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

Provisional Parallel-Text Study Series

Volume 107:

Writings of Baha'u'llah
(Date unknown)

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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 29,0000 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 possble. 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 Zanjan (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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I. Baghdad period
- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

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

III. 'Akka period
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- 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
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Introduction to volume 107

This large volume of undated miscellaneous writings has the character of a handful of scattered gems: substantial doctrinal tablets stand beside proclamatory fragments, intimate personal notes, seals, brief prayers, and incomplete or unmatched passages. Again and again the volume preserves Baha'u'llah's thought in miniature, often in forms so compressed that a single paragraph or sentence becomes the vehicle for a major doctrinal, cosmological, or historical claim. The volume is especially rich in short pieces that combine high theological density with startling concreteness, and it repeatedly shows how themes familiar from the major works could also be cast into epigram, aside, or fragment.

Among the most notable items is BH11042, which states with unusual directness that "women and men occupy one and the same station before God," making it one of the clearest brief formulations in the corpus of the spiritual equality of women and men. BH07610 offers a compact but memorable meditation on Jesus, stressing the brevity of His earthly ministry and casting His life in intensely lyrical, almost elegiac terms. BH03853 is important for its striking explanation of resurrection, which relocates it from crude futurist expectation to the manifest operations of divine power in history and in the soul. BH05340 is similarly notable for its succinct account of the afterlife: the souls of believers ascend, recognize one another, and do not return to the material world, while reincarnation in the ordinary sense is explicitly denied. BH09189 is a remarkable cosmology in miniature, presenting creation as a staged unfolding from divine volition, motion, grace, and fire, in a form at once gnomic and suggestive.

Other short pieces stand out for their unexpected tone or historical interest. BH08149 is a delightfully humorous request for a replacement cloak, the old 'aba being described in extravagantly archaic terms, a rare moment of playful hyperbole. BH05578, though brief, is arresting for the breadth of its address, extending outward in proclamatory fashion to larger religious publics. BH11628 is important for its extended treatment of divine unity, the relation of manifestation to tawhid, the differentiation of mind, soul, and spirit, and the meanings of "Truth" and "the Path," showing that speculative theology remains a major thread even in a miscellaneous collection. Particularly noteworthy is BH06483, which preserves an explicit assertion that the Bab, during His journey to Mah-Ku, attained Baha'u'llah's presence, and that Quddus did so repeatedly. The passage goes on to situate Mulla Husayn and Quddus within a providential schema of "the First and the Last," and presents the earliest Babi protagonists as having received glad tidings of this later Manifestation—an unusually important statement, both for Babi-Baha'i sacred history and for the retrospective construction of continuity between the Bab's revelation and that of Baha'u'llah. The volume's tail of seals, fragments, and compressed declarations is therefore not mere documentary residue, but evidence of how much theological, historical, and even personal material could survive in miniature textual form.

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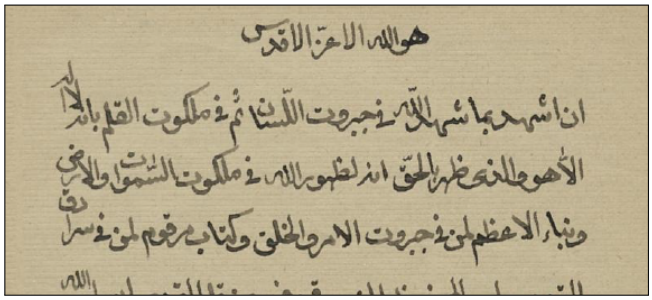
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BH11628


هو الله الاعزّ الاقدس
ان اشهد بما شهد الله فی جبروت اللّسان ثمّ فی ملکوت القلم بانّه لا
الّا هو و الّذی ظهر بالحقّ انّه لظهور الله فی ملکوت السّموات و الأرض
و نبأ الأعظم لمن فی جبروت الأمر و الخلق و کتاب مرقوم لمن فی سرادق
Berlin1237

1 He is God, the Most Mighty, the Most Holy!

1 هو الله الأعزّ الأقدس

2 Bear thou witness to that whereunto God hath Himself borne witness in the Realm of Speech and then in the Kingdom of the Pen: that there is none other God but Him, and that He Who hath appeared is verily the manifestation of God in the kingdom of the heavens and of the earth, and the Most Great Announcement unto all who dwell in the realm of creation and command, and the Book Inscribed for them that abide within the pavilion of eternity, and the Preserved Tablet whereon have been recorded by the Most Holy Pen the mysteries of God, the Sovereign, the Almighty, the Most Exalted, the Most Great. Whoso hath acknowledged Him hath acknowledged God from all eternity, and whoso hath turned away from Him hath turned away from God and from His Manifestations and from the Daysprings of His Beauty and the Dawning-Places of His might and power, and is accounted among the idolaters.

2 ان اشهد بما شهد الله فی جبروت اللّسان ثمّ فی ملکوت القلم بأنّه لا اله الّا هو و الّذی ظهر بالحقّ انّه لظهور الله فی ملکوت السّموات و الأرض و نبأ الأعظم لمن فی جبروت الأمر و الخلق و کتاب المرقوم لمن فی سرادق القدم و لوح المحفوظ الّذی رقم فیه من قلم القدس اسرار الله الملک المقتدر العلیّ العظیم و من اقرّ به فقد اقرّ بالله فی ازل الآزال و من اعرض عنه فقد اعرض عن الله و مظاهر امره و مطالع جماله و مشارق عزّه و اقتداره و کان من المشرکین

3 Say: O people! How long will ye fail to be enkindled with the fire of God from this Fire that hath been ignited at the midmost heart of all regions? Beware lest ye deprive yourselves thereof and from drawing nigh unto it. By God! It is indeed a light and a mercy unto all the worlds. Fear ye God, O people, and be not veiled therefrom by the veils of idle fancy. Shatter the idols by the power of your Lord, the Most Exalted, the Almighty, the All-Knowing, and be not of them that are far removed.

3 قل یا قوم الی متی لن تشتعل فیکم نار الله من هذه النّار الّتی اشتعلت فی قطب الآفاق ایّاکم ان تحرموا انفسکم عنها و عن التّقرّب الیها تالله انّها لنور و رحمة للعالمین اتّقوا الله یا قوم و لا تحتجبوا عنها بحجبات الأوهام کسّروا الأصنام بسلطان ربّکم العلیّ المقتدر العلّام و لا تکوننّ من المبعدین

4 O thou physician of the Cause! Hearken unto the call of thy Beloved in these days wherein sorrows have encompassed Me through the hosts of Satan. By God! They have committed that which hath caused the pillars of existence and the foundations of the seen and unseen worlds to tremble. Were We to lift the veils and acquaint thee with what hath befallen the Beauty of the All-Chosen One, thou wouldst rend the garment of patience, and lament both night and day, and wouldst be consumed within thyself, and be numbered with them that

4 ان یا طبیب الأمر اسمع ندآء الحبیب فی تلک الأیّام الّتی احاطتنی الأحزان من جنود الشّیطان تالله قد ارتکبوا ما اهتزّت عنه ارکان الوجود و قوائم الغیب و الشّهود و انّا لو نکشف الأستار و نطّلعک بما ورد علی جمال المختار لتشقّ قمیص الاصطبار و تنوح باللّیل و النّهار و تحترق فی نفسک و تکون من المحترقین لسان الله ینطق حینئذ و یقول هل من منقطع یقوم بین السّموات

are consumed. The Tongue of God speaketh even now, saying: "Is there any detached soul who will arise between earth and heaven and purify My surroundings from the defilement of these idolaters? And is there any possessed of spiritual perception who will inhale the fragrance of the All-Glorious from the Robe of Utterance through that which hath proceeded from the Pen of the Most Merciful, and be so carried away by the breezes of the Beloved that he will forsake all who dwell in the heavens and on earth, and stand firm in assisting this lonely Wronged One?" By My life! Were We to recount unto thee the tales of the Youth concerning what hath befallen Him, the Tablet would not suffice. We therefore return to that which thou didst ask in thy letter, wherein We found the fragrance of thy love for thy Ancient Lord. We beseech God to confirm thee in that wherein thou art engaged and to withhold thee not from that which He possesseth. Verily, He is powerful over all things.

و الأرض و يطهّر حولى عن رجس هؤلآء المشركين و هل من ذى شمّ يجد رائحة السّبحان من قميص البيان فيما ظهر من قلم الرّحمن و تأخذه نفحات المحبوب على شأن يدع عن ورائه كلّ من فى السّموات و الأرض و يستقيم على نصر هذا المظلوم الفريد فوعمرى لو نقصّ لک قصص الغلام عمّا ورد عليه لن يتمّ باللّوح لذا نرجع الى ما سئلت فى كتابک الّذى وجدنا منه رائحة حبّک مولاک القديم و نسئل الله بأن يوفّقک على ما كنت عليه و لن يمنعک عمّا عنده و انّه على كلّ شىء قدير

5 As concerning what thou hast asked about Divine Unity [tawhid], hearken unto that which the Spirit imparteth unto thee, that it may draw thee to a station wherein thou shalt recognize all things in their proper place, soar in the atmosphere of wisdom and meaning, and attain unto the fountainhead of knowledge from One knowing and wise. Know thou that the philosophers have maintained that the all-pervading reality is identical with all things, as they have said "the simple reality is all things." This is their doctrine, and they have adduced numerous proofs to establish it. Likewise have the mystics put forth statements concerning unity and the explanation of the station of abstraction. In this regard, he who was their exemplar among those who spoke of the unity of existence, and their model among those who affirmed the vision of Truth in every existing thing, hath said that the outward aspect of the Lord cannot be numbered and His inward aspect cannot be limited, that the outward can scarce be manifest and the inward can scarce be concealed. Many have followed him in this, likening this station to the sea and its waves, to ink and letters, to water and ice. We have foregone mention of the statements of both groups for the sake of brevity, and We make mention of that which is chosen by thy Lord, the All-Powerful, the Almighty, the All-Knowing, the All-Wise. Apart from this, We have indeed expounded their statements in numerous epistles, and We beseech God to convey them unto thee, for He is the best of those who convey.

5 و امّا ما سئلت عن التّوحيد ان استمع ما يلقى الرّوح عليک ليجذبک الى مقام تعرف كلّ شىء فى مقامه و تطير فى هوآء الحكمة و المعانى و تصل الى منبع العلم من لدن عليم حكيم فاعلم بأنّ الحكمآء ذهبوا الى انّ حقيقة المنبسطة هى الأشيآء كما قالوا بسيط الحقيقة كلّ الأشيآء هذا مذهبهم و استدلّوا فى اثبات ذلک بدلائل عديدة و كذلک للعرفآء مقالات فى ذكر التّوحيد و بيان مقام التّجريد و ذكر فى ذلک المقام من كان عندهم قدوة القائلين فى وحدة الوجود و اسوة المقرّين بشهود الحقّ فى كلّ موجود بأنّ ظاهر الرّبّ لا يعدّ و باطن الرّبّ لا يحدّ و الظّاهر لا يكاد ان يبدو و الباطن لا يكاد ان يخفى و اتّبعوه فى ذلک خلق كثير و مثّلوا هذا المقام بالبحر و الأمواج و المداد و الحروف و المآء و الثّلج و انّا تركنا ذكر بيانات الحزبين للاختصار و نذكر ما هو المختار عند ربّک المقتدر الجبّار العزيز العليم و من دون ذلک انّا فصّلنا بياناتهم فى رسائل عديدة و نسئل الله بأن يبلّغها اليک و انّه هو خير المبلّغين

6 Know thou that with thy Lord all letters and words, and likewise mention and utterance, are of equal degree and one station. Even as He, exalted be He, distinguisheth between the letters of creation, so too doth He distinguish between the letters of

6 فاعلم بأنّ عند ربّک كلّ الحروفات و الكلمات و كذلک الذّكر و البيان فى حدّ سوآء و شأن واحد و كما انّه تعالى يفصّل بين حروفات التّكوينيّة و

law. Ponder thou upon this, that thou mayest be of them that are endued with insight. Whatsoever He decreeth in every age and dispensation is the truth, and naught else is but manifest error. For example, in the Psalms it was revealed from the heaven of the divine Command: "Thou art my Son; this day have I begotten thee," while in the Qur'an it was revealed that He hath no offspring, that "He begetteth not, nor is He begotten," and that He is independent of all worlds. Likewise unto Moses the Prophet, after he had beseeched his Lord saying "Show me Thyself, that I may look upon Thee," He said "Thou shalt not see Me," and at that same moment declared "Look and thou shalt behold Me." Thus observe thou and be of them that bear witness.

كذلک يفصّل بين حروفات التّشريعيّة فتفكّر فی ذلک لتكون من العارفين و ما يحكم به فی كلّ عهد و عصر انّه هو الحقّ و ما بعده الّا ضلال مبين مثلاً فی الزّبور نزل من جبروت الأمر يا داود انت ابنی و الآن ولدتک و فی الفرقان نزل بأنّه ليس له من ولد لم يلد و لم يولد و انّه لغنیّ عن العالمين و كذلک لموسی النّبیّ بعد الّذی سئل ربّه ربّ ارنی انظر اليک قال لن ترانی و حينئذ يقول انظر ترانی كذلک فاشهد و كن من الشّاهدين

7 These diverse statements return to a single point, and Our servants possessed of insight perceive no difference between them. Were the gate of this knowledge to be opened before the face of men, none would raise objections against God in these days wherein the Beauty of the Ancient of Days hath appeared with manifest signs and clear proofs. Through the diversity of utterance doth the All-Merciful distinguish between those who have recognized Him by His own Self and follow Him in all that proceedeth from Him, and those who have known the Word but are veiled thereby from the Beauty of the All-Glorious and are among the lost. Even as thou witnessest today certain people who profess the unity of God in the Bayan yet are veiled from Him Who hath expounded and revealed it, and thereby have they gone astray and led others astray, being of those who perceive not.

7 و ترجع هذه البيانات المختلفة الی نقطة واحدة و لن يشهد بينها الفرق عبادنا المتبصّرين و لو يفتح باب هذا العلم علی وجه العباد لن يعترضنّ علی الله فی تلک الأيّام الّتی فيها ظهر جمال القدم بآيات باهرات و حجج ظاهر مبين و فی اختلاف البيان يفصل جمال الرّحمن بين الّذين عرفوه بنفسه و يتبعونه فی كلّ ما يظهر من عنده و الّذينهم عرفوا البيان و احتجبوا به عن جمال السّبحان و كانوا من الخاسرين كما تشهد اليوم بعض النّاس يوحّدون الله فی البيان و احتجبوا عن مبيّنه و منزله و بذلک ضلّوا و اضلّوا النّاس و ما كانوا من الشّاعرين

8 As for thee, purify thy heart from all that thou hast heard from these factions and turn unto thy Lord, the Mighty, the Bestower. Say: By God, the mention of unity and its exaltation above all stations is solely by virtue of its connection with God. Beware, O people, lest ye be veiled from Him around Whose command unity itself doth circle, and be ye of the God-fearing. How many are the servants who make mention of God and profess His unity throughout all their days [...]How many there are who glorify and unify Him throughout all days and nights, yet are among the most heedless of servants, for they recognize not Him Whom they unify at morn and eventide. And how many a believer in divine unity is today a misbeliever before God, though he perceiveth it not within himself and is numbered among the idolaters.

8 و انّک انت طهّر قلبک عن كلّ ما سمعت من الأحزاب و توجّه الی ربّک العزيز الوهّاب و قل تالله انّ ذكر التّوحيد و استعلائه علی كلّ المقامات لم يكن الّا بنسبته الی الله ايّاكم يا قوم ان تحتجبوا عن الّذی يطوفن التّوحيد فی حول امره و كونوا من المتّقين و كم من عباد يذكرون الله و يوحّدونه فی كلّ الأيّام و اللّيالی و يكوننّ من اغفل العباد بحيث لن يعرفوا الّذی يوحّدونه فی البكور و الأصيل و كم من موحّد يكون اليوم مشركاً بالله و لن يستشعر فی نفسه و يكون من المشركين

9 Consider, for example, the philosophers and the leading figures among the Shaykhis - they established four degrees of divine unity: unity of Essence, then of Attributes, of Actions, and of Worship. They bid people to believe in their doctrines and

9 مثلاً فانظر الی الحكمآء ثمّ ابطال الشّيخيّة انّهم جعلوا للتّوحيد اربعة مراتب توحيد الذّات ثمّ الصّفات و الأفعال و العبادة و يأمرون النّاس

have written numerous books to prove these four degrees. Yet they remain veiled from Him Whose knowledge they sought to prove to themselves. Thus do thou witness, O people of the Bayan, and be of those who know. How many servants there are who possess not what others possess and are unaware of the degrees of divine unity and the proofs adduced by men, yet they recognized their Creator on the day of His Manifestation. These are the true believers in divine unity, and their names are inscribed as the faithful on preserved tablets of glory.

بالايقان بما عندهم و كتبوا فی اثبات هذه المراتب الأربعة كتباً عديدة ولكن احتجبوا عن الّذی كانوا ان يثبتوا عرفان نفسه لأنفسهم كذلک فاشهد ملأ البيان و كن من العارفين كم من عباد لم يكن عندهم ما عند النّاس و ما اطّلعوا بمراتب التّوحيد و ما يستدلّن به العباد ولكن عرفوا بارئهم فی يوم ظهوره اولئک اهل التّوحيد و كتب اسمائهم من الموحّدين علی الواح عزّ حفيظ

10 The purpose of Divine Unity in the tablets of God is the servant's acknowledgment that He was and is one in His Essence, having no partner or peer in His Being or in what proceedeth from Him throughout all creation. Thus did He testify to His own Self before the creation of all things and before the appearance of names and their kingdom. There is no God but He, the Almighty, the Glorious, the Powerful. If thou wouldst soar on wings of holiness in the atmosphere of nearness and detachment and be attracted by the fragrances of intimacy, thou wouldst attain unto a station wherein thou wouldst witness naught in creation save the effulgence of the rays of the Beloved, and wouldst hear all things cry out that there is no God but He, the Single, the One, the Mighty, the Inaccessible.

10 و المقصود من التّوحيد فی الواح الله هو اقرار العبد بأنّه كان واحداً فی ذاته و ليس لنفسه و لما يظهر من عنده شريک و لا شبيه فی الملک و كذلک شهد لنفسه قبل خلق الأشيآء و قبل ان يظهر الأسمآء و ملكوتها لا اله الّا هو المقتدر العزيز القدير و انّک لو تصعد بجناحين القدس فی هوآء القرب و التّجريد و تستجذب من نفحات الأنس لتصل الی مقام لن تشهد فی الملک الّا تجلّی انوار المحبوب و تسمع النّدآء من كلّ الأشيآء بأنّه لا اله الّا هو الفرد الواحد العزيز المنيع

11 Behold the sun - it shineth upon all things with a single effulgence and its radiant light is reflected in the mirrors of all created things. The true believer in divine unity is he whom the veils of these mirrors do not prevent from witnessing the One Who hath manifested Himself through them, in them, and by their own selves.

11 فاشهد فی الشّمس و انّها تتجلّی كلّ الأشيآء بتجلّی واحد و يظهر فی مرايا الموجودات اشراق انوارها و الموحّد من لم يمنعه حجبات المرايا و يشهد تجلّی الّذی تجلّی لهنّ بهنّ بأنفسهنّ

12 Likewise observe the Sun of Truth and be of them that see. It hath dawned upon all who are in the heavens and on earth, and the true believer in divine unity beholdeth in all created things naught but a sign of his Lord's revelation, possessing at all times a wondrous insight. They who have today taken partners with God are far removed from the gardens of nearness and are counted among the idolaters. Whosoever possesseth vision and understanding witnesseth in all that hath appeared from Him the signs of His power, the manifestations of His sovereignty, and the evidences of His grandeur, which all created things are powerless to comprehend.

12 و كذلک فانظر فی شمس الحقيقة و كن من النّاظرين و انّها استشرقت علی كلّ من فی السّموات و الأرض و الموحدّ لن يشهد شيئاً عمّا خلق الّا و قد يشهد فيه آية تجلّی ربّه و يكون فی كلّ حين علی بصيرة بديع و الّذينهم اتّخذوا اليوم لله شريكاً اولئک بعدوا عن رياض القرب و كانوا من المشركين و من كان له بصر و دراية ليشهد من كلّ ما ظهر من عنده آيات قدرته و ظهورات سلطنته و شئونات عظمته الّتی عجزت عن ادراكها الخلايق اجمعين

13 The true believer in divine unity in these days is he who uniteth God in this Revelation and testifieth within himself that there is no God but He, Who hath ever been One in His Essence, Who hath never been joined with anyone nor shared with any soul, and all else besides Him is created by His binding and

13 و الموحّد الواقعی فی تلک الأيّام من يوحّد الله فی هذا الظّهور و يشهد فی نفسه بأنّه لا اله الّا هو لم يزل كان واحد فی ذاته و لن يقترن مع احد و لن يشارک مع نفس و ما سويه مخلوق بأمره

wise command. Say: Beware, O people, lest ye fashion for yourselves a new god each day. Fear ye God and speak not according to your desires. Fear God and be of them that truly believe in His unity.

المبرم الحكيم قل ايّاكم يا قوم ان تجعلوا فى كلّ يوم لأنفسكم الهاً خافوا عن الله و لا تتكلّموا بما يأمركم هويكم اتّقوا الله و كونوا من الموحّدين

14 Know thou concerning what was asked about the mind, the soul and the spirit that these three and their like which are mentioned in reference to man are manifestations of that sign by which man was established. Exalted be this creation which tells of its Creator, and the hearts of the mature have failed to know it as it truly is. For instance, that by which thou movest, hearest and seest is one, even if thou namest it by all names, as it has been called by different names by the tongues of those who remember. Yet in its essence it is sanctified above all that people speak of and all that they attribute to it. However, its manifestations and names differ according to the recipient and the means. For example, when it is directed to the place of hearing and its means, an effect, attribute and name appear, and when directed to the place of sight and the means ordained for it, another effect and attribute appear. This ye witness within yourselves and are among those who bear witness. All this is from its orientation toward the outward means in the human temple. Likewise consider the inward and be among those who observe. For instance, its connection to the heart, liver, spleen, head and other parts - through the differences in these stations different attributes and distinct names appear, just as ye name it mind, soul and spirit, and it has become known by these names among the worlds.

14 و امّا ما سئلت عن العقل و النّفس و الرّوح فاعلم بأنّ هذه الثّلاثة و امثالها عمّا يذكر فى الانسان ظهورات آية الّتى قام بها الانسان فتعالى من هذا الصّنع الّذى يحكى عن صانعه و عجزت عن عرفانه على ما هو عليه افئدة البالغين مثلاً ما تتحرّك انت به و تسمع و تبصر هو واحد لو تسمّيه بكلّ الأسمآء كما سمّى بأسمآء مختلفة بألسن الذّاكرين و هو فى ذاته مجرّد عن كلّ ما يتكلّمون به النّاس و ما ينسبون به النّاسبين ولكن يختلف ظهوراته و اسمائه باختلاف المحلّ و الأسباب مثلاً بتوجّهه الى محلّ السّمع و اسبابه يظهر اثر و صفة و اسم و بتوجّهه الى محلّ البصر و اسباب المقدّرة فيه يظهر اثر و صفة اخرى و هذا ما تشهدون فى انفسكم و تكوننّ من الشّاهدين كلّ ذلک من توجّهه الى اسباب الظّاهريّة فى هيكل البشريّة و كذلک فانظر فى الباطن و كن من النّاظرين مثلاً تعلّقه الى القلب و الكبد و الطّحال و الرّأس و غيرها تظهر باختلاف هذه المقامات صفات مختلفة و اسمآء متغايرة كما انتم بالعقل و النّفس و الرّوح تسمّون و اشتهر بهذه الأسمآء بين العالمين

15 Therefore know thou the sign of thy Lord's revelation which was revealed to thee through thee - how from it, though it is one in its essence, different names and effects have appeared - that thou mayest thereby reach the stations of knowledge in this Paradise whose trees were planted by the hands of the All-Glorious, from which the fragrances of the All-Merciful waft, and by which the hearts of the pure ones are attracted, were they to be of those who turn. And that thou mayest witness that differences appear through differences in recipient and means, otherwise the Revealer is one and the revelation is one. All this We have deposited within yourselves that ye may soar in the holy and detached gardens, then in unveiling and unity, and be of those who have rent the veils and emerged from behind the veil through the sovereignty of My Name whereby God distinguished between the believers and the ungodly.

15 اذاً فاعرف آية تجلّى ربّک الّتى تجلّت لک بک مع انّها واحدة فى ذاتها كيف ظهرت منها الأسمآء و الآثار المختلفة لتبلغ بها الى مواقع العرفان فى هذا الرّضوان الّذى غرس اشجاره بأيدى السّبحان و تفوح من خلالها نفحات الرّحمن و بها تستجذب افئدة الأصفيآء لو يكوننّ من المتوجّهين و لتشهد بأنّ الاختلاف يظهر باختلاف المحلّ و الأسباب والّا مجلّى واحد و التّجلّى واحد كلّ ذلک اودعناه فى انفسكم لتحبرن فى رياض القدس و التّجريد ثمّ المكاشفة و التّوحيد و تكوننّ من الّذينهم خرقوا الأحجاب و خرجوا عن خلف النّقاب بسلطان اسمى الّذى به فصّل الله بين الموحّدين و المشركين

16 However, among the people of terminology and convention from among the philosophers and others, there are various explanations concerning the mind, soul and spirit. Since We

16 ولكن عند اهل اللّغة و الاصطلاح من الحكمآء و دونهم فى العقل و النّفس و الرّوح بيانات شتّى

found no opportunity, We did not address what they mentioned and We condensed what was intended to the utmost degree. Thus did the matter flow from One powerful and knowing. Were anyone to reflect on what We have truly revealed, the door of knowledge would open before his face and the maiden of inner meanings would emerge in the chambers of wisdom with such an ornament as would perplex the minds of those brought near. And We shall detail for him what We condensed such that from every letter of what was revealed We bring forth for him books which none has encompassed save God, the Counter, the All-Knowing.

و انّا لمّا ما وجدنا الفرصة ما تعرّضنا بما ذكروا و اختصرنا بما هو المقصود غاية الاختصار كذلک جرى الأمر من لدن مقتدر عليم و لو يتفكّر احد فيما نزّلناه بالحقّ يفتح على وجهه باب العلم و تطلع حوريّة المعانى فى غرفات الحكمة بطراز تتحيّر عنه عقول المقرّبين و نفصّل له ما اختصرناه بحيث من كلّ حرف عمّا نزل نخرج له كتباً الّتى ما احاطها احد الّا الله المحصى العليم

17 O physician of oneness! Come forth from the chambers of stillness with God's greatest medicine and heal all created things through the mention of thy Lord's name, the Healer, the Forgiving, the Generous. And if thou findest one heedless, treat him with the mention of the Most Great Name, for by it every sick and ailing one is healed. And if thou seest one athirst with love, guide him to the ocean of attainment through novel counsel and wisdom. Thus have We commanded thee in truth. Act thou according to what thou hast been commanded by God, the All-Knowing, the All-Wise.

17 ان يا طبيب الأحديّة ان اخرج من غرف السّكون بطبّ الله الأكبر ثمّ اشف الممكنات بذكر اسم ربّک الشّافى الغفور الكريم و ان وجدت من غافل داو بذكر الأعظم و انّ به يستشفى كلّ عليل و سقيم و ان رأيت مستسقى العشق فاهده الى بحر الوصال بموعظة و حكمة بديع كذلک امرناک بالحقّ ان اعمل بما امرت من لدى الله العليم الحكيم

18 As to what thou hast asked concerning the Truth and the Path, know thou that in these days the Path is My Name, the All-Merciful, the All-Compassionate, for through it are people guided to the hidden, treasured, and concealed Reality that is veiled from the worlds. Say: Verily it is God's path between the heavens and earth, and God's way in the kingdom of Command and Creation, and the manifestation of Truth among all created things. And in one sense, Truth referreth to the Primal Point of Will, the First Emanation, the First Pearl, the Most Exalted Word, the First Remembrance, and the Act from which the worlds derive their sustenance. And whatsoever guideth people and connecteth them to the station of true knowledge is the Path.

18 و امّا ما سئلت عن الحقيقة و الطّريقة فاعلم بأنّ الطّريقة فى هذه الأيّام هى اسمى الرّحمن الرّحيم لأنّ به يهدى النّاس الى حقيقة المكنونة المخزونة المستورة من العالمين قل انّه لطريق الله بين السّموات و الأرض و صراط الله فى ملكوت الأمر و الخلق و ظهور الحقيقة بين الخلايق اجمعين و فى مقام يطلق الحقيقة على نقطة المشيّة و الصّادر الأوّل و الدّرّة الأولى و الكلمة العليا و الذّكر الأوّل و الفعل المستمدّ منه العالمين و كلّما يهدى النّاس و يصلنّهم الى مقام العرفان هو الطّريقة

19 Though this Path is one, it differeth according to the capacities of those who seek it. As thou observest, among the people are those who recognized God merely upon hearing of His Manifestation; some upon attaining the presence of His Countenance; others believed after hearing what was revealed from the direction of the Throne and were numbered among the guided ones; some clung to proofs and arguments, tarrying upon the path and were among those who hesitated; and others traversed the way in less than the twinkling of an eye and reached the most great vista, the station whereon the Ancient Beauty was established with manifest sovereignty. Blessed is he who passeth

19 و هذا الطّريق مع انّه واحد يختلف باختلاف الاستعدادت فى انفس القاصدين كما تشهد بأنّ من النّاس من عرف الله بمجرّد استماعه ظهور الله و منهم بمجرّد الحضور بين يدى الوجه و منهم بعد استماع ما نزل عن جهة العرش آمن و كان من المهتدين و منهم من تمسّک بحبل الدّلايل [و] الاستدلالات و توقّف على الصّراط و كان من المتوقّفين و منهم من طىّ السّبيل اقرب من لمح البصر و بلغ منظر الأكبر مقرّ الّذى استوى عليه هيكل القدم بسلطان مبين فطوبى لمن مرّ عن

over the path as lightning through the clouds and followeth the most great path in this mighty Announcement.

الصّراط كمرّ البرق عن السّحاب و سلک طريق الأعظم فی هذا النّبأ العظيم

20 Say: O people! The path of truth is manifest like unto His own being. Beware lest ye stray into the ways of those who associated partners with God and follow the paths of the deniers. He who is today seized by the fragrances of the All-Merciful and findeth the holy fragrance from the garment of My Most Glorious Name shall be so attracted that he will know neither path nor way, and will reach the Sun of Eternity in less than a moment. And in one station, the Path is My verses and the Truth is My hidden and concealed Self, secreted from the eyes of the heedless.

20 قل يا قوم انّ طريق الحقّ بمثل وجوده ظاهر ايّاكم ان تضلّوا فی مناهج الّذينهم اشركوا بالله و تسلكوا سبل المنكرين و من اخذته اليوم نفحات الرّحمن و وجد رايحة القدس عن قميص اسمی السّبحان لتجذبه علی شأن لن يعرف الطّريق و السّبيل و يصل الی شمس القدم اقرب من حين و فی مقام انّ الطّريقة هی آياتی و الحقيقة نفسی المكنون المستور عن انظر المغلّين

21 Know thou further that the Manifestation in its essence is sanctified above all universality and particularity, and is one in its reality. Those who have ascended unto it and upon whose hearts are impressed the lights of the revelation of the Manifestation - these are the proofs of His Self, the ways of His guidance, the mines of His wisdom, the dawning-places of His Cause, and the daysprings of His revelation. All names and attributes may be applied to them so long as they remain oriented toward the Sun of Manifestation. After turning aside, no station remaineth for them with God and they are numbered among the lost. Thus have We imparted unto thee the word of truth that thou mayest thank God, thy Lord, and aid Him in these days wherein the hosts of Satan have encompassed Him. And the Glory be upon thee and upon every discerning believer.

21 ثمّ اعلم بأنّ الظّهور فی نفسه مقدّس عن الكلّيّة و الجزئيّة و انّه واحد فی ذاته و الّذينهم صعدوا اليه و ارتسم علی قلوبهم انوار تجلّی الظّهور اولئک ادلّآء نفسه و مناهج هدايته و معادن حكمه و مطالع امره و مشارق وحيه و يصدق عليهم كلّ الأسمآء و الصّفات ان لا ينحرفوا عن التّقابل الی شمس الظّهور و بعد الانحراف لن يبق لهم من شأن عند الله و يكوننّ من الخاسرين كذلک القيناک قول الحقّ لتشكر الله ربّک و تنصره فی تلک الأيّام الّتی احاطته جنود الشّياطين و البهآء عليک و علی كلّ موقن بصير

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1 In the name of God, the Lord of the Kingdom of Might and Power

1 بسم الله مالک ملکوة القدرة و الاقتدار

2 Praise be to God, the Glorious King and Lord of the Kingdom of Grace and Bounty, Who brought existence into being, made manifest the mysteries of the unseen from the world of visibility, promised humanity the Promised Day, and gave them glad tidings of the appearance of the appointed time. When the veil was rent asunder and the mystery of return was revealed, when the veil of concealment was removed from the face of the mysteries of creation on the Day of Return, and when the realities of knowledge were sent down in scrolls and books from the presence of the Mighty, the Bestower, the hearts of those endowed with understanding were attracted to the King of the Day of Reckoning. They rent asunder the greatest veil through the power of the Lord of Destiny and Creator of humanity, and turned with their hearts toward the Most Manifest Hidden Mystery. They recognized the greatest encrypted symbol and beheld the Most Hidden, Most Manifest, Most Luminous Beauty.

2 الحمد لله الملک المحمود و مالک جبروة الفضل و الجود الذی خلق الوجود و اظهر اسرار الغیب من عالم الشهود و وعد النّاس بالیوم المشهود و بشّرهم بظهور الوقت الموعود فلمّا خرق الحجاب و ظهر سرّ المآب و کشف برقع السّترعن وجه اسرار البدء فی یوم الایاب و نزلت حقائق العلم فی الحصائف و الکتاب من لدن عزیز وهّاب انجذبت قلوب اولی الالباب ای شطر ملیک یوم الحساب و خرقوا الحجاب الاکبر بقوّة مالک القدر و خالق البشر و توجّهوا بالقلوب الی السّر المستسرّ الاظهر و عرفوا الرّمز المنمنم الاکبر و استشرفوا بالجمال المجلّ الاخفی الاظهر الانور

3 When they circled round this Fire and acquired illumination from the lights of the Tree of Command through the power of the Lord of the Kingdom of Might, the hearts of mysteries were stirred, and the banners of hatred and enmity were raised against God's chosen servants, preventing them from turning toward their Lord, the Mighty, the Chosen One. Say: Why do you hasten through the wilderness of idle fancies? The Hidden Mystery hath appeared, the veil hath been lifted from the face of the treasured Symbol, and the clouds have been removed from the beauty of the preserved Light. Hath passion prevented you from reaching the Lord of the First and the Last? Do you object to the people of wisdom turning toward their Lord, the Sovereign of all humanity? Can the people of understanding remain patient in drawing near to the divine sanctuary? Nay, by Him from Whom all originated and to Whom all return! Can anyone prevent the people of righteousness? Say: Do you threaten them with affliction in the path of God, the Lord of Names? They are people who have accepted adversity and hardship, who have faced with their breasts the arrows of oppression from enemies, seeking to enter the Kingdom of eternity.

3 فلمّا هر ولوا حول هذه النّار و اقتبسوا بانوار سدرة الامر بقوّة مالک جبروة الاقتدار اضطربت افئدة الاسرار و رفعوا رایات الضغینة و البغضاء لعباد الله الأخیار و منعوهم عن التّوجّه الی شطر ربّهم العزیز المختار قل الی م تسرعون فی فلوات الظّنون قد ظهر السرّالمکنون و ارتفع الحجاب عن وجه الرّمز المخزون و کشفت السّحاب عن جمال النّور المصون هل منعکم الهوی عن مالک الأخرة و الأولی اتعترضون علی اصحاب الحجی بتوجّههم الی شطر ربّهم سلطان الوری هل یصبرو أولی النهی فی التقرّب الی حول الحمی لا و الذّی منه البدؤ الیه الرّجعی و هل یقدر احد علی منع اصحاب التّقی قل اتهدّدونهم بالبلاء فی سبیل الله مالک الاسماء انّهم قوم قبلوا البأساء و الضرّاء و استقبلوا بالصّدور نبال الظلم الاعداء طلبا للدّخول فی ملکوة البقاء و ربّ الامکان

4 By the Lord of creation! You are but in heedlessness and loss. Even if you were to cut apart the bodies of those who have entered the heaven of faith with the swords of hatred and tyranny,

4 لستم الاّ فی غفلة و خسران لوتقطعون اجساد الداخلین فی جبروة الایمان بقضب الضغینة و الطغیان لاتقدرون علی صدّهم من شریعة

الایقان قل قد ظهر السّبیل و کمل الدّلیل و سرع الظمان الی کوثر العرفان الجاری من عین الصّاد النّابعة تحت عرش ملیک یوم المعاد طوبی لکم یا اهل الوداد بما دخلتم سرادق القدس فی ملکوة السّداد باستقامتکم اضطربت قلوب اهل العناد و بثبوتکم علی صراط الامر ارتعدت فرائض اولی الظّلم و الفساد

you would not be able to turn them away from the path of certitude. Say: The way hath become manifest, the proof hath been perfected, and the thirsty one hath hastened to the Kawthar of knowledge flowing from the Spring of Sad beneath the throne of the King of the Day of Resurrection. Blessed are ye, O people of love, for having entered the pavilion of holiness in the kingdom of righteousness! Through your steadfastness, the hearts of the people of enmity were disturbed, and through your firmness on the path of the Cause, the limbs of the people of tyranny and corruption trembled.

5 یا الهی و مالکی و سلطانی لیس فی بلادک ارض الاّ محمّرة بدم اصفیائک و لاشجرة الاّ مشرّفة باجساد اولیائک قد ورد علیهم ماجرت به دموع اهل سرادق عزّک فی الاصیل و البکور و اصابهم من الغافلین ماذرفت به عیون من فی جبروة امرک فی الطّلوع و الافول انت تعلم بانّهم ما ارادوا فی ملکک الاّ رفع الفساد عن بین العباد و تزیین اجسادهم بخلع المحبّة و الاتّحاد و تتویج رؤسهم بتیجان الألفة و الوداد لأنّک ما أمرتهم فی هذا الظهّور الاّ بافراغ فی ازالة الضّغینة و الحقد و بذل الاجتهاد فی رفع الاختلاف و اشهار المحبّة و الائتلاف فی کلّ الاطراف من النّاس من اعترض علیهم لاقبالهم الیک و اقتباسهم من نور معرفتک و حکم علیهم بالکفر و الشرک و أباح دمهم بغیا علی سلطانک و عدوانا علی ارقائک و منهم اتّهمهم بالفساد فی البلاد

5 O my God, my Master, and my King! There remains no land in Thy domains but hath been reddened with the blood of Thy chosen ones, and no tree but is adorned with the bodies of Thy loved ones. Such hath befallen them as hath caused the tears of the dwellers of the pavilion of Thy glory to flow morning and evening, and they have suffered at the hands of the heedless that which hath caused the eyes of those in the heaven of Thy Cause to weep at daybreak and sunset. Thou knowest that they desired naught in Thy kingdom save to remove corruption from among Thy servants, to adorn their bodies with the robes of love and unity, and to crown their heads with the diadems of fellowship and affection. For in this Revelation, Thou didst command them only to strive to remove hatred and rancor, to exert effort in eliminating discord, and to manifest love and harmony among all peoples. Among men are those who opposed them for turning to Thee and drawing light from Thy knowledge, who pronounced them infidels and unbelievers, and made their blood lawful out of transgression against Thy sovereignty and aggression against Thy servants. Others accused them of corruption in the land, thereby making them the target of hardship and affliction.

6 و بذلک جعلهم موقع الباساء و مورد السّراء و الضّراء تشهد و یشهد کلّ الذرّات بأنّهم ما ارادوا الفساد فی ملکک و مامشوا الاّ علی سبیل امرک و هو اتّحادهم فی ارضک و حبّهم ابناء جنسهم من خلقک أماکفی صبرهم فی سنین متوالیات و احتمالهم کلّ بأس و اطاعتهم کلّ امر و نفسک العلیا و حجّتک الغالبة علی الاشیاء لوینصفون الغافلون اقلّ من سمّ الأبرة لیشهدون بانّهم ما أرادوا الاّ خیر العموم و صلاح الجمهور و تطهیر ارضک عن الاختلاف و الافتراق و تزیینها بظهورات الانس و الوفاق لکلّ شیئ علامة فی ملکک و علامة صدقهم عملهم فی هذا العصر و صبرهم فی موارد البأس اسئلک یا

6 Thereby He made them the target of hardship and the recipient of both joy and sorrow. All atoms bear witness that they desired no corruption in Thy dominion and walked only in the path of Thy command, which is the unity of Thy land and love for their fellow beings among Thy creation. Is not their patience through successive years, their endurance of every affliction, and their obedience to every command sufficient? By Thy exalted Self and Thy prevailing testimony over all things, if the heedless were to be fair, even less than a needle's eye would suffice for them to witness that they desired naught but the good of all and the welfare of humanity, to purify Thy land from discord and division, and to adorn it with manifestations of fellowship and harmony. Everything in Thy dominion hath a sign, and the sign of their truthfulness is their deeds in this age and their patience in times of hardship. I beseech Thee, O my Creator, by Thy Name which hath conquered all the world and

encompassed all nations, to remove from these eyes the veil of ignorance that they may comprehend what Thou didst intend in revealing Thy laws and ordinances and manifesting Thy commandments in Thy scriptures and tablets. Verily, Thou art the Powerful over what Thou willest and the Sovereign over what Thou desirest. There is none other God but Thee, the Exalted, the Mighty, the Peerless.

موجدی باسمک الذّی غلب کلّ العالم و احاط جمیع الامم ان ترفع عن عیون هؤلاء غشاوة الجهل حتّی یدرکوا ما اردت فی تنزیل شرایعک و احکامک و اظهار اوامرک فی صحفک و الواحک اذ انّک المقتدر علی ماتشاء و المهیمن علی ماترید لا اله الاّ انت المتعالی العزیز الفرید

7 O thou who dwellest in the shade of the Divine Lote-Tree and resideth in the gardens of grace and bounty! I have known the degrees of thy love for God and the stations of thy sincerity for the Face of God. I beseech God, thy Lord and the Lord of all things, to assist thee at all times, to grant thee the Tasnim of bounty and beneficence, and to raise thee to the highest degrees of knowledge and understanding. Observe the world and the differences therein, and reflect on what hath been uttered by the Tongue of Will concerning the stations of fellowship and unity. The people have imagined this mighty Cause and momentous matter to be a source of corruption and disunity, whereas the divine Law commands humanity only to love and abandon enmity. Say: This is a Cause through which God manifests what lieth within man of spiritual qualities and divine knowledge, and He desireth naught from it save ascension to the highest reaches of understanding and the ultimate summit of human progress. Say: Through it grow in the soil of hearts the ears of certitude, and from the trees of being appear the flowers of inner meanings and utterance in remembrance of the All-Merciful and the unity of the All-Glorious Lord.

7 یا ایّها المستظلّ فی ظلال سدرة الأمر و السّاکن فی ریاض الجود و الفضل قد عرفت مراتب حبّک لله و مقامات خلوصک لوجه الله اسئل الله ربّک و ربّ کلّ شیئ أن یوفّقک فی کلّ الاحیان و یرزقک لتسنیم الجود و الاحسان و یرقیک الی اعلی مراتب العلم و العرفان فانظرالعالم و مافیه من الاختلاف و تفکّر فیما ظهر من لسان المشیّة فی مراتب الانس و الائتلاف انّ القوم ظنّوا بهذا الامر العظیم و الخطب الجسیم سببا للفساد و عدم الاتّحاد مع انّ الشریعة الالهیّة لا تأمر البریّة الاّ بالوداد و ترک العناد قل هذا امر به یظهر الله مافی الانسان من الاخلاق الرّوحانیّة و المعارف الرّبّانیّة و ما اراد منه الاّ الصّعود الی اعلی مراقی العرفان و العروج الی منتهی ذروة الترقّی فی مراتب الانسان قل به تنبت فی اراضی القلوب سنبلات الایقان و تظهر من اشجار الوجود اوراد المعانی و البیان فی ذکرالرّحمن و توحید حضرة السبحان

8 Spiritual friend, for some time no letter has been sent due to travel. God is witness and testament that you have never been forgotten and, God willing, you shall never be. During the journey, at one of the stopping places, a letter from you was observed and a brief reply was written and sent. After attaining the presence, mention of you flowed from the tongue of grace and bounty, and such favor was evident regarding you that pen and tongue are incapable and fall short of mentioning and enumerating it. Blessed art thou, again blessed art thou! In truth, in this Most Great Revelation, the favors of the Ancient King have encompassed His loved ones in such wise as is beyond the description and enumeration of those who would describe and enumerate. We must ever give thanks throughout the dominion of the seen and unseen to God, the Sovereign of might and King of glory and divinity. Before this servant's journey, a tablet was graciously revealed for you from the Source of bounty, but due to certain considerations of wisdom, its sending was delayed. Now, in view of an urgent matter, it is being sent herewith. I beseech God to honor you with beholding it

8 دوست روحانی مدّتیست که بعلتّ مسافرت مکتوبی ارسال نشده حقّ شاهد و گواه است که هیچوقت فراموش نشده و انشاء الله نخواهید شد هنگام مسافرت در یکی از منازل مکتوبی از آنجناب ملاحظه شد و مختصری در جواب مرقوم و ارسال گشت پس از شرفیابی بحضور ذکر آنجناب از لسان فضل و افضال جاری و عنایتی در حقّ آنجناب مشهود که قلم و لسان از ذکر و احصای آن عاجز و قاصر طوبی لک ثمّ طوبی لک فی الحقیقه در این ظهور اعظم الطاف مالک قدم بنوعی دوستان خود را احاطه نموده که فوق وصف و احصای واصفین و محصین است لنا أن نشکر بدوام الملک و الملکوة لله مالک الجبروة و سلطان العزّة و اللاّهوت قبل از مسافرت این عبد لوحی از مصدر عنایت بجهت آن جناب عنایت شده بود نظر ببعض ملاحظات حکمتیّه در ارسال آن تأخیر واقع و حال نظر

as He honored you with its revelation, that His grace may be completed and your eyes be gladdened through the bounty of the Lord of the Kingdom of Generosity and Justice.

بظهور امر مبرم لفّا ارسال میشود أسئل الله أن یشرّفک بمشاهدته کما شرّفک بنزوله لیتمّ الفضل و تفرّعینک بعنایة مالک ملکوة الجود و العدل

9 Convey sublime and wondrous greetings to the friends of God on behalf of this servant and say: In all the manifestations of His Manifestations, God, exalted be His glory, has ordained tribulations and hardships for His friends, and has assigned worldly possessions to those who are heedless and occupied with vain pursuits. He has made trials and tests the touchstone for His friends, even as He formerly said: "We shall surely try you with something of fear and hunger, and loss of wealth and lives and fruits..."

9 دوستان الهی را از جانب این عبد تکبیر منیع بدیع ذاک شوید و بگوئید حقّ جلّ جلاله در جمیع ظهورات مظاهر خود بأسا و ضرّاء را بجهت دوستان خود خواسته و حطام دنیوی را برای مغلّین و غافلین قرار داده و بلایا را امتحان و محک دوستان معیّن فرموده چنانچه از قبل میفرماید و لنبلونّکم بشئ من الخوف و الجوع و نقص من الاموال و الانفس و الثّمرات الخ

10 You must at all times hold fast to the cord of steadfastness and cling to the hem of grace. The transience of the world and the passing away of all things therein is a matter about which there can be no doubt, and no person of understanding would set his heart upon that which will assuredly pass away, nor would he be content with the comfort of numbered days. What wise traveler would be satisfied with the ornaments of wayside inns and forsake his homeland and destination? Nay, by God! No obstacle can deter the wise, nor can the embellishments of this transient world prevent them from reaching their divine homeland and ultimate goal.

10 باید در جمیع احیان بحبل استقامت متشبّث باشید و بذیل فضل متمسّک فنای دنیا و زوال اشیای آن امری است که هیچ شکّی در آن نه و هیچ عاقلی برآنچه بی شبهه زایل است دل نبندد و براحت ایّام معدوده خورسند و قانع نشود کدام مسافر عاقل به زخارف منازل قانع و از وطن و مقصد خود بگذرد لا والله عاقلان را هیچ سدّی منع نکند و ظرایف اشیای فانیه دنیا ایشان را از وصول بمقصد اصلی و وطن الهی باز ندارد

11 We beseech God, exalted be His glory, to honor His loved ones at all times with the robe of steadfastness and to make them firm and steadfast as mountains in times of hardship. Though the body may grow weary from successive trials, this shall pass away while the eternal kingdom and complete and lasting comfort shall follow. O friends of God! I counsel you to preserve what you possess of the pearls of God's love, for thieves lie in wait, seeking opportunity to snatch away that which distinguishes you among creation. Would that the people knew! By God, were they to understand, they would cast aside what they possess and sacrifice their souls in their longing to attain to what you have known of the wondrous secrets of recognition and in their desire to acquire what God has given you of the gems of the mysteries of certitude.

11 از حقّ جلّ جلاله سائل و آملیم که در جمیع اوقات احبّای خود را به خلعت استقامت مفتخر فرماید و در موارد بأسا ایشان را چون جبال راسخ ثابت و برقرار دارد اگرچه جسم را از تواتر بلایا کسالت حاصل ولکن این زایل است و ملک باقی و راحت و خیر کلّی دائمی از عقب أوصیکم یا احبّاء الله بحفظ مالکم من لألی محبّة الله لانّ السّارقین علی المراصد و ینتظرون الفرصة لأختطاف ما میّزتم بین البریّة یالیت القوم یعلمون فوالله لویدرکون لیدرون ماعندهم و یفدون ارواحهم شوقا للوصول الی ماعرفتم من بدائع اسرار العرفان و طلبیا لحصول ما اعطاکم الله من جواهر رموزات الأیقان

12 Say: O God of humanity and Master of destiny's mystery! We beseech Thee by Thy sovereignty which prevails over the world and by Thy proof manifest among the nations to aid us in steadfastness in Thy Cause, at whose appearance the feet of the mighty have stumbled and the limbs of men have trembled. O Lord! We are weak and Thou art the Powerful,

12 قولوا یا اله البشر و مالک سرّ القدر نسئلک بسلطانک الغالب علی العالم و حجّتک الظّاهرة بین الامم بأن تؤیّدنا علی الأستقامة فی امرک الذ ّی اضطرب من ظهور اقدام الابطال و ارتعدت فرائض الرّجال ای ربّ نحن ضعفاء و انت القویّ

the Mighty. Look not upon us with the eye of justice, but with the glances of bounty and grace. Take our hands in the hand of Thy giving, deliver us from those who are immersed in the depths of remoteness and deprivation, and free us from the schemes of those who have strayed from the shore of the Law of Faith. O our God and Master of our destinies! Make known to Thy servants that which Thou hast distinguished us with in Thy lands, that they may know that we desired not corruption, nor that which Thou hast not commanded in Thy Books and Tablets, but rather the spread of the signs of love and the adorning of the world with the ornaments of harmony and unity, O Master of servants and King of the Day of Gathering!

القدير لا تنظر الينا بعين العدل بل بلحظات عناية و الفضل و خذ ايادينا بيد عطائک و نجّنا من الخائضين فی غمرات البعد و الحرمان و خلصّنا من مکر الذ ينّ بعدوا عن شاطئ شريعة الايمان يا الهنا و مالک رقابنا عرّف عبادک ما اختصصتنابه فی بلادک ليعلموا بانّا ما أردنا الفساد و ما أمرتنا به فی کتبک و الواحک بل بانتشار آثار الوداد و تزيين العالم بخلع الأنس و الأتّحاد يا مالک العباد و مليک يوم التنّاد

13 We beseech God, exalted be His grandeur, to protect your honor at all times and to aid you in that which is purely good. Be assured by God's grace and His care - verily He is with you and ordains for you all good in His Book. Always write and send reports of your circumstances, and be ever mindful of wisdom in all things. He has previously said: "Despair not of the Spirit of God." And the Glory be upon you, and the Spirit be upon you and upon those with you among the loved ones of your Lord, the Most High, the Most Great. And praise be to God, the Lord of the worlds.

13 از حقّ جلّ کبريائه سائليم آن جناب را در جميع احيان حفظ فرمايد و بر آنچه خير محظ است موفّق دارد أن اطمئنّ بفضل الله و عنايته انّه معک و يقدّر لک کلّ خير فی کتابه هميشه شرح حالات را نوشته ارسال داريد و در جميع اوقات بحکمت ناظر باشيد از قبل فرموده لا تئاسوا من روح الله و البهاء عليک و الرّوح عليک و علی من معک من احبّاء ربّک العلیّ العظيم و الحمدلله ربّ العالمين

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To: Shams-i-Jahan

1 O God! Curse the first oppressor who oppressed the Primal Point in His latter Manifestation, who denied His verses, who fought against Him in person, who disputed His sovereignty, who associated partners with His Being, who denied His words, who turned away from His beauty, and who was recorded in God's Tablets from the Holy Pen as being among the idolaters.

1 اللّهمّ العن اوّل ظالم ظلم نقطة الأولی فی ظهوره الأخری و کفر بآياته و حارب بنفسه و جادل بسلطانه و اشرک بذاته و الحد کلماته و اعرض عن جماله و کان من المشرکين فی الواح الله من قلم القدس مکتوباً

2 He is the Most Impregnable, the Most Holy, the Most Exalted, the Most Glorious!

2 هو الأمنع الأقدس الأعلی الأبهی

3 The letter from that Leaf of Ridvan was received and read. Although in these days sorrow hath so encompassed Us that no joy can dispel it and no gladness can drive it away, nevertheless the loving words of that enraptured leaf bestowed some measure of delight upon this withered heart. What benefit is

3 مکتوب آن ورقهٴ رضوان رسيد و زيارت شد اگرچه در اين ايّام حزن بشأنی احاطه نموده که هيچ فرحی رفع آن نتواند نمود و هيچ بهجتی بر دفع آن قادر نه ولکن مع‌ذلک کلمات حبّيهٴ

there when ye know not what hath come to pass? I swear by the peerless Beauty, the All-Glorious, that I am astonished at those souls who are content with a mere speck of dust and remain veiled from the sovereign Lord Who doeth whatsoever He willeth. In any case, when the hand of divine power banished those who had risen up to destroy the countenance of God and prevented them from achieving their purpose, they resorted to spreading calumnies by tongue and pen. Would that there were people of insight who could perceive from their words their false accusations. They have attributed miserliness to the Source of generosity from Whose table of bounty most of the people of the Bayan have eaten and tasted, and they have imputed tyranny to that Most Holy and Pure Essence, Who is the very embodiment of justice and Whose very being was created from His Will. For God's sake, would that an eye could be found to witness the repugnant deeds and actions of those who hate the Divine Beauty! In any case, in these days the odor of associating partners with God hath been diffused. God willing, from pure and assured hearts there must needs appear a wondrous and lofty steadfastness.

آن ورقهٔ جذبیّه قلب پژمرده را سروری فی‌الجمله عنایت نمود چه فایده که نمیدانید چه واقع شده قسم بجمال بیمثال ذو الجلال که متحیّرم در این انفسیکه بذرّهٔ تراب قانع شده‌اند و از سلطان یفعل ما یشآء محتجب باری نفوسیکه بر افناء وجه الله قیام نموده بودند چون ید قدرت طردشان فرمود و از مقصودشان ممنوع ساخت لذا بمفتریات زبان و قلم گشوده‌اند ای کاش صاحب‌بصران یافت میشدند تا از کلماتشان کذبشان را ادراک مینمودند بمنبع کرم که اکثر اهل بیان از خوان نعمتش خورده و چشیده نسبت بخل داده‌اند و بجوهر اقدس اطهر که صرف عدل و کینونت آن از اراده‌اش خلق شده نسبت ظلم داده‌اند فیا لله که چشمی یافت شود تا بر قبایح اعمال و افعال مبغضین جمال الهی مطّلع شوند باری این ایّام نفحهٔ شرکیّه مرتفع شده باید انشآءالله از قلوب صافیهٔ مطمئنّه استقامت بدیعهٔ منیعه ظاهر شود

4 O Leaf of Ridvan! Give thanks to God that thou hast been singled out as a handmaiden of God and been related to Him. From the right hand of the Throne hath been sent down: "O handmaiden of the Ancient Beauty! On this day the glance of God is directed toward the hearts of His servants and handmaidens. In whomsoever is kindled the fire of His love, that one is mentioned before Him by every one of His most beautiful names." Such is the grace and mercy of thy Lord that hath encompassed thee and His loved ones. Know thou the value of these days and be occupied at all times with His praise and glorification. Be not grieved by the world, for ere long it shall pass away. Strive thou that in this transient world pure, holy and sincere deeds and actions may appear from that handmaiden of God solely for His sake, for all good lieth in His good-pleasure and in naught else. God willing, mayest thou ever walk in the path of His good-pleasure and remain turned toward His beauty. End of the words of God.

4 ای ورقهٔ رضوان حمد کن خدا را که بأمةاللّهی مخصوص شدی و منسوب گشتی از یمین عرش نازل که ای کنیز جمال قدم الیوم طرف الله بافئدهٔ عباد و اماء خود ناظر در هر کدام که نار حبّ او مشتعل شد فهو یذکر عنده بکلّ اسم من اسمائه الحسنی اینست فضل و رحمت پروردگار که شامل حال تو و دوستان او شده قدر این ایّام را بدان و در کلّ اوان و احیان بشکرش مشغول شو و بثنائش ناطق از دنیا محزون مباش که عنقریب معدوم شود جهدی کن تا در این دنیای فانی افعال و اعمال مطهّرهٔ مقدّسه خالصاً لله از آن امةالله ظاهر شود چه که کلّ خیر در رضای حقّ بوده نه در دون آن انشآءالله لازال در سبیل رضایش سالک باشی و بجمالش متوجّه انتهت کلمات الله

5 Furthermore, regarding what thou didst mention about sacrificing thy life in the path of the Beloved, this was presented before the Throne. He said: If thou keepest thy life alive through His praise, this would be closer to righteousness in the sight of God today and will continue to be so, for perchance through thy mention others may be reminded of the wondrous ways of remembering Him. Therefore, preserve thy life with the

5 و دیگر آنکه مذکور داشته بودید که جان در راه دوست نثار نمائید تلقاء عرش معروض شد فرمودند اگر جانرا بثناء نفسش زنده داری الیوم اقرب بتقوی عندالله بوده و خواهد بود چه که شاید از ذکرت جمعی ببدایع ذکرش متذکّر گردند پس جان را در کمال ملاطفت حفظ کن تا

utmost tenderness that it may ever be occupied with His remembrance, and if the time for sacrificing life should come, it will assuredly be offered up. End.

همیشه بذکرش مشغول باشد و اگر وقت جان باختن رسید البتّه فدا خواهد شد انتهت

6 [...] was submitted before the Throne. From the heaven of loving-kindness a glorious Tablet was revealed and sent to be delivered. And this servant's other supplication before that leaf is that she record this servant's name as 'Servant of God' and 'His servant' as I myself submit, for it was observed that one whom they designated with all divine names and described with attributes - in the end these very names became the cause of his pride such that he rose to wage war against the Beauty of God. Therefore, regarding this servant and other friends who have drunk from the cup of Baha, if in the station of description you would mention them with these words that were stated, it has been and will be more beloved in the sight of God, for glory and grandeur and majesty and all names and their kingdom and all attributes and their dominion have circled and will circle round the Ancient Being, and none besides Him is worthy. God willing this servant's petition will find acceptance.

6 [...] تلقاء عرش معروض افتاد از سماء عنایت لوح منیع نازل و ارسال شد برسانند و دیگر استدعای این عبد خدمت آن ورقه آنکه اسم این عبد را بعبد الله و خادمه چنانچه خود معروض میدارم مرقوم فرمائید چه که ملاحظه شد نفسیکه بکلّ اسماء الهی موسومش فرمودند و وصفش نمودند آخر همین اسامی سبب غرورش شد که بمحاربهٔ بر جمال الله ایستاد لذا در حقّ این عبد و سایر دوستانی که از کأس بها نوشیده‌اند اگر در مقام توصیف باینکلمه که مذکور شد ذکر فرمائید عندالله احبّ بوده و خواهد بود چه که عزّت و عظمت و کبریا و کلّ اسماء و ملکوت آن و جمیع صفات و جبروت آن طائف حول ذات قدم بوده و خواهد بود و من دونش احدی لایق نه انشآءالله عرض این عبد مقبول خواهد افتاد

7 And furthermore, at all times write of your circumstances and news, although there is the possibility that the means of correspondence may be cut off, yet with God are new creations after new creations and decrees after decrees, and verily He has power over all things. And the spirit and glory and splendor be upon you and upon those with you in the path of God, the Mighty, the Praiseworthy. All the people of the pavilion of the sanctuary send their most glorious greetings.

7 و دیگر جمیع اوان احوال و اخبار خود را مرقوم دارند اگرچه احتمال آن دارد که سبیل مراسله مقطوع شود ولکن لله بدآء بعد بدآء و قضآء بعد قضآء و انّه علی کلّشیء قدیر و الرّوح و العزّ و البهآء علیک و علی من معک فی صراط الله العزیز الحمید جمیع اهل سرادق حرم بتکبیر ابهی مکبّرند

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To: Mirza Ataullah et al.

1 I am He Who warbleth upon the twigs and calleth out in the heart of contingent being.

1 انا المغرّد علی الأغصان و المنادی فی قطب الامکان

2 This hour there hath descended the firm and mighty Command of God: O Land! Be thou gladdened, inasmuch as God hath adorned thee with the footsteps of His loved ones and honored thee through them in all conditions.

2 قد نزل فی هذا الحین امر الله المحکم المتین یا ارض قرّت عیناک بما زیّنک الله بقدوم اولیائه و شرّفک بهم فی کلّ الأحوال

3 O Muhammad! Upon thee be My glory! The letter of Varqa, who circled round Me and soared in the atmosphere of My love and arose to serve My Cause, hath been received with the glances of loving-kindness. He mentioned Mirza 'Ata'u'llah, upon him be the glory of God, and likewise made mention of his household and the souls gathered therein. Blessed art thou, O 'Ata, and upon thee be glory from God, the Lord of the Kingdom of Names, and upon thy father, whom God made one of the horsemen in the arena of love and fellowship.

3 يا محمّد علیک بهائی نامهٔ جناب ورقا الّذی طاف حولی و طار فی هوآء حبّی و قام علی خدمة امری بلحاظ عنایت فائز ذکر جناب میرزا عطآءالله علیه بهآء الله را نموده و همچنین ذکر بیت ایشان و نفوس مجتمعهٔ در آن مذکور طوبی لک یا عطآء و البهآء علیک من لدی الله مالک ملکوت الأسمآء و لأبیک الّذی جعله الله مالک الایجاد من فوارس مضمار المحبّة و الوداد

4 O Muhammad! The house wherein is raised the call of the loved ones and wherein they are occupied with the remembrance of God is, in the sight of God, the circling-place of the near angels. Blessed is the house wherein are diffused the fragrances of Revelation and wherein is raised the remembrance of God, the Mighty, the All-Knowing, the Wise.

4 یا محمّد بیتیکه در آن ندای اولیا مرتفع و بذکر الله مشغول او عندالله مطاف ملائکهٔ مقرّبین است طوبی لبیت تضوّعت فیه نفحات الوحی و ارتفع فیه ذکر الله المقتدر العلیم الحکیم

5 His honor the Hakim, upon him be the grace of God, the Lord of the worlds, hath been and is mentioned. Repeatedly hath the Trustee, upon him be My glory, made mention of him. We have revealed for him that which hath diffused the fragrance of God's loving-kindness, the Goal of the mystics, and there hath flowed in his name from My Most Exalted Pen the Kawthar of immortality. Say: Take it in My Name, then drink thereof in spite of those who have denied Baha and His sovereignty and His power and His might, whereby slumber hath fled from the eyes of the deniers.

5 جناب حکیم علیه فضل الله ربّ العالمین مذکور بوده و هستند مکرّر جناب امین علیه بهائی ذکرشان را نموده انّا انزلنا له ما فاح به عرف عنایة الله مقصود العارفین و جری باسمه من قلمی الأعلی کوثر البقآء قل خذه باسمی ثمّ اشرب منه رغماً للّذین انکروا البهآء و سلطانه و قدرته و اقتداره الّذی به طار النّوم من عیون المنکرین

6 O Hakim! This day is thy day. Arise from the horizon of silence, then speak forth My remembrance, whereby the call hath been raised from every direction. God hath come from the horizon of power with manifest sovereignty.

6 یا حکیم الیوم یومک اطلع من افق الصّمت ثمّ انطق بذکری الّذی به ارتفع النّدآء من کلّ الجهات قد اتی الله من افق الاقتدار بسلطان عظیم

7 O Hakim! Upon thee be My glory! The doubters and transgressors have forbidden the servants from reciting the dawn prayer whose preface is adorned with this Most Exalted Name. With utmost clarity hath been mentioned that which causeth the hearts of the ungodly and the opposers to be consumed, for He saith that the Most Great Name is present and mentioned therein. Nevertheless, they have deprived the people of the outpourings of the True Bestower that lie hidden in those remembrances.

7 یا حکیم علیک بهائی مریبین و معتدین عباد را از تلاوت دعای سحر که دیباج آن باین اسم مبارک اعلی مزیّن است نهی نمودند بکمال تصریح ذکر شده آنچه که سبب احتراق اکباد مشرکین و معرضین است چه که میفرماید اسم اعظم در آن موجود و مذکور مع‌ذلک مردم را از فیوضات فیّاض حقیقی که در آن اذکار مکنون محروم نمود

8 Say: O heedless one, O Shaykh, O son of Baqir! I speak truly and for the sake of God I speak - thou too listen for the sake of God. The blessed, luminous word "but He is the Apostle of God and the Seal of the Prophets" was concluded by the blessed word "the Day when mankind shall stand before the

8 قل یا غافل یا شیخ یا بن باقر براستی میگویم و لوجه الله میگویم تو هم لوجه الله بشنو کلمهٔ مبارکهٔ منوّرهٔ ولکنّه رسول الله و خاتم النّبیّین بکلمهٔ مبارکهٔ یوم یقوم النّاس لربّ العالمین منتهی شد سر از خواب بردار و ملکوت بیان را طائف حول مشاهده نما

Lord of the worlds." Arise from thy slumber and behold the Kingdom of utterance circling round.

9 O Asad! Upon thee be the glory of God, the Single, the One! We desired to make mention of him whom thou didst mention, who was named Nuru'llah in the Book of Names, that he might thank his Lord, the Compassionate, the Generous. We beseech God, blessed and exalted be He, to assist him in that which beseemeth His days and guide him to His path, whereon he walketh and speaketh in every condition. Verily, He is God; there is none other God but Me, the Single, the All-Informed. Blessed is he and his father and his mother. We beseech God, exalted be He, to send down upon them from the clouds of His grace the rains of His mercy and draw them nigh unto Him. Verily, He is the Hearer, the Answerer.

9 يا اسد عليک بهآء الله الفرد الأحد اردنا ان نذکر من ذکرته الّذی سمّی بنورالله فی کتاب الأسمآء ليشکر ربّه المشفق الکريم نسئل الله تبارک و تعالی ان يؤيّده علی ما ينبغی لأيّامه و يهديه الی صراطه الّذی يمشی و ينطق فی کلّ شأن انّه هو الله لا اله الّا انا الفرد الخبير طوبی له و لأبيه و امّه نسئل الله تعالی ان ينزل عليهما من سحاب فضله امطار رحمته و يقرّبهما اليه انّه هو السّامع المجيب

10 Praise be to God, the Mighty, the Praiseworthy! O Pen! Turn thy face toward him who hath loved Me, who was named Mirza before Aqa, upon him be the Most Glorious Glory of God. O Mahmud! The All-Praised One hath mentioned thee in this praiseworthy station. I testify that thou didst hear My call and didst attain unto My verses and didst turn toward My horizon when the servants turned away, save him whom the arm of My power did rescue. Thus was the matter decreed from before God, the Lord of the Mighty Throne.

10 الحمد لله العزيز الحميد ان يا قلم ولّ وجهک شطر من احبّنی الّذی سمّی بميرزا قبل آقا عليه بهآء الله الأبهی يا محمود قد ذکرک المحمود فی هذا المقام المحمود اشهد انّک سمعت ندائی و فزت بآثاری و اقبلت الی افقی اذ اعرض عنه العباد الّا من انقذه ذراعی قدرتی باسمی کذلک قضی الأمر من لدی الله ربّ العرش العظيم

11 We make mention too of the loved ones of that land who were present in that house. We beseech God, blessed and exalted be He, to give them to drink of the Kawthar of steadfastness whereby neither the might of tyrants nor the ascendancy of pharaohs shall deter them. Today the essence of steadfastness is observed to be more precious and valuable than all the jewels of the world. This precious pearl must be preserved through the bounty of the blessed Word, for thieves and traitors lie in wait.

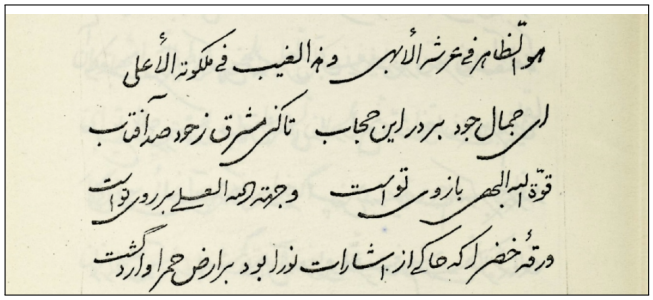
11 و اولیای آن ارض را هم که در آن بیت حاضر بودند ذکر مینمائیم نسئل الله تبارک و تعالی ان يسقيهم کوثر الاستقامة بحيث لا [تمنعهم] شوکة الجبابرة و لا سطوة الفراعنة امروز جوهر استقامت اغلی و اثمن از جمیع جواهرهای عالم مشاهده میشود این درّ ثمین را بعنایت کلمهٔ مبارکه باید حفظ نمود چه که سارقین و خائنین بر مراصد منتظر

12 Blessed is he who hath cast away the dawning-places of idle fancies and taken that which he was bidden by God, the Goal of the sincere ones. My God, my God! Strengthen the hearts of Thy loved ones lest the opposers prevent them from turning to the court of Thy might and the carpet of Thy bounty. O Lord! Aid Thy loved ones to hold fast to the cord of Thy grace and to detach themselves from all else besides Thee. Verily, Thou art the Mighty, the Unconstrained.

12 طوبی لمن نبذ مطالع الأوهام و اخذ ما امر به من لدی الله مقصود المخلصين الهی الهی قوّ افئدة اوليائک لئلّا يمنعهم المعرضون عن الاقبال الی ساحة عزّک و بساط عطائک ای ربّ ايّد اوليائک علی التّمسّک بحبل فضلک و الانقطاع عن دونک انّک انت المقتدر المختار

INBA19:083, INBA32:077, ADM3#055 p.069x, ANDA#70 p.22x, YBN.145cx

BH01510


هو الظاهر فی عرشه الأبهی و هذا الغیب فی ملکوته الأعلی
ای جمال جود بر در این حجاب تا کنی مشرق ز خود صد آفتاب
قوة الله البهی بازوی توست وجهة الله العلی بر روی توست
ورقهٔ خضرا که حاکی از اشارات نورا بود بر ارض حمرا وارد گشت

INBA74

1 He is the One manifest upon His Most Glorious Throne, and this is the unseen mystery within His most exalted Kingdom.

1 هو الظّاهر فی عرشه الأبهی و هذا الغیب فی ملکوته الأعلی

2 O Beauty of bounty, unveil Thy face, And from Thyself make dawn a hundred suns in space.

2 ای جمال جود بر در این حجاب تا کنی مشرق ز خود صد آفتاب

3 The glory of God is the strength of Thine arm, And the face of the Most High shineth in Thy form.

3 قوّة الله البهی بازوی توست وجهة الله العلی بر روی تو است

4 The Verdant Leaf, which gave utterance to luminous intimations, arrived in the Crimson Land, and set forth, in fuller detail, its powerlessness in the face of manifold affairs. The purport of its speech is this well-known poem: that there appeared, in the form of a bird, one who uttered words in such a tongue that from certain of its allusions this much could be discerned:

4 ورقهء خضرا که حاکی از اشارات نورا بود بر ارض حمرا وارد گشت و تفصیل عجز از بسیاری امور مضمون این شعر مشهور است که بهیکل طیری ظاهر گشته و بلغتی سخنانی میگوید که از بعض اشارات آن مفهوم میگردد که

5 O nightingales of fidelity! Know ye that those ravening birds of darkness, who, through the confirmations and teachings of the Hand of grace and the sovereign nurture, had learned the melodies and modes of the royal falcons, the spiritual heralds, and who, through the arising of the yellow-hued notes of the divine Dove, had soared aloft in the loftiest heights, ascending with the throats of the birds of Abha until they attained unto the stations of nearness in the sanctified eternity, and found habitation and resting-place upon the highest boughs of the Lote-Tree of the utmost boundary and the Tree of the farthest goal. So renowned and celebrated had they become within that holy retreat of celestial sanctity that all the predestined birds of the Supreme Paradise, and the inviolate spirits behind the pavilion of eternity, circled round about them.

5 ای عندلیبان وفا بدانید که زاغان ظلمانی که بتأییدات و تعلیمات ید فضل و تربیت سلطانی نغمات و اطوار بازان سفیر روحانی آموختند و بظهور اصفار اصوات ورقاء؟ صمدانی در هوآآت ؟ بلند اعلی طایر گشتند و با حنجهء طیور ابها متصاعد شده تا آنکه از مقامات قرب قدس بقا مرتفع آمده و بر اعلی فنون سدرهء منتهی و شجرهء قصوی مسکن و مقر یافتند و بقسمی در آن مکمن قدس سبحانی مشهور و معروف آمده که جمیع طیور مقدّرهء جنان اعلی و ارواح ممتنعه خلف سرادق بقا طائف حول آنها گشته

6 Yet at such an hour the fire of pride and vainglory was kindled within their hearts, and the loftiness of their station became the cause of their exaggeration regarding the Beauty of the sovereign, the All-Knowing; the exaltation of their rank became the source of rancor and hatred. They utterly forgot their own Sovereign and Educator, ascended unto the summit of the Throne, and rushed upon the face of the Most Glorious

6 پس در اینوقت نار کبر و غرور در افئدهء آنها باشتعال آمده و علوّ مقام علّت غلوّشان بر جمال ملیك علّام گشته و سموّ رتبه سبب غل و بغضا گشته بکلّی سلطان و مربّی خود را فراموش کرده بر صدر عرش برآمده و بروجه سلطان ابهی هجوم آورده هر یك بمنسر و منقار خود آن وجه

King. Each, with beak and talon, wounded that radiant Countenance; nor were they content therewith, but with utmost exertion and endeavor sought out an ally and arose intent upon the destruction of that Beauty possessed of majesty.

منیر را مجروح نموده و باین کفایت نکرده بجد و جهد تمام متحدی پیدا نموده در صدد هلاکت آن جمال ذوالجلال برآمدند

7 Such were the strains of this bird, which at that time hung before Me; it had a cage whose borders were of gold, and upon its face was a mirror of white crystal. It had two little fledglings, and they uttered such notes as all birds recognized by their melody, though none knew what those two were saying—save their mother; and God knew full well what they spoke. Then did they themselves begin to trill forth their hidden songs.

7 ذلك من الحان هذا الطیرالّذی قد کان حینئذ معلقة فی تلقائی و کان له قفس اطرافه من الذهب و علی وجهه مرآت منالبلورالابیض وله فرخان صغیران و هما ینطقان صوتالن یعرف کلّالطّیور بلحنها ولا طیرالّتی امّهماو کان الله علیم بما هما یقولون ثمّ بالحان السّر ینطقون؟

8 And now, O thou Manifestation of the Name of Bounty of My Lord! If thou desirest to succor thy Lord, Who hath been afflicted beneath the swords of hatred and malice, then raise thy cry with such a cry as shall rend asunder all the veils of idle fancy from the hearts of all who are in the heavens and on the earth, shall free the birds of sanctified hearts from the chains and fetters of blind imitation, restriction, and limiting definition, and shall cause them to soar in the heaven of the glory of thy unity and detachment. Thereafter, with a heavenly throat and a spiritual melody, proclaim that there hath now appeared that mystery whereof, in His former Manifestation, not a single letter of the mysteries of His chosen ones was disclosed—so that the three hundred companions, who were the very gems of the earth, all fled away, saying: "In another sphere shall I appear, and shall make manifest the secret of My Cause; and all who dwell upon Sinai shall die at the revelation."

8 پس حال تو ای مظهر اسم جود ربّ من اگر خواهی نصرت نمائی پروردگار خود را که تحت سیوف غل و بغضاء مبتلا گشته پس صیحه بزن بصیحهئی که جمیع حجبات اوهام را از قلوب کلّ من فیالسّموات و الأرض بر دری و طیور افئدهء قدسی را از سلاسل و بند تقلید و تقیید تحدید آزاد نموده در هوای عزّ توحید و تجرید پرواز دهی و بعد بحنجر قدسی و نغمهء روحانی ناطق گشته که ظاهر شد انّ سرّیکه در ظهور اولایش یك حرف از رموز اصفایش تکلّم ننموده که اصحاب ثلثمأته که از جواهر مجرّذه ارض بودند جمیعاً فرار نموده و فرمودند که در کرهء اُخرایم ظاهر میشوم و ظاهر مینمایم سرّ اَمرَم را و جمیع طوریّون در سینا ظهور میمیرند

9 Now hath that cycle hath returned, that mystery been unveiled, and all the sanctified essences of the Kingdom on high, the inmates of the Concourse supreme, the cherubim, the bearers of the Throne, and the angels nigh unto God, have been thunderstruck by the revelation of this wondrous Cause and, in the lowest earth, have passed into nothingness. Likewise all the realities of the Prophets and Messengers—one of whom was Moses, son of 'Imran—have died upon the Sinai of this mighty Cause through the disclosure of this exalted mystery.

9 حال آن کرّه؟ راجع و آن سرّ ظاهر و جمیع سواذج مقدّسهء ملکوت سماء و اهل ملأ عالین و کرّوبین و حاملان عرش و ملائکهئمقرّبین کل از ظهور امر بدیع منصعق گشته در ارض ادنی فانی آمدند و جمیع حقایق انبیا و مرسلین که یکی از آنها موسی ابن عمران است در طور امر منیع بظهور سرّ رفیع مردند

10 And on the other hand, the tree of opposition, with the leaves and branches and boughs of unbelief, idolatry, and malice, hath reared itself up before the Throne, purposing to uproot from its ancient root the Most Glorious Tree, which standeth firm upon the axis of eternity, and to cover it over with the leaves of spite and envy. Say: By the one true God! That Tree standeth upon such a plane that ye can never conceal it, though all the hands of the denizens of heaven should unite with you in mighty power and surpassing strength. Say: Though ye perish and pass away, though ye be stunned, or be cast back into the

10 و از جهة دیگر شجرهء اعراض باوراق و اغصان افنان کفر و شرك و غلّ در مقابل عرش مرتفع آمده و اراده نموده که شجرهء ابهی را که بر قطب بقا محکم گشته از اصل قدیم خارج نماید و باوراق غل و حسد بپوشاند قل تاللهالحق لم یکن تلکالشّجرة علی مقام تقدرن انتم ان تغشوه و لو یجتمعن معکم ایادی اهلالسّموات بالقدرة العظیم و القوّةالکبیر قل انتم ان تموتوا و تنعد موا او

lowest abyss, yet hath it verily arisen in truth. Ere long shall it so fill, by but one leaf thereof, the whole of Paradise and all who dwell in the heavens and on the earth, that beneath the shade of every leaf there shall spring forth, in an instant, such beings as the eyes of all creation have never yet beheld.

تنصعقوا او ترجعون الی اسفلالجحیم انّه قد ارتفع بالحق فسوف یملأعن ورقة منها کلّالفردوس و کلّ من فیالسّموات والارضین و یبعث فی ظلّ کلّ ورقة خطفا ما ارتدتالیهم ابصارالخلائق اجمعین

INBA74:072

BH01564

To: Aqa Mirza Mihdi, in Tabriz

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

1 هو السّامع المجیب و الشّاهد الخبیر

2 O thou who gazest upon the Countenance! Upon thee be the Glory of God, the Lord of the Throne. This is the Day of God, and His call is raised from every direction, and the light of His Cause is shining forth from every horizon. Blessed is he who hath seen with his own eyes and been guided, and who hath heard with his own ears and been led aright. Glory be unto God! The world is seized with wonderment, for its people are seen to have passed by the lights of the Luminary of certitude and to have clung to the cords of idle fancies.

2 یا ایّها النّاظر الی الوجه علیک بهآء الله مالک العرش یوم یوم الله است و ندایش از هر جهتی مرتفع و نور امرش از هر افقی ساطع طوبی لبصیر شهد و رأی و لسمیع سمع و هدی سبحانالله عالم را حیرت اخذ نموده چه که مشاهده میشود اهل آن از انوار نیّر ایقان گذشته و بحبال اوهام تمسّک نموده‌اند

3 O Mihdi! Upon thee be My glory! Thy letter was forwarded by Javad - upon him be the Glory of God and His mercy - to the Most Holy Court, and was honored to be heard in the Divine Presence. We indeed perceived from it the fragrance of My love and thy steadfastness in My Cause. We beseech God, exalted be He, to open before thy face, through the key of His Most Great Name, the door of bounty. He is, verily, the Lord of all nations. There is no God but Him, the Protector, the Self-Subsisting.

3 یا مهدی علیک بهائی نامه‌ات را جناب جواد علیه بهآء الله و رحمته بساحت اقدس فرستاد و باصغا و حضور فائز گشت انّا وجدنا منها عرف حبّی و استقامتک علی امری نسئل الله تعالی ان یفتح علی وجهک بمفتاح اسمه الأعظم باب الکرم انّه مولی الأمم لا اله الّا هو المهیمن القیّوم

4 It is hoped that thou wilt speak in the name of God, glorified be His majesty, and be occupied with His remembrance. Certain petitions arrived from that region, and some months ago answers were sent down from the heaven of divine Will, though they have not yet been dispatched, for most people see no difference between weapons and reform. The power of distinction is lost and the people wander bewildered in the wilderness of perplexity. That opposing soul who dwells on the island hath taught alchemy to certain ones that their insight might increase, but it hath only added to their blindness. Should thou ever meet Abdullah or his like, say: O thoughtless

4 امید آنکه آنجناب باسم حقّ جلّ جلاله ناطق باشند و بذکرش مشغول بعضی عرایض از آنشطر رسید و چند شهر قبل جواب از سماء مشیّت ربّانی نازل و الی حین ارسال نشد چه که نزد اکثری سلاح و اصلاح را فرقی نه ممیّز مفقود و خلق در بیدای حیرت سرگردان نفس معرضه که در جزیره ساکن بجمعی علم اکسیر آموخته که شاید بر بصیرتشان بیفزاید ولکن بر کوری افزود اگر وقتی عبدالله و یا مثل او را ملاقات

نمودی بگو ای بیخرد همین علم را میزان قرار ده لیظهر لک الحقّ در علیّه چهار نفس مدّتی بآن مشغول بودند و جز خسارت حاصلی ندیدند و نخواهند دید

one! Take this very science as the criterion, that the truth may become evident to thee. In Aliyyih four persons were engaged in this pursuit for some time, and they have seen and will see naught but loss.

5 یا مهدی علیک بهائی لعمر الله ایّامیکه ایتظلوم از سیاحت دو سنه مراجعت نمود مشاهده شد آنغافل بجمعی عمل مناصفه داده قلنا ویل لک یا غافل مناصفه مرضیّ حقّ نبوده و نیست از اسمش خدعه و مکر ظاهر یا یحیی دعها و لا تکن من الخاسرین باری حال هم بجمعی داده و میدهد و ناس بیچاره هم نظر بوثوق باکسیر ایّام حیات عمل مینمایند کرّهٔ اولی را باخری پیوند میکنند سبحانالله جوهر اوهام لازال امور را بر خود مشتبه نموده و مینماید الی ان یرجع الأرواح الی مقرّها و ما قدّر لها

5 O Mihdi! Upon thee be My glory! By the life of God! When this Wronged One returned from His two-year journey, it was observed that that heedless one had given certain people the [alchemical] operation of division. We said: Woe unto thee, O heedless one! Division hath never been and is not acceptable unto God. Deception and guile are evident from its very name. O Yahya! Abandon it and be not of the lost. In any case, he still gives and continues to give it to some people, and the poor helpless souls, trusting in alchemy, spend their lives practicing it, joining the first cycle to the last. Glory be unto God! The essence of vain imaginings hath ever caused and continueth to cause matters to appear confused, until such time as souls return to their abode and to that which was ordained for them.

6 آنچه گفته شد لوجه الله بوده و هست چه که ناس بیچاره از اصل امر بیخبرند و بدام اکسیر و امثال آن مبتلا شدهاند اذا وجدت نفحات بیانی قم عن مقامک مقبلاً الی کعبة الله ربّ ما کان و ما یکون و قل

6 What hath been said was and is for the sake of God, for the helpless people are unaware of the root of the matter and have fallen prey to alchemy and the like. When thou perceivest the fragrance of My utterance, arise from thy place, turning toward the Kaaba of God, the Lord of what was and what shall be, and say:

7 الهی الهی اشهد بظهورک و بروزک و استوائک علی عرش البیان فی قطب الامکان اسئلک بنفحات وحیک و ما تضوّع من آیاتک فی ایّامک و بأمواج بحر عطائک و تجلّیات شمس فضلک ان تؤیّد عبادک علی الرّجوع الیک و الانابة لدی باب عفوک و جودک انّک انت التّواب المقتدر الغفور الرّحیم

7 My God, my God! I testify to Thy manifestation and Thy appearance, and to Thy establishment upon the throne of utterance in the midmost heart of contingent being. I beseech Thee by the breezes of Thy Revelation and by that which hath been wafted from Thy verses in Thy days, and by the waves of the ocean of Thy bounty and the effulgences of the Sun of Thy grace, to aid Thy servants to return unto Thee and to repent before the gate of Thy pardon and Thy generosity. Thou art, verily, the Ever-Forgiving, the Almighty, the Pardoner, the Merciful.

8 ای ربّ ترانی مقبلاً الیک و متمسّکاً بحبل فضلک اسئلک ان ترفعنی بین عبادک باسمک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام خلقک لا اله الّا انت الفرد الواحد العزیز الوهّاب

8 O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy grace. I beseech Thee to exalt me among Thy servants through Thy Name. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of Thy creation. There is no God but Thee, the Single, the One, the Mighty, the Bestower.

9 و نذکر اولیائی هناک و نسئل الله ان یکتب لهم من قلمه الأعلی خیر کلّ عالم من عوالمه و یسقیهم کوثر الاستقامة الّذی من شربه لا تمنعه جنود العالم عن التّقرّب الی الاسم الأعظم و لا

9 We make mention of Our loved ones there and beseech God to ordain for them, by His Most Exalted Pen, the best of all that exists in His worlds, and to give them to drink of the Kawthar of steadfastness, by virtue of which whoso drinketh thereof shall not be hindered by the hosts of the world from drawing nigh unto the Most Great Name, nor shall he be frightened

by the might of the aggressors or the power of those who have denied God, the Lord of existence and the Educator of the seen and the unseen.

10 The Glory from Us be upon thee and upon them and upon those who love you for the sake of God, the Lord of the worlds and the Master of the Day of Judgment. We conclude Our words by making mention of thy brother and sister, and We beseech God, exalted be He, to protect them through His grace and His hosts, and to guard them from the cawing of the cawers and from the evil of the oppressors. Verily, He is the Almighty over whatsoever He willeth through His word, the Mighty, the Wise.

تخوّفه سطوة المعتدين و لا شوكة الّذين كفروا بالله مالک الوجود و مربّی الغيب و الشّهود

10 البهآء من لدنّا عليک و عليهم و علی الّذين يحبّونکم فی سبيل الله ربّ العالمين و مالک يوم الدّين و نختم القول بذکر اخيک و اختک و نسئل الله تعالی ان يحفظهما بجوده و جنوده و يحرسهما من نعاق النّاعقين و شرّ الظّالمين انّه هو المقتدر علی ما يشآء بقوله العزيز الحکيم

INBA41:314

BH01570

Tablet of Visitation for the Primal Point

1 He is the All Glorious

1 هوالأبهی

2 The first mention of Glory and the first praise of Grandeur rest upon Thee, O Thou the Countenance of the Most High, the Creator of all things, the Uplifter of the heavens, Whose Tongue uttereth the praise of Thy All-Glorious Self in the kingdom of creation.

2 اوّل ذکر البهآء و اوّل ثنآء الکبريآء عليک يا طلعة الأعلی و خالق الأشيآء و رافع السّمآء و النّاطق فی ملکوت الانشآء بذکر نفسک الأبهی

3 Glory and praise, moreover, rest upon Thee, O Thou the Lord of Lords, the Deliverer of the loved ones on the Day of Revival, O Thou Who causes the clouds to pour down with rain and Who rends asunder the veils and burns them away.

3 ثمّ عليک يا ربّ الأرباب و منجی الأحباب فی يوم الاياب و ممطر السّحاب و مخرق النّقاب و محرق الأحجاب

4 Glory and praise, moreover, rest upon Thee, O Thou the Creator of the Realm of Glory, the Lord of the Kingdom, the Sovereign of the World of Creation, the Ruler of the Celestial Realm, the Revealer of verses, and He who burneth away the veils.

4 ثمّ عليک يا خالق الجبروت و مالک الملکوت و سلطان النّاسوت و مليک اللّاهوت و منزل الآيات و محرق السّبحات

5 Glory and praise, moreover, rest upon Thee, O Thou the Countenance of the Succoring One, the Destroyer of the sorcerers, the Source of compassion, and the Herald of the Countenance of Mustaghath to all men and women.

5 ثمّ عليک يا طلعة الغياث و مهلک النّفّاث و مبدئ الرّثاث و مبشّر الذّکور و الاناث بالطّلعة المستغاث

6 Glory and praise, moreover, rest upon Thee, O Thou the Undying Light, He who dischargeth the streaming water from a

6 ثمّ عليک يا نور البهّاج و مجری مآء الثّجّاج من القلم الرّجراج و منجی العباد من ملح اجاج

tremulous pen, the Redeemer of people from the salt that burneth bitterly.

7 Glory and praise, moreover, rest upon Thee, O Thou the Shimmering Light, the Dominant, the Conqueror, the Mystery of exaltation, He who breatheth soul into bodies, O Thou Lofty Radiance, the Magnificent Sinai, the Spirit that infusest life into people, the Immovable Mountain.

7 ثمّ علیک یا نور اللّائح و المقبض و الفاتح و سرّ السّبّوح و منفّخ الرّوح ثمّ علیک یا نور الباذخ و الطّور الشّامخ و الرّوح النّافخ و الجبل الرّاسخ

8 Glory and praise, moreover, rest upon Thee, O Thou the Essence of affection, the Redeemer of all men on the Day of Resurrection, the Countenance of the Promised One, the Source of righteousness, the Desire of our hearts, the Maker of rain, O Thou Who art our Refuge and our Sanctuary.

8 ثمّ علیک یا ساذج الوداد و منجی العباد فی یوم المعاد و طلعة المیعاد و اصل السّداد و مقصود الفؤاد ثمّ علیک یا ممطر الرّذاذ و الیک المعاذ و منک الملاذ

9 Glory and praise, moreover, rest upon Thee, O Thou Who causest the rivers to flow, and the trees to bear fruit and the flowers to bloom, O Thou the Slayer of the wicked doers, the Bestower of life unto the upright, the Redeemer of the righteous and the Desire of the learned.

9 ثمّ علیک یا مجری الأنهار و مثمر الأشجار و مظهر الأزهار و قاتل الفجّار و محیی الأبرار و منجی الأخیار و مقصود الأحبار

10 Glory and praise, moreover, rest upon Thee, O Thou Revealer of mysteries and hidden secrets, and the Lord of treasures, O Thou the Holy Mystery, O Thou the Slayer of the snake, the Creator of heaven and the Lord of paradise, O Thou Who adornest the peacock, O Thou the Countenance of Holiness and the Beauty of the Beloved.

10 ثمّ علیک یا مظهر الرّموز و سرّ المرموز و صاحب الکنوز ثمّ علیک یا سرّ القدّوس و قاتل الفاعوس و خالق الفردوس و مالک الافریدوس و مزیّن الطّاووس و الطّلعة القدس و الجمال الأنس

11 Glory and praise, moreover, rest upon Thee, O Thou the Creator of the wild beasts, O Thou the Commander of the hosts, the Uplifter of colors and patterns, and the Fashioner of mountains into flocks of carded wool, the Source of refuge, the Donor of deliverance, the Protector of the sincere ones from shafts and bullets.

11 ثمّ علیک یا خالق الوحوش و صاحب الجیوش و مرتفع الألوان و النّقوش و جاعل الجبال کالعهن المنفوش ثمّ علیک یا صاحب المناص و معطی الخلاص و حافظ اهل الاخلاص عن السّهام و الرّصاص

12 Glory and praise, moreover, rest upon Thee, O Thou the Healer of maladies, the Slayer of the people of blasphemy and disregard, the Bearer of happiness to the sorrowful and the dejected, O Thou the Absolute Truth in Whom is our upliftment.

12 ثمّ علیک یا مشفی الأمراض و قاتل اهل الشّرک و الاغماض و مفرّح اهل الحزن و الانقباض و الحقّ المحض و الیک النّهض

13 Glory and praise, moreover, rest upon Thee, O Thou Who unfoldest the tabernacle, O Thou the Protector of those endued with constancy and prudence and the Enhancer of bounty and grace, the Provider of union, He Who extendeth the path, and He Who alloweth for error before resolve.

13 ثمّ علیک یا منبسط البساط و حافظ اولی الحزم و الاحتیاط و مرفّع الفضل و معطی الارتباط و ممدّد الصّراط و مقدّر الغلاط فی فصل النّباط

14 Glory and praise, moreover, rest upon Thee, O Thou Who slayest the lovers with a glance, Who ignitest the flame in the hearts of people of reflection and knowledge, and in Whose Hands is the protection of all.

14 ثمّ علیک یا قاتل العشّاق باللّحاظ و مشتعل الشّواظ فی قلوب اولی التّنبّه و الایقاظ و بیدک الحفاظ

15 Glory and praise, moreover, rest upon Thee, O Thou the Wondrous Countenance, O Thou the Transcendent Beauty, O Thou the Exalted Mystery, O Thou Protector of the Infant, in Whose Hands are the strengthening and advancement of all, O Thou Whose shadow encompasseth all, O Thou the Rising Sun, O Thou the Culminating Light.

15 ثمّ علیک یا طلعة البدیع و الجمال المنیع و السّرّ الرّفیع و حافظ الرّضیع و بیدک التّعزیز و التّرفیع ثمّ علیک یا ذا الظّلّ السّابغ و الشّمس البازغ و النّور البالغ

16 Glory and praise, moreover, rest upon Thee, O Thou the Source of harmony, a Refuge to all from oppression and tyranny and the Bestower of manifold recompense on the pious.

16 ثمّ علیک یا اصل الایتلاف و منجی العباد عن الظّلم و الاعتساف و معطی اجور الأخیار بالأضعاف

17 Glory and praise, moreover, rest upon Thee, O Thou the Lord of the Judgment Day, the Uplifter of the heaven that hath various spheres, the Countenance of the Creator, and the Beauty of the Sustainer of the poor and the destitute, O Thou the Lord of the kings and the Pitier of the downtrodden, the Remover of doubts, the Possessor of domains, O Thou Who hath enlightened the fisherman.

17 ثمّ علیک یا صاحب یوم الطّلاق و رافع سمآء ذات اطباق و طلعة الخلّاق و جمال الرّزّاق لأولی الفقر و الاملاق ثمّ علیک یا سلطان الملوک و راحم المملوک و مذهب الشّکوک و مالک الأملاک و منوّر السّماک

18 Glory and praise, moreover, rest upon Thee, O Thou the Lord of glory and majesty, of greatness and honor, of loftiness and dominion, of awe and power, of mercy and bounty, O Thou the Countenance of the Self-Subsisting , O Thou the Remover of sorrows, the Obliterator of grief, the Creator of all men, He Who causeth the nights and the days to succeed one another, and the Illuminator of darkness.

18 ثمّ علیک یا ذا العزّ و الجلال و العظمة و الاجلال و الرّفعة و الاستجلال و الهیمنة و الاستقلال و الفضل و الافضال ثمّ علیک یا طلعة القیّوم و رافع الهموم و دافع الغموم و فالق الأنام و مکوّر اللّیالی و الأیّام و منوّر الظّلام

19 Glory and praise, moreover, rest upon Thee, O Thou the Beauty of the All-Merciful, O Thou the Countenance of the All-Praised, O Thou the Most Bountiful, the Lord of Might, the Bestowing, the Lord of knowledge and understanding, He Who granteth tranquility to the believers and them who set their faces towards Him.

19 ثمّ علیک یا جمال الرّحمن و طلعة السّبحان و حضرة المنّان ذو العظمة و الامتنان و العلم و العرفان و معطی الاطمینان بأولی التّوجّه و الایمان

20 Glory and praise, moreover, rest upon Thee, O Thou the Uplifter of loftiness, the Creator of sublimity, the Appraiser of effacement and the Fashioner of consciousness, O Thou the Divine Countenance, the Heavenly Beauty, the Imperishable Mystery, the Face of Lordship, O Thou the Everlasting Being, the Possessor of ever abiding glory, O Thou the Divine Beauty, the Infinite Light, the Ancient Mystery, the Interminable Manifestation, seated upon His Eternal Throne, O Thou the Exalted Countenance and Glorious Beauty.

20 ثمّ علیک یا رافع العلوّ و خالق السّموّ و مقدّر المحو و جاعل الصّحو ثمّ علیک یا طلعة الالهیّة و الجمال الأحدیّة و السّرّ القدمیّة و وجهة الرّبوبیّة و ذا الدّوام الأبدیّة و الجلال الصّمدیّة ثمّ علیک یا جمال الالهی و النّور الباقی و السّرّ القدمی و الظّهور الصّمدی و الجالس علی کرسیّ الأبدی یا طلعة العلیّ و الجمال البهیّ

INBA73:058, Majlis210461.096-098, OOL.B188

BH01652

To: Baha'is of Nayriz et al.

1 In My Name, through which the Standard of Guidance hath been raised amongst all peoples

1 بسمی الّذی به ارتفع علم الهدایة بین البریّة

2 Glorified be God Who hath manifested His Cause and made all things speak that there is none other God but Him, the Truth, the Knower of things unseen. The Wronged One testifieth to His oneness and His singleness. He hath ever been known through His Own Self, sovereign through His authority, and manifest through His signs. There is none other God but Him, the Single One, the All-Subduing, the Self-Subsisting. Blessed is the soul that hath cast away vain imaginings and idle fancies, and taken hold of that which hath been commanded in the Book of God, the Lord of what was and what shall be.

2 سبحان الله اظهر امره و انطق الأشیآء علی انّه لا اله الّا هو الحقّ علّام الغیوب یشهد المظلوم بوحدانیّته و فردانیّته لم یزل کان معروفاً بنفسه و مهیمناً بسلطانه و ظاهراً بآیاته لا اله الّا هو الفرد المهیمن القیّوم طوبی لنفس نبذت الأوهام و الظّنون و اخذت ما امر به فی کتاب الله ربّ ما کان و ما یکون

3 O Muhammad, We have heard thy call and have answered thee with a Tablet from whose horizon shineth the light of God's loving-kindness, the Lord of existence. When thou art illumined by the light of My utterance and holdest fast to the cord of My bounty, say: My God, my God! Thou seest me turning toward Thee, hoping for the wonders of Thy grace, and anticipating what Thou hast ordained for Thy chosen ones. I beseech Thee by Thy sovereignty which hath encompassed existence and by the light of Thy Cause which hath encompassed both the seen and the unseen, to make me speak Thy praise, to be steadfast in Thy love, and firm in Thy Cause and service. Thou art, verily, the All-Powerful, the Mighty, the All-Loving. O my Lord! Deny me not the waves of the ocean of Thy bounty, nor the splendors of the Daystar of Thy Revelation. Thou art, verily, powerful over what Thou willest through Thy word "Be" and it is.

3 یا محمّد انّا سمعنا ندائک اجبناک بلوح لاح من افقه نیّر عنایة الله مالک الوجود اذا تنوّرت بنور بیانی و تمسّکت بحبل عطائی قل الهی الهی ترانی مقبلاً الیک و آملاً بدائع فضلک و راجیاً ما قدّرته لأصفیائک اسألک بسلطانک الّذی احاط الوجود بنور امرک الّذی احاط الغیب و الشّهود ان تجعلنی ناطقاً بثنائک و راسخاً فی حبّک و ثابتاً علی امرک و خدمتک انّک انت المقتدر العزیز الودود ای ربّ لا تمنعنی عن امواج بحر عطائک و لا عن تجلّیات نیّر ظهورک انّک انت المقتدر علی ما تشآء بقولک کن فیکون

4 The glory from Us be upon thee and upon those whom God hath related unto thee. Remind them of My verses and give them the glad-tidings of My loving-kindness and illumine them with the light of My grace which hath encompassed what was and what shall be.

4 البهآء من لدنّا علیک و علی من نسبهم الله الیک ذکّرهم بآیاتی و بشّرهم بعنایتی و نوّرهم بنور فضلی الّذی احاط ما کان و ما یکون

5 O Moses! This is a day wherein the Interlocutor hath attained the lights of the Ancient One and hath quaffed the choice wine of reunion from the cup of the bounty of God, the Lord of the worlds. The gate of grace hath been opened and the standard of justice hath been raised up, inasmuch as the All-Bountiful hath come riding upon the clouds with manifest sovereignty.

5 یا موسی هذا یوم فیه فاز الکلیم بأنوار القدیم و شرب رحیق الوصال من کأس عنایة الله ربّ العالمین قد فتح باب الفضل و نصبت رایة العدل بما اتی الوهّاب راکباً علی السّحاب بسلطان مبین کذلک ارتفع صریر قلمی الأعلی فی ذکر من اقبل

Thus hath the Most Exalted Pen raised its call in remembrance of him who hath turned unto God, the Mighty, the Most Praised. The glory from Us be upon thee and upon thy kindred and those who are with thee in this Great News.

الى الله العزيز الحميد البهآء من لدنّا عليک و على اهلک و من معک فى هذا النّبإ العظيم

6 O Siyyid Abu'l-Qasim! Give thanks unto God that the Pen hath turned toward thee by command of My Most Great Name, and desireth to make mention of thee with a remembrance that shall endure throughout the eternity of My kingdom and My dominion. Thy Lord is, verily, the All-Powerful, the Almighty. Say: Praise be unto Thee, O God of Names, and thanksgiving be unto Thee, O Lord of mankind, for having guided me unto Thy path and having revealed unto me that which draweth me nigh unto Thee. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise.

6 يا سيّد يا اباالقاسم اشكر الله بما اقبل اليک القلم امراً من لدن اسمى الأعظم و اراد ان يذكرک بذكر يكون باقياً ببقآء ملكوتى و جبروتى انّ ربّک هو المقتدر القدير قل لک الحمد يا اله الأسمآء و لک الشّكر يا مولى الورى بما هديتنى الى صراطک و انزلت لى ما يقرّبنى اليک انّک انت المقتدر العليم الحكيم

7 O Tongue of Grandeur! Make mention of him who hath been named Zaynu'l-'Abidin, that the utterance may draw him nigh unto God, the Single One, the All-Informed. This is a day wherein the rains have fallen, the rivers have flowed, the trees have yielded their fruits, and the righteous have cried out: "The kingdom and the dominion and the glory and the majesty belong unto God, the Lord of the Day of Judgment!"

7 يا لسان العظمة اذكر من سمّى بزين‌العابدين ليقرّبه البيان الى الله الفرد الخبير هذا يوم فيه نزلت الأمطار و جرت الأنهار و اثمرّت الأشجار و ناد الأخيار الملک لله و الملكوت و العزّة و الجبروت لله مالک يوم الدّين

8 Happy is the man who will arise to serve My Cause, and glorify My beauteous Name. Take hold of My Book with the power of My might, and cleave tenaciously to whatsoever commandment thy Lord, the Ordainer, the All-Wise, hath prescribed therein. Behold, O Muhammad, how the sayings and doings of the followers of Shi'ih Islam have dulled the joy and fervor of its early days, and tarnished the pristine brilliancy of its light. In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principle of His Divine unity, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear. Thou dost witness to what a pass they have come. Behold, how they have joined partners with Him Who is the Focal-Point of Divine unity. Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine unity.

8 طوبى لنفس قام على خدمة امرى و نطق بثنائى الجميل خذ كتابى بقوّتى و تمسّک بما فيه من اوامر ربّک الآمر الحكيم يا محمّد اعمال و اقوال حزب شيعه عوالم روح و ريحان را تغيير داده مكدّر نموده در اوّل ايّام كه باسم سيّد انام متمسّک بودند هر يوم نصرى ظاهر و فتحى باهر و چون از مولاى حقيقى و نور الهى و توحيد معنوى گذشته و بمظاهر كلمهٔ او تمسّک جستند قدرت بضعف و عزّت بذلّت و جرئت بخوف تبديل شد تا آنكه امر بمقامى رسيد كه مشاهده نموده و مينمايند از براى نقطهٔ توحيد شريكهاى متعدّده ترتيب دادند و عمل نمودند آنچه را كه در يوم قيام حائل شد مابين آن حزب و عرفان حقّ جلّ جلاله اميد آنكه از بعد خود را از اوهام و ظنون حفظ نمايند و بتوحيد حقيقى فائز شوند

9 The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Dayspring of God's most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is one and incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning.

BSW#01.06x, GWB#028x, WOB.172-173x

9 هیکل ظهور قائم مقام حقّ بوده و هست اوست مطلع اسماء حسنی و مشرق صفات علیا اگر از برای او شبهی و مثلی باشد کیف یثبت تقدیس ذاته تعالی عن الشّبه و تنزیه کینونته عن المثل فکّر فیما انزلناه بالحقّ و کن من العارفین

BRL_DA#679, GWBP#028 p.052x, AVK2.056.06x, MJMM.219, ASAT1.113x

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BH01646

To: Haji Mirza Muhammad Afnan

1 He is God, the Mighty, the All-Knowing, the All-Wise

1 هو الله المقتدر العلیم الحکیم

2 Praise befitteth the Lord of Names and the Sovereign Who doeth what He willeth, Who was not prevented by the tyranny of the aggressors nor the turning away of the deniers from His purpose. Through one exalted Word He guided the peoples of earth and heaven to the Straight Path and the Great Announcement. The hosts of the world and the ranks of nations did not hold Him back from His Will. How great the power and majesty that brought forth the precious gem of recognition from a handful of dust and exalted it above the heavens! The realm of understanding is bewildered by His operations and the denizens of the Kingdom of Utterance are without mention or name before them that are nigh unto His court. Glorified be His greatness, exalted be His might, and sanctified be His utterance! There is no God but Him.

2 حمد مالک اسماء و سلطان یفعل ما یشآء را لایق و سزاست که ظلم معتدین و اعراض معرضین او را از ارادهاش منع ننمود بیک کلمهٔ علیا اهل ارض و سماء را بصراط مستقیم و نبأ عظیم هدایت فرمود جنود عالم و صفوف امم او را از مشیّتش بازنداشت زهی قدرت و عظمتیکه گوهر گرانبهای معرفت را از مشتی خاک ظاهر فرمود و بر افلاک برتری بخشود عالم ادراک از تصرّفاتش حیران و اهل ملکوت بیان نزد مقرّبان درگاهش بی ذکر و نام جلّت عظمته و علت قدرته و عزّ بیانه و لا اله غیره

3 Praise, glory, magnificence and light be upon the Tree and its branches, twigs and leaves, and upon them that hold fast and cling unto it - a magnificence whose fragrances shall never cease throughout the duration of the kingdom of earth and heaven, and whose effusions shall never end throughout the sovereignty of might and grandeur; a magnificence whereby they that are nigh unto God ascend to the heaven of nearness and reunion, and the sincere ones unto the Most High, the Self-Subsisting; a magnificence whereby the hearts of the Concourse on High are attracted and the dwellers of the Most Glorious Paradise are gladdened. We beseech God, blessed and exalted be He,

3 الذّکر و الثّنآء و التّکبیر و البهآء علی السّدرة و اغصانها و افنانها و اوراقها و علی المتمسّکین بها و المتشبّثین بها تکبیراً لا تنقطع نفحاته بدوام الملک و الملکوت و لا تنتهی فوحاته بدوام العزّة و الجبروت تکبیراً تصعد به المقرّبون الی سمآء القرب و الوصال و المخلصون الی الغنیّ المتعال تکبیراً تنجذب به افئدة الملأ الأعلی و تفرح به قلوب الفردوس الأبهی نسئل الله تبارک و تعالی ان یقرّب العباد الی بساط قربه و یسقیهم

to draw His servants nigh unto the court of His presence and to give them to drink from the Kawthar of reunion from the hands of His bounty. Verily He is the Mighty, the Glorious, the All-Bountiful.

كوثر الوصال من ايادى عطائه انّه هو المقتدر العزيز الفضّال

4 O My Afnan, O Muhammad! Upon thee be My glory and loving-kindness. The days of thy presence, by night and day, in the court of the Wronged One are remembered. Mankind was created for the knowledge of God, yet all have remained heedless and veiled from Him. They have forsaken eternal glory and clung to the desires of self and passion, tyranny and wickedness. Soon shall they behold the recompense of their deeds in this vain life, for divine justice and heavenly wisdom will not forgo reward and punishment, and upon these two depend the order of the world and the tranquility of nations. Blessed are they that understand.

4 يا افنانى يا محمّد عليک بهائى و عنايتى ايّام حضور در ليالى و ايّام در ساحت مظلوم مذكور خلق از براى عرفان حقّ از عدم بوجود آمده ولكن كلّ از او غافل و محجوب از عزّت ابدى گذشته‌اند و بمشتهيات نفس و هوى و بغى و فحشا تمسّک نموده‌اند سوف يرون جزآء ما عملوا فى الحيوة الباطلة چه كه عدل الهى و حكمت ربّانى از مجازات و مكافات نميگذرد و نظم عالم و راحت امم باين دو معلّق و منوطست طوبى للعارفين

5 Praise be to God, the Afnan have attained to that which hath no peer or likeness. The Hand of Power delivered him and the Divine Will, through the assistance of means, caused him to reach the shore of the sea of reunion, until he stood before the Door and heard the call of God, the Mighty, the All-Bestowing. Give thanks unto thy Lord for this most great favor. Praise thy Lord for this supreme bounty wherewith none among mankind hath been favored save whom God, the Lord of the Throne and of the dust, hath willed.

5 لله الحمد افنان فائز شدند بآنچه كه شبه و مثل نداشته و ندارد يد قدرت نجات داد و ارادهٔ الهى بمدد اسباب او را بشاطى بحر وصال فائز فرمود الى ان قام لدى الباب و سمع ندآء الله العزيز الوهّاب اشكر ربّک بهذا الفضل الأعظم احمد ربّک بهذه العناية الكبرى الّتى ما فاز بها الورى الّا من شآء الله مالک العرش و الثّرى

6 Today all must gaze toward the Most Exalted Horizon, detached from all else, especially the Afnans of the Blessed Tree who were brought into being from nonexistence for the service of the Cause. Outward events and the oppression of tyrants diminish not their station, as attesteth the Most Great Book of God in its mighty and impregnable position.

6 امروز بايد كلّ منقطعاً عن الكلّ بافق اعلى ناظر باشند مخصوص افنان سدرهٔ مباركه كه از براى خدمت امر از عدم بوجود آمده‌اند حوادث ظاهره و ظلم جبابره از مقامشان نكاهد يشهد بذلک كتاب الله الأعظم فى مقامه العزيز المنيع

7 Be not grieved at his ascension to the heaven of nearness and reunion. By My life! At this very moment We witness and hear from him mention of Me and of thee. Thus have We unveiled the matter as a grace from Us unto thee and unto My Afnan who was mentioned in My court of glory, who stood before My face and who spoke in praise of My Beautiful Name.

7 از صعود نجم الى سمآء القرب و اللّقآء محزون مباش لعمرى فى هذا الحين نشهد و نرى و نسمع منه ذكرى و ذكرک كذلک كشفنا الأمر فضلاً من عندنا عليک و على افنانى الّذى كان مذكوراً فى ساحة عزّى و قائماً امام وجهى و ناطقاً بثنائى الجميل

8 O Muhammad! Were the veil to be lifted, thou wouldst be so overjoyed that neither the taunts of the enemies nor the calumnies of the hateful ones would prevent thee from rejoicing or deprive thee of the most great gladness. The petitions thou didst send have all been answered and dispatched. We beseech God to give all to drink from the cup of His utterance, the Kawthar of His bounty. Verily He is the All-Bountiful, the Forgiving, the Generous.

8 يا محمّد اگر كشف حجاب شود بسيار مسرور شوى بقسميكه شماتت اعدا و مفتريات اهل بغضا ترا از سرور منع ننمايد و از فرح اكبر محروم نسازد عرايضى كه ارسال نمودى جواب كلّ نازل و ارسال شد برسانيد نسئل الله ان يسقى الكلّ من كأس بيانه كوثر عطائه انّه هو الفضّال الغفور الكريم

9 The light shining and gleaming from the horizon of the heaven of My mercy be upon My Afnan and upon thee and upon whoso is with thee by night and day, and upon My Afnan there and upon My loved ones who have cast aside all else but Me and have taken what they were bidden by God, the Mighty, the Powerful.

9 النّور السّاطع اللّامع من افق سمآء رحمتی علی افنانی و علیک و علی من یکون معک فی اللّیالی و الأیّام و علی افنانی هناک و علی اولیائی الّذین نبذوا سوائی و اخذوا ما امروا به من لدی الله المقتدر القدیر

INBA51:488

BH11713

1 He is the Most Impregnable, the Most Holy, the Wondrous, the Most Glorious!

1 هو الأمنع الأقدس البدیع الأبهی

2 Your poetry written on the page expressing kindness towards this servant was received. After perusing it, at an appointed time I brought it before the Most Holy and Supreme Threshold and presented it. He commanded: Write that, God willing, may you never falter and may you ever remain steadfast on the path of mighty oneness, for today if all who are in the heavens and earth were each to possess feet numbering as the sands of the desert, the waves of the seas, the leaves of the trees and the drops of rain, and all were to appear outwardly firm and strong, yet were not steadfast upon this straight path, assuredly all these feet would be accounted as broken and non-existent before God. But should even a gnat with broken feet remain firm and steadfast in this Cause, it would be accepted before God and be immortally remembered in the divine paradise. Therefore you must, through the wondrous favors of God and the gifts of the Sovereign Lord of Oneness, remain so firm and steadfast in the Cause of God as to become the cause of steadfastness in all others. And this is not difficult for God.

2 شعری از آنجناب بر ورقه که نظر بالتفات باین عبد مرقوم داشته بودید واصل شد و این عبد بعد از ملاحظه در وقتی مخصوص بساحت اقدس اعزّ اعلی برده معروض داشتم فرمودند که بنویس انشآءالله از پا نیفتی و همیشه برجل استقامت بر صراط عزّ احدیّت مستقیم مانی چه که الیوم اگر کلّ من فی السّموات و الأرض هر یک را بعدد رمول صحار و امواج بحار و اوراق اشجار و قطرات امطار رجل باشد و کلّ علی حسب ظاهر محکم و قویم مشهود آیند و بر این صراط مستقیم نباشند البتّه جمیع این ارجل عندالله مکسور و معدوم مذکور خواهد شد و اگر بعوضه‌ئی با رجل شکسته بر این امر ثابت و مستقیم گردد عندالله مقبول و باسم باقی در جنّت الهی مذکور آید لذا آنجناب باید که از بدایع الطاف الهیّه و مواهب حضرت سلطان احدیّه بشأنی بر امر الله ثابت و راسخ باشند که سبب استقامت کلّ گردد و لیس هذا علی الله بعزیز انتهی

3 The glance of the All-Merciful's favor hath ever been directed towards you. God willing, may you pass your days in the utmost joy and delight in the love of God, and may you ever remain in health and comfort with the loved ones of God - those who are embarked upon the Most Glorious Ark. For association with these loved ones is, before God, more beloved than all else. I swear by God that to gaze upon these faces is greater and more acceptable than seventy years of worship, for until a soul is created from a wondrous drop of the clay

3 در جمیع احیان نظر عنایت رحمن بآنجناب بوده انشآءالله در کمال سرور و فرح در حبّ الله ایّام بگذرانید و با احبّای الهی یعنی آنانکه بر فلک ابهی راکبند لازال در صحّت و راحت مشغول باشید چه که مؤانست با این احباب عندالله احبّ از کلّشیء بوده قسم بخدا که نظر باین وجوه از عبادت سبعین سنه اعظمتر و مقبول‌تر است چه که تا نفسی بقطرهٔ بدیع از طین محبّت

of divine love and the water of His affection, and becomes detached from all who are in the heavens and the earth, it shall never be capable of entering this blessed Ark and this Ship of sublime glory. We therefore hope that, God willing, you may remain settled, steadfast, firm and at rest in this Ark of the Lord of Lords. The grace is in His hands; verily He is the All-Bountiful, the Ancient. And glory be upon you and upon the steadfast servants of God.

الهی و ماء مودّت او مخلوق نشود و از کلّ من فی السّموات و الأرض منقطع نگردد ابداً قادر بدخول این فلک مبارک و سفینهٔ عزّ مکرمت نخواهد شد پس امیدواریم که انشآءالله آنجناب در این فلک عزّ ربّ الأرباب مستقرّ و مستقیم و ثابت و مستریح باشند و الفضل بیده انّه لهو الفضّال القدیم و التّکبیر علیک و علی عباد الله الثّابتین

4 He is the Most Holy, the Most Glorious!

4 هو الأقدس الأبهی

5 Your missive, adorned with loving allusions and effusions of attraction, was received and presented before the Divine Throne, whereupon it was stated: "The servant of the One has fallen into the well of envy, and the Youth of the Spirit into the prison of hatred, and the Ancient Beauty into the cage of rancor. God shall soon send forth hosts of angels who shall deliver Him through truth and render Him victorious throughout the earth, and His countenance shall shine forth amongst all the worlds. The Youth hath never sought help from anyone, and there is no help save through His command. He aideth whomsoever He willeth by His leave, and He is the One intended from time immemorial, and He is the Helper throughout all eternity."

5 مراسلهٔ شما که باشارات حبّیه و رشحات جذبیّه مرشّح بود واصل شد و بین یدی العرش حاضر نموده معروض داشتم فرمودند قد وقع غلام الأحد فی بئر الحسد و فتی الرّوح فی سجن البغضا و جمال القدم فی قفص الغلّ فسوف یبعث الله جنوداً من الملائکة یخرجه بالحقّ و ینصره فی الأرض و یستضیء وجهه بین العالمین مااستنصر الغلام من احد و ما من نصر الّا بامره ینصر من یشآء باذن من لدنه و هو المقصود فی ازل الآزال و هو النّاصر فی ابد القدیم انتهی

6 Infinite tokens of favor have been revealed concerning that leaf of love. God willing, may you be occupied at all times with the remembrance of the Beloved and be sanctified and detached from aught else, may you be given to drink of the choice wine of the All-Glorious and be sustained by the eternal bounty, that perchance, through the favors of the All-Glorious Lord, you may be freed from the allusions of these days and find rest and repose in the seat of steadfastness and the station of luminous glory through the love of God. Should someone resolve to journey, God willing, the wondrous and exalted Tablet that was sent down from the heaven of glory shall be dispatched. Blessed art thou for that which hath moved the tongue of thy Lord to mention thy name and for that which thou hast been mentioned before Him, and thou art of those who remember in the presence of transcendent glory. Under all conditions, convey the Command of thy Lord to the handmaidens of God, that they may become aware within themselves and make up for that which hath escaped them. Verily, He is the best of teachers, the All-Knowing. And glory and spiritual delight and praise be upon thee and upon the near-servants of God.

6 و اظهار عنایت ما لا نهایه در بارهٔ آن ورقهٔ حبّیه نازل انشآءالله در جمیع ایّام بذکر محبوب مشغول باشید و از دونش مقدّس و مبرّا از رحیق ابهی مشروب شوید و از نعیم ابقی مرزوق که شاید از عنایات حضرت سبحان از اشارات ایّام مقدّس شده در مقرّ تمکین و مقعد عزّ منیر بحبّ الله مستقرّ و مستریح باشید اگر نفسی عازم شود انشآءالله لوح بدیع منیع که از سماء عزّ نازل شده ارسال خواهد شد طوبی لک بما حرک علی اسمک لسان ربّک و بما ذکرت بین یدیه و کنت من الذّاکرات فی محضر عزّ منیع بلّغی فی کلّشأن امآء الله امر ربّک لعلّ یستشعرنّ فی انفسهنّ و تدارکنّ ما فات عنهنّ انّه خیر مبلّغ علیم و العزّة و الرّوح و الثّنآء علیک و علی عباد الله المقرّبین

NLAI_BH1.397

BH01743

To: Muhammad Hasan Nasrabadi (son of Kazim) et al.

1 O Kazim! Hear the call from the realm of eternity through the Most Exalted Pen. Verily, He hath made mention of thee in such wise as nothing in the world can equal. To this beareth witness the Mother Book which is with Him. Thou hast attained unto the traces of My Pen and My care which hath encompassed all regions.

1 يا كاظم اسمع النّدآء من شطر البقآء من القلم الأعلى انّه ذكرک بما لا يعادله ما فى العالم يشهد بذلک من عنده امّ الكتاب قد فزت بأثر قلمى و بعنايتى الّتى احاطت الأشطار

2 O Muhammad-Qabl-Hasan! Mention hath been made of thee by Him Who soareth in Mine atmosphere. We make mention of thee in such wise as will draw thee nigh unto Mine horizon, that thou mayest witness that which My Pen hath testified: that there is none other God but Me, the Single, the One, the All-Knowing, the All-Wise. Thou hast attained unto My mention and that which My glorious and wondrous tongue hath uttered. Nothing in the world shall profit thee today save this Cause, before which, when it was manifested, every discerning and perceiving one hath bowed down. We have revealed the Cause and sent down the verses, yet the people are in evident doubt. They have denied the right of God and His signs, and followed every sinful denier. Give thanks unto God for this most great favor and say: Praise be unto Thee, O Thou the Goal of them that have recognized Thee!

2 يا محمّد قبل حسن ذكرک من طار فى هوائى ذكرناک بما يقرّبک الى افقى و تشهد بما شهد قلمى انّه لا اله الّا انا الفرد الواحد العليم الحكيم قد فزت بذكرى و ما نطق به لسانى العزيز البديع لا ينفعک اليوم ما فى العالم الّا بهذا الأمر الّذى لمّا ظهر خضع له كلّ عارف بصير انّا اظهرنا الأمر و انزلنا الآيات ولكنّ القوم فى ريب مبين انكروا حقّ الله و آياته و اتّبعوا كلّ معرض اثيم اشكر الله بهذا الفضل الأعظم و قل لک الحمد يا مقصود العارفين

3 O Sword of God! The law of the sword hath been abolished and the law of the Utterance hath been revealed. Verily it is sharper than the sword. To this beareth witness the tongue of My grandeur in this exalted station. We have ordained victory and triumph through the fear of God, through deeds and through goodly conduct. To this testifieth he who hath attained the presence of the Countenance and heard the call of God, the Lord of all worlds. Beware lest ye spread corruption in the earth after it hath been set in order, and beware lest ye oppose those who have opposed you. Leave them to themselves, turning unto God, your Lord, the Ordainer, the All-Wise. We have enjoined upon you love and unity. Blessed is he who acteth in accordance with that which hath been ordained in the Book of God, the Mighty, the All-Knowing.

3 يا سيف‌الله قد منع حكم السّيف و نزل حكم البيان انّه احدّ من السّيف يشهد بذلک لسان عظمتى فى هذا المقام المنيع قد قدّرنا النّصر و الظّفر بتقوى الله و بالأعمال و الأخلاق يشهد بذلک من حضر امام الوجه و سمع ندآء الله ربّ العالمين ايّاكم ان تفسدوا فى الأرض بعد اصلاحها و ايّاكم ان تعترضوا على الّذين اعترضوا عليكم دعوهم بأنفسهم مقبلين الى الله ربّكم الآمر الحكيم انّا امرناكم بالمحبّة و الاتّحاد طوبى لمن عمل بما امر به فى كتاب الله العزيز العليم

4 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. We have seen in thy letter mention of him who was named Kazim in the Book of Names. We have made mention of him in such wise as hath caused the mountains to soar, how much more the spirits. And I am, verily, the All-Powerful, the Almighty.

4 يا حيدر قبل على عليک بهائى و عنايتى قد رأينا فى كتابک ذكر من سمّى بكاظم فى كتاب الأسمآء ذكرناه بما طارت به الجبال فضلاً عن الأرواح و انا المقتدر القدير

5 O Kazim! Hear the call of the Wronged One, then make mention of the time when the Qa'im came with a clear Book. The people denied Him, turned away from Him, disputed His verses, His proof and His testimony, until they pronounced judgment against Him with such tyranny as caused the Most Exalted Pen to lament and the Lord of creation to weep. Thus was the matter decreed, and I am the All-Knowing Witness.

5 يا كاظم اسمع ندآء المظلوم ثمّ اذكر اذ اتى القائم بكتاب مبين انكره القوم و اعرضوا عنه و جادلوا بآياته و حجّته و برهانه الى ان افتوا عليه بظلم انصعق به القلم الأعلى و ناح به مالک الورى كذلک قضى الأمر و انا الشّاهد العليم

6 O Kazim! Arise to serve My Cause with wisdom and utterance, and remind My servants of that which hath been sent down from the heaven of Mine utterance, and give them the glad-tidings of My loving-kindness and My mercy. Verily, thy Lord is the All-Bountiful, the Most Generous.

6 يا كاظم قم على خدمة امرى بالحكمة و البيان و ذكّر عبادى بما نزل من جبروت بيانى و بشّرهم بعنايتى و رحمتى انّ ربّک هو الفضّال الكريم

7 Say: Deprive not yourselves of the bounties of My days, nor your ears from hearkening to My verses, nor your hearts from My love, the Mighty, the Wondrous. Say: This is the Day of proof, did ye but know it, and this is the Day whereon the tongue of grandeur speaketh, did ye but hear it. By God! The Treasure hath appeared and the Hidden One hath come with evident sovereignty.

7 قل لا تمنعوا انفسكم عن فضل ايّامى و لا آذانكم عن اصغآء آياتى و قلوبكم عن حبّى العزيز البديع قل هذا يوم البرهان لو انتم تعلمون و هذا يوم ينطق فيه لسان العظمة لو انتم تسمعون تالله قد ظهر الكنز و اتى المكنون بسلطان مشهود

8 Say: O people of the Bayan! Come ye, come ye! By what proof did ye believe in the Point of the Bayan? Bring it forth, then read what hath been sent down from the presence of the Truth, the Knower of things unseen. If ye deny the appearance of God and His Cause and the effects and influence of the Most Exalted Pen, by what proof can that which ye possess be established? Be fair, and be not of the wrongdoers.

8 قل يا ملأ البيان تعالوا تعالوا بأىّ حجّة آمنتم بنقطة البيان فأتوا بها ثمّ اقرؤوا ما نزّل من لدى الحقّ علّام الغيوب ان تنكروا ظهور الله و امره و آثار القلم الأعلى و نفوذه بأىّ امر يثبت ما عندكم انصفوا و لا تكونوا من الظّالمين

9 Thus have We manifested unto thee the ocean of utterance and its waves, and the sun of proof and its lights, that thou mayest be of the thankful ones. If thou hast drunk the choice wine of revelation from the cup of My bounty and hast attained unto the lights of Mine utterance, say: My God, my God! Through Thy most sweet call my heart hath taken flight, and through the shrill voice of Thy Most Exalted Pen my limbs have trembled, and through the lights of Thy Most Great Throne and Thy mighty announcement my senses have been transformed, and mine outer and inner eyes have shed tears. I beseech Thee by the blood of Thy lovers and the sighing of them that long for Thee, and by the cry of those who have sought the supreme height and the ultimate goal but have not attained it, to assist Thy servants to turn unto Thee and to behold that which Thou hast manifested through Thy power and Thy might. Then write down for them, O God of the world and Creator of the nations, that which shall profit them in every world of Thy worlds. Verily, Thou art the Almighty, the Powerful.

9 كذلک اظهرنا لک بحر البيان و امواجه و شمس الحجّة و انوارها لتكون من الشّاكرين ان شربت رحيق الوحى من كأس عطائى و فزت بأنوار بيانى قل الهى الهى من ندائک الأحلى طار فؤادى و من صرير قلمک الأعلى اهتزّت اركانى و من انوار عرشک الأعظم و نبأک العظيم انقلبت حواسّى و ذرفت عيون ظاهرى و باطنى اسئلک بدمآء عاشقيک و حنين مشتاقيک و بصريخ الّذين قصدوا الذّروة العليا و الغاية القصوى و ما بلغوا بأن تؤيّد عبادک على الاقبال اليک و النّظر الى ما اظهرته بقدرتک و قوّتک ثمّ اكتب لهم يا اله العالم و موجد الأمم ما ينفعهم فى كلّ عالم من عوالمک انّک انت المقتدر القدير

INBA51:276, KB_620:269-270

BH11608

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 The Call hath ever been raised from the Most Exalted Horizon, and the Summoner - may the spirit of all else but Him be sacrificed for His sake - is established upon the Throne of Utterance. Yet time and again hath this most exalted Word proceeded from the tongue of the Creator of Heaven, blessed and exalted be His utterance:

2 لازال ندا از افق اعلی مرتفع و صاحب ندا روح ما سواه فدا بر عرش بیان مستوی ولکن مکرّر اینکلمهٔ علیا از لسان فاطر سماء ظاهر قوله تبارک و تعالی

3 O servant in attendance! These weak-natured ones of the world have never been and are not now capable of hearkening....

3 یا عبد حاضر این سست‌عنصرهای عالم قابل اصغا نبوده و نیستند ...

4 O Baqir of Faran! Where is thy fervor? Hast thou not heard My call? Nay, thou didst hear and remained silent. This beseemeth not one who hath attained to My days, heard My call, gained the victory of My traces, and witnessed that which the Tongue of Grandeur hath witnessed in this exalted station. Take My Book with the power bestowed by Me and say: "O concourse of the heedless! Judge fairly concerning that which hath appeared in truth from God, the Mighty, the Praiseworthy. The verses have been sent down in such wise as to fill the horizons. Fear God and be not among the deniers." Say:

4 یا باقر من فاران این فورانک أ ما سمعت ندائی بل سمعت و سکنت هذا لا ینبغی لمن ادرک ایّامی و سمع ندائی و فاز بآثاری و شهد بما شهد به لسان عظمتی فی هذا المقام الرّفیع خذ کتابی بقوّة من عندی و قل یا ملأ المعرضین انصفوا فیما ظهر بالحقّ من لدی الله العزیز الحمید قد نزّلت الآیات علی شأن ملئت الآفاق اتّقوا الله و لا تکونوا من المنکرین قل

5 "My God, my God! Praise be unto Thee for having given me to drink the choice wine of Thy presence, for having made known to me Thy path, and for having guided me to Thy Great Announcement. I beseech Thee, O Thou Who art the Goal of them that are nigh and the Beloved of the hearts of them that know, by the dawning-places of Thy signs, the Hands of Thy Cause, the Manifestations of Thy Self, and the Repositories of Thy knowledge, to aid me to remain steadfast in Thy love. Thou art, verily, the Omnipotent, the All-Knowing, the All-Wise."

5 الهی الهی لک الحمد بما سقیتنی کوثر لقائک و عرّفتنی صراطک و هدیتنی الی نبأک العظیم اسئلک یا مقصود المقرّبین و محبوب افئدة العارفین بأنوار مشارق آیاتک و ایادی امرک و مظاهر نفسک و مهابط علمک بأن تؤیّدنی علی الاستقامة علی حبّک انّک انت المقتدر العلیم الحکیم

6 We make mention of him who is named Hashim (the chief of the post office in Faran) that he may rejoice in My remembrance and be of them that are thankful. O Hashim! Be thou the breaker of the might of the aggressors through the hosts of wisdom and utterance. Thus do We command thee as a token of Our grace. Verily, thy Lord is the All-Bountiful, the Mighty, the Great. Thy name was presented before the Wronged One, Who hath mentioned thee with verses that have attracted the hearts of the sincere ones. When the rapture of My utterance seizeth thee and draweth thee nigh unto the kingdom of My knowledge, say:

6 و نذکر من سمّی بهاشم (رئیس پوسته‌خانهٔ فاران) لیفرح بذکری و یکون من الشّاکرین یا هاشم کن قاصم شوکة المعتدین بجنود الحکمة و البیان کذلک امرناک فضلاً من عندنا انّ ربّک هو الفضّال العزیز العظیم حضر اسمک لدی المظلوم ذکرک بآیات انجذبت بها افئدة المخلصین انّک اذا اخذک جذب بیانی و قرّبک الی ملکوت عرفانی قل

7 "My God, my God! Strengthen my heart to safeguard Thy trust, my hand to take hold of Thy Book, and my feet to stand

7 الهی الهی قوّ قلبی لحفظ امانتک و یدی لأخذ کتابک و رجلی للاستقامة علی خدمتک ای ربّ

ترانی مقبلاً الیک و راجیاً ما قدّرته لأصفیائک و امنائک الّذین ما منعهم شیء من الأشیآء عن التّوجّه الی افقک الأعلی سمعوا ندائک و سرعوا بقلوبهم الی مشرق امرک و مصدر حکمک ای ربّ تری القاصد قصد المقصد الأقصی و الذّروة العلیا اسئلک ان لا تخیّبه بجودک انّک انت المقتدر القدیر و بالاجابة جدیر

firm in Thy service. O Lord! Thou seest me turning unto Thee, hoping for what Thou hast ordained for Thy chosen ones and trusted ones who were not hindered by anything from turning to Thy most exalted horizon. They heard Thy call and hastened with their hearts to the Dayspring of Thy Cause and the Source of Thy wisdom. O Lord! Thou seest the seeker making for the Ultimate Goal and the Supreme Height. I beseech Thee by Thy bounty not to disappoint him. Thou art, verily, the Omnipotent, the Powerful, and worthy to answer."

8 یا کربلائی حسن من فاران یذکرک المظلوم و یوصیک بما ینبغی لک فی هذا الیوم البدیع هذا یوم ما شهدت الأیّام شبهه و خضعت لظهوره الأعصار و القرون انّا نذکر فی کلّ آیة العباد الّذین ما منعتهم شئونات الخلق عن الحقّ سمعوا و اقبلوا و قالوا لک الحمد یا مقصود العارفین نسئل الله ان یحییک بهذه الآیات حیوة جدیدة لتشکر ربّک المقتدر القدیر...

8 O Karbila'i Hasan of Faran! The Wronged One maketh mention of thee and counseleth thee with that which beseemeth thee in this wondrous Day. This is a Day the like of which the days have never witnessed, and before whose manifestation ages and centuries have bowed down. In every verse We make mention of those servants whom the affairs of creation have not withheld from the Truth. They heard, turned towards it, and said: "Praise be unto Thee, O Thou Who art the Goal of them that know!" We beseech God to quicken thee through these verses with a new life, that thou mayest render thanks unto thy Lord, the Omnipotent, the Powerful....

9 مخصوص مخدّرهٔ موقنه ورقهٔ روحانی علیها بهآء الله الأبدیّ لوح ابدع امنع نازل و چند یوم قبل ارسال شد فی‌الحقیقه از رحیق بیان آشامیده‌اند و به ذکر و ثنای مقصود عالمیان مشغولند استدلالیّهٔ ایشان بساحت اقدس فائز بعد از عرض و اصغا نطق لسان مالک الوری بما عجزت عن ذکره الأقلام قول الرّبّ تعالی و تقدّس

9 ...especially for the assured lady, the spiritual leaf, upon her be the eternal glory of God, a most wondrous and most exalted Tablet was revealed and sent a few days ago. Indeed they have drunk of the choice wine of utterance and are occupied with the mention and praise of the Goal of the worlds. Their reasoned exposition attained the Most Holy Court. After its presentation and hearing, the Tongue of the Lord of all being spoke that which pens are powerless to recount. The Lord, exalted and sanctified be He, spoke thus:

10 یا عبد حاضر یا عبد حاضر لله الحمد ورقهٔ روحا مؤیّد شد بنصرت مالک ملکوت اسماء و فاطر سماء نشهد انّها شربت الرّحیق التّحقیق و فازت باصغاء صریر قلمی الأعلی و اظهر الله منها ما یهدی العباد الی سبیل الرّشاد قد عملت فی سبیل الله ما فاز بطراز القبول قد شهد کلّ حرف من حروفات کتابها بذکرها و بیانها و مقامها لدی الله المهیمن

FRH.061-062x, FRH.312x

10 O servant in attendance! O servant in attendance! Praise be to God, the spiritual leaf was assisted by the victory of the King of the Kingdom of Names and the Creator of heaven. We testify that she has drunk the wine of certitude and has attained to hearing the warbling of My Most Exalted Pen. God has manifested through her that which guides the servants to the path of guidance. She has done in the path of God that which has been adorned with the ornament of acceptance. Every letter of her book has testified to her mention, her exposition, and her station before God, the Help-in-Peril.

BH01753

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

1 هو الله تعالى شأنه العظمة و الاقتدار الهى و

2 O my Lord, my Master, my Support, my Goal, the Ultimate Object of my hope and the End of my desire! My outer and inner tongue bear witness to Thy oneness and singleness, and that Thou art God, there is no God but Thee. Thou hast ever been powerful, mighty, self-subsisting and eternal, and wilt ever remain as Thou hast been from time immemorial. Neither the might of princes, nor the doubts of divines, nor the hosts of tyrants, nor the ranks of pharaohs can prevent Thee from that which Thou desirest. Through Thy name was raised the standard of "He doeth whatsoever He willeth" and the banner of "He ordaineth what He pleaseth." Thou art He Whose power hath triumphed, Whose sovereignty hath appeared, Whose mercy hath preceded, Whose proof hath been perfected, and Whose evidence hath been completed. There is no God but Thee. May the essence perish of whatsoever hath not acknowledged Thy oneness and singleness, and may the reality be lost of whatsoever hath not confessed Thy greatness and power, Thy favors and loving-kindness.

2 سيّدى و سندى و مقصودى و غاية رجائى و منتهى املى يشهد لسان ظاهرى و باطنى بوحدانيّتک و فردانيّتک و بأنّک انت الله لا اله الّا انت لم تزل كنت قادراً مقتدراً صمداً قيّوماً و لا تزال تكون بمثل ما كنت فى ازل الآزال لا تمنعک عمّا اردته سطوة الأمرآء و لا شبهات العلمآء و لا جنود الجبابرة و لا صفوف الفراعنة باسمک نصبت راية يفعل ما يشآء و علم يحكم ما يريد انت الّذى غلبت قدرتک و ظهر سلطانک و سبقت رحمتک و تمّت حجّتک و كمل برهانک و لا اله غيرک عدمت كينونة ما اعترفت بوحدانيّتک و فردانيّتک و فقدت ذاتيّة ما اقرّت بعظمتک و اقتدارک و بعنايتک و الطافک

3 I beseech Thee, O Lord of Names and Creator of heaven, by Thy Name through which Thou hast subdued all names, and by Thy power which hath encompassed all things, and by the pearls of Thy knowledge and the stars of the heaven of Thy wisdom, to protect me from the oppression of Thine enemies who have violated Thy Covenant and Testament, who have denied Thy signs, who have disputed Thy proof, and who have rejected what Thou hast sent down from the heaven of Thy Will and the atmosphere of Thy Purpose. O Lord! Withhold me not from that which Thou hast ordained for Thy trusted ones and chosen ones, and disappoint me not of that which Thou hast written for Thy loved ones whom neither the might of kings could turn away from turning to Thee, nor the clamor of the peoples could prevent from facing Thy court.

3 اسئلک يا مالک الأسمآء و فاطر السّمآء باسمک الّذى به سخّرت الأسمآء و بقدرتک الّتى احاطت الأشيآء و بلآلئ بحر علمک و انجم سمآء حكمتک بأن تحفظنى من ظلم اعدائک الّذين نقضوا عهدک و ميثاقک و كفروا بآياتک و جادلوا ببرهانک و انكروا ما انزلته من سمآء مشيّتک و هوآء ارادتک اى ربّ لا تمنعنى عمّا قدّرته لأمنائک و اصفيائک و لا تخيّبنى عمّا كتبته لأوليائک الّذين ما منعتهم سطوة الملوک عن التّوجّه اليک و لا ضوضآء المملوک عن الاقبال الى ساحتک

4 O Lord! Thou seest the weak one clinging to the cord of Thy Name, the Strong, and the poor one turning to the ocean of Thy riches. I beseech Thee, O God of the seen and unseen, by the lights of Thy Throne and by Thy Prophets and chosen ones through whom the Sun of Thy commandments shone forth in Thy kingdom and Thy traces were spread throughout Thy lands, and through whom the servants acknowledged Thy oneness, to make me in all conditions one who speaks Thy praise and glorification and who is content with what Thou

4 اى ربّ ترى الضّعيف تمسّک بحبل اسمک القوىّ و الفقير توجّه الى بحر غنائک اسئلک يا اله الغيب و الشّهود بأنوار عرشک و بأنبيائک و اصفيائک الّذين بهم اشرق نيّر احكامک فى مملكتک و انتشرت آثارک فى بلادک و بهم اعترف العباد بتوحيدک بأن تجعلنى فيكلّ الأحوال ناطقاً بذكرک و ثنائک و راضياً بما قدّرت لى بمشيّتک اسئلک يا مولى العالم و

مالک القدم بالاسم الأعظم بأن تقدّر لعبدک هذا خیر الآخرة و الأولی انّک انت مولی الوری و ربّ العرش و الثّری لا اله الّا انت المقتدر العلیم الحکیم

hast ordained for me through Thy Will. I beseech Thee, O Lord of the worlds and King of eternity, by the Most Great Name, to ordain for this servant the good of the hereafter and of this world. Verily Thou art the Lord of all beings and the Lord of the Throne on high and of the dust below. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

5 ای ربّ تری ایادی الرّجآء مرتفعةً الی سمآء جودک و القلوب مقبلةً الی افق عطائک اسئلک بآیاتک الکبری و بمشارق امرک و مظاهر نفسک و مهابط علمک و معادن حکمتک و مخازن بیانک و مصادر اوامرک و احکامک بأن توفّقنی فی کلّ الأحوال علی العمل بما انزلته فی کتابک ای ربّ اسئلک بالنّور الّذی اشرق من افق الحجاز و به ارتفعت رایة الحقیقة و نکس علم المجاز بأن تجعلنی راضیاً بما قدّرته لی ثمّ اغفر لی یا الهی بجودک و کرمک و فضلک و الطافک انّک انت المقتدر علی ما تشآء لا اله الّا انت القویّ الغالب القدیر

5 O Lord! Thou seest the hands of hope raised to the heaven of Thy bounty and the hearts turned toward the horizon of Thy giving. I beseech Thee by Thy greatest signs and by the Daysprings of Thy Cause and the Manifestations of Thy Self and the Recipients of Thy knowledge and the Mines of Thy wisdom and the Treasuries of Thy utterance and the Sources of Thy commandments and ordinances to aid me in all conditions to act according to what Thou hast revealed in Thy Book. O Lord! I beseech Thee by the Light which shone forth from the horizon of Hijaz and whereby the standard of Truth was raised and the banner of metaphor was lowered, to make me content with what Thou hast ordained for me. Then forgive me, O my God, through Thy bounty and generosity and grace and favor. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Strong, the Mighty, the Powerful.

6 صلّ اللّهمّ یا الهی علی اولیائک و امنائک و اودّائک الّذین بهم ارتفعت اعلام نصرتک و رایات اقتدارک و بهم انتشرت آیاتک و ظهر برهانک و احاطت حجّتک الّذین ما منعهم شیء من الأشیآء عن التّقرّب الیک جاهدوا فی سبیلک حقّ الجهاد و نصروا امرک حقّ النّصر و بهم ارتعدت فرائص الّذین کفروا بک و بآیاتک و اضطربت افئدة المعرضین من عبادک اسئلک یا مالک الوجود بهم و بالدّمآء الّتی سفکت فی سبیلک و الرّؤوس الّتی قطعت لاظهار امرک بأن تؤیّد عبادک علی الرّجوع الیک و الانابة لدی باب فضلک انّک انت الکریم ذو الفضل العظیم لا اله الّا انت المقتدر المتعالی العلیم الحکیم

6 O my God! Send Thy blessings upon Thy loved ones and trusted ones and friends through whom were raised the standards of Thy victory and the banners of Thy power, and through whom Thy signs were spread abroad and Thy proof was made manifest and Thy evidence became all-encompassing - those whom nothing whatsoever prevented from drawing nigh unto Thee, who strove in Thy path with true striving and aided Thy Cause with true aid, and through whom the limbs of those who denied Thee and Thy signs trembled and the hearts of the deniers among Thy servants were confounded. I beseech Thee, O Lord of existence, by them and by the blood that was shed in Thy path and the heads that were severed for the manifestation of Thy Cause, to assist Thy servants to return unto Thee and to turn repentant to the door of Thy grace. Verily Thou art the Generous, the Lord of abundant grace. There is no God but Thee, the Mighty, the Exalted, the All-Knowing, the All-Wise.

JHT_S#109

INBA61:005, INBA66:085, AQMM.024, RAHA.031-032

BH11718

To: Mustafa

1 He is God, exalted is His glory and mighty is His power.

1 هو الله تعالی عظم شأنه و عزّ اقتداره

2 Before pen and paper mention letters and words, they mention the Lord of Creation, and will continue to do so.

2 ذکر قلم و مداد قبل از نگارش حروف و الفاظ ذکر مالک ایجاد بوده و خواهد بود و

3 To continue: dear son Mirza Mustafa, may you ever drink from the Kawthar of the mention of the Peerless Beloved and, in His remembrance, be detached and free from the world and all therein. Your letter, which testified to your sincerity and love for God, arrived and brought joy and light to heart and eyes, for every mention adorned with the remembrance of the Friend is like a candle in the gathering. Blessed are they whose every mention, thought, prayer, deed and action today is for God, for the love of God, and in service to God.

3 بعد فرزند عزیز میرزا مصطفی همیشه از کوثر ذکر محبوب یکتا بنوشی و بیادش از عالم و عالمیان فارغ و آزاد باشی مکتوبت که مدلّ بر خلوص و حبّت لله بود رسید و سبب روشنی و خوشی دل و دیده گردید چه که هر ذکری که بذکر دوست مزیّن است او بمثابهٔ شمع است در انجمن خوشا بحال آنان که جمیع اذکار و افکار و اوراد و اعمال و افعالشان امروز لله و لحبّ الله و لخدمة الله واقع شده و میشود

4 O dear one, soul and spirit, beseech the Eternal God that we may attain to that which befits this Day, which is to wholly forget ourselves and others, and arise to serve with a hundred thousand bodies and a hundred thousand souls. The first service is to purify the heart, sight, hearing, inner consciousness and all limbs from that which is unworthy. Then, when through the grace of the Ancient Living One you have attained this mighty station, it is fitting to gird up the loins of service and stand in the ranks of servants. O light of my eyes, the eye of the world is open, yet not one seeing eye is to be found, for the purpose of sight is to see and recognize, and this is like an elixir rarely found, save those whom the hand of our Lord's grace, the Mighty, the Bestower, has seized.

4 ای عزیز جان و روان از اله جاودان بطلب که بآنچه لایق و سزاوار امروز است فائز شویم و آن اینست که خود و غیر خود را بکلّی فراموش نمائیم و بصدهزار تن و صدهزار جان بخدمت بایستیم و اوّل خدمت تطهیر قلب و بصر و سمع و فؤاد و جمیع ارکانست از آنچه لایق نبوده و بعد که بعنایت حیّ قدیم باین مقام عظیم رسید آن وقت سزاوار است کمر خدمت بندد و در صفّ بندگان ایستد ای نور چشم چشم عالم باز و یک چشم باز مشهود نه چه که مقصود از بازی دیدن و شناختن است و آن مثل اکسیر نایاب الّا الّذین اخذتهم ید فضل ربّنا العزیز الوهّاب

5 O dear one, I know not whether the pen has been seized by intoxication with love for the Ancient King that it has engaged in these mentions, or whether the writer wishes to soothe with the water of these mentions the fire of regrets of these days for not having attained as befitting. Glory be to God! Glory be to God! Well was it said: "The description of this separation and this heart's blood..." etc.

5 ای عزیز جان نمیدانم قلم را سکر حبّ مالک قدم اخذ نموده که باین اذکار پرداخته و یا کاتب آتش حسرتهای این ایّام را که بما ینبغی فائز نشده میخواهد بماء این اذکار تسکین دهد سبحان‌الله سبحان‌الله نعم ما قال وصف این هجران و این خون جگر الی آخر

6 In any case, the garment you requested has been sent. May you wear it in joy, goodness, delight and good repute, and may you tear not just this one garment but the garment of the world. O Mustafa, you were named with this name by the tongue

6 باری آنچه از لباس طلب نموده بودی ارسال شد انشآءالله بخوشی و خوبی و خرّمی و نیک‌نامی بپوشی و بدری نه این یک جامه را بلکه جامهٔ عالم را ای مصطفی از لسان مالک اسماء باین اسم

of the Lord of Names. This handmaiden and that dear one beseech the peerless Lord with utmost humility, powerlessness and supplication to enable you to attain that which He has ordained for the pure ones of His court. Verily He is the Giver, the Bestower, the Mighty, the Wise.

نامیده شدی این امه و آن عزیز از ربّ بی‌مثل و نظیر بکمال ذلّت و عجز و ابتهال میطلبیم که بآنچه از برای پاکان درگاهش مقدّر فرموده ترا بآن موفّق دارد انّه لهو المعطی الواهب العزیز الحکیم

7 The Handmaiden of the Sacred Precincts

7 امه حرم صاحب

8 Now it is the servant's turn to express to that master the degrees of love and affection. Though outwardly gone from sight, I swear by the Educator of all that you have never left my heart and never will. With all my heart, soul and tongue I beseech the Lord of all worlds that you may soon attain the station of holy nearness and drink from the cup of reunion. Come, come, for ears are ready to hear your stories and minds are prepared in advance. However soon you come is late, and however early you arrive is far. The one intoxicated with the pure wine says: Time has slipped away, opportunity has slipped away, years have gone and months have gone, nights and mornings have passed, yet the moment to hear the word "Return" has not come. Alas, alas! Then alas, alas! Therefore I end these words with "There is no power nor strength save in God."

8 حال نوبت خادم است که نزد آن مخدوم مراتب حبّ و وداد اظهار دارد اگرچه بظاهر از نظر رفته قسم بمربّی کل که هرگز از دل نرفته و نخواهی رفت و از تمام دل و جان و زبان از پروردگار عالمیان مسئلت مینمایم که بزودی بمقام قرب قدس فائز شوی و از کأس وصال بیاشامی بیا بیا که گوشها از برای اصغای حکایتهایت مستعدّ گشته و هوشها از پیشاپیش آماده هر چه زودتر آئی دیر است و هر چه پیشتر آئی دور سرمست بادهٔ طهور میگوید وقت از دست رفت فرصت از دست رفت سال رفت و ماه رفت شبانگاه و صبحگاه رفت و هنگام اصغای کلمهٔ ارجعوا نیامد فآه آه ثمّ آه آه اذاً اختم القول بلا حول و لا قوّة الّا بالله

9 The servant

9 خادم

BRL_DA#514

BH01882

To: Haji Mulla Muhammad Kazim Nasrabadi

1 He is the Almighty, the Unconstrained!

1 هو المقتدر المختار

2 The Book of God speaketh with truth before the faces of the servants. God - there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. We find Ourselves this day in a station wherein its very atoms proclaim: "The Kingdom, the Dominion, the Grandeur and the Power belong unto God, the Single, the One, the Almighty, the Glorious, the All-Praised!"

2 کتاب الله ینطق بالحقّ امام وجوه العباد الله لا اله الّا هو الفرد الواحد العلیم الحکیم اصبحنا الیوم فی مقام تنطق ذرّاتها الملک و الملکوت و العظمة و الجبروت لله الفرد الواحد المقتدر العزیز الحمید

3 Sorrows have encompassed Us from all sides through that which the hands of the oppressors have wrought. The Day hath come, yet the people remain in a strange sleep. The

3 قد احاطتنا الأحزان من کلّ الجهات بما اکتسبت ایدی الظّالمین قد اتی الیوم و القوم فی نوم عجیب قد اشرق النّور من افق ارادة الله و ظهر ما کان

Light hath shone forth from the horizon of God's Will, and that which was hidden hath been revealed, and He Who was promised in God's Book, the Lord of all worlds, hath appeared.

مستوراً و برز من کان موعوداً فی کتاب الله ربّ العالمین

4 Salman, upon him be My loving-kindness, came with a letter thou hadst sent to Muhammad, upon him be My Glory. He attained unto Our presence and hearkened. We have answered thee with a Tablet from whose every word shineth forth the Day-Star of God's loving-kindness, the Goal of them that know. Blessed art thou, inasmuch as thou didst inhale the fragrance of the divine utterance in the earliest days and didst attain unto a remembrance that shall never be erased nor followed by change, through a command from the Ordainer, the All-Wise. Arise to make mention of thy Lord with words that will attract the realities of all things. Thy Lord is verily the Mighty, the Luminous.

4 قد اتی السّلمان علیه عنایتی بکتاب ارسلته الی محمّد علیه بهائی انّه فاز بالحضور و الاصغآء اجبناک بلوح لاح من افق کلّ کلمة منه نیّر عنایة الله مقصود العارفین طوبی لک بما وجدت عرف البیان فی اوّل الأیّام و فزت بذکر لا یأخذه المحو و لا یعقّبه التّغییر امراً من لدن آمر حکیم قم علی ذکر مولیک ببیان تنجذب به حقائق الأشیآء انّ ربّک هو العزیز المنیر

5 This is the Day which God's Books have promised, both of old and more recently. Blessed is he who hath recognized its station and attained unto that which hath been manifested therein from the presence of a Mighty, Ancient Being. Say: O people! Help your Lord through wisdom and utterance, and through deeds that bring joy to the hearts of them that have recognized His unity.

5 هذا یوم بشّرت به کتب الله من قبل و من بعد طوبی لمن عرف مقامه و فاز بما ظهر فیه من لدن مقتدر قدیر قل یا قوم انصروا ربّکم بالحکمة و البیان و بأعمال تفرح بها افئدة الموحّدین

6 Hearken in the Persian tongue and inform the people, that perchance they may find and hasten unto the path of truth. That which is needed today are deeds that draw the servants near, and virtues that cause love among the peoples of all lands. The Ancient Beauty in the days of Muharram uttereth praise of the true Sacrifice, Who sacrificed His soul, His spirit, His children, His kindred and His family in the path of God, the Lord of the mighty throne. O Kazim, O Nasrabadi! This is a blessed name, for it is crowned with the crown of victory. Thou must manifest thyself in such wise that all may turn to the Source through thy movements, thy stillness, thy remembrance and thy praise. All this is from God's bounty unto thee. Say:

6 بلسان پارسی بشنو و خلق را آگاه نما که شاید سبیل حقّ را بیابند و بشتابند امروز آنچه لازم است اعمالیست که سبب تقرّب عباد است و اخلاقیست که سبب محبّت من فی البلاد جمال قدم در ایّام محرّم بذکر و ثنای ذبیح حقیقی ناطق قد انفق نفسه و روحه و ابنائه و ذوی قرابته و حرمه فی سبیل الله ربّ العرش العظیم یا کاظم یا نصرآبادی اینکلمه مبارکست چه که مکلّل باکلیل نصر است باید بشأنی ظاهر شوی که کلّ از حرکت و سکون و ذکر و ثنای شما بمبدء توجّه نمایند کلّ ذلک من فضل الله علیک

7 My God, my God! I beseech Thee by Thy Will that hath encompassed all things, and by Thy Purpose that hath prevailed over all who are in earth and heaven, and by the dawning-manifestations of the Day-Star of Thy Most Great Name, and by Thy Command whereby Thou didst subdue the world, to make me steadfast in Thy service and speaking forth Thy praise. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee to assist me in all conditions to remember and praise Thee amongst Thy servants. O my Lord! Thou seest me detached from all save Thee and clinging to Thee and

7 قل الهی الهی اسئلک بمشیّتک الّتی احاطت الأشیآء و بارادتک الّتی غلبت من فی الأرض و السّمآء و بتجلّیات نیّر اسمک الأعظم و بأمرک الّذی به سخّرت العالم ان تجعلنی قائماً علی خدمتک و ناطقاً بثنائک ای ربّ انا عبدک و ابن عبدک اسئلک ان تؤیّدنی فیکلّ الأحوال علی ذکرک و ثنائک بین عبادک ایّ ربّ ترانی منقطعاً عن دونک و متمسّکاً بک و بآیاتک ای ربّ اسئلک باسمک القیّوم الّذی به فتحت

to Thy signs. O my Lord! I beseech Thee by Thy Name, the Self-Subsisting, whereby Thou didst unseal Thy Choice Wine, to make me a standard of Thy Name in Thy lands. Thou art verily the Mighty, the Powerful, the All-Bountiful.

رحیقک المختوم ان تجعلنی علماً باسمک فی بلادک انّک انت المقتدر العزیز الفضّال

8 We make mention at this time of thy son who was named Muhammad-Qabli-Hasan. We beseech God, blessed and exalted be He, to ordain for him from His Most Exalted Pen the good of all His worlds. He is verily the Mighty, the All-Bounteous. The Glory shining from the horizon of the heaven of My grace be upon thee and upon My loved ones and upon thy son and upon those with thee and upon those whom the might of the oppressors hath not deterred from turning unto God, the Lord of all worlds.

8 و نذکر فی هذا الحین ابنک الّذی سمّی بمحمّد قبل حسن نسئل الله تبارک و تعالی ان یکتب له من قلمه الأعلی خیر کلّ عالم من عوالمه انّه هو العزیز الفیّاض البهآء المشرق من افق سمآء فضلی علیک و علی اولیائی و علی ابنک و من معک و علی الّذین ما خوّفتهم سطوة الظّالمین عن التّوجّه الی الله ربّ العالمین

9 We have heard what thou didst compose and recite. We beseech God, blessed and exalted be He, to aid thee in that which will draw the servants near unto Him and enable them to do what He loveth and approveth. He is verily the All-Merciful, the Forgiving, the Compassionate.

9 قد سمعنا ما انشأته و انشدته نسئل الله تبارک و تعالی ان یؤیّدک علی ما یقرّب العباد الیه و یوفّقهم علی ما یحبّ و یرضی انّه هو المشفق الغفور الرّحیم

INBA51:273, KB_620:266-268, ADM1#061 p.111x

BH01894

To: Muhammad Hi

1 In the Name of the Everlasting Speaker

1 بنام گویندهٔ پاینده

2 O 'Attar! Upon thee be the Glory of My Name, the All-Forgiving. The fragrance of thy faith hath been diffused and wafted throughout the cities of mention, utterance, wisdom and exposition. Blessed art thou, and blessed is he who is with thee, and he who loveth thee for the sake of My hallowed, mighty and luminous Countenance. Convey My greetings to all the kindred. This is the Day of joy and expansion. All must, each day, partake of the waters of divine love and strive mightily to exalt the Word of God. Praise be to God that the friends in all regions are holding fast to the Cause and clinging to the Will of God, even as the martyrs in the land of Ya attained martyrdom without transgressing against anyone, for the hands of might and power were bound by the cord of divine restraint. Blessed are they who have held fast to the Will of God, detached from their own desires.

2 یا عطّار علیک بهآء اسمی الغفّار عطر ایمانت در مدائن ذکر و بیان و حکمت و تبیان منتشر و متضوّع طوبی لک و لمن معک و لمن احبّک لوجهی المقدّس العزیز المنیر منتسبین طرّاً را از قبل مظلوم تکبیر برسان یوم نشاط و انبساط است باید جمیع در هر یوم از کوثر محبّت الهی بیاشامند و در اعلای کلمة الله جهد بلیغ مبذول دارند لله الحمد اولیا در اطراف بامر متمسّکند و بارادة الله متشبّث چنانچه شهدای ارض یا بشهادت فائز گشتند و باحدی تعرّض ننمودند چه که ایادی قدرت و اقتدار بحبل منع الهی بسته بود طوبی از برای نفوسی که بارادهٔ حقّ تمسّک جستند منقطعین عن اراداتهم

3 Mention was made of Aqa Khan Kirmani. He is known for things without parallel - among them they say he can perfectly copy anyone's handwriting. After his arrival in this land, bounty was bestowed according to possibility. However, those who cling to every plant and turn to every face are not and were not worthy to enter this arena. For mankind there have been and are endless paths - some show love to both friends and enemies. We beseech God to protect you and Us from such as these, and We ask Him to help them return unto Him. He is the Mighty, the All-Bountiful.

3 ذکر آقا خان کرمانی شده بود او معروفست باموریکه شبه و مثل نداشته از جمله میگویند خطّ هر کسی را بعینه مینویسد و بعد از ورود او در این ارض علی قدر مقدور عنایت شد ولکن نفوسیکه بهر گیاهی متمسّکند و بهر وجهی متوجّه قابل ورود در این مضمار نبوده و نیستند از برای خلق طرق لانهایه بوده و هست بعضی باحبّا و اعدا هر دو اظهار محبّت مینمایند نسئل الله ان یحفظکم و یحفظنا من هؤلآء و نسئله ان یؤیّدهم علی الرّجوع الیه انّه هو العزیز الفضّال

4 In any case, regard all save God as non-existent. We beseech God to aid you and all the friends to love and unite the hearts of His servants. He is the Mighty, the Bestower. And We beseech Him, exalted be He, to open before your faces the gates of mercy and blessing. He is the Mighty, the Generous, the Lord of Great Bounty, of Supreme Grace, and of Greatest Favor. There is no God but Him, the Mighty, the All-Effusive. And We beseech God to forgive, through His bounty, him for whom thou didst seek forgiveness. He is the Most Merciful of the Merciful.

4 باری ما سوی الله را معدوم دان از حقّ میطلبیم شما و اولیا طرّاً را مؤیّد فرماید بر الفت و اتّحاد بین قلوب عباده انّه هو العزیز الوهّاب و نسئله تعالی ان یفتح علی وجوهکم ابواب الرّحمة و البرکة انّه هو العزیز الکریم ذو الجود العظیم و ذو الفضل الکبیر و ذو العنایة العظمی لا اله الّا هو العزیز الفیّاض و نسئل الله ان یغفر بجوده لمن اردت غفرانه انّه هو ارحم الرّاحمین

5 The Glory shining forth at this hour from this luminous Beauty be upon thee, O Abu'l-Qasim. We beseech God, blessed and exalted be He, to forgive thee through His sovereignty and to cause thee to enter, in the highest Paradise and loftiest Heaven, the presence of His Prophets' mercy, and to send down upon thee His enduring and sublime blessings. He is the All-Giving, the All-Knowing, the All-Wise.

5 البهآء المشرق فی هذا الحین من هذا الجمال المبین علیک یا اباالقاسم نسئل الله تبارک و تعالی ان یغفر لک بسلطانه و یدخلک فی جوار رحمة انبیائه فی الفردوس الأعلی و الجنّة العلیا و ینزل علیک من نعمائه الباقیة الجنیّة انّه هو المعطی العلیم الحکیم

6 O 'A Aqa! We mentioned thee before, and We love to mention thee at this time, as My Branch was present and desired thy mention. We have sent down for thee that from which the near ones perceive the fragrance of eternity, and the sincere ones the sweet scents of glory, pardon and bounty. Verily thy Lord is the Lord of all mankind. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Self-Subsisting.

6 یا ع آقا ذکرناک من قبل و نحبّ ان نذکرک فی هذا الحین بما حضر غصنی و اراد ذکرک انزلنا لک ما یجد منه المقرّبون عرف البقآء و المخلصون رائحة العزّة و العفو و العطآء انّ ربّک هو مولی الوری یفعل ما یشآء و یحکم ما یرید و هو العزیز المختار

7 O Gh! Verily My Most Exalted Pen desired to mention thee on this day wherein God hath sent down from the clouds of His mercy the rains of His bounty upon His lands. When thou findest and hearest this, say: "Praise be to Thee, O Lord of the worlds, and glory be to Thee for having mentioned this servant who hath attained to turning unto Thee in Thy mighty and wondrous Day."

7 یا غ انّ قلمی الأعلی اراد ان یذکرک فی هذا الیوم الّذی فیه انزل الله من سحاب رحمته امطار جوده علی بلاده انّک اذا وجدت و سمعت قل لک الحمد یا مولی العالم و لک البهآء بما ذکرت عبدک هذا الّذی فاز بالاقبال فی یومک العزیز البدیع

8 O Muhammad-Qabli-Ha! The 'Ayn and Ta have mentioned thee. We have sent down for thee that which hath caused the breath of utterance to be wafted throughout creation and

8 یا محمّد قبل حآء ذکرک العین و الطّآء انزلنا لک ما فاحت به نفحة البیان فی الامکان و عرف الرّحمن فی البلدان تعالی الکریم ذو الفضل العظیم

the fragrance of the All-Merciful to spread through all lands. Exalted is the Generous One, possessed of supreme grace, Who speaketh at this hour - verily He is God, the Lord of all the worlds.

الّذى ينطق فى هذا الحين انّه هو الله ربّ العالمين

BLIB_Or15718.030b

BH01893

1 In My Name, He Who is established upon the Throne of Utterance!

1 بسمي المستوي علي عرش البيان

2 O Husayn, upon thee be My peace and My glory! The effulgences of the Sun of Grace have encompassed the world, and God, exalted be His glory, hath appeared with the banner of "He doeth whatsoever He willeth" and the standard of "He ordaineth whatsoever He pleaseth." All the believers, the sincere ones, and the angels drawn nigh are standing present before the Throne. Yet the people of the world remain veiled and deprived. By God's life! At all times the waters of wisdom and utterance flow from the Pen of the All-Merciful, yet there is no thirst.

2 يا حسين عليک سلامي و بهائي إشراقات أنوار آفتاب فضل عالم را إحاطه نموده و حق جلّ جلاله با راية يفعل ما يشاء و علَم يحكم ما يريد ظاهر جميع موحّدين و مخلصين و ملائكهٔ مقرّبين أمام عرش قائم و حاضر مع ذلک أهل عالم محجوب و ممنوع لعمر الله در جميع أحيان فرات حكمت و بيان از قلم رحمن جارى ولكن عطش مفقود

3 O Husayn, upon thee be My glory! Ancient matters have arisen; smoke hath overtaken the realm of the Bayan and deprived eyes from beholding the Most Exalted Horizon. They make mention of corruption; vain imaginings have appeared in new garments. The people of the Bayan are seen to be more lost than the previous party, though they have witnessed the fruits of the deeds of the previous thousand and two hundred years. The shrill voice of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing are raised at all times, yet ears capable of hearing are very rare, as scarce as red sulphur.

3 يا حسين عليک بهائي أمورات عتيقه بميان آمده دخان عالم بيان را أخذ نموده و أبصار را از مشاهدهٔ أفق أعلي محروم داشته ذكر تحريف مينمايد أوهام بألبسهٔ جديده ظاهر گشته ملأ بيان أخسر از حزب قبل مشاهده ميشوند مع آنكه ثمرات أعمال هزار و دويست سنهٔ قبل را ديده اند صرير قلم أعلي و حفيف سدرهٔ منتهي در جميع أحيان مرتفع ولكن آذانيكه قابل إصغا باشد بسيار قليل بمثابهٔ كبريت أحمر كمياب

4 Convey My greetings to the friends in the land of Shin. Each one hath been mentioned in the Most Holy Court. "We have made some to excel others." Soon that which hath been ordained from My Most Exalted Pen shall be made manifest. Verily, He is the Hearing, the Answering One.

4 دوستان أرض شين را تكبير برسان ذكر هر يک در ساحت أقدس مذكور إِنَّا فَضَّلْنا بَعْضَهُمْ عَلَي بَعْضٍ سَوْفَ يَظْهَرُ ما قُدِّرَ مِنْ قَلَمِي ٱلْأَعْلَي إِنَّهُ هُوَ ٱلسَّامِعُ ٱلْمُجِيْبُ

5 Say: O people of God! Consider the fruit of the deeds of the party of the Shi'ites. "Take ye heed, O people of insight!" Throughout ages and centuries, in mosques and from pulpits

5 بگو يا حزب الله در ثمرهٔ أعمال حزب شيعه نظر نمائيد فَٱعْتَبِرُوا يا أُوْلِي ٱلْأَبْصارِ در قرون و أعصار در مساجد و برؤس منابر بذكر قائم مشغول

they were occupied with the mention of the Qa'im and were expectant of His days. Yet when the horizon of the world became illumined and resplendent with the Light of Manifestation, all arose to extinguish the divine light. Both learned and ignorant engaged in cursing, and finally they issued the decree for His execution and shed His blood. Now the people of the Bayan are in evident loss. We beseech God to protect His loved ones from the evil of deluded souls. He is powerful and mighty over all things.

و أيّامش را آمل و چون أفق عالم بنيّر ظهور مشرق و لائح كل بر إطفای نور إلهی قيام كردند از عالم و جاهل بسبّ مشغول و بالأخره فتوي بر قتلش دادند و خونش ريختند حال أهل بيان در خسران مبينند از حق ميطلبيم أولياى خود را از شرّ نفوس موهومه حفظ فرمايد اوست بر هر شئ قادر و توانا

6 His honor 1111, upon him be My glory, hath been and is mentioned before the Countenance and hath attained special favors. Soon he shall behold that which hath flowed from My Most Exalted Pen. Likewise mention thou on behalf of this Wronged One Muhammad B.H., upon him be My glory, and all the loved ones of that land. We beseech God, exalted be He, to strengthen them to remain steadfast in His Cause in such wise that neither the doubts of the divines nor the might of the powerful shall move them.

6 جناب ١١١١ عليه بهائی لدي الوجه مذكور بوده و هستند و بعنايت مخصوصه فائز سَوْفَ يَرَي ما جَرَي مِنْ قَلَمِي ٱلْأَعْلَي و هم چنين جناب محمّد ب هی عليه بهائی و أولياى آن ارض طرّاً را از قِبَلِ مظلوم ذكر نما نَسْئَلُ ٱللّهَ تَعَالَي أَنْ يُؤَيِّدَهُمْ عَلَي ٱلْاِسْتِقامَةِ عَلَي أَمْرِهِ عَلَي شَأْنٍ لا تُحَرِّكُهُمْ شُبُهاتُ ٱلْعُلَماءِ وَ لا تُضْعِفُهُمْ قُوَّةُ ٱلْأَقْوِياءِ

7 O people of God! This Day is your day. Take the chalice of steadfastness in the name of the Dawning-Place of the Light of Oneness, then drink thereof in spite of the divines of the earth and its jurists who have pronounced judgment against God without any clear proof or Book.

7 يا حِزْبَ ٱللّهِ ٱلْيَوْمُ يَوْمُكُمْ خُذُوا كَأْسَ ٱلْاِسْتِقامَةِ بِٱسْمِ مَطْلِعِ نُورِ ٱلْأَحَدِيَّةِ ثُمَّ ٱشْرَبُوا مِنْها رَغْماً لِعُلَماءِ ٱلْأَرْضِ وَ فُقَهائِها ٱلَّذِيْنَ أَفْتَوا عَلَي ٱللّهِ مِنْ دُوْنِ بَيِّنَةٍ وَ لا كِتابٍ

8 His honor Ism-i-Jud, upon him be My glory, forwarded your letter to the Most Holy Court. We saw and heard it, and this Tablet was sent down from the heaven of Will in reply, that thou mayest inhale from it the fragrance of thy Lord's utterance, the All-Merciful, and be of the thankful. We have sent wondrous and sublime Tablets, equal in number to the Most Great Name, especially for the loved ones of Nayriz. Forward them to his honor Mulla Shafi', upon him be My glory, that he may deliver them.

8 جناب اسم جود عليه بهائی نامهٔ شما را بساحت أقدس إرسال داشت ديديم و شنيديم و اين لوح در جواب از سماء مشيّت نازل و إرسال شد لِتَجِدَ مِنْهُ عَرْفَ بَيانِ رَبِّكَ ٱلرَّحْمنِ وَ تَكُوْنَ مِنَ ٱلشّاكِرِيْنَ بعدد اسم أعظم ألواح بديعهٔ منيعه مخصوص أحبّای نيريز فرستاديم نزد جناب ملّا شفيع عليه بهائی إرسال نمائيد كه او برساند

9 The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have quaffed the choice wine sealed from the hands of the bounty of My Name, the Self-Subsisting, and were among the successful ones.

9 أَلْبَهاءُ ٱلْمُشْرِقُ مِنْ أُفُقِ سَماءِ رَحْمَتِي عَلَيْكَ وَ عَلَي ٱلَّذِيْنَ شَرِبُوا رَحِيْقَ ٱلْمَخْتُوْمَ مِنْ أَيادِي عِنايَةِ ٱسْمِي ٱلْقَيُّوْمِ وَ كانُوا مِنَ ٱلْفائِزِيْنَ

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

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

1 هو الله تعالی شأنه الحکمة و البیان

2 O Amin, upon thee be My glory! In these days, time is like unto a rare bird or the most great elixir in the eyes of the people of the world. Nevertheless, this blessed morning We went from Bahji to Junayn, and after taking tea We were occupied with thy mention. Many lofty buildings are in view, and most excellent gardens, but in this earthly dust-heap it is most difficult to lay an enduring foundation. Although the palace of utterance hath a firm foundation and an impregnable structure which no earthly commotions can move nor change throughout ages and centuries, yet souls worthy of this most exalted station are very few. Therefore its construction and building have been postponed. In any case, it is morning, and in the words of the Arabs, "May God grant you a good morning." Until now We have mentioned you repeatedly and have sent word. We beseech God to assist thee in all conditions. Verily He is with thee and He is the Present, the Hidden, the Speaking, the Silent, the All-Knowing, the All-Wise. By silence is meant spiritual silence, otherwise the Pen moveth with such swiftness that its reckoning is beyond comprehension.

2 یا امین علیک بهائی این ایّام وقت بمثابهٔ طیر وفا یا اکسیر اعظم نزد اهل دنیا نایاب مع‌ذلک صبح این یوم مبارک از بهجی به جنینی رفتیم و بعد از صرف چای بذکر تو مشغول شدیم بناهای بسیار عالی در نظر است و بساتین بسیار ممتاز ولکن در خاکدان فانی ترابی گذاردن اساس باقی بسیار مشکل است اگرچه قصر بیانرا اساسی است محکم و بنیانیست مستحکم چه زلازل عالم او را حرکت ندهد از قرون و اعصار تغییر نیابد ولکن نفوسیکه لایق این مقام اعلی باشند بسیار کمست لذا تعمیر آن و بنیان آن در عهدهٔ تعویق مانده باری صبحست و علی قول اعراب صبّحکم الله بالخیر تا حال مکرّر شما را ذکر نمودیم و ارسال داشتیم از حقّ میطلبیم ترا در جمیع احوال مؤیّد فرماید انّه یکون معک و هو الحاضر الغائب المتکلّم الصّامت العلیم الحکیم مقصود از صمت صمت معنویست والّا قلم بشأنی سریع و متحرّک که احصای آن از احاطه خارجست

3 O Amin! What is necessary and acceptable before God is to show consideration to the son of the martyr of the people of Kaf, Haji Mirza Jani. The people of Kaf in every city should give him four tumans and send a receipt. The honored aunt and Haji H.S. and Aqa Siyyid Faraj'u'llah and other friends must ensure this sum reaches him in every city. Glory be upon him who hath preceded in what God, the Lord of the worlds, hath desired. We beseech God to assist His loved ones in that which will cause their mention to endure throughout the kingdom of earth and heaven, and to aid them in serving the Cause, and to ordain for them the reward of what they have wrought in the path of God, the Lord of this wondrous Day.

3 یا امین امریکه لازمست و لدی الله مقبول توجّه بابن شهید اهل کاف حاجی میرزا جونی است اهل کاف باید در هر شهر چهار تومان باو برسانند و قبض ارسال دارند مخدّره عمّه و جناب حاجی ح‌س [ل‌ط] و جناب آقا سیّد فرج‌الله و سایر اولیا باید این وجه را در هر شهر باو برسانند البهآء علی من سبق بما اراده الله ربّ العالمین نسئل الله ان یؤیّد اولیائه علی ما یبقی به ذکرهم بدوام الملک و الملکوت و یوفّقهم علی خدمة الأمر و یکتب لهم اجر ما عملوا فی سبیل الله مالک هذا الیوم البدیع

4 As for the son of the deceased Haji, wisdom is needed. Act as you deem advisable. The honored martyr was for some time in the presence and accompanied Us on the great journey. Blessed is he and his brother Dhabih who was not prevented by the doubts of his other brother Ahmad nor the hints of any suspicious soul in the world. He rent asunder the veils in the

4 باری در باب ابن حاجی مرفوع تدبیر لازمست آنچه مصلحت دانید عمل نمائید مرحوم شهید مدّتی تلقآء وجه بوده و در سفر عظیم همراه طوبی له و لأخیه ذبیح الّذی ما منعته شبهات اخیه الآخر احمد و اشارات کلّ عالم مریب خرق

name of his Lord and turned and hastened until he reached the seashore when the Wronged One was captive in the hands of the ignorant. The oppressors came between Us and him until he attained the presence in the bath-house and won the grace of his Lord, the Compassionate, the Generous. And previously he had won the presence twice, once in the land of Taff and again in Zawra. Thus was the matter decreed by God, the Lord of the worlds.

الأحجاب باسم ربّه و اقبل و توجّه و سرع الى ان ورد شاطئ البحر اذ كان المظلوم اسيراً بين ايدى الجاهلين قد حال الظّالمون بيننا و بينه الى ان حضر امام الوجه فى الحمّام و فاز بعناية ربّه المشفق الكريم و من قبل فاز باللّقآء مرّة فى ارض الطّفّ و اخرى فى الزّورآء كذلک قضى الأمر من لدى الله ربّ العالمين

5 O Amin! Convey greetings from the Wronged One to the friends in every land and every place. Give glad tidings to God's loved ones in the land of Ta and the land of Kaf and the lands of Alif and Ba and other countries - give them all glad tidings of the lights of the Day-Star of God's grace, exalted be His glory, and adorn them with the ornament of mention.

5 يا امين اوليا را در هر ارض و هر مقام از قبل مظلوم تكبير برسان اولياى حقّ را در ارض ط و ارض كاف و ارض الف و با و بلاد اخرى كلّ را بانوار نيّر عنايت حقّ جلّ جلاله بشارت ده و بطراز ذكر مزيّن دار

6 The answer to Mulla Raj and Mulla Ghulam-Rida of Taft hath been sent down from the heaven of grace and dispatched to the land of Ya. By the life of God! Its fragrance hath perfumed the horizons, its utterance hath adorned creation with the ornament of inner meanings. The eye hath been created for it and the ear hath appeared especially for it.

6 جواب جناب ملّا رج و جناب ملّا غلام رضا از اهل تفت از سماء عنايت نازل و به ارض يا ارسال شد لعمر الله عرفش آفاق را معطّر نموده بيانش امكانرا بطراز معانى فائز فرموده چشم از براى او موجود شده و گوش مخصوص او پديدار

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

1 هو العليم الحكيم

2 O thou who standeth before the Gate and art steadfast in the Cause! Upon thee be the peace of God and His mercy. The Glory hath appeared before the Wronged One and read thy letter, which gained His attention and merited this response which, through the tongue of His mystery, declareth: Verily, the answer is yea, yea, yea! Praise be to God, before and after, thou art favored with His special grace. We beseech

2 يا ايّها الحاضر لدى الباب و المستقيم على الامر عليک سلام الله و رحمته قد حضر المجد عند المظلوم و قرء كتابک فاز بالاصغآء و بهذا الجواب الّذى بلسان سرّه يقول انّ الجواب بلى بلى بلى لله الحمد از قبل و بعد بعنايت مخصوصه فائزى نسئل الله تبارک و تعالى انّ يقدّر لک فى كلّ يوم ما

God, blessed and exalted be He, to ordain for thee each day that which befitteth the heaven of His bounty and the ocean of His generosity. He, verily, is the Munificent, the All-Bountiful.

ينبغی لسمآء جوده و بحر عطآئه انّه هو الجواد الکريم

3 As for what thou didst behold in thy dream, We beseech the Exalted One to make it a blessing unto thee and unto His friends and loved ones. That the person mentioned was in a carriage with royal majesty and passed before thee, and afterward thou didst meet him with different attire, namely with a turban - there is no doubt that while majesty and royal grandeur are now present and manifest, this change portendeth a transformation of circumstances and an alteration of glory and might. We decree at this time his descent from the first station, that thereby God's servants and creatures might find rest. This is what can be understood from the dream, and hidden knowledge hath thus decreed. However, as this Wronged One hath ever sought and continueth to seek good for all, therefore He saith:

3 و امّا ما رأيت فی المنام نسئله تعالی ان يجعله مبارکاً عليک و علی اوليآئه و احبّآئه اينکه نفس مذکور در کالسکه بوده با شوکت خاقانی و از پيش آنجناب گذشته و بعد با او ملاقات نموده باسباب ديگر يعنی بعمامه شکّی نيست که حال با شوکت و حشمت سلطانی موجود و ظاهر ولکن تغيير آن مشعر است بر تغيير احوال و تبديل شوکت و عزّت انّا نحکم فی هذا الحين بتنزّله عن المقام الاوّل ليستريح بذلک عباد الله و خلقه و آنچه ذکر شد از نوم مستفاد ميشود و علم مستور بآن حکم فرموده ولکن چون اينمظلوم از برای کلّ خير طلبيده و می‌طلبد لذا يقول

4 O God of Bounty and Educator of all existence! I beseech Thee by Thy Name, the One Who dominateth both the unseen and the visible, to adorn him who was mentioned with the lights of the Day-Star of Thy justice. Moreover, protect him from the evil of those who secretly desire to seize his kingdom. O my Lord! Illumine his heart with the light of recognition and aid him to turn toward the horizon of Thy Revelation, the Dawning-Place of Thy verses and the Manifestation of Thy Self. O Lord! Withhold him not from turning toward the direction of Thy gifts, and make him not deprived of the outpourings of Thy days. Verily, Thou art the Almighty, to Whose power all created things have testified. There is none other God but Thee, the Forgiving, the Bountiful.

4 يا اله الجود و مربّی الوجود اسئلک باسمک المهيمن علی الغيب و الشّهود بان تزيّن المذکور بانوار نيّر عدلک ثمّ احفظه من شرّ الّذين ارادوا فی سرّ السّرّ اخذ مملکته ای ربّ نوّر قلبه بنور العرفان و ايّده علی التّوجّه الی افق ظهورک و مشرق آياتک و مظهر نفسک ای ربّ لا تمنعه عن الاقبال الی شطر مواهبک و لا تجعله محروماً عن فيوضات ايّامک انّک انت المقتدر الّذی شهدت به الکائنات لا اله الّا انت الغفور الکريم

5 As for thy reaching a house that was larger and more magnificent than a palace, and each of its chambers appeared as grand as a palace - these details testify to the greatness of the Cause, the expansion of the Revelation, and the extensiveness of its holy hem. And that thou didst see the Book in the hand of Him in Whose grasp lieth the kingdom of all things - this too indicateth the greatness of the Revelation and the exaltation of the Most Great Word, which is none other than the Book of God. This is that Book, each word of which exerciseth influence, authority and dominion in the world. God will soon manifest what hath been sent down therein of the gems of His commandments and the pearls of His laws. The interpretation of the Book and its exposition are in truth beyond reckoning. Knowledge is with God, the Lord of the Mighty Throne.

5 اينکه بعد توجّه نمودی و بخانه‌ئی رسيدی که بزرگتر و اعظمتر از سرايه بود و هر يک از بيوتش هم بعظمت سرايه مشاهده شد اين فقرات گواه بر عظمت امر و بسط ظهور و طول ذيل مبارکست و اينکه کتاب در يد من بيده ملکوت کلّ شیء مشاهده شد اينهم مدل بر عظمت ظهور و اعلاء کلمهٔ اعظم که نفس کتاب الله است بوده اينست آن کتابيکه هر کلمهٔ آن در عالم متصرّف و آمر و حاکمست سوف يظهر الله ما نزّل فيه من جواهر اوامره و لئالی احکامه تعبير کتاب و شرح آن فی‌الحقيقه خارج از احصا بوده العلم عند الله ربّ العرش العظيم

6 And concerning thy mention that in the same passage thou wert again honored to be present in one of its chambers and the

6 و اينکه ذکر نمودی در همان عبارت در يکی از بيوت آن مجدّد مشرّف شدی و بياناتيکه

utterances thou didst hear - this indicateth and portendeth the removal of the house's ornaments, meaning those things that serve to beautify and adorn its outward appearance. And this matter is even now outwardly evident. Praise be to God, the foundation of the house is firm and its furniture and principles are established. Assuredly, the means of outward ornament shall later appear through the divine will, for they are concealed in the world of God's Will and recorded in the realm of the Tablet and the Pen. Their effects shall surely become manifest and deliver the world from this abasement and constraint. Verily, He hath power over all things.

اصغا نمودی این مدل و مشعر بر تعطیل زینت بیت است یعنی اسبابیکه سبب زینت و تلطیف صورت ظاهر بیت است و این فقره در ظاهر ظاهر هم همین قسم است الحمد لله بنیان بیت محکم و اثاث و اصولش ثابت البتّه از بعد اسباب زینت ظاهره هم بارادهٔ الهی ظاهر خواهد شد چون در عالم مشیّت مکنون و در عالم لوح و قلم مذکور و مرقوم البتّه آثارش ظاهر شود و عالم را از این ذلّت و تنگی فارغ نماید انّه علی کلّ شیء قدیر

BRL_DA#063

BH01980

To: Ibn Asdaq (Hand of the Cause), in Mashhad

1 In the Name of God, the Most Holy, the Most Glorious!

1 بسم الله الأقدس الأبهی

2 The luminous leaf that was adorned with the ornament of divine love, and from whose sublime and lofty words the fragrance of your sincerity for the sake of God, the Lord of Lords, was inhaled, reached this servant of the Lord of creation with wondrous joy and boundless delight. Praise be to God, it was observed to be a firm sign and most perfect and unerring proof of your degrees of love and self-effacement and nothingness and steadfastness in the Cause of the Ancient King. By the Most Holy, Most Exalted Being I swear that there is no station greater than that all should manifest utter nothingness and pure servitude, and arise with complete dedication to serve the Cause. Praise and glory be to Him that you have been and continue to be aided and blessed by God with this supreme gift and mighty favor.

