



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 100:

Writings of Baha'u'llah in 'Akka, year 1308-1309 A.H.
(1890-1892) part II



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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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

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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Introduction to volume 100

This second volume of Baha'u'llah's final dated writings is marked by a dual emphasis: on the one hand, the universal social teachings of the mature revelation, now gathered and clearly restated for the world at large; on the other, the ordering of the community's future through covenant, succession, and the clarification of authority in the final months before His ascension. Much of the volume consists of letters, brief tablets, and recollections, many of them occasional, pastoral, or administrative. Yet taken together they show a late ministry increasingly concerned both with the public principles of world order and with safeguarding unity within the Baha'i community after His passing.

The chief doctrinal centerpiece is BH00568 (Bisharat), which deserves to be read as one of the great synoptic statements of Baha'u'llah's social teachings. Introduced by BH02686, which explicitly presents it as a gathering of ordinances earlier dispersed through works such as the *Kitab-i-Aqdas*, *Ishraqat*, *Tajalliyat*, and *Tarazat*, BH00568 recasts those teachings in the form of fifteen "glad-tidings" addressed to "the people of the earth." These include the abolition of holy war, fellowship with the followers of all religions, adoption of a universal auxiliary language and script, loyalty to government and service to just rulers, the establishment of the Lesser Peace, freedom in matters of dress and beard, the abandonment of monastic seclusion, the prohibition of confession of sins to other human beings, the abrogation of book-destruction, the praise of useful sciences and arts, the elevation of work to the rank of worship, the condemnation of mendicancy, the entrusting of social affairs to the House of Justice, the abrogation of special journeys to visit graves, and the remarkable endorsement of a polity that combines republicanism with monarchy. In this volume, therefore, BH00568 stands not merely as another late tablet, but as a concise charter of Baha'u'llah's vision of a future global civilization.

The other great centerpiece is BH00003 (*Kitab-i-'Ahd*), Baha'u'llah's last will and testament, which gives the volume its decisive covenantal gravity. Its importance lies not only in naming 'Abdu'l-Baha through the command that "the Aghsan, the Afnan and My Kindred" turn toward the "Most Mighty Branch," but also in coupling succession with an explicit ethic of unity: contention and conflict are categorically forbidden, and the believers are warned lest the very means of order and union become the cause of confusion and discord. The document therefore does more than appoint a successor; it interprets the Revelation's primary aim as the preservation of unity and the betterment of the world, while establishing the authoritative center to which the community must turn after Baha'u'llah. In the context of these final years, BH00003 is the indispensable complement to the public legislation of BH00568: the latter articulates principles for humanity, while the former secures the line of fidelity by which those principles are to be preserved in history.

Among the smaller but especially important pieces, BH00902 has exceptional documentary value, since it directly addresses the authorship of the many thousands of Tablets written in the voice of

the amanuensis, Mirza Aqa Jan. It insists that “not a single word” came from the servant himself, but that such replies were revealed from beginning to end by Baha’u’llah and merely recorded under command. In so doing, it provides explicit evidence for understanding a significant stratum of the late corpus and for interpreting texts voiced through attendants or secretaries without diminishing their authority as Baha’u’llah’s own revelation. Other noteworthy items reinforce the volume’s late atmosphere: BH10938 revisits Baghdad memories in order to lament the damage caused by unwise or divisive conduct and to call the believers back to trustworthiness, righteousness, and wise action; BHU0009 offers a retrospective tribute to the burdens borne by ‘Abdu’l-Baha in ‘Akka and strikingly foreshadows his future world-embracing role; and BHU0078, reportedly spoken shortly before the ascension, closes the volume with a poignant reflection on the comparative receptivity of East and West to the Cause. Thus, even where many individual texts are brief or occasional, the volume as a whole is of unusual importance: it gathers late universal teachings, seals the covenantal future of the community, and preserves precious final clarifications on authority, succession, and the transmission of revelation.

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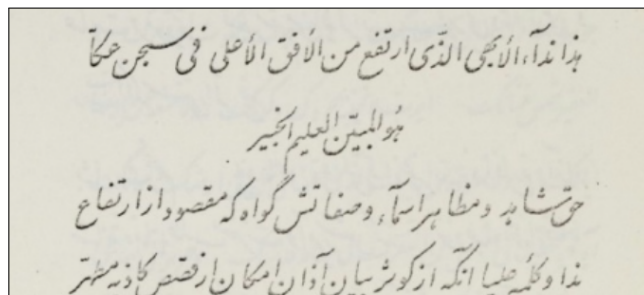
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BH00568

Bisharat (Glad-Tidings; =Lawh-i-Nida)
Date: 1308-06 ca. [1891-Jan]



- | | |
|---|--|
| <p>1 This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akka</p> | <p>1 هذا نداء الأسمى الذى ارتفع من الأفق الأعلى فى سجن عكا</p> |
| <p>2 He is the Expounder, the All-Knowing, the All-Informed.</p> | <p>2 هو المبين العليم الخبير</p> |
| <p>3 God, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.</p> | <p>3 حق شاهد و مظاهر اسماء و صفاتش گواه که مقصود از ارتفاع ندا و کلمهء علیا آنکه از کوثر بیان آذان امکان از قصص کاذبه مطهر شود و مستعد گردد از برای اصغاء کلمهء طیبهء مبارکهء علیا که از خزانهء علم فاطر سماء و خالق اسماء ظاهر گشته طوبی للمنصفین</p> |
| <p>4 O people of the earth!</p> | <p>4 یا اهل ارض</p> |
| <p>5 The first Glad-Tidings which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth.</p> | <p>5 بشارت اول که از امّ الکتاب در این ظهور اعظم بجمیع اهل عالم عنایت شد محو حکم جهاد است از کتاب تعالی کریم ذو الفضل العظیم الذى به فتح باب الفضل على من فى السموات والأرضین</p> |
| <p>6 The second Glad-Tidings</p> | <p>6 بشارت دوم</p> |
| <p>7 It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship. Thus hath the daystar of His sanction and authority shone forth above the horizon of the decree of God, the Lord of the worlds.</p> | <p>7 اذن داده شده احزاب عالم با یکدیگر بروج و ریحان معاشرت نمایند عاشروا یا قوم مع الأديان کلها بالروح و الریحان کذلک اشرق نیر الاذن و الارادة من افق سماء امر الله رب العالمین</p> |
| <p>8 The third Glad-Tidings concerneth the study of divers languages. This decree hath formerly streamed forth from the Pen of the Most High: It behooveth the sovereigns of the world – may God assist them – or the ministers of the earth to take</p> | <p>8 بشارت سوم تعلیم السن مختلفه است از قبل از قلم اعلی این حکم جاری حضرات ملوک آیدهم الله و یا وزرای ارض مشورت نمایند و یک لسان از السن موجوده و یا لسان جدیدی مقرر دارند</p> |

counsel together and to adopt one of the existing languages or a new one to be taught to children in schools throughout the world, and likewise one script. Thus the whole earth will come to be regarded as one country. Well is it with him who hearkeneth unto His Call and observeth that whereunto he is bidden by God, the Lord of the Mighty Throne.

و در مدارس عالم اطفال را بآن تعلیم دهند و همچنین خطّ در این صورت جمیع ارض قطعۀ واحده مشاهده شود طوبی لمن سمع النداء و عمل بما امر به من لدی الله ربّ العرش العظیم

9 The fourth Glad-Tidings

9 بشارت چهارم

- 10 Should any of the kings – may God aid them – arise to protect and help this oppressed people, all must vie with one another in loving and in serving him. This matter is incumbent upon everyone. Well is it with them that act accordingly.

10 هر یک از حضرات ملوک و فقہم الله بر حفظ این حزب مظلوم قیام فرماید و اعانت نماید باید کل در محبت و خدمت او از یکدیگر سبقت گیرند این فقره فرض است بر کل طوبی للعاملین

11 The fifth Glad-Tidings

11 بشارت پنجم

- 12 In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.

12 این حزب در مملکت هر دولتی ساکن شوند باید بامانت و صدق و صفا با آن دولت رفتار نمایند هذا ما نزل من لدن امر قدیم

- 13 It is binding and incumbent upon the peoples of the world, one and all, to extend aid unto this momentous Cause which is come from the heaven of the Will of the ever-abiding God, that perchance the fire of animosity which blazeth in the hearts of some of the peoples of the earth may, through the living waters of divine wisdom and by virtue of heavenly counsels and exhortations, be quenched, and the light of unity and concord may shine forth and shed its radiance upon the world.

13 بر اهل عالم طرّاً واجب و لازم است اعانت این امر اعظم که از سماء ارادهء مالک قدم نازل گشته شاید نار بغضا که در صدور بعضی از احزاب مشتعل است بآب حکمت الهی و نصائح و مواعظ ربّانی ساکن شود و نور اتحاد و اتفاق آفاق را روشن و منور نماید

- 14 We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God – exalted be His glory – the weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men.

14 امید آنکه از توجّهات مظاهر قدرت حقّ جلّ جلاله سلاح عالم باصلاح تبدیل شود و فساد و جدال از مابین عباد مرتفع گردد

- 15 The sixth Glad-Tidings is the establishment of the Lesser Peace, details of which have formerly been revealed from Our Most Exalted Pen. Great is the blessedness of him who upholdeth it and observeth whatsoever hath been ordained by God, the All-Knowing, the All-Wise.

15 بشارت ششم صلح اکبر است که شرح آن از قبل از قلم اعلی نازل نعیمّاً لمن تمسک به و عمل بما امر به من لدی الله العلیم الحکیم

16 The seventh Glad-Tidings

16 بشارت هفتم

- 17 The choice of clothing and the cut of the beard and its dressing are left to the discretion of men. But beware, O people, lest ye make yourselves the playthings of the ignorant.

17 زمام البسه و ترتیب لحي و اصلاح آن در قبضهء اختیار عباد گذارده شد ولکن ایاکم یا قوم ان تجعلوا انفسکم ملعب الجاهلین

18 The eighth Glad-Tidings

18 بشارت هشتم

- 19 The pious deeds of the monks and priests among the followers of the Spirit¹ – upon Him be the peace of God – are remembered in His presence. In this Day, however, let them give up the life of seclusion and direct their steps towards the open world and busy themselves with that which will profit themselves and others. We have granted them leave to enter into wedlock that they may bring forth one who will make mention of God, the Lord of the seen and the unseen, the Lord of the Exalted Throne.
- 20 The ninth Glad-Tidings
- 21 When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God – exalted be His glory – wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity and say:
- 22 O God, my God! I implore Thee by the blood of Thy true lovers who were so enraptured by Thy sweet utterance that they hastened unto the Pinnacle of Glory, the site of the most glorious martyrdom, and I beseech Thee by the mysteries which lie enshrined in Thy knowledge and by the pearls that are treasured in the ocean of Thy bounty to grant forgiveness unto me and unto my father and my mother. Of those who show forth mercy, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.
- 23 O Lord! Thou seest this essence of sinfulness turning unto the ocean of Thy favor and this feeble one seeking the kingdom of Thy divine power and this poor creature inclining himself towards the daystar of Thy wealth. By Thy mercy and Thy grace, disappoint him not, O Lord, nor debar him from the revelations of Thy bounty in Thy days, nor cast him away from Thy door which Thou hast opened wide to all that dwell in Thy heaven and on Thine earth.
- 24 Alas! Alas! My sins have prevented me from approaching the Court of Thy holiness and my trespasses have caused me to stray far from the Tabernacle of Thy majesty. I have committed that which Thou didst forbid me to do and have put away what Thou didst order me to observe.
- 19 اعمال حضرات رهبه و خورهای ملت حضرت روح علیه سلام الله و بهائیه عندالله مذکور ولکن الیوم باید از انزوا قصد فضا نمایند و به ما ینفعهم و ینتفع به العباد مشغول گردند و کل را اذن تزویج عنایت فرمودیم لیظهر منهم من یدکر الله رب ما یری و ما لا یری و رب الکرسی الرفیع
- 20 بشارت نهم
- 21 باید عاصی درحالتی که از غیرالله خود را فارغ و آزاد مشاهده نماید طلب مغفرت و آمرزش کند نزد عباد اظهار خطایا و معاصی جایزه چه که سبب و علت آمرزش و عفو الهی نبوده و نیست و همچنین این اقرار نزد خلق سبب حقارت و ذلت است و حتی جل جلاله ذلت عباد خود را دوست ندارد انه هو المشفق الکریم عاصی باید مابین خود و خدا از بحر رحمت رحمت طلبد و از سماء کرم مغفرت مسئلت کند و عرض نماید
- 22 الهی الهی اسألك بدماء عاشقیک الذین اجتذبهم بیانک الأملی بحیث قصدوا الذروة العلیا مقرر الشهادة الکبری و بالأسرار المکنونة فی علمک و اللآلئ المخزونة فی بحر عطائک ان تغفر لی و لأبی و امی انک انت ارحم الراحمین لا اله الا انت الغفور الکریم
- 23 ای رب تری جوهر الخطاء اقبل الی بحر عطائک و الضعیف ملکوت اقتدارک و الفقیر شمس غنائک ای رب لا تخیه بجمودک و کرمک و لا تمنعه عن فیوضات آیامک و لا تطرده عن بابک الذی فتحته علی من فی ارضک و سمائک
- 24 آه آه خطیاتی منعتنی عن التقرّب الی بساط قدسک و جریراتی ابعدتنی عن التوجه الی خباء مجدک قد عملت ما نهیتنی عنه و ترکت ما امرتني به

- 25 I pray Thee by Him Who is the sovereign Lord of Names to write down for me with the Pen of Thy bounty that which will enable me to draw nigh unto Thee and will purge me from my trespasses which have intervened between me and Thy forgiveness and Thy pardon.
- 25 اسألك بسلطان الأسماء ان تكتب لى من قلم الفضل والعطاء ما يقربنى اليك ويطهرنى عن جريراتى التى حالت بينى وبين عفوك وغفرانك
- 26 Verily, Thou art the Potent, the Bountiful. No God is there but Thee, the Mighty, the Gracious.
- 26 انك انت المقتدر الفياض لا اله الا انت العزيز الفضال
- 27 The tenth Glad-Tidings
- 27 بشارت دهم
- 28 As a token of grace from God, the Revealer of this Most Great Announcement, We have removed from the Holy Scriptures and Tablets the law prescribing the destruction of books.
- 28 حكم محو كتب را از زير و الواح برداشتيم فضلاً من لدى الله مبعث هذا النبأ العظيم
- 29 The eleventh Glad-Tidings
- 29 بشارت يازدهم
- 30 It is permissible to study sciences and arts, but such sciences as are useful and would redound to the progress and advancement of the people. Thus hath it been decreed by Him Who is the Ordainer, the All-Wise.
- 30 تحصيل علوم و فنون از هر قبيل جايز ولكن علومى كه نافع است و سبب و علت ترقى عباد است كذلك قضى الأمر من لدن آمر حكيم
- 31 The twelfth Glad-Tidings
- 31 بشارت دوازدهم
- 32 It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. Ponder ye in your hearts the grace and the blessings of God and render thanks unto Him at eventide and at dawn. Waste not your time in idleness and sloth. Occupy yourselves with that which profiteth yourselves and others. Thus hath it been decreed in this Tablet from whose horizon the daystar of wisdom and utterance shineth resplendent.
- 32 قد وجب على كل واحد منكم الاشتغال بأمر من الأمور من الصنائع و الاقتراف و امثالها و جعلنا اشتغالكم بها نفس العبادة لله الحق تفكروا يا قوم فى رحمة الله و الطافه ثم اشكروه فى العشى و الاشرار لا تضيعوا اوقاتكم بالبطالة و الكسالة و اشتغلوا بما تنفع [به] انفسكم و انفس غيركم كذلك قضى الأمر فى هذا اللوح الذى لاحت من افقه شمس الحكمة و البيان
- 33 The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty.
- 33 ابغض الناس عند الله من يقعد و يطلب تمسكوا بجبل الأسباب متوكلين على الله مسبب الأسباب هر نفسى بصنعى و يا بكسبى مشغول شود و عمل نمايد آن عمل نفس عبادت عندالله محسوب ان هذا الا من فضله العظيم العميم
- 34 The thirteenth Glad-Tidings
- 34 بشارت سيزدهم
- 35 The men of God's House of Justice have been charged with the affairs of the people. They, in truth, are the Trustees of God among His servants and the daysprings of authority in His countries.
- 35 امور ملت معلق است برجال بيت عدل الهى ايشانند امناء الله بين عباد و مطالع الأمر فى بلاده
- 36 O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These
- 36 يا حزب الله مربى عالم عدل است چه كه داراى دو ركن است مجازات و مكافات و اين دو ركن

two pillars are the sources of life to the world. Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them. All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book.

دو چشمه‌اند از برای حیات اهل عالم چون که هر روز را امری و هر حین را حکمی مقتضی لذا امور بوزرای بیت عدل راجع تا آنچه را مصلحت وقت دانند معمول دارند نفوسی که لوجه الله بر خدمت امر قیام نمایند ایشان ملهمند بالهامات غیبی الهی بر کل اطاعت لازم امور سیاسیّه کل راجع است به بیت عدل و عبادات به ما انزله الله فی الکتاب

- 37 O people of Bahá! Ye are the dawning-places of the love of God and the daysprings of His loving-kindness. Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess. If it be favorably received, your end is attained; if not, to protest is vain. Leave that soul to himself and turn unto the Lord, the Protector, the Self-Subsisting. Be not the cause of grief, much less of discord and strife. The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth. Ye are all the leaves of one tree and the drops of one ocean.

37 یا اهل بها شما مشارق محبت و مطالع عنایت الهی بوده و هستید لسان را بسب و لعن احدی میالائید و چشم را از آنچه لایق نیست حفظ نمائید آنچه را دارائید بنمائید اگر مقبول افتاد مقصود حاصل و الا تعرض باطل ذروه بنفسه مقبلین الی الله المهیمن القیوم سبب حزن مشوید تا چه رسد بفساد و نزاع امید هست در ظل سدره عنایت الهی تربیت شوید و به ما اراده الله عامل گردید همه اوراق یک شجرید و قطره‌های یک بحر

- 38 The fourteenth Glad-Tidings

38 بشارت چهاردهم

- 39 It is not necessary to undertake special journeys to visit the resting-places of the dead. If people of substance and affluence offer the cost of such journeys to the House of Justice, it will be pleasing and acceptable in the presence of God. Happy are they that observe His precepts.

39 شدّ رحال مخصوص زیارت اهل قبور لازم نه مخارج آن را اگر صاحبان قدرت و وسعت به بیت عدل برسانند عندالله مقبول و محبوب نعیماً للعاملین

- 40 The fifteenth Glad-Tidings

40 بشارت پانزدهم

- 41 Although a republican form of government profiteth all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God.

41 اگرچه جمهوریت نفعش بعموم اهل عالم راجع ولکن شوکت سلطنت آیتی است از آیات الهی دوست نداریم مدن عالم از آن محروم مانند اگر مدبرین این دورا جمع نمایند اجرشان عندالله عظیم است

- 42 In former religions such ordinances as holy war, destruction of books, the ban on association and companionship with other peoples or on reading certain books had been laid down and affirmed according to the exigencies of the time; however, in this mighty Revelation, in this momentous Announcement, the manifold bestowals and favors of God have overshadowed all men, and from the horizon of the Will of the Ever-Abiding

42 چون در مذاهب [قبل] نظر بمقتضیات وقت حکم جهاد و محو کتب و نهی از معاشرت و مصاحبت با ملل و همچنین نهی از قرائت بعضی از کتب محقق و ثابت لذا در این ظهور اعظم و نبأ عظیم مواهب و الطاف الهی احاطه نمود و امر مبرم از افق اراده مالک قدم بر آنچه ذکر شد نازل

Lord, His infallible decree hath prescribed that which We have set forth above.

- 43 We yield praise unto God – hallowed and glorified be He – for whatsoever He hath graciously revealed in this blessed, this glorious and incomparable Day. Indeed if everyone on earth were endowed with a myriad tongues and were to continually praise God and magnify His Name to the end that knoweth no end, their thanksgiving would not prove adequate for even one of the gracious favors We have mentioned in this Tablet. Unto this beareth witness every man of wisdom and discernment, of understanding and knowledge.

43 نحمد الله تبارک و تعالی علی ما انزل فی هذا اليوم المبارک العزیز البدیع اگر جمیع عالم هر یک دارای صد هزار لسان شود و الی یوم لا آخر له بشکر و حمد ناطق گردد هر آینه بعنایتی از عنایات مذکور در این ورقه معادله ننماید یشهد بذلک کل عارف بصیر و کل عالم خبیر

- 44 We earnestly beseech God – exalted be His glory – to aid the rulers and sovereigns, who are the exponents of power and the daysprings of glory, to enforce His laws and ordinances. He is in truth the Omnipotent, the All-Powerful, He Who is wont to answer the call of men.

44 از حقّ جلّ جلاله سائل و آمل که حضرات ملوک و سلاطین را که مظاهر قدرت الهی و مطالع عزّت ربّانیند تأیید فرماید بر اجراء اوامر و احکامش آنّه هو المقتدر القدیر و بالا جابة جدیر

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BH02686

Prefatory letter and note to the Bisharat

To: Edward Granville Browne

Date: 1308-06-11 [1891-Jan-22]

In the name of Him, Who binds together the hearts, in the name of Him, the Great, the Beloved

حمد خدا را که بر الفت اولیا و محبتشان افزوده هر یوم ذکر ی بدیع و کلمه بدیعه...

Praise be to God, Who having increased the friendship of [His] chosen ones and their love, caused a new remembrance and a new word to appear every day from the treasuries of the hearts in such manner that attracted prepared and faithful souls. Exalted is His utterance and exalted is His argument, and there is no God but Him.

CMB_F25.8

The letter of that spiritual friend overwhelmed the [whole] being and opened the gate of joy and delight. Indeed, exultation and joy having assumed shape appeared in the form of a leaf of paper. Its arrival is [the source of] exultation and its fragrance is a blessing. We ask [God], the True One, that this blessing will not change [or] be replaced and will not be withheld by the Heaven of Will, because He is the Excellent, the Generous. A letter from friend to friend is a great blessing. Its station is so high that the gems of oceans cannot equal it. At certain moments [lit. at one moment of moments] this most high Word arises from the Dawn of the Utterance of the One Who is the Desire of the denizens of the world. His Word [reflects] the full grandeur of His Utterance. If there is a way to conceive an analogy or parallel for the breezes of Revelation, it is the breezes of the utterance of a true friend. The truth is God's [who is] the Most High and Great.

After the arrival of the letter, [its] consideration [lit. contemplation] and reading, it was directed to the Horizon of the Heaven of Command and was reported on in His presence. He decreed: 'Praise God [Who] is embarked on a Cause which is the means of the tranquillity of [His] servants and the peace of the inhabitants of the lands. We testify that He planted the lotus-tree of love with a mighty hand [lit. hand of firmness] and watered it with the spring rain of closeness and benevolence. This tree will soon be made manifest by visible and invisible fruits. These ripe fruits are, by God's grace, abiding and everlasting.'

Some of the Divine ordinances contained in sundry epistles were sent to this spiritual friend a little while ago. After the report on them in the Most Holy Realm, He decreed: 'Write down and send the ordinances and commands which have so far been collected, to wit the commands which are the cause of the grace of God, glorified be He.' They have now been collected, reported on [in His] presence and sent. [We] hope that the inhabitants of the world will become aware of that which profits them and will hold fast to it. We ask [God], the True One: May He increase the light of love at any time. For He is the All-Mighty and is quick in responding to prayers. 22nd January 1891 corresponding to 11th Jamadi uth-thani 1308

Badi'

[Prefatory note to the text of Bisharat:]

...These Divine ordinances and commands, formerly revealed in sundry epistles, in the Kitab-i-Aqdas, in the 'Illuminations' (Ishraqat), 'Effulgences' (Tajalliyat), 'Ornaments' (Tarazat),

etc., have, agreeably to the Supreme and Most Holy Command, been collected, that all may become cognizant of the grace, mercy, and favour of God (great is His Glory!) in this Most Mighty Manifestation and this Great Announcement, and may engage in praise and thanksgiving to the Desired Object of all the inhabitants of the world. Verily He helpeth His servants unto that which He willeth, for He is the Wise Ordainer.

BH02600

To: Mirza Muhammad Rida Qannad Shirazi, in Akka

Date: 1308-08 [Mar-Apr 1891]

- 1 He is God, exalted be His majesty, His greatness and His power. 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Universal praise hath appeared from the Kingdom of divine favor, and in this station thanksgiving from all things is necessary, for from its rustling is heard the blessed word "Verily, I am God's greatest handiwork", though only sanctified and refined ears can hear it - others have no share or portion in this call. In the first station and primary rank, the hearers of this sweetest call have been the chosen ones and near ones, through whom God's straight path and His mighty Cause were made manifest, and through whom the Lamp of existence spoke both eve and morn concerning that which was revealed and appeared - that which had been hidden from sight. The kingdom belongeth unto God, the One, the Chosen. 2 حمد عمومی از ملکوت عنایت الهی ظاهر و در این مقام شکر اشیاء لازم که از حفیضش کلمه مبارکه آنی صنع الله الأعظم اصغا میشود ولكن آذان مقدسه واعیه لطیفه میشنود دون آنرا از این ندا قسمت و نصیبی نه و در مقام اول و رتبه اولی سامعان این نداء احلی اصغیا و اولیا بوده اند الذین بهم ظهر صراط الله المستقیم و امره العظیم و بهم نطق مصباح الوجود فی المساء و الصّباح بما اشرق و لاح ما کان مستوراً عن الأبصار الملک لله الواحد المختار
- 3 The letter of that beloved of the heart arrived after his return, and after its perusal and reading it was taken to the Holy Presence and submitted. He said: "O Rida! Upon thee be the peace of God, the Lord of Names and Creator of heaven. We have heard thy call. Praise be to God, thou art successful in attaining unto contentment, reconciliation and goodness. This is a testimony which this Wronged One hath given and giveth before those possessed of hearing ears, penetrating vision, and the gathering of the assured and sincere ones. Thou wert with Us in thy childhood and grew to maturity beneath the sheltering grace of God, the Lord of the worlds, and thou didst migrate with the Wronged One until imprisonment ended in the Most Great Prison. We beseech Him, exalted be He, to make thee and those with thee among those who have no fear 3 نامه آنخوب فؤاد بعد از مراجعت رسید و بعد از مشاهده و قرائت قصد مقام نموده عرض شد فرمودند یا رضا علیک سلام الله مالک الأسماء و فاطر السمّاء ندایت را شنیدیم لله الحمد برضا و اصلاح و معروف فائزى و این شهادتست که اینظلوم نزد صاحبان آذان واعیه و ابصار حدیده و مجمع موقنین و مخلصین داده و میدهد قد کنت عندنا فی صغرک و صرت کبیرا فی ظلّ عنایة الله ربّ العالمین و هاجرت مع المظلوم الی ان انتی السّجن بالسّجن الأعظم نسله تعالى بأن يجعلک و من معک من الذّین لا خوف علیهم و لا هم یحزنون انا لله و انا الیه راجعون انتی

and who do not grieve. Verily, we are God's and unto Him do we return." Thus did it end.

- 4 Praise be to God, that beloved of the heart hath ever been engaged in remembrance and steadfast in service. The greatest of all great bounties is that from the beginning of days thou wert nurtured in the shadow of thy Lord and didst grow and develop. Thou wert with Him and art with Him, and assuredly the end is too sacred for mention by this evanescent one and those like him. By the testimony of the Beloved, the end hath been and is good. I beseech God, exalted be His glory, that this most great bounty may endure as long as the kingdom and the heavenly realm endure. And whatever was commanded should be given to the loved ones - take from the aforementioned amount and give it. The blessed month of Ramadan hath come, assistance to some is necessary. We beseech God to send down upon His loved ones a blessing from His presence and a bounty from His own Self. The receipt was also sent. Peace, mercy and glory be upon you and upon those with you and upon His loved ones and chosen ones.

4 لله الحمد آنحبيب فؤاد لازال بذکر ذاکر و بر خدمت قائم بوده و هستند فضل اعظم اعظم آنکه از اول ایام در ظلّ مولی تربیت شدید و نشو و نما نمودید با او بودید و با او هستید و البته عاقبت مقدس از ذکر و بیان اینفانی و دون اوست بشهادت محبوب عاقبت خیر بوده و هست از حق جل جلاله میطلبم این نعمت کبری بدوام ملک و ملکوت باقی و پاینده باشد و آنچه امر شد باحبا داده شود از وجه مذکور بگیریید و بدهید رمضان مبارک آمد اعانت بعضی لازم نسلل الله ان ينزل علی اولیائه نعمة من عنده و برکة من لدنه ورقه و وصول هم ارسال شد السلام و الرحمة و البهاء علیکم و علی من معکم و علی اولیائه و اصفیائه

BLIB_Or11098.017

BH04834

To: *Mirza Muhammad Rida Qannad Shirazi*

Date: 1308-08 [Mar-Apr 1891]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Your letter, that opening word adorning the preface of the book of love, illumined the heart with the light of joy. After perusal it was brought to the Most Holy and Most Exalted Presence and presented, that is, whatever had been mentioned and submitted. He said:
- 3 He is the Preserver, the Helper!
- 4 O Rida, O thou who circlest round Me and gazest toward My horizon and turnest thy face toward My countenance! The servant in attendance hath appeared and read that which thou didst commune with God, the Lord of the worlds, and presented what was inscribed in another leaf. We beseech Him, exalted be He, to assist thee to attain continuous connection in all conditions, in such wise that no separation may affect it, nor any remoteness or severance overtake it. Verily, He is the

1 هو الله تعالى شأنه العظمة والاقترار

2 نامه آنکلهء مصدرهء دیباج کتاب محبت قلب را بنور فرح روشن نمود و بعد از اطلاع بساحت اقدس اعلی توجه نموده عرض شد یعنی آنچه ذکر و عرض نموده بودند فرمودند

3 هو الحافظ الناصر

4 یا رضا یا ایها الطائف حولی و الناظر الی افقی و المتوجه الی وجهی قد حضر العبد الحاضر و قرء ما ناجیت به الله رب العالمین و عرض ما کان مسطوراً فی ورقة اخري انا نسئله تعالى بأن یوفّقک علی الاتّصال فیکلّ الأحوال علی شأن لا یدرکه فصل ولا یعتریه فراق ولا بعد انه لهو السامع المجیب البهاء من لدنا علیک و علی

Hearer, the Answerer. The Glory from Us be upon thee and upon him who was named Habibu'llah in the Book of Names, and upon his mother and his two sisters. Convey My greetings unto them and give them the glad-tidings of My remembrance.

من سَمِّي بحبيب الله في كتاب الأسماء وعلى أمه و
اختيه كبر عليهم من قبل و بشرهم بذكرى انتهي

- 5 The mention of trustworthiness and faithfulness in your letter proved touching. He said: God willing, may you ever be and continue to be adorned with these two most precious and radiant garments.

5 از ذکر امانه و وفا که در نامه آنجناب بود مؤثر
واقع شد فرمودند انشاء الله لميزل و لايزال باين
دو جامه اعترانور گران بها مزین باشد انتهي

- 6 That which you sent attained the presence and was honored with apportionment. In the words of Jinab-i-Ism-i-Jud, upon him be the Most Glorious Glory of God, may it endure. The servant beseecheth his Lord for your preservation, your continuance, and your steadfastness in what you are upon in His mighty and impregnable Cause.

6 و آنچه ارسال داشتيد بحضور فائز و بقسمت
مفتخر على قول جناب اسم جود عليه بهاء الله
الأبهي مستدام باد يستل الخادم ربه بقائك و
دوامك و قيامك على ما انت عليه في امره العزيز
المنيع

BLIB_Or11098.015, BLIB_Or15700.274b,
BLIB_Or15711.139

BH06760

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1308-08-09 [1891-Mar-20]

...To the presence of the beloved of hearts, Jinab-i-Haji Siyyid Javad, upon him be the glory of God and His grace, I convey greetings and express my sincere devotion. His missive truly caused the appearance of joy and gladness. The remembrance of friends is auspicious to the Friend. At this moment there is no more time, as it is the day of writing in His presence. We beseech Him, blessed and exalted is He, to assist us and grant us success in that which He has commanded in His perspicuous Book. Peace, remembrance and glory be upon you, upon those with you, and upon God's friends and chosen ones there and in every quarter, near and far.

...خدمت حضرت محبوب فؤاد جناب حاجی
سید جواد علیه ۹۶ [بهاء الله] و فضله سلام
میرسانم و عرض اخلاص مینمایم دستخطشان
فی الحقیقه سبب ظهور بهجت و مسرت گشت
یاد یاران یار را میمون بود بیش از این در این
حین فرصت نه چه که یوم یوم تحریر در حضور
است نسله تبارک و تعالی ان یؤیدنا و یوفقنا علی
ما امرنا به فی کتابه المبین السلام و الذکر و البهاء
علیکم و علی من معکم و علی اولیاء الله و اصفیائه
هناک و فیکل شطر قریب و بعید

MSHR5.385ax

BH00162

To: *Mirza Naim Sidihi et al., in Tihran*

Date: 1308-08-23 [1891-Apr-3]

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

1 هو الظاهر الناطق العليم الحكيم

2 Praise be befitting unto the Lord of all beings, Who through His Most Exalted Word summoned the dwellers of the mortal realm to the highest horizon and bestowed upon them a portion of the sealed wine. This Word is, in one station, the water of life unto them that are dead through self and desire, and in another station, it is a shining light for the guidance of the inhabitants of earth and heaven. At times it appeareth in the form of fire - it is the cause of divine love's warmth appearing in the hearts and minds of all peoples. And at times it is as a sovereign seated upon the throne of bounty and grace. It is the ocean of favor wherein are hidden the pearls of wisdom and utterance. It is the heaven of justice from which the stars of trustworthiness and religion are visible. Blessed is the soul that hath, through this radiant and effulgent light, set out for its true homeland, and joy be to the one who hath turned towards the Most Great News. Exalted be the majesty of God and His dominion, exalted be His remembrance and His utterance, and mighty be His proof. There is no God but Him.

2 حمد مولی الوری را لایق و سزااست که بکلمه
علیا اهل ناسوت انشاء را بافق اعلی دعوت نمود
و از ریح مختوم قسمت عطا فرمود اینکلمه در
مقامی کوثر زندگانیست از برای مردگان نفس و
هوی و در مقامی نوربست ساطع از برای هدایت
اهل ارض و سماء هنگامی بهیئت نار ظاهر و
اوست سبب ظهور حرارت محبت الهی در افنده
و قلوب احزاب و وقتی بمثابه سلطانی مستوی
بر عرش عنایت و عطا اوست بحر فضل و لالی
حکمت و بیان در او مستور و اوست آسمان عدل
و انجم امانت و دیانت ازان مشهود طوبی از برای
نفسیکه باین نور ساطع لمیع قصد وطن حقیقی
نمود و نعیم از برای مقبلیکه بنبا عظیم متوجه و
جلت عظمت الله و سلطانه و جل ذکره و بیانه و
عز برهانه و لا اله غیره

3 Glory be unto Thee, O God of the world and Goal of the nations! Thou knowest and seest that one of Thy chosen servants hath turned to Thy servant who was named Diya' in the Book of Names, and desired to mention him in the court of Thy might and the sanctuary of Thy holiness. I beseech Thee, O Lord of the worlds, by Thy Most Great Name through which Thou hast caused the rain of generosity to descend upon the nations, and by Thy sovereignty which hath encompassed all existence both seen and unseen, and by the waves of the ocean of Thy mercy, and by the splendors of the luminary of Thy grace, to ordain for him and for those whom he hath mentioned in his letter that which will draw them nigh unto Thee and give them to drink of the water of everlasting life from the hand of Thy bounty, and attract them to the atmosphere of Thy might and the heaven of Thy mercy. Then write down for them, with Thy Most Exalted Pen, the reward of attaining Thy presence, O Lord of all beings and Lord of the throne on high and of the dust beneath. There is no God but Thee, the Forgiving, the Generous.

3 سبحانک یا اله العالم و مقصود الأمم تعلم و ترى
ان احداً من عبادک الأصفیاء اقبل الی عبدک
الذی سَمی فی کتاب الأسماء بضیاء و اراد ذکره
فی ساحة عزک و بساط قدسک استلک یا
مولی العالم باسمک الأعظم الذی به انزلت امطار
الکرم علی الأمم و بسلطانک الذی احاط الوجود
من الغیب و الشهود و بأمواج بحر رحمتک و
بأشراق نیر فضلک ان تقدر له و للذین ذکرهم
فی کتابه ما یقرّبهم الیک و یسقیم کوثر البقاء
من ید عطائک و یجذبهم الی هواء عزک و سماء
رحمتک ثم اکتب لهم من قلبک الأعلى اجر
لقائک یا مولی الوری و ربّ العرش و الثری
لا اله الا انت الغفور الکریم

4 Thy letter was received, and as it was a bearer of a petition intended for the Possessor of the Point of Existence and the

4 نامه شما رسید و چون حامل عریضه بود قصد
مقام مالک نقطه وجود و ملیک غیب و شهود

King of the seen and unseen, after its presentation and permission before the Seat of Justice, all of it was presented and was honored to be heard. Then the waves of the ocean of utterance appeared and the sun of grace shone forth from the horizon of the bounty of our Lord, the Most Merciful. He spoke, and His word is the truth: In My Name, the Manifest, the Speaker, the All-Knowing.

- 5 O Na'im! Upon thee be My glory! One of the Branches named Diya' appeared before Me with thy letter. Blessed be thy tongue for having uttered the praise of God, and thy heart for having turned unto Him, and thy face for having been directed towards the light of His countenance, and thy pen for having flowed with His remembrance, and thy heart for having given birth to the maidens of remembrance and utterance. We beseech God to aid thee and to assist thee, and to make what hath flowed from thy tongue a treasure for thee with Him. Verily, He is the All-Bountiful, the Most Generous.

- 6 This is a Day wherein all things have been stirred up by the breezes of Revelation, yet most of the people are in evident doubt. The Sun of Utterance hath dawned from the horizon of the heaven of proof, and the Dove of Knowledge hath warbled upon the highest branches. O concourse of creation! Your Lord, the All-Merciful, hath come with power and sovereignty. Beware lest ye deprive yourselves from drawing nigh unto Him. Cast away what ye possess, turning unto God, the Lord of all men. The treasures of the earth shall profit you not; cast them behind you and take what hath been given you by God, the Lord of Lords.

- 7 Blessed art thou, O Na'im, for having attained unto My bounty, which is My favor in one station and My knowledge in another, and My grace which We sent down aforetime and afterwards, and on this Day which hath been named the Day of God in the Scriptures and Tablets. Beware lest the happenings of the world grieve thee or the clamor of the nations prevent thee from My Choice Wine, whose seal We have broken with the fingers of might and power. We have desired to give thee to drink thereof cup after cup and chalice after chalice, that it may take thee from thyself and attract thee to a station whereon hath been raised the banner of grandeur by the command of God, the Commander, the All-Wise.

- 8 Say: O people! Fear God and follow not the dawning-places of idle fancies and vain imaginings. This is a Day wherein the Call hath been raised in the prison of 'Akka. Blessed is he who hath heard and responded, and woe unto every heedless doubter. We have adorned the preamble of the Book of Existence with

نموده بعد از عرض و اذن امام کرسی عدل تمام آن عرض شد و بشرف اصفا فائز گشت اذاً ظهر امواج بحر بیان و اشرفت شمس الفضل من افق عنایة ربنا الرحمن قال و قوله الحق بسمی الظاهر الناطق العليم

5 یا نعیم علیک بهائی یکی از اغصان الذی سَمی بضیاء امام وجه مع نامہات حاضر طوبی للسانک بما نطق بثناء الله و لقلبک بما اقبل الیه و لوجهک بما توجه الی انوار وجهک و لقلوبک بما جری منه ذکرہ و لفؤادک بما طلع منه ابکار الذکر و بیان نسل الله ان يؤیدک و یوفقک و یجعل ما جری من لسانک کنزاً لک عنده انه هو الفضال الکرم

6 هذا يوم فيه انجذبت الأشياء من نفحات الوحي و القوم اکثرهم فی ریب مبین قد اشرفت شمس بیان من افق سماء البرهان و غرّدت حمامة العرفان علی اعلى الأغصان یا ملأ الامکان قد اتی ربکم الرحمن بقدرة و سلطان ایاکم ان تمنعوا انفسکم عن التقرب الیه ضعوا ما عندکم مقبلین الی الله مالک الرقاب لا تنفعکم خزائن الأرض ضعوها ورائکم وخذوا ما اوتیتم من لدی الله رب الأرباب

7 طوبی لک یا نعیم بما فزت بنعیمی انه هو عنایتی فی مقام و عرفانی فی مقام آخر و نعمتی الّتی انزلناها من قبل و من بعد و فی هذا اليوم الذی سمی يوم الله فی الصحف و الألواح ایاک ان تحزنک حوادث الدنیا او تمنعک وضوء الأُمم عن ریحقی الذی فتحنا ختمه بأصابع القدرة و الاقتدار انا اردنا ان نسقیک منه كأساً بعد كأس و قدحاً بعد قدح لیاخذک عنک و یجذبک الی مقام نصبت علیه رایة العظمة امرأ من لدی الله الأمر الحکیم

8 قل یا قوم خافوا الله و لا تتبعوا مشارق الأوهام و الظنون هذا يوم فيه ارتفع النداء فی سجن عکا طوبی لمن سمع و اجاب و ویل لكل غافل مرتاب انا زیّنا دیباج کتاب الوجود بهذا الأسم الذی منه

this Name at which the limbs of the wicked have quaked. When thou hearest My call and takest and drinkest the choice wine of My utterance, turn with thy heart to the Dawning-Place of inspiration and say:

ارتعدت فرائص الأشرار أنك اذا سمعت ندائي
واخذت و شربت رحيق بياني اقبل بقلبك الى
مشرق الالهام و قل

- 9 Praise be to Thee, O my God, and thanksgiving be unto Thee, O my Aim, and glory be unto Thee, O Beloved of my heart, and bounty be unto Thee, O my Adored One, for having guided me unto Thy path, given me to drink of the wine of Thy bestowal, and shown me Thy signs. I beseech Thee by the Lote-Tree beyond which there is no passing, and by its fruits and its rustling, and by the flowing rivers and their murmuring, and by the breezes of Thy Day and their whistling, to manifest through me that which will draw the people nigh unto the court of Thy grace and the threshold of Thy nearness. O Lord! Thou beholdest me speaking Thy praise amongst Thy servants and holding fast unto the cord of Thy bounty, O Lord of existence and Sovereign of the seen and unseen! There is none other God but Thee, the Bestower, the All-Bountiful, the Most Generous.

9 لك الحمد يا الهى و لك الثناء يا مقصودى
و لك البهاء يا محبوب فؤادى و لك الفضل
يا معبودى بما هديتني الى صراطك و سقيتني
رحيق عطائك و ارييتني آثارك استلک بسدره
المنتهى و اثمارها و حفيفها و بالأنهار الجارية و
خريرها و بنسائم يومك و هزيزها ان تظهر منى ما
يقرب الناس الى بساط عنايتك و ساحة قربك
ايرب ترانى ناطقاً بثنائك بين عبادك و متمسكاً
بجبل جودك يا مالک الوجود و سلطان الغيب
و الشهود لا اله الا انت المعطى الفضل الكريم

- 10 Verily, We desire at this time to make mention of him who was attracted by My verses and achieved the spreading of My writings throughout My lands and spoke My praise amidst My servants - he who was named Sina in the Tablet of Names. We testify that he turned, hastened, heard and answered his Ancient Lord. O Sina! Hearken unto My Most Glorious call from the horizon of the Prison of Akka. Verily, it attracts thee and draws thee nigh unto God, the Lord of all worlds. We have mentioned thee time and again, and answered thee repeatedly, and revealed for thee that which shall be immortalized in My perspicuous Book. We have heard thy call and that which the tongue of thy heart hath uttered. Verily thy Lord heareth and seeth, and He is the Hearing, the Responding. We testify that thou didst turn to the Most Exalted Horizon when every heedless and remote one turned away. Thou didst take hold of the Book of God with a power from Him and didst convey His Cause in such wise that neither the might of princes nor the doubts of the divines could deter thee. Verily thy Lord was with thee in all conditions. He is the Hearing, the All-Seeing.

10 انا اردنا فى هذا الحين ان نذكر من انجذب بآياتي
و فاز بنشر آثارى فى بلادى و نطق بثنائى بين
عبادى الذى سمي بسينا فى لوح الأسماء نشهد انه
اقبل و سرع و سمع و اجاب موليه القديم يا سينا
اسمع ندائى الأبهى من افق سخن عكّاء انه يجذبك
و يقربك الى الله رب العالمين انا ذكرناك مرّة
بعد مرّة و اجبناك كره بعد كره و انزلنا لك ما
يكون مخلداً فى كتابى المبين انا سمعنا ندائك و ما
نطق به لسان فؤادك ان ربك يسمع ويرى و هو
السّامع المحيى نشهد أنك اقبلت الى الأفق الأعلى
اذ اعرض عنه كلّ غافل بعيد قد اخذت كتاب
الله بقوة من عنده و بلغت امره بحيث ما منعتك
سطوة الأمراء و لا شبهات العلماء ان ربك كان
معك فى كلّ الأحوال انه هو السّامع البصير

- 11 Say: O concourse of the earth! The promised Day hath come, and the Promised One calleth from His glorious station, summoning all unto the straight Path of God. Beware lest the world and whatsoever is therein prevent you from turning toward the light of His Countenance. Turn ye, and be not of the heedless ones. The ocean of utterance hath surged in creation before the faces of all religions. Hear! Hear! And be not of them that hesitate. O Sina! This is the Day wherein the lips of Sinai smiled at meeting its Interlocutor, and the Tree

11 قل يا ملاء الأرض قد اتى الوعد و الموعد فى
مقامه المحمود ينادى و يدع الكل الى صراط الله
المستقيم ايّاكم ان تمنعكم الدنيا و ما فيها عن التوجه
الى انوار الوجه اقبلوا و لا تكونوا من الغافلين قد
ماج بحر البيان فى الامكان امام وجوه الأديان
اسمعوا اسمعوا و لا تكونوا من المتوقفين يا سينا
هذا يوم فيه ابتسم ثغر الطور بلقاء مكلّمه و السدره
بمكلّمها طوبى لأذن سمعت و نادى و قالت لك

at its Speaker. Blessed is the ear that heard, called out and said: "Thine is the praise, O Thou Who art the Goal of all who are in the heavens and on earth!" We have mentioned thee in numerous Tablets and preserved thee through a company of angels drawn nigh.

- 12 O My Most Exalted Pen! Turn thy face toward him who was named Nayyir in My Luminous Book, then make mention of him in such wise as to attract the hearts of the sincere ones. We have heard thy call and answered thee with a Tablet wherewith God hath adorned the preface of His Preserved Book. We testify that thou didst traverse the lands to spread the signs of thy Lord, the Speaking, the All-Knowing. Say: O people! The Day that was promised in the Books of God, the Mighty, the Praised, hath come. Beware lest ye deprive yourselves of that which hath been manifested therein through truth. Fear God and be not of the wrongdoers.

- 13 Your remembrances have been presented, and that which dawned from the horizon of your hearts in praise of your Creator, Who came with manifest sovereignty. We found therein the fragrance of your sincerity and your turning unto Him, and your steadfastness in this Cause whereby the limbs of the servants trembled, save those whom the hand of thy Lord's power delivered - the Strong, the Mighty, the All-Knowing, the All-Wise. This is the Day wherein the rustling of the Lote-Tree of the Uttermost End and the flowing of the Kawthar of utterance in the Supreme Paradise were raised high, yet the people remain behind a thick veil. Blessed is the power that rent asunder the veils and cast away names, turning unto the Ocean of Knowledge, from whose waves one heareth: "The gate of heaven hath been opened and the Lord of the Kingdom of Eternity hath come with a Cause before which all the hosts of the heavens and earth cannot stand." Thus have We remembered thee and cast upon thee that which attracteth thee once and again, raising thee to a station beyond which the remembrances and descriptions of the servants are cut off. To this testifieth He Who speaketh in every condition that there is none other God but Me, the Forgiving, the Merciful.

- 14 Praise be to God! The light of utterance hath dawned from the horizon of the Will of Him Who is the Desire of all worlds - a dawning that hath illumined all hearts and souls. Blessed is this Day, for the hidden treasure hath been revealed and the concealed mystery hath become manifest. I beseech God not to debar or deprive His servants from the shore of the ocean of mercy. Glory be to God! Despite the doors of divine favors being flung wide, the Sun of Truth shining forth, and

الحمد يا مقصود من في السموات والأرضين أنا
ذكرناك في الواح شتى وحفظناك بقبيل من
الملائكة المقربين

12 يا قلبي الأعلى ول وجهك شطر من سمى بنير في
كتابي المنير ثم أذكره بما تجذب به أفئدة المخلصين
أنا سمعنا ندائك اجبتناك بلوح زين الله به ديباج
لوحه الخفيظ نشهد أنك طفت الديار لا تشار آثار
ربك الناطق العليم قل يا قوم قد أتى اليوم الذي
كان موعوداً في كتب الله العزيز الحميد أيّاكم ان
تمنعوا أنفسكم عما ظهر فيه بالحق اتقوا الله ولا
تكونوا من الظالمين

13 قد حضر اذكاركم وما طلع من افق فؤادكم في
ذكر بارتكم وثناء موجدكم الذي أتى بالحق بسلطان
مبين أنا وجدنا منها عرف خلوصكم و اقبالكم
و استقامتكم على هذا الأمر الذي به ارتعدت
فرائص العباد ألا من انقذته يد اقتدار ربك
القوى الغالب العليم الحكيم هذا يوم فيه ارتفع
حفيف سدرة المنتهى و خريز كوثر البيان في
الفردوس الأعلى ولكن القوم في حجاب غليظ
طوبى لقدرة خرقت الأعجاب و نبذ الأسماء مقبلاً
الى بحر العرفان الذي يسمع من امواجه قد فتح
باب السماء و أتى مالک ملكوت البقاء بأمر
لا يقوم معه جنود السموات والأرضين كذلك
ذكرناك و القينا عليك ما يجذبك مرة و اخرى
يرفعك الى مقام انقطعت عنه اذكار العباد و
اوصافهم يشهد بذلك من ينطق فيكل شأن الله
لا اله الا انا الغفور الرحيم انتهى

14 لله الحمد نور بيان از افق اراده مقصود عالميان
اشراق نمود اشراقيكه افئدة و قلوب را منور فرمود
تبارك اليوم چه كه كنز مكنون ظاهر و سر
مخزون باهر از حق ميطلبم عباد را از شاطي بحر
رحمت منع ننمايد و محروم نسازد سبحان الله مع
أنكه ابواب عنايات الهى مفتوح و آفتاب حقيقت
مشرق و انهار جود جاري اكثرى محبوب و

the rivers of bounty flowing, most are seen to be veiled and debarred on this Day which is attributed to God, known by Him, and recorded by the Eternal Pen in the divine Books as the Day of God. Nevertheless, they remain occupied with their own like and heedless of that which is with God. This Prisoner declareth:

- 15 My God, my God! I testify to Thy sovereignty that hath encompassed all created things, to Thy power that hath subdued all possibilities, and to the sanctification of Thy Being and the exaltation of Thine Essence above the description of all creatures. I beseech Thee, O Lord of the worlds and Beloved of the nations, by Thy Most Great Name through which the door of the hidden treasure was opened and the pearls concealed in the shells of the ocean of Thy hidden knowledge were revealed, to assist Thy servants to draw nigh unto Thee and to turn unto the lights of Thy countenance in Thy days. O Lord! Make known to them Thy straight path and Thy mighty Message, and enable them to return to the door of Thy mercy and to draw nigh unto the court of Thy glory. O Lord! Deny them not through Thy grace and bounty. I testify, and all things testify, to Thy power, Thy sovereignty, Thy greatness and Thy might. There is none other God but Thee, the Single One, the Unique, the Protector of all that is in the heavens and the earth.

- 16 Mention was made of Master Ibrahim Saffar, upon him be the Glory of God, the Chosen One. After being presented before the Seat of Justice, these brilliant verses were sent down from the heaven of the Lord of the Kingdom of Names. His word - exalted be His utterance and mighty His proof:

- 17 He is the All-Knowing Expositor

- 18 O Saffar! The Wronged One of the world hath turned toward thee from the Most Great Prison and maketh mention of thee. Rejoice thou in this most great favor that hath encompassed existence both seen and unseen. I testify to that which God hath testified: There is none other God but He, the Protector, the Self-Subsisting.

- 19 O Ibrahim! The Friend of all regions sent sacrifices to the place of martyrdom, yet none took notice. These are souls who gave their lives and uttered not an unseemly word. Indeed, they manifested such power, might and detachment as had no likeness or equal. The pens of the world and tongues of nations are powerless to praise them and fall short of describing them. Each one shone forth from the horizon of the heaven of detachment like the sun, neither concealed by the clouds of idle fancies nor veiled from light by the mists of vain imaginings. Glorified be He Who aided them and brought them into being!

