decree: Break thy fast, O leaf of My Tree, for fasting when harmful yields and has yielded no benefit. Say: My God, my God! Thou seest Thy leaf clinging to the Tree of Thy Cause and holding fast to the hem of Thy grace. I beseech Thee to confirm her in that which Thou lovest and art pleased with. By Thy might! I have taken Thy good-pleasure, severed from the world's good-pleasure, and have turned to Thee, turning away from all who are in the heavens and earth save what Thy Will hath willed and Thy all-compelling Purpose hath desired for every small and great thing. O My leaf, O My leaf! Take thou

1 هو المستوی علی عرش البیان

2 حمد و ثنا و ذکر و بها مخصوص ساحت اقدس
امنع حضرت محبوبیست که عالم و امم را از
نفحات وحی زنده نمود و بطراز هستی ابدی
مزین داشت اوست مقتدری که اعمال کائنات
و افعال ممکنات بر د و قبول او معلق بوده و هست
اگر نفسی از اول لا اول له الی آخر لا آخر له
در صحاری و براری و جبال و تلال حضرت
غنی متعال را ذکر نماید و عبادت کند و از آن
عرف رضا متضوع نگردد مقبول نبوده و نیست
وقتی از اوقات که مقرر کسی بیان در جهتی
از جهات بوده نفسی در حضور عبدی از عباد
را وصف نمود و مذکور داشت در لیلی و ایام
بذکر مقصود اتمام و بمناجات با قاضی الحاجات
مشغول در جواب فرمودیم اگر ساهر در لیل
و ذاکر در یوم کسب رضا نموده البتّه عندالله
مقبول و محبوب و الا ثمری نداشته و ندارد بلکه
در این مقامات معروف و منکر و تقوی و فحشا
یک حکم دارد یشهد بذلک ام الکتاب و انه لهُو
الصّادق الامین

3 یا روحا علیک بهاء الله مولی الوری در ایام
ظهور اعمال طیبه طاهره و اخلاق راضیه
روحانیه محبوبست اعمال از انثار سدره مبارکه
عندالله محسوب طوبی للعاملین و للعاملات
ولکن فضلش منوط باذنست و الا لیس لها شأن
و ذکر عندالله الذّاکر العلیم

4 در این سحر از سماء اراده این حکم نازل افطری یا
ورقة سدرتی چه که صوم در صورت ضرر نفعی
نبخشیده و نمیشد قولی الهی الهی تری ورقتک
متمسکه بسدره امرک و متشبّه بذیل فضلک
اسئلک ان تؤیّدها علی ما تحبّ و ترضی و عزّرتک
اخذت رضائک منقطعة عن رضی العالم و اقبلت
الیک معرضة عنّ فی السّموات و الارضین الا
ما شئت مشیتک و ارادت ارادتک المهیمنة
علی کلّ صغیر و کبیر یا ورقتی یا ورقتی خذی
قدح البقاء باسم الله مالک ملکوت الاسماء ثمّ

the chalice of eternity in the name of God, the Sovereign of the Kingdom of Names, then drink therefrom in His name, the Commanding, the Powerful. Verily I say, fasting and prayer have a great station before God, but their excellence exists in time of health, and when weakness comes, observance thereof is not permitted. Such is the decree of Truth - glorified be His majesty - before and after. Blessed are they that hear and act, both men and women!

- 5 Praise be to God, the Revealer of verses and the Manifester of clear proofs! Glory be to Thee, O God, O Goal of all contingent beings and Beloved of all created things! I beseech Thee to protect the people of Thy household from the harm of those who have broken Thy covenant and testament, denied Thy right, and disbelieved in Thy signs. Then send down upon them from the clouds of Thy mercy the rains of Thy bounty and grace. Then write for them by Thy Most Exalted Pen that which will exalt them in Thy name amongst Thy servants. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Great.

- 6 The resplendent and shining Glory that dawns from the horizon of the heaven of My bounty be upon you, O people of the household, and upon those who are with you and love you and circle round you, and upon those who have taken for themselves a station in your vicinity. Verily He is the Confirmer, the Powerful, the Mighty, the Generous.

BRL_IOPF#1.21x

اشرني منه باسمه الامر القدير يراستي ميگويم از
برای صوم و صلوة عندالله مقاميست عظيم ولكن
در حين صحت فضلش موجود و عند تكسر عمل
بآن جائز نه اينست حكم حق جل جلاله از قبل
و بعد طوبى للسامعين و السامعات و العاملين و
العاملات

5 الحمد لله منزل الآيات و مظهر البينات سبحانك
اللهم يا مقصود الممكّات و محبوب الكائنات
اسئلك ان تحفظ اهل بيتك من ضرّ الذين
نقضوا عهدك و ميثاقك و انكروا حقك و
كفروا بآياتك ثم انزل عليهم من سحب رحمتك
امطار جودك و فضلك ثم اكتب لهم من
قلبك الأعلى ما يرفعهم باسمك بين عبادك
انك انت المقتدر على ما تشاء لا اله الا انت
العزیز العظیم

6 البهاء الساطع المشرق من افق سماء جودى عليكم
يا اهل البيت و على من معكم و يحبكم و يطوف
حولكم و على الذين اتخذوا لأنفسهم مقاماً في
جواركم انه هو المؤيد المقتدر العزیز الكريم

BLIB_Or15716.024.07

BH01968

Date: 1307 ? [1889-1890]

- 1 He is the Compassionate, the All-Knowing, the All-Wise.
- 2 The ocean of generosity has surged when the Supreme Pen moved in remembrance of one who ascended to the Most Glorious Horizon, as a grace from God and a mercy from Him. Verily He is the Mighty, the All-Bountiful. Through My remembrance the breeze of forgiveness has wafted from the All-Merciful. Blessed is he who has been mentioned and attained this Most Great Remembrance, at whose appearance all other remembrances bowed down.

1 هو المشفق العليم الحكيم

2 قد ماج بحر العطاء اذ تحرّك القلم الأعلى في ذكر
من صعد الى الأفق الأبهى فضلاً من لدى الله
و رحمة من عنده انه هو العزیز الفياض بذكرى
سرت نسمة الغفران من لدى الرحمن طوبى
للمذكور فاز بهذا الذكر الأعظم الذي اذ ظهر
خضعت له الأذكار

- 3 O Ahmad, upon thee be the glory of God and His mercy. Rejoice in what We have revealed for thee at this time, by which the Concourse on High and the dwellers of God's dominion, the Mighty, the Bestower, were attracted. Then give thanks for what We have sent down to thee, by which the inhabitants of the Kingdom soared in the atmosphere of loving-kindness and favors. By My life, whenever remembrance emerged from the mouth of the Divine Will in this Most Exalted Station, the ocean of grace surged and the fragrance of the mercy of the Lord of Lords was diffused. The hidden Light in Our Name, the Generous, and the treasured Spirit in Our Name, the Merciful, be upon thee, O thou at whose calamity the Tongue of Grandeur uttered the Most Great Word whereby were created creatures known to none save God, the Mighty, the All-Knowing.
- 3 يا احمد عليك بهاء الله و رحمته افرح بما انزلنا لك في هذا الحين ما انجذبت به الملائكة الاعلى و اهل جبروت الله العزيز الوهاب ثم اشكر بما انزلنا عليك ما طار به اهل الملكوت في هواء العناية و الألفاظ لعمرى كلها خرج الذكر من فم المشية في هذا المقام الأعلى ما ج بحر الفضل و حاج عرف رحمة رب الأرباب النور المكنون في اسمنا الكريم و الروح الخزون في اسمنا الرحيم عليك يا من في مصيبتك نطق لسان العظمة بالكلمة العليا التي بها خلق خلق ما اطلع بهم الا الله العزيز العلام
- 4 I testify that thou didst drink the choice wine of understanding from the hand of the bounty of thy Lord, the All-Merciful, and didst turn to the horizon of Manifestation and didst hear the call of Him Who conversed on Sinai when most of the servants turned away. Through thee the fragrances of love were diffused and a gate of the gates of Paradise was opened when the Tongue of God, the Mighty, the Bestower, spoke thy name. I testify that thou didst believe in God when the Light shone forth from the horizon of Manifestation and didst acknowledge what was sent down from the Pen of Revelation in the Scriptures and Tablets. Thou didst hold fast to the Handle of Utterance such that the manifestations of pride and transgression, who cast the Command of God behind their backs and spoke that which caused the hearts of the people of understanding to lament, did not prevent thee. We bear witness that thou didst attain the light of certitude when the people were in heedlessness and perturbation. Blessed art thou for having attained unto the days of God and for being mentioned by His Most Exalted Pen when thou wert in Paradise with His chosen ones at eventide and at dawn.
- 4 اشهد انك شربت رحيق العرفان من يد عطاء ربك الرحمن و اقبلت الى افق الظهور و سمعت نداء مكلم الطور اذ اعرض عنه اكثر العباد بك فاحت نفحات الحب و فتح باب من ابواب الفردوس اذ نطق باسمك لسان الله العزيز الوهاب اشهد انك امنت بالله اذ سطع النور من افق الظهور و اعترفت بما نزل من قلم الوحي في الزبر و الألواح قد تمسكت بعروة البيان بحيث ما منعك مظاهر الغرور و الطغيان الذين نبذوا امر الله ورائهم و قالوا ما ناحت به افتدة اولى الأبواب نشهد انك فزت بنور الايقان اذ كان الخلق في غفلة و اضطراب طوبى لك بما فزت بأيام الله و ذكرك قلبه الأعلى اذ كنت في الفردوس مع اصفياه في العشي و الاشراف
- 5 It behooveth every soul to say: Glory be unto Thee, O my God, O God of Utterance and Goal of all creation! I testify to the sanctification of Thy Being and the detachment of Thine Essence, and by Thy might and sovereignty and greatness and power, I beseech Thee, O my God, by the spirits that have ascended to the heaven of Thy grace and by the lights whereby the horizons of the hearts of Thy chosen ones were illumined, to ordain for Thy lovers that which shall gladden the hearts of the sincere ones among Thy friends and whereby the eyes of those who are near unto Thee among the Hands of Thy Cause shall be consoled. Then I beseech Thee by this treasure wherein Thou didst deposit a trust from Thee, and by his tomb and his
- 5 ينبغي لكل نفس ان يقول سبحانك اللهم يا اله البيان و مقصود الامكان اشهد بتقدیس ذاتک و تنزیه کینونتک و بعزتک و سلطانتک و عظمتک و اقتدارک اسئلك يا الهی بالارواح التي صعدت الى سماء فضلك و بالانوار التي بها انارت آفاق افتدة اصفیائك ان تقدّر لعاشقیك ما تفرح به افتدة المخلصین من اولیائك و تقرّ به ابصار المقرّیین من ایدای امرک ثم اسئلك بهذا الكنز الذي فيه اودعت امانة من عندک و برمسه و حبه و ذكره و ثنائه و اقباله و خضوعه

love and his remembrance and his praise and his turning unto Thee and his submissiveness and his humility when reciting Thy most great verses and beholding Thy mighty signs, that Thou forgive me and my father and my mother, then open before my face the door of Thy mercy with the lamp of Thy grace and send down upon me from the heaven of Thy bounty the rains of Thy loving-kindness. O Lord! Thou seest me clinging to one of Thy loved ones whose mention was sent down from Thy Most Exalted Pen in Thy days and who heard Thy sweetest call from the horizon of the heaven of Thy Manifestation. I beseech Thee not to disappoint me of the wonders of Thy grace and mercy which Thou hast ordained for those who hastened to the field of martyrdom, yearning to enter the precincts of Thy glory and to attain the court of Thy holiness. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Forgiving, the Generous.

و خشوعه عند تلاوة آياتك العظمى و مشاهدة
بيناتك الكبرى ان تغفر لى و لأبى و أمى ثم
افتح على وجهى باب رحمتك بمصباح فضلك
و انزل على من سماء جودك امطار عنايتك
اى رب ترانى متمسكاً بأحد اوليائك الذى
نزل ذكره من قلبك الأعلى فى أيامك و اسمعته
ندائك الأهل من افق سماء ظهورك اسئلك
ان لا تخيبنى عن بدائع فضلك و رحمتك التى
قدّرتها لمن سرع الى مشهد الفداء شوقاً للورود
الى ساحة عزّك و الوصول الى بساط قدسك
انك انت المقتدر على ما تشاء لا اله الا انت
الغفور الكريم

PZHN v2#1 p.096, OOL.B180

BH02026

To: *Bahais Of Hamadan*

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who is manifest before all faces! 1 بسمى الظاهر امام الوجوه
- 2 O people of Ha and Mim! Hear the call of God, the Almighty, the All-Knowing, the All-Wise. He hath mentioned you before in numerous Tablets which the tablets of the world and what the nations possess cannot equal. To this doth the Most Great Name bear witness in this exalted and glorious station. 2 يا اهل ها و ميم اسمعوا نداء الله المقتدر العليم
الحكيم انه ذكركم من قبل بالواح شتى التى لا تعادلها
الواح العالم ولا ما عند الأمم يشهد بذلك الاسم
الأعظم فى هذا المقام العزيز الرفيع
- 3 O Muhammad-Quli! Upon thee be My glory and My loving-kindness. Sorrows have encompassed Me from all directions through what the hands of the oppressors have wrought. How many a servant claims faith within himself and steadfastness in the Cause of God, the Lord of the worlds, yet the Wronged One witnesses great hypocrisy. Were We to reveal what is in their hearts, they would lament for this Wronged and Exiled One. We have sent down the verses and manifested the clear proofs and raised up the Cause, yet the people are in evident ignorance. Say: Glory be to Thee, O my God! I beseech Thee by Thy Name, the All-Bountiful. Glory be to Thee, O my God! I beseech Thee by Thy Name, the All-Generous. Glory be to 3 يا محمد قبل على عليك بهائى و عنايتى قد اخذتنى
الأحزان من كلّ الجهات بما اكتسبت اى
الظالمين كم من عبد يدعى الايمان فى نفسه
و الاستقامة على امر الله رب العالمين ولكن
المظلوم برة على نفاق عظيم لو اظهرنا ما فى
القلوب تنوح لهذا المظلوم الغريب قد انزلنا
الآيات و اظهرنا البينات و رفعنا الأمر ولكن
القوم فى جهل مبين قل سبحانك اللهم يا الهى
اسألك باسمك الفضل سبحانك اللهم يا الهى
اسألك باسمك الفيض سبحانك اللهم يا

Thee, O my God! I beseech Thee by Thy Name, the Chosen One, to deliver the Dawning-Place of Thy verses, the Manifestation of Thy clear proofs, and the Source of Thy commandments and ordinances from those who claim faith outwardly yet inwardly support Thine enemies. O Lord! I am Thy servant and the son of Thy servant. I have turned to Thee over successive years and Thou hast sent down from the heaven of Thy bounty clear verses. I beseech Thee by them and by their Revealer to strengthen me in the Great Steadfastness, lest there appear from me that which would cause the angels, the Spirit, and those who circle round the Throne to lament at morn and eve. There is no God but Thee, the Almighty, the Forgiving, the Bountiful.

الهی اسألك باسمک المختار ان تخلص مشرق
آياتک و مظهر ینباتک و مصدر اوامرک و
احکامک من الذین یدعون الایمان فی الظاهر و
فی الباطن یصرون اعدائک ای رب انا عبدک
و ابن عبدک قد اقبلت الیک فی سنین متوالیات
و انزلت لی من سماء عطائک آیات محکمات
اسألك بها و بمنزلها ان تؤیدنی علی الاستقامة
الکبری لئلا یتضح منی ما تتوح به الملائكة و
الروح و الذین یطوفون العرش فی البکور و
الأصیل لا اله الا انت المقدر الغفور الکریم

- 4 O Muhammad-Quli! Convey greetings and glorification from the Lord of Majesty to the friends of that land of every kind. Say: By the Sun of Truth which hath shone forth from the horizon of the prison of Akka, each of you is mentioned in the presence of the Countenance and hath attained special favor. Some of the friends in their cities and lands considered themselves helpers of God's Cause, yet in their inmost hearts they are occupied with helping the enemies. Glory be to Him Who seeth and concealeth, and He is the All-Patient, the All-Concealing, the Compassionate, the Bountiful. We beseech God to confirm all in that which will cause the exaltation of His Cause. Glory be to God! In all ages most people took the calf as the station of Truth and worshipped it. Such is the condition of creation, except those through whose steadfastness the pillars of the idol and false god were shaken and every lying pretender was thunderstruck.

4 یا محمد قبل علی اولیای آن ارض را از هر قبیل از
جانب رب جلیل سلام و تکبیر برسان بگو قسم
بآفتاب حقیقت که از افق سجن عکا اشراق نموده
هر یک از شما لدی الوجه مذکورید و بعنایت
مخصوصه فائز بعضی از اولیا در مدن و دیار خود
را ناصر امر الهی میدانستند و حال در سر سر
بنصرت اعدا مشغول سبحان من یری و یستر و
هو الصبار الستار المشفق الکریم از حق میطلبیم
کل را مؤید فرماید بر آنچه سبب ارتقاع امر
است سبحان الله اکثری از خلق در جمیع اعصار
گوساله را مقام حق اخذ نمودند و پرستیدند
اینست شأن خلق الا الذین باستقامتهم اضطربت
ارکان الجبیت و الطاغوت و انصعق کل مدع
کذاب

- 5 O My friends! This is the day of hearing and sight, and the time of victory and triumph. All must arise to serve the Cause through divine power and might, and must conquer hearts and souls through the hosts of wisdom and utterance. They are of the people of Baha and the companions of the Crimson Ark in God's clear Book. Today the friends of God are souls who gaze toward the highest horizon and hold fast to the cord of the Most Great Name. There is no distinction between them except in the station of steadfastness, precedence and knowledge. Say: Read what the All-Merciful hath revealed in the Qur'an - His exalted Word: "Verily the most honored among you in the sight of God is the most righteous of you." This is the most holy and pure garment. Blessed is he who hath clung to it and adorned his temple with this sacred and luminous ornament. The glory shining from the horizon of the heaven of My mercy

5 یا اولیائی یوم یوم سمع و بصر است و هنگام نصر
و ظفر باید کل بقدرت و قوت الهی بر خدمت
امر قیام نمایند و بجنود حکمت و بیان افتده و
قلوب را مستخر فرماید آنهم من اهل البهاء و
اصحاب السفینه الحمراء فی کتاب الله المبین امروز
اولیا الله نفوسی هستند که بافق اعلی ناظرند و
بجبل اسم ابهی متمسک فرق ما بین نه مگر در
مقام استقامت و سبقت و معرفت قل اقروا ما
انزله الرحمن فی الفرقان قوله تعالی ان اکرمکم عند
الله اتقاکم اینست ثوب اقدس اطهر طوبی لمن
تمسک به و زین هیکه بهذا الطراز المقدس المنیر
البهاء المشرق من افق سماء رحمتی علیکم و علی من
یحکم و یسمع قولکم فی هذا النبأ الأعظم العظیم

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be upon you and upon those who love you and hear your word concerning this Most Great and Mighty Announcement.

BH02032

To: Baha'is of Iraq et al., in Baghdad

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to Him Who sendeth down the verses and manifesteth the clear proofs, Who speaketh from the trees saying "I am the Powerful, the Unconstrained." He it is Who hath revealed the treasures of inner meanings and utterance for the preservation of man and the elevation of his station in the contingent world. We bear witness that there is none other God but Him. He hath ever described His Own Self as being beyond description by any save Him, and hath made him whom He hath chosen for His Cause the Dawning-Place of His names and attributes. He speaketh of Him in all conditions and giveth glad-tidings unto the people of that which He hath ordained for them in His Most Great Book, wherein hath been inscribed that which was hidden from the nations, save whom His Will and Purpose hath chosen. Verily He is the Powerful over whatsoever He willeth, through His Name, the Protector, the Self-Subsisting. 2 الحمد لمنزل الآيات ومظهر البينات والتألق في الأشجار بأننا المقتدر المختار هو الذي اظهر كنوز المعاني والبيان لحفظ الانسان وارتقاء مقامه في الامكان نشهد انه لا اله الا هو لم يزل وصف نفسه بانه لا يوصف بغيره وجعل من اصطفاه لأمره مطلع اسمائه وصفاته انه يحكى عنه في كل الأحوال ويشير الناس بما قدر لهم في كتابه الأعظم الذي رقم فيه ما كان مستوراً عن الامم الا من شئت مشيئته وارادته انه هو المقتدر على ما يشاء باسمه المهيمن القيوم
- 3 And peace and blessings be upon Him and upon His family and companions, whom the whisperings of the idolaters did not deter, nor did the might of the oppressors frighten. They arose to promote the Cause with such power as stunned all created things and caused all possibilities to tremble. Through them did rivers flow among the servants, and that which was recorded by the Supreme Pen in the scriptures and tablets was made manifest. 3 و الصلوة والسلام عليه وعلى اله واصحابه الذين ما منعهم همزات المشركين وما خوفهم سطوة الامر بقدرة عجزت عنها الكائنات واضطربت منها الممكنات بهم جرت الأنهار بين العباد وظهر ما كان مرقوماً من القلم الأعلى في الزبر والالواح
- 4 Thy letter hath come before the Wronged One and the servant in attendance hath laid it before Him. We make mention of thee and reveal for thee that from which every seeker will inhale the fragrance of care and kindness. Blessed is the servant who hath cast away vain desire and laid hold on righteousness, and woe unto every one who hath turned away and rejected God, 4 قد حضر كتابك لدى المظلوم وعرضه العبد الحاضر ذكرناك و انزلنا لك ما يجد منه كل مقبل عرف العناية والالطاف طوبى لعبد نبذ الهوى وتمسك بالتقوى و ويل لكل معرض اعرض عن الله مولى الورى و رب العرش و الثرى انا وجدنا من كتابك عرف حبك و

the Lord of all creation and the Lord of the throne on high and of the dust beneath. We have found from thy letter the fragrance of thy love and submission and thy trust in all things in God, the Lord of the Day of Resurrection. We beseech God to aid thee through His Cause and assist thee through His sovereignty and to make thee among those whom neither the commerce of the world, nor that which the nations possess, nor the treasures of princes, nor the hoards of ministers have deterred. They have advanced with supreme steadfastness and have said: "God is our Lord and the Lord of the angels and the Spirit, and the Lord of the mighty throne and the elevated seat."

تسليمك وتوكلك في الأمور على الله مالك
يوم النشور نسل الله أن يؤيدك بأمره ويوفقك
بسلطانه ويجعلك من الذين ما منعتهم تجارات
العالم ولا ما عند الأمم ولا كنوز الأمراء و
لا خزائن الوزراء قد اقبلوا بالاستقامة الكبرى
وقالوا الله ربنا ورب الملائكة والروح ورب
العرش العظيم والكرسى الرفيع

- 5 O thou who soarest in the atmosphere of divine knowledge! We counsel thee to observe the glorious Law which the All-Merciful hath sent down in the Qur'an, and to act according to that which hath been revealed therein. Verily He is the Powerful, the All-Knowing, the All-Wise. Moreover We counsel thee and the friends of God with that whose fragrance shall never pass away, and with those virtues through which the traces of them that are nigh unto God have been spread abroad and faces have turned toward God, the Lord of all worlds.

5 يا أيها الطائر في هواء العرفان أنا نوصيك بالشرعة
الغراء التي انزلها الرحمن في الفرقان والعمل بما
نزل فيه أنه هو المقتدر العليم الحكيم ثم نوصيك
و أولياء الله بما لا ينقطع عرفه وبالأخلاق التي
بها انتشرت آثار المقرئين و اقبلت الوجوه الى الله
رب العالمين

- 6 Say: My God, my God! Thou seest the people of Thy unity amongst the ungodly among Thy creation and the rejecters among Thy servants. I beseech Thee to preserve them through Thy might and power and sovereignty, and to aid them to act according to that which Thou hast commanded them in Thy Book, and to ordain for them the good of this world and the next. Verily Thou art the Lord of all creation and the Lord of the throne on high and of the dust beneath. There is none other God but Thee, the Almighty, the Powerful.

6 قل الهى الهى ترى اهل توحيدك بين المشركين
من خلقك والمعرضين من عبادك اسئلك ان
تحفظهم بقوتك وقدرتك وسلطانك و ايدهم
على العمل بما امرتهم به في كتابك وقدر لهم خير
الآخرة و الأولى أنك انت مولى الورى و رب
العرش والثرى لا اله الا انت المقتدر القدير

- 7 My God, my God! Thou knowest and seest how the ungodly have surrounded Thy domains and desire to seize Thy lands. I beseech Thee by Thy light whereby the earth of Thy wisdom and the heaven of Thy utterance were illumined, to protect Thy trusted servants from the oppression of the treacherous ones and the aggressors and the slanderers. Verily Thou art He from Whose knowledge nothing escapeth, and no power in the heavens or on earth can frustrate Thee. There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

7 الهى الهى تعلم و ترى بأن المشركين احاطوا
ديارك و ارادوا ان يتصرفوا بلادك اسئلك
بنورك الذى به اشرفت ارض حكمتك و
سماء بيانك ان تحفظ عبادك الأمناء من ظلم
الخائنين والمعتدين والمفتريين أنك انت الذى لا
يعزب عن علمك من شيء و لا يعجزك قدرة
من فى السموات والأرضين لا اله الا انت الفرد
الواحد المقتدر العليم الحكيم

LHKM2.223

BH02041

To: Aqa Mirza Muhsin Afnan

Date: 1307 [1889-1890]

- 1 He is God, exalted be His glory, the Grandeur and the Power
 1 هو الله تعالى شأنه العظمة والاقطار
- 2 Praise befits and is worthy of the desired One Who, through His complete power and all-encompassing grace, created servants who arose with supreme steadfastness in His Cause. What came from the peoples did not prevent them from the Ancient King, and neither what emerged or emerges from their mouths, nor what appears from their pens, nor what is born of their thoughts held them back from helping His Cause. Praise be unto Him, then thanks be unto Him, and we beseech Him to assist His Afnan in what He loves and is pleased with. There is no God but Him, the Lord of humanity and the Lord of the throne and earth. My spirit be a sacrifice for your mention and for your arising.
 2 حمد حضرت مقصود را لایق و سزااست که بقدره کامله و عنایت منبسطه خلق فرمود عباد را که باستقامت کبری بر امرش قیام نمودند ما عند الأمم ایشانرا از مالک قدم منع ننمود و ما خرج او یخرج من افواههم او ما یظهر من اقلامهم او یولد من افکارهم ایشانرا از نصرت امرش باز نداشت حمداً له ثم شکراً له و نسئله ان یؤید افنانه علی ما یحب و یرضی لا اله الا هو مولی الوری و رب العرش و الثری روحی لذكركم الفداء و لقیامکم الفداء
- 3 A letter from His Honor the Afnan, the honored Mr. M.H., upon him be the Glory of God the Most Glorious, arrived from the land of Ha. It was presented and by command was sent to your presence that you may consider it and act as befits, and whatever you deem good and proper, cling to it without delay. In all matters, act with perfect joy and fragrance and with dignity and composure. They said: "Whosoever puts his trust in God, He is sufficient unto him." Be not grieved by certain matters. At this time while walking They said to write to the Afnan Siyyid Muhsin, upon him be God's care and peace, to complete what was said in the presence, and if possible after being present in this land to set forth. We beseech God to grant him success and assist him and aid him through His might and power and sovereignty. Verily He has power over all things.
 3 دستخطی از حضرت افنان آقای مکرم جناب م ح علیه بهاء الله الاهی از ارض ها رسید عرض شد حسب الامر ارسال خدمت آنحضرت گشت تا ملاحظه فرمایند و بما ینبغی عمل نمایند و آنچه را خیر و صلاح دانند من غیر تأخیر بآن تمسک جویند در امور بکمال روح و ریحان و سکینه و وقار عمل شود فرمودند من یتوکل علی الله فهو حسبه از بعض امور محزون نباشند در این حین مشی میفرمودند فرمودند بجناب افنان سید محسن علیه عنایة الله و سلامه بنویس آنچه در حضور گفته شد تمام نمایند و اگر بشود بعد از حضور در این ارض عازم شوند نسئل الله ان یوفقه و یؤیده و یمده بعزه و قدرته و سلطانه انه علی کل شیء قدير
- 4 The honored Siyyid Aqa, upon him be God's peace and grace, is mentioned and does not leave the sight. The honored Haji, upon him be God's peace, and other friends have been and are mentioned. We beseech God to protect them from the evil of every transgressor and the oppression of every tyrant and the fabrications of every deceitful clamourer.
 4 جناب سید آقا علیه سلام الله و فضله مذکورند و از نظر نمیروند جناب حاجی علیه سلام الله و سایر اولیا مذکور بوده و هستند نسئل الله ان یحفظهم من شر کل باغ و ظلم کل طاغ و مفتریات کل ناعق مکار انتهى
- 5 This evanescent servant conveys pure devotion and self-effacement to His Honor the honored master and magnificent star, Aqa Siyyid Muhsin, upon him be the Most Glorious Glory of God, and sends greetings and seeks from the ocean of divine favor blessings and good works for them. Verily He
 5 اینعبد فانی عرض خلوص و فنا خدمت حضرت آقای مکرم و نجم معظم جناب آقا سید محسن علیه ۶۶۹ [بهاء الله] الاهی سلام میرسانم و از بحر عنایت الهی از برای ایشان خیرات و مبرات

is our shelter and refuge and the shelter of all in the heavens and earths. And likewise I send greetings and express pure devotion to the beloved honored one, His Honor the Afnan Aqa Siyyid Aqa, upon him be the Most Glorious Glory of God. This evanescent servant - God the One is witness - has ever mentioned and mentions them and the masters and friends, upon them be God's peace, and seeks for each that which is peerless, and there has been and is no doubt that His gift has had and has no likeness. He is the Generous, possessed of great bounty. Glory and remembrance and praise be upon your honor and upon those with you and those who love you for the sake of God, our Lord and your Lord and the Lord of all the worlds. And praise be to Him for He is the goal of the worlds and the beloved of the sincere ones.

طلب مینمایم آنه ملجأنا و ملاذنا و ملجأ من فی
السّموات و الأرضین و همچنین خدمت محبوب
مکرم حضرت افنان جناب آقا سید آقا علیه ۹
۶۶ [بهاء الله] الأبهی سلام میرسانم و عرض
خلوص عرض مینمایم اینعبد فانی خدای واحد
شاهد است که لازال ذکر ایشان و آقایان و اولیا
علیهم سلام الله را نموده و مینماید و از برای
هر یک میطلبید آنچه را که بی نظیر است و شکی
نبوده و نیست که عطای او را شبیهی نبوده و
نیست هو الکرم ذو الفضل العظیم البهاء و الذکر و
الثناء علی حضرتکم و علی من معکم و یحبکم لوجه
الله مولینا و مولیکم و مولی العالمین و الحمد له اذ
هو مقصود العالمین و محبوب المخلصین

BLIB_Or15701.037

BH02043

To: Muhammad-Ali et al.

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who is the Manifest, the Speaking, the Trustworthy 1 بِسْمِ الظَّاهِرِ النَّاطِقِ الْأَمِينِ
- 2 All praise, sanctified from words, befiteth the Lord of the Day of Judgment, Who hath illumined and adorned the world and its peoples with the lights of the Luminary of Manifestation, the One Who conversed on Sinai. In all conditions, the banner "Verily, I am God" was raised from the right side, and the standard "He doeth whatsoever He willeth" was manifested and unfurled from the other direction. Exalted be His power, glorified His might, and magnificent His signs. There is no purpose save Him. 2 حمد مقدّس از الفاظ مالک يوم معاد را لایق و سزااست که باسم اعظم عالم و امرا بانوار نیر ظهور مکّم طور منور فرمود و مزین داشت در جمیع احوال رایة اتی انا الله از شطریمین مرتفع و علم آنه یفعل ما یشاء از جهت اخری ظاهر و منصوب جلّت قدرته و عزّ افتداره و عظمت آیاته و لا مقصود غیره
- 3 O Pen! Hearken unto that which the Lord of the worlds and Master of eternity hath spoken, then make mention of God's chosen ones, His sincere servants, His trustees and bearers of His mysteries. Let nothing among all things, nor any name among all names, hold thee back. Stand before the faces of the servants and say: 3 یا قلم اسمع ما نطق به مولی العالم و مالک القدم ثم اذكر اولیاء الله و اصفائه و امناء الله و حملة اسراره ایّاک ان تمنعک شیء من الأشياء او اسم من الاسماء قم امام وجوه العباد و قل
- 4 Glory be unto Thee, O my God! Praise be unto Thee for having guided me to Thy most exalted horizon and acquainted 4 سبحانک اللهم یا الهی لک الحمد بما هدیتنی الی الأفق الأعلى و عزّفتنی نبأک الّذی به ارتعدت

me with Thy Cause, whereby the limbs of those in the realm of creation have trembled. I beseech Thee by the lights of Thy countenance and the waves of the ocean of Thy bounty to transform the tyranny of Thy servants into justice, their turning away into turning toward the court of Thy glory, and their denial into acknowledgment of that which Thou hast revealed in Thy Book. O Lord! Thou art the Generous, possessed of great bounty. Make known unto them that which behooveth them in Thy days, and their return unto the seat of Thy throne, and their repentance at the door of Thy forgiveness. Thou art the Almighty through Whose command the Herald hath called out from every direction: "The dominion, the kingdom, the grandeur and the power belong unto God, the One, the Almighty, the Mighty, the Strong, the Triumphant, the Wise."

5 O Lord! Thou beholdest the oppressor seated upon the throne of tyranny, shedding the blood of Thy loved ones with such injustice that the Manifestations of justice have lamented. Glory be unto Thee, O my God! Glory be unto Thee, O my Purpose! Glory be unto Thee, O my Beloved! Thou seest me clinging to the cord of Thy grace and holding fast to the hem of the robe of Thy mercy. I beseech Thee by Thy sovereignty that hath encompassed all created things, and by Thy command that hath subdued all contingent beings, to ordain for the people of T and F that which will draw them nigh unto the pavilion of Thy glory and the canopies of Thy grandeur. Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Mighty, the Strong, the Triumphant, the Wise.

6 O Lord! Illumine their hearts with the lights of Thy knowledge, then send down upon them from the clouds of Thy mercy the rains of Thy generosity and bounty. Thou art He to Whose power and sovereignty all names have testified, and to Whose might and grandeur all things have borne witness. By Thy glory! This servant desireth naught save the manifestation of Thy gifts and favors unto Thy servants and creatures. O Lord! I have heard the utterances of the idolaters in the land of Y, and have seen what hath befallen the sincere ones through that which the hands of the wicked have wrought. Where, O my God, is Thy power, Thy might, Thy justice and Thy sovereignty? How many homes, O my God, wherein the sighs of weeping have been raised, and how many places wherein the cries of the trustees and chosen ones have appeared! I beseech Thee, O King of Kings, by the mysteries of Thy kingdom and the lights of the Orb of Thy justice, to seize the oppressors with the scourges of Thy wrath and the transgressors with the fire of Thy anger. Thou art the Almighty, to Whose power the layers of the earth and its pebbles have testified, and to Whose might the heavens and all that was created therein have

فرائص من في ناسوت الانشاء اسئلك بأنوار وجهك و امواج بحر عطائك ان تبدل ظلم عبادك بالعدل و اعراضهم بالاقبال الى بساط عزك و انكارهم بالافرار بما انزلته في كتابك اى رب انت الكريم ذو الفضل العظيم عرفهم ما ينبغي لهم في ايامك و الرجوع الى مقر عرشك و الانابة لدى باب عفوك انك انت المقتدر الذى بأمرك نادى المناد من كل الجهات الملك و الملوك و العظمة و الجبروت لله الواحد المقتدر العزيز الفيض

5 اى رب ترى الظالم مستويًا على عرش الاعتساف و سافكًا دمًا اوليائك بظلم ناحته به مظاهر الانصاف سبحانك يا الهى و سبحانك يا مقصودى و سبحانك يا محبوبى ترانى متمسكًا بجبل فضلك و متشبثًا بأذيال رداء كرمك اسئلك بسلطانك الذى احاط الكائنات و بأمرك الذى يتفر الممككات ان تقدر لأهل التاء و الفاء ما يقربهم الى خباء مجدك و قباب عظمتك انك انت المقتدر على ما تشاء لا اله الا انت المقتدر القوى الغالب العزيز الحكيم

6 اى رب نور قلوبهم بأنوار معرفتك ثم انزل عليهم من سحاب رحمتك امطار جودك و عطائك انك انت الذى شهدت الأسماء بقدرتك و سلطنتك و الأشياء بعزك و عظمتك وعزتك ان عبدك هذا ما اراد الا ظهور مواهبك و الطافك لعبادك و خلقك اى رب سمعت مقالات المشركين فى ارض الياء و رأيت ما ورد على المخلصين بما اكتسبت ايدى الأتقياء اين يا الهى قدرتك و اقتدارك و عدلك و سلطانتك كم من بيوت يا الهى ارتفع فيها نجيب البكاء و كم من مقام ظهر فيه صرخ الأمناء و الأصفياء اسئلك يا مالک الملوك بأسرار ملكوتك و انوار نير عدلك ان تأخذ الظالمين بسياط قهرك و المعتدين بنار غضبك انك انت المقتدر الذى اقترت بقدرتك طبقات الأرض و حصاتها و باقتدارك الأفلاك و ما خلق فيها لا اله الا انت العزيز الغفار

borne witness. There is no God but Thee, the Mighty, the All-Forgiving.

- 7 The glory shining forth from the horizon of the heaven of proof be upon thee, O Muhammad-Qabli-'Ali, and upon My loved ones and friends who have drunk the choice wine sealed with My Name, the Mighty, the Unconstrained.

7 البهَاء المشرق من افق سماء البرهان عليك يا محمد
قبل على و على اوليائى و احبائى الذين شربوا
الرحيق المختوم باسمى العزيز المختار

BLIB_Or15690.091

BH02049

Date: 1307 ? [1889-1890]

- 1 He is the Hearing, the Answering.
- 2 God beareth witness that there is none other God but Him, and He Who hath come with the truth is verily the Dawning-Place of the signs of God, the Lord of all worlds. Through Him was opened the door of bounty to the world and the ocean of knowledge surged among the peoples. But for Him, the verses would not have been sent down nor would the clear proofs have appeared. To this the Mother Book beareth witness in the final return.
- 3 O 'Ali! Hearken unto the call of the Wronged One. He maketh mention of thee from the precincts of the prison in such wise as to draw thee nigh unto God, the Lord of all religions. Blessed is the one whose strength is not weakened by the veils of the world and whose steadfastness is not shaken by the oppression of those who have disbelieved in God, the Lord of lords. Thy letter which thou didst send to the Name of Generosity, upon him be My glory, hath arrived. We have answered thee with this Tablet from whose horizon the lights have shone forth. We bear witness that thou hast turned to God and attained His presence and heard what the Son of 'Imran heard on the Mount of Knowledge. Blessed art thou and blessed is he who hath clung to the cord of God, the Revealer of verses.
- 4 We have desired to make mention of My loved ones there who heard the Call when it was raised in truth and answered their Lord, the Lord of all religions. O friends of God in Faran! Hearken unto the call of the Wronged One. He maketh mention of you and biddeth you show forth such steadfastness that neither the veils of names nor the idols of fancy and vain imaginings shall hold you back. Cast away what the people possess,

1 هو السامع المجيب

2 شهد الله انه لا اله الا هو والذى اتى بالحق انه
لمشرق آيات الله رب العالمين به فتح باب الكرم
على العالم و ماج بحر العرفان بين الأمم لولاه ما
نزلت الآيات و ما ظهرت البينات يشهد بذلك
أم الكتاب فى المآب

3 يا على اسمع نداء المظلوم انه يذكرک من شطر
السجن بما يقربک الى الله مالک الأديان طوبى
لقوى ما اضعفته سبحات العالم و لقائم ما اقعه
ظلم الذين كفروا بالله رب الأرباب قد حضر
كتابک الذى ارسلته الى اسم جود عليه بهائى
اجبتناک بهذا اللوح الذى من افقه اشرفت
الأنوار نشهد أنك اقبلت و فزت بالله و لقاءه و
سمعت ما سمعه ابن عمران فى طور العرفان طوبى
لك و لمن تمسک بحبل الله منزل الآيات

4 اردنا ان نذكر احبائى هناك الذين سمعوا النداء
اذ ارتفع بالحق و اجابوا ربهم مالک الأديان يا
اولياء الله فى فاران اسمعوا نداء المظلوم انه يذكرکم و
يأمرکم بالاستقامة الكبرى بحيث لا تمنعکم حجاب
الأسماء و لا اصنام الظنون و الأوهام ضعوا ما

turning with your hearts unto God, the Lord of the final return. Say: Beware lest the might of the world and the clamor of the peoples prevent you. Take ye hold of the Book of God with the power that proceedeth from Him and the strength that cometh from His presence. He will aid you with the hosts of the seen and the unseen. There is none other God but Him, the Single, the One, the Powerful, the Chosen One.

- 5 We make mention at this time of Mir Husayn with a mention whereby the hearts of the people of understanding are attracted. O Husayn! The Wronged One in prison maketh mention of thee even as He hath mentioned My loved ones at eventide and at dawn. And We make mention of 'Ali-Akbar and give him the glad-tidings of that which hath been sent down for him from the heaven of the bounty of his Lord, the Lord of all men. O 'Ali-Akbar! Know thou that the Call hath been raised at the Most Great Scene in the prison of 'Akka. Blessed is he who hath heard and woe unto every heedless doubter. And We make mention of him who was named Rajab-'Ali who hath turned unto God, the Lord of mankind. Give thanks unto God thy Lord and praise Him for having moved the Most Exalted Pen to make mention of thee in days wherein all things have spoken saying: "The Promised One hath come! The command belongeth unto God, the Powerful, the Mighty, the Forgiving!"

- 6 At this time We make mention of My trusted ones and My chosen ones who have held fast unto the Sure Handle in the days of their Lord, the Lord of all men, and have acknowledged that which the Tongue of Grandeur had spoken before all things. There is none other God but Him, the Single, the One, the Mighty, the Help in Peril.

- 7 O 'Ali! We have illumined the world with the lights of the Sun of My utterance and have perfumed it with the fragrances of My revelation and adorned it with My manifestation which hath encompassed all who are in earth and heaven. Blessed is he who hath attained and woe unto every heedless doubter. Say: O people of the Bayan! The oceans of the world have surged through My remembrance and the trees have spoken even as the Tree of the Mount hath spoken. To this He beareth witness in Whose grasp is the reins of all mysteries. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of lords.

عند القوم متوجّهين بالقلوب الى الله مالك يوم
المآب قل اياكم ان تمنعكم سطوة العالم وضوضاء
الأمم خدوا كتاب الله بقوة من عنده وقدره من
لدنه انه يؤيدكم بجنود الغيب والشهادة لا اله الا
هو الفرد الواحد المقتدر المختار

5 ونذكر مير قبل حسين في هذا الحين بذكر تجذب به
افتدة اولى الألباب يا حسين ان المظلوم في السجن
يذكر كما ذكر اوليائى في العشي والاشراق ونذكر
علي قبل اكبر ونبشره بما نزل له من سماء عطاء
ربه مالك الرقاب يا علي قبل اكبر اعلم ان النداء
ارتفع في المنظر الأكبر في سجن عكا طوبى لمن
سمع وويل لكل غافل مرتاب ونذكر من سمى
برجب على الذي اقبل الى الله مولى الأنام انك
اشكر الله ربك ثم احمده بما تحرك على ذكر
قلبه الأعلى في أيام فيها نطقت الأشياء قد اتى
الموعود الأمر لله المقتدر العزيز الغفار

6 ونذكر في هذا الحين امنائى واوراقى الذين تمسكوا
بالعروة الوثقى في أيام ربهم مولى الورى واعترفوا
بما نطق به لسان العظمة قبل الأشياء لا اله الا
هو الفرد الواحد العزيز المستعان

7 يا على قد نورنا العالم بأنوار شمس بيانى وعطرناه
بنفحات وحي وزيتاه بظهورى الذى احاط من
فى الأرض والسماء طوبى لمن فاز وويل لكل
غافل مرتاب قل يا ملا البيان قد ماجت بحور
العالم بذكرى ونطقت الأشجار بما نطقت به سدره
الطور يشهد بذلك من فى قبضته زمام الأسرار
البهاء المشرق من افق سماء رحمتى عليك وعلى
من معك ويحبك لوجه الله رب الأرباب

BLIB_Or15728.018, BLIB_Or15734.1.019

BH02076

To: Aqa Mirza Muhammad Ali Tafrishi, in Tihiran

Date: 1307 ? [1889-1890]

- 1 He is the Consoler, the Comforter, the Faithful Speaker 1 هو المعزّي المسليّ الناطق الأمين
- 2 Praise be to God Who hath appeared through the kingdom of His utterance and revealed that which was treasured within His knowledge and hidden in the repository of His protection. He, verily, is the Truth, there is no God but Him, the Single, the One, the Mighty, the Powerful. 2 الحمد لله الذي ظهر بملكوت بيانه و اظهر ما كان مخزوناً في علمه و مكنوناً في كنز عصمته انه هو الحق لا اله الا هو الفرد الواحد المقتدر القدير
- 3 This is a Day wherein the Herald calleth out before the faces of all people and giveth them glad tidings of that which hath been ordained for them by the Most Exalted Pen in the Sacred Books and Tablets. He hath come for the life of the world and all that dwell therein. Blessed is the servant who hath attained unto the breezes of revelation in the days of God, the Lord of all mankind. 3 هذا يوم فيه ينادى المناد امام وجوه العباد و يبشّرهم بما قدّر لهم من القلم الأعلى في الزبر و الألواح انه جاء لحياة العالم و من فيه طوبى لعبد فاز بنفحات الوحي في أيام الله ربّ الأرباب
- 4 This is a Day wherein the Mother Book proclaimeth and guideth the people unto the horizon wherefrom hath shone forth the Luminary of God's utterance, the Lord of all men. 4 هذا يوم فيه ينادى أم الكتاب و يهدي الناس الى افق منه اشرق نير بيان الله مالک الرقاب
- 5 Glory be unto Thee, O my God! Thou seest Thy servant standing before the door of Thy bounty, uttering Thy praise and seeking to enter Thy presence. I beseech Thee by the all-encompassing power of Thy verses, the might of Thy Will and the sovereignty of Thy Purpose, to assist Thy loved ones in that which Thou lovest and art pleased with. Then enable them to render such service as shall cause its fragrance to be diffused throughout the world. O my Lord! Deprive them not of the outpourings of Thy days. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things past and future. 5 سبحانک اللهم يا الهي ترى عبدک قائماً لدى باب عطائك و ناطقاً بشائک و اراد الورود امام وجهک اسئلك باحاطة آياتک و اقتدار مشيتک و نفوذ ارادتك ان تؤيد اوليائك على ما تحب و ترضى ثم وقفهم على خدمة يتضوع بها عرفه في العالم اى رب لا تمنعهم عن فيوضات أيامک انک انت المقتدر على ما تشاء و في قبضتک زمام الأمور من الأولين و الآخرين
- 6 O thou who gazeth toward the horizon of God! We have desired to draw thee nigh through wings unsullied by the clay of idle fancies and vain imaginings, and through a will unhindered by the ranks of wickedness and indecency. Thy Lord, verily, is powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the All-Bountiful. 6 يا ايها الناظر الى افق الله انا اردنا ان نقربک بأجنحة ما غيرها طين الظنون و الأوهام و بارادة ما منعها صفوف البغي و الفحشاء ان ربک هو المقتدر على ما يشاء لا اله الا هو العزيز الوهاب
- 7 And We have desired at this time to make mention of My handmaiden and My leaf who hath soared on the wings of longing unto God, the Lord of the Day of Mutual Meeting. O Pen! Say: The first fragrance from the breezes of revelation and the first light that hath shone forth from the lights of the Countenance be upon thee, O handmaiden of God, and upon those 7 و اردنا ان نذكر فيهذا الحين امتي و ورقتي التي طارت بأجنحة الاشتياق الى الله مالک يوم التلاق يا قلم قل أول نفحة من نفحات الوحي و أول نور سطع من انوار الوجه عليك يا امة الله

who circle round the Throne at eventide and at dawn. We testify that she turned when the Call was raised and answered her Lord with the word "Yea." We testify that she attained unto My days, held fast to My loving-kindness, clung to the hem of My mercy, and spoke My praise amongst My handmaidens and My leaves. We beseech God, blessed and exalted be He, to send down upon her at all times the fragrances of His Name, the All-Merciful. By the life of God! At the moment We desired to make mention of her, the ocean of forgiveness surged and the fragrance of God's garment, the Lord of all religions, was diffused. Thus did the Sun of Grace shine forth from the horizon of God's will, the Lord of the beginning and the end. Blessed is she and joy be unto her! She turned when most handmaidens turned away, and she acknowledged when the denizens of the realm of creation denied, save those whom God, He Who is established upon the throne of His Name, the Mighty, the All-Bountiful, willed.

- 8 O Muhammad-'Ali! Upon thee be My glory and My loving-kindness. When thou hast attained unto My Tablet and perceived the fragrance of My utterance and drunk from the ocean of My knowledge, say: My God, my God! Praise be to Thee for having given me to drink from the ocean of Thy bounty and guided me unto Thy mighty announcement and shown me Thy signs and caused me to hear Thy call. I beseech Thee to forgive Thy handmaiden who hath ascended unto Thee, then forgive those who have turned toward her resting place and visited her, by virtue of that which hath been sent down from Thy Most Sweet Tongue and Thy Most Exalted Pen. Verily Thou art 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 Mighty, the All-Bountiful.

و على اللائى طفن العرش فى العشي والاشراق
نشهد انها اقبلت اذ ارتفع النداء واجابت موليا
بكلمة بلى ونشهد انها فازت بأيامى وتمسكت
بعنابى وتشبثت بأذيال رحمتى ونطقت بثنائى
بين امائى واوراقى ونسئل الله تبارك وتعالى
ان ينزل عليها فيكل الأحيان نفحات اسمه الرحمن
لعمر الله فى الحين الذى اردنا ذكرها ماج بحر
الغفران وهاج عرف قيص الله مالک الأديان
كذلك اشرق نير الفضل من افق ارادة الله
مالک المبدء والمآب طوبى لها ونعيماً لها انها
اقبلت اذ اعرض اكثر الاماء واقرت اذ انكر
اهل ناسوت الانشاء الا من شاء الله المستوى
على عرش اسمه العزيز المنان

8 يا محمد قبل على عليك بهائى و عنابى اذا فزت
بلوحى و وجدت عرف بيانى و شربت من بحر
على قل الهى الهى لك الحمد بما سقيتني من بحر
عطائك و هديتني الى نبأك العظيم و اريتني
آثارك و اسمعتني ندائك اسئلك ان تغفر
لأمتك التي صعدت اليك ثم اغفر لمن توجه
الى رمسها و زارها بما نزل من لسانك الأحلي
و قلبك الأعلى انك انت مولى الورى و رب
العرش والثرى لا اله الا انت العزيز الفضال

INBA27:071, BLIB_Or15690.101,
BLIB_Or15728.115, DMSB.010, YMM.030

BH02109

To: Aqa Jamalid-Din

Date: 1307 ? [1889-1890]

- 1 In the name of God, the One

1 بنام خداوند یگا

- 2 This is a Book which the All-Merciful hath sent down for those who have turned to and believed in God, the Lord of Lords. O Jamalu'd-Din! Hearken unto the call of God, the True King,

2 کتاب انزله الرحمن لمن اقبل و آمن بالله رب
الأرباب يا جمال الدين اسمع نداء الله الملك الحق

the Manifest One. He maketh mention of thee that thy remembrance may endure in the Mother Book. Say: Praise be to Thee, O my God, and glory be to Thee, O Beloved of my heart and He Who is mentioned in my inmost being, for having illumined my face with the lights of Thy countenance and enabled me to acknowledge that which Thou hast sent down from the heaven of Thy grace. I beseech Thee by the waves of the ocean of Thy utterance in Thy days to strengthen me to remain steadfast in Thy remembrance and praise. Then grant me, O my God, the Kawthar of Thy knowledge and the food of Thy heaven, and aid me through Thy bounty and Thy hosts. Verily Thou art the Almighty, the Glorious, the All-Bountiful.

- 3 O thou who gazest upon the countenance! The divine favor, grace and mercy concerning thee are more manifest than the sun at high noon. With this supreme bounty and greatest favor, thou must at all times hold fast to that which will exalt the Word of God, in such wise that from all directions the lights of remembrance and utterance may appear and become evident. Set aside all else save thy Lord and take His Book through His name and power, and remind the people in His days. Verily He will be with thee and will strengthen thee as He pleaseth, and He is the Almighty, the Powerful.

- 4 In these days countless writings have gone to foreign lands, such that some from those parts have turned toward Iran to gain knowledge of this Most Great Cause, and having obtained what divine writings they could, have returned. The details of this will soon be spread abroad and you will become informed thereof. This Wronged One is not content that from you and Haji Faraju'llah, after much effort, no fruit or trace should appear. You must hold fast to the hem of steadfastness and grasp the strong cord of wisdom and utterance, that there may appear from you both that which befiteth this manifest Cause. Praise be to God that corruption, conflict and disputation have been erased from the Book, as every discerning one and every informed scholar doth testify. All must aid the Cause of the Goal of the world through praiseworthy character, good deeds, wisdom and utterance. It hath been repeatedly mentioned that the hosts are goodly deeds and praiseworthy character, and the commander is the fear of God. Blessed is he who hath recognized and joy be to him who hath held fast to what God, the Lord of the mighty throne and this noble station, hath desired.

- 5 In all conditions We beseech and implore the Self-Subsisting that He may aid thee and Haji to that which befiteth His Day. Effort is necessary and steadfastness obligatory, that perchance the hatred and rancor hidden in the hearts of the

المبین انه ذکرک بما یبقی به ذکرک فی امّ الکتاب
قل لک الحمد یا الهی و لک البهاء یا محبوب
قلبی و المذکور فی فؤادی بما تورت وجهی بأنوار
وجهک و ایدتی علی الاقرار بما انزلته من سماء
فضلک اسألك بأمواج بحر بیانک فی ایامک
ان تؤیدنی علی الاستقامة علی ذکرک و ثنائک
ثم ارزقنی یا الهی کوثر عرفانک و مائدة سمائک
ثم انصرنی بجودک و جنودک انک انت المقتدر
العزیز الوهاب

3 یا ایها الناظر الی الوجه عنایت و فضل و رحمت
الهی دریاره آن جناب اظهار از شمس است فی
وسط الزوال مع این فضل اعظم و عنایت کبری
باید در لیلی و ایام تمسک نمائی بآنچه سبب اعلاء
کلمه الله است بشأنی که از جمیع جهات انوار
ذکر و بیان ظاهر و هویدا گردد ضعیف ما دون
ربک و خذ کلمه باسمه و قدرته و ذکر الناس فی
ایامه انه یکون معک و يؤیدک کیف یشاء و
هو المقتدر القدير

4 این ایام آثار لا تحصى بممالک اجنبیه رفته یعنی
از آنجهات بعضی لأجل اطلاع بر این امر اعظم
بجهات ایران توجه نموده اند و بقدر مقدور از
آثار الهی اخذ نموده و راجع گشتند عنقریب
تفصیل آن انتشار یابد و آن جناب آگاه شوند این
مظلوم راضی نمیشود که از جناب شما و حاجی
فرج الله بعد از زحمتهای زیاد ثمر و اثری ظاهر
نگردد باید بذیل استقامت تثبیت نمائید و بحبل
متین حکمت و بیان تمسک جوئید لیظهر منکما
ما ینبغی لهذا الأمر المبین لله الحمد فساد و نزاع و
جدال از کتاب محو شده یشهد بذلک کل عارف
بصیر و کل عالم خبیر باید کل باخلاق مرضیه و
اعمال طیبیه و بحکمت و بیان امر مقصود عالمیان
را نصرت نمایند مکرر ذکر شده جنود اعمال و
اخلاق طیبیه مرضیه و سردار تقوی الله بوده
طوبی لمن عرف و نعیماً لمن تمسک بما اراده الله
رب العرش العظیم و هذا المقام الکریم

5 در جمیع احوال از غنی متعال سائل و آمل که
آن جناب و حاجی را مؤید فرماید بر آنچه سزاوار
یوم اوست همت لازم و استقامت واجب که

various groups may be stilled through the Kawthar of divine counsel and heavenly wisdom and utterance. This is the aim of this Wronged One, as all things and their traces, the trees and their fruits, the suns and their radiance, and the moons and their effulgence do testify. Blessed are they who attain and joy be to them who know. The glory shining from the horizon of the heaven of thy Lord's bounty be upon thee and upon those who are with thee and who hearken to thy words concerning this mighty and wondrous Cause.

شاید ضغینه و بغضای مکنونه در افئدة احزاب
بکوتر نصیح الهی و حکمت و بیان ربانی ساکن
گردد اینست مقصود این مظلوم تشهد بذلک
الأشیاء و آثارها و الأشجار و ثمارها و الشّمس
و اشراقها و الأقمار و سطوعها طوبی للفائزين و
نعیماً للعارفين البهاء المشرق من افق سماء عطاء
ربک علیک و علی من معک و یسمع قولک
فی هذا الأمر العزیز البدیع

BLIB_Or15695.125

BH02108

To: Aqa Siyyid Isma'il

Date: 1307 ? [1889-1890]

1 He is the True Speaker from His most exalted horizon.

1 هو الناطق الصادق من افقه الأعلى

2 The Book of God speaks the truth: There is no God but Him, the Protector, the Self-Subsisting. The Fire calls out from the direction of the Mount, saying: "O people! The Promise has come, and He Who speaks is indeed the Promised One." The Balance proclaims: "O people of the earth! Fear the All-Merciful and be not of those who understand not." This is the Day wherein the Call has been raised from the most exalted horizon. Blessed are they who hear. The Path walks and says: "Draw nigh, O people, unto the Dawning-Place of bounty. The seal of the Choice Wine has been broken in the name of God, the Protector, the Self-Subsisting."

2 کتاب الله ینطق بالحقّ انه لا اله الا هو المهیمن
القیوم والنار من شطر الطور تنادی وتقول یا قوم
قد اتی الوعد و الذی ینطق انه هو الموعود والمیزان
ینادی یا ملاء الأرض اتقوا الرحمن ولا تكونوا من
الذینهم لا یفقهون هذا یوم فیہ ارتفع النداء من
الأفق الأعلى طوبی لقوم یسمعون والصراط یمشی
ویقول اقبلوا یا قوم الی مطلع العطاء قد فتح ختم
الرحیق المختوم باسم الله المهیمن القیوم

3 O Isma'il! Blessed art thou, for the Wronged One has turned toward thee from this praiseworthy station and remembers thee with that whereby all things have been adorned through the light of remembrance from God, the Powerful, the Mighty, the Loving. Give glad tidings to the servants of this Most Great Revelation, through which has been manifested what was hidden in the knowledge of God, the Lord of existence. Beware lest the doubts of the people prevent thee from serving the Cause, or their might frighten thee. Be a teacher of God's Cause in all conditions. Verily He will protect thee, aid thee, and inspire thee with that which will draw people near unto Him. He is the Truth, the Knower of the unseen. Blessed art thou for having drunk the wine of revelation from the hand of the bounty of thy Lord, the Possessor of the seen and unseen.

3 یا اسمعیل طوبی لک بما اقبل الیک المظلوم من
هذا المقام المحمود و یذکرک بما تزینت الأشياء
بنور الذکر من لدی الله المقتدر العزیز الودود
بشر العباد بهذا الظهور الأعظم الذی به ظهر ما
کان مکنوناً فی علم الله مالک الوجود ایاک
ان تمنعک شبهات القوم عن خدمة الأمر او
تخوفک سطوه الجنود کن مبلغ امر الله فی کلّ
الأحوال انه یحفظک و ینصرک و یلهمک ما
یقرب الناس الیه انه هو الحقّ علام الغیوب
هنيئاً لک بما شربت رحيق الوحي من ید عطاء
ربک مالک الغیب والشهود

4 O Ibrahim! Rejoice that the Lord of Eternity has turned toward thee from His Most Great Prison and revealed for thee that which has diffused the fragrances of utterance throughout all possibility. Exalted is the All-Merciful Who has come in the shadows of the clouds with a Cause before which armies cannot stand. Thy letter reached the Wronged One and the Trusted One, upon him be the Glory of God, the Lord of the worlds, delivered it. We read it and found from it the fragrance of thy sincerity, thy turning and thy devotion to God, the Lord of the Frequented Fane. Let not the words of those who have denied the Witness and the Witnessed grieve thee. We beseech God, blessed and exalted be He, to make thee attracted by His verses, firm in His Cause, and detached from all else. Verily He has power over what He willeth through His word "Be" and it is. Give glad tidings to the people of this Day which the Messenger foretold from God, the Mighty, the Praiseworthy - the Day when mankind shall stand before the Lord of the worlds. Say: O concourse of divines! Fear the Lord of Names. He has come with verses that have attracted the hearts of those who know. Beware lest ye deprive yourselves of this bounty which has encompassed the seen and unseen. Blessed art thou, O Ibrahim, and joy be unto thee for having taken the wine of revelation from the hand of the bounty of thy Lord and drunk thereof in His name, the Mighty, the Wondrous.

5 We remember Mirza before Aqa with the verses of God, the Powerful, the Mighty, that the call of his Lord may attract him and draw him near. He is verily the Compassionate, the Generous. We remember My loved ones there and command them with that which will raise high the station of the Word among the servants, and We counsel them with that which God counseled His chosen ones in His perspicuous Book. We beseech God to preserve them and assist them with the hosts of verses. He is verily the Commander, the Strong, the Mighty. The Glory from Us be upon you and upon those who have heard, turned toward and answered the Herald of Grandeur in this exalted and glorious station.

4 يا ابراهيم افرح بما اقبل اليك مالک القدم من شطر سجنه الأعظم و انزل لك ما فاحت به نفحات البيان في الامكان تعالى الرحمن الذي اتى في ظلل الغمام بأمر لا تقوم معه الصفوف حضر كتابك لدى المظلوم و ارسله الأمين عليه بهاء الله رب العالمين قرأناه وجدنا منه عرف خلوصك و اقبالك و توجهك الى الله رب البيت المعمور اياك ان تحزنك مقالات الذين كفروا بالشاهد و المشهود نسأل الله تبارك و تعالى ان يجعلك منجذباً بآياته و متمسكاً بأمره و منقطعاً عن دونه انه هو المقتدر على ما يشاء بقوله كن فيكون بشر الناس بهذا اليوم الذي بشر به الرسول من لدى الله العزيز الحميد يوم يقوم الناس لرب العالمين قل يا معشر العلماء اتقوا مالک الأسماء انه اتى بآيات انجذبت بها افئدة العارفين اياكم ان تمنعوا انفسكم عن هذا الفضل الذي احاط الغيب و الشهود طوبى لك يا ابراهيم و هنيئاً لك بما اخذت رحيق الوحي من يد عطاء ربك و شربت منه باسمه العزيز البديع

5 و نذكر ميرزا قبل آقا بآيات الله المقتدر القدير ليجذبه نداء ربه و يقربه اليه انه هو المشفق الكريم و نذكر اوليائى هناك و نأمرهم بما يرتفع به مقام الكلمة بين العباد و نوصيهم بما وصى به الله اصفياه في كتابه المبين و نسأل الله ان يحفظهم و يؤيدهم بجنود الآيات انه هو الأمر القوى القدير البهاء من لدنا عليكم و على الذين سمعوا و اقبلوا و اجابوا منادى العظمة في هذا المقام العزيز الرفيع

BLIB_Or15695.186

BH02122*To: Jinab-i-Afnan**Date: 1307 ? [1889-1890]*

- 1 He is God – exalted be His glory – the Lord of wisdom and utterance. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O My Afnan! Upon thee be My glory and My loving care, and the mercy of thy Lord, the Compassionate, the Bountiful. He maketh mention of Himself through every remembrance and every name. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Thou hast, in truth, been remembered in the presence of the Wronged One by verses whereby the hearts of them that know have been drawn. 2 يا افنانى عليك بهأتى وعنايتى ورحمة ربك المشفق الكريم انه يذكر نفسه بكل الاذكار والاسماء يفعل ما يشاء ويحكم ما يريد قد كنت مذكوراً لدى المظلوم بايات بها انجذبت افئدة العارفين
- 3 Thy letter hath reached the servant who standeth before the Countenance, and hath been received with acceptance and attentive hearing. We beseech God to open before your faces the gates of bounty and bestowal, and to exalt through you His remembrance in the world of creation and in the Concourse on high. Verily, He is the Omnipotent, the All-Knowing, the All-Wise. 3 قد حضر كتابك الذى ارسلته الى العبد الحاضر لدى الوجه وفاز بالقبول والاصغاء نسئل الله ان يفتح على وجوهكم ابواب الفضل والعطاء ويرفع بكم ذكره فى ناسوت الانشاء والملا الاعلى انه هو المقتدر العليم الحكيم
- 4 Say: The Cause hath come, and the Cause is God's, the Lord of all the worlds. He it is by Whose command whatsoever hath been and whatsoever shall be hath appeared, and that which lay hidden in the earth and veiled from eyes hath been brought forth. He is, in truth, the Expounder, the All-Knowing. 4 قل قد اتى الامر والامر لله رب العالمين هو الذى بامرہ ظهر ما كان وما يكون وبرز ما كان مخزوناً فى الارض ومستوراً عن الابصار انه هو المبين العليم
- 5 Thou didst attain unto presence and meeting in appointed months, and thou hast spoken the truth in thy letter. We beseech God to deliver thee and the Afnan from those who have broken the Covenant of God and cast behind them His firm decree, and to assist them in that which beseemeth them. Verily, He is the All-Forgiving, the All-Merciful. 5 قد فزت بالحضور واللقاء فى اشهر معلومات ونطقت بالحق فى كتابك نسئل الله ان يخليك وافنانه من الذين نقضوا عهد الله ونبذوا امره الحكم المتين ويؤيدهم على ما ينبغى لهم انه هو الغفور الرحيم
- 6 And we beseech God – blessed and exalted be He – to confirm My Afnan – upon whom be My glory and My loving care – to hold fast to that which profiteth him and exalteth his station, and through which the fragrance of trustworthiness is diffused throughout the land. Verily, He is powerful to do whatsoever He willeth, by His mighty and wondrous Word. 6 ونسئل الله تبارك وتعالى ان يوفق افنانى عليه بهأتى وعنايتى على التمسك بما ينفعه ويرفع مقامه ويتصوع به عرف الامانة فى البلاد انه هو المقتدر على ما يشاء بقوله العزيز البديع
- 7 We have read what thou didst send him concerning the ordinances of thy Lord, and what We commanded him aforetime and hereafter. Verily, He is the Generous, the Possessor of great bounty. We have willed for him confirmation from the ocean of the loving care of God, the Omnipotent, the Almighty. 7 قد قرأنا ما ارسلته اليه من احكام ربك وما امرناه به من قبل ومن بعد انه هو الكريم ذو الفضل العظيم واردنا له التوفيق من بحر عناية الله المقتدر القدير

- 8 What that Afnan hath sent hath been examined. In truth he hath spoken rightly, and from the True One we ask for every confirmation. Say: O My Afnan! Grieve thou not for anything. Ere long shall the standards of guidance be raised among mankind, your stations be exalted, and God guide His servants through you. Verily, He is with him whom He loveth and whom He hath related unto His own Self.
- 9 Whatsoever hath flowed from the Pen hath appeared and will appear. In truth, the honoured Afnan, from the earliest days, have arisen to serve and to aid, to make mention and to praise. The recompense of these deeds is treasured with the Self-Sufficing, the Exalted. Pride is theirs, and favours are theirs; and every day the outpourings of loving-kindness are made manifest and shall continue to be made manifest. Thus hath the Most Exalted Pen spoken in this blessed, mighty, and wondrous Day.
- 10 As to Jinab Rida, after [the one called] an-Nabil: he hath for some time dwelt beneath the shade of the merciful loving care, and hath chosen for himself, nigh unto the mercy of his Lord, a radiant station. He hath repeatedly made mention of you. We beseech God – blessed and exalted be He – to write for you every good that He hath revealed in His perspicuous Book.
- 11 Make mention, on behalf of the Wronged One, of the friends in that land, and announce unto them glad-tidings through the effulgent manifestations of the lights of God's bounty. And make mention of the one referred to as Alâ-yi-Kuchak – upon him be the glory of God – remember him from Me, and give him glad tidings through My remembrance of him.
- 12 And at the close of the words say:
- 13 O my God, my God! I beseech Thee by Thy will whereby all created things were set in motion, and by Thy pervasive purpose that hath encompassed all things, to ordain for Thine loved ones that whereby their eyes may be gladdened and their stations exalted. Then grant them, O my God, Thine abiding bounty and Thy everlasting table. Verily, Thou art the All-Powerful, the Mighty, the All-Bestowing.
- 14 The glory that shineth from the horizon of the heaven of My mercy be upon you, O My Afnan, and upon My loved ones who have cast behind them vain imaginings and hastened unto the horizon of certitude.
- 8 آنچه آن افنان ارسال داشتند ملاحظه شد في الحقيقه بحق نطق نمود اند واز حق از برار كل تأييد ميطلبهم قل يا افناني لا تحزن من شئ سوف ترتفع اعلام الهداية بين البرية وترتفع مقاماتكم ويهدي الله بكم عباده انه مع من احبه ونسبه الى نفسه
- 9 آنچه از قلم جاری كل ظاهر شده ومیشود في الحقيقه حضرات افنان از اول امر بخدمت ونصرت وذكر وثنا قيام نمود اجر اين اعمال نزد غني متعال مكنون ونفر ونست وعنايات تشرهه يوم ظاهر شده ومیشود كذلك نطق القلم الاعلى في هذا اليوم المبارك العزيز البديع
- 10 جناب رضا بعد النبيل چند سیت در ظل عنایت رحمانی ساکن قد اتخذ لنفسه في جوار رحمة ربه مقاماً منيراً مكرّر ذكر شما را نمود نسل الله تبارك وتعالى ان يكتب لكم كل خير انزله في كتابه المبين
- 11 اولیای آن ارض از قبل مظلوم ذکر نما وبتجلیات انوار نیر فضل الهی بشارت ده وجناب مذکور ذکر آلا کوچک علیه بهاء الله را نمود ذکره من قبلی وبشره بذکری آتیه
- 12 وفي آخر القول قل
- 13 الهی الهی استلک بارادتک التي بها تحركت الکائنات وبمشیتک النافذة في الاشياء کلها بان تقدر لاولیائك ما تقر به عیونهم وترتفع مقاماتهم ثم ارزقهم يا الهی نعمتک الباقیه و ماأنتک السرمديّة انک انت المقتدر العزيز الوهاب
- 14 البهاء المشرق من افق سماء رحمتی علیکم یا افناني وعلى اولیائی الذين نبذوا الاوهام ورائهم مسرعين الى افق اليقين

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BH02132

To: Ghulam-Ali son of Dhabih, in Tihran

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who is the Guardian over all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 The Mother Book on the Day of Return proclaims: O learned ones, recognize the value of this Day! This is that Day which the Torah foretold in the revealed words "Lead forth the people from darkness into light and remind them of the Days of God." And the Desired One of all worlds declares in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." Each of the divine Books is adorned with His mention and bears glad tidings of His appearance. This is the Book that has no likeness or equal, and from which all books have appeared and to which they return. 2 أَمَّ الْكَلَامِ فِي يَوْمٍ مَّآبٍ مِيفَرْمَايِدْ يَا احْبَارِ قَدْرِ يَوْمِ رَا بِدَانِيْدِ اَيْنِ اسْتِ اَنْ يَوْمِيكِهْ تَوْرِيَهْ بَاَنْ بِشَارَتْ دَاْدِهْ بِقَوْلِ مَنْزِلِهْ اِنْ اَخْرَجَ الْقَوْمَ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ وَذَكَرْهُمْ بِاَيَّامِ اللّٰهِ وَ مَقْصُوْدِ عَالَمِيَانِ دَرْ فَرْقَانِ مِيفَرْمَايِدْ يَوْمِ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ هَرِيَكِ اَزْ كَتَبِ الْهَى بِذَكَرْشِ مَزِيْنِ وَ بَظُهُورْشِ مَبْشَرِ اَوْسْتِ كَنَّايِكِهْ شَبِهْ وَ مِثْلِ نَدَاشْتِهْ وَ جَمِيْعِ كَتَبِ اَزْ اَوْ ظَاْهَرِ وَ بَاوْ رَا جِعِ
- 3 O people of God! The Most Great News has appeared and the wondrous Light shines forth. Gird up the loins of service and strive, that perchance those who are heedless may become aware of the Most Great News and hold fast to that which God has willed. This Wronged One remembers you at all times. We beseech God, exalted be His glory, to make each of you appear as a brilliant and radiant light among His servants, that all may follow your goodly deeds and praiseworthy character, and attain the station of nearness and the word of divine good-pleasure. 3 يَا حَزْبِ اللّٰهِ نَبَأٌ عَظِيْمٌ ظَاْهَرُ وَ نُوْرٌ بَدِيْعٌ سَاْطِعٌ كَمَرِ خَدَمْتِ رَا حَكْمِ نَمَائِيْدِ وَ هَمَّتْ كَنِيْدِ شَائِدِ غَافِلِيْنَ اَزْ نَبَأِ عَظِيْمِ اَكَاْهْ شُوْنْدِ وَ بِهْ مَا اَرَادَهْ اللّٰهُ تَمَسَّكْ نَمَائِيْدِ اِيْمْظَلُوْمِ دَرْ لِيَالِيْ وَ اَيَّامِ بِذَكَرِ شَمَا مَشْغُوْلِ اَزْ حَقِّ جَلِّ جَلَالِهْ مِيطْلَبِيْمِ هَرِيَكِ اَزْ شَمَا رَا مَبْتَاْهْ نُوْرِ سَاْطِعِ لَامِعِ مَا بَيْنِ عِبَادِ ظَاْهَرِ فَرْمَايِدْ تَا كَلِّ بَاعْمَالِ طَيِّبِهْ وَ اِحْلَاقِ مَرْضِيَّهْ شَمَا تَمَسَّكْ نَمَائِيْدِ وَ بِمَقَامِ قُرْبِ وَ كَلِمَهْ رِضَا فَاثَرِ شُوْنْدِ
- 4 O son of Dhabih! Upon thee and those with thee be My glory! Thou hast ever been remembered and, God willing, shall continue to be. Repeatedly have thy letters reached the Most Holy Court and been seen and heard. Grieve not over anything, but in all matters place thy trust in God, the Lord of Revelation. 4 يَا اِبْنَ ذَبِيْحِ عَلِيْكَ وَ عَلٰى مَنْ مَعَكَ بِهَائِيْ لَا زَالِ مَذْكُوْرٌ بُوْدِهْتِيْ وَ اِنْشَاءَ اللّٰهِ هَسْتِيْ مَكْرَرِ نَامَهَايِ شَمَا بِسَاحْتِ اَقْدَاسِ وَ مَشَاهِدِهْ وَ اصْغَا فَاثَرِ لَا تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ فِيْ الْأُمُوْرِ عَلٰى اللّٰهِ مَالِكِ الظُّهُوْرِ
- 5 Some time ago the petition of the handmaiden of God, upon her be My glory, arrived. Indeed hardship has befallen, but first His Honour Haji, upon him be My glory, among the Afnan, must be consulted, and after receiving news and information, they may proceed to their ultimate goal and highest aim. In these days the affairs of the Afnan were somewhat disrupted and suspended, as the transactions in various regions, due to the treachery of certain covenant-breakers, were seen to be without effect or fruit. Therefore, no blame lies or has lain upon them. Say: My God, my God! Aid the treacherous to be trustworthy, the slanderers to be truthful, and the ungodly to return to the Tree of Thy oneness and the gate of Thy 5 چَنْدِيْ قَبْلِ عَرِيْضَهْ اِمَّةِ اللّٰهِ عَلِيْهَا بِهَائِيْ رَسِيْدِ فِيْ الْحَقِيْقَهْ زَحْمَتْ وَاَرْدِ وَلَكِنْ بَايْدِ اَوَّلِ جَنَابِ حَاجِيْ عَلِيْهِ بِهَائِيْ اَزْ اَفْنَانِ سَوْأَلِ نَمَائِيْدِ وَ بَعْدِ اَزْ اَخْبَارِ وَ اِطْلَاعِ قَصْدِ مَقْصِدِ اَقْصٰى وَ غَايَةِ قَصْوٰى كَنْنْدِ اَيْنِ اَيَّامِ اُمُوْرِ اَفْنَانِ فِيْ الْجُمْلِهْ مَنَقْلَبِ وَ مَتَوَقَّفِ بُوْدِ چِهْ كِهْ مَعَامَلَاتِ اِطْرَافِ نَظَرِ بِخِيَانَتِ بَعْضِيْ اَزْ مَنَافِقِيْنَ بِيْ اَثَرِ وَ ثَمَرِ مَشَاهِدِهْ مِيْگِشْتِ لَذَا بِرِ اِيْشَانِ بَاسِيْ نُبُوْدِهْ وَ نَبَسْتِ قَلِّ الْهَى اِلٰهِيْ اَيَّدِ الْخَائِنِيْنَ عَلٰى الْاَمَانَةِ وَ الْمَفْتَرِيْنَ عَلٰى الصَّدَاقَةِ وَ الْمَشْرِكِيْنَ عَلٰى الرَّجْوِ اِلٰى سَدْرَةِ تَوْحِيْدِكَ وَ بَابِ عَفْوِكَ وَ عَطَائِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ الْقَدِيْرُ

forgiveness and bounty. Verily, Thou art the Almighty, the All-Powerful.