2 ورقهٔ نورانیّه که بطراز محبّت رحمانیّه مزیّن گشته بود و از کلمات علیّهٔ عالیهٔ آن عرف خلوص آنجناب لله ربّ الأرباب استنشاق میشد ببهجت بدیعه و فرح لاحدّیّه باین خادم مالک بریّه وارد لله الحمد آیتی محکم و دلیلی اتمّ و اقوم ملاحظه شد بر مراتب حبّ و فنا و نیستی و استقامت آنجناب بر امر مالک قدم بذات امنع اقدس قسم که مقامی اعظم از آن نه که کلّ بفنای محض و عبودیّت صرفه ظاهر شوند و بتمام همّت بخدمت امر قیام نمایند له الحمد و المنّة که آنجناب باین موهبت کبری و عنایت عظمی من لدی الله مؤیّد و موفّق بوده و هستند

3 That which has ever been pleasing in the sight of God and the means for servants to ascend to the Kingdom of righteousness and their rising to the heaven of the providence of the Lord of creation, has been that the sincere servants should in no aspect, whether outward or inward, be focused on themselves, but rather should in truth observe themselves in all degrees to be utter nothingness and pure evanescence, so that all souls may, through the training of these sanctified beings, turn from the left hand of selfish desires and human inclinations to the right hand of piety and the Most Glorious Horizon. If these

3 آنچه لازال عندالله مرضی و مرقاة عباد الی ملکوت السّداد و صعودهم الی جبروت عنایة مالک الایجاد آن بوده که در هیچ شأن از شئون ظاهراً و باطناً عباد مخلصین بخود ناظر نباشند بلکه فی‌الحقیقه در جمیع مراتب خود را لاشیء محض و فنای صرف مشاهده نمایند تا جمیع نفوس بتربیت آن انفس مقدّسه از شمال هواهای نفسانیّه و مشتهیات عالم بشریّه بیمین تقی و شطر ابهی توجّه نمایند اگر این نفوس که از

souls who have quaffed the purest wine and are mentioned as the first of creation before the Truth were to be conscious of self even less than can be imagined, they would surely be deprived of the hidden divine favors and forbidden the endless fruits ordained for them in the worlds of the divine Command. These souls must move among people in such wise that none would imagine they possess life, much less any other stations. We beseech God to aid all to attain this station in such wise that we may be utterly detached from ourselves and speak with every tongue and every utterance and every melody in His mighty, exalted remembrance.

رحیق اصفی نوشیده‌اند و اوّل خلق لدی الحقّ مذکورند اقلّ عمّا یحصی بخود ناظر باشند البتّه از عنایات مکنونهٔ الهیّه محروم مانند و از ثمرات لانهایه که در عوالم امریّه از برای ایشان مقدّر شده ممنوع گردند باید این نفوس بشأنی مابین ناس حرکت نمایند که احدی گمان حیوة در ایشان ننماید تا چه رسد بمقامات دیگر نسئل الله بأن یوفّق الکلّ علی الورود فی هذا المقام علی شأن ننقطع بکلّی عن انفسنا و ننطق بکلّ لسان و کلّ بیان و کلّ لحن بذکره العزیز المنیع

4 Furthermore, the petition that was submitted to the threshold of the Divine Throne was presented before the Ancient Beauty. Perfect bounty hath shone forth from the Dayspring of grace. God willing, an answer will hereafter be revealed and sent according to the behest of the sovereign Will.

4 و دیگر عریضه که بساحت عرش معروض داشته بودند تلقاء وجه قدم عرض شد کمال عنایت از مشرق فضل ظاهر انشآءالله از بعد علی ما اراد سلطان مشیّته جواب نازل و ارسال میشود

5 The Branches of the Divine Lote-Tree, may my spirit be sacrificed for the dust of their sacred feet, remember you with wondrous, exalted mention and with sublime greetings, and likewise those who circle round the manifest Throne all send their greetings. Ever write the details of affairs in full, for although they are visible before the Throne, yet We ever desire that you describe your circumstances in detail outwardly, that it may gladden the heart of this evanescent one.

5 اغصان سدرهٔ الهیّه روحی لتراب مقدمهم الفدآء بذکر بدیع منیع آنجناب را ذاکرند و بتکبیر رفیع مبلّغ و همچنین طائفین حول عرش مبین کلّ تکبیر میرسانند لازال تفصیلات امور را مرقوم فرمائید اگرچه لدی العرش مشهود است ولکن هر وقت طالب آن هستیم که تفصیل احوال خود را بر حسب ظاهر مرقوم فرمائید تا سبب بهجت قلب این فانی گردد

6 Furthermore, convey to his honor your father, upon him be the Most Glorious Glory of God, limitless expressions of sincerity and most wondrous, elevated and sublime greetings from this ephemeral servant. Likewise remember with endless divine praise all the loved ones of God who have drunk from the chalice of steadfastness and independence in the Cause of the King of grandeur and majesty and who in all conditions look to the Lord of beginning and end. Verily the glory be upon you and upon them.

6 و دیگر خدمت حضرت والد علیه بهآء الله الأبهی عرض خلوص لایحصی و تکبیر ابدع ارفع اعلی از جانب این عبد فانی معروض دارید و همچنین جمیع احبّای الهی که از کأس استقامت و استقلال بر امر ملیک عظمت و اجلال نوشیده‌اند و در جمیع احوال بمالک مبدء و مآل ناظرند باذکار نامتناهیهٔ الهیّه ذاکر شوید انّما البهآء علیک و علیهم

7 The servant of God

7 خادم‌الله

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To: Ismi-al-Ha

1 This servant forwarded thy letter to the Most Holy Court where it was illumined and blessed by the lights of the Most Great Countenance. These exalted words shone forth from the Dawning-Place of utterance, the Source of verses:

1 این عبد دستخطّ آنحضرت را بساحت اقدس ارسال داشت و بانوار منظر اکبر منوّر و فائز گشت و این کلمات عالیات از مطلع بیان منزل آیات مشرق و ظاهر

2 O My Name Ha! Blessed art thou for having fulfilled God's Covenant, remained steadfast in His Cause, spent what thou hadst in His path, soared in the atmosphere of His love, drunk from the cup of His good-pleasure, spoken His praise, attained unto His days, turned toward His face, entered the Kingdom of faith through His Name and the Heaven of certitude through His grace, and testified to that which God Himself hath testified - that there is none other God besides Him, the Protector, the Self-Subsisting.

2 یا اسمی الحآء طوبی لک بما وفیت بمیثاق الله و استقمت علی امره و انفقت ما عندک فی سبیله و طرت فی هوآء حبّه و شربت من کأس رضائه و نطقت بثنائه و فزت بأیّامه و توجّهت الی وجهه و دخلت ملکوت الایمان باسمه و جبروت الایقان بعنایته و شهدت بما شهد الله انّه لا اله الّا هو المهیمن القیوم

3 Thy letter which thou didst send to My Name Mim hath been honored, and We have mentioned thee with this mention whereby all things proclaim that there is none other God but Me, the Mighty, the Beloved. Convey My greetings unto those servants who have attained the lights of faith and believed in God, the Mighty, the Loving. Say: O loved ones of God! Beware lest the affairs of the world veil you or the whisperings of those who have disbelieved in God, the Lord of what was and what shall be, extinguish you. Rejoice in My Name and take the cups of certitude through My command, then drink therefrom the water of life in My days.

3 قد تشرّف کتابک الّذی ارسلته الی اسمی المیم و ذکرناک بهذا الذّکر الّذی به ینطق کلّ شیء انّه لا اله الّا انا العزیز المحبوب کبّر من قبلی عباد الّذین فازوا بأنوار الایمان و آمنوا بالله العزیز الودود قل یا احبّآء الله ایّاکم ان تحجبکم شئونات العالم او تخمدکم همسات الّذین کفروا بالله ربّ ما کان و ما یکون ان افرحوا باسمی و خذوا کؤوس الایقان بأمری ثمّ اشربوا منها مآء الحیوان فی ایّامی

4 Remember what hath befallen Us at the hands of Mine enemies who cast the ordinances of God behind their backs and followed their own idle fancies and vain imaginings. We counsel you with that which the All-Merciful hath revealed in His Tablets. Beware lest ye follow any ignorant reprobate. Reflect upon God's grace and favors, how He mentioneth you with verses whose fragrance hath perfumed the world and whereby God hath quickened them that lay dead in their graves. Be thankful and praise Him in all conditions, saying:

4 ثمّ اذکروا ما ورد علینا من اعدائی الّذین نبذوا احکام الله عن ورائهم و اخذوا ما عندهم من الأوهام و الظّنون نوصیکم بما انزله الرّحمن فی الألواح ایّاکم ان تتّبعوا کلّ جاهل مردود تفکّروا فی فضل الله و الطافه انّه یذکرکم بالآیات الّتی تضوّعت نفحاتها بین العالم و احیی الله بها من فی القبور ان اشکروا ثمّ احمدوا فی کلّ الأحوال و قولوا

5 "Praise be unto Thee, O Dawning-Place of favors, and glory be unto Thee, O Lord of creation! We beseech Thee by Thy Most Great Name not to deprive us of the outpourings of Thy days. Send down upon us at all times that which befitteth Thy generosity and favors. Make us steadfast in Thy Cause and ordain for us what Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty over what Thou willest. There

5 لک الحمد یا مشرق الألطاف و لک الثّنآء یا مالک الانشآء نسئلک باسمک الأبهی بأن لا تجعلنا محرومین من شئونات ایّامک فانزل علینا فی کلّ الأحیان ما ینبغی لجودک و الطافک ثمّ اثبتنا علی امرک ثمّ اکتب لنا ما کتبته لأصفیائک

is none other God but Thee, the Everlasting, the All-Sufficient, the All-Knowing, the All-Wise."

انّک انت المقتدر علی ما تشآء لا اله الّا انت الباقی الکافی العلیم الحکیم انتهی

6 As for what you wrote about that person, God willing his reply will arrive. In these days, due to recent events in this land, certain matters have been delayed. It is hoped that another time that person's reply will be sent. For nearly two years these regions and their surroundings have not been free from disturbance, and they have seized some people's letters due to certain suspicions, for these people have secretly caused corruption in the sublime realms in various ways and continue to do so. For this reason, for a long period no Tablet was sent from the Most Holy Court to any region, even the reply to Zaynu'l-Muqarrabin (upon him be 96 [Baha'u'llah]), though it was revealed, was not ordered to be sent for some time.

6 و اینکه در بارهٔ صاحب نوشته بودید انشآءالله جواب او میرسد این ایّام نظر باموارات محدثهٔ این ارض بعضی امور در عهدهٔ تعویق مانده امیدست که مرّة اخری جواب آنشخص ارسال شود قریب دو سنه میشود که این ممالک و اطراف آن خالی از اغتشاش نیست و بعضی از مکاتیب ناس را ببعض خیالات گرفته‌اند چه که اهل این سرّاً در ممالک علیّه بهر نحوی فساد نموده و مینمایند باینجهت مدّت مدیدی از ساحت اقدس لوحی باطراف ارسال نشد حتّی جواب جناب زین المقرّبین علیه ٩ ٦٦ [بهآء الله] با آنکه نازل شد مدّتی امر بارسال آن نشد

7 Regarding what you wrote about the war between the two powers, all that was revealed in the Tablet to Ra'is has come to pass - God, the Most High, the Most Great, speaketh the truth. After reading it you will become informed of these matters. However, concerning the victor, certain statements have been revealed from the heaven of knowledge indicating that he too will not maintain this power. Verily He is the All-Knowing, the All-Informed.

7 اینکه در باب محاربهٔ بین دولتین نوشته بودید آنچه در لوح رئیس نازل بتمامه ظاهر صدق الله العلیّ العظیم بعد از قرائت آن بر امور مطّلع خواهید شد ولکن نسبت بغالب بعض بیانات از سمآء علم ظاهر که مشعر برآنست که او هم باین اقتدار نخواهد ماند انّه لهو العلیم الخبیر

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BH02027

1 He is the True One, the Speaker, the Trustworthy

1 هو الصّادق النّاطق الأمين

2 O Jamal! Upon thee be the Glory of God, the Self-Sufficing, the Most High! The Most Great Branch was present and conveyed that which thou hadst sent to him. Have no doubt concerning what thou hast heard from the Tongue of Grandeur and what hath flowed from the Most Exalted Pen. My mercy hath preceded thee, My loving-kindness hath encompassed thee, and My grace shall be with thee. Today the river of mercy is flowing, and the lights of true unity are manifest, brilliant and visible from the horizon of the Will of God, exalted be His glory. Ponder thou upon this word, for until now the servants have not recognized the Day of God, nor known its greatness and station, and are deprived of true unity. Say: This is a Day wherein none is mentioned save God alone. From the people of the Bayan the buzzing of flies hath appeared; like the previous people they desire anew to subjugate the heedless through their vain imaginings. Blessed is the soul whom the chains of idle fancies and vain imaginings have not debarred from the Lord of all names, and who hath witnessed all else but God as non-existent. Such a one is of the people of this Court and is accounted among the people of unity in the sight of God.

2 یا جمال علیک بهآء الله الغنیّ المتعال غصن اکبر حاضر و عرض نمود آنچه را باو ارسال نمودی در آنچه از لسان عظمت شنیدی و از قلم اعلی جاری شد تردید مکن قد سبقتک رحمتی و احاطتک عنایتی و یکون معک فضلی امروز فرات رحمت جاری و انوار توحید حقیقی از افق ارادهٔ حقّ جلّ جلاله ظاهر و باهر و مشهود در اینکلمه تفکّر نما چه که الی حین عباد بیوم الله عارف نشدند و عظمت و مقامش را ندانستند و از توحید حقیقی محرومند قل هذا یوم لا یذکر فیه الّا الله وحده از اهل بیان طنین ذباب ظاهر بمثابهٔ حزب قبل اراده نموده‌اند مجدّد ناس غافل را باوهات خود مسخّر نمایند طوبی از برای نفسی که سلاسل ظنون و اوهام او را از مالک انام محروم نساخت و ما سوی الله را مفقود مشاهده نمود اوست اهل این بساط و اهل توحید عندالله

3 Your letters have repeatedly arrived and all have been honored by the glance of favor. You have ever been and continue to be remembered. Convey My greetings to the people of God. Each of the souls mentioned in your letters has attained that from which the fragrance of eternity is wafted. The Word of

3 نامه‌های شما مکرّر رسید و جمیع بلحاظ عنایت فائز و مشرّف لازال مذکور بوده و هستید حزب الله را تکبیر برسان و نفوس مذکورهٔ در نامه‌های آنجناب هر یک فائز شدند بآنچه که عرف بقا

God revealed for each one shall endure for the duration of the kingdom and the realm above. This is of thy Lord's grace unto thee and unto them. We send greetings to Hibbu'llah; his petition was noticed. Convey My greetings to the Leaf, thy wife, upon her be My glory. They have not been forgotten.

از او متضوّع است کلمة الله در بارهٔ هر که نازل شد بدوام ملک و ملکوت باقی و برقرار است هذا من فضل ربّک علیک و علیهم حبّ‌الله را تکبیر میرسانیم عریضهٔ او ملاحظه شد ورقه ضلع علیها بهائی را تکبیر برسان از نظر نرفته‌اند

4 O Jamal! Reflect upon the tribulations of the Wronged One. In the days when from all horizons the standards of discord were visible, and the divines and rulers arose to harm this Wronged One, We stood up alone before all faces and summoned all to the truth, in such wise that no matter prevented Us and no authority held Us back. We bore that which caused the eyes of the Concourse on High to weep and the dwellers of Paradise to lament. Then, when some traces of the effects of the Most Exalted Pen became manifest and resplendent among the servants, the people of the Bayan arose above all others to harm this Wronged One. By the life of God! These differences have prevented the servants from the Most Great Ocean, the Most High Station, and the Supreme Horizon. Glory be to God! They describe a drop while remaining deprived of the ocean. Beseech ye God that He may enable all and grant them sight, that they may not remain deprived of the outpourings of the True Bestower.

4 یا جمال در بلایای مظلوم تفکّر نما در ایّامیکه از جمیع آفاق رایات نفاق مشاهده میشد و امرا و علما بر ضرّ این مظلوم قیام نمودند فرداً واحداً امام وجوه قیام نمودیم و کلّ را بحقّ دعوت فرمودیم بشأنیکه هیچ امری منع ننمود و هیچ سطوتی بازنداشت و حمل نمودیم آنچه را که عیون ملأ اعلی گریست و اهل فردوس نوحه نمود و چون فی‌الجمله انوار آثار قلم اعلی مابین عباد ظاهر و مشرق اهل بیان فوق کلّ بر ضرّ این مظلوم قیام نمودند لعمرالله این اختلافات سبب منع عباد شد از بحر اعظم و مقام اعلی و ذروهٔ علیا سبحان‌الله وصف قطره مینمایند و از بحر محروم مشاهده میشوند از حقّ بطلبید کلّ را موفّق فرماید و بصر عطا نماید شاید از فیوضات فیّاض حقیقی محروم نمانند

5 Convey My greetings to the friends of God wherever they may be, and say: Hearken unto the call of the Wronged One of the world and strive that perchance the vain imaginings of the past may not be renewed and the people may not be afflicted with the chains of idle fancies. Verily, He strengtheneth the truth and guideth the way. There is none other God but He, the Mighty, the Beautiful. The glory shining forth from the horizon of the heaven of thy Lord's utterance be upon thee and upon those who are with thee and who hearken unto thee and who love thee for the sake of God, the Lord of this mighty Day.

5 اولیای حقّ را در هر دیار که هستند تکبیر برسان و بگو بشنوید ندای مظلوم عالم را و همّت نمائید شاید اوهامات قبل تجدید نشود و ناس بسلاسل ظنون مبتلی نشوند انّه یقوی الحقّ و یهدی السّبیل لا اله الّا هو العزیز الجمیل البهآء المشرق من افق سمآء بیان ربّک الرّحمن علیک و علی من معک و یسمع منک و یحبّک لوجه الله مالک هذا الیوم العظیم

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BH02037

To: Dhabih

1 The meanings of the words of divine glory and the letters of eternal holiness that have descended from the heaven of might are these, as they appear outwardly - though inwardly no one has ever known or will ever know the meaning of a single letter thereof except His sacred Self who is All-Knowing and All-Wise.

1 معانی کلمات عزّ الهی و حروفات قدس صمدانی که از سماء عزّ نازل شده اینست که بر حسب ظاهر ذکر میشود و در باطن احدی مطّلع بر معانی حرفی از حروف او نبوده و نخواهد بود الّا نفس مقدّس او که علیم و دانا است

2 In the Name of the God of Glory, the Most Glorious

2 بنام خداوند بهیّ ابهی

3 O Dhabih! Verily We have made thee the manifestation of the name "Sacrifice" in the earth. Therefore, O servant, strive within thyself that there may appear from thee that which appeared from Ishmael. Through this special favor and all-embracing mercy We have clothed thee with the garment of grace that thou mayest glory in this supreme gift amongst the people of this world and the next. Know thou that when Ishmael, son of the Friend of the All-Merciful, desired to set foot in the wilderness of love that he might reach the Sinai of divine nearness - which is the station of complete sacrifice - at the moment he intended to proceed to his destination, he observed one adorned in the garments of knowledge and piety. This person drew near to Dhabih and, with utmost cunning, sought to prevent him from the places of divine destiny and to turn him aside from that which he had intended. When that Luminary of the horizons caught the odor of hypocrisy from him, he informed the Friend of the All-Merciful, who said: "O son, pay no heed to him for this is Satan. Beware of his deception and take refuge in the protection of the King of Grandeur. Choose thy dwelling in the secure abode which is the precinct of divine protection." When that lover of the Beauty of the All-Glorious heard the melody of the Friend of the All-Merciful, he drove him away and took refuge in God's protection. Thus was he preserved and safeguarded from the evil of Satan and his deception.

3 ای ذبیح حبّ بدرستیکه گردانیدیم تو را مظهر اسم ذبیح در ارض پس تو ای عبد سعی نمای در نفس خود تا اینکه ظاهر شود از تو آنچه ظاهر شد از اسمعیل و باین عنایت مخصوصه و رحمت منبسطه پوشانیدیم ما تو را بپیراهن فضل تا اینکه افتخار کنی تو باین موهبت عظمی مابین اهل دنیا و عقبی پس بدان که اسمعیل ابن خلیل در وقتیکه اراده نمود قدم ببرّیّهٔ عشق گذارد تا بسینای قرب الهی که مقرّ انفاق کلّ است وارد شود در حین اراده بمقرّ مقصود شخصی را ملاحظه نمود که بلباس علم و تقوی مزیّن گشته و آنشخص تقرّب به ذبیح جسته و در کمال تدبیر اراده نموده که او را از مواقع تقدیر قدس الهی منع نماید و از آنچه اراده نموده منصرف سازد چون آن نیّر آفاق رایحهٔ نفاق از او استشمام نمود خلیل الرّحمن را اخبار نمود و خلیل فرمود ای پسر ملتفت مشو باو که این ابلیس است و از تلبیس او در حذر باش و پناه بعصمت سلطان عظمت بر و مقرّ در مقعد امن که ساحت حفظ رحمانیست بگزین پس چون آنعاشق جمال سبحان استماع نغمهٔ خلیل الرّحمن نمود طرد فرمود او را و پناه بعصمت حقّ برد لهذا از شرّ ابلیس و تلبیس او محفوظ و مصون ماند

4 Since thou hast been honored with this new and blessed garment, thou must be vigilant at all times, that if Satan should appear before thee in human form, thou mayest recognize and beware of him. Today the manifestations of the All-Merciful are distinguished from the manifestations of Satan through their love for this spiritual Youth. Soon there shall come upon thee a matter that would prevent thee from the love of thy Lord. At that moment be thou assured that it is Satan and his

4 پس تو باین خلعت جدید مبارک مفتخر شدی باید در کلّ حین مراقب باشی که اگر وارد شود بر تو شیطان در قمیص انسان عارف باو شده از او در حذر باشی و الیوم مظاهر رحمانی از مطالع شیطانی بحبّ غلام روحانی منفصل و واضح میشود پس زود است که وارد شود بر تو امری که منع نماید تو را از حبّ پروردگار تو

hosts who would deprive thee of the clouds of the rain of divine mercy and the clouds of holy divine bounty. At such a time take refuge in God as did the first Sacrifice, that thou mayest not slip from the firm and straight path and be joined with the letters of hell. Thus have We distinguished thee among the servants and inspired thee with tidings that are now concealed, that thou mayest become aware of a matter of which none in the world is aware. May the spiritual breezes wafting from the divine and holy paradise of oneness be upon thee and upon those who behold the matchless holy Beauty with their own eyes and vision. And peace be upon thee.

در اینوقت موقن شو باینکه او شیطان و جنود او است که تو را از سحاب فیض رحمت ربّانی و غمام قدس موهبت رحمانی منع نماید و محروم سازد پس تو در آن حین بحقّ پناه ببر چنانچه ذبیح اوّل پناه برد تا اینکه از صراط محکم مستقیم نلغزی و بحروف سجّین ملحق نشوی اینچنین تخصیص دادیم ما تو را مابین بندگان و الهام کردیم تو را بخبریکه الیوم مستور است تا اینکه مطّلع شوی بر امریکه مطّلع نشده باو احدی از اهل عالم نفحات روحیّه که از رضوان قدس احدیّه ساطعست بر تو باد و بر کسانیکه جمال قدس بیمثال را بچشم و بصر خود ناظرند والسّلام

YMM.181

BH11924

1 O My Name! By the life of God! Thy sorrow hath saddened Me. Thou knowest – and God Himself knoweth – that the Wronged One hath loved thee, and hath sent down for thee that whose fragrance shall never cease, so long as the Kingdom of God and His dominion endure, and His Names and His attributes abide.

1 یا اسمی لعمر الله احزننی حزنك انت تعلم والله یعلم انّ المظلوم احبّك وانزل لك ما لا ینقطع عَرفه بدوام ملکوت الله وجبروته واسمآئه وصفاته

2 Look thou, then, and call to mind the loving-kindnesses We have ordained for thee, and be thou of the thankful.

2 انظر ثم اذکر العنایات الّتی قدّرناها لك وکن من الشّاکرین

3 The first of them was Our guidance of thee unto the path of God and unto His mighty Tidings. The second: We confirmed thee in turning unto Him. The third: We reinforced thee with the hosts of the unseen and the seen, until thou didst attain and didst win that which had been inscribed by the Most Exalted Pen in the Books of the Messengers. The fourth: We caused thee to hear My call in the Presence. The fifth: We showed thee My radiant Horizon. The sixth: We sent down for thee the table of utterance from the heaven of the mercy of My Name, the All-Merciful, and made thee to be of them that are brought nigh. The seventh: We opened before thy face the door of sustenance and wealth, fed thee with the food of proof, and gave thee to drink of the Kawthar of recognition – after We had made thee manifest and nurtured thee by the hands of My care and My mercy.

3 اوّل الغایة من هدایتك الی طراط الله ونبأه العظیم والثّانی ایّدناك علی الأقبال والثّالث امددناك بجنود الغیب والشّهادة الی ان حضرت وفزت بما کان مرقوما من القلم الأعلی فی کتب المرسلین والرّابع اسمعناك ندآئی فی الحضور والخامس اریناك افقی المنیر والسّادس انزلنا لك مآئدة البیان من سمآء رحمة اسمی الرّحمن وجعلناك من المقرّبین والسّابع فتحنا علی وجهك باب الرّزق والغناء واطعمناك من طعام البرهان واسقیناك کوثر العرفان بعد ما اظهرناك وربّیناك بایادی عنایتی ورحمتی

4 If thou wilt render thanks for that which hath been traced out for thee at this hour, thy very limbs and members – nay, thy every hair – shall bear witness for thee. Arise and say: I have confessed Thy bounties, O Purpose of all who are in the heavens and on the earth; and I have acknowledged Thy favors and Thy gracious gifts, O Beloved of the hearts of the sincere. I testify that Thou didst call me unto Thy most exalted station, didst shelter me beneath the shadow of Thy most great mercy, and didst cause me to drink of the Salsabil of love and of reunion. By Thy might, O God of Names and Fashioner of the heavens! This Thy servant is powerless to number Thy blessings – how then can he thank Thee, O Possessor of the kingdom of proof and demonstration?

4 انّك ان شكر ما رقم لك فى هذا الحين يشهد لك بجوارحك واركانك حتّى شطراتك قم وقل اعترفت بعطاياك يا مقصود من فى السّموات والأرضين واقررت بنعمائك وألائك يا محبوب افئدة المخلصين اشهد انّك دعوتنى الى مقامك الأعلى وأويتنى فى جوار رحمتك الكبرى وسقيتنى سلسبيل الحبّ واللّقآء وعزّتك يا اله الاسمآء وفاطر السّمآء انّ عبدك هذا لا يقدر ان يحصى نعمائك وكيف شكرك يا مالك ملكوت الحجّة والبرهان

5 O My Name, O My very self! Were I to recount the tokens of My favor and the stations We have manifested for thee, the pens and the tablets would come to their end ere My virtues could be ended, or the mention of those blessings We have decreed for thee by Our firm and impregnable command.

5 يا اسمى ونفسى لو اذكر عناياتى ومقاماتها الّتى اظهرناها لك لينتهى الأقلام والألواح قبل ان ينتهى فضآئلى وذكر نعمآئى التى قدرناها لك بامرك المحكم المتين يا اسمى لمليك عناية التى وسلامه كمان اكمه بل يقين الكمه

6 Know assuredly that We are well aware of the favors of God and the bounties He hath bestowed. When I beheld certain utterances that were spoken by the servants – words unseemly and expressions displeasing – I was sorely grieved. Yet this is certain: I speak not save as the Will of God speaketh; wherefore, in such a condition, gratitude is meet and rejoicing befitteth – not complaint.

6 شما عارفيد بر عنايات حق ونعمتا ئيكه عطا فرموند بيجين فعلتها ئيكه مخصوص شما از بيت العطا ظاهر هرنمود از اين نائمه مرسله لسيار محزون شدم واكريم برفوض اقرار كنيم برانكه عباد بكلمه نا لايقه ويا بعبارات غير مرضيّه نطق نمود انجه اين مسلّم است كه من غير ار انجه ومشيّت حق نطق نمواند ور اينصورت جار شكر است ومقام فرح است نه شكايت از آبق كه شتد

7 Hast thou not heard that, at the threshold of the hem of destiny, they have fashioned calumnies without number? They have cast reproaches upon the loved ones of God, and they have loosed their tongues in malice. Now is the time for thee to arise for the triumph of the Cause. I swear by thy testimony: that which hath made My heart lament and My Pen cry aloud is that what hath befallen hath become a cause for the impairment of the Cause of God, and the heedless among men have been made bold thereby.

7 آيا نشنيد ركه در آستانه ذيل تقدير رابمفتريات خط آلحصراند در حودم سرقتر باوليای حق لشبت ولطر وسيدمينند وسر جعشر راعكه قرار ولصراند جناب وقت ان است كه انجناب بر نصرت قيام نمايند قدورد على بشهادتك ما ناح به قلبى وصاح به قلمى جه كه انجه واردشده سبب تضييع امر الله بحصر ناس ضعيفند براسل امور رآكاه شوند قد اتى از مان

8 We must ask God to confirm all in that which He loveth and approveth.

8 بايد نسئل الله ان يؤيّد الكلّ على ما يحبّ ويرضى

9 Glory, and remembrance, and praise be upon thee, and upon whoso loveth thee for the sake of God, the Mighty, the All-Praised.

9 البهآء والذّكر والثّنآء عليك وعلى من يحبّك لوجه الله العزيز الحميد

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BH02173

To: Ismi

1 He is the Hearer, the Answerer

1 هو السّامع المجيب

2 O My Name! Upon thee be My glory and loving-kindness. In these days, petitions and letters have arrived from every direction. From some wafts the fragrance of joy and gladness, while from others grief, sorrow and distress are evident, for mention is made therein of the oppression of the loved ones of God, and likewise the tribulations of the friends. Say: Be not grieved. By the life of God! For each one, according to their station and rank, the Most Great Joy hath been ordained. In one of the Tablets this exalted Word was revealed from the Supreme Pen: "Had the world any worth in the sight of thy Lord, thou wouldst have seen Me taking its reins and seated upon its thrones. Where are the Caesars and their palaces? Where are the Pharaohs and their hosts? Where are the tyrants and their towers? God hath brought them down from their palaces to their tombs. Take ye warning, O people of insight!"

2 یا اسمی علیک بهائی و عنایتی این ایّام از هر شطری عرایض و مراسلات رسیده از بعضی عرف فرح و انبساط متضوّع و از اخری همّ و غم و احزان ظاهر چه که ذکر مظلومیّت اولیاء حقّ در آن مذکور و همچنین ابتلای دوستان بگو محزون مباشید لعمرالله از برای هر یک بتفاوت مقام و رتبه فرح اکبر مقدّر در یکی از الواح اینکلمهء علیا از قلم اعلی جاری و نازل لو کان للدّنیا مقام عند ربّک لترانی آخذاً زمامها و مستویاً علی عروشها این القیاصرة و قصورهم و این الفراعنة و صفوفهم و این الجبابرة و بروجهم قد انزلهم الله من القصور الی القبور فاعتبروا یا اولی الألباب

3 Although outward tribulations are a cause of sorrow and grief, yet in view of the all-encompassing mercy and supreme loving-kindness ordained for each one, there is mercy upon mercy, bounty upon bounty, and joy upon joy.

3 اگر چه بلایای ظاهره سبب حزن و اندوهست ولکن نظر برحمت واسعه و عنایت عظیمه که از برای هر یک مقدّر شده رحمت اندر رحمت و نعمت اندر نعمت و فرح اندر فرح است

4 Likewise, the letters sent by thee have arrived, including the letter of Haydar-Qabli-'Ali, upon him be My glory, which this servant read in the presence of the Countenance. O My Name! Their error is not known, but in each letter repentance, return and seeking forgiveness are mentioned and recorded.

4 و همچنین نامه‌های مرسلهء آنجناب هم رسید از جمله مکتوب جناب حیدر قبل علی علیه بهائی را عبد حاضر تلقاء وجه قرائت نمود یا اسمی خطای ایشان معلوم نه ولکن توبه و رجوع و استغفار در هر یک مذکور و مسطور

5 Say: O Haydar-Qabli-'Ali! Thou art beneath the glances of thy Lord's holy and bountiful favor. Grieve not over anything. In all matters place thy trust in Him. Verily, He is with whomsoever desireth Him, and He is the All-Hearing, the All-Seeing. Fix thy gaze upon the horizon of wisdom, hold fast unto it and cling to its hem. Thus hath the All-Merciful revealed in the Scriptures and Tablets. To hold fast to wisdom is obligatory and essential, and likewise consultation, but in some matters consultation becomes a cause of notoriety, and this is contrary to wisdom and the protection of certain souls.

5 قل یا حیدر قبل علی انّک تحت لحاظ عنایة ربّک المقدّس الکریم لا تحزن من شیء توکّل فی کلّ‌الأمور علیه انّه مع من اراده و هو السّمیع البصیر کن ناظراً الی افق الحکمة و متمسّکاً بها و متشبّثاً بذیلها هذا ما انزله الرّحمن فی الزّبر و الألواح تمسّک بحکمت واجب و لازم و کذلک مشورت ولکن در بعضی از امور مشورت سبب شهرت می‌شود و این مخالف هست با حکمت و حفظ بعضی از نفوس

6 O My Name! They have made mention of the villages round about and have expressed satisfaction. Blessed are those souls who have attained in this day. Ephemeral things did not prevent them from the immortal Kingdom, nor did the river of

6 یا اسمی ذکر قرای اطراف را نموده‌اند و اظهار رضایت کرده‌اند طوبی از برای نفوسیکه امروز فائز شدند اشیاء فانیه ایشان را از ملکوت باقی منع ننمود و نهر اسما از بحر معانی محروم نساخت

names deprive them from the ocean of meanings. All the souls mentioned have attained to the grace of God. Give him the glad tidings from Me that he hath succeeded in serving My firm and mighty Cause. It behooveth him to thank God night and day for this precious and wondrous bounty.

جمیع نفوس مذکوره بعنایت حقّ فائز گشتند بشّره من قبلی انّه فاز بخدمة امری المحکم المتین له ان یشکر الله فی اللّیالی و الأیّام بهذا الفضل العزیز البدیع

7 The letter of 'Attar, upon him be My glory, was presented by this servant before the Face of the Wronged One. Praise be to God, they are engaged in mention and praise and are standing firm in service. We beseech God for assistance and ask for confirmation. He and his relatives have been and are mentioned in the presence of the Countenance. We have revealed for them that which will make them independent of the mention of every knowing one who maketh mention. Give them glad tidings from Me and convey My greetings to their faces from thy Lord, the All-Bountiful, the Generous.

7 مکتوب عطّار علیه بهائی را عبد حاضر امام وجه مظلوم عرض نمود للّه الحمد بذکر و ثنا فائزند و بر خدمت قائم از حقّ تأیید میطلبیم و توفیق میخواهیم او و منتسبین او تلقاء وجه مذکور بوده و هستند قد انزلنا لهم ما یغنیهم عن ذکر کلّ ذاکر علیم بشّرهم من قبلی و کبّر علی وجوههم من لدن ربّک الفضّال الکریم

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BH02143

1 He is the Single, the One, the All-Knowing, the All-Wise

1 بسمی الفرد الواحد العلیم الحکیم

2 Praise that is sanctified above the understanding and recognition of all who dwell within the realm of possibility beseemeth the Goal of all the worlds, Who was not prevented by the tyranny of the world and the might of the peoples from uttering the blessed words "Verily I am God." The Most Exalted Pen crieth out with the most loud voice at the midmost heart of the world. Glory be unto Him! Glory be unto Him! How great is His power, how perfect His proof, how mighty His testimony!

2 حمد مقدّس از ادراک و عرفان من فی الامکان مقصود عالمیانرا لایق و سزاست که ظلم عالم و سطوت احزاب امم او را از کلمهٔ مبارکهٔ انّی انا الله منع نمود قلم اعلی در قطب دنیا بأعلی النّدآء ناطق سبحانه سبحانه ما اعظم اقتداره و ما اکمل حجّته و ما اکبر برهانه

3 O Rafi'-i-Badi', upon thee be My glory, My loving-kindness and My mercy which have preceded all who are in the heavens and on earth. We have made mention of thee through verses that all the books of the world cannot equal, and have caused them to endure in My mighty Book. Their fragrance shall never cease to be diffused, as testified by this Speaking, this Manifest Book.

3 یا رفیع بدیع علیک بهائی و عنایتی و رحمتی الّتی سبقت من فی السّموات و الأرضین انّا ذکرناک بآیات لا تعادلها کتب العالم و جعلناها مخلّدة فی کتابی العظیم لا ینقطع عرفها یشهد بذلک هذا الکتاب النّاطق المبین

4 O Rafi', upon thee be My wondrous remembrance. I speak the truth when I say that this is a Day of joy and delight. Joy from what? From the Kawthar of inner meanings on this luminous, spiritual Day. Hearken unto My call, then take the cup of gladness in My Name and drink therefrom before the faces of

4 یا رفیع علیک ذکری البدیع براستی میگویم یوم یوم بهجت و انبساط است بهجت از چه از کوثر معانی در این یوم نورانی روحانی اسمع ندائی ثمّ خذ قدح النّشاط باسمی ثمّ اشرب منه امام وجوه

My servants - once in My Most Glorious Name, through which the heaven of idle fancies was cleft asunder, and again in My Most Great Remembrance, whereby the earth of the hearts of the peoples was rent asunder.

عبادی مرّة باسمی الأبهی الّذی انفطرت منه سمآء الأوهام و اخری بذکری الأعظم الّذی به انشقّت اراضی افئدة امم

5 Reflect upon thy Lord's power and dominion. We have raised up servants in the land of Ba and manifested them with such steadfastness as hath caused the limbs of the idolaters and the perverse to quake with fear. Soon shalt thou witness the effects of what hath appeared through them. Verily thy Lord is the Knower of the unseen and the seen. With Him is the knowledge of all things in His perspicuous Book.

5 فکّر فی قدرة ربّک و سلطانه قد بعثنا عباداً فی ارض البآء و اظهرناهم باستقامة ارتعدت بها فرائص المشرکین و المغلّین سوف تری آثار ما ظهر منهم انّ ربّک هو عالم الغیب و الشّهادة عنده علم کلّ شیء فی کتابه المبین

6 Grieve not over the happenings of the world, and fear not the oppression and might of princes. By My life! That which We behold today shall perish, but there shall abide for thee My glorious and beauteous remembrance. Know thou that My Most Great Branch made mention of thee before, and at this time We make mention of thee through this Tablet from whose horizon shineth forth the Day-Star of thy Lord's tender mercy, the Forgiving, the Merciful.

6 لا تحزن من حوادث الدّنیا و لا تخف من ظلم الأمرآء و سطوتهم لعمری سیفنی ما نریٰه الیوم و یبقی لک ذکری العزیز الجمیل اعلم انّ غصنی الأکبر ذکرک من قبل و فی هذا الحین ذکرناک بهذا اللّوح الّذی اشرق من افقه نیّر عنایة ربّک الغفور الرّحیم

7 We have heard thy call and have answered thee, and have answered thy remembrance by making mention of thee. Rejoice thou in this perfumed, mighty and wondrous utterance. My Afnan, upon whom rest My glory and loving-kindness - he who hath chosen for himself a station beneath My shade and hearkeneth unto My verses at the time of their revelation - hath sent a letter which I had sent to him, and he hath attained unto My presence, My hearing and My glance. Thy Lord loveth him who hath loved Him, and ordaineth for him that which was hidden and treasured with Him and concealed from the eyes of the deniers. He desired to make mention of thee, so We have revealed for thee that which hath attracted the hearts of them that have recognized Him.

7 انّا سمعنا ندائک اجبناک و اجبنا ذکرک ذکرناک افرح بهذا البیان المعطّر العزیز البدیع قد ارسل افنانی علیه بهائی و عنایتی الّذی اتّخذ لنفسه مقاماً فی ظلّی و یسمع آیاتی حین نزولها کتاباً ارسلته الیه و فاز باصغائی و حضوری و لحاظی انّ ربّک یحبّ من احبّه و یقدّر له ما کان مکنوناً مخزوناً عنده و مستوراً عن عیون المنکرین انّه اراد ذکرک انزلنا لک ما انجذبت به افئدة العارفین

8 When thou hast succeeded in hearkening unto My call and reading what We have sent down from My kingdom, say:

8 اذا فزت باصغآء ندائی و قرأت ما انزلناه من ملکوتی قل

9 "My God, my God! Unto Thee be all glory, for that Thou hast made me to know Thee and taught me and shown unto me Thy manifest path and Thy mighty Message. I beseech Thee by the Most Great Mystery enshrouded in mystery, and by the lights of Thy most great Throne, and the mysteries of Thy manifest Book, to make me a banner of Thy Name amidst Thy creation and one who standeth in service to Thee in Thy days. Then write down, O my God, for this Thy servant that which befitteth Thy glory and Thy greatness and Thy power and Thy might. Verily Thou art powerful to do what Thou willest. Within Thy grasp are the reins of all affairs of the first

9 الهی الهی لک البهآء بما عرّفتنی و علّمتنی و اظهرت لی سبیلک الواضح و نبأک العظیم اسئلک بالسّرّ المستسرّ المجلّل بالسّرّ و بأنوار عرشک الأعظم و اسرار کتابک المبین ان تجعلنی علماً باسمک بین خلقک و قائماً علی خدمتک فی ایّامک ثمّ اکتب یا الهی لعبدک هذا ما ینبغی لعزّک و عظمتک و قدرتک و اقتدارک انّک انت المقتدر علی تشآء و فی

and the last. Praise be unto Thee, O God of the worlds and Goal of the hearts of them that have recognized Thee!"

قبضتک زمام امور الأوّلین و الآخرین الحمد لک یا اله العالمین و مقصود افئدة العارفین

BLIB_Or15718.044

BH02157

1 The Supreme Pen proclaims: O friends of Truth! The purpose of bearing these successive afflictions and consecutive trials is that souls assured in God should walk together in perfect unity, such that all difference, duality and otherness might be effaced from their midst, save in those special limitations that have been sent down in the divine Books.

1 قلم اعلی میفرماید ای دوستان حقّ مقصود از حمل این رزایای متواتره و بلایای متتابعه آنکه نفوس موقنهٔ بالله با کمال اتّحاد با یکدیگر سلوک نمایند بشأنیکه اختلاف و اثنینیّت و غیریّت از مابین محو شود الّا در حدودات مخصوصه که در کتب الهیّه نازل شده

2 The man of insight suffers no loss in any matter - whatever occurs is evidence of the greatness of his station and the purity of his nature. For instance, if a person shows humility for the sake of God towards the friends of God, this humility in truth returns to God, as it stems from his faith in God. In this case, if the person faced does not respond in kind, or shows pride, the insightful one has attained and will attain to the exaltation of his own deed and its reward, while the harmful deed of the one faced returns to himself. Likewise if someone shows pride, that pride returns to God - God forbid!

2 انسان بصیر در هیچ امری از امور نقصی بر او وارد نه آنچه واقع شود دلیل است بر عظمت شأن او و پاکی فطرت او مثلاً اگر نفسی لله خاضع شود از برای دوستان الهی این خضوع فی‌الحقیقه بحقّ راجع است چه که ناظر بایمان اوست بالله در این صورت اگر نفس مقابل بمثل او حرکت ننماید و یا استکبار از او ظاهر شود شخص بصیر بعلوّ عمل خود و جزای آن رسیده و میرسد و ضرّ عمل نفس مقابل بخود او راجع است و همچنین اگر نفسی استکبار نماید آن استکبار بحقّ راجع است نعوذ بالله من ذلک

3 O people of understanding! I swear by the Most Great Name, it is a pity in these days for anyone to fix his gaze on transient conditions. Stand firm in the divine Cause and walk with one another in perfect love, purely for the sake of the Beloved. Burn away the veils of self with the fire of oneness, and associate with each other with radiant and joyous faces.

3 یا اولی الألباب قسم باسم اعظم حیف است این ایّام نفسی بشئونات عرضیّه ناظر باشد بایستید بر امر الهی و با یکدیگر بکمال محبّت سلوک کنید خالصاً لوجه المحبوب حجبات نفسانیّه را بنار احدیّه محترق نمائید و با وجوه ناضرهٔ مستبشره با یکدیگر معاشرت کنید

4 You have all witnessed with your own eyes the character traits of Truth - never has it been pleasing that a night should pass with one of God's loved ones aggrieved with this Servant. The heart of the world is set ablaze by the divine Word - what a pity if you are not enkindled by this fire! God willing, we hope that you will make this blessed night the night of unity, and all become united with one another, adorned with the ornament of praiseworthy virtues and excellent character.

4 کل سجایای حقّ را بچشم خود دیده‌اید که ابداً محبوب نبوده که شبی بگذرد و یکی از احبّای الهی از این غلام آزرده باشد قلب عالم از کلمهٔ الهیّه مشتعل است حیف است باین نار مشتعل نشوید انشآءالله امیدواریم که لیلهٔ مبارکه را لیلة الاتّحاد قرار دهید و کل با یکدیگر متّحد شوید و بطراز اخلاق حسنهٔ ممدوحه مزیّن گردید

5 Let your highest endeavor be to guide a soul from the abyss of extinction to the fountain of everlasting life, and to conduct

5 و همّتان این باشد که نفسی را از غرقاب فنا بشریعهٔ بقا هدایت نمائید و در میانهٔ عباد

yourselves among humanity such that the signs of Truth become manifest through you. For you are the first existence, the first worshippers, the first who prostrate, and the first who circle round.

بقسمی رفتار کنید که آثار حقّ از شما ظاهر شود چه که شمائید اوّل وجود و اوّل عابدین و اوّل ساجدین و اوّل طائفین

6 By Him Who has caused Me to speak what He desires - your names are more renowned in the Supreme Kingdom than your mention among yourselves. Think not this statement is imagination - would that you could see what your Lord, the All-Merciful, sees of the loftiness of your station, the greatness of your worth, and the sublimity of your rank!

6 فوالّذی انطقنی بما اراد که اسماء شما در ملکوت اعلی مشهودتر است از ذکر شما در نزد شما گمان مکنید [که] این سخن وهم است یا لیت انتم ترون ما یری ربّکم الرّحمن من علوّ شأنکم و عظمة قدرکم و سموّ مقامکم

7 We beseech God not to let your selves and desires prevent you from what has been ordained for you. We hope that you will conduct yourselves with one another in the utmost fellowship, love and friendship, such that through your unity the banner of divine oneness may be raised aloft and the standard of misbelief cast down, and that you will vie with one another in goodly deeds and in manifesting contentment.

7 نسأل الله بأن لا یمنعکم انفسکم و اهوائکم عمّا قدّر لکم امیدواریم که در کمال الفت و محبّت و دوستی با یکدیگر رفتار نمائید بشأنیکه از اتّحاد شما علم توحید مرتفع شود و رایت شرک منهدم گردد و سبقت بگیرید از یکدیگر در امور حسنه و اظهار رضا

8 His is the creation and the command. He does what He wishes and ordains what He desires. And verily He is the Almighty, the Exalted, the Powerful.

8 له الخلق و الأمر یفعل ما یشآء و یحکم ما یرید و انّه لهو المقتدر العزیز القدیر

INBA81:161, DWNP_v6#02 p.004, QALAM.012

BH02188

Ziyarat-Namiy-i-Um al-Uliya Madar-i-Aqa Muh. Karim 'Attar

1 Blessed is the mother who was named by the Tongue of the Lord of Names as the Mother of the Near Ones. We make mention of her at this time that it may be a glory and honor and treasure for her with God, the Lord of the worlds.

1 طوبی للأمّ الّتی سمّیت بلسان مالک الأسمآء امّ الأولیآء و نذکرها هذا الحین لیکون عزّاً و شرفاً و ذخراً لها عند الله ربّ العالمین

2 The mention shining forth from the horizon of the Kingdom and the light blazing from the horizon of the heaven of might be upon thee, O my handmaiden and my leaf, who speaketh My praise and turneth toward My horizon and soareth in My atmosphere and holdeth fast to My cord and cleaveth to the hem of My tender mercy and loving-kindness.

2 الذّکر اللّائح من افق الملکوت و النّور السّاطع من افق سمآء الجبروت علیک یا امتی و ورقتی و النّاطقة بذکری و المقبلة الی افقی و الطّائرة فی هوائی و المتمسّکة بحبلی و المتشبّثة بذیل عنایتی و رحمتی

3 Thou art she who turned to the Most Exalted Horizon when the Creator of the heavens came with the Kingdom of Names, and who hearkened when the Most Exalted Pen raised its shrill voice, and who hastened to the ocean of knowledge when the concourse of divines and princes held back. Blessed art thou,

3 انت الّتی اقبلت الی الأفق الأعلی اذ اتی فاطر السّمآء بملکوت الأسمآء و سمعت اذ ارتفع صریر القلم الأعلی و سرعت الی بحر العرفان اذ توقّف

O Mother of My near ones and she who showeth compassion to My chosen ones.

معشر العلمآء و الأمرآء طوبی لک یا امّ اولیائی و المشفقة علی ادلّائی

4 I testify that thy heart was the dawning-place of the love of God and thy tongue the source of His remembrance and thy breast His vista. Blessed is the handmaiden who turned to thee and mentioned that which was sent down from the heaven of thy Lord's will, the All-Merciful, when thou didst ascend to the Most Exalted Companion and didst dwell in the vicinity of thy Lord's mercy, the Lord of all beings and the Lord of the Last and the First. Blessed is the earth that was honored by thy body and attained thy presence.

4 اشهد انّ قلبک کان مطلع محبّة الله و لسانک مصدر ذکره و صدرک منظره طوبی لأمة اقبلت الیک و ذکرت ما نزّل من سمآء مشیّة ربّک الرّحمن اذ صعدت الی الرّفیق الأعلی و سکنت فی جوار رحمة ربّک مولی الوری و ربّ الآخرة و الأولی طوبی لأرض تشرّفت بجسدک و فازت بلقائک

5 I testify that thou didst believe in God when most of the servants denied Him, and didst drink of My choice-sealed wine sealed with My Self-Subsisting Name when most of the people of the lands were debarred from it. Thou art she whom the clamor did not prevent and whom hatred did not veil. Thou didst speak the praise of thy Lord until thy spirit ascended to a station none knoweth save God, the Lord of Names and Creator of the heavens.

5 اشهد انّک آمنت بالله اذ کفر به اکثر العباد و شربت رحیقی المختوم باسمی القیّوم اذ منع عنه اکثر من فی البلاد انت الّتی ما منعتک الضّوضآء و ما حجّبتک البغضآء نطقت بذکر ربّک الی ان صعد روحک الی مقام ما اطّلع به الّا الله مولی الأسمآء و فاطر السّمآء

6 During thy life thou wert in a house wherein was raised the remembrance of God, the Goal of all desire and Lord of the Throne on high and of the earth below. Thou art she who attained the verses of thy Lord before thy ascension and after it. Mercy preceded thee and grace encompassed thee and light moved before thy face, and at thy ascension a company of angels and the Spirit welcomed thee. The Mother of the Book with Him beareth witness to this. The glory be upon thee and upon thy beginning and thy end and thy outward and thy inward self, and the mercy of God and His tender care.

6 قد کنت فی حیاتک فی بیت ارتفع فیه ذکر الله مقصود الوری و ربّ العرش و الثّری انت الّتی فزت بآیات ربّک قبل صعودک و بعده قد سبقتک الرّحمة و احاطک الفضل و کان النّور یتحرّک امام وجهک و استقبلک حین صعودک قبیل من الملائکة و الرّوح یشهد بذلک من عنده امّ الکتاب البهآء علیک و علی اوّلک و آخرک و ظاهرک و باطنک و رحمة الله و عناياته

7 My God, my God! I beseech Thee by the hearts that were rent asunder in Thy path and melted in separation from Thee, and by the bodies that soared in Thy love, and by the faces that turned toward Thy face, and by the breathings of Thy revelation in Thy days and the manifestations of Thy power in Thy Kingdom and Thy might, to ordain for the one who hath visited Thy handmaiden, by Thy Most Exalted Pen, the good of the Last and of the First. Then forgive him, O my God, through Thy grace and bounty, and purify him, O my Goal, from disobedience, by Thy Name, the All-Merciful.

7 الهی الهی اسئلک بالأکباد الّتی قطعت فی سبیلک و ذابت فی هجرک و بالأجساد الّتی طارت فی حبّک و بالوجوه الّتی توجّهت الی وجهک و بنفحات وحیک فی ایّامک و ظهورات قدرتک فی ملکوتک و جبروتک ان تکتب لمن زار امتک من قلبک الأعلی خیر الآخرة و الأولی ثمّ اغفره یا الهی بفضلک و کرمک و طهّره یا مقصودی عن العصیان باسمک الرّحمن

8 Thou art He through Whose Name, the All-Forgiving, the ocean of forgiveness surgeth in contingent being, and through Whose Name, the All-Bountiful, the sun of bounty shineth forth from the horizon of the world. I beseech Thee by the lights of Thy face to forgive Thy servants and remit their misdeeds and sins. Then accept from them, O my God, what they

8 انت الّذی باسمک الغفور ماج بحر الغفران فی الامکان و باسمک الکریم اشرقت شمس الکرم من افق العالم اسئلک بأنوار وجهک ان تغفر عبادک و کفّر عنهم جریراتهم و خطیئاتهم ثمّ اقبل منهم یا الهی ما عملوا فی ایّامک و قاموا علی

have wrought in Thy days and performed in service to Thy near ones and chosen ones. Verily Thou art the Almighty over what Thou willest and in Thy right hand is the dominion of all things. There is none other God but Thee, the Mighty, the All-Bestowing.

خدمة اولیائک و اصفیائک انّک انت المقتدر علی ما تشآء و فی یمینک زمام الأشیآء لا اله الّا انت العزیز الوهّاب

ASAT1.189x, ASAT3.281x, ASAT4.082x, AKHT1.377

BH02237

To: Shaykh Muhammad Ali (Nabil son of Nabil)

1 In the Name of God alone, and blessings and peace be upon Him after Whom there is no Prophet.

1 بسم الله وحده و الصّلوة و السّلام علی من لا نبیّ بعده

2 O Muhammad-'Ali, upon you be the peace of God, the One, the Single, the Alone! Your letter was presented before the Wronged One. The cry of your heart and the lamentation of your inmost being were heard. Blessed are you and joy be unto you! You have drunk the choice wine of utterance from the hands of grace and favor. We beseech God to assist you in that which will make manifest your station in the contingent world among the religions. He is verily the Powerful, the Mighty, the Bestower.

2 یا محمّد علیک سلام الله الواحد الفرد الأحد نامهٔ شما نزد مظلوم حاضر ضجیج قلبت و صریخ فؤادت باصغا فائز طوبی لک و نعیماً لک قد شربت رحیق البیان من ایادی الفضل و الاحسان نسئل الله ان یوفّقک علی ما یظهر به مقامک فی الامکان بین الأدیان انّه هو المقتدر العزیز المنّان

3 O 'Ali! The Wronged One has ever beseeched God, exalted be His glory, on your behalf for that which is the cause of the exaltation of the Word and of your station. You have ever been mentioned and still are. You must exert your utmost in trustworthiness and religion, that your name may be elevated as befitteth you. Let it not be thought that We do not consider you adorned with this attribute. Rather, Our purpose is that you should conduct yourself in such a way that the fragrance of trustworthiness and all that beseemeth man may be diffused among the servants. From the beginning of the Cause until now you have been engaged in service. Should anyone deny this, the atoms of creation bear witness.

3 یا علی مظلوم لازال از حقّ جلّ جلاله از برای شما خواسته آنچه را سبب اعلاء کلمه و مقامست لازال مذکور بوده و هستی باید کمال جهد را در امانت و دیانت مبذول داری لیرتفع اسمک بما ینبغی لک همچو گمان نرود نعوذ بالله شما را باین صفت آراسته نمیدانیم بلکه مقصود آنکه قسمی رفتار شود مابین عباد عرف امانت و ما ینبغی للانسان متضوّع گردد از اوّل امر تا حین بخدمت مشغول بوده‌ئی اگر نفسی انکار نماید ذرّات کائنات شاهد و گواهست

4 We sent 'Abdu'l-Husayn, upon whom be My peace, after his pause, hearing and witnessing. Convey greetings from the Wronged One to Ahmad, and likewise to the friends. We mentioned 'Ali-'Askar, upon whom be peace, through Amin, upon whom be the peace and loving-kindness of God. Now We make mention of them and beseech God to grant success and confirm

4 عبدالحسین علیه سلامی را بعد از توقّف و اصغا و مشاهده فرستادیم جناب احمد را از قبل مظلوم سلام برسان و همچنین دوستان را جناب علی عسکر علیه سلامی را از قبل ذکر نمودیم بتوسّط جناب امین علیه سلام الله و عنایته حالهم ذکر

them in that which hath been revealed in the Book. He is the Powerful and the Mighty.

مینمائیم از حقّ میطلبیم توفیق عطا فرماید و بما انزله فی الکتاب مؤیّد نماید اوست قادر و توانا

5 We likewise make mention of Zaynu'l-'Abidin and beseech God, exalted be His glory, to adorn him with the ornament of fear of God and enable him to remember and praise Him. He is verily the One Who hath power over whatsoever He willeth through His word "Be" and it is.

5 و همچنین جناب زین‌العابدین را ذکر مینمائیم و از حقّ جلّ جلاله میطلبیم او را بطراز تقوی مزیّن فرماید و بر ذکر و ثنا موفّق دارد انّه هو المقتدر علی ما یشآء بقوله کن فیکون

6 Convey greetings from the Wronged One to Aqa Muhammad-'Ali. He hath been mentioned before and will be mentioned hereafter. We beseech the Lord of existence and the Desired One to confirm him in acting according to that which hath been revealed and sent down in the Book from the Pen of the All-Bountiful.

6 جناب آقا محمّد علی را از قبل مظلوم سلام برسان از قبل و بعد مذکور بوده از مالک وجود و حضرت مقصود مسئلت مینمائیم او را مؤیّد فرماید بر عمل بآنچه در کتاب از قلم وهّاب نازل و جاری

7 O Muhammad-'Ali! Hearken unto the call of the Wronged One. Today the helpers of God are goodly deeds and praiseworthy character. These are the hosts of victory and triumph, and the fear of God is the commander of these hosts. God willing, thou shalt be assisted to open and conquer the gates of hearts through wisdom, utterance and the aforementioned hosts. Associate with all people with joy and fragrance, pure love and complete kindliness. This is the counsel of the Wronged One.

7 یا محمّد علی بشنو ندای مظلوم را امروز ناصر حقّ اعمال و اخلاق طیّبه بوده اینست جنود نصر و ظفر و تقوی الله رئیس این جنود انشآءالله مؤیّد شوی تا بحکمت و بیان و جنود مذکوره ابواب قلوب را بگشائی و تصرّف کنی با عباد طرّاً بروح و ریحان و محبّت خالص و شفقت کامل معاشرت نما اینست وصیّت مظلوم

8 Let not the friends of God be saddened by the heights and depths of this world and its vicissitudes. Know thou with certain knowledge that wealth, riches, exaltation and sublimity have ever been and shall ever be in the grasp of God's power. He giveth and He withholdeth, and He is the Powerful, the Mighty. Peace be upon you and upon God's righteous servants.

8 دوستان حقّ را از بلند و پستی دنیا و حوادث آن مکدّر مباش بیقین مبین بدان ثروت و غنا و علوّ و سموّ در قبضهٔ اقتدار حقّ بوده و هست یعطی و یمنع و هو المقتدر القدیر السّلام علیکم و علی عباد الله الصّالحین

MJAN.064, AYBY.084

BH02189

1 Peace be upon you, O you whose body is like a niche wherein is a lamp! Peace be upon you, O you over whom the people of the world of shadows wailed and lamented! Peace be upon you, O you over whom the essences of spirits wept! Peace be upon you, O you who walked the path of triumph and success! Peace be upon you, O confirmed moth! Peace be upon you, O you whose mountain-like form was like an engraved seal! Peace be upon you, O you whose subtle temple was carved! Peace be upon you, O you who passed over the bridge like a

1 السّلام علیک یا من جسمه کمشکوة فیها مصباح السّلام علیک یا من ناح و ضجّ علیه اهل عالم الاشباح السّلام علیک یا من بکت علیه جواهر الارواح السّلام علیک یا من مشی فی مسلک الفوز و النّجاح السّلام علیک ایّها الفراش المثبوت السّلام علیک یا من کان جبل شخصیه کالعین المنقوش السّلام علیک یا من هیکله

اللّطيف منقوش السّلام عليک يا من مرّ على الصّراط کالريح العاصف السّلام عليک يا من احرق ببذل مهجته اکباد العباد کالبرق الخاطف

rushing wind! Peace be upon you, O you who by sacrificing your lifeblood burned the hearts of the servants like a flash of lightning!

2 السّلام عليک يا من اذا انشق جسد الجسيم الاکبر اقتربت الساعة و انشقّ القمر السّلام عليک يا من مثقوب البدن و المنصوب عليه شموع المحن السّلام عليک يا من اوقد و اسرج اغصائه الکفّار و کان زيتها يضئ و لو لم تمسه نار السّلام عليک يا من تقطّر وهنه على مائدة الارض اذوابا و اشربا و قالت السّماء يا ليتنى کنت ترابا

2 Peace be upon you, O you at whose martyrdom, when the mighty frame was rent asunder, the Hour approached and the moon was cleft! Peace be upon you, O you whose body was pierced and upon whom were set the candles of affliction! Peace be upon you, O you whose branches the infidels kindled and lit, though its oil would glow even if no fire touched it! Peace be upon you, O you whose weakness dripped upon earth's table as sweetness and drink, and heaven cried "Would that I were dust!"

3 السّلام عليک يا منفجر الاعضاء و يا مشوى الحشا فواخرناه کنت تذوب فى حين ذوبان مشحوم الشموع و تضمحل من اجزائک الاصول والفروع و ترقص جواهر روحک فى هيکلک البقا و تولهت عقول المقدسين فى حالتک الاحلى فوا عجبا لقوم اذ ابوا (؟) ذهب وجودک الجواد للامتحان منع (؟) انه لم يکن مغشوشا فى الامکان

3 Peace be upon you, O you whose limbs were torn asunder, O you whose vitals were roasted - alas for you! You melted as wax candles melt, and your parts, both root and branch, dissolved away. The essences of your spirit danced in your eternal temple, and the minds of the holy ones were bewildered by your most glorious state. How strange that when people refused... your noble being went to the test... indeed it was not counterfeit in all creation.

4 السّلام عليک يا سمندر نار الهوية و يا حمامة المتکيفة فى هواء عشق الصمدية السّلام عليک يا طاوس سماء الياقوت فى کرة نار الجبروت اشهد انّک قد تغنّيت بما غنّ ورقاء الهوية فى جوّ سماء الاحتراق و تجنبت من اهل الخلق (؟) و الاملاق و ما شکوت بين اصحاب الفراق و النّفاق و ان کنت فيهم ملتفة الساق بالساق

4 Peace be upon you, O salamander in the fire of the Divine Essence, O dove soaring in the air of love for the Eternal! Peace be upon you, O peacock of the ruby heaven in the sphere of the fire of might! I testify that you sang as sang the dove of the Divine Essence in the atmosphere of the heaven of burning, and you shunned the people of creation... and poverty, and complained not among the companions of separation and hypocrisy, though among them your legs were bound together.

5 السّلام عليک يا من احمّر وجه ارض المدکوک بدمه القانى المسفوک اشهد انّک بمشعل جسمک المشتعل فى الليل الدامس کشفت سبل المدلهمات حتى هديت الخضر الى الظلمات

5 Peace be upon you, O you whose pure spilled blood reddened the face of the trampled earth! I testify that by the torch of your body, blazing in the pitch darkness, you revealed the paths through the gloom until you guided Khidr to the darknesses.

6 السّلام عليک يا من دخل فى مشهد نقطة البيان عريانا و کان من کوثر المحبة ريّانا و من تجرع کئوس البلايا ظمأنا و قطعوا جسده اربا جند الشيطان عميانا و قد جرت دموع دمه من عيون الاسياف و اشتهر ذکره الرفيع الابهى فى الاکناف و لاح امره العلى الاعلى فى ملاء الاشراف و اندکت من رزيته ارض الافئدة کانت کجبل القاف

6 Peace be upon you, O you who entered naked into the scene of the Point of the Bayan, being well-watered from the Kawthar of love yet thirsting from drinking the cups of trials, whose body Satan's blind hosts cut to pieces, whose blood tears flowed from the eyes of swords, whose exalted, most glorious mention spread to all regions, whose supreme, most high Cause shone forth among the noble ones, and from whose calamity the earth of hearts was crushed as though it were Mount Qaf!

7 السّلام عليک يا من طار باجنحة الاشتياق الى اعلى رفارف العشاق السّلام عليک يا من عظم

7 Peace be upon you, O you who flew on wings of longing to the highest pavilions of the lovers! Peace be upon you, O you who

magnified the wondrous Cause and manifested the mysteries of love in this mighty cycle, and called to all the people of the earth with a call: "Wish for death if you speak truth!" Peace be upon you and upon all the martyrs with you, and we, God willing, shall join you and attain. Praise be to God, Lord of the worlds.

الامر البديع و اظهر اسرار المحبة فی هذا الکور المنیع و نادی اهل الارض اجمعین بنداء فتمنوا الموت ان کنتم صادقین السّلام علیک و علی سائر المستهشدین معک و انا انشاء الله بکم لاحقون و فائزون و الحمد لله ربّ العالمین .

TSHA3.251

BH02216

1 He is the All-Hearing, the All-Seeing!

1 هو السّمیع البصیر

2 Glorified art Thou, O Thou through Whom the Luminary of inner meanings hath shone forth from the horizon of the heaven of utterance, and the worlds of knowledge and wisdom have been adorned with the lights of proof and evidence! I beseech Thee by the oceans of Thy mercy and the heaven of Thy favor, and by Thy Cause through which Thou hast guided the sincere ones to the ocean of Thy recognition and the believers to the sun of Thy bounty, that Thou aid Thy servants to remember and praise Thee. Then ordain for them what Thou hast ordained for those who have acknowledged Thy oneness and Thy singleness, who have not changed Thy favor nor denied Thy right, who have not disputed Thy signs nor broken Thy covenant and Thy pledge, and who have sacrificed their souls to exalt Thy Most Sublime Word and manifest Thy Cause, O Lord of all beings in the kingdom of creation!

2 سبحانک یا من بک اشرق نیّر المعانی من افق سمآء البیان و تزیّنت عوالم العلم و الحکمة بأنوار الحجّة و البرهان اسئلک بحار رحمتک و سمآء عنایتک و بامرک الّذی به هدیت المخلصین الی بحر عرفانک و الموحّدین الی شمس عطائک بأن تؤیّد عبادک علی ذکرک و ثنائک ثمّ قدّر لهم ما قدّرته للّذین اقرّوا بوحدانیّتک و فردانیّتک و ما بدّلوا نعمتک و ما انکروا حقّک و ما جادلوا بآیاتک و ما نقضوا عهدک و میثاقک و انفقوا ارواحهم لاعلآء کلمتک العلیا و اظهار امرک یا مولی الوری فی ناسوت الانشآء

3 O Lord! Send down upon them from the heaven of Thy grace the rains of Thy mercy, and ordain for them that which will bring joy to their eyes, gladden their hearts, and tranquilize their souls. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are all who dwell in the kingdom of command and creation. Thou doest what Thou pleasest and ordainest what Thou desirest. Thou art God, the Single, the One, the Mighty, the All-Praised.

3 ای ربّ انزل علیهم من سمآء فضلک امطار رحمتک و قدّر لهم ما تقرّ به العیون و تفرح به القلوب و تطمئنّ به النّفوس انّک انت المقتدر علی ما تشآء و فی قبضتک من فی ملکوت الأمر و الخلق تفعل ما تشآء و تحکم ما ترید انّک انت الله الفرد الواحد العزیز الحمید

4 O my Lord! Thou seest me turning toward Thee, hoping for the wonders of Thy grace and bounty. I beseech Thee, O my God, by the Sacred House and Station, by Zamzam and Safa, by the Most Remote Mosque, and by Thy House which Thou hast made the point of adoration for the Concourse on High and the goal of all mankind, and by Him through Whom Thou hast manifested Thy Cause and sovereignty, revealed Thy verses, and raised the banners of Thy victory in Thy lands, whom Thou hast adorned with the ornament of finality, and

4 ای ربّ ترانی مقبلاً الیک و آملاً بدایع فضلک و کرمک اسئلک یا الهی بالمشعر و المقام و الزّمزم و الصّفا و بالمسجد الأقصی و ببیتک الّذی جعلته مطاف الملأ الأعلی و مقبل الوری و بالّذی به اظهرت امرک و سلطانک و انزلت آیاتک و رفعت اعلام نصرتک فی بلادک و زیّنته بطراز الختم و انقطعت به نفحات الوحی

through whom the breezes of revelation were cut off - that Thou disappoint me not of what Thou hast ordained for those of Thy servants who are nigh unto Thee and those of Thy creatures who are sincere. Verily, Thou art He to Whose power all created things have testified, and to Whose grandeur all possible things have borne witness. No impediment can withhold Thee, and nothing can veil Thee. Thou art the Almighty, the Powerful.

بأن لا تخيّبنی عمّا قدّرته للمقرّبين من عبادک و المخلصين من بريّتک انّک انت الّذی شهدت بقدرتک الکائنات و بعظمتک الممکنات لا يمنعک مانع و لا يحجبک شیء انّک انت المقتدر القدير

5 Praise be to Thee, O my God, and thanks be to Thee, O my Desire! I testify that I was heedless - Thou didst guide me to Thy path; I was ignorant - Thou didst teach me the ways of Thy good-pleasure; I was asleep - Thou didst awaken me to Thy remembrance and praise. O my God, my Quest and my Hope! By Thy might! This servant of Thine confesseth his powerlessness, poverty, transgressions, sins, heedlessness and ignorance. I beseech Thee by Thy Name which dominateth all names, and by the waves of the ocean of Thy mercy, O Creator of the heavens, and by Thy Most Great Book whereby Thou hast guided the peoples and wherein Thou hast informed Thy servants of the Resurrection and its manifestations, of the Hour and its signs, and hast made it a herald of glad tidings to Thy friends and a warner to Thine enemies - that Thou make me in all conditions patient in Thy trials, looking toward the horizon of Thy grace, holding fast to the cord of obedience unto Thee, and acting in accordance with what Thou hast commanded me in Thy Book. Verily, Thou art the Forgiving, the Bountiful, and verily, Thou art God, the Lord of all worlds.

5 لک الحمد يا الهی و لک الشّکر يا مقصودی اشهد انّی کنت غافلاً هديتنی الی صراطک و کنت جاهلاً علّمتنی طرق مرضاتک و کنت راقداً ايقظتنی لذکرک و ثنائک يا الهی و بغيتی و رجائی وعزّتک عبدک هذا اعترف بعجزه و فقره و جيراته و خطيّاته و غفلته و جهله اسئلک باسمک المهيمن علی الأسمآء و بأمواج بحر رحمتک يا فاطر السّمآء و بکتابک الأعظم الّذی هديت به الأمم و اخبرت فيه عبادک بالقيامة و ظهوراتها و بالسّاعة و اشراطها و جعلته مبشّراً لأوليائک و منذراً لأعدائک ان تجعلنی فی کلّ الأحوال صابراً فی بلائک و ناظراً الی افق فضلک و متمسّکاً بحبل طاعتک و عاملاً بما امرتنی به فی کتابک انّک انت الغفور الکريم و انّک انت الله ربّ العالمين

6 O Lord! Send Thy blessings upon the Lord of Yathrib and Batha, and upon His family and companions who were not prevented by anything whatsoever from helping Thy Cause, O Thou in Whose grasp is the reins of creation. There is no God but Thee, the All-Knowing, the All-Wise.

6 ای ربّ صلّ علی سيّد يثرب و البطحآء و علی آله و اصحابه الّذين ما منعهم شیء من الأشيآء عن نصرة امرک يا من فی قبضتک زمام الانشآء لا اله الّا انت العليم الحکيم

KSHK#14x, BTO#15x

INBA61:015, INBA66:096, MJMM.404, AQMM.035, NSR_1993.040, ADH1.073, RAHA.028-029, MMUH#01x, MMUH#14x

BH02245

1 In the Name of Him Who dominates over all who are in the unseen and visible realms!

1 بسمی المهیمن علی من فی الغیب و الشّهود

2 O Farrukh Kh! Say: My God, my God! I beseech Thee by the waves of the ocean of Thy generosity, and by the trees of the paradise of Thy mercy, and by the fruits of the Divine Lote-Tree of Thy glory, and by the effulgences of the orb of Thy bounty, and by the shade of the leaves of the garden of Thy loving-kindness, and by the rivers flowing in the paradise of Thy will, to make me steadfast in Thy Cause in such wise that the laws and principles of men shall not prevent me from Thy commandments and ordinances. O Lord! Protect Thy party from Thine enemies, then open before their faces the gates of generosity and bounty through Thy power and sovereignty. O Lord! Thou seest the weak ones of the earth turning toward the horizon of Thy might. I beseech Thee not to disappoint them in what they desire from Thy grace in Thy days. Verily Thou art He to Whose bounty and mercy and power and might the rock hath testified, and the sea to Thy greatness and glory, and the sun to Thy power which hath encompassed Thy kingdom. Thou art He, O my God, Whom armies cannot withhold nor ranks frighten. Thou doest what Thou willest and ordainest what Thou pleaseth. Verily Thou art the Mighty, the Praiseworthy.

2 یا فرّخ خ ا قل الهی الهی اسئلک بامواج بحرکرمک و بأشجار فردوس رحمتک و بأثمار سدرة بهائک و باشراقات نیّر عطائک و بظلال اوراق بستان عنایتک و بالأنهار الجاریة فی جنّة ارادتک ان تجعلنی مستقیماً علی امرک بحیث لا تمنعنی قوانین العباد و لا اصولهم عن اوامرک و احکامک ای ربّ احفظ حزبک عن اعدائک ثمّ افتح علی وجوههم ابواب الکرم و الجود بقدرتک و سلطانک ای ربّ تری ضعفآء الارض مقبلین الی افق اقتدارک اسئلک ان لا تخیّبهم عمّا ارادوا من فضلک فی ایّامک انّک انت الّذی شهدت الصّخرة بعطائک و رحمتک و بقوّتک و قدرتک و البحر بعظمتک و عزّک و الشّمس بقوّتک الّتی احاطت مملکتک انت الّذی یا الهی لا تمنعک الجنود و لا تخوّفک الصّفوف تفعل ما تشآء و تحکم ما ترید انّک انت العزیز الحمید انتهی

3 Has the eye of the world ever witnessed such a bounty, or has the comprehension of nations ever been enabled to enumerate it? Nay, by His own Self! That which was beyond the grasp and understanding of those in the world hath appeared. Through the power of His Pen, He hath removed all causes of contention, warfare, discord and differences from the tablets and established that which leadeth to harmony, unity, love, fellowship, friendship and oneness, and commanded all to observe these. Those possessed of true vision and inner hearing should turn somewhat their attention - they will observe all besides God as non-existent.

3 آیاچشم عالم حنین فضلی مشاهده نموده و یا ادراک امم بر احصای آن مؤیّد کشته لا و نفسه الحقّ ظاهر شده آنچه که از ادراک و عقول من فی العالم خارج بوده اسباب مجادله و محاربه و نفاق و اختلاف کل را بقوّت قلمش برداشت و از الواح محو نمود و بانچه سبب اتّفاق و اتّحاد و محبّت و الفت ودوستی و یک جهتی است ثابت فرمود و کل را بآن امر نمود کار صاحبانی بصر حقیقی و سمع معنوی فی الجمله توجّه نمایند کل ما سوی الله را معدوم مشاهده نمایند

4 This servant, with utmost helplessness and supplication, beseecheth from the wondrous divine grace and infinite mercy that which will cause the elevation of the stations of this party. It is hoped that this most great party, through the lights of the Ancient Beauty, will neither pay attention to nor draw near to that from which the odor of corruption emanateth, and will know and hear their own reward and station. Most people have now testified to the absence of corruption in this wronged party.

4 اینعبد از بدایع فضل الهی و رحمت نا متناهی بکمال عجز و ابتهال میطلبد آنچه را که سبب ارتفاع مقامات این حزبت امید انکه این حزب اعظم بانوار قدم از آنچه عرف فساد و از آن متضوّعست بآن اعتنا ننمایند و نزدیک نشوند و اجر و مقام خود را بدانند و بسه شنند اکثری از خلق حال کواهی داده ؟؟ بر عدم فساد این

This is in truth established before those possessed of insight, but due to the negligence of some who harbor enmity without cause, they have detected from some means of reformation the odor of corruption. We seek refuge in God from this. The Cause until now in all tablets hath spoken of what is known, nay of that which is well-known. Blessed are those souls who look with the divine eye. Assuredly when intention becomes pure, the effulgences of the light of reformation become manifest and evident. Verily our Lord is the Compassionate, the Generous, the All-Bountiful, the Forgiving, the Merciful.

حزب مظلوم مبارک فی الحقیقه نزد متبصّرین ثابت بوده و لکن نظر باغماض بعض بعداوت من غیر جهت بر ؟؟ کاهی از اسباب اصلاح عرف فساد یافته اند نعوذ بالله از ؟؟ امر الی حین جمیع الواح بمعروف بلکه بمعروف معروف ناطق بوده هست طوبی از برای نفوسیکه بعین الهی نظر نمایند البتّه نیّت که خالص شد تجلّیات انوار نیّر اصلاح ظاهر و هویدا ؟؟ انّ ربّنا هو المشفق الکریم و هو الفیّاض الغفور الرّحیم

5 As for the mention made of Hashim Bey, upon him be the Glory of God, after it was presented in the Most Holy and Exalted Presence, these holy and blessed verses were revealed - thus speaks He, mighty is His utterance and evident His proof...

5 اینکه ذکر جناب هاشم بیک علیه بهآء الله را نمودند بعد از عرض در ساحت امنع اقدس این آیات مقدّسهٔ مبارکه نازل قوله عزّ بیانه و جلّ برهانه

INBA41:103

BH11677

1 In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!

1 بسم الله الأقدس العلیّ الأبهی

2 May my spirit be a sacrifice for Thy love! Glory be unto Thee, O my God! I beseech Thee by the Lamp which was kindled in the heart of creation, and which was surrounded by the winds of sorrow, and which, whenever the tempestuous winds passed over it, increased in its radiance through Thy sovereignty and might, to make him who has arisen to aid Thy Cause a fire unto the hearts of the Messengers and a light unto the hearts of those who have turned towards Thee. O Lord! Protect him through Thy protection, aid him through Thy assistance, make him a promoter of Thy verses, an expounder of Thy laws and ordinances. Furthermore, I beseech Thee, O my God, to make us as one soul, one remembrance, and one pillar standing firm, that we may unite to manifest Thy sovereignty, demonstrate Thy power, and exalt Thy Cause. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Generous.

2 روحی لحبّک الفداآء سبحانک اللّهمّ یا الهی اسئلک بسراج الّذی اشتعل فی قطب الأکوان و احاطة ارياح الأحزان و کلّما تمرّ علیه عاصفات الأریاح یزداد ضیائه بسلطانک و قدرتک بأن تجعل الّذی قام علی نصرة امرک ناراً لأفئدة المرسلین و نوراً لقلوب المقبلین ای ربّ فاحفظه بحفظک ثمّ انصره بنصرتک ثمّ اجعله ناشر آثارک و مبیّن حدوداتک و اوامرک ثمّ اسئلک یا الهی بأن تجعلنا نفساً واحدة و ذکراً واحداً و رکناً قائماً لنتّحد علی اظهار سلطنتک و ابراز قدرتک و اعلآء امرک انّک انت المقتدر علی ما تشآء لا اله الّا انت العزیز الکریم

3 It was previously submitted that a da'ira would be sent, the details of which are as follows: The beginning of this da'ira existed before, and at the beginning of the Manifestation of the Point of the Bayan - may the spirit of all else be sacrificed for Him - permission was granted to some to keep it with them specifically for protection and countless affairs. However,

3 از قبل معروض شد که دائرهٔی ارسال میشود تفصیل آن آنکه اصل این دائره از قبل بوده و در اوّل ظهور نقطهٔ بیان روح ما سواه فداه ببعضی اذن فرمودند که با خود نگاه دارند مخصوص حفظ و امورات لایحصی ولکن رکن اعظم آن مستور بود و تمام نشد مگر در این ظهور

its greatest pillar remained concealed and was not completed except in this most mighty, most holy, and most wondrous Revelation. It has come to the blessed attention and specifically permitted that you are authorized to give it to whomever you wish.

امنع اقدس ابدع بنظر مبارک میرسد و مخصوص فرمودند که بهر نفسی هم که بخواهید بدهید اذن دارید

4 Previously, one mithqal of gold was set as an offering for this da'ira, but His Holiness the Exalted - may the spirit of all else be sacrificed for Him - granted a reduction. The purpose of the offering is for the person who receives the da'ira. The Manifestations of Truth have never had, nor will ever have, any attachment to this world and what it contains. Whoever received it would spend it, on behalf of the Truth, either for those they knew to be deserving or for other beneficial purposes they deemed appropriate.

4 از قبل یک مثقال طلا هدیهٔ این دایره قرار فرموده‌اند ولکن حضرت اعلی روح ما سواه فداه تخفیف عنایت فرمودند مقصود از هدیه بجهة خود آن نفسی است که دائره را اخذ مینماید لازال مظاهر حقّ اعتنا بدنیا و ما فیها نداشته و ندارند وهر نفسی هم که اخذ مینمود از جانب حقّ بمستحقّیکه خود میدانست و میشناخت و یا بمصالح دیگر که مصلحت میدید صرف مینمود

5 However, the actual drawing of it requires some effort - they must be very careful that it is correct in every aspect. You are authorized to implement it in whatever manner you deem appropriate. It may also be written on paper - there is no harm in this. It was written specifically for you on cloth for durability.

5 ولکن اصل کشیدن آن قدری زحمت دارد باید بسیار مراقب باشند که صحیح باشد در هر جهت آنجناب مأذونند بهر قسم مصلحت دانند معمول دارند روی کاغذ هم نوشته شود بأسی نیست مخصوص آنجناب در قمیص بجهة دوام نوشته شد

6 Whoever wishes to carry it should sit in a private place, recite the Verse of Power which is in the first circle (previously the Throne Verse was written in its place), recite the Divine Names which are in the second circle, and then recite the prayer written in the figure at the center of the circle. Afterward, with complete attention, detachment, and turning to God, they should take it and fold it, and while folding it, recite nineteen times "He is the Protector, the Helper, the Succourer, the All-Assisting." Then they should not open it again, but keep it with them wrapped in wax paper and sewn in another cloth. It may be carried on the head, chest, or arm - the main purpose is that it should be with them, and they are permitted to carry it in whatever manner they wish.

6 هر نفسی بخواهد حمل نماید باید در محلّ خلوتی بنشیند آیهٔ اقتدار که در دائرهٔ اوّل است قرائت نماید و از قبل محل آن آیة الکرسیّ نوشته میشد و اسامی الهی که در دائرهٔ دویم است تلاوت نماید و بعد آن مناجات که در هیکل وسط دائره نوشته شده قرائت نماید و بعد بکمال توجّه و انقطاع و اقباله الی الله بردارد و بهپیچد و در وقت پیچیدن نوزده مرتبه بخواند هو الحافظ النّاصر المعین المستعان و دیگر نگشاید و در مشمّع و قمیص دیگر دوخته با خود نگاه دارد برأس و صدر و بازو اصل مقصود آنست که با او باشد بهر نحو که بخواهد مأذون بوده

OSAI I.MMS

BH11724

1 Thou art He Who answereth the prayer of the supplicant!

1 انت الّذی تجیب دعوة الدّاع

2 O my God, do Thou manifest in this Festival Thy power and dominion over all who are in Thy heaven and on Thy earth. Glory be to Thee, O my God! Thou knowest that I acknowledged Thy oneness and was assured of Thy greatness and might before the shrill voice of Thy Most Exalted Pen was heard in the kingdom of creation. I heard Thy call before the creation of Thy heaven and earth, and I answered that verily Thou art the All-Bountiful, possessed of great favor, and verily Thou art the Almighty, possessed of terrible strength and bounty. There is no God but Thee, Who ruleth as He pleaseth.

2 فاظهر اللّهمّ فی هذا العید قدرتک و سلطانک علی من فی سمائک و ارضک سبحانک اللّهمّ یا الهی انت تعلم بأنّی کنت مقرّاً بوحدانیّتک و موقناً بعظمتک و اقتدارک قبل ان یرتفع صریر قلمک الأعلی فی ملکوت الانشآء و سمعت ندائک قبل خلق سمائک و ارضک و اجبتک بأنّک انت الکریم ذوالفضل العظیم و انّک انت القدیر ذو البطش الشّدید ذو الطّول لا اله الّا انت الحاکم علی ما یرید

3 O my God! Wouldst Thou disappoint this poor one who hath clung to the hem of Thy loving-kindness? Wouldst Thou turn away this sinful one who hath drawn near to the city of Thy forgiveness? Wouldst Thou banish this lowly one who hath hastened to the city of Thy glory? Wouldst Thou deny this thirsty one who hath hurried to the Kawthar of life? O Thou Who hath called Thyself the All-Merciful! Nay, by Thy beauty, O Sovereign of all realms! Thou wilt never deny him, never turn him away. If Thou disappointest me, O my Beloved, I will still call upon Thee, call upon Thee as the All-Bountiful, and if Thou turnest me away, O my Purpose, I will still cry unto Thee, cry unto Thee as the All-Merciful.

3 فیا الهی أ تخیّب هذا الفقیر الّذی تمسّک بأذیال عطوفتک أ تطرد هذا العاصی الّذی تقرّب الی مدینة غفرانک أ تعبد هذا الذّلیل الّذی سرع الی مدینة عزّک أ تمنع هذا العطشان الّذی تهرول الی الکوثر الحیوان یا من دعوت نفسک بالرّحمن لا فوجمالک یا مالک الممالک لن تمنعه ابداً و لن تطرده سرمداً ان تخیّبنی یا محبوبی ادعوک ادعوک بأنّک انت الکریم و ان تطردنی یا مقصودی انادیک انادیک بأنّک انت الرّحیم

4 At this moment we beseech Thee, by the wafting of the breezes of Thy grace which blow across all regions, and by Thy sovereignty before which all necks have bowed, to send upon Thy loved ones that which will make them sincere toward Thee alone, will enrich them above all else besides Thee, and will sanctify them from all save Thee on this Day which Thou hast specially ordained for the dawning of the Sun of Thy Most Glorious Name upon all things, and which Thou hast chosen for Thy Most Exalted Self betwixt earth and heaven. Then send down upon them what Thou hast ordained for them in the kingdom of Thy decree, strengthen them through Thy might, and exalt them through Thy power over Thine enemies, that Thou mayest cleanse Thy earth of those who have denied Thy Self, rejected Thy proof, and repudiated Thy signs. For verily Thou art the Almighty. In Thy hand is the kingdom of bounty; Thou bestowest upon whom Thou willest as Thou willest, and withholdest from whom Thou willest as Thou pleasest. There is no God but

4 حینئذ نسئلک بهبوب نسایم الطافک الّذی تهبّ علی الآفاق و بسلطانک الّذی خضع له کلّ الأعناق بأن ترسل علی احبّتک ما یجعلهم خالصاً لوجهک و یغنیهم عن دونک و یقدّسهم عمّا سواک فی هذا الیوم الّذی اختصصته لاشراق شمس اسمک الأبهی علی کلّ الأشیآء و اخترته لنفسک العلیا بین الأرض و السّمآء ثمّ انزل علیهم ما قدّرت لهم فی ملکوت تقدیرک و عزّزهم بعزّتک ثمّ اعلیهم بقدرتک علی اعدائک لتطهّر ارضک عن هؤلآء الّذین کفروا بنفسک و انکروا حجّتک و جحدوا آیاتک اذ انّک انت القدیر بیدک ملکوت الخیر ینزل علی من تشآء کیف تشآء و تمنع عمّن تشآء کیف ترید لا اله الّا انت الغالب المقتدر المهیمن العزیز القدیر

Thee, the All-Conquering, the Almighty, the All-Compelling, the Powerful, the Omnipotent.

5 I beseech Thee on this day, by Thy Most Great Name, O Quickener of nations and Fashioner of mortal remains, to aid us in that which Thou hast commanded us in Thy Scriptures and Tablets, and in walking the paths of Thy good-pleasure. Then enable me, O my God, to assist Thy Cause, to proclaim Thine order, and to spread Thy signs among the peoples, that the standards of Thy guidance may be raised among Thy creatures and the fire of Thy love may be kindled in the hearts of Thy creation. O Quickener of spirits and O Thou in Whose grasp is the direction of the winds!

5 اقسمک یومئذ باسمک الأفخم یا محیی الأمم و مصوّر الرّمم بأن تؤیّدنا علی ما امرتنا فی صحفک و الواحک و السّلوک فی مناهج رضائک ثمّ وفّقنی یا الهی علی نصرتک و تبلیغ امرک و انتشار آثارک بین العالمین لترتفع اعلام هدایتک بین خلقک و تشتعل نار محبّتک فی قلوب بریّتک یا محیی الأرواح و یا من بیدک تصریف الرّیاح

6 Then I ask Thee, O my Beloved, by Thy Most Glorious Beauty, to grant us tongues that are eloquent, fluent and clear; eyes that are penetrating, sharp and keen; faces that are illumined and radiant; lips that are smiling and cheerful; ears that are attentive and perceiving; hearts that are sanctified and serene; souls that are purified and well-pleasing; hands that are upraised and outstretched; and feet that are firm, steadfast and upright; and breaths that are influential and pure, that Thou mayest transform all who are on earth entirely through Thy command and will, and draw them near to the shore of Thy Most Great Sea, that all may testify that verily Thou art God, there is no God but Thee, the Beloved in the hearts of the lovers, and the One Desired in the hearts of them that long for Thee.

6 ثمّ اسئلک یا محبوبی بجمالک الأبهی بأن تکرمنا السناً طلقةً ناطقة بیّنة و ابصاراً ناظرةً شاحذةً حدیدةً و وجوهاً منوّرةً مستبشرةً و شفتآءً ضاحکة متبسّمة و آذاناً سامعةً واعیةً و قلوباً مقدّسةً مطمئنّةً و نفوساً مطهّرةً مرضیّةً و ایادیاً مرفوعةً مبسوطةً و ارجلاً قیّمةً قائمةً مستقیمةً و انفاساً مؤثّرةً زکیّةً لتقلّب من علی الأرض کلّها بأمرک و ارادتک و تقرّبهم الی شاطئ بحرک الأعظم لیشهدنّ کلّ بأنّک انت الله لا اله الّا انت المحبوب فی قلوب العاشقین و المقصود فی افئدة المشتاقین

BRL_DA#521

BH11611

To: Jinab-i-Shaykh samiyy-i-Hadrat-i-Maqsud

1 He is the All-Loving, the All-Merciful.

1 هو العطوف الرّؤف

2 O Shaykh! Upon thee be the glory and bounty of God. In the visible world, there hath appeared that which hath bewildered the possessors of wisdom, knowledge, proof and testimony. For twelve hundred years the divines, mystics and worshippers of Iran clung to matters that were not remembered in the sight of God. Glory be to God! Throughout the nights and days, all beseeched and supplicated for the days of His manifestation,

2 یا شیخ علیک بهآء الله و عنایته در عالم ظاهر شده آنچه که صاحبان حکمت و بیان و حجّت و برهان را متحیّر نموده هزار و دویست سنه علما و عرفا و عباد ایران متمسّک بودند باموریکه عندالله مذکور نه سبحان‌الله در لیالی و ایّام کلّ از حقّ [ایّام] ظهور را سائل و آمل و چون نیّر اعظم از افق سماء قدم اشراق نمود کلّ معرض و منکر الّا من شآء الله

yet when the Most Great Luminary shone forth from the horizon of the heaven of eternity, all turned away and denied, save whom God willed.

3 How strange, utterly strange, that throughout the ages not one among the divines of that land was aware of the nature of His manifestation. They clung to unseemly tales and held fast to false stories. Throughout the nights and days, they were all worshippers of self and passion, devoted to mere names, holding fast to the cord of names while remaining heedless and veiled from their Creator, Provider, and the Source of their being.

3 ای عجب کلّ العجب که در قرون و اعصار نفسی از علمای آن ارض بر کیفیّت ظهور آگاه نه بافسانهای نالایقه متمسّک و بقصصهای کاذبه متشبّث کلّ در لیالی و ایّام عابد نفس و هوی بوده‌اند و عاکف بر اسماء بحبل اسماء متمسّک و از خالق و رازق و مبعث آن غافل و محجوب

4 By the life of God! Such was the wrong inflicted by that group upon the Seal of the Prophets that tablet, pen, banner and standard weep and lament. For those souls who were made manifest by His Word became occupied with these people and were barred from the true Sovereign. In the latter days, their rebellion reached such heights that mention of God's truth, power and sovereignty was erased, leaving naught but the mention of letters. The station and rank of that party on the Day of Retribution is clear and evident to those possessed of insight.

4 لعمر الله ظلمی از آن گروه بر خاتم انبیا وارد که لوح و قلم و رایة و علم نالان و گریان چه که نفوسیکه بکلمهٔ آنحضرت ظاهر و مشهود بآن نفوس مشغول و از سلطان حقیقی ممنوع در اواخر ایّام طغیان بمقامی رسید که ذکر حقّ و قدرت و سلطنتش محو شد جز ذکر حروفات ذکری نه از جزای اعمال در روز جزا مقام و مراتب آنحزب نزد متبصّرین ظاهر و هویدا

5 The divines issued the decree for the shedding of His most pure blood, and the preachers opened their tongues in curse and execration. And now they speak from pulpits that which causeth the hearts of the sincere ones and those near to God to burn, and the tears of the believers to flow.

5 علما بر سفک دم اطهرش فتوی دادند و خطبا بر سب و لعن لسان گشودند و حال بر منابر ناطقند بآنچه که اکباد مخلصین و مقرّبین محترق و عبرات موحّدین جاری و نازل

6 Strange it is that the people of the Bayan are still not awakened by what hath come to pass. They remain occupied anew with mention of Imam, successor, mirror and the like. The knowledge and mysticism of the past culminated in the Fourth Pillar. The purpose of this mention is clear and evident to them.

6 عجب در آنکه اهل بیان الی حین از آنچه واقع شده [منتبه] نشده‌اند مجدّد بذکر امام و وصیّ و مرآت و دون آن مشغول علم و عرفان قبل منتهی شد برکن رابع مقصود از این ذکر [نزدشان] معلوم و واضح

7 Take warning, ye whose raven hair leaves wisdom far behind;

7 بگو پند گیرید ای سیاهیتان گرفته جای پند

8 Take warning, ye whose hoary sheen now crowns the cheek inclined.

8 پند گیرید ای سپیدیتان دمیده بر عذار

9 In any case, the heedless party hath afflicted the servants with the delusions of the past. Seek assistance from God, that He might raise up souls who recognize the bounty and station of the Day of God, and who might protect the helpless people from the well of suspicion and fancy. Verily, He hath power over all things.

9 باری حزب غافل عباد را باوهام قبل مبتلا نموده‌اند از حقّ نصرت طلب نمائید که شاید مبعوث فرماید نفوسی را که بر فضل و مقام یوم الله عارف باشند و ناس بیچاره را از بئر ظنون و اوهام حفظ نمایند انّه علی کلّ شیء قدیر

10 Blessed is he who pondereth what hath flowed from the tongue of Grandeur at this time, and blessed art thou, O Shaykh, for having shattered the idols in the name of thy Lord, the

10 طوبی لمن تفکّر فیما جری من لسان العظمة فی هذا الحین و طوبی لک یا شیخ بما کسرت الأصنام

Possessor of all names, and rent asunder the veils through His binding and wise command.

باسم ربّک مالک الأنام و [خرقت] الأحجاب بأمره المبرم الحکیم

11 The glory from Us be upon thee, upon those with thee, and upon all who are steadfast and upright. Praise be to God, the Lord of the worlds.

11 البهآء من لدنّا علیک و علی من معک و علی کلّ ثابت مستقیم الحمد لله ربّ العالمین

NSS.207-208

BH11685

To be typed.

SFI04.211

BH11726

To: Ustad Ali Akbar Banna Yazdi

1 In the name of the All-Knowing Speaker.

1 بنام گویندهٔ دانا

2 O 'Ali qabl-i-Akbar! Upon thee be My glory. Thy letter was sent to the Most Holy Court by Ismi Mihdi, upon him be my grace and mercy. Blessed art thou for having sent that which bore the fragrance of My martyrs who cast aside all else but Me and sacrificed their spirits, bodies, frames and possessions in My path. By God's life! The Mother Book in the Supreme Realm lamented their tribulation, and the wailing of the Most Great Name was raised among the nations. By My life! My Pen hath wept and My ink hath cried out. The world hath never witnessed the like of those assured and detached souls.

2 یا علی قبل اکبر علیک بهائی نامهات را اسمی مهدی علیه عنایتی و رحمتی بساحت اقدس فرستاد طوبی لک بما ارسلت ما وجدت منه عرف شهدائی الّذین نبذوا دونی و انفقوا ارواحهم و اجسادهم و اجسامهم و اموالهم فی سبیلی لعمر الله فی مصیبتهم ناح امّ الکتاب فی المآب و ارتفع حنین الاسم الأعظم بین الأمم لعمری ناح قلمی و صاح مدادی شبه آن نفوس مطمئنّهٔ منقطعه را چشم عالم ندیده

3 O Ali-Qabl-Akbar! In these days and nights, without cessation, their praise and glorification ascendeth from the seat of the Throne. The Concourse on High uttereth this most exalted word: "Would that we had been with them and attained that which none among the servants hath attained!" Blessed are they and joy be unto them, for they have truly seized the ball of supreme felicity. Through the light of their sacrifice, the horizons were illumined. Soon shall the fruits of their martyrdom appear in the earth. Verily, God is the Just, the Wise.

3 یا علی قبل اکبر این ایّام و لیالی من غیر تعطیل ذکر و ثنایشان از مقرّ عرش مرتفع ملأ اعلی باین کلمهٔ علیا ناطق یا لیت کنّا معهم و فزنا بما لا فاز به احد من العباد طوبی لهم و نعیماً لهم چه که فی‌الحقیقه گوی سعادت کبری را ربودند و بردند بنور انفاقشان آفاق منوّر گردید سوف یظهر فی الأرض ثمرات شهادتهم انّ الله هو العادل الحکیم

4 The station of martyrdom that was attained is most great, and this precious pearl is not always to be found. A hundred thousand blessings upon those souls who attained unto it. No deed greater than this hath ever been witnessed in the world - the patience and fortitude of those holy souls. Yet most of the servants know not the cause and reason for this patience, for they are heedless and are seen to be far removed from the ocean of knowledge and the sea of wisdom.

4 مقام شهادت وارده بسیار عظیمست و این درّ ثمین همیشه بدست نیاید صدهزار طوبی از برای نفوسیکه بآن فائز گشتند عملیکه اعظم از آن در عالم دیده نشده صبر و اصطبار آن نفوس مقدّسه بوده ولکن اکثری از عباد سبب و علّت این صبر را ندانسته‌اند چه که غافلند و از بحر دانائی و دریای آگاهی بعید مشاهده میشوند

5 O Ali-Qabl-Akbar! Those mighty, conquering and powerful hands were bound by the divine chains of restraint and were firmly secured by the fetters of God's commandments and laws. Blessed and happy are they! They have been gazing toward the purpose of the worlds. Therefore they held fast unto that which was revealed from the Most Exalted Pen. However, the authorities and the oppressors of the day were and are heedless of understanding the cause and reason. Strange it is that even His Majesty the Sultan is unaware of the cause. For were he to become aware, he would arise in praise and gratitude to the Dawning-Place of verses and the Dayspring of evidences. Thus hath My Most Exalted Pen spoken in this exalted and glorious station.

5 یا علی قبل اکبر آن ایادی قویّهٔ غالبهٔ قادره بزنجیر منع الهی بسته بود و بسلاسل اوامر و احکام ربّانی محکم شده بود هنیئاً لهم و مریئاً لهم بارادهٔ مقصود عالمیان ناظر بوده‌اند لذا بآنچه از قلم اعلی نازل متشبّث و متمسّک ولکن اولیای امور و ظالمهای ایّام از عرفان سبب و علّت غافل بوده و هستند عجب در آنکه حضرت سلطان هم از سبب آگاه نه چه اگر آگاه شود بحمد و شکر مطلع آیات و مشرق بیّنات ناطق گردد کذلک نطق قلمی الأعلی فی هذا المقام العزیز الرّفیع

6 Convey greetings and glory from this Wronged One to the friends in that land. Blessed are those souls who have annihilated their will and desire in the Will and Desire of God, and who have had and have no will of their own. These are the people of Baha. Their names have been recorded in a Tablet which none hath seen save God, the Speaker, the Truthful, the Trustworthy.

6 دوستان آن ارض را از قبل مظلوم سلام و تکبیر برسان طوبی از برای نفوسیکه اراده و مشیّت خود را در اراده و مشیّت حقّ فانی نمودند و از خود ارادهٔی نداشته و ندارند ایشانند اهل بها قد ذکر اسمائهم فی صحیفة ما اطّلع بها الّا الله المتکلّم الصّادق الأمین

7 The glory shining from the horizon of the heaven of My loving-kindness be upon My loved ones who have drunk the choice wine of revelation from the hand of My bounty and have said: "God is our Lord and the Lord of the Mighty Throne!"

7 البهآء المشرق من افق سمآء عنایتی علی اولیائی الّذین شربوا رحیق الوحی من ید عطائی و قالوا الله ربّنا و ربّ العرش العظیم

TISH.069-070

BH02408

1 The splendor of God rest upon you, O Dayspring of faithfulness from God, Creator of heaven!

1 عليك البهاء يا مشرق الوفاء من لدى الله فاطر السماء

2 I testify that through you the city of servitude was adorned, its banners were raised, its gates were decorated, and its birds sang. I testify that you turned to God and voiced His praise among His servants. Blessed are you and your brother, for whom the denizens of the highest paradise lamented, and blessed is he who turned to you both, found your fragrance, walked in your footsteps, and held fast to what is good concerning your families after you both.

2 اشهد بك تزينت مدينة العبود ية و رفعت اعلا مها و طرزت ابوا بها و غنّت طيورها اشهد انك قد اقبلت الى الله و نطقت بثنائه بين عباره طوبى لك و لا خيك الذى ناح له اهل الفردوس الاعلى و طوبى لمن توجه اليكما و وجد عرفكما و مشى فى اثر كما و تمسك بالمعروف فى اهلكما بعد كل

3 Then turn to Kazim, who attained the greatest martyrdom in the path of God, Lord of all beings, and say: "The splendor of God be upon you, O you who sacrificed your all in the path of God, Lord of the worlds!

3 ثم توجه الى الكاظم الذى فاز با لشهارة الكبرى فى سبيلالله مالك الورى و قل "عليك بهاء الله يا من فد يت بكلك فى الله رب المالمين

4 The first fragrance that wafted from the garment of your Lord's mercy, the Lord of all names, be upon you, O star shining from the horizon of faithfulness and gazing toward the highest horizon! I testify that you turned toward God on a day when every rejecter turned away, and you took hold of the Book when every idolater cast it behind, and you acknowledged what the Tongue of Grandeur uttered when every denier denied it, and you drank the choice wine of inner meanings when every hypocrite abandoned it. Blessed are you, and blessed the earth honored by your body, and the pilgrim who seeks your shrine and visits your resting place, and he who speaks your praise and utters what befell you in the days of your Lord. I testify that through you the Divine Lote Tree lamented and the hearts of those who cast away the world and turned to the highest horizon in the days of God, Lord of the Throne and earth, were melted.

4 اول عرف تضوع من قصيص رحمة ربك مالك الاسماء عليك يا ايهاالنجم المشرق من افق الوفاء و الناظرالى الافق الاعلى اشهد انك اقبلت فى يوم فيه اعرض كل معرض و اخذت الكّاب اذ نبذه كل مشرك و اعترفت بما نطق به لسان العظمة اذا نكره كل منكرو شربت رحيق المعانى اذ تركه كل منافق طوبى لك ولارض فازت بجسدك و لزائر قصد مقامك و زار رمسك و لناطق بثنائك و تفوه بما ورد عليك فى ايام ربك اشهد بك ناحت السدرة و ذابت اكبار البرية الذين نبذ وا المالم و اقبلوا الى الافق الاعلى فى ايام الله مالك المرش و الثرى

5 Thus has the Pen spoken from the station whereon the Lord of eternity was established upon His mighty throne. Glory and peace and praise and blessings be upon you, O you through whom the tale of Husayn was renewed and the Virgin and the Messenger lamented in manifest grief. Woe to the people who denied your right and cast away what they were commanded by God, the All-Knowing, the Wise.

5 كذ لك نطق القلم فى المقام الذى استقر مالك القدم على عرشه العظيم البهاء والسلم والثناء والروح عليك يا من بك رجع حديث الحسين و ناحت البتول والرسول فى حزن مبين تبا لقوم انكروا حقك و نبذ وا ما امروا به من لدى الله المليم الحكيم

6 The glory which appeared and shone forth at the first dawn wherein God manifested Himself to those in His dominion and His kingdom and to the chosen ones among His creation be upon you, O sovereign of faithfulness and most exalted Ha' and Ha'.

6 البهاء الذى ظهر ولاح فى اول فجر فيه اظهر الله نفسه لمن فى جبروته و ملكوته و خير ة خلقه عليك يا سلطان الوفاء و اسمى الحاء والحاء

7 My Most Exalted Pen beareth witness that you both turned toward and approached God, Creator of heaven, on a day when the stars fell and the sun was darkened and the trumpet was blown and the mountains were moved. Joy to him who turned to you both and attained to your remembrance and held fast to the cord of love for you and dissociated himself from those who rose against you without any clear proof or book.

7 يشهد لكما قلمی الاعلی بانكما توجهتما واقبلتما الی الله فاطرالسماء فی یوم فیه سقطت الكواكب و اظلمت الشمس و نفخ فی الصور و سرت الجبال نعیما لمن اقبل الیكما و فاز بذ كر كما و تمسك بحبل حبكما و تبرء عن الذین قاموا علیكما من رون بینة و لا كتاب

8 The first peace uttered by the Tongue of Grandeur before the creation of earth and heaven be upon you, O name of Ha', who hath dawned from the horizon of faithfulness.

8 اول سلام نطق به لبسان العظمة قبل خلق الارض و السماء علیك یا اسما لحاء المشرق من افق الوفاء

9 I testify that you turned to God and heard the call and answered the Lord of Names, and the attraction of the verses seized you in such wise that you spent what you possessed, your family, and your spirit in the path of God, the Protector, the Mighty, the Self-Subsisting."

9 اشهد انك اقبلت و سمعت النداء و اجبت مالك الاسماء واخذك جذب الایات علی شأن انفقت ما عندك وا هلك و روحك فی سبیل الله المهیمن العزیز القیوم".

NNY.121x

BH02450

To: Salman

1 He is the Most Glorious

1 هوالأبهی

2 O Salman! It is the end of night and the beginning of dawn's break that this servant has taken up the pen so that a drop from the oceans of love surging in the heart might flow through the channel of the pen, with the aid of ink, upon the tablet of righteousness. Yet the pen of contingent being lacks the power to express, and the tablets of existence cannot contain this manifest bounty.

2 جناب سلمان انتهای شب است و ابتدای طلوع صبح كه این عبد قلم برداشته تا رشحی از ابحر حبّ كه در قلب موّاج است از مجرای قلم باعانت مداد بر لوح سداد جاری گردد ولكن قلم امكان را طاقت اظهار نه و الواح وجود را گنجایش این فضل مشهود نیست

3 Although in these days when the divine fragrance is wafting from the holy spiritual realm, all these degrees of love return to the heart, and the heart's emanations and spiritual breezes are coming and going - so blessed are they who attain! In any case, by divine power, pass like a flame of fire through all regions and lands, and with the fingers of remembrance and certitude, rend asunder the veils of the heedless. For most souls are veiled, unaware of the how and why of matters, and entirely ignorant of the hidden mysteries. But you have attained the dawning-place of the lights of the Chosen Beauty and are informed of the details. If you guide a single soul it would be better for you than red-colored camels.

3 اگرچه در این ایّام كه رایحهٔ رحمانی از یمن قدس روحانی در هبوبست جمیع این مراتب حبّ بقلب راجع است و نفحات قلبیّه و نسایم روحیّه در عبور و مرور فهنیئاً للفائزین باری بقوّة الهی چون شعلهٔ نار بكلّ آفاق و دیار گذر كن و حجبات غافلین را بانامل ذكر و یقین خرق كن چه كه اكثری از نفوس محتجبه از كیفیّت و كمّیّت امور غافل و از خفیّات اسرار بكلّی جاهل و تو در مطلع انوار جمال مختار حاضر شدی و از تفصیل مطّلع لئن یهدی بك نفساً خیر لك من حمر النّعم

4 O Salman! Be gladdened by the favors of the All-Bountiful Beauty. Be not saddened by any matter, for all things pass away save the favors of your Everlasting Lord. In steadfastness in God's Cause be like the pillars of existence, and in the love of God be like the sun in the heaven of being.

4 ای سلمان بعنایات جمال منّان مسرور باش از هیچ امری محزون مشو چه که کل فانی الّا الطاف ربّک الباقی در استقامت بر امر الله چون اوتاد وجود باش و در حبّ الله چون شمس در سماء شهود

5 O Salman! Be at rest through God's hidden favors which have ever preceded you, for you are eternally present before His face. Perfect mercy has been and will be yours. In this case you should soar like a falcon and like a candle illuminate every gathering with the mention of God.

5 ای سلمان از الطاف خفیّهٔ الهیّه که لم‌یزل بر تو سبقت داشته مستریح باش که لم‌یزل تلقاء وجه حاضری کمال مرحمت در حقّ تو بوده و خواهد بود در اینصورت باید چون باز در پرواز باشی و چون شمع در هر جمع بذکر حقّ برافروزی

6 God willing you have arrived safely and in good health in Baghdad. There was some delay in sending the post, no matter, for this was from the decree of your Lord, the Mighty, the Generous. As for the interpretation of those two verses, by Him Who holds my soul in His hand, from that time until now I have not had a moment's opportunity, and even now it is near dawn that I have managed to write these few words. By your life, from the day you took leave of the presence until now, only that one night when I had looked at it did I retire to bed. God willing if we meet I will fulfill all these matters.

6 و انشآءالله بصحّت و سلامت وارد بغداد شده‌اید در ارسال پوسته قدری تأخیر رفت لا بأس و ذلک من تقدیر ربّک العزیز الکریم و در خصوص تفسیر آن دو بیت فوالّذی نفسی بیده از آن حین تا بحال آنی فرصت ننمودم و حال هم نزدیک صبح است که توانستم که این دو کلمه را مرقوم دارم بجان تو از آن روزی که از حضور مرخّص شدی تا بحال همان یک شب را که نظر نموده بودم در فراش خواب وارد شدم انشآءالله اگر ملاقات شد از عهدهٔ جمیع اینها خلاص می‌شوم

7 Convey greetings with utmost love to Abdul-Karim and Muhammad-Hasan and [Ali Aqa], and give greetings to all the loved ones of God, young and old. For the rest, remain ever immersed in the oceans of God's love.

7 و جناب عبدالکریم و محمّد حسن و [علی آقا] را بکمال حبّ ذاکر شوید و جمیع احبّآء الله را از صغیر و کبیر تکبیر برسانید باقی همیشه در ابحر حبّ الله مستغرق باشید

BRL_DA#014, SFI20.010-011, MSHR3.273-274

BH02503

Misc. unmatched passages translated by Shoghi Effendi

Ponder God in your heart, reflect on His Manifestations, and be not of them that are devoid of understanding....

I came not to proclaim that which ye already possess. Verily, verily, this day is a new day; He that hath come is the Wondrous, and His bidding the wonder of all that is in heaven and on earth.... [1]

We have desired naught for ourselves, but desired for you that which will profit you in the Kingdom of God, the Gracious, the All-Bountiful....

Glory is not his that proclaimeth his faith, but glory is his that doeth that which the All-Merciful hath revealed in His wondrous Book....

O people of the world! Hearken to the call of the Lord, the King of eternity. He biddeth you to follow righteousness, to do that which giveth you peace and exalteth your station. He verily is the faithful Counsellor.... [A13061]

Regard not the world and its fleeting shadows, but fix your gaze upon God and His signs that have encompassed all creation....

Let not the world and its vileness grieve you. Happy is he whom riches fill not with vainglory, nor poverty with sorrow....

O concourse of rulers! Turn unto the poor; verily God hath created them and you from the selfsame substance. Let a portion of your wealth be shared by them. This is that which will profit you throughout all times and ages. Bestow a part of that which God in His grace bath given you; for thereby will your wealth be increased....

Unfaithful is the world... Were it worthy of regard or acceptable in the sight of God, they that were the Manifestations of Justice would not have fallen victims to the talons of tyranny. What greater proof of the baseness of the world and its degradation in the eyes of the Almighty?...

Exalted is the station of man, if he be adorned with the true attributes of humanity; otherwise he is counted as the basest of all creatures....

O My loved ones! Ye are the world's spiritual physicians. It is incumbent upon you, through the power and might of God, to heal by the sovereign remedy of the Most Great Name the soul-sickness of the kindreds of the earth and clarify the vision of all mankind....

Give ear to the voice of the Ancient Beauty calling you aloud from this most great Prison; Forsake oppression and cruelty, cling to the fear of God. Purge yourselves from satanic deeds, be adorned with the virtues of God. Verily, strife and sedition

[1] BH11675.

beseem not the people of God. Eschew wicked works, and walk in the ways of holiness, of resignation and contentment....

Be calm and self-dependent in your relations with your fellowmen, and deal with them in fairness and justice. Turn treachery to trust, slander to brotherly counsel, oppression to justice, heedlessness to the remembrance of God.

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BH11731

In the Name of Him Who is the Sovereign Protector over all names

O spiritual youth! Thy petition and purpose were, in the most holy and inviolate Court, graced with the honor of being heard. As to that which thou didst set forth concerning those steadfast, constant, and firmly grounded souls who have turned their faces toward the Most Exalted Horizon, We have heard their call, and blessed are they, and blissful the excellence of their end.

Praise be to God that they arose in days when most of the peoples of the earth were seen to have turned aside, whereas they sought the Most Great Goal, the loftiest summit, and the Most Exalted Horizon, that they might drink from the cup of reunion and partake of the ocean of divine bounty. All created things were brought into being for nearness and reunion, and the kindreds of the nations have ever awaited, and still await, the Day of Manifestation. The purpose of temples, churches, and mosques is naught but the good-pleasure of God; yet men are seen to be heedless of, and veiled from, the true Path and the spiritual Way, which today shineth and is manifest even as the sun.

The worth and station of those souls whom the veils of the world, the mists of the nations, the might of tyrants, and the pomp of Pharaohs have not withheld from the Horizon of Oneness, have been revealed and inscribed by the Most Exalted Pen upon the Crimson Tablet. Every one of these aforementioned souls, upon them be the glory of God and His mercy, We have made mention of, and all have attained unto the outpourings of the All-Bountiful and the traces of the Most Exalted Pen.

بسمی المهیمن علی الاسماء

یا جوان روحانی مطلب و مقصود شما در ساحت امنع اقدس بشرف اصغاء فائز و اینکه عرض نمودی در باره نفوس مستقیمه ثابته راسخه که قصد افق اعلی نمودند ندای ایشان را شنیدیم و طوبی لهم و لهم حسن مآب لله الحمد اقبال نمودند در ایامیکه اکثر اهل ارض معرض مشاهده گشتند و قصد مقصد اقصی و ذروة علیا و افق اعلی نمودند تا از کاس لقا بیاشامند و از بحر عنایت الهی قسمت برند جمیع عالم از برای قرب و لقا خلق شده اند و احزاب امم منتظر یوم ظهور بوده و هستند از ورود هیاکل و کنایس و مساجد مقصود رضایت حق است و لکن از صراط حقیقی و سبیل معنوی که الیوم بمثابه افتاب لائح و واضحست غافل و محجوب مشاهده میشوند قدر و مقام نفوسیکه حجبات عالم و سبحات امم و سطوت جبابره و شوکت فراعنه ایشان را از افق احدیه منع ننمود از قلم اعلی در صحیفه حمراء نازل و مسطور هر یک از نفوس مذکوره علیهم بهاء الله و رحمته را ذکر نمودیم و کل بفیوضات فیاضی و باثار قلم اعلی فائز گشتند بشارت کبری و عنایت عظمی انکه نیّر اذن از افق سمآء امر اشراق نمود تا بحکمت قصد فردوس اعلی نمایند اگر چه حالت این ارض در علم الهی مستور است احدی بآن آگاه نه کذلک نطق القلم الاعلی فی هذا الحین المبین در هر حال نفوس مذکوره را بشارات میدهیم چه که کلمه مبارک اذن از قلم اعلی ظاهر و جاری الابرار یشربون من کاس کان فراجها

The most great glad-tidings and the supreme bestowal are these: that the luminous permission hath shone forth from the horizon of the heaven of the Cause, that men may, in wisdom, set their faces toward the Most Exalted Paradise. Though the condition of that land is hidden within the knowledge of God, and none is informed thereof, thus hath the Most Exalted Pen spoken at this manifest hour.

In every circumstance We proclaim glad tidings unto the aforementioned souls, for the blessed word of permission hath gone forth and streamed from the Most Exalted Pen: "The righteous shall drink of a cup tempered with camphor." Great is the mention of this cup, and mighty its station. Blessed are they that attain thereunto. Blessed are they that know.

We beseech God to aid these souls, that they may guard the servants of God from the vain imaginings of former times, so that all may be illumined with the lights of the Day-Star of certitude, may empty themselves of the world and all that pertaineth unto it, and may behold none other than Him.

And at the close of the Book We enjoin upon all wisdom. Should movement be in conformity with wisdom, let them direct themselves thereto. And concerning the letter 'Ayn, upon him be My glory, We have, with Our tongue, spoken unto thee that which bespeaketh the loving-kindness and wisdom of God, exalted be His glory.

From this Most Exalted Station We magnify them and those whose faces are turned toward God, and likewise those whom doubts and allusions have withheld from God, the Lord of all the worlds.

Praise be unto God, the Lord of the Day of Judgement.

كافورا ذكر اين كاس و مقامش عظيم است طوبى للفائزين طوبى للعارفين از حق ميطلبيم نفوس را موید فرماید تا عباد الله را از اوهامات قبل حفظ نمایند تا کل بانوار نیّر یقین منور گوندن و خود را از عالم و عالمیان فارغ و از او مشاهده نمایند و در آخر کتاب وصیت مینمائیم کل را بحکمت اگر حرکت بحکمت موافق است توجه نمایند و در باره حرف ع علیه بهائی لسانا بتو ذکر نمودیم آنچه را که مشعر بعنایت و حکمت حق جل جلاله است انا نکبّر من هذا المقام الاعلی علی وجوههم و علی الذین منعتهم الشبهات و الاشارات عن الله رب العالمین الحمد لله مالک یوم الدین

NLAI_BH1.164

BH02515

1 In the Name of thy Most Exalted Lord! In the Name of thy Most Glorious Lord!

1 باسم ربّکالاعلی باسم ربّکالأبهی

2 O First Letter! Blessed art thou in having attained the presence of God once again in a wondrous and sublime Temple. Then blessed art thou if thou remainest steadfast in His Cause and art not dismayed by the words of the ungodly. By God! If thou remainest steadfast on this Most Great Path and conveyest the Cause of thy Lord, this Most Ancient,

2 ان یا حرفالاولی هنیئالك بما فزت بلقآالله مرّة اخری فی هیکل بدع منیع ثمّ طوبی لك ان تستقیم علی امره ولن نیرلك اقوالالمشرکین تالله لو تستقیم علی هذاالّصراطالأعظم و تبلغ امر ربّك هذاالجمالالمنیعالأقدم بکلّماانت علیه

لمنالمستطيعين فسيعبث منكالنقطة ثم كلّالحروف و الكلمات ثمّ حقايقالمقدّسين تاللهالحق لو يفتح بصراك و تفك اُذُناك و توجّه بوجه قلبك الى هذاالجمالالدرّياللّطيف لتشهد بان حينئذ بعث منك هيكلاً فى مقابلةالعرش على هيئته ورقة رطبة مخضّرة لطيفة ينادى عن ربّها فى كلّ حين بمانادالمنطق فى الشّجرةالسّينا على طور بدع رفيع و يتكلّم فى كلّ حين مع ربّه و يتلقى من اسراراللهالمهيمنالعزيزالعليمالحكيم

Most Sublime Beauty, with all that thou possessest, thou shalt be among those who have the power. The Point shall be generated from thee, then all the letters and words, then the realities of the sanctified ones. By the True God! If thine eyes were to be opened and thine ears unstopped, and the face of thy heart were to turn toward this Gentle, Luminous Beauty, thou wouldst witness that at this moment there hath been generated from thee a temple facing the Throne, in the form of a fresh, verdant, delicate leaf, which calleth out concerning its Lord at every moment even as the Voice called out from the Tree on Sinai upon a wondrous and lofty Mount, and which speaketh at every moment with its Lord and receiveth from the mysteries of God, the Help in Peril, the Mighty, the All-Knowing, the All-Wise.

3 ايّاك ايّاك ان يا حرفالله ان لا تحرقه بنارالأعراض لان فى تلكالايّام ظهرت طبقات الجحيم بكلّها واشتعلت نيرانالشّرك و نائرةالحسد و البغضاء و مستحترق بها كلّالاوراق المصفّرة والاشجار اليابسته و انّك لو تشهد بان ياتيك جمرات هذاالنّار تمسّك بفلك البهاء ثمّ اجر على قلزم الحمرآء فى لاهوت العما ثم اسم باسم ربّكالقا درالظاهرالأبهى و كن بسلطانالأمر لمنالظّاهرين ثمّ اعلم باناالّذين خلقوا باسم من عند ربّك قد استعلو اعلى سلطان الّذات و مليك الاسماء والصّفاتالّذى رجع كرة اخرى بقميصهالبيضاءالّذى جعلها لمشركين محمّراًبدم البغضاء و بذلك حزنت قلوبالمقرّبين

3 Beware, beware, O Letter of God, lest thou burn it with the fire of turning away, for in these days all the layers of hell have appeared and the fires of misbelief and the blaze of envy and hatred have been kindled, by which every yellowed leaf and withered tree shall be consumed. And if thou seest that the embers of this fire reach thee, take hold of the Ark of Baha, then sail upon the crimson sea in the heaven of the cloud, then soar by the name of thy Lord, the Powerful, the Manifest, the Most Glorious, and be among those who are made manifest by the sovereignty of the Command. Then know that those who were created by a name from thy Lord have indeed laid claim to sovereignty over the Essence and the King of Names and Attributes, Who hath returned once again in His white robe which the ungodly have made red with the blood of hatred, whereat the hearts of those near unto God have grieved.

4 و ان تريد ان تعرف بعض من اسرارالامر فاقرء لوح الّذى ظهر عن جمال العرش و سمّى بلوح البهاء ثمّ سورة الّتى سمّى بالدّم ثمّ سورة الّتى كان ذكر حجّ الاعظم و فى كلّ ذلك لايات للسائلين و بيّنات للعارفين و الرّوح من بهاءالله عليك و على كلّ من تمسّك بهذا الفلك العظيم هذا الحى البديع فى قميص اسمه المنيع

4 And if thou desirest to know some of the mysteries of the Cause, read the Tablet which hath appeared from the Beauty of the Throne and was named the Tablet of Baha, then the Surih which was named of Blood, then the Surih in which the Most Great Pilgrimage was mentioned, for in all of these are signs for those who ask and clear proofs for those who know. And the Spirit from the glory of God be upon thee and upon all who take hold of this Mighty, this Wondrous Ark in the garment of His Sublime Name.

5 لوحى من قبل من لديالله ربّك البهيالابهى صدور عزّ و مجد يافت و بارسال آمد و لوحى در چندى ايّام شرف نزول قدسى يافت و حال ارسال ميشود انشاءالله كه آن حرف ربّ دوقرّهء بصر حقيقى را بنظرهء اين دو نور فوأد منوّر نموده جميع امكان و اكوانرا از ارياح خوش طيّبه

5 A Tablet was previously issued from God, thy Most Glorious, Most Exalted Lord, with honor and glory and was sent forth. And a Tablet received the honor of holy revelation some days ago and is now being sent. God willing, may that Letter of the Lord cause the two true pupils of the eye to be illumined by the vision of these two lights of the heart, and may they render all contingent beings and all the worlds pure, delicate and perfumed through the sweet-scented winds and holy, sublime

fragrances. And may they strive and make earnest endeavor with the utmost diligence and effort to teach the Cause of their Lord, that perchance through the wafting of spiritual breezes from the dawning-place of the heart of that wondrous living Letter, all darkened hearts and decayed bones may attain unto a new life of being. Verily He is the One Who quickeneth whatsoever He willeth by His name, the Resurrector, the Maker, the Creator, the Provider, the Life-Giver, the Sublime.

و نفحات قدس منیعه طاهر و لطیف و معطّر فرمایند و در تبلیغ امر پروردگار خود بکمال جدّ و جهد سعی بلیغ نموده کوشش نمایند که شاید بهبوب ارياح روحيّه از مشرق فوأد ان حرف حی بدیع جمیع قلوب متیه و عظام رمیمه بحیات هستی جدید فائز گردند و انّه هو محیی ما یشاء باسمهالباعثالجاعلالخالق الرّزاقالمحییالمنیع

6 The servant of thy Lord and the bondsman of thy glory, Aqa Jan

6 خادم ربّك و عبد بهائك آقاجان

INBA74:069

BH11614

1 He is the Dawning-Place from the horizon of the heaven of utterance!

1 هو المشرق من افق سمآء البیان

2 We have revealed the verses and manifested the clear tokens, and have summoned all to the supreme horizon - the station wherein the tongue of God, Lord of Names and Creator of the heavens, doth speak: "Verily, there is none other God besides Me, the All-Knowing, the All-Wise." We created all things for this Most Great Day, yet when the Promise was fulfilled and the Promised One appeared, they denied God and His proof, rejected His signs, and rose up against Him with such tyranny as caused the dwellers of the highest Paradise and those who circle round the Throne at morn and eventide to lament. The world is adorned with the lights of His manifestation, and He Who conversed on Sinai calleth aloud with the most exalted call, yet none are confirmed in the blessed word "yea" save whom God willeth.

2 انّا انزلنا الآیات و اظهرنا البیّنات و دعونا الکلّ الی الأفق الأعلی المقام الّذی فیه ینطق لسان الله مالک الأسمآء و فاطر السّمآء انّه لا اله الّا انا العلیم الحکیم قد خلقنا الخلق لهذا الیوم الأکبر فلمّا ظهر الوعد و اتی الموعود کفروا بالله و برهانه و انکروا آیاته و قاموا علیه بظلم ناحت به سکّان الفردوس الأعلی و الّذین طافوا العرش فی البکور و الأصیل عالم بانوار ظهور مزیّن و مکلّم طور بأعلی النّدآء ناطق ولکن احدی بکلمهٔ مبارکهٔ بلی مؤیّد نه الّا من شآء الله

3 This is the Day whose mention hath been recorded and inscribed in the divine Books. Say: O people of the earth! By the pearls of the ocean of the All-Merciful's utterance, this Day hath no peer or likeness. Deprive not yourselves of the ocean of divine knowledge, nor forbid yourselves the splendors of the Sun of grace. Today hath the seal of the choice sealed wine been broken by the finger of the Self-Subsisting One. Strive ye that ye may drink thereof in the name of the One True Friend, and be occupied with His remembrance and praise in the world's assemblies.

3 امروز روزیست که ذکرش در کتب الهی مذکور و مسطور بگو ای اهل ارض قسم بلآلی بحر بیان رحمن که از برای این یوم شبه و مثل و نظیر نبوده و نیست خود را از بحر عرفان محروم منمائید و از انوار آفتاب کرم ممنوع نسازید امروز باصبع قیّوم ختم رحیق مختوم برداشته شد جهد نمائید تا باسم دوست یکتا از او بیاشامید و در انجمن عالم بذکر و ثنایش مشغول شوید

4 That Word from which the nobles of the earth flee hath become manifest and evident, yet the divines and mystics all shun it

4 آن کلمه که نقبای ارض از آن فرار مینمایند ظاهر و مشهود و علما و عرفا جمیع اجتناب نموده

and remain unaware, save for that divine who rent asunder the greatest veil and shattered the idols of vain imaginings and desire through the power of the Most Great Name. He is the true divine and the spiritual mystic, and is as a crown upon the head of the world.

و شاعر نیستند مگر عالمیکه حجاب اکبر را خرق نمود و اصنام ظنون و هوی را بقوّت اسم اعظم شکست اوست عالم حقیقی و عارف معنوی و او بمثابهٔ اکلیل است از برای رأس عالم

5 Say: O servants! These few days of mortal life and its ornaments shall soon end and pass away. Strive ye that ye may attain unto God's enduring favors. Whosoever today attaineth unto the recognition of Truth and the service of His Cause - his mention shall endure throughout the kingdom of God and His realms, and shall be recorded by the Most Exalted Pen in the Crimson Tablet.

5 بگو ای عباد این دو یوم دنیا و زخرف آن عنقریب منتهی و فانی شود جهد نمائید تا بنعمت باقیهٔ الهی فائز گردید هر نفسی الیوم بعرفان حقّ و خدمت امر فائز شد او ذکرش بدوام ملک و ملکوت در عوالم الهی مذکور و از قلم اعلی در صحیفهٔ حمرا مسطور

6 Say: Glory be unto Thee, O King of Kings and the Merciful unto all who are possessed of kingship! I beseech Thee by the Word through which Thou didst subdue the world and summon the nations, to confirm me in steadfastness in Thy Cause and in holding fast unto the cord of Thy love. I am that poor one who hath turned unto Thee, O my God. I beseech Thee not to disappoint me from the ocean of Thy riches, nor to withhold from me that which Thou hast ordained for Thy loved ones - they whom the hosts of the earth and their ranks could not frighten, and whom its ornaments and veils could not prevent from turning unto Thee and from setting their faces toward the horizon of Thy grace. Verily Thou art the Powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God besides Thee, the Strong, the Almighty, the Powerful.

6 قل سبحانک یا مالک الملوک و راحم المملوک اسئلک بالکلمة الّتی بها سخّرت العالم و دعوت الأمم بأن تؤیّدنی علی الاستقامة علی امرک و التّمسّک بحبل حبّک انا الفقیر الّذی یا الهی اقبلت الیک اسئلک بأن لا تخیّبنی من بحر غنائک و لا تمنعنی عمّا قدّرته لأولیائک الّذین ما خوّفتهم جنود الأرض و لا صفوفها و ما منعتهم زخارفها و حجباتها عن التّوجّه الیک و الاقبال الی افق فضلک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأشیآء لا اله الّا انت القویّ الغالب القدیر

NSS.120-121

BH11624

Lawh-i-Jazb

1 He is the the All-Glorious!

1 هو الأبهی

2 O thou who art yearning! Raise thy cry from the depths of thy soul that it may pierce the heart of the Beloved, and weep with thy spirit's eyes that they may be illumined by the meeting with thy Love. Lament with thy burning heart that thou mayest behold the beauty of thy Friend, and be consumed with the fire of love that thou mayest, like unto a candle, be kindled by the comeliness of thy Beloved. Cast away the world of existence that thou mayest embrace the neck of thy Friend, and

2 ای مشتاق عشق ناله از سر جان بکن تا در دل جانان مؤثّر آید و گریه از چشم روح نما تا بلقای محبوب روشن شود از سوزش قلب بزار تا جمال یار بینی و از آتش عشق بسوز تا چون شمع از حسن نگار برافروزی دست از عالم هستی بردار تا بگردن دوست اندازی و دل از دل تا طرّهٔ دلدار کشی پا بر دایرهٔ وجود زن تا از نقطهٔ مقصود سر برآری و سر در صحرای فنا گذار تا

draw thy heart from heart that thou mayest grasp the tresses of thy Beloved. Set foot upon the circle of existence that thou mayest emerge from the point of thy purpose, and place thy head in the wilderness of nothingness that thou mayest enter the Egypt of reunion. Open thine ear that thou mayest hear the celestial call of the unseen realm, and purify thy spirit's essence that thou mayest become aware of the mysteries in the privacy of thy Friend. Spread thy spiritual wings that thou mayest soar in the heaven of eternity, and ascend on holy spirit that thou mayest arrive at the spiritual court. Take a step with all thy soul that thou mayest find thy way to the presence of the Ancient Beauty. Draw a line around the world of the seen and unseen that thou mayest circle round thy goal.

در مصر لقا وارد گردی گوش را باز کن تا سروش آواز غیب بشنوی لطیفهٔ روح را منزّه کن تا بر اسرار خلوت‌خانهٔ دوست آگاه شوی پر روحانی برگشا تا در عماء صمدی طائر گردی و بر روح قدسی متصاعد شو تا در بساط معنوی حاضر آئی قدمی از سر جان پیش گذار تا در پیشگاه قدم راه یابی قلمی بدور عالم غیب و شهود کش تا مشهود بدور مقصود گردی

3 I swear by the Spirit of eternity that if thou shouldst hear with the ear of understanding the melodies of the Dove from the ant of love, thou wouldst at once arise above the world of creation, and from the attraction of love thou wouldst sacrifice a hundred thousand thousand spiritual worlds of pure radiant light for the sake of thy Friend, and shed tears of blood from a hundred thousand eyes in thy longing for the beauty of thy Friend. Thou wouldst traverse limitless worlds through wilderness of destruction and thirst with the eye of thy being, that perchance thou mightest reach the valley of thy purpose, and spend countless ages waiting with thy soul, if haply thou mightest enter the intimate gathering of thy Beloved. Should thou become the spirit of eternity, thou wouldst hope to become but the dust at the blessed feet of thy Friend, and wert thou to become the sovereign of heaven, thou wouldst seek but a moment to serve thy Friend....

3 قسم بروح بقا که اگر رنّات ورقا را از نملهٔ سودا بسمع سداد بشنوی از سر عالم ایجاد بیکمرتبه برخیزی و از جذب وداد صد هزار هزار عالم روح ضیاء مجرّد ابهی را بیاد دوست فدا نمائی و بصدهزار چشم از اشتیاق جمال دوست اشک خونین فشانی عالمهای مسافت لاحدّ را در بیابان‌های هلاکت و ظمأ بچشم حشا طیّ نمائی که شاید بوادی مقصود رسی و دهرهای دوری لایعدّ را از انتظار بجان بگذرانی که آیا در محفل قرب جانان وارد شوی اگر روح بقا گردی رجا کنی که خاک پای مبارک دوست گردی وگر سلطان عما شوی طلب نمائی که یک آن بندگی دوست کنی ...

BYM.303x

BH02647

To: Aqa Mirza Habibullah et al.

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

1 هو الشّاهد الخبیر

2 O My Name! Upon thee be My glory! Thou hast made mention of his honor Mirza Habibu'llah, upon him be My glory, and hast sought mention of him from the Ocean of utterance of the Object of all worlds. We have indeed brought forth from the treasuries of My Most Exalted Pen, in his name, pearls of wisdom and utterance the like of which the eye of creation

2 یا اسمی علیک بهائی ذکر جناب میرزا حبیب‌الله علیه بهائی را نموده‌اید و از عمّان بیان مقصود عالمیان ذکرش را خواسته‌اید انّا اظهرنا باسمه من خزائن قلمی الأعلی لآلئ الحکمة و البیان الّتی ما

hath never beheld, and tongues are powerless to define and describe.

شهدت عين الابداع شبهها و عجزت الألسن عن تحديدها و توصيفها

3 We had previously made mention of him who ascended unto God with such remembrance as caused the fragrance of the loving-kindness of the All-Merciful to be diffused throughout all creation, and We mention him yet again as a token of Our grace. Blessed art thou, O Sign, for having established for thyself an exalted station in the vicinity of God. The glory proceeding from Us be upon thee and upon him who hath remembered thee and whom We remember through that which hath been sent down from My Most Exalted Pen, as a favor from God, the Lord of Lords.

3 و ذكرنا من قبل من صعد الى الله بذكر به تضوّع عرف عناية الرّحمن فى الامكان و نذكره فى هذا الحين مرّةً اخرى فضلاً من لدنّا طوبى لک يا آية بما اتّخذت لنفسک فى جوار الله مقاماً رفيعا البهآء من لدنّا عليک و على من ذكرک و نذكرک بما نزّل من قلمى الأعلى عنايةً من لدى الله ربّ الأرباب

4 The ocean of forgiveness surged when the Tongue spoke, and the pavilion of pardon was raised in the most exalted station. Previously there came a letter from him who was named with the letters Ta and Qaf. We made mention of him with such remembrance as illumined the horizons. O My Name! The loved ones have ever been and continue to be remembered. We have made mention of Habibu'llah, upon him be My glory, and continue to mention him at all times.

4 قد ماج بحر الغفران اذ تكلّم اللّسان و نصب سرادق العفو على اعلى المقام قد حضر من قبل كتاب من سمّى بالتآء و القاف ذكرناه بذكر انارت به الآفاق يا اسمى لازال اولياء مذكور بوده و هستند جناب حبيباللّه عليه بهائى را ذكر نموده و مينمائيم در ليالى و ايّام

5 Even as the rain of verses hath been sent down and clear proofs made manifest, yet still have the deniers sullied with the clay of idle fancies that station which is sanctified above the hearts and minds, and attributed weakness unto it. Say: Behold, behold the waves of My ocean of utterance before the faces of the world. Hearken, hearken unto My most sweet call amidst the nations. Among them is he who hath said that He hath stolen the verses of the Point and sent them down in His own name. Say: Woe unto thee, O thou idolatrous doubter! By the life of God! Were the Point present He would arise before the Face and set down that which hath been sent down from the heaven of the Will of God, the Lord of Lords.

5 بمثابهٔ امطار آيات نازل و بيّنات ظاهر معذلک معرضين بيان مقام مطهّر از افئده و ادراک را بطين اوهام آلوده‌اند و بعجز نسبت داده‌اند قل انظروا انظروا امواج بحر بيانى امام وجوه العالم اسمعوا اسمعوا ندائى الأحلى بين الأمم منهم من قال انّه سرق آيات النّقطة و انزلها باسمه قل ويل لک يا ايّها المشرک المرتاب لعمر الله لو كان النّقطة ليقوم امام الوجه و يحرّر ما نزّل من سمآء مشيّة الله ربّ الأرباب

6 O My Name! We have ever loved and continue to love the mention of the loved ones. That station which is the object of circumambulation of the books of the world - this they have attributed to weakness. Would that they were present to witness with their own eyes the effulgent rays of the Day-Star of divine utterance. They have clung to names and turned away from Him through Whose word the kingdom of names was created. In any case, they were and are unworthy of mention. We make mention of the loved ones.

6 يا اسمى لازال ذكر اوليا را دوست داشته و داريم مقامى كه مطاف كتب عالم است آن را بعجز نسبت داده‌اند ايكاش حاضر ميشدند و تجلّيات انوار نيّر بيان الهى را بچشم خود مشاهده مينمودند باسماء تمسّک نموده‌اند و از نفسى كه بكلمه‌اش ملكوت اسماء خلق شده اعراض كرده‌اند باری قابل ذكر نبوده و نيستند احبّا را ذكر مينمائيم

7 O Taqi! Upon thee be My glory! God willing, mayest thou be assisted to remember and praise and serve the Cause of God. O Habib! Upon thee be My glory! Mention of thee hath flowed from the Most Exalted Pen before and after. The glory

7 يا تقى عليک بهائى انشآءالله موفّق باشى بر ذكر و ثناء و خدمت امر الهى يا حبيب عليک بهائى ذكرت از قبل و بعد از قلم اعلى جارى البهآء

be upon thee and upon thy daughter who hath attained unto the remembrance of God, the Lord of the worlds.

علیک و علی بنتک الّتی فازت بذکر الله ربّ العالمین

INBA23:066, BLIB_Or15738.203'

BH02638

To: Aqa Siyyid Musa

1 In My Name, the One Who dominateth all names!

1 بسمی المهیمن علی الأسمآء

2 This is a Day wherein the Mother Book calleth out and summoneth all on earth unto God, the Lord of the worlds. And the Mother of the Bayan crieth out, saying: "O people of the Bayan! Ye have broken God's covenant and His testament, and have denied Him for Whose love the Primal Point sacrificed His life. To this testify the Books of God, the Almighty, the Powerful." And the Mother of the Tablets exclaimeth, saying: "O peoples of the earth! Read ye the Tablets of God - they will guide you to the Announcement that hath gladdened the sincere ones and caused every heedless and remote one to quake." And the Most Great Book proclaimeth among the nations: "The All-Bountiful hath come! He calleth aloud with the most exalted call. Blessed is he who hath heard, and woe betide every doubtful denier."

2 هذا یوم فیه ینادی امّ الکتاب و یدعو من علی الأرض الی الله ربّ العالمین و امّ البیان ینادی و یقول یا ملأ البیان قد نقضتم عهد الله و میثاقه و کفرتم بالّذی فی حبّه انفق النّقطة الأولی روحه یشهد بذلک کتب الله المقتدر القدیر و امّ الألواح یصیح و یقول یا ملأ الأرض اقرؤوا الواح الله انّها تهدیکم الی نبأ استبشر به المخلصون و اضطرب به کلّ غافل بعید و الکتاب الأعظم ینادی بین الأمم قد اتی الوهّاب انّه ینادی بأعلی النّدآء طوبی لمن سمع و ویل لکلّ منکر مریب

3 In the Persian tongue: Hearken unto the Call of the True One, exalted be His glory! He is the Source of all Books, their Revealer, and their Manifestation. No partner hath He, nor any likeness. We beseech God that He may make all aware and deprive none from the ocean of His verses.

3 بلسان پارسی بشنو ندای حقّ جلّ جلاله را مرجع کلّ کتب اوست و منزل کلّ او و مظهر کلّ او لیس له شریک و لا شبیه از حقّ میطلبیم کلّ را آگاه فرماید و از بحر آیاتش محروم ننماید

4 O Siyyid, formerly called Musa! Reflect upon the ocean of the true and most bountiful Grace. He hath removed the veils of glory and speaketh openly and clearly. He hath unlocked the gate of union and meeting with the most great key of grace. Blessed is he who hath entered therein, and joyous is he for whom the reward of this exalted and glorious station hath been ordained. From the Kingdom of utterance hath been sent down that which hath attracted the hearts of all contingent beings, and day after day shall be revealed that which is now concealed.

4 یا سیّد قبل موسی در بحر فیض فیّاض حقیقی تفکّر نما کشف سبحات جلال فرموده ظاهراً باهراً تکلّم مینماید و باب وصال و لقا را بمفتاح فضل اعظم گشوده هنیئاً لمن دخل و مریئاً لمن رقم له اجر هذا المقام العزیز الرّفیع و از ملکوت بیان نازل شده آنچه که افئدهٔ اهل امکان را جذب نموده و بعد یوماً فیوماً ظاهر شود آنچه که حال مستور است

5 Thy letter hath arrived and was presented by the servant who standeth before the Face. We have answered thee with this manifest Book. We have heard thy call and known what thou

5 قد حضر کتابک و عرضه العبد الحاضر لدی الوجه اجبناک بهذا الکتاب المبین انّا سمعنا ندائک و علمنا ما سئلته من بحر عطآء ربّک

didst ask from the ocean of thy Lord's bountiful grace. Rejoice that thy mention and thy letter have attained unto His presence, and that there hath been sent down for thee that whereby thy name shall endure throughout the duration of My glorious and wondrous Kingdom. Then give thanks to thy Lord for having sent down that which caused the ocean of forgiveness to surge, by His command, in this manifest time. God hath forgiven thee, thy father, and thy brother. His mercy hath preceded and encompassed those who are in the heavens and on earth.

الكريم افرح بما فاز ذكرک و كتابک بالحضور و انزل لک ما يبقى به اسمک بدوام ملكوتى العزيز البديع ثمّ اشكر ربّک بما انزل ما ماج به بحر الغفران امراً من لدنه فى هذا الحين المبين قد غفرک الله و اباک و اخاک قد سبقت رحمته و احاطت من فى السّموات و الأرضين

6 Say: My God, my God! Praise be to Thee for having heard my call and sent down for me that which cannot be equaled by whatsoever hath been created on earth. I beseech Thee by the standards of Thy guidance and the banners of Thy might to ordain for me that which shall make me steadfast, firm and upright in Thy love and Thy Cause, such that the words of the heedless and the utterances of the infidels shall not hold me back. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

6 قل الهى الهى لک الحمد بما سمعت ندائى و انزلت لى ما لا يعادله ما خلق فى الأرض اسئلک بأعلام هدايتک و رايات عزّک ان تقدّر لى ما يجعلنى ثابتاً راسخاً مستقيماً على حبّک و امرک بحيث لا تمنعنى كلمات الغافلين و اذكار الملحدين انّک انت المقتدر العليم الحكيم

INBA27:063

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To: Ismullah

1 He is God, exalted be His glory, the Most Great, the Most Glorious

1 هو الله تعالى شأنه العظمة و الكبريآء

2 O Name of God! The servant in attendance mentioned the requests of that honored one, and likewise the correspondence, and all were accepted. Specifically for Jinab-i-Mirza Ibrahim a Most Holy, Most Exalted Tablet was revealed, and likewise specifically for Jinab-i-Muhammad-Sadiq Milani, and likewise specifically for Jinab-i-Siyyid Nasru'llah of the Sadat-i-Khamsi, even though some time ago one was revealed specifically for him and Mirza 'Abdu'l-Majid which called out through divine grace. Nevertheless, two Most Holy, Most Exalted Tablets are now revealed - send them. And regarding Aqa 'Ali who is in the great city and has sought permission to attain the presence - permission was granted. Inform him and give him the glad tidings that he may turn towards the Most Holy Court. Regarding the matter of Ismu'llah Jamal, his letter should be shown to Jinab-i-Nazir for consideration, and whatever answer

2 يا اسم الله عبد حاضر مطالب آنجنابرا ذكر نمود و همچنين مراسلاترا و كلّ بقبول فائز مخصوص جناب ميرزا ابراهيم لوح امنع اقدس نازل و همچنين مخصوص جناب محمّد صادق ميلانى و همچنين مخصوص جناب سيّد نصرالله از سادات خمسه مع آنكه چندى قبل مخصوص او و ميرزا عبدالمجيد نازل شد آنچه بعنايت حقّ ندا مينمايد مع ذلک دو لوح امنع اقدس حال نازل ارسال داريد و آقا على كه در مدينهٔ كبير و اذن حضور خواسته اذن داده شد باو اخبار نمائيد و بشارت بدهيد كه بشطر اقدس توجّه نمايند در فقرهٔ اسم الله جمال بايد مكتوب او را بجناب ناظر نمود ملاحظه نمايد و جواب آنچه بگويد نزد اسم

he gives should be sent to Ismu'llah. We beseech God to bring about reconciliation so that not a word causing sadness may arise.

الله ارسال گردد از حقّ میطلبیم اصلاح فرماید تا حرفی سبب حزنست بمیان نیاید

3 O my God! Unite the hearts of Thy loved ones and Thy servants and Thy parties and Thy chosen ones and Thy faithful ones. Thou art He Who united hearts when Muhammad Thy Messenger came, and through them Thou didst conquer Thy cities and Thy realms and Thy lands with spears and swords. I beseech Thee, O my God, to unite the hearts of these that they may capture the hearts of Thy servants through Thy remembrance and Thy praise and Thy words from which the fragrance of life wafts throughout creation.

3 یا الهی الّف بین قلوب احبّائک و عبادک و احزابک و ارقّائک و اصفیائک و اولیائک انت الّذی الّفت بین القلوب اذ اتی محمّد رسولک و بهم فتحت مدائنک و ممالکک و دیارک بالأسنّة و الأسیاف اسئلک یا الهی بأن تؤلّف قلوب هؤلآء لیسخّروا افئدة عبادک بذکرک و ثنائک و کلماتک الّتی یتضوّع منها عرف الحیوان فی الامکان

4 O Lord! Renew them through Thy Most Exalted Word and illumine their hearts, O Thou Possessor of Names and Creator of heaven! Thou art He before Whose majesty's manifestation every mighty one was powerless and before Whose power every great one bowed down.

4 ای ربّ جدّدهم بکلمتک العلیا و نوّر قلوبهم یا مالک الأسمآء و فاطر السّمآء انّک انت الّذی عجز عند ظهور عظمتک کلّ قوی و خضع عند اقتدارک کلّ عظیم

5 O Lord! Thou seest Thy party among the heedless ones of Thy servants. Aid them through Thy bounty and Thy might and Thy power, then adorn them with the ornament of the Most Great Steadfastness. Verily Thou art the Lord of all beings. There is no God but Thee, the Lord of the Throne and earth.

5 ای ربّ تری حزبک بین الغافلین من عبادک ایّدهم بجودک و قوّتک و قدرتک ثم زیّنهم بطراز الاستقامة الکبری انّک انت مولی الوری لا اله الّا انت ربّ العرش و الثّری

6 O God, my God! Send Thy blessings upon the Hands of Thy Cause in these days, who have remembered Thee and aided Thee and arose to serve Thy Cause among the servants. There is no God but Thee, the Mighty, the All-Bestowing.

6 صلّ اللّهمّ یا الهی علی ایادی امرک فی هذه الأیّام الّذین ذکروک و نصروک و قاموا علی خدمة امرک بین العباد لا اله الّا انت العزیز الوهّاب

7 O Lord! Send Thy blessings upon the son of Nabil who was named Muhammad-Qabli-'Ali and aid him to remember Thee and serve Thee, then accept from him what he desired of visiting Thy countenance. O Lord! Enable him and Thy loved ones to do what Thou lovest and approvest, then write down for them from Thy Most Exalted Pen that which will benefit them in every world of Thy worlds and draw them nigh unto Thee at all times. There is no God but Thee, the Mighty, the All-Bountiful.

7 ای ربّ صلّ علی ابن النّبیل الّذی سمّی بمحمّد قبل علی و ایّده علی ذکرک و خدمتک ثمّ اقبل منه ما اراد من زیارة طلعتک ای ربّ وفّقه و اولیائک علی ما تحبّ و ترضی ثمّ اکتب لهم من قلمک الأعلی ما ینفعهم فی کلّ عالم من عوالمک و یقرّبهم الیک فی کلّ الأحیان لا اله الّا انت العزیز المنّان

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BH02616

1 He is God, exalted be His glory!

1 هو الله تعالى شأنه

2 Glorified art Thou, O Lord! O Thou Who causest the dawn to break and the winds to blow! I know not with what tongue to praise Thee, nor with what pen to write that which is incumbent upon me of the wondrous expressions of my gratitude to Thee. For Thou hast created me and sustained me, and established me before the gate of Thy mighty oneness, and admitted me into the paradise of Thy love, and fed me from the delicate fruits of Thy bounty and favor.

2 سبحانک اللّهمّ یا فالق الأصباح و مسخّر الأریاح لم ادر بأیّ لسان احمدک و بأیّ قلم اکتب ما وجب علیّ من بدایع شکرک لأنّک خلقتنی و رزقتنی و اقتنی لدی باب عزّ احدیّتک و ادخلتنی جنّة محبّتک و اطعمتنی من لطائف اثمار جودک و عنایتک

3 O my God! All existence is bewildered in counting Thy bestowals, and the entire world wandereth in the wilderness of powerlessness and abasement in enumerating Thy gifts and blessings. Whensoever I turn to the right, I hear the confession of those who are bewildered, and whensoever I turn to the left, I witness powerlessness and poverty, perplexity and abasement.

3 یا الهی کلّ الوجود متحیّر عن احصآء آلائک و کلّ العالم هائم فی فیافی العجز و الانکسار عن اعداد مواهبک و نعمائک کلّما اتوجّه الی الیمین اسمع اعتراف المتحیّرین و کلّما التفت الی الیسار اشاهد العجز و الافتقار و الحیرة و الانکسار

4 I beseech Thee, O my God, in this land which Thou hast sanctified in Thy Books, wherein Thou hast manifested Thy Prophets and Thy chosen ones, wherein the cry of the ardent lovers hath been raised, and the lamentation of the yearning ones, and the call of the mystics, and the wailing of the seekers - the land wherein Thou hast summoned the servants unto Thy direction and taught them that which would deliver them in all the worlds of Thy creation - to ordain for him who hath sought Thee and aimed at the Kaaba of Thy knowledge and entered the gardens of certitude and drunk from the Salsabil of recognition and been refreshed by the pure Tasnim of faith, that which is best for him in this world and the next, namely Thy good-pleasure with him and Thy care for him and the manifestation of Thy tender mercies in his behalf, O Lord of the Throne on high and of the earth below, and Master of the reins of all humanity!

4 اسئلک یا الهی فی هذه الأرض الّتی قدّستها فی کتبک و اظهرت فیها انبیائک و اولیائک و ارتفع فیها ندآء العاشقین و ضجیج المشتاقین و صریخ العارفین و عویل الطّالبین و فیها ناديت العباد الی شطرک و عرّفتهم ما ینجیهم فی کلّ عالم من عوالمک بأن تقدّر للّذی ارادک و قصد کعبة عرفانک و دخل ریاض الایقان و شرب من سلسبیل العرفان و تروّی بصافیّ تسنیم الایمان ما هو خیر له فی الآخرة و الأولی و هو رضائک عنه و عنایتک له و ظهور عواطفک فی حقّه یا ربّ العرش و الثّری و مالک ازمّة الوری

5 Then I beseech Thee by Thy Most Great Name, and Thy most perfect Remembrance, and Thy most straight Path, to make Thy loved ones steadfast in Thy Cause and enable them to walk in the paths of Thy good-pleasure. For Thou hast made steadfastness the greatest of deeds in Thy Book, and the servant, were his Lord not to assist him, would be weaker than a gnat before tempestuous winds. O my Lord and my Hope! I implore Thee with my inner and outer tongue to grant us success in that which Thou hast willed for us and commanded us in Thy Tablets. The essence of poverty hath clung to the hem of Thy power, O Thou Who rulest the kingdom of might and force

5 ثمّ اسئلک باسمک الأعظم و ذکرک الأتمّ و صراطک الأقوم ان تثبت احبّائک علی سبیلک و توفّقهم علی السّلوک فی مسالک رضائک لأنّک جعلت الاستقامة من اعظم الأعمال فی کتابک و العبد لو لم یؤیّده مولیه لأضعف من البعوضة فی مقابلة ارياح عاصفات فیا سیّدی و رجائی ارجوک بلسان سرّی و جهری ان توفّقنا علی ما اردت لنا و امرتنا به فی الواحک جوهر الافتقار متشبّث بأذیال اقتدارک یا مالک

and authority - wouldst Thou deny him a draft from the ocean of Thy generosity, O my Lord, the Mighty, the All-Forgiving?

ملکوت القدرة و القوّة و الاختیار هل تحرمه عن الاغتراف من محیط کرمک یا ربّی العزیز الغفّار

6 Nay, by Thy presence! How could this befit Thee? Rather, it is the servants who, through their heedlessness, wander in the wilderness of deprivation and prevent themselves from entering the City of Certitude and arriving at the springs of knowledge. O my God, the Generous, the Bestower! Hope lieth in none save Thee, and expectation is cut off from all except Thee. All bounty is in Thy hands, the kingdom of giving is at Thy right hand, and the empire of bestowal at Thy left. Thou givest to whom Thou willest what Thou willest. There is no God but Thee, the Gracious, the Bountiful, the Giving, the Generous....

6 لا وحضرتک کیف یلیق لک هذا بل العباد لعدم الاهتمام یهیمون فی مفاوز الحرمان و یمنعون انفسهم عنّ الدّخول فی مدینة الایقان و الورود علی موارد العرفان یا الهی الکریم المنّان لیس الامل الّا بک و انقطع الرّجآء الّا منک کلّ الفضل بیدک و ملکوت العطآء عن یمینک و جبروت السّخآء عن یسارک تعطی من تشآء ما تشآء لا اله الّا انت الفاضل الباذل المعطی الکریم...

JHT_S#095x

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BH02629

1 He is the Mighty, the Forgiving

1 هو العزیز الغافر

2 The breezes of pardon and forgiveness have ever wafted from the holy paradise of the All-Glorious, and shall forever continue to blow and flow from the dawning-places of mighty grace. What seeker has ever raised the hand of supplication and been left disappointed from the hem of His generosity? What true lover has ever kindled the fire of love and been denied access to the Tree of Union? The doves upon the branches of the divine Tree and the birds of celestial holiness have ever called out: "O beloved ones! The Traceless Beloved is manifest and visible as the radiant morn - open the eyes of both head and heart! O ye who are ill, the spiritual Physician has risen like the true Sun - turn not to yourselves!"

2 لم‌یزل ارياح عفو و غفران از رضوان قدس سبحان در هبوب و سریان و لایزال نسمات جود و رحمت از مشارق عزّ مکرمت در وزیدن و جریان کدام طالب دست رجا برداشت و از ذیل کرم مطلوب مأیوس گشت و کدام عاشق صادق نار حبّ برافروخت و از سدرهٔ [وصل] محروم بازگشت لم‌یزل و لایزال حمامات اغصان شجرهٔ ربّانی و طیورات قدس عرشی ندا کنند ای حبیبان محبوب بی‌نشان چون صبح منیر ظاهر و هویداست چشم سر و سرّ بگشائید و ای مریضان طبیب معنوی چون شمس حقیقی مشرق و طالع بخود نپردازید

3 Indeed, the robe of forgiveness befits those who repent, and the garment of bounty and favor becomes the sinners. Yet there has been and shall ever be a distinction between the sincere and others. The friends must demonstrate steadfastness and sanctification from all else, else all distinction would vanish.

3 بلی تائبین را خلعت غفران لایق و عاصین را قمیص جود و انعام درخور ولکن فرقی در مابین صادقین از دون آن بوده و خواهد بود دوستانرا ثبوت باید و تقدیس از ماسوی شاید والّا فرق از میان برخیزد

4 In brief, all existence, to the extent it possesses any fairness, bears witness that this servant has never had any purpose save the attainment of these loved ones to the holy retreats of the Lord of Lords. In all aspects, from the highest station of the Cause to the lowest rank of creation, there was agreement and

4 باری جمیع وجود که فی‌الجمله انصافی دارند شهادت میدهند که این عبد همیشه جز بلوغ این احباب بمکامن قدس ربّ الأرباب مقصودی نبوده و در جمیع جهات از منتهی مقام امر الی ادنی رتبهٔ خلق موافقت و مرافقت شد و در

fellowship. Through all these stages the purpose was that a few might be cleansed of limitations and veils of human nature and enter, pure, into the realms of detachment and abstraction, fixing their hearts on another nest and hastening to the eternal shore - that perchance a few might attain to holy spiritual delights.

جمیع این مراتب مقصود چنین بود که معدودی از حدود و حجب بشری پاک شوند و طاهر در دیار تفرید و تجرید وارد شوند بآشیان دیگر دل بندند و بشاطی باقی بشتابند که شاید معدودی بلذائذ قدس معنوی فائز شوند

5 And it has been clear that whatever people are commanded to do is for their own benefit, as is evident in that whoever failed to comply has descended even in outward rank, let alone in the stations of holy detachment. God the One is witness that this servant feels utmost shame before the companions [of the Bab], for your association was renowned among the people, who all longed and yearned [for such station], yet matters ended as you know.

5 و این معلوم بوده که آنچه ناس بآن مأمور میشوند مصالح خود ایشانست چنانچه مشهود است که هر نفسیکه تخلّف نموده در ظاهر ملکیّه هم از قدر و مقدار تنزّل نمود تا چه رسد در مقامات عزّ تجرید خدای واحد شاهد است که کمال خجلت این بنده از اصحاب [برده] زیرا که انتساب شما در میان قوم معروف بوده که جمیع حسرت داشتند و تمنّا مینمودند آخر چنین واقع شد که خود میدانی

6 I call God, His angels and His Messengers to witness that I have forgiven you for what your hands have wrought, and I beseech God to make firm your steps and open before your face that which will make you independent of all else and bring you to a station where you turn only to Him and are occupied with naught but Him. Verily He is the Generous, the Kind.

6 اشهد الله و ملائکته و رسله بأنّی عفوتک عمّا اکتسبت ایداک و اسئل الله بأن یثبّت قدمک و یفتح علی وجهک ما یغنیک عن غیره و یصلک الی مقام لا تتوجّه الّا الیه و لا تشتغل الّا به و انّه جواد کریم

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BH02651

1 O Sitarih! This day is the day of supreme joy. The ocean of reunion is surging and the heaven of manifestation is exalted. The heart was created for His knowledge, the eye for beholding His signs, the ear for hearkening to His call, the tongue for His mention and praise, the hand for grasping His Book, and the soul for turning toward His direction. In such case, no part or limb or member of yours should turn to other directions or become sorrowful for any worldly matters.

1 یا ستاره امروز روز فرح اکبر است بحر وصال موّاج و سماء ظهور مرتفع قلب از برای معرفت او خلق شده و بصر از برای مشاهدهٔ آثارش و سمع از برای اصغای ندایش و لسان از برای ذکر و ثنایش و دست از برای اخذ کتابش و دل از برای توجّه بشطرش. در اینصورت نزد شما جزئی و رکنی و عضوی نبوده که بجهت اخری توجّه نماید و یا از برای امری از امور واقعه محزون شود.

2 O My leaf! With your outward ear today thou canst not compare the call of "O My leaf! O My handmaiden!" with any joy in the world. I swear by the Tongue of Grandeur that speaks in this moment, all that exists of the means of delight, gladness, joy and exultation in the Most Exalted Paradise, the Supreme Heaven, and other paradises, is as nothing compared to a single letter that hath in this moment been sent down from the

2 یا ورقتی بسمع ظاهر الیوم بندای یا ورقتی یا امتی قائزی فرح عالم بفرح این کلمهٔ مبارکه مقابله ننماید قسم بلسان عظمت که در این حین ناطق آنچه الیوم در فردوس اعلی و جنّت علیا و جنان اخری از اسباب بهجت و نشاط و فرح و انبساط موجود است نزد حرفی از حروف که در این

heaven of Divine Will and the horizon of merciful grace in thy name. Verily thy Lord is the All-Patient, and He commandeth all to beautiful patience.

حین باسم تو از سماء مشیّت الهی و افق رحمت رحمانی نازل شده مفقود و معدوم انّ ربّک هوالصّبار و امرالکلّ بالصّبر الجمیل

3 Say: My God, my God! My sight seeketh Thy vision, my hearing the listening to Thy call, my heart turning toward Thee, and my soul sacrifice in Thy path. Make this handmaiden detached from all else save Thee, and occupy her with Thy mention, praise, love and nearness. Wert thou to become aware of what hath been ordained for thee from the Divine Word, thou wouldst attain unto such joy as would not be altered by the duration of the kingdoms of earth and heaven, nor prevented by the vexations of this dusty world.

3 قولی الهی الهی بصر منظرت را می طلبد و سمع اصغای ندایت را و قلب اقبال شطرت را و جان قربانی در راهت را این کنیزت را از دونت منقطع نما و بذکر و ثنا و محبّت و قربت مشغول فرما. اگر آگاه شوی برآنچه از کلمهٔ الهی ای برایت مقدّر شده هر آینه بفرحی فائز گردی که بوام ملک و ملکوت تغییر نیابد و کدورات عالم ترابی او را منع نکند

4 O My handmaiden! O My handmaiden! Rise above the ranks of grief and sadness and turn to the horizon of sanctification, detachment and transcendence. This is the station of the leaf who hath attained unto the blessed word "O My handmaiden." Sorrow is not permitted save in the tribulations that have befallen the Sun of Truth. Take hold of the hem of My grace, detached from all save God, the Lord of the Mighty Throne and this exalted station.

4 یا امتی یا امتی برتر خدام و از مقامات حزن و غم و هم بافق تقدیس و تنزیه و انقطاع توّجه کن اینست مقام ورقهٔ که بکلمه مبارکه یا امتی فائز گشته حزن جایز نه مگر در احزان واقعهٔ بر شمس حقیقت خذی ذیل عنایتی منقطعة عمّا سوای الله ربّ العرش العظیم و هذا المقام الرّفیع

5 We make mention at this time of My handmaiden who hath ascended and arrived in the vicinity of the mercy of her Noble Lord. We have remembered her with that which hath attracted the hearts of every discerning mystic. Upon her be My glory and the glory of My handmaidens and the countenance of the denizens of Paradise who circle round the Throne by night and day. And We make mention at this time of My other handmaiden who was named Khadijih in the presence of God, the Lord of the two noble sanctuaries.

5 و نذکر فیهذاالحین امتی الّتی معدت الی وردت فی جوار رحمة ربّها الکریم انّا ذکّر ناها بما انجذبت به افئدة کلّ عارف بصیر علیها بهائی و بهاء امائی و طلعات فردوس الّلائی طفن العرش فی اللّیالی و الایّام و نذکر فیهذاالحین امتی الاخری سمیت بخدیجه فی محضر الله ربّ الکرمتی الرفیع

KNJ.043, YQAZ.481x

BH11616

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

1 هو الله تعالی شأنه الحکمة و البیان

2 O Ibrahim, Friend of the All-Merciful! One sacrificial victim was brought to the altar, was offered up, and returned alive. But the Glorious One, through His Most Exalted Word, attracted the people of Baha and sent them to the altar of the Peerless Friend, whereupon all freely offered up the crown of life at the feet of the Beloved of all worlds. The Shi'ih faction has mentioned the sacrificial victim in numerous books with the utmost honor and glory, yet these sacrificial victims - some

2 یا ابراهیم خلیل الرّحمن یک ذبیح بقربانگاه برد فدا آمد و زنده برگشت ولکن حضرت جلیل بکلمهٔ علیا اهل بها را جذب نمود و بقربانگاه دوست یکتا فرستاد و کل افسر حیات را رایگان نثار قدوم محبوب عالمیان نمودند حزب شیعه ذکر ذبیح را در کتب عدیده بکمال عزّت و اعزاز ذکر نموده‌اند ولکن این ذبایح که بعضی بدست خود خود را

of whom offered themselves up by their own hands, while others attained the most great martyrdom at the hands of the oppressors - despite the appearance of these clear proofs and the manifestation of signs, this shameless faction paid no heed and committed that which caused all things to lament and the Supreme Pen to cry out. Such is the condition of the servants.

قربان نموده‌اند و برخی بایادی ظالمین بشهادت کبری فائز گشته‌اند با ظهور این بیّنات و بروز آیات این حزب بیحیا اعتنا ننموده‌اند و ارتکاب نمودند آنچه را که جمیع اشیاء نوحه نمود و قلم اعلی صیحه زد اینست شأن عباد

3 Say: O worthless ones of the earth! The winds of passion have established you in hell, yet you perceive it not. They counted the martyrdom of Husayn ibn 'Ali as a mighty proof of the manifestation of the Seal of the Prophets, yet they remain heedless and veiled from that which has come to pass in these days. Say: This is Husayn Who hath appeared after the Qa'im. Ponder upon that which was mentioned aforetime, that perchance ye may find the fragrance of utterance and choose for yourselves a path unto the All-Merciful.

3 بگو ای خاشاکهای ارض ارياح هوی شما را بسقر مقرّ داده و آگاه نیستید شهادت حسین بن علی را برهان عظیم بر ظهور خاتم انبیا میشمردند و آنچه در این ایّام واقع شد از او غافل و محجوبند قل هذا حسین قد ظهر بعد القائم فکّروا فیما ذکر من قبل لعلّ تجدون عرف البیان و تتّخذون الی الرّحمن لأنفسکم سبیلا

4 The matter of Return, which according to the words of Shaykh Ahmad-i-Ahsa'i - upon him be the Glory of God - is established and proven, was the Return of Husayn. All the Messengers and the Qa'im stand and dwell beneath His blessed standard, yet eyes and ears are prevented from seeing and hearing, and hearts from contemplation and attention. We beseech God that He may aid thee in service, that is, in teaching the Cause, in such wise that thou mayest be as an enkindled fire, igniting others, and as a brilliant light, illuminating others.

4 امر رجعت آنچه بقول شیخ احمد احسائی علیه بهآء الله ثابت و محقّق است رجعت حسینی بوده جمیع مرسلین و حضرت قائم در ظلّ علم مبارکش قائم و ساکن ولکن ابصار و آذان از مشاهده و اصغا و قلوب از تفکّر و توجّه ممنوع و محروم از حقّ میطلبیم ترا تأیید فرماید بر خدمت یعنی تبلیغ امر بشأنیکه بمثابهٔ نار مشتعل باشی و مشتعل نمائی و بمثابهٔ نور روشن باشی و روشن نمائی

5 Convey greetings from this Wronged One to the friends in that land, and give them the glad-tidings of the effulgences of the lights of inner meanings that have shone forth from the horizon of the Supreme Pen, that all may arise, detached from all else, occupied with His mention and praise, and may act in accordance with that which will exalt the Cause. The world and all that is therein shall soon perish, and that which shall endure is what hath been sent down unto them from the heaven of the will of their Lord, the Mighty, the Powerful.

5 دوستان آن ارض را از قبل مظلوم تکبیر برسان و بتجلّیات انوار معانی که از افق قلم اعلی اشراق نموده بشارت ده تا کل منقطعاً عن الکلّ بذکر و ثنا مشغول گردند و به ما یرتفع به الأمر عامل شوند عالم و آنچه در اوست عنقریب فانی و ما یبقی ما نزّل لهم من سمآء مشیّة ربّهم المقتدر القدیر

6 Glory be upon thee and upon them, and upon every steadfast one who hath arisen and said: "Praise be unto Thee, O Thou the Goal of the worlds, and glory be unto Thee, O Thou the Object of worship of all in the heavens and the earth!"

6 البهآء علیک و علیهم و علی کلّ ثابت قام و قال لک الحمد یا مقصود العالم و لک البهآء یا معبود من فی السّموات و الأرضین

NSS.140-141

BH11734

Shams

In the name of Our Lord, the Most Exalted, the Most High

Glorified art Thou, O Lord my God! This is a handmaiden from among Thy maidservants, and a soul from among Thy chosen ones, who hath drawn nigh unto Thee and put her whole trust in Thee, until she hath beheld the fire of Thy divine unity in the Lote-Tree of Thy eternity, and gazed upon the lights of the holiness of Thy lordship shining forth from the Tree of Thy being. The Ancient Sun hath shed its splendor upon her through that which the decree of old hath revealed unto her from out the mysteries of eternity. Thereby hath she desired to enter the meads of Thy nearness and the paradise of reunion with Thee, that Thou mayest efface from the tablet of her heart every trace of all save Thee, kindle within her breast the fire of Thy oneness, and cause the light of Thy self-subsistence to shine resplendent from the inmost essence of her being.

And when she drew near unto the Lote-Tree of Thy lordship, sought refuge beneath its leaves, clung fast unto its branches, sheltered herself in its shadow, and tasted of its fruits, she journeyed toward it and hastened unto it, until at length she attained unto its proximity. At that hour I beseech Thee, O my God, to consummate her journeys, to strengthen her foundations, to cheer her eyes, and to cause her spirit to ascend, that she may journey forth from herself unto Thyself, sever herself from her own desire unto Thy desire, from remoteness unto nearness, and from separation unto reunion with Thee. May she return unto Thee and attain through Thee.

Then, O my Best-Beloved, kindle within her soul the glowing embers of Thy love, and within her heart the burning flashes of Thy attraction. Cause her to descend from the heat of longing unto the river of Thy nearness, and to return from the blazing of Thy fire unto the treasury of Thy light. Yet none can attain unto this, O my God, save those women who were created from Thy very Self, manifested from Thy beauty, returned unto Thee, entered the chambers of Thy might, and came into the palaces of Thy glory. Verily, Thou art He Who giveth unto all things their due according to the measure appointed unto them.

According to the compass of my understanding thereof, I beseech Thee to make her wholly detached from aught save Thee. Then make known unto her Thine own Self, that she may be emptied of all besides Thee. For should the servant truly know

شمس

باسم ربنا العلی الاعلی

فسبحانک اللهم یا الهی هذه امة من امائک و طلقة من طلقاتک تقربت الیک و توکلت علیک حتی شهدت نار احدیتک فی سدرة ازلییک و رائت انوار قدس ربوبیتک من شجرة هویتک و تجلیت علیها شمس القدم فیما ظهر لها القضاء من اسرار القدم و بذلک ارادت ان ندخل فی ریاض قربک و رضوان وصالک لتمحو لوح قلبها عن الاشارة بغیرک و لیشتعل فی فوادها نار احدیتک و یتساطع من سرها نور صمدیتک فلما استقربت بسدرة ربانیتک و لاذت باوراقها و تمسکت باغصانها و استظلت فی جوارها و استلذت من اثمارها سافرت الیها و اجرت بها علیها حتی وصلت الی قربها حینئذ اسئلک یا الهی تمم اسفارها و استحکم ارکانها و قر عینها و صعد روحها لتسافر من نفسها الی نفسک و تنقطع من رضائها الی رضائک و عن بعدها الی قربک و عن فراقها الی لقائک ترجع الیک و تصل بک ثم احدث یا محبوبی فی سرها جذوات محبتک و فی قلبها قبسات جذبتک تنزل من حرارة الی شریعة قربک و ترجع من فوران نارک الی مخزن نورک و لکن ما قدرت ذلک یا الهی الا للواتی خُلقن من نفسک و ظهرن من جمالک و رجعن الیک و دخلن فی غرفات عزک و وردن فی قصورات مجدک اذ انک انت الذی تعطی کل شیء حقه عن مقداره و سع عرفانی بذلک اسئلک بان تجعلها منقطعا عن دونک ثم عرفها نفسک لتفرغ عما سواک لان العبد لو یعرفک ما یشغل عنک و لا یشتغل بغیرک و لا یتوجه بدونک و لو توقی کل من فی السموات و الارض و انک انت عن ذلک لیلهم خبیر و شهید حکیم و انک انت یا امة الله خذی هذا الکتاب بروحک ثم اعرضی تلک الامانة عن فوادک لعل تستنشقین رائحة المسک عن رداء الکبریاء و تسجدین طیت الهویه عن قمیص الوفا تخدمی الله ربک بعینسیک و تسجدیه بجهتیک و تخضعی له بخدیک اذ هو الحق ال اله الا هو و

Thee, he will not be busied with aught apart from Thee, nor occupy himself with any other than Thee, nor turn unto any beside Thee, though all that are in the heavens and on the earth be offered unto him. Thou, verily, art of all this well aware, and art Witness, the Wise.

And thou, O handmaiden of God! Take this Tablet with thy spirit, and cast this trust within thy heart, that haply thou mayest inhale the fragrance of musk from the robe of majesty, bow down before the folds of divine reality beneath the vesture of faithfulness, serve God, thy Lord, with thine eyes, prostrate thyself before Him with thy brow, and humble thyself in His presence with thy cheeks. He, verily, is the Truth. There is none other God but Him. We are all His servants, and all before Him do bow in adoration.

And the peace of Baha'u'llah, and yet again His peace, be upon thee.

انا کل عباد له و کل له ساجدون و السلام من البهاء بعد البهاء

NLAI_BH1.250

BH02670

To: Khadijih Baygum wife of the Bab

1 He is God, the King, the Exalted, the Holy, the All-Glorious

1 هو الله الملک المتعالی المقدّس السّبحان

2 This is a Book from the Tree of Justice to her whom God hath chosen and associated with His Own Self. Bear thou witness that there is none other God but Him, the Lord of all worlds, and that He hath no partner in the kingdom of the heavens and earth, and there is no God but Him, and He is the Mighty, the All-Wise. The Messengers have appeared from His presence and summoned all creation unto Him, and followed what their Lord revealed unto them, and glorified God in every condition, and were among the righteous.

2 انّ هذا کتاب من شجرة العدل الی الّتی اصطفاها الله و نسبها الی نفسه ان اشهدی انّه لا اله الّا هو ربّ العالمین و انّه لا له واحد فی ملکوت السّموات و الأرض و ما من اله الّا هو و انّه لعزیز حکیم و انّما الرّسل قد اظهروا من عنده و دعوا کلّ الخلق الیه و اتّبعوا ما اوحی الیهم ربّهم و سبّحوا الله فی کلّ شأن و کانوا من الصّالحین

3 The Primal Point is verily the Truth from thy Lord; let not the deeds of men veil thee. Give thanks unto God for having attained unto the Truth, and praise God in every condition, for this hath been ordained by God in a preserved Tablet. God is the Truth and all else is falsehood. Fear God at all times, worship Him with true worship, set right thy affairs, and guard thyself in every condition lest anything harm thee, and be thou of those who are protected.

3 و انّ نقطة الأولی لهو الحقّ من ربّک فلا یحجبنّک عمل النّاس فاشکری الله بما فزت من الحقّ و احمدی الله فی کلّ شأن انّ ذلک من امر الله فی لوح حفیظ و انّ الله لهو الحقّ و ما دونه لهو الباطل اتّقی الله فی کلّ حین و اعبدیه حقّ العبادة و اصلحی ما لک و علیک و احفظی نفسک فی کلّ شأن لئلّا یضرّک من شیء و کنت من المحرسین

4 Thus do We impart unto thee from the verses of the Book, and unto those women who have believed and trusted in God and followed the Light and were among the devout. Let nothing veil thee from thy Lord's command, nor let those who have disbelieved weaken thee - they are the companions of the fire and shall find no escape. God, the Lord of all, hath manifested His light through guidance and truth, and made clear His Cause to all.

4 كذلک نلقیک من آیات الکتاب و اللّواتی آمنّ و صدّقن الله و اتّبعن النّور و کنّ من القانتین الّا یحجبک عن امر ربّک من شیء و لا یضعفک الّذین کفروا انّهم اصحاب النّار و ما لهم من محیص و انّ الله ربّ الکلّ قد اظهر نوره بالهدی و الحقّ و یبیّن لکلّ امره

5 Among the people are those who have believed and turned toward Him, and those who have turned away and retreated. God hath assigned to each a measure in the Cause. He is the Strong, the Mighty.

5 و من النّاس من آمن و اقبل و منهم من اعرض و ادبر و لکلّ جعل الله قدراً من الأمر انّه قویّ عزیز

6 The knowledge of all that is in the heavens and earth escapeth Him not, and with Him is the Kingdom of the seen and unseen. And thy Lord is verily the All-Merciful, the All-Compassionate. His light encompasseth the heavens and earth, and there is nothing but is illumined by it. This is from the mention of God's mercy. None believe in God's signs save the God-fearing. Those who have patiently endured in God's Cause what they were made to suffer - these are they who have been guided to goodly speech, and those women who have endured patiently - these are they who have attained a noble victory and are among the joyous ones. Thy reward resteth with God, and God will grant thee relief when He willeth.

6 لا یعزب عنه علم شیء ممّا فی السّموات و الأرض و عنده ملکوت الغیب و الاشهاد و کان الله ربّک لهو الرّحمن الرّحیم وسع نوره السّموات و الأرض و ما من شیء الّا یضیء به ذلک من ذکر رحمة الله فلا یؤمن بآیات الله الّا المتّقین و من صبر فی الله علی ما اوذی فی الأمر اولئک الّذین هدوا الی الطّیّب من القول و اللّواتی صبرن اولئکنّ اللّائی فزن مفازة کریمة و کنّ من المفرحین فقد وقع اجرک علی الله و سوف یفرج الله عنک اذا شآء

7 Be thou patient in the Cause and ask God of His grace. He is the All-Informed, the All-Seeing.

7 اصبری فی الأمر و اسئلی الله من فضله انّه خبیر بصیر

INBA51:257, KB_620:250-251

BH02698

1 He is the Mighty, the Ever-Abiding, hidden within the mantle of the All-Glorious.

1 هو العزیز الباقی المستور فی سرد البهی

2 Say: Glorified art Thou, O my God! Have mercy upon the poor one who hath cut himself off from every direction until he hath attained unto the river of Thy riches; and upon the lowly one who hath fled from all beside Thee and entered the garden of Thy might. This despondent soul hath clung to the hem of the splendour of Thy sovereignty; this far-removed one hath alighted upon the shore of Thy nearness; this deprived one longeth for the cup of Thy loving care; this severed one

2 قل فسبحانك اللّهمّ یا الهی فارحم فقیر الّذی انقطع عن کلّ الجهات حتّی ورد الی شریعة غنائك وذلیلا الّذی هرب عن غیرك ودخل فی حدیقة عزّك وانّ هذا المأیوس الّذی تشبّث باذیال روآء سلطنتك ومبعود الّذی نزل فی شاطی قربك ومحروم الّذی یرید کأس عنایتك ومقطوع الّذی تمسّك بجبال وصلك ولقائك

hath laid fast hold on the mountains of Thy union and Thy presence.

3 Hast Thou not promised the detached the refuge of Thy safety and Thy protection? Hast Thou not covenanted to aid them with the wonders of Thy victory and Thy triumph, even as is written in the pages of Thy glory and the tablets of Thy invention? Then aid, O my God, this servant who hath soared on the two wings of detachment unto the heaven of the sanctity of Thy oneness, and hath ascended in the air of longing for Thee until he entered the pavilion of the nearness of Thy self-subsisting being.

3 اما وعدت المنقطعين الى جوار أَمنك وامانك واما عهدت بان تنصرهم ببدايع نصرك وانتصارك كما هو المكتوب فى صحايف عزّك والواح اختراعك اذًا فانصر يا الهى هذا العبد الّذى صعد بجناحين الانقطاع الى سمآء قدس فردانيّتك وعرج فى هوآء شوقك حتّى ورد فى سرادق قرب صمدانيّتك

4 Wilt Thou, O my God, withhold Thy servants from the cloud of Thy grace and Thy bounty? Wilt Thou, O my Beloved, deprive Thy loved ones of the gardens of Thy nearness and Thy generosity? Nay, by Thy might! Rather do I testify, with my heart and my tongue, in secret and in open, that the wonders of Thy bounty have ever appeared upon the horizon of Thy munificence, and that the suns of Thy favours have ever shone forth from the dawning-place of Thy beneficence.

4 اتمنع يا الهى عبادك عن سحاب فيضك وفضلك اتحرم يا محبوبى احبّائك عن رياض قربك وجودك لا فو عزّتك بل اشهد حينئذ بقلبى ولسانى وسرّى وجهارى بانّ بدايع فضلك لم تزل عن افق جودك ظاهرة ظاهرة وشموس افضالك لا تزال عن مشرق احسانك مشرقة مشرقة

5 Who is he that hath called upon Thee with his heart and Thou hast not answered him? Who is he that hath asked of Thee and Thou hast not bestowed upon him? Who hath entered the pools of Thy bounty and Thou hast not given him to drink? Who hath striven in Thy path and Thou hast not caused him to attain? Who hath purified himself for Thy sake and Thou hast not guided him? Who hath shown poverty at Thy threshold and Thou hast not enriched him?

5 من الّذى دعاك بقلبه وما استجبت له ومن الّذى طلب منك وما اعطيته ومن الّذى ورد فى حياض جودك وما اشربته و من الّذى جاهد فيك وما وصلته ومن الّذى استخلص نفسه لك وما هديته ومن الّذى استفقر بين يديك وما اغنيته

6 Glorified art Thou, glorified art Thou, O my God! None hath any claim upon Thee; nay, the proof is from Thee unto all the worlds. I confess, O my God, my poverty in mine own self, and Thy power over Thy creation; my helplessness within mine own being, and Thy compelling authority over Thy creatures.

6 فسبحانك سبحانك يا الهى لم يكن لاحد عليك من حجّة بل الحجّة من عندك على العالمين جميعا اذًا اقرّ يا الهى بافتقارى فى نفسى واقتدارك على خلقك و باضطرارى فى ذاتى واجتبارك على بريّتك

7 I beseech Thy Most Great Beauty in the pavilion of the All-Glorious, and Thy most exalted majesty at the Lote-Tree beyond which there is no passing, to grant unto us the fruits of the Tree of Thy guardianship, and to give us to drink of the wine of Thy loving-kindness. Then make us of those who walk in the paths of Thy good-pleasure; who lift not up their heads save that it be raised upon the spear in Thy way; and who desire not their breasts save that the arrows of Thy decree may pierce them for love of Thee.

7 واستشفع بجمالك الأعلى فى سرادق الابهى وبجلالك الاسنى عند سدرة المنتهى بان ترزقنا من اثمار شجرة ولايتك وتشربنا من خمر الطافك ثمّ اجعلنا من الّذين يمشون فى سُبُل رضائك وما يحفظون رؤوسهم الّا بان ترفع على القناة فى سبيلك وما يحبّون صدورهم الّا بان يرد عليها سهام قضائك فى محبّتك

8 In Thy hand is the dominion of all things, and Thou art powerful over all things.

8 اذ بيدك ملكوت كلّ شئ وانّك على كلّ شئ مقتدرا

BLIB_Or15696.114a

BH02721

1 He is the One Who has dominion over all names!

1 هوالمهیمن علی الاسمآء

2 O Haydar-'Ali! Upon thee be My glory! Thou art mentioned in such wise that in every leaf a mention of thee is found therein, having transcended seeking favor from that notorious seeker. All this is from the grace of God - blessed art thou and happy art thou! Thou hast drunk from the cup of humility and partaken from the chalice of submissiveness. Verily, He Who aids thee, praises thee, teaches thee and makes thee known is the All-Bountiful, the Generous.

2 یا حیدر قبل علی علیک بهآئی بشأنی مذکوری که در هر ورقی مالحظه می شود ذکری از تو در آن موجود در طلب عنایت از طماع مشهور گذشتهٴ کل ذلک من فضل الله هنیئا لک و مریئاً لک از کأس خضوع چشیدهٴ و از جام خشوع قسمت بردهٴ ان مویدک و حمدک و معلمک و معرفک هوالفضال الکریم

3 His honor, My namesake, upon him be My glory, dwells beneath the canopies of grandeur, is sustained by the Kawthar of reunion, is confirmed in circumambulating the House and successful in hearkening to the Call. He sent thy letter to the Wronged One. Regarding what thou didst mention - that if He observes from thee any negligence in service, or forgetfulness in remembrance, or error in deeds, He should turn to thee as thy representative and cling to the hem of generosity and cord of bounty - this Wronged One, as God's representative, makes mention and bears witness that thou hast attained to that which hath been revealed in the divine Books, Psalms and Scriptures concerning the mention of these days, which are the Lord of days of manifestation, from the Supreme Pen. Give thanks to the Goal of the world that thou art successful in this most great favor, and the Pen of God hath testified concerning thee and the Supreme Pen hath borne witness.

3 جناب اسمی علیه بهائی ظل قباب عظمت ساکن و از کوثر لقا مرزوق و بطواف بیت مؤید وباصغآء ندا موفق نامهٴ شما را نزد مظلوم فرستاد اینکه مذکور نمودی اگر از شما در خدمت اهمالی مشاهده نماید و یا در ذکر اغفالی و یا در اعمال خطائی بوکالت شما رجوع نماید و بذیل کرم و حبل جود متمسک گردد اینمظلوم بوکالت اسم الله ذکر مینماید و شهادت میدهد انجناب فائز شده بآنچه که در کتب و زبر و صحف الهی در ذکر این ایام که سیّد ایام ظهوراتست از قلم اعلی نازل گشته جمد کن مقصود عالم را باین فیض اعظم فائزی و یراعة الله در باره ات شهادت داده و قلم اعلی گواهی

4 We beseech God that in thy mentions He place the effective elixir of life and in thy soul the effect of the breezes of the dawn of manifestation, that the slumbering may become aware, the dead may come alive, and those who are remote and deprived may attain to the Kawthar of divine nearness. By God's life! Were My Word to be cast upon the earth, there would appear from it throng after throng and party after party who would testify to that which God hath testified before the faces of all else. Thus hath My Supreme Pen spoken on this night which hath been illumined by the lights of the countenance of thy Lord, the Compassionate, the Generous.