ممنوع مشاهده میشوند در یومیکه بحق منسوب و باو معروف و در کتب الهی از قلم سرمدی بیوم الله مذکور و مسطور مع ذلک بامثال خود مشغولند و از ما عند الله غافل این مسجون بقول

15 الهی الهی اشهد بسلطنتک الّتی احاطت بالموجودات و بقدرتک الّتی غلبت امکات و بتقدیس ذاتک و تنزیه کینونتک عن وصف الکائنات استلک یا مولی العالم و محبوب الأمم باسمک الأعظم الّذی به فتح باب الكنز المخزون و اللّایئ المکنونة فی اصیاف بحر علمک المکنون ان تؤید عبادک علی التّقرّب الیک و التّوجه الی انوار وجهک فی آیامک ایرب عرّفهم سبیلک المستقیم و نبأک العظیم و وقّهم علی الرّجوع الی باب رحمتک و التّقرّب الی بساط عزّک ایرب لا تمنعهم بحدک و کرمک اشهد و تشهد الأشياء بقدرتک و سلطانتک و عظمتک و اقتدارک لا اله الا انت الفرد الواحد المهیمن علی من فی السّموات و الأرضین

16 ذکر جناب استاد ابراهیم صفّار علیه بهاء الله المختار را نمودند بعد از عرض امام کرسی عدل این آیات باهرات از سماء مالک ملکوت اسماء نازل قوله عزّ بیانه و جلّ برهانه

17 هو المبین العلیم

18 یا صفّار مظلوم عالم از سجن اعظم بتو توجّه نمود و ترا ذکر مینماید افرح بهذا الفضل الأكبر الّذی احاط الوجود من الغیب و الشّهود اشهد بما شهد الله انه لا اله الا هو المهیمن الّقیوم

19 یا ابراهیم خلیل آفاق قربانیا در سبیل الهی بمقرّ فدا فرستاد مع ذلک احدی ملتفت نه ایشانند نفوسیکه جان دادند و بکلمه نالایقه تکلم ننمودند فی الحقیقه بقوّت و قدرت و انقطاعی ظاهر شدند که شبه و مثل نداشته اقلام عالم و السن امم از نعتش عاجز و از وصفش قاصر هر یک از افق سماء انقطاع بمثابه شمس مشرق و لائح غمام ظنون آرا ستر ننمود و سحاب اوهام او را از نور

Thus hath the Tongue of Grandeur spoken at this moment from His exalted station. The resplendent and manifest glory be upon thee and upon thy son who turned toward God, the Lord of the Mighty Throne, and attained recognition at a time when ignorance had encompassed most of creation to such extent that they turned away from the Speaking One, the Manifest, the All-Knowing.

20 This is what was revealed for Mirza Husayn, upon him be the Glory of God.

21 He is the Protector, the Self-Subsisting.

22 O Husayn! Upon thee be My Glory! This blessed Day is associated with Truth and in it hath appeared that which no eye in the world hath seen its like. The bounty of utterance is manifest, the table of knowledge is descended, the ocean of generosity is surging, and the sun of divine knowledge is shining from the horizon of the heaven of proof. Yet the people remain heedless, for the veils of fancy have so seized them that they cannot distinguish nearness from remoteness, nor knowledge from ignorance. Blessed is the soul that hath passed beyond tales of doubt, allusions, conjectures and fancies, and hath turned toward the horizon of certitude. Such a one is of the people of Baha and the companions of the Crimson Ark. When thou findest the fragrance of utterance, say: "Praise be unto Thee, O my Lord, the All-Merciful, for having illumined my heart with the light of Thy knowledge, enabled me to turn unto Thee, and guided me to Thy path and to Thy Great Announcement, whereby the limbs of Thy creatures have trembled, save those whom Thou didst deliver by Thy power. O Lord! Thou seest Thy servant turning unto Thee and clinging to Thee and to Thy sovereignty. I beseech Thee to make me firm, steadfast and upright in Thy Cause and in Thy love. Verily Thou art the All-Powerful over what Thou willest, and Thou art the Mighty, the All-Bountiful."

23 This Prisoner beseecheth God, exalted be His glory, to send down especially for His loved ones that which is everlasting and enduring, which centuries and ages cannot alter, and which armies and hosts cannot erase. Thou art He Who is so powerful that the denial and opposition of the wicked cannot prevent Thee from Thy purpose nor hold Thee back from showing forth Thy bounty.

24 Mention was made of Aqa Murad-'Ali-i-Kirman, upon him be the Glory of God. After being submitted before the Luminous Countenance, these words shone forth from the horizon of the Divine Will. He saith, blessed and exalted be He:

بازداشت جلّ مؤیدهم و جلّ موجدهم کذلک
نطق لسان العظمة فی هذا الحین فی مقامه الرفیع
البهاء الساطع المبین علیک و علی ابنک الذی
اقبل الى الله ربّ العرش العظيم و فاز بالعرفان
اذ احاط الجهل اکثر الخلق بحیث اعرضوا عن
الظاهر الناطق العلم

20 هذا ما نزل لجناب میرزا حسین علیه بهاء الله

21 هو المهيمن القيوم

22 يا حسين عليك بهائي اين يوم مبارك بحق
منسوب و در آن ظاهر شده آنچه که چشم
عالم شبه آنرا ندیده نعمت بيان ظاهر و مائده
عرفان نازل و بحر جود موج و آفتاب علم الهی
از افق سماء برهان مشرق ولكن خلق غافل
چه که حجاب اوهام بشأنی اخذ نموده که
قرب را از بعد تمیز نمیدهند و هم چنین علم را
از جهل طوبی از برای نفسی که از قصصهای
شبهات و اشارات و ظنون و اوهام گذشت
و بافی ايقان توجه نمود اوست از اهل بها و
اصحاب سفینهء حرا آنک اذا وجدت عرف
البیان قل لک الحمد يا ربّ الرحمن بما نورت
قلبي بنور معرفتک و ایدتی علی الاقبال الیک
و هدیتنی الی صراطک و الی نبأک العظيم
الذی به ارتعدت فرائص خلقک الا من انقذته
بید اقتدارک ایرب تری عیدک مقبلاً الیک
و متمسکاً بک و بسلطانک اسئلک ان تجعلنی
ثابتاً راسخاً مستقیماً علی امرک و حبک آنک
انت المقتدر علی ما تشاء و انت العزيز الفیاض
انتهی

23 این مسجون از حقّ جلّ جلاله سائل و آمل که
مخصوص اولیا نازل فرماید آنچه را که باقی و
دائمت قرون و اعصار آنرا تغییر ندهد و جنود
و صفوف قادر بر محو نباشند تویی آن مقتدری که
اعراض و انکار اشرا را از اراده منع نکند و
از اظهار عنایت بازدارد

24 ذکر جناب آقا مراد علی کرمانی علیه بهاء الله را
نموده بودند بعد از عرض امام وجه نیر این بیان
از افق اراده الهی اشراق نمود قوله تبارک و
تعالی

25 He is the Single One, the All-Informed

25 هو الفرد الخبير

26 O Murad! Upon thee be the Glory of God, the Lord of creation! Hear the call of the Desired One from the direction of the Most Great Prison. Verily He will strengthen thee, prosper thee, and bring thee nigh unto the Most Exalted Paradise, the Station wherein the Call was raised and the mysteries of what was and what will be were revealed, and whereby the Lote-Tree of the Uttermost Boundary and the Green Tree in the Supreme Paradise spoke, and the Dove of Utterance warbled upon the branch of possibility. The dominion of earth and heaven belongeth unto God, the Protector, the Self-Subsisting. This is a Day wherein every one possessed of ears hath heard the mention of all things, and every one possessed of sight hath beheld the horizon of Revelation. Grieve not over anything, nor over the vicissitudes and changes of the world. Hold fast unto that which beseemeth this Day wherein the Mount hath been seized by the rapture of the utterance of thy Lord, the Possessor of existence. Verily the Hijaz crieth out, and Batha speaketh, and Yathrib hath exclaimed saying: "Glory be unto thee, O 'Akka, in that the Throne of Justice hath been established upon thee and the Tongue of Grandeur hath spoken: 'Grandeur belongeth unto God, the Lord of the seen and the unseen.'" Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice and give thanks unto thy Lord, the Mighty, the All-Forgiving.

26 يا مراد عليك بهاء الله مالك الابدان نداء مراد علما از شطر سجن اعظم بشنو انه يؤيدك ويوفقك ويقربك الى الفردوس الاعلى المقام الذى فيه ارتفع النداء وظهرت اسرار ما كان وما يكون وبه نطقت سدرة المنتهى والشجرة الخضراء فى الجنة العليا وغردت حمامة البيان على غصن الامكان الملك والملكوت لله المهيمن القيوم هذا يوم فيه سمع كل ذى اذن ذكر الاشياء ورأى كل ذى بصر افاق الظهور لا تحزن من شيء ولا من حوادث الدنيا وتغييرها تمسك بما ينبغى فى هذا اليوم الذى فيه اخذ الطور جذب بيان ربك مالك الوجود ان الحجاز تنادى و البطحاء يتكلم ويثرب صاحت وقالت لك البهاء يا عكا بما استقر عليك كرسى العدل ونطق لسان العظمة العظيمة لله مالك الغيب والشهود كذلك انزلنا الآيات وارسلناها اليك لتفرح وتشكر ربك العزيز الغفور

27 And this is what was revealed for Aqa Muhammad, son of him who attained the recognition of our Lord, the All-Merciful, in these days. He saith, mighty be His utterance, great His verses, and glorious His proof:

27 وهذا ما نزل لجناب آقا محمد ابن من فاز بعرفان ربنا الرحمن فى هذه الأيام قوله عز بيانه وعظمت آياته وجل برهانه

28 He is God, the Manifest, the Speaking, the All-Knowing

28 هو الله الظاهر الناطق العليم

29 O Muhammad! Upon thee be My glory! We have mentioned thee before in verses from which there flowed the rivers of wisdom and utterance throughout all contingent being. Exalted is thy Lord, the All-Merciful, Who hath turned toward thee from the precincts of the Prison and remembered thee in such wise as to attract the hearts and souls. Blessed art thou and blessed are they whom names have not kept back from their Lord and Sovereign. Verily thy Lord is the Omnipotent over whatsoever He willeth through His word "Be," and it is. Say: O people of the Bayan! Fear the All-Merciful and follow not your idle fancies. Follow the Truth, the Knower of things unseen, Who hath come from the horizon of power with the standards of His signs. Read, then be fair, and be not of those who behold the light yet deny it. That which was never manifest in the

29 يا محمد عليك بهائى انا ذكرناك من قبل بايات جرت منها انهار الحكمة والبيان فى الامكان تعالى ربك الرحمن الذى اقبل اليك من شطر السجن وذكرك بما انجذبت به الأفتدة والقلوب طوبى لك ولذين ما منعهم الأسماء عن مالکها وسلطانها ان ربك هو المقتدر على ما يشاء بقوله كن فيكون قل يا معشر البيان اتقوا الرحمن ولا تتبعوا هواكم اتبعوا الحق علام الغيوب الذى اتى من افق الاقدار برايات الآيات اقرءوا ثم انصفوا ولا تكونوا من الذين يرون النور ويتكبرون قد ظهر ما لا ظهر فى العالم واتى من تزين بذكره البيان ومن قبله الفرقان ومن قبله التوراة والانجيل والزبور اياكم ان تمنعوا انفسكم عما ظهر بالحق ضعوا

world hath appeared, and He hath come through Whose remembrance the Bayan was adorned, and before it the Qur'an, and before it the Torah, the Gospel and the Psalms. Beware lest ye deprive yourselves of that which hath been manifested in truth. Cast away the people and what they possess, then your conjectures and imaginings. Thus doth He command you from Whose presence is a preserved Tablet. The resplendent, effulgent light be upon thee and upon those who have hearkened unto the call and have said: "Here am I! Here am I! O Thou Lord of the seen and unseen!"

30 This was revealed for Ustad Hasan of K. Upon him be the Glory of God.

31 In My Name, the One with Power over all names.

32 O Hasan! Upon thee be My Glory! The Treasure hath appeared and the mysteries have been revealed and the trees have put forth leaves, yet the people hear not. This is the Day wherein the Mount calleth out: "By God! The Lord of the Manifestation hath come, and He is my Interlocutor through Whom hands were raised toward God, the Mighty, the Loving, and through Whom the eyes of those near unto God were gladdened, and all things proclaimed: 'Glory and Dominion belong unto God, the Lord of the Promised Day!'" O concourse of kings! Turn with radiant faces toward the Supreme Horizon, the Station wherein the Sovereign was established upon the throne of utterance and spoke that whereby the dwellers of the graves arose. O company of the heedless! Be fair before God - by what proof did ye believe in God's Messengers of old, and by what evidence do ye turn away from Him at Whose call all things have spoken and at Whose rising all within the kingdom of creation have arisen to serve the Cause of God, the All-Forgiving, the Most Kind? Read what ye possess and We shall read what We possess, that ye may recognize the Dawning-Place of God's Manifestation and the Dayspring of all matters.

33 This is the Day wherein the murmuring of the Water of Life hath been raised throughout all contingent being, yet most of the people comprehend not. They have cast justice aside and taken injustice as their helper instead of God. Verily, they are accounted among the most lost in My preserved Tablet. Say: Praise be unto Thee, O my God, for having sent down unto Thy servant Thy greatest signs and manifested unto him Thy mighty evidences. I beseech Thee to assist me in that which shall cause my remembrance to endure among Thy servants, and to aid me in deeds from which the fragrance of Thy good-pleasure may be diffused. Thou art, verily, the Omnipotent, the Mighty, the Beloved.

القوم و ما عندهم ثم ظنونكم و اوهامكم كذلك امركم من عنده لوح محفوظ التور الساطع الالامع عليك و على الذين سمعوا النداء و قالوا لبيك لبيك يا مالك الغيب و الشهود

30 هذا ما نزل لجناب استاد حسن من اهل ك عليه بهاء الله

31 بسمي المقتدر على الاسماء

32 يا حسن عليك بهائي قد ظهر الكنز و برزت الاسرار و تورقت الاشجار و القوم لا يسمعون هذا يوم فيه ينادي الطور تالله قد اتى مالك الظهور و هو مكمل الذي به رفعت الايادي الى الله العزيز الودود و به قرت عيون المقرئين و نادى الاشياء العزة و الجبروت لله مالك اليوم الموعود يا معشر الملوك اقبلوا بوجه نوراء الى الافق الاعلى المقام الذي فيه استوى المالك على عرش البيان و نطق بما قام به اهل القبور يا ملأ المعرضين انصفوا بالله باي حجة آمنتم برسول الله من قبل و باي برهان اعرضتم عن الذي بندائه نطقت الاشياء و بقيامه قام اهل ناسوت الانشاء على خدمة امر الله الغفور العطوف اقرءوا ما عندكم و تقرأ ما عندنا لتعرفوا مشرق ظهور الله و مطلع الامور

33 هذا يوم فيه ارتفع خير كثر الحيوان في الامكان و القوم اكثرهم لا يعرفون نبذوا العدل و اخذوا الظلم لأنفسهم معيناً من دون الله الا انهم من الاخسرين في لوح المحتوم قل لك الحمد يا الهي بما انزلت لعبدك آياتك الكبرى و اظهرت له بيناتك العظمى اسئلك ان تؤيدني على ما يبقى به ذكرى بين عبادك و وقفني على عمل يتضوع منه عرف قبولك انك انت المقتدر العزيز المحبوب

- 34 This was revealed for Muhammad-Rida. Upon him be the Glory of God and His loving-kindness. و هذا ما نزل لجناب محمد رضا عليه بهاء الله و عنايته
- 35 He is the One Who ruleth over all names. هو المهيمن على الأسماء
- 36 We have made mention of thee time and again, and have sent down unto thee that which hath diffused the fragrances of divine Revelation throughout the world. To this beareth witness the Mother Book in its ultimate retreat. We have made mention of them that have believed when, as the Voice was raised from the mouth of God's Will, the Concourse on High cried out: "O peoples of the earth! This is your Lord, the Most Glorious, Who hath come from the heaven of bounty with power and sovereignty." This is the Day that hath been inscribed by the Most Exalted Pen, in the Sacred Scrolls and Tablets. Say: O people of the Bayan! Die in your wrath! The Hidden Treasure hath appeared, and He Who was concealed in God's knowledge, the Lord of all men, hath been made manifest. Say: The Sun hath risen, and the Light hath shone forth, and the Fire in the Tree on Sinai doth call aloud and give glad-tidings unto the people of this Revelation which was promised in the Books of God, the Lord of Lords. Can anyone stand before Him in the presence of all creation? Can any horseman gallop with Him in the arena of wisdom and utterance? Fear ye the All-Merciful, and follow not your desires. Follow Him Who calleth you unto God, the Lord of all Religions. Thus hath the Most Exalted Pen spoken in the prison of Akka, as bidden by God, the Almighty, the All-Bountiful. أنا ذكرناك مرّة بعد مرّة و انزلنا لك ما فاحت به نفحات الوحي في العالم يشهد بذلك أم الكتاب في المآب أنا ذكرنا الذين آمنوا بذكر اذ اشرق من فم الارادة ارتفع نداء الملائ الأعلى يا ملأ الأرض هذا ربكم الأبهى الذى اتى من سماء العطاء بقدرة و سلطان هذا يوم كان مرقوماً من القلم الأعلى و الصحف و الزبر و الألواح قل يا معشر البيان موتوا بغيطكم قد ظهر الكنز المكنون و برز من كان مكنوناً في علم الله مالک الرقاب قل ان الشمس طلعت و النور سطع و النار في سدره الطور تنادى و تبشر الناس بهذا الظهور الذى كان موعوداً في كتب الله رب الأرباب هل يقدر احد ان يقوم معه امام وجوه الخلق و هل من فارس يجول معه في مضمار الحكمة و البيان اتقوا الرحمن و لا تتبعوا اهوائمكم اتبعوا من يدعوكم الى الله مالک الأديان كذلك نطق القلم الأعلى في سجن عكا امراً من لدى الله العزيز الوهاب
- 37 And this is what was revealed for His Honour 'Ali-Muhammad, upon him be the glory of God: و هذا ما نزل لجناب على محمد عليه بهاء الله
- 38 In My Name, the Compassionate, the Generous بسمى المشفق الكريم
- 39 O Muhammad! Thou hast been blessed by My mention time and again, and by My favor repeatedly. O Tailor! Upon thee be the glory of God, the Revealer of verses. Behold, then remember what We revealed in the Tablet to His Majesty the Sultan, may the All-Merciful assist him. We said: We were sitting beneath a sword suspended by a thread, not knowing whether it would fall soon or after a while. The matter is in God's hands, the Lord of the worlds. Remember My loved ones on My behalf and say: The lamp is surrounded by winds, yet it hath taken neither guardian nor protector. To this testifieth the Mother Book which is with Him. The glory shining from the horizon of the heaven of My mercy be upon thee and upon My loved ones who have turned unto My horizon, who have attained unto My mention and My traces, and who have drunk the choice wine sealed from the hand of My bounty. We testify that they are My loved ones in the Hereafter and in this world, يا محمد قد فزت بذكرى مرّة بعد مرّة و بعنايتى كرامة بعد كرامة يا خياط عليك بهاء الله منزل الآيات انظر ثم اذكر ما انزلناه في لوح حضرة السلطان ايده الرحمن قلنا انا كآ جالساً تحت سيف علق بخيط و لم ندر ينزل في حين او بعد حين الأمر بيد الله رب العالمين اذكر اوليائى من قبلى و قل ان المصباح احاطته الأرياح و انه ما اتخذ لنفسه حافظاً و لا حائلاً يشهد بذلك من عنده أم الكتاب البهاء المشرق من افق سماء رحمتى عليك و على اوليائى الذين اقبلوا الى افقى و فازوا بذكرى و آثارى و شربوا الرحيق المختوم من يد عطائى نشهد انهم اوليائى في الآخرة و الأولى و نسل الله ان يفتح على وجوههم ابواب الفضل و العناية و

and We beseech God to open before their faces the doors of grace, favor, and bounty. Verily, He is the Lord of existence and in His grasp is the dominion of all who are in earth and heaven.

الجود أنه هو مالك الوجود وفي قبضته زمام من
في الأرضين و السموات

40 And this is what was revealed for His Honour Haydar, upon him be the glory of God, the Lord of destiny:

40 وهذا ما نزل لجناح حيدر عليه بهاء الله مالك
القدر

41 He is the All-Bountiful, the Generous

41 هو الفضال الكريم

42 O Haydar! Upon thee be My glory and My glorification. Hear My call at this time when sorrows have encompassed Me from those who have violated the Covenant and Testament. They have cast the ocean of utterance behind their backs, turning unto the daysprings of fancy and idle imagination. By My life! They worship idols and know not. We testify that they are among the most lost in God's Book, the Lord of the Kingdom. Say: O people of the Bayan! The Sun of Truth hath risen from the horizon of Will and the rivers of wisdom and utterance have flowed. Fear God, O daysprings of fancy! This is the Day wherein the earth hath revealed its treasures, the heaven its mysteries, the sun its radiance, and the Tree its fruits. Cast away your vain imaginings, then hasten unto God, the Protector, the Self-Subsisting. We have mentioned thee before and have sent unto thee that which hath diffused the fragrances of utterance throughout all possibility. To this testifieth the Book of God, the Lord of what was and what shall be. Glorify My loved ones on My behalf, remind them of My verses, and illumine them with the light of My favor. Verily thy Lord is the All-Bountiful, the Mighty, the Forgiving. And We remember My handmaidens who have believed in God, the Lord of this exalted station. Glory be upon thee and upon them from God, the Knower of the unseen.

42 يا حيدر عليك بهائي وتكبيرى اسمع ندائي في
هذا الحين الذي احاطتني الأحزان من الذين
نقضوا العهد والميثاق قد نبذوا بحر البيان ورائهم
مقبلين الى مطالع الظنون و الأوهام لعمري
يعبدون الأصنام و لا يعرفون نشيد أنهم من
الأخسرين في كتاب الله مالك الملكوت قل
يا ملأ البيان قد اشرفت شمس الحقيقة من افق
الارادة و جرت انهار الحكمة و البيان اتقوا الله
يا مطالع الظنون هذا يوم فيه اظهرت الأرض
كنوزها و السماء اسرارها و الشمس اشراقها
و السدرة اثمارها ضموا اوهاكم ثم اسرعوا الى
الله المهيم القيوم انا ذكرناك من قبل و ارسلنا
اليك ما فاحت به نفحات البيان في الامكان
يشهد بذلك كتاب الله مالك ما كان و ما
يكون كبر من قبلي اوليائي و ذكرهم بآياتي و
نورهم بنور عنايتي ان ربك هو الفضال العزيز
الغفور و نذكر امانئ اللائي آمن بالله مالك هذا
المقام المرفوع البهاء عليك و عليهم و عليهن من
لدى الله علام الغيوب

43 He is the Hearing, the Answering.

43 هو السامع المجيب

44 O Pen! Make mention of him who was named Shaykh Muhammad, son of him who turned to My countenance, soared in My atmosphere, migrated with Me and heard My sweetest call when it was raised between earth and heaven. We testify that he is among those near to God, the Lord of Hosts. Verily he hath a station and rank with his Lord. Blessed is he who maketh mention of him and readeth what We have revealed for him in this praiseworthy station.

44 ان يا قلم اذكر من سمى بشيخ محمد ابن من اقبل الى
وجهي و طار في هوائي و هاجر معي و سمع ندائي
الأحلى اذ ارتفع بين الأرض و السماء نشيد الله
من المقرين عند الله رب الجنود ان له مقام و
شأن عند ربه طوبى لمن ذكره و قرأ ما انزلنا له في
هذا المقام الحمود

45 O Muhammad! When thou hast been blessed to hearken unto My verses, say: Praise be unto Thee, O my God, for having remembered me in Thy Most Great Prison and revealed unto me that which the understanding of nations hath failed to grasp. O Lord! I am Thy servant and the son of Thy servant. I have

45 يا محمد اذا فزت باصغاء آياتي قل لك الحمد يا
الهي بما ذكرتني في سجنك الأعظم و انزلت لي ما
عجز عن عرفانه عرفان الأمم ايرب انا عبدك و
ابن عبدك قد اقبلت اليك منقطعاً عن دونك

turned unto Thee, detached from all else but Thee. I beseech Thee by the lights of the hearts of Thy loved ones and their submission when reading Thy verses and Thy signs, and by the hidden mysteries of Thy knowledge which were veiled from understanding and sight, to make me steadfast in Thy love such that neither the mighty tempests of injustice nor the storms of every rejected misbeliever may move me. O Lord! Ordain for me from Thy Most Exalted Pen that which will preserve me from all else save Thee and draw me nigh unto Thee. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Omnipotent, the Supreme, the Mighty, the Loving.

- 46 O Na'im! Upon thee be My glory! Each of the mentioned loved ones hath drunk from the cup of bounty and received his portion from the effulgences of the light of the Sun of proof. Say: My God, my God! Praise be unto Thee throughout the everlasting dominion of the Kingdom, and glorification be unto Thee throughout the eternal sovereignty of the Realm of Might, for having turned toward Thy servant from the direction of Thy Prison - he whom Thou didst aid to turn toward Thee in the days of Thy Manifestation and gave to drink from the Salsabil of bounty through Thy generosity and grace. I beseech Thee, O Lord of the worlds, by the lights of Thy countenance and by the Tree beyond which there is no passing, from which Thy call was raised, to aid Thy servants and creatures to make up for what hath escaped them in Thy days. Verily Thou art the Omnipotent, the All-Knowing, the All-Wise. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those who have believed in God and His signs, and turned unto Him when His call was raised, and upon every one steadfast, upright and trustworthy.

- 47 Glad tidings! Glad tidings! For the ocean of utterance hath appeared in the pole of contingent being with such waves as the eye of creation hath not seen from the beginning of the first beginning until now, nor shall it see the like thereof. In this luminous dawn, when granted audience, was heard that of which each letter was a spirit for bodies and a light for the lands. Glory be to God! The Sun of proof shineth from one direction, the Sun of utterance riseth from another direction. The tongues of the world fall short and are powerless to mention that which was observed and witnessed.
- 48 My God, my God! Withhold not Thy loved ones from drawing nigh unto Thee and turning toward the court of Thy might. I beseech Thee by Thy Most Exalted Word, which the sincere ones behold as the Water of Life for the renewal of contingent being, and the near ones see as the light of the All-Merciful in

استلک بأنوار افتدة اولیائک و خضوعهم عند قراءة آیاتک و آثارک و بأسرار علمک المکنون الّتی كانت مستورة عن الادراک و العیون ان تجعلنی مستقیماً فی حبک بحيث لا تحرکنی قواصف الظلم و لا تزلی عواصف کلّ مشرک مردود یربّ قدر لی من قلبک الأعلى ما یحفظنی عن دونک و یقرّبی الیک انک انت المقتدر علی ما تشاء لا اله الا انت المقتدر المهیمن العزیز الودود

46 یا نعم علیک بهائی اولیای مذکوره هر یک از کأس عطا نوشید و از تجلیات انوار نیر برهان قسمت برد قل الهی الهی لک الحمد بدوام الملک و الملكوت و لک الثناء بدوام العظمة و الجبروت بما اقبلت الی عبدک من شطر سجّنتک الذی ایدته علی الاقبال فی ایام ظهورک و سقیته سلسبیل العطاء بجودک و کرمک استلک یا مولی العالم بأنوار وجهک و بالسدرة الّتی منها ارتفع ندائک ان تؤیّد عبادک و خلّک علی التدارک علی ما فات عنهم فی آیامک انک انت المقتدر العلیم الحکیم البهاء المشرق من افق سماء رحمتی علیک و علی الدین آمنوا بالله و آیاته و اقبلوا الیه اذ ارتفع ندائه و علی کلّ ثابت مستقیم و راسخ امین انتهى

47 البشارة البشارة چه که بحر بیان در قطب امکان بامواجی ظاهر که از اوّل بدیع اوّل الی حین شبه آترا عین ابداع ندیده و نخواهد دید در این فجر نورانی چون بحضور فائز شنیده شد آنچه که هر حرفی از آن روحی بود از برای اجساد و نوری بود از برای بلاد سبحان الله نیر برهان از شطری لائح آفتاب بیان از جهتی مشرق السن عالم از ذکر آنچه ملاحظه شد و مشاهده گشت قاصر و عاجز

48 الهی الهی لا تمنع اولیائک عن التّقرّب الیک و التّوجّه الی بساط عزّک استلک بکلمتک العلیا الّتی یراها المخلصون کالکواثر الحیوان لتجدید الامکان و المقربون نور الرحمن فی البلدان و

the lands, and the detached ones as the Most Great Mystery among the nations, and the believers as the healing medicine for the sick - blessed is he who hath heard and seen, and happy is he who hath drunk the water of immortality and been seized by the rapture of the Call to a station wherein he seeth naught save God, the Single One, the Omnipotent, the All-Knowing, the All-Wise.

المنقطعون السّر الأعظم بين الأمم و الموحدون
درباق الشفاء للبرضى هنيئاً لمن سمع و رأى و
مريئاً لمن شرب كوثر البقاء و اخذه جذب
النّداء الى مقام لا يرى فيه الا الله الفرد المقتدر
العليم الحكيم

- 49 Make mention of each of the loved ones in that land on behalf of the Prisoner and convey greetings, and illumine them with the light of the utterance of the Desired One of the worlds. Verily He loveth His loved ones and remembereth them with that whereby their stations are exalted. He is the Protector of the doers of good, the Helper of the sincere ones, and the Master of the Day of Judgment. Praise be to God, the Lord of the worlds. The glory and the remembrance and the praise and the light that hath shone forth from the horizon of God's will, the Lord of Names, be upon thee and upon God's loved ones there who have cast away the world, holding fast to the Luminous Handle, by the command of God, the Lord of the worlds.

49 اولياى آن ارض هريك را از قبل مسجون ذكر
نما و تكبير يرسان و بنور بيان مقصود عالميان منور
دارانه يحب اوليائه و ذكرهم بما ارتفع به مقاماتهم
انه ولىّ المحسنين و معين المخلصين و مالک يوم
الدين الحمد لله رب العالمين البهاء و الذكر و الثناء
و النور الذى سطع من افق ارادة الله مالک
الاسماء عليك و على اولياء الله هناك الذين نبذوا
العالم متمسكين بالعروة النوراء امراً من لدى الله
رب العالمين

- 50 Diya', On the 23rd of the month of Sha'ban in the year 1308.

50 ضياء فى ٢٣ شهر شعبان سنة ١٣٠٨

INBA18:223, AYI2.340x, AHT.003

BH11215

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1308-08-24 [1891-Apr-4]

...My God, my God! Withhold not Thy loved ones from the ocean of Thy bounty, nor disappoint them of what lieth with Thee of the wonders of Thy generosity and the sun of Thy grace. I beseech Thee, O Illuminator of the horizons with the light of the Covenant, to ordain for Thy loved ones every good thing Thou hast sent down in Thy Book and destined for Thy chosen ones. Verily, Thou art the Mighty, the Glorious, the All-Bountiful....

...الهي الهي لا تمنع اوليائك عن بحر فضلك و
لا تخيبهم عما عندك من بدائع جودك و شمس
كرمك اسئلك يا منور الآفاق بنور الميثاق ان
تقدر لأوليائك كل خير انزلته فى كتابك و قدرته
لأصفيائك انك انت المقتدر العزيز الفضال...

ADM3#062 p.077x

BH05734*To: Aqa Siyyid Ahmad Afnan, in Istanbul**Date: 1308-08-26 [1891-Apr-6]*

Praise be to the Lord of creation Who, through His Most Exalted Word, bestowed upon the people of the mortal realm the Kawthar of divine knowledge. The water of life and the fountain of existence have ever flowed and continue to flow from the Divine Word. He is the Bestower of eternal life and everlasting existence. Blessed is the soul that perceived His fragrance and hastened toward His direction, in such wise that neither the means of the world, nor its wealth and riches, nor its ornaments could deter him from his purpose. With complete power did he turn and partake thereof. Glorified be the Creator, glorified be the Originator, glorified be the Bestower Who, through a single word, granted heavenly sustenance and true bounty, which is the knowledge of God's Own Self, exalted be His glory. Like the spring showers of the All-Merciful, He caused the rain of wisdom and utterance to pour upon the earth of the hearts of them that are sincere and devoted, that all might attain the fruits of their own being and become aware of the purpose for which they were brought forth from nothingness into the realm of existence. This bounty cannot be comprehended by the understanding of the world, nor can the pens of nations enumerate it....

حمد مولی الوری را که بکلمه علیا اهل ناسوت
انشاء را کوثر عرفان عطا فرمود روح حیوان و
کوثر زندگانی از کلمه الهی جاری بوده و هست
اوست معطی زندگانی ابدی و حیوة سرمدی
طوبی از برای نفسیکه عرفش را یافت و بشرش
شتافت بشأنیکه اسباب روزگار و نعمت و ثروت
و زخارف آن او را از اراده بازداشت بقدرت
کامله اقبال نمود و پیاشامید جل الخالق و جل
الموجد و جل المعطی از یک کلمه مائده سمانی و
نعمت حقیقی که عرفان نفس حق جل جلاله
است عطا فرمود بمثابه نیشان ربیع رحمانی بر
اراضی قلوب موحدین و مخلصین امطار حکمت
و بیان مبذول داشت تا کل فائز شوند بثمرات
وجود خود و آگاه گردند بر آنچه مخصوص آن از
عدم بعرصه ظهور آمده اند این فضل را ادراک
عالم تحدید ننماید و اقلام امم قادر بر احصا نباشد
...

AY12.291x

BH10938*To: Muhammad Mustafa Baghdadi et al., in Beirut**Date: 1308-08-27 ? [1891-Apr-7]*

- ¹ We love thee and those whom thou seest adorned with the ornament of trustworthiness and piety, and with that which they have been commanded concerning truthfulness and chastity in the Book of God, the Lord of the Mighty Throne. Blessed is the soul that hath found the fragrance of utterance and heard that which hath been sent down from God, the All-Knowing, the All-Informed. God hath willed to aid His Cause through the hosts of deeds and character. Blessed is he who hath recognized and attained, and woe unto the heedless and the deniers....

¹ انا نحبک ثم الذين تربهم مزینین بطراز الأمانة
و الدیانة و بما امروا به من الصدقة و العفة
فی کتاب الله رب العرش العظیم طوبی لنفس
وجدت نفحات البیان و سمعت ما نزل من لدی
الله العلیم الخیر قد اراد الله ان ینصر امره یجنود
الأعمال و الأخلاق طوبی لمن عرف و فاز و
ویل للغافلین و للمنکرین ...

2 O servant in attendance! For twelve years We associated and consorted with the people of Iraq with perfect love, harmony and favor. At the time of Our departure from the house and arrival in the garden which was named Ridvan, most of the officials and notables of the government and country were grieved to witness it, and some of the princes wept. In truth, a new resurrection arose....

2 یا عبد حاضر دوازده سنه در عراق با کمال محبت و الفت و عنایت با اهل آن مؤانس و معاشر بودیم و حین خروج از بیت و ورود در بستان که به رضوان نامیده شده اکثری از مأمورین و رجال دولت و معتبرین مملکت ممنون مشاهده گشتند و بعضی از شاهزادگان میگریستند فی الحقیقه قیامت جدید قیام نمود ...

3 We make mention of all Our loved ones and counsel them to observe trustworthiness, which is God's trust amongst all things, and righteousness, which God hath made a shelter for such of His servants as are nigh unto Him and a stronghold for such of His bondsmen as are sincere in their faith, and whatsoever will exalt their stations among the peoples....

3 تذکر اولیائی طراً و نصیهم بالأمانة التي كانت ودیعة الله فیما سواه و الدیانة التي جعلها الله كهفاً للمقربين من عباده و حصناً للموحدين من ارقائه و بما ترتفع به مقاماتهم بین الأمم ...

COMP_TRUSTP#13x, COMP_TRUSTP#24x, AYT.326x

BRL_TRUST#13x, BRL_TRUST#23x, COC#2025x, COC#2035x

BHU0009

words recollected by Mirza Habibu'llah Afnan

Date: 1308-09 ca. [1891-Apr]

In the days of the Abode of Peace, we ourselves would sit in the coffeehouse and meet with people, both familiar and strangers, from within and without. The services and hardships of those days—indeed far greater—in Adrianople, and now many times more, the Most Great Branch has borne in Akka. For in Baghdad we were not outwardly imprisoned, and the Cause of God had not one-hundredth of its present fame, nor did its opponents number one-hundredth of what they do now. In the Land of Mystery we would meet with some, but in the Most Great Prison we have met with no one and have completely closed the door of association. And all these burdens the Master has borne for our comfort and ease. The Master has become an impregnable fortress and a mighty shield before all peoples and nations, and has given us rest. First He prepared for us the Mansion of Mazra'ih where we stayed, and then the Mansion of Bahji. And He has arisen to serve the Cause and been so confirmed that He does not even have time to come to the Mansion of Bahji weekly, while we commune with the friends and are occupied with revealing verses and tablets, and He is in hardship and difficulty, for association with these people is more troublesome than anything else.

On another day, speaking of something related, He said that the eloquence of the Most Great Branch and His power, influence and dominion are not yet known or apparent. Later it will become clear with what power, penetration and divine grace He will raise the banner of the Most Great Name at the world's center, and how He will gather all who dwell on earth beneath the pavilion of peace and tranquility. If it were possible for anyone upon first arriving in the city of Akka to meet the Most Great Branch, and then on departing to see some of the sincere friends and leave the city, it would be more beneficial for their spiritual condition, for they would not have observed human thoughts and earthly deeds. If souls have eyes to see, the signs of Truth would not be obscured from them.

BKOG.409-410, AFNAN.030-031

BHU0019

words recollected by Mirza Habibu'llah Afnan

Date: 1308-09 ca. [1891-Apr]

Nasiri'd-Din Shah and 'Abdu'l-'Aziz both transgressed against Us and harmed the body of the Cause of God, but the tyranny of 'Abdu'l-'Aziz was by far the more severe, because he banished, without any reason, the Wronged One of the worlds to the Most Great Prison. Nasiri'd-Din Shah, however, because of the ignorant action of the believers in the early days of the Cause, whenever he strokes his limbs and feels the pellets under his skin, is roused in anger to commit these harsh deeds and adopt tyrannical measures against the friends, spilling the blood of innocent people. Notwithstanding all these injuries inflicted upon them by the Shah and the government, the friends do not stop practicing their Faith openly and do not observe wisdom. You cannot blame them, because two great festivals have been joined into one, foreshadowing a brilliant future for the Cause of God in all corners of the world.

BKOG.412-413, AFNAN.035

BH00824

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

Date: 1308-09-07 [1891-Apr-16]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be to the One God, whose Call is matchless, whose mention is matchless, and whose Revelation is matchless. Uniqueness befiteth Him and peerlessness is the station of His loved ones, how much more His own Essence, exalted be He – nothing can be likened unto His likeness. There is no God but Him, the Single, the One, the All-Compelling, the Self-Subsisting. 2 حمد خداوند یکتا را که ندایش بیهمتا و ذکرش بیهمتا و ظهورش بیهمتا یکتائی سزاوار او و بیثلی شأن احبای او تا چه رسد بذاته تعالی لیس کمثل مثله من شیء لا اله الا هو الفرد الواحد المهيمن القيوم
- 3 Light and radiance, glory and splendor be upon the Hands of His Cause, who broke not His covenant and disputed not His verses, who responded when they heard and turned towards Him when the people were in manifest rejection. We beseech God to guide all to the horizon of His grace and draw them nigh unto Him. Verily, He is powerful over all things. 3 النور والضياء والثناء والبهاء على ايادي امره الذين ما نقضوا عهده و ما جادلوا بآياته اجابوا اذ سمعوا و اقبلوا اذ كان القوم في اعراض مبين نسل الله ان يهدي الكل الى افق فضله و يقر بهم اليه انه على كل شيء قدير
- 4 O beloved of my heart! The letters sent from the city of Qaf arrived one after another like the spring rain. Praise be to God, each of these letters was a clear book mentioning the Purpose of all who are in the heavens and earth. After their perusal and reading, they were presented before the presence of the Lord of the Day of Resurrection. This is what the Tongue of Grandeur spoke, exalted be His glory and mighty be His utterance: 4 يا محبوب فؤادي نامه ها که از شهر قاف فرستادند پی در پی بمتابه باران نیسانی رسید لله الحمد هر یک از آن نامه ها کتابی بود مبین در ذکر مقصود من فی السموات و الأرضین و بعد از تلاوت و قرائت قصد حضور مالک يوم النشور نموده امام وجه عرض شد هذا ما نطق به لسان العظمة قوله جل جلاله و عزّ بيانه
- 5 O Amin! Upon thee be the glory of God, the Lord of the worlds. Praise be to the Purpose of the world Who granted thee success in serving His Cause and confirmed thee in that which its mention shall endure throughout the kingdom of earth and heaven. All that thou didst mention regarding the friends was heard. We beseech God to enable all to achieve the most great steadfastness, such that neither ranks and multitudes nor the means and colors of the world shall prevent them from the straight path. Say: O people of the earth! This is the Day of God wherein none is mentioned save Him. Fear God and be not of the heedless ones. Cast away what ye possess and take what ye are commanded by God, the All-Knowing, the All-Wise. 5 يا امين عليك بهاء الله رب العالمين حمد كن مقصود عالم را که ترا توفيق بخشید بر خدمت امرش و تأیید فرمود بر آنچه ذکرش بداوم ملک و ملکوت باقی و دأتمست آنچه در باره اولیا ذکر نمودی کل باصغا فائز از حق میطليم کل را فائز فرماید بر استقامت کبری بشأنیکه صفوف والوف و اسباب والوان دنیا ایشانرا از صراط مستقیم منع ننماید قل يا ملائ الأرض هذا يوم الله لا يذكر فيه الا هواتقوا الله ولا تكونوا من الغافلين ضعوا ما عندكم و خذوا ما امرتم به من لدى الله العليم الحكيم
- 6 O Amin! From the beginning of days until now thou hast stood firm in service, held fast to the hem of trustworthiness, and clung to the cord of steadfastness. This is from the bounties of the Day of God which have encompassed thee. The affairs of God are entrusted to thee. That which hath appeared from 6 يا امين از اول ایام تا حین بر خدمت قائم و بذیل امانت متشبث و بجبل استقامت متمسک بودهئی این از فیوضات يوم الله است که شما را اخذ نموده امور حق با آنجنابست تا حال در

thee in service to the Cause thus far hath been attested to by the Tongue of Grandeur. Blessed art thou and joy be unto thee. We beseech God to enable all to achieve that which will cause the exaltation of His Cause.

خدمت امر از شما ظاهر شده آنچه که لسان عظمت بر آن گواهی داده طوبی لک و نعیماً لک از حقّ میطلبیم کلّ را فائز فرماید بر آنچه سبب اعلاء امر اوست

- 7 He who standeth in service hath indeed been blessed with special favors. The Tongue of Grandeur in the most exalted station beareth witness to his service and his turning unto God. What thou didst mention regarding him is the truth, no doubt therein. Divine success and confirmation are present at his right hand and his left. We beseech God, blessed and exalted be He, to exalt him through His Name, to assist him with His hosts, and to strengthen him through His bounty. Verily, He is powerful over what He willeth, and He is the Single, the One, the All-Knowing, the All-Wise.

7 جناب قائم بر خدمت فی الحقیقه بعنایت مخصوصه فائزند یشهد بخدمته و اقباله لسان العظمة فی اعلی المقام آنچه در باره ایشان ذکر نمودی حقّ لا ریب فیه توفیق و تأیید در یمین و یسار حاضر و موجود نسئل الله تبارک و تعالی ان یرفعه باسمه و ینصره بجنوده و یعزه بجنوده انه هو المقتدر علی ما یشاء و هو الفرد الواحد العلیم الحکیم

- 8 O Amin! In all conditions, keep thy gaze fixed upon God and His attributes. The purpose is that all should be pleased with thee. The Most Exalted Pen hath testified concerning thee to that which causeth the exaltation of the Word of God. However, following the example of God, exalted be His glory, in all conditions is beloved, especially for thee who art associated with Him, mentioned through Him, and known by Him. The fragrance of thy character should be so diffused that no one would find cause for discussion. Verily, He hath aided thee and will aid thee and will be with thee, and He is the Compassionate, the Trustworthy.

8 یا امین در جمیع احوال بحقّ و اخلاقیش ناظر باش مقصود آنکه کلّ از آنجناب راضی باشند قلم اعلی در باره تو شهادت داده آنچه را که سبب اعلاء کلمة الله است ولكن تأتبی بحقّ جلّ جلاله در جمیع احوال محبوبست مخصوص آنجناب که باو منسوبند و باو مذکور و باو معروف باید رایحه اخلاق آنجناب بشائی متضوّع باشد که از برای احدی مجال گفتگو نماند انه آیدک و یؤیدک و یكون معک و هو المشفق الامین

- 9 We behold the friends of that land with loving-kindness, remember them with grace, and turn to them with love. Praise be to God, they are engaged in service and illumined with the light of recognition. Soon shall they witness the rewards of their deeds and what God, the Mighty, the Praiseworthy, hath ordained for them. Due to the arrival of the Most Great Branch and the coming and going of the friends, the response to Jamal and 'Ali-Akbar – upon them be My glory and loving-kindness – was delayed. God willing, they shall attain hereafter to what is befitting. Give them glad tidings, and to My friends, from God, the Bestower, the Generous.

9 اولیای آن ارض را بعنایت ناظریم و بفضل ذاکر و بحبّ متوجّه لله الحمد بر خدمت قائمند و بنور عرفان منور سوف یرون اجور اعمالهم و ما قدر لهم من لدی الله العزیز الحمید نظر بورود غصن اکبر و عبور و مرور اولیا جواب جناب جمال علیه بهائی و همچنین جناب علی قبل اکبر علیه عنایتی تأخیر شد انشاء الله از بعد بآنچه سزاوار است فائز میگردند بشرهما و اولیائی من لدی الله المعطی الکریم انتهی لله الحمد

- 10 Praise be to God, the grace and loving-kindness of the True One, exalted be His glory, hath ever been and continueth to be directed towards His servants. The sincere ones and those drawn nigh, by the testimony of God – exalted be His glory – are present before the Seat of Justice. Happy are they!

10 فضل و عنایت حقّ جلّ جلاله لازال متوجّه عباد خود بوده و هست مخلصین و مقرّین بشهادت حقّ تعالی شأنه امام کرسی عدل حاضر و موجودند هنیئاً لهم

- 11 Regarding what you wrote about Ghulam – upon him be the glory of the All-Merciful – having allocated funds to be delivered over four months by him who serveth the Cause – upon

11 و اینکه مرقوم [داشتید] حضرت غلام قبل حا (خا) علیه بهاء الرحمن و جیبی حواله نموده اند که جناب قائم بر خدمت امر علیه بهاء الله و عنایت

him be the glory of God and His loving-kindness – they commanded that two months thereof be [delivered] to the teachers – upon them be the glory of God, His loving-kindness and His mercy. O Trustee! Those assured souls must be considered until God openeth before their faces the gates of His blessings. Verily, He is the Powerful, the Unconstrained.

- 12 It is submitted that in the Most Holy Presence, unless funds are needed they are not accepted. For some time no funds reached this land until a debt of three hundred liras accumulated, hence those funds were allocated. Yesterday Ism-i-Jud – upon him be the glory of God and His loving-kindness – arrived and mentioned the receipt of the allocated funds.

- 13 Regarding the purchase of land in Haifa previously mentioned, most of the shares from various places, namely Egypt, Port Said, Beirut, and Akka, were, according to instructions, returned to their owners since no land was found to purchase. The manager of this matter was our Master, His Holiness the Blessed Branch, Aqa Mirza Badi'u'llah – may my spirit be a sacrifice for his coming – therefore whatever they deemed appropriate was done and the remainder is being returned these days. After the arrival of your beloved letter, the command was again issued to proceed to that land for some days that if found, they may purchase it in your name. This is from God's grace upon you and upon the sincere ones and those drawn nigh among His servants.

- 14 As for the Leaf – upon her be the glory of God – after submission to the Most Holy and Most Exalted Presence, they commanded that these matters and affairs pertaining to rights revert to you. Thus it hath ever been and God willing shall continue to be. If she seeketh to attain the presence, you should make arrangements and send her. If she proceedeth with 'Ali-Akbar it is acceptable, as he originally mentioned this matter, or with another person who meets with his approval.

- 15 You should be engaged in the refinement of souls and the exaltation of the Word in all regions with perfect detachment. We beseech God to assist you, to aid you, and through you to raise the standards of His acceptable [virtues] among His servants. Verily, He hath power over all things.

- 16 Other matters will be sent later, God willing. Five Most Holy, Most Exalted Tablets along with papers have been received and sent. God willing, may they reach their owners.

در چهار ماه برسانند حسب الأمر دو ماه آنرا بمحضرات مبلغین علیم بهاء الله و عنایت و رحمت [برسانند] فرمودند یا امین ملاحظه آن نفوس مطمئنانه لازم الی ان یفتح الله علی وجوههم ابواب برکاته آنه هو المقتدر المختار انتهی

- 12 عرض میشود در ساحت اقدس تا وجهی لازم نشود اخذ نمیشود مدتی بود بلین ارض وجهی نرسید تا آنکه معادل سیصد لیره دین پیدا شد لذا آنوجه حواله شد و یوم قبل حضرت اسم جود علیه بهاء الله و عنایت و وصول وجه حواله را ذکر نمودند

- 13 و فقره اخذ ارض در حیفا که از قبل ذکر شد سهامیکه از اطراف یعنی مصر و پرت سعید و بیروت و عکا بود اکثر آن حسب الأمر بصاحبانش داده شد چه که ارض یافت نشد که اخذ شود و مباشر آن مولائی حضرت غصن مبارک آقای آقا میرزا بدیع الله روحی تقدومه الفداء بوده لذا آنچه را شایسته دانستند عمل فرمودند و مابقی هم این ایام داده میشود و بعد از رسیدن نامه آنجناب مجدداً امر صادر که چند یوم بآن ارض توجه [نمایند] که اگر یافت شد باسم آنجناب اخذ فرمایند هذا من فضل الله علیک و علی المخلصین و المقربین من عبادہ

- 14 و اما در باره ورقه علیها بهاء الله بعد از عرض در ساحت اقدس فرمودند این امور و امورات متعلقه بحق آنجناب راجع لازال چنین بوده و انشاء الله خواهد بود و اگر طالب لقا و حضور باشند آنجناب تدارک نموده ایشانرا روانه [نمایند] و اگر با جناب علی قبل اکبر توجه کنند مقبولست چه که از ابتدا او ذکر این امر را نموده و یا نفس دیگر که برضایت او واقع شود

- 15 و آنجناب باید در اطراف تهذیب نفوس و ارتفاع کلمه با کمال استغنا مشغول [باشند] نسل الله ان یوفقک و یؤیدک و یرفع بک اعلام [اخلاقه] المرضیه بین عبادہ آنه علی کل شیء قدیر انتهی

- 16 مطالب دیگر انشاء الله از بعد ارسال میشود پنج لوح اقدس اعلی مع اوراق وصول ارسال شد انشاء الله بصاحبانش برسد

- 17 I have been and am remembering all the friends, and I beseech God for His grace and bounty towards all. Verily He is [the Mighty, the Powerful]. Glory, remembrance and exaltation be upon you and upon God's friends and chosen ones there, and upon every steadfast, faithful, firm and upright believer. Praise be to [God, the All-Knowing, the All-Wise].
- 18 The servant. On the 7th of the Blessed Month of Ramadan 1308.
- 19 Your honor should review the papers, as some may [again] be sent.
- 17 اولیا طراً را ذا کر بوده و هستم و از حقّ عنایت و فضل در باره کُلّ سائل و آمل آنّه هو [لمقتدر القدیر] البهاء و الذکر و العلاء علی حضرتکم و علی اولیاء الله و اصفیائہ ہناک و علی کُلّ مقبل مؤمن ثابت مستقیم الحمد [لله العلیم الحکیم]
- 18 خادم فی ۷ رمضان المبارک سنۃ ۱۳۰۸
- 19 اوراق را آنجناب باید ملاحظہ نمایند شاید بعضی [مجدداً] ارسال شود

INBA27:032, YMM.475x

BH06925

To: Aqa Siyyid Ahmad Afnan, in Istanbul

Date: 1308-09-09 [1891-Apr-18]

- 1 Today the essence of praise is speaking "There is no God but Him," and the reality of thanksgiving is proclaiming "He is the First and the Last, the Manifest and the Hidden."...
- 2 O My Afnan! Today is the day for the revelation and manifestation of what lies within all existence. Read what the All-Merciful hath revealed in the Qur'an in the Surih of Luqman: 'O my son! If there be the weight of a mustard seed and it be in a rock, or in the heavens, or in the earth, God will bring it forth.' The divine hand of power has revealed that which was hidden. The secrets of hearts and the treachery of eyes are all manifest and evident. Yet discerning ears, penetrating vision, and enlightened hearts are rare. We beseech God to aid His servants to justice and fairness. He is the Possessor of gifts and favors."...
- 1 امروز کینونت حمد بآنّه لا اله الا هو ناطق و حقیقۃ شکر بآنّه هو الاول و الآخر و الظاهر و الباطن متکلم ...
- 2 یا افنانی امروز روز ظهور و بروز ما فی الوجود است اقرء ما انزلہ الرحمن فی الفرقان فی سورة لقمان یا بنی انہا ان تک مثقال حبۃ من خردل فتکن فی صحرة او فی السموات او فی الأرض یأت بہا الله ید قدرت الہی ظاہر فرمود آنجہ را کہ مستور بود خافیہ صدور و خائثہ اعین کلّ ظاہر و ہویدا ولكن آذان واعیہ و ابصار حدیدہ و صدور منشرحہ کما یاب نسل الله ان یؤید العباد علی العدل و الانصاف آنّه هو مالک المواهب و الالطاف انتہی ...