- 6 Convey My greetings to the mother, sister and relatives, and illumine them with the splendors of the light of the Day-Star of divine utterance. We beseech God to aid and assist His Honor 'Ali, upon him be My glory, and to grant him success, and through His grace to open before him the gates of hope, bounty and wealth. He is the Powerful, the All-Able. There is no God but Him, the Most Glorious, the Most Luminous. We beseech the Causer of causes to manifest that which is the means of exaltation and elevation, and the cause of true profit and spiritual commerce. Verily, He is the All-Bountiful, the All-Generous.

- 7 Say: My God, my God! I beseech Thee by the Lamp of Thy Cause, which hath taken neither glass nor guard nor veil for its protection, to ordain for us that which will gladden our hearts and tranquilize our souls. Then open before our faces, through the key of Thy name the All-Bountiful, the gates of Thy mercy and loving-kindness. Verily, Thou art the Almighty, the Glorious, the All-Bestowing.

6 امّ و اخت و منتسبين را از قبل مظلوم تكبير
برسان و از تجليات انوار نير بيان رحمن منور دار
از حقّ ميطلبم جناب على عليه بهائى را تأييد
فرمايد و توفيق بخشد و از فضلش ابواب رجا
و عطا و غنا بگشايد اوست قادر و توانا لا اله
الا هو العزيز الأبهى از مسبب اسباب ميطلبم
ظاهر فرمايد آنچه را كه سبب علوّ و سموّ و علّت
ريح حقيقى و تجارت معنويست انه هو الفيّاض
الكريم

7 قل الهى الهى اسئلك بمصباح امرك الذى ما
اتخذ لحفظ نفسه زجاجاً ولا حافظاً ولا حائلاً
ان تقدر لنا ما تفرح به قلوبنا و تطمئن به نفوسنا
ثم افتح على وجوهنا بمفتاح اسمك الفيّاض
ابواب رحمتك و عنايتك انك انت المقتدر
العزيز الوهاب

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Date: 1307 ? [1889-1890]

- 1 He is the One Warbling upon the Branches of the Divine Lote-Tree
- 2 Praise be to God Who hath manifested the Manifestation of His Self with a proof that hath encompassed all created things and a testimony whereby the fragrance of the All-Merciful hath been diffused throughout the contingent world, and Who hath revealed that which was hidden in knowledge and treasured in what He sent down in the Furqan. Praise be to God Who hath manifested one who hath proclaimed before all faces that there is none other God but Him, the Single, the One, the Powerful, the Mighty, the Bestower. Through Him the trumpet was blown and the Herald proclaimed: "The Kingdom is God's, the Lord of Lords!" Blessed is the ear that hath heard the Call, and the eye that hath beheld the Most Glorious Horizon,

1 هو المغرّد على اغصان سدره البيان

2 الحمد لله الذى اظهر مظهر نفسه بحجة احاطت
الكائنات و برهان تضوّع به عرف الرحمن فى
الامكان و اظهر ما كان مكنوناً فى العلم و مخزوناً
فيما انزله فى الفرقان الحمد لله الذى اظهر من نطق
امام الوجوه بأنه لا اله الا هو الفرد الواحد المقتدر
العزيز المتان و به نفخ فى الصور و نادى المناد
الملك لله ربّ الأرباب طوبى لسمع سمع النداء
و لبصر فاز بمشاهدة الأفق الأبهى و ليد اخذت
كتاب الله بقدرة ما منعها صفوف كلّ معرض

and the hand that hath taken hold of the Book of God with such strength as the hosts of the rejectors and the might of every perfidious doubter could not deter. He hath arisen before all mankind with such arising as the chains of men could not impede.

ولا سطوة كل فاجر مرتاب قد قام امام الوری
بقیام ما اعدته زماجیر الرجال

- 3 O My Most Exalted Pen! Turn from the most eloquent tongue to the luminous language and speak in Persian, that all may understand and their hearts may be drawn. This Wronged One in the Most Great Prison hath hearkened to thy call and hath turned for the sake of God, that He might draw thee to the horizon whence shineth the Day-Star of the bounty of the Lord of existence. Today everyone must seek the Sealed Wine, must purify their ears with the water of detachment from all they have heard, and likewise cleanse their eyes from whatsoever is unworthy. Then let them contemplate the signs of God, detached from all else but Him.

3 یا قلبی الأعلی از لغت فصیحی بلغت نورا توجّه
نما و بلسان فارسی ذکر کن تا کلّ بیابند و بقلوب
بیابند این مظلوم در سین اعظم ندای آنجناب را
اصغاً نمود و لوجه الله اقبال کرد لیجذب جنابک
الی افق لاح منه نیر عنایة مالک الوجود امروز
باید هر نفسی اراده حقیق مختم نماید سمع را
از آنچه شنیده بماء انقطاع مطهر دارد و همچنین
بصر را عما لا یلیق مطهر نماید و بعد در آثار الله
منقطعاً عما سوئه تفرّس کند

- 4 For ages and centuries the Shi'ih sect hath been occupied with the mention of names while remaining heedless and veiled from their Creator and Lord. Each day they cling to a deceiver and grasp the hem of one who sows doubt, warring amongst themselves. The recompense for these deeds became manifest on the Day of Reckoning, even as on the Day of Judgment they all assailed the Lord of Names with swords of rejection and spears of hatred. The divines of that people remain occupied to this day with rejection, revilement and cursing. By the life of God! The pulpits lament and the mosques wail and moan, yet ears that hear are lacking, save as God willeth.

4 حزب شیعه در قرون و اعصار بذكر اسماء مشغول
و از مالک و خالق آن ینخر و محبوب هر یوم
بکاذبی متمسک و بذیل مربی متشبث و با
یکدیگر بحاربه مشغول جزای این اعمال در یوم
مال ظاهر چنانچه در یوم جزا کلّ با سیف ردّ و
سنان بغضا قصد مالک اسماء نمودند علمای آنقوم
الی حین بردّ و سبّ و لعن مشغول لعمر الله منابر
نوحه مینماید و مساجد در ناله و حنین و لکن
آذان واعیه مفقود الا ما شاء الله

- 5 We beseech God to assist thee in shattering the idols of fancy and vain imaginings with the hosts of wisdom and utterance, that thou mayest wholly depart from that sect and exert mighty efforts to protect the servants, lest helpless souls become afflicted as before in the well of vain fancies.

5 از حقّ میطلبیم آنجناب را تأیید فرماید بر کسر
اصنام ظنون و اوهام بجنود حکمت و بیان و بکله
از آنحزب خارج گردند و بقدر مقدور در حفظ
عباد جهد بلیغ میدول دارند تا از بعد بمثابه حزب
قبل عباد بیچاره در بر اوهام مبتلی نگردند

- 6 Say: My God, my God! Praise be to Thee for having given me to drink from the cup of Thy knowledge and guided me to Thy path and illumined my heart with the light of Thy recognition and enabled me to turn to Thee and hold fast to the cord of Thy bounty. My Lord! I beseech Thee by Thy straight path and by Thy Great Announcement, whereby the hearts of the idolaters were troubled and the limbs of the heedless trembled, to assist me to arise for Thy Cause and to make mention of Thee and praise Thee amongst Thy servants. My Lord! Aid me to make up for what hath escaped me in Thy days. I testify with my outer and inner tongue that Thou art God, there is none other God but Thee. Thou hast ever been powerful over

6 قل الهی الهی لک الحمد بما سقیتني كأس
عرفانک و هدیتني الی سبیلک و نورت قلبی
بنور معرفتک و ایدتني علی الاقبال الیک
و التمسک بحبل عطائک ای ربّ استلک
بصراطک المستقیم و نبأک العظیم الذی به
اضطربت افئدة المشرکین و ارتعدت فرائض
الغافلین ان تؤیّدنی علی القيام علی امرک و
ذکرک و ثائک بین عبادک ای ربّ وفقّنی
علی التدارک علی ما فات عني فی ایامک اشهد
بلسان ظاهری و باطنی انک انت الله لا اله الا

whatsoever Thou hast willed through Thy word "Be" and it is. Verily we are God's and to Him shall we return.

انت لم تزل كنت مقتدرًا على ما تشاء بقولك
كن فيكون أنا لله وأنا اليه راجعون

BLIB_Or15715.183

BH02150

Date: 1307 ? [1889-1890]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² Glory be to Thee, O my God! I testify that Thy power hath encompassed all created things, and by the light of Thy Cause the earth and heavens were illumined. I beseech Thee by Thy generosity which hath encompassed all existence, and by Thy sovereignty which hath prevailed over the seen and unseen, and by Thy mysteries which were hidden from all eyes, to ordain for Thy chosen ones that which befiteth the heaven of Thy bounty. O Lord! They have acknowledged their poverty and confessed their weakness, therefore send down upon them that which will make them mighty in Thy kingdom and trusted ones in Thy lands. Then send down upon one of Thy servants that which befiteth Thy grace. O Lord! He hath turned to Thee and attained Thy presence. Then inscribe for Thy leaf and handmaiden, his wife, who hath turned with her heart to Thy horizon and acted according to what Thou commanded her in Thy Book. O Lord! Assist her through Thy bounty and generosity, then ordain for her what Thou hast ordained for Thy devoted handmaidens who are chaste and pure, who have held fast to the cord of Thy bounty and generosity and circled round Thy throne. Verily Thou art the Almighty, the Strong, the All-Conquering, the Powerful.

² سُبْحَانَكَ اللَّهُمَّ يَا اَلْهِ اشْهَدْ بِأَنَّ قُدْرَتَكَ احاطت بالكائنات و بنور امرک اشْرِقت الارضين و السموات اسئلك ببجودک الذي احاط الوجود و بسلطانک الذي غلب الغيب و الشهود و بأسرارک التي كانت مستورة عن العيون ان تقدر لأصفیائک ما ينبغي لسماء عطائك ای رب هم اعترفوا بفقرهم و اقرؤا بضعفهم فانزل عليهم ما يجعلهم اقویاء فی مملکتک و اماناء فی بلادک ثم انزل علی احد عبادک ما ينبغي لفضلک ای رب انه قد اقبل الیک و فاز بلقائک ثم اکتب لورقتک و امتک ضلعه التي اقبلت بقلبها الی افقک و عملت ما امرتها به فی کتابک ای رب ایدها ببجودک و کرمک ثم قدر لها ما قدرته لامائک القاتلات القاصرات الحافظات الالائی تمسکن بجبل جودک و عطائك و طفن حول عرشک انک انت المقتدر القوى الغالب القدير

³ Sent by the Leaf, upon her be the Glory of God, wife of Muhammad-i-Rahim. He who hath attained should deliver five hundred tumans as commanded to Ali-Haydar, upon him be the Glory of God, and act according to what is mentioned in this leaf: Jamal, upon him be my Glory - twenty-five tumans; Nabil-i-Akbar, upon him be my Glory - twenty-five tumans; Mirza Haydar-'Ali - twenty-five tumans; Ibn-i-Asdaq, upon them both be my Glory - twenty-five tumans; Ibn-i-Abhar, upon them both be my Glory - twenty-five tumans; Mirza 'Ali-Naqi, upon him be my Glory - twenty-five tumans. Ten tumans

³ مرسله و رقه علیها بهاء الله ضلع جناب محمد قبل رحیم الذي فاز مبلغ پانصد تومان حسب الامر تسلیم جناب علی قبل حیدر علی بهاء الله ثمانید و بآنچه در اینورقه ذکر شده عمل فرمایند جناب جمال علی بهائی بیست و پنجتومان جناب نبیل اکبر علی بهائی بیست و پنجتومان جناب میرزا حیدر علی بیست و پنجتومان جناب ابن اصدق علیهما بهائی بیست و پنجتومان جناب ابن ابهر علیهما بهائی بیست و پنجتومان جناب میرزا علینقی علی بهائی بیست و پنجتومان مبلغ ده تومان هم

also from the Greater Mystery, the Most Exalted Leaf, upon her be the most glorious Glory of God, should reach Mulla 'Ali-Akbar to give to the handmaiden of God Layli. Five tumans also should reach the Fruit to be delivered to one of the handmaidens. Shaykh Muhammad also ten tumans, and twenty-five tumans also should be taken for the expenses of the Deputy, upon him be 966 [Baha'u'llah], and the remainder should be sent to the Trustee, upon him be the Glory of God, and whatever is intended regarding it will be made known for them to act upon.

از جانب ستر کبری حضرت ورقهء علیا علیها من کل بهاء ابهه بجانب ملا علی اکبر برسد که بأمه الله لیلی بدهند پنجتومان هم بحضرت ثمره برسد که بیکی از اماء برسانند جناب شیخ محمد هم ده تومان و بیست و پنجتومان هم از بابت مصارف جناب نایب علیه ۹۶۶ [بهاء الله] اخذ نمایند و مابقی را نزد جناب امین علیه بهاء الله ارسال دارند و آنچه اراده بر آن تعلق گیرد اظهار میشود که عمل نمایند

- 4 O my God, my Lord and my Support! Those who have turned to the court of Thy glory and drunk the choice wine of revelation from the hand of Thy bounty and soared in the atmosphere of Thy love, desired to pay Thy rights which Thou didst send down in Thy Book. O Lord! They have spent in Thy love what Thou didst provide them from the treasuries of Thy bounty and favor. Ordain for them that which will draw them near unto Thee, then write down for them the good of every world of Thy worlds. Then I beseech Thee by Thy most exalted attributes to ordain for Thy handmaiden and leaf who hath attained to the payment of what was concealed from Thy Most Exalted Pen in Thy Scriptures and Tablets, the reward of those who circle round Thy throne and have won the privilege of hearkening to Thy call. O Lord! Thou seest that she hath done in Thy love what the queens of Thy earth were prevented from. Verily Thou art the All-Bountiful, the Most Generous, and in Thy grasp are the reins of all who are in the heavens and the earth.

4 اللهم يا الهی و سیدی و سندی انّ الذین اقبلوا الى ساحة عزّک و شربوا رحيق الوحی من يد عطائك و طاروا في هواء حبک ارادوا ان يؤدّوا حقوقک التي انزلتها في کتابک ای رب قد انفقوا في حبک ما رزقتهم من خزائن جودک و عنايتک قدر لهم ما يقرّبهم اليک ثم اکتب لهم خير کلّ عالم من عوالمک ثم اسئلک بصفاتک العلیا ان تقدر لأمتک و ورقّتک التي فازت بأداء ما کان مکنوناً من قلبک الأعلى في زیرک و الواحک اجر اللّائی طفن حول عرشک و فزن باصغاء ندائک ای رب ترّیها عملت في حبک ما منعت عنه ملکات ارضک انک انت الفضال الکريم و في قبضتک زمام من في السموات و الأرضین

INBA23:149b

BH02171

Date: 1307 ? [1889-1890]

- 1 He is the All-Compelling, the Almighty, the Most Glorious, the All-Bountiful
- 2 This is the Day wherein the gates of grace, glory and bounty have been opened wide, and that which was hidden and treasured in the Book hath been revealed by command of God, the Lord of all men. Say: O concourse of earth! Harken unto the Call that hath been raised from the direction of Akka, as a token of God's grace, the Lord of Lords. The treasures have

1 هو المهيمن المقتدر العزيز الوهاب

2 هذا يوم فيه فتحت ابواب النعمة والعزة والعطاء و ظهر ما كان مکنوناً مخزوناً في کتاب امرأ من لدى الله مالک الرقاب قل يا ملا الأرض اسمعوا النداء الذي ارتفع من شطر عكا فضلاً من الله ربّ الأرباب قد ظهرت الكنوز و برزت الرموز

appeared and the mysteries have emerged, inasmuch as He Who conversed on Sinai hath seated Himself upon the throne of Revelation in a spot which God hath made the Dayspring of Light and the Dawning-place of His signs. Say: O concourse of earth! Deprive not yourselves of this bounty, at whose appearance the Herald proclaimed: The Kingdom belongeth unto God, the Creator of creation. Say: O heedless ones! Fear God and follow not those who have denied God's proof and evidence and disbelieved in His signs. Thus have We sent down the Command and revealed that which lay hidden in God's knowledge, the Revealer of laws.

- 3 In the Persian tongue, hearken to the divine call. This call is the spirit of life for the people of the world and the greatest healing medicine for all nations. Whoso truly attaineth unto it is reckoned among those near to God and is inscribed by the Most Exalted Pen. Blessed is the one who hath arisen to serve and hath become aware of the station of religions recorded in the books of old and new. That which thou didst compose and recite hath reached the Wronged One, and from it We perceived the fragrance of thy love, thy mention and thy praise of God, the Lord of the worlds. Blessed be thy tongue - We testify that it hath spoken the truth and attained to the remembrance of God, the Lord of the mighty throne.

- 4 O thou who gazest upon the countenance! The power of sight was created for beholding, and the power of hearing was brought from non-existence into being to hearken unto this call raised from the Supreme Horizon. Praise be to God that through divine confirmation thou art occupied in this spiritual springtime with the mention and praise of the Goal of the world's desire. One bounty is thy being confirmed in remembrance and praise, and another bounty is thy being accepted and illumined with the light of His good-pleasure. By My life! The treasures of the world cannot be compared with this blessed word that hath shone forth from the horizon of the heaven of will.

- 5 Say: Praise be to Thee, O Goal of the worlds, and thanks be to Thee, O Beloved of those in the heavens and on earth! Say: My God, my God! I testify to Thy grace, Thy bounty and Thy generosity, and I acknowledge Thy sovereignty that hath encompassed Thy dominion, and the letter B whereby Thou didst bring forth existence from non-existence, and the letter H whereby the limbs of the nations who broke Thy Covenant and Testament trembled, and who acted in ways that caused the dwellers of the cities of Thy names and attributes to lament. I beseech Thee, O Possessor of existence and Lord of the seen and unseen, to make me one of those whom neither the world,

اذ استوى مكمّل الطّور على عرش الظّهور فى مقام جعله الله مطلع النّور و مشرق الآيات قل يا ملأ الأرض لا تمنعوا انفسكم عن هذا الفضل الذى اذ ظهر نادى المناد الملك لله مالک الایجاد قل يا ملأ الغافلين اتّقوا الله و لا تتّبّعوا الذين انكروا حجة الله و برهانه و كفروا بآياته كذلك انزلنا الأمر و اظهرنا ما كان مكنوناً فى علم الله منزل الأحكام

3 بلسان پارسی ندای الهی را بشنو این ندا روح حیوانست از برای اهل عالم و دریاق اعظمست از برای امم هر نفسی فی الحقیقه بآن فائز شد او از مقربین عندالله مذکور و از قلم اعلی مسطور طوبی از برای نفسیکه بر خدمت قیام نمود و بر مقام ادیان که در کتب قبل و بعد مسطور آگاه شد قد حضر لدی المظلوم ما انشأته و انشدته و وجدنا منه عرف حبیک و ذکرک و ثنائک لله ربّ العالمین طوبی للسانک نشهد انه نطق بالحق و فاز بذكر الله ربّ العرش العظيم

4 یا ایها الناظر الى الوجه قوّة باصره از برای مشاهده خلق شده و قوّة سامعه از برای اصغای این ندا که از افق اعلی مرتفعست از عدم بوجود آمده لله الحمد آنجناب از تأیید الهی در این ربیع بیان بذکر و ثنائ مقصود عالمیان مشغولند یک فضل تأیید شما بر ذکر و ثنائ و فضل آخر آنکه بعزّ قبول فائز و بنور رضا منور لعمری خزائن عالم باین کلمه مبارکه که از افق سماء اراده اشراق نمود معادله ننماید

5 قل لك الحمد يا مقصود العالم و لك الشكر يا محبوب من فى السموات و الأرضین قل الهی اشهد بعنائیک و فضلک و عطائک و اعترف بسلطانک الذى احاط مملکتک و بالباء الذى به اظهرت الوجود من العدم و بالهاء الذى به اضطربت فرائض الأمم الذين نقضوا عهدک و میثاقک و عملوا بما ناحت به سکن مدائن اسمائک و صفاتک استلک یا مالک الوجود و المهیمن على الغیب و الشهود بأن تجعلی من الذين ما منعتهم الدنيا و سطوتها و سلاحها و

nor its might, nor its weapons and artillery have prevented from drawing nigh unto Thee and turning toward the lights of Thy countenance. O my Lord! Ordain for me what Thou hast sent down in Thy Books for Thy chosen ones, then open before my face the doors of Thy blessing and bounty. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

مدافعها عن التَّقرَّب اليك و التَّوجَّه الى انوار
وجهك اي ربِّ قدَّر لي ما انزلته في كتبك
لأصفيائك ثم افتح علي وجهي ابواب بركتك و
عطائك انك انت المقتدر العزيز الفضَّال

BLIB_Or15716.111

BH02208

To: *Haji Muhammad Ismayn et al., in Alexandria*

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaks before the faces of the world. 1 هو الناطق امام وجوه العالم
- 2 Praise befits and is worthy of the Lord of Names and Creator of heaven, Who spoke forth through the Most Great Word. At that moment, the ocean of divine knowledge surged, and the fragrance of the All-Merciful wafted, and the light of certitude shone forth from the horizon of proof. Exalted, exalted is this most great bounty, and exalted is this generosity that has encompassed existence, and exalted is this grace that has encompassed all peoples! 2 حمد مالک اسماء و فاطر سماء را لايق و سزااست
که بکلمهء عليا نطق فرمود في الحين ماج بحر
العرفان و هاج عرف الرحمن و سطع نور الايقان
من افق البرهان تعالى تعالى هذا الفضل الأعظم
و تعالى هذا الجود الذي احاط الوجود و تعالى
هذا الكرم الذي احاط الأمم
- 3 O people of God! This day is the day of the most great steadfastness. The people of Baha are souls who have passed beyond the gulf of names and on the shore of the sea of reality have raised high the banner of true divine unity. Names, like the Shi'ih sect, did not prevent them from the light of divine unity. They are firmly attached to and focused on the Truth alone. These are they who are of the Crimson Ark, whose mention flowed from the Supreme Pen in the Qayyumu'l-Asma. 3 يا حزب الله يوم يوم استقامت كبرى است اهل
بها نفوسى هستند که از خليج اسماء گذشته اند
و در شاطى بحر حقيقت علم توحيد حقيقى
برافراخته اند اسماء بمثابة حزب شيعه ايشانرا
از نور احديۀ منع نفوذ بحق وحده متمسک و
ناظرند ايشانند از اهل سفينهء حمرا که در قيوم
اسماء ذکرشان از قلم اعلى جارى
- 4 O Muhammad! The countenance of the Ancient One has turned toward you from the direction of His Most Great Prison, and has mentioned you in that whereby your mention shall endure in the Book of God, the Lord of lords. This is a day through whose mention God's books have been adorned, both of old and more recently. Blessed is he who has recognized and attained to its effusions, and woe to every heedless doubter. Say: O people! By God, the Day and the Self-Subsisting have come. He has broken the seal of His choice sealed wine. Come and drink thereof in His Name, the Protector of all who are in earth and heaven. 4 يا محمد قد اقبل اليك وجه القدم من شطر سجنه
الأعظم و ذکرک بما يبقی به ذکرک في کتاب الله
ربِّ الأرباب هذا يوم بذكره زين كتب الله من
قبل و من بعد طوبى لمن عرف و فاز بفيوضاته
و ويل لكل غافل مرتاب قل يا قوم تالله قد اتى
اليوم و القيوم فتح ختم رحيقه المختوم اقبلوا ثم
اشربوا منه باسمه المهيمن على من في الأرضين و
السموات

5 O Husayn! Hear the call of the Wronged One. He mentions you in that which will draw you near to God, the Dayspring of lights. When you find the fragrance of the All-Merciful's utterance, say: Praise be to Thee, O my God, for having given me to drink the Kawthar of Thy knowledge from the cup of Thy bounty, and for having illumined my reality with the light of Thy recognition, and for having made known to me Thy straight and manifest path and Thy mighty announcement. I beseech Thee by the Banner which Thou hast raised by Thy command upon the loftiest spots of Thy earth, and by the Standard which has been lifted up in Thy Name and speaks before the faces of Thy creation, to ordain for me that which befits the ocean of Thy generosity and the heaven of Thy bounty. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee not to disappoint me from that which Thou hast ordained for Thy chosen ones and trustees who have spent their wealth and their lives in Thy path. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Mighty, the All-Bountiful.

6 We beseech God to assist you and likewise His loved ones to be steadfast, for the divine Cause in this Revelation is most mighty. Most of those who have turned to it thus far are unaware of the root of the Cause. The Mother Book bears witness to this in this lofty station. The lights of the Revelation of Him Who conversed with God have encompassed the world, yet eyes are veiled and prevented from beholding. We beseech God to assist all to draw near unto Him in all His worlds. Verily He is powerful over what He willeth, and He is the All-Bounteous. The glory shining from the horizon of the heaven of My kingdom be upon the son of the martyr and upon you both and upon him who was named Mirza Aqa and upon every one who is steadfast, upright, firm and trustworthy.

5 يا حسين اسمع نداء المظلوم انه يذكرک بما یقرّبک الى الله مشرق الأنوار اذا وجدت عرف بیان الرحمن قل لک الحمد یا الهی بما سقیتنی کوثر عرفانک من کأس عطائک و نورت حقیقتی بنور معرفتک و عرفتني سبيلک الواضح المستقیم و نبأک العظیم اسئلک بالرأية التي نصبت بأمرک علی اعلی بقاع ارضک و بالعلم الذی ارتفع باسمک و ينطق امام وجوه خلقک ان تقدّر لی ما ينبغي لبحر کرمک و سماء عطائک ای رب انا عیدک و ابن عبدک اسئلک ان لا تخيبنی عما قدرته لأصفیائک و امنائک الذین انفقوا اموالهم و ارواحهم فی سبيلک انک انت المقتدر علی ما تشاء لا اله الا انت العزيز الفضال

6 از حقّ میطلبم شما را مؤیّد فرماید و همچنین اولیایش را بر استقامت چه که امر الهی در این ظهور بسیار عظیم است اکثری از مقبلین الی حین از اصل امر آگاه نه یشهد بذلک امّ الکتاب فی هذا المقام الرفیع انوار ظهور مکّم طور عالم را احاطه نموده ولكن ابصار مرمود و از مشاهده ممنوع نسل الله ان يؤید الکّل علی ما یقرّبهم الیه فی کلّ عالم من عوالمه انه هو المقتدر علی ما یشاء و هو الفیاض البهاء المشرق من افق سماء ملکوتی علی ابن الشّہید و علیکا و علی من سمی بمیرزا آقا و علی کلّ ثابت مستقیم و راسخ امین

BLIB_Or15716.114

BH11723

To: *Haji Muhammad Ismayn et al., in Alexandria*

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaks before the faces of the world. 1 هو الناطق امام وجوه العالم
- 2 Praise befits and is worthy of the Lord of Names and Creator of Heaven, Who uttered the Most Exalted Word. At that instant the ocean of recognition surged, the fragrance of the All-Merciful wafted, and the light of certitude shone forth from the horizon of proof. Exalted, exalted is this Most Great Favor! Exalted is this bounty that hath encompassed existence! And exalted is this generosity that hath embraced all peoples! 2 حمد مالک اسماء و فاطر سماء را لایق و سزااست که بکلمه علیا نطق فرمود فی الحین ماج بحر العرفان و هاج عرف الرحمن و سطع نور الایقان من افق البرهان تعالی تعالی هذا الفضل الأعظم و تعالی هذا الجود الذی احاط الوجود و تعالی هذا الکرم الذی احاط الأمم
- 3 O people of God! This Day is the day of supreme steadfastness. The people of Baha are souls who have passed beyond the gulf of names and on the shore of the sea of reality have raised the banner of true unity. Names, like the Shi'ih faction, did not prevent them from the light of oneness. They are attached to and focused on the Truth alone. These are they who are among the companions of the Crimson Ark, whose mention flowed from the Supreme Pen in the Qayyumu'l-Asma'. 3 یا حزب الله یوم یوم استقامت کبری است اهل بها نفوسی هستند که از خلیج اسماء گذشته اند و در شاطی بحر حقیقت علم توحید حقیقی برافراخته اند اسماء بمثابة حزب شیعه ایشانرا از نور احدیه منع ننمود بحق وحده متمسک و ناظرند ایشانند از اهل سفینه حمرا که در قیوم اسماء ذکرشان از قلم اعلی جاری
- 4 O Muhammad! The countenance of the Ancient One hath turned toward thee from the direction of His Most Great Prison and hath mentioned thee in such wise that thy remembrance shall endure in the Book of God, the Lord of lords. This is the Day through Whose mention God hath adorned His Books of old and of recent times. Blessed is he who hath recognized and attained unto its effusions, and woe unto every heedless doubter. Say: O people! By God, the Day and the Self-Subsisting have come. He hath broken the seal of His choice sealed wine. Draw nigh and drink thereof in His Name, the One Who rules over all who are in earth and heaven. 4 یا محمد قد اقبل الیک وجه القدم من شطر سجنه الأعظم و ذکرک بما یتقی به ذکرک فی کتاب الله ربّ الأرباب هذا یوم بذکره زین کتب الله من قبل و من بعد طوبی لمن عرف و فاز بفیوضاته و ویل لكل غافل مرتاب قل یا قوم تالله قد اتی الیوم و القیوم فتح ختم رحيقه المختوم اقبلوا ثم اشربوا منه باسمه المهیمن علی من فی الأرضین و السموات
- 5 O Husayn! Hear the call of the Wronged One. He maketh mention of thee in such wise as will draw thee nigh unto God, the Dayspring of lights. When thou perceivest the fragrance of the All-Merciful's utterance, say: Praise be unto Thee, O my God, for having given me to drink the Kawthar of Thy knowledge from the cup of Thy bounty, for having illumined my reality with the light of Thy recognition, and for having made known to me Thy straight and manifest path and Thy mighty Message. I beseech Thee by the Banner which Thou didst raise by Thy command upon the loftiest spots of Thy earth, and by the Standard which hath been uplifted in Thy Name and speaketh before the faces of Thy creation, to ordain 5 یا حسین اسمع نداء المظلوم انه یذکرک بما یقرّبک الی الله مشرق الأنوار اذا وجدت عرف بیان الرحمن قل لک الحمد یا الهی بما سقیتنی کوثر عرفانک من کأس عطائک و نورت حقیقتی بنور معرفتک و عرفتنی سبیلک الواضح المستقیم و نبأک العظیم اسئلک بالرأیه الّتی نصبت بأمرک علی اعلی بقاع ارضک و بالعلم الذی ارتفع باسمک و یطلق امام وجوه خلقک ان تقدّر لی ما ینبغی لبحر کرمک و سماء عطائک ای رب انا عبدک و ابن عبدک اسئلک ان

for me that which befitteth the ocean of Thy generosity and the heaven of Thy bounty. O Lord! I am Thy servant and the son of Thy servant. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones and trustees who have sacrificed their wealth and souls in Thy path. Verily Thou art the Almighty over what Thou willest. There is no God but Thee, the Mighty, the All-Bountiful.

- 6 We beseech God to assist you and likewise His loved ones to be steadfast, for the Divine Cause in this Revelation is most mighty. Most of those who have turned to it until now are unaware of its essential nature. The Mother Book beareth witness to this in this sublime station. The lights of the Revelation of Him Who conversed with God have encompassed the world, yet eyes are sealed and prevented from beholding. We beseech God to assist all to draw nigh unto Him in all His worlds. Verily He is the Almighty over what He willeth, and He is the All-Bounteous.

- 7 The Glory shining from the horizon of the heaven of My kingdom be upon the son of the martyr, upon you both, upon him who was named Mirza Aqa, and upon every one who is steadfast, firm, and trustworthy.

لا تخيّبنی عما قدّرتہ لأصفیائک و امنائک الذین
انفقوا اموالهم و ارواحهم فی سبیلک انک انت
المقتدر علی ما تشاء لا اله الا انت العزيز الفضال

6 از حقّ میطلبم شما را مؤیّد فرماید و همچنین
اولیایش را براستقامت چه که امر الهی در این
ظهور بسیار عظیم است اکثری از مقبلین الی
حین از اصل امر آگاه نه یشهد بذلک امّ الکتاب
فی هذا المقام الرفیع انوار ظهور مکّم طور عالم را
احاطه نموده ولكن ابصار مرمود و از مشاهده
ممنوع نسلل الله ان يؤیّد الکّل علی ما یقرّبهم الیه
فی کلّ عالم من عوالمه انه هو المقتدر علی ما یشاء
و هو الفیاض

7 البهاء المشرق من افق سماء ملکوتی علی ابن
الشّہید و علیکما و علی من سّتی بمیرزا آقا و علی
کلّ ثابت مستقیم و راسخ امین

BRL_DA#339

BH02219

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1307 ? [1889-1890]

- 1 In the name of God, the Generous, the Mighty!
- 2 Blessed is the eye which hath on this day beheld the pearls of the ocean of utterance of the Lord of all worlds, and blessed is the ear which hath been honored to hear the call of the Lord of creation raised from the supreme horizon. The Book of God, which distinguisheth between truth and falsehood, ever calleth unto the people of divine unity, saying: "Act, O My loved ones, according to that which ye have been commanded." For the station of hope is manifested through outward deeds, and fasting and prayer are as the sun and moon in the heaven of divine ordinances. Seize upon these twain through the power

1 بنام خداوند بخشنده توانا

2 طوبی از برای بصریکه الیوم بمشاهده لآلی
عَمّان بیان مقصود عالمیان فائز گشت و از برای
سمعیکه باصغاء ندای مولی الوری که از افق
اعلی مرتفعست مشرف لازال کتاب الهی که
فارق بین حقّ و باطل است اهل توحید را ندا
مینماید و میفرماید اعملوا یا اولیائی ما امرتم به
چه که مقام رجا باعمال ظاهر و صوم و صلوة
مابین اعمال بمثابه شمس و قمر است در آسمان
اوامر و احکام الهی خدوهما بقدره من عنده یا
ایها الطائر فی هواء محبة الله

of thy Lord, O thou who soarest in the atmosphere of the love of God!

- 3 Convey My greetings to the friends and say: Be not like the Shi'ih sect, idle and vain. Hold fast to the cord of ordinances and grasp the hem of commandments. Glory be to God! The True One, exalted be His glory, hath bestowed hearing and sight and comprehending faculties [and His own incomparable Self], that all might thereby reflect upon matters and act upon that which profiteth them. Yet heedlessness and ignorance have deprived the servants of all these divine bounties and merciful favors. It is hoped that thou wilt, with wisdom and utterance, make the loved ones aware, that they may hold fast to the hem of deeds - deeds from which the fragrance of divine acceptance wafteth and which are adorned with the ornament of His good-pleasure.

3 دوستانرا از قبل مظلوم سلام برسان و بگو مثل حزب شیعه عاطل و باطل نباشید بجبل احکام تمسک جوئید و بذیل اوامر تثبث سبحان الله حق جلّ جلاله سمع داد و بصر عنایت فرمود و قوه مدرکه بخشیده و [خود لا مثل له داد] تا کلّ باین اسباب و اسباب لا تخصی در امور تفکر نمایند و به ما ینفعهم عامل گردند و لکن جهالة و نادانی عباد را از جمیع فیوضات ربّانی و رحمة رحمانی محروم نمود امید آنکه آنجناب بحکمة و بیان اولیا را آگاه نمایند تا بذیل اعمال تثبث جویند اعمالیکه عرف قبول از آن متضوع و بطراز رضا مزین

- 4 Hadi of Dawlat-Abad is occupied with arranging the final section about the Shi'ih sect. The ocean of divine knowledge surgeth before his eyes, yet he searcheth after a mere pool. We beseech God to assist him to act with justice and to return. Verily He is the Mighty, the Powerful, and worthy to answer prayers. Peace be upon thee and upon God's righteous and sincere servants.

4 هادی دولت آبادی در ترتیب حزب آخر از حزب شیعه مشغول بحر عرفان امام عینش مواج آنرا گذارده و تفحص غدیر مینماید نسل الله ان یؤیده علی العدل و الرجوع انه هو المقتدر القدیر و بالاجابة جدیر السلام علیک و علی عباد الله الصالحین المخلصین

- 5 The electric current conveyed news of the destruction of the House. In these days all affairs have come to a standstill from every direction. The Afnans are in extreme difficulty. Surely you have heard that a group of Babis took their property and then denied it, raising disputes and contentions.

5 سیاله برقیه خبر خرابی بیت را ابلاغ نمود این ایام از جمیع جهات اجرای امور توقف نمود حضرات افغان بکمال عسر مبتلا البتّه شنیده اید که جمعی از بابیه مال ایشانرا گرفته و بعد انکار نمودند و نزاع و جدال برپا کردند

- 6 O physician, beseech the True One, exalted be His glory, that He may cause means to appear whereby the ruins of the world may be rebuilt, oppression be changed to justice, falsehood to truth, and poverty to wealth. O physician, upon thee be My glory! Had the people been worthy, verily the rain of divine mercy and the effulgences of the Sun of divine providence would have embraced all and raised them from the depths of abasement to the heights of glory. Nearly three hundred souls, young and old, are present in this land - from this fact other matters become clear and evident to those of insight. Say: My God, my God! Aid Thy servants to turn unto Thee and draw nigh unto the court of Thy might. Then send down upon them from the heaven of Thy bounty a blessing and mercy from Thy presence. Verily Thou art the Powerful over whatsoever Thou

6 جناب طبیب از حقّ جلّ جلاله مسئلت نماید اسبابی ظاهر فرماید تا خرابیهای عالم بعمار تبدیل شود و ظلم بعدل و کذب بصدق و فقر بغنا یا طبیب علیک بهائی اگر ناس قابل بودند البتّه امطار رحمة الهی و تجلیات نیر عنایت رحمانی کلّ را اخذ مینمود و از هزیز ذلت باوج عزّت مقام عطا میفرمود قریب سیصد نفر از صغیر و کبیر در این ارض موجود از این فقره نزد متبصرین باقی امور ظاهر و واضح قلّ الهی الهی آید عبادک علی الاقبال الیک و التقرّب الی ساحة عزّک ثمّ انزل علیهم من سماء جودک برکة و رحمة من عندک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السموات و الارضین

BLIB_Or15695.090, LHKM2.227

willest, and in Thy grasp are the reins of all in the heavens and earth.

BH02241

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

Date: 1307 ? [1889-1890]

- 1 He is the One Who calleth from His mighty prison. 1 هو المنادى فى سجنه العظيم
- 2 O thou who drinkest the choice wine from the hand of My bounty, O thou who soarest in My atmosphere, O thou who art consumed with grief at My sorrows and tribulations, O thou who art enkindled with the fire of My love! Hearken unto My call from the precincts of My prison. We, from the horizon of tribulation, summon and make mention of thee. 2 يا ايها الشارب رحيتى من يد عطائى ويا ايها الطائر فى هوائى ويا ايها المحترق بحزنى ومصيباتى ويا ايها المشتعل بنار حبي اسمع ندائى من شطر سجنى انا من افق البلاء ندعوك وندكرک
- 3 Thou knowest, and God knoweth, that the Ancient Beauty hath not spoken out of desire. He hath commanded all to righteousness and piety, and forbidden them transgression and wickedness. Yet the people have cast behind them My counsels and admonitions, and have committed that which hath caused the Pen and the Tablets to lament. They do what their desires command them. Lo! They are sunk in heedlessness and error. 3 انت تعلم والله يعلم ان البهاء ما نطق عن الهوى امر الكل بالبر والتقوى ونهاهم عن البغى والفحشاء ولكن القوم نبذوا نصائحي وواعظي وعملوا ما ناهى به الأقلام والألواح يعملون ما يأمرهم به أهوائهم الا انهم فى غفلة وضلال
- 4 By My life and thine! If thou wert to count My tribulations, thou couldst not number them. To this testify the Books of God, and behind them the Mother Book. We have heard thy lamentation in thy grief for thy Lord, and have recognized thy burning anguish at what hath befallen Him from His enemies. We beseech God, exalted be He, to grant thee a full reward. Verily He is the Mighty, the All-Giving. 4 لعمري لعمرك ان تعد بلاياى لا تحصيها يشهد بذلك كتب الله وعن ورائها ام الكتاب قد سمعنا حنينك فى حزن موليك وعرفنا احتراقك فيما ورد عليه من الأعداء نسئل الله تعالى ان يجزيك جزاء كاملاً انه هو العزيز الوهاب
- 5 We have taught them in Our Books and Tablets that which would exalt them among the servants, yet they have committed that which hath caused tears to flow from the eyes of the righteous. But My Most Exalted Pen payeth no heed to them, nor to the world and what hath been created therein. To this testify its shrill voice and what hath been revealed from it at eventide and at dawn. 5 انا علمناهم فى كتبنا والواحاً ما يرفعهم بين العباد وهم ارتكبوا ما جرت به الدموع من عيون الأبرار ولكن قلبى الأعلى لا يلتفت اليهم ولا الى الدنيا وما خلق فيها يشهد بذلك صريه وما نزل منه فى العشي والاشراق
- 6 Glory be to God! Kindness became the cause of wretchedness, and compassion the cause of hatred. For successive years We counseled them and made them aware of what would profit 6 سبحان الله عنايت سبب شقاوت شد و شفقت علّت بغضا وسنين متواليات نصحيث نموديم و بما ينفعهم ويضرهم آگاهى داديم ولكن نصح

or harm them. But the counsels of God had no effect. Upon the deaf rock divine commands and prohibitions bestowed no benefit. Night and day they occupy themselves with calumnies. Due to the unworthiness of the servants these things have occurred and continue to occur.

7 Glory be to God! The luminary of justice should shine forth from the horizon of Iran. Now it shineth forth and is manifest from the horizon of Ishqabad. A hundred thousand regrets that the people of Iran are deprived and forbidden from the fruits of the blessed Tree which appeared therein. By the life of God! This is the recompense of their deeds in His days. Verily He is the Single, the One, the Mighty, the All-Knowing.

8 We beseech God to assist Iran to execute justice and fairness. Verily thy Lord loveth faithfulness in all conditions. In these days they should seek help and counsel from the Wronged One in its preservation and protection. But heedlessness and ignorance have prevented man from that which would profit them. This is the recompense of deeds on the day of reckoning.

9 Each day foreign commands and ordinances gain influence, and through this influence the influence of the people of Iran is curtailed. Ask of God that He may awaken the slumberers and rouse them from sleep. Perchance they may hold fast to that which is the cause of success and prosperity. But alas! Soon will two fingers join together. Then shall ye behold them in manifest loss. Thus hath the Lord of all being made mention of that which was hidden from sight. Verily thy Lord is the Mighty, the All-Seeing.

الله اثری نفوذ بر صفه صفا اوامر و نواهی الهی
نفعی بخشید در لیل و ایام بمفتریات مشغولند
نظر بعدم استحقاق عباد این امور واقع شده و
میشود

7 سبحان الله تیر عدل باید از افق ایران اشراق نماید
حال از افق عشق آباد مشرق و لائح صد هزار
حیف که اهل ایران از اثار سدره مبارکه که
در آن ظاهر شد محروم و ممنوعند لعمر الله هذا
جزاء اعمالهم فی آیامه انه هو الفرد الواحد العزيز
العلام

8 از حق میطلبیم ایران را مؤید فرماید بر اجراء عدل
و انصاف ان ربك يحب الوفاء في كل الاحوال
این ایام باید در حفظ و صیانت آن از مظلوم
مدد طلب نمایند و رأی اخذ کنند ولكن غفلت
و نادانی انسان را از ما یمنعهم منع نموده اینست
جزاء اعمال در یوم مال

9 هر یوم اوامر و احکام خارجه نفوذ مینماید و
باین نفوذ نفوذ اهل ایران متوقف از حق بطلب
نائین را آگاه فرماید و از خواب برانگیزاند شاید
تمسک نمایند بآنچه سبب نجاح و فلاح است
ولكن هیات زود است دو اصبع متصل شود
اذاً ترون انفسهم فی خسران مبین کذلک ذکر
مالک ما کان مستوراً عن الأبصار ان ربك هو
العزيز البصّار

INBA15:427, INBA26:430, AVK4.437cx,
MAS4.035, MUH3.265-266, ASAT1.144x

BH02205

To: *Haji Mirza Aqa Afnan, in Yazd*

Date: 1307 ? [1889-1890]

1 He is the Compassionate, the All-Knowing, the All-Informed.

1 هو المشفق العليم الخبير

2 Praise be unto the Desired One Who, through His absolute Will which is the station of the Most Exalted Word, brought

2 حمد حضرت مقصود را لایق و سزااست که عالم
را باراده مطلقه که مقام کلمه علیا است از
عدم بوجود آورد و از نیست بحت هستی مطلق

the world from nothingness into being, made absolute existence manifest from pure non-existence, and through two letters brought forth the means of heaven and earth from annihilation to the realm of immortality. He is the One with power Who breathed into the Supreme Pen, which is the true form, a breath that adorned the decomposed bones with the ornament of eternal life and everlasting existence. Glory be unto Him, glory be unto Him! How great is His dominion, how exalted His station! There is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 3 And blessings and peace and glory and splendor be upon the Hands of His Cause who did not break His covenant and testament, who traveled throughout the lands to exalt His Word and spread His signs - these are servants whom We made dawning-places of Our most beautiful names and Our most exalted attributes, and through them God gave His servants to drink of the Kawthar of recognition and the Salsabil of utterance. Verily He is the Single, the Powerful, the Mighty, the Bestower.

- 4 This is a letter from Us to him who attained the presence and drank the wine of revelation from the hands of the bounty of his Lord, the Generous, who stood before the Face and heard the Call which was raised in the prison of Akka, who attained the meeting and took the chalice of immortality from the hands of the bounty of his Lord, the Forgiving, the Merciful. We mentioned thee before in verses which all the remembrances of the world cannot equal, and We mention thee at this time with that which draws the hearts of the sincere ones.

- 5 O My Afnan! Upon thee be My glory and My loving-kindness. We testify that thou hast attained unto that which God hath revealed in His mighty Book. Grieve not at anything. Trust in God, the Lord of the worlds. We were with thee in all conditions. Verily thy Lord is the Powerful, the All-Knowing. Nothing escapes His knowledge. He heareth the call of His loved ones and answereth, and He is the Munificent, the Powerful, the Mighty.

- 6 One of My Branches who was named Diya in the Kingdom of Names hath appeared before Us and mentioned thee - We have remembered thee in this clear Tablet. That which thou didst send to the servant who is present before the Throne hath come before the Wronged One. We have read it and answered thee as a favor from God, the Lord of this exalted station.

- 7 Say: Praise be unto Thee, O my God, for having turned unto Thy face and sent down for me that which shall endure as long as Thy mighty and exalted Kingdom shall endure. I beseech Thee, O my Lord, by the waves of the ocean of Thy bounty and

را ظاهر فرمود و از دو حرف اسباب آسمان و زمین را از فنا برعهه بقا آورد اوست مقتدریکه در قلم اعلی که صور حقیقی است دمید دمیدنیکه عظامهای رمیمه را بطراز زندگی ابدی و حیات سرمدی مزین داشت سبحانه سبحانه ما اعظم سلطانه و ما اکبر مقامه لا اله الا هو الفرد الواحد العليم الحکیم

3 و الصلوة والسلام و التکبیر و البهاء علی ایادی امره الذین ما نقضوا عهده و میثاقه و داروا البلاد لاعلاء کلمته و انتشار آثاره و اولئک عباد جعلناهم مطالع اسمائنا الحسنى و صفاتنا العلیا و بهم سقى الله عباده کوثر العرفان و سلسبیل البیان انه هو الفرد المقتدر العزیز المنان

4 هذا کتاب من لدنا الی الذی فاز بالحضور و شرب رحيق الوحى من ایادی عطاء ربّه الکریم و قام امام الوجه و سمع النداء الذی ارتفع فی سجن عکاء و فاز باللقاء و اخذ قدح البقاء من ایادی عطاء ربّه الغفور الرحیم انا ذکرناک من قبل بآیات لا تعادلها اذکار العالم و نذکرک فی هذا الحین بما انجذبت به افئدة المخلصین

5 یا افنانی علیک بهائی و عنایتی نشهد انک فزت بما انزله الله فی کتابه العظیم لا تحزن من شیء توکل علی الله ربّ العالمین انا کتاباً معک فی کلّ الأحوال انّ ربّک هو المقتدر العليم لا یعزب عن علمه من شیء یسمع نداء اولیائه و یتجیب و هو الفیاض المقتدر التقدير

6 قد حضر احد اغصانی الذی سمی بالضیاء فی ملکوت الاسماء و ذکرک ذکرناک بهذا اللوح المبین قد حضر لدی المظلوم ما ارسلته الی العبد الحاضر لدی العرش قرأناه و اجبتناک فضلاً من لدی الله ربّ هذا المقام الرفیع

7 قل لک الحمد یا الهی بما اقبلت الی وجهی و انزلت لی ما یکون باقیاً بقاء ملکوتک العزیز المنیع ای رب استلک بأمواج بحر عطائک و

the effulgences of the Day-Star of Thy grace, to open before my face and the faces of my children the doors of Thy mercy and loving-kindness, and to ordain for us from the Pen of destiny that which shall profit us in every world of Thy worlds. Verily Thou art the All-Bountiful, the Most Generous, the Mighty, the Great.

- 8 O my Lord! Thou seest the essence of poverty turning toward the ocean of Thy grace and riches, the abased one toward the kingdom of Thy might, and the needy one toward the sun of Thy generosity. I beseech Thee not to disappoint him of that which Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art the Hearer, the Answerer. There is no God but Thee, the Mighty, the Wise.

تجلیات نیر فضلک ان تفتح علی وجهی و وجوه
ابنائی ابواب رحمتک و عنایتک و قدر لنا من قلم
التقدير ما ینفعنا فی کلّ عالم من عوالمک انک
انت الفیاض الفضال العزیز العظیم

8 ای ربّ تری جوهر الفقر قصد عَمّان فضلک
و غنائک و الذلیل ملکوت عزّک و المحتاج
شمس جودک استلک ان لا تحییّه عما قدرته
لأصفیائک و امنائک انک انت السامع المجیب
لا اله الا انت العزیز الحکیم

BLIB_Or15716.162

BH02225

To: Ali

Date: 1307 ? [1889-1890]

- 1 He is the One manifest through justice and speaking through grace!
- 2 The Book of God hath been sent down in truth from the kingdom of His holy, mighty, praiseworthy utterance. The horizon of manifestation hath been illumined by the One Who conversed on Sinai, and the Spirit in the sacred valley proclaimeth: O people of the earth, abandon what ye possess, for God hath come with manifest sovereignty. Open your eyes - verily He standeth before your faces. Then hearken unto the shrill voice of His Pen, at whose ascension the realities of all things were attracted, and the Tongue of Grandeur spoke: The Kingdom belongeth unto God, the Lord of all worlds.
- 3 O Ghulam-Qabli-Husayn! Hear the call of the Wronged One - verily He mentioneth thee as a bounty from Him, and He is the All-Bountiful, the Generous. We have heard thy call and answered thee with a Tablet sent down from the heaven of thy Lord's bestowal, the Ancient of Days. We perceived the fragrance of thy love and mentioned thee with that whose fragrance shall never be cut off - to this every knowing, discerning one doth testify. Thank God that He hath turned toward thee from the prison-quarter and counseleth thee with that which

1 هو الظاهر بالعدل و الناطق بالفضل

2 کتاب الله نزل بالحقّ من ملکوت بیانه المقدّس
العزیز الحمید قد انار افق الظهور بمکلم الطور و
الروح فی الوادی المقدّس ینادی یا ملأ الأرض
ضعوا ما عندکم قد اتی الله بسلطان مبین افتحوا
ابصارکم انه قائم امام وجوهکم ثمّ استمعوا صریر
قلبه الذی اذا ارتفع انجذبت حقائق الأشياء و
نطق لسان العظمة الملک لله ربّ العالمین

3 یا غلام قبل حسین اسمع نداء المظلوم انه یدکرک
فضلاً من عنده و هو الفضال الکریم انا سمعنا
ندائک اجبتک بلوح نزل من سماء عطاء ربّک
المنزل القدیم و وجدنا عرف حبّک ذکرناک بما
لا ینقطع عرفه یشهد بذلك کلّ عارف بصیر
اشکر الله انه اقبل الیک من شطر السجن و

shall elevate thy station among His servants. Verily He is powerful over whatsoever He willeth through His mighty, wondrous Word.

- 4 O 'Ali, upon thee be My glory! Hear My call from God's horizon, the Speaking, the All-Knowing, the All-Wise. Say: Praise be unto Thee, O Lord of the world and Master of nations, for having given me to drink, from Thy generous hand, the cup of Thy recognition, and for having sent down to me from the heaven of Thy bounty that which hath diffused the fragrance of Thy loving-kindness. Thou art verily the Ever-Giving, the Forgiving, the Merciful. Set aside what the people possess and take the Book of God with such strength as the might of the world and the power of those who have denied the Day of Judgment cannot prevent. O 'Ali! The remembrance of God from the Divine Lote-Tree in the Most Exalted Paradise, at the right hand of the blessed, luminous Spot, that there is no God but Him, the Single, the One, the Mighty, the All-Knowing. Not an atom escapeth His knowledge - He heareth and seeth, and He is the Protector of all who are in the heavens and earths. Say:

- 5 My God, my God! Praise, glory, thanks and splendor be unto Thee for having turned toward Thy servant and sent down to him that which maketh known unto him Thy straight path and Thy mighty Message. I beseech Thee by Thy manifest Book to make me steadfast through Thy power, firm through Thy might, and standing in Thy service. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Bountiful, the All-Knowing, the All-Informed.

- 6 O Ja'far! Rejoice that the Lord of Destiny hath mentioned thee from His Most Great Scene with verses that all the books of the world cannot equal - to this every learned one who hath acknowledged that which the Tongue of Grandeur hath spoken in His mighty, wondrous Day doth testify. Say:

- 7 Praise be unto Thee, O my Best-Beloved, for having adorned me with the ornament of acceptance when all but those whom Thy mighty hand had taken denied. I testify that Thou art the Ever-Giving and that Thou art the All-Bountiful, the Mighty, the Inaccessible. My God, my God! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy wisdom to assist Thy servants to turn unto Thee, to return unto the court of Thy bounty, and to arise before the manifestation of Thy gifts. Then write down for them, through Thy grace, that which shall profit them in all the worlds of Thy worlds, and ordain for them the good of the hereafter and of the former time. Verily Thou art the Possessor of the Kingdom of Names,

يوصيك بما يرتفع به مقامك بين العباد أنه هو
المقتدر على ما يشاء بقوله العزيز البديع

4 يا علي عليك بهائي اسمع ندائي من افق الله الناطق
العليم الحكيم قل لك الحمد يا مولى العالم و سيد
الأمم بما سقيتني من يد عطائك كأس عرفانك
وانزلت لي من سماء جودك ما تصوب به عرف
عنايتك أنك انت الفياض الغفور الرحيم ضع ما
عند القوم و خذ كتاب الله بقوة لا تمنعها شوكة
العالم و سطوة الذين كفروا يوم الدين يا علي ذكر
الله من السدرة المنتهى في الفردوس الأعلى عن
يمين البقعة المباركة النوراء أنه لا اله الا هو الفرد
الواحد العزيز العليم لا يعزب عن علمه من شيء
يسمع ويرى و هو المهيمن على من في السموات
و الأرضين

5 قل الهى الهى لك الحمد والثناء والشكر والبهاء بما
اقبلت الى عبدك و انزلت له ما يعرفه صراطك
المستقيم و نبأك العظيم اسألك بكتابك المبين
ان تجعلنى ثابتاً بقدرتك و راسخاً بقوتك و قائماً
على خدمتك أنك انت المقتدر على ما تشاء لا
اله الا انت الفضل العليم الخبير

6 يا جعفر افرح بما ذكرك مالك القدر في منظره
الأكبر بآيات لا تعادها كتب العالم يشهد بذلك
كل عالم اعترف بما نطق به لسان العظمة في يومه
العزيز البديع قل

7 لك الحمد يا مقصودى بما زينتني بطراز الاقبال اذ
انكر العباد الا من اخذته يد قدرتك اشهد أنك
انت الفياض و أنك انت الفضل العزيز المنيع
الهى الهى اسألك بجر علمك و سماء حكمتك
بأن تؤيد عبادك على الاقبال اليك و الرجوع
الى بساط فضلک و القيام لدى ظهور مواهبك
ثم اكتب لهم بجودك ما ينفعهم في كل عالم من
عوالمک و قدر لهم خير الآخرة و الأولى أنك

and in Thy grasp is the dominion of all who are in the heavens and earths.

انت مالك ملكوت الأسماء وفي قبضتك زمام
من في السموات والأرضين

BLIB_Or15695.268

BH02239

To: Hadi son of Ridar-Ruh

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O son of Rida! Upon thee be the Glory of God, the Speaker on Sinai, through Whom the hearts of the nations were attracted and the Tree of Utterance spoke forth: "The Kingdom belongeth unto God, the Protector, the Self-Subsisting!" 2 يا ابن رضا الروح عليك بهاء الله مكمّل الطور الذي به انجذبت افئدة الأمم ونطق سدره البيان الملك لله المهيمن القيوم
- 3 We have heard thy call and have addressed thee from the shore of the ocean of divine knowledge, and have sent down for thee that which will not change throughout the duration of the names of God, the Lord of existence. We have read thy letter and have sent unto thee the fragrances of revelation in the form of words. Verily thy Lord is the All-Bountiful, the Protector over what was and what shall be. Be thou steadfast in the Cause in such wise that the names shall not cause thee to slip from the extended path of God. 3 أنا سمعنا ندائك ناديناك من شاطئ بحر العرفان وانزلنا لك ما لا يتغير بدوام اسماء الله مالك الوجود انا قرأنا كتابك وارسلنا اليك نفحات الوحي على هيئة الكلمات ان ربك هو الفضل المهيمن على ما كان وما يكون كن مستقيماً على الأمر بحيث لا تزلّك الأسماء عن صراط الله الممدود
- 4 Say: O concourse of divines! Fear ye God and follow not your idle fancies. The Promise hath come and the Promised One calleth aloud before all faces. By the life of God! This is He Who was promised unto you in the Torah and the Gospel and the Psalms. Say: Your desires shall profit you not, nor shall the dawning-places of idle fancies and vain imaginings enrich you. 4 قل يا معشر العلماء اتقوا الله ولا تتبعوا أهوائكم قد اتى الوعد والموعود ينادى امام الوجوه لعمر الله هذا هو الذي وعدتم به في التوراة والانجيل والزبور قل لا تنفعكم أهوائكم ولا تغنيكم مطالع الأوهام والظنون
- 5 Blessed is thy father! He rent asunder the veils of mysteries with the finger of might, by the command of God, the Lord of Hosts. He advanced and hastened until he arrived and took the cup of detachment in the name of thy Lord, the Creator of new creation, and drank it despite the enemies, through this Name whereby the limbs of all names trembled save whom God willed. Blessed is he who hath attained, and woe unto every heedless one rejected. We bear witness that he heard the Call and said: "Here am I, O Lord of all men! I testify that Thou 5 طوبى لأبيك انه خرق اجاب الأسرار باصبع الاقتدار امراً من لدى الله مالك الجنود انه اقبل وسرع الى ان ورد واخذ قدح الانقطاع باسم ربك مالك الابداع وشرب رغماً للأعداء بهذا الاسم الذي به ارتعدت فرائص الأسماء الا من شاء الله طوبى لمن فاز وويل لكل غافل مردود نشهد انه سمع النداء وقال لبيك يا مولى الورى

hast manifested Thyself and that which was promised in the Books of God, the Lord of what was and what shall be.”

- 6 O thou! Hear the call of the Lord of the Kingdom of Names in the sweet Persian tongue, that joy and gladness may take hold of thee on this wondrous Day. The Most Exalted Pen beareth witness to thy turning, thy recognition and thy steadfastness. Great is the decree of this testimony and sublime its station. Know thou its worth and preserve it in the treasury of thy heart in the name of the Lord of creation.

- 7 Some souls have attained the presence and have been blessed from the cup of bounty of the Lord of the Kingdom of Names, yet remained deprived of a name from the Lord of the seen and unseen. The people of Baha are souls who were not deprived of the truth by the name of successor or mirror or the like. They passed beyond the river of names and sought the ocean of meanings. These aforementioned names and their manifestations are regarded and reckoned as servants by those immersed in the Most Great Name. The people of Baha are souls who are seated and mentioned in the Crimson Ark and the Luminous Book.

- 8 Say: O people! Be ye ashamed before the Lord of existence and turn ye unto His signs that ye may perchance recognize the station wherein a hundred thousand names have been and are being created by His Word. Would that they knew Who hath bestowed and created understanding!

- 9 O thou who gazest upon the Countenance! Blessed art thou and those with thee, and blessed is the leaf who hath heard her Lord's call through a mention from which was diffused the fragrance of her love and her steadfastness in this News whereby the feet of the mystics have slipped.

اشهد أنّك اظهرت نفسك و ما كان موعوداً في كتب الله ربّ ما كان و ما يكون

6 يا ها ندای مالک ملکوت اسماء را بلسان شیرین پارسی بشنو لیاخذک الفرح و الابتهاج فی هذا اليوم البدیع قلم اعلی شهادت میدهد بر توجّه و اقبال و استقامت تو حکم این شهادت عظیمست و مقامش بسیار رفیع قدرش را بدان و در خزینۀ فؤاد با اسم مالک ایجاد حفظش نما

7 بعضی از نفوس بحضور فائز و از کأس عطاء مالک ملکوت اسماء مرزوق معذلک باسمى از مالک غیب و شهود محروم اهل بها نفوسی هستند که از اسم وصی و مرآت و امثال آن از حق محروم نماندند از نهر اسماء گذشتند و قصد بحر معانی نمودند این اسماء مذکوره و مظاهرشان نزد متغمسین بحر اسم اعظم از خدام مذکور و محسوب اهل بها نفوسی هستند که در سفینۀ حمراء و صحیفۀ نورا جالس و مذکورند

8 بگو ای قوم از مالک وجود شرم نمائید و بآثار توجّه کنید شاید عارف شوید بمقامیکه صد هزار از اسماء بکلمه اش خلق شده و میشود ای کاش میدانستند ادراک را که عنایت کرده و که خلق فرموده

9 یا ایّها الناظر الی الوجه طوبی لک و لمن معک و للورقة الّتی سمعت اجابت ربّها بذكر تَضَوُّع منه عرف حبّها و استقامتها علی هذا النّبأ الّذی به زلت اقدام العارفين

BH02223*Date: 1307 ? [1889-1890]*

1 ...He is the Ancient Commander

1 ...هو الأمر القديم

2 O thou who standeth in service to the servants and observeth the appearance of reform and the effacement of the signs of armaments! Know thou with clear certitude that all thou seest and hearest today shall pass away, and that which the Lord of mankind hath decreed and sent down for thee from the heaven of grace and bounty shall endure. By the life of God! The Cause shall not be harmed by their deeds and their words devoid of proof and evidence. Through their actions and oppression God shall raise up that which He desireth. To this beareth witness My Most Exalted Pen from its most sublime station. Glory be to God! His Majesty the Sultan, may God assist him, knoweth that this community wisheth well to all the peoples of the world, especially to the government and people of Iran. Nevertheless, there hath befallen the oppressed ones of the world that which hath caused the most great consternation. We beseech God to change it into the most great joy. Verily He is the All-Bountiful, the Effusive, the Almighty, the All-Powerful.

2 يا أيها القائم على خدمة العباد والناظر الى ظهور الاصلاح ومحو آثار السلاح اعلم باليقين المبين كلها تشهد اليوم وتسمع سيفنى ويبقى ما حكم به مولى الورى و انزل لك من سماء الفضل والعطاء لعمر الله لا يضّر الأمر ما عملوا وما قالوا من دون بينة وبرهان بأعمالهم وظلمهم يرفع الله ما اراد يشهد بذلك قلبى الأعلى فى اعلى المقام سبحان الله حضرت سلطان ايده الله ميدانند كه اين حزب خيرخواه جميع احزاب عالمنند مخصوص دولت و امت ايران مع ذلك وارد شد بر مظلومهاى عالم آنچه كه سبب فرع اكبر است نسل الله ان يبدله بالفرح الأعظم انه هو الفضال الفيّاض المقتدر القدير

3 He is the All-Merciful, the Generous

3 هو المشفق الكريم

4 The call hath been raised time and again from the Most Exalted Paradise, and We have given glad tidings of the coming of His Excellency Ali-Qabl-i-Akbar to the Prison for the sake of God, the Lord of destiny. Blessed is he! We make mention of him and love him for the sake of God, the Lord of the worlds. Thus hath the Tongue of Grandeur spoken and informed all of that which the hands of the oppressors have wrought....

4 قد ارتفع النداء مرة بعد مرة من الفردوس الأعلى وبشرنا باقبال حضرة على قبل اكبر الى السجن فى سبيل الله مالک القدر طوبى له نذكره ونحبه لوجه الله رب العالمين كذلك نطق لسان العظمة واخبر الكل بما اكتسبت ايدى الظالمين ...

BLIB_Or15696.110bx, MYD.391x

BH02302

To: *Brothers of Abdul-Husayn et al., in Qazvin*

Date: 1307 ? [1889-1890]

1 He is the All-Remembering, the All-Knowing

1 هو الذاكر العليم

2 O Tiraz, praise be to God Who adorned thee with the ornament of divine knowledge and illumined thy heart with the lights of certitude. Say: Praise be to Thee, O my God, for having shown me Thy signs and made known to me Thy straight and manifest path. I beseech Thee to ordain for me that which will draw me nigh unto Thee in all conditions. O Lord! I am Thy servant and the son of Thy servant. I have turned to the horizon of Thy Manifestation and have acknowledged that which Thou hast revealed in Thy Books. I beseech Thee not to deprive me of the Kawthar of Thy bounty nor to withhold me from the ocean of Thy grace. O Lord! Thou seest me yearning for the wonders of Thy generosity and bounty, and standing before the door of Thy favor. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones. Verily Thou art the Mighty, the Triumphant, the Powerful.

2 يا طراز الحمد لله الذي زينك بطراز العرفان و نور قلبك بأنوار اليقين قل لك الحمد يا الهى بما اريتني آثارك وعرفتني سبيلك الواضح المستقيم اسئلك بأن تكتب لى ما يقربنى اليك فى كل الأحوال اى رب انا عبدك وابن عبدك قد اقبلت الى افق ظهورك واعترفت بما انزلته فى كتبك اسئلك ان لا تجعلنى محروماً عن كثر عطائك ولا تمنعاً عن بحر فضلك اى رب ترانى آملاً بدائع جودك وكرمك وقائماً لدى باب عنايتك اسئلك ان لا تخيبنى عما قدرته لأصفيائك انك انت القوى الغالب القدير

3 We make mention of him who was named Ghulamu'llah and give him the glad-tidings of My glorious and wondrous remembrance. O Ghulam! Hear My call and rejoice in My turning toward thee from this distant station. Say: Praise be to Thee, O Lord of the Kingdom, for having remembered me and revealed unto me that whose fragrance shall never cease, and manifested unto me that of which most of Thy servants remain heedless. I thank Thee, O my God, and praise Thee, O my Desire, and remember Thee, O my Hope, and beseech Thee, at this moment when I am clinging to the hem of the robe of Thy pardon and holding fast to the cord of Thy grace, to ordain for me a station within the precincts of Thy mercy and beneath the canopies of Thy grandeur. Verily Thou art the All-Bountiful, verily Thou art the Most Generous, verily Thou are the All-Forgiving, the Mighty, the Great.

3 و نذكر من سمي بغلام الله و نبشّره بذكرى العزيز البديع يا غلام اسمع ندائى ثم افرح باقبالى اليك من هذا المقام البعيد قل لك الحمد يا مالك الملوك بما ذكرتني و انزلت لى ما لا ينقطع عرفه و اظهرت لى ما غفل عنه اكثر عبادك اشكرك يا الهى واحمدك يا مقصودى و اذكرك يا منائى و اسئلك حين الذى اكون متشبهاً بأذيال رداء عفوك و متمسكاً بحبل فضلك بأن تقدر لى مقاماً فى جوار رحمتك و فى ظل قباب عظمتك انك انت الفضال و انك انت الفياض و انك انت الغفار العزيز العظيم

4 O Inayatu'llah! The Wronged One maketh mention of thee and commandeth thee that which shall profit thee throughout the kingdom of earth and heaven, namely to commit thy affairs unto Him and place thy trust in Him. Verily He is the Almighty, the Unconstrained. He is with those who love Him and remembereth those who remember Him and aideth those who turn unto Him. He is the All-Merciful, the All-Bountiful. Say: Praise be to Thee, O my God, for having manifested and

4 يا عناية الله يذكرك المظلوم و يأمرك بما ينفعك بدوام الملك و الملوك و هو تفويضك امورك اليه و توكلك عليه انه هو المقتدر المختار انه مع من احبه و يذكر من ذكره و يؤيد من توجه اليه و هو المشفق الفضال قل لك الحمد يا الهى بما ظهرت و اظهرت لعبادك ما كان مكنوناً فى علمك و مخزوناً فى خزائن عصمتك اسئلك يا

revealed unto Thy servants that which lay hidden within Thy knowledge and treasured within the repositories of Thine infallibility. I beseech Thee, O Thou through Whom the rivers of utterance have flowed throughout all possibility and through Whose Most Exalted Pen hath spoken amidst all religions, and I beseech Thee by the light of Thy Cause which, when it shone forth, illumined the earth and heaven, to ordain for me that which shall cause me to speak forth Thy praise and to stand firm in Thy love and to arise in Thy service. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the All-Luminous.

- 5 O My Most Exalted Pen! Make mention of him who was named Abdu'llah, whom God brought forth from the loins of one of His loved ones, that he may rejoice in the utterance of his Lord, the All-Merciful, and be of those who are glad. Thy name hath attained unto Our presence and We have remembered thee from this station which God, the Lord of destiny, hath made His Most Sublime Vision. Thy Lord is verily the All-Forgiving, the Merciful. Say: My God, my God! Thou seest me standing before the door of Thy grace with the hands of hope upraised toward the heaven of Thy mercy. I beseech Thee not to disappoint them through Thy bounty and generosity. Verily Thou art the All-Forgiving, the Merciful, and within Thy grasp are the reins of all who are in the heavens and on earth.

من بك جرت انهار البيان في الامكان و نطق
قلبك الأعلى بين الأديان و اسئلك بنور امرک
الذى اذ سطع اشترقت به الأرض و السماء بأن
تقدر لى ما يجعلنى ناطقاً بثنائک و مستقيماً على
حبک و قائماً على خدمتک انک انت المقتدر
على ما تشاء لا اله الا انت العزيز التّوار

5 يا قلبى الأعلى اذكر من سمى بعبدالله الذى اظهره
الله من صلب احد اوليائه ليفرح ببيان ربه الرحمن
و يكون من الفرحين قد فاز اسمک بالحضور و
ذكرناک فى هذا المقام الذى جعله الله مالک
القدر منظره الأكبر ان ربک هو الغفور الرحيم
قل الهى الهى ترانى قائماً لدى باب فضلك و
اى ادى الرجاء مرتفعة الى سماء رحمتک اسئلك
ان لا تخيبها بجودک و کرمک انک انت الغفور
الرحيم و فى قبضتک زمام من فى السموات و
الأرضين

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BLIB_Or15734.1.018, AYBY.132,
KSH09.001, TRZ1.033bx, MYD.537x

BH02286

To: Isma'il, in Qazvin

Date: 1307 ? [1889-1890]

- 1 He is the Hearer, the Answerer.
- 2 We have sent down the verses and manifested the clear proofs and called all to God, the Lord of Names and Attributes. The Cause of God has come and that which was hidden in His all-encompassing knowledge of what will be and what has been is now revealed. The fire of hatred was kindled when the Lord of all beings came with a sovereignty that encompassed the horizons. We have heard what has befallen you from God's decree, the Lord of the Final Return. We counsel you to patience, whereby your station shall be elevated before God, the

1 هو السّامع المجيب

2 قد انزلنا الآيات و اظهرنا البينات و دعونا الكل
الى الله مالک الأسماء و الصفات قد اتى امر
الله و ظهر ما كان مخزوناً فى علمه المحيط على ما
يكون و ما قد كان قد اشتعلت نار البغضاء اذ
اتى مولى الورى بسلطان احاط الآفاق انا سمعنا
ما ورد عليك من قضاء الله مالک يوم المآب
انا نوصيك بالصبر الذى به يرتفع مقامک عند

Revealer of verses. Blessed is the servant from whom emanates the fragrance of patience in the days of God, the Mighty, the Self-Subsisting.

- 3 We make mention in the Persian tongue: Ever has the decree and destiny of God, exalted be His glory, existed among creation and continues to exist. Destiny, in one sense, is a divine herald among the servants, informing them of the changes and transformations of the world and its transience. However, patience in these circumstances is superior to most deeds. This is why the chosen ones and the near ones are content and thankful in these situations. The Seal of the Prophets, may the spirit of all else be sacrificed for Him, repeatedly experienced the passing of His children from this mortal world.