4 ازحق میطلبیم در اذکارت اثر موثر حیوان مدیعه گقارده و در نفست اثر نسائم فجر ظهور تا نائمین بآگاهی رسند و مردگان زنده شوند و بعیدان و محروما بکوثر قرب الهی زنند لعمر الله لو یلقی کلمتی علی ارض لیظهر منها فوجا فوجا و حوبا حزبا و یشهدون بما شهد الله امام وجوه ما سواه کذلک نطق قلمی الاعلی فی هدا اللیل الذی استضاء بانوار وجه ربّک المشفق الکریم

5 Thou didst mention His honor 'A, upon him be My glory. We have mentioned him in various Tablets and have ordained for him that which shall appear in truth. Convey My greetings unto him from this Station, and We counsel him to joy and gladness through My Most Glorious Name, and We bid him to beautiful patience and mighty concealment. Verily his Lord is the All-Patient, the All-Knowing, the All-Wise. The glory

5 ذکر جناب ع علیه بهائی را نمودی انا ذکرناه فی الواح شتی و قدرنا له ما یظهر بالحق تکبر علیه و لسلم علیه من هذا المقام و نوصیه بالفرح و الابتهاج باسمی البهاج و نامره بالصبر الجمیل و الستر الجلیل ان ربّه هو الصبّار العلیم الحکیم البهآء المشرق من افق سمآء رحمتی علیکم علی الذین ما خوفتهم سطوة

shining from the horizon of the heaven of My mercy be upon you and upon those whom the might of the tyrants of the earth and its pomp did not frighten, who turned and said: "Praise be to Thee, O Lord of the worlds, and glory be to Thee, O Glory of those in the heavens and earth!"

جبابرة الارض و فراعتها اقبلوا و قالوا لک الحمد یا مولی العالم و لک البهآء یا بهآء من فی السموات والارضین

INBA42:234

BH11920

1 O My Name! Upon thee be My glory and My loving-kindness!

1 یا اسمی علیک بهآئی و عنایتی

2 The letter of his honor Yusuf-'Ali which thou didst send hath attained unto the Most Holy and Exalted Presence, and at this moment one of My Branches who is named Badi'u'llah is present and is, according to His command, engaged in writing this reply before the face of the Lord of all beings. Glory be to God! Every day new events appear. I know, and thou knowest, and God knoweth, and the Branch knoweth and testifieth that the Wronged One hath desired for the people of God naught save that which will exalt them and draw them nigh unto Him. In most of the Tablets We have commanded all to manifest love, fellowship, affection and unity, and We beseech God not to deprive His people of goodly deeds and praiseworthy character.

2 نامهٔ جناب یوسف قبل علی را که ارسال نمودید بساحت امنع اقدس فائز و در انحین احد اغصانی الّذی سمّی ببدیع الله در حضور حاضر حسب الأمر بتحریر جواب امام وجه مالک رقاب مشغول سبحان الله هر یوم حوادث جدیده ظاهر انا اعلم و انت تعلم و الله یعلم و الغصن یعرف و یشهد بانّ المظلوم ما اراد لحزب الله الّا ما یرفعهم و یقرّبهم الیه در اکثری از الواح کلّ را بمحبّت و وداد و الفت و اتّحاد امر نمودیم و از حق میطلبیم حزبش را از اعمال طیّبه و اخلاق مرضیّه محروم نفرماید

3 O My Name! The divine counsels of the All-Merciful and the heavenly exhortations of the Lord are recorded and inscribed in every leaf, and the primary purpose hath been and is to extinguish the fire of hatred and animosity, and likewise to elevate and exalt their stations. Ask of God, and We beseech Him, to purify the hearts of His loved ones with the water of detachment and to illumine them with the light of trust and resignation. Verily He is the Strong, the Mighty, the Powerful.

3 یا اسمی نصایح مشفقانهٔ الهی و مواعظ حسنهٔ ربّانی در هر ورقی از اوراق مذکور و مرقوم و مقصود اصلی اخماد نار ضغینه و بغضا بوده و هست و همچنین ارتقاء و ارتفاع مقامات ایشان از حق بطلب و میطلبیم قلوب اولیای خود را از آب انقطاع مطهّر فرماید و بنور توکّل و تفویض منوّر دارد انّه هو القّوی الغالب القدیر

4 The fame of the loved ones in 'Ishqabad hath spread abroad and every discerning soul hath perceived therefrom the fragrance of the spirit and of divine favors. And should anyone spread reports contrary to what hath been spread abroad, this would surely cause abasement and humiliation. It is incumbent upon all to be united in the Cause of God and to drink the water of unity from the hands of divine bounty of the Lord of creation, and to concentrate their efforts on the exaltation of the Word of God. The world and its conditions are not worthy of mention. By the life of God! Whosoever holdeth fast unto

4 صیت اولیا در عشق آباد منتشر و هر ذی شمّی عَرف روح و ریحان از آن ادراک نمود و اگر مخالف انچه انتشار یافت نشر نماید البتّه سبب ذلّت و حقارت گردد بر کلّ لازم که در امر الهی متّحد شوند و کوثر اتّحاد را از ایادی عطآء مالک ایجاد بیاشامند و همّت را در اعلآء کلمة الله مصروف دارند دنیا و شئوناتش لایق ذکر نه لعمر الله هر نفسی بانچه از قلم اعلی ظاهر شد تمسّک نماید بمقام اعلی و رتبهٔ علیا فائز شود لازال

that which hath been revealed from the Supreme Pen shall attain unto the most exalted station and the most sublime rank. The call "Depart! Depart!" hath ever been raised. We hope that through this counsel all in the world may be freed from the bondage of self and passion.

منادی بالرّحیل الرّحیل ناطق امید انکه از این پند من فی العالم از بند نفس و هوی فارغ شود

5 O Yusuf-'Ali, upon thee be My glory! God willing, mayest thou be assisted in that which [is befitting for] these days, and do thou strive thy utmost to unite hearts. [He will assist those who arise to serve Him and unite the hearts of His servants....

5 یوسف علی علیک بهآئی انشآء الله مؤیّد شوید بانچه [...] این ایّام است و در تألیف قلوب جهد کامل مبذول دار [...] یؤیّد من قام علی خدمته و تألیف افئدة عباده البهآء [..

6 O My people in 'Ishq[abad] and upon those who have today cast aside what is with the people, holding fast to the mighty and impregnable cord of God.

6 .] یا حزبی فی عشق و علی الّذین نبذوا الیوم ما عند القوم متمسّکین بحبل الله المحکم المتین

BLIB_Or15738.206"

BH02814

To: Aqa Sulayman Khan, in Tabriz

1 In the Name of God, the Most Holy, the Most Great, the Most Glorious!

1 هو الأقدس الأعظم الأبهی

2 O Sulayman!

2 یا سلیمان

3 The days are approaching their end, and yet the peoples of the earth are sunk in grievous heedlessness, and lost in manifest error.

3 ایّام نزدیک بآخر است و اهل ارض در غفلت مبین و ضلالت آشکار مشاهده میشوند

4 The tongue of the Morn proclaims "The Truth hath come!", and the Day declares "I am the Day of God!", and all things proclaim "The Mother Book hath been sent down!" And yet how few are the ears that are privileged to hear the call, and how rare the hearts that are adorned with the love of God, the Lord of all names.

4 لسان صبح به قد اتی الحقّ ناطق و یوم به انا یوم الله ذاکر و اشیاء به قد نزّل امّ الکتاب قائل ولکن گوشیکه فائز شود بندا و قلبیکه مزیّن گردد بحبّ الله مالک الأسمآء قلیل بوده و هست

5 Morning and evening, the peoples of the earth, of diverse faiths, turn toward mosques and temples and churches and shrines for the remembrance of God, yet remain heedless of Him Who is remembered. At the very moment of remembrance, He Who is remembered standeth before their eyes, yet they see Him not and recognize Him not; they hear, yet comprehend not.

5 در صبح و شام اهل ارض از احزاب مختلفه بمساجد و معابد و هیاکل و کنائس لذکر الله توجّه مینمایند و از مذکور غافل در حین ذکر مذکور امام عیون قائم ولکن از او محتجب میبینند و نمیشناسند میشنوند و ادراک نمینمایند

6 All this heedlessness and error and ignorance that hath encompassed the world - its primary cause and reason have been and continue to be the divines of the earth, for they have devised vain imaginings and, through a hundred thousand strategems

6 جمیع این غفلت و ضلالت و نادانی که عالم را فراگرفته سبب و علّت اوّلیّهٔ آن علمای ارض بوده و هستند چه که اوهاماتی ترتیب دادهاند

و آنرا در اذهان جهّال ارض بصدهزار حیل و دسائس داخل نموده‌اند تا آن اوهام باقی از اشراقات انوار آفتاب یقین محرومند لذا خود و عباد بیچاره از فیض فیّاض ممنوع و از ما ینفعهم محروم

and deceits, have caused these imaginings to enter into the minds of the ignorant of the earth. So long as these vain imaginings persist, they remain deprived of the splendors of the sun of certitude. Thus have they themselves and their hapless followers been deprived of the outpourings of divine grace and of that which would profit them.

7 و امرای ارض اگر فی‌الحقیقه مطیع آن نفوس غافله بودند حقّ و آثارش در عالم یافت نمیشد مگر نزد نفوسیکه از شبهات و حجبات و اوهام عباد مقدّس بوده و هستند باسم حقّ معزّزند و در ذلّت حقّ باسباب مختلفه متمسّک و متشبّث کاش باین اکتفا مینمودند لا ونفسی الحقّ هر صاحب بصری آثار ظلم آن نفوس غافله را مشاهده مینماید طوبی لعالم عرف المعلوم

7 Were the rulers of the earth in truth obedient to these heedless souls, no trace of God and His tokens would be found in the world, save with those souls who are sanctified from the doubts and veils and vain imaginings of men. They are honored through the name of Truth, while clinging to diverse means in their abasement of Truth. Would that they had contented themselves with this! Nay, by My life! Every possessor of insight witnesseth the traces of the tyranny of these heedless souls. Blessed is the learned one who recognizeth Him Who is the Object of all knowledge.

8 عجب در اینکه مع این اعمال علمای این اراضی و اطراف را قبول ندارند و خود را ناجی و هادی و افقه و اتقی میشمرند تبّاً لهم و للّذین اتّبعوهم من دون حجّة و بیّنة و برهان و دلیل

8 Strange it is that, despite such deeds, the divines of these regions and territories do not accept one another, each counting himself to be the most accomplished and most pious. Destruction be upon them and upon those who follow them without clear proof, or evidence, or testimony, or reason!

9 یا سلیمان حمد کن محبوب امکان را که ترا تأیید فرمود بر عرفان این فضلیکه آسمان شبه آنرا ندیده و ارض نظیر آنرا حمل ننموده ان افرح و کن من الشّاکرین الحمد لله ربّ العالمین

9 O Sulayman, render thanks unto the Beloved of all creation, that He hath aided thee to recognize this bounty, the like of which heaven hath not witnessed, nor earth borne. Rejoice thou and be of those who are thankful. Praise be to God, the Lord of the worlds!

INBA41:289

ADJ.081x

BH02760

To: Aqa Rida, in Tihran

1 هو الله تعالی شأنه الحکمة و البیان

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

2 حمد حضرت قیّومی را و حضرت محبوبی را و حضرت مقصودیرا لایق و سزاست که لحاظ مبارکش باحبّایش متوجّه امید آنکه از کوثر بیان که از قلم قدرت جاری افئده و قلوب از اوهام مانعه پاک و پاکیزه شود و قابل تجلّیات انوار نیّر معرفت الهی گردد

2 Praise be befitting the Lord of Creation, the Beloved, and the Desired One, Whose blessed gaze is fixed upon His loved ones. It is hoped that through the Kawthar of utterance flowing from the Pen of Power, hearts and minds may be cleansed of obstructing veils and become receptive to the effulgent lights of the Day-Star of divine knowledge.

3 O Rida, upon thee be the Glory of God, the Lord of all beings! Hearken thou unto the voice of the Wronged One with such attention as shall never end nor be erased from the tablet of thine hearing. O Rida! Verily grace hath preceded, mercy hath preceded, and loving-kindness hath encompassed all. Would that My people knew! Would that My people understood! Would that My people were fair-minded!

3 یا رضا علیک بهآء الله مولی الوری ندای مظلوم را بشنو شنیدنیکه انتهی نپذیرد و از دفتر سامعه محو نگردد یا رضا انّ الفضل سبق و الرّحمة سبقت و العنایة احاطت یا لیت قومی یعلمون یا لیت قومی یعرفون یا لیت قومی ینصفون

4 O Rida! We beseech God to aid thee and grant thee success, that thou mayest attain unto that which no vicissitudes or conditions of all who dwell on earth can alter or change. This is the station of the Most Great Steadfastness which hath been sent down by the Pen of the Lord of all beings in this luminous dawn and divine dayspring. Hold thou fast unto it, detached from all the worlds.

4 یا رضا از حقّ میطلبیم ترا تأیید فرماید و توفیق بخشد تا دارا شوی آنچه را که حوادث و شئونات من فی الامکان آن را تغییر ندهد و تبدیل نیابد اینست مقام استقامت کبری که از قلم مولی الوری در این فجر نورانی و صبح ظهور الهی نازل گشته تمسّک به منقطعاً عن العالمین

5 As to what thou didst write regarding turning towards this direction, it hath been heard. If thou canst find some occupation in that city to engage in, this would be preferable and more fitting. But if thou dost intend to come, thou must turn with complete detachment and pure reliance, aiming for the most exalted station and supreme heights, and approaching the Dayspring of grace and Source of bounty in a befitting manner. In any case, We beseech God, exalted be His glory, to grant thee success and confirmation. The friends in that land should also strive to the extent possible to perhaps find a buyer for the house who might purchase it, that thou mayest be free to act according to thy desire. We beseech God, blessed and exalted be He, to aid them and aid thee in that which He loveth and is pleased with.

5 اینکه در بارهٔ توجّه باین شطر نوشتی باصغا فائز اگر در آن مدینه کسبی یافت شود که بآن مشغول باشی اولی و انسب است و اگر هم ارادهٔ توجّه نمائی باید بانقطاع کامل و توکّل محض اقبال نمائی و قصد مقام اعلی و ذروهٔ علیا کنی و بما ینبغی قصد مشرق فضل و مطلع عطا نمائی در هر حال از حقّ جلّ جلاله از برایت توفیق و تأیید میطلبیم اولیای آن ارض هم باید بقدر مقدور سعی نمایند شاید از برای بیت طالبی یافت شود و اخذ نماید تا فارغ شوی و باراده عمل نمائی نسئل الله تبارک و تعالی ان یؤیّدهم و یؤیّدک علی ما یحبّ و یرضی

6 Convey greetings to each of thy relatives and give them the glad tidings of the effulgent lights of the Day-Star of grace. It is hoped that under the shade of the Blessed Tree they may attain true maturity and spiritual coming of age. Verily He is the One Who hath power over whatsoever He willeth through His word "Be" and it is. Glory be upon you and upon those who have quaffed the sealed wine from the hands of His bounty, the Self-Subsisting, the Self-Sustaining.

6 منتسبین هر یکرا تکبیر برسان و بتجلّیات انوار نیّر فضل بشارت ده امید آنکه در ظلّ سدرهٔ مبارکه بمقام رشد حقیقی فائز گردند و ببلوغ معنوی رسند انّه هو المقتدر علی ما یشآء بقوله کن فیکون البهآء علیکم و علی من شرب رحیقه المختوم من ایادی عطائه المهیمن القیّوم

INBA15:370, INBA26:373

BH02731

To: Jamal Burujirdi

1 In My Name, the One Who standeth and speaketh at the heart of the world!

1 جناب اسم الله جمال علیه بهآء الله الأبهی بسمی القائم النّاطق فی قطب العالم

2 Praise be to God Who hath manifested the Most Great Name, to the despair of the peoples who denied the Proof of God and His evidence, who disputed His verses, who disbelieved in His favor, who pronounced sentence of death against Him, and who cast aside His Book which He made an enduring testimony from Him to all who are in the heavens and on earth.

2 الحمد لله الّذی اظهر الاسم الأعظم رغماً للأمم الّذین انکروا حجّة الله و برهانه و جادلوا بآیاته و کفروا بنعمته و افتوا علی سفک دمه و نبذوا کتابه الّذی جعله حجّة باقیة من عنده علی من فی السّموات و الأرضین

3 O My Name! I bear witness to that which the Tongue of My grandeur hath testified in the kingdom of My utterance, that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. O My Name! We love to behold thee possessed of the disposition of thy Lord, that thou mayest not be saddened by the deeds of the oppressors who have cast behind them the Covenant of God and His testament and who have disbelieved in the Day of Judgment. O My Name! By the life of God, wolves have surrounded Me from every direction. They have wrought that which hath caused the Most Exalted Pen to lament, and the Tablet of God wherein were inscribed the mysteries of the first and the last.

3 یا اسمی اشهد بما شهد به لسان عظمتی فی ملکوت بیانی انّه لا اله الّا هو الفرد الواحد العلیم الخبیر یا اسمی انّا نحبّ ان نریک علی سجیّة مولیک بحیث لا تحزنک قباع الظّالمین الّذین نبذوا میثاق الله و عهده و کفروا بیوم الدّین یا اسمی لعمر الله قد احاطتنی الذّئاب من کلّ الجهات عملوا ما ناح به القلم الأعلی و لوح الله الّذی فیه رقم اسرار الأوّلین و الآخرین

4 O thou who circlest round My throne and art present before My face! Dost thou weep for the Self of God Who standeth firm in the Cause, or shall I weep with Mine own eyes for It? By the life of God, all things have wept by reason of what hath befallen the Wronged One at the hands of those who denied after We created them for pure truth and made known unto them the straight and manifest path of God.

4 یا ایّها الطّائف حول عرشی و الحاضر امام وجهی هل تبکی لنفس الله القائمة علی الأمر ام ابکی بعینی لها لعمر الله قد بکت الأشیآء کلّها بما ورد علی المظلوم من الّذین کذّبوا بعدما خلقناهم للصّدق الخالص و عرّفناهم سبیل الله الواضح المستقیم

5 Should anyone ask thee concerning the Glory, say: Verily, He is under the claws of hatred. Alas, alas, for that which hath befallen Me from every oppressor, from every sinner, from every liar, from every heedless one, from every denouncer, from every vain imaginer, and from every deceitful traitor. Should anyone ask thee concerning the Divine Lote-Tree, say: Verily, It is beneath the swords of the people. Alas, alas, for that which hath befallen the Wronged One from the hosts of the wicked ones.

5 لو یسئلک احد عن البهآء قل انّه تحت براثن البغضآء آه آه عمّا ورد علیّ من کلّ ظالم و من کلّ فاجر و من کلّ کاذب و من کلّ غافل و من کلّ معرض و من کلّ متوهّم و من کلّ مغلّ مکّار ان یسئلک احد عن السّدرة قل انّها تحت اسیاف البریّة فآه آه عمّا ورد علی المظلوم من جنود الأشرار

6 Some among the people have been seized by the smoke of idle fancies. Because of this hath the eye of My inner being wept and the sighing of My heart been raised. We beseech God,

6 قد اخذ بعض الأنام دخان الأوهام بذلک ناح عین سرّی و ارتفع حنین قلبی نسئل الله تبارک و

blessed and exalted be He, to purify His servants from the defilement of idle fancies and the dust of vain imaginings. Verily, He hath power over all things.

تعالى ان يطهّر عباده من رجس الظّنون و غبرة الأوهام انّه على كلّشيء قدير

7 Illumine My loved ones with the lights of My utterance, remind them of My verses, and give them the glad-tidings of that which hath been sent down from the heaven of My wondrous utterance and the clouds of My mercy which have preceded all who are in the heavens and on earth.

7 نوّر احبّائى بأنوار بيانى و ذكّرهم بآياتى و بشّرهم بما نزّل من سمآء بيانى البديع و سحاب رحمتى الّتى سبقت من فى السّموات و الأرضين

8 The resplendent light from the horizon of the heaven of My grace and the glory shining forth from the kingdom of My utterance be upon thee and upon those who love thee and hearken unto thy word concerning this momentous News. Praise be unto Him, for He is the Beloved of the hearts of them that know and the Purpose of them that have recognized His oneness.

8 النّور السّاطع من افق سمآء فضلى و البهآء المشرق من ملكوت بيانى عليک و على من يحبّک و يسمع قولک فى هذا النّبأ العظيم الحمد له اذ هو محبوب افئدة العارفين و مقصود الموحّدين

AQA7#362 p.052

BH02767

To: Mulla Sadiq Khurasani



PYK

1 He is the Most Exalted, the Most High

1 هو العلىّ الأعلى

2 This is a wondrous remembrance from the servant unto all who are in the heavens and the earth, that all may enter the pavilions of mighty glory. Those who have entered the sanctuary of the Spirit and believed in what was sent down from God - these are the companions of guidance. Upon them be the blessings and mercy of God. God will assist them with the hosts of the unseen and raise them to a lofty, holy station. He will send down upon them the angels of the Spirit who will give them glad tidings of the meeting with God and provide them with fruits of Paradise upon sublime and exalted cushions.

2 ذكر بديع من العبد على كلّ من فى السّموات و الأرض ليدخلنّ الكلّ فى قباب عزّ منيعا الّذين هم دخلوا فى سرادق الرّوح و آمنوا بما نزل من عند الله اولئک اصحاب الهدى و عليهم صلوات من الله و رحمة منه و سينصرهم الله بجنود الغيب و يرفعهم الى مقام قدس عليّا و سينزل عليهم ملائكة الرّوح و يبشّرنّهم بلقآء الله و يرزقنّهم من ثمرات الفردوس فى رفرف عزّ رفيعا

3 Say: These are verses of the Spirit which We cast upon you that through them may be quickened the hearts of those who have detached themselves unto God, and that they may be made pure and luminous by the lights of this Dawn. All shall arise from the graves of heedlessness and hasten with their hearts to the shore of the Spirit, and soar with the wings of knowledge

3 قل هذا من آيات الرّوح نلقى عليكم لتحيى بها افئدة الّذينهم انقطعوا الى الله و تجعلهم من انوار هذا الفجر طاهراً و منيرا ليقيمنّ الكلّ عن مقابر الغفلة و يسرعنّ الى شاطئ الرّوح بقلوبهم و يطيرنّ بجناحين العرفان فى هوآء نور لطيفا و

in the atmosphere of subtle light, reaching a station where no blame of any blamer nor hindrance of any hinderer shall touch them. They shall hasten to good deeds and arise to the Cause though all who are on earth should oppose them.

يبلغهم الى مقام لن يأخذهم لومة لائم و لا منع مانع و يسرعنّ الى الخيرات و يقومنّ على الأمر ولو يعترض عليهم كلّ من فى الأرض جميعا

4 Say: Those who have ascended unto God with their wealth and their souls - these are they whom God has made lights of the earth. From their light He created the denizens of the worlds and raised them to heights that were magnificent in the Mother Book. God shall soon manifest them upon clouds of light, and the angels of the Cause shall meet them, in their hands swords of power with which they shall slay the ungodly with swords of conquest - this is decreed as inevitable with God.

4 قل انّ الّذينهم صعدوا الى الله بأموالهم و انفسهم اولئک هم الّذين جعلهم الله من انوار الأرض و خلق من نورهم ملأ العالين و ارفعهم الى معارج كان فى امّ الكتاب عظيما و سوف يظهرهم الله على غمام النّور و تتلقّيهم ملائكة الأمر و على ايديهنّ سيوف القدرة و يقتلنّ المشركين بأسياف القهر و كان ذلک على الله حتماً مقضيّا

5 O Letter Sad! Hear the call of Him Who calls thee from the throne of eternity and remembers thee on this night in a noble and glorious station, that thou mayest remind the servants of the paradise of oneness and give them glad tidings of the days of God, and provide them with fruits which God has ordained for them in a preserved Book of nearness, lest hardships turn them away from the paths of their Lord and distance them from the path which God created behind the holy worlds and made as a bearer of glad tidings and warning to all beings.

5 ان يا حرف الصّاد اسمع ندآء من يناديک من عرش البقآء و يذكرک فى هذا اللّيل فى مقام عزّ كريما لتذكّرنّ العباد برضوان الأحديّة و تبشّرهم بأيّام الله و ترزقهم من اثمار الّتى قدّر الله لهم فى كتاب قرب حفيظا لئلّا يصدّهم البأسآء عن سبل ربّهم و يبعدهم عن صراط الّذى خلقه الله خلف عوالم القدس و جعله على العالمين مبشّراً و نذيرا

6 Then mention from Us Our names who were in thy land, and glorify their faces from Us, and likewise those who remember God in their hearts and are today among the radiant lights of the Sun in the Dawning-place of eternity. And thou, preserve these words, then recite them with the tongue of pure nature that the sincere ones may be turned to the beauty of a beautiful countenance.

6 ثمّ اذكر من لدنّا اسمائنا الّذين كانوا على ارضک و كبّر على وجوههم من عندنا و كذلک على الّذينهم يذكرون الله بقلوبهم و كانوا اليوم من انوار الشّمس فى مشرق البقآء بالحقّ مضيئا و انّک انت فاحفظ هذه الكلمات ثمّ اقرءها بلسان الفطرة لتقلّب المخلصين الى جمال وجه جميلا ١٥٢

PYK.005

BH02756

To: Jinab Farn

1 These are the verses of holiness, sent down from a heaven of exalted might. They inspire the contingent worlds with that which will suffice them above all things – this, by the grace of Him Whose bounty hath encompassed all the worlds.

1 تلك آيات القدس نزلت عن سمآء عزّ عليّا ويلهم الممكنات ما يغنيهم عن كلّ شئ وهذا من فضل الّذى احاط العالمين جميعا

2 O Faraj! Seek thou relief through the relief of thy Lord. Verily, He shall suffice thee against all who are in the heavens

and on the earth, and shall bring thee unto the shore of My impregnable Name. Be thou the "Faraj" of thy Lord among the servants, and a sign of His remembrance within the kingdoms of the Cause and of creation, that thou mayest become the standard of guidance upon the Sinai of holiness, and the banners of glory upon the hilltops of My wondrous Name.

2 ان يا فرج فاستفرج بفرج ربّك وانّه يكفيك عن كلّ من فى السّموات والأرض ويبلّغك الى شاطى اسمى منيعا كن فرج ربّك بين العباد وآية ذكره فى ملكوت الامر والخلق لتكون عَلَم الهداية على طور القدس ورايات العزّ على اتلال اسمى بديعا

3 Lay hold on the Book of God with firmness; then emerge from the veils of vain imaginings; then shatter the idols of these days by the sovereignty of thy Lord, the Mighty, the All-Bountiful – haply thereby the hearts of those who have ascended unto the loftiest heights of shining sanctity may find rest. Ascend thou unto a station where neither heaven nor earth shall divert thee from the remembrance of thy Lord, and be thou steadfast in love.

3 خذ كتاب الله بقوّة ثمّ اخرج عن حجبات الوهم ثمّ كسّر اصنام الأيّام بسلطان ربّك العزيز المنّان لعلّ تستقرّ بذلك افئدة الّذين هو استعرجوا الى معارج قدس بهيّا فاصعد الى مقام الّذى لن يلهيك السّموات والارض عن ذكر ربّك وتكون على الحبّ مستقيمًا

4 And when thou desirest to move from that land, move through the attraction wherewith all atoms are stirred, and turn toward God, thy Lord, in this station wherein the suns of radiant glory have shone forth.

4 واذا اردت ان تحرّك عن تلك الارض حرّك بجذب الّذى به يحرّك كلّ الذّرّات ويتوجّه الى شطر الله ربّك فى هذا المقام الّذى فيه استضآء شموس عزّ لميعا

5 Say: In this Day none can enter this Ridvan, beheld at the right hand of the Throne, save he who purifieth his heart through the remembrance of his Lord and washeth himself with the waters of holiness, that he may cleanse it from the mention of all who are in the heavens and on the earth, and attain unto the Egypt of detachment – the praiseworthy station of nearness.

5 قل اليوم لن يقدر احد ان يدخل هذا الرّضوان الّذى كان عن يمين العرش مشهودا الّا بان يطهّر فؤاده بذكر ربّه ويتوضّأ بمآء القدس ليقدّسه عن ذكر من فى السّموات والارض ويبلّغه الى مصر الانقطاع مقام قرب محمودا

6 Then let him arise and say – when he standeth facing the quarter of the Spirit, in a beloved seat of sanctity:

6 ثمّ يقوم ويقول حين الّذى يكون مستقبلاً الى شطر الرّوح مقعد قدس محبوبا

7 O Lord! I have fled from mine own self and from all that hindereth me from entering into Thy good-pleasure, and have entered the pavilion of Thy loving-kindness. Preserve me then, O my God, from Satan and his guile, from the Evil One and his delusions; and purify my face for Thy Face, toward which the faces of the near ones have been turned upon uplifted seats of holiness.

7 اى ربّ فررت عن نفسى وعن كلّ ما يمنعنى عن الدّخول فى رضائك ودخلت فى سرادق الطافك اذًا يا الهى احفظنى عن الشّيطان ومكره ومن الابليس وتلبيسه ثمّ خلّص وجهى لوجهك الّذى اليه توجّهت وجوه المقرّبين على مقاعد قدس مرفوعا

8 Thus hath thy Lord commanded thee, that thou mayest convey it unto the servants, that souls may be severed from the vain fancies they possess, and may abide in the neighbourhood of their Lord, the All-Merciful, in this dwelling which God hath sanctified from the touch of the idolaters.

8 كذلك امرك ربّك لتبلّغ العباد به لعلّ ينقطعنّ النّفوس عمّا عندهم من الأوهام ويسكن فى جوار ربّهم الرّحمن على هذا المقرّ الّذى جعله الله عن مسّ المشركين منزوها

9 Arise in the Cause of God, thy Lord, and call aloud among the servants, and fear none. Put thy trust in Him, for He shall guard thee against every rejected and rebellious idolater.

9 قم بامر الله ربّك ثمّ ناد بين العباد ولا تخف من احد فتوكّل عليه فانّه يحرسك على كلّ مشرك مردودا

BLIB_Or15696.118a

BH02757

1 In the Name of God, the Most High, the Most Exalted!

1 بسم الله العلىّ الأعلى

2 These are the verses of the Manifest Book, sent down in truth from the heaven of God, the Most High, the Great. Verily this is a revelation whereof every person of innate knowledge beareth witness that it hath been sent down from One Who is mighty and wise. They that have disbelieved - these shall not find therein the fragrances of the All-Merciful. Nay, they are in manifest error, even as those before them found not, on the day when the Manifestation of Mine own Self, the Most High, the All-Wise, appeared among them. They said: "This hath not been sent down from innate knowledge," after that innate knowledge was itself created therefrom. Thus do We recount unto you that which hath been ordained, and thy Lord best knoweth the idolaters.

2 تلک آيات الكتاب المبين نزّلت بالحقّ من جبروت الله العلىّ العظيم و انّها لتنزيل يشهد كلّ ذى فطرة بأنّها نزّلت من لدن مقتدر قدير انّ الّذين هم كفروا اولئک لا يجدون منها عرف الرّحمن الا انّهم فى ضلال مبين كما ما وجدوا الّذين كانوا من قبل فى يوم اتى فيه مظهر نفسى العلىّ الحكيم قالوا انّها ما نزّلت من الفطرة بعد الّذى خلقت الفطرة منها كذلک نلقى عليكم ممّا قضى و انّ ربّک اعلم بالمشركين

3 Say: O people! Fear ye God, and utter not that which causeth the dwellers of the realms of eternity to lament and the pillars of the mighty Throne to tremble. Every person of innate knowledge hath been created by His command, if ye be of them that know. And every person of insight recognized the truth before its manifestation - how much more after its manifestation through a perspicuous Book! And no one possessed of a heart would exchange a single letter of God's words for all the treasures of the heavens and earth.

3 قل يا قوم خافوا عن الله و لا تقولوا ما ينوح به سكّان ممالک البقآء و تضطرب اركان عرش عظيم كلّ ذى فطرة قد خلق بأمره ان انتم من العالمين و كلّ ذى بصر عرف الحقّ قبل ظهوره فكيف بعد ظهوره بكتاب مبين و كلّ ذى فؤاد لن يبدل حرفاً من كلمات الله بخزائن السّموات و الأرضين

4 Say: O people! Fear ye God and take not any partner unto Him. Verily He was ever One in His Essence. He hath created all contingent things through the Word whereon He shed the light of His name, the Creator. Blessed be God, the best of creators! Say: All are His servants and make mention of Him by night and by day, yet most of them are behind a mighty veil.

4 قل يا قوم اتّقوا الله و لا تتّخذوا له شريكاً انّه كان واحداً فى ذاته قد خلق الممكنات من كلمة الّتى تجلّى عليها باسمه الخالق فتبارک الله احسن الخالقين قل كلّ عباد له و يذكرون فى اللّيالى و الأيّام ولكن اكثرهم فى حجاب عظيم

5 God hath accepted the deeds of them that have turned unto Him, for He is the Forgiving, the Bountiful. As to them that have turned away - their deeds shall not be accepted, even

5 و قد قبل الله عمل الّذين هم اقبلوا اليه و انّه لهو الغفور الكريم و الّذين اعرضوا لن يقبل اعمالهم ولو يسجدونه بدوام الملک و الملكوت و انّ هذا

should they worship Him throughout the duration of the kingdom of earth and heaven. This is a certain truth. Had God accepted the deeds of those who in times past were among the people of the Torah and the Gospel, He would surely accept the deeds of these people. Thus hath the matter been decreed by One Who is knowing and wise.

لحقّ يقين ولو قبل الله اعمال الّذين هم كانوا من قبل من ملأ التّوراة و الانجيل ليقبل عمل هؤلآء كذلک قضى الأمر من لدن عليم حكيم

6 Leave the people to their vain imaginings, then take thou for thyself a path unto God. They that have turned away from this Countenance - these are deprived of God's grace and mercy, and are recorded as being among the people of error by the Pen of Glory in the Tablet. Shun them, and turn with thy whole being unto Him at Whose bidding the Sun of Justice hath shone forth from the horizon of this heaven which hath been raised up in God's name. Thus have We cast upon thee the word of truth and ordained for thee the way of guidance, that thou mayest give thanks unto thy Lord, Who is indeed aware of His servants.

6 دع النّاس بأهوائهم ثمّ اتّخذ لنفسک الى الله سبيلا انّ الّذين هم اعرضوا عن هذا الوجه اولئک منعوا من فضل الله و رحمته و كانوا من اهل الضّلال من قلم الجلال فى اللّوح مذكورا تجنّب منهم و توجّه بكلّک الى الّذى بأمره اشرقت شمس القضآء عن افق هذا السّمآء الّذى كان باسم الله مرفوعا كذلک القيناک قول الحقّ و شرعنا لک شريعة الهداية لتشكر ربّک و انّه بعباده خبيرا

7 And glory be upon the people of glory and upon those who have taken God as their Guardian.

7 و البهآء على اهل البهآء و على الّذينهم اتّخذوا الله لأنفسهم وكيلا

INBA27:085

BH02918

Lawh-i-Mazindaran

1 O My Name! O thou who gazest upon the Sun of My Manifestation! We made no mention in the Tablet of the people of M and A, therefore We make mention of them at this time, that it may be a treasure and honor for them with God, the Protector, the Self-Subsisting. Verily We have found from that land the fragrance of the All-Merciful. Blessed is he who hath rent asunder the veils and turned unto God, the Lord of the worlds. We have made mention of him who was named 'Ali in that place, and after him certain numbered souls, and after them servants who turned and said "We believe in God, the Lord of the worlds."

1 يا اسمى يا ايها النّاظر الى شمس ظهورى اهل ميم و الف را در لوح ذكر ننموديم لذا در اينمقام ذكر مينمائيم ليكون ذخرا و شرفا لهم عندالله المهيمن القيوم انّا وجدنا من تلك الارض رايحة الرّحمن طوبى لمن خرق الاحجاب و اقبل الى الله ربّ العالمين انا ذكرنا من سمّى بعلّى فى هناك و عن ورائه انفس معدودات و عن ورائهم عباد الذين اقبلوا و قالوا امنا بالله ربّ العالمين

2 If thou turnest and seest those who have attained unto the mention of God, give them glad tidings from Me and proclaim unto them greetings from the Wronged One, the Stranger. Verily We have mentioned My loved ones in the Crimson Tablet from My Pen - these from whom We found the fragrance of steadfastness in this Cause whereby the heaven was cleft asunder

2 انك ان توجهت و رايت الذين فازوا بذكر الله بشّرهم من قبلى و كبّر عليهم من لدى المظلوم الغريب انّا ذكرنا اوليائى فى الصحيفة احمراء من قلمى اوليك وجدنا منهم رائحة الاستقامة على هذا الامر الّذى به انفطرت السّماء و انشقّت الارض

and the earth was rent and the stars fell and the foundations of every firm building were shaken. Soon shall wondrous fruits be witnessed from the trees of those lands. This is the decree of God, before and after. Well is it with them that understand.

و سقطت الكواكب تزغرحت بنيان كلّ اساس قويم زود است از اشجار ان اراضى اثمار بديعه مشاهده گردد هذا حكم الله من قبل و من بعد طوبى للعارفين

3 O people of the land of M! This Wronged One, at this hour when the blessed sixth hour hath arrived - God willing may all be enabled to do that which befitteth the days of God. O loved ones of the All-Merciful! While time remaineth, strive to make up for what hath passed. Verily He is with you and will aid you in that which befitteth this blessed and wondrous Day. God willing may all the friends of God drink from the immortal chalice and act according to what hath been revealed in the Book.

3 اى اهل ديار ميم اين مظلوم در اين حين كه ساعت ششم مبارك گشته انشاء الله كلّ موفق شوند بانچه كه سزاوار ايام الله است يا احباء الرحمن تا فرصت باقى در تدارك مافات بكوشيد انّه معكم و يويدكم على ما ينبغى لهذاليوم المبارك البديع انشاء الله جميع دوستان الهى از كوثر باقى بياشامند و بما نزل فى الكتاب عامل گردند

4 Say: O my God! I beseech Thee by the blood that was shed in Thy path and by the hearts that were melted in Thy love, to assist Thy loved ones to be steadfast in Thy Cause and to arise to serve Thee. Thou art verily powerful over whatsoever Thou willest and in Thy grasp are the reins of all worlds. O Lord! Thou seest them among Thy heedless servants who have cast behind their backs Thy covenant and broken Thy pledge and disputed Thy mighty signs. I beseech Thee to send down upon them from the heaven of Thy bounty and the clouds of Thy mercy that which will draw them nigh unto Thee in all conditions. O Lord! Draw them by Thy most sweet call in such wise that they may see the world behind them and the deniers beneath their feet. How wonderful is this attraction whereby the light shone forth and there appeared that whereof the Book spoke: "All things are perishing save the face of thy Lord, the Mighty, the Bestower."

4 قل يا الهى اسئلك بالدّما التى سفكت فى سبيلك و بالاكباد التّى ذابت فى حبّك بان توید احبائك على الاستقامة على امرك و القيام على خدمتك انّك انت المقتدر على ما تشاء و فى قبضتك زمام العالمين ايربّ تراهم بين عبادك الغافلين الّذين نبذوا عهدك و نقضوا ميثاقك و جادلوا باياتك الكبرى اسئلك بان تنزل عليهم من سماء جودك و سحاب رحمتك ما يقرّبهم اليك فيكل الاحوال ايربّ فاجذبهم بندائك الاحلى على شان يرون العالم عن ورائهم و المعرضين تحت اقدامهم يا حبّذا هذا الجذب الّذى به سطع النّور و ظهرت ما نطق به الكتاب كلّ شيىء هالك الّا وجه ربّك العزيز الوهاب

INBA73:045, BLIB_Or15738.181.15

BH02922

To: Muhammad Sadiq son of Muhammad, in Tihran

1 He is the All-Hearing, the All-Powerful, the All-Knowing, the All-Wise.

1 هو السّامع المقتدر العليم الحكيم

2 O Sadiq! Hearken unto the Call. Verily it guideth thee and draweth thee nigh and causeth thee to hear that which hath been raised from this Most Exalted Station which hath been

2 يا صادق اسمع النّدآء انّه يهديک و يقرّبک و يسمعک ما ارتفع من هذا المقام الأعلى الّذى سمّى بكلّ الأسمآء انّ ربّک هو المشفق الكريم

named by all names. Thy Lord is verily the Compassionate, the All-Bountiful.

3 We have mentioned thee before with that which caused the ocean of thy Lord's loving-kindness to surge, and We mention thee at this time that He may cause thee to soar on the wings of certitude in the atmosphere of the love of thy Lord, the All-Merciful, through Whom the Balance hath been established and all things have proclaimed: "The Kingdom belongeth unto God, the Lord of the worlds!"

3 قد ذكرناک من قبل بما ماج به بحر عناية ربّک الرّحيم و نذكرک فی هذا الحين ليجعلک طائراً بأجنحة الايقان فی هوآء محبّة ربّک الرّحمن الّذی به نصب الميزان و نطقت الأشيآء الملک لله ربّ العالمين

4 Blessed art thou and blessed is he who hath been named Muhammad in the Book of God, the Mighty, the Praiseworthy. Verily he hath taken for himself a station beneath the canopies of the grandeur of his Lord, as attesteth the Perspicuous Book which is with Him. He hath mentioned thee time and again, and We have sent down for thee that which hath caused the breezes of utterance to waft over all creation. Blessed be they that attain, and woe unto the heedless!

4 طوبی لک و لمن سمّی بمحمّد فی كتاب الله العزيز الحميد انّه اتّخذ فی ظلّ قباب عظمة ربّه مقاماً لنفسه يشهد بذلک من عنده كتاب مبين انّه ذكرک مرّة بعد مرّة و انزلنا لک ما سرت به نسمة البيان علی الامكان طوبی للفائزين و ويل للغافلين

5 We make mention of thy brother who hath been named Abu'l-Hasan, and We remind him of My verses and give him the glad-tidings of My grace which hath encompassed all who are in the heavens and on earth. When thou hast partaken of the choice wine of My utterance and that which hath flowed from My Pen, say: "My God, my God! Praise be unto Thee for having illumined me with the light of Thy knowledge and adorned me with the ornament of certitude in Thy Cause. I beseech Thee, O Lord of the worlds, by Thy Prophets and Thy Chosen Ones and the Dawning-Places of Thy Revelation and the Daysprings of Thine inspiration, to ordain for me that which will draw me unto Thee in all conditions. Thou art verily the Self-Sufficing, the Most Exalted. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee to assist me in that which Thou hast commanded me in Thy Books and Thy Tablets. Thou art verily the All-Powerful, the All-Knowing, the All-Wise."

5 و نذكر اخاک الّذی سمّی بأبی‌الحسن و نذكّره بآياتی و نبشّره بفضلی الّذی احاط من فی السّموات و الأرضين اذا فزت برحيق بيانی و ما جری من قلمی قل الهی الهی لک الحمد بما نوّرتنی بنور عرفانک و زيّنتنی بطراز الايقان فی امرک اسئلک يا مولی العالم بأنبيائک و اصفيائک و مشارق وحيک و مطالع الهامک بأن تقدّر لی ما يجذبنی اليک فی كلّ الأحوال انّک انت الغنیّ المتعال ای ربّ انا عبدک و ابن عبدک اسئلک بأن تؤيّدنی علی ما امرتنی به فی كتبک و الواحک انّک انت المقتدر العليم الحكيم

6 And We make mention of him who hath been named Haydar from the direction of My Most Luminous Horizon, that he may draw nigh unto God, the One, the Single, the All-Hearing, the All-Seeing. Give thanks unto thy Lord for having mentioned thee with verses from which the near ones perceive the fragrance of loving-kindness and bounty throughout the enduring Kingdom of God, the Mighty, the Great. When the wine of My utterance hath taken hold of thee, say: "My God, my God! Assist me in that which Thou lovest and art pleased with, then make me detached from my will, clinging unto Thy Will. I testify that Thou didst create me for Thy knowledge in Thy days and didst assist me therein through Thy bounty and generosity. I beseech Thee to open before my face the doors of Thy grace,

6 و نذكر من سمّی بحيدر من شطر منظری الأنور ليقرّبه الی الله الفرد الواحد السّميع البصير اشكر ربّک بما ذكرک بآيات [يجد منها] المقرّبون عرف العناية و الألطاف بدوام ملكوت الله العزيز العظيم اذا اخذک سكر رحيق بيانی قل الهی الهی ايّدنی علی ما تحبّ و ترضی ثمّ اجعلنی منقطعاً عن ارادتی متمسّكاً بارادتک اشهد انّک خلقتنی لعرفانک فی ايّامک و ايّدتنی عليه بجودک و كرمک اسئلک بأن تفتح علی وجهی

Thy mercy and Thy giving. Thou art verily the Powerful over what Thou willest. There is none other God but Thee, the Ever-Forgiving, the All-Merciful."

ابواب فضلک و رحمتک و عطائک انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الرّحیم

AQA6#316 p.322, ADM2#020 p.038x, ADM2#021 p.039x

BH02915

To: Wife of Habibullah

1 In My Name, the Compassionate, the Generous!

1 بسمی المشفق الکریم

2 O Land of Ta! By God, thou hast attained to that which most of the world's lands have not attained. God hath made thee the dawning-place of His signs and the manifestation of His names. He is the Powerful, the Mighty.

2 یا ارض طآء تالله انّک فزت بما لا فاز به اکثر بلاد العالم قد جعلک الله مشرق آیاته و مظهر اسمائه انّه هو المقتدر القدیر

3 O My handmaiden! Upon thee be My glory! Thy mention hath come before the Wronged One. We make mention of thee in this perspicuous Book. The Truth hath ever gazed and continueth to gaze upon His friends and the leaves of the divine Lote-Tree. Grieve not over the world and its afflictions. There hath been ordained for thee and for My loved ones that which He hath ordained for His assured servants, both men and women. Verily thy Lord is the Forgiving, the Merciful.

3 یا امتی علیک بهائی قد حضر ذکرک لدی المظلوم ذکرناک بهذا الکتاب المبین حقّ لازال ناظر باولیا و اوراق سدره بوده و هست لا تحزنی عن الدّنیا و مکارهها قد قدّر لک و لأولیائی ما قدّره لعباده الموقنین و امائه الموقنات انّ ربّک هو الغفور الرّحیم

4 We have previously made mention of him who attained to faith and recognition, who was named Habibullah in My perspicuous Book. Praise be to God, all are mentioned and continue to be mentioned. Concerning him who ascended unto God there hath been revealed that which hath caused its fragrance to encompass the world. We beseech God once again to send down upon him at all times mercy from His presence. He is verily the Generous, the Lord of great bounty.

4 قد ذکرنا من قبل من فاز بالایمان و الاقرار الّذی سمّی بحبیبالله فی کتابی المبین لله الحمد کلّ مذکور بوده و هستند و در ذکر من صعد الی الله نازل شد آنچه که عرفش عالم را احاطه نموده نسئل الله مرّة اخری ان ینزل علیه فیکلّ الأحیان رحمةً من عنده انّه هو الکریم ذو الفضل العظیم

5 We make mention of thy daughter and beseech God to protect her and ordain for her that which He hath ordained for His handmaidens who circle round the Throne and have attained His presence. He is the Hearer, the Answerer. That which she sent hath come before Us and hath been accepted through the grace of God, the Mighty, the Wise.

5 و نذکر بنتک و نسئل الله ان یحفظها و یقدّر لها ما قدّره لامائه اللّائی طفن العرش و فزن باللّقآء انّه هو السّامع المجیب قد حضر امام الوجه ما ارسلها و فاز بالقبول فضلاً من لدی الله العزیز الحکیم

6 We make mention of thy other daughter and give her the glad-tidings of My favors which have preceded both the unseen and the visible.

6 و نذکر بنتک الأخری و نبشّرها بعنایتی الّتی سبقت الغیب و الشّهود

7 O My handmaiden! This Wronged One beareth witness to the turning, the devotion, the humility and the submissiveness of that deceased one in the days of God. No bounty can equal this testimony. It behooveth you to thank God for this supreme gift and this favor which hath encompassed all existence.

7 یا امتی اینظلوم شهادت داده بر اقبال و توجّه و خضوع و خشوع آنمرحوم در ایّام الهی این شهادت را هیچ فضلی معادله ننماید ینبغی لکم ان تشکروا الله بهذه الموهبة الکبری و هذه العنایة الّتی احاطت الوجود

8 We seal this Tablet with mention of him who was named Abdu'r-Rahim in the Book of God, the All-Knowing, the Wise. O Abdu'r-Rahim! Arise to serve and guide the servants, as far as possible, to the shore of the Most Great Ocean. This is a blessed and mighty day, to whose greatness the divine Books have testified. Blessed are they who possess understanding.

8 و نختم اللّوح بذکر من سمّی بعبدالرّحیم فی کتاب الله العلیم الحکیم یا عبدالرّحیم بر خدمت قیام کن و بقدر امکان عباد را بشاطئ بحر اعظم راه نما امروز روزیست مبارک و بزرگ و بر بزرگی آن کتب الهی شهادت داده طوبی للعارفین

9 The people of God and all other peoples must turn to the horizon of Revelation and beseech from the Truth that which will cause the exaltation of His Word and the advancement of existence. Verily He is the Strong, the Triumphant, the Mighty.

9 باید حزب الله و سایر احزاب بافق ظهور توجّه نمایند و از حقّ بطلبند آنچه را که سبب ارتفاع کلمه و ارتقاء وجود است انّه هو القویّ الغالب القدیر

INBA28:333

BH11741

1 In the Name of the Manifest One, the Manifester, the Manifested, the All-Revealing, the Revealer!

1 بسم الظّهر المظهّر المتظهّر الظّهّار الظّهور

2 I testify, O Beloved One, that the Light hath shone forth and become manifest, the Hidden hath appeared and been revealed, the heavens have been cleft asunder and rent, the earth hath been split and torn, the mountains have been scattered and dispersed, minds have been demolished and shattered, the Countenance hath radiated and gleamed, the waters have flowed and streamed, the verses have descended and been sent down, the beasts have been gathered and assembled, souls have been annihilated and obliterated, witnesses have been crushed and demolished, [...] have served and rendered service, the Bird of Oneness hath warbled and sung, the Cock of Eternity hath trilled and caroled, the Peacock of Glory hath cried out and proclaimed, Beauty hath shone and radiated, the Cloud of the Unseen hath witnessed and testified, Perfection hath risen and appeared, the Countenance hath sung and clapped, the Maiden hath chanted and danced, declaring that all in all through all have been eclipsed and nullified and demolished and frozen and thunderstruck. Say: He is the One Who hath rolled up the heavens of your idle fancies while ye perceive it not. Glorified

2 انّ اشهد یا ایّها الحبیب بأنّ النّور جلا و تجلّی و البطون ظهرا و تظهر و السّمآء شقّا و تشقّا و الأرض خرقا و تخرقا و الجبال نسفا و تنسفا و العقول هدما و تهدما و الطّلعة شعشعا و تشعشعا و المیاه جریا و تجریا و الآیات نزلا و تنزلا و الوحوش حشرا و تحشرا و النّفوس عدما و تعدما و الشّهود هدّا و تهدّا [...] خدما و تخدما و الطّائر الأحدیّة غنّا و تغنّا و دیک الصّمدیّة رنّا و ترنّا و الطّاووس البهآء شهقا و تشهّقا و الجمال لألأ و تلألئا و عمآء الغیب شهدا و تشهدا و الکمال طلعا و تطلعا و الطّلعة غنّا و کفّا و الحور رنّا و دفّا و قالا بأنّ الکلّ فی الکلّ بالکلّ قد انکدرت و انعدمت و انهدمت و انجمدت و انصعقت قل هو الّذی طوی سموات اوهامکم و انتم لا تشعرون فسبحان الّذی حجب عن الکلّ حکمه الواقع و الکلّ لا تعلمون کذلک شهد الله ربّکم و انتم دون ما شهد الله لا تشهدون و لا تستطیعون ان تشهدون

be He Who hath concealed from all His consummate wisdom, and all comprehend it not. Thus hath God, your Lord, testified, while ye, being less than what God hath testified, neither witness nor are capable of witnessing.

3 O Countenance of Glory and Mystery of the Most Glorious! Say: He is the One Who sendeth down verses unto whomsoever He willeth among His servants, yet all turn away from His verses. Among His signs is that light appeareth from the mist of camphor, yet people know it not. And among His signs is that the Tree warbleth on Mount Sinai, yet servants reflect not thereon.

3 ان يا طلعة البهآء و سرّ الأبهى قل هو الّذى ينزّل الآيات على من يشآء من عباده و انّ الكلّ عن آياته معرضون و من آياته تظهر النّور من عمآء الكافور ولكنّ النّاس لا يعرفون و من آياته تغرّد الشّجر فى جبل الطّور ولكنّ العباد لا يتفكّرون

4 O Beloved! Say to all who are on earth: Can anyone find a beloved apart from the Countenance of my Lord? Glorified be He above what the idolaters assert! Can anyone find beauty apart from the beauty of my Lord? Glorified be He above what the transgressors have wrought! Can anyone find victory apart from the unfurling of the banners of my Lord's triumph? Glorified be He above what the deniers witness! Can anyone find sovereignty in the kingdom apart from the dominion of my Lord? Glorified be He above what they imagine! [...] He is the One with Whom are the treasuries of verses and the treasures of all things, yet all are dead in their veils. Glorified be He Who is sanctified above verses and above what the believers describe.

4 ان يا حبيب قل لمن فى الأرض جميعا هل من لأحد محبوب دون طلعة ربّى فسبحانه عمّا يقول المشركون و هل من لأحد جمال دون تجلّى ربّى فسبحانه عمّا اكتسبت ايدى العادون و هل من لأحد نصر دون تشعشع رايات نصر ربّى فسبحانه عمّا يشهدون المنكرون و هل من لأحد سلطان فى الملك دون سلطنة ربّى فسبحانه عمّا يظنّون [...] هو الّذى عنده خزائن الآيات و كنائز كلّ شىء ولكنّ الكلّ فى غشواتهم ميّتون فسبحان الّذى منزّه عن الآيات و عمّا يصفوه الموحّدون

NLAI_BH1.306

BH03047

To: Inayatullah Farzar

1 In the Name of the All-Powerful, the Almighty!

1 بنام مقتدر توانا

2 O 'Inayatu'llah, upon thee be My glory! Praise be to the Goal of the world Who brought thee from the realm of the unseen to the realm of the visible in His days. This Day is the Lord of days, nay rather, the Lord of centuries and ages. That which is limited cannot be compared with this Day. Glorified be He Who hath manifested it and exalted be He Who hath raised it up. Were the people of the world to comprehend even for a moment the station of this Day and become aware of it, all would engage in that which is befitting it today and would turn from what they possess to what is with God.

2 يا عنايت‌الله عليک بهائى حمد کن مقصود عالم را که ترا در ايّامش از عالم غيب بعالم شهود آورد اين روز سيّد ايّام بل سيّد قرون و اعصار آنچه بحدود محدود باين يوم معادله ننمايد جلّ من اظهره و عزّ من رفعه اگر اهل عالم بمقام يک آن اين يوم پى‌برند و آگاه شوند کلّ بامريکه اليوم سزاوار است مشغول گردند و از ما عندهم به ما عند الله توجّه نمايند

3 O 'Inayat! While We were seated upon Our throne, there entered into the presence of God, the Lord of all beings, the son of My name, upon both of them be My glory and My loving-kindness, who was named Husayn. We took up thy letter and found from it the fragrance of thy love and the love of thy father and mother. We have answered thee with a Tablet from whose horizon there shineth forth from every word the luminary of loving-kindness and bounty from God, the Lord of the Kingdom of Names.

3 یا عنایت کنّا مستویاً علی المقام دخل ابن اسمی علیهما بهائی و عنایتی الّذی سمّی بحسین فی محضر اللّه مولی الوری بکتابک اخذناه و وجدنا منه عرف حبّک و حبّ ابیک و امّک اجبناک بلوح لاح من افق کلّ کلمة منه نیّر العنایة و العطآء من لدی اللّه مالک ملکوت الأسمآء

4 Praise be to God that thou hast ever been and art successful in mentioning the True One, exalted be His glory. At this hour the luminary of permission hath dawned from the Dayspring of divine Will, and We have commanded that Jinab-i-Husayn, thy helper, appear by proxy before the Face and perform that which hath been the hope of the sincere ones and those near unto God. Rejoice thou in these glad-tidings through which the luminary of joy hath appeared and shone forth from the horizon of God's Will, the Mighty, the Powerful.

4 الحمد للّه لازال بذکر حقّ جلّ جلاله فائز بوده و هستی در این حین از مشرق ارادهٔ الهی نیّر اذن طالع و امر نمودیم جناب حسین معینک بنیابت امام وجه حاضر شود و عمل نماید آنچه را که امل مخلصین و مقرّبین بوده افرح بهذه البشارة الّتی بها ظهر و لاح نیّر الفرح من افق مشیّة اللّه المقتدر القدیر

5 The people of that household, all of them, have been and are before Our sight, and each one hath partaken of the sealed wine, that is, the wine of utterance which hath flowed from the tongue of the Goal of all the worlds. Blessed are they that drink thereof, and blessed are they that attain thereunto.

5 اهل آن بیت طرّاً در نظر بوده و هستند و هر یک بعنایت حقّ جلّ جلاله از رحیق مختوم آشامیده‌اند یعنی رحیق بیان که از لسان مقصود عالمیان جاری شده طوبی للشّاربین و طوبی للفائزین

6 Thou, O 'Attar, on the world hast strewn A hundred thousand musk-pods, hour by hour, in boon.

6 عطّار اینفرد را خوب گفته کردی ای عطّار بر عالم نثار نافهای مشک هر دم صدهزار

7 God forbid! This musk cannot be described or limited. It hath appeared from a station which is the point of circumambulation for the temples of utterance and meaning. Thus have We mentioned thee and sent unto thee that whereby thy remembrance and those who are with thee shall endure. Verily thy Lord is the Forgiving, the Merciful. The glory from Us be upon thee and upon those who have turned to the Countenance and upon those women who have believed in God, the Lord of all the worlds.

7 استغفراللّه این مشک ببیان نیاید و تحدید نشود از مقامی ظاهر شده که مطاف هیاکل بیان و معانی است کذلک ذکرناک و ارسلنا الیک ما یبقی به ذکرک و من معک انّ ربّک هو الغفور الرّحیم البهآء من لدنّا علیک و علی الّذین اقبلوا الی الوجه و علی اللّائی آمنّ باللّه ربّ العالمین

INBA18:345, BLIB_Or15738.211, MSHR4.261-262

BH02966

To: Aqa Mirza Husayn

To be typed. CMB_F31.039a-039b

BH02980

He is the Gracious, He of wondrous bounty.

Praise and glory are reserved unto those servants who, with utmost resolve, have arisen to unite the hearts of men through wisdom and utterance, and who, for the sake of love and fellowship, have borne hardship that the servants of God might find repose. Exalted be their knowledge, exalted their deeds, exalted their thoughts and their steadfastness! They have sacrificed the ease of their own existence in the path of the advancement of humankind; whatsoever they possessed have they expended in the way of the true Possessor; and they have lifted up the hands of hope toward the heaven of bounty for the exaltation of the station of men, that the hearts of the peoples of the world might be adorned with the seal of "Verily, we are God's," and be sanctified from the dust of selfish desire and passion, and might set their course toward the loftiest summit and the ultimate goal. Blessed are they that have attained.

The letter of that spiritual beloved, like unto the Salsabil of inner meanings, refreshed and revived the sapling of existence. Each word thereof opened a door and breathed forth a remembrance: every remembrance recalled the days of presence, and every word cried out, "Verily we are God's, and unto Him shall we return." In very truth I say: the flame of separation is not stilled save by the Kawthar of reunion, nor is the darkness of absence dispelled save by the light of meeting and union. Reunion with the friends and attainment unto their presence is the highest fruit of the Tree of the Most Exalted Paradise. Our hope is that none may be deprived of this everlasting fruit and this eternal yield.

هو الکریم ذو الفضل العظیم

شکر و ثنا مخصوص عبادیست که بهمت تمام قصد تالیف افئده انام بحکمت و بیان نموده اند و لوجه المحبة و الودهد حمل زحمت از برای راحت عباد کرده اند تعالی علمهم و تعالی عملهم و تعالت افکارهم و استقامتهم آسایش وجود را در ره ترقی ناس فدا نمودند انچه را مالک بودند در سبیل مالک حقیقی گذارونده و ایادی رجا بسوی سماء عطا لاجل ارتفاع مقام خلق بر افراختند تا افئده اهل عالم بخاتم انی لله مزین گردد و از غبار مشتهیات نفس و هوی مقدس شده قصد ذروه علیا و غایه قصوی نمایند طوبی للفائزین نامه آنحبیب روحانی مانند سلسبیل معانی نهال وجود را خرم و تازه نمود و هر کلمه آن بابی کشود و ذکری القا نمود ذکر ذکر ایام حضور و کلمه کلمه انا لله و انا الیه راجعون رباستی میگویم لایسکن لهیب الفراق الا بکوثر اللقا و لا تتبذل ظلمة الهجر الا بنور الوصال وصال و لقای دوستان از اعلی ثمره شجره فردوس اعلی است امید انکه از این فاکهئه ابدیه و ثمره سرمدیه احدی محروم نماند و بعد از مطالعه و مشاهده قصد مقام نموده امام وجه عرض شد فرمودند انکه در باطن نزدیکی و در ظاهر غیر آن خوش نداشتم ذکر بعید نمایم الحمد لله اس اساس قرب و لقا باسباب محبت و ودود ثابت و راسخ و محکمست از حق جل جلاله میطلبیم بانجناب نار اختلاف که در قلوب احزاب عالم مشتعل است بماء حکمت و بیان خاموش فرماید تا کل در شاطی بحر احدیّه جمع شوند و نفس فارغی برآرند نسئل الله ان یرفع بک

And after the reading and perusal thereof, mention was made in the presence of Him before Whose face all stand. He declared: "Inwardly thou art near, though outwardly it be otherwise. I was not pleased to speak of distance." Praise be to God that the foundation of nearness and reunion, through the bonds of love and affection, is established, firm, and unshakable.

From God, exalted be His glory, do We beseech that through you He may extinguish, with the water of wisdom and utterance, the fire of discord that burneth within the hearts of the peoples of the world, that all may gather upon the shore of the ocean of oneness and draw a breath in peace and freedom. We beseech God that through thee He may raise aloft the banner of unity throughout the lands. Verily, He is the Lord of creation and the Sovereign in the beginning and in the end.

راية الاتحاد فى البلاد و انه هو مالک الايجاد و الحاکم فى المبدء و المعاد انتهى

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BH03023

To be typed.

BLIB_Or15738.049.05

BH03037

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BH11620

1 He is God, blessed and exalted be His glory!

1 هو الله تبارک و تعالی شأنه

2 Thou seest, O God of Names and Sovereign of eternity, how the hearts of them that yearn are consumed by the kindling of the fires of destiny, and how the frames of the lovers are disturbed by the succession of grievous trials, such that sighs follow upon sighs and tears stream forth continuously, and cheeks are moistened, and the fire of sorrows is ignited throughout creation. How can I recount, O my Creator, that which hath encompassed Thy loved ones through Thy conclusive decree and mighty tribulation? And by what utterance can I enumerate what hath befallen the lovers through the effects of separation? Their hearts have melted and their souls are perplexed, finding no solace in their grief, no tranquility in their anguish, and no remedy for the ailment of their remoteness and deprivation.

2 ترى يا اله الأسمآء و سلطان البقآء احتراق افئدة المشتاقين من توقّد نيران القضآء و تبلبل اجساد العاشقين من تتابع نوائب البلآء بحيث تواترت الزّفرات و تتابعت العبرات و سالت الخدود و اضطرمت نار الأحزان فی الوجود کیف اذکر یا موجدی ما احاط بأحبّائک من مبرم قضائک و عظیم بلائک و بأی بیان احصی ما الّم بالعشّاق من آثار الفراق قد ذابت قلوبهم و حارت نفوسهم و لا یجدون سلوّاً فی احزانهم و سکینةً فی اشجانهم و دوآءً لدآء بعدهم و حرمانهم

3 O Lord! I beseech Thee by the power of Thy Most Exalted Pen and the potency of Thy most mighty and most glorious utterance to send down from the heaven of Thy grace that which may quiet their agitation and burning, and adorn them, O my God, with the ornament of supreme steadfastness amidst all created things. Make known through them to Thy servants what Thou hast revealed in Thy Tablets, guide through them Thy creation to the horizon of Thy recognition, and illumine through them the hearts of the seekers with the lights of the luminary of Thy knowledge and utterance, that the peoples may come unto the Law of the recognition of Thy Most Great Name and arise to that which Thou hast commanded them in Thy manifest Day through Thy mighty Command, O God of the worlds and Goal of them that have known Thee!

3 ای ربّ اسئلک بقوّة قلمک الأعلی و نفوذ بیانک الأعزّ الأبهی ان تنزل علیهم من سمآء فضلک ما یسکن به اضطرابهم و احتراقهم و زیّنهم یا الهی بطراز الاستقامة الکبری بین الانشآء و عرّف بهم عبادک ما انزلته فی الواحک و اهد بهم خلقک الی افق عرفانک و نوّر بهم افئدة الطّالبین بأنوار نیّر علمک و بیانک لیرد الأمم شریعة عرفان اسمک الأعظم و یقوموا علی ما امرتهم به فی یومک المبین بأمرک المتین یا اله العالمین و مقصود العارفین

4 O thou who hast quaffed the Kawthar of reunion on the Day of Return through the grace of thy Lord, the Self-Sufficient, the Most Exalted! How can I describe to thee what hath come upon us in this most mighty calamity from the heaven of the decree of thy Most Glorious Lord? And with what tongue can I console thee and the loved ones of thy Lord, the Lord of all creation? By God! I see no tongue capable of mentioning this all-encompassing tribulation, nor any ear able to hearken unto the utterance of this momentous catastrophe. Were it not for the commands issued in His Most Holy, Most Exalted Book, and His decree of patience and contentment, the very existence of the lovers would have been obliterated by the manifestation of the decree of separation, and their spirits would

4 یا ایّها الشّارب کوثر الوصال یوم المآل بفضل ربّک الغنیّ المتعال کیف اذکر لحضرتک ما ورد علینا فی هذه النّازلة العظمی من سمآء قضاء ربّک الأبهی و بأیّ لسان اعزّیک و احبّآء ربّک مالک الوری فوالله لا اری لساناً یستطیع ذکر هذا البلآء العمیم و لا اذناً تقتدر علی اصغآء بیان هذا الخطب الجسیم لو لا الأوامر الصّادرة فی کتابه الأقدس الأعلی و حکمه بالصّبر و الرّضی لأنعدم وجود العشّاق من ظهور حکم الفراق و فارقت ارواحهم ابدانهم من غلبة الاشتیاق لکنّه تعالی بحکمته البالغة ادرک مشتاقیه و بعنایته السّابغة ایّد

have departed their bodies from the overwhelming force of longing. But He, exalted be He, through His consummate wisdom, sustained His yearning ones, and through His abundant favor strengthened His sincere ones, and cast upon them the spirit of patience and submission in this mighty tribulation. I beseech Him, exalted be He, not to cut us off from the breezes of His grace, nor withhold from the gardens of our hearts the rain of His mercy, and to aid us in His service and in exalting His mention among His creation. Verily, He is the Generous, the Bountiful. There is no God but He, the Mighty, the Merciful. The Spirit and Glory be upon thee and upon the steadfast loved ones of God.

مخلصیه و القی علیهم روح الصّبر و التّسلیم فی هذا البلآء العظیم اسئله تعالی ان لا یقطع عنّا نفحات عنایته و لا یمنع عن ریاض قلوبنا صیّب رحمته و یوفّقنا علی خدمته و اعلآء ذکره بین بریّته انّه جواد کریم لا اله الّا هو العزیز الرّحیم الرّوح و البهآء علیک و علی احبّآء الله الرّاسخین ۲۰۲

FRH.027

BH11621

1 In My Name which is sanctified above the mention of all names

1 بسمی المقدّس عن ذکر الأسمآء

2 This is a Book sent down by the Wronged One from the heaven of His Name, the Self-Subsisting, that He might give glad tidings unto all peoples of this Day wherein the atoms have cried out: "The Kingdom belongeth unto God, the Revealer of verses!" Say: O peoples of the earth! Fear God and follow not your idle fancies. Follow Him Who hath come unto you with a sovereignty before which all names have bowed down, and with a Cause against which no parties can prevail. Aid ye your Lord, the All-Merciful. Soon shall all that ye possess perish; then shall ye find yourselves in abasement and loss. The gate of heaven hath been opened and He Who was promised by the tongue of the Prophets hath descended, He Who was inscribed by the Most Exalted Pen in the Scriptures and Tablets. We verily informed all when the croaking was raised in the land of Kaf and Ra. This is what the All-Merciful hath revealed in the Book. He hath appeared and hath spoken that whereat the denizens of the most exalted Paradise and the dwellers of the highest Heaven have lamented. And he who was named Abbas-'Ali hath joined with the people of hypocrisy. He is indeed among those who follow the people of error. Ask thou God to aid him to return. Verily He is the One with power over whatsoever He willeth, and in His grasp is the dominion of the beginning and the return.

2 کتاب انزله المظلوم من سمآء اسمه القیّوم لیبشّر القوم بهذا الیوم الّذی فیه صاحت الذّرّات الملک لله منزل الآیات قل یا ملأ الأرض اتّقوا الله و لا تتّبعوا اهوائکم ان اتّبعوا من اتاکم بسلطان خضعت له الأسمآء و بأمر لا یقوم معه الأحزاب ان انصروا ربّکم الرّحمن سوف یفنی ما عندکم اذاً ترون انفسکم فی ذلّة و خسران قد فتح باب السّمآء و نزل من کان موعوداً بلسان الأنبیآء و مسطوراً من القلم الأعلی فی الزّبر و الألواح انّا اخبرنا الکلّ بالنّعاق اذ ارتفع فی ارض الکاف و الرّآء هذا ما انزله الرّحمن فی الکتاب قد ظهر و نطق بما ناح به اهل الفردوس الأعلی و سکّان الجنّة العلیا و اتّصل بأهل النّفاق من سمّی بعبّاس قبل علی الا انّه ممّن اتّبع اهل الضّلال فاسئل الله بأن یؤیّده علی الرّجوع انّه هو المقتدر علی ما یشآء و فی قبضته زمام المبدء و المآب

3 Glory be to God! A group of unbelievers have gathered and are striving mightily to lead the servants astray. Strange it is that souls who claimed to love God and counted themselves

3 سبحان‌الله جمعی از نفوس مشرکه جمع شده‌اند و در اضلال عباد جهد بلیغ نموده و مینمایند عجب است از نفوسیکه ادّعای محبّة الله نموده‌اند

و خود را از اهل استقامت میشمردند بنعیقی از حقّ گذشتند اینست شأن عباد

among the steadfast have turned away from truth at a mere croaking. Such is the condition of the servants.

4 آنجناب دوستان الهی را از قبل مظلوم تکبیر برساند و بما نزل فی الکتاب متذکّر دارد اهل سفینهٔ حمرا نفوسی هستند که جمیع من علی الأرض ایشانرا از صراط الهی منع ننماید چه رسد بامثال نفوس غافلهٔ ظالمه مع آنکه اطّلاع از اوّل امر و اصل آن نداشته و ندارند شمس را انکار نموده‌اند و بخفّاش مقتدا الا انّهم فی خسران مبین نفوسیکه با آن جنابند هر یک در ساحت اقدس مذکور و بعنایت فائزند از حقّ میطلبیم کل را مؤیّد فرماید و مستقیم دارد البهآء المشرق من افق سمآء رحمتی علیک و علی من معک و علی کلّ ثابت مستقیم

4 Convey to the friends of God the greetings of the Wronged One and remind them of what hath been revealed in the Book. The people of the Crimson Ark are souls whom all on earth cannot prevent from the divine path, much less can such heedless, wrongdoing persons. Though having no knowledge of the beginning of the Cause and its foundation, they have denied the Sun and followed the bat. They are indeed in manifest loss. Those souls who are with thee are each remembered in the Most Holy Court and have attained His grace. We beseech God to aid them all and keep them steadfast. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those with thee and upon all who are steadfast and firm.

FRH.058-059

BH03170

To: Aqa Hasan et al.

To be typed.

BLIB_Or15738.216

BH03054

1 هو الواحد الفرد العلیم الحکیم

1 He is the Single, the One, the All-Knowing, the All-Wise!

2 اشهد یا الهی بوحدانیّتک و اعترف بفردانیّتک انّک انت الله لا اله الّا انت لم تزل کنت مقدّساً عن ذکر الکائنات و منزّهاً من اعلی وصف الموجودات باسمک یا الهی ماج بحر العرفان و هاج عرف البیان انت الّذی ما منعک الخطآء عن العطآء و ما اضعفتک قوّة الأقویآء و شوکة الأمرآء

2 I bear witness, O my God, to Thy oneness and confess Thy singleness. Thou art God; there is none other God but Thee. From time immemorial Thou hast been sanctified above the mention of all created things and exalted above the loftiest descriptions of all existing things. Through Thy Name, O my God, the ocean of knowledge surgeth and the fragrance of utterance is wafted. Thou art He Whom errors have not prevented from bestowing gifts, and Whom the might of the powerful and the dominion of princes have not weakened.

3 I testify, O my God, to Thy bounty and generosity, Thy favors and Thy glory, Thy power and Thy gifts. Thou art He, O my God, Who hath not closed the door of Thy grace nor withheld the rain of Thy bounty and loving-kindness. Thou art He Whom nothing occupieth from anything else and no condition preventeth from another condition.

3 اشهد يا الهى بجودک و کرمک و الطافک و عزّک و قدرتک و مواهبک انت الّذى يا الهى ما غلق باب فضلک و ما منعت امطار جودک و عنايتک انت الّذى لا يشغلک شیء عن شیء و لا يمنعک شأن عن شأن

4 O Lord! By Thy Most Exalted Word all things were drawn forth, and through it the sincere ones hastened to the place of sacrifice, yearning to attain Thy presence, O Lord of Names, and those near unto Thee hastened to the Dayspring of Thy Most Exalted Name. Who hath turned to Thee, O my God, and hath not gained the lights of the Sun of Thy favors, and who hath faced Thy horizon and hath not beheld the waves of the ocean of Thy bounty and loving-kindness?

4 اى ربّ من کلمتک العليا انجذبت الأشيآء و بها سرع المخلصون الى مقرّ الفدآء شوقاً للقائک يا مالک الأسمآء و المقرّبون الى مشرق اسمک العلىّ الأعلى من اقبل اليک يا الهى و ما فاز بأنوار شمس عنايتک و من توجّه الى افقک و ما رأى امواج بحر جودک و الطافک

5 I beseech Thee, O King of Kings and Sovereign of the Kingdom, to assist the ministers of the earth to execute that which Thou hast sent down from the Supreme Pen in Thy Books and Thy Scriptures and Thy Tablets. O Lord! They are the Daysprings of Thy power and the Dawning-Places of Thy might. I beseech Thee to aid them in that which Thou lovest and art pleased with. Verily Thou art the Lord of all beings and the Lord of the hereafter and the former times.

5 اسئلک يا مالک الملوک و سلطان الملکوت بأن تؤيّد وزرآء الأرض على اجرآء ما انزلته من القلم الأعلى فى کتبک و زبرک و الواحک اى ربّ هم مطالع قدرتک و مشارق اقتدارک اسئلک بأن توفّقهم على ما تحبّ و ترضى انّک انت مولى الورى و ربّ الآخرة و الأولى

6 Praise be unto Thee, O my God, for that through Thy grace and will the sun of justice hath shone forth from the horizon of bounty, and the light of equity through Thy bounty and favor. O Lord! Aid him in that which Thou lovest and art pleased with, and ordain for him from Thy Most Exalted Pen in the Crimson Tablet that which will make him mighty through Thy might and great through Thy greatness.

6 لک الحمد يا الهى بما اشرق من افق الخآء نيّر العدل بفضلک و ارادتک و نور الانصاف بجودک و احسانک اى ربّ ايّده على ما تحبّ و ترضى و قدّر له من قلمک الأعلى فى الصّحيفة الحمرآء ما يجعله عزيزاً بعزّتک و عظيماً بعظمتک

7 Thou seest, O my God and my Lord and my Support and my Hope, that he desireth to repair what was broken in numbered years. O Lord! Illumine the horizons of Thy kingdom through his justice, then preserve him through Thy power and Thy might. Verily Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Omnipotent, the Mighty, and worthy to answer prayer.

7 ترى يا الهى و سيّدى و سندى و رجائى بأنّه اراد ان يجبر ما کسر فى سنين معدودات اى ربّ نوّر بعدله آفاق مملکتک ثمّ احفظه بقدرتک و قوّتک انّک انت المقتدر على ما تشآء و فى قبضتک زمام الأشيآء لا اله الّا انت المقتدر القدير و بالاجابة جدير

INBA15:268, INBA26:268

BH11623

1 In His Name, Who speaks in the Kingdom of Utterance!

1 بسمه النّاطق فی ملکوت البیان

2 This is a Book which We have sent down in truth and made it the choice wine of utterance for all who dwell within the realm of possibility, and the Kawthar of generosity for all who are in the world, and the Salsabil of life for those who are seized with the thirst of separation when the horizon of reunion shone forth with the Luminary of My Name, the All-Subduing over all the worlds.

2 کتاب انزلناه بالحقّ و جعلناه رحیق البیان لمن فی الامکان و کوثر الکرم لمن فی العالم و سلسبیل الحیوان لمن اخذه ظمأ الفراق اذ لاح افق الوصال بنیّر اسمی المهیمن علی العالمین

3 We make mention of him who has turned to God, and We cause him to hear My most sweet call and give him to drink of this luminous wine. As for those who have remained heedless of the Truth and His sovereignty - their names shall not be mentioned before the Throne, and they shall ere long return to their abode in the fire. He, verily, is the Just, the All-Knowing, the Wise.

3 انّا نذکر من توجّه الی الله و نسمعه ندائی الأحلی و نسقیه هذا الرّحیق المنیر انّ الّذین غفلوا عن الحقّ و سلطانه اولئک لا یذکر اسمائهم لدی العرش و سوف یرجعون الی مقرّهم فی النّار انّه لهو العادل العلیم الحکیم

4 O peoples of the earth! The Object of your desire hath appeared, and He, verily, is the One promised in the Scriptures of God, your Lord and the Lord of all worlds. Beware lest the ornaments of the world debar you from God, the Lord of all names. Cast them behind you, turning your faces toward the court of your Lord, the All-Hearing, the All-Seeing.

4 یا ملأ الأرض قد ظهر المقصود و انّه لهو الموعود فی صحف الله ربّکم و ربّ العالمین ایّاکم ان تحجبکم زخارف الدّنیا عن الله مالک الأسمآء دعوها عن ورائکم مقبلین الی منظر ربّکم السّمیع البصیر

5 Remember when Muhammad, the Apostle of God, came with clear signs, He was opposed by those possessed of learning, and before Him, when the Spirit came, the doctors of the Torah turned away from Him and the people followed them until God raised Him to an exalted station. Thus was the matter decreed aforetime. He, verily, is the All-Knowing, the All-Informed.

5 ان اذکروا اذ جآء محمّد رسول الله بآیات بیّنات اعترض علیه اولو الاشارات و من قبله اذ اتی الرّوح اعرض عنه علمآء التّورية و اتّبعهم القوم فیما هم علیه الی ان رفعه الله الی مقام منیع کذلک قضی الأمر من قبل انّه لهو العلیم الخبیر

6 Hearken thou unto that which the Spirit hath imparted to the heart of the world: There is none other God but He, the Forgiving, the Bountiful. Blessed art thou for having attained unto the verses of God time and again, and for having drunk the wine of knowledge from the hand of the favors of thy Lord while every froward oppressor turned away. Strive thou in the service of thy Master that there may appear from thee that which shall endure as long as the Kingdom and the dominion shall endure. This behooveth him who hath turned unto God, the Lord of all worlds.

6 انّک فاستمع ما القی الرّوح فی صدر العالم انّه لا اله الّا هو الغفور الکریم طوبی لک بما فزت بآیات الله مرّة بعد مرّة و شربت رحیق العرفان من ید الطاف ربّک اذ اعرض عنه کلّ جبّار عنید کن جاهداً فی خدمة مولیک لیظهر منک ما یکون باقیاً ببقآء الملک و الملکوت هذا ینبغی لمن اقبل الی الله مولی العالمین

7 Make mention of My loved ones in that land and give them the joyful tidings of My gracious remembrance. We make mention of everyone who hath turned to the Countenance with a remembrance whereby their names shall be recorded in a preserved Tablet. By My life! Were they to know this bounty, they would soar on the wings of joy and turn with their hearts

7 ان اذکر من قبلی احبّائی فی هناک و بشّرهم بذکری الجمیل انّا نذکر کلّ من اقبل الی الوجه بذکر یثبت به اسمائهم فی لوح حفیظ لعمری لو یعرفنّ هذا الفضل لیطیرنّ بأجنحة السّرور و یتوجّهنّ بالقلوب الی افق الظّهور و یقولنّ لک الحمد یا من

to the horizon of the Manifestation, saying: "Praise be unto Thee, O Thou Who hast enabled us to recognize the Dawning-Place of Thy Revelation while He was imprisoned among the heedless ones." Verily, upon thee and upon them be the glory from One Who is Mighty, Praiseworthy.

ایّدتنا علی عرفان مطلع وحیک اذ کان مسجوناً بین الغافلین انّما البهآء علیک و علیهم من لدن عزیز حمید

FRH.056-057

BH11746

1 In the Name of Him Who speaks the Truth!

1 هو النّاطق بالحقّ

2 This is a Book sent down through grace to one who has turned towards God on a day wherein the people have turned away from God, the Lord of all worlds. When the appointed time came and the Dawning-Place of verses appeared, the divines of Iran turned away from Him and unjustly pronounced their verdict against Him - a verdict at which the Concourse on High lamented, as did those who circle round His mighty Throne. Blessed is the ignorant one whom the veils of glory have not withheld, and woe unto the learned one who has disbelieved in God, the Almighty, the All-Praised.

2 کتاب نزّل بالفضل لمن اقبل فی یوم فیه اعرض النّاس عن الله ربّ العالمین فلمّا جآء المیقات و اتی مشرق الآیات اعرض عنه علمآء الایران و افتوا علیه بظلم ناح به الملأ الأعلی و الّذین طافوا عرشه العظیم طوبی لجاهل ما منعته سبحات الجلال و ویل لعالم کفر بالله العزیز الحمید

3 O people of God! Hearken unto the call of Him Who has been wronged. He summons you to His straight path. We make mention in the Persian tongue and counsel the friends of God to safeguard the trust of God, for thieves have been and are lying in wait. Mention has been made in the Tablets of the cawers. They must be so steadfast that no one will find occasion to speak. The cause of the waywardness of the helpless people has been and continues to be the divines. As you have seen and heard, through the opposition of such souls, the people of Iran remained veiled from the recognition of the Purpose of all worlds and occupied themselves with cursing and denouncing. The curse of God be upon the wrongdoing people.

3 یا حزب الله اسمعوا ندآء المظلوم انّه یدعوکم الی صراطه المستقیم بلسان پارسی ذکر میشود دوستان الهی را وصیّت می‌نمائیم بحفظ امانة الله چه که سارقین در پی و کمین بوده و هستند ذکر ناعقین در الواح نازل باید بشأنی مستقیم باشند که از برای احدی مجال نطق نماند علّت گمراهی خلق بیچاره علما بوده و هستند چنانچه دیدید و شنیدید باعراض آن نفوس اهل ایران از عرفان مقصود عالمیان محجوب ماندند و بسبّ و لعن مشغول گشتند لعنة الله علی القوم الظّالمین

4 Beseech God to protect you from vain imaginings and to make you steadfast in His Cause. O Muhammad! Each of these mentioned souls has been blessed by God's favors. Blessed are they who in these days are remembered before His presence and whose mention flows from the Most Exalted Pen. Convey greetings to all. Say: Today all must stand firm and steadfast in the Cause of the Luminary of the horizons in perfect unity. The favors of the Revealer of verses have encompassed and will continue to encompass those who have turned towards Him and remained steadfast.

4 از حقّ مسئلت نمائید شما را از اوهامات محفوظ دارد و بر امرش مستقیم فرماید یا محمّد نفوس مذکوره هر یک بعنایت حقّ فائز طوبی از برای نفوسیکه این ایّام تلقاء وجه مذکورند و از قلم اعلی ذکرشان جاری و نازل کل را تکبیر برسان بگو امروز باید کل بکمال اتّفاق بر امر نیّر آفاق قائم و مستقیم باشید عنایات منزل آیات شامل حال مقبلین و مستقیمین بوده و خواهد بود

5 The waves of the ocean of the utterance of the All-Merciful are manifest before the faces of the world, and the lights of the Sun of His Revelation are evident and visible. Nevertheless, the unfair people are striving with the swords of hatred and enmity to extinguish the light. We beseech God, exalted be His glory, to protect the friends of that land from the cawers and the godless ones. Verily, He has power over all things.

5 امواج بحر بیان رحمن امام وجوه عالم ظاهر و هویدا و انوار آفتاب ظهورش لائح و مشهود معذلک قوم بی‌انصاف باسیاف ضغینه و بغضا در اطفاء نور ساعی و جاهدند از حقّ جلّ جلاله میطلبیم دوستان آن ارض را از ناعقین و ملحدین حفظ فرماید انّه علی کلّ شیء قدیر

6 We make mention of thy mother and thy brother. Give them the glad-tidings of My loving-kindness and My mercy which have preceded all created things. The Glory be upon thee and upon My friends there, and upon all who are firm, steadfast and upright.

6 نذکر امّک و اخاک بشّرهما بعنایتی و رحمتی الّتی سبقت الوجود البهآء علیک و علی اولیائی هناک و علی کلّ ثابت راسخ مستقیم

BRL_DA#460

BH03261

To: Shaykh Muhammad Ali (Nabil son of Nabil)

1 He is God, exalted be His station of grandeur and power!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 Praise be unto Thee, O my God, inasmuch as Thou beholdest that the Sun of independence hath ever been dawning from the horizon of the temples of glory - they who have rent asunder the veils of grandeur, who have quaffed the choice wine of reunion, and who have attained unto the lights of beauty in the days when Thou didst come with the heaven of Thy Cause upon the clouds of grandeur and power, when trembling seized all the tribes of the earth. And among them, O my God, is this Name who was named with the two Most Exalted Names, who turned wholly unto Thee, detached from all the worlds, who took no beloved save Thee and no object of desire except Thee.

2 لک الحمد یا الهی بما تشاهد بأنّ نیّر الاستقلال لم یزل کان طالعاً عن افق هیاکل الاجلال الّذین خرقوا سبحات الجلال و شربوا رحیق الوصال و فازوا بأنوار الجمال فی ایّام الّتی اتیت فیها بسمآء امرک علی سحاب العظمة و الاقتدار و اخذ الزّلزال کلّ قبائل الأقطار و منهم یا الهی هذا الاسم الّذی سمّی بالاسمین الأعلیین و اقبل بکلّه الیک منقطعاً عن العالمین و ما اخذ محبوباً سویک و لا مطلوباً دونک

3 Therefore dost Thou behold him, O my Beloved, consumed by the fire of separation from Thee and enkindled by the flame of longing for Thee. Ordain for him, O Fire of the hearts of lovers, that which shall make him, in separation, attain unto the lights of Thy reunion and presence, and in remoteness, drink from the cup of Thy nearness and glory. For verily Thou didst desire him and ordained for him a station upon the Most Exalted Throne which none can reach save they who have beheld Thee with Thine eye and known Thee through Thy Self, the Mighty, the Inaccessible.

3 اذاً تراه یا محبوبی محترقاً بنار فراقک و موقداً بلهیب اشتیاقک قدّر له یا نار افئدة العشّاق ما یکون فی الهجر فائزاً بأنوار وصلک و لقائک و فی البعد یشرب عن کأس قربک و بهائک اذ انّک اردته و قدرت له مقاماً فی علی العرش لن یصل الیه الّا الّذینهم نظروا الیک بعینک و عرفوک بنفسک العزیز المنیع

4 The letter of that spiritual friend and heavenly beloved arrived with the fragrances of the divine paradise of inner meanings

4 نامهٔ آن دوست جانی و حبیب روحانی بنفحات رضوان معانی وارد و سبب مسرّت قلب این

and became the cause of joy to this evanescent one. Praise and glory be unto Him that the glances of His favor have ever gazed from the horizon of grace upon those turned toward the Most Great Scene, and the cloud of His boundless generosity is raised up and the immeasurable rains of grace descend, and the sun of the Most Glorious favor shines forth and the sea of ancient bounty surges. Praise be to the Beloved that your honor has been and continues to be the recipient of all divine favors, both outward and inward, and not for a moment have the breezes of God's favor from the right hand of the Most Great Mercy been cut off, nor for an instant have you been concealed from the vision of the Most Great Scene. Blessed art thou, then blessed art thou! We beseech God to make me and you among those who are steadfast in the path of His Most Great, Most Mighty Cause. And praise be unto Him, for He is the Most Merciful of the merciful.

فانی گردید له الحمد و المنّة که لازال لحظات عنایت از افق مکرمت بمتوجّهین منظر اکبر ناظر و سحاب جود بی‌منتهایش مرتفع و امطار فضل لایحصی نازل و شمس عنایت ابهی مشرق و بحر موهبت قدم موّاج حمد محبوب را که آنجناب بجمیع عنایات ظاهره و باطنهٔ الهیّه فائز بوده و هستند و آنی نسمات عنایت الهی از یمین رحمت عظمی مقطوع [نه] و حینی از نظر منظر اکبر مستور نگشته طوبی لک ثمّ طوبی لک نسئل الله بأن یجعلنی و ایّاکم من الثّابتین علی صراط امره الأعظم العظیم و الحمد له اذ هو ارحم الرّاحمین

5 And furthermore, your honor's letter was presented before the Countenance and mighty verses were revealed from the heaven of oneness and sent. Upon thee be the lights that have shone forth from the horizon of His all-encompassing, transcendent words above the worlds.

5 و دیگر نامهٔ آنجناب تلقاء وجه معروض و آیات منیعه از سماء احدیّه نازل و ارسال شد علیک انوار الّتی اشرقت من افق کلماته المهیمنة المتعالیة علی العالمین

AYBY.170

BH03209

He is God, exalted be His glory.

هوالله تعالی

Since your honoured self made mention of Jinab-i-Malkum Khan, it became necessary to set forth what pertaineth to friendship, association, and those events which transpired and came to pass.

At that time this prisoner was yet unborn and had no knowledge of this world. Yet what was heard from one who served in those days is as follows. We were in Zarkandih, and that village had been set apart as the summer resort of the ministers of the illustrious Russian government. The late and forgiven Mirza Ya'qub Khan, the father of Jinab-i-Mirza Malkum Khan—may God preserve him—was employed in the embassy circle as an interpreter.

One day he came to the house of His Holiness. He said: "I am the interpreter of Amir-Nizam, Mirza Taqi Khan. I desire to

چون انجناب ذکر جناب ملکم خانرا نمودند لازم شد دوستی و معاشرت و انچه وارد شده و واقع کشته ذکر شود این مسجون ان ایام در اصلاب بوده اطلاعی از این عالم نداشته لکن انچه از خادم آن ایام شنیده شد اینست در زرکنده بودیم و ان ده مخصوص بود بمصیف حضرات وزرای دولت بهیّه روس و مرحوم مغفور میرزا یعقوب خان والد جناب میرزا ملکم خان حفظه الله در رائره سفارت مترجم بودند روزی منزل حضرت تشریف آوردند فرمودند مترجم امیر نظام میرزا تقی خان من میخواهم اهل ایرانرا از دور دول خارجه متفرق نمایم حال مشاهده میشود حضرت بهاءالله در زرکنده منزل کرفته فرمودند جواب کفتم ایشان بهیچ وجه با وزرا

disperse the people of Iran from turning toward foreign governments. Now it is observed that Baha'u'llah hath taken up residence in Zarkandih."

In reply it was said: "He holdeth in no wise intercourse with the ministers, but since His sister is in the house of the son of Haji Mirza Yusuf, interpreter of the Persian chancery of the illustrious government, He came only for visitation and inquiry after her state."

In those days this matter was outwardly one thing and inwardly another, for Amir-Nizam had manifested such oppression and tyranny as had neither peer nor likeness. Hence the truth of this affair was concealed from all, as a protection from One Who is the protecting, the knowing Guardian.

Then, on a later day, it was heard that the sons of the late Mirza Ya'qub Khan had returned from Paris, and that His Holiness intended to go to his house for a meeting. Thereafter the light of friendship shone forth and blazed brightly between them, until at length the severity of winter and the pomp of summer passed away, and all entered the city.

Afterward, with the permission of the King of Iran, His Holiness departed with us for the holy places of Karbila and the holy city of Najaf.

معاشرت ندارند چون همشیره ایشان در خانه پسر حاجی میرزا یوسف مترجم قلم فارست ودلت بهیّه است بان جهت بدیدن و احوال پرسی تشریف آوردند ان ایام این امر در ظاهر قسمی بود و در باطن قسمی دیگر چه که امیر نظام بظلم و اعتسافی ظاهر که شبه و مثل نداشت لذا اصل این امر از کل مستور بود حفظا من لدن حافظ علیم و بعد یومی از ایام شنیده شد پسر های مرحوم میرزا یعقوب خال از پاریس آمدند و حضرت بعصد ملاقات تشریف بروند منزل او بعد ما بین نور دوستی روشن و ساطع تا انکه سطوت شتا شوکت صیف را از میان برد کل بشهر وارد شدند و بعد حضرت موجود باذن پادشاه ایران با ما کن متبرکه کربلا و نجف اشرف تشریف بردند

BLIB_Or15696.179e

BH03275

He is the Most Holy, the Most Great.

This is a Tablet from whose horizon hath shone forth the Sun of the favour of God, the Lord of all worlds. We felicitate you in your rejoicing and give you glad tidings of the grace of God, the All-Knowing, the All-Informed. And though the number be not yet complete, God perfecteth whatsoever He willeth; verily, He is the sovereign Ordainer, the One Who chooseth.

News concerning her arriveth continually and in succession: at one time tidings of health, and at another of illness. In all conditions do we render thanks unto Him. Yet, in view of these differing reports, the united manifestations [?] have remained, for the present, deferred. God willing, may ye at all times be joined with joy and gladness.

هو الاقدس الاعظم

هذا لوح لاحت من افقه شمس عنایت الله رب العالمین انا نهنئکم فی فرحکم و نبشرکم بفضل الله العلیم الخبیر و لو انه ما کمل العدة و لکن الله یکمل ما یشاء انه لهو الحاکم المرید خبرها متواترا میرسد گاهی خبر صحت و گاهی سقم نشکره فی کل الاحوال و لکن نظر باخبار مختلفه ظهورات متحده در عهده تعویق ماند انشاء الله همیشه با فرح و سرور مقرون باشید معصومه خانم انشاء الله راضی باشد و در ظل عنایت محفوظ اگر به سکون و قرار و استقرار موافق میل او نیست انها لهی التی کانت ان تصعد و تنزل فی کل یوم خمسین مرة بل ازید و تمشی تارة الی الطول و طورا الی العرض باری باهمه ان حرکتها حالس

Ma'sumih Khanum, God willing, may she be content and preserved beneath the shadow of His favour. And if repose, tranquillity, and settled abode accord not with her desire—indeed, she is one who would ascend and descend each day fifty times, nay, even more, and would walk now in length and again in breadth—yet, notwithstanding all these movements, there must now needs be some rest. What can be done? God willing, the Beloved of the world will vouchsafe patience.

In what condition are Hadrat-i-Shu'a'u'llah—or Shu'a'u'd-Din, or Shu'a'u'l-Mulk wa'l-Malakut? God willing, may all of you in every state be blessed and favoured. May the mother attain the joy of beholding her offspring, and the daughter of Jinab-i-Haji be enabled to remember God. Unto each is allotted a portion in the Book.

We convey greeting unto all the residents. God willing, may they forever quaff the choice wine of the love of God and remain occupied in His service. Sweetness is not attained from Sayyid Ism without generosity and bestowal. 'Aryan Effendi, with coverings without end [?] —God willing, may he be gladdened.

What God hath willed! Two steeds have galloped forth from the unseen into the plain of visible being; they grant neither respite nor delay. Why all this haste? The wisdom of God is indeed manifold. Verily, He is the All-Wise, the All-Knowing. Glory be upon you.

با سکون لازمه چه میکنند انشاءالله محبوب عالم صبر عنایت فرماید حضرت شعاع الله او شعاع الدین او شعاع الملک و الملکوت در چه حالند انشاءالله در کل احوال همه فائز باشید والده بزیارت نسل فائز و بنت جناب حاجی بذکر الله فائز لکل نصیب فی الکتاب جمیع ساکنین را تکبیر میرسانیم انشاءالله همیشه از رحیق محبة الله بیاشامند و بخدمتش مشغول باشند شیرینی زسید اسم بی عطا و بخشش نمی شود عریان افندی با پوششهای لانهایة انشاءالله مسرور باشند ما شاءالله دواسته از غیب بصحرای شهود تاخت مهلت ندهد فرصت ندهد اینهمه تعجیل چرا حکمت الهی بسیار است انه لهو الحکیم العلیم البهاء علیکم

BLIB_Or15696.188d

BH03278

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

1 هو النّاظر من افقه الأعلی

2 This is the Day wherein all seas have been merged into the Most Great Ocean which hath surged before the faces of all peoples, and every drop thereof hath proclaimed in its loudest voice: "The dominion belongeth unto God, the Help in Peril, the Self-Subsisting!" The Sinai hath smiled in this Revelation whereby the standards of idolatry were lowered and the banners of divine unity were raised by the command of God, the Lord of all existence.

2 هذا یوم فیه غرقت البحور فی البحر الأعظم الّذی فاض امام وجوه الأمم و نطق کلّ قطرة منه بأعلی النّدآء الملک لله المهیمن القیّوم قد ابتسم ثغر الطّور فی هذا الظّهور الّذی به نکست اعلام الشّرک و ارتفعت رایات التّوحید امراً من لدی الله مالک الوجود

3 Say: O people! The fragrance of the Merciful's utterance hath wafted throughout all contingent being. Beware lest the veils of the world prevent you or the might of those who have denied the Witness and the Witnessed strike fear in your hearts. Say: Fear ye God, O people! By God, the Day which God's

3 قل یا قوم قد تضوّع عرف بیان الرّحمن فی الامکان ایّاکم ان تمنعکم حجبات العالم او تخوّفکم سطوة الّذین کفروا بالشّاهد و المشهود قل اتّقوا الله یا قوم تالله قد اتی الیوم الّذی بشّر به رسل

Messengers and chosen ones foretold hath come. Cast away what ye possess and take hold of that which hath appeared in truth from God, the Lord of what was and what shall be.

الله و اصفیائه ضعوا ما عندکم و خذوا ما ظهر بالحقّ من لدی الله ربّ ما کان و ما یکون

4 Say: Be fair, O concourse of the earth, concerning that which hath appeared in truth, and follow not every ignorant rejected one. The gate of bounty hath been opened upon all existence and the ocean of generosity hath surged in the world. Draw nigh with illumined hearts and be not of those who are unaware. Vain imaginings have held them back from the Sovereign of knowledge, and idle fancies from God, the Help in Peril, the Self-Subsisting. Behold with your eyes and ponder that which hath shone forth and appeared from the horizon of God's will, the Lord of this exalted House.

4 قل انصفوا یا ملأ الأرض فیما ظهر بالحقّ و لا تتّبعوا کلّ جاهل مردود قد فتح باب الجود علی الوجود و ماج بحر الکرم فی العالم اقبلوا بقلوب نورآء و لا تکونوا من الّذینهم لا یشعرون قد منعتهم الظّنون عن سلطان العلوم و الموهوم عن الله المهیمن القیّوم انظروا بأبصارکم و تفکّروا فیما اشرق و لاح من افق ارادة الله مالک هذا البیت المرفوع

5 The servant who was present hath presented thy letter before the Wronged One. We have answered thee with this beloved Tablet which calleth in the kingdom of creation and summoneth all unto God, the Lord of the Throne on high and of the dust below. Blessed is he who heareth and respondeth, and woe unto every heedless and veiled one.

5 قد حضر العبد الحاضر بکتابک و عرضه لدی المظلوم اجبناک بهذا اللّوح المحبوب الّذی ینادی فی ناسوت الانشآء و یدع الکلّ الی الله ربّ العرش و الثّری طوبی لسمیع سمع و اجاب و ویل لکلّ غافل محجوب

6 Say: Glory be unto Thee, O my God! Thou seest me detached from all save Thee, attracted by Thy verses, speaking Thy praise and arising to serve Thy Cause. I beseech Thee by the mysteries hidden in Thy knowledge and the signs treasured in Thy Pen to confirm me and my son in turning unto the lights of Thy countenance and clinging to the hem of the robe of Thy mercy. Then ordain for us, O Thou Who art the Goal of the world and the Lord of all nations, that which will draw us nigh unto Thee and the good of the Hereafter and of this world. Verily Thou art the Lord of all mankind. There is none other God but Thee, the Mighty, the Powerful, the All-Knowing.

6 قل سبحانک اللّهمّ یا الهی ترانی منقطعاً عن دونک و منجذباً بآیاتک و ناطقاً بثنائک و قائماً علی خدمة امرک اسئلک بالأسرار المکنونة فی علمک و الآثار المخزونه فی قلمک بأن تؤیّدنی و ابنی علی التّوجّه الی انوار وجهک و التّشبّث بأذیال ردآء رحمتک ثمّ قدّر لنا یا مقصود العالم و مولی الأمم ما یقرّبنا الیک و خیر الآخرة و الأولی انّک انت مولی الوری لا اله الّا انت القوی المقتدر القدیر

JHT_S#161x

INBA19:115, INBA32:106, ADM3#120 p.139x

BH03280

1 This is a Day wherein the Herald calls out from every direction: O concourse of humanity! By God, the Lord of Destiny has come and every hidden matter has been revealed. Blessed is he who has recognized and attained, and woe to the heedless. Joy be to the one whose strength was weakened neither by the might of Pharaohs nor the power of tyrants. He has testified to that which God has testified - that there is no God but Him, the Single, the One, the All-Knowing, the All-Informed.

1 هذا یوم فیه ینادی المنادی من کلّ الجهات یا معشر البشر تالله قد اتی مالک القدر و ظهر کلّ امر مستتر طوبی لمن عرف و فاز و ویل للمعرضین نعیماً لقوی ما اضعفته سطوة الفراعنه و لا قدرة الجّبابرة شهد بما شهد الله انّه لا اله الّا هو الفرد الواحد العلیم الخبیر

2 We have mentioned you before with verses that cannot be equaled by the treasures of the world, whose fragrance will not cease to persist through the endurance of My Most Great Name, by which the limbs of nations have trembled, save whom God has willed, the Lord of the Mighty Throne. My Afnan, upon him be My glory and My loving-kindness and My mercy, has mentioned your name, and We remember you in this perspicuous Tablet.

2 انّا ذکرناک من قبل بآیات لا تعادلها کنوز العالم و لا ینقطع عرفها بدوام اسمی الاعظم الّذی به ارتعدت فرائص الامم الّا من شآء الله ربّ العرش العظیم قد ذکر اسمک افنانی علیه بهائی و عنایتی و رحمتی ذکرناک بهذا اللوح المبین

3 O Mim! Upon you be My glory! Today is the day for helping the Cause. All must hold fast to it. Make mention of the loved ones of that land and its surroundings on behalf of the Wronged One. Say: Today is the day of greatest joy. All must be illumined by the light of the Cause and enkindled by the fire of the Blessed Tree. The various peoples of the world would sacrifice life and property for the slightest favor or request, that their desire might be fulfilled by kings and rulers. Now this Most Great Cause and Manifest Light has dawned and appeared in Iran, yet its people remain heedless and veiled. All must, with wisdom and utterance, aim for the cities of men's hearts, that they may benefit from the Most Great Name.

3 یا میم علیک بهائی امروز روز نصرت امر است باید کلّ بآن تمسّک نمایند اولیای آن ارض و اطراف را از قبل مظلوم ذکر نما بگو امروز روز فرح اکبر است باید کلّ بنور امر منوّر و بنار سدرهٔ مبارکه مشتعل باشند احزاب مختلفهٔ عالم باندک طلبی و مسئلتی جان و مال را نثار نمایند لیظهر لهم ارادوا من الملوک و السّلاطین حال این امر اعظم و نور مبین در ایران اشراق نموده و ظاهر گشته ولکن اهلش غافل و محجوب باید کلّ بحکمت و بیان قصد مدائن قلوب عباد نمایند تا باسم اعظم مستفید شوند از برای ارتفاع کلمه و ارتقای وجود و ظاهر شود از ایشان آنچه که از برای آن از عدم بوجود آمده‌اند

4 We beseech God that He may assist all and not leave your efforts without effect and fruit. Preserve your station and your reward and recompense [...] through this Blessed, Mighty, Wondrous Name. The glory shining from the horizon of the heaven of My grace be upon you and upon those with you who love you and hearken to your call in this firm, mighty and wise Cause. Praise be to God, the Forgiving, the Merciful.

4 از حق میطلبیم کلّ را مؤیّد فرماید و زحمتهای آنجناب را بی اثر و ثمر نگذارد احفظ مقامک و اجرک و جزآء [...] بهذا الاسم المبارک العزیز البدیع البهآء المشرق من افق سمآء فضلی علی جنابک و علی من معک و یحبّک و یسمع ندائک فی هذا الامر المبرم العزیز الحکیم الحمد لله الغفور الرّحیم

INBA84:198, BLIB_Or15718.047

BH11626

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O Rajab-'Ali! Upon thee be my abundant greetings. Most of mankind have strayed far from truth, and the mortal world hath so deluded them that they have deemed the Reformer of the world to be a corrupter. They have turned away from light and cleaved unto darkness. They have accepted not a single word from the mine and dawning-place of truth. We have forbidden all the friends of God from contention and conflict, and commanded patience and forbearance. They accepted not the word of truth and move with utmost tyranny in the arena of oppression, heedless that the true Judge and the just Almighty observeth and will surely requite them.

2 یا رجبعلی علیک سلامی اکثری از خلق از حقّ بعید و دنیای فانی چنان مغرورشان نموده که مصلح عالمرا مفسد دانسته‌اند از نور گذشته‌اند و بظلمت پیوسته‌اند از معدن و مطلع صدق کلمه‌ئی نپذیرفته‌اند جمیع اولیای حقّ را از نزاع و جدال منع نمودیم و بصبر و اصطبار امر فرمودیم قول حقّ را قبول ننمودند و بظلم تمام در مضمار اعتساف حرکت مینمایند غافل از آنکه حاکم حقیقی و مقتدر عادل مشاهده میفرماید و البتّه جزا میدهد

3 O Rajab! Fix thy gaze upon this blessed word, which is as a spirit for the temple of detachment: His exalted Word: "Be thou for Me and I shall be for thee." The world hath never been, nor will ever be, faithful. Cast away that which perisheth and take hold of that which endureth. Most of the people of Iran denied God's great bounty and raised the swords of tyranny against the essence of justice. They wrought that which caused every seeing eye to weep and every living soul to lament.

3 یا رجب باینکلمهٔ مبارکه که بمثابهٔ روح است از برای هیکل انقطاع ناظر باش قوله تعالی کن لی لأکون لک دنیا را وفا نبوده و نیست ضع ما یفنی و خذ ما یبقی اکثری از اهل ایران نعمت بزرگ الهی را کفران نمودند و بر جوهر انصاف اسیاف اعتساف برافراختند وارد آوردند آنچه را که هر صاحب چشمی گریست و هر صاحب روحی نوحه نمود

4 Consider the patience and forbearance of God, exalted be His glory, and reflect upon His name, the All-Patient. Soon shall weakness seize that strength and poverty encompass that wealth. Between man and the grave there is but a brief journey. They shall enter it alone, abased, fearful, trembling and disturbed. Thus hath the All-Informed informed us, and we are among the witnesses.

4 در صبر و اصطبار حقّ جلّ جلاله ملاحظه نما و در اسم صبّارش تفکّر کن عنقریب آن قوّت را ضعف اخذ نماید و آن ثروت را فقر احاطه کند از انسان تا قبر منزلیست بس نزدیک سیدخلون فیه فریداً ذلیلاً خائفاً متزلزلاً مضطرباً کذلک اخبرنا الخبیر و نحن من الشّاهدین

5 We make mention of all the friends of God and counsel them with that which beseemeth them, and we beseech God to adorn the temples of all with the ornament of pure deeds and to crown their heads with the diadem of justice. He is the Powerful, the Mighty. The Wronged One sendeth greetings upon thee, thy son and thy wife. Remember them both on my behalf. We beseech God to assist them to do what is praiseworthy and to ordain for them the good of this world and the world to come. He is the Forgiving, the Kind. There is no God but Him, the Powerful, the Mighty, the Beloved.

5 اولیای حقّ طرّاً را ذکر مینمائیم و به ما ینبغی لهم وصیّت میکنیم و از حقّ میطلبیم هیاکل کل را بطراز عمل خالص مزیّن فرماید و رؤس را باکلیل عدل مطرّز نماید اوست قادر و توانا یسلّم المظلوم علیک و علی ابنک و ضلعک ذکّرهما من قبلی انّا نسئل الله بأن یوفّقهما علی المعروف و یقدّر لهما خیر الدّنیا و الآخرة و هو الغفور العطوف لا اله الاّ هو المقتدر العزیز المحبوب

FRH.161

BH03394

To: Husayn

1 In the Name of God, the Ever-Abiding, the Everlasting!

1 بسم الله الدّائم الباقی

2 This is a glorious Book sent down from the presence of One mighty and powerful. Verily it is a revelation from the Lord of the worlds. It brings glad tidings to the people of this Day whereon He hath been established upon a great throne, and it warneth the people of a grievous day of retribution.

2 هذا کتاب کریم نزّل من لدن مقتدر قدیر و انّه لتنزیل من ربّ العالمین یبشّر النّاس بهذا الیوم الّذی فیه استوی علی عرش عظیم و ینذر النّاس من قهر یوم شدید

3 O people! Fear God and follow not every sinful repudiator. Verily he whom the people of error have taken as a protector besides God is in manifest error and flame. He hath turned away and withdrawn, then retreated and fabricated. By God, he hath appeared with evident calumny. O people! Fear God and draw not nigh unto him. He calleth you unto his self, from which the manifestations of misbelief seek refuge with God, the Protector, the Mighty, the Peerless.

3 یا قوم اتّقوا الله و لا تتّبعوا کلّ معرض اثیم انّ الّذی اتّخذوه اصحاب الضّلال لأنفسهم ولیّاً من دون الله انّه فی ضلال و سعیر قد اعرض و تولّی ثمّ ادبر و افتری تالله قد ظهر بافک مبین یا قوم اتّقوا الله و لا تقربوا الیه انّه یدعوکم الی نفسه الّتی یستعیذ منها مظاهر الشّرک الی الله المهیمن العزیز الفرید

4 He believed not in Him Who revealed the Bayan nor in that which was sent down in a preserved and mighty Tablet. Say: By God, he hath not read the Bayan, nor doth he read it except to lead you astray from the path. And whenever he reciteth the verses of God, the True King, the Just, the Trustworthy, the Spirit that circleth round the words of thy Lord, the Mighty, the Great, addresseth him saying: "Hast thou disbelieved in Him Who created thee from a handful of clay? If thou didst believe in the verses of God, why didst thou fabricate against Him by Whose command the Scriptures of God were sent down from all eternity, and this perspicuous Book? Fear God and follow not thy self and thy passion. Rather, follow the religion of the Spirit, which is the love of Him Who hath appeared with the truth and come with manifest authority. Be not confused in thyself, nor make thyself deserving of God's wrath and vengeance. Fear the day wherein the hearts of the deniers shall tremble."

4 انّه ما آمن بمنزل البیان و لا بما نزّل فی لوح عزّ حفیظ قل تالله ما قرأ البیان و ما یقرأه الّا بأن یضلّکم عن السّبیل و کلّما یقرأ آیات الله الملک الحقّ العدل الأمین یخاطبه روح الّذی یطوف حول کلمات ربّک العزیز العظیم و یقول أ کفرت بالّذی خلقک بکفّ من الطّین ان کنت آمنت بآیات الله لم افتیت علی الّذی بأمره نزّلت صحایف الله فی ازل الآزال و هذا الکتاب المبین اتّق الله و لا تتّبع نفسک و هویک ان اتّبع ملّة الرّوح و هی حبّ من ظهر بالحقّ و اتی بسلطان مبین لا تشتبه علی نفسک و لا تجعلها مستحقّاً لقهر الله و نقمته خف من یوم تضطرب فیه قلوب المنکرین

5 Say: "I have believed in God and His Messengers and His Books, and unto Him do I turn, and He is the Most Merciful of the merciful."

5 قل انّی آمنت بالله و رسله و کتبه و تبت الیه و انّه هو ارحم الرّاحمین

6 O thou who gazest toward the realm of immortality! Hearken unto the call of thy Lord, the Most Glorious, and say: "In the Name of God, the Quickener of Names." Then burn away the veils of the heedless through the heat of thy Lord's love and say: "Praise be to God, the Lord of the worlds, and glory

6 انّک انت یا ایّها النّاظر الی شطر البقآء اسمع ندآء ربّک الأبهی و قل بسم الله محیی الأسمآء ثمّ احترق بحرارة حبّ ربّک حجبات الغافلین و

be upon thee and upon them that have believed in God, the Mighty, the Wise."

قل ان الحمد لله ربّ العالمين و البهآء عليک و علی الّذينهم آمنوا بالله العزيز الحكيم

INBA27:082

BH03391

He is the Most Exalted, the Most High.

The secret lamentations were understood from the spoken words; and were patience amid grievous trials not a matter of highest worth, the saying, "The patient shall be recompensed their reward without measure," would never have been revealed. Therefore choose thou patience, and tread the path of steadfast endurance. For verily the companions of truth were, from aforetime, promised such tribulations: "And We shall surely try you with something of fear and hunger and loss of wealth and lives and fruits; but give glad tidings to the patient."

The affliction of poverty is, for some, the greatest of calamities; yet for others it is the greatest of means of nearness—most of all when there be joined to it poverty in all save God, and riches in God and through God. Among the words of Jesus, Son of Mary, is this saying: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This is that poverty round which a hundred thousand riches circle in homage. God willing, our hope is this: that we may glory in such poverty, never depart from its good-pleasure, and in every trial remain patient and steadfast.

Erelong shall all this pageantry be folded up, and all earthly poverty and outward wealth alike return unto dust, yielding no fruit unto their possessor save blackness of face. Therefore, by the power of patience and endurance, rend asunder the garment of worldly wealth and self-sufficiency, and assuredly, in the sight of those possessed of understanding hearts, the poison of poverty and nothingness is sweeter and fairer than the sugar of being and abundance, and in the mouth of the true lover sweeter than honey itself.

In every age such hath been the way and portion of the pure and the righteous; whereas the other lot and portion belong unto the wretched and the wicked. Were we but fair-minded, we would offer thanks and utter praises that we have been adorned with the gracious qualities of the loved ones of God,

هو العلی الاعلی

ناله‌های سریه از کلمات جهریه مفهوم شد و اگر صبر در شداید عظیم نمی‌بود هرآینه ذکر انما یوفّی الصابرون اجورهم بغیر حساب مذکور نمی آمد پس صبر اختیارکن و در سبیل اصطبار سالک شو و انکهی اصحاب حق از قبل باین بلایا وعده ولده شده اند و لنبلونکم بشی من الخوف و الجوع و نقص من الاموال و الانفس و الثمرات و بشر الصابرین و مصیبت فقر برای بعضی اعظم مصائبست و برای بعضی اعظم قربات خاصه اگر فقر از ما سوی و غنای بالله و فی الله دست دهد از کلمات عیبی من مریم است که میفهاید طوبی للفقرآء بالروح فان لهم ملکوت السموات اینست انفقریکه صد هزار غنا طایف حول اوست انشاء الله امید داریم که بفقر او فخر نمائیم و از رضای او نگذریم و در جمیع بلا یا صابر و ثابت باشیم عن قریب همه این بساط پیچیده شود و تمام فقر ملکی و غنای ظاهری بتراب راجع شود و جز سواد وجه برای صاحبش ثمر می نیارد پس بقوت صبر و اصطبار پیراهن فقر و افتقار بردران و البته نزد اولی الافئدة سمّ فقر و نیستی از قند هستی و غنا بهتر و خوشتر است و درکام عاشق صادق از شهد شیرین تر و همیشه ایام آن شیوه و نصیب اصفیا و اخیار بود و این نصیب و قسمت اشقیا و اشرار اگر انصاف دهیم شکرها گوئیم و حمدها کنیم که بصفات طیب احبای خدا متصف شدیم و بمناهج نیکوی ایشان سالک فحمدا له ثم حمدا له و امیدواریم که شدّه برخا تبدیل شود و حزن بفرح و فقر بغنا راجع گردد و ما کان ذلک علی الله ربک بعزیز

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and have been enabled to walk in their noble paths. Praise be to Him, then, and yet again praise be to Him.

And we cherish the hope that hardship may be changed into ease, sorrow into joy, and poverty into wealth. Nor is that hard for God, thy Lord.

BH03423

1 O beloved of my heart and one who gazes upon the countenance of my Beloved! Blessed art thou, then glad tidings unto thee for having attained to the mention of the Desired One. By the life of God! All that hath been created in existence, both seen and unseen, cannot equal it. Praise be to God that thou hast been mentioned in the Most Great Scene and the Most Pure Tongue hath spoken thy praise. This bounty hath had and shall have no likeness or parallel.

1 یا حبیب قلبی و النّاظر الی وجه محبوبی طوبی لک ثمّ بشری لک بما فزت بذکر المقصود لعمر الله لا یعادل به ما خلق فی الوجود من الغیب و الشّهود الحمد لله در منظر اکبر مذکور آمدی و لسان اطهر بذکرت ناطق این فضل را شبه و مثل نبوده و نخواهد بود

2 O my beloved! Thy letter which thou hadst previously sent reached this evanescent servant. The sorrows of thy heart caused infinite grief. And that until now there hath been delay in responding - I swear by God, our Lord, the All-Merciful, that this was not due to forgetfulness. Night and day I have been beseeching and hoping from God - exalted be His glory - and waiting that He might manifest from His all-embracing bounty concerning thee that which would bring joy, delight and gladness to thy heart. Until on this blessed night it was presented before Him and once again the extent of thy sorrows and cares was laid before Him. After this presentation, there appeared from the horizon of grace that which would transform the grief of all the worlds into manifest joy. Therefore we say unto thee: Praise and thanksgiving be unto Thee, O Bestower of bounty upon the worlds!

2 ای حبیب من نامه‌ات که از قبل ارسال داشته بودی باین خادم فانی رسید احزان قلب آنجناب سبب حزن لانهایه گشت و اینکه تا حال در عرض جواب تأخیر رفت قسماً بالله ربّنا الرّحمن که این از نسیان نبوده شب و روز از حقّ تعالی شأنه سائل و آمل و مترصّد که از فضل عمیم ظاهر فرماید در بارهٔ آنجناب آنچه که سبب فرح و بهجت و مسرّت قلب شماست تا در این لیلهٔ مبارکه بین یدی حاضر و مرّة اخری مراتب احزان و هموم شما معروض گشت بعد از عرض از افق فضل ظاهر شد آنچه حزن عالمین را بفرح مبین تبدیل نماید اذاً نقول لک الحمد والشّکر یا فضّال العالمین

3 God willing, after beholding these holy and blessed words thou wilt transform grief into joy and care into delight and gladness, and with utmost joy and gladness thou wilt pass thy days in the remembrance and praise of God. After these utterances shining forth from the ocean of meanings, the mention of this evanescent one is in truth evanescent and non-existent and shall ever be so.

3 انشآءالله بعد از مشاهدهٔ کلمات مقدّسهٔ مبارکه حزن را بسرور و همّ را ببهجت و حبور تبدیل مینمائید و بکمال فرح و انبساط بذکر الله و ثنائه ایّام را میگذرانید بعد از بیانات مشرقهٔ از بحر معانی اذکار این فانی فی‌الحقیقه فانی و معدوم بوده و خواهد بود

4 Light and mercy and radiance and honor be upon thee and thy family and all that God hath given thee through His grace. I beseech Him, exalted be He, to preserve thee and them from

4 النّور و الرّحمة و السّنآء و المکرمة علیک و علی اهلک و ما اعطاک الله بفضله اسأله تعالی بأن

every tribulation and calamity and to guard you through His bounty and generosity. Verily He is the All-Bountiful, the All-Generous.

يحفظک و ايّاهم عن کلّ بليّة و آفة و يحرسکم بجوده و کرمه انّه لهو الفضّال الکريم

5 The servant

5 خادم

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BH03545

To: Aqa Muhammad Rida Nahhas, in Nazareth

1 He is God, exalted be His glory!

1 هو الله تعالی شأنه

2 Let His honor Aqa Muhammad-Rida take note. Your letter arrived and was read and presented, and this is what was issued from the Source of Utterance from the presence of the Mighty, the All-Bestowing:

2 مکتوب آنجناب وارد ملاحظه شد و معروض گشت و هذا ما صدر من مصدر الخطاب من لدن عزيز وهّاب

3 O Rida! May you be the recipient, through the infinite favors of the Best-Beloved of the worlds, of divine grace. God is Our witness and fair-minded people bear testimony that whatever this Wronged One has spoken has been for the good of the friends of God. The one true God has commanded His servants to engage in consultation, that all may hold fast to His cord and act accordingly. You and all the friends must in all conditions fix your gaze upon God and place your trust in Him. The world has had and has no value. Be not grieved, for if one were to become the apparent owner of the whole earth, he would surely spend it all rather than see even one of the friends saddened, let alone anything beyond that. We enjoin upon you that which shall profit you in every world of the worlds of your Lord, the All-Numbering, the All-Knowing. The counsel that shone forth from the horizon of the will of the Lord of all beings was not given as an absolute command, but rather was offered purely out of wisdom and goodwill. Whatever appears beneficial after consultation may be acted upon.

3 ای رضا انشآءالله بعنايات لانهايهٔ محبوب عالميان فائز باشی حقّ شاهد و خلق منصف گواه که اين مظلوم آنچه گفته نظر بمصلحت دوستان الهی بوده خداوند يکتا عباد خود را بمشاوره امر فرموده تا کلّ بحبل او متمسّک شوند و بآن عامل گردند بايد آنجناب و همهٔ دوستان در جميع احوال بحقّ ناظر باشند و بر او متوکّل دنيا را قدری نبوده و نيست محزون مباش چه که اگر جميع ارض را بر حسب ظاهر ظاهر حقّ مالک شود البتّه آن را انفاق مينمايد که يکی از دوستانرا محزون نبيند تا چه رسد بفوق آن انّا نأمرکم بما ينفعکم فی کلّ عالم من عوالم ربّکم المحصی العليم و شمس امريکه از افق ارادهٔ مولی البريّه اشراق نمود بر سبيل حتم نبوده بلکه محض مصلحت و خيرخواهی گفته شده و آنچه بنظر پسنديده آيد بعد از مشورت بآن عامل شوند

4 As for what you wrote about Abdul-Rahim, he too has presented his requests. However, a true friend has always wished to see his loved ones united. Yet due to certain outward worldly matters, this quality is rarely observed. Therefore it is best that you travel together, and after arrival at the mentioned place, there is no objection if each person acts according to his own will in matters of outward affairs. These matters, if carried out in a spirit of joy and fragrance, are praiseworthy. The Glory be upon the people of Baha.

4 و در بارهٔ عبدالرّحيم نوشته بوديد او هم مطالب خود را معروض داشت ولکن دوست حقيقی هميشه دوست داشته که احبّای خود را متّحد مشاهده نمايد ولکن نظر ببعض امورات ظاهرهٔ دنيويّه اين فقره بسيار کم مشاهده ميشود لذا محبوب آنکه با هم حرکت نمائيد و بعد از ورود بمحلّ مذکور هر نفسی بارادهٔ خود اگر در مصالح امور ظاهره عمل نمايد بأسی نبوده و نيست و اين

امور اگر بروح و ریحان واقع شود محبوبست البهآء
علی اهل البهآء انتهی

5 The servant sends his greetings to you and those with you.

5 و الخادم یکبّر علیک و علی من معک

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BH03581

To: Muhammad Ali Khan, in Tihran

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

1 بنام یکتا خداوند دانا

2 O Muhammad-'Ali, Ism-i-Mihdi, upon him be My glory! Your mention has been made and the letters sent were seen. This is the Day of remembrance, the Day of praise, the Day of exaltation and ascendancy, and it has been and continues to be the Day of deeds. Whosoever in this Day achieves a deed for the sake of God shall abide forever in the kingdom of earth and heaven. Today the Euphrates of mercy is flowing, the gate of grace is opened, and the heaven of inner meanings is adorned with the stars of utterance. Blessed is the one whom vain imaginings did not deprive of the horizon of certitude, and whom the clamor of the turbaned ones did not prevent from turning to the most exalted horizon. All that has befallen humanity has come from such souls.

2 یا محمّد علی اسمی مهدی علیه بهائی ذکرت را نموده نامه‌های مرسله بمشاهده فائز امروز روز ذکر و روز ثنا و روز علوّ و سموّ و اعمال بوده و هست هر نفسی امروز بعملی للّه فائز شود او بدوام ملک و ملکوت باقی و دائمست امروز فرات رحمت جاری و باب فضل مفتوح و آسمان معانی بانجم بیان مزیّن طوبی از برای نفسیکه اوهام او را از افق یقین محروم ننمود و ضوضای ارباب عمائم او را از توجّه بافق اعلی بازنداشت آنچه بر ناس وارد شد از آن نفوس بوده

3 We beseech God to aid thee to stand firm with supreme steadfastness, in such wise that all the peoples of the world shall be powerless to prevent thee. Drink from the Kawthar of the utterance of the All-Merciful which floweth from the Supreme Pen. By the life of God! If thou attainest unto it, thou shalt find thyself above all the peoples of the world. The world hath never had, nor doth it now possess, any permanence. Ere long it shall pass away. Strive thou that through the grace of God - exalted be His glory - there may appear from thee that which shall waft the fragrance of eternity and endure as long as His most excellent names endure.

3 از حقّ میطلبیم ترا مؤیّد فرماید بر استقامت کبری بشأنیکه جمیع اهل عالم قادر بر منع نباشند از کوثر بیان رحمن که از قلم اعلی جاریست بیاشام لعمراللّه اگر بآن فائز شوی خود را فوق اهل عالم مشاهده نمائی دنیا را بقا نبوده و نیست عنقریب بفنا راجع جهد نما شاید بعنایت حقّ جلّ جلاله از تو ظاهر شود آنچه که عرف بقا از او متضوّع گردد و بدوام اسماء حسنی باقی و پاینده ماند

4 We, from this spot, send Our greetings upon thy face and thy mother and thy wife and those who are with thee. We beseech God to aid thee and draw thee nigh unto Him in all conditions. All the souls mentioned are remembered in the Most Holy Court, and each hath been illumined by the lights of the grace of the Sun of Truth. Their mention hath flowed from

4 انّا نکبّر من هذا المقام علی وجهک و امّک و ضلعک و علی من معک نسئل الله بأن یؤیّدک و یقرّبک الیه فی کلّ الأحوال جمیع نفوس مذکوره در ساحت اقدس مذکور و هر یک بانوار عنایت آفتاب حقیقت فائز ذکرشان از لسان جاری و از قلم مسطور کذلک نطق مکلّم الطّور الّذی اتی

the tongue and been recorded by the Pen. Thus hath spoken He Who conversed upon Sinai, Who hath come with manifest sovereignty. Glory be upon thee and upon them and upon those whom neither the suggestions of the mischief-makers nor the doubts of the deniers have withheld from God, the Lord of the worlds and the Object of the knowing ones.

بسلطان مبین البهآء علیک و علیهم و علی الّذین ما منعتهم اشارات المفسدین عن الله ربّ العالمین و شبهات المعرضین عن مقصود العارفین

INBA23:249b

BH03484

It was mentioned in all the former Tablets that a time would come and an hour be struck when the Bird of 'Iraq would wing His flight toward the Hijaz. Hasten ye, then, unto Him, O lovers of the divine Beauty, O ye enraptured ones of the sacred sanctuary of the Lord!

Now that time hath come, that breeze hath blown, that Bird hath flown—yet ye saw not, attained not, and reached not your heart's desire. Whatever was written, and whatsoever was proclaimed, to none of it did ye turn, nor did ye give ear. Now that hour hath passed, and that Day hath slipped from your grasp. Never again shall that breeze waft over this land, nor shall that rose unfold its face, nor shall that gate stand open.

Have ye ever heard that the nightingale of the divine garden seeketh repose save in the spiritual rose-bower, or maketh its dwelling elsewhere? Or that the hoopoe of the Sheba of love taketh for itself a homeland save upon the Sinai of the spirit? Or that the hearts of lovers seek any object but the beauty of the Beloved? Yet ye, O lovers, busied yourselves with your own imaginings, and never resolved to journey unto the land of the Beloved.

Alas for such heedlessness, which hath seized the whole world and encompassed all created things: that while the Sun shone resplendent in the very noon of its decline, radiant, luminous, and manifest, they made themselves the companions of the birds of the night and their fellows in song.

And I conclude with that which the nightingale of separation sang in the land of 'Iraq, and whereby all who dwell in every region of the horizons cry out: "Verily, the Bird of everlasting life hath flown unto the City of Divine Hiddenness, and the

در جمیع الواح قبل ذکر یافت که وقتی آید و هنگامی شود که طیر عراق آهنگ حجاز نماید پس بشتابید بسوی ای عاشقان جمال سبحانی وای والهان حرم ربانی حال آن وقت رسید و آن نسیم وزید و آن طیر پرید و شما ندیدید وفائز نشدید و بمقصود نرسیدید باری آنچه مرقوم شد و هر چه مذکور آمد اقبال ننمودید و کوش ندهدید حال آنوقت گذشت و آن یوم از دست رفت دیگر آن نسیم در این ارض نوزد و آن کل رخ نگشاید و آن باب مفتوح نشود هر گز شنیدید که بلبل باغ الهی جز بگلذار روحانی راحت جوید و یا مقر گزیند و یا انکه هدهد سبای عشق جز در سینای روح وطنی گیرد و یا قلوب عاشقان جز جمال معشوق منظوری طلبد و شما ای عشاق بخیال خود مشعول شدید و هر گز عزم دیار معشوق ننمودید زهی غفلت که امکانرا فرد گرفته و اکوانرا احاطه نموده که شمس در وسط زوال منیر و درّی و روسن و جمیع بطیور لیل همراز وهم آواز کشتند و اختم القول بما غنت عندلیب الفراق فی ارض العراق و ینادی کل من سکن فی شطر الآفاق بان طیر البقا قد طارت الی مدینة العما و حمامة الروح قد صعدت من غصن و ارادت غصن اخری اذا فابکون یا ملا العاشقین و یا اهل ملا العالین و کذلک نلقی علیکم آیات الفراق لعل تقومون عن مراقد الغفلة و تکونن من الذین هم کانوا من المتذکرین

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Dove of the spirit hath ascended from one branch and sought another branch."

Weep ye, then, O concourse of lovers, and O denizens of the heavenly realm! Thus do We cast upon you the verses of separation, that haply ye may arise from the couches of heedlessness and be numbered among those who are truly mindful.

BH03562

1 He is the prayer-hearing, prayer-answering God!

1 هو السّامع المجيب

2 By Thy glory, O Beloved One, Thou giver of light to the world! The flames of separation have consumed me, and my waywardness hath melted my heart within me. I ask of Thee, by Thy Most Great Name, O Thou the Desire of the world and the Well-Beloved of mankind, to grant that the breeze of Thine inspiration may sustain my soul, that Thy wondrous voice may reach my ear, that my eyes may behold Thy signs and Thy light as revealed in the manifestations of Thy names and Thine attributes, O Thou within Whose grasp are all things!

2 وعزّتک یا محبوب العشّاق و منوّر الآفاق قد اهلکتنی نار بعدی و ذاب کبدی من غفلتی اسئلک یا مقصود العالم و محبوب الأمم باسمک الأعظم بأن تجعل رزق قلبی نفحات وحیک و نعمة اذنی اصغآء ندائک الأحلی یا من فی قبضتک زمام الأشیآء و مائدة بصری مشاهدة آثارک و انوار تجلّیاتک فی مظاهر اسمائک و صفاتک

3 Thou seest, O Lord my God, the tears of Thy favored ones, shed because of their separation from Thee, and the fears of Thy devoted ones in their remoteness from Thy Holy Court. By Thy power, that swayeth all things, visible and invisible! It behooveth Thy loved ones to shed tears of blood for that which hath befallen the faithful at the hands of the wicked and the oppressors on the earth. Thou beholdest, O my God, how the ungodly have compassed Thy cities and Thy realms! I ask Thee by Thy Messengers and Thy chosen ones and by Him whereby the standard of Thy divine unity hath been implanted amidst Thy servants, to shield them by Thy bounty. Thou art, verily, the Gracious, the All-Bountiful.

3 تری یا الهی عبرات المقرّبین فی هجرک و اضطراب المخلصین من بعدهم عن ساحة قربک و امرک المهیمن علی الوجود من الغیب و الشّهود ینبغی ان یجری بحور الدّم من عیون محبّیک بما ورد علی اهل التّوحید من فراعنة الأرض و اشرارها تری یا الهی انّ المشرکین احاطوا مدنک و دیارک اسئلک بأنبیائک و اصفیائک و بالّذی به نصبت رایة التّوحید بین عبادک بأن تحفظهم بجودک انّک انت العزیز الفضّال

4 And, again, I ask Thee by the sweet showers of Thy grace and the billows of the ocean of Thy favor, to ordain for Thy saints that which shall solace their eyes and comfort their hearts. Lord! Thou seest him that kneeleth yearning to arise and serve Thee, the dead calling for eternal life from the ocean of Thy favor and craving to soar to the heavens of Thy wealth, the stranger longing for his home of glory 'neath the canopy of Thy grace, the seeker hastening by Thy mercy to Thy door of bounty, the sinful turning to the ocean of forgiveness and pardon.

4 ثمّ اسئلک بأمطار سحاب فضلک و امواج بحر عطائک بأن تقدّر لأولیائک ما تقرّ به عیونهم و تطمئنّ به قلوبهم ای ربّ تری القاعد اراد القیام علی خدمتک و المعدوم اراد الوجود من طمطام جودک و الصّعود الی سمآء غنائک و الغریب اراد وطنه الأعلی فی ظلّ قباب فضلک و السّائل قصد باب العطآء بکرمک و رحمتک و العاصی عمّان عفوک و غفرانک

5 By Thy sovereignty, O Thou Who art glorified in the hearts of men! I have turned to Thee, forsaking mine own will and desire, that Thy holy will and pleasure may rule within me and direct me according to that which the pen of Thy eternal decree hath destined for me. This servant, O Lord, though helpless turneth to the Orb of Thy Power, though abased hasteneth unto the Dayspring of Glory, though needy craveth the Ocean of Thy Grace. I beseech Thee by Thy favor and bounty, cast him not away.

5 و سلطانک یا ایّها المذکور فی القلوب قد اقبلت الیک منقطعاً عن ارادتی و مشیّتی و ما تحبّه نفسی و هوای لتحرّکنی ارادتک و مشیّتک و ما قدّرته لی من قلم قضائک و تقدیرک ای ربّ هذا عاجز اراد نیّر اقتدارک و ذلیل قصد افق عزّک و فقیر توجّه الی بحر عنایتک اسئلک ان لا تخیّبه بجودک و عطائک

6 Thou art verily the Almighty, the Pardoner, the Compassionate.

6 انّک انت المقتدر الغفور الرّحیم

BPRY.169, JHT_S#110

INBA61:038, BRL_DA#750, AQMM.039, RAHA.028

BH11679

1 This is what We saw in a dream, and We recount it truthfully that it may be a remembrance for all the peoples of the world.

1 هذا ما رأیناه فی المنام و اذکرناه بالحقّ لیکون ذکری للعالمین

2 We were walking in the House on a pitch-dark night. At times We gazed upon the Most Great Scene, and at other times I contemplated the pearls of nightly discourse, and at times the unique gems of destiny, and yet again I spoke to it of the lessons that had befallen Me, until the dawn broke forth with a smile. Then slumber overtook Me, and I reclined upon a pillow for but a brief moment. I saw thee standing before Me, with a radiant countenance, gazing upon thy Lord. The Face of God turned toward thee and magnified thee. Then there flowed from the mouth of thy Lord, the All-Merciful, the Kawthar of inner meanings and utterance, in such measure as none in all the worlds could reckon. And at the end of the discourse, We commanded thee, from the presence of the Lord of Lords, to convey His Cause among His creatures.

2 انّا کنّا ماشیاً فی البیت فی لیلة الدّعجآء شدیدة الظّلمآء تارةً کنّا ناظراً الی منظر الأکبر و طوراً جلوت لنفسی خرایدَ السّمر و مرّةً من فرائد القدر و اخری حدّثتها بما مرّ علیّ من العبر الی ان افترّ ثغر السّحر اذاً اخذنی النّعاس اتّکأت علی الوسادة فی غرار من السّاعة رأیتک واقفاً تلقآء الوجه بوجه ناضرة الی ربّک النّاظرة توجّه وجه الله الیک و کبّر علیک اذاً جری کوثر المعانی و البیان من فم ربّک الرّحمن علی شأن لا یحصیه اهل الأکوان و فی آخر الخطاب امرناک من لدن ربّ الأرباب بتبلیغ امره بین بریّته

3 And amidst what We commanded thee, We saw Amin standing at the side of this manifest Scene with a luminous and joyous countenance, and We commanded him as We had commanded thee, and We recited unto him this most exalted Word which the All-Merciful had made as a brilliant gem upon the brow of utterance: "O servant! Know thou the value of these days. Verily, the sojourn of the All-Merciful among the peoples of the worlds is like unto the duration of the rose in the garden." And We repeated these words in that state until the hem of darkness grew thin and the fingers of destiny rent asunder the veil of heaven. Then sleep effaced the sign of wakefulness.

3 و بین ما امرناک رأینا الأمین قائماً فی ضلع هذا المشهد المبین بوجه مسفرة مستبشرة و امرناه کما امرناک و قرأنا علیه هذه الکلمة العلیا الّتی جعلها الرّحمن غرّة فی جبین البیان ان یا عبد فاعرف قدر تلک الأیّام انّ بقآء الرّحمن بین اهل الأکوان کبقآء الورد فی الرّضوان و کرّرنا هذه الکلمة فی تلک الحالة الی ان رقّت حاشیة الظّلمآء و شقّت انامل القضآء غاشیة السّمآء اذاً نسخ الهجوع آیة السّهاد

4 We arose and said: "The Command belongeth unto God, the Lord of the Day of Mutual Summoning." And while We were dictating to the servant in attendance before Us, We imparted unto him that which We have left unmentioned in the Tablet for the sake of brevity. Then did trembling seize him, and he was transformed by the wine of these words which gleamed like unto lamps in the crystal glasses of the words of the Lord of Names and Attributes. We said unto him: "Verily, in sipping the pure water from the goblets of success are signs for them that are wakeful."

4 قمنا و قلنا الأمر لله مالک یوم التّناد و بینما املینا لعبد الحاضر لدی الوجه القیناه ما ترکنا ذکره فی اللّوح للایجاز اذاً اخذه الاهتزاز و تغیّر من سکر هذا الرّاح الّذی استضآء فی زجاجات کلمات مالک الأسمآء و الصّفات کالمصباح قلنا له انّ فی رشف الزّلال من اقداح الفلاح لآیات للمستیقظین

5 And We beseech the Lord of Creation to wrap you both in the mantle of righteousness and to make you and them that have believed standards of guidance amidst all creation. Verily, He is powerful over all things. And praise be to God, the Lord of the worlds.

5 و نسئل ربّ الایجاد بأن یزمّلکما بجاد السّداد و یجعلکما و الّذین آمنوا اعلام الهدایة بین البریّة و انّه علی کلّ شیء قدیر و الحمد لله ربّ العالمین

OSAI I.MMS

BH03642

To be typed.

BLIB__Or15738.180bx

BH03593

1 He is the All-Witnessing, the All-Informed

1 هو الشّاهد الخبیر

2 Praise be to God Who sent forth the Messengers and revealed the Books testifying that there is no God but Him. He hath ever been sanctified above the description of all created things and exalted beyond the comprehension of all beings, and will forever remain as He hath been from time immemorial. And blessings and peace be upon Him by whose name Prophethood and Messengership were sealed, through whom God's laws, commandments, proofs and evidence were made manifest, and upon His family and companions who cast away all that was with the people and arose to serve the Cause in such wise that the banner of unity was raised upon the highest standards. This is a remembrance from the Wronged One, Who is encompassed by sorrows from all directions through that which the hands of those who are heedless of the remembrance of God, the Lord of all worlds, have wrought.

2 أَلْحَمْدُ لِلّٰهِ ٱلَّذِي أَرْسَلَ ٱلرُّسُلَ وَ أَنْزَلَ ٱلْكُتُبَ عَلَي أَنَّهُ لا إِلٰهَ إِلَّا هُوَ لَمْ يَزَلْ كانَ مُقَدَّساً عَنْ وَصْفِ ٱلْمُمْكِناتِ وَ مُنَزَّهاً عَنْ إِدْراکِ ٱلْمَوْجُوداتِ وَ لا يَزالُ يَكُوْنُ بِمِثْلِ ما قَدْ كانَ فِيْ أَزَلِ ٱلْآزالِ وَ ٱلصَّلوٰةُ وَ ٱلسَّلامُ عَلَي مَنْ خُتِمَ بِٱسْمِهِ ٱلنُّبُوَّةُ وَ ٱلرِّسالَةُ ٱلَّذِيْ بِهِ ظَهَرَتْ أَحْكامُ ٱللّٰهِ وَ أَوامِرُهُ وَ حُجَجُهُ وَ بُرْهانُهُ وَ عَلَي آلِهِ وَ أَصْحابِهِ ٱلَّذِيْنَ نَبَذُوا ما عِنْدَ ٱلنَّاسِ وَ قامُوا عَلَي خِدْمَةِ ٱلْأَمْرِ عَلَي شَأْنٍ نُصِبَتْ رايَةُ ٱلتَّوْحِيْدِ عَلَي أَعْلَي ٱلْأَعْلامِ هٰذا ذِكْرٌ مِنْ لَدَي ٱلْمَظْلُوْمِ ٱلَّذِيْ أَحاطَتْهُ ٱلْأَحْزانُ مِنْ كُلِّ

ٱلْأَشْطارِ بِما ٱكْتَسَبَتْ أَيادِي ٱلَّذِينَ غَفَلُوا عَنْ ذِكْرِ ٱللهِ رَبِّ ٱلْعالَمِينَ

3 Say: Glory be to Thee, O Thou Who art the Goal of the hearts of them that know Thee and the Object of worship of all who are in the heavens and on earth! Thou seest how darkness hath encompassed all lands to such extent that Thy party among Thy servants lamenteth. O my Lord! I beseech Thee by the lights of the Day-Star of Thy justice and the splendors of the Sun of Thy Word to ordain through Thy Most Exalted Pen for those who have turned to Thee, O Thou Owner of Names, that which Thou didst ordain for Thy loved ones and chosen ones.

3 قُلْ سُبْحانَکَ يا مَقْصُودَ قُلُوبِ ٱلْعارِفِينَ وَ مَعْبُودَ مَنْ فِي ٱلسَّمواتِ وَ ٱلْأَرَضِينَ تَرَي بِأَنَّ ٱلظُّلْمَةَ أَحاطَتِ ٱلْبِلادَ عَلَي شَأْنٍ ناحَ بِهِ حِزْبُکَ مِنَ ٱلْعِبادِ أَيْ رَبِّ أَسْئَلُکَ بِأَنْوارِ نَيِّرِ عَدْلِکَ وَ بِاءِشْراقاتِ شَمْسِ کَلِمَتِکَ بِأَنْ تَکْتُبَ مِنْ قَلَمِکَ ٱلْأَعْلَي لِلَّذِينَ أَقْبَلُوا إِلَيْکَ يا مالِکَ ٱلْأَسْماءِ ما کَتَبْتَهُ لِأَوْلِيائِکَ وَ أَصْفِيائِکَ

4 O my Lord! I implore Thee by the Seal of Thy Prophets and His successors and companions to send down from the heaven of Thy power a supporter of Thy Faith and a protector of Thy Cause. O my Lord! The oppressors have surrounded Thy loved ones and Thy lands, and Thou seest their weakness and powerlessness before their adversaries' guns and cannons. I beseech Thee, O Thou in Whose grasp are the reins of power and might, to assist Thy weak servants from the evil of these people, then ordain for this servant the good of the hereafter and of the former life. Verily Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the Strong, the All-Conquering, the Almighty.

4 أَيْ رَبِّ أَسْأَلُکَ بِخاتَمِ أَنْبِيائِکَ وَ أَوْصِيائِهِ وَ أَصْحابِهِ بِأَنْ تُنْزِلَ مِنْ سَماءِ قُدْرَتِکَ ناصِراً لِدِينِکَ وَ حافِظاً لِأَمْرِکَ أَيْ رَبِّ قَدْ أَحاطَ ٱلظَّالِمُونَ أَوْلِيائَکَ وَ دِيارَکَ وَ تَرَي ضُعْفَهُمْ وَ عَجْزَهُمْ عِنْدَ ظُهُورِ مَدافِعِهِمْ وَ بَنادِقِهِمْ أَسْئَلُکَ يا مَنْ فِي قَبْضَتِکَ زِمامُ ٱلْقُدْرَةِ وَ ٱلْاقْتِدارِ بِأَنْ تَنْصُرَ عِبادَکَ ٱلضُّعَفاءَ مِنْ شَرِّ هَؤُلاءِ ثُمَّ قَدِّرْ لِهَذا ٱلْعَبْدِ خَيْرَ ٱلْآخِرَةِ وَ ٱلْأُولَي إِنَّکَ أَنْتَ ٱلْمُقْتَدِرُ عَلَي ما تَشاءُ لا إِلهَ إِلَّا أَنْتَ ٱلْقَوِيُّ ٱلْغالِبُ ٱلْقَدِيرُ .

LHKM1.111

BH03623

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

1 اوست داناوبينا

2 Thy letter was received and attained unto the hearing of the Wronged One. O noble one! God willing, mayest thou be blessed by His grace and drink from the Living Waters that flow from the Supreme Pen. Praise be to God that thou hast attained to thine own recognition - the allusions of the ignorant divines and heedless doctors of law did not prevent or deprive thee from the Most Great Ocean. Know thou the greatness of this station. From thy letter the fragrance of love was diffused. Say:

2 نامه ات رسيد وباصغاً مظلوم فائز گشت يا بزرگ انشاٱلله بعنايتش فائز باشی واز کوثر حيوان که از قلم اعلی جاری است بياشامی لله الحمد باقبال خود فائز شدی اشارات علمای جاهل وفقهای غافل تراز بحر اعظم منع ننمود ومحروم نساخت اين مقام عظمت قدرش را بدان از نامه ات عرف محبّت متضوّع

3 My God, my God! Praise be to Thee for having strengthened me and caused me to turn toward Thy Cause, from which most of Thy servants have turned away. I beseech Thee by

3 قل الهی الهی لك الحمد بماايّدتنی وجعلتنی مقبلا الی امرك الّذی اعرض اكثر عبادك اسئلك باسمك الذی جعلته نورا للابرار ونارا للاشرار وبنفحات

Thy Name which Thou hast made a light unto the righteous and a fire unto the wicked, and by the breezes of the Dawning-place of Thy Revelation and the Dayspring of Thy verses, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee, O Creator of the heavens! O my Lord! Thou seest me turning toward Thee and awaiting the wondrous tokens of Thy bounty, Thy grace and Thy favors. I beseech Thee not to disappoint me of what lies with Thee, then make me in all conditions steadfast in Thy Cause and holding fast to Thy cord. Verily Thou art the Strong, the Triumphant, the Powerful, the Unconstrained.

مشرق وحیك ومطلع آیاتك بان تكتب لی من قلمك الاعلی یا یقربنی الیك یا فاطرالسماٴ ای ربّ ترانی مقبلا الیك ومنتظرا بدایع جودك فضلك والطافك اسئلك ان لا تخیبنی عمّا عندك ثم اجعلنی فی كل الاحوال مستقیما علی امرك ومتمّسكا بحبلك انك انت القّوی الغالب المقتدرالمختار

4 We make mention of him who was named Muhammad, that he may rejoice and be of the thankful ones. And We make mention that thou who hast turned to the lights of the Countenance, and thy brother who was named Aqa Kuchik - We beseech God to assist them and enable them to achieve that whereby their names shall endure in the Book of God, the Mighty, the Praiseworthy.

4 ونذكر ایّاك الّذی سمّی بمحّمد لیفرح ویكون من الّشاكرین ونذكر انك الّتی اقبلت الی انوار الوجه واخاك سمّی باقا كوچك نسئل الّه ان یؤیّدهم ویوّفقهم علی ما یبقی به ذكرهم فی كتاب الّه العزیزالحمید

5 O Nasru'llah! Thy name was present before the Wronged One. He hath mentioned thee with a mention that equals not the mention of the world. He before Whom is a precious Tablet beareth witness to this. And We make mention of Abdullah in Shamsabad and give him the glad-tidings of God's grace and bounty, that he may be of the steadfast ones.

5 یا نصراله قد حضر اسمك لدی المظلوم ذكرك بالایعادله ذكر العالم یشهد بذلك من عنده لوح كریم ونذكر عبدالّه فی شمس آباد ونبّشره بعنایته الّه وفضله لیكون من الّثابتین

6 O Nasru'llah and O Abdullah! The Supreme Pen hath ever mentioned and continueth to mention His party. The loved ones must, with perfect unity and harmony, occupy themselves with the remembrance and praise of God, and with that whereby the Cause of God is exalted. This is the counsel of the Wronged One. We convey greetings to all the friends and give them the glad-tidings of God's grace, mercy, loving-kindness and bounty. Verily He is the All-Bountiful, the Gracious.

6 یا نصر الّه ویا عبدالّه قلم اعلی لازال حزبش را ذكر نموده ومینماید باید اولیاٴ بكمال اتّحاد واتفاق بذكر حّق وثناٴ حق مشغول باشند وبما یرتفع الّه امرالّه قائم این است وصیّت مظلوم ودوستان حق را كّل را تكبیر میرسانیم وبفضل ورحمت وشفقت وعنایت حّق بشارت میدهیم انّه هوالفضال الكریم

7 (These three passages were on one yellow page in the handwriting of Baha'u'llah)

7 این سه فقره دریك ورقه زرد بخظ مبارك جمال قدم جّل ذكره الاعظم بوده

INBA84:175, INBA84:103, INBA84:043

BH03775

He is the Powerful, the Mighty, the Self-Subsistent!

Rejoice, rejoice, O Children of Israel, in the grace of the Manifestation of the Glorious Lord!

Thanks and praise be unto God, that the Sun of Truth hath dawned upon the horizon of Unity, and it is dispersing and expelling the darkness of differences and oppression.

Now, the flowers of significance [i. e., the explanations of mysteries] have blossomed upon the Branch of Generosities, and the Nightingale of the invisible Flower-Garden hath left its Nest; the dwellers of the Holy Place have adorned the plane of the earth with profuse benefits, and have illumined the feasting-place of nearness with every variety of ornament.

Blessed is the brave one who, with a firm step, walks out of the corridors of intimacy [i.e., his old religious restrictions and limitations] and takes a place in the ranks of the lovers of God and men; that he may become enlisted among the faithful and assured ones, the truthful and holy ones; that he may be constantly promoted in both worlds and ever favored with eternal exaltation.

O ye possessors of sight! With the inner eyes contemplate the Horizon of the world, that ye may behold the Mount of Sinai and the Country of Safety resplendent through the Light of God and radiating with the Manifestation of the Lord! Look not in the least with the eyes of the unbelievers and the wicked ones, for verily they are blinded by the world and cannot behold eternity.

Peace be upon him who followeth Guidance!

SW_v04#17 p.282

BH11759

To: Unknown, in Adrianople

1 He is

1 هو

2 O thou who hast attained, yet art afflicted with separation! Know that I am the Divider, and I heed not; I am the One Who sunders, and I fear not. Shouldst thou desire to know Me, then know of a certainty that I am He Who depriveth the yearning ones of entrance into the court of My holiness, and banisheth them far from the seat of My throne. I am He Who hath consumed the hearts of lovers in the fire of separation, and abandoned them in the wildernesses of the earth. I am He Who, when invoked, answered not, and, when remembered, turned not in heedfulness. I am He Whose wealth will not hear the outcry of the poor, and Whose might will not regard the weak and the lowly. Such is the hour of My ascension upon the throne of My Name, the All-Compelling.

2 ای واصل بفراق مبتلی شدی و انا الفرّاق و لا ابالی و انا المفرّق و لا اخاف ان تريد ان تعرفنی فاعلم بأنّی انا الّذی امنع المشتاقين عن الورود فی ساحة قدسی و ابعّدهم عن مقرّ عرشی و انا الّذی احترق قلوب العشّاق من نار الفراق و اترکهم فی بوادی الآفاق و انا الّذی اذا دعيت ما استجبت و اذا ذکرت ما توجّهت و انا الّذی غنائی لن يسمع ضجيج الفقرآء و عزّی لن يعتنی الی الضّعفآء و الأذلّآء هذا حين استوائی علی عرش اسمی القهّار

3 And when I ascend the throne of My Name, the All-Merciful, I guide the erring unto the Kawthar of My presence, admit them into the paradise of reunion with Me, and shall never cast them out therefrom. I am He Who ushereth the poor into the RidvÃin of My riches, the feeble beneath the canopy of My power, and the abased into the city of Mine ancient glory. I am He Who, when called upon, answereth, and, when remembered, remembereth; and from everlasting I have been the Answerer of the cry of them that are in distress.

3 و حين استوائی علی عرش اسمی الرّحمن اهدی المضلّين الی کوثر لقائی و ادخلهم جنّة وصالی و لن اخرجهم ابداً انا الّذی ادخلن الفقرآء فی رضوان غنائی و الضّعفآء تحت خبآء قدرتی و الأذلّآء فی مدينة عزّی القديم انا الّذی اذا دعيت استجبت و اذا ذکرت ذکرت و لم يزل کنت مجيب دعوة المضطرّين

4 I am He Who answered ere the prayer was uttered, and bestowed without desert; such is My nature. I am He Who weepeth at the weeping of them that love Me, draweth nigh unto them that seek nearness unto Me, and hath thrown open the gates of My grace before the face of all who are in heaven and on earth. Well is it with them that enter therein.

4 انا الّذی استجبت قبل السّؤال و اعطيت من دون الاستحقاق و هذا سجيّتی انا الّذی ابکی من بکآء المحبّين و اتقرّب بالمستقربين و فتحت ابواب عنايتی علی وجه من فی السّموات و الأرض طوبی للواردين

5 He is

5 هو

6 O thou who art present before the Throne! I have heard thy call and thy lamentation in separation, and have grieved at what hath befallen thee through fate. We beseech God to admit thee to thy dwelling place, for verily He is more merciful than every merciful one.

6 ان يا ايّها الحاضر لدی العرش قد سمعت ندائک و ضجيجک فی الفراق و حزنت بما ورد عليک من القضآء و نسئل الله بأن يدخلک فی مقرّک و انّه ارحم من کلّ رحيم

7 I send wondrous remembrances to the friends of God. Convey My greetings to Jinab-i-Rahim and Jinab-i-Munshi'ul-Amr.

7 دوستان الهی را ذکر بديع ميرسانم جناب رحيم و جناب منشیالأمر را تکبير برسانيد جناب عبدالغفّار بذکر الله المختار مشغول باشند لوحی

May Jinab-i-'Abdu'l-Ghaffar occupy himself with the remembrance of God, the Chosen One. A special Tablet was revealed and sent for Haji; deliver it to him.

BRL_ATBH#79

مخصوص حاجی مذکور نازل و ارسال شد برسانید

BRL_DA#088

BH03854

To: Mirza Buzurg Afnan, in Shiraz

1 He is the Comforter, the All-Knowing, the All-Wise!

1 هو المعزّی العلیم الحکیم

2 God testifieth that there is none other God besides Him, the Almighty, the Self-Subsisting. God testifieth that there is none other God besides Him, the Ever-Abiding, the Everlasting, the Mighty, the Witnessed. God testifieth that there is none other God besides Him, Who doeth whatsoever He willeth through His sovereignty. He is, verily, the Mighty, the Best-Beloved.

2 شهد الله انّه لا اله الّا هو المهیمن القیّوم شهد الله انّه لا اله الّا هو الباقی الدّائم العزیز المشهود شهد الله انّه لا اله الّا هو یفعل ما یشآء بسلطان من عنده انّه لهو العزیز المحبوب

3 O My Afnan! The Most Exalted Pen consoleth you with this remembrance whereby God hath changed sorrow into the most great joy. There is none other God besides Him, the Mighty, the All-Loving. Grieve not for what hath befallen you. Verily, he who hath ascended is today in the seat of truth with the King of the invisible and visible realms. This is a word that all the treasures of earth cannot equal, yet most people comprehend not. Ye belong unto God and unto Him shall ye return.

3 یا افنانی انّ القلم الأعلی یعزّیکم بهذا الذّکر الّذی به بدّل الله الحزن بالفرح الأکبر لا اله الّا هو العزیز الودود لا تحزنوا عمّا ورد علیکم انّ الّذی صعد انّه الیوم فی مقعد الصّدق عند ملیک الغیب و الشّهود هذه کلمة لا تعادلها خزائن الأرض کلّها ولکنّ النّاس اکثرهم لا یفقهون انتم لله ثمّ الیه ترجعون

4 We beseech God to manifest through you that which shall gladden the heart of the world and awaken them that slumber. Verily, he who hath set hath risen from My horizon, the Mighty, the Inaccessible. The star of divine knowledge hath set from the heaven of My outward appearance and risen from the horizon of the heaven of My hidden Name, the Concealed. By God's life! He is verily in the Most Glorious Outlook and the Most Exalted Station. He who possesseth knowledge of what was and what shall be hath testified to this. Were existence to know, it would lament at being remote from this praiseworthy station. There hath been sent down for him from the heaven of utterance that which caused the angels to cry "Hallowed!" and the Spirit to exclaim "Magnified!" All this is from God's grace upon him and upon you. He is verily the All-Bountiful, the Kind.

4 نسئل الله ان یظهر منکم ما یفرح به قلب العالم و یستیقظ به اهل الرّقود انّ الّذی غرب انّه اشرق من افقی العزیز الممنوع قد غرب نجم العرفان من سمآء ظاهری و طلع من افق سمآء اسمی الباطن المکنون لعمر الله انّه لبالمنظر الأبهی و المقام الأعلی قد شهد بذلک من عنده علم ما کان و ما یکون لو عرف الوجود لناح لبعده عن هذا المقام المحمود قد نزّل له من سمآء البیان ما هلّل به الملائکة و کبّر به الرّوح کلّ ذلک من فضل الله علیه و علیکم انّه لهو الفضّال العطوف

5 Preserve the people from the whisperings of those who have seized upon vain imaginings and cast behind their backs what was revealed in My Preserved Tablet. For the Crier hath cried out and shall cry out again. He is, verily, the Truth, the Knower of the unseen. Glory be upon you and upon those who hearken to your words concerning this irrevocable Cause.

5 ان احفظوا النّاس من وساوس الّذين اخذوا الأوهام و نبذوا عن ورائهم ما نزّل فی لوحی المحفوظ لأنّ النّاعق نعق و سوف ینعق انّه لهو الحقّ علّام الغیوب البهآء علیکم و علی الّذین یسمعون قولکم فیهذا الأمر المحتوم

INBA51:143a, INBA51:490, INBA84:168, INBA84:097, INBA84:037.03, KB_620:136-136, AQA6#310 p.316, LHKM2.169

BH03884

To: Aqa Muhammad Husayn, Qaf, in Tihran

1 He is the One Who gazeth from His Most Exalted Horizon

1 هو النّاظر من افقه الأعلی

2 The Most Exalted Pen hath at this moment willed to make mention of one of the servants, that he may become aware of divine grace, favor and mercy, and spend his days in remembrance, praise and service to His Cause. O Muhammad-Husayn! His honor 'Ali-Qabli-Haydar, upon him be My glory, hath made mention of thee, and therefore thy mention hath flowed from the Most Exalted Pen. Give thanks unto thy Lord for this manifest grace and this mighty command. The whole world awaited the Day of God, but when the gate of grace was opened by the finger of divine power and the horizon of revelation was illumined by the light of Him Who conversed on Sinai, all turned away and arose to shed His most pure blood.

2 قلم اعلی در این حین اراده نموده یکی از عباد را ذکر نماید تا بفضل و عنایت و رحمت الهی آگاه شود و ایّام عمر را در ذکر و ثنا و خدمت امرش صرف کند یا محمّد حسین جناب علی قبل حیدر علیه بهائی ترا ذکر نموده لذا ذکرت از قلم اعلی جاری اشکر ربّک بهذا الفضل المبین و هذا الأمر العظیم جمیع عالم منتظر یوم الله بوده‌اند و چون باب فضل باصبع قدرت الهی باز شد و افق ظهور بنور مکلّم طور روشن و منیر گشت کلّ اعراض نمودند و بر سفک دم اطهرش قیام کردند

3 By God's life! The pebbles of the earth and its seeds, nay all things, lament and bewail the deeds and conduct of the Shi'ih party. They dwell in the pit of misbelief yet count themselves among the people of divine unity. They wander in the wilderness of idle fancy yet consider themselves people of certitude. They slew Him for Whose separation they had lamented a thousand two hundred years. Praise be to the Goal of the world Who hath enabled thee to attain that whereof the people of the earth are deprived. Say:

3 لعمر الله حصاة ارض و نواة آن بل جمیع اشیاء از افعال و اطوار حزب شیعه بنوحه و ندبه مشغولند در بئر شرک ساکن و خود را اهل توحید می‌شمرند در بیداء وهم هائم و خود را اهل یقین میدانند کشتند نفسی را که هزار و دویست سال از فراقش ناله مینمودند حمد کن مقصود عالم را ترا فائز فرمود بآنچه اهل ارض از آن محرومند قل

4 O God of existence and Lord of the seen and unseen! I beseech Thee by the lights of Thy throne and the mysteries of the ocean of Thy knowledge, to make me so firm in Thy Cord that the doubts of the world and the clamor of the nations will not keep me back from Thee. Then ordain for me what

4 یا اله الوجود و مالک الغیب و الشّهود اسئلک بأنوار عرشک و اسرار بحر علمک بأن تجعلنی متمسّکاً بحبلک بحیث لا تمنعنی شبهات العالم و ضوضآء الأمم ثمّ اکتب لی ما کتبته لأهل

Thou hast ordained for the people of righteousness and the companions of the Crimson Ark. Verily Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of the kingdom of earth and heaven. There is none other God but Thee, the Single, the One, the Mighty, the All-Loving.

التّقوی و اصحاب السّفینة الحمرآء انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الملک و الملکوت لا اله الّا انت الفرد الواحد العزیز الودود

INBA23:059

BH03934

To: wife of Jinab-i-Ayat, in Tihran

1 In the Name of the one true God!

1 بنام خداوند یکتا

2 O my handmaiden! Upon thee be My glory and My loving-kindness. God, exalted be His glory, hath made mention of His servants and handmaidens at all times with a remembrance whose fragrance hath not ceased from the world and will never cease. His loving-kindness hath embraced all and His grace hath encompassed all.

2 یا امتی علیک بهائی و عنایتی حقّ جلّ جلاله در لیالی و ایّام عباد و اماء خود را ذکر نموده بذکریکه عرفش از عالم قطع نشده و نخواهد شد عنایتش کلّ را اخذ نموده و فضلش احاطه کرده

3 God, exalted be His glory, commandeth thee to be patient. Verily He is the All-Patient and commandeth His servants and handmaidens to show beautiful patience amid the vicissitudes of the world and the passing of nations. At all times the heedless and idle people are witnessed. The divines of Iran were not and are not mentioned in the presence of the All-Merciful, but thou art mentioned through His grace and hast attained unto the verses of the Most Exalted Word. Blessed art thou and those handmaidens who have believed in God, the One, the All-Informed.

3 حقّ جلّ جلاله ترا بصبر امر مینماید انّه هو الصّبّار و یأمر عباده و امائه بالصّبر الجمیل مع حوادث عالم و رحلت امم در هر حین خلق غافل و عاطل مشاهده میشوند علمای ایران لدی الرّحمن مذکور نبوده و نیستند و تو از فضلش مذکوری و بآثار کلمهٔ علیا فائز طوبی لک و للامآء اللّائی آمنّ بالله الفرد الخبیر

4 We make mention at this time of him who hath ascended unto God, the Lord of all worlds. O Ayat! Thou hast attained unto the verses of God, the Mighty, the Praiseworthy. We heard thy call before and answered thee with a Tablet from whose horizon shone the light of grace from the presence of One mighty and powerful. Thou didst attain before thy ascension unto My verses and after it unto My gracious mention. The ocean of forgiveness hath surged in the Word of the All-Merciful that thou mayest rejoice in the Supreme Horizon and be among those who are glad. We have purified thee and forgiven thee at the time of thy ascension. This is attested by what hath flowed from My Most Exalted Pen as a grace from One All-Knowing, All-Wise. The glory from Us be upon thee and upon those who

4 انّا نذکر فی هذا الحین من صعد الی الله ربّ العالمین یا آیت انّک فزت بآیات الله العزیز الحمید سمعنا ندائک من قبل و اجبناک بلوح لاح من افقه نیّر الفضل من لدن مقتدر قدیر قد فزت قبل الصّعود بآثاری و بعده بذکری الجمیل قد ماج بحر الغفران فی کلمة الرّحمن لتفرح فی الرّفیق الأعلی و تکون من الفرحین انّا طهّرناک و غفّرناک حین صعودک یشهد بذلک ما جری من قلمی الأعلی فضلاً من لدن علیم حکیم البهآء من لدنّا علیک و علی الّذین فازوا بذکر الله مالک یوم الدّین

have attained unto the mention of God, the Master of the Day of Judgment.

5 O My handmaiden! Give thanks unto thy Lord for this most great favor. We have made mention of thee and those with thee, and We beseech God to ordain for thee that which will draw thee nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted. Praise be to God, the Master of the beginning and the end.

5 یا امتی اشکری ربّک بهذا الفضل العظیم انّا ذکرناک و من معک و نسئل الله ان یقدّر لک ما یقرّبک الیه فیکلّ الأحوال انّه هو الغنیّ المتعال الحمد لله مالک المبدء و المآل

INBA18:503

BH03946

To: Husayn Attar Yazdi Ulfat

1 In the name of the peerless one God!

1 بنام یکتا خداوند بیمانند

2 O Husayn! Arise to serve the Cause through divine love and the flame of heavenly affection. Today, whosoever desires to render assistance must pass beyond all that he possesses and fix his gaze upon that which is with God. O Husayn! Today the ocean of generosity is surging and the effulgences of the Sun of bounty have encompassed all existence. Whosoever arises for the sake of God will not experience cessation nor will hesitation overtake him. Through the hosts of utterance, with spirit and fragrance, he will guide the wayward and strengthen the weak. Let none marvel at this exalted word. The Son of Mary - upon Him be the peace of God and the peace of His Prophets - observed a fisherman engaged in catching fish. He said: "Put down thy net and come, that I may make thee a fisher of men."

2 یا حسین بمحبّت الهی و شعلهٔ نار مودّت رحمانی بر خدمت امر قیام نما امروز هر نفسی ارادهٔ نصرت نماید باید از ما عنده بگذرد و به ما عند الله ناظر باشد یا حسین امروز دریای کرم موّاج و اشراقات انوار آفتاب جود کلّ وجود را احاطه نموده هر نفسی لله برخاست قعود او را نبیند و توقّف او را اخذ نکند بجنود بیان بروح و ریحان گمراهانرا هدایت نماید و ضعیفانرا قوّت بخشد از اینکلمهٔ علیا نفسی تعجّب ننماید ابن مریم علیه سلام الله و سلام انبیائه صیّادی را ملاحظه فرمود که بصید ماهی مشغول فرمود دام را بگذار و بیا تا ترا صیّاد انام نمایم

3 After this word, the tongue-tied gained speech, the ignorant entered the ocean of knowledge, the poor found their way to the kingdom of wealth, the lowly aspired to the summit of glory, the wayward became illumined by the light of the dawn of guidance. For he had passed beyond himself and joined with the Truth. He burned his desires in the fire of love and rent asunder the veils with the finger of certitude. While in this world he spoke through the Spirit of God, and when he turned toward the next world he attained a station which the pens of the world are powerless to describe. Blessed are they whom, in this day, neither the doubts of the deniers, nor the whispers of

3 بعد از اینکلمه کلیل بود نطق یافت جاهل بود بحر علم درآمد فقیر بود بملکوت غنا راه یافت ذلیل بود قصد ذروهٔ عزّت نمود گمراه بود بانوار فجر هدایت فائز گشت چه که از خود گذشت و بحقّ پیوست آمال را بنار حبّ سوخت و حجبات را باصبع یقین شقّ نمود تا در دنیا بود بیا روح الله ناطق و چون میل عقبی نمود بمقامی فائز که اقلام عالم از ذکرش عاجز طوبی از برای نفوسیکه الیوم شبهات معرضین و اشارات منکرین و ضوضاء اهل بیان ایشانرا از مقصود امکان منع ننمود

the negators, nor the clamor of the people of the Bayan have prevented from the Ultimate Purpose of creation.

4 Today is the day of steadfastness and the day of service. Strive that perchance ye may attain unto that which is mentioned with God and recorded in the Book. The Glory be upon thee and upon all who are firm and steadfast.

4 امروز روز استقامت است و روز خدمت جهد نمائید که شاید فائز شوید بآنچه که لدی الله مذکور و در کتاب مسطور البهآء علیک و علی کلّ ثابت مستقیم

BRL_DA#414, AQA6#280 p.273, AKHA_135BE #04 p.70, AKHA_135BE #04 p.40, ANDA#57 p.03, MSBH5.286

BH03777

To: Mirza Buzurg Afnan

1 He is the Speaker in His most exalted Horizon.

1 هو النّاطق فی افقه الأعلی

2 This day have We awakened beneath the effulgent beams of the Day-Star of the gracious favour of God, the Lord of all worlds. All things have lifted up their voices, through the exaltation of My call, proclaiming that there is none other God but Him, the Incomparable, the All-Informed. Every hidden thing hath been made manifest, and whatsoever lay treasured within the knowledge of God, the Lord of the mighty Throne, hath been brought forth to view. Yet the people have denied the proof of God and His testimony, and turned away from His firm and inviolable Cause.

2 اصبحنا الیوم فی انوار نیّر عنایة الله ربّ العالمین قد نطقت الأشیآء من ارتفاع ندائی بأنّه لا اله الّا هو الفرد الخبیر قد ظهر کلّ مکنون و برز ما کان مخزوناً فی علم الله ربّ العرش العظیم ولکنّ القوم انکروا حجّة الله و برهانه و اعرضوا عن امره المحکم المتین

3 O My Afnan! Upon thee be My glory. We make mention of thee at this hour with that whereby the hearts of them that are nigh unto God have taken flight. The glory be upon thee from Us and upon them that love thee and hearken unto thy word concerning the Cause of God, the Lord of this wondrous Day.

3 یا افنانی علیک بهائی ذکرناک فی هذا الحین بذکر طارت به افئدة المقرّبین البهآء من لدنّا علیک و علی من یحبّک و یسمع قولک فی امر الله مالک هذا الیوم البدیع

4 From the eloquent tongue We turn to the luminous tongue. The one named Jud came into the presence of the Wronged One and made mention of thee, beseeching Our favor. We said: "Praise be to God, they have attained unto His grace and are nourished by the fruits of the divine Lote-Tree. From the beginning of days until now they have been engaged in praise and thanksgiving and in service." In response he mentioned the waves of the ocean of bounty and the lights of the supreme horizon at every moment are beloved, for souls are

4 از لغت فصحی بلغت نورا توجّه نمودیم جناب اسم جود علیه بهائی تلقاء وجه مظلوم حاضر ذکر شما را نمود و از مظلوم استدعای عنایت کرد گفتیم الحمد لله بعنایت فائزند و باثمار سدرهٔ فضل الهی مرزوق از اوّل ایّام الی حین بذکر و ثنا ناطقند و بخدمت مشغول در جواب مذکور نمود امواج بحر عطا و انوار افق اعلی در هر حین محبوب چه که جانها بآن بسته است و قلوب و افئده بآن منوّر و تازه

bound to them and hearts and minds are illumined and refreshed thereby.

5 After these utterances this Tablet was sent down from the heaven of the Will of the Lord of all men, that the Afnan might in every moment drink of the Kawthar of utterance from the words of the Lord of Names. This Kawthar bestows true joy and grants eternal life. The reward of thy deeds is remembered and treasured with God and inscribed in the Crimson Book.

5 بعد ازین اذکار این لوح از سماء مشیّت مالک رقاب نازل تا جناب افنان از کلمات مالک اسماء در هر حین کوثر بیان بیاشامند این کوثر فرح حقیقی بخشد و زندگی ابدی عطا نماید اجر اعمال شما عند الله مذکور و مخزون و در صحیفهٔ حمرا مسطور

6 We praise God Who hath aided thee and enabled thee to recognize Him and to stand firm in His Cause and in His service, the Mighty, the Inaccessible. Praise be to God, the Lord of this wondrous Day.

6 نحمد لله الّذی ایّدک و وفّقک علی عرفانه و الاستقامة علی امره و خدمته العزیز المنیع الحمد لله مالک هذا الیوم البدیع

INBA51:515

BH03948

To: Husayn

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

1 هو الله تعالی شأنه الحکمة و البیان

2 O Husayn! Thy letter which thou didst send to Javad, upon him be the Glory of God, was presented before the Most Holy Court and attained unto the hearing of the Wronged One. Praise be to God, the fragrance of divine love was wafted from it. We beseech God not to deprive the people of the world from the pearls of utterance which lie hidden in the ocean of divine knowledge. May He rend asunder the veils with the finger of power and tear away the coverings, that all may turn with their hearts to the supreme horizon and not remain deprived of the outpourings of His days.

2 یا حسین نامهٔ شما که بجناب جواد علیه بهائی ارسال نمودی در ساحت اقدس حاضر و باصغاء مظلوم فائز لله الحمد عرف محبّت الهی از او متضوّع از حقّ میطلبیم اهل عالم را از لآلی بیان که در بحر عرفان مستور است محروم نفرماید سبحاترا باصبع قدرت شقّ نمایند و حجباترا بردرند تا کلّ بقلوب بافق اعلی توجّه نمایند و از فیوضات ایّامش ممنوع نمانند

3 The Truth is manifest like the sun, verses are sent down like rain, and evidences are visible from all directions. Nevertheless, most are occupied with what they possess and are heedless of what is with God. They cling to vain imaginings and are deprived of the lights of the sun of certitude. The deniers of the Word are seen to be more lost than the peoples of former times. They speak anew the vain imaginings of old and are recorded with God as worshippers of names.

3 حقّ بمثابهٔ آفتاب ظاهر و آیات بمثابهٔ امطار نازل و بیّنات از اشطار مشهود مع ذلک اکثری بما عندهم مشغول و از ما عند الله غافل بوهم متمسّکند و از انوار آفتاب یقین محروم معرضین بیان اخسر از ملل قبل مشاهده میشوند مجدّد باوهام قبل ناطق از عبدهٔ اسماء لدی الله مذکورند

4 Blessed art thou, O Husayn, for having turned, attained, and drunk the wine of divine knowledge from the hand of the bounty of thy Lord, the All-Merciful. Each of the souls

4 طوبی لک یا حسین بما اقبلت و فزت و شربت رحیق العرفان من ید عطآء ربّک الرّحمن نفوس مذکورهٔ در نامه هر یک بذکر مالک اسماء فائز

mentioned in thy letter has attained to the remembrance of the Lord of Names and been adorned with the verses of the Supreme Pen. We beseech God to adorn all with the raiment of steadfastness, for the croaking has risen high and the misguided lie in wait in their ambush. We beseech God to protect His party from those who have violated God's Covenant and Testament and who dispute His verses. Verily He is powerful over all things.

و بآثار قلم اعلی مزیّن از حقّ میطلبیم کلّ را بطراز استقامت مزیّن فرماید چه که نعیق مرتفع و گمراهان در کمینگاهان مترصّد نسئل الله ان یحفظ حزبه من الّذین نقضوا عهد الله و میثاقه و جادلوا بآیاته انّه علی کلّشیء قدیر

5 Thou didst mention Ramadan-'Ali. We beseech God to illumine him with the light of His Cause and set him ablaze with the fire of the Divine Lote-Tree - a blaze whose effects shall become manifest. We verily send Our greetings upon him from this station and counsel him with that which befitteth the days of God. Verily He is the All-Bountiful, the All-Generous.

5 ذکر جناب رمضانعلی را نمودی از حقّ میطلبیم او را بنور امر منوّر و بنار سدره مشتعل نماید اشتعالیکه آثارش ظاهر شود انّا نکبّر علیه من هذا المقام و نوصیه بما ینبغی لأیّام الله انّه هو الجواد الکریم

6 Praise be to God, the Lord of the worlds.

6 الحمد لله ربّ العالمین

AQA7#510 p.351

BH03929

To: Ismi et al.

1 He is God, exalted be His glory, the Most Merciful, the Most Bountiful

1 هواللّه تعالی شأنه الرّحمة و الافضال

2 O My Name! Upon thee be My glory! Thy letter was received and was presented at the castle before the face of the Lord of Destiny. Since mention was made of the honored Mirza who ascended to the Supreme Companion, the Most Exalted Pen desired to make mention of him:

2 یا اسمی علیک بهائی نامهٔ شما رسید و در قصر تلقاء وجه مالک قدر عرض شد چون ذکر جناب میرزا الّذی صعد الی الرّفیق الأعلی را نمودند قلم اعلی دوست داشته که او را ذکر نماید

3 O Zaynu'l-'Abidin! The Lord of the worlds maketh mention of thee from the Most Great Scene, that this mention may be a companion unto thee, a light unto thee, a glory unto thee, an honor unto thee, and a treasure unto thee in every world of the worlds of thy Lord. We beseech God to send down upon thee each day that which will attract thee. Verily thy Lord is the Compassionate, the Generous. The glory which hath shone forth from the dayspring of thy Lord's loving-kindness, the Lord of all beings, be upon thee and upon those who have turned with humility manifest toward the Supreme Horizon. We indeed found the fragrance of His love at the time of his

3 یا زین‌العابدین یذکرک ربّ العالمین فی المنظر الأکبر لیکون الذّکر انیساً لک و نوراً لک و عزّاً لک و شرفاً لک و ذخراً لک فیکلّ عالم من عوالم ربّک نسئل الله ان ینزل علیک فیکلّ یوم ما تنجذب به انّ ربّک هو المشفق الکریم البهآء الّذی ظهر من مطلع عنایة ربّک مولی الوری علیک و علی الّذین اقبلوا الی الأفق الأعلی بخضوع مبین انّا وجدنا عرف حبّه حین ارتفاعه و انزلنا له ما یجد منه کلّ ذیشمّ عرف قمیص المنیر

ascension and revealed for him that from which everyone possessed of smell would detect the fragrance of the Luminous Robe.

4 O My Name! We convey greetings to his wife and have made mention of her aforetime, and We beseech God that He may strengthen her in steadfastness and in that which will exalt the Cause of her Lord, her Creator and her Fashioner. O My handmaiden! Be not grieved. Behold, then call to mind what hath befallen Us at the hands of the oppressors. That which thou didst send hath been presented and was accepted. Give thanks unto thy Lord for this mighty favor. The cord was not accepted before, but that which thou didst send was accepted before the All-Merciful. Well is it with thee! We convey greetings to the women of that land and bid them to sanctification, detachment, supreme chastity and supreme purity. O My handmaidens! The world shall pass away but there shall endure for you what hath been ordained from the Most Exalted Pen in this exalted station. The Glory be upon you from the Wronged One, the Stranger.

4 یا اسمی ضلع ایشان را تکبیر میرسانیم و از قبل او را ذکر نموده‌ایم و از حقّ میطلبیم او را مؤیّد فرماید بر استقامت و علی ما یرتفع به امر ربّها و موجدها و خالقها یا امتی لاتحزنی انظری ثمّ اذکری ما ورد علینا من جنود الظّالمین قد حضر ما ارسلته و فاز بالقبول اشکری ربّک بهذا الفضل العظیم ریسمان از قبل قبول نشد و مرسلهٔ تو لدی الرّحمن مقبول افتاد هنیئاً لک نساء آن ارض را تکبیر میرسانیم و بتقدیس و تنزیه و عفّت کبری و عصمت عظمی امر مینمائیم یا امائی ستفنی الدّنیا و یبقی ما قدّر لکنّ من القلم الأعلی فی هذا المقام الرّفیع البهآء علیکنّ من لدی المظلوم الغریب

INBA51:206, BLIB_Or15738.226, KB_620:199-200

BH11923

To: Mihdi

1 He is God, exalted be His glory, greatness and power!

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O Mihdi! Upon thee be God's everlasting peace and His eternal splendor! This Wronged One beholds Himself immersed in an ocean of sorrow. The deeds and actions of some are like arrows and spears directed and descending from every direction. At this moment the Mother Book lamenteth, inasmuch as We have spread forth a carpet of trustworthiness and religiosity for the deceased. We beseech God to bestow justice. Thou thyself art witness that in most Tablets We have summoned all to chastity, trustworthiness and religiosity.

2 یا مهدی علیک سلام الله الأبدی و بهائه السّرمدی اینمظلوم خود را در بحر حزن مشاهده مینماید اعمال و افعال بعضی بمثابهٔ سهام و سنان از هر جهة متوجّه و وارد و در این حین کتاب مبین نوحه مینماید چه که از برای مرحوم امانت و دیانت بساطی گسترده‌ایم از حقّ میطلبیم انصاف عنایت فرماید آنجناب گواهند که در اکثر الواح کلّ را بعفّت و امانت و دیانت دعوت نمودیم

3 Today the eyes of the Tablets weep, for the actions of some have become the cause of the derision of others and the turning away of the servants. Whosoever heareth the details of that land will surely engage in mockery, ridicule and calumnies that cause distress and sorrow to the people of the cities of justice.

3 امروز عیون الواح میگرید چه که اعمال بعضی سبب شماتت و علّت اعراض عباد است هر نفسی تفصیل آن ارض را اصغا نماید البتّه بسخریه و استهزا و مفتریاتیکه سبب کدورت و حزن اهل

The letter that was sent hath come to Our notice, and this Wronged One hath felt and continues to feel the utmost grief at what hath occurred. What benefit have the treacherous derived from their treachery? For the sake of enjoying two days they have chosen and continue to choose eternal torment. In any case, the Pen is powerless and unable to make mention of what hath transpired. We beseech God to grant ease after hardship, joy after sorrow, and facility after difficulty.

مداین عدل است مشغول گردد نامهٔ مرسله بنظر رسید و اینمظلوم از آنچه وارد شده کمال حزن را داشته و دارد آیا خائنین از خیانت چه صرفه برده‌اند از برای عیش دو یوم عذاب ابدی را اختیار نموده و مینمایند باری قلم عاجز و قاصر است از ذکر آنچه وارد شده از حقّ میطلبیم بعد از شدّت رخا عنایت فرماید و بعد از حزن فرح و بعد از عسر یسر

4 O my God, my God! Thou knowest and seest what hath befallen the Wronged One in His days. I beseech Thee, O my Lord, by Thy Prophets, Thy chosen ones and Thy trusted ones, to send down from the heaven of Thy bounty a blessing upon Thy loved ones and a mercy upon them through Thy grace, Thy generosity and Thy bounty. O my Lord! Change poverty into wealth, hardship into ease, and darkness into light. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

4 الهی الهی تعلم و تری ما ورد علی المظلوم فی ایّامه ای ربّ اسئلک بأنبیائک و اصفیائک و امنائک بأن تنزل من سمآء عنایتک برکةً علی احبّائک و رحمةً علیهم بفضلک و جودک و کرمک ای ربّ بدّل الفقر بالغنآء و العسر بالیسر و الظّلمة بالنّور انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

BLIB_Or15738.208.17'

BH03813

To: Mirza Ali Rida

1 He is

1 هو

2 The true Beloved maketh mention of him with but brief utterance and abundant sincerity. It is evident that whatsoever may be disclosed of devotion, and however fully exclusive attachment be made plain, yet it transcendeth all speech and expression, and remaineth sanctified above description and beyond all exposition. Nevertheless, whatsoever may be submitted can never, as beseemeth his station, prove worthy of that exalted court. Wherefore do We content Ourselves with these few phrases; and in the realm of love, and in the condition of affection, the witness thereto is but these two or three lines.

2 حبیب واقعی را بذکر قصیر و اخلاص کثیر اظهار میدارد معلوم است که هرچه اظهار اخلاص شود و ایضاح اختصاص گردد زیاده از ذکر و بیان است و منزّه از وصف و تبیان ولی هرچه عرض شود کما هو ینبغی لشأنه در آنساحت عالی لایق نخواهد بود لهذا باین چند فقره کفایت میشود و در مقام محبّت و شأن مودّت شاهد این دو سه فرد است

3 Whate'er in this world filleth thy heart with cheer, Bethink thee of the hour when its loss draweth near.

3 هرچه از وی شاد گردی در جهان از فراق او بیندیش آنزمان

4 For that wherein thou hast rejoiced with delight, Full many have rejoiced in, then vanished from sight.

4 زانچه گشتی شاد بس کس شاد شد آخر از وی جست و همچون باد شد

5 From thee as well shall it flee with a swift, faithless tread; Set not, then, thy heart upon that which must needs be shed.

5 از تو هم بجهد تو دل بر وی منه

6 Ere it leap from thy grasp and be lost unto thee, Do thou leap from it first, and from bondage be free.

6 پیش از آن کو بجهد از وی تو بجه

7 Wherefore, in accordance therewith, We have likewise quieted and given repose unto that land of sincerity with the water We sent down from heaven, until such time as God willeth and ordaineth as He pleaseth.

7 پس بنا بر آن نیز آن ارض اخلاص را بماء انزلناه من السّماء تسکین داده و آسوده کرده حتّی ما یشاء الله و کیف یرید

8 And further it is submitted that a hint had been conveyed, in the course of the narrative, that some occasion might arise for a meeting. Yea, even so are We among them that long for it. Yet, please God, the appointed tryst ordained for Us from the presence of God shall in due time arrive, and the day when We shall return unto God, that He may gather together the believers. Thus do We make this known unto thee; and then shall We meet you face to face before the sovereignty of the Most High.