ANDA#52 p.19x, YMM.475x

BH00279

Date: 1308-10 [1891-May]

1 He is the True and Trusted Expounder

2 While We were pacing in the house and hearing the discourse of the earth, suddenly there arose a call from the Most Exalted Paradise: "O concourse of earth and heaven! Glad tidings, glad tidings, for 'Ali-Qabli-Akbar hath turned towards the prison for the sake of God, the Lord of Destiny!" Then the call was raised again from the Most High Paradise: "O people of the Crimson Ark! Rejoice, for the Trusted One hath arrived at a mighty fortress and a manifest prison for the sake of God, the Lord of all the worlds!"

3 Today is the day of joy and delight. By My life, in the Concourse on High a feast of gladness hath been spread that shall never be folded up, for on this day the lovers in the city of unity and concord have, with utmost yearning, spent their souls in the path of the Luminary of the horizons and sacrificed them for the sake of the Peerless Beloved. The might of bloodthirsty oppressors did not prevent them, nor did the fire of bestial wrath deter them from their purpose. Today in the city of lovers melodies are raised and spiritual, delicate whispers are heard. Blessed are the ears that have attained to hearing and have not been deprived of the Most Sweet Call and the rustling of the Most Exalted Pen.

4 Fresh news has arrived from the land of Ta and Ya. His Majesty the King (may God strengthen him) has seized a group of people, including two souls from among the people of Baha and companions of the Crimson Ark, even though all bear witness that this community's purpose has been and continues to be the reformation of the world and the refinement of the peoples' souls. The reported cause of this seizure was that certain letters and papers were found in inns and marketplaces that were deemed contrary to the views of the government and nation, and it was suspected that some of these were from this community.

5 I swear by the Sun of Truth that today shines forth from the horizon of the prison of Akka that this community has ever been and continues to be sanctified and pure from unseemly deeds and rejected actions. These matters and their like are from the base elements among the people. The people of Baha have, without any veil or covering, openly stated before the faces of princes and divines whatsoever would cause the unity

1 هو المبین الصادق الأمين

2 سَکَّاشاً مَاشِئاً فِی الْبَیْتِ وَ سَامِعاً حَدِیثَ الْأَرْضِ إِذَا ارْتَفَعَ النَّدَاءُ مِنَ الْفَرْدُوسِ الْأَعْلَى یَا مَلَأُ الْأَرْضِ وَالسَّمَاءَ الْبَشَارَةَ الْبَشَارَةَ بِمَا أَقْبَلَ عَلَی قَبْلِ اکْبَرِ إِلَى السَّجْنِ فِی سَبِيلِ اللَّهِ مَالِکِ الْقَدَرِ ثُمَّ ارْتَفَعَ النَّدَاءُ مَرَّةً أُخْرَى مِنَ الْجَنَّةِ الْعُلَیَا یَا أَهْلَ السَّفِینَةِ الْحُمْرَاءِ افْرَحُوا بِمَا وَرَدَ الْأَمِینُ فِی حَصْنِ مَتْنِ وَ یَجْنِ مَبِینَ فِی سَبِيلِ اللَّهِ رَبِّ الْعَالَمِینَ

3 امروز روز نشاط و انبساط است لعمری در ملاء اعلی بساط فرحی گسترده شده که برچیده نشود چه که امروز عشاق مدینه و فاق و اتفاق بکمال اشتیاق جانرا در سبیل نیر آفاق انفاق نمودند و فدای مقصود یگا کردند سطوت ظالمهای خونخوار منعشان ننمود و آتش غضب سبعی ایشانرا از توجه بازداشت امروز در مدینه عشاق نغمها مرتفع و زمزمهای لطیف روحانی مسموع طوبی از برای آذانی که باصغاء فائز گشت و از ندای احلی و صریر قلم اعلی محروم نماند

4 از اراض طاء و یاء خبرهای تازه رسیده حضرت پادشاه آیده الله جمعی را اخذ نمودند از جمله دو نفس از اهل بها و اصحاب سفینه حمرا را مع آنکه کل شاهد و گواهند که این حزب مقصودشان اصلاح عالم و تهذیب نفوس امم بوده و هست و سبب و علت این اخذ از قرار مذکور آنکه بعضی از مکتوبات و اوراق در خانها و بازارها یافته اند که مشعر بر خلاف آرای دولت و ملت بوده و گمان نموده اند بعضی از آن از این حزب بوده

5 قسم بآفتاب حقیقت که ایوم از افق سجن عکا مشرق و لائح این حزب لازال از اعمال نالائقه و افعال مردوده مقدس و مبرا بوده و هستند این امور و امثال آن از اراذل قوم است اهل بها من غیر ستر و حجاب آنچه را که سبب اتفاق و اتحاد عباد است و همچنین علت عمار بلاد امام وجوه

and accord of the servants of God, as well as the prosperity of lands, hoping thereby to remove the foundation of corruption and strife from the earth and to transform the world's weapons into means of reformation. God is witness and His Majesty the King (may God strengthen him) can testify to what has been mentioned.

- 6 For forty years this community has been subjected to the lash of oppressors, to such an extent that even children have been slain. How many sons have been beheaded before their fathers' eyes! Homes and possessions have been plundered and pillaged. Yet not one from this community has uttered a word of protest or risen in defense. Among the incidents that occurred was the event in Ishqabad, and likewise what transpired in the land of Sad that caused the pen and paper to lament.
- 7 The most grievous matter that caused the greatest sorrow was when a known person arrived in Akka from a prominent figure and made certain statements - we seek refuge in God from such statements, the mention of which is in no way permissible, for the darkness of oppression has veiled, nay obliterated, the light of justice. No soul can be found who would raise a breath for the sake of God and hear the petitions of the oppressed ones of the world. Is there any ear that would hear what has befallen Us, and any eye that would behold Our tears? We beseech God to adorn the rulers with the ornament of justice and the learned with the light of fairness, and to aid them to turn unto Him. Verily, He is the Forgiving, the Oft-Returning.
- 8 And when that person's demands were not accepted, he and his sender rose up in enmity. They martyred an illustrious Siyyid from among the descendants of the Prophet and the progeny of the Virgin in the land of Sad, and afterward burned and dismembered his luminous and pure body. Through this all things lamented, but the people remain in heedlessness and error. And from that day until now, matters have manifested with utmost oppression and enmity. The properties of this oppressed community have been seized each day under some pretext. Now multiple deeds exist in hand, but they remain concealed until God comes with His light of justice.
- 9 Among those apprehended in the land of Ta was Siyyah Efendi. When his master learned of this dire news, fear seized his very being, dreading that hidden secrets would be revealed and concealed animosities would become manifest. Glory be to God! Despite His Majesty the King having maintained justice in every station and having striven to the utmost of his ability for the development of his lands and the comfort of his subjects, those who attained exalted positions and became

امرا و علما ذکر نموده اند بامید آنکه اس فساد و نزاع را از ارض بردارند و سلاح عالم را باصلاح تبدیل نمایند حق شاهد و نفس مبارک پادشاه ایده الله گواه است بر آنچه ذکر شد

6 چهل سنه میشود که این حزب تحت سیاط ظالمین مبتلا بقسمی که اطفال را هم کشته اند چه مقدار از ابناء را که امام وجوه آباء سر بریدند خانه و اموال را نهب و غارت نمودند مع ذلک احدی از این حزب لم و بم نگفته و بر دفاع قیام ننموده از جمله حکایت وارده واقعه در عشق آباد و همچنین در ارض صاد وارد شد

7 آنچه که سبب حنین خامه و آمه گشت امر منکریکه سبب حزن اکبر شد آنکه شخص معروفی از جانب بزرگی در عکا وارد و مطالبی اظهار نمود نعوذ بالله از آن مطالب ذکرش بهیچوجه جایز نه چه که ظلمت ظلم نور عدل را مستور نموده بل محو کرده نفسی مشاهده نمیشود که نفسی لله برآورد و عرایض مظلومهای عالم را بشنود هل من ذی اذن لیسمع ما ورد علینا و هل من ذی عین لیری عبراتنا نسلل الله ان یزین الأمراء بطراز العدل و العلماء بنور الانصاف و یؤیدهم علی الرجوع الیه انه هو الغفار التواب

8 و چون مطالب آنشخص مقبول نیفتاد او و مرسل او بر عناد قیام نمودند سید بزرگواری را از اولاد رسول و ذریه بتول در ارض ص شهید نمودند و بعد جسد انور اطهر را سوختند و قطعه قطعه کردند بذلک ناحت الاشیاء ولکن القوم فی غفلة و ضلال و از آن یوم الی حین امر بکمال ظلم و عناد ظاهر اموال این حزب مظلوم را هر یوم باسبی اخذ نموده حال سندهای متعدده در دست موجود ولکن مستور الی ان یأتی الله بنور عدله

9 از جمله نفوس مأخوذه در ارض ط سیاح افندی بوده مولای او چون این خبر منکر را شنید خوف ارکانش را اخذ نمود از بیم آنکه اسرار مکنونه ظاهر شود و بغضای مخزونه باهر گردد سبحان الله مع آنکه حضرت پادشاه در هر مقامی از مقامات ملاحظه عدل را داشته و بقدر وسع در عمار بلاد و راحت عباد ساعی

treasurers through royal favors have plotted harm against him. Yet His Majesty remained unaware of these enemies within. In any case, when he heard the news of Siyyah's arrest, he kindled in the land of Ya such a fire of oppression as had no equal or parallel, hoping perhaps through these actions to purify and exonerate himself.

و جاهد مع ذلک نفوسیکه از عنایات ملوکانه بمقامات عالیہ رسیدند و صاحب خزینہ شدند قصد ضررش نموده اند و لکن آنحضرت از عدو خانگی یخیز باری چون خبر اخذ سیاح را شنید در ارض یاء نار ظلمی برافروخت که شبیه و مثل نداشته که شاید باین اعمال خود را طاهر نماید و بری سازد

- 10 As for the account of the Land of Ya [Yazd], on the twenty-third night of the blessed Ramadan, the governor of that land, by order of the chief oppressor, moved against the friends of God. They seized Aqa 'Ali and Aqa 'Ali-Asghar (upon them be the glory and mercy of God) in the mosque of Shaykh Hasan-i-Sabzivari. With utmost degradation, they were taken by the governor's deputy, Haji Nayib, into his presence. After the fire of tyranny and wrath was kindled, they were sent to prison where, as reported, they were relieved of their worldly possessions and released. Later, by order of the governor, these two along with several other innocent souls were seized again. The names of these holy beings are recorded and inscribed by the Pen of Justice in the divine ledger. At the place of their arrest, these innocent ones were bound in chains, and along the way the tyrannical people struck them with sticks, stones and chains until they were brought before the governor, who was greatly pleased. Then the clergy were summoned and incited. Praise be to God, these holy souls showed forth the utmost steadfastness - neither their power prevented them from the straight path, nor did their wrath deprive them of the light of certitude. To whatever they were asked, they gave complete and sufficient answers.

10 اما حکایت ارض یاء در شب بیست و سوم رمضان المبارک نواب والا حاکم آن ارض بامر آمر صاد قصد اولیای الهی نمودند و جنابان آقا علی و آقا علی اصغر علیهما بهاء الله و رحمتہ را در جامع شیخ حسن سبزواری اخذ نمودند و با گاشته والا حاجی نایب با خفت تمام آندو مظلوم را بحضور میبردند بعد از اشتعال نار ظلم و غضب بحبس میفرستند و در حبس از قرار مذکور زخارف فانیہ اخذ نموده مرخص مینمایند و بعد مجدداً بامر والا این دو نفر را مع چند مظلوم دیگر میگیرند و اسامی آن نفوس مقدسه در دفتر الهی از قلم عدل مذکور و مرقوم و در آن محل که اخذ مینمایند آن مظلومها را با زنجیر می بندند و در عرض راه خلق ظالم با چوب و سنگ و زنجیر میزند تا آنکه بحضور والا میرسانند بسیار خوشوقت میشوند و بعد علما را حاضر مینمایند و تحریک میکنند لله الحمد آن نفوس مقدسه باستقامت کبری ظاهر سطوت ایشانرا از صراط مستقیم منع ننمود و غضب از نور یقین محروم نساخت آنچه سؤال نمودند جوابهای شافی کافی شنیدند

- 11 Then the order for imprisonment was given, and in prison they extracted payment. On Monday morning, the honorable governor Jalal'ud-Dawlih summoned Aqa Shaykh Hasan and his sons Shaykh Baqir and Shaykh Ja'far, as well as Aqa Siyyid 'Ali the teacher with two other sons, and a group of other clergy. They threw a rope around the neck of the innocent Aqa 'Ali-Asghar in their presence, and took him and six others with that most pure body, with trumpets, drums and music. Behind the telegraph office, they beheaded the divine philosopher, His Holiness Mulla Mihdi. While still alive, they cut open his stomach and stoned him. Then they took his pure body to another quarter and set it on fire. They also beheaded Aqa 'Ali at the door of one of the clergy's houses, raised his head on a spear, and made his pure body a target for stones of hatred.

11 و بعد امر بحبس شد و در حبس مبلغی اخذ نمودند و صبح دوشنبه سرکار والا جلال الدوله آقا شیخ حسن و پسرهایش شیخ باقر و شیخ جعفر و همچنین آقا سید علی مدرس با دو پسر دیگر و جمعی دیگر از علما را احضار مینمایند و آقا علی اصغر مظلوم را در حضور طناب میاندازند و شش نفر دیگر را با آن جسد اطهر با شیپور و طبل و ساز میبرند پشت تلغرافخانه جناب حکیم الهی حضرت ملا مهدی را گردن میزند و جان نداده شکمش را پاره میکنند و سنگسار مینمایند و بعد جسد مطهرش را میبرند در محله دیگر آتش میزنند جناب آقا علی را هم درب خانه یکی از علما سر میبرند سر را بالای نیزه میکنند و بدن مطهرش را نشانهء حجرهای بغضا مینمایند

- 12 As reported, they brought the divine mystic Mulla 'Ali-i-Sabzivari to Shaykh Hasan's door, but that one intoxicated with the wine of "Am I not your Lord?" said to the people: "In the land of Taff, the Prince of Martyrs (may my soul be sacrificed for him) said 'Is there any helper who will help me?' This servant says 'Is there any observer who will observe me?'" Glory be to God! From these sublime words the light of detachment dawned. We testify that he drank the wine of immortality from the hands of his Lord's bounty, the Kind, the Compassionate. The sealed wine so overtook him that he passed beyond the world and all within it, and sacrificed his life - the most precious thing in existence - in the path of the Friend. Him too they beheaded, and stoned his blessed body. The attraction and longing of the lovers on that day astonished the Concourse on High.
- 12 واز قرار مذکور عارف ربّانی ملاً علی سبزواری را در ب خانه شیخ حسن میآوردند و لکن آن مست یاده الست بخلق میفرماید در ارض طف سیدالشهداء روح ما سویه فداه فرمودند هل من ناصر ینصرنی اینعبد میگوید هل من ناظر ینظرنی سبحان الله از اینکلمه علیا نیر انقطاع مشرق نشهد انه شرب رحيق البقاء من ایدای عطاء ربّه المشفق الکریم ورحیق مختوم بقسمی اخذش نمود که از عالم و عالمیان گذشت و جان را که اعترّ اشیاء علمست در سبیل دوست فدا نمود او را هم سربردند و بدن مبارکش را سنگباران کردند جذب و اشتیاق عشاق در آن یوم ملاً اعلی را متحیر نمود
- 13 Can anyone be found in the world who would protect the sheep from the wolves for the sake of God and in His path? Have the kings of the earth reserved all matters for their own preservation? What answer will they give before the divine throne of justice?
- 13 آیا در دنیا نفسی یافت میشود که لله و فی الله اغنام را از ذئاب حفظ نماید آیا ملوک ارض جمیع امور را بحفظ انفس خود مخصوص نموده اند آیا در پیشگاه کرسی عدل الهی جواب چه میگویند
- 14 O Times! O bearer of words and source of news! Pause for an hour over the oppressed ones of Iran and observe how the dawning-places of justice and the daysprings of equity suffer under the sword of the oppressors. Children are left without milk, and families are captive in the hands of the wicked. The earth is adorned with the blood of lovers, and the sighs of those near to God have set the world of being ablaze.
- 14 یا تیس یا دارای گفتار و مطلع اخبار یکساعت بر مظلومهای ایران بگذر و بین مشارق عدل و مطالع انصاف زیر شمشیر اصحاب اعتساف مبتلا اطفال بی شیر مانده اند و عیال در دست اشتقیا اسیر زمین از خون عشاق نگار بسته و زفرات مقربین عالم وجود را مشتعل نموده
- 15 O kings of the earth! Ye are but the manifestations of power, and might, and the daysprings of glory, and grandeur, and authority of God. Cast your eyes upon the state of the oppressed. O manifestations of justice! The tempestuous winds of rancor and hatred have extinguished the lamps of virtue and piety. At daybreak the breezes of divine mercy passed over the charred and scattered remains, and from their whispering were heard these sublime words: "Woe, woe unto you, O people of Iran! Ye have shed the blood of your friends, and ye perceive it not. Were ye to become aware of your deeds, ye would flee to the wilderness and lament your tyranny and cruelty. O misguided people! What sin had the children committed? It is reported that in those days some from among the followers of the Spirit (Jesus) - upon Him be the peace and mercy of God - secretly sent sustenance, and out of pure compassion aided those oppressed ones. We beseech God to aid all to do that which is pleasing unto Him.
- 15 یا معشر الملوک شما مظاهر قدرت و اقتدار و مشارق عزّت و عظمت و اختیار حقید نظری بر حال مظلومان نمائید یا مظاهر عدل بادهای تند ضغینه و بغضا مصایح بر و تقوی را خاموش کرد در سحرگاهان نسیم رحمت رحمانی بر اجساد سوخته مطروحه مرور نمود و از هزیزش اینکلمات عالیات مسموع وای وای بر شما ای اهل ایران خون دوستان خود را ریختید و شاعر نیستید اگر بر کردار خود آگاه شوید سر بصحرا گذارید و بر عمل و ظلم خود ناله و ندبه نمائید ای حزب گمراه اطفال را چه گاه آیا در آن آیام بر عیال و اطفال آتمظلومان که رحم نموده از قرار مذکور از حزب حضرت روح علیه سلام الله و رحمته در خفیه قوی فرستاده اند و محض شفقت مظلومانرا یاری نمودند از حق میطلبیم کل را تأیید فرماید بر آنچه رضای او در اوست

- 16 O newspapers of the cities and lands! Have ye heard the moaning of the oppressed and their lamentations, or have these remained concealed from you? We hope that ye will investigate and proclaim that which hath occurred, that perchance your wise counsels and admonitions may awaken the heedless servants and adorn them with the ornament of justice.
- 16 یا اوراق اخبار در مدن و دیار آیا حنین مظلومان شنیدید و نوحه ایشان بسمع شما رسیده و یا مستور مانده امید آنکه تجسس فرمایند و بر اعلامی آنچه واقع شده قیام کنند شاید نصایح مشفقانه و مواعظ حکیمانه عباد غافل را آگاه نمایند و بطراز عدل مزین دارد
- 17 O Mihdi! Blessed art thou! We bear witness that God was with thee when thou didst speak the truth. We testify that thou didst drink the choice wine of martyrdom in His path and didst sacrifice thyself for the exaltation of His Word. My tongue and My Pen bear witness that thou didst champion the Cause of God with true championship, and didst endure with patience that which befell thee at the hands of His heedless servants.
- 17 یا مهدی طوبی لک نشد انّ الله کان معک اذ نطقت بالحقّ نشد انک شربت ریحیق الشهاده فی سبیلہ و فدیت بنفسک لاعلاء کلمتہ یشهد لسانی و قلمی بانک نصرت دین الله حق النصر و صبرت فیما ورد علیک من عبادہ الغافلین
- 18 And they also beheaded Jinab-i-Aqa Muhammad-Baqir at the house of Sadr'ul-'Ulama and stoned him. They took two brothers to the Shah Square - they beheaded Aqa Asghar and drove Aqa Hasan with blows of clubs to the end of the square. One of the prince's attendants said to him, who was the youngest of all, "Come and speak ill [of the Faith] and I will buy you and give you money." That sapling of the garden of divine love replied, "What shall I say? You do what you are ordered and carry it out." At that moment, a cruel one struck his blessed side with a sword, and several others with daggers cut that sacred body into pieces, and another oppressor thrust a spear into that breast which was a treasury of divine love. Then the executioner came and severed the head, placed it on a spear, and took it to the house of Aqa Shaykh Hasan Mujtahid. Then they committed acts which no one before or since had done and which the eye of creation had never witnessed. It is reported that the Shaykh gave a reward to the executioner. Then they paraded the head through the streets and dragged the pure bodies on the ground while people struck them with stones and sticks. They threw them into pits, and the Noble Prince ordered the city to be illuminated and people to engage in revelry and offer congratulations.
- 18 و جناب آقا محمد باقر را هم درب خانه صدرالعلما سر بردند و سنگسار نمودند دو برادر را هم میبردند میدان شاه آقا اصغر را سر میبردند و آقا حسن را میدوانند بضر چوب تا سر میدان یکی از ملازمان شاهزاده باو که از همه کوچکتر بوده میگوید بیا و بد بگو من ترا میخرم و پول میدهم آن نونهال بستان محبت الهی جواب میگوید چه بگویم تو بآنچه مأموری مشغول شو و عمل نما در آن حین ظالمی شمشیری بر پهلوی مبارکش میزند و چند نفر دیگر با قه آن جسد مقدسرا قطعه قطعه میکنند و ظالمی دیگر نیزهئی بر سینهئی که مخزن حب ربّانی بود میزند بعد میرغضب میآید و سر را جدا میکند و بر سر نیزه مینماید و میبردند خانه آقا شیخ حسن مجتهد و بعد عمل نموده اند آنچه را که هیچ نفسی از قبل و بعد عمل نموده و چشم ابداع شبش را ندیده و از قرار مذکور شیخ بمیرغضب انعام داده و بعد سر را در محلها میگردانند و اجساد مطهره را بر خاک میکشند و خلق با سنگ و چوب میزنند و میبردند در گودالها میریزند و نواب والا امر میکند شهر را چراغان کنند و بعیش و عشرت مشغول گردند و مبارکباد گویند
- 19 That night they repeatedly gathered at the doors of the martyred innocents' homes playing music, while the families of the oppressed locked their doors in fear and dread. God alone knows what was said and done and what befell those innocent ones. They released two of Jinab-i-Mulla Mihdi's sons to bring three hundred tumans. So far they have martyred seven people and imprisoned several others. It is not known
- 19 و آنشب مکرر درب خانه شهدای مظلومین جمع میشوند و ساز میزنند و اهل و عیال مظلومان از خوف و ترس در را بروی خود میندند دیگر حق آگاهست که چه گفتند و چه کردند و بر آنمظلومان چه وارد شده پسران جناب ملا مهدی دو نفر را مرخص میکنند بروند سیصد تومان بیاورند آنچه تا حال واقع شده هفت نفر

what they will do to those souls and other servants. Verily our Lord is the All-Knowing, the All-Informed. One of those souls spoke words that were most touching - when the Noble Prince Jalal'ud-Dawlih told one of the confident and assured believers to deny and repudiate [the Faith] to be freed, that elder of the city of the Bayan said: "For forty years I have awaited this day when my white beard would be stained with blood in the path of God." From these words his stations of love and devotion became manifest and evident. Blessed are they that understand.

را شهید نمودند و چند نفس را هم در حبس دارند دیگر معلوم نیست بآن نفوس و سایر عباد چه عمل نمایند آن ربنا هو العليم الخبير يك نفس هم از آن نفوس بكمه ئی نطق فرمود که بسیار مؤثر است حینیکه نواب والا جلال الدوله بیکی از نفوس مطمئنه موقفه فرموده انکار کن و تبری نما تا خلاص شوی آن پیر مدینه بیان فرمود چهل سالست من منتظر این یوم بودم که ریش سپیدم در سبیل الهی بخونم رنگین شود از این کلمه مقامات محبت و عشقش ظاهر و هویدا طوبی للعارفين

- 20 According to what they have written, these abhorrent acts were not from His Majesty the King of Iran, may God strengthen him, and no order was issued from the government. In truth, for several years His Majesty, may God strengthen him, has dealt with the oppressed ones of the world with kindness and mercy. This order and others like it were issued by the Noble Prince Zillu's-Sultan, and it is said that when he heard news of the arrest of Siyyah [the wanderer], he wanted through these acts to dispel certain suspicions. God knows best. It is not for us to mention what we know. We beseech God, blessed and exalted be He, to make known to His Majesty the Sultan what has been hidden from him. Verily He is the Hearer, the Answerer.

20 و از قراریکه نوشته اند این امور شنیعه واقعه از حضرت پادشاه ایران ایده الله نبوده و از دولت حکمی صادر نه فی الحقیقه چند سنه میشود که حضرت پادشاه ایده الله برأفت و شفقت با مظلومهای عالم سلوک فرموده اند این حکم و امثال آن از نواب ظل السلطان صادر گشته و گفته اند چون خبر اخذ سیاح را شنیده باین اعمال خواسته رفع بعضی توهمات را نمایند العلم عند الله لیس لنا ان نذكر ما نعلم نسل الله تبارک و تعالی ان يعرف حضرة السلطان ما كان مستورا عنه انه هو السامع المجيب

- 21 Some time ago, papers were discovered in homes and localities and were brought to the sublime presence of His Majesty the King - may God strengthen him. Certain enemies attributed these to the Babis. His Majesty stated that no such actions had ever been witnessed from this community, and that this deed must be from a person who had taken refuge at the Shrine of Abdul-Azim and resided there. He then commanded that this person be seized and expelled from the borders of Iran. After his expulsion, papers were again found daily in some homes and marketplaces containing whatever would cause sedition and corruption. After seeing these papers, orders were given to arrest two members of this community. These two took solemn oaths and submitted with utmost humility that, by divine grace, the hem of this community is sanctified and pure, for this community is loyal to both government and nation, and is free and clear of such unseemly falsehoods.

21 چندی قبل هم اوراقی در بیوت و محلات یافته اند و بحضور ارفع اشرف پادشاه ایده الله برده اند بعضی از اعدا نستبش را بیابی دادند آنحضرت فرمود تا حال از این حزب این حرکات دیده نشده این حرکت از شخصی است که بحضرت عبدالعظیم پناه برده و در آنجا ساکن و بعد حکم فرمودند او را اخذ نموده او را از سرحد ایران خارج نمایند و بعد از اخراج او مجدداً در بعضی بیوت و اسواق هر یوم اوراق بدست افتاده و در آن آنچه که سبب و علت فتنه و فساد بوده مرقوم و مذکور بعد از مشاهده ورقه حکم اخذ دو نفر از این حزب شده و ایندو نفر قسم یاد نمودند و بکمال عجز عرض کردند که از فضل الهی اذیال این حزب مقدس و مبراست چه که اینحزب دولتخواه و ملت خواهند و از امثال این امور نالائقه کاذبه فارغ و آزاد

- 22 In brief, through divine justice, the determination of His Majesty, and the earnest efforts of loyal government servants,

22 باری بعد عدل الهی و همت حضرت پادشاهی و جد و جهد ملازمان دولتخواه صاحب ورقه

the author of the papers was caught. His name is Ahmad, from Kerman. Upon his arrest, he confessed to his deed. When asked about the reason and cause, he stated that enmity towards the Babi community had compelled him to write these papers, his purpose being to once again afflict this oppressed community. All know that this oppressor has harbored and continues to harbor the utmost enmity towards this community and is aflame with the fire of hatred, for he is of the opposition party and his antagonism is clear and evident as the sun.

- 23 O King! I adjure thee by God's justice and sovereignty, and by the Manifestations of His grace and the Dawning-places of His signs, to investigate so that the truthfulness of these oppressed ones and their freedom from corruption and their well-wishing may become clear and evident in the royal presence. O King! I swear by the Sun of Truth that this community is loyal to the government, for they are wise. Their character is adorned with praiseworthy manners and their nature with spiritual, pleasing qualities. We hope that through the radiance of His Majesty the King's sun of justice, the people of the world may be adorned and illumined with the ornament of rest and tranquility. Command and rule are within the grasp of God's power, the Lord of the mighty throne and the exalted seat.

- 24 Three letters were sent from the Land of Ya describing the kindling of the fire of hatred and the martyrdom of souls who were content, pleasing and assured. However, the contents of each contradicted the others. Through pure grace, a tablet was revealed from the heaven of will corresponding to each one. Blessed are they who attain! And this blessed scroll is one of them. Blessed are they who read!

BRL_ATBH#08x, BLO_PT#195

اخذ شد اسمش احمد از اهل کرمان او را اخذ نمودند اقرار کرد بر عمل خود از سبب و علت پرسیدند عرض نمود عداوت با حزب بابی مرا واداشت بر تحریر اینورقه و مقصودش از اینعمل مردود آنکه این حزب مظلوم را مجدد مبتلا نماید و کل میدانند که این ظالم با اینحزب کمال عداوت را داشته و دارد و بنار بغضا مشتعل است چه که او از حزب مخالفست و عنادش بمثابه آفتاب ظاهر و واضح

- 23 یا سلطان اقسامک بعدل الله و سلطانه و بمظاهر فضله و مشارق آیاته اینکه تفحص فرمایند تا صدق اینظولومان و عدم فساد و خیرخواهی شان در پیشگاه حضور حضرت شهبازی واضح و معلوم گردد یا سلطان قسم بآفتاب حقیقت اینحزب دولتخواهند چه که عاقلند دثارشان آداب پسندیده و شعارشان اخلاق مرضیه روحانیه است امید آنکه از یرتو انوار آفتاب عدل حضرت پادشاهی اهل عالم بطراز راحت و اطمینان مزین و منور گردند الأمر و الحکم فی قبضة قدرة الله ربّ العرش العظیم و الكرسي الرفیع

- 24 سه نامه از ارض یاء در اشتعال نار بغضا و شهادت نفوس راضیه مرضیه مطمئنه ارسال نمودند ولکن مضمون هر یک مخالف دیگری محض فضل مطابق هر یک لوحی از سماء مشیت نازل طوبی للفاضلین و اینصحیفه مبارکه یکی از آنهاست طوبی للقارئین

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- 1 The appearance of trials and tribulations in the Land of YĀ". ظهور بلايا و رزايا در ارض ياء 1
- 2 He is the Ever-Abiding Speaker. اوست گویندهء پاینده 2
- 3 The eye of justice weeps and equity laments. Glory be to God! In Iran, pride is taken in tyranny, oppression, cruelty and the behavior of savage beasts of field and prairie. The wolves of the isles of ignorance have torn the divine sheep. Great loss they count as mighty gain. Today the lamentation of all things is raised in the land of Ya, and the cry and moan of the Josephs of inner meaning ascends from the well of the oppressors' station. A grievous wound has been inflicted upon the breast of justice and a mighty blow dealt to the temple of equity. The gazelles of the wilderness of love and purity are pursued by the hunters of malice, and shameless tyrants chase after the children in their cradles. The station of justice and its hosts are established through oppression and its armies. In Iran, mercy is like the phoenix - known by name but without trace - and equity is like the philosopher's stone - mentioned but unseen. چشم عدل گریان و انصاف نالان سبحان الله در ایران افتخار بظلم و ستم و بیرحمی و اخلاق درندگان صحاری و براری شده ذئاب جزائر جهل و نادانی اغنام الهی را دریدند خسارت عظیم را رنج کبیر دانسته اند امروز حنین اشیاء در ارض یاء مرتفع و فریاد و نالهء یوسف های معانی از چاه چاه ظالمان بلند زمجی عظیم بر [صدر] عدل وارد و ضربتی محکم بر هیكل انصاف نازل غزالهای صحرای محبت و صفا را صیادهای کین در کمین و اطفال مهادر را طاغیان بیشرم و حیا از پی مقام عدل و جنودش ظلم و عساکرش قائم رحم در ایران بمثابهء عنقا با اسم و بیرسم و انصاف بمثابهء کبریت احمر مذکور و غیر مشهود 3
- 4 On the twenty-third night of Ramadan, a great cloud of dust and smoke arose from the hatred and malice of the deniers and opposers, such that it veiled, nay obliterated, the effulgent rays of the Sun of Justice. Two helpless and unaided souls, Aqa 'Ali and Aqa 'Ali-Asghar - upon them be the glory of God and His favors - were seized without cause or reason in the mosque of Shaykh Hasan-i-Sabzivari. They were taken with utter humiliation by the deputy of the governor, Haji Na'ib, before His Excellency, where they were subjected to various punishments and then imprisoned. It is reported that they seized whatever worldly goods they could and then released them. Thereafter another smoke arose from the dawning-places of tyranny and vice, and that was the seizure of sacred souls for a second time. Seven souls were taken, among them the honored Mulla 'Ali-i-Sabzivari and likewise the honored Mulla Mihdi - upon them both be the glory of God and His favors. His Excellency said to one, "Recant and you will be freed." That true seeker replied, "For forty years I have awaited this day, and praise be to God, today I have attained it." And another, while being paraded through the markets with executioners, attendants and footmen, proclaimed: "O people! The Lord of the Martyrs said 'Is there any who will help me?'" and I say, 'Is there any who will در شب بیست و سیم رمضان غبار و دخان عظیم از ضغینه و بغضای منکرین و معرضین برخاست بشأنیکه تجلیات انوار نیر عدل را ستر نمود بل محو کرد دو مظلوم پیچاره و بی معین آقا علی و آقا علی اصغر علیهما بهاء الله و عنایت را در جامع شیخ حسن سبزواری بدون سبب و علت اخذ نمودند و با گیکاشتهء والا حاجی نائب با خفت تمام بحضور نواب والا بردند و انواع سیاست را مجری داشتند و بعد بحبس فرستادند و از قرار مذکور آنچه ممکن بود از زخارف اخذ کردند و مرخص نمودند و بعد دخان دیگر از مطالع بغی و خشا مرتفع و آن اخذ نفوس مقدسه در کرهء اخری بوده هفت نفس را اخذ نمودند از جمله جناب ملا علی سبزواری بوده و همچنین جناب ملا مهدی علیهما بهاء الله و عنایت نواب والا یکی گفته تبری کن تا خلاص شوی آن منقطع حقیقی فرمود چهل سالست که من منتظر این یوم بوده ام و الحمد لله امروز فائز شده ام و نفس آخر در هنگام مرور در اسواق با میرغضبها و فراشها و رجالة عباد فرموده یا قوم سید الشهداء فرموده هل من ناصر ینصرنی و من عرض میکنم 4

behold me?" In brief, the fire of hatred was so intensely kindled that the pen is powerless to describe it. These two blessed souls and the others sacrificed their lives with complete steadfastness.

- 5 The blood of these souls has caused the people of Iran to now hear certain utterances and remain silent, and even accept them. The people of Iran would not walk with any foreigner, for they regarded all, God forbid, as unclean and would never consider speaking with them. Now through the grace of this Most Great Revelation, the gates of knowledge have been opened. That excessive savagery, rejection and protest have been lifted, and He gave glad-tidings of His presence and meeting to all and enabled them to attain it. The blood of the lovers performed miracles throughout the horizons, dispelled the causes of remoteness with the whips of utterance, and established nearness in its rightful station and abode. Now most associate with all parties and truly love them - indeed, such love toward all has become manifest that its appearance was considered impossible by the servants. Blessed be the Generous One, the Lord of great bounty. Now all have become sight that they might see, and hearing that they might hear. The hosts of acceptance have removed denial. Reflect upon the penetrating power of the Supreme Pen and the potency of the Most Exalted Word - how He transformed and drew near.

- 6 In any case, they martyred these souls with the worst torments of the world. They put a rope around one and dragged him to the edge of town while beating and driving the rest behind him - some with stones, some with sticks, some with chains, and some with weapons. They cut those holy temples to pieces, then burned them and threw their bones into pits. It is reported that a thousand fled to the wilderness - it is not known where they went or what became of them. In those days, no one inquired about the families and children of those oppressed ones, nor approached them out of fear. Those wronged ones remained without sustenance. It is said that some from the community of Christ - may God strengthen them - secretly assisted them without anyone's knowledge and sent them daily provisions.

- 7 O spiritual friend! Today the wailing of pebbles rises from the wilderness and the moaning of trees is loud. That night, by government order, the people celebrated and held a great festival as if they had conquered a territory. Glory be to God! Oppression and ignorance reached such a degree as to astound

هل من ناظر ينظرنى باری نار بغضا بشأنی مشتعل
که قلم از ذکرش عاجز این دو نفس مبارکه و
نفس اخری باستقامت تمام جانرا فدا نمودند

5 خونهای این نفوس سبب شد که حال اهل
ایران بعضی اذکار را میشنوند و ساکنند بلکه
میپذیرند اهل ایران با نفسی از نفوس خارجه
مشی نمینمودند چه که نعوذ بالله کل را نجس
میدانستند ابدأ تکلم را جائز نمیشمردند حال
از عنایت این ظهور اعظم ابواب معارف باز
شده آن توحشهای زاید از اعتدال و اعراض و
اعتراضها از میان برخاست و کل را بحضور و
لقا بشارت فرمود و فائز نمود دماء عشاق در
آفاق معجزها نمود و اسباب بعد را بسیاط بیان
دفع کرد و قرب را بر مقامش مقر و مأوی
فرمود حال اکثری با جمیع احزاب معاشر و
محَبّ فی الحقیقه محبّی نسبت بکل ظاهر شده
که ظهورش نزد عباد از محالات شمرده میشد
تبارک الکریم ذوالفضل العظیم حال کل بصر
شده اند تا به بینند و سمع شده اند تا بشنوند انکار
را جنود اقرار از میان برداشت در نفوذ قلم اعلی
و اقتدار کلمه علیا تفکر نمائید چگونه تقلیب
فرمود و نزدیک نمود

6 باری نفوس مذکوره را بدترین عذابهای عالم
شپید نمودند یکی را طناب انداختند و کشیدند
تا آخر بلد و باقی را از عقب او میزدند و میبردند
بعضی را با سنگ و بعضی را با چوب و بعضی را
با زنجیر و بعضی را با سلاح آن هیاکل مقدسه را
قطعه قطعه نمودند و بعد آتش زدند و استخوانها
را در گودالها ریختند از قرار مذکور هزار نفر رو
بصحرا گذارده اند معلوم نیست بکجا رفته اند و
چه شده اند و احدی در آن ایام از عیال و اطفال
آمظلومها سؤالی نمود و از بیم و خوف نزدیک
زفت آمظلومها بی قوت ماندند و از قرار مذکور
بعضی از ملت حضرت روح ایدهم الله در سر
سر من غیر اطلاع احدی دستگیری نمودند و
قوت یومیّه را ارسال داشته اند

7 یا حبیب روحانی امروز ناله سنگ ریزه ها از
صحراها مرتفع و حنین اشجار بلند و شب آن یوم
بامر حکومت ناس عید گرفتند جشن بزرگی
برپا گویا اقلیمی را فتح نمودند سبحان الله ظلم و

all in the heavens and earth. Soon shall they see the recompense of their deeds, for after every injustice the light of justice dawns, and after every tyranny the sun of equity shines forth. In all conditions, we beseech God, blessed and exalted be He, to aid His servants to turn to Him and to make amends for what has escaped them at all times. Verily, He is the Mighty, the All-Knowing.

بیشعوری بمقامی رسید که اهل آسمانها و زمینها
کل را متحیر نمود سوف یرون جزاء اعمالهم چه
که بعد هر ظلمی نور عدل مشرق و بعد هر
اعتسافی تجلی نیر انصاف باهر در جمیع احوال
نستل الله تبارک و تعالی ان یؤید عباده علی
الاقبال و علی التدارک علی ما فات عنهم فی
اللیالی و الاّیام انه هو العزیز العلام

BRL_DA#498, LHKM2.306

BH10385

To: *Hasan Khurasani*

Date: 1308-10-06 [1891-May-15]

...Praise be to God that in this luminous dawn the vernal showers of mercy have, by the leave of the Most High, renewed and adorned the world. This bounty and favor is especially evident in the holy land. And the showers of the All-Merciful's mercy, descending from the clouds of the Supreme Pen, shall adorn the lands of assured hearts and souls that are well-pleased and acceptable with the flowers of inner meanings, utterance, wisdom and exposition. How great and boundless is this favor! Well is it with them that understand. This blessing is such that all the peoples of the world find themselves powerless and incapable of rendering thanks for it....

...الله الحمد در این فجر نورانی امطار رحمت نیسانی
باذن حضرت باری عالم را تجدید نمود و مزین
فرمود این فضل و عنایت مخصوص است بارض
طاهر مشهود و امطار رحمت رحمانی که از سحاب
قلم اعلی نازل اراضی قلوب مطمئنه و نفوس
راضیه مرضیه را باوراد معانی و بیان و حکمت
و تبیان مزین نماید این فضل عظیم و بی نهایت
بزرگ طوبی للعارفین این نعمت نعمت نیست که
جمیع اهل عالم از ادای شکرش عاجز و قاصر
مشاهده میشوند ...

AYI2.131x

BH00685

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Port Said*

Date: 1308-10-07 [1891-May-16]

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

1 هو الله تعالى شأنه العظمة والاقتدار

2 Praise be to God! Your letter was a true glad tidings, for it conveyed the health and well-being of that beloved of the heart. Today one must offer thanks for such tidings, for the world is

2 الحمد لله دستخط عالی بشارتی بود حقیقی چه
که مشعر بود بر صحت و سلامتی آنحبيب قواد
امروز امثال این بشارت را شکرها باید نمود چه

in turmoil, the air is in upheaval, and affairs are scattered. After its reading, We repaired to the Sacred Place where it was presented, and the tongue of favor spoke these words:

- 3 O thou who gazeth upon the Countenance! The letters which thou didst send to the Branches and to the servant who is present were all laid before this Wronged One and their contents were made known. Praise be to the Lord of existence Who hath assisted and continueth to assist His loved ones in all matters, and Who hath opened wide the gates of nearness and reunion before their faces. This is among the great bounties of the Truth, exalted be His glory. In the days when the fire of the calumnies of the opposers and deniers was ablaze and the doors of joy, gladness, delight and expansion were shut, this Wronged One was and is occupied with the remembrance of His loved ones.

- 4 O thou who art mentioned in the presence of the Wronged One! Know thou with clear certainty that varying winds have encompassed the Lamp of the world; nevertheless, It hath had and hath no purpose save reformation. It behooveth that honored one and the friends to occupy themselves with the remembrance of God, the Most Exalted, by night and by day, and to beseech Him to preserve the Lamp. However, in one station, the Kingdom of utterance speaketh these words:

- 5 Thou seest, O my God, that the winds of hatred have encompassed Thy Lamp from all sides, and It declareth: O my God! I have surrendered my will to Thy will and my desire to the revelation of Thy desire. By Thy might! I desire not myself and my survival except to arise to serve Thy Cause, and I love not my being save for sacrifice in Thy path. O my Lord! Thou seest and knowest that they from whom we desired justice and fairness have arisen against us with tyranny and oppression. Outwardly they were with me, but inwardly they aided mine enemies who arose to violate my honor. My God, my God! I testify that Thou didst create the princes and ministers to champion Thy Cause and exalt Thy Word, yet they have aided Thine enemies. I beseech Thee by Thy Cause that hath encompassed existence and by Thy Name through which Thou hast subdued the seen and the unseen, to adorn the people of the earth with the light of Thy justice and to illumine their hearts with the radiance of Thy knowledge.

- 6 O my Lord! I am Thy servant and the son of Thy servant. I testify to Thy unity and Thy singleness, and to the sanctity of Thy Being and the detachment of Thine Essence. O my Lord! Thou seest Thy trusted ones in the hands of the treacherous among Thy creatures and the slanderers among Thy creation,

که عالم منقلب و هوا منقلب و امور متشتت و بعد از قرائت قصد مقام نموده عرض شد و لسان عنایت باینکلمات ناطق

3 یا ایها الناظر الی الوجه نامه‌های شما که به اغصان و عبد حاضر ارسال نمودی کلّ در بساط اینظلم و حاضر و معلوم حمد مالک وجود را که اولیای خود را در جمیع امور مدد فرموده و میفرماید و باب قرب و لقا را بر وجه یکدیگر مفتوح نموده این از فضل‌های بزرگ حقّ جلّ جلاله است اینظلم در ایامیکه نار مفتریات معرضین و منکرین مشتعّل و ابواب فرح و نشاط و سرور و انبساط مسدود بذکر اولیای خود مشغول بوده و هست

4 یا ایها المذكور لدی المظلوم یقین مبین بدان مصباح عالم را اریاح مختلفه احاطه نموده معذلک جز اصلاح قصدی نداشته و ندارد باید آنجناب و دوستان در لیالی و ایام بذکر حقّ سبحانه و تعالی مشغول باشند و از او حفظ مصباح را مسئلت نمایند و لکن در یکمقام ملکوت بیان باینکلمات ناطق

5 تری یا الهی احاطت مصباحک اریاح البغضاء من کلّ الجهات و هو یقول یا الهی ترکّت ارادتی لارادتک و مشیتّی لظهور مشیتک و عزّتک لا ارید نفسی و بقائها الا للقیام علی خدمة امرک و لا احبّ وجودی الا للقاء فی سبیلک ای ربّ تری و تعلم ان الذین اردنا منهم العدل و الانصاف قاموا علینا بالظلم و الاعتساف فی الظاهر کانوا معی و فی الباطن نصروا اعدائ الذین قاموا علی هتک حرمتی الهی الهی اشهد انک خلقت الأمراء و الوزراء لنصرة امرک و اعلاء کلمتک و هم نصروا اعدائک اسئلك بأمرک الذی احاط الوجود و باسمک الذی به سخرت الغیب و الشهود ان تزین اهل الأرض بنور عدلک و نور قلوبهم بضیاء معرفتک

6 ای ربّ انا عبدک و ابن عبدک اشهد بوحدایتک و فردایتک و بتقدیس ذاتک و تنزیه کینونتک ای ربّ تری امنائک بین ایادی الخائنین من خلقک و المفترین من بریتک و تعلم ما ورد علینا من الذین انت اعلم بهم منّا قد

and Thou knowest what hath befallen us from those of whom Thou art more aware than we are. They have committed that which hath rent asunder the veil of them that are nigh unto Thee among Thy creatures. I beseech Thee to aid them to regain what hath escaped them in the days of the Dawning-Place of Thy Revelation and the Dayspring of Thine inspiration. Verily Thou art the Almighty over what Thou willest, and within Thy grasp is the reins of all who are in the heavens and on earth.

ارتکبوا ما انشقّ به ستر المقرّبين من خلقک
اسئلك ان تؤیّدهم على ما فات عنهم فى ایام
مشرق وحیک و مطلع الهامک انک انت
المقتدر على ما تشاء و فى قبضتک زمام من فى
السّموات والأرضین

- 7 O thou who gazeth upon the horizon of Revelation! Upon thee be My glory! We have beseeched and continue to beseech from God good, blessing, attention, detachment, confirmation and success for His loved ones. We hope that all may attain to that which is the cause of the glory of existence and the exaltation of the servants. Verily, He is powerful over all things. The loved ones of that land have ever been and are beneath the glances of favor. Convey to each one of them greetings from the Wronged One. We beseech God to adorn them all with the raiment of trustworthiness and righteousness and to illumine them. He is the Powerful, the Mighty. There is none other God but Him, the Most Exalted, the Most High.

7 یا ایّها الناظر الى افق الظهور علیک بهائی از حقّ
از برای اولیا خیر و برکت و توجّه و انقطاع و
تأیید و توفیق مسئلت نموده و مینمائیم امید آنکه
کُلّ فائز شوند بآنچه که سبب اعزاز وجود و
ارتقاء عباد است آنه على کلّ شیء قدير اولیای
آن ارض لازال تحت لحاظ عنایت بوده و هستند
هریک را از قبل مظلوم سلام برسان از حقّ
میطلبیم کُلّ را برداء امانت و دیانت مزین فرماید
و منور دارد اوست قادر و توانا لا اله الا هو العلیّ
الأعلى انتهى

- 8 Praised be God! His grace hath at all times encompassed and continueth to encompass all things. We cherish the hope that through His bounty the gates of mercy may be opened from every direction, and all may be enabled to achieve that which will exalt His blessed Word.

8 لله الحمد عنایت در جمیع احیان شامل بوده و
هست و امید آنکه ابواب رحمت از جمیع جهات
بفضلش بگشاید و کُلّ را فائز فرماید بآنچه که
سبب اعلاء کلمهء مبارکه است

- 9 As regards what was written concerning the son of that departed and exalted soul upon whom be the Glory of God and His mercy, it was presented and gained the honour of being heard. Thus hath the Kingdom of Utterance spoken. He is the All-Hearing, the All-Knowing.

9 اینکه در بارهء ابن جناب مرحوم مرفوع علیه ۹
۶۶ [بهاء الله] و رحمته مرقوم داشتند در حضور
بشرف اصغا فائز هذا ما نطق به ملکوت البیان
هو السّامع العليم

- 10 O thou who gazest upon His countenance! The world hath been encompassed by successive and interlinked tribulations. I do not complain of My distress and sorrow to anyone. We beseech God, blessed and exalted be He, to open before the faces of His loved ones the gates of His grace and mercy, and to confirm them in trustworthiness and religious devotion, and in that which will draw them nigh unto Him. Verily, He hath power over all things.

10 یا ایّها الناظر الى الوجه حوادثهای عالم متتابع و
متراصف احاطه کرده لا اشکو بئى و حزنى الى
احد و نسئل الله تبارک و تعالى ان يفتح على
وجوه اولیائه ابواب فضله و رحمته و يؤیّدهم على
الأمانة و الدیانة و ما یقرّبهم الیه آنه على کلّ شیء
قدير

- 11 They have surely heard of the affairs of the Afnan. Conditions have become so unstable that when some of the friends make drafts for the Huquq, the Afnan are unable to honour them. This matter hath caused visible impediments. In these days, a sum was owed on the house. Finally, matters reached such a

11 امورات حضرات افنان را البتّه شنیده اند منقلب
مشاهده میشود بقسمیکه بعضی از اولیا اگر از
بابت حقوق چیزی حواله نمایند حضرات افنان
بر اداى آن قادر نه و این فقره اسباب ظاهره را
معوق داشته این ایام مبلغی درب خانه مدیون
شد بالأخره کار بجائی رسید که از ارض طا

state that We had to request funds from the Land of Ta. According to the letter of the Trustee written in the name of Jud, upon him be the Glory of God, he had collected from some and in every city he must deliver profits to their owners. Now affairs here are as described, therefore nothing can be drafted to the Afnan, nor can they be charged with matters requiring immediate payment. Thus is this Wronged One perplexed. Aqa 'Ali-Haydar and the Trustee have also been afflicted. The honored Afnan Haji Siyyid 'Ali has gone to 'Ishqabad where, as bidden, all properties have been put up for sale that perhaps... Thus this Wronged One beseecheth God to grant relief to all. He is the Bestower, the Almighty.

- 12 The Afnan have not, until now, squandered anyone's property. They have many claims of various kinds, but their collection has been delayed. This Wronged One, and that soul, and all the loved ones should beseech from God whatsoever will cause the fragrance of trustworthiness and detachment to be diffused. God, exalted be His glory, hath said: "Verily, with hardship goeth ease." It is hoped that affairs will be set right. With the generous, tasks are not difficult. That soul should not be sorrowful. The affairs of the world have ever alternated between hardship and ease, yet bounty is from God and generosity from Him. Assuredly these hardships will be followed by mercy, and this difficulty by ease. Soon will He fulfill His promise and manifest that which beseemeth His might, His majesty and His generosity.

- 13 Convey My greetings to the loved ones in that land. God willing, may all be enabled to accomplish such deeds and actions as will cause their eternal remembrance. Verily, He loveth His servants, and He is the Forgiving, the Generous. End.