- 4 Read what God has revealed in His Book, His exalted Word: "Wealth and children are an ornament of the life of this world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope." the ungodly gloated, for they saw that His Holiness was without issue. Thus the door of gloating was opened and the tongue of hatred moved, until Gabriel descended and recited the aforementioned verse in His presence. These words stemmed from ignorance and enmity. Had they reflected even slightly, they would have understood that the Book itself was an enduring proof and eternal traces. Every word that flowed from His blessed tongue was adorned with the ornament of eternity. However, the disease of prejudice in those days, and before and after, deprived most of the people of the world from the shore of the ocean of grace and bounty. the ungodly spoke such unseemly words that Gabriel again appeared and recited the blessed Surah "Verily We have given thee abundance," and from this verse the sterility of the opposers and fabricators became clear and evident.

- 5 Say: Praise be to Thee, O my God, for having illumined my heart with the light of Thy utterance and for having sent down to me that which has made my soul content with Thy decree. O my Lord! I am Thy servant and the son of Thy servant. I hold fast to the cord of Thy good-pleasure and the hem of Thy decree, and I glory in this among Thy servants. I beseech Thee, O Lord of the worlds Who hath appeared through the Most Great Name, to assist me to manifest that which Thou hast commanded me in Thy Book. Verily Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth. There is no God but Thee, the Forgiving, the Bountiful.

الله منزل الآيات طوبى لعبد تضرع منه عرف
الاصطبار في أيام الله العزيز المختار

3 بلسان پارسی ذکر مینمائیم لازال قدر و قضای
حق جلّ جلاله مابین خلق بوده و هست قضا
در یک مقام منادی الهیست مابین عباد ایشان
را اخبار مینماید از تغییرات و تبدیلات عالم و
فنائی آن و لکن صبر در این مقامات افضلست از
اکثری از اعمال اینست که اصفیا و اولیا در این
موارد راضی و شاکرند خاتم انبیا روح ما سواه
فداه مکرر از دار فانی اولادشان رحلت نموده

4 اقرأ ما انزله الله في كتابه قوله تعالى المال و البنون
زينة الحياة الدنيا و الباقيات الصالحات خير عند
ربك ثواباً و خير املاً مشركين شماتت نمودند
چه که آنحضرت را بلاعقب مشاهده کردند لذا
باب شماتت مفتوح و لسان بغضا متحرک تا آنکه
جبرئیل نازل و در حضور آیه مذکوره را قرائت
نمود این سخنها منشأش نادانی و عداوت بوده اگر
في الجملة تفکر مینمودند ادراک میکردند که نفس
کتاب حجت باقیه و آثار سرمديه بوده و هست هر
کلمه‌ئی که از لسان مبارک جاری میشد بطراز
بقا مزین بود و لکن مرض غرض اکثر اهل عالم
را در آن ایام و قبل آن و بعد آن از شاطی بحر
فضل و عطا محروم نمود بشأنی مشرکین بکلمات
نالایقه متکلم که جبرئیل مجدّد حاضر و سوره
مبارّه انا اعطینا را قرائت نمود و از این آیه ابتریت
معرضین و مفتقرین واضح و معلوم گشت

5 قل لك الحمد يا الهی بما نورّت قلبي بنور بيانك
و انزلت لی ما جعلت نفسي راضية بقضائك
ای ربّ انا عبدك و ابن عبدك اكون متمسكاً
بجبل رضائك و ذیل قضائك و افتخر بذلک
بین عبادك استلک يا مولی العالم و الظاهر
بالاسم الأعظم ان تؤیّدنی علی اظهار ما امرتني
به فی کتابك انك انت المقتدر علی ما تشاء و
فی قبضتك زمام من فی السموات و الأرضین
لا اله الا انت الغفور الکریم

BLIB_Or15690.107, BLIB_Or15715.176b,
BLIB_Or15728.124, BLIB_Or15728.160

BH02304

To: Aqa Mirza Ali Nayib

Date: 1307 ? [1889-1890]

1 In the name of the Desire of the world

1 بنام مقصود عالمان

2 O Furugh! Where is this thy radiance, and thy light, and he who made mention of thee and spoke thy praise at eventide and dawn, and in the morning and at sunset? O Light! Where is thy call and thy remembrance and thy praise - this Most Great Announcement? And where are the sweet savors of your sincerity and the fragrances of your remembrances? And where is he who was among you and reminded you of the verses of God, the Mighty, the Praiseworthy? And where is your crown and the banner which was raised among you through this Name, at which the limbs of the ungodly trembled?

2 يا فروغ اين فروغك و نورك و اين الذي ذكرك و نطق بنائك في العشي والاشراق وفي البكور والأصيل يا فروغ اين ندائك و ذكرك و ثنائك هذا النبأ العظيم و اين نفحات خلوصكم و فوحات اذكاركم و اين من كان بينكم و يذكركم بآيات الله العزيز الحميد و اين اكليلكم و العلم الذي نصب فيكم بهذا الاسم الذي به ارتعدت فرائص المشركين

3 O Ali! We have desired at this time to make mention of thee with a mention through which the atoms proclaim: "Dominion belongeth to Him Who revealeth the verses and manifesteth the proofs, Who hath come from the horizon of power with manifest sovereignty and with a mighty command!" When the attraction of My call and the sweet savors of My Tablets from the direction of My prison seize thee, arise and say: "Thine is the praise and the glory, and Thine the remembrance and the exaltation, for having turned toward Thy servant when I was in the hands of Thy creatures. And Thine is the praise, O Lord of Names, for having sent down unto me verses whose fragrance shall not cease throughout the duration of Thy kingdom and Thy dominion. I testify that Thou art the All-Bountiful, before Whose manifestation all created things and the realities of all existing things have bowed down. O my Lord! I am Thy servant and the son of Thy servant. I stand before Thy face and make mention of Thee through what Thou hast sent down in Thy Books and Thy Scriptures and Thy Tablets. I desire naught save the wonders of Thy grace. Verily Thou art the Almighty, the Most Exalted, the Mighty, the All-Knowing. Thou doest what Thou wilt and ordainest what Thou pleasest. Within Thy grasp are the reins of all who are in the heavens and on earth."

3 يا علي اردنا في هذا الحين ان يذكرك بذكر تنطق به الذرات الملك لمنزل الآيات و مظهر الينيات الذي اتى من افق الاقتدار بسلطان مبین و بأمر عظيم انك اذا اخذك جذب ندائي و نفحات الواحي من شطر سجنی قم و قل لك الحمد و البهاء و لك الذكر و العلاء بما اقبلت الى عيدك اذ كنت بين ايادي خلقك و لك الثناء يا مالک الأسماء بما انزلت لي من آيات لا ينقطع عرفها بدوام ملكك و ملكوتك اشهد انك انت الفضال الذي خضعت عند ظهوره الكائنات و حقائق الموجودات اى رب انا عبدك و ابن عبدك اكون قائماً امام وجهك و اذكرك بما انزلته في كتبك و زبرك و الواحك و ما اريد الا بدائع فضلک انك انت المقتدر المتعالی العزيز العليم تفعل ما تشاء و تحكم ما تريد و في قبضتك زمام من في السموات و الأرضين

4 He who was named Muhammad-Rida hath appeared and made mention of thee once again. We have remembered thee with verses that cannot be equaled by the treasures of the earth nor by what the kings and rulers possess. Say: "Praise be to Thee, O my Creator, and glory be to Thee, O my Fashioner, and thanksgiving be unto Thee, O my Goal and my Lord and

4 قد حضر من سمي بمحمد قبل رضا و ذكرك مرة اخرى ذكرناك بآيات لا تعدادها كنوز الأرض و لا ما عند الملوك و السلاطين قل لك الحمد يا موجدی و لك البهاء يا خالقى و لك الثناء يا مقصودی و سيدى و سدى بما ذكرتنى بما

my Support, for having remembered me with that which shall speak forth Thy Name unto the end that hath no end. I testify that Thy grace hath preceded existence and Thy bounty hath encompassed both the seen and the unseen. I beseech Thee, O Creator of the world and Educator of the nations, to make me steadfast in Thy love and firm in Thy Cause in such wise that the doubts of them that have disbelieved in Thee and in Thy signs shall not cause me to slip. O my Lord! I am Thy servant. I have raised the hands of hope toward the heaven of Thy bounty. I beseech Thee not to deny me that which I have desired of the wonders of Thy generosity and the Sun of Thy grace. Verily Thou art the Almighty over what Thou wilt, by Thy Name, the Mighty, the Praiseworthy. Moreover I beseech Thee by Thy Most Great Name, through which Thou hast subdued the cities of names, to ordain for my spouse and my offspring and those who are with me among them who have believed in Thee and in Thy signs and have answered when Thy call was raised, that which beseemeth Thy greatness and Thy sovereignty and Thy generosity and Thy power. Verily Thou art the Almighty, the All-Bountiful, the Generous. There is none other God but Thee, the Commander, the Ancient of Days."

يكون ناطقاً باسمك الى ابد الآباد اشهد أنّ
فضلك سبق الوجود و عنايتك احاطت الغيب
و الشهود اسئلك يا موجد العالم و مربّي الأمم
ان تجعلني ثابتاً على حبك و راسخاً في امرك
بحيث لا تزلني شبهات المريين الذين كفروا بك
و يأتاك اي ربّ انا عبدك قد رفعت ايادي
الرجاء الى سماء جودك اسئلك ان لا تخيبني
عما اردت من بدائع كرمك و شمس فضلك
انك انت المقتدر على ما تشاء باسمك العزيز
الحمد ثم اسئلك باسمك الأبهى الذي به سخرت
مدائن الأسماء ان تقدر لضيبي و ذريتي و من
معي من الذين آمنوا بك و بآياتك و اجابوا اذ
ارتفع ندائك ما ينبغي لعظمتك و سلطانك و
كرمك و اقتدارك انك انت المقتدر الفياض
الكريم لا اله الا انت الأمر القديم

BLIB_Or15715.223

BH02262

To: Aqa Mirza Aqa

Date: 1307 ? [1889-1890]

1 He is the Hearer, the Answerer!

2 Today from the waves of the Ocean of Utterance of the Goal of all worlds, this word was heard: O people of God and His chosen ones! Aid your Lord through what He hath revealed in His Book. Beware lest the clamor of the ignorant prevent you from drawing nigh unto God, the Lord of the worlds. Blessed is the ear that hath attained to hearing the Word of God and hath held fast with supreme steadfastness. Some immature ones in the world are deprived of the Names while claiming them. In the great city appeared that which made every person of insight aware of the deeds of those who accepted and those who turned away. Ask of God that He protect the servants from the vain imaginings of the previous people.

1 هو السامع المجيب

2 امروز از امواج بحریان مقصود عالمیان این کلمه
اصغا شد یا حزب الله و اصفیائه انصروا ربکم بما
انزله فی کتابه ایّاکم ان [تمنعکم] ضوضاء الجهلاء
عن التقرب الى الله رب العالمین طوبی از برای
سمعیکه باصغای کلمه الله فائز گشت و باستقامت
کبری متمسک بعضی نابالغهای عالم باسما از
مالک آن محرومند در مدینه کبیره ظاهر شد
آنچه که هر صاحب بصری بر اعمال مقبلین و
معرضین آگاه گشت از حق بطلب عباد را از
اوهامات حزب قبل حفظ فرماید

- 3 In the Dispensation of the Qur'an, conflict and contention arose over names - in the name of Imam, successor, chief, noble one, fourth pillar and the like - they engaged in battle, cursing, reviling and rejection. Yet on the Day of Reckoning not a single pure deed appeared from the divines and mystics of that group. All are aware that that group turned away and ultimately issued the decree for shedding the most pure blood of the Dawning Place of Divine verses.
- 4 Say: My God, my God! I beseech Thee by Thy power that hath encompassed all created things, by Thy sovereignty that hath surrounded all existence, and by the sovereignty of the Names whereby Thou hast subdued earth and heaven, to adorn Thy servants with the effulgences of the Day-Star of justice and equity. Thou art the Possessor of bounties and favors. O my Lord! Thou seest me turning toward Thee and detached from all else but Thee. Ordain for me that which befitteth the heaven of Thy generosity and the ocean of Thy grace. Thou art the All-Powerful, the Mighty, the All-Knowing.
- 5 They asked about "the meeting of the two seas." In earlier years the Most Exalted Pen wrote about the interpretation and inner meanings of the divine Books, and likewise about unveiling the symbols and allusions of the companions of the Bayan and their meanings - that which every person of knowledge hath testified to the Ocean of divine knowledge. However in these days We have not been and are not inclined to interpretation and inner meanings. These verses have been sent down from the heaven of the Manifestation of clear proofs: This is not the day for questions and answers. Rather it behooveth every soul, when hearing the Call from the Supreme Horizon, to arise and say: "Here am I, O Lord of Names! Here am I, O Thou in Whose grasp is the dominion of all in the heavens and earth!"
- 6 In these days you and the friends of God must hold fast with utmost joy and fragrance to that which is the cause of exalting the Word. You have been confirmed, praise be to God, in acceptance, turning and hearkening in days when most people of the world are seen to have turned away. Be not grieved. We beseech God to open before your face a door of His doors of grace and mercy. Verily He is powerful over what He willeth and He is the Forgiving, the Generous.
- 7 The Glory from Us be upon you and upon those who heard the Call and said "Yea, yea, O Lord of the Kingdom of Names and the Manifest One through Thy Most Great Name, the Most Glorious!"
- 3 در کور فرقان نزاع و جدال بر اسماء واقع باسم امام و وصی و نقیب و نجیب و رکن رابع و امثال آن بحاربه و لعن و سب و رد مشغول و در یوم جزا یک عمل پاک از علما و عرفای آنحزب ظاهر نه کل آگاهند که آنحزب اعراض نمودند و بالأخره بر سفک دم اطهر مشرق آیات الهی فتوی دادند
- 4 قل الهی الهی اسئلك بقدرتك التي غلبت الكائنات و بسلطانك الذي احاط الموجودات و بسلطان الاسماء الذي به يتختر الارض و السماء بأن تزین عبادك بتجلیات انوار نیر العدل و الانصاف انک انت مالک المواهب و الألفاف ای ربّ ترانی مقبلاً الیک و منقطعاً عن دونک قدر لی ما ینبغی لسماء عطائک و بحر فضلک انک انت المقتدر العزیز العلام
- 5 سؤال از مرج البحرين نمودند در سنین اولی قلم اعلی در تفسیر و تأویل کتب الهی و همچنین در کشف رموزات و اشارات اصحاب بیان و معانی مرقوم داشته آنچه را که هر ذی علمی بحر علم لدنی گواهی داده و لکن این آیات مایل بتفسیر و تأویل نبوده و نیستیم و این آیات از سماء مظهر ینبات نازل لیس الیوم یوم السؤال و الجواب بل ینبغی لكل نفس اذ سمع النداء من الأفق الأعلى یقوم و یقول لیبیک یا مولی الاسماء و لیبیک یا من فی قبضتک زمام من فی السموات و الارضین
- 6 این آیات آنجناب و اولیای حق باید بکمال روح و ریحان باسبابیکه سبب اعلاء کلمه است تمسک نمایند آنجناب الحمد لله مؤید شدند بر اقبال و توجه و اصفا در ایامیکه اکثر اهل عالم معرض مشاهده گشتند محزون مباش نسل الله ان یفتح علی وجهک باباً من ابواب فضله و رحمته انه هو المقتدر علی ما یشاء و هو الغفور الکریم
- 7 البهاء من لدنا علیک و علی من سمع النداء و قال بلی بلی یا مالک ملکوت الاسماء و الظاهر باسمک الأعظم الأبهی

BH02275

To: Muhammad Baqir Hai

Date: 1307 ? [1889-1890]

1 In the Name of the one God!

2 Praise that is sanctified above mention and utterance and all that exists in creation befitteth that Desired One Who, through a single decree, adorned existence from the realm of extinction and nothingness with the ornament of perpetuity and being. This decree in one station is the Most Exalted Word itself which hath been manifested from the tongue of grandeur before the creation of earth and heaven, and in another station is expressed as the Most Exalted Pen. All names and attributes appear from it and return unto it. Exalted be His power, great His dominion, and mighty His proof. There is no God but Him.

3 O thou who art attracted to God! Upon thee be the everlasting Glory of God. Blessed are they who in this Day have attained unto the lights of true divine unity. They are the dawning-places of the favors and bounties of God, exalted be His glory. And what is meant by true unity is that God hath no likeness or similitude. All bear witness that He was and is sanctified above peers and likenesses, and exalted above that which the hearts of servants have comprehended. Ask thou of God that He withhold not the servants from this most great bounty and deprive them not thereof. He is the Powerful, the Mighty, the All-Knowing, the All-Wise.

4 This is a Book from Us that thou mayest give thanks unto thy Lord, the Manifest, the All-Knowing. We have mentioned thee before with verses that all the books of the world and what is possessed by all peoples cannot equal. To this testifieth every assured and perceiving one. Grieve not for what hath befallen thee. We were with her at her ascension, and by the hand of grace We caused her to enter the Most Exalted Paradise as a mercy from Us and a favor from Our presence, and We are the Bountiful, the Generous. We beseech God, blessed and exalted be He, to send down upon her each day a mercy from His presence. Verily He is the Forgiving, the Merciful. At her mention the ocean of forgiveness surged and the fragrance of God's grace, the Lord of all religions, was diffused. Thus hath

1 بنام خداوند یگانه

2 حمد مقدّس از ذکر و بیان و مافی الامکان سزاوار حضرت مقصودیست که بیک اراده وجود را از عالم فنا و نیستی بطراز بقا و هستی مزین فرمود این اراده در مقامی نفس کلمهء علیاست که از لسان عظمت قبل از خلق ارض و سماء ظاهر شده و در مقامی بقلم اعلی تعبیر گشته جمیع اسماء و صفات از او ظاهر و باو راجع جلّت قدرته و عظم سلطانه و عزّ برهانه و لا اله غیره

3 یا هائی علیک بهاء الله الأبدی طوبی از برای نفوسیکه الیوم بانوار توحید حقیقی فائز گشتند ایشانند مشارق عنایات و الطاف حقّ جلّ جلاله و مقصود از توحید حقیقی آنکه از برای حق شبه و مثل نبوده و نیست یشهد الكلّ بانه کان مقدّساً عن الأشباه و الأمثال و منزهاً عما ادركته افئدة العباد از حقّ بطلب عباد را از این فضل اکبر منع ننماید و محروم نسازد اوست مقتدر و توانا و عالم و دانا

4 هذا [کتاب من] لدنا لتشکر ربّک المبین العلیم انا ذکرناک من قبل بآیات لا تعادلها کتب العالم و لا ما عند الأمم یشهد بذلک کلّ موقن بصیر لا تحزن فیما ورد علیک انه معها حین صعودها و ادخلتها ید العنایة فی الفردوس الأعلی رحمة من لدنا و فضلاً من عندنا و انا الفضال الکریم نسلّ الله تبارک و تعالی ان ینزل علیها فی کلّ یوم رحمة من عنده انه هو الغفور الرحیم عند ذکرها ماج بحر الغفران و حاج عرف عنایة الله مالک الأدیان کذلک نزّلت النعمة و ظهرت المائدة من لدی الله العزیز العظیم

bounty been sent down and the divine table appeared from God, the Mighty, the Great.

- 5 O Baqir! Upon thee be My Glory. Give thanks unto thy Lord for what He hath caused to rain down upon her from the clouds of His grace, the showers of His generosity and mercy. Verily He loveth His chosen ones and handmaidens who have drunk the wine of steadfastness from the hand of His bounty. Thy Lord is verily the All-Merciful, the Generous. Say: Praise be unto Thee, O God of Names and Creator of heaven, for what Thou hast sent down for Thy handmaiden that maketh her immortalized in Thy Manifest Book. I beseech Thee, O my God and my Lord and my Support, to protect Thy loved ones from the evil of Thine enemies who have violated Thy Covenant and Testament, denied Thy signs, shown ingratitude for Thy favor, and disputed Thy proof which hath encompassed existence both seen and unseen. Convey My greetings unto My loved ones and give them the glad-tidings of My grace and bounty and mercy which have preceded all who are in the heavens and earth. Say: Grieve not for what hath befallen you in the path of God. Soon shall the wrongdoers see their return in the fire while ye shall behold your stations in the most exalted Paradise, near the mercy of your Lord, the Master of the Day of Judgment.

5 یا باقر علیک بهائی اشکر ربّک بما انزل علیها من
سحاب فضله امطار جوده و رحمته انه یحبّ اولیائه
و امائه اللّائی شرین رحیق الاستقامة من ید
عطائه انّ ربّک هو المشفق الکریم قل لک الحمد
یا الهه الاسماء و فاطر السّماء بما انزلت لأمتک
ما یجعلها مخلّدة فی کتابک المبین اسئلك یا الهی
و سیدی و سندی ان تحفظ احبائک من شر
اعدائک الذّین نقضوا عهدک و میثاقک و انکروا
آیاتک و کفروا بنعمتک و جادلوا برهانک الذّی
احاط الوجود من الغیب و الشّهود کبر علی اولیائی
من قبلی و بشرهم بغنایتی و فضلی و رحمتی الّتی
سبقت من فی السّماوات و الأرضین قل لا تحزنوا
عمّا ورد علیکم فی سبیل الله سوف یرون الظّالمون
مرجعهم فی النار و ترون مقاماتکم فی الجنّة العلیا
جوار رحمة ربّکم مالک یوم الذّین

TABN.241, YMM.161x, YMM.378x

BH02299

To: Muhammad Baqir Hai

Date: 1307 ? [1889-1890]

- 1 He is the One Who gazeth from His most exalted horizon
- 2 O thou who gazest upon the Countenance and art present before the Throne! Praise be to God, blessed and holy deeds have been manifested in the path of God in the land of A and Sh. The fire of tyranny was ignited and, without any evidence or proof, one of the horsemen in the field of wisdom and utterance was martyred. Praise be to God that after the fire of oppression, the light of justice shone forth from the horizon of the glorious government's heaven. With complete determination and firm, decisive, steadfast resolve they investigated the matter and what had transpired with pure justice, and finally issued a decree whereupon the people of the city of fairness

1 هو النّاطر من افقه الأعلى

2 یا ایّها النّاطر الی الوجه و الحاضر لدی العرش لله
الحمد در سبیل الهی اعمال طیّبه مبارکه ظاهر در
ارض ع و ش نار ظلم مشتعل و من دون ینّه و
برهان یکی از فوارس مضمار حکمت و بیان را
شہید نمودند لله الحمد بعد از نار ظلم نور عدل از
افق سماء دولت بهیّه مشرق و لائح بهمت تمام
و عزم ثابت جازم راسخ بعدل صرف در امر و
آنچه وارد شده تفحص نمودند و بالآخره حکمی
صادر که اهل مدینه انصاف باهل مدینه عدل

addressed the people of the city of justice with these words: "May your eyes be gladdened! He who was seated hath arisen, and he who was silent hath spoken." For years justice had been deprived and no trace of it was found. Praise be to God, in these days it hath appeared from the horizon of power with standards and banners of victory.

- 3 Two mighty deeds were manifested by the friends in that land: first, refraining from retaliation against the oppressors, and second, interceding with the authorities on behalf of their enemies. O H! We beseech God, blessed and exalted be He, to adorn them on earth with such an ornament as would illumine the dwellers of heaven. We ask of the True One to illumine them with the light of fellowship and unity and love and harmony. Today love and affection and friendship and unity are regarded as the greatest of all deeds in the sight of God.
- 4 Convey greetings from the Wronged One to the friends of that land. Say: O friends of God! The calumniators lie in ambush and the barking ones watch from their places of concealment. Guard your hearts and minds in the name of God, exalted be His glory.
- 5 O my God, my Adored One, my Object of worship, O Generous One, O Merciful One! Thou knowest and art aware that these servants have preserved the pearls of Thy love in the treasures of their hearts and minds through Thy Name. We now beseech and implore Thee to protect and preserve us from the thieves and the treacherous ones. Thou art the Powerful, the Mighty.
- 6 O H! Thy deed is also regarded as among the most exalted of deeds before the Self-Sufficient, the Most High. Blessed are ye and joy be unto you! Give glad-tidings unto My loved ones of My mercy and My grace and My loving-kindness which have preceded existence both seen and unseen.
- 7 O thou who gazeth toward My horizon! His honor Zein, upon him be the Glory of God, the Most Glorious, and His all-embracing supreme mercy, sent the names of the friends to the Most Holy Court, and each one was favored with the glance of loving-kindness and mention by the Goal of the world's peoples. Rejoice in this mighty bounty! Rejoice in this brilliant, gleaming light! The good news and true glad-tidings of this exalted Word cannot be equaled by all that exists in creation and whatsoever is therein. Thus hath the Sun of Bounty shone forth from My most glorious horizon, as a grace from My presence, and I am verily the All-Bountiful, the Generous.

باينکله خطاب نمود قَرَّتْ عيونکم قد قام من کان قاعداً و نطق من کان کليلاً سالها عدل محروم شده بود و خبری از او نبود لله الحمد اين ايام از افق اقتدار با اعلام و رايات ظفر ظاهر شد

3 دو عمل عظيم از اوليا در آن ارض ظاهر اول عدم تعرض بظالمين و ثانی شفاعت احباً از اعدا نزد امرا يا هائی نسل الله تبارک و تعالى ان يزيهم في الأرض بطراز يستضي منه اهل السماء از حق ميطلبم ايشانرا بنور الفت و اتحاد و محبت و اتفاق منور فرمايد امروز محبت و وداد و مودت و اتحاد از اعظم اعمال عندالله مذکور

4 دوستان آن ارض را از قبل مظلوم تکبير برسان بگو يا اولياء الله مفضلين در کمين و ناعقين پر مرصداً مترصداً افتده و قلوب را باسم حق جل جلاله حفظ نمايد

5 الها معبودا مسجودا کریم رحيماً تو آگاهی و دانائی اين عباد لآلی محبت را در خزائن افتده و قلوب باست حفظ نمودند حال از تو ميطلبم و مستثنت مينمائيم ما را از سارقين و خائنين حراست نما و حفظ فرما توئی قادر و توانا

6 يا هائی عمل شما هم از اعلى الأعمال نزد غنى متعال مذکور طوبى لکم و نعيماً لکم بشر اوليائى برحمتى و فضلى و عنايتى التى سبقت الوجود من الغيب و الشهود

7 يا ايها الناظر الى افقى جناب زين عليه بهاء الله الأبهى و رحمته المحيطة الكبرى اسماء اوليا را بساحت اقدس فرستاد و هريک بلحاظ عنايت و ذکر مقصود عالميان فائز گشت افرحوا بهذا الفضل العظيم افرحوا بهذا النور الساطع اللبيع مرثده و حق بشارت اين کلمهء عليا را امکان و ما فيه معادله ننمايد کذلک اشرق شمس العطاء من افقى الأبهى فضلاً من عندى و انا الفضل الكريم

- 8 The glory that shineth from the heaven of My Kingdom be upon you and upon those who have quaffed the Choice Wine sealed with My Name, the Self-Subsisting, the Self-Existing.

RIDA.013-014x

8 البهاء المشرق من افق سماء ملكوتى عليكم وعلى
الذين شربوا الرّحيق المختوم باسمى المهيمن القيوم

INBA65:055ax, INBA30:098ax, BLIB_Or15716.030.02,
AHM.346, AQMJ1.161ax, PZHN v1#2
p.006, ADH1.025, AKHA_133BE #18
p.610, TABN.247, RAHA.070-071x

BH02298

To: *Bahais Around Saysan*

Date: 1307 ? [1889-1890]

- 1 O friends of the All-Merciful in Milan! The face of the Wronged One hath turned toward you from this destined Prison, and mentioneth you with that which causeth the rain of bounties and favors to shower from the clouds of your Lord's tender mercy, the All-Bountiful, the Most Generous. This is a Day wherein that which was hidden hath been revealed and that which was treasured hath appeared, by the command of God, the Ordainer, the All-Knowing. The fire of tyranny and wickedness hath been kindled, whereby the light of righteousness and godliness hath been veiled, through that which the hands of the oppressors have wrought in the land of Ya. They have kindled the fire of hatred and acted in such wise as hath caused every fair-minded one to lament and every just one to cry out, and tears to flow from the eyes of them that are nigh unto God.

1 يا اولياء الرحمن فى ميلان قد توجه اليكم وجه
المظلوم من هذا السجن المحتوم و ذكركم بما تمطر
به امطار المواهب والالطاف من سحاب عناية
ربكم الفضل الكريم هذا يوم فيه ظهر ما كان
مكنوناً و برز ما كان مخزوناً امراً من لدى الله
الامر العليم قد اشتعلت نار البغى و الفحشاء بما
ستر نور البر و التقوى بما اكتسبت ايدى الظالمين
فى ارض يا اشتعلوا نار البغضاء و عملوا بما ناح به
كلّ منصف و صاح كلّ عادل و جرت الدموع
من عيون المقرّبين

- 2 With luminous speech hear ye the call of the Wronged One. To-day victory lieth in that which hath befallen. Be not saddened, for that which hath occurred in the city of Ya shall cause the elevation of God's Cause and the exaltation of souls. Well is it with them that understand. The oppressors shall soon behold the recompense of their deeds from the presence of a just and mighty Lord.

2 بلغة نورآء بشنويد نداى مظلوم را امروز نصرت
است از آنچه وارد شده مكدّر نباشيد چه كه
آنچه در مدينه يا واقع گشته سبب ارتفاع امر
الله و ارتقاء نفوس است طوبى للعارفين سوف
يرون الظالمون جزاء اعمالهم من لدن عادل قدير

- 3 O people of Milan and Saysan and their surroundings and environs! Ye have ever been and still are before Our gaze. Harken unto the call of the Wronged One and hold fast unto that which beseemeth man. The opposers and deniers are like unto clods of earth - ere long shall the moisture of heedlessness and ignorance scatter and disperse them all. We cherish the hope that the friends in those regions will hold fast unto wisdom and

3 يا اهل ميلان و سيسان و اطرافهما و ضواحيهما
لازال در نظر بوده و هستيد نداى مظلوم را
بشنويد و بما ينبغي للانسان تمسك ثنائيد معرضين
و منكرين بمثابة گلپاره هاى ارضند عنقریب
رطوبات غفلت و جهل كل را متفرق نمايد
و از هم بيزاند اميد آنكه اولياى آن اطراف
بحکمت و بيان تمسك ثنائيد و بذكر و ثناءى حقّ

utterance, and occupy themselves with the remembrance and praise of God. The barking ones and the deniers shall soon return to nothingness, having exchanged the eternal, everlasting dominion for fleeting days. Glory be to God! From the people of Iran are manifested savage and bestial traits - they are seen to be deprived of the heavenly table of divine favor and the eternal, everlasting bounty.

مشغول گردند ناعقین و منکرین عنقریب بعدم راجع شوند و دولت باقیه دائمه را بایام فانیه تبدیل نموده اند سبحان الله از اهل ایران اخلاق سبعی و حیوانی ظاهر از مائده عنایت الهی و نعمت باقیه سرمدی محروم مشاهده می شوند

- 4 Praise be to God! The friends of those lands have ever been mentioned in the presence of the Wronged One. For each one hath been ordained that which the tongues of the world and the pens of nations are powerless to describe. Blessed are ye, and joy be unto you, and light be upon you! And woe unto the enemies of God who have denied His proof and cast behind them His evidence, following the vain imaginings of the heedless and the idle fancies of them that have turned away.

4 لله الحمد اولیای آن اراضی لازال در ساحت مظلوم مذکورند از برای هر یک مقدر شده آنچه که آئه عالم و خامه امم از ذکرش قاصر طوبی لكم و نعمیاً لكم و نوراً لكم و ویل لأعداء الله الذین انکروا حجتہ و نبذوا برهانه بما اتبعوا اوهام الغافلین و ظنون المعرضین

- 5 His honor Haji Muhammad Baqir and his son, upon them be His peace and loving-kindness, set out some days ago and, despite the turmoil of the world and the disorder of the way, intended the divine Ka'bah and attained thereunto. After arriving in this land he mentioned you, therefore this leaf hath been adorned with your remembrance. We beseech God, blessed and exalted be He, to protect you with the hosts of might and power, to draw you nigh unto Him, and to ordain for you that which shall endure as long as His glory and grandeur and dominion shall endure. Verily, He is powerful over all things. Light and remembrance and glory be upon you, O My friends and loved ones, and upon them that have cast away corruption and arisen to promote reform amongst the servants, and upon them that love you for the sake of God, the Lord of the mighty throne.

5 جناب حاجی محمد باقر و ابنش علیهما سلامه و عنایتہ چند یوم است توجہ نموده اند و مع انقلاب عالم و اغتشاش طریق قصد کعبه الهی کردند و بآن فائز گشتند و بعد از ورود در این ارض شما را ذکر نمود لذا این ورقه بذکر شما مزین نسأل الله تبارک و تعالی ان یحفظکم بجنود القوه و القدره و یقرّبکم الیه و یکتب لکم ما یشاء ببقاء عزّہ و عظمتہ و سلطانہ انہ علی کلّ شیء قدير النور و الذکر و البهاء علیکم یا اولیائی و احبائی و علی الذین نبذوا الفساد و قاموا علی الاصلاح بین العباد و علی الذین یحبونکم لوجه الله ربّ العرش العظیم

BLIB_Or15690.106, BLIB_Or15728.167

BH02255

To: Mahmud

Date: 1307 ? [1889-1890]

- 1 He is the Rememberer and the Remembered One
- 2 Praise be to God Who hath opened before the faces of His loved ones the gate of His presence, made known to them His path, given them to drink of the Kawthar of His knowledge,

1 هو الذّاکر و هو المذکور

2 الحمد لله الذی فتح علی وجوه اولیائه باب لقائه و عرفهم سبیلہ و سقیهم کوثر عرفانه و انزل لهم ما جرى به فرائد رحمته و نطق سدره امره

and sent down for them that which caused the river of His mercy to flow. The Tree of His Cause hath spoken amongst His servants. He is the Almighty Whom neither the might of the oppressors can weaken, nor the doubts of the suspicious and the hints of the transgressors prevent. Glory and exaltation be upon the Hands of His Cause who have arisen by His leave for the betterment of the world and the refinement of the souls of nations. Verily He is the Almighty over whatsoever He willeth. There is none other God but Him, the Single, the One, the Mighty, the All-Bountiful.

- 3 O Mahmud! Upon thee be the Glory of God, the Mighty, the Loving. Thy letter reached the Most Holy Court and from it wafted the fragrance of turning, attraction and steadfastness. Praise be to God that the clamor of the ungodly and the doubts of the atheists did not prevent or deprive thee from drawing nigh unto the supreme horizon. This is a mighty station. Say: Praise be to Thee, O my God, and glory be to Thee, O my Aim, and greatness and laudation be to Thee, O my Beloved, for having confirmed me in recognition and made known to me Thy straight path and Thy mighty Message. I beseech Thee by the waves of the ocean of Thy bounty to ordain for me that which will exalt me through Thy name amongst Thy servants. O Lord! I am Thy servant and the son of Thy servant, acknowledging what Thou hast revealed in Thy Books and clinging in all conditions to the cord of Thy bounty. I beseech Thee not to disappoint me from what lieth with Thee. Verily Thou art He to Whose generosity existence hath testified and to Whose grace the heaven hath borne witness. There is none other God but Thee, the Forgiving, the Merciful.

- 4 We desire in this moment to make mention once again of thy brother who ascended to the Supreme Companion. We testify that he stood firm in My service, spoke My praise, and drank the choice wine of My love from the hand of My bounty. We beseech God to send down upon him at all times mercy and loving-kindness from His presence, and to give him to drink, from the hands of the Manifestations of His might and Cause, the Kawthar of His bounty. Verily He is the All-Bountiful, the Effulgent, the Compassionate, the Generous. And We make mention in this station of thy wife, whom We mentioned in the Tablet of Bounty, as among those who believed in God and His signs, who attained unto His recognition and drank the Salsabil of knowledge in His days. Thus have We sent down verses from which surged the ocean of forgiveness and wafted the fragrance of God's loving-kindness, the Lord of the seen and unseen. And We have revealed for her that whose fragrances shall not cease throughout the duration of God's kingdom, the Sovereign of existence.

بين عباده أنه هو المقتدر الذي لا تضعفه سطوة الظالمين ولا تمنعه شبهات المربين و اشارات المعتدين البهاء والتكبير على ايدى امره الذين قاموا باذنه على اصلاح العالم وتهذيب نفوس الأمم أنه هو المقتدر على ما يشاء لا اله الا هو الفرد الواحد العزيز الفضال

3 يا محمود عليك بهاء الله العزيز الودود نامئة شما بساحت اقدس فائز و عرف اقبال و توجه و استقامت از آن متضوع لله الحمد وضواى مشركين و شبهات ملحدين آن جناب را از تقرب باقى اعلى منع ننمود و محروم نساخت اين مقام عظيمست قل لك الحمد يا الهى و لك البهاء يا مقصودى و لك العظمة و الثناء يا محبوبى بما ايدتنى على العرفان و عزفتنى صراطك المستقيم و نبأك العظيم اسألك بامواج بحر عطائك ان تقدر لى ما يرفعنى باسمك بين عبادك اى رب انا عبدك و ابن عبدك معترفاً بما انزلته بما انزلته فى كتبك و متمسكاً فى كل الأحوال ببجل عطائك اسألك ان لا تخيبنى عما عندك انك انت الذى شهد الوجود بجودك و السماء بفضلك لا اله الا انت الغفور الرحيم

4 و اردنا ان نذكر فى هذا الحين اخاك الذى صعد الى الرفيق الاعلى مرة اخرى نشهد انه كان قائماً على خدمتى و ناطقاً بثنائى و شارباً رحيق حى من يد عطائى نسأل الله ان ينزل عليه فى كل الأحيان رحمة من عنده و عناية من لدنه و يسقيه من ايدى مظاهر عزه و امره كوثر عطائه انه هو الفضال الفياض المشفق الكريم و نذكر فى هذا المقام ضلعك التى ذكرناها فى لوح العطاء من اللآئى آمن بالله و آياته و فزن بعرفانه و سقين سلسبيل العرفان فى أيامه كذلك انزلنا الآيات التى منها ماج بحر الغفران و هاج عرف عناية الله مالک الغيب و الشهود و انزلنا لها ما لا تنقطع نفحاته بدوام ملكوت الله سلطان الوجود

- 5 O Mahmud! Give thanks to thy Lord for having mentioned thee and thy brother and thy wife with verses that cannot be equaled by treasures. Say: My soul be a sacrifice for Thee, O Lord of Names, and my spirit be a sacrifice for Thee, O Sovereign of mankind! I beseech Thee to ordain for Thy loved ones that which will draw them nigh unto Thee and cause them to know what Thou hast intended in Thy Books and Scriptures. O Lord! Thou seest me clinging to Thy cord and detached from those who have disbelieved in Thee and Thy signs. There is none other God but Thee, the Almighty, the All-Bountiful, the Mighty, the Great.

5 يا محمود اشكر ربك انه ذكرک و احاک و
ضلعک بآيات لا تعادلها الكنوز قل نفسى لك
الفداء يا مولى الاسماء و روحى لك الفداء يا
سلطان الورى اسألك ان تقدر لأوليائك ما
يقربهم اليك و يعرفهم ما اردته من كتبك و
زبرک اى رب ترانى متمسكاً بجبلک و منقطعاً
عن الذين كفروا بك و بآياتك لا اله الا انت
المقتدر الفياض العزيز العظيم

BLIB_Or15690.111, BLIB_Or15728.056

BH02259

Date: 1307 ? [1889-1890]

- 1 He is the Consoler, the Comforter, the All-Compelling over what was and what shall be!
- 2 The resplendent Light that shineth, appeareth and riseth from the horizon of God's manifestation, the Lord of all beings, and the sweet-scented fragrances wafting from the garment of grace and bounty, and the perfumes diffusing from this Most Exalted Station, be upon thee, O thou who hast dawned from the horizon of submission and acquiescence and who hast held fast to the Sure Handle.
- 3 I testify that thou didst aim for the ultimate goal, the furthest end, and the highest summit, and didst attain to that which was inscribed by the Pen of grace and splendor in the Books of God, Creator of the heavens and Sovereign of the Kingdom of Names. Thou art he whom the oppression of the oppressors did not deter, nor did the conditions of the transgressors and the might of those who denied the Day of Judgment frighten thee. Thou didst turn and hearken and say: "My spirit be a sacrifice for Thy manifestation, O Thou Who art imprisoned in the prison of 'Akka, and my soul be a sacrifice for Thy call, O Thou in Whose grasp is the reins of all in the kingdom of creation!"
- 4 The Wronged One hath testified, and all things have borne witness, that thou didst drink the choice sealed wine through My Self-Subsisting Name, and didst acknowledge that which the

1 هو المعزى المسلى المهيم على ما كان و ما يكون

2 النور الساطع الالاع الظاهر المشرق من افق ظهور
الله مولى الورى و النفات المتضوعة من قيص
الفضل و العطاء و الفوحات المنتشرة من هذا
المقام الأعلى عليك يا ايها المشرق من افق التسليم
و الرضاء و المتمسك بالعروة الوثقى

3 اشهد أنك قصدت المقصد الأقصى و الغاية
القصى و الذروة العليا و فزت بما كان مرقوماً
من يراعة الفضل و السناء فى كتب الله فاطر
السماء و مالك ملكوت الاسماء انت الذى
ما منعك ظلم الظالمين و ما خوفتك شئون
المعتدين و سطوة الذين كفروا بيوم الدين اقبلت
و سمعت و قلت روحى لظهورك الفداء يا ايها
المسجون فى سجن عكاء و نفسى لندائك الفداء
يا من فى قبضتك زمام من فى ناسوت الانشاء

4 قد شهد المظلوم و شهدت الأشياء بأنك شربت
الرحيق المختوم باسمى القيوم و اعترفت بما نطق به
لسان العظمة قبل امتزاج الحروف بالكلمة طوبى

Tongue of Grandeur uttered before the letters were mingled with the Word. Blessed art thou, and blessed is he who loveth thee and visiteth thy resting place and remembereth thee with that which hath been sent down from the Supreme Pen in this Most Glorious Station. And blessed is he who remembereth thy days through that which was revealed for thee before and after thy ascension. Thou art he whose head God adorned with the crown of acceptance and whose temple He beautified with the ornament of might and beauty, and guided thee to His straight path and acquainted thee with His Great Announcement, whereby the hearts of the oppressors were disturbed and the limbs of the ungodly trembled.

- 5 We were with thee at the time of thy ascension and revealed for thee that from which the Concourse on High and the Supreme Paradise found the fragrance of thy Lord's grace, bounty and mercy - verily He is the All-Bountiful, the Generous. I testify that at the time of revelation, the ocean of forgiveness surged from the right hand of thy Lord's will, the Most Merciful, and its fragrance wafted through all regions and the manifestations of generosity encompassed all peoples save him who denied God's manifestation, His sovereignty, His appearance, His power, His gifts and His bounty.

- 6 Glory be unto Thee, O my God, Possessor of existence and Manifestor of munificence! I beseech Thee by Thy Name, the Loving, and by this Station which Thou hast chosen for one of Thy loved ones, that Thou forgive me and those who have acknowledged Thy manifestation and Thy sovereignty and what was revealed in Thy Books, Thy Scriptures and Thy Tablets. O my Lord! Thou seest the sinner hastening to the ocean of Thy forgiveness, the silent one to the Kawthar of Thy utterance, and the abased one to the kingdom of Thy might. I beseech Thee to ordain for Thy loved ones and chosen ones, by the Pen of Thy grace, that which will draw them nigh unto Thee and cause them to enter the pavilion of Thy pardon and the gate of Thy bounty. Then decree, O my God, through this noble resting place, my needs and hopes and what I have desired from the heaven of Thy generosity and the sun of Thy bounty. Verily Thou art powerful over what Thou wilt. Nothing escapeth Thy knowledge. There is no God but Thee, the Mighty, the August, the All-Bountiful.

لك و لمن احبك و زار رمسك و ذكرك بما
نزل من القلم الأعلى في هذا المقام الأبهى و طوبى
لمن ذكر أيامك بما نزل لك قبل ارتقائك و
بعده انت الذى زين الله رأسك باكليل الاقبال و
هيكلك بطراز العز و الجمال و هداك الى صراطه
المستقيم و عزك نبأه العظيم الذى به اضطربت
افئدة الظالمين و ارتعدت فرائص المشركين

5 أَنَا نَكَّامٌ مَعَكَ حِينَ صُعُودِكَ وَ انْزِلْنَا لَكَ مَا وَجَدَ
مِنْهُ الْمَلَأُ الْأَعْلَى وَالْجَنَّةُ الْعُلْيَا عَرَفَ عَنَايَةَ رَبِّكَ وَ
فَضْلَهُ وَ رَحْمَتَهُ أَنَّهُ هُوَ الْفَضْلُ الْكَرِيمُ أَشْهَدُ أَنَّ حِينَ
النَّزُولِ مَا جَازَ بَحْرَ الْغُفْرَانِ عَنْ يَمِينِ ارَادَةِ رَبِّكَ
الرَّحْمَنِ وَ هَاجَ عَرْفُهُ فِي كُلِّ الْأَقْطَارِ وَ احَاطَتْ
ظُهُورَاتُ الْكَرَمِ كُلِّ الْأُمَمِ إِلَّا مَنْ انْكَرَ ظُهُورَ اللَّهِ
وَ سُلْطَانَهُ وَ يَرْوِزُهُ وَ اقْتَدَارَهُ وَ مَوَاهِبَهُ وَ عَطَائِهِ

6 سُبْحَانَكَ اللَّهُمَّ يَا مَالِكَ الْوُجُودِ وَ مَظْهَرَ الْجُودِ
اسْئَلُكَ بِاسْمِكَ الْوُدُودِ وَ هَذَا الْمَقَامِ الَّذِي اخْتَرْتَهُ
لِأَحَدِ مُحِبِّيكَ بِأَنْ تَغْفِرَ لِي وَ لِمَنْ أَقْرَبَ بِظُهُورِكَ
وَ سُلْطَانِكَ وَ مَا نَزَلَ فِي كِتَابِكَ وَ زَبَرَكَ وَ
الْوَاحِكِ أَي رَبِّ تَرَى الْعَاصِيَ سَرَعَ إِلَى بَحْرِ
غُفْرَانِكَ وَ الصَّامِتِ إِلَى كَوْثَرِ بَيَانِكَ وَ الدَّلِيلِ
إِلَى مَلَكُوتِ عَرْشِكَ اسْئَلُكَ أَنْ تَكْتُبَ لِأَوْلِيَائِكَ
وَ اصْفِيَائِكَ مِنْ قَلَمِ عَنَايَتِكَ مَا يَقْرَبُهُم إِلَيْكَ وَ
يَدْخُلُهُمْ فِي خِبَاءِ عَفْوِكَ وَ بَابِ فَضْلِكَ ثُمَّ اقْضِ
يَا إِلَهِي بِهَذَا الرَّمْسِ الشَّرِيفِ حَوَائِجِي وَ آمَالِي وَ مَا
أَرَدْتَهُ مِنْ سَمَاءِ كَرَمِكَ وَ شَمْسِ عَطَائِكَ إِنَّكَ
أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ
شَيْءٍ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْفَيَاضُ

BLIB_Or15695.237

BH02329

*Lawh-i-Babu'l-Ata [Lawh-i-Banu-Qurayzih]**To: Mashhadi Ali Milani, in Ishqabad**Date: 1307 ? [1889-1890]*

- 1 In the name of Him through Whom the gate of bounty was opened to all who are on earth and in heaven. 1 بِسْمِ الَّذِي بِهِ فَتَحَ بَابُ الْعَطَاءِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 2 The atoms of created things bear witness and the realities of all contingent beings testify that this servant had and has no purpose in the manifestation and proclamation of the Cause except the salvation of the servants and the extinguishing of the fire of hatred and enmity. His call was raised in the nights and His lamentation in the early dawn, and His cry during the days. In the heavenly Books, according to what some of the parties have mentioned and continue to mention, there was the burning of books and the slaying of souls and the prevention of unity, which is the greatest means for the progress of the servants and the advancement of lands... 2 ذَرَّاتُ كَائِنَاتٍ شَاهِدٌ وَحَقَائِقُ مَمَكَّاتٍ گَوَاهُ
این عبد از ظهور و اظهار امر مقصودی جز نجات
عباد و اطفاء نار ضغینه و عناد نداشته و ندارد
در لیالی ندایش مرتفع و در اسحار خنیش و در
ایام خجیجش در کتب سماوی از قراریکه بعضی
از احزاب ذکر نموده و مینمایند حرق کتب و قتل
نفوس و منع از اتحاد که سبب اعظم است از
برای ترقی عباد و ارتقاء بلاد بوده و لکن در
فرقان و بیان اعظم از آن مذکور و مرقوم
- 3 In my childhood, this wronged one read in a book by Mulla Baqir Majlisi about the raid on the Banu Qurayzah. From that moment I was distressed and full of sorrow, to the extent that my pen cannot express it – even though what happened was the decree of God, and its intent was only to foil oppressors. 3 اینظلم در طفولیت در کتابیکه نسبتش بمرحوم
مغفور ملاً باقر مجلسی بوده غزوهء اهل قریظه را
مشاهده نمود و از آن حین مهموم و محزون بوده
بشأنیکه قلم از ذکرش عاجز اگرچه آنچه واقع شده
امر الله بوده و مقصودی جز قطع دیر ظالمین
نبوده
- 4 But when the ocean of forgiveness and grace appeared, therefore in those days I beseeched God for that which was the cause of love, fellowship and unity among all who are on earth – until, on the second of the month of the Birth before the Dawning, all my mental states, my words and thoughts, were turned upside down, an inversion that bore the glad-tidings of the Ascent. This revolution was manifest for twelve days continuously and unremittingly. Afterwards, the waves of the ocean of utterance appeared, and the effulgences of the luminary of tranquillity were radiant. Then the matter eventuated in a time of full revelation (zuhur), when I attained to that which God rendered the basis of the joy of the worlds and the dawn of bestowal on all who dwell in the heavens and the earth. After the Most High Pen [Qalam-i A'la=the Bab], We abrogated all that which was the cause of hardship and discomfort and strife by Our decisive decree, and We revealed and implemented all that which was a source of concord and unity. No one denies the grace inherent in this revelation save those who are veiled and heedless, and the despised tyrants. 4 و لکن چون دریای عفو و فضل بیکران مشاهده
میشد لذا در آن ایام از حقّ جلّ جلاله میطلبید
آنچه را که سبب محبت و الفت و اتحاد کلّ من
علی الأرض بوده تا آنکه بغتة در دوم ماه مولود
قبل از طلوع جمیع اطوار و ذکر و فکر منقلب
شد انقلابیکه بشارت عروج میداد این انقلاب
تا دوازده یوم متتابع و متوالی نازل و ظاهر بعد
امواج بحر بیان مشهود و تجلیات نیر اطمینان
مشرق و موجود الی ان انتهی الأمر الی حین
الظهور اذا فزت بما جعله الله مبدء فرح العالمین
و مشرق العطاء لمن فی السموات و الارضین و
بعد از قلم اعلی آنچه سبب زحمت و مشقت و
اختلاف بود بامر مبرم محتوم برداشتیم و آنچه
علت اتفاق و اتحاد جاری و نازل لا ینکر فضل
هذا الظهور الا کلّ غافل محجوب و ظالم مبغوض

- 5 The revealed holy Tablets and the Tablet of the Call testify and bear witness. Blessed are the fair-minded and blessed is every truthful and trustworthy one. When thou hast heard My call from My Tablet and beheld what hath shone forth from its horizon as a token of My grace, say: My God, my God! Praise be to Thee for having caused me to hear Thy call and for having acquainted me with that which was hidden in Thy knowledge and concealed from the eyes of Thy servants. I beseech Thee, O Sovereign of existence and Ruler of the seen and unseen, to assist me to remember Thee and to serve Thee and to serve Thy loved ones. Then confirm me in such steadfastness as cannot be changed by the conditions of Thy creation and the doubts of Thy servants. Thou art, verily, the All-Powerful, the Mighty, the All-Bountiful.

ADMS#042

5 الواح نازله مقدسه و لوح ندا شاهد و گواه
طوبى للمصنفين و طوبى لكل صادق امين انك
اذا سمعت ندائى من لوحى و رأيت ما لاح من
افقه فضلاً من عندى قل الهى الهى لك الحمد
بما اسمعتنى ندائك و عرّفتنى ما كان مكنوناً فى
علمك و مستوراً من اعين عبادك اسئلك يا
سلطان الوجود و الحاکم على الغيب و الشهود ان
توفّقنى على ذکرک و خدمتک و خدمة اوليائك
ثم ايدنى على استقامة لا تبدلها شؤونات خلقک و
شبهات عبادک انک انت المقتدر العزيز الوهاب

INBA81:158, BLIB_Or15695.037,
BLIB_Or15724.101, MAS7.135,
ASAT2.017x

BH02343

To: Sister of Haji Siyyid Javad, in Yazd

Date: 1307 ? [1889-1890]

- 1 He is the Consoler, the Comforter, the Generous One!
- 2 The Supreme Pen hath revealed concerning the most great tribulation that which caused the Tablet to lament and raised the cry of the Names.
- 3 O My loved ones, My chosen ones, My leaves and My handmaidens! Be not grieved. By the life of God, after these sorrows, surging oceans of joy shall be witnessed. Night and day did the Nature of God lament and the Eye of Loving-kindness wept, although for those of insight and those near to God, whatsoever hath occurred hath been the cause of the exaltation of the Word of God and the advancement of souls. Yet outwardly, from all things - from mountains, trees and seas, even unto the pit and the pebble - lamentation and moaning were raised. Now We counsel all, both men and women, to patience and forbearance. We have loved patience and commanded it unto all, before and after, and at this evident time.
- 4 O My handmaiden and My leaf! Harken unto My call from the direction of My prison. Verily, all the treasures of the earth and the adornment of its queens cannot equal it. He

1 هو المعزى المسلى الكريم
2 قلم اعلى در ذکر مصائب كبرى نازل فرمود آنچه
را كه لوح نوحه نمود و صيحه اسماء مرتفع
3 يا اوليائى و اصفيائى و اوراقى و امائى محزون
نباشيد لعمر الله بعد اين احزان درياهاى فرح
مواج مشاهده ميشود در ليالى و ايام فطرة الله
نوحه نمود و عين شفقت گريست مع آنكه نزد
متبصرين و مقررّين آنچه وارد شد سبب ارتفاع
كلمة الله و ارتقاء نفوس است ولكن در ظاهر از
جميع اشياء از جبال و اشجار و بحار حتى النواة و
الخصاة نوحه و حنين مرتفع حال وصيت مينمائيم
كلّ را از ذكور و اناث بصبر و اصطبار انا احبنا
الصبر و امرنا الكلّ به من قبل و من بعد و فى
هذا الحين المبين

4 يا امتى و ورقى اسمعى ندائى من شطر سجنى انه
لا تعادله كنوز الأرض و لا زينة ملكاتها يشهد

Who speaketh in every condition beareth witness to this, that there is none other God but Him, the Single, the One, the Mighty, the Powerful.

بذلك من ينطق في كلّ شأن أنّه لا اله الا هو
الفرد الواحد القويّ القدير

- 5 Know thou with clear certainty that God, exalted be His glory, is just, and assuredly according to the requirements of justice shall He requite those who led astray, the ungodly, the slanderers and the murderers. Not an atom escapeth His knowledge. He doeth what He willeth and He is the Powerful, the All-Knowing, the All-Informed.

5 يقيّن مبين بدان كه حقّ جلّ جلاله عادل است
والبته بمقتضيات عدل جزای مغلّين و مشرکين
و مفترين و قاتلين داده ميشود لا يعزب عن علمه
من شيء يفعل ما يشاء و هو المقتدر العليم الخبير

- 6 Give thanks unto thy Lord, for He hath turned unto thee and revealed for thee from the heaven of utterance that which He hath made a proof unto all who are on earth. Thus hath the Tongue of Grandeur spoken, as a favor from Him unto His leaves who have drunk the cup of tribulation in the path of God, the Lord of all beings and the Possessor of Names.

6 اشکری ربّک أنّه اقبل اليک و انزل لک من
سماء البيان ما جعله برهاناً على من على الأرض
کذلك نطق لسان العظمة فضلاً من عنده على
اوراقه اللّائی شربن كأس البلاء في سبيل الله
مولی الوری و مالک الاسماء

- 7 Convey My greetings to the handmaidens of that land. Say to those who are with thee: Grieve not for what hath befallen My loved ones in My path. Soon shall the tender mercies of their Lord, the Generous One, encompass them. Death is inevitable for all; therefore if it occur in the path of the Peerless Friend, it is assuredly most exalted and most beloved, for that death is the cause of eternal life and the source of everlasting existence.

7 از قبل مظلوم اماء آن ارض را تکبير برسان قولي
لمن معک لا تحزن عمّا ورد على اوليائي في سبيلي
سوف تحيطهم عنايات ربهم الكريم موت لا بد
است از برای کلّ لذا اگر در سبيل دوست يکجا
واقع شود البته اعلى و احبست و آن موت سبب
حيات ابدی و علّت زندگی سرمديست

- 8 We beseech God to change the sorrow of His loved ones into the Most Great Joy and to ordain for them what He hath ordained for His chosen ones who have sacrificed what they possessed of wealth, souls and bodies in His straight Path. Praise be unto Him, for He is the Goal of the mystics and the Beloved of the worlds.

8 نسل الله ان يبدّل حزن اوليائه بالفرح الأعظم
ويكتب لهم ما كتبه لأصفيائه الذين انفقوا ما
عندهم من الأموال والأرواح والألوان في سبيله
المستقيم والحمد له اذ هو مقصود العارفين ومحجوب
العالمين

- 9 The glory shining forth from the horizon of the heaven of My mercy be upon My martyrs and upon their bodies and fragments thereof and drops of their blood, and upon those who have circled round them and have been blessed with reading what God hath revealed concerning them from the heaven of His knowledge and utterance. Verily, He is the Single, the One, the Mighty, the All-Knowing.

9 البهاء المشرق من افق سماء رحمتي على شهدائي و
على هياكلهم و قطعات ابدانهم و قطرات دمائهم
و على الذين طافوا حولهم و فازوا بقراءة ما انزله
الله في شأنهم من سماء علمه و بيانه أنّه هو الفرد
الواحد العزيز العليم

INBA51:493

BH02388

To: Ali, in Shiraz

Date: 1307 ? ? [1889-1890]

1 In the Name of the Single, the Peerless, the One!

1 بِسْمِ الْفَرْدِ الْوَاحِدِ

2 These are holy verses sent down in truth from the clouds of a wondrous grace, whereby the hearts of the servants are purified from the defilement of self and desire, and they drink from cups whose admixture is the remembrance of the Beloved and the Dear One.

2 تِلْكَ آيَاتُ الْقُدْسِ نَزَلَتْ بِالْحَقِّ مِنْ سَحَابِ فَضْلِ
بَدِيْعًا ، وَبِهَا تُطَهَّرُ أَفْئِدَةُ الْعِبَادِ عَنْ دَنَسِ النَّفْسِ
وَالْهَوَى

3 O servant! There hath appeared before the Beauty what thou didst mention in remembrance of God, thy Lord and the Lord of thy forefathers and the Lord of the mighty Throne. Blessed art thou for having rent asunder the veils of glory and entered beneath the shadow of thy Lord, the Mighty, the Exalted, and sanctified thyself from the association of every stubborn misbeliever.

3 وَيَشْرَبَنَّ عَنْ كُؤُوسِ الْبَيْتِ كَأَنَّ مِرْآجَهَا ذِكْرُ
مُحِبُّوِّ وَحَبِيْبًا ، أَنْ يَا عَبْدُ قَدْ حَضَرَ تَلَقَّاءَ أَجْمَالِ
مَا ذَكَرْتَ بِهِ اللَّهُ رَبَّكَ وَرَبَّ آبَائِكَ وَرَبَّ
عَرْشِ عَظِيْمًا ، فَطَوِّبْ لَكَ يَوْمَ

4 However, strive within thyself in all thy days lest the whisperings of Satan cause thee to slip and lead thee astray from the path of glorious might and from the straight and holy way. Shun those who have disbelieved, then convey the Cause of thy Lord to those in whose hearts thou findest the fragrance of holiness and in whose faces thou seest the radiance of a luminous glory.

4 اِخْرَجْتَ سُبُحَاتِ الْجَلَالِ وَوَرَدْتَ فَيْضَ رَبِّكَ
الْعَزِيْزِ الْمُتَعَالِ وَقَدَسْتَ نَفْسَكَ عَنْ شِرْكِ كُلِّ
مُشْرِكٍ عَنِيْدًا ، وَلَكِنْ فَاسْعَ فِيْ نَفْسِكَ فَيُكَلِّ
الْأَيَّامِ لئَلَّا يَزِلَّكَ وَسَاوِسُ الشَّيْطَانِ وَيُضِلَّكَ
عَنْ سَبِيلِ عَزِّ بَيْتِهِ وَعَنْ صِرَاطِ

5 And if sorrow overtaketh thee, remember My sorrow and My tribulations. By God! I have been afflicted with trials which none can reckon save God Who encompasseth all things in the Mother Book.

5 قُدْسٌ مُسْتَقِيْمًا ، تَجَنَّبَ عَنِ الدَّيْنِ كَفَرُوا ثُمَّ
بَلَغَ أَمْرَ مَوْلَاكَ إِلَى الدِّينِ تَجِدُ مِنْ شَطْرِ
قُلُوْبِهِمْ نَفَحَاتِ الْقُدْسِ وَمِنْ وَجُوْهِهِمْ نَضْرَةَ عَرْ
مُنِيْرًا ، وَإِنْ أَخَذَكَ مِنْ ح

6 This is the Book which speaketh now with truth that there is no God but Him, and that He Who appeared with the name of Husayn before Ali is verily His sovereignty, His grandeur, His majesty, then His manifestation and His concealment, and His might and power over all created things. And then the Tongue of Grandeur proclaimeth from behind the Most Exalted Pavilion: By God! This is verily Ali, then Muhammad, then Muhammad, then Ali. Follow Him, O peoples of the earth, and associate not partners with Him, for this would be an injustice from your own selves against God. Fear God and be among the pious in the Cause.

6 زَنْ ذَكَرَ حَزَنِيْ وَمَصَائِيْ تَالَهُ قَدْ أَتَيْتُ بِبَلَايَا لَا
يُحْصِيْهَا إِلَّا اللَّهُ الَّذِي أَحَاطَ كُلَّ شَيْءٍ فِيْ أُمِّ الْبَيَانِ
هَذَا لِكِتَابِ الَّذِي يَنْطِقُ حِينَئِذٍ بِالْحَقِّ بِأَنَّهُ لَا إِلَهَ
إِلَّا هُوَ وَالَّذِي ظَهَرَ بِاسْمِ حُسَيْنٍ قَبْلَ عَلِيٍّ لِسُلْطَانِهِ
وَعَظَمَتِهِ وَكِبَرِيَّاتِهِ ثُمَّ ظَهَرَ وَبَطُونَهُ وَعِزُّهُ وَ
أَقْتَدَارُهُ عَلَى الْخَلَائِقِ جَمِيْعًا ، وَإِذَا يُنَادِي لِسَانَ
الْعَظ

- 7 Do ye worship the calf and forsake Him Who created you by His command, by Whose light all who are in the heavens and earth are illumined, if ye be possessed of insight?
- 7 مَ عَن وَرَاءِ سُرَادِقِ الْأَعْلَى بِأَن تَأْلَهُ هَذَا لَعَلِّي تُمَّ مُحَمَّدٌ تُمَّ مُحَمَّدٌ تُمَّ عَلَى أَن اتَّبِعُوهُ يَا مَلَأَ الْأَرْضِ وَ لَا تُشْرِكُوا بِهِ وَإِنَّ هَذَا ظُلْمٌ مِّنْ أَنْفُسِكُمْ عَلَى اللَّهِ اتَّقُوا اللَّهَ وَ كُونُوا فِي الْأَمْرِ تَقِيًّا
- 8 O people! Purify your ears that ye may hear My melodies, then your eyes that ye may behold My beauty. Thus hath God commanded you in all the Tablets and in this Tablet which hath appeared and shone forth from the horizon of the finger of your Lord, the Most High, the Most Exalted, and God is witness unto this.
- 8 ، اتَّعْبُدُونَ الْعَجَلَ وَ تَذَرُونَ الَّذِي خَلَقَكُمْ بِأَمْرِ مِنْ عِنْدِهِ وَ اسْتَضَاءَ بُيُوتَهُ كُلُّ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ إِنْ أَنْتُمْ بِذَلِكَ بَصِيرًا ، يَا قَوْمَ طَهِّرُوا آذَانَكُمْ لِتَسْمَعُوا نِعْمَاتِي تُمَّ أَبْصَارَكُمْ لِتَشْهَدُوا جَمَالِي وَ كَذَلِ
- 9 O servant! Hear My call, then stand firm in the Cause and turn not unto what hath been created in the realm of origination. We have ordained for thee in the Tablet an exalted station, and We have reckoned what is in thy heart and are aware of what is in thy secret thoughts, and We shall decree for thee what We have intended for thee, and with Us is the knowledge of all things and the knowledge of the heavens and earth, if thou be informed thereof.
- 9 كَ أَمَرُكَ اللَّهُ فَيُكَلِّ الْأَلْوَجَ وَ هَذَا اللَّوَجَ الَّذِي ظَهَرَ وَ انْشَرَقَ عَنْ أَفْقٍ إِصْبَعُ رَبِّكَ الْعَلِيِّ الْأَعْلَى وَ كَانَ اللَّهُ عَلَى ذَلِكَ شَهِيدًا ، أَنْ يَا عَبْدُ اسْمَعْ نِدَائِي تُمَّ اثْبَتْ عَلَى الْأَمْرِ وَ لَا تَلْتَفِتْ إِلَى مَا خُلِقَ فِي الْإِبْدَاعِ وَ إِنَّا قَدَرْنَا لَكَ فِي اللَّوَجِ مَقَامًا رَفِيعًا ، وَ أَحْصَيْنَا مَا فِي قَلْبِكَ وَ أَطْلَعْنَا بِمَا فِي سِرِّكَ وَ نَقَضْنَا عَلَيْكَ مَا أَرَدْنَاهُ لَكَ وَ عِنْدَنَا عِلْمٌ كُلِّ شَيْءٍ وَ عِلْمُ السَّمَوَاتِ وَ الْأَرْضِ إِنْ أَنْتَ بِذَلِكَ خَبِيرًا ، وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ وَ عَلَى مَنْ اسْتَقَامَ عَلَى هَذَا الْأَمْرِ الَّذِي زَلَّتْ عَنْهُ أَقْدَامُ الَّذِينَ كَانَ فِي قُلُوبِهِمْ مَرِيَّةٌ عَنْ لِقَاءِ رَبِّهِمْ وَ كَانُوا عَنِ الصِّرَاطِ بَعِيدًا .
- 10 And the glory be upon thee and upon those with thee and upon those who have remained steadfast in this Cause wherefrom have slipped the feet of those in whose hearts was doubt concerning the meeting with their Lord and who were far removed from the path.
- 10 يَاعَا ، وَ أَحْصَيْنَا مَا فِي قَلْبِكَ وَ أَطْلَعْنَا بِمَا فِي سِرِّكَ وَ نَقَضْنَا عَلَيْكَ مَا أَرَدْنَاهُ لَكَ وَ عِنْدَنَا عِلْمٌ كُلِّ شَيْءٍ وَ عِلْمُ السَّمَوَاتِ وَ الْأَرْضِ إِنْ أَنْتَ بِذَلِكَ خَبِيرًا ، وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ مَعَكَ وَ عَلَى مَنْ اسْتَقَامَ عَلَى هَذَا الْأَمْرِ الَّذِي زَلَّتْ عَنْهُ أَقْدَامُ الَّذِينَ كَانَ فِي قُلُوبِهِمْ مَرِيَّةٌ عَنْ لِقَاءِ رَبِّهِمْ وَ كَانُوا عَنِ الصِّرَاطِ بَعِيدًا .

INBA15:177, INBA26:187b, INBA51:324b,

BLIB_Or15694.453, ALIB.folder18p395,

LHKM3.034

BH02397*To: Aqa Mirza Abdul Husayn Izadi, in Alexandria**Date: 1307 ? [1889-1890]*

1 In the name of the Peerless Beloved!

1 بنام محبوب یگا

2 Praise and thanksgiving, in another degree, belong especially to the saints and chosen ones of God who would not exchange a single atom of the effulgent rays of the Sun of His love for all that was and shall be, and who, despite their need for all things in the world, have sounded the trumpet of divine independence before the faces of men, to the dismay of the enemies.

2 حمد و ثنا در رتبهٔ اخرى مخصوص اولیا و اصفیای الهی است که یک ذره از تجلیات انوار آفتاب محبتش را بملک ما کان و ما یكون مبادله ننموده اند مع احتیاج از هر قبیل بما فی العالم کوس غنا امام وجوه وری رغماً للأعداء نواخته اند

3 O Muhammad-Husayn! I testify that thou didst hear the Call and didst turn to God, the Lord of all men, on a day when the standards of rejection were raised from all directions and the banners of hypocrisy from every quarter. Thou art he who cast idle fancies behind thee, seeking the horizon of the manifestation of God, the Lord of the mighty throne. Thou didst advance and traverse the path until thou didst reach the valley of certitude and didst hear the Call from the Blessed Tree beyond which there is no passing: "Verily He is God, there is none other God but Him. His is the praise and the glory, His the grandeur and the splendor. He hath, through His Word, quickened the world as a token of His grace unto all peoples."

3 یا محمد قبل حسین اشهد انک سمعت النداء و اقبلت الى الله مولى الوری فی يوم فيه ارتفعت رايات الاعراض منکل الجهات و اعلام التفیق من الآفاق انت الذى نبذت الأوهام ورائک قاصداً افق ظهور الله ربّ العرش العظيم اقبلت و قطعت السبیل الى ان وردت وادی التحقيق و سمعت النداء من السدرة المبارکة العلیا انه هو الله لا اله الا هو له الحمد و الثناء و له العظمة و البهاء قد احیا بکلمته العالم اظهاراً لفضله على الأمم

4 I ask, and We ask, the Gracious Lord and the Merciful Master to ordain for thee that which will exalt thee through His Name, and cause thee to hold fast to wisdom and utterance at all times, and to send down upon thee from the heaven of bounty the food of divine knowledge. He is verily the Powerful, the Mighty, the Bestower.

4 اسئل و نستل الربّ الکریم و المولى الرحیم ان یقدر لک ما یرفعک باسمه و یجعلک متمسکاً بالحکمة و البیان فیکلّ الأحيان و ينزل علیک من سماء الکرّم مائدة العرفان انه هو المقتدر العزیز المنان

5 Remember the days when thou wert present before the Wronged One and didst witness what befell Him at the hands of tyrannous servants and oppressive people of the land. We beseech God, blessed and exalted be He, to protect thee through His bounty and to aid thee through His sovereignty, and to ordain for thee that which will bring solace to thine eyes and the eyes of His loved ones. He is verily the All-Bountiful, the Gracious, the Forgiving, the Merciful.

5 اذكر الأيام التى کنت حاضراً لدى المظلوم و سمعت ما ورد علیه من طغاة العباد و بغاة البلاد نستل الله تبارک و تعالی ان یحفظک بجوده و ینصرک بسلطانه و یقدر لک ما تقرّبه عینک و عیون اولیائه انه هو الفیاض الکریم و هو المشفق الغفور الرحیم

6 In these days, through divine grace and infinite mercy, the loved ones dwell beneath the shade of the Blessed Tree in peace and tranquility. And Muhammad, upon him be the glory of God, the One, the Single, resides in its shade during the nights and tends the garden during the days. He loveth to be engaged

6 این ایام از فضل الهی و رحمت نامتناهی اولیا در ظلّ سدره مبارکه ساکن و مستریند و جناب محمد علیه بهاء الله الفرد الأحد در لیالی در ظلّ ساکن و در ایام بخدمت بستان قائم انه یحب ان یشغل فی خدمة محبوه حیث لا تمنعه حرارة

in the service of his Beloved, where neither the heat of the sun, nor the cold of winter, nor any thing among all things, nor any cause among all causes can hinder him. To this testifieth He with Whom is the knowledge of the Book. Nevertheless, in these days We have given him leave and sent him forth for the management of affairs in those parts. He is a blessed being who hath sought and continueth to seek the good and welfare of all, and in the dark abode of the world hath beseeched and continueth to beseech the divine light of morning for all peoples. However, O Muhammad-Husayn, this lamp is beset by tempestuous winds from every direction. The matter is in God's hands, the Powerful, the Almighty. The glory be upon thee and upon the steadfast and firm servants of God. Praise be to Him for He is the Goal of them that know.

الشمس ولا صباة البرد ولا شيء من الأشياء
ولا سبب من الأسباب يشهد بذلك من عنده
علم الكتاب ولكن اين أيام مع ذلك نظر بمشيت
امور آن اطراف او را مرخص نموديم و بآنجهت
فرستاديم وجوديست مبارک خير و صلاح کل
را طلب نموده و مينمايد و در ظلمتکده عالم از
برای امم نور صباح الهی را مسئلت داشته و دارد
ولکن يا محمد قبل حسين اين مصباح را ارياح
عاصفات از هر جهتی احاطه نموده الأمر بيد الله
المقتدر القدير البهاء عليك وعلى عباد الله الثابتين
الراخين الحمد له اذ هو مقصود العارفين

BLIB_Or15690.109, BLIB_Or15728.074

BH02402

To: Muhammad Karim Attar, in Tihiran

Date: 1307 ? [1889-1890]

1 In My Name, Who surgeth before the seas and their waves

1 بِسْمِ الْمَوَاجِ قَبْلَ الْبَحَارِ وَامَوَاجِهَا

2 Praise and glory, might and splendor befit the dwellers of the Crimson Ark, who are mentioned and recorded as "the people of Baha" in the Qayyumu'l-Asma. These are they who regard all else save God as non-existent, who through the Most Great Antidote have, with the aid of the True Physician, cured chronic ailments such as pride and vainglory, fear and trepidation, and the like. With perfect health, complete strength and firm steadfastness they have raised aloft the banner of triumph and hoisted the standard of victory. The hosts of exalted attributes and the character of the cherubim and the leader of righteousness - exalted be His eternal grace and everlasting bounty - Who through the melodies of the detached ones drew the earthly realm upward and bestowed upon it ascendancy over the heavens and beyond. Glorified be their stations, magnificent their power and their detachment! They hold fast to piety and are free and delivered from aught else.