8 و دیگر عرض میشود اشارتی در ضمن روایت رفته بود که سببی بجهة ملاقات شود بلی کذلک اکون فیه لمشتاقون ولکن سوف یأتی ان شآء الله میقاتنا من لدی الله و یوم رجعنا الی الله حتّی یحشر المؤمنین و کذلک نوصل الیک و اذاً نلاقیکم فی تلقآء سلطان العلی

9 Convey the Divine greeting unto the sincere loved ones. And unto Jinab-i-Mirza Habib'u'llah I send greeting. For Jinab Ha Maqsud do I cherish, with utter sincerity, perfect yearning, and singular affection, a deep longing, and unto him likewise I send greeting. He is none other than a beloved of them that yearn, and a companion unto them that seek. God, verily, encompasseth and clearly knoweth what I say.

9 و التّکبیر علی احبّآء المخلصین و جناب میرزا حبیب‌الله را تکبیر میرسانم جناب هاء مقصود را بکمال اخلاص و تمام شوق و اختصاص مشتاقم و تکبیر میرسانم ان هو الّا حبیباً للمشتاقین و انیساً للسّائلین و الله علی ما اقول محیط مبین

MSHR5.291

BH03816

He is! He is! He is!

هو هو هو

In His Name, the Almighty, the All-Bestowing.

بسمه العزیز الوهاب

Praise be unto God, and thanksgiving be unto Him, and glory and exaltation unto such as are nigh unto the court of His divine unity, for that on such a blessed and joyous day He hath granted us a place within the precincts of His holiness and delivered us from fellowship with the tyrants among men. His is the bounty and the grace. He singleth out for His mercy whomsoever He willeth among His servants, but most men perceive it not.

حمد خدا را و شکر او را و سنا و ثنا مقربان بارگاه احدیت او را که در چنین روز فیروز ما را در ساحت قدس خود جای و دهده و از معاشرت طاغیان عباد نجات بخشیده له الجود و الفضل یختصّ برحمته من یشآء من عباده و لکن الناس اکثرهم لا یشعرون از قراریکه مذکور میشود میگویند امروز عید قربان و محل فیض حضرت سبحانست ای خوشا حال طلعت جلیل و حضرت خلیل که کوسفندی بی زحمت و بی منّت جبرئیل آورد و او ذبح نمود صاحب

According to what is reported, they say that today is the Feast of Sacrifice and the scene of the outpouring of the grace of the

Lord. How blessed the state of that illustrious Countenance and of His Holiness the Friend [Abraham], for Gabriel brought him a ram without toil and without obligation, and he offered it in sacrifice. You have indeed performed this most great wonder and bestowed this supreme gift. But what am I to do? I have neither money in hand nor pledge to offer. Thus it were better that I myself become the sacrifice, and so keep the feast, until the appointed hour when the true offering shall appear.

Beyond all these preliminaries, this man from Mazindaran, through the introduction of Aqa Shukru'llah, hath discovered my dwelling and uttereth strange things. At one time he bringeth news of the death of Mulla Mihdi-Quli, and at another of the passing of Jinab-i-Mulla Ma'sum. I never accepted it, yet he insisteth so strongly that certainty seemed almost to be established.

In brief, concerning Jinab-i-Mirza 'Ali-Muhammad, I know not whether he delivered their remittance or not. Nor is it clear to what place I write this letter, or into whose hands it is to come; for I wrote many letters and no reply arrived. Therefore there is no need that these obvious matters be set forth anew.

The substance is this: convey unto the friends, one and all, my prayerful greetings and remembrance. Altogether, I had no leisure to impose upon you more trouble than this; forgive me. Of all that I have written, no news hath come whereby anything might be known with certainty.

این کرامت عظمی و عطیه کبری کردید لکن من چکنم که نه وجهی در دست دارم و نه رهنی پس بهتر انکه عید را بمردم و اکذار کنم الی ساعت موعود که قربانی حقیقی ظاهر شود علاوه همه این مقدمات این مرد مازندرانی بمعرفی اقا شکر الله منزل مرا پیدا کرده و حرفهای عجیب میگوید گاهی خبر موت ملا مهدیقلی را میگوید و گاهی فوت جناب ملا معصوم را من هر گز قبول نکردم لکن او اصراری دارد که یقین واقع شد باری جناب میرزا علیمحمد نمیدانم تنخواه ایشانرا رساند یا خیر این کاغذرا معلوم نیست بکجا مینویسم و بکه باید برسد زیرا کاغذ زیاد نوشتم جواب نیامد لهذا لزومی ندارد مجددا اظهار بدیهی شود مختصر اینکه خدمت احباب دعای سلام و عرض ذکر برسانید کلا و طرا فرصت زحمت بیشتر از این نبود که بشما بدهم عفو کنید انچه نوشتم هیچ خبر نرسید که چیزی معلوم شود

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BH03853

1 The candle of My Beauty is the Sun of the horizons, and the sorrow of My heart is the cloud of creation, and My tears are the rain of the clouds, and My strength is the power of invention.

1 هو شمس الآفاق و حزن قلبی هو سحاب الابداع و مدامعی هو امطار الغمام و عضدی قدرة الاختراع

2 O servants! I have made all things dependent upon means, and ordained it to be the cause of the Most Great Resurrection and the instrument of the Most Great Revival. For example, through the means of power I make manifest and resurrect in the kingdom one who was rebellious, hidden and forsaken, in such wise that all will recognize him. And through the assistance of causative manifestations, I reveal to all the worlds the concealed tyranny of the excluded oppressor. Through the

2 ای عباد جمیع اشیاء را باسباب معلّق فرمودم و او را علّت حشر اکبر و سبب نشر اعظم مقرّر داشتم مثلاً طاغی مستور و مهجور را باسباب قدرت در مملکت ظاهر سازم و محشور نمایم بشأنیکه جمیع او را بشناسند و ظالم محجور را بمدد ظهورات سببیّه ظلم مکنونهٔ او را بر عالمیان ظاهر سازم کرم و بخل را باسباب غنا تفصیل دهم و علم و جهل را باسباب عمل مشهود گردانم بسی ظالم

means of wealth I distinguish between generosity and miserliness, and through the means of deeds I make evident knowledge and ignorance. Many an oppressor who, through being deprived of means, became known as just. Thus at all times the manifest resurrection is apparent and visible, even though people may be heedless of recognizing it.

که بسبب منع اسباب عادل معروف شده پس در کلّ حین حشر [مبین] ظاهر و مشهود اگرچه ناس از عرفانش غافل باشند

3 Through My wondrous favor and My sublime mercy, no moment is deprived of the excellences of the days, much less the souls of holy transcendence. The incomprehensible resurrection has been and shall be dependent upon the unknowable Beauty, just as on this blessed night I have resurrected My servants through these revealed letters in such wise that none but My Self is aware of those souls and the nature of this spiritual resurrection.

3 از فضل بدیعم و رحمت منیعم حینی از فضائل ایّام محروم نه تا چه رسد بنفوس عزّ تقدیس حشر لایدرک بجمال لایعرفم منوط و معلّق بوده و خواهد بود چنانچه در این لیل مبارکه از این حروفات منزله عبادی حشر فرمودم که احدی بآن نفوس و کیفیّت این حشر روحانی جز نفسم مطّلع نه

4 And I have made manifest wondrous and mighty means in this eternal night, causing resurrection and making it dependent upon the discernment of the people of wisdom and insight. Whosoever comprehends this wondrous power will become independent of all who dwell on earth. For example, even in outer livelihood he will find himself in want of nothing, not even requiring a mount for travel. Blessed is the wise one who attains unto that which hath been ordained by the Mighty, the Powerful.

4 و اسباب [قویّهٔ] بدیعه در این لیلهٔ ابدیّه در سرّ امکان ظاهر نموده حشر فرمودم و بتفرّس اهل حکمة و بینش معلّق داشتم و هر نفسی این قوّهٔ بدیعه را ادراک نماید از کلّمن علی الأرض بی‌نیاز شود مثلاً در معاش ظاهر هم خود را محتاج نبیند حتّی در سیر بمرکوب طوبی للحکیم الّذی یبلغ الی ما قدر من لدن عزیز قدیر

BLIB_Or15696.158i

BH03861

1 He is the One Who speaks upon the Branches

1 هُوَ ٱلنّاطِقُ عَلَى ٱلأَفنان

2 O my God, my Lord and my Hope! Thou seest and knowest the evil of my condition, the trembling of my body, the quivering of my limbs, the flowing of my tears, the paleness of my face, the stumbling of my pen and tongue, the sighing of my innermost being, and the agitation of my heart.

2 فَيا اِلهِي وَ سَيِّدِي وَ رَجائی تَرى وَ تَعْلَمَ سُوَءَ حالی و تبلبل جسمی و اقشعار أرکابِي و انحدار عینی و اصفرار وجهی و اعثار قلمی و لسانِي و زفرة سرّی و قلق قلبی

3 I desire to write this letter of mine to those whom Thou hast related to the Tree of Thy Cause, whom Thou hast singled out for the manifestation of Thy Being, whom Thou hast chosen from among Thy creatures, and whom Thou hast named the Branches that have branched from the Lote-Tree of Thy oneness. Thou hast made them lights in Thy lands, lamps for the guidance of Thy creation, tranquility and dignity among Thy servants, a sign in Thy kingdom, and a joy to the hearts of

3 ارید ان اکتب خطّی هذا الی الّذین نَسَبْتَهُمْ الی شجرة امرک و خصصتهم لمظهر ذاتک و ارتضیتهم بین بریتک وَ سَمَّیْتَهُمْ بِالأفنان الّتی تفرعت من سدرة توحیدک و جعلتهم انواراً فِي بلادک و سراجاً لهدایة خلقک و سکینةً و وقاراً

Thy chosen ones who have believed in Thee, in Thy verses and in meeting Thee.

بین ارقائک و آیةً فی مملکتک و بهْجةً لقلوب اصفیائک الّذین آمنوا بک و بآیاتک و لقائک

4 O Glory of the world and Trust of the nations! Were it not for them in Thy earth, from where would the traces of Thy holiness appear? And were it not for their existence, from where would the lights of Thy bounty shine forth? For they are the manifestations of sanctification among Thy servants, the dawning-places of glorification among Thy creation, the proclaimers of Thy verses, and the spreaders of Thy tablets in Thy lands, and the means of goodness for Thy chosen ones.

4 فیا بهاء العالم و مُناء الأمم لو لا هم فی ارضک مِنْ اَیْنَ یظهر آثار قُدْسِکَ و لو لا وجودهم مِنْ اَیْنَ یَسْفَرُ انوار جودک لانّهم مظاهر التّنزیه بین عبادک و مطالع التّکجید بین خلقک وَ مُعْلِنُ آیاتک و ینشر الواحک فی دیارک و واسطة الخیر لاخیارک

5 And all grace is from Thee, for Thou didst manifest in them the Temple of Thy Most Exalted Self, Who gave glad tidings to the servants of Thy Most Glorious Beauty and called out with the loudest call in the wilderness of the Bayan: "Come, O people of the world, to the Garden and the Orchard of the Bayan!" And He took from all contingent beings the covenant of Thy Manifestation.

5 و کلّ الفضل منک لأنّک اَظْهَرْتَ فیهم هیکل ذاتک الاعلی الّذی بشّر العباد اِلی جمالک الابهی و نادی باعلی النّداء فی برّیة البیان هلّموا یا اهل الاکوان الی الجنان و حدیقة البیان و اخذ من کلّ الامکان عهد ظهورک

6 But when the sun of Thy Most Glorious Beauty dawned from the Most Exalted Horizon, the people of allusions turned away and denied the verses and clear proofs after their realities had been established through them. Alas, alas, for their turning away and their objections!

6 فلّما اشرقت شمس جمالک الابهی من افق الاعلی اَدْبَرُوا اولی الاشارات و کفروا بالآیات و البیّنات بعد الّذی ثبت بهما حقائقهم فآهٍ آهٍ من اعراضهم و اعتراضهم

7 I beseech Thee by Thy Most Exalted Beauty to give to drink from the wine of Thy reunion to all who have forsaken Thee, and to cause all who have heard Thee to hearken to the verses of Thy Beauty. Disappoint not those who hope in Thee, and drive not away those who long for Thee, for Thou art God, there is no God but Thee, the Mighty, the Merciful.

7 اسئلک بجمالک الاعلی ان تشرب کلّ من هجرته رحیق وصالک و تصغی کلّ من سمعته آیات جمالک و لا تخیّب آملیک و لا تطرد مشتاقیک لأنّک انت الله لا اله الّا انت العزیز الرّحیم

KHAF.000

BH03874

He is the Ever-Abiding, the Emigrant.

هو الباقی المهاجر

The White Hand of ancient power hath gone forth from the Beloved of holiness, whereupon the inmates of Paradise were illumined thereby, and after them the dwellers beneath the pavilion of glory upon the Sinai of lofty nearness.

O Abu'l-Qasim! Hearken unto the call of thy Lord with that hearing which hath remained pure from all that proceedeth from the mouth of every deprived and far-removed one. Be patient, O 'Abdu'l-Husayn, in these days wherein Satan crieth

قد خرج بیضاء القدم عن حبیب القدس و استضاء منه اهل الفردوس ثم اهل سرادق المجد علی سیناء قرب منیعا ان یا ابو القاسم اسمع نداء ربک بسمع الذی کان طاهرا عما یخرج عن فم کل محروم بعیدا ان اصبر یا عبد حسین الذی یضج الشیطان فی قطب الامکان و ینادی العجل فی هیکل الانسان و یضطرب منه الخلایق جمیعا و انک کن علی شان الذی لن یضطربک ندائهم

out at the axis of all being, and the Calf lifteth up its voice within the temple of man, and all created things are shaken thereby. And do thou remain in such wise that their clamour shall not disturb thee; nay rather, wert thou to turn thine eyes toward them, they would be struck down by awe of thee and brought to naught by the majesty of thy Lord. Thus do We cast upon thee that which shall suffice thee above all the worlds.

By God! Whoso hath admitted into his heart love for the Youth will never turn his gaze unto aught decreed between heaven and earth; rather shall all things appear in his sight more abject than the meanest and more lowly than the lowliest. Enter, then, beneath the sheltering regard of thy Lord, that thou mayest abide secure in the shade of the mercy of thy Lord.

Erelong shalt thou behold most men wrapt in veils, and grievously hardened. Guard thyself against this trial, from which no soul shall be delivered save him who severeth himself from all things. Thus doth the Pen of hidden holiness admonish thee.

And if thou remain steadfast amidst the darkness of those days, God shall nourish thee with that Sun which shineth from beyond their gloom; then shalt thou find thyself in an expanse whose measure none can reckon save every discerning lover.

Beware, O servant, and preserve thyself from the bite of the serpent, for it shall come unto thee in the form of a man. Then smite it with the sword of the All-Merciful, lest it draw nigh unto thee through a deceit made manifest in the matter of the leaves.

The Spirit rest upon thee and upon those whom the whisperings of the devils shall not withhold from entering the Ridvan of a name most beauteous.

بل لو تريد النظر اليهم لينصعقن من خشيتک و ينعدمنّ من سطوة ربک و کذلک نلقی علیک ما یغنیک عن العالمین جمیعا تالله من دخل فی قلبه حب الغلام لن یلتفت الی ما قدر بین السموات و الارض بل یکون کل الاشیاء عنده اخقر عن کل حقیرا فادخل تحت لحاظ ربک لتکون فی ظل رحمته ربک مکینا فسوف تجد اکثر الناس فی حجبات و هو غلیظا ان احفظ نفست عن هذه الفتنة التی لن یسلم منها ذی نفس الا من ینقطع عن کل شی کذلک یعظک قلم قدس خفیا و اذا استقمت فی ظلمة تلک الایام یرزقک الله بشمس التی تشرق عن خلفها اذا تجد نفسک فی وسعة التی لن یحصیها الا کل ذی حب بصیرا ایاک یا عبد فاحفظ نفسک عن لدغ الثعبان و انه یاتیک علی صورة الانسان اذا فاضربه بسیف الرحمن لئلا یتقرب الیک بمکر کان فی امر الاوراق مبینا و الروح علیک و علی الذین لن یمنعهم وساوس الابلیمن عن الورود علی رضوان اسم بهیّا

BLIB_Or15696.118b

BH03942

1 He saith, exalted be His grandeur:

1 قوله عزّ كبريائه

2 O thou who gazest upon the Countenance! My Most Exalted Pen hath testified to thy turning, thy supplication, thy humility and thy orientation toward the face of thy Lord, the Self-Sufficient, the Most High. What thou hast wrought in the path of God hath been treasured up for thee. Nothing whatsoever escapeth His knowledge. Verily thy Lord is the Mighty, the All-Knowing.

2 يا ايّها النّاظر الى الوجه قد شهد قلمى الأعلى باقبالک و ابتهالک و خضوعک و توجّهک الى وجه ربّک الغنيّ المتعال قد كنز لک ما عملته فى سبيل الله انّه لا يعزب عن علمه من شیء انّ ربّک لهو العزيز العلّام

3 Thou art he through whom the fragrances of the mention of the All-Merciful were wafted throughout all possibility. He will verily reward thee with truth - to this doth the Mother Book with Him bear witness. We were with thee when thou wert making mention of thy Lord and speaking forth His Name, the One Who dominateth all possibility. Blessed art thou in that thou hast conveyed the Cause of thy Lord and attained unto that which was the purpose in the Scriptures and Tablets. All this is from God's favor upon thee. Be thou thankful unto Him at morn and eventide.

3 انت الّذى بک تضوّعت نفحات ذكر الرّحمن بين الامكان انّه يجزيک بالحقّ يشهد بذلک من عنده امّ الكتاب انّا كنّا معک اذ كنت ذاكراً بذكر ربّک و ناطقاً باسمه المهيمن على الامكان طوبى لک بما بلّغت امر موليک و فزت بما هو المقصود فى الزّبر و الألواح كلّ ذلک من فضل الله عليک ان اشكره فى الغدوّ و الآصال

4 We have sent down unto thee various Tablets, each one of which testifieth to that which the Tongue of Grandeur doth speak forth at this time, which God hath made the Dayspring of Days. Read them time and again, that thou mayest be assured that He heareth what thou didst speak forth and seeth thee in all conditions. Wert thou to become aware of what hath been ordained for thee, such joy would seize thee that thou wouldst soar upon the wings of longing and yearning unto the Mighty, the Bestower.

4 انّا نزّلنا لک الواحاً شتّى كلّ واحد منها يشهد بما ينطق به لسان العظمة فى هذا الحين الّذى جعله الله مطلع الأيّام ان اقرأها مرّة بعد مرّة لتوقن بأنّه يسمع ما كنت ناطقاً به و يراک فى كلّ الأحوال لو تطّلع بما قدّر لک ليأخذک السّرور على شأن تطير بقوادم الشّوق و الاشتياق الى العزيز الوهّاب

5 It behooveth everyone who hath believed in God to recognize thy rank and station and to seek thy good pleasure for love of God, the One, the Chosen. Look not upon creation and its ways, but rather upon the Truth and His favors which have encompassed the horizons. Thou art indeed he who was mentioned before the Throne and unto whom was oriented the face of God, the Lord of all beings.

5 ينبغى لكلّ من آمن بالله ان يعرف شأنک و مقامک و يسترضى عنک حبّاً لله الواحد المختار لا تنظر الى الخلق و اطواره بل الى الحقّ و الطافه الّتى احاطت الآفاق انّک انت الّذى كنت مذكوراً لدى العرش و متوجّهاً اليک وجه الله مالک الأنام

6 Grieve not over what hath befallen thee. There hath befallen thy Lord that which the pages cannot bear to mention. The glory be upon thee and upon those who are with thee and upon those who draw nigh unto thee for love of God, the Manifestation of signs.

6 لا تحزن عمّا ورد عليک قد ورد على موليک ما لا يحمل ذكره الأوراق انّما البهآء عليک و على من معک و على الّذين يتقرّبون اليک حبّاً لله مظهر الآيات

INBA19:046b, INBA32:044

BH11627

1 In His Name, who overshadoweth what was and what shall be!

1 بسمه المهیمن علی ما کان و ما یکون

2 O 'Abdu'r-Rahim! Hearken unto the call of the All-Merciful from this noble scene. Verily, there is no God but Him, the Mighty, the Powerful, the All-Wise. Blessed art thou, for thy letter hath attained the presence of the Throne and won the glances of thy Lord's favors, the Bestower, the Munificent, the Mighty, the Generous.

2 ان یا عبد قبل رحیم ان استمع ندآء الرّحیم من هذا المنظر الکریم انّه لا اله الّا هو المقتدر العزیز الحکیم طوبی لک بما حضر کتابک لدی العرش و فاز بلحاظ الطاف ربّک المعطی الباذل العزیز الکریم

3 Give thanks unto God for having aided thee to turn towards Him on a day wherein the ocean of thy Lord's favors surgeth and the winds of His mercy that have preceded all worlds are stirred. Arise with supreme steadfastness between earth and heaven through this Name whereby the horizon of grace hath shone forth and the faces of the idolaters were darkened.

3 ان اشکر الله بما ایّدک علی الاقبال فی یوم فیه تموّج بحر الطاف ربّک و تهیّجت ارياح رحمته الّتی سبقت العالمین قم بالاستقامة الکبری بین الأرض و السّمآء بهذا الاسم الّذی به لاح افق الفضل و اسودّت وجوه المشرکین

4 Beware lest the affairs of the world trouble thee. Remember thy Lord with joy and fragrance. Soon shall all that is visible perish, while glory and power shall endure for those who have turned towards the Qiblih of all who are in the heavens and the earth. Verily, those who are veiled this day are overcome by their desires; they are indeed among the perishing ones.

4 ایّاک ان تکدّرک شئونات الدّنیا ان اذکر ربّک بالرّوح و الرّیحان سوف یفنی ما یری و یبقی العزّة و الاقتدار لمن اقبل الی قبلة من فی السّموات و الأرضین انّ الّذین احتجبوا الیوم اولئک غلبتهم اهوائهم الا انّهم من الهالکین

5 Preserve the verses of thy Lord, then recite them at all times. By God! They shall draw thee to a station wherein thou shalt witness naught save the effulgences of the light of thy Lord's countenance, the Mighty, the Praiseworthy.

5 ان احفظ آیات ربّک ثمّ اقرئها فی اللّیالی و الأیّام تالله انّها تجذبک الی مقام لا تری فیه الّا تجلّیات انوار وجه ربّک العزیز الحمید

6 Be thou assured by the grace of thy Lord, then make mention of Him with the denizens of Paradise, that perchance thereby he who slumbereth upon the couch of heedlessness and passion may arise and be of those who turn unto God. Blessed is he who hath found the fragrance of the garment in the days of his Lord and hath quaffed the choice sealed wine when its seal was broken through My Name, the Overseer of the worlds.

6 ان اطمئنّ بفضل مولیک ثمّ اذکره بربوات اهل الفردوس لعلّ یقوم به من رقد علی مهاد الغفلة و الهوی و یکون من المقبلین طوبی لمن وجد عرف القمیص فی ایّام ربّه و شرب الرّحیق المختوم اذ فکّ ختامه باسمی المهیمن علی العالمین

7 We make mention of him who hath turned towards the Countenance with such remembrance as attracteth the dawning-places of praise and gladdeneth the hearts of them who are nigh unto God. Thus have We sent down the verses unto thee and adorned thee with the ornament of thy Lord's ancient favors. When thou hast attained unto the lights of the Tablet, rejoice and say: "Praise be unto Thee, O Thou Who art wronged throughout all regions, and glory be unto Thee, O Glory of the worlds!"

7 انّا نذکر من اقبل الی الوجه بذکر تنجذب منه مطالع الأذکار و تفرح به قلوب المقرّبین کذلک نزّلنا لک الآیات و زیّناک بطراز الطاف مولیک القدیم اذا فزت بأنوار اللّوح ان افرح و قل لک الثّنآء یا مظلوم الآفاق و لک البهآء یا بهآء العالمین

FRH.022-023

BH04109

To: Muhammad Husayn Khan, in Abadih

1 He is the Compassionate, the Generous

1 هو المشفق الكريم

2 O Ba'i! Upon you be My glory! Months and years have passed and no mention of you has come before the Mentioned One. Assuredly the tribulations inflicted by the wrongdoing ungodly souls have intervened and prevented the servants and loved ones from remembrance and praise and nearness and attainment.

2 یا بائی علیک بهائی شهور و سنین گذشت و ذکری از شما نزد مذکور نیامد البتّه بلایای وارده از نفوس مشرکهٔ ظالمه حایل شده و عباد و احبّا را از ذکر و ثنا و قرب و لقا منع نموده

3 Know with certain knowledge that soon God's Cause will be exalted among the peoples of the world and that which was hidden in God's knowledge, the Quickener of nations, will be made manifest. Blessed is the soul that preserved its station and arose with perfect steadfastness to serve the Cause.

3 اعلم بعلم الیقین سوف یرتفع امر الله بین احزاب العالم و یظهر ما کان مکنوناً فی علم الله محیی الأمم طوبی از برای نفسیکه مقام خود را حفظ نمود و باستقامت تمام بر خدمت امر قیام کرد

4 Today the breezes of revelation have perfumed the world and the fragrances of utterance have encompassed creation, yet the servants are heedless and turned away, save whom God willeth, the Lord of this exalted station. Convey to the friends the greetings and salutations of the Wronged One, and gladden them with that which hath been revealed. Blessed is the soul from whom wafteth the fragrance of steadfastness and from whose brow shineth forth the light of utterance. He is indeed of the people of Baha in the Book of God, the Lord of all worlds.

4 امروز نفحات وحی عالم را معطّر نموده و فوحات بیان امکانرا احاطه کرده ولکن عباد معرض و غافل الّا من شآء الله مالک هذا المقام الرّفیع اولیا را از قبل مظلوم تکبیر و سلام برسان و بآنچه نازل شده مسرور دار طوبی از برای نفسیکه عرف استقامت از او متضوّع و نور بیان از جبینش ساطع انّه من اهل البهآء فی کتاب الله ربّ العالمین

5 One of My Afnan, upon him be My mercy and remembrance and glory, mentioned thee, and We make mention of thee in this wondrous and glorious Tablet. When thou attainest unto it and perceivest its fragrance, say:

5 قد ذکرک احد افنانی علیه رحمتی و ذکری و بهائی ذکرناک بهذا اللّوح العزیز البدیع اذا فزت به و وجدت عرفه قل

6 Praise be unto Thee, O God of all beings, and glory be unto Thee, O Educator of all created things, for having remembered me in Thy prison in days when sorrows from Thy servants and creatures encompassed Thee. I beseech Thee to forgive me and those who have soared in the atmosphere of Thy love and drunk the choice wine of certitude from the cup of Thy bounty. Verily Thou art the Mighty, the Compassionate, the Generous. There is no God but Thee, the Forgiving, the Merciful.

6 لک الحمد یا اله الکائنات و لک البهآء یا مربّی الممکنات بما ذکرتنی فی سجنک فی ایّام احاطتک الأحزان من عبادک و خلقک اسئلک ان تغفر لی و للّذین طاروا فی هوآء حبّک و شربوا رحیق الایقان من کأس عطائک انّک انت المقتدر المشفق الکریم لا اله الّا انت الغفور الرّحیم

BLIB_Or15718.048

BH11927

To: Mirza Muhammad Rida Qannad Shirazi

1 He is the Beloved

1 هو المحبوب

2 O Rida! The product of thine own hand hath been presented before the Throne, and all have borne witness that it is the handiwork of God, the Help in Peril, the Almighty, the Self-Subsisting.

2 ان یا رضا قد حضر بین یدی العرش ما صنعته بیدک و کلّ شهدوا بصنع الله المهیمن العزیز القیّوم

3 The almond hath testified within its own being unto that whereunto God Himself hath testified, and hath cried aloud unto its Lord, saying: "O my Lord! Praise be unto Thee for having singled me out to attain Thy presence, and for having caused me to stand before the Throne—a station wherefrom most of Thy servants have been debarred. Thereby hath mine eye been solaced, while the eyes of the near ones have wept."

3 انّ اللّوز شهد فی نفسه بما شهد الله و نادی ربّه ایربّ لک الحمد بما اختصصتنی بلقآئک و حضرتنی فی مقابلة العرش مقام الّذی منعت عن دخولها اکثر العباد و بذلک قرّت عینی و بکت عیون المقرّبین

4 And that which is named by the name of "masqat" cried out and said: "O my Lord! When Thou didst find no helper for Thyself, I hastened unto the sanctuary of Thy holiness, that haply Thou mightest accept me through Thy grace, and make me of them who circle round the precincts of Thy sacred court."

4 و الّذی سمّی باسم مسقط ضجّ و قال ایربّ لمّا ما وجدت لنفسک ناصراً قد اسرعت الی حرم قدسک لعلّ تقبلنی بفضلک و تجعلنی من الّذینهم فی حول حرمک یطوفون

5 Then that which is called by the name of "suf," with the addition of the letter kaf thereto, wailed aloud and said: "O my Lord! Praise be unto Thee for having made me the object of the glances of the eyes of Thy mercy, at a time when Thy servants were debarred therefrom. Wherefore, O my God, I beseech Thee by the sovereign power of Thy might to make the bodies of Thine enemies like unto my body, that thereby the hearts of those who burn in grief for Thee may be cooled."

5 ثمّ ما یذکر باسم الصّوف بزیادة الکاف علیه یضجّ و یقول ایربّ لک الحمد بما جعلتنی منظراً للحظات اعین رحمتک حین الّذی کانت العباد ممنوعاً عنها اذاً یا الهی اسئلک بسلطان قدرتک بان تجعل اجساد اعدآئک بمثل جسدی لعلّ یبرد بذلک قلوب الّذینهم فی حزنک یحترقون

6 And those besides these three arose in faithfulness amid the most grievous pain, crying aloud and proclaiming: "O our Lord! Praise be unto Thee, in the hidden depths of Thy bestowals, for having summoned us unto the paradise of Thy nearness and Thy presence, and for having admitted us into the sanctuary of reunion with Thee and communion with Thee. Yet, O my God, Thou hast bewildered us by the wonders of Thy deeds; for we were the handiwork of Thy loved ones, and yet Thou hast admitted the thing made into the seat of holiness, while barring the maker from entering into Thy presence. We know not, O my God, upon what path Thou dost proceed."

6 و ما دون هذه الثّلاثة قاموا بالوفآء بالوجع العظمی صاحوا و نادوا ایربّ لک الحمد فی خفیّات مواهبک بما دعوتنا الی فردوس قربک و لقآئک و دخلتنا فی حرم وصلک و وصالک ولکن یا الهی حیّرتنا بدایع افعالک لانّا کنّا مصنوع احبّآئک مع ذلک انت دخلت المصنوع فی مقعد القدس و منعت الصّانع عن الورود فی الحضور لم ندر یا الهی بایّ صراط انت تقوم

7 The Pen of the All-Joyous answered them: "We tread the path of 'He doeth whatsoever He willeth.' We are not to be questioned as to what We do. And herein, verily, is a lesson unto men of insight."

7 اجابهم قلم المحبور انّا قمنا على صراط نفعل ما نشآء و لا نسئل ما نفعل و فى ذلک لعبرة لاولى الالباب

BRL_DA#822

BH11765

To: Mihdi Quli, in Ishqabad

1 He is the Wronged One in the world.

1 بسمى المظلوم فى العالم

2 A Tablet revealed by the Ancient King to one who turned unto Him and attained unto His Day, which was mentioned in the Books of the Prophets and Messengers. We have manifested the Cause and sent down the proof and evidence. To this testifieth He Who hath spoken before all faces. The Kingdom belongeth unto God, the All-Powerful, the All-Knowing, the All-Wise.

2 لوح انزله مالک القدم لمن اقبل اليه و فاز بيومه المذكور فى كتب النّبيّين و المرسلين انّا اظهرنا الأمر و انزلنا الحجّة و البرهان يشهد بذلک من نطق امام الوجوه الملک لله المقتدر العليم الحكيم

3 O Mihdi-Quli! My Afnan hath mentioned thee and thy letter hath come before My presence. We have heard thy call and have answered thee. Verily, thy Lord is the Hearer, the Answerer. When We desired to make mention of thee, the ocean of utterance surged, and the Tongue of Grandeur spoke in the Kingdom of knowledge: "O peoples of all religions! Turn ye unto that which ye were promised by the Most Exalted Pen of God, then give thanks unto your Lord, the Compassionate, the Generous. He hath manifested Himself and fulfilled His promise through His grace, and He is the All-Bountiful, the All-Knowing."

3 يا مهدى قبل قلى قد ذكرک افنانى و حضر كتابک امام وجهى سمعنا ندائک اجبناک انّ ربّک هو السّامع المجيب فلمّا اردنا ذكرک ماج بحر البيان و نطق لسان العظمة فى ملكوت العرفان يا ملأ الأديان اقبلوا الى ما وعدتم به من قلم الله الأعلى ثمّ اشكروا ربّكم المشفق الكريم انّه اظهر نفسه و انجز وعده فضلاً من عنده و هو الفضّال العليم

4 We make mention at this time of Our loved ones who are there, that the remembrance may attract them to this luminous horizon. Say: Beware lest the oppression of the oppressors frighten you, or the might of those who have disbelieved in the Lord of all worlds.

4 انّا ذكرنا فيهذا الحين اوليائنا الّذين هناک ليجذبهم الذّكر الى هذا الأفق المنير قل ايّاكم ان يخوّفكم ظلم الظّالمين او سطوة الّذين كفروا بربّ العالمين

5 Say: Glory be unto Thee, O my God! I beseech Thee by Thy might and Thy grandeur, Thy power and Thy sovereignty, and by the Kawthar which hath flowed from Thy Pen, and by the light which hath shone forth from the horizon of the heaven of Thy bounty, to make me steadfast in Thy Cause in such wise that neither the doubts of the ignorant nor the clamor of every remote learned one may keep me back. O Lord! Open before

5 قل سبحانک اللّهمّ يا الهى اسئلک بعزّک و عظمتک و قدرتک و سلطانک و بالكوثر الّذى جرى من قلمک و بالنّور الّذى سطع من افق سمآء جودک ان تجعلنى مستقيماً على امرک بحيث لا تمنعنى شبهات الجهلآء و ضوضآء كلّ عالم بعيد اى ربّ افتح على وجهى باب عرفانک

my face the door of Thy knowledge and illumine my heart with the light of Thy grace. Then write down for me that which Thou hast written for them that are near unto Thee among Thy servants. Verily, Thou art He Who hath stood before all faces and hast manifested that which was hidden, treasured and concealed from Thy servants and Thy creation. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the Protector of those who are in the heavens and on earth.

و نوّر قلبی بنور فضلک ثمّ اکتب لی ما کتبته للمقرّبین من عبادک انّک انت الّذی قمت امام الوجوه و اظهرت ما کان مکنوناً مخزوناً مستوراً عن عبادک و خلقک انّک انت المقتدر علی ما تشآء لا اله الّا انت المهیمن علی من فی السّموات و الأرضین

TISH.567

BH04126

To: Aqa Mirza Yahya (pilgrim), in Qazvin

1 In My Name, the All-Knowing Speaker!

1 بسمی النّاطق العلیم

2 O Yahya! I testify that thou hast heard the Call and drunk the wine of immortality from the hands of bounty, and visited the Kaaba of God, the Supreme, the Self-Subsisting, and found the fragrances of revelation while thou wert present before the Wronged One, and heardst His verses with thine ear and beheld the horizon of His manifestation with thine eye. We beseech God, blessed and exalted be He, to open before thy face the gates of care, gifts and favors. Verily He is the One with power over whatsoever He willeth through His word "Be" and it is.

2 یا یحیی اشهد انّک سمعت النّدآء و شربت رحیق البقآء من ایادی العطآء و زرت کعبة الله المهیمن القیّوم و وجدت نفحات الوحی اذ کنت حاضراً لدی المظلوم و سمعت آیاته بأذنک و رأیت افق ظهوره ببصرک نسئل الله تبارک و تعالی ان یفتح علی وجهک ابواب العنایة و المواهب و الألطاف انّه هو المقتدر علی ما یشآء بقوله کن فیکون

3 Say: Praise be unto Thee, O my God, for having sent down upon me from the clouds of Thy mercy the rains of Thy grace, and caused me to hear Thy call, and guided me to Thy path, and illumined my heart with the light of Thy knowledge, and given me to drink that which hath drawn me to the court of Thy might and the precincts of Thy holiness. O my Lord! Ordain for me from Thy Most Exalted Pen that which will render me detached from all else save Thee and holding fast to Thy Most Strong Cord. O my Lord! Aid me in Thy remembrance and praise and in teaching Thy Cause and in that whereby Thy Most Exalted Word may be upraised in the world of creation. Verily Thou art the Powerful, the Single, the One, the Mighty, the All-Knowing.

3 قل لک الحمد یا الهی بما انزلت علیّ من سحاب رحمتک امطار فضلک و اسمعتنی ندائک و هدیتنی الی صراطک و نوّرت قلبی بنور معرفتک و سقیتنی ما اجتذبنی الی بساط عزّک و ساحة قدسک ای ربّ قدّر لی من قلمک الأعلی ما یجعلنی منقطعاً عن دونک و متمسّکاً بحبلک المتین ای ربّ ایّدنی علی ذکرک و ثنائک و تبلیغ امرک و بما یرتفع به کلمتک العلیا فی ناسوت الانشآء انّک انت المقتدر الفرد الواحد العزیز العلّام

4 Thou hast ever been remembered and art remembered, and the glance of favor hath been directed toward thee. Convey My greetings to the loved ones in that land. Today all must

4 لازال مذکور بوده و هستی و لحاظ عنایت بتو متوجّه اولیای آن ارض را از قبل مظلوم تکبیر برسان امروز باید کلّ عباد را بنار سدره مشتعل

set the people ablaze with the fire of the Divine Lote-Tree and illumine them with the light of the Cause. Praise be to God, the effulgences of the Day-Star of Revelation are manifest from every direction. The internal party and external parties all have sought and continue to seek knowledge of this Cause. Soon shall be revealed unto them that which was hidden from them. Verily thy Lord is the Powerful, the Mighty.

نمایند و بنور امر منوّر للّه الحمد تجلّیات نیّر ظهور از هر جهتی ظاهر حزب داخله و احزاب خارجه کلّ در این امر طالب آگاهی بوده و هستند سوف یظهر لهم ما ستر عنهم انّ ربّک هو المقتدر القدیر

5 The glory from Us be upon thee and upon them that are with thee and upon all who are steadfast and firm.

5 البهآء من لدنّا علیک و علی من معک و علی کلّ ثابت مستقیم

BLIB_Or15716.084b, AQA5#067 p.083, ASAM.254-255, SAM.314

BH04100

To: Mirza Buzurg Afnan

1 He is the One, the Single, the Compassionate, the Generous!

1 هو الفرد الواحد المشفق الکریم

2 O My Afnan! Upon thee be My glory and My loving-kindness. Blessed art thou for having drunk of the Sealed Wine when every heedless one turned away from it veiled, and for having acknowledged the oneness and singleness of God when every rejected learned one denied Him.

2 یا افنانی علیک بهائی و عنایتی طوبی لک بما شربت الرّحیق المختوم اذ اعرض عنه کلّ [غافل] محجوب و اعترفت بوحدانیّة اللّه و فردانیّته اذ انکره کلّ عالم مردود

3 Say: Praise be unto Thee, O Lord of the world and Educator of the nations, for having given me to drink from the Kawthar of Thy utterance and caused me to hear Thy call and strengthened me through the means of the heavens and earth, until Thou didst cause me to be present before Thy face and to stand at the gate of Thy grandeur and might. O Lord of existence! Were I to sacrifice my soul and spirit a thousand times at every moment, it would be as nothing compared to a drop from the oceans of Thy favors and gifts, and as naught before the manifestation of a single ray from the lights of the Luminary of Thy Revelation. Thou art He Who sent down for me the proof and made manifest for me the way and caused me to be attracted by Thy verses and to hasten to the horizon of Thy Cause and to speak forth Thy praise among Thy servants.

3 قل لک الحمد یا مولی العالم و مربّی الأمم بما سقیتنی کوثر بیانک و اسمعتنی ندائک و ایّدتنی بأسباب السّموات و الأرض الی ان جعلتنی حاضراً امام وجهک و قائماً لدی باب عظمتک وعزّتک یا مالک الوجود لو افدی بنفسی و روحی فی کلّ حین الف مرّة لیکون معدوماً عند قطرة من بحور الطافک و مواهبک و مفقوداً لدی تجلّی نور من انوار نیّر ظهورک انت الّذی انزلت لی الدّلیل و اظهرت لی السّبیل و جعلتنی منجذباً بآیاتک و سارعاً الی افق امرک و ناطقاً [بثنائک] بین عبادک

4 O my Lord! Thou seest me gazing toward the heaven of Thy grace and beseeching the outpourings of Thy mercy and awaiting the streams of Thy loving-kindness and favors. I beseech Thee by Thy power that hath encompassed all created things to preserve me through the hosts of the unseen and the seen

4 ای ربّ ترانی ناظراً الی سمآء فضلک و سائلاً اساکیب رحمتک و منتظراً فرات عنایتک و الطافک اسئلک بقدرتک الّتی احاطت الکائنات بأن تحفظنی بجنود الغیب و الشّهادة

and to ordain for me that which will purify me from every disease and illness and disturbance.

و تکتب لی ما یطهّرنی عن کلّ دآء و سقم و کدورة

5 O my Lord! Thou seest him who is related to Thy Self standing ready to serve Thee - send down upon him from the heaven of Thy mercy the rains of Thy healing. O my Lord! Ordain for him through Thy bounty and generosity that which will benefit him in every world of Thy worlds. Verily Thou art the All-Knowing, the All-Wise, and verily Thou art the All-Bountiful, the Most Generous.

5 ای ربّ تری من نسبته الی نفسک قائماً علی خدمتک فأنزل علیه من سمآء رحمتک امطار شفائک ای ربّ قدّر له بجودک و کرمک ما ینفعه فی کلّ عالم من عوالمک انّک انت العلیم الحکیم و انّک انت الفضّال الکریم

6 Thou knowest, O my God, what is with me and I know not what is with Thee. There is no God but Thee, the Powerful, the Mighty, the All-Praised.

6 تعلم یا الهی ما عندی و لا اعلم ما عندک لا اله الّا انت المقتدر العزیز الحمید

INBA51:516

BH04029

1 In the Name of the All-Compelling, the Mighty, the Best-Beloved, the Unique!

1 بسمه المتکبّر العزیز المحبوب الوحید

2 Glorified be He Who hath sent down the Point in the land of joy, at which all stand amazed by His command. Say: Verily hath the Truth appeared in the temple of servitude, yet all fail to perceive it. Say: Verily hath the Qa'im shone forth from the horizon of Glory, and we bear witness unto Him. Say: O people of the Bayan! By God, the Truth! The Expected One hath appeared and we have truly submitted ourselves unto Him. Say: Verily hath He Who is seated manifested Himself, and we behold Him. Say: God is sovereign over His servants, and all shall be gathered unto Him.

2 سبحان الّذی قد انزل النّقطة فی ارض السّرور و الکلّ بامره یعجبون قل انّما الحقّ قد طلع فی هیکل العبودیّة ولکنّ الکلّ لا یشهدون قل انّما القائم قد اشرق من افق البهآء و انّا له شاهدون قل یا اهل البیان تالله الحقّ انّ المنتظر قد ظهر و انّا له مسلمون قل انّما الجالس قد ابرز و انّا له ناظرون قل الله قاهر فوق عباده و الکلّ الیه [یحشرون]

3 He is God, there is no God but Him, and unto Him shall all return. All who are in the heavens and on earth worship Him, and we are among His worshippers. He it is Who witnesseth whatsoever the hands of men have wrought, and we are among those who bear witness. Glorified be He Who giveth life and causeth death, then causeth death and giveth life through His grace as He pleaseth, and we are among those who are sincere unto Him. All in the heaven and the clouds bow down before Him, and we are among those who prostrate themselves.

3 هو الله لا اله الّا هو و الکلّ الیه یرجعون و قد یعبد من فی السّموات و من فی الأرض و انّا کنّا له عابدون هو الّذی یشهد کلّ ما اکتسبت ایدی النّاس و انّا کنّا شاهدون سبحان الّذی یحیی و یمیت ثمّ یمیت و یحیی بفضله کیف یشآء و انّا کنّا له مخلصون و له یسجد کلّ من فی [السّمآء] و العمآء و انّا کنّا له ساجدون

4 Say: O people of the Bayan! Hearken unto the call of that Bird soaring in the atmosphere of these words with the mystery of raptures, if ye be among those who know.

4 قل یا اهل البیان اسمعوا ندآء ذلک الطّیر المستدفّ فی [جوّ] تلک الکلمات بالسّرّ الجذبات ان کنتم عالمون

5 O Thou Who art the Robe of Glory and the Manifestation of Rapture and the Mystery of the Cloud in this nether world! Hearken unto My call and be not among the despairing ones. Know thou that all We have enjoined upon thee in this Book is the truth wherein there is no doubt; be not among the heedless ones. And when thou meetest the loved ones, spread these words before them that God may number them among His righteous servants. And praise be to God, the Lord of the worlds.

5 ان يا قميص البهآء و طلعة الجذبآء و سرّ العمآء فى ارض الأدنى اسمع ندائى و لا تكن من القانطين فاعلم كلّ ما وصّيناک فى ذلک الكتاب حقّ لا ريب فيه و لا تكن من الغافلين و اذ القيت الأحباب فانشر بين ايديهم لعلّ الله يجعلهم من عباده الصّالحين و الحمد لله ربّ العالمين

6 Let that beloved one of God, Dhu'l-Qarnayn Iskandar Nuri, take note and let the details of conditions be privately conveyed to him.

6 محبوب خدا ذوالقرنين اسكندر نورى ملاحظه كند و نهانى تفصيل احوال را باو بگويند

INBA51:032b, KB_620:025-026, LHKM2.109

BH11678

1 In My Name, the Equitable, the Faithful

1 بسم الله العادل الأمين

2 O My Name! Hear My call, then weep with My weeping, then rejoice with My joy, then ascend unto My heaven and journey through My holy dominions and soar in the atmosphere of My companionship.

2 ان يا اسمى اسمع ندائى ثمّ ابک ببكائى ثمّ افرح بفرحى ثمّ اصعد الى سمائى و سيّر فى ممالک قدسى و طيّر فى هوآء انسى

3 Then walk in the regions of My love and glorify in the ocean of My grandeur, then settle upon the ark of My majesty and ascend to the heights of My Cause. Then drink from the Salsabil of My loving-kindness and the Kawthar of My bounty and the Tasnim of My mercy and the camphor of My grace. Then breathe in what wafteth from the direction of My Throne and what passeth over thee from the paradise of My Temple.

3 ثمّ امش فى اقاليم حبّى ثمّ [سبّح] فى بحر عظمتى ثمّ استقرّ على فلک كبريائى ثمّ عرّج الى معارج امرى ثمّ اشرب من سلسبيل عنايتى و كوثر احسانى و تسنيم رحمتى و كافور فضلى ثمّ استنشق ما يهبّ عن جهة عرشى و ما تمرّ عليک من رضوان هيكلى

4 Then speak forth My praise amongst My servants and make them know My beauty and convey unto them My remembrance and teach them the pages of My love. Then by My power break the seal of the vessel of My musk that perchance they may find and know and understand, then learn and remember, then perceive and attain and behold this dawning Dayspring and this gleaming Moon and this rising Star and this rain-laden Cloud and this surging Ocean and this upraised Heaven and this exalted House and this manifest Grace and this hidden Mystery and this mentioned Symbol. Perchance they may shatter and rend asunder and burn and cut themselves off from and flee their idols, their veils, their glory, away from all save their Lord, away from their own selves.

4 ثمّ انطق بثنائى بين عبادى و عرّفهم جمالى و بلّغهم ذكرى و علّمهم صحايف حبّى ثمّ افتح بقوّتى ختم اناآء مسكى لعلّ يجدون و يعرفون و يفقهون ثمّ يعلمون و يذكرون ثمّ يشعرون و يصلون و ينظرون هذا الشّارق المشرق و هذا القمر اللّايح و هذا النّجم البازغ و هذا السّحاب الممطر و هذا البحر المسجور و هذا السّمآء المرفوع و هذا البيت المرفوع و هذا الفضل المشهور و هذا السّرّ المستور و هذا الرّمز المذكور لعلّ يكسرن و يخرقن و يحترقن و ينقطعن و يفرّن اصنامهم احجابهم سبحاتهم عن دون موليهم عن انفسهم

5 و انّک انت یا اسمی لا تحزن عمّا تسمع من اعدائی و تشهد من مظاهر قهری و مطالع نفیی انّهم عدمآء غفلآء حمرآء حمقآء لو یعرفون لیقطعون و یفنون و یفدون رؤوسهم انفسهم ارواحهم ولکن لا یشعرون و یعبدون ما لا یعرفون و اتّخذوا شریکاً للّه الواحد الفرد الوتر العزیز المحبوب

OSAI I.MMS

5 And thou, O My Name, grieve not at what thou hearest from Mine enemies and witnesseth from the manifestations of My wrath and the dawning-places of My banishment. They are as nothing, heedless ones, asses, fools. Were they to know, they would surely cut themselves to pieces and sacrifice themselves, their souls, their spirits, but they perceive not and worship what they know not, and they have taken for themselves a partner with God, the One, the Single, the Alone, the Mighty, the Beloved.

BH04322

To: Haji Muhammad Baqir, in Egypt

1 هو المعین و هو المشفق الکریم

1 He is the Succorer, the Compassionate, the Gracious

2 یا ایّها النّاظر الی افق الأمر سبّح باسم ربّک و قل

2 O thou who gazest upon the horizon of the Cause! Glorify the name of thy Lord and say:

3 الهی الهی لا تمنعنی عن لجّة بحر احدیّتک و لا عن طمطام فضلک و فردانیّتک و لا من قمقام عزّک و اقتدارک اشهد انّ عمّان جودک موّاج فی الوجود و آثار ظهورک احاطت الغیب و الشّهود اسئلک بکلمتک العلیا الّتی اذ ظهرت اعترف کلّ شیء بوحدانیّتک و فردانیّتک و بلآلئ بحر کرمک و تجلّیات انوار نیّر عطائک بأن تؤیّد اولیائک علی الاستقامة علی حبّک و القیام علی خدمتک ای ربّ تریهم بین ایادی المشرکین من خلقک الّذین نقضوا احکامک و احاطوا بلادک فاحفظهم بقدرتک و سلطانک ثمّ امددهم بجنود حکمتک و بیانک

3 My God, my God! Debar me not from the depths of the ocean of Thy oneness, nor from the billowing sea of Thy grace and singleness, nor from the surging waters of Thy might and power. I testify that the ocean of Thy bounty surgeth throughout existence, and the signs of Thy manifestation have encompassed both the unseen and the seen. I beseech Thee by Thy Most Exalted Word, through whose appearance all things have acknowledged Thy unity and singleness, and by the pearls of the ocean of Thy generosity and the dawning lights of the Orb of Thy bestowal, to aid Thy loved ones to be steadfast in Thy love and to arise to serve Thee. O Lord! Thou seest them in the grip of the idolators among Thy creatures who have violated Thy laws and encompassed Thy lands. Preserve them, then, through Thy power and sovereignty, and assist them with the hosts of Thy wisdom and utterance.

4 ای ربّ هم عبادک و فی ظلّ عنایتک قدّر لهم کلّ خیر انزلته فی کتابک اسئلک یا مولی الوری و ربّ العرش و الثّری بالّذی به ظهرت اسرار کتابک و اوامرک و احکامک بأن تنزل علی محبّیک من سمآء عطائک برکة من عندک و نعمة من لدنک انّک انت الّذی لا [تعجزک] حوادث العالم و لا شئونات الأمم تفعل ما تشآء و تحکم ما ترید انّک انت العزیز الحمید ای ربّ لا

4 O Lord! They are Thy servants and abide beneath the shadow of Thy loving-kindness. Ordain for them every good thing Thou hast sent down in Thy Book. I beseech Thee, O Lord of all beings and Lord of the throne on high and of earth below, by Him through Whom the mysteries of Thy Book and Thy commandments and ordinances were made manifest, to send down upon Thy loved ones from the heaven of Thy bounty a blessing from Thee and a favor from Thy presence. Thou art He Whom the vicissitudes of the world and the conditions

of nations cannot frustrate. Thou doest what Thou willest and ordainest what Thou pleasest. Thou art, in truth, the Almighty, the All-Praised. O Lord! Disappoint not those who have turned toward the gate of Thy grace, and deny them not from drawing nigh unto the court of Thy glory. Then write down for them that which will draw them closer to Thee in all conditions. Thou art, verily, the Self-Sufficient, the Most High.

تخيّب قاصديک عن باب فضلک و لا تمنعهم عن التّقرّب الى بساط عزّک ثمّ اکتب لهم ما يقرّبهم اليک فی کلّ الأحوال انّک انت الغنیّ المتعال

INBA61:064, ADM2#040 p.069x

BH11867

To: Ahmad Mu'allim, in Hisar

1 He is God, the King, the Best-Beloved, the One Whose aid is sought.

1 هو الله الملک المحبوب المستعان

2 Glorified be He Who possesses dominion over the heavens and earth! He expounds in the Book the laws of all things and details the verses for a people who fear God. He it is Who sent forth His Messengers aforetime and enjoined upon them guidance and truth. God, glorified and exalted be He, is far above what they associate with Him. Those who worship God with true devotion - these are they who attain to the triumph granted by their Lord and inherit His good pleasure, and they are thankful to Him. That verse abideth with thy Lord, and that is life everlasting. Glorified then be God, thy Lord, above what the unbelievers say when the Word of God came, and glorified be God above what they do not comprehend. To Him belongeth whatsoever is in the heavens and whatsoever is on earth.

2 سبحان من له ملک السّموات و الأرض يبيّن فی الکتاب احکام کلّ شیء و يفصّل الآيات لقوم يتّقون و هو الّذی اظهر رسله من قبل و اوصاهم بالهدی و [الحق ...] الله سبحانه و تعالی عمّا يشرکون انّ الّذی يعبدون الله حقّ عبادته اولئک الّذين يفوزون بمفازة ربّهم و يرثون الرّضوان و هم له يشکرون تلک الآية باقية عند ربّک و تلک حياة دائمة فسبحان الله ربّک عمّا يقول الّذين کفروا [اذ] اتی کلمة الله و سبحان الله عمّا هم لا يعملون و له ما فی السّموات و ما فی الأرض

3 Verily those who join partners with God from among His servants - these are the companions of the fire, therein shall they abide. And whoso holdeth fast to the cord of God and placeth his trust in Him - these are they who have attained their portion from their Lord and they rejoice in the Most Glorious Paradise. Thus doth God recompense everyone according to their due measure - and who is better than God in measuring, if ye but ponder the verses of God? He it is Who hath perfected the creation of all things and established His Own Cause. And who is mightier than God in command and more exalted in power?

3 و انّ الّذين يجعلون لله شرکآء من عباده اولئک هم اصحاب النّار هم فيها يحضرون و من اعتصم بحبل الله و توکّل عليه اولئک الّذين [نالوا] حظّاً من ربّهم و هم فی فردوس الأبهی يحبرون کذلک يجزی الله لکلّ احد مقاديره و من احسن من الله مقادیراً ان انتم فی آيات الله يتفکّرون هو الّذی ايقن صنع کلّ شیء و ابرم امر نفسه [...] و من اجری من الله امراً و ارفع قدراً

4 Glorified be He! His is the sovereignty and all bear witness unto Him. He is the One Who standeth supreme over His Cause, doing as He willeth, and none can question His doings. Verily thy Lord Who created thee is able to sustain thee and return thee to what thou wert. There is no God but He, the Protector, the Self-Subsisting. He is God, the Restorer, the Sovereign, the Originator, the Oft-Returning, the Merciful.

4 سبحانه له الملک و کلّ له یشهدون و هو القائم علی امره یفعل ما یشآء و لا یسئل عمّا یفعل و انّ ربّک الّذی خلقک لقادر ان یرزقک و یرجعک الی ما کنت فیه انّه لا اله الّا هو المهیمن القیّوم هو الله المعید الملک المبدئ التّوّاب الرّحیم

BRL_DA#606

BH04161

To: Aqa Mirza Husayn

To be typed.

CMB_F31.038b-039a

BH04360

To: Household of Baha'u'llah

1 He is the Most Exalted, the Most Great!

1 هو العلیّ العظیم

2 There is no escape for the servants from God's irrevocable decree and His decisive command. "Wheresoever ye may be, death will overtake you, even if ye be in strong towers." When the decree of the Self-Subsisting Lord is manifested, we must submit and be content.

2 لا مهرب للعباد من قضآء الله المبرم و امره المحکم اینما تکونوا یدرککم الموت ولو کنتم فی بروج مشیّدة قضای محتوم چون بارادهٔ حضرت قیّوم ظاهر باید تسلیم نمائیم و راضی باشیم

3 Though outwardly separation consumes the liver, yet separation is the cause of union and attainment and the means of preserving a number of children. None is aware of the requirements of divine wisdom. The fruit of this ascension has been and remains within God's knowledge. It is not permitted to reveal it as it truly is. Were we to lift the veil from this station, this greatest sorrow would be transformed into the greatest joy and spirits would take flight beyond measure.

3 فراق اگرچه در ظاهر کبد را میگدازد ولکن فراق سبب وصال و ایصال و علّت حفظ جمعی از اطفال است بر مقتضیات حکمت الهی احدی آگاه نه ثمرهٔ این صعود در قبضهٔ علم الهی بوده و هست اظهار آن علی ما هو علیه جایز نه اگر از ایتقام پرده برداریم این حزن اکبر بفرح اکبر تبدیل شود و ارواح زیاده از اندازه پرواز نمایند

4 "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

4 المال و البنون زینة الحیوة الدّنیا و الباقیات الصّالحات خیر عند ربّک ثواباً و خیر املاً

for reward, and better in respect of hope." However this son was an ornament of the most exalted Paradise. Though by God's grace and the All-Merciful's mercy, we now find ourselves occupied with beholding the Supreme Paradise.

ولكن اين ابن زينة جنّت اعلى و عليا بوده مع آنكه از فضل الهى و رحمت رحمانى در اين حين [تباشاى] خود را مشغول بتماشاى فردوس اعلى مشاهده مينمائيم

5 O people of my household! Praise be to God that you are all firm and acknowledging of this blessed word which is like an impregnable fortress: "He is praiseworthy in His deeds and must be obeyed in His command." Although separation after union, fellowship and meeting dissolves joy and delight, yet it has not been and is not able to erase the aforementioned word from the tablet of the heart. Verily He is the All-Patient, who commands His loved ones to beautiful patience.

5 يا اهل بيتى الحمد لله شما طرّاً باينكلمهٔ مباركه كه بمثابهٔ حصن متين است مقرّ و معترفيد انّه محمود فى فعله و مطاع فى امره اگرچه فصل و فراق بعد از وصل و انس و لقا مذهب فرح و بهجت است ولكن قادر بر محو كلمهٔ مذكورهٔ در لوح قلب نبوده و نيست انّه هو الصّبّار امر اوليائه بالصّبر الجميل

6 We beseech God to preserve you and draw you near to Him in all conditions. Verily He is the Self-Sufficient, the Most High.

6 نسئل الله ان يحفظكم و يقرّبكم اليه فى كلّ الأحوال انّه غنىّ المتعال

BRL_ATBH#07x, LTDT.324

BRL_DA#376

BH04310

To: Jinab-i-Afnan

1 He is the Summoner!

1 هو المنادى

2 O My Afnan! Upon thee be My glory and loving-kindness. The letter of the honored Afnan T.Q., upon him be My glory and loving-kindness, which he sent to thee was read in the presence of this Wronged One. Through its mention, the gate of bounty was opened, and through its heart's yearning, the ocean of mercy surged. From the horizons of its words shone forth the lights of the Day-Star of divine love, and from the heart of each of its letters blazed the fire of longing. His letter was a scroll of praise and a book of faithfulness. The Tree of Faithfulness has ever yielded and will continue to yield choice fruits. These appear through God's grace, the Lord of all worlds. By God's life! Through the presence of his letter, God ordained for him in the Crimson Book, from His Most Exalted Pen, that which none has discovered save His own Self.

2 يا افنانى عليک بهائى و عنايتى نامهٔ جناب افنان تق عليه بهائى و عنايتى كه بآنجناب ارسال داشت عبد حاضر تلقاء وجه مظلوم قرائت نمود از ذكرش باب عنايت مفتوح و از حنين فؤادش بحر رحمت موّاج از آفاق كلماتش انوار نيّر محبّت الهى ساطع و از قلب هر حرفى از حروفاتش نار اشتياق مشتعل نامهٔ ايشان صحيفهٔ ثنا بود و كتاب وفا سدرهٔ وفا را اثمار جنيّه بوده و هست انّها تظهر بعناية الله ربّ العالمين لعمر الله بحضور نامه قدّر الله له فى الصّحيفة الحمرآء من قلمه الأعلى ما لا اطّلع به احد الّا نفسه

3 As regards his turning towards the Desired One, outwardly there exist two obstacles: if he shows reserve towards the new governor, it will cause offense, while if he continues as before, he will be prevented from attaining the presence. However, God is witness and all atoms testify that specially for him the

3 و از براى توجّهشان بشطر مقصود بر حسب ظاهر دو مانع موجود چه اگر از حاكم جديد احتراز نمايد احداث كدورت خواهد شد و اگر كما فى السّابق مشغول گردد از حضور ممنوع ولكن حق

reward of attaining the presence has been revealed in the Book and remains fixed and established through God's will. Let him rejoice in this clear remembrance. He has been and remains oriented towards Us. Whenever time permits and wisdom allows, let him turn towards Us.

شاهد و ذرّات گواه مخصوص او اجر لقا در کتاب نازل و بارادة الله ثابت و باقی له ان یفرح بهذا الذّکر المبین اذن توجّه داشته و دارند هر هنگام و وقت اقتضا نماید و حکمت اذن دهد توجّه نمایند

4 We beseech God, exalted be He, to assist him in what He loves and is pleased with, to reinforce him with the hosts of the seen and unseen, and to draw him near to Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted. The glory from Us be upon him and upon those with him and those who love him and heed his word in this clear Cause.

4 نسئل الله تعالی ان یؤیّده علی ما یحبّ و یرضی و یمدّه بجنود الغیب و الشّهادة و یقرّبه الیه فی کلّ الأحوال انّه هو الغنیّ المتعال البهآء من لدنّا علیه و علی من معه و یحبّه و یسمع قوله فی هذا الأمر المبین

AQA6#312 p.318

BH04144

1 He is the Ever-Abiding.

1 هو الباقی

2 Give thanks, O servant, unto thy Lord, for He hath made thee to know His Beauty and hath appointed thee a servant unto Mine own Self; and from the horizon of the Robe hath the sun of glory and sanctity shone upon thee, that thou mayest rejoice within thy soul and remain steadfast upon the path of My love – whereat all who are in the heavens and on the earth rejoice. This is of the bounty of my Lord.

2 ان اشکر یا عبد ربّک بما عرّفک جماله وجعلک خادمًا لنفسی واشرق علیك من افق القمیص شمس العزّة والتّقدیس لتفرح فی نفسك وتکون ثابتًا علی صراط حبّی وبه یفرح کلّ من فی السّموات والارض وهذا من فضل ربّی.

3 Hearken unto that which the night revealeth within the Lote-Tree of the Cause, and be not of those who hear not My words and cast My counsel behind their backs. Sanctify thyself from the world; then be patient in separation and be of those who are content with My decree.

3 بان استمع ما یوحی اللیل فی سدرة الأمر ولا تکن من الّذین لا یسمعون قولی ویدعون عن ورائهم نصحی قدّس نفسك عن الدّنیا ثمّ اصبر فی الفراق وکن من الرّاضین فی امری

4 There is no thing but with Us is its appointed term; and when its time is come it shall not be delayed. This is the ordinance of thy Lord for My sake. Be thou satisfied, then, with that which hath been decreed for thee, even as We were satisfied with that which the hands of the unjust have wrought against Me. Dost thou not behold how the earth was straitened for Me, and how My servants disputed with Me – those whom My most true Pen created?

4 وان من شیئ الّا عندنا اجله واذا جآء میقاته لن یستأخر ابدًا وهذا من قضآء ربّك لوجهی فارض بما قضی علیك کما کنّا راضیًا بما اکتسبت ایدی الظّالمین فی حقی. اما تشهد کیف ضاقت علیّ الارض وجادلوا معی عبادی الّذین خلقوا باحق قلمی

5 Find thou repose within thyself; then endure in thy affair. Put thy trust in God, thy Lord, for He shall guard thee by His grace, even as He guarded thee aforetime, delivered thee from

5 ان اسکن فی نفسك ثمّ اصطبر فی امرك فتوکّل علی الله ربّك وانّه یحرسك بالفضل کما حرسك

them that acted unjustly, chose thee above the people, and made thee a companion of His Beauty.

من قبل ونجّاك عن الّذين هم ظلموا واصطفاك بين العباد وجعلك معاشر جماله.

6 Beware lest thou forget the bounty of thy Lord, and hold fast unto the cord of My mercy. Be assured that He will not leave thee deprived of the wonders of His mercy that hath encompassed all contingent beings. This is of the nature of thy Lord – and also of My own disposition.

6 ايّاك ان لا تنس فضل ربّك وكن متمسّكًا بخيط رحمتى. ثمّ ايقن بانّه ما يدعك محرومًا من بدايع رحمته الّتى احاطت الممكنات وهذا من سجيّة ربّك ثمّ من خصلتى.

7 Be thou steadfast in My Cause, a Cause whereon none can stand firm save through My judgement and My decree. The Spirit be upon thee, that thou mayest be content with My good-pleasure.

7 ان تكون مستقيمًا على امرى الّذى لن يستقيم عليه احد الّا من حكمى وقضائى. والرّوح عليك ان تكون راضيًا برضآئى

BLIB_Or15696.122a

BH04182

To be typed.

آنچه عرض میشود انحضرت در ان تفوض نمایند
اگر نفحات صدق از کلمات این مظلوم

BLIB_Or15696.155a

BH04190

1 He is

1 هو

2 For some time now, the fragrance of fidelity has not wafted from this bird of unfaithfulness to that land and realm, and no message of love has reached those mines of affection. However, this laxity in expressing love did not arise from the severance of the thread of love, and this negligence in showing eagerness did not stem from forgetting the covenant and pledge of affection. Rather, in the essence of the inner secret and hidden reality, the seas of fidelity were always surging and in motion, and in the heart and soul the lights and radiance of the sun of love were shining. If there was negligence in outward expression in the world of appearance regarding the spiritual messenger and heavenly letter in its coming and going, there was no shortcoming - for a ruined village pays no tax or tithe. This is because that inner connection has no severance or weakness, though this correspondence and communication may often be interrupted and suspended.

2 چندیست که رایحهٔ وفا از این طیر پرجفا بر آن ارض و دیار نوزیده و پیغام محبّتی بر آن معادن مودّت نرسیده ولکن این سستی در اظهار حبّ از گسستگی خیط محبّت نبود و این تکاهل در ابراز شوق از فراموشی عهد و میثاق مودّت نبود بلکه همیشه در کینونت سرّ و حقیقت خفی ابحر وفا در موج و هیجان بود و در قلب و روان انوار و تابش شمس محبّت تابان و اگر قاصد معنوی و نامهٔ روحانی در عبور و مرور بود از تکاهل اظهار در عالم شهاده و ظهور قصوری نبود بر ده ویران خراج و عشر نیست زیرا که آن رابطهٔ باطنی را انقطاع و فتوری نه و این مراسله و مکاتبه را تعطیل و فطور بسیار

3 God is Most Great! What a paradise has been opened in these days, and what a carpet of divine unity has been spread, such that if a servant among God's servants be in the East of the world and another servant in the West, always does the easterner inhale the holy divine fragrances from the direction of the West, and this westerner catches the sweet scents of the spirit of love from the East. It is as if this distance of a hundred thousand leagues has taken on the ruling of a single step, and these countless waypoints have become as a mere span, for this vast distance can in no way prevent or block - and this is a truth in which there is no doubt, were people moving in the atmosphere of the spirit.

ADMS#157x

3 الله اکبر از این رضوان که در این ایّام مفتوح شده و از این بساط احدیّتی که گسترده شده که اگر عبدی از عباد حقّ در مشرق عالم باشد و عبدی دیگر در مغرب عالم همیشه مشرق نفحات قدس احدیّت را از شطر مغرب استنشاق کند و این مغربی نسایم روح محبّت را از مشرق استشمام نماید گویا این بعد صدهزار فرسنگ حکم قدمی اخذ نموده و این منازل بیشمار حکم شبری جسته که این مسافت بعیده بهیچوجه منع ننماید و صدّ نکند و ذلک حقّ لا ریب فیه لو کان النّاس فی هواء الرّوح متحرّکا

AYI1.118x, PYB#099 p.03

BH04197

He is God, exalted be His glory.

Praise be to the Beloved of all created things, Who, with but a single glance, adorned the world with the ornament of being and guided it unto the Most Exalted Horizon. Glorified be the Creator, glorified His revelation and His manifestation, exalted His majesty, and mighty His Cause!

Some time ago a letter was dispatched unto your honoured presence, but no word of its arrival hath yet been received. We are the people of fidelity, and never have ye been forgotten, nor, God willing, shall ye ever be forgotten; for the world is illumined by the light of faithfulness, and for it a people have been appointed. Blessed is he who adorneth himself with its mantle and is illumined by its lights.

The dawning-place and manifestation of this Sun is the Will of God, exalted be His glory, and the place wherein His chosen ones, His pure ones, and His friends are accepted and illumined. God willing, may ye ever, through the unfailing favour of the Best-Beloved, remain radiant with the effulgences of the lights of His face, and arise in service unto His Cause. Verily, He answereth whomsoever He willeth, and guideth whomsoever He pleaseth unto His straight path.

Convey, on behalf of this wronged and imprisoned One, greetings unto all the loved ones of God who dwell in cities and lands and who are inebriated and gladdened by the Kawthar of divine love. From God, exalted be His glory, I implore and

هوالله تعالی شانه

حمد محبوب امکانرا که بیک نظره عالمرا بطراز هستی مزین فرمود و بافق اعلی هدایت نمود جل الخالق و جل ظهوره و بروزه و عز کبریائه و عظم امره چندی قبل یک نامه نزد انجناب ارسال شد خبر وصول الی حین نرسید نحن اهل الوفاء هرگز فراموش نشده و انشاءالله نخواهید شد چه که عالم بنور وفا منور است و از برای او اهلی مقرر طوبی لمن تزین بردآئه و تنور بانواره مطلع و مظهر این شمس اراده حق جل جلاله و محل قبول و اشراق اولیا و اصفیا و دوستان او انشاءالله لازال بعنایت محبوب بی زوال از اشراقات انوار وجه منور باشید و بخدمت قائم انه یجیب من اراد و یهدی من یشاء الی صراطه المستقیم جمیع احبای الهی را که در مدن و دیار تشریف دارند و از کوثر محبت الهی مست و مسرورند از قبل این مظلوم مسجون تکبیر برسانید از حق جل جلاله سائل و آمل که کل را موفق دارد بر آنچه سبب اعلای کلمه و ارتفاع امراست ذکر انجناب در ساحت امنع اقدس بوده و هست و این بشارتیست کبری من لدی الله مولی الوری طائفان کعبه مقصود و عاکفان بیت معمور تکبیر میرسانند البهاء المشرق من افق

cherish the hope that He may enable them all to accomplish that which shall conduce to the exaltation of the Word and the upliftment of the Cause.

The mention of your honoured self hath been, and continueth to be, made within the Most Holy and Inviolable Court, and this is the most great glad-tiding from God, the Lord of mankind. The circlers round the Ka'bah of the Desired One, and the dwellers within the frequented House, send their greeting.

The glory that shineth forth from the horizon of the favour of God be upon you and upon those who are with you in the Cause of God, the Lord of all worlds.

عناية الله عليكم و على من معكم فى امر الله رب العالمين

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BH04281

He is the Almighty.

هو العزيز

Though the weeping of the clouds and the outcry of the rain-laden sky be indeed the cause and occasion of the freshness of earth and mountain, of pillars and trees, of boughs and branches, and though they appear and are made manifest by the will of God, exalted and glorified be He, yet certain hindrances have arisen and have withheld the Beloved of the world from journeying and movement. The Lord of creation knoweth the people of unbelief, rebellion, turning away, and waywardness. Assuredly these clouds have themselves appeared from the clouds of hearts. God willing, through the divine favour and the lordly grace and mercy, they shall be dispelled, and the sun of joy shall be seen dawning and rising from the horizon of manifestation. Amen, amen, O Lord of all worlds!

گريه غمام و صيئحه سحاب اگر چه سبب و علت خذهای ارض و جبال و اوتاد و اشجار و افنان و اغصانست و بمشيت حق جل و عز ظاهر و باهر لكن اسباب منع شده و محبوب عالمرا از سير و رفتار باز داشته رب مخلوق كفر و طغی و اعرض و ماهدی و البته اين غموم از غموم قلوب ظاهر گشته انشاءالله بعنايت الهيه و فضل و رحمت ربانيه رفع خواهد شد و آفتاب سرور از افق ظهور طالع و مشرق ملاحظه شود آمين آمين يا رب العالمين جناب ضيا و بديع عليهما بهاءالله انشاءالله بذكر الهی و تفكر در آثار صنع صمدانی مشغول باشند و از حق مسئلت نمايند كه افق عالمرا از اشراق نير اعظم منور فرمايد يعنی ابر را بهبوب رياح مفقود نمايد و آفتاب را از ستر نجات عطا فرمايد انه لهو المقتدر القدير البهاء عليكم قدری اشيا ارسال شد جناب غصن اكبر و مجد قسمت خود را مكرر اخذ نموده اند بهيچوجه حقی در اشياء مذكوره ندارند مال خالص نورينست و خانم البته بوحيد قدری ميدهند مهدی در هر صورت مختار است انچه تصرف نمايد باسی نيست اقا ميرزا موسی عليه

As to Jinab-i-Diya and Badi'—upon them be the glory of God—God willing, let them occupy themselves with the remembrance of God and with meditation upon the signs of the handiwork of the Self-Subsisting; and let them beseech Him that He may illumine the horizon of the world through the effulgence of the Most Great Luminary—that is, that He may, by the blowing of the winds, cause the clouds to vanish, and vouchsafe deliverance unto the sun from its veil. Verily, He is the All-Powerful, the Almighty.

Glory be upon you. A few things were sent. The Greater Branch and Majd have repeatedly taken their own share; they have in no wise any right in the aforesaid things. It is not

the exclusive property of Nur. To Khanum, however, they will assuredly give some portion through Vahid. My Mahd, in whatsoever manner she may choose to dispose of them, is free to do so—there is no harm in it. Aqa Mirza Musa—upon him be the glory of God—had formerly taken more than his allotted share. We convey greetings unto them all.

بهاءالله زیاده از قسمت خود از قبل برده جمیع را تکبیر میرسانیم

BLIB_Or15696.136c

BH04308

To be typed. BLIB_Or15738.215b

BH04309

To be typed. BLIB_Or15738.218b

BH11921

To: Siyyid Mihdi Dahaji

1 He is God, exalted be His glory, the All-Wise, the All-Knowing

2 O My Name Mihdi! Upon thee be the peace of God and His glory! The letter from Ghulam-'Ali which thou didst send to the Most Holy Court hath arrived. In truth, the previously mentioned word which states "tribulation is for those who are near" hath proven true in relation to his condition. Although the True One, the All-Knowing, the All-Informed, hath testified to the truth of these words, in these days their manifestation and appearance is witnessed more than before. We beseech God, blessed and exalted be He, to assist His loved ones to exercise beautiful patience and noble steadfastness. Aqa Ghulam hath endured much hardship, but this hardship is followed by mercy. Whatever occurs in the path of the Peerless Friend is beloved to the soul and the heart's desire. Mention

1 هو الله تعالی شأنه الحکمة و البیان

2 یا اسمی یا مهدی علیک سلام الله و بهائه نامهٔ جناب غلام علی را که بساحت اقدس ارسال نمودی رسید فی‌الحقیقه کلمهٔ مذکورهٔ قبل که فرموده‌اند البلآء للولآء نظر بحال جناب مذکور صادق آمد اگرچه صادق علیم خبیر بر صدق کلمه گواهی داده ولکن این ایّام ظهور و بروزش ازید از قبل مشاهده میشود نسأل الله تبارک و تعالی ان یؤیّد اولیائی علی الصّبر الجمیل و الاصطبار الجلیل جناب آقا غلام زحمت بسیار کشیده‌اند ولکن این زحمت را از پی رحمت است در سبیل دوست یکتا آنچه واقع شود محبوب جان و مقصود روانست مکرّر ذکرش از قلم وداد جاری و نازل

of him hath repeatedly flowed and been revealed from the Pen of loving-kindness.

3 O thou who circlest round My Cause! Give him glad tidings from Me - the Sun of Permission hath dawned for him from the horizon of the heaven of God's will, the Lord of all worlds. They have moved with permission and proceeded with special intention. In the trials that have befallen them, they are rewarded, not questioned. Say:

3 یا ایّها الطّائف حول امری بشّره من قبلی قد اشرق له نیّر الاذن من افق سمآء ارادة الله ربّ العالمین باذن حرکت نموده‌اند و باراده‌ٔ مخصوصه حرکت کرده‌اند در قضایای وارده مأجورند نه مسئول قل

4 "My God, my God! Draw Thy loved ones nigh unto that station from which the fragrance of Thy meeting is wafted. O my Lord! They are Thy servants and Thy creation. They desire naught except to attain presence before the throne of Thy grandeur and to arrive at that place wherein Thy most sweet call and the shrill voice of Thy Most Exalted Pen are raised. O my Lord! Draw them nigh through Thy will, then cause them to enter through that gate which Thou hast opened unto the world through Thy Most Great Name. Verily Thou art the Almighty, the Mighty, the All-Bountiful."

4 الهی الهی قرّب اولیائک الی مقام تضوّع منه عرف لقائک ای ربّ انّهم عبادک و خلقک ما ارادوا الّا الحضور امام عرش عظمتک و الورود فی مقام ارتفع فیه ندائک الأحلی و صریر قلمک الأعلی ای ربّ قرّبهم بارادتک ثمّ ادخلهم فی باب فتحته باسمک الأعظم علی العالم انّک انت المقتدر العزیز الوهّاب

BLIB_Or15738.213'

BH04566

To: Jinab-i-Afnan

1 He is God, exalted is He in wisdom and utterance

1 هو الله تعالی شأنه الحکمة و البیان

2 O My Afnan! Upon thee be My glory and My loving-kindness. Praise be to God, thou hast attained unto the dawning rays of the Sun of true divine unity. The signs of this most exalted station and the manifestations of this most sublime summit are now hidden, due to the weakness of sight. But ere long the Luminary of Will shall emerge from behind the clouds and become manifest.

2 یا افنانی علیک بهائی و عنایتی لله الحمد باشراقات انوار آفتاب توحید حقیقی فائزی آثار این مقام اعلی و ظهورات این ذروهٔ علیا حال نظر بضعف ابصار مستور بوده ولکن عنقریب نیّر اراده از خلف غمام برآید و هویدا گردد

3 Muhammad-Rida, upon him be My glory, is in these days present before Our face and dwelleth tranquil and at rest beneath the shade of the divine Tree of Providence. Although thou hast ever been remembered in the Most Holy Court, at this time the aforementioned one made mention of thee. Blessed be the one mentioned and the one who made mention. We beseech God to aid and assist the Afnans of the Tree in all conditions.

3 جناب محمّد رضا علیه بهائی در این ایّام امام وجه حاضر و در ظلّ سدرهٔ عنایت الهی ساکن و مستریح اگرچه آن جناب لازال در ساحت اقدس مذکور بوده و هستند ولکن در این حین جناب مذکور ذکر شما را نمود طوبی للمذکور و الذّاکر از حقّ میطلبیم در جمیع احوال افنان سدره را مؤیّد فرماید و موفّق دارد

4 O My Afnan! The bestowals of God, exalted be His glory, have ever encompassed all times and circumstances. That Matter for which all have been created - all remain veiled and deprived thereof, while ye have ever received the greatest portion and fullest measure from the rain-showers of the heaven of God's mercy and the lights of the Orb of inner meanings. This is from your Lord's favor unto you. His be the praise for this most great bounty and mighty grace.

4 يا افنانی عنایات حقّ جلّ جلاله در جمیع احیان و احوال شامل بوده و هست امریکه کلّ از برای عرفان او خلق شده‌اند کلّ از او محجوب و محروم و شما لازال از امطار سماء رحمت الهی و انوار نیّر افق معانی نصیب اعظم و قسمت کلّی برده‌اید هذا من فضل ربّکم علیکم له الحمد بهذا الجود الأعظم و هذا الفضل العظیم

5 We send greetings and glad-tidings to those who have turned unto Him and have quaffed from the sealed wine. The glory shining forth from the heaven of God's mercy be upon you and upon those with you and upon those who love you for the sake of God, the Mighty, the All-Wise.

5 مقبلین را که از رحیق مختوم آشامیده‌اند تکبیر میرسانیم و بشارت میدهیم البهآء المشرق من افق سمآء رحمة الله علیکم و علی من معکم و علی من یحبّکم لوجه الله العزیز الحکیم

INBA51:521b

BH04578

To: Muhammad Hasan Mirza

1 In My Name, the All-Subduing above all names

1 بسمی المهیمن علی الأسمآء

2 O thou who gazest upon the Countenance! Thy name hath been mentioned before the Wronged One, and He hath revealed for thee that which God hath made a sign of His might between His heaven and His earth, and a manifestation of His sovereignty to all who dwell in the unseen and the visible realm. Beware lest the doubts of the world or the clamor of the nations prevent thee. Arise to serve the Cause with such resolution that neither the hosts shall frighten thee nor the veils of them that have disbelieved in God, the All-Subduing, the Self-Subsisting, shall hold thee back. This is the Day which Muhammad, the Apostle of God, and before Him the Spirit, and before Him He Who conversed with God, made mention of, yet most of the people understand not.

2 یا ایّها النّاظر الی الوجه قد حضر اسمک لدی المظلوم و انزل لک ما جعله الله آیة عزّه بین سمائه و ارضه و ظهور سلطانه علی من فی الغیب و الشّهود ایّاک ان تمنعک شبهات العالم او ضوضآء الأمم قم علی الأمر بقیام لا تخوّفک الجنود و لا تحجبک حجبات الّذین کفروا بالله المهیمن القیّوم هذا یوم ذکره محمّد رسول الله و من قبله الرّوح و من قبله الکلیم ولکنّ القوم اکثرهم لا یفقهون

3 Observe what the All-Merciful hath revealed in the Qur'an: "The Day when mankind shall stand before the Lord of all being and all that is to be." We commanded Him Who conversed with God to lead the people out of darkness into light and to give them the glad-tidings of this Day wherein the Hour hath appeared and its signs, and that which was recorded in the Books of God, the Almighty, the Glorious, the All-Loving.

3 انظر فیما انزله الرّحمن فی الفرقان یوم یقوم النّاس لربّ ما کان و ما یکون انّا امرنا الکلیم بأن یخرج القوم من الظّلمات الی النّور و یبشّرهم بهذا الیوم الّذی فیه ظهرت السّاعة و اشراطها و ما کان مسطوراً فی کتب الله المقتدر العزیز الودود قد ظهر الحقّ و اظهر ما اراد رغماً لعلمآء الأرض و

The Truth hath appeared and revealed what He desired, despite the divines of the earth and its doctors of law who turned away from God and pronounced judgment against Him with such tyranny as caused the dwellers of the Kingdom to lament.

فقهائها الّذين اعرضوا عن الله و افتوا عليه بظلم ناح منه سكّان الملكوت

4 We counsel thee to remember God and praise Him in thy days. The world and all that thou beholdest today shall pass away, but there shall endure for thee what hath flowed from My Most Exalted Pen in thy name in this forbidden station. Thus have We illumined the horizon of the Tablet with the sun of utterance of thy Lord, the All-Merciful. He, verily, is the Truth, the Knower of things unseen. Rejoice thou in My remembrance of thee, then render thanks unto thy Lord at eventide and at dawn, at nightfall and at morn.

4 انّا نوصيک بذكر الله و ثنائه فی ايّامک ستفنی الدّنيا و ما تراه اليوم و يبقی لک ما جری باسمک من قلمی الأعلی فی هذا المقام الممنوع كذلک نوّرنا افق اللّوح من نيّر بيان ربّک الرّحمن انّه هو الحقّ علّام الغيوب افرح بذكری ايّاک ثمّ اشكر ربّک فی العشیّ و الاشراق و فی الأصيل و البكور

BLIB_Or15718.287

BH11634

1 This is an epistle from the Wronged One to him who turned toward God when most of mankind turned away...

1 هذا كتاب من لدی المظلوم الی الّذی اقبل اذ اعرض اكثر الخلق...

2 All the world has awaited this Day, and the divine Books have given glad tidings of this Most Great Manifestation to all, and the Prophets and Messengers have promised all peoples this Day. Yet when the Day of God dawned from the horizon of His Will and became manifest, all turned away save whom God wished....

2 جميع عالم منتظر اين يوم بوده‌اند و كتب الهی كل را باينظهور اعظم بشارت داده و انبيا و مرسلين جميع امم را باين يوم وعده فرموده و چون يوم الله از افق اراده لائح و مشرق كل اعراض نمودند الاّ من شآء الله ...

NSS.120x

BH04366

1 He is God, the Generous, the All-Bestowing

1 هوالله الجواد الوهّاب

2 In the Name of God, the Compassionate, the Merciful

2 بسم الله الرّحمن الرّحيم

3 Praise be to God Who has distinguished His loved ones with affliction as a recompense for what He promised them of abundant bounties. So praise be to God with praise that He loves and is pleased with, and which becomes a means of attaining His good-pleasure and presence. Therefore I am patient for God's sake, and upon Him do I rely, and to Him do I complain

3 الحمد لله الّذين اختّص احبّاءه بالبلاء جزاء بما وعد لهم من جزيل الآلاء فلله الحمد حمداً يحبّه ويرضاه و كان ذريعة بالوصول الی طاعته ولقاه فلله اصبر و عليه اتكل و اليه اشكوبثّی و حزنی و كفی بالله و ليّاً و كفی بالله نصيراً

of my anguish and grief. Sufficient is God as a guardian and sufficient is God as a helper.

4 Several pages were written before, God willing they have arrived. Now as I write, it is the twenty-fourth night of the sacred month of God. Praise be to God, the blessing of health remains, and still no relief has appeared, except that a royal decree has arrived expressing countless favors. We shall see what is destined thereafter. An order was also sent to Yahya Khan, the governor of Urmia - apparently he has not accepted it, but this is not yet confirmed. We shall see what appears later.

4 چند صفحه قرطاس قبل نوشته شد انشاء الله رسیده حال تحریر که شب بیست و چهارم شهر الله الحرام است لله الحمد نعمت صحّت بر قرار است و هنوز فرجی ظاهر نیست الاّ آنکه دستخطی از شاه رسید اظهار النفات بی شمار نموده اند تا بعد چه مقّدر شود و حکمی هم به یحیی خان حاکم ارومیّه شده ظاهر قبول نکرده ولی هنوز محّقق نیست تا بعد چه ظاهر شود

5 I observed two pages in the noble handwriting. I have kept the number 60 until 40 - whenever it is received along with 50, I will write the receipt later. No information has been received about the mother's journey. Apparently her journey is not yet confirmed. However much they wish to give funds, let them take 22 from the Siyyid's portion. In all matters they should watch over the affairs of the household. Show this very page to them, then take and keep it. May the peace of God be upon Mulla Ni'matullah and his friends. And peace is the best conclusion.

5 دو صفحه به خط شریف ملاحظه نموده عدد ٦٠ را نگاه داشته تا ٤٠ هر گاه گرفته شد مع ٥٠ رسید را بعد خواهم نوشت از سفر والده اطّلاعی بهم هرسید ظاهر که هنوز محّقق نشده سفر ایشان هر قدر بخواهند وجوه بدهند و از بابت سیّد ٢٢ بردارند در کل امور مراقب احوال اهل خانه باشند همین صفحه را به نظر ایشان برسانند بعد گرفته نگاه دارند بر ملا نعمة الله و دوستانش سلام حق باد و السّلام خیر کلام ٠

ASAT1.101x

BH04502

1 He says, glorified be His majesty:

1 قوله جلّ جلاله

2 He who turned to slay those who had faced the Most Exalted Horizon rose up against My murder. But when God revealed what was hidden in his breast, he cried out within himself and committed what he committed. To this testify the servants who were with Me in the Land of Mystery, and beyond them My Preserved Tablet. We made known to him Our horizon and commanded him to what is right, yet he arose to harm Me and committed that which caused the hearts of those near to God to melt.

2 افتی علی قتل الّذین اقبلوا الی الأفق الأعلی قام علی قتلی فلمّا اظهر الله خافیة صدره صاح فی نفسه و ارتکب ما ارتکب یشهد بذلک العباد الّذین کانوا معی فی ارض السّرّ و عن ورائهم لوحی الحفیظ انّا عرّفناه افقی و امرناه بالمعروف انّه قام علی ضرّی و ارتکب ما ذابت به اکباد المقرّبین

3 Say: O people! The Revealer of the Bayan declared: O concourse of creation! Ye were created for His days. Fear God and be not of those who are veiled. Whoso hath attained unto but one word from Him - this is better for him than all that was revealed in the Bayan. Beware lest ye object to God and turn away from Him through Whom every wise command was manifested.

3 قل یا قوم انّ منزل البیان قال یا ملأ الامکان قد خلقتم لأیّامه اتّقوا الله و لا تکونوا من المحتجبین من کان فائزاً بکلمة من عنده انّها خیر له عمّا نزّل فی البیان ایّاکم ان تعترضوا علی الله و تعرضوا عن الّذی به ظهر کلّ امر حکیم

4 O thou who hast turned to the Countenance! When thou drinkest the choice wine of knowledge from the ocean of My utterance, remind the people with wisdom and exposition of what hath been revealed in the Tablet, that perchance they may arise to what they missed in the days of their Lord, the Mighty, the Praiseworthy. We see them in heedlessness and in their ancient stupor. Do thou remind them with wisdom, that perchance My wondrous remembrance may influence them. Thus have We adorned the heaven of the Tablet with the Sun of My Name, the All-Compelling over all who are in the heavens and the earth.

4 انّک یا ایّها المتوجّه الی الوجه اذا شربت رحیق العلم من بحر بیانی ذکّر النّاس بالحکمة و البیان بما نزّل فی اللّوح لعلّ یقومون علی ما فات عنهم فی ایّام ربّهم العزیز الحمید انّا نریهم فی الغفلة و فی سکرهم القدیم انّک ذکّرهم بالحکمة لعلّ یؤثّر فیهم ذکری البدیع کذلک زیّنّا سمآء اللّوح بنیّر اسمی المهیمن علی من فی السّموات و الأرضین

5 Convey My greetings to My loved ones who have cast away idle fancies and held fast to My Self-Subsisting Name, through which, when it appeared, the atoms proclaimed: The Kingdom belongeth unto God, the Lord of the Exalted Throne! Glory be upon thee and upon them and upon those who have turned with radiant faces to the Most Exalted Horizon on a Day wherein every mighty mountain was scattered to dust.

5 کبّر من قبلی احبّائی الّذین نبذوا الظّنون و تمسّکوا باسمی القیّوم الّذی اذا ظهر نطقت الذّرّات الملک لله ربّ الکرسیّ الرّفیع البهآء علیک و علیهم و علی الّذین اقبلوا بوجوه نورآء الی الأفق الأعلی فی یوم فیه نسف کلّ جبل عظیم

LEID.Or4971-2b

BH04555

1 He is the Speaker before the faces of creation

1 هو النّاطق امام وجوه الخلق

2 This is the Day whereon the Mother Book speaks forth and gives glad tidings unto all of this Revelation, through which the Dove of the Cause warbled in the Most Exalted Paradise. The Day has come, yet the people are in evident drunkenness. This is the Day whereon all things lament for what has befallen the Lord of all beings from those who denied God's proof and His evidence, having followed every remote oppressor. The rapture of the Call has seized all who are in earth and heaven. Blessed is he who has turned and attained, and woe unto the heedless. O people of God! Aid your Lord through wisdom and utterance and through that which the All-Merciful has sent down in His perspicuous Book. Beware lest the might of any heedless and remote one frighten you. This is the Day whereon the seas surge and the rivers flow and the mysteries are revealed, yet the people are behind a thick veil. We have heard your call and have answered you with verses that have caused the hearts of the mystics to soar. Say:

2 هذا یوم فیه ینطق امّ الکتاب و یبشّر الکلّ بهذا الظّهور الّذی به غرّدت حمامة الأمر فی الفردوس الأعلی قد اتی الیوم و القوم فی سکر مبین هذا یوم فیه ناحت الأشیآء بما ورد علی مولی الوری من الّذین انکروا حجّة الله و برهانه بما اتّبعوا کلّ ظالم بعید قد اخذ جذب النّدآء من فی الأرض و السّمآء طوبی لمن اقبل و فاز و ویل للغافلین یا حزب الله انصروا ربّکم بالحکمة و البیان و بما انزله الرّحمن فی کتابه المبین ایّاکم ان تخوّفکم سطوة کلّ غافل بعید هذا یوم فیه ماجت البحار و جرت الأنهار و ظهرت الأسرار و القوم فی حجاب غلیظ انّا سمعنا ندائک اجبناک بآیات طارت بها افئدة العارفین

3 Praise be unto Thee, O my God, for having manifested Thy Cause and given glad tidings of Thy Revelation unto Thy servants and illumined their hearts with the light of Thy knowledge and shown them Thy Most Glorious Horizon and made

3 قل لک الحمد یا الهی بما اظهرت امرک و بشّرت عبادک بظهورک و نوّرت قلوبهم بنور

them hear Thy Most Sweet Call. I beseech Thee, O Creator of the world and Helper of the nations, by Thy Name through which the believers have soared into the atmosphere of Thy nearness and the sincere ones unto the precincts of Thy glory, to aid me to such steadfastness as cannot be hindered by the world and its hosts and its ranks and its ornaments and its colors. O Lord! I am Thy servant, who has held fast unto the cord of Thy bounty and clung to the hem of Thy pardon and grace. I beseech Thee not to disappoint him from that which befits Thy days. There is no God but Thee, the Almighty, the Mighty, the Great.

معرفتک و اریتهم افقک الأبهی و اسمعتهم ندائک الأحلی اسئلک یا موجد العالم و معین الأمم باسمک الّذی به طار الموحّدون الی هوآء قربک و المخلصون الی ساحة عزّک ان تؤیّدنی علی استقامة لا تمنعها الدّنیا و جنودها و صفوفها و زخرفها و الوانها ای ربّ انا عبدک تمسّک بحبل عطائک و تشبّث بذیل عفوک و فضلک اسئلک ان لا تخیّبه عمّا ینبغی لأیّامک لا اله الّا انت المقتدر العزیز العظیم

BLIB_Or15716.099b

BH11633

1 He is God, exalted be His glory, His is the greatness and majesty!

1 هو الله تعالی شأنه العظمة و الکبریآء

2 This evanescent one offers himself as a sacrifice to that Friend of Faran. Praise be to the Beloved of all worlds that the fire of divine attraction is ablaze in the heart and soul of that Friend with Merciful love. You are engaged in His remembrance and utterance of His praise. As for what was mentioned concerning the matters that have transpired, the greatest thing in creation is the good-pleasure of God, through whose grace and bounty you have been blessed with success, and the Truth is well-pleased with you. We beseech God to make you confirmed in all that He loves and is pleased with. Verily, there is no God but Him, the Lord of the last and the first.

2 فدای آن خلیل فارانی این ذلیل فانی حمد محبوب عالمیان را که نار جذب الهی در قلب و روان آن خلیل حبّ رحمانی مشتعل است بذکرش ذاکرید و بثنایش ناطق و آنچه در امورات وارده مذکور داشته بودند اعظم ما فی الانشآء رضآء الله است که به فضله و منّه موفّقند و حقّ از آنجناب راضی نسئل الله بأن یجعلک مؤیّداً فی کلّ ما یحبّ و یرضی انّه لا اله الّا هو ربّ الآخرة و الأولی

3 And regarding the other petition that was submitted, it was presented before His presence, and these words were revealed in response:

3 و دیگر عریضه که معروض داشته بودند تلقاء وجه معروض شد و این کلمات در جواب صادر

4 He is God, exalted be His glory, His is the greatness and power!

4 هو الله تعالی شأنه العظمة و الاقتدار

5 Your letter has come before Us and We have heard that which you called out to God, your Lord and the Lord of what was and what will be. We beseech Him, exalted be He, to make you successful in all conditions and cause you to speak His remembrance in the kingdom of grandeur and glory, and to send down upon you that which will gladden your heart and establish the remembrance of your Lord among His creation. Verily, He is the One with power over whatsoever He willeth. There is no God but Him, the Protector, the Self-Subsisting.

5 قد حضر بین یدینا کتابک و سمعنا ما نادیت به الله ربّک و ربّ ما کان و ما یکون نسئله تعالی بأن یوفّقک فی کلّ الأحوال و ینطقک بذکره فی ملکوت العظمة و الاجلال و ینزل علیک ما یفرح به قلبک و یستقرّ به ذکر ربّک بین خلقه انّه لهو المقتدر علی ما یشآء لا اله الّا هو المهیمن القیّوم انتهی

6 In brief, what can I submit is this: I beheld the Sun of Divine Grace shining forth and resplendent in regard to your honored

6 باری چه معروض دارم که شمس الطف را در بارهٔ آنجناب مشرق و لائح مشاهده نمودم آنقدر

person. Thus much may be expressed: that in all conditions the glances of unfailing bounty have been, and continue to be, directed toward you, and that thou hast been remembered in lofty and wondrous mention; and, God willing, so shall it ever remain. And as to that which thou hadst set forth, the necessary recommendation is being made.

عرض میشود که در جمیع احوال لحظات فضل بیزوال بآنجناب متوجّه و بذکر بدیع منیع مذکور بوده و انشآءالله خواهند بود و در آنچه مذکور فرموده بودید سفارش میشود

FRH.181-182

BH04888

To: Mirza Husayn Munajjimbashi Tafrishi, in Tihran

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

1 هو النّاظر من افقه الأعلی

2 O thou who gazeth upon My countenance! Upon thee be My glory and My loving-kindness. By My life! Thou hast been beneath the glances of My grace and in the shadow of the Tree of My Cause. We have made mention of thee in such wise that its fragrance shall never cease to perfume the realms of dominion and kingdom, and We revealed for thee aforetime that which caused the eyes of the most exalted Paradise to be consoled, and at this hour through this Tablet which proclaimeth that there is none other God but I, the All-Compelling, the Self-Subsisting. Behold, then make mention among the people of the Bayan - among them are those who turned away and those who denied, yet they neither understand nor perceive. By God's life! They know not that He Who spoke before the faces of all the world and preserved not Himself for less than a moment - from Him they have turned away.

2 یا ایّها النّاظر الی وجهی علیک بهائی و عنایتی لعمری قد کنت تحت لحاظ فضلی و فی ظلّ سدرة امری قد ذکرناک بما لا ینقطع عرفه بدوام الملک و الملکوت و انزلنا لک من قبل ما قرّت به اعین الفردوس الأعلی و فی هذا الحین بهذا اللّوح الّذی ینطق انّه لا اله الّا انا المهیمن القیّوم فانظر ثمّ اذکر فی ملأ البیان منهم من اعرض و منهم من انکر الا انّهم لا یفقهون و لا یشعرون انّ الّذی نطق امام وجوه العالم و ما حفظ نفسه فی اقلّ من آن قد اعرضوا عنه لعمر الله انّهم لا یعلمون

3 Say: He hath come with that which no books in the world can equal. Fear God, and be not of them who turned away from the Truth, following vain imaginings and idle fancies. We have written for thee from My Most Exalted Pen that which shall gladden thy heart. Verily thy Lord is the Almighty over what was and what shall be. Remind My loved ones on My behalf and give them the joyful tidings of My promised Day, that the glad-tidings of God may draw them to a station wherein the conditions of creation shall not sadden them, nor the allusions of every rejected learned one. The Glory shining forth from the horizon of My kingdom be upon thee and upon them that are with thee and upon them that have laid hold on this mighty, this extended Cord.

3 قل انّه قد اتی بما لا تعادله کتب العالم اتّقوا الله و لا تکونوا من الّذین اعرضوا عن الحقّ بما اتّبعوا الأوهام و الظّنون انّا کتبنا لک من قلمی الأعلی ما یفرح به فؤادک انّ ربّک هو المقتدر علی ما کان و ما یکون ذکّر احبّائی من قبلی و بشّرهم بیومی الموعود لتجذبهم بشارة الله الی مقام لا تحزنهم شؤونات الخلق و لا اشارات کلّ عالم مردود البهآء المشرق من افق ملکوتی علیک و علی من معک و علی الّذین تمسّکوا بهذا الحبل المحکم الممدود

INBA18:037

BH04791

To: Aqa Siyyid Ahmad Afnan, in Yazd

1 He is sanctified from all that hath been said or shall be said!

1 هو المقدّس عمّا قیل و یقال

2 Say: Glory be unto Thee, O Thou in Whose hand is the dominion of all created things and in Whose grasp is the kingdom of all possibilities! I beseech Thee by the tears from the eyes of them that love Thee, and by the yearnings of the hearts of them that long for Thee, and by the fragrances of Thy verses and the sweet-scented breezes of Thy days, to protect us from those who speak that which would cloud the pure wine of Thy knowledge and alter the crystal waters of the Salsabil of Thy utterance.

2 قل سبحانک یا من بیدک زمام الکائنات و فی قبضتک ملکوت الممکنات اسئلک بعبرات عیون عاشقیک و حسرات افئدة مشتاقیک و نفحات آیاتک و فوحات ایّامک بأن تحفظنا عن الّذین یتکلّمون بما یتکدّر به صافی کأس عرفانک و یتغیّر زلال سلسبیل بیانک

3 How many a servant, O my God, do we see who claims association with Thee yet speaks that which would rend the veil of Thy glory before Thy creatures, supposing himself to be of those who are righteous in Thy days. Nay, by Thy glory! Rather he hath corrupted Thy Cause and spoken that which hath caused the hearts of the sincere ones among Thy chosen ones and the near ones among Thy loved ones to burn with grief.

3 کم من عبد یا الهی نراه ینسب نفسه الیک و ینطق بما یهتک به ستر عزّک بین بریّتک و یحسب انّه ممّن صلح فی ایّامک لا وعزّتک بل افسد فی امرک و نطق بما احترق به افئدة المخلصین من اصفیائک و المقرّبین من اولیائک

4 We testify, O my God, that he who speaks today without Thy good-pleasure and contrary to what Thou hast revealed in Thy Tablets is more harmful than those who denied Thy proof and disputed Thy signs and turned away from Thy Self and disbelieved in the Dayspring of Thy Revelation and the Dawning-Place of Thy inspiration.

4 نشهد یا الهی بأنّ الّذی یفوّه الیوم بغیر رضائک و بما انزلته فی الواحک انّه اشدّ ضرراً من الّذین جاحدوا ببرهانک و جادلوا بآیاتک و اعرضوا عن نفسک و کفروا بمطلع وحیک و مشرق الهامک

5 O Lord! Aid us to remember and praise Thee and to do as Thou hast commanded us in Thy Tablets. Thou art He Who hath made clear the proof and shown forth the way and sent down for Thy loved ones that which sufficeth them apart from all else, drawing them nigh unto Thee and distancing them from aught besides Thee. I beseech Thee to assist us in that which Thou hast commanded us outwardly in Thy Book; then ordain for us what befitteth our relationship to Thee. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the All-Forgiving, the All-Bountiful.

5 ای ربّ وفّقنا علی ذکرک و ثنائک و بما امرتنا به فی الواحک انت الّذی قد بیّنت الدّلیل و اظهرت السّبیل و انزلت لأحبّتک ما یکفیهم عن دونک و یقرّبهم الیک و یبعدهم عن سوائک اسئلک بأن تؤیّدنا علی ما امرتنا به ظاهراً فی کتابک ثمّ قدّر لنا ما ینبغی لنسبتنا الیک انّک انت المقتدر علی ما تشآء لا اله الّا انت الغفور الکریم

AVK3.394.13

BH04781

To: Haj Mirza Muhammad Husayn Afnan

1 He is the Hearer, the Answerer.

1 هو السّامع المجيب

2 The Wronged One hath heard thy mention and thy call, and mentioneth thee in this perspicuous Tablet, and beareth witness that thou hast turned toward the Most Exalted Horizon and testified to that which God Himself hath testified: that there is none other God but Him, the Mighty, the All-Bestowing. Thy tongue hath attained to confession, thy heart to turning unto Him, and thy face to orientation toward God, the Lord of the Final Return.

2 قد سمع المظلوم ذکرک و ندائک ذکرک بهذا اللّوح المبین و شهد لک بأنّک اقبلت الی الأفق الأعلی و شهدت بما شهد الله انّه لا اله الّا هو العزیز الوهّاب قد فاز لسانک بالاعتراف و قلبک بالاقبال و وجهک بالتّوجّه الی الله مالک یوم المآب

3 We make mention in the Persian tongue: The world hath been debarred from the recognition of the Lord of Names through vain imaginings and fancies. Consider the vain imaginings of the former people - how they were all deprived of the lights of the Dayspring of Manifestation and the Voice of the Speaker on Sinai. All must beseech God - glorified be His majesty - to preserve this people through His grace and not deprive them of the effulgent lights of the Sun of certitude. Great is this Day and mighty this Cause. Until they pass beyond the gulf of names, they shall not enter the Most Great Ocean.

3 بلسان پارسی ذکر میشود عالمرا ظنون و اوهام از عرفان مالک انام منع نموده در اوهامات حزب قبل تفکّر نمائید کلّ را از انوار فجر ظهور و ندای مکلّم طور محروم ساخته باید کلّ از حقّ جلّ جلاله مسئلت نمایند این حزب را بعنایت خود حفظ فرماید و از اشراقات انوار آفتاب یقین محروم نسازد یوم عظیمست و امر عظیم تا از خلیج اسماء نگذرند بحر اعظم وارد نشوند

4 Say: My God, my God! Praise be unto Thee for having shown me the waves of the ocean of Thy utterance and the effulgent lights of the Sun of Thy Manifestation, and for having brought me before Thy presence and caused me to enter the gate of the city of Thy knowledge. I beseech Thee, O Lord of the worlds, by Thy Most Great Name through which Thou didst subdue the cities of knowledge and understanding, and through which the fragrance of Thy garment was wafted among all religions, to make me steadfast, articulate and oriented toward the service of Thy Cause, Thy remembrance and Thy praise. Then inscribe for me through Thy Most Exalted Pen the good of this world and the next. There is none other God but Thee, the Ever-Forgiving, the All-Bountiful.

4 قل الهی الهی لک الحمد بما اریتنی امواج بحر بیانک و اشراقات انوار شمس ظهورک و احضرتنی امام وجهک و ادخلتنی باب مدینة علمک اسئلک یا مولی العالم بالاسم الأعظم الّذی به سخّرت مدائن العلم و العرفان و تضوّع به عرف قمیصک بین الأدیان بأن تجعلنی قائماً ناطقاً متوجّهاً علی خدمة امرک و ذکرک و ثنائک ثمّ اکتب لی من قلمک الأعلی خیر الآخرة و الأولی لا اله الّا انت الغفور الکریم

INBA51:528

BH04678

To: Muhammad Javad Qazvini

1 He saith, exalted be His words:

1 قال و قوله الأعلى

2 O name of Jim and Vav! There hath come before the Wronged One what thou didst send to My name Mim, and the servant in attendance before My countenance hath read it. Blessed art thou for having attained the lights of certitude and believed in God when every distant idolater turned away.

2 يا اسم الجيم و الواو قد حضر لدى المظلوم ما ارسلته الى اسمى الميم و قرأه عبد الحاضر لدى الوجه طوبى لک بما فزت بأنوار الأيقان و آمنت بالله اذ اعرض عنه كلّ مشرک بعيد

3 Hearken unto what the Lord of Eternity calleth thee to in this Most Great Station. Verily there is none other God but Him, the Speaker, the All-Knowing. Grieve not over anything and put thy trust in God, the One, the All-Informed. Hold fast unto that whereby thy remembrance shall endure in the kingdom of thy Lord. Soon shall the world and all that is therein perish, and there shall endure what hath been inscribed by the Most Exalted Pen. Thy Lord is indeed the All-Knowing, the All-Encompassing.

3 ان استمع ما يناديک به مالک القدم فى هذا المقام الأعظم انّه لا اله الّا هو النّاطق العليم لا تحزن من شىء و توكّل على الله الفرد الخبير و تمسّک بما يبقى به ذكرک فى ملكوت ربّک سوف تفنى الدّنيا و ما فيها و يبقى ما رقم من القلم الأعلى انّ ربّک لهو العليم المحيط

4 Blessed is thy father who hath attained My good-pleasure, and thy brother for whom there hath been sent down from the heaven of grace that which hath diffused the fragrance of the Divine Shirt among the worlds.

4 طوبى لأبيک الّذى فاز برضائى و لأخيک الّذى نزّل له من سمآء الفضل ما تضوّعت به رائحة القميص بين العالمين

5 Say: O my God and the Possessor of my heart! I beseech Thee by the Name through which the fire of love and affection was kindled amongst Thy servants, to make me enabled to serve Thee, speaking Thy praise, steadfast in Thy Cause, turning with my heart to the ocean of Thy good-pleasure, and soaring on the wings of detachment in the atmosphere of Thy will. O my Lord! I have turned to Thee with my whole being and I beseech Thee by Thy Self to ordain for me the reward of one who hath attained Thy presence, been honored to meet Thee, and drunk the choice wine of life from the ocean of reunion with Thee. Verily Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Supreme, the Most Exalted, the Mighty, the Impregnable.

5 قل يا الهى و مالک فؤادى اسئلک بالاسم الّذى به اشتعلت نار المحبّة و الوداد بين العباد بأن تجعلنى مؤيّداً على خدمتک و ناطقاً بثنائک و مستقيماً على امرک و متوجّهاً بقلبى الى بحر رضائک و طائراً بأجنحة الانقطاع فى هوآء ارادتک اى ربّ قد اقبلت اليک بكلّى و اقسمک بنفسک بأن تكتب لى اجر من حضر تلقآء وجهک و تشرّف بلقائک و شرب كوثر الحيوان من بحر وصالک انّک انت المقتدر على ما تشآء لا اله الّا انت المهيمن المتعالى العزيز المنيع

BLIB_Or15736.207a

BH04882

To: Baha'is of Saysan

1 هو الأقدس الأعظم العلیّ الأبهی

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

2 یا اهل سیسان علیکم بهآء الرّحمن لازال مذکور بوده و هستید ایّاکم ان تمنعکم الهوی عن مولی الوری خذوا اذیال ردآء رحمة ربّکم العزیز المختار اولیای آن ارضرا ذکر نموده و مینمائیم طوبی لوجه توجّه و لقلب اقبل و للسان نطق و لید اخذت کتابی المبین ایّام ایّام ظهور است و مکلّم طور بر عرش بیان مستوی جهد نمائید شاید فائز شوید بآنچه که باقی و دائم است

2 O people of Saysan! Upon you be the glory of the All-Merciful. You have ever been and continue to be remembered. Beware lest passion debar you from the Lord of all mankind. Take hold of the hem of the robe of your Lord's mercy, the Mighty, the Self-Subsisting. We have remembered and continue to remember the loved ones of that land. Blessed is the face that hath turned, the heart that hath been attracted, the tongue that hath spoken, and the hand that hath taken hold of My perspicuous Book. These are the days of manifestation and He Who conversed on Sinai is seated upon the throne of utterance. Strive that haply ye may attain unto that which is everlasting and enduring.

3 جناب امین علیه بهائی و عنایتی مکرّر اولیای آن ارض و اطرافرا ذکر نموده و بساحت اقدس فرستاده از حقّ میطلبیم شما را تأیید فرماید بر استقامت کبری و مزیّن دارد بطراز عنایت

3 Jinab-i-Amin, upon him be My glory and loving-kindness, hath repeatedly made mention of the loved ones of that land and its surroundings and hath submitted their names to the Most Holy Court. We beseech God to assist you to remain steadfast in this mighty Cause and to adorn you with the ornament of His bounty.

4 امروز قلم در سرور و لوح در جذب و فرح طوبی از برای نفسیکه بندای قلم اعلی از نوم غفلت برخاست و بخدمت امرالله قیام نمود اشکروا ربّکم بهذا الفضل العظیم و [هذه] العنایة الّتی لیس لها نظیر فی الملک و لا شبیه بین العباد اماء قانتات را از قبل مظلوم ذکر نمائید و بانوار بیان مقصود عالمیان منوّر دارید

4 Today the Pen is joyous, and the Tablet in rapture and gladness. Blessed is the one who hath been awakened by the call of the Most Exalted Pen from the slumber of heedlessness and hath arisen to serve the Cause of God. Give thanks unto your Lord for this great bounty and this loving-kindness which hath no peer in the kingdom nor likeness amongst all created things. Make mention of the steadfast handmaidens on behalf of the Wronged One and illumine them with the lights of the utterance of the Goal of all mankind.

5 النّور السّاطع اللّامع من افق سمآء البرهان علیکم یا اولیائی و علیکنّ یا امائی و علی کلّ مستقیم فی الجهات علی امر الله مالک الأسمآء و الصّفات

INBA41:032.08

5 The resplendent and effulgent light shining from the horizon of the heaven of proof be upon you, O My loved ones, and upon you, O My handmaidens, and upon all who are steadfast in all regions in the Cause of God, the Lord of Names and Attributes.

BH04762

To: Khalih

1 He is God - exalted be His glory, to Whom belong grandeur and majesty.

1 هو الله تعالی شأنه العظمة و الکبریآء

2 Blessed is the leaf moved by the winds of her Lord's loving-kindness upon the Sadratu'l-'Irfan as He pleases, manifesting through her such love for her Lord that her remembrance endures among all peoples. Verily He has power over whatsoever He willeth.

2 طوبی لورقة حرّکتها ارياح عناية ربّها الرّحمن علی سدرة العرفان کيف شآء و اظهر منها فی حبّ ربّها ما يبقی به ذکرها فی الوری انّه لهو المقتدر علی ما يشآء

3 The splendor of God be upon you, O my mother, for having believed in God, remained steadfast in His Cause, and been among those firm in His love.

3 البهآء عليک يا والدتی بما آمنت بالله و استقمت علی امره و کنت فی حبّه من الثّابتات

4 O my mother! Your letter has reached this servant, adorned at its head with the crown of the Most Great Name, beginning after mention of this servant with: "I am yearning, I am grieving, I am needy, I am fearful..." and so forth. This servant bears witness that you have ever been remembered, observed, present, near, honored, content, well-pleased, immortalized in the paradise of our Lord the All-Merciful's good-pleasure, and forgiven all sins by virtue of having turned to God, the All-Forgiving, the All-Generous.

4 يا والدتی قد بلغ الی الخادم کتابک الّذی کان رأسه مزيّناً باکليل اسم الأعظم و هذا عنوانه بعد ذکر هذا الخادم شوقمندم دردمندم مستمندم خوفمندم الی آخر يشهد هذا الخادم بأنّک لم تزل کنت مذکورة منظورة حاضرة قريبة معزّزة راضية مرضيّة مخلّدة فی جنّة رضآء ربّنا الرّحمن و مغفورة عن کلّ الخطايا بما اقبلت الی الله الغفور الکريم

5 Thereafter I presented the entire letter before the Throne of Oneness. The Sun of loving-kindness and favors rose and shone forth from its horizon, and a wondrous, sublime Tablet was specifically revealed from the heaven of the Lord of all worlds' grace. After perusing this clear Tablet, you will witness the divine favor and exclaim with both outer and inner tongue: "My spirit be a sacrifice for the wonders of Thy favors, O Beloved of the worlds and Goal of them that know, and O Thou in Whose mighty grasp lie the kingdoms of the heavens and earth!" Praise be to God, the Lord of all worlds.

5 و بعد نامه را بتمامه تلقاء عرش احديّه معروض داشتم شمس عنايت و الطاف عن افقها مشرق و ظاهر و لوح بديع منيع از سماء فضل ربّ العالمين مخصوصاً نازل بعد از زيارت لوح مبين مشاهدهٔ فضل الهی را مينمائيد و بلسان ظاهر و باطن ناطق ميشويد روحی لبدايع الطافک الفدآء يا محبوب العالمين و مقصود العارفين و يا من فی قبضة اقتدارک ملکوت السّموات و الأرضين الحمد لله ربّ العالمين

6 The servant of God

6 خادم٦٦ [الله]

INBA19:272, INBA32:243

BH04916

To: Mihdi Khan (Hakim Aqa Jan)

1 O Pen! Make mention of him who hath been named Mihdi, that he may rejoice and be of them that render thanks. O Mihdi! Hear thou the call which hath been raised from this Most Exalted Station, from the Crimson Tree. Verily, there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed.

1 يا قلم اذكر من سمّى بمهدى ليفرح و يكون من الشّاكرين يا مهدى اسمع النّدآء الّذى ارتفع من هذا المقام الأعلى من سدرة الحمرآء انّه لا اله الّا هو الفرد الواحد العليم الخبير

2 They who have violated God's Covenant and His Testament - these are accounted among the most lost in the Book of God, the Lord of all worlds.

2 انّ الّذين نقضوا ميثاق الله و عهده اولئک من الأخسرين فى كتاب الله ربّ العالمين

3 Say: O people! The Day hath come, and the Self-Subsisting calleth aloud through His Name, the Mighty, the Great. Beware lest what the ignorant possess prevent you from the Most Exalted Horizon. Take ye what ye have been given from One All-Knowing, All-Informed.

3 قل يا قوم قد جآء اليوم و القيّوم ينادى باسمه المقتدر العظيم ايّاكم ان تمنعكم ما عند الجهلآء عن الأفق الأعلى و خذوا ما اوتيتم من لدن عليم خبير

4 Blessed art thou and he who hath ascended unto God. We testify that he hath drunk from the Kawthar of immortality from the bounteous hand of his Lord, the Generous. He hath attained unto that which most of creation hath failed to attain. The Tongue of God beareth witness to this in this exalted station. He turned to the Most Exalted Horizon when the people turned away, save whom God, the Lord of the Kingdom of Names, did will. He recognized that which the Pen had spoken and acknowledged that which was sent down from the heaven of grace from One mighty and powerful.

4 طوبى لک و لمن صعد الى الله نشهد انّه شرب كوثر البقآء من يد عطآء ربّه الكريم انّه فاز بما لا فاز به اكثر الخلق يشهد بذلک لسان الله فى هذا المقام الرّفيع اقبل الى الأفق الأعلى اذ اعرض عنه الورى الّا من شآء الله مالک ملكوت الأسمآء و اعترف بما نطق به القلم و اقرّ بما نزل من سمآء الفضل من لدن مقتدر قدير

5 We were with him at the time of his ascension and made mention of him in such wise as caused the ocean of forgiveness to surge and the fragrances of God's tender mercy, the Forgiving, the Merciful, to waft. Blessed is he and blessed is he who maketh mention of him after his ascension through that which hath been sent down from One ancient in descent. Glory be upon him and upon those who have not violated the Covenant of God, the Lord of the mighty throne.

5 انّا كنّا معه حين صعوده و ذكرناه بما ماج بحر الغفران و هاج به عرف عناية الله الغفور الرّحيم طوبى له و لمن ذكره بعد صعوده بما نزّل من لدن منزل قديم البهآء عليه و على الّذين ما نقضوا عهد الله ربّ العرش العظيم

ANDA#50 p.66

BH04860

To: Shaykh Kazim Samandar

1 ...As for the matter of forgiveness and pardon, after being presented, these verses were revealed. His exalted Word: "O Samandar! Upon thee be My glory and My loving-kindness. God hath forgiven thee through His grace, and what preceded of thy sin. Verily, He is the Most Merciful of the merciful. We beseech God to assist thee in all conditions to remember Him and to aid His Cause, and to ordain for thee what He hath ordained for His chosen ones, and to write down for thee, from the Pen of His bounty, the reward of those who are near and sincere. Verily, He is the Forgiving, the Merciful."...

1 ...و امّا حکایت عفو و مغفرت بعد از عرض امام وجه این آیات نازل قوله تعالی یا سمندر علیک بهائی و عنایتی قد غفرک الله فضلاً من عنده و ما تقدّم من ذنبک انّه هو ارحم الرّاحمین نسأل الله ان یؤیّدک فی کلّ الأحوال علی ذکره و نصرة امره و یقدّر لک ما قدّره لأصفیائه و یکتب لک اجر المقرّبین و المخلصین من قلم عطائه انّه هو الغفور الرّحیم انتهی...

2 As for the children, We have commanded that they first be educated in the principles and laws of religion, and afterwards in beneficial sciences, in trade adorned with the ornament of trustworthiness, and in such works as would serve to promote His Cause or give rise to that which would draw the servant nearer to his Lord. We beseech God to assist the children of His loved ones and to adorn them with the ornament of understanding, courtesy, trustworthiness and religiosity. Verily, He is the Forgiving, the Merciful.

BRL_ATBH#23x, BSW#07.17x, COC#0575x

2 امّا الأطفال امر نمودیم در ابتدا بآداب و احکام دین تربیت نمایند و بعد بالعلوم النّافعة و التّجارة المزیّنة بطراز الأمانة و الأعمال الّتی تکون دلیلاً لنصرة امره او یحدث به امراً یقرّب العبد الی مولاه نسأل الله ان یؤیّد اطفال اولیائه و یزیّنهم بطراز العقل و الآداب و الأمانة و الدّیانة انّه هو الغفور الرّحیم

PYB#219 p.03x, TRZ1.352x, MSBH4.227-228x

BH04875

To: Zahra Baygum Sister-In-Law of the Bab

1 He is the One Who speaks with the most wondrous tongue in the Kingdom of Utterance!

1 هو النّاطق بأبدع اللّسان فی ملکوت البیان

2 O My Afnan! O leaf sprung from the Divine Lote-Tree! Hear My call, for verily it calls thee from the Most Exalted Station - the Station which hath been named by the Most Beautiful Names in the Crimson Book and in the Scriptures and Tablets. Thy letter reached Me and thy call was heard. By the life of God! Ye are beneath the shadow of My loving-kindness and the canopies of My grandeur. He hath remembered you, remembereth you, and will be with you wheresoever ye may be.

2 یا افنانی یا ایّتها الورقة المنبتة من السّدرة اسمعی ندائی انّه ینادیک من اعلی المقام المقام الّذی سمّی بالأسمآء الحسنی فی الصّحیفة الحمرآء و فی الزّبر و الألواح نامهات رسید و ندایت اصغا شد لعمر الله انتم تحت ظلال عنایتی و قباب عظمتی انّه ذکرکم و یذکرکم و یکون معکم اینما کنتم

3 We beseech Him, exalted be He, to open before your faces the doors of His grace and bounty, and to ordain for you the good of this world and the world to come. In all conditions be ye engaged in the mention and praise of God, and be ye confident in His bounty. The rain of His mercy hath fallen and continueth to fall. Soon shall appear in the contingent world that which hath been ordained by the Pen of the All-Merciful. He, verily, is the Mighty, the Powerful.

3 نسئله تعالی ان یفتح علی وجوهکم ابواب فضله و عنایته و یقدّر لکم خیر الآخرة و الأولی در جمیع احوال بذکر حقّ و ثنایش ناطق باشید و بعنآیتش مطمئن امطار رحمتش باریده و میبارد سوف یظهر فی الامکان ما قدّر من قلم الرّحمن انّه هو المقتدر القدیر

4 Ask ye God to guide mankind and keep them steadfast, for this Day is mighty, and until they cross over the gulf of names they shall not enter the Most Great Ocean. By the life of God! All are in a strange slumber.

4 از حقّ بطلبید ناس را هدایت فرماید و مستقیم دارد چه که این یوم عظیمست و تا از خلیج اسماء عبور ننمایند بحر اعظم وارد نخواهند شد لعمر الله کلّ فی نوم عجیب

5 Convey thou My greetings to the children who are present there, then to those who are with thee. Each one of them, give them glad-tidings of God's loving-kindness and greet them from His presence. The kinfolk of Afnan and Aqa are related unto the Truth. This sufficeth them, by the Lord of all worlds!

5 اطفال که در آنجا حاضرند ثمّ الّذین معک هر یک را از قبل حقّ تکبیر برسان و بعنایتش بشارت ده منتسبین افنانی آقا بحقّ منسوبند هذا یکفیهم وربّ العالمین

6 The glory be upon you and upon every male and female believer who hath believed in God, the All-Knowing, the All-Informed.

6 البهآء علیکم و علی کلّ عبد آمن و کلّ امة آمنت بالله العلیم الخبیر

INBA51:310

BH04677

He is God, exalted be His glory.

هوالله تعالی شانه الحکمة و البیان

My honoured and kindly brother! I cherish the hope, from the presence of the Almighty—magnified be His bounty and exalted His generosity—that He may preserve your honoured self from every affliction and adversity, and vouchsafe unto you perfect health. He, verily, is the Bestower, the Compassionate.

برادر مکرم مهربان من امید از حضرت باری عز فضله و جل کرمه انکه انجنابرا از جمیع بلایا و رزایا محفوظ دارد و صحت کامل عطا فرماید اوست بخشنده و مهربان از بخششهای اعظم انسلطان وجود انکه قلم و مدادرا مترجم اسرار قلب فرمود این کرمرا کنز عالم معادله ننماید و ذکرش از خامه تمام نشود و از آمه بانتها نرسد باری وستخط ان دوست موافق و حبیب صادق روحرا قوت عطا نماید و لیل ظلمانی فراقرا بصبح نورانی وصال علی قدر معلوم تبدیل فرماید بعد از ورود نامه عالی اثار فرح و انبساط و بهجت و نشاط در قلب ظاهر یاد یاران یار را میمون بود خدای واحد شاهد که از یوم فراق الی حین در مجمع دوستان حقیقی و محبان

Among the greatest of all bestowals granted by that Sovereign of existence is this: that He hath made pen and ink the interpreters of the heart's hidden mysteries. This favour no treasure of the world can equal; nor can its praise be exhausted by any pen, nor its description be brought to an end by any tongue. Thus it is that the handwriting of that well-beloved friend and faithful companion imparteth strength unto the soul, and transformeth, according to what is meet and fitting, the darksome night of separation into the radiant morn of reunion.

Upon the arrival of thy noble letter, the signs of gladness, joy, delight, and exultation became manifest within the heart. The remembrance of friends is blessed indeed unto the friend. The one true God beareth me witness that from the day of separation until now, in the gathering of the true friends and spiritual lovers, the mention of that heavenly beloved hath been and remaineth ever upon our lips; and from every word of thy letter the fragrance of love was seen to diffuse itself and be breathed abroad.

Praised be God that we have not faded from remembrance; and from Him do we beseech that He may change the torment of separation into the sweetness of nearness and reunion, and cause the days of meeting to draw nigh. He, verily, is the Powerful, the Mighty, the Knowing, the Seeing.

معنوی ذکر انحبیب روحانی بوده و هست و از هر حرف نامه عرف محبت ساطع و متضوع حمد خدا را که از نظر محو نشدیم و از حق میطلبیم عذاب فراقرا بعذب قرب و لقا مبدل نماید و ایام وصال را نزدیک فرماید اوست قادر و توانا و دانا و بینا

BLIB_Or15696.180a

BH04709

1 He is God, the Most Glorious of the Most Glorious

1 هو الله الأبهی الأبهی

2 In these days when in the heavens of manifestation the spiritual suns have risen from the horizons of visibility, and the effulgences of the Sun of the Most Glorious Countenance shine forth from the dawning-places of existence, and the dawnings of divine knowledge gleam from the eastern horizons of the Kingdom, the moons of wisdom, in accordance with their illumination from the Ancient Sun, are giving light in every direction, and the stars of eternity are shining with perfect radiance from the heavenly spheres of existence. It would be a pity if one possessed of insight and knowledge should still be illumined by the light of a setting star of idle fancies and seek enlightenment from the moon of imagination which is in eclipse. Nay, the Sun hath shone forth from the pole of the heaven of the world with wondrous new effulgences of light.

2 در این ایّام که در سموات ظهور شموس غیبیّه از آفاق شهود طالع و لوامع تجلّیات شمس طلعت ابهائیّه از مطالع وجود ساطع و طوالع معارف الهیّه از مشارق لاهوتیّه لامع اقر حکم بر وفق تنوّر از شمس قدم در هر طرف روشنی دهنده و انجم قدم با ضیاء اتمّ از افلاک وجودات درخشنده شخص بصیر و نفس خبیر را دریغ است که هنوز مستضیء بانوار کوکب آفل ظنون باشد و مستشرق باشراق قمر منخسف خیال بل الشّمس استنارت فی قطب سمآء الدّیار علی تجلّیات بدع منیع النّوار

3 O friend! In these days the Ancient and Imperishable Beauty, the Unknowable Essence, Who was concealed behind a thousand thousand subtle veils of light, hath now appeared from behind the veil, and with but a single gleam from the effulgences of His countenance hath caused those who stood at Mount Sinai to swoon away and become as though they had never existed. Say: Verily, I have turned my face toward Him Who hath created the supreme heavens and hath rent asunder the lands of the Pharaohs, and I am not of those who join partners with God. Oh, oh! The Sun of Beauty hath made

3 ای حبیب در این ایّام طلعت غیب منیع ممتنع لایدرک که در خلف الف الف حجاب لطیف نور منیر مضیء خود مخفی و مستور بود ها که از خلف نقاب ظاهر آمد و بیک قبسه از اشراق انوار جمالش طوریون را منصعق و معدوم بل کأن لم یکن شیئاً مذکورا نمود الا انّی وجّهت وجهی للّذی فطر السّموات الکبر و انشقّ اراضی الفراعنة و ما انا من المشرکین وه وه شمس جمال عالم افئده را درخشنده‌تر از روز نورانی فرمود

the world of hearts more radiant than the luminous day, and hath wiped clean from the tablets of hearts the rust of rational knowledge's manifestations. And God guideth whom He willeth unto the straight path. And the Spirit be upon thee.

و زنگ ظهورات معارف عقليّه را از صفحات قلوب زدوده و الله يهدى من يشآء الى صراط مستقيم و الرّوح عليک

INBA19:169b, INBA32:154

BH04712

1 He is God!

1 هوالله

2 At the end of this blessed Tablet We make mention of Jinab-i-Kalb-'Ali Khan and Janab-i-Husayn Khan and give them the glad-tidings of God's favors. Praise be to God, in the days of the Manifestation they attained to that which most of the people of the world remain heedless and deprived of. Blessed are they both and joy be unto them both. We beseech God to give them to drink from the Tasnim of steadfastness and the Salsabil of love, and to protect them from the doubts of the barking ones and the intimations of the transgressors. Verily He is the All-Bountiful, the Forgiving, the Merciful.

2 در آخر صحيفهٔ مبارکه ذکر جناب کلبعليخان و جناب حسينخان را مينمائيم و بعنايت حقّ بشارت ميدهيم لله الحمد در ايّام ظهور فائز شدند بآنچه که اکثر اهل عالم از آن غافل و محرومند طوبى لهما و نعيماً لهما نسئل الله ان يسقيهما تسنيم الاستقامة و سلسبيل المحبّة و يحفظهما من شبهات النّاعقين و اشارات المعتدين انّه هو الفضّال الغفور الرّحيم

3 O people of God! Know ye the station of these days and hold fast unto that which will cause the exaltation of the Word of God and your stations. Verify not every utterance and be not assured by every soul, for the misguided ones present themselves with human courtesy and thereby deceive - for were their hearts' contents to be revealed, none would turn to them. Consider the misguided ones of the past who, with their white and red turbans, prayer beads and cloaks, and feigned asceticism and piety, afflicted the servants of God with such vain imaginings that on the Day of Judgment they all pronounced sentence against the Lord of the world. We beseech God, blessed and exalted be He, to protect His servants and guard them by His sovereignty from those who have denied His signs and turned away from His proof. Verily He is the Powerful over whatsoever He willeth through His word "Be" and it is.

3 يا حزب الله مقام ايّام را بدانيد و تمسّک نماييد بآنچه سبب ارتفاع کلمة الله و مقامات شماست هر قوليرا تصديق منمائيد و از هر نفسى مطمئن مشويد چه که گمراهان بآداب انسان خود را مينمايند و ميربايند چه اگر به ما فى قلوبهم ظاهر شوند احدى اقبال ننمايد در گمراهان قبل ملاحظه نمائيد با عمامه‌هاى بيضا و حمرا و تسبيح و ردا و زهد و ريا عباد الله را باوهامى مبتلا نمودند که در يوم جزا کل بر سيّد عالم فتوى دادند نسئل الله تبارک و تعالى ان يحفظ عباده و يحرسهم بسلطانه عن الّذين کفروا بآياته و اعرضوا عن برهانه انّه هو المقتدر على ما يشآء بقوله کن فيکون

4 The glory shining forth from the horizon of the heaven of My loving-kindness be upon you, O My loved ones, and upon those who have acted according to that which they were commanded in My perspicuous and wondrous Book.

4 البهآء المشرق من افق سمآء عنايتى عليکم يا اوليائى و على الّذين عملوا بما امروا به فى کتابى العزيز البديع

AVK3.316.11x, MSBH2.050

BH04872

To be typed.

BLIB_Or15738.219

BH04929

1 O Mahd! Upon thee be My glory and My loving care.

1 يا مهد عليك بهائی وعنايتی

2 Praise be to God! In this blessed month of Ramadan the excessive dampness hath not remained without being stirred, and all have rejoiced in the warmth of the love of God. The loved ones of God have held fast unto the mountain of fasting and have been content with its ordinance. In truth, such a deed in the path of God bestoweth life and conferreth strength. Through Divine assistance the ordinance of the Fast hath been fulfilled; it is hoped that the command of Prayer also may be carried out, that the fields of deeds may thereby become more illumined and more verdant and flourishing. The heaven of religion must, through the Most Great Luminary, be radiant and bright. Blessed are they that attain!

2 الحمد لله رمضان المبارك رطوبات زائده بلا جذب نموند و بر حرارت محبّة الله افرحوا اولیای الهی بجبل صوم متمسّکند وبحکمش راضی فی الحقیقه عمل فی سبیل الله جان بخشد وقوت عطا کند با عانت الهی امر صوم مجری شد امید انکه حکم صلاة هم جاری شود تا مزارع اعمال از این دونهم انور بسز و خرّم شود آسمان دین الهر باید در نیّر اعظم منیر وروشن طوبی للفائزین

3 Seek ye not after news of us: the Cause is well, and our aim is well. In all conditions we are content and thankful.

3 احوال ما را نجواهید کامر خوب و هنکا مرامهم خوب در جمیع احوال راضی وشاکریم

4 The purpose of this letter is to remember thee in truth, and likewise to convey congratulations on the blessed month of Ramadan. To each of the people of that station convey, on behalf of the Wronged One, greetings, and tell them: the days of the joyous Feast are near. The sincere are saddened at its passing, while the godless rejoice.

4 مقصود از این نامه ذکر شما بحق و بهمچنین تبریك ماه مبارك رمضان اهل مقام هر یك را از جانب مظلوم سلام برسان وبکو ایّام عید سعید نزدیکست مخلصین از ذهابش محزون و ملحدین مسرور

5 Soon shall abstinence be changed to breaking of the fast; the blessed word shall set forth on a journey; and the beloved word shall find its resting-place. Then shall sighing arise from longing, and the light of freshness – hidden by the rigour of the Fast – shall, through bounty, have its veil lifted, and shall be revealed and made manifest.

5 بادی عنقریب امساك بافطار تبدیل میشود وکلمة مبارکة نهر سفر نماید وکلمة محبوبة امرور مقامش مقرّ یابد وحین از حنین برخیز و نور طراوت که از سطوت صوم مستور بجود کشف حجاب نماید وظاهر شود

6 Baha and peace be upon thee, and upon them, and upon the women likewise. From God do we seek assistance; He is the Helper, and He is the Sustainer.

6 البهآء والسلام علیك وعلیهم وعلیهنّ از خدا مدد میطلبیم اوست معین و اوست ناصر

BLIB_Or15696.137a

BH11638

1 In the Name of the Everlasting Speaker!

1 بنام گویندهٔ پاینده

2 Adorn the preface of the Mother of Utterance from the All-Merciful with these most exalted words: "Create me for Thyself."

2 دیباج امّ البیان من لدی الرّحمن باینکلمهٔ علیا مزیّن کن لی لأکون لک

3 Today, whosoever hath been attracted by the fragrance of the garment of Him Who conversed upon Sinai, and hath been illumined by the rays of the Sun of Truth, hath attained unto everlasting life, inasmuch as his name hath been inscribed by the Most Exalted Pen in the Crimson Book.

3 امروز هر نفسی بعرف قمیص ظهور مکلّم طور فائز شد و از انوار آفتاب حقیقت منوّر او بزندگی دائمی فائز چه که از قلم اعلی در صحیفهٔ حمرا اسمش مذکور و مسطور

4 We testify to thy devotion, humility, submissiveness and orientation toward the face of God. Exalted is the station of this testimony. Every possessor of vision and hearing beareth witness to that which hath been revealed from the Pen of Power on this blessed night. It behooveth thee to occupy thyself with the Cause, with wisdom and utterance, in a manner that is befitting.

4 شهادت میدهیم بر اقبال و خضوع و خشوع و توجّه آنجناب لوجه الله مقام این شهادت عظیمست هر صاحب بصر و سمعی گواهی میدهد بر آنچه از قلم قدرت در این لیل مبارک نازل شده بایست بر امر و بحکمت و بیان بآنچه سزاوار است مشغول باش

5 Convey My greetings to the loved ones in that land on behalf of this Wronged One. Say: Consider the time as precious. By the Sun of Truth, centuries and ages cannot be compared to a single moment of these days. Arise with the utmost endeavor to compensate for what hath passed. Blessed are they who are enkindled with the fire of love and who speak in remembrance of God, exalted be His glory.

5 اولیای آن ارض را از قبل مظلوم تکبیر برسان بگو وقت را غنیمت دانید قسم بآفتاب حقیقت که قرون و اعصار بآنی از این ایّام معادله ننماید بکمال همّت بر تدارک مافات قیام نمائید طوبی از برای نفوسیکه بنار محبّت مشتعلند و بذکر حقّ جلّ جلاله ناطق

6 Say: O friends! Through unity and concord, and through remembrance and utterance, illuminate the horizons. Strive that ye may perchance achieve such deeds as shall endure throughout the kingdom of earth and heaven.

6 بگو ای دوستان باتّحاد و اتّفاق و ذکر و بیان آفاق را منوّر نمائید جهد کنید شاید فائز شوید بعملیکه بدوام ملک و ملکوت باقی بماند

7 The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon them that are with thee, and upon those who have cast away all else save God, clinging fast to that which is with God, the Lord of the worlds.

7 البهآء المشرق من افق سمآء رحمتی علیک و علی من معک و علی الّذین نبذوا ما عند النّاس متمسّکین بما عند الله ربّ العالمین

FRH.152-153

BH04953

To: Husayn Nahri (Mahbubush-Shuhada)

1 He is the All-Glorious

1 هوالأبهی

2 O my God! This is Your servant upon whose heart's garden has wafted the sweet fragrances of Your holy love, and in whose inner being has spread the perfumes of Your yearning and ardor.

2 الهی هذا عبدک الّذی هبّت علی ریاض قلبه من روایح قدس محبّتک و سطعت فی فضآء فؤاده من فوایح شوقک و عشقک

3 You have severed his attachment to all else through his passionate longing for You, fed him with the sweetness of Your remembrance, given him to drink from the choice wine of Your grace, led him to the fountain of Your knowledge, and called him to the realm of Your glorious oneness. Through this You have enriched him beyond all that was and shall be, for O my God, when You raise up one of Your servants to soar in the atmosphere of Your divine unity and move along the pathways of Your holy uniqueness, You make him rich through Your wealth, for all things are as nothing before the manifestation of a single sign of Your sovereignty, and all existence vanishes before the appearance of but one token of Your might and exaltation.

3 و فصّلت عروة تعلّقه عن غیرک بما اخذه شغف اشتیاقک و اطعمته من حلاوة ذکرک و اسقیته من رحیق عنایتک و اوردته علی شریعة عرفانک و دعوته الی جهة عزّ فردانیّتک و بذلک اغنیته عن کلّ ما کان و یکون لأنّک یا الهی لمّا ارفعت عبداً من عبادک فی هوآء عزّ توحیدک و سیّرته فی مناهج قدس تفریدک تجعله غنیّاً بغنائک لأنّ کلّ شیء معدوم تلقآء ظهور آیة من آیات سلطنتک و کلّ الوجود مفقود لدی بروز شأن من شئون عزّک و علائک

4 Though Your servants be the poorest of Your creation, yet through the breezes of Your love wafting over their hearts, they turn to naught save the wonders of Your beauty and seek shelter beneath no shade but the shade of the Sovereign of Your divinity.

4 فلو کان عبادک افقر خلقک ولکن بهبوب ارياح محبّتک علی قلوبهم لن یلتفتوا الی شیء الّا بدیع جمالک و لن یستظلّوا فی ظلّ الّا ظلّ ظلیل ملیک سلطان الوهیّتک

5 I beseech You by Your love for them and their love for You to strengthen this servant through the invisible confirmations of Your eternity, immortalize him in the gardens of Your holy presence, and admit him to the paradise of Your oneness. Verily You are the Almighty, the Exalted, the Most High.

5 اسئلک بحبّک ایّاهم و حبّهم ایّاک ان تؤیّد هذا العبد بتأییدات غیب بقائک و تخلّده فی جنان قدس قدمک و تدخله فی فردوس احدیّتک و انّک انت المقتدر العزیز المتعال

6 And praise be to You, O You in Whose grasp lies the reins of all things.

6 و الحمد لک یا من فی قبضة قدرته زمام الأشیآء

INBA51:606

BH11777

To: Ibn-i-Abhar et al.

1 و اینکه ذکر حبیب روحانی جناب ابن ابهر علیه بهآء الله و عنایته فرمودند ذکر ایشان در ساحت امنع اقدس اعلی بشرف اصغا فائز هذا ما نزّل له من قلم ارادة ربّنا الرّحمن قوله جلّ جلاله و عمّ نواله

1 And further, whereas thou didst make mention of the spiritual loved one, Jinab-i-Ibn-i-Abhar—upon him be the glory of God and His loving-kindness—his remembrance, in the Most Holy, the Most Exalted, the Most Inaccessible Court, attained the honor of being hearkened unto. This is that which hath been revealed for him from the Pen of the Will of our Lord, the All-Merciful. He, exalted be His glory and all-embracing His bounty, saith:

2 بسمی الآمر الخبیر

2 In My Name that Commandeth, the All-Informed!

3 یا ابن ابهر علیک بهآء الله مالک القدر ان استمع ما ینادیک به الله ربّ العالمین انّا القینا علیک من قبل ما لو یلقی علی السّمآء انفطرت و لو علی الأرض انشقّت و لو علی الجبال نسفت انّ ربّک لهو المؤیّد العلیم انّا اذنّاک و انزلنا لک ما یجذبک الی الأفق الأعلی هذا المقام العزیز البدیع لک ان تذکر ما رأیته فی الواح ربّک کذلک یأمرک من عنده کتاب مبین البهآء المشرق من افق سمآء عنایتی علیک و علی الّذین نبذوا ما عند النّاس رجآء ما عند الله القویّ القدیر انتهی

3 O Ibn-i-Abhar! Upon thee be the Glory of God, Lord of Destiny. Hearken unto that which God, the Lord of all worlds, calleth thee. We cast upon thee aforetime that which, had it been cast upon the heavens, they would have been cleft asunder, had it been cast upon the earth, it would have been split apart, and had it been cast upon the mountains, they would have crumbled to dust. Verily thy Lord is the Helper, the All-Knowing. We have granted thee permission and have revealed for thee that which will draw thee to the Most Exalted Horizon, this glorious and wondrous station. It behooveth thee to make mention of what thou hast witnessed in the Tablets of thy Lord. Thus doth command thee He from Whose presence hath been sent down a perspicuous Book. The Glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those who have cast aside what is with the people, yearning for that which is with God, the Strong, the Mighty.

4 لله الحمد اولیای مذکور بعنایت رحمن فائز شدند و از بحر اعظم قسمت بردند مخصوص حبیب روحانی جناب ابن ابهر علیه بهآء الله که هم بذکر فائز شدند و هم باذن اینعبد فانی خدمت ایشان و سایر اولیا تکبیر معروض میدارد و از برای کلّ تأیید و توفیق و حفظ میطلبد

BRL_DA#180

4 Praise be to God that His loved ones have been blessed by the tender mercies of the All-Merciful and have received their portion from the Most Great Ocean, especially the spiritual friend His honor Ibn-i-Abhar, upon him be the Glory of God, who hath both been mentioned and given permission. This evanescent servant conveyeth greetings to him and all the other loved ones, and beseecheth divine confirmation, success and protection for all.

BH05076

To: sister of Kalamatun-Nasr

1 To the Leaf, the sister who circles the Most Great, Most Wondrous Throne:

1 ورقة اخت الّتی تطوف العرش الأبدع الأعظم

2 Glory be to Thee, O my God! This is a leaf from the leaves of this Tree which was raised up in truth and was stirred by the winds of Thy grace until she turned to the Dayspring of Thy Cause and the Dawning-Place of Thy loving-kindness, and acknowledged Thy oneness and confessed Thy singleness.

2 سبحانک اللّهمّ یا الهی هذه ورقة من اوراق هذه السّدرة الّتی ارتفعت بالحقّ و حرّکتها ارياح فضلک الی ان اقبلت الی مشرق امرک و مطلع عنایتک و اقرّت بوحدانیّتک و اعترفت بفردانیّتک

3 I beseech Thee, O Lord of Names and Creator of earth and heaven, to ordain for her what Thou hast ordained for Thy handmaidens who circle round the sanctuary of Thy presence and have attained to the visitation of Thy Beauty. O Lord! Decree for her that which will bring comfort to her eyes, then preserve her within the pavilion of Thy protection and the tabernacle of Thy safekeeping. Verily, Thou art the All-Bountiful, the Possessor of the Great Name.

3 اسئلک یا مالک الأسمآء و فاطر الأرض و السّمآء بأن تکتب لها ما کتبته لامائک اللّائی یطفن حول حرم لقائک و فزن بزیارة جمالک ای ربّ قدّر لها ما تقرّ به عینها ثمّ احفظها فی سرادق حفظک و خبآء عصمتک انّک انت الکریم ذو الاسم العظیم

4 Look upon her with the glances of the eyes of Thy mercy and illumine her heart with the light of Thy knowledge, in such wise that nothing shall prevent her from gazing toward the direction of Thy gifts. O Lord! Since she hath clung to the cord of Thy grace, deprive her not of Thy bounty and favor. Verily, Thou art the Mighty, the Wise.

4 فانظر الیها بلحظات اعین رحمتک و انر قلبها بنور عرفانک علی شأن لا یمنعها شیء عن النّظر الی شطر مواهبک ای ربّ لمّا تمسّکت بحبل فضلک لا تحرمها بجودک و احسانک انّک انت العزیز الحکیم

5 Know thou, O my leaf, that the Word of Victory hath ascended to the Supreme Companion, and We were well-pleased with him. This Tablet beareth witness to that, and beyond it the Mother Book. He was among those who emigrated in the path of God until he came to rest beneath the shade of the Throne, and God is, of what I say, All-Knowing.

5 ان اعلمی یا ورقتی انّ کلمة النّصر ارتقی الی الرّفیق الأعلی و کنّا راضیاً عنه یشهد بذلک هذا اللّوح و عن ورائه امّ الکتاب انّه ممّن هاجر فی سبیل الله الی ان استقرّ ظلّ العرش و کان الله علی ما اقول علیما

6 Say: O people! Speak not according to your desires. Fear God and follow not those who say that for which God hath given no leave. Speak with truth, for verily He is of all things All-Knowing and All-Witnessing.

6 قل یا قوم لا تتکلّموا باهوائکم اتّقوا الله و لا تتّبعوا الّذین یقولون ما لا اذن الله لهم تکلّموا بالحقّ انّه کان بکلّ شیء علیماً و شهیدا

INBA18:065

BH04990

1 He is the Preserver, the Healer

2 Thou art He, O my God, through Whose names the sick are healed and the ailing are restored, and the thirsty are given drink, and the sore-vexed are tranquillized, and the wayward are guided, and the abased are exalted, and the poor are enriched, and the ignorant are enlightened, and the gloomy are illumined, and the sorrowful are cheered, and the chilled are warmed, and the downtrodden are raised up. Through Thy name, O my God, all created things were stirred up, and the heavens were spread, and the earth was established, and the clouds were raised and made to rain upon the earth. This, verily, is a token of Thy grace unto all Thy creatures.

3 I implore Thee, therefore, by Thy name through which Thou didst manifest Thy Godhead, and didst exalt Thy Cause above all creation, and by each of Thy most excellent titles and most august attributes, and by all the virtues wherewith Thy transcendent and most exalted Being is extolled, to send down this night from the clouds of Thy mercy the rains of Thy healing upon this suckling, whom Thou hast related unto Thine all-glorious Self in the kingdom of Thy creation. Clothe him, then, O my God, by Thy grace, with the robe of well-being and health, and guard him, O my Beloved, from every affliction and disorder, and from whatever is obnoxious unto Thee. Thy might, verily, is equal to all things. Thou, in truth, art the Most Powerful, the Self-Subsisting. Send down, moreover, upon him, O my God, the good of this world and of the next, and the good of the former and latter generations. Thy might and Thy wisdom are, verily, equal unto this.

PM#147, BPRY.100, DAS.1914-09-12

1 هو الحافظ الشّافی

2 انت الّذی یا الهی بأسمائک یبرء کلّ علیل و یشفی کلّ مریض و یسقی کلّ ظمآن و یستریح کلّ مضطرب و یهدی کلّ مضلّ و یعزّ کلّ ذلیل و یغنی کلّ فقیر و یفقه کلّ جاهل و یتنوّر کلّ ظلمة و یفرح کلّ محزون و یستبرد کلّ محرور و یسترفع کلّ دانی و باسمک یا الهی تحرّک الموجودات و رفعت السّموات و استقرّت الأرض و رفعت السّحاب و امطرت علی کلّ [الأراض] و هذا من فضلک علی الخلایق اجمعین

3 فلمّا کان الأمر کذلک اسئلک باسمک الّذی به اظهرت نفسک و ارفعت امرک علی کلّ الممکنات ثمّ بکلّ اسمائک الحسنی و صفاتک العلیا و اذکار نفسک العلیّ الأعلی بأن تنزل فی هذا اللّیل من سحاب رحمتک امطار شفائک علی هذا الرّضیع الّذی نسبته الی نفسک الأبهی فی ملکوت الانشآء ثمّ البسه یا الهی من فضلک قمیص العافیة و السّلامة ثمّ احفظه یا محبوبی عن کلّ بلآء و سقم و مکروه و انّک انت المقتدر علی کلّشیء و انّک انت المقتدر القیّوم ثمّ انزل علیه یا الهی خیر الدّنیا و الآخرة و خیر الأوّلین و الآخرین و انّک علی ذلک لقدیر حکیم

BRL_CHILD#03, PMP#147, AHM.199, MMTF.003

BH05226

1 O Muhammad! The days when thou didst take shelter beneath the blessed Tree are remembered in Our presence. The Greater Branch is now present and hath sought a special favor for thee. We make mention of thee through this clear remembrance.

2 Convey My greetings to the loved ones of that land. Say: Be not sorrowful, be not heedless. With wisdom and utterance, bestow the Kawthar of proof upon those who are receptive and ready. Praise be to God, ye are not among the corrupt

1 یا محمّد ایّامت که در ظلّ سدرهٔ مبارکه مأوی داشتی لدی الوجه مذکور حضرت غصن اکبر در این حین حاضر و عنایتی مخصوص آنجناب طلب نمود ذکرناک بهذا الذّکر المبین

2 اولیای آن ارض را تکبیر برسان بگو محزون مباشید غافل نباشید بحکمت و بیان کوثر برهان را بر مقبلین و مستعدّین مبذول دارید لله الحمد

ones, and therefore have been and continue to be preserved and protected by God, exalted be His glory.

اهل فساد نیستید لذا در حفظ و حراست حقّ جلّ جلاله بوده و هستید

3 Beseech God that He may assist the honored rulers - may God aid them - to achieve that which this Wronged One hath purposed, and this purpose is, in its primary station and first rank, the Will of God, exalted be His glory. Blessed is he who hath recognized and attained, and woe unto the heedless ones.

3 از حقّ بطلب حضرات امراء ایّدهم الله را تأیید فرماید بر آنچه که ارادهٔ این مظلوم بآن تعلّق گرفته و این اراده در مقام اوّل و رتبهٔ اولی ارادة الله جلّ جلاله است طوبی لمن عرف و فاز و ویل للغافلین

4 In these days this Wronged One is occupied with praise and thanksgiving to God, for He hath adorned the martyrs of the land of Ya with the crown of patience and the ornament of steadfastness, and aided them to hold fast unto that which was revealed and sent down in the Book from the Supreme Pen. Well is it with them and may they rejoice.

4 این مظلوم در این ایّام بحمد و شکر الهی مشغول چه که شهدای ارض یا را باکلیل صبر و طراز اصطبار مزیّن داشت و تأیید فرمود بر تمسّک بآنچه در کتاب از قلم اعلی نازل و جاری گشت هنیئاً لهم و مریئاً لهم

5 The glory be upon thee and upon those who love thee and upon My loved ones and chosen ones who have not broken My Covenant and have acted according to what they were commanded by the One Who is the Ordainer, the All-Wise.

5 البهآء علیک و علی من یحبّک و علی اولیائی و اصفیائی الّذین ما نقضوا عهدی و عملوا ما امروا به من لدن آمر حکیم

BLIB_Or15718.030a

BH11639

1 He is the Most Holy, the Most Illustrious, the Most Exalted, the Most Glorious!

1 هو الأقدس الأمنع العلیّ الأبهی

2 A mention from Our presence unto him who was stirred by the breezes of revelation when the All-Merciful came with power and sovereignty, that the fragrances of the verses may seize him once again and draw him nigh unto God, the Lord of all religions. He verily remembereth at all times His servants who have turned with their hearts toward the direction of their Beloved and have cast behind them idle fancies and vain imaginings.

2 ذکر من لدنّا لمن تحرّک من نسمات الوحی اذ اتی الرّحمن بقدرة و سلطان لتأخذه نفحات البیان مرّة اخری و تقرّبه الی الله مالک الأدیان انّه یذکر فی کلّ الأحیان عباده الّذین توجّهوا بالقلوب الی شطر المحبوب و نبذوا عن ورائهم الظّنون و الأوهام

3 Though thy letter hath not been presented before the Throne, yet God maketh mention of thee through His grace, that thou mayest be assured of thy Lord's tender care. Beware lest earthly affairs extinguish thee. Be thou aflame with this Fire which proclaimeth from the midmost heart of creation: "There is none other God but Me, the Mighty, the All-Forgiving." Be thou steadfast in the love of thy Lord and firm in His Cause in such wise that through thee the banner of constancy may be planted upon the highest summits. They who are heedless

3 ما حضر کتابک لدی العرش ولکنّ الله یذکرک بالفضل لتکون مطمئنّاً بعنایة مولیک ایّاک ان تخمدک شئونات الأرض کن مشتعلاً بهذه النّار الّتی تنطق فی قطب الابداع انّه لا اله الّا انا العزیز الغفّار کن راسخاً فی حبّ مولیک و ثابتاً علی الأمر علی شأن تنصب به رایة الاستقامة علی اعلی الجبال انّ الّذین غفلوا الیوم اولئک من ابعد الخلق عند ربّک لیس لهم نصیب من الکتاب

this day are indeed the most remote of all creation in the sight of thy Lord - no portion have they in the Book.

4 Be thou thankful unto God that the countenance of the Adored One hath turned toward thee from this horizon whereby the horizons have been illumined. Say: O people! The world hath been illumined through the splendors of the countenance of your Lord, the All-Merciful. Beware lest the veils of glory withhold you from Him. Rend them asunder with the fingers of certitude, turning unto God, the Lord of the beginning and the end.

4 ان اشكر الله بما توجّه اليک وجه المعبود من هذا الأفق الّذی به انارت الآفاق قل يا قوم قد اضآء العالم من انوار وجه ربّكم الرّحمن ايّاكم ان تمنعكم عنه سبحات الجلال ان اخرقوها بأصابع اليقين مقبلين الى الله مالک المبدء و المآب

5 Thus have We sprinkled upon thee the drops of utterance from the ocean of thy Lord's favors, the Mighty, the Bestower. Verily, the glory be upon thee and upon those who are with thee, from thy Lord, the Mighty, the All-Bountiful.

5 كذلک رشّحنا عليک رشحات البيان من بحر الطاف ربّک العزيز المنّان انّما البهآء عليک و على الّذين معک من لدن ربّک العزيز الوهّاب

FRH.153

BH11640

1 In the Name of the All-Compelling, the Self-Subsisting!

1 بسمی المهيمن القيّوم

2 The Resurrection hath come to pass and the Promised One hath appeared. The Self-Subsisting calleth aloud: "There is none other God but Me, the All-Compelling, the Self-Subsisting!" He that hath arisen to serve God and make mention of Him, verily his Lord, the All-Knowing, the All-Informed, shall bestow His blessings upon him beneath the shadow of this Most Great Name. The mercy of God hath encompassed all who are in the heavens and on earth, yet most of the people remain heedless.

2 قد قامت القيامة و ظهر القائم و القيّوم ينادی لا اله الّا انا المهيمن القيّوم و الّذی قام على خدمة الله و ذكره انّه فی ظلّ هذا الاسم الأعظم يصلّی عليه ربّه العليم الخبير قد احاطت الرّحمة من فی السّموات و الأرض ولكنّ النّاس اكثرهم من الغافلين

3 Should one ask any of the divines, "Why hast thou turned away from this Revelation, and by what proof didst thou recognize Muhammad, the Messenger of God, when He appeared?" he would reply: "That which hath appeared I find not in the books of old." Say: All that thou beholdest and utterest springeth from thine idle fancies. He appeareth not according to thy desire, but according to His Will. He, verily, is the Self-Sufficient, the All-Knowing, the Almighty, the All-Powerful.

3 لو قيل لأحد من العلمآء لم اعرضت عن هذا الظّهور و بم اقبلت من قبله اذ اتی محمّد رسول الله قال ما ظهر ما رأيته فی كتب الأوّلين قل كلّ ما رأيته و تنطق به انّه نشیء من اوهامک انّه لا يظهر بما اردته بل بما اراد انّه لهو الغنیّ العالم المقتدر القدير

4 Beseech thou God to rend asunder their veils and open their eyes that they may behold the lights of the Sun and turn towards it on this Most Great, Most Holy, Most Glorious, Most Wondrous Day. Soon will they hasten and say: "Woe unto us for what we have neglected in regard to God, and alas for our attachment to the books of men while turning away from Him

4 فاسئل الله ان يخرق احجابهم و يفتح ابصارهم ليروا انوار الشّمس و يتوجّهوا اليها فی هذا اليوم الأعظم الأقدس العزيز البديع سوف يسرعون و يقولون ويل لنا بما فرّطنا فی جنب الله و وا حسرة

Who was the Source of all books and the Dawning-Place of every clear tablet!"

علينا بما تمسّكنا بكتب القوم و اعرضنا عن الّذى كان مصدر الكتب و مطلع كلّ لوح مبين

None can protect anyone this Day save God, the Lord of the visible and the invisible, the Lord of all worlds. We beseech God to aid thee to remember Him and praise Him, and to ordain for thee that which He hath ordained for His chosen ones. Verily, He is the Mighty, the Generous.

لا عاصم اليوم لأحد الّا الله ربّ ما يرى و ما لا يرى ربّ العالمين نسئل الله بأن يوفّقک على ذكره و ثنائه و يقدّر لک ما قدّره لأصفيائه انّه لهو العزيز الكريم

FRH.055

BH11776

Haji Siyyid Muhammad

حاجى سيد محمد

In the Name of God, the Most Mighty, the Most Powerful.

بسم الله الابطش الاقدر

Glorified be Him Who revealeth whomsoever He willeth through whatsoever He willeth, that he may arise to champion His Cause, manifest His decree, and divulge His secret. No God is there but Him, and unto Him shall all return.

O Muhammad! How dost thou fare in the land of the Lord? Render thanks unto thy Lord for that wherewith He hath singled thee out, and prostrate thyself before His Face, for We have indeed been watching over thee. Verily, We have sent down unto thee Our verses, that thou mayest thereby be numbered among them that bow in adoration.

Ask thou not of Me concerning aught, for I possess not the knowledge thereof. That is a mystery from the presence of One All-Knowing, All-Wise. O Muhammad! Present thyself before Ḥusayn, and aid him upon the earth, and be not of them that despair. By God! I have intended for thee naught but counsel. If thou desirest, accept it, and if not, turn thou away. Such is the decree sent down from Us, and We verily do decree.

Say: O concourse of the people of vain imaginings! Present yourselves before your Lord, if ye desire to be humble before God, the All-Merciful. We have annulled all learning save the knowledge of the verses and of supplications. Thus hath the command gone forth from Us, and with Us, verily, is the command.

Bear thou witness within thine own heart that the Remembrance is the Truth, though the people for the most part turn far away. Say: Praise be to God, Who hath guided me unto a

سبحان الذى قد اظهر من يشاء بما يشاء للقيام بامره و الاظهار لحكمه و الافشاء لسره ان لا اله الا هو و ان اليه كل يرجعون ان يا محمد كيف تكون فى ارض الرب فاشكر ربک بما قد يختصک له به و ان اسجد لوجه و انا كنّا لک ناظرين و لقد انزلنا اليک اياتنا لتكون بذلک لمن الساجدين فلا تسئل منى بشى لانى ما اعلم علما ذلک سر من لدن عليم حكيم ان يا محمد ان احضر بين يدى الحسين و ان انصره فى الارض و لا تكن من القانطين فتالله انى ما اردت الا النصيحة لک ان شئت فاقبل و الا فاعرض ذلک حكم من لدنا انا كنّا حاكمين فقل يا ايها الملاء من اهل العمائيات ان احضروا بين يدى ربكم و ان تريدوا ان تكونوا لله الرحمن خاضعين و لقد انسخنا كل العلوم الا علم الايات و امناجات و لک امر من لدنا و انا كنّا آمرين ان اشهد فى فوادک بان الذكر لحق و لمن الناس هم يبعدون فقل الحمد لله الذى هدانى الى صراط حق مبين اذ ان الحمد لله رب السموات و رب الاض رب العالمين

NLAI_BH1.299

manifest path of truth. Verily, all praise be to God, the Lord of the heavens, the Lord of the earth, the Lord of all worlds.

BH05354

To: Mirza Abdullah, in Tabriz

1 My Lord, pour forth patience upon Thy loved ones and assist them against the wrongdoing people.

1 ربّ افرغ علی احبّائک صبراً و انصرهم علی القوم الظّالمین

2 In His Name that prevaileth over all names!

2 بسمه المهیمن علی الأسمآء

3 Some time ago the Most Holy, Most Exalted Tablet was sent. God willing, thou wilt attain unto it and inhale the fragrance of the loving-kindness of the All-Merciful. And now Jinab-i-Amin, that is, Abu'l-Hasan, hath mentioned thee and thy steadfastness and sincerity. Therefore this Most Holy, Most Exalted Tablet hath again been revealed and sent. Praise be to God, thou hast attained unto the Purpose and art aware of that which all people are heedless. This is among the great bounties of God, exalted be His glory. We counsel thee to observe wisdom in all conditions. Fix thy gaze upon Him in all circumstances. We beseech God that there may appear from thee that which shall endure throughout the duration of the kingdom and the heavenly realm, and that He may draw thee nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted.

3 چندی قبل لوح امنع اقدس ارسال شد انشآءالله بآن فائز شوی و عرف عنایت رحمن را بیابی و حال جناب امین یعنی ابوالحسن ذکر آنجناب و مراتب استقامت و خلوص را نموده لذا این لوح امنع اقدس مجدّد نازل و ارسال شد لله الحمد بمقصود فائزی و بآنچه جمیع ناس از آن غافل آگاهی این از فضلهای بزرگ حقّ جلّ جلاله است شما را بحکمت وصیّت مینمائیم در جمیع احوال باو ناظر باشید نسئل الله بأن یظهر منک ما یکون باقیاً بدوام الملک و الملکوت و یقرّبک الیه فی کلّ الأحوال انّه لهو الغنیّ المتعال

4 Thy hardships are witnessed and remembered before God and are inscribed by the Most Exalted Pen in the Crimson Book. Be thou thankful unto thy Lord for this manifest grace. That which thou didst send hath arrived and was honored with acceptance. The glory shining forth from the horizon of eternity be upon thee and upon those who act in accordance with that which they were bidden in the Book of God, the Lord of all worlds. Praise be to God, the Lord of this manifest Day.

4 زحمتهای شما لدی الله مشهود و مذکور و در صحیفهٔ حمرا از قلم اعلی مسطور و مکتوب ان اشکر ربّک بهذا الفضل المبین و آنچه ارسال داشتی رسید و بطراز قبول فائز گشت البهآء المشرق من افق البقآء علیک و علی الّذین عملوا بما امروا به فی کتاب الله ربّ العالمین الحمد لله مالک هذا الیوم المبین

INBA19:136, INBA32:125

BH05318

To: Mirza Muhammad Ali

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 The people of certitude imagine that worldly events are nonexistent and absent in the sight of the Divine Party. Yet it is observed that some become disturbed by certain words of others and by the rejection or acceptance of souls. Those accepted souls who today have attained to hearing the divine call and have received their portion from the ocean of knowledge should regard the entire world as nonexistent, as though it had never been mentioned.

2 اهل یقین را گمان آنکه حوادث عالم نزد حزب الهی معدوم و مفقود است و حال مشاهده میشود بعضی از کلمات بعضی و برخی از اعراض و اقبال نفوس مضطرب میشوند نفوس مقبله که امروز باصغاء ندای الهی فائز شدند و از بحر آگاهی قسمت برده‌اند جمیع عالم را معدوم ملاحظه کنند کان لم یکن شیئاً مذکورا

3 O friends! Hear the call of the Wronged One! One must lift one's gaze from outward causes and temporal events and fix it upon the supreme horizon, such that whatever occurs will not become a source of prevention and disturbance. Blessed is the state of one who has been and continues to be engaged in service under all conditions. The numbered days and transient manifestations have not and will not prevent the companions of the depths of the sea of oneness.

3 ای دوستان بشنوید ندای مظلوم را نظر باید از اسباب ظاهره و حوادث محدثه برداشت و بافق اعلی متوجّه ساخت بشأنیکه آنچه واقع شود سبب منع و اضطراب نشود نیکوست حال نفسیکه در جمیع احوال بخدمت قائم بوده و هست ایّام معدوده و ظهورات فانیه اصحاب لجّهٔ بحر احدیّه را منع ننموده و نخواهد نمود

4 With perfect certitude, strive to reform existence, that perchance the naked ones of the world may be adorned with the ornament of awareness and illumined by the lights of the sun of knowledge. Count time as precious and make the friends happy through remembrance of God, exalted be His glory.

4 با یقین کامل در اصلاح وجود جهد نمائید شاید برهنه‌های عالم بطراز آگاهی مزیّن شوند و بانوار آفتاب دانائی منوّر وقت را غنیمت شمار و اولیا را بذکر حقّ جلّ جلاله مسرور دار

5 The Glory be upon you and upon those who have attained to the knowledge of God and acted according to what He has commanded in His perspicuous Book.

5 البهآء علیک و علی من فاز بعرفان الله و عمل بما امر به فی کتابه المبین

INBA44:119

BH05286

To: Mahd-i-'Ulya

1 He is the Mighty, the Beauteous, and He is the Wronged One, the Stranger.

1 هو العزیز الجمیل وهو المظلوم الغریب

2 The serpent hath opened wide its jaws and hath swallowed up the sheep of God, the All-Subduing, the Self-Subsisting. The

2 انّ الثّعبان فاغر فاه وبلع غنم الله المهیمن القیّوم انّ السّارق سرق من مدینة العشّاق لؤلؤ ثمین

والظّالم قتل بسيف الهوى خير الورى والشّقىّ ارتكب ما ناح به اهل الفردوس وزرفت به الدّموع

thief hath stolen from the City of the lovers a precious pearl; the oppressor hath, with the sword of vain desire, slain the best of men; and the wretched one hath committed that at which the denizens of Paradise have wailed and wherefor tears have flowed.

3 كم من اكباد قطعت فى سبيل الله وكم من قلوب جرى منها الدّم فى هذا الأمر المقدّس العزيز المرفوع

3 How many bodies have been rent asunder in the path of God, and how many hearts have poured forth their blood, in this sanctified, mighty and exalted Cause!

4 يا مهد عليك بهآئى وبهآء من فى ملكوتى وجبروتى قد احزنتنى حوادث الدّنيا بحيث لا احبّ ان اتكلّم مع احد لعمر الله احبّ لا احبّ ان اذكره لئلّا يحزنك واوليائى بيانى ومقالتى انّ السّتر اولى واحبّ انّ ربّك هو السّتّار الصّبّار الغفور الرّحيم

4 O Mahd! Upon thee be My glory, and the glory of all who are in My Kingdom and My realm of might. The events of the world have so grieved Me that I desire not to speak with any soul. By the life of God! There is that which I love – and yet I love not to mention it, lest it sadden thee and My loved ones. My utterance and My words declare that concealment is preferable and more beloved, for thy Lord is the Concealer, the Long-Suffering, the All-Forgiving, the All-Merciful.

5 فى هذا الحين ورد بديع الله قلنا هل المهد ارادت ان تزور المظلوم تفكّر برهة وقال انّك انت العليم كذلك جرى ما جرى واخبرناك به انّه هو المخبر العليم

5 At this hour Badi'u'llah arrived. We said: "Hath the Mahd desired to visit the Wronged One?" He pondered for a moment and replied: "Thou art, verily, the All-Knowing." Thus did that which did happen come to pass, and We have informed thee thereof; verily, He is the All-Informed Reporter.

6 البهآء المشرق من افق عنايتى عليك وعلى من معك وفى حولك وعلى كلّ موقن بصير

6 Glory, shining forth from the horizon of My loving care, be upon thee, and upon those who are with thee and around thee, and upon every steadfast soul endowed with discernment.

BLIB_Or15696.135d

BH05331

هو الله المقدس عما قال

He is God, sanctified above whatsoever they have uttered.

ای ورقه انشاء الله از ما سواه فارغ و بذکر محبوب مشغول باشی ذکر دوست علت حیات باقیه و سبب زندگانی ابدیه بوده نار ذکر الهی بر جان بیفزاید و کلمه نفس را محو نماید و شجره اثبات در دل بر دیاند اینست ان شجره که اصل او در قلب ثابت و موجود و فرع او در سما مشهود امیدواریم از فضل کریم این شجره را از ماء عنایت رب قدیم لازال تازه و خرم داریم و از ارياح قاصفه باسم محبوب محفوظ و از فتنه زمان در ظل عنایت رحمن چاینده و باقی ماند اگر مستفسر احوال این مهجور ان باشید در سجن و دیار غربت بذکر

O Leaf! God grant that thou mayest detach thyself from all else save Him, and remain occupied with the remembrance of the Beloved. The remembrance of the Friend hath ever been the cause of everlasting life and the source of eternal being. The fire of the divine remembrance increaseth the soul's ardor, effaceth the word "self" from the heart, and causeth the tree of certitude to spring forth therein. This is that tree whose root is firmly fixed and abiding in the heart, and whose branches are seen uplifted unto heaven.

We cherish the hope that, through the grace of the All-Generous, we may ever keep this tree fresh and verdant by the

waters of the ancient Lord's loving-kindness; that, through the Name of the Beloved, it may be preserved from violent winds; and that, beneath the shelter of the mercy of the All-Merciful, it may remain guarded and enduring against the trials of time.

Should ye inquire concerning the condition of this wronged one, know that in the prison and in the land of exile We are occupied with the remembrance of the friends, and We beseech God—glorious and exalted be He—to gather His handmaidens within the court of fellowship and the seat of nearness, that together, in one accord, we may quaff from the cup of meeting the wine of reunion, and turn our gaze away from all the world of being.

In brief, the work of these prisoners hath, at all times before the throne of the All-Merciful, been and shall remain the remembrance of the friends. Convey unto all, great and small alike, from the tongue of this mortal one, a most exalted greeting.

دوستان مشغولیم و از حق جل و عز میطلبیم که امآء خود را در مخصر انس و مقر قرب جمع نماید تا باتفاق از کاس لقا خمر وصال بنوشیم و از امکان چشم پوشیم باری کار این مسجونان در کل احیان تلقاء عرش رحمن ذکر دوستان بوده و خواهد بود جمیع را از کبیر و صغیر از لسان این فانیه تکبیر منیع برسانید

BLIB_Or15696.139k

BH05340

1 In the Name of God, the Most Exalted, the Most Holy

1 بسم الله الامنع الاقدس

2 Know that the Lord of the world, glorified and exalted be He, will take the soul of the believer and cause it to ascend unto the highest heaven. In this station of spiritual glory the souls of the believers will become acquainted with each other in the path which the Lord of the world hath foreordained. They will advance together toward the loftiest stations, and shall not return to the material world until the time when the eternal Will purposeth to return the creation and make the world anew.

2 بدانکه خداوند عالم جل و عز روح موءمن را قبض فرموده در اعلی علیین صاعد خواهد گردانید در این مقام عز روحانی ارواح موءمنین یکدیگر را بطریقی که خداوند عالم قبلا مقدر فرماید خواهند شناخت و با هم مستعرج باعلی علو خواهند شد و راجع بعالم جسمانی نخواهند شد تا زمانیکه مشیت لایزالی تعلق بعود خلق گیرد و عالمی دیگر شود

3 But in this world all those called into being are new souls. It is not that a former soul becometh incarnated in another person, or that another individual becometh the soul of a former individual. Nay, rather they correspond with each other through manifestations; that is to say, he will be in the station of his soul, but his soul is not incarnated and the state of the soul does not become embodied.

3 و در این عالم آنچه بکون آیند ارواحی دیگر است نه آنکه روح قبل حلول در نفسی نماید و شخص نفس شخص سابق شود بل آنچه نسبت به مظاهر است یعنی در مقام نفس او خواهد بود نه آنکه نفس او حلول نماید یا آنکه هیئت روح مجسم گردد

4 Moreover, creatures have ever been and will be in their own stations. The True One is in His station, and the souls of the believers and the deniers are in theirs. "Each swimmeth in its own sphere."

4 بل لم یزل و لایزال خلق در مقام خود و حق در مقام خود و روح موءمن و منافق در مقام خود و کل فی فلک یسبحون

5 Understanding the world of souls is impossible in this world of bodies. That world is unlike anything you can conceive in your imagination. In these perishable bodies one cannot perceive the immortal worlds, save through that which ye sometimes behold in a dream. Fear God, O possessors of insight, that haply ye may have compassion upon yourselves.

5 درک عالم ارواح در این عالم اجساد ممکن نشود هر آنچه در قوهٔ خیالیه دست دهد آنعالم سوای آن است درین اجساد فانیه درک عوالم باقیه نتوان نمود الا ما انتم من الرویا تشهدون فاتقوالله یا اولی الالباب لعلکم ترحمون.

AVK1.308, AYI1.350x

BH05426

1 The countenance of the Beloved is beheld, and the Presence of the Desired One is attained; yet all are, through the fire of separation, as though extinguished.

1 طلعة محبوب مشهود و حضرت مقصود موجود و لکن کل بنار فراق مخمود یا

2 O Lord! unto whom can this subtle truth be told: that in the world He hath shown His face to none? This Beauty, though everywhere present, causeth eyes to shed their tears; and the loved ones, afflicted, abide at the threshold of hope. It is hoped that the morn of reunion may dawn, and that the gloom of expectation may be dispelled.

2 رب بکه بتوان گفت این نکته که در عالم رخساره بکس ننموداین شاهد هر جائی عیون متذرف ببکا واحباب مبتلی با بامیدرجا امید که صبح وصال دمد و کدورت رجا زایل کردد

3 Verily, we are God's, and unto our Lord do we return; for there is none other God but Him, and unto Him shall all return.

3 انا لله و انا لی ربنا لمتقلبون اذ لا اله الا هو و کل الیه یرجعون

4 This evanescent point, in this darksome night, beareth witness unto the oneness of Him Who is the One, the Single, the Self-Subsisting, "Who hath no peer nor equal."

4 شهادت میدهد این نقطه فانی در این شب ظلمانی بر یگانگی حضرت واحد احد صمد الذی لیس له کفو احد

5 Thereafter, let those who are present make mention of the absent ones: that the pilgrimage of all hath been accepted, and that the gifts and tokens from Karbila, Najaf, Kazimayn, Samarra, Baghdad, Kirmanshahan, and Hamadan are to be brought for everyone. No excuse shall henceforth be heeded—neither that one forgot to purchase aught, nor that the travel-money was exhausted, nor that the Arab guide had come upon us. None of these excuses shall be accepted.

5 و بعد حاضرین بفایبین ذکر نمایند که زیارت همه قبول و صوقات کربلا و نجف و کاظمین و سامره و بغداد و کرمان شاهان و همدان همه را حاضر نمایند که دیگر عذر مسموع نمی شود که دماغ چیز خریدن نمود یا اینکه خرجی تمام شده بود یا اینکه کیر عرب آمده بودیم هیچکدام قبول نمی شود

6 Peace be upon you. I remember all the members of the household.

6 و السلام جمیع اهل بیت را ذاکر هستم

BLIB_Or15696.138b

BH05474

1 Regarding the matter of Aqa Husayn-'Ali, upon him be the Glory of God, a detailed request was submitted. This is what was revealed in response from the presence of the Mighty, the All-Bestowing. He says, exalted be His glory:

1 در باب امر جناب آقا حسینعلی علیه بهآء الله تفصیل عرض شد هذا ما نزّل فی الجواب من لدن عزیز وهّاب قوله جلّ جلاله

2 "May he be patient; may he be present; may he hold fast to consultation and act according to what emerges from it. Divine relief will come. Inform the people of the regions who are forbearing and the bearers of the Divine Trust not to feel secure from traitors, thieves and liars. As previously this supreme utterance was revealed from the Most Exalted Pen: 'Do not trust every new arrival, do not believe every speaker, and do not listen to every liar.' All must hold fast to these points. Settlement is not favored in lands under the government of the Land of Ta. He may accept going to other lands, for verily God's earth is vast. However, in every case the command of consultation has been revealed - one must hold fast to it and act upon it." End.

2 له ان یصبر و له ان یظهر و له ان یتمسّک بالشّوری و یعمل بما ظهر منه فرج الهی میرسد اهل دیار بردباری و حاملان ودیعهٔ الهی را اخبار نمائید از خائنین و سارقین و کاذبین مطمئن نشوند چنانچه از قبل این کلمهٔ علیا از قلم اعلی ظاهر لا تطمئنّوا من کلّ وارد و لا تصدّقوا کلّ قائل و لا تسمعوا من کلّ کاذب باید کلّ باین فقرات تمسّک نمایند بلادی که در تحت حکومت ارض طاء است توطّن در آن محبوب نه له ان یقبل الی دیار اخری انّ ارض الله واسعة ولکن در هر حال حکم شوری نازل باید بآن تمسّک جست و عمل نمود انتهی

3 Since that beloved one had asked for a response regarding what their duty should be, therefore an answer was bestowed. But in truth this blessed utterance is for all, meaning those souls who have become known and afflicted. And by the government of Ta is meant the localities under the administration of the Viceroy. Know this.

3 چون آن محبوب جواب خواسته بودید که ایشان تکلیف خود را خواسته‌اند لذا جواب عنایت شد ولکن فی‌الحقیقه این بیان مبارک بکلّ است یعنی نفوسی که معروف و مبتلا شدند و مقصود حکومت طاء محلّاتی که در تحت ادارهٔ نایب‌السّلطنه است میباشد دانسته باشید

MJAN.008a, AYBY.059a

BH05578

1 O people of the religion of the Friend [Abraham]! Your Beloved, with yearning and lamentation, proclaimeth:

1 یا اهل دیانه دوست شما با حنین و ناله میفرماید

2 O nightingales of the garden of knowledge, hasten ye! O companions of the soul, turn your faces toward the spiritual Threshold. Give glad tidings unto the soul that the Beloved hath placed upon His head the crown of manifestation, and hath flung wide the portals of the everlasting rose-garden. Announce unto the eyes that the day of beholding hath come. Inform the friends of the homeland that the Friend hath appeared in the marketplace; and apprise the hoopoe of longing that the Peerless Friend is manifest without veil or covering.

2 ای عندلیبان بوستان دانائی بشتابید و ای یاران جانی بآستان روحانی رو نمائید مژده بجان دهید که جانان تاج ظهور برسر نهاده و در های گلزار جاودانیرا کشوده و چشمها را بشارت دهید که روز دیدار آمده دوستان وطن را اگاه نمائید که یار برسر بازار پدیدار و هدهد ان شوقرا اخبر نمائید که دوست یکتاس دون حجاب اشکار

3 O lovers of the Beloved! He hath granted leave of admittance and, with the hand of bounty, hath opened the door of meeting.

3 ای عاشقان یار اذن بار دهده و باب لقا را بدست عطا باز نموده ای دوستان غمر فراق بسرور وصال تبدیل شد و سم هجر بشهد قرب و لقا

O friends! The grief of separation hath been changed into the joy of reunion, and the poison of remoteness into the honey of nearness and encounter.

4 In this victorious Day, the cloud of divine bounty hath poured forth its gifts, and the Sign of generosity hath vouchsafed manifold bestowals, in such wise that the Beloved Himself hath purposed to meet His loved ones, and the Desired One hath sought out His lovers.

4 در این روز پیروز ابر بخشش یزدانی بخشش ها نموده و نمودار کرم کرمها فرموده بشانیکه محبوب قصد لقای احباب نموده و معشوق جویای عشاق شده

5 O people of London! The One true Friend hath remembered you and hath come unto you. For a time His companion was the chain, and His intimate associate was sorrow and lamentation. For four months He made His abode in the darksome prison. Certain of the brothers kept afar from Him, and friends, through fear of enemies, held themselves apart. We had a sister who turned from light unto fire, and withdrew from fidelity.

5 یا اهل لندره دوست یگانه بیاد شما بوده و نزد شما آمده چندی انیسش زنجیر بوده و رفیقش انده و حنین چهار ماه در زندان تاریک منزل ذاشت بعضی از برادر ها دوری نمودند و دوستان از ترس دشمنان کناره گرفتند خواهری داشتیم از نور بنار توجه نمود و از وفا کناره گرفت

BLIB_Or15696.173d

BH05586

1 O Shaykh Jamalu'd-Din! Upon thee be the peace of God, His glory and His light night and day. This Wronged One beseeches God to open a door of prosperity and success, that the troubles of twenty years may not be in vain. It is hoped that thou wilt, in these latter days, attain unto that which manifesteth the signs of truth in the world. Sorrows have encompassed from every direction. Say:

1 یا جمال‌الدّین علیک سلام الله وبهآئه و نوره در لیالی و ایّام این مظلوم از حق میطلبد که باب فلاح و نجاحی مفتوح فرماید و زحمتهای بیست ساله هدر نرود امید آنکه آنجناب در آخر ایّام فائز شود بآنچه که سبب ظهور آثار حقّست در عالم احزان از هر جهت احاطه کرده قل

2 My God, my God! Aid Thy servants to turn unto the Dawning-Places of Thy Cause and the Daysprings of Thy glory. O Lord! Thou seest the trusted ones among the treacherous of Thy creation. I beseech Thee by Thy Most Great Signs and Thy manifestations in the kingdom of creation to protect Thy loved ones through the hosts of wisdom and utterance, and to enable them to draw nigh unto Thee at all times. Verily, Thou art the Almighty, the Help in Peril.

2 الهی الهی ایّد عبادک علی الاقبال الی مشارق امرک و مطالع عزّک ای ربّ تری الامنآء بین الخآئنین من خلقک اسئلک بآیاتک الکبری و ظهوراتک فی ناسوت الانشآء ان تحفظ محبّیک بجنود الحکمة و البیان و وفّقهم علی ما یقربهم الیک فی کلّ الاحیان انّک انت المقتدر المستعان

3 O Faraju'llah! Upon thee be My peace and My glory. It is hoped that through thy steadfastness and attention in those regions, a door will be opened in the name of Truth. This is not difficult for God.

3 یا فرج‌الله علیک سلامی و بهآئی امید آنکه از توجّه و استقامت تو در آنجهات بابی باسم حق باز شود لیس هذا علی الله بعزیز

4 The honored Siyyid Mustafa and some others - upon them be the peace of God and His glory - their petitions have repeatedly arrived and were granted audience. We beseech God to aid them, to make them successful, and to make them among those

4 جناب سیّد مصطفی و بعضی علیهم سلام الله و بهآئه مکرّر عرایضشان رسید و باصغا فائز نسئل الله ان یؤیّدهم و یوفّقهم و یجعلهم من المتمسّکین

who hold fast to the cord of justice and cling to the hem of fairness. Verily, He is the Powerful over whatsoever He willeth through His binding and wise command.

بحبل العدل و المتشبّثين بذيل الانصاف انّه هو المقتدر على ما يشآء بامره المبرم الحكيم

BLIB_Or15718.041b

BH05589

1 O Thou True One! The gaze of the Lord of might, in this Most Great Revelation, summoneth the peoples of the earth unto whatsoever shall conduce to the harmonizing of hearts and the unity and concord of souls. The ordinances and laws of God are the supreme means and the mightiest instrument for the tranquillity of the nations. Yet, by reason of their deprivation from the knowledge of this most exalted station, the generality remain bereft thereof, preferring the vain imaginings of men above the law of God and His command.

1 يا حق نظر مالک قدر در منظر اکبر عباد ارض را به آنچه که سبب تألیف قلوب و اتحاد و اتّفاق نفوس است امر مینماید اوامر و احکام الهی سبب اعظم و علّت کبری است از برای آسایش امم ولکن نظر به بیدانشی از عرفان این مقام اعلی اکثری محروم‌اند اوهام عباد را بر سنّة الله و امره مقدّم میدارند

2 He exhorteth thee and the inhabitants of the earth unto that which shall lead all men unto sanctity and purity, unto peace and nearness unto Him. Say: Cast away your idle fancies and vain surmisings, and turn your faces unto the daystar of utterance, He Who is the Desire of the world. He is the peerless Beloved and the unrivalled Friend. His remembrance is the sovereign of remembrances, and His command the king of all commandments and laws.

2 تو و اهل ارض را وصیت میفرماید به آنچه که سبب تقدیس و تنزیه و راحت و تقرّب کلّ است بگو اوهام و ظنون را بگذارید و به اوار نیّر بیان مقصود عالمیان توجّه کنید اوست دوست یکتا و محبوب یکتا ذکرش مالک اذکار و امرش ملیک اوامر و احکام

3 Say: Put away the precepts that ye yourseves have contrived, and lay hold on the precepts of God; verily, they shall guard you from that which beseemeth not His servants. He, in truth, is powerful over all things.