- 14 In truth, matters have been greatly disturbed, and that which some have referred has remained delayed. However, now the honored Afnan gentlemen—His Honor Haji Siyyid Mirza, His Honor Haji Siyyid Muhammad, and His Honor Haji Siyyid 'Ali, upon them be the Glory of God—have firmly girded up their loins to settle the debts, and the imperative command has been issued from the Source of Authority that all properties should be sold and the debts paid. Indeed, all have adhered to this and there has been no laxity in carrying out the decree. They have announced that they will sell whatever they possess in 'Ishqabad, and seekers from every direction have come forward for the purchase of the properties. Now, according to the news

وجهی خواستیم و آنهم از قرار مکتوب امین که باسم جود علیه بهائی نوشته از بعضی اخذ نموده و در هر شهر مبلغی باید منافع بصاحبش برساند حال امور اینجا باینقسم است که ذکر شد لذا بافنان نمیشود چیزی حواله نمود و یا امریکه باید بنقد اتمام پذیرد تکلیف کرد لذا اینظلم متحیر است جناب آقا علیحیدر و امین هم مبتلا شده اند جناب افنان حاجی سید علی رفته به عشق آباد که جمیع املاک را حسب الامر در معرض بیع گذاشته که شاید [...] شود

12 آنهم الی حین بجائی نرسیده لذا اینظلم از حقّ مبطلد که از برای کلّ فرجی عطا فرماید اوست بخشنده و توانا حضرات افنان مال احدی را الی حین تلف ننموده اند مطالبات بسیار از هر قبیل دارند ولکن وصول آن در عهده تعویق است اینظلم و آنجناب و جمیع اولیا از حقّ بطلند آنچه را که نجات امانت و انقطاع از آن متضوّع گردد حقّ جلّ جلاله آن مع العسر یسراً فرموده امید است امورات اصلاح شود با کریمان کارها دشوار نیست آنجناب هم محزون نباشید امورات عالم لازال بین شدّت و رخا بوده و هست ولکن الفضل من الله و الکرم منه البتّه این زحمته را رحمتی از عقب و این شدّت را رخائی از پی سوف یخیز وعده و یظهر ما ینبغی لعزه و عظمته و کرمه

13 اولیای آن ارض را از قبل مظلوم سلام برسان انشاء الله کل موقوف شوند بر امور و اعمالیکه سبب و علت ذکر ابدی است انه یحب عباد و هو الغفور الکریم انتی

14 فی الحقیقه امور بسیار منقلب گذشته آنچه را بعضی حواله داده اند در عهده تأخیر مانده ولکن حال حضرات آقایان افنان جناب حاجی سید میرزا و جناب حاجی سید محمد و جناب حاجی سید علی علیم ۹۶۶ [بهاء الله] الابی کمر همت را محکم نموده اند از برای ادای دیون و امر مبهم از مصدر حکم جاری و صادر که املاک را طراً بفروشد و دیون را ادا نمایند و فی الحقیقه هم کل بان تمسک نموده اند و در اجرای حکم کوتاهی نشده اعلان نموده اند که

received, they are occupied with this matter day and night. The servant beseeches His Lord to assist them and to open before their faces the gates of His mercy and grace. Verily, He is the All-Bountiful, the Most Generous.

آنچه در عشق آباد دارند میفروشند و طالب از هر جهتی طلب نموده اند از برای بیع املاک حال از قراریکه خبر رسیده در لیالی و ایام باینفقره مشغول آن الخادم یسئل ربّه ان یمدهم و یفتح علی وجوههم ابواب رحمته و فضله انه هو الفضال الکریم

- 15 The loved ones of that land are, by God's grace and mercy, mentioned in the presence of their Lord, and the glances of His loving-kindness are directed towards them. It is certain that ere long that which shall cause the greatest joy will become manifest, for their intentions are all pure, and God, exalted be His glory, loves His servants, especially His trusted ones. If all attain unto this station, divine relief will assuredly come and encompass all. Verily, He has power over all things. Peace and praise and remembrance and glory be upon you and upon those with you and upon God's loved ones there.

15 اولیای آن ارض بفضل الله و رحمته نزد مولی مذکورند و لحاظ عنایت متوجه و یقین است که عنقریب ظاهر شود آنچه که سبب فرح اکبر گردد چه که همه نیتشان خیر است و حق جلّ جلاله هم عباد خود را دوست میدارد مخصوص امنا را اگر کلّ باینفقره فائز شوند یقین است که فرج الهی میرسد و کلّ را احاطه مینماید انه علی کلّ شیء قلیب السلام و الثناء و الذکر و البهاء علیکم و علی من معکم و علی اولیاء الله هناك

BLIB_Or15701.065

BH00661

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1308-10-20 [1891-May-29]

- 1 He is God, exalted be His glory, the Almighty and the All-Powerful
- 2 God testifieth that there is none other God but Him. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. He is the Almighty, the Most Glorious, the All-Praised. My limbs and members bear witness that there is none other God but Him. He guideth whom He willeth and leadeth astray whom He pleaseth. He is the Omnipotent over all things, and in His grasp are the reins of all affairs. Neither the turning away of men, nor their deeds, nor the utterances of every heedless and veiled one can hinder Him. He is the One Who created creation for His knowledge, made known unto them His path, perfected His proof, and manifested His clear evidence, the Mighty, the Wondrous.

1 شطرالاسمین حضرت مح علیه ۹ ۶۶ [بهاء الله] الأبهی ۲۰ شوال سنه ۱۳۰۸ هو الله تعالى شأنه العظمة والافتدار

2 شهد الله انه لا اله الا هو يفعل ما يشاء ويحكم ما يريد و هو المقتدر العزيز الحميد شهدت جوارحی و ارکانی انه لا اله الا هو یهدی من یشاء و یضل من یشاء و هو المقتدر علی ما اراد و فی قبضته زمام الامور لا یمنعه الاعراض و لا الأعمال و لا مقالات کلّ غافل محجوب هو الذی خلق الخلق لعرفانه و عرفهم سبیله و اتم حجتّه و اظهر برهانه العزیز البدیع

- 3 O beloved of my heart, thou who art mentioned in my inmost being and reality! In all conditions there appeareth that which beareth witness to your love, your turning to God, and your arising to serve God and His loved ones - they who have cast behind their backs all else but God and have committed what their passions have commanded them. These, verily, are among those who have gone astray.
- 3 یا محبوب فؤادی و المذكور فی سَرّی و حقیقتی در جمیع احوال یظهر ما نشهد لحکم و اقبالکم و قیامکم علی خدمه الله و اولیائه الذین نبذوا ما سوی الله ورائهم و ارتکبوا ما امرتهم به اهوائهم الا انه من الضالّین
- 4 The spiritual messenger and embodied temple of wisdom, namely the honored Shaykh-'Ali, hath arrived - an arrival like water to the withered saplings in the garden of inner meanings. Blessed be God Who hath aided His loved ones to make mention of Him, to praise Him, to serve His Cause, and to arrange what He hath willed through His bounty and grace. Verily, He is the Most Generous of the generous ones and the Most Merciful of the merciful ones.
- 4 پیک ذکر روحانی و هیکل مجسم دانائی یعنی جناب شیخعلی رسید رسیدن آب نهالهای یابسهء حدیقهء معانی را تبارک الله الذی اید اولیائه علی ذکره و ثنائیه و خدمه امره و ترتیب ما اراد بجموده و فضله انه هو اکرم الاکرمین و ارحم الراحمین
- 5 The one mentioned was in truth like soil and the Euphrates to that which was planted in the garden. At first his virtues were concealed, but later they became manifest in such wise as to cause wonderment among the dwellers of that place. A hundred thousand thanks be unto the True Object of Worship Who confirmed His loved ones in that which is the cause of everlasting remembrance. Indeed, the person mentioned was peerless in the science of cultivating palm trees and their offspring, as evidenced by clear and manifest proof, namely that his service was rendered in such a station that every knowledgeable scholar and wise sage would testify to it, both outwardly and inwardly. Glory be to God! As his deeds were for the sake of God, they illumined the world of deeds at this station. Now is the station of the blessed word which declareth: "Verily, He doth not suffer the reward of the righteous to perish." It is hoped that the fruits of his deeds will remain preserved in the scrolls of glory. A testimony that testifieth to the truth and uprightness of his deed is his attainment unto His presence before his desire. A good deed hath a pleasing reward, for the Judge of Justice is God, exalted be His glory. Praise be to God, the unexpected divine bounty encompassed him. Though he is now unaware of it, the time will come when he shall become conscious thereof. Verily, He is the All-Wise Teacher and the All-Knowing Expositor.
- 5 نفس مذکور فی الحقیقه کُره خاک و فرات آب بود از برای آنچه در بستان غرس شده بود در اوّل فضائش مستور و در آخر مکشوف بقسمیکه سبب حیرت ساکنین محل مذکور شده صدهزار شکر معبود حقیقی را که تأیید فرمود اولیای خود را بر آنچه سبب ذکر دائمی است فی الحقیقه شخص مذکور در علم تربیت اشجار نخیل و اطفالش واحد بلا مثل بوده بدلیل واضح مبین و آن اینکه خدمتش در مقامی واقع که هر عالم خیبری و حکیم علیمی بلسان ظاهر و باطن تصدیق مینماید سبحان الله اعمالش چون لوجه الله بوده عالم اعمال را در این مقام روشن نمود حال مقام کلمهء مبارکه است که میفرماید انه لا یضیع اجر المحسنین امید آنکه ثمرات اعمالش در صحایف مجد باقی ماند گواهی که گواهی میدهد بر صدق و راستی عملش فوز بلقائش قبل از اراده اش عمل خوب را جزای مرغوب است چه که حاکم عدل حق جلّ جلاله است الحمد لله نعمت غیر مترقبه الهی احاطه اش نمود اگرچه حال از آن غافل است ولكن اید وقتیکه آگاه شود انه هو المعلم الحکیم و المبین العلم
- 6 The letter from your honor, which contained wondrous and sublime mentions, brought joy to all limbs and members, for it was adorned with that which all today behold. Should he and all the pens in the world attempt to describe its virtues and fruits, verily the pens would be exhausted while it would remain steadfast in its station. However, I beseech God, exalted be His glory, to perfume and illumine the world with the
- 6 دستخط حضرت عالی که حاوی اذکار بدیعہء منیعہ بود جمیع اعضا و جوارح را مسرور نمود چه که مزین بود بآنچه که کلّ الیوم بآن ناظرند اگر ایشان و جمیع اقلام عالم بخواهد فضائل و اثمار آنرا ذکر نماید هرآینه اقلام منتهی میشود و آن در مقام خود باقی و برقرار ولكن از حقّ

fragrance of love of that beloved of the heart. Verily, He is powerful over all things. I ask and hope from the True One that He may transform the difficulties of your honor into ease and grant a portion thereof to the people of the earth. Verily, He is the Munificent Bestower.

- 7 And after expressing greetings before His presence, He said: O Muhammad! The sea and its waves, the sun and its effulgences, and the Kingdom of utterance and its verses are manifest, radiant and shining before all faces, yet the blind hath no share or portion thereof. This Wronged One hath, throughout the nights and days, spoken forth loving counsels and wise exhortations, and hath had, and hath, no purpose save the manifestation of fellowship, unity, love and harmony. Nevertheless, from the beginning of His days until now, He hath been afflicted in the hands of the heedless. Every possessor of sight and hearing hath hearkened unto the call of the Wronged One and beheld the horizon of Revelation. We beseech God that through the endeavors of those endowed with sight and hearing, He may guide and awaken the heedless to the holy, pure and luminous City. O Muhammad! On this triumphant day the attraction of the Call hath seized all things, and ere long shall wondrous and exalted creatures, brought forth by the Most Great Word in the All-Highest Paradise, adorn and bless the earth with their footsteps. He, verily, is the Powerful, the Mighty. The river of mercy hath encompassed all, and the light of utterance hath illumined all creation. Blessed is the soul that hath attained unto His recognition and freed itself from all else. O Muhammad! Upon thee be the peace of God and His loving-kindness.

- 8 Ere long shall the fruits of thy deeds become manifest in the schools of the world and the gatherings of nations. Thy Lord, verily, is the Almighty, the Powerful. Give the friends in that land their portion of the flowing river of mercy and the effulgences of the new and wondrous Luminary, and gladden them with exalted and decisive verses. We beseech God, blessed and exalted be He, to aid and strengthen them to exalt His Cause through wisdom and utterance. He, verily, is the Mighty, the Glorious, the All-Bountiful.

- 9 That which is the cause and means of God's infinite bounties hath ever been mentioned and continueth to be mentioned, and that dear one hath, with complete assurance and perfect devotion, held fast unto that which is itself the cause of the opening of all sealed doors. Our Lord is indeed the All-Bountiful, the Gracious, the Almighty, the All-Knowing, the Wise. I convey greetings to the friends in that land and beseech God to grant

جلّ جلاله میطلبم که از عرف محبت آنجبوب
فؤاد عالم را معطر و منور دارد آنه علی کلّ شیء
قدیر از حقّ سائل و آمل که زحمتهای آنحضرت
را براحت تبدیل نماید و اهل ارض را از آن
قسمت عطا فرماید آنه هو المعطی الکریم

7 و بعد از عرض مراتب امام وجه فرمودند یا
محمد بحر و امواجش شمس و تجلیاتش و ملکوت
بیان و آیاتش امام وجوه ظاهر و ساطع و مشرق
ولکن اعمی را حظّی نه و قسمتی نه اینظلوم در
لیالی و آیام به نصایح مشفقانه و مواعظ حکیمانه
نطق مینماید و مقصودی جز ظهور الفت و اتحاد
و محبت و وداد نداشته و ندارد مع ذلک از اول
آیامش الی حین بین ایادی غافلین معذب بوده
و هست هر صاحب بصر و سمعی ندای مظلوم
را اصغاف نموده و افق ظهور را مشاهده کرده از
حق میطلبیم غافلین را بهمت صاحبان بصر و سمع
بمدینه مقدسه مطهره منوره راه نماید و آگاه
فرماید یا محمد در این روز پیروز جذب ندا جمیع
اشیاء را اخذ نموده و زود است که خلقهای
بدیعه منیعه که از کلمه علیا در فردوس اعلی
ظاهر شده عرصه عالم را بقدم ایشان مزین
فرماید و مبارک نماید اوست قادر و توانا فرات
رحمت احاطه نموده و نور بیان امکان را روشن
کرده طوبی از برای نفسیکه بعرفانش فائز شد و
از دوش آزاد گشت یا محمد علیک سلام الله و
عنایت

8 زود است ثمرات اعمال آنجناب در مدارس عالم
و محافل امم جلوه نماید و ظاهر شود آن ربّی
هو المقتدر القدیر اولیای آن ارض را از فرات
رحمت جاریه و تجلیات نیر بدیعه قسمت عطا نما
و بکلمات محکمات عالیات مسرور دار نسل الله
تبارک و تعالی ان یوفّقهم و یؤیّدهم علی اعلاء
امرهم بالحکمة و البیان آنه هو المقتدر العزیز المنان
انتهی

9 آنچه که سبب و علت فیوضات لایتنهای الهی
است لازال ذکر شده و میشود و آنجبوب هم
باطمینان کامل و توجه شامل متمسکید بآنچه
که اینفقره خود بنفسها سبب فتح ابواب مغلقه
است آن ربنا هو الفضل الکریم و هو المقتدر
العلیم الحکیم اولیای آن ارض را سلام میرسانم

each one such endeavor that their deeds and actions may be accepted in the sight of all, though the essential purpose is that deeds be adorned with acceptance by God, exalted be His glory. Yet since in all things the means are present and their relation to God is evident, whatsoever is spoken is beloved and acceptable. We beseech God to aid them, assist them, and make them of those who have achieved the supreme steadfastness in His most holy, most luminous, most exalted Cause.

- 10 The beloved of the heart of 'Abdu'l-B.H. hath ever been and continueth to be remembered. In truth, their prayers, which issued from the tongue of Truth, to this day remain sweet and established in the soul. It is hoped that in all conditions they may be assisted in raising aloft the Word and in exalting the Cause of God, the Lord of all worlds. Verily our Lord is the One Who hath power over whatsoever He willeth, and in His grasp are the reins of all who are in the heavens and on earth. Glory and majesty belong unto God, the Mighty, the Most Praised.

- 11 Praise be to God that the sent palms became the ornament of the luminous garden with utmost honor. We moved them with infinite prayers and salutations, and in the name of God deposited them in God's treasure which is the earth. This deed was accomplished through His favor; its elevation, manifestation and fruits now rest with God, exalted be His glory. Praise be to God, two palms were planted in the name of 'Abdu'l-Baha, upon Him be the Most Glorious Beauty of God, and it is hoped that, as the intention was pure, their manifestation will bestow a portion upon the realm of trees, and God, exalted be His glory, will make them the dawning-place of the growth of the world's trees. Verily, He is powerful over all things. And two more were planted in His name. The outward deed is complete, and the inner manifestation is in the hand of God, Lord of the mighty throne.

- 12 Furthermore, truly His Honor Aqa 'Ali, upon him be 966 [Baha'u'llah], has labored greatly in this journey and his work was evidently for the sake of God, therefore it was accepted, as witnessed by his repeated attainment of the presence and his being received once or twice at night, and his supplication to God for the mention of good for all. And now that it is the twentieth night of the honored month of Shawwal, their mention flows from the tongue of the Beloved thus: This is true bounty and eternal preceding mercy. Blessed be he, then joy be unto him. He has attained the presence and returned by leave of Him Who possesseth all, and this is the manifest triumph. I beseech God, exalted be His glory, to cause him to

و از حقّ از برای هر یک همت میطلبم تا امام وجوه خلق اعمال و افعالشان بقبول کلّ فائز شود اگرچه اصل مقصود آنکه عمل بطراز قبول حقّ جلّ جلاله فائز گردد ولیکن چون در کلّ آثار اسباب موجود و نسبتش بحق مشهود آنچه گفته شود محبوب و مقبول است نسئل الله ان یؤیدهم و یوفقهم و یجعلهم من الذین فازوا بالاستقامه الکبری علی امره الأقدس الأنور الأعلى

- 10 محبوب فؤاد حضرت عبداله لازال مذکور بوده و هستند فی الحقیقه مناجاتشان که از لسان حق بوده الی حین لذتش در جان باقی و برقرار امید آنکه در جمیع احوال موفق باشند بر ارتفاع کلمه و ارتقاء امر الله ربّ العالمین ان ربنا هو المقتدر علی ما یشاء و فی قبضته زمام من فی السموات و الأرضین و العزّة و العظمة لله العزیز الحمید

- 11 نخلهای مرسله الحمد لله زینت بستان منیره گشت به اعزاز تمام و صلوة و سلام بپنتی حرکت دادیم و باسم خدا در کنز خدا که ارض است ودیعه گذاشتیم اینعمل از ما بعنايتش مجری شد دیگر علوش و ظهورش و اثمارش با حقّ جلّ جلاله است الله الحمد دو نخل آن باسم حضرت عبداله ه علیه بهاء الله الأبهی غرس شد و امید آنکه چون نیت خالص بوده ظهورش عالم اشجار را قسمت عطا نماید و حقّ جلّ جلاله آترا مطلع نموا اشجار عالم گرداند انه علی کلّ شیء قدیر و دو عدد دیگر باسم آنحضرت غرس شد عمل ظاهر تمام و ظهور باطن بید الله ربّ العرش العظیم

- 12 عرض دیگر آنکه جناب آقا علی علیه ۹۶۶ [بهاء الله] فی الحقیقه در این سفر بسیار زحمت کشیده اند و عملشان هم معلوم که لوجه الله بوده لذا بقبول فائز و گواه این عرض آنکه مکرر بحضور فائز گشتند و یک دو بار در شب فائز شدند و از حقّ از برای کلّ ذکر خیر طلبیدند و حالکه لیلۀ بیستم شهر شوال المکرم است ذکرشان از لسان محبوب جاری اینست نعمت حقیقی و رحمت مسبوقه ابدی هنیئاً له ثمّ مرئاً له قد حضر و فاز و رجع باذن من عنده و هذا هو

attain that which befits the station of the believers and the sincere ones. Verily, He is the All-Bountiful, the All-Generous. Peace and praise and remembrance and glory be upon you and upon those with you and those who love you for the sake of God, the Goal of all worlds and the Beloved of all who are in the heavens and the earth.

الفوز المبين از حقّ جلّ جلاله میطلبم ایشان را
فائز فرماید بآنچه سزاوار شأن موحدین و مخلصین
است آنکه هو الفیاض الکریم السلام و الثناء و
الذکر و البهاء علی حضرتکم و علی من معکم و
یحییکم لوجه الله مقصود العالمین و محبوب من فی
السموات و الأرضین

BLIB_Or15731.175

BH02558

To: Aqa Siyyid Ahmad Afnan, in Istanbul

Date: 1308-10-29 [1891-Jun-7]

1 ...O My Afnan! Upon thee be My peace and My glory! In truth, justice hath vanished and oppression is manifest. From every direction the fire of tyranny is ablaze while the light of justice is concealed. God is My witness, and the Manifestations of His names and attributes bear testimony, that the purpose of raising the call was that the ears of all possibility might be cleansed, through the waters of utterance, from false tales, and become ready to hearken unto the blessed, supreme Word that hath appeared from the treasury of knowledge. Blessed are the fair-minded!

1 یا افنانی علیک سلامی و بهائی فی الحقیقه انصاف
مفقود و اعتساف مشهود از هر جهتی نار ظلم
مشعل و نور عدل مستور حقّ شاهد و مظاهر
اسماء و صفاتش گواه که مقصود از ارتفاع ندا
آنکه از کوثر بیان آذان امکان از قصص کاذبه
مطهر شود و مستعد گردد از برای اصغاء کلمه
طیبه مبارکه علیا که از خزانه علم ظاهر گشته
طوبی للنصفین

2 This Wronged One hath never had, nor hath, any desire of His own. God is My witness, and the Manifestations of justice bear testimony, that the purpose of mention and utterance hath been the refinement of souls and the extinction of the fire of hatred through wisdom and utterance. Your honor and the other loved ones who are illumined with the light of detachment and adorned with the ornament of fairness bear witness to the truthfulness of this Wronged One and to His known character.

2 اینظلوم از خود خیالی نداشته و ندارد حقّ شاهد
و مظاهر عدل گواه که مقصود از ذکر و بیان
تهذیب نفوس و اطفاء نار بغضا بحکمت و بیان
بوده التجناب و سایر اولیا که بنور انقطاع منورند
و بطراز انصاف مزین گواهی میدهند بر صدق
اینظلوم و بر معروفش

3 For nigh upon forty years We have forbidden the servants, through compassionate counsels and wise exhortations, from corruption, conflict and contention. This purpose, through the absolute Divine Will and His aid, gained influence in the realms of Persia, to such an extent that when they heard evil, they spoke good; when they witnessed ugliness, they showed forth beauty; when they were slain, they interceded on behalf of their slayers. Nevertheless, neither from the government nor from the people did anyone take notice. How many vain

3 قریب چهل سنه عباد را بنصائح مشفقانه و
مواظظ حکیمانه از فساد و نزاع و جدال
منع نمودیم و این اراده باراده مطلقه الهیه و
اعانتش در ممالک ایران نفوذ نمود بشأنیکه بد
شنیدند خوب گفتند زشت دیدند و زیبا نمودند
کشته شدند و شفاعت کردند معذلک نه از
دولت و نه از ملت احدی ملتفت نه چه مقدار
از هدایانات که در لیالی و ایام قولاً و تحریراً

imaginings appeared by night and day, in word and writing, while the wronged ones of the world clung to the cord of patience and held fast to the hem of resignation, uttering not a word in response. The Seal of the Prophets and Guide of all paths - may the spirit of all else be sacrificed for His sake - hath said: "O Abu Dharr! For everything there is an evidence: the evidence of intellect is contemplation, and the evidence of contemplation is silence." And likewise He hath said: "O Abu Dharr! The most excellent worship is silence." By God! In all instances of oppression and tyranny, We have shown patience and left matters to God....

ADMS#299x

ظاهر شد و مظلومهای عالم بحبل صبر متمسک و بذیل اصطبار متشبث بودند و در مقابل کلمه‌ئی ظاهر نه خاتم رسل و هادی سبیل روح ما سواه فداه فرموده یا اباذر لکّی شیء دلیل دلیل العقل التفکر و دلیل التفکر الصمت و همچنین فرموده یا اباذر افضل العبادۃ الصمت بالله باری در جمیع موارد ظلم و اعتساف صبر نمودیم و بخدا گذاریم ...

AY12.289x, AY12.290x

BH00207

To: *Siygid Ali Afnan son of Afnan Kabir et al., in Ishqabad*

Date: 1308-11-24 [1891-Jul-1]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be to that Omnipotent Lord Who befitteth and deserveth all glorification, Who hath transformed the weakness of His servants on the Day of Return into strength and hath bestowed distinction in such wise that He hath sent forth, through His conquering might and overwhelming power, without any weapon, the Wondrous Name unto a realm adorned with ranks of armies and successive multitudes. Indeed there hath appeared a power that hath no likeness in the world nor any peer among the nations. Were the servants to ponder upon this, they would cast away all they possess, turning unto God, the Lord of Lords. Prayers, peace, glory and splendor be upon the friends of God and His chosen ones who have arisen to unite the hearts of His servants and have acted according to what they were commanded in the Book. He, verily, is the Mighty, the Bestower. My spirit be a sacrifice unto your remembrance and unto your service.
- 3 The exalted letters of Your Holiness arrived like showers of mercy. Each was a key to the gate of joy and a gift for the gladness of hearts. After reading and contemplating them, they were directed to the Supreme Heights and were presented before the countenance of the Lord of all beings, attaining His

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقتدری را لایق و سزا که ضعف عباد را در یوم معاد بقوت تبدیل نمود و امتیاز عنایت فرمود بشأنیکه اسم بدیع را بقدرت غالبه و قوت قاهره من غیر سلاح باقلیمی که مزین بود بصنوف عساکر و الوف مترادف فرستاد قد ظهرت قدرة لم یکن لها شبه فی العالم و لا نظیر بین الأمم لو یتفکر فیہ العباد لیتدعون ما عندهم مقبلین الی الله ربّ الأرباب الصلوة والسلام و التکبیر و البهاء علی اولیاء الله و اصفیائه الذین قاموا علی تألیف افتدة عبادہ و عملوا ما امروا به فی الکتاب انه هو العزیز الوهاب روحی لذكركم الفداء و نلخدمکم الفداء

3 دستخطهای عالی آنحضرت بمنابہ امطار رحمت وارد هریک مفتاحی بود از برای باب سرور و عطیہ‌ئی بود از برای فرح قلوب و بعد از قرائت و توجه قصد ذروه علیا نموده امام وجه مولی

presence and hearing. His utterance, mighty be His exposition and glorious His proof:

- 4 O My Afnan! Upon thee be My glory and My loving-kindness. Each of thy letters was a manifest glad-tiding and an evident joy. Praise be to God that thou hast witnessed, with both outer and inner sight, the waves of the ocean of utterance and hast taken up thy station beneath the blessed Lote-Tree. This bounty hath no likeness, and this grace hath had and hath no equal. The world and its ornaments, its embellishments and its colors shall by inevitable decree return to nothingness, while that which hath been revealed from the Supreme Pen and hath streamed forth from the clouds of mercy shall endure and remain established. We testify that there is no God but Him. His are the glory and the splendor, the grandeur and the majesty. He giveth unto whomsoever He willeth whatsoever He desireth, and He withholdeth. Verily, He is the Powerful, the Unconstrained.

- 5 The worlds of dominion and kingdom have all borne and continue to bear witness to this supreme grace that hath encompassed the world and its peoples, and hath manifested that which the Daysprings of knowledge and the Dawning-places of utterance are powerless to mention and describe. Nay rather, all have acknowledged their impotence and confessed their shortcoming. Blessed is the soul that hath held fast to the Self-Subsisting Name, and hath taken and quaffed the choice-sealed wine from the hand of divine bounty. Praise be to God that that Afnan is the cup-bearer of the choice wine and the bestower of rank and station. We beseech God, blessed and exalted be He, to make thee a herald of His Name, a harbinger of His Revelation, one who standeth in service to His Cause and speaketh forth His praise, and to ordain for thee that which will exalt thee through His Name and honor thee through His glory. He, verily, is the One Whom the conditions of men have not hindered, nor hath the might of princes deterred. He hath come with a power before which the power of the world stood powerless, and with signs at whose appearance the signs of the nations were obliterated. He, verily, is the Most Great Book, the Speaker, the One Who remembereth before the faces of all who are in the heavens and the earth.

- 6 Your letters which were sent to this servant were each adorned with the light of divine unity and aflame with the fire of the divine Lote-Tree. Great is the station of this Day, for the Ancient Lord hath appeared in manifest sovereignty, speaking and conversing upon the Mount of Knowledge. Blessed is the ear and eye that hath attained to witnessing and hearing. The loved

الوری عرض شد و بحضور و اصفا فائز گشت
قوله عزّ بیانه و جلّ برهانه

4 یا افنانی علیک بهائی و عنایتی نامهای آنجناب هر
یک بشارتی بود ظاهر و فرجی بود مجسم و هویدا
لله الحمد ببصر ظاهر و باطن امواج بحر بیان را
مشاهده نمودی و در ظلّ سدره* مبارکه مقام
اخذ کردی این نعمت را شبی نه و این فضل
را مثلی نبوده و نیست دنیا و زخرف و زینت
و الوانش بحکم محتوم بعدم راجع و آنچه از قلم
اعلی نازل و از سیلاب رحمت جاری باقی و ثابت
نشده آنه لا اله الا هو له العزة و البهاء و العظمة
و الکبریاء يعطی من یشاء ما اراد و يمنع انه هو
المقتدر المختار

5 عالم ملک و ملکوت کلّ شهادت داده و
میدهند بر این فضل اعظم که عالم و امم را
احاطه نموده و ظاهر فرموده آنچه را که مطلع
عرفان و مشارق بیان از ذکر و بیانش عاجز
و قاصر مشاهده گشته بل کلّ بر عجز خود
اقرار نموده اند و بر قصور اعتراف طوبی از برای
نفسیکه باسم قیوم تمسک نمود و رحیق محتوم
را از ید عطای الهی اخذ کرد و آشامید الحمد
لله آن افنان ساقی رحیقند و معطی رتبه و مقام
نسئل الله تبارک و تعالی ان يجعلک منادياً
باسمه و مبشراً بظهوره و قائماً علی خدمته و ناطقاً
بشائیه و یقدر لک ما یرفعک باسمه و یعزّک
بعزه انه هو الذی لم تمنعه شئون الوری و لا
سطوة الأمراء قد اتی بقوة عجزت عند ظهورها
قوة العالم و بآثار محت عند بروزها آثار الأمم انه
هو الکتاب الأعظم الناطق الذاکر امام وجوه
من فی السموات و الأرضین

6 نامه‌های آنجناب که بعد حاضر ارسال نمودی
هر یک مزین بود بنور توحید الهی و مشتعل بود
بنار سدره* ربّانی مقام این یوم عظیم است چه
که مالک قدم در ظاهر ظاهر در طور عرفان
ناطق و مکلم طوبی از برای سمع و بصریکه به

ones of that land are each remembered before the Wronged One with a mention that is, with God, more memorable than the most memorable mention, and hath been inscribed by the Supreme Pen. Say: O people of God! Be not saddened by the calumnies of the servants, the oppression of the oppressors, the turning away of those who turn away, and the cawing of the crows. Had people recognized the excellence of My Day, they would have cast away the treasures of the world, turning to My horizon from which hath shone forth the Day-Star of My Revelation, whereby the heavens and earths were illumined. Glory be to God! The Tongue of Utterance speaketh upon the Mount of Knowledge before the faces of all religions, and divine verses descend like the spring rains of God. Yet the servants remain barred from drawing nigh and deprived of witnessing. Glad tidings, O My loved ones, for how the Wronged One hath turned toward you and mentioned you with a mention whereat the Most Exalted Paradise and the Supreme Heaven spoke forth: "O people of earth and heaven! The gate of generosity hath been opened and the Ancient Lord hath appeared with a sovereignty before which all that the people possess cannot stand - they who abandoned what they were commanded and did what they were forbidden in the Book of God, Lord of the Mighty Throne."

7 In most pages the Pen that revealeth verses hath been occupied with mentioning His loved ones. Happy are they and blessed are they. All must hold fast to love, fellowship, unity and harmony, and must speak with the tongue of truth these exalted words which were previously revealed from the Pen of Utterance: "Death to the veiled ones! Pain to the frozen ones! The King of kings hath come! That perfect Treasure hath come! That hidden Mystery hath been made manifest! To the chagrin of the base multitude!"

8 By the Sun of Truth! Today the oppressors, transgressors and all they possess are as a handful of dust before the Lord of Lords - nay, more contemptible still. Arise to promote the Cause through heavenly power and divine might, but with wisdom and utterance. Wisdom consists in deeds and actions that cause the people of earth to turn unto God. O My loved ones! I do not wish for any of you to be tainted with the dust of rancor and hatred. In truth I say: Your essential realities were created from light. You must be radiant and effulgent before all faces, in such wise that the people of East and West may be guided by and attain unto that light. Verily your Lord, the All-Merciful, is the Forgiving, the Kind, the Compassionate, the Generous, possessed of great bounty. In all conditions We have beseeched and do beseech God, exalted be His glory, for the protection of His loved ones. Verily He is the Hearer, the

مشاهده و اصغا فائز گشت اولیای آن ارض هر یک لدی المظلوم مذکورند بذکریکه عندالله از سید اذکار مذکور و از قلم اعلی مرقوم بگو یا حزب الله از مقتربات عباد و ظلم ظالمین و اعراض معرضین و نفاق ناعقین محزون مباشید لو عرف الناس فضل یومی لنبدوا خزائن العالم مقبلین الی افقی الذی منه اشرق نیر ظهوری الذی به اشرقت السموات و الارضین سیحان الله لسان بیان در طور عرفان امام وجوه ادیان ناطق و آیات ربانی بمثابه امطار ربیع الهی نازل مع ذلک عباد از تقرّب ممنوع و از مشاهده محروم بشروا یا اولیائی بما توجه المظلوم الیکم و ذکرکم بذکر اذ ارتفع من لسان العظمة نطقت الفردوس الاعلی و الجنة العلیا یا اهل الارض و السماء قد فتح باب الکرم و ظهر مالک القدم بسلطان لا یقوم به ما عند القوم الذین ترکوا ما امروا به و عملوا ما نهوا عنه فی کتاب الله ربّ العرش العظیم

7 در اکثری از اوراق قلم منزل آیات بذکر اولیائش مشغول هنیئاً لهم و مرثیاً لهم باید کلّ به محبت و مودّت و اتحاد و اتفاق تمسک نمایند و بلسان حقیقت باینکلمات عالیات که از قبل از قلم بیان نازل نطق کنند محتجبانرا مرگی منجمدانرا دردی شاهنشاه انام آمد آن کز تمام آمد آن غیب بنام آمد رغم دل انعام آمد

8 قسم بآفتاب حقیقت امروز ظالمین و معتدین و ما عندهم بمثابه کفّ تراب نزد ربّ الأرباب مشهود بل احقر منه بقوّة ملکوتی و قدرت ربّانی بر امر قیام نمائید و لکن به حکمت و بیان حکمت اعمال و افعال نیست که سبب اقبال من علی الارض است یا اولیائی دوست ندارم احدی از شما بغبار ضعیفه و بغضا آوده باشد براسستی میگویم کینونات شما از نور خلق شده باید امام وجوه ساطع و لامع باشید بشأنیکه اهل شرق و غرب بهدایت آن اقبال نمایند و واصل شوند انّ ربکم الرحمن هو الغفور و هو الرؤوف و هو المشفق و هو الکرم ذو الفضل العظیم در جمیع احوال

Answerer. There is no God but Him, the Single, the One, the Mighty, the All-Informed.

از حقّ جلّ جلاله حفظ دوستان را طلبیده و
میطلبیم آنه هو السالمع و هو المجیب لا اله الا هو
الفرد الواحد العزیز الخبیر

- 9 This day is specially dedicated to His Holiness the Prince of Martyrs, Husayn ibn 'Ali. A visitation tablet was revealed from the Tongue of Grandeur, and Mirza Mihdi, glory be upon him, had previously requested it. Now it is sent that the sincere ones may recite it. Say: O My loved ones! The deed of that holy one among the manifest deeds in the world is as the sun among the stars. Blessed is the soul who, in the days of 'Ashura, mentioned that Essence of being with this Most Great Remembrance and Most Perfect, Most Complete Word, and who attained to its recitation. Say: Take the tablet of God with a power from Him and a strength from His presence, then do what ye have been commanded by One Wise in Command.

9 این یوم مخصوص حضرت سیدالشهداء حسین بن علی یک زیارت از لسان عظمت نازل و جناب میرزا مهدی علیه بهائی از قبل طلب نموده حال ارسال شد لیقرئه المخلصون بگو یا اولیائی عمل آنحضرت مابین اعمال ظاهره در عالم بمثابه آفتابست مابین نجوم طوبی از برای نفسیکه در ایام عاشورا بلین ذکر اعظم و کلمه اکل اتم آنجوهر وجود را ذکر نمود و بقرائت آن فائز گشت قل خذوا لوح الله بقدرة من عنده و قوة من لدنه ثم اعملوا ما امرتم به من لدن آمر حکیم انتهى

- 10 His letters are in truth eloquent harbingers of the fellowship and unity of His loved ones, and likewise of the rectification of matters that have occurred and become manifest through Him. Such lofty and goodly deeds are truly befitting of Him. This servant beseeches his Lord to manifest unto His Afnan that which will cause them to appear among His servants like suns in the horizons. One letter caused sorrow and grief, but praise be to God, it was not long before the details became clear. A soul like unto a spiritual beloved, his honor Aqa Mirza 'Abdu'l-Karim, upon him be the glory of God and His favors, who is mentioned before the Throne and inscribed in the Book - surely his grief becomes the cause of grief to the loved ones and friends. One envelope from Him wherein you had written the details did not arrive, but praise be to God, it arrived afterwards, mentioning his deliverance and his sanctity, and this became the cause of supreme joy after complete anguish, and evident ease after great hardship. Praise be to God that the matter did not become doubtful and there became manifest to all that which was the cause of his success, triumph and sincerity of deed. After this matter was presented before the Most Holy Court, these exalted words were revealed:

10 دستخطهای آنحضرت هر کدام فی الحقیقه مبشری ناطق بر الفت اولیا و اتحادشان و همچنین بر اصلاح اموری که بسبب آنحضرت واقع گشته و ظاهر شده فی الحقیقه لایق آنحضرت این اعمال طیبه عالیه است یستل الخادم ربه ان يظهر لحضرات افنانه ما يظهرهم بین العباد بمثابة الشموس فی الآفاق و یک دستخط سبب کدورت و حزن شد انهم الحمد لله طوی نکشید که تفصیل ظاهر گشت نفسی بمثابه حبیب روحانی جناب آقا میرزا عبدالکریم علیه بهاء الله و عنایته که لدی العرش مذکورند و فی الکتاب مسطور البته حزن ایشان سبب حزن اولیا و احبا میشود یک پاکت آنحضرت که مرقوم فرموده بودید تفصیل ذکر شده نرسید ولكن بعد از آن الله الحمد رسید و ذکر خلاصی ایشان و تقدیس ایشان در آن مذکور و این سبب شد از برای فرح اعظم بعد از کربت اتم و رخاء مبین بعد از شدت عظیم که الحمد لله امر مشتبه نشد و بر کل ظاهر گشت آنچه که سبب فلاح و نجات و صدق عمل ایشان بوده بعد از عرض این فقره در ساحت اقدس اینکلمات عالیات نازل

- 11 "O My Afnan! Upon thee be My glory! Glorify on My behalf the countenance of 'Abdu'l-Karim - upon him be My glory - and illumine him with the lights of My utterance. Then recite unto him that which hath been sent down from the heaven of My grace. It behooveth him to render thanks unto God throughout the nights and days, inasmuch as He hath manifested that which was the cause of supreme joy to the loved ones of God and His chosen ones, and to them that are nigh

11 یا افنانی علیک بهائی کبر علی وجه عبدالکریم علیه بهائی من قبلی و نوره بانوار بیانی ثم اقرء له ما نزل من سماء فضلی له ان یشکر الله فی اللیالی و الايام بما اظهر ما کان سبب الفرح الأكبر لأولیاء الله واصفیائهم وللمقریین من خلقه جند اعظم و ناصر مبین امروز اعمال طیبه طاهره

unto Him among His creation. The Most Great Host and the Manifest Helper! Today it is pure and goodly deeds - by My life, through them God glorieth before His near angels. Blessed is he and joy be unto him!

است لعمرالله بها يفتخر الله بين ملائكته المقربين
طوبى له و نعيماً له

- 12 O 'Abdu'l-Karim! The Tongue of the Ancient of Days at this moment, on thy behalf, rendereth thanks unto Its own Self and uttereth and maketh mention of the blessed word of praise, for the praise that befitteth His Most Holy and Most Exalted Court is the praise that appeareth from the horizon of the utterance of the Goal of all the worlds. Say: Unto Thee be thanks, and unto Thee be praise, and unto Thee be bounty, and unto Thee be glory! Thou beholdest me, O my God, confessing to my powerlessness and the powerlessness of all on earth, acknowledging my poverty and the poverty of all in the lands. I beseech Thee, O Ocean of Generosity, by the heaven of Thy bounty and the Sun of Thy munificence, to aid me and Thy loved ones in that which will exalt Thy Cause and manifest the sanctification of Thy Being from all else but Thee, and the detachment of Thine Essence from aught else save Thee. I beseech Thee by Thy Most Sweet Call and Thy Most Beautiful Names, and by the manifestations of Thy power in the kingdom of creation, and by Thy Announcement whereby earthquakes seized the tribes of Thy earth and the limbs of them that turned away from among Thy creatures trembled, to make Thy loved ones in this station the manifestations of Thy mercy, the dawning-places of Thy forgiveness, the sources of Thy attributes and the daysprings of Thy bounty, that their station may thereby be exalted among Thy servants. O Lord! We are Thy servants and Thy creation. We have turned toward Thee, detached from all else but Thee. I beseech Thee by Thy Lamp which the winds have encompassed, and by the light of Thy Cause which the doubts of the people of error have not veiled, to open before the faces of Thy loved ones the doors of Thy providence, and to ordain for them that which beseemeth the Ocean of Thy generosity and the Sun of Thy glory. Verily, Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Wise."

يا عبدالكریم لسان قدم در این حین بوکالت
تو خود را شکر مینماید و بکلمه مبارکه حمد
ناطق و ذاکر چه که حمدیکه لایق ساحت امنع
اقدسست حمدیست که از افق بیان مقصود
عالیان ظاهر میشود قل لک الشکر و لک
الحمد و لک العطاء و لک البهاء ترانی یا الهی
مقرراً بعجزی و عجز من علی الأرض و معترفاً
بفقری و فقر من فی البلاد اسئک یا بحر الکرم
بسماء عطائک و شمس جودک ان تؤیّدنی
و احبائک علی ما یرتفع به امرک و یتظهر به
تقدیس ذاتک عمّا دونک و تنزیه کینونتک
عمّا سواک اسئلک بندائک الأحلی و اسمائک
الحسنی و بمظاهر قدرتک فی ناسوت الأنشاء و
بنیئک الذی به اخذ الزلازل قبائل ارضک و
ارتعدت فرائص المعرضین من خلقک ان تجعل
اولیائک فی هذا المقام مظاهر رحمتک و مشارق
عفوک و مصادر اخلاقک و مطالع عطائک
لیرتفع بذلک مقامهم بین عبادک ای ربّ نحن
عبادک و خلقک قد اقبلنا الیک منقطعین
عن دونک اسئلک بمصباحک الذی احاطته
الأریاح و بنور امرک الذی ما حجبته شبهات
اهل الضلال ان تفتح علی وجوه اولیائک ابواب
عنایتک و قدر لهم ما ینبغی لبحر کرمک و
شمس عزّک انک انت المقتدر المتعالی العلیم
الحکیم

- 13 In truth I say the friends are at most times present before My face and are adorned with the luminous ornament of divine remembrance. We beseech God to manifest from them each day that which will draw them nearer unto Him. Verily He is the Forgiving, the Merciful.

13 براستی میگویم دوستان در اکثر اوقات امام وجه
حاضر و بطراز منور ذکر الهی مشرف و مزین
نسئل الله ان یتظهر منهم فیکل يوم ما یقرّبهم الیه
انه هو الغفور الرحیم

- 14 O Afnan! You mentioned the Afnans, upon them be the glory of God, His care, mercy and grace. At the moment of presentation before Him, the sun of joy rose and shone from the horizon of the House. Blessed are they both and joy be unto

14 یا افنانی ذکر حضرات افنان علیهما بهاء الله و
عنايته و رحمته و فضله را نمودید حین عرض
حضور آفتاب فرح از افق بیت مشرق و لائح
طوبی لهما و نعیماً لهما قد عملاً ما ینبغی لهما فی

them. They have done what was befitting of them in the days of their Lord. At their mention, the river of God's care flowed and the ocean of His bounty and remembrance surged. We testify that they have done that which has diffused the fragrance of sincerity and steadfastness among all creatures. We beseech God, blessed and exalted be He, to inscribe for them from His Most Exalted Pen that which nothing can equal - neither what is treasured on earth nor what is seen in heaven. Thus has the Pen of My loving-kindness moved in the field of My utterance, as a bounty from Me, and I am the Mighty, the All-Bountiful.

ایام ربّهما قد جرى عند ذكرهما فرات عناية الله و
ماج بحر عطائه و ذكره نشهد انهما عملا ما تضرّع
به عرف الخلوص و الاستقامة بين البرية نستل
الله تبارك و تعالى ان يكتب لهما من قلبه الأعلى
ما لا تعادله شيء من الأشياء و لا ما كنز في
الأرض و لا ما ترى في السماء كذلك جال
قلم عنايتي في مضممار بياني فضلاً من عندي و انا
العزیز الفضال

- 15 Surely you too were pleased with what was manifested. This Wronged One testifies that the mention of this praiseworthy deed has attracted the people of the cities of love and detachment. My tongue in My prison bears witness to this, as a mercy from Me to all who are in the heavens and on earth. Praise be to God, the Lord of the worlds.

15 البتّة آنجناب هم راضی شدید بآنچه ظاهر شده
اینظلم شهادت میدهد ذکر اینعمل مبرور اهل
مدائن محبت و انقطاع را جذب نموده يشهد
بذلك لساني في سجنی رحمة من عندي على من
في السموات و الأرضين الحمد لله ربّ العالمين
انتهی

- 16 Glory be to God! The mention of this matter caused joy to those who circle round the Lord of all beings and the dwellers of the Most Glorious Pavilion, and they all uttered: "Praise be to Thee, O God of the world!" This bounty has no end and this ocean no shore. It behooveth the people of God to hold fast to the cords of the Lord of the world's generosity, to thank Him, praise Him, mention Him and describe Him for having enabled them and aided them in that which is befitting of His days. Verily He is the Helper, the All-Knowing, the Confirmer, the Generous. That which has become the cause of the exaltation of the station and elevation of the ranks of His loved ones has been made manifest. I beseech Him to protect them and to ordain for them that which will gladden their hearts and tranquilize their souls. He is verily the Powerful, the Chosen One, the Mighty, the All-Bestowing.

16 سبحان الله ذكر اين فقره طائفين حول مولی الوری
و اهل سرادق ابيه کلّ مسرور شدند و به لك
الحمد يا اله العالم ناطق گشتند اين فضل را پایانی
نه و اين بحر را کرانی نه ينبغي ان يتمسک حزب
الله بجمال کرم مولی العالم و يشکرونه و يمدونه و
يذکرونه و يصفونه بما وقفهم و ايدهم على ما ينبغي
لأيامه انه هو الموفق العليم و المؤيد الکريم ظاهر
شد آنچه که سبب علو مقام و سمو مراتب اوليا
گشته و اسئله ان يحفظهم و يكتب لهم ما يفرح
به قلوبهم و يطمنّ به نفوسهم انه هو المقتدر المختار
و هو العزیز الوهاب

- 17 As for your mention of the payment of debts and the resolve of the friends of that land and their assistance - all was presented, and He made special mention of each one in such wise that the very rocks of the world beseeched God for the power of hearing, that they might attain unto that which was revealed. Verily He is the Powerful, the Mighty, and worthy to answer. All your deeds during this journey have been adorned with the ornament of acceptance and the glory of His good-pleasure. This is the greatest of all the world's bounties, now and forever. And all that you wrote regarding the dominion of this land was presented before Him and was honored to be heard. The Most Great Branch - may my spirit and being be offered up for the dust of His footsteps - specifically commanded that what was mentioned should be adhered to. He said the intention of the

17 و اینکه ذکر ادای دیون و همت اولیای آن ارض و
اعانتشان را فرمودید تمام عرض شد و هریک را
مخصوص ذکر فرمودند بشأنیکه صخره های عالم از
حقّ سمع طلب نمودند که شاید باصغاء آنچه نازل
شده فائز گردند انه هو المقتدر القدير و بالاجابة
جدير و اعمال آنحضرت در این سفر کل بطراز
قبول و عرّ رضا فائز این فضل اعظم فضلهاى
عالم بوده و هست و آنچه هم در ملک این
ارض مرقوم داشته اید در حضور عرض شد و
بشرف اصغا فائز گشت و مخصوص امر فرمودند
حضرت مولائی غصن ۶۶ [الله] الأعظم روحی
و ذاتی لتراب قدمه الفداء بآنچه ذکر شد تمسک

Afnan is in itself effective and beneficial. This is the truth, there is no doubt therein.

نمائند فرمودند نیت افنان بنفسه نافذ و مصلح است هذا حق لا ريب فيه انتهى

- 18 The servant beseeches his Lord to ordain for His Afnan that which will attract the hearts of the world and the souls of the nations. Verily He is the Hearer, the Answerer. There is no God but Him, the Single, the All-Informed.

18 يسئل الخادم ربّه ان يقدر لأفنانه ما ينجذب به افئدة العالم و قلوب الأمم أنّه هو السامع المجيب لا اله الا هو الفرد الخبير

- 19 After the submission of the petition, other tidings arrived – verily, fresh glad-tidings were manifested – and these concern the account of a banquet which Jinab-i-Hajji Alif and Ha, upon them be the Glory of God, did offer unto the righteous and the strangers alike. Blessed be he for this deed! This is indeed a meritorious act, inasmuch as it is the cause of the turning of souls toward God. After submission before the Sacred Threshold of the Most Inaccessible and Most Holy, this utterance was sent down from the Kingdom of Divine Knowledge, His Word – exalted be His glory:

19 بعد از عرض عريضه خبر ديگر رسيد في الحقيقة بشارت تازه رخ نمود و آن حكايت ضيافتي است كه جناب حاجي الف و حا عليه بهاء الله از اخيار و اغيار نمودند هنيئاً له اينعمل عمل مبرور است چه كه سبب اقبال وجود است بعد از عرض در ساحت امنع اقدس اين بيان از ملكوت عرفان نازل قوله تعالى

- 20 O Afnan! Upon thee be my glory! The aforementioned feast was among the requirements of divine wisdom. This deed hath been adorned with the ornament of acceptance. We testify that it was indeed a crown upon the heads of deeds and a sun in the heaven of actions. Convey my glad-tidings unto him and remind him of what hath been revealed by my Pen. By my life! He hath done what behooveth the days of his Lord. I have illumined him with the light of my utterance and my good-pleasure that he may rejoice and be among the thankful ones. Such deeds are a mighty cause for the unity of hearts and the turning of faces toward the Lord of all existence. Today all must hold fast to that which causeth the nearness and attraction of the peoples of the world. O Afnan! Glad-tidings! Glad-tidings! In these days the Orator of utterance ascended the pulpit in the City of Lovers and proclaimed with the most exalted call: "O people of the Most Exalted Paradise and O Manifestations of the Supreme Heaven! Rejoice and be glad in that the lovers have hastened to the place of sacrifice on the Day of the Covenant!" Then the Herald called from another direction: "This is the day wherein the companions of the Crimson Ark have attained victory through that which befell the Lord of all creation in the Land of Ta. God, the Lord of Destiny, hath illumined the prison-land through the arrival of 'Ali-before-Akbar." Then the Herald called from the right of the luminous spot: "O concourse of earth and heaven! This is the day wherein the Trusted One arrived at a manifest prison in the path of God, the Lord of all the worlds."

20 يا افنانى عليك بهائى ضيافت مذكوره از مقتضيات حكمت الهى بوده اين عمل بطراز قبول مزين نشهد انه كان اكليلاً لرؤوس الأعمال و شمساً لسماء الأفعال بشّره من قبل و ذكره بما نزل من قلبى لعمري قد عمل ما ينبغي لأيام ربّه نوره بنور بياني و رضائي ليفرح و يكون من الشاكرين امثال اين اعمال سبب بزرگ است از برای تأليف قلوب و توجه وجهه الى مالک الوجود امروز بايد کل تمسك نمايند بآنچه سبب تقرب و اقبال اهل عالم است يا افنانى البشارة البشارة اين ايام خطيب بيان در مدينه عشاق بر منبر ارتقا جست و بأعلى النداء قال يا اهل الفردوس الأعلى يا طلعات الجنة العليا افرحوا ثم استبشروا بما سرع العشاق الى مقرّ الفداء في يوم الميثاق ثم نادى المناد من جهة اخرى هذا يوم فيه فاز اصحاب السفينة الحمراء بما ورد على مولى الورى في ارض الطاء قد نور الله مالكي القدر ارض السجن بورود على قبل اكبر ثم نادى المناد عن يمين البقعة النوراء يا ملأ الأرض و السماء هذا يوم فيه ورد الأمين في سجن مبين في سبيل الله رب العالمين

- 21 Glory be to God! The oppressors imagine that through these afflictions and the kindled fire, the divine light and the fire

21 سبحان الله ظالمين را گمان آنكه باين ظلهای وارده و نار مشتعله نور الهی و نار سدره ربّانی مخمود

of the Lord's Tree will be extinguished and destroyed. The Wronged One testifieth that were all who are in the heavens and earth to gather to extinguish the light, they would find themselves utterly powerless. The Books of God have testified to this, both in the past and future. Blessed are they who understand.