2 ذَكَرُوا ثَنَا عَزَّ وَبَهَا سَكَّانَ سَفِينَةٍ حَمْرًا رَاقِبًا وَ
سَزَاسَتْ كَهْ دَرِ قِيَوْمِ اسْمَاءَ بِاسْمِ أَهْلِ بَهَا مَذْكُورِ
وَمَسْطُورِ إِشَانَدِ نَفُوسِيكِهِ مَا سِوَى اللَّهِ رَا مَعْدُومِ
دَانَدِ بَدْرِيَاقِ اعْظَمِ امْرَاضِ مَزْمَنَةِ كِبَرِ وَغُرُورِ
وَخَوْفِ وَاضْطِرَابِ وَامِثَالِ آتَرَا بِاعَانَتِ حَكِيمِ
حَقِيقِي مَعَالِجِهِ نَمُودِهَ اَنْدَ وَبَصَحَّتْ كَامِلِ وَقُوَّتِ
كَامِلِهِ وَاسْتَقَامَتِ مُحْكَمِهِ عِلْمِ ظَفَرِ بَرَا فَرَاخْتِهَ اَنْدَ
وَ رَايَةِ نَصْرَتِ اَفْرَاشْتِهَ اَنْدَ جُنُودِ صِفَاتِ عَالِيَنِ
وَ سَجِيهِ كَرُوبِيْنِ وَ قَائِدِ پَرِهِيْزِ كَارِي تَعَالَى فَضْلِهِ
الْأَبْدِيِّ وَ جُودِهِ السَّرْمَدِيِّ كَهْ بَتَرَنَمَاتِ مُنْقَطِعِيْنَ
عَالَمِ تَرَابِي رَا جَذِبِ نَمُودِ وَ بَرِ افْلَاكِ وَ فَوْقِ آنِ
بِرْتَرِي بَخْشُودِ جَلَّتْ مَقَامَاتِهِمْ وَ عَظُمَ اقْتِدَارُهُمْ وَ
انْقِطَاعُهُمْ بِتَقْوَى مُتَمَسِّكِنْدِ وَ اَزْ دُونِشِ فَاَرِغِ وَ
آزَادِ

3 O My Name! The letter of 'Ayn and Ta addressed to thee was presented before the Wronged One and was heard. Praise be to God, they are enkindled with the fire of love and illumined by

3 يَا اِسْمِي نَامَهٗ جَنَابِ عَيْنِ وَ طَا كَهْ بَآنْجَنَابِ
اَرْسَالِ دَاشْتِ دَرِ سَاحَتِ مَظْلُومِ حَاضِرِ وَ بَا صِغَا
فَاَثَرِ لِّلَّ الْحَمْدِ بِنَارِ حَبِّ مُشْتَعْلِنْدِ وَ بِنُورِ مَعْرِفَتِ

the light of recognition. From the beginning they quaffed the choice wine of utterance. The clamor of the people diminished not their love, nor did the tumult of mankind hold them back from their orientation toward Him. We have mentioned him in numerous Tablets with such mention as caused the mountains to soar and the clouds to pass away. The taunts of the enemies prevented him not from the Most Exalted Horizon, nor did the might of the aggressors deprive him of longing, yearning, attraction and enkindlement. Gladden him on My behalf and remind him of My verses.

- 4 The grace of the True One, exalted be His glory, and His mercy and loving-kindness have ever encompassed His loved ones, and He hath counseled and guided the enemies unto that which is the cause of success and the source of prosperity. O My Name! Reflect upon the loving-kindness of God and the oppression of the oppressors. Say: My God, my God! Aid Thy servants to turn toward Thee and to be detached from all else save Thee, and assist them to be trustworthy and righteous and to observe that which Thou hast commanded them in Thy Book. O my Lord! Thou seest and knowest what hath befallen the Wronged One through their deeds, their calumnies and their tyranny. Seize them through Thy wrath, Thy might and Thy power, or aid them to return unto Thee and to repent before the gate of Thy pardon and Thy bounty. Verily Thou art the Generous, the Possessor of great bounty.

- 5 O 'Attar! Upon thee and upon those with thee be the glory of the Chosen One. Convey to all the kindred greetings and praise from the Wronged One. All are mentioned in the presence of this Countenance and are the recipients of bounty. The glory be upon thee from Us and upon My servants and My handmaidens and upon those whom nothing whatsoever hath deterred from God, the Creator of the heavens and the Lord of the Kingdom of Names.

منور از اول ایام از رحیق بیان نوشیدند ضوضای
عباد از حبش نکاست و غوغای انام از توجّهش
بازنداشت انا ذکرناه فی الواح شتی بذکر طارت به
الجمال و مرّت به السحاب شماتة اعدا او را از
افق اعلی منع نمود و سطوت معتدین از شوق و
اشتیاق و جذب و انجذاب محروم ساخت بشره
من قبل و ذکره بآیاتی

4 لا زال فضل حقّ جلّ جلاله و رحمت و عنایتش
اولیائش را احاطه نموده و اعدا را بآنچه سبب
نجاحست و علت فلاح نصیحت فرموده و راه
نموده یا اسمی در عنایت حقّ و ظلم ظالمین تفکّر
نما قل الهی الهی اید عبادک علی التوجّه الیک
و الانقطاع عن دونک و وفقهم علی الأمانة و
الدّیانة و علی ما امرتهم به فی کتابک ای ربّ تری
و تعلم ما ورد علی المظلوم من اعمالهم و مفتریاتهم
و ظلمهم خذهم بقهرک و سطوتک و اقتدارک
او ایدهم علی الرجوع الیک و الانابة لدی باب
عفوک و عطائک انک انت الکریم ذو الفضل
العظیم

5 یا عطار علیک و علی من معک بهاء المختار
منتسبین طراً را از قبل مظلوم سلام و تکبیر
برسان کلّ لدی الوجه مذکورند و بعنایت فائز
البهاء من لدنا علیک و علی عبادی و امائی و
علی الذین ما منعهم شیء من الأشياء عن الله
فاطر السماء و مالک ملکوت السماء

INBA18:394,

BLIB_Or15690.113,

BLIB_Or15728.213

BH02379*To: Isma'il et al.**Date: 1307 ? [1889-1890]*

- 1 He is the Compassionate, the All-Knowing, the All-Informed! 1 هو المشفق العليم الخبير
- 2 We have desired to send to one of My loved ones the pearls of the ocean of My bounty and utterance, that thou mayest give thanks and say: "Praise be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth!" The calumnies of those who have followed their selfish desires have not prevented Us, nor hath the oppression of the wrongdoers who outwardly show love but inwardly support Mine enemies and cast upon them the doubts of those who have denied the Day of Judgment, frightened Us. 2 أنا اردنا ان نرسل الى احد احبائي لآلى بحر عنايتي و بياني لتشكر و تقول لك الحمد يا مقصود من في السموات و الأرضين لم تمنعنا مفتريات الذين اتبعوا النفس و الهوى و لم نخوفنا ظلم الظالمين الذين يظهرون الحب في الظاهر و في الباطن ينصرون اعدائى و يلقون عليهم شبهات الذين كفروا بيوم الدين
- 3 O Isma'il! Harken unto the call of the Wronged One. He mentioneth thee even as He mentioned thee before, and desireth naught save thy drawing nigh unto God, the Lord of the worlds. He who loved Me and soared in Mine atmosphere, who was named Nazir - upon him be My glory - came and mentioned thee. We have remembered thee in a Tablet adorned with the gems We have brought forth from the treasury of Mine wondrous utterance. By My life! My Tablets are not equaled by the tablets of the world, nor My mention by the mention of all who are in the heavens and the earth. 3 يا اسمعيل اسمع نداء المظلوم انه يذكرك كما ذكرك من قبل و ما اراد الا تقربك الى الله رب العالمين قد اتى من احببني و طار في هوائى الذى سمى بناظر عليه بهائى و ذكرك ذكرناك بلوح كان مرصعاً بالجواهر التى اظهرناها من كنز بياني البديع لعمري لا يعادل بلوحى الواح العالم و لا بذكري اذكار من في السموات و الأرضين
- 4 Say: O people of the Bayan! The Divine Lote-Tree hath been adorned with wondrous, fresh fruits and delicate, new produce. Behold, and be not of the heedless ones. By My life! He whom Satan hath led astray used to serve Me night and day, at morn and at eventide. 4 قل يا ملاء البيان ان السدرة المنتهى قد تزينت بالاثمار البديعة الجنة و الفواكه اللطيفة الجديدة انظروا و لا تكونوا من الغافلين لعمري ان الذى اغواه الشيطان انه كان ان يخدمنى فى الليل و الايام و فى البكور و الاصيل
- 5 O thou who hast turned towards Mine horizon! Glorify on My behalf the Hands of My Cause, whom We have chosen for My remembrance amongst My servants and for the proclamation of My Most Great Call and My Great News. We beseech God to guard them, preserve them, and aid them with His hosts from on high. 5 يا ايها المقبل الى افقى كبر من قبل ايدى امرى الذين اصطفيناهم لذكرى بين عبادى و تبليغ امرى الأعظم و نبأى العظيم نسل الله ان يحرسهم و يحفظهم و ينصرهم بجنوده العالين
- 6 O My loved ones! We have caused the rains of My mercy to descend from the clouds of My bounty, and have revealed that which was hidden in God's knowledge, the Mighty, the Praiseworthy. Blessed is he who hath cast away all else save Me and acted according to what hath been ordained in My perspicuous Book. 6 يا اوليائى قد انزلنا من سحب عنايتى امطار رحمتى و اظهرنا ما كان مكتوناً فى علم الله العزيز الحميد طوبى لمن نبذ سوائى و عمل بما امر به فى كتابى المبين

- 7 O Asadullah, O son of Nazir - upon thee be My glory! Thou hast been mentioned in the presence of the Wronged One. We beseech God, blessed and exalted be He, to open before thy face, through the key of His Most Bountiful Name, the doors of His grace, wealth and riches, and to ordain for thee that which will draw thee nigh unto Him in all conditions. He is verily the Almighty, the Most Exalted, the All-Bountiful.
- 8 When thou hearest My call and attainest unto the recognition of My verses, say: "My God, my God! Praise be unto Thee for having guided me unto Thy station and honored me with Thy presence. I beseech Thee by the waves of the ocean of Thy bounty to make me detached from all else save Thee and sanctified from whatsoever is repugnant to Thy good-pleasure. O my Lord! I am Thy servant and the son of Thy servant who stood firm in Thy service. I beseech Thee to transform my sorrow into joy and my grief into gladness, and my remoteness into nearness. 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."
- 9 The Glory shining, radiant and resplendent from the horizon of the heaven of My bounty be upon you both and upon those who have heard the Call and responded, saying: "Praise be unto Thee, O Beloved of the hearts of those who know!"

7 يا اسدالله يا ابن ناظر عليك بهائى قد كنت
مذكوراً لدى المظلوم نسل الله تبارك و تعالى
ان يفتح على وجهك بمفتاح اسمه الكريم ابواب
فضله و ثروته و غنايه و يقدر لك ما يقربك
اليه فيكل الأحوال انه هو المقتدر العزيز الفضال

8 اذا سمعت ندائى و فزت بمشاهدة آثارى قل الهى
الهى لك الحمد بما هدىتنى الى مقامك و شرفتنى
بلقائك اسئلك بأمواج بحر عطائك ان تجعلنى
منقطعاً عن دونك و مقدساً عن كل ما يكرهه
رضائك اى رب انا عبدك و ابن عبدك الذى
كان قائماً على خدمتك اسئلك ان تبدل حزنى
بالسرور و همى بالفرح و بعدى بالقرب انك انت
المقتدر على ما تشاء و فى قبضتك زمام من فى
السموات و الأرضين

9 البهاء الظاهر الساطع المشرق من افق سماء عنايتى
عليكما و على الذين سمعوا النداء و اجابوا و قالوا
لك الحمد يا محبوب افئدة العارفين

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BH02454

To: *Mir Ali Bayk, in Faran*

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who warbleth upon the branch of utterance!
- 2 Praise be befitting the Goal of the worlds Who, amidst the surging waves of the seas of sorrows, summoned the people of possibility to the horizon of the appearance of the Lord of Religions. One drop from the ocean of His utterance adorned the world with the ornament of eternal life, and one flame from the blessed Tree set ablaze the hearts and minds of the nations. He is the Sovereign of bounty and the Lord of existence - exalted be His grandeur, complete His proof, and perfect His evidence. There is no God but Him.

1 بسمى المغرّد على غصن البیان

2 حمد مقصود عالمناز لايق و سزاست که ما بين
امواج بحور احزان اهل امکان را بافق ظهور
مالک اديان دعوت نمود یک قطره از بحر بيانش
عالمرا بطراز حیات ابدی مزین فرمود و یک
جذوه از نار سدره مبارکه افنده و قلوب امم
را مشتعل داشت اوست سلطان جود و مالک
وجود جلّت عظمته و تمتّ جتّه و کمل برهانه و
لا اله غيره

3 Say: Glory be unto Thee, O God, Lord of Names and Creator of earth and heaven! I beseech Thee by Thy Most Great Most Glorious Name and by Thy sweetest call which was raised from the prison of Akka, to assist me to serve Thy Cause with wisdom and utterance. O my Lord! Thou seest me clinging to the hem of the robe of Thy grace and holding fast to the cord of Thy bounty. I implore Thee by the stations which were honored by Thy footsteps, and by the houses wherein Thy mention was exalted, and by the hearts which Thou madest treasuries of the pearls of Thy love, and by the tongue which Thou made an interpreter of the mysteries of Thy knowledge, to open before my face the door of Thy mercy and to send down upon my outer and inner being from the clouds of Thy favors the rains of Thy knowledge and wisdom. Verily Thou art the All-Powerful, the Most Exalted, the Mighty, the All-Bountiful.

4 This is a missive from Us to him who turned, hastened, and appeared before the Face, and partook of the Kawthar of eternity from the hands of the bounty of his Lord, the Lord of all being, and drank once through His Name and again through His mention, the Mighty, the Wondrous. There hath come before the Wronged One what thou didst send to the Most Great Branch and Ism-i-Jud. We found from it the fragrance of thy sincerity and thy turning to the face of God, the Lord of the worlds. O thou who art mentioned before the Throne! We mentioned thee before in a Tablet that beareth witness to that which God Himself hath testified - that there is no God but Him, the Single, the One, the Powerful, the Mighty. Blessed art thou for having drunk the choice wine of My utterance and attained to the outpourings of My days and soared in the atmosphere of My love and spoken My beautiful praise. We beseech God, blessed and exalted be He, to preserve thee and make thee a helper of His Cause and steadfast in His service, and to ordain for thee what He hath ordained for His trusted ones and chosen ones. Verily He is the All-Powerful, the Most Exalted, the All-Merciful, the All-Bountiful.

5 And We make mention of thy wife, My handmaiden and My leaf. Give her the glad-tidings of My mention of her and illumine her with the light of My manifest utterance. We mentioned her before with that which the pearls of the seas and the mines of the mountains and the treasuries of the earth cannot equal. And I am verily the All-Bountiful, the All-Forgiving, the All-Compelling over all who are in the heavens and the earth. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon her and upon those who are

3 قل سبحانك اللهم يا اله الأسماء و فاطر الأرض و السماء استلک باسمک الأعظم الأبهى و ندائك الأحلى الذى ارتفع من سجن عكا ان تؤيدنى على خدمت امرک بالحكمة و البيان اى رب ترانى متشبثاً بأذيال رداء کرمک و متمسكاً بجبل فضلك استلک بالمقامات التى تشرفت بقدموک و بالبيوت التى فيها ارتفع ذکرک و بالقلوب التى جعلتها خزائن لآلىء حبيک و باللسان الذى جعلته مترجماً لأسرار علمک ان تفتح على وجهى باب رحمتک و تنزل على ظاهرى و باطنى من سحاب عنايتک امطار علمک و حکمتک انک انت المقتدر المتعالى العزيز الوهاب

4 هذا کتاب من لدنا الى الذى اقبل و سرع و ورد امام الوجه و اخذ کوثر البقاء من ايادى عطاء ربه مولى الورى و شرب مرة باسمه و اخرى بذكره العزيز البديع قد حضر لدى المظلوم ما ارسلته الى الغصن الأكبر و اسم الجود وجدنا منه عرف خلوصک و توجهک لوجه الله رب العالمين يا ايها المذكور امام العرش انا ذکرناک من قبل بلوح شهد بما شهد الله انه لا اله الا هو الفرد الواحد المقتدر القدیر طوبى لک بما شربت رحيق بيانى و فزت بفيوضات ايامى و طرت فى هواء حبي و نطقت بثنائى الجميل نسل الله تبارک و تعالى ان يحفظک و يجعلک ناصراً لأمره و قائماً على خدمته و يقدر لک ما قدره لأمنائه و اصفياه انه هو المقتدر المتعالى المشفق الكريم

5 و نذكر ضلعک امتى و ورقى بشرها بذكرى اياها و نورها بنور بيانى المنير انا ذکرناها من قبل بما لا تعادلها لآلىء البحور و لا معادن الجبال و لا خزائن الأرض و انا الوهاب الغفار المهيمن على من فى السموات و الأرضين البهائم المشرق من افق سماء ملکوتى عليك و عليها و على من معکما و يحبك لوجه الله رب هذا المقام العزيز الرفيع

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FRH.038-039

with you both and who love you both for the sake of God, the Lord of this exalted and glorious station.

BH02461

To: *Ahmad Nabilzadih Qazvini*

Date: 1307 ? [1889-1890]

- 1 He heareth and is ready to answer 1 هو السامع المجيب
- 2 Glorified be God! Whenever those endowed with insight observe the signs of the mortality of anything that existeth in the world of being, they bear witness, nay, each thing in itself with its inner tongue doth testify, to the evanescence of all things. The royal seat becometh the perch of the owl and the spider replaceth the the chamberlain. With its inner tongue it declareth: "O discerning ones! Where have your thrones gone; where are your mighty palaces?" Ruin followeth behind every edifice, as death followeth behind every life. 2 سبحان الله آنچه در عالم وجود موجود صاحبان بصر حین ملاحظه آثار فنا از آن مشاهده مینمایند بلکه هر شیء بنفسه بلسان باطن گواهی میدهد بر فانی کل مقرر کسری مقام جغد واقع و عنکبوت مکان حاجب و بلسان سر میگوید یا اولی الألباب کجاست سدیر و کجاست خورتق هر عماریرا خرابی از پی و هر حیاتی را موتی از عقب
- 3 O Ahmad! The possessors of palaces one and all shall repair to their tombs. Though this morning they recline upon plush cushions, in the evening they shall rest in their sepulchers. And no one will be able to distinguish between the bones of the ruler and those of the ruled, nor between the skulls of kings and those of their subjects. 3 یا احمد صاحبان قصور طراً بقبور راجع در صبح بر وسائد علیا متکی و در عشا تحت لحد ساکن هل یقدر احد ان یمیز بین عظام المملوک والمملوک و بین جماجم الرعیة و المملوک
- 4 We beseech God, exalted be His glory, to construct with the hands of power and the masons of truth a house sanctified from extinction and mortality. Blessed be the soul who entereth within such a house! The origin, cause, and builder of this house is and hath ever been the Word of God, for death cannot touch His Word which abideth within the undying Book. 4 از حق جلّ جلاله میطلبیم بایادی قدرت و معمارهای حقیقت یبقی بنا فرماید مقدّس از فنا و زوال طوبی از برای نفسیکه بچنین یبقی فائز شود سبب و علت و بانی این بیت کلمه الله بوده و هست چه که کله‌اش را فنا اخذ نماید و در کتاب مخلّد است
- 5 O Ahmad! The concerns of the days of God cannot be compared to the concerns of the world and the attainments of its peoples. Happy the soul that hath hearkened to the verses of God before his ascension, after his ascension, and during his ascension. Grieve thou not on account of that which hath befallen thee. Previously this exalted verse was revealed by the Pen of the Most High: "God, in truth, is the Most Patient, and He exhorteth you to observe befitting patience. He is the 5 یا احمد شئون ایام الله غیر شئونات عالم و ادراکات امم است طوبی ل نفس فازت بآیات الله قبل عروجها و بعد عروجها و حین عروجها لا تحزن عما ورد علیک از قبل این آیه کبری از قلم اعلی جاری ان الله هو الصّبار و یامرکم بالصّبر الجمیل و هو السّّار و یامرکم بالسّتر الجلیل

Concealer, and He admonisheth you to conceal the faults of men."

- 6 The moment the report of the incident arrived, the blessed pavilion was upraised at the behest of the King of Destiny, and the souls present—that is, those who have taken a place under the shade of the canopy of the grandeur of their Lord, the Compassionate, the Bountiful, and those who circle round Him, both men and women—all gathered together to offer invocation and praise. Every letter thereof recited before this Wronged One was the very breath of life. On that day the Concourse on high attained Our presence, and We sent down upon the one who ascended that whereof its traces and fruits shall never cease as long as the kingdom of God and His dominion shall endure.

6 حین ورود خبر بامر مالک قدر خیمهء مبارکه مرتفع و نفوس موجوده یعنی نفوسیکه اتّخذوا لأنفسهم مقاماً فی ظلّ قباب عظمة ربّهم المشفق الکریم و طائفین و طائفات کلّ حاضر و بذکر ناطق و امام وجه مظلوم قرائت شد آنچه که هر حرفی از آن ممدّ حیات بوده و ملأ اعلی در آن یوم بحضور فائز و ازلنا لمن صعد ما لا تنقطع آثاره و اثاره بدوام ملک الله و ملکوته

- 7 Say: Praise be unto Thee, O my God, and thanks be unto Thee, O my Desire. I bear witness that Thou hast manifested Thy bounty and sent down Thy mercy in such wise that Thy servants and Thy creatures have been powerless to reckon them. O Lord! Ordain for him at all times that which beseemeth the ocean of Thy bestowal and the heaven of Thy generosity. Thou, verily, art the Lord of being and the One Who overshadoweth the seen and the unseen. There is no God but Thee, the One, the Single, the Mighty, the Loving.

7 قل لك الحمد يا الهی و لك الشكر يا مقصودی اشهد انك اظهرت فضلک و انزلت رحمتک بحيث عجزت عن احصائها عبادک و خلقک ای ربّ قدر له فی کلّ الأحيان ما ینبغی لبحر عطائك و سماء جودک انک انت مالک الوجود و المهیمن علی الغیب و الشهود لا اله الا انت الفرد الواحد العزیز الودود

- 8 Convey, on behalf of this Wronged One, My greeting of exaltation unto the leaves and the handmaidens, and keep them adorned with the brocade of remembrance and utterance.

8 اوراق و اماء را از قبل مظلوم تکبیر برسان و بحر ذکر و بیان مزین دار

BLIB_Or15716.219a, AYBY.130b,
BSHN.033, MHT2b.055x, AKHA_111BE
#06-08 p.002

BH02451

To: Javad

Date: 1307 ? [1889-1890]

- 1 In the Name of the Everlasting Speaker!
- 2 Sanctified praise and glorification, befitting and worthy, be unto the Holy Presence of the Self-Subsisting One, Who, despite being surrounded by enemies and the calumnies of the people of tyranny and corruption, hath caused the pearls of wisdom and utterance to appear and become manifest from

1 بنام گویندهء پاینده

2 حضرت قیوم را حمد و ثنای مقدّس از ادراک و علوم لایق و سزا که مع احاطه اعدا و مفتریات اهل بغی و فحشا لآلی حکمت و بیان در کلّ احیان از خزانهء قلبش ظاهر و مشهود تعالی الحکیم

the treasury of His Pen at all times. Exalted is the All-Wise, the Possessor of Great Bounty, Who through tribulation exalted His Cause, through abasement manifested His glory, and through imprisonment revealed His power, His sovereignty, His grandeur and His might. May the light that shineth from this luminous horizon, and the fragrances that are wafted from this noble station, rest upon the hands of His Cause who have not broken His covenant and testament, and who have arisen to make mention of Him and praise Him amongst His servants - they are honored servants who speak not until He hath spoken, and who act according to His bidding.

- 3 Glory be unto Thee, O Thou through Whose name the pearls of wisdom and utterance have appeared from the shells of the ocean of Thy knowledge, and the pavilion of understanding hath been raised before the faces of all religions through Thy power and might. I beseech Thee by the wonders of Thy verses, and the standards of Thy clear proofs, and that which the tongue of Thy grandeur hath spoken, to aid those who have turned away to turn towards Thee, the calumniators to be truthful, the deniers to acknowledge, and the irreligious to return to the gate of Thy pardon and forgiveness. Verily, Thou art the Powerful, the Mighty, the All-Bountiful.

- 4 O Javad, upon thee be the Glory of God and His loving-kindness. The letter of Husayn, upon him be the Glory of God, was received in Our presence and was favored with Our hearing. Praise be to God that from his letter was diffused the fragrance of recognition, turning unto God, and steadfastness. We have heard his call and have answered him with a Tablet that all the treasures of the world cannot equal. We beseech God, blessed and exalted be He, to forgive him and his wife who heard and responded and ascended unto God, the Lord of all worlds. We beseech God to send down upon her a mercy from His presence and to cause her to enter the highest Paradise as a bounty from Him. Verily, He is the Forgiving, the Generous. And We beseech Him, exalted be He, to aid him to remain steadfast in this Cause whereby the feet of the mystics have slipped save whom God, the Lord of the Day of Judgment, hath willed.

- 5 Likewise mention was made of 'Ali-Akbar, upon him be My Glory, and 'Ali-Qabli-'Askar and those with him, upon them be the Glory of God, and each one hath been favored with the waves of the ocean of utterance of the Desired One of all worlds. We beseech God to aid them to act with wisdom and with that which will attract the hearts of His servants. Verily, He is the Powerful, the All-Knowing, the All-Wise. Mention was made of Ramadan-Qabli-'Ali and Mulla Bahram, upon them be the

ذو الفضل العظيم الذي بالبلاء رفع امره وبالدلة اظهر عزه وبالسجن برز قدرته وسلطانه وعظمته واقتداره النور المشرق من هذا الأفق المنير والتفحات التي تضيوت من هذا المقام الكريم على ايادي امره الذين ما نقضوا عهده وميثاقه وقاموا على ذكره وثنائه بين عباد اولئك عباد مكرمون لا يسبقونه بالقول وهم يعملون

3 سبحانك يا من باسمك ظهرت لآلئ الحكمة والبيان من اصداق عمان عليك وارتفع خباء العرفان امام وجوه الأديان بقدرتك وقوتك اسألك ببدايع آياتك ورايات بيناتك وما نطق لسان عظمتك بأن تؤيد المعرضين على الاقبال والمفترين على الصدق والمنكرين على الاقرار والملحدن على الرجوع الى باب عفوك وغفرانك أنك انت المقتدر العزيز الوهاب

4 جواد عليك بهاء الله وعنايته نامة جناب حسين عليه بهائي بحضور حاضر وباصفا فائز لله الحمد از نامهاش عرف اقرار وتوجه وتمسك ساطع ومتضوع انا سمعنا ندائه اجنباه بلوح لا تعادله خزائن العالم نسأل الله تبارك وتعالى ان يغفره و ضلعه التي سمعت واجابت وصعدت الى الله رب العالمين نسأل الله ان ينزل عليها رحمة من عنده ويدخلها في الفردوس الأعلى فضلاً من لدنه انه هو الغفور الكريم ونسأله تعالى ان يؤيده على الاستقامة على هذا الأمر الذي به زلت اقدام العارفين الا من شاء الله مالک يوم الدين

5 و همچنین ذکر جناب علی اکبر علیه بهائی و علی قبل عسکر و من معه علیهم بهاء الله بوده و هر یک بامواج بحر بیان مقصود عالمیان فائز نسأل الله ان يؤيدهم على الحكمة و على ما تجذب به افئدة عبادته انه هو المقتدر العليم الحكيم ذكر جناب رمضان قبل علی و ملا بهرام علیهم بهاء الله بوده

Glory of God. We beseech God, the Lord of grace and bounty, to aid them both to make mention of Him and praise Him, and through them to open the doors of turning unto Him before the faces of His servants. Verily, He is powerful over all things. The Glory from Us be upon them and upon My handmaidens who have believed in the One, the All-Informed.

نسأل الله مالک الفضل والعطاء ان يؤیدهما علی ذکره و ثنائه و یفتح بهما ابواب الاقبال علی وجوه عبادہ انہ علی کل شیء قدير البهاء من لدنا علیهم و علی امائی اللائی آمن بالفرد الخبیر

BLIB_Or15690.112, BLIB_Or15728.199

BH02502

To: *Salih*

Date: 1307 ? [1889-1890]

- 1 In the name of the All-Knowing, the All-Powerful! 1 بنام دانای توانا
- 2 This is the Day of the Most Great Manifestation, and all things rejoice in remembrance of the Peerless Friend. The Mount is calling out in the Name of the Manifestation that the world hath been renewed by the breath of a new Revelation, and every seeker hath attained his desire. Carmel hath become the dwelling-place of the Friend, and Zion crieth out with the most exalted call. A great festival is established and supreme joy is manifest, yet the Shi'ih faction remaineth heedless and veiled. 2 یوم یوم ظهور اعظم و جمیع اشیاء بذکر دوست یگا مسرور و خرم طور باسم ظهور ندا مینماید که عالم از نفحه وحی جدید شده و هر آملی باملش رسیده کرم منزل دوست واقع و صهیون بأعلی النداء ناطق جشن عظیم برپا و بهجت کبری هویدا ولكن حزب شیعه غافل و محجوب
- 3 O Salih! May God set right thine affairs and make manifest from thee that which befitteth His days, is adorned with His good-pleasure, and illumined with the light of His acceptance. He, verily, is the Almighty, the All-Powerful. 3 یا صالح اصلح الله امرک و یظهر منک ما یکون لائقاً لایامه و مزیناً برضائه و منوراً بنور قبوله انہ هو المقتدر القدير
- 4 Thou didst mention a newborn child, and likewise the feast of 'Ali-Akbar. Praise be to the one true God that He confirmed them in offering hospitality to His chosen ones and loved ones. This is among the special confirmations of the Truth, exalted be His glory. He bestowed both the bounty and adorned it with the glory of His acceptance. Praise be unto Him! Again praise be unto Him! 4 ذکر مولود نمودی و همچین ضیافت علی قبل اکبر مالک القدر را حمد خداوند یگا را که ایشان را مؤید فرمود بر ضیافت اولیا و احبایش این فقره از تأییدات مخصوصه حق جلّ جلاله است هم نعمت عطا نمود و هم بعزّ قبولش مزین داشت حمداً له ثم حمداً له
- 5 As for the newborn, We have named him with the first pillar of the two names, and have made mention of him in such wise that his remembrance and name shall endure through the endurance of God's names. He is the Almighty, the All-Knowing, the All-Wise. 5 اما المولود سَمّیناه بالرّکن الأوّل من الاسمین و ذکرناه بما یبقی به ذکره و اسمه بدوام اسماء الله المقتدر العليم الحکیم
- 6 As for the Surih of Unity, the Shaykh of the land of Sad came to the land of Ta, inflamed with the fire of hatred, making 6 و اما سورة توحید شیخ ارض صاد بارض طا وارد و بنار بغضا مشتعل ذکر نموده باید علما سورة

mention that the divines should translate the Surih of Unity and distribute copies thereof to all people, that they might know that the Truth "begetteth not, nor is He begotten," while the Babis believe in divinity and lordship. In this connection, diverse answers have been sent down from the Supreme Pen, and a blessed Tablet was revealed in his name. God willing, thou shalt attain unto it and become informed of that which hath proceeded from the Tongue of Grandeur.

- 7 Rida-Quli hath ever been and still is remembered. He is among those who attained the presence and won the bounty of hearing the call of the Wronged One in His mighty prison. We make mention of all the loved ones, and there hath been specially revealed for each one that which cannot be equaled by all the treasures of the world. Thus have We sent down the verses and dispatched them unto you, O My loved ones, that ye may give thanks unto your Lord, the Ordainer, the Ancient of Days, the All-Wise Revealer.

- 8 The Glory be upon you, then Peace be upon you, then Light be upon you, O loved ones of God and His friends! Verily, He hath turned toward you from this remote spot and made mention of you and of His handmaidens who have heard and turned toward God, the Peerless, the All-Informed. We make mention of My handmaiden who hath ascended to the Supreme Horizon. We beseech God, blessed and exalted be He, to send down upon her the rain of His mercy and ordain for her in the highest Paradise a station beneath the canopies of His greatness and mercy. He, verily, is the Compassionate, the Forgiving, the Merciful.

توحید را ترجمه نمایند و صورت آن را بجمع ناس
بدهند تا بدانند حقّ لم یلد و لم یولد است و بابیها
بالوہیت و ربوبیت قائل شده اند در این مقام
اجوبہء شتی از قلم اعلی نازل و یک صحیفہ مبارکہ
باسم او نازل انشاء اللہ بآن فائز شوی و بہ ما جری
من لسان العظمتہ آگاہ گردی

7 رضا قبل قلی لازال مذکور بوده و هست آنہ ممّن
حضر و فاز و سمع نداء المظلوم فی سجنہ العظیم
اولیاء طراً را ذکر مینمائیم و مخصوص ہر یک
نازل شدہ آنچہ کہ کنوز عالم بآن معادلہ ننماید
کذلک انزلنا الآیات و ارسلناها الیکم یا اولیائی
لتشکروا ربکم الامر القدیم و المنزل الحکیم

8 البہاء علیکم ثمّ السلام علیکم ثمّ النور علیکم یا اولیاء
اللہ و احبائہ آنہ اقبل الیکم من هذا المقام البعید
و ذکرکم و امائہ اللائی سمعن و اقبلن الی اللہ الفرد
الخبیر و نذکر امتی الّتی صعدت الی الأفق الأعلی
نسئل اللہ تبارک و تعالی ان ینزل علیہا امطار
رحمتہ و یقدّر لها فی الجنّة العلیا مقاماً فی ظلّ قباب
عظمتہ و رحمته آنہ ہو المشفق الغفور الرحیم

BLIB_Or15715.182c

BH02526

To: Aqa Abdul-Ali, in Qazvin

Date: 1307 ? [1889-1890]

- 1 In His Name, through which God united the hearts of His loved ones.
- 2 Praise be to the Goal of the world, Who in the midst of sorrows is occupied with the remembrance of His friends. Forever has this Wronged One been under threat, yet the threat had no effect and did not prevent His attention and acceptance.

1 بِسْمِ الَّذِیْ بہ اَلَّفَ اللّٰہُ بَیْنَ قُلُوبِ اَوْلِیَائِہِ

2 حمد مقصود عالم را کہ در بحبوحہء احزان بذکر
دوستان مشغول لازال ایتمظلم تحت خطر بودہ
ولکن خطر اثر نداشت و توجہ و اقبال را منع
نمود امام وجہ عالم و امم نازل فرمود آنچہ را کہ

Before the face of the world and its peoples He revealed that which was the cause of life and the source of success and prosperity. Blessed is the soul that was attracted by the breezes of revelation and was guided to His most exalted horizon. Today, through the assistance of the Most Great Name, the pearls of certitude and knowledge are manifest and visible. Joy unto the one who turned with perfect certitude and, despite the enemies, drank the wine of immortality from the hand of bounty, and, detached from the world, held fast to the Most Great Name. Names did not prevent him, and doubts and allusions did not become a barrier.

علت حیات و سبب نجاح و فلاح بوده طوبی از برای نفسیکه نفحات وحی جذبش نمود و بافق اعلایش راه فرمود امروز باعانت اسم اعظم لآلی ایقان و عرفان ظاهر و مشهود نعیم از برای نفسیکه بیقین کامل اقبال نمود و از ید عطا رحیق بقا رغماً للأعداء آشامید و منقطعاً عن العالم باسم اعظم تمسک نمود اسماء منعی نمود و شبهات و اشارات حائل نگشت

3 O thou who hast turned unto the Countenance! Thy petition hath reached the most holy court. We beseech God, blessed and exalted be He, to draw thee nigh in all conditions, to aid thee in that which He loveth and approveth, and to open before thy face the door of grace and bounty. He, verily, is the Lord of all creation. There is none other God but Him, the Forgiving, the Merciful.

3 یا ایها المتوجه الى الوجه عریضهات بساحت اقدس فائز نسل الله تبارک و تعالی ان یقرّبک فیکل الأحوال و یوفّقک علی ما یحبّ و یرضی و یفتح علی وجهک باب الفضل و العطاء انه هو مولی الوری لا اله الا هو الغفور الرحیم

4 O Mashhadi Baqir! Thy name was present before the Wronged One. We have mentioned thee as a favor from God, the Lord of the worlds. Rejoice in My remembrance which, by My life, cannot be equaled by anything thou beholdest on earth. Verily thy Lord is the True One, the All-Informed. The Glory be upon thee and upon thy family from God, the Mighty, the Generous.

4 یا مشهدی باقر قد حضر اسمک لدى المظلوم ذکرناک فضلاً من لدى الله رب العالمین افرح بذکری لعمری لا یعادله ما تراه فی الأرض ان ربک هو الصادق الخیر البهاء علیک و علی اهلک من لدى الله العزیز الکریم

5 O Asadu'llah! The Lord of the worlds hath mentioned thee with a mention that is as wings for soaring in the atmosphere of love and affection, and as light in the darkness of contingent being. We beseech God, exalted be He, to make thee steadfast in His love and to give thee to drink, from the hand of His bounty, the Kawthar of His knowledge at all times. He, verily, is the All-Bountiful, the Compassionate, the Generous.

5 یا اسدالله مولی العالم ترا ذکر فرمود بذکریکه جناح است از برای طیران فی هوآء المحبة و الوداد و نور است فی ظلمة الامکان نسل الله تعالی ان یمجّلك مستقیماً علی حبه و یسقیک کوثر عرفانه فی کلّ الاحیان من ید عطائه انه هو الفیاض المشفق الکریم

6 O Faraju'llah! The Lamp of the world is afflicted amidst the winds. It is clear and evident to all that this Wronged One and the party of God have desired for all bounty, blessing and wealth. Nevertheless, they show such enmity as hath had and hath no likeness. The Command is in God's hands, the Powerful, the Almighty. Blessed art thou for having turned and attained that which the near ones have attained.

6 یا فرج الله مصباح عالم مابین اریاح مبتلا بر کلّ واضح و ثابت که این مظلوم و حزب الهی از برای کلّ نعمت و برکت و ثروت طلبیده مع ذلك بعنادی مشاهده میشوند که شبه نداشته و ندارد الامر بید الله المقتدر القدير طوبی لک بما اقبلت و فزت بما فاز به المقربون

7 O Abdul-Ali! Upon thee be My Glory! Convey My greetings to the handmaidens and leaves. Each one hath been and is mentioned before the Wronged One. Give them the glad-tidings of My remembrance and My loving-kindness which have encompassed existence, both the seen and the unseen. The Glory from Us be upon My loved ones and upon them and upon all

7 یا عبدالعلی علیک بهائی اماء و اوراق را از قبل مظلوم تکبیر برسان هر یک لدى المظلوم مذکور بوده و هست بشهرن بذکری و عنایتی الی احاط الوجود من الغیب و الشهود البهاء من لدنا علی

who are steadfast, firm and upright. Bounty is in God's hands, the Lord of the worlds.

اولیائی و علینّ و علی کلّ ثابت راسخ مستقیم
الفضل بید الله ربّ العالمین

AQA5#062 p.077

BH02524

To: Hasan Khurasani, in Egypt

Date: 1307 ? [1889-1890]

- 1 He is God—exalted be His majesty in grandeur and power. 1 هو الله تعالى شأنه العظمة والاقترار
- 2 H-S. Upon thee be the Baha of God, the Lord of all worlds. The letters which thou hast continually sent unto this present servant have been received, and have attained the honor of being heard in the loftiness of glory. From every word thereof We perceived the fragrance of thy love and thy turning unto God, the One, the All-Informed. The wrongdoers of the world are occupied with oppression and take pride therein. This Wronged One, however, uttereth this prayer, which some time ago was revealed for one of the loved ones: 2 ح س عليك بهاء الله ربّ العالمين لازال نامه های آنجناب که بعد حاضر ارسال نمودند رسید و بعضا صفا فائز وجدنا من کلّ کلمه عرف حبّک و اقبالک الى الله الفرد الخبير ظالمهای عالم بظلم مشغولند و بآن افتخار مینمایند ولكن اینظلوم باین مناجات که چندی قبل از برای یکی از احباب نازل شده ناطق
- 3 Glorified art Thou, O my God! But for the afflictions suffered in Thy path, how could the stations of Thy lovers be made manifest? And but for the calamities endured for Thy love, by what means could the conditions of Thy yearners be revealed? By Thy might! The companion of Thy lovers is the tear of their eyes, the intimate of Thy seekers the sighing of their hearts, the sustenance of them that hasten unto Thee the fragments of their livers. How sweet is the deadly poison in Thy path, and how precious the shafts of the enemies for the exaltation of Thy word! O my God, cause me to drink in Thy Cause whatsoever Thou desirest, and rain down upon me in Thy love whatsoever Thou hast ordained. 3 سبحانک یا الهی لولا البلیا فی سبیلک من این بظہر مقامات عاشقیک و لولا الرزایا فی حبّک بأی شیء بین شئون مشتاقیک وعزّتک انیس محبّیک دموع عیونهم و مونس مریدیک زفرات قلوبهم و غذاء قاصدیک قطعات اکبادهم و ما الذّسم الرّدى فی سبیلک و ما اعزّ سهام الأعداء لاعلاء کلمتک یا الهی فاشربنی فی امرک ما اردته و انزل علی فی حبّک ما قدرته
- 4 By Thy glory! I desire naught save what Thou desirest, and love none but that which Thou lovest. In all conditions have I put my trust in Thee. I beseech Thee, O my God, to raise up for the aid of this Cause such as are worthy of Thy Name and Thy sovereignty, that they may make mention of me amidst Thy creatures and lift up the banners of Thy victory within Thy realm. Thou, verily, art potent to do whatsoever Thou wilt. There is no God but Thee, the Help in Peril, the Self-Subsisting. 4 وعزّتک لا اريد الا ما تريد ولا احبّ الا ما انت تحبّ توکلت عليك فی کلّ الأحوال استلک یا الهی بأن تظهر لنصرة هذا الأمر من کان قابلاً لاسمک و سلطانک لیذكرنی بین خلقک و یرفع اعلام نصرک فی ملکتک انک انت المقتدر علی ما تشاء لا اله الا انت المهيمن القيوم

- 5 Glory to Thee, O my Lord! Strengthen the hearts of Thy loved ones by Thy power and might, then protect them from the evil of Thine enemies. Then make them, O my God, dawning-places from the horizon of Thy greatness and daysprings from the daybreak of Thy power. O Lord! Adorn them with the ornament of justice and fairness, and illumine their hearts with the lights of gifts and favors. Thou art the One, the Single, the Mighty, the Great.
- 6 I beseech Thee, O Lord of Eternity and Master of the world and Goal of the nations, by the Most Great Name, to transform the throne of tyranny into the seat of Thy justice, and the chair of pride and oppression into the throne of humility and fairness. Verily, Thou doest what Thou willest, and Thou art the All-Knowing, the All-Informed.
- 7 Convey My greetings to the friends, and We ask for all of them glory and bounty and steadfastness. Verily, God is the Hearer, the Answerer.
- 8 The calumnies of that heedless one were observed, and the sending of such things is not permitted henceforth. We have indeed committed all affairs to God, the Powerful, the Dominant, the Mighty. We beseech God to assist thee and to inscribe for thee a goodly reward, steadfast and enduring, in His perspicuous Book. Peace be upon thee and upon those with thee and upon God's righteous servants.
- 5 سبّحانک اللهم یا الهی قوّ قلوب احبّائک بقوّتک و سلطانتک ثمّ احفظهم من شرّ اعدائک ثمّ اجعلهم یا الهی مشرقاً من افق عظمتک و طالعاً من مطلع اقتدارک ای ربّ زینهم بطراز العدل و الانصاف و نور قلوبهم بأنوار المواهب و الألفاف انک انت الفرد الواحد العزیز العظیم
- 6 اسئلك یا مالک القدم و مولی العالم و مقصود الأمم بالاسم الأعظم بأن تبدّل اریکة الظلم بسریر عدلک و کرسی الغرور و الاعتساف بعرش الخضوع و الانصاف انک فعال لما تشاء و انک انت العلم الخبیر
- 7 اولیا را از قبل مظلوم سلام برسان و از برای کلّ میطلبیم عزّت و نعمت و استقامت انّ الله هو السّامع المجیب
- 8 مفتریات آن غافل مشاهده شد و ارسال امثال آن از بعد جائز نه انا فوضنا الامور الى الله المقتدر الغالب القدير نسلّ الله ان یؤیدک و یکتب لک اجراً حسناً ثابتاً باقیاً فی کتابه المبین السّلام علیک و علی من معک و علی عباد الله الصّالحین

BLIB_Or15716.062.03, BRL_DA#693,

PMP#092x, ADH1.007x

PM#092x, BPRY.220-222x

BH02537

To: Hasan Khurasani

Date: 1307 ? [1889-1890]

- 1 He is the Preserver, the Generous One!
- 2 Glory be to Thee, O Helper of Thy chosen ones, and glory be to Thee, O Succourer of Thy pure ones! I beseech Thee by the light of Thy Cause which hath shone forth and appeared from the horizon of Thy will, and by the manifestation of the fire of the Tree of Utterance unto Moses, the Son of Imran, Thy Interlocutor and Thy Chosen One, to ordain for him who hath loved Thee and desired Thee every good thing Thou hast sent down from Thy Most Exalted Pen for the people of Baha
- 1 هو الحافظ الکریم
- 2 سبّحانک یا معین الأولیاء و سبّحانک یا ناصر الأصفیاء اسئلك بنور امرک الذی سطع و لاح من افق ارادتک و بتجلّی نار سدرۃ البیان لموسی بن عمران کلیمک و صفیّک ان تقدّر لمن احبّک و ارادک کلّ خیر انزلته من قلبک الأعلى لأهل البهّاء و اصحاب السفینة الحمراء انک انت المقتدر علی ما تشاء و فی قبضتک زمام الامور لا اله الا

and the companions of the Crimson Ark. Verily, Thou art the Almighty over what Thou wilt, and within Thy grasp are the reins of all affairs. There is no God but Thee, the Speaker on Sinai, the Manifestor of Light, and the Lord of the Day of Resurrection.

انت المکلم فی الطور و مظهر النور و مالک يوم
النشور

- 3 The Most Great Branch arrived and mentioned the loved ones - may God's blessings be upon them - and that esteemed one in the Most Holy and Exalted Presence, and likewise what was known of that esteemed one and what appeared from him in the path of God - all was witnessed and attained the adornment of acceptance and the light of good-pleasure. We beseech God to manifest unto that esteemed one that which shall be adorned with the ornament of immortality in the book of the world. There is no doubt that the reward for these deeds will appear from God. Every good deed today is in truth recorded with God as the king of deeds and is inscribed and written by the Most Exalted Pen. We beseech Him, exalted be He, to assist thee through His grace and to ordain for thee what He ordained for His chosen ones before and after. Verily He is the All-Bountiful, the Generous.

3 حضرت غصن اکبر وارد و ذکر اولیا صلوات
الله علیهم و آنجناب را در ساحت اقدس
عرض نمود و همچنین معروف آنجناب و ما ظهر
منه فی سبیل الله کلّ مشهود و بطراز قبول و نور
رضا فائز و منور از حق میطلبیم بآنجناب ظاهر
فرماید آنچه را که در دفتر عالم بطراز بقا مزین
گردد شکی نیست که اجر این اعمال من عند
الله ظاهر شود هر عمل خیری امروز فی الحقیقه
از سلطان اعمال عندالله مذکور و از قلم اعلی
مرقوم و مسطور نسله تعالی ان یمدک بفضله و
یکتب لک ما کتبه لأصفیائه من قبل و من بعد
أنه هو الفیاض الکریم

- 4 Convey greetings from the Wronged One to the grief-stricken leaf. I swear by the Sun of Truth, there hath been ordained for her the reward of children whose fragrant remembrance of God hath not ceased and will not cease. It is hoped that she will preserve this most great bounty through patience and steadfastness in His exalted path. This mention must be appreciated, and its appreciation lieth in the good-pleasure of His friends. In times of tribulation, God willing, they will transform the garment of sorrow into the robe of supreme joy through the breezes of revelation and the light of countless favors. Verily He is the Guardian of His steadfast servants and maidservants.

4 از قبل مظلوم ورقهء محزونه را سلام برسان
قسم بآفتاب حقیقت از برای او مقدّر شده اجر
اولادی که نفحات ذکر الهی از او قطع نشده
و نخواهد شد امید آنکه این فضل اکبر را بصبر
و اصطبار فی سبیله تعالی حفظ نمایند این ذکر را
باید شکر نمود و شکرش رضای دوستان اوست
در موارد قضایا انشاءالله از نفحات وحی و
نور عنایات لاتحصی جامهء حزن را بثوب فرح
اکبر تبدیل نمایند انه ولی عباده القانتین و امامه
القانتات

- 5 O H! It is hoped that thou wilt be warmed by the heat of the divine verses in such wise that from thy movement and stillness may appear that which will attract minds and hearts. However, all matters are dependent upon and connected with wisdom and utterance. We beseech God, blessed and exalted be He, to confirm thee and make thee successful in that whereby His Cause will be exalted amongst His servants. Verily He is powerful over all things. The glory from Us be upon thee and upon those who are with thee and who love thee and upon those who have drunk the wine of revelation from this manifest cup.

5 یا حا امید آنکه از حرارت آیات الهی گرم شوی
بشأنیکه از حرکت و سکونت ظاهر شود آنچه که
سبب جذب افتده و قلوبست ولكن جميع امور
بحکمت و بیان معلّق و منوط نسل الله تبارک و
تعالی ان يؤیدک و یوفقک علی ما یرتفع به امره
بین عباده انه علی کلتیء قدیر البهاء من لدنا
علیک و علی من معک و یحبیک و علی الدین
شربوا ریحی الوحی من هذا القدح المبین

BLIB_Or15695.183

BH02561

To: Aqa Muhammad Rida Khurasani (pilgrim) et al.

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O friends of God in the lands! We counsel you to show forth the most great steadfastness in this Most Great Announcement, whereby the limbs of all names have trembled except such as God, the Lord of the Day of Judgment, has willed. A letter has come before the Wronged One, and verily it has attained to be heard. We beseech God, blessed and exalted be He, to ordain for His loved ones that which He has ordained for those who circle round the Throne at eventide and at dawn. O Rida! His honor Muhammad-Qabli-'Ali, upon you both be My glory, sent thy letter to the Most Holy Court at a time when the arrows of tribulation were descending successively from the clouds of destiny. We praise God for what He has willed, for He is the One Who is sought in the beginning and in the end. Praise be to God that from thy letter the fragrance of love was diffused. His honor Diya presented it before Our face and this Tablet is revealed in reply, that thou mayest give glad-tidings to all the friends in that land of the bestowals and verses that have been sent down, and of the mercy that has preceded. Blessed is the servant who has attained unto steadfastness. Today some have been seized by vain imaginings. We beseech God to preserve His loved ones from the doubts and allusions of men and to ordain for them that which will exalt them through His Name in His lands amongst His servants. Verily, He is the All-Hearing, the All-Seeing. 2 يا اولياء الله في البلاد نصيكم بالاستقامة الكبرى في هذا النبأ الأعظم الذي به ارتعدت فرائص الأسماء ألا من شاء الله مالک يوم الدين قد حضر لدى المظلوم کتاب انه فاز بالاصغاء نسل الله تبارک و تعالى ان يقدر لأوليائه ما قدره للذين طافوا العرش في العشي والاشراق يا رضا جناب محمد قبل على عليك و عليه بهائی نامهات را بساحت اقدس فرستاد در هنگامیکه سهام بلا از سخاب قضا متواتر بوده نحمد الله على ما اراد انه هو المراد في المبدء والمعاد لله الحمد از نامهات عرف محبت متضوع حضرت ضياء امام وجه عرض نمود و این لوح در جواب نازل تا جميع دوستان آن ارض را بشارت دهی بعنايات و آیات منزله و رحمت سابقه طوبی از برای عبدیکه باستقامت فائز گشت امروز اوهام بعضی را اخذ نموده نسل الله ان يحفظ اوليائه من شبهات العباد و اشاراتهم و يقدر لهم ما يرفعهم باسمه في بلاده بين عبادہ انه هو السميع البصير
- 3 O Ghulam-Husayn! Thou didst seek permission to turn towards the spot where has been raised the Standard that there is no God but Him. We beseech God to inscribe for thee in one of the tablets of the Most Exalted Paradise the reward of nearness, of attaining His presence and of meeting Him. Verily thy Lord is the Lord of all creation. There is no God but Him, the Almighty, the Most Exalted, the Most Glorious. 3 يا غلام حسين طلب اذن نمودی للتوجه الى مقام نصب فيه علم انه لا اله الا هو نسل الله ان يكتب لك في لوح من الواح الفردوس الأعلى اجر القرب والحضور واللقاء ان ربك هو مولی الوری لا اله الا هو المقتدر العلی الأبهی
- 4 This severe year and what hath appeared therein have become an obstacle, therefore We have delayed in granting permission until God brings about His decisive and wise decree. We beseech God to set ablaze the friends of that land with the fire of love and to illumine them with the light of recognition. He is the Powerful and the Mighty. 4 این سنهء شدیده و آنچه در او ظاهر شده حائل گشته لذا در اذن توقف نمودیم الى ان یأتی الله بأمره المبرم الحکیم از حق میطلبیم اولیای آن ارض را مشتعل نماید بنار محبت و منور دارد بنور معرفت اوست قادر و توانا

- 5 O people of God! Ye have endured hardships and attained unto lofty stations. Preserve this most exalted station through the Name of the Lord of Names. Today is the day of wisdom and utterance. All must hold fast unto these two and occupy themselves with the prudent management of affairs. The Afnan of the Blessed Tree and the loved ones mentioned in the revealed Scripture must hold fast unto the teaching of God's Cause, albeit with fragrance and joy. Thus hath God decreed at the beginning of days. The Glory shining forth from Us be upon My Afnan and My loved ones who have cast away what the people possess, clinging to the hem of the robe of God's grace, the Commander, the All-Wise.

5 یا حزب الله زحمت کشیده‌اید و صاحب مقامات عالیّه شده‌اید این مقام اعلی را باسم مالک اسماء حفظ نمائید امروز روز حکمت و بیان است باید کلّ باین دو تمسک نمائید و بتدبیر امر مشغول گردند افنان سدره مبارکه و اولیای مذکوره در صحیفه منزله باید بتبلیغ امر الهی تمسک جویند و لکن بروح و ریحان هذا ما حکم به الله فی اوّل الاّیام البهّاء المشرق من لدنا علی افنّی و اولیائی الذّین نبذوا ما عند القوم متشبّثین بأذیال ردّاء عنایة الله الامر الحکیم

INBA39:147

BH02559

To: *Khanum mother-In-law of Siyyid Mihdi Yazdi*

Date: 1307 ? [1889-1890]

- 1 He is the Speaker, He is the Manifest, and He is the Caller betwixt earth and heaven.
- 2 O My handmaiden and My leaf! Jalal, who has attained Our presence and gained the bounty of reunion, is he who speaks, he who is manifest, and he who calls out between earth and heaven. Jalal, who has drunk from the cup of reunion time and again, and has partaken of the chalice of meeting repeatedly, is present in the Prison Land and has sent thy petition to the Most Holy Court. Praise be to God that the fragrance of divine love wafted from it, and it bore true witness to the love of the friends and handmaidens of that land.
- 3 We beseech God to illumine all with the light of His knowledge and to attract them through the fire of His divine Singularity—that Fire which shone forth upon Moses, son of 'Imran, from the Sinai of recognition. Today the True One, exalted be His glory, watches over His servants and handmaidens, and at all times has He remembered them all with a remembrance whose standards shall ere long be raised throughout the world and whose banners shall wave triumphant upon the highest flags. Verily, He loves His servants and handmaidens.
- 4 Jalal has mentioned most of the friends, and each has been blessed with the lights of the lamp of reformation. We convey

1 هو النّاطق و هو الظّاهر و هو المنادی بین الارض و السّماء

2 یا امتی و یا ورقتی جناب جلال که از کأس وصال مرّه بعد مرّه نوشیده و از قدح لقّا کّرّه بعد کّرّه آشامیده در ارض سینج حاضر و عریضهات را یساحت اقدس ارسال داشت الحمد لله نفحه محبت الهی از آن متضوع و گواهی بود صادق بر محبت اولیای آن ارض و اماء آن بلاد

3 نسئل الله ان ینور الكلّ بنور معرفته و یجذبهم بنار سدره فردانیه آن ناریکه در طور عرفان بر موسی بن عمران تجلّی فرمود امروز حقّ جلّ جلاله ناظر بعباد و اماء خود بوده و در هر حین کلّ را ذکر فرموده ذکریکه عنقریب اعلامش در عالم ظاهر و رایانش بر اعلام باهر گردد آنّه یحبّ عباده و امائه

4 جناب جلال ذکر اکثری از اولیا را نموده و هر یک بانوار مصباح اصلاح فائز گشت جمیع اولیا

Our greetings and salutations to all the friends, and We bid them all to patience, steadfastness, love and affection. The purpose is that this span of earth be illumined with the light of love and that the differences of the peoples be transformed into unity.

5 With this supreme triumph and manifestation in view, We have borne hardships and have heard from every heedless one that which caused the Kingdom of utterance to lament. O people of God! Be not grieved. Ere long will God, exalted be His glory, adorn the embodiments of oppression with the raiment of justice and the temples of tyranny with the ornament of equity. Verily, He has power over all things.

6 Some time ago We made mention, and continue to make mention, of Mulla Shafi' and certain other friends. They have ever been and shall ever remain remembered. The absence of names has been and continues to be a requirement of wisdom. Each has received, through His grace and favor, the greatest portion from the ocean of divine verses. We testify that they have attained unto that for which God created His servants. We beseech the True One on behalf of all, that they may prove worthy to preserve this most exalted station and most glorious rank. Well is it with them and happy their lot!

7 O My handmaiden! Thy letter contained mention of the handmaidens of God, Mardiyyih and Samadiyyih. We make mention of them and send Our greetings to them from this Most Great Scene, and We give them the glad-tidings of God's loving-kindness, the Lord of destiny. We beseech God to give them to drink of His most pure Kawthar. Verily, He is the All-Forgiving, the All-Bountiful.

را تکبیر و سلام میرسانیم و کلاً بصبر و اصطبار و محبت و وداد امر مینمائیم مقصود آنکه این یک شهر ارض بنور محبت منور گردد و اختلافهای احزاب با اتحاد تبدیل شود

5 نظر باین فوز اعظم و ظهور آن حمل شدائد نمودیم و از هر غافل اصفا شد آنچه که ملکوت بیان از آن نوحه نمود یا حزب الله محزون مباشد عنقریب حق جل جلاله مظاهر اعتسافرا باثواب انصاف مزین نماید و هیاکل ظلم را بطراز عدل آتیه علی کل شیء قدیر

6 چندی قبل ذکر جناب ملا شفیع و بعضی از اولیا را نموده و مینمائیم لازال مذکورند عدم ذکر اسماء از مقتضیات حکمت بوده و هست هر یک بفضل و منه از بحر آیات الهی قسمت کبری بردند نشهد انهم فازوا بما خلق الله العباد لأجله از حق از برای کل تأیید میطلبیم که قابل حفظ این مقام اعلی و رتبه علیا شوند هیتاً لهم و مرثیاً لهم

7 یا امتی ذکر امة الله مرضیه و صمدیه در نامهات بود انا نذکرهما و نکبر علیهما من هذا المنظر الأكبر و نبشّرهما بعناية الله مالک القدر و نسئل الله ان یسقیهما کوثره الأطهر انه هو الغفور الکریم

BLIB_Or15695.203b, LMA1.425 (257)

BH02545

To: Muhammad who emigrated and attained

Date: 1307 ? [1889-1890]

1 In My Name which standeth above all names!

2 This is a Book sent down by the Creator of the heavens and the Possessor of all things. He calleth all unto this most exalted station and this most glorious Paradise wherein the Most Great Throne hath been established through this Name, by which

1 بسمی القائم علی الأسماء

2 کتاب انزله فاطر السماء و مالک الأشياء و یدعو کلّ به الی هذا المقام الأعلى و الفردوس الأبی الذی فیه استقرّ العرش الأعظم بهذا الاسم الذی

the hearts of the nations were stirred except for those who turned unto the Kaaba of God, detached from all who are in the heavens and the earth.

3 O thou who hast migrated, hear the call from the Prison of Akka - it will draw thee nigh unto God, the One, the All-Informed. Thou didst attain unto My verses before, and at this time as well, as a grace from My presence. Verily thy Lord is the All-Bountiful, the Generous.

4 O Muhammad, grieve not because of the world and its vicissitudes. Hold fast unto this Cord, through whose movement all created things were moved. Blessed is the servant who hath witnessed and seen, and woe unto the heedless.

5 We bear witness that thou didst forsake thy homeland and didst seek the most exalted homeland beneath the canopy of the grandeur of thy Lord, the Almighty, the Powerful. Thou didst advance and turn thy face until thou didst arrive before the Countenance and didst hear the call of the Wronged One from His lofty station. Blessed art thou for having sought the ultimate goal and for having drunk the choice wine of grace from the hand of the bounty of thy Lord, the Lord of all beings. Verily He is the Compassionate, the Generous.

6 Remind My loved ones in the lands on My behalf and illumine them with the light of My beauteous remembrance. Say: O people of God! Adversity and affliction have befallen you in His path, and ye have heard for love of Him what no ears of men have heard before. The Tongue of Grandeur beareth witness to this from this luminous horizon. Say: Beware lest the affairs of men grieve you or the might of those who have denied the Day of Judgment frighten you. Turn with your hearts unto the Kaaba of God, the Lord of the worlds. Thus have We set forth the verses and sent them unto Our loved ones, that their fragrances might attract them and draw them nigh unto the One, the All-Informed.

7 Verily thou, O Muhammad, hast heard the call of the Wronged One and hast drunk His sealed wine in His Name, the Self-Subsisting, and hast attained unto that which was recorded in the Books of God, the Mighty, the Praiseworthy.

8 Rejoice in this remembrance and say: Praise be unto Thee, O my God, my Lord and my Support, for having guided me unto a station honored by Thy footsteps, wherein Thy call was raised and the sun of Thy grace shone forth from the horizon of Thy will. I bear witness that Thou hast manifested what was hidden from all eyes and concealed in the knowledge of God, the Possessor of this wondrous Day. O my Lord! I beseech Thee by the power of Thy most exalted Word and Thy

به اضطربت افئدة الأمم ألا من اقبل الى كعبة
الله منقطعاً عنّ في السموات والأرضين

3 يا أيها المهاجر اسمع النداء من سجن عكّاء الله
يقربك الى الله الفرد الخبير قد فزت بآياتي من
قبل وفي هذا الحين فضلاً من عندي ان ربك
هو الفيّاض الكريم

4 يا محمد لا تحزن من الدنيا وحوادثها تمسك بهذا
الحبل الذي اذ تحرك تحركت الكائنات طوبى
لعبد شهد ورأى وويل للغافلين

5 نشهد أنّك نذت الوطن وقصدت الوطن الأعلى
في ظلّ قباب عظمة ربك المقدر القدير واقلت
وتوجّهت الى ان وردت امام الوجه وسمعت نداء
المظلوم في مقامه الرفيع طوبى لك بما قصدت
المقصد الأقصى وشربت رحيق الفضل من يد
عطاء ربك مولى الورى انه هو المشفق الكريم

6 ذكر من قبلى اوليائى فى البلاد ونورهم بنور ذكرى
الجميل قل يا حزب الله قد ورد عليكم البأساء و
الضراء فى سبيله وسمعت فى حبه ما لا سمعت
آذان العباد من قبل يشهد بذلك لسان العظمة
من هذا الأفق المنير قل أيّاكم ان تحزنكم شئون
البشر او تخوفكم سطوة الذين كفروا بيوم الدين
اقلوا بالقلوب الى كعبة الله رب العالمين كذلك
صرفنا الآيات وارسلناها الى اوليائى لتجذبهم
نفحاتها وتقربهم الى الفرد الخبير

7 أنّك يا محمد سمعت نداء المظلوم وشربت رحيقه
المختوم باسمه القيوم وفزت بما كان مسطوراً فى
كتب الله العزيز الحميد

8 افرح بهذا الذكر وقل لك الحمد يا الهى وسيدى
وسندى بما هديتني الى مقام تشرف بقدمك و
فيه ارتفع نذاك واشرفت شمس فضلك من
افق ارادتك اشهد أنّك اظهرت ما كان مستوراً
عن الأبصار ومكنوناً فى علم الله مالك هذا اليوم
البديع اى رب اسئلك باقتدار كلمتك العليا و

sovereignty which hath encompassed all things, to ordain for me and those with me what Thou hast ordained for those of Thy servants who are nigh unto Thee and those of Thy creation who are sincere. Then send down upon us from the heaven of Thy bounty a mercy from Thy presence and a blessing from Thy side. Verily Thou art the Generous. There is no God but Thee, the Forgiving, the Merciful.

سلطانك الذي احاط الأشياء بأن تكتب لي و
لمن معي ما كتبته للمقربين من عبادك والمخلصين
من خلقك ثم انزل علينا من سماء جودك رحمة
من عندك و بركة من لدنك انك انت الكريم
لا اله الا انت الغفور الرحيم

BLIB_Or15695.111, ABDA.103-104

BH02650

To: Muhammad Qabl-i-Sadiq, in Qazvin

Date: 1307 ? [1889-1890]

1 In His Name, through Whom the Hour and its signs have appeared!

1 بسمي الذي به ظهرت الساعة و اشراطها

2 O thou who gazest upon the Countenance! On this day the Tree of the uttermost boundary is manifest before the faces of humanity, laden with countless fruits, and the waves of the ocean of utterance are visible and present at the axis of contingent being. Nevertheless, the perverse ones and the barking dogs have arisen in denial and are occupied with rejection and protest. Say: Be fair, by God, and follow not those who have denied God's proof and His evidence, and who pronounced judgment against the Dawning-Place of His verses and the Herald of His Cause in the land of Ta. By the life of God! The dwellers of the highest Paradise and the exalted Garden have bewailed their deeds, as have those who circle round the Throne at eventide and at dawn. Say: O people of the Bayan! Follow not that party, and deliver yourselves from the obstructing and intervening smoke. Leave unto themselves what they possess, and take what the seas and their waves have confessed, and the suns and their effulgences, and the moons and their lights, and the trees and their leaves and fruits, and the earth and its treasures and its rivers. Thus doth the Ancient Beauty and the Most Great Name teach you - He Who hath spoken and continues to speak. The Promise hath come, and the Promised One proclaimeth: "That which was hidden in hearts and minds hath appeared, and that which was inscribed by the Most Exalted Pen of God." Blessed is he who hath recognized and found and turned towards Him and hath said: "Praise be unto Thee, O Thou in Whose grasp is the reins of existence!

2 يا ايها الناظر الى الوجه امروز سدره منتهى امام
وجوه وري باثمار لانحصى مشهود و امواج بحر
بيان در قطب امكان [ظاهر] و موجود مع ذلك
مغلين و ناعقين بر انكار قيام نموده اند و باعراض
و اعتراض مشغولند قل انصفوا بالله و لا تتبعوا
الذين انكروا حجة الله و برهانه و افتوا على مشرق
آياته و مبشر امره في ارض التاء لعمر الله قد ناح
من عملهم اهل الفردوس الأعلى و الجنة العليا ثم
الذين طافوا العرش في العشي و الاشرار بگو ای
اهل بیان متابعت آنحزب منمائید و خود را از
دخان حایله مانعه نجات بخشید ضعوا ما عندهم
لأنفسهم و خذوا ما اعترفت به البحار و امواجها و
الشموس و اشراقاتها و الأقمار و انوارها و الأشجار
و اوراقها و اثمارها و الأرض و خزائنها و انهارها
كذلك يعليكم مالک القدم و الاسم الأعظم
الذي نطق و ينطق قد اتى الوعد و الموعد ينادى
قد ظهر ما كان مستوراً في الأفئدة و القلوب و
مرقوماً من قلم الله الأعلى طوبى لمن عرف و وجد
واقبل و قال لك الحمد يا من في قبضتك زمام
الوجود لا اله الا انت العالم الأمر الحاكم المقتدر
القدير

There is none other God but Thee, the All-Knowing, the Commander, the Sovereign, the Mighty, the Powerful.”

- 3 We beseech God to aid thee to assist His Cause through such wisdom and utterance as hath been sent down from the Pen of God in the Tablets. Praise the Desired One of the world Who hath mentioned thee with such mention as shall not be effaced through any assault and shall endure forever. Thus have We set forth the verses and sent them unto thee that thou mayest thank thy Lord, the Compassionate, the Bountiful. Convey My greetings to the loved ones. We beseech God to grant success that all may arise to assist His Cause with pure piety and complete detachment. In truth, the servants of the earth have been brought from nothingness into being specifically for this most great bounty. Blessed is the soul that hath drunk from the choice wine of utterance and attained to the will of God, exalted be His glory. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon thy wife and upon those with thee, and upon every male servant who hath heard and turned towards Him, and upon every maidservant who hath heard and turned towards Him and attained unto this Mighty Announcement and this Manifest Command.

3 از حقّ میطلبیم ترا تأیید فرماید بر نصرت امر بحکمت و بیانیکه در الواح از قلم الله جاری و نازل حمد کن مقصود عالم را که ترا ذکر نموده ذکریکه محو آرا اخذ ننماید و لازال موجود و پاینده است کذلک صرفنا الآيات و ارسلناها اليک لتشکر ربک المشفق الکريم اوليا را از قبل مظلوم تکبیر برسان از حقّ میطلبیم توفیق عطا فرماید تا کل بتقوای خالص و انقطاع کامل بنصرت امر مشغول گردند فی الحقیقه عباد ارض مخصوص این فضل اکبر از عدم بوجود آمده اند طوبی از برای نفسیکه از رحيق بیان آشامید و باراده حقّ جل جلاله فائز گشت البهاء المشرق من افق سماء رحمتی علیک و علی ضلعک و من معک و علی کلّ عبد سمع و اقبل و علی کلّ امة سمعت و اقبلت و فازت بهذا النبأ العظیم و الأمر المبین

BLIB_Or15715.179c

BH02615

To: *Ali Naqi*

Date: 1307 ? [1889-1890]

- 1 In His Name, the Protector over all names!
- 2 Glorified be God! In this hour the effulgences of the mercy of the Lord of the Worlds have dawned from the most exalted horizon, illumining the darkened world with the light of divine favor. Yet the eyes of those who manifest self and passion, tyranny and corruption remain deprived of witnessing it, and their ears are barred from the warbling of the birds circling round the Throne. How excellent is that power which breaks the chains of idle fancy through the Most Self-Subsisting Name and rends asunder the veils of vain imaginings through the Name of the Lord of all beings, which passes beyond all else save God through the light of detachment and makes for the depths of the ocean of oneness.

1 بسمه المهيمین علی الأسماء

2 سبحان الله این حین تجلیات رحمت ربّ العالمین از افق اعلی اشراق نموده و عالم ظلماتی را بنور عنایت منور نموده و لکن عیون مطالع نفس و هوی و بغی و فحشا از مشاهده محروم و آذان از تغرّادات طائرات حول عرش ممنوع حبّدا قدرتیکه سلاسل ظنون را باسم قیوم بشکنند و حجابات اوهام را باسم مالک انام خرق نماید بنور انقطاع از ما سوی الله بگذرد و قصد لجّه بحر احدیه نماید

- 3 O people of God! Some among the servants have been observed to be of such frail character that, like clods of earth, they fall apart at the slightest moisture.
- 3 یا حزب الله بعضی از عباد بسیار سست عنصر مشاهده شدند و بمثابه کلوخ از فی الجمله رطوبتی از هم بریزند
- 4 O 'Ali-Qabli-Naqi, upon thee be My glory! He who beareth My Name, upon him be My loving-kindness, forwarded thy letter to the Most Holy Court. The fragrance of the love of the Desired One wafted from it. Blessed art thou and blessed is he who hath clung to My firm cord, detached from all the worlds.
- 4 یا علی قبل نقی علیک بهائی اسمی علیه عنایتی نامهات را بساحت اقدس ارسال نمود عرف محبت حضرت مقصود از آن متضوع طوبی لک و لمن تمسک بجلی المتین منقطعاً عن العالمین
- 5 Whenever through divine power the pavilion of glory was raised up and the lights of the manifestation of Him Who conversed on Sinai shone forth, a swarm of flies emerged from the thickets of hatred and set about undermining the Cause. Reflect upon God's concealment and patience, and likewise upon the greed and avarice of the antagonists and opponents. One who received the utmost kindness from the friends of the Cause arose in opposition and united with his own kind, busying himself with plundering possessions on the day of reckoning, selling the Joseph of trust for a few counted dirhams. He showed no mercy either to himself or to the Cause of God. Glory be to God! The deniers of the Bayan are still consumed by the fire of hatred. At the instigation of those treacherous souls they have arisen to commit betrayal.
- 5 هر هنگام بقوه الهی خباء مجد مرتفع گشت و انوار ظهور مکلم طور ساطع شرمهائی از ذباب از آجام بغضا بیرون دوید و بتضییع امر پرداختند در ستر و صبر حق تفکر نداشتند و همچنین در طمع و حرص معتدین و مخالفین نفسیکه کمال عنایت از اولیای امر درباره اش جاری و ظاهر و بعناد برخاست و با مثل خودی متحد و بتاراج اموال در یوم مال مشغول و بدراهم معدوده یوسف امانت را فروخت نه رحم بر خود نمود و نه بر امر الله سبحانه الله معرضین بیان الی حین بنار بغضا مشتعلند بتحریر آن نفوس خائنین بر خیانت قیام نمودند
- 6 Say: Praise be to Thee, O my God, and thanks be to Thee, O my Desire, for having kept the hems of Thy loved ones pure from the dust of treachery, lying and calumny. I beseech Thee, O King of the kings of the kingdoms of justice and fairness, by Thy command through which the lights of bounties and favors were made manifest, to make me steadfast in Thy love and a drinker of the choice wine of Thy revelation in every one of Thy days. O Lord! Take my hand with the hand of Thy grace, then open before my face the doors of Thy generosity and riches. Verily Thou art powerful over whatsoever Thou wilt. The calumnies of Thy servants harm Thee not, nor do the descriptions of Thy creatures profit Thee. Thou doest what Thou wilt through Thy power and ordainest what Thou desirest through Thy will. There is no God but Thee, the Powerful, the Mighty, the Unconstrained.
- 6 قل لک الحمد یا الهی و لک الشکر یا مقصودی بما جعلت اذیال اولیائک مطهّرة عن غبرة الخلیانة و الکذب و الافتراء اسألك یا مالک ملوک ممالک العدل و الانصاف بأمرک الذی به تجلّت انوار المواهب و الألفاف ان تجعلنی ثابتاً علی حبک و شارباً ریح حق و حیک فی کلّ یوم من ایامک ای ربّ خذ یدی بید عنایتک ثم افتح علی وجهی ابواب کرمک و غنائک انک انت المقتدر علی ما تشاء لا تضربک مفتریات عبادک و لا تنفعک اوصاف خلقک تفعل ما تشاء بقدرتک و تحکم ما ترید بارادتک لا اله الا انت المقتدر العزیز المختار

BLIB_Or15690.114, BLIB_Or15728.212

BH02643

To: Husayn et al.

Date: 1307 ? [1889-1890]

1 He is the Compassionate, the All-Bountiful

1 هو المشفق الكريم

2 O son of My name, O Husayn! Upon you both be My glory and My loving-kindness. A letter whose sender was 'Inayatu'llah hath reached the Most Holy Court. Praise be to God, the fragrance of love and devotion was wafted from it. Today the ocean of loving-kindness is surging and the Sun of generosity is shining. In every moment there hath been and continueth to be sent down from the heaven of divine loving-kindness that which mankind is powerless and incapable to reckon, inasmuch as in every letter lie hidden mysteries and in every word an ocean is treasured. Blessed is the soul that hath in this divine Day attained unto that which is the cause and source of everlasting remembrance.