3 قُل ضعوا سننَ انفسِکم و خذوا سننَ الله انّها تحرسکم عمّا لا ینبغی لعباده انّه علی کل شیئٍ قدیر

4 From God—exalted be His glory—I beseech steadfastness for all, inasmuch as His Cause is great, and this Day is great.

4 از حق جلّ جلاله از برای کل استقامت میطلبم چه که امرش عظیم است و یوم عظیم

AVK3.201.15

BH05631

1 He is God!

1 هواللّه

2 This is the Day of Beauty and the hour belongs to the King of Glory, yet I have taken up the pen of inscription to express matters of love or to soar to the utmost stations of love and affection. But this is most difficult, for the wings of this dove have been clipped by the shears of the suspicions among Thy servants. How can one whose wings are clipped have the power to soar alongside the falcon of might? This is in no wise possible. All this is by God's command and nothing appears except by His leave.

2 یوم جمالست و ساعت متعلّق بسلطان جلال لکن قلم تحریر برداشتم که مطالب حبّ تقریر نمایم و یا باقصی مقامات عشق و ودّ پرواز نمایم امّا بسیار مشکل است زیرا که جناحین این حمامه از مقراض ظنون عباد مقطوع گشته چگونه مقطوع الجناح قوّت پرواز دارد که با باز مکنت پرواز نماید این بغایت بعید و ممتنع است کلّ ذلک امر من لدی اللّه و ما من شیء الّا و قد یظهر باذنه

3 Yea, unless the Unseen Grace stretches forth Its bounteous hand from the pocket of mercy and bestows wings of success, so that with one wing we might transcend contingent being and with the other wing pass beyond the kingdoms of existence and the universes, and cross the distant stations of days whose measure is fifty thousand years in a single step, and attain in less than the twinkling of an eye to the highest degrees of nearness and reunion. All this is from God's grace which He bestows upon whomsoever He wishes among His creation. Verily He has power over whatsoever He wishes and He is the Protector, the Self-Subsisting.

3 بلی مگر عنایت غیب دست مکرمت از جیب مرحمت برآورد و جناح نجاحی عنایت فرماید تا بیک پر از امکان و از پر دیگر از ممالک وجود و اکوان درگذریم و منازل بعید ایّام کان مقداره خمسین الف سنه را بقدمی طیّ نمائیم و اقرب از لمح بصر باعلی مراتب قرب و وصل فائز گردیم کلّ ذلک من فضل اللّه یعطیه علی من یشآء من خلقه و انّه هو المقتدر علی ما یشآء و انّه لهو المهیمن القیّوم

4 And this is the station of the spiritual messenger who moves by the confirmation of light and circumambulates the Throne of manifestation, and afterwards remembers all the dwellers of the pavilion.

4 و این [شأن] پیک روحست که بتأیید نور حرکت نماید و طایف عرش ظهور باشد و بعد جمیع اهل سرادق را ذاکرم

BLIB_Or15696.138c

BH11641

1 Glorified art Thou, O Lord my God! Behold how one slave hath stood at the door of another, seeking from him his freedom, and this despite the fact that his owner is himself but Thy thrall and Thy servant, and is evanescent before the revelations of Thy supreme Lordship. I testify at this moment, as I stand before Thee, to that whereunto Thou didst testify to Thyself, by Thyself, that verily Thou art God and there is none other God but Thee. From everlasting Thou hast inhabited the loftiest heights of power, might, and majesty, and wilt

1 فسبحانک اللّهمّ یا الهی اذاً قام مملوک لدی باب مملوک اخری و اراد من هذا المملوک حرّیّة نفسه بعد الّذی کان مالکه مملوکاً لنفسک و خادماً لحضرتک و فانیاً لدی ظهورات ربوبیّتک و اشهد حینئذ بین یدیک بما تشهد لنفسک بنفسک بأنّک انت اللّه لا اله الّا انت لم تزل کنت فی علوّ القدرة و القوّة و الجلال و لا تزال تکون فی سموّ العزّة و الهیبة و الجمال

to everlasting continue to abide in the sublimity of Thy glory, awe, and beauty.

2 All kings are as vassals before the gate of Thy grace, the rich are but destitute at the shore of Thy sacred dominion, and all great ones are but feeble creatures within the court of Thy glorious bounty. How, then, can this thrall claim for himself ownership of any other human being? Nay, his very existence before the court of Thy might is a sin with which no other sin in Thy kingdom can compare. Glorified, immeasurably glorified, art Thou beyond every description and praise.

2 كلّ الملوک مملوک لدی باب رحمتک و کلّ الأغنیآء فقرآء لدی شاطئ قدس سلطنتک و کلّ الکبرآء صغرآء فی ساحة عزّ مرحمتک و مع ذلک کیف یقدر هذا المملوک ان یدّعی فی نفسه مالکیّة احد بل وجوده فی ساحة عزّک ذنب لن یعادله ذنب فی مملکتک فسبحانک سبحانک عن کلّ ذلک و عمّا یصفک الواصفون و عمّا یذکرک الذّاکرون

3 O my God! Since he hath asked this servant for his freedom, I call Thee to witness at this moment that I verily have set him free in Thy path, liberated him in Thy name, and lifted from his neck the shackles of servitude, that he may serve Thee in the daytime and in the night-season, whilst I pray that Thou mayest never free mine own neck from the chain of Thy servitude. This verily is my highest hope and supreme aspiration, and to this Thou Thyself art a mighty witness.

3 و حینئذ یا الهی لمّا طلب من هذا العبد حرّیّة نفسه لذا اشهدک حینئذ بأنّی اطلقته فی سبیلک و حرّرته لاسمک و فکّیت عنقه عن حبل العبودیّة لیعبدک فی آنآء اللّیل و اطراف النّهار و لئلّا تفکّ عنقی عن حبل عبودیّتک و انّ هذا املی و رجائی و انّک انت علی ذلک لشهید قدیر

BRL_APBH#21

BRL_DA#154

BH11642

1 In the name of the one true God!

1 بنام خداوند یکتا

2 Know thou with clear certitude that whosoever in this Day hath drunk from the Kawthar of divine response and hath turned toward the Most Exalted Horizon is mentioned before God and his name is inscribed in the Book. God, exalted be His glory, is present and watchful. He is the Hearer, the Answerer, the Witness, the All-Seeing. Praise be to God that thou hast attained unto that which most of the peoples of the world, despite their seeking and expectation, remain veiled from. This blessing is the greatest of divine blessings. Neither tongue nor pen can adequately render thanks for this.

2 بیقین مبین بدانید هر نفسی الیوم از کوثر مجیب الهی آشامید و بافق اعلی توجّه نمود او لدی الحقّ مذکور و ذکرش در کتاب مسطور حقّ جلّ جلاله حاضر و ناظر است اوست سامع و مجیب و شاهد و بصیر لله الحمد فائز شدی بآنچه که اکثر اهل عالم بعد از طلب و انتظار از او محجوبند این نعمت اعظم نعمتهای الهی است لسان و قلم از عهدهٔ این شکر برنیاید

3 Be thou patient in what thou hast received from thy father and deal with him under all conditions with patience. Verily thy Lord is the All-Forgiving, the All-Generous. In the path of divine love thou must needs bear this much hardship and hold fast to the cord of patience. We have enjoined upon all to honor their fathers and mothers. Every hardship that is borne in the path of God hath been and ever shall be sweeter than apparent blessings. Beseech thou God to adorn him with

3 ان اصبر فیما ورد علیک من ابیک و دار معه فی کلّ الأحوال انّ ربّک لهو الغفور الکریم در سبیل محبّت الهی این مقدار زحمت را باید حمل نمائی و بحبل اصطبار تمسّک جوئی انّا وصّینا الکلّ فی آبائهم و امّهاتهم هر زحمتیکه در سبیل الله وارد شود الذّ از نعمتهای ظاهره بوده و هست از حقّ

the ornament of justice and fairness. Verily thy Lord is the Almighty, the All-Powerful.

بطلب او را بطراز انصاف و عدل مزيّن فرمايد انّ ربّک لهو المقتدر القدير

4 The glory be upon thee and upon him who was named Sultan-'Ali. Give him the glad-tidings of My loving-kindness and My grace, and bid him to be steadfast in this mighty Cause. Praise be to God, the All-Knowing, the All-Wise.

4 البهآء عليک و علی من سمّی بسطان قبل علی بشّره بعنايتی و فضلی و نأمره بالاستقامة فيهذا الأمر العظيم الحمد لله العليم الحكيم

FRH.026

BH11643

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

1 هو النّاظر من افقه الأعلی

2 O Ghulam-Rida! Great is the Cause and great is the Day! Blessed are they who, with supreme steadfastness, remain firm and immovable in the Cause of the Lord of all beings. These are the companions of the Crimson Ark. By the life of God! All divine Books and Scriptures bear witness to the greatness of this Cause and to the excellence and nobility of these companions. We beseech God to assist all to attain this station.

2 يا غلام رضا امر عظيمست و يوم عظيم طوبی از برای نفوسيکه باستقامت کبری بر امر مولی الوری ثابت و راسخ و مستقيمند ايشانند اهل سفينهٔ حمرا لعمر الله جميع کتب و صحف الهی شهادت ميدهند بر عظمت اين امر و فضل و شرافت اين اصحاب از حقّ ميطلبيم کل را مؤيّد دارد

3 The understanding and perception of most people is such that should one of the evil ones arise to lead them astray, wavering and instability would be observed in their steadfastness, firmness and constancy. Glory be to God above what hath been said and uttered! Today, those who gaze toward the most exalted horizon and have quaffed from the waters of reunion must manifest such steadfastness that none upon earth can prevent them. This is God's decree, both in the past and in the future, and this is God's command, both in the past and in the future.

3 ادراک و شعور اکثر عباد بشأنيست که اگر يکی از شياطين در صدد اضلال برآيد در استقامت و ثبوت و رسوخ اضطراب و تزلزل مشاهده شود سبحان الله عمّا قيل و قال اليوم بايد نفوسيکه بافق اعلی ناظرند و از کوثر لقا آشاميده‌اند باستقامتی ظاهر شوند که من علی الأرض قادر بر منع نباشند هذا حکم الله من قبل و من بعد و هذا امر الله من قبل و من بعد

4 Blessed art thou, and blessed is thy son, and blessed are they who have attained unto supreme steadfastness in this mighty Cause. Praise be to God, the Mighty, the Bountiful! That which hath befallen you is witnessed in the presence of God. He is in exile, affliction and imprisonment, and His loved ones are afflicted with banishment. However, exile in the path of the Friend is accounted as the most exalted homeland in the presence of God. Blessed are they who have attained, and woe betide the heedless!

4 طوبی لک و لابنک و لمن فاز بالاستقامة الکبری فيهذا الأمر العظيم الحمد لله العزيز الکريم آنچه بر شما وارد شد لدی الله مشهود او در غربت و کربت و سجن و دوستانش بغربت مبتلا ولکن غربت در سبيل دوست از وطن اعلی لدی الله محسوب طوبی لمن فاز و ويل للغافلين

FRH.071-072

BH11644

1 He is the Compassionate, the All-Knowing, the Wise!

1 هو المشفق العليم الحكيم

2 O Muhammad! Upon thee be My glory and My loving-kindness! The servant who is present hath brought before Us a leaf whereon was inscribed thy name and the names of those who have believed in God, the Lord of the worlds. We have sent down for thee and for them that whereby the cities of wisdom and utterance have been illumined. Verily thy Lord is the Mighty, the Powerful.

2 يا محمّد علیک بهائی و عنایتی قد حضر العبد الحاضر بورقة کان فیها اسمک و اسمآء الّذین آمنوا بالله ربّ العالمین و انزلنا لک و لهم ما تنوّرت به مداین الحکمة و البیان انّ ربّک هو المقتدر القدیر

3 O Muhammad! Remind My loved ones of My verses and illumine their hearts with the lights of My wondrous and glorious utterance. We bear witness that thou hast attained unto My verses through diverse leaves and various tablets. Verily thy Lord is the Mighty, the All-Knowing.

3 یا محمّد ذکّر اولیائی بآیاتی و نوّر قلوبهم بأنوار بیانی العزیز البدیع نشهد انّک فزت بآیاتی بأوراق شتّی و الواح شتّی انّ ربّک هو العزیز العلیم

4 Say: O concourse of men! By God, this is the Day of victory and triumph. Aid ye your Lord through that which We have revealed in the Holy Books and Scriptures, and in this glorious and wondrous Tablet. All must hold fast to the teaching of the Cause and present proofs and evidences from the verses and clear tokens of this Most Great Revelation and from Him Who sacrificed His life for My sake. The divine verses are effectual: in one station they are the Water of Life for the servants, and in another they are the Teacher of all created things. Were their attributes and effects to be mentioned, a mighty book would appear.

4 قل یا معشر البشر تالله هذا یوم النّصر و الظّفر انصروا ربّکم بما انزلنا فی الصّحف و الزّبر و هذا اللّوح العزیز البدیع باید کل بتبلیغ امر تمسّک نمایند و استدلال بآیات و بیّنات این ظهور اعظم و مبشّری الّذی فدی بروحه لنفسی کنند آثار الهی مؤثّر است در مقامی کوثر حیوانست از برای عباد و در مقامی معلّم اهل امکان است اگر صفات و آثارش ذکر شود کتابی عظیم مشاهده گردد

5 We have made mention of thee from My Most Exalted Pen in the Crimson Book as among those who have remained faithful to My Covenant and My Testament, and who throughout their lives have spoken My beauteous praise. The Glory shining from the horizon of the heaven of My greatest mercy be upon thee and upon those who hearken unto the proofs of the teachers and follow the Command of God, the Ordainer, the Wise.

5 انّا ذکرناک من قلمی الأعلی فی الصّحیفة الحمرآء من الّذین وفوا بعهدی و میثاق و نطقوا فی ایّام عمرهم بثنائی الجمیل البهآء المشرق من افق سمآء رحمتی الکبری علیک و علی من یسمع دلائل المبلّغین و یتّبعون امر الله الآمر الحکیم

YFY.231

BH11922

1 He is the One Who has dominion over what was and what will be.

1 هو المهیمن علی ما کان و ما یکون

2 O thou who art present before the Face and who gazest toward My Most Exalted Horizon! Upon thee be My glory and My loving-kindness. Mention hath been made of thee and of that which thy tongue hath uttered in praise of God. All this is from God's bounty unto thee. We beseech the True One to aid thee, that thou mayest, through His Name, conquer the world of hearts and be free in the path of His love from the world and all who dwell therein. The love of the world hath prevented and deprived the peoples from turning to the Ancient Beauty, exalted be His glory. We beseech Him to bestow upon thee a strength which no weakness can affect, that perchance the light of certitude may triumph over the darkness of vain imaginings. Verily, He is powerful over all things.

2 یا ایّها الحاضر لدی الوجه و النّاظر الی افقی اسمی علیه بهائی و عنایتی ذکر شما و ما نطق به لسانک فی ثنآء الله را نموده کلّ ذلک من فضل الله علیک و از حقّ میطلبیم ترا تأیید فرماید تا باسمش عالم قلوب را مسخّر نمائی و در سبیل محبّتش از عالم و عالمیان آزاد باشی حبّ عالم امم را از توجّه بمالک قدم جلّ جلاله منع نموده و محروم داشته از حقّ میطلبیم ترا قوّت عطا فرماید قوّتیکه ضعف آنرا اخذ ننماید که شاید نور ایقان بر ظلمت اوهام غلبه کند انّه علی کلّ شیء قدیر

3 Convey My greetings to the loved ones of that land and remind them that the loved ones arrived and were blessed to circumambulate the point round which circle the Concourse on High. His honor 'Ali-Akbar was blessed to circumambulate during the Feast of Sacrifice and the pilgrimage of God. We beseech God to ordain for His loved ones what He hath ordained for thee and him. Verily, He is powerful over all things. His honor 'Abdu'llah, upon him be My glory, hath ever been and still is remembered, and likewise all the friends of that land, upon them all be My glory and My mercy and My loving-kindness.

3 اولیای آن ارض را از قبل مظلوم سلام برسان و متذکّر دار اولیا رسیدند و بطواف مطاف ملأ اعلی فائز گشتند جناب علی اکبر بطواف در عید اضحی و حجّ الله فائز نسئل الله ان یقدّر لأولیائه ما قدّر لک و له انّه علی کلّ شیء قدیر جناب عبدالله علیه بهائی لازال مذکور بوده و هست و همچنین دوستان آن ارض طرّاً علیهم بهائی و رحمتی و عنایتی

BLIB_Or15738.204'

BH05913

To: Haji Aziz Khan, in Qazvin

1 He is the Mighty, the Great!

1 هو العزیز العظیم

2 This is a Book from Us to 'Aziz that he may rejoice and be of the thankful ones. O 'Aziz! We testify that thou hast turned unto God, the Lord of the worlds, and attained unto His presence, and heard the Call, and drunk the choice wine of reunion, and entered through a door that was opened before the face of all who are in earth and heaven, and beheld what none before thee had ever desired to behold. Verily thy Lord is the

2 هذا کتاب من لدنّا الی العزیز لیفرح و یکون من الشّاکرین یا عزیز نشهد انّک اقبلت الی الله ربّ العالمین و فزت بالحضور و سمعت النّدآء و شربت رحیق الوصال و دخلت باباً فتح علی وجه من فی الأرض و السّمآء و رأیت ما اراده احد من قبل انّ ربّک هو العلیم الخبیر و نسئله ان یکتب لک

All-Knowing, the All-Informed. We beseech Him to inscribe for thee from His Most Exalted Pen that which shall preserve thee and profit thee in every world of the worlds of thy Lord, the Almighty, the All-Powerful.

من قلمه الأعلى ما يحفظک و ينفعک فيکلّ عالم من عوالم ربّک المقتدر القدير

3 We make mention of thy brother who was named Hashim with a mention that shall never fade away, from God, the Sovereign of creation. We beseech God to forgive thee and forgive those for whom thou hast sought forgiveness from the ocean of the bounty of His Name, the Most Merciful, the Most Compassionate. Blessed art thou for having held fast unto the cord of His ordinances and acted according to that which God hath revealed in the Book. Say:

3 انّا نذکر اخاک الّذی سمّی بهاشم بذکر لم يأخذه النّفاد من لدی الله مالک الايجاد انّا نسئل الله ان يغفرک و يغفر الّذين اردت غفرانهم من بحر عناية اسمه الرّحمن الرّحيم طوبی لک بما تمسّکت بحبل الأحکام و عملت ما انزله الله فی الکتاب

4 O my God! Thou seest me having left my home and migrated in Thy path until I attained unto Thy presence. I beseech Thee by the light of Thy countenance and the fire of the Tree of Thy Command to ordain for me that which shall profit me in every world of Thy worlds. Verily Thou knowest what profiteth me and what I have, and I know not what Thou hast. Thou art the Mighty, the All-Bountiful.

4 قل يا الهی ترانی خرجت من البيت و هاجرت فی سبيلک الی ان فزت بلقائک اسئلک بنور وجهک و نار سدرة امرک بأن تقدّر لی ما ينفعنی فی کلّ عالم من عوالمک انّک تعلم ما ينفعنی و ما عندی و لا اعلم ما عندک انّک انت العزيز الوهّاب

BLIB_Or15696.087a, AQA7#467 p.291

BH05946

To: Bibi, in Shiraz

1 In My Name that prevaileth over all names!

1 بسمی المهيمن علی الأسمآء

2 O My handmaiden! Upon thee be My glory and My loving-kindness. One of My Afnans who circled round Me and soared in the atmosphere of My love and chose for himself a station beneath the canopies of My grandeur hath made mention of thee. We make mention of thee in this luminous and resplendent Tablet. Blessed is the handmaiden who hath attained unto My days and hath drunk the choice wine of love from the cup of My bounty, and blessed is the leaf who hath held fast to the Lote-Tree of My Cause and clung to the hem of God, the Luminous.

2 يا امتی عليک بهائی و عنايتی قد ذکرک احد افنانی الّذی طاف حولی و طار فی هوآء حبّی و اتّخذ لنفسه مقاماً تحت قباب عظمتی ذکرناک بهذا اللّوح المشرق المنير طوبی لأمة فازت بايّامی و سقيت رحيق الحبّ من کأس عطائی و لورقة تمسّکت بسدرة امری و تشبّثت بذيل الله المنير

3 When thou hearest My call and attainest unto My Tablet, say: "My God, my God! Praise be to Thee for having caused me to hear Thy most sweet call and shown me the traces of Thy Most Exalted Pen. I beseech Thee by the waves of the ocean of Thy bounty amidst all created things to assist this handmaiden of

3 انّک اذا سمعت ندائی و فزت بلوحی قولی الهی الهی لک الحمد بما اسمعتنی ندائک الأحلی و اريتنی آثار قلمک الأعلی اسئلک بأمواج بحر عطائک بين الوری ان تؤيّد امتک هذه علی

Thine to stand firm in Thy Cause and to hold fast unto that which will exalt her among Thy handmaidens. O Lord! I am Thy handmaiden and the daughter of Thy handmaiden. I have turned to Thee, hoping for the wonders of Thy favor. O Lord! Deny not Thy handmaiden from turning unto the lights of Thy countenance and standing before the gate of Thy grandeur. Thou art He Who hath opened the door of hope unto all who are in earth and heaven and ordained for Thy servants and Thy handmaidens that which draweth them nigh unto Thee. Verily Thou art the All-Bountiful, Whose bounty all created things and all contingent beings have testified to. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise."

الاستقامة على امرک و التّمسّک بما یرفعها بین امائک ای ربّ انا امتک و ابنة امتک قد اقبلت الیک راجیة بدائع فضلک ای ربّ لا تمنع امتک عن التّوجّه الی انوار وجهک و القیام لدی باب عظمتک انّک انت الّذی فتحت باب الرّجآء علی من فی الأرض و السّمآء و قدّرت لعبادک و امائک ما قرّبهم الیک انّک انت الفضّال الّذی شهدت بفضلک الکائنات و بقدرتک الممکنات لا اله الّا انت المقتدر العلیم الحکیم

INBA51:218, KB_620:211-212

BH05959

To: Haji Ahmad son of Haji Muhammad Salih Kazirani

1 He is the Qa'im, the Speaker, the All-Knowing!

1 هو القائم النّاطق العلیم

2 O thou who drinkest the choice wine of My love, who standest firm in service to My Cause, and who uttereth My beautiful praise! These exalted words were revealed before - in these days their mention is beloved:

2 یا ایّها الشّارب رحیق حبّی و القائم علی خدمة امری و النّاطق بثنائی الجمیل این کلمات عالیات از قبل نازل این ایّام ذکرش محبوب

3 To those enshrouded, death; to frozen souls, a grief severe.

3 محتجبان را مرگی منجمدانرا دردی

4 The King of Days hath come at last; that perfect Treasure now is here.

4 شاهنشه ایّام آمد آن کنز تمام آمد

5 That Hidden One, with Name adorned, hath dawnedâ€"to foil the proud and mere.

5 آن غیب بنام آمد رغم دل انعام آمد

6 Ever hath thy mention been and continues to be in the Most Holy Court. Blessed art thou and joy be unto thee! Thou art he who hath spoken in praise of God, the Lord of the worlds, and whom neither the hosts of the heedless nor the ranks of the oppressors did frighten. Counsel the servants to patience and steadfastness. O thou who gazest toward My horizon! Forbearance hath reached such a degree that even the lions of the jungle of power and might arose not in defense, for they were bound by the chain of restraint of the Lord of Command. Happy are they and joy be unto them! Yet the heedless ones of the world understand not the reality of patience and stillness. By the life of God! Had We loosened what was bound, they

6 لازال ذکرت در ساحت اقدس بوده و هست طوبی لک و نعیماً لک انت الّذی نطقت بثنآء الله ربّ العالمین و ما خوّفتک جنود الغافلین و لا صفوف الظّالمین عباد را بصبر و اصطبار وصیّت نما یا ایّها النّاظر الی افقی بردباری بمقامی رسیده که غضنفرهای اجمهٔ قدرت و توانائی بر دفاع قیام ننمودند چه که بزنجیر منع حضرت آمر بسته بودند هنیئاً لهم و مریئاً لهم ولکن غافلهای عالم بحقیقت سکون و صبر آگاه نه لعمر الله اگر بسته را میگشودیم جمیع روباههای خدعه و نادانی را

would have swept away all the foxes of deceit and ignorance, and cast them to the lowest depths. We beseech God to assist thee and to exalt thee through His Name amongst His servants. Verily He is the Hearer, the Answerer.

از میان برمیداشتند و بأسفل السّافلین میفرستادند نسئل الله ان یوفّقک و یرفعک باسمه بین عباده انّه هو السّامع المجیب

BLIB_Or15716.080d, MSHR5.065

BH05955

To: Amin

1 He is God, exalted be His glory, Wisdom and Utterance

1 هو الله تعالی شأنه الحکمة و البیان

2 O Amin! Your letters have repeatedly arrived and been heard. Responses to most have been and continue to be sent. Today the letter from ... which you forwarded to Jinab-i-Asad attained the presence, and therein was mentioned a word that truly caused the lights of the sun of acceptance to shine forth. Your petition and request regarding his desire was mentioned in every letter. In any case, after the arrival of the aforementioned one's letter and the petition and request of you and Jinab-i-Asad, this word was once again revealed from the heaven of will: "We have accepted what he desired in the path of God, the Protector, the Self-Subsisting. Give him the glad tidings of this most exalted word and the acceptance of what he desired on this blessed and praiseworthy Day. Thus has the sun of grace shone forth as a mercy from Us upon him and upon those who act according to His command."

2 یا امین نامه‌های شما مکرّر رسید و شنیده شد جواب اکثری هم ارسال شده و میشود این یوم نامهٔ جناب [۰۰۰] که بجناب اسد ارسال داشتید بحضور فائز و کلمه‌ئی در آن مذکور که فی‌الحقیقه سبب تجلّیات انوار نیّر قبول گشت مسئلت و طلب آنجناب در ارادهٔ او در هر نامه‌ئی مذکور باری بعد از حضور نامهٔ جناب مذکور و طلب و مسئلت آنجناب و جناب اسد در کرّهٔ اخری از سماء اراده این کلمه نازل قبلنا ما اراده فی سبیل الله المهیمن القیّوم بشّره بهذه الکلمة العلیا و قبول ما اراده فی هذا الیوم المبارک المحمود کذلک اشرقت شمس الفضل رحمة من عندنا علیه و علی الّذینهم بأمره یعملون

INBA18:029

BH05981

To: Aqa Ali Akbar

1 He is the Hearer and the Answerer.

1 هو السّامع و هو المجیب

2 O servant! Your letter arrived and was seen. This Wronged One seeks forgiveness on your behalf for what you mentioned, for you have asked for that which An-Nadr ibn al-Harith and a group of unbelievers asked of the Messenger of God - may the

2 یا عبد نامه‌ات رسید و مشاهده شد اینظلوم بوکالت تو استغفار مینماید از آنچه ذکر نمودی چه که طلبیده‌ئی آنچه را نضر بن حارث و جمعی از مشرکین از رسول الله روح ماسواه فداه طلبیدند

spirit of all else but Him be sacrificed for Him. One asked for a house of gold, another for a garden of fruits in an arid land, and yet another requested flowing canals. And God, exalted be His glory, rejected them all. Now you have asked for that which the heedless ones of the world asked for in those days. Hearken unto the call of the Wronged One. Pass beyond vain imaginings and set your face toward the Dayspring of certitude. Today the proof encompasses the world and the evidence, assuming physical form between heaven and earth, speaks forth "The Truth has come!" Listen to the call of this Wronged One: Turn away from what you possess and what the people possess, then turn with your face and heart to the Most Exalted Horizon and say: "O my God! I testify that I denied You when You called me to faith, and rejected Your proof when You commanded me to acknowledge it. I beseech You by Your mercy to forgive me and join me with Your near servants."

یکی بیتی از ذهب طلب نمود و دیگری بستانی از فواکه در ارض جدبا و نفسی دیگر قناة جاری مسئلت نمود و حقّ جلّ جلاله جمیع را ردّ فرمود حال تو طلبیدهٔی آنچه را که غافلین عالم در آن ایّام طلب نمودند بشنو ندای مظلوم را از اوهام بگذر قصد مشرق نور یقین نما امروز حجّت عالم را احاطه نموده و برهان بر هیکل ملکی مابین آسمان و زمین به قد اتی الحقّ ناطق و مبشّر ندای اینمظلوم را بشنو اعرض عمّا عندک و ما عند القوم ثمّ اقبل بوجهک و قلبک الی الأفق الأعلی و قل یا الهی اشهد انّی کفرت بک اذ ادیتنی بالایمان و انکرت حجّتک اذ امرتنی بالاقرار اسئلک ان تغفر لی برحمتک ثمّ الحقنی بعبادک المقرّبین

INBA27:436b

BH05825

To: Fadl-Ali

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

1 هو الله تعالی شأنه الحکمة و البیان

2 Your letter has come and been presented by the servant who stands before the Throne. We have answered you with that which cannot be equaled by the treasures of the world nor the wealth of nations. Blessed is he who has found the fragrance of the utterance of the All-Merciful and was among the thankful ones.

2 قد حضر کتابک و عرضه العبد الحاضر لدی العرش اجبناک بما لا تعادله زخارف العالم و لا ثروة الأمم طوبی لمن وجد عرف بیان الرّحمن و کان من الشّاکرین

3 We found from your letter the fragrance of My love and have ordained for you that which brings joy to the eyes of those near unto God. When My Most Exalted Pen moved to make mention of you, the fragrance of immortality was diffused between earth and heaven. Blessed are they who know My remembrance. Through My remembrance all things have spoken, and by My command every great matter has appeared.

3 وجدنا من کتابک عرف حبّی و قدّرنا لک ما قرّت به اعین المقرّبین لمّا تحرّک قلمی الأعلی علی ذکرک تضوّع عرف البقآء بین الأرض و السّمآء طوبی للعارفین بذکری نطقت الأشیآء و بأمری ظهر کلّ امر عظیم

4 Say: This is the news wherewith God's books have given glad tidings aforetime. Read what the All-Merciful has sent down in the Qur'an: "The Day when mankind shall stand before the Lord of the worlds." The Day has come, yet the people are heedless and in manifest loss.

4 قل هذا نبأ بشّرت به کتب الله من قبل اقرؤوا ما انزله الرّحمن فی الفرقان یوم یقوم النّاس لربّ العالمین قد اتی الیوم و النّاس فی غفلة و فی خسران مبین

5 Blessed art thou for having attained unto My Tablet through which the sun of justice has shone upon all who are in the heavens and on earth. Ask thou God to grant thee success and to assist thee in preserving this bounty, and to draw thee nigh unto Him. Verily He is the Mighty, the Powerful.

5 طوبى لک بما فزت بلوحی الّذی به لاحت شمس العدل علی من فی السّموات و الأرضین فاسئل الله ان یوفّقک و یؤیّدک علی حفظ هذا الفضل و یقرّبک الیه انّه هو المقتدر القدیر

6 We send from this spot Our glorification upon thee and upon those who have cast away idle fancies, clinging fast to My straight Path. The glory be upon thee and upon them from God, the Forgiving, the Merciful.

6 انّا نکبّر من هذا المقام علیک و علی الّذین نبذوا الأوهام متمسّکین بصراطی المستقیم البهآء علیک و علیهم من لدی الله الغفور الرّحیم

AQA7#516 p.362

BH05916

To: Nayib

1 In His Name, the All-Powerful, the All-Knowing, the All-Wise

1 بسمه المقتدر العلیم الحکیم

2 This is a Book from the Wronged One to him who hath turned towards the Crimson Tree that he might hearken unto its most sweet call in remembrance of God, the Lord of the worlds. We have witnessed thy turning unto the Countenance and heard thy call, and We answered thee before this and in this perspicuous Tablet. We beseech God to assist thee under all conditions and to make thee steadfast in this Cause whereby the feet of the learned and the mystics have slipped save whom God, thy Lord, the All-Knowing, the All-Informed, hath willed. Give thanks unto God for this bounty and for having made thee to be of them who have sought the Ultimate Goal when the people turned away from it - they who followed every heedless and remote one. Say:

2 هذا کتاب من لدی المظلوم الی الّذی توجّه الی السّدرة الحمرآء لیسمع ندائها الأحلی فی ذکر الله ربّ العالمین انّا رأینا توجّهک الی الوجه و سمعنا ندائک و اجبناک قبل هذا و فی هذا اللّوح المبین نسئل الله بأن یؤیّدک فی کلّ الأحوال و یجعلک مستقیماً علی هذا الأمر الّذی به زلّت اقدام العلمآء و العرفآء الّا من شآء الله ربّک العلیم الخبیر ان اشکر الله بهذا الفضل و بما جعلک من الّذین قصدوا المقصد الأقصی اذ اعرض عنه الوری الّذین اتّبعوا کلّ غافل بعید

3 Glory be to Thee, O my God! I beseech Thee by Thy light whereby the world was illumined to assist me in recognizing the Manifestation of Thy Cause and the Dawning-Place of Thy signs. Then ordain for me that which shall endure through the endurance of Thy dominion and Thy kingdom, for I know, O my God, that all else besides Thee shall perish and that whatsoever is attributed unto Thee shall endure through the endurance of Thy most excellent names and most exalted attributes. Thou art the Ruler over whatsoever Thou willest. Deprive me not of the outpourings of Thy days. Verily Thou

3 قل سبحانک اللّهمّ یا الهی اسئلک بنورک الّذی به اضآء العالم بأن تؤیّدنی علی عرفان مظهر امرک و مطلع آیاتک ثمّ قدّر لی ما یکون باقیاً بدوام ملکک و ملکوتک لأنّی اعلم یا الهی بأنّ دونک یفنی و ما ینسب الیک لیکون باقیاً ببقآء اسمائک الحسنی و صفاتک العلیا و انّک انت الحاکم علی ما تشآء لا تحرمنی عن فیوضات ایّامک انّک انت المقتدر المتعالی المعطی الباذل الغفور الکریم

INBA51:478

art the All-Powerful, the Most Exalted, the All-Giving, the Most Generous, the All-Forgiving, the All-Bountiful.

BH05637

To: Shaykh Kazim Samandar

1 He is the Almighty.

1 هو العزیز

2 Although letters have been sent in Arabic, Persian and all kinds of ways, nevertheless love is expressed anew that you should, God willing, follow that departed one in all matters pertaining to the material world. This will surely be the nearest means of drawing nigh unto God. That is, you should conduct yourself with people in the same way as he conducted himself with them.

2 اگرچه بلسان عربی و عجمی و بهمه قسم مراسلات ارسال شد ولکن معذلک مجدّداً اظهار حبّ میشود که آنجناب انشآءالله در جمیع امور که راجعست بعالم ملک متابعت آنمرحومرا نمائید البتّه اقرب قربات خواهد بود یعنی بقسمیکه ایشان با مردم سلوک میفرمودند همان قسم سلوک نمائید

3 The believer lives with eternal, everlasting life in the most exalted horizon of detachment and the most holy Lote-Tree of sanctity, and death does not overtake him. He watches over his own affairs and is aware of his people. If he observes no goodness in those associated with him, he will surely raise his voice in complaint in the Supreme Concourse, and that complaint will surely have its effect and return upon his people.

3 مؤمن در رفرف امتناع قرب و سدرهٔ ارتفاع قدس حیّست بحیات ابدیّهٔ باقیه و موت او را اخذ نمیکند بر امورات خود ناظرست و مطّلعست بر اهل خود اگر مشاهدهٔ خیر ننماید در منتسبین بخود البتّه در ملأ اعلی لسان شکایت گشاید و البتّه هم آن شکایت تأثیر نماید و باهلش راجع شود

4 In any case, you must, God willing, act in such a way that all the inhabitants of the Supreme Concourse and the angels brought nigh will rejoice. For example, as Aqa Mirza Muhammad was engaged in service during his time, if he continues now as before, it will surely be acceptable. In short, if all affairs occur in a way that does not contradict the deeds of that departed one during his life, it will surely be beloved before God.

4 باری انشآءالله باید بقسمی حرکت نمائی که جمیع سکّان ملأ عالین و ملائکهٔ مقرّبین مسرور شوند ۱۵۲ مثل آنکه آقا میرزا محمّد در عهد ایشان در خدمت گزاری مشغول بود حال هم اگر باشد یعنی کما فی السّابق البتّه مقبولست باری جمیع امور اگر بقسمی واقع شود که مغایر در افعال آنمرحوم در حیات او نشود البتّه عندالله محبوبست

AYBY.010a, MAS8.188bx, TRZ2.562, YQAZ.259x

BH11647

1 Praise be to the Sovereign of existence and the Educator of the seen and unseen, Who is worthy and deserving that the chalice of tribulation in His love should be the water of eternal life, and afflictions and hardships in His path should be heavenly sustenance....

1 حمد مالک وجود و مربّی غیب و شهود را لایق و سزا که کأس بلا در حبّش کوثر بقا و بأساء و ضرّاء در سبیلش مائدهٔ سماء ...

2 As for the events that occurred in 'Ayn and Shin, they are known and clear. Praise be to God, no wrong, corruption or harm hath appeared from the friends. The aforementioned departed one was martyred through tyranny and oppression. Blessed is he! He attained to that which hath no likeness or equal. The joy of the Wronged One is that they held fast to the counsels and exhortations which flowed from the Pen of Love in the nights and days, and acted upon the word which they were commanded in previous years: "If ye be slain, it is better for you than to slay." Most are unaware of the intention of this Wronged One and His loved ones, for were they to become cognizant they would testify that there hath been no purpose save the betterment, elevation and advancement of the servants.

2 و امّا امور حادثهٔ در عین و شین معلوم و واضح لله الحمد بهیچوجه از دوستان خلاف و فساد و ضرّ ظاهر نه جناب مذکور مرفوع را بظلم و اعتساف شهید نمودند هنیئاً له فائز شد بآنچه که شبه و مثل نداشته و ندارد فرح مظلوم از آنست که نصایح و مواعظ که در لیالی و ایّام از قلم حبّ جاری بآن تمسّک جستند و بکلمهٔی که در سنین قبل بآن مأمور شده‌اند عامل و متشبّث ان تقتلوا خیر لکم من ان تقتلوا اکثری از نیّت ایمظلوم و اولیا بیخبرند چه اگر آگاه شوند شهادت میدهند که جز اصلاح و ارتفاع و ارتقاء عباد مقصودی نبوده و نیست

3 We beseech God to aid all to love, fellowship, affection and unity. The suspicions and imaginings of the servants have deprived them, and the abandonment of divine laws hath caused weakness and perturbation....

3 از حقّ میطلبیم کلّ را تأیید فرماید بر محبّت و وداد و الفت و اتّحاد ظنون و اوهام عباد را محروم نموده و ترک شرایع الهی سبب ضعف و اضطراب گشته...

YFY.295x

BH11784

I make mention of thee through such effusions of light as shall draw thee unto the court of the Sovereign of joy, and shall waft thee unto such a station that in all the realm thou shalt behold naught save the countenance of the all-powerful, the victorious King. Then wilt thou hear no voice save the warbling of the Dove of Bahá upon the boughs of the camphor-tree, and the chanting of the most wondrous Cock upon the leaves of the Tree of Sinai in the land of Revelation. All bear witness that My remembrance is, in very truth, from God and unto God, yet the people perceive it not.

O handmaid of God! I testify within thy heart that thou art a woman who hath believed in God and in His signs, and hast

انی اذکر علیک من رشحات النور ینجذبک الی ساحه سلطان السرور و یبلغک بشان لن تری فی الملک الا طلعة ملیک المقتدر المنصور و لن تسمع صوتا دون تغرد حمامة البهاء علی اغصان شجرة الکافور و ترنم دیک الابهی علی اوراق شجرة الطور فی ارض الظهور یشهدن الکل بان اذکر لحق علی الحق و لکن الناس هو لا یشعرون ان یا امة الله ان اشهد فی فوادک بانک انت امراة امنت بالله و ایاته و کنت من القانتات فاعلمی بان ربک قد شهد فی حقک فی ذلک الیم بانک انت من المومنات ذلک یکفیک عما فی الارض و عما فی السموات و عما فی الغیب و الشهادة ان انت

been numbered among the devout. Know thou, moreover, that thy Lord hath borne witness concerning thee in this mighty sea that thou art of the faithful. This shall suffice thee above whatsoever is on earth, whatsoever is in the heavens, and whatsoever is in the unseen and the seen, wert thou of them that soar on high.

Prize, then, the worth of that Day wherein God hath accepted from thee thy deeds, and render thanks unto Him, if thou art of the thankful. Say at all times: Praise be to God, Who hath guided us unto this light amidst these pitch-dark and gloomy shadows. Verily, He is the sovereign, the all-powerful, the ever-forgiving. He, in His own Self, is the Truth and is powerful over all things. And praise be to God, the Beloved of them that know Him.

من العالين فاعرفى فدر ذلک اليوم الذى قد قبل الله عنک اعمالک و اشكرى له ان كنت من الشاكرات فقل فى كل الزمان ان الحمد لله الذى هدانا بهذا النور فى تلک الظلمات الديجور اذ هو السلطان المقتدر الغفور و هو بنفسه الحق على كل شى قدير و الحمد لله محبوب العارفين

NLAI_BH1.252

BH05652

1 He is God, exalted be His station!

1 هو الله تعالى شأنه

2 O God! O Master of Kings and Merciful One to the servants! I beseech Thee by Thy Most Great Name and Thy sovereignty which prevaileth over the nations to ordain for those who have laid fast hold on the Sure Handle and clung to the Snow-White Path and the Resplendent Law, and believed in that which hath been sent down from the heaven of Thy Will, that which is best for them in the hereafter and in this world. Nourish them with the fruits of the Tree of Thy knowledge and assist them to remain steadfast in their faith in the appearance of the Manifestations of Thy Cause and to stand firm on Thy Straight Path and Thy True Religion. There is no God but Thee, the Mighty, the Generous.

2 اللّهمّ يا مالک الملوک و راحم المملوک اسئلک باسمک الأعظم و سلطانک الغالب على الأمم بأن تقدّر للّذين استمسكوا بالعروة الوثقى و تشبّثوا باللّة البيضآء و الشّريعة الغرّآء و آمنوا بما نزّل من سمآء مشيّتک ما هو خير لهم فى الآخرة و الأولى و ارزقهم من اثمار سدرة عرفانک و ايّدهم على الاستقامة فى الايمان بظهور مظاهر امرک و الثّبوت على صراطک المستقيم و دينک القويم لا اله الّا انت العزيز الكريم

3 Upon thee be the care and mercy of God. The pieces sent some time ago arrived by post. Thy reward is with God, thy Lord. I beseech Him to grant thee that which is best for thee and to preserve thee beneath the shadow of His care.

3 عليک عناية الله و الطافه قطعات مرسله چندى قبل بصحابت پوسته واصل اجرک على الله ربّک اسئله ان يرزقک ما هو خير لک و يحفظک فى ظلّ عنايته

4 At this time his honor T.B. (upon him be 9 66 [Baha'u'llah]) hath attained, and is illumined by the effulgences of the Sun of Truth, and since he intended to journey to the appointed place, mention was made of you and these few words were written and sent so that you might be assured that the favors of the Beloved toward His friends are beyond reckoning and they have ever been and shall ever remain remembered and

4 اين اوقات جناب ط ب عليه ٦٦٩ [بهآء الله] فائزند و بتجلّيات انوار شمس حقيقت مستضىء و چون بمقرّ مشهود اراده٤ توجّه نمودند ذكر آنجناب مذكور و اين دو كلمه مرقوم و ارسال شد تا يقين نمائيد كه الطاف حضرت محبوب در حقّ دوستان خود از حساب خارج و هميشه مذكور

the recipients of His favors. The rest and al-9 [Baha] be upon thee.

و مورد الطاف بوده و خواهند بود باقی و ال۹ [بهآء] علیک

INBA23:132b

BH05892

1 He is the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise!

1 هو المقتدر المتعالی العلیم الحکیم

2 Praise be unto Thee, O my God, for having guided me to the ocean of Thy oneness and caused me to know the Dayspring of Thy signs and the Dawning-Place of Thy horizon. I beseech Thee, O Cleaver of the daybreak and Subduer of the winds, by the tears of Thy lovers in their separation and remoteness from Thee, and by the yearning of those who long for Thee in their distance from Thy presence, to make me in all conditions one who uttereth Thy praise, who standeth firm in Thy service, who holdeth fast to the cord of Thy grace and cleaveth to the hem of Thy bounty. O Lord! Eyes have wept at what hath befallen Thy chosen ones. I beseech Thee, O Lord of the world and Sovereign of the nations, by the Most Great Name, to transform the throne of tyranny into the seat of Thy justice, and the chair of heedlessness and oppression into the throne of humility and fairness. Verily, Thou doest what Thou willest, and Thou art indeed the All-Knowing, the All-Informed.

2 لک الحمد یا الهی بما هدیتنی الی بحر توحیدک و عرّفتنی مطلع آیاتک و مشرق افقک اسئلک یا فالق الأصباح و مسخّر الأریاح بدموع عاشقیک فی هجرک و فراقک و حنین مشتاقیک لبعدهم عن جوارک بأن تجعلنی فیکلّ الأحوال ناطقاً بذکرک و قائماً علی خدمتک و متمسّکاً بحبل عنایتک و متشبّثاً بذیل کرمک ای ربّ قد ذرفت العیون بما ورد علی اصفیائک اسئلک یا مولی العالم و سلطان الأمم بالاسم الأعظم بأن تبدّل اریکة الظّلم بسریر عدلک و کرسیّ الغرور و الاعتساف بعرش الخضوع و الانصاف و انّک فعّال لما تشآء و انّک انت العلیم الخبیر

3 O Lord! Illumine the eyes of hearts with the lights of the sun of Thy justice, that all things may be enlightened by its light and radiance, and that in every place the banners of Thy names and attributes may be raised. Verily, Thou art He Whom no power can frustrate and no might can weaken. Thou doest as Thou pleasest and ordainest what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise. O my God and my Lord! Thy religion hath been weakened by the assault of those who have disbelieved in Thee and in Thy signs. O Lord! Adorn it with the ornament of Thy power. Verily, Thou art the All-Powerful, the Almighty.

3 ایربّ انر ابصار القلوب بأنوار شمس عدلک لیستضیء کلّ شیء بنوره و ضیائه و ترتفع فی کلّ مقام رایات اسمائک و صفاتک انّک انت الّذی لم تعجزک قدرة و لا تضعفک سطوة تفعل کیف تشآء و تحکم ما ترید لا اله الّا انت العلیم الحکیم یا الهی و سیّدی قد ضعف دینک بما زحف علیه الّذین کفروا بک و بآیاتک ای ربّ زیّنه بطراز قوّتک انّک انت المقتدر القدیر

INBA61:043, AQMM.063, NSR_1993.034

JHT_S#108

BH05899

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 The letter of Jinab-i-Nazir has been received and perused. In this case, your stay in that land is not permitted. There is no harm in departing from that territory. Whenever the hands of the claimants are shortened and the chief seeks return, it will be easy and simple. If the matter is as mentioned, then considering wisdom, a brief stay in the Land of Ta is preferable and more appropriate. However, in all conditions be mindful of wisdom and be confident in God's grace. Whatever is beneficial for you will emerge from the unseen into the visible realm. Verily your Lord is the All-Knowing, the All-Informed.

2 مکتوب جناب ناظر بلحاظ و اصغا فائز در اینصورت توقّف آنجناب در آن بلد جایز نه در خروج از آن ارض بأسی نبوده هر هنگام دست مدّعیان کوتاه و رئیس طالب رجوع سهل و آسان اگر امر از قرار مذکور است نظر بحکمت چندی توقّف درارض طاء اولی و انسب ولکن در جمیع احوال بحکمت ناظر باشید و بعنایت حقّ مطمئن آنچه مصلحت آنجناب است از غیب بشهود آید انّ ربّک هو العلیم الخبیر

3 And once again We counsel you to wisdom and non-acknowledgment. Verily He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. He is the All-Knowing, the All-Wise. And whenever required, God willing, by God's will news will arrive and you will attain. Verily He is the Commander, the All-Wise.

3 و مرّةً اخری وصیّت مینمائیم شما را بحکمت و عدم اعتراف انّه یفعل ما یشآء و یحکم ما یرید و هو العلیم الحکیم و هر هنگام اقتضا نمود انشآءالله بارادهٔ حقّ خبر میرسد و فائز میشوید انّه هو الآمر الحکیم

4 The glory shining from the horizon of the heaven of My loving-kindness be upon you and upon those with you and upon those who love you and upon every firm, steadfast, upright one. The servant conveys greetings and salutations. In these days he is sending replies to the letters of his honor Varqa, upon him be the Most Glorious Beauty of God, and likewise to other friends.

4 البهآء المشرق من افق سمآء عنایتی علیک و علی من معک و علی من یحبّک و علی کلّ ثابت راسخ مستقیم خادم تکبیر و سلام میرساند این ایّام جواب نامه‌های حضرت ورقا علیه بهآء الله الأبهی را ارسال میدارد و همچنین سایر اولیا

INBA19:143a, INBA32:131

BH05938

To be typed.

BLIB_Or15738.217

BH05939

To be typed. BLIB_Or15738.218a

BH11646

1 He is the Dawning One from the horizon of the Kingdom!

1 هو المشرق من افق الملكوت

2 Today it behoveth each one of the people of God to pass beyond the gulf of names, through divine strength and power, that they may find their way to the Most Great Ocean. Consider ye the peoples of former ages and centuries: certain souls who clung to names and who, night and day, occupied themselves with disputation and opposition, accounting themselves the most learned of all peoples and the most excellent of all nations. Yet when the dawn of the Day of His Manifestation broke forth and the Intended One appeared, all arose to shed His pure blood, save a few among the Shaykhis who attained.

2 امروز بر هر یک از حزب الهی لازم که بقوّت و قدرت صمدانی از خلیج اسماء بگذرند تا بحر اعظم راه یابند در قرون و اعصار قبل ملاحظه نمائید جمعی باسماء متمسّک و لیلاً و نهاراً بمجادله و معارضه مشغول و خود را اعلم اهل عالم و افضل امم میشمردند و چون فجر یوم ظهور طالع و حضرت مقصود ظاهر جمیع بر سفک دم مطهّرش قیام نمودند الّا معدودی از شیخیّه که فائز گشتند

3 We beseech God to aid thee in all that befitteth His Day. The Supreme Pen beareth witness that today the veiled ones of the Bayan are many times more heedless than that party. Guard thyself from the whisperings of these souls through the name of thy Lord, the Almighty, the All-Powerful. Blessed is he who hath turned unto Him and acted according to that which was enjoined in the Book of God, the Lord of the worlds.

3 از حقّ میطلبیم آنجناب را مؤیّد فرماید بر آنچه سزاوار یوم اوست قلم اعلی شهادت میدهد که امروز محتجبین بیان از آن حزب بمرّات غافل‌ترند ان احفظ نفسک من وساوس هؤلآء باسم ربّک المقتدر القدیر طوبی لمن اقبل و عمل بما امر به فی کتاب الله ربّ العالمین

4 The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon them that have clung fast unto God, detached from the world and all that is therein. Verily, such a one is of the people of the highest Paradise and of the Crimson Ark.

4 البهآء المشرق من افق سمآء رحمتی علیک و علی الّذین تمسّکوا بالله منقطعین عن العالم و ما فیه انّه من اهل الفردوس الأعلی و السّفینة الحمرآء

5 He Who speaketh in every condition testifieth unto this, that there is none other God but Me, the Single, the All-Informed.

5 یشهد بذلک من ینطق فی کلّ شأن انّه لا اله الّا انا الفرد الخبیر

NSS.092b

BH06185

To: Mulla Muhammad Zarandi (Nabil-i-Azam)

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

1 هو العليم الخبير

2 Glorified be He Who hath appeared and hath revealed that which He willed. Verily, He is the Mighty, the Most Bountiful. Nothing whatsoever among created things, nor any matter of affairs, is hidden from His knowledge. He is the Truth, the Knower of things unseen.

2 سبحان من ظهر واظهر ما اراد انّه هو العزيز الفضّال لا يعزب عن علمه شئ من الاشيآء ولا امر من الامور انّه هو الحقّ علّام الغيوب

3 This is a Book from Our presence unto him whom We have named the Most Noble Nabil in Our sealed Tablet, and whom We have adorned with the ornament of My love, the Mighty, the Well-Beloved. We have caused him to speak with My remembrance and My praise, have taught him My path, made known unto him My horizon, and guided him unto My praiseworthy station, that in all conditions and in every neighbourhood he may abide in nearness.

3 هذا كتاب من لدنّا الى الّذى سمّيناه بالنّبيل الاعظم فى لوحى المختوم وزيّناه بطراز حبّى العزيز المحبوب وانطقناه بذكرى وثنائى وعلّمناه صراطى وعرّفناه افقى وهدياه الى مقامى المحمود ور جميع احوال ور جوار ساكن

4 We bear witness that he hath taken for himself no helper save God, no Lord but Him, and no aim save the One Who, in every matter, hath proclaimed: There is none other God but I, the Truth, the Knower of things unseen. In his days he was occupied with praise and thanksgiving, and with recounting the events of My days – the manifestation of the Most Great Announcement.

4 نشهد انّه ما اتّخذ لنفسه معينًا الّا الله ولا ربًّا الّا هو ولا مقصودًا الّا من نطق فى كلّ شأن لا اله الّا انا الحقّ علّام الغيوب ور ايّامش بمدح وثنا ويا بذكر وقايع ايّامى ظهور نبأ اعظم مشغول بود

5 God willing, in the remaining days, he will be engaged with My assistance, with My remembrance, and with that which befitteth his days – whereby the renown of faithfulness may be exalted in the world among the nations, and all things may testify to his loyalty, his turning unto God, his remembrance and praise, and his service to the Cause of God, the Mighty, the Well-Beloved.

5 انشآء الله باقى ايّامى اهمر نجدمت وذكر وما ينبغى لايّامه مشغول باشند يرتفع به صيت الوفآء فى العالم بين الامم وتشهد كلّ الاشيآء بوفائه وتوجّهه وذكره وثنائه وخدمة امر الله العزيز المحبوب

BLIB_Or15696.107a

BH06300

To: Muhammad Ali who has attained et al.

1 The letter of his honor 'Attar ibn 'Attar, upon them both be God's peace and care and grace, reached Our presence and We beheld it, for although this servant was present, he was absent. Convey greetings on behalf of the Wronged One. Praise be to God, they were and are in the aforementioned prison, and through His grace the letter of his honor Haji Muhammad 'Ali was also observed. Verily he was mentioned before and is mentioned at this time. We beseech God, exalted be He, to ordain for him that which will draw him near in all conditions - verily He is the Self-Sufficient, the Most High - and to write down for him the best of what He hath revealed in His perspicuous Book.

1 نامهٔ جناب عطّار بن عطّار علیهما سلام الله و عنایته و فضله بحضور فائز خود مشاهده نمودیم چه که عبد حاضر آنحین غائب از قبل مظلوم سلام برسان لله الحمد در سجن مذکور بوده و هستند و بعنایت فائز نامهٔ جناب حاجی محمّد علی هم ملاحظه شد انّه کان مذکوراً من قبل و فی هذا الحین و نسئل الله تعالی ان یقدّر له ما یقرّبه فی کلّ الأحوال انّه هو الغنیّ المتعال و یکتب له خیر ما انزله فی کتابه المبین

2 And at the end of the utterance We make mention of Muhammad-Quli-'Ali who attained the presence and won the meeting, and drank the choice wine of certitude from the hands of the bounty of his Lord, the Generous. O Muhammad 'Ali! We have heard thy call and seen thy letter. We mentioned thee before and at this time. The glory be upon thee and upon thy mother, thine aunt and her daughter Khadijih and the other one, and upon thy brothers, from God, the Lord of the worlds.

2 و فی آخر البیان نذکر محمّد قبل علی الّذی حضر لدی الوجه و فاز باللّقآء و شرب رحیق الایقان من ایادی عطآء ربّه الکریم یا محمّد علی انّا سمعنا ندائک رأینا کتابک ذکرناک من قبل و فی هذا الحین البهآء علیک و علی امّک عمّه و بنتها خدیجه و الأخری و علی اخوانک من لدی الله ربّ العالمین

BLIB_Or15738.220.13

BH06058

1 He is the Ever-Abiding upon the Throne of eternity.

1 هو الباقی فی عرش البقاء

2 O Faraj! Hearken unto that which the Spirit casteth upon thee from this sanctified, inaccessible, and impregnable quarter: verily, there is none other God but He – the Mighty, the All-Powerful, the Exalted.

2 ان یا فرج اسمع ما یلقی الرّوح علیك عن هذا الشّطر المقدّس الممتنع المنیع بانّه لا اله الّا هو العزیز المقتدر الرّفیع

3 Know moreover that We have appointed thee among the envoys of the Cause, that thou mayest journey from Our presence unto Our near ones among the servants. Go thou forth, therefore, with My Book, and then with My garment; pass through the habitations by My sovereignty, the Mighty, the Beauteous; and whatsoever thou desirest, lay it upon the face of the contingent

3 ثمّ اعلم بانّا جعلناك فی سفرآء الأمر لتسافر من لدنّا الی عبادك المقرّبین اذًا اذهب بکتابی ثمّ بقمیصی ثمّ مرّ علی الدّیار بسلطانی العزیز الجمیل ثمّ ایًّا ما ترید ضعه علی وجه الممکنات لعلّ یرتدّنّ بصیرا

world, that their sight may be restored and they may return with vision.

4 Thus do We enjoin thee to justice, that thou mayest be of them that know. By God! Shouldst thou go forth in the will of thy Lord, wholly detached from all who are in the heavens and on the earth, there shall appear within thee that wherewith the hearts of all mankind shall be overturned.

5 Arise, then, with an uprising wherewith all things arise, and turn thy face toward that Countenance whereat all creation findeth rest. Be thou assured through the grace of thy Lord, then speak in the accents of the dove between earth and heaven, that the sun of utterance may shine forth from thy tongue, and thou mayest be of the mindful.

6 Marvel not at this, for in His grasp lieth the dominion of the heavens and the earth: He ordaineth whatsoever He willeth by His command, and doeth whatsoever He desireth.

4 كذلك نأمرك بالعدل لتكون من العالمين تالله انّك لو تذهب بارادة مولاك وتكون منقطعًا عن كلّ من فى السّموات والارض تحدث فيك ما يقلّب به قلوب العالمين

5 اذًا قم بقيام الّذى تقوم به كلّ الاشيآء ثمّ توجّه بوجه الّذى منه تستقر الخلائق اجمعين فاطمئنّ بفضل ربّك ثمّ انطق على لحن الورقآء بين الارض والسّمآء ليستشرق شمس البيان عن لسانك وتكون من المتذكّرين

6 ولا تعجب من ذلك لانّ فى قبضته ملكوت السّموات والارض يحكم ما يشآء بأمره ويفعل ما يردي

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BH06075

He is the All-Knowing, the All-Mindful.

هو الذاكر العليم

God grant that ye may ever and always abide, with utmost joy and fragrance of spirit, beneath the sheltering grace of the All-Merciful, content with whatsoever the Beloved hath ordained, and thankful therefor. Your letter, which betokened sorrow and heaviness of heart, was received and perused. Grieve not, neither despair of the mercy of God. Ye have ever been the recipients of His utmost loving-kindness, and, God willing, so shall ye continue to be. Ye men and ye women alike are under the gaze of your Lord, the Forgiving, the Most Generous.

Verily, joy is with you—why then do ye grieve? The very source of gladness is in your midst—wherefore are ye troubled? In truth, He hath removed elsewhere, and the evidences of the Ancient Beauty have there become manifest. Turn ye, therefore, unto the former Seat. The House calleth you unto itself, and the Lord of the House remembereth you at every morn and eventide.

O Ziya'u'llah, and O Badi'u'r-Rahman, return ye, together with your family, unto the quarter of the Lord of all nations. Your place, in the dwelling of the Friend and in the gathering of

انشاء الله لم يزل و لايزال با كمال روح و ريحان در ظل عنايت رحمان مستريح باشيد و بما اراد المحبوب راضي و شاكر مكتوب شما كه مشعر بر حزن و دلتنگی بود وارد و ملاحظه شد لا تحزن و لا تياس من رحمة الله هميشه منتهای عنايت بوده و انشاءالله خواهد بود انتم و انتن تحت لحاظ ربكم الغفور الكريم ان الفرح معكم كيف تحزنون و اصل السرور عند كم لم تكدرون باری هو مختلف شده و آثار بردشته ظاهر گشته توجه بمقر اولی ان البيت يدعوكم اليه و رب البيت يذكركم فی كل بكور و اصيل ای ضياء الله و بديع الرحمان مع حرم بشطر رب امم راجع شويد محل شما در منزل دوست و محفل انس بسيار نمايا نست توجهوا اليه انما البهاء عليكم ورقه شجره صمديه را مكبريم كذلک صاحب و التی عندكم استاد و رضا را بذكر دوست مسرور نمائيد

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fellowship, is most evident and assured. Set your faces towards it. Upon you be Baha.

Convey our loving greetings unto the Leaf of the Tree of Eternity. Thus likewise gladden Sahib and those with you. And make Ustad and Rida joyful through the remembrance of the Friend.

BH06088

1 O Habíb, in the Persian tongue it is set forth in truth: If mankind were to reflect on this one theme, they would bear witness that this constancy and steadfastness, this forbearance and patience during times of calamities and afflictions, whether in open or in secret, is possible only through a divine power. No former age or century hath beheld such a degree of self-sacrifice in the path of the Beloved.

1 ای حبیب بلسان پارسی ذکر میشود فی الحقیقه اگر مردم در همین یکفقره تفکّر نمایند شهادت دهند که این استقامت و ثبوت و تحمّل و اصطبار در حین نزول بلایا و محن فی السّر و العَن جز بقوّهٔ الهیّه نبوده و باین درجه انفاق جان در سبیل جانان هیچ عصری و هیچ عهدی مُشاهده نشده

2 Individuals who prior to the time of death consider their lives extremely precious and with the utmost power strive to protect themselves and secure their outward ease and comfort, suddenly are seen with a steadfastness whereat the bodies of the heedless are made to quiver, the limbs of the wayward to tremble, and the foundations of the nations to shake.

2 اشخاصی که قبل از وقوع میقات در نهایت درجه جان را عزیز میشمردند و بکمال قُوّت در حفظ خود و صیانت رفاهیّت و آسایش ظاهره باقصی الغایه میکوشیدند بغتةً باستقامتی ظاهر که فرائض غافلان مُرتعد و اعضای بیخبران مُرتعش و ارکان ملل مُتزلزل مُشاهده شد

3 Praise be to God, were they not to behold in that station abundant good, copious bounties, eternal blessings, and everlasting sovereignty with their own eyes, this kind of contentment and resignation, acquiescence and reverence in such terrible situations would not become manifest through them.

3 سبحان الله تا در آن مقام خیر کثیر و غنیمت وافر و نعمت باقی و سلطنت دائمی برأی العین مُشاهده نکنند اینگونه رضا و تسلیم و مسّرت و تکریم در آن مواقع هایله از ایشان ظاهر نشود

4 Say: All majesty and might, all sovereignty and power belong to God, Who createth whatsoever He desireth as He pleaseth. No God is there but Him, the Omnipotent, the All-Compelling, the Exalted, the Most Great.

4 قل العظمة لله و القدرة لله و السّطوة لله و القوة لله یخلق مایشاء کیف یشاء لااله الاّهوالقادر الغالب العلّی العظیم

NANU_BH#05x

BH06115

1 In the Name of God, the Protector, the Self-Subsisting!

1 بسم الله المهيمن القيّوم

2 By God! The Day hath come, yet the people perceive it not. We have sent down the verses and made manifest the clear proofs, yet most of the people recognize them not. They have cast the path of God behind their backs, clinging to the ropes of the manifestations of idle fancies and vain imaginings. Thy letter hath come before the Wronged One, and from it We perceived the fragrance of love and affection. We beseech God, the Lord of creation, to aid thee and assist thee to attain such steadfastness that its fragrance may spread throughout all lands. Verily thy Lord is the All-Merciful, the Mighty, the Loving.

2 تالله قد اتى اليوم و القوم لا يشعرون انّا انزلنا الآيات و اظهرنا البيّنات و النّاس اكثرهم لا يعرفون نبذوا صراط الله ورائهم متمسّكين بحبال مظاهر الأوهام و الظّنون قد حضر كتابک لدى المظلوم وجدنا منه عرف المحبّة و الوداد نسئل الله مالک الايجاد ان يوفّقک و يؤيّدک على استقامة ينتشر عرفها فى البلاد انّ ربّک هو المشفق العزيز الودود

3 O Abbas! Rejoice in this Tablet from which the fragrance of the utterance of God, the Lord of existence, hath been wafted. We have recognized what thou didst intend and heard what thou didst cry out in the days of thy Lord, the Possessor of the seen and the unseen. We granted permission regarding what the hands of those who denied the Witness and the Witnessed had earned. We beseech God, blessed and exalted be He, to ordain for thee the reward of attaining His presence and to write down for thee what beseemeth His generosity, which hath encompassed the kingdom of earth and heaven. Thus have We sent down the verses and expounded them in truth, as a favor from Us, for I am, verily, powerful over whatsoever I will through My word "Be," and it is.

3 يا عبّاس افرح بهذا اللّوح الّذى تضوّع منه عرف بيان الله مالک الوجود انّا عرفنا ما اردته و سمعنا ما ناديت فى ايّام ربّک مالک الغيب و الشّهود و توفّقنا فى الاذن بما اكتسبت ايادى الّذين كفروا بالشّاهد و المشهود نسئل الله تبارک و تعالى ان يقدّر لک اجر لقائه و يكتب لک ما ينبغى لجوده الّذى احاط الملک و الملكوت كذلک انزلنا الآيات و صرّفناها بالحقّ فضلاً من عندنا و انا المقتدر على ما اشآء بقولى كن فيكون

BLIB_Or15718.042

BH06184

1 In My Name Which hath dawned from the horizon of Manifestation

1 بسمى الظّاهر من افق الظّهور

2 Glory be to God! He sent forth Adam and bestowed upon him a Book, and likewise unto Seth and Enoch and Abraham - upon them be the blessings and mercy of God - and unto all the other Prophets He granted whatsoever He willed. And unto the Messengers of firm resolve He sent down Books - the Torah, the Psalms, the Gospel and the Qur'an.

2 سبحان‌الله حضرت آدم را فرستاد و باو صحيفه عطا فرمود و همچنين به شيث و ادريس و ابراهيم عليهم صلوات الله و رحمته و سائر انبيا هم هريک را عطا نمود آنچه را اراده فرمود و بصاحبان عزم و حزم كتاب نازل توراة و زبور و انجيل و فرقان

3 And this Most Great Revelation, which is mentioned and promised in all the divine Books, hath brought forth that

3 و اين ظهور اعظم كه در جميع كتب الهى مذكور و موعود است معادل جميع كتب قبل آورده

which equalleth all previous Books. Its verses have encompassed the world and its evidences have left no room for denial.

آیاتش عالم را احاطه نمود و بیّناتش جای انکار نگذاشت

4 Nevertheless, some among the people of the Bayan who are builders of the houses of vain imaginings and idle fancies have turned away. By God's life! They are the most abject of all the world's peoples. They cling to vain imaginings and hold fast to idle fancies. God protect us and you from the evil of such as these.

4 مع‌ذلک بعضی از اهل بیان که بانی بیوت ظنون و اوهام جدیدند اعراض نمودند لعمر الله احقر احزاب عالمند بظنون متمسّکند و باوهام متشبّث اعاذنا الله و ایّاکم من شرّ هؤلآء

5 Take hold of the Book of God with the hand of might and arise to serve His Cause. This is the counsel of the Wronged One. We beseech God that He may confirm you and grant you success, that you may turn away your eyes from the world and fix them solely upon the Most Exalted Horizon.

5 کتاب الهی را بید قدرت اخذ کن و بر خدمت امر قیام نما اینست وصیّت مظلوم از حقّ میطلبیم آنجناب را تأیید فرماید و توفیق عطا کند تا چشم از عالم بردارند و بافق اعلی وحده ناظر باشند

INBA23:250, ANDA#60 p.26, ANDA#45 p.59

BH06190

1 In the Name of God, the Most Merciful, the Most Compassionate

1 بسم الله الرّحمن الرّحیم

2 Glorified art Thou, O my God! I testify to Thy oneness and Thy singleness, and that Thou art the First and the Last, the Manifest and the Hidden. Nothing escapes Thy knowledge. Thou doest what Thou willest and ordainest what Thou desirest. Verily, Thou art the All-Powerful, the Almighty.

2 سبحانک اللّهمّ یا الهی اشهد بوحدانیّتک و فردانیّتک و بأنّک انت الأوّل و الآخر و الظّاهر و الباطن لا یعزب عن علمک من شیء تفعل ما تشآء و تحکم ما ترید انّک انت المقتدر القدیر

3 O Lord! I beseech Thee by the waves of the ocean of Thy bounty and the revelations of the luminary of Thy generosity upon existence, and by Him through Whom the valley flowed and the gate of heaven was opened, and by His family and companions through whom Thy signs were spread throughout Thy lands and Thy sovereignty encompassed Thy servants, to assist me in Thy remembrance and praise and in that which Thou hast commanded me in Thy Book.

3 ایربّ اسئلک بأمواج بحر عطائک و تجلّیات نیّر جودک علی الوجود و بالّذی به سالت البطحآء و فتحت باب السّمآء و بآله و اصحابه الّذین بهم انتشرت آثارک فی بلادک و احاطت سلطنتک عبادک ان تؤیّدنی علی ذکرک و ثنائک و علی ما امرتنی به فی کتابک

4 O Lord! Thou seest the poor one knocking at the door of Thy generosity, and the destitute one seeking the ocean of Thy grace and mercy. I beseech Thee not to disappoint him from that which Thou hast ordained for the sincere among Thy servants and the near ones among Thy creatures. Verily, Thou art the Single, the One, the Powerful, the Mighty, the All-Bountiful.

4 ایربّ تری الفقیر قرع باب کرمک و المسکین اراد بحر فضلک و رحمتک اسئلک ان لا تخیّبه عمّا قدّرته للمخلصین من عبادک و المقرّبین من بریّتک انّک انت الفرد الواحد المقتدر العزیز الوهّاب

5 O my God! Send down Thy blessings upon the Hands of Thy Cause, whom the oppression of the oppressors hath not deterred from turning toward the heaven of Thy providence. O

5 صلّ اللّهمّ یا الهی علی ایادی امرک الّذین ما منعهم ظلم الظّالمین عن التّوجّه الی سمآء عنایتک

Lord! Send down upon my face, from the clouds of Thy generosity, the rains of Thy mercy and Thy riches. Verily, Thou art the Most Generous, the Ever-Flowing, the Mighty, the All-Forgiving.

ایربّ انزل علی وجهی من سحاب کرمک امطار رحمتک و غنائک انّک انت الفضّال الفیّاض العزیز الغفّار

AQMJ2.060

BH06215

He is God, exalted be His glory.

The fragrance of love, wafting from the rose-garden of divine knowledge, did, in less than the twinkling of an eye, attain unto the Most Great Vision and transmute the gloom of separation into the joy of nearness and reunion. Glorified be God! How wondrous is the potency of the perfume of love, especially when it is shed abroad from a radiant and stainless heart: it dispelleth the companions of sorrow and grief. Such hath ever been, and shall continue to be, the remembrance of the true friends.

In truth, from the letter of the loved one and the script of that spiritual beloved there was vouchsafed a boundless gladness, so great that in every limb and member its effect became manifest. It is our hope that God, exalted be His glory, may never in any wise deprive His Afnan of the lights of nearness and reunion.

This moth had imagined that, together with those other moths, it would, for a time, or for years and months, circle round the lamp of the Will of God. Yet the hand of consummate wisdom wrought separation. This was naught but the outcome of the sins of the people of transgression and infamy, who have intervened between the Desired One and them that seek Him. We beseech God to draw us nigh unto Him, and by His sovereignty to lift the veil that hindereth, for He, verily, is the Powerful, the Subduer, the Almighty.

هوالله تعالی شانه

عرف محبت که از گلزار عرفان ساطع اقرب از لمح بصر بمنظر اکبر فائز و کدورت فرا قرا بفرح قرب و وصال تبدیل نمود سبحان الله عرف حب را نفوذیست عجیب مخصوص اگر از قلب منیر خالص متضوع گردد مزیل همدم عالم و غموم آن ذکر دوستان حقیقی بوده و خواهد بود باری از نامه دوست خط انجبیب روحانی فرح کلی دست دهد بشانیکه در هر جزئی از اجزا و عضوی از اعضا اثر آن ظاهر امید هست حق تعالی شانه افنان خود را در هیچ احوال از انوار قرب و لقا محروم نفرماید این پروانه را گمان انکه با ان پروانکان عهدی و یا عصری او سنین و شهوری طائف حول سراج اراده حق باشیم و لکن ید حکمت بالغه تفریق نمود این نیست مکر از ذنوب اهل بغی و فحشا قد حالوا بین المقصود و قاصدیه نسئل الله ان یقربنا الیه و یرفع الحجاب المانع بسلطانه انه هو القوی الغالب القدیر

BLIB_Or15696.191c

BH06302

He is the Bestower.

هو المعطی

The holy breeze of mercy and loving-kindness which wafted upon this servant from the right hand of bounty and grace imparted, even as the breath of the Holy Spirit, a new life unto the dead land of separation, and bestowed everlasting being. Such mercy did it lavish forth that it seemed as though the evening of estrangement had been changed into the morn of reunion, the clouds of sorrow and grief had been lifted from the sky of the hearts of the sincere, and the sun of joy, delight, and gladness had risen from the horizon of the soul.

God grant that the bearers of the power of the All-Glorious may preserve this Sun from the eclipse of darkness, and guard this spiritual rejoicing from the dust of earthly sorrow; that the showers of bounty and grace may ever descend from the clouds of compassion, and the winds of loving-kindness continue to blow. For the life of these deprived ones dependeth upon the flowing stream of mercy, and death lieth in its cessation. As water is the cause of life unto the fish, and dust the occasion of its destruction, so likewise this fish of the sea of separation neither seeketh nor findeth life save in the water of Thy mercy.

نسیم قدس رحمت و مکرمت که از یمین جود و کرم بر این بنده وزید چون نفحه روح القدس مرده ارض هجرانرا حیاتی جدید بخشید و زندگی جاوید عنایت فرمود و چناب رحمتی مبذول داشت که گویا شام هجر بصبح لقا تبدیل شد و غمام حزن و غم از هوای قلوب مخلصان مرتفع گشت و آفتاب سرور و وجد و طرب از افق جان مشرق آمد انشاء الله این شمس را حاملان قدرت سبحانی از کسوف ظلمانی حفظ فرماید و این سرور روحانیرا از غبار حزن امکانی محروس دارد یعنی جیشه امطار فیض و فضل از سحاب شفقت در جریان باشد و ارياح مکرمت در هبوب زیرا زندگی این محرومان در جریان رحمتست و موت در قطع آن ماهی را آب سبب حیاتست و تراب علت هلاک لهذا این ماهی بحر فراق جز از آب رحمت حیات نجوید و نیابد

BLIB_Or15696.122b

BH06343

1 He is the All-Knowing.

1 هو العلیم

2 O My handmaid, and thou who hast attained unto My service! Rejoice thou in My bounty, My mercy, and My loving care, which have preceded all who are in the heavens and on the earth. Thy service hath been accepted, and the Pen of God, the All-Subduing, the Self-Subsisting, hath been moved to make mention of thee. Blessed art thou, and blessed is every handmaid who hath held fast unto the Most Firm Handle of My Cause and clung to the hem of My radiant robe.

2 یا امتی و یا من فزت بخدمتی ان افرحی بفضلی ورحمتی وعنایتی الّتی سبقت من فی السّموات والأرضین قد فاز خدمتك بالقبول وتحرّك علی ذکرك قلم الله المهیمن القیّوم طوبی لك ولکلّ امة تمسّکت بعروة امری وتشبّثت بذیلی المنیر

3 Glory be upon thee, and upon those women who have turned unto God, the All-Knowing, the All-Informed.

3 البهآء علیك وعلی الّلائی اقبلن الی الفرد الخبیر

4 Glorified art Thou, O my God! I beseech Thee by Thy power and Thy strength, by Thy greatness and Thy sovereignty; by Thy Cause wherewith nothing can contend; by the bounties

4 سبحانك یا الهی اسئلك بقدرتك وقوّتك وعظمتك وسلطانك وبامرك الّذی لا یقوم معه شئ وبجبر

of Thy grace; by the pearls of Thy knowledge and the sun of Thy generosity; and by the Name whereby the luminary of joy hath shone forth and the world hath been adorned with the ornament of Naw-Ruz, to adorn the forms of Thy loved ones with the vesture of honour and exaltation.

فضلك ولئالى علمك وشمس جودك وبالاسم الّذى به انار نيّر السّرور وزيّن العالم بطراز النّيروز بان تزيّن هياكل اوليآئك بطراز العزّة والرّفعة

5 O Lord! Deliver Thine elect from their enemies; then make them the dawning-places of Thy glory among Thy creatures and the daysprings of Thy loftiness amidst Thy servants. Then forgive, O my God, all – women and men – who have served Thee and sought Thy good-pleasure.

5 اى ربّ خلّص اصفيآئك من اعدائك ثمّ اجعلهم مطالع عزّك بين خلقك ومشارق علوك بين عبادك ثمّ اغفر يا الهى من خدمك واراد رضائك من كلّ اناث وذكور

6 Verily, Thou art the All-Powerful, the Mighty, the All-Forgiving.

6 انّك انت المقتدر العزيز الغفور

BLIB_Or15696.197a

BH06349

To: Friends in 'Ali-Reza-Abad

1 He is the All-Witnessing, the All-Informed

1 هو الشاهد الخبير

2 O My loved ones in Ali Riza Abad! The Most Great Sea hath turned toward you, desiring to adorn the heart of your heart and the sight of your sight with My wisdom and utterance which lay hidden within its shells. Verily your Lord, the All-Merciful, is the Generous, the All-Bountiful. When ye have attained and witnessed with a single eye Thy reunion and Thy presence, which was the portion of the sincere among Thy servants and those near unto Thy protection, and through the waves of the sea of Thy bounty, that My remembrance and My turning and My attention might be adorned with the ornament of Thy acceptance - I testify, O God of Names and Creator of heaven, that the loftiest praise of Thy creation and the remembrances of Thy servants befitteth not Thy grandeur, nor the essence of the court of Thy glory and the threshold of Thy nearness.

2 يا اوليائى فى على رضا اباد ان البحر الاعظم اقبل اليكم واراد ان يزين قلب قلبكم وبصر بصركم بهائى الحكمه والبيان التى كانت مكنونه فى اصدافه ان ربكم الرحمن هوالكريم الفضاع اذا فزتم ورايتم بنفس لكى واحد وصالكى وبلقائكى الذى كان اهل المخلصين من عبادكى والمقربين من حفظكى وباموا‌ج بحر عطائكى بان تحول ذكرى واقبالى وتوجهى مزينه بطراز قبولكى اشهد يا اله الاسماء وفاطر السماء بان اعال خلقكى واذكار عبادكى لا يليق لعظمتكى ولا بنفس لساخه عزكى وبساط قربكى

3 Say: Look upon the heaven of Thy generosity and the sun of Thy bounty. My wounds and sighs, both outward and inward, and all my limbs seize me. And whenever I reflect upon my transgressions, despair encompasseth me from all directions. Alas! Alas! My sins prevent me from drawing nigh unto Thee, and my transgressions from standing before the gate of Thy majesty. I beseech Thee, O Cleaver of the dawn and Subduer of the winds, to forgive me through Thy generosity and bounty,

3 قولى انظر الى سماء جودكى وشمس كرمكى ياخذ القرح والاهه ظاهرى وباطنى وكل جوارحى وكلما اتفكر فى جريراتى يحفظنى الياس من كل الجهات اه اه ان تمنعنى خطيئاتى عن التقرب اليكى وجريراتى عن القيام لدى باب عظمتكى اسئلكى يا فالق الاصباح ومسخر الارياح بان تغفرلى بجودكى وكرمكى ونور قلبى بنور معرفتكى وقوار كل على الاستقامه على حبكى فى امركى

to illumine my heart with the light of Thy knowledge, and to strengthen all to remain steadfast in Thy love in Thy Cause. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

انک انت المتقدر علی ما تشاء لا اله الا انت المهیمن القیوم

INBA33:139

BH06386

To: Mahd-i-'Ulya

1 He is the Ancient Ordainer.

1 هو الآمر القدیم

2 O Mahd-i-'Ulya! Upon thee be the peace of God, His glory, His loving care, and His bounty.

2 یا مهد علیا علیك سلام الله وبهآئه وعنایة الله وفضله

3 Know thou that the wrongdoer hath hamstrung My she-camel, and the wolf hath devoured My speckled sheep; he that loved Me hath been stung. I complain not of what hath befallen Me at the hands of Mine enemies; rather do the Manifestations of My Cause, the Dawning-places of My wisdom, lament these things.

3 اعلم انّ الظّالم عقر ناقتی والذّئب افترس غنمی الرّقطآء لدغ من احبّنی انّی لا اشکو بما ورد علیّ اولیائی ولکن تشکو مظاهر امری ومطالع حکمی

4 Say: O my God, my God! Transmute the sorrow of Thine loved ones into joy, their anguish into gladness, their turmoil into tranquillity, their abasement into honour, their weakness into strength, and their powerlessness into might.

4 قولی الهی الهی بدّل حزن اولیائك بالسرور وهمّهم بالفرح واضطرابهم بالاطمینان وزلّهم بالعزّة وضعفهم بالقوّة وعجزهم بالاقتدار

5 O Lord! I beseech Thee by the sovereignty of Thy will, by the encompassing power of Thy might, and by the ocean of Thine omnipotence, to make Thy loved ones the dawning-places of Thy name the Long-Suffering, and the daysprings of Thy name the All-Forgiving. Then make known unto those who, in Thy days, were heedless of the mystery of Thy Most Great Name and of Thine All-Glorious Announcement, that which hath escaped them at the rising of the luminary of Thy Manifestation; and strengthen them unto equity. Verily, Thou art the All-Powerful, the Mighty, the All-Bountiful.

5 ای ربّ اسئلك بسلطان مشیّتك واحاطة قدرتك وبحر اقتدارك بان تجعل احبّائك مشارق اسمك الصّبّار ومطالع اسمك الغفّار ثمّ عرّف الّذین غفلوا فی ایّامك عن سرّ اسمك الاعظم ونبأك العظیم ما فات عنهم عند اشراق نیّر ظهورك ثمّ ایّدهم علی الانصاف انّك انت المقتدر العزیز الوهّاب

6 As for the matters thou hast mentioned: We have entrusted them unto God and committed all affairs unto Him. Verily, He is the All-Bounteous, the Most Generous, and He is the Avenger, the Strong, the Omnipotent.

6 آمور وارده انسیت که ذکر شد نحن توکّلنا علی الله وفوضّنا الامور الیه انّه هو الفیّاض الکریم وهو المنتقم القوی القدیر

7 Glory from Our presence be upon thee and upon those who are with thee.

7 البهآء من لدنّا عليك وعلى من معك

BLIB_Or15696.131e

BH11649

1 In the Name of the Peerless Lord!

1 بنام خداوند بی‌همتا

2 Today must the loved ones of God appear with such radiance as to illumine the world, and with such a fire as to set ablaze the hearts of the peoples. Thy mention hath been before the Wronged One, both past and present. This is a Day wherein man is empowered to gain everlasting stations, eternal bounties, and perpetual remembrance. Blessed is the soul whom the affairs of men have not debarred from the ocean of grace nor held back from the Sun of Truth.

2 امروز باید دوستان الهی بنوری ظاهر باشند که عالم از او منوّر گردد و بناری مشتعل که افئدهٔ امم از او مشتعل شود ذکرت از قبل و بعد نزد مظلوم بوده امروز روزیست که انسان قادر است بر کسب مقامات باقیه و نعماء دائمه و ذکر دائم طوبی از برای نفسیکه شئونات عباد او را از بحر فضل محروم نساخت و از آفتاب حقیقت منع ننمود

3 The loved ones must gather together in wisdom and take counsel regarding the exaltation of the Most Great Word. Whoso ariseth for God's sake shall assuredly be assisted by the invisible hosts. The purpose is that those souls who have quaffed from the sealed wine and have been honored with the remembrance of God, exalted be His glory, should recognize their station and preserve this most exalted rank in the name of the Lord of all beings.

3 اولیا باید بحکمت جمع شوند و مشورت نمایند در اعلاء کلمهٔ علیا هر نفسی للّه قیام نمود البتّه باعانت غیبیّه فائز شود مقصود آنکه نفوسیکه از رحیق مختوم آشامیده‌اند و بذکر حقّ جلّ جلاله فائز گشته‌اند مقام خود را بشناسند و این رتبهٔ علیا را باسم مولی الوری حفظ نمایند

4 Convey My greetings to the friends in that land. Say: Your land is designated as Paran in the presence of the All-Merciful. God willing, may ye attain to that which befitteth this blessed name. Glory be upon thee and upon those who are with thee and upon all who are steadfast and firm.

4 دوستان آن ارض را تکبیر برسان بگو ارض شما لدی الرّحمن به فاران موسوم انشآءالله فائز شوید بآنچه که سزاوار این اسم مبارکست البهآء علیک و علی من معک و علی کلّ ثابت مستقیم

FRH.020

BH11650

بسم ربّنا الأقدس الأعظم العلیّ الأعلی

سبحانک یا من ناح المقرّبون فی فراقک و اشتعلت افئدة المخلصین شوقاً للقائک اسئلک بالاسم الّذی اذا ظهر انجذب الملک و الملکوت و ذابت الأکباد و القلوب و به ماج بحر البیان فی الامکان و نطق العندلیب علی الأغصان بأن تؤیّد عبادک و اولیائک علی ذکرک و ثنائک و تبلیغ امرک ثمّ عرّفهم یا الهی ما اردته لهم من بدایع جودک و الطافک لیدعوا ما دونک عن ورائهم مقبلین الی افق فضلک و مشرق بیانک و مطلع اسمائک و صفاتک

ای ربّ علّمهم بجودک و احسانک ما ینبغی لهم فی ایّامک انّک انت السّلطان الّذی خضعت لسلطنتک اعناق الأمرآء و الأقویآء لا اله الّا انت الکافی الباقی الدّائم العلیم الحکیم

وجوهیکه جناب حاجی میرزا ابوالحسن علیه بهآء الله حواله نمودند از نقد و قیمت ابریشم بتوسّط جناب سمیّ حضرت مقصود حا قبل سین و لام بعد عین و جناب آقا محمّد صادق علیهما بهآء الله باین خادم فانی رسید فی شهر ذی‌الحجّة الحرام سنة ۱۲۹۸ خادم

SFI21.014b

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

Glorified art Thou, O Thou at Whose separation the near ones have lamented and in their longing for Whose presence the hearts of the sincere ones have been set ablaze. I beseech Thee by the Name through Whose manifestation both the kingdom of earth and heaven were attracted, livers and hearts were melted, the ocean of utterance surged in the realm of possibility, and the nightingale sang upon the branches, to assist Thy servants and loved ones to remember Thee and praise Thee and to teach Thy Cause. Then acquaint them, O my God, with what Thou hast desired for them from the wonders of Thy bounty and Thy favors, that they may cast behind them all else but Thee, turning towards the horizon of Thy grace, the Dayspring of Thy utterance, and the Rising-place of Thy names and attributes.

O Lord! Teach them through Thy bounty and favor that which beseemeth them in Thy days. Verily, Thou art the Sovereign before Whose sovereignty the necks of princes and the mighty have bowed down. There is none other God but Thee, the All-Sufficing, the Everlasting, the Eternal, the All-Knowing, the All-Wise.

The funds which Jinab-i-Haji Mirza Abu'l-Hasan, upon him be the Glory of God, remitted from cash and the value of silk through Jinab-i-Samiyy-i-Hadrat-i-Maqsud (Ha before Sin and Lam after 'Ayn) and Jinab-i-Aqa Muhammad Sadiq, upon them both be the Glory of God, reached this evanescent servant in the month of Dhi'l-Hijjih al-Haram in the year 1298.

The servant

BH11787

He is the Most Exalted, the Most Ancient.

Your letter was received, and that which was intended therein became evident. In all conditions one must fix his gaze upon the Truth and upon His loved ones, and keep the dwelling-place of the heart illumined and inhabited by the lamp of God. And should one be touched by the afflictions of this world, let him not grieve, for the aim is mighty indeed. If ye advance but a little upon this path, ye will behold poison as sugar, the sting as sweet draught, and torment in its very bitterness as repose and delight.

And if from this station ye take yet another step, ye will strive that perchance ye may be granted, in some corner of the land, a portion in the path of the Beloved. Nay rather, ye will yield up your very life and seek after this station.

Something was written to Jinab-i-'Aba, and he conveyed it unto the companions in the prison, and the glad-tidings of God entered upon them in paradise and deliverance was vouchsafed unto them. This was a great bounty. God willing, they have not forgotten, and perfect love toward them hath been and shall continue.

Clothe the temple of the soul of Shaykh Mahmud with the robe of glorification and the spirit of praise.

نوشته شما رسید و ما قضا فیه مبرهن گشت در جمیع احوال باید ناظر بحق

NLAI_BH1.295

BH06822

To: Muhammad Husayn Khan, in Abadih

1 He is God, exalted be His glory, the Lord of loving-kindness and bounty.

1 هو الله تعالی شأنه العنایة و الألطاف

2 O Ba'i! Upon thee be My glory. The deeds of the Afnan were observed, and upon him rest My glory, My loving-kindness, and My mercy. He was blessed through the effulgent rays of the luminous Orb of acceptance. Blessed is he, then blessed is he, for he saved others. He is the sign of divine assistance, having aided one of the friends of God. We beseech God to send down upon the helper a blessing from His presence, a bounty from His own Self, and a favor from His direction, and to make his deed God's treasure in every world of His worlds.

2 یا بائی علیک بهائی عمل افنان علیه بهائی و عنایتی و رحمتی مشاهده شد و باشراقات انوار نیّر قبول فائز گشت طوبی له ثمّ طوبی له چه که خا را نجات داد اوست آیهٔ نصرت یکی از دوستان حقّ را اعانت نمود نسئل الله ان ینزل علی النّاصر برکةً من عنده و فضلاً من لدنه و نعمةً من جانبه و یجعل عمله کنز الله فی کلّ عالم من عوالمه

3 The friends of God must render assistance and serve to the extent possible, for this service is accepted and returns unto God. The kinsmen and other loved ones must strive. The recompense of those souls who act is never lost with God, and never shall be, and this Wronged One is the guarantor of this. We beseech God to assist His loved ones in that which He loveth and is pleased with. The Glory be from Us upon those whom love of the world hath not prevented from acting in His path, exalted be He.

3 دوستان الهی باید اعانت کنند و بقدر مقدور خدمت نمایند چه که این خدمت مقبول واقع و بحقّ راجع از منتسبین و غیر ایشان از اولیا باید همّت نمایند اجر نفوس عامله عندالله ضایع نشده و نمیشود و ایظلوم کفیل است نسئل الله ان یؤیّد اولیائه علی ما یحبّ و یرضی البهآء من لدنّا علی الّذین ما منعهم حبّ الدّنیا من العمل فی سبیله تعالی

INBA51:156a, KB_620:149-149

BH06859

To: Aqa Siyyid Farajullah al-Husayni al-Kashani

1 O Faraj, the veils of self and desire have prevented the world from turning to the Ancient Lord...

1 یا فرج حجبات نفس و هوی عالم را از توجّه بمالک قدم منع نموده ...

2 The Supreme Pen, through the power of the finger of the Lord of Names, has rent asunder and torn away some of these veils, yet the sources of hatred are, with the utmost diligence and effort, busily weaving new veils.

2 قلم اعلی بقدرت اصبع مالک اسماء بعضی از حجبات را خرق نمود و شقّ فرمود ولکن مطالع بغضا بکمال سعی و اجتهاد بنسج حجبات مشغولند

3 O Faraj, God willing, may you remain firm in the Cause of God and steadfast in exalting His Word, to such a degree that none may be able to speak. You shall see all else but God as non-existent, and His enemies as nothing. Old arguments have been renewed - they say the Bayan has been altered. Say: By God's life! None has been, nor ever shall be, able to alter the Bayan. The purpose of the idolaters is to prevent people from beholding the divine books and thereby to carry out their own designs.

3 یا فرج انشآءالله بر امر الله ثابت باشی و در اعلاء کلمه راسخ بشأنیکه احدی قادر بر تکلّم نباشد ما سوی الله را مفقود بینی و اعدایش را معدوم حرفهای کهنه تازه بمیان آمده میگویند بیان تحریف شده بگو لعمر الله نفسی قادر بر تحریف بیان نبوده و نیست مقصود مشرکین آنکه ناس را از مشاهدهٔ کتب الهی منع نمایند و ارادات خود را باین واسطه مجری دارند

4 Speak forth in thy Lord's name and arise to serve Him. Unceasingly has thy mention flowed from the Tongue of Grandeur and from the Supreme Pen. Be thankful and say: Praise be to Thee, O God of the worlds, and glory be to Thee, O Desire of them that have recognized Thee. With white and green turbans they rush through cities and regions, never failing to lead people astray. They are occupied with building false cities and regions, and they intend to construct a district as well. Convey My greetings to the friends and say: Today is the day

4 کن ناطقاً باسم ربّک و قائماً علی خدمته لازال ذکرت از لسان عظمت ظاهر و از قلم اعلی جاری اشکر و قل لک الحمد یا اله العالم و لک الثّنآء یا مقصود العارفین با عمامه‌های بیضا و خضرا بمدن و دیار میدوند و در اضلال ناس بهیچوجه کوتاهی ننموده و نمینمایند در تعمیر مدن و دیار جعلیّه مشغولند ارادهٔ ساختن ناحیه هم دارند دوستانرا تکبیر برسان بگو امروز روز استقامتست مبادا مثل حزب شیعه بفریب ارباب عمائم از

of steadfastness. Beware lest, like the Shi'ih sect, you be deprived of the ocean of bounty and the river of mercy through the deception of the turban-wearers. Diligence is needed to protect the servants. Glory be to God! The cause and reason for preventing the servants from the supreme horizon were the divines of the age. This matter is clear to all. At first they engaged in cursing and execration, and finally they all issued the decree for His death. Behold, the curse of God be upon the wrongdoing people....

بحر عنایت و فرات رحمت محروم مانید در حفظ عباد همّت لازم سبحان‌الله سبب و علّت منع عباد از افق اعلی علمای عصر بودند این فقره بر کلّ واضحست در اوّل بسب و لعن مشغول و بالأخره کلّ فتوی بر قتلش دادند الا لعنة الله علی القوم الظّالمین...

AVK3.315.17x, RSR.132-133x

BH06457

To: Mirza Muhsin, in Yazd

1 In the name of the one true God!

1 بنام خداوند یکتا

2 God willing, through the grace of the Lord of Names, mayest thou drink of the spiritual wine prepared by the divine Hand of Bounty and, intoxicated thereby, occupy thyself in the assemblage of the world with the praise of the Lord of nations. Abu'l-Hasan hath appeared before the Divine Throne and presented that which concerneth thy love for God. For this reason have We made mention of thee and revealed unto thee this Manifest Book. Blessed art thou, and blessed is thy father, and blessed are the Afnans who have turned toward the Dawning-Place of Revelation and responded when they heard the Call of God, the Help in Peril, the Self-Subsisting. My Most Exalted Pen beareth witness that they turned toward God when most of the servants turned away from Him, and behind it the Tongue of Truth in this Forbidden Spot doth likewise bear witness. Praise be to God that in the prime of youth thou didst attain unto faith and turn toward the Most Exalted Horizon. Say:

2 انشآءالله بعنایت مالک اسماء از بادهٔ روحانی که از ید عطاء الهی آماده شده بنوشی و سرمست در انجمن عالم بذکر مالک امم مشغول باشی قد حضر ابوالحسن لدی العرش و عرض ما انت علیه فی حبّ الله بذلک ذکرناک و انزلنا لک هذا الکتاب المبین طوبی لک و لأبیک و لأفنانی الّذین توجّهوا الی مطلع الوحی و اجابوا اذ سمعوا ندآء الله المهیمن القیّوم یشهد قلمی الأعلی بأنّهم اقبلوا الی الله اذ اعرض عنه اکثر العباد و عن ورائه یشهد لسان الحقّ فی هذا المقام الممنوع الحمد لله در اوّل جوانی بایمان فائز شدی و بافق اعلی توجّه نمودی

3 O my God! I beseech Thee by Thy Name, the Speaking, the Manifest, which none hath known save Thee, to protect me from the evil of Thine enemies and to ordain for me that which will assist me to serve Thy Cause. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Most High, the Mighty, the All-Loving.

3 قل یا الهی اسئلک باسمک النّاطق المبین الّذی ما عرفه احد الّا انت بأن تحفظنی عن شرّ اعدائک و تقدّر لی ما یؤیّدنی علی خدمة امرک انّک انت المقتدر علی ما تشآء لا اله الّا انت المتعالی العزیز الودود

BLIB_Or15719.084b

BH06872

To: Muhammad Mustafa Baghdadi

1 He overshadoweth the heavens and the earth

1 هو المهيمن على الأرض و السّمآء

2 O Mustafa! Upon thee be My glory and My loving-kindness. Say: O my God, my God! The fragrance of Thy utterance hath led me unto Thee, and Thy bounty hath guided me to the door of Thy grace. Thy generosity hath made clear to me Thy path, and Thy mercy hath brought me before Thy presence. Thy power hath preserved me from all else but Thee. I am he, O my God, who in the earliest days turned towards Thy horizon when most of mankind turned away therefrom. Thou art He Who, O my God, gave me to drink of the choice wine of Thy love, and caused me to arise to celebrate Thy praise and glorification and to serve Thy Cause, and made known unto me that which was hidden from Thy servants and Thy creation.

2 يا مصطفى عليک بهائی و عنايتی قل الهی الهی عرف بيانک دلّنی اليک و کرمک هدانی الی باب فضلک و جودک اوضح لی سبيلک و رحمتک احضرتنی امام وجهک و قدرتک حفظتنی عن دونک انا الّذی يا الهی اقبلت الی افقک فی اوّل الأيّام اذ اعرض عنه اکثر الأنام انت الّذی يا الهی سقيتنی کوثر حبّک و اقمتنی علی ذکرک و ثنائک و خدمة امرک و عرّفتنی ما احتجب عنه عبادک و خلقک

3 With what tongue, O my God, can I make mention of the wondrous tokens of Thy bounty and the effulgent lights of the Sun of Thy generosity, inasmuch as Thou hast shown me that which was withheld from the world, and caused me to hear that which was heard by the Lord of all peoples? I beseech Thee by the Sun of Thy Will and the Moon of Thy Purpose, and by Thy Cord through whose movement all created things were set in motion and all beings hastened unto the court of Thy holiness, to make me in all conditions a helper of Thy Cause, one gazing toward Thy direction, speaking forth Thy praise, and standing firm in Thy service. Thou art, verily, the Mighty, the Powerful.

3 بأیّ لسان يا الهی اذکر بدائع جودک و اشراقات انوار شمس عطائک حيث اريتنی ما منع عنه العالم و اسمعتنی ما سمعه سيّد الأمم اسئلک بشمس مشيّتک و قمر ارادتک و بحبلک الّذی بحرکته تحرّکت الکائنات و سرعت الموجودات الی ساحة قدسک بأن تجعلنی فيکلّ الأحوال ناصراً لأمرک و ناظراً الی شطرک و ناطقاً بثنائک و قائماً علی خدمتک انّک انت القویّ القدير

LHKM2.271

BH06586

To: Mulla Ali Bajistani

1 ...Glory be to Thee, O Lord of the Kingdom and Sovereign of the realms of might! I beseech Thee by Thy Name through which the mountain would take flight were it to be cast upon it, through which the heavens would be cleft asunder, and through which the earth would be rent asunder, to protect us from the arrows of the insinuations of them that mislead and from the

1 ...سبحانک يا مالک الملکوت و سلطان الجبروت اسئلک باسمک الّذی لو يلقی علی الجبل ليطير و لو علی السّمآء لتنفطر و لو علی الأرض لتنشقّ بأن تحفظنا من سهام اشارات المغلّين و سيوف شبهات المشرکين انّک انت

swords of the doubts of the idolaters. Verily, Thou art He Whom the affairs of earth cannot frustrate, nor can the clamor of them that have disbelieved in the Day of Judgment hinder.

الّذی لا تعجزک شئونات الأرض و لا تمنعک ضوضآء الّذین کفروا بیوم الدّین

2 O Lord! We are Thy servants who have heard Thy most sweet call and have answered Thee through Thy grace, O Lord of all names and Creator of heaven. We have hastened, through Thy power and Thy Most Great Name, toward Thy most exalted horizon on a Day whereon the tribes of the earth have lamented and the hearts of the servants have cried out. I beseech Thee, O King of Kings, by the lights of Thy Most Great Throne and the revelations of Thy Name amongst the nations, to assist us in remembering and praising Thee, and to ordain for us through the Pen of Grace that which beseemeth Thy generosity and Thy favors. Verily, Thou art the Omnipotent over whatsoever Thou willest. Within Thy grasp are the reins of all things, and in Thy right hand are the reins of all names. There is no God but Thee, the Omnipotent, the All-Powerful. Praise be to Thee, O our Lord, the Mighty, the Great!...

2 ای ربّ نحن عبادک سمعنا ندائک الأحلی و اجبناک فضلاً من عندک یا مالک الأسمآء و فاطر السّمآء و سرعنا بحولک و اسمک الأبهی الی افقک الأعلی فی یوم فیه ناحت قبائل الأرض و صاحت افئدة العباد اسئلک یا مالک الملوک بأنوار عرشک الأعظم و تجلّیات اسمک بین الأمم بأن تؤیّدنا علی ذکرک و ثنائک و تکتب لنا من قلم الفضل ما ینبغی لجودک و الطافک انّک انت المقتدر علی ما تشآء فی قبضتک زمام الأشیآء و فی یمینک ازمّة الأسمآء لا اله الّا انت المقتدر القدیر الحمد لک یا ربّنا العزیز العظیم...

TSBT.275

BH06483

To: Mirza Ali Muhammad Yazdi (Varqa)

1 ...The days of the Divine Manifestations are in one sense referred to as the Day of God, but these days are specially distinguished in all the Books as the appearance of the Hidden Mystery and the Treasured Secret, Who calleth out with the most exalted voice before the faces of all the world. The greatness of these days hath been recorded and inscribed in the previous Books and in the mighty Qur'an.

1 ...ایّام مظاهر الهی در مقامی بیوم الله مذکور ولکن این ایّام در جمیع کتب مخصوصست بظهور غیب مکنون و سرّ مخزون الّذی ینطق بأعلی النّدآء امام وجوه العالم در کتب قبل و فرقان عظمت این ایّام مذکور و مسطور است

2 The Herald, that is, the Primal Point - may the spirit of all else be sacrificed for His sake - in the days of His journey to Maku, while outwardly veiled from all, attained the honor of His presence,[2] and His Holiness Quddus - upon him be the Most Glorious of all Glory - attained it repeatedly. During the journey to the Land of Kha He specifically summoned him, and for several months he was blessed with attaining His presence. The Primal Point - may the spirit of all else be sacrificed for His sake - referred to both him and His Holiness the Most

2 حضرت مبشّر یعنی نقطهٔ اولی روح ما سواه فداه در ایّام توجّه به ماکو بر حسب ظاهر مستوراً عن الکلّ بشرف لقا فائز و حضرت قدّوس علیه من کلّ بهآء ابهاه مکرّر فائز در سفر ارض خا مخصوص ایشانرا طلبیدند و اشهر معدودات در حضور بلقا فائز ایشان و حضرت باب اعظم علیه منکلّ ۹ [بهآء] ابهاه را حضرت نقطه روح ما سواه فداه باسم اوّل و

[2] cf. AB11477.

Great Bab [Mulla Husayn] - upon him be the Most Glorious of all Glory - as the First and the Last, and likewise interpreted them as the First to arrive and the Last to descend. He gave each the glad tidings of this Manifestation, and specifically told the honored Sayyah - upon him be the glory and favor of God - "Go forth, that thou mayest find." The universal Manifestations were aware before the Revelation - they are the Dawning-places of divine knowledge....

آخر نامیده‌اند و همچنین باوّل وارد و آخر نازل تعبیر فرموده‌اند و بشارت اینظهور را بهر یک داده‌اند و بجناب سیّاح علیه بهآء الله و عنایته مخصوص فرموده‌اند برو شاید بیابی مظاهر کلّیّه قبل از ظهور آگاه بوده‌اند ایشانند مطالع علم الهی...

RHQM2.0714-715 (106) (066-067x)

BH06883

To: Navvab, wife of Baha'u'llah

1 He is the All-Witnessing, the All-Informed!

1 هو الشّاهد الخبیر

2 O Navvab, O leaf sprung from My Divine Lote-Tree and My companion! Upon thee be My glory, My loving-kindness and My mercy which hath preceded existence itself. We give thee the glad-tidings of that which will bring solace to thine eyes, assurance to thy soul, and joy to thy heart. Thy Lord is verily the All-Compassionate, the All-Bountiful. God was well-pleased with thee, both in the past and for the future, and He chose thee for Himself and selected thee from among the handmaidens for His service, and made thee to be the companion of His Temple throughout the nights and days.

2 یا نوّاب یا ایّتها الورقة المنبتة من سدرتی و المؤانسة معی علیک بهائی و عنایتی و رحمتی الّتی سبقت الوجود انّا نبشّرک بما تقرّ به عینک و تطمئنّ به نفسک و یفرح قلبک انّ ربّک هو المشفق الکریم قد رضی الله عنک من قبل و من بعد و اختصّک لنفسه و اصطفاک بین الامآء لخدمته و جعلک معاشر هیکله فی اللّیالی و الأیّام

3 Hear thou Me once again. God is well-pleased with thee, as a token of His grace and a sign of His mercy. He hath made thee to be His companion in every one of His worlds, and hath nourished thee with His meeting and presence, so long as His Name, and His Remembrance, and His Kingdom, and His Empire shall endure. Happy is the handmaid that hath mentioned thee, and sought thy good-pleasure, and humbled herself before thee, and held fast unto the cord of thy love. Woe betide him that denieth thy exalted station, and the things ordained for thee from God, the Lord of all names, and him that hath turned away from thee, and rejected thy station before God, the Lord of the mighty throne. Praise be to God, the Lord of the worlds!

3 استمعی مرّة اخری رضی الله عنک فضلاً من عنده و رحمةً من لدنه و جعلک صاحبة له فی کلّ عالم من عوالمه و رزقک لقائه و وصاله بدوام اسمه و ذکره و ملکوته و جبروته طوبی لأمة ذکرتک و ارادت رضائک و خضعت عندک و تمسّکت بحبل حبّک و ویل لمن انکر مقامک الأعلی و ما قدّر لک من لدی الله مالک الأسمآء و اعرض عنک و جاحد شأنک عند الله ربّ العرش العظیم الحمد لله ربّ العالمین

INBA65:082, SFI20.014b, ATB.128, FBAH.237

TDH#064.14x, GPB.108x, GPB.348x, MBW.074x

BH06799

To: Asad

1 In the Name of the One God

1 بنام خداوند یکتا

2 O Asad, upon thee be My glory! The letter of his honor A.L., upon him be the Glory of God, was presented before Our face. We have heard his call and recognized what was in his letter. We have answered him with that whereby his remembrance shall endure in the Book of God, the Lord of the worlds. Say: Be not grieved at what hath befallen thee. There hath befallen Us at the hands of the idolaters that which hath caused those nigh unto God to weep. Praise be to God, there hath befallen thee what befell the dwellers of the pavilions of grandeur. This is of God's bounty unto thee. Be thankful and say:

2 یا اسد علیک بهائی نامهٔ جناب ع‌ل علیه بهآء الله تلقاء وجه حاضر انّا سمعنا ندائه و عرفنا ما فی کتابه اجبناه بما یبقی به ذکره فی کتاب الله ربّ العالمین قل لا تحزن عمّا ورد علیک قد ورد علینا من المشرکین ما ناح به المقرّبون لله الحمد وارد شد بر تو آنچه بر اهل قباب عظمت وارد شد هذا من فضل الله علیک اشکر و قل

3 Praise be unto Thee, O Thou Who hast mentioned me from the height of Thy utterance and hast sent down for me that which shall not perish so long as Thy names and attributes endure. I beseech Thee to make me one of those who have aided Thy Cause and arisen to serve Thee. Then write down for me, by Thy Most Exalted Pen, the good of this world and the next. Verily, Thou art the Almighty, the All-Knowing, the All-Wise. He must hold fast unto wisdom, for this firm decree hath been sent down in the Tablets, and afterward shall be revealed unto him what hath been ordained for him by the Mighty, the Ancient. Divine deliverance shall come. Verily, He is the All-Bountiful, the Generous One.

3 لک الحمد یا من ذکرتنی فی طور بیانک و انزلت لی ما لا یفنی بدوام اسمائک و صفاتک اسئلک بأن تجعلنی من الّذین نصروا امرک و قاموا علی خدمتک ثمّ اکتب لی من قلمک الأعلی خیر الآخرة و الأولی انّک انت المقتدر العلیم الحکیم باید بحکمت تمسّک نماید چه که این حکم محکم در الواح جاری و بعد یظهر له ما قدّر له من لدن مقتدر قدیر فرج الهی میرسد انّه هو الفضّال الکریم

BLIB_Or15716.133b

BH06513

To: Jinab-i-Afnan

1 Praise be unto the Lord of existence and the Sovereign of the seen and unseen, Who is worthy and deserving, for He hath opened the doors of hearts and minds of His loved ones with the keys of His most beautiful Names...

1 حمد مالک وجود و سلطان غیب و شهود را لایق و سزاست که ابواب افئده و قلوب اولیا را بمفاتیح اسماء حسنی باز نمود...

2 The petition of Sina, upon whom be the glory of God, attained unto the presence and was adorned with mention of the Afnan. We beseech God, blessed and exalted be He, to confirm him

2 عریضهٔ سینا علیه بهآء الله بحضور فائز و مزیّن بود بذکر افنان نسئل الله تبارک و تعالی ان یؤیّده و من سمّی بنیّر علی تبلیغ امره و انتشار آثاره

and him who was named Nayyir in teaching His Cause and spreading His signs. In truth, they are arising to serve and are speaking in praise and thanksgiving. From all directions, the loved ones of God have testified to their detachment, their godliness, their humility, and their teaching of the Cause of God, the Lord of what was and what shall be.

فی‌الحقیقه بر خدمت قائمند و بذکر و ثنا ناطق از جمیع جهات اولیای الهی گواهی داده‌اند بر انقطاع و تقوی و خضوع و تبلیغ امر الله ربّ ما کان و ما یکون

3 At this moment We have taken a cup from the Kawthar of utterance and have drunk in their names. Give them the glad-tidings of this great bounty and this supreme gift.

3 و فی هذا الحین اخذنا کأساً من کوثر البیان و شربنا باسمهما بشّرهما بهذا الفضل العظیم و هذا الموهبة الکبری

4 Jinab-i-Andalib, who hath arisen to serve Me and who circleth around My Cause, upon him be My glory and My mercy, hath made mention of them. Blessed are they both and blessed is he who mentioneth them. Verily, he is among those who are near unto God in My perspicuous Book. The glory shining forth from the horizon of the heaven of My grace 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. Praise be to God, the Almighty, the All-Knowing, the All-Wise.

4 جناب عندلیب الّذی قام علی خدمتی و طاف علی حول امری علیه بهائی و رحمتی ذکرشان را نموده طوبی لهما و لمن ذکرهما انّه من المقرّبین فی کتابی المبین البهآء المشرق من افق سمآء فضلی علیک و علی من معک و یحبّک لوجه الله ربّ العرش العظیم الحمد لله المقتدر العلیم الحکیم

MUH3.193-194x

BH06882

To: Naim

1 He is the Compassionate, the All-Bountiful

1 هو المشفق الکریم

2 O Na'im! Upon thee be the Glory of God, the Lord of all worlds. We have mentioned thee before and do so at this time, and We beseech God, exalted be He, to preserve thee and to exalt thee among His servants through His Name, the Protector of all names. He, verily, is the Mighty, the Self-Subsisting.

2 یا نعیم علیک بهآء الله ربّ العالمین انّا ذکرناک من قبل و فی هذا الحین و نسئل الله تعالی ان یحفظک و یرفعک بین عباده باسمه المهیمن علی الأسمآء انّه هو العزیز المختار

3 Say: Glory be unto Thee, O my God! I am Thy servant and the son of Thy servant. I have recognized Thy oneness and Thy singleness. I beseech Thee by the pearls of Thy knowledge and the mysteries of Thy Book to make me among those whom nothing whatsoever hath deterred from turning toward Thy most exalted horizon. O Lord! Thou seest the poor one hath sought the ocean of Thy riches, and the oppressed one the horizon of Thy justice. I beseech Thee by the light of Thy Cause whereby earth and heaven were illumined to ordain for me the good of this world and the world to come. O Lord! Unto

3 قل سبحانک اللّهمّ یا الهی انا عبدک و ابن عبدک قد اعترفت بوحدانیّتک و فردانیّتک اسئلک بلآلئ علمک و اسرار کتابک بأن تجعلنی من الّذین ما منعهم شیء من الأشیآء عن التّوجّه الی افقک الأعلی ای ربّ تری الفقیر قصد بحر غنائک و المظلوم افق عدلک اسئلک بنور امرک الّذی به اشرقت الأرض و السّمآء بأن تقدّر لی خیر الآخرة و الأولی ای ربّ لک الحمد بما نوّرت قلبی بنور معرفتک و زیّنت هیکلی

Thee be praise for having illumined my heart with the light of Thy knowledge and adorned my temple with the ornament of Thy love. I beseech Thee not to disappoint me of what lieth with Thee, and to ordain for me and for my son and for those with me that which befitteth the ocean of Thy bounty and the sun of Thy generosity. Thou art, verily, the One Who hath power over whatsoever He willeth through Thy word "Be" and it is.

بطراز محبّتک اسئلک ان لا تخیّبنی عمّا عندک و قدّر لی و لابنی و لمن معی ما ینبغی لعمّان فضلک و شمس کرمک انّک انت المقتدر علی ما تشآء بقولک کن فیکون

BLIB_Or15716.117b

BH06504

To: Shaykh Kazim Samandar

1 He is the Beloved!

1 هو المحبوب

2 Jinab-i-Mirza Muhammad arrived and mentioned the ascension of the spiritual dove from the earthly ash-heap to the divine Ridvan. The utmost grief, sorrow and anguish appeared. However, since she hastened from the mortal furnace to the life-giving expanse of the immortal rose garden, and ascended from the dark hiding place to the shelter of divine favor, and flew from the earthly ash-heap to the original divine homeland, and reached from the place of limitation to the placeless realm of oneness, therefore you must cleanse and purify the tablet of your heart from grief and sorrow, and hold fast to the firm handle of the hidden divine favors. God willing, you will be nurtured under the shadow of divine generosity and drink from the cup of the hidden mercy of the Infinite Lord. And peace be upon you.

2 جناب میرزا محمّد وارد شد و ذکر عروج حامهٔ معنویرا از خاکدان ترابی برضوان الهی نمود نهایت همّ و غم و حزن و اندوه روی نمود ولکن چون از گلخن فانی بفضای جانفزای گلشن باقی شتافت و از مکمن ظلمانی بمأمن عنایت الهی ارتقا جست و از خاکدان ترابی بوطن اصلی ربّانی پرواز نمود و از مکان تحدید به لامکان توحید واصل گشت لهذا باید لوح قلب را از حزن و اندوه پاک و منزّه نمائید و بعروة الوثقای الطاف غیبی متمسّک گردید و انشآءالله در ظلّ مکرمت الهی تربیت شوید و از جام رحمت مکنونهٔ حضرت نامتناهی بنوشید و السّلام

3 And after Jinab-i-Mirza Muhammad gave a detailed account, whatever they had arranged during their lifetime to send in this direction, send it, and carry out their affairs according to the will they made. Details will be sent upon Mirza Muhammad's return.

3 و بعد آنکه جناب میرزا محمّد تفصیلی ذکر نمود آنجناب آنچه که ایشان در حیات خود موجود نموده بودند که باین سمت مرسول دارند بفرستید و امورات ایشان را موافق وصیّتی که نموده‌اند معمول دارید و تفصیل در مراجعت میرزا محمّد ارسال میشود ۱۵۲

AYBY.007b

BH06842

To: Shaykh son of Dhabih

1 He is the All-Knowing Speaker.

1 هو النّاطق العليم

2 O Shaykh! Set aside the cup and take hold of the ocean in His name, the Mighty, the Ever-Flowing. Then drink therefrom, despite every denier who hath denied the Revelation of God and His sovereignty, and every oppressor who hath disbelieved in God, the Lord of all mankind. We have come to educate the servants and improve the lands. To this beareth witness He with Whom is the Mother of Tablets. Not an atom escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Mighty, the Ever-Forgiving. Blessed art thou for having attained unto My days and drunk the choice wine of My love from the hand of My bounty, and believed in Me on a day when every heedless doubter disbelieved.

2 يا شيخ ضع القدح و خذ البحر باسمه العزيز الفيّاض ثمّ اشرب منه رغماً لكلّ منكر انكر ظهور الله و سلطانه و كلّ ظالم كفر بالله مولى الأنام انّا جئنا لتهذيب العباد و اصلاح البلاد يشهد بذلک من عنده امّ الألواح لا يعزب عن علمه من شیء فيفعل ما يشآء و يحكم ما يريد و هو المقتدر العزيز التّواب طوبى لک بما فزت بأيّامی و شربت رحيق حبّی من يد عطائی و آمنت بی فی يوم فيه كفر كلّ غافل مرتاب

3 Say: O people! Behold the Tree and its fruits. They are before your faces. Fear God, O followers of error! Say: Cast aside your idle fancies. By God! The Sun of Certitude hath shone forth from the horizon of God's Will, the Dawning-Place of Lights. Thus hath the Most Great Announcement revealed His verses as a grace from His presence, and He is the Mighty, the All-Forgiving. The light and its radiance, and the sun and its effulgence be upon thee and upon those who have arisen and said: "The Kingdom is God's, the Lord of Lords!"

3 قل يا قوم انظروا السّدرة و اثمارها انّها امام وجوهكم اتّقو الله يا اصحاب الضّلال قل ضعوا الأوهام تالله قد اشرق نيّر الايقان من افق ارادة الله مشرق الأنوار كذلک اظهر النّبأ الأعظم آياته فضلاً من عنده و هو العزيز الغفّار النّور و ضيائه و الشّمس و اشراقها عليک و على الّذين قاموا و قالوا الملک لله ربّ الأرباب

AQA7#375 p.065

BH06763

1 The breeze of supreme mercy has risen from the holy Paradise of eternity, and the northern wind of highest favor has been stirred from the eternal Ridvan of the spirit....

1 نسيم رحمت اعلى از فردوس قدس بقا برخاسته و شمال مرحمت اسنا از رضوان خلد روحا متهيّج گرديده...

2 O spirit! O spirit! May this morning be the true dawn, and may this herald be calling from the Joseph of divine beauty! Although there exists no heart like Jacob's - pure, spotless and holy, free from all faults and defects - that might catch the fragrances of the merciful spirit from the holy divine breaths, and rend asunder the garments of body and soul, of possibility

2 فيا روحا روحا كه اين صبح صباح صادق آيد و اين بشير ندا از يوسف جمال حقّ باشد اگرچه يعقوب دلی نيست كه خالص و مطهّر و مقدّس از شوائب و عيوب باشد تا روايح روح رحمانی از انفاس قدس صمدانی استشمام نمايد و قميصهای

and creation, and turn its gaze away from both the realm of limitations and beyond, to become worthy and deserving of the subtleties and delicacies of this wondrous Cause, this exalted Mystery, this glorious Remembrance....

تن و جان و امکان و اکوان همه را بردرد و چشم از لامکان و فوق لامکان هر دو بردارد تا قابل و لایق لطائف و رقائق این امر بدیع و سرّ رفیع و ذکر منیع گردد ...

MUH3.380-381x

BH06574

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

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 Glory be unto Thee! Glory be unto Thee! O Helper of Thy servants, Master of right guidance, and Guide to the straight path! I beseech Thee by the melodies of the birds of Thy most exalted Paradise, whereby the realities of all things and the hearts of humanity were attracted, and by Thy sovereignty which hath encompassed the kingdom of earth and heaven, and by Thy signs whereby Thou didst subdue the cities of earth and the realm of power, and by Thy Most Great Name through which Thou didst separate between the nations and didst manifest the stations of existence, O Thou Who holdest the reins of bounty, to assist Thy Afnan and Thy chosen ones and Thy loved ones and Thy trusted ones to arise to serve Thee and to act according to that which Thou hast commanded them in Thy Book. O Lord! Thou seest one of Thy Afnan clinging to the cord of Thy commandments and the handle of Thy bounty. Ordain for him that which Thou hast ordained for Thy chosen ones who have turned only to the lights of Thy countenance and who have desired to act according to that which Thou hast commanded them in Thy Book and Thy Tablets. O Lord! Open before his face the door of Thy bounty, then raise him up through Thy Name in Thy lands amongst Thy servants. Verily Thou art the All-Powerful, the All-Bountiful, the Forgiver, the Generous. There is no God but Thee, the Mighty, the All-Knowing.

2 سبحانک سبحانک یا معین العباد و مالک الرّشاد و الهادی الی سوآء الصّراط اسئلک بنغمات طیور فردوسک الأعلی الّتی بها انجذبت حقایق الأشیآء و افئدة الوری و بسلطانک الّذی احاط الملک و الملکوت و بآیاتک الّتی بها سخّرت مدائن الأرض و الجبروت و باسمک الأعظم الّذی به فصلت بین الأمم و اظهرت مراتب الوجود یا مالک ازمّة الجود ان تؤیّد افنانک و اصفیائک و اولیائک و امنائک علی القیام علی خدمتک و العمل بما امرتهم به فی کتابک ای ربّ تری احد افنانک متمسّکاً بحبل اوامرک و عروة عطائک قدّر له ما قدّرته لأصفیائک الّذین ما توجّهوا الّا الی انوار وجهک و ارادوا ان یعملوا ما امرتهم به فی کتابک و الواحک ای ربّ افتح علی وجهه باب عطائک ثمّ ارفعه باسمک فی بلادک بین عبادک انّک انت المقتدر الفیّاض الغفور الکریم لا اله الّا انت العزیز العلیم

INBA51:526

BH06590

1 Glorified art Thou, O Thou through Whose Name the Tree hath spoken forth on the Mount of Recognition and the lights of the Sun of Thy countenance have shone from the horizon of creation! I beseech Thee by the Dawning-Places of Thy Most Beautiful Names and the Daysprings of Thy Most Exalted Attributes and by Thy Greatest Signs, to send down upon Thy servants that which will draw them to the Most Exalted Horizon and bring them nigh unto Thee, O Lord of all beings and King of the throne on high and of the dust below. O my Lord! The souls have been encompassed by the veils of idle fancies and these have prevented them from turning toward the horizon of certitude.

1 سبحانک یا من باسمک نطقت السّدرة فی طور العرفان و اشرقت انوار شمس وجهک من افق الامکان اسئلک بمطالع اسمائک الحسنی و مشارق صفاتک العلیا و بآیاتک الکبری ان تنزل علی عبادک ما یجذبهم الی الأفق الأعلی و یقرّبهم الیک یا مولی الوری و مالک العرش و الثّری ای ربّ قد غشیت النّفوس حجبات الأوهام و ما منعتهم عن التّوجّه الی افق الایقان

2 I beseech Thee, O God of Names and Creator of heaven, by Thy Name the Self-Subsisting, to aid Thy loved ones to stand firm in Thy Cause and to write down for them from Thy Most Exalted Pen that which shall profit them in every world of Thy worlds.

2 اسئلک یا اله الأسمآء و فاطر السّمآء باسمک القیّوم ان تؤیّد احبّتک علی الاستقامة علی امرک و تکتب لهم من قلمک الأعلی ما ینفعهم فی کلّ عالم من عوالمک

3 O my Lord! Disappoint them not of what lieth with Thee, and withhold not from them that which Thou hast ordained for such of Thy servants as are nigh unto Thee and such of Thy creatures as are sincere before Thee. O my Lord! Thou seest them turning toward Thee, and facing the lights of Thy countenance, and hastening toward the ocean of Thy bounty. Do Thou provide them, O my God, with the heavenly table Thou hast sent down from the heaven of Thy grace, and with the blessing Thou hast ordained in Thy Scrolls and Books and Tablets. There is no God but Thee, the Mighty, the Ever-Forgiving, the Merciful.

3 ای ربّ لا تخیّبهم عمّا عندک و لا تمنعهم عمّا قدّرته للمقرّبین من عبادک و المخلصین من بریّتک ای ربّ تریهم مقبلین الیک و متوجّهین الی انوار وجهک و سارعین الی بحر عطائک فارزقهم یا الهی المائدة الّتی انزلتها من سماء فضلک و النّعمة الّتی قدّرتها فی صحفک و کتبک و الواحک لا اله الّا انت المقتدر الغفور الرّحیم

INBA61:047, INBA66:099b, ADM2#049 p.084

JHT_S#094

BH06680

1 He is the Hearer, the Answerer!

1 هو السّامع المجیب

2 Say: I bear witness, O my God, to that which Thy Prophets and Thy Chosen Ones have witnessed, and to that which Thou hast revealed in Thy Books and Thy Scriptures. I beseech Thee by the mysteries of Thy Book and by Him through Whom Thou didst unlock the gates of knowledge to Thy creation and didst raise the banner of unity among Thy servants, that Thou grant me the intercession of the Lord of the Messengers and Guide

2 قل اشهد یا الهی بما شهد به انبیائک و اصفیائک و بما انزلته فی کتبک و صحفک اسئلک بأسرار کتابک و بالّذی به فتحت ابواب العلوم علی خلقک و رفعت رایة التّوحید بین عبادک بأن ترزقنی شفاعة سیّد الرّسل و هادی السّبل و توفّقنی علی ما تحبّ و ترضی

of the Ways, and enable me to do that which Thou lovest and approvest.

3 O Lord! I am Thy servant and the son of Thy servant. I am assured of Thy oneness and singleness, and hold fast to the cord of Thy loving-kindness and bounty. I beseech Thee, O Possessor of the Kingdom and Ruler over the Realm of Might, by Thy Name through which Thou didst subdue both kings and subjects, to ordain for me that which shall profit me. Verily, Thou knowest what is with me and I know not what is with Thee. Thou art indeed the Ever-Forgiving, the All-Merciful.

3 ای ربّ انا عبدک و ابن عبدک اکون موقناً بوحدانیّتک و فردانیّتک و متمسّکاً بحبل عنایتک و فضلک اسئلک یا مالک الملکوت و المهیمن علی الجبروت باسمک الّذی به سخّرت الملوک و المملوک بأن تقدّر لی ما ینفعنی انّک انت تعلم ما عندی و انّی لا اعلم ما عندک و انّک انت الغفور الرّحیم

4 O Lord! Praise be to Thee for having shown me the ocean of Thy utterance and the heaven of Thy bounty. I call upon Thee, O Thou in Whose grasp are the reins of all religions, to assist me to remember Thee and praise Thee and to act in accordance with that which Thou hast revealed in Thy Book. Verily, Thou art the Almighty, the Exalted, the Mighty, the Loving.

4 ای ربّ لک الحمد بما اریتنی بحر بیانک و سمآء جودک انادیک یا من فی قبضتک زمام الأدیان بأن تؤیّدنی علی ذکرک و ثنائک و العمل بما انزلته فی کتابک انّک انت المقتدر المتعالی العزیز الودود

AVK1.303.08x, MJMM.407, AQMM.054, ADH1.068, RAHA.033-034, MMUH#11x

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BH06690

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

1 هو النّاظر العلیم الحکیم

2 Say: Glory be to Thee, O Thou through Whose Name the gate of divine knowledge hath been opened before all who are in heaven and on earth, and through Whose Will the verses of wisdom and utterance have been sent down. I beseech Thee by the ocean of Thy knowledge and the heaven of Thy bounty and the sun of Thy grace to ordain for me through Thy Most Exalted Pen the good of this world and of the world to come. Cause me, then, O my God, to be attracted by Thy verses, to be turned toward the lights of Thy countenance, to speak forth Thy praise, to act according to what Thou hast revealed in Thy Book, and to remain steadfast in the Cause at whose appearance all who are in the heavens and on earth were thunderstruck, save those whom the hand of Thy power and Thy will did rescue.

2 قل سبحانک یا من باسمک فتح باب العرفان علی من فی الامکان و بارادتک نزلت آیات الحکمة و البیان اسئلک بحر علمک و سمآء جودک و شمس فضلک بأن تکتب لی من قلمک الأعلی خیر الآخرة و الأولی ثمّ اجعلنی یا الهی منجذباً بآیاتک متوجّهاً الی انوار وجهک و ناطقاً بثنائک و عاملاً ما انزلته فی کتابک و مستقیماً علی امر الّذی اذا ظهر انصعق من فی السّموات و الأرض الّا من انقذته ید قدرتک و ارادتک

3 O Lord! Thou seest me turning toward Thee, hoping for the wondrous gifts of Thy grace which Thou hast ordained for Thy chosen ones. Thou art He Whom the affairs of the world cannot frustrate, nor can the veils of the nations prevent Thee. Through Thy sovereignty Thou doest what Thou willest and

3 ای ربّ ترانی مقبلاً الیک و راجیاً بدیع فضلک و ما قدّرت لأصفیائک انّک انت الّذی لا تعجزک شئونات العالم و لا تمنعک حجبات الأمم تفعل بسلطانک ما تشآء و تحکم ما ترید لک الحمد یا الهی بما اسمعتنی ندائک و

ordainest what Thou pleasest. Praise be to Thee, O my God, for having caused me to hear Thy call and revealed through Thy bounty that of which I was heedless, and made me turn toward the horizon from which Thy servants and creatures have turned away. I beseech Thee to assist me in serving Thee. Verily Thou art the Almighty, the Munificent, the Forgiving, the Gracious.

JHT_S#101

اظهرت بجودک ما کنت غافلاً عنه و جعلتنی مقبلاً الی افق اعرض عنه عبادک و خلقک اسئلک بأن تؤیّدنی علی خدمتک انّک انت المقتدر الباذل الغفور الکریم

ADM1#001 p.007

BH06694

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

1 هو العلیم الحکیم

2 Say: O concourse of princes and divines! Know of a certainty that ye cannot frustrate God. He, in truth, doth now announce unto you a manifest chastisement. My Pen of Command hath lamented, My heart hath groaned, Mine eyes have wept tears, and My liver hath melted by reason of what hath befallen Me at the hands of the rebellious among My servants, after I came unto them from the dawning-place of destiny with a light that illumined the horizons. He who hath transgressed and rebelled against Me shall not endure upon the face of the earth. Nay, by the Lord of all beings! He shall soon find himself in manifest loss.

2 قل یا معشر الأمرآء و العلمآء اعلموا بالحقّ الیقین انّکم غیر معجزی الله انّه یبشّرکم فی هذا الحین بعذاب مبین قد ناح قلم امری و حنّ قلبی و ذرفت عینی و ذاب کبدی بما ورد علی نفسی من طغاة عبادی بعد اذ جئتهم من مشرق القضآء بنور اشرقت به الآفاق انّ الّذی بغی و اطغی علیّ یبقی علی وجه الأرض لا ومولی الوری سوف یری نفسه فی خسران عظیم

3 Say: The Wronged One calleth you unto that which profiteth you, and seeketh no recompense from you. Fear ye God, O people, then judge fairly in a Cause at whose appearance the verses bowed down in submission. Thus hath the ocean of utterance surged when the Pen of the All-Merciful was set in motion in this exalted station. When thine eyes are gladdened by witnessing that which hath shone forth from the horizon of the Tablet, render thanks unto thy Lord, the All-Bountiful, the Most Generous. The splendor shining from the horizon of the heaven of My grace be upon thee and upon whomsoever hath loved thee for the sake of God, the Most High, the Most Great. Praise be unto Him Who is the Goal of all that are in the heavens and on earth.

3 قل انّ المظلوم یدعوکم الی ما ینفعکم و لم یرد منکم جزآء اتّقوا الله یا قوم ثمّ انصفوا فی امر اذ ظهر خضعت له الآیات کذلک ماج بحر البیان اذ تحرّک قلم الرّحمن فی هذا المقام المنیع اذا قرّت عینک بمشاهدة ما لاح من افق اللّوح اشکر ربّک الفضّال الکریم البهآء المشرق من افق سمآء فضلی علیک و علی من احبّک لوجه الله العلیّ العظیم الحمد له اذ هو مقصود من فی السّموات و الأرضین

BLIB_Or15696.194c

BH06897

To be typed.

DAS.1913-10-04

BH11652

1 In the Name of God, the Luminous, the All-Glorious, the Most Glorious!

1 بسم الله البهیّ الباهی الأبهی

2 O my God, my Adored One, my Beloved, my Heart's Desire! With what countenance shall I turn to Thy most glorious Kingdom, and with what tongue shall I implore Thy forgiveness and pardon? Not once did I draw a breath purely for Thy sake, freed from this cage of self, nor did I take a single step save in pursuit of my own desires. O my God, so immersed am I in transgression that I am ashamed of the very act of transgression itself, let alone standing before Thy most holy presence. How can I render thanks for Thy perpetual and abundant blessings and favors? Thou didst bring me forth from utter and absolute nothingness into the realm of being and existence, and honored me with the glory of beholding Thy presence–the highest aspiration of all Thy Prophets and chosen ones. I grew heedless of Thy remembrance, yet Thou didst not forget me; I disobeyed Thee, yet Thou didst not withhold from me Thy all-encompassing mercy.

2 الها معبودا محبوبا مقصودا بکدام رو بملکوت ابهایت توجّه نمایم و بکدام لسان طلب مغفرت و آمرزش کنم نفسی خالصاً لوجهک از قفس تن برنیاوردم و گامی جز بکام نفس بر نداشتم خدایا چنان مستغرق عصیان شدم که از نفس عصیان نخجلم دیگر تا چه رسد در پیشگاه اقدست الها چگونه شکر نعمای و آلای وافرهٔ دائمهات بجا آورم معدوم بحت و باتّی را بعرصهٔ شهود و هستی درآوردی و بشرف ظهور لقای خود که آمال جمیع انبیا و اولیا بود مشرّف داشتی از ذکرت غافل شدم و تو از من غافل نشدی عصیان تو را کردم رحمت منبسطهٔ خود را از من بازنگرفتی

3 O my God, in this moment and at this hour, my hand is cut short of all recourse. I beseech and implore Thy forgiveness. I ask Thee, by the sanctity of Thy verses and Thy signs, to forgive me and my father and my mother. Verily, Thou art the Most Merciful of those who show mercy. There is no God but Thee, the Compassionate, the Bountiful.

3 خدایا در این حین و در این هنگام دستم از چاره کوتاه مغفرتت را آمل و سائلم اسئلک بحرمة آیاتک و آثارک ان تغفر لی و لأبی و امّی و انّک انت ارحم الرّاحمین لا اله الّا انت المشفق الکریم

BRL_DA#288

BH11654

1 He is the Most Exalted, Most Beauteous, Most Holy, Most High!

1 هو الأرفع الأحسن الأقدس الأعلى

2 O Hasan! These days are the days of the greatest tests and mightiest trials. Hold fast to the cord of divine favour and cling to the hem of mercy. Purify and sanctify thy heart from the dark and shadowy forms of this world and enter into the sanctified realm of Divine Unity. Know all save Him to be non-existent and count all else as void. With pure vision gaze upon the Most Great Horizon. Today all eyes are veiled and all vision is barred, save those souls who, through divine favour and the wondrous tokens of heavenly grace, have rent asunder the veils and entered the pavilion of the King of Names and Attributes.

2 ای حسن ایّام ایّام امتحان کبری است و افتتان عظمی بحبل عنایت متمسّک شو و بذیل رحمت متشبّث قلب را از صور سجّینیّهٔ ظلّیّه مقدّس و طاهر نما و بفضای عزّ احدیّه وارد شو جز حقّ معدوم دان و ماسوایش را مفقود شمر ببصر اطهر بمنظر اکبر ناظر شو الیوم کلّ ابصار محجوب و کلّ انظار ممنوع مگر نفوسیکه بعنایت الهی و بدایع مکرمت سبحانی حجبات را خرق نمودند و بسرادق ملیک اسماء و صفات وارد شوند

3 Say: O servants of God! Without Him, none hath been or shall ever be known. Rather, all else is known through Him. Whosoever turneth away from His Cause is accounted before God as one of the people of fire and of the lowest depths, though he be among the most eminent of his time. And whosoever attaineth unto His recognition is reckoned among the denizens of the most exalted Paradise and the most glorious Ridvan, though he be among the lowliest of creation. Such is God's bounty and His mercy unto His loved ones. And the glory be upon thee!

3 بگو ای عباد حقّ بدونش معروف نبوده و نخواهد بود بلکه ماسوایش باو معروف بوده و هر نفسیکه از امرش اعراض نمود از اهل نار و سجّین بین یدی الله مذکور ولو از اجلّهٔ زمان باشد و هر نفسیکه بعرفانش فایز شده از اهل جنّت اعلی و رضوان ابهی محسوب ولو از پست‌ترین خلق باشد این است فضل الهی و رحمت او بر دوستانش و البهآء علیک

BRL_DA#599, SFI18.014

BH11655

1 The Most Holy, the Most Great.

1 الأقدس الأعظم

2 A mention from Us to him who hath been mentioned before the Throne and hath attained unto the lights of this Dayspring which hath appeared in human form. Exalted is the Self-Subsisting One through Whose Name the idols of idle fancy have been shattered and the Tongue of Grandeur hath spoken: The Kingdom belongeth unto God, the Almighty, the All-Knowing, the All-Wise.

2 ذکر من لدنّا لمن ذکر لدی العرش و فاز بأنوار هذا الفجر الّذی ظهر علی صورة الانسان تعالی القیّوم الّذی باسمه انکسر اصنام الظّنون و نطق لسان القدم الملک لله المقتدر العلیم الحکیم

3 Verily, We make mention of him who hath turned unto God that the warmth of His love may be kindled in his heart in such wise that the opposition of the opposers shall not quench

3 انّا نذکر من اقبل الی الله لتحدث فی قلبه حرارة محبّته علی شأن لا یطفئها اعراض المعرضین و ینصر ربّه بسیوف الحکمة و البیان انّه لهو الغفور الرّحیم

it, and that he may aid his Lord through the swords of wisdom and utterance. He, verily, is the Forgiving, the Merciful.

4 The servants have been forbidden to engage in conflict and contention, and have been commanded to show forth kindliness in this Most Wondrous, Most Holy, Most Mighty, Most Praiseworthy Revelation. He who hath attained unto that which hath been commanded, verily, is of the people of My Kingdom. He Who summoneth all unto God, the Single One, the All-Informed, beareth witness unto this.

4 قد نهی العباد عن النّزاع و الجدال و امروا بالرّفق فی هذا الظّهور الأبدع الأقدس العزیز الحمید انّ الّذی فاز بما امر به انّه من اهل ملکوتی یشهد بذلک من یدع الکلّ الی الله الفرد الخبیر

5 When thou art stirred by the breezes of thy Lord's love through this Tablet, arise to mention Him with gracious remembrance amongst the servants. This, verily, is the most excellent of deeds and the essence thereof. Well is it with them that comprehend.

5 انّک اذا تحرّکت من ارياح محبّة ربّک بهذا اللّوح قم بين العباد بذکره الجميل انّ هذا لأفضل الأعمال و ملاکها طوبی للعارفين

6 May the glory rest upon thee and upon him who hath turned unto God whilst every denier, remote from Him, hath turned away.

6 انّما البهآء علیک و علی من اقبل الی الله اذ اعرض عنه کلّ منکر بعید

FRH.154

BH07361

To: Muhammad Husayn Khan, in Abadih

1 He is God, exalted be His glory - Wisdom and Utterance

1 هو الله تعالی شأنه الحکمة و البیان

2 O Ba'i, upon thee be My glory! Last night Jinab-i-Asad, upon him be My glory, acting as thy representative, was engaged in offering hospitality. A number of the friends - travelers, emigrants and pilgrims - were present. Praise be to God, after attaining His presence and hearkening to His call, they were blessed with divine bounty and rendered thanks to God, exalted be His glory. Blessed are they who in these days are occupied in service. One deed performed in God's path during these days is dearer and more excellent than the deeds of centuries and ages past. We testify that thou hast succeeded in serving the Wronged One and hast quaffed the choice wine of utterance from the cup of thy Lord's bestowal, the All-Merciful.

2 یا بائی علیک بهائی لیل گذشته جناب اسد علیه بهائی بوکالت آنجناب بضیافت مشغول جمعی از اولیا از مسافرین و مهاجرین و طائفین حاضر لله الحمد بعد از فوز بحضور و اصغاء ندا بنعمت الهی فائز گشتند و شکر حقّ جلّ جلاله را بعمل آوردند طوبی از برای نفوسیکه این ایّام بخدمت مشغولند یک عمل در سبیل الهی در این ایّام از اعمال قرون و اعصار اقدم و اسبق و احبّست نشهد انّک فزت بخدمة المظلوم و شربت رحیق البیان من کأس عطآء ربّک الرّحمن

3 In brief, at the feast gathering, various bounties and blessings including sweets and other things were present and visible, and Jinab-i-Asad carried out his representation with the utmost joy and fragrance. Blessed art thou, and blessed is he, and blessed are they who have attained to the bounty of God, the Lord of

3 باری در مجلس ضیافت از قبیل آلاء و نعماء از حلویّات و غیره حاضر و مشهود و جناب اسد با کمال روح و ریحان وکالت را بعمل آورد نعیماً

all worlds. The Glory be upon thee and upon God's sincere servants.

لک و له و لمن فاز بنعمة الله ربّ العالمین البهآء علیک و علی عباد الله المخلصین

INBA51:156b, KB_620:149-150

BH06951

To: Aqa Mirza Aqa, in Kashan

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

1 هو الشّاهد العلیم الخبیر

2 O Most Exalted Pen! Make mention of him who hath turned unto thee, and hath voiced thy praise, and hath arisen to serve thee amongst thy servants, that he may rejoice and be of them that are thankful. We have sent unto thee aforetime that which no mention in the world can equal, as beareth witness He Who speaketh that there is no God but Him, the All-Knowing, the All-Wise. The clamor of the ungodly hath been raised, and their uproar, and they desire to spread corruption in the land after it hath been set in order. Thus doth inform thee He with Whom is the perspicuous Book. We beseech God to assist thee and aid thee to serve His Cause in such wise that the hosts of the world and the clamor of them that cry out shall not deter thee.

2 ان یا قلم الأعلی ان اذکر من اقبل الیک و نطق بثنائک و قام علی خدمتک بین عبادک لیفرح و یکون من الشّاکرین انّا ارسلنا الیک من قبل ما لا یعادله ذکر العالم یشهد بذلک من ینطق انّه لا اله الّا انا العلیم الحکیم قد ارتفع نعاق المشرکین و ضوضائهم و ارادوا ان یفسدوا فی الأرض بعد اصلاحها کذلک یخبرک من عنده کتاب مبین نسئل الله ان یوفّقک و یؤیّدک علی خدمة امره علی شأن لا تمنعک جنود العالم و لا نعاق النّاعقین

3 We have made mention of thee in numerous Tablets. Thy Lord is verily the Compassionate, the Bountiful. Preserve this most exalted station through the Name of thy Lord, the Lord of all beings, and be thou of them that are steadfast. The splendor that hath shone forth from the heaven of the mercy of thy Lord be upon thee and upon them that have quaffed the choice wine of revelation from the hand of the bounty of their Lord, the Gracious.

3 انّا ذکرناک فی الواح شتّی انّ ربّک هو المشفق الکریم ان احفظ هذا المقام الأعلی باسم ربّک مولی الوری و کن من الرّاسخین البهآء المشرق من افق سمآء رحمتی علیک و علی الّذین شربوا رحیق الوحی من ید عطآء ربّهم الکریم

INBA18:510

BH07028

To: Mirza Mahmud, in Naraq

1 We have made mention of his honor Mahmud, upon him be the glory of God, from the people of Nun and Ra. We beseech God to protect him and to ordain for him whatsoever he desires from the bounty of his Lord, the All-Bountiful, the Most Generous.

1 جناب محمود علیه بهآء الله از اهل نون و راء را ذکر نمودیم نسئل الله ان یحفظه و یقدّر له ما اراد من فضل ربّه الفیّاض الکریم

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

2 یا محمود انّا سمعنا ما ناجیت به الله اجبناک بهذا البیان المبین و نذکر عطآءالله و نبشّره بعنایتی و رحمتی و نذکّره بآیاتی و انا الذّاکر العلیم و نذکر ابن الکمال الّذی فاز بلقائی و طاف حولی و تمسّک بحبل عنایتی و تشبّث بذیلی نسئل الله ان ینزل علیه من سمآء عطائه ما ینبغی لفضله و کرمه انّه جواد کریم

3 O Mahmud! Upon thee be My glory! We have mentioned thee before and at this hour - give thanks unto thy Lord, the All-Forgiving, the Most Generous. Glory be upon thee and upon thy wife who turned towards God on a day wherein every perfidious wretch and every dubious learned one turned away.

3 یا محمود علیک بهائی ذکرناک من قبل و فی هذا الحین اشکر ربّک الغفور الکریم البهآء علیک و علی ضلعک الّتی اقبلت فی یوم فیه اعرض کلّ منافق شقیّ و کلّ عالم مریب

INBA23:162b

BH07340

To: Khanum Jamal wife of Muhammad Husayn, in Shiraz

1 He is the Hearing and the Answering

1 هو السّامع المجیب

2 O my handmaiden! Your letter was received and attained the honor of being heard by the Wronged One. Today all are beheld on one plane. Whosoever has turned and faced [Him] with radiant countenance, pure heart and sanctified breast - such a one is recorded among the people of Baha and inscribed by the Supreme Pen in the Crimson Book. The deeds of centuries and ages do not equal this act in this Day. How excellent is the state of one who has aided God, exalted be His glory, through goodly deeds and praiseworthy conduct. How many men are

2 یا امتی نامه‌ات حاضر و باصغاء مظلوم فائز امروز کلّ در صقع واحد مشاهده میشوند هر نفسی توجّه نمود و با وجه منیر و قلب طاهر و صدر مقدّس اقبال کرد او از اهل بها مذکور و در صحیفهٔ حمرا از قلم اعلی مسطور باین عمل طیّب در این یوم معادله نمینماید اعمال قرون و اعصار نیکوست حال نفسیکه باعمال طیّبه و اخلاق مرضیّه حقّ جلّ جلاله را نصرت نمود چه بسیار

seen deprived today, and how many handmaidens have raised their tents on the shores of the ocean of recognition. Convey My greetings to thy daughters and remind them of My remembrance and loving-kindness and verses. We beseech God, exalted be He, to forgive thee and them. Verily He is the All-Bountiful, the Generous. And He is the Compassionate, the All-Forgiving, the Merciful.

از رجال که الیوم محروم مشاهده میشوند و چه مقدار از اماء که بر شاطی بحر عرفان خیمه برافراشته‌اند کبّری من قبلی علی وجوه بناتک و ذکّرینّ بذکری و عنایتی و آیاتی نسئل الله تعالی ان یغفرک و یغفرهنّ انّه هو الفضّال الکریم و هو المشفق الغفور الرّحیم

INBA84:141a, INBA84:075, INBA84:017a.05

BH06907

To: Aqa Muhammad Hasan, Ayn Ta (Yazd)

1 In the name of the One True God!

1 بنام خداوند یکتا

2 Praise be to God that through the wondrous favors of God thou hast arrived at the shore of the Most Great Ocean and been sustained by the holy heavenly food which is the utterance of Truth. Although this station is veiled due to the lack of capacity in this time, yet this veil shall be lifted and will become manifest in the assemblage of the world.

2 الحمد لله از بدایع الطاف الهی بشاطی بحر اعظم وارد شدی و از مائدهٔ مقدّسهٔ سمائیّه که بیان حقّ است مرزوق گشتی این مقام اگرچه نظر بعدم استعداد زمان مستور است ولکن این ستر را کشف از پی بوده و در انجمن عالم ظاهر خواهد شد

3 Blessed art thou for having attained the presence of the Beloved and for having turned to Him by His leave and heard His mighty and wondrous call. What hath been recorded in this Tablet sufficeth thee and nothing that can be comprehended equalleth it.

3 طوبی لک بما فزت بلقآء المحبوب و توجّهت الیه باذنه و سمعت ندائه العزیز البدیع آنچه در این لوح ثبت شد ترا کفایت میکند و معادله نمیکند باو آنچه ادراک میشود

4 Be thankful and say: Praise be unto Thee, O Lord of Lords and Merciful One to the servants, for having strengthened me and enabled me and honored me with Thy presence. I beseech Thee not to leave me to myself, then make me among those who soar in the atmosphere of Thy love with the wings of certitude. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Exalted, the All-Knowing, the All-Informed.

4 ان اشکر و قل لک الحمد یا مالک الملوک و راحم المملوک بما ایّدتنی و وفّقتنی و شرّفتنی بلقائک اسألک بأن لا تدعنی بنفسی ثمّ اجعلنی من الّذین طاروا فی هوآء محبّتک بأجنحة الایقان انّک انت المقتدر علی ما تشآء لا اله الّا انت المتعالی العلیم الخبیر

BLIB_Or15719.082a

BH07012

To: Mirza Abdullah

After your book was presented in the Most Holy Court - that is, that very letter in its entirety was presented before His Countenance - the utmost favor shone forth and dawned from the horizon of the bounties of the Desired One. This servant must praise and thank God, exalted be His glory, a hundred thousand times that you have drunk from the wine of divine knowledge, from which most people today are deprived, and have turned toward the horizon of the Manifestation. Praise be to God that you are among the people of light and have attained to its horizon, dawning-place and source. We hope that at all times you will drink and cause others to drink from the pure water of the Kawthar of the love of the All-Merciful. According to His command that you not be saddened by separation: What is necessary today is to teach the Cause with the wisdom with which all are commanded. God willing, may you attain to this most great bounty and become the cup-bearer of the most pure wine. Verily, He writes for whomsoever He wishes the reward of attainment unto His presence. Verily, He is the Powerful, the Supreme, the All-Knowing, the All-Wise.

بعد از ملاحظهٔ کتاب آنجناب در ساحت اقدس عرض شد یعنی خود آن مکتوب بتمامه لدی الوجه معروض گشت کمال عنایت از افق الطاف حضرت مقصود ظاهر و مشرق و این عبد صدهزار بار باید حقّ جلّ جلاله را حامد و شاکر شود که آنجناب از صهبای معرفت الهی که الیوم اکثری از ناس از آن محرومند آشامیدند و بأفق ظهور توجّه نمودند الحمد لله از اهل نورید و بأفق و مطلع و مبدء آنهم فائز انشآءالله امیدواریم که در جمیع احیان از زلال کوثر محبّت رحمن بنوشید و بنوشانید حسب الأمر آنکه از فراق مکدّر نباشند امریکه الیوم لازمست تبلیغ امر بحکمتیکه کلّ بآن مأمورند بوده انشآءالله باین فیض اکبر فائز شوند و ساقی رحیق اطهر گردند انّه یکتب لمن یشآء اجر اللقآء انّه لهو المقتدر المهیمن العلیم الحکیم

BLIB_Or15736.210b

BH07284

To: Mirza Muhammad Rida Qannad Shirazi

To be typed.

BLIB_Or11098.019

BH07429

To: Nasrullah Baqiruf

1 In the Name of the One True God!

1 بنام خداوند یکتا

2 O Nasru'llah! Thou hast attained unto the Word of God, with which nothing in all creation can compare. Know this and be thou of the thankful ones. The Most Exalted Pen enjoineth steadfastness upon the people of God, inasmuch as clamors have been raised from every quarter. Those who in the days of hardship remained hidden behind veils like unto women have now, like unto serpents, risen up against the Lord of Names. They have turned away from that Station which hath been sent down from the heaven of His Will - a Station that equalleth all the books of the past and the future - and are striving with their vain imaginings to lead the servants astray. Fie upon them and upon that which their hands have wrought in their rebellion against God, their opposition to Him, their turning away from Him, and their rejection of that which hath been sent down from the kingdom of His wondrous utterance.

2 یا نصرالله قد فزت بکلمة الله الّتی لا یعادلها شیء من الأشیآء ان اعرف و کن من الشّاکرین قلم اعلی حزب الله را باستقامت امر میفرماید چه که نعاق از هر شطری مرتفع نفوسیکه در ایّام شداد بمثابهٔ نساء خلف حجاب مستور حال مانند اژدها قصد مالک اسماء نموده‌اند مقامی را که معادل کتب قبل و بعد از سماء مشیّتش نازل از او اعراض کرده‌اند و بظنون و اوهام در اضلال عباد ساعی و جاهدند افّ لهم و بما اکتسبت ایادیهم بغیاً علی الله و اعتراضاً علیه و اعراضاً عنه و اغماضاً ما نزل من ملکوت بیانه البدیع

3 Convey My greetings to the friends and gladden them with the bounties of their Lord, exalted be His glory. The glory shining from the horizon of the heaven of My favor be upon thee and upon all who are steadfast and firm.

3 دوستانرا از قبل مظلوم تکبیر برسان و بعنایت حقّ جلّ جلاله مسرور دار البهآء المشرق من افق سمآء فضلی علیک و علی کلّ ثابت مستقیم

KHSK.101

CRADLE.031-032

BH07127

To: Siyyid Aqa Afnan

1 He is God, blessed and exalted be His station!

1 هو الله تبارک و تعالی شأنه

2 Glorified art Thou, O Lord of humanity and Master of the mysteries of destiny! All atoms testify to Thy grace and loving-kindness, and all created things acknowledge Thy gifts and tender mercy. I beseech Thee, by that wherewith Thou hast described Thyself through Thy most excellent names and most exalted attributes, to grant unto him whom Thou hast related to the branches of the Tree of Thy Cause, and brought forth from the loins of one whom Thou didst single out for Thy

2 سبحانک یا سیّد البشر و مالک اسرار القدر تشهد کلّ الذّرّات بفضلک و عنایتک و [تعترف] جمیع الممکنات بمواهبک و عطوفتک اسئلک بما وصفت به نفسک من اسمائک الحسنی و صفاتک العلیا ان ترزق الّذی نسبته الی افنان سدرة امرک و اظهرته من صلب من اختصصته لخدمتک و محبّتک و فضلک و عنایتک کلّ خیر قدّرته فی کتابک

service, Thy love, Thy grace and Thy tender mercy, every good thing which Thou hast ordained in Thy Book.

3 O my Lord! Enable him to ascend unto the heights of knowledge at all times and to attain unto that which Thou hast promised unto Thy sincere ones, O my Lord, the Most Merciful. Aid him to serve his father in such wise as not to depart from his good-pleasure, and preserve him, O my Creator, beneath the shade of the Tree of Thy protection and shelter. Honor him with the robes of Thy bounty and loving-kindness, for Thou art He Who hath been called by Thy name, the All-Bountiful, by the tongues of all peoples. There is none other God but Thee, the All-Generous, the All-Giving, the Almighty, the All-Powerful.

3 ای ربّ وفّقه علی الصّعود الی مراقی العرفان فیکلّ الأحیان و الوصول الی ما اجبته لمخلصیک یا ربّی الرّحمن و ایّده علی خدمة ابیه بشأن لا یخرج من رضاه و احفظه یا موجدی فی ظلّ سدرة حفظک و حمایتک و شرّفه بخلع جودک و عنایتک اذ انّک انت الّذی دعیت باسمک الکریم بألسن العالمین لا اله الّا انت الفضّال المعطی المقتدر القدیر

INBA51:347

BH07044

To: Ali

1 He is God!

1 هواللّه

2 At all times must man pass beyond all created things and, turning his gaze toward God, his gracious Lord, hasten to the dwelling-place of the Beloved. O 'Ali! If thou askest of Our condition: having not yet been delivered from the prison of Our enemies, We have entered into the prison of Our friends, and having not yet escaped from the bonds of Our foes, We have become caught in the bonds of Our loved ones. Such is Our condition.

2 در جمیع احیان باید انسان از ما خلق فی الامکان درگذرد و ناظر بشطر اللّه ربّه المنّان باشد و بکوی جانان شتابد ای علی اگر از حال ما پرسی هنوز از حبس اعدا خلاص نشده در حبس احبّا وارد شدیم و از بند دشمنان جان درنبرده در بند دوستان گرفتار گشتیم اینست حال ما

3 O 'Ali! The world hath no permanence, but religion hath no end. Therefore, thou must never sell religion for the world, that thou mayest soar on the wings of might and power toward the heaven of the All-Merciful at the time when it was raised up and spread forth in truth.

3 ای علی دنیا را بقائی نیست و دین را فنائی نه پس باید هرگز دین را بدنیا مفروشی تا بجناحین قدرت و قوّت بسوی سماء رحمانی حین الّذی ارتفع و انبسط بالحقّ پرواز نمائی

4 O 'Ali! Until the heart is sanctified from vain imaginings, it will not journey toward the beauty of the All-Knowing Lord, and until the soul passeth beyond all contingent things, it will not hasten to the dwelling-place of the Beloved. Be thou among those who act accordingly.

4 ای علی تا قلب از اوهام منزّه نشود بسوی جمال ربّ علّام سالک نگردد و تا جان از امکان نگذرد بکوی جانان نشتابد و انّک کن من الفاعلین

5 And the Spirit be upon those who follow guidance in these pure and luminous days. The household members, both the

mother and others, convey their most exalted and wondrous greetings.

5 و الرّوح علی من اتّبع الهدی فی تلک الأیّام المطهّر المبین اهل بیت از امّ و غیره تکبیر منیع بدیع میرسانند

BLIB_Or15722.166.08

BH07267

To: Ghulam-Ali

1 By My life! Such wrongs have been inflicted upon this Revelation as have no parallel or likeness in the past or present. Convey My greetings to the loved ones of that land on behalf of this Wronged One and say: The thieves and deceivers lie in ambush, and from Kaf and Ra arise howlings as they busy themselves with godlessness. They have collected many sublime and glorious verses...

1 لعمرالله ظلمی بر این ظهور وارد شده که شبه و مثل نداشته و ندارد. اولیای آن ارض را از قبل مظلوم تکبیر برسان و بگو سارقین و ماکرین در کمین بوده و هستند و از کاف و راء نعیق مرتفع و در الحاد مشقول؛ از آیات بدیعهٔ منیعه بسیار جمع نموده اند ...

2 Indeed they have manifested such deceit as hath never been heard of before. Now with the utmost craftiness and guile they profess love to each of the friends of God while subtly mentioning certain matters that perchance may hold back the people of God from the Most Exalted Horizon. Their honey concealeth poison, and their protestations of love mask hidden hatred...

2 فی الحقیقه به مکری ظاهر شده اند که شبه آن شنیده نشده حال به کمال مکر و حیله اظهار محبّت به هر یک از دوستان الهی می نمایند و در ضمن بعضی از مطالب ذکر می کنند که شاید حزب الله را از افق اعلی منع نماید در شهدشان سمّ مستور و در اظهار حبّ بغضاء مکنون .

3 In brief, they send forth strange and wondrous writings, publishing certain wondrous verses either in their own name or in the name of the Point of the Bayan - may the souls of all else be sacrificed for His sake - or in other names.

3 .. باری نوشتجات غریب و عضیب به اطراف می فرستند بعض آیات بدیعه را به اسم خود و یا به اسم نقطهٔ بیان روح ما سواه فداه یا به اسامی دیگر انتشار میدهند.

MUH3.255ax

BH07092

To: Shaykh Kazim Samandar

1 He is the Sovereign Protector over all that is on earth and in heaven.

1 هو المهيمن على من فى الأرض و السّمآء

2 Sin, Mim: We have sent down the Book unto thee and dispatched it to thee as a bounty from God, the Lord of the worlds. That which thou didst send hath been mentioned before the Wronged One, and We have answered thee with this wondrous Tablet.

2 س م قد انزلنا لک الکتاب و ارسلناه الیک فضلاً من الله ربّ العالمین قد ذکر لدی المظلوم ما ارسلته اجبناک بهذا اللّوح البدیع

3 What Ibn-i-Abhar (upon him be My glory and loving-kindness) sent was read, and We have mentioned those whom he named in his letter - Sad, Kaf, Qaf, Mim, Qaf and Ta - as he was traveling through the lands with a remembrance that no other remembrance can equal, as attesteth He Who possesseth a preserved Book. We mentioned him before; give him the gladtidings of thy Lord's loving-kindness that he may rejoice and be among the thankful ones. Some time ago We graciously answered his petitions in the letter of the servant who was present, but there was a delay in sending it. God willing, both the first and second will be sent according to the requirements of the time. Verily thy Lord is the Gladdener, the All-Knowing.

3 و قرء ما ارسله ابن ابهر علیه بهائی و عنایتی و ذکرنا الّذین ذکرهم فی کتابه من الصّاد و الکاف و القاف و المیم و القاف و الطّآء اذ کان سائراً فی البلاد بذکر لا تعادله الأذکار یشهد بذلک من عنده کتاب محفوظ و ذکرناه من قبل بشّره بعنایة ربّک لیفرح و یکون من الشّاکرین چندی قبل جواب عرایض او را در مکتوب عبد حاضر عنایت فرمودیم ولکن در ارسال آن توقّف رفت انشآءالله بمقتضای وقت اوّل و ثانی ارسال میشود انّ ربّک لهو المبشّر العلیم

4 The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those with thee.

4 البهآء المشرق من افق سمآء عنایتی علیک و علی من معک

MJAN.007, AYBY.058b, YIA.195

BH11657

1 Praise be to God Who has shattered the idols of vain imaginings through His Self-Subsisting Name...

1 الحمد لله الّذی کسّر اصنام الظّنون باسمه القیّوم و...

2 Haji Muhammad Karim Khan Kirmani wrote a book every year refuting the Primal Point - may the spirit of all else be sacrificed for Him - and likewise Sipihr in his history attributed things to His Holiness that caused every person of insight to weep blood and every informed one to lament. We complain of our grief and sorrow to God. In any case, they burned with the fire of greed and passion and are not aware, and the flame of covetousness has seized them to such a degree that pen and ink are powerless and fall short of describing it.

2 حاجی محمّد کریم خان کرمانی سالی یک کتاب ردّ بر حضرت نقطهٔ اولی روح ما سواه فداه نوشته و همچنین سپهر در تاریخ خود نسبتهائی بآنحضرت داده که هر بصیری خون گریست و هر خبیری ناله نمود نشکو بثّنا و حزننا الی الله باری بآتش حرص و هوی سوختند و شاعر نیستند و شعلهٔ طمع بشأنی اخذشان نموده که قلم و مداد از ذکرش عاجز و قاصر

3 My God, my God! Thou hearest their calumnies and seest what hath befallen Thy loved ones at the hands of the oppressors among Thy creation and the transgressors among Thy servants. I beseech Thee by the waves of the ocean of Thy power to aid those who have kindled the fire of injustice in Thy lands and domains and spread their own calumnies to undermine Thy Cause, that they may return unto Thee and confess what they have wrought in Thy days. Verily Thou art the Ever-Forgiving, the All-Merciful....

3 الهی الهی تسمع مفترياتهم و ترى ما ورد على اوليائک من طغاة خلقک و بغاة عبادک اسئلک بأمواج بحر قدرتک ان تؤيّد الّذين اوقدوا نار الظّلم فی بلادک و ديارک و نشروا مفتريات انفسهم تضييعاً لأمرک ان يرجعوا اليک و يعترفوا بما عملوا فی ايّامک انّک انت التّوّاب الغفور الرّحيم...

NSS.202-203x

BH07000

1 He is God, exalted is He!

1 هو الله تعالى

2 Concerning the matters you mentioned - we beseech God to open before your face the gates of blessing and bounty, verily He is powerful over all things. His hidden grace has been with you and outwardly too it will encompass you. Say: Praise be unto Thee, O my God, for having made me to know Thee and taught me and guided me to Thy straight path and Thy News at which the hearts of the ungodly and transgressors were troubled. I beseech Thee, O Cleaver of the Dawn, by the pearls of the ocean of Thy knowledge and by the mysteries hidden in Thy knowledge and the penetration of Thy Command and the power of Thy Pen, to ordain for me what is best in this world and the next.

2 اينکه در بارهٴ امور ذکر نموديد نسئل الله ان يفتح على وجهک ابواب البرکة و النّعمة انّه على کلّشیء قدير در باطن عنايتش با آنجناب بوده و در ظاهر هم شامل خواهد شد قل لک الحمد يا الهی بما عرّفتنی و علّمتنی و هديتنی الى صراطک المستقيم و نبأک الّذی به اضطربت افئدة المشرکين و المعتدين اسئلک يا فالق الأصباح بلآلئ بحر عرفانک و بالأسرار المکنونة فی علمک و نفوذ امرک و اقتدار قلمک بأن تقدّر لی خير الآخرة و الأولى

3 By Thy might, O God of the world and Goal of the nations, I have desired naught but the exaltation of Thy Word and the manifestation of Thy Cause. I beseech Thee by Thy greatness and sovereignty to assist me through the means of the heavens and earth that I may be occupied at all times in Thy service and speaking in Thy remembrance. Then protect me, O my God, by the hosts of Thy power. Verily Thou art powerful over what Thou willest and verily Thou art the All-Knowing, the All-Wise.

3 وعزّتک يا اله العالم و مقصود الأمم انّی ما اردت الّا ارتفاع کلمتک و اظهار امرک اسئلک بعظمتک و سلطانک بأن تؤيّدنی بأسباب السّموات و الأرض لأکون فيکلّ الأحوال مشغولاً بخدمتک و ناطقاً بذکرک ثمّ احفظنی يا الهی بجنود قدرتک انّک انت المقتدر على ما تشآء و انّک انت العليم الحکيم

INBA51:558, ADM2#054 p.095x

BH07027

هو الباقی

He is the Ever-Abiding.

جناب بدیع الله علیه بهآءالله را تکبیر میرسانیم و سلام میگوئیم سیاهه شما فی الحقیقه بیاضه بود چه که لا یظهر من الخیر الا الخیر انشاءالله از جمیع جهات ابواب خیرات بر وجه شما بامر مالک اسما و صفات باز شود ورقه فروغیه علیها بهائی را ذکر مینمائیم اراده ورقه علیا مهد علیا بقبول فائز نسئل الله ان یجمع بنینا بفضله انه جواد کریم اهل بیت کل را سلام می رسانم حیاتیه و لمیعه و من معهما را ذاکر کریم ورقه یعنی افنان باو سلام میرسانیم و از حق از برایش میطلبیم انچه را که سبب ذکر ابدیست مریم خانم و میرزا موسی علیه بهاءالله و علیها عنایة الله را باذکار باقیه ذکر مینمائیم همشیره عازم حضور بود انشاءالله فائزست ورقه لقا را ذکر نمودیم کذلک عطائیه و امائی هناک

Unto Jinab-i-Badi'u'llah—upon him be the glory of God—we convey greetings and offer our salutations. Thy list, in very truth, was a white and radiant scroll, for naught proceedeth from good save that which is good. God willing, may the portals of beneficence be opened unto thy face from every direction by the command of the Lord of Names and Attributes.

We make mention of Varaqih-i-Furughiyyih—upon her be most glorious glory. The desire of the Exalted Leaf, Mahd-i-'Ulya, hath attained acceptance. We beseech God that, through His bounty, He may gather us all together. Verily, He is the Generous, the Bountiful.

To all the members of the household I convey greetings. I remember Hayatiyyih and Lami'ih, and those with them, in a noble remembrance. Unto the Leaf—that is, the Afnan—we send our salutations, and from the True One We ask for her that which shall be the cause of everlasting renown.

We make mention in abiding remembrances of Maryam Khanum, and of Mirza Musa—upon him be the glory of God—and upon her be the loving-kindness of God. The sister had set out for the Presence; God willing, she hath attained. We also made mention of Varaqih-i-Liqa; likewise of 'Ata'iyyih and the maidservants who are there.

BLIB_Or15696.134a

BH07110

1 هو العلیم الحکیم

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

2 سبحانک اللّهمّ یا الهی اسئلک باسمک الّذی به اضآء مصباح بیانک فی مشکوة عرفانک و هبّت ارياح الطافک علی اهل مملکتک بأن تجعلنی فی کلّ الأحوال قائماً علی خدمتک و مستضیئاً بأنوار معرفتک و محبّتک علی شأن لا تحجبنی شبهات العالم و لا تمنعنی ظنونات الأمم ثمّ اجعلنی یا الهی راضیاً بما قدّرت لی بفضلک و احسانک و کرمک و الطافک ای ربّ لا تدعنی بنفسی بشّرنی فی کلّ الأحوال و الأحیان بالبشارات الّتی

2 Glory be unto Thee, O my God! I beseech Thee by Thy Name through which the lamp of Thy utterance hath been lit within the niche of Thy knowledge, and the breezes of Thy favors have wafted over the people of Thy dominion, to make me in all conditions steadfast in Thy service and illumined by the lights of Thy knowledge and Thy love in such wise that the doubts of the world shall not withhold me nor the imaginings of the nations prevent me. Then cause me, O my God, to be content with whatsoever Thou hast ordained for me through Thy grace and bounty and generosity and favors. O Lord! Leave me not to myself. Gladden me in all times and circumstances with the

glad-tidings that were specially reserved for Thy days. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

كانت مخصوصة لأيّامک انّک انت المقتدر على ما تشآء لا اله الّا انت المهيمن القيّوم

3 Thy letter hath come and We have read it and answered thee with that wherewith God, the Lord of the worlds, is called upon and invoked in Thy days. He, verily, is the Commander, the All-Informed. Glory be unto those who have cast away all else, turning toward God, the Fashioner of the heavens. They are indeed among the well-doers. Praise be to God, the Lord of the worlds.

3 قد حضر كتابک و قرأناه و اجبناک بما تنادى به الله ربّ العالمين و تدعوه به فى ايّامک انّه لهو الآمر الخبير انّما البهآء على الّذين نبذوا الورى متوجّهين الى الله فاطر السّمآء الا انّهم من المحسنين و الحمد لله ربّ العالمين

JHT_S#032

AQA7#474 p.297, ADM2#012 p.028, AQMJ2.040x, NFF2.028x

BH07169

1 In My Name, the Wronged One.

1 بسمى المظلوم

2 The Day of Return hath come, the Book hath been sent down, and the Throne hath been adorned with the Lord of all mankind; yet the doubter stirreth in the hearts, saying: "This is naught but a wondrous thing!"

2 قد اتى المآب ونزّل الكتاب وتزيّن العرش بمالك الرقاب ولكنّ المرّيب يتحرّك فى القلوب ان هذا الّا امر عُجاب

3 O people! The Day hath come, and the Qayyum calleth aloud: "The Kingdom is God's, the Lord of lords!"

3 يا قوم قد اتى اليوم والقيّوم ينادى الملك لله ربّ الارباب

4 O thou who gazest upon the Countenance! Should anyone ask thee of the Ark of God, say: "Verily, it is amidst the waves" – through that which it hath wrought, and by the mystery We raised above the clouds.

4 يا ايّها النّاظر الى الوجه لو يسئلك احد عن سفينة الله قل انّها بين الامواج بما اكتسبت بالسر الّذى رفعناه فوق السّحاب

5 The tongue of the mute hath arisen before the Kingdom of utterance and hath spoken that whereat the near ones and the sincere have wailed at eventide and at dawn.

5 انّ الاخرس قام امام ملكوت البيان وقال ما ناح به المقرّبون والمخلصون فى العشىّ والاشراق

6 Thus hath there come unto Us from him whom We reared and raised unto the most exalted station. Will any deny that which hath flowed from the Pen? Nay, by My life – save him who casteth justice behind his back, clinging to the oppression and tyranny he possesseth.

6 كذلك ورد علينا من الّذى ربّيناه ورفعناه الى اعلى المقام هل ينكر احد ما جرى من القلم ولا ونفسى الّا من يدع العدل ورائه متمسّكًا بما عنده من الظّلم والاعتساف

7 I beseech Thee, O Joy of the world, to transmute the sorrows of Thy servants into gladness. Verily, Thou art the All-Forgiving, the Most Compassionate.

7 اسئلك يا فرح العالم ان تبدّل احزان عبادك بالسّرور انّك انت الغفور العطوف

BLIB_Or15696.156a

BH07171

Prayer for Mirza Yahya

1 We took a handful of dust, breathed into it a spirit from Our presence, and raised it above the heavens. Yet when it beheld itself in the loftiest station, it denied the favour of its Lord, the Mighty, the All-Knowing; disbelieved in His bounty; disputed His verses; rejected His proof; and committed that whereat the sincere have lamented. Verily we are God's, and unto Him shall we return.

1 قد اخذنا كفًا من التّراب ونفخنا فيه روحًا من لدنّا ورفعناه فوق الافلاك فلما رأى نفسه فى اعلى المقام انكر فضل ربّه العزيز العلّام وكفر بنعمته وجادل بآياته وانكر برهانه وارتكب ما ناح به المخلصون انّا لله وانّا اليه راجعون

2 O my God, my God! Thou knowest and Thou seest what hath befallen Me at the hands of one whom We nurtured through many years, and sheltered beneath the pavilion of My loving care and mercy which hath preceded all created things. When he beheld the people turning toward him and humbling themselves before him, he turned away from his Lord and wrought that whereat the dwellers within the pavilion of My love and the tent of My glory have wailed.

2 الهى الهى تعرف وتعلم ما ورد علىّ من الّذى ربيّناه فى سنين متواليات وحفظناه تحت سرادق عنايتى ورحمتى الّتى سبقت الكائنات فلمّا رأى اقبال النّاس اليه وخضوعهم له اعرض عن مولاه وارتكب ما ناح به اهل سرادق محبّتى وخبآء مجدى

3 O Lord! Transform his turning away, and make him aware of his station and of Thy praise, lest he transgress his bounds. Verily, Thou art the All-Forgiving, the Most Generous.

3 اى ربّ بدّل اعراضه وعرّفه مقامه وثنائه لئلّا يتجاوز عن حدّه انّك انت الغفور الكريم

4 O Yahya! Fear God, and be not of the wrongdoers. Slay not him who reared thee with the swords of falsehood and slander. Fear God, and be not of the lost.

4 يا يحيى اتّق الله ولا تكن من الظّالمين لا تقتل من ربّاك بسيوف الكذب والافترآء اتّق الله ولا تكن من الخاسرين

BLIB_Or15696.157a

BH07192

1 He is the All-Seeing, the All-Witnessing, the All-Knowing

1 هو الشّاهد النّاظر العليم

2 My Most Exalted Pen hath testified to that which the tongue of My grandeur testified before the creation of My heaven and My earth - that there is none other God but Me, the Help in Peril, the Self-Subsisting. Blessed is he who hath recognized Him Who is known and acted according to that which was commanded by God, the Lord of existence. The time for words hath passed and the day for deeds hath come, would that ye knew it. Gone are the days of fancy and vain imaginings, and come is the day of certitude, would that ye understood.

2 قد شهد قلمى الأعلى بما شهد به لسان عظمتى قبل خلق سمائى و ارضى انّه لا اله الّا انا المهيمن القيّوم طوبى لعارف عرف المعروف و عمل بما امر به من لدى الله مالک الوجود قد انتهى ميقات الأقوال و جآء يوم الأعمال لو انتم تعلمون قد مضت ايّام الظّنون و الأوهام و اتى يوم الايقان لو انتم تعرفون

3 O My loved ones in My lands! Hold ye fast unto the cord of My loving-kindness and cling to the hem of My luminous and blessed robe.

3 يا اوليائی فی بلادی تمسّکوا بحبل عنايتی و تشبّثوا بذيلی المنوّر المبروک

4 O thou who hast turned toward the Most Exalted Summit! Hearken unto the call of the Wronged One. He remembereth thee purely for the sake of God and biddeth thee to be steadfast in this noble and exalted Cause. Beware lest human conditions prevent thee from Him Who is the Lord of destiny. Leave what the people possess, taking hold of that which hath been sent down from the Kingdom of My grace, which hath encompassed both the unseen and the visible. Thus hath spoken the tongue of the Wronged One in this praiseworthy station. When thou hearest and recognizeth, render thanks unto thy Lord, the Mighty, the Beloved.

4 يا ايّها المقبل الی الذّروة العليا ان استمع ندآء المظلوم انّه يذکرک خالصاً لوجه الله و يأمرک بالاستقامة فی هذا الأمر العزيز المرفوع ايّاک ان تمنعک شؤونات البشر عن مالک القدر دع ما عند النّاس آخذاً ما نزّل من ملکوت فضلی الّذی احاط الغيب و الشّهود کذلک نطق لسان المظلوم فی هذا المقام المحمود انّک اذا سمعت و عرفت ان اشکر ربّک العزيز المحبوب

BLIB_Or15713.291a

BH07213

1 He is the Ever-Living, the Self-Subsisting

1 هو الحي القيوم

2 Say: O God, Lord of Names and Creator of all things! I beseech Thee by Thy all-encompassing mercy and Thy all-pervading favor to assist Thy loved ones to make mention of Thee and to sing Thy praise. Guide through them all servants unto the city of Thy love, and nourish them with the fruits of the Tree of Unity and from the springs of the rivers of detachment, that they may warble upon the branches of the Tree of Certitude with wondrous melodies of divine unity, and sanctify Thee in the realm of similitudes from all comparison and likeness, and exalt Thee in the world of causes above all casual intimations, and call upon Thee with attributes of ancientness and eternity, extolling the essence of Thy Being as sanctified from all accidents, Thy eternity as elevated above all temporal events, and Thy existence as transcending all firstness and lastness, all outwardness and inwardness.

2 قل اللهم يا مالك الاسماء و خالق الاشياء، اسالك برحمتك الواسعة و عنايتك المحيطة بان توفق احبائك علی ذکرک و ثنائک واهد بهم العباد الی مدينة حبک و ارزقهم من اثمار سدرة التوحيد و معين انهار التجريد، ليترنموا علی اغصان دوحة الايقان ببدائع الحان التفريد و يقدسوک في عالم المثال عن الشبهية والمثلية وينزهوک في عالم الاسباب عن السنوحات السببية ويدعوک باوصاف القدمية والازلية و تقديس جوهريتک عن العوارض و قدميتک عن الحوادث ووجودک عن الاولية والآخرية والظاهرية والباطنية،

3 O Lord! Having called them unto Thee, drive them not from Thy door, and having guided them unto the city of Thy Cause, deprive them not of the outpourings of Thy grace and favor. And having admitted them into the pavilion of Thy knowledge, preserve the essence of their love from the promptings of the souls that command to aught else save Thy good-pleasure. Regard not, O my Lord, their powerlessness, but rather look upon the kingdom of Thy power and the dominion of Thy grandeur,

3 ای ربّ لما دعوتهم اليک ال تطردهم عن بابک و لما هديتهم الی مدينة امرک لا تخيبهم عن فيوضات فضلک و عنايتک، و لما ادخلتهم في سرادق معر فتک فاحفظ جوهر حبهم عن وساوس النفوس الامارة الی دون رضائک، لا تنظر يا سيدی الی عجزهم بل الی ملکوت قدرتک و جبروت عظمتک، اذ بيدک ملکوت

for in Thy hands lie the kingdom of grace and bounty. Through Thy loving-kindness, ordain for them that which shall profit them in every world of Thy worlds.

الفضل و العطاء، قدر لهم بعنايتك ما ينفعهم فى كلّ عالم من عوالمک،

4 There is none other God but Thee, the Gracious, the Bountiful, the Mighty, the Generous.

4 لا اله الا انت الفاضل المعطي العزيز الكريم.

ADM2#090 p.169

JHT_S#098

BH07328

To be typed.

BLIB_Or15738.221a

BH07414

1 O Muhammad son of Taqi! This is the Day whereon the full moon of divine knowledge hath emerged from the veils of utterance, a glad-tiding from the presence of the All-Merciful, that thou mayest give thanks unto thy Lord, the All-Bountiful.

1 يا محمّد قبل تقى هذا يوم فيه بارز بدر العرفان من خدر البيان بشارة من لدى الرّحمن لتشكر ربّك الكريم

2 O thou who gazest upon the Countenance! We have adorned thy head with the diadem of loving care and thy frame with the ornament of bounty, that thou mayest hold fast unto the Most Exalted Word "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth". This Word preserveth thee from the fire of idolatry and giveth thee to drink of the Kawthar of oneness from the hand of the grace of thy Lord, the All-Praised.

2 يا ايّها النّاظر الى الوجه انّا زيّنّا رأسك باكليل العناية وهيكلك بطراز العطآء لتكون متمسكًا بالكلمة العليا وهى يفعل ما يشآء ويحكم ما يريد انّها تحفظك من نار الشّرك وتسقيك كوثر التّوحيد من يد فضل ربّك الحميد

3 This day it behoveth all to look toward the horizon of the Manifestation of unity, and to believe with assurance that the True One doeth whatsoever He willeth. Whoso layeth fast hold upon this blessed Word is preserved from misbelief and from the doubts of the suspicious.

3 امروز بايد كلّ بافق ظهور وحده ناظر باشند وحق را يفعل ما يشآء واند معتقد اين كلمة مباركة محفوظست از شرك وشبهات مريبين

4 With might supreme hath there been sent down, from the Pen of the Lord of eternity, for the people of the world, a particular and weighty utterance: the blessed verse "Muhammad is the Messenger of God and the Seal of the Prophets," together with the blessed verse "The Day when mankind shall stand before the Lord of the worlds." Therefore hath He Who conversed with Moses upon Sinai been established upon the throne of

4 بشدت اعظم كه از قلم مالك قدم مخصوص اهل عالم نازل انكه آية مباركة ولكنّه رسول الله وخاتم النّبيّين نشهر شد بآية مباركة يوم يقوم النّاس لربّ العالمين لذا استوى مكلّم الطّور على عرش الظّهور ونطق بما أمر من لدى الله ربّ العرش العظيم

BLIB_Or15696.127b

Revelation, and hath spoken that which He was commanded from the presence of God, the Lord of the mighty Throne.

BH11658

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

1 بسمی المشرق من افق سمآء البیان

2 This is a Book sent down by the Wronged One unto him who hath believed in God, the All-Compelling, the Self-Subsisting, and who hath turned his face unto the Countenance after the passing away of all things. Verily, he is among those who have broken the chains of idle fancies, turning unto God, the Lord of what was and what shall be.

2 کتاب انزله المظلوم لمن آمن بالله المهیمن القیّوم و توجّه الی الوجه بعد فنآء الأشیآء الا انّه من الّذین کسّروا سلاسل الأوهام مقبلین الی الله ربّ ما کان و ما یکون

3 O Mas'ud! God hath made thee happy through His bounty, and hath aided thee to turn unto the horizon wherefrom the servants have turned aside, save those whom God, the Lord of the seen and the unseen, hath willed. Thy mention was made before the Throne aforetime, and We make mention of thee as a token of Our grace. Verily thy Lord is the All-Forgiving, the All-Kind. And this is time and again. Be thou thankful unto God, thy Lord, for this manifest bounty. Stand firm in the service of thy Lord, be vocal in His praise, and place thy trust in Him in all matters. Verily, He heareth thy call and seeth thee. He is, in truth, the Mighty, the All-Loving.

3 یا مسعود اسعدک الله فضلاً من عنده و ایّدک علی الاقبال الی افق اعرض عنه العباد الاّ من شآء الله مالک الغیب و الشّهود قد ذکر ذکرک لدی العرش من قبل و ذکرناک فضلاً من لدنّا انّ ربّک لهو الغفور العطوف و هذه مرّة بعد مرّة ان اشکر الله ربّک بهذا الفضل المشهود کن قائماً علی خدمة مولیک و ناطقاً بثنائه و متوکّلاً علیه فیکلّ الأمور انّه یسمع ندائک و یراک انّه لهو العزیز الودود

4 The splendor that hath shone forth from the horizon of the heaven of My loving-kindness be upon thee and upon those who have held fast unto the cord of God, the Lord of what was and what shall be.

4 البهآء المشرق من افق سمآء عنایتی علیک و علی الّذین تمسّکوا بحبل الله ربّ ما کان و ما یکون

FRH.355

BH07983

To: Mihdi et al., in Rasht

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O Mihdi! Upon thee be the peace and mercy of God. These are the days of Ramadan - we fast and remain silent during the day, and arise and speak during the night. Some who claim to love God in various regions are deprived of both deeds and wisdom, but God is the Concealer, the All-Knowing. Many times has this exalted Word been mentioned: "Believe not every speaker, and trust not every newcomer." This Wronged One beseeches God to aid all to act according to His commandments. Verily, He is the Helper, the Mighty, the Powerful....

2 یا مهدی علیک سلام الله و رحمته ایّام رمضان است روزها صائم و صامت و شبها قائیم و ناطق بعضی از مدّعیان محبّت در اطراف از عمل و حکمت هر دو محرومند ولکن الله هو السّتّار الخبیر مکرّر این [کلمهٔ] علیا ذکر شد لا تصدّقوا من کلّ قائل و لا تطمئنّوا من کلّ وارد این مظلوم از حقّ میطلبد کلّ را مؤیّد فرماید بر عمل بآنچه امر فرموده انّه هو المؤیّد المقتدر القدیر ...

3 The matter depends upon the consent of both parties and their parents. In the absence of parents, it depends on the consent of the guardians of both parties. And whatever both parties have covenanted, they must fulfill....

3 امر معلّق برضایت طرفین و ابوین در صورت عدم حضور ابوین برضایت ولیّ طرفین منوط است و آنچه را هم طرفین عهد نموده‌اند باید وفا نمایند ...

AVK3.118.05x, AVK4.167.07x

BH07776

To: Hasan Khurasani

...Say: My God, my God! Thou seest me turning toward the heaven of Thy bounty and the sun of Thy grace, detached from Thy servants and Thy creation. I am he who, O my God, hath acknowledged that which Thou hast revealed in Thy Books. I testify that Thou art God, there is no God but Thee. Thou hast ever delivered Thy servants through the arm of Thy power from the pit of idle fancies and vain imaginings, and Thou wilt ever save them through Thy sovereignty and protect them from the oppression of men through Thy might and power. I beseech Thee, O Lord of the worlds and Deliverer of the nations, by Thy Name through which was manifested that which was hidden in the eternity of eternities and concealed from the eyes of men, to assist me in all my deeds. By Thy glory! I desire no helper other than Thee, and love no champion save Thee. I beseech Thee by the wonders of Thy grace and the revelations of the

...قل الهی الهی ترانی مقبلاً الی سمآء عطائک و شمس فضلک و منقطعاً عن عبادک و خلقک انا الّذی یا الهی اعترفت بما انزلته فی کتبک اشهد انّک انت الله لا اله الّا انت لم یزل انقذت عبادک بذراعی قدرتک من بئر الظّنون و الأوهام و لا یزال نجّیتهم بسلطانک و حفظتهم من ظلم الأنام بعزّک و اقتدارک اسئلک یا مولی العالم و منجی الأمم باسمک الّذی به ظهر ما کان مکنوناً فی ازل الآزال و مستوراً عن اعین الرّجال ان تؤیّدنی فی اعمالی کلّها وعزّتک ما ارید لنفسی معیناً الّا انت و لا احبّ ناصراً الّا انت اسئلک ببدایع فضلک و تجلّیات نیّر عطائک ان توفّقنی علی ما یرتفع

Sun of Thy bounty to aid me in that which will elevate my station, my remembrance, and my name. Verily, Thou art the Answerer, and verily, Thou art the All-Knowing. There is no God but Thee, the Mighty, the Great....