- 22 The Afnan and the loved ones of that land all bear witness that the people of God have never intended, nor do they intend, conflict, corruption or disputation with anyone. For nearly forty years they have endured and resigned themselves to countless hardships and tribulations. Nevertheless, the fire of hatred in the breasts of the people of hypocrisy is observed to be greater than before. God hath sealed their hearing, their sight, and their understanding, for through these rejected satanic deeds they earn everlasting punishment and perceive it not. Soon shall perish the world and all that they possess, and they shall find themselves in grievous torment.

- 23 The protection of His Majesty the Most Great Emperor, may God assist him, hath become the cause of the inflammation of the fire of hatred. For some time they have been secretly engaged in instigation and zealously seeking means of oppression, until in these days the hidden contents of the breasts of the oppressors have become manifest and evident. Surely they have heard some of what hath transpired. Convey greetings to the General of that land on behalf of these people who are scattered throughout the world, and say: This people, in view of the favor that hath shone forth from the horizon of the heaven of justice of His Majesty the Emperor, are all looking unto him and holding fast unto his good-pleasure. For this reason the oppressive souls have instigated a group against this wronged people, and have again stained the soil of some lands with blood shed in the path of God. We beseech God to assist that Dawning-Place of justice and equity in protecting this wronged band. Verily, He is powerful over all things. In truth, the cause and reason for this hatred is the manifestation of the favor that His Majesty the Most Great Emperor hath shown toward these wronged ones. We beseech God to assist His Majesty in protecting His flock. Verily, He is the Helper of those who help and the Supporter of the just ones. There is none other God but Him, the Single, the One, the Powerful, the Mighty.

شود و معدوم گردد يشهد المظلوم لو يجتمع من في السموات والأرض على اطفاء التور يجدون انفسهم عجزاء قد شهد بذلك كتب الله من قبل و من بعد طوبى للعارفين

- 22 افنان و اولیای آن ارض کل شاهد و گواهند که حزب الله قصد نزاع و فساد و جدال با احدی نداشته و ندارند و قریب چهل سنه میشود که حمل شدائد و بلاهای لاتخصی را نمودند و بحق گذاردند مع ذلک نار بغضا در صدور اهل نفاق ازید از قبل مشاهده میگردد ختم الله علی سمعهم و ابصارهم و ادراکهم چه که باین اعمال مردوده شیطانیه کسب عذاب سرمدی مینمایند و شاعر نیستند سوف یفنی الدنیا و ما عندهم و یرون انفسهم فی عذاب الیم

- 23 حمایت حضرت امپراطور اعظم آیده الله سبب اشتعال نار بغضا شده مدتبست در سر بتحریر مشغول و بتهیه اسباب ظلم ساعی و جاهد تا آنکه این ایام خافیه صدور ظالمین ظاهر و هویدا گشت البته بعضی از آنچه وارد شده اصغا نموده اند خدمت جنرال آن ارض از لسان اینخرب که در عالم متفرقند سلام برسان و بگو اینخرب نظر بعنایتیکه از افق سماء عدل حضرت امپراطور اشراق نمود کل باو ناظر و برضای آنحضرت متمسک و نفوس ظالمه بانجهت جمعی را برانگیختند بر عداوت اینخرب مظلوم مجدد اراضی بعضی از بلاد را بدماء مسفوکه فی سبیل الله رنگین نمودند از حق میطلیم آنمطلع عدل و داد را مؤید فرماید بر حفظ این فقه مظلومه انه علی کل شیء قدیر فی الحقیقه سبب و علت این بغضا بجهت ظهور عنایتی است که حضرت امپراطور اعظم در باره اینمظلوما مشاهده نمودند نسل الله ان یوفق حضرت علی حفظ اغنامه انه معین الناصرین و مؤید المنصفین لا اله الا هو الفرد الواحد المقتدر القدیر انتهى

- 24 آنحضرت باید آنچه وارد شده نزد حضرت جنرال ذکر نماید امید آنکه حضرت ایشان در ساحت حضرت امپراطور اعظم عرض نمایند آنچه را که سبب ظهور عنایت ایشانست و علت حفظ

- 24 Your Excellency should mention to the General all that has transpired. It is hoped that His Honor will convey to His Imperial Majesty what will evoke His favor and ensure the protection of these oppressed ones. This servant, nay the world itself, is astonished that although these wronged ones have been and continue to be more submissive and humble than all other groups in Iran, and have obeyed whatever was commanded and ordained, and in all circumstances and instances of oppression and transgression did not raise a hand nor resort to defense - as the General himself and the noble officers of the illustrious government (may God assist it) have known and know - yet every day some evil from the wicked people becomes manifest. His oppression of us is intense and evident; We have no recourse save to make it known
- 25 Let us see what the justice of His Imperial Majesty requires and commands. They have repeatedly stated that the purpose of these declarations is to inform, so that all may become aware and cognizant of the oppression of the tyrannical souls and the patience of these wronged ones. In truth, the matter is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Protector, the Helper, the Succourer. Praise be to God, the Lord of the worlds.
- 26 The servant, in closing, beseecheth God, his Lord, to protect His loved ones through the hosts of the seen and the unseen, and to exalt them through His Name amongst all peoples. Verily, He is the Guardian of the doers of good and the Lord of those who place their trust in Him. There is no God but Him, the All-Knowing, the All-Wise.
- 27 In all conditions, I beseech the True One, exalted be His glory, to assist these wronged ones in that which is the cause of the Most Great Steadfastness. Verily, our Lord is the Helper, the Almighty, the Powerful, the All-Knowing. In these days, the Throne is established in Haifa, together with a company of those who circle round it, the emigrants, and the travelers. Praise be to God, all are adorned with piety and illumined with the light of detachment. Each day they attain the honor of presence and meeting. This is a peerless, mighty grace. I beseech Him, exalted be He, to ordain for His loved ones that which befiteth the heaven of His bounty. Verily, He is the Almighty, the All-Powerful.
- 28 A further submission is that several months ago, a sacred Tablet known as Nida [Proclamation] and Bisharat [Glad-Tidings], was dispatched according to the command of the Lord of the Unseen and the Seen. This Tablet contains laws that were scattered throughout the Most Holy Book and other
- اینظلومان اینعبد متعجب بل عالم متعجب مع آنکه اینخزب مظلوم خاضعتر و خاشعتر از جمیع احزاب ایران بوده و هستند آنچه گفته‌اند و امر نموده‌اند اطاعت شده و در جمیع احوال و مواقع ظلم و تعدی دست در نیاوردند و بدفاع تمسک ننمودند چنانچه خود حضرت جنرال و امراء دولت بهیه آیدها الله دانسته و میدانند مع ذلک هر یوم از اشرار امت ظلمی ظاهر ظلم او بر ما حریص است و عیان نیست بر ما چاره کردن جز بیان
- 25 دیگر تا عدل حضرت امپراطوری چه اقتضا نماید و چه فرماید مکرر فرمودند مقصود از این اظهارها اخبار است تا کل بر ظلم نفوس ظالمه و صبر اینخزب مظلوم آگاه شوند و مطلع گردند و فی الحقیقه الامر بید الله یفعل ما یشاء و یحکم ما یرید و هو الحافظ الناصر المعین الحمد لله رب العالمین
- 26 انّ الخادم فی آخر القول یسئل الله ربّه ان یحفظ اولیائه بجنود الغیب و الشّهادة و یرفعهم باسمه بین البریه انه ولیّ المحسنین و مولی المتوکلین لا اله الا هو العلیم الحکیم
- 27 در هر حال از حقّ جلّ جلاله میطلبم اینخزب مظلوم را نصرت فرماید بامریکه سبب استقامت کبری است انّ ربنا هو المؤید المقتدر العزیز العلیم این ایام مقرّ عرش حیفا واقع مع جمعی از طائفین و مهاجرین و مسافرین لله الحمد کلّ بتقوی مزین و بنور انقطاع منور هر یوم بحضور و لقا فائز و مشرف اینست فضل بزرگ بمانند اسئله تعالی ان یکتب لأولیائه ما ینبغی لسماء عطائه انه هو المقتدر القدر
- 28 عرض دیگر آنکه چند شهر قبل لوح مقدّسیکه به ندا موسوم و همچنین به بشارات مذکور حسب الامر مالک غیب و شهود ارسال شد و این لوح احکامیست که در کتاب اقدس و سایر الواح متفرّق بود بنفس مبارک جمع فرمودند

Tablets, which the Blessed Being Himself gathered together. In that Tablet it was mentioned so that all may know and discover those laws that are the cause of tranquility for the peoples of the world, the comfort of nations, the elimination of discord and dissension, and the establishment of unity and harmony, and that they may raise their voices in praise and gratitude to the Goal of all the world's peoples. In truth, the most great favor hath been made manifest, but the unjust ones of the earth have risen in such opposition that the Concourse on high are engaged in lamentation and weeping. O my God! O my God! Protect Thy servants, then aid them through Thy power and might. Verily Thou art the Most Powerful of the powerful and the Most Merciful of the merciful.

- 29 Until now, no news of the arrival of that most mighty, most holy Tablet hath been received, and if it hath arrived, it must needs be translated so that their Majesties the kings - may God assist them - may become aware of its purpose and know of a certainty that this Community hath had and hath no purpose save the removal of corruption and the manifestation of justice and fairness. I beseech the True One to cause that Tablet to reach its destination. Verily He is the Powerful, the Commander, the All-Wise. Glory and remembrance and praise be upon your honor and upon those who are present before you and who hearken unto your words and your mention of the Cause of God, our Lord and your Lord and the Lord of all who are in the heavens and the earth. And praise be to God, the Lord of the worlds.

و در آن لوح مذکور آمد تا کل احکامی را که سبب آسایش اهل عالم و راحت امم و محو اختلاف و نفاق و اثبات اتحاد و اتفاق است بدانند و بیابند و به شکر و حمد مقصود عالمیان ناطق گردند فی الحقیقه فضل اعظم ظاهر شده و لکن بی انصافهای عالم بر عنادی قیام نموده اند که ملاً مقربین به نوحه و ندبه مشغول اللهم یا الهی احفظ عبادک ثم انصرهم بقدرتک و قوتک انک انت اقدر الاقدرین و ارحم الراحمین

29 الی حین خبر وصول آن لوح اقدس نرسیده و اگر رسیده باید ترجمه شود تا حضرات ملوک آیدهم الله بر مقصود آگاه شوند و یقین بدانند اینخیز جز رفع فساد و اظهار عدل و انصاف مقصودی نداشته و ندارند از حق میطلبم آن لوح را برساند آنه هوالمقتدر الامر الحکیم البهاء و الذکر و الثناء علی حضرتکم و علی من حضر بین یدیکم و یسمع قولکم و ذکرکم فی امر الله ربنا و ربکم و رب من فی السموات و الارضین و الحمد لله رب العالمین

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BH00340

To: Aqa Siyyid Ahmad Afnan, in Istanbul

Date: 1308-12-19 [1891-Jul-26]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
- 2 Praise be to the Goal of the world Who hath revealed that which was hidden in hearts and souls, Who hath distinguished the righteous from the wicked like unto light from darkness, and made them manifest. Exalted be His might and great be His dominion! And blessings and peace be upon the Lord by Whom was inscribed the decree of lordship among creation, through Whom shone forth the light of unity and were raised

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالم را که آنچه را که در افتده و قلوب مستور بود ظاهر فرمود ابرار را از اشرار بمثابه نور و ظلمت امتیاز بخشید و هویدا ساخت جلت قدرته و عظم سلطانه و الصلوة و السلام علی سید به ثبت حکم السیادة بین البریة و اشرق نور الاحدیة و ارتفعت اعلام النصر و الظفر بین

the banners of victory and triumph amidst all created things, and upon His family and companions whom God made the shepherds of His flock and guides of His servants, and upon every steadfast and upright one, and every knower who hath uttered that which he was commanded in His perspicuous Book.

- 3 And then, my spirit be a sacrifice for your remembrance and your utterance! Your esteemed letter was the source of true joy and spiritual delight, for every word thereof testified to the oneness of God, exalted be His glory, and to your health and well-being. After reading and perusing it, I sought the Presence, and after receiving permission to enter, I presented it before Him. He said:

- 4 “O My Afnan! Upon thee be My peace and My glory! We were walking in the house when We heard a call, as though the caller were giving Me glad tidings of that which had befallen the friends of God and His chosen ones. This is the day wherein the Most Great Branch turned toward the Prison for the sake of God, the Lord of destiny. Then We heard again from the right side: ‘O people of the Crimson Ark! Rejoice in that the Trustworthy One hath turned toward a mighty fortress and a manifest prison for the sake of God, the Lord of the worlds.’”

- 5 In truth, this is a day of joy and gladness. By My life, in the City of Lovers a feast of delight hath been spread that shall never be folded up, for on this day the lovers in the City of Unity and Concord, with utmost longing, sacrificed their souls and offered them up for the sake of the One Beloved. The might of bloodthirsty oppressors deterred them not, nor did the wrathful tongues of the savage ones hold them back from their purpose. How wondrous, nay doubly wondrous, that which hath come to pass - the like of which the eye of time hath never witnessed! Without cause or reason, suddenly the fire of hatred was kindled. On the twenty-third of the blessed month of Ramadan, the wolves of the earth set upon the divine sheep. Without proof or evidence, such tyranny was unleashed that caused the realities of existence to weep. Those possessed of hearing can this day hear the lamentation of all things. They seized those who were the dawning-places of virtues and the daysprings of refinement. First they took all they possessed, then with diverse torments put seven souls to death, in such wise that every soul who heard of it wailed in grief.

- 6 One of those souls uttered these exalted words: “O people! The Prince of Martyrs - may the spirit of all else be sacrificed for His sake - cried out in the land of Taff, ‘Is there any who will help me?’ This lowly one declareth, ‘Is there any who will behold me?’” It is reported that some they hanged and set ablaze, while others they cut to pieces and burned. One

الخلیقة وعلی آله واصحابه الذین جعلهم الله رعاة اغنامه وهداة عباده وعلی کل ثابت مستقیم وکل عارف نطق بما امر به فی کتابه المبین

- 3 و بعد روحی لذکرکم و لیبانکم الفداء دستخط علی مطلع فرح حقیقی و سرور معنوی شد چه که هر کلمه‌ای از آن گواهی داد بر وحدانیت حق جل جلاله و صحت و سلامتی آنحضرت و بعد از قرائت و اطلاع قصد مقام نموده بعد از اذن امام وجه عرض شد فرمودند

- 4 یا افنانی علیک سلامی و بهائی قد کتبا ماشیاً فی البیت اذا سمعنا نداء کان المنادی یشترنی بما ورد علی اولیاء الله و اصفیائه هذا یوم فیه اقبل علی قبل اکبر الی السجن فی سبیل الله مالک القدر ثم سمعنا مرّة اخرى من الشطر الأيمن یا اهل السفینة الحمراء افرحوا بما اقبل امین الی حصن متین و یجن مبین فی سبیل الله رب العالمین

- 5 فی الحقیقه امروز روز نشاط و انبساط است لعمری در مدینه عشاق بساط فرحی گسترده شده که برچیده نشود چه که امروز عشاق مدینه وفاق و اتفاق بکمال اشتیاق جان را انفاق نمودند و فدای مقصود یگا کردند سطوت ظالمهای خونخوار منعشان ننمود و السن غضب سبعی ایشانرا از توجه بازداشت ای عجب کلّ العجب ظاهر شده آنچه که چشم ایام شبه آنرا ندیده من غیر جهت و سبب بغته نار بغضا مشعل در بیست و سیم رمضان المبارک ذئاب ارض قصد اغنام الهی نمودند من غیر دلیل و برهان ظلمی ظاهر شد که حقایق وجود گریست صاحبان سمع الیوم حنین اشیاء را میشنوند مشارق اخلاق و مطالع آداب را اخذ نمودند در اوّل آنچه داشتند گرفتند و بعد بانواع عذابها هفت نفر را شهید نمودند بسمیکه هر نفسی اصغاً نمود نوحه کرد

- 6 نفسی از آن نفوس باینکلمه علیا ناطق یا قوم سیدالشهداء روح ما سواه فداه در ارض طفّ فرموده هل من ناصر ینصرنی و این فقیر عرض میکند هل من ناظر ینظرنی از قرار مذکور بعضی را دم توب گذارده اند و آتش زده اند و برخی را

of those souls addressed these exalted words to the tyrannical commander, saying: "For forty years have I awaited this day, that this hair of mine might be dyed with my blood in the path of God." In brief, they first commanded them to recant and curse this Wronged One. They refused, and with supreme steadfastness acknowledged that which was written in the divine Books of old and of recent times. These events had no connection to the land of Ta. They wrote that when Zillu's-Sultan merely heard that the Wanderer had been seized, fearing lest secrets be revealed, he commanded his son to do what transpired, that perchance he might once again render His Majesty the King - may God assist him - heedless, lest he become aware of his internal enemy. After despairing of the wronged ones of the world, he martyred Siyyid Ashraf in the land of Sad with unprecedented tyranny. The purpose of all these deeds was that the secrets of his breast and the treachery of his eye might remain concealed.

قطعه قطعه نموده‌اند و آتش زده‌اند یکنفر از آن نفوس هم باینکلهء علیا ناطق بآمر ظالم خطاب کرده و گفته من چهل سنه میشود منتظر این یوم بوده‌ام که این موی من بخون من در راه خدا خضاب شود باری اول امر نموده‌اند تبری نمایند و اینظلولم را لعن کنند قبول نفرمودند و باستقامت کبری اقرار نمودند آنچه را که در کتب الهی از قبل و بعد بوده و اینفقرات دخی بارض طا نداشته نوشته‌اند ظل السلطان بجرد آنکه شنید سیاح را اخذ نموده‌اند از بیم آنکه مباد اسرار ظاهر شود بایش امر نموده بآنچه که واقع گشته که شاید حضرت سلطان آیده الله را مجدد غافل نماید که مباد بر دشمن داخلی خود آگاه شود بعد از یأس از مظلومهای عالم سید اشرف را در ارض صاد بظلمی شهید نمود که شبه نداشته مقصود از جمیع این اعمال آنکه خافیهء صدر و خائنهء عینش مستور ماند

7 O Afnan, upon thee be My glory! Thou knowest that this Wronged One hath in all Tablets forbidden this party from corruption, conflict and contention. The writing of anonymous letters and casting them before houses and in streets is the way of the ignorant and the base ones of the earth. By the blood of the martyrs in the land of Ya, We have had and have no purpose save the reformation of the world and the edification of the souls of the peoples. This party hath, without concealment or veiling, mentioned before the faces of rulers and divines that which conduceth to the exaltation, elevation, comfort and tranquility of the peoples of the world. By the life of God! Their purpose is to serve the government and nation, not to engage in that which would lead to corruption, conflict and contention. To this testifieth every fair-minded and discerning one, and every learned and informed one. Never hath any incident or movement from these souls been witnessed in the land. God is sufficient witness to this.

7 یا افنانی علیک بهائی تو میدانی که اینظلولم در جمیع الواح اینخزب را منع نموده از فساد و نزاع و جدال و رقه نوشتن و درب خانه و کوچه‌ها انداختن شأن جهال و اراذل ارض است قسم بدماء شهدای ارض یا که جز اصلاح عالم و تهذیب نفوس امم قصدی نداشته و نداریم اینخزب آنچه را که سبب علو و سمو و راحت و آسایش اهل عالم است من غیر ستر و حجاب امام وجوه امرا و علما ذکر نمودند لعمر الله مقصودشان خدمت دولت و ملت است نه امریکه سبب فساد و نزاع و جدال گردد یشهد بذلک کل منصف بصیر و کل عالم خبیر ابداً در ارض یا حوادثی و حرکتی از این نفوس نشده و کفی بالله شهیدا

8 In the land of Ta [Tehran] they arrested two of these companions, and likewise Sayyah and his associate. According to reports, Sayyah threw himself from the window attempting to escape, but broke his leg and was unable to flee. Praise be to God for this - your honor knows in detail what his purpose was. This Wronged One intended to send a few words to His Majesty the King of Iran, may the All-Merciful strengthen him, that perhaps contrary to what has passed, he might grasp those things that ensure the perpetuity of his government and the preservation of his glory, and in all conditions do what befits his station. These are those words:

8 در ارض طا دو نفوس از این اصحاب را اخذ نمودند و همچنین سیاح و رفیقش را از قرار مذکور سیاح خود را از پنجره بیرون انداخته و قصد فرار داشته ولكن پایش شکست و موفق بر فرار نشد نحمد الله بذلک آنجناب بتفصیل میدانند مقصود او چه بوده اینظلولم اراده نموده چند کلمه‌ئی خدمت حضرت پادشاه ایران آیده الرحمن ارسال دارد شاید بر خلاف ماضی باسبابیکه سبب دوام دولت و بقاء عزتست تمسک فرمایند

و در جمیع احوال بما ینبغی لحضرتہ معمول دارند
آنکلمات اینست

9 O King! It behooveth, nay it is imperative upon Your Majesty in such days as these that the justice of God's shadow on earth inquire of Sayyah Effendi, the true minister of the noble court: What was the purpose of your journey to Akka in that known year? By whose direction was it made? What was your objective? And what response did you receive? However, this has not yet been sent, for it is not known whether Your Majesty will hearken unto the petitions of the wronged ones of the world. By My life! This Wronged One has ever held fast to that which prevents corruption and preserves order. Though forty years have passed, during which in every year the hosts of self and passion have assailed the innocent and shed pure and holy blood, yet none arose in defense. All have held fast to the cord of divine commands and clung to the hem of His laws, and continue to do so. This matter is as clear and evident as the sun. Either His Majesty the King of Iran - may God preserve him - and the ministers and princes of the government have not noticed, or they have noticed and deemed it expedient to turn a blind eye.

9 یا سلطان بر آنحضرت لازم بل واجب است که
در مثل چنین ایامی عدل ظلّ اللّٰهی از سیّاح
افندی وزیر حقیقی نواب والا سؤال فرماید توجّه
شما در سنهء معلومه به عکا از برای چه بوده و از
جانب که بوده و مطلب چه بوده و جواب چه
شنیده و لکن تا حال ارسال نشد چه که معلوم
نیست که آنحضرت عرایض مظلومهای عالم را
اصغاً نمایند لعمری لازال اینظلم باسببیکه سبب
عدم فساد و حفظ بوده تمسک نموده چنانچه
چهل سنه میگذرد مع آنکه در هر سنه بر مظلومان
جنود نفس و هوی تاخته اند و دماء طیب طاهر
را ریخته اند مع ذلک احدی بدفاع برخاست کل
بجمل اوامر متمسک و بذیل احکام متشبث بوده
و هستند اینفقره بمثابه آفتاب واضح و روشنیست
حضرت پادشاه ایران سلّمه الله و وزرا و امرای
دولت ملتفت نشده اند و یا شده اند و مصلحت
در اغماض دیده اند

10 Would that someone could be found with whom this Wronged One might make a firm and binding covenant that this community, so long as they exist in Iran, would arise to serve the government - a covenant that the passage of centuries and ages would not alter, and that time would not erase. However, since there are many deceivers in the world, the acceptance of this matter is difficult. God knows that whatsoever this Wronged One mentions is adorned with the ornament of truth and is sanctified from erasure and change. We beseech God to aid the ministers of Iran to look upon matters with the eye of justice and fairness. Verily, He is the Lord of gifts and favors.

10 ایکاش نفسی یافت میشد و اینظلم بعهد محکم
متین عهد مینمود که اینخیز مادامیکه در ایران
موجودند بخدمت دولت قیام نمایند اینعهد را
طول قرون و اعصار تغییر ندهد و محو آنرا اخذ
ننماید و لکن نظر بآنکه کذاب در عالم بسیار شده
پذیرفتن اینفقره مشکل است علم الله آنچه اینظلم
ذکر مینماید بطراز اثبات مزینست و مقدّس از
محو و تغییر است نسل الله ان یمد وزراء ایران
لینظروا فی الأمور بعین العدل و الانصاف انه هو
مولی المواهب و الالطاف انتهى

11 This evanescent servant beseeches from the Eternal Truth that which brings assurance to hearts and justice to souls. For forty years this community has dwelt in the domains of this eternal empire, and during this time no opposition has appeared from any soul. If occasionally an outcry has been raised, its cause has been certain Iranian officials, as in this year when they have groundlessly harassed some in Baghdad, as though they understood their own glory to lie in the abasement of the servants of God. Nevertheless, none uttered a word, bearing tribulations for the sake of God. And since they are commanded to patience, submission and contentment, they therefore hold fast to the cord of trust and cling to the hem of resignation.

11 این خادم فانی از حقّ باقی میطلبد آنچه را که
سبب اطمینان قلوب و انصاف نفوسست چهل
سنه میشود در ممالیک این دولت ابدمدت
اینخیز ساکن و اینمدت از نفسی خلاقی ظاهر
نشده و اگر هم گاهی ضوضائی مرتفع سبب
آنها بعضی از مأمورین ایران بوده اند چنانچه در
این سنه من غیر جهت بیعضی در بغداد تعرض
نموده اند گویا عزّت خود را در ذلّت عباد الله
فهمیده اند مع ذلک احدی حرفی نگفته بلایا را
لوجه الله حمل نموده اند و چون بصبر و تسلیم

و رضا مأمورند لذا بجبل توکل و ذیل تفویض
متمسک و متشبثند

- 12 From the day that His Majesty Sultan Abdul-Hamid Khan - may God, the Blessed and Exalted, strengthen him - ascended the throne of sovereignty, he has striven day and night in the affairs of the realm and the comfort of his subjects. Upon merely hearing that a place has caught fire, he personally rises to extinguish it. In truth, he is a sign of God's mercy unto creation. Wherever there appears the slightest famine, that blessed being immediately convenes an assembly under his leadership and takes whatever measures are necessary for its relief. In all hardships he is the helper of the nation, and in all matters the well-wisher of his subjects. None denies his grace save the envious deceiver. Indeed, among the Ottoman sultans none like this blessed being has appeared - or if one has, this community was not aware of it.
- از یومیکه حضرت سلطان عبدالحمید خان آیده
الله تبارک و تعالی بر عرش حکم مستوی
در لیالی و ایام در امور مملکت و آسایش
رعیت جاهد و ساعیند بجزرد اصغاء آنکه محلی
آتش گرفته بنفسه قیام میفرمایند بر اطفاء آن
فی الحقیقه آیت رحمت حقند از برای خلق هر
محل که فی الجمله بقهر قحط مبتلا آنچنین بریاست
خود آنوجود مبارک مجلس منعقد و آنچه سبب
رفع آست بآن تمسک میفرمایند در جمیع شدائد
معین ملتند و در جمیع امور خیرخواه رعیت
احدی فضلش را انکار نمینماید مگر مغلّ حسود
فی الحقیقه مابین حضرات سلاطین عثمانی مثل
این وجود مبارک نیامده و اگر هم آمده اینخیز
آگاه نشده اند
- 13 In any case, it is necessary and obligatory for this community to beseech God, exalted be His glory, night and day for the might, wealth, exaltation and health of that blessed being. Verily, God is the All-Hearing, the All-Seeing.
- باری در لیالی و ایام بر اینخیز لازم و واجب
که از حقّ جلّ جلاله عزّت و ثروت و رفعت
و صحتّ آنوجود مبارک را مسئلت نمایند انّ الله
هو السميع البصير
- 14 This servant is greatly perplexed, for this time in Iran there has appeared that which had no cause, and from what they have done they had a purpose, which was to remove doubts and conceal misdeeds. Every fair-minded person will understand from what has been mentioned who and what was the source and origin of these affairs. Now it has become necessary for this servant to mention somewhat of what has occurred, that perhaps the hand of divine power may raise up a soul who would hold fast to justice and fairness.
- اینعبد بسیار متحیر چه که این کړه در ایران ظاهر
شده آنچه که هیچ سببی نداشته و از آنچه عمل
نموده اند مقصودی داشته اند و آن رفع شبهات
و ستر سیئات بوده هر منصفی از آنچه ذکر شد
ادراک مینماید که مبدء و مرجع این امور که
بوده و چه بوده حال لازم شد اینعبد از آنچه
واقع شده قدری ذکر نماید که شاید ید قدرت
الهی نفسی را مبعوث فرماید که بعدل و انصاف
متشبث باشد
- 15 This week these reports arrived: On the night of the 23rd of the blessed Ramadan, they seized two souls in the mosque of Shaykh Hasan Sabzavari and brought them before the governor. After much torment and extraction of money, they released them. Then they seized those two souls again along with five others - each of whom was like a lamp illumined with proper conduct and virtuous character - and in public thoroughfares struck them with stones, clubs and chains until they reached the presence of His Excellency, expressing joy and delight at the abasement and humiliation of those friendless and helpless souls, doing what no eye has seen nor ear has heard. Then they
- در اینهفته این اخبار رسیده در شب بیست و سیم
۲۳ رمضان المبارک دو نفس را در جامع شیخ
حسن سبزواری اخذ نمودند و بحضور حاکم بردند
و بعد از اذیت زیاد و اخذ دراهم رها نمودند و
بعد مجدّد آن دو نفس را مع پنج نفس دیگر که
هر یک بمثابه مصباح در آداب و اخلاق منور
ایشانرا اخذ نمودند و در طریق عامّه خلق با
سنگ و چوب و زنجیر میزدند تا بحضور سرکار
والا رسیدند و از ذلت و خواری آن نفوس بی
یار و معین اظهار بشاشت و خوشوقتی مینمایند
و عمل میکنند آنچه را که هیچ چشمی ندیده و

summoned the clergy and incited them until they issued a decree, after which they placed a rope around one person in their presence, dragging that innocent one forward and taking the other six behind him. Some they beheaded in various places and some they cut into pieces, and those pure and holy bodies they burn with fire. Then they command the Jews to take those bones and cast them into pits. God knows that tongue and pen are ashamed of what they have done. And some have written that they placed one person before a cannon.

هیچ گوهی نشنیده و بعد باحضر علما امر صادر و تحریک مینمایند تا آنکه علما فتوی میدهند و بعد نفسی را در حضور طناب میاندازند آنمظلوم را از پیش میکشند و شش نفر دیگر را از عقب او میبرند بعضی را در اماکن متعدده سر میبرند و بعضی را قطعه قطعه مینمایند و آن اجساد طیبیه طاهره را با آتش میسوزانند و بعد امر به یهودیها میکنند که آن استخوانها را میبرند و در گودالها میاندازند حق آگاه که لسان و قلم شرم مینماید از آنچه کرده اند و بعضی نوشته اند که یکنفر را هم دم توب گذارده اند

- 16 In brief, oppression reached such a point that Justice itself wept. At night they were occupied with revelry and merry-making, the whole city was illuminated with lamps, and instruments of pleasure were at hand. The rabble of the city went about with drums and tambourines, uttering curses and imprecations. Such tumult ensued that the people of the city complained of the chaos that occurred that night. The wives and children of those martyrs remained that night without helper, companion or sustenance. It is reported that subjects of foreign powers, with utmost love and kindness, secretly sent provisions and assisted the oppressed ones to the extent possible. And it is reported that His Majesty the Shah of Iran was unaware and uninformed of these matters, all of which occurred by order of the governor of the Land of Sad [Isfahan], whose purpose was to keep His Majesty - may God strengthen him - ignorant of these hidden secrets.

16 باری ظلم بمقامی رسید که عین عدل گریست و در شب بعیش و عشرت مشغول و جمیع بلد چراغها روشن و اسباب طرب موجود و الواط شهر با نقاره و دهل در اطراف میگشتند و بلعن و سب ناطق بشائی انقلاب حاصل که اهل بلد شکایت نمودند از هرج و مرجی که در آتش واقع شد عیال و اطفال آتشدن شب بی معین و مونس و قوت ماندند از قرار مذکور رعایای دولت خارجه بکمال محبت و شفقت در سر سر آذوقه فرستادند و بقدر مقدور اعانت مظلومان کردند و از قرار مذکور حضرت پادشاه ایران از این امور بیخبر و بی اطلاع و این امور کل بامر حاکم ارض صاد ظاهر شده و مقصودش آنکه حضرت پادشاه ایده الله را از اسرار خفیه غافل نماید

- 17 Glory be to God! Such occurrences will precipitate the time when, by the decree of the clergy, all people will rise against the government itself. Great astonishment has overtaken me that they were content to create such disgrace and chaos by these manifestations of suspicion and fancy. God is witness and aware that if there had been the slightest fault or misconduct by those souls, this servant and his Master would not have mentioned them. The peerless One God is witness that after divine grace and heavenly favor, the attention of this people is fixed upon royal justice. Now I beseech that Your Majesty personally investigate what has occurred and make inquiries, that what is hidden may be revealed and enemy distinguished from friend, and that you may turn your attention to assisting these oppressed ones of the world. This servant beseeches his Lord to assist His Majesty the Sultan to look after his oppressed subjects and the just servants of God. Verily He is powerful over what He willeth, and He is the Single, the One, the Compassionate, the Generous.

17 سبحان الله این امور واقعه سبب میشود وقتی بفتوی علما عامه خلق بر نفس حکومت قیام نمایند بسیار تحیر دست داد که راضی شدند این قسم رسوائی و هرج و مرج مظاهر ظنون و اوهام برپا نمایند حق شاهد و گواه که اگر ذرهئی قصور و یا حرکتی با آن نفوس بوده اینبعد و مولایش ذکر آن نفوس را نمینمود یگا خداوند بیهمتا شاهد که لحاظ اینخیز بعد از فضل الهی و عنایت ربانی بعدل سلطانی متوجه و ناظر حال استدعا مینمایم که آنحضرت بنفس نفیس در آنچه واقع شده تفتیش نمایند و استنطاق فرمایند تا آنچه مستور است مکشوف آید و دشمن را از دوست بشناسند و باعانت اینظلمهای عالم توجه فرمایند یسئل العبد ربّه ان یؤید حضرة السلطان علی التّفقد علی رعایاه المظلومین و عباد

الله المنصفين أنه هو المقتدر على ما يشاء و هو
الفرد الواحد المشفق الكريم

- 18 At this point the Master - may our spirits be sacrificed for Him - uttered these sublime words: "What was the fault of Mu'inu'l-Mulk that they dismissed him? He in no way neglected his service and duties. Praise be to God that through him and his name no harm occurred. If you reach his presence, convey greetings from the Wronged One and say: 'Patience, O Mu'inu'l-Mulk, if adversity befalls, for the end of beautiful patience is beautiful. After the darkness of night comes the light of morning, and after the eclipse of the sun its radiance and splendor become manifest.' We beseech God, blessed and exalted, to assist him and enable him to practice justice whose fragrance and traces will not cease. Verily He is the Bestower, the Commander, the All-Knowing, the All-Wise." End quote.

18 در این حین حضرت مولی ارواحنا فداه
باینکلمات عالیات ناطق آیا خطای جناب
معین الملک چه بوده که عزلش نموده اند
ایشان در خدمت و مأموریت خود بیچوجه
اهمال نموده اند حمد خدا را که بسبب ایشان
و اسم ایشان ضرری وارد نه اگر خدمتشان
رسیدی از قبل مظلوم سلام برسان و بگو فصبراً
معین الملک ان عن حادث فعاقة الصبر الجمیل
جمیل بعد از ظلمت لیل نور صباح مشرق و بعد
از کسوف شمس تجلیات و ضیائش باهر نسل
الله تبارک و تعالی ان يؤیده و یوفقه علی عدل
لا ینقطع عرفه و لا آثاره انه هو الفضال الامر
العلیم الحکیم انتهى

- 19 Every day this servant has been and is anticipating news of Your Honor's health and well-being, and surely you will show kindness and make it known. Peace, praise, remembrance and glory be upon Your Honor and upon those who love you and hear your word for the sake of God, the Lord of the worlds.

19 همه روزه اینعبد مترصد اخبار صحت و سلامتی
آنحضرت بوده و هست و البته عنایت مینماید
و اظهار میدارند السلام و الثناء و الذکر و البهاء
علی حضرتکم و علی من یحبکم و یسمع قولکم لوجه
الله رب العالمین

- 20 The servant 19 Dhi'l-Hijjih 1308

20 خادم ۱۹ ذی الحجة الحرام سنة ۱۳۰۸

PZHN v2#3 p.115, OOL.B173

BH02288

To: Yuness Afroukhteh

Date: 1308 ? [1890-1891]

- 1 He is the Speaker before the faces of the world!

1 هو الناطق امام وجوه العالم

- 2 The gate of the Most Exalted Paradise hath been opened, and there hath come forth therefrom one of the Countenances, and she proceeded until she stood above the head and called out with the most exalted call: "O concourse of earth and heaven! By God, this is the Day whereof the Books of God, both past and future, have given glad tidings!" And she pointed with her finger and said: "This is the Promised One and the Lord of Hosts, through Whose manifestation the Mount was blessed by its Interlocutor, and the Lote-Tree by its Sustainer and its

2 قد فتح باب الفردوس الأعلى و خرجت منه طلعة
من الطلعات و سارت الى ان قامت فوق الرأس
و نادت بأعلى النداء يا ملاء الأرض و السماء تالله
هذا يوم بشرت به كتب الله من قبل و من بعد
و اشارت باصبعها و قالت هذا هو الموعود و رب
الجنود الذي بظهوره فاز الطور بمكلمه و السدرة
بمؤيدها و مقصودها قد اخذ جذب الظهور كل
الأشياء يهللون و يكبرون و يصفقون بذلك ارتفع

Purpose!" The rapture of the Revelation hath seized all things - they celebrate, glorify and clap their hands. Thus hath the call been raised from every direction. Blessed is he who hath heard and responded, and woe unto every heedless doubter!

- 3 Thy name was mentioned before the Wronged One, and thou wast remembered by Him Who loveth Me, who was named the Beloved - upon him be My glory. We have turned unto thee and revealed for thee that which hath diffused the fragrance of bounties and favors. Beware lest the clamor of the heedless sadden thee, or the might of those who have denied God, the Lord of lords, frighten thee. Take the Book with strength from Us, then read it with joy and delight unto the people of creation. Say: O people, be fair for God's sake and follow not the imaginings of the people of error.
- 4 O Yunus! He Who was treasured in the eternity of eternities hath appeared, and He Who was promised in the Books of God, the Self-Sufficient, the Most High, hath come. We beseech God to assist the heedless to return and repent before the gate that hath been opened to all who are in the heavens and on earth.
- 5 When thou hearest My sweetest call and the rushing of My Most Exalted Pen, turn with thy heart unto God, the Lord of all beings, and say: "Praise be unto Thee, O Revealer of verses and Lord of names and attributes, for having given me to drink the Kawthar of Thy utterance and guided me to Thy path! I beseech Thee to make me so steadfast in Thy love that neither the oppression of the Pharaohs nor the might of tyrants shall prevent me. I beseech Thee, O Purpose of all creation and Educator of all beings, by the ocean of utterance which surgeth in Thy name, and by the fragrance of the All-Merciful which was stirred by Thy command, and by the lights of the dawn of Thy Revelation, and by the hidden mysteries in Thy Books, to make me humble before Thy loved ones, speaking of Thy remembrance and praise, and arising to serve Thy Cause. I testify, O my God, that Thy Cause is great, great indeed! Assist me, O my God, to hold fast unto it and cling to its hem. Then ordain for me, O my God, from Thy Most Exalted Pen the good of this world and the next. Verily Thou art the Beloved of all beings and the Lord of the throne on high and of the dust below."
- 6 We make mention of thy father and give him the glad tidings of God's loving-kindness, the Mighty, the Praiseworthy. We mentioned him before and at this time in such wise that his remembrance shall endure in My perspicuous Book. We testify that he turned, attained the presence, and achieved that which most of creation failed to achieve. He who speaketh "there is none other God but He, the Single, the One, the All-Knowing,

الدَّاءِ من كلّ الجهات طوبى لمن سمع و اجاب
و ويل لكل غافل مريب

3 قد حضر اسمك لدى المظلوم و ذكرتك من احبني
الذي سمي بالحبيب عليه بهائي اقبلنا اليك و انزلنا
لك ما فاح به عرف المواهب و الألفاظ اياك
ان تحزنك ضوضاء الغافلين او تخوفك سطوة
الذين كفروا بالله رب الأرباب خذ الكتاب بقوة
من عندنا ثم اقرأه بالروح و الرّيحان لأهل الامكان
قل يا قوم انصفوا بالله و لا تتبعوا اوهام اهل
الضلال

4 يا يونس قد ظهر من كان مخزوناً في ازل الآزال
واقي من كان موعوداً في كتب الله الغني المتعال
نسئل الله ان يؤيد الغافلين على الرجوع و الانابة
لدى باب فتح على من في السموات و الأرضين

5 اذا سمعت ندائي الأمل و صرير قلبي الأعلى
اقبل بقلبك الى الله مولى الوري و قل لك الحمد
يا منزل الآيات و مالك الأسماء و الصفات بما
سقيتني كوثر بيانك و هديتني الى صراطك
اسئلك ان تجعلني مستقيماً على حبك بحيث لا
تمنعني ظلم الفراغة و لا سطوة الجبارة اسئلك
يا مقصود الكائنات و مربى الممكّات بالبحر
البيان الذي ماج باسمك و عرف الرحمن اذ
هاج بأمرك و بأنوار فجر ظهورك و بالأسرار
المكنونة في كتبك ان تجعلني خاضعاً لأوليائك
و ناطقاً بذكرك و ثنائك و قائماً على خدمة
أمرك اشهد يا الهى بأنّ أمرك عظيم عظيم
أيدنى يا الهى على التمسك به و التثبت بأذيله ثم
اكتب لى يا الهى من قلبك الأعلى خير الآخرة
و الأولى أنك انت محبوب الوري و رب العرش
و الترى

6 و نذكر اباك و نبشّر بعناية الله العزيز الحميد انا
ذكرناه من قبل و في هذا الحين بما يبقى به ذكره
في كتابي المبين نشهد انه اقبل و حضر و فاز بما لم
يفز به اكثر الخلق يشهد بذلك من ينطق انه لا

the All-Informed" beareth witness to this. Glory, remembrance and praise be upon thee and him from One mighty and wise.

MNYA.028-029, MNYA.398x, ADMS#159

اله الا هو الفرد الواحد العليم الخبير البهاء والذكر
والثناء عليك وعليه من لدن عزيز حكيم

BLIB_Or15726.094,

KNSA.033x,

KNSA.288x

BH02717

To: Mirza Javad (father of Tuba Mahbubi) et al.

Date: 1308 ? [1890-1891]

1 He is the Mighty, the Great

1 هو العزيز العظيم

2 O Javad! The world hath been transformed, for the Kingdom of utterance hath been renewed. All that existeth hath been adorned with a new and wondrous attire. This Day, verily, is unlike all other days, and this Revelation is the sovereign of all revelations. The denizens of land and sea circle round the Most Great Scene. The mountains cry out: "The All-Possessing, the Most High hath come!" The birds of the all-highest Paradise warble: "The Lord of the Kingdom of Names hath been made manifest! The call is raised from the Prison of 'Akka. The virtues of the Day of God cannot be reckoned or confined. Blessed are they who are endowed with sight and hearing, who have attained unto vision and hearkening." The hearing saith unto the sight: "This day the Most Great Scene is adorned - be thou aware!" And the sight saith unto the hearing: "Hearken thou and bear witness that the Throne of thy Lord hath established itself upon Carmel, and the Lord of all being, the Sovereign of the seen and the unseen, is seated thereon. A mighty festival hath been prepared, and a wondrous celebration hath appeared. God willing, may you receive a full portion of this eternal supreme bounty and everlasting joy and gladness!"

2 يا جواد عالم تبدیل شده چه که ملکوت بیان
تجدید گشت آنچه موجود و مقبل بطراز بدیع
مزین باری این یوم غیر ایام است و این ظهور
مالک ظهورات بر و بحر طائف منظر اکبرند
جبال به قد اتی الغنی المتعال ناطق طیور فردوس
اعلی به قد ظهر مالک ملکوت الأسماء مغرد ندا
از سخن عکا مرتفع فضایل یوم الله محسوب نشود
و محدود نگردد طوبی از برای صاحبان بصر و
سمع که بمشاهده و اصفا فائز گشتند سمع ببصر
میگوید امروز منظر اکبر مزین آگاه باش و بصر
بسمع میگوید بشنو و گواه باش که کرسی رب
در کرم منزل اخذ نموده و مالک وجود و
سلطان غیب و شهود بر او مستوی جشن عظیمی
برپا شده و عیش بدیعی ظاهر گشته ان شاء الله
شما هم از این فضل اعظم ابدی و فرح و سرور
سرمدی قسمت کلی برید

3 O daughter of Mishkin! Upon thee be My manifest glory! To-day the Truth hath appeared amongst creation without veil or covering, and the light of Revelation hath illumined the realm of Sinai, and the Sun of Truth the world of existence. Strive that ye may not remain deprived. The ocean of divine generosity is surging and the fragrance of the Word of God is all-compelling. Glory be to God! The powers of sight and hearing and understanding have been created for this Day, for the Purpose is manifest, and the singing of the birds is raised,

3 یا بنت مشکین علیک بهائی المبین امروز حق
مابین خلق من غیر سترو حجاب ظاهر و نور ظهور
عرصه طور را منور نمود و آفتاب حقیقت عالم
وجود را جهد نمائید که بی نصیب نمانید بحر کرم
الهی مواج و عرف کلمه الله جذاب سبحان الله
قوة باصره و سامعه و مدرکه از برای این یوم از
عدم بوجود آمده چه که مقصود ظاهر و تغنیات
طیور مرتفع و طلعات از ایادی عطا رحیق بقا

and the Countenances offer the chalice of immortality from the hands of bounty, while the angels cry "Happy and welcome! Blessed is he who hath cast away the world and taken what hath shone forth and appeared from the horizon of the heaven of the Ancient of Days, Who speaketh before the faces of the nations."

بخشند و کروبین هنیئاً و مرثیاً گویند طوبی لمن
نبد العالم و اخذ ما اشرق و لاح من افق سماء
مالک القدم الذی ینطق امام وجوه الأمم

- 4 O people of Sad! The lamp hath ever been and shall ever be in the midst of winds. The peoples of the world exist to aid the Wronged One, and yet they secretly busy themselves helping His enemies. Thus hath the Pen spoken and the Herald proclaimed: The Kingdom and the Dominion and the Glory and the Grandeur and the Majesty belong unto God, the Lord of the seen and the unseen. The Glory shining from the horizon of the heaven of My mercy be upon you and upon those who have hearkened and turned and have said: We have believed in Thee, O Beloved of the hearts of them that know, and Goal of all who are in the heavens and on earth!

4 یا اهل ص مصباح مابین اریاح بوده و هست
نفوس عالم از برای نصرت مظلوم موجود ولكن
سراً بنصرت اعدا مشغول كذلك نطق القلم و
نادی المناد الملک و الملکوت و العزّة و العظمة
و الجبروت لله ربّ الغیب و الشهود البهّاء المشرق
من افق سماء رحمتی علیکم و علی الذین سمعوا و
اقبلوا و قالوا قد آمنّا ینک یا محبوب افئدة العارفين
و مقصود من فی السموات و الأرضین

BLIB_Or15716.106e, QT108.063x

BH05223

To: *Mirza Ali*

Date: 1308 ? [1890-1891]

- 1 He is the Manifest Book and the One Who speaks on the Day of Judgment.
- 2 O 'Ali! Do not despair of God's spirit and mercy, and grieve not over anything in the days of God, the Lord of the mighty throne. Be content with what has been ordained and fix thy gaze upon the Supreme Horizon from which the Mount received its Interlocutor, and the Tree its Caller, and the Beloved attained the presence of God, the Lord of the exalted throne. When thine eyes are consoled by beholding My traces and thou findest the fragrances of revelation from My Pen, say:
- 3 My God, my God! Praise be to Thee for having turned toward Thy servant and for having accepted him who hath turned toward Thee. Thanks be to Thee for having caused me to hear Thy most sweet call from the shrill voice of Thy Most Exalted Pen, and for having acquainted me with the Dawning-Place of Thy verses, the Dayspring of Thy mysteries, the Treasury of Thy knowledge, and the Source of Thy commandments and

1 هو الکتاب المبین و الناطق فی یوم الدّین

2 یا علی لا تیأس من روح الله و رحمته و لا تحزن
من شیء فی ایام الله ربّ العرش العظیم کن
راضیاً بما قضی و ناظراً الی الأفق الأعلى الذی منه
فاز الطّور بمکلمه و السّدره بمنادیها و الحبيب بلقاء
الله ربّ الكرسیّ الرّفیع اذا قرّت عینک بمشاهدة
آثاری و وجدت نفحات الوحي من قلبی

3 قل الهی الهی لک الحمد بما توجّهت الی عبدک
و اقبلت الی من اقبل الیک و لک الشکر بما
اسمعتنی ندائک الأعلی من صریر قلمک الأعلی
و عرّفتنی مشرق آیاتک و مطلع اسرارک و
مخزن علومک و مصدر اوامرک و احکامک
ای ربّ انّ عبدک کان قائماً لدى باب عطائک
و منتظراً بدائع جودک اسألك بأموّاج بحر

ordinances. O Lord! Verily Thy servant was standing before the door of Thy bounty and awaiting the wonders of Thy generosity. I beseech Thee by the waves of the ocean of Thy mercy and the splendors of the sun of Thy grace to make me in all conditions steadfast in Thy remembrance and the service of Thy Cause. O Lord! Praise be to Thee for having heard my call and sent down for me that which shall endure through the eternity of Thy names and attributes. I testify that Thy grace hath encompassed existence both seen and unseen, and Thy mercy hath preceded all who are in the heavens and on earth. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

رحمتک و تجلیات شمس فضلک ان تجعلی
فی کلّ الأحوال مستقیماً علی ذکرک و خدمة
امرک ای ربّ لک الحمد بما سمعت ندائی و
انزلت لی ما یكون باقیّاً ببقاء اسمائک و صفاتک
اشهد ان فضلک احاط الوجود من الغیب و
الشهود و رحمتک سبقت من فی السموات و
الأرضین لا اله الا انت المقتدر العلیم الحکیم

BLIB_Or15695.181c

BH05620

To: Aqa Shahzadih, in Tihran

Date: 1308 ? [1890-1891]

1 In My Name that overshadoweth all names

2 O My Leaf! I testify that thou hast attained unto My days and turned toward My horizon, and hast drunk the choice wine of revelation from the hand of My bounty, and hast taken, with the hand of submission, My Tablet and My traces. Blessed art thou and blessed is he who hath attained unto this Cause, the mighty, the wondrous, through which the light hath shone forth from the horizon of manifestation and the Sadratu'l-Muntaha hath given glad tidings unto all creation that the Lord of the Kingdom of Names hath come with a power before whose manifestation the power of the world stood powerless, and with a sovereignty that hath conquered all who are in the heavens and on earth. O My handmaiden! Hearken, hearken unto the call of Him Who hath been wronged, as He calleth thee from the precincts of the prison with an utterance sweeter than sugar and more luminous than the sun and moon. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Beloved, and glory be unto Thee, O Glory of those who are in the heavens and on earth, for having caused me to turn toward Thee and to speak Thy praise and to be attracted by Thy verses and to be detached from all else besides Thee. O my Lord! I am Thy handmaiden and the daughter of Thy handmaiden. Thou hast made me one of

1 بسمی المهیمن علی الأسماء

2 یا ورقی اشهد انک فزت بأیامی و الاقبال الی
افقی و شربت ریحق الوحی من ید عطائی و
اخذت بید التسلیم لوحی و آثاری طوبی لک و
لمن فاز بهذا الأمر العزیز البدیع الذی به اشرق
النور من افق الظهور و بشرت سدرۃ المنتهی کلّ
الوری قد اتی مالک ملکوت الأسماء بقدرة
عجزت عند ظهورها قدرة العالم و بسلطان غلب
من فی السموات و الأرضین یا امتی اسمعی اسمعی
ینادیک المظلوم من شطر السجن بندااء احلی من
السکر و انور من الشمس و القمر قوی لک الحمد
یا الهی و لک الشکر یا محبوبی و لک البهاء
یا بهاء من فی السموات و الأرضین بما جعلتني
مقبلة الیک و ناطقة بثنائک و منجذبة بآیاتک
و منقطعة عن دونک ای ربّ انا امتک و ابنة
امتک قد جعلتني من اوراق السدرۃ المبارکة فی
ایامک اسئلك ان تؤیّدنی علی ذکرک و ثنائک
بالحکمة الّتی انزلتها فی کتیبک ثم قدر لی ما ینبغی
لبحر عطائک و سماء فضلک انک انت المقتدر

the leaves of the Blessed Tree in Thy days. I beseech Thee to assist me in Thy remembrance and praise through the wisdom which Thou hast sent down in Thy Books. Then ordain for me that which beseemeth the ocean of Thy bounty and the heaven of Thy grace. Verily, Thou art the All-Powerful, the Most Generous. There is no God but Thee, the Munificent, and Thou art the Ever-Forgiving, the All-Merciful.