2 یا ابن اسمی یا حسین علیکما بهائی و عنایتی نامهائی که مرسل آن عنایت الله بوده بساحت اقدس فائز لله الحمد عرف محبت و اقبال از آن متضوع امروز بحر عنایت موج و آفتاب کرم مشرق در هر حین از سماء عنایت رحمانی نازل شده و میشود آنچه که از احصایش خلق عاجز و قاصر چه که در هر حرفی اسراری مکنون و در هر کلمهائی بحری مخزون طوبی از برای نفسیکه فائز شد در یوم الهی بآنچه که سبب و علت ذکر ابدیست

3 O 'Inayat! Upon thee be My glory, and upon thy father and mother, and upon thy paternal uncles and aunts. I testify that ye turned towards the Most Sublime Horizon in the earliest days and were blessed with the sprinklings of the ocean of His bounty. We beseech God to give you to drink, from the hand of His bestowals, the cup of steadfastness, lest ye be made to slip by the doubts of any denier, or the onslaught of any opposer, or the tyranny of any oppressor, or the veils of those who have denied the Day of Judgment.

3 یا عنایت علیک بهائی و علی اییک و امّک و علی اعمامک و عمّاتک اشهد انکم اقبلتم الی الأفق الأعلى فی اول الايام و فزتم برشحات بحر فضله نسل الله ان یسقیم کأس الاستقامة من ید عطائه لئلا تزلکم شبهات کل منکر و سطوة کل معرض و ظلم کل ظالم و حجاب الذین کفروا بیوم الدین

4 O 'Attar! Praise be to God, time and again, repeatedly hast thou been blessed with the mention and verses of the Most Exalted Pen. Convey My greetings to all the members of that household. They have all been and continue to be remembered. In these days the Trusted One hath repeatedly made mention of the loved ones and leaves of that household, and mention of each one hath issued forth and been manifested from the tongue of grandeur. Rejoice and say: Praise be to Thee, O God of the world! Then give thanks and say: Thine is the bounty, O Lord of all names! Then prostrate thyself and say: Glory be to Thee, O Glory of those who are in the heavens and on earth!

4 یا عطار لله الحمد مرّة بعد مرّة و کرة بعد کرة بذکر و آثار قلم اعلی فائز شدی اهل بیت طراً را از قبل مظلوم تکبیر برسان کل مذکور بوده و هستند جناب امین در این ایام ذکر اولیا و اوراق آن بیت را مکرر نموده و ذکر هر یک از لسان عظمت جاری و ظاهر افرح و قل لک الحمد یا اله العالم ثم اشکر و قل لک العطاء یا مولی الاسماء ثم اسجد و قل لک البهاء یا بهاء من فی السموات و الارضین

5 O son of My name, O Husayn! Upon thee be My glory. Make mention of the Truth on behalf of His loved ones and say: My God, my God! Aid Thy loved ones to make mention of Thee and to praise Thee, to serve Thy Cause and to stand firm in their love for Thee. Adorn their deeds with the glory of

5 یا ابن اسمی یا حسین علیک بهائی از قبل اولیا حق را ذکر نما و قل الهی الهی اید اولیائک علی ذکرک و ثنائک و خدمة امرک و الاستقامة علی حبک و زین اعمالهم بعز قبولک و نور رضائک ای رب لا یعزب عن علمک من شیء و لا

Thy acceptance and the light of Thy good-pleasure. O my Lord! Nothing is hidden from Thy knowledge, and neither the power of the world nor the might of the nations can frustrate Thee. I beseech Thee by the lights of Thy countenance and by Thy sovereignty that dominateth all who are in Thy earth and heaven, to preserve them from the evil of Thine enemies, to send down upon them from the clouds of Thy mercy a blessing from Thee, and to ordain for them that which Thou hast ordained for Thy chosen ones. Verily Thou art the Lord of the world and the Omnipotent over what Thou wilt through Thy mighty and wondrous word.

تعجزك قدرة العالم ولا سطوة الأمم اسئلك
بأنوار وجهك و سلطنتك المهيمنة على من في
ارضك و سمالك بأن تحفظهم من شر أعدائك
و تنزل عليهم من سحاب رحمتك بركة من عندك
و قدر لهم ما قدرته لأصفياك أنك انت مولى
العالم و المقتدر على ما تشاء بقولك العزيز البديع

BLIB_Or15695.221, BLIB_Or15738.210

BH02607

To: *Jalil*

Date: 1307 ? [1889-1890]

- 1 In the Name of God, the Manifest, the All-Knowing, the All-Wise
- 2 A remembrance from Us to one who has turned to the horizon from which has shone forth the Luminary of God's utterance, the Lord of the worlds - through which the ocean of knowledge has surged in creation and the heaven of proof has been adorned with the stars of certitude. Exalted is God, the Powerful, the Mighty, the All-Knowing.
- 3 O Mir Aqa! Hearken unto the call from the direction of Akka. By God, ears were created to hear it. Blessed is he who has attained, and woe unto every heedless one, far removed. Say: Verily the eye was created for the Greatest Vision, and the heart for turning toward the direction of God, the Mighty, the Praiseworthy. Is there one possessed of such steadfastness that names prevent him not from the Creator of heaven, nor do the hosts of the oppressors frighten him? Break the idols of the peoples through this Most Great Name, which has come from the horizon of power with a sovereignty that has conquered all who are in the heavens and on earth. The Trustworthy One has mentioned you; We make mention of you in this Clear Tablet, from whose horizon has shone forth that which has attracted the hearts of the mystics.

1 بسم الله المبين العليم الحكيم

2 ذكر من لدنا لمن اقبل الى افق اشرق منه نير بيان
الله رب العالمين به ماج بحر العرفان في الامكان
و تزينت سماء البرهان بأنجم الايقان تعالى الله
المقتدر العزيز العليم

3 يا مير آقا اسمع النداء من شطر عكاء تالله قد
خلقت الأذان لاصغائه طوبى لمن فاز وويل لكل
غافل بعيد قل ان البصر خلق للمنظر الأكبر و
القلب للاقبال الى شطر الله العزيز الحميد هل من
ذى استقامة لا تمنعه الأسماء عن فاطر السماء و
لا تخوفه جنود الظالمين كسر اصنام الأمم بهذا
الاسم الأعظم الذى اتى من افق الاقتدار بسلطان
غلب من فى السموات و الأرضين قد ذكرك
الأمين ذكرناك بهذا اللوح المبين الذى لاح من
افقه ما انجذبت به افئدة العارفين

4 And mention of Jalil and those with him, whom We have mentioned in verses through which God has conquered the cities of the hearts of the lovers. O Jalil! Give thanks unto God for having revealed unto thee that whose remembrance, fragrance, name and spirit shall never cease to endure, by the everlastingness of God, the King, the Just, the Powerful, the Mighty. Counsel My loved ones to be so steadfast that neither the name of the Prophet, nor the mention of the Successor, nor the names of the Noble One and the Chief, nor the Cords and the Pillars shall prevent them. Thus has the matter been decreed from the presence of an All-Wise Commander. Say: This is the Day of God wherein mention of aught else beseemeth not, if ye be of them that understand. This is the Revelation that the knowledge of none has encompassed - to this testify the Books of God, the All-Knowing, the All-Informed. He is the One Whom God's Messengers have heralded. When He took His seat upon the throne, the Primal Point prostrated himself saying: "Verily, I am the first of them that worship." Thus have We set forth the verses and sent them unto thee that thou mayest be of the thankful ones.

5 The Glory be upon thee and upon thy son. Give him the gladtidings of My loving-kindness, remind him of My verses, and illumine him with the lights of thy Lord's face, the Dawning One, the Gracious. Say: My God, my God! Aid me to be steadfast in Thy Cause and illumine my heart with the light of Thy knowledge. Then send down upon me that which will make me firm and steadfast in Thy love. O my Lord! I am Thy servant and the son of Thy servant. I have believed in Thee and in Thy verses and in what Thou hast revealed in Thy Books and Thy Scriptures and Thy Tablets. I beseech Thee by the waves of the ocean of Thy bounty to aid me in serving Thee and serving Thy loved ones. Verily Thou art the Powerful, the Mighty, the Most Generous. There is none other God but Thee, the Goal in both beginning and end.

4 و ذكر الجليل و من معه الذين ذكرناهم بآيات
 سخر الله بها مدائن قلوب العاشقين يا جليل اشكر
 الله بما انزل لك ما لا ينقطع ذكره و عرفه و
 اسمه و روحه بدوام الله الملك العدل المقتدر
 القدير و ص اوليائي بالاستقامة بحيث لا يمنعهم
 اسم النبي و لا ذكر الوصي و لا السماء التجيب و
 التقيب و الأوتار و الأركان كذلك قضى الأمر
 من لدن أمر حكيم قل هذا يوم الله لا ينبغي فيه
 ذكر دونه ان انتم من العارفين هذا ظهور ما احاطه
 علم احد تشهد بذلك كتب الله العلم الخبير انه
 هو الذي بشر به رسل الله فلما استوى على العرش
 سجد النقطة الأولى و قال اني انا اول العابدين
 كذلك صرفنا الآيات و ارسلناها اليك لتكون
 من الشاكرين

5 البهاء عليك و على ابنك بشره بعنايتي و ذكره
 بآياتي و نوره بأنوار وجه ربك المشرق الكريم
 قل الهى الهى ايدنى على الاستقامة على امرى و
 نور قلبى بنور معرفتك ثم انزل على ما يجعلنى ثابتاً
 راسخاً فى حبك اى رب انا عبدك و ابن عبدك
 امنت بك و بآياتك و بما انزلته فى كتبك و
 زبرك و الواحك اسألك بأمواج بحر عطائك
 ان تؤيدنى على خدمتك و خدمة اوليائك انك
 انت المقتدر العزيز الفضال لا اله الا انت المقصود
 فى المبدأ و المآل

BLIB_Or15695.232

BH02620

To: Siyyid Ali Yazdi Husband of Hubbiyyih

Date: 1307 ? [1889-1890]

¹ He is the Expositor, the All-Knowing!

² 'Ayn, Lam. Upon thee be the Glory of God, the Mighty, the All-Knowing, and His peace by night and by day. His honor Niyaz Effendi, upon him be the peace of God and His loving-kindness, hath arrived. All that was witnessed with the eye of truth showed that he had entirely made himself a suppliant at the Court of the Self-Sufficing, and had adorned himself with the outpourings of the All-Bountiful Lord. The Wronged One testifieth that he hath taken the Kawthar of meeting from the hands of bounty and hath drunk thereof in the name of God, Lord of all men, despite every ignorant remote one and every doubting mischief-maker. Mention of him hath repeatedly been made, and a station hath been sought for him from the Most Holy Court. Therefore the heavenly table of utterance, the bounty of recognition, and the fruits of certitude have been sent down from the heaven of the loving-kindness of the Goal of all the worlds. We beseech God, blessed and exalted be He, to aid him in this world with the hosts of wisdom and utterance, and in the next with whatsoever hath been ordained in the Most Exalted Paradise for the companions of the Crimson Ark.

³ The sweet savors of His love are diffused in every time, and in every day he hath attained the presence time after time, and in each time We showed him the pearls of wisdom and utterance that were hidden in the treasuries of knowledge. It is hoped that all the friends will become assured of holding fast to that which preserveth those who believe in divine unity from the oppression of the idolaters. All must today beseech the True One to preserve the cities of the believers through the hosts of the seen and the unseen. Verily He hath power over all things. Every day they have conquered some portion of the earth. Justice and fairness have vanished from the world and the oppressors of the age are ablaze with the fire of greed and passion. This is a blessed day - all, that is to say the people of unity, must unite and cling to the hem of the robe of divine grace and seek preservation and deliverance. He is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

⁴ Convey greetings from the Wronged One to the friends in that land. For each one We seek bounty and blessing and wealth

¹ هو المبین العليم

² عل عليك بهاء الله العزيز العلام و سلامه في الليالي و الايام جناب نياز افندى عليه سلام الله و عنايته وارد آنچه ببصر حقیقی مشاهده شد خود را بتمامه نياز درگاه بی نیاز نموده و بفیوضات حضرت فیاض مزین بشهد المظلوم انه اخذ كوثر اللقاء من ايدى العطاء و شرب منه باسم الله مولى الورى رغماً لكل جاهل بعيد و غافل مريب مكرراً ذكر انجناب را نموده و از ساحت اقدس مقامی طلب کرده لذا مائدة بيان و نعمت عرفان و فواكه ايقان از سماء عنايت مقصود عالميان نازل و ارسال شد نسل الله تبارك و تعالى ان یمده في الدنيا بجنود الحكمة و البيان و في الأخرى بما قدر في الفردوس الأعلى لأصحاب السفينة الحمراء

³ نفحات حبش در هر حين متضوع و در هر يوم كره بعد كره بحضور فائز و در هر كره اريناه لآلى الحكمة و البيان التى كانت مكنونة في خزائن العرفان اميد آنكه اوليا طراً موقن شوند بر تمسك بآنچه كه سبب حفظ موحدين است از ظلم مشركين كل اليوم بايد از حق بطلبيد مدائن موحدين را بجنود غيب و شهادة حفظ فرمايد انه على كل شيء قدير هر يوم قطعه‌ئى از قطعات ارض را تصرف نموده اند عدل و انصاف از عالم مستور و ظالمهاى روزگار بنار حرص و هوى مشتعل يوم مبارك است بايد كل يعنى اهل توحيد متحد شده باذيال رداء فضل الهى تثبث نمايند و حفظ و نجات طلب كنند اوست قادر و توانا و دانا و بينا

⁴ اولياى آن ارض را از قبل مظلوم سلام برسان از برای هريك نعمت و برکت و ثروت و عزّت

and glory. Verily God is the Mighty, the Powerful, the All-Bountiful. Let His honor Mihdi, upon him be the peace of God and His grace, turn [his attention], for a group of them have sought assistance and requested to meet with him. We beseech God, blessed and exalted be He, to grant him the meeting with His friends in the 'Ayn and the Shin. Verily He is the Hearer, the Answerer. Peace and glory be upon thee and upon the friends of God and His loved ones who have turned unto Him and heard His call and recognized His path and acted according to what they were commanded in His perspicuous Book.

میتطلبیم آن الله هو المقتدر العزيز الفضال جناب مهدى عليه سلام الله و فضله توجه نمایند چه که جمعی از ایشان استمداد نموده اند و ملاقات ایشانرا مسئلت کرده اند نسل الله تبارک و تعالی ان یرزقه لقاء اولیائه فی العین و الشین انه هو السامع المجیب السلام و البهاء علیک و علی اولیاء الله و احبائه الذین اقبلوا الیه و سمعوا ندائه و عرفوا صراطه و عملوا بما امروا به فی کتابه المبین

BLIB_Or15716.087a, LEID.Or4971?

BH02582

Date: 1307 ? [1889-1890]

- 1 He is the Dawning from the Horizon of the Heaven of Utterance
- 2 Praise be to God Who sent down His proof and made manifest His path and summoned the people to His most exalted horizon from which shone forth the Sun of Utterance and appeared that which was hidden in the treasures of protection and preservation. Exalted, exalted be His dominion and exalted, exalted be His glory and power. And benediction and peace and glorification and splendor be upon the Hands of His Cause who have traveled through the lands to exalt His Word and elevate His Cause, whom God hath made lamps of guidance among His creatures and from whom have flowed rivers of wisdom and utterance amidst all religions. Then peace whose fragrance shall not cease to endure throughout the kingdom of God, the Lord of all worlds.
- 3 O Mushkin! Upon thee be the Glory of God, the Lord of the Day of Judgment. The letter sent from the direction of S reached the Most Holy Court and one of the Branches who is named Badi' presented it all and it attained the honor of being heard. Well is it with its sender. Praise be to God, your kinfolk are enkindled with the fire of divine love. We beseech God not to deprive any of them, whether female or male, from the ocean of bounty and heaven of grace, and to send down upon them from the clouds of His generosity that which will draw them near unto Him and make them among those whom the doubts of the world and the signs of the nations have not prevented from God, the Lord of the Mighty Throne.

1 هو المشرق من افق سماء البیان

2 الحمد لله الذى انزل دليله و اظهر سبيله و دعا الناس الى افقه الأعلى الذى منه اشرقت شمس البیان و برز ما كان مكنوناً فى كائز العصمة و الحفظ تعالى تعالى سلطانه و تعالى تعالى عزه و اقتداره و الصلوة و السلام و التكبير و البهاء على ايادى امره الذين داروا البلاد لاعلاء كلمته و ارتقاء امره الذين جعلهم الله مصابيح الهداية بين الورى و جرت منهم انهار الحكمة و البیان بين الأديان ثم سلام لا ينقطع عرفه بدوام ملكوت الله رب العالمين

3 يا مشكين عليك بهاء الله مالک يوم الدين نامه مرسله از شطر ص بساحت اقدس فائز و يکی از اغصان الذى سمي ببدیع تمام آنرا عرض نمود و بشرف اصفا فائز گشت هنيئاً لمرسلها لله الحمد منتسبين آنجناب بنار محبت الهی مشتعلند از حق میتطلبیم کل را از اناث و ذکور از بحر عطا و سماء فضل محروم نفرماید و یازل علیهم من سحاب جوده ما یقرّبهم الیه و یجعلهم من الذين ما منعتهم شبهات العالم و اشارات الأمم عن الله ربّ العرش العظيم

4 And as for what you mentioned regarding the leaf of Tuba, this matter depends upon the consent of both parties and the approval of the parents. And if his honor S, upon him be My glory and loving-kindness and mercy, so desires, it shall attain the honor of approval. It is most clear and evident that for that leaf the aforementioned one is suitable and desirable. We beseech God, blessed and exalted be He, to assist all to do what He loves and is pleased with, and to ordain for them in His days that through which the fragrance of grace and bounty may waft throughout the realm of creation.

5 O Mushkin! Mention of the aforementioned one, upon him be My glory, hath been revealed in Tablets before from the Supreme Pen. We beseech God to open before his face the gates of grace and riches and to send down upon him from the heaven of generosity the rains of glory and bounty. Verily He is the One with power over whatsoever He willeth through His command "Be" and it is. Likewise your kinfolk are mentioned before the Wronged One. We beseech God to assist them through His sovereignty and to aid them with the means of earth and heaven. Verily He is the Lord of humanity and the Lord of the throne on high and of the dust below. There is no God but Him, the Mighty, the Powerful.

4 و اما در باره ورقه طوبی آنچه ذکر نمودید شنیدیم این امر معلق است برضای طرفین و امضای ابوبن و اگر جناب ص علیه بهائی و عنایتی و رحمتی اراده نمایند بعزّ امضا فائز خواهد شد این بسی واضح و معلوم است که از برای آن ورقه جناب مذکور موافق و مرغوب نسل الله تبارک و تعالی ان یؤید الکمل علی ما یحب و یرضی و یقدر لهم فی ایامه ما یتضوع به عرف الفضل و العطاء فی ناسوت الانشاء

5 یا مشکین ذکر جناب مذکور علیه بهائی در الواح از قبل از قلم اعلی نازل نسل الله ان یفتح علی وجهه ابواب الفضل و الغناء و یزل علیه من سماء الکرم امطار العزّة و العطاء انه هو المقتدر علی ما یشاء بأمره کن فیکون و هم چنین منتسبین آنجناب نزد مظلوم مذکورند نسل الله ان یؤیدهم بسلطانه و یمدهم بأسیاب الأرض و السماء انه هو مولی الوری و ربّ العرش و الثری لا اله الا هو المقتدر القدير

BLIB_Or15724.147

BH02627

Date: 1307 ? [1889-1890]

1 In the Name of Him Who is the Supreme Ruler over all names!

2 This is a Book sent down in truth on this Day unto him who hath believed in God, the Supreme Ruler, the Self-Subsisting, that the rapture of its utterance may so seize him that no one shall be able to deter him from the path of God, the Lord of all existence. We have indeed expounded the mysteries of the Book and revealed that which lay hidden in the knowledge of God, whereunto bear witness His favored servants. Among the people are those who have perceived the sweet savors of revelation and turned towards it, and those who have turned away, and those who have pronounced against Me that which hath caused the dwellers of the cities of justice to lament and tears to flow from their eyes.

1 بسمی المهیمن علی الأسماء

2 کتاب نزل بالحقّ فی هذا الیوم لمن آمن بالله المهیمن القیوم لیاخذه جذب البیان بحیث لا یقدر احد ان یمنعه عن صراط الله مالک الوجود انا بینا اسرار الکتاب و اظهرنا ما کان مکنوناً فی علم الله یشهد بذلك عباد مقربون من الناس من وجد نفحات الوحی و اقبل و منهم من اعرض و منهم من افقی علی ما ناه به سگان مدائن العدل و ذرفت الدموع من العیون

- 3 Know thou then that My Name is upon thee, and My loving-kindness hath remembered thee. Thou didst send thy letter unto the Wronged One, and We have read it and made mention of thee, that thou mayest rejoice and render thanks. He, verily, is the Mighty, the Glorious, the All-Forgiving. We beseech God, blessed and exalted be He, to aid thee to serve His Cause, to enable thee to voice His praise, to give thee to drink from the river of His mercy, and to send down upon thee that which shall gladden the hearts and souls. Grieve thou not at anything. Place thy trust at all times in the Truth, the Knower of things unseen. The wolves have encompassed Us from every side. The command is in God's hands, the Lord of the past and future. Neither the arrows of the enemies nor the swords of those who have disbelieved in God, the Lord of all existence, can withhold the glory of Baha.
- 4 Say: My God, my God! Praise be to Thee for having guided me, and all bounty be Thine for having given me to drink, and all glory be to Thee for having called me, and all thanksgiving be unto Thee for having remembered me, and all generosity be Thine for having made me to know Thee, and all grace be Thine for having taught me, and all favor be unto Thee for having caused me to hear and to behold Thy signs, Thy Book, and the Kawthar of Thy utterance. O my Lord! Thou beholdest me detached from all else but Thee and clinging unto Thee. Ordain for me that which shall draw me nigh unto Thee and profit me in every world of Thy worlds. O my Lord! Withhold me not from the ocean of Thy bounty nor from the Daystar of Thy Revelation. Thou art, verily, powerful to do what Thou willest through Thy might which hath encompassed those who are in the heavens and on earth.
- 5 As to what thou hast mentioned regarding thy service to My leaf and My handmaiden, upon her be My glory, this is a deed from which the fragrance of acceptance hath been wafted. I give thanks unto God for this manifest favor. We make mention of him who hath been named Muhammad-i-Qabli-Javad and give him the glad-tidings of God's loving-kindness, the Lord of all worlds. By the life of God! My remembrance excelleth the treasures of the earth and all that the kings and rulers possess. His station shall ere long be made manifest in the worlds of God, the Lord of this glorious and noble station. The glory of God rest upon you, O people of God! Blessed are ye and they who have heard mention of you in this mighty Remembrance. Praise be to God, the Mighty, the All-Knowing, the All-Wise.
- 3 ثم اعلم ان اسمي عليه بهائي و عنايتي ذكرتك و ارسل كتابك لى المظلوم قرأناه و ذكرناك لتفرح و تشكر الله هو المقتدر العزيز الغفور نستل الله تبارك و تعالى ان يؤيدك على خدمة الأمر و ينطقك بنائه و يسقيك من فرات رحمته و ينزل عليك ما تستر به الأفئدة و القلوب لا تحزن من شيء توكل فى كل الأحوال على الحق علام الغيوب قد احاطتنا الذآب من الجهات الأمر بيد الله رب ما كان و ما يكون لا تمنع البهآ سهام الأعدآء و لا سيوف الذين كفروا بالله مالك الوجود
- 4 قل الهى الهى لك الحمد بما هديتنى ولك الفضل بما سقيتنى ولك البهآ بما ناديتنى ولك الثناء بما ذكرتنى ولك الكرم بما عرفتنى ولك الجود بما علمتنى ولك العطاء بما سمعتنى و اريتنى آثارك و كتابك و كوثر بيانك اى رب ترى منقطعاً عن دونك و متمسكاً بك قدر لى ما يقربنى اليك و ينفعنى فى كل عالم من عوالمك اى رب لا تمنعنى عن بحر عطائك و لا عن شمس ظهورك انك انت المقتدر على ما تشاء بقدرتك التى غلبت من فى السموات و الأرضين
- 5 و اما ما ذكرت فى قيامك على خدمة ورقى و امتى عليها بهائي هذا عمل تضوع منه عرف القبول اشكر الله بهذا الفضل المشهود و نذكر من سمي بمحمد قبل جواد و نبشره بعناية الله رب العالمين لعمر الله لا تعادل بذكرى زخارف الأرض و لا ما عند الملوك و السلاطين سوف يظهر مقامه فى عوالم الله رب هذا المقام الكريم البهآ من لدنا عليكم يا حزب الله طوبى لكم و للذين سمعوا ذكركم فى هذا الذكر العظيم الحمد لله المقتدر العليم الحكيم

BLIB_Or15716.021.22

BH02663

To: Siyyid Yahya Unsi, in Palestine

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His station, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who sent the Messengers and revealed the Books for the guidance of His creation, to draw them nigh unto the court of His glory, to cause them to hold fast to the cord of His bounty, and to turn them toward the lights of His countenance. He it is Who made manifest the Way and sent down the Proof, and commanded all to perform such deeds as would elevate their stations and ranks in His earth. Verily He is the All-Bountiful, the Most Generous. 2 الحمد لله الذي ارسل الرسل وانزل الكتب لهداية خلقه وتقرّبهم الى ساحة عرّه وتمسّكهم بجبل عطائه وتوجّههم الى انوار وجهه هو الذي اظهر السبيل وانزل الدليل وامر الكلّ بأعمال ترتفع بها مقاماتهم ومراتبهم في ارضه انه هو الفضل الكريم
- 3 And blessings and peace be upon the Mystery of existence and the Ocean of bounty, the One Who oversees what was and what will be, through Whom God joined the Kaf and the Nun, and through Whom appeared what was hidden and concealed from hearts and eyes. And upon His family and companions, the fountains of wisdom and utterance and the oceans of mercy and knowledge, through whom were raised the banners of triumph and victory and every hidden matter was revealed, and through whom the clouds rained down and rivers flowed and mysteries were unveiled and the call was raised between earth and heaven: "The Kingdom is God's, the Overseer, the Self-Subsisting!" 3 والصلوة والسلام على سرّ الوجود وبحر الجود والمهيمن على ما كان وما يكون الذي به ألف الله بين الكاف والنون وظهر ما كان مكنوناً مستوراً عن القلوب والعيون وعلى آله واصحابه عيون الحكمة والبيان وبحور الرحمة والعرفان الذين بهم ارتفعت رايات النصر والظفر وظهر كلّ امر مستتر وبهم امطرت السحاب و جرت الأنهار وظهرت الأسرار وارتفع النداء بين الأرض والسما الملك لله المهيمن القيوم
- 4 Thy letter hath come before the Wronged One. We have mentioned thee in such wise as to attract hearts. We beseech God, blessed and exalted be He, to ordain for thee every good thing He hath ordained for His chosen ones, and to write down for thee that which shall endure as long as His names endure. Verily He is powerful over what He willeth, and He is the Single, the One, the Mighty, the All-Loving. 4 قد حضر كتابك لدى المظلوم ذكرناك بما انجذبت به القلوب نسل الله تبارك وتعالى ان يقدر لك كلّ خير قدره لأصفياه ويكتب لك ما يكون باقياً بقاء اسمائه انه هو المقتدر على ما يشاء وهو الفرد الواحد العزيز الودود
- 5 Convey My greetings to the loved ones. God, exalted be His glory, is witness and testifier that the mention of you and the loved ones in the presence of the Wronged One hath been and is the cause of joy and gladness. We beseech God to spread through you the fame of justice, trustworthiness and steadfastness. Verily He is the One Who spreadeth, Who commandeth, the Ruler, the Ancient of Days. 5 اوليا را از قبل مظلوم سلام برسان حقّ جلّ جلاله شاهد و گواهست كه ذكر شما و اوليا در بساط مظلوم سبب انبساط و نشاط بوده وهست و از حقّ ميطلبم بشما صيت عدل و امانت و استقامت را منتشر فرمايد انه هو الناصر الامر الحاكم القديم
- 6 Convey My greetings to 'Abdu'l-'Ali. We beseech God to assist him and bestow His blessings upon him. The letter from his brother was read before the Wronged One and was heard, and its answer was graciously given. As in these days many petitions have arrived from that land, wisdom hath decreed 6 جناب عبدالعلي را سلام برسان از حقّ ميطلبم او را تأييد فرمايد و برکت عنايت نمايد نامه اخوي ایشان نزد مظلوم قرائت شد و باصفا فائز گشت و جواب آن عنايت شد و اين ايام چون

that the answer to 'Ali and his son, who hath spoken in praise of God and His loved ones, be sent together with the answers to the petitions from that region; therefore it was sent. Let 'Abdu'l-'Ali, upon him be God's peace, be assured. Peace be upon you and upon those who love you and upon God's sincere servants. Praise be to God, the Lord of the worlds.

عرايض ارض تا رسیده حکمت چنین اقتضا نمود
که جواب جناب علی و ابنشان الذي نطق بثناء
الله و اوليائه مع جواب عرايض آنشطر ارسال
شود لذا ارسال شد جناب عبدالعلی علیه سلام
الله مطمئن باشند السلام علیکم و علی من یحبکم
و علی عباد الله المخلصین الحمد لله رب العالمین

BLIB_Or15695.070

BH02711

To: *Ibn Asdaq (Hand of the Cause)*

Date: 1307 ? [1889-1890]

- 1 He is the Manifest, the Resplendent, the One Who standeth before all men
هو الظاهر الباهر القائم امام الوجوه
- 2 O Ibn-i-Asdaq! Upon thee be My glory and My loving-kindness. We have heard the call of those who have been set ablaze with the fire of the love of God and who have arisen to serve His Cause with a clear covenant and firm pledge. We beseech God, blessed and exalted be He, to aid them with the hosts of wisdom and utterance and to confirm them in that which will exalt His Cause. Verily, He is the Omnipotent over what He willeth. There is no God but Him, the Mighty, the Bestower.
يا ابن اصدق عليك بهائي و عنايتي انا سمعنا نداء
الذين اشتعلوا بنار محبة الله و قاموا على خدمة امره
بميثاق مبين و عهد متين نسل الله تبارك و تعالى
ان يمددهم بجنود الحكمة و البيان و يؤيدهم على ما
يرتفع به امره انه هو المقتدر على ما يشاء لا اله
الا هو العزيز المنان
- 3 Blessed is the spot which hath been honored at the beginning of Ridvan with the mention of its Lord, the All-Merciful, the Lord of all religions. Praise be to God that despite the turning away of the world and the blindness of the nations, the Hands of the Cause of God are arising with complete dedication to serve the Cause, and are, despite the enemies, drinking from the Kawthar of eternity in the Most Great Name.
طوبى لمقام تشرف في اول الرضوان بذكر ربه
الرحمن مولى الأديان لله الحمد مع اعراض عالم
و اغماض امم اياى امر الهى بهمت تمام بر امر
قيام دارند و از كوثر بقا رغماً للأعداء باسم ابيه
مياشامند
- 4 O loved ones of God! Through your gathering and your love on His Day, the Primal Point smiled in the highest Paradise and said: "Well is it with you, O people of Baha! Ye are they who have fulfilled My Covenant and My Pledge. I bear witness that ye are the pearls of the shells of the ocean of utterance and the waves of the sea of your Lord, the All-Merciful. Blessed is the house honored by your footsteps wherein was raised the mention of My Beloved and your Beloved. I glory in the Supreme Paradise in your existence, your love, your gathering and your
يا اولياء الله باجتماعكم و حبكم في يومه افتر نغر
نقطة البيان في قطب الجنان و قال هنيئاً لكم يا
اهل البهاء انتم الذين و فتمت بميثاق و عهدى اشهد
انكم من لآلى اصداق بحر البيان و امواج عمان
ربكم الرحمن طوبى لبيت تشرف بقدمكم و ارتفع
فيه ذكر محبوى و محبوبكم انى اباهى في الجنة العليا
بوجودكم و حبكم و اجتماعكم و استقامتكم طوبى

steadfastness. Blessed is the master of the house who hath arisen amidst all peoples to serve God, the Lord of Days.”

لصاحب البيت الذي قام بين الأنام على خدمة الله مالک الأيام

- 5 At this time, his honor Ism-i-Rida, upon him be My glory and loving-kindness, by command and on behalf of the steadfast souls, set out for the Holy Place and at the end of the day attained to the presence and was adorned with acceptance. My God, My God! I beseech Thee by the mysteries hidden in Thy verses and by the lights shining from the horizon of Thy manifestation, to ordain for each one of the Hands of Thy Cause that which will enable them to raise the standards of Thy guidance among Thy creatures and the banners of Thy victory in Thy lands. O my Lord! Thou seest them turning to Thee and holding fast to the cord of Thy loving-kindness. These are servants whom Thou hast mentioned in Thy Books, Thy Scriptures and Thy Tablets. Thou art He Who, O my God, hath exalted Thy Cause to such heights that thoughts are bewildered thereby and the limbs of the evil ones tremble. There is no city but hath been illumined with the lights of Thy mention. I beseech Thee, O Lord of Names and Creator of heaven, by Thy Name through which Thou hast subdued the cities of the earth and illumined the hearts of Thy servants, to aid them in all conditions to act in a manner befitting Thy days and Thy Manifestation, and worthy of Thy greatness and Thy sovereignty. There is no God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

5 در این حین جناب اسم رضا علیه بهائی و عنایتی حسب الأمر از سخن بنیابت نفوس قائمه قصد مقام نمود و در آخر یوم زیارت فائز و بقبول مزین الهی الهی استلک بالأسرار المكنونة فی آیاتک و بالأنوار المشرقة من افق ظهورک ان تقدّر لكل واحد من ایدى امرک ما تنصب به اعلام هدايتک بين یریتک و رایات نصرتک فی بلادک ای ربّ ترهیم مقبلین الیک و متمسکین بحبل عنایتک اولئک عباد ذکرتهم فی کتیبک و زیرک و الواحک انت الذي یا الهی رفعت امرک الى مقام تحیرت به الأفكار و ارتعدت به فرائص الأشرار ما من مدينة الا و قد فازت بأنوار ذکرک استلک یا مالک الأسماء و فاطر السماء باسمک الذي به سخرت مدائن الأرض و نورت افئدة عبادک ان توقّهم فيکل الأحوال علی ما ينبغي لأیامک و ظهورک و یلیق لعظمتک و سلطانک لا اله الا انت الفرد الواحد المقتدر العليم الحکیم

INBA27:198, PYK.145

BH02755

To: *Haji Mirza Muhammad Ali Afnan, in China*

Date: 1307 ? [1889-1890]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 In the Name of Him through Whom the ocean of true understanding has surged in creation!
- 3 Exalted is the Ancient One, the Lord of great bounty! Exalted is the All-Powerful, the Lord of resplendent light! Exalted is the Generous One, the Lord of wise command! Exalted is the All-Glorious, the Lord of bounty and bestowal! And exalted is the Lord of Names, the One possessed of supreme grace!

1 صحيفة الله المهيمن القيوم

2 بسمی الذي به ماج بحر العرفان فی الامکان

3 تعالى القديم ذو الفضل العظيم تعالى القدير ذو النور المنير تعالى الكريم ذو الأمر الحکيم تعالى البهاء ذو الفضل والعطاء و تعالى مالک الأسماء ذو العناية الكبرى

- 4 O My Afnan! Upon thee be My glory, My loving-kindness and My mercy, which have preceded existence both seen and unseen. Reflect upon the tribulations of the Wronged One. A soul whom We sheltered for years beneath the canopies of grandeur and the shade of the Tree of loving providence has risen up in such opposition as hath neither precedent nor equal. By order of the King of Iran We proceeded to Iraq. After some time Our brother arrived there, and later, by decree of the Sublime State, We proceeded to the Land of Mystery. We observed that he had gone to Mosul and was awaiting Our arrival. Wherever We went, he came also. Later it became known that he had written to Hadi of Dawlat-Abad denying his own journeys and presence. Glory be to God! He had suffered not a single blow in this Cause. Now he has united with one like unto himself, Shaykh Muhammad, and likewise with the son of Mulla Ja'far and Aqa Khan and two others, and every day they cling to new calumnies. Praise be to God Who hath revealed that which was hidden, that the manifestations of justice and fairness might become aware. Yet the Wronged One remaineth established in a Cause that all the hosts of earth and heaven cannot withstand, and uttereth His word with a power that the ranks of enemies cannot weaken.
- 4 یا افنانی علیک بهائی و عنایتی و رحمتی الّتی سبقت الوجود من الغیب و الشّهود در بلائیای مظلوم تفکر نما نفسی را که تحت قیاب عظمت و ظلّ سدره عنایت سالها حفظ نمودیم بعنادی قیام نموده که شبه نداشته و ندارد حسب الأمر پادشاه ایران به عراق عرب توجّه نمودیم بعد از چندی اخوی وارد و بعد از عراق حسب الاراده دولت علیه به ارض سر توجّه شد مشاهده شد رفته در موصل منتظر ورود است هر جکا رفتیم آمده و بعد معلوم شد به هادی دولت آبادی نوشته و انکار سفر و حضور خود را نموده سبحان الله در این امر یک لطمه نخورده حال با مثل خودی شیخ محمد متحد شده و همچنین با پسر ملا جعفر و آقا خان و دو نفس دیگر و هر یوم بمفتربائی متمسک حمد خدا را که ظاهر فرمود آنچه را که مستور بود تا مظاهر عدل و انصاف آگاه شوند و لکنّ المظلوم کان قائماً بأمر لا یقوم معه جنود الأرض و السّماء و ناطقاً بقدره لا تضعفه صفوف الأعداء
- 5 We beseech God to aid thee to achieve that which befitteth His Day. O My Afnan! Be not grieved at what hath come to pass. Occupy thyself with teaching the Cause with spirit and fragrance, with wisdom and utterance. This beseemeth thy station, and God is witness to what I say.
- 5 از حقّ میطلبیم آن جنابرا موقّف فرماید بر آنچه سزاوار یوم اوست یا افنانی محزون مباشید از آنچه ظاهر شده بروح و ریحان و حکمت و بیان بتبلیغ مشغول شوید این است شأن شما و کان الله علی ما اقول شهیداً
- 6 The Most Great Branch, upon him be the glory of God, hath mentioned thee repeatedly. We beseech God, blessed and exalted be He, to ordain for him and for thee that which shall endure as long as His kingdom, His dominion, His might and His sovereignty endure. Verily, He is powerful over all things. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who are with thee and who love thee and hearken to thy word concerning this most holy, most manifest, most pure, most mighty, most great Cause.
- 6 غصن اکبر علیه بهاء الله مکرّر ذکر شما را نموده نستل الله تبارک و تعالی ان یقدّر له و لجنابک ما یكون باقیاً بدوام ملکه و ملکوته و عزّه و جبروته انه علی کلّ شیء قدیر البهاء المشرق من افق سماء عنایتی علیکم و علی من معکم و یحبکم و یسمع قولکم فی هذا الأمر الأقدس الأظهر الأظهر العزیز العظیم

INBA51:508, LHKM3.318

BH02810

To: Aqa Mirza Zaynul-Abidin Jarrah Zanjani

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be He in bounties and favors! 1 هو الله تعالى شأنه المواهب والألطاف
- 2 O thou who hast turned to God, thy Lord, the All-Merciful, who circlest round the Kaaba of divine knowledge and uttereth His praise amidst the religions! Harken unto the call of the Wronged One. He remembereth thee with that which will draw thee nigh unto God, the Protector, the Self-Subsisting. Thou hast ever been mentioned on the carpet of captivity in this land, and thy works are witnessed, thy poetry remembered, and thy praise heard. We beseech God to aid and assist thee in that which is conducive to the guidance of His servants. 2 يا أيها المقبل الى الله ربك الرحمن والطائف حول كعبة العرفان والناطق بثنائه بين الأديان اسمع نداء المظلوم انه ذكرك بما يقربك الى الله المهيمن القيوم لازل في بساط اسراى ارض مذکور بوده و هستی آثارش مشهود و اشعارت مذکور و ثنای مسموع از حق میطلبیم آنجناب را مؤید فرماید و موفق دارد بر آنچه سبب هدایت عباد است
- 3 Praise be to God, His Majesty Sultan Abdul-Hamid - may God, blessed and exalted be He, strengthen him - is personally occupied day and night with improving the affairs of his subjects and kingdom. Thou knowest and hast known that he hath never compromised with anyone, and whatsoever hath proceeded from his pen and tongue is the undoubted truth. In all matters and affairs, under the leadership of His Majesty the Sultan, the carpet of consultation is spread, and without regard for rank or station he hath judged and continueth to judge with justice. Therefore all must supplicate the King of existence and the Lord of the seen and unseen for his protection. In truth he is the pride of most sovereigns. 3 لله الحمد حضرت سلطان عبدالحمید آیدہ الله تبارک و تعالی در لیالی و ایام باصلاح امور رعیت و مملکت بنفسه مشغول آنجناب دانسته و میدانند با احدی مداهنه نینوده و نمی نمایند و آنچه از قلم و لسان جاری حق لا ریب فيه در جمیع احوال و امور بریاست حضرت سلطان بساط مشورت مبسوط و بیلا حظه مقامات و مراتب بعدل حکم فرموده و میفرماید لذا باید کل از سلطان وجود و مالک الغیب والشہود حفظش را مسئلت نمایند فی الحقیقه نخر اکثری از سلاطین است
- 4 Some among this people practice what is forbidden in God's Book and abandon what is commanded therein. During the days of Ashura, this Wronged One was occupied with commemorating the tribulation of the Prince of Martyrs, yet some cling to other practices, and this is a grievous error and a forbidden act. Although this people believe that the Imams - God's blessings be upon them - have risen from their graves, yet other groups, from the Shaykhis to those above them and the Fourth Pillar and the rest of the Shi'ih, all deny this matter. This is why every year in the month of Muharram strife ariseth and the fire of hatred is kindled. In most Tablets We have forbidden the servants from contention, conflict, corruption and whatsoever causeth grief to existence. Nevertheless there hath appeared that which causeth sorrow to those near and sincere. Verily He speaketh the truth and guideth the way, and He is the Single, the One, the Mighty, the Beautiful. 4 بعضی از این حزب عاملند آنچه را کہ در کتاب الهی نہی شدہ و تارکند آنچه را کہ بآن امر فرمودہ ایام عاشورا بمنظور بذكر مصیبت سیدالشہداء مشغول ولکن بعضی بدون آن متمسک و این فقرہ خطائست عظیم و عملیست ممنوع اگرچہ این حزب معتقدند کہ ائمہ صلوات الله علیہم از قبور برخاستہ اند ولکن سائر احزاب از شیخی و بالاسری و رکن رابعی و بقیہ شیعیہ کلی منکر این امرند اینست کہ ہر سنہ در ماہ محرم فساد برپا و نار بغضا مشتعل در اکثری از الواح عباد را از جدال و قتال و فساد و ما یحزن بہ الوجود نہی نمودیم مع ذلک ظاہر شدہ آنچه کہ سبب حزن مقربین و مخلصین است انه یقول الحق و یدہی السبیل و هو الفرد الواحد العزیز الجمیل

- 5 In truth, excessive hardship hath befallen thee in the path of God, the Lord of all beings, yet in His love deadly poison is the ultimate desire. We beseech God to guide all and illumine them with the lights of justice and fairness. Verily He is powerful over all things.

5 بر آنجناب فی الحقیقه زحمت فوق احصا فی سبیل
الله مولی الوری وارد ولکن در حبش سم قاتل
منتهی آمال از حق میطلبیم کل را هدایت فرماید
و بانوار عدل و انصاف منور دارد آنه علی کلشیء
قدیر

BLIB_Or15716.109b

BH02815

To: *Mirza Abdullah Falah from Sad et al.*

Date: 1307 ? [1889-1890]

- 1 He is the All-Seeing, the All-Informed
- 2 O Abdullah! Upon thee be the peace of God and His mercy. Praise be to God, thou art remembered before the face of the Wronged One and hast attained unto His bounty. It is hoped that the light of unity may illumine that land and its horizons, and that those who believe in the oneness of God may hold fast unto that which is conducive to the exaltation of the Word and the light of unity and the extinguishing of the fire of misbelief. Convey the greetings of the Wronged One to the loved ones of that land. We counsel all to perform pure and holy deeds. Some among the Babis have grown exceedingly indolent. They must hold fast unto the Law of God. In this land all are acting according to it, fasting during the blessed month of Ramadan for the sake of God and offering prayers in obedience to His command. All in these regions and those regions must act in accordance with that which is the primary cause of the drawing nigh of people and the supreme reason for their turning to the Most Exalted Horizon. Say: My God, my God! Aid Thy servants who believe in Thy unity through the hosts of wisdom and utterance, then preserve them through Thy power and authority, then cause them to enter the fortress of Thy providence and ordain for them every good thing Thou hast sent down in Thy Book. Verily, Thou art the All-Bountiful, the Most Generous.
- 3 We make mention at this time of him who is named Habib - upon him be the peace of God and His loving-kindness - that he may rejoice and be among those who are assured and thankful. O Habib! We have mentioned thee before and sent it to another

1 هو الشاهد الخبیر

2 یا عبدالله علیک سلام الله و رحمته لله الحمد امام
وجه مظلوم مذکوری و بعنایت فائز امید آنکه نور
اتفاق آن ارض آفاق را روشن نماید و موحدین
تمسک نمایند بآنچه که سبب اعلای کلمه و نور
توحید و اتحاد نار شرک است اولیای آن ارض
را از قبل مظلوم تکبیر برسانید کل را وصیت
مینمائیم باعمال طیبۀ طاهره بعضی از حضرات
بایه بسیار تنبل شده اند باید بشریعة الله تمسک
نمایند در این ارض طراً باعمال عاملند در ماه
مبارک رمضان لوجه الله صائمند و لأمره مصلی
جميع این اطراف و آن اطراف باید عامل شوند
بآنچه که سبب اول است از برای تقرّب ناس
و علت کبری است از برای توجّهشان بافق اعلی
قل الهی الهی انصر عبادک الموحّدين بجنود الحکمة
و البیان ثم احفظهم بقدرتک و سلطانک ثم
ادخلهم فی حصن عنایتک و قدر لهم کلّ خیر
انزله فی کتابک انک انت الفضل الکريم

3 و نذکر فی هذا الحین من سمی بحبيب عليه سلام
الله و عنایته لفرح و يكون من الموقنين و من
الشاکرين یا حبيب قد ذکرناک من قبل و

place. We beseech God to strengthen thee in all circumstances and to assist thee in that which He loveth and approveth.

- 4 Ye made mention of the souls of Mandali. This Wronged One once passed through that land. Their inner reality contradicteth their outer appearance. Verily thy Lord is the All-Knowing, the All-Informed. In any case, the loved ones of God must hold fast unto deeds and unto such conduct as hath been revealed in the Books from the Pen of the All-Wise. A servant without deeds is like a tree without fruit. We counsel all to trustworthiness, religiosity, chastity and faithfulness. We beseech God to assist all in that which He loveth and approveth and to ordain for them that which will solace their eyes and bring tranquility to their souls. Verily He is the Mighty, the All-Bestowing. Convey greetings to all the kindred, both male and female. We beseech God to preserve them and ordain for them that which will draw them near in all circumstances. Verily He is the Self-Sufficient, the Most Exalted. Peace be upon you and the mercy of God and His blessings.

ارسلناه الى مقام آخر نسل الله ان يؤيدك في كل الأحوال ويوفقك على ما يحب ويرضى
 4 ذكر نفوس مندلى را نموديد اينظلم وقتی از اوقات از آن ارضی گذشته باطنشان مخالف است با ظاهر آن ربک هو العلم الخبير در هر صورت اولیای الهی باید باعمال تمسک نمایند و باخلاقیکه در کتب از قلم حکیم نازل شده عبد بنی عمل بمثابهء شجر بنی ثمر کل را وصیت می نمائیم بالأمانة و الدبانه و العفة و الوفاء نسل الله ان يوفق الكل على ما يحب ويرضى ويقدّر لهم ما تقر به عيونهم و تطمئن به نفوسهم انه هو العزيز الوهاب منتسين كلاً را سلام برسان از ذکور و اناث نسل الله ان يحفظهم ويقدّر لهم ما يقرّ بهم في كل الأحوال انه هو الغني المتعال السلام عليكم ورحمة الله وبركاته

BLIB_Or15695.091

BH02816

To: Abdullah Samandari et al.

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who shineth from the horizon of the heaven of utterance!
- 2 O 'Abdu'llah! Upon thee be the peace of God and His praise! From every quarter have appeared manifestations of rancor and sources of hatred, even though until now they have not attained their purpose and remain deprived of the Kawthar of utterance which is the cause of eternal life and the source of everlasting existence. They have cast aside truth and its sovereignty and have taken hold of idle fancy and its traces. Had the people recognized God's purpose in this Most Great Revelation, they would have circled round it and acted upon that which hath appeared from Him and been sent down from the heaven of His will.
- 3 O 'Abdu'llah! The servant in attendance submitted thy petition and it attained the honor of being heard. The Most Great Branch sent Ibn-i-Abhar's letter to the Most Great Horizon.

1 بسمی المشرق من افق سماء البيان

2 يا عبدالله عليك سلام الله و [ثناؤه] از هر شطری مظاهر ضغينه و مطالع بغضا ظاهر مع آنکه الى حين مقصود را نیافته اند و از کوثر بیان که سبب حیوة ابدی و علت بقاء سرمدیست محرومند نبدوا الحق و سلطانه و اخذوا الوهم و آثاره لو عرف القوم مقصود الله في هذا الظهور الأعظم لطافوا حوله و عملوا ما ظهر من عنده و نزل من سماء ارادته

3 يا عبدالله عبد حاضر عريضهات را عرض نمود و بعز اصغا فائز غصن اکبر نامه ابن ابهر را بمنظر اکبر ارسال نمود انشاء الله بجواب فائز میگردد ان

God willing, it shall receive its answer. Verily God is the All-Bountiful, the All-Generous. We beseech God to aid him with the hosts of utterance for the triumph of this Great Announcement.

الله هو الفيّاض الكريم نسئل الله ان يمدّه بجنود
البيان لنصرة هذا النّبأ العظيم

4 We received the letter of Jinab-i-Samandar and its perusal and reading revealed that which is the cause of supreme kindness and infinite favors. Well is it with him and may it bring him joy! Soon shall God's consummate wisdom in what He hath manifested become apparent unto him. Verily He loveth him who loveth Him and doth not suffer to be lost the reward of the doers of good.

4 نامه جناب سمندر را اخذ نمودیم و ملاحظه و
قرائت آن ظاهر نمود آنچه را که سبب عطوفت
کبری و عنایت لائحی است هنئاً له و مرئاً
له سیوف تظہیر له حکمة الله البالغة فيما اظهر انه
يحب من احبه ولا يضيع اجر المحسنين

5 The servant present submitted what Qasim uttered in remembrance of God, His praise, His glory and His splendor. We have heard his call and have answered him with this perspicuous Book. We beseech God to strengthen him and My loved ones there in trustworthiness, chastity and fidelity, despite those who have made treachery their way, whom We testify are among the heedless.

5 و عرض العبد الحاضر ما نطق به قاسم في ذكر الله
و ثنائه و عزّه و بهائه انا سمعنا ندائه اجنباه بهذا
الكتاب المبين نسئل الله ان يؤيده و اوليائى هناك
على الأمانة و العفة و الوفاء رغماً للذين اتخذوا
الخيانة لأنفسهم شأناً نشهد أنهم من الغافلين

6 O Qasim! I am encompassed by manifestations of enmity and treachery and hosts of calumny and hatred. We beseech God, blessed and exalted be He, to aid His servants unto pure truthfulness and enable them to turn in repentance and return unto Him. Verily He is the Oft-Returning, the All-Generous.

6 يا قاسم قد احاطتني مظاهر العداوة و الخيانة و
جنود الاقترآء و البغضاء نسئل الله تبارك و تعالى
ان يؤيد عباده على الصدق الخالص و يوفقهم على
الانابة و الرجوع انه هو التواب الكريم

7 O people of God! Be not grieved by the deeds of those who have denied the Day of Judgment. Say: O our God and our Lord! Thou seest us in the hands of Thy tyrannical servants. We beseech Thee by the sovereignty of the Names and by the Call which hath been raised between earth and heaven to protect us from the evil of Thy tyrannical servants who have shed the blood of Thy loved ones and cast aside Thy Book and violated Thy Covenant and disputed Thy proof. O Lord! Aid His Majesty the Sultan to assist the oppressed that he may protect them from the evil of their enemies. Verily Thou art powerful over whatsoever Thou wilt and Thou art the Mighty, the All-Conquering, the All-Powerful.

7 يا حزب الله لا تحزنوا من اعمال الذين كفروا بيوم
الدين قولوا يا الهنا و سيدنا ترانا بين ايادي الظالمين
من عبادك نسئلك بسلطان الاسماء و بالنداء
الذي ارتفع بين الأرض و السماء ان تحفظنا من
شر عبادك الظالمين الذين سفكوا دماء اوليائك و
نبذوا كتابك و نقضوا ميثاقك و جادلوا ببرهانك
اي رب ايد حضرة السلطان على نصرة المظلومين
ليحفظهم من شر اعدائهم انك انت المقتدر على
ما تشاء و انت القوى الغالب القدير

BLIB_Or15690.122, BLIB_Or15728.014

BH02789

To: *Mirza Shahab*

Date: 1307 ? [1889-1890]

1 He is the Truth, the Knower of the Unseen!

1 هو الحقّ علّام الغيوب

2 The Book of God speaks forth with truth before the faces of the world and summons them to the Lord of Eternity, Who has come from the heaven of utterance with a clear proof. Neither the veils of the people nor the doubts of those who have denied this manifest grace can hinder Him. The gate of heaven has been opened, and that which was hidden in knowledge and inscribed by the Supreme Pen in the books of the Messengers has appeared. O Shihab, rejoice in that the All-Bountiful has remembered thee in this Return with verses that surpass all that the people possess. He Who speaks in every condition bears witness to this, that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

2 كتاب الله ينطق بالحقّ امام وجوه العالم ويدعوهم الى مالک القدم الذى اتى من سماء البيان ببرهان مبين لا تمنعه حجاب القوم ولا شبهات الذين انكروا هذا الفضل المبين قد فتح باب السماء وظهر ما كان مكنوناً في العلم و مسطوراً من القلم الأعلى في كتب المرسلين يا شهاب افرح بما ذكرک الوهاب في المآب بآيات لا تعادلها ما عند القوم يشهد بذلك من ينطق فيكل شأنه لا اله الا هو الفرد الواحد العليم الحكيم

3 We beseech God, blessed and exalted be He, to exalt thee through His Name and to ordain for thee what He has ordained for those among His servants who are detached. Verily, He is the Hearer, the Answerer. Hearken unto My call from the direction of My prison, and adorn thy head with the crown of piety and thy temple with the ornament of detachment. Then aid thy Lord through wisdom and utterance. He verily aids whoever speaks His praise and gives glad tidings to the people of His glorious and wondrous appearance.

3 نسل الله تبارک و تعالى ان يرفعک باسمه و يقدر لک ما قدره للمتقطعین من عبادہ انه هو السامع المجيب اسمع ندائی من شطر سجني و زين رأسک باکلیل التقوى و هيکلک بطراز الانقطاع ثم انصر ربک بالحكمة و البيان انه مؤيد من نطق بثنائه و بشر الناس بظهوره العزيز البديع

4 Having drunk the choice wine of revelation from the cups of My utterance, say: Praise be to Thee, O my God, and thanksgiving be unto Thee, O my Desire, for having enabled me to turn towards Thee and for having sent down to me that which Thou hast made the water of life for all creation. O my Lord! Thou seest me enkindled with the fire of Thy love, drawn to Thy verses, and detached from all else but Thee. I beseech Thee by the Lamp of Thy Cause, which the winds of hatred from those who have disbelieved in Thee and Thy signs have surrounded, who have cast behind them Thy laws and Thy commandments - O my Lord, I beseech Thee by the ships of Thy power which have sailed upon the seas of Thy names by Thy command, to make me in all conditions one who speaks Thy Name, stands firm in the service of Thy Cause, and holds fast to Thy strong cord and Thy rope, O Lord of all beings! Then write down for me from Thy Supreme Pen that which will preserve me from the evil of Thine enemies and draw me nigh unto Thy

4 اذا شربت رحيق الوحى من كؤوس بياني قل لک الحمد يا الهى و لک الثناء يا مقصودى بما ايدتنى على الاقبال اليک و انزلت لى ما جعلته روح الحيوان للامکان اى رب ترانى مشتعلاً بنار حبک و منجذباً بآياتک و منقطعاً عن دونک اسئلك بسراج امرک الذى احاطته ارياح البغضاء من الذين كفروا بک و بآياتک و نبذوا احکامک و اوامرک اى رب اسئلك بسفائن قدرتك التى جرت على بحور اسمائك بأمرک ان تجعلنى فيکل الأحوال ناطقاً باسمک و قائماً على خدمة امرک و متمسكاً بعروتک الوثقى و حبلى يا مولى الورى ثم اكتب لى من قلبک الأعلى ما يحفظنى من شر اعدائک و يقربنى الى بساطک انک انت المقتدر العليم الحكيم

threshold. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 5 Moreover, I beseech Thee by the lights of Thy throne, by the mysteries that were hidden in Thy knowledge, and by the pearls of the sea of Thy wisdom, to open, through the key of Thy Name, the Self-Subsisting, the doors of mercy and blessing upon the faces of all, that they may draw nigh unto Thee and recognize what Thou hast ordained for them through Thy bounty and generosity. O Lord! Illumine their hearts with the light of Thy knowledge and adorn their temples with the ornament of piety. Verily, Thou art the Lord of all beings. There is none other God but Thee, the Mighty, the Wise.

5 ثم استلک بأنوار عرشک و بالأسرار الّتی كانت
مکنونة فی علمک و بلأئی بحر حکمتک ان تفتح
بمفتاح اسمک القيوم ابواب الرحمة و البرکة علی
وجوه العموم لیقرّبوا الیک و یعرفوا ما قدّرت
لهم ببجودک و کرمک ای ربّ نور قلوبهم بنور
معرفتک و زین هیا کلهم بطراز التقوی أنّک انت
مولی الوری لا اله الا انت العزیز الحکیم

BLIB_Or15728.010, BLIB_Or15734.1.022

BH02790

To: Muhammad Sadiq who has attained

Date: 1307 ? [1889-1890]

- 1 In My Name whereby the horizon of proof hath been illumined! 1 بسمی الّذی به انار افق البرهان
- 2 This is a Book sent down by the All-Merciful unto him who hath hearkened to the Call and turned unto God, the Lord of the mighty Throne. He is among those who have attained that which most of the servants have failed to attain, as doth testify this perspicuous Book that speaketh amongst men and summoneth all unto God, the Lord of lords. 2 کتاب انزله الرحمن لمن سمع النداء و اقبل الی الله ربّ العرش العظیم انه ممن فاز بما لم یفز به اکثر العباد یشهد بذلك هذا الکتاب المبین الّذی ینطق بین العباد و یدعو کلّ الی الله ربّ الأرباب
- 3 O Muhammad-Sadiq! We bear witness that thou didst seek the ultimate goal and didst traverse the path until thou didst arrive at a place wherein was raised the remembrance of God, the Lord of creation. Blessed art thou and blessed is he who hath quaffed the choice wine of utterance from the hand of the bounty of his Lord, the Mighty, the All-Bountiful. 3 یا محمد صادق نشهد أنّک قصدت الغایة القصوی و قطعت السبیل الی ان وردت فی مقام ارتفع فیہ ذکر الله مالک الایجاد طوبی لک و لمن شرب رحیق البیان من ید عطاء ربه العزیز الفضال
- 4 At this moment the permission to return hath dawned. Turn thy face toward thy native land. Rejoice thou in this irrevocable decree, the Mighty, the Wise. Return by God's might and power, and glorify the Wronged One before the faces of His loved ones, and give them the glad tidings of His mercy that hath preceded all and His loving-kindness that hath encompassed all in the heavens and the earth. We bear witness that thou wast present and didst hear My most sweet call and didst 4 قد اشرق فی هذا الحین اذن الرجوع ولّ وجهک شطر وطنک افرح بهذا الأمر المبرم العزیز الحکیم ارجع بحول الله و قوته و کبر من قبل المظلوم علی وجوه اولیائه و بشرهم برحمته الّتی سبقت و بعنايته الّتی احاطت من فی السموات و الأرضین نشهد أنّک حضرت و سمعت ندائی الأحلی و شربت

drink the Kawthar of meeting from the hands of the bounty of thy Lord, the Lord of this wondrous Day.

كوثر اللقاء من ايدى عطاء ربك مالک هذا
اليوم البديع

- 5 Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Beloved, for having enabled me to attain unto Thy days, to speak Thy praise, to soar in Thy atmosphere, to hold fast unto Thy cord, and to seek the Kaaba of Thy presence. I beseech Thee, O God of existence and Lord of the seen and unseen, by the Lote-Tree which hath spoken in Thy name and called out to the servants in Thy days and summoned them to the Kawthar of Thy reunion, to ordain for me that which will draw me nigh unto Thee and preserve me and make me steadfast in Thy Cause and Thy love, in such wise that neither the ascendancy of names nor the fabrications of the enemies who have violated Thy Covenant and Thy Testament and have disbelieved in Thy signs and have disputed Thy proof shall hinder me.

5 قل لك الحمد يا الهى ولك الشكر يا مقصودى بما
جعلتنى فائزاً بآيامك وناطقاً بثنائك و طائراً فى
هوائك و متمسكاً بجبلك و قاصداً كعبة لقائك
اسئلك يا اله الوجود و مالک الغيب و الشهود
بالسدرۃ التى نطقت باسمك و نادى العباد فى
آيامك و دعاهم الى كوثر وصالک بأن تقدّر
لى ما يقرّبنى و يحفظنى و يجعلنى مستقيماً على
امرک و حبک بحيث لا تمنعنى سطوة الأسماء
ولا مفتریات الأعداء الذين نقضوا عهدک و
ميثاقک و كفروا بآياتک و جادلوا ببرهانک

- 6 O my Lord! Thou seest me turning unto Thee and detached from all else but Thee. I beseech Thee to make me a servant of Thy Cause in every world of Thy worlds. Thou art He Who doeth what He pleaseth by Thy sovereignty and ordaineth what He willeth by Thy command. Thou art the Almighty, the Most Exalted, the All-Bountiful.

6 اى ربّ ترانى مقبلاً اليک و منقطعاً عن دونک
اسئلك بأن تجعلنى خادماً لأمرک فيکلّ عالم من
عوالمک انک انت الذى تفعل ما تشاء بسلطانک
و تحكم ما تريد بأمرک انک انت المقتدر العزيز
الفياض

- 7 O my Lord! Send down Thy blessings upon the Hands of Thy Cause who have traveled throughout the lands to exalt Thy Word and guide Thy creation. They are honored servants - no fear shall be upon them, neither shall they grieve. I beseech Thee, O my Beloved, by Thy most great signs and the lights of Thy Throne, O Lord of all humanity, to ordain for me that which will make me independent through Thy riches and mighty through Thy might. Verily, Thou art the Powerful, the Commander, the All-Knowing, the Mighty, the All-Bountiful.

7 اى ربّ صلّ على ايدى امرک الذين داروا البلاد
لاعلاء كلمتک و هداية خلقک اولئک عباد
مکرمون لا خوف عليهم ولا هم يحزنون اسئلك
يا مقصودى بآياتک الکبرى و انوار عرشک يا
مولى الورى بأن تقدّر لى ما يجعلنى غنياً بغنائک و
عزيزاً بعزّک انک انت المقتدر الامر العالم العزيز
الفضال

BLIB_Or15695.112

BH02818

Date: 1307 ? [1889-1890]

1 He is the Caller in the Kingdom of Utterance!

2 O 'Ali! Thy letter which thou didst send with Aqa 'Abdu'l-'Ali hath been presented before the Wronged One and was honored with His hearing. From the earliest days thou hast been mentioned. O 'Ali! The friends must at all times increase in the warmth of divine love. Warmth is manifested through love, and love is achieved through turning towards Him. God willing, thou and the friends shall be enkindled by the fire of the Divine Lote-Tree, illumined by the light of recognition, and engaged in all conditions in service to the Cause. Today service to the divine Cause consists in making people aware of that which benefiteth them and deeds that cause the fire of hatred and animosity to be stilled in the hearts and minds of the various peoples.

3 Say: My God, my God! Praise be to Thee for having guided me, caused me to hear, given me to drink, and made me turn toward the court of Thy glory after the turning away of most of Thy creatures. I beseech Thee, O Possessor of the kingdoms of knowledge and wisdom, by Thy Name through which Thou didst subdue all possibility and by which the hearts of all religions were attracted, to assist me to make mention of Thee and to praise Thee with wisdom and utterance. O my Lord! Aid me and Thy loved ones to accomplish good deeds and righteousness. O my Lord! Thou seest me standing before the door of Thy generosity, clinging to the cord of Thy bounty. Ordain for me that which will cause me to be detached from all else but Thee and to hold fast to the ropes of Thy mercy and forgiveness. O my Lord! Ordain for me what Thou hast ordained for Thy chosen ones, then write down for me that which will draw me nigh unto Thee and strengthen me in Thy service. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous.

4 There hath been presented before the Wronged One that which thy son Ahmad - upon him be My glory - composed and recited before My face. We have answered him with verses that cannot be equaled by the treasures of the earth nor the wealth of all people. O Ahmad! We have heard how thou hast praised God, the Lord of the mighty throne, and We found in thy verses the fragrance of the love of God, the Goal of the mystics. We beseech Him to strengthen thee with the hosts of utterance, to aid thee in His remembrance, and to exalt thee through His

1 هو المنادی فی ملکوت البیان

2 یا علی نامهات که باخوی آقا عبدالعلی ارسال نمودی بساحت مظلوم حاضر و باصغاء فائز از اول ایام مذکور بوده‌اید یا علی اولیا باید در هر حین بر حرارت محبت الهی پیفزایند حرارت از محبت ظاهر و محبت از توجه حاصل انشاءالله آنجناب و اولیا بنار سدره مشتعل باشند و بنور معرفت منور و در جمیع احوال بخدمت امر مشغول امروز خدمت امر الهی آگاه نمودن خلقتست بما ینفعهم و اعمالیکه سبب تسکین نار ضغینه و بغضاست در افتد و قلوب احزاب

3 قل الهی الهی لک الحمد بما هدیته و اسمعنی و سقیتنی و جعلتنی مقبلاً الی ساحة عترک بعد اعراض اکثر خلقک اسألك یا مالک ممالک العلم و العرفان باسمک الذی به سخرت الامکان و انجذبت به افئدة الأديان بأن تؤیّدنی علی ذکرک و ثنائک بالحکمة و البیان ای ربّ و قفنی و اولیائک علی البرّ و التقوی ای ربّ ترانی قائماً لدی باب کرمک و متمسکاً بحبل عطائک قدر لی ما یجعلنی منقطعاً عن دونک و متشبّهاً بحیال رحمتک و غفرانک ای ربّ قدر لی ما قدرته لأصفیائک ثم اکتب لی ما یقرّبنی الیک و یؤیّدنی علی خدمتک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

4 قد حضر لدی المظلوم ما انشاء ابنک احمد علیه بهائی و انشده المجد امام وجهی اجنباه بآیات لا تعادلها کنوز الأرض و لا ثروة العباد یا احمد اتنا سمعنا ما اثبت به الله ربّ العرش العظیم و وجدنا من نظمک عرف محبة الله مقصود العارفين نسأله ان یمدک بجنود البیان و یؤیّدک علی ذکره و یرفعک باسمه بین عباده انه هو الفضال المقتدر العليم الحکیم

name amongst His servants. Verily He is the All-Bountiful, the Powerful, the All-Knowing, the All-Wise.

- 5 Say: Praise be to Thee, O Ocean of Bounty, and thanksgiving be unto Thee, O Sun of Grace and Glory! I beseech Thee not to disappoint me of what Thou hast ordained for Thy chosen ones. Enable me to perform such deeds as are adorned with the glory of Thy acceptance. Then write down for me, O my God, that which will preserve me from the evil of Thy creatures and the doubts of Thy servants. Verily Thou art the Powerful, the All-Bounteous, the Mighty, the Great.

5 قل لك الحمد يا بحر العطاء و لك الشكر يا شمس الفضل و البهاء اسألك ان لا تخيبنى عما قدرته لأصفيائك و فقتنى على عمل يكون مزيئاً بعز قبولك ثم اكتب لى يا الهى ما يحفظنى من اشرار خلقك و شبهات عبادك انك انت المقتدر الفياض العزيز العظيم

INBA41:419, BLIB_Or15695.069

BH02851

To: *Haji Siyyid Mirza*

Date: 1307 ? [1889-1890]

- 1 By that Name that hath been raised from the most exalted horizon.
- 2 All praise befits the Desired One Who bestowed new life upon the withered servants, nay rather the dead ones, through the breathings of verses and the Kawthar of clear proofs, and Who made all things fresh and verdant through the breezes of the morn of His Revelation. He is the Powerful One Whom neither the might of the world nor the power of nations could deter from His purpose. Glorified be His dominion and exalted be His proof!
- 3 O Siyyid, formerly Mirza, hear what is raised from this Most Exalted Station. Verily it will attract thee and draw thee nigh unto God, the Lord of the worlds. Today the breathings of revelation are diffused, the banners of verses are unfurled, and the standards of guidance are manifest, yet the people remain heedless and veiled.
- 4 His honor, my brother, that is Asad, upon him be My Glory, has for some time been dwelling near the pavilions of grandeur and has been engaged in tending the garden. This service has been for the sake of God, as it is specially designated for the recreation of the friends and the chosen ones. Although through the oppression of the oppressors they have not found opportunity for recreation in the things of this earthly realm, yet as the intention was pure, the mystery of "were it not for

1 بنام ندا که از افق اعلی مرتفع

2 حمد حضرت مقصودی را لایق و سزااست که عباد پزمرده بل مرده را بنفحات آیات و کوثر بینات حیات جدید عطا فرمود و از نسایم صبح ظهور اشیاء را تازه و خرم نمود اوست قادریکه قوت عالم و سطوت امم او را از اراده باز نداشت جل سلطانہ و عز برہانہ

3 یا سید قبل میرزا اسمع ما ارتفع من هذا المقام الأعلی انه یجذبک و یقرّبک الی الله رب العالمین امروز نفحات وحی متضوع و رایات آیات منصوب و اعلام هدایت مشہود ولکن قوم غافل و محجوب

4 جناب اخوی یعنی اسد علیہ بہائی چندیست در جوار قباب عظمت ساکن و بخدمت بستان مشغول این خدمت لوجه الله بوده چه کہ مخصوص است از برای تفرّج اولیا و اصفیا اگرچه از ظلم ظالمین فرصت نیافته اند بر تفرّج در اشیاء این خاکدان ترابی ولکن چون نیت پاک بود سر لولاک از جوهر خاک ظاهر و

thee” became manifest and evident from the essence of dust. We beseech God to cause all to attain to that which is the cause of the exaltation of existence and the advancement of souls. He is the One Who has power over whatsoever He willeth through His command “Be” and it is.

هویدا از حقّ میطلبیم کلّ را فائز فرماید بآنچه
که سبب ارتفاع وجود و ارتقاء نفوسست هو
المقتدر علی ما یشاء بقوله کن فیکون

- 5 In any case, his honor my brother presented thy letter and this servant, present before His face, mentioned it all, and after its reading and perusal, this most wondrous and greatest Tablet was revealed from the heaven of the will of the Ancient King. Blessed is the ear that hath heard or heareth, and the eye that hath seen, and the hand that hath taken the Book of God, the Protector, the Self-Subsisting.

5 باری جناب اخوی با نامه آنجناب حاضر و عبد
حاضر لدی الوجه بتمامه ذکر نمود و بعد از قرائت و
اطلاع این لوح ابداع اعظم از سماء اراده مالک
قدم نازل طوبی لأذن سمعت او تسمع و لعین
رأت و لید اخذت کتاب الله المهیمن القیوم

- 6 When thou hast drunk the choice wine of utterance from the cup of the bounty of thy Lord, the All-Merciful, say: O Lord of Religions! I beseech Thee by the Dawning-Places of Thy Revelation, the Manifestations of Thy Inspiration, and the Day-Springs of Thy verses, to aid this servant of Thine to such steadfastness as the clamor of the divines cannot prevent nor the shouting of the ignorant ones frighten. Verily Thou art powerful over what Thou willest. O my Lord! Thou seest the needy one hath made for the ocean of Thy generosity and the poor one for the sun of Thy grace. Ordain for him what besemeth the heaven of Thy bounty and the sea of Thy munificence. Verily Thou art the Powerful, the Mighty, the Bestower. There is no God but Thee, the Protector, the Self-Subsisting.

6 آنک اذا شربت رحيق البيان من كأس عطاء
ربک الرحمن قل يا مالک الأديان اسئلك
بمشارق وحیک و مظاهر الهامک و مطالع
آياتک ان تؤيد عبدک هذا على استقامة لا تمنعها
ضوضاء العلماء و لا تخوفها زماجير الجهلاء
آنک انت المقتدر علی ما تشاء ای رب تری
الاحتاج قصد بحر کرمک و الفقير شمس فضلک
قدّر له ما ينبغي لسماء عطائك و بحر جودک
آنک انت المقتدر العزيز المنان لا اله الا انت
المهيمن المختار

INBA51:057, BLIB_Or15715.197b,
KB_620:050-052

BH02924

To: *Mirza Mahmud Afnan son of Muhammad Taqi Afnan*

Date: 1307 ? [1889-1890]

- 1 He is the One Who rules over all names.
- 2 This day is the Day of God, and praise and glorification belong to the Afnan and the loved ones, for they have girded up their loins with determination and have arisen to serve - an arising that knows no lassitude nor sitting.
- 3 O My Afnan, upon thee be My glory and loving-kindness! Thy letter reached the Most Holy Court. The sweet fragrances of love were wafted from it and diffused. Praise be to God Who

1 هو المهيمن على الأسماء

2 يوم يوم الله است و حمد و ثنا مخصوص افنان و
اولياست چه که کمر همت را محکم نموده اند و بر
خدمت قیام کرده اند قیامیکه سستی نبیند و قعود
نپذیرد

3 یا افنانی علیک بهائی و عنایتی نامهات بساحت
اقدس فائز نفحات محبت از آن متضوّع و منتشر
الحمد لله الذی وفقک و احضرک و اسمعک ندائه

confirmed thee, brought thee into His presence, caused thee to hear His sweetest call, and showed thee His Most Glorious Horizon. The days of thy presence in the court of the wronged ones are remembered. This remembrance shall never be erased from the divine Book and the ledger of the world. Blessed art thou and blessed is he who hath attained and loved thee for the sake of God, the Lord of the exalted Throne.

الأحلى و اراك افقه الأبهى أيام حضورت در
عرصهء مظلومان مذکور این ذکر از کتاب الهی و
دفتر عالم محو نخواهد شد طوبی لک و لمن فاز و
احبک لوجه الله ربّ الكرسيّ الرفیع

- 4 Convey to the loved ones of that land the greetings of the Wronged One. We beseech God to aid all to that which causeth the exaltation of the Word of God. Blessed is the soul that striveth to unite the hearts and minds of the loved ones. Verily, he is among those who are nigh unto God in His mighty and praiseworthy Book. Praise be to God that oppression and wickedness have been transformed into righteousness and piety, and weapons into reform.