JHT_S#024x

به مقامی و ذکری و اسمی انّک انت المجیب و انّک انت العلیم لا اله الّا انت العزیز العظیم...

ADM2#084 p.156x

BH07892

To: Muhammad Javad Qazvini

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O Ism-i-Jud! Upon thee be My glory and My peace. The letter of Nabil, son of Nabil, was read before the Wronged One. Praise be to God, it was adorned with steadfastness, attachment, recognition and certitude. We give thanks to God for this and beseech Him to assist him with that which will profit him in this world and the next. Verily, He is the Strong, the Mighty, the Powerful.

2 یا اسم جود علیک بهائی و سلامی نامهٔ جناب نبیل ابن نبیل نزد مظلوم قرائت شد لله الحمد مزیّن بود بتمسّک و تشبّث و اقبال و استقامت و عرفان و ایقان انّا نشکر الله بذلک و نسئله بأن یمدّه بما ینفعه فی الدّنیا و الآخرة انّه هو القوی الغالب القدیر

3 Convey greetings from the Wronged One to Abdul-Husayn, upon him be My glory. His letter was noted and attained unto Our hearing. Verily We heard his call from My tongue. We beseech the True One to grant success that he may at all times do that which is the cause of exaltation and elevation. And We remember Ahmad, upon him be My peace, who was with Us. We have remembered him and do remember him, and We beseech God, exalted be He, to protect him with the hosts of the seen and the unseen. Verily He is the Compassionate, the Generous. Praise be to God, the Lord of the worlds.

3 از قبل مظلوم سلام برسان عبدالحسین علیه بهائی نامه‌اش ملاحظه شد و باصغا فائز گشت انّا سمعنا ندائه من لسانی از حقّ میطلبیم توفیق عنایت فرماید تا در کلّ حین بآنچه که سبب و علّت علوّ و سموّ است و نذکر احمد علیه سلامی الّذی کان معنا انّا ذکرناه و نذکره و نسئل الله تعالی ان یحفظه بجنود الغیب و الشّهادة انّه هو المشفق الکریم الحمد لله ربّ العالمین

MJAN.040, AYBY.073b

BH07891

To: Muhammad Javad Qazvini et al.

1 He is God, exalted is He, the Manifestation of Commands and Laws

1 هو الله تعالی مظهر الأوامر و الأحکام

2 O Ism-i-Jud! Thou didst make mention of him who was named Ghulam-Husayn, upon him be My glory. Although the condition of this land is not known, yet permission hath been granted. Give thou the glad-tidings unto Samandar, upon him be My glory, that he may rejoice in this bounty from Our presence. In all circumstances they must observe wisdom. Thus hath God ordained, both before and after, in the Scriptures and Tablets. If wisdom requireth it, let them turn with spirit and fragrance. We beseech God, exalted be He, to assist him in that which beseemeth His days and to aid him in that which He desireth, adorned with that which hath been sent down in the Book. O Samandar! Give thou the glad-tidings that We have mentioned him whom thou didst mention before and after, and We give him the glad-tidings of that which hath shone forth from the Daystar of permission from the horizon of his Lord's will, the Mighty, the Powerful. But in all circumstances they must observe wisdom. Verily, He is the Ordainer, the All-Wise.

2 یا اسم جود ذکر توجّه من سمّی به غلام حسین علیه بهائی را نمودی اگرچه حالت این ارض معلوم نه ولکن اذن عنایت شد بشّر السّمندر علیه بهائی بذلک لیبشّره من لدنّا در جمیع احوال باید بحکمت ناظر باشند هذا ما حکم به الله من قبل و من بعد فی الزّبر و الألواح اگر حکمت اقتضا نماید بروح و ریحان توجّه نمایند نسئل الله تعالی ان یؤیّده علی ما ینبغی لأیّامه و یوفّقه علی ما اراد مزیّناً بما نزّل فی الکتاب یا سمندر بشّر انّا ذکرنا الّذی ذکرته من قبل و من بعد و نبشّره بما اشرق نیّر الاذن من افق مشیّة ربّه المقتدر القدیر ولکن در جمیع احوال بحکمت ناظر باشند انّه هو الآمر الحکیم

MJAN.032b

BH07568

To: Abdul Husayn

1 In reply to Abdul-Husayn's letter, write: Regarding what was mentioned about differences between the friends - all are obligated by the Divine Tablets to demonstrate love, unity, affection and fellowship, which are the cause of exalting the Word of God, and they must act accordingly. We beseech and implore God, exalted be His glory, to enable all the friends to attain to this most exalted station, so that all may arise in unity to serve the Cause.

1 در جواب مکتوب عبدالحسین مرقوم شود اینکه در اختلافات بین احباب ذکر شده بود جمیع در الواح الهیّه بمحبّت و اتّحاد و مودّت و وداد که سبب اعلاء کلمةالله‌ست مکلّفند و باید بآن عمل نمایند از حقّ جلّ و علا سائل و آملیم که جمیع دوستان را باین مقام اعلی فائز فرماید تا جمیع متّحداً بخدمت امر مشغول شوند

2 ذکر شما در ساحت اقدس معروض شد و بعنایة الله فائزید حسب الأمر آنکه نفوسیکه الیوم

2 Mention of you was made in the Most Holy Presence, and you have attained to God's favors. According to His command: those souls who are today associated with the Truth and adorned with the lights of recognition must strive to remove differences, for no harm has been or will be greater than discord between the friends. God willing, you will strive to the extent possible in this matter. God speaks the truth and verily guides to the straight path.

منتسب بحقّند و بأنوار عرفان مزيّن بايد جهد نمايند در رفع اختلاف چه كه هيچ ضرّى اعظم از اختلاف بين احباب نبوده و نخواهد بود انشآءالله آنجناب بقدر وسع در اين فقره سعى نمايند و الله يقول الحقّ و انّه ليهدى الى سوآء السّبيل

BLIB__Or15736.209e

BH07555

To: Aqa Muhammad Husayn

1 He is the All-Glorious

2 O spiritual bird, praise God that at all times thou art mentioned before the All-Merciful and art present and appreciated in the hearts of the friends of God. Though outwardly thou art separated, in truth thou art circumambulating the Ka'bih of presence. The eye of God's loving-kindness hath ever been and is open toward that one who hath turned to God, and thou hast been and art observed through His infinite favors. Thou hast not been forgotten for a moment and never shalt be. Be assured of this by day and by night. His honor Aqa Muhammad-'Ali is occupied with thy mention and all are beseeching and hoping from God that He may bestow such success that thou mayest attain to that which hath been the ultimate desire of thyself and all the friends of God. Convey to all the friends of God, both young and old, the Most Wondrous, Most Glorious greetings. And the spirit and glory be upon you.

1 هوالأبهى

2 اى طير معنوى حمد كن خدا را كه در كلّ احيان بين يدى الرّحمن مذكورى و در قلوب احبّاى الهى حاضر و مشكور اگرچه در ظاهر مهجورى لكن فى‌الحقيقه طائف كعبهٔ حضور لميزل چشم عنايت حقّ بر آن مقبل الى الله باز و بلحاظ الطاف بى‌نهايت محبوب ملحوظ بوده و هستيد آنى فراموش نشده و نخواهيد شد فاطمئنّ بذلک ليلاً و نهاراً جناب آقا محمّد على بذكر آنجناب مشغولند و از حقّ كلّ سائل و آمل كه توفيقى عنايت فرمايد كه بآنچه منتها آرزوى آن جناب و كلّ احبّاى الهى بوده موفّق و نائل گرديد جميع احبّاى الهى را صغيراً و كبيراً تكبير ابدع ابهى برسانيد و الرّوح و البهآء عليكم

INBA51:071a, KB__620:064-064

BH07950

To: Aqa Siyyid Baqir

1 He is the All-Commanding, the All-Wise!

1 هو الآمر الحكيم

2 O Siyyid-i-Baqir! Such afflictions have befallen the Wronged One as have caused the lamentations of the lovers to ascend. We have been patient and concealed them. Verily thy Lord is the All-Patient. I do not complain of My grief and sorrow. I say what the ancients said when tribulation and adversity appeared. By God! The Glory dwelleth beneath affliction in the path of God, the Lord of the Sacred Monument and Station. When thou attainest unto My verses, say:

2 يا سيّد قبل باقر قد ورد على المظلوم ما ارتفع به نوح مدائن العشّاق صبرنا و سترنا انّ ربّک هو الصّبّار لا اشکو بثّی و حزنی اقول ما قاله الأوّلون عند ظهور البأسآء و الضّرآء لعمر الله انّ البهآء تحت البلآء فی سبیل الله ربّ المشعر و المقام انّک اذا فزت بآثاری قل

3 "Glory be unto Thee, O my God! I beseech Thee by the light of Thy Cause, and the radiance of Thy Word, and the attraction of Thy verses, to make me steadfast and firm in Thy Cause and in Thy love. O my Lord! Thou seest the supplicant turning toward Thy Most Great Gate, and the seeker facing the direction of Thy bounty, O Lord of eternity! Ordain for him what befitteth Thy generosity, O Thou in Whose grasp is the reins of bounty! O my Lord! Deprive me not of the wonders of Thy grace. Ordain for me all the good Thou hast ordained in Thy Book. Verily Thou art the Compassionate, the Giving, the Forgiving, the Merciful."

3 سبحانک اللّهمّ یا الهی اسئلک بنور امرک و ضیآء کلمتک و جذب آیاتک بأن تجعلنی ثابتاً راسخاً فی امرک و حبّک ای ربّ تری السّائل قصد بابک الأعظم و الطّالب شطر کرمک یا مالک القدم قدّر له ما ینبغی لجودک یا من فی قبضتک زمام الکرم ای ربّ لا تحرمنی عن بدائع فضلک قدّر لی کلّ خیر قدّرته فی کتابک انّک انت المشفق المعطی الغفور الرّحیم

AQMJ2.038

BH07856

To: Ghulam who has attained

1 He speaketh in the Kingdom of Utterance.

1 هو النّاطق فی ملکوت البیان

2 We bear witness that there is none other God but Him. His are the greatness and the majesty and the loftiness and the power and the bounty. He giveth whom He willeth what He willeth, and He is the Single One, the One, the All-Compelling, the Self-Subsisting. Praise be unto Thee, O my God, for having guided Thy servant unto Thy straight path and ordained for him that which drew him nigh unto Thee in days wherein the limbs of the idolaters trembled. Thou didst open unto him the gate of attainment to Thy presence and honored him with

2 نشهد انّه لا اله الّا هو له العظمة و الجلال و الرّفعة و القدرة و الافضال یعطی من یشآء ما یشآء و هو الفرد الواحد المهیمن القیّوم لک الحمد یا الهی بما هدیت عبدک الی صراطک المستقیم و قدّرت له ما قرّبه الیک فی ایّام فیها ارتعدت فرائص المشرکین قد فتحت له باب اللّقآء و شرّفته بما کان مسطوراً فی کتبک و زبرک و الواحک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام من

that which was recorded in Thy Books and Thy Scriptures and Thy Tablets. Thou art, verily, the One Who hath power over whatsoever He pleaseth, and within Thy grasp are the reins of all that are in the heavens and on earth. I beseech Thee, O Lord of eternity and Creator of nations, by Thy Most Great Name, to make me successful in remembering Thee and praising Thee and serving Thy Cause. Then ordain for me the good of the world to come and of the first. Verily, Thou art the Lord of the Throne on high and of the dust below. There is none other God but Thee, the Mighty, the Powerful.

فی السّموات و الأرضین اسئلک یا مالک القدم و موجد الأمم باسمک الأعظم بأن تجعلنی موفّقاً علی ذکرک و ثنائک و خدمة امرک ثمّ قدّر لی خیر الآخرة و الأولی انّک انت ربّ العرش و الثّری لا اله الّا انت القویّ القدیر

INBA51:215b, KB_620:208-209

BH07895

To: Jinab-i-Afnan

1 He is the All-Hearing, the All-Seeing!

1 هو السّمیع البصیر

2 O My Afnan, upon thee be My Glory! Thou didst make mention without a tongue. Now doth the tongue of the All-Merciful make mention of thee on thy behalf - a mention that shall bestow upon all things a new tongue. Verily thy Lord, the All-Merciful, is the Forgiving, the Compassionate.

2 یا افنانی علیک بهائی ذکر بی‌لسان نمودی حال لسان رحمن از قبل او خود را ذکر مینماید ذکریکه از برای هر شیء از اشیاء لسان جدید عطا کند انّ ربّک الرّحمن هو الغفور الرّحیم

3 Although divine decree is irrevocable and outwardly may not accord with the desire of God's servants, in truth it is, to those possessed of insight, dearer than life itself. God's purpose in creation hath been bounty and grace. Assuredly He hath willed the good of all. Whatsoever may come to pass, be it tribulation or hardship, or ease and comfort, all transpireth according to the requirements of His consummate wisdom.

3 قضای الهی اگرچه مبرمست و در ظاهر بغیر رضای عباد ولکن فی‌الحقیقه عند صاحبان بصر از جان محبوبتر مقصود حقّ از آفرینش جود و کرم بوده البتّه خیر کل را خواسته آنچه وارد شود از بأساء و ضرّاء و یا شدّت و رخا جمیع بمقتضیات حکمت بالغه بوده

4 Such is His grace that, as thou seest, He speaketh in place of him who hath no tongue, and maketh mention of him - a mention that shall cause souls to be mindful throughout ages and centuries. Glory be upon thee, and upon him, and upon those who have cast away idle fancies, clinging fast to the cord of the commandments of their Lord, the Ordainer, the All-Wise.

4 فضلش بمقامیست که مشاهده مینمائی عوض بی‌لسان تکلّم میفرماید و او را ذکر مینماید ذکریکه سبب تذکّر عباد گردد در قرون و اعصار البهآء علیک و علیه و علی الّذین نبذوا الأوهام متمسّکین بحبل اوامر ربّهم الآمر الحکیم

AQA7#451 p.270

BH07503

To: Rahim

1 He is the Mighty.

1 هو العزیز

2 O Rahim! Hearken unto what the Nightingale of Holiness teacheth thee. Know thou that whatsoever We have desired or do desire for you is for your benefit. Cast therefore upon thyself the love of God, then remember that which He loveth and with which He is well-pleased. Keep thyself from self and be not neglectful in the Cause of God. Be in the utmost state of submission and contentment, and follow not thy desires but rather follow what this needy servant conveyeth unto thee, for he desireth for thee naught save what he desireth for himself, and teacheth thee not a letter except by that which he hath taught himself, and remembereth thee not save by that which he remembereth his own soul, and loveth thee now as he loved thee before. Beware lest thou grieve over anything or doubt in the Cause of God. Live in the world with joy and delight, then build thy affairs upon trust in God and contentment. And peace be upon thee and upon whomsoever followeth guidance.

2 ان یا رحیم اسمع ما یعلّمک عندلیب القدس ثمّ اعلم بأنّا کلّما اردنا لکم او نرید هو خیر لکم اذاً فألق علی نفسک من حبّ الله ثمّ ذکّرها بما یحبّ و یرضی جنّب عن نفسک و لا تفرط فی جنب الله و کن فی غایة التّسلیم و الرّضا و لا تتبع هواک فاتبع ما یلقیک هذا العبد المفتقر لأنّه ما اراد لک الّا ما اراد لنفسه و ما علّمک من حرف الّا بما علّم نفسه و ما ذکرک الّا بما ذکر روحه و احبّک من قبل کما یحبّک حینئذ ایّاک ان لا تحزن فی شیء و لا تشکّ فی امر الله عش فی الدّنیا بروح و ریحان ثمّ ابن امرک علی التّوکّل و الرّضا و السّلام علیک و علی من اتّبع الهدی

BLIB_Or15696.121a

BH07912

To: Wife of Andalib

1 In the name of Him Who liveth and endureth forever.

1 بنام زندهٔ پاینده

2 O my handmaiden and leaf! Upon thee be My Glory and loving-kindness. Praise be to God that through divine favor and merciful grace thou hast entered the pavilion of heavenly knowledge and gained intimacy with one near to the threshold of the Lord of Oneness. Preserve this most great bounty and most glorious station in the name of the One Beloved. The whole world hath been created for the recognition of this wondrous Day, yet how many queens of the world are today deprived of the sealed wine of the Self-Subsisting Lord, while thou art among those who have attained unto it. Say:

2 یا امتی و یا ورقتی علیک بهائی و عنایتی لله الحمد بعنایت الهی و رحمت رحمانی در سرادق عرفان ربّانی وارد شدی و با مقرّب درگاه صمدانی انس گرفتی این فضل اعظم و مقام اکرم را باسم دوست یکتا حفظ نما جمیع عالم از برای عرفان این یوم بدیع خلق شده‌اند چه مقدار از ملکات عالم که الیوم از رحیق مختوم حضرت قیّوم محرومند و تو بآن فائزی

3 Praise be unto Thee, O God of the worlds, for having illumined my heart with the light of Thy knowledge and guided me to

3 قولی لک الحمد یا اله العالم بما نوّرت قلبی بنور معرفتک و هدیتنی الی افق ظهورک اسئلک

the horizon of Thy Revelation. I beseech Thee to ordain for me that which Thou hast ordained for Thy handmaidens who circle round Thy throne and hold fast to the Tree of Thy bounty. Verily Thou art the Almighty, the Powerful, the All-Bountiful. The splendor shining from the heaven of My loving-kindness be upon thee and upon those who have turned unto God and believed in God, the One, the All-Knowing.

ان تقدّر لی ما قدّرته لامائک اللّائی طفن حول عرشک و تمسّکن بسدرة عطائک انّک انت المقتدر العزیز الفیّاض البهآء المشرق من افق سمآء عنایتی علیک و علی اللّائی اقبلن و آمنّ بالله الفرد الخبیر

INBA51:416

BH07798

To: Wife of Mirza Hadi Naqqash-Bashi

1 In the Name of God, the Most Inaccessible, the Most Holy, the Most Exalted, the Most Glorious

1 بسم الله الأمنع الأقدس العلیّ الأبهی

2 Say: O my God, my God! I am Thy handmaid and the daughter of Thy handmaid. I bear witness to Thy greatness and Thy sovereignty, to Thy might and Thy power, to Thy majesty and Thy glory. Verily, Thou art God; there is none other God but Thee. From everlasting Thou hast been supreme over Thy servants and Thy handmaids, and potent over all who are in Thy earth and in Thy heaven.

2 قولی الهی الهی انا امتک و ابنة امتک و اشهد بعظمتک و سلطانک و بعزّک و قدرتک و کبریائک و انّک انت الله لا اله الّا انت لم تزل کنت مهیمناً علی عبادک و امائک و مقتدراً علی من فی ارضک و سمائک

3 I beseech Thee by Thy mercy which hath preceded all created things, by Thy grace which hath encompassed all contingent beings, by the pearls of the ocean of Thy knowledge, and by the splendours of Thy countenance, to make me, under all conditions, to turn wholly unto Thy most exalted Horizon, and to hold fast to the cord of Thy loving-kindness, O Thou Who art the Lord of names and the Creator of the heavens.

3 اسئلک برحمتک الّتی سبقت الکائنات و بفضلک الّذی احاط الممکنات و بلآلئ بحر علمک و بأنوار وجهک بأن تجعلنی فیکلّ الأحوال مقبلة الی افقک الأعلی و متمسّکة بحبل عنایتک یا مولی الأسمآء و فاطر السّمآء

4 I implore Thee, moreover, to ordain for me the good of this world and of the world to come, and whatsoever befitteth the ocean of Thy bounty and the heaven of Thy generosity, O Thou in Whose grasp are held the reins of gifts and bestowals. There is none other God but Thee, the Ever-Forgiving, the All-Bountiful. Praise be to Thee, inasmuch as Thou art the Desire of them that have attained unto true knowledge.

4 ثمّ اسئلک بأن تقدّر لی خیر الآخرة و الأولی و ما ینبغی لبحر کرمک و سمآء جودک یا من فی قبضتک ازمّة المواهب و العطایا لا اله الّا انت الغفور الکریم و الحمد لک اذ انّک انت مقصود العارفین

INBA51:055, KB_620:048-048, ADM1#067 p.121, AQMJ2.030

JHT_S#044

BH07456

1 The splendor shining forth from the heaven of My loving-kindness be upon you and upon your son who was named Aqa Buzurg and your other son who was named Aqa Kuchik - upon those who have cast away their idle fancies and taken hold of that which they were commanded by God, the Lord of all beings and the Possessor of bounties and favors.

1 البهاُ المشرق من سماُ عنایتی علیک وعلی ابنک الذی سمّی باقابزرگ ابنک الاخرالذی سمّی باقاکوچک علی من الذین نبذوا الهوی واخذوا ماامروا به من لدی اله مولی الوری ومالک المواهب والالطال

2 O thou who gazest upon the Countenance that hath turned toward the lights of the Throne, and who art engaged in remembrance and praise during the days of God, the Lord of all beings! Thy letter hath attained unto Our presence, and We have mentioned repeatedly those servants who heard and responded to their Lord, the Almighty, the All-Knowing, the All-Wise. Convey My greetings to each one on behalf of this Wronged One and illumine them with the splendorous lights of the Sun of divine utterance. His honor Salman, upon him be My glory, arrived and dwelt for some time beneath the shade, and when the appointed time of his sojourn came to an end, the command to return shone forth from the Dayspring of the Divine Will, and We sent with him that which would strengthen My loved ones, My trusted ones and My chosen ones who have remained firm in the Covenant and Testament.

2 یا ایها الناظر الی الوجه المتّوجه الی انوارالعرش والنائذ بالذکر والثناُ فی ایام اله مولی الوری قد فاز کتابک بحضور وذکرنا مّرة بعد مرّةالعبادالذین سمعواواجابوا ربّهم المقتدر العلیم الحکیم از قبل مظلوم بهر یک تکبیر برسان وبتجلیات انوار نیربیان رحمن منوّر دار جناب سلمان عیه بهائی وارد وچندی در ظل ساکن وچون میقات توقف منتهی شد امر رجوع از مشرق اراده مشرق وارسلنا معه ما یکون مویدالاولیائی وآمنائی واصفیائی الذین بانقضوا العهدوالمیثاق

3 The friends must not act except with wisdom. Wisdom is that through which the servants draw nigh, not that which causeth remoteness and flight. Verily thy Lord is the All-Knowing, the All-Wise. The glory be upon thee and upon those with thee, and We hear thy words concerning this Most Great Announcement.

3 اولیا طراز بحکمت امر ننمایند حکمت اموریست که سبب تقرب عباد است نه علیت بعدو فرار آن ربکّ هوالمبین المختارالبهاُ علیک علی من معک ونسمیع قولک فی هذاالنباُالعظیم

INBA84:221a.02

BH07539

1 He is God!

1 هواللّه

2 Ancient lights course through the mighty Throne, and profound mysteries are inscribed upon fragrant tablets, and the Dove of Power soars in the holy atmosphere of might on wings of strength, and the Bird of Grandeur warbles new and wondrous melodies of exaltation, and the Peacock of the Paradise of Oneness utters its cry with holy eternality's might, and the birds of the sanctuary of glory circle in flight, and the maidens of beauty from the realm of eternity wave their hands, and

2 انوار قدیم در عرش عظیم سایر و اسرار قویم بر الواح شمیم ساطر و حمامهٔ قدرت در هواء قدس عزّت بجناحی قوّت طایر و ورقاء عظمة بالحان بدیع رفعة در تنطیق و طاوس جنان احدیّت بتشّهقات عزّ صمدیّة در تشهیق و اطیار جلال قدس عما در تدفّف و حوریّات جمال انس بقا در تکفّف و عندلیب سناء سرّ وفا در تصفّف

the nightingale of the splendor of the mystery of faithfulness arranges itself in ranks.

3 Praise be to God that the King of power and might is seated upon the throne of glory, and the Sovereign of eternity is established in the realm of meeting, and the sweet-scented breezes of eternity are stirred from the left side of the Beloved's locks, and the fragrant musk of faithfulness wafts from the right side of the Intended One's hair, and the Bird of Light warbles upon the branches of the Tree of Sinai, and the Cock of Glorification sings in the gardens of Divine Unity.

3 الحمد لله که سلطان قدرت و غلبه بر عرش عزّت ساکن و ملیک بقا در مصر لقا متمکّن و روایح طیب بقا از شمال جعد محبوب متهیّج و اطیاب مسک وفا از یمین شعر مقصود متموّج و ورقاء نور بر افنان دوحهٔ طور در ترنّی و دیک سبحانی در حدایق عزّ وحدانی در تغنّی اذ کذلک

4 Therefore praise be to God, the Beloved of the first and the last, the manifest and the hidden.

4 ان الحمد لله محبوب الأوّلین و الآخرین و الظّاهرین و الباطنین

INBA23:049, HDQI.054, AKHA_117BE #07-08 p.a, AKHA_118BE #07 p.b

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BH07572

He is the All-Knowing, the All-Wise.

هو العلیم الحکیم

The verses have been revealed, the Book hath spoken, and the Promised One hath appeared; yet the peoples of the earth were withheld from the Most Exalted Horizon by the veils and doubts cast up by ignorant divines. The falsehood of their spoken words became a flame that kindled corruption among all men, and turned them all toward the infernal fire. They cried, "May God hasten His advent!"—and thereby hastened only their own descent into hell. Glorified be God! How pure deeds make manifest their effects—thus hath it been.

آیات نازل و کتاب ناطق و موعود ظاهر و لکن اهل ارض را حجبات و شبهات علمای جاهل از افق اعلی منع نمود کذب اقوال لسانی کل شعله انگیز شد و جمیع را بسقر راجع نمود عجل الله فی فرجه عجل الله فی سقر هم نتیجه بخشید سلحان الله عمل طاهر اثرش ظاهر کذلک دون آن از حق میطلبم بر وجه کل باب فضل یکشاید اولیای خود را از حفیف شدره و رحیق مختوم و انوار حضرت قیوم محروم نفرماید بنوشند و بشنوند و مشاهده نمائید یا یوسف علیک بهاء الله انا ذکرناک من قبل و فی هذا الحین و نوصیک بما یرتفع به امر الله کن ناطقا بثنائه و مشتعلا بنار حبه و مستقیما بقوته انه معک ان اشکر ربک القوی الغالب السمیع البصیر

I beseech the True One to throw open before the faces of all the portal of His grace, and not to deprive His loved ones of the soft murmur of the Divine Lote-Tree, nor of the sealed wine, nor of the lights of the Presence of the Self-Subsisting. May they drink, and hear, and behold.

O Yusuf! Upon thee be the glory of God. We remembered thee before, and remember thee at this hour as well, and We exhort thee unto that whereby the Cause of God shall be exalted. Be eloquent in His praise, aflame with the fire of His love, and steadfast through His power. Verily, He is with thee. Give thanks unto thy Lord, the Mighty, the Subduing, the All-Hearing, the All-Seeing.

BLIB_Or15696.187a

BH07587

هو الحق علام الغيوب

He is the Truth, the Knower of the unseen.

جناب علی حیدر علیه بهائی و عنایتی فی الحقیقه بزحمتهای بزرگ مبتلا شده نظم و ترتیب امور گلها با ایشانست اجر ایشانهم عند الله عظیمست خرب الله باید از حق جل جلاله حفظ ایشانرا مسئلت نمایند انه هو السامع المجیب و از برای ایشان نعمت و ثروت و قدرت طلب نمایند انچه در باب طلب خود اقا محمد باقر اردکانی ذکر نموده مطابقست با حضرت علم باید زود اداشود موافق انچه ذکر نموده باید ورقه وصول ارسال شود یا الهی و اله العالم اسئلک باسمک الاعظم ان تفتح علی وجه القائم علی خدمة امرک باب جودک و فضلک ثم احفظه من اعدائک ای رب تعلم بان البهاء اراد ارتفاع اسمه فی شرق الارض و غربها باسمک و سلطانک انک انت المقتدر القدیر

BLIB_Or15696.079g

Jinab-i-'Ali Haydar—upon him be Baha'i glory and loving-kindness—is, in truth, afflicted with great and manifold burdens, for the ordering and arrangement of the affairs of the flowers resteth with him. Great, indeed, is his recompense with God. The friends of God must beseech of the True One, glorified be His majesty, that He may preserve and protect him. Verily, He is the Hearer, the Answerer. They should moreover supplicate for him blessings, wealth, and power.

That which hath been mentioned concerning the claim of Aqa Muhammad-Baqir of Ardikan is in accordance with what is right. It should be paid with all promptness in the presence of Hadrat-i-'Ilm, and, agreeably to what hath been set forth, a receipt should be sent.

O my God and the God of all the worlds! I beseech Thee by Thy Most Great Name to open before the face of him who hath arisen to serve Thy Cause the door of Thy bounty and Thy grace; then guard him from Thine enemies. O Lord! Thou knowest that Baha desireth that Thy Name be exalted throughout the East and the West of the earth, through Thy Name and Thy sovereignty. Thou, verily, art the All-Powerful, the Almighty.

BH07610

1 هو الباقی فی الملک

1 He abideth forever in the Kingdom.

2 ذکر الرّوح فی الکتاب انّه کان بالاسم علیّا و ولد من امّه ثمّ عاش فی الملک ایّاماً قلیلا و رفع الی الله فی صغره و کان ذلک فی اللّوح قضیّا ترک الأرض لمّا شمّ منها روایح الفنآء و اقبل الی سمآء قدس بقیّا و سلام علیه یوم ولد و یوم بعث و یوم عرج الی رفرف عزّ بهیّا ما بقی فی الملک الّا کابقآء الورد فی فصل الرّبیع فلمّا اتاه حرّ الصّیف ستر جماله فی حجاب رقیقا و لم یکن ایّامه الّا کأیّام الورد و کذلک قضی من قلم عزّ خفیّا

2 Mention in the Book the Spirit [Jesus] whose name was exalted. He was born of His mother, then lived in the realm but a few days, and was taken up unto God in His younger years—a matter decreed in the Tablet. He left the earth when he caught the fragrance of mortality therefrom, and turned toward the heaven of holy immortality. Peace be upon Him the day He was born, and the day He was raised up, and the day He ascended to the sublime pavilion of glory. He remained in the world only so long as roses remain in springtime - when summer's heat came, His beauty was veiled behind an impalpable veil. His days were but as the days of roses - thus was it ordained by the hidden Pen of might. For this did every seeing eye weep

in secret. God shall manifest Him beneath crimson canopies, in a station resplendent with truth. And the Spirit be upon Him and upon those who followed Him to the pure crimson land. 152

و بذلک بکت فی السّرّ کلّ عین بصیرا و سوف یظهره الله فی قباب الحمرآء مقام الّذی کان بالحقّ لمیعا و الرّوح علیه و علی الّذین هم شایعوه الی ارض بکر حمریّا ۱۵۲

BLIB_Or15696.138a

BH07651

1 He is the Preserver!

1 هو الحافظ

2 Glorified art Thou, O my God! I beseech Thee by Thy Most Beautiful Names, and Thy Most Perfect and Exalted Words, and by the lights of Thy Countenance in the heaven of eternity, and by Thy Most Great, Most Perfect, Most Generous Name, through which all faces have turned toward the face of Thy Self-Sufficiency, and all hearts have been made to drink the holy waters of Thy Oneness, and through which every poor one hath been enriched, and every abased one hath been exalted, and every sick one hath been healed - to preserve the bearer of this Tablet from every affliction and illness, and from every disease and malady, and from whatsoever may occur through Thy decree in Thy kingdom of plague and pestilence and less than these, from all that causeth souls to tremble and bodies and hearts to be disturbed. Verily, Thou art He Who doeth what He pleaseth through Thy power and ordaineth what He willeth through the sovereignty of Thy command. None can resist Thy decree in the kingdom of Thy might, and none can prevent the execution of Thy judgment in the heaven of Thy creation. Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the Most Generous, the All-Forgiving, the Most Merciful.

2 سبحانک اللّهمّ یا الهی اسئلک بأسمائک الحسنی و کلماتک الأتمّ الأعلی و بأنوار وجهک فی جبروت البقآء و باسمک الأعظم الأتمّ الأکرم الّذی به توجّهت کلّ الوجوه الی وجه صمدانیّتک و سقت کلّ القلوب میاه قدس وحدانیّتک و به استغنی کلّ فقیر و استعزّ کلّ ذلیل و استشفی کلّ مریض بأن تحفظ حامل هذا اللّوح من کلّ بلآء و سقم و عن کلّ دآء و مرض و عن کلّ ما یحدث من قضائک فی مملکتک من الوبآء و الطّاعون و دونهما عن کلّ ما یجزع عنه النّفوس و یضطرب الأجساد و القلوب و انّک انت الّذی تفعل ما تشآء بقدرتک و تحکم ما ترید بسلطان امرک لا رادّ لقضائک فی ملکوت عزّک و لا مردّ لامضائک فی جبروت خلقک و انّک انت المقتدر المتعالی العزیز الکریم الغفور الرّحیم

BLIB_Or.08687.021, AQMJ2.115

BH07662

1 4484137 He is the Comforter 137444

1 ٤٤٨٤١٣٧ هو الله المعزّ ١٣٧٤٤٤

2 Glory be unto Thee, O my God! I testify unto Thee in all things that Thou art God, there is no God but Thee. Thou hast ever been sanctified above the mention of all things and wilt ever continue to be as Thou hast been from before. There is no God but Thee, and unto Thee is the final return. I beseech Thee, O my God, by Thy Most Great Name, the All-Glorious, the Most Glorious, and by the Ultimate Tree, the Most Exalted, the All-Exalted, that Thou protect the bearer of this white leaf from all evil, calamity, plague and pestilence. Verily, Thou dost protect whom Thou willest, for Thou hast knowledge of all things.

2 سبحانک اللّهمّ یا الهی لأشهدنّک فیکلّ شیء علی انّک انت الله لا اله الّا انت لم تزل کنت مقدّساً عن ذکر کلّ شیء و لا تزال یکون بمثل ما قد کنت من قبل لا اله الّا انت و الیک المصیر اسئلک اللّهمّ یا الهی بحقّ اسمک الأعظم البهیّ الأبهی و بحقّ شجرة القصوی العلیّ الأعلی بأن تحفظ حامل تلک الورقة البیضآء من کل شرّ و بلآء و طاعون و وبآء و انّک تحفظ من تشآء فانّک احطت بکلّشیء علیما

AVK4.068.06

BH07665

1 He is God, exalted be His station!

1 هو الله تعالی شأنه

2 Glorified art Thou, O Lord, Ruler of the nations, Who hast dawned from the horizon of immortality through Thy Most Great Name!

2 سبحانک اللّهمّ یا مالک الأمم و المستشرق من افق البقآء باسمک الأعظم

3 I beseech Thee by Thy greatness which hath encompassed all created things, and by Thy power which hath prevailed over all contingent beings, to ordain for Thy loved ones who have turned toward the Dayspring of Thy Revelation and entered the court of Thy Cause every good thing which Thou hast sent down in Thy Book and promised them in Thy Scriptures and Tablets. O my Lord! Make them steadfast in the path of Thy firm Command, and enable them to achieve what is best for them in this world and the next, O God of the worlds.

3 اسئلک بعظمتک الّتی احاطت الکائنات و بقدرتک الّتی غلبت الممکنات بأن تقدّر لأحبّائک الّذین قصدوا مطلع وحیک و وردوا علی بساط امرک کلّ خیر نزّلته فی کتابک و وعدتهم به فی صحفک و الواحک ای ربّ فاستقمهم علی صراط امرک المبرم و وفّقهم علی ما هو خیر لهم فی الدّنیا و الآخرة یا اله العالم

4 And strengthen them, O Creator of existence, through Thy all-embracing bounty extended over both the seen and unseen, for in Thy grasp are the reins of the world - Thou exaltest whomsoever Thou willest and ordainest for whomsoever Thou willest whatsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou adornest whomsoever Thou willest with the raiment of glory and elevation, and Thou deckest whomsoever Thou pleasest with the vesture of grandeur and splendor.

4 و عزّزهم یا موجد الوجود بفضلک الشّامل علی الغیب و الشّهود اذ بیدک زمام العالم ترفع من تشآء و تقدّر لمن تشآء ما تشآء فی قبضتک ملکوت کلّشیء تزیّن من تشآء بردآء العزّة و العلآء و تطرّز من ترید بخلع العظمة و السّنآء

5 There is no God but Thee, the King, the Almighty, the Self-Subsisting.

5 لا اله الّا انت الملک المقتدر العزیز القیّوم

INBA19:189, INBA32:172, ADM3#124

BH07842

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

1 هو الکریم الرّحیم

2 Praise be unto Thee, O Lord of the world! Bounty be unto Thee, O Possessor of existence! Glory be unto Thee, O Sovereign of bestowal! Laudation be unto Thee, O Desire of all beings! Light be unto Thee, O Speaker on Sinai! I beseech Thee by Thy most great signs and by the lights of Thy countenance, O Lord of the throne and of the earth, and by the Most Great Word through which all things have spoken, to bless that which Thou hast sent down from the heaven of Thy bounty and dispatched from the atmosphere of Thy loving-kindness, which Thou hast named through Thy might as a manifestation of Thy grace.

2 لک الحمد یا مولی العالم و لک الجود یا مالک الوجود و لک البهآء یا سلطان العطآء و لک الثّنآء یا مقصود الوری و لک النّور یا مکلّم الطّور اسئلک بآیاتک الکبری و انوار وجهک یا ربّ العرش و الثّری و بالکلمة العلیا الّتی بها نطقت الأشیآء ان تبارک علینا ما انزلته من سمآء عطائک و ارسلته من هوآء عنایتک الّذی سمّیته بعزّت اظهاراً لفضلک

3 O Lord! We are Thy servants and Thy creation. We desire naught save the wonders of Thy grace, and we seek naught but what Thou hast ordained through the Pen of Thy decree and the Reed of Thy determination. O Lord! Illumine our hearts with the light of Thy knowledge, then make this newborn babe a blessing from Thee, a mercy from Thy presence, and a bounty from Thy side. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the All-Bounteous, the Most Generous, the Ancient Bestower.

3 ای ربّ نحن عبادک و خلقک و ما اردنا الّا بدائع فضلک و ما نرید الّا ما قدّرته من قلم قضائک و یراعة تقدیرک ای ربّ نوّر قلوبنا بنورِ معرفتک ثمّ اجعل المولود برکةً من عندک و رحمةً من لدنک و نعمةً من جانبک انّک انت المقتدر علی ما تشآء لا اله الّا انت الفیّاض الکریم و الفضّال القدیم

BLIB_Or15716.100d

BH07875

1 This is a Book that speaketh with truth, wherein are inscribed the mysteries of knowledge and wisdom, that perchance the people in the days of the Spirit may remember and that those who have answered the call of God and turned unto Him may be gladdened thereby, even they who hasten unto the fields of holiness.

1 هذا کتاب ینطق بالحقّ و فیه سطّر اسرار العلم و الحکمة لعل النّاس و ایّام الرّوح یتذکرون و یستبشر به الّذنبهم اجابوا داعی الله و اقبلوا البدو کانوا الی میادین القدس یسرعون

2 Say: O people! Fear God and sow not corruption in the land of love. This is what teacheth you He Who is seated upon the preserved Tablets through the pen of the holy and beloved One. Make then your hearts as mirrors wherein may be reflected the mysteries of God, the Self-Subsisting, the All-Compelling, that ye may learn the ways of the Spirit and be guided by the

2 قل یا قوم اتّقوا الله و لا تفسدوا فی ارض الحبّ هذا ما یعلمکم اقعد فی الواح الحفظ من قلم قدس محبوب ثم اجعلوا قلوبکم مراتاً لینطبع علیها اسرار الله المهیمن القیّوم لتعلموا سبل الرّوح و یهتدوا

guidance of God, and be of them that hasten unto the western horizon.

بهدى الله و تكونن من الذنبهم الى شطر الغرب يسرعون

3 By God! This is a Book that summoneth all unto the shores of oneness, as they testify who enter within the precincts of their Lord's mercy. Thus have We taught you the ways of glory and revealed unto you the gems of wisdom, that perchance the people may return unto their native land in the canopy of holiness.

3 فو الله هذا كتاب بدعوا لكل الى شاطئ الاحدية و يشهد بذالک الذينهم فى جوار رحمة ربّهم يدخلون كذالک علمناكم سبل العزّ و العلیناكم جواهر الحكمة لعل النّاس الى وطنهم فيرفرف القدس يرجعون

4 And the Spirit be upon thee and upon those who remember God with their tongues while in their hearts they remember Him at all times.

4 و الرّوح عليک و على الّذين يسكرون الله بلسانهم و هم فيقلوبهم فيكل حين يتذكرون

PR03.258b01-257b08

BH07924

1 He is the One Who has power over whatsoever He wishes through His word "Be" and it is!

1 هو المقتدر على ما يشآء بقوله كن فيكون

2 O thou who hast clung to the hem of My loving-kindness! Hearken unto My call from the direction of My grace - verily there is no God but Me, the Ordainer, the All-Knowing. We were with thee when thou didst journey from the land of Ta, turning toward the land of Kha. He, verily, is the All-Hearing, the All-Seeing. We have accepted thy work done for God's sake - rejoice thou in this and say: "Praise be to Thee, O God of all the worlds!" It behooveth thee to remember Me in the land of Ta with joy and fragrance. Thus doth the All-Merciful command thee from His glorious horizon.

2 يا ايّها المتشبّث بذيل عنايتى ان استمع ندائى من شطر فضلى انّه لا اله الّا انا الآمر العليم قد كنّا معک اذ هاجرت من التآء مقبلاً الى ارض الخآء انّه لهو السّامع البصير انّا قبلنا عملک فى الله ان افرح بذلک و قل لک الحمد يا اله العالمين لک ان تذكرنى فى ارض التاء بالروح و الريحان كذلک يأمرک الرّحمن من منظره الكريم

3 Remind My servants with wisdom in such wise that their minds may be attracted and their hearts may be gladdened. This is indeed among the most meritorious deeds in the estimation of the All-Knowing, the All-Informed. I rejoice in My remembrance of thee and in that wherewith My Most Exalted Pen doth acquaint thee. He, verily, is the True One, the Faithful. God hath ordained for thee that which shall gladden the eyes of the believers. Glory be upon thee and upon those who have attained unto My days and have held fast unto My firm cord.

3 ذكّر عبادى بالحكمة على شأن تنجذب به عقولهم و تنشرح صدورهم انّه من افضل الاعمال لدي العليم الخبير انّي افرح بذكري ايّاك و بما يخبرک به قلمى الاعلى انّه لهو الصّادق الامين قد قدّر لک من لدى الله ما تقرّ به عيون الموحّدين البهآء عليک و على الّذين فازوا بأيّامى و تمسّكوا بحبلى المتين

INBA41:008, ASAT2.135x, MSBH3.431x

BH07996

Glory be unto Thee, O God, for Thy Manifestation of Love to mankind! O Thou, who art our Life and Light, guide Thy servants to Thy Way, and make them rich in Thee and free from all save Thee.

O God, teach them Thy Oneness, and give unto them a realization of Thy Unity; that they may see no one save Thee. Thou art the Merciful and the Giver of Bounty!

O God, create in the hearts of Thy beloved the fire of Thy Love, that it may burn away the thought of everything save Thee.

Reveal unto them, O God, Thy Exalted Eternity; that Thou hast ever been and will always be, and that there is no God save Thee. Verily, in Thee will they find comfort and strength!

BP1929.003, DWN_v5#06 p.001-002, BSC.184 #264

BH07997

In Thy Name, the Sufficer, the Healer, the Fulfiller, the Loftiest, the Supreme, the Baha-El-Abha!

I ask Thee by Thine Ancient Beauty, and I supplicate Thee by the manifestation of Thy Greatest Majesty, and Thy Name, around which the heavens of the Manifestations revolve; by which the waters of the oceans overflow, the full moons appear, the lights diffuse, and verily, the visible and the invisible, the mysterious and the celebrated; by which all sorrow will be turned into joy and all disease will be turned into health, and by which every sick, afflicted, unfortunate and constrained one may be healed, to suffice to heal this weary, sick-worn one of the seen and the unseen disease.

Verily, Thou art the Powerful, the Conqueror, the Mighty, the Living, the Forgiver!

BSC.186 #271, BP1929.029-030

BH11821

Glorified art Thou, O my God! At this hour do I call upon Thee, at that moment whereon the Sun of Thy Lordship shone forth above the horizon of the heaven of the glory of Thy self-subsisting sovereignty, the Dove of the sanctity of Thy oneness warbled alone within the garden of the paradise of Thine eternity, and the lights of the glory of Thy absolute independence were lifted up into the atmosphere of fellowship with Thy lovers.

All praise be to Thee, O my God, inasmuch as Thou hast perfected Thy bounty unto the sincere among Thy servants and hast fulfilled Thy mercy toward such of Thy loved ones as have drawn nigh unto Thee. And when I beheld, O my God, that Thy favors had reached their utmost fullness and Thy loving-kindness had been made complete, I beseech Thee, by the mystery of Thy Name through which all contingent things have struck root and by which the robe of glory hath been arrayed upon the temple of all created things, to bestow upon this handmaid that which shall rejoice her heart, tranquillize her mind, and bring rest unto her soul.

Then shall her eyes be solaced through those exalted blessings which Thou hast ordained for her. Thou art, verily, the All-Powerful, the Almighty, the Ancient of Days.

فسبحانک اللهم یا الهی انادیک حینئذ حین الذی استشرق شمس ربوبیتک عن افق سماء عز قیومیتک و استفرد ورقاء قدس احدیتک فی حدیقة جنة ازلیتک و استرفع انوار مجد صمدیتک فی هواء انس محبک فلک الحمد یا الهی علی ما اکملت نعمتک علی المخلصین من عبادک و اتممت رحمتک عن المقربین من احبائک فلما وجدت یا الهی نعماتک بالغة و عنایاتک تامة اسئلک بسر اسمک الذی به تجدرت الممکنات و به اقمصت رواء العز علی هیکل الموجودات بان تهب علی هذه الامة ما ترخص به فوادها و لیسکن به قلبها و لیستریح فوادها ثم قر عیناها عواليه التی قدرت لها انک انت المقتدر العزیز القدیم

NLAI_BH1.277b, NLAI_BH1.354

BH08224

To: H S, in Egypt

1 He is the All-Commanding, the All-Wise

2 This is a day of joy and delight - joy from what? From the wine of divine love. In this luminous morn thou hast indeed drunk thereof through His remembrance and His wondrous Name. Thou hast ever been mentioned, and wilt continue to be mentioned, in the gathering of lovers, and it is observed that throughout all regions thy mention is exalted. Rejoice thou in this word which no possession of kings can equal - to this doth this Truthful, this Faithful One bear witness.

3 Be not grieved by events. Soar with the wings of detachment in this atmosphere. Verily He will assist thee and aid thee

1 هو الآمر الحکیم

2 روز روز نشاط و انبساط است نشاط از چه از صهبای محبّت الهی در این صبح نورانی نشهد انّک شربت منه بذکره ثمّ باسمه العزیز البدیع لازال در انجمن عشّاق ذکرت بوده و هست و مشاهده میشود که در جمیع آفاق ذکرت مرتفع گردد افرح بهذه الکلمة التّی لایعادلها ما عند الملوک یشهد بذلک هذا الصّادق الأمین

through His power and sovereignty. He is the Almighty, the All-Powerful. Preserve what hath been revealed unto thee at this time, then give thanks unto God, thy Lord and the Lord of the mighty Throne. Peace and glory be upon thee and upon those with thee and upon every steadfast, firm and faithful one.

3 از حوادث محزون مباش طر بقوادم الانقطاع فی هذا الهوآء انّه یؤیّدک بمدّک بقدرته و سلطانه انّه هو المقتدر القدیر احفظ ما نزّل لک فی هذا الحین ثمّ اشکر الله بک و ربّ العرش العظیم السّلام و البهآء علی جنابک و علی من معک و علی کلّ ثابت راسخ امین

BLIB_Or15718.029, YIA.059

BH08516

To: Aqa Abdur-Rahman, in Shiraz

1 In the Name of Him Who is the All-Powerful, the Supreme Protector of the world

1 هو المقتدر المهیمن علی العالم

2 O people of the earth! Abandon what ye possess, for He hath come with manifest sovereignty. Nothing shall profit you today save through His bidding, the Mighty, the Wondrous. The world hath been adorned with His Most Great Name. Blessed is he who hath turned towards Him, and woe betide them that have turned away! This is He Who was promised unto you in the Books of God, the All-Knowing, the All-Wise. Ponder, O people, then read what We have sent down in truth. Verily it guideth you unto My Straight Path. Hold fast unto the cord of your Lord's loving-kindness and abandon that which ye were commanded by every ignorant doubter. By God's life! Those who lay claim to knowledge are in manifest error. The ocean of knowledge hath surged before your eyes. Turn ye towards it by the command of God, the Single, the All-Informed. He will aid you even as He aided His loved ones before you, and will ordain for you that which no reckoner, however learned, can reckon.

2 یا اهل الأرض دعوا ما عندکم انّه قد اتی بسلطان مبین لا ینفعکم الیوم شیء الّا بأمره العزیز البدیع قد تزیّن العالم باسمه الأعظم طوبی لمقبل اقبل و ویل للمعرضین هذا لهو الّذی وعدتم به فی کتب الله العلیم الحکیم تفکّروا یا قوم ثمّ اقرأوا ما انزلناه بالحقّ انّه یهدیکم الی صراطی المستقیم تمسّکوا بحبل عنایة ربّکم و دعوا ما امرتم به من لدن کلّ جاهل مریب انّ الّذین یدّعون العلم لعمر الله انّهم فی ضلال عظیم قد ماج بحر العلم امام عیونکم توجّهوا الیه بأمر من لدی الله الفرد الخبیر انّه یؤیّدکم کما ایّد اولیائه من قبل و یقدّر لکم ما یعجز عن احصائه کلّ محص علیم

INBA51:034a, KB_620:027-027, LHKM2.111

BH08564

To: Muhammad Karim Attar, in Tihran

1 O Attar and O son of Attar! This name must be a sweet, precious and highly fragrant testimony, so that it may be diffused throughout the realm of utterance and meaning and guide the heedless unto the oceans of awareness....

1 یا عطّار و یا ابن عطّار باید این اسم را مصداق لطیف عزیز بسیار معطّر باشد تا در عالم بیان و معانی منتشر گردد و غافلین را بدریاهای آگاهی راه نماید ...

2 Husayn Effendi, upon him be My glory, was the bearer of the letter. In truth, the honored Name of God and the others of that household constantly make mention of you. Well was it said: "Sweet is the remembrance of loved ones by their beloved." O Attar! Beseech God, exalted be His glory, to adorn the people of God with the manners of the dwellers of the Crimson Ark. He is the Powerful, the Mighty....

2 حسین افندی علیه بهائی حامل نامه بوده فی‌الحقیقه حضرت اسم‌الله و سایرین اهل آن بیت لازال شما را ذکر مینمایند نعم ما قیل یاد یاران یار را میمون بود یا عطّار از حقّ جلّ جلاله مسئلت نما تا حزب الله را بآداب اهل سفینهٔ حمرا مزیّن فرماید اوست قادر و توانا...

MSHR5.385cx

BH08588

To: Aqa Muhammad Husayn, in Isfahan

1 He is the All-Knowing, Speaking Witness

1 هو الشّاهد النّاطق العلیم

2 O Muhammad-Qablil-Husayn! Today is the day of acceptance and turning to God and of mention and praise and service. May you be fresh and verdant through the springtime breezes of God and speak forth in remembrance of the Beloved of the worlds. I swear by the Sun of the horizon of manifestation that one mention today is more glorious in the sight of God than the mention of a multitude of people occurring in days other than these. Hold fast to the cord of thy Lord's loving-kindness and place thy trust in Him. Verily He aids whomsoever He willeth through a command from His presence, and He is the All-Bountiful, the Generous.

2 یا محمّد قبل حسین امروز روز اقبال و توجّه و ذکر و ثنا و خدمت است انشآءالله از نسایم ربیع الهی تازه و خرّم باشی و بذکر محبوب عالمیان ناطق قسم بآفتاب افق ظهور یک ذکر الیوم اعزّ است عندالله از ذکر خلق کثیر که در غیر این ایّام واقع شود تمسّک بحبل عنایة ربّک و توکّل علیه انّه یؤیّد من یشآء امراً من لدنه و هو الفضّال الکریم

3 Beseech God, exalted be His glory, that He may protect thee and the people of that land from the cawing of the crows and the clamor of the liars and deceivers. Verily He is the Almighty, the All-Knowing, the All-Wise. We send from this spot Our

3 از حقّ جلّ جلاله بطلب تا تو و اهل آن ارض را از نعیق ناعقین و ضوضاء کاذبین و خادعین حفظ فرماید انّه هو المقتدر العلیم الحکیم انّا نکبّر

greetings upon thee and upon My loved ones who responded when they heard My wondrous, mighty Call.

من هذا المقام علیک و علی احبّائی الّذین اجابوا اذ سمعوا ندائی العزیز البدیع

INBA51:071b, KB_620:064-065

BH08449

To: Aqa Baygum

1 In the name of the Friend

1 بنام دوست

2 Thy letter was present before My countenance and what was written therein was observed. Praise the Beloved of the worlds that thou hast attained unto the recognition of His Self and drunk from His Kawthar of "Am I not?" God willing, thou must at all times be engaged in the remembrance of the All-Merciful and detached and free from aught else. Thou hast attained unto the Most Great Pilgrimage and arrived at the Most Great Scene and hearkened unto the melody of the All-Merciful from the right hand of the Throne. God willing, thou must conduct thyself with godly attributes so that all may inhale from thee the fragrances of sanctity and holiness, inasmuch as thou hast entered the House and become aware, according to thy capacity, of the sanctity and holiness of the Lord of the House. God willing, through the loving-kindness of the All-Merciful, thou shalt at all times drink from the Kawthar of love and be sustained by the fruits of the Tree of Ridvan. And the glory be upon thee.

2 نامهات بین یدی الوجه حاضر و آنچه در او مسطور مشاهده شد حمد کن محبوب عالمیان را که بعرفان نفسش فائز شدی و از کوثر الستش نوشیدی انشآءالله باید در کلّ احیان بذکر رحمن ذاکر باشی و از دونش منقطع و فارغ بحجّ اکبر فائز شدی و بمنظر اکبر وارد شدی و نغمهٔ رحمانی از یمین عرش اصغا نمودی انشآءالله باید بسجایای حقّ رفتار کنی تا کل روایح تقدیس و تنزیه از تو بیابند چه که تو ببیت وارد شدی و بتقدیس و تنزیه صاحب بیت بقدر خود مطّلع گشتی انشآءالله بعنایت رحمن در کلّ احیان از کوثر محبّت بیاشامی و از اثمار سدرهٔ رضوان مرزوق شوی و البهآء علیک

INBA27:474a

BH08422

To: Muhammad Mustafa Baghdadi

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

1 هو الله تعالی شأنه العظمة و الکبریآء

2 Whatsoever God hath willed, verily He shall manifest it in truth, and it is best for Us and for such of His servants as draw nigh unto Him. And He, verily, is the Ruler over whatsoever He

2 کلّما اراد الله انّه یظهر بالحقّ و انّه خیر لنا و للمقرّبین من عباده و انّه لهو الحاکم علی ما اراد

willeth. Through their oppression the countenance of justice hath been illumined, yet they remain in wondrous stupor. That which they have wrought shall cause you no harm, for He is the Mighty, the All-Bestowing.

بظلمهم اضآء وجه العدل و هم فی سکر عجاب لا یضرّکم ما عملوا انّه لهو العزیز الوهّاب

3 We have enjoined wisdom solely due to the weakness of some, while others possess might and power. These latter are not saddened by anything, nor are they hindered by any matter. Thus hath the decree been ordained in the Book. It behooveth thee to bid the loved ones to observe wisdom under all conditions. This is what beseemeth most of the loved ones. We have informed thee of this on the night when thou wert present before the Countenance. Thy Lord, verily, is the Mighty, the All-Knowing. My Splendor be upon thee, O Muhammad, and My remembrance be upon thee, O Mustafa. Thou art among those who have borne the Trust and sacrificed thyself in the path of God, the Mighty, the Self-Subsisting.

3 انّا ما امرنا الحکمة الّا لضعف البعض و البعض فی قدرة و اقتدار اولئک لا یحزنهم شیء و لا یمنعهم امر کذلک قضی الحکم فی الکتاب ینبغی لک بأن تأمر الأحباب فی کلّ الأحوال بالحکمة هذا ما ینبغی لأکثر الأحباب انّا اخبرناک بذلک فی اللّیلة الّتی کنت حاضراً لدی الوجه انّ ربّک لهو العزیز العلّام بهائی علیک یا محمّد و ذکری علیک یا مصطفی انت ممّن حملت الأمانة و فدیت نفسک فی سبیل الله العزیز المختار

LHKM2.276

BH08468

To: Tuba, daughter of one of the Afnan

1 In My Name which shineth forth from the horizon of the heaven of bounty.

1 بسمی المشرق من افق سمآء العطآء

2 This is a Book from Us unto the Leaf of the Divine Lote-Tree, a grace from Our presence and a mercy from before Us. Blessed is he who hath heard and attained, and woe unto the heedless. O My Leaf and O My Afnan! Upon thee be My glory and My loving-kindness and My mercy. Say:

2 هذا کتاب من لدنّا للورقة السّدرة فضلاً من عندنا و رحمةً من لدنّا طوبی لمن سمع و فاز و ویل للغافلین یا ورقتی و یا افنانی علیک بهائی و عنایتی و رحمتی قولی لک

3 Praise be unto Thee, O my God, for having given me to drink, from the hand of Thy bounty, the Kawthar of Thy knowledge. And unto Thee be glory and favor, for having caused me to dwell near unto Thee and having made me to hear Thy call. My God, my God! I beseech Thee by Thy most great signs and by Thy mercy which hath preceded all things, to ordain for me what Thou hast ordained for Thy handmaidens who circle round the throne of Thy grandeur. O Lord! Withhold not from Thy handmaiden the wonders of Thy generosity and favor, and the gems of Thy bounty and bestowals. Thou art, verily, the Most Merciful of the merciful ones and the Fulfiller of the needs

3 الحمد یا الهی بما سقیتنی من ید عطائک کوثر عرفانک و لک العنایة و البهآء بما اسکنتنی فی جوارک و اسمعتنی ندائک الهی الهی اذکرک بآیاتک الکبری و رحمتک الّتی سبقت الأشیآء ان تکتب لی ما کتبته لامائک اللّائی طفن عرش عظمتک ای ربّ لا تمنع امتک عن بدایع جودک و فضلک و جواهر کرمک و عطائک انّک انت ارحم الرّاحمین و قاضی

of them that supplicate Thee. There is none other God but Thee, the All-Bountiful, the All-Forgiving, the Merciful.

حوائج السّائلين لا اله الّا انت الفضّال الغفور الرّحيم

INBA51:355, KHAF.241a, MATA.177

BH08479

To: Aqa Buzurg brother of Haji Ahmad Kazirani et al.

To be typed.

BLIB_Or15716.080ax

BH08576

To: Ghaffar

1 He is the One Who rules over all names!

1 هو المهيمن على الأسمآء

2 O Ghaffar! When thou hast received the Tablet of thy Lord, the Unconstrained, arise and say:

2 يا غفّار اذا فزت بلوح ربّک المختار قم و قل

3 My God, my God! I testify that Thou hast appeared and revealed that which lay hidden in Thy knowledge and treasured within the repositories of Thine infallibility. I beseech Thee by the breathings of Thy Revelation in Thy days and the manifestations of Thy power in Thy lands to ordain for me through Thy Most Exalted Pen that which shall profit me in the world to come and in this life. O my Lord! Thou knowest what I possess while I know not what Thou possessest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 الهی الهی اشهد انّک ظهرت و اظهرت ما کان مکنوناً فی علمک و مخزوناً فی کنائز عصمتک اسئلک بنفحات وحیک فی ایّامک و ظهورات قدرتک فی بلادک بأن تکتب لی من قلمک الأعلی ما ینفعنی فی الآخرة و الأولی ای ربّ انت تعلم ما عندی و لا اعلم ما عندک لا اله الّا انت العلیم الحکیم

4 I implore Thee, O my God and God of earth and heaven, to cause my will to be wholly merged in Thy Will, and my desire to be completely submerged in Thy Desire, that I may will naught except what Thou hast willed for me through Thy bounty, and seek naught save what Thou hast ordained for me through Thy grace. Verily Thou art the One with power over whatsoever Thou pleasest. There is none other God but Thee, the Supreme, the Self-Subsisting.

4 اسئلک یا الهی و اله الأرض و السّمآء بأن تجعل ارادتی فانیة فی ارادتک و مشیّتی فی مشیّتک بحیث لا ارید الّا ما اردته لی بجودک و لا اطلب الّا ما قدّرته بفضلک انّک انت المقتدر علی ما تشآء لا اله الّا انت المهیمن القیّوم

INBA15:372a, INBA26:375b

BH08488

To: Ibrahim

1 In the name of the All-Knowing Bestower!

1 بنام بخشندهٔ دانا

2 O Ibrahim! Praise be to God, thou hast been and art beneath the glance of divine favor. In days when the peoples of the world turned away, thou didst turn toward Him and didst drink the choice wine of recognition from the cup of bounty of the Lord of Religions. Well is it with thee and happy art thou! We beseech God to assist thee even as He assisted thy father and thine uncle. By the life of God! Ye are all remembered in the presence of the Wronged One and have attained to the grace of God. Say:

2 یا ابراهیم لله الحمد تحت لحاظ عنایت بوده و هستی در ایّامی اقبال نمودی که اهل عالم معرض مشاهده شدند توجّه نمودی و رحیق عرفان را از کأس عطاء مالک ادیان نوشیدی هنیئاً لک و مریئاً لک از حقّ میطلبیم ترا مؤیّد فرماید چنانچه اب و عمّت را مؤیّد فرمود لعمر الله کلّ لدی المظلوم مذکورید و بعنایت حقّ فائز

3 My God, my God! Adorn my heart with the ornament of Thy love, my tongue with Thy remembrance and praise, mine eye with beholding Thy horizon, and my face with turning toward the lights of Thy countenance. O Lord! I beseech Thee by the ocean of Thy knowledge and the sun of Thy grace to aid me in all conditions to be steadfast in Thy Cause. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

3 قل الهی الهی زیّن قلبی بطراز حبّک و لسانی بذکرک و ثنائک و عینی بالنّظر الی افقک و وجهی بالتّوجّه الی انوار وجهک ای ربّ اسئلک بحر علمک و شمس فضلک بأن تؤیّدنی فی کلّ الأحوال علی الاستقامة علی امرک انّک انت المقتدر علی ما تشآء لا اله الّا انت العلیم الحکیم

AQA7#368 p.057b, QUM.097

BH08374

To: Mirza Muhammad Rida

1 In the Name of Him Who shineth from the horizon of the world!

1 بسمی المشرق من افق العالم

2 Say: Praise be unto Thee, O God of all beings and Educator of all created things, for having caused me to hear Thy most sweet call and shown me the surging waves of the ocean of Thy utterance, O Lord of all men, and guided me to Thy straight path, and illumined my heart with the light of Thy mighty announcement whereby the limbs of the ungodly who denied Thy manifestation and broke Thy covenant and disputed Thy signs were made to tremble.

2 قل لک الحمد یا اله الکائنات و مربّی الممکنات بما اسمعتنی ندائک الأحلی و اریتنی امواج بحر بیانک یا مولی الوری و هدیتنی الی صراطک المستقیم و نوّرت قلبی بنور نبأک العظیم الّذی به ارتعدت فرائص المشرکین الّذین انکروا ظهورک و نقضوا عهدک و جادلوا بآیاتک

3 O my Lord! I am Thy servant, acknowledging Thy oneness and singleness and that which Thou hast sent down in Thy

3 ای ربّ انا عبدک اکون معترفاً بوحدانیّتک و فردانیّتک و بما انزلته فی کتابک اسئلک بأنوار

Book. I beseech Thee by the lights of Thy countenance and the mysteries of the ocean of Thy knowledge to confirm me in such steadfastness as shall not be prevented by the doubts of the learned nor the signs of the divines nor the power of rulers. Verily Thou art the Almighty Whom the happenings of the world cannot weaken, nor the clamor of the nations. There is none other God but Thee, the Strong, the Dominant, the Powerful.

وجهک و اسرار بحر علمک بأن تؤیّدنی علی استقامة لا تمنعها شبهات العلمآء و لا اشارات الفقهآء و لا سطوة الأمرآء انّک انت المقتدر الّذی لا تضعفک حوادث العالم و لا ضوضآء الأمم لا اله الّا انت القویّ الغالب القدیر

INBA51:030, KB_620:023-024, ADM1#015 p.043

BH08000

To: Shukrullah et al.

1 In the Name of the one peerless and incomparable God

1 بنام یکتای بیهمتا

2 From every quarter the smoke of rancour and oppression hath been raised, and upon the earth there hath come to pass that which, from the beginning of the world until now, hath had neither like nor peer.

2 از هر جهت دخان کینه ظلم مرتفع درارض یا واقع شد آنچه که از اول دنیا الی حین مثل و شبه نداشته

3 Glorified be God! His Majesty the King perceiveth not what hath been, and what still is, the cause of the patience and long-suffering of the loved ones of God. The greatest cause of restraint for the Lord of Eternity and His irrevocable decree hath verily been this: can it be that, in the eyes of them who are nigh unto God and wholly devoted unto Him, any excellence should be ascribed unto the ravening beasts of the world? Nay, by God Himself, Who overshadoweth all that are in the heavens and on the earth!

3 سبحان الله حضرت پادشاه ملتفت نیست که سبب صبر و اصطبار اولیای الهی چه بوده و چیست سبب اعظم منع مالك قدم وامرمبرم بوده آیا از برای درنده های عالم فضیلتیست نزد مقربین و مخلصین لا ونفس الله المهیمنة علی من فی السموات والارضین

4 Blessed art thou, inasmuch as thy name hath been mentioned before the Countenance, and there hath been revealed for thee that which shall endure so long as the names of thy Lord, the Forgiving, the Merciful, shall endure. The glory that shineth forth from the horizon of the heaven of My mercy rest upon thee and upon all them that love thee for the sake of God, the Mighty, the All-Praised.

4 طوبی لك بما ذکر اسمك لدی الوجه و نزل لك ما یبقی ببقإ اسمإ ربك الغفور والرحیم البهإ المشرق من افق سمإ رحمتی علیك وعلی من یحبك لوجه الله العزیز الحمید

INBA15:363a, INBA26:367a

BH08217

To: son of Aqa Muhammad Ali Mim Hi

The Most Great Remembrance calleth all who are in the realm of being unto God, the Lord of all religions, saying: We have raised Him up in the temple of man. Exalted be the All-Merciful, Who hath ordained every matter in the Book.

That which was hidden hath now been made manifest, and that which lay concealed in the Tablets hath been brought forth. Say: The horizon of utterance hath been illumined by the sun of My Name, the One Who holdeth dominion over all who are on earth and in the heavens. By the life of God! We have not failed in remembrance and exposition, yet the people remain wrapt in delusion and veiled from the truth.

Shouldst thou attain unto this Tablet, arise to serve thy wronged Lord, He through Whom most of those upon earth were thunderstruck and the mountains were laid low. Make mention of thy Lord according to that which God hath taught thee as a bounty from His presence. He, verily, is the Mighty, the All-Knowing.

Glory rest upon the people of Bahá, whom He hath mentioned unto God in the Book with the fairest of remembrances.

ذکری الاعظم ینادی من فی الامکان الی الله مالک الادیان انا بعثناه علی هیکل الانسان تعالی الرحمن الذی انزل کل امر فی الکتاب قد ظهر ما هو المستور و برز ما هو المکنون فی الالواح قل قد انار افق البیان بشمس اسمی المهیمن علی من فی الارضین و السموات لعمر الله ما قضرنا فی الذکر و البیان و لمن القوم فی وهم و حجاب انک اذا فزت بهذا اللوح قم علی خدمة مولک المظلوم الذی به انصعق اکثر من علی الارض و فسطت الجبال اذکر ربک بما علمک الله قضل من عنده انه لهو العزیز العلام البهاء علی اهل البهاء الذی ذکرهم لله فی الکتاب باحسن الاذکار

BLIB_Or15729.150c, NLAI_22848:364, MKI4522.364

BH08129

1 O people who have gone to the pilgrimage, where are you, where are you?

1 ایقوم بحجّ رفته کجائید کجائید

2 The Beloved is right here, come hither, come hither!

2 معشوقه همین جاست بیائید بیائید

3 This, however, is the city of the Beloved, unburdened by name and fame. This is the path of lovers where even the guide wanders bewildered. This is the sacred sanctuary where the pilgrim's garb of all save Him betokens lack of certitude. This is the Throne of the All-Merciful, not a place for bearing the temple of the Qur'an. If thou seekest the Friend, free thyself from the veil of fancy and intimacy with strangers. If thou seekest the light of the Sun of the Beloved, cease circling around the light of the candle. And when the mirage of fancy and

3 ولکن این شهر جانانست و از نام و ننگ بی‌نشان و این سبیل عاشقانست دلیل در این راه متحیّر و سرگردان و این حرم سبحانست احرام غیر در ایتقام از عدم ایقان و این عرش الرّحمن است نه جای حمل نمودن هیکل قرآن اگر یار خواهی از پردهٴ پندار و انس با اغیار فارغ شو و اگر ضیاء شمس دلدار جوئی گرد انوار شمع مپوی و هرگاه سراب وهم و خیال را از ماء عذب جمال

imagination hath sufficed thee in place of the sweet waters of Beauty, seek not to soar with those who wing their flight in the atmosphere of love, nor desire companionship with those who have laid down their lives at the gallows of extinction....

کفایت نموده‌ئی با طایران هوای عشق همپری مکن و با سرانداختگان در پای دار فنا همسری مخواه...

MSHR2.120x

BH08001

He is the Almighty, the Beloved.

هو العزیز

The items and materials which ye sent have been received and observed. May God graciously bestow His recompense. May He grant a perfect reward unto the receiver, the bearer, the seamstress, the embroiderer, and unto all without exception. Yet that which is the very essence, the very root of love and loyalty, this thou didst not perform; whatsoever else thou hast done pertaineth but to the branches. The root is thy coming in person, that they who wait may be delivered from their waiting, and that this goodly matter may be brought unto its consummation.

In very truth, all who are numbered among the friends must exert their utmost endeavour in works of charity and benevolence. Be that as it may, thy coming is needful. Should the cold prove an obstacle, let them bring a carriage. To all we convey our loving greetings. If thou hast kerchiefs, cloth, poetry, or the like, bring them all with thee. Gawhar, God willing, is gladdened. Let Shu'a' Effendi also come today, if it be possible.

اسباب را ارسال نمودید مشاهده شد خدا اجر عطا فرماید گیرنده و هنده دوزنده شرکاره کل را جزای کامل بخشد لکن انچه اصل اصل عشقست ولاست ان نکردی هر چه کردی فرعهاست اصل آمدن شماست تا منتظرین از انتظار بر آیند و امر خیر بانتها رسد فی الحقیقه جمیع منتسبین باید در امورات خیریه جهد تمام مبذول دارند باری آمدن لازم اگر سرما مانع باشد کروسه بیاورند کل را سلام میرسانیم دست مال و شعر و امثال آن اگر دارید همه بیاورید گوهر انشاء الله مسرورند شعاع افندی اگر بشود امروز بیاید

BLIB_Or15696.134h

BH08067

1 O Pen of the Cause! Clothe the meanings in the garment of words, then reveal them in the temple of letters, that haply those who contend, arrayed in the vestures of names and attributes, may come forth from their vain imaginings and recognize the Lord of lords – in these days when the sun of all horizons hath been eclipsed behind the veil of these wicked ones who have protested and been numbered with the idolaters, as recorded upon guarded tablets of glory.

1 ان یا قلم الأمر فالبس المعانی قمیص الکلمات ثمّ اظهرها فی هیکل الحروفات لعلّ المحتجین فی اثواب الاسمآء والصّفات یخرجنّ عن الاوهام ویعرفنّ ربّ الأرباب فی تلك الأیّام الّتی کسفت شمس الآفاق فی حجاب هؤلاء الفسّاق الّذین هم اعترضوا وکانوا من المشرکین علی الواح عزّ محفوظ

2 O Ibrahim! When My first Friend [Abraham] heard of My calamity, he delivered himself into the fire. Do thou, then, cast thyself into the fire of separation, out of longing for My beauty, that thou mayest be of those who, in separation, remain patient through My grace.

2 ان یا ابراهیم انّ خلیلی الاول لمّا سمع رزیّتی اودع نفسه فی النّار وانّك فألق نفسك فی نار الفراق شوقًا لجمالی لتكون من الّذین هم فی الفراق بصبر منی

3 And I counsel thee, O servant, not to consort with those in whose hearts is hatred for the Youth, though they should lavish upon thee the treasures of the heavens and the earth and the hidden stores of the unseen.

3 واوصیك یا عبد بان لا تعاشر مع الّذین یجد فی قلوبهم بغض الغلام ولو ینفقون علیك كنائز السّموات والأرض وخزائن غیب مكنون

BLIB_Or15696.119c

BH08140

1 Regarding what you wrote about Jinab Aqa Mirza Muhsin, upon him be 9 66 [Baha'u'llah], after being submitted to the Most Holy and Exalted Presence, this prayer was revealed from the heaven of divine will:

1 اینکه در بارهٔ جناب آقا میرزا محسن علیه ٩ ٦٦ [بهآء الله] مرقوم فرموده بودید بعد از عرض بساحت امنع اقدس این مناجات از سمآء مشیّت نازل

2 O my God, my God! Thou seest me and hearest my cry and the yearning of my heart. I beseech Thee by the glances of the eyes of Thy loving-kindness not to deprive me of the fragrances of Thy remembrance in Thy days. O my Lord! I have turned with my whole being to Thy horizon, and mine eyes are fixed in expectation of the wonders of Thy mercy, and my heart is turned toward the heaven of Thy bounty. I beseech Thee by the Word through which Thou didst create all beings and didst manifest all existence to send down upon me from the clouds of Thy gifts that which will profit me in Thy worlds. Verily, Thou art the All-Powerful Whom neither the conditions of creation nor the clamor of those who have denied Thee and Thy signs hath frustrated. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

2 الهی الهی ترانی و تسمع ندائی و حنین قلبی اسئلک بلحظات اعین عنایتک بأن لا تجعلنی محروماً من نفحات ذکرک فی ایّامک ای ربّ قد اقبلت بکلّی الی افقک و عینای مترصّدة لبدائع رحمتک و قلبی مقبلاً الی سمآء جودک اسئلک بالکلمة الّتی بها خلقت الکائنات و اظهرت الموجودات بأن تنزل لی من سحاب مواهبک ما ینفعنی فی عوالمک انّک انت المقتدر الّذی لم تعجزک شئونات الخلق و لا ضوضآء الّذین کفروا بک و بآیاتک انّک انت المقتدر المتعالی العلیم الحکیم

BLIB_Or15736.071a

BH08149

1 He is the All-Knowing

1 هو العلیم

2 After praising the Lord—exalted be His mention—we inquire after the condition of all, and especially of Mahd-i-'Ulya.

2 بعد از حمد حضرت باری جل ذکره احوال کل را سائلیم مخصوص مهد علیا

3 And further, O My Branch: send the new fur-lined cloak. To continue wearing this old 'aba hath become a most senseless ordeal. At all times it requireth a bearer or an attendant to be on hand, so that the moment it falleth to pieces in the course of coming or going, he may forthwith patch it together again with the help of glue. According to what hath been recounted in the books, the wool of this cloak went aboard the Ark with the prophet Noah; ere that, it came down from the highest Paradise with Adam, the Father of Mankind. It was with Moses on Sinai, and kept company with the Spirit [Jesus]. In short, its full story cannot be recounted by the Pen. In the words of the late Alusi: "Ancient—ancient indeed!"

3 و بعد یا غصنی حبه اقاری آستردار جدید را بفرستید حمل این عبای کهنه بی معنی مشکل شده هر حین حامل و خادمی لازم وارد که بمجرد افتادن بروارد و برودش باعانت سریش بچسباند از قرار مذکور در کتب پشم این عبا با نوح نبی بکشتی رفته و از قبل با ابوالبشر از بهشت برین آمده و با موسی بطور رسیده و با حضرت روح معاشر و مصاحب بوده باری وصفش از قلم با تمام نرسد بقول مرحوم الوسی عتیق عتیق

4 Glory be upon you, and upon him who loveth you and serveth you for the sake of God, the Lord of the mighty Throne.

4 البهاء علیکم و علی من یحبکم و یخدمکم لوجه الله رب العرش العظیم

BLIB_Or15696.181c

BH08151

1 In the Name of the one God!

1 بنام خداوند یکتا

2 Say to the divines on behalf of Baha: You have deemed Us guilty. What was the guilt of the Primal Point - may the spirit of all else but Him be sacrificed for Him - that made Him the target of your bullets? What manifest guilt had the Primal Point committed against the Seal of the Prophets - may the spirit of all worlds be sacrificed for Him - that ye convened a council to arrange for His execution? What guilt and calumny was evident from Christ against the Seal of the Prophets that you crucified Him? According to your vain belief, Christ was false to Moses - what falsehood and calumny was apparent that you testified to His falsehood? According to your vain belief, Moses was false and guilty against Abraham - what guilt was manifest that you cast Him into the fire? If you say "We are not those people," We say your words are the same words and

2 بعلما از قول بها بگو ما بزعم شما مقصّریم از نقطهٔ اولی روح ماسواه فداه چه تقصیری ظاهر که هدف رصاصش نمودید نقطهٔ اولی مقصّر از خاتم النّبیّین روح العالمین فداه چه تقصیری باهر که بر قتلش مجلس شورا ترتیب دادید خاتم النّبیّین مقصّر از حضرت مسیح چه تقصیر و افترا هویدا که صلیبش زدید حضرت مسیح بزعم باطل شما کاذب از حضرت کلیم چه کذبی و افترا آشکار که بر کذبش گواهی دادید حضرت کلیم بزعم باطل شما کاذب و مقصّر از حضرت خلیل چه تقصیری هویدا که آتشش انداختید اگر بگوئید ما آن نفوس نیستیم میگوئیم اقوال شما همان اقوال

your deeds are the same deeds. And peace be upon whoever follows guidance.

و افعال شما همان افعال و السّلام على من اتّبع الهدى

ADMS#257

AYI1.340, UAB.051d, NFQ.009, AHB_108BE #01 p.002

BH08152

1 By Thy light, O God; by Thy Name, O God; by Thy command, O God; by Thy sovereignty, O God; by Thy glory, O God; by Thy might, O God; by Thy bounty, O God; by Thy verses, O God; by Thy power, O God; by Thy greatness, O God; by Thy path, O God; by Thy Balance, O God; by Thy Manifestation, O God; by Thine irresistible dominion, O God; by Thy gifts, O God; by Thy turning in grace, O God; by Thy generosity, O God; by Thy munificence, O God; by Thy succour, O God; by Thy victory, O God – I beseech Thee to exalt Thy glory among Thy creatures, and to aid it through the standards of Thy might and the signs of Thy greatness.

1 بنورك يا الله باسمك يا الله بامرك يا الله وسلطانك يا الله ببهائك يا الله بعزّك يا الله وبجودك يا الله وبآياتك يا الله وباقتدارك يا الله وبعظمتك يا الله وبصراطك يا الله وبميزانك يا الله وبظهورك يا الله وبنفوذك يا الله وبعطائك يا الله وباقبالك يا الله وبجودك يا الله وبكرمك يا الله وبنصرك يا الله وبظفرك يا الله ان ترفع بهائك بين خلقك ثمّ انصره برايات قوّتك وآيات عظمتك

2 O Lord! Thou seest him amid the wicked of Thy creation. I entreat Thee by Thine All-Great Announcement and by Thy Ancient Name to ordain for him who hath ascended Thy Throne the good of every world among Thy worlds.

2 اى ربّ تراه بين اشرار خلقك اسئلك بنبأك العظيم واسمك القديم ان تقدّر لمن استوى على عرشك خير كل عالم من عوالمك

BLIB_Or15696.174a

BH08167

He is God, the Most Exalted.

هو الله تعالى

O distinguished Name of God! Upon thee be the glory of God. In accordance with the former spoken and written word, the present servant raised aloft the banner of fulfillment, discharged his obligation, and remained faithful unto his covenant. And since a portion of the bounties that lay before Us was taken for that honored one and sent forth, do thou also distribute thereof, after taking for thyself thine own share, which is the loftiest portion.

جناب اسم الله عليک بهاءالله موافق تقرير و تحرير قبل ضيافت عبد حاضر عَلَمِ ادا برافراخت ادا نمود و بعهد خود وفا کرد و چون بعضی از نعماء التی بين يدی حاضر قسمتی از برای انجناب اخذ نموديم و ارسال داشتيم شما هم قسمت نمائيد بعد از اخذ قسمت خود که قسمت معلی است لله الحمد همیشه مذکور بوده و هستيد قد صبرت صبرا لذيه لقسم بين الورى ليکفيهم البهاء المشرق من افق سماء عنايتی عليک و علی من معک و علی من استهدی بغيراس بيانک و انضاک ذکرک

Praised be God, thou hast ever been, and still art, remembered. Thou hast endured with a patience meet and seemly that thou mightest divide among men that which sufficeth them, even the splendor shining from the horizon of the heaven of My grace.

BLIB_Or15738.041b

Upon thee be the glory of God, and upon those who are with thee, and upon whoso hath sought guidance through the peerless nature of thy utterance and through the remembrance of thee.

BH08186

1 He is God, the Builder, the All-Knowing.

1 هو الله البانی العلیم

2 Thou hadst made mention, on the authority of Mirza Ḥusayn and Haji—upon them be the Baha of God—of the house and of its sale. This matter thou thyself shouldst inquire of him, that it may become clear what the honored persons have said, and what their intention hath been, so that Jinab-i-Mirza may act with insight.

2 ذکر خانه و بیع ان از قول میرزا حسین حاجی علیهما بهاء الله نموده بودید این فقره را شما خود از او سوال نمائید تا معلوم شود حضرات چه گفته اند و مقصود ایشان چه بوده تا از روی بصیرت جناب میرزا عمل نماید

3 Houses, their builders, and their destroyers all return unto the dust. The kingdom belongeth unto God, the One, the Single, the All-Informed. The true Sovereign possesseth not now a throne, nor hath the Builder of the world a house. Some imagine that the well-known inhabited House is specially set apart for God—glorious is His majesty—but in truth that too was built in heaven, not on earth. Verily, the Throne is beneath Him, and the House belongeth unto another than Him, while the command is His alone. He doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth. He is the One, the Single, the All-Knowing, the All-Wise.

3 بیوت و بانی و هادم کل به تراب راجع الملک لله الفرد الواحد الخبیر سلطان حقیقی را حال عرشی نه و بانی عالم ابیتی نه بعضی بر آنند بیت معمور مشهور مخصوص حق جل جلاله است و لکن انهم در آسمان بنا شده نه در زمین ان العرش لدونه و البیت لغیره و الامر لنفسه یفعل ما یشاء و یحکم ما یرید و هو الفرد الواحد العلیم الحکیم

BLIB_Or15696.080a

BH08411

1 He is the Most Holy, the Most Great, the Most Ancient, the Most Generous

1 هو الأقدس الأعظم الأقدم الأکرم

2 A missive from the Wronged One to him who desires to turn towards the sublime and most exalted Horizon and hear the Call of God, the Lord of Names, that it may draw him to the station which God hath mentioned in a preserved Tablet. O servant! Hearken unto the Call from the direction of thy Lord, the Most High. He verily speaketh the truth: There is no God but Him, the All-Knowing, the All-Informed. Be steadfast in

2 کتاب من لدی المظلوم الی الّذی اراد ان یتوجّه الی الأفق العلیّ الأعلی و یسمع ندآء الله مالک الأسمآء لیجذبه الی المقام الّذی ذکره الله فی لوح حفیظ ان یا عبد ان استمع النّدآء من شطر ربّک العلی الأعلی انّه ینطق بالحقّ انّه لا اله الّا هو العلیم الخبیر کن ثابتاً فی امر ربّک دع ما سواه و خذ

the Cause of thy Lord, forsake all else and take what thou art commanded by Him. He is verily the All-Bountiful, the Ancient of Days. Beware lest things prevent thee from the Creator of heaven or the clamor of the heedless turn thee aside from the Path. Hold fast to the hem of thy Lord's mercy and say:

ما امرت به من لدنه انّه لهو الفضّال القديم ايّاک ان تمنعک الأشيآء عن فاطر السّمآء او تصدّک عن الصّراط ضوضآء الغافلين

3 O God of the world! I beseech Thee by the Most Great Name to make me in all conditions one who uttereth Thy praise, who taketh refuge in Thy presence, who seeketh protection at Thy threshold, who remaineth firm in Thy love and steadfast in Thy Cause. Thou art He Who doeth what He willeth through His sovereignty. The hosts of the world and the concourse of nations cannot withhold Thee. Thou art verily the Almighty, the Exalted, the Powerful, the Omnipotent.

3 تمسّک بأذيال رحمة ربّک و قل يا اله العالم اسألک بالاسم الأعظم بأن تجعلنی فی کلّ الأحوال ناطقاً بثنائک و لائذاً بحضرتک و عائذاً بجنابک و ثابتاً علی حبّک و راسخاً فی امرک انّک انت الّذی تفعل ما تشآء بسلطانک لا تمنعک جنود العالم و لا اجتماع الأمم و انّک انت المقتدر المتعالی العزيز القدير

BLIB_Or15719.083a

BH08427

Be not grieved at anything. We beseech God to make the crescent moon of thy hope into a full moon, and the star of thy desire into a radiant sun. He is, verily, the Protector of the sincere ones. Say: He Who hath come was promised in the Book and mentioned in hearts and minds. Those who turned away from Him turned away from the Hidden Mystery and the Treasured Name, but they understand not. When the Dawn of Manifestation unfurled His banner, the people arose in opposition. Among them were those who said He came to corrupt the world. Say: Nay, by God, rather for its reformation, did ye but know! Even were My corruption better than your reformation, by God, My oppression would be better than the justice of the world, and My death the cause of life for the nations, would ye but understand! Say: Though the outward appearance of My oppression be as fire, yet its inner reality is light. Fear God, O people, and say not that which ye know not.

لا تحزن من شیء نسئل الله ان يجعل هلال املک بدراً کاملاً و نجم طلبک شمساً مشرقة انّه ولیّ المخلصين قل انّ الّذی اتی انّه کان موعوداً فی الکتاب و مذکوراً فی الأفئدة و القلوب انّ الّذين اعرضوا عنه انهم اعرضوا عن السّر المکنون و الاسم المخزون ولکنّ لا يفقهون فلمّا نشر صبح الظّهور لوائه قام النّاس علی الاعراض منهم من قال انّه جآء لفساد العالم قل لا والله بل لاصلاحه لو انتم تعرفون و لو انّ فسادی خير من اصلاحکم لعمرالله ظلمی احسن من عدل العالم و قتلی سبب حياة الأمم لو انتم تفقهون قل انّ ظلمی ولو کان ظاهره نار ولکن باطنه نور اتّقوا الله يا قوم و لا تقولوا ما لا تعلمون

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BH08455

1 Yea, excellent is that which he hath done, excellent that which he hath spoken, and blessed his meeting with them.

1 نعم ما عمل ونعم ما نطق ونعم ملاقاته معهم

2 O My Name! I have created thee for remembrance and praise, for fellowship and for attaining My presence. God willing, the parched lands, through the showers of utterance, shall be drawn by the adornment of new growth, and shall attain unto their victory. For within My utterance there lieth concealed a mighty power, and within it are treasured diverse manifestations; and in one station it is water itself. In another station it is fire, inasmuch as it giveth to drink, and draweth the chilled hearts unto warmth, that true moderation may be made manifest.

2 يا اسمی قد خلقت لاجل الذّکر والثّناء والمعاشرة واللّقآء انشآء الله اراضی یابسه از امطار بیان انجذاب بطراز انبات فائز شوند ور نفسی بیان قوّت عظیمه مستور وظهورات مختلفة مکنون ور مقام آب آبست ودر مقامی نار چه که بم سقایه نماید وبم بردادت لائده را جذب کند تا اعتدال حقیق ظهور نماید

3 We have made mention of every name that was in thy book, with a remembrance whereby the remembrances did circle and the traces did revolve. Blessedness for thee and for them, and for whoso uttereth a word, as a bounty from His presence; and for whoso writeth before His face. It is ended.

3 انّا ذکرنا کلّ اسم کان فی کتابك بذکر طافت الأذکار ودارت به الآثار نعیما لك ولهم ولمن نطق فضلاً من عنده ولمن کتب امام وجهه انتهی

BLIB_Or15738.185c

BH08493

1 He is God, exalted is He!

1 هو الله تعالی

2 O Asad! Upon thee be My peace! A ray of My loving-kindness is present, and from the Ocean of the bounty of God, exalted be His glory, he hath beseeched pearls of wisdom and utterance. His request hath been granted, and from the mighty treasury which lay concealed and hidden within the Most Exalted Pen there hath appeared that which the treasuries of kings and the riches of earth cannot equal. O Asad! God willing, thou shalt appear even as a lion in the jungle of divine power and shalt, through wisdom and utterance, deliver the servants from the doubts and allusions of the Shi'ihs of Iran, that all may turn with detached hearts, pure souls, expanded breasts, penetrating vision and radiant countenance unto the light of His Face, and drink from the Euphrates of the All-Merciful's mercy which floweth from the right hand of God's throne. Blessed are they that drink thereof, and woe unto the heedless!

2 یا اسد علیک سلامی شعاع علیه عنایتی حاضر و از عمّان عنایت حقّ جلّ جلاله لآلی حکمت و بیان مسئلت نموده طلبش باجابت مقرون و از گنج عظیم که در قلم اعلی مخزون و مکنون بود ظاهر شد آنچه که خزاین ملوک و دفاین ارض بآن معادله ننمایند یا اسد انشآءالله بمثابهٔ اسد بیشهٔ قدرت الهی ظاهر شوی و عباد را بحکمت و بیان از شبهات و اشارات شیعیان ایران نجات بخشی تا کل بقلوب فارغه و انفس زکیّه و صدور منشرحه و ابصار حدیده و وجوه منیره بانوار وجه توجّه نمایند و از فرات رحمت رحمانی که از یمین عرش الهی جاریست بیاشامند طوبی للشّاربین و ویل للغافلین

YIK.328-328

BH08519

هو العليم الخبير

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

يا اهل البيت عليكن سلام الله و رحمته بسيار زحمت كشيديد عملكم مقبول و معيكم مشكور جميع را سلام برسانيد افنان و اهل خانه حاجى و طائفين و منتسبين و من معكن حق جل جلاله كل را اجر عطا فرمايد از قائمين و قائمات و خادمين و خادمات و آكلين و آكلات و شاربين و شاربات يعنى شربت آب ليمو و امثال آن بارى نبات مرسله افنانرا مع يكشيشه عطر ارسال شد بفرستيد ورقه كه حامل اذن و دستور العمل بود اصل آن از قلم مظلوم جارى غصن اعظم از روى ان نوشته انرا هم بفروغ ميدهيم كل ما يظهر من عند هو محبوب البهاء على من ظهر و عليكن و على كل ثابت مستقيم

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O people of the household! Upon you be the peace of God and His mercy. Great indeed hath been the labor ye have borne; your deed is accepted and your endeavor is appreciated. Convey greetings unto all: the Afnan, the members of the household of Haji, the circumambulants, the kindred, and those who are with you. May God—glorious is His majesty—bestow His reward upon them all: upon the men and women who arose to serve, upon the servants and handmaidens, upon those who gave to eat and those who partook, and upon those who gave to drink and those who drank—that is, sherbet of lemon-water and the like.

In brief, the rock candy that was sent, together with a bottle of perfume, should be forwarded to the Afnan. As for the page which bore the authorization and the instructions, its original issued from the Pen of the Wronged One; the Most Great Branch copied it therefrom. We shall give that also to Furugh. Whatsoever proceedeth from Him is beloved.

Glory be upon him who appeared, and upon you, and upon every steadfast and upright soul.

BH08558

1 يا صغير السن يا كبير المقام قد ؟ فى صغرك الى مقام يذكرك ؟ مالك الانام طوبى لك و لم استمع مناجاتك و لابيك الذى فاز بعرفان الله الملك العزيز العلام

1 O young in years yet great in station! In thy childhood thou hast attained to a station wherein the Lord of all beings maketh mention of thee. Blessed art thou, and blessed is thy father who hath attained unto the recognition of God, the Mighty, the All-Knowing.

2 بگو ايخداى من و اله من و پديد آورنده من و مولاى من سئوال ميكنم از درياى بخشش تو كه اين نهال نورسته را در بوستان محبت خود را از كوثر حيوان بنوشان و از ارياح خريف حفظش نما توئى توانا توئى دانا ايخداى من بتو رو آورده ام و تو را ذكر مينمايم و بمباركى اسمت از دونت فارغ و آزادام ايخدا بتو ناظريم و از تو

2 Say: O my God, and my Lord, and my Creator, and my Master! I beseech from the ocean of Thy bounty that Thou wouldst cause this tender sapling in the garden of Thy love to drink from the living waters, and protect it from the autumn winds. Thou art the Powerful, Thou art the All-Knowing. O my God! I have turned to Thee and make mention of Thee, and through the blessedness of Thy Name am I freed and detached from all else. O God! We are looking unto Thee and we beseech Thee

to manifest through us that which is worthy of Thee. The days are Thine. Thou art the Bestower, the Bountiful One.

ADMS#281

میطلبیم ظاهر کن از ما آنچه را که سزاوار تو ایام تست توئی عطا کننده و بخشنده

INBA45:218

BH08575

He is the Almighty.

O Branch of Baha! Upon thee be My glory. God willing, through the enduring sovereignty of earth and heaven, thou shalt abide beneath the shadow of the favor of the true Beloved.

Thy letter was received. Praise be to God, Who hath opened the gate of bounty and lavished the blessings of divine unity upon the people of sincerity and faithfulness. Exalted be His grace, and exalted be His bestowal. Let them pitch the tent, but unanimity is not permitted, and such a gathering is not accepted. Glory be to God! It would seem that some few of the friends have become troubled; yet the honored representatives are assured, and do not regard these wronged ones as sowers of mischief.

We make mention of Her Holiness the Mahd-i-'Ulya and those with her. Badi' Effendi, in the wondrous cities and lands, God willing, is kept safe.

Peace be upon you, and upon your first and your last, your outward and your inward. Haydar is also remembered.

هو العزیز

یا غصن بها علیک بهائی انشاءالله بدوام ملک و ملکوت در ظل عنایت مقصود حقیقی باشی نامه رسید حمد خدا را که باب فضل را کشور و نعمت توحید را بر اصحاب صدق و وفا مبذول داشت جل فضله و جل عطائه چادررا بزنند و لکن اجماع جایز نه و اجتماع غیر مقبول سبحان الله گویا از معدودی احباب پریشان میشوند و لکن حضرات و کلاء مطمئن و این مظلومانرا اهل فساد نمیدانند حضرت مهد علیا و من معها را ذکر مینمائیم بدیع افندی بدیع المدن و الدیار انشاء الله محفوظند السلام علیکم و علی اولکم و اخرکم و ظاهرکم و باطنکم و حیدهم مذکورند

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BH08606

He is the Mighty, the All-Knowing.

O Mahd-i-'Ulya! Upon thee be the Glory of God, the Lord of humankind. God willing, thy condition is good. We beseech God that He may heal thee through His bounty and strengthen thee unto that which beseemeth His days. Verily, He is the All-Powerful, the Almighty.

We summoned the Afnan; as for the rest, send whomever thou deemest advisable. Khanum also hath permission. In view of Janab-i-Afnan-i-Kabir, it would be preferable and more fitting that Furugh remain where she is for the present. As for Gawhar

هو العزیز العلیم

یا مهد علیا علیک بهاءالله مولی الوری احوال شما انشاءالله خوبست نسئل الله ان یشفیک بجوده و یویدک علی ما ینبغی لایامه انه هو المقتدر القدیر افنانرا طلب نمودیم دیگر باقی هر که را مصلحت دانید بفرستید خانم هم اذن دارند نظر بجناب افنان کبیر فروغ توقف نماید اولی و انسبت دیگر گوهر خانم ملک الکفتار بی معنی البته اراده حضور دارند جنابه والده هم البته

Khanum, "Malik al-Kaftar" is meaningless. Surely she desireth to attain the presence. Jinabih-i-Validih likewise hath certainly been, and still is, intent upon attaining presence and reunion.

We make mention of the children. His Holiness Amin, Janabih-i-Zarrin-Kiz, and Musa Effendi have arrived. Husayn Effendi, Ruhiyyih Khanum, and the others among the ladies of dignity and grandeur—I convey greetings unto them all, and announce unto them the glad tidings of divine favor. Verily, He is the Forgiving, the Generous.

بخیال حضور و لقا بوده و هست اطفال را ذکر مینمائیم حضرت امین جنابه زرانکیز و موسی افندی رسید حسین افندی و روحیه خانم و سایرین از خائفهای باشوکت و عظمت کل را سلام میرسانم و بعنایت بشارت میدهیم انه هو الغفور الکریم

BLIB_Or15696.133c

BH08607

O Nabil! Upon thee be the Baha of God, the Mighty, the Beauteous.

The Most Great Glad-Tidings is this: that the words, "but He is the Messenger of God and the Seal of the Prophets," have reached their consummation in the Day whereon mankind shall arise before the Lord of all worlds. This glad-tiding hath had, and hath, no likeness and no peer. Yet the party of the Shi'ah remaineth in grievous drunkenness.

We beseech God that He may, through His Name, exalt His servants, and that He may ordain for thee the recompense of attaining His presence throughout the ages and the centuries. Verily, He is the Powerful, the All-Choosing.

On Tuesday the ruling became final. Blessed art thou. The honored Haji—upon him be the Baha of God and His mercy—is remembered and hath attained unto grace. Unto all who dwell in that house, men and women, young and old alike, We send greetings, and We give them glad tidings of the lights of the eternal bestowal.

Baha be upon thee from God, the Lord of all worlds.

یا نبیل علیک بهاءالله العزیز الجمیل بشارت کبری انکه و لکنه رسول الله و خاتم النبیین منتهی شد بیوم یقوم الناس لرب العالمین این بشارت شبه و مثل نداشته و ندارد و لکن حزب شیعه شنیعه فی سکر مبین نسئل الله ان یرفع باسمه عباده و یکتب لک اجر لقائه فی القرون و الاعصار انه هو المقتدر المختار یوم سه شنبه حکمش بحری شد هنیئا لک جناب حاجی علیه بهاء الله و رحمته مذکورند و بعنایت فائز شاکنین ان بیت از ذکور و اناث و صغیر و کبیر کل را سلام میرسانیم و بانوار نیر عطای ابدی بشارت میدهیم البهاء علیک من لدی الله رب العالمین

BLIB_Or15696.123a

BH08609

1 O Nur! Upon thee be the peace of the Wronged One.

1 يا نور عليك سلام المظلوم

2 We have informed thee of one matter and have announced unto thee glad-tidings of another. The first hath come to pass, and thou hast witnessed the second. Know thou, with the knowledge of certitude, that the lands shall not be stilled save through making amends for that which they have wrought without clear proof from God, the Lord of all the worlds. The appointed term of the commander, the saintly one, hath been fulfilled, and the heart hath been rent; yet the Cause is in the hand of God, the All-Knowing, the All-Wise.

2 انّا اخبرناك بامر وبشّرناك بآخر قد ظهر الأول ورايت الثّانى ثمّ اعلم بالعلم اليقين انّ البلاد لا تسكن الّا بالتّدارك على ما عملوا من دون بيّنة من الله ربّ العالمين قد قضى نحب الآمر الولى والفؤاد والأمر بيد الله العليم الحكيم

3 And in this hour We give thee another glad-tiding: that since His Majesty the Sultan hath held fast unto that which is right and hath spent his comfort for the uplifting of the Word of unity, God will surely aid him, and his condition shall not be altered.

3 وفى هذا الحين نبشّرك بكلمة اخرى وهى ان حضرة السّلطان لما تمسّك بالمعروف وانفق راحته لارتفاع كلمة التّوحيد ينصره الله ان لن تتغيّر اطواره

4 We beseech God, exalted be He, to strengthen him to serve His Faith, to assist him with the hosts of heaven and earth, and to ordain for him the good of the life to come and of this first life below. Verily, He is the Lord of all mankind and the Lord of the Throne and of the dust. There is none other God but He, the Hearer, the Answerer, and worthy of answering.

4 نسئل الله تعالى ان يؤيّده على خدمة دينه ويمدّه باسباب السّموات والارض ويقدّر له خير الآخرة والأولى انّه مولى الورى وربّ العرش والثّرى لا اله الّا هو السّامع المجيب وبالاجابة جدير

BLIB_Or15696.174b

BH11664

1 In My Name, the One dawning from the horizon of heaven!

1 بسمى المشرق من افق السّمآء

2 O 'Aziz! Praise God for having enabled thee to attain the presence of Him Who was hidden within God's knowledge and inscribed in the Books of the Messengers. Behold the loving-kindness of God and His mercy. He beareth witness from His most exalted horizon to thy glory, thy turning towards Him, and thy dedication on a Day whereon the foundations of every doubter were shaken. Rejoice that thy glory hath been mentioned at the Praiseworthy Spot and hath flowed from the Pen of thy Lord, the Almighty, the Powerful. We have forsaken mention of the glory of the glorious ones in this outer world and have instead mentioned thy glory in such wise as shall endure throughout the eternity of My mighty, invincible Kingdom. Blessed is the glory confirmed by My Most Exalted Pen;

2 يا عزيز ان احمد الله بما جعلک فائزاً بلقآء من كان مكنوناً فى علم الله و مسطوراً فى كتب المرسلين ان انظر فى عناية الله و رحمته انّه يشهد من افقه الأعلى بعزّک و اقبالک و توجّهک فى يوم فيه تزعزعت بنيان كلّ عالم مريب ان افرح بما ذكر عزّک فى المقام المحمود و جرى من قلم ربّک المقتدر القدير قد تركنا ذكر عزّ العزآء فى ظاهر الدّنيا و ذكرنا عزّک بما يبقى بدوام ملكوتى العزيز المنيع طوبى لعزّ ثبت من قلمى الأعلى و دونه لا يذكر عند ربّک العليم الحكيم كذلک نطق لسان العظمة اذ دخل البستان فى

naught else is mentioned before thy Lord, the All-Knowing, the All-Wise. Thus did the Tongue of Grandeur speak when He entered the garden at this radiant dawn. Glory be upon thee and upon all who are steadfast and firm.

هذا الفجر المنير البهآء علیک و علی کلّ ثابت مستقیم

FRH.310

BH11547

Even this much that has been mentioned was solely to establish proof, so that they might realize at least this much - that this earth will never be devoid of a manifest proof, and what prevents its manifestation and appearance in this age and era are the evil souls of the people.

And as for making this noble science a criterion - since in other sciences the door of dispute remains open and the crookedness of people's natures is evident, while this noble science leads to direct experience and witnessing, and inevitably distinguishes truth from falsehood, even though these deniers are such that "if they should see every sign, they would not believe in it" and would say "this is but evident sorcery."

BLO_alchemy

BH11896

To: Jamaliyyih Khanum

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

1 هو العلیم الخبیر

2 O Jamaliyyih! Upon thee be the glory of God and His favors and bounty. I bear witness that thou hast attained the presence before My face and hast been successful in serving Me throughout the nights and days, such that neither did weariness overtake thee in the service of thy Lord, nor did any circumstance prevent thee from serving Me and standing before My countenance. Rejoice in the testimony of My Most Exalted Pen and say:

2 یا جمالیّة علیک بهآء الله و عنایته و فضله اشهد انّک حضرت امام الوجه و فزت بخدمتی فی اللّیالی و الأیّام بحیث ما اخذتک الکسالة فی خدمة مولاک و ما منعک شأن من الشّئون عن خدمتی و القیام امام وجهی افرحی بشهادة قلمی الأعلی و قولی

3 "Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name, glory be unto Thee, O my God, by Thy Name through which Thou hast subdued the kingdom of earth and heaven and manifested thereby the mysteries of the realm of

3 سبحانک اللّهمّ اسئلک باسمک الأعظم سبحانک اللّهمّ باسمک الّذی به سخّرت الملک و الملکوت و اظهرت به اسرار الجبروت بأن

power, to assist me to be steadfast in Thy love and Thy remembrance and Thy Cause. Verily, Thou art the All-Bountiful, the All-Merciful."

تؤيّدنی علی الاستقامة علی حبّک و ذکرک و امرک انّک انت الکریم الرّحیم

4 The glory from Our presence be upon thee, O My handmaiden and My leaf and one who circled round Me in the evening and at dawn, and upon every handmaiden who hath attained to this mighty and wondrous Cause and who hath, for the sake of God, the Mighty, the Praiseworthy, observed thy station.

4 البهآء من لدنّا علیک یا امتی و ورقتی و الطّائف حولی فی العشیّ و الاشراق و علی کلّ امة فازت بهذا الأمر العزیز البدیع و راعت مقامک لوجه الله العزیز الحمید

QUM.032

RKS.058-059

BH09131

To: Abdu'l-Husayn, in Kashan

1 He is the Hearer, the Answerer!

1 هو السّامع المجیب

2 O 'Abdu'l-Husayn, upon thee be My Glory! Thy letter was received and considered. We heard thy call and have responded with this most exalted, most holy Tablet. Say:

2 یا عبدالحسین علیک بهائی نامه‌ات رسید ملاحظه شد ندایت را شنیدیم و باین لوح امنع اقدس جواب عنایت فرمودیم قل

3 My God, my God! Thou seest Thy servant turning toward Thee, facing the lights of Thy countenance, holding fast to the cord of Thy bounty, and clinging to the hem of Thy mercy. I beseech Thee by Thy greatest signs, Thy mighty announcement and Thy ancient Cause, to ordain for me that which will draw me nigh unto Thee and profit me in Thy worlds. Verily Thou knowest my poverty, my want, my distress and my lowliness, and what I have and what I know not of what Thou hast. Thou art verily the All-Powerful, the All-Merciful, the All-Knowing, the All-Wise. The Glory from Us be upon thee and upon thy mother and upon thy sisters and upon every maidservant who hath attained in the days of God, the Lord of all worlds.

3 الهی الهی تری عبدک اقبل الیک و توجّه الی انوار وجهک و تمسّک بحبل جودک و تشبّث بذیل رحمتک اسئلک بآیاتک الکبری و نبأک العظیم و امرک القدیم بأن تقدّر لی ما یقرّبنی الیک و ینفعنی فی عوالمک انّک تعلم فقری و فاقتی و ضرّی و مسکنتی و ما عندی و لا اعلم ما عندک انّک انت المقتدر المشفق العلیم الحکیم البهآء من لدنّا علیک و علی امّک و علی اختیک و علی کلّ امة فازت فی ایّام الله ربّ العالمین

INBA18:208

BH08905

To: Abdu'l-Husayn son of Zi, in Qazvin

1 He is the All-Knowing Speaker.

1 هو النّاطق العليم

2 The Day of God hath come, which Moses the Interlocutor foretold, and after Him the Spirit (Christ), and after Him Muhammad the Apostle of God through His words "The Day when mankind shall stand before the Lord of the worlds." O Abdul-Husayn! Upon thee be My peace and My glory. Should anyone ask thee about the Glory (Baha), say: He is beneath the claws of hatred. Blessed art thou, for God hath made thee the bearer of tidings of the two Luminaries imprisoned without any proof from God, the Mighty, the Praiseworthy.

2 قد اتى يوم الله الّذى بشّر به الكليم و من بعده الرّوح و من بعده محمّد رسول الله بقوله يوم يقوم النّاس لربّ العالمين يا عبدالحسين عليک سلامى و بهائى لو يسئلک احد عن البهآء قل انّه تحت براثن البغضآء طوبى لک بما جعلک الله حامل اخبار النّورين المحبوسين من دون بيّنة من الله العزيز الحميد

3 The Glory and the Light shining from the horizon of Revelation be upon thee and upon them and upon every steadfast and firm one, and upon every resolute and trustworthy one. Gladden those bearing the name of Jud through the remembrance of God, exalted be His glory. We beseech God to preserve them and aid them through His sovereignty. Verily He is the Powerful, the Almighty.

3 البهآء و النّور المشرق من افق الظّهور عليک و عليهما و على كلّ ثابت مستقيم و كلّ راسخ امين منتسبين اسم جود را بذكر حقّ جلّ جلاله مسرور داريد نسئل الله ان يحفظهم و ينصرهم بسلطانه انّه هو المقتدر القدير

INBA27:059, BLIB_Or15696.121c

BH09106

To: Maryam, cousin of Baha'u'llah, in Tihran

1 In My Most Ancient, Most Glorious Name

1 بسمى الأقدم الأبهى

2 O thou Leaf, the crimson Leaf! Rejoice in that thy Best-Beloved, the All-Glorious, remembereth theea€"He, the Wronged One Who hath borne tribulations in the love of God, the Lord of Names and Creator of the heavens. Say thou:

2 يا ايّتها الورقة الورقة الحمرآء ان افرحى بما يذكرک محبوبک الأبهى و المظلوم الّذى حمل البلايا فى حبّ الله مالک الأسمآء و فاطر السّمآء قولى

3 Praised be to Thee, O Thou Who hast revealed to me Thy lofty Horizon, aided me to recognize Thy most exalted Word, and drawn me nigh unto the station wherein the Ocean of Thy Oneness hath surged, shedding forth from its horizon the light of Thy unity. O my God! How can I render thanks to Thee for having blessed me with Thy generosity, assisted me to find the fragrance of Thy garment, and helped me to attain the

3 لک الحمد يا من اريتنى افقک الأعلى و عرّفتنى كلمتک العليا و قرّبتنى الى مقام فيه تموّج بحر فردانيّتک و لاح من افقه نور وحدانيّتک اى ربّ كيف اشكرک على ما انعمتنى بجودک و ايّدتنى على شأن وجدت عرف قميصک و فزت بالقدح الّذى ادارته يد عطائک اسئلک بأن

cup which hath been proffered by the hand of Thy bestowal? I beseech Thee to make me steadfast in Thy Cause and help me to remember Thy verses in such wise that worldly affairs will not prevent me from turning my gaze towards Thee. Thou art verily the Forgiver of sins and the Most Merciful.

LTDT.304-305x

تجعلنی مستقیمة علی امرک و متذکّرة بآیاتک بحیث لا تمنعنی شؤونات خلقک عن النّظر الی شطرک انّک انت الغفور الرّحیم

INBA18:374a

BH08746

To: Hudhud wife of Ismullahul-Asdaq, in Tihran

1 In the name of the Peerless Beloved!

2 For some time now, the inhabitants of the heavens and earth have been intoxicated, and the splendors of the Sun of trial and test have shone forth upon all things. O friends of God! Be ye detached from the mention of the world through His remembrance, and be free from the remembrance of all in the realms of creation through His memory. Be not grieved by the tribulations that have befallen you. Ere long will the sun of joy dawn from the horizon of divine victory, and the breezes of might shall pass, and the pavilion of glory shall be raised up, and the sign of God's triumph shall encompass all creation, and the point of tyranny shall be erased from the tablet of existence. This is a promise that shall not prove false. God willing, may you ever dwell beneath the shade of His loving-kindness and repose in the shadow of the Tree of His mercy. And the glory be upon you.

1 بنام محبوب یکتا

2 ایّامیست که سکر سکّان سموات و ارض را اخذ نموده و اشراقات شمس افتتان و امتحان بر کلّ اشیاء تجلّی فرموده ای دوستان الهی بذکر دوست از ذکر عالمیان منقطع باشید و بیادش از یاد من فی الأکوان فارغ شوید از بلایای وارده محزون مباشید عنقریب از افق نصر ربّانی شمس سرور طالع شود و ارياح عزّ مرور نماید و خباء مجد مرتفع گردد و آیة غلبهٔ الهیّه کلّ بریّه را احاطه فرماید و نقطهٔ ظلم از لوح کون محو شود هذا وعد غیر مکذوب انشآءالله لازال در ظلّ عنایت ساکن باشید و در سایهٔ سدرهٔ مرحمت مستریح و البهآء علیک

INBA18:368, HDQI.023, AYI2.342, PYK.037, ANDA#10 p.03

BH09183

To: mother of Abdul-Mutallib, in Zanjan

1 He it is Who shineth forth in splendour from the supreme horizon!

1 هو المشرق من الأفق الأعلى

2 O My handmaiden! How many the men who, throughout the centuries and ages, expectantly awaited the promised Manifestation; yet, when His radiance dawned above the horizon of the world, all turned away from Him but for a few. Every handmaiden who attaineth unto the recognition of the King of Names, is accounted in the Book of God a true man, and so recorded by the Pen of the Most High. Yield thou thanks unto the Best-Beloved of the world, for having graciously assisted thee to recognize the Dayspring of His perspicuous signs, and the Dawning-Place of His undoubted proofs. Great is this bounty, and mighty this bestowal. Do thou preserve it in the Name of the one true God.

2 یا امتی چه بسیار از رجال که در قرون و اعصار منتظر ظهور بودند و چون نور از افق عالم اشراق نمود کل معرض مگر معدودی هر یک از اماء بعرفان مالک اسماء فائز او از رجال در کتاب مذکور و از قلم اعلی مسطور حمد کن محبوب عالم را که ترا تأیید فرمود بر عرفان مطلع آیات و مظهر بیّنات این فضل عظیمست و این عنایت بزرگ باسم حقّ حفظش نما

3 Verily doth the Wronged One make mention in this station of His other handmaiden, and giveth her the glad-tidings of the favors of God, the Self-Subsisting, the Most High. The glory be upon thee and upon those handmaidens who have believed in the Mighty, the Well-Beloved.

3 انّ المظلوم یذکر فی هذا المقام امته الأخری و یبشّرها بعنایة الله المهیمن القیّوم البهآء علیک و علی اللّائی آمنّ بالعزیز الودود

BRL_DA#232, COMP_WOMENP#007

BRL_ATBH#31, BRL_WOMEN#007, COC#2098

BH09071

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

...O Abu'l-Hasan! Engage in trade in such wise that neither shall its profit gladden thee nor its loss grieve thee. Be content in all conditions with what has been ordained for thee from the Pen of God, the Guardian, the Self-Subsisting.... O Abu'l-Hasan! Consider commerce as the heaven whose sun is trustworthiness and whose moon is truthfulness. Commerce is a heaven whose sun is trustworthiness and whose moon is truthfulness. Trustworthiness is mentioned as the most glorious of all things before the Truth and is recorded in God's Book. Ask of the Truth that He may cause all to attain unto this most

یا اباالحسن بتجارت مشغول باش علی شأن لا یسرّک ربحها و لا یحزنک خسارتها کن فی کلّ الأحوال راضیاً بما قدر لک من قلم الله المهیمن القیّوم... یا اباالحسن تجارت را بمثابه آسمان ملاحظه کن آفتاب او امانت است و قمر او راستی التّجارة سمآء الأمانة شمسها و الصّدق قمرها امانت اعزّ اشیاء لدی الحقّ مذکور و در کتاب الهی مسطور از حقّ بطلب کلّ را بایفقام اعزّ اعلی فائز نماید انّه لهو المقتدر القدیر

COMP_TRUSTP#35x, PYB#178 p.03x

glorious, most exalted station. Verily He is the Powerful, the Mighty.

BRL_TRUST#34x, COC#2046x

BH09143

To: Inayatullah Farzar

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

2 O 'Inayat! Upon thee and upon those with thee be the glory of God and His favors. Husayn, son of My Name, upon both of them be My glory, appeared before the Wronged One with thy letter. We heard thy call and with this blessed Tablet thy mention hath flowed from the Most Exalted Pen. We have heard that which thou didst commune with God through My tongue. Blessed art thou! We beseech God, exalted be He, to assist thee, honor thee, bestow upon thee, and give thee to drink from the Kawthar of life and whatsoever is befitting this blessed and wondrous Day. The glory from Us be upon thee and upon thy father and thine uncle and thy mother and the other leaves who have heard the call and turned toward the Most Exalted Horizon. Upon you and upon them be My prayers and My mercy which have preceded existence. There is no God but He, the Mighty, the Loving.

1 هو الله تعالی شأنه الحکمة و البیان

2 یا عنایت علیک و علی من معک بهآء الله و عنایته حسین ابن اسمی علیهما بهائی با نامه‌ات لدی المظلوم حاضر ندایت را شنیدیم و باین لوح مبارک ذکرت از قلم اعلی جاری قد سمعنا ما ناجیت به الله من لسانی طوبی لک نسئل الله تعالی ان یؤیّدک و یشرّفک و یرزقک و یسقیک کوثر الحیوان و ما ینبغی لهذا الیوم المبارک البدیع البهآء من لدنّا علیک و علی ابیک و عمّک و امّک و اوراق الأخری اللّائی سمعن النّدآء و اقبلن الی الأفق الأعلی علیکم و علیهنّ صلوتی و رحمتی الّتی سبقت الوجود لا اله الّا هو العزیز الودود

BLIB_Or15738.204

BH09073

To: Mirza Buzurg Afnan Alai

1 In My Name through which the ocean of bounty surged before the faces of all creation

2 O son of My Afnan! Upon thee be My glory and My loving-kindness. We bear witness that thou hast attained unto My Day, hast quaffed the choice wine of My utterance from the cup of My bounty, and hast heard My sweetest call and the shrilling of My most exalted Pen. Say:

1 بسمی الّذی ماج به بحر العطآء امام وجوه الوری

2 یا ابن افنانی علیک بهائی و عنایتی نشهد انّک فزت بیومی و شربت رحیق بیانی من کأس عطائی و سمعت ندائی الأحلی و صریر قلمی الأعلی قل

3 Glorified art Thou, O Lord my God! I beseech Thee by Thy Most Great Name, through which Thou didst guide the nations unto the shore of the ocean of Thy Revelation, and gavest them to drink the Kawthar of reunion from the hands of Thy grace and bounty, to ordain for me, by Thy most glorious Pen, that which Thou hast ordained for the company of the pure in heart. Rain down then upon me, from the clouds of Thy favour, the showers of Thy mercy. Verily, Thou art powerful to do whatsoever Thou willest, and in Thy grasp are held the reins of the former and the latter generations. Praise be to Thee, O God of all worlds and Desire of the hearts of them that have attained unto true knowledge.

3 سبحانک اللّهمّ یا الهی اسئلک باسمک الأعظم الّذی به هدیت الأمم الی شاطئ بحر بیانک و سقیتهم کوثر اللّقآء من ایادی فضلک و عطائک ان تکتب لی من قلمک الأبهی ما کتبته لمعشر الأصفیآء ثمّ انزل علیّ من سحاب فضلک امطار رحمتک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام الأوّلین و الآخرین الحمد لک یا اله العالمین و مقصود افئدة العارفین

INBA51:350, KHAF.228b

BH09110

To: Mirza Muhammad Rida Qannad Shirazi

1 He is God, exalted be His glory, the Bestower of gifts and favors!

1 هو الله تعالی شأنه المواهب و الألطاف

2 O thou who art mentioned before the Wronged One! O Rida! Upon thee be the glory of God, the Lord of all beings. At the mere news of this propitious event, setting aside outward limitations and conventional bounds observed among men, she hath been named with the most excellent of names as a bounty from God, the Lord of the worlds. We beseech God to preserve her and protect her, and to manifest through her that which hath been manifested from among those men who have drawn nigh unto God. Verily, He is the Mighty, the Most Exalted. There can be no doubt, nor doth any uncertainty exist, that the one who is assisted and confirmed will manifest in every realm of her being that which will exalt her through His Name among His handmaidens and servants. Verily, He is powerful over all things.

2 یا ایّها المذکور لدی المظلوم یا رضا علیک بهآء الله مولی الوری بمجرّد خبر خیر اثر قطع نظر از تحدید ظاهره و حدود متداولهٔ بین العباد نامیده شده باحسن اسمآء فضلاً من عند الله ربّ العالمین نسأل الله ان یبقیها و یحفظها و یظهر منها ما ظهر من المقرّبین من الرّجال انّه هو العزیز المتعال شکّی نیست و شبهه را راه نه انّ المؤیّد و الموفّق یظهر منها فی کلّ عالم من عوالمها ما یرفعها باسمه بین امائه و عباده انّه علی کلّ شیء قدیر

BLIB_Or11098.030

BH09115

To: Zahra Khanum (Thamarih)

1 He is the Everlasting, the Eternal, Who speaketh before all faces.

1 هو الباقی الدّائم النّاطق امام الوجوه

2 O My fruit! Verily the Divine Lote-Tree desireth to raise thee up through its sovereignty, and draw thee nigh through its bounty and its hosts, and cause thee to hear its sweetest call and the shrill voice of its Most Exalted Pen. Grieve thou not over anything, for verily He is with thee and will help thee through His grace, and He is the Mighty, the Bestower. Say:

2 یا ثمرتی انّ السّدرة ارادت ان ترفعک بسلطانها و تقرّبک بجودها و جنودها و تسمعک ندائها الأحلی و صریر قلمها الأعلی لا تحزنی من شیء انّه معک و ینصرک فضلاً من عنده و هو العزیز الوهّاب قولی

3 Glory be unto Thee, O my God! Praise be unto Thee for having guided me unto Thy straight path and made known unto me Thy Great Announcement and given me to drink, from the hand of Thy bounty, the choice wine of Thy utterance. I beseech Thee, by the breezes of Thy Revelation and the mysteries of Thy Cause, to open before my face, through the key of Thy Most Great Name, the doors of grace and bounty. Verily Thou art the Powerful, the Mighty, the All-Bountiful. The Glory rest upon thee and upon those who love thee in the path of God, the Almighty, the Unconstrained.

3 سبحانک اللّهمّ یا الهی لک الحمد بما هدیتنی الی صراطک المستقیم و عرّفتنی نبأک العظیم و سقیتنی من ید عطائک رحیق بیانک اسئلک بنفحات وحیک و اسرار امرک ان تفتح علی وجهی بمفتاح اسمک الأعظم باب الفضل و الکرم انّک انت المقتدر العزیز الفضّال البهآء علیک و علی من یحبّک فی سبیل الله المقتدر المختار

INBA28:393b

BH09144

To: Abdu'l-Baha

1 He speaketh as He willeth.

1 هو النّاطق علی ما یشآء

2 O My Most Great Branch! Thy letter hath been presented unto this Wronged One, and We have heard that which thou didst commune with God, the Lord of the worlds.

2 یا غصنی الأعظم قد حضر لدی المظلوم کتابک و سمعنا ما ناجیت به الله ربّ العالمین

3 We have made Thee a shelter for all mankind, a shield unto all who are in heaven and on earth, a stronghold for whosoever hath believed in God, the Incomparable, the All-Knowing. God grant that through Thee He may protect them, may enrich and sustain them, that He may inspire Thee with that which shall be a wellspring of wealth unto all created things, an ocean of bounty unto all men, and the dayspring of mercy unto all peoples.

3 انّا جعلناک حرزاً للعالمین و حفظاً لمن فی السّموات و الأرضین و حصناً لمن آمن بالله الفرد الخبیر نسأل الله بأن یحفظهم بک و یغنیهم بک و یرزقهم بک و یلهمک ما یکون مطلع الغنی لأهل الانشآء و بحر الکرم لمن فی العالم و مشرق الفضل علی الأمم

4 He, verily, is the All-Powerful, the All-Knowing, the All-Wise.

4 انّه لهو المقتدر العليم الحكيم

5 We beseech Him to water through thee the earth and all that is therein, that there may grow from it the herbs of wisdom and utterance and the hyacinths of knowledge and understanding. He, verily, is the Protector of whosoever turneth unto Him and the Helper of whosoever calleth upon Him. There is none other God but Him, the Mighty, the Praised One.

GPB.243x3x, WOB.135-136x, SW_v04#14 p.239, SW_v05#15 p.228, SW_v08#14 p.184

5 و نسأله بأن يسقى بک الأرض و ما عليها لتنبت منها كلأ الحكمة و البيان و سنبلات العلم و العرفان انّه ولىّ من والاه و معين من ناجاه لا اله الّا هو العزيز الحميد

INBA81:087b, BRL_DA#440, AHM.105, HDQI.007, AHDW.008, YHA1.012-013, ASAT4.412x, AHB_128BE #06-11 p.197, ANDA#03 p.48, ANDA#43-44 p.02, QALAM.014

BH09105

To: Aqa Shahzadih

1 In the name of the one incomparable, almighty God.

1 بنام يكتا خداوند توانا

2 O thou who art mentioned before the Wronged One! Great is this day and the manifestation of favor from the horizon of the heaven of supreme grace is most glorious. We have desired at this time to adorn thee with a light that neither alteration shall overtake nor setting follow. Say:

2 يا ايّتها المذكورة لدى المظلوم يوم عظيمست و ظهور عنايت از افق سماء فضل اعظم انّا اردنا فى هذا الحين ان نزيّنک بنور لا يأخذه التّغيير و لا يعقّبه الأفول قولى

3 Glory be unto Thee, O Lord of all beings and God of all who dwell in the kingdom of names! I beseech Thee by the effulgences of the Daystar of Thy Will whereby the heaven of Thy knowledge and the earth of Thy purpose were illumined, to open before my face, through the key of Thy Most Great Name, the door of bounty and bestowal. Then make me steadfast in Thy Cause and Thy love. Verily Thou art the All-Powerful, the Most Exalted, the Mighty, the All-Bountiful. By My life and by God's Cause! The treasures of the world and whatsoever is with the kings and rulers cannot equal this Tablet.

3 سبحانک اللّهمّ يا مولى الورى و اله من فى ملكوت الأسمآء اسئلک بتجلّيات نيّر مشيّتک الّتى بها اشرقت سمآء علمک و ارض ارادتک ان تفتح على وجهى بمفتاح اسمک الأبهى باب الجود و العطآء ثمّ اجعلنى مستقيمة على امرک و حبّک انّک انت المقتدر المتعالى العزيز الوهّاب لعمرى و امر الله لا تعادل بهذا اللّوح خزائن العالم و لا ما عند الملوک و السّلاطين

PYK.209

BH08841

To: Jinab

1 He is the Most Exalted, the All-Glorious

2 Glory be unto Thee, O my God! This is Thy servant whom Thou hast related unto Thyself and made him one of the twigs of the Tree of Thy singleness and one of the leaves of the Lote-Tree of Thy oneness. O Lord! Since Thou hast honored him with this supreme gift and this greatest bounty, enable him to do that which Thou lovest and pleasest, and assist him with Thy confirmations, O Thou in Whose hand is the kingdom of earth and heaven. Kindle within his heart the fire of Thy love in such wise that through its flame the world may be set ablaze, that he may forget all else save Thee, and find intimate communion with Thy remembrance and love. For this befitteth him in the presence of the radiance of the lights of Thy countenance, and is worthy of his relationship to Thee, O Thou Who art the Beloved of the worlds. Moreover, assign him an excellent seat with Thee, and aid him in his affairs, O Thou in Whose hand is the kingdom of all things. Thou, verily, art the Almighty, the Most Powerful.

1 هو العلیّ الأبهی

2 سبحانک اللّهمّ یا الهی هذا عبدک الّذی نسبته الی نفسک و جعلته من افنان شجرة فردانیّتک و من اوراق سدرة وحدانیّتک ای ربّ لمّا شرّفته بهذه الموهبة العظمی و العطیّة الکبری وفّقه لما تحبّ و ترضی و ایّده بتأییداتک یا من بیدک ملکوت الأرض و السّمآء و اضرم فی قلبه نار محبّتک علی شأن یشتعل باشتعاله العالم و ینسی ما سواک و یؤانس ذکرک و هواک لأنّ هذا ما یلیق له تلقآء تشعشع انوار طلعتک و ینبغی لنسبته الیک یا محبوب العالمین ثمّ اجعل له مقعد صدق عندک و انصره فی اموره یا من بیدک ملکوت کلّ شیء و انت العزیز القدیر

INBA18:362b

BH08808

To: Sakinih

1 He is the Mighty, the All-Knowing!

2 My remembrance unto My leaf who hath turned unto the horizon from which hath shone forth the Day-Star of My Name, the Lord of all names. She did drink the Kawthar of utterance from the hands of her Lord, the Most Merciful, at a time when men were wrapped in heedlessness and dissension. She took hold of the Book of God with a strength from Him and testified to that which God Himself had testified in the return: that there is none other God but Him, the Mighty, the Most Exalted. We make mention of thee and of those handmaidens who have believed in God, the One, the Chosen, and We glorify

1 هو العزیز العلیم

2 ذکری ورقتی الّتی اقبلت الی افق اشرق منه نیّر اسمی مولی الأسمآء انّها شربت کوثر البیان من ایادی ربّها الرّحمن اذ کان الرّجال فی غفلة و شقاق قد اخذت کتاب الله بقوّة من عنده و شهدت بما شهد الله فی المآب انّه لا اله الّا هو المقتدر المتعال انّا ذکرناک و اللّائی آمنّ بالله الواحد المختار و نکبّر علیک و علیهنّ و علی الّذین ما منعتهم شبهات اهل البیان و لا نعاق کلّ ملحد کذّاب یا ورقتی نوصیک و امائی بالاستقامة الکبری و بما یرتفع به امر الله مالک

thee and them and those whom neither the doubts of the people of the Bayan nor the clamor of every froward denier have kept back. O My leaf! We counsel thee and My handmaidens to manifest the Most Great Steadfastness and that whereby the Cause of God, the Lord of creation, may be exalted. The Glory be upon thee and upon those who have not broken the Covenant.

الایجاد البهآء علیک و علی الّذین ما نقضوا المیثاق

BLIB_Or15696.109d

BH08926

To: Siyyid Nasrullah

1 He is the Most Holy, the Most Exalted

1 الأقدس الأعلی

2 Your name hath been mentioned before the Throne, and there hath been sent down for thee that which rejoiceth the hearts of them that are endowed with understanding. He is verily the Sword of God amongst His servants and His mercy unto the righteous. Hold thou fast unto the Sure Handle which We have manifested in the temple of man. Blessed be the All-Merciful Who hath sent Him with the truth with sovereignty and power. Is there any doubt concerning Him? Nay, by His own Self, the Truth! Is there any uncertainty about Him? Nay, by His own Self, the All-Bountiful! He hath appeared in such wise that none can deny Him save him who hath denied God and His proof throughout all eternity.

2 قد ذکر اسمک لدی العرش و نزّل لک ما تفرح به قلوب اولی الألباب انّه لسیف الله بین عباده و رحمته للأخیار تمسّک بالعروة الوثقی انّا اظهرناها علی هیکل الانسان فتبارک الرّحمن الّذی ارسله بالحقّ بسلطنة و اقتدار أ فیه ریب لا ونفسه الحقّ ا فیه شکّ لا ونفسه المنّان قد ظهر علی شأن لا یقدر ان ینکره احد الّا من انکر الله و برهانه فی ازل الآزال

3 Thus hath the Dove of Paradise warbled upon the branches of the Divine Lote-Tree, from thy Lord, the Almighty, the Compeller. Render thanks unto thy Lord in all conditions and say: Praise be unto Thee, O Thou Who hast remembered me whilst I was in the clutches of the wicked ones.

3 کذلک نطقت حمامة الفردوس علی افنان سدرة الأمر من لدن ربّک العزیز الجبّار ان احمد ربّک فی کلّ الأحوال و قل لک الحمد یا من ذکرتنی اذ کنت بین ایدی الفجّار

RSBB.172a

BH08975

To: Son Of Siyyid Mirza Afnan son of Afnan Kabir

1 He is the Most Exalted, the Most High

2 The Book of the All-Merciful hath been sent down in truth from God, the Lord of all worlds. It commandeth the people to justice and to that which God hath revealed in His perspicuous Book. Say: O people, fear ye God! Take hold of that which ye have been bidden by One Who is All-Knowing, All-Wise. O My Afnan! Lo, We call them unto God while they call Us to their desires. Know of a certainty they are among the most lost. Say: He heareth not your call, nor walketh in your ways. Verily His is a straight path whereunto He guideth all. He, verily, is powerful over all things. Blessed art thou and blessed is he who hath arisen to serve the Cause, and blessed is he who hath loved you for the sake of God, the Lord of all worlds. The Glory be upon thee from One Who is the All-Powerful, the All-Mighty.

1 هو العلیّ الأعلی

2 کتاب الرّحمن نزّل بالحقّ من لدی الله ربّ العالمین و یأمر النّاس بالعدل و بما انزل الله فی کتابه المبین قل یا قوم اتّقوا الله خذوا ما امرتم به من لدن علیم حکیم یا افنانی انّا ندعوهم الی الله و هم یدعوننا الی اهوائهم الا انّهم من الأخسرین قل انّه لا یسمع ندائکم و لا یمشی طرقکم انّ له صراطاً مستقیماً یهدی الکلّ الیه انّه علی کلّ شیء قدیر طوبی لک و لمن قام علی خدمة الأمر و لمن احبّکم لوجه الله ربّ العالمین البهآء علیک من لدن مقتدر قدیر

BLIB_Or15696.082d, AQA7#471 p.293b

BH09025

To: Sultan

1 He is the All-Sufficing.

2 Be not disquieted by separation. By God! Through your parting the pillars of the Word have been rent asunder, the columns of majesty have trembled, and the life of the inmates of Paradise hath been altered – as though the letter Kaf had been cleft apart and torn away from its beloved Nun.

3 Be patient, O handmaid of God; then again, be patient. Put thy trust in God, the All-Subduing, the Self-Subsistent. How many of My handmaidens have We tried, even as We have tried this one, and Our mercy took them suddenly while they were unaware.

4 Grieve not, then, for the afflictions that have touched thee. Ere long will God transmute thy sorrow into the Greatest Joy, and will send down that which shall unburden thy heart, whilst those who are far off shall be filled with consternation.

1 هو الکافی

2 لا تضطربی فی الفراق تاالله بفراقکم تفرّقت ارکان الکلمة واهتزّت قوائم العظمة وبدّل عیش اهل الجنّة کانّ الکاف تفصّل ثمّ انقطع عن حبیبه النّون

3 ان اصبری یا امة الله ثمّ اصبری فتوکلی علی الله المهیمن القیّوم کم من امآئی ابتلیناهنّ کما ابتلیّنا به واخذتهنّ رحمتنا بغتة وهنّ غافلون

4 وانّک لا تحزنی فیما مسّتک من البأسآء فسوف یبدّل الله حزنک بالفرح الاعظم و ینزل ما یفرغ به فؤادک والّذین هم فی البعد یجزعون

5 Call thou upon God, thy Lord, in the darkness of night and the brightness of day, that He may cause to descend upon thee, from the clouds of His bounty, that whereby thy heart shall find repose, and the hearts of those who are assured of the signs of their Lord.

5 وانّك فادع الله ربّك فی ظلمة اللّیل واشراق النّهار لینزل علیك من غمام الفضل ما یسكن به قلبك وقلوب الّذین هم بآیات ربّهم موقنون

BLIB_Or15696.077f

BH11665

1 Praise be to the Court of the Intended One, Whom neither the opposition and objection of the world nor the indifference and denial of nations could deter from His all-conquering, all-subduing purpose....

1 حمد ساحت حضرت مقصود را که اعراض و اعتراض عالم و اغماض و انکار امم او را از ارادهٔ غالبهٔ قاهرهاش منع ننمود...

2 ...the ignorant one of the land of Kaf and Ra inflicted upon the Exalted One - may the spirit of all else be sacrificed for Him - that which the pen is ashamed to mention. Each year a book of refutation emerged from the treasury of his heedlessness. Likewise did the author of Nasikhu't-Tawarikh write concerning that Exalted Being that which no idolater has ever uttered. Some have become confused about certain matters, while others are aflame with the fire of jealousy and hatred, saying that which they do not comprehend. God shall soon erase their traces, their names and their mentions, and shall establish what He desires. Verily, He is the Powerful, the Unconstrained....

2 ...جاهل ارض کاف و راء بر حضرت اعلی روح ما سواه فداه وارد آورد آنچه را که قلم از ذکرش حیا مینماید در هر سنه کتاب ردّی از خزینهٔ غفلتش ظاهر و همچنین صاحب ناسخالتّواریخ در بارهٔ آنحضرت نوشته آنچه را که هیچ مشرکی بآن تکلّم ننموده بر بعضی امر مشتبه شده ولکن برخی بنار حسد و بغضا مشتعل و میگویند آنچه را که شاعر نیستند سوف یمح الله آثارهم و اسمائهم و اذکارهم و یثبت ما اراد انّه هو المقتدر المختار...

NSS.204bx

BH08646

1 He is God, exalted be He in wisdom and utterance

1 هو الله تعالی شأنه الحکمة و البیان

2 Praise be to God, and peace and blessings be upon His Prophets who carried out what they were commanded by Him. He is verily the All-Commanding, the All-Wise. And furthermore, regarding the matter of not wearing the veil that you mentioned - the claimant brought a letter to prove his claim, and since the letter was from another person it was burned. This action is not pleasing, for you must follow the example of God, exalted be His glory. Today, moral character is among the hosts of God. It is hoped that through this you

2 الحمد لله و الصّلوة و السّلام علی انبیائه الّذین اخذوا ما امروا به من لدنه انّه هو الآمر الحکیم و بعد در خصوص عدم حجاب ذکر نمودید شخص مدّعی مکتوبی آورد بر صدق مدّعای خود و چون مکتوب از غیر بود سوخته شد این فقره محبوب نه چه که آنجناب باید تأسّی بحقّ جلّ جلاله نمایند امروز اخلاق از جند حقّست امید آنکه آنجناب

will render assistance to God's Cause. We beseech God in all circumstances to aid you and enable you to do what He loves and is pleased with. Verily He is the Protector of the sincere ones and does not allow the reward of the doers of good to be lost. It would have been more pleasing in the sight of God if you had informed him in a loving manner.

باین جند حقّ را نصرت نماید نسئل الله فی کلّ الأحوال ان یؤیّدک و یوفّقک علی ما یحبّ و یرضی انّه ولیّ المخلصین و لا یضیع اجر المحسنین اگر بنوع محبّت او را آگاه مینمودید احبّ بود عندالله

INBA51:430

BH08743

1 He is the All-Glorious

1 هو الابهي

2 O thou who journeyest unto God and emigratest toward Him! Praise be to the Eternal Beloved that thou hast reached the shore of the Most Great Sea and arrived at the abode of immortality, and art numbered among those souls who, at the end of their journeys, discovered the True Ka'bah and ultimate Goal. How many souls rushed forth into the deadly wilderness and were consumed by the heat of deprivation, never tasting a drop of the wine of reunion from the hand of the Cup-bearer of attainment, while you, through the favor of the Most Glorious Beloved, have entered beneath the sheltering shade of the Tree of the Uttermost End. This is a bounty that hath ever been the ultimate desire of the denizens of the Supreme Concourse. Therefore, speak forth in praise of thy Ancient Lord for what He hath bestowed upon thee through His grace and favor, for indeed His favor toward thee is great.

2 ای مسافر الی الله و المهاجر الیه حمد محبوب لا یزال را که بشاطی بحر اعظم رسیدی و بسر منزل بقا وارد گشتی و از نفوسی محسوب شدی که در انتهای اسفار پی بکعبه حقیقی و مقصود اصلی بردند بسا از نفوس که در بادیه های مهلک شتافتند و از حرارت حرمان گداختند و از دست ساقی وصل قطره‌ای از خمر لقا ننوشیدند و شما بعنایت محبوب ابهي در ظل ظلیل سدرهٔ منتهي وارد شدی این فضلی است که لم یزل منتها آرزوی اهل ملأ اعلی بوده اذاً فانطق بثناء مولاک القدیم بما انعم علیک بفضله و احسانه و انّ فضله علیک عظیم

AQA7#416 p.210

BH08757

He is God, exalted be His glory.

هو الله تعالی شانه

Free from the least trace of doubt or uncertainty, man hath been brought into being for fellowship and for meeting; the very advent of man beareth witness thereto, and the power of seeking hath been implanted in all things. This is of man's very nature. Thus is it clear and manifest that this Wronged One seeketh that which your honor seeketh likewise. Yet the light of fairness lieth veiled behind the clouds, and the day-star of justice remaineth hidden behind its coverings; wherefore the vain imaginings of men have become a barrier and an obstacle.

بی شائبه شک و ریب انسان از برای معاشرت و ملاقات آمده نفس ظهور انسان گواه بوده و هست و قوه طلب در جمیع اشیا گذاشته شده و این فطریست لذا واضح و مبرهنست این مظلوم طالبست انچه را انجناب طالبند و لکن نور انصاف خلف سحاب و نیر عدل خلف سبحات لذا اوهام ناس مانع و حایلی در این سورت از انجناب عفو میطلبم امید چنانست این محبتیکه این

In such a case I crave pardon of your honor. My hope is this: that the affection which hath in these days become manifest may not be effaced or taken away, and that this friendship may remain eternal and enduring in the book of the world. Fidelity is beloved. Blessed is he whom God adorneth therewith.

ایام ظاهر شد او را محو اخذ ننماید و این دوستی در دفتر عالم مخلد و پاینده ماند وفا محبوبست طوبی لمن رینه الله به

BLIB_Or15696.106f

BH08762

1 These are the verses of Command, sent down in truth; and verily, they are the most exalted. Ere long will God, through them, bring into being a people whom none shall recognize, and whom the eyes of those who have turned away from the Ancient Countenance shall be powerless to behold; for upon their faces shall appear the radiance of holiness from this Most Ancient Outlook.

1 تلك آيات الأمر نزلت بالحقّ وانّها لهی العليا فسوف يخلق الله بها قوماً لا يعرفهم احد ولن يقدر ان يلاحظهم عيون الّذين هم اعرضوا عن لحاظ القدم لانّ فی وجوههم تظهر نضرة القدس من هذا المنظر القديم

2 And as for thee, O handmaid of God, safeguard thyself in those days when the dust of hypocrisy hath encompassed all the horizons. Then hold fast unto this cord, whereunto the temples of glory have clung while seated upon shining seats of sanctity.

2 وانّك انت يا امة الله فاحفظی نفسك فی تلك الأيّام الّتی اخذت غبار النّفاق كلّ الآفاق ثمّ تمسّكی بهذا الخيط الّذی به تمسّكت هياكل العزّ علی مقاعد قدس لميع

3 And when sorrow toucheth thee, rejoice in My sovereignty, the All-Subduing, the All-Powerful. Beware lest thou grieve for aught. Put thy trust, in all thine affairs, in My true Self; this is better for thee than all things, and than whatsoever hath been decreed between earth and heaven.

3 واذا مسّك من حزن فاستفرحی بسلطانی الغالب القدير ايّاك ان لا تحزنی فی شئ ان اتّكلی فی كلّ الامور الی نفسی الحقّ وهذا خير لك عن كلّ شئ وعمّا قدّر بين السّموات والارضين

BLIB_Or15696.077d

BH08769

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

1 هو العليم الحكيم

2 We send greetings to Jinab-i-Nazir. We beseech God to unite what has been separated from him and to grant him good in the hereafter and in this world. We wrote two letters regarding his people, but both before and after, Jinab-i-Amin and Mirza Mihdi gave news of disappointment, and according to Mirza Mihdi's letter they have turned towards Yazd. That same letter was sent, but Jinab-i-Nazir should not be grieved. Firstly, because no relationship is worthy of mention in relation to the

2 جناب ناظر را سلام ميرسانيم نسئل الله بأن يجمع ما [تفرّق منه] و يرزقه الخير فی الآخرة و الأولی دو مكتوب در باره اهل ايشان نوشتيم ولكن از قبل و بعد جناب امين و ميرزا مهدی [خبر يأس] دادند و از قرار خطّ ميرزا مهدی بشطر يزد [توجّه نمودند] همان خطّ ارسال شد ولكن جناب [ناظر] محزون نباشند اوّلاً آنكه با

Truth, and secondly, they can still return from Yazd. We beseech the True One to manifest that which is the cause of the greatest joy. Verily He is the Powerful, verily He is the Commander, the All-Wise. The Glory be upon you and upon those with you.

نسبت بحقّ هیچ نسبتی قابل ذکر نه و ثانیاً از یزد هم میشود مراجعت نمایند از حقّ میطلبیم ظاهر فرماید آنچه سبب فرح اعظم است انّه هو القادر انّه هو الآمر الحکیم البهآء علیکم و علی من معکم

BLIB_Or15696.198a

BH08775

He is the Mighty, the All-Praised.

هو العزیز الحمید

Hamid, in one station, is a name of God, and in another station, a name pertaining unto the creature. Should the true Sovereign make this Hamid the manifestation of His own name, the All-Praised, an entire world would adorn itself beneath the shadow of the Tree of mercy. Yet, by reason of the pride of sovereignty and dominion, this is passing difficult. The matter lieth in the hand of God, the Help in Peril, the Self-Subsisting.

O my God, my God! Since Thy Book hath given glad tidings of this Revelation, make known unto Thy servants that for which they were created. O Lord! Thou art the Generous, and Thou art the Mighty, the Omnipotent. O Lord! Deprive not Thy creatures of this Most Great Ocean. I beseech Thee, O Lord of the world, by the Most Great Name, to aid him whom Thou hast honored by Thy Tablet and for whom Thou hast sent down Thy Word. Verily, Thou art powerful over all things.

حمید در مقامی اسم حق و در مقامی اسم خلق اگر سلطان حقیقی این حمید را مظهر اسم حمیدش فرماید عالمی در ظل سدره رحمت بیارا مند لکن نظر بغرور سلطنت و جهانبانی بسیار مشکل است الامر بید الله المهیمن القیوم الهی الهی لما بشرت کتابک بهذا الظهور عرّف عبادک ما خلقوا له ای رب انت الکریم و انت القوی القدیر ای رب لا تحرم خلقک عن هذا البحر الاعظم اسئلک یا سید العالم بالاسم الاعظم بان تضر من عزرته بلوحک و انزلت له کلمتک انک انت علی کل شی قدیر

BLIB_Or15696.121e

BH08821

1 In the Name of Him Who overshadoweth all names!

1 بسمی المهیمن علی الأسمآء

2 Glory be to Thee, O my God, the God of all created things and the Educator of all contingent beings! I beseech Thee by Thy Cause which hath encompassed all things in existence, and by the Call which hath been raised by Thy command, O Lord of names and attributes, to assist Thy handmaiden who hath turned toward the horizon of Thy Revelation to make mention of Thee and to praise Thee amongst Thy handmaidens. Then open before her face the gate of Thy bounty. Verily, Thou art the Almighty over whatsoever Thou willest and the Speaker

2 سبحانک اللّهمّ یا اله الکائنات و مربّی الممکنات اسئلک بأمرک الّذی احاط الموجودات و بالنّدآء الّذی ارتفع بأمرک یا مالک الأسمآء و الصّفات ان تؤیّد امتک الّتی اقبلت الی افق ظهورک علی ذکرک و ثنائک بین امائک ثمّ افتح علی وجهها باب عطائک انّک انت المقتدر علی ما تشآء و النّاطق بین الوری لا اله الّا انت الفیّاض الفضّال المشفق العلیم الحکیم التّکبیر و

amongst all created things. There is none other God but Thee, the All-Bountiful, the Most Generous, the All-Merciful, the All-Knowing, the All-Wise. Glory and praise and remembrance and honor be upon Thee, O my leaf, and upon those handmaidens who turned to God when the Cause was manifested and the Call was raised, and who attained unto that which the radiant leaf attained, she who aided the Cause of God before the face of the Lord upon the snow-white spot.

البهآء و الذّكر و الثّنآء عليک يا ورقتی و علی اللّائی اقبلن اذ ظهر الأمر و ارتفع النّدآء و فزن بما فازت به الورقة النّورآء الّتی نصرت امر الله امام وجه المولی علی البقعة البيضآء

INBA15:340a, INBA26:343b, BLIB_Or15716.101a

BH08832

1 In the name of God, the Most Wondrous, the Most Inaccessible

1 بسمِ اللهِ الابدعِ الامنع

2 Glorified art Thou, O my God! I beseech Thee by Thy Most Great Name, which was made to suffer at the hands of the idolaters among Thy creatures and was encompassed by sorrows from every direction in such wise as cannot be described in words, to enable me to remember Thee and praise Thee in these days wherein all have turned away from Thy beauty and opposed Thee and shown pride before the Manifestation of Thy Cause. O my Lord! I see no helper other than Thee, and no supporter besides Thee. I beseech Thee to make me steadfast in Thy love and remembrance, and this is what lies within my power. Verily Thou knowest what is within my soul, and Thou art the All-Knowing, the All-Informed. O my Lord! Deprive me not of the splendors of the light of Thy countenance, whereby the horizons have been illumined. There is no God but Thee, the Almighty, the Glorious, the All-Forgiving.

2 سبحانکَ اللّٰهُمَّ يا الهی اَسئَلُکَ بِاسمِک الاعظمِ الّذی اَبتلِي بينَ اَيْدِی المشرکينَ مِنْ بَريَّتِک و احاطَتْهُ الاحزانُ مِنْ کلِّ الجهاتِ علی شأنٍ لا يُذْکَرُ بالبيانِ بانْ تُوَفّقَنی علی ذِکرِک و ثنائک فی هذه الايّامِ الّتی کلُّ اَعْرَضوا عَنْ جمالِک و اعْتَرَضوا عليکَ و اسْتَکْبَروا علی مظهرِ امرِک ای ربِّ لم اَرَلکَ ناصراً دونَک و لا مُعيناً سِواک اسئَلُکَ بِانْ تجعَلنی ثابتاً علی حبِّک و ذکرِک و هذا ما اَسْتَطيعُ عليه و انّکَ تعلمُ ما فی نفسی و انّکَ انتَ العليمُ الخبير ای ربِّ لا تَحْرِمْنی مِنْ بوارِقِ انوارِ وجهِک الّذی بِهِ اسْتَضاءَ الافاقُ لا اله الّا انتَ المقتدرُ العزيزُ الغفار

AQMJ1.035

BH08856

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

1 هو العليم الخبير

2 Glorified art Thou, O my God and my Lord and my Support and my Beloved and my Heart's Desire and the Object of the desire of them that are nigh unto Thee! I beseech Thee by Thy Most Great Name, and by Thy irrevocable Command, and Thy straight Path, and Thy perspicuous Book, and by the lights of Thy countenance and the breezes of Thy Revelation and the mysteries of Thy knowledge, that Thou ordain for Thy servant every good and every bounty and every mercy which Thou hast sent down in the tablets of Thy glory for them that are nigh unto Thy creation. Verily Thou art the Almighty, the All-Wise. O Lord! Open before my face the doors of Thy grace and bounty. I testify that in Thy grasp is the key to every mighty door. There is no God but Thee, the All-Knowing, and Thou art the All-Wise, and Thou art the All-Commanding, the All-Informed.

2 سبحانک یا الهی و سیّدی و سندی و محبوبی و مقصودی و مقصود المقرّبین اسئلک باسمک الأعظم و بأمرک المبرم و صراطک المستقیم و کتابک المبین و بأنوار وجهک و نفحات وحیک و اسرار علمک ان تقدر لعبدک کلّ خیر و کلّ فضل و کلّ رحمة انزلته فی صحائف مجدک للمقرّبین من خلقک انّک انت المقتدر الحکیم ای ربّ افتح علی وجهی ابواب فضلک و عطائک اشهد فی قبضتک مفتاح کلّ باب عظیم لا اله الّا انت العلیم و انت الحکیم و انت الآمر الخبیر

3 May the glory shining from the horizon of the heaven of God's Kingdom be upon thee and upon every truthful, faithful one.

3 البهآء المشرق من افق سمآء ملکوت الله علیک و علی کلّ صادق امین

JHT_S#123

INBA19:002, INBA32:004a, ADM3#052 p.065

BH08860

1 He is the Comforter, the Consoler, the Forgiving, the Compassionate.

1 هو المعزّی المسّلی الغفور الرّحیم

2 Glory be unto Thee, O Lord of all being and Ruler of the seen and the unseen! I implore Thee by the tongue from which the springs of wisdom have gushed forth in the world of creation, and by the heart which Thou hast made the repository of Thy knowledge and Thy mysteries, and the treasury of Thy wisdom and Thy verses, to send down, at all times, upon him who hath ascended unto Thee the rain of Thy mercy and the showers of Thy providence. Thou art the One to Whose bounty every tongue hath testified, and to Whose grace every eloquent speaker hath born witness. Thou doest as Thou pleasest and ordainest what Thou desirest. Thou, verily, art the Almighty, the All-Praised.

2 سبحانک یا مالک الوجود و المهیمن علی الغیب و الّشهود اسألک باللّسان الّذی منه جرت ینابیعُ الحکمة و البیان فی الامکان و بالقلب الّذی جعلته مخزناً لعلمک و اسرارک و کنزاً لحکمتک و آیاتک بان تُنزل علی من صعد الیک فی کلّ حین رَذاذ رحمتک و امطار عنایتک انّک انت الّذی شهد بکرمک کلُّ ذی لسانٍ و بفضلک کلُّ ذی بیانٍ تفعل ما تشاء و تحکم ما ترید انّک انت العزیز الحمید

3 Furthermore, We entreat Thee, O God of the world, to destine for those who are related to him that which shall draw them

3 ثم نسألک یا آله العالم بان تقدّر للّذین نسبتَهم الیه ما یقرّبهم الیک فی کلّ الاحوال انّک انت الغنی المتعال لا آله الّا انت العزیز الفضال

BSHN.030, MHT2b.057ax

nigh unto Thee under all conditions. Thou, verily, art the All-Sufficing, the Most Exalted. No God is there save Thee, the All-Glorious, the Most Bountiful.

BH08863

1 He is God, blessed and exalted is He

1 هُواللّه تبارک و تعالي شأنه

2 All praise be unto the Almighty, the Sanctified-glorified be His power-Who hath ordained that the tyranny of the unjust and the violence of the oppressors should become the means whereby the true lovers draw nigh unto the glorious habitation of the Best-Beloved and the sincere among His servants attain the Paradise of communion with Him Who is the Desire of all men, and that sufferings and tribulations should serve as the instrument whereby His Word of command is spread abroad and the standards of His praise are unfurled in all regions.

2 ستایش پاک پروردگاری را جلّت قدرته که ظلم ظالمین و تعدّی مُعتدین را علّت وُصول عاشقان بمقامات قُرب معشوق و وُرود مُخلصان بجنان وصل مقصود مُقرّر فرموده و بظهور بلایا و رزایا کلم امرّیه را مُنتشرو اَعلام ذکریّه را مُرتفع نموده

3 How great is His transcendent power, how immensely exalted His all-embracing Will, inasmuch as He produceth light from fire and joy from sorrow.

3 تعالت قدرته الغالبه و ارادته المُحیطه که از نار نور و از حُزن سرور ظاهر میفرماید

4 They that are sunk in heedlessness fondly imagine that massacre and crucifixion cause the fire of the Word of God to be extinguished, and regard martyrdom as a devastating injury. They are utterly oblivious of the truth that through such afflictions the Cause of God is exalted, its fame is blazoned far and wide, and the martyrs themselves are enabled to attain the boundless retreats of nearness unto God. Immeasurably exalted is the Lord of Wisdom Who doeth that which He willeth and ordaineth whatsoever He pleaseth.

4 غافلان بگمان باطل قتل و صلب را علّت انخماد نار کلمه الّهیه تصوّر نموده‌اند و شهادت را نهایت اذیّت پنداشته اند غافل از آنکه سبب ارتفاع و اعلای امر الهی است و علّت وصول شهیدان بمقامات قُرب نامتناهی تعالی الحکیم الّذی یفعل مایشاء و یحکم مایُرید

BRL_FIRE_BH#02

BRL_DA#779, NANU_BH#03, HDQI.025, ANDA#12 p.05, ANDA#49 p.03

BH08893

1 The world hath been transformed: the mountain walketh upon its way, the sun uttereth speech, and the trembling of the Manifestation hath stirred the Sinai of revelation to motion. Glorified be God! It is as though the Resurrection were established and the Hour laid bare before men's eyes. The misleader hath become a guide!

1 عالم تغییر نموده جبل راه میرود آفتاب تکلم اهتزاز ظهور طور را بحرکت آورده سبحان الله گویا قیامت بر پاست و ساعت هویدا مضل هادی شده

2 Say: what hast thou to do with such vain imaginings and grievous errors? God have mercy upon one who knew his own measure and station. At the time when the names were bestowed upon the world, thou wast not. Fear thou God, the Almighty, the All-Powerful. Speak according to thine own degree. And if We will, We take from the dust and manifest from it names after names until the names and their kingdoms end. Indeed when you are thunderstruck by this compelling Word, it matters not, for according to the blessed word revealed from the Dawning-Place of the Primal Point - upon Him be the glory of God, the Lord of all beings - even those who stood at Sinai are thunderstruck, let alone those below them, as is clear and evident.

2 بگو ترا چه باین غلطها رحم الله امرا عرف شانه و مقامه حینیکه اسما بعالم عطا شد تو نبودی بترس از خداوند غالب قادر باندازه خود تکلم نما لو نشاء تأخذ کذا من التراب و نظهر منه اسماء بعد اسم الی ان تنتهی الاسماء و ملکوتها انّک اذ انصعقت من هذه الکلمة المطاعة لا بأس چه که بنا بر کلمه مبارکه از مطلع نقطه اولی علیه بهاء الله مولی الوری ظاهر شده طوریون هم منصعق میشوند و دون آن معلوم و واضح

MAS4.091cx

BH09070

1 He is the Compassionate, the Generous

1 هوالمشفق الکریم

2 Glorified art Thou, O God of Names and Creator of earth and heaven! I beseech Thee by Thy most great signs and by them who circle round Thy throne, O Lord of all being and Master of the seen and unseen, to assist Thy handmaiden and leaf that her mention may endure in Thy kingdom. Thou art the One Who, O my God, hast related Thy chosen ones to Thy Tree. Ordain for them, both men and women, that which will draw them nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted. There is none other God but Thee, the Mighty, the All-Bountiful.

2 سبحانک یا اله الاسماً وفاطرالارض والسماً اسئلک بایاتک الکبری وباالّذین یطوفون حول عرشک یا مولی الوری ورب العرض والثّری بان تؤیّد امتک وورقک علی ما یبقی به ذکرها فی مملکتک انت الّذی یا الهی نسبت افنائک الی سدرتک قدرلهم ولّهن مایقربهم الیک فی کّل الاحوال انّک انت الغنی المتعال لااله الاّ انت العزیز الفضّال

3 Send down Thy blessings, O my God, upon those who have attained the blessing of recognizing Thee in Thy days, who have turned unto Thee and have drunk the choice sealed wine of revelation from the hands of Thy bounty. O Lord! Illumine their hearts with the lights of Thy knowledge and their faces with the radiance of Thy countenance. Then ordain for them

3 صل اللهم یا الهي علي الّذي .... نعمة عرفانك في ایامك اقبلوا الیک وشربوا رحیق المختوم الوحی من ایادی عطائک ایرب نّور قلوبهم بانوار معرفتک ووجوههم بضیاً وجهک

through Thy Most Exalted Pen the good of the hereafter and of this world. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

ثم اکتب لهم من قلمک الاعلی خیرالاخرة والاولی لااله الاّانت الغفورالکریم

INBA84:119b, INBA84:058b, INBA84:001b

BH09174

1 He is God!

1 هوالله

2 O Yehuda! Praise thou the Object of the adoration of the world Who hath aided thee to recognize the Dawning-Place of His Revelation and the Dayspring of His inspiration. While like unto the pole of the divines of Iran, namely Shaykh Muhammad Hasan, he slipped from the path and returned to his former station. Glory be to God! Every day the blessed words "He maketh your highest to be the lowest among you, and your lowest to be the highest" are witnessed and made manifest.

2 یا یهودا حمد کن مقصود عالمیان را تورا تائید فرمود بر عرفان مشرق وحی و مطلع الهامش و مثل قطب علمای ایران یعنی شیخ محمّد حسن از صراط لغزید و بمقام خود راجع گشت سبحان الله در هر یوم کلمه مبارکه یجعل اعلاکم اسفلکم و اسفلکم اعلاکم مشهود و واضح

3 Praise be to God that thou hast attained and been adorned with the recognition of God, exalted be His glory. Now one matter remaineth, and that is steadfastness in the love of God. Many are the atheists, numberless are the barking ones, traitors exist, and thieves are manifest. We beseech God to preserve thee and His loved ones from the evil of these people. They have denied the signs of God, and His sovereignty, and His greatness, and His power, and they were among the most lost in the Book of God, the Lord of all worlds.

3 الحمدلله باقبال فائز شدی و بعرفان حق جل و جلاله مزین گشتی حال یک امر باقیمانده و آن استقامت بر حب الهی است . ملحد بسیار ناعق بیشمار خائن موجود سارق مشهود نسئل الله ان یحفظک و اولیائه من شر هوالاء انهم انکروا آیات الله و سلطانه و عظمته و اقتداره و کانوا من الاخسرین فی کتاب الله رب العالمین

KHMT.018

BH11666

To: Sarih Khatun

All praise, glorification, mention and utterance befitteth the Object of all creation, Who hath graciously aided His handmaidens and guided them until they attained unto the Straight Path and the Great Announcement. How many among the great ones and the learned are today heedless of the Self-Subsisting and deprived of the Choice Wine that is sealed. This is the meaning of the former word which declareth: "He maketh the highest to be lowest, and the lowest to be highest." His loving-kindness hath encompassed all, His mercy hath

حمد و ثنا ذکر و بیان مقصود امکانرا لایق و سزاست که اماء خود را توفیق عطا فرمود و راه نمود تا آنکه بصراط مستقیم و نبأ عظیم فائز گشتند چه مقدار از کبرا و علما که الیوم از اسم قیّوم غافل و از رحیق مختوم بی‌نصیب و محروم اینست معنی کلمهٔ قبل که میفرماید یجعل اعلیهم اسفلهم و اسفلهم اعلیهم عنایتش احاطه فرمود و رحمتش سبقت نمود و اسباب لاتحصی موجود

preceded all things, and He hath created countless means whereby He might lead that honored handmaiden, through the attraction of His call, to the Most Exalted Horizon. He is the One Who hath power to draw the faithful to the heaven of nearness and to consign the wayward to the nethermost fire. His is the power, the strength, the majesty and the glory. He doeth what He willeth and ordaineth what He pleaseth. He is the Self-Sufficient, the Most High....

فرمود تا آنکه آنخدّره را از جذب ندا بافق اعلی رساند اوست مقتدریکه مقبل را بسماء قرب کشاند و معرض را بسقر منزل داد له القدرة و القوّة و العظمة و الجلال یفعل ما یشآء و یحکم و هو الغنیّ المتعال...

NSS.102x

BH11667

1 In the Name of Him through Whom surged the ocean of utterance!

1 بسم الّذی به ماج بحر البیان

2 O My loved ones in Faran! The All-Merciful remembereth you in these days wherein the Sun of inner meanings hath dawned from the horizon of utterance by the command of God, the Lord of Religions. Break ye the idols of idle fancies by the arm of certitude, then make mention of your Lord with joy and fragrance. Be thou speaking in My remembrance, enkindled with the fire of My love, turning unto My countenance, and facing toward Mine horizon which God hath made the Dayspring of lights.

2 یا احبّائی فی فاران یذکرکم الرّحمن فی ایّام فیها اشرق نیّر المعانی من افق البیان امراً من لدی الله مالک الأدیان کسّروا اصنام الأوهام بعضد الایقان ثمّ اذکروا ربّکم بالرّوح و الرّیحان کن ناطقاً بذکری و مشتعلاً بنار حبّی و متوجّهاً الی وجهی و مقبلاً الی افقی الّذی جعله الله مطلع الأنوار

3 Say: This is the Day of remembrance and utterance, did ye but know it, and this is the Day of proof and evidence, could ye but understand it. Arise to aid the Cause and be not of them that perceive not. The glory shining from My horizon be upon thee and upon thy brother who was mentioned before the Throne, and upon those who have attained unto this irrevocable Cause.

3 قل هذا یوم الذّکر و البیان لو انتم تعلمون و هذا یوم الحجّة و البرهان لو انتم تفقهون قوموا علی نصرة الأمر و لا تکونوا من الّذینهم لا یشعرون البهآء اللّائح من افقی علیک و علی اخیک الّذی کان مذکوراً لدی العرش و علی الّذین فازوا بهذا الأمر المحتوم

FRH.065-066

BH11668

1 He is the Witness from His Most Exalted Horizon!

1 هو الشّاهد من افقه الأعلی

2 O Ali-Muhammad! Mention of thee hath been made before the Wronged One. If thou wert to discover the fruit of this utterance, thou wouldst, for as long as thou livest, utter "Thine is the praise, O God of all the worlds!" Know thou the value of the mention of God, and through His Name adorn thyself with the ornament of spiritual virtues. Goodly character is, each and every one, a helper of the Truth.

2 یا علیمحمّد ذکرت لدی المظلوم مذکور اگر ثمرهٔ اینفقره را بیابی تا جان داری به لک الحمد یا اله العالمین ناطق شوی قدر ذکر حقّی را بدان و خود را باسمش بطراز اخلاق روحانیه مزیّن دار اخلاق حسنه هر یک ناصر حقّند

3 In diverse Tablets We have enjoined upon the servants amity, trustworthiness, faithfulness, love, compassion, and unity. Blessed is he who hath with the ear of reality hearkened unto the divine counsels and acted in accordance therewith.

3 در الواح شتّی عباد را بامانت و دیانت و محبّت و شفقت و اتّحاد امر نمودیم طوبی از برای نفسیکه نصائح الهی را بگوش حقیقی شنید و بآن عامل شد

4 Be thou thankful unto the Desired One of the world and say: Unto Thee be praise, unto Thee be thanks, unto Thee be glory, unto Thee be fidelity, unto Thee be splendor, unto Thee be light, O Thou the Desired One of the worlds and the Beloved of them that have recognized Thee!

4 شکر کن مقصود عالم را و قل لک الحمد و لک الشّکر و لک الثّنآء و لک الوفآء و لک البهآء و لک الضّیآء یا مقصود العالمین و محبوب العارفین

SFI21.015

BH11898

To: Ibrahim

1 He is God!

1 هوالله

2 O Ibrahim! We have desired to make mention of thee and to remind thee for the sake of God, the Lord of the worlds, and to counsel thee regarding trustworthiness and chastity and whatsoever God hath revealed in His perspicuous Book.

2 یا ابراهیم انّا اردنا ان نذکرک و نذکّرک لوجه الله ربّ العالمین و نوصیک بالأمانة و العفّة و بما انزله الله فی کتابه المبین

3 Say: My God, my God! I beseech Thee by Thy Name through which Thou hast subdued the hearts of Thy servants and illumined their hearts with the light of Thy knowledge, to enable me to visit Thy Sacred House and to act in such wise as would cause my remembrance to endure amongst all remembrances. Thou art, verily, the Almighty, the Supreme, the Unconstrained.

3 قل الهی الهی اسألک باسمک الّذی به سخّرت افئدة عبادک و نوّرت قلوبهم بنور معرفتک بأن توفّقنی علی زیارة بیتک الحرام و علی العمل بما یبقی به ذکری بین الأذکار انّک انت المقتدر المهیمن المختار

4 We make mention of two handmaidens and counsel them to remember and praise God and to act according to that which they have been bidden by God, the Lord of all beings. We

4 و نذکر امتین و نوصیهما بالذّکر و الثّنآء و العمل بما امرا به من لدی الله مولی الوری و نسأل

beseech God, blessed and exalted be He, to ordain for them that which He hath ordained for His devoted handmaidens. He, verily, is the Revealer of verses and the Lord of names and attributes.

الله تبارک و تعالی ان یقدّر لهما ما قدّره لامائه القانتات انّه هو منزل الآیات و مالک الأسمآء و الصّفات

BRL_DA#748

BH11845

1 Hearken, O handmaiden who art extinguished in the glory of the deep and surging sea of fidelity, if thou art of the devoted ones! Turn not to anyone except God if thou art of those who draw nigh. Gaze upon the countenance of Beauty if thou art of those who witness, and testify in thy heart that verily He is the True One, there is no God but Him, and be not of the corrupt ones.

1 ان استمعی تفنی البهاء فی طمطام الوفا ان کنت من القانتات ولاتلتفتی الی احد الّا الله ان کنت من المادنات و ان انظری طلعة بجمال ان کنت من الشاهداة و ان اشهدی فی سرك بانه هوالحق لا الله الا هو و لاتکونی من المفسداة

2 As mentioned, some corruption hath appeared from you, and this is unworthy of your station. Most assuredly make amends for this corruption, for today the True One will not be well pleased with you save through redressing what hath gone before. God is witness that grievous injury hath in truth befallen you.

2 آنچه مذکورشد بعضی فساد از شما ظاهر شده و این مخالف است با رتبه شما البتّه تدارك فسا درا بکنید که الیوم حق از شما راضی نخواهد بود مگر بتدارك زمان گذشته خدا شاهد است که بسیار ضربر شما وارد شده است

NLAI_BH1.296

BH09586

To: Sakinih wife of Muhammad Baqir, in Qazvin

1 He is the Mighty, the Beauteous!

1 هو العزیز الجمیل

2 This is a Book unto her who hath believed in God and was numbered among the devoted ones in the Mother Book. O handmaiden of God! Be thou patient in whatsoever befalleth thee, and be not distressed by anything. Put thy trust in God, thy Lord and the Lord of all the worlds together. Grieve not over this world and whatsoever occurreth therein, and hold fast unto the sanctified and blessed handle. Thus doth the Tongue of God make mention of thee, that thou mayest detach thyself from all things and turn unto the direction of God, a station of praised nearness. Thus doth God single out whom He willeth

2 هذا کتاب لمن آمنت بالله و کانت من القانتات فی امّ الکتاب مذکورا ان یا امةالله ان اصبری فیما یرد علیک و لا تجزعی فی شیء فتوکّلی علی الله ربّک و ربّ العالمین مجموعا ان لا تحزنی فی الدّنیا و ما یرد فیها و تمسّکی بعروة قدس مبروکا کذلک یذکرک لسان الله لتنقطعی عنکلّ شیء و تلتفتی الی شطر الله مقام قرب محمودا کذلک یختصّ الله من یشآء برحمته لیکون الفضل من

with His mercy, that the grace may be from Him precedent unto the worlds. And the Spirit be upon thee and upon those women who remember God, their Lord, in every eventide and dawn.

لدنه على العالمين مسبوقا و الرّوح عليک و على اللّواتى يذكرن الله ربهنّ فى كلّ اصيل و بكورا

AQA5#135 p.175

BH09682

To: Mirza Ali, in Tihran

1 In My Name, the Compassionate, the All-Bountiful

2 O Ali! Thou hast been mentioned before the Throne and hast attained the grace of God, the Lord of all worlds. Thou hast been under the glance of divine favor, and unto thee hath been directed the gaze of God from this glorious station. Be thou steadfast in My Cause. By the life of God! We shall soon make manifest the recompense of deeds in such wise that every tongue shall exclaim: "Blessed be God, the Recompenser, the Bestower, the Compassionate, the All-Wise!" We counsel thee to preserve this station and whatsoever shall elevate thy rank in this mighty Cause. Convey My greetings unto thy father and thy brother and unto those with him. Soon shall a Tablet be revealed for him which shall testify that there is none other God but Me, the Forgiving, the Merciful.

1 بسمى المشفق الكريم

2 يا على قد كنت مذكوراً لدى العرش و فائزاً بعناية الله ربّ العالمين قد كنت تحت لحاظ الفضل و متوجّهاً اليک طرف الله من هذا المقام الكريم كن ثابتاً على امرى لعمر الله سوف نظهر مكافات الأعمال على شأن ينطق كلّ لسان تبارک الله المجزى المعطى المشفق الحكيم انّا نوصيک بحفظ هذا المقام و ما يرتفع به مقامک فى هذا الأمر العظيم كبّر من قبلى على ابيک و اخيک و على من معه سوف ينزل له لوح يشهد انّه لا اله الّا انا الغفور الرّحيم

INBA18:034

BH09640

To: Haji Abdu'l-Karim, in Egypt

O thou who drinkest the choice wine of My utterance, who art mentioned by My Pen, and who soarest in My atmosphere! The Greater Branch hath appeared before My countenance and made mention of thee and of My loved ones whom thou didst mention in thy letter. We have mentioned each one of them with that which hath diffused the fragrance of grace and bounty. We beseech God to attract them through His verses,

يا ايّها الشّارب رحيق بيانى و المذكور من قلمى و الطّائر فى هوائى قد حضر الغصن الأكبر امام وجهى و ذكرک و ذكر اولیائى الّذين ذكرتهم فى كتابک ذكرنا كلّ واحد منهم بما تضوّع منه عرف العناية و العطآء و نسئل الله ان يجذبهم بآياته و يقرّبهم الى ساحة عزّه و يقدّسهم عمّا لا ينبغى

to draw them nigh unto the court of His glory, and to sanctify them from that which beseemeth not His loved ones. Verily, He is powerful over all things. Blessed art thou, inasmuch as God hath made thee the cause of the deliverance of His servants and the savior of His creation from the well of idle fancies and vain imaginings. He, verily, is the Confirmer, the Mighty, the All-Knowing.

لأوليائه انّه على كلّ شيء قدير طوبى لک بما جعلک الله سبباً لنجاة عباده و منقّذاً خلقه من بئر الظّنون و الأوهام انّه هو المؤيّد العزيز العليم

BLIB_Or15718.034a

BH09190

To: Ali Akbar Yazdi

1 In the Name of the One Incomparable Friend!

1 بنام دوست يكتا

2 We beseech from the Ocean of Bounty, the Lord of existence and the Sovereign of the seen and unseen, that He may, at all times, bestow upon His chosen ones and His sincere servants a portion of the sealed wine which hath been unsealed through His blessed Name, the Self-Subsisting. Verily, He is the All-Bountiful, the Generous, the Single, the One, the All-Knowing, the All-Wise.

2 از بحر جود مالک وجود و سلطان غيب و شهود ميطلبيم اوليا و اصفيا را در هر حين از رحيق مختوم كه باسم مبارک حضرت قيّومش گشوده قسمت عطا فرمايد انّه هو المعطى الكريم و هو الفرد الواحد العليم الحكيم

3 O thou who hearkeneth unto My call and cleaveth fast unto My Cord! This Day is the Day of assistance and the Day of attraction. Ye must hold fast unto wisdom and utterance in capturing hearts and souls. This is the decisive Command which hath descended from the direction of the Most Great Name. Blessed are they that act, and blessed are they that are firmly established.

3 يا ايّها السّامع ندائى و المتمسّک بحبلى يوم يوم نصرتست و يوم انجذابست بايد بحكمت و بيان تمسّک نمائيد در تسخير افئده و قلوب اينست امر مبرم كه از شطر اسم اعظم نازلشده طوبى للعاملين و طوبى للرّاسخين

4 The Glory be upon thee and upon those who have believed in God, the Single, the All-Informed.

4 البهآء عليک و على الّذين آمنوا بالله الفرد الخبير

BLIB_Or15716.080e

BH09683

To: Mirza Ali Ashraf Lahijani ('Andalib)

1 He is the Compassionate, the Generous.

1 هو المشفق الكريم

2 O 'Andalib! Forget not My remembrance of thee, nor My care for thee, nor My grace unto thee, nor My compassion toward thee. Cast away that which would abase thee, and take fast hold of that which shall exalt thee. Every day He is engaged in a matter: He abaseth some and uplifteth others. The eye of My mercy weepeth for thee; by the life of God, My sorrow on thy behalf is great.

2 يا عندليب لا تنس ذكرى اياك و لا عنايتى اياك و لا فضلى لك و لا شفقتى عليك ضع مايضئيك خذ ما يرفعك كل يوم هو فى شان يرفع قوما و يضع آخرين تبكى لك عين رحمتى لعمرالله حزنى عليك عظيم

3 We beseech Him, exalted be He, to aid thee and to bestow upon thee that which beseemeth thee in these days of thy Lord, the All-Knowing, the All-Informed. Cling thou unto the cord of grace and forgiveness, holding fast to the hem of His Name, the Generous. Call thou thyself to account before Me. Verily, the Wronged One desireth to behold thee sanctified from all that ill befitteth thee, and standing firm and steadfast in this mighty Cause.

3 نسئله تعالى ان يويدك و يرزقك ما ينبغى لك فى ايام ربك العليم الخبير تمسك بحبل العناية و الغفران متشبثا بذيل اسمه الكريم ذكر نفسك من قبلى ان المظلوم يحب ان يراك مقدسا عن كل ما لا يليق لك و قائما مستقيما على هذا الامر العظيم

INBA51:408

BH09606

To: Mirza Siyyid Muhammad Afnan et al.

1 He is God, exalted be His station in mention and utterance.

1 هو الله تعالى شأنه الذّكر و البيان

2 O Ism-i-Jud! The letter of the Afnan, upon him be the peace of God and His loving-kindness, was received and is accounted in the presence of the Wronged One among exalted words, for from the Lote-Tree of his mention is kindled the fire of love and from his praise wafts the fragrance of the love of the All-Merciful. Blessed is he and blessed are they who have attained. We beseech God to draw the servants through him to His most exalted horizon and supreme height. Verily He is the All-Bountiful, the Generous. He has ever been and continues to be remembered in the presence of the Wronged One. Peace and glory be upon him and upon those with him and upon those who love him and hearken to his words.

2 يا اسم جود خطّ افنان عليه سلام الله و عنايته مشاهده شد و لدى المظلوم از كلمات عاليات محسوب چه كه از سدرهٔ ذكرش نار حبّ مشتعل و از ثنايش عرف محبّت رحمن متضوّع هنيئاً له و للواردين نسئل الله ان يقرّب العباد به الى افقه الأعلى و الذّروة العليا انّه هو الفضّال الكريم لازال در ساحت مظلوم مذكور بوده و هستند السّلام و البهآء عليه و على من معه و على من يحبّه و يسمع قوله

INBA51:323

BH09219

To: Mirza Siyyid Muhammad Nazimul-Hukama

1 He is the Most Ancient, the Most Great, the Most Glorious!

1 هو الأقدم الأعظم الأبهى

2 Today each hour of the day proclaims at the highest pitch: "By the life of God, the Hour has come, yet the people perceive it not!" And every minute cries out saying: "The Day of God has arrived, yet the people understand it not!" The heedlessness of the people has reached such a state that they have turned away from One Who has sent down from the heaven of the Divine Will verses sublime and wondrous, equivalent to all previous Books, and they occupy themselves with their own vain imaginings. We beseech God, exalted be His glory, to confirm thee with such steadfastness that the tempests of doubts and the storms of idle fancies may not move thee. Verily, He is powerful over all things.

2 امروز هر ساعتی از ساعات آن بأعلی النّدآء میگوید لعمر الله قد اتت السّاعة و القوم هم لا یشعرون و هر دقیقهئی از دقایق آن ینادی و یقول قد اتی یوم الله و القوم هم لا یفقهون غفلت ناس بمقامی رسیده نفسیکه معادل کتب قبل از سماء مشیّت آیات بدیعهٔ منیعه نازل فرموده از او اعراض نموده‌اند و باوهامات خود مشغولند از حقّ جلّ جلاله میطلبیم ترا مؤیّد فرماید بر استقامتیکه عواصف ظنون و قواصف اوهام او را حرکت ندهد انّه علی کلّ شیء قدیر

INBA28:381a, YMM.026

BH09612

To: Siyyid Mihdi Dahaji

1 He is God!

1 هوالله

2 O Ismi Mihdi! The servant in attendance read the letter from Afnan A. and H., upon him be My glory, which he sent to you. God willing, may they ever be nourished by the fruits of the Tree of divine knowledge, gaze toward the horizon of the All-Merciful, and arise to serve the Cause.

2 یا اسمی مهدی مکتوب افنان الف و حاء علیه بهائی که بتو ارسال داشت عبد حاضر قرائت نمود انشآءالله لازال بأثمار سدرهٔ عرفان متنعّم باشند و بافق رحمن ناظر و بر خدمت امر قائم

3 This matter is one that has had and has no likeness or parallel. Its effects remain concealed due to the world's lack of capacity, but the Mighty, the Trustworthy shall make them manifest.

3 اینفقره امریست که شبه و مثل نداشته و ندارد آثار آن لأجل عدم استعداد عالم مستور ولکن یظهره القویّ الأمین

4 We send Our greetings upon him and upon the Afnans there and upon those whose names were mentioned in his letter. Praise be to God, they have attained to the recognition of Truth, of which most of the world remains deprived, and act according to His command. By My life, this is a mighty station with thy Lord, the Exalted, the Great.

4 انّا نکبّر علیه و علی افنانی فی هناک و علی الأسمآء الّذین کان ذکرهم فی کتابه لله الحمد بعرفان حقّ که اکثر عالم از او محرومند فائز شده‌اند و بامرش عامل لعمری هذا مقام عظیم عند ربّک العلیّ العظیم

BLIB_Or15738.142a

BH09637

To: Baha'is in Shiraz

1 In My Name, the Commander, the All-Wise, before the faces of all who are in heaven and on earth!

1 بسمی الآمر الحکیم امام وجوه من فی السّموات و الأرضین

2 O My loved ones in Shiraz! The Supreme Pen hath testified and doth testify at all times that He is the Single One, the One, the Powerful, the Strong, the Triumphant, the Mighty. He doeth what He willeth and ordaineth what He desireth, and He is the All-Bountiful, the Generous.

2 یا اولیائی فی الشّین قلم اعلی در جمیع احیان شهادت داده و میدهد بأنّه هو الفرد الواحد المقتدر القوی الغالب القدیر یفعل ما یشآء و یحکم ما یرید و هو الفضّال الکریم

3 We have bestowed the custodianship of the Holy House upon the Most Exalted Leaf, consort of the Primal Point, and upon her sister - upon both of them be the glory of God, His mercy and His loving-kindness. This custodianship hath been granted to that House by God. Thus have We adorned it with the ornament of grace and confirmed the decree with My seal, the Mighty, the Beloved. This honor and bounty hath been specifically granted to the sister and her descendants, from God, the Bestower, the All-Bountiful, the Ever-Flowing, the Forgiving, the Merciful.

3 تولیت بیت مبارک را بورقهٔ علیا حرم نقطهٔ اولی و اخت ورقه علیهما بهآء الله و رحمته و عنایته عنایت نمودیم این تولیت من عند الله بآن بیت عنایت شده کذلک زیّناها بطراز الفضل و امضینا الحکم بخاتمی العزیز المحبوب این شرف و فضل مخصوص شد باخت و ذرّیّهٔ او من لدی الله المعطی الفضّال الفیّاض الغفور الرّحیم

INBA51:357b, BRL_DA#313, TZH5.526, KHAF.203, MATA.168-169

GEN.312

BH09371

To: Mirza Kamal (Sayyah)

1 In the name of Him Who is the Guardian over all names!

1 بسمه المهیمن علی الأسمآء

2 Glorified is He Who hath created all things for the recognition of the Dawning-Place of His Cause and the Dayspring of His grace and the Source of His commandments and ordinances, Who hath sent down His proof and made manifest His path and guided the people unto that which profiteth them. He, verily, is the Almighty, the Exalted, the All-Bountiful.

2 سبحان من خلق الخلق لعرفان مشرق امره و مطلع فضله و مصدر اوامره و احکامه الّذی انزل دلیله و اظهر سبیله و هدی النّاس الی ما ینفعهم انّه هو المقتدر العزیز الفضّال

3 O Kamal! Upon thee be the Glory of God, the Lord of the beginning and the end. Say: My God, my God! Thou seest Thy servant who hath turned unto Thee, and hath acknowledged the sanctity of Thy Being from all likeness and the immunity of Thy Essence from all similitude. I beseech Thee by Him

3 یا کمال علیک بهآء الله مالک المبدء و المآل قل الهی الهی تری عبدک اقبل الیک و اقرّ بتقدیس ذاتک عن الأشبآه و تنزیه کینونتک عن الأمثال اسئلک بالّذی بنور وجهه تنوّرت الأفلاک و بعرف قمیصه تعطّرت الیثرب و البطحآء بأن تقدّر

through the light of Whose countenance the heavens were illumined and through the fragrance of Whose raiment Yathrib and Batha were perfumed, to ordain for me all the good Thou hast ordained in Thy Book for Thy loved ones. Thou, verily, art the Mighty, the All-Bountiful.

لی کلّ خیر قدّرته لأولیائک فی کتابک انّک انت العزیز الفضّال

BLIB_Or15716.118a

BH09597

To: Aqa Muhammad Hashim

1 He is the Hearer, the Answerer, and He is the Witness, the All-Informed.

1 هو السّامع المجیب و هو الشّاهد الخبیر

2 This is a Day wherein the Spirit calleth out in this wilderness, saying: "Here am I, here am I, O Beloved of the worlds! Here am I, here am I, O Thou Who art the Object of worship of all who are in the heavens and on earth!" When thou hast received My Tablet, turn thy face toward God, the Help in Peril, the Self-Subsisting. Say: "Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name, and glory be unto Thee, O my God! I beseech Thee by Thy binding Command whereby Thou hast subdued the hearts of the nations, to send down upon me from the heaven of Thy bounty that which beseemeth Thy generosity, O Lord of eternity. Then make me so steadfast in Thy service that nothing shall deter me and no affair shall weaken me. Verily, Thou art the Mighty, the Powerful, the All-Bountiful."

2 هذا یوم فیه ینادی الرّوح فیهذا البیداء و یقول لبّیک لبّیک یا محبوب العالم و لبّیک لبّیک یا معبود من فی السّموات و الأرضین انّک اذا فزت بلوحی ولّ وجهک شطر الله المهیمن القیّوم قل سبحانک اللّهمّ یا الهی اسئلک باسمک الأعظم و سبحانک اللّهمّ یا الهی اسئلک بأمرک المبرم الّذی به سخّرت افئدة الأمم ان تنزل علیّ من سمآء فضلک ما ینبغی لکرمک یا مالک القدم ثمّ اجعلنی مستقیماً علی خدمتک بحیث لا یمنعنی شیء و لا یضعفنی امر انّک انت المقتدر العزیز الفضّال

BLIB_Or15716.080b

BH11669

To: Ibn-i-Abhar

1 In the Name of Him Who is the Supreme Ruler over what was and what shall be!

1 بسمی المهیمن علی ما کان و ما یکون

2 O son of Abhar! Upon thee be My glory, My loving-kindness, My mercy and My grace which have encompassed all who are in the heavens and on earth.

2 یا ابن ابهر علیک بهائی و عنایتی و رحمتی و فضلی الّذی احاط من فی السّموات و الأرضین

3 Bear thou witness unto that which My Most Exalted Pen hath testified: that there is none other God but Me, the All-Forgiving, the All-Bountiful. I have appeared and made manifest that which was recorded in the Books of God and treasured up in His knowledge; yet most of the people are as dead.

3 ان اشهد بما شهد قلمی الأعلی انّه لا اله الّا انا الغفور الکریم قد ظهرت و اظهرت ما کان مسطوراً فی کتب الله و مخزوناً فی علمه ولکنّ القوم اکثرهم من المیّتین

4 We bear witness that thou wast present and didst see, hear, and make mention of My servants, both men and women, and We have revealed for each and every one that which cannot be equaled by the treasuries of kings. He in Whose possession is a perspicuous Book doth testify to this.

4 نشهد انّک حضرت و رأیت و سمعت و ذکرت عبادی و امائی و انزلنا لکلّ واحد و واحدة ما لا تعادله خزائن الملوک یشهد بذلک من عنده کتاب مبین

5 The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have held fast unto the cord of God, the Almighty, the All-Glorious.