الْفَيْاضُ لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ وَأَنْتَ الْغَفُورُ الرَّحِيمُ

INBA15:238a, INBA26:239, PYK.208

BH05493

To: *Husayn Quli*

Date: 1308 ? [1890-1891]

- 1 He is the Witness, the All-Hearing, the Mighty, the All-Knowing!
- 2 This is a Book sent down by the Wronged One to him who hath taken the Dawning-place of verses as his helper and turned unto Him when the servants turned away, save him who drank the choice wine of revelation from the hand that was mighty in the name of God. We have heard thy call and turned toward thee, and observed thy turning unto Us, and have sent down for thee the heavenly table of utterance from a heaven that was exalted in the name of God. Nothing whatsoever escapeth His knowledge. He witnesseth and seeth, and He hath power over all things.
- 3 When thou hearest My call and art illumined by the light of My lamp, say: My God, my God! Praise be to Thee for having guided me and mentioned me, and glory be to Thee for having caused me to hear Thy call and to behold the traces of Thy Most Exalted Pen, whose rustling hath been raised up. I beseech Thee, O Lord of the kingdom of earth and heaven, and Sovereign of grandeur and might, by Thy Most Great Book whereby Thou hast guided the peoples, to make me one who drinketh Thy choice wine, who gazeth toward Thy horizon, who hearkeneth unto Thy call, who speaketh in Thy praise, who holdeth fast to Thy cord, and who cleaveth to the hem of Thy robe. O my Lord! I am Thy servant and the son of Thy servant, turning unto Thee, detached from all else but Thee. I beseech Thee not to disappoint me of that which lieth with Thee, and to ordain for me, O my God, that which will

1 هو الشاهد السامع العزيز العالم

2 كتاب انزله المظلوم لمن اتخذ مشرق الآيات لنفسه
معيناً و اقبل اذ اعرض عنه العباد الا من شرب
رحيق الوحي من يد كانت باسم الله قوياً انا سمعنا
ندائك اقبلنا اليك و رأينا اقبالك انزلنا لك
مائدة البيان من سماء كان باسم الله مرفوعاً لا
يعزب عن علمه من شيء يشهد ويرى انه كان
على كل شيء قديراً

3 انك اذا سمعت ندائي و تنورت بنور مصباحي
قل الهى الهى لك الحمد بما هديتني و ذكرتني
و لك البهاء بما اسمعتني نداءك و اريتني آثار
قلبك الأعلى الذي ارتفع صريه اسئلك يا
مالك الملك و الملكوت و سلطان العظمة و
الجبروت بكتابك الأعظم الذي به هديت الأمم
ان تجعلني شارباً رحيقك و ناظراً الى افقك
و سامعاً نداءك و ناطقاً بثناءك و متمسكاً
بجبلك و متشبهاً بذيلك اى رب انا عبدك
و ابن عبدك مقبلاً اليك منتظماً عن دونك
اسئلك ان لا تخيبني عما عندك و قدر لي يا
الهى ما يقربني اليك في كل الأحوال انك
انت المقتدر العزيز الفضل

INBA15:376b, INBA26:380, BLIB_Or15716.189c

draw me nigh unto Thee in all conditions. Verily Thou art the Almighty, the Mighty, the All-Bountiful.

BH05885

Date: 1308 ? [1890-1891]

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

² This is a Book sent down in truth from God, the Lord of the worlds, that He might draw the people to a station illumined by the lights of the utterance of God, the Mighty, the Praise-worthy. O My Most Exalted Pen! Make mention of him who hath turned to the Countenance and responded when thy shrill voice was raised throughout the world, and who hath believed in God, the Mighty, the All-Informed. We have heard thy call, We have turned toward thee and sent unto thee the fragrances of revelation, that thou mayest give thanks unto thy Lord, the Lord of the Mighty Throne. This is a Day whereon the Dove of Paradise warbleth and the Tongue speaketh in the kingdom of utterance through a command from the presence of a wise Ordainer. When thou hast quaffed the choice wine of utterance from the cup of the bounty of thy Lord, the All-Merciful, say: My God, my Master and my Support! I testify to Thy Manifestation and to Thy Books which Thou hast sent down from the heaven of Thy Will, and to the movement of Thy Pen whereby Thou hast subdued the cities of hearts and souls. And I testify to Thy oneness and Thy singleness. I beseech Thee, O Thou Who art the Possessor of existence and the Forgiver of sins, by the lights of Thy countenance through which the Sun of Thy bounty hath shone upon existence, and by Thy Most Great Name which hath encompassed the world, to assist me to be steadfast in Thy Cause in such wise that neither the oppression of tyrants nor the injustice of pharaohs may frighten me. Then write down for me that which will draw me nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

¹ هو المقتدر العليم الحكيم

² كتاب نزل بالحق من لدى الله رب العالمين ليجذب الناس الى مقام تنور بأنوار بيان الله العزيز الحميد يا قلبى الأعلى اذكر من اقبل الى الوجه و اجاب اذ ارتفع صريرك فى العالم و آمن بالله العزيز الخبير أنا سمعنا ندائك توجهنا و ارسلنا اليك نفحات الوحي لتشكر ربك رب العرش العظيم هذا يوم فيه غرّدت حمامة الفردوس و نطق اللسان فى ملكوت البيان امراً من لدن أمر حكيم أنك اذا شربت رحيق البيان من كأس عطاء ربك الرحمن قل الهى و سيدى و سدى اشهد بظهورك و بكتبك التى انزلتها من سماء مشيتك و بحركة قلمك التى بها سخّرت مدائن الأفئدة و القلوب و اشهد بوحدانيتك و فردانيتك استلک يا مالک الوجود و غافر الذنوب بأنوار وجهك التى بها اشرق نیر جودک على الوجود و باسمک الأعظم الذى احاط العالم بأن توفّقنى على الاستقامة على امرک بحيث لا تخوّفنى سطوة الجبارة و لا ظلم الفراعنة ثم اكتب لى ما يقربنى اليک فى کلّ الأحوال أنك انت الغنى المتعال

BLIB_Or15716.115b

BH09404*To: Haji Mirza Asadullah et al.**Date: 1308 ? [1890-1891]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Exalted, the Most Glorious!
- 2 Glory be to Thee, O Thou Who art the Lord of all beings and the Ultimate Aim of all creation! I testify with the tongue of both mine inner and outer being that Thou hast revealed and manifested Thyself, that Thou hast sent down Thy verses and demonstrated Thy proofs, and that Thou art independent of anyone besides Thee and sanctified above all else except Thyself. I ask Thee, by the glory of Thy Cause and the power of Thy Word, graciously to assist them that have arisen to discharge what hath been enjoined upon them in Thy Book, and to perform that whereby the fragrance of Thine acceptance may be shed abroad. Thou, verily, art the Powerful, the Gracious, the Forgiving, the Bountiful.

BRL_HUQUQ#001, BPRY.287-288, COC#1158

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا رَبَّ الْكَائِنَاتِ وَ مَرْجِعِ الْمَمَكَاتِ
 أَشْهَدُ بِلِسَانِ ظَاهِرِي وَبَاطِنِي بِظُهُورِكَ وَبِرُوزِكَ
 وَانْزَالِ آيَاتِكَ وَإِظْهَارِ بَيِّنَاتِكَ وَبِاسْتِغْنَائِكَ
 عَنْ دُونِكَ وَتَقْدِيرِكَ عَمَّا سِوَاكَ اسْأَلُكَ بِعِزِّ
 أَمْرِكَ وَاقْتِدَارِ كَلِمَتِكَ أَنْ تُؤَيِّدَ الَّذِي أَرَادَ أَنْ
 يُوَدِّدَ مَا أَمَرْتَهُ بِهِ فِي كِتَابِكَ وَيَعْمَلَ مَا يَتَضَوُّعُ بِهِ
 عَرَفَ قَبُولَكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ الْفَيَّاضُ الْغَفُورُ
 الْكَرِيمُ

INBA15:343b, INBA18:009, INBA26:347b,
 INBA51:362, INBA27:479b, BRL_DA#002,
 BRL_HUQUQP#001, ADM1#049 p.095,
 AQMJ2.095b

BH08859*To: Haji Abdur-Rahim Yazdi father of Muhammad Yazdi**Date: 1308 [1890-1891]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O Lord of all beings and God of all things that exist! I testify with my outward and inward tongue to Thy manifestation and Thy revelation, to the sending down of Thy verses and the demonstration of Thy clear signs, and to Thy independence from all else and Thy sanctification above all others. I beseech Thee by the might of Thy Cause and the power of Thy Word to aid him who desires to carry out that which Thou hast commanded him in Thy Book and to perform that which will diffuse the fragrance of Thy good pleasure. Verily, Thou art the Mighty, the All-Bountiful, the Forgiving, the Generous.

- 3 He is the Helper

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا رَبَّ الْكَائِنَاتِ وَ إِلَهِ الْمَوْجُودَاتِ
 أَشْهَدُ بِلِسَانِ ظَاهِرِي وَبَاطِنِي بِظُهُورِكَ وَبِرُوزِكَ
 وَانْزَالِ آيَاتِكَ وَإِظْهَارِ بَيِّنَاتِكَ وَبِاسْتِغْنَائِكَ
 عَنْ دُونِكَ وَتَقْدِيرِكَ عَمَّا سِوَاكَ اسْأَلُكَ بِعِزِّ
 أَمْرِكَ وَاقْتِدَارِ كَلِمَتِكَ أَنْ تُؤَيِّدَ الَّذِي أَرَادَ أَنْ
 يُوَدِّدَ مَا أَمَرْتَهُ بِهِ فِي كِتَابِكَ وَيَعْمَلَ مَا يَتَضَوُّعُ
 بِهِ عَرَفَ قَبُولَكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ الْفَيَّاضُ
 الْغَفُورُ الْكَرِيمُ

3 هُوَ الْمُؤَيِّدُ

- 4 The letter of the beloved of the heart, AB, upon him be the glory and loving-kindness of God, containing six English pounds, has been received by this servant through his honor the beloved of the heart who bears the two Most Exalted Names, MH, upon him be the Most Glorious Glory of God, in the year 1308.

4 مرسلهء محبوب فؤاد جناب عب علیه بهاء الله و عنایتہ مبلغ شش لیرهء انگیزی بتوسط حضرت محبوب فؤاد شطر اسمین اعلین جناب مح علیه بهاء الله الابی به خادم رسید فی سنة ۱۳۰۸

INBA19:144a, INBA32:132b

BHU0016

Date: 1308 [1890-1891]

- 1 [One day at three in the afternoon we were summoned. I had a severe fever. He said, "You have a fever," and in a jesting tone added that fever was the fruit of this land - everyone who arrives must have a fever. Tea was served in His presence. I perspired profusely, such that my clothes were soaked. He said, "Go change your clothes. You will not have fever again." During the nine months that we were blessed to be there, no illness befell me.]

1 یک روز سه ساعت بعد از ظهر احضار شدیم من تب شدید داشتم فرمودند تب کرده ئی و بلحن مزاح اضافه کردند که میوهء این دیار تب است هر کس وارد میشود باید یک تبی بکند در محضر مبارک چای صرف شد عرق شدیدی کردم بخوکه لباسم خیس شد فرمودند برو لباس را عوض کن دیگر تب نخواهی کرد مدت ۹ ماه که مشرف بودیم هیچ کسالتی عارض نشد .

- 2 [It was during these days that the episode of the Seven Martyrs of Yazd occurred in the year 308. The Blessed Beauty was so affected and saddened by this event that for nine full days no one was granted permission to attain His presence. On the ninth day, He summoned the friends and gave a detailed account regarding the Qajar dynasty, their deeds and conduct, the events in Yazd, and the oppression of Zillu's-Sultan and his son Jalalu'd-Dawlih. Addressing us, He said:]

2 در همین ایام بود که قضایای شهادی سبعة یزد در سال ۳۰۸ رخ نمود جمال مبارک از این واقعه بقدری متأثر و محزون بودند که نه ۹ روز تمام احدی اذن تشریف نیافت روز نهم احبا را احضار فرمودند و شرح مبسوطی نسبت بسلسلهء قاجاریه و اعمال و رفتار آنان وقضایای یزد و مظالم ظل السلطان و پسرش جلال الدوله بیان و خطاب بما فرمودند

- 3 "Be not sorrowful, be not dejected, be not grieved. The sacred tree of God's Cause is watered by the blood of the martyrs. Unless a tree is watered, it will not grow and will not bear fruit. Soon you shall see that no trace of this group will remain on the page of time, and the soil of Iran will be cleansed and purified of their existence. Jalalu'd-Dawlih has committed such a deed that the eyes of the Concourse on High weep blood."

3 محزون مباشید افسرده مگردید دلتون مشوید شجرهء مقدسهء امرالله را خون شهدا سقایه میکند . درخت تا آب نخورد نمونمیکند و ثمر نمیدهد عنقریب خواهید دید اسمی از این گروه در صفحهء روزگار باقی نخواهد ماند و خاک ایران از وجودشان پاک و مصفی خواهد شد جلال الدوله کاری کرد که عیون ملاء اعلی خون گریست

STOB.085 #114

DHU.031-032

BH09249*Date: 1308 ? [1890-1891]*

1 He is the Most High, the Most Glorious

2 We have desired to make mention of Our loved ones in that land whose names were not mentioned before the Face, that they may rejoice in the remembrance of God, the Mighty, the All-Bountiful. O people of God! Blessed are ye, inasmuch as ye have quaffed the wine of utterance from the chalice of the bounty of the Lord of all Religions. The Wronged One counsel-eth you with that which will exalt your stations among men. Take hold of the Book of God with such strength as cannot be hindered by the hosts of the wicked. Verily, the Lamp calleth out saying: Look ye, look ye in all conditions. Beware lest the veils of the world withhold you from this Lamp which God hath lit through His power and His might from His presence. He is verily the All-Conquering, the Unconstrained. Glory be upon you, O friends of God and His party, and upon My handmaidens who have believed in God, the Dawning-Place of Lights.

1 هو العليّ الأبهى

2 أَنَا اردنا ان نذكر اوليائي هناك الذين ما ذكرت اسمائهم لدى الوجه ليفرحوا بذكر الله العزيز الوهاب يا حزب الله نعيماً لكم بما شربتم رحيق البيان من كأس عطاء مالك الأديان يوصيكم المظلوم بما ترتفع به مقاماتكم بين العباد خذوا كتاب الله بقوة لا تمنعها جنود الفجار ان المصباح ينادى و يقول انظروا انظروا فيكل الأحوال اياكم ان تمنعكم حجابات العالم عن هذا المصباح الذي اوقده الله بقدرة من عنده وقوة من لدنه انه هو الغالب المختار البهاء عليكم يا اولياء الله و حزه و على امائي اللائي آمن بالله مشرق الأنوار

BLIB_Or15715.189j

BH10094*To: Haji Ali Tihrani, in Beirut**Date: 1308 ? [1890-1891]*

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

2 O Ali, say: O my God and my Lord! I beseech Thee by Thy Name, and by Thy Cause, and by Thy might, and by Thy power, and by Thy sovereignty, and by Thy greatness, and by Thy dominion, and by Thy majesty, that Thou aid me to remain steadfast in Thy Cause in such wise that neither the oppression of the wicked ones nor the clamor of the enemies shall hold me back. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

3 At the conclusion of this message, we make mention of thy wife who hath turned unto God, attained His presence and visited the House. We beseech Him, exalted be He, to aid her, to assist her and to make her firm in His love and in His remembrance

1 هو الشاهد الخبير

2 يا على قل يا الهى و سيدى اسئلك باسمك و بأمرك و قوتك و قدرتك و اقتدارك و عظمتك و سلطنتك و كبريائك بأن تؤيدنى على الاستقامة على امرك على شأن لا تمنعنى سطوة الأشقياء و وضوء الأعداء انك انت المقتدر العليم الحكيم

3 و نذكر في آخر البيان ضلعك التي اقبلت و فازت و زارت البيت نسئله تعالى ان يؤيدها و يمدّها و

and in His praise. Verily, He hath power over all things and is worthy to answer prayer.

يَجْعَلُهَا ثَابِتَةً عَلَى حَبَّةٍ وَذِكْرِهِ وَثَنَاءَهُ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ

BLIB_Or15696.089c

BH04749

To: mother of Ali Afnan

Date: 1308 [1890-1891]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O Thou in Whose grasp lie the reins of all things! Glorified art Thou, O Thou in Whose right hand is the kingdom of immortality! Glorified art Thou, O Thou by Whose command the Names are made manifest! Glorified art Thou, O Thou by Whose will all who are in earth and heaven appeared!
- 3 I testify to Thy manifestation and Thy revelation and Thine establishment upon the throne of "He doeth whatsoever He willeth," and to Thy power which hath encompassed the kingdom of immortality. O my Lord! Thou seest one of Thy leaves who hath sought the tree of Thy utterance and hath left her homeland out of longing to attain Thy presence. The hands of Thy might and the hosts of Thy invisible realm did aid her until she arrived at Thy Most Great Prison and attained Thy presence and heard Thy verses and beheld Thy horizon. O my Lord! Assist her through Thy sovereignty and aid her through Thy bounty and bestowal. Then send down unto her that which shall endure as long as Thy names endure and the manifestations of Thy attributes. Verily Thou art the Ruler over whatsoever Thou willest and the Ordainer of whatsoever Thou desirest. Moreover I beseech Thee by Thy generosity which hath encompassed all existence to ordain for her every good thing Thou hast ordained for Thy branches and every grace Thou hast written down for Thy leaves. Then make that which she hath sent be adorned with the ornament of Thy acceptance and the glory of Thy good-pleasure. Verily Thou art the Mighty, the Most Bountiful, the Powerful, the Generous. There is no God but Thee, the Supremely Powerful, the Most

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنَى

2 سُبْحَانَكَ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْأَشْيَاءِ
سُبْحَانَكَ يَا مَنْ فِي يَمِينِكَ مَلَكُوتُ الْبَقَاءِ
سُبْحَانَكَ يَا مَنْ بِأَمْرِكَ ظُهُورُ الْأَسْمَاءِ وَ
سُبْحَانَكَ يَا مَنْ بِمَشِيَّتِكَ ظَهَرَ مَنْ فِي الْأَرْضِ وَ
السَّمَاءِ

3 أَشْهَدُ بِظُهُورِكَ وَبِرُوزِكَ وَاسْتَوَائِكَ عَلَى
عَرْشِ فِعْلٍ مَا يَشَاءُ وَبِقُدْرَتِكَ الَّتِي أَحَاطَتْ
بِمَلَكُوتِ الْبَقَاءِ أَيُّ رَبِّ تَرَى وَرَقَةً مِنْ أَوْرَاقِكَ
قَصَدَتْ سِدْرَةَ بَيَانِكَ وَخَرَجَتْ مِنْ وَطَنِهَا شَوْقاً
لِلْحُضُورِ أَمَامَ وَجْهِكَ وَآيَدَتِهَا إِيَادِي عَزِّكَ وَ
جُنُودَ غَيْبِكَ إِلَى أَنْ وَرَدَتْ فِي سَبْتِكَ الْأَعْظَمِ
وَفَارَزَتْ بَلَقَائِكَ وَسَمِعَتْ آيَاتِكَ وَرَأَتْ أَفْئِكَ
أَيُّ رَبِّ وَفَقَّهَا بِسُلْطَانِكَ وَآيَدَهَا بِجُودِكَ وَ
عَطَائِكَ ثُمَّ أَنْزَلَ لَهَا مَا يَكُونُ بَاقِياً بَقَاءَ اسْمَائِكَ
وَظُهُورَاتٍ صَفَّتِكَ أَنْتَ أَنْتَ الْحَاكِمُ عَلَى مَا
تَشَاءُ وَالْأَمْرُ عَلَى مَا تَرِيدُ ثُمَّ اسْأَلْكَ بِجُودِكَ
الَّذِي أَحَاطَ الْوُجُودَ أَنْ تَقْدِرَ لَهَا كُلَّ خَيْرٍ قَدَّرْتَهُ
لَأَفْنَانِكَ وَكُلَّ فَضْلٍ كَتَبْتَهُ لِأَوْرَاقِكَ ثُمَّ اجْعَلْ
مَا أَرْسَلْتَهُ مَزِيناً بِطَرَاظِ قَبُولِكَ وَعَزِّ رِضَائِكَ
أَنْتَ أَنْتَ الْمُقْتَدِرُ الْفَضَّالُ الْعَزِيزُ الْكَرِيمُ لَا إِلَهَ
إِلَّا أَنْتَ الْمُهَيْمِنُ الْمُتَعَالَى الْعَلِيمُ الْحَكِيمُ وَالْحَمْدُ
لَكَ إِذْ أَنْتَ أَنْتَ مَقْصُودُ الْعَالَمِينَ

INBA51:131, KB_620:124-125

High, the All-Knowing, the All-Wise. And praise be unto Thee,
for verily Thou art the Goal of all worlds.

BH10831

To: Karbalai Sadiq

Date: 1308 [1890-1891]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O Thou Who art the Self-Subsisting One of Names and the Possessor of the throne on high and the earth below! I beseech Thee by Thy Most Great, Most Impregnable, Most Holy, Most Mighty, Most Glorious Name to ordain for whosoever hath turned unto Thee and carried out what Thou hast revealed in Thy Book the reward of every steadfast one whom neither the tyranny of the servants nor the clamor of the lands hath deterred. Verily, Thou art the All-Bountiful, the All-Generous, and within Thy grasp lie the reins of all who are in the heavens and on earth.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا قَيُّومَ الْأَسْمَاءِ وَمَالِكِ الْعَرْشِ وَ
الَّذِي اسْتَلَكَ بِاسْمِكَ الْأَعْظَمِ الْأَمْنَعَ الْأَقْدَسِ
الْأَعَزَّ الْأَبْهَى أَنْ تَقْدِرَ لِمَنْ أَقْبَلَ إِلَيْكَ وَعَمِلَ مَا
أَنْزَلْتَهُ فِي كِتَابِكَ أَجْرَ كُلِّ مُسْتَقِيمٍ مَا مَنَعْتَهُ سَطْوَةَ
الْعِبَادِ وَلَا ضَوْضَاءَ الْبِلَادِ أَنْتَ الْفَيَّاضُ
الْكَرِيمُ وَفِي قَبْضَتِكَ زَمَامٌ مِنَ فِي السَّمَوَاتِ وَ
الْأَرْضِينَ

INBA41:359a

BHU0066

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

The Jalalu'd-Dawlih has done what has caused the eyes of the denizens of the Supreme Concourse to shed tears of blood. Do you perceive the reason for his doings? The motive is that Mas'ud Mirza, the Zillu's-Sultan, wrote Us a letter in his own handwriting, and gave it to Haji Mirza [Muhammad-] 'Ali Sayyah to bring.

Among the things he requested of Us was to aid him with the Babis to destroy his Shah-Baba. "Should You do this," he

wrote, "I will give You liberty, I will give You authority, I will support You, I will make amends for past atrocities."

This Wronged-One wrote him, "Put away such thoughts. Praying for the Shah is obligatory for you, all Iranians, and Us. We do not desire liberty, nor rule. Were We after leadership, what authority could have been better than occupying the post of minister in Tihiran? For the sake of God, We have arisen to improve the morals of a number of people, wronged in this world. Never again write in this vein to Us. Never again put such requests to this Wronged-One."

Having despaired of such subversive imaginings, he has now arisen against the friends and harms them thus. But the tale of the wayward is not worth repeating. Ere long, however, he will become that "which he was a thing not worthy of remembrance." You will see the name of the Qajar obliterated, and no trace of them or their rule will remain.

Consider this: In one single city and at the same location, two persons dwell. One takes the path of waywardness, while the other acts with equity. One becomes the Mushir, and the other becomes the Qavam. From the dawn of the Cause in Shiraz, the Mushir has had the temerity to arise against the Faith. Ere long, that name will be eradicated from the realm of Fars. In contrast, from the beginning of the Dispensation, the Qavam Dynasty has caused no harm, nay, they have always supported the friends and at all times have rendered assistance.

GEN.162, AFNAN.031x

BHU0067

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

Islam was a good religion, but they destroyed it. Differences arose from the beginning of the Dispensation and, after the ascension of the Prophet, the foundation of Islam was shattered.

Division first appeared in the house of the Prophet. When the Messenger of God [Muhammad] was ill and His companions gathered about His deathbed, He asked for a pen and paper to write His Will. 'Umar said, "He is delirious." His Holiness 'Ali responded, "Sickness and fever have no effect on the condition of the Prophets; they are always inspired. Present Him with

writing materials and see what guidance He gives.” ‘Umar responded, “The Book of God is sufficient unto us.”

Those same words became the cause of division, and the world and Islam have suffered since. The same words “the Book of God is sufficient unto us” broke the back of the Prophet’s daughter. The same words “the Book of God is sufficient unto us” resulted in the slaying of ‘Uthman. The same words “the Book of God is sufficient unto us” brought about the Battle of Camels. The same words “the Book of God is sufficient unto us” split ‘Ali’s forehead. The same words “the Book of God is sufficient unto us” precipitated the episode of the land of Taf and the martyrdom of Husayn ibn ‘Ali. The same words “the Book of God is sufficient unto us” sent the House of Immaculacy into slavery and scattered it in all directions. The same words “the Book of God is sufficient unto us” ultimately assailed the holy breast of the Exalted One [the Bab].

[He then raised His hand and stated], “Our enemies are also in Our sleeve.”

AFNAN.033-034

BHU0068

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

When, with the support of Nasiri'd-Din Shah and Sultan ‘Abdu'l-‘Aziz, Shaykh ‘Abdu'l-Husayn strove mightily to extinguish the light of God’s Cause, the radiance of God’s Faith nevertheless illumined both East and West, and the triumph and retribution of God’s religion caused the heads of monarchs to bow in abasement. Ere long, you shall witness all orders rolled up, and the peoples and nations of the world gathered beneath the pavilion of the Cause of God.

On another day in Baghdad, a learned divine came to visit Us. He was tall and heavily built, with a thick beard and corpulent frame, and wore an enormous turban. He greeted Us with a guttural voice and, upon being seated, began to recite intricate and incomprehensible Arabic verses. We said to him, “Pray introduce yourself that We might know something of you.” He replied, “I am the seal of the ecclesiastics.” We responded, “God willing, God willing.”

On that day, the Blessed Beauty was in a state of exceeding joy and smiled frequently. He said: "Pray that God does not create another sect like the Shi'ih."

AFNAN.044-045

BHU0069

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

Consider how unfair and truly void of faith they are. Because of the Mu'tamu'd-Dawlih's supplications in Isfahan, the Primal Point took the sister of Rajab-'Ali [Qahyir] as a wife so that she could look after His household needs. After the great Martyrdom and the most mighty Tragedy, notwithstanding the explicit Text forbidding marriage with the Bab's wives, with utmost impudence, Azal at first took her as a wife and then, having absolutely no sense of shame or compunction, gave her to Siyyid Muhammad-i-Isfahani. This act resulted in the mother of the Bab refusing to give her allegiance to the Faith for some time.

Do not grieve. Praise be to God, the mother of that Blessed Being came to believe at the end. Their station is well above the conception of peoples and the understanding of Our servants.

AFNAN.042-043

BHU0033

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

Several divines came to visit Us [during those days, and] one of them inquired, "Where do You come from?", to which We replied, "We are from 'Ama'" [an allegorical reference to Heaven]. He asked what kind of place it was and where it was. We answered that 'Ama' has weather so pleasant as to be

DHU.036-037

considered divine, trees laden with fruit, is green and verdant, has flowing rivers, and is a gathering-place for spiritual people. "Can we go there also?" asked one of the men, but I replied, "No, it is not possible; such a place is not suitable for you."

STOB.093 #124, AFNAN.043-044

BHU0029

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

When We were about to depart from Baghdad, We moved to the garden of Najib Pasha. We remained in that garden for twelve days, and each day a group from among the inhabitants of Baghdad would come to bid Us farewell. Among them, one day came a group of religious scholars, and one of them said, "We were awaiting the Promised Mahdi. Then a man from Shiraz claimed to be the Mahdi, and a number of people followed him. After that, we were awaiting the appearance of the Husayni. Now you have claimed that station. Your duty is to study Sharh-i-Lum'ih and Sibawayh until you finally return to your proper place."

STOB.093-094 #124, AFNAN.044

BHU0070

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

[On another day, Baha'u'llah spoke of Mulla 'Aliy-i Sabzivari, saying:]

When Mulla 'Ali was led to the place of his martyrdom, he instructed the executioner to open one of his veins. When a bit of his throat was cut, with his own sacred blood, he dyed his white beard red, calling out to the crowd, 'O people! On the day of His martyrdom on the field of Karbala, Husayn ibn 'Ali spoke these words: "Is there anyone truly capable of

dispensing victory who will come to aid me?" But I say unto you, "O people, is there anyone truly capable of seeing who will come to behold me?"'

[Baha'u'llah repeated several times:]

What weighty words did that man speak, and how he bore witness to the truth of this Faith with his precious blood! People witnessed it but were not moved, and barbarously put to death that innocent soul.

[He then added]

All these strange events support the greatness of this blessed Cause. They will all be recorded in the pages of history and future generations will feel proud of them.

[The late Haji 'Abu'l-Hasan [Bazzaz] Shirazi was present and asked Baha'u'llah, "After the martyrdom of Husayn ibn 'Ali, the sovereignty of Yazid lasted no more than three years. Why is it that, 50 years after the martyrdom of the Exalted One, Nasiri'd-Din Shah still rules with full powers, inflicting day and night much injury on the Faith; and God has [seemingly] spared him?" Baha'u'llah replied:]

God has given him this clemency because of the error of some believers in the early days and their assassination attempt on him. But he too will have his day. You will see.

AFNAN.045-046

BHU0071

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

O flowers of the rose-garden of the honored Afnan! You are welcome; you are welcome. Your departure from Shiraz was very difficult and tiring. The divine will and the resoluteness of the honored Afnan brought you to this threshold of holiness. During your sea journey, dangers beset you and God protected you. Consider, this very day several thousand people are treading the ground between Safa and Marwih [on one foot]. The Beloved of the world of being is present in this land, but they are oblivious. All are heedless; all are unaware; all are uninformed. You are the true pilgrims.

[Three times He repeated:]

You are the true pilgrims!

[At that moment, as I sat enraptured and listening attentively to the utterances of the Desire of the world, these lines of Rumi came to my mind: O pilgrims on pilgrimage, where are ye, where are ye? the Beloved is here, come hither ye, come hither ye. The Beloved is your neighbor, wall by wall; why in the wilderness lost are ye all? At that very moment, the blessed Countenance turned to this servant and said:]

The mystics have also had something to say on this matter.

AFNAN.028-029

BHU0072

words recollected by Mirza Habibu'llah Afnan

Date: 1308-1309 [1891-1892]

The Master is Our shield and the shield of everyone else. All live at ease, all know utmost comfort and tranquility. Associating with men such as these is very, very difficult. It is the Master who stands up to everything and supplies the means for the well-being and peace of all the friends. May God preserve Him from the evil of the envious and inimical. One day in Baghdad, a beggar asked for alms. We gave him one majidi and he told Us: "Go in peace, young man; may His Holiness 'Abbas give you support." He prayed for Us – it was a good prayer.

AFNAN.039-040

BHU0034*To: words to Abu'l-Qasim the gardener**Date: 1308-1309 [1891-1892]*

[As the end of the Ancient Beauty's earthly life was drawing near, His talks often often made reference to the importance of the Covenant. On that particular day, the Blessed Beauty issued stern warnings about Covenant-breaking. Midway through His address, He pointed towards the Greater Branch [His son, Mirza Muhammad-'Ali, the future archbreaker of His Covenant] and emphatically stated:]

Should one of our branches for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught.

[These statements were delivered with such power that everyone present was overwhelmed with awe. The following day, while we were in the presence of Baha'u'llah, Mirza Diya'u'llah [one of His sons] came in to say: 'Aqa [the Master] wishes to know if You will permit us and some of the believers to visit Junaynih.' Baha'u'llah asked him who had sent the request, and upon hearing that it was the Greater Branch, in strong and clear tones he said:]

There is only one Master – the Most Great Branch, He around Whom all names revolve.

STOB.092 #123, PN_1901 p028, PN_1901 p035, AFNAN.041-042, RKS.025x

BH11699*Date: 1309-01-08 [1891-Aug-14]*

- 1 In this Day the clear and manifest Book lifteth up its call, summoning all mankind unto that which draweth them nigh unto God. Well is it with them – yea, well is it with them – who have caught the perfumed breeze that passed at dawn from the dwelling-place of the lovers of the divine Court. This breeze is able to quicken the dust of hidden mysteries and cause the buried secrets to return unto life and manifestation.
- 2 Today the world is a field of sacrifice and a garden of detachment; therein the signs of renunciation have appeared and

1 در این یوم نیر کتاب مبین ندا میفرماید وکل را
بما یقریهم الی الله دعوت مینماید حبدا یا حبدا
در نسیم معطر که ازوم عاشقان کور الهی هوار
صبحکافی مرور نمود این نسیم ور رحیق ذر تراب
اسرار رجوع رایاب ظاهر نماید

2 امروز عالم انفاق راشانی ویروضیست فی
ویکراست و آثار انقطاع را ظهوری ویری جه

the tokens of severance are made plain. The cloud of fleeting existence hath been scattered, and the lote-tree of the All-Merciful's mercy hath cast its shade over all the worlds. Blessed are the souls who have received their share of these existing breezes and have thereby attained an everlasting triumph.

- 3 The day is the day of the manifestation of the lovers of God, and at every moment, throughout all horizons, from the City of Detachment a cry is raised and deeds of sacrifice appear. Neither the oppression of the oppressors, nor the ascendancy of the aggressors, nor the clamor of the deceivers, nor the proofs and ordinances of the deniers, have been able to debar the lovers from the light of longing, or to deprive them of the eternal bounty. In sacrifice and in the ranks of yearning, how many souls there are who have taken the lead and outstripped all others.

- 4 Praise be to God that thou hast been kindled by the fire of Divine love and hast attained unto the light of the Revelation of Him Who conversed upon Sinai. Thy remembrance is mentioned in the arena of the lovers, and thou art seen adorned with the most radiant and most holy robe of steadfastness. Thy letter, which bore the jewels of love and unity, and was fraught with the knowledge and affection of the Lord of creation, was read in the assembly of the friends beyond the veil. Praise be to God that its beginning was adorned with the mention of the honored Afnan, and that its ending was illumined with the seal of acceptance.

- 5 Blessed art thou and well is it with thee! The Wondrous One beseecheth His mighty and bountiful Lord to open before thy face a door such as the eye of creation hath never beheld, to grant thee His presence and His meeting time after time and again after again, and to make thee attracted by His verses, severed from all save Him, and soaring in His atmosphere—not with the wings of birds, but with that attraction of the Manifestation by whose word the Concourse on high and the dwellers of the exalted Paradise were drawn. He, verily, is the friend of him who befriendeth Him, and He strengtheneth him who cometh unto Him with a humble and sound heart.

- 6 At one of those times when His Holiness, the Desired One and Beloved of Grandeur, was seated upon the throne of joy, this servant submitted the petition into His presence. Praise be to God, with full permission it was presented, and I attained the honor of hearing the words of the Lord of mankind. At that moment the sea of utterance was surging with such a majesty, and the signs of proof were shining with such a moonlike splendor and radiant light, that all the pens of the world and all

که ابر نخبشی زوالی سآ کستروه وسدره رحمت
رحمانی عالم وجرور احاطه نمود طوبی از رای
نفوسیکه در نسایم موجوده قسمت بروز رتبه
که ابدی فائز گشتند

3 روز روز ظهور عشاق است و آفاق در هر
حین از مدینه انقطاع نرائی مرتفع و انفاق ظاهر
ظلم ظالمین و سطوت معتدین و وضوای معلین و
دلایل و احکام ناقعین عشاق رال از نور اشتیاق
منع نمود و از دولت ابدی محروم نساخت در
انفاق و مرتب اشتیاق ذریکه یک سبقت گرفته
یا غیرز

4 حمد خدا را که از نار عشق الهی بر افروختی و
بنور ظهور مکلم طور فائز گشتی ذکر در عرصه
عشاق مذکور و بطراز انور اطهر استقامت مزین
و مشهود کتب انجناب که حامل جواهر محبت
و اتحاد و حاوی معرفت و مودت مالک ایجاد
بود در انجم اولیای غیر حجاب قرأت شد لله الحمد
که بدش بذکر حضرت افنان مزین و و ختمش
بخاتم قبول منور

5 هنيئاً لك و مريئاً لك يسئل البديع ربه العزيز الكريم
ان يفتح على وجهك باباً ما رأت عيني الابداع
بشهد ويزقك حضوره ولفائه مرة بعد مرة وكرّة
بعد كرة ويجعلك منجذباً بآياته ومنقطعاً عن دونه
وطائراً في هوائه لا باجنحة الطيور بل بجذب
الظهور الذي بكلمته انجذب الملائة الاعلى وسكان
الجنة العليا انه ولي من والاه ويؤيد من آتاه بقلب
خاضع سليم

6 باری وقتی از اوقات که حضرت مقصود
و حبت عظمت بر عرش فرح مستور انبعد قصه
لحضور نمود لله از اذن تمام یامه عرض شد
و بشرف اصفای مولی الوری فائز کنت درآن
حین بسحر بیان بشانی موج و اقناب برهان بقمر
مشرق و نور و ما شئی که اقلام عالم و ادراک
رقم قادر بر حفظ و تحریر بنوند و نست اب

powers of comprehension are unable to preserve or set it down in writing. Your honored self hath yourself attained that presence and witnessed it; thus there is no need to describe it.

جناب خود حضور داشته اند و مشاهده نموده
ان احتیاج بذکر داشته و مراد ویر

- 7 After that, these exalted words were uttered by the Desire of the worlds. Exalted and glorified be He! He said: "O 'Aziz! Upon My Afnan be My glory and My loving-kindness. The Branch was present before the Face and read that which thou hadst sent unto Him. We answered thee with wondrous praise and with a clear Book."

7 بعد بان کلمات عالیات و بان مقصود عالمیان منہی
شد قوله تبارک و تعالی یا عزیز عای افانی و علیک
بہائی و غایتی قد حضر غصن امام الوجه و قرء ما
ارسلته الیہ اجبتک بمدح بدیع و کاتب مبین

- 8 In these days, lamentations arise from the land of Ridvan, for causes that have brought sorrow and lamentation to the Concourse on high. Glorified be God! The oppressors have spread corruption through the horizons and have revealed deeds that sadden the denizens of the Most Exalted Paradise. Yet today the lovers, with utmost attraction and yearning, hasten toward the presence of the King of all horizons and attain their supreme desire. The melody of the lovers is raised through the lands; blessed is he who hath heard and attained, and woe betide the heedless.

8 این ایام و نأب ارض رز بر جہتی قصہ غنمہا
را الہی نمودند رعمی نمودند انجہ را کہ سبب
نوحہ و حنین امر فردوس اعلی بود سبحان اللہ
ظالمہا رآفاق نجر نخواستاری اقتماز یتماسید و شاعر
نشید امروز عشاق بکمال جذب و اشتیاق قصد
حضور ملک آفاق نمودند و بمقصود فائز گشتند
نغمہ عشاق زر راین انقطاع در یرضینی مرتفع
طوبی لمن سمع و فاز و ویل للغافلین

- 9 The friends have been remembered, that they may not be deprived of the cup of detachment nor barred from the remembrance of the Possessor of creation; for the gate of utterance hath been opened and that which encompasseth the throne of the kingdom and of the Kingdom hath been sent down. Great is His loving-kindness; His mercy hath preceded all things.

9 اولیای در ذکر نمودیمہرب از کأس انقطاع بذکر
مالک ابداع ممنوع و محروم نمائد جہ کہ مفد ذکر
بر باب بیان مفتوح و نازل شد انجہ کہ عرش
عالم ملک و ملکوت احاطہ نمود جلت عنایتہ
و سبقت رحمته

- 10 We beseech God – exalted and glorified be He – to make them heralds of His Name, severed from all else but Him. Verily He answereth the supplication of them that ask, and He is the Beloved of all who dwell in the heavens and on the earth.

10 نسل اللہ تبارک و تعالی ان یجعلہم منادیاً باسمہ
و منقطعاً عن دونہ انہ ہو مجیب السائلین و محبوب
من فی السموات و الارضین

- 11 Convey greetings and salutations to the friends, and entreat for them from the Lord that which is the cause of abiding existence and the ornament of souls. Verily He is the All-Powerful, the Almighty.

11 دوستان را سلام و تکبیر من سانیم دار برار بر
میطلبیم انجہ را کہ سبب بقای وجود دار قناع
نفوس است انہ ہو المقتدر القدر انتہی

- 12 These words are written not from self, but by reason of the overflowing waves of divine mercy. We trust that His bounty will not be withheld, and that His servants will not be deprived of the most great effulgences. These days are precious, and the opportunity is fleeting. Though from 'Akka the means of writing are constrained, yet there is hope that hereafter the Hand of bounty will be outstretched, the sealed mysteries will be disclosed, the hidden countenances will appear in their chambers, and the veil will be lifted. By God! the kingdom of the heavens and the earth beareth witness to this utterance.

12 افو کر اقناب سماء نحشی انی و امواج شان
رحمت الہی را حدی ذکر انی نہ نفس بان کدر
شیء بودہ و ماست ارض جل جلالہ شان و آملیم
ان فضل منع نناید و عباد خود ادر تجلیات
یترسم اعظم محروم کمز و انہ این ایام مجال
و فرصت مفقود جہ از عکا بحیف توجہ شد
و اسباب تحریر را نظم کاعلی نہ امید انکہ از بعد
ید عطا غیات فرماید و ناکفته لہ شود و طلعات
مستورہ در غرف مکانی ظاهر شویم و کشف
حجاب نماید و بکلمہ اللہ بملکوت شان السموات
والارض ناطق کموز

- 13 This Prisoner sendeth abundant salutations unto the Afnan, upon whom be the glory of God. At all times, whether in movement or in repose, they are remembered and singled out for divine favour, illumined by the light of oneness and adorned with the remembrance of the loved ones. Upon them be greeting, magnification, and glory.
- 14 We ask of God – exalted be His glory – from the table of His oneness and the bounty of His everlasting grace, that which He alone can bestow. Verily He is the Hearer, the Answerer.
- 15 Remembrance, praise, might, and glory be upon you, O friends of God, and upon those who have attained that which the sincere and the near ones have attained. Praise be to God, the Possessor of whatsoever hath been and whatsoever shall be.
- 16 This Tablet was sent in a most holy and secure manner unto the beloved friends.
- 17 Dated the eighth of Muharram, in the year 1309 of the Hijrah. [the transcription of the original Tablet is uncertain]
- ان مسجون خدمت حقرت افنان عليه بهاء الله
سلام كثير ميرسانم ان ايام ذكر شان در حرکت
وسکون مذکور وبعنايت مخصوصه فائزند وبنور
احديه منور وبنجني خه مست اوليا ذکر وسلام
وتکبير وبهاسير سامم
- 14 واز حق جل جلاله از برار مائده احديه ونعمت
سرمدية سئلت نهانم انه لهو السامع المجيب
- 15 الذكر والثناء والعزّ والبهاء عليكم يا اولياء الله وعلى
الذين فازوا بما فاز به المقربون المخلصون الحمد لله
مالك ما كان وما يكون
- 16 مخصوص اويای مذکوره برب لوح امنع اقدس
ارسال شد
- 17 بتاريخ ۸ محرم الحرام سنة ۱۳۰۹

NLAI_BH1.182

BH01383

*To: Siyyid Mihdi Dahaji et al.**Date: 1309-01-14 [1891-Aug-20]*

- 1 He is God, exalted be His station, the Grandeur and the Power
- 2 Praise be to God that the gates of attainment unto His presence are opened wide, their outward key being the pen and ink, and their inner key being the grace of God, the Lord of all creation. We praise Him and thank Him for having guided us in days wherein the fire of oppression hath been kindled in all regions through the doings of the manifestations of tyranny. And blessings and peace be upon the Dayspring of existence, the Lord of Revelation, and the Dawning-Place and Rising-Point of God's most excellent names, and upon His kindred and companions who were the lamps of grace amidst all creation and the suns of bounty unto all beings - eternal blessings whose fragrance shall never cease throughout the duration of the manifestations of His attributes. My spirit be a sacrifice unto your honour.
- 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 حمد خدا را که ابواب لقا مفتوحست مفتاحش
در ظاهر آمه وخامه ودر باطن عنایة الله ربّ
البریة نحمده على ذلك ونشکره على ما هدانا
في أيام فيها اشتعلت نار الظلم في الأطراف بما
اكتسبت ابادی مظاهر الاعتساف والصلوة
والسلام على فجر الوجود و مالک الظهور و
مشرق اسماء الله الحسنی و مطلعها و على آله
و اصحابه الذين كانوا سرج العناية بين البرية و
شموس العطاء في الوری صلوة ابدیه لا ينقطع
عرفها بدوام مظاهر الصفات روحی لحضرتکم
الفداء

- 3 Your blessed letter was received and after it was read before the countenance of the Lord, He said: O 'Ali-Akbar! The smoke of tyranny hath darkened the world of justice and veiled the light of equity. The heedless souls are encompassed by the hosts of transgression, wickedness, self and passion, to such extent that they have no purpose save their own desires and no beloved save this world. Veils of denial have prevented their eyes from recognizing what is right, and the lusts of passion have obscured their faculty of understanding, to such degree that they count loss as profit and abasement as glory. Heedlessness hath reached such a point that they slay their own Lord with their own hands and abandon their friend to the enemy. Glory be to God! The oppressors of the earth have reached such a state of tyranny that the Pharaohs and tyrants of the world seek refuge in God from their deeds.
- 3 دستخط مبارک عالی رسید و بعد از قرائت امام وجه مولی فرمودند یا علی قبل اکبر دخان ظلم عالم عدل را تیره نموده و نور انصاف را ستر کرده عباد غافل را جنود بغی و فحشا و نفس و هوی احاطه نموده بشأنی که جز هوی مقصدی ندارند و جز دنیا محبوبی نخواهند ابصار را حجاب منکر از معروف منع نموده و مشتتات هواثیه قوه مدبر که را محجوب ساخته بشأنی که خسارت را ربح می‌شمردند و ذلت را عزت میدانند غفلت بمقامی رسیده که بدست خود سید خود را شهید مینمایند و دوست خود را بدشمن وامیگذارند سبحان الله ظالم ارض یا بشأنی طغیان نموده که فراغنه و جباریه عالم از اعمالش بحق پناه برده و می‌برند
- 4 O Mihdi, upon thee be My glory! In the early dawn the breezes passed over those pure and holy bodies, and from their whippers these exalted words were heard: "Woe unto you! Woe unto you! Woe unto you! Woe unto you! O people of Ya! Ye have martyred your own masters with the swords of tyranny and transgression, and ye perceive it not. Soon shall the recompense of your deeds encompass you. At that time ye shall find neither helper nor supporter, neither protector nor friend. Have ye grown heedless of the power of divine justice, or have ye obtained a letter of immunity from His might? By God's life! All the concourse of the near angels and the cherubim lament and shed tears of blood. O Mihdi! Who hath assisted the families and children of the martyrs? Who hath consoled them? Who hath cared for them? Who hath given them bread and water? The Pen lamenteth, the Most Great Name weepeth."
- 4 یا مهدی علیک بهائی در سحرگاهان اریاح بر آن اجسام طیبیه طاهره مرور نموده و از هزیزش این کلمات عالیات اصغا شد وای بر شما وای بر شما وای بر شما وای بر شما ای اهل یا سادات خود را بسیوف ظلم و طغی شهید نمودید و شاعر نیستید زود است جزای اعمال شما را احاطه نماید در آنحین نه ناصری و نه معینی و نه یاری و نه یآوری مشاهده نمائید آیا از قدرت عدل الهی غافل شده‌اید و یا از سطوتش خط امانی اخذ نموده‌اید لعمر الله جمیع ملائکه مقربین و کرویین نوحه مینمایند و خون می‌گیرند یا مهدی آیا عیال و اطفال شهدا را که اعانت نموده و که تسلی داده و که پرستاری کرده و که آب و نان داده قلم نوحه مینماید اسم اعظم می‌گیرد
- 5 Say: My God, my God! Thou seest what hath befallen Thy chosen ones and loved ones at the hands of the oppressors among Thy creatures. I beseech Thee by Thy sovereignty which hath encompassed all existence, and by Thy Name whereby Thou hast subdued both the seen and the unseen, to assist the oppressors in achieving justice and equity, and to make known to them what hath proceeded from them throughout the nights and days. O Lord! Take the hands of the oppressed ones through Thy power and might, then protect them from the evil of Thine enemies. Verily Thou art the Powerful, the Supreme, the Mighty, the All-Bountiful.
- 5 قل الهی الهی تری ما ورد علی اصفیائک و اولیائک من طغاة خلقک اسألك بسلطانک الذی احاط الوجود و یاسمک الذی به یفترت الغیب و الشهود ان تؤید الظالمین علی العدل و الانصاف و تعرفهم ما ظهر منهم فی اللیالی و الآیام ای رب خذ ایادی المظلومین بقدرتک و اقتدارک ثم احفظهم من شر اعدائک انک انت المقتدر المهیمن العزیز الفضال
- 6 Convey greetings and glorification from this Wronged One to the people of that household. The glory from Us be upon them and upon those who love them for the sake of God, the Lord of the mighty throne. Praise be to God, all are mentioned in the
- 6 اهل آن بیت را از قبل مظلوم سلام و تکبیر برسان البهاء من لدنا علیهم و علی الذین یحبونهم لوجه الله رب العرش العظیم لله الحمد کل در

presence of the Wronged One and are illumined by the light of His utterance.

ساحت مظلوم مذکورند و بنور بیانش منور انتی

7 In these nights and days, mention of the martyrs of the land of Ya hath been and is being heard from the tongue of Grandeur. Thus far, they have been mentioned several times and recorded in Tablets. Blessed are they, and joy and delight be unto them, for they have attained unto that which hath been the ultimate desire of the sincere ones and the ultimate will of those near unto God. Although the oppression is beyond reckoning, yet such bounty hath been manifested toward them that no knowledgeable recorder could ever describe it. We praise God, blessed and exalted be He, for the wonders of His generosity, His favors, His grace and His gifts. Verily He is the Helper of those in distress and the Succourer of the oppressed. There is none other God but Him, the Forgiving, the Merciful.

7 در این لیلای و ایام از لسان عظمت ذکر شهدای ارض یا استماع شده و میشود تا حال چند کَره ذکر فرموده اند و در الواح ثبت شده خوشا بحال آنها هنیئاً لهم و مرئياً لهم چه که فائز شده اند بآنچه که منتهی امل مخلصین و منتهی ارادهء مقربین بوده اگرچه ظلم بمقامیست که احصا بآن نرسد ولکن فضلی هم در بارهء ایشان ظاهر شده که هیچ محصی علیمی قادر بر تقریر نباشد نحمد الله تبارک و تعالی علی بدائع جوده و الطافه و فضله و عطائه انه معین المضطّرين و معین المظلومین لا اله الا هو الغفور الرحیم

8 I beseech God to preserve your honour forever and adorn you with the ornament of health. Verily He is the Hearer, the Answerer.

8 از حقّ میطلبم آنحضرت را لازال محفوظ دارد و بطراز صحتّ مزین فرماید انه هو السّامع المجیب

9 Furthermore, I convey greetings and glorification to those related to your honour, and I beseech infinite favors and boundless grace for each one of them. Verily He is the All-Bountiful, the Most Generous.

9 دیگر خدمت منتسبین آنحضرت سلام و تکبیر میرسانم و از برای هر یک عنایات لانهایه و الطاف غیر محدوده میطلبم انه هو الفضل الکرم

10 Regarding what you wrote about mentioning the petition, it is known that your honour deliberately does not open the trusts, and moreover, the favors of God, exalted be His glory, toward your honour are beyond mention and reckoning. Therefore, what occurred was submitted and was accepted.

10 اینکه در ذکر عریضه مرقوم داشتند معلومست که آنحضرت عمداً امانات را نمیگشایند و از آن گذشته عنایت حقّ جلّ جلاله در بارهء آنحضرت زیاده از حدّ ذکر و احصاست لذا آنچه واقع عرض شد و مقبول افتاد

11 And concerning what you asked about the oil, the amount that was commanded was two rotls. Peace and praise and remembrance and glory be upon your honour and upon those who are with you and love you, and upon those who are assured and unified, and praise be to God, the Lord of the worlds.