4 اولیای آن ارض را از قبل مظلوم تکبیر برسان از
حقّ میطلبیم کلّ را مؤیّد فرماید بر آنچه که سبب
ارتفاع کلمه الله است طوبی از برای نفسیکه
در تألیف افتده و قلوب محبین ساعی و جاهد
است انه من المقربین فی کتاب الله العزیز الحمید
لله الحمد بغی و فحشا بیر و تقوی تبدیل شد و
سلاح باصلاح

- 5 Say: My God, my God! Thou seest Thy Afnan and Thy loved ones in the hands of the oppressors among Thy creatures, who were so overcome with pride that they denied the parties of the world. But when the test came, they denied Thy right, disbelieved in Thy signs, broke Thy covenant and Thy testament, and disputed Thy proof. O Lord! Make known to them Thy straight path and Thy mighty Message. Verily, Thou art the All-Bountiful, the Most Generous.

5 قل الهی الهی تری افنانک و اولیائک بین ایادی
طغاة خلقک الذین اخذهم الغرور علی شأن
انکروا احزاب العالم فلما اتی الامتحان انکروا
حقّک و کفروا بآیاتک و نقضوا عهدک و
میثاقک و جادلوا بیرهانک ای رب عرّفهم
صراطک المستقیم و نبأک العظیم انک انت
الفضال الکرم

- 6 O My Afnan, O Mahmud! Upon thee be the Glory of God, the Mighty, the Loving. The abominable Shi'ih party hath committed that which no oppressor hath ever committed. They martyred the Lord of existence while occupying themselves with cursing and reviling from their pulpits. We beseech God to seize them with His might or aid them to return unto Him. Verily, He is the Mighty, the Wise.

6 یا افنانی یا محمود علیک بهاء الله العزیز الودود
حزب شیعهء شنیعه عمل نمودند آنچه را که هیچ
ظالمی عمل نمود مالک وجود را شهید نمودند و بر
منابر بسب و لعن مشغول نسل الله ان یاخذهم
بقهره او یؤیّدهم علی الرجوع الیه انه هو العزیز
الحکیم

- 7 The Glory from Us be upon thee and upon those who are with thee and who hearken to thy words concerning the Cause of God, the Self-Subsisting, the Most High. The Tablets that were requested have been sent. We hope that they may drink from the Kawthar of the merciful utterances that which leadeth to everlasting steadfastness and eternal remembrance. Blessed are they that act, and blessed are they that know.

7 البهاء من لدنا علیک و علی من معک و یسمع
قولک فی نبأ الله المهیمن القیوم الواح که مسئلت
نمودند ارسال شد امید آنکه از کوثر بیان رحمن
پیاشامند آنچه را که سبب استقامت ابدی و ذکر
سرمدیست طوبی للعاملین و طوبی للعارفين

BLIB_Or15690.124, BLIB_Or15728.103

BH02920

To: Mulla Bahram Akhtar Khavari

Date: 1307 ? [1889-1890]

1 In the name of the Persian Speaker!

1 بنام گویندهٔ پارسی

2 O Bahram! The Day of Witnessing hath arrived. The sun declareth: "The All-Bountiful hath come!" And the heavens proclaim: "The All-Merciful hath come!" Today the light of the Sun of Truth hath encompassed the whole world. For the seas there is a new voice, for the books of knowledge a new name, for the mountains a new splendor, and for those who circle the point of adoration a new vesture and appearance. Blessed are those souls who, in this Day of Victory, have heard the call of the heavenly Friend and with pure and sanctified eyes set their faces towards His horizon.

2 یا بهرام روز دیدار آمد آفتاب قد اتی الوهاب میگوید و آسمان به قد اتی الرحمن ذا کر امروز نور آفتاب حقیقت عالم را احاطه نموده دریاها را گفتار دیگر است و دفاتر دانش را ذکر دیگر طور را جلوهٔ دیگر است و طائف کعبهٔ ظهور و بروز خوش است حال مردمانیکه در این روز فیروز ندای دوست آسمانی را شنیدند و بدیدهای پاک پاکیزه بافکش توجه نمودند

3 The names mentioned in thy letter have each been illumined with the light of the utterance of the Desire of the world and remembered in His most holy court. Say: O Providence! O Most Kind! O King! O Succorer! Praise and laudation, gratitude and glory beseech Thee, for Thou hast deposited the treasure of recognition within the heart of man and raised up a precious existence from water and clay. Thou art the All-Powerful, Whom the power and might of men have failed to weaken, Whom the hosts of heedlessness and the armies of pride and affluence are powerless to deter from His purpose. When the darts of hate and rancor flew from all directions, Thou didst stand with perfect steadfastness and speak that which it beseeched Thee to say. The cruelty of Pharaoh did not prevent Thee from uttering Thy words, and the wrath of tyrants impeded not the execution of Thine all-pervasive will.

3 اسامی مذکوره در نامهٔ آنجناب هر یک بنور بیان مقصود عالمیان منور گشت و در ساحت اقدس مذکور بگو پروردگار مهربان پادشاه دادرسان حمد و ثنا و شکر و بها ترا سزااست که گنج شناسائی را در دل ودیعه گذاری لطیفه وجود را از آب و گل برانگیختی تویی توانائیکه قوت و شوکت عباد ترا ضعیف ننمود و لشکر غفلت و عسکر غرور و ثروت ترا از اراده بازداشت در حینی که سهام ضغینه و بغضا از جمیع جهات طیار باستقامت تمام قائم و بما ینبغی قاتل ظلم فراغه ترا از گفتار منع نکرد و قهر جباره از اراده غالبه منع نساخت

4 O Providence! Guide the high priests and assist them with the hosts of understanding and divine knowledge. Perchance they will guide Thy servants to the straight Path and deliver unto them the glad-tidings of the Great Announcement.

4 ای پروردگار دستورانرا راه نما و بجنود دانائی و علم لدنی مدد بخش شاید عبادت را براه راست و خبر بزرگ بشارت دهند و فائز نمایند

5 O Munificent One! Thy light is shining, Thy command compelling, and Thy wisdom pervading. Deprive not Thy loved ones of the ocean of Thy bounty, and write down and ordain for each one of them with the Pen of Thy loving-kindness that which is worthy of Thy grace in this Day. Thou art the Powerful. Thou art the Knowing, the Seeing.

5 ای کریم نورت ساطع و امرت غالب و حکمت نافذ اولیای را از دریای بخشش محروم مساز و از برای هر یک از قلم عنایت آنچه الیوم سزاوار فضل تست مرقوم نما و مقدر فرما تویی توانا و تویی دانا و بینا

6 O Providence! Enlighten the minds of the high priests that through their enlightenment they may awaken those who are fast asleep and guide them that have gone astray to the straight

6 ای پروردگار دستورانرا آگاه نما تا باگاهی خود غافلین را آگاه نمایند و گمراهانرا براه آرند تا کل در ظل قباب عظمت و سدره رحمت جمع شوند

Path, until all become gathered beneath the shadow of the canopy of majesty and the tree of mercy, hearken unto that for which the faculty of hearing was called into being, and behold that for which the sense of vision was created. This Cause is Thy Cause. May all souls be offered up as a sacrifice to Thee.

ADMS#076x

و بشنوند آنچه را که قوه سامعه از برای آن
بظهور آمد و مشاهده نمایند آنچه را که قوه
بصره از برای آن موجود گشته امر امر تو و
جانها قربان تو

INBA65:060x, INBA30:101x, BLIB_Or15722.103,
AHM.352x, YARP1.016, DWNP_v6#01
p.001-002x, AQMJ1.165x, MSBH4.446x

BH02888

To: *Abdul-Husayn Fawzi (Majdud-Din)*

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaks with justice in the Kingdom of utterance. 1 هو الناطق بالعدل في ملكوت البيان
- 2 This is a Book which the All-Merciful hath sent down that it might draw the hearts of His servants to the horizon whence hath shone the Sun of divine knowledge, through a command from God, the Lord of all beings. 2 كتاب انزله الرحمن ليجذب افئدة العباد الى افق منه اشرقت شمس العرفان امراً من لدى الله مالک الأنام
- 3 The Glory giveth glad-tidings unto all peoples, saying: Rejoice, O peoples of the earth, for the pavilion of glory hath been raised upon the highest ensigns and the canopies of grandeur upon a station whereof all beings are powerless to make mention. 3 انّ البهاء يبشّر الوری و يقول افرحوا یا ملأ الأرض بما ارتفع خباء المجد على اعلى الأعلام و قباب العظمة على مقام عجزت عن ذكره الأنام
- 4 We were walking in the house when thy praise arrived and that which proceeded from thy heart regarding this Most Great Remembrance whereby the nations were thunderstruck, save whom God, the Lord of lords, did will. We have heard what thou didst compose in praise of God and didst recite before the faces of His servants. Blessed art thou for having turned when the Call was raised and for having spoken in praise of thy Lord at eventide and at dawn. Blessed is the tongue that hath spoken in remembrance of the Truth and the hand that hath taken hold of the Book of God with power and authority. 4 قد كنت ماشياً في البيت حضر ثنائک و ما ظهر من فؤادک في هذا الذکر الأعظم الذی به انصعق الأمم الا من شاء الله ربّ الأرباب قد سمعنا ما انشأته في ثناء الله و انشدته امام وجوه العباد طوبی لک بما اقبلت اذ ارتفع النداء و نطق بثناء مولیک في العشی و الاشراق طوبی للسان نطق بذكر الحق و لید اخذت کتاب الله بقدرة و سلطان
- 5 Say: O peoples of the earth, fear ye God and follow not the daysprings of idle fancies and vain imaginings. We give you glad tidings of God's loving-kindness and grace, and make mention unto you of verses which, when revealed, perfumed all regions. Say: O heedless ones, do ye not see what hath appeared through My will and what My tongue hath uttered, and what had been hidden throughout all eternity hath been made manifest? Harken unto the Call and cast aside what ye 5 قل یا ملأ الأرض خافوا الله و لا تبغوا مطالع الظنون و الأوهام انا نبشّرکم بعناية الله و فضله و نذکرکم بآیات اذا نزلت تعطرت الآفاق قل یا ملأ الغافلین اما ترون ما ظهر بارادتی و نطق به لسانی و ظهر ما کان مستوراً في ازل الآزال اسمعوا النداء و وضعوا ما عندکم تالله قد انفطرت السماء و اتی مالک الأسماء بقدرة و سلطان

possess. By God! The heaven hath been cleft asunder and the Lord of Names hath come with power and sovereignty.

6 Thus hath moved the Most Exalted Pen in remembrance of His chosen ones whom neither the clamor of the world nor the hosts of the nations did frighten. These are the people of Baha in the crimson scroll. Thus hath the Tongue of Grandeur spoken in the prison of 'Akka, through a command from the One Who is the Ordainer, the All-Compelling.

7 O My loved ones! Hear ye My call and then act in such wise as to exalt your stations in the world amidst all peoples. Beware lest the conditions of the world and its ornaments, its favors, its bounties and its colors hold you back from turning unto the Dawning-Place of God's revelation, the Lord of all men.

8 In closing, We beseech God, blessed and exalted be He, to give you to drink of His sealed wine through this Name through Whose manifestation the realities of all things were attracted and the Herald called out from the right side of the Most Exalted Paradise: The Kingdom belongeth unto God, the Possessor of this luminous Day. The Glory shining from the horizon of this heaven be upon you, O party of God, and upon those who have acted according to what they were commanded in the Book.

6 كذلك تحرك القلم الأعلى على ذكر اصفيائه الذين
ما خوفتهم ضوضاء العالم ولا صفوف الأمم
اولئك اهل البهاء في الصحيفة الحمراء كذلك
نطق لسان العظمة في سجن عكا امراً من لدن
أمر أمار

7 يا اوليائي اسمعوا ندائي ثم اعملوا ما يرتفع به مقاماتكم
في العالم بين الأمم ايّاكم ان تمنعكم شئون الدنياه
وزخرفها وآلاتها ونعمائها والوانها عن الاقبال
الى مشرق وحى الله مالک الرقاب

8 في آخر القول نسل الله تبارک و تعالی ان يسقيكم
رحيقه المختوم بهذا الاسم الذي اذ ظهر انجذبت
حقائق الأشياء و نادى المناد من الشطر الايمن
من الفردوس الأعلى الملك لله مالک هذا اليوم
المنير البهاء المشرق من افق هذا السماء عليكم يا
حزب الله وعلى الذين عملوا بما امروا به في الكتاب

INBA51:205, BLIB_Or15716.013.23,
BLIB_Or15728.012b, BLIB_Or15734.1.026,
KB_620:198-199, LHKM3.125, AKHA_120BE
#08-09 p.a

BH02856

To: *Ali*

Date: 1307 ? [1889-1890]

1 In His Name, Who doeth what He willeth and ordaineth what He pleaseth

2 All praise, sanctified from mention and description, beseemeth and befitteth the Desire of the worlds, Whom neither the opposition and objection of the peoples of the world could prevent, nor their acceptance and recognition could enhance in His station. He is the Almighty One Whom the might and power of princes cannot weaken, and Whom the rejection and denial of divines cannot withhold from His purpose. His is the bounty and the giving, His the remembrance and the glory. There is

1 بسمه الذي يفعل ما يشاء ويحكم ما يريد

2 حمد مقدّس از ذکر و بيان مقصود عالميانرا لايق و
سزاست که اعراض و اعتراض احزاب عالم از
اراده اش منع ننمود و اقبال و توجهشان بر مقامش
نيفزود اوست مقتدری که شوکت و قدرت امرا
ضعیفش ننماید و رد و انکار علما از مشیتش باز
ندارد له الجود و العطاء وله الذكر و البهاء لا اله
الا هو مولی الوری و رب العرش و الثری

none other God but He, the Lord of all beings and the Lord of the throne on high and of earth below.

- 3 O Ali, upon thee be My glory and My loving-kindness! For a period beyond the reckoning of others We have outwardly made no mention of thee, and this hath been due to the requirements of divine wisdom, loving-kindness and compassion, for the heedless ones, the deniers and the opposers lie in wait to find some word and raise an uproar. I speak the truth - thou art remembered before Our presence and art the recipient of Our special favor. His power cannot be weakened by the denial of creation, nor can His sovereignty be erased by the fire of hatred. Reflect upon the penetrating influence of the Supreme Pen and the power of the Most Exalted Word. Its traces are manifest from every direction and its fruits evident from every quarter. With one Pen We have engaged in the education of the peoples and the reformation of the world. Now matters have reached such a pass that from every region some news doth arrive and some effect is visible. Thou must needs, with wisdom and utterance, summon the servants to the Fountain of the Desire of all worlds. Hold fast unto wisdom and occupy thyself with service. Thy station with God is great - preserve it in His Name. The Cause of God is mighty - assuredly it shall encompass the world. In a Tablet to one of His loved ones these exalted words were revealed: Wherever We may be and whatever may befall Us, ye must occupy yourselves with the service of the Cause and the exaltation of His Word. Soon shall the generality of mankind lament and bewail that which hath escaped them in this supreme Manifestation. With thy Lord is the knowledge of all things in His perspicuous Book. Make mention of the loved ones and give them the glad-tidings of the effulgences of the lights of the Day-Star of Divine Revelation. Soon shall they behold what hath been ordained for them from the presence of a Mighty, an Ancient Being.

3 یا علی علیک بهائی و عنایتی مدّیست خارج از احصای غیر که آنجناب را بر حسب ظاهر ذکر نمودیم و این نظر بمقتضیات حکمت و عنایت و شفقت الهی بوده و هست چه که غافلین و منکرین و معرضین بر مراد مترصد که کلمه‌ئی بیابند و موضعا احداث نمایند براسی میگویم لدی الوجه مذکور و بعنایت مخصوصه فائز قدرتش را انکار خلق ضعیف ننماید و حکومتش را نار بغضا محو نکند در نفوذ قلم اعلی و اقتدار کلمه علیا تفکر نماید آثارش از هر شطری ظاهر و ثمراتش از هر جهتی باهر یک قلم بر تربیت امم و اصلاح عالم پرداختیم حال بمقامی رسیده که از هر اقلیمی خبری وارد و اثری مشهود آنجناب باید بحکمت و بیان عباد را بشریعه مقصود عالمیان دعوت نمایند بحکمت تمسک نما و بخدمت مشغول شو شأنت عندالله عظیمست باسم حق حفظش نما امر الله عظیمست البته عالم را احاطه نماید در لوح یکی از اولیا این کلمه علیا نازل ما در هر کجا باشیم و هر چه بر ما وارد شود شما باید بخدمت امر و اعلاء کلمه مشغول باشید زود است که عموم عالم بر آنچه از ایشان در این ظهور اعظم فوت شده نوحه و ناله نمایند عند ربّک علم کلّ شیء فی کتابه المبین اولیا را ذکر نما و باشراقات انوار نیر ظهور الهی بشارت ده سوف یرون ما قدر لهم من لدن مقتدر قدیر

BLIB_Or15716.096c

BH02889

To: Jinab-i-Afnan

Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His glory, the Wisdom and Utterance
هو الله تعالى شأنه الحكمة والبيان
- 2 A Book sent down by the Wronged One to His Afnan who believed in Him and His verses, who drank the choice wine of revelation from the cup of His bounty, who attained His presence and recognized His meeting, and who returned by His leave to his home as a mercy from Him and a favor from His presence. He is verily the Kind, the Generous. We beseech God to make the end of your affairs excellent and to send down upon you that which will transform sorrow into joy and grief into the Most Great Gladness. He is verily the Forgiving, the Merciful.
کتاب انزله المظلوم لأفنانه الذى آمن به و بآياته و شرب رحيق الوحى من كأس عطائه و فاز بالحضور و ادرك لقائه و رجع باذنه الى دياره رحمة من عنده و فضلاً من لذه أنه هو المشفق الكريم نسأل الله ان يجعل خاتم امرک خيراً و ينزل عليك ما يبدل الحزن بالسرور و الهم بالفرح الأكبر أنه هو الغفور الرحيم
- 3 You have always been and continue to be remembered, and are favored with mention, attention and bounty. We must strive with complete determination to raise the blessed and goodly Word - which sometimes appears in human form, at times in the form of light, once in the image of the Tree, and another time in the likeness of the Sun - from earth to heaven, that people may be freed from the clay of idle fancies and vain imaginings and attain to what God has willed. His honor Haji Muhammad-Rida, upon him be My glory, mentioned you and sought bounty from the Wronged One for you. We beseech God to grant you every good thing He has sent down in His perspicuous Book. His honor Jalal, upon him be My glory, has been favored with the effulgences of the lights of the Daystar of permission, having repeatedly turned to Us and been illumined by Our presence and meeting. In truth he has rendered service from the earliest days until now. Should he return to you, gladden him with My mention and word of My good-pleasure.
لازال مذكور بوده و هستى و بذکر و توجه و عنایت فائزى باید بتمام همت همت ثنائيم و کلمه مبارکه طيبه که گاهى بهيئت انسان و هنگامى بهيئت نور و مرتة على صورة الشجر و اخرى على هيئة الشمس مجلى او را از زمين باسمان رسانيم تا از طين ظنون و اوهام عباد فارغ شوند و بما اراده الله فائز گردند جناب حاجى محمد رضا عليه بهائى شما را ذکر نموده و از مظلوم طلب عنایت کرده نسأل الله لكم كل خير انزله فى كتابه المبين جناب جلال عليه بهائى بتجليات انوار نير اذن فائز مکرر توجه نموده و بلقا و حضور منور فى الحقيقة از اول ايام الى حين خدمت کرده لو رجع اليک بشره بذکرى و کلمه رضائى
- 4 O My Afnan! Upon you be My glory and loving-kindness. We have remembered his father and mother with a mention from which wafts the fragrance of gifts and favors. His companions were also specifically granted permission and bounty. Say: O Jalal! He does not allow to be lost the reward of the doers of good, the reward of those who act, and the reward of the reformers. God willing the world will be sanctified and purified from the darkness of rancor and hatred, that all may be illumined by the light of love and attain true tranquility.
يا افنانى عليك بهائى و عنایتى انا ذکرنا اياه و امه بذکر تضرع منه عرف المواهب و الألفاف مخصوص همراهان او هم اذن حاصل و عنایت شد قل يا جلال انه لا يضيع اجر المحسنين و اجر العاملين و اجر المصلحين انشاء الله عالم از سواد ضغينه و بغضا مقدس و مطهر گردد تا كل بنور محبت منور گردند و باسایش حقيقى رسند
- 5 My God, My God! Take the hands of Thy Afnan through Thy grace and bounty and Thy strength and power, and ordain for
الهي الهى خذ ايادى افنانک بفضلک و عطائک و قوتک و اقتدارک و قدر لهم ما يرفعهم باسمک

them that which will exalt them through Thy Name and make them ensigns of Thy guidance amongst Thy creation. Thou art verily the Powerful, the Mighty, the All-Bountiful.

- 6 The glory shining forth from the horizon of the heaven of bounty be upon you, O Afnans of the Tree, and upon those who are with you and who love you and who hear your words concerning the Cause of God, the Mighty, the Praised.

و يجعلهم اعلام هدايتك بين خلقك انك انت
المقتدر العزيز الفضال

6 البهاء المشرق من افق سماء العطاء عليكم يا افنان
السدره وعلى من معكم ويحبكم ويسمع قولكم في
امر الله العزيز الحميد

BLIB_Or15695.109

BH02853

To: Muhammad Baqir

Date: 1307 ? [1889-1890]

- 1 Praise be to the Lord of Eternity, Who illumined hearts and minds with the lights of His Most Great Name and guided them to His straight path and His mighty announcement. Upon the near ones He placed the crown of "The Kingdom is God's" and adorned them with the ornament of "I possess for myself neither benefit nor harm, neither life nor resurrection." He is the Sovereign of existence and the Lord of the seen and unseen. Through His exalted Word He conquered the people of the kingdoms of righteousness and piety, and through the radiance of the Sun of Truth He made them bright and illumined.

- 2 O Muhammad-Qabil-Baqir! Praise the Goal of the world that thou hast attained the honor of His presence and drunk from the cup of meeting Him. His grace is like unto the manifest and shining sun, and His bounty encompasses all. We beseech God, blessed and exalted be He, to assist thee to achieve the most great steadfastness. Verily, He is the Lord of creation. There is no God but Him, the Mighty, the Powerful, the Bestower.

- 3 Convey the greetings of the Wronged One to the friends in that land and gladden them with the lights of the utterance of the Goal of all worlds. O My friends and loved ones! The Most Exalted Pen counsels you to righteousness and piety, trustworthiness and religious devotion, truthfulness and sincerity. Whatsoever hath appeared from the oppressors hath been and is the cause of the exaltation of His blessed Word.

- 4 O thou who hast turned to God! Give glad tidings to the people of that land with the mention of this Wronged One. We beseech God, blessed and exalted be He, once again, to

1 حمد مالک قدم را که بانوار اسم اعظم افنده
و قلوب را منور فرمود و بصراط مستقیم و نبأ
عظیمش راه نمود مقرّبین را تاج الملک لله بر سر
نهاد و بطراز لا املک لنفسی نفعا و لا ضررا و
لا حیوة و لا نشورا مزین داشت اوست سلطان
وجود و مالک غیب و شهود بکلمه علیا اهل
ممالک بر و تقوی را مسخر فرمود و بضیاء آفتاب
حقیقت روشن و منور نمود

2 یا محمد قبل باقر حمد کن مقصود عالم را که
بشرف حضور فائز شدی و از کأس لقا آشامیدی
عنایتش بمنایه آفتاب مشرق و لائح و عطایش
کل را شامل نسأل الله تبارک و تعالی ان یؤیدک
علی الاستقامه الکبری انه هو مولی الوری لا اله
الا هو المقتدر العزيز الوهاب

3 دوستان ارض تا را از قبل مظلوم تکبیر برسان
و بانوار بیان مقصود عالمیان مسرور داریا اولیائی
و احبائی قلم اعلی شما را وصیت مینماید به بر و
تقوی و امانت و دیانت و صدق و صفا آنچه از
ظالمین ظاهر شود سبب اعلاى کلمه مبارکه بوده
و هست

4 یا ایها المقبل الی الله اهل آن ارض را بشارت
ده بذکر این مظلوم نسأل الله تبارک و تعالی مرّة
اخری ان يجعل اولیائه اعلام هدايته و رایات

make His loved ones the standards of His guidance and the banners of His victory. Verily, He is powerful over all things. The purpose of victory and triumph in all Tablets is wisdom and utterance, for these two are the hosts of Truth and are ordained to open the doors of hearts and minds. Blessed is he who hath forsaken corruption and taken hold of reformation by the command of the Ancient Ordainer.

- 5 My God, my God! Strengthen the hearts of Thy loved ones in such wise that the hosts of the heedless and the denial of the opposers shall not weaken them. Verily, Thou art the Mighty, the Supreme over all who are in the heavens and the earth. The glory be upon thee and upon thy son who was named Muhammad Aqa. We testify that he hath drunk the cup of immortality from the hands of bounty and hath attained unto that which was revealed in the Books of God, the Lord of the worlds. Praise be to God, the Lord of the Day of Judgment.

نصرته انه على كل شيء قدير ومقصود از نصرت
و ظفر در جميع الواح حكمت و بيان چه كه اين
دو جنود حَقَّقند و مأمورند بگشودن ابواب افتده
و قلوب طوبى لمن نبذ الفساد و اخذ الاصلاح
امراض من لدن امر قديم

5 الهى الهى قوّ قلوب اوليائك على شأن لا يضعفها
جنود الغافلين و انكار المعرضين انك انت المقتدر
المهيمن على من فى السموات و الارضين البهاء
عليك و على ابنك الذى سمي بمحمد آقا نشهد انه
شرب كأس البقاء من ايدى العطاء و فاز بما
نزل فى كتب الله رب العالمين الحمد لله ملك
يوم الدين

BLIB_Or15690.126, BLIB_Or15728.168

BH02909

To: *Shams et al.*

Date: 1307 ? [1889-1890]

- 1 In the Name of the one true God!

1 بنام خداوند يگا

- 2 This is a Day wherein the countenance of Justice hath smiled, inasmuch as His Majesty the Sultan - may God assist him - hath been established upon the throne of grace. We testify that in his days he desireth naught save the development of the countries and the betterment of the affairs of the servants. We beseech God, blessed and exalted be He, to protect him from the evil of his enemies and to exalt him through His sovereignty amidst His creation. O Shams, thy mention hath been made before the Wronged One. We beseech God to aid all to be trustworthy and religious, and to perform good deeds and display praiseworthy conduct. Verily He is the Hearing, the Answering, and worthy to respond.

2 هذا يوم فيه ابتم ثغر العدل بما استوى حضرة
السلطان ايده الله على اريكة الفضل نشهد انه ما
اراد فى ايامه الا اعمار البلاد و اصلاح امور العباد
نسئل الله تبارك و تعالى ان يحفظه من شر اعدائه
و يرفعه بسلطانه بين خلقه يا شمس ذكرت نزد
مظلوم مذکور از حق ميطلبم كل را تأييد فرمايد
بر امانت و ديانت و اعمال طيبه و اخلاق مرضيه
انه هو السامع المجيب و بالاجابة جدير

- 3 Thou didst make mention of Suleyman. It is quite clear and evident that this Wronged One hath loved and doth love to meet with the friends. However, the cause and reason for prevention hath been and is the fire of jealousy of the opposers and deniers. Therefore in these days We have paused in giving

3 ذكر جناب سليمان را نموديد اين بسى واضح و
معلومست كه اين مظلوم ملاقات دوستانرا
دوست داشته و دارد و لكن سبب و علت منع
نار حسد معرضين و منكرين بوده و هست لذا

permission for mention. Convey My greetings unto him, and let him remember God and say:

- 4 My God, my God! Praise be to Thee for having guided me unto Thy path, illumined my heart with the light of Thy knowledge, and honored me with Thy unity. I beseech Thee by the mysteries of Thy Book and the detachment of Thy Beloved and the steadfastness of His family and companions in support of Thy Cause, to assist me in Thy remembrance and praise and to enable me to perform that which Thou hast commanded me in Thy Book. Verily Thou art the Almighty, the Mighty, the All-Bountiful, the Bestower, the Forgiving, the Generous.
- 5 O Wronged One! I love to remember Thee as we remembered Thee before. This Wronged One hath at all times sought for the friends that which changeth not and which no extinction can seize. We beseech God to protect His servants from the evil of self and passion and transgression and immorality, and to grant them success and aid in righteousness and piety. He is the Powerful, the Mighty, the All-Knowing, the All-Wise.
- 6 Convey My greetings to the friends. We beseech the Lord of existence to aid them to observe the fast and prayer in this blessed month. Let them not be lazy like some Babis and remain without deeds. The Son of Mary hath said that a servant without deeds is like a tree without fruit, and a tree without fruit is fit for the fire. Peace be upon thee, O Shams, and upon those with thee and upon God's sincere servants. Praise be to God, the Lord of the worlds.

این ایام در ذکر اذن توقف نمودیم از قبل مظلوم
بایشان سلام برسان و له ان یذکر الله و یقول

4 الهی الهی لک الحمد بما هدیتنی الی صراطک و
نور قلبی بنور معرفتک و شرفتنی بتوحیدک
استلک بأسرار کتابک و انقطاع حبیبک و
استقامه آله و اصحابه علی نصره امرک ان تؤیّدنی
علی ذکرک و ثنائک و توقّتی علی عمل امرتنی
به فی کتابک انک انت المقتدر العزیز الفیاض و
الفضل الغفور الکریم

5 یا مظلوم احبّ ان اذکرک کما ذکرناک من قبل
این مظلوم در جمیع احوال از برای اولیا طلبیده
آنچه را که تغییر نیابد و فنا اخذش نکند از حقّ
میطلبیم عبادش را از شرّ نفس و هوی و بغی و
خفا حفظ فرماید و بر بر و تقوی توفیق بخشد و
تأیید نماید اوست قادر و توانا و عالم و دانا

6 دوستانرا از قبل مظلوم سلام برسان از مالک
وجود مسئلت مینمائیم ایشانرا بر صوم و صلوة ماه
مبارک تأیید فرماید مثل بعضی بابیها تنبل نباشند
و بی عمل نمانند ابن مریم فرموده عبد بی عمل
بمثابه شجر بی ثمر است و شجر بی ثمر لایق نار السّلام
علیک یا شمس و علی من معک و علی عباد الله
المخلصین الحمد لله ربّ العالمین

BLIB_Or15690.125, BLIB_Or15695.201,
BLIB_Or15728.150a

BH02855

Date: 1307 ? [1889-1890]

- 1 In the Name of our Goal and the Goal of all who are in the heavens and on the earth
- 2 Praise, sanctified above mention by the Kingdom and description by the denizens of the Realm of Might, befiteth and be- seemeth the Lord of the Divine Realm, Who through the Most Great Name raised high the Standard of "Verily I am the Lord of Ancient Days" before the faces of all peoples, and through
- 1 بسم مقصودنا و مقصود من فی السّماوات و
الأرضین
- 2 حمد مقدّس از ذکر ملکوت و وصف اصحاب
جبروت مالک لاهوت را لایق و سزااست که
باسم اعظم علم اتّنی انا مالک القدم را بر اعلی
الأعلام امام وجوه انام نصب فرمود و باراده

His prevailing, conquering Will hoisted the Banner of "Verily He is God" upon the supreme horizon of hearts and minds, and from the treasuries of the Supreme Pen caused the pearls of wisdom and utterance to appear with such light and radiance that every possessor of vision and justice, beholding them, purified himself from the world and all who dwell therein and turned toward the peerless Friend. Glorified be His grandeur, exalted be His dominion, and glorious be His proof. There is no God but Him. Glory be to God! In this age the arena of the world hath become the supreme horizon through the light of the manifestation of the Lord of Destiny, and yet the worshippers of names remain debarred from beholding and deprived of witnessing it.

غالبه قاهره رايت الله هو الله را بر شطر اعلاي
افتدة و قلوب برافراشت و از خزائن قلم اعلى لالى
حكمت و بيان را بنور و فروغى ظاهر فرمود كه
هر صاحب بصر و انصافى بمشاهده آن از عالم و
عالميان خود را مطهر ساخت و بشطر دوست
يگانه توجه نمود جلّت عظمته و علت سلطنته و
جل برهانه و لا اله غيره سبحان الله در اين عصر
عرصة عالم بنور ظهور مالک قدر منظر اكبر
شده ولكن عبدة اسماء از مشاهده ممنوع و از
ملاحظه محروم

- 3 My God, my God! I beseech Thee by Thyself and by Thy power and sovereignty, and by the lights of the throne of Thy grandeur, and by the breezes of Thy revelation and the fragrances of Thy robe, and by the waves of the ocean of Thy grace amidst Thy servants, and by the manifestations of the sun of Thy justice for the ordering of Thy realm and the reformation of the affairs of Thy creation, to assist me and Thy servants to cling to the hem of the robe of Thy mercy and forgiveness, and to aid us to manifest weakness before the revelations of Thy power, and to return unto the gate of Thy bounty and the threshold of Thy grace. 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 earths.

3 الهى الهى استلک بک و بقدرتک و سلطانتک
و بأنوار عرش عظمتک و نفحات وحیک
و فوحات قیصک و بأمواج بحر فضلک بین
عبادک و تجلیات نیر عدلک لنظم مملکتک و
اصلاح امور خلقک بأن تؤیّدنی و عبادک علی
التّشبّث بأذیال ردآء رحمتک و عفوک و وفّقنا
علی العجز عند ظهورات قدرتک و علی الرجوع
الی باب عطائک و بساط عنايتک انک انت
المقتدر علی ما تشاء و فی قبضتک زمام من فی
السّموات و الأرضین

- 4 The letter of that soul which was addressed to this servant was presented at the Most Holy Court after being seen, perused and read, and this is what the Lord of all mankind hath revealed in reply, exalted be His glory and mighty be the waves of the ocean of His utterance amongst His servants:

4 نامه آنجناب كه باسم عبد حاضر بود در ساحت
اقدس بعد از مشاهده و ملاحظه و قرائت
عرض و هذا ما انزله مالک الرّقاب فی الجواب
قوله جلّ جلاله و عظمت امواج بحر بیانه بین
عباده

- 5 In My Name, the Light Shining from the Heaven of Bounty

5 بسمی النور السّاطع من افق سماء العطاء

- 6 Praise be to God Who hath subdued all in the realm of possibility through the sword of wisdom and utterance, and hath sent down from the heaven of inner meanings that which attracted the hearts of all religions, and hath manifested the mysteries that were treasured in the shells of the ocean of His name, the All-Bountiful. Verily He was and is powerful and supreme over what shall be and what hath been. There is no God but Him, the Single, the One, the Mighty, the Powerful, the All-Judging.

6 الحمد لله الذی یخزّن فی الامکان بسیف الحکمة و
البیان و انزل من سماء المعانی ما انجذبت به افئدة
الأديان و اظهر الأسرار الّتی كانت مخزونة فی
اصداق عیان اسمه المنان انه كان مقتدراً مهيمناً
علی ما یکون و ما قد کان لا اله الا هو الفرد
الواحد العزيز المقتدر الدّیان

BLIB_Or15716.056.16

BH03042

To: *Mirza Muhammad Ali, in Paqalih*

Date: 1307 ? [1889-1890]

- 1 He is the Answerer ere the call is raised
هو المجيب قبل ان يرتفع النداء
- 2 O thou who soarest in My atmosphere, who gazest upon Mine horizon, and who hast turned thy face toward the lights of My countenance! Hear thou My call again and again, for verily it draweth thee unto a horizon from which hath dawned the Sun of the bounty of thy Lord, the Lord of the Day of Reckoning. The decree of the Trumpet hath appeared, the people of the graves have arisen, and He Who was hidden hath come with the standards of His signs.
يا أيها الطائر في هوائي و الناظر الى افقى والمتوجه الى انوار وجهي اسمع ندائي مرة بعد اخرى انه يجذبك الى افق منه اشرفت شمس عطاء ربك ملك يوم الحساب قد ظهر حكم الصور وقام اهل القبور واتى المكنون برايات الآيات
- 3 Thy letter hath come before the Wronged One. We have inhaled from it the fragrance of thy sincerity and thy turning unto Him, when the servants turned away save those whom God, the Lord of creation, did will. We have ordained for those who are nigh what will draw them near unto the Most Great Sea, whose waves have appeared before the faces of religions. We have heard thy call and have answered thee with that which shall endure as long as the Kingdom of God, the Lord of Lords, shall endure.
قد حضر كتابك لدى المظلوم وجدنا منه عرف خلوصك و اقبالك اذ اعرض عنه العباد الا من شاء الله ملك الايجاد قد رنا للمقربين ما يقربهم الى البحر الأعظم الذى ظهرت امواجه امام وجوه الأديان سمعنا ندائك اجبتك بما يكون باقياً بقاء ملكوت الله رب الأرباب
- 4 When thou soarest on the wings of knowledge in the atmosphere of the love of the All-Merciful and drinkest the choice wine of utterance from the cup of the bounty of the Lord of all possibilities, say:
انك اذا طرت بأجنحة العرفان فى هواء محبة الرحمن و شربت رحيق البيان من كأس عطاء ملك الامكان قل
- 5 Glory be unto Thee, O my God! Praise be unto Thee for having guided me unto the ocean of Thy grace, and caused me to hear Thy most sweet call from Thy most exalted horizon, and shown me the traces of Thy Pen, and manifested unto me what was hidden in Thy knowledge. I beseech Thee, O my God, my Lord and my Master, by the Ark that moveth upon the sea of names through Thy will, and by the Light that hath shone forth from the horizon of the heaven of Thy bounty, and by the Tree that was revealed unto the Son of Imran on the Mount of Thy knowledge, to confirm me in steadfastness in Thy Most Ancient Cause and Thy Most Great News, whereby the feet of the nations have slipped save those whom Thou hast preserved through Thy power, Thy sovereignty, Thy majesty and Thy might.
سبحانك اللهم يا الهى لك الحمد بما هديتني الى عمان فضلك و اسمعني ندائك الأحملى من افقك الأعلى و اريتني آثار قلبك و اظهرت لى ما كان مكنوناً فى قلبك استلک يا الهى و سيدى و مالکى بالسفينة التى تمشى على بحر الأسماء بارادتك و بالنور الذى سطع من افق سماء فضلك و بالسدره التى تجلت على ابن عمران فى طور عرفانك بأن تؤيدنى على الاستقامة على امرک الأقدم و نبأک الأعظم الذى به زلت اقدام الأمم الا الذين حفظتهم بقدرتك و سلطانك و عظمتك و اقتدارك
- 6 O Lord! Thou seest me turning toward Thee, seeking the gate of Thy bounty, and beseeching Thy ancient pardon and Thy all-embracing generosity. O Lord! I am he who hastened unto
ای ربّ ترانى مقبلاً اليک وقاصداً باب فضلك و سائلاً عفوک القديم و کرمک العمیم ای ربّ

the sea of Thy verses and attained the light of certitude upon beholding the lights of Thy countenance, and took for myself a station near unto Thy mercy. O Lord! I beseech Thee by the Most Great Word whereby Thou hast subdued all who are in earth and heaven, that Thou disappoint not him who is in need from the revelations of the lights of the Sun of Thy riches, and ordain for me that which shall abide with me in every world of Thy worlds. Verily Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Commander, the All-Knowing.

انا الذى سرعت الى بحر آياتك و فزت بنور
الايقان عند مشاهدة انوار وجهك و اتخذت
لنفسى مقاماً فى جوار رحمتك اى رب اسئلك
بالكلمة العليا التى بها سخرت من فى الأرض و
السّماء ان لا تخيب المحتاج عن تجليات انوار نير
غنائك و قدر لى ما يكون معى فى كلّ عالم من
عوالمك انك انت الفضل الكريم لا اله الا انت
الامر العليم

BLIB_Or15716.058.14, Berlin1237/#18

BH02952

To: Ali Asghar Uskui

Date: 1307 ? [1889-1890]

1 In the name of the All-Powerful Speaker!

1 بنام گوینده* توانا

2 This Wronged One hath from the earliest days until now been afflicted with tribulations and hardships at the hands of enemies, to such an extent as is beyond reckoning or limitation. Those who were shown the utmost favor - that is, those who were ignorant and were enabled to attain the ocean of knowledge, those who were poor and found their way to the horizon of wealth, those who in a few short years attained pure and holy blessings - were in the end so deceived by outward ornaments that they deviated from the straight path and engaged in unseemly deeds and actions. It was observed that the words and deeds of these souls would cause great corruption. Therefore, solely to preserve the Cause, the command to depart was issued.

2 این مظلوم از اول ایام الى حين بين ايدى
اعدا مبتلى بأساء و ضراء بمقامى رسیده که از
حصر و تحدید خارج مشاهده میشود نفسیه
کمال عنایت در باره* ایشان ظاهر یعنی جاهل
بودند ببحر علم فائز گشتند و فقیر بودند بافق
غنا راه یافتند در سنين معدودات بنعمتهای
طیبه* طاهره نائل بالآخره زخارف [ظاهره]
ایشان را مغرور نمود تا آنکه از صراط مستقیم
منحرف شده باعمال و افعال نالائقه عامل
گشتند ملاحظه شد اقوال و افعال آن نفوس
سبب فساد عظیم است لذا محض حفظ امر
بمخرج صادر و

3 Later they proceeded to the great city and committed that which caused the very essence of truth to weep and the hearts of the chaste maidens in the most exalted Paradise to burn. The divine counsels had no effect upon them. They abandoned righteousness and piety and occupied themselves with tyranny and depravity. By the life of God! There hath befallen Us that which hath caused every possessor of heart and vision and conscience to lament.

3 بعد قصد مدینه* کبیره کردند و عمل نمودند آنچه
را که عین حقیقت گریست و ایجاد قاصرات در
غرفات فردوس اعلی محترق نصیح الهی در ایشان
اثر نمود از بر و تقوی گذشتند و بیغی و فحشا
مشغول لعمر الله قد ورد علینا ما ناه به کلّ ذی
قلب و بصر و فؤاد

4 Say: My God, my God! Praise be to Thee for having guided me to the ocean of Thy bounty and for having remembered me in

4 قل الهی الهی لك الحمد بما هدیتنى الى بحر
عطائك و ذکرتنی فی السّجن اذ كنت مظلوماً

the prison when I was wronged at the hands of Thy servants. I beseech Thee, O Illuminator of the horizons and the One manifest on the Day of Meeting, by Thy Name through which the back of hypocrisy was broken, to assist me to be steadfast in Thy Cause and Thy love. O Lord! Deprive not Thy thirsty servant of the Kawthar of Thy grace, nor the poor one of the treasury of Thy generosity and bounty.

5 O Lord! Thou seest Thy servants who turned away from Thee after having turned towards Thee, and were deceived by their wealth until they denied Thy right and rejected Thy favors and cast aside Thy gifts. O Lord! I beseech Thee by Thy sovereignty which hath encompassed all things, seen and unseen, to aid them to return unto Thee and to seek forgiveness before the gate of Thy pardon and to turn in repentance before the throne of Thy bounty.

6 O Lord! Ordain for me all the good Thou hast sent down in Thy Book. Verily Thou art the Almighty, before Whose power the might of the world and the traces of nations were obliterated at the manifestation of Thy traces. There is no God but Thee, the All-Bountiful, the All-Generous, the Almighty, the All-Knowing, the All-Wise.

بين ايدى عبادك اسئلك يا منور الآفاق و
الظاهر في يوم التلاق باسمك الذي به انكسر
ظهر النفاق ان تؤيدني على الاستقامة على امرك
و حبك ايرب لا تحرم عبدك الظمان من
كوثر فضلك ولا المسكين عن كنز جودك و
كرمك

5 اى رب ترى عبادك اعرضوا عنك بعد اقبالهم
اليك و غرتهم اموالهم الى ان انكروا حقك
و جاحدوا عنايتك و نبذوا مواهبك ايرب
اسئلك بسلطانك الذي احاط الوجود من
الغيب و الشهود ان تؤيدهم على الرجوع اليك
و الاستغفار لدى باب عفوك و الانابة لدى
كرسى عطاك

6 ايرب قدر لى كل خير انزلته فى كتابك انك
انت المقتدر الذى تحت قدرة العالم عند شئوناته
قدرتك و آثار الأمم عند ظهور آثارك لا اله الا
انت الفضال الكريم و المقتدر العليم الحكيم

BLIB_Or15695.088

BH02996

To: *Haji Abdul-Karim Tihrani*

Date: 1307 ? [1889-1890]

1 He is the All-Bountiful, the Possessor of Great Grace!

2 The springtime of utterance has come, and the signs of mercy and generosity have appeared from the April showers of God's loving-kindness, the Lord of all worlds. This is the Day whereon the tongue of existence speaks: "O my Lord! Deny me not the rain-showers from the heaven of Thy bounty, and deprive me not of the effulgences of the Orb of Thy bestowal. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, to ordain for me every good thing Thou hast sent down in Thy Manifest Book. There is no God but Thee, the Forgiving, the All-Bountiful."

3 O thou who gazest upon the Countenance! In these days all things are engaged in joy and gladness, and are holding fast

1 هو الكريم ذو الفضل العظيم

2 قد اتى ربيع البيان و ظهرت آثار الرحمة و الكرم
من نيسان عناية الله رب العالمين هذا يوم ينطق
فيه لسان الوجود اى رب لا تمنعني عن امطار
سما فضلك و لا تجعلني محروماً من تجليات نير
عطائك اسئلك يا مولى العالم باسمك الأعظم
ان تكتب لى كل خير انزلته فى كتابك المبين لا
اله الا انت الغفور الكريم

to the means of delight and attraction. A great festival is established - God willing, may all attain unto it. Blessed and great is this Day. Well is it with the soul that has acquired lofty stations and attained unto eternal life.

3 یا ایها الناظر الى الوجه این ایام جمیع اشیاء بفرح و سرور مشغول و باسباب بهجت و جذب متمسک جشن عظیمی برپا اشاء الله کلّ بآن فائز شوند یوم مبارکست و بزرگ طوبی از برای نفسیکه کسب مقامات عالیّه نمود و بحیات باقیّه فائز گشت

- 4 Praise be to God, that honored one has ever been and continues to be successful in spreading the divine verses. Convey My greetings to the friends. All are mentioned in the presence of this Wronged One. We counsel everyone to observe trustworthiness and godliness, and whatsoever God hath revealed in His Manifest Book. That honored one should set souls ablaze with the warmth of divine love and strengthen them in that which is befitting. Perchance through your efforts and those of the loved ones, the hidden rancor and hatred in the breasts of the various groups may be stilled and quieted by the Kawthar of counsel and utterance, and the point of unity may shine forth from the horizon of the Mother Book and adorn all directions with the light of accord.

4 لله الحمد آنجناب لازال بانشار آثار موفق بوده و هستند دوستانرا از قبل مظلوم سلام برسان کلّ در ساحت مظلوم مذکورند انا نوصی الکّل بالأمانة و الدیانة و ما انزله الله فی کتابه المبین آنجناب باید نفوس را بحارات محبت الهی مشتعل نمایند و بما ینبغی تأیید کنند شاید بهمت شما و اولیا ضغینه و بغضای مکنونه در صدور احزاب بکوثر نصیح و بیان ساکن شود و خاموشی پذیرد و نقطه اتحاد از افق امّ الکتاب اشراق نماید و جهات را بنور اتفاق مزین سازد

- 5 Thou hast ever been and continues to be mentioned before this Wronged One. Say: O friends! Know ye the value of these days. Today the world is illumined by the light of the Divine Manifestation and the Mount is gladdened by His presence. Blessed are they who have attained unto this most great favor. The saplings of existence seek sustenance - they must be nourished at all times from the Kawthar of utterance, that all may appear and become manifest with delicate, radiant leaves and pure, sweet fruits. Bounty is in His hand and generosity is in His mighty grasp. He hath ordained for you that which will bring joy to the eyes and gladden the hearts. Verily thy Lord is the All-Bounteous, the Generous.

5 لازال نزد مظلوم مذکور بوده و هستی بگو ای دوستان قدر ایام را بدانید امروز عالم بنور ظهور منور و طور بلقایش مسرور طوبی از برای نفوسیکه باین فضل اکبر فائز گشتند نهالهای وجود مدد میطلبند باید از کوثر بیان در جمیع احیان مدد عنایت گردد تا کلّ باوراق لطیفه منوره و اثمار جنیه طیبه ظاهر و مشهود آید الفضل بیده و الکرم فی قبضة قدرته قد قدر لجنابک ما تقرّ به العیون و تفرح به القلوب ان ربک هو الفیاض الکریم

- 6 Peace and mercy be upon thee and upon those who are with thee and love thee for the sake of God, the Lord of the Mighty Throne.

6 السلام والرحمة علیک و علی من معک و یحبک لوجه الله ربّ العرش العظیم

BLIB_Or15695.185

BH03041

To: *Mirza Buzurg Afnan*

Date: 1307 ? [1889-1890]

- 1 He is the One Who is manifest through justice and Who be-
holds through grace
حضرت افنان جناب بزرگ علیه بهاء الله الأبهی
هو الظاهر بالعدل و الناظر بالفضل
- 2 O My Afnan! Upon thee be My grace, My mercy and My
loving-kindness. The absolute Will and the penetrating Pur-
pose of God, glorified be His majesty, hath unveiled what was
hidden in hearts, that all might recognize and become aware of
the Dawning-Place of sanctity and the Dayspring of holiness.
One whom We sheltered for forty years beneath the canopies of
the Most Great Mercy hath arisen to waste the Cause of God -
the waters of all the world could not quench the fire of his ran-
cor. Praise be to God, those who claimed knowledge and truth
- from them appeared that which every person of insight hath
testified and doth testify to their oppression, transgression, be-
trayal and falsehood. The originators of these transgressions
and calumnies were Shaykh Muhammad of Yazd and the resi-
dent of the island. Indeed, such wickedness hath appeared as
hath no likeness or equal.
یا افنانی علیک فضلی و رحمتی و عنایتی اراده
مطلقه و مشیت نافذه حق جل جلاله خافیه
صدور را ظاهر فرمود تا کل مطلع تقدیس و
مشرق تنزیه را بدانند و آگاه شوند نفسی را
که چهل سنه در ظل قباب رحمت عظمی
حفظ نمودیم بر تضییع امر الهی قیام نموده نار
ضغینه اش را فرات عالم ساکن ننمود الله الحمد
نفوسیکه ادعای معرفت و حقیقت مینمودند از
ایشان ظاهر شد آنچه که هر صاحب بصری
گواهی داده و میدهد بر ظلم و تعدی و خیانت
و کذب آن نفوس مؤسس این تعدیات و
مفتريات شیخ محمد یزدی و ساکن جزیره بوده
فی الحقیقه شقاوتی ظاهر شده که شبه نداشته و
ندارد
- 3 Whenever a seeker sets out for the Most Great Goal, they
soil his pure hem with the dust of calumnies. For a time
they spread rumors that Mirza Abu'l-Qasim the Custodian
had stolen funds and gone to 'Akka. And some time before,
when his eminence Afnan H, upon him be My glory and loving-
kindness, turned towards this land, after sending a telegram
they reported that the aforementioned person had stolen ninety
liras and some papers and departed. Furthermore, that which
the Star (Akhtar) wrote before and after - his eminence is aware
of it. They are entirely bereft of justice, fairness, truthfulness
and trustworthiness.
هر هنگام که قاصدی قصد مقصد اقصی نماید
ذیل طاهرش را بغبار مفتريات می آلودند چندی
شهرت دادند که میرزا ابوالقاسم ناظر وجهی
سرقت نموده و به عکا رفته و چندی قبل که
جناب افنان ح علیه بهائی و عنایتی باین ارض
توجه نمودند از بعد سیالیه برقیه اخبار نمودند
که جناب مذکور مبلغ نود لیره و بعضی اوراق
سرقت نموده و رفته دیگر آنچه اختر از قبل و بعد
نوشته آن جناب آگاهند بالمره از عدل و انصاف
و صدق و امانت محرومند
- 4 In any case, the Hand of Power hath revealed that which was
concealed. We beseech God to protect His loved ones from the
whisperings of the heedless.
باری ید قدرت ظاهر فرمود آنچه را که مستور
بود از حق میطلبیم اولیای خود را از همزات
غافلین حفظ فرماید
- 5 His eminence Ism-i-Jud, upon him be My glory, hath repeat-
edly mentioned you. His love for the Branches and Afnans of
the Blessed Tree is manifest and evident like the sun. Grieve
not over anything. Soon God will exalt His Cause and honor
His loved ones and open before their faces the gates of His
bounty and generosity. Verily He hath power over all things.
The radiant, gleaming light be upon thee and upon those with
جناب اسم جود علیه بهائی مکرر ذکر شما را نموده
محبتش باغصان و افنان سدره مبارکه بمثابة
آفتاب ظاهر و مشرق لا تحزن من شیء سوف
یرفع الله امره و یعز اولیائه و یفتح علی وجوههم
ابواب جوده و عطائه انه علی کل شیء قدیر النور

thee and upon those who hearken to thy word concerning the Great News of God.

السَّاطِعُ اللَّامِعُ عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى الَّذِينَ
يَسْمَعُونَ قَوْلَكَ فِي نَبَأِ اللَّهِ الْعَظِيمِ

INBA51:524,

BLIB_Or15716.097a,

LHKM3.324

BH02960

To: Mulla Ali Bajistani et al.

Date: 1307 ? [1889-1890]

- 1 All praise befitteeth the Desired One Who, from the clouds of loving-kindness, hath showered the rain of mercy upon blessed and goodly soil....
1 حمد حضرت مقصوديرا لايق و سزاست كه
از سخاب عنايت امطار رحمت بر اراضى طيبه
مباركه مبذول داشت ...
- 2 O Husayn! O thou Preceptor! From His Most Great Prison, the countenance of the Ancient of Days is turned towards thee, and He teacheth thee that which will draw thee nigh unto God, the Lord of mankind. Blessed is that teacher who shall arise to instruct the children, and to guide the people into the pathways of God, the Bestower, the Well-Beloved...
... 2
- 3 O Mahmud! The Promised One hath come and that which was hidden in God's knowledge, the Lord of all worlds, hath been made manifest. We raised up from the letter Kha one who gave the people the glad tidings of this Revelation through which the Herald proclaimed: "The Kingdom belongeth unto God, the Mighty, the All-Praised." We manifested Ahmad (of Azghand) and sent forth Muhammad (Furughi) that they might give glad tidings to the peoples of earth and heaven of this resplendent and manifest Light. We had mentioned them before in verses that brought joy to the eyes of them that know...
3 يا محمود قد اتى الموعد و ظهر ما كان مكنوناً
فى علم الله رب العالمين انا بعثنا من الخاء من بشر
الناس بهذا الظهور الذى به نادى المناد الملك الله
العزیز الحمید قد اظهرنا الأحمد (ازغندى) و بعثنا
المحمد (فروغى) ليبشرا اهل الأرض و السماء
بهذا النور الساطع المبين انا ذكرناهما من قبل بآيات
قرت بها ابصار العارفين ...
- 4 At this moment the tongue of My loving-kindness maketh mention of him who sought My presence with My leave, entered the gate of My majesty, heard My sweet call and the scratching of My Most Exalted Pen. He was named Javan-i-Ruhani by God, the Almighty, the All-Powerful...
4 و يذكر في هذا الحين لسان عنايتى من قصد لقائى
باذنى و ورد فى باب عظمتى و سمع ندائى الأحلى
و صرير قلبى الأعلى انه سئى بجوان روحانى من
لدى الله المقتدر القدير ...
- 5 O Muhammad-Qabli! Today Carmel hath attained the presence of God, and every possessor of vision and hearing is blessed with beholding and hearkening. Glory be to God! The mysteries of the Resurrection and the signs of the Hour are all manifest, yet veiled from minds and understanding. Say: Praise be unto Thee, O my God, for having revealed unto me
5 يا محمد قبل على امروز كرملى بلقا فائز و هر
صاحب بصر و سمعى بمشاهده و اصفا مرزوق
سبحان الله اسرار قيامت و آثار ساعت كل
مشهود ولكن از عقول و ادراك مستور قل
لك الحمد يا الهى بما كشفت لى ما سترته من

that which Thou hadst veiled from most of Thy servants. I beseech Thee to make me steadfast in Thy Cause, firm, unshakeable and mighty. Verily, Thou art the Most Powerful of the powerful ones....

COC#0576x

اکثر عبادک اسئلک بأن تجعلنی ثابتاً فی امرک
المبرم المحکم المتین انک انت اقدر الأقدارین...

MAS4.358x, MAS7.129bx, QT108.063x,
ASAT1.103x, ASAT3.059x

BH03046

To: Aziz

Date: 1307 ? [1889-1890]

1 He is the Composer of Hearts

2 O beloved! On this day the Greater Branch attained the presence and presented your letter before the Face. These luminous verses were sent down from the heaven of the All-Merciful's will that you might read and rejoice and be among the thankful ones. By the life of God! There lies concealed in the utterance of the Supreme Pen a Kawthar such that were souls to attain but a drop thereof, all would attain eternal life, and were they to behold the hidden pearls therein, verily they would with their outward and inward tongues proclaim the blessed word "The Intended One hath come with manifest sovereignty."

3 O beloved! Upon thee be the glory of God, the Lord of the mighty throne. The smoke of ignorance hath deprived the servants from the shore of the divine ocean of knowledge. Beseech thou God to transform the smoke into light, that it may increase the power of vision of the servants and all may witness that for which they were created from nothingness into being. According to what was mentioned, afflictions have also befallen you from the oppressors - you have shared in the tribulations of the loved ones of the Throne. Blessed art thou for what hath befallen thee in the path of God from the transgressing among His servants.

4 Say: My God, my God! Thou didst say, and Thy word is the truth: "Were it not for tribulations in My path, how would the station of My lovers and those who yearn for Me become manifest? And were it not for calamities in My love, how would the position of those who seek Me be revealed?" Praise be to God that thou hast shared in tribulations with His loved ones. This is from God's bounty unto thee. If sorrow hath come upon you, joy was also witnessed and was with you. And

1 هو المؤلف بین القلوب

2 یا عزیز در این یوم غصن اکبر بحضور فائز و نامه شما را تلقاء وجه عرض نمود این آیات نورانی از سماء مشیت رحمانی نازل لتقرء و تفرح و تكون من الشاکرین لعمرالله کوثری در بیان قلم اعلی مستور که اگر عباد بقطره‌ئی از آن فائز شوند کل بحیات ابدی رسند و اگر بمشاهده لآلی مخزونه در آن فائز گردند هرآینه بلسان ظاهر و باطن بکلمه مبارکه قد اتی المقصود بسلطان مبین ناطق شوند

3 یا عزیز علیک بهاء الله ربّ العرش العظیم دخان جهل عباد را از شاطی بحر علم الهی محروم ساخته از حقّ بطلب دخان را بنور تبدیل فرماید تا بر قوه باصره عباد بیفزاید و کل مشاهده نمایند آنچه را که از برای آن از عدم بوجود آمده‌اند از قرار مذکور بر آنجنابهم صدمه ظالمین وارد در ضرر اولیای عیش شریک شده‌ئی طوبی لک بما ورد علیک فی سبیل الله ضرر عباد المعتمدين

4 قل الهی الهی قلت و قولک الحق لو لا البلیا فی سبیلک من این یظهر شأن عاشقیک و مشتاقیک و لو لا الرزایا فی حبک من این بین مقام مریدیک لله الحمد در بلایا با اولیا شریک شده‌ئی هذه من فضل الله علیک اگر حزن بر آنجناب وارد شد سرور هم مشهود و با تو بوده

he is an Afnan, M.H., upon him be My glory and My loving-kindness. Verily His mercy hath preceded and His grace hath encompassed. He is the Mighty, the All-Bountiful.

- 5 We make mention of the Afnans of the Sacred Tree and give them glad-tidings of special favors. Jinab-i-Fadl and Abdul-Karim, upon them be My glory, My loving-kindness and My mercy, have repeatedly mentioned the tribulations that befell in the cities of 'Ayn and Shin, and answers were repeatedly sent. In truth they strove with perfect steadfastness and love to establish truth and vanquish falsehood. Their reward is with God, the Protector, the Self-Subsisting. Verily we are God's and to Him we return.

و هو افنانى م ح عليه بهائى و عنايتى قد سبقت رحمته و احاط فضله انه هو العزيز الفضال

5 افنان سدره را ذكر مينمائيم و عنايات مخصوصه بشارت ميدهيم جناب فضل و عبدالكريم عليهما بهائى و عنايتى و رحمتى ذكر ضرر وارد در مدينه ع و شين را مكرر نموده اند و جوابهم مكرر رفت و فى الحقيقه بكمال استقامت و محبت بر احقاق حق و ازهاق باطل همت نمودند اجرهم على الله المهيمن القيم انا لله و انا اليه راجعون

BLIB_Or15716.023.17

BH02995

Date: 1307 ? [1889-1890]

- 1 He is the All-Witnessing, the All-Informed
- 2 The Day is come and the people are in manifest veils. The Truth hath appeared and creation is in great denial. The Light hath shone forth from the horizon of manifestation and mankind is in thick delusion. O concourse of men! The Lord of Destiny remembereth you from the direction of His Most Great Scene. Draw nigh and be not of them that hesitate. This is the Day of proof, were ye of them that know, and this is the Day of recognition, were ye of them that are certain. This is the Day whereon the Speaker of the Mount speaketh upon the throne of manifestation. Blessed is he who hath heard and believed, and woe unto every sinful denier.
- 3 O Husayn Baba, his honor Siyyid Taqi forwarded thy letter to the Most Holy Court where it attained the hearing of the Wronged One. Say: My God, my God! How can I remember Thee, after knowing that my remembrance befitteth not the court of Thy might nor ascendeth to the atmosphere of Thy holiness? I beseech Thee, O Thou the Purpose of the world and Beloved of the nations, by Thy Name through which Thou didst subdue the land and sea and illumined the hearts of creation, and by the power of Thy Pen and the influence of Thy Will, to assist Thy servants in Manshad to turn unto the path

1 هو الشاهد الخبير

2 قَدْ اَتَى الْيَوْمَ وَالْقَوْمُ فِي حِجَابٍ مُبِينٍ ، قَدْ ظَهَرَ الْحَقُّ وَانْخَلَقَ فِي انْكَارٍ عَظِيمٍ ، قَدْ اَشْرَقَ النُّورُ مِنْ اُفُقِ الظُّهُورِ وَالنَّاسُ فِي وَهْمٍ غَلِيظٍ ، يَا مَعْشَرَ الْبَشَرِ يَذْكُرْكُمْ مَالِكُ الْقَدَرِ مِنْ شَطْرِ مَنْظَرِهِ الْاَكْبَرِ اَقْبِلُوا وَلَا تَكُونُوا مِنَ الْمُتَوَقِّعِينَ ، هَذَا يَوْمُ الْبُرْهَانِ لَوْ اَنْتُمْ مِنَ الْعَارِفِينَ ، وَ هَذَا يَوْمُ الْعِرْفَانِ

3 لَوْ اَنْتُمْ مِنَ الْمُوقِنِينَ ، وَ هَذَا يَوْمٌ فِيهِ تَكَلَّمَ مُكَلَّمُ الطُّورِ عَلَى عَرَشِ الظُّهُورِ طُوبَى لِمَنْ سَمِعَ وَآمَنَ وَ وَيْلٌ لِكُلِّ كَفَّارٍ اَثِيمٍ ، يَا حُسَيْنَ بَابَا ، جَنَابِ سَيِّدِ تَقَى نَامِهَاتٍ رَا بِسَاحَتِ اَقْدَسِ اَرْسَالِ ثَمُودَ وَ بِاصْغَايِ مَظْلُومٍ فَائِزِ كُشْتٍ ، قُلْ اِلٰهِي اِلٰهِي كَيْفَ اَذْكُرُكَ بَعْدَ عَلَيَّ بِاَنَّ ذِكْرِي لَا يَلِيْقُ لِبَسَاطَةِ عَزِّكَ وَلَا يَرْتَفِعُ اِلَى هَوَاءِ قَدْسِكَ ، اَسْأَلُكَ يَا مَقْصُودَ الْعَالَمِ وَ مُحَبُّوبِ الْاُمَمِ بِاسْمِكَ الَّذِي بِهِ تَخْتَرَتِ الْبَرَّةُ

of guidance. Verily Thou art the Lord of the servants and Master of creation. O my Lord! Enable its learned ones to turn unto Thee and to turn away from all else besides Thee. Then send down upon them that which will draw them to the court of Thy might and the carpet of Thy nearness. O my Lord! They are Thy servants and Thy creation. Vain imaginings and idle fancies have prevented them from drawing nigh unto Thy Self-Subsisting Name. I beseech Thee by Thy Key wherewith Thou hast opened the doors of hearts, to transform their remoteness into nearness, their sorrow into joy, their ignorance into knowledge, and their darkness into light. Verily Thou art the Lord of the Manifestation and the Sovereign of the seen and unseen. I testify, O my God, to Thy power and might, and I acknowledge that which Thou hast sent down from Thy Most Exalted Pen in Thy Books. Ordain for me and for them that which will illumine us with the lights of the Daystar of Thy utterance, then preserve us from the promptings of self and passion, and adorn us with justice and the fear of God. Verily Thou art the Lord of all mankind and the Lord of the last and the first. There is none other God but Thee, the All-Merciful, the All-Bountiful.

وَالْبَحْرَ وَنَوَّرَتْ بِهِ أَفْتَدَةَ الْخَلْقِ وَبَقْدَرَةِ قَلْبِكَ
وَنُفُوذِ مَشِيَّتِكَ أَنْ تُؤَيِّدَ عِبَادَكَ فِي الْمُنْشَادِ عَلَيَّ
التَّوَجُّهُ إِلَى سَبِيلِ الرِّشَادِ إِنَّكَ أَنْتَ مَوْلَى الْعِبَادِ وَ
مَالِكُ الْإِبْجَادِ ، أَيْ رَبِّ وَفَقَّ عَلَمَائِهَا عَلَيَّ الْإِقْبَالِ
إِلَيْكَ وَالْإِعْرَاضِ عَنْ دُونِكَ ثُمَّ أَنْزَلَ عَلَيْهِمْ مَا
يَجْذِبُهُمْ إِلَى سَاحَةِ عِزَّتِكَ وَبَسَاطَةِ قُرْبِكَ ، أَيْ
رَبِّ هُمْ عِبَادُكَ وَخَلْقُكَ قَدْ مَنَعَتْهُمْ الْأَوْهَامُ وَ
الظُّنُونُ عَنِ التَّقَرُّبِ إِلَى اسْمِكَ الْقَيُّومِ ، أَسْأَلُكَ
بِمِفْتَاحِكَ الَّذِي بِهِ فَتَحْتَ أَبْوَابَ الْقُلُوبِ أَنْ تَبْدِلَ
بَعْدَهُم بِالْقُرْبِ وَحُزْنَهُمْ بِالسُّرُورِ وَجَهْلَهُمْ بِالْعِلْمِ وَ
ظُلُمَتِهِمْ بِالنُّورِ إِنَّكَ أَنْتَ مَالِكُ الظُّهُورِ وَسُلْطَانُ
الْغَيْبِ وَالشُّهُودِ ، أَشْهَدُ يَا إِلَهِي بِقُوَّتِكَ وَقُدْرَتِكَ
وَأَعْتَرِفُ بِمَا أَنْزَلْتَهُ مِنْ قَلْبِكَ الْأَعْلَى فِي كُتُبِكَ
قَدَرِي وَلَهُمْ مَا يُبَوِّرُنَا بِأَنْوَارِ نَبِيِّكَ ثُمَّ أَحْفَظُنَا
مِنْ شُؤْنَاتِ النَّفْسِ وَالْهَوَى وَزَيْنَا بِالْعَدْلِ وَ
التَّقْوَى ، إِنَّكَ أَنْتَ مَوْلَى الْوَرَى وَرَبُّ الْآخِرَةِ
وَالْأُولَى لَا إِلَهَ إِلَّا أَنْتَ الْمُسْتَفِيقُ الْكَرِيمُ .

LHKM2.304

BH03012

Date: 1307 ? [1889-1890]

- 1 In the Name of Him Who spoke upon Sinai from the Throne of Revelation!
- 2 This is a Book that speaketh the truth and bringeth glad tidings to the world through the Most Great Name, Who hath come from the horizon of power with the banners of verses and with manifest sovereignty. When the appointed time was come, He appeared with the truth and revealed that which was treasured in the knowledge of God and concealed from the eyes of them that are nigh. The affairs of men hindered Him not, nor did the oppression of such as denied the Day of Judgment frighten Him. Nothing escapeth His knowledge. He

1 بِسْمِ مَكَلَّمَ الطُّورِ عَلَى عَرْشِ الظُّهُورِ

2 كِتَابٌ يَنْطِقُ بِالْحَقِّ وَيُبَشِّرُ الْعَالَمَ بِالْأَسْمِ الْأَعْظَمِ
الَّذِي أَتَى مِنْ أَفْقِ الْأَقْتِدَارِ بِرَايَاتِ الْآيَاتِ وَ
بِسُلْطَانٍ مُبِينٍ فَلَمَّا أَتَى الْمِيقَاتِ ظَهَرَ بِالْحَقِّ وَاطْهَرَ
مَا كَانَ مَخْزُونًا فِي عِلْمِ اللَّهِ وَمُسْتَوْرًا عَنْ عِيُونِ
الْمُقَرَّبِينَ مَا مَنَعَتْهُ شُؤْنَاتِ الْبَشَرِ وَمَا خَوْفُهُ ظِلْمَ
الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ أَنَّهُ لَا يَعْزِيبُ عَنْ عِلْمِهِ
مِنْ شَيْءٍ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يَرِيدُ وَهُوَ
الْعَلِيمُ الْخَبِيرُ

doeth what He willeth and ordaineth what He pleaseth. He is the All-Knowing, the All-Informed.

- 3 O thou who gazeth upon the Countenance and standeth before the Throne! Hear thou the call of Him Who hath been wronged. He turneth toward thee from the precincts of the Prison and maketh mention of thee with verses that equal not the ornaments and treasures of the earth. The Tongue of Grandeur beareth witness to this from His exalted station. Thy letter was presented and one of My Branches read it. We answer thee as a token of grace from God, the Almighty, the All-Powerful.

3 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ وَالْقَائِمُ لَدَى الْعَرْشِ اسْمِعْ نِدَاءَ الْمَظْلُومِ أَنَّهُ أَقْبَلَ إِلَيْكَ مِنْ شَطْرِ السِّجْنِ وَذَكَرَكَ بِآيَاتٍ لَا تَعَادِلُهَا زَخَارِفُ الْأَرْضِ وَلَا كُنُوزُهَا يَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ فِي مَقَامِهِ الرَّفِيعِ قَدْ حَضَرَ كِتَابُكَ وَقَرَأَهُ أَحَدُ أَغْصَانِي أَجْبَنَاكَ فَضْلًا مِنْ لَدَى اللَّهِ الْمُقْتَدِرِ الْقَدِيرِ

- 4 We have heard thy call and that wherewith thou didst commune with God, the Lord of the Glorious Throne. Blessed art thou for having turned toward the horizon of Revelation, and for not having been hindered by the events of the world nor by the clamor of the nations who have violated God's Covenant and Testament, and have committed that which hath caused the Daysprings of Revelation to lament and the Spirit to wail in His glorious station.

4 قَدْ سَمِعْنَا نِدَائَكَ وَمَا نَاجَيْتَ بِهِ اللَّهَ رَبَّ الْعَرْشِ الْعَظِيمِ طُوبَى لَكَ بِمَا أَقْبَلْتَ إِلَى أَفْقِ الظُّهُورِ وَمَا مَنَعَتْكَ حَوَادِثُ الْعَالَمِ وَلَا ضَوْضَاءُ الْأُمَمِ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ وَمِيثَاقَهُ وَارْتَكَبُوا مَا صَاحَ بِهِ مَشَارِقُ الْوَحْيِ وَنَاحَ بِهِ الرُّوحُ فِي مَقَامِهِ الْكَرِيمِ

- 5 We beseech God, blessed and exalted be He, to aid thee and to assist thee with the hosts of utterance, and to protect thee from the oppression of such as have cast the Command of God behind their backs, following the ways of the ignorant ones. When thou art blessed to hear My call and read My Tablet, say:

5 نَسْتُلِ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُؤَيِّدَكَ وَيَمْدِّكَ بِجُنُودِ الْبَيَانِ وَيَحْفَظَكَ مِنْ ظَلَمِ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ وَرَأَاهُمْ بِمَا اتَّبَعُوا سُنَنَ الْجَاهِلِينَ أَنْكَ إِذَا فَزْتَ بِاصْغَاءٍ نِدَائِي وَقَرَأْتَ لَوْحِي قُلْ

- 6 "My God, my God! Praise be to Thee for having guided me unto Thy path, illumined my heart with the light of Thy knowledge, and caused me to hear Thy sweet call as it was raised betwixt earth and heaven, and shown me the traces of Thy Pen in the world of creation. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy grace. I beseech Thee not to deprive me of that which Thou hast ordained for Thy chosen ones and Thy loved ones. Then write down, O my God, that which will aid me in all the worlds of Thy worlds and will profit me through Thy bounty and generosity. Verily, Thou art the All-Bountiful, the Most Generous. There is none other God but Thee, the Mighty, the All-Knowing, the All-Wise."

6 اَللّٰهُمَّ اَللّٰهُمَّ لَكَ الْحَمْدُ بِمَا هَدَيْتَنِيْ اِلَى صِرَاطِكَ وَنَوَّرْتَ قَلْبِيْ بِنُورِ مَعْرِفَتِكَ وَاسْمَعْتَنِيْ نِدَائِكَ الْاَحْلَى اِذَا ارْتَفَعَ بَيْنَ الْاَرْضِ وَالسَّمَاءِ وَارَيْتَنِيْ اَثَارَ قَلَمِكَ فِيْ نَاسُوتِ الْاَنْشَاءِ اَيُّ رَبِّ تَرَانِيْ مُقْبِلًا اِلَيْكَ وَمُتَمَسِّكًا بِحَبْلِ فَضْلِكَ اسْتَلِكْ اَنْ لَا تُخَيِّبَنِيْ عَمَّا قَدَّرْتَهُ لِأَصْفِيَائِكَ وَاَوْلِيَائِكَ ثُمَّ اَكْتُبْ يَا اَللّٰهُ مَا يُؤَيِّدُنِيْ فِيْ كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ وَيَنْفَعُنِيْ بِجُودِكَ وَكَرَمِكَ اَنَّكَ اَنْتَ الْفَضْلُ الْكَرِيمُ لَا اِلَهَ اِلَّا اَنْتَ الْقَوِيُّ الْعَلِيمُ الْحَكِيمُ

- 7 We counsel thee to observe wisdom in all circumstances, lest the clamor of such as observe and deny be raised. Verily, we are God's, and to Him shall we return.