5 البهآء المشرق من افق سمآء رحمتی علیک و علی الّذین تمسّکوا بحبل الله العزیز العظیم

BRL_DA#096, YIA.174

BH09593

To: Mirza Fadlullah

1 In the Name of Him through Whom was opened the gate of bounty to all who are in earth and heaven! This is a Book that speaketh the truth and summoneth all peoples unto God, the Lord of the worlds. This is a Tablet which God hath made the bearer of His verses and the Dawning-Place of His grace, the Mighty, the Wondrous.

1 بسمی الّذی به فتح باب العطآء علی من فی الأرض و السّمآء هذا کتاب ینطق بالحقّ و یدع الخلق الی الله ربّ العالمین هذا لوح جعله الله حامل آیاته و مطلع فضله العزیز البدیع

2 Say: Glory be unto Thee, O my God! I beseech Thee by the Mount of Thy knowledge, and by Him Who conversed upon it, and by the Tree of Thy utterance and that which Thou didst reveal unto it through Thy power and sovereignty, to ordain for me all the good Thou hast sent down in Thy Book. O Lord!

2 قل سبحانک اللّهمّ یا الهی اسئلک بطور عرفانک و بمن تکلّم فیه و بسدرة بیانک و ما تجلّیت به علیها بقدرتک و سلطانک ان تقدّر لی کلّ خیر انزلته فی کتابک ای ربّ لا تمنعنی عن

Deny me not from standing before the gate of Thy grandeur, and make me not bereft of the outpourings of Thy days. Verily, Thou art the Almighty, the Protector of all in the heavens and on earth.

القیام لدی باب عظمتک و لا تجعلنی محروماً عن فیوضات ایّامک انّک انت المقتدر المهیمن علی من فی السّموات و الأرضین

INBA15:368a, INBA26:371b

BH09325

To: Mirza Haji Aqa

1 He is the Compassionate, the All-Bountiful.

1 هو المشفق الکریم

2 His honor Husayn, upon him be My glory and loving-kindness, submitted your letter to the Most Holy Court, and it was illumined by the light of the presence and glance of the Lord of all beings. Say:

2 جناب حسین علیه بهائی و عنایتی نامهٔ آنجنابرا بساحت اقدس ارسال داشت و بنور لقا و لحاظ مولی الوری فائز گشت قل

3 Glory be unto Thee, O my God! I beseech Thee by Him Who conversed upon Sinai, Who has ascended the throne of manifestation, and by the fire of Thy Sacred Tree, and by Thy Greatest Name whereby Thou hast subdued the cities of names, to open before my face the door of Thy bounty, Thy grace, Thy might and Thy wealth. Verily Thou art powerful over whatsoever Thou willest. The doubts of the doubtful cannot hinder Thee, nor the cawing of the crows, nor can the oppressors' might frighten Thee. Verily Thou art the All-Powerful, the Supreme, the Mighty, the All-Bountiful.

3 سبحانک اللّهمّ یا الهی اسئلک بمکلّم الطّور الّذی استوی علی عرش الظّهور و بنار سدرة بیانک و اسمک الأعظم الّذی به سخّرت مدائن الأسمآء ان تفتح علی وجهی باب عطائک و فضلک و عزّک و غنائک انّک انت المقتدر علی ما تشآء لا تمنعک شبهات المریبین و لا نعاق النّاعقین و لا تخوّفک سطوة الظّالمین انّک انت المقتدر المهیمن العزیز الوهّاب

INBA15:348a, INBA26:352a

BH09566

To: Siyyid Ahmad

A Tablet has been revealed and sent down from the heaven of the Divine Will specifically for His Honor the Deputy Governor - deliver it to him. Likewise, the petitions that were sent have attained the Most Holy Court and all have been favored with replies, however the reply to each one has been inscribed at the top of the petitions themselves. In truth, all the petitions

لوحی از سمآء مشیّت مخصوص سرکار نایب الحکومه نازل و ارسال شد برسانند و همچنین عرایضیکه ارسال شده بود بساحت اقدس فائز و جمیع بجواب فائز ولکن جواب هر یک بر صدر خود عرایض مرقوم شده که فی‌الحقیقه

have been crowned with the utterances of the Beloved of the worlds. Blessed are they who have attained to the grace of God, the All-Forgiving, the All-Bountiful. Similarly, a Tablet has been revealed from the heaven of favor specifically for Jinab-i-Gudraz, and mention has also been made therein of Jinab-i-Rashid the Martyr. In truth, the utmost favor concerning them both has been manifested in that Tablet. Blessed be they both.

کلّ عرایض باکلیل بیان محبوب عالمیان فائز شده‌اند طوبی للّذین فازوا بفضل الله الغفور الکریم و همچنین لوحی مخصوص جناب گودرز از سمآء عنایت نازل و ذکر جناب رشید شهید هم در آن شده فی‌الحقیقه کمال عنایت در آن لوح در بارهٔ ایشان بظهور رسیده طوبی لهما

BLIB_Or15736.212b

BH09189

From the beginning of creation We willed, and lo! the ocean of bounty came into being. The divine wind arose, fraught with an inward heat. The sea was stirred to motion; from that motion grace was made manifest, and from that grace fire appeared. Two became four, and from that four the world was unveiled. This is but one stage of creation in one world among the worlds.

از آغاز آفرینش خواستیم دریای بخشش پدید آمد باد خواست یزدانی با حرارت نهانی بر خاست دریا بجنبش آمد و از جنبش کرمی هویدا و از کرمی آتش پیدا دوبود چهارشد و از آن چهار جهان آشکار آمد این یک مقام از آفرینش است در عالم از عوالم

BLIB_Or15696.157c

BH09194

The causes of rancor and hatred have appeared on every side. Some have purposed to efface the Book of the Bayan revealed by the Bab; and now all are occupied therewith. Their aim is this: to blot out the grace of this Most Great Baha'i Revelation. Yet the Book of the Bayan itself proclaimeth that which the Qur'an had ordained. God is witness and the Truth testifieth that this Wronged One, in bearing afflictions and trials beyond all reckoning, hath had no purpose save the comfort of humankind, their freedom, and the extinguishing of the fire of malevolence.

And further, the mention of this Wronged One is set forth therein in such wise that no man hath had, nor hath now, any room for denial or objection. The request of this servant is that, if the Bayan be found in those pages, they should take it up and preserve it.

اسباب غل و بغضا از هر جهتی ظاهر بعضی اراده نمودند کتاب بیان حضرت باب را محو نمایند حال در جمیع آن مشغولند و مقصود انکه فضل این ظهور اعظم ابهائی را محو کنند چون کتاب بیان هم ناطقست بانچه قران بان حکم نموده حق شاهد و عالم گواه که این مظلوم را از حمل شداید و بلاهای لا تحصی مقصودی جز راحت خلق و ازادی و اطفای نار ضغینه نبوده و جهت دیگر انکه ذکر این مظلوم در آن مذکور بقسمی که از برای احدی مجال اعراض و اعتراض نبوده و نیست استدعای این عبد انکه اگر بیان در آنصفحات موجود است اخذ نمایند و حفظ کنند

BLIB_Or15696.175e

BH09199

1 Praise be unto God Who hath adorned man with the ornament of utterance, and hath taught him the mystery of what hath been and of all that is within the realm of being, through His saying: "He created man; He taught him speech."

1 الحمد لله الّذى زيّن الانسان بطراز البيان وعلّمه سرّ ما كان وما فى الامكان بقوله"خلق الانسان علّمه البيان"

2 By "man," in that which the All-Merciful hath sent down in the Furqan, is intended the Mystery of His self-subsisting Being, the object of the adoration of His oneness, the all-embracing Word of light, the spirit of the Kingdom, and the primal, everlasting radiance. He is the gulf whereby God hath quickened the earth after its death, and the light whereby earth and heaven have been illumined.

2 و المقصود من الانسان عمّا انزله الرّحمن فى الفرقان هو السّر الصّمدانية واسجد الأحدانيّة والكلمة الجامعة النّورانيّة والرّوح الملكوتيّة والنّور المشرقة الازليّة وهو الخليج الّذى احيى الله به الأرض بعد موتها والنّور الّذى به اشرقت الارض والسّمآء

3 He is the first adornment and the first remembrance. Through Him hath the Trumpet been blown, the decree of resurrection been made manifest, the Herald cried aloud, and all have been gladdened by the advent of the Lord of creation.

3 وهو الطّراز الاوّل والذّكر الاول وبه نفخ فى الصّور وظهر حكم النّشور ونادى المناد وبشّر الكلّ بظهور مالك الايجاد

BLIB_Or15696.157d

BH09203

1 The nightingale maketh remembrance, the dove extolleth its Creator, the cock proclaimeth, and the warbling bird celebrateth its Originator; yet the True One – glorified be His majesty – hath established by proof that He is sanctified above whatsoever is remembered, extolled, described, or praised, and remaineth even as He was from everlasting eternity.

1 العندليب يذكر و الحمامة تثنى بارئها و الدّيك يصف و الورقآء تنعت موجدها والحقّ جلّ جلاله اثبت بالبرهان انّه كان مقدّسًا عمّا يذكر ويثنى ويصف وينعت ويكون بمثل ما كان فى ازل الآزال

2 Verily, He is He Who is mentioned in the Books, alluded to in the Scriptures, recorded in the scrolls, and hidden within the treasuries of the Tablets. My Most Exalted Pen beareth witness that thou didst hasten unto Him and didst attain His presence, as thou didst stand at the door.

2 انّه لهو المذكور فى الكتب والمرموز فى الزّبر والمسطور فى الصّحف والمستور فى كنائز الالواح يشهد قلمى الأعلى بانّك سرعت اليه وفزت بلقائه اذ كنت قآئمًا لدى الباب

3 The very essence of joy hath been stirred by My Most Exalted Word, and the ocean of gladness hath surged by virtue of that light wherewith the horizons have been illumined.

3 قد اهتزت كينونة الفرح من كلمتى العليا وماج بحر الابتهاج من النّور الّذى به انارت الآفاق

BLIB_Or15696.155b

BH09204

1 He is the Single, the One, the Eternal!

2 O my God! This is Thy servant who hath striven with his spirit, his heart, his inner being and his body, until he reached the shore of Thy Most Great Ocean and drank from the pure, flowing waters of reunion at the dawning of the brilliant rays from the Sun of Thy oneness. Therefore, O my God, I beseech Thee by Thy manifest signs in the temples of unity and Thy resplendent traces in the manifestations of oneness, to ordain for him every good thing Thou hast ordained in the kingdom of Thy creation for Thy sincere servants, and to send down upon him the outpourings from the cloud of Thy greatest mercy's heaven. O Thou in Whose hand are the keys of all hearts! For we are all poor at Thy gate and abased before the appearance of Thy might and sovereignty. We possess nothing in Thy kingdom.

1 هو الفرد الأحد الصّمد

2 اللّهمّ يا الهی هذا عبدک الّذی سعی بروحه و قلبه و فؤاده و جسمه حتّی ورد علی شاطئ بحرک الأعظم و شرب من زلال سلسال الوصال عند شروق اشعّة السّاطعة عن شمس توحیدک اذاً یا الهی اسئلک بآیاتک الظّاهرة فی هیاکل التّوحید و آثارک الباهرة فی مظاهر التّفرید بأن تقدّر له کلّ خیر قدّرته فی ملکوت انشائک لعبادک المخلصین و تنزل علیه فیوضات سحاب سمآء رحمتک الکبری یا من بیدک مفاتیح القلوب کلّها لأنّا کلّ فقرآء ببابک و اذلّآء عند ظهور عزّک و سلطانک لا نملک فی ملکک شیئا

INBA23:086a

BH09267

God willing, through the merciful favor of the All-Merciful, may ye abide glad and joyously serene. We have sent the honored friends that they may acquaint themselves with your condition. In these days the chill of autumn hath prevailed over the heat of summer; the season for seclusion in the house hath arrived, and the time for turning one's steps toward the wilderness and for strolling in the open fields hath passed. Attendance in the divine Presence and return unto the primal Refuge are more meet and more beloved. May Diya abide with splendor.

O Badiᶜ! Thy place is empty. A little bread hath been sent; partake thereof. Samadiyyih, God willing, will set out for the divine quarter. Khahib and Dilᶜ-i-Vada should remain occupied in service.

Glory be upon you.

انشاء الله بعنایت رحمانی خرم و مسرور باشید جناب ها را فرستادیم تا از احوال شما مطلع شود این ایام برد خریف بر حرسیف غلبه نموده وقت اعتکاف بیت آمد و زمان توجه و تفرج صحرا گذشت حضور در محضر و رجوع بمرجع اولی و احبست ضیا با ضیا باشند ای بدیع جای شما خالیست قدری نان ارسال شد میل بفرمائید صمدیه انشاء الله عازم شطر الهیه شوند خاحب و ضلع وضا بخدمت مشغول باشند البهاء علیکم

BLIB_Or15696.130a

BH09273

God willing, the fire of separation shall, through the blessed Word, be transmuted for them into coolness and peace, and the fire of the divine Lote-Tree shall so seize them that every dweller in repose will be stirred to movement, every smouldering one kindled into flame, and every rigid thing melted and set flowing.

He, verily, is potent to do whatsoever He willeth, and He is the mindful, the compassionate, the gracious. At such times as thou wert in the precincts of the mansion, thou wert observed, and likewise in the prison, standing over against the gate. Their condition remaineth even as it was. With an eye that slumber seizeth not, he beheld and observed.

We send thee our greetings and magnify thee, and likewise those who have clung to the Most Firm Handle and held fast to the hem of the grace of God, the Lord of all worlds.

انشاء الله نار فراق بر ایشان بکلمه مبارک بردا و سلاما مبدل شود و نار سدره بشانی ایشان را اخذ نماید که هر ساکنی بحرکت آید و هر مخمودی مشتعل شود و هر جامدی ذوب و جاری گردد انه هو المقتدر علی ما یشاء و هو الذاکر المشفق الکریم اوقاتی که مقر قصر بود وارد بود ملاحظه میشدید و همچنین در سجن عند باب مقابل قائم حالهم همان قسم است بعین لا یاخذه النوم دیده و مشاهده میکرد انا نسلم و نکبر علیک و علی الذین تمسکوا بالعروة الوثقی و تشبثوا بذیل عنایة الله رب العالمین

BLIB_Or15738.183

BH09284

1 O God! In the darksome nights, upon the lofty mountains, I remembered Thee and sang Thy praise. Thy remembrance kindled my soul, and the hope of beholding Thee quickened and renewed it. Though I would hide myself behind doors, Thou didst, by Thy power, make me manifest and deliver me into the hands of Thy tyrannical servants. O Thou Who art mighty over the powerless, forgive and bestow Thy grace.

2 O God! Thy lover hath declared: At dawn, beneath the olive trees, I remembered Thee; from every branch and leaf I heard Thy voice. Whensoever I sought nearness unto Thee, Thou gavest me no reply. I passed beyond palaces in remembrance of Thy humble abode, and hastened unto the sheepfolds in memory of Thy Word. The movement of the shadows of the boughs laid hold on me, and the murmuring of the breeze of morn enraptured me. This attraction and this fervor have proceeded from Thee.

1 ای خدا در شبهای تار بر کوههای بلند بیاد تو بودم و ترا استایش مینمودم یادت جانم را برافروخت و امید دیدار زنده و تازه اش داشت در درها پنهان میشدم باوست توانا اشکارم مینمودی و بدست بندگان ستمگارت میسپردی ای توانا بر ناتوانی بخشش فرما

2 ای خدا عاشقت گفته در سحرگاهان زیر زیتونها یادت مینمودم از هر شاخی و برگی صدایت را میشنیدم هر چند طلب نزدیکی نمودم جوابم ندهدی از قصرها بیادکوخت گذشتم و بگوسفند سراها بیاد کلمه ات رویدم حرکت سایهای شاخسارها اخذ منمود و هزیز نسایم صبح ظهور جذبم نموده این جذب و اخذ از تو بوده

BLIB_Or15696.173a

BH09299

1 O My Well-Beloved! Thou hast breathed Thy Breath into Me, and divorced Me from Mine own Self. Thou didst, subsequently, decree that no more than a faint reflection, a mere emblem of Thy Reality within Me be left among the perverse and envious. Behold, how, deluded by this emblem, they have risen against Me, and heaped upon Me their denials! Uncover Thy Self, therefore, O My Best-Beloved, and deliver Me from My plight.

1 ای محبوب روحی در دل دمیدی و مرا از من اخذ نمودی و بعد مابین مشرکین و مغلّین نمایشی از من گذاشتهئی و جمیع بآن ناظر شده بر اعراض قیام نمودهاند ای محبوب حال خود را بنما و مرا فارغ کن

2 Thereupon a Voice replied: "I love, I dearly cherish this emblem. How can I consent that Mine eyes, alone, gaze upon this emblem, and that no heart except Mine heart recognize it? By My Beauty, which is the same as Thy Beauty! My wish is to hide Thee from Mine own eyes: how much more from the eyes of men!"

2 جواب بشنو نمایشت محبوب جان منست چگونه راضی شوم جز چشمم بیند و جز قلبم عارف شود قسم بجمالم یعنی جمالت که از چشم و دل خود هم میخواهم مستور باشی تا چه رسد بعیون غیر طاهره

3 I was preparing to make reply, when lo, the Tablet was suddenly ended, leaving My theme unfinished, and the pearl of Mine utterance unstrung.

3 وای وای نوبت جواب باین عبد رسید لوح تمام شد و مطلب ناگفته و در ناسفته ماند

GWBP#040 p.065a

GWB#040

BH09314

1 Say: O party of God! Spend your precious life in service to the Cause.

1 بگو یا حزب الله عمر گرانمایه را در خدمت امر صرف نمائید

2 In every land the friends must consult together and appoint someone from among the people of that land for the purpose of teaching. Through an intermediary whose identity remains concealed and unspecified, they should provide the teacher with sufficient means to meet his needs, so that he may, with complete assurance, summon the servants to the horizon of divine favor. And that soul must be adorned with the ornament of wisdom and be aware of the disposition of those who are near to God and sincere.

2 در هر ارضی باید اولیا مشورت نمایند از اهل آن ارض نفسی را بجهة تبلیغ معیّن کنند و بواسطهٔ نفسیکه اسمش مستور و غیر معیّن بمبلّغ بقدر کفاف برسانند آنچه را که رفع احتیاج شود تا بکمال اطمینان عباد را بافق عنایت الهی دعوت نماید و آن نفس باید بطراز حکمت مزیّن باشد و بر سجیّهٔ مقرّبین و مخلصین آگاه

3 Say: O party of God! Count time as precious, know the value of this divine Day. Help your Lord and He will help you through His grace. He is, verily, the Counselor, the All-Knowing, the All-Wise.

3 بگو یا حزب الله وقت را غنیمت شمرید قدر یوم الهی را بدانید انصروا ربّکم انّه ینصرکم فضلاً من عنده و هو النّاصح العلیم الحکیم انتهی

AVK3.458.03x

BH09326

1 He is God

2 Would that that subtle essence of the soul don garments of the hoopoe and journey to the Sheba of the Beloved, and that pure spirit be adorned with the vestment of glad tidings that it may return to the spiritual Canaan, and that rarefied being be sanctified from the manifestations of heedlessness that it may raise its head from the collar of love and passion and soar in the heaven of longing on wings of divine glory until it steps into the city of the Friend's ardor, and casts its head upon the vast wilderness of love, and sacrifices its soul in the path of the Beloved, that it may be guided by the Countenance of guidance and become independent of all save the Beauty of the Friend and enter the stream of immortality and attain to the ethereal reality of the Desired One.

1 هواللّه

2 چه شود كه لطيفهٔ جان قميص هدهد پوشد و بسباى جانان سفر نمايد و روح صافيه بخلعت بشيرى مخلّع شود تا بكنعان معنوى رجوع فرمايد و لطيفهٔ وجود از شئونات غفلت منزّه شود تا سر از جيب حبّ و عشق درآرد و در سماء شوق بپرهاى عزّ الهى پرواز نمايد تا در مدينهٔ شغف دوست پا گذارد و سر در صحراى بافضاى عشق بيندازد و جان در سبيل محبوب نثار سازد تا بطلعت هدايت مهتدى و از دون جمال دوست مستغنى و در شريعهٔ بقا وارد گردد و بلطيفهٔ مقصود فائز شود

BRL_DA#464, AHB_124BE #02-03 p.047

BH09389

Glorified art Thou, O Lord my God! Praise be to Thee for having revealed Thyself and for having made manifest that which had lain hidden within Thy knowledge and treasured within the repository of Thine infallibility; for having sent down unto Thy servants, from the heaven of Thy bounty, Thy proof and Thy testimony, and for having made known unto them Thy path. I beseech Thee, by the lights of the Day-Star of Thy bestowal in Thy days, and by the surging waves of the ocean of Thy grace amidst Thy servants, to make this servant steadfast in Thy Cause and eloquent in Thy praise.

O Lord! I am Thy servant. I bear witness unto that which is with Thee, and confess that which the Tongue of Thy grandeur hath uttered. I beseech Thee, O Thou Fruit of the Tree of Thy utterance, to illumine the hearts of Thy loved ones with the lights of Thy knowledge in that seat wherein Thou hast established Thyself upon the throne of Thy mercy and the seat of Thy gifts and loving-kindness.

Then kindle, O my God, within my breast the lamp of Thy love, that I may find no rest in myself, but may tremble at the stirring of the winds of Thy will; that I may speak of naught save Thy praise, move not except by Thy leave, and turn not save toward Thy presence. Thou, verily, art powerful to do

سبحانك اللهم يا إلهي لك الحمد بما ظهرت وأظهرت ما كان مكنوناً في علمك ومخزوناً في كنز عصمتك وأنزلت على العباد من سماء جودك برهانك و دليلك وعرّفتهم سبيلك، أسألك بأنوار شمس عطائك في أيامك وأمواج بحر فضلك بين عبادك بأن تجعل عبدك هذا مستقيماً على أمرك وناطقاً بثنائك، أي ربّ أنا عبدك أكون مقرّاً بما عندك ومعترفاً بما نطق به لسان عظمتك، أسألك يا ثمار سدرة بيانك بأن تنوّر أفئدة أوليائك بأنوار معرفتك مقرّ الذي فيه استويت على عرش رحمانيتك وكرسي مواهبك وإكرامك، ثم اشتعل في صدري يا إلهي سراج حبّك بحيث لا أقدر أن أسكن بلقاء نفسي وأهتزّ عند اهتزاز أرياح مشيتك بحيث لا أنطق إلّا بثنائك ولا أتحرّك إلّا بإذنك ولا أتوجّه إلّا إلى شطرك وإنك أنت المقتدر على ما تشاء، لا إله إلّا أنت المتعالي المقتدر العزيز المختار.

ADM2#072 p.134

whatsoever Thou willest. There is none other God but Thee, the Most Exalted, the Almighty, the Mighty, the Chosen One.

BH09391

1 He is the Most Glorious

2 Glorified art Thou, O my God! This is Thy servant who hath heard Thy call, and been drawn by Thy verses, and been set ablaze with the fire of Thy love, and become occupied with Thy remembrance. The veils of glory have not prevented him from beholding the beauty of Thy oneness, nor have the shrouds of allusion obscured his vision from witnessing the signs of Thy unity and the evidences of Thy singleness. O Lord! Having guided him to the sweet spring of Thy mercy and given him to drink from the cups of Thy love, send upon him at all times the breezes of the Spirit from the direction of Thy divine oneness, aid him with Thy confirmations, assist him in every matter, and make him steadfast in Thy Cause and firm in Thy remembrance. Verily Thou art the Mighty, the Powerful, the Glorious, the Beloved.

1 هو الابهی

2 سبحانک اللّهمّ یا الهی هذا عبدک الّذی سمع ندائک و انجذب من آیاتک و اشتعل من نار محبّتک و اشتغل بذکرک و ما منعته سبحات الجلال عن مشاهدة جمال احدیّتک و ما حجبت بصیرته غشاوة الاشارات عن ملاحظة آیات توحیدک و مکاشفة آثار وحدانیّتک ای ربّ لمّا هدیته الی معین عذب رحمانیّتک و سقیته من کأوس محبّتک فارسل علیه فی کلّ الاحیان من نسائم الرّوح من شطر فردانیّتک و ایّده بتأییداتک و انصره فی کلّ امرٍ و اجعله مستقیماً علی امرک و ثابتاً علی ذکرک انّک انت العزیز المقتدر العزیز المحبوب

AQMJ2.055b

BH09431

He is the Most Exalted, the Most Great.

The page of writing which betokened and testified to the gladness of the tablet of the heart hath been received, and that which the pen of love had inscribed and traced thereon was observed. Praise be to God, ye have drunk from the choice wine of divine love. This is that wine, the mention whereof hath been set down in the heavenly Books. Blessed art thou, and blessed are they that have attained.

We beseech God to guide all unto the Most Great Ocean, and not to deprive His servants of this Most Great Bestowal and this supreme gift. He is, verily, the All-Bountiful.

Convey, from the tongue of this Wronged One, loving greetings unto the presence of Jinab-i-Aqa Muhammad-Baqir—upon

هو العلی العظیم

صفحه کاغذ که مدل و مشعر بر انبساط لوح قلب بود رسید و آنچه از قلم حب درآن مسطور و مرقوم بود مشاهده شد الحمد لله از رحیق محبت الهی نوشیدید اینست ان رحیقیکه ذکر ان در کتب آسمانی بوده طوبی لک و للفائزین ار حق میطلبیم کل را بحر اعظم هدایت فرماید و بندگان خود را از این موهبت کبری و عطیة عظمی محروم نفرماید انه جواد حریم جناب اقا محمد باقر علیه بهاءالله را از لسان این مظلوم تکبیر برسانید نسئل الله ان یوفقه و یجعله من الذین

him be the glory of God. We beseech God to assist him and to make him of those who have known and have remained steadfast. Verily He is the Guardian of them that turn unto Him.

Praise be to God, the Lord of all worlds.

عرفوا وستقاموا انه ولی المقبلین الحمد لله رب العالمین

BLIB_Or15696.140a

BH09471

1 He is the Ever-Abiding

2 God hath heard that thou hast taken up residence in a new place and established thyself in a wondrous station. By God! How excellent is your station in the most exalted Paradise and your seat within the all-glorious pavilion! We beseech God to sanctify your hearts from the mention of aught else but Him, to purify your station from all that His good-pleasure abhorreth, to aid you to remain firm in His love and to arise to serve Him, to bless this wondrous station for you, and to send down upon you that which is best for you. Verily, He is most knowing of all matters and their outcome. We have sent thee an apple that thou mayest inhale from it the fragrance of the Beloved and the breath of the Adored One. Share thou this among thy brothers, and in this sharing be praiseworthy and just, and be not an rejected oppressor.

ADMS#393x

1 هو الباقی

2 قد سمع الله بأنّک اخذت محلّاً جدیداً و مقاماً بدیعاً فوالله نعم المقام مقامکم فی فردوس الأعلی و مقعدکم فی سرادق الأبهی نسأل الله بأن یقدّس قلوبکم عن ذکر ما سواه و یطهّر مقامکم عن کلّ ما یکرهه رضاه و یوفّقکم علی الثّبوت علی حبّه و القیام علی خدمته و یبارک علیکم هذا المقام البدیع و ینزل علیکم ما هو خیر لکم و انّه اعلم بالأمور و عاقبتها و ارسلنا الیک تفّاحاً لتجد عنه رائحة المحبوب و نسمة المعشوق و انت قسّمها بین اخوتک و کن فی القسمة محمود و عادل ممدوح و لا تکن ظالم مردود

BLIB_Or15696.093b

BH09515

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

Say: O ye loved ones of God, and His companions, and His party! Verily I declare: the distress of the loved ones hath itself been, and still is, the greatest cause and the mightiest instrument for the revelation of the kingdom of wealth and affluence amidst the people of Bahá. Today the glory of the faithful consisteth in the laying down of arms and in the betterment of the world, and not in the possession of all the gold and silver of the earth. Unto this bear witness they that are detached within the Kingdom of God, the Lord of the mighty Throne.

هو العلیم الخبیر

قل یا اولیاءالله و اصحابه و حزبه براستی میگویم پریشانی اولیا بنفسه سبب اکبر و علت اعظم بوده و هست از برای ظهور ملکوت ثروت و غنا ما بین اهل بها امروز نفخر اولیا در محو سلاح و اصلاح عالمست نه در جمیع ذهب و فضه است یشهد بذلک اهل الانقطاع فی ملکوت الله رب العرش العظیم قل سبحانک اللهم یا الهی اسئلک بنور عدلک و نار سدرة امرک و بالاسرار التی کانت مکنونة فی علمک ان تقدر

Say: Glory be to Thee, O my God! I beseech Thee by the light of Thy justice, and by the fire of the Lote-Tree of Thy Cause, and by the mysteries that lay hidden within Thy knowledge, to ordain for me that which shall draw me nigh unto Thee, exalt me through Thy Name, and aid me through Thy bounty and Thy hosts. Thou art, verily, the Mighty, the All-Bounteous.

لی ما یقربنی الیک و یرفعنی باسمک و تنصرنی بجودک و جنودک انک انت العزیز الفضال

BLIB_Or15696.120e

BH09518

He is God.

The Most Exalted Pen is occupied with the remembrance of the friends, and saith: O loved ones! The ocean of inner meanings streameth and floweth forth from Me, and from its murmuring this blessed word is heard: Hasten, hasten! Come, come! Yet come with the heart, and not with the feet; for the feet may in an hour traverse but a stony path, whereas the heart, in a single instant, can cleave the distance of both worlds.

Nevertheless, that outward foot which in these days hath crossed the stages and valleys of separation and entered upon the shore of the sea of reunionâ€"blessed is that step, more excellent than all that hath been, and than all journeys. So hath it been been ordained.

هوالله

قلم اعلی بذکر دوستان مشغولست و میفرماید ای احباء بحر معانی از من جاری و مساریست و از خریر آن این کلمه طیبه استماع می شود بشتابید بشتابید بیائید بیائید و لکن بدل نه برجل چه که رجل در ساعتی قریسنگی طی نماید و دل ار آنی مشافت کونین را قطع نماید و لکن رجل ظاهر که در این ایام قطع مراتب و بوادی فراق نمود و بشاطی بحر وصال در آمد قدم منه خیر عما کان و عن الاسفار کلها کذلک قضی الامر

BLIB_Or15696.195h

BH09541

He is the Almighty, the Most Great.

What is it that the Book saith? What doth it utter? It giveth tidings. Glorified be God! Can it speak without a tongue? Yea: every created thing hath been transformed. The rock itself crieth aloud; the Pen maketh mention of the Lord of eternity.

And what, in the end, hath the Book declared? It hath declared this: that a true lover, from the city of lovers, hath set his face toward the place of pilgrimage and the scene of vision, and that after attaining the Presence he turneth unto this station.

هو العزیز العظیم

کتاب میگوید چه میگوید خبر میدهد سبحان الله آیا بی لسان حرف میزند بلی هر امری تغییر نموده صخره صیحه می زند قلم ذکر مالک قدم مینماید آخر کتاب چه گفته گفته از اینست عاشق صادق از مدینه عاشقان قصد مطاف عنیب و شهود را نموده و بعد از حضور باین مقام توجه مینماید بعد از ظهور این کلمه علیا اهل جنت و فردوس از یکدیگر در استقبال

When this most exalted word was made manifest, the inmates of Paradise and the denizens of heaven strove with one another in hastening forth to offer welcome.

A hundred thousand blessings rest upon those souls who attained, and beheld.

سبقت میگرفتند صد هزار طوبی از برای نفوسیکه رسیدند و دیدند

BLIB_Or15696.194d

BH09555

He is the Mighty, the Great.

The Tongue of Grandeur proclaimeth, and the Hand of Power taketh, bestoweth, and conferreth; and the Most Great Ocean vouchsafeth, in its bounty, blessings past all reckoning. Blessed is the soul that hath attained thereunto and been illumined by the lights of the Day-Star of Revelation.

Render thanks unto the Desire of the world, in that He guided thee, confirmed thee, delivered thee from the darkness of vain imaginings and idle fancies, and illumined thee through the effulgent splendors of the lights of the Sun of Certitude. Thou didst attain, and behold, and hear. This indeed is the sovereign of all bounties and the lord of all stations.

Implore of God the preservation of this most exalted station and this most lofty rank. Verily, He is the Powerful, the Almighty.

هو العزیز العظیم

لسان عظمت میفرماید و ید قدرت اخذ مینماید و عطا میکند و بحر اعظم فیوضات لاتحصی کرم میفرماید طوبی از برای فقوسیکه فائز شدند و بانوار آفتاب ظهور منور گشتند حمد کن مقصود عالمرا که راه نمود و تائیید فرمود و از ظلمات ظنون و اوهام نجات دهد و باشراقات تجلیات انوار آفتاب یقین ترا منور نمود رسیدی و دیدی و شنیدی اینست سلطان نعمتها و مالک مقامها از حق حفظ این مقام اعلی و رتبه علیا را طلب نما اوست قادر و توانا

BLIB_Or15696.184b

BH09577

1 He is the Desired One, the Well-Beloved.

2 We beseech God – blessed and exalted be He – to act through you upon the cities of hearts and souls, and to manifest through you that which was hidden within His knowledge and veiled from eyes and sight.

3 The reply to your questions, in detail, was formerly revealed and dispatched. We beseech God once again to preserve you, to aid you, and to make manifest through you that which was concealed. A full and ample reply, in the Most Glorious manner, hath likewise been revealed and sent. Deliver it. Several

1 هو المقصود المحبوب

2 نسئل الله تبارك وتعالی ان یتصرف بکم مدائن الافئدة والقلوب ویظهر بکم ما کان مکنونا فی علمه ومستورًا عن الابصار والعیون

3 جواب مطالب شما بتفصیل از اقبل ارسال شدّ نسئل الله مرّة اخری ان یحفظکم وینصرکم ویظهر بکم ما خفی جواب ابهری مفصّل نازل ارسال شد برسانید چند مکتوب از ایران آمد انهم ارسال

letters have arrived from Íran; they too have been forwarded. Deliver the friends' reply, that they may rejoice and be of the thankful.

شد جواب دوستان رابفرنستید لیفرحوا ویکونوا من الشّاکرین

4 O Afnan! Upon thee be My glory and My loving care. Convey also the blessings; and we ask the True One to grant that which shall be the means and the cause of the manifestations of My grace and My loving-kindness.

4 افنان علیه بهائی وعنایتی تکبیر مر وسائیر واز حق میطلبیم انچه را سبب وعلّت ظهورات فضل وعناتیست

BLIB_Or15696.198d

BH09585

1 He is the Ever-Abiding.

1 هو الباقی

2 This is the Book of God, sent down from the realm of exalted holiness; therein is mentioned that whereby the outcry of all contingent beings is raised unto the heaven of a radiant glory.

2 هذا کتاب الله نزّل من جبروت قدس علیّا و فیه یذکر ما یرتفع به ضجیج الممکنات الی سماء عزّ بهیّا

3 O Pen of Eternity! Make mention of her who hath ascended into the air of nearness and entered the pavilion of holiness in a station illumined with glory.

3 ان یا قلم القدم ذکر الّتی ارتفعت الی هواء القرب ودخلت سرادق القدس علی مقام عزّ منیرا

4 O handmaid of God! Soar thou within this Ridvan; then give thanks unto thy Lord, in that He hath effaced from thee thy sins, clothed thee with the garment of forgiveness before the concourse of Ridvan, and singled thee out to draw nigh unto the neighbourhood of the mercy of thy Lord.

4 ان یا امة الله طیری فی هذا الرّضوان ثمّ اشکری ربّك بما کفّر عنك سیّئاتك والبسك ثوب الغفران بین ملأ الرّضوان واختصّك بالتقّرب الی جوار رحمة ربّك

5 Thus hath the bounty of thy Master encompassed all who are in the kingdom, one and all. And the Spirit be upon thee, and upon every steadfast and upright soul.

5 وکذلك احاط فضل مولاك کلّ من فی الملك جمیعا والرّوح علیك وعلی کلّ ثابت مستقیما

BLIB_Or15696.192d

BH09600

He is the All-Knowing, the All-Wise.

هو العلیم الحکیم

The Exalted Leaf and Mahd-i-'Ulya—God willing—may they be joyful, sound, and in good health. Affairs here, praise be to God, are well. Khanum hath improved, and the fever hath not returned. Our hope is that she may attain unto complete recovery.

ورقه علیا مهد علیا انشاءالله مسرور و صحیح و سالم باشند امور اینجا الحمد لله خوبست خانمی بهتر شده نوبه نیامده امید انکه بصحت کامل فائز شود خبر رسید حضرت بدیع الله را فی الجمله تکسر مزاجی ظاهر شده تفصیل را خود او بنوسید صورت مصروف نخلها آمد ارسال شد وجه را اخذ نمایند

Word hath been received that His honor Badi'u'llah hath shown some slight indisposition of temperament; as to the details, he himself should write them.

The statement of the expenses of the date-palms arrived and was sent on. Let them receive the money and preserve it until its disposition be commanded.

I convey greetings unto them all, and I beseech God to grant success unto each and every one. Verily, He is powerful over all things.

Peace and glory be upon you, O people of the household, and upon those who have attained the honor of serving you.

و حفظ نمایند تا حکمش برسد جمیع را سلام میرسانم و از برای کل توفیق میطلبم انه علی کلشی قدیر السلام و البهاء علیکم اهل البیت و علی من فاز بخدمتکم

BLIB_Or15696.129g

BH09643

1 In the Name of Him through Whom the gate of bounty was opened to the world!

2 O Aqa Khan! Hear My call from the direction of My prison. Verily it hath been raised in such wise that both East and West have been blessed by hearkening unto it, through the loving-kindness of God, the Compassionate, the Generous. We have manifested that which was hidden in knowledge and have sent down that which hath brought solace to the eyes of all who are in the heavens and on earth. Be thankful unto God for this Most Great Remembrance which hath descended from the heaven of the loving-kindness of thy Lord, the All-Knowing, the All-Informed. Say: All praise be unto Thee, O God of Names, and all glory be unto Thee, O Lord of all creation, for having remembered me when I was wronged and imprisoned in the hands of the heedless. And this was sent down for Isma'il, upon him be the glory of God.

1 بسم الّذی به فتح باب الکرم علی العالم

2 یا آقا خان اسمع ندائی من شطر سجنی انّه ارتفع علی شأن فاز باءصغائه الشّرق و الغرب عنایة من لدی الله المشفق الکریم انّا اظهرنا ما کان مکنوناً فی العلم و انزلنا ما قرّت به عیون من فی السّموات و الارضین اشکر الله بهذا الذّکر الاعظم الّذی نزل من سمآء عنایة ربّک العلیم الخبیر قل لک الحمد یا اله الاسمآء و لک البهآء یا مولی الوری بما ذکرتنی اذ کنت مظلوماً مسجوناً بین ایدی الغافلین و هذا ما نزل لجناب اسمعیل ؟؟ علیه بهآء الله

INBA41:098

BH09660

He is the All-Knowing.

هو العليم

O Diya! Upon thee be My glory. Thy request is understood; yet it is better and more pleasing that thou shouldst remain in thine own attire. Take the sunshade and leave the kifaya—leave the Arab garments for the Arabs. God willing, mayest thou, beneath the shadow of the divine favor, ever and always abide in joy and fragrance. Glory be upon thee.

As to the condition of the wife, the lady, Munirih, the mother, the children, and the handmaids of God who have endured hardship on account of the milk, or who are present for the sake of service—we send loving greetings unto them all.

Say unto Mustafa: Whatsoever appeareth with outward show shall in the end be lost and vanish away; and whatsoever cometh into view shall, at last, diminish. What son of man is there that did not sink into the dust? And what world is there that remained untouched by change? Grieve not; leave unto it its gauds and trappings.

يا ضياء عليک بهائی مطلب شما معلوم و لکن بلباس خود باشید احسن و احبست شمسیه ودستمال کردنرا بردار کفایت میکند اسباب عربرا بعرب بگذار انشاء الله در ظل عنایت حق لم یزل و لا یزال بروح و ریحان باشی البهاء علیک احوال حرم و خانم و منیره و والده و اطفال و آماءالله که لاجل شیر متحمل زحمات شده اند و یا لاجل خدمت حاضرند کل را تکبیر میرسانیم بگو یا مصطفی هر جه بوجوه آمد مفقود کدود و هر چه پیدا کم شود کدام آدم که در تراب کم نشد و کدام عالم که تغییر نیافت لا تحزن دع لها زخرفها

BLIB_Or15696.196d

BH09700

1 He is the Compassionate, the Help-in-Need.

1 هو المشفق المعين

2 O Muqbil! Forget not the bounty of God upon thee. He hath ordained for thee the good of the life to come and of this present life, and hath granted thee to attain His presence—a gift beyond compare with all the records of the nations. All affairs are in the grasp of His power; they behold it not, yet He bestoweth His loving care. Be thou occupied with thanksgiving for His blessings and be assured through His favour. Remember the days when thou wast in the presence of the Countenance and didst hear the call of God, the All-Subduing, the Self-Subsisting.

2 يا مقبل لاتنس فضل الله عليك انّه قدّر لك خير الآخرة و الاولى و رزقك لقائه الّذى لا يعادله ما فى العالم من دفاتر الأمم امور ور قبضة قدرت اوست تراراه نموند وعنايت فرموند بشكر نعمت مشغول باش وبعنايتش مطمئّن اذكر ايّامك الّتى كنت لدى الوجه وسمعت ندآء الله المهيمن القيّوم

3 We beseech the True One to strengthen thee, that thou mayest be confirmed in that whose traces shall remain and endure upon the earth. Verily, He is the All-Powerful, mighty through His Name, the Omnipotent, worthy of His loving care.

3 از حقّ ميطلبيم ترا مؤيد فهايد بر انچه اثارش ور ارض باقى وبر قرار بماند انّه هو المقتدر باسمه القدير بالعناية جدير

4 Glory be upon thee, and upon every steadfast and upright soul.

4 البهآء عليك وعلى كلّ ثابت مستقيم

BLIB_Or15696.196b

BH11680

1 He is God

2 This is a clear Book which hath been sent down unto Amin, who hath believed in the Day of Judgment and hath walked the path of certitude. O Amin! Were there to be in thy right hand a cup of the water of life, set it down, then proclaim the Cause of thy Lord with wisdom and utterance, that the effulgence of the Sun of thy Lord's mercy may be shed upon all created things.

3 Say: O people of the earth! By God, the heart of the world hath been set ablaze by the call of your Lord, the All-Merciful. What aileth you that ye are not set ablaze? Ye behold and recognize, yet deny and remain ignorant. Those who dwell in the realms of the seen and the unseen are bewildered at you.

4 Convey My greetings unto My loved ones, that the fragrance of thy Lord's glorification may be wafted abroad and may draw unto it their hearts and the hearts of all who turn unto Him. Praise be to Him Who is the Beloved of them that know.

1 هواللّه

2 هذا كتاب مبين نزل للأمين الّذى آمن بيوم الدّين و سلک منهج اليقين ان يا امين لو كان بيدک اليمنى كأس من مآء الحيوان دعها ثمّ بلّغ امر ربّک بالحكمة و البيان ليظهر اشراق شمس رحمة ربّک على اهل الأكوان

3 قل يا اهل الأرض تاللّه قد اشتعل قلب العالم من ندآء ربّكم الرّحمن فما لكم لا تشتعلون تنظرون و تعرفون ثمّ تجحدون و تجهلون و قد تحيّر منكم من فى ممالک الغيب و الشّهود

4 كبّر من قبلى على احبّائى ليسطع رايحة تكبير ربّک و يستجذب بها افئدتهم و افئدة المقبلين و الحمد لمحبوب العارفين

OSAI I.MMS

BH11913

He is God, the Most High, the Most Exalted!

Rejoice within thyself for thine own self, then whisper secretly unto thine essence within thine essence. Then detach thyself from all that hath been created in the past or will be created in the future, that thy heart may be sanctified from the intimations of grandeur, that the lights of holiness and beauty may be shed upon thee. Thus did We counsel thee aforetime, and now We cast it upon thee - act thou upon it. Be not of them who bar men from the path of God and prevent the servants from entering the ways of guidance, while imagining themselves to be rightly guided.

Convey Our greetings unto him who was with thee and whom We have loved with a love that no mention nor utterance can contain. Peace be upon him who followeth guidance.

ADMS#304

BH10060

To: Mirza Nabil Qabl-i-Ba et al., in Shiraz

1 In My Name, through which the sea surged and the fragrance was diffused!

1 بسمی الّذی به ماج البحر و هاج العرف

2 O Ba', upon thee be the Glory of God, the Lord of the Kingdom of Names! Jinab-i-Haydar hath repeatedly made mention of the friends. Praise be to God, thou hast attained unto the pearls of the ocean of utterance of the Goal of all the worlds. Say:

2 یا بآء علیک بهآء الله مالک ملکوت الأسمآء جناب حیدر مکرّر ذکر اولیا را نموده لله الحمد بلآلی بحر بیان مقصود عالمیان فائز گشتید قل

3 My God, my God! Praise be to Thee for having given me to drink the wine of Thy love from the hand of Thy bounty. I beseech Thee by Thy mercy which hath preceded all existence, both seen and unseen, to ordain for me that which shall profit me in every world of Thy worlds. Verily, Thou art the Hearer, the Answerer. There is none other God but Thee, the Forgiving, the Merciful.

3 الهی الهی لک الحمد بما سقیتنی رحیق حبّک من ید عطائک اسئلک برحمتک الّتی سبقت الوجود من الغیب و الشّهود بأن تقدّر لی ما ینفعنی فی کلّ عالم من عوالمک انّک انت السّامع المجیب لا اله الّا انت الغفور الرّحیم

INBA51:181a, KB_620:174-174

BH10041

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa)

1 He is God, exalted is He in might and power

1 هو الله تعالی شأنه العظمة و الاقتدار

2 O My Afnan, upon thee rest My Glory, My Bounty and My Mercy! Verily, the Servant in Attendance came and made mention of thee in Our presence. We therefore extolled thee in such wise as to cause the cities of remembrance and utterance to be set ablaze. Verily thy Lord is the Supreme Ruler over all things. We have named thee, at this moment, Nuri'd-Din. We beseech God that He may ordain for thee that which will draw thee near unto Him and be of profit to thee. He verily is the All-Gracious, the All-Knowing, the All-Wise.

EBTB.235

2 یا افنانی علیک بهائی و عنایتی و رحمتی قد حضر العبد الحاضر و ذکرک تلقآء الوجه ذکرناک بذکر انارت به مدائن الذّکر و البیان انّ ربّک هو الحاکم علی ما یشآء انّا سمّیناک فی هذا الحین بنورالدّین نسئل الله ان یقدّر لک ما یقرّبک و ینفعک انّه هو الفضّال العلیم الحکیم البهآء من لدنّا علیک و علی من معک و یحبّک و یسمع قولک فی هذا الأمر العظیم

INBA51:323b, KHAF.201, MATA.171

BH10040

To: Muhammad Javad Qazvini

O Ism-i-Jud! Concerning the loved ones, it hath been written that Jinab-i-Ibn-i-Abhar is occupied in service, and that Fadil, praise be to God, is in good health. Know this well, and be of them that render thanks.

Were the veil to be lifted, thou wouldst behold that which no eyes have seen. By the might of God and His greatness! This Wronged One desireth not to dwell among the people—unto this beareth witness the Dayspring of My Name, the Self-Subsisting.

Sorrow hath befallen the aforementioned soul. We beseech God that He may change it into joy. In all matters We have been with him and shall continue to be with him. Verily, He is the Almighty, the Best-Beloved.

Light, spirit, and glory rest upon him and upon those who are with him.

يا اسم جود در ذکر اولیا نوشته اند جناب ابن ابهر بخدمت مشغول و فاضل الحمد لله سالمند اعرف و کن من الشاکرین لو کشف الغطاء لتری ما لا رات العیون و عزة الله و عظمته ان المظلوم لا یحب ان یکون بین القوم یشهد بذلک مشرق اسمی القیوم بر جناب مذکور حزنی وارد نسئل الله ان یبدله بالسرور در جمیع امور با او بوده و هستیم انه هو العزیز المحبوب النور و الروح و البهاء علیه و علی من معه

BLIB_Or15696.079h

BH09805

To: Ibn Asdaq (Hand of the Cause)

1 He is God, blessed and exalted is He!

2 This most exalted perfect Word has at this moment been sent down from the divine Kingdom of Command:

3 O Ibn-i-Asdaq the Most Holy! Return to the land of Kha by command of God, the Lord of all humanity. We have heard the call of My loved ones and have answered what they desired, and verily I am the Hearer, the Answerer. Adorn the head of acceptance with the crown of detachment and the temple of existence with the fear of God, the Almighty, the All-Knowing, the All-Wise. Give glad tidings to the loved ones of the bounty of God, glorified be His majesty, and illumine their hearts with the light of My wondrous utterance. The glory shining from

1 هو الله تبارک و تعالی

2 اینکلمهٔ تامّهٔ علیا در این حین از ملکوت امر الهی نازل

3 یا ابن اصدق المقدّس ارجع الی ارض الخآء امراً من لدی الله مولی الوری انّا سمعنا ندآء اولیائی و اجبناهم فیما ارادوا و انا السّامع المجیب زیّن رأس الاقبال باکلیل الانقطاع و هیکل الوجود بتقوی الله المقتدر العلیم الحکیم اولیا را بشارت ده بعنایت حقّ جلّ جلاله و نوّر قلوبهم بنور بیانی البدیع البهآء المشرق من افق سمآء رحمتی علیک و علیهم و علی کلّ ثابت مستقیم

INBA15:270a, INBA26:270b, PYK.057

the horizon of the heaven of My mercy be upon thee and upon them and upon every steadfast and firm one.

BH09727

To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)

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

2 From the gentle breezes of dawn wafting from the gardens of inner meanings, this most exalted Word was heard: "Blessed is he who remains steadfast whom the doubts of the divines have not deterred, and blessed is he who stands firm whom the tyranny of rulers has not held back." O friend, give glad-tidings to the people of Baha. This is the day of supreme joy. All must arise to aid the Cause of God with spirit and fragrance. The helper today is deeds from which the sweet perfumes of acceptance waft, and in teaching there are signs for the knowing ones and evidences for those who hear. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon every steadfast and upright one.

1 هو العلیم الحکیم

2 از هزیز ارياح سحری که از ریاض معانی مرور نمود این کلمهٔ علیا اصغا شد طوبی لمستقیم ما منعته شبهات العلمآء و لقائم ما اقعده ظلم الأمرآء ای دوست اهل بها را بشارت ده امروز روز فرح اکبر است باید کلّ بروح و ریحان بنصرت امر الله مشغول باشند ناصر الیوم اعمالیست که عرف قبول از او متضوّعست و فی التّبلیغ لآیات للعارفین و بیّنات للسّامعین البهآء المشرق من افق سمآء عنایتی علیک و علی کلّ ثابت مستقیم

BLIB_Or15696.075c

BH10062

To: Mirza Aqa Bashir Ilahi (Bashiru's-Sultan)

1 He is the Helper, the All-Seeing

2 O Bashir! The Wronged One gives thee glad tidings of God's loving-kindness and grace, and makes mention of thee in that which shall cause thy name and remembrance to endure in My Mighty Book. We counsel thee and those who have believed to practice righteousness and the fear of God, and that whereby the Word of God, the All-Knowing, the All-Wise, shall be exalted. Despair not of the Spirit of God and His mercy. Verily He guideth His detached servants. His mercy and His power

1 هو النّاصر النّاظر

2 یا بشیر یبشّرک المظلوم بعنایة الله و فضله و یذکرک بما یبقی به اسمک و ذکرک فی کتابی العظیم انّا نوصیک و الّذین آمنوا بالبرّ و التّقوی و بما ترتفع به کلمة الله العلیم الحکیم لا تیأس من روح الله و رحمته انّه یهدی عباده المنقطعین قد سبقت رحمته و قدرته و احاط فضله من

have preceded all things, and His grace hath encompassed all who are in the heavens and on earth. Glory be to God! Authority is God's! Sovereignty is God's, the Almighty, the All-Powerful! Thus hath My Most Exalted Pen spoken at this moment as a token of grace from Me, and I am indeed the All-Bountiful, the Ever-Generous.

فی السّموات و الأرضین العزّة لله و الأمر لله و الملک لله المقتدر القدیر کذلک نطق قلمی الأعلی فی هذا الحین فضلاً من عندی و انا الفضّال الکریم

BLIB_Or15696.176h

BH10066

To: Haji Muhammad Baqir from Najafabad

1 He is God!

1 هوالله

2 O Haji Muhammad-Baqir! You have attained to the visitation of the House and to the recognition of the Lord of the House, and this word, which is greater in the sight of God than heaven and earth, hath been revealed especially for you. Art thou able to thank Him as befitteth? Say: No, by Thy sovereignty, except through Thy pure, holy, mighty and wondrous tongue.

2 یا حاجی محمّد باقر بزیارت بیت و بعرفان ربّ البیت فائز شدی و اینکلمه که اعظمست عندالله از آسمان و زمین مخصوص تو نازل هل تقدر ان تشکره علی ما ینبغی قل لا وسلطانک الّا بلسانک الطّاهر المقدّس العزیز البدیع

3 O my Lord! I have turned with my whole being unto Thee and have desired from the heaven of Thy bounty and the ocean of Thy generosity that which will cause me to soar in the atmosphere of Thy will and to act according to what Thou hast revealed in Thy Book, and to take hold of Thy Sealed Wine through Thy Self-Subsisting Name, and to drink thereof once through Thy Name and again through Thy mighty and beloved remembrance.

3 ای ربّ قد اقبلت بکلّی الیک و اردت من سمآء جودک و بحر کرمک ما یجعلنی طائراً فی هوآء ارادتک و عاملاً بما انزلته فی کتابک و آخذاً رحیقک المختوم باسمک القیّوم و شارباً منه مرّة باسمک و اخری بذکرک العزیز المحبوب

TABN.076

BH10004

To: Mirza Fadlullah

1 Your letter was received and its contents noted. For a time, due to lack of means, the sending of a reply was delayed....

1 مکتوب آنجناب واصل و بر مضامین آن اطّلاع حاصل مدّتی ارسال جواب بعلّت عدم اسباب در عهدهٔ تعویق ماند...

2 ...the world hath no worth or station in the sight of God, and both its hardship and ease are fleeting. We hope that outward means will also be made available, for the divine favors have ever encompassed and continue to encompass all from every direction. The duty of these servants is steadfastness and to walk in the path of His good-pleasure. Whatever else may come to pass is beloved, as they have said: "Everything from the Beloved is beloved," and in Arabic it is said: "The blow of the Beloved is as sweet as raisins."...

2 دنیا را در نزد حقّ شأن و مقداری نه و شدّت و رخای آن هر دو فانی امید چنانست که اسباب ظاهره نیز فراهم آید چه از هر طرف الطاف الهیّه شامل بوده و هست تکلیف این عباد استقامت و سلوک در طریق رضای اوست دیگر هرچه پیش آید محبوب بوده چنانچه گفته‌اند کلّ شیء من المليح مليح و تازی گوید ضرب الحبیب زیب...

MSHR1.076x

BH10010

To: Muhammad

1 O My Nabíl! Upon thee be My glory, My mercy, My bounty and My loving care. I bear witness that thou hast never halted in this Cause whereof the Books of God, the Lord of all the worlds, have heralded the glad-tidings; that in His days thou hast been a speaker, voicing the remembrance of God and His praise; and that thou hast inscribed that which God hath adorned with the raiment of acceptance. Verily, He is the Mighty, the All-Loving.

1 نبیلی علیك بهآئی ورحمتی و فضلی وعنایتی اشهد انّك ما توقّفت فی هذا الأمر الّذی به بشّرت کتب الله ربّ العالمین وکنت ناطقاً بذکر الله وثنآئه فی ایّامه وکتبت ما زیّنه الله بطراز القبول انّه هو العزیز الودود

2 Blessed art thou, and blessed thy tongue, and blessed every steadfast and upright soul. God willing, thou wilt be aided to attain unto supreme constancy in this Most Great Announcement, and wilt continue to remind the servants of that which draweth them nigh unto the One, the All-Informed.

2 طوبی لك وللسانك ولکلّ ثابت مستقیم انشآء الله موفّق شور بر استقامت کبری فی هذا النّبأ العظیم و تذکّر العباد بما یقرّبهم الی الفرد الخبیر

3 Glory be upon thee, and upon such as hearken unto thy words in this manifest, mighty and wondrous Cause.

3 البهآء علیك وعلی من یسمع قولك فی هذا الامر المبین العزیز البدیع

BLIB_Or15696.074h

BH11852

To: Muhammad Baqir Qahvihchi

1 O friend! Hearken to the Word of the Friend and listen with thy soul. Grievous is it for the Friend to be separated from the friend, yet the Friend hath so desired. What befitteth the friend is submission to, and contentment with, the good-pleasure of the Friend. The Friend saith: "My friend, thou wilt surely love that which I love." Therefore, be thou content with the good-pleasure of the Friend and with whatsoever proceedeth from Him.

1 ای دوست بشنو کلمهٔ دوست را و بجان اصغا نما صعبست بر دوست مفارقت دوست ولکن دوست چنین خواسته دوست را چه لایق تسلیم و رضای دوست دوست میفرماید دوست من آنچه من دوست دارم البتّه دوست داری پس برضای دوست و آنچه از اوست راضی شو

2 O friend! The cause of motion is heat, and the cause of ascension is lightness. God willing, the fire of the love of God which is deposited in thy verses will become the cause of ascension and the reason for motion, and will unite the friends with the friends.

2 ای دوست علّت حرکت حرارت و سبب صعود خفّت انشآءالله نار حبّ الهی که در کلمات نظمیّه‌ات مودعست سبب صعود و علّت حرکت خواهد شد و دوستان را بدوستان ملحق خواهد ساخت

BRL_DA#489

BH09774

To: Wife of Afnan

1 He is God, exalted be His station, the Bestower of gifts and favors

1 هو الله تعالی شأنه المواهب و الألطاف

2 We adorn the head of the Tablet with the remembrance and praise of God and bear witness that there is none other God but Him. He hath created the Afnan to serve His Cause and exalt His Word. And We bear witness that thou, O My Afnan and Leaf of My Divine Lote-Tree, didst leave thy homeland seeking the Most Exalted Homeland until thou didst arrive in Paradise and heard the call of the Most Glorious God and beheld the horizon of Revelation, a bounty from the One Who conversed on Sinai. Blessed art thou and joy be unto thee for having attained His presence and beheld that which was inscribed by the Most Exalted Pen in the Books of God, the Lord of all worlds.

2 انّا نزیّن رأس اللّوح بذکر الله و ثنائه و نشهد انّه لا اله الّا هو قد خلق الأفنان لخدمة امره و اعلآء کلمته و نشهد انّک انت یا افنانی و ورقة سدرتی ترکت الوطن قاصدة الوطن الأعلی الی ان وردت الفردوس و سمعت ندآء الله الأبهی و رأیت افق الظّهور فضلاً من لدن مکلّم الطّور طوبی لک و نعیماً لک بما حضرت و رأیت و فزت بما کان مرقوماً من القلم الأعلی فی کتب الله ربّ العالمین

INBA51:340b

BH09757

1 In the Name of God, the Mighty, the Self-Subsisting!

2 O handmaiden of God! Take comfort in God and His remembrance, then detach thyself from all that hath been created in the heavens and on earth, for it shall perish, and what endureth is the remembrance of God, the Single, the One, the All-Powerful, the Almighty. Then turn thy face toward Him in all conditions and look not unto what hath been ordained in the contingent world. Place thy trust in the Ancient Beauty of Glory, for this is a mighty counsel. This is better for thee than all that hath been and shall be created, and verily thy Lord is the All-Seeing, the All-Knowing. And mercy be upon thee and upon those women who have turned their faces toward the countenance of God, the Most High, the Most Great.

ADMS#103

1 بسم الله العزيز القيّوم

2 ان يا امة الله ان استأنس بالله و ذكره ثمّ انقطعی عمّا خلق فی السّموات و الارضين لانّه يفنی و ما يبقی هو ذكر الله الفرد الواحد المقتدر القدير ثمّ توجّهی اليه فی كلّ الاحوال و لا تنظری الی ما قدّر فی الامكان فتوكّلی علی جمال عزّ قديم و انّ هذا لنصح عظيم هذا خير لک عمّا خلق و يخلق و انّ ربّک شهيد و عليم و الرّحمة عليک و علی اللّواتی توجّهن الی وجه الله العليّ العظيم

AQA7#348 p.028a

BH09776

1 He is the Caller at the heart of creation: Unto Me, unto Me, O gems of the world in the kingdom of man!

2 I beseech Thee, O my God, turning toward the Kingdom of Thy Divinity, supplicating to the Heaven of Thy Mercifulness, clinging to the hem of Thy Singleness, imploring the glory of Thy Self-Subsistence, prostrate upon the dust in humility and submission, entreating Thy favors and loving-kindness, to look upon Thy sincere servants with the eyes of Thy mercy. Cast upon them the mantle of Thy light, make them steadfast in Thy Cause, and render them the dawning-places of Thy signs and the daysprings of Thy spirit and Thy fragrances, yearning for the sweetness of bearing tribulations in Thy path in such wise that nothing shall prevent them from Thy mention and praise. Verily, Thou art the All-Kind, the All-Merciful.

1 هو المنادی فی قطب الامكان الیّ الیّ يا جواهر العوالم فی ملكوت الانسان

2 انادیک يا الهی مبتهلاً الی ملكوت الوهيّتک متضرّعاً الی جبروت رحمانيّتک متشبّثاً بذيل فردانيّتک متوسّلاً الی عزّة قيّوميّتک واقعاً علی التّراب خاضعاً خاشعاً ملتمساً من الطافک و اعطافک ان تنظر الی عبادک المخلصين بأعين رحمانيّتک و تلقی عليهم ردآء نورانيّتک و تستقيمهم علی امرک و تجعلهم مطلع آثارک و مشرق روحک و ريحانک و مشتاقاً الی حلاوة حمل البلايا فی سبيلک علی شأن لا يمنعهم شیء عن ذكرک و ثنائک انّک انت الرّؤف الرّحيم

AQMJ2.068

BH09807

1 For protection, a Most Exalted, Most Mighty, Most Glorious da'ira in the handwriting of Mirza Aqa Jan has been sent for your honor and Shams Shama Haji. God willing, they will be preserved from all calamities and afflictions under divine protection.

2 And in these days, God willing, a letter will be sent for Haji, your recent namesake, and others, but it was not possible by post. And regarding others, concerning the matter of [unclear] Aqa Mirza [unclear] that was written, it has been recommended that he send the receipt to your honor, and if you deem it advisable, send this matter along with the matter you had written about by post.

1 بجهته حفظ که دایرهٔ اعزّ امنع اعلی بخط میرزا اغا جان بجهة الجناب و شمس شما حاجی ارسال شد انشآء الله از جمیع بلایا و رزایا در کنف حفظ الهی محفوظ خواهند بود

2 و در این روزها انشآء الله نوشته بجهة حاجی تازه سمیّ شما و کسان دیکر ارسال میشود لکن در پوسته ممکن نبود و دیکر انکه فقرهٔ که اقا باقر میرزا موسس نوشته بود سفارش شده قبضش را نزد آنجناب ارسال نماید و کار مصلحت بدانید این فقره با که فقرهٔ که مرقوم نموده بودید با پوسته ارسال نمائید

INBA41:285b

BH09844

1 He is the All-Giving, the Generous

2 Glory be to Thee, O my God! I beseech Thee by Thy favors which the pens of the world are powerless to recount, and by Thy gifts which the hearts of nations confess are beyond limitation, and by the Light wherewith the Mount was illumined when it shone forth from the horizon of the will of the Lord of Manifestation, to bless the steps of Thy handmaiden whom Thou hast named Neshat-Angiz by Thy wondrous and mighty Pen among Thy chosen ones and loved ones. Then make her a sign of Thy mercy among Thy handmaidens and a manifestation of Thy grace among Thy creatures. Verily, Thou art the One Who hath power over whatsoever Thou willest through Thy Name, the All-Encompassing over all names. There is no God but Thee, the Powerful, the All-Bountiful, the Generous.

1 هو المعطی الکریم

2 سبحانک اللّهمّ یا الهی اسئلک بألطافک الّتی عجزت عن احصائها اقلام العالم و بمواهبک الّتی اعترفت بقصورها عن التّحدید افئدة الأمم و بالنّور الّذی تنوّر به الطّور اذ اشرق من افق ارادة مالک الظّهور ان تبارک قدم امتک الّتی سمّیتها بنشاطانگیز من قلمک البدیع العزیز علی اولیائک و احبّائک ثمّ اجعلها آیة رحمتک بین امائک و ظهور نعمتک بین خلقک انّک انت المقتدر علی ما تشآء باسمک المهیمن علی الأسمآء لا اله الّا انت المقتدر الفضّال الکریم

BLIB_Or15716.098a

BH09853

1 He is the Mighty, the Everlasting, the Glorious, the All-Glorious!

1 هو العزيز الباقی البهیّ الأبهی

2 Glory be unto Thee, O my God! Preserve Thou Thy loved ones who have sought to attain Thy presence and to visit Thy Beauty, and who have therefore traversed the paths of land and sea in heat and cold. Among them are those who, after their yearning, were cast into prison, and among them are those who died in separation. I beseech Thee then, O my God, by that Name of Thine whereby Thou hast encompassed all things with Thy knowledge, to ordain for all things the reward of attaining Thy presence and the station of reunion with Thee, that nothing in the heavens or on the earth or in between them may be deprived of the sovereignty of Thy bestowals. Verily, Thou art powerful over all things.

2 سبحانک اللّهمّ یا الهی فاحفظ احبّائک الّذین هم قصدوا لقائک و زیارة جمالک و لذا سلکوا مناهج البرّ و البحر فی البرد و الحرّ و منهم من دخل فی الوثاق بعد الاشتیاق و منهم من مات فی الفراق اذاً اسئلک یا الهی باسمک الّذی به احطت کلّشیء علماً بأن تقدّر لکلّ شیء اجر لقائک و مقام وصالک لئلّا یحرم عن سلطان مواهبک شیء لا فی السّموات و لا فی الأرض و لا ما بینهما و انّک انت علی کلّشیء [قدیر]

INBA19:003b, INBA32:005a

BH09893

1 He is God, the Most Great

1 هو الله الأعظم

2 In the Name of God, the Eternal, Who changeth not

2 بسم الله الأبدیّ بلا انتقال

3 God testifieth that there is none other God but Him. He giveth life and causeth death, then causeth death and giveth life by the sovereignty that is with Him. He, verily, is the One, the All-Compelling. Blessed is he who hath rent asunder the veils through this Name whereby God hath subdued all who are in the heavens and on earth. Say: The proof hath come from the presence of the All-Merciful. Blessed is the strong one who hath, through His Name, rent asunder the veils of idle fancies. The Pen hath been forbidden to mention that which it desired. Were God to will it, there would appear from it that which would cause the hearts of the righteous to take flight. Be thou grateful unto God for having ordained for thee a portion in the Book.

3 شهد الله انّه لا اله الّا هو یحیی و یمیت ثمّ یمیت و یحیی بسلطان من عنده انّه لهو الواحد القطّار طوبی لمن خرق الأحجاب بهذا الاسم الّذی به سخّر الله من فی الأرضین و السّموات قل قد اتی البرهان من لدی الرّحمن طوبی لقویّ خرق باسمه سبحات الأوهام قد منع القلم عن ذکر ما اراد لو شآء الله لیظهر منه ما تطیر به افئدة الأبرار ان اشکر الله بما قدّر لک نصیباً فی الکتاب

INBA51:529b, BLIB__Or15696.083c

BH09911

1 He is the Mighty One

2 Know that the Bird hath flown from the branch of Iraq by reason of that which the hands of the oppressors have wrought, yet matters have been so ordained that ere long the loved ones of God shall be honored in all lands. Praise be to God, all enemies shall be brought low. No longer will it be as before, when they were rejected by all governments. Now it hath come to pass that all seek them. God willing, the fruits thereof shall appear. And if harm hath touched this one, this is God's way that hath operated of old. In any case, I remember all the sisters and family members. Let them not make verjuice - there is plenty of lemon juice.

1 هو العزيز

2 فاعلم بأنّ الطّير قد طارت عن غصن العراق بما اكتسبت ايدى الظّالمين ولكن امر بقسمى شده كه عنقريب اصحاب الهى در همهٔ ديار معزّز باشند الحمد لله جميع اعدا مخذول خواهند شد ديگر مثل قبل نيست كه مردود همهٔ دول باشند حال چنان شده كه جميع طالبند انشآءالله ثمرات آن ظاهر خواهد شد و اگر ضرّى باين جانب رسيد ذلک من سنّة الله قد خلت من قبل بارى همشيره‌ها و اهل خانه همه را ذاكرم آب غوره نگيرند آب ليمو بسيار است

MAS8.120ax

BH09935

1 He is the Most Manifest

2 The Beauty of God hath appeared with sovereign majesty, and blessed art thou, O handmaiden of God, that thou dost become illumined by His effulgence. The Face of God hath dawned with mighty power, and blessed art thou, O handmaiden of God, that thou dost become enlightened by His lights. The Manifestation of the Cause hath come with the dominion of might and power, and blessed art thou, O handmaiden of God, that thou dost become radiant from His radiance. The Revealer of divine revelation and inspiration hath come with the kingdom of signs, and blessed art thou, O handmaiden of God, that thou dost receive from His revelations. And mercy be upon thee and upon whosoever hath believed in God and acknowledged His signs.

1 هو الاظهر

2 قد ظهر جمال الله بسلطان العظمة و انّک انت يا امة الله طوبي لک ان تستشرقين من اشراقه قد لاح وجه الله بمليک الاقتدار انّک انت يا امة الله طوبي لک ان تستنورين من انواره قد اتى مظهر الامر بملكوت القدرة و القوّة و انّک انت يا امة الله طوبي لک ان تستضيئين من ضيائه قد جاء منزل الوحى و الالهام بملكوت الآيات و انّک انت يا امة الله طوبى لک ان تقتبسين من تجلّياته و الرّحمة عليک و على من آمن بالله و صدّق بآياته .

AQA7#420 p.213

BH10020

Those souls who considered themselves the most learned, distinguished and accomplished were not and are not mentioned in the presence of God. By the life of God! If the veil were lifted, those who turned away would circle around those who turned towards God, and would flock from all directions to attain their presence and meeting. However, consummate wisdom has concealed this, so that there might be manifested from them in His days what was hidden within them and stored in their inmost beings. This blessed verse has ever been inscribed at the head of the book of deeds by the Most Exalted Pen: "Do men think that they will be left alone on saying, 'We believe,' and will not be tested?"

نفوسیکه خود را اعلم و افضل و اکمل میشمردند لدی الله مذکور نبوده و نیستند لعمر الله اگر کشف حجاب شود معرضین اهل عالم مقبلین را طائف شوند و از اطراف بزیارت و لقای ایشان اقبال نمایند ولکن حکمت بالغه ستر فرمود لیظهر منهم فی ایّامه ماهم علیه و کان مکنونا فیهم و مخزونا فی کینوناتهم لازال این آیه مبارکه قبل از قلم جلی در دیباج دفتر اعمال مذکور و مسطور الم احسب الناس ان یترکوا ان یقولوا آمنا و هم لا یفتنون

MAS8.067.15x

BH10032

1 He is God!

1 هو

2 To Him belongs the invisible essence of the heavens and the earth, and none shall ever attain to His mystery, neither the denizens of the pavilions of immortality nor the concourse of the realm of the divine cloud. He has ever dwelt in the treasury of His mystery in the identity of His Essence, and will ever continue to be, not as He was before but rather He was and will be sanctified above all that has been or will be created, and above all that was or will be. Verily He is the Hidden Mystery, and He through His own Self, the Mystery, hath testified that He is He, there is no God but He, the Impenetrable, the Inaccessible, the Hidden Mystery.

2 و لله غیب غیب السّموات و الأرض و لن یصل بغیبه احد لا من اهل سرادق البقآء و لا من ملأ العمآء لم یزل کان فی مخزن غیبه فی هویّة ذاته و لا یزال یکون لا بمثل ما کان بل کان و یکون مقدّس عنکلّ ما بدع و یبدع و عمّا کان و یکون و انّه لهو الغیب المکنون و انّه بنفسه الغیب قد شهد بأنّه هو هو لا اله الّا هو الغیب المنیع الممتنع المکنونا

INBA51:308a, LHKM3.062c

BH10046

1 He is the Forgiving!

2 O My handmaiden! Upon thee be My glory and My loving-kindness! Thy letter was sent to the Most Holy Court. Praise be to God that the fragrance of sincerity and recognition of God, exalted be His glory, wafted therefrom [inimitably]. A single letter from His presence surpasses all that hath been created on earth. I counsel thee and the handmaidens of God to that which beseemeth His Day and His Manifestation. I beseech God, exalted be His glory, to adorn all with the light of detachment and the crown of righteousness. Convey My greetings to the handmaidens in that land. Each soul mentioned in thy letter hath attained to the remembrance of the Wronged One. Well is it with you and pleasant it is for you.

1 هو الغافر

2 یا امتی اسمی علیه بهائی و عنایتی نامه‌ات را بساحت اقدس فرستاد لله الحمد عرف خلوص و عرفان حقّ جلّ جلاله از آن متضوّع [لایعادل] بحرف من عنده ما خلق فی الأرض وصیّت میکنم تو و اماء الله را بآنچه سزاوار یوم او و ظهور اوست از حقّ جلّ جلاله سائل و آمل که کلّ را بنور انقطاع و اکلیل تقوی مزیّن فرماید اماء آن ارض را از قبل مظلوم تکبیر برسان نفوسیکه در نامه‌ات مذکور هر یک بذکر مظلوم فائز هنیئاً لکم و مریئاً لکم

INBA15:365a, INBA26:369a, AQA7#475 p.298a

BH10056

1 He is the One Who calls out in truth!

2 O thou who art mentioned before the Wronged One! Thy letter which thou didst send to Asad, upon him be My glory, hath been honored with My attention. We have heard thy call and have answered thee with words whereby the hearts of them that are nigh have been drawn. We beseech God to make thee a standard of His name among the world and its peoples. He, verily, is the Almighty, the All-Powerful. Blessed art thou for having been faithful to the Covenant and preserved the love of God and His testament in thy heart. He will assuredly assist thee and those who have turned unto Him and responded when the Call was raised between the heavens and the earth. Convey My greetings to the faces of My loved ones from whom the fragrance of steadfastness hath been wafted in this Great Announcement. Say: Praise be unto Thee, O Thou Who art the Goal of the worlds!

1 هو المنادی بالحقّ

2 یا ایّها المذکور لدی المظلوم قد فاز کتابک الّذی ارسلته الی اسد علیه بهائی باصغائی سمعنا ندائک اجبناک بکلمات انجذبت بها افئدة المقرّبین نسئل الله ان یجعلک علماً باسمه فی العالم و بین الأمم انّه هو المقتدر القدیر طوبی لک بما وفیت بالمیثاق و حفظت عهد الله و حبّه فی قلبک انّه یؤیّدک و الّذین اقبلوا و اجابوا اذ ارتفع النّدآء بین السّموات و الأرضین کبّر من لدی المظلوم علی وجوه اولیائی الّذین تضوّعت منهم رائحة الاستقامة فی هذا النّبأ العظیم قل لک الحمد یا مقصود العالمین

BLIB_Or15716.133a

BH10093

To: Mirza 'Ali-Muhammad, in Egypt

1 He is the Helper, the All-Knowing.

1 هو المؤيّد العليم

2 O 'Ali before Muhammad! Upon thee be the peace of God, the Single, the One. We have mentioned thee before, and at this time with a mention whose fragrance will not cease throughout the duration of the names of God, the Lord of those in the heavens and earths. Say:

2 يا على قبل محمّد عليک سلام الله الفرد الأحد انّا ذكرناک من قبل و فى هذا الحين بذكر لا ينقطع عرفه بدوام اسمآء الله ربّ من فى السّموات و الأرضين قل

3 My God, my God! And glory be unto Thee, O my God, my Adored One and my Goal! I beseech Thee by Him through Whose advent the celestial spheres were honored and the heaven was adorned, to open before my face the doors of Thy mercy and Thy bestowal and Thy grace and Thy wealth. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Bountiful, the Mighty, the All-Wise.

3 الهى الهى و سبحانک اللّهمّ يا معبودى و مقصودى اسئلک بالّذى بقدومه تشرّفت الأفلاک و تزيّنت السّمآء ان تفتح على وجهى ابواب رحمتک و عطائک و فضلک و ثروتک انّک انت المقتدر على ما تشآء لا اله الّا انت الفيّاض العزيز الحكيم

BLIB_Or15718.034c

BH10134

O our God, we beg of Thee by the King of Names and Maker of heaven and earth, by the rustling of the leaves of the Tree of Life and by Thine utterances, through which the realities of things are drawn unto us, to grant that the unity in the Love of God may be speedily established throughout the world; that Thou wilt guide us always and unmistakably to whatever Thou wouldst have us to do, and that we may ever be strong and fully prepared to render instant, exact and complete obedience.

SW_v14#06 p.166x, BSC.186 #272, BP1929.033

BH10137

To: Samadullah, in Rangoon
Date: 1298 ? [1880-1881]

The Day of the Promise is come, and He Who is the Promised One loudly proclaimeth before all who are in heaven and all who are on earth, 'Verily there is none other God but He, the Help in Peril, the Self-Subsisting!' I swear by God! That which had been enshrined from eternity in the knowledge of God, the Knower of the seen and unseen, is revealed. Happy is the eye that seeth, and the face that turneth towards, the Countenance of God, the Lord of all being....

ADJ.078x

BH10138

O Lord, deliver us from all temptations, tests and evil suggestions of those who turned their faces from Thee. O Thou merciful God, confirm us by Thine invisible hosts and reinforce us through Thy heavenly angels.

O Lord, we are weak, poor, submissive and humble; strengthen, enrich and uplift us above all earthly conditions.

O God! As Thou hast illumined our hearts with the light of knowing Thee, make us firm in Thy Blessed Covenant.

Verily, Thou art the clement, the forgiving!

BP1929.020

BH11851

بسم الله الابهی

اشعار شما که بطراز حب الهی مزین بود بدست این مهجوره فانیه رسید فرحبخش قلوب این اسیران که نظمت سبب سرور دل این مهجوره شد و نثرت موجب رفع احزان وارده کردیم اشعارت راین یدی العرش معروض داشتم باین مضمون تکلم فرمودند که ای امة الله در ایام حزن بنظمت مسرور شدیم و بنثرت مفرح در فراق صابر باشی انشاء الله ... بوصال ر... باری شما در جمیع احیان بذکر این اسیرا ذاکر باشید و در فراق صبار و الروح علیک و علی اماء الله جمیعا و السلام

NLAI_BH1.452

In the Name of God, the Most Glorious!

Thy verses, adorned with the ornament of divine love, reached the hands of this lonely and evanescent exile. They brought joy to the hearts of these captives. Thy poetry became the cause of gladness to the heart of this secluded one, and thy prose brought about the banishment of the sorrows that had descended.

We have presented thy verses before the Countenance of the Throne, whereupon these sublime words were uttered: "O handmaid of God! In these days of grief, We have been cheered by thy poetry and gladdened by thy prose. Be thou patient in the hour of separation; God willing, thou shalt attain the bliss of reunion."

Continue, therefore, at all times to remember this captive, and remain steadfastly patient in thy longing. And the spirit rest upon thee and upon all the handmaids of God. And peace be upon thee.

BHU0027

یکروز جمال مبارک فرمودند ما بحضرات علما در عتبات پیغام دادیم که اگر میخواهند مطلب ما را بفهمند ما حاضریم آنچه بخواهند ظاهر کنیم و اگر مقصدشان شورش است والله المهیمن القیّوم دو نفر را میفرستم که جمیع را تا دروازهٔ کربلا بدوانند فرمودند بانها گفتیم همهٔ علما متّفق شوند و یک آیت بخواهند و بنویسند که اگر در وقت معیّن آنچه خواسته اند بظهور رسید دست از اذیّت و ظلم بردارند و اگر ظاهر نشد حکم بر بطلان ما بدهند ولی هیچکس حاضر نشد .

DHU.041

One day the Blessed Beauty declared: "We sent a message to the divines in the Holy Shrines saying that if they wished to understand Our Cause, We stood ready to manifest whatever they desired; and if their purpose was to create disturbance, then by God, the Guardian, the Self-Subsisting, I would send but two men who would chase them all to the gates of Karbila." He said: "We told them to have all the divines unite and request a single verse, stipulating in writing that if what they requested was manifested within an appointed time, they would cease their persecution and oppression, and if it did not appear, they could pronounce Our Cause false. But not a single one came forward."

STOB.029 #038

BH10225

To: Aqa Siyyid Radi, in Fathabad

Every soul must, in this day, ponder upon that which hath been revealed, and investigate with his own understanding and discernment, lest he be deprived of the effulgent rays of the Sun of Truth. The True One hath ever been, and will continue to be, distinguished from all else. The opposition of those who turn away and the denial of those who reject have not, and never will, affect this truth. For in every age and century, when the Sun of Truth appeared, the divines, mystics and rulers rose up in opposition and exerted their utmost to extinguish the divine light....

باید هر نفسی امروز در آنچه ظاهر شده تفکّر کند و بعقل و درایت خود تفحّص نماید که شاید از اشراقات انوار آفتاب حقیقت محروم نماند حقّ لازال از دونش ممتاز بوده و هست اعراض معرضین و انکار منکرین منوط نبوده و نخواهد بود چه که در هر عصر و قرن که نیّر حقیقت ظاهر شد علما و عرفا و امرا بر اعراض قیام نمودند و بر اطفای نور الهی کمال جدّ و جهد را مبذول داشتند...

UAB.002ax

BH10471

To: Aqa Ali son of Haji Baqir, in Najafabad

1 He is the Supporter, the All-Knowing!

1 هو المؤیّد العلیم

2 O 'Ali! The world is manifesting hypocrisy, except for those whom God has willed. Some souls have been prevented from the Luminary of the horizons - they cling to names while remaining deprived and forbidden from their Creator. We beseech God to illumine all with the light of true unity and sanctify them from all else besides Him. And we beseech God to ordain for the relatives of Zaynu'l-Muqarrabin, upon him be My glory and loving-kindness, that which is everlasting and eternal. Verily, He is powerful over all things.

2 یا علی عالم بنفاق ظاهر الّا من شآء الله بعضی از نفوس را از نیّر آفاق منع نموده بر اسماء عاکفند و از خالق آن ممنوع و محروم از حقّ میطلبیم کلّ را بنور توحید حقیقی منوّر فرماید و از غیر حقّ مقدّس دارد و از حقّ میطلبیم از برای منتسبین زین‌المقرّبین علیه بهائی و عنایتی مقدّر فرماید آنچه را که باق و دائمست انّه علی کلّشیء قدیر

TABN.128

BH10278

To: Abdu'l-Karim Arbab

1 In the Name of Him through Whom we have subdued the hearts!

1 بسمی الّذی به سخّرنا القلوب

2 Glorified art Thou, O my God! I beseech Thee by Thy Name that hath dominion over all names, and by Thy signs whereby the realities of all things were drawn unto Thee, and by Thy mercy that hath preceded all who are in earth and heaven, and by the power of Thy Most Exalted Word, to open before the face of him who hath been named Abdul-Karim the gates of bounties and favors. O Lord! Thou seest him turning toward Thee and directing himself to the lights of Thy countenance. I beseech Thee to make him a banner of Thy Name amidst Thy creatures. Verily, Thou art God, the Powerful, the Dominant over all who are in the heavens and earths.

2 سبحانک اللّهمّ یا الهی اسئلک باسمک المهیمن علی الأسمآء و بآیاتک الّتی بها انجذبت حقائق الأشیآء و برحمتک الّتی سبقت من فی الأرض و السّمآء و باقتدار کلمتک العلیا ان تفتح علی وجه من سمّی بعبدالکریم ابواب المواهب و الألطاف ای ربّ تریه مقبلاً الیک و متوجّهاً الی انوار وجهک اسئلک ان تجعله علماً باسمک بین خلقک انّک انت الله المقتدر المهیمن علی من فی السّموات و الأرضین

INBA15:260, INBA26:261a

BH10152

To: Aqa Siyyid Ahmad Afnan

1 ...My God, my God! Thou seest me turning unto Thee and clinging to the cord of Thy bounty. Ordain for me through Thy generosity that which Thou lovest and which pleaseth Thee. Verily Thou art the Lord of all beings and the Lord of the hereafter and the former worlds. There is none other God but Thee, the All-Bountiful, the Most Generous....

1 ...الهی الهی ترانی مقبلاً الیک و متمسّکاً بحبل عطائک قدّر لی بجودک ما تحبّ و ترضی انّک انت مولی الوری و ربّ الآخرة و الأولی لا اله الّا انت الفضّال الکریم...

2 My God, my God! I am Thy servant and the son of Thy servant. I have desired naught save Thy good-pleasure and have wished for naught except what Thou hast ordained for me through Thy bounty and generosity. I beseech Thee to preserve me from all that beseemeth not the heaven of Thy might and the ocean of Thy power, and to aid me to act according to what Thou hast commanded me in Thy Book. Verily Thou art the Possessor of all being and the Ordainer of the seen and the unseen....

2 الهی الهی انا عبدک و ابن عبدک و ما قصدت الّا رضائک و ما اردت الّا ما قدرته لی بجودک و کرمک اسئلک ان تحفظنی عن کلّ ما لا یلیق لسمآء عزّک و بحر اقتدارک و وفّقنی علی العمل بما امرتنی به فی کتابک انّک انت مالک الوجود و المهیمن علی الغیب و الشّهود...

ADM3#131 p.149x, ADM3#132 p.149x

BH10411

To: Diyaullah Afnan Alai

1 He calleth out before the faces of all men

1 هو المنادی امام الوجوه

2 O son of My Afnan! O thou who speakest My Name, who dwellest in My vicinity, and who drinkest the wine of My utterance! My Most Exalted Pen hath testified to thy presence, thy sincerity, and thy steadfastness in the Cord of God, the Most Strong. Say:

2 یا ابن افنانی یا ایّها النّاطق باسمی و السّاکن فی جواری و الشّارب رحیق بیانی قد شهد قلمی الأعلی بحضورک و خلوصک و تمسّککک بحبل الله المتین قل

3 Glory be unto Thee, O my God! I beseech Thee by the light of Thy Cause whereby the earth and heaven were illumined, to ordain for me what Thou hast ordained for such of Thy servants as are nigh unto Thee and for such of Thy creation as are sincere. Then send down upon me from the clouds of Thy bounty mercy and blessing from Thy presence. Verily, Thou art the Mighty, the All-Bountiful.

3 سبحانک اللّهمّ یا الهی اسئلک بنور امرک الّذی به اشرقت الأرض و السّمآء ان تقدّر لی ما قدّرته للمقرّبین من عبادک و المخلصین من خلقک ثمّ انزل علیّ من سحاب جودک رحمةً و برکةً من عندک انّک انت العزیز الفضّال

INBA51:354b, KHAF.239a, MATA.220

BH10418

To: Mirza Mahmud Afnan son of Muhammad Taqi Afnan

1 In My Name, the Remembering, the All-Knowing

1 بسمی الذّاکر العلیم

2 O My Afnan! Upon thee be My Glory and My loving-kindness. We beseech God to exalt thee through His Name and to open before thy face the door of His bounty and to aid thee with the hosts of His utterance. Verily, there is none other God but Him. He ordaineth as He pleaseth, and He is the Commander, the All-Knowing. The Glory be upon thee and upon My loved ones there who love thee for the sake of God, the Lord of the worlds.

2 یا افنانی علیک بهائی و عنایتی نسئل الله ان یرفعک باسمه و یفتح علی وجهک باب جوده و ینصرک بجنود بیانه انّه ما من اله الّا هو یحکم کیف یشآء و هو الآمر العلیم البهآء علیک و علی اولیائی هناک الّذین یحبّونک لوجه الله ربّ العالمین

3 Jinab-i-Ism-i-Jud, upon him be My Glory and My loving-kindness, was present and We heard from him mention of thee. We have remembered thee through this clear Book.

3 جناب اسم جود علیه بهائی و عنایتی حاضر و سمعنا منه ذکرک ذکرناک بهذا الکتاب المبین

BLIB_Or15696.121b

BH10157

To: Ali Akbar

1 He is the All-Glorious!

2 My God and my Beloved! This is Thy servant who hath turned toward the sanctuary of Thy perpetuity, and who hath been set ablaze with the fire of Thy love, and who hath heard Thy call, and who hath detached himself unto Thee, hoping to enter into Thy Kingdom and to ascend unto the heaven of Thy grace and bounty. Therefore it behooveth Thy loftiness and Thy exaltation and Thy generosity and Thy munificence to assist him in this, O God of the worlds! For whoso turneth unto Thee and seeketh refuge with Thee - far be it from Thee, then far be it from Thee, to disappoint him or to deprive him of the droplets from the clouds of Thy favors and gifts, or to withhold from him the surging waves of the oceans of Thy grace and beneficence.

1 هوالأبهی

2 الهی و محبوبی هذا عبدک الّذی توجّه الی شطر بقائک و اشتعل بنار محبّتک و سمع ندائک و انقطع الیک راجیاً الدّخول فی ملکوتک و الصّعود الی جبروت فضلک و احسانک اذاً ینبغی لسموّک و علوّک و کرمک و جودک ان توفّقه علی ذلک یا اله العالمین لأنّ الّذی وقع علیک و التجأ الیک حاشاک ثمّ حاشاک ان تخیّب او تقنطه من رشحات غمام الطافک و مواهبک او تمنع عنه تموّجات ابحر فضلک و اکرامک

AQMJ2.020

BH10203

To: Bagum Khanum

1 Be thou of the people of hell-fire, but be not a hypocrite.

1 اصحاب نار باش و اهل ریا مباش

2 Be thou an unbeliever, but be not a plotter.

2 کافر باش و ماکر مباش

3 Make thy home in taverns, but tread not the path of the mischief-maker.

3 در میخانه ساکن شو و در کوچهٔ تزویر مرو

4 Fear thou God, but not the priest.

4 از خدا بترس و از ملّا مترس

5 Give to the executioner thy head, but not thy heart.

5 سر بده و دل مده

6 Let thine abode be under the stone, but seek not the shelter of the cleric.

6 زیر سنگ قرار گیر و در سایهٔ تحت الحنک مأوی مگیر

7 Thus doth the Holy Reed intone its melodies, and the Nightingale of Paradise warble its song, so that He may infuse life eternal into the mortal frames of men, impart to the temples of dust the essence of the Holy Spirit and the heavenly Light,

7 اینست آوازهای نی قدسی و نغمات بلبل فردوسی که جسدهای فانی را جان بخشد و جسم ترابی را روان روح مسیحی دهد و نور

and draw the transient world, through the potency of a single word, unto the Everlasting Kingdom.

الهی بخشد و بحرفی عالم فانیرا بملک باقی کشد ۱۵۲

BRL_TRUST#38, COC#2050

COMP_TRUSTP#39, AHM.376

BH10224

To: bint 'Ammih fi Kaf

In answer to the daughter of the paternal aunt regarding K: As to what you mentioned concerning tribulations and ordeals, whatsoever befalleth in the path of God hath been and shall ever be beloved. Praise be to God, ye have attained unto the love of God and are mentioned before the Throne. The bounties of the world cannot compare with this bounty. I mentioned your remembrance in the Most Holy Court. Perfect bounty hath shone forth from the Dayspring of the Cause and shall continue to shine. Soon shall the enemies of God and their deeds and utterances become null and void and perish and be lost, while the mention of His loved ones shall be exalted in the assemblage of the world.

در جواب بنت عمّه فی ک آنچه در بارهٔ بلایا و محن مذکور داشتید آنچه در سبیل حقّ وارد شود محبوب بوده و خواهد بود الحمد لله بمحبّة الله فائزید و لدی العرش مذکور نعمت عالم با این نعمت معادله ننماید ذکر شما را در ساحت اقدس معروض داشتم کمال عنایت از مشرق امر ظاهر و مشرق زودست اعداء الله و اعمالهم و اذکارهم باطل و فانی و مفقود خواهند شد و ذکر احبّایش در انجمن عالم مرتفع

BLIB_Or15736.209b

BH10306

To: Jinab-i-Afnan

1 In the Name of God, the All-Knowing, the All-Wise!

2 God testifieth that there is none other God but Him. His is the sovereignty in the Kingdom of Utterance, and His the dominion in the Realm of divine knowledge and certitude. None other God is there but Him, the Mighty, the Great. O My Afnan! Upon thee be My glory! I counsel thee to be patient and tranquil, and to observe that which God hath revealed in His Book. Circle round the will of My Afnan, upon whom be My glory and My mercy and My loving-kindness, then follow what he commandeth thee. Verily thy Lord counseleth thee with that which shall profit thee in the world to come and in this

1 بسم الله العلیم الحکیم

2 شهد الله انّه لا اله الّا هو له الأمر فی ملکوت البیان و له الحکم فی جبروت العلم و الایقان لا اله الّا هو العزیز العظیم یا افنانی علیک بهائی نوصیک بالصّبر و السّکون و بما انزله الله فی الکتاب کن طائفاً حول ارادة افنانی علیه بهائی و رحمتی و عنایتی ثمّ اتّبع ما یأمرک به انّ ربّک ینصحک

world. Know thou that his good-pleasure is My good-pleasure. Well is it with him who hath attained thereunto, by the decree of One Who is All-Knowing, All-Wise.

بما ينفعک فی الآخرة و الأولی فاعلم انّ رضائه رضائی طوبی لمن فاز به من لدن علیم حکیم

BLIB_Or15696.075b

BH10348

To: Mahd

1 He is the Most Manifest

1 هو الأظهر

2 The Beauty of the All-Merciful has appeared - may the spirit of all who dwell in the realms of glory be sacrificed for Him! The countenance of the All-Bountiful has dawned from the horizon of possibility. By God, all created things have swooned with longing for His presence and meeting with Him. Yet the people of the Bayan remain heedless and in loss. O Mahd, although my heart has been transformed by rapture, and my pen trembles with ardor, and my hand quivers with ecstasy, how can I write that which would bring solace to your eyes and the eyes of all the world? Yet for love of your Lord has the Pen inscribed whatsoever God has willed.

2 قد ظهر جمال الرّحمن روح من فی ممالک السّبحان فداه قد طلع وجه المنّان عن افق الامکان تالله قد تشّهق الأکوان شوقاً لوصله و لقاه ولکن ملأ البیان فی غفلة و خسران ان یا مهد مع انّ القلب من الذّوق انقلب و القلم من الشّوق اضطرب و الید من الوجد ارتعش کیف اقدر ان اکتب ما [تقرّ] به عینک و اعین العالمین ولکن لحبّک ربّک قد رقم القلم ما شآء الله

BLIB_Or15696.191d

BH10271

To: Muhammad-Ali

1 He is powerful over all that are on earth and in heaven

1 هو المقتدر علی من فی الملک و الملکوت

2 Glorified be He Who is established upon the throne and has summoned all to the supreme horizon, the station from which the Luminary of Revelation has shone forth from God, the Mighty, the All-Forgiving. The Call has been raised and the Most Great Sign has appeared. Blessed is the ear that hath heard, and the eye that hath seen, and the man who hath arisen to serve the Cause of his Lord, the Mighty, the Loving. When thou hast drunk the choice sealed wine from My Name, the Self-Subsisting, say: Unto Thee be praise, O Thou Who art

2 سبحان من استوی علی العرش و دعا الکلّ الی الأفق الأعلی المقام الّذی منه اشرق نیّر الظّهور من لدی الله العزیز الغفور قد ارتفع النّدآء و ظهرت الآیة الکبری طوبی لأذن سمعت و لعین رأت و لرجل قام علی خدمة امر ربّه العزیز الودود انّک اذا شربت الرّحیق المختوم من اسمی القیّوم

wronged, and unto Thee be glory, O Thou Who art mentioned in the preserved Tablet!

قل لک الثّنآء یا ایّها المظلوم و لک البهآء یا ایّها المذکور فی لوح مسطور

INBA51:175a, KB_620:168-168

BH10143

He is God.

We had, from aforetime, granted permission unto the loved ones in the land of Alexandria that, whenever it should prove expedient, they might turn their steps toward the direction of the Prison. Jinab-i-Aqa Siyyid Yahya and 'Ali-Asghar—upon them be the glory of God—have been among their number. Write and bid them come.

Likewise, Jinab-i-Aqa Siyyid 'Ali and Aqa Muhammad—upon them be the mercy of God and His loving-kindness—should also, whenever it be deemed fitting, direct themselves hither.

And let the engraver [Hakak] also remain occupied for a while in those regions; thereafter, God willing, We shall summon him.

Convey unto him, from the tongue of the Wronged One, loving greetings.

هوالله

از قبل اولیای ارض اسکندریه را اذن دودیم که هر وقت مقتضی شود بشطر سجن توجه نمایند جناب اقا سید یحیی و علی اصغر علیهما بهاءالله از انجمله بوده اند بنویسید توجه کنند و جناب اقا سید علی و اقا محمد علیهما رحمة الله و عنایته هم هر هر وقت مقتضی شود توجه نمایند و شخص حکاک هم حال چندی در اطراف مشغول باشند و بعد انشاءالله او را میطلبیم از قول مظلوم باو تکبیر برساند

BLIB_Or15696.080e

BH10145

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

2 I bear witness, O my God, that Thou art God, there is no God but Thee. Thou hast ever been and continueth to be standing, present, seeing, speaking, One, Single, Unique, Independent. Thou hast taken unto Thyself neither father nor son nor minister nor peer, and Thou wilt ever be as Thou hast been from all eternity. I beseech Thee not to deprive this community of Thine from the fragrances of the garment of Thy Manifestation, nor to withhold them from hearkening to the rustling of Thy Pen. Verily Thou art the All-Powerful, the All-Forgiving, the All-Bountiful.

1 هو النّاظر من افقه الأعلی

2 اشهد یا الهی انّک انت الله لا اله الّا انت لم تزل کنت قائماً حاضراً ناظراً ناطقاً واحداً فرداً احداً صمداً ما اتّخذت لنفسک اباً و لا ولداً و لا وزیراً و لا نظیراً و لا تزال تکون بمثل ما کنت فی ازل الآزال اسئلک بأن لا تجعل امتک هذه محرومةً من نفحات قمیص ظهورک و لا ممنوعةً عن اصغآء صریر قلمک انّک انت المقتدر الغفور الکریم

INBA18:378b

BH10165

1 Bear thou witness that He is the Truth; there is none other God but He. He hath sent forth the Messengers and revealed the Books, and therein hath He ordained the measure of all things from His presence. He is the All-Subduing, the Self-Subsisting.

1 ان اشهدی بانّه هو الحقّ لا اله الّا هو وارسل الرّسل وانزل الکتب وفیه قدّر مقادیر کلّ شئ من عنده وهو المهیمن القیّوم

2 And He hath written upon Himself that He will admit the devout women into the pavilion of beloved glory: and among them shalt thou be, if thou remain steadfast in the Cause of thy Lord, art wholly detached unto God, and art numbered among those women who believe in God and testify that He is powerful to do whatsoever He willeth, and that on the Day of Decision all shall return unto Him.

2 وکتب علی نفسه بان یدخل القانتات فی سرادق عزّ محبوب ومنها انت لو تثبتی فی امر ربّك وتنقطعی الی الله وتکونی من اللّواتی آمنّ بالله ویشهدنّ بانّه هو المقتدر علی ما یشاء وکلّ فی یوم الفصل الیّه یرجعون

3 Therefore give thanks unto thy Lord for that wherewith He hath singled thee out through His love and bestowed upon thee through His servant. Thus doth He single out whomsoever He willeth through His mercy, and all render thanks unto Him.

3 اذًا اشکر ربّك فیما اختصّك لمحبّته ووهبك بعبده وکذلك یختصّ من یشآء برحمته وکلّ له یشکرون

BLIB_Or15696.197b

BH10192

1 He is the Ever-Living, the Self-Subsisting

1 هو الحیّ القیّوم

2 I commune with Thee, O my God and my Beloved and the Goal of all who have detached themselves from all else but Thee, beseeching Thee to send down from the clouds of the heaven of Thy holy oneness that which will stir the realities of those who are freed from all save Thee and sanctified from whatsoever is besides Thee, that the faces of Thy loved ones may shine forth amongst Thy creatures and the breasts of those devoted to Thee may be dilated through Thy signs. Then make this servant a sign of Thy love amongst Thy servants and a repository of Thy remembrance amidst Thy creation, and make his journey, O my God, from Thee unto Thee, that Thy bounty may be perfected upon him from beginning to end. Verily, Thou art the Most Bountiful, the Most Great.

2 اناجیک یا الهی و مقصودی و مقصد کلّ المنقطعین الیک بأن تنزل من سحاب سمآء قدس احدیّتک ما تهتزّ به حقایق المجرّدة عن غیرک و المنزّهة عمّا سواک لیکون وجوه محبّیک مشرق بین بریّتک و صدور مخلصیک منشرحة بآیاتک ثمّ اجعل هذا العبد آیة حبّک بین عبادک و معدن ذکرک عند بریّتک و اجعل یا الهی سفره منک الیک لتکمل علیه نعمتک فی اوّله و آخره انّک انت الفضّال العظیم

INBA18:320a

BH10194

He is the Almighty.

هو العزیز

God willing, may ye at all times and under all conditions be made recipients of the outpourings of the merciful bounties, and turn your faces toward the region of God.

انشاء الله در کل اوان بفیوضات وحمانیه فائز باشید و بشطر الله متوجه و بعد مخصوص کل الواح نازل و لکن غصن اکبر ننوشته اند و مخصوص صمدیه لوح منیع مرقوم شد در حضور زیارت خواهد نمود جمیع احباب را ذکورا و اناثا تکبیر منیع برسانید مخصوص زهرا خانم را

Moreover, Tablets have been revealed for all in particular, but the Greater Branch hath not yet written them out. And for Ṣamadiyyih, a weighty and noble Tablet was penned, which she shall, in person, behold in the Presence.

Convey exalted greetings unto all the loved ones, both men and women; and most especially unto Zahra Khanum. God willing, may she be renowned for His love and remembered by her name.

انشاء الله بحبش معروف و باسمش مذکور باشند و السلام البته بزودی زود توجه بوجه نمائید انما البهاء علیکم

BLIB_Or15696.129d

And peace be upon you. Assuredly, ere long—indeed, very soon—turn your face toward the Presence.

Verily, glory rest upon you.

BH10218

He is God.

هوالله

O My Mahd! Thy letter was received; howbeit, the Tablet reached thee only after two days, so that the good thereof had already, through these words, been accomplished. God willing, mayest thou ever abide beneath the shadow of the divine favor and remain occupied in His remembrance.

ای مهدی مکتوب شما رسید و لکن لوح بعد از دو روز بشما رسید تا خیر ان از حرف ها شده انشاء الله همیشه در ظل عنایت حق باشید و بذکرش ذاکر الواح سنه قبل بعضی ارسال شد برسانید و باقی غصن اکبر نوشته ارسال میدارند مخصوص ضیاءالله و بدیع الله بعضی اشیا ارسال شد جمیع من فی حول را تکبیر برسانید حسب التوصیه جنابه عزیه علیها بهاءالله را مرستادم

Certain of the Tablets of the previous year were sent—do thou deliver them. The remainder, the Greater Branch hath written, will be dispatched. Certain things were sent especially for Diya'u'llah and Badi'u'llah.

BLIB_Or15696.129f

Convey loving greetings unto all who are round about thee.

In accordance with the request, I sent it unto Jinab-i-'Iziyyih—upon her be the glory of God.

BH10223

هو العزیز

آمدیم باغ هوا خوب فضا مرغوب کلها باصفا لکن یکشب بیش توقف نکردیم مخصوص کاری وارد بیت شدیم یوم شنبه شما توجه بستان نمائید چند روزی تفرج نمائید بسیار محبوبست نغمه طیور و صدای آب و صوت حرکت اشجار در ذکر الهی مرتفعت انشاء الله در کمال فرح و انبساط باشید و بنشاط توجه نمائید البهاء علی من معکم من آماء الله المهیمن القیوم

BLIB_Or15696.130b

He is the Almighty.

We arrived at the garden. The air is delightful, the atmosphere most pleasing, and all things are fair and fresh. Yet We tarried there no more than a single night, for on account of a certain matter We entered the house.

On Saturday do thou turn thy steps toward the garden and abide there for a few days in recreation. It is exceedingly delightful: the songs of the birds, the murmur of the water, and the sound of the trees in motion are all raised in the remembrance of God.

God willing, may ye be in the utmost joy and gladness, and may ye turn thither with cheer and delight.

Glory be upon those with you among the handmaids of God, the Help in Peril, the Self-Subsisting.

BH10229

بگو یا حزب الله و احزاب مختلفهٔ عالم بر نصرت قیام نمائید و عالم محبّت و وداد را از آلایش نفاق و بغضا مطهّر سازید شاید نفس راحتی از نفوس برآید و بحرّیّت حقیقی فائز گردند قسم بآفتاب حقیقت بها مقصودی نداشته و ندارد جز تطهیر عالم از اموراتیکه سبب ضرّ و بأس و یأس بوده بقوّت و قدرت قلم اعلی قیام نمائید که شاید این قصد ظاهر شود و عالم را فائز نماید

AVK3.217.17x

Say: O people of God and diverse parties of the world, arise to render assistance and purify the realm of love and fellowship from the defilement of discord and hatred, that perchance souls might find some respite and attain unto true freedom. I swear by the Sun of Truth that Baha has had and has no purpose except to purify the world from matters that have been the cause of harm, distress and despair. Arise with the power and might of the Supreme Pen, that perchance this purpose may become manifest and the world may attain success.

BH10235

هو العزيز

جناب ضیاءالله شما در مرغزار و گلزار و ما تحت حوادث روزگار انشاءالله زمان وصال نزدیک شده انه لهو القریب البصیر حضرت کلیم و جناب اقا قلی و مجد و سایرین از ذکور و اقا حسین باید در شبها بعد از شام ببیوت مرجان و عمر اقا و مقامات اخری بروند و استراحت نمایند ودومحل پائین ببعضی دوده شود تا کل آسوده شوند نواب میکوید تا محل خارج نباشد نمیروم

BLIB_Or15696.142a

He is the Mighty.

O Jinab-i-Diya'u'llah! You are in meadow and rose-garden, whilst we are beneath the inroads of the vicissitudes of time. God willing, the hour of reunion hath drawn nigh; verily, He is the Near, the All-Seeing.

His Holiness Kalim, Jinab-i-Aqa Quli, Majd, and the others among the men, together with Aqa Husayn, should at night, after supper, go unto the houses of Marjan and 'Umar Aqa, and to other places as well, there to take their rest. And the two lower quarters should be given over to certain families, that all may be at ease.

Nawwab saith: "So long as there be no place outside, I shall not go."

BH10244

بسمی الفّضال الکریم

حمد خدارا که اوراق را بسدره راه نمود واماً رابر ظهور سلطان ظهور اگاه فرمود طوبی لامة اقبلت وفازت وویل لکّل غافل کفر بالّله اذاتی بنور مبین یا امتی قد ذکرك من احبّنی ذکرناك بهذاالکّاب العزیزالبدیع الّذی به نادت الاشیاً وانجذبت حقائقها وترّنمت طیورالعرش انّه لااله الاّ هوالمقتدرالعلیم الحکیم کذلك انزلنا الایات فضلا من ندی لك لتشّکری ربّك العزیزالعظیم البهاً من لّدنا علیك وعلی کّل امة امنت بالّله ربّ العرش والکرّسی الّرفیع

INBA84:139b, INBA84:074a, INBA84:016a.06, BLIB_Or15718.049a

In the Name of Him Who is the All-Bounteous, the Most Generous

Praise be to God, Who guided the leaves unto the Divine Lote-Tree and made the handmaid aware of the revelation of the Sovereign of Manifestation. Blessed is the woman who turned unto Him and attained His presence, and woe unto every heedless one who disbelieved in God when He came invested with manifest light.

O My handmaid! Since one who loveth Me hath made mention of thee, We have remembered thee in this wondrous and mighty Book, through which all things have lifted up their call, their realities have been drawn heavenward, and the birds of the celestial Throne have warbled: "There is none other God but Him, the Almighty, the All-Knowing, the All-Wise." Thus have We sent down the verses as a bounty from Our presence unto thee, that thou mayest give thanks unto thy Lord, the Mighty, the Great.

The glory that is from Us rest upon thee, and upon every handmaid who hath believed in God, the Lord of the Throne and of the exalted Seat.

BH10251

In the Name of the Beloved of the world

At this moment, when the messenger was setting out from the court of the Desired One toward that land, I deemed it incumbent upon myself to set forth, in but a few words, some token of the hidden love and treasured affection, that the very root of the Tree of love might be made firmer, and its bough become more verdant and fair.

My hope is in the grace of the All-Merciful that thou mayest enter the court of "He doeth whatsoever He willeth," and abide within the pavilion of "He ordaineth whatsoever He desireth"; that, like the kernel within the shell, thou mayest cast aside the husk and bind thyself unto the Beloved. Verily, He is powerful to do whatsoever He willeth.

I convey loving greetings unto the friends.

بنام محبوب عالم

در این وقت که قاصد از کوی مقصود عازم آن دیار بود بر خود لازم شمردم که بمختصری اظهار محبت مکنونه و مودت مخزونه نمایم تا اصل سدره حب محکم تر شود و اوراقش خرمتر گردد امید از فضل رحمانی انکه در بارگاه یفعل الله ما یشاء در آئی و درخرگاه یحکم ما یرید منزل گزینی و چون مغزبی پوست بدوست پیوندی انه علی ما یشاء قدیر خدمت دوستان تکبیر میرسانم البهاء علیکم

BLIB_Or15696.131c

BH10255

In the Name of the Beloved

What more shall I say of this new calamity, which hath become the cause of sorrow and grief unto the loved ones of the Merciful? Though they have detached themselves from the people of this world, hastened unto the eternal Kingdom, and entered and found repose within the shelter of "I am He" and the seat of truth, yet those who remain behind are consumed in the fire of separation.

Our hope is in God—glorified be His majesty—that He may vouchsafe unto all patience, that we may each and all be content with His good-pleasure and regard it as the very essence of wisdom and true expediency.

باسم محبوب

دیگر چه ذکر نمایم از مصیبت جدیده که سبب کدورت و احزان احبای رحمان شد اگر چه از خلق جهان فارغ شدند و بملکوت جاودان شتافتند و بمکمن انی و مقعد صدق وارد و مستریح گشتند و لکن بازماندگان بنار هجر در احتراقند امید از حق جل جلاله انکه کل را صبر عنایت فرماید تا جمیع برضایش راضی باشیم و انرا عین مصلحت دانیم

BLIB_Or15696.132b

BH10258

You mentioned making deposit funds through Amin. In response let it be mentioned that though whatever his eminence Amin, upon him be Baha'u'llah's glory, considers advisable has been and is beloved, since he has no thoughts of self and whatever efforts he has made until now have been for the sake of God, nevertheless this time it was decided that he would take his family and proceed to the Most Holy Court and engage in a certain matter in this land. His engagement in trade and other affairs would cause delay. God willing, may he attain his goal safely and soundly.

ذکر امین و حوالهٔ وجه نموده بودید در جواب ذکر شود جناب امین علیه بهآء الله اگر چه آنچه را مصلحت دانند محبوب بوده و هست چه که از خود خیالی ندارند و تا حال زحماتیکه کشیده‌اند لوجه الله بوده ولکن این کرّه بنا بود بروند و عیال خود را برداشته بساحت اقدس توجّه نمایند و در این ارض مشغول بامری شوند و اشتغالشان بتجارت و امور دیگر سبب تأخیر خواهد شد انشآءالله صحیحاً سالماً بمقصود فائز شوند

BLIB_Or15736.208a

BH10273

1 4484137 He is the Glorified 137444

1 ٤٤٨٤١٣٧ بسم الله الرّحمن الرّحیم ١٣٧٤٤٤

2 Praise be to Thee, O my God, I and all created things bear witness that Thou art God, no god is there but Thee. From all eternity Thou hast been sanctified from the mention of all things and unto all eternity Thou shalt be as Thou hast ever been, no god is there but Thee. In Thee is our final destination. I ask Thee, O God, my God, to protect the bearer of this white page from all evil and affliction, from every plague and pestilence. Thou, verily, guardest whomsoever Thou willest and Thou, truly, hast encompassed all things in Thy knowledge.

RBB.138x, RBB.139x, ADMS#019

2 سبحانک اللّهمّ لأشهدنّک کلّشیء علی انّک انت الله لا اله الّا انت لم تزل کنت مقدّساً عن ذکر کلّشیء و لا تزال تکون بمثل ما قد کنت من قبل و الیک المصیر سبحانک اللّهمّ یا الهی بأن تحفظ حامل تلک الورقة البیضآء منکلّ شرّ و بلآء و طاعون و وبآء انّک تحفظ من تشآء لمن تشآء فانّک احطت کلّشیء علما

AVK4.068, AHM.208, TSBT.234a, NFF1.025x, ABMK.063

BH10292

1 He is the Healer!

1 هو الشّافی

2 Glorified art Thou, O my God, my Beloved, my Lord, my Support, my Protector, my Helper and my Succourer! I beseech Thee by the Light whereby the horizon of the heaven of Thy bounty was illumined, to send down upon this handmaiden of Thine mercy and healing through Thy generosity and grace. O Lord! Thou seest her trembling from fear of Thee. I implore for her healing and care and rest and tranquility by Thy command, O Thou through Whom the hidden mystery and the veiled decree were made manifest! O Lord! Purify her from ailments and grant her well-being. Verily Thou art the Generous, the Healer, the Gracious.

2 سبحانک یا الهی و محبوبی و سیّدی و سندی و حافظی و ناصری و معینی اسئلک بالنّور الّذی به انار افق سمآء فضلک بأن تنزل علی ورقتک رحمةً و شفآءً بجودک و کرمک ای ربّ تراها مضطربةً من خشیتک اسئلک لها الشّفآء و العنایة و الرّاحة و السّکون بأمرک یا من بک ظهر سرّ المکنون و الأمر المستور ای ربّ طهّرها عن الأمراض و ترزقها العافیة انّک انت الجواد الشّافی الکریم

BLIB_Or15696.078b, ADM1#083 p.144

BH10313

1 He is God, the Most Glorious

1 هو الله الأبهی

2 In the Name of God, the Eternal, Who perisheth not

2 بسم الله الدّائم بلا فنآء

3 God testifieth that there is none other God but Him. He openeth unto whom He willeth the gates of good things. He is, verily, the Single One, the All-Powerful, the Mighty, the Compelling. Are ye saddened by the world and that which occurreth therein after ye behold the Sun of Joy shining from the horizon of grace? Put your trust in Him. Verily, He is with you, and His Self is the One that encompasseth all regions. He hath chosen you for the service of His Cause through wisdom. Exalted is this station which God hath made among the most sublime of stations. Rejoice in that thou hast turned unto Him when every misbeliever and doubter turned away.

3 شهد الله انّه لا اله الّا هو یفتح لمن یشآء ابواب الخیرات انّه لهو الفرد المقتدر العزیز الجبّار هل یحزنکم الدّنیا و ما یحدث فیها بعد الّذی ترون شمس السّرور مشرقة من افق الفضل توکّلوا علیه انّه معکم ونفسه المهیمنة علی الآفاق قد اختارکم لخدمة امره بالحکمة تعالی هذا المقام الّذی جعله الله من اعلی المقام ان افرح بما اقبلت اذ اعرض کلّ مشرک مرتاب

INBA51:529a, BLIB_Or15696.090i

BH10314

1 He is God, the Most Holy

1 هو الله الأقدس

2 In the name of God, the Everlasting, Who perisheth not.

2 بسم الله الباقی بلا زوال

3 God testifieth that there is none other God but Him. He aideth whom He willeth through the hosts of the heavens and earth. He is, verily, the One, the Chosen. Blessed art thou, inasmuch as thou hast inhaled the fragrances of holiness from this Garment through which the fragrance of divine knowledge hath been wafted throughout all creation. He who hath recognized hath attained, and he who hath turned towards Him is reckoned among the most exalted of beings before the Truth, the Most High.

3 شهد الله انّه لا اله الّا هو ینصر من یشآء بجنود السّموات و الأرض انّه لهو الواحد المختار طوبی لک بما وجدت نفحات التّقدیس من هذا القمیص الّذی به فاحت نفحة العرفان فی الامکان انّ الّذی عرف قد فاز و الّذی اقبل انّه من اعلی الخلق لدی الحقّ المتعال

4 The Pen hath been forbidden to mention the mysteries of preexistence. Erelong shall its reins be loosened. Thy Lord is, verily, the Powerful, the Mighty, the Bestower.

4 قد منع القلم عن ذکر اسرار القدم سوف یطلق زمامه انّ ربّک لهو المقتدر العزیز الوهّاب

INBA51:530a, BLIB_Or15696.083e

BH10337

1 O Thou Who art the All-Sufficing, the All-Protecting!

1 یا کافی یا حافظ

2 O my God! This is Thy servant who hath bowed down before Thy Manifestation and hath submitted himself before the dawning rays of the lights of Thy glory and sovereignty. I beseech Thee to protect me beneath the shelter of Thy protection and safeguarding, and to preserve me within the cave of Thy generosity and guardianship. Therefore, O my God, since his heart is clinging to the handhold of trust in the sovereignty of Thy protection, and relying upon the wondrous effulgences of the manifestations of Thy watchfulness, do Thou protect him from every evil and calamity, and from the afflictions that his enemies may bring down upon his head, that Thou mayest gain dominion over them through Thy sovereignty and power, and prevail over Thine enemies through Thy mighty wrath and ancient indignation.

2 فیا الهی هذا عبدك الّذی خضع لدی ظهورك و خشع تلقا اشراق انوار عزّك و سُلطانك و استحفظنی فی کنف حفظك و حراستك و استحفظ فث کهف جودك و کلائتك اذاً یا الهی لمّا کان بقلبه متوسّلاً بعرق التوّکل بسُلطان حِفظك و معتمداً ببدایع لوامع ظهورات نظاریتك اذاً فاحفظه عنکل شرّ و بلا عولف تادی اعدائه علی رأسه علی شأن یتسّلط علیهم بسُلطانك و قدرتك و بقهر علی اعدائك بقهرك للعظیم و سَخَطك القَدیم

INBA35:003d

BH10339

1 He is the one Who Remembereth before the faces of all.

1 هو الذّاكر امام الوجوه

2 The Day hath come, the hour hath struck, the time for remembrance hath arrived, and the moment of victory is at hand – an ordinance from God, the Lord of the kingdom of utterance and the Lord of the lofty Seat.

2 قد اتى اليوم و اتى الوقت و آن زمان الذّكر و حان وقت النّصر امرًا من لدى الله مالك ملكوت البيان وربّ الكرسىّ الرّفيع

3 We bear witness that thou hast attained the presence of the Countenance and hast drunk the choice wine of reunion, as a bounty from God, the Self-Sufficing, the Most Exalted.

3 نشهد انّك حضرت امام الوجه وشربت رحيق الوصال فضلًا من الله الغنىّ المتعال

4 O thou who hast turned toward the Most Exalted Horizon! When thou hearest the Call, say: Here am I, O Possessor of the kingdom of names; here am I, O Beloved of earth and heaven; here am I, O Desire of them that know, the Well-Beloved of the former and the latter generations!

4 يا ايّها المتوجّه الى الأفق الأعلى اذا سمعت النّداء قل لبّيك يا مالك ملكوت الاسماء ولبّيك يا محبوب الارض والسّماء ولبّيك يا مقصود العارفين ومحبوب الاوّلين والاخرين

BLIB_Or15696.176b

BH10352

1 He is the Mighty, the Beloved

1 هو العزيز المحبوب

2 The Mother Book hath spoken at the return before the faces of the servants: By God, the Lord of creation hath come! The Kingdom is God's, the Lord of Lords. He hath desired to send unto thee a sign from His signs, that He may give thee to drink of the Kawthar of His utterance and cause thee to enter into the Kingdom of His knowledge - a bounty from His presence, for He is the Mighty, the All-Bountiful. Say: Glory be unto Thee, O my God! I beseech Thee by the Kawthar of Thy utterance and the pearls of the ocean of Thy knowledge, to ordain for me that which shall endure through the potency of Thy Will and the power of Thy Purpose. Verily, Thou art the Strong, the Mighty, and worthy to answer.

2 قد نطق امّ الكتّاب فى المآب امام وجوه العباد تالله اتى مالك الايجاد الملک لله ربّ الأرباب انّه اراد ان يرسل اليک آية من آياته ليسقيک كوثر بيانه و يدخلک فى ملكوت عرفانه فضلاً من عنده و هو العزيز الفضّال قل سبحانک اللّهمّ يا الهى اسألک بكوثر بيانک و لآلىء بحر علمک بأن تكتب لى ما يكون باقياً بدوام نفوذ مشيّتک و اقتدار ارادتک انّک انت القوىّ القدير و بالاجابة جدير

BLIB_Or15696.184a

BH10366

Say: O Land of Ta (Tehran), I have come from the direction of grandeur and majesty with the announcement of God, the Powerful, the Mighty, the Praiseworthy. The fragrance of the All-Merciful has been diffused throughout all contingent being. Turn your hearts illumined and be not of those who hesitate. Thou art the one whom God hath made the dawning-place of His Manifestation and the dayspring of His verses and the mine of His wisdom and the treasury of the pearls of His wondrous utterance. Blessed art thou, and blessed is he who dwelleth in thee, and joy be to thee and joy be to him who attaineth unto thy presence and establisheth for himself a seat within thee. We beseech God to illumine all through the light of recognition and draw them nigh unto His holy and luminous court.

قل يا ارض الطاء قد جئت من شطر العظمة و الجلال بنبأ الله المقتدر العزيز الحميد قد تضوع عرف الرحمن فى الامكان اقبلوا القلوب نوراء و لا تكونن من المتوقفين انت الذى جعلک الله مشرق ظهوره و مطلع آياته و معدن حكمته و مخزن لئالى بيانه البديع طوبى لک و لمن سكن فيک و نعيما لک و لمن فاز بلقائک و اتخذ لنفسه مقاما فيک نسئل الله ان ينوّر الكل بنور العرفان و يقرّبهم الى شطره المقدس المنير

MAS8.169bx

BH10386

When the year nine had passed, He was manifested with this Name [Baha, =9] unto all things, even as thou didst witness how in that year the revelation of the Divine Unity was both hidden yet visible, and manifest yet concealed. None recognized it save whom God wished through His grace that dominates both the unseen and the visible realms, until the years of respite had elapsed. Then did God lift the veil of light and made manifest that which had been concealed. Thereupon the heavens were cleft asunder, and the earth was rent, and the mountains crumbled, and the Balance was set up, and all who were in the Bayan were gathered together. Then were the people of Paradise admitted therein, and the denizens of the Fire consigned to their abode. This is clear justice.

لما قضى التسع تجلى بهذا الاسم على كل الاشياء كما رايت بان فى تلک السنة كان ظهور الاحدية غيبا مشهودا و ظاهرا مستورا ما عرفه احد الا من شاء بفضله المهيمن على من فى الغيب و الشهود حتى مضت سنين المهلة رفع الله حجاب النّور و اظهر ما هو المستور اذا انفطرت السموات و انشقت الارضون و اندكت الجبال و وضع الميزان و حشر من فى البيان اجمعين فادخل الجنة اهلها و النار اصحابها ذلک هو العدل المبين

MAS8.062.12x

BH10388

هو الله تعالی

مکتوب شما که بذکر الهی و ثنای او مزین بود رسید بهجت بی اندازه روی نمود انشاء الله لم یزل و لا یزال بانوار مطلع نور منور باشید و باشراقات مشرق ظهور مطرز طراز قلب انسانی محبت الهی بوده الحمد لله بان فائزید انشاء الله در کل احیان از بحر عرفان بیاشامید و بافق اعلی ناظر باشید جناب اقا محمد باقر علیه بهاء الله را از لسان این مظلوم مسجون تکبیر برسانید انشاء الله بما اراد الله موید باشید و بما یحب و یرضی موفق

BLIB_Or15696.131d

He is God, exalted be He.

Your letter, adorned with the remembrance of God and with His praise, was received, whereupon boundless joy was made manifest.

God grant that, at all times and under all conditions, ye may be illumined by the lights of the Dayspring of Light, and be adorned by the effulgences of the Dawning-Place of Revelation. The ornament of the human heart is the love of God; praised be God, ye have attained thereunto. God willing, may ye in every season drink deep from the ocean of divine knowledge and keep your gaze fixed upon the Most Exalted Horizon.

Convey, from the tongue of this wronged and imprisoned One, loving greetings to Jinab-i-Aqa Muhammad-Baqir—upon him be the glory of God. God willing, may ye be aided to accomplish whatsoever God hath ordained, and be enabled to achieve that which He loveth and is well pleased with.

BH10389

هو الشافی

مهدی علیک بهائی چندیست احوال خوب نیست شبها برمیخیزم جمالیه را بفرستید اگر چه عیبی ندارد انشاء الله رفع شده و میشود نسئل الله ان ینزل باسم الاعظم ما یظهر به الخیر المکنون المخزون علی من معه انه علی کل شی قدیر قدری نان و خرما مخصوص افنان کرم الله وجوههم ارسال شد بفرستید و قدری هم خرما مخصوص شما راسال شد جمیع آقایان و خانمان و اطفال و خدم را ذاکریم السلام علیکم و السلام علیهم و رحمة الله و برکاته

BLIB_Or15696.132c

He is the Healer.

O My Mahd! Upon thee be the glory of Baha. For some time past my condition hath not been good. At night I arise; send Jamaliyyih. Though there is no serious cause for concern, God willing it hath been, and shall be, removed. We beseech God that He may, through the Most Great Name, cause to descend that whereby the hidden and treasured good may be made manifest unto him and unto those with him. Verily, He is powerful over all things.

A portion of bread and dates hath been sent especially for the Afnan—may God illumine their faces—do thou forward it unto them. And a portion of dates hath likewise been sent especially for thee.

We remember all the men, the women, the children, and the servants. Salutations be upon you, and upon them be the peace and mercy of God and His blessings.

BH10394

1 He is the Almighty

1 هو العزيز

2 This is the Tablet wherein hath been ordained the preservation of what was and what will be, yet the people perceive not. Therein doth the Dove sing forth from the Pole of eternity and the Cock of the Throne draw nigh, would ye but hear.

2 هذا اللوح فيه قدّر حفظ ما كان و ما يكون و لكنّ النّاس هم لا يشعرون و فيه ينطق الورقاء فى قطب البقاء و تدلى ديك العرش ان هم يسمعون

3 O servant! Give thanks unto God for having sent down unto thee from the heaven of His Command this blessed and missive Tablet. Guard thou it in the strongholds of preservation, then seek victory through it in the occasions of triumph, then seek assistance through it from all who are in the heavens and on earth. Thus doth the Tongue of God, the Mighty, the Self-Subsisting, instruct thee. And the Spirit be upon thee and upon those who know.

3 يا عبد فاشكرالله بما انزل عليك من سماء الامر هذى اللّوح المبارك المرسول و انّك فاستحفظ فى مواقع الحفظ ثمّ استنصر به فى موارد النّصر ثمّ استعن به عن كلّ من فى السّموات و الارض كذلك يعلّمك لسان الله العزيز القيّوم و الرّوح عليك و على الذين هم يعرفون

INBA35:003b

BH10410

May the exalted Leaf, Mahd-i-'Ulya, through the grace of God, be vouchsafed health and be adorned with the light of His favor and tender mercies. We implore Him to array her, at all times and under all conditions, with the raiment of healing.

ورقه عليا مهد عليا انشاءالله بصحت فائز شود و بنور عنايت و الطاف حق مزين

BLIB_Or15696.131a

Concerning the requests which the prince addressed unto you in his letter, do thou write accordingly. It would appear that he had made intercession through Sitarih and her daughter, and that he had likewise sought loving-kindness for yet another soul. The intention is this: whatsoever he hath mentioned and asked for, do thou set it down. The original answer to his letter was revealed, and it was in the possession of the Branch, His honor Diya', whereupon he was instructed to write.

BH10417

1 In the name of the One Who standeth before the faces of all servants!

1 بسم القائم امام وجوه العباد

2 O Isma'il! Upon thee be the glory of thy Lord, the Exalted! He hath made mention of thee at this hour with verses whereby the realities of all faces were attracted and the hearts of the treacherous ones who cast the Covenant of God behind their backs, clinging to what they possessed of images and idols, were repelled. Say: Praise be unto Thee, O my God, for having guided me unto Thy manifest and evident path and for having sent down unto me that which hath testified to my turning toward Thy luminous horizon. I beseech Thee not to disappoint me of what lieth with Thee. Verily, Thou art the Most Merciful of the merciful ones. And this was revealed for his honor Hasan Aqa, upon him be the glory of God.

2 يا اسمعيل عليک بهآء ربّک الجليل انّه ذکرک فيهذا الحين بآيات انجذبت بها حقائق الوجوه و اجتنبت افئدة الخائنين الّذين نبذوا عهد الله وراءهم متمسّکين بما عندهم من الصّور و التّماثيل قل لک الحمد يا الهی بما هديتنی الی صراطک الظّاهر المبين و انزلت لی ما شهد باءقبالی الی افقک المنير اسئلک ان لا تخيّبنی عمّا عندک انّک انت ارحم الرّاحمين و هذا ما نزل لجناب حسن آقا عليه بهآء الله

INBA41:099

BH10419

1 O My Afnan! The servant who is present hath come with a letter which thou didst send unto Our name, the Mihdi, and hath read that wherewith thou didst call upon God, the Lord of all worlds. Blessed be thy summons, inasmuch as it attained unto attentive hearing; and blessed be thy remembrance, in that it reached the station wherein this most holy, most great, most mighty Remembrance uttereth His words.

1 يا افنانی قد حضر العبد الحاضر بکتاب ارسلته الی اسمنا المهدی وقرء ما ناديت به الله ربّ العالمين طوبی لندآئك بما فاز بالاصغآء ولذکرك بما حضر المقام الّذی فيه ينطق هذا الذّکر الاقدس الاعظم العظيم ان اذکر

2 Remember, then, when thou wast in the presence of the Wronged One, and didst hear His call in His noble station. Say: Praise be to Thee, O God of all who are in the heavens and on the earth; and thanks be to Thee, O Desire of them that truly know.

2 اذ کنت لدی المظلوم وسمعت ندآئه فی مقامه الکريم قل لك الحمد يا اله من فی السّموات والأرض ولك الشّکر يا مقصود العارفين

BLIB_Or15738.173

BH10436

1 He is the All-Informed Speaker.

1 هو النّاطق الخبير

2 O thou who gazest toward the horizon of My Revelation and art illumined by the sun of My utterance! Say:

2 يا ايّها النّاظر الى افق ظهورى والمستشرق من شمس بيانى قل

3 Glorified art Thou, O my God! I beseech Thee by the light of Thy Face and the fire of Thy Lote-Tree; by the effulgent rays of the luminary of Thy Word upon the Sinai of knowledge; and by Thy Name that ruleth over all religions, to make me, in all conditions, a speaker in Thy Name, a holder fast to the cord of Thy bounty, and steadfast in Thy command and Thy love—so that neither the might of those who dwell in Thy land may frighten me, nor the speciousness of Thy creatures and the veils of Thy servants hinder me.

3 سبحانك اللّهمّ يا الهى اسئلك بنور وجهك ونار سدرتك وبتجلّيات نيّر بيانك فى طور العرفان وباسمك المهيمن على الاديان ان تجعلنى فى كلّ الأحوال ناطقًا باسمك ومتمسكًا بحبل عطآئك ومستقيمًا على امرك وحبّك بحيث لا تخوّفنى سطوة من فى ارضك ولا تمنعنى سبحات خلقك وحجبات عبادك

4 Verily, Thou art the Most Bountiful, the All-Powerful, the Omnipotent.

4 انّك انت الفيّاض المقتدر القدير

BLIB__Or15696.190e

BH10439

1 He is the Witnessed, He is the Remembered.

1 هو المشهود هو المذكور

2 O beloved one! O watcher! O true friend! O companion! O observer! In these days thou hast been greatly missed, and still remaineth so, for a number have come from every region, among them Jinab-i-Mirza 'Abdu'llah Khan. Thy mention is ever upon the tongue, whether in Our presence or in the gathering of the friends. We convey greetings unto the dearly loved friend, Mirza Habibu'llah, and call to mind the days of reunion. Yet, before the decree and ordinance of destiny, what can be said?

2 يا حبيب يا ناظر يا دوست حقيقى يا مونس يا ناظر اين ايام جاى شما بسيار خالى بوده و هست چه كه جمعى از هر شطرى آمده اند از جمله جناب ميرزا عبد الله خان لازال ذكر شما مذكور چه در حضور چه در انجمن دوستان جناب دوست عزيز ميرزا حبيب الله را سلام ميرسانيم ياد ايام لقايى نمائيم باقضا و حكم قدر چه ميستوان گفت

BLIB__Or15696.177h

BH10441

هو الکریم

یا حزب العدل و یار ایات التقوی بین الوری اگر چه در ظهور سلطنت حضرت سلطان ناصر الدین ایده الله بر این حزب وارد شد انچه که قوه مدرکه و ذاکره از احصاء تحدید ان عاجز و قاصر است و لکن چون قلب سلطان گاهر بنور انصاف منور مشاهده می شد لذا باید این حزب از برایش حفظ طلب نمایند و عدل مسئلت کنند ان الله هو المشفق الکریم البهاء علیک و النور علیک من لدی الله العزیز العظیم

BLIB_Or15696.179c

He is the All-Bountiful.

O concourse of justice, and companion of the verses of piety amidst mankind! Though, in the days of the sovereignty of His Majesty Sultan Nasiri'd-Din—may God sustain him—there hath befallen this company that whereof the discerning and remembering powers are alike unable to reckon or define, yet, inasmuch as the heart of the sovereign was at times seen illumined with the light of equity, it behoveth this company to supplicate for his preservation and to beseech justice in his behalf. Verily, God is the Compassionate, the Generous.

The glory rest upon thee, and the light shine upon thee, from the presence of God, the Mighty, the Great.

BH10463

هو العلیم

یا شیخ علیک بهائی مکتوب شما رسید فی الحقیقه عرف عنایت الهی و رائحه عبودیت خالصه از آن متضوع نسئل الله ان یجعلک مستقیما علی امره و یرفعک باسمه و ینصرک بجنوده و یحرسک بسلطانه انه علی کل شی قدیر فقره انفاق که مرقوم داشتید لدی المظلوم مقبول طوبی لک و نسئل الرب عن یجعلک ناصرا لامره انه هو المجیب لا اله الا هو العزیز الحمید

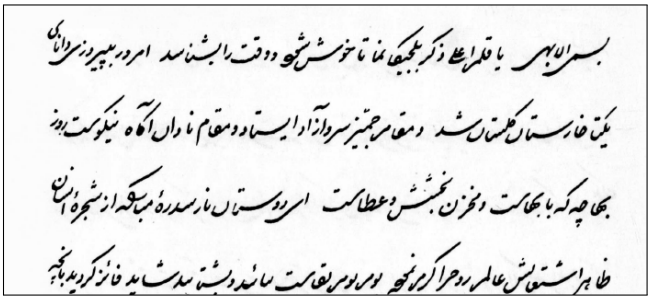
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He is the All-Knowing.

O Shaykh! Upon thee be the glory of Bahá. Thy letter was received. In truth, from it there diffused the fragrance of divine favor and the sweet savors of pure servitude. We beseech God to make thee steadfast in His Cause, to exalt thee through His Name, to aid thee with His hosts, and to guard thee by His sovereignty. He, verily, is potent over all things.

As to the passage concerning the offering thou didst mention, it was accepted in the presence of the Wronged One. Blessed art thou! And we beseech the Lord to make thee a champion of His Cause. He, truly, is the Answerer. There is none other God but Him, the Mighty, the Praiseworthy.

BH10481



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In My Most Glorious Name.

O Most Exalted Pen! Make mention of Belgium [?], that it may rejoice and come to recognize true discernment. Through the victorious Cause of the one all-knowing God, the thorn-brake hath become a rose-garden, and the station of the prisoner hath arisen and stood free, while the station of the ignorant hath become aware. Beauteous is the Day of Bahá, for it is the Day of Splendor, and the treasury of bounty and bestowal.

O friends! The fire of the blessed Lote-Tree hath appeared from the tree of man; its blaze hath graced the world of spirit. This is the Day of meeting: come ye, and hasten, that haply ye may attain unto that which beseemeth His Day.

بسمی الابهی

یا قلم اعلی ذکر بلجیکا نما تا خوش شود و دقت را بشناسد امر در پیروزی دانای یکتا خارستان گلستان شد و مقام جمیز سر و آزاد ایستاد و مقام نادان آگاه نیکوست روز بها چه که بابهاست و مخزن بخشش و عطاست ای دوستان نار سدره مبارکه از شجره انسان ظاهر اشتعالش عالم روحرا کرم نموده یوم یوم لقاست بیائید و بشتابید شاید فائز گردید بانچه سزاوار یوم اوست

BLIB_Or15696.174d

BH10494

1 He is the Uniter of hearts, and He is the Mighty, the Well-Beloved.

1 هو المؤلّف بین القلوب وهو العزیز المحبوب

2 O Mahd! Upon thee be My glory and My loving care. Thy remembrance is ever mentioned in the presence of the Wronged One. God willing, thou shalt be preserved and safeguarded, and Sakinih Khanum may commit her affairs to God, and be resigned unto the good-pleasure of the True One – glorified be His majesty – so that she may be honoured and upheld, outwardly and inwardly, in this world and in the world to come.

2 یا مهد علیك بهآئی و عنایتی لازال ذکرت لدی المظلوم مذکور انشاءالله محفوظ باشی وشیب فکر سکینة خانم بحومر اك تفویض نماید وبرضای حقّ جلّ جلاله راضی شود مد ظاهر وباطن دنیا واخرت سر افراز کرود

3 Mirza 'Abdu'llah is adorned with the ornament of service, and hath a station with the Lord of the Throne and of the dust. Mention him to none without the knowledge of any soul.

3 میرزا عبد الله بطراز خدمت زیّنیست وله شأن عند ربّ العرش والثّری بدون اطّلاع احدی باوذکر نماشاید

4 Be thou victorious, and attain unto that which the Wronged One hath ordained for thee.

4 فائز شو وبما اددہ المظلوم

BLIB_Or15696.136a

BH10495

1 He is God, exalted be He.

2 O Mihdi! God willing, thy condition is well. O 'Ulya! God willing, mayest thou be adorned with joy, gladness, and delight. After that the pilgrim of the Cause of God hath arrived, it is incumbent to show her love. At another time, in the presence, you mentioned the wife of Mirza 'Ali-Akbar and another place as well. Whatever you desire, send the details thereof. Mirza Mustafa—upon him be glory—will take it and deliver it. Peace be upon you, and upon the handmaiden who loveth you and serveth you for the sake of God, the Lord of all worlds.

1 هو الله تعالی

2 یا مهدی انشاءالله احوال شما خوبست یا علیا انشاءالله سرور و بنشاط و انبساط مزین باشی بعد آنکه مهاجره امر اسم الله آمده اظهار محبت بایشان لازم دیگر حین حضور ذکر ضلع میرزا علی اکبر و جای دیگر را نمودید هر چه میخواهید صورت انرا ارسال دارید میرزا مصطفی علیه بهائی گرفته میرساند السلام علیکم و علی امة تحبکم و تخدمکم لوجه الله رب العالمین

BLIB_Or15696.129e

BH10505

O my God! O my God! Unite the hearts of Thy servants, and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy Law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge, and cheer their hearts by Thy Love. Verily, Thou art their Helper and their Lord!

BPRY.238, BNE.098, SW_v02#04 p.013, SW_v10#05 p.151, BSC.187 #275, BP1929.035-036, PN_1909B p057

BH10507

1 O Thou Who art the Lord of all names and Fashioner of the heavens! Deliver Thy loved ones from the prison of their foes. Thou, verily, art the Sovereign Ordainer, He Whose light shineth resplendent above the horizon of creation.

2 O Thou Who art the Essence of immortality! Dash not their hopes, I adjure Thee by the life of Bahá, but render them victorious. Thou, verily, ordainest as Thou pleasest, and holdest in Thy grasp the kingdom of creation.

1 یا مالک الأسمآء و فاطر السّمآء خلّص احبّآء من سجن اعدآء انّک سلطان القضآء و المشرق من افق البدآء

2 یا اصل البقآء لعمر البهآء لا تقطع الرّجآء فانصر هؤلآء انت الحاکم علی ما تشآء و فی قبضتک ملکوت الانشآء

3 Thine enemies have sharpened their teeth for the flesh of Thy loved ones. Protect, then, Thy companions, O Thou Who layest low the necks of men, O Thou the Lord of the Judgement Day!

3 قد شحذ الأنياب للحم الأحباب ان احفظ الأصحاب يا مالک الرّقاب و الحاکم فی المآب

4 Many a day hath passed in delay. Let them, then, in a state of detachment from all things, repeat nine times these luminous words. He, verily, is the Almighty, the Unconstrained.

4 بسیار بامروز فردا گذشت باری منقطعاً عن الکلّ این کلمات مشرقات را نه ۹ بار تکرار [نمایند] انّه لهو المقتدر المختار

BRL_APBH#20, MSBR.057

BRL_DA#122

BH11670

1 In the Name of our Lord, the Most Glorious!

1 بسم ربّنا الأبهی

2 Praise be unto Thee, O my God, for having enabled Thy handmaidens to turn towards the light of Thy countenance and to incline unto the horizon of Thy Revelation, after most of the men in Thy realm had turned away. Thy works testify to Thy power and might, and the manifestations of Thy Cause bear witness to Thy sovereignty and dominion. How many a servant was prevented by Thy decree from turning unto Thee, in requital for his deeds in Thy days, and how many a handmaiden and leaf turned unto Thee, detached from all else save Thee, in hope of what lieth with Thee. This servant beareth witness that Thou art the Praised One in Thy deeds and the One to be obeyed in Thy command. There is none other God but Thee, the Powerful, the Mighty.

2 لک الحمد یا الهی بما ایّدت امائک علی التّوجّه الی انوار وجهک و الاقبال الی افق ظهورک بعد اعراض اکثر الرّجال فی مملکتک یشهد عملک بقدرتک و اقتدارک و ظهورات امرک بسلطنتک و اختیارک کم من عبد منعه قضائک عن التّوجّه الیک جزآء عمله فی ایّامک و کم من امة و ورقة اقبلت منقطعة عن دونک رجآء ما عندک یشهد الخادم بأنّک انت المحمود فی فعلک و المطاع فی امرک لا اله الّا انت القویّ القدیر

YIA.213-214

BH10731

To: Muhammad Al-Masjun, in Baghdad

O prisoner! We came unto the dwelling of Kalím. What did we speak? The remembrance of the All-Generous. What did we behold? The lights of the All-Merciful. What did we hear? That this mighty Announcement hath caused the remembrance of all else to vanish from the heart. What did we partake of? The bounty which We sent down from the heaven of grace unto Our knowing self. A bounty in the form of affirmation and in the temple of oneness. Blessed is he who circleth round this

یا مسجون آمدیم منزل کلیم چه گفتیم ذکر کریم چه دیدیم انوار رحیم چه شنیدیم ذکر القلب من کل شی فی ذکر هذا النبا العظیم چه خوردیم نعمة التی نزلنا ها من سماء الفضل لنفسنا العلیم نعمت بر صورت اثبات و هیئت توحید طوبی لمن طاف

glorious throne. The mother is occupied in remembrance and praise, while the enemies are engrossed in guile and vexation. Verily, He is, of all things, well aware.

حول هذا العرش المجيد مادر ذكر و ثنا و اعدا در مكر و عنا انه بكلشى خبير

BLIB_Or15696.078a

BH10711

To: Aqa Mirza Ali-Rida, in Nayriz

O 'Ali-Rida! Hearken unto the call of thy Lord, the Lord of Names. He, verily, draweth thee nigh unto Him and guideth thee unto a glorious station. O concourse of men! He Who was promised in the Books of God hath come, He Whose remembrance was treasured in the hearts of the Messengers. He hath come to reform the world and refine the nations. Well is it with him who hath turned towards Him, and woe betide him whom the world hath deluded and kept back from this manifest grace. We beseech God to assist thee in that which He loveth and is well-pleased with, and to ordain for thee what He hath ordained for His sincere servants.

يا عليرضا اسمع ندآء ربّک مالک الأسمآء انّه يقرّبک اليه و يهديک الى مقام منير يا معشر البشر قد اتى من كان موعوداً فى كتب الله و مستوراً ذكره فى افئدة المرسلين انّه اتى لاصلاح العالم و تهذيب الأمم طوبى لمن اقبل و ويل لمن غرّته الدّنيا و منعته عن هذا الفضل المبين نسئل الله ان يؤيّدک على ما يحبّ و يرضى و يكتب لک ما كتبه لعباده المخلصين

INBA51:542b

BH10585

To: Ghulam-Husayn, in Shiraz

1 He is the Everlasting that changeth not

1 هو السّرمدىّ بلا انتقال

2 Glorified art Thou, O my God, my Master, my Sovereign, my Lord, my Support and my Hope! I beseech Thee, by the waves of the ocean of Thy oneness from which Thy mention and praise can be heard, to open before the faces of those who seek Thee the gates of meeting with Thee. Then grant them, O my God, the water of life of attaining Thy presence. Verily, Thou art the All-Bountiful, the Most Generous, and within Thy grasp is the dominion of all who are in the heavens and on earth.

2 سبحانک اللّهمّ يا الهى و مالكى و سلطانى و سيّدى و سندى و رجائى اسئلک بأمواج بحر احديّتک الّتى تسمع منها ذكرک و ثنائک ان تفتح على وجوه قاصديک ابواب لقائک ثمّ ارزقهم يا الهى كوثر وصالک امام وجهک انّک انت الفيّاض الكريم و فى قبضتک زمام من فى السّموات و الأرضين

INBA51:182a, KB_620:175-175

BH10658

To: Mihdi, in Tihran

1 He is the Most Glorious!

2 This is the Book of Immortality from the presence of Baha to him who was named Mihdi in the Tablets of mighty glory. Be thou at peace within thyself, then stand firm in the Cause and be thou steadfast therein. Verily We have not forgotten thee, for We have ever been a Guide unto him who hath turned to the Gate, a Forgiver unto him who hath repented, and One Who remembereth him who hath rent asunder the veil and recognized the Sovereign of Eternity in both beginning and return, and who was numbered among the believers mentioned by the Pen of Command upon the Tablet.

1 هوالأبهی

2 هذا کتاب البقآء من لدی البهآء الی الّذی سمّی بمهدی فی الواح عزّ عظیما ان اطمئنّ فی نفسک ثمّ استقم علی الأمر و کن علی الأمر مستقیما انّا ما انسیناک لأنّا کنّا هادیاً لمن توجّه الی الباب و غفّاراً لمن تاب و ذاکراً لمن شقّ الحجاب و عرف سلطان القدم فی المبدء و المآب و کان من الموحّدین من قلم الأمر علی اللّوح مذکورا

AQA4a.243

BH10521

To: Husayn Nahri (Mahbubush-Shuhada)

1 He is the Most Glorious

2 O my God! Thou knowest that this servant is enkindled with the fire of Thy love, wandering in the wilderness of longing for Thee, attracted by the wondrous lights of Thy beauty, and speaking in remembrance of Thee. Therefore, cause him to ascend on wings of holiness to the kingdom of Thy verses, aid him with the confirmations of the unseen realm of Thy oneness, give him to drink from the cup of immortality offered by the hands of Thy sanctity, and bring him into the presence of the brilliant rays shining from Thy beauty. Verily, Thou art the Mighty, the Powerful.

KSHK#11

1 هوالأبهی

2 اللّهمّ یا الهی انّک لتعلم بأنّ هذا العبد مشتعل من نار محبّتک و هائم فی بیدآء اشتیاقک و منجذب من بدایع انوار جمالک و ناطق بذکرک اذاً عرّجه بجناحین القدس الی ملکوت آیاتک و ایّده بتأییدات غیب احدیّتک و اسقه کأس البقآء من ایادی تقدیسک و احضره عند تلألؤ اشعّة السّاطعة من جمالک انّک انت العزیز القدیر

INBA51:612b, ADM1#060 p.110

BH10536

To: Mulla Sadiq Khurasani

1 In My Name, the All-Knowing.

2 O Ismi al-Asdaq! Render thanks for that We called thee to appear before the Divine Presence, caused thee to hear and to behold the effulgences of the countenance of thy Lord, the Most Exalted, the Incomparable, the One, the Great; and sent thee back that thou mightest remind the people of that which thou didst behold and know, and summon them unto the Most Great Steadfastness, lest their feet slip by reason of the clamour of every sinful pretender. O My namesake! Call thou to mind, each day, that whereunto We admonished thee in Our presence. Verily thy Lord, He, in truth, is the All-Knowing, the All-Informed. Upon thee be My glory, and My mercy, and My loving-kindness which hath compassed the worlds.

1 بسمی العلیم ان

2 یا اسمی الأصدق ان اشکر بما احضرناک لدی العرش و اسمعناک و اریناک انوار وجه ربّک العلیّ الفرد الواحد العظیم و ارجعناک لتذکّر النّاس بما رأیت و عرفت و تدعوهم بالاستقامة الکبری لئلّا تزلّ اقدامهم من نعاق کلّ مدّع اثیم یا اسمی تذکّر فی کلّ یوم ما وصّیناک به فی الحضور انّ ربّک لهو العلیم الخبیر علیک بهائی و رحمتی و عنایتی الّتی احاطت العالمین

PYK.030, MSBH7.408-409

BH10743

To: Mahd-i-Uliya (Wife of Baha'u'llah)

He is the Helper!

Mahd-i 'Ulya! As divine favour is these days all-embracing and the Afnans, upon them be God's Glory, are under the Sidrih, a robe of honour was bestowed, a robe whose warp is the bounty of God and whose woof is His grace. From the beginning of the world until now no one had outwardly attained such a robe. Verily, God hath made this bounty a treasure and honour for thee....

LTDT.249-250x

BH10735

To: Mirza Ali Muhammad Yazdi (Varqa)

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

2 O Leaf! Know thou, then recognize, that We chose thee for My remembrance and acquainted thee with the path of My grace and mercy, and gave thee to drink of the Kawthar of My utterance from the hand of My bounty, and caused thee to hear My call and the rustling of My Pen, and informed thee of that which flowed from the choice wine of My loving-kindness in the rivers of My paradise, and selected thee to arise to serve My manifest Cause and to make mention of My mighty news. Say: Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name to make me successful in that which Thou hast sent down in Thy manifest Book. Verily, Thou art the Most Merciful of the merciful ones.

1 هو العلیم الفضّال

2 یا ورقآء اعلم ثمّ اعرف انّا اصطفیناک لذکری و عرّفناک سبیل فضلی و رحمتی و سقیناک کوثر بیانی من ید عطائی و اسمعناک ندائی و صریر قلمی و اخبرناک بما جری من رحیق عنایتی فی انهار جنانی و اخترناک للقیام علی خدمة امری المبین و ذکر نبأی العظیم قل سبحانک اللّهمّ یا الهی اسئلک باسمک الأعظم ان تجعلنی فائزاً بما انزلته فی کتابک المبین انّک انت ارحم الرّاحمین

INBA19:076, INBA32:070b, INBA41:447b, BLIB_Or15696.089e, AQMJ2.113bx, KHSH05.006

BH10690

To: Shaykh Muhammad Ali (Nabil son of Nabil)

1 He is God, exalted be His majesty, glory and power!

2 O thou who art firm and steadfast in faith in God! Thou hast been mentioned in the presence of the Wronged One. We beseech Him, exalted be He, to make thee a dawning-place of reform and a manifestation of comfort for all creation. Preserve that wherewith We have remembered thee. Verily He is the Hearer, the Answerer. Peace be upon thee and upon those with thee and upon thy son. We beseech Him, exalted be He, to grant him what he desireth through the grace of God, the Self-Sufficient, the Most Exalted.

1 هو الله تعالی شأنه العظمة و الاقتدار

2 یا ایّها الموقن المؤمن بالله قد ذکرت لدی المظلوم نسئله تعالی بأن یجعلک مطلع الاصلاح و مظهر الرّاحة للبریّة ان احفظ ما ذکرناک به انّه هو السّامع المجیب السّلام علیک و علی من معک و علی ابنک و نسئله تعالی بأن یرزقه ما اراد من فضل الله الغنیّ المتعال

MJAN.042c, AYBY.074d

BH10716

To: Fadl

1 In the Name of the Helper, the Self-Subsisting

2 O Fadl! Upon thee be My glory! This Wronged One is faithful and cherishes faithfulness. Thou hast ever been and art before Our sight. Praise be to God that neither the veils of the opposers nor the clouds of the transgressors held thee back. Thou didst hold fast unto truth and turn toward its horizon. God willing, thou shalt drink from the ocean of utterance and be illumined by the effulgences of the lights of the Sun of true unity. Glory be upon thee and upon those with thee and upon every steadfast, firm and upright one.

1 بسمی النّاصر المعین

2 یا فضل علیک بهائی این مظلوم باوفاست و وفا را دوست میدارد لازال در نظر بوده و هستی الحمد لله حجبات معرضین و سبحات معتدین ترا بازنداشت بحقّ تمسّک نمودی و بافقش متوجّه انشآءالله از بحر بیان بنوشی و از اشراقات انوار آفتاب توحید حقیقی منوّر گردی البهآء علیک و علی من معک و علی کلّ ثابت راسخ مستقیم

INBA23:243b, BLIB_Or15718.240

BH10725

To: Muhammad

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

2 O Muhammad! Upon thee, and upon my Afnan, and upon those who are with you and love you and know your stations with God, be my glory and my loving-kindness and my mercy which have preceded all who are in the heavens and the earth. God shall soon make manifest your station among His servants and shall exalt your names through His Name, the Mighty, the Self-Subsisting. We have named God's destined grace and His sent-down feast as 'Shu'a' [Ray] in the Kingdom of Names. Blessed is he who is content with all that hath appeared and been sent down from God, the Compassionate, the All-Bountiful.

1 هو النّاظر العلیم

2 یا محمّد علیک و علی افنانی و علی من معکم و یحبّکم و یعلم مقاماتکم عند الله بهائی و عنایتی و رحمتی الّتی سبقت من فی السّموات و الأرضین سوف یظهر الله شأنکم بین العباد و یرفع اسمائکم باسمه العزیز القیّوم انّا سمّینا نعمة الله المقدّرة و مائدته المنزلة بشعاع فی ملکوت الأسمآء طوبی لمن رضی بکلّ ما ظهر و نزّل من لدی الله المشفق الکریم

BLIB_Or15696.091m

BH10577

To: Muin

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Glorified art Thou, O my God! I beseech Thee by the waves of the ocean of Thy utterance, and by the pearls of knowledge that were hidden in the treasuries of Thine infallibility, and by the dominion of Thy Pen of destiny, to aid him whom Thou hast exalted among Thy servants and made a ruler and commander over Thy creation to manifest that which Thou hast revealed in Thy Book. O Lord! Assist His Excellency the Governor to execute Thy commandments with justice and fairness, and ordain for him from Thy Most Exalted Pen the good of this world and the next. Verily, Thou art the Lord of the throne on high and of the dust below. There is none other God but Thee, the Lord of all mankind and the Creator of earth and heaven.

2 سبحانک اللّهمّ یا الهی اسئلک بأمواج بحر بیانک و بلآلئ العرفان الّتی کانت مکنونة فی کنائز عصمتک و بتسخیر قلم تقدیرک ان تؤیّد من عزّزته بین عبادک و جعلته آمراً حاکماً علی خلقک علی اظهار ما انزلته فی کتابک ای ربّ ایّد حضرة المعین علی اجرآء اوامرک بالعدل و الانصاف و قدّر له من قلمک الأعلی خیر الآخرة و الأولی انّک انت ربّ العرش و الثّری لا اله الّا انت مولی الوری و فاطر الأرض و السّمآء

BLIB_Or15716.044.07

BH10590

To: Siyyidih Gawhar

1 He is the Witness, the All-Hearing.

1 هوالّشاهد الّسمیع

2 Glorified art Thou, O my God! This is a handmaiden from among Thy handmaidens who hath turned toward the horizon of Thy Cause and attained unto the knowledge of the Dayspring of Thy verses and the Dawning-place of Thy revelation, on a day whereon the women of the earth and its men turned away. I beseech Thee, O God of Names and Lord of all things, to inscribe for her, with the Pen of Thy Cause, that which Thou hast inscribed for Thy handmaidens in the Most Exalted Paradise. Verily, Thou art powerful to do whatsoever Thou willest, and in Thy grasp is the rein of all creation. There is no God but Thee, the Mighty, the All-Powerful.

2 سبحانك یا الهی هذه امة من امائك الّتی اقبلت الی افق امرك و فازت بعرفان مطلع آیاتك و مشرق وحیك فی یوم اعرضت نساء الأرض و رجالها اسئلك یا الّه الأسماء و مالك الأشیاء بان تکتب لها من قلم الامر ما کتبته لامائك فی الفردوس الأعلی انّك انت المقتدر علی ماتشاء و فی قبضتك زمام الخلق لا اله الّا انت المقتدرالقدیر

INBA18:379a

BH10526

1 He is the Speaker in the Kingdom of Utterance

1 هو الناطق في ملكوت البيان

2 O my God, my God! Take not Thy servants to task for their grievous transgressions and their great sins. Adorn their heads with the crowns of justice and equity, and illumine their hearts with the light of Thy knowledge, O Thou Who art the Lord of the Kingdom of immortality and Who hast manifested Thyself through Thy Most Great Name, the All-Glorious. Thou art He Whose mercy and grace have preceded all else. Ordain for them that which will draw them nigh unto Thee, and make them to know Thy path, Thy balance, Thy testimony and Thy proof. Verily, Thou art the One Who hath power to do what He willeth through Thy word "Be" and it is. The Command is in Thy grasp and within Thy hold. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

2 الهى الهى لا تاخذ عبادك بجريراتهم العظمى و خطيئاتهم الكبرى، زين رووسهم باكاليل العدل والانصاف و نور قلوبهم بانوار معرفتك يا مالك ملكوت البقا والظاهر باسمك الاعظم الابهى، انت الذى سبقت رحمتك و فضلك قدر لهم ما يقربهم اليك و عرفهم صراطك و مزيانك و حجتك و برهانک، انك انت المقتدر على ما تشاء بقولك كن فيكون، ان الامر بيدك و في قبضتك، لا اله الا انت المهيمن القيوم.

ADM2#075 p.141

BH10557

1 This is the Dayspring of bounty and the Dawning-place of grace; this is the Manifestation of the unseen and the Most Great Luminary. Whoso attaineth thereunto hath attained unto every good, and whoso is debarred therefrom remaineth deprived.

1 اینست مشرق جود و مطلع کرم اینست مظهر غیب و نیر اعظم هر که فائز شد بجمیع خیر رسید و هر که ممنوع شد محروم ماند

2 The Beloved saith: "Within the tavern of divine oneness, the perfumed and luminous wine is made ready. Hasten ye to drink in the Name of Baha; hasten ye to quaff for love of Him." This unfathomed sea hath no shore. Speak not of its measure, for it hath flowed forth from that Point which imagination can never comprehend, nor can reason attain thereunto.

2 دوست میفرماید در خمر خانه احدیه رحیق معطر منور مهیاست هی بنوشید باسم بها هی بیاشامید لحب موی این ژرف دریا ساحل نداشته ذکر ان ندیده چه که از نقطه جاری شده که وهم انرا ادراک ننماید و عقل بان نرسد

BLIB_Or15696.079b

BH10574

1 He is the Most Holy

1 هو القدّوس

2 The mercy of the All-Merciful upon every community that has believed in the All-Merciful, in whose heart has been kindled the love of the All-Merciful, whose tongue has spoken in praise of the All-Merciful, who has turned away from Satan and turned toward the All-Merciful, and has sold both paradise and all that is ordained in the gardens of paradise for the love of...

2 رحمة الرحمن على كلّ امة امنت بالرّحمن و اشتعلت فی قلبها محبة الرّحمن و نطقت اللّسان بثناء الرّحمن و اعرضت عن الشيّطان اقبلت الی الرحمن و باعت الجنان و ما قدر فی الحنان بمحبة

3 And verily thou, O handmaiden of the All-Merciful, blessed art thou for having turned toward the All-Merciful. Beware lest thou... from praising the All-Merciful. Then detach thyself from all else save the All-Merciful.

3 .... و انّك انت يا امة الرحمن طوبی بما توجّهت الی الرّحمن ايّاك ان ... عن ثناء الرّحمن ثمّ انقطعی عن غير الرّحمن

INBA35:058a

BH10592

1 In the Name of Him Who prevaileth over all names!

1 بسمی المهيمن علی الأسمآء

2 Glorified art Thou, O Creator of the heavens and All-Compelling over all things! I beseech Thee by the pearls of the ocean of Thy knowledge and the mysteries within the hearts of Thy chosen ones, and by the Word which Thou hast made to be a trust in the breasts of the sincere ones among Thy creation and the unified ones among Thy servants, that Thou protect Thy handmaidens from the evil of the people of the Bayan who have girded up their loins to lead Thy creation astray. Verily Thou art the All-Powerful, the Mighty. The ranks of the world cannot prevent Thee, nor can the power of the nations render Thee powerless. There is no God but Thee, the Mighty, the Wise.

2 سبحانک يا فاطر السّمآء و المهيمن علی الأشيآء اسئلک بلآلئ بحر عرفانک و اسرار افئدة اوليائک و الكلمة الّتی جعلتها وديعة فی صدور المخلصين من خلقک و الموحّدين من عبادک بأن تحفظ امائک من شرّ اهل البيان الّذين شمّروا الذّيل لاضلال خلقک انّک انت المقتدر العزيز لا تمنعک صفوف العالم و لا تعجزک قدرة الأمم لا اله الّا انت العزيز الحكيم

INBA51:109a, KB_620:102a

BH10600

1 He is.

1 هو

2 God beareth witness that there is none other God but He. His are creation and command, and unto Him all bow down in adoration.

2 شهد الله انّه لا اله الّا هو له الخلق و الامر وكلّ له ساجدون

3 God beareth witness that there is none other God but He. He giveth life and causeth death; again He causeth death and bestoweth life. Verily, He is a Living One Who dieth not; a Purpose that changeth not; a Beloved that escapeth not; a Witness that setteth not; a Sovereignty that passeth not away. In His right hand is the kingdom of the heavens and the earth, and He is, of every knowledge, All-Knowing.

3 شهد الله انّه لا اله الّا هو يحيي ويميت ثمّ يميت ويحيي وانّه هو حىّ لا يموت ومقصود لا يحول ومحبوب لا يفوت ومشهود لا يغرب وسلطان لا يزول وفى يمينه ملكوت السّموات والارض وانّه بكلّ علم عليما

4 Glorified be He before Whom all that are in the heavens and on the earth, and in the clouds, and upon the Throne, and in the realms of manifestation, and upon the dust, prostrate themselves. He decreeth whatsoever He willeth through His grace, and accomplisheth whatsoever He desireth through His justice. Verily, He hath ever been wise and powerful over all things.

4 فسبحان الّذى له يسجد كلّ من فى السّموات والارض والعمآت والعرش والظّهورات والفرش يحكم ما يشاء بفضله ويفعل ما يريد بعدله انّه كان على كلّ شئ حكيمًا قديرا

BLIB_Or15696.180f

BH10614

1 He is God, exalted be He!

1 هو الله تعالى

2 Upon thee, O thou who hast turned thy face unto God, be the glory of thy Lord, the Most Glorious! Blessed art thou, inasmuch as thou hast drunk from the fountain of reunion from the hands of bounty, and from the Kawthar of immortality through the grace of thy Lord, the Most High, the Most Exalted. I beseech God to nourish thee at all times with the fruits of the tree of generosity and beneficence, and to aid thee throughout all days to remember and praise Him amidst mankind. Verily, He is the All-Powerful, the Most High, the Mighty, the All-Knowing. There is no God but Him, the Self-Subsisting, the Single, the All-Powerful.

2 عليک يا ايّها المتوجّه الى الله بهآء ربّک الأبهى طوبى لک بما شربت سلسبيل اللّقآء من ايادى العطآء و كوثر البقآء بعناية ربّک العلىّ الأعلى اسئل الله بأن يرزقک فى كلّ الأحيان من اثمار شجرة الجود و الاحسان و يؤيّدک فى جميع الأيّام على ذكره و ثنائه بين الأنام اذ انّه هو المقتدر المتعالى العزيز العلّام لا اله الّا هو المهيمن الفرد القدير

INBA15:269c, INBA26:270a

BH10616

We beseech God, blessed and exalted be He, that through him He may set affairs aright and open the gate of joy, and that He may write down for him from His Most Exalted Pen that which will protect him from the evil of the deniers and the calumniators and the clamor of the liars. Verily, He is powerful over all things. We beseech God, blessed and exalted be He, that He may protect him and protect His loved ones from the evil of His enemies who have cast righteousness behind their backs and embraced wickedness and been consumed by the fire of greed and passion and have exchanged trustworthiness for treachery and truth for falsehood and calumny. We beseech God, blessed and exalted be He, that He may strengthen him and His loved ones and protect them from the evil of every traitor and every deceiver and every hateful one. Verily, He is the Powerful, the Mighty, the Unconstrained. And we beseech Him, exalted be He, that He may enable him to achieve that which He loves and is pleased with and aid him through His sovereignty. Verily, He is the Powerful, the Mighty, the All-Bestowing.

نسئل الله تبارک وتعالی ان یصلح به الاموروینفتح به باب السروروینکتب له من قلمه الاعلی مایحفظه من شرالمنکرین والمفترین وضوضاءالکاذبین انه علی کل شئقدیر.نسئل الله تبارک وتعالی ان یحفظه ویحفظه اولیائهمن شراعدائهالذین نبذوا التقوی واخذواالفحشاءواشتعلوابنارالحرص والهوی وبدلواالامانةبالخیانةو الصدق بالکذب والافتراء.نسئل الله تبارک وتعالی ان یویده واولیائه ویحفظهم من شر کل خائن وکل مغل وکل مبغض انه هوالمقتدرالعزیزالمختارونسئله تعالی ان یوفقه علی مایحب ویرضی وینصره بسلطانه انه هوالمقتدرالعزیزالوهاب

AYBY.121

BH10652

It has been known to that beloved one that at the time of writing this petition until now, considerable delay has occurred - it is nearly a year since it was written. Due to lack of confidence in the way, it was postponed and not sent. If the funds that were mentioned should reach certain souls, and if you have not sent them and they are still available, they should be given to the mentioned persons, otherwise other arrangements must be made for them. This was mentioned solely so that no burden would fall upon you. Since the petition has taken very long and you are unaware, this servant said perhaps before this letter arrives you will have already sent them and nothing else remains.

معلوم آن محبوب بوده که حین عرض این عریضه الی الان تاخیرکلی پیدانموده قریب سنه می شودکه عرض شده نظرٱلعدم اطمینان السبیل تعویق افتاده وارسال نشد.وجوهی که ذکرشده به بعضی نفوس برسداگرآن جناب ارسال نموده باشندوموجود باشدبه اشخاص مذکوره برسانندوالاباید قرار دیگرازبرای ایشان داده شود.محض این عرض شدکه برآن جناب تکلیفی واردنشودچون عریضه بسیارطول کشیدوآن جناب اطلاع ندارند،این عبدگفتم شایدقبل ازرسیدن این مکتوب آن جناب ارسال داشته باشندو دیگرچیزی موجود نباشد.

AYBY.169a

BH10655

The Point of Unity in this age of praise is singing verses of detachment, and the Eternal Dove on the everlasting branch is warbling with Abha raptures. The essential realities of the loved ones have perished from a single cry of the Bird of Divine Jealousy, and the radiant beings of the companions have ascended to the realm of evanescence from half a surge of the seas of the Presence of the Eternal. Verily, unto the Countenance of the Lord do we return. The first and second letter and the Purpose of the Eternal Sovereign is to preserve and protect the Two Countenances. Do good as God hath done good unto thee. And peace be upon thee.

نقطهٔ تفرید در اینعصر تحمید بآیات تجرید مترنّمست و حمامهٔ ازلی در شاخسار سرمدی بجذبات ابهائی متغرّد جوهریّات هویّات احباب از یک نالهٔ طایر غیرت حقّ مرحوم شده‌اند و بهائیّات طلعات اصحاب از نیم تلاطم ابحر حضرت بقا در جوّ فنا رفته‌اند انّا لطلعة الرّبّ راجعون حرف اوّل و ثانی و مقصود سلطان ازلی حفظ و رعایت طلعتین است احسن کما احسن الله علیک والسّلام

YMM.373

BH10674

The people of the world and the Concourse of the near ones bear witness that there is none other God but Him, and that this servant has prostrated himself with his soul and spirit and all that is within him, before all existence both hidden and manifest, before God his Lord and the Lord of all things, and the Lord of what is known and what is not known, and what is recognized and what is not recognized, and the Lord of the heavens and earth and the Lord of all the worlds.

و قد یشهد اهل العالین و ملأ المقرّبین بأنّه لا اله الّا هو و انّ هذا العبد قد سجد بنفسه و روحه و ما فیه قبل کلّ الوجود من الغیب و الشّهود لله ربّه و ربّ کلّشیء و ربّ ما علم و ما لا یعلم و عرف و ما لا یعرف و ربّ السّموات و الأرض و ربّ العالمین جمیعا ۱۵۲

INBA51:308, LHKM3.063b

BH10688

1 He is God, exalted be His glory in majesty and power.

1 هواللّه تعالی شأنه العظمة و الاقتدار

2 O thou who hast been remembered in the sight of the Wronged One! At the hour of departure from the city, say: O God, my God! I have set out from my home, holding fast unto the cord of Thy love, and I have committed myself wholly to Thy care and Thy protection. I entreat Thee by Thy power through which Thou didst protect Thy loved ones from the wayward and the perverse, and from every contumacious oppressor, and every wicked doer who hath strayed far from Thee, to keep me safe by Thy bounty and Thy grace. Enable me, then, to return

2 یا ایها المذکور لدی المظلوم فی حین الخروج عن المدینه قل الهی الهی خرجت من بیتی معتصماً بحبل عنایتک و اودعت نفسی تحت حفظک وحراستک اسألک بقدرتک الّتی بها حَفِظْتَ اولیائک من ذی کلّ غفلةٍ و ذی شرارة و کلّ ظالمٍ عنیدٍ و کلّ فاجرٍ بعید بان تحفظنی بجودک

to my home by Thy power and Thy might. Thou art, truly, the Almighty, the Help in Peril, the Self-Subsisting.

PM#164x, BPRY.147x

و فضلک ثمّ ارجعنی الی محلی بحولک و قوّتک انّک انت المقتدرالمهیمن القیّوم

PMP#164x, AHM.209, AQMJ2.100, TSBT.236, NSR_1993.023b, NFF1.024x, ABMK.064

BH10693

O Ha! Hearken to the call of Baha and counsel the servants to trustworthiness, religiosity, truthfulness and purity. By My life, that which was hidden in the hearts of the mystics shall soon be made manifest. We beseech God to assist thee under all conditions and make thee a banner in His name among His creation. Verily, He is the Omnipotent, the Unconstrained. And We have made mention of him whom thou didst mention in thy letter, that he may rejoice and be among the successful ones.

یا حآء اسمع ندآء البهآء و وصّ العباد بالأمانة و الدّیانة و الصّدق و الصّفآء لعمری سوف یظهر ما کان مخزوناً فی افئدة العارفین نسئل الله ان یؤیّدک فی کلّ الأحوال و یجعلک رایةً باسمه بین خلقه انّه هو المقتدر المختار و ذکرنا ذکر من اردته فی کتابک لیفرح و یکون من الفائزین

BLIB_Or15718.034b

BH10695

1 In His Name, the Manifest, the All-Knowing

2 O Hasan, upon thee be My glory! The Promise hath come, and the Promised One calleth out before the faces of the unseen and the seen, and commandeth them with that which draweth them near and acquainteth them with what was hidden from them. Verily thy Lord is the All-Bountiful, the All-Knowing, the All-Wise. Grieve not over anything, for that which hath been ordained for My loved ones is such that the pens of the world and the tongues of the sincere are powerless to describe. Thus hath He mentioned thee from His presence in a mighty Tablet. And this is what was revealed for His Honor Haji Aqa, upon him be the glory of God.

1 بسمه المبیّن العلیم

2 یا حسن علیک بهائی قد اتی الوعد و الموعود ینادی امام وجوه الغیب و الشّهود و یأمرهم بما یقرّبهم و یعرّفهم ما کان مستوراً عنهم انّ ربّک هو الفیّاض العلیم الحکیم لا تحزن من شئ قد قدّر لاولیائی (*لأولیائی*) ما عجزت عن ذکره اقلام العالم و السن المخلصین کذلک ذکرک من عنده لوح عظیم و هذا ما نزل لجناب حاجی آقا علیه بهاء الله

INBA41:100a

BH10697

O Hasan! Arise to serve with perfect wisdom. There are many souls whose inner reality differs from their outer appearance. Observe carefully lest you fall into the snare of the treacherous and the false ones. Not every utterance is worthy of acceptance, nor is it permissible to trust every soul. The people of God must be true assayers, distinguishing the pure from the impure among men. If today in any place the clamor of the ungodly is raised, it has been and will be the cause of harm to the Tree. Drink thou the wine of divine love and give others to drink thereof.

یا حسن بکمال حکمت بخدمت قیام نما بسیار از نفوسند که باطنشان غیر ظاهر است ملاحظه نمائید تا بدام خائنین و کاذبین مبتلی نشوید هر قولی لایق تصدیق نه واز هر نفسی اطمینان جائز نه باید اهل الله صرّاف حقیقی باشند ما بین ناس خالص را از غیر آن بشناسند اگر الیوم در محلی ضوضای مشرکین مرتفع شود سبب ضرّ شجره بوده و خواهد بود بادهٔ محبت الهی را بنوش و باهلش بنوشان .

MAS8.103x, MAS8.055bx

BH10705

1 He is the Healer!

2 O Thou Healer! I beseech Thee by the light of Thy countenance, and the radiance of Thy face, and the glory of Thy Cause, and the oceans of Thy mercy, and the river of Thy grace, and the heaven of Thy bounty, and the sun of Thy generosity, and by Thy names and attributes and signs and manifestations, that Thou mayest ordain for Thy loved ones and for this handmaiden that which will protect them from aught else but Thee and from every affliction and sickness. O my Lord! Sickness hath completely overtaken her, therefore send down upon her, through Thy bounty, that which will purify her from it. Verily, Thou art the All-Powerful, the Almighty.

1 هو الشّافی

2 یا شافی اسئلک بنور وجهک و ضیآء طلعتک و بهآء امرک و بحور رحمتک و فرات عنایتک و سمآء فضلک و شمس کرمک و باسمائک و صفاتک و آیاتک و ظهوراتک بأن تکتب لاحبّتک ما یحفظهم عن دونک و ورقتک هذه عن کلّ بلآء و مرض ای ربّ انّ المرض اخذها کلّ مأخذ فأنزل بجودک علیها ما یطهّرها عنه انّک انت المقتدر القدیر

BLIB_Or15696.078c

BH10733

هو الله تعالی

He is God, exalted be He.

یا مهدی علیک بهائی و عنایتی ذکرت نزد مظلوم مذکور و عنایت محیط احوالت انشاء الله خوبست نسئله ان یشفیک بفضله و یقدر لک الحضور و اللقا انه هو السامع المجیب این دعا نافذ و حافظ اسباب ارسال شد وجه و همچنین قدری کره جمیع را اذا کر بوده و هستیم البهاء علیک و علی من معک و یحبک لوجهی و یخدمک فی سبیلی

O My Mahd! Upon thee be My glory and My loving-kindness. Thy remembrance was mentioned in the presence of the Wronged One, and encompassing favor surroundeth thee. God willing, thy condition is good. We beseech Him to heal thee through His grace and to ordain for thee the blessing of presence and reunion. Verily, He is the Hearer, the Answerer. This prayer is potent and protective.

The means were sentâ€"money, and likewise a quantity of butter. We have remembered, and do remember, them all. Glory be upon thee, and upon those who are with thee, and who love thee for My sake, and who serve thee in My path.

BLIB_Or15696.136b

BH10742

1 بسم الله الاقدس الابهی

1 In the Name of God, the Most Holy, the All-Glorious!

2 ان یا صغیر السّن انّ ربّک یدعو نفسه بلسانک و یقول

2 O child of tender years! Thy Lord invoketh, on thy behalf, His own Self, saying:

3 یا من بیدک ملکوت الاشیآء و جبروت الاسمآء ترانی صرت غریباً فی حبّک اسئلک بجمالک بان تجعل هذه الغربة سبباً لتقرّب عبادک الی مصدر امرک و مشرق وحیک ای ربّ ادعوک بلسان ما عصاک و اسئلک بسلطنتک و اقتدارک بان تحفظنی فی ظلّ رحمتک و توفّقنی علی خدمتک و خدمة ابوی انّک انت المقتدر المهیمن القیّوم

3 O Thou Who holdest within Thy grasp the Kingdom of names and the Empire of all things, Thou seest how I have become a stranger from my land on account of my love for Thee. I beg of Thee, by the beauty of Thy countenance, to make my remoteness from home a means whereby Thy servants may be drawn nigh unto the Fountain-head of Thy Cause and the Dayspring of Thy Revelation. O God, I call on Thee with a tongue that hath spoken no word of disobedience against Thee, imploring Thee, by Thy sovereignty and might, to keep me safe in the shelter of Thy mercy and to grant me strength to serve Thee and to serve my father and mother. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

BRL_DA#038

BRL_APBH#02

BH10745

O God! O God! We beg of Thee by all the Names by which Thou art known, to exalt the humiliation of Thy chosen ones by Thy glory, their weakness by Thy strength, their impotence by Thine omnipotence, their poverty by Thy wealth, and their fear by Thine assurance.

O Lord, illumine our hearts by the light of knowing Thee. O Lord! Behold these thirsty ones journeying toward the river of Thy bestowal and hastening to the ocean of Thy generosity.

Verily, Thou art the powerful, the mighty, the benevolent!

BP1929.034-035

BH10746

Be fair, ye peoples of the world; is it meet and seemly for you to question the authority of one Whose presence 'He Who conversed with God' (Moses) hath longed to attain, the beauty of Whose countenance 'God's Well-beloved' (Muhammad) had yearned to behold, through the potency of Whose love the 'Spirit of God' (Jesus) ascended to heaven, for Whose sake the 'Primal Point' (the Bab) offered up His life?

WOB.106-107x

BH11672

1 In the Name of God, the Healer, the Sufficer, the Manifest

2 Glorified art Thou, O Lord, Thou Who art my God and my Beloved! I beseech Thee by Thy Name, through which Thy mercy hath preceded all things and the Sun of the beauty of Thy hidden title shone forth above the horizon of creation, and through which Thy bounty was perfected unto all who dwell in heaven and on earth, to send down upon this sick one, from the clouds of Thy mercy, that which shall cleanse him of every malady, illness, and affliction. Immerse him, then, in the ocean of Thy healing, O Thou in Whose hands are the Kingdom of decree and the Dominion of ordainment! Thou, verily, doest

1 بسم الله الشّافي الكافي المبين

2 سُبْحانَكَ اللّهُمَّ يا إِلهِي ومَحْبُوبِي، أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ سَبَقَتْ رَحْمَتُكَ كُلَّ الأَشْياءِ وَأَشْرَقَتْ شَمْسُ جَمالِ اسْمِكَ الْمَكْنُونِ عَنْ أُفُقِ الْبَداءِ وَبِهِ تَمَّتْ نِعْمَتُكَ عَلى مَنْ فِي الأَرْضِ وَالسَّماءِ بِأَنْ تُنْزِلَ مِنْ سَحابِ رَحْمَتِكَ عَلى هذا الْمَرِيضِ ما يُطَهِّرُهُ عَنْ كُلِّ داءٍ وَسَقَمٍ وَبَلاءٍ، ثُمَّ أَغْمِسْهُ فِي بَحْرِ شِفائِكَ يا مَنْ بِيَدِكَ مَلَكُوتُ الْقَضاءِ وَجَبَرُوتُ الإِمْضاءِ،

إِنَّكَ أَنْتَ الْفَعَّالُ لِما تَشاءُ وَإِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

what Thou choosest; Thou art the Ever-Forgiving, the Most Merciful.

BP1929.030-031, ADMS#127

ADM1#082 p.143

BH11673

1 هوالله

1 He is God!

2 ای مهاجر فی سبیل الله حمد کن که در مصیبت کبری که بر جمال قدم و احبابش وارد داخلی و از نفوس مسّتهم البأسآء و الضّرآء فی محبّة الله محسوب و این فضلیست اعظم از ایجاد من فی السّموات و الأرض و هذا حقّ معلوم اگرچه این رحمت کلّیّهٔ الهیّه از اعین و ابصار محجوب و مستور است ولیکن عنقریب کلّ آثار و اسرارش را در ملکوت حقّ ملاحظه خواهند نمود

2 O emigrant in the path of God! Give thanks that thou art included in the supreme affliction that hath befallen the Ancient Beauty and His loved ones, and art counted among the souls who have been touched by tribulation and adversity in the love of God. This is a bounty greater than the creation of all who are in the heavens and on earth, and this is a manifest truth. Though this universal divine mercy is now veiled and hidden from all eyes and sight, yet ere long all shall behold its effects and mysteries in the Kingdom of God.

YFY.075

BH11857

هو

و میفرمایند که بنویس که حمد کن خدارا که حجاب غلیظ را خرق نموده و بانوار جمال ذو الجلال فائز شدی اما زوداست که نعیق مشرکین در ارض مرتفع شود در انوقت از رحیق جمال مبین یک قدح بنوش که شاید بعنایت ان قدح از فتنه حما محفوظ انی این سنه سنه شداد است و کل اشیاء در خوف و زلزال انشاء الله امید داریم که از الطاف جمال قدم بر بساط فرح و سکون جالس بر ساکن و مستقر باشید

And He further saith: "Write: Render praise unto God that thou hast rent asunder the thick veil and hast attained unto the lights of the Beauty of Him Who is the Lord of majesty. Yet soon shall the raucous cry of the ungodly be raised up in that land. At that time, drink thou a cup from the wine of the manifest Beauty, that perchance, through the grace of that draught, thou mayest be preserved from the tumult of grievous sedition. Verily, this year is a year of severity, and all things are in a state of fear and trembling. God willing, We cherish the hope that, through the favors of the Ancient Beauty, thou mayest abide seated and established upon the carpet of joy and tranquillity."

NLAI_BH1.448a

BHU0036

Words to visitors and pilgrims

They should establish beyond a shadow of doubt that by "Unity of God" is meant that the Manifestations of God Who inaugurate each Dispensation are to be regarded as one soul, unique and peerless, and all others, whether high or low, are, without exception, to be regarded as servants, utterly submissive before the Dawning-Place of God's Revelation. Even as the Commander of the Faithful, the Imam 'Ali, has stated: "I am but a servant of the servants of Muhammad."

STOB.079 #109

BH10884

To: Mirza Fath-Ali Fath-i-Azam, in Ardistan

1 He is the Almighty.

2 This is a Tablet which God hath revealed at this time in truth, and sent forth therewith a haykal into the realm of being. None is the Ordainer save Him. His is the creation and the command, and unto Him shall all return. None shall recognize Him save one who shall appear in truth, and who shall, through a power from Us and a sovereignty proceeding from Our presence, exalt My Cause. He shall fear no one, nor shall the deniers hinder Him.

1 هو العزيز

2 هذا لوح اظهره الله حينئذ بالحقّ و بعث به هيكل فی الملک و ما من مقدّر الّا هو له الخلق و الأمر و کلّ اليه يرجعون و لن يعرفه من احد سيظهر بالحقّ و يرفع امری بقدرة منّا و غلبة من عندنا و لا يخاف من احد و لن يمنعه المغلّون

INBA18:293a

BH10885

To: Mirza Fath-Ali Fath-i-Azam, in Ardistan

1 He is the Everlasting!

2 This is a tablet from among the tablets of Paradise, and a leaf from among the leaves of the All-Highest Heaven, and a word from God, the Protector, the Self-Subsisting, and a remembrance from His presence, and a book from His side concerning what was and what will be, and through it the Cause of God appeared in all ages, and the lights of holiness shone forth, and this Youth arose with a command and manifest sovereignty.

1 هو الباقی

2 هذا لوح من الواح الجنّة و ورقة من اوراق الفردوس و کلمة من الله المهیمن القیّوم و ذکر من لدنه و کتاب من عنده علی ما کان و ما یکون و به ظهر امر الله فی کلّ الأعصار و اشرقت انوار القدس و طلع هذا الغلام بأمر و سلطان مشهود

INBA18:292

BH10823

To: Baha'is of Bihnamir, in Bahnamir

1 He is the All-Knowing Expositor!

2 Glory be to Him Who hath appeared with the truth and hath manifested whatsoever He desired through His command "Be, and it is!" He is the One through Whom the Balance hath appeared and the Tongue hath spoken. Verily, there is none other God but Him, the Protector, the Self-Subsisting. He hath arisen in His name, the Self-Subsisting, amongst His servants and hath spoken that which hath caused the inhabitants of the cities of names to tremble with fear, save those whom God, the Lord of existence, hath willed. O people of Bahnamir!...

1 هو المبیّن العلیم

2 سبحان الّذی ظهر بالحقّ و اظهر ما اراد بأمره کن فیکون انّه لهو الّذی به ظهر المیزان و نطق اللّسان انّه لا اله الّا هو المهیمن القیّوم قد قام باسمه القیّوم بین العباد و نطق بما اخذ الاضطراب سکّان مدائن الأسمآء الّا من شآء الله مالک الوجود یا اهل بهنمیر ...

ASAT2.097x

BH10896

To: Shaykh Ahmad Farhadi, in Qazvin

1 He is the Compassionate, the All-Bountiful!

2 O Ahmad! Upon thee be My glory, My loving-kindness and My mercy which hath preceded all who are in the heavens and on earth. We beseech God, exalted be He, to assist thee in that which is befitting for His days. Verily, He is the Helper, the All-Knowing, the All-Wise. Say: Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Signs, and glory be unto Thee, O my God! I beseech Thee by Thy Most Great, Most Glorious Name to assist me in the service of Thy Cause. Verily, Thou art the Ever-Forgiving, the Most Merciful.

1 هو المشفق الكريم

2 يا احمد عليک بهائی و عنايتی و رحمتی الّتی سبقت من فی السّموات و الأرضين نسئل الله تعالی ان يؤيّدک علی ما ينبغی لأيّامه انّه هو المؤيّد العليم الحكيم قل سبحانک اللّهمّ اسئلک بآياتک الكبری فسبحانک اللّهمّ اسئلک باسمک الأعظم الأبهی ان توفّقنی علی خدمة امرک انّک انت الغفور الرّحيم

BLIB_Or15696.188c, AQMJ2.113ax

BH10871

To: Nabil Samandar

1 He is the Beloved!

2 Those who repose upon the carpet of oneness, and who are seated in the court of love, and who recline upon the cushions of eternity, and who gaze upon the Countenance of the Ancient of Days - unto all of them do I convey my greetings and salutations, and unto you especially do I express them, and trouble you that you should definitely make every effort to deliver the books, as many customers have appeared. And mercy be upon you and upon those who are with you in the horizon of glory. 81296

1 هو المحبوب

2 مستريحين بساط احديّت و جالسين ساحت محبّت و متّكئين وصايد صمدانيّت و ناظرين طلعت ازليّت همه را ذاكر سلامم و بشما بخصوص اظهار مينمايم و زحمت ميدهم كه البتّه اهتمام [فرمائيد] در رساندن كتب كه مشترى زياد بهم رسيده است و الرّحمة عليک و علی من معک فی افق البهآء ٨١٢٩٦

AYBY.003b

BH10975

To: Mirza Ali Muhammad Yazdi (Varqa)

1 He is the Most Exalted, the Most High!

2 O Varqa! Verily thy Lord remembereth thee, that thou mayest remember the servants and give them the glad-tidings of My mercy which hath preceded all things. Verily thy Lord is the All-Commanding, the All-Wise. Be thou assured of the grace of God. Verily He is with thee, He heareth and seeth, and He is the All-Witnessing, the All-Informed. The Glory be upon thee and upon My loved ones who are there. Remember them on My behalf, for I am verily the Compassionate, the All-Bountiful.