11 و اینکه در بارهء روغن سؤال نمودند امریکه فرموده اند چه قدر بوده دو رطل بوده السلام و الثناء و الذکر و البهاء علی حضرتکم و علی من معکم و یحبکم و علی الموقنین و الموحّدين و الحمد لله ربّ العالمین

12 The servant 14 Muharram 1309 Five glasses were received.

12 خادم فی ۱۴ محرم سنة ۱۳۰۹ پنج عدد استکان رسید

BLIB_Or15731.499, BLIB_Or15736.088,
BLIB_Or15738.212'x

BH02567

To: Aqa Mirza Husayn, in Akka

Date: 1309-01-15 [1891-Aug-21]

- 1 He is God, exalted be His glory, the Grandeur and the Power
هو الله تعالى شأنه العظمة والاقترار 1
- 2 O beloved of my heart! The receipt of thy honored letter brought supreme joy. May its fragrance perfume the realm of love and fidelity, and may its sweet scent adorn the world of remembrance and utterance. Glorified be our Lord and His mercy that hath preceded all who are in the heavens and the earth. After being presented before our Lord, may our spirits be sacrificed for Him, He said: "O Husayn! Upon thee be the grace of God, the Lord of the Day of Judgment."
يا محبوب فؤادی دستخط عالی فرح متعالی 2
حاصل نمود انشاءالله عرفش عالم محبت و وفا را معطر نماید و رائحه اش عالم ذکر و بیان را مزین دارد جل ربنا و رحمته المسبوقه علی من فی السموات والأرضین و بعد از عرض امام وجه مولی ارواحنا فداه فرمودند یا حسین علیک عنایة الله مالک يوم الدين
- 3 Convey mention to Haji Baha'i and My loving-kindness on behalf of the Wronged One. We beseech God to give him to drink, at all times, from the Kawthar of life from His hand of bounty, whereby He hath cast down the banners of the idolaters and taken hold of the reins of all in the heavens and the earth.
جناب حاجی بهائی و عنایتی را از قبل مظلوم ذکر نمائید نسل الله ان یسقیه فیکل الأحيان کوثر الحیوان من ید عطائه الّتی بها نکست اعلام المشرکین و قبض زمام من فی السموات والأرضین 3
- 4 Nabil, upon him be My glory and loving-kindness, is mentioned and the answer to his letter hath been revealed and will be sent. Give him the glad-tidings of My remembrance of him, My turning toward him, and My loving-kindness unto him.
جناب نبیل علیه بهائی و عنایتی مذکورند و جواب نامه ایشان نازل و ارسال میشود بشره بذکری آیه و توجهی الیه و عنایتی له 4
- 5 We make mention of his honor Siyyid, previously Javad, upon him be the glory of God, the Lord of creation. His letter arrived this night and the Most Great Branch presented it before His presence. Praise be to God, it was adorned with steadfastness, sincerity, acceptance and firmness. We beseech God to send down upon him at all times a blessing from His presence and a bounty from His own Self. Verily He is the Mighty, the All-Bestowing.
و نذکر جناب سید قبل جواد علیه بهاء الله مالک الایجاد نامه ایشان در این شب رسید و حضرت غصن امام وجه عرض نمود لله الحمد مزین بود به تمسک و خلوص و اقبال و استقامت نسل الله ان ینزل علیه فیکل الأحيان نعمة من عنده وبركة من لدنه انه هو العزيز الوهاب 5
- 6 Likewise 'Ali-Akbar, upon him be the glory of God, the Lord of Power, and the other friends, both men and women, are mentioned before the Wronged One and are adorned and illumined with infinite favors. We beseech God to protect them through His sovereignty and to guard them through His verses and to ordain for them that which will exalt them through His name amongst His servants. Verily He hath power over all things.
و همچنین جناب علی اکبر علیه بهاء الله مالک القدر و سایر اولیا من الذکور و الاناث لّدی المظلوم مذکورند و بنایات لانهایه مزین و منور نسل الله ان یحفظهم بسلطانه و یحرسهم بآياته و یقدر لهم ما یرفعهم باسمه بین عبادہ انه علی کل شیء قدير 6
- 7 This servant also conveyeth greetings and glorification unto all and beseecheth God to aid them in that which He loveth and approveth. Verily He is the Lord of the Throne and earth and He is the Helper, the All-Wise.
این عبد هم خدمت کل سلام و تکبیر میرساند و یسأل الله ان یوفّقهم علی ما یحبّ و یرضی انه هو ربّ العرش و الثری و هو المؤید الحکیم 7

- 8 The beloved of the heart, his honor Haji Siyyid Javad, upon him be the glory of God, His loving-kindness and His grace, is mentioned at all times before our Lord. This servant conveyeth unto him greetings, glorification, remembrance and splendor, and beseecheth for him that which befitteth His generosity, exalted be His glory. Verily He is the Giver, the Munificent, the Generous, the Bountiful.
- 9 Praise be to God, the Lord of the worlds. Mercy, loving-kindness, grace and bounty be upon you and upon every servant who hath believed in God and His signs and acted according to that which He hath commanded in His perspicuous Book.

8 حضرت محبوب فؤاد جناب حاجی سید جواد علیه بهاء الله و عنایت و فضله در جمیع احیان امام وجه مولی مذکورند این بعد سلام و تکبیر و ذکر و بها خدمت ایشان میرساند و میطلبد از برای ایشان آنچه که سزاوار بخشش او جل جلاله است انه هو المعطی البازل الجواد الکریم

9 الحمد لله رب العالمین الرحمة والعناية والفضل و العطاء علیکم و علی کل عبد آمن بالله و آیاته و عمل بما امر به فی کتابه المبین

BLIB_Or15731.503

BH03475

To: Siyyid Aqa Afnan

Date: after July 1891

- 1 He is God, exalted be His glory, the Forgiving, the All-Giving!
- 2 The honored Afnan, upon whom be the peace of the All-Merciful: Thou hast repeatedly attained Our presence - praised be God! - and art mentioned before the Wronged One and hast been the recipient of special favors. With complete determination thou must endeavor to guide all people and, through the Most Great Name, conquer the hearts of all who dwell on earth. This is not difficult for God to accomplish. The assault of the oppressors and the clamor of the malicious ones have somewhat subdued the friends in various lands. We cherish the hope that through the light of the Manifestation of Him Who conversed with Moses and through the fire of the Blessed Tree, the world will be set ablaze.
- 3 O My Afnan! Upon thee be My glory! Your station is to guide the servants, that those who turn to God may drink from the hand of bounty the water of everlasting life and thereby quicken the world. Through God's grace - exalted be His glory - thou art mentioned and recorded in the Book as one of the Afnans of the Tree and as one of the Hands of the Cause. The flowing blood of the martyrs will surely awaken the world and its peoples. By God's life! None can reckon its effects and manifestations; pen and ink cannot venture into that realm.

1 هو الله تعالى شأنه العفو والعطاء

2 جناب افنان علیه سلام الرحمن مکرر بحضور فائز لله الحمد نزد مظلوم مذکورند و بعنایات مخصوصه فائز باید بهمت تمام قصد هدایت انام نمایند و اهل عالم را باسم اعظم مستخر کنند لیس هذا علی الله بعزیز سطوت ظالمین و نفاق ناعقین اطراف و احبای بلاد را قدری مخمود نموده امید آنکه بنور ظهور مکمل طور و نار سدره مبارکه عالم مشتعل شود

3 یا افنانی علیک بهائی شأن شما هدایت عباد است تا مقبلین از ید عطا کوثر بقا بیاشامند و عالم را بقسمتی از آن زنده نمایند از فضل حق جل جلاله از افنان سدره و ایادی امر در کتاب مرقوم و مذکوری خون جاریه [شهدا] در ارض [یا] عالم و امم را آگاه نماید [لعمری] الله آثار و ظهوراتش را احدی احصا نماید قلم و مداد در آن عرصه قدم نگذارد نسل الله تبارک و تعالی ان یعرف

We beseech God, blessed and exalted be He, to make known to the oppressors what they have wrought in this transient world and to bring them near to the punishment that hath been ordained for them in this world and the next.

الظالمين ما عملوا في دار الفناء و يقربهم الى ما
قدّر لهم من نكال الآخرة و الأولى

- 4 We remember all the friends in that land and beseech God on behalf of each one that which will cause the exaltation of goodly deeds and praiseworthy character. Thou didst mention Muhammad. Praise be to God, he hath attained recognition and is illumined by the light of understanding. We beseech God to ordain for him that which will cause him to speak His praise, to arise to serve Him, and to turn his gaze toward His horizon. Verily He is the Hearer, the Answerer of prayer. May glory and light rest upon his father, who attained My presence time and again, and upon every steadfast and trusted one. Praise be to God, the Lord of the worlds.

4 دوستان آن ارض کلاً را ذا کریم و از حقّ از
برای هر یک میطلبیم آنچه را که سبب اعلای
اعمال طیبه و اخلاق مرضیه است ذکر جناب
محمد را نمودی الحمد لله باقبال فائز است و بنور
عرفان منور نسل الله ان یقدر له ما یجعله ناطقاً
بثنائه و قائماً علی خدمته و ناظرّاً الى افقه انه هو
السّامع المحیب انما البهاء و النور علی ابیه الذی فاز
بخدمتی مرّة بعد مرّة و علی کلّ ثابت راسخ امین
الحمد لله ربّ العالمین

GEN.338-339

INBA51:348b, BLIB_Or15716.099c,
KHAf.221, MYD.810, MYD.817

BH02207

To: *Shaykh Abul-Qasim et al., in Antep*

Date: 1309-02-10 [1891-Sep-15]

- 1 He is the Ever-Abiding that perisheth not
- 2 Praise and thanksgiving besem the Lord of existence and the Sovereign of the seen and unseen, Who hath made the tyranny of oppressors and the dominion of rulers the cause and means of exalting His Most Great Word. At times He exalteth His Cause through the hands of the oppressors, and at other times through the hands of His loved ones, who regard the heedless as mere handful of dust and who speak that which the Supreme Pen hath spoken in the Most Sublime Horizon. These are men whom neither the ornaments of the world nor the treasures of princes can distract from the remembrance of this News wherewith God hath gladdened His Books, His Scriptures and His Tablets. Blessed is he who hath clung fast thereunto and hath turned toward the court of His glory, and woe betide the heedless ones.
- 3 O spiritual friend! The letters sent by thee were received. One of them was from his honor Shaykh Abu'l-Qasim, upon him be the peace of God and His glory. Blessed is he and joy be unto him, for from the words of his letter wafted the fragrance of

1 هو الباقي بلا زوال

2 حمد و ثنا مالک وجود و سلطان غیب و شهود را
لایق و سزاست که ظلم ظالمین و سطوت آمرین
را سبب و علّت ارتفاع کلمه علیا فرمود مرّة
بآیادی الظالمین یرفع امره و اخری بآیادی اولیائه
الذین یرون الغافلون ککفّ تراب و ینطقون بما
نطق القلم الأعلى فی الأفق الأبهی اولئک رجال
لا تلهمهم زخارف الدّنيا و لا خزائن الأمراء عن
ذکر هذا النّبأ الذی بَشّر الله به فی کتبه و زبره
و الواحه طوبی لمن تمسک به و اقبل الى ساحة
عزّه و ویل للغافلین

3 یا حبیب روحانی نامه های مرسله آنجناب رسید
یکی از آنها از جناب شیخ ابوالقاسم علیه سلام
الله و بهائت بوده طوبی له و نعیماً له چه که از

love for the Lord of the Pen and the divine quill. By "Pen" is meant and hath ever been meant the Most Exalted Pen. It is the divine trumpet and the opener of the gates of the Lord's mercy and bounty. By its song have been enraptured the hearts of them that are endued with understanding and are sincere. Blessed is he who hath truly hearkened to its song, for he seeth himself detached from all things and standing at the gate of grace with such steadfastness as the hosts of rulers and divines and the denizens of the earthly realm cannot deter him. After perusal and review it was brought before His presence. This is what was revealed from the tongue of the Lord, may our souls be offered up for His sake.

کلمات نامه عرف محبت مالک آمه و خامه
متضوع مقصود از این آمه قلم اعلی بوده و هست
اوست صور الهی و فاتح ابواب رحمت و کرم
ربانی بصیریه انجذبت افتدة العارفين و المخلصين
طوبی لمن فاز باصغاء صريره حق الاصغاء انه
یرى نفسه منقطعاً عن الأشياء و قائماً لدى باب
الفضل باستقامة لم يمنعه الوری من الأمراء و
العلماء و اهل ناسوت الانشاء و بعد از مشاهده
و اطلاع قصد مقام نموده امام وجه عرض شد
هذا ما ظهر من لسان المولى ارواحنا فداه

4 He is the All-Hearing, the Answering.

4 هو السامع المجيب

5 Praise be to God Who hath opened wide the gate of true understanding before the faces of all created things through the key of His Most Merciful Name, and hath guided all unto that path. O Shaykh, peace be upon thee! Today these pages are illumined with the light of justice, for His Majesty Sultan Abdul-Hamid hath seated himself upon the throne of equity. Verily, tyranny and oppression have no place therein. In truth, he is occupied day and night with the affairs of both government and people. Today the eye of the world is brightened by him, and the equitable among God's servants are well pleased with his decrees. From the first day of Our imprisonment in the Most Great Prison until now, no adverse action hath been witnessed from His Majesty. Whenever the cry of the oppressed hath been raised from any quarter, he hath personally attended thereto and acted as befitteth his glory and might. All the people of his realm repose beneath the shade of the tree of his grace. Who is that lost one whom his favor hath not sought?

5 حمد خدا را که باب عرفانرا بمفتاح اسم رحمن
بر اهل امکان باز فرمود و کل را بآن راه نمود یا
شیخ علیک سلامی امروز بنور عدل این صفحات
منور چه که حضرت سلطان عبدالحمید خان بر
اریکه انصاف مستوی ظلم و اعتساف را در
آئین مقام راهی نه فی الحقیقه در لیالی و ایام بامور
ملک و ملت مشغول امروز چشم عالم باوروشن
و عباد منصفین باحکامش خورسند از اول ورود
مظلومان در سین اعظم الی حین امر مغیری
از آنحضرت دیده نشده از هر مقام که ندای
مظلومی مرتفع آنحضرت بنفسه متوجه و به ما
ینبغی لعزه و اقتداره عامل اهل مملکت طراً
در سایه سدره فضلش ارمیده اند کیست آن
گنگشته کش فضلش نجست

6 It therefore behooveth all of this community to supplicate the Self-Sufficient Lord with utmost humility and devotion for his protection and victory. Verily, He is the All-Powerful over whatsoever He willeth, and in His grasp are the reins of grace and bounty. He is God, the Strong, the Prevailing, the Mighty.

6 باری بر جمیع این حزب لازم که بکمال خضوع و
ابتهال از غنی متعال حفظ و نصرتش را مسئلت
نمایند انه هو المقتدر علی ما یشاء و فی قبضته زمام
الفضل و العطاء انه هو الله القوى الغالب القدير

7 This Wronged One hath ever besought and cherished the hope that God—glorified and exalted be He—may enable His loved ones to attain unto that which shall cause the manifestations of holiness and sanctity to appear among His servants. Praised be God, corruption, contention, disputation, and warfare have been forbidden—explicitly and in unmistakable terms—in the Book. It is hoped that they who have turned unto Him will hold fast unto whatsoever God hath willed and act in accordance with that whereunto they have been commanded. Perchance the rancor and hatred that blaze within hearts and souls

7 اینمظلوم لازال از حق جلّ جلاله سائل و آمل
که اولیای خود را فائز فرماید بآنچه که سبب
ظهورات تقدیس و تنزیه است مابین عباد الله
الحمد فساد و نزاع و مجادله و محاربه نبی شده نهیاً
صریحاً فی الکتاب امید آنکه مقبلین به ما اراده الله
تمسک نمایند و بآنچه مأمورند عمل فرمایند شاید
ضعیفه و بغضا که در افتده و قلوب مشتعل
بکثر نصاب ربانی و سلسبیل مواظ رحمانی

may, through the Kawthar of divine counsels and the Salsabil of heavenly admonitions, be stilled, and mankind attain unto that which is the cause of deliverance and assurance.

- 8 Unto the friends in that land We convey Our greetings, and We exhort them unto righteousness and piety. We beseech God, blessed and exalted be He, to strengthen them, to protect them through the hosts of power and might, and to draw them nigh unto Him under all conditions.
- 9 His honor 'Akkash, upon him be the peace of God, the Lord of all names, together with his kinsmen, is remembered in the presence of this Wronged One. His honor Muhammad, upon him be the peace and glory of God, hath been forwarding and continues to forward letters from that quarter to this Wronged One. Due to the sorrows that have befallen Us, replies are sometimes delayed and at other times dispatched immediately.
- 10 The effulgences of the Sun of divine favor are of such intensity that truly all the pens of the world and its peoples are powerless to reckon them. Whenever mention was made of any one of His loved ones before their Lord, the ocean of utterance would surge in such wise as to astound the world of existence. Despite encompassing sorrows and trials that have befallen Us, that which is a Clear Book for the preservation of God's servants and the prosperity of lands hath been revealed in every instant. This Prisoner beseecheth God that He may adorn the people of that place with the ornament of trustworthiness and godliness, and with that whereby their stations may be exalted in the earth. As for his honor's request for permission to attain Our presence, after the setting of the Sun permission was granted and made manifest. Well is it with him!
- 11 The letter from his honor Shams, upon him be the peace of God, was received. Praise be to God, as it was adorned with the mention and praise of God - exalted be His glory - and gave voice to the blessed word of divine unity, its fragrance brought forth joy and its words opened the gate of gladness. Thanks be to the Goal of all the worlds that His loved ones are holding fast to the recognition of His oneness and acknowledging that which hath been sent down from His presence.
- 12 O God, my God! Thou seest Thy loved ones turning their hearts to Thee, and holding fast unto the cord of Thy ordinances and laws. I beseech Thee by the waves of the sea of Thine utterance, and by Him through Whom Thou didst adorn the heavens of Thy might, to graciously protect them by the aid of Thy hosts. O God! Thou beholdest Thy lovers in Iran in the clutches of hate and enmity. I beg of Thee, by Thy mercy which hath preceded the contingent world, to raise up from

ساکن گردد و خلق فائز شوند بآنچه که سبب نجات و اطمینانست

8 دوستان آن ارض را سلام میرسانیم و بیر و تقوی وصیت مینمائیم نسل الله تبارک و تعالی ان یؤیدهم و یحفظهم بجنود القوه و القدره و یقرّبهم الیه فی کلّ الأحوال

9 جناب عکاش علیه سلام الله مولى الأسماء مع منتسبین در ساحت مظلوم مذکورند جناب محمد علیه سلام الله و بهائیه نامه های آشطر را بشطر مظلوم ارسال داشته و میدارند و نظر باحزان وارده جواب گاهی در عهده تأخیر و هنگامی فوراً اظهار میشود انتهى

10 تجلیات انوار آفتاب عنایت بشأنیست که فی الحقیقه اقلام عالم و امم از احصای آن عاجز هر هنگام که ذکر یکی از اولیا نزد مولى ذکر شده آنحین بحر بیان بشأنی موج که عالم وجود را متحیر مینمود مع احزان محیطه و بلایای وارده در هر حین ظاهر شده آنچه که کتاب مبین است از برای حفظ عباد و عمار بلاد این مسجون از حق سائل و آمل که اهل آئین را مزین فرماید بطراز امانت و دیانت و ما یرتفع به مقاماتهم فی الأرض و اینکه جناب مذکور اذن حضور طلبیدند بعد از عرض آفتاب اذن مشرق و لائحه هیتاً لجنابه

11 نامه جناب شمس علیه سلام الله حاضر الحمد لله چون نامه مزین بود بذکر و ثنای حق جلّ جلاله و ناطق بود بکلمه مبارکه توحید الهی عرفش موجد فرح و کلماتش فاتح باب سرور شکر مقصود عالمیانرا که اولیایش بتوحید ذاتش متمسک و بما نزل من عنده معترف

12 الهی الهی تری اولیائک مقبلین الیک و متمسکین بحبل اوامرک و احکامک استلک بأمواج بحر بیانک و بالذی به زینت افلاک سماء قدرتک ان تحفظهم بحدک و جنودک ای رب تری احبائک فی ایران تحت برائن الضغینه و العدوان استلک برحمتک الّتی سبقت الامکان ان تبث من الأرض من یقوم علی نصرتهم و حفظهم و

the earth those who will be moved to aid and protect them, and to preserve their rights and the restitution due to them by those who broke Thy Covenant and Testament, and perpetrated such acts as made the inmates of the cities of Thy justice and equity to lament. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise.

- 13 Glory be to God! In the land of Ya (Yazd) in Iran, wolves have attacked the friends and the faithful, and have committed that which causeth the tears of those near unto God and the sighs of the sincere ones to fall and ascend. That misguided party showed no mercy to innocent children who remained without sustenance for several days, and it is reported that the followers of His Holiness the Spirit of God (Jesus Christ), peace be upon Him, provided assistance and secretly sent life-sustaining provisions. Although these acts were committed to extinguish the light, yet God hath made tribulations the cause of the exaltation of His Cause and the means for the upliftment of His Word, despite their will. Verily, He is the Just, the Wise. Soon will God raise up from the drops of the blood of the oppressed men who will help His friends and loved ones. Assuredly, after the darkness of tyranny, the light of divine justice shall shine forth, and after oppression, the sun of equity shall cast its rays. Verily, our Lord is the Just, the Compassionate, the Generous.

- 14 After reading and reciting the letter of his honor Shams, upon him be the peace of God, we approached the court and it was presented in the presence of the Lord and was honored to be heard. He - may our souls be sacrificed for Him - said:

- 15 In the Name of God, the Compassionate, the Merciful

- 16 O Shams, upon thee be the peace of God! His honor Muhammad, upon him be the peace of God and His care, forwarded thy letter to the Wronged One, and His Holiness the Branch Diya presented it. Blessed art thou for We have found from thee the fragrance of steadfastness and of humility and submissiveness before God, the Lord of the Mighty Throne. Although encompassing sorrows have descended, yet the door of mention and utterance is open. We beseech God to write down for thee and His loved ones, from the Pen of His grace, a bountiful reward in His Book, to protect you from the evil of His enemies, to illumine you with the lights of His oneness, to assist you in performing the deeds which He hath sent down from the Pen of His justice, and to ordain for you that which He hath ordained for His chosen ones who have sacrificed their souls and their wealth in His path, and to send down upon you from the clouds of His grace the rain of His mercy. Verily, He is powerful over all things.

اخذ حقوقهم ودياتهم من الذين نقضوا عهدك و
ميثاقك وارتكبوا ما ناح به سكان مدائن عدلك
وانصافك انك انت المقتدر العليم الحكيم

13 سبحان الله در ارض ياء في ايران ذئاب هجوم
نموده اند بر اوليا و اهل وفا و ارتكاب کرده اند
آنچه را که عبرات مقررین و زفرات مخلصین
نازل و متصاعد است آن حزب گمراه بر اطفال
بیگناه رحم نمودند چند روز بی قوت ماندند و
از قرار مذکور حزب حضرت روح الله علیه
السلام اعانت کردند و قوت لایموتی در سر سر
فرستادند اگر چه ارتکاب این امور بجهت اطفای
نور بوده ولكن الله جعل البلیا علة لارتفاع
امرہ و سبباً لاعلاء کلمته رغماً لأنفهم انه هو
العاذل الحکیم سوف یبعث الله من قطرات دماء
المظلومین رجالاً ینصرون اولیائہ و احبائہ البتہ بعد
از ظلمت ظلم نور عدل الهی اشراق فرماید و بعد
از اعتساف آفتاب انصاف پرتو افکند ان ربنا هو
العاذل المشفق الکریم

14 باری بعد از قرائت و تلاوت نامه جناب شمس
علیه سلام الله قصد مقام نموده در ساحت
مولی عرض شد و بشرف اصغا فائز گشت قال
ارواحنا فداء

15 بسم الله الرحمن الرحيم

16 یا شمس علیک سلام الله جناب محمد علیه
سلام الله و عنایتہ نامهات را نزد مظلوم ارسال
داشت و حضرت غصنی ضیا عرض نمود
طوبی لک بما وجدنا منک عرف الاستقامة و
الخشوع و الخشوع لله رب العرش العظیم اگر چه
احزان وارده احاطه نموده ولكن باب ذکر و
بیان مفتوح نستل الله ان یکتب لک و لأولیائہ
من قلم فضله اجراً جزیلاً فی کتابه و یحفظکم من
شر اعدائہ و یتورکم بأنوار توحیدہ و یؤیدکم علی
اعمال انزلها من قلم عدله و یقدر لکم ما قدره
لأصفیائہ الذین انفقوا ارواحهم و اموالهم فی
سبیلہ و ینزل علیکم من سحاب فضله امطار رحمته
انه علی کلشیء قدير

- 17 Mention of Akkas had previously flowed from the Pen, and We desire to mention him once again at the end of the Book, that he may rejoice and be among the thankful ones. O Akkas! Thy call hath been heard and thy mention hath been made before the Wronged One. The wolves in the land of Ya have torn the divine sheep. Today the lamentation and wailing of all things is raised. The manifestations of tyranny and wickedness, and the dawning-places of self and desire, have wrought that which hath no likeness or parallel. We beseech God to aid the enemies to return unto Him and to turn repentant to the door of His grace. Verily He is the Powerful over whatsoever He willeth through His word "Be" and it is.
- 17 ذکر جناب عکاش از قبل از قلم جاری و نخب آن تذکره مرّة اخرى فی آخر الکتاب لیفرح و یكون من الشاکرین یا عکاش ندایت باصفا فائز و ذکرت نزد مظلوم مذکور ذئاب ارض یاء اغنام الهی را دریدند امروز ناله و حنین اشیاء مرتفع مظاهر بغی و فحشا و مطالع نفس و هوی عمل نمودند آنچه را که شبه و مثل نداشته نسل الله ان یؤید الأعداء علی الرجوع الیه و الانابة لدی باب فضله انه هو المقتدر علی ما یشاء بقوله کن فیکون
- 18 Convey greetings from the Wronged One to the men and women servants in that land. Each one is mentioned and hath attained a bounty. We counsel all to righteousness and forbid them from evil, that all may be adorned with the ornament of godliness and attain the acceptance of the Desired One. Verily He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 18 عباد و اماء آن ارض را از قبل مظلوم سلام برسان هر یک مذکور و بعنایتی فائز کل را وصیت مینمائیم بمعروف و نهی میفرمائیم از منکر تا کل بطراز تقوی مزین گردند و بقبول حضرت مقصود فائز شوند انه هو ارحم الراحمین و اکرم الأکرمین انتهى
- 19 In the city of Yazd the workers of tyranny and wickedness wrought that which caused lamentation and wailing to arise from the solid rock. Hearts that were treasuries of the pearls of divine love were cut out, and temples that were illumined with the light of steadfastness were cut to pieces, then burned and cast into pits. And from the rushing winds of divine mercy that passed over those burned bodies, these words were heard: "Alas! Alas! O people of Iran! Ye have martyred your true friends at the bidding of your enemies. O misguided party! What was the sin of the children and families? Soon shall the recompense of your deeds encompass you, and ye shall wail and lament and find no helper, for ye have become deserving of divine wrath. The hand of justice is manifest and evident, and hath not and will not overlook the oppression of the oppressors. Verily He is the Commander, the Just, the Wise."
- 19 در مدینه یزد اصحاب بغی و فحشا عمل نمودند آنچه را که از صخره صمّا ناله و حنین مرتفع قلوبیکه مخازن لالی محبت الهی بود قطع نمودند و هیاکلیکه بنور استقامت منور قطعه قطعه نمودند و بعد سوختند و در گودالها ریختند و از هزیز اریاح رحمت الهی که بر آن اجساد سوخته مرور نمود اینکلمات اصفا شد وای وای ای اهل ایران دوستان حقیقی خود را بامر دشمنان شهید نمودید ای حزب گمراه اطفال و عیال را چه نگاه زود است که جزای اعمال شما را احاطه نماید و ناله و ندبه نمائید و معینی نیابید که مستحق غضب الهی شده اید ید عدل ظاهر و مشهود و از ظلم ظالمین نگذاشته و نمیکردد انه هو الأمر العادل الحکیم
- 20 I convey greetings to the friends in that land, and I beseech the Almighty Incomparable One to grant each one bounty, wealth and glory. Verily He is the Giver, the Powerful, the All-Bountiful. Glory and praise and honor be upon thee and upon God's loved ones there and in all regions, who have recognized that which God hath sent down in His perspicuous Book.
- 20 دوستان آن ارض را سلام میرسانم و از قادر بچیند و چون از برای هر یک نعمت و ثروت و عزّت میطلبم انه هو المعطی المقتدر الفضل البهّاء و الذکر و الثناء علی جنابک و علی اولیاء الله فی هناک و فی الأطراف الذین اعترفوا بما انزله الله فی کتابه المبین

21 10th of Safar 1309 Diya'

21 فی ۱۰ شهر صفر سنة ۱۳۰۹ ضیا

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BH00808

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir) et al., in Port Said*

Date: 1309-02-14 [1891-Sep-19]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise and glory befit the Composer of hearts and souls Who, despite the countless flames of hatred and enmity, did not desist from His purpose, but through His Most Exalted Word attracted and united. Praise be to God Who united hearts and manifested from this unity what He desired. Verily, He is the Master of creation in both beginning and end.
حمد و ثنا مؤلف افتده و قلوب را لایق و سزا
که مع اشتعال نار بغضا و عناد لاتخصی از
اراده اش بازماند بکلمه علیا جذب نمود و الفت
بخشید الحمد لله الذی آلف بین القلوب و اظهر من
التألیف ما اراد انه هو مالک الایجاد فی المبدء
و المعاد
- 3 The flowing pen of that beloved of the heart somewhat consoled and brought solace to this grief-stricken heart from the oppression of the earth. Were it not for the gentle breezes of love for His loved ones, the heart would burst and existence would not be sustained. After reading, proceeding toward the supreme heights, it was presented before His face. His mighty utterance states:
رشحات کلک آنجوب فؤاد فی الجملة بکار خورد
و قلب حزین را از ظلم ارض تسکین داد لو لا
نسائم حبّ الأولیاء ینفطر الفؤاد و ما کان الوجود
معلقاً به و بعد از قرائت قصد ذروه علیا نموده
امام وجه عرض شد قوله عزّ بیانہ
- 4 O thou who gazest toward the horizon of justice and turneth to the lights of grace! In these days this Wronged One moveth in a world of despair, for the labors of forty years and the manifest, all-encompassing favors have all been observed to be wasted and fruitless. How many saplings of hope We planted and cultivated with hands of grace and bounty in various lands, yet no fruit thereof is visible and no trace apparent, for the poisonous winds intervened and prevented the waters of mercy. Night and day the Supreme Pen moved in kind counsels and wise admonitions, removing discord, contention, strife and enmity through the power and might of the Kingdom of utterance. Nevertheless, neither are the rulers content nor the divines pleased. The toil of those mentioned years was scattered to the winds, and now the lamp is observed amidst tempests. None of the rulers of Iran comprehended why this Most Great Party maintained such silence and stillness, and what caused their lack of resistance and defense.
یا ایها الناظر الی افق العدل و المتوجّه بأنوار الفضل
ایخلطوم این ایام در عالم یأس حرکت مینماید چه
که اعمال چهل ساله و عنایات محیطه واضحه کل
ضایع و بی ثمر مشاهده شد چه مقدار از نهالهای
امید که بایادی فضل و عطا در اراضی کشتیم
و غرس نمودیم و لکن ثمری از آن مشهود نه و
اثری ظاهر نه چه که ریج سوم حایل شد و
فراش رحمت را منع نمود در لیلی و ایام قلم اعلی
در نصایح مشفقانه و مواظب حکیمانه متحرک
فساد و جدال و نزاع و عدوان را بقوت و قدرت
ملکوت بیان از میان برداشت مع ذلک نه امر را
راضی و نه علما مسرور زحمت سنین مذکوره
بر باد رفت و حال مصباح بین اریاح مشاهده
میشود احدی از اولیای ایران ملتفت نشد که
این سکوت و سکون اینخزب اعظم عالی از چه
بوده و چه سبب و علت عدم تعرض و دفاع
گشته
- 5 O thou who gazest upon the Countenance! The nobles of that land fell upon the pure and holy bodies like wolves of the earth and committed that which caused the Most Great Sorrow. In brief, the beasts of the isles of heedlessness have surrounded the rulers. Beseech God to protect the rulers. By Thy life, O
یا ایها الناظر الی الوجه نجیای آمملکت بمثابه
ذئاب ارض بر اجساد طیبه طاهره افتادند و
عمل نمودند آنچه را که سبب حزن اکبر شده
باری سبهای جزائر غفلت اولیا را احاطه

Observer! They have no helper and no champion; they cry out for help but none assists them, for the darkness of oppression hath seized the world. None with understanding is observed who might comprehend. At every moment a new fire is kindled and wailing and lamentation is raised. This Wronged One beseeches God to transform the fire of oppression into the light of justice, and tyranny into equity.

نموده‌اند از حقّ بطلب اولیا را حفظ نمایند
لعمرك يا ناظر لا معين لهم و لا ناصر لهم
یغیثون و لا یغاثون چه که ظلمت ظلم عالم را
اخذ نموده احدی باشعور مشاهده نمیشود تا
ادراک نمایند در هر حین نار جدیدی مشتعل
و ناله و حنینی مرتفع اینظلم از حق میطلبد
نار ظلم را بنور عدل تبدیل فرماید و اعتساف را
بانصاف الهی

- 6 My God, my God! I beseech Thee by the Dawning-Places of Thy verses and the Manifestations of Thy Cause, and by the Seat whereon He Who conversed with Thee on Sinai sat, and by the Throne which Thou hast adorned through its connection to the Dayspring of Revelation, to transform the turning away of Thy servants into acceptance, their denial into acknowledgment, and their oppression into justice. O my Lord! Thou seest Thy chosen ones and loved ones in a position where from all sides are heard the barking of the dogs of self and passion. I beseech Thee to protect them through Thy sovereignty and ordain for them that which will make them powerful through Thy might and wealthy through Thy bounty. Verily, Thou art the All-Bountiful, the Bestower, the All-Knowing, the All-Wise.

6 الهی استلک بمشارق آیاتک و مظاهر امرک و
بالکرمی الذی استوی علیه مکلم الطور و بالعرش
الذی زینته بنسبته الی مشرق الظهور ان تبدل
اعراض عبادک بالاقبال و انکارهم بالاقرار و
ظلمهم بالعدل ای ربّ تری اصفیائک و اولیائک
فی مقام یسمع من اطرافها قباع النفس و الهوی
استلک ان تحفظهم بسلطانک و تقدّر لهم ما
یجعلهم قویاً بقوتک و غنیاً بمجودک انک انت
الفیاض الفضال العلیم الحکیم انتهى

- 7 O beloved of my heart! A year has passed during which, in outward matters, disturbances have appeared. The evil ones of the earth, due to their enmity towards the honored Afnan, upon them be the Glory of God the Most Glorious, have resorted to calumnies that have caused delays in affairs. We hope that this stillness will swiftly be transformed to motion and this delay to movement - a movement and swiftness that will attract the world and teach a new way.

7 یا محبوب فؤادی یکسنه میشود که در امور
ظاهره انقلاب ظاهر اشرار ارض بعضی نظر
بعداوتی که با حضرات آقایان افنان علیهم
۶۶ [بهاء الله] الاهی داشته و دارند بمفتریاتی
تشبث نموده‌اند که سبب توقف اسباب شده
امید آنکه این سکون بسرعت و این توقف
بحرکت تبدیل شود حرکت و سرعتیکه عالم را
جذب نماید و روش جدید بیاموزد

- 8 In certain nights and days, mention of you has been and is made in the presence of the Master. Repeatedly He has said: "We beseech God to soon make manifest means that will cause the elevation of the station of Nazir, glory be upon him." This servant states with clear certainty that assuredly after these difficulties and these complex and perplexing matters, and these hindering doubts and suspicions, all shall be transformed - difficulties to ease, hardship to facility, and doubts and suspicions to the light of certitude. Praise be to God Who has ordained for His loved ones that which nothing can equal. Verily He is the Powerful through His Most Exalted Name.

8 در بعضی از لیالی و ایام ذکر شما در ساحت
مولی بوده و هست مکرر فرموده‌اند از حقّ
میطلبیم بزودی اسبابی ظاهر فرماید که سبب
و علت ارتفاع مقام ناظر علیه بهائی گردد این
خادم یقین مبین عرض مینماید البتّه بعد از
این شدائد و امورات صعبه مستصعبه و اوهام
و ظنون مانعه کل تبدیل شود شدائد برخا و
صعب یسهل و اوهام و ظنون بنور یقین الحمد لله
الذی قدر لأولیائه ما لا یعادله شیء من الأشياء
انه هو المقتدر باسمه العلیّ الاعلیّ

- 9 The hardship and constraints in your affairs have repeatedly been mentioned. We hope that the Opener of Doors and Turner of Hearts will manifest for His loved ones that which brings peace and tranquility. I convey greetings and praise to

9 سختی و تنگی امور آنجبوب فؤاد مکرر مذکور امید
آنکه فاتح الأبواب و مقلب القلوب احباب ظاهر
فرماید آنچه را که مبدء سکون و اطمینانست

the loved ones of that land, and I beseech God, exalted be His glory, for bounty, generosity and grace for each one, whereby the fame of His loved ones may be raised among His servants. Verily He is the Powerful, the Mighty.

اولیای آن ارض را سلام و ثنا میرسانم و از حقّ
جلّ جلاله فضل و جود و کرم از برای هریک
میطلبم لیرتفع بها صیت اولیائه بین عبادہ آنہ ہو
المقتدر القدير

- 10 In these days what has occurred is that His Excellency the Ambassador Mu'in-ul-Mulk has made representations seeking benefit in his affairs, as the Persian government has summoned him, but having become aware of their intentions he has delayed his return and has sought counsel. For some time he has been showing love and friendship. He [Baha'u'llah] said: "We beseech God, exalted be His glory, to transform this outward friendship into true love. He is the Powerful and the Mighty."

10 این ایام چیزی که حادث شده اظهار جناب
سفیر معین الملک است مصلحت امورش را
طلب نموده چه که حکومت ایران او را طلب
کرده و چون بر نیتشان آگاه شد در توجّه توقّف
نموده و مشورت کرده چندیست که اظهار
محبت و دوستی مینماید فرمودند از حقّ جلّ
جلاله میطلبیم این دوستی ظاهری را بحجّت
حقیقی تبدیل فرماید اوست قادر و توانا

- 11 Regarding what you wrote about proceeding to a certain place for the supreme martyrdom, after it was presented He said: "The honored Overseer, upon him be God's peace and glory, has repeatedly attained this bounty. In the path of God most of his days have been spent in exile and hardship. How many taunts he has heard and torments he has tasted! Each of these instances is cause for martyrdom and reason for sacrificing one's existence. And if something appears that causes a Tablet to be sent, we shall entrust it to that devoted one. Praise be to God, that beloved one has attained to that which has no equal. This mention of martyrdom is mighty. Assuredly that beloved one knows and recognizes its worth and station." This servant also beseeches God to accompany and share the same purpose, that perhaps he may succeed in sacrificing his spirit in the path of his Lord and King. Verily our Lord is the Helper, the Wise.

11 اینکه در باره توجّه بشطری لأجل شهادت
کبری مرقوم داشتید بعد از عرض فرمودند
جناب ناظر علیه سلام الله و بهائے مکرر باین
فیض فائز گشته‌اند در سبیل الهی اکثر ایّام را
در غربت و تنگی گذرانده‌اند چه مقدار شماتتها
که شنیده‌اند و عذابها که چشیده‌اند هریک
از فقرات مذکوره علت شهادت است و سبب
انفاق وجود و اگر امری ظاهر شود که سبب
ارسال لوحی از الواح گردد بعهدہ آن فدائی
قرار میدهم الحمد لله آنخوب فائز شدند بآنچه
که مثل نداشته این ذکر شهادت عظیمست البتّه
آنخوب قدر و مقامش را میدانند و میشناسند
این خادم هم از حقّ میطلبد که همراه باشد
و هم قصد که شاید فائز شود بانفاق روح فی
سبیل مالکة و سلطانه انّ ربنا هو المؤید الحکیم

- 12 At this moment mention was made by the Master of the spiritual beloved and apple of our eye, His honor Aqa Mirza Habibu'llah, upon him be the Glory of God. He said: "O Habib! Upon thee be My peace and glory! God is witness and the heart testifies that the gaze of favor has been and is directed towards thee. We beseech God to manifest through thee that which will cause the exaltation of the blessed, goodly Word. Convey greetings to the leaf on behalf of the Wronged One. We send greetings to all the loved ones of that place - his honor Nuru'llah and Muhammad and the others - and we counsel them to pure, holy and sanctified deeds."

12 در این حین ذکر حبیب روحانی قرّه عین جناب
آقا میرزا حبیب الله علیه ۹۶۶ [بهاء الله] از لسان
مولی جاری فرمودند یا حبیب علیک سلامی و
بهائی حقّ شاهد و قلب گواه که لحاظ عنایت
بتو متوجه بوده و هست از حقّ میطلبیم از تو
ظاهر فرماید آنچه را که سبب اعلاء کلمه طیبّه
مبارکه است ورقه را از قبل مظلوم سلام برسان
اولیاء آتّمقام جناب نورالله و محمد و سایرین کل
را سلام میرسانیم و باعمال طیبّه طاهره مقدّسه
وصیت مینمائیم

- 13 O my God, my God! I beseech Thee to gather Thy loved ones beneath the shade of the Tree of Thy providence, then rain down upon them from the heaven of Thy mercy the showers of

13 الهی اسئلک ان تجمع اولیائک فی ظلّ سدره
عنایتک ثمّ انزل علیهم من سماء رحمتک امطار

Thy glory and bounty. Verily, Thou art the All-Powerful, the All-Forgiving, the All-Bountiful.

عزتک و عطائک آنک انت المقتدر الغفور الکریم

- 14 This servant also conveys greetings, remembrance and glory to that spiritual friend, and I beseech God, exalted be His glory, to grant that delight of the eyes boundless grace. Verily our Lord is the Bestower, the Mighty, the Bountiful.

14 این خادم هم خدمت آنحبیب روحانی سلام و ذکر و بها میرسانم و از حقّ جلّ جلاله از برای آن قرهء عین فضل بمنتہی مسئلت میکنم انّ ربنا هو المعطى العزیز الکریم

- 15 Greetings, remembrance and glory be upon you and upon those with you, and upon those who are sincere and devoted. And praise be to God, the Lord of the worlds.

15 السّلام والذّکر والبهاء علی جنابکم و علی من معکم و علی الموحّدين والمخلصین والحمد لله ربّ العالمین

- 16 The servant 14 Safar 1309

16 خادم فی ۱۴ صفر سنه ۱۳۰۹

BLIB_Or15701.073

BH01114

To: Aqa Siyyid Farajullah al-Husayni al-Kashani, in Egypt

Date: 1309-02-14 [1891-Sep-19]

- 1 He is God, exalted be His station, the Mighty, the Powerful
- 2 Praise be to God Who hath trained His loved ones in His path through adversity and tribulation, that all may fix their gaze upon Him and turn unto Him in all conditions, whether in hardship or ease, in poverty or wealth. Thus hath He caused that spiritual friend to be ever engaged in His praise and remembrance. In truth, this is a mighty station. The servant beseecheth his Lord to enable all to attain unto this and to assist them in that which beseemeth His Revelation and His days. Verily, He is powerful over all things.
- 3 The letters of that spiritual friend have been received time and again, and after reading each one, We presented them before the Face of the Lord. He heard them and said - sweet are His words: "O thou who drinkest the wine of My love! Harken unto My call from the direction of My prison. Verily it draweth thee nigh unto God, the One, the All-Informed, even as it drew thee nigh before. He is verily the All-Bountiful, the Generous." Praise be to God, the inner matters are confirmed and known, while the outward affairs are contingent upon the requirements of consummate wisdom. Every time hath its effect and every

1 هو الله تعالى شأنه العظمة والاقْتدار

2 حمد خدا را که اولیای خود را در سبیل خود بیأساء و ضرأء تربیت فرمود تا کلّ در جمیع احوال چه در شدّت و چه در رخا و چه در فقر و چه در غنا باو ناظر باشند و باو متوجه چنانچه آنحبیب روحانی را در جمیع اوقات بحمدش ناطق و بشکرش ذاکر فرمود فی الحقیقه این مقام عظیم است یسئل الخادم ربّه ان یوفّق کلّ علی ذلک و یؤیّدہم علی ما ینبغی لظہورہ و آیامہ انّہ علی کلّ شیء قدير

3 دستخطهای آنحبیب روحانی مرّے بعد مرّے رسید و بعد از قرائت هر یک قصد عرصهء عظمت نموده امام وجه مولی عرض و باصغا فائز قال و قوله الأھلی یا ایہا الشارب رحيق حیّ اسمع ندائی من شطر سجنی انّہ یقرّبک الی الله الفرد الخبیر کما قرّبک من قبل انّہ هو الفضّال الکریم لله الحمد امور باطنه محقق و معلوم و ظاہره معلّق است بمقتضیات حکمت بالغه هر حین را اثری و هر وقت را ثمری العلم عند الله الابدی نستله

moment its fruit. Knowledge is with the Eternal God. We beseech Him, exalted be He, to open before thy face, through the key of His Name, the All-Giving, the gates of His grace, mercy and bounty, and to rain down upon thee from the clouds of His generosity the showers of His blessings and riches. He is verily the Compassionate, the Generous, the Munificent, the Merciful.

- 4 Recite what the All-Merciful hath revealed in the Qur'an: "And whosoever feareth God, He will make for him a way out, and will provide for him from whence he expecteth not. And whosoever putteth his trust in God, He will suffice him. God will surely accomplish His purpose. God hath set a measure for all things." Recite this blessed revealed verse every day. He is the Source of grace and bounty, the Dawning-Place of mercy and glory. God willing, the closed door shall open and suspended matters shall be set in motion.

- 5 O Siyyid Farajullah, upon thee be the peace of God. Thy mention hath been made before the Wronged One, and We beseech God to send down that which will exalt thy station. In these days Iran is in turmoil, the fire of oppression is ablaze, truthfulness, sincerity and justice are concealed, while tyranny, corruption and oppression prevail. Glory be to God! Most of the people of Iran are observed to be deprived of human virtues. They have ever cursed and reviled the Sunnis while praising themselves, but divine justice did not remain hidden and shone forth like the sun from the horizon of will. This Wronged One beareth witness that no party in the world hath been more heedless, more rejected, and more foolish than the Shi'ih party. They are sheer ignorance, yet consider themselves the repository of knowledge. Their deeds testify to their station and rank. They martyred the Lord of the world and all beings in such wise that rocks cried out in lamentation, yet to this day they remain unaware of their unseemly acts. They martyred the King of the throne of faith in the name of infidelity, yet they perceive it not. In any case, beseech and We beseech God not to deprive any of His servants of His grace and favor.

- 6 O Thou one God! Make the heedless aware, guide Thy poor ones to the ocean of Thy riches, and cause Thy opposers to taste the sweetness of turning unto Thee. Thou art the Powerful One Whom the power of the world hath not and cannot prevent. We testify that Thou art the Strong, the Triumphant, the Mighty, and worthy to answer prayer.

تعالی ان یفتح علی وجهک بمفتاح اسمہ الوہاب
ابواب فضله و رحمته و عطاءه و یزل علیک من
سحاب جوده امطار برکتہ و غنائہ اَنّہ هو المشفق
الکریم و هو الجواد الرحیم

4 اقراء ما انزله الرحمن فی الفرقان من یتق الله يجعل
له مخرجاً و یرزقه من حیث لا یحتسب و من
یتوکل علی الله فهو حسبه انّ الله بالغ امره قد
جعل الله لكل شیء قدراً این آیہ منزلہ مبارکہ
را هر یوم قرائت نمائید اوست مبدء فضل و عطا
و مشرق رحمت و بها انشاء الله باب بسته میگشاید
و امور متوقفه بحرکت میآید

5 یا سید فرج الله علیک سلام الله ذکر ت نزد مظلوم
مذکور و از حق میطلبیم نازل فرماید آنچه را که
سبب ارتفاع مقام آنجانبست این ایام ایران منقلب
و نار ظلم مشتعل و صدق و صفا و عدل مستور و
بغی و فحشا و اعتساف موجود سبحان الله اکثری
از اهل ایران از آداب انسانیت محروم مشاهده
میگردند لازال اهل سنت و جماعت را سب
و لعن مینمودند و بستایش انفس خود مشغول
ولکن عدل الهی مستور نماند بمثابه آفتاب از
افق اراده مشرق و لائح اینظلم شهادت میدهد
بر اینکه حزبی در عالم از حزب شیعه غافتر و
مردودتر و بیعقل تر نبوده و نیست جهل محضند
و خود را معدن علم میدانند اعمالشان گواهی
میدهد بر شأن و مقامشان سید عالم و عالمیانرا
بقسمی شهید نمودند که ناله و فریاد از جماد
مرتفع و الی حین باعمال نالایقه خود آگاه نه
سلطان سریر ایمان را باسم کفر شهید نمودند و
شاعر نیستند در هر حال از حق بطلب و میطلبیم
هیچیک از عباد را از فضل و عنایتش محروم
نفرماید

6 ای خداوند یگا غافلین را آگاه فرما و فقیرانت را
بجر غنایت راه نما و معرضینت را حلاوت اقبال
بچشان تویی مقتدریکه اقتدار عالم ارادهات را منع
نموده و نماید ننهد آنک انت القوی الغالب القدیر
و بالا جابة جدیر

7 We make mention of the friends and beseech for each a manifest bounty. Blessed is he who holdeth fast unto the Covenant and fulfilleth his pledge to his Lord, the Master of the Day of Separation. In these days tidings that are the cause and source of grief have arrived continuously, but since they have come to pass in the path of God, they were instantly transformed into joy. In truth, the station of the lovers and their characteristics have become and are becoming evident and manifest through trials and tribulations, and that which hath no likeness or parallel hath been revealed by the Pen of Truth concerning them.

8 The servant beseecheth God that He deprive not His servants of the wonders of His mercy and confirm them in returning and repenting unto Him. He is the Powerful, He is the Unconstrained. I convey greetings and praise to the friends in that land, and I implore God, exalted be His glory, to open a door that shall never be shut. Verily, He is the All-Bountiful, the All-Generous. As to what was written regarding the funds, according to His command it will be mentioned to some, but its receipt appeareth difficult, as this year the wheat trade in this land hath greatly increased. The friends and others are each occupied with acquiring it; most have been unsuccessful and remain idle. If it be possible to receive it from someone in that land, it would seem preferable. We beseech God to make easy these most difficult matters and to keep that spiritual loved one joyous in all conditions. Verily, He is near to the doers of good and the One Who setteth aright the affairs of them that are detached. Praise be to God, the Lord of the worlds. Peace and praise and remembrance and glory be upon you and upon God's friends there, and upon the sincere ones and the believers among His servants, and upon every steadfast and firm one, and every faithful and trustworthy one.

9 The servant 14 Safar 1309

ADMS#132x

7 اولیا را ذکر مینمائیم و از برای هر یک فضل مبین میطلبیم طوبی لمن تمسک بالميثاق و وفی بعهد ربّه مالک يوم الطلاق انتهی این ایام اخباریکه سبب و علت احزانست متواتر رسید و لکن چون در سبیل الهی وارد شده فوراً بسرور تبدیل گشت فی الحقیقه مقام عشاق و شئون ایشان در بلایا و محن واضح و معلوم شده و میشود و از قلم حقیقت در باره ایشان نازل شده آنچه که شبه و مثل نداشته و ندارد

8 خادم از حقّ سائل که عبادش را از بدائع رحمتش محروم ننماید و بر رجوع و انابه تأیید فرماید اوست مقتدر و اوست مختار خدمت اولیای آن ارض سلام و ثنا میرسانم و از حقّ جلّ جلاله مسئلت مینمائیم بابتی را بگشاید که هرگز بسته نشود آنّه هو الفضل الکرم اینکه در باب وجه مرقوم داشتند حسب الامر ببعضی اظهار میشود و لکن مشکل بنظر میآید و وصول آن چه که این سنه تجارت گندم در این ارض بسیار شده اولیا و غیره هر یک بتحصیل آن مشغول اکثری نیافتند و معطل ماندند اگر بشود در آن ارض از نفسی اخذ نمایند احسن بنظر میآید این امور صعب مستصعب را از حقّ میطلبیم آسان فرماید و آنحبیب روحانی را در جمیع احوال مسرور دارد آنّه قریب بالمحسنین و مصلح امور المنتقطعين الحمد لله ربّ العالمين السلام و الثناء و الذکر و البهاء علی جنابکم و علی اولیاء الله هناک و علی المخلصين و الموحدين من عبادہ و علی کلّ ثابت مستقیم و کلّ راسخ امین

9 خادم فی ۱۴ صفر سنه ۱۳۰۹

BLIB_Or15701.070, MAS8.110cx

BH06627*To: Mirza Abdul-Husayn Javahiri et al., in Baghdad**Date: 1309-02-27 [1891-Oct-2]*

- 1 He is God, exalted be His glory in wisdom and utterance
- 2 Divine grace and mercy have ever encompassed and continue to encompass His loved ones. Today is the day of mention and praise, of service and faithfulness. It is hoped that this fresh sapling of the garden of inner meanings may, beneath the shade of the Blessed Tree, attain to the highest station which is the ultimate growth of trees. We beseech God, blessed and exalted be He, to preserve thee and cause thee to speak in His remembrance and praise, to draw thee nigh unto Him, and to open before thy face the gate of pardon and bestowal, of blessing and abundance. Verily He is the Lord of all creation. He ordains as He pleaseth for His loved ones and chosen ones, whom He hath raised up among His servants through His name and remembrance. Verily He is their Lord, their Beloved, their Goal, their Helper and their Succourer, and He is the All-Bountiful, the All-Generous. Peace and light and radiance be upon thee and upon thy father who arose to serve humanity in the early days, and upon all who are steadfast and upright. Praise be to God, the All-Knowing, the All-Wise.