7 اَنَا نُوَصِّيكُ بِالْحِكْمَةِ فِيْ كُلِّ الْاَحْوَالِ لئَلَّا تَرْتَفِعَ ضَوْضَاءُ الَّذِينَ يَنْظُرُونَ وَيَتَكْرَهُونَ اَنَا اللَّهُ وَاَنَا اِلَيْهِ رَاجِعُونَ

BH03062

*Lauh-i-Amvaj (Tablet of the Waves)**To: Baha'is of Alexandria et al.**Date: 1307 ? [1889-1890]*

- 1 He is the Bearer of Glad-Tidings, the Compassionate, the All-Bountiful. 1 هو المبشر المشفق الكريم
- 2 Today the Mother Book proclaims before the faces of all parties the remembrance of the beginning and the end. In truth, these are days the like of which have never been seen before nor shall be seen again. Blessed are those souls whom the chains of the people did not prevent from the Truth - they stand firm upon the path and are adorned with trustworthiness and righteousness, which are among the requirements of the fear of God. 2 امروز امّ الکتاب امام وجوه احزاب ذکر مبدء و مآب میفرماید فی الحقیقه ایام ایامیست که شبه و مثل نداشته و ندارد طوبی از برای نفوسیکه زماجیر قوم ایشانرا از حق منع ننمود بر صراط قائمند و بامانت و دیانت که از شرائط تقوی الله است مزین
- 3 His honor [Abdallah], upon him be My glory and loving-kindness, has turned towards the regions of the friends and, with perfect seeking and excellent entreaty, has beseeched from the heaven of grace and bounty for each one that which is the cause and reason for eternal mention and everlasting praise. Therefore the ocean of utterance with the waves of proof and grace of the Desired One of all worlds has appeared - each wave speaking a remembrance. 3 جناب [عبدال۹] علیه بهائی و عنایتی قصد جهات اولیا نموده و با طلب کامل و استدعای فاضل از سماء فضل و عطا از برای هر یک مسئلت نموده آنچه را که سبب و علت ذکر ابدی و ثناء سرمدست لذا بحر بیان بامواج برهان و فضل مقصود عالمیان ظاهر
- 4 The first wave proclaims: O concourse of friends! You are present in days whose mention adorns most of the books of the world. Today you must appear with the light of unity in such wise that all the world, from East to West, may be illumined by that light. 4 هر موجی بذکری ناطق موج اول میفرماید یا معشر الأولیاء بایامی فائزید که اکثر کتب عالم بذکرش مزین امروز باید بنور اتحاد بشائی ظاهر باشید که جمیع عالم از شرق و غرب بآن نور منور گردد
- 5 And the second wave proclaims: O people! The goodliest vesture in the sight of God in this day is trustworthiness. All bounty and honor shall be the portion of the soul that arrayeth itself with this greatest of adornments. 5 و موج دوم میفرماید یا قوم امروز احسن طراز عندالله امانت است فضل و عطا از برای نفسیکه باین زینت کبری مزین گشته
- 6 And the third wave proclaims: Blessed are ye, O people of Baha! It behooveth you to manifest that whereby His Essence will be sanctified from similitudes and likenesses, and His Reality purified from what hath been said and related. 6 موج سوم میفرماید روحاً لکم یا اهل البهآء لکم ان تظهروا بما یثبت به تقدیس ذاته عن المثل و الأمثال و تنزیه کینوتته عما قیل و قال
- 7 And the fourth wave proclaims: O concourse of the loved ones! Set aside that which degradeth you and take up that which exalteth you through this Name whereby the fragrance of God, the Mighty, the Supreme, the Self-Subsisting, hath wafted. 7 موج چهارم میفرماید یا معشر الأحباب ضعوا ما ینزلکم و خذوا ما یرفعکم بهذا الاسم الذی به هاج عرف الله المقتدر المهیمن القیوم
- 8 Glory be unto Thee, O my God, my Lord and my Support! Protect Thy friends from the evil of Thine enemies, then assist 8 سبحانک یا الهی و سیدی و سندی احفظ اولیائک من شر اعدائک ثم انصرهم یجنود

them with the hosts of Thy power and Thy sovereignty, then make their every deed a lamp amidst the deeds of those on earth, that darkness may be changed to light. Verily Thou art the Master of Revelation and the Ruler on the Day of Resurrection. There is none other God but Thee, the Truth, the Knower of the unseen.

BRL_TRUST#01x, COC#2013x, BLO_PT#144, HURQ.BH69

قدرتک و سلطانتک ثم اجعل کلّ عمل من
اعمالهم سراجاً بين اعمال من في ارضک لتبدل
الظلمة بالنور انتک انت مالک الظهور والحاکم
في يوم التشور لا اله الا انت الحق علام الغيوب
=

PR05.042a-044b, BN_suppl.1753.075-076,
BRL_DA#132, COMP_TRUSTP#01x,
MJMM.362, DWNP_v1#10-11 p.001-
002x, DRD.184, AKHA_123BE #09 p.a,
OOL.B024

BH03059

To: *Haji Mirza Muhammad Yazdi Alaqihband*

Date: 1307 ? [1889-1890]

1 He is the Expounder, the All-Knowing, the All-Wise.

1 هو المبین العليم الحکیم

2 Praise be to God, Who, through the sovereignty of His Will, created the Israfa'el of utterance and bade him sound the trumpet and he is none other than My Most Exalted Pen. Thereupon were the heavens and the earth transformed, and men and women were struck with dread, save such as God, the Lord of all lords, hath willed. Then, when the pearls of knowledge and wisdom shone forth from the treasures of the Pen of God, the Lord of creation, the seas were stirred, the fragrance of power was wafted abroad, the mountains passed away, the mysteries were revealed, and they that were in their graves arose. Thus hath the decree and the judgment gone forth from God, the Ordainer, the Chooser.

2 الحمد لله الذى خلق بسلطان ارادته اسرافيل البيان
وامره ان ينفخ فى الصور وهو قلبى الاعلى اذا
انقلب السّموات والأرض وانصعقت العباد و
الاماء الا من شاء الله ربّ الارباب فلما ظهرت
لالى العلم والحكمة من خزائن قلم الله مولى البرية
ماجت البحار وهاج عرف الاقتدار ومرت
الجبّال وظهرت الأسرار وقام من فى القبور
كذلك قضى الأمر والحكم من لدى الله الأمر
المختار

3 And blessings and peace rest upon the Hands of His Cause and the Words of His Book. We bear witness that they are of the people of Baha and the companions of the Crimson Ark which My Herald foretold by a command from God, the Lord of the Day of Return.

3 والصّلاة والسّلام على ايدى امره و كلمات كتابه
نشهد أنّهم من اهل البهاء واصحاب السفينة الحمراء
التي ذكرها مبشّر امرأ من لدى الله مالک يوم
المآب

4 O Muhammad, upon thee be My Glory [Baha] and My loving-kindness! He who appeared before My face and soared in My atmosphere and drank the choice wine of reunion from the hand of My bounty hath made mention of thee. We make mention of thee through this mention at whose appearance all

4 يا محمد عليك بهائى وعنايتى قد ذكرتک من حضر
امام وجهى و طار فى هوائى و شرب رحيق
الوصال من يد عطائى ذكرتک بهذا الذكر الذى اذ
ظهر خضعت الأذکار والأسرار والأنوار ونطق
لسان العظمة فى السّجن الأعظم البيان لله مالک

mentions and mysteries and lights did bow down in submission, and the Tongue of Grandeur did speak forth in the Most Great Prison: "Expression belongeth unto God, the Lord of the Sacred Place and Station!" Blessed art thou in that thou didst follow guidance from God and didst turn unto Him when most of the servants turned away. We praise God, exalted be He, in that He aided thee to acknowledge that which He hath sent down in the Sacred Scrolls and Books and Tablets.

- 5 Take hold of the Book of God with a strength from Him, then make mention to the servants at all times. Say: O people! Fear ye God and deny not the Truth and His sovereignty. Turn with radiant faces unto God, the Revealer of verses. Blessed is the servant who did glorify on My behalf the remnant of the family of the martyrs in the Land of Ya and who performed that which is befitting in this blessed, mighty, and luminous Day.
- 6 Say: My God, my God! Praise be unto Thee for having remembered me in the prison of 'Akka and for having sent down unto me that which did solace the eyes of Thy chosen servants. I beseech Thee to assist me in the service of Thy Cause and to enable me to do that which befitteeth these days. Verily Thou art powerful over whatsoever Thou wilt and within Thy grasp are the reins of all who are in the heavens and on earth.

المشعر والمقام طوبى لك بما اتبعت الهداية من
لدى الله واقبلت اذ اعرض اكثر العباد نحمد الله
تعالى بما ايدك على الاقرار بما انزله فى الصحف
والزبر والاولواح

5 خذ كتاب الله بقوة من عنده ثم ذكر العباد فى
الليالى والايام قل يا قوم اتقوا الله ولا تنكروا
الحق و سلطانه اقبلوا بوجوه نوراء الى الله منزل
الايات طوبى لعبد كبر من قبل على بقية آل
الشهداء فى ارض اليا و عمل بالمعروف فى هذا
اليوم المبارك العزيز النوار

6 قل الهى الهى لك الحمد بما ذكرتنى فى سجن عكا
وانزلت لى ما قررت به عيون عبادك الاخيار
اسئلك ان تؤيدنى على خدمة امرى وتوفقنى
على ما ينبغى لهذه الايام انك انت المقتدر على
ما تشاء وفى قبضتك زمام من فى الارضين و
السموات

BLIB_Or15728.106, BLIB_Or15734.1.024

BH03155

To: *Amatullah Sahib et al.*

Date: 1307 ? [1889-1890]

- 1 He is the All-Bountiful, the All-Generous
- 2 O My handmaiden! O companion! Today the world of existence is perfumed with the fragrant breezes of divine revelation, and the realm of the seen and unseen is illumined by the light of the Day-Star of manifestation. Blessed are the leaves of the Divine Lote-Tree who have attained to the lights of this Day and acted according to what is befitting. Happy are they!
- 3 O Fatimah! This Wronged One hath turned toward thee from the precincts of the prison. Give thanks unto thy Lord for this great bounty and this wise remembrance. We beseech God to make the leaves steadfast in His Cause in such wise that the

1 هو الفضال الكريم

2 يا امتى يا صاحب امروز از نفحات وحى الهى
عالم وجود معطر و از انوار نير ظهور عالم ملك
و ملكوت منور طوبى از براى ورقات سدره كه
بانوار يوم فائز شدند و بما ينبغى عامل هنيئا لهم

3 يا فاطمه اينظلم از شطر سجن بتو توجه نموده
اشكرى ربك بهذا الفضل العظيم و هذا الذكر
الحكيم از حق ميطلبم اورا قرا مستقيم فرمايد بر

winds of discord from the people of dissension may not tear them away or sever them from the Tree.

امرش بشأنیکه اریاح شقاق اهل نفاق ایشانرا
نرباید واز سدره قطع نکند

- 4 O Jewel! At this moment, from the Treasury of divine favor, this goodly word hath appeared - take hold of it with the power and sovereignty that is from Him, and be thou among the thankful in the days of thy Lord, the Forgiving, the Generous.

4 یا گوهر یاسمت در اینخین از خزینہ عنایت الہی
کلمہ طیبہ ظاہر خذیہا بقوۃ من عندہ و سلطان
من لدنہ و کونی من الشاکرات فی ایام ربک
الغفور الکریم

- 5 O Zahra! The expanse of the world is illumined by the light of godliness. The hosts of God this day are goodly deeds and praiseworthy character traits, and the commander of these hosts is the fear of God. Blessed is the handmaiden who hath held fast to the cord of godliness and acted according to what she was bidden in the Book of God, the All-Knowing, the All-Wise.

5 یا زہرا عرصہء عالم بنور تقوی منور جنود حق
الیوم اعمال طیبہ و اخلاق مرضیہ بودہ و سردار
آن جنود تقوی اللہ طوبی لأمة تمسکت بحبل
التقوی و عملت ما امرت بہ فی کتاب اللہ العلیم
الحکیم

- 6 O Rabab! Today the true rebab is warbling through the movement of the divine finger - its melody giveth life and reneweth the soul. However, an ear worthy of hearkening to this melody is as rare as red sulfur. We beseech God to cause His handmaidens to attain unto the hearing of this call. Verily, He hath power over all things.

6 یا رباب امروز رباب حقیقی بحرکت اصبع
ربانی مغرّد آوازش جان بخشد و روانرا تازه
نماید ولکن گوشیکہ لایق اصغای این آواز
است بمثابہء کبریت احمر کمیاب از حق میطلبیم
کنیزان خود را باصغای این ندا فائز فرماید آنہ
علی کل شیء قدیر

- 7 O Khadijah! Reflect upon Khadijah of a former time. Neither wealth nor property, neither blame nor persecution prevented her from God. She sacrificed her life and gave freely of her wealth. This is the station of that blessed leaf in the divine paradise.

7 یا خدیجہ در خدیجہء زمان قبل تفکر نما دولت و
ثروت و ملامت و اذیت او را از حق منع ننمود
جان فدا نمود و ثروت نثار کرد اینست مقام
ورقہء مبارکہ در فردوس الہیہ

- 8 O Kawkab, My handmaiden! Praise be to God that thou hast attained unto the mention of the Lord of all mention. We counsel thee and all handmaidens to observe supreme chastity and the most great purity, and to that which will exalt your mention and your names amongst the servants and the loved ones. The glory from Us be upon My servants and My loved ones, and upon the Hands of My Cause whom God hath made the guides of His creation in His realm and the lamps of His Cause in His lands. Verily, He is the All-Bountiful, the Compassionate, the Mighty, the Great.

8 کوکب ای کنیز من الحمد للہ بذکر مالک اذکار
فائز شدی تو و کنیزان طراً را وصیت مینمائیم
بعفت کبری و عصمت عظمی و بما یرفع
اذکارکن و اسمائکن بین العباد و اصحاب الوداد
البہاء من لدنا علی عبادی و اولیائی و علی ابادی
امری الذین جعلہم اللہ ہدایہ خلقہ فی مملکتہ و
مصایح امرہ فی بلادہ آنہ هو الفضل المشفق
العزیز العظیم

INBA18:295, BLIB_Or15695.105

BH03093*To: Jalal Sayyah**Date: 1307 ? [1889-1890]*

He is God, exalted be His station, the Glory and the Power!

Praise sanctified from mention and utterance befitteth the Goal of all contingent beings, Who through a single drop from the ocean of His bounty brought the world of existence into being, and adorned absolute nothingness with the ornament of being. He is the One with power before Whose might the tongues of all created things bear witness, and in the presence of Whose revelations of grandeur all are found submissive. Glorified be His might, glorified be His majesty, and glorified be His dominion. There is no God but Him. Blessings and peace be upon His Beloved, through Whom the celestial spheres were created and through Whom appeared the hidden and treasured mysteries concealed within the ocean of His knowledge, exalted be He, and upon His family and companions, whom He made lamps of guidance among the servants and standards of His signs throughout all lands - blessings whose fragrance shall never cease and whose light shall never set.

And now, thy letter was received. Praise be to God, the fragrance of love was wafted from it. Thou hast ever been remembered before the Wronged One and still art. We beseech God, the Lord of the throne and earth, and the Sovereign of the hereafter and this world, to assist you in His remembrance and praise and to open before your faces the doors of goodly deeds. Verily He is the Sender down of verses and the Revealer of clear proofs.

Jamal Effendi hath been adorned with praiseworthy and pleasing characteristics. We met with him several times. Praise be to God, he hath arisen to make good what was lost. Convey greetings to him from this Wronged One. We have counseled him with that which God hath counseled His servants in His perspicuous Book. God willing, from this good earth will spring forth good flowers. We beseech God to make him successful in all conditions in that which He loveth and is pleased with.

Convey greetings from the Wronged One to Kamal, and likewise to the mother and sister, upon whom be God's peace and loving-kindness. We beseech God to bring about circumstances that will be the cause of joy and gladness for all. The sister of Mirza is remembered before the Wronged One. We beseech

for her divine confirmation and assistance. Bounty is in God's hand, and loving-kindness is in His grasp and power. We beseech Him to ordain for His loved ones that which will bring joy to their eyes and gladness to their hearts. Verily He hath power over all things and is worthy to answer prayer.

The perfume did not arrive. God willing, another will be sent.

BH03172

To: Maryam (mother of Khadijih) et al.

Date: 1307 ? [1889-1890]

1 He is the Hearing, the Answering One!

1 هو السامع المجيب

2 O Maryam, upon thee be the Glory of God, the Lord of Eternity! Thou didst seek forgiveness from the heaven of divine will. Verily He hath forgiven thee, and at thy mention the ocean of forgiveness did surge. Blessed art thou for having turned unto God, hearkened unto His call, and attained unto His verses. Thy Lord is verily the Mighty, the Helper, the All-Knowing, the All-Wise.

2 یا مریم علیک بهاء الله مالک القدم از سماء
مشیت الهی طلب مغفرت نمودی آنه غفرک و
ماج عند ذکرک بحر الغفران طوبی لک بما اقبلت
الی الله و سمعت ندائه و فزت بآثاره ان ربک
هو المقتدر المؤید العليم الحکیم

3 We have desired to make mention of thy daughter who was named Khadijih, upon the pathway of thy Lord, the Forgiving, the Generous. O Khadijah! Remember thy Lord and say: "Praise be unto Thee, O Lord of Eternity, for having turned unto Thy handmaiden and remembered her with a remembrance whereby the hearts of them that are nigh unto Thee were attracted." O My handmaiden! Take My Book with a strength from Me and place thy trust in Him, then remember Him throughout the nights and days. Thus have We taught thee and commanded thee with that which shall be with thee in every world of the worlds of thy Lord, the Mighty, the Powerful.

3 و اردنا ان نذكر بنتک التي سميت بخديجه في بساط
ربک الغفور الکریم یا خديجه اذکری ربک و
قوی لک الحمد یا مالک القدم بما اقبلت الى
امتک و ذکرتها بذکر انجذبت به افئدة المقربين یا
امتی خدی کتابی بقوة من عندی و توکل علیہ
ثم اذکریه فی اللیالی و الايام کذلک علماک و
امرناک بما یكون معک فی کل عالم من عوالم
ربک المقتدر القدير

4 O My handmaiden, O Fatimih! Thou hast been mentioned before the Wronged One, and there hath been sent down for thee from the heaven of the generosity of the Lord of Eternity that whose fragrance shall not be cut off and whose traces the passage of centuries and ages shall not efface. It behooveth thee to say: "Praise be unto Thee, O God of existence and Lord of the seen and unseen, for having remembered me in Thy prison.

4 یا امتی یا فاطمه ذکرک نزد مظلوم مذکور و نازل
شد از برای تو از سماء کرم مالک قدم آنچه که
عرفش قطع نشود و طول قرون و اعصار محوش
نماید لک ان تقوی لک الحمد یا اله الوجود و
مالک الغیب و الشهود بما ذکرته فی سجنک اشهد
انک انت الفضال الغفور الکریم

I testify that Thou art the All-Bountiful, the Forgiving, the Generous.”

5 O Sahib! Thou hast been mentioned in the Most Holy Court and hast attained unto that for the recognition of which all have been brought from nothingness into being. Blessed is the handmaiden who hath attained and believed in God, the Lord of all worlds. And woe unto the handmaiden who hath turned away and been transformed into the likeness of her kind. Verily she is of the deniers in My perspicuous Book.

6 O Sultan! The All-Merciful maketh mention of thee with that which attracteth the hearts of the sincere ones. We have remembered thee and those who have believed in God, the One, the All-Informed. We beseech God, blessed and exalted be He, to draw you nigh unto Him in every world of His worlds and to ordain for you that whereby your names shall endure on a Tablet that hath shone forth from the horizon of the luminary of God's loving-kindness - the One, the Single, the Mighty, the Great.

7 And We make mention of My handmaidens there and give them the glad-tidings of this bounty that hath encompassed all created things and this remembrance that hath preceded all existing things. Verily He is the Mighty, the All-Compelling over all who are in earth and heaven.

5 یا صاحب ذکرت در ساحت اقدس مذکور و
فائز شدی بآنچه که کلّ از برای عرفان آن از
عدم بوجود آمده‌اند طوبی لأمة فازت و آمنت
بالله ربّ العالمین و ویل لأمة اعرضت و انقلبت
الی مثلها الا انها من المعروضات فی کلابی المبین

6 یا سلطان یذکرک الرحمن بما تنجذب بها افئدة
المخلصین انا ذکرناک و اللّائی آمن بالله الفرد
الخبیر نسئل الله تبارک و تعالی ان یقرّبک الیه
فی کلّ عالم من عوالمه و یکتب لکنّ ما تبقی به
اسمائک فی لوح لاح من افقه نیر عناية الله الفرد
الواحد العزیز العظیم

7 و نذکر امائی هناک و نبشّرنّ بهذا الفضل
الذی احاط الکائنات و هذا الذکر الذی سبق
الموجودات انه هو المقتدر المهیمن علی من فی
الأرضین و السموات

BLIB_Or15690.128, BLIB_Or15728.006,
BLIB_Or15728.058

BH03118

To: Aqa Mirza Ali Aqa

Date: 1307 ? [1889-1890]

1 In My Name, the Wronged One, the Stranger

2 Amidst the midst of tribulations We call upon the Lord of all beings and say: The wolves of abasement have surrounded Us from all directions - where is the light of Thy glory, O Thou Goal of them that know? And sorrows have encompassed Us - where is the lamp of Thy resplendent Name, O Thou Beloved of those in the heavens and on earth? Thou seest, O Goal of the world, what hath befallen Thy loved ones through the tyranny of Thine enemies - where is the sun of Thy justice, O Thou in Whose grasp is the dominion of the world and in

1 بسمی المظلوم الغریب

2 فی بحبوحه البایا ندعو مولی الوری و نقول
قد احاطتنا ذیاب الذلّة من کلّ الجهات این
نور عزّک یا مقصود العارفین و قد احاطتنا
الأحزان این سراج اسمک البهّاج یا محبوب
من فی السموات و الأرضین ترى یا مقصود
العالم ما ورد علی اولیائک من ظلم اعدائک این
شمس عدلک یا من فی قبضتک زمام العالم
و فی یمینک زمام کلّ امر حکیم ای ربّ

Whose right hand is the reins of every wise command? O Lord! Thou hearest the howling of the enemies and what they say in Thy days - where are the manifestations of Thy sovereignty, O Thou in Whose hands are the reins of all in the kingdom of command and creation and the affairs of the first and the last?

تسمع زماجير الأعداء و ما يقولون في أيامك
این ظهورات سطوتک یا من بیدک ازمه من
فی ملکوت الأمر و الخلق و امور الأولین و
الآخرین

3 O thou who gazest upon the Countenance! We have heard thy cry and have answered thee with this wondrous Tablet. If thou wouldst turn to Me with the ear of thine inmost nature, thou wouldst hear the lamentation of My heart and the crying of My soul at what hath befallen them that are nigh unto God.

3 یا ایها الناظر الى الوجه سمعنا ندائك اجیناک
بهذا اللوح البديع لو توجهت الى بسمع الفطرة لتسمع
حنين قلبي و ضجيج فؤادی بما ورد على المقرين

4 I beseech Thee, O Lord of the Kingdom of Names, by Thy Most Great and Most Glorious Name, to aid Thy loved ones to such steadfastness as no intimations of the ungodly who have cast behind them Thy proof and Thy testimony, clinging to the idle fancies of the heedless, shall prevent them. O Lord! Thou seest how the Light hath been prevented from its radiance, and the Sun from its brightness, and the Ocean from its waves, through what the hands of the oppressors have wrought. I beseech Thee, O Cleaver of the Dawn, by the Lamp which the tempestuous winds have surrounded, to send down upon Thy chosen ones and Thy trusted ones, from the heaven of Thy bounty and the clouds of Thy generosity, the rain of Thy mercy. Thou art, verily, the One Who hath power over whatsoever He willeth through Thy mighty and exalted Word. O Lord! Guide all the people of Thy earth to turn to the door of Thy pardon and the ocean of Thy forgiveness, then preserve them from their desires. Thou art, verily, the Mighty, the Dominant, the Powerful, the All-Compelling.

4 استلک یا مالک ملکوت الأسماء باسمک
الأعظم الأبهی بأن تؤید اولیائک علی استقامه
لا تمنعها همزات المشرکین الذین نذوا حجتک و
برهانک متمسکین بما عندهم من ظنون الغافلين
ای رب تری النور منع عن ضیائه و الشمس
عن اشراقها و البحر عن امواجه بما اکتسبت
ایدی الظالمین استلک یا فلق الصباح بالمصباح
الذی احاطته ارباح عاصفات بأن تنزل علی
اصفيائک و امنائک من سماء کرمک و سحب
جودک امطار رحمته انک انت المقتدر علی
ما تشاء بقولک العزیز العظیم ای رب وفق اهل
ارضک کلهم علی الرجوع الی باب عفوک و
بحر غفرانک ثم احفظهم من اهوائهم انک انت
المقتدر الغالب القوى القدير

5 When thou hearest the call from the horizon of tribulation, say: My God, my God! Praise be to Thee for having guided me unto Thy straight path and illumined my heart with the light of Thy merciful Name. I beseech Thee, O Bestower of bounties and the One manifest through the Most Great Name, not to disappoint me of that which Thou hast ordained for Thy steadfast servants. Thou art, verily, the All-Compelling, the Mighty, the All-Bountiful. There is none other God but Thee, the Ruler in the beginning and in the return.

5 انک اذا سمعت النداء من افق البلاء قل الهی
الهی لک الحمد بما هدیتنی الی صراطک المستقیم
و نورت قلبي بنور اسمک الرحیم استلک یا سابع
النعم و الظاهر بالاسم الأعظم ان لا تخيبنی عما
قدّرتہ لعبادک الثابتین انک انت المهیمن العزیز
الوهاب لا اله الا انت الحاکم فی المبدء و المآب

INBA18:388, ADM3#039 p.052x

BH03090

To: Haydar Qabl-i-Ali

Date: 1307 ? [1889-1890]

- 1 In My Name, the Manifest, the Luminous, the Holy, the Mighty, the All-Wise! 1 بِسْمِ الظَّاهِرِ الْبَاهِرِ الْمُقَدَّسِ الْعَزِيزِ الْحَكِيمِ
- 2 Praise be to the Desired One, whose verses have encompassed all things and whose evidences have adorned the ancient world with a new attire. In the midst of tribulation, the banner of "He doeth whatsoever He willeth" hath been raised aloft. Who hath the power to prevent Him from His purpose? 2 حمد حضرت مقصود را سزااست که آیاتش احاطه نموده و بیناتش جهان کهنه را بطراز جدید مزین داشته در بحبوحهء بلا علم یفعل ما یشاء مرتفع من یقدر ان یمنعه عن امره
- 3 O Haydar-'Ali! There can be no doubt that thy grief hath been for the sake of God and that thou hast expressed sorrow in view of the sorrows of the Wronged One. In this station, blessed art thou! For today neither the grief nor the joy of the world is acceptable, save grief in His grief and joy in His joy. 3 یا حیدر قبل علی شکی نبوده و نیست که حزن لوجه الله بوده و نظر بحزن مظلوم اظهار حزن نمودی در ایتمقام هنثاً لک چه که الیوم حزن و فرح عالم مقبول نه الا الحزن فی حزنه و الفرح فی فرحه
- 4 O thou who hast turned unto Me! We have named this prison the Most Great Prison, and assuredly this name was not given without cause. However, We have, as a token of Our grace - and verily, I am the All-Bountiful, the Most Generous - concealed its mysteries and future manifestations from the eyes of Our loved ones. 4 یا ایها المقبل این سخن را سخن اعظم نامیدیم و البتة این اسم بی جهت نبوده و لکن اسرار آن و ظهورات بعد آنرا از انتظار اولیا ستر نمودیم فضلاً من عندی و انا الفضال الکریم
- 5 Outwardly, no cause for imprisonment is evident, for the power of God, exalted be His glory, hath transformed it into the Most Exalted Paradise, despite the nose of the mighty one. In every corner He hath spread a carpet and raised a call. At first, the governor's palace was consumed by fire; the decree which that heedless ruler had sent concerning these wronged ones to this place perished along with the palace. The subsequent rulers, being unaware of the circumstances, knew not how to proceed, for neither the decree nor the previous ruler remained. The Cause of God, day by day, grew in elevation, and its power became manifest from every direction. In none of the prisons was such ascendancy witnessed, for this manifest injustice was visited upon those who circle round the Throne without any cause. Were the doubters to reflect on what hath come to pass, all would cling to the hem of the robe of certitude and turn unto the Supreme Horizon. Verily, the Cause is in His hands - He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the All-Praised. 5 و در ظاهر اسباب سخن بهیچوجه مشهود نه چه که قدرت حق جلّ جلاله او را بجنّت علیا تبدیل فرمود رغماً لأنف عزیز در هر گوشهائی از آن بساطی گسترد و ندائی مرتفع فرمود در اول امر سرایهء حکومت بنار مشتعل فرمانیکه حاکم غافل در بارهء این مظلومان باین شطر فرستاد مع سرایه بفنا راجع حکام بعد نظر بعدم اطلاع تکلیف را ندانستند چه که نه فرمان در دست بود و نه حاکم قبل امر الله یوماً فیوماً در علو و اقتدارش از هر جهتی ظاهر در هیچیک از سخنها باین قسم ارتفاع دیده نشد چه که من غیر جهت این ظلم واضح مبین بر طائفتان حول وارد اگر مریین در آنچه ظاهر شده تفکر نمایند کلّ باذیال ردای ایقان تشبث نمایند و بافق اعلی راجع گردند انّ الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید
- 6 The light shining from the heaven of My mercy and the fragrances of My utterance be upon thee and upon those whom

nothing whatsoever, no affair of any kind, hath prevented from God, the Lord of all worlds.

6 النور الساطع من افق سماء رحمتي ونفحات بياني
عليك وعلى الذين ما منعهم شيء من الأشياء و
لا امر من الأمور عن الله رب العالمين

BLIB_Or15690.130b, BLIB_Or15728.077

BH03131

To: *Mirza Hashim Khan*

Date: 1307 ? [1889-1890]

1 In My Name, Who standeth before all!

1 بسمي القائم امام الوجه

2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Protector, the Self-Subsisting. This is a Day wherein the treasures of the earth and its secrets have been revealed, and its tidings have been recounted before the Face. Thus hath the Tongue of Grandeur spoken as He walked in the most exalted station.

2 كتاب انزله المظلوم لمن آمن بالله المهيمن القيوم
هذا يوم فيه ظهرت كنوز الأرض واسرارها و
حدثت امام الوجه اخبارها كذلك نطق لسان
العظمة اذ كان يمشي في اعلى المقام

3 O thou who gazest upon the Face! Sorrows have encompassed Us by reason of that which hath befallen the Daysprings of submission and contentment in the land of Ya. We beseech God to aid the oppressors to turn unto Him and to repair to the gate of His pardon and bounty. Verily, He is the Almighty, the Exalted, the Unconstrained.

3 يا ايها الناظر الى الوجه قد احاطتنا الأحزان بما ورد
على مشارق التسليم والرضاء في ارض الياء نسل
الله ان يؤيد الظالمين على الرجوع اليه والانابة لدى
باب عفوه وعطائه انه هو المقتدر العزيز المختار

4 Say: O people of the Bayan! Fear ye the All-Merciful, then judge with fairness concerning that which hath appeared at this Station which God hath made the point round which circle them who are nigh unto Him from all eternity. Say: O people! That which was hidden in knowledge hath appeared, and He Who was promised in the Scriptures and Tablets hath come. Fear ye the All-Merciful, O people of creation, then approach with radiant faces and take hold of the Book of God with such strength that the might of them who have disbelieved in the Return shall not deter you. Thus have We sent down the verses and expounded them in truth and dispatched them unto thee that thou mayest rejoice and be of them who are thankful in the Mother Book.

4 قل يا ملاء البيان اتقوا الرحمن ثم انصفوا فيما ظهر
في هذا المقام الذي جعله الله مطاف المقرين في
ازل الأزال قل يا قوم قد ظهر ما كان مخزوناً
في العلم واتي من كان موعوداً في الصحف و
الألواح اتقوا الرحمن يا ملاء الامكان ثم اقبلوا
بوجوه نوراء وخذوا كتاب الله بقوة لا تمنعكم
سطوة الذين كفروا بالمآب كذلك انزلنا الآيات
وصرفناها بالحق وارسلناها اليك لتفرح وتكون
من الشاكرين في ام الكتاب

5 When thou hearest My call and drinkest the choice wine of My utterance, turn thy face toward the Kaaba of My Revelation and say: My God, my God! Praise be to Thee for having guided me and given me to drink and caused me to know Thee.

5 اذا سمعت ندائي وشربت رحيق بياني اقبل الى
كعبة ظهوري وقل الهى الهى لك الحمد بما
هديتني وسقيتني وعرفنتني اسئلك بآياتك
الكبرى و انوار وجهك من الأفق الأعلى و

I beseech Thee by Thy most great signs and by the lights of Thy countenance from the most sublime horizon, and by Thy Name through which Thou didst subdue the kingdom of names, to open before my face the doors of Thy grace and bounty, then send down upon me from the clouds of Thy generosity the rain of Thy munificence. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of the affairs of the first and the last. Thou art He Who, O my God, hath called Thyself the All-Bountiful; therefore Thou beholdest the poor one standing before the gate of Thy riches, and Thou hast called Thyself the All-Merciful; therefore Thou seest the sinner before Thy face. I beseech Thee to deal with me as befitteth Thy most excellent names and supreme attributes. Verily, Thou art the Bestower of gifts and the Omnipotent over what Thou willest. There is no God but Thee, the Almighty, the Exalted. Command and judgment are in the grasp of Thy power, O Thou Who art the Possessor of all being and the Ruler of all existence.

باسمک الذی به سخرت ملکوت الاسماء ان
تفتح علی وجهی ابواب فضلک و عطائک
ثم انزل علی من سحاب کرمک امطار جودک
انک انت المقتدر علی ما تشاء و فی قبضتک
زمام امور الاولین و الآخرين انت الذی یا الهی
سمیت نفسك بالکریم اذا ترى الفقیر قائماً لدى
باب غنائک و سمیت نفسك بالرحیم ترى
العاصی امام وجهک اسئلك ان تفعل بی ما
ینبغی لاسمائک الحسنی و صفاتک العلیا انک
انت واهب العطايا و المقتدر علی ما تشاء لا اله
الا انت المقتدر العزیز السلطان و الأمر و الحكم
فی قبضة اقتدارک یا مالک الامکان و المهیمن
علی الأكوان

BLIB_Or15728.107, BLIB_Or15734.1.025

BH03064

To: sister of Mirza Asadu'llah

Date: 1307 ? [1889-1890]

1 In the name of the faithful Friend!

1 بنام دوست باوفا

2 Today the key to the treasures of earth and heaven and the gates of guidance has been and is the Supreme Pen. Blessed is the eye that attains to the vision of its traces and the ear that is adorned with hearing its call.

2 امروز مفتاح خزائن ارض و سماء و ابواب
هدایت وری قلم اعلى بوده و هست طوبی از
برای بصیریکه بمشاهده آثار فائز و اذنیکه باصغاء
ندا مزین

3 O my handmaiden and my leaf! Your call has repeatedly been heard and the answer has likewise descended repeatedly from the heaven of loving-kindness. Give thanks to the Goal of the worlds that He has confirmed you and bestowed upon you that which the divines, men and women of the earth have been deprived and forbidden from, except whom God wills.

3 یا امتی و یا ورقتی ندای شما مکرر باصغاء فائز و
جواب هم مکرر از سماء عنایت نازل شکر کن
مقصود عالمیازا که ترا تأیید فرمود و عنایت نمود
آنچه را که علما و رجال و اماء ارض از آن ممنوع
و محروم الا من شاء الله

4 Say: O handmaidens, know ye the value of the days of God and His station. All divine Books have given and give glad tidings of it, and likewise the Prophets and Messengers. This Day has no likeness or parallel. The ocean of utterance is at all times surging in the realm of possibility, and sanctified pure

4 بگو ای اماء قدر ایام الله و مقامش را بدانید
جميع كتب الهی بآن بشارت داده و میدهد و
همچنین نبیین و مرسلین این یوم را شبه و مثل
نبوده و نیست بحر بیان در جمیع احیان در قطب

ears hear from its waves "The Truth has come." The attraction of the revelation of the Mount has encompassed all, and the rustling of the Divine Lote Tree has set ablaze the tree of Sinai.

امكان موج و آذان مقدسه طاهره از امواجش
قد اتى الحق اصفا مينمايد جذب ظهور طور را
احاطه نموده و حفيف سدره منتهى سدره سينا
را مشتعل کرده

- 5 Rejoice, O My handmaiden, in that the countenance of the Ancient One hath turned toward thee from His Most Great Prison, and mentioned thee in such wise that all things have been moved and drawn in their inmost reality.

5 افرح يا امتي بما توجه اليك وجه القدم من شطر
سجنه الأعظم و ذكرك بما طارت به الأشياء و
انجذبت في حقائقها

- 6 Say: My God, my God! Praise be to Thee for having guided me, caused me to hear, shown me, and made me know Thy Call, Thy verses, Thy laws and Thy commandments. I beseech Thee, O my Lord, by the choice wine of Thy Most Glorious Name whereby all on earth and in heaven were intoxicated, and by the pearls hidden in the shells of the ocean of Thy bounty, and by the lights shining and blazing from the horizon of the heaven of Thy utterance, to make this handmaiden of Thine in all conditions attracted to Thy verses, speaking Thy praise and arising to serve Thee. Verily Thou art the Powerful One to Whom all created things have testified and all contingent beings have confessed. There is no God but Thee, the Mighty, the Dominant, the All-Knowing, the All-Wise.

6 قولى الهى الهى لك الحمد بما هديتني واسمعتني و
اريتني و عرفتني ندائك و آياتك و احكامك و
اوامرك اى رب استلك برحيق اسمك الأبهى
الذى به اخذ السكر من فى الأرض و السماء
و باللائى المكنونة فى اصداق بحر فضلك و
بالأنوار المشرقة الساطعة من افق سماء بيانك
ان تجعل امتك هذه فيكل الأحوال منجذبة
بآياتك و ناطقة بثنائك و قائمة على خدمتك
انك انت المقتدر الذى شهدت به الكائنات و
اعترفت به الممكنات لا اله الا انت القوى الغالب
العليم الحكيم

- 7 His honor Salman attained to presence and meeting, and carried out on thy behalf what thou desired, and We testify that he attained to acceptance. Verily thy Lord is the Compassionate, the Mighty, the All-Loving.

7 جناب سلمان بحضور و لقا فائز و عمل من
جانبك ما اردته و نشهد انه فاز بالقبول ان
ربك هو المشفق العزيز الودود

- 8 The splendor from Us be upon thee and upon the handmaidens who have believed in God, the Lord of the ranks and hosts.

8 البهاء من لدنا عليك و على الاماء اللائى آمن
بالله مالک الصفوف و الجنود

BLIB_Or15715.180a

BH03091

To: Siyyid Ali Yazdi husband of Hubbiyyih father of Shawqangiz
Date: 1307 ? [1889-1890]

- 1 He is God, exalted be His station in bounties and favors
2 Praise be to God that His verses have encompassed the world and the manifestations of His grandeur have testified to His oneness. From the ocean of generosity He brought the world of existence into being and made manifest the path of guidance and error. Exalted be His dominion and His proof and

1 هو الله تعالى شأنه المواهب و الألفاظ
2 حمد خدا را كه آياتش عالم را احاطه نموده و
ظهورات عظمتش بر يگائيش گواهی داده از
بحر جود عالم وجود را موجود نمود و سبيل
هدايت و ضلالت را ظاهر نمود و القا فرمود
جل سلطانه و جل برهانه و عز بيانه و الصلوة

His utterance! And prayers and peace be upon Him through whom the fragrance of divine unity was diffused among the servants and the breezes of revelation were cut off from the lands, and upon His family and companions through whom the banner of divine knowledge was raised among the religions - prayers whose fragrance never ceases and whose end cannot be reckoned.

- 3 Your letter arrived and praise be to God it was adorned with the light of devotion, steadfastness and detachment. In truth, this is the station of the friends today, as you mentioned. We beseech God to assist all to that which befits His loved ones. Great joy was obtained from reading the letter. Previously it was intended to send to His Majesty the King of Iran, may God assist him, that which would testify to the trust and sincerity of this oppressed community. Glory be to God! Despite all having testified to the sanctity and purity of the intentions of this oppressed community, yet there occurred that which caused the Pen to lament and the ink to weep. Therefore the intention was changed and suspended, as despair resulted from the deeds that appeared.

- 4 We beseech God to bestow the reward of the righteous deed which you intended and to record it from the Supreme Pen in the Book of Deeds. It appears the traveler was also arrested. From this incident it becomes clear that there has appeared from its instigator that which is contrary to the world-adorning view of the government. However, this Oppressed One beseeches God for that which is the cause of the exaltation of the government and the advancement of the nation. Verily He is the Hearer, the Answerer. Convey greetings to the friends. All have been and are remembered. Peace and remembrance and glory be upon you and upon every steadfast and firm one.

و السلام على الذي به تضيوع عرف التوحيد بين العباد وانقطعت نفحات الوحي عن البلاد وعلى آله واصحابه الذين بهم نصب راية العرفان بين الأديان صلوة لا ينقطع عرفه ولا يحصى انتهائه

3 نامه آنجناب رسید الحمد لله مزین بود بنور توجه و استقامت و انقطاع فی الحقیقه امروز شأن اولیا اینست که ذکر نمودی از حقّ میطلبیم کل را تأیید فرماید بر آنچه سزاوار دوستان اوست از قرائت نامه فرح عظیم دست داد از قبل اراده بود خدمت حضرت سلطان ایران آیده الله ارسال شود آنچه که گواهی دهد بر توکل و اخلاص این حزب مظلوم سبحان الله مع آنکه کل گواهی داده اند بر تقدیس و تنزیه نوایای این حزب مظلوم مع ذلک وارد شد آنچه که قلم نوحه نمود و مداد گریست لذا اراده تبدیل شد و توقف نمود چه که از اعمالیکه ظاهر شده یأس حاصل

4 از حقّ میطلبیم اجر عمل مبرور را که آنجناب قصد نمودند عنایت فرماید و از قلم اعلی در دیوان عمل ثبت نماید از قرار معلوم سیاح را هم اخذ نمودند از این فقره چنین معلوم میشود که از آمرش ظاهر شده آنچه که منافی رأی جهان آرای دولت است ولیکن این مظلوم از حقّ میطلبد آنچه را که سبب علو دولت و سمو ملت است آنه هو السامع المجیب دوستان را سلام برسان کل مذکور بوده و هستند السلام والذكر والبهاء علیکم و علی کلّ ثابت مستقیم

BLIB_Or15726.075

BH11622

To: Zaynu'l-Muqarrabin

Date: 1307 ? [1889-1890]

1 He is the Dawning-Place from the heaven of grace!

2 O thou who hast turned unto My horizon and who hast held fast unto the cord of My loving-kindness! We beseech God to assist all His loved ones in that which hath dawned forth and shone resplendent from the horizons of the heavens of divine Tablets regarding the conditions of teachers. Praise be to God that in these days two deeds have become manifest from the loved ones of the lands of 'Ayn and Shin, and both have been crowned with acceptance and illumined with the light of His good-pleasure. The first was the manifestation of supreme oppression in such wise that [...] and they did not protest. Whatsoever they witnessed and heard they left to God, clinging in all conditions to gracious patience and sublime tranquillity. The second was their intercession on behalf of enemies before the princes. In truth, that which was manifested is accounted before God as the most excellent of deeds.

3 Now beseech ye God and supplicate Him that He may illumine them with the light of unity and concord, lest there appear from them that which would grieve the hearts of them that aid the Cause.

4 O Zaynu'l-Muqarrabin! This Wronged One beseecheth God to adorn the sovereign of Iran with the light of justice and fairness. In recent years his majesty's heart hath turned toward the oppressed ones. It is hoped that gradually the fruits thereof may emerge from the unseen into the visible realm, and from concealment into the arena of manifestation, inasmuch as this Wronged One hath loved and still loveth faithfulness, and hath desired to behold the realm of Iran as it behooveth. We beseech God to assist his majesty in that which He loveth and is pleased with.

5 As to what thou didst mention regarding the laws, God willing, they shall be sent hereafter. And concerning Ibn-i-Abhar and the means of his comfort, this matter is acceptable before God. The sun of permission hath dawned from the heaven of divine laws and ordinances. We beseech God, blessed and exalted be He, to make all his deeds as one remembrance, a pure deed, and a resplendent light, that the Lord may assist him with the hosts of wisdom and utterance throughout all possibility. Verily He is the Helper, the Strong, the Mighty, the Powerful.

1 هو المشرق من سماء الفضل

2 یا ایها المقبل الی افق و المتمسک بحبل عنایتی از حقّ میطلبم اولیا طراً را مؤید فرماید بر آنچه در شرایط مبلغین از آفاق سموات الواح الهی مشرق و لائح لله الحمد این ایام دو عمل از اولیای ارض عین و شین ظاهر و هر دو بعزّ قبول فائز و بنور رضا منور اول ظهور مظلومیت کبری بشأنیکه [...] شدند و تعرض نمودند آنچه را مشاهده و اصغا نمودند بحقّ گذاشتند در جمیع احوال بصبر جمیل و سکون جلیل متمسک ثانی شفاعت ایشان از اعدا در حضور امرا فی الحقیقه آنچه ظاهر شد از سید اعمال عندالله مذکور

3 حال از حقّ بطلبید و مسئلت نمائید که ایشانرا بنور اتحاد و اتفاق منور دارد لئلاّ یظهر منهم ما تتکدر به افئدة الناصرین

4 یا زین المظلوم از حقّ میطلبید سلطان ایران را بنور عدل و انصاف مزین نماید در سنین اخیره قلب آنحضرت بشطر مظلومین متوجه امید آنکه بتدریج نتیجه آن از غیب بشهود آید و از سرّ بعرضه ظهور جلوه نماید چه که این مظلوم وفا را دوست داشته و دارد و اراده نموده عرصه ایران را بما ینبغی مشاهده نماید نسل الله ان یؤید حضرت علی ما یحبّ و یرضی

5 اینکه در باره احکام ذکر نمودی لو شاء الله از بعد ارسال میشود و اما در باره جناب ابن ابهر و اسباب آسایش ایشان اینفقره لدی الله مقبول افتاب اذن از سماء احکام و اوامر الهی مشرق نسل الله تبارک و تعالی ان یجعل اعماله کلّها ذکراً واحداً و عملاً خالصاً و نوراً ساطعاً لینصر الرّبّ بجنود الحکمة و البیان فی الامکان انه هو المؤید القوى الغالب القدير

- 6 Glory and remembrance and praise be upon you both and upon My loved ones in that land and upon those who are with you and who have hearkened unto your words concerning this Most Great Announcement and this Straight Path.

6 البهَاء والذِّكْر والثناء عليكما وعلى اوليائى هناك
وعلى من معكما وسمع قولكما في هذا النّبأ العظيم و
هذا الصّراط المستقيم

OSAI_TC 27v-28r, YIA.199-200x

BH03092

Date: 1307 ? [1889-1890]

- 1 He is the Hearer, the Witness, the All-Knowing, the All-Informed
- 2 Praise be unto the one true God Who, through His Most Great Word, hath instilled love and affection between the hearts of His chosen ones, and illumined them with the light of unity and concord. This blessed Word hath in every age and Dispensation been mentioned by a name and manifested with fruit and effect. In one station it is the luminous, resplendent, adorned and speaking Tree whose roots are in the earth while its branches reach above the heavens. Blessed be the Lord Who hath desired naught from the dawning of the Sun of Manifestation save the unity of the hearts of humanity. Exalted be His will, established His sovereignty, perfected His proof, and completed His testimony. There is no God but Him. Blessings, praise, peace and glory be upon those who have arisen to serve His Cause and who have spoken His remembrance and praise amongst His servants. These are servants through whom the banner of divine unity was raised to the highest station and the standard of detachment was hoisted upon the loftiest heights.
- 3 O My Afnan! Upon thee be My glory and loving-kindness. Thy letter hath come before Our face and attained the honor of being seen and heard. We beseech God, blessed and exalted be He, to open before thy face the doors of grace and bounty, to protect thee from every oppressive ignorant one and from every illness and ailment, and to give thee to drink, from the hands of His Most Glorious Name, the Kawthar of healing. Verily He doeth as He willeth and in His grasp are the reins of all things. There is no God but Him, the All-Bountiful, the Most Generous.
- 4 When thou hast attained unto the Tablet of God and its effect, and drunk the choice wine of mystic knowledge from the

1 هو السّامع الشّاهد العليم الخبير

2 حمد خداوند يكما را لايق و سزاست كه بكمه
مباركه عليا مابين افتده و قلوب اوليا الفت بخشيد
و بنور اتفاق و اتّحاد منور داشت و اين كلمه
مباركه در هر كور و ظهور باسمى مذكور و بثمر
و اثرى ظاهر در يك مقام اوست سدره منوره
مشعشعه مزينه ناطقه كه اصلش در خاك و
فرعش فوق افلاك تبارك المولى الذى ما اراد
من تجليات نير الظهور الا تأليف افتدة الورى
تعالت ارادته و عمد سلطانه و تم برهانه و كلمت
حجته و لا اله غيره و الصلوة و الثناء و السلام
و البهَاء على الذين قاموا على خدمة امره و نطقوا
بذكره و ثنائه بين عباد اولئك عباد بهم نصبت
راية التوحيد على اعلى المقام و علم التجريد على
اعلى الأعلام

3 يا افنانى عليك بهائى و عنايتى قد حضر كتابك
امام الوجه و فاز بالمشاهدة و الاصغاء نسل الله
تبارك و تعالى ان يفتح على وجهك ابواب
الفضل و العطاء و يحفظك عن كل ظالم جاهل
و من كل داء و سقم و يسقيك من ابدى
اسمه الأبهى كوثر الشفاء انه يفعل ما يشاء و فى
قبضته زمام الأشياء لا اله الا هو الفضل الكريم

4 اذا فزت بلوح الله و اثره و شربت الرّحيق
العرفان من كأس بيانه قل الهى الهى ترانى قائماً

cup of His utterance, say: My God, my God! Thou seest me standing before the door of Thy grace, clinging to the hem of Thy bounty and generosity. I beseech Thee by the mysteries of Thy Cause which none knoweth save Thyself, to ordain for me from Thy Most Exalted Pen that which will profit me in all the worlds of Thy worlds and will exalt me through Thy Name. Verily Thou art the Self-Subsisting through Thy Command, the One Who standeth over all things through Thy sovereignty, the Manifest through Thy signs and the Hidden through Thy mysteries. There is no God but Thee, the Mighty, the All-Bestowing. The glory from Us be upon thee and upon My leaves and handmaidens and upon those who hearken unto thy word concerning the Cause of God, thy Lord, the Lord of the Day of Mutual Calling.

لدى باب فضلک و متشبّثاً بأذیال جودک و
کرمک استلک بأسرار امرک الذی ما اطلع
بها الا نفسك ان تقدّر لی من قلبک الأعلى ما
ینفعنی فیکلّ عالم من عوالمک و یرفعنی باسمک
انک انت القيوم بأمرک والقائم على کلّ شیء
بسلطانک و الظاهر بآیاتک و الباطن بأسرارک
لا اله الا انت العزيز الوهاب البهاء من لدنا
علیک و على اوراقی و امائی و على الذین یسمعون
قولک فی امر الله ربک مالک يوم التناد

BLIB_Or15724.099b

BH03258

To: Aqa Mirza Ahmad Nayrizi

Date: 1307 ? [1889-1890]

- 1 He is seated upon the throne of divine knowledge in the kingdom of utterance. 1 هو المستوى على عرش العرفان فيملكوت البيان
- 2 This is a Book which the Wronged One hath sent down unto him who hath turned unto God and attained His presence - the All-Compelling, the Self-Subsisting - and who hath faced the Dayspring of Revelation and responded when the Call was raised from the direction of God, the Lord of what was and what shall be. 2 کتاب اتزله المظلوم لمن اقبل و فاز الى الله المهيم
القيوم و اقبل الى مشرق الوحي و اجاب اذ ارتفع
النّداء من شطر الله مالک ما کان و ما يكون
- 3 O Ahmad-i-Mirza, hearken unto the Call from the direction of 'Akka: Verily, there is none other God but Me, the Single, the One, the Powerful, the Mighty, the Loving. We have remembered those who turned toward Us when the people turned away, and We have sent down unto them from the heaven of justice that which consoleth the eyes. 3 يا احمد بعد ميرزا اسمع النّداء من شطر عکا انه لا
اله الا انا الفرد الواحد المقتدر العزيز الودود انا
ذکرنا الذین اقبلوا اذ اعرض القوم و انزلنا لهم من
سماء العدل ما قرّت به العيون
- 4 Say: O people, be fair in what hath appeared in truth and follow not the sources of fancy and idle imaginings. Say: The proof hath been sent down and the fountain hath gushed forth and that which was hidden in God's knowledge, the Lord of existence, hath appeared. We have sent down the verses and manifested the clear proofs, as witnessed by honored servants 4 قل يا قوم انصفوا فيما ظهر بالحقّ و لا تتبعوا
مطالع الأوهام و الظنون قل قد نزل الدليل و
جرى السلسيل و ظهر ما کان مکنوناً فی علم
الله مالک الوجود انا انزلنا الآيات و اظهرنا
البينات يشهد بذلك عباد مکرمون الذین فازوا

who have attained the choice wine of steadfastness from God, the Lord of the seen and unseen.

- 5 Beware lest the affairs of the world sadden thee or the clamor of every heedless and veiled one frighten thee. Soar, O Ahmad, on the wings of detachment in the atmosphere of thy Lord's love, the Lord of creation. Verily thy Lord assisteth whom He willeth through His word "Be" and it is.
- 6 When thou hast drunk the choice wine of everlasting life from the hands of the bounty of the Lord of Names, say: O Creator of the heavens! I beseech Thee by Thy most great signs, and the manifestations of Thy sovereignty among all beings, and by Thy radiant and manifest light, and Thy firm and unshakeable Cause, to aid me to be steadfast in Thy Cause and to arise in Thy service. O my Lord! Thou knowest and seest that I have taken no helper for myself other than Thee, nor any supporter besides Thee. I beseech Thee, O Light of the world, by Thy Most Great Name through which the limbs of the nations trembled, to ordain for me from Thy Most Exalted Pen that which will draw me nigh unto Thee and cause me to enter the precincts of Thy glory. O my Lord! Thou seest the weak one clinging to the cord of Thy strength. I beseech Thee not to deprive him of what is with Thee. Verily Thou art the All-Forgiving, the Bountiful, and in Thy grasp are the reins of all who are in the heavens and on earth.
- 7 O Shafi', the sections were sent. We beseech God that He may deliver them. He is the Powerful, the Mighty.

برحیق الاستقامة من لدى الله مالک الغیب و الشهود

5 آیاک ان تحزنک شئونات العالم او تخوفک ضوضاء کلّ غافل محبوب طریا احمد بقوادم الانقطاع فی هواة محبة ربک مالک الابداع ان ربک يؤید من یشاء بقوله کن فیکون

6 اذا شربت رحیق البقاء من ایدى عطاء مالک الأسماء قل یا فاطر السماء اسئلك بآیاتک الکبریٰ و ظهورات سلطنتک بین الوری و بنورک الساطع المبین و امرک المحکم المتین ان تؤیّدنی علی الاستقامة علی امرک و القيام علی خدمتک اربّ تعلم و ترى انی ما اتخذت لنفسی دونک معیناً ولا سویک ناصرأ اسئلك یا نور العالم باسمک الأعظم الذی به ارتعدت فرائص الأمم ان تکتب لی من قلبک الأعلى ما یقرّبنی الیک و یدخلنی فی ساحة عزّک اربّ ترى الضعیف تمسک بحبل قوتک اسئلك ان لا تخیبه عما عندک انک انت الغفار الکریم و فی قبضتک زمام من فی السموات و الأرضین

7 یا شفیع قطعات ارسال شد از حقّ میطلبیم برساند اوست قادر و توانا

BLIB_Or15716.183

BH03279

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)*

Date: 1307 ? [1889-1890]

- 1 He is the Comforter, the All-Knowing, the All-Wise!
- 2 This is a day wherein the Tree of Utterance hath spoken at the heart of creation concerning that which hath appeared in the realm of origination and that which hath befallen its branches. Sorrows have encompassed Me by reason of your grief, as witnessed by the Divine Lote-Tree and its branches. Oceans of inner meanings have flowed from the Pen of Utterance, and

1 هو المعزّی العلیم الحکیم

2 هذا یوم فیہ نطقت شجرة البیان فی قطب الامکان بما ظهر فی الابداع و ما ورد علی افنانها قد احاطتني الأحران بحزنکم تشهد بذلك السّدره و اغصانها قد جرت بحار المعانی من قلم البیان و الآیات هنّ امواجها و ناحت حوریة البقاء فی الفردوس الأعلى و غادیة الأسحار هی عبراتها

the verses are their waves. The Maid of Heaven hath wailed in the most exalted Paradise, and the tears of dawn are her weeping. The heaven of existence hath changed by reason of what hath befallen it, and the redness visible on the horizon is its sighing.

قد تغيّرت سماء الوجود بما ورد عليها و الحمرة
الظاهرة في الأفق هي زفراتها

3 He is the Consoler, and He is the Comforter.

3 هو المسليّ و هو المعزّي

4 O My Afnan! Upon thee be the glory of God, His loving-kindness, His peace, His grace and His bounty. That honored and ascended handmaiden did, throughout the nights and days, cherish the desire to attain the presence and meet the Afnan. Her heart was yearning, her tongue speaking, her eyes watching, and her being waiting. However, God's irrevocable decree intervened and that which was inscribed in the Tablet was made manifest.

4 يا افناني عليك بهاء الله و عنايته و سلامه و فضله
و عطائه آن مخدّره محترمه متصاعده در ليالي و
ايام اراده حضور و لقاي افنان را داشت قلب
شايق و لسان ناطق و عين ناظر و وجود منتظر
ولكن قضاي مبرم الهى حایل شد و ما ثبت في
اللوّح ظاهر گشت

5 O My Afnan! This clay-coated world was not and is not worthy of pure, tender hearts and holy, gentle temples. Therefore, movement is more beloved than stillness, and ascension more excellent than remaining. Were God, exalted be His glory, to unveil the hidden mysteries even to the extent of a needle's eye, all would turn to Him and seek ascension. However, in accordance with the requirements of wisdom, they remain concealed. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Knowing, the All-Wise.

5 يا افناني اين عالم گل اندود لايق توقّف قلوب
صافيه رقيقه و هياكل مقدسه ناعمه نبوده و
نيست لذا حركت احب است از سكون و صعود
احسن من الوقوف اگر حق جل جلاله علي
قدر سم ابره اسرار مكتومه را كشف نمايد كل
باو توجه نمايند و طلب صعود كنند ولكن نظر
بمقتضيات حكمت ستر شد يفعل ما يشاء و يحكم
ما يريد و هو العليم الحكيم

6 We have revealed for her that which the riches of the world and the mention of all nations cannot equal. That which will bring solace to the eyes of her people and the handmaidens of the earth hath been ordained for her. We beseech God to send down upon her at all times a blessing from His presence and a mercy from His side. Verily, He is the All-Bountiful, the Most Generous, the Ever-Forgiving, the Most Merciful.

6 انا انزلنا لها ما لا تعادله ثروة العالم ولا ذكر الأمم
قد قدر لها ما قرّت به عيون اهلها و اماء الأرض
نسئل الله ان ينزل عليها في كل حين نعمة من
عنده و رحمة من لدنه انه هو الفضال الكريم و هو
الغفار الرحيم

7 We make mention of the son and console him with that which hath been sent down in the Tablet from God, the Almighty, the Powerful. Peace and glory be upon thee and upon him and upon those who are there, and upon all who are steadfast and firm.

7 و نذكر الابن و نعزيه بما نزل في اللّوح من لدى
الله المقتدر القدير السلام و البهاء عليك و عليه و
على الذين هناك و على كلّ ثابت مستقيم

INBA51:332

AFNAN.111x

BH03238

To: Muhammad Ali Qumi

Date: 1307 ? [1889-1890]

- 1 In My Name, through Whom the ocean of bounty surgeth before the faces of all peoples
- 2 God beareth witness that there is none other God but He, and that He Who hath come from the horizon of power with the banners of signs is verily the Dawning-Place of God's loving-kindness, the Lord of all worlds. Through the light of His utterance have earth and heaven been illumined, and the Speaker on Sinai hath been established upon the throne of Revelation. Thereupon did all things proclaim: "He Who was hidden in knowledge and inscribed by the Most Exalted Pen in the Books of God, the Mighty, the All-Praised, hath appeared." Beware lest ye prevent yourselves from drawing nigh unto Him, and beware lest the oppressors' might cause you to fear. Cast away today what the people possess and take what ye have been commanded by One All-Knowing, All-Wise.
- 3 Thy letter hath come before the Wronged One and achieved the honor of being heard, as a grace from God, the Lord of the Day of Judgment. We have heard thy call and have answered thee with that whose fragrance shall never cease to endure throughout the kingdom of earth and heaven. To this the Mother Book beareth witness on this wondrous Day. We love for Our loved ones to attain Our presence before the Throne and to stand before the Gate, but the oppressors have come between Us and them. To this every discerning soul beareth witness.
- 4 Say: My God, my God! Praise be unto Thee for having given me to drink the Kawthar of Thy utterance from the hand of Thy bounty, and for having made known to me Thy path and guided me to Thy gate which Thou hast opened to all in Thy earth and Thy heaven. I beseech Thee, O Thou in Whose grasp are the reins of all beings and in Whose right hand are the reins of all creation, by the penetrating power of Thy Word throughout all possibility, and by the authority of Thy most exalted Word in the kingdom of creation, and by Thy Most Great Name which hath caused the limbs of the nations to quake, to ordain for me the reward of one who hastened unto Thee until he arrived in the court of Thy might and heard the shrill voice of Thy Most Exalted Pen and Thy most sweet call. O Lord! Make me not deprived of what Thou hast ordained for Thy
- 1 بِسْمِ الَّذِي مَاجَ بِهِ بَحْرُ الْعَطَاءِ أَمَامَ وَجْهِ الْوَرَى
- 2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي آتَى مِنَ الْفَقْدِ الْاِقْتِدَارَ بِرَايَاتِ الْآيَاتِ أَنَّهُ هُوَ مُشْرِقُ عُنَايَةِ اللَّهِ رَبِّ الْعَالَمِينَ نُورُ بَيَانِهِ اشْرَقَتْ الْأَرْضُ وَالسَّمَاءُ وَاسْتَوَى مُكَلِّمُ الطُّورِ عَلَى عَرْشِ الظُّهُورِ إِذَا نَطَقَتِ الْأَشْيَاءُ قَدْ ظَهَرَ مِنْ كَانَ مَكُونًا فِي الْعِلْمِ وَمُسْطَوْرًا مِنَ الْقَلَمِ الْأَعْلَى فِي كُتُبِ اللَّهِ الْعَزِيزِ الْحَمِيدِ أَيَّاكُمْ إِنْ تَمْنَعُوا أَنْفُسَكُمْ عَنِ التَّقَرُّبِ إِلَيْهِ وَأَيَّاكُمْ إِنْ تَخَوَّفَكُمْ سَطْوَةُ الظَّالِمِينَ ضَعُوا الْيَوْمَ مَا عِنْدَ الْقَوْمِ وَخَذُوا مَا أَمَرْتُمْ بِهِ مِنْ لَدُنْ عَلِيمٍ حَكِيمٍ
- 3 قَدْ حَضَرَ كِتَابُكَ لَدَى الْمَظْلُومِ وَفَازَ بِالْأَصْغَاءِ فَضْلًا مِنْ لَدَى اللَّهِ مَالِكِ يَوْمِ الدِّينِ سَمِعْنَا نَدَائَكَ أَجْبَنَّاكَ بِمَا لَا يَنْقُطُ عَرْفُهُ بِدَوَامِ الْمُلْكِ وَالْمُلْكُوتِ يَشْهَدُ بِذَلِكَ أُمُّ الْكُتُبِ فِي هَذَا الْيَوْمِ الْبَدِيعِ أَنَا نَحْبُ حُضُورِ أَوْلِيَائِي أَمَامِ الْعَرْشِ وَقِيَامِهِمْ لَدَى الْبَابِ وَلَكِنَّ الظَّالِمِينَ حَالُوا بَيْنَنَا وَبَيْنَهُمْ يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ بِصِيرٍ
- 4 قُلْ الْحَمْدُ لِلَّهِ لَكَ الْحَمْدُ بِمَا سَقَيْتَنِي كَوْثَرَ بَيَانِكَ مِنْ يَدِ عَطَائِكَ وَعَرَّفْتَنِي صِرَاطِكَ وَهَدَيْتَنِي إِلَى بَابِكَ الَّذِي فَتَحْتَهُ عَلَيَّ مِنْ فِي أَرْضِكَ وَسَمَائِكَ أَسْأَلُكَ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْكَائِنَاتِ وَفِي يَمِينِكَ أَرْزَمَةُ الْمَمَكَّاتِ بِنُفُوزِ بَيَانِكَ فِي الْأَمْكَانِ وَبِاقْتِدَارِ كَلِمَتِكَ الْعَلِيَا فِي نَاسُوتِ الْإِنْشَاءِ وَبِاسْمِكَ الْأَعْظَمِ الَّذِي ارْتَعَدْتَ بِهِ فَرَائِصُ الْأُمَمِ بِأَنْ تَقْدِرَ لِي أَجْرَ مَنْ سَرَعَ إِلَيْكَ إِلَى أَنْ وَرَدَ فِي سَاحَةِ عَرْزِكَ وَسَمِعَ صَرِيرَ قَلْبِكَ الْأَعْلَى وَنَدَائِكَ الْأَحْلَى أَيْ رَبِّ لَا تَجْعَلْنِي مُحْرُومًا عَمَّا قَدَّرْتَ لِأَوْلِيَائِكَ وَأَصْفِيَائِكَ بِجُودِكَ وَكَرَمِكَ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ مَتَمَسِّكًا بِجَبَلِ فَضْلِكَ وَمَعْتَرِفًا بِمَا أَنْزَلْتَهُ فِي كِتَابِكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى

chosen ones and pure ones, through Thy bounty and generosity. I am Thy servant and the son of Thy servant, holding fast to the cord of Thy grace and acknowledging what Thou hast revealed in Thy Book. Thou art verily the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Bountiful, the Generous. There is none other God but Thee, the Almighty, the Ever-Forgiving, the All-Merciful.

ما تشاء لا اله الا انت الفيّاض الكريم لا اله الا
انت المقتدر الغفور الرحيم

BLIB_Or15695.093b

BH03183

To: Nargis Khatun Dhabih

Date: 1307 ? [1889-1890]

- 1 In the name of the Peerless Friend! Today is a victorious day, for the fragrance of the One Who conversed on Sinai is diffused therein. Blessed is the soul that hath attained unto His fragrance and been illumined by His light. 1 بنام دوست یگنا امروز روزیست پیروز چه که عرف ظهور مکلم طور در آن متضوع طوبی از برای نفسیکه بعرفش فائز شد و بنورش منور گشت
- 2 O leaves and handmaidens! Hold fast unto the Sacred Tree with such power and might that neither the oppression of the oppressors nor the turning away of the deniers shall be able to separate you therefrom. This blessed Day hath been mentioned in the presence of God and designated as the Day of God. Strive that ye may attain unto its fruits. Whoso attaineth thereunto hath attained unto everlasting life and eternal blessing. 2 یا اوراقی و امائی بسدره مبارکه تمسک نمائید بقدرت و قوتیکه ظلم ظالمین و اعراض معرضین قادر بر قطع و فصل نباشد این یوم مبارک عندالله مذکور بوده و بیوم الله موسوم گشته جهد نمائید شاید باثمارش فائز شوید هر نفسی بآن فائز شد بحیات ابدی و نعمت سرمدی فائز است
- 3 O My handmaidens and leaves! It is hoped that ye will be moved by the breezes of the will of God, exalted be His glory, and become detached and free from all else but Him. The days of the first and the last cannot compare with this Day, for the King of Manifestation is seated upon the throne of bounty before all faces. Blessed are the men and women who circle round it, who have taken their portion from this most great favor and received their share from the ocean of knowledge. 3 یا امائی و اوراقی امید آنکه باریاح اراده حق جلّ جلاله حرکت نمائید و از دوش فارغ و آزاد گردید ایام اولین و آخرین باین یوم معادله نمایند چه که سلطان ظهور امام وجوه بر کرسی جود مستوی طوبی از برای طائفین و طائفات که از این فضل اکبر قسمت بردند و از بحر عرفان نصیب برداشتند
- 4 O my handmaiden! My Name, upon him be My glory, sent thy letter to the Most Holy Court, and it attained unto the hearing of the Lord of Names. Blessed art thou for having attained unto that which most of the servants and handmaidens have not attained. Blessed be Tuba who hath attained unto My remembrance in My Most Great Prison and drunk the choice wine of utterance from the hand of the bounty of the Lord of 4 یا امتی اسمی علیه بهائی نامهات را بساحت اقدس فرستاد و باصغای مالک اسماء فائز گشت طوبی لک بما فزت بما لا فاز به اکثر العباد و الاماء طوبی لطوبی التي فازت بذکری فی سجنی الأعظم و شربت رحيق البیان من ید عطاء مالک القدم

eternity. We give her the glad-tidings of My loving-kindness and My mercy, which have preceded all who are in the heavens and on earth.

أَنَا نَبِّئُهَا بِعَنَائِي وَرَحْمَتِي الَّتِي سَبَقَتْ مِنْ فِي
السَّمَوَاتِ وَالْأَرْضِينَ

- 5 Convey My greetings to the handmaidens who have turned towards Me. By the life of God! There hath been sent down from My Most Exalted Pen for them that which shall never cease to be mentioned as long as the kingdom and the realm endure. This everlasting bounty is the cause and means of eternal life, and bounty in the first rank and station is that remembrance which is sent down from the Most Exalted Pen specifically for the servants and handmaidens. Happy are they that attain!

5 اِمَاءَ مَقْبَلَاتٍ رَا اِزْ قَبْلَ مَظْلُومِ تَكْبِيرِ بَرَسَانَ لَعْمَرِ
اللّٰهُ نَزَلَ لَهِنَّ مِنْ قَلْبِي الْاَعْلٰى مَا لَا يَنْفَدُ ذِكْرَهِنَّ
بِدَوَامِ الْمَلِكِ وَالْمَلَكُوتِ اَيْنَ مَائِدَةٍ اَبَدِيَّةٍ سَبَبِ
وَعَلَّتْ حَيَاتِ اَبَدِيَّةٍ وَمَائِدَةٍ دَر رَتْبَةٍ اَوَّلِي وَ
مَقَامِ اَوَّلِ ذِكْرِيست كه از قلم اعلی مخصوص عباد
و اماء نازل میشود هنيئاً للفائزين والفائزات

- 6 The glory from Us be upon thee, O My handmaiden, and upon those with thee, and upon every handmaiden who hath attained unto this glorious and wondrous Day.

6 الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ يَا اَمْتِي وَعَلَى مِنْ مَعَكَ وَ
عَلَى كُلِّ اُمَّةٍ فَازَتْ بِهَذَا الْيَوْمِ الْعَزِيزِ الْبَدِيعِ

INBA28:264, AVK2.181.09x, ASAT5.371x

BH03212

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

Date: 1307 ? [1889-1890]

- 1 He is the Manifest, and He is the Speaker.
- 2 Praise befitteth and is meet for the Lord of all desires Who, on the Day of Rising, through His most exalted Word, made manifest that which was hidden in breasts, the betrayal of eyes, and all concealed conditions. Through the power of the Most Exalted Pen He subdued all things, and through the potency of utterance He gave glad-tidings of the appearance of the Interlocutor of the Mount to all who dwell in the realm of possibility. He is the Speaker, He is the Pen, and He is the Tablet, despite every remote denier and every sinful opposer.
- 3 O Varqa! Upon thee be the loving-kindness of God, the Lord of all beings. Three petitions from thee were received, and for each a specific answer was sent down from the Most Exalted Horizon of grace. Say: Praise be unto Thee, O Lord of existence, and glory be unto Thee, O Sovereign of the seen and unseen, and bounty be unto Thee, O Thou in Whose grasp are the reins of all names, and unto Thee be grace and glory, O Lord of Varqa, his Helper and his Sustainer. We beseech God, exalted be He, to assist thee in that which We commanded

1 هُوَ الظَّاهِرُ وَهُوَ الْبَاطِنُ

2 حَمْدُ حَضْرَتِ مَقْصُودِي رَا لَاقِي وَ سَزَاسْتِ كِه
دَر يَوْمِ قِيَامِ بِكَلِمَةٍ عَلِيَا خَافِيَةٍ صَدُورِ وَ خَائِنَةٍ
اَعْيُنِ وَ شَتُونَاتِ مَسْتُورِهِ رَا ظَاهِرِ فَرْمُودِ بَاقْتَدَارِ
قَلَمِ اَعْلٰى جَمِيعِ اَشْيَاءِ رَا مَسْخَرِ نَمُودِ وَ بِنَفُوذِ بَيَانِ
مِنْ فِي الْاِمْكَانِ رَا بَظْهَرِ مَكْلَمِ طُورِ بَشَارَتِ دَادِ
اَوْسْتِ مَكْلَمِ وَ اَوْسْتِ قَلَمِ وَ اَوْسْتِ لَوْحِ رَغْمًا لِكُلِّ
مَنْكَرِ بَعِيدِ وَ كُلِّ مَعْرُضِ اِثْمِ

3 يَا وَرْقَاءَ عَلَيْكَ عَنَايَةُ اللَّهِ مَوْلَى الْوَرَى اِلَى حَيْنِ سَهْ
عَرِيضُهُ اِزْ تَوَرَسِيدِ وَ مَخْصُوصِ هَرِ يَكِ جَوَابِ اِزْ
شَطْرِ اَعْلَايِ فَضْلِ نَازِلِ قُلْ لَكَ الْحَمْدُ يَا مَالِكِ
الْوُجُودِ وَ لَكَ الْبَهَاءُ يَا سُلْطَانَ الْغَيْبِ وَ الشَّهَادَةِ
وَ لَكَ الْعَطَاءُ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْأَسْمَاءِ
وَ لَكَ الْفَضْلُ وَ الْبَهَاءُ يَا مَوْلَى الْوَرَقَاءِ وَ مَعِينَهُ وَ
مُدَّهُ نَسْتُلِ اللَّهَ تَعَالٰى اِنْ يُؤَيِّدَكَ عَلَى مَا اَمْرُنَاكَ
بِهِ فِي الْحُضُورِ اِنَّهُ هُوَ الْمَشْفِقُ الْعَطُوفُ الْغَفُورُ

thee during thy presence. Verily, He is the Compassionate, the Kind, the Forgiving.

- 4 'Aziz and Ruh are remembered through divine grace and are recipients of favor. In all conditions We have commanded and continue to command the friends to wisdom and utterance, and We beseech God to enable them to do that which He loveth and approveth. The Glory shining from the horizon of the heaven of My utterance be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of the mighty Throne and the exalted Seat.

- 5 O 'Aziz! God's might turned unto thee, and this is a word that hath appeared and continueth to appear from the mouth of Truth, exalted be His glory. Say: I testify that every mighty one prideth himself in standing before Thy gate and Thy mighty Message. O Spirit! The Spirit calleth out saying: "Here am I, O Lord of the world! I testify that Thou hast established Thyself upon the throne of manifestation and hast spoken that which the Mount spoke. I testify that Thou hast revealed Thyself and hast shone with Thy brilliant, resplendent light upon all in the world. I beseech Thee to make me known through Thy name and steadfast in Thy service. Verily, Thou art the Almighty, the Powerful."