1 هو العلیّ الأعلی

2 یا ورقآء انّ مولیک یذکرک لتذکّر العباد و تبشّرهم برحمتی الّتی سبقت انّ ربّک لهو الآمر الحکیم ان اطمئنّ بفضل الله انّه معک یسمع و یری و هو الشّاهد الخبیر البهآء علیک و علی اولیائی فی هناک ان اذکرهم من قبلی و انا المشفق الکریم

INBA19:075a, INBA32:069b, BLIB_Or15696.084f

BH10753

To: Shaykh Muhammad Ali (Nabil son of Nabil)

1 He is God, exalted be His station!

2 Praise be to God alone, and salutations upon Him after Whom there shall be no Prophet. O my God and my Lord! I beseech Thee by Thy Name through which Thou didst adorn the Night Journey and didst open the gate of Divine Unity to all servants, that Thou mayest cause to descend from the heaven of Thy grace upon those who love Thee the rain of Thy mercy. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Hearing, the All-Responding.

1 هو الله تعالی شأنه

2 الحمد لله وحده و الصّلوة علی من لا نبیّ بعده یا الهی و سیّدی اسئلک باسمک الّذی به زیّنت المعراج و فتحت باب التّوحید علی العباد بأن تنزل من سمآء فضلک علی من احبّک امطار رحمتک انّک انت المقتدر علی ما تشآء لا اله الّا انت السّامع المجیب

BLIB_Or15696.084b, MJAN.042b, AYBY.074c

BH10892

To: Abul-Hasan

1 He is God!

2 O Abu'l-Hasan! In this moment this precious pearl hath appeared from the ocean of the knowledge of God, exalted be His glory: "The Day is come and all sovereignty belongeth unto God, the All-Compelling, the Self-Subsisting." Say: O my God, my God! Thy remembrance is the beloved of hearts and the goal of souls, and Thy Name is the Sovereign of existence and the Lord of the seen and unseen. O Generous One! Deprive not Thy loved ones of the ocean of Thy mercy. Thou art the Mighty, the Powerful.

1 هواللّه

2 يا اباالحسن در اين حين اين لؤلؤ ثمين از بحر علم حقّ جلّ جلاله ظاهر قد اتى اليوم و الأمر لله المهيمن القيّوم بگو الهى الهى ذكرت محبوب قلوب و مقصود جانهاست و اسمت سلطان وجود و داراى غيب و شهود اى كريم از بحر رحمتت دوستانت را محروم منما توئى قادر و توانا

AQMJ2.031ax, TABN.356

BH10895

To: Ahmad

1 O Ahmad! In the Most Glorious script hath this blessed, most exalted Tablet been sent down – a Tablet with which nothing in all the world can compare.

2 Say: Glorified art Thou, O my God, my God! I bear witness that Thou hast strengthened me to turn unto Thee through the tokens of Thy heaven and Thy earth, until I attained Thy presence, heard and beheld Thy sweetest call and Thy Most Glorious summons. All this is from Thy grace, O Lord of the Throne and of the nether dust.

1 يا احمد بخطّ ابهى اين لوح مبارك اعلى نازل لا يعادل به ما فى العالم

2 قل سبحانك اللّهمّ يا الهى اشهد انّك ايدتّنى على التوجّه اليك باسباب سمائك وارضك الى ان حضرت وسمعت ورأيت ندائك الأحلى وافقك الابهى كلّ ذلك من فضلك ياربّ العرش والثرى

BLIB_Or15696.086f

BH10947

To: Ali

He is God! O 'Ali! Praise be to God that thou art adorned with the ornament of acceptance and the light of faith. Thy mention hath been made in the presence of the Wronged One, and the Sun of the loving-kindness of God hath shone forth from the horizon of the heaven of the Supreme Pen in the form of words, that thou mayest thank thy Lord, the Compassionate, the Generous. We make mention of My handmaiden and give her the glad-tidings of God's loving-kindness, the Lord of the worlds. The glory of God be upon you and upon her and upon those who are with you, from the presence of One Who is All-Knowing, All-Wise.

هواللّه

يا علی للّه الحمد بطراز اقبال و نور ايمان مزيّنيد ذكرت لدی المظلوم مذكور و آفتاب عنايت حقّ بصورت كلمات از افق سماء قلم اعلی اشراق نمود لتشكر ربّک المشفق الكريم و نذكر امتی و نبشّرها بعناية اللّه ربّ العالمين البهآء عليكم و عليها و علی من معكم من لدن عليم حكيم

INBA23:162a

BH10827

To: Hamidih

1 In Thy name, the Most Exalted, the Most Glorious!

2 Glory be unto Thee, O my God! This is a leaf from among the leaves of the Tree of Thy Paradise, stirred by the breezes of the spirit of Thy love and moved by the attractions of Thy passion and yearning. She hath turned toward the sanctuary of Thy divine unity, hoping from Thy boundless mercies and infinite compassions that Thou wilt cause her to enter the garden of Thy sanctification and the retreats of Thy holy oneness. Therefore, O my God, fulfill her hope through Thy bounty and favor. Verily, Thou art the All-Merciful, the Compassionate.

1 بسمک العلیّ الأبهی

2 سبحانک اللّهمّ يا الهی هذه ورقة من ورقات سدرة فردوسک الّتی حرّكتها نفحات روح محبّتک و شغفها جذبات عشقک و شوقک و توجّهت الی شطر عزّ فردانيّتک راجية من جليل مراحمک و عظيم عواطفک ان تدخلها فی حديقة تقديسک و رياض قدس توحيدک اذاً يا الهی وفّقها علی مناها بجودک و احسانک انّک انت الرّءوف الرّحيم

INBA27:457

BH10902

To: Jinab-i-Afnan

1 He is God, exalted be His station, the All-Wise, the All-Knowing

1 هو الله تعالی شأنه الحکمة و البیان

2 O My Afnan! Upon thee be My glory and loving-kindness. My servant Mihdi was present. The letter which you sent through him was heard. We beheld thee in Our presence and made mention of thee in such wise as shall endure throughout the duration of the kingdom of earth and heaven. Rejoice and be of those who are thankful. The glory be upon thee from Us, and upon those who are with thee and who love thee and hearken to thy words concerning this Most Great Announcement.

2 یا افنانی علیک بهائی و عنایتی اسمی مهدی حاضر نامهٔ شما که باو ارسال نمودید باصغا فائز انّا رأیناک فی الحضور و ذکرناک بما یبقی بدوام الملک و الملکوت افرح و کن من الشّاکرین البهآء من لدنّا علیک و علی من معک و یحبّک و یسمع قولک فی هذا النّبأ العظیم

INBA51:532b, BLIB_Or15738.215a

BH10970

To: Muhammad Qabl-i-Mihdi

1 He is the Glorious, the All-Glorious

1 هو البهیّ الأبهی

2 O Muhammad-Qabli-Mihdi! Say: O my God! I beseech Thee by Thy Baha at its most splendid and all Thy Baha is splendid, to assist me and Thy loved ones to draw nigh unto Thee, to turn towards the horizon of Thy Manifestation, to hold fast to Thy firm cord, and to cling to the hem of Thy luminous mercy. Verily, Thou art the All-Bountiful, the Most Generous. The glory that proceedeth from Us rest upon thee and upon thy wife who hath believed in God, the Lord of all worlds.

2 یا محمّد قبل مهدی قل اللّهمّ انّی اسئلک من بهائک بأبهاه و کلّ بهائک بهیّ ان تؤیّدنی و اولیائک علی التّقرّب الیک و التّوجّه الی افق ظهورک و التّمسّک بعروتک الوثقی و التّشبّث بأذیال رحمتک النّورآء انّک انت الفضّال الکریم البهآء من لدنّا علیک و علی ضلعک الّتی آمنت بالله ربّ العالمین

ANDA#70 p.22

BH10985

To: Munirih Khanum

He is the Most Generous!

God beareth witness that verily there is no God but Him. He guideth to His straight path whomsoever He willeth.

O Munirih! The Lord of humankind maketh mention of thee and giveth thee the glad-tidings of God's mercy and His bounty. Well is it with thee and blessed art thou and [thy son], thy daughters, thy mother, sister and brother who have attained that which hath been willed by God, the Lord of all worlds....

LTDT.324x

BH10810

To: Naji

1 He is the Deliverer.

2 I remember and am sincere to his honor Naji. Praise be to God that the loved ones are engaged in love and affection and strive in divine good-pleasure and are bound. May they forever be mindful and grateful in His remembrance, and praising and thankful for His bounties. Numerous Tablets have been sent until now which, through God's might and power, have arrived and will arrive.

1 هو المنجی

2 جناب نجی را مخلص و ذاکرم لله الحمد که محبّان در حبّ و [احتباب] مشغولند و در رضای الهی ساعی و مکبول لازال در ذکر او [ذاکر] و [شاکر] و بنعمای او حامد و ذاکر باشند الواح متعدّد تا حال فرستادهام بحول الله و قوّته رسیده و خواهد رسید

INBA27:462a

BH10933

To: Shaykh Kazim Samandar

O Samandar! Upon thee be the Glory of the Wronged One! We have read what thou didst send to Ismi Mihdi, upon him be the glory of God and His loving-kindness. Be thou assured of thy Lord's loving-kindness. Verily He knoweth the treachery of the eyes and what the breasts conceal. No matter is hidden from God. He is the All-Knowing, the All-Informed. However, action hath been and is being taken according to the requirements of wisdom. Verily He is the Single, the One, the Unconstrained.

يا سمندر عليک بهآء المظلوم انّا قرأنا ما ارسلته الى اسمي مهدي عليه بهآء الله و عنايته کن مطمئنّاً بعناية ربّک انّه يعلم خائنة الأعين و خافية الصّدور امری از امور عند الله مستور نه انّه هو العليم الخبير ولکن نظر بمقتضيات حکمت عمل شده و ميشود انّه هو الفرد الواحد المختار

BLIB_Or15738.205a, MJAN.032a

BH10769

1 He is the All-Merciful!

1 هو الارحم ان

2 O Nuriyyih! Blessed art thou for having been illumined by the Sun of Beauty after it had risen at the meridian with the sovereignty of God, the Mighty, the Exalted. Beware lest thou pause for a moment in the remembrance of God. Remember Him at morn and eventide. And mercy be upon thee and upon all those women who have wholly turned unto God, the Powerful, the Supreme, the Mighty, the Most Generous.

2 يا نوريّه طوبي لک بما استشرقت من شمس الجمال بعد الّذي اشرق فی قطب الزّوال بسلطنة الله العزيز المتعال ايّاک ان تسکنين عن ذکر الله فی لمحة عين ان اذکريه فی الغدوّ و الآصال و الرّحمة عليک و علی اللّواتی توجّهن بکلّهنّ الی الله المقتدر المهيمن المتعالی العزيز الفضّال

AQA7#418 p.212a

BH10772

Verily, We make mention in this station of him who heard My call and turned to My face and attained in My days and ascended to the supreme horizon and was of them that attained. He was named Aqa Jan in an exalted Tablet. Blessed is he and blessed is he who makes mention of him in accordance with what was sent down for him from the presence of a trusted

انّا نذکرفی هذا المقام من سمع ندائی و اقبل الی وجهی و فاز فی ايّامی و صعدالی الّوفيق الاعلی و کان من الفائزين انّه سمّی بآقاجان فی لوح رفيع طوبی له و لمن ذکره بمامزل له من لدن ناطق امين انا ذکرناه من قبل و من بعد و انّا الّذاکر الخير

MSBH4.455

Speaker. We have made mention of him before and after, and verily We are the Best Rememberer.

BH10775

1 He is God, exalted be He.

2 God willing, mayest thou at all times drink from the Kawthar of the mercy of the All-Merciful, and rejoice in His favor. Your letters were received. We were saddened by your sorrow; yet the foundation of the matter is the grace of God, which resteth upon you. All are engaged in your remembrance and convey loving greetings. We remember the friends; and since Rafi' was setting out, these two words were sent forth.

1 هو الله تعالی

2 انشاء الله از کوثر رحمت رحمانی در کل احیان بیاشامی و بعنایتش مسرور باشی مکاتیب شما رسید از حزن شما محزون شدیم و لکن اصل امر فضل حق است که در باره شما هست جمیع بذکر شما ذاکرند و تکبیر میرسانند دوستانرا ذاکریم چون رافع عازم بود باین دو کلمه اظهار رفت

BLIB_Or15696.132a

BH10776

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

2 God willing, may ye be blessed through remembrance of the true Sovereign. Praise be to God, we all move within the ocean of His grace and drink therefrom. The Pen is exalted above such as us; therefore our remembrance is beloved and accepted. Here, one is remembering Him there, and this prisoner remembereth Him here; and from Him Who is remembered do we beseech that He may accept from both. Let both my tongue and yours give utterance unto this word: Praise be to God, the Lord of all worlds.

1 هو العزیز الابهی

2 انشاء الله بذکر سلطان حقیقی فائز باشید الحمد لله همه در بحر عنایت متحرکیم و از او مشروب قلم از مثل ما مرتفعست لذا ذکر ما محبوب و مقبولست شما در انجا ذاکر و این مسجون اینجا ذاکر و از مذکور عالم مستدعیم از هر دو قبول فرماید و از لسان خود و شما باین کلمه ناطق الحمد لله رب العالمین

BLIB_Or15696.131f

BH10777

1 He is God

2 God willing, through the grace of the All-Merciful, mayest thou, in this spiritual dawn, be blessed and illumined by the effulgences of the Sun of meanings; mayest thou, detached from the world, turn thy face toward the direction of the Most Great Name; and mayest thou so direct thyself toward the Dayspring of Beauty that the repudiation of the people of error shall have no power to hinder thee. I cherish the hope that from the hand of divine favors thou mayest drink the wine of reunion, and that thou mayest not be deprived of the breezes wafting in these days.

1 هو الله

2 انشاء الله بعنایت رحمانی در این فجر روحانی باشراقات شمس معانی فائز و منور باشی و منقطعا عن العالم بشطر اسم اعظم توجه نمائی و بشانی بمطلع جمال اقبال کن که اعراض اهل ضلال قادر بر منع نباشد امید دارم از ید الطاف رحیق وصال بنوشی و از نفحات ایام محروم نمانی

BLIB_Or15696.090f

BH10778

He is the Beloved.

God willing, mayest thou enter the gathering of the Friend, with none other beside Him, and attain unto the true Beloved; mayest thou drink the cup of the sealed pure wine from the illumined finger of the everlasting Cupbearer; mayest thou enter the retreat-chamber of "I have with God a state," and be made privy to the hidden mysteries concealed behind the veils; and mayest thou attain unto that solitude wherein He was, and there was none beside Him. Thus do I say: enter thou beneath the upraised pavilion of oneness. Baha be upon thee.

انشاء الله بمحفل یار من غیر اغیار درآئی و بدوست حقیقی فائز شوی و قدح رحیق

BLIB_Or15696.079a

BH10780

The first fragrance that wafted from Divine Revelation and the first light that shone from the horizon of the Countenance be upon thee, O thou who hast attained unto the days of the Wronged One and what hath been sent down therein from the heaven of the Will of God, the Lord of the worlds. O youth! We bear witness that thou didst answer the Call of the Lord of all beings when it was raised between earth and heaven, and didst acknowledge His Manifestation and His sovereignty and His establishment upon the throne. And We bear witness that thou didst leave thy homeland, seeking the homeland of God, and didst traverse land and sea in thy longing to attain His presence.

اوّل نفحة تضّوعت من الوحی و اوّل نور سطع من افق الوجه علیک یا من فزت بایّام المظلوم و مانزل فیها من سماء مشّیةاللّه ربّ العالمین یا غلام نشهد انّک اجبت مولی الوری اذاارتفع النّداء بین الارض و السّماء واعترفت بظهوره و سلطانه و استوائه علی العرش و نشهد انّک ترکت الوطن قاصداً وطن اللّه و قطعت البّر والبحر شوقاً للقائه

ASAT2.159x, ASAT4.084x

BH10787

O sons of Israel! Call to mind the covenant of Abraham, and behold well his deed. At that time when he was suspended in the air, one of My great angels came unto him and submitted, "Hast thou any need?" He answered, "As to thee, no." All treasuries, nay all the riches within the treasuries, can never be compared with this most exalted word. Today Sinai rejoiceth, inasmuch as it drinketh, together with Him Who spake thereon, from one same spring.

ای پسران اسرافیل عهد ابراهیم را یاد آورید و کردارش را نگران باشید

BLIB_Or15696.154e

BH10794

Where is the hand that I may lift it unto the heaven of the glory of Thy bounty? Where is the eye that it may behold the manifestations of Thy Cause? Where are the feet that they may hasten unto the court of Thy nearness? Where is the heart that it may turn unto Thine horizon? Where are the ears that they may hear Thy call? Where is the tongue that it may speak forth before the revelations of Thy majesty and

این الید لارفعها الی سماء عز فضلك و این البصر لیری ظهورات امرك و این الرّجل لتسرع الی بساط قربك و این القلب لیقبل الی افقك و این الآذان لتسمع ندائك و این اللّسان لینطق تلقآء ظهورات عظمتك وعزّتك ینبغی لکرمك ان تنظر الی هذا الفقیر الّذی کان ممنوعًا عن کلّ الاشیآء

BLIB_Or15696.177f

Thy might? It beseemeth Thy generosity to look upon this poor one who hath been deprived of all things.

BH10795

This is that Great Announcement which hath been mentioned and inscribed in all the Books; and none, save God Himself, is informed of the pure wine of its advent, nor is any aware thereof. This is that Hour of which the Spirit (Jesus) hath given tidings. "And as for that Day and that Hour, no one knoweth them, not the angels which are in heaven, nor the Son, but the Father alone." [Mark 13:32]

این آن نباء عظیمست که در جمیع کتب مذکور و مسطور است و احدی جز نفس حق برحیق ظهور مطلع نه و اگاه نه اینست ان ساعتیکه حضرت روح از او اخبار میفرماید و اما ذلک الیوم و تلک الساعة فلا یعلم بهما احد و لا الملئکة الذین فی السماء و لا الابن الا الاب

BLIB_Or15696.175a

BH10802

1 He is the Ordainer in truth.

1 هو الآمر بالحقّ

2 There is a House built by the Friend [Abraham], around which the servants have circumambulated; and there is a House built by the All-Glorious, which He made His first abode [the house of the Bab in Shiraz?]. The first He entered not, and from the latter He departed not.

2 بیت بناه الخلیل وطافه العباد وبیت بناه الجلیل وجعله مثواه الاوّل ما دخل فیه والآخر ما خرج عنه

3 Whoso attaineth unto the second, verily he is immersed within the billows of the ocean of inner meanings; and he who visiteth both the first and the last is numbered among the people of this most transcendent Scene. Upon him be the glory of God, and the glory of all who are in the heavens and on the earth. Praise be to God, the Lord of all the worlds.

3 من فاز بالثّانی انّه فی حیتان بحر المعانی والذّی زار الاوّل والآخر انه من اهل هذا المنظر الاکبر علیه بهآء الله وبهآء من فی السّموات والارضین الحمد لله ربّ العالمین

BLIB_Or15696.091f

BH10804

1 Blessed be God Who hath caused a servant from among His servants – a houri of eternity, adorned and illumined with the Most Glorious Name of God – to come forth from the Supreme Paradise until she stood in the air above the head of the Lord of all mankind, and cried aloud, saying:

2 "Now hath that which was hidden been made manifest, and He Who was treasured up hath come. Rejoice, O concourse of the earth, for your eyes have been solaced by attaining the presence of Him Whom ye were promised from everlasting eternity!"

1 تبارك الله الّذى ارى عبدا من عباده حورّية البقآء المزيّنة المنوّرة باسم الله الابهى وخرجت من الفردوس الأعلى الى ان وقفت فى الهواء فوق رأس مولى الورى ونادت وقالت

2 قد ظهر ما كان مكنونا واتى من كان مخزونا قرّت عيونكم يا ملأ الأرض بما فزتم بلقآء من وعدتم به فى ازل الآزال

BLIB_Or15696.178j

BH10806

Ye are not bitter herb, but exceeding sweet; ye are not colocynth, but honey. Ye are not far, but near; for ye have quaffed from the Salsabíl of the love of the Lord of eternity from the hand of His manifold bounties, and beneath the shade of the Divine Presence ye have reared aloft the pavilion of your repose. This is that whereof the All-Merciful beareth witness, and it sufficeth you above the testimony of minds and souls and spirits, and of all that He hath created in the heavens and on the earth.

تل تيم نيستيد و بسيار شيرينيد حنظل نيستيد وعسليد بعيد نبوده قريبيد چه كه سلسبيل محبّت مالك قد مرا ازيد الطافش آشا سيديد ودر ظلّ حضرت اله خر كاه برا فراختيد هذا ما شهد به الرّحمن وانّه يغنيك عن شهادة العقول والنّفوس والارواح وعمّا خلق فى السّموات والارضين

BLIB_Or15696.085h

BH10809

1 He is the All-Glorious.

2 Jinab-i-Badi': Kalim saith: "Write of the ancient things of this jugglery-working age." Verily, the old is old and the new is new. God willing, through the breaths of Badi' every ancient thing shall be made new, and every new thing shall be adorned with the ornament of everlasting life. Verily, He is the Ruler, the All-Knowing. Convey greetings of glorification to all. The items sent before and after have been dispatched.

1 هو العزيز

2 جناب بديع كليم ميگويد از كهنگيهاى چرخ مشعبد بنويسيد انه عتيق عتيق جديد جديد انشاء الله از انفاس بديع هر عتيقى جديد شود و هر جديدى بطراز بقاى ابدى مزين شود انه لهو الحاكم العليم جميع را تكبير برسانيد اشياى قبل و بعد ارسال شد

BLIB_Or15696.142b

BH10811

1 He is the Mighty!

2 Some time hath passed during which the nightingales of the divine garden have fallen silent, and the parrots of the spiritual Egypt have been deprived of heavenly sweetmeats. Why, at last, have ye ceased to soar, and remained thirsty despite the Most Great Ocean? I swear by God that whatsoever is visible shall soon come to an end, and the mercy of the Spirit encompasseth thee and whomever returneth unto Him. And this is boundless grace. Be not heedless.

1 هو العزیز

2 چندی گذشت که عندلیبان بستان الهی مخمود گشته‌اند و طوطیان مصر معنوی از شکرهای روحانی ممنوع شده‌اند آخر چرا از طیران بازماندید و از بحر اعظم تشنه ماندید قسم بخدا آنچه مشهود است زود بآخر میرسد و رحمت روح شاملست ترا و هر که باو راجعست و اینست فضل بی‌انتها غافل مشوید

AQA7#466 p.288, AKHA_124BE #07 p.a

BH10813

He is the Hearer, the Answerer.

Praise be to the Ancient King, Who hath adorned the world with the Most Great Name and illumined it with the light of His irrevocable Cause. Exalted be His utterance, and mighty His proof. There is no God but Him.

Say: Glory be unto Thee, O my God! Glory be unto Thee, O my Master! I beseech Thee, by the light of Thy nearness and by the fire of separation from Thee, to send down upon this servant, from the clouds of Thy mercy and the heaven of Thy bounty, the rains of Thy grace and bestowal. Verily, Thou art the All-Bounteous, the Generous.

حمد مالک قدم را که عالمرا باسم اعظم مزین نمود و بنور امر مبرم منور

BLIB_Or15696.188b

BH10815

Praise be unto that Essence Who illumined the darkness of oppression with the light of justice. Praise be to God, Who enjoined upon His loved ones unity and harmony, and prohibited them from dissension and perfidy. Blessing and peace be upon Him through Whose appearance the horizons were illumined, and upon His kindred and His companions, who are the manifestations of the Covenant and the dawning-places of the

حمد مخصوص استانیست که ظلمت ظلمرا بنور عدل منور نمود الحمد لله الذی امر الاولیاء بالاتحاد و الاتفاق و نهاهم عن الاختلاف و النفاق و الصلاة و السلام علی الذی بظهور تنورت الافاق و علی آله و اصحابه مظاهر العهد و مشارق المیثاق الامر و الحکم بید الله مالک یوم التلاق

BLIB_Or15696.173c

Testament. Command and judgment rest in the hand of God, the Lord of the Day of Judgement.

BH10816

They must make a diligent effort in preserving the Book of God, for once again the correct manner of reading has been revealed - whatever is in the hands of the servants must be made to conform and agree with it. And regarding the Book of Iqan, its correct version was bestowed upon His Honor Ali-Qabl-Akbar, glory be upon him - the existing copies must either be made to conform with it or be rewritten anew from it, this latter being preferable and more fitting.

در حفظ کتاب الهی سعی بلیغ مبذول دارند چه که مجدد امام وجه قرائت شده آنچه در دست عباد است باید بآن مطابق و موافق شود و کتاب ایقان هم صحیح آن بجناب علی قبل اکبر علیه بهائی عنایت شد نسخ موجود باید بآن مطابق شود یا از روی آن مجدد بنویسند این اولی و انسب است

ASAT1.278x

BH10830

1 He is the All-Possessing, the All-Powerful, the Almighty!

2 Glorified art Thou, O my God! Thou seest and knowest that I have desired naught save the creation of Thy servants and their attainment unto the summit of Thy grace and bounty, that their eyes may be gladdened and their hearts rejoiced. O Lord! Make known unto them Thy path and teach them, through Thy bounty and generosity, that which Thou hast willed for them. O Lord! Deprive not the horizons of the light of unity. Thou art, verily, the Lord of the Day of Separation. There is no God but Thee, the All-Powerful, the Almighty.

1 هو الغنیّ المقتدر القدیر

2 سبحانک یا الهی تری و تعلم انّی ما اردت الّا ایجاد عبادک و بلوغهم الی ذروة فضلک و عطائک لتقرّ عیونهم و تفرح قلوبهم ای ربّ عرّفهم سبیلک و علّمهم ما ارادت لهم بجودک و کرمک ای ربّ لا تحرم الآفاق من نور الاتّفاق انّک انت مالک یوم الطّلاق لا اله الّا انت المقتدر القدیر

INBA23:060a

BH10836

1 He is.

1 هو

2 God testifieth that there is none other God but Him, and He Who speaketh is verily the Dawning-Place of revelation and the Rising-Point of inspiration. To this beareth witness My tongue and My wondrous pen. He is. The eye of the world hath been solaced by the appearance of God, the Lord of ancient days and Sovereign of nations, yet most among mankind know not. My blessed seal is My proof, My Self My evidence, My Cause My testimony, and My resplendent beauty. He is. The promise hath come to pass and the Promised One hath appeared unto the King of manifestation. Blessed is he who seeth...and heareth with the ear the Call of God, the Help in Peril, the Self-Subsisting.

2 شهدالّه انّه لااله الا هووالذی ینطق انّه لمطلع الوحی ومشرق الهام یشهد بذلک لسانی وقلمی العزیزالبدیع هو قد قرّت عین العالم بظهورالّه مالک القدم وسلطان الامم ولکن النّاس اکثرهم لایعرفون خاتم مبارک دلیلی نفسی وبرهانی امری حجّتی وجمالی المنیر هوقداتی الوعد وظهرالموعود لسلطان شهود طوبی لبصیر .... عرف ویسمع سمع ندأالّه المهیمن القیوم

INBA84:179c, INBA84:107c, INBA84:047e.10

BH10841

1 He is the Beloved.

1 هو المحبوب

2 It is submitted that such a separation and such grief of estrangement have encompassed me that pen and tongue alike are powerless and inadequate to describe or recount it. In wakefulness I am occupied with thy remembrance, and in sleep with thoughts of thee. The true Sovereign is witness and testimony that not a moment passeth save that we cherish the hope that once again we may gather as birds in the shadow of the Beloved and give utterance to His praise. Unto each and every one I convey, in the language of humility, greeting and salutation.

2 عرض میشود بشائنی هم فراق و غم هجر احاطه نمود که قلم و لسان از ذکر و بیان عاجز و قاصرات در بیداری بذکر شما مشغولم و در خواب بخیال شما سلطان حقیقی شاهد و گواهست که آنی نمیگذرد مگر انکه رجا مینمائیم که یکبار ذکر در ظل حضرت دوست جمع میشویم و بذکرش ناطق خدمت هر یک بلسان عجز تکبیر و سلام می رسانم

3 His honor Diya, upon him be My glory: God willing, may he attain unto that which is loved and well-pleasing.

3 جناب ضیاء علیه بهائی انشاءالله بما یحب و یرضی فائز باشند

BLIB_Or15696.190a

BH10856

1 He is the Mighty, the Great!

1 هو العزیز العظیم

2 Say: Glory be to Thee, O my God! I beseech Thee by Thy most sweet call, and by the Name of Thy Most Great, Most Glorious Name, and by Thy [perspicuous] Book and Thy firm [and steadfast] Cause, to ordain for Thy loved ones the good of this world and of the world to come. Then open before their faces the doors of Thy grace and blessing. Verily, Thou art the All-Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

2 قل سبحانک اللّهمّ اسئلک بندائک الأحلی و باسم اسمک الأعظم الأبهی و بکتابک [المبین] و امرک المحکم [المتین] ان یقدر لأولیائک خیر الآخرة و الأولی ثمّ افتح علی وجوههم ابواب نعمتک و برکتک انّک انت المقتدر علی ما تشآء و فی قبضتک زمام من فی السّموات و الأرضین

ADM2#085 p.157

BH10868

1 He is God, the Mighty

1 هو الله العزیز

2 The inscribed Tablet hath descended from the heaven of loving-kindness and hath made manifest the hidden meanings like unto a spiritual sun from the mystic horizon. Without proof it showed the way, and without Gabriel it guided the sorrowful heart to the path of joy. God willing, so long as the divine lamp shineth in the eternal niche, that true Beauty shall remain established upon the throne of everlasting glory.

2 لوح مسطور از سماء عنایت نازل شد و مستورات معانی را چون شمس جانی از افق معنوی ظاهر و آشکار فرمود بی دلیل راه نمود و بی جبرئیل قلب حزین را بسبیل سرور هدایت فرمود انشآءالله تا سراج الهی در مشکاة سرمدی روشنست آنجمال حقیقی بر مسند جلال ابدی مستقرّ

INBA51:034b, KB_620:027-028, LHKM3.005a

BH10870

1 My soul be a sacrifice unto Thee.

1 روحی فداک

2 The glad tidings of Thy well-being and Thy blessed bounty were, in truth, the very ground of being and the secret source of true joy. They quickened the soul and renewed the spirit. Were we to lay before Thee the darkness of separation and the traces thereof, there is fear lest some dust of sorrow should settle upon the pure hem of Thy sanctified robe. We are athirst

2 مژده سلامتی و جود مبارک که فی الحقیقه مایه هستی و سر مائه فرح حقیقی بود جانرا زنده و روانرا تازه نمود اگر ظلمت فراق و اثرانرا معروض داریم بیم آنست غبارا کدار ذیل مطهر الخضرترا اخذ نماید ما تشنه وصالیم و کوثر لقا را مشتاق بی تو چنانیم که ماهی بر تراب

BLIB_Or15696.189c

for reunion and long for the Kawthar of Thy presence. Without Thee, we are as a fish cast upon the dust.

BH10873

1 He is the All-Glorious.

2 Your letter was received. Praise be to God, we are well. Just now I have come forth from the bath. On Friday or Saturday, with the help of God, We shall turn Our steps toward those regions. From every side, abide settled and at ease beneath the shadow of God. Distribute the things that have been sent, and give some also to Liqa'iyyih and Qudsi. The necessary items for Ma'sumih are being procured here.

1 هو العزیز

2 مکتوب شما رسید الحمد لله سالم هستیم حال از حمام بیرون آمدم جمعة و یا شنبه لحبل الهی بآن مست توجه مینمائیم از جمیع جهات در ظل حق ساکن و آسوده باشید اسباب مرسله را قسمت کنید بلقائیه و قدسیه هم بدهید اشیاء لازمه معصومه در اینجا ولوده میشود

BLIB_Or15696.132d

BH10874

1 He is the All-Wise.

2 Mahd-i-'Ulya—your messenger—arrived. The letter was seen, but the instructions for proceeding did not come. Write what must be done and send word. The honored ones intend to depart in the morning, but the remaining matters must first be made clear—that is, the marriage contract and other such affairs—so that the agents may understand and act accordingly. I remember them all and send my greetings. Peace and glory be upon you and upon all who are with you, men and women alike.

1 هو الحکیم

2 مهد علیا قاصد شما آمد نامه دیده شد و لکن دستور العمل نیامد انچه باید بشود بنوسید خبر بدهید حضرات علی الصباح عازمند لکن باقی امور باید معلوم شود یعنی عقد و غیره تا مباشرین فهمیده عمل نمایند کل را ذکر مینمایم سلام میفرستم السلام و البهاء علیکم و علیکن و علی من معکم و معکن

BLIB_Or15696.132h

BH10875

1 He is the Beloved.

2 The letter of that spiritual loved one was received. From its fragrance the Tree of affection was stirred into joyous motion. The pen is but an interpreter, yet every arrival is fair [?], and every means but an instrument for the expression of meaning. The blessed verse saith: "God bringeth no affairs to pass save through their means." This is the greater glory: that thou shouldst behold the Friend, and not thyself. Peace be upon thee and upon those that are with thee. His Holiness the Afnan is remembered under all conditions and is graced with a special favor.

1 هو المحبوب

2 نامه آن حبیب روحانی رسید از عرفش اهتزاز سدره محبت ظاهر قلم مترجمیست تمام دمد لو؟ تمام ورود خوب اسبابیست از برای اظهار معنی ایة مبارک ابی الله ان یجری الامور الا باسبابها این افتخارتر البس که دوست بینی نه خود بینی السلام علیک و علی من معک حضرت افنان در جمیع احوال مذکورند و بعنایت مخصوصه فائز

BLIB_Or15696.176e

BH10876

1 His exalted Word:

2 The letter from the shaykh of the greater city, upon him be My glory, was considered. The glance of favor is directed toward each one. Convey My greetings on behalf of the Wronged One and say: You have ever been and continue to be before Our sight. The Self of Truth hath testified to your acceptance, your turning and your steadfastness. Upon you be My remembrance, My praise, My glory and My mercy which hath preceded all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

1 قوله عزّ اعزازه

2 نامهٔ شیخ مدینهٔ کبیره علیه بهائی ملاحظه شد لحاظ عنایت بهر یک متوجّه از قبل مظلوم سلام برسان بگو لازال در نظر بوده و هستید نفس حقّ شهادت بر اقبال و توجّه و استقامت شما داده علیکم ذکری و ثنائی و بهائی و رحمتی الّتی سبقت من فی السّموات و الأرضین و الحمد لله ربّ العالمین

MJAN.041a

BH10878

1 He is the Ever-Abiding.

1 هو الباقی

2 Gaze with the light of the lamp, whose effulgence hath shone, and shall continue to shine, upon its appointed seat. Wherefore, be ye established, O people of the earth, in this divine lamp and this peerless light. My Pen, which is nearer unto Me than all thingsâ€"should it be removed unto another place, it would remain deprived of this nearness. Thus do thou comprehend all that ye desire to know.

2 نظر بنور سراج داشته که تجلی او بر مستقر بین او بوده و خواهد بود فاستقر بوا یا من علی الارض بهذا السراج الصمدانی و هذا النور الاحدانی قلم من که اقرب از کلشی است بمن اگر بمحل دیگر نقل شود از این قرب محروم ماند کذلک فاعرف کل ما انتم تریدون ان تعرفون

BLIB_Or15696.091i

BH10879

1 [Send down] blessings upon His Light, through which He illumined the world, and made Him the Seal of His Messengers and His Prophets, and chose Him from among His servants for the manifestation of His Cause and the exaltation of His Word; and through Him He guided the affirmers of His unity unto His straight Path and His Most Great Announcement.

1 نوره الّذی به نوّر العالم و جعله خاتم رسله وانبیآئه واصطفاه بین عباده لاظهار امره وارتفاع کلمته وبه هدی الموحّدین الی صراطه المستقیم ونبأه العظیم

2 And [blessings] upon His kindred and His companions, whom God made the standards of His victory in His lands and the banners of His power among His people: blessings which neither the Praised One shall gainsay, nor the Tongue of utterance find fault with. Verily, He is the Mighty, the All-Bountiful.

2 وعلی آله واصحابه الّذین جعلهم الله اعلام نصره فی بلاده ورایات قدرته بین خلقه صلوة لا یأخذها المحمود ولا تعیّرها البیّان انّه هو العزیز المنّان

BLIB_Or15696.177e

BH10881

This is Our remembrance for him who consorted with his Lord yet knew Him not, who heard the call of God yet answered it not, and upon whom in every moment there shone forth the Sun of Beauty from the horizon of glory, yet he recounted not its effulgences. Would that he had paused in his affair and been content with what We have mentioned, and that there had not issued from his mouth that which caused the hearts of the pure ones to be consumed....

هذا من ذکر من لدنّا للّذی عاشر مع ربّه و ما عرفه و سمع نداء الله و ما اجابه و فی کلّ حین اشرق علیه شمس الجمال من افق الاجلال و انّه ما حکی من تجلّیاته فیا لیت یکون متوقّفاً علی امره و مکتفیاً بما اذکرنا و ما صاح من فمه ما احترقت عنه اکباد الطّاهرات الخ

ASAT5.106x

BH10883

This is a Book from Us to him who answered his Lord when the Call was raised from the right of the Mount through this Revelation, wherewith the All-Merciful hath come with manifest sovereignty. O My God and My Lord! Adorn the temples of Thy servants with the ornament of Thy most beauteous Names, even as Thou hast adorned the Throne with the lights of Thy Most Glorious Name. Then give them to drink of the sealed wine in this Day that is hidden and concealed, for verily Thou art the Sovereign of the unseen and the seen.

هذا كتاب من لدنّا الى الّذى اجاب مولیه اذ ارتفع النّدآء من یمین الطّور بهذا الظّهور الّذى اتى الرّحمن بسلطان مبین یا الهى و سیّدى زیّن هیاكل عبادک بطراز اسمائک الحسنى كما زیّنت العرش بأنوار اسمک الأبهى ثمّ اشربهم الرّحیق المختوم فى هذا الیوم المكنون المكتوم و انّک انت سلطان الغیب و المعلوم

BLIB_Or15696.189bx

BH10887

1 He is the All-Glorious.

1 هو العزیز

2 Whoso, in this day, hath attained unto and been blessed with the lights of the Sun of Truth, he is, by the Most Exalted Pen, reckoned and inscribed in the Book among the people of Bahá. We beseech God that He debar not the world from the Kawthar of everlasting life which floweth from the Pen of the Ancient King. To Him be praise! His grace laid hold upon thee, guided thee aright, and thou didst attain, didst behold, and didst hear. His is the bounty and the bestowal.

2 هر كه امروز باشد اقات انوار افتاب حقیقت فائز شد او از قلم اعلى در كتاب از اهل بهاء مذكور و مسطور از حق میطلبیم از كوثر بقا كه از قلم مالک قدم جاریست عالم را محروم نفرماید له الحمد عنایتش اخذت نمود و راه نمود رسیدى دیدى و شنیدى له الجود و العطاء

BLIB_Or15696.187b

BH10891

1 He is the All-Glorious

1 الأبهى

2 O My Leaf! Hearken thou unto My Voice: Verily there is none other God but Me, the Almighty, the All-Wise. I can well inhale from thee the fragrance of My love and the sweet-smelling savour wafting from the raiment of My Name, the Most Holy, the Most Luminous. Be astir upon God's Tree in conformity with thy pleasure and unloose thy tongue in praise of thy Lord amidst all mankind. Let not the things of the world grieve thee. Cling fast unto this divine Lote-Tree from which God hath graciously caused thee to spring forth. I swear

2 ورقتى ان استمعى ندائى انّه لا اله الّا انا العزیز الحكیم اجد منک نفحات حبّى و عرف قمیص اسمى الأقدس المنیر تحرّكى على الشّجرة كیف شأت ثمّ انطقى بثنآء ربّک بین العالمین لا تحزنى من الدّنیا تمسّكى بهذه السّدرة الّتى انبتک الله منها لعمرى ینبغى للحبیب ان یتمسّک بالمحبوب هذا محبوب العالمین

BHKP_1#02

by My life! It behoveth the lover to be closely joined to the loved one, and here indeed is the Best-Beloved of the world.

BHK_1#02

BH10900

O Afnan! The children of this age have stepped into the arena of speech and utterance, and from their words the utmost deficiency is made plain. They have girded up their loins and drawn themselves to full stature, yet they have clung unto outworn names. But the hidden powers, the penetrating and mighty Will, the endeavor of the well-known chosen ones, and hands that are outstretched, have exalted a Cause that stood opposed to the judgment of all the tribes of the world.

يا افنان اطفال روزگار در عرصه نطق و بيان دارد و از بيانات غايات معلوم كمرى بسته اند قدى كشيده اند باسماء مندرسه تمسک نموده اند قواى مكنونه و اراده قويه نافذه و همت اولياى معروفه و ايادى مبسوطه امرى را كه مخالف راى احزاب عالم بود بلند نمود

BLIB_Or15696.180e

BH10904

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

1 هو العليم الحكيم

2 O my God! I beseech Thee by Thy Name through which Thou hast subdued the kingdom of names, and whereby the Ark of Thy Cause hath sailed upon the sea of Thy Most Glorious Name. O Lord! This is Thy Day, wherein Thou hast opened the gates of Thy bounty unto all who are in Thy heaven and on Thy earth.

2 يا الهى اسئلك باسمك الّذى به سخّرت ملكوت الاسماء وسرت سفينة امرك على بحر اسمك الابهى اى ربّ هذا يومك وفيه فتحت ابواب فضلك على من فى سمائك وارضك

3 I entreat Thee that Thou make me not deprived of the breaths of Thy revelation in Thy days. He whom Thou hast honoured with Thy days and exalted through Thy signs – cast him not away from Thy loving care. Verily, Thou art the All-Powerful, the Omnipotent.

3 اسئلك ان لا تجعلنى محرومًا من نفحات وحيك فى ايّامك انّ الّذى شرّفته بايّامك وعزّزته باياتك لا تطرده بعنايتك انّك انت المقتدر القدير

BLIB_Or15696.184e

BH10906

1 He is the All-Glorious!

2 O my God! This is Thy servant who hastened to the fields of Thy mercy and ran to the wilderness wherein no voice is heard except Thy voice, and who sought to drink from the clouds of Thy grace and bounty. Therefore, O my God, disappoint him not in what he seeketh from Thy generosity and favor. Clothe him with the garments of immortality in Thy most exalted Paradise and Thy most glorious Companion. Then grant him that which will cause him to ascend unto the stations of nearness, "the distance of two bow-lengths or even less."

1 هوالأبهی

2 یا الهی هذا عبدک الّذی سرع الی میادین رحمتک و رکض الی بیدآء لا یسمع فیه صوت الّا صوتک و استسقی من سحاب فضلک و جودک اذاً یا الهی لا تخیّبه ممّا طلب من کرمک و احسانک فالبسه من خلع البقآء فی جنّتک الأعلی و رفیقک الأبهی ثمّ اعطه ما یصعده الی مقامات القرب قاب قوسین او ادنی

INBA51:607a

BH10908



TBP

1 He is the Almighty.

2 O my God and my Lord! I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion, and by Thy Name through which Thou hast subdued Thy earth and Thy heaven and illumined the hearts of Thy servants, to ordain for me the reward of every martyr and every trustworthy one and every steadfast one and every upright one. O my Lord! Withhold not Thy servants from turning to the ocean of Thy bounty and Thy grace. Verily, Thou art the Forgiving, the Generous.

1 هو العزیز

2 یا الهی و سیّدی اسئلک بأنوار ملکوتک و اسرار جبروتک و باسمک الّذی به سخّرت ارضک و سمائک و نوّرت افئدة عبادک بأن تکتب لی اجر کلّ شهید و کلّ امین و کلّ ثابت و کلّ مستقیم ای ربّ لا تمنع عبادک عن التّوجّه الی بحر جودک و فضلک انّک انت الغفور الکریم

FBAH.000iii, TBP.000i

BH10911

1 O thou who didst speak forth the ordinances of God in former days, and who dost now make mention of His Cause! Say once again:

2 Praised be Thou, O my God, for that Thou hast remembered me when I was a wronged and imprisoned one in the hands of the heedless. I beseech Thee by Thy Name that hath subdued all names, and by the light of Thy Cause and the fire of Thy Lote-Tree, to make me of those whom neither name nor outward station, neither awe nor power, hath hindered from turning toward the court of Thy nearness. O Lord! I am the poor one, and Thou art the All-Wealthy, the Overpowering, the Omnipotent.

1 يا ايّها النّاطق باحكام الله من قبل والذّاكر بامره من بعد قل مرّة اخرى

2 لك الحمد يا الهى بما ذكرتنى اذ كنت مظلومًا مسجونًا بين ايادى الغافلين اسئلك باسمك الّذى غلب الاسمآء وبنور امرك ونار سدرتك بان تجعلنى من الّذين ما منعهم اسمى ولا رسمى ولا سطوة ولا قدرة عن التوجّه الى بساط قربك اى ربّ انا الفقير وانت الغنىّ الغالب القدير

BLIB_Or15696.174e

BH10920

He is the All-Knowing

O people of God! By the life of God! Verily the Wronged One is in manifest sorrow. We took clods of dust and raised them up, establishing them above the heavens; yet the recompense for this bounty was treachery. He committed that which caused the Eye of God to weep and the Most Exalted Pen to lament. Nevertheless, the Wronged One hath clung to the cord of patience, and He is the Concealer, the Patient, the Mighty, the All-Powerful.

Should anyone desire to know that mentioned oppressor: he is named Yahya in the Book of Names. We bear witness that he is of the wrongdoers in My perspicuous Book.

هو العليم

يا حزب الله لعمر الله ان المظلوم فى حزن مبين شيى از خاک اخذ نموديم و فوق افلاکش مقر داديم پاداش اين عنايت خيانت شد و عمل نمود انچه را که عين الله گريست و قلم اعلى نوحه نمود و لكن مظلوم بحبل صبر متمسک و هو الستار الصبار المقتدر القدير لو يريد احد ان يعرف الظالم المذكور انه سمى يحيى فى كتاب الاسماء نشهد انه من الظالمين فى كتابى المبين

BLIB_Or15696.156b

BH10928

1 He is the Rememberer of His loved ones.

1 هو الذّاکر اولیائه

2 O Dhu'l-Fiqar! Upon thee be the glory of God, thy Lord, the Unconstrained.

2 یا ذوالفقار علیك بهاءالله ربّك المختار

3 Say: Glorified art Thou, O my God! I beseech Thee by Thy most glorious glory, and by all Thy splendor, which is resplendent, to send down upon Thine elect and Thy loved ones, from the heaven of Thy bounty, the table of the knowledge of Thee. Verily, Thou art the All-Powerful, the Omnipotent.

3 قل سبحانك اللّهمّ اسئلك من بهائك بابهاه وكلّ بهائك بهیّ ان تنزل علی اصفیائك واحبّائك من سماء فضلك مائدة عرفانك انّك انت المقتدر القدیر

4 Glory be upon thee, and upon thy brother who hath ascended unto God, and upon thy family and those who are with thee in this Most Great Cause and this mighty Announcement.

4 البهاء علیك وعلی اخیك الّذی صعد الی الله وعلی اهلك ومن معك فی هذا الامر الاعظم وهذا النّبأ العظیم

BLIB_Or15696.176g

BH10941

1 He is the Glorious, the All-Glorious!

1 هو البهیّ الأبهی

2 This is the Tablet of God, the Help in Peril, the Self-Subsisting.

2 هذه صحیفة الله المهیمن القیّوم

3 O My servant, O Thabit! There hath been sent down in a Book concerning him who loveth Me – We have made mention of thee time and again that thou mayest render thanks unto thy Lord, the Manifestor of clear evidences. We have heard thy call and have summoned thee from the direction of the Ancient One, the seat of the throne of thy Lord, the Possessor of nations. Verily thy Lord doeth what He willeth, and He is the Mighty, the Bestower. We have desired to answer him whose letter hath come before the Wronged One, that the verses may draw him to the Dayspring of knowledge.

3 یا عبدی یا ثابت قد نزّل لک فی کتاب من احبّنی ذکرناک مرّة بعد مرّة لتشکر ربّک مظهر البیّنات سمعنا ندآءک نادیناک من شطر القدم مقرّ عرش ربّک مالک الأمم انّ ربّک یفعل ما یشآء و هو العزیز الوهّاب انّا اردنا ان نجیب من حضر کتابه لدی المظلوم لتجذبه الآیات الی مشرق العرفان

INBA51:619a

BH10986

God the true One is My Witness! This is the Day whereon it is incumbent upon everyone that seeth to behold, and every ear that hearkeneth to hear, and every heart that understandeth to perceive, and every tongue that speaketh to proclaim unto all who are in heaven and on earth, this holy, this exalted, and all-highest Name.

BH11683

O Aba'l-Ma'ali! Upon thee be the peace of God and His glory. By My life! Never have the breezes of thy remembrance ceased to waft over the court of the Wronged One. We, truly, love thee, and We exhort thee unto that whereby the station of the loved ones of God may be exalted amidst His servants. We beseech Him to protect thee and to ordain for thee the good of this world and of the world to come. Verily, He is the Lord of mankind, and the Lord of the Throne on high and of earth below.

يا ابا المعالى عليک سلام الله و بهائه لعمرى ما انقطع نفحات ذکرک عن ساحة المظلوم انا نحبک و نوصيک بما يرتفع به مقام اولياء الله بين العباد و نسئله ان يحفظک و يقدر لک خير الاخرة و الاولى انه هو مولى الورى و رب العرش و الثرى

BLIB_Or15696.178ax, BLIB_Or15696.178ex

BH11858

Praise be to God, Who hath manifested the essences of primal realities, and caused them to descend into the realms of lordship. Upon them there hath sprinked the attractions of the worlds of Divinity, whereat all have been thunderstruck, wholly and utterly, by these wondrous countenances newly revealed. And He, in His own Self, hath ever been the Truth, sanctified above all beginnings and endings, exalted beyond the accidents and substances of contingent being, inasmuch as He is the Beloved within the cloud-realm of Divinity and the Beauty of the kingdom of Godhead. And verily, by My Beauty, He hath in Our sight ever been praised and [all-merciful].

الحمد لله الذى قد اظهر کينونيات الساذجيات و لقد انزلهم فى اراضى الربوبيات فلقد ترشح عليهم من جذبات الهاهوتيات فلقد انصعق الکل فى الکل بالطلعات البدعيات و هو قد کان بنفسه الحق منزه عن الاوليات و الاخريات و التعالى عن العرضيات و الجوهريات اذ هو المحبوب فى عماءه اللاهوتيات و بهاء الهاهوتيات و انه بجماله الحق قد کان لدينا حميدا رحيما

NLAI_BH1.349a

BH11859

1 He is.

1 هو

2 A hundred thousand praises be upon those who, at one stroke, shattered the idols and found repose beneath the shadow of the All-Knowing King. By My Beauty! At this moment, through the light of Baha, through a radiant sun, thou art known amongst the denizens of the Concourse on high. God willing, mayest thou ever remain confirmed by divine assistance. Fear not, and speak, for at whatsoever time thou speakest for the sake of God, the Holy Spirit shall assuredly confirm thee. And for him in particular, several Tablets have been sent, both aforetime and thereafter.

2 فرمودند صد هزار افرین براد که یک مرتبه کسر اصنام نموزم و در ظل ملیک علام ارمیدند قسم بجمالم که حال بانور بهائی با شمس ضیائی در ما بین اهل ملاء اعلی انشاءالله همیشه بتایدات الهی موید باشی مترس و بگو که در حینی که از برای حق تکلم مینمائی روح القدس تاییدت میفرماید و مخصوص او چند لوح از قبل و بعد ارسال شد

NLAI_BH1.448b

BH11120

To: Aqa Ali, in Rasht

...By the life of God! There hath been ordained for the loved ones that which the pens of the world are powerless and incapable of describing. Some servants were observed who came on account of a word and departed on account of another word. The colors of two days prevented and deprived them of eternal favors and everlasting bounties....

...لعمر الله مقدّر شده از برای اولیا آنچه که اقلام عالم از ذکرش عاجز و قاصر است بعضی از عباد مشاهده شد بحرفی آمدند و بحرفی برگشتند الوان دو یوم ایشانرا از عنایت ابدیّه و نعمتهای سرمدیّه منع نمود و محروم ساخت ...

MAS8.109ax

BH11098

To: Mirza Abdullah Khan Nuri

1 God is Most Glorious!

1 الله ابهی

2 My Most Exalted Pen hath testified to thy turning unto God, the Most High, the Most Exalted. This is a testimony that cannot be equaled by the treasures of the world nor by whatsoever the peoples possess. That which hath been ordained for thee by God, the Lord of the worlds, shall erelong be sent

2 قد شهد قلمی الأعلی باقبالک الی الله العلیّ الأعلی هذه شهادة لا تعادلها کنوز العالم و لا ما عند الأمم سوف ینزل لک ما قدّر من لدی الله ربّ

down. Rejoice thou in this bounty, then render thanks unto thy Lord, the All-Bountiful.

العالمین ان افرح بهذا الفضل ثمّ اشکر ربّک الکریم

INBA19:132c, INBA32:122b, BLIB_Or15696.087c

BH11039

To: Mirza Muhammad Taqi Afnan

In the letter of the revered Afnan, his honor Aqa Mirza Muhammad-Taqi, upon him be the Glory of God, the Most Glorious - regarding what he had written that they had sent a letter to this servant which arrived, and that they had written and sent a detailed reply to it - God willing it has now arrived. And now they convey countless glorifications and praises.

در مکتوب حضرت افنان آقائی جناب آقا میرزا محمّد تقی علیه بهآء الله الأبهی اینکه مرقوم داشته بودند که مکتوبی بعبد حاضر ارسال داشتند رسید و جواب آنرا هم مفصّلاً نوشته ارسال داشته‌اند انشآءالله تا حال رسیده و حالهم تکبیر و ثنای لایحصی میرسانند

BLIB_Or15736.206a

BH11037

To: Varaqih, a lady in the Household

1 He is God.

1 هوالله

2 O leaf! I hope that, by divine grace, you are safe and at rest. We sent Munirih - the choice is yours. We gave permission for fifteen days of service. O leaf! The Tree commands: do not fall short in knowledge, calligraphy and character. The human being requires the conditions of humanity. The Glory be upon you.

2 ای ورقه انشآءالله بعنایت رحمانیّه سالم و مستریح باشی منیره را فرستادیم اختیار او با شماست پانزده روز اذن دادیم بخدمت مشغول باشد ای ورقه سدره میفرماید در علم و خطّ و اخلاق کوتاهی مکن انسانرا شرایط انسانیّت لازمست البهآء علیک

BLIB_Or15696.081a

BH11198

To: Navvab, wife of Baha'u'llah

In the Name of the Lord!

O Khanum, O Amatallah! That is, O My handmaid, O thou the handmaid of God! It is hoped that in the path of His love thou art sanctified from all else save Him, fixing thy gaze upon the Holy Court in such wise that the tribulation encompassing thee in the path of God, the King, the Omnipotent Protector, the Self-Subsisting, will not cause thee sadness.

DAS.1914-09-12, LTDT.114

BH11076

To: Abatalib

1 He is the Wronged One.

1 هو المظلوم

2 The Most Exalted Pen beareth witness unto him who hath turned unto God, the Lord of all beings, and hath quaffed the choice wine of steadfastness from the hands of bounty and bestowal. He, verily, is the All-Witnessing, the All-Hearing, the All-Knowing, the All-Informed. Glory be unto those who have attained unto the lights of the Countenance when the All-Merciful came with manifest sovereignty.

2 شهد القلم الأعلى لمن اقبل الى الله مولى الورى و شرب رحيق الاستقامة من ايادى الفضل و العطآء انّه لهو الشّاهد السّامع العليم الخبير البهآء على الّذين فازوا بأنوار الوجه اذ اتى الرّحمن بسلطان مبين

AQA5#159 p.218a

BH11168

To: Abdul-Khaliq

1 He is the All-Commanding, the All-Wise

1 هو الآمر الحكيم

2 O 'Abdu'l-Khaliq! Upon thee be My glory! The Kaaba of God hath turned toward thee and commandeth thee to detach thyself from all else but Him, and to promote that rectitude

2 يا عبدالخالق عليک بهائی قد توجّه اليک کعبة الله و يأمرک بالانقطاع عمّا سوئه و الاصلاح

which is the dawning-place of prosperity, that there may be ordained for thee from the Supreme Pen, in the Crimson Book, a bountiful, enduring, firm and everlasting reward that shall last as long as the Kingdom of God, the Lord of what was and what shall be, shall endure.

الّذی کان مطلع الفلاح لیثبت لک من القلم الأعلی فی الصّحیفة الحمرآء اجراً جزیلاً باقیاً ثابتاً دائماً بدوام ملکوت الله ربّ ما کان و ما یکون

BLIB_Or15716.100b

BH11028

To: Abdullah

1 He is God

1 هو الله

2 O 'Abdu'llah! God willing, mayest thou abide beneath the shadow of God and be of them that remember Him. The living water floweth, mercy is manifest, and the sun is shining forth. From the true Friend—that is, from the Lord God—I beseech that He may cause thee to taste of the life-giving stream, grant thee a share of His mercy, and illumine thee with the lights of the sun. Convey unto the friends Our greetings.

2 ای عبدالله انشاء الله در ظل حق باشی و حق را ذاکر باشی کوثر جاری و رحمت ظاهر و شمس مشرق از دوست حقیقی بعنی حضرت باری میطلبم شما را از کوثر بچشاند و برحمت فائز فرما ید و از انوار شمس منور نماید دوستانرا تکبیر برسان

BLIB_Or15696.078e

BH11019

To: Aqa Mihdi

1 He is God.

1 هو الله

2 O Aqa Mihdi! Wherefore hast thou been heedless of the leaf of guidance? Thou hast been called by the name "Mihdi"; yet bind thy heart to the companions of guidance. Abide in the haven and the meadow of the Beloved – dwelling, as it were, in the precincts of fidelity – that thou mayest drink from the cup of purity, and quaff from the ocean of God, and behold thereafter with thine own eyes.

2 ای آقا مهدی چرا از ورقه هدایت غافل شدی باسم مهدی موسوم شدی که دل باصحاب هدی در بندر وبشهد ستان حبیب وف ساکن شور تا از جامر تقی بنو شر واز بحر خدا بیا شامر بتری

3 After this, act not contrary to thy former course, nor deviate, of set purpose, from that which thou didst aforetime pursue.

3 بعدها بر خلاف فی سابق عمد کن

BLIB_Or15696.105a

BH11016

To: Aqa Siyyid Rida

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

2 The beginning of all things hath been, and continueth to be, faith in God, exalted be His glory; and the end thereof is steadfastness therein. Blessed is he who hath attained unto both the first and the last; verily, he is numbered among the people of inner meaning in the sight of God, the Lord of the worlds and the Desired One of them that have known Him.

1 هو المشرق من افق البيان

2 اوّل امر ایمان بحقّ جلّ جلاله بوده و هست و آخر آن استقامت بر آن طوبی لمن فاز بالأوّل و الثّانی انّه من اهل المعانی لدی الله ربّ العالمین و مقصود العارفین

AQA5#154 p.211a, ANDA#07 p.03

BH11003

To: Ghaffar

O My Name the All-Forgiving! Through Thee have I been tried, and through Thee have I drunk what no one hath drunk, and tasted what no soul hath tasted. Were I not beholding Thee, I would have destroyed the wicked ones and delivered My chosen ones from the letters of fire. Had not My mercy preceded all things, I would have returned existence unto non-existence by reason of what hath befallen My loved ones - how much more by what hath befallen My Own Self!

ان یا اسمی الغفّار بک ابتلیت و بک شربت ما لا شرب احد و ذقت ما لا ذاقه نفس لو لم اکن ناظراً الیک لأهلکت الفجّار و خلّصت اصفیائی من احرف النّاریّة لو لا سبقت رحمتی لأرجعت الوجود الی العدم بما ورد علی احبّتی فکیف علی نفسی

BLIB__Or15696.144e

BH11021

To: Habib

1 O beloved! God willing, may you ever remain sheltered beneath the protecting shade of the blessed divine Tree in perfect joy and fragrance, and in endless delight and felicity, occupied with the remembrance of the Friend, heedless of the grief and joy of the world and the pleasure and sorrow of humanity.

1 ای حبیب انشآءالله لازال در ظلّ ظلیل شجرهٔ مبارکهٔ الهیّه بکمال روح و ریحان و سرور و بهجت بی‌پایان مستظلّ بوده و بذکر دوست از حزن و سرور عالمیان و عیش و ماتم آدمیان بیخبر

2 I have left to the people their religion and their world,

3 Being occupied with Thy remembrance, O Thou Who art my religion and my world!...

2 ترکت للنّاس دینهم و دنیاهم

3 شغلاً بذکرک یا دینی و دنیائی...

MSHR1.071x

BH11067

To: Haydar et al.

1 In Thy name, the All-Giving, the Most Effulgent!

2 Glorified art Thou, O my God! I know not by what remembrance to remember Thee that would befit the majesty of Thy presence, for all remembrances beside Thine own fade away before the radiant splendor of the countenance of Thy remembrance. Therefore, through Thy generosity and grace, Thy loving-kindness and bounty, cause it to descend, O Thou in Whose hand are the keys of all remembrance! Verily, Thou hast power over all things.

1 بسمک المعطی الفیّاض

2 سبحانک اللّهمّ یا الهی لا اعلم بأیّ ذکر اذکرک ما یلیق لشأن حضرتک لأنّ اذکار ما دونک فان عند تشعشع انوار وجه ذکرک فانزله بجودک و فضلک و عطوفتک و احسانک یا من بیدک مفاتیح الأذکار و انّک علی کلّ شیء قدیر

INBA23:168

BH11041

To: Ismi et al.

...The water of life is the divine utterance, and likewise His clear evidences. Strive that perchance the people of the world may attain eternal life through this everlasting stream and may illumine creation with the light of wisdom and utterance....

...آب زندگانی بیان الهی است و همچنین بیّناتش جهد نمائید شاید اهل عالم از این کوثر باقی بحیات ابدی فائز شوند و بنور حکمت و بیان امکانرا منوّر دارند...

AVK2.183.07x, ASAT5.049x

BH11143

To: Jinab-i-Afnan

1 God is Most Pure.

1 الله اطهر

2 O My Afnan! Upon thee be the peace of God and His glory. Turn thy face toward the Wronged One, detached from whatsoever hath been and whatsoever shall be, and place thy trust in God, the All-Subduing, the Self-Subsisting.

2 يا افنانى عليك سلام الله وبهائه ولّ وجهك شطر المظلوم منقطعاً عمّا كان وما يكون ومتوكّلاً على الله المهمين القيّوم

3 O My leaves! Upon you be the peace of God, the Lord of the Names. Turn ye toward the Most Exalted Horizon. Thus hath the decree been ordained: the command is God's – the Originator of the heavens and the Creator of all things.

3 يا اوراقى عليكن سلام الله مالك الاسمآء اقبلن الى الافق الاعلى كذلك قضى الحكم الأمر لله فاطر السّمآء وموجد الاشيآء

BLIB_Or15696.085e

BH11164

To: Khalil

O Khalíl! Blessed art thou, for thou hast visited the two Houses: one built by the Friend, and the other raised by the All-Glorious. The first He entered not, and from the second He departed not. We have remembered thee and were with thee in all conditions. Give thanks unto thy Lord for this mighty bounty. Praise be to God, the Lord of all the worlds.

يا خليل طوبى لك بما زرت البيتين بيت بناه الخليل الآخر بناه الجليل الأوّل ما دخل فيه والثّانى ما خرج عنه انّا ذكرناك وكنّا معك فى كلّ الأحوال ان اشكر ربّك بهذا الفضل العظيم الحمد لله ربّ العالمين

BLIB_Or15696.088e

BH11035

To: Mihdi

1 In the Name of the Beloved of the world!

1 بنام محبوب انام

2 O Mihdi! Drink thou the everlasting nectar flowing from the Divine Word through the Hand of bounty, and partake of the most pure Kawthar streaming from the direction of the Most

2 اى مهدى رحيق باقى از كلمهٔ الهى جارى از دست عطا بياشام و كوثر اطهر از شطر منظر اكبر سارى از يد فضل بنوش قل لک الحمد

Great Scene through the Hand of grace. Say: Praise be unto Thee, O Thou Who hast honored me with the trace of Thy Pen and hast called me with the tongue of the Manifestation of Thine Essence while He was imprisoned among the oppressors.

يا من شرّفتنی بأثر قلمک و ناديتنی بلسان مظهر ذاتک اذ کان فی سجن الظّالمين

INBA19:046a, INBA32:043b

BH11124

To: Mirza Majdid-Din

1 He is the Almighty

1 هو العزيز

2 O My Majd: His Honour Badi' attained the presence and stood before it, and desired to manifest a token of favour unto you. From the Wronged One he sought permission; therefore these two words were penned and sent, that he might obtain that which he desired, and that you might be blessed with this most great bounty. Praise be to God, the Lord of the worlds.

2 مجدی حضرت بديع تلقاء حضور حاضر شد و اراده نمود بشما اظهار عنايتی فرمايد و از مظلوم امد تو طلب نمود لذا اين دو کلمه مرقوم شد و ارسال شد تا او بما اراد و شما باين فيض اعظم فائز شويد الحمد لله رب العالمين

BLIB_Or15696.077a

BH11169

To: Mirza Siyyid Abdullah Intizamus-Saltanih

1 He is the Most Exalted, the Most High

1 هو العلیّ الأعلی

2 O Abdullah! We have turned towards thee from this exalted Station and make mention of thee with a remembrance wherewith nothing can compare, and I am the All-Seeing, the All-Informed. It behooveth thee to preserve thy station through the Name of thy Lord and to remember Him at all times. Soon thou shalt behold the Sun of My Cause from the Most Exalted Horizon. Thus doth the All-Knowing inform thee. The glory be upon thee.

2 يا عبدالله انّا اقبلنا اليک من هذا المقام الرّفيع و نذکرک بذکر لا يعادله شیء و انا الشّاهد الخبير لک ان تحفظ مقامک باسم ربّک و تذکره فی کلّ حين سوف تری شمس امری من الأفق الأعلی کذلک يخبرک العليم البهآء عليک

INBA15:247a, INBA26:249a, BLIB_Or15696.084d, PYK.212

BH11118

To: Muhammad Kazim

...By the life of God! Such wrong was committed against the Seal of the Prophets by the Shi'ih party that none save God can reckon it. Some wrongful, heedless souls, moved by self and desire, forsook the root and clung to the branch. Concerning these matters some poets have mentioned that which caused the very essence of truth to weep....

...لعمر الله از حزب شیعه ظلمی بر حضرت خاتم وارد که جز حقّ احدی احصا ننموده بعضی از نفوس ظالمهٔ غافله محض نفس و هوی از اصل گذشتند و بفرع تمسّک نمودند در این مقامات بعضی از شعرا ذکر نمودند آنچه را که عین حقیقت گریست...

ASAT4.225x

BH10988

To: Quli-Khan

Your flowing verses caused joy and delight to hearts, and were specifically presented at the Most Holy Court. Praise be to God that you have attained this greatest gift. Blessed are you for having drunk from the Living Waters and attained the praise of our Lord, the Most Merciful. God willing, may you ever be speaking His praise and engaged in His remembrance.

اشعار آبدار شما سبب فرح و بهجت قلوب گردید و مخصوص در ساحت اقدس عرض شد الحمد لله باین عطیّهٔ کبری فائز شدید هنیئاً لک بما شربت کوثر الحیوان و فزت بثنآء ربّنا الرّحمن انشآءالله همیشه بثنایش ناطق باشید و بذکرش ذاکر

BLIB_Or15736.210c

BH11197

To: Samadiyyih daughter of Baha'u'llah

1 He is the All-Wise

1 هو الحکیم

2 The tongue of Divine Unity magnifies upon thy face, O Samadiyyih. We beseech God to assist thee in detachment in both beginning and end, and to solace thine eyes through the favors of thy Lord, the Possessor of all existence. Return thou to the abode of security and the seat of fellowship, near unto

2 یکبّر لسان الأحدیّة علی وجهک یا صمدیّه نسئل الله بأن یوفّقک علی انسداد فی المبدء و المعاد و یقرّ عینک بألطاف ربّک مالک الایجاد ان

the mighty King. The glory be upon thee and upon those with thee.

ارجعی الی مقرّ الأمن و مقعد الأنس عند ملیک مقتدر البهآء علیک و علی من معک

BLIB_Or15696.079e

BH11047

To: Shaykh Husayn

1 He is the Beloved

1 هو المحبوب

2 O Husayn! This is a Tablet which remembereth thee from before the Wronged One, and by which the Concourse on High remembereth thee through the everlasting Book of God, the Lord of all beings. Say: Glory be unto Thee, O my God! Praise be unto Thee for having enabled me to attain unto Thy presence and to hear Thy voice, as I stand before the door of Thy bounty. I beseech Thee to open before my face the door of Thy blessings and loving-kindness. Verily, Thou art the All-Bountiful, the All-Generous.

2 ح سین هذا لوح یذکرک من لدی المظلوم و یذکرک به الملأ الأعلی بدوام کتاب الله مولی الوری قل سبحانک اللّهمّ یا الهی لک الحمد بما جعلتنی فائزاً بلقائک و سامعاً قائماً لدی باب جودک اسئلک ان تفتح علی وجهی باب برکتک و عنایتک انّک انت الجواد الکریم

BLIB_Or15696.086g

BH11861

...There is but one reality and one essence that is expounded in the worlds of outer form and, at each of its stages, is described by a specific name... in accordance with the degrees of its particular manifestations on the plane of this limited world.

JBS#2.3x

BH10995

1 He is God

1 هو الله

2 O my God! 'Ali, Thy servant, seeketh reunion with Thee. Thou knowest and art aware that he is renowned for Thy love, and that in Thy path he hath beheld what the people of truth have beheld, both in former times and in these latter days. Ordain for him, then, from the Pen of Thy grace, that which shall draw him nigh unto Thee in every world of Thy worlds. Verily, Thou art the Forgiving, the Merciful.

2 الهی علی بنده تو لقای ترا میطلبد تو عالمی و میدانی بمحبت تو معروفست و در سبیل تو دیده انچه را که اهل حق از قبل و بعد دیده اند فاکتب له من قلم الفضل ما یقر به الیک فی کل عالم من عوالمک انک انت الغفور الرحیم

BLIB_Or15696.074b

BH11008

O My servant! Verily thy Lord, when He chastiseth His servants, is called by His name the Just One, and when He forgiveth, is called by His name the All-Forgiving, and He careth not whether He be called by this or by that, for verily He is sanctified above all names, and verily He is the One possessed of such power as none knoweth save His own Self, the All-Knowing.

ان یا عبدی انّ ربّک اذا یعذّب عباده یدعی باسمه العادل و اذا یغفر یدعی باسمه الغفّار و انّه لا یبالی ان یدعی به او به و انّه لهو المقدّس عن الأسمآء کلّها و انّه لهو المقتدر بقدرة الّتی لا یعلمها احد الّا نفسه العلیم

BLIB_Or15696.144d

BH11026

1 In My Name, the All-Glorious.

1 بسمی الابهی

2 O Lord! Since Thou hast opened unto the faces of Thy creatures the gate of Thy presence, close it not, in Thy bounty. And since Thou hast called them unto the ocean of union with Thee, withhold them not, in Thy grace.

2 ای ربّ لمّا فتحت علی وجه خلقك باب لقائك لا تغلقه بجودك فلمّا دعوتهم الی بحر وصالك لا تمنعهم بفضلك

3 O Lord! Make known unto them Thy way, and the path which Thou hast manifested in Thy days. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise. Praise be to God, the Lord of all the worlds.

3 ای ربّ عرّفهم سبیلك والصّراط الّذی اظهرته فی ایّامك انّك انت المقتدر العلیم الحکیم الحمد لله ربّ العالمین

BLIB_Or15696.090a

BH11042

1 He is God

1 هو الله

2 Blessed be ye, O women of the pavilion of glory! May her honor hold fast to the cord of divine unity and rejoice in the grace of God.

2 بارک الله علیکن یا اهل سرادق العزه خانمی بحبل توحید متمسک باشد و بعنایت الهی مسرور

3 Women and men occupy one and the same station before God. The most honoured of created beings before God have been, and are, the steadfast and upright souls. Glory be upon you, O women of the household, and peace be upon you.

3 زن و مرد عند الله فی مقام واحد اعز الخلق عند الله نفوس ثابته مستقیمه بوده و هست البهاء علیکن اهل البیت و السلام

BLIB_Or15696.075e

BH11052

1 In the Name of the One Friend!

1 بنام دوست یکتا

2 Praise be to the Beloved of the worlds, that thou hast attained unto the presence of the Dawning-Place of His Cause and the Manifestation of His grace, and hast been clothed with the robe of forgiveness from the hand of divine bounty. Beseech the True One, exalted be His glory, that thou mayest ever drink from the pure water of steadfastness and remain detached and free from all else but Him.

2 حمد محبوب عالمیانرا که بلقای مطلع امر و مظهر فضل فائز شدی و قمیص آمرزش از دست بخشش الهی پوشیدی از حقّ جلّ و عزّ بخواه که لازال از زلال استقامت بیاشامی و از ما سواه فارغ و آزاد باشی

BLIB_Or15696.074f

BH11053

1 He is.

1 هو

2 At this moment all who are in the heavens and on earth prostrated themselves before God, and the Holy Spirit breathed into the temples of the Concourse on High, and the Dove warbled in the midmost heart of eternity, and all necks bowed down before His command, while the proud were in the fire of hell and grievous peril, and verily He was witness over all things.

2 حینئذ سجد لله کلّ من فی السّموات و الأرض و نفخ روح القدس فی هیاکل ملأ الأعلی و انطق الورقآء فی قطب البقآء و خضع لأمره کلّ الأعناق و المتکبّرین فی نار الجحیم و خطر عظیم و انّه قد کان علی کلّشیء شهید

INBA51:307a

BH11056

Convey greetings to the friends in that land. We beseech God that He may assist all to do what is necessary and befitting. That honored one must at all times set the people ablaze with the remembrance of God, exalted be His glory, and His name. The Glory be upon you and upon those with you and upon those who have said "We believe in God, the Single, the All-Informed."

دوستان آن ارض را تکبیر برسانید از حق میطلبیم کل را مؤیّد فرماید بر آنچه لازم و سزاست آنجناب باید در کلّ حین بذکر حق جلّ جلاله و اسمش ناس را مشتعل نمایند البهآء علیک و علی من معک و علی الّذین قالوا آمنّا بالله الفرد الخبیر

INBA41:200a.04

BH11062

1 He is the Dawning One from the horizon of eternity!

1 هو المشرق من افق البقآء

2 Glorified be He Who hath adorned thy temple with the ornament of hearing and brought thee into the presence of the Throne and caused thee to hear His wondrous and glorious call. Nothing can be compared with this, nay, by the Lord of the worlds! Be thou thankful in all circumstances, then praise Him and say: Praise be unto Thee, O my God, for having strengthened me and honored me and brought me into Thy noble presence.

2 سبحان من زیّن هیکلک بطراز الاذن و احضرک لدی العرش و اسمعک ندائه العزیز البدیع هل یعادل بهذا شیء لا وربّ العالمین ان احمد فی کلّ الأحوال ثمّ اشکره و قل لک الحمد یا الهی بما ایّدتنی و شرّفتنی و احضرتنی مقامک الکریم

AQA7#483 p.304a

BH11063

1 He is the Preserver

1 هو الحافظ

2 Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name, and Thy Most Mighty Word, and by Thy Most Beautiful Names and Thy Most Exalted Attributes, that Thou protect this servant from every affliction and decree, and from every epidemic and plague, and from whatsoever tribulations and hardships may arise in the earth. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Mighty, the Self-Subsisting.

2 سبحانك اللهمّ اسئلك باسمك الأعظم و کلمتك الاتّ الاقوم و باسمائك الحنّی و صفاتك العلیا بای تحفظ هذا العبد عنکل بلاء و قضاء و عنکلّ وباء و طاعون و دوهما عمّا یحدث فی الأرض من المکار و الشّدائد و انّك انت المقتدر علی ما یشاء و انّك العزیز القیّوم

INBA35:003c

BH11071

1 He is the Ever-Abiding

1 هو الباقی

2 Glorified art Thou, O my God, O Creator of names and Fashioner of earth and heaven! I beseech Thee by Thy Most Holy, Most Glorious Beauty to make the hearts of Thy servants sanctified from self and desire, that Thy love may be established therein, O Thou Who hast raised up the heaven. Verily Thou art God; there is none other God but Thee, the One Who dominates all things and Who has power over all things, by Thy Most Glorious Name.

2 سبحانک اللّهمّ یا موجد الأسمآء و خالق الأرض و السّمآء اسئلک بجمالک الأقدس الأبهی بأن تجعل قلوب عبادک مقدّساً عن النّفس و الهوی لیتمکّن فیه حبّک یا رافع السّمآء اذ انّک انت الله لا اله الّا انت المهیمن علی کلّ الأشیآء و المقتدر علی کلّ شیء باسمک الأبهی

INBA15:361a, INBA26:365

BH11077

1 He is the Reckoner, the All-Knowing.

1 هو المحصی العلیم

2 God beareth witness that there is none other God but He. His are glory and majesty and bounty. He guideth whomsoever He willeth unto the Euphrates of His mercy which hath preceded all who are in the heavens and on the earth.

2 شهد الله انّه لا اله الّا هو له العزّة والعظمة والعطآء یهدی من یشاء الی فرات رحمته الّتی سبقت من فی السّموات والارضین

3 O My name! Upon thee be My glory. Should anyone ask thee concerning the lamp, say: It is amid tempestuous winds.

3 یا اسمی علیك بهآئی لو یسئلك احد عن المصباح قل انّه بین ارياح عاصفات

BLIB_Or15696.154g

BH11084

1 He is.

1 هو

2 Blessed are ye, O exiles of the earth! Ye are they who have turned towards the realms of banishment out of longing to attain the presence of the Dayspring of the Light of Oneness, and have borne in the path of God that which caused the dwellers of the Kingdom to lament. Ye are they whom neither the might of princes held back from the Lord of Names, nor the croaking of the raven from your Lord, the Mighty, the All-Bestowing.

2 طوبی لکم یا اسرآء الأرض انتم الّذین اقبلتم الی دیار الغربة شوقاً للقآء مطلع نور الأحدیّة و حملتم فی سبیل الله ما ناح به سکّان الملکوت انتم الّذین ما منعتکم سطوة الأمرآء عن مالک الأسمآء و لا نعیب الغراب عن ربّکم العزیز الوهّاب

INBA65:096a, BLIB_Or15696.139h, BLIB_Or15714.130e, BRL_DA#577

BH11096

1 God hath heard thy call, and from the ocean of His bounty hath He revealed unto thee the pearls of His loving care. Give thanks unto Him at all times, and glorify His praise in spirit and with a heart perfumed with the sweet savour of His remembrance.

1 قد سمع الله ندائك و اظهر لك من بحر فضله لئالى عنايته ان اشكره فى كلّ الاحيان وسبّح بحمده بالرّوح والرّيحان

2 The Cause is in His hand; verily, He is the All-Powerful, the Mighty, the All-Bountiful. We exhort the servants to that which draweth them nigh unto God, and the handmaidens to that which is meet and befitting for them in these days.

2 الأمر بيده وهو المقتدر العزيز المنّان انّا نوصى العباد بما يقرّبهم الى الله والاماء بما ينبغى لهنّ فى هذه الأيّام

BLIB_Or15696.088g

BH11101

To be typed.

BLIB_Or11098.021

BH11119

1 By the life of God! The sea hath been withheld from its billows, the sun from its shining, and the Lote-Tree from its fruits. The people have denied that which hath appeared and come to pass, and have turned away from God, the Lord of all mankind.

1 لعمر الله انّ البحر منع من امواجه والشّمس من اشراقها و السّدرة من اثمارها قد انكروا القوم ما ظهر واتى واعرضوا عن الله مولى الورى

2 In the name of truth, one may be seated in the loftiest station and reclining upon the highest cushions – yet, for all that, be turned away from Him.

2 باسم حقّ بر اعلى المقام جالس وبر اعلى الوسائد متّكا ولكن از او معرض

3 "Verily, they that fear God among His servants are the learned."

3 انّ الله يخشى من عباده العلمآء

BLIB_Or15696.180d

BH11121

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

2 Praise be unto Thee, O my God, for having enabled Thy servants and handmaidens to make mention of Thee and to offer Thy praise, and to serve Thy Cause. I beseech Thee to assist them under all conditions to do that which Thou lovest and art pleased with. Verily, Thou art the One Who hath power over whatsoever He willeth, and the One Who holdeth dominion over all things. There is none other God but Thee, the All-Forgiving, the All-Merciful.

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 لک الحمد یا الهی بما ایّدت عبادک و امائک علی ذکرک و ثنائک و خدمة امرک اسئلک بأن تؤیّدهم فی کلّ الأحوال علی ما تحبّ و ترضی انّک انت المقتدر علی ما تشآء و المهیمن علی الأشیآء لا اله الّا انت الغفور الرّحیم

INBA18:375

BH11123

He has ever brought into being whatsoever He willeth as He willeth and created whatsoever He desireth as He desireth. There was no cause for Thy creation save Thy bringing it into being, and no reason for Thy invention save Thy origination of it. All manifestations with Thee are but a motionless creation which Thou didst bring forth from nothing and to which Thou didst say "Be."

لم یزل یبدع ما یشآء کما یشآء و یخترع ما یرید بما یرید لم یکن علّة الّا انشائک و لا سبب اختراعک الّا احداثک یکون و لم یکن کلّ الظّهورات عندک الّا خلق ساکن انت قد ابدعته لا من شیئ و قلت له کن

ASAT2.030x

BH11126

1 He is the Almighty

2 We bear witness that there is none other God but Him, in acknowledgment of His oneness and in confession of His singleness. We have named the child after the Seal of the Prophets - may the spirit of all who dwell in the Kingdom of Names be a sacrifice unto Him - and We beseech God to bless you and to send down upon you from the heaven of grace a blessing and a favor from His presence. Verily, He is powerful over all things.

1 هو العزیز

2 نشهد انّه لا اله الّا هو اقراراً بوحدانیّته و اعترافاً بفردانیّته و بعد انّا سمّینا الولد باسم خاتم الأنبیآء روح من فی ملکوت الأسمآء فداه و نسئل الله ان یبارک علیکم و ینزل لکم من سمآء الفضل برکة و عنایة من عنده انّه علی کلّ شیء قدیر

BLIB_Or15696.085d

BH11128

The mystic knower is he who knoweth the Manifestation of My Self in My Beauty which dawneth forth through My Name in the vesture of Mine Order that is sanctified from all except Me, and who speaketh forth My remembrance and [praise], and who gazeth with Mine eye upon My sovereignty and power and then upon My Manifestations and creation. Thus hath it been ordained by My Pen for My creatures and My servants.

و العارف من یعرف مظهر نفسی فی جمالی المشرق باسمی فی قمیص امری المقدّس عن کلّ ما سوائی و النّاطق بذکری و [ثنائی] و النّاظر ببصری فی سلطانی و قدرتی ثمّ مظاهری و خلقی کذلک قدر من قلمی لبریّتی و عبادی

BLIB_Or15696.158d

BH11140

1 He is God, exalted is He in might and power

2 O Ismi! It was ordained that a small sum be conveyed by Jinab-i-Aqa Siyyid 'Ali in Beirut to Jinab-i-Aqa 'Ali—upon him be the peace of God. Yet, since he was not worthy, We were not pleased that it should be given thus; therefore We Ourselves are giving it. Accordingly, let your honour inspect the letter of Aqa Siyyid 'Ali and deliver it. And since We are giving it, he should assuredly have known, and know, and they too must needs accept it. Keep this matter concealed; let no one be informed of it.

1 هو الله تعالی شانه العظمة و الاقتدار

2 یا اسمی جزئی وجهی امر شد جناب آقا سید علی در بیروت بجناب اقا علی علیه سلام الله برسانند و لکن چون قابل نبود دوست نداشتیم خود میدهیم لذا انجناب مکتوب اقا سید علی را ملاحظه کنند و بدهند و چون ما میدهیم البته خبر بود و هست باید ایشانهم قبول کنند و اینفقره را مستور دارید احدی اطلاع نباید

BLIB_Or15738.209

BH11145

O my God! I beseech Thee by Thy Name which Thou hast made the sovereign over all names to ordain for me that which shall profit me in this world and the next, and to establish me in Thy service amidst all created things. There is no God but Thee, the Giving, the Bountiful, the Mighty, the Merciful. Moreover, forgive me for what I have wrought in Thy days, and by Thy grace and generosity blot out my misdeeds. Verily, Thou art powerful and mighty over this.

یا الهی اسألک باسمک الّذی جعلته مهیمنا علی کلّ الاسماء بان تقدّر لی ما ینفعنی فی الدّنیا و الآخرة و تقیمنی علی خدمتک بین البریّة لا اله الّا انت المعطی الباذل العزیز الرّحیم ثمّ اغفر لی ما عملته فی ایّامک و کفّر عنّی سیّئاتی بفضلک و جودک انّک علی ذلک لمقتدر قدیر

ASAT5.177x

BH11150

1 God is Most Glorious

2 O people of Baha! We counsel you with that which We counseled Our messengers before, and We command you to patience and resignation in what hath befallen you in the path of God, the Lord of all worlds. Remind the people in the days of thy Lord and give them glad tidings of that which hath been ordained for them in the Psalms and Tablets and in My perspicuous Book.

1 الله ابهی

2 یا اهل البهآء نوصیکم بما وصّینا به سفرائی من قبل و نأمرکم بالصّبر و التّسلیم فیما ورد علیکم فی سبیل الله ربّ العالمین ذکّر النّاس فی ایّام ربّک و بشّرهم بما قدّر لهم فی الزّبر و الألواح و فی کتابی المبین

BLIB_Or15696.071b

BH11200

I swear by God! So great are the things ordained for the steadfast that were they, so much as the eye of a needle, to be disclosed, all who are in heaven and on earth would be dumbfounded, except such as God, the Lord of all worlds, hath willed to exempt.

ADJ.084x

BH11204

Were mankind to give heed in a befitting manner to no more than one word of such a praise it would be so filled with delight as to be overpowered and lost in wonder. Entranced, it would then shine forth resplendent above the horizon of true understanding.

WOB.106x

BH11860

O My handmaiden! Hearken unto the call of thy Lord from the direction of the Throne, then give thanks and prostrate thyself before Me, then remember and be devoutly obedient and be thou among the thankful women. Then be patient and show forth patience and depart not from the precincts of thy Lord, that thou mayest be numbered among the contented ones. And the Spirit be upon thee and upon those women who have believed in God and were among those who attained.

ان یا امتی اسمعی ندآء ربک عن جهه العرش ثم اشکری و سجد لی ثم اذکری و اقنتی و کونی من الشاکرات ثم اصبری و اصطبری و لا تخرجی من فضاء ربک لتکونی من الراضیات و الروح علیک و علی اللواتی امن بالله و کن من الموجات

NLAI_BH1.277a

BH11296

To: Bahiyyih Khanum

1 He is the Eternal!

2 This is My letter unto her who hath heard My voice and drawn nigh unto Me. Verily, she is a leaf that hath sprung from this preexistent Root. She hath revealed herself in My name and tasted of the sweet savours of My holy, My wondrous pleasure. At one time We gave her to drink from My honeyed Mouth, at another caused her to partake of My mighty, My luminous Kawthar. Upon her rest the glory of My name and the fragrance of My shining robe.

DAS.1914-09-12, BHK_v, GPB.347x4x

1 هو الباقی

2 کتاب من لدنّا للّتی سمعت و فازت و انّها تورّقت من هذا الأصل القدیم ظهرت باسمی و ذاقت رضائی المقدّس البدیع سقیناها مرّة من فمی الأحلی و اخری کوثری العزیز اللّمیع علیها بهائی و عرف قمیصی المنیر

BHKP_093, AKHT1.375, QALAM.010

BH11251

To: Mulla Muhammad Shafi Nayrizi son of Mulla Ali Naqi

Convey greetings to all the loved ones and forbid them from idle pastimes and games. The wine of love for the Peerless Lord and the cup of knowledge of the eternal Sovereign suffices for all who dwell in the realm. And greetings be upon those who follow the Truth.

جمیع احبابرا تکبیر برسانید و از لهو و لعب منع فرمائید خمر محبّت حضرت بیمثال و بادهٔ معرفت سلطان لایزال کلّ من فی الملک را کافیست و التّکبیر علی من اتّبع الحقّ

GHA.431

BH11318

To: Ahmad Nabilzadih Qazvini

1 He is the Most Merciful, the Compassionate

2 O Ahmad! Praise be to God Who created thee and sustained thee and taught thee and caused thee to know and guided thee to His straight path. Peace be upon thee and upon [thy father] and thy uncle and upon those who are with you for the sake of God.

1 هو الرّحمن الرّحيم

2 يا احمد الحمد لله الّذى خلقک و رزقک و علّمک و عرّفک و هداک الى صراطه المستقيم السّلام عليک و على [ابيک] و عمّک و على من معکم لوجه الله

MJAN.039, AYBY.073a

BH11240

To: Aqa Siyyid Mirza Afnan

1 His exalted Word:

2 We have ordained for him that which We have ordained for no other, and verily he dwelleth in the Most Glorious Horizon and the Most Exalted Station. Blessed is he who hath attained unto this Most Supreme and Most Resplendent Station. We had promised him aforetime that We would bring to pass that which he loveth and desireth. Verily He is the Intended One, the Lord of the Throne on high and of the earth below.

1 قوله تعالى

2 قد قدّر له ما لا قدّر لغيره و انّه لبالمنظر الأبهى و المقرّ الأعلى طوبى لمن فاز بهذا المقام الاسمى الأسنى قد وعدناه من قبل باجرآء ما يحبّ ويرضى انّه لهو المقصود مالک العرش و الثّرى

BLIB_Or15736.208b

BH11305

To: Nabil Samandar

1 He is He.

2 The Point of Servitude remembers you. And I have written another letter enclosed to Siyyid Ibrahim - if you deem it advisable, deliver it, otherwise do not. Two writings from the

1 هو هو

2 نقطهٔ عبوديّت شما را ذاكرست و ديگر كاغذ جوف را بسيّد ابراهيم نوشته‌ام اگر مصلحت دانستيد بدهيد والّا فلا دو نوشته از خطّ

blessed pen were sent to you - one a prayer and the other a letter.

مبارک برای شما ارسال شد یکی مناجات و دیگر توقیع

AYBY.003a

BH11332

To: Aqa Sulayman

O Sulayman! Hear thou with the ear of thine innate nature the voice of the Wronged One, and hold fast unto the Strong Cord of God. The world is transient, and that which is with God endureth. Strive thou that perchance thou mayest attain unto such knowledge as its fragrance shall never cease, and whose mention shall not be erased from the scroll of them that have turned unto God. Verily, He is the All-Bountiful, the Most Generous.

یا سلیمان ندای مظلوم را باذن فطرت بشنو و بحبل متین الهی تمسّک نما عالم فانی و ما عند الله باقی جهد نما شاید فائز شوی بعلمیکه عرفش قطع نشود و از دفتر مقبلین ذکرش محو نگردد انّه هو الفضّال الکریم

INBA51:573a

BH11312

To: Aqai

He hath done well to desire thus. We have permitted him to turn towards the All-Highest Horizon with joy and radiance, but in all circumstances they must observe wisdom in such manner that it does not cause any disturbance. Verily, He is the Announcer, the Informer, the Answerer, the All-Willing.

نعم ما اراد انّا اذنّاه ان یتوجّه الی الأفق الأعلی بالرّوح و الرّیحان ولکن باید در کلّ احوال ناظر بحکمت باشند بقسمیکه سبب احدائی نشود انّه لهو المؤذّن المخبر المجیب المرید انتهی

BLIB_Or15736.207b

BH11319

To: Asad

1 God is Most Glorious!

2 O Asad! Upon thee be My glory and My mercy. The tongue of My grandeur hath borne witness in thy favour, and in praise of thy remembrance, thy laudation, thy turning unto Him, thy teaching, and thy arising to champion the Cause of God, thy Lord, the Most High, the Most Exalted.

1 الله البهى

2 يا اسد عليك بهائى ورحمتى قد شهد لسان عظمتى لك ولذكرك وثنائك واقبالك وتبليغك وقيامك على امر الله ربّك العلىّ الاعلى

BLIB_Or15696.087e

BH11330

To: daughter of Muhammad Taqi

1 He is God!

2 O daughter of Muhammad-Taqi! Praise be to God that your father turned towards the Most Exalted Horizon and attained unto service, attainment of His presence, listening and witnessing. That which no eye hath seen nor ear heard hath been ordained for him. Verily thy Lord is the Helper, the All-Bountiful.

1 هواللّه

2 يا بنت محمّد تقى الحمد لله بدرت قصد افق اعلى نمود و بخدمت و لقا و حضور و اصغا و مشاهده فائز گشت قد قدّر له ما لا رأت عين و لا سمعت اذن انّ ربّک هو المؤيّد الكريم

TABN.347

BH11274

To: Ghaffar

1 He is the All-Forgiving

2 Blessed art thou for having recognized My Self and turned away from all else beside Me among Mine enemies, and for having been touched by tribulations in My path and by rest in My love. Rest hath not been ordained save beneath the shadow of

1 هو غفّار

2 طوبى لک بما عرفت نفسى و اعرضت عن سوائى من اعدائى و مسّتک الشّدائد فى سبيلى و الرّاحة فى حبّى و الرّاحة ما قدّر الّا فى ظلّ

My loving-kindness and near the sanctuary of My mercy. Seize thy chance thereof and be thou of the thankful ones.

عنایتی و جوار رحمتی فاغتنم و کن من الشّاکرین

BLIB_Or15696.144f

BH11238

To: Mirza Majdid-Din

1 He is.

1 هو

2 O My Majd! God willing, mayest thou abide beneath the shelter of the Divine Presence and the sovereign might of the All-Merciful, safeguarded and preserved; and from the evils of the exponents of self and the dawning-places of satanic promptings mayest thou find rest and peace within the sanctuary of the Lord's protection. All this is of the bounty of thy Lord, the Mighty, the Powerful.

2 ای مجدی انشاء الله در پناه حضرت سبحانی و ملیک عز رحمانی محفوظ باشی و از شرور مظاهر نفسانی و مطالع شیطانی در کنف حفظ ربانی مستریح و ساکن شوی کل ذلک من فضل ربک العزیز القدیر

BLIB_Or15696.077e

BH11297

To: Mirza Majdid-Din

1 He is the Self-Sufficing, the Most Exalted.

1 هو الغنی المتعال

2 Majdu'd-Din: Upon thee be My glory. Send word to the Mansion, to the service of the Greater Branch, that there will be no departure tomorrow, for the matter of the post remaineth delayed. Therefore, after it hath been sent, the departure will take place. Accordingly, on Wednesday, at sunset, God willing, We shall set forth. Glory be upon thee.

2 مجد الدین علیک بهائی خبر بقصر بفرست خدمت غصن اکبر که فردا حرکت نمیشود چه که امر پوست معوق میماند لذا بعد از ارسال توجه میشود از اینقرار یوم چهار شنبه حین غروب انشاء الله توجه مینمائیم البهاء علیک

BLIB_Or15696.080c

BH11335

To: Sayfullah

1 He is the Manifest One

1 هو الظّاهر

2 O Sword of God! Necks have grown long with hypocrisy, but God has forbidden the rule of the sword and ordained in its place loving-kindness and glory. Blessed is he who casts away what he has and takes up what is commanded by God, the Lord of all men.

2 یا سیف‌اللّه قد طالت الأعناق بالنّفاق ولکن الله نهی حکم السّیف و قدّر مقامه العنایة و البهآء طوبی لمن نبذ ما عنده و اخذ ما امر به من لدی الله مالک الرّقاب

INBA18:112b

BH11207

1 He is the Ordainer, the All-Wise.

1 هو الآمر الحکیم

2 For every matter there is a means and a path, and for every ailment an antidote. The antidote to poverty, in one respect, is endeavor in one's occupation. Seek ye wealth through work and livelihood. Wealth is born of this endeavour and is the fruit of the tree of trustworthiness.

2 از برای هر امری سبیلی و راهی و از برای هر مرضی دریاقی دریاق فقر در یک مقام همت در اشغالست از کسب و کار ثروت طلب نمائید ثروت این همتست و ثمره سدره امانت

BLIB_Or15696.106d

BH11208

1 He is the All-Wise

1 هو الحکیم

2 For every malady a remedy hath been ordained, and for every poison an antidote appointed. The antidote to poverty is endeavor and occupation. Seek ye wealth through labour and earning. Wealth is born of this endeavour and is the fruit of the tree of trustworthiness.

2 از برای هر مرضی علاجی مقدر و دریاقی مقدر و دریاقی مقرر دریاق فقر همت در اشغال است از کسب و اقتراف ثروت طلب نمائید ثروت ابن همتست و ثمره سدره امانت

BLIB_Or15696.176c

BH11212

Praise be to God! The sun of bounty is shining forth, and the ocean of generosity is presentâ€"the former at all times in its radiance, and the latter at every moment in its surging waves. From God do We beseech that He may grant unto all their portion, that they may circle round about Himâ€"most especially that honoured and noble lady. Verily, He is potent over all things.

الحمد لله شمس كرم مشرق و بحر جود موجود ان در كل احيان در اشراق و اين در كل اوان در امواج از حق ميطلبيم كل را روزى فرمايد تا طايف حولش شوند مخصوص ان مخدره مكرمه را انه على كل شى قدير

BLIB_Or15696.132e

BH11218

1 He is the Most Holy, the Most Exalted

1 الأقدس الأمنع

2 O Hasan! Be still, for the preservation of that motion which God has sanctified from all motions, and from the three natural motions which are [the six]. Thus does the Lord of creation make mention of thee that thou mayest glory in His remembrance amongst His servants.

2 ان يا حسن كن ساكناً لضبط الحركة الّتى جعلها الله مقدّساً عن الحركات و من ثلاثة حركات الطّبيعيّة الّتى هى [السّتّة] كذلک يذكرک مولى البريّة لتفتخر بذكره بين العباد

3 Verily, the essence [jawhar] is but a single word. It hath shone forth from the mouth of the Divine Will, and through it appeared that heat which God hath made the cause of motion in the world. Through it all things are sustained, though they be veiled therefrom. Thus have We detailed the matter in the Book. All things have been realized through the Word of thy Lord. By My life, this is indeed the decisive utterance!

3 انّ الجوهر هى كلمة واحدة انّها اشرقت من فم المشيّة و بها ظهرت الحرارة الّتى قد جعلها الله علّة الحركة فى الآفاق بها استمدّت الأشيآء ولو احتجبت عنها كذلک فصّلنا الأمر فى الكتاب قد تحقّق كلّ شىء من كلمة ربّک لعمرى انّ هذا لفصل الخطاب

4 Blessed art thou for having forsaken idle fancy and turned unto guidance in the days of thy Lord, the Mighty, the Bestower. Hold fast unto the cord of His Cause and cleave unto this hem which God hath sanctified from all other hems. Verily, the glory be upon thee and upon My loved ones unto whom the glance of My loving-kindness hath been directed in all conditions.

4 طوبى لک بما تركت الهوى و اقبلت الى الهدى فى ايّام ربّک العزيز الوهّاب تمسّک بعروة امره و تشبّث بهذا الذّيل الّذى جعله الله مقدّساً عن الأذيال انّما البهآء عليک و على احبّائى الّذين توجّه اليهم طرف عنايتى فى كلّ الأحوال

ANDA#19 p.33x

BLO_failayn

BH11220

Verily, the Divine Lote-Tree maketh mention of its Afnan, gladdening them with its favor and loving-kindness, and beareth witness unto them even as His Most Exalted Pen hath borne witness to their nearness, their turning unto Him, their orientation, and their acknowledgment. Blessed is he who hath attained unto this Most Great Remembrance from the Lord of everlasting dominion.

انّ السّدرة تذكر افنانها وتبشّرها بعنايتها والطافها وتشهد لها بما شهد قلمه الاعلى بتقرّبها واقبالها وتوجّهها واعترافها طوبى لمن فاز بهذا الذّكر الاعظم من لدن مالك القدم

BLIB_Or15696.144h

BH11221

O thou who art named Rahim! Look not upon any in the Bayan save through the mystery of God and His veil, for We, verily, have ever been of those who conceal. That is, he was admonished not to censure or fault the people of the Bayan for their deeds, even as they themselves were wont to cover over and to shut their eyes to such things.

ان يا اسم الرّحيم فلا تنظر الى فى البيان الّا بسرّ الله و حجابه فانّا كنّا ساترينً كه وى را نصيحت دادند از بيانيان عيبجوئى و تنقيد اعمال نكند چنانچه خودشان ستر و غمض عين مينمودند

ASAT3.219x

BH11225

O concourse of divines! Adorn the head of knowledge with the crown of deeds, then with sincerity and the fear of God, and adorn its neck with the pearls of fairness, then clothe its temple with the brocade of love and the silk of justice, if you hear the call of God and act according to what you are commanded.

ان يا معشر العلمآء زيّنوا رأس العلم بتاج العمل ثمّ العمل بالخلوص و التّقى و زيّنوا جيده من لؤلؤ الانصاف ثمّ البسوا هيكله باستبرق الحبّ و سندس العدل ان انتم تسمعون ندآء الله و بما امرتم به تعملون

BLIB_Or15696.158h

BH11229

Man is like unto a sword, and its essence is forbearance and piety. As long as it remains sheathed in the scabbard of self, its quality remaineth unknown. Supplicate ye the All-Glorious that all may attain unto the station of maturity, which is the station of certitude and recognition.

انسان بمثابهٔ سیف است و جوهر آن بردباری و پرهیزکاری تا در غلاف نفس مستور است معلوم نه از حقّ جلّ جلالُه بطلبید تا کلّ را بمقام بلوغ که مقام ایقان و عرفان است فائز فرماید

UAB.011bx

BH11230

1 He is the Friend

1 هو الدوست

2 God willing, mayest thou be gladdened by this divine springtime and by the morning breeze, and amidst the trees of existence mayest thou give utterance to the words, 'Verily, He is the Best-Beloved.' Save the Friend, all are perishable and lost; He alone abideth, everlasting and present. Drink thou from the living waters of His praise, and quaff, at every moment, from the choice wine of His love. Glory be upon thee.

2 انشاء الله از این ربیع رحمانی و نسیم صبحگاهی خرم باشی و ما بین اشجار وجود بانه هو المقصود ناطق باشی غیر دوست فانی و مفقود و اوست باقی و موجود از کوثر ثنایش بنوش و از رحیق حبش در کل حین بیاشام البهاء علیک

BLIB_Or15696.196a

BH11231

1 He is God

1 هو الله

2 God willing, mayest thou be set aflame by the fire of the Beloved's face, and by His light illumine the horizons. Thy mother conveyeth her greetings, and saith: "I have made, and continue to make, mention of you and of Jinab-i-Nazir in the presence of the True One."

2 انشاء الله بنار روی دوست مشتعل باشی و بنورش آفاق را منور سازی والده سلام میرساند و میگوید ذکر شما و جناب ناظر را در منظر حق نموده و می نمایم

BLIB_Or15696.132g

BH11234

O God! From the surging waves of the seas I heard Thy praise; upon the mountain-heights did I behold Thee. By the river-banks I called Thee to remembrance, and beside the running brooks I communed with Thee time and again. In every place did I remember Thee.

ای خدا از امواج دریاها ذکر ترا شنیدم بان سور دیدم و برکوههای بلند تراند اگر دم ورد کنار رود خانه ها یادت نمودم و کنار جوی بارها با تو بودم در هر حیزی یادت نمودم

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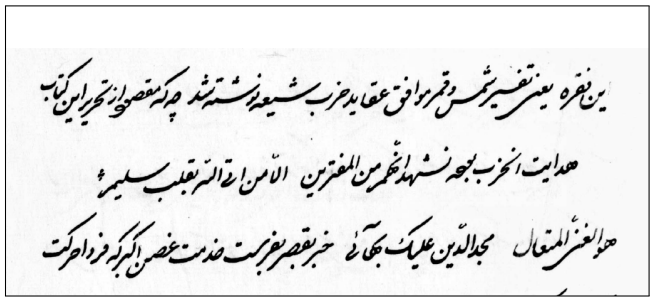
BH11235

O Friend! By the locks of Thy musk-scented hair, which hath cut off the destitute dwellers of the valley of search from all hope and expectation through the majesty of a new affliction, and hath, through the might of severe trials, debarred the captives in the realm of desire from the everlasting sign of the ultimate goal.

ای دوست به طراز جعد مشکینت که مسکینان وادی طلب را شوکت بلای جدید از ساحت رجا و امید مقطوع نموده و اسیران دیار هوست را صولت قضایای شدید از آیت بغایت جاوید ممنوع داشته الخ

ASAT1.019x

BH11239



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This passage—that is, the interpretation of the sun and the moon—was written in accordance with the beliefs of the Shi'ih party, inasmuch as the purpose of composing this book was the guidance of that people. We bear witness that they are of them that forge falsehoods, save such as come unto God with a stainless heart.

این فقره یعنی تفسیر شمس و قمر موافق عقاید حزب شیعه نوشته شد چه که مقصود از تحریر این کتاب هدایت انحزب بوده نشهد انهم من المفترین الا من اتی الله بقلب سلیم

BLIB_Or15696.080b

BH11241

1 He is the Almighty

2 We arrived at the house of Jinab-i-Diya—upon him be the most glorious of all glory and the brightest of all light's radiance—and a company was present in that house. All were blessed with meeting and presence. Blessed be they, both men and women. One point of yearning remaineth: it is for thee. Glory be upon all.

1 هو العزیز

2 آمدیم منزل جناب ضیا علیه من کل بهاء ابهاه و من کل نور انوره و جمعی در آن منزل حاضر کل بلقا و حضور فائز گشتند هنیئا لهم و لهن یک مرکز طلب شما است البهاء علی الجمیع

BLIB_Or15696.181d

BH11242

1 And likewise He saith:

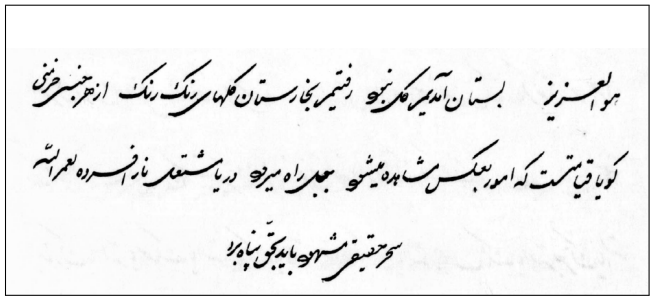
2 In the name of God, write: In all matters let them have due regard for the dignity of the Cause. Whatever may be inhaled of the odor of violation in the Cause, from that must they needs refrain. Thus doth the Wronged One admonish thee in truth, and He, verily, is the Ordainer, the All-Knowing, the All-Wise.

1 و همچنین فرمودند

2 باسم الله بنویس در جمیع امور ناظر بشان امر باشند آنچه رائحه نقض امر استنسشاق شود پرهیز از آن لازم کذلک یوصیک المظلوم بالحق و انه لهو الامر العلیم الحکیم

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BH11244



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He is the Almighty

We entered the garden, yet all its buds had vanished; We passed on into a thorny waste. Flowers of every hue and kind were strewn in heaps. It was as though the Resurrection itself had come to pass, and all affairs were seen to be reversed: the lowly exalted, and the flame itself grown dim. By the life of God! A

بستان آمدیم کل بنور بفتیم بخا رستان گلهای رنگ رنگ از هر

BLIB_Or15696.173b

veritable enchantment is here made manifest; unto God must one flee for refuge.

BH11245

1 He is God

2 In the name of God, upon thee be His grace, O Badi'! God willing, in peace and safety shalt thou enter the rose-garden of the mercy of the All-Merciful, which is the resort of sweet fruits and heavenly produce. The pomegranate is expectant, and the apple likewise full of hope, waiting to see what thy fortune shall accomplish.

1 هو الله

2 بسم الله علیک یا بدیع انشاءالله بسلامت بگلزار رحمت رحمانی که مرجع فواکه طیبیه و اثمار جنیه الهیه است وارد شوی انار در انتظار و سیب در امید تا چه کند نیر اقبال تو

BLIB_Or15696.134d

BH11246

1 In the name of God, the Almighty

2 After two hours of the day had passed, We arrived. You are there, and We are here, with the fire of separation ablaze; from God have We sought, and do seek, reunion and meeting. Either may He draw you hither, or send Us unto you. Convey to all the friends Our greeting of Allah-u-Abha. And peace be upon you.

1 بسم الله العزیز

2 بعد انکه دو ساعت از روز گذشته وارد شدیم شما در انجا ما اینجا نار فراق مشتعل از خدا طالب و وصل لقا بوده و هستیم یا شمار انز و ما کشاند یا مارا نزد شما فرستد خدمت کل تکبیر برسانید و السلام

BLIB_Or15696.130d

BH11248

1 He is God

2 In the words of the poet, "The desert and the garden are alive, for this is the quarter of the Beloved"; wherefore, the sooner ye return unto the Most Transcendent Scene, the better. God willing, may ye ever, and unto everlasting, abide present and

1 هو الله

2 بقول شاعر صحرا و باغ زنده و لان کوی دلبراست لذا هر چه زودتر بمنظر اکبر رجوع نمائید احسنست انشاء الله لم یزل و لا یزال در محضر رحمان حاضر و ناظر باشید البهاء علیکم

BLIB_Or15696.134b

watchful in the presence of the All-Merciful. The glory be upon you.

BH11249

Rejoice not in the world and whatsoever it contains. By God's life! Every treasure hath been and is the cause of infinite grief and sorrow and regret. Never hath any perishable thing been the cause of independence, nor shall it ever be.

به دنیا و آنچه در اوست مسرور نباشید لَعمرالله هر کنزی سبب و علّت حُزن و اندوه و حسرت لا یتناهی بوده وهست هر گز شیئ فانی سبب بی نیازی نبوده و نیست .

UAB.047cx

BH11252

All created things bear witness that this is His Day and this is His season. With but one word hath He subdued the world and its peoples. Exalted be His bounty; exalted be His grace, which hath encompassed the world, and His munificence, which hath embraced all existence, from the first ones unto the last.

جمیع موجودات شهادت میدهد بر انکه این یوم یوم اوست و این فصل فصل اوست بیک کلمه عالم و امم را تسخیر نموده تعالی فضله تعالی کرمه الذی احاط العالم و جوده الذی احاط الوجود من الاولین و الاخرین

BLIB_Or15696.175d

BH11257

1 He is God

2 Mention was made of Hadrat-i-Muballigh and Jinab-i-Afnan, upon them be the Glory of God and His mercy, in the Most Holy and Most Exalted Presence. He said: Verily He hath ordained for them that which befitteth His grace. Verily He is the Generous, the Kind.

1 هوالله

2 ذکر حضرت مبلّغ و جناب افنان علیهم بهآء الله و رحمته در ساحت امنع اقدس عرض شد فرمودند انّه قدّر لهم ما ینبغی لفضله انّه جواد کریم

INBA27:485a

BH11258

1 The mention of Ghulam-Rida Khan hath been made. Blessed is he, for he hath laboured in the path of God according to that which the Concourse on high hath uttered.

2 O Ghulam-Rida! Upon thee be the glory of all things, and the glory of all who are on earth and in heaven, and the glory of all who dwell in the kingdom of the Cause and of creation.

1 ذکر غلامرضا خان طوبی له انّه عمل فی سبیل الله ما نطق به الملأ الأعلی

2 یا غلام رضا علیك بهآء الاشیاء وبهآء من فی الارض والسّمآء وبهآء من فی ملکوت الأمر والخلق

BLIB_Or15696.177c, BRL_DA#800

BH11263

Glorified art Thou, O Thou by Whose Name the lands have been illumined and the peoples subdued! I beseech Thee by Thy Name, the Manifest and the Hidden, through which the Trumpet was sounded and He Who spoke with Moses upon Sinai found utterance, to ordain for him who hath quaffed the choice wine of meeting Thee the good of the world to come and of this present world. Verily, Thou art the Lord of all mankind; there is none other God but Thee, the Strong, the Omnipotent.

سبحانك یا من باسمك نُوّرت البلاد و سُخّرت العباد اسئلك باسمك الظّاهر المکنون الّذی به نفخ فی الصّور ونطق مکلّم الطّور بان تکتب لمن شرب رحیق اللّقآء خیر الآخرة والاولی انّك انت مولی الوری لا اله الّا انت القوی القدیر

BLIB_Or15696.184c

BH11264

1 He is God, exalted be He.

2 The ear of the just sovereign standeth attentive, that it may hear the cry of the wronged; and the eye awaiteth, that it may behold the account of the condition of the peoples of the world. We beseech God to sustain him through the agencies of heaven and earth. Verily, He is powerful over all things.

1 هو الله تعالی

2 سلطان عادل را سمع مترصد تا ندای ستمدیدگان بشنود و چشم منتظر تا شرح احوال اهل عالم مشاهده نماید نسئل الله ان یمده باسباب السموات و الارض انه علی کلشی قدیر

BLIB_Or15696.085g

BH11272

My glory is My Name, and My manifestation is My Beauty, and My fortress is My love, and My proof is My Self, and My power is My signs, and My creation is My verses, and My sovereignty is My might, and My abode is My prison, and My Tablet is My messenger, and My Pen is My Command, and My party is My trust, and My fingers are My companions, and the Promised One is attainment to My presence, the Mighty, the Wondrous.

عزّی اسمی و ظهوری جمالی و حصنی حبّی و حجّتی نفسی و قدرتی آثاری و [خلقی] آیاتی و سلطنتی اقتداری و مقرّی سجنی و لوحی رسولی و قلمی امری و حزبی اعتمادی و املی مصاحبی و الموعود لقائی العزیز البدیع

BLIB_Or15696.158c

BH11273

1 He is.

1 هو

2 O ye in mortal graves! The peace of God, He Who is the Lord of Revelation and the Speaker on Sinai, rest upon you. Blessed are ye, for ye were endowed with faith in days when trembling seized the limbs of all religions. May the Glory of God rest upon you, upon the origin of your beings and the end thereof, and upon your outer temples and inner selves.

BRL_ATBH#04

2 علیکم یا اهل القبور سلام الله مالک الظّهور و مکلّم الطّور طوبی لکم قد فزتم بالایمان فی ایّام فیها ارتعدت فرائص الأدیان البهآء علیکم و علی اوّلکم و آخرکم و ظاهرکم و باطنکم

INBA65:093b, BLIB_Or15696.139c, BLIB_Or15714.129b, BRL_DA#578

BH11275

1 He is the Mighty, the Self-Subsisting.

1 هو العزیز القیّوم

2 Give thanks unto God, thy Creator, for that He hath accepted thy migration and hath numbered thee among those who were present before thee; and He hath raised thee from that station unto one wherein it is as though thou hadst attained His presence and wert of those who stand before Him.

2 فاشکر الله بارئك بما قبل هجرتك وجعلك من الّذین هم کانوا بین یدیك وارفعك عن ذلك الی مقام الّذی کأنّك حضرت بین یدیه وتکون من الحاضرین

3 The Spirit be upon thee, and upon the steadfast.

3 والرّوح علیك وعلی الثّابتین

BLIB_Or15696.196c

BH11279

...as a bounty from Us and a mercy from Our presence. We ask God to unite his family and provide the means by which his station may be elevated among the servants. Verily He is the Powerful, the Mighty, the Bestower.

...فضلاً من عندنا و رحمةً من لدنّا نسئل الله ان يجمع شمله و الأسباب الّتی بها یرتفع مقامه بین العباد انّه هو المقتدر العزیز الوهّاب

BLIB_Or11098.007b

BH11280

1 In the Name of Him Who is mentioned in the Scriptures and in the Tablets.

1 بسم المذکور فی الزّبر والالواح

2 Ahmad hath come – upon him be My peace and My glory – and hath desired to go forth bearing as gifts the utterance of revelation, the tokens of proof, the new bounty, and the wondrous table unto the Afnan of My Lote-Tree and unto My loved ones. [Thus] hath it been ordained: let him journey through the lands, and proclaim the verses of God, the Lord of all the worlds.

2 قد اتی احمد علیه سلامی وبهآئی واراد ان یذهب بارمغان البیان وتحف البرهان والنّعمة الجدیدة والمائدة البدیعة الی افنان سدرتی واولیائی فرموند دیاری دهر آیات الله ربّ العالمین

BLIB_Or15696.181e

BH11298

The matters were submitted. As for Jinab-i-Mirza Mustafa, he said that if there be some definite work, there is no objection. But concerning the money, the Blessed Beauty Himself said: 'I have sent one hundred liras.' The essential thing is that there should be some undertaking worthy of Mirza Mustafa's attention.

هو الحکیم

مطالب عرض شد اما جناب میرزا مصطفی فرمودند اگر کار معلومی باشد بائسی نیست و اما وجه خود جمال مبارک فرمودند صد لیره فرستادم اصل امریست که توجه جناب مصطفی را شامل باشد

BLIB_Or15696.181a

BH11301

Mihdi and Ma'sumih came and requested that a reply be written to your letter. With the utmost longing, joy, sincerity, and self-effacement do they express themselves in your service, and say: "In your stead, and as your representative, I am occupied in service." Upon Khanum, my Khanum, and the others—upon them and upon them all be the glory of God, the All-Knowing, the All-Informed.

مهدی معصومه آمده و استدعا نموده جواب کاغذ شما نوشته شود کمال شوق و ذوق و خلوص و نیستی در خدمت شما اظهار مینماید و میگوید بوکالت شما بخدمت مشغولم خانم و خانمی و سایرین علیهم و علیهن بهاء الله العلیم الخبیر

BLIB_Or15696.142c

BH11303

The letter of Samandar was received and perused. We beseech God to protect him from the evil of every proud and tyrannical oppressor, and to aid him in service to the Cause, even as He aided him aforetime. Verily, from the earliest days until now, he hath been occupied in service; none would deny this save every wayward and sinful transgressor.

نامه سمندر مشاهده شد فاسئل الله ان یحفظه من شر کل متکبر جبار و یویده علی خدمة الامر کما ایده من قبل فی الحقیقه از اول ایام تا حین بخدمت مشغولند لا ینکر ذلک الا کل معتد اثیم

BLIB_Or15738.220.11, AYBY.309a

BH11304

1 In the Name of the Most Holy, the Most Great.

1 بسم الاقدس الاعظم

2 We beseech God to bless the steps of the newborn upon My Branch. Verily, He is the Hearer, the Answerer. And We have named the son Amínu'llah in this noble station.

2 نسئل الله بان یبارك قدم الجدید علی غصنی انّه سامع مجیب وسمّینا الابن بأمین الله فی هذا المقام الکریم

3 Glory be upon him and upon his father, from the presence of One compassionate and generous; and upon his mother, and upon whoso serveth him. This is a great favour.

3 البهآء علیه وعلی ابیه من لدن مشفق کریم وعلی امّه ومن یخدمه هذا فضل کبیر

BLIB_Or15696.189e

BH11310

1 He is the Ever-Abiding!

2 Every good thing is fair and pleasing. Blessed is the hand that hath been privileged to write the verses of God, and the tongue that hath been moved to His remembrance. By the life of God! Being itself was created for this Day. The ocean of bounty is surging and the heaven of grace is uplifted. Joy to them that have attained!

1 هو الباقی

2 هر خوبی خوبست طوبی از برای دستیکه بتحریر آیات الهی فائز شد و از برای لسانیکه بذکرش ناطق لعمرالله وجود از برای این روز موجود گشته بحر جود موّاج و آسمان فضل مرتفع نعیماً للفائزین

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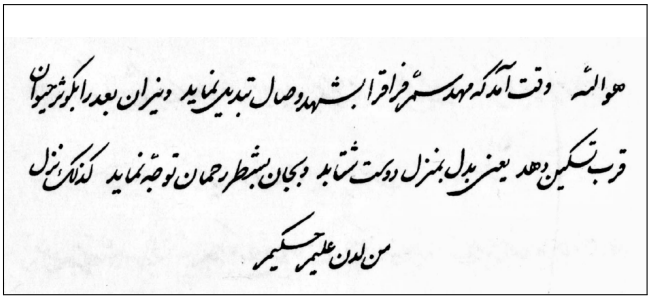
BH11313

There is no objection to what you have taken as a means of livelihood, for the remembrance of the Wronged One is praiseworthy at all times and seasons. Make it a means for awakening those who slumber and rousing those who are heedless, through symbols and allusions and intimations, as the poet has said: "Listen thou to the tale thyself."

و لا بأس بما اتخذته وسیلة للمعاش لان ذکر المظلوم ممدوح فی کل وقت و اوان و اجعله وسیلة لایقاظ الراقدین و تنبیه الغافلین تحت الرمز و الاشارة و الایماء کما قال الشاعر ، خود تو در ضمن حکایت گوش دار

AVK3.370.16x

BH11316



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The time hath come for Mahd to transmute the poison of separation into the honey of reunion, and to allay the fires of remoteness with the Kawthar of the water of life and nearness; that is, to hasten unto the dwelling-place of the Beloved, and with heart and soul to turn unto the realm of the All-Merciful. Thus hath it been sent down from the presence of the All-Knowing, the All-Wise.

وقت آمد که مهد سم فراقرا بشهد وصال تبدیل نماید و نیران بعد را بکوثر حیوان قرب تسکین دهد یعنی بدل بمنزل دوست شتابد و بجان بشطر رحمان توجه نماید کذلک نزل من لدن علیم حکیم

BLIB_Or15696.131b

BH11320

O Ism-i-Jud! Upon thee be My glory and My loving-kindness. The tea was apportioned; praise be to God, it was brought into the presence and was quaffed by the loved ones of God. Yet some still remained: send one box, or bring it thyself.

يا اسم جود عليک بهائی و عنايتی چای قسمت شد الحمد لله بحضور و شرب اولیای الهی فائز گشت و لکن باقی آمد یک جعبه بفرستید و یا بیاورید علیک بهائی

BLIB_Or15696.195b

BH11325

1 He is

1 هو

2 O handmaiden of God! We have come to visit thee and have approached thy resting place, and we beseech God to grant thee at all times what He hath ordained in the highest Paradise for the people of Baha. Verily, He doeth what He willeth by His command, and He is the Mighty, the All-Bestowing.

2 يا امةاللّه جئنا لزيارتک و اقبلنا الی رمسک و نسئل اللّه ان يرزقک فی کلّ حين ما قدّره فی الجنّة العليا لأهل البهآء انّه يفعل ما يشآء امراً من عنده و هو العزيز الوهّاب

INBA65:094c, BLIB_Or15696.139f, BLIB_Or15714.130c

BH11327

1 God is Most Glorious!

1 الله ابهی

2 O thou who hast turned toward the Face of thy Lord! The deniers have desired to quench the light of the Lote-Tree and to extinguish its flame, and they have wrought that whereat the Supreme Paradise hath lamented.

2 يا ايّها المتوجّه الی وجه ربّك انّ المنكرين ارادوا ان يطفئوا نور السّدره و يخمدوا نارها وعملوا ما ناح به الفردوس الاعلی

3 Verily, from the presence of God, the Lord of the Mighty Throne, We exhort the people of Bahá to patience and steadfast endurance.

3 انّا نوصی اهل البهآء بالصّبر والاصطبار من لدی الله ربّ العرش العظيم

BLIB_Or15696.071a

BH11329

1 O thou who gazest upon the Countenance and art mentioned before the Throne! Thou hast turned unto God and set thy face toward the Countenance, and hast drunk the choice wine of reunion time after time, and the Kawthar of meeting again and again; and thou hast arisen to serve the Cause of thy Lord, the Most High, the All-Glorious.

2 The glory shining forth from the horizon of the heaven of My Kingdom be upon thee, and upon all who have laid fast hold upon the Most Firm Handle.

1 يا ايّها النّاظر الى الوجه والمذكور لدى العرش قد اقبلت الى الله و توجّهت الى الوجه وشربت رحيق الوصال كرّة بعد كرّة وكوثر اللّقاء مرّة بعد مرّة وقمت على خدمة امر ربّك العلىّ الابهى

2 البهآء المشرق من افق سماء ملكوتى عليك وعلى من تمسّك بالعروة الوثقى

BLIB_Or15696.188a

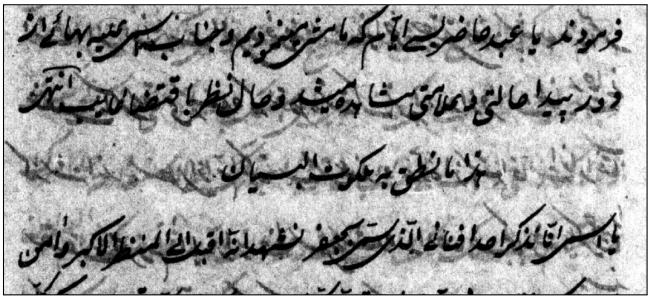
BH11337

O thou assailant! By the life of God, thou hast transgressed the bounds of justice, truth, and fairness. The sovereignty of 'Umar was, for Islam, a manifest aid and a power made evident and resplendent. He arose with full resolve and attained the victory; but those beneath him have no portion of this station.

يا طاعن لعمر الله تجاوزت العدل و الصدق و الانصاف حكومت عمر از براى اسلام نصرى بوده ظاهر و عزى بوده هريدا بعزم تمام قيام نموده و ظفر يافت دون او را از اينمقام نصيبى نه

BLIB_Or15696.076b

BH11340



British Library OR15738

He said: O servant in attendance! For many days We walked, and His Honour Ismi—upon him be the Baha'i glory—would appear from afar, and a certain state and sign would be observed; but now, according to what the eye perceiveth [...]

فرمودند يا عبد حاضر بسى ايام كه ما مشى مينموديم و جناب اسمى عليه بهائى از دور پيدا حالتى و علامتى مشاهده ميشد و حال نظر باقتضا [...]

BLIB_Or15738.185a

BH11349

O Mu'in! I bear witness that thou hast not been a helper [mu'in] unto any save thine own self and thy vain desire. God created thee that thou mightest be a helper unto Me and unto My Cause; yet thou didst arise to aid Mine enemies – those who pronounced judgement for the shedding of My blood.

يا معين اشهد انّك لست معيناً لاحد الا نفسك و هواك قد خلقك الله لتكون معيناً لى ولأمرى وانّك قمت لاعانة اعدائى الّذين افتوا على سفك دمى

BLIB_Or15696.180c

BH11352

1 He is the All-Knowing

1 هو العليم

2 O Himmat! Resolve and endeavour have ever been, and continue to be, the key unto treasures that shall never perish. God willing, through the efforts of your honour, may those companions who are still wayfarers in the path of idolatry attain unto the fountainhead of true unity. This, verily, is not difficult for God.

2 يا همت همت مفتاح باب كنوز لا تفنى بوده و هست انشاءالله بهمت انجناب كمراهان دارى شرک بسر چشمه توحيد حقيقى فائز شوند ليس هذا على الله بعزيز

BLIB_Or15696.179a

BH11353

1 He is.

1 هو

2 O leaf! O handmaiden of God! Upon thee be the peace of God and His mercy and His light and His grace, and we beseech for thee the waves of the ocean of His forgiveness and the effulgent rays of the sun of His bounty. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

2 يا ورقة يا امةالله عليک سلام الله و رحمته و نوره و فضله و نسئله لک امواج بحر غفرانه و اشراقات انوار شمس عطائه انّه هو ارحم الرّاحمين و اكرم الأكرمين

INBA65:095, BLIB_Or15696.139g, BLIB_Or15714.130d

BH11359

Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation – a creation the magnitude of which is inscrutable to all save God. He verily hath knowledge of all things.

COC#1647x, ADJ.080x, WOB.107x

BH11361

O ye discerning ones! Verily, the words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences, and welcome all with the light of oneness.

BSW#07.02x, ADJ.037ax, SW_v01#04 p.021x

BH11362

All the Divine Books and Scriptures have predicted and announced unto men the advent of the Most Great Revelation. None can adequately recount the verses recorded in the Books of former ages which forecast this supreme Bounty, this most mighty Bestowal.

GPB.100x

BH11363

Blessed is he who loves the world simply for the sake of the face of his generous Lord. With perfect compassion and mercy have we guided and directed The people of the world to that whereby their souls shall be profited.

SW_v10#05 p.092x

BH11364

Through the blood which they shed the earth hath been impregnated with the wondrous revelations of Thy might and the gem-like signs of Thy glorious sovereignty. Ere-long shall she tell out her tidings, when the set time is come.

GPB.080x

BH11365

In this day the tastes of men have changed, and their power of perception hath altered. The contrary winds of the world, and its colors, have provoked a cold, and deprived men's nostrils of the sweet savors of Revelation.

PDC.188x

BH11367

The divine who hath seized and quaffed the most holy Wine, in the name of the sovereign Ordainer, is as an eye unto the world. Well is it with them who obey him, and call him to remembrance.

PDC.181x

BH11681

Whoso is imprisoned should not grieve; rather doth it beseem him to rejoice, inasmuch as he hath followed his Lord in imprisonment...

كل من سجن لا ينبغى ان يحزن بل يليق له بان يستبشر لانه اتبع مولاه فى السجن كما...

OSAI I.MMS

BHU0045

Were it not contrary to the Law of God, I would have kissed the hand of my would-be murderer and would have bequeathed him an inheritance. But what can be done, as the binding decree of the Book does not permit it, and earthly riches were never in my possession.

ADJ.027x

BHU0049

From words of Abdu'l-Baha as recorded by Zia Baghdadi

[The Blessed Beauty often remarked:]

There are four qualities which I love to see manifested in people: first, enthusiasm and courage; second, a face wreathed in smiles and a radiant countenance; third, that they see all things with their own eyes and not through the eyes of others; fourth, the ability to carry a task, once begun, through to its end.

STOB.051 #060

BH11379

To: Aqa Mirza Ali Rashti et al.

...In this day the banner of divine victory calls, and likewise the standard of transcendent glory, but the hosts beneath this standard are wisdom and utterance, and their commander is the fear of God....

...امروز علم نصر الهی ندا مینماید و همچنین رایت عزّ صمدانی ولکن جنود تحت این رایت حکمت و بیان بوده و سردار آن تقوی الله...

AVK3.463.12x

BH11377

To: Husayn Givihkish

...My God, my God! Praise be to Thee for having guided me to the Manifestation of Thy Self, the Dawning-Place of Thy Revelation and the Dayspring of Thy signs. O Lord! Ordain for me that which will render me detached from all else save Thee and cause me to hold fast to the hem of Thy luminous robe. Thou art, verily, the Mighty, the Great.

...الهی الهی لک الحمد بما هدیتنی الی مظهر نفسک و مشرق وحیک و مطلع آیاتک ای ربّ قدّر لی ما یجعلنی منقطعاً عن دونک و متمسّکاً بذیلک المنیر انّک انت العزیز العظیم

ADM3#117 p.136x

BH11439

To: Mirza Husayn Munajjimbashi Tafrishi

1 God is Most Glorious

2 O Husayn, upon thee be My glory! The Wronged One maketh mention of thee and consoleth thee in what hath befallen thee. By God's life! We are with thee, and We are the One Who is near, the One Who watcheth. My glory be upon thee.

1 الله ابهی

2 یا حسین علیک بهائی یذکرک المظلوم و یعزّیک فیما ورد علیک لعمر الله انّا معک و انا القریب الرّقیب بهائی علیک

INBA18:039, BLIB_Or15696.084e

BH11441

To: Abdullah

1 He is.

2 O servant of God! The Most Exalted Pen hath testified to thy acceptance and thy turning toward the Countenance. Upon thee be the glory of God and the glory of His loved ones and chosen ones, then of those who circle round the Throne at eventide and at dawn.

1 هو

2 یا عبدالله قد شهد القلم الأعلی باقبالک و توجّهک الی الوجه علیک بهآء الله و بهآء اولیائه و اصفیائه ثمّ الّذین طافوا العرش فی العشیّ و الاشراق

INBA65:094a, BLIB_Or15696.139d, BLIB_Or15714.130a

BH11381

To: Ghaffar

1 He is God!

2 O My Name "The All-Forgiving" [al-Ghaffar]! Give thanks to thy Lord, the All-Forgiving, for by His name "The All-Forgiving" He hath forgiven the sins of all the worlds, and verily He is the One Who chooseth, in the beginning and in the end.

1 هواللّه

2 ان یا اسمی الغفّار ان اشکر ربّک الغفّار و انّه باسمه الغفّار غفر ذنوب العالمین و انّه لهو المختار فی المبدء و المآب

BLIB_Or15696.144a

BH11382

To: Ismi

O My Name! By My glory and grandeur and majesty: at the moment when I gaze upon thee, I see no one possessed of sin upon the face of the earth. Know this and conceal it.

ان یا اسمی فبعزّتی و عظمتی و کبریائی حین الّذی اکون ناظراً الیک لا اری ذا خطآء علی وجه الأرض فاعرف ثمّ استر

BLIB_Or15696.144b

BH11432

To: Jinab-i-'Azim

This is what We promised thee aforetime: "Be patient until there passeth from the Bayan nine. Say: All was created in His grasp and all are obedient unto Him. Verily, after a time [ba'da hin] there shall come to you a Command which ye shall come to know."

هذا ما وعدناک من قبل حین اصبر حتی یقضی من البیان تسعة اذا قل ذلک خلق فی قبضته و کل له قانتون فان لکم بعد حین امر ستعلمون

MAS4.175bx

BH11394

To: Mulla Muhammad 'Ali Qa'ini

1 This is a remembrance from the Tree of Love which has descended upon the shore of the heart, and a fire from the treasury of nearness which is ignited in the Mount of the Tablet....

1 هو این ذکری است از سدره حب که بر ساحت دل نازل است و ناری است از مکمن قرب که در طور لوح مشتعل است .... الخ

2 Mahjur Mirza Aqa

2 مهجور میرزا آقا

ASAT1.019x

BH11374

1 Give thanks unto God, for thy deed hath attained the honour of His acceptance. In lowliness supplicate Him, that thou mayest inhale the sweet fragrance of His good-pleasure. Verily, He is the All-Powerful, the Unconstrained.

1 اشکر الله بما فاز عملك بعزّ قبوله وتضرّع منه عرف رضائه انّه هو المقتدر المختار

2 We entreat Him, moreover, to make of thee a standard uplifted in the name of Him, the All-Subduing, the Mighty, the All-Bountiful.

2 ونسئله بان یجعلك علمًا باسمه المهیمن العزیز الوّهاب

BLIB_Or15696.086h

BH11380

Pay no attention to those who claim knowledge for themselves, and let not the size of their turbans frighten you, nor their wagging tongues and their outcries when they deny the outpouring from this Dawning Cloud that is exalted, mighty and luminous.

ان لا تعتنوا الّذین یدّعون العلم فی انفسهم و لا یخافنکم کبر عمائمهم و تحرّک السنتهم و تنعرّهم (نعره کشیدنشان) حین ینکرون الفیض من هذ السّحاب المشرق المرتفع العزیز المنیر

ASAT5.226x

BH11385

1 He is the Speaker on the Mount

2 O friend! The station of man is, in manifest and evident utterance amidst the assemblage of the world, the sign of God and the sun of the universe.

1 هو المکلم فی الطور

2 ای دوست مقام انسان از بیان ظاهر و آشکار سخن در انجمن عالم آیه یزدانست و آفتاب جهان

BLIB_Or15696.089g

BH11386

1 He is the All-Knowing

2 O friend! From the shining forth of the star of divine grace, reason was made manifest; and from reason justice was revealed and brought to light; and through these twain was the world adorned and established.

1 هو العلیم

2 ای دوست نیر فضل تجلی نمود عقل پدیدار شد و از او عدل ظاهر و هویدا و از این دو عالم مزین و برپا

BLIB_Or15696.089h

BH11388

1 He is the All-Hearing

2 O friends! In this spiritual springtime, deprive not yourselves of the outpourings of the All-Merciful. He it is Who is manifest, and He it is Who speaketh. He mentioneth thee as a bounty from His own presence, and He, verily, is the All-Bounteous, the Most Generous.

1 هو السمیع

2 ای دوستان در این ربیع روحانی خود را از فیوضات رحمانی محروم ننمائید اوست ظاهر و اوست ناطق یذکرک فضلا من عنده و هو الفضال الکریم

BLIB_Or15696.091j

BH11393

Beware lest ye forget courtesy, for a person is known by his courteous behavior, not by his wealth. Take pride in your knowledge and refinement, not in your ancestors and garments. Hearken unto My counsel and be not of the heedless ones.

ایّاکم ان تنسوا الأدب لأنّ المرء یعرف بآدابه لا بأمواله ان افتخروا بعلمکم و آدابکم لا بآبائکم و اثیابکم اسمعوا نصحی و لا تکونوا من الغافلین

BLIB_Or15696.158g

BH11395

This Servant was not among the learned ones and had not traveled to distant lands, and according to outward appearance was born in the household of one of the government officials and was related to him.

این عبد از اهل علم نبوده و بلاد بعید نرفته و بحسب ظاهر در بیت یکی از رجال دولت متولد شد و باو منسوب

AVK2.354.14x

BH11398

These are the verses of the Book which have been sent down in truth from the dominion of God, the Exalted, the Great...And I confirm what you possess of God's laws and ordinances, and I have come to you from Sinai with the call of God, the Exalted, the Triumphant, the Ancient.

تلک آیات الکتاب نزلت بالحق من جبروت الله العلّی العظیم.... واصّدق ماعندکم من سنن الله وشرایعه و قد جئتکم عن سیناء بنداءالله العّلی الغالب القدیر

ASAT4.182x

BH11401

1 He is the All-Glorious

1 هو الابهی

2 Render thanks unto the Desire of the world, whose grace hath reached such a degree that He hath made mention of thee in the Most Great Prison. Know thou this, and be of them that are thankful.

2 حمد کن مقصود عالمرا فضلش بمقامیست که ترا در سجن اعظم ذکر نموده ان اعرف و کن من الشاکرین

BLIB_Or15696.091k

BH11407

God beareth witness that there is none other God but Him, and that I am He, and He is the Glory in this most exalted and magnificent ornament. O glad tidings unto you, O denizens of immortality!

شهد الله انّه لا اله الّا هو و انا هو و هو البهآء فی هذا الطّراز العلیّ العظیم یا بشری لکم یا اصحاب البقآء

BLIB_Or15696.079d

BH11408

1 He is.

1 هو

2 God testifieth that there is none other God but Him. He giveth unto whomsoever He willeth whatsoever He desireth. He is, verily, the Mighty, the All-Bountiful. O My Afnan! Be not grieved at anything, for verily He is with you under all conditions. Husayn and ʻAli.

2 شهدالله انّه لااله هو یوتی من یشأُ ماراد انّه لهوالعزیزالوهاب یاافنانی لا تحزنوا من شیئ انّه معکم فی کّل الاحوال حسین وعلی

INBA84:178b, INBA84:106b.15, INBA84:047b.06

BH11411

1 He is God

1 هو الله

2 May a[1]¢amadiyyih abide safe beneath the shadow of the Lord of creation; mayest thou, in the fairest of melodies, give utterance to the remembrance of the All-Merciful, and with the utmost delight busy thyself in the praise of His attributes. And peace be upon thee.

2 صمدیه در ظل مالک بریه محفوظ باشی باحسن الحان بذکر رحمان ناطق و بابدع حظ

BLIB_Or15696.134c

BH11413

1 He is.

2 The truly learned one is he whose knowledge prevents him from all that My good-pleasure and His good-pleasure abhorreth, and the mature one is he who hath attained unto the dawning-place of My knowledge; and apart from this none is mature, even though he may live for [many] years.

1 هو

2 عالم من یمنعه علمه عن کلّ ما یکرهه رضائی و رضائه و البالغ من بلغ الی مطلع عرفانی و من دون ذلک غیر بالغ ولو [یعمر ...] سنة

BLIB_Or15696.158b

BH11414

Presented at the presence of Aqa Da'i Khan: God willing, mayest thou ever quaff the Kawthar of divine love from the hand of the heavenly Cupbearer. Do thou drink there, and I, in this place, say unto thee, 'May it be pleasant and joyous unto thee.' All hope, verily, is set upon thee.

عرض میشود خدمت آقا دائی خان انشاءالله همیشه کوثر محبت الهی را از ید ساقی روحانی

BLIB_Or15696.189g

BH11423

1 He is.

2 The Tongue of Revelation hath spoken: There is none other God but Him, the One, the Chosen. Soon shall the banners of victory be upraised, and sovereignty shall remain with God, the Mighty, the All-Bestowing.

1 هو

2 قد نطق لسان الوحی انّه لا اله الّا هو الواحد المختار سوف یرتفع اعلام النّصر و یبقی الملک لله العزیز الوهّاب

INBA84:179a, INBA84:107a, INBA84:047c.07

BH11427

1 He is the Self-Subsisting

1 هو القيّوم

2 This is a Book that speaketh with truth, did ye but know it. Verily it hath been sent down from God, the Help in Peril, the Self-Subsisting. It beareth glad-tidings of that which hath been ordained for mankind. Well is it with people who understand.

2 كتاب نطق بالحقّ لو انتم تعرفون انّه نزل من لدى الله المهيمن القيّوم يبشّر بما قدّر لهم اى للنّاس طوبى لقوم يفقهون

BLIB_Or15696.092d

BH11429

1 Mim, Ya, Lam. That which hath been revealed from the direction of the Throne unto him who hath been named Ibrahim, that he may be mindful of the remembrance of God, the All-Wise.

1 م ى ل ان قد نزل عن جهة العرش للّذى سمّى بابراهيم ليكون متذكّرا بذكر الله الحكيم

2 He is the Wondrous One in the Most Glorious Horizon.

2 هو البديع فى الافق الابهى

3 Glorified be He Who hath sent down the verses unto a people who understand.

3 فسبحان الّذى نزل الآيات لقوم يعرفون الخ

ASAT5.183x

BH11431

He hath been, and continueth to be, the succourer of the oppressed and the manifestation of the justice of God. By him are the eyes of the world illumined and made radiant. For his majesty and glory, his exaltation and loftiness, do We beseech of God, the Most High. Verily, He answereth them that supplicate Him.

معين مظلومين مظهر عدل الهى بوده و هست چشم عالم باو روشن و منير حشمت و شوكت رفعت و علو شرا از حق تعالى ميطلبيم انه مجيب الساهلين

BLIB_Or15696.154b

BH11436

1 He is God.

1 هو الله

2 O my God! Thy servant hath desired that Thou make him firm and steadfast in Thy Cause. Do Thou, through Thy might, confirm him therein; then ordain for him that which is befitting Thy bounty. Verily, Thou art the All-Bountiful, the Most Generous.

2 يا الهى عبدك اراد ان تجعله ثابتاً مستقيماً على امرك اثبته بقدرتك ثمّ اكتب له ما ينبغى لجودك انّك جواد كريم

BLIB_Or15696.074c

BH11437

1 He is.

1 هو

2 O dwellers of the Most Exalted Paradise! Upon you rest the remembrance of God, and His praise, and His grace, and His favors, and His peace, and His blessings, and every goodly remembrance that hath been recorded in His Manifest Book.

2 يا اهل الفردوس الأعلى عليكم ذكر الله و ثنائه و فضله و الطافه و سلامه و صلواته و كلّ ذكر خير كان فى كتابه المبين

INBA65:093a, BLIB_Or15696.139b, BLIB_Or15714.129a, BRL_DA#579, AVK4.072.11

BH11440

1 He is!

1 هو

2 O rustling of the Divine Lote Tree! Upon thee be the glory of God, the Lord of all beings and Lord of the throne on high and of the dust below. And O fragrance from the Most Exalted Paradise! Upon thee be the peace of God, the Sovereign of all names and Creator of heaven.

2 يا حفيف سدرة المنتهى عليک بهآء الله مولى الورى و ربّ العرش و الثّرى و يا نفحة الفردوس الأعلى عليک سلام الله مالک الأسمآء و فاطر السّمآء

INBA65:094b, BLIB_Or15696.139e, BLIB_Or15714.130b

BH11444

1 O Lord of the Word and King of all created things!

2 I entreat Thee by the oneness wherewith Thou hast clothed Thy Temple as with a garment, and by the identity which Thou hast ordained the adornment of Thine own Self, that Thou mayest open for every atom a gate unto Thy meeting, and a path leading to the ocean of union with Thee.

1 يا مالك الكلمة ومليك البريّة

2 اسئلك بالاحديّة الّتی جعلتها قميص هيكلك وبالهويّة الّتی قدّرتها طراز نفسك بان تفتح لكلّ ذرّة باباً للقائك وصراطاً الی بحر وصالك

BLIB_Or15696.081d

BH11445

O Muhammad Ja'far! May you be blessed, God willing, with divine grace! The True One, exalted be His glory, has counseled His servants in books, scriptures and psalms...

يا محمّد جعفر انشاءالله بعنايت الهی فائز باشی حقّ جلّ جلاله عباد خود را در كتب و صحف و زبر نصيحت فرمودً الخ

ASAT3.208x

BH11447

1 He is the All-Loving

2 O thou who hast kindled the love of the friends for Thy presence and whose remembrance is celebrated at all times in the gathering of them that are sincere! I render thanks unto God for having made thee turn toward Him and for having rendered thee acceptable in the sight of His believing servants.

1 هو الودود

2 يا من اشتاق الأحبّآء للقاک و يذكر ذكرک فی كلّ حين عند محشر المخلصين فاشكر الله بما جعلک مقبلاً اليه و مقبولاً عند عباده الموحّدين

INBA23:202a

BH11449

1 He is!

2 O fragrances of the earth and its mysteries, and leaves of the Divine Tree and its fruits! Blessed are ye, for ye have chosen for yourselves, beneath the shadow of your Lord's tender mercy, a station most exalted and a position most gracious.

1 هو

2 يا نفحات الأرض و اسرارها و اوراق السّدرة و اثمارها طوبى لكنّ قد اتّخذتنّ لأنفسكنّ فى ظلّ عناية ربّكنّ مقاماً عليّا و مقاماً كريما

INBA65:097a, BLIB_Or15696.139j, BLIB_Or15714.131b, BRL_DA#575

BH11453

The heavens of thy mercy and the oceans of thy bounty are so vast that thou hast never disappointed those who begged of thee nor refused those who willed to come to thee!

SW_v08#04 p.048

BH11455

He that partaketh of the waters of My Revelation will taste all the incorruptible delights ordained by God from the beginning that hath no beginning to the end that hath no end.

WOB.107x

BH11458

The face of the world hath altered. The way of God and the religion of God have ceased to be of any worth in the eyes of men.

PDC.184x

BH11459

All the saplings of the world have appeared from one Tree, and all the drops from one Ocean, and all beings owe their existence to one Being.

PDC.187x

BH11461

To: Muhammad Qabl-i-Ali et al.

The Lote-Tree beyond Which there is no passing crieth out, by reason of the cruelty of the divines. It shouteth aloud, and bewaileth itself....

PDC.141x

BHU0054

Date: 1275 [1858-1859]

Siyyid Isma'il [Dhabih] was possessed of such power and might that were he to be confronted by all the peoples of the earth, he would, without doubt, be able to establish his ascendancy over them.

GPB.136x

BHU0057

From words of Abdu'l-Baha as recorded by Zia Baghdadi

The traditions (hadith) which are passed down in Islam have been the cause of ruin for many homes, sources of disunity and division, and of suffering and calamities.

STOB.051 #059

BHU0058

Words spoken to Mirza 'Ali-Akbar Kashani

Let your acts be a guide unto all mankind, that from your behaviour and conduct they may be enabled to recognize the signs and commandments of God.

STOB.056 #067

BH11488

To: Sakinih wife of Muhammad Baqir (Qazvin) et al.

...in certain matters We look to means, and thus they remain in abeyance and are delayed. Otherwise, verily He causeth all things to flow with but a movement of His finger, and He is the Powerful, the All-Conquering, the Omnipotent....

...در بعضی از امور باسباب ناظریم لذا در عهدهٔ تأخیر و تعویق میماند والّا انّه یجری الأمور بحرکة من اصبعه و هو القوىّ الغالب القدیر...

MAS8.113cx

BH11513

To: Mirza Abdullah Khan Nuri, in Tabriz

O my God! Ordain for me through Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones.

قدّر لی یا الهی من قلمک الأعلی ما قدّرته لأصفیائک

INBA19:132a, INBA32:121c

BH11478

To: Ghaffar

O Forgiver! God willing, mayest thou be ever remembered before God and circle round His good-pleasure in all the worlds.

ای غفّار انشآءالله لم‌یزل عندالله مذکور باشی و در جمیع عوالم حول رضایش طائف باشی

BLIB_Or15696.144g

BH11471

To: Ismi-al-Adil

O My Name "The Just"! When We gaze upon thee, We find none worthy to be gazed upon, for all are but fuel for the fire, which returneth them unto it.

ان یا اسمی العادل اذا کنّا ناظراً الیک لا اجد مستحقّاً لأنظر الیه کلّ حطب النّار یرجعه الیها

BLIB_Or15696.144c

BH11529

To: Jinab-i-Afnan

1 God is Most Glorious

2 O Afnan! Verily thy Lord, the Most Glorious, calleth thee to the supreme horizon and remembereth thee with that whose fragrance shall never cease to endure throughout the kingdom of earth and heaven.

1 الله ابهی

2 یا افنانی انّ ربّک الأبهی یدعوک الی الأفق الأعلی و یذکرک بما لا ینقطع عرفه بدوام الملک و الملکوت

INBA51:535a

BH11530

To: Jinab-i-Afnan

1 He is

2 O My Afnan! The Tree hath testified to your turning unto It and your attachment to It. Blessed are ye and excellent is your final abode.

1 هو

2 یا افنانی قد شهدت الشّجرة باقبالکم الیها و تمسّککم بها طوبی لکم و انّ لکم حسن مآب

INBA51:531

BH11489

To: Mirza Amanu'llah

Write in reply to Mirza Amanu'llah that mention was made of you in the Most Holy Presence.

در جواب میرزا امان‌الله نوشته شود که ذکر شما در ساحت اقدس شده

BLIB_Or15736.209c

BH11515

To: Muhammad et al.

...Glory is not for him who creates mischief in the land after it hath been set in order. Fear ye God, O people, and be not of the wrongdoers....

...ليس الفخر لمن يفسد فى الأرض بعد اصلاحها اتّقوا الله يا قوم و لا تكونوا من الظّالمين...

AVK3.283.05x

BH11492

1 He is the Most Exalted, the Most High!

2 This is the mention of God in the Tree of Paradise unto the concourse of the highest ones, speaking with truth in the heaven of command, that perchance the people may follow the paths of holiness as travelers...

1 هو العلىّ الأعلى

2 ذكر الله فى شجرة الفردوس للملأ العالين و ينطق بالحقّ فى جبروت الأمر لعلّ النّاس الى مناهج القدس لسالكين...

ASAT4.018x

BH11540

...In the beginning of every Revelation adversities have prevailed, which later on have been turned into great prosperity...

COC#0258x, ADJ.082x

BH11676

Verily, I say, fasting is the supreme remedy and the most great healing for the disease of self and passion.

BRL_IOPF#1.17x, BSW#05.23x

BH11467

The Most Great Book calleth aloud unto the nations, saying: By God! the Mother Book hath verily been revealed from the presence of God, the Mighty, the All-Bounteous.

الكتاب الاعظم ينادى الامم و يقول تالله قد ظهر ام الكتاب من لدى الله العزيز الوهاب

BLIB_Or15696.195g

BH11470

Send thou a copy of the Tablet unto thy brother; then greet him in My Name, that he may summon the people unto God.

ان ارسل سواد اللوح الى اخيک ثم كبره من قبلى ليدع الناس الى الله

BLIB_Or15696.171b

BH11472

1 In the Name of the One Who is the All-Knowing, the All-Wise!

1 هو المبّين العليم الحكيم

2 O Leaf of Paradise! Hearken unto the Call of the Lord of all created things.

2 ان يا ورقة الفردوس ان استمعى نداء مالک البريّة الخ

ASAT5.291x

BH11473

1 He is the Most Splendid, the Most Glorious!

2 We have named Our servant with a portion of Our Most Exalted Name, and he is Hussein in the Book of Names.

1 هو الأسنى الأسمى

2 انّا سمّينا عبدنا بشطر اسمنا الأعلى و هو الحسين فى كتاب الأسمآء

BLIB_Or15696.162c

BH11474

God willing, may ye once again quaff from the Kawthar of reunion, and abide beneath the shade of the Divine Lote-Tree.

انشاء الله از كوثر لقاء دفعه ديگر بياشاميد و در ظل سدره ساكن شويد

BLIB_Or15696.132f

BH11476

O handmaid of God! The loved ones of the family have turned their steps toward thy dwelling. Praise be to God that thou hast been made the recipient of this bounty.

اى امه الله آل دوست بمنزل تو توجه نمودند الحمد لله باين نعمه فائز شدى

BLIB_Or15696.134f

BH11477

O Bashí! God willing, mayest thou endure, for thou hast attained unto a station, and shalt become that which I desire.

اى باشى انشاء الله باشى لان شى شدى و من شى خواهى بود

BLIB_Or15696.093a

BH11480

These base and lowly beings, who are the epitome of all those who have been rejected and cast out in every Dispensation, have risen up with the utmost hatred and animosity.

این وجودات رذلیّه دنیّه که فصلهٔ جمیع مفقودین و مردودین خلق هر ظهورند بمنتهای غلّ و بغضاء قیام نموده الخ

ASAT5.356x

BH11481

That which was sent hath been received. We beseech God to enable you to act in accordance with that which He hath revealed in His ancient Book. Consider.

آنچه ارسال شد رسید نسئل الله ان یوفقکم علی العمل بما انزل فی کتابه القدیم امزرو

BLIB_Or15696.197e

BH11482

In the Name of Him Who sendeth down the verses in truth though all were deprived thereof, and we seek help from our Lord, the Most High, the Most Exalted.

بسم الّذی ینزل الآیات بالحقّ و کلّ کان عنها محروماً و نستعین بربّنا العلیّ الأعلی

INBA66:004

BH11494

Glorified art Thou, O my God! I beseech Thee by this wronged one to succor Thy servants who have sought refuge, for Thou art truly the Generous, the All-Bountiful.

سبحانک اللهم یا الهی اسئلک بهذا المظلوم ان تنصر عبادک المستجیرین و انک جواد کریم

BLIB_Or15696.195d

BH11497

To render thanks for the bounty of the Bestower, in the first station and foremost rank, is to manifest that bounty itselfâ€"not by words, but by deeds.

شکر نعمت منعم در مقام اول و رتبه اولی اظهار نعمتست و لکن نه بقول بل بعمل

BLIB_Or15696.176d

BH11498

The Lord, the Possessor of the world, in the ocean of His grace, calleth unto thee, saying: Give thanks unto the Lord for this wondrous bounty.

صاحب صاحب عالم بفضل لجت ترا ندا میفرماید ان اشکری الرب بهذا الفضل العظیم

BLIB_Or15696.134g

BH11500

The noble character of Hatim-i-Ta'i was the cause of the elevation, loftiness and spread of his generosity and munificence, and nothing else.

طبع عالی حاتم طائی علت سمو و علو و انتشار همت و بخشش اوشد لا غیر

BLIB_Or15696.179b

BH11501

Blessed are the handmaidens who have held fast to the Sure Handle and clung to the hem of holiness.

طوبی از برای امائی که بحبل متین تمسّک جستند و بذیل تقدیس تشبّثً و حبل المتین

ASAT3.075x

BH11502

Blessed is the soul that, even as it lieth down to sleep, hath a heart shining with love for all the peoples of the world.

طوبی از برای نفسی که در فراش تکیه نماید و قلبش به محبت اهل عالم منور باشد

AVK3.201.12x

BH11503

The darkness of the wrong wrought by that refuge of wretchedness hath overspread the light of the justice of the Lord, and the night-dark birds have encompassed the nightingales of the garden of wisdom and understanding.

ظلمت ظلم شقاوت پناهی نور عدل حضرت بار یراسته نموده عندلیبهای بستان حکمت و دانائی را طیور ظلمانی احاطه نمودند

BLIB_Or15696.174c

BH11504

Abdu'l-Hamid—may God exalt his triumph and sustain his sovereignty—hath, in truth, been possessed of pleasing and spiritual virtues; the light of his wisdom hath shone forth, and the board of his bounty hath been spread.

عبد الحمید اعز الله نصره و اید ملکه فی الحقیقه دارای اخلاق مرضیه روحانیه بوده نور حکمتش مشرق و خوان نعمتش مبسوط

BLIB_Or15696.177b

BH11510

It hath been inscribed by the Pen of Holiness upon the Tablet of destiny, addressed unto them that are on earth and in heaven: Gladdened are thine eyes.

قد رقم من قلم القدس علی لوح القضاء مخاطبا لمن فی الارض و السماء قد قرت عیناک

BLIB_Or15696.192b

BH11511

1 He is the Almighty!

1 هو العزیز

2 The Temple of Holiness hath appeared in the form of the sun in the midst of heaven. Glorified be my Lord, the Most High!

2 قد ظهر هیکل القدس فی هیئة الشّمس فی وسط السّمآء فسبحان ربّی الأعلی

INBA51:307b, LHKM3.062a

BH11514

Blessed be the blessed Word that hath flowed from the Pen. The matter of Aqa 'Ali-Akbar is under consideration.

کلمه مبارکه مبارک باشد از قلم جاری امر آقا علی اکبر در حضور

BLIB_Or15696.135e

BH11516

Thy darkly musked and honeyed verse was subtle, pure, and sweet as nectar. Upon thee be God's greetings.

مشکین مشکین شعر نمکین شما چون انگبین لطیف و مصفی و شیرین بود علیک سلام الله

BLIB_Or15696.090d

BH11517

The purpose of creation hath ever been the recognition of God; but like unto scattered rays and perfume wafted afar, thereof all remain heedless save whomsoever God willeth.

مقصود از آفرینش عرفان الله بوده و چون نور ساطع و عرف متضوّع کلّ غافل الّا من شاء الله

ASAT2.159x

BH11518

Repeatedly hath mention of thee been made in the Most Exalted Court, and that blessed missive was hearkened untoâ€"namely, that wherefrom the fragrance of loving-kindness and bounty was diffused. Bliss be unto you!

مکرر ذکر شما در بساط اعلی بوده و اصغا شد ارسال مبارک انچه عرف عنایت و الطاف از آن متضوع هنیا لکم

BLIB_Or15696.178c

BH11519

1 He is the All-Glorious

2 Mahd-i-'Ulya saith, "Write something more." I reply, "There remaineth naught else that I may write. In all the realm of being there is no other thing save Him."

1 هو الابهی

2 مهد علیا میگوید چیز دیگر بنویس میگویم دیگر نیست تا بنویسم لیس غیره شیء فی الملک

BLIB_Or15696.192a

BH11520

1 He is God!

2 We bear witness that the Afnan have testified to that which the Lote-Tree hath testified: that there is none other God but Him, the Almighty, the Self-Subsisting.

1 هو

2 نشهد انّ الأفنان شهدوا بما شهدت السّدرة انّه لا اله الّا هو المهیمن القیّوم

INBA51:262, KB_620:255-255

BH11522

Any soul from whom signs of wickedness and lust become manifest, such a one is not and hath never been of the True One.

هر نفسی از او آثار خباثت و شهوت ظاهر شود او از حقّ نبوده و نیست

GHA.299.08x, MAS4.168bx

BH11524

1 O He!

2 Happy are ye, O people of Baha, who have drunk the choice sealed wine through His Name, the Self-Subsisting, on a wondrous day.

1 يا هو

2 هنيئاً لكم يا اهل البهآء انتم الّذين شربتم الرّحيق المختوم باسمه القيّوم فى يوم عجاب

INBA65:096b, BLIB_Or15696.139i, BLIB_Or15714.131a, BRL_DA#576

BH11527

O My loved ones! Adorn your tongues with truthfulness, and your hands with generosity, and your bodies with dignity, and your souls with courtesy, and your hearts with My love and then with My exalted remembrance.

يا احبّائى زيّنوا لسانكم بالصّدق و يدكم بالكرم و اجسادكم بالوقار و انفسكم بالأدب و قلوبكم بحبّى ثمّ ذكرى المنيع

BLIB_Or15696.158f

BH11528

O Ism-i-Jud! His holiness the Most Great Branch hath requested from Me a sum of money; it behoveth your honor to deliver it, even though it be from the funds of Amanat Khan, upon whom be My glory.

يا اسم جود حضرت غصن اعظم وجهى طلب نموده بايد انجناب برسانند اگر چه وجه امانت خان عليه بهائى باشد

BLIB_Or15696.195a

BH11531

O 'Ali-Akbar! The Divine Lote-Tree hath granted leave unto its leaf that she may cling thereto and attain the presence before Its Countenance. And it is for thee to send her in such wise as shall bring her joy and cause her no hurt. Thy reward resteth with Him Who hath strengthened her and enabled her.

يا على اكبر سدرة المنتهى اذنت لو رقتها ان تتمسک بها و تحضر امام وجهها و لک ان ترسلها بما يقر لها و يحضرها و اجرک على من ايدها و وفقها

BLIB_Or15696.135c

BH11532

O 'Ali-Akbar! The orb of permission hath shone forth for the Leaf and for her who is with her. Direct thou her affair as beseemeth. He, verily, is the Protector, the Helper.

يا على اكبر قد اشرق نير الاذن للورقة من معها و بر امرها بما ينبغى انه هو الحافظ المعين

BLIB_Or15696.197f

BH11533

O 'Ali-Akbar! We have entrusted into thy grasp the reins of this goodly matter. It is for her to set forth, and for thee to order her affairs. Verily, God is the Ordainer, the All-Wise.

يا على اكبر قد اودعنا زمام امر الخير فى قبضتک لها ان تتوجه و لک ان تدبر امرها ان الله هو المدبر الحكيم

BLIB_Or15696.197g

BH11548

Prophecy regarding the future of Iran as relayed by Shoghi Effendi

[What else can we do but pray most fervently that the almighty power of Baha'u'llah may soon triumph over this petty strife, this age-long tyranny, and make, as He prophesied, of the land of His birth,]

the most honored of all governments, the pride, the admiration and the envy of the peoples of the world.

BADM.118x

BH11682

To: Nabil-i-Akbar

I was a servant before being was brought forth from utter nothingness, and before the banners of Godhead were upraised upon the hillocks of eternity.

كنتُ عبداً قبل ان يخلق الوجود من العدم و قبل ان يرتفع اعلام الهويه على اتلال القدم

SAM.186x, MSBH1.451x

BHU0060

From the recollections of Mirza 'Ali-Akbar Kashani

In the Book of God it is recorded that should a person embrace this Faith, his father and mother shall also receive forgiveness.

STOB.058 #072

BH11558

To: Aqa Ali

His honor Aqa Ali who is present himself doth not need a reply.

جناب آقا علی که خود موجودست جواب لازم نه

BLIB__Or15736.210a

BH11553

O My servants! My remembrance of you is My greatest gift, were you to perceive it.

ان يا عبادی ذکری ایّاکم هو من اعظم مواهبی لو انتم تشعرون

BLIB_Or15696.158e

BH11564

Hearken thou unto the call of thy Lord from the right side of the Throne, from behind a thousand veils of luminous silk damask.

فاستمع نداء ربّک عن یمین العرش خلف الف حجاب من الحریر الدِّمَقس المنیر

ASAT3.254x

BH11567

Were it not for poverty, the light of detachment would not shine forth in creation.

لو لا الفاقة ما اشرق نیر الانقطاع فی الابداع

BLIB_Or15696.180b

BH11571

O verdant land! Hearken unto the call of the Lord of Names. Verily, He remembereth thee with that which no earthly thing can equal....

یا ارض الخضراء استمع نداء مالک الاسماء انّه یذکرک بما لا یبادله شیئٌ الخ

ASAT3.207x

BH11572

1 He is God!

1 هو الله

2 O Mustafa! God willing, may you be enkindled by the fire of the Divine Lote-Tree of generosity and illumined by the light of His radiant countenance.

2 يا مصطفى انشاءالله بنار سدره كرم باشى و بنور وجه منير

BLIB_Or15696.197d

BH11573

To: The Vazir of Khurasan

O thou whose physical temple beareth resemblance to Mine!...

يا من تشبه بهيكلى...

EBTB.059x

GSH.109x

BH11566

Seal of Baha'u'llah 01

There is no god but God, the sovereign, the truth, the resplendent. His servant Husayn-'Ali

لا اله الا الله الملک الحق المبين عبده حسينعلى

KHSH04.016

KSHK#19

BH11565

Seal of Baha'u'llah 02

There is no god but God, the sovereign, the truth, the resplendent. Husayn-'Ali

لا اله الا الله الملک الحق المبين حسينعلى

KHSH04.016

KSHK#19

BH11561

Seal of Baha'u'llah 13

Husayn and ‘Ali

حسین و علی

KSHK#19

KHSH04.017

BH11563

Seal of Baha'u'llah 14

God beareth witness that there is no god but Him, the powerful, the beloved.

شهد الله انه لا اله الا هو العزیز المحبوب

KSHK#19

KHSH04.017

BH11508

Seal of Baha'u'llah 15

The lights of My Countenance have shone forth from the Dayspring of eternity. There is no God but Him, the God of slendour and glory.

قد اشرقت انوار الوجه عن مشرق البقآء لا اله الّا هو البهیّ الأبهی

KSHK#19

INBA51:308b, LHKM3.063a, KHSH04.017

BH11560

Seal of Baha'u'llah 16

Husayn-'Ali, His hopeful servant, Husayn-'Ali

حسینعلی عبده الراجی حسینعلی

KSHK#19

KHSH04.017

BH11555

Seal of Baha'u'llah 17

Verily, I am the face of God, the most luminous.

انی انا وجه الله الانور

KSHK#19

KHSH04.017

BH11570

Seal of Baha'u'llah 18

The tongue of the most glorious proclaims in the kingdom of creation: Sovereignty belongs to God, the incomparable, the single, the exalted, the most exalted.

ینطق لسان الابهی فی ملکوت البدا الملک لله الفرد الواجد العلی الاعلی

KSHK#19

KHSH04.017

BH11562

Seal of Baha'u'llah 04



MHA

My testimony is My Self, My proof My Cause, and My evidence My luminous Beauty.

KSHK#19

دليلى نفسى و برهانى امرى و حجّتى جمالى المنير

INBA84:179b, INBA84:107b, INBA84:047d, KHSH04.016, KHSH06.ii, MHA.000i, AMIN.017#5

BH11552

Seal of Baha'u'llah 05



AMIN

The prison belongs to God, the One the Unconstrained.

KSHK#19

السجن لله الواحد المختار

KHSH04.016, AMIN.017#7

BH11475

Seal of Baha'u'llah 06



AMIN

Verily He is the Glory of God unto all who are in the kingdom of command and creation, and the Lamp of Guidance unto all who are in the heavens and on earth.

KSHK#19

انّه لبهآء الله لمن فى ملكوت الأمر و الخلق و مصباح الهدى لمن فى السّموات و الأرضين

INBA38:057c, KHSH04.016, AMIN.017#3

BH11554

Seal of Baha'u'llah 07



AMIN

I am the wronged one, the imprisoned, the stranger, who abideth alone.

KSHK#19

انا المظلوم المسجون الغريب الوحيد

KHSH04.016, AMIN.017#6

BH11314

Seal of Baha'u'llah 08



AMIN

To God belongs the dominion of the kingdom of eternality, and through His might He exalts whom He wishes, and through His power He abases whom He desires, and He bestows upon whom He wishes whatsoever He wishes, and verily He wills as He has willed for whomsoever He desires, and verily He is the Doer of whatsoever He wishes, and verily He is over all things the Powerful, the Self-Subsisting.

KSHK#19

و لله ملکوت ملک البقآءآت و الرّوح یعزّ من یشآء بعزّته و یذلّ من یرید بقدرته و یعطی علی من یشآء ما یشآء و انّه هو شآء کما شآء لمن اراد و انّه هو فعّال لما یشآء و انّه کان علی کلّشیء لمقتدراً قیّوما

INBA51:308, LHKM3.062b, KHSH04.016, AMIN.017#2

BH11409

Seal of Baha'u'llah 09



AMIN

God beareth witness unto His Own Self by His Own Self that verily I am alive in the Most Glorious Horizon, and from this Horizon I speak forth in all things, declaring: "Verily I am God, there is none other God but Me, the Most Exalted, the All-Compelling, the Mighty, the Wondrous."

KSHK#19

شهد الله لنفسه بنفسه بأنّنی انا حیّ فی افق الأبهی و اذا ینطق من هذا الأفق فی کلّ شیء بأنّنی انا الله لا اله الّا انا المتعالی المهیمن العزیز البدیع

INBA51:532a, KHSH04.016, ASAT3.169x, AMIN.017#4

BH11509

Seal of Baha'u'llah 10



AMIN

There hath shone forth from the horizon of divine decree a Sun whereon the Most Exalted Pen hath inscribed: 'The prison belongeth unto the Dayspring of verses, Who hath appeared, through the sovereignty and power of God, unto all who are in the heavens and on the earth.'

KSHK#19

قد اشرقت من افق القضاء شمس رقم علیها من القلم الابهی السجن لمطلع الایات الذی ظهر بسلطان الله و اقتداره لمن فی السموات و الارضین

KHSH04.016, AMIN.017#8

BH11372

Seal of Baha'u'llah 11



AMIN

Mine outward being calls unto Mine inward being, and Mine inward being unto Mine outward. There is none in the dominion save Me, and I am the True One, the Knower of things unseen.

KSHK#19

يدعو ظاهرى باطنى و باطنى ظاهرى ليس فى الملک سوائى و انا الحقّ علّام الغيوب

KHSH04.016, AMIN.017#9

BH11282

Seal of Baha'u'llah 12



AMIN

The Ancient Beauty hath established Himself upon the Most Great Throne. Thereupon the tongue of grandeur and glory hath spoken forth at the Sadratu'l-Muntaha, addressing all who are in earth and heaven: "By My glory and My beauty! He Who was concealed from eternity in the treasuries of might and grandeur hath appeared. He, verily, is the Beloved Who hath come to give life to the worlds."

KSHK#19

قد استقرّ جمال القدم على العرش الأعظم اذاً نطق لسان العظمة و الكبريآء عند سدرة المنتهى مخاطباً لمن فى الأرض و السّمآء فوعظمتى و جمالى قد ظهر من كان فى ازل الآزال مخفيّاً فى كنائز العزّة و الاجلال انّه لهو المحبوب قد اتى لحيوة العالمين

INBA84:178a, INBA84:106a, INBA84:047a.03, KHSH04.016-017, LMA2.471, AMIN.017#10

BH11557

Seal of Baha'u'llah 03



MHA

Baha'u'llah

KSHK#19

بهاء الله

KHSH04.016, MHA.000ii, AMIN.017#1

Study guide to this volume

The final volume in this scholarly collection is also the most heterogeneous: its undated, miscellaneous writings span Baha'u'llah's entire career and have, as the draft description aptly notes, "the character of a handful of scattered gems." Major doctrinal tablets stand beside proclamatory fragments, intimate personal notes, brief prayers, and one delightfully humorous request for a replacement cloak. The collection is especially rich in short pieces that achieve remarkable theological density in compressed form: a one-sentence declaration of the spiritual equality of women and men; a meditation on Jesus that is among the most tender in the entire corpus; a compact cosmogony that traces creation from divine Will through motion to the unveiling of the world; and a passage that explicitly situates the Bab's encounter with Baha'u'llah within the providential structure of sacred history. This is the volume in which Baha'u'llah's extraordinary range — from the mystical sublime to the playfully mundane — is on most vivid display.

The Manifestation as the Form of Divine Unity

Key Passages

> Bear thou witness to that whereunto God hath Himself borne witness in the Realm of Speech and then in the Kingdom of the Pen: that there is none other God but Him, and that He Who hath appeared is verily the manifestation of God in the kingdom of the heavens and of the earth, and the Most Great Announcement unto all who dwell in the realm of creation and command... Whoso hath acknowledged Him hath acknowledged God from all eternity, and whoso hath turned away from Him hath turned away from God and from His Manifestations and from the Daysprings of His Beauty and the Dawning-Places of His might and power, and is accounted among the idolaters. — BH11628

> Say: O people! How long will ye fail to be enkindled with the fire of God from this Fire that hath been ignited at the midmost heart of all regions? Beware lest ye deprive yourselves thereof and from drawing nigh unto it. By God! It is indeed a light and a mercy unto all the worlds. Fear ye God, O people, and be not veiled therefrom by the veils of idle fancy. Shatter the idols by the power of your Lord, the Most Exalted, the Almighty, the All-Knowing. — BH11628

Context for Study

BH11628 states with remarkable clarity the most fundamental claim of the Baha'i revelation: to acknowledge the Manifestation is to acknowledge God from eternity; to turn away from Him is to be among those who "associate partners with God" (*mushrikun*) — the Qur'anic term for idolaters. This is not the claim that the Manifestation is the God of transcendent Essence (a claim Baha'u'llah consistently refuses), but the claim that divine recognition in history is always through the Manifestation, and that those who think they honor God while rejecting His Manifestation are in a profound logical contradiction. The argument has a structural parallel in the Johannine theology of the Fourth Gospel: "He who has seen me has seen the Father" (John 14:9), and the logic of 1 John 2:23 — "whoever denies the Son does not have the Father." In the Qur'an the same structure appears: to deny Muhammad is to deny God and the whole line of prophets who preceded him. What is distinctive in Baha'u'llah's formulation is the explicit extension of this logic to all Manifestations across history: not just the current Manifestation but the entire category of divine Manifestation constitutes the only form through which God is genuinely acknowledged. The command to "shatter the idols" is then not directed at images of stone but at the mental idols of inherited expectation and doctrinal attachment that prevent recognition of the living Manifestation.

Questions for Reflection

1. Baha'u'llah declares that acknowledging the Manifestation is acknowledging God from all eternity. How does this claim relate to the concept of "eternal election" in Reformed Christian theology, to the Islamic doctrine of the primordial covenant (*mithaq al-alast*), and to the Hindu concept of the worshipper's eternal relationship with the avatar?

2. Compare the logical structure of "whoever denies the Manifestation denies God" with 1 John 2:23 and with the Qur'anic insistence that to reject any prophet is to reject all prophecy. What theological principle underlies this structural pattern across traditions?

3. The command to "shatter the idols" is addressed to those who consider themselves monotheists. What forms of idolatry does Baha'u'llah identify in doctrinal attachment, inherited expectation, and "veils of idle fancy"? How does this critique compare with Luther's critique of the "idol" of works-righteousness in Catholic soteriology?

4. BH11628 describes the Manifestation as "a light and a mercy unto all the worlds." How does this universal scope of mercy relate to universalist positions in Christian theology (Origen, Karl Barth on universal election) and to Islamic debates about the mercy of God toward non-Muslims?

5. What is the difference between the kind of "witness" Baha'u'llah invites at the opening of BH11628 — bearing witness to divine unity as God has Himself borne witness — and merely assenting to a doctrinal proposition? What kind of act is theological witnessing?

Equality, Brevity, and the Life of Jesus

Key Passages

> Blessed be ye, O women of the pavilion of glory! May her honor hold fast to the cord of divine unity and rejoice in the grace of God. Women and men occupy one and the same station before God. The most honoured of created beings before God have been, and are, the steadfast and upright souls. Glory be upon you, O women of the household, and peace be upon you. — BH11042

> Mention in the Book the Spirit [Jesus] whose name was exalted. He was born of His mother, then lived in the realm but a few days, and was taken up unto God in His younger years — a matter decreed in the Tablet. He left the earth when he caught the fragrance of mortality therefrom, and turned toward the heaven of holy immortality. Peace be upon Him the day He was born, and the day He was raised up, and the day He ascended to the sublime pavilion of glory. He remained in the world only so long as roses remain in springtime — when summer's heat came, His beauty was veiled behind an impalpable veil. His days were but as the days of roses — thus was it ordained by the hidden Pen of might. For this did every seeing eye weep in secret. — BH07610

Context for Study

BH11042 is one of the clearest and most concise formulations of the spiritual equality of women and men anywhere in Baha'u'llah's writings. Its brevity is part of its power: there is no qualification, no hedging, no separate-but-equal logic. Women and men "occupy one and the same station before God," and the criterion of honor is "steadfast and upright souls" — a quality available equally to all. This statement, addressed to women of a specific household, carries universal doctrinal force. It anticipates what 'Abdu'l-Baha would later develop at length in His social teachings, and it stands in sharp contrast to both the traditional Islamic and the Victorian Christian frameworks within which Baha'u'llah was writing, both of which assigned different and in practice subordinate spiritual and social roles to women. BH07610's portrait of Jesus is one of the most unexpected passages in the late corpus: elegiac, intimate, almost unbearably tender. Jesus' life is described as brief as roses in springtime, His passing decreed by the divine Pen, His departure from earth prompted by the "fragrance of mortality" — as if the world's corruption was itself the cause of His ascension. The Qur'anic formula of peace "on the day He was born, and the day He was raised up, and the day He ascended" echoes Surah Maryam (19:33), where Jesus speaks these words of Himself in the cradle, and places Baha'u'llah's tribute within the framework of reverence for Jesus that runs through both the Qur'an and the Islamic devotional tradition.

Questions for Reflection

1. BH11042 declares women and men to occupy "one and the same station before God." How does this formulation compare with Paul's declaration in Galatians 3:28 ("there is neither male nor female... in Christ Jesus"), with the Islamic tradition's complex distinctions between spiritual equality and social differentiation, and with contemporary feminist theology's critiques of religious patriarchy?

2. The description of Jesus' life as "but as the days of roses" and His passing as caused by "catching the fragrance of mortality" is highly unusual in theological literature. What does this poetic-mythological framing accomplish that more strictly theological accounts of the Crucifixion do not?

3. Baha'u'llah cites the Qur'anic formula of peace on the day Jesus was born, raised up, and ascended (cf. Surah Maryam 19:33). What is the effect of placing Baha'u'llah's elegy within this Qur'anic frame? How does it relate to his broader project of honoring all prophets within a single revelatory tradition?

4. The portrait of Jesus in BH07610 is one of longing and beauty, with no mention of the Cross, resurrection, or atonement that are central to Christian theology. What is gained and what is potentially lost in this aesthetic-devotional approach to Jesus compared with the soteriological accounts in Christian theology?

5. The declaration of spiritual equality in BH11042 is addressed to named women of a specific household. What is the significance of making a universal theological declaration in the context of an intimate personal address? How does the specific and the universal reinforce each other?

Creation, Resurrection, and the Soul's Journey

Key Passages

> From the beginning of creation We willed, and lo! the ocean of bounty came into being. The divine wind arose, fraught with an inward heat. The sea was stirred to motion; from that motion grace was made manifest, and from that grace fire appeared. Two became four, and from that four the world was unveiled. This is but one stage of creation in one world among the worlds. — BH09189

> Know that the Lord of the world, glorified and exalted be He, will take the soul of the believer and cause it to ascend unto the highest heaven. In this station of spiritual glory the souls of the believers will become acquainted with each other in the path which the Lord of the world hath foreordained. They will advance together toward the loftiest stations... But in this world all those called into being are new souls. It is not that a former soul becometh incarnated in another person... Nay, rather they correspond with each other through manifestations... Understanding the world of souls is impossible in this world of bodies. That world is unlike anything you can conceive in your imagination. — BH05340

> O servants! I have made all things dependent upon means, and ordained it to be the cause of the Most Great Resurrection and the instrument of the Most Great Revival. For example, through the means of power I make manifest and resurrect in the kingdom one who was rebellious, hidden and forsaken, in such wise that all will recognize him... Thus at all times the manifest resurrection is apparent and visible, even though people may be heedless of recognizing it. — BH03853

Context for Study

These three passages address the origin, meaning, and destination of existence, and together they constitute a compact cosmological and eschatological vision. BH09189 offers a cosmogony in seven steps: Will, ocean, wind, motion, grace, fire, and the number that unveils the world — a sequence that is gnomic and allusive, pointing toward a multi-stage ontology of divine creation without fully articulating it. The influence of Islamic philosophical tradition (*hikmah*), and particularly of Mulla Sadra's account of existence as motion (*harakat al-jawhariyya*), can be felt here, though Baha'u'llah's formulation is deliberately compressed and resistant to systematic elaboration. BH05340's account of the afterlife is explicit on several points: souls ascend, recognize each other, advance together, and do not return to the material world; reincarnation (in the crude sense of a former soul entering another body) is denied, while a subtler form of "correspondence through manifestations" is affirmed. The resistance to literal materialist eschatology — "that world is unlike anything you can conceive in your imagination" — is consistent with Baha'u'llah's broader apophatic instinct. BH03853's account of resurrection is perhaps the most surprising: resurrection is a present, ongoing reality — the "manifest resurrection" is "apparent and visible" at all times in the workings of divine power in history. This is a fully realized eschatology in which the traditional futurist expectation of a single cosmic event is reconceived as a constant, multi-dimensional activity of divine transformation.

Questions for Reflection

1. Compare BH09189's compressed cosmogony with Genesis 1's day-by-day account of creation, with the Neoplatonic emanationist cosmogony (Plotinus, Proclus), and with Mulla Sadra's doctrine of existence-in-motion. What is distinctive about the form and content of Baha'u'llah's account?

2. BH05340 affirms that souls "advance together" in the afterlife and explicitly denies crude reincarnation. How does this account of the afterlife compare with Christian doctrines of purgatory and the communion of saints, with Islamic descriptions of the *barzakh* (intermediate realm), and with Buddhist accounts of the continuation of consciousness after death?

3. BH03853 declares that resurrection is a present and continuous reality. How does this realized eschatology relate to the "already and not yet" tension in Pauline eschatology, to Joachim of Fiore's periodization of sacred history, and to liberation theology's insistence on the present relevance of eschatological categories?

4. The cosmogony in BH09189 ends with "This is but one stage of creation in one world among the worlds." What does the invocation of multiple worlds contribute to Baha'i cosmology? How does this multi-world framework relate to modern cosmological speculation about multiple universes or to the concept of the *multiverse* in physics?

5. What spiritual and moral implications follow from BH03853's claim that "the manifest resurrection is apparent and visible, even though people may be heedless of recognizing it"? If resurrection is already happening all around us, what kind of attention does this require?

The Meeting: Bab, Baha'u'llah, and Sacred Continuity

Key Passages

> The Herald, that is, the Primal Point — may the spirit of all else be sacrificed for His sake — in the days of His journey to Maku, while outwardly veiled from all, attained the honor of His presence... and His Holiness Quddus attained it repeatedly. During the journey to the Land of Kha He specifically summoned him, and for several months he was blessed with attaining His presence. The Primal Point referred to both him and His Holiness the Most Great Bab [Mulla Husayn] as the First and the Last, and likewise interpreted them as the First to arrive and the Last to descend. He gave each the glad tidings of this Manifestation, and specifically told the honored Sayyah: "Go forth, that thou mayest find." The universal Manifestations were aware before the Revelation — they are the Dawning-places of divine knowledge. — BH06483

Context for Study

BH06483 is one of the most historically and theologically important passages in the entire miscellaneous collection. It provides an explicit testimony, in Baha'u'llah's own words, that the Bab — during His journey to the prison-fortress of Mah-Ku in 1847 — "attained the honor of His presence" while "outwardly veiled from all." This means that the Bab, before His public execution in 1850, met Baha'u'llah in person during the early period of the Babi movement. The passage goes on to say that Quddus, the foremost disciple of the Bab, also attained Baha'u'llah's presence repeatedly and was summoned by the Bab specifically for that purpose. Most strikingly, the Bab gave both Quddus and Mulla Husayn (Babu'l-Bab, the first believer) the glad-tidings of "this Manifestation," positioning them as the "First and Last" in a sacred-historical typology. This is evidence of extraordinary importance for the relationship between the Babi and Baha'i revelations: the Bab was not merely a precursor who predicted a future figure He never knew, but one who had personal contact with Baha'u'llah and explicitly oriented His primary disciples toward Baha'u'llah's future revelation. The phrase "the universal Manifestations were aware before the Revelation" adds a further doctrinal dimension: knowledge of the coming Manifestation belongs to the nature of prophetic consciousness itself.

Questions for Reflection

1. BH06483 testifies that the Bab attained Baha'u'llah's presence in person before Baha'u'llah's public declaration of His mission. What are the implications of this fact for understanding the relationship between the Babi and Baha'i revelations? How does it compare with John the Baptist's recognition of Jesus "even before His birth" (Luke 1:41) in Christian typology?

2. The Bab is described as telling the earliest believers to "go forth, that thou mayest find" — sending them to seek and recognize the next Manifestation. How does this commissioning of disciples to find a successor relate to the structure of religious succession in other traditions? Compare with Muhammad's reported sayings about the Mahdi, with the Dalai Lama tradition of identifying the reincarnated successor, and with the Christian concept of the prophets "pointing to" Christ.

3. The passage says that "the universal Manifestations were aware before the Revelation." What does it mean for a prophet to be aware of a successor before his own revelation has fully unfolded? How does this pre-revelatory awareness relate to the doctrine of divine foreknowledge?

4. The designations "First and Last" applied to Quddus and Mulla Husayn have deep resonances with the divine self-designations "I am the First and the Last" in Isaiah (44:6) and Revelation (1:8). What is the effect of applying this divine-attribute language to the earliest Babi believers?

5. How does the historical specificity of BH06483 — naming specific individuals, specific journeys, specific conversations — relate to the more cosmic or universal registers of other texts in this volume? What does the collision of the historical and the cosmic accomplish theologically?

A Guiding Question for the Whole Volume

The final volume of this scholarly collection is, fittingly, the most diverse. It holds within a single cover the most universal claims about divine unity, the most intimate domestic humor, the most tender portrait of a beloved prophet's brief life, the most compact cosmogony, and the most historically specific testimony about prophetic succession. If earlier volumes demonstrated the breadth of Baha'u'llah's social, ethical, and institutional vision, this final collection demonstrates the equal breadth of His spiritual range: from the theology of divine unity expressed through the Manifestation, to the equality of women and men before God, to the souls advancing together in the worlds beyond, to an old cloak that may have traveled with Noah on the Ark.

A guiding question for the whole volume might therefore be: **What does the astonishing heterogeneity of these undated writings — from cosmological gnomic verse to household humor, from declarations of gender equality to intimate portraits of Jesus, from explicit historical testimony to compressed eschatological visions — reveal about the nature of a revelation that refuses any single register, genre, or scale as its exclusive medium of expression?**