4 عزیز و روح بفضل الهی مذکورند و بعنايت فائز در جميع احوال اوليا را بحکمت و بيان امر نموده و مينمائيم و نسلل الله ان يوفقهم على ما يحب و يرضى البهاء المشرق من افق سماء بياني عليك و على من معك و يحبك لوجه الله رب العرش العظيم و الكرسي الرفيع

5 يا عزيز عزّ الله بتو توجه نمود و آن كلمه نيست كه از فم حق جل جلاله ظاهر شده و ميشود قل اشهد ان كل عزيز يفتخر بالقيام لدى بابك و نبأك العظيم يا روح ان الروح ينادي ويقول لبيك يا مولى العالم اشهد انك استويت على عرش الظهور و نطقت بما تكلم به الطور اشهد انك اظهرت نفسك و تجليت بنورك الساطع اللّيع على من في العالم اسلك ان تجعلني معروفاً باسمك و قائماً على خدمتك انك انت المقتدر القدير

INBA19:082, INBA32:076

BH03282

To: Ibrahim

Date: 1307 ? [1889-1890]

- 1 He is the All-Seeing, the All-Perceiving, the All-Knowing, the All-Wise
- 2 O Ibrahim! Upon thee be the glory of this Most Great Announcement, whereby God hath fulfilled His promise and manifested His sovereignty, whereby He hath broken the seal of His choice sealed wine and revealed the mysteries of His hidden Name. Blessed is he who hath turned unto it, taken it, and drunk thereof in His Name, the All-Compelling, the Self-Subsisting.
- 3 O Ibrahim! Verily the Friend remembereth thee from this station, when He was set ablaze with the fire of the love of God

1 هو الشاهد الناظر العليم الحكيم

2 يا ابراهيم عليك بهاء هذا النبأ العظيم الذي به انجز الله وعده و اظهر سلطانه و به فك ختم رحيقه المختوم و ظهرت اسرار اسمه المكنون طوبى لمن اقبل و اخذ و شرب باسمه المهيمن القيوم

3 يا ابراهيم انّ الخليل يذكرک في هذا المقام اذ كان مشتعلاً بنار محبة الله التي تجلت بجذوة منها على

which was revealed by a spark thereof unto Moses, son of Imran, on the Mount of utterance. Thereby were hearts and souls drawn unto Him.

موسى بن عمران فى طور البيان بذلك انجذبت
الأفئدة والقلوب

- 4 Say: O people of the earth! Fear ye the All-Merciful, and oppose not Him through Whom the sincere ones have soared unto the Kingdom of Meeting, and the pure in heart unto the heaven of nearness and reunion. Exalted is this bounty which hath encompassed all existence, both seen and unseen.

4 قل يا ملأ الأرض اتقوا الرحمن ولا تعترضوا
على الذى به طار الموحدون الى ملكوت اللقاء و
المخلصون الى جبروت القرب والوصال تعالى هذا
الفضل الذى احاط بالوجود من الغيب والشهود

- 5 Say: Turn ye, O people, unto the horizon wherefrom hath shone forth the Sun of proof from God, the Almighty, the Glorious, the Best-Beloved. This is a Day wherein the veils have been rent asunder, the mysteries revealed, and that which was hidden in knowledge and concealed from eyes and sight hath been made manifest.

5 قل اقبلوا يا قوم الى افق منه اشرفت شمس البرهان
من لدى الله المقتدر العزيز الودود هذا يوم فيه
خرقت الأجباب وظهرت الأسرار وبرز ما كان
مكنوناً فى العلم ومستوراً عن الأبصار والعيون

- 6 Arise to serve the Cause of thy Lord, then speak amongst the servants with the signs of God, the Lord of what was and what shall be. We made mention of thee before with decisive verses, and We have now sent down unto thee that whereby the realities of all things are drawn and breasts are dilated.

6 قم على خدمة امر ربك ثم انطق بين العباد بآيات
الله رب ما كان وما يكون انا ذكرناك من
قبل بآيات محكمات وانزلنا لك فى هذا الحين ما
انجذبت به حقائق الأشياء وانشرحت به الصدور

- 7 Say: None hath any protection today save through this Cause, at whose appearance the books of the peoples bowed down in submission. Blessed are they who know. Blessed is he who hath heard and witnessed what God hath witnessed. And woe unto every perfidious denier who rejected God's proof and evidence, and committed that which caused the near ones to lament.

7 قل لا عاصم اليوم لأحد الا بهذا الأمر الذى اذ
ظهر خضعت له كتب القوم طوبى لقوم يعلمون
طوبى لمن سمع وشهد بما شهد الله وويل لكل مغفل
مردود الذين انكروا حجة الله وبرهانه وارتكبوا ما
ناح به المقربون

- 8 Take hold of the Book with strength and say: Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Possessor of existence. Thus have We sent down the verses unto thee once again, that thou mayest rejoice and arise to aid the Cause with wisdom and utterance. Verily thy Lord is the Helper, the Almighty, the Glorious, the Best-Beloved.

8 خذ الكتاب بقوة وقل لك الحمد يا مولى العالم و
لك الثناء يا مالک الوجود كذلك انزلنا لك
الآيات مرة اخرى لتفرح وتقوم على نصره الأمر
بالحكمة والبيان ان ربك هو المؤيد المقتدر العزيز
المحبوب

- 9 The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have acted according to that which they were bidden by God, the All-Compelling, the Self-Subsisting.

9 البهاء المشرق من افق سماء عنايتى عليك وعلى
الذين عملوا بما امروا به من لدى الله المهيمن القيوم

INBA51:510, BLIB_Or15695.139,
LHKM3.150

BH03302

To: Muhammad who attained

Date: 1307 ? [1889-1890]

1 He is the All-Compelling, the Self-Subsisting

1 هو المهيمن القيوم

2 O Muhammad! Upon thee be My peace and My glory and My mercy and My loving-kindness! When thou desirest to visit the land of Ya and beholdest the darkness and light of that city, pause, facing towards it, and say: The resplendent Light shining from the horizon of God's mercy, and the perfumed Spirit made manifest by the command of God, Lord of all beings, be upon you, O company of martyrs and dawning-places of submission in the realm of creation and sources of resignation before the faces of the enemies. Blessed are ye and joy be unto you! I testify that ye have attained unto that which most of the servants have failed to attain, and have spent whatsoever ye possessed of wealth and souls and bodies and beings.

2 يا محمد عليك سلامي وبهائي ورحمتي و [عنايتي] اذا اردت ارض اليا و رأيت سواد المدينة و بياضها قف مقبلاً اليها و قل النور الساطع المشرق من افق رحمة الله و الروح المعطر الظاهر بأمر الله مولى الورى عليكم يا معشر الشهداء و مشارق التسليم فى ناسوت الانشاء و مصادر التفويض امام وجوه الأعداء طوبى لكم و نعيماً لكم اشهد انكم فزتم بما لا فاز به اكثر العباد و انفقتم ما عندكم من الأموال و الأرواح و الأجساد و الأجسام

3 I testify that through your detachment the sun of detachment hath shone forth from the horizon of creation, and through your God-fearingness the light of piety hath beamed forth amidst all beings. Ye are they through whose submissiveness necks have bowed down, and through the lights of whose countenances the horizons have been illumined, and through whose steadfastness its decree hath appeared throughout the land among the servants. Blessed are ye and joy be unto you, unto your first and your last, your outward and your inward, and the mercy of God and His grace and the loving-kindness of God and His glory. Through you the lights of unity have appeared and the mysteries of detachment have emerged and all things have proclaimed: By God, the Day hath come and that which was treasured in knowledge and concealed within the pavilion of God's protection, Lord of the mighty throne, hath appeared.

3 اشهد بانقطاعكم اشرق نير الانقطاع من افق الابداع و بتقويكم سطع نور التقوى بين الورى انتم الذين بخضوعكم خضعت الأعناق و بأنوار وجوهكم اشرقت الآفاق و باستقامتكم ظهر حكمها فى البلاد بين العباد طوبى لكم و نعيماً لكم و لأولكم و آخركم و ظاهركم و باطنكم و رحمة الله و فضله و عناية الله و عزه و بكم ظهرت انوار التوحيد و برزت اسرار التجريد و نطقت الأشياء تالله قد اتى اليوم و ظهر ما كان مخزوناً فى العلم و مكنوناً فى سرادق عصمة الله رب العرش العظيم

4 And I testify that ye answered your Lord when His call was raised, and turned towards Him when He appeared with His sovereignty prevailing over all who are in the heavens and earths. He, verily, is the Single, the One, the Powerful, the Mighty, the Great.

4 و اشهد انكم اجبتم موليكم اذ ارتفع ندائه و اقبلتم اليه اذ ظهر بسلطانه المهيمن على من فى السموات و الأرضين انه هو الفرد الواحد المقتدر العزيز العظيم

5 O Muhammad! Upon thee be the glory of God, the Single, the One. We have sent down for those who were martyred in the path of God that whereby the tears of those near unto God have fallen and the sighs of the sincere ones have ascended - they whom the doubts of the world deterred not, neither did the clamor of the nations who denied God's proof and His

5 يا محمد عليك بهاء الله الفرد الأحد قد انزلنا للذين استشهدوا فى سبيل الله ما نزلت به عبرات المقرين و سعدت زفرات المخلصين الذين ما منعهم شبهات العالم و ما خوفهم ضوضاء الأمم الذين انكروا حجة الله و برهانه و كفروا يوم الدين

evidence and disbelieved in the Day of Judgment frighten them. The kingdom and the dominion belong unto God, the Lord of this noble station. The glory shining forth from the horizon of the heaven of My bounty be upon thee and upon thy wife. Give her the glad-tidings of My loving-kindness and My mercy and that which hath been sent down for her from the heaven of My grace, which hath encompassed existence both seen and unseen.

الملک و الملکوت لله ربّ هذا المقام الکرم
البهاء المشرق من افق سماء جودی علیک و علی
ضلعک بشرها بعنایتی و رحمتی و ما نزل لها من
سماء فضلی الذی احاط الوجود من الغیب و
الشهود

BLIB_Or15728.066, BLIB_Or15734.1.021

BH03203

Date: 1307 ? [1889-1890]

- 1 O Ali Asghar who hath attained the presence and gained the bounty, of Milan, He is the Mighty, the Chosen One
- 2 Great is the grace of God, exalted be His glory, and all-encompassing is His bounty. Today thou art mentioned before the Lord of mankind on this most excellent of days, and art recorded and inscribed by the Most Exalted Pen. Today the eye proclaims with the most exalted call: "I swear by the Sun of Truth, I have never seen the like of this Day!" Likewise the ear proclaims with the most exalted call: "None hath ever heard the like of this Call which is raised morn and eve from the most exalted horizon!" The loved ones of God - they who have transcended earth and heaven - must arise with perfect steadfastness to promote the Cause and hold fast to that which will ensure the preservation of the Word and the exaltation of being. O Ali-Qabli-Asghar! Praise be to the Goal of the world and the Sovereign of nations Who hath enabled thee to attain that whereof the peoples of the world are deprived, save whom God willeth. At this moment thy portrait was presented before the Face of the Wronged One and attained that which surpasseth all reckoning. Say:
- 3 Praise be to Thee, O Spirit of the world and Light resplendent and shining amidst the nations! I beseech Thee by Thy Most Great Name through which the cities of Thy knowledge and wisdom were illumined, to number me among those whom Thou hast mentioned in Thy mighty Book - of whom Thou didst say, and Thy word is the truth: "On them shall be no fear, neither shall they grieve." O my Lord! Aid me to shatter the idols of vain imaginings and to rend asunder the veils

1 هو العزیز المختار

2 بزرگست عنایت حقّ جلّ جلاله و محیطست
فضلش امروز از سید ایام نزد مولی الأنام
مذکور و از قلم اعلی مرقوم و مسطور امروز
بصر بأعلی النداء میگوید قسم بآفتاب حقیقت
شبه این یوم را ندیده‌ام همچنین سمع بأعلی النداء
میگوید شبه این ندا که در صباح و مساء
از افق اعلی مرتفعست احدی نشنیده اولیای
الهی آنانکه از خاک و افلاک گذشته‌اند باید
باستقامت تمام بر امر قیام نمایند و بآنچه سبب
ابقاء کلمه و ارتقاع وجودست تشبث جویند یا
علی قبل اصغر حمد کن مقصود عالم و مالک
امم را که ترا فائز فرمود بآنچه که اهل عالم از
آن محرومند الا من شاء الله و در این حین تمثال
آن جناب امام وجه مظلوم حاضر و فائز شد
بآنچه که اجرش از احصا خارجست

3 قل لک الحمد یا روح العالم و النور الساطع
المشرق بین الأمم اسألك بالاسم الأعظم الذی
به اشرقت مدائن علیک و حکمتک بأن تجعلنی
من الذین ذکرتم فی محکم کتابک قلت و قولک
الحقّ الذین لا خوف علیهم و لا هم یحزنون ای
ربّ ایدنی علی کسر اصنام الأوهام و خرق

of such as have turned away from the Sacred Spot and the Station. Then I beseech Thee, O God of Names, by Thy Command which hath encompassed earth and heaven, to grant me success in all conditions. I testify, O my God, to Thy grace and bounty and generosity and favors, that Thou hast called me to the horizon of Thy Revelation and the ocean of Thy verses and the Dayspring of Thy inspiration and the Source of Thy laws, and hast enabled me to arise before the gate of Thy grandeur and to hearken unto Thy call and to behold Thy signs. O Lord! Illumine me with the lights of Thy knowledge, then cause me in all conditions to turn toward Thee and to hold fast to Thy cord. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Generous.

احباب الذين عرضوا عن الزكن والمقام ثم
اسألك يا اله الأسماء بأمرک الذي احاط
الأرض والسما بأن توقني في كل الأحوال
اشهد يا الهی بفضلک وجودک وکرمک و
الطافک قد دعوتني الى افق ظهورک و بحر
آياتک و مشرق وحیک و مصدر احکامک
و جعلتني فائزاً بالقيام لدى باب عظمتک و
باصغاء ندائک و مشاهدة آثارک اي رب نورني
بأنوار معرفتک ثم اجعلني في كل الأحوال
مقبلاً اليک متمسكاً بحبلک انک انت المقتدر
على ما تشاء لا اله الا انت الغفور الکریم

BLIB_Or15695.086

BH03410

To: Muhammad Husayn (Taft) et al.

Date: 1307 ? [1889-1890]

1 In My Name, the Speaker among all peoples!

2 O chosen ones of God and His loved ones! Know ye with clear certitude that whatsoever befallerth you of adversity and tribulation, or aught else, hath been and remains the cause of the exaltation of the Word of God, despite every aggressive transgressor and every heedless doubter. None hath been or is capable of extinguishing the light of God's Word. Abasement in His path is manifest glory, and poverty in His love is evident wealth. Reflect upon the most mighty brother - the Word of God so seized him that from his movements and stillness fruits and effects became manifest. He was a tree bearing fruits, and a Lote-Tree bearing praise and remembrance.

3 O My loved ones in Taft! Recognize the exalted station and make mention of it through that which hath been sent down from My Most Exalted Pen. Blessed is he who loved him and made mention of him before and after his ascension. When he attained unto the Divine Scroll, the gate of knowledge was opened and the light of steadfastness encompassed him, such that in his every word influence was manifest. By the life of God! The wine of My utterance so seized him that neither the veils of the wicked nor the coverings of the evil ones prevented

1 بسمی الناطق بين الأحزاب

2 يا اصفیاء الله و احبائه یقین مبین بدانید آنچه وارد
شود از ضراء و بآساء و یا دون آن سبب ارتفاع
کلمة الله بوده و هست رغماً لکل معتد ائیم و کل
غافل مرید احدی بر اطفاء نور کلمه الهی قادر
نبوده و نیست ذلت در سبیلش عزت نیست مبین و
فقر در محبتش غنائست مشهود در اخ اعتر تفکر
نمائید کلمه الله بشأنی اخذش نمود که از حرکات
و سکاتش آثار و اثار ظاهر شجره بود با فواکه
و سدرهئی بود با ذکر و ثنا

3 یا اولیائی فی تفت مقام مرفوعرا بشناسید و به
ما نزل من قلبی الاعلی ذکرش نمائید طوبی لمن
احبه و ذکره قبل صعوده و بعده چون بصحیفه
الهی فائز شد باب عرفان مفتوح گشت و نور
استقامت احاطه اش نمود بشأنیکه در هر کلمه اش
نفوذ ظاهر لعمر الله قد اخذه سکر بیانی بحیث ما
منعته سبجات الفجار و لا حجاب الأشرار و ما
خوفته صفوف الأرض و لا جنودها قد نطق بما

him, nor did the armies and hosts of the earth frighten him. He spoke that which he was commanded before all faces. Glorified be He Who caused him to speak, made him to know, and drew him nigh unto Him. He is the All-Bountiful, the Most Generous.

- 4 All the kindred in the Most Great Prison are mentioned before the face of the Wronged One. The sincere ones shall soon behold outwardly that which hath been ordained for him by God's will, the Mighty, the Great.
- 5 O Muhammad-Husayn! We beseech God that He may aid thee to illumine and adorn the people of the world through wisdom and utterance with the light of true oneness and the effulgences of the Luminary of inner meaning. Verily, He giveth to whomsoever He willeth whatsoever He pleaseth and withholdeth. He is the Single, the One, the All-Knowing, the All-Wise. The glory from Us be upon thee and upon those who heard the Call and said: "Yea, yea, O Lord of all beings!" and "Here am I, here am I, O Beloved of the hearts of the knowers and Goal of them that are nigh!"

امر به امام الوجوه سبحان من انطقه و عرفه و
قربه اليه انه هو الفضال الكريم

4 جميع منتسبين در سجن اعظم امام وجه مظلوم
مذكورند سوف يرون المخلصون في الظاهر ما قدر
له بارادة الله العزيز العظيم

5 يا محمد قبل حسين از حق ميطلبم ترا تايد فرمايد
[بايد] بحكمت و بيان اهل امكانرا بنور توحيد
حقيقي و تجليات نير معنوي منور و مزين داري
انه هويعطى من يشاء ما يشاء و يمنح و هو الفرد
الواحد العليم الحكيم البهاء من لدنا عليك و على
الذين سمعوا النداء و قالوا بلى بلى يا مولى الورى و
ليبيك ليبيك يا محبوب افئدة العارفين و مقصود
المقرين

BLIB_Or15690.135, BLIB_Or15728.063a

BH03437

To: Siyyid Mihdi Dhakir, in Tihiran

Date: 1307 ? [1889-1890]

- 1 In My Name, through which the Resurrection hath appeared amongst mankind.
- 2 O Mihdi! Dost thou find within thyself the strength to arise for this Cause, whereby feet have slipped? And dost thou perceive in thine inmost being that which would draw thee nigh unto this station, before which necks have bowed in submission? Say: Nay, by Thy glory, except through Thy power and Thy grace which have encompassed all regions.
- 3 There hath appeared before the Wronged One he who loved Me and made mention of thee. We have sent down upon thee from the heaven of bounty that which cooleth the eyes and minds. O Mihdi! Harken unto the call of the Lord of Names from the direction of Akka. Verily, He maketh mention of thee and commandeth thee to that which will draw thee nigh unto God, the Lord of lords.

1 بسمى الذى به قام القيام بين الأنام

2 يا مهدى هل تجد فى نفسك من قوة لتقوم بها على
هذا الأمر الذى به زلت الأقدام و هل ترى فى
سرك ما يقربك الى هذا المقام الذى خضعت له
الأعناق قل لا وعزتك ألا بحولك و عنايتك
التي احاطت الآفاق

3 قد حضر لدى المظلوم من احببني و ذكرك انزلنا
عليك من سماء العطاء ما قوت به العيون و
الأبصار يا مهدى اسمع نداء مالك الأسماء من
شطر عكا انه يذكرك و يأمرك بما يقربك الى
الله رب الأرباب

4 We have manifested that which was hidden in knowledge and treasured with God, the Lord of the Day of Return. Among the people are those who have acknowledged and confessed, and those who have denied and disbelieved in the proof and evidence. Thus have We recounted unto thee what hath befallen Us from those who have cast the Command of God behind their backs and have chosen for themselves that which leadeth them astray from the straight path.

5 When thou attainest unto My Tablet and drinkest the choice wine of utterance from the cup of My bounty, say: Praise be unto Thee, O my God, for having sent down unto me that whereby my name shall endure in the kingdom of names and my remembrance in the Book of Remembrance. I beseech Thee, O Sovereign of the world, Lord of eternity and Beloved of the nations, by the Most Great Name, through Whose appearance names were altered and pillars did quake, to make me steadfast in Thy love, firm in Thy Cause, and vocal in Thy praise with wisdom and utterance. O my Lord! I am he who hath acknowledged what Thou hast revealed in Thy Book and manifested through the tongue of Thy will. I confess to Thy greatness, Thy sovereignty, Thy power and Thy might. Ordain for me through Thy Pen that which shall make me mindful of Thy name and a herald of Thy Cause amongst Thy servants. Thou art He Whom nothing can weaken, no power can prevent, and the clamor of those who are heedless of the mysteries of Thy chosen Name cannot frighten. There is none other God but Thee, the Almighty, the Glorious, the All-Bountiful.

4 أَنَا أَظْهَرْنَا مَا كَانَ مَكْنُونًا فِي الْعِلْمِ وَمَخْزُونًا عِنْدَ اللَّهِ مَالِكِ يَوْمِ الْمَآبِ مِنَ النَّاسِ مَنْ أَقْرَأَ وَاعْتَرَفَ وَمِنْهُمْ مَنْ أَنْكَرَ وَكَفَرَ بِالْحَقِّ وَالْبَرَهَانِ كَذَلِكَ قَصَصْنَا لَكَ مَا وَرَدَ عَلَيْنَا مِنَ الَّذِينَ نَبَذُوا أَمْرَ اللَّهِ وَرَأْيَهُمْ وَاتَّخَذُوا لِأَنْفُسِهِمْ مَا يَضِلُّهُمْ عَنْ سَوَاءِ الصِّرَاطِ

5 أَنْكَ إِذَا فَزْتَ بِلُوحِي وَشَرِبْتَ رَحِيقَ الْبَيَانِ مِنْ كَأْسِ عَطَائِي قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا أَنْزَلْتَ لِي مَا يَبْقَى بِهِ اسْمِي فِي مَلَكُوتِ الْأَسْمَاءِ وَذِكْرِي فِي كِتَابِ الْأَذْكَارِ اسْتَطَلَّكَ يَا سُلْطَانَ الْعَالَمِ وَمَالِكِ الْقَدَمِ وَمَحْبُوبِ الْأُمَمِ بِالْإِسْمِ الْأَعْظَمِ الَّذِي إِذَا ظَهَرَ انْقَلَبَتِ الْأَسْمَاءُ وَارْتَعَدَتِ الْأَرْكَانُ إِنْ تَجْعَلْنِي ثَابِتًا عَلَى حَبْكٍ وَرَاسِخًا عَلَى أَمْرِكَ وَنَاطِقًا بِثَنَائِكَ بِالْحِكْمَةِ وَالْبَيَانِ أَيْ رَبِّ أَنَا الَّذِي اعْتَرَفْتُ بِمَا أَنْزَلْتَهُ فِي كِتَابِكَ وَأَظْهَرْتَهُ مِنْ لِسَانِ ارَادَتِكَ وَأَقْرَأَ بِعَظَمَتِكَ وَسُلْطَانِكَ وَقُدْرَتِكَ وَاقْتِدَارِكَ قَدَّرَ لِي مِنْ قَلْبِكَ مَا يَجْعَلْنِي ذَاكِرًا بِاسْمِكَ وَمُنَادِيًا بَيْنَ الْعِبَادِ بِأَمْرِكَ أَنْتَ الَّذِي لَا يَضْعُفُكَ شَيْءٌ وَلَا تَمْنَعُكَ قُدْرَةٌ وَلَا تَخَوِّفُكَ ضَوْضَاءُ الَّذِينَ غَفَلُوا مِنْ إِسْرَارِ اسْمِكَ الْمُخْتَارِ لَا إِلَهَ إِلَّا أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ

BLIB_Or15728.088, BLIB_Or15734.1.030

BH03309

To: Aqa Mirza Baqir Bassar

Date: 1307 ? [1889-1890]

1 In My Name, the One dawning from the horizon of the heaven of knowledge

2 Praise be to God Who hath caused the pearls of wisdom and exposition to appear from the ocean of utterance. He is the King at Whose right hand was raised the banner "The Kingdom is God's" and at Whose left the standard "He doeth whatsoever He willeth." The power of princes and divines weakeneth Him not, nor doth the might of the powerful and learned prevent

1 بِسْمِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ الْعِرْفَانِ

2 الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ مِنْ بَحْرِ الْبَيَانِ لَأَلَى الْحِكْمَةِ وَالتَّبَيُّانِ هُوَ الْمَالِكُ الَّذِي نَصَبْتَ عَنْ يَمِينِهِ رَايَةَ الْمَلِكِ لِلَّهِ وَعَنْ إِسَارِهِ عِلْمٌ يَفْعَلُ مَا يَشَاءُ لَا تَضْعُفُهُ قُوَّةُ الْأُمَرَاءِ وَالْعُلَمَاءِ وَلَا تَمْنَعُهُ شَوْكَةُ الْأَقْوِيَاءِ

Him. There is no God but Him, the Creator of the heavens and the Lord of the Kingdom of Names, the Lord of this world and the next.

و العرفاء لا اله الا هو فاطر السمآء و مالک
ملکوت الاسماء و رب الآخرة و الأولى

- 3 O Baqir, O Bassar! Upon thee be the Glory of God, the All-Powerful, the All-Forgiving. My Name Ali-Akbar hath mentioned thee. We make mention of thee in this perspicuous Tablet that thou mayest thank thy Lord, the Forgiving, the Merciful.

3 يا باقريا بصار عليك بهآء الله المقتدر الغفار قد
ذكرک اسمی علی قبل اکبر ذکرناک بهذا اللوح
المبین لتشکر ربک الغفور الرحیم

- 4 Be not grieved at the calamity that hath befallen thee. Read what the All-Merciful hath revealed in the Qur'an: "Wealth and children are an adornment of the life of this world: But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope."

4 از مصیبت وارده محزون مباش اقرء ما انزل
الرحمن فی الفرقان المال و البنون زينة الحياة الدنيا
و الايات الصالحات خير عند ربك ثواباً و خيراً
املاً

- 5 Know thou with certain knowledge that this blessed verse was revealed after the ascension of the sons of the Apostle to the Supreme Horizon. That child is and hath been preserved with the true Trustee. God hath made him a treasure for thee, a store for thee, and an honor for thee. He is verily the Most Merciful of the merciful ones and the Most Generous of the generous ones.

5 این آیهء مبارکه بعد از صعود ابناء رسول الى
الرفیق الاعلی نازل شده به یقین مبین بدان آن طفل
نزد امین حقیقی محفوظ بوده و هست قد جعله
الله كنزاً لک و ذخراً لک و شرفاً لک انه هو
ارحم الراحمین و اکرم الاکرمین

- 6 Grieve not over anything. Place thy trust in all matters in God, the Lord of the worlds. He is with thee and hath heard thy call, and He is the All-Hearing, the All-Seeing. Convey My greetings to the kindred and give them glad tidings of God's grace, exalted be His glory. We beseech God, blessed and exalted be He, to assist you in that which He loveth and approveth, and to unite hearts. He is verily the Almighty, the Mighty, the Beloved.

6 لا تحزن من شئ توکل فی الامور علی الله رب
العالمین انه معک و سمع ندائك و هو السميع
البصیر منتسبین را از قبل مظلوم تکبیر برسان
و بعنايت حق جلّ جلاله بشارت ده نسل الله
تبارک و تعالی ان يؤيدکم علی ما يحب و يرضی و
يؤلف بين القلوب انه هو المقتدر العزيز المحبوب

- 7 The mention of the loved ones hath been and is before the Wronged One. In these days a letter arrived from one of the Afnan of the Blessed Tree, upon him be the Glory of God, the Most Glorious, wherein mention was made of all the loved ones, and each one was remembered with the divine mention. We beseech God to grant them success in unity and harmony and draw them nigh unto Him. Glory be upon thee and upon My loved ones and My handmaidens who have believed in the One, the All-Informed.

7 ذکر اولیا در ساحت مظلوم بوده و هست این
ایام نامهء یکی از افنان سدرهء مبارکه علیه بهآء
الله الأبهی رسید و ذکر اولیا طراً در آن مذکور
و هریک بذکر الهی فائز نسل الله ان يوفقهم علی
الاتحاد و الاتفاق و یقرّبهم الیه البهآء علیک و
علی اولیائی و امائی اللائی آمن بالفرد الخبیر

BRL_DA#452,

MUH3.020-021,

OOL.B192.2

BH03366

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

Date: 1307 ? [1889-1890]

- 1 He is the One Who speaks at the axis of contingent existence. 1 هو الناطق في قطب الامكان
- 2 Blessed art thou, O Andalib, in that the Most Great Ocean hath turned toward thee from this Spot with waves of wisdom and utterance, that thou mayest rejoice and proclaim: "All existence is a sacrifice unto Thy grace!" Thou dost speak and say: "My spirit is a sacrifice unto Thy bounty!" and cry out with the most exalted call: "O Lord of all beings and Sovereign of the throne on high and of the dust below! I beseech Thee by the heaven of Thy grace and the ocean of Thy generosity and the stars of Thy gifts to assist Thy loved ones to serve Thy Cause and to aid Thy servants. Verily Thou art the Omnipotent over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth."
- 3 Blessed be thy tongue, O Andalib, in that it hath spoken in praise of God, the Lord of the worlds. God hath made thy heart a repository of His remembrance, that there might appear from it the pearls of remembrance and praise in this Cause which, when it dawned from the horizon of Will, caused all existence to swoon away save those rescued by the hand of Will. Verily thy Lord is the All-Merciful, the Bountiful. 2 طوبى لك يا عندليب بما اقبل اليك البحر الأعظم من هذا المكان بأمواج الحكمة و البيان لتفرح وتقول كل الوجود لعنايتك الفداء تنطق وتقول روى لفضلك الفداء و تنادى بأعلى النداء يا مولى الورى و مالك العرش و الثرى اسئلك بسما فضلک و بحر عطائك و النجم مواهبك بأن تؤيد اوليائك على خدمة امرک و نصره عبادک انک انت المقتدر على ما تشاء و في قبضتک زمام من في السموات و الأرضين
- 4 Thy letter was present before the Wronged One, and one of My Branches presented it before My face. We have remembered thee in this perspicuous Tablet. 3 طوبى للسانک يا عندليب بما نطق بثناء الله رب العالمين قد جعل الله فؤادک مکن ذکره ليظهر منه لآلى الذکر و الثناء في هذا الأمر الذى اذ اشرق من افق الارادة انصعق الوجود الا من انقذته يد الارادة ان ربک هو المشفق الکريم
- 5 O Andalib! In the great city a group have gathered and resorted to calumnies, that perchance they might bring God's Cause to naught. However, all their deeds through the instigation of the instigators are manifest and evident. We beseech God to guide them to return and assist them to make good what they have lost. 4 قد حضر کتابک لدى المظلوم و عرضه احد اغصانى امام وجهى ذکرناک بهذا اللوح المبين
- 6 Make the loved ones intoxicated with the chalice of utterance of the Lord of Religions and the Kawthar of divine knowledge, that they may arise to aid the Cause with utmost joy and detachment and righteousness and fear of God. Say: Beware lest ye be frightened by the authority of any oppressor or the cawing of any crow or the clamor of those who have cast behind them the God of Names, clinging to what they possess of idle fancies and vain imaginings. 5 يا عندليب در مدينه کبيره جمعى جمع شده اند و بمفتریاتى تشبث نموده اند که شايد امر الله را ضايع نمايند ولكن جميع اعمال باغواى محرکين ظاهر و مشهود نسل الله ان يوفقهم على الرجوع و يؤيدهم على التدارک على ما فات عنهم
- 6 6 اوليا را از قدح بيان مالک اديان و کوثر عرفان سرمست نما تا بکمال بهجت و انقطاع و بر و تقوى بر نصرت امر قيام نمايند قل اياکم ان تخوفکم سطوة کل ظالم او نفاق کل ناعق او وضواء الذين نبذوا اله الاسماء متمسكين بما عندهم من الظنون و الأوهام

- 7 The Glory shining from the horizon of the heaven of My Kingdom and the Light radiating from My Supreme Dominion be upon thee and upon those who have heard thy call and acknowledged what hath been sent down from God, the Ordainer, the All-Wise. And praise be to God, the Lord of the worlds.

7 البهاء المشرق من افق سماء ملكوتي و النور الساطع من جبروتي عليك و على الذين سمعوا ندائك و اعترفوا بما نزل من لدى الله الامر الحكيم و الحمد لله رب العالمين

INBA51:433,

BLIB_Or15716.191a,

LHKM3.307

BH03382

To: *Muhammad Rida Yazdi*

Date: 1307 ? [1889-1890]

- 1 He is the All-Seeing, the All-Informed
- 2 This is a Book which God hath sent down from the heaven of His Will as a favor unto all created things. Blessed is the soul that hath laid hold on it, despite those who cast it behind their backs and denied the Proof of God, the Revealed, the Bidding, the Ancient. O My loved ones in 'Ishq! Hear ye My call, for verily it hath been raised in truth and by it have been attracted the hearts of them that are brought nigh. We have sent down unto each one of you clear verses which, when revealed, caused all things to proclaim: "The Evidence hath come from the presence of the All-Merciful!" Blessed is he who hath recognized, and woe unto the heedless. O Muhammad-Rida! He Who hath been wronged remembereth thee from the shores of 'Akka and counseleth thee to manifest the Most Great Steadfastness in this Cause whereby the feet of the mystics have slipped save whom God hath willed - thy Lord, the Lord of the mighty Throne. He who circled round Me, who was named Muhammad-'Ali, hath mentioned thee time and again. We have sent down that which shall cause the eyes of the sincere ones to rejoice.
- 3 We beseech God, blessed and exalted be He, to aid thee and His loved ones and preserve you from the evil of His enemies who have broken His covenant and His testament, and who have disbelieved in His proof which hath encompassed all who are in the heavens and on earth.
- 4 And We make mention of My handmaiden who was named Zahra and give her the glad-tidings of God's loving-kindness, the Lord of all the worlds. And My other handmaiden who was named Ma'sumih - verily My grace hath encompassed both

1 هو الشاهد الخبير

2 كتاب انزله الله من سماء المشية فضلاً على البرية طوبى لنفس اخذه رغباً للذين نبذوا ورائهم و انكروا حجة الله المنزل الامر القديم يا اوليائي في عشق اسمعوا ندائي انه ارتفع بالحق و انجذبت به افئدة المقرين انا انزلنا لكل واحد منكم آيات محجمات التي اذ نزلت نطقت الاشياء قد اتى البرهان من لدى الرحمن طوبى لمن عرف و ويل للعافلين يا محمد رضا يذكر المظلوم من شطر عكاء و يوصيك بالاستقامة الكبرى في هذا الامر الذي به زلت اقدام العارفين الا من شاء الله ربك رب العرش العظيم قد ذكرك من طاف حولي الذي سمي بمحمد قبل على مرة بعد مرة انزلنا لك ما قررت به عين المخلصين

3 نستل الله تبارك و تعالى ان يؤيدك و اوليائه و يحفظكم من شر اعدائه الذين نقضوا عهده و ميثاقه و كفروا بحجته التي احاطت من في السموات و الارضين

4 و نذكر امتي التي سميت بزهرآ و نبشرها بعناية الله رب العالمين و امتي الاخرى التي سميت بمعصومه ان فضلي احاط الذكور و الاناث الذين اقبلوا الى

male and female who have turned with steadfastness toward My horizon - a steadfastness which the doubts of the suspicious have failed to prevent. O My loved ones and My leaves! Remember your Lord at all times, then thank Him for having aided you to recognize Him Whom the East and the West have denied, save those who came unto God with illumined hearts.

افقى باستقامة ما منعها شبهات المريين يا اوليائى
واوراقى اذكروا ربكم فى الليالى والايام ثم اشكروه
بما ايدكم على عرفان من انكره الشرق والغرب الا
من اتى الله بقلب منير

- 5 O Muhammad-Qabli-Rida! Say: My God, my God! Praise be unto Thee for having guided me and caused me to hear and for having sent down unto me that which hath diffused the fragrance of Thy loving-kindness. I beseech Thee, O Thou Who rulest the Kingdom, by Thy most excellent names and Thy most exalted attributes, and by Thy Most Great Name through which the limbs of the nations have quaked, to assist me to serve Thy Cause and to act according to that which Thou hast commanded me in Thy perspicuous Book. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise.

5 يا محمد قبل رضا قل الهى الهى لك الحمد بما
هديتنى واسمعتنى وانزلت لى ما تضرع به عرف
عناتيك اسئلك يا مالک الملکوت باسمائك
الحسنى وصفاتک العليا واسمک الأعظم الذى
به ارتعدت فرائص الأمم ان تؤيدنى على خدمة
امرك والعمل بما امرتنى به فى كتابک المبين
انک انت المقتدر المتعالى العليم الحكيم

BLIB_Or15715.185c

BH03419

To: Ali Muhammad

Date: 1307 ? [1889-1890]

- 1 He is the Consoler, the Comforter, the Compassionate, the All-Bountiful!
- 2 O thou who gazest upon the Face and art present before the Gate! Although this new affliction hath outwardly caused grief, yet since she hath ascended in these days and her mention floweth from pen and tongue, these two bounties shall cause the grief to vanish and shall guide thee to patience and tranquility, which are the characteristics of the loved ones of God. Death and life are two gates for the manifestation of divine grace, bounty and mercy. Today is the day of bounty, mercy and generosity. Assuredly the sprinklings of the ocean of mercy shall embrace her, and in this moment He maketh mention of her with these wondrous and sublime remembrances. He is the Forgiving, the Merciful.
- 3 We have desired to make mention of My handmaiden and My leaf with a remembrance whose fragrance shall never be cut off nor shall it be effaced, through the eternity of God's kingdom,

1 هو المعزى المسلى المشفق الكريم

2 يا ايها الناظر الى الوجه والحاضر لدى الباب
مصيبت جديدة اگرچه در ظاهر سبب حزن شد
ولكن چون در اين ايام صعود نمود و ذكرش از
لسان و قلم جارى اين دو عنایت بزرگ حزن را
معدوم نمايد و بصبر و سکون که سجيّه اوليای
حقست راه نمايد موت و حیات دو بابت از برای
ظهورات فضل و رحمت و نعمت الهى امروز
روز عنایت و رحمت و کرمست البته رشحات بحر
رحمت اخذش نمايد و باين اذکار بديعه منيعه در
اين حين ذکرش فرمايد هو الغفور الرحيم

3 انا اردنا ان نذكر امتى و ورقى بذكر لا ينقطع عرفه
ولا يأخذه المحو بدوام ملكوت الله رب العالمين
اول نور سطع من افق سماء عنایة الله و اول بهاء

the Lord of all worlds. The first light that shone forth from the horizon of the heaven of God's bounty and the first splendor that dawned and gleamed upon thee, O My handmaiden and My leaf! I testify that thou didst attain unto that which was inscribed in the Tablet, and didst hear the Call, and didst drink the choice wine of understanding from the hand of the bounty of thy Lord, the All-Merciful, and didst turn toward the prison after the turning away of all who are on earth save those whom God did desire, the Lord of the mighty throne. And We bear witness that thou wast present and didst hear the Call from the supreme horizon. Verily thy Lord is the Helper, the All-Knowing, the All-Wise. We beseech God, blessed and exalted be He, to send down upon thee at all times mercy from His presence and light from His own Self and bounty from His side. Verily He is the Bestower, the All-Bountiful. Glory and remembrance and praise be upon thee, O handmaiden of God, and upon those women who have believed in the One, the All-Informed. And We beseech God to adorn the temples of His loved ones in this affliction with the ornament of patience and fortitude. Verily He is the Most Patient and hath commanded all to beautiful patience. We beseech God to assist all to read what hath been revealed for thee on this glorious and wondrous day.

اشرق و لاح عليك يا امتي و ورقتي اشهد انك
فرت بما كان مسطوراً في اللوح و سمعت النداء و
شربت رحيق العرفان من يد عطاء ربك الرحمن
واقبلت الى شطر السجن بعد اعراض من على
الأرض الا من شاء الله رب العرش العظيم و
نشهد انك حضرت و سمعت النداء من الأفق
الأعلى ان ربك هو المؤيد العليم الحكيم نسئل الله
تبارك و تعالى ان ينزل عليك في كل الأحيان
رحمة من عنده و نوراً من لدنه و نعمة من جانبه
انه هو المعطي الكريم البهاء و الذكر و الثناء عليك
يا اممة الله و على اللائي آمن بالفرد الخبير و نسئل الله
ان يزين هياكل اوليائه في هذه المصيبة بطراز الصبر و
الاصطبار انه هو الصبار و امر الكل بالصبر الجميل
نسئل الله ان يوفق الكل على قراءة ما نزل لك
في هذا اليوم العزيز البديع

BLIB_Or15690.136, BLIB_Or15728.055

BH03414

To: Muhammad Hasan brother of Deceased

Date: 1307 ? [1889-1890]

- 1 In My Name, the Summoner between earth and heaven!
- 2 O My trustees in the lands and My chosen ones among the servants! Upon you be My glory and My loving-kindness.
- 3 In the days when the darkness of fear had seized all, this Wronged One stood forth and spoke before the faces of the princes and divines of Iran. The friends and loved ones would lament day and night for this Wronged One, for the enemies were beyond counting and their chief was an oppressive and proud man. The heedlessness of pride had so seized him that he saw none but himself, and through various plots and schemes he lay in wait for a time when he could snatch the Ancient Beauty from the earth. But God, through His sovereignty,

- 1 بسمي المنادي بين الأرض و السماء
- 2 يا امنائي في البلاد و اصفياي بين العباد عليكم بهائي و عنايتي
- 3 اياميكه ظلمت خوف كل را اخذ نموده بود اينظلم امام وجوه امرا و علمای ايران قائم و ناطق اوليا و احبا در ليالي و ايام از براي اينظلم نوحه مينمودند چه كه اعدا خارج از احصا و اميرشان شخصي بود ظالم و مغرور غفلت غرور بشائي اخذ نموده بود كه غير خود را نميديد و بانواع دسيسه و خدعه در كمين بود كه وقتي بيايد و مالک قدم را از ارض بربايد

prevented him and, through His power, banished him, and through His will manifested what He wished and desired. He is the One around Whom circle power and might and grandeur and authority.

- 4 And when the light of the Word shone forth, the essence of tyranny emerged from behind the veil with the swords of idle fancies and vain imaginings, and wrought that which caused the Tablet and the Pen to weep, and tears to flow from the Divine Eye.
- 5 From the earliest days We have been under the rule of the oppressors, but in the Most Great Prison His Majesty the King, Sultan Abdul-Hamid Khan - may God strengthen him - has acted with kindness and compassion toward this Wronged One. In truth, in his days justice was gladdened and tyranny was concealed. Glory be unto Him Who strengthened him and seated him upon the throne of justice and fairness. He is, verily, the Lord of bounties and favors.
- 6 O Muhammad-Qabli-Hasan! Praise the Goal of the world Who remembers thee in the Most Great Prison. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Glory! I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion to ordain for me that which will make me a banner of Thy Name amongst Thy servants. Then open before my face the door of Thy grace. Verily, Thou art the Powerful over what Thou willest, and in Thy grasp are the reins of all who are in the heavens and on earth.

ولكنّ الله منعه بسلطانه و اطرده باقتداره و
اظهر بارادته ما شاء و اراد انه هو الذي طافت
حواله القدرة و الاقتدار و العظمة و الاختيار

4 و چون نور كلمه اشراق نمود ساذج ظلم از خلف
حجاب با اسياف ظنون و اوهام بيرون نخراميد و
وارد آورد آنچه را كه لوح و قلم گريست و از
عين الهی دموی نازل و جاری

5 از اول ايام تحت حكومت ظالمين بوده ولكن در
سجن اعظم حضرت شاهنشاه سلطان عبدالحميد
خان ايده الله با شفقت و رأفت با اينمظلوم سلوك
فرمود في الحقيقة در ايامش عدل مسرور و ظلم
مستور سبحان من ايده و اجلسه على كرسى العدل
و الانصاف انه هو مولى المواهب و الألفاف

6 يا محمد قبل حسن حمد كن مقصود عالم را كه در
سجن اعظم ترا ذكر مينمايد قل لك الحمد يا الهی
و لك الشكر يا بهائي اسئلك بأنوار ملكوتك و
اسرار جبروتك ان تقدّر لي ما يجعلني علماً باسمك
بين عبادك ثم افتح علي وجهي باب فضلك
انك انت المقتدر على ما تشاء و في قبضتك
زمام من في السموات و الأرضين

BLIB_Or15690.130a, BLIB_Or15728.062

BH03434

To: *Muhammad-Ali*

Date: 1307 ? [1889-1890]

- 1 He is the One dawning from the horizon of the Kingdom of Utterance.
- 2 O Muhammad-'Ali! Your petition reached the Most Holy Court. Praise be to God, you have drunk from the choice wine of the utterance of the Goal of all worlds and attained unto the knowledge of God, which is the first cause and greatest reason for the appearance of contingent beings and the manifestation

1 هو المشرق من افق ملكوت البيان

2 يا محمد قبل على عريضات بساحت اقدس
فائز لله الحمد از رحيق منير بيان مقصود عالميان
آشاميدى و بعرفان الله كه سبب اول و علت
اعظم است از برای ظهور ممكّات و بروز

of created things. Your prose and verse were present before Us and the glance of favor was directed toward them.

کائنات فائز گشتی نثر و نظم در حضور حاضر و لحاظ عنایت بآن متوجه

- 3 O thou who art mentioned before the Wronged One! The Cause is mighty. In the first step, each of the loved ones who intends the supreme horizon must act according to what the All-Merciful hath revealed in the Furqan and hold fast to it - His exalted Word: "Say: God; then leave them to their vain discourses." And in the second step, with the tongue of nature, turning toward the Kaaba of God, the Guardian, the Self-Subsisting, they must utter this blessed word: "I have abandoned the religion of a people who believe not in God and who deny the Hereafter." We hope that those who seek the ultimate goal and supreme summit will ascend from the realm of names by the ladder of detachment and attain to the heaven of inner meanings.

3 یا ایها المذکور لدی المظلوم امر عظیم است باید هر یک از اولیا که قصد افق اعلی نمایند در قدم اول به ما انزله الرحمن فی الفرقان عمل نمایند و تشبث جوید قوله تعالی قل الله ثم ذرهم فی خوضهم یلعبون و در قدم ثانی بلسان فطرت مقبلاً الی کعبة الله المهیمن القیوم باینکلمه مبارکه تکلم نمایند ترک ملت قوم لا یؤمنون بالله و هم بالآخرة هم کافرون امید آنکه قاصدان غایه قصوی و ذروه علیا از ناسوت اسماء بمرقاة انقطاع صعود نمایند و بسماء معانی فائز گردند

- 4 When the attraction of the Call from the Supreme Horizon takes hold of thee, say: "O Creator of heaven and God of the Kingdom of Names! I beseech Thee by the Word through which Thou didst revive all who are in earth and heaven, and by Thy Command through which Thou didst unite all peoples, to make me detached from all else save Thee and steadfast in Thy love, in such wise that names may not prevent me from turning to the court of Thy holiness and entering the depths of the ocean of Thy oneness. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy bounty. Ordain for me in all conditions that which will draw me nearer unto Thee. Verily Thou art the Self-Sufficient, the Most Exalted."

4 اذا اخذک جذب النداء من الأفق الأعلى قل یا فاطر السماء و اله ملکوت الاسماء استلک بالکلمة التي بها احیيت من فی الأرض و السماء و بأمرک الذی به الفت بین الوری بأن تجعلنی منقطعاً عن دونک و مستقیماً علی حبک بحیث لا تمنعنی الاسماء عن التوجه الی بساط قدسک و الورد فی لجة بحر احدیتک ای رب ترانی مقبلاً الیک و متمسکاً بجبل عطائک قدر لی ما یقریبنی الیک فی کل الأحوال انک انت الغنی المتعال

- 5 We convey greetings to the loved ones and command them to the supreme steadfastness. We beseech God to assist them in what He loveth and pleaseth and to make them among those whom neither the might of the servants nor their strength and power hath prevented from turning toward God, the Single, the One, the Powerful, the Mighty.

5 اولیا را تکبیر میرسانیم و باستقامت کبری امر مینمائیم نسل الله ان یوفقهم علی ما یحب و یرضی و یجعلهم من الذین ما منعتهم سطوة العباد و لا قوتهم و قدرتهم عن التوجه الی الله الفرد الواحد المقتدر القدیر

BLIB_Or15695.265

BH03311

Date: 1307 ? [1889-1890]

- 1 In the Name of Him by Whom the ocean of utterance surged in the contingent world! 1
 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرِ الْبَيَانِ فِي الْإِمْكَانِ
- 2 Praise be to God Who hath sent down His verses and manifested His clear tokens and caused all things to speak forth that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. And blessing and praise and glory and splendor be upon them whom God hath made the guides of His creation and the manifestations of His Cause and the dawning-places of His revelation and the treasury of the pearls of His utterance and the repository of the mysteries of His days - they whom neither the veils of the peoples nor the might of the world prevented from hearing the call and turning unto Him, saying: "Yea, yea, O Lord of the Kingdom of Names! Yea, yea, O Master of humanity and Lord of the Throne on high and of the dust below!" Thus did the Tongue of Grandeur speak forth when seated upon the throne of utterance, to the shame of every ignorant one who denied what was sent down from God, the Self-Subsisting, the All-Compelling. 2
 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ آيَاتِهِ وَأَظْهَرَ بَيِّنَاتِهِ وَأَنْطَقَ الْأَشْيَاءَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ وَالصَّلَوةُ وَالنَّسَاءُ وَالتَّكْبِيرُ وَالْبَهَاءُ عَلَى الَّذِينَ جَعَلَهُمُ اللَّهُ هُدَاةً خَلَقَهُ وَمُظَاهِرَ أَمْرِهِ وَمُطَالِعَ وَجْهِهِ وَمُخْزَنَ ثَلَاثِي بَيَانِهِ وَمَكْمَنَ أَسْرَارِ أَيَّامِهِ الَّذِينَ مَا مَنَعَتْهُمْ سُبْحَاتُ الْأَمَمِ وَلَا سَطْوَةُ الْعَالَمِ سَمِعُوا النَّدَاءَ وَاقْبَلُوا إِلَيْهِ وَقَالُوا بَلَى بَلَى يَا مَالِكَ مَلَكُوتِ الْأَسْمَاءِ بَلَى بَلَى يَا مَوْلَى الْوَرَى وَرَبَّ الْعَرْشِ وَالتَّرَى كَذَلِكَ نَطَقَ لِسَانُ الْعِظَمَةِ إِذْ كَانَ مُسْتَوِيًّا عَلَى أَرِيكَةِ الْبَيَانِ رَغْمًا لِكُلِّ جَاهِلٍ أَنْكَرَ مَا نَزَلَ مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ
- 3 O Tongue of Grandeur! Make mention of one of thy leaves and a handmaiden from among thy handmaidens who believed in God and His verses and acknowledged what was revealed in His Book and confessed what appeared in His days, that the fragrance of forgiveness may waft over her from all directions and the hands of the All-Merciful may cause her to enter the highest paradise. Thus did the ocean of bounty surge and the fragrances of care and favor wafted from God, the Lord of all things and the Sovereign over all who are in earth and heaven. 3
 يَا لِسَانَ الْعِظَمَةِ أَذْكَرَ وَرَقَةً مِنْ أَوْرَاقِكَ وَأَمَةً مِنْ أَمَائِكَ الَّتِي آمَنْتَ بِاللَّهِ وَآيَاتِهِ وَاقْرَأَتْ بِمَا نَزَلَ فِي كِتَابِهِ وَاعْتَرَفَتْ بِمَا أَظْهَرَ فِي أَيَّامِهِ لِأَخْذِهَا عَرِفَ الْغُفْرَانِ مِنْ كُلِّ الْجِهَاتِ وَتَدْخُلُهَا إِبَادَى الرَّحْمَنِ فِي أَعْلَى الْجَنَانِ كَذَلِكَ مَاجَ بَحْرِ الْعَطَاءِ وَهَاجَ عَرِفَ الْعَنَاءِ وَالْإِلْطَافِ مِنْ لَدَى اللَّهِ مَالِكِ الْأَشْيَاءِ وَالْمُهَيْمِنِ عَلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ
- 4 O Pen! Say: The first light that shone forth from the horizon of the heaven of utterance before the faces of religions - Upon thee, O leaf of the Tree of Faithfulness and speaker in praise of the Lord of humanity! I testify that thou didst turn to the Supreme Horizon when most handmaidens turned away from it, and didst take the choice sealed wine and drink thereof in My Name, the Self-Subsisting, and didst attain unto that which was inscribed in the Books of God, the Lord of the worlds. The glory shining from the horizon of the heaven of My mercy be upon thee and upon every servant who turned and every handmaiden who turned and remembered thy days and visited thy resting place and read what hath been sent down in this 4
 يَا قَلَمَ قُلْ أَوَّلَ نُورٍ سَطَعَ مِنْ أَفْقِ سَمَاءِ الْبَيَانِ أَمَامَ وَجْهِهِ الْأَدْيَانِ عَلَيْكَ يَا وَرَقَةً سِدْرَةِ الْوَفَا وَالنَّاطِقَةَ بِنَسَاءِ مَوْلَى الْوَرَى أَشْهَدُ أَنَّكَ أَقْبَلْتَ إِلَى الْأَفْقِ الْأَعْلَى إِذْ أَعْرَضَ عَنْهُ أَكْثَرُ الْأُمَمَاءِ وَأَخَذْتَ رَحِيقِي الْمَخْتُومَ وَشَرَبْتَ مِنْهُ بِاسْمِ الْقَيُّومِ وَفَزْتَ بِمَا كَانَ مَرْقُومًا فِي كُتُبِ اللَّهِ رَبِّ الْعَالَمِينَ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ رَحْمَتِي عَلَيْكَ وَعَلَى كُلِّ عَبْدٍ أَقْبَلَ وَكُلِّ أَمَةٍ أَقْبَلْتَ وَذَكَرْتَ أَيَّامَكَ وَزَارَتْ رَمْسَكَ وَقُرِئَتْ مَا نَزَلَ فِي هَذَا الْحَيْنِ مِنْ سَمَاءِ بَيَانِ اللَّهِ رَبِّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ.

time from the heaven of the utterance of God, the Lord of all who are in the heavens and earths.

BH03575

To: Abdu'l-Baha (nephew of Muhammad Husayn), in Bushruyih

Date: 1307 ? [1889-1890]

1 In My Name which is sanctified above all names!

1 بِسْمِ الْمَقْدَسِ عَنِ الْأَسْمَاءِ

2 O 'Abdu'l-Baha! We have named thee with this name at this time that thou mayest glory in that which hath moved the Tongue of Grandeur in His mighty prison. Be thou vocal in My praise, hold fast unto My cord, cling to the hem of My mercy, be detached from all else save Me, and be adorned with the fear of God, the Lord of all worlds. We have mentioned thee before in numerous Tablets and with such praise that before it the mention of the world and the descriptions of servants fade into nothingness. Thy Lord is, verily, the All-Knowing, the All-Wise.

2 يَا عَبْدَ الْبَهَاءِ وَتَمَيَّنَاكَ بِهَذَا الْأِسْمِ فِي هَذَا الْحَيْنِ لِتَفْتَخَرَ بِمَا تَحْرُكُ بِهِ لِسَانَ الْعِظَمَةِ فِي سِجْنِهِ الْمَتِينِ كُنْ نَاطِقًا بِنَاتِيٍّ وَتَمَسِّكًا بِحَبْلِي وَتَتَشَبَّهًا بِذِيلِ رَحْمَتِي وَتَنْقَطِعًا عَنْ دُونِي وَزِينًا بِتَقْوَى اللَّهِ رَبِّ الْعَالَمِينَ أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ بِالْوَاكِ شَتَّى وَ بِذِكْرٍ لَا تَذْكُرُ عَنْدهُ إِذْكَارُ الْعَالَمِ وَلَا أَوْصَافُ الْعِبَادِ إِنَّ رَبَّكَ هُوَ الْعَلِيمُ الْحَكِيمُ

3 Say: Praise be unto Thee, O my Best-Beloved, my Desired One, my God, for having named me 'Abdu'l-Baha on this night wherein the tongue of Thy grace hath spoken. I beseech Thee by the oceans of Thy knowledge, the heavens of Thy wisdom, the power of Thy will, and the penetrating influence of Thy purpose, to assist me to serve Thy Cause and guide Thy creatures. Thou art, verily, the Almighty, the Powerful, the Omnipotent.

3 قُلْ لَكَ الْحَمْدُ يَا مَقْصُودِي وَ مَحْبُوبِي وَ الْهَيِّ بِمَا سَمَّيْتَنِي بِعَبْدِ الْبَهَاءِ فِي هَذِهِ اللَّيْلَةِ الَّتِي فِيهِ نَطَقَ لِسَانُ عَنَائِيكَ اسْتَطَلَّ بِجَارِ عُلُومِكَ وَ سَمَوَاتِ حِكْمَتِكَ وَ اقْتِدَارِ ارَادَتِكَ وَ نَفُوضِ مَشِيئَتِكَ أَنْ تُؤَيِّدَنِي عَلَى خِدْمَةِ أَمْرِكَ وَ تُوَفِّقَنِي عَلَى هِدَايَةِ خَلْقِكَ أَنْتَ الْمَقْتَدِرُ الْقَوِيُّ الْقَدِيرُ

4 Repeatedly have thy letters arrived and been heard by Us. We beseech God to open before thy face the door of His bounty. He is, verily, the Compassionate, the Bountiful. Concerning what thou didst mention regarding the affairs of the handmaiden of Baha and the Leaf of Paradise - although We have commanded the loved ones concerning her in that which is the cause of great reward and recompense, We again make mention of it. Blessed is the servant who acteth according to that which he hath been commanded, and blessed is the handmaiden who hath attained unto that which hath been inscribed in My Books, My Scriptures and My Tablets. Thy Lord is, verily, the Commander, the Almighty, the All-Wise.

4 مَكْرَرًا نَامَهُاتٍ رَسِيدٍ وَ بِأَصْغَا فَائِزٍ نَسْتُلِ اللَّهَ أَنْ يَفْتَحَ عَلَيَّ وَجْهَكَ بَابَ عَطَائِهِ إِنَّهُ هُوَ الْمَشْفُقُ الْكَرِيمُ أَيْنَكُ دَرَامُورَامَةُ الْبَهَاءِ وَ وَرَقَةُ الْفَرْدُوسِ ذَكَرَ نَمُودِي أَكْرَجُهُ أَوْلِيَا رَا دِرْبَارَةً أَوْ أَمْرَ نَمُودِيمِ بِأَنْجِهِ كَمَا سَبَبَ أَجْرَ عَظِيمٍ وَ مَكَافَاتٍ عَظِيمَةً مَجْدُدٌ هُمْ ذَكَرَ مِينَائِيمِ طُوبَى لِعَبْدٍ عَمِلَ بِمَا أَمَرَ بِهِ وَ طُوبَى لَامَةً فَازَتْ بِمَا رَقَمَ فِي كِتَابِي وَ زَبْرِي وَ صَحَائِفِي إِنَّ رَبَّكَ هُوَ الْأَمْرُ الْمَقْتَدِرُ الْحَكِيمُ

5 Convey My greetings to the loved ones, and likewise to those related. Verily, We have mentioned all with My loving-kindness

5 أَوْلِيَا رَا أَزْ قَبْلِ مَظْلُومٍ تَكْبِيرِ بَرَسَانِ وَ هَمِجْنِينَ مُنْتَسِبِينَ رَا أَنَا ذَكَرْنَا الْكُلَّ بِعَنَائِي وَ رَحْمَتِي وَ

and My mercy, and We have counseled them to remain firm to such a degree that the people of the Bayan who follow their idle fancies and are heedless of My manifest Command and My mighty Message shall not prevent them. The Glory shining forth from this luminous horizon be upon thee and upon My righteous servants and My handmaidens who have hearkened and have said: "Praise be to Thee, O Lord of the mighty Throne and Possessor of the exalted Seat!"

وصيّنهم بالاستقامة الكبرى بحيث لا يمنعهم
اهل البيان الذين اتبعوا هوائهم وغفلوا عن امرى
المبين ونبأى العظيم البهاء المشرق من هذا الأفق
التوّار عليك وعلى عبادى الأخيار وامائى اللآئى
سمعن وقلن لك الحمد يا ربّ العرش العظيم و
مالك الكرسيّ الرفيع

BLIB_Or15690.133, BLIB_Or15715.199a,
BLIB_Or15728.021a

BH03502

To: Ja'far Nayrizi known as Jalal

Date: 1307 ? [1889-1890]

1 He is manifest before the faces of the world.

1 هو الظاهر امام وجوه العالم

2 Glory be to God! Oppression and hatred have reached such a state that description and interpretation fall short of mentioning it. Forbearance hath become the cause of severity, and kindness hath led to wrath. They deny every righteous deed and make every easy thing difficult. How long, O my God, wilt Thou leave Thy wronged servants in the hands of the oppressors among Thy servants and the transgressors among Thy creatures? I beseech Thee, O Ocean of Generosity, by Thy Most Great Name, to make known to those who hate the fruits of their deeds and actions. Then enable them to turn back unto Thee. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

2 سبحان الله ظلم و بغضا بمقامى رسيده كه وصف
و تأويل از ذكرش منقطع بردبارى سبب قهارى
و عنايت علت غضب هر عمل مبرورى را منكر
مينمايند و هر سهل و آسانى را مشكل الى متى
يا الهى تدع عبادك المظلومين بين ايدى الظالمين
من عبادك و المعتدين من بريتك استلك يا
بحر الكرم باسمك الأعظم ان تعرف المبغضين
اعمالهم و ثمرات افعالهم ثم وفقهم على الرجوع
اليك انك انت المقتدر العزيز الوهاب

3 O Jalal! Upon thee be the Glory of God, the Lord of the Day of Reckoning. On this day, which is the first day of the blessed Ramadan, the Wronged One is fasting. The petition of Ism-i-Jud hath attained the Most Holy Court, and thy mention was recorded therein. Therefore have We sent down for thee that whereby all things have soared unto God, the Lord of all beings.

3 يا جلال عليك بهاء الله مالك يوم المآل در اين
يوم كه يوم اول رمضان المبارك است مظلوم
صائم عريضه اسم جود بساحت اقدس فائز و
ذكر تو در آن مذكور لذا انزلنا لك ما طارت به
الأشياء الى الله مولى الورى

4 Say: My God, my God! Praise be to Thee for having made known to me the Dawning-Place of Thy verses and inspired me with the wonders of Thy remembrance. I beseech Thee by the lights of Thy Most Great Name and the mysteries hidden in Thy knowledge, O Lord of eternity, to deliver Thy loved ones from the evil of every oppressor. Then preserve them, O my

4 قل الهى الهى لك الحمد بما عرفتني مشرق آياتك
و الهمتني بدائع ذكرك استلك بأنوار اسمك
الأعظم و الأسرار المكنونة فى عليك يا مالك
القدم ان تخلص اوليائك من شر كل ظالم ثم
احفظهم يا الهى بجودك و جنودك و سلطانك

God, through Thy grace and Thy hosts and Thy sovereignty, and ordain for them that which will draw them nigh unto Thee. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

و قدّر لهم ما يقربهم اليك انت المقتدر
العزیز الفضال

- ⁵ Convey the greetings of the Wronged One to the loved ones in that land and give them the glad-tidings of the special favors of God, exalted be His glory. His honor Mulla Ahmad-'Ali, upon him be My glory, was present and besought for each one that which hath been and ever shall be sanctified from peer and likeness. Be thankful and say: Praise be unto Thee, O God of all who are in the heavens and the earth. That which was sent through Ism-i-Jud hath arrived and been accepted. The Glory be upon thee and upon those who have turned to and believed in God, the Single, the One, the All-Knowing, the All-Wise.

⁵ اولیای آن ارض را از قبل مظلوم تکبیر برسان
و بعنایات مخصوصه حق جلّ جلاله بشارت ده
جناب ملا احمد علی علیه بهائی حاضر و از برای
هر یک مسئلت نمود آنچه را که مقدّس از شبه
و مثل بوده و هست اشکر و قل لک الحمد یا
اله من فی السموات و الارضین آنچه ارسال شد
بتوسط اسم جود حاضر و مقبول البهاء علیک
و علی من اقبل و آمن بالله الفرد الواحد العلیم
الحکیم

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Study guide to this volume

The fourth volume from 1307 A.H. is distinguished by the conjunction of three distinct but related types of text: the Tablet of Visitation for the Martyrs of Yazd, which is among the most liturgically elevated documents in the entire series; a series of practical tablets addressing the international diplomatic reach of the Cause and the controlled dissemination of Baha'u'llah's law texts; and pastoral tablets on personal property, grief, and the ethics of loyalty. What unites these disparate materials is the sense of a Revelation entering its final phase with full self-awareness: Baha'u'llah memorializes the dead, guides the community through its international emergence, and provides the spiritual disciplines for enduring what remains. The volume is also notable for one of the most concentrated statements of the Baha'i ethic of nonretaliation: the believers at Ishqabad "allow themselves to be slain but do not slay."

The Tablet of Visitation for the Martyrs of Yazd

Key Passages

O Most Exalted Pen! The greatest calamity hath come to pass, whereby the hearts of the chosen ones have melted, all things have lamented, and the dwellers of the cities of names have wailed... I testify that by your calamity the rock cried out, the great cry was raised, and tears flowed from the people of the depths of oneness. I testify that by you and the light of your steadfastness was adorned the preamble of the Book of Faithfulness in the mortal realm of creation. — BH01271

I testify that through your calamity the Eye of God wept in His station and the Most Exalted Pen before His face... Were it not for you, the mysteries of servitude would not have appeared among creatures, nor the stations of submission and contentment among creation. — BH01271

I beseech Thee by the blood of these souls and the pieces of their bodies, by their steadfastness, their patience and their forbearance, by their being enkindled with the fire of Thy love and their turning toward the light of Thy countenance... to adorn the hearts of the peoples with the light of Thy love and Thy knowledge. Then enable the princes of Thy earth and the learned ones of Thy lands to execute justice and equity in Thy realm. — BH01271

Context for Study

The Tablet of Visitation for the Martyrs of Yazd (BH01271) is named in My Name, the Sorrowful, the Joyous — a unique double invocation that encapsulates the paradox of martyrdom in Baha'u'llah's theology. The Yazd martyrdoms were a specific local atrocity: Baha'is murdered by a mob with clerical incitement. The tablet's response operates simultaneously at the personal, the cosmic, and the liturgical levels. The personal: "through your calamity the Eye of God wept." The cosmic: the martyrs' sacrifice reveals "the mysteries of servitude" that could not otherwise appear. The liturgical: the tablet becomes a formal *ziyarat-nama*, transforming the martyrs into objects of devotional visitation, permanent figures in the Baha'i sanctoral calendar. The claim that the Eye of God weeps is one of the most theologically striking assertions in the entire series. It implies that divine suffering is real, not metaphorical — that the Manifestation's grief over the death of His followers is not merely sympathetic emotion but a cosmic event. This connects to the theology of divine pathos in the Hebrew prophets (notably Heschel's interpretation of the prophets' identification with God's grief), to the Christian theology of the *Passio* as divine suffering, and to the Islamic tradition of the weeping of the Prophet for his community. What Baha'u'llah adds is the liturgical institutionalization of this grief: by creating a formal visitation prayer, He ensures that the martyrs' deaths will be commemorated and that the divine tears will be, so to speak, renewed in every act of devotion.

Questions for Reflection

1. The tablet is named "In My Name, the Sorrowful, the Joyous." How does this conjunction of divine names encapsulate the theology of martyrdom Baha'u'llah is enunciating, and what does it suggest about the nature of divine experience?
2. The claim that "the Eye of God wept" raises classical questions about divine impassibility — the philosophical tradition that holds God to be incapable of suffering. How does Baha'u'llah's assertion compare with the Christian *Passio Dei* debate, with Heschel's "divine pathos" in the Hebrew prophets, and with the Islamic tradition of the Prophet's tears?
3. The martyrs are said to have revealed "the mysteries of servitude" and the "stations of submission and contentment." What is the specific spiritual content of these mysteries, and why does martyrdom reveal them in a way that ordinary life cannot?
4. Baha'u'llah transforms individual atrocity into liturgical memory by creating a visitation prayer. What is the relationship between commemoration and justice? Can a community be fully committed to both preserving the memory of injustice and forgiving those who committed it?
5. The closing prayer of the tablet intercedes with God for the martyrs, for their families, and simultaneously for justice to be enacted by "the princes of the earth and the learned ones." How does the juxtaposition of cosmic consolation and practical justice advocacy function theologically?

Martyrdom at Ishqabad and the Ethics of Non-Retaliation

Key Passages

We have desired naught save to extinguish the fire of rancor and hatred, and to reform the souls of all who dwell in the realm of creation. To this testifieth all things and this perspicuous Book... Among the people is he who believed, then denied, and wrongfully consumed the property of others, uttering that which none before him had ever uttered.
— BH01242

That which is essential today in that land is the unity of the friends of God, as well as the observance of wisdom. That which hath outwardly been bestowed upon the kings and rulers — opposition to them is in no wise permitted. God hath ever been observant of the hearts of His servants, and His purpose is that they become enkindled with the fire of divine love.
— BH01242

Praise be to God that patience, tranquility and detachment have reached such a degree that the friends allow themselves to be slain but do not slay. That which occurred in Ishqabad is the cause of joy and gladness to the Ancient Beauty, for the friends did not retaliate and chose martyrdom in the path of God.
— BH01242

Context for Study

The statement that the friends at Ishqabad “allow themselves to be slain but do not slay” is the most precise formulation in the entire ten-volume series of what Baha'u'llah calls the ethic of the Cause. It is not merely a tactical counsel (retaliation would have been dangerous) but a theological declaration: this is what the Cause is. The Ishqabad community was the first established Baha'i community outside the Ottoman and Iranian empires, functioning as a thriving religious minority under Russian sovereignty in Central Asia. When Baha'i believers were murdered there by opponents, the community's response — bringing the matter to Russian civil authorities rather than taking private revenge — was held up by Baha'u'llah as a model of the Cause's self-presentation to the world. This is simultaneously a political theology (work through legitimate state authority rather than vigilante justice), an ethics of nonviolence, and an ecclesiology (the community's identity is defined by how it responds to persecution). The contrast drawn in this tablet is sharp: those who “believed, then denied, and wrongfully consumed the property of others” are contrasted with those who accept martyrdom. The former represent the covenantal failure of Covenant-breakers; the latter represent the covenantal fulfillment of martyrs. Both choices are made in the same historical moment; one defines the soul's trajectory, the other defines it in the other direction.

Questions for Reflection

1. Baha'u'llah says the Ishqabad events are “the cause of joy and gladness” to Him. What does it mean for a Manifestation to express joy at the martyrdom of His followers — and how does this compare with Paul's “rejoice in suffering” (Romans 5:3) and with the Shi'i theology of the joy of Karbala?

2. The tablet prohibits opposition to kings and rulers in the same passage that praises martyrdom. How are these two teachings consistent? What is the Baha'i theory of legitimate authority and civil disobedience implied by this juxtaposition?
3. The Ishqabad community brought its grievances to the Russian civil authorities. This represents a model of integration into civic society rather than communal self-sufficiency or religious law courts. What are the theological presuppositions of this model, and how do they compare with Islamic *dhimmi* law, Jewish ghetto governance, and Christian *corpus Christianum*?
4. Baha'u'llah distinguishes between those who used their association with the Cause to consume the property of others and those who gave their lives for it. These are both responses to the same moment of crisis. What does this suggest about the nature of moral choice in conditions of extreme pressure?
5. The prayer in BH01242 — “assist Thy loved ones to be trustworthy and religious, lest there appear from them that which beseemeth not Thy days” — frames the entire ethical discussion as a matter of communal prayer before divine judgment. How does this framing of ethics as prayer change the quality of moral accountability?

The Cause in the World: Diplomatic Dissemination and Controlled Disclosure

Key Passages

Concerning what was mentioned about His Excellency the Ambassador — may God, blessed and exalted be He, strengthen him — having requested the *Kitab-i-Aqdas*: let what he hath requested be given. However, ordinances and laws have also been revealed in *Ishraqat*, *Tajalliyat*, *Tarazat*, the Words of Paradise, and other Tablets. All that was mentioned should be given to His Excellency the Ambassador. — BH05904

O My loved ones, My chosen ones, My leaves and My handmaidens! Be not grieved. By the life of God, after these sorrows, surging oceans of joy shall be witnessed. Night and day did the Nature of God lament and the Eye of Loving-kindness wept, although for those of insight and those near to God, whatsoever hath occurred hath been the cause of the exaltation of the Word of God and the advancement of souls. — BH02343

Context for Study

BH05904 provides a unique window onto the controlled management of Baha'u'llah's legal corpus. An ambassador has formally requested the *Kitab-i-Aqdas*; permission is granted, and the tablet specifies a comprehensive list of legal and ethical texts to be provided: the *Ishraqat*, *Tajalliyat*, *Tarazat*, and *Words of Paradise*. This is diplomatic outreach at the highest level: the Cause's legal code is being presented to the governmental representative of a major power. The document witnesses to a remarkable historical moment: a prisoner in the Ottoman Empire is curating a theological and legislative corpus for foreign governments. That this should happen while BH02343 laments the sorrows of the community and the Eye of God weeping creates a striking contrast within

the volume. The external face of the Cause — its international credibility, its legislative system, its claim to be a world religion — is being carefully cultivated; the internal life of the community is simultaneously marked by grief, persecution, and the constant effort to remain steadfast. The two faces are not contradictions but aspects of the same reality: a cause that is simultaneously a persecuted minority and an emerging world religion.

Questions for Reflection

1. The request by an ambassador for the *Kitab-i-Aqdas* suggests that in 1889–90, Baha'u'llah's Revelation was becoming a matter of diplomatic interest. What are the implications of a revealed religious law being presented to secular governments as a gift rather than a demand for implementation?
2. BH05904 specifies a comprehensive list of legal and ethical texts to be disseminated while noting that some items should be shown but not copied. What does this distinction between authorized disclosure and unauthorized copying reveal about Baha'u'llah's understanding of textual authority and community governance?
3. The volume juxtaposes the Eye of God weeping (BH01271, BH02343) with the presentation of the *Kitab-i-Aqdas* to an ambassador (BH05904). What does this juxtaposition suggest about the relationship between suffering and institutional growth in the life of a new religion?
4. BH02343 promises that “after these sorrows, surging oceans of joy shall be witnessed.” This eschatological promise is made in the middle of active persecution. What function does eschatological hope serve in communities experiencing acute suffering, and where does it become a form of denial rather than genuine spiritual resource?
5. The volume includes tablets on personal property rights (BH01135) amid discussions of martyrdom and diplomatic outreach. What does this range of concerns tell us about the nature of Baha'u'llah's legislative activity in His final years?

A Guiding Question for the Whole Volume

Volume 96 presents a Revelation at the intersection of mourning and governance, of cosmic grief and institutional consolidation. The Tablet of Visitation for the Martyrs of Yazd is among the most elevated devotional texts in the late corpus; the tablet on the *Kitab-i-Aqdas* for the ambassador is among the most practical. Both are produced in the same period, from the same prison, by the same Manifestation. The combination is deliberate: the tears of God and the laws of God are not separate movements of a divided consciousness but the integrated expression of a single divine purpose.

A guiding question for the whole volume might therefore be: **How does a community hold simultaneously the grief of martyrdom and the discipline of law, the anguish of persecution and the systematic work of institutional building, and what does Baha'u'llah's own example of writing both a visitation prayer for martyrs and a diplomatic packet for ambassadors suggest about the relationship between spiritual depth and practical governance?**