1 هو الله تعالى شأنه الحكمة و البيان

2 فضل الهی و رحمتش شامل اولیایش بوده و هست امروز روز ذکر و ثنا و خدمت و وفاست امید آنکه آن تازه نهال حقیقه معانی در ظلّ سدره مبارکه بمقام اعلی که منتهی نمو اشجار است فائز گردد نسل الله تبارک و تعالی ان یحفظک و یناطقک علی ذکره و ثنائه و یقرّبک الیه و یفتح علی وجهک باب العفو و العطاء و البرکة و الغناء انه هو مولی الوری یقدر کیف یشاء لأولیائه و اصفیائه الذین رفعهم بین العباد باسمه و ذکره انه هو مولیهم و محبوبهم و مقصودهم و معینهم و ناصرهم و هو الفضل الکریم السلام و النور و الضیاء علیک و علی ابیک الذی قام علی خدمة الأنام فی اول الاّیام و علی کلّ ثابت مستقیم الحمد لله العلیم الحکیم

BLIB_Or15715.168, BLIB_Or15716.092b

BH10993*To: Siyyid Ali Afnan son of Afnan Kabir et al., in Ishqabad**Date: 1309-03-01 [1891-Oct-5]*

- 1 Praise be to the Lord of existence who hath made manifest the Path and guided His servants unto it....
- 2 My God, my God! Deprive not Thy servants of the wonders of Thy bounty, and grant them their portion from the Kawthar of Thy utterance in such wise that it may seize them from themselves and draw them nigh unto Thee, O Lord of the worlds and Master of nations. There is none other God but Thee, the Omnipotent over what was and what shall be....

1 حمد مالک وجود را که راه را پدیدار نمود و عباد را بآن هدایت فرمود...

2 الهی الهی عبادت را از بدایع فضلت محروم مفرما و از کوثر بیان قسمت عطا فرما علی شأن یاخذهم عن انفسهم و یقرّبهم الیک یا مولی العالم و سید الأمم لا اله الا انت المهیمن علی ما کان و ما یکون...

3 O Abul-Fadl! Upon thee be the Glory of God, the Lord of Justice. Thou hast ever been and art still remembered. Blessed art thou and joy be unto thee. We beseech God to protect thee that thou mayest remember Him and be occupied with His praise. We hope that in this Revelation the loved ones may attain unto the lights of true Divine Unity, not like the Shi'ih sect who each day would carve an idol with their own hands and worship it. Among them was one who claimed to be the Fourth Pillar, who every year would write a refutation of the Primal Point and commit such acts as caused the dwellers of the highest Paradise to weep and lament. We beseech God to aid all to do that which He loveth and pleaseth. Verily He is the Lord of creation, the Lord of the Last and the First....

3 یا ابا الفضل علیک بهاء الله مالک العدل لا زال
مذکور بوده و هستی طوبی لک و نعیماً لک از
حق میطلبیم ترا حفظ فرماید تا بذکرش ذا کرباشی
و بنشایش مشغول امید آنکه در اینظهور اولیاء
بانوار نیر توحید حقیقی فائز شوند نه بمثل حزب
شیعه که هر یوم بتی بایادی خود میتراشیدند و بر
آن عاکف میشدند از جمله مدعی رکن رابع در
هر سنه ردی بر نقطهء اولی نوشته و عمل نموده
آنچه را که اهل فردوس اعلی گریستند و نوحه
نمودند نسل الله ان یؤید الکلی علی ما یحب و
یرضی انه هو مولی الوری و رب الآخرة و الأولى
انتهی...

ADM3#090 p.103x, NSS.205ax

BH01329

To: Aqa Mirza Ghulam-Ali

Date: 1309-03-11 [1891-Oct-15]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious.
- 2 These are My days—days which, by the testimony of God, have had, and have no, peer or likeness. All created things are occupied in acclaim and exaltation through the call of the Lord of Names, inasmuch as the banner of the Revelation of Him Who spake on Sinai hath been lifted up and made manifest upon the loftiest station of the world, plainly visible to all. In truth, for no one, whether he be eloquent or speechless, remaineth any room for denial or objection. Unto this beareth witness every man of understanding and insight, and every soul endowed with radiant vision.
- 3 And further: the letter of that spiritual loved one was received, and it testified to his turning unto God, his receptivity, his supplication, and his detachment. After it had been read and its contents noted, it was raised toward the heaven of bounty and laid before the countenance of the Lord—may my soul, in the Kingdom of Command and of Creation, be a sacrifice for His advent. After full permission had been granted, the letter was presented. Thereupon was uttered by the Tongue of Grandeur this word, as a grace from His presence—and He,

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 ایام ایامی است بشهادة الله شبه و مثل نداشته
و ندارد جمیع اشیاء از نداء مالک اسماء بتهلل
و تکبیر مشغول چه که رایة ظهور مکلم طور بر
اعلی مقام عالم ظاهر و مشهود فی الحقیقه از برای
احدی چه ناطق و چه صامت مجال اعراض و
اعتراض نه یشهد بذلك کل ذی علم خبیر و کل
ذی بصر منیر

3 و بعد نامهء آنحبيب روحانی رسید و حاکی بود از
توجه و اقبال و توسل و انقطاع و بعد از قرائت و
اطلاع قصد سماء عطا نموده امام وجه مولی روح
من فیملکوت الأمر و الخلق لقدومه الفداء بعد
از اذن تمام نامه عرض شد هذا ما نطق به لسان
العظمة فضلاً من عنده و هو الفضال الکريم

verily, is the All-Bountiful, the Most Generous. Exalted and glorified be He.

4 In My Name that overshadoweth all names

5 O Ghulam-'Ali! This is a day wherein the Primal Point calls out, the Mother Book cries aloud, and all things lament for what has befallen the friends of God in the land of Ya. The wolves have surrounded the dawning-places of divine gifts and favors, and have committed that which has caused My heart, My pen, My outer being and My inner being to weep. The oppressor has denied God's proof, His evidence, His greatness and His sovereignty. At present he is beset on every side—beset in such wise that sleep and repose have been taken from him. The bearer of the Divine Tablet, namely Badi', proceeded by the command of God, exalted be His glory, yet, through the treachery of the faithless one, he feared, received not the Tablet, and was not enabled to chant and read it. Now letters, even as deadly poison, are sent unto him from every quarter, and he hath no remedy save to peruse them. Thus doth he, against his will and under compulsion, drink the cup of foul corruption.

6 Glorified be God! Is there to be found any fair-minded man, any just soul, or any well-wisher of government and people, who will acknowledge the favours set forth in the Tablet, that haply he may arise to repair that which hath escaped him? Yet alas, alas! Falsehood and vainglory have withheld him, and still withhold him, from yielding to the Cause of God. We bear witness that he is wrapt in a manifest veil. Nevertheless, this Wronged One proclaimeth these exalted words.

7 My God, My God! Prevent not the Sultan from turning to the ocean of Thy knowledge, and deprive him not from the depths of the sea of Thy oneness which was the bearer of Thy mysteries and the treasury of Thy wisdom and knowledge. O Lord! Aid him to return unto Thy court and to acknowledge his errors before the gate of Thy forgiveness. Verily Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful.

8 O Ghulam-Qabil-'Ali! The servant in attendance before Me hath presented thy letter, and after permission was granted, We have answered thee with this clear remembrance, that thou mayest read and be of the thankful ones. Two most wondrous, most mighty, most holy and most glorious Tablets, specifically for those who have turned unto God, were sent in the hand-writing of the Greater Branch, that they may bring forth from the ocean of My words the pearls of My knowledge, as a grace from Me unto thee and unto those who have turned and have

4 قوله تبارک و تعالی بسمی المهیمن علی الأسماء

5 یا غلام قبل علی هذا يوم فيه تنادی النقطة و تصیح امّ الکتاب و تنوح الأشياء کلها بما ورد علی اولیاء الله فی ارض الیاء قد احاطت الذئاب مشارق المواهب و الألفاف و ارتکبوا ما ناح به قلبي و قلبي و ظاهری و باطنی قد انکر الظالم حجّة الله و برهانه و عظمته و سلطانه حال از جمیع جهات اخذ شده اخذیکه نوم و راحت را از او اخذ نموده خاب ممنوع و نعمت مقطوع حامل لوح الهی یعنی بدیع بامر حقّ جلّ جلاله توجه نمود بدلیل الخائن خائف لوح را اخذ ننمود و بتلاوت و قرائت آن موفق نشد حال نامه‌ها بمثابة سم مهلك از اطراف نزدش میفرستند و چاره جز قرائت نیست باری کأس صدید را من غیر اختیار جبراً میل مینماید

6 سبحان الله آيا منصف و یا عادلی و یا خیرخواه دولت و ملتی یافت میشود که عنایات مذکوره در لوح را اقرار نماید که شاید بر تدارک آنچه از او فوت شده قیام کند و لکن هیات هیات چه که کذب و غرور از تسلیم امر الهی منعش نموده و مینماید نشهد انه فی حجاب مبین و لکن اینظلم باینکلمات عالیات ناطق

7 الهی الهی لا تمنع حضرة السلطان عن التوجه الى بحر عرفانک و لا تجعله محروماً عن لجة بحر احدیتک التي كانت حامل اسرارک و خازن حکمتک و علمک ای رب ایده علی الرجوع الى بساطک و الاقرار علی خطایاه لدى باب عفوک انک انت الفضل الکريم لا اله الا انت الغفور الرحیم

8 یا غلام قبل علی قد حضر العبد الحاضر بکتابک امام الوجه و عرضه بعد الاذن اجبتاک بهذا الذکر المبين لتقرء و تكون من الشاکرين دو لوح ابداع منع اقدس ابهی مخصوص مقبلین بخط حضرت غصن اکبر ارسال شد لیخرجنا من بحور کلماتی لآلی عرفانی فضلاً من عندی علیک و علی الذین اقبلوا و قالوا الملك و الملکوت و العزة و الجبروت لله مالک يوم الدين اولیا را از قبل

said: "The Kingdom and the Dominion, and the Glory and the Might belong unto God, the Lord of the Day of Judgment." Make mention of the loved ones on behalf of the Wronged One, then recite unto them what We have sent down from the heaven of My will that encompasseth all who are in the heavens and the earth. End.

مظلوم ذکر نما تم اقرء لهم ما انزلناه من سماء مشيقي
المهيمنة على من في السموات والأرضين انتهى

- 9 Praise be to God that in this divine springtime the flowers of wisdom and inner meanings have sprouted from the soil of hearts. Blessed is he who hath recognized, and woe unto the deniers! In truth, there hath been sent down from the heaven of divine favor, specifically for thee and the two souls mentioned - upon them be 96 [Baha'u'llah] - that which hath had and shall have no likeness, and shall endure for as long as His most beautiful names endure. This servant conveyeth greetings and glorification to each one. It is hoped that at all times they will arise to serve the Cause and engage, with the utmost endeavor, in teaching with wisdom and utterance. Verily our Lord assisteth His loved ones to serve Him and enableth them to make mention of Him, to praise Him, and to exalt His Word. He, verily, is the Answerer of prayers and the Lord of all the worlds.

9 الحمد لله در این ربیع رحمانی اوراد حکمت و معانی از اراضی افشده انبات نموده طوبی لمن عرف و ویل للمنکرین فی الحقیقه از سماء عنایت الهی مخصوص آنجناب و نفسین مذکورین علیهما ۹۶ [بهاء الله] نازل شد آنچه که شبه نداشته و ندارد و بدوام اسماء حسنی باقی و دائم است ابیعد خدمت هریک سلام و تکبیر میرساند امید آنکه در جمیع احیان بر خدمت امر قیام نمایند و بکمال همت بتبلیغ بحکمت و بیان مشغول شوند آن ربنا یؤید اولیائیه علی خدمته و یوفقهم علی ذکره و ثنائیه و اعلاؤه کلمته انه هو محیب السائلین و مولی العالمین

- 10 Should ye meet the friends of God, convey on behalf of this servant greetings and glorification. We beseech God to gather His loved ones beneath the canopies of His grace and to grant them His presence, the Mighty, the Wondrous. Glory and remembrance and praise be upon you and upon those who have attained unto the Most Great Steadfastness in the Cause of God, our Lord and the Lord of all who are in earth and heaven. There is no God but Him, the Most Exalted, the Most Glorious.

10 بادوستان حق اگر ملاقات حاصل از قبل خادم سلام و تکبیر برسانید نسل الله ان یجمع اولیائیه تحت قباب فضله و یرزقهم لقاءه العزیز البدیع البهاء و الذکر و الثناء علیکم و علی الذین فازوا بالاستقامه الکبری فی امر الله ربنا و رب من فی الارض و السماء لا اله الا هو العلی الابهی

- 11 The servant 11 Rabi'u'l-Avval 1309

11 خادم فی ۱۱ ربیع الاول سنة ۱۳۰۹

BLIB_Or15701.078

BH11117*To: Aqa Siyyid Mirza Afnan, in Yazd**Date: 1309-03-11 [1891-Oct-15]*

- 1 ...By the life of God, the Afnan possess a station whereby if they hold fast unto it, whatever they desire will be realized and made manifest....
- 2 The manifestations of the Luminary of bounty and the effulgences of the Sun of loving-kindness in relation to the Afnan have appeared and been witnessed to such a degree that all pens are powerless and incapable of enumerating them....

1 لعمر الله از برای افنان مقامیست که اگر بآن تمسک نمایند آنچه را بخواهند مجری و ظاهر میشود ...

2 ظهورات نیر فضل و بروزات آفتاب عنایت نسبت بحضرات افنان بشأنی ظاهر و مشهود که اقلام از احصاء آن عاجز و قاصر ...

KHAF.011bx

BH08570*To: Mulla Ali Akbar**Date: 1309-03-20 [1891-Oct-24]*

- 1 He is the All-Knowing, the All-Wise.
- 2 O 'Ali-Akbar! Give thanks to the Lord of Power, that He confirmed thee and deprived thee not of the outpourings of His ocean of knowledge. The divines of Iran throughout ages and centuries clung to vain imaginings and held fast to idle fancies, for they became manifestations of that which the All-Merciful had not sent down in the Qur'an. His blessed and exalted Word states: "And if there be the weight of a mustard seed and it be in a rock, or in the heavens, or in the earth, God will bring it forth." The heedlessness and darkness that lay concealed in the innermost reality of those souls became manifest in the days of the dawning of the Sun of Truth, and that darkness turned to lead and descended upon the Lord of the world. We take refuge with God from the deeds of those who broke the Covenant and committed that which caused the Faithful Spirit to lament.

1 هو العليم الحكيم

2 یا علی قبل اکبر شکر کن مالک قدر را که ترا تأیید فرمود و از فیوضات بحر عرفانش محروم نساخت علمای ایران در قرون و اعصار باو هام متمسک و بظنون متشبث چه که مظاهر ما انزله الرحمن فی الفرقان مشاهده گشتند قوله تبارک و تعالی آنها ان تک مثقال حبة من خردل فتکن فی صخرة او فی السموات او فی الأرض یأت بها الله غفلت و ظلمیکه در سر آن نفوس مستور بود ایام اشراق شمس حقیقت ظاهر و هویدا گشت و آن ظلم رصاص شد و بر سید عالم وارد گشت نعوذ بالله من عملی هؤلاء الذین نقضوا الميثاق و عملوا ما ناح به الروح الامین

BLIB_Or15726.098c, LHKM2.231

BH10009*To: Mirza Ghulam-Husayn**Date: 1309-03-20 [1891-Oct-24]*

- 1 He is the Great, the All-Bountiful هو العظيم ذو الفضل العميم 1
- 2 The Great Announcement proclaimeth: O people of God! Do not afflict yourselves as did the party of the Shi'ih, and deprive not yourselves of the light of the Sun of true divine unity. 2 نبأ عظيم ميفرمايد يا حزب الله بمثابهء حزب شيعه خود را مبتلا نمائيد و از انوار نير توحيد حقيقي خود را محروم مسازيد
- 3 Whosoever ascribeth partnership or similarity to the Lord of Batha (may the spirit of all else be sacrificed for His sake), such a one is deprived of the light of true divine unity. 3 از براي سيد بطحا روح ما سواه فداه هر نفسي شريك و يا شبهه قرار دهد او از نور توحيد حقيقي محروم
- 4 The Imams (upon them be the peace of God) were created by His Word, and received their portion and share from the ocean of His grace and bounty before creation itself. To this beareth witness the Mother Book in its final return. He, verily, is the Mighty, the All-Bestowing. 4 ائمه صلوة الله عليهم بكلمهء او خلق شدند و از بحر فضل و كرمش قبل از خلق قسمت و نصيب برداشتند يشهد بذلك ام الكتاب في المآب انه هو العزيز الوهاب

BLIB_Or15726.097b, LHKM2.230a

BH11050*To: Mirza Husayn**Date: 1309-03-20 [1891-Oct-24]*

- 1 He is the Expositor, the All-Knowing! هو المبين العليم 1
- 2 Praise be to the Lord of the Kingdom, Who illumined the world with the lights of the Most Great Name and raised high the pavilion of "Verily I am God" despite His enemies. Blessed is the soul that hath attained unto true unity and become detached and free from all else but God. Such a one is Our friend and among the people of the Ark of Our grace. 2 حمد مالك ملكوت را كه بانوار اسم اعظم عالم را منور فرمود و سرادق اتني انا الله را رغماً للأعداء برافراشت طوبى از براي نفسيكه بتوحيد حقيقي فائز گشت و از ما سوى الله فارغ و آزاد شد اوست دوست ما و اهل سفينهء عنايت ما

BLIB_Or15726.097a, LHKM2.229

BH00165

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

Date: 1309-03-24 [1891-Oct-28]

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

2 Praise befiteth and is worthy of the Everlasting Speaker Who, at a time when the fire of hatred was ablaze in all regions and directions, made mention of His loved ones through the Kawthar of utterance and the Salsabil of exposition, and gave them glad tidings. The instruments of abasement and the devices of tyranny and heedlessness did not prevent the Sun of Justice from shining forth - exalted be His station, glorified be His utterance, and there is no God but Him. Blessed is this day and most great is this Cause, for the Great Announcement is established upon the throne of manifestation. I beseech and implore God, glorified be His Majesty, that He protect and preserve His servants from being tainted with falsehood and calumny like the Shi'ih sect. Verily, He is powerful over all things and worthy to answer prayers.

3 O beloved of my heart! Thy noble letter arrived like a spiritual messenger and illumined the realm of existence with the light of joy, for from each of its words wafted the fragrance of humility, submissiveness, and complete turning toward God. In truth, the mention of the Beloved has been and ever will be the cause of love and unity among hearts. We hope that this supreme grace will remain sanctified and holy, and not be veiled by the dust of the vain imaginings of the former people. Verily our Lord is the Mighty, the Powerful. After experiencing this joy and delight, and reading and learning of its contents, We turned toward the Kingdom of Utterance and presented it before the countenance of the Lord of Religions, and it attained the honor of His attention. His utterance, mighty be His words and glorious His proof:

4 In My Name, the One Who standeth before all faces

5 O Son of My Name! Upon thee rest My glory and loving-kindness. Thou must, in all conditions, gaze upon and hold fast to this blessed verse revealed in the Qur'an: "He doeth what He willeth and ordaineth what He pleaseth." In truth, this blessed verse hath been and continues to be the hosts of divine protection. Train the loved ones through this exalted word and preserve them from vain imaginings that neither nourish nor enrich. The word "He doeth what He willeth" is a mighty

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد گوینده پاینده را لایق و سزااست که در حین اشتعال نار بغضا در اطراف و اقطار بکوثر بیان و سلسبیل تبیان اولیا را ذکر فرمود و بشارت داد اسباب ذلت و ادوات ظلم و غفلت نیز عدل را از اشراق بازنداشت جلّ مقامه و عزّ بیانه و لا اله غیره روز مبارکست و امر اعظم چه که نبأ عظیم بر عرش ظهور مستوی از حق جلّ جلاله سائل و آمل که عباد خود را بمثابه حزب شیعه بکذب و افترا نیالاید و محفوظ دارد آنّه علی کلّ شیء قدیر و بالاجابة جدیر

3 یا محبوب فؤادی دستخطّ عالی بمثابه پیک روحانی رسید و عرصه وجود را بنور سرور منور نمود چه که از هر کلمه‌ئی از کلماتش عرف خضوع و خشوع و توجه و اقبال الی الله متضوع فی الحقیقه اسباب محبت و الفت قلوب ذکر محبوب بوده و هست و امید آنکه این لطیفه کبری مقدس و منزّه ماند و بغبار اوهام حزب قبل محبوب نماند آن ربّنا هو المقتدر القدیر و بعد از فرح و ابتهاج و قرائت و اطلاع قصد ملکوت بیان نموده امام وجه مولی الأبدیان عرض و بشرف اصغا فائز قوله عزّ بیانه و جلّ برهانه

4 بِسْمِ الْقَائِمِ إمام الوجه

5 یا ابن اسمی علیک بهائی و عنایتی باید آن جناب در جمیع احوال باین آیه مبارکه منزله در فراق ناظر و متمسک باشند یفعل ما یشاء و یحکم ما یرید فی الحقیقه این آیه مبارکه جنود حفظ الهی بوده و هست اولیا را باین کلمه علیا تربیت نمائید و از شئون لا یتسمنه لا تغنیه حفظ کنید کلمه یفعل ما یشاء آتی است کبری و معلی است آراسته و دانا طوبی از برای نفسی که فی الحقیقه

sign and an adorned and knowing teacher. Blessed is the soul that truly cleaveth thereunto; such a one is, in all conditions, protected and preserved.

- 6 O Son of Asdaq the Most Holy! Thou must be occupied with service to the Cause at all times, and be confident in the grace of the Truth. He is thy Helper, thy Sustainer, and thy Protector. Know thou with clear certainty that every word that shineth forth from the horizon of the heaven of divine knowledge is established and verified in the heavenly scrolls and the crimson tablet, of which the Mother Book is but a part. We beseech God, blessed and exalted be He, to assist His servants to achieve such steadfastness as cannot be shaken by vain imaginings and doubts, nor by the suspicions of those who have denied God, the Self-Subsisting, the Guardian.

- 7 The manifest oppression that hath befallen in the land of Ya hath grieved this Wronged One to such a degree that He findeth Himself powerless to make mention and utterance in that realm. O thou who gazest upon the Countenance! The Most Great Calamity hath come to pass and the Supreme Affliction is witnessed. Assuredly, the greatest portion of this sorrow hath reached that honored one. Although through the cries and lamentations of all things, domination and conquest were transformed into triumph and victory, and through that which came to pass, the Cause of God was exalted—exalted be His power, His sovereignty, His Cause, and His dominion—yet man remaineth bewildered by those souls who count the supreme loss as the greatest gain and are unaware. What heedlessness hath encompassed them and what deed hath become a barrier!

- 8 O thou who art mentioned at the Throne! Concerning the martyrs, upon them be the Glory of God, the Most Mighty, the Most Luminous, the Most Glorious, that which shall endure throughout the perpetuity of God's kingdom and dominion hath been revealed. Happy are they and joy be unto them. We have bidden Zaynu'l-Muqarrabin, upon him be My glory and loving-kindness, to send unto thee some of that which hath been revealed. We beseech God to assist him in that which He hath commanded. Verily, He is the Hearer, the Answerer.

- 9 For some time the Seat of the Throne was in the land of Haifa, and in most times the voice of nature was raised. We said: What aileth thee, O Nature, that We hear thy cries in the nights, thy lamentations in the days, and thy moaning at dawn? Thereupon she raised her voice, crying out and saying: O Sovereign of existence! The idolaters have sunk Thy crimson ark and have hamstrung Thy white She-camel, and they desire to extinguish Thy light. Therefore have my cries and the cries of all things been raised, and my lamentations and the

بآن تشبّث نماید او در جمیع احوال محفوظ و محروس است

6 یا ابن اصدق المقدّس باید در لیالی و ایّام بخدمت امر مشغول باشی و بعنایت حقّ مطمئن اوست ناصر تو و معین تو و حافظ تو یقین مبین بدان هر کلمه‌ئی از کلمات که از افق سماء علم الهی اشراق نماید آن در نامه‌های آسمانی و صحیفه حمرا که امّ الکتاب جزوی از آنست ثابت و محقّق است نسأل الله تبارک و تعالی ان یؤیّد عبادہ علی استقامۃ لا ترکّھا الاوهام والظنون ولا شبهات الدّین کفروا بالله المهیمن القیوم

7 ظلم ظاهره و ارده در ارض یاء این مظلوم را بشأنی محزون نموده که اسباب ذکر و بیان خود را در آن عرصه عاجز مشاهده مینماید یا ایها الناظر الی الوجه مصیبت کبری وارد و رزیه عظمی مشهود البتّه بآن جناب هم قسمت کبری از این حزن رسیده اگرچه از صریح و ضحیح اشیاء غلبه و قهر بظفر و نصر تبدیل گشت از آنچه وارد شد امر الله مرتفع تعالت قدرته و تعالت سلطنته و تعالی امره و سلطانه ولكن انسان متحیر است از نفوسی که خسارت اکبر را ریح اعظم می‌شمرند و شاعر نیستند آیا چه غفلتی احاطه کرده و چه عملی حایل گشته

8 یا ایها المذكور لدی العرش در باره شهدا علیهم بهاء الله الأعزّ الأنور الأبهی نازل شد آنچه که بدوام ملک و ملکوت الهی باقی و دائم هستیاً لهم و مریئاً لهم امر نمودیم جناب زین علیه بهائی و عنایتی بعضی از آنچه نازل شده نزد آن جناب ارسال نماید و نسأل الله ان یؤیّدہ علی ما امر به انّه هو السّامع المجیب

9 چندی مقرّ عرش ارض حیفا بوده و در اکثر احوال ندای فطرت مرتفع قلنا ما لک یا فطرۃ نسمع فی الیالی صریحک و فی الایّام ضحیحک و فی الأبخار حنینک عند ذلک ارتفعت ندائها نادت و قالت یا سلطان الوجود ان المشرکین غرقوا سفینتک الحمراء و عقروا ناقتک البیضاء و ارادوا ان یطفئوا نورک بذلک ارتفع ضحیحی و ضحیح الأشیاء و صریخی و صریح من فی الأرض

lamentations of those in earth and heaven. O Supreme Being! I beseech Thee by Thyself and by Thy most sweet call and the shrill voice of Thy Most Exalted Pen to protect Thyself from the cannons of the enemies and the swords of the wicked ones. Verily, Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all affairs of the first and the last. Repeatedly was this cry heard when We were engaged in revealing a new tablet, and mention of it hath been recorded in that blessed tablet. To this testifieth this Book that moveth and speaketh: There is no God but Me, the Single, the Powerful, the Commander, the All-Wise.

- 10 My God, my God! Thou seest me circling around Thy will and gazing toward the horizon of Thy bounty. In truth, this utterance and this will are the greatest of deeds and words in the sight of God. We beseech God, blessed and exalted be He, to give thee to drink at every moment from the cup of this most exalted station and this highest rank. Verily, He is the Lord of all beings, the Lord of the throne and the earth.

- 11 O thou who drinkest the choice wine of meeting before the face of the Lord of Names! Convey to all the loved ones of that land greetings from the Wronged One. Say: Today is the day of service and triumph, and no triumph is greater than the guidance of humanity, nor shall there ever be. All must hold fast unto this and guide others to the straight path. Say: Beware lest anything prevent you or any matter keep you from turning to the station wherefrom the call is raised at all times.

- 12 O son of Asdaq the sanctified! Counsel everyone to justice, fairness, steadfastness, and harmony. They must shun any matter from which they detect even an atom's weight of corruption. This is the divine counsel that hath been revealed and sent down from the Pen of Command in scriptures and tablets. Blessed are they that act, and blessed are they that understand.

- 13 It is hoped that the loved ones will at all times drink from the cup of the greatest steadfastness, for if they attain unto this, the breezes of idle fancies and vain imaginings will not keep them from the straight path, and each one will manifest such power as to see the world as but a shadow. In these days it hath been repeatedly stated that this is the day of triumph and victory. Praise be to God, the hand of bounty hath been so manifestly extended as to encompass the world. At all times the chalice of utterance is present. Blessed are they that ask

و السّمَاء يا سيّد الأكبر أسألك بك و بندائك
الأحل و صرير قلبك الأعلى ان تحفظ نفسك
عن مدافع الأعداء و سيوف الأشقياء أنّك انت
المقتدر على ما تشاء و في قبضتك زمام الأمور
من الأولين و الآخرين مكرّر اين ندا در احيائي
كه مشغول بانزال صحيفه جديده بوديم اصغاشد
و ذكرش در آن صحيفه مباركه ثبت گشته بشهد
بذلك هذا الكتاب الذي يمشي و ينطق انه لا اله
الا انا الفرد المقتدر الأمر الحكيم

- 10 اينكه در اول مناجات ذكر نمودى الهى الهى ترانى
طائفاً حول ارادتك و ناظرأ الى افق جودك
في الحقيقة اين بيان و اين اراده اعظم اعمال و
اقوال است عندالله نسأل الله تبارك و تعالى ان
يسقيك في كلّ حين كأس هذا المقام الأعلى و
الرتبة العليا انه هو مولى الورى و ربّ العرش و
الثرى

- 11 يا ايها الشارب رحيق اللّقاء امام وجه مولى
الاسماء اولياى آن ارض را طراً از قبل مظلوم
تكبير برسان بگو امروز روز خدمت و نصرت
است و هيچ نصرى اعظم از هدايت خلق نبوده
و نخواهد بود بايد كل بآن تمسك کنند و عباد
را بصراط مستقيم راه نمايند قل اياكم ان يمنعكم
شيء او يبعدكم امر عن التوجه الى المقام الذى
فيه ارتفع النداء في كلّ الأحيان

- 12 يا ابن اصدق المقدّس كل را وصيت نما بعدل
و انصاف و استقامت و ايتلاف بايد از امرى
كه على قدر سمّ ابره از آن رايحه فساد استشمام
شود احتراز نمايند اينست وصيت الهى كه در
زير و الواح از قلم امر جارى و نازل گشته طوبى
للعاملين و طوبى للعارفين انتهى

- 13 اميد آنكه اوليا از كأس استقامت كبرى در هر
حين پياشامند چه اگر بآن فائز شوند نفعات
ظنون و اوهام ايشان را از صراط مستقيم منع
نمايد و هر يك بقدرتى ظاهر شود كه عالم را
بمثابه ظلى مشاهده كند اين ايام مكرّر فرمودند
امروز روز نصرت است و روز ظفر الله الحمد يد
عطا بقسمى ظاهر شده كه عالم را احاطه نموده
در جميع احيان قدح بيان موجود طوبى للسائلين

and they that drink. Whosoever turns, attaineth forthwith, without delay or hindrance.

و للشاربين هر نفسی اقبال نماید همان حین فائز
میشود من غیر توقف و تعطیل

- 14 As to what thou didst write regarding the journey of the beloved of hearts, Haji Mirza Haydar-'Ali, upon him be the Glory of God, the Most Glorious, and the beloved of hearts Aqa Mirza Asadu'llah, upon him be the Glory of God, the Most Glorious - the truth of the matter is this: From Khidra, the spiritual friend Haji Muhammad Kazim, upon him be the Glory of God, wrote that these two holy and well-pleasing souls, upon them be the Glory of God, had arrived in that land and the governor sought to meet them. However, as it was not expedient in wisdom, they passed through without meeting. After this matter was presented before the Most Holy Court, it was commanded that that honored one, together with the aforementioned person, should proceed to that land and, if possible, meet him, so that through this meeting it might become known and evident that the non-meeting of those two souls was due to the requirements of wisdom, not cowardice and fear. As for my beloved Aqa Mirza Asadu'llah, upon him be the Glory of God, the Most Glorious, he went solely to see his brothers, and two years ago the spiritual friend Mulla 'Ali, upon him be the Glory of God, specifically requested his presence, but permission was not granted from the Most Holy and Most Exalted Court, until this year when they specifically sought permission to go see their brothers - nothing beyond this matter was ordained.

14 و اینکه در باره توجّه محبوب فؤاد حضرت حاجی میرزا حیدر علی علیه بهاء الله الأبهی و حضرت محبوب فؤاد آقا میرزا اسدالله علیه بهاء الله الأبهی مرقوم داشتید حقیقت آن اینست از خضرا جناب حبیب روحانی حاجی محمد کاظم علیه بهاء الله مرقوم داشتند که دو نفس مقدّسه مرضیه علیهما بهاء الله در این ارض وارد و حاکم بلد ملاقات ایشان را طالب شد و لکن چون مقتضی حکمت نبود گذشتند و معاشرت نمودند بعد از عرض این فقره در ساحت اقدس امر شد آن جناب با جناب مذکور بآن ارض توجّه نمایند و اگر ممکن شود ملاقات کنند تا از آن ملاقات معلوم و واضح گردد که عدم ملاقات آن دو نفس از مقتضیات حکمت بوده نه جبن و خوف و اما محبوبی جناب آقا میرزا اسدالله علیه بهاء الله الأبهی محض دیدن اخویشان تشریف بردند و دو سنه قبل جناب حبیب روحانی ملا علی علیه بهاء الله مخصوص ایشان را طلب نمودند و از ساحت اقدس اذن حاصل نشد تا این سنه که مخصوص اذن خواستند که بدیدن اخوان بروند جز این فقره امری صادر نه

- 15 As regards the Huquq, it was never mentioned in the Most Holy Presence. That beloved of the heart is well aware that some years ago the King of Martyrs, may our souls be sacrificed for him, supposed that in the Land of Purpose the means of livelihood were straitened. For this reason he instructed the revered beloved, His Holiness Ismu'llah Jamal, upon him be the Most Glorious Beauty of God, to proceed specifically to the Land of Kha to collect Huquq.

15 و اما حقوق ابداء در ساحت اقدس ذکرش نبوده و خود آن محبوب فؤاد آگاهند که در چند سنه قبل حضرت سلطان الشهداء ارواحنا فداه همیشه گمان فرمودند که در ارض مقصود امر معاش در تنگی است باین جهت محبوب معظّم حضرت اسم الله جمال علیه بهاء الله الأبهی را امر نمودند که مخصوص اخذ حقوق بارض خاء توجّه نمایند

- 16 When this news reached the Most Holy Presence, He immediately summoned this servant and revealed a wondrous and most mighty Tablet forbidding that matter. Indeed, the most severe prohibition was manifested therein, and at the time of its revelation the verses were so overwhelming that none save the Revealer Himself was aware of their import. Subsequently, His Holiness Ismu'llah, upon him be the Most Glorious Beauty of God, sent a petition to the Most Holy Presence expressing dismay that this servant's services were never accepted. Some of the friends, including the sons of Khalil and the heirs of

16 و بعد از آنکه این خبر بساحت اقدس رسید همان حین این بنده را احضار فرمودند و یک لوح ابداع منع که مشعر بر منع آن فقره بود نازل فی الحقیقه نهی اعظم در آن ظاهر و حین نزول بشأنی آیات مهیم بود که غیر منزل احدی بر آن آگاه نه و بعد از حضرت اسم الله علیه بهاء الله الأبهی عریضهئی بساحت اقدس آمد اظهار دلتنگی نموده بود که خدمات این عبد هرگز قبول نشده بعضی از اولیا از جمله ابناء خلیل و وراث

Kalim, upon them be the Glory of God, had out of love, sincerity, eagerness and longing given a sum, which if rejected would cause disappointment to all. They had restricted the sum a thousandfold, and this servant submitted in the Most Holy Presence that if it were accepted it would bring joy, happiness and hope to all hearts. Thereafter the command was issued to distribute that sum, and specifically fifty tumans were designated for each of the friends. It was distributed in its entirety, and the souls in those lands bear witness to what was issued from the Source of Commands.

- 17 Likewise when the friends of Faran, upon them be the Glory of the All-Merciful, intended to make pilgrimage and pay Huquq, after their arrival their contributions were accepted and returned to them. The honored lady Darvish-Khuda, upon her be the Glory of God, appealed in the Most Holy Presence requesting that the funds be accepted as they had long since been set aside from their own property. Nevertheless, with boundless kindness and favor, He again accepted and returned them, and not a dinar was taken except from His Honor the Siyyid, upon him be the Glory of God, who was with them - thirty-five tumans were accepted and distributed. Ten tumans of this were bestowed upon Mishkin-Qalam, upon him be the Glory of God, and the remainder was given to the friends of the Land of Kha. Surely that beloved one is aware of this, and moreover knows how many souls are gathered in the prison. There have always been debts and still are, especially in these days when a sum was requested by command from a designated source and went to pay debts. And if at times a small amount was recorded as being available, it was given to the friends of that land. Someone also gave a sum to His Honor Afnan and His Honor Amin to deliver, which until now has not been accepted but was not rejected, as modesty and embarrassment prevented it. It remains available but has not been used. That beloved one and others are aware of all that has been mentioned. Yes, some years ago complaints from certain ones reached the Most Holy Presence but were completely ignored and no reply was sent. O beloved of my heart, reflect on the bounties of God. The glances of His favor have ever been and still are directed toward us.

- 18 Concerning His Holiness Ismu'llah Al-Asdaq, upon him be the Most Glorious Glory of God, that which was revealed, every letter thereof was indicative of loving-kindness, bounty and

کلیم علیهم بهاء الله بحبّت و خلوص و شوق و اشتیاق وجهی داده‌اند اگر امر برد شود سبب یأس کل میگردد و وجه موجود را بهزار تحدید نمودند و این عبد در ساحت اقدس عرض نمود که اگر بقبول فائز شود سبب فرح و سرور و رجای افتده و قلوب میگردد و بعد امر صادر بر قسمت آن وجه و مخصوص هر یک از اولیا مبلغ پنجاه تومان مقرر فرمودند و بتمامه قسمت شد و نفوس آن اراضی شاهد و گواهند بر آنچه از مصدر اوامر صادر گشت

17 و همچنین حضرات اولیای فاران علیهم بهاء الرحمن قصد زیارت و ادای حقوق نمودند و بعد از حضور وجه ایشان را قبول فرمودند و بخود ایشان واگذاشتند مخدّره جناب درویش خدا علیها بهاء الله در ساحت اقدس عرض نمود استدعا آنکه وجه را قبول فرمایند و مدّتیست که آن وجه را از مال خود خارج کرده‌اند مع ذلک بشفقت و عنایت خارج از احصا مجدّد قبول فرمودند و واگذازدند و دیناری اخذ نشد مگر از جناب سید علیه بهاء الله که با ایشان بود مبلغ سی و پنج تومان قبول شد و قسمت گشت ده تومان از آن بجناب مشکین قلم علیه بهاء الله عنایت شد و مابقی آن را باولیای ارض خاء عنایت فرمودند البتّه آن محبوب مطلعند و حال آنکه خود آن محبوب میدانند که در سجن چه قدر نفوس مجتمعدن لازال دین موجود بوده و هست مخصوص این ایام که مبلغی از محلّ معینی حسب الامر طلب شد و بادای دین رفت و اگر هم گاهی قلیل وجهی نوشته‌اند که موجود است باصحاب آن ارض داده شد و شخصی هم مبلغی بحضرت آقای افنان و حضرت امین داده که برسانند آنها را الی حین بقبول فائز نه ولیکن رد نشد چه که حیا و نجلت مانع گشت و تا حال موجود است و بتصرّف فائز نه جمیع آنچه ذکر شد آن محبوب و سایرین آگاهند بلی در چند سنه قبل شکایت بعضی بساحت اقدس رسید ابدّاً اعتنا نشد و جواب نرفت یا محبوب فؤادی در عنایات حق تفکّر فرمائید لازال لحاظ عنایت متوجه بوده و هست

18 و در باره حضرت اسم الله الأصدق علیه بهاء الله الأبهی نازل شد آنچه که هر حرف آن مدلّ بر عنایت و فضل و رحمت بوده مکرّر

mercy. Repeatedly, when the deceased and elevated leaf, the wife of the departed and exalted Haji Mirza Hasan, upon them both be the Glory of God and His mercy, was present, the Tongue of Grandeur would make mention of that beloved one and of His Holiness Ismu'llah - a mention which, were it to be cast upon the mountains, thou wouldst see them stirred by the utterance of God, the Lord of the worlds. Together with the blessed word "He doeth as He willeth," outward considerations were not lost sight of, in the hope that they would become aware of that which hath been made manifest and convey unto the servants of God that which would cause the exaltation of the Word and the advancement of souls. And if at times there be delay in sending replies to the letters of that beloved of the heart, it hath been due to confidence and lack of opportunity, as communications arrive continuously from every direction. In truth, time hath become as scarce as the philosopher's stone.

- 19 In these days certain news hath arrived from the land of Ta that hath caused astonishment. Among these is the report that Siyyid Jamalu'd-Din Afghani hath drawn the prominent figures of Iran unto himself with the chains of fancy and vain imaginings, to such extent that they have become partners with him in corruption. That person, while in Egypt, manifested the utmost enmity towards this community without any cause, and wrote that which befitted himself alone. Likewise in Beirut he wrote a letter and gave it to Butrus who was engaged in publishing the encyclopedia, and that ignorant one, unaware, printed it in his book and distributed it. Later he went to Paris and in that city published a newspaper which he named 'Urvatu'l-Vuthqa. Every week he would send it to His Holiness the Most Great Branch - may my spirit and being be offered up for the dust of His most pure footsteps - and expressed friendship, requesting that whatever He wished would be sent for publication. However this request was not accepted. Afterwards he set out for Iran, and they have surely heard the details of what followed. In any case, it is strange that such a person should confirm noble souls in spreading his corruption. Glory be to God! What happened to steadfastness? Where did wisdom and knowledge go? However, I beseech God, exalted be His glory, that He may assist him to return.

- 20 O my God, my God! Aid the heedless to return unto Thee and to repent before the gate of Thy forgiveness. Then make known unto them that which beseemeth Thy days. O my Lord! Change their corruption into reformation, their hatred into

در حینی که مرحومه مرفوعه ورقه حاجیه ضلع مرحوم مرفوع حاجی میرزا حسن علیهما بیاء الله ورحمته در حضور بوده لسان عظمت آن محبوب و حضرت اسم الله را ذکر میفرمود ذکری که لو یلقی علی الجبال لتراها منجذبه من بیان الله رب العالمین مع کلمه مبارکه یفعل ما یشاء ملاحظات ظاهره از دست زفت بامید آنکه بر آنچه ظاهر شده آگاه شوند و عباد الله را آنچه سبب ارتفاع کلمه و ارتقاء نفوس است القا نمایند و اگر گاهی در ارسال جواب دستخطها و نامه های آن محبوب فؤاد تعویق رود نظر باطمینان و عدم فرصت بوده چه که از هر جهتی متصل میرسد فی الحقیقه وقت بمثابه اکسیر کیاب گشته

- 19 این ایام بعضی خبرها از ارض طاء رسید که مایه حیرت شد از جمله نوشته اند سید جمال الدین افغانی بزرگان ایران را بزنجیر ظنون و اوهام بخود کشیده بقسمی که در فساد با او شریک شده اند و آن شخص تا در مصر بود کمال عداوت را باین حزب من غیر جهت ظاهر نمود و نوشت آنچه را که سزاوار خود او بوده و همچنین در بیروت مکتوبی نوشته و به پطرس که بطبع دائرة المعارف مشغول بود داده و آن جاهل بخبر هم در کتاب خود طبع نموده و انتشار داده و بعد به پاریس رفته و در آن مدینه ورقه اخباری طبع نموده و اسمش را عروة الوثقی گذارده در هر هفته خدمت سیدی و مولای حضرت غصن الله الأعظم روحی و ذاتی لثراب قدومه الأطهر فدا ارسال مینمود و اظهار دوستی نمود و خواهش کرد که آنچه اراده فرمایند ارسال دارند تا طبع شود و لکن این خواهش مقبول نیفتاد و بعد قصد ایران نمود و تفصیل مابعد را البته استماع فرموده اند باری عجب در اینکه همچو نفسی نفوس معززه را بر نشر فساد خود تأیید نمود سبحان الله استقامت چه شد عقل و دانش کجا رفت و لکن از حق جل جلاله مسئلت مینمایم که او را بر رجوع تأیید فرماید

- 20 الهی الهی آید الغافلین علی الرجوع الیک و الانابة لدی باب عفوک ثم عرّفهم ما ینبغی لایامک ای ربّ بدّل فسادهم بالاصلاح و بغضاهم

love, and their calumnies into truth. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 21 As regards what you wrote concerning the wicked ones, the corrupt ones, and the clamor of the agitators and deniers, it is clear and evident. For they consider this community orphaned, with no father to protect them and no mother to lament their afflictions. Certainly a community without helper becomes the target of the arrows of the ignorant and the swords of the opposers. In a land where justice is absent and equity is severed, such a realm becomes an arena for the manifestations of rancor and hatred. They do what they please and say what they desire. This oppressed community has associated and continues to associate with perfect love and firm kindness, and has never intended aught but good for any soul. Nevertheless, what they have done during the nights and days, and what they have wrought! In any case, after these matters were presented before the Throne of Justice, these manifest and decisive words shone forth from the Dayspring of Will - exalted be His utterance and how glorious His might and mention: "O Son of My Name! Upon thee be My glory! Reflect upon the heedlessness of that party. They regard the greatest loss as profit and count the most grievous tyranny as justice. By the life of God! Soon shall they behold the recompense of their deeds, and punishment shall seize them from every direction. They shall seek victory but shall not be victorious, they shall cry for help but none shall help them." However, whatsoever tyranny hath been inflicted in this Cause by the oppressors and the transgressions of the opposers have caused the exaltation of the Word of God. In the land of Ya, the enemies, according to their own belief, have aided the resplendent Law. How evil is that which they have imagined and how vain is that which they have done and continue to do! Know thou with clear certainty that whatever may occur shall cause the raising of the banner of victory and triumph. Who is able to change that which God hath ordained through His power and sovereignty? All are powerless before the manifestations of His might and weak before the dawning of the lights of His power. We beseech God to make known to them that from which they are veiled in His days and that which they have visited upon His chosen ones and loved ones. He is verily the Helper, the All-Knowing, the Almighty, the Most Glorious, the All-Wise.

- 22 We counsel the loved ones to such deeds and actions as will cause the attention of people and result in the turning of souls. Had they acted from the beginning until now according to what was revealed, they would now witness the rulers and divines

بالحبّ و مفتریاتهم بالصدق أنّک انت المقتدر
العلیم الحکیم

اینکه در باره اشرار و مفسدین و ضوضای
مغلّین و منکرین مرقوم داشتید معلوم و واضحست
چه که این حزب را یتیم میدانند پدر ندارند تا
حمایت کند مادر ندارند تا در رزایا بر ایشان
نوحه نماید و البته حزب بیعین مورد سهام جاهلین
و اسیاف معرضین است در مملکتی که ظهور
عدل مفقود و انصاف مقطوع همچو مملکت
مضمار مطالع ضغینه و بغضا واقع میگردد
یفعلون ما یشاؤون و یقولون ما یریدون این حزب
مظلوم با محبت کامل و شفقت راسخ معاشرت
نموده و مینمایند و جز خیر از برای نفسی اراده
نموده اند مع ذلک در لیالی و ایام چه کرده اند
و چه وارد آورده اند باری این مراتب بعد از
عرض امام کرسی عدل این کلمات باهرات
محکمات از مشرق اراده مشرق قوله ما احلی بیانه
و ما ابهی عزّه و ذکره یا ابن اسمی علیک بهائی
در غفلت آن حزب تفکّر نما خسارت اعظم را
ریخ میدانند و ظلم اکبر را عدل میشمردند لعمر
الله سوف یرون جزاء اعمالهم و يأخذهم العذاب
من کلّ الجهات یطلبون التّصرّی و لا ینصرون و
یستغیثون و لا یغاثون ولكن آنچه در این امر از
ظلم ظالمین و اعتساف معرضین وارد شده سبب
اعلاء کلمه الله بوده در ارض یاء اعدا بعقیده
خود شریعت غرّاً را نصرت نموده اند فبئس ما
ظنّوا و باطل ما عملوا و یعملون یقین مبین بدان
آنچه وارد شود سبب ارتفاع رایة نصر و ظفر
است من یقدر ان یرغیر ما اراده الله بقدرته و
سلطانة کلّ عجزاء عند ظهورات قدرته و ضعفاء
عند تجلّی انوار اقتداره نسأل الله ان یعرفهم ما
احتجوا به فی ایامه و وردوا علی اصفیائه و
اولیائه انه هو المؤید العلیم و المقتدر العزیز الحکیم

22 اولیا را وصیت مینمائیم باعمال و افعالی که سبب
توجه ناس و علّت اقبال عباد است اگر از اوّل
ایام الی حین بآنچه نازل شده عمل مینمودند حال
امرا و علمای آن مملکت را طائف حول مشاهده

of that land circling round. But that which was decreed hath been decreed, as a command from God, the Ancient Ruler.

- 23 Mention was made of the just ruler and the learned divine - may God, the Blessed, the Most High, assist them both. Assuredly their reward shall appear from God. Not a single atom's weight of deeds shall be left unrecompensed or erased. Verily our Lord is the All-Knowing, the All-Wise. And after presentation in the Most Holy, Most Exalted Presence, this supreme blessed word was revealed from the Source of Utterance, the Lord of all beings - glorified be His majesty:

- 24 "O servant in attendance! The Son of My Name who hath arisen to serve My Cause hath beseeched for that learned one that which shall cause the perpetuation of his name and mention. This supplication is adorned with the glory of His good-pleasure and illumined with the light of His acceptance. A special Most Holy, Most Exalted Tablet shall be revealed from the heaven of favor and sent to him. Should the fragrance of acceptance be inhaled, let him convey it, that perchance he may attain unto eternal life through the divine utterances that lie hidden and concealed within the words, and his mention may be recorded by the Pen of the All-Bountiful in the Book. Beseech thou God that He may, in a single hour, enable the divines of that land to hearken unto the revealed verses. Assuredly they would become detached from all that they possess and turn unto that which is with God, and would arise to educate and guide the servants. Say: My God, my God! I beseech Thee by Thy luminous verses, whereby the realities of all things have been attracted, to assist Thy servants in that which befitteth Thy days. Then kindle their hearts with the fire of the Tree of Thy Manifestation, that it may set ablaze the world and its peoples. Verily, Thou art the Mighty, the All-Conquering, the Powerful, the All-Praised. End.

- 25 It is hoped that the light of the Cause may illumine all hearts and souls, and guide all to the horizon of manifestation. If His Excellency, may God, blessed and exalted be He, assist him, would reflect even briefly upon what they possess concerning the conditions of previous manifestations, they would surely transcend what the people possess and seek from the Self-Sufficient, the Transcendent, that which is without likeness or peer. Concerning what was previously written in the green missive about Mirza Hadi Dawlat-Abadi having shown him the utmost affection and having written to him that no news had been received from you until now - what is mentioned in this regard is correct and there is no doubt in it. Some of the revealed verses should be sent to him that he may find for himself a path to the Beloved. The One God is witness

میکردند ولكن قضی ما قضی امرأ من لدی الله
الامر القديم انتهى

- 23 ذکر حضرت حاکم عادل و حضرت عالم عامل
آیدهما الله تبارک و تعالی را نمودند البتہ اجر ایشان
من عند الله ظاهر میشود جزای یک ذره از
عمل ترک نمیشود و محو نمیگردد آن ربنا هو العليم
الحکیم و بعد از عرض در ساحت امانع اقدس
اعلی این کلمه مبارکه علیا از مصدر بیان مولی
الوری نازل قوله جل جلاله

- 24 یا عبد حاضر ابن اسمی الذی قام علی خدمة امری
از برای عالم مذکور رجا نموده آنچه را که سبب
بقاء اسم و ذکر اوست و این رجا بعز رضا مزین و
بنور قبول منور یک لوح امانع اقدس مخصوص او
از سماء عنایت نازل و ارسال میشود اگر عرف
اقبال استشمام شود برساند شاید از کوثر بیان
الهی که در کلمات مکنون و مستور است بحیوة
ابدی فائز گردد و ذکرش در کتاب از قلم وهاب
ثبت شود از حق یطلب علمای آن مملکت را
در یک ساعت مؤید فرماید بر اصغاء آیات منزله
البتة از ما عندهم فارغ شوند و قصد ما عند الله
نمایند و بر تربیت و هدایت عباد قیام کنند قل
الهی الی اسألك بآیاتک النوراء الی بها انجذبت
حقائق الأشياء ان تؤید عبادک علی ما ینبغی
لأیامک ثم اشعل قلوبهم بنار سدره ظهورک
لیشتعل بها العالم و الأمم انک انت القوى الغالب
العزیز الحمید انتهى

- 25 امید آنکه نور امر افتده و قلوب را منور فرماید
و کل را بافق ظهور راه نماید حضرت عالم
مذکور آید الله تبارک و تعالی اگر فی الجمله در
ما عندهم از شرایط ظهورات قبل تفکر فرمایند
البتة از ما عند الناس بگذرند و از غنی متعال
طلب نمایند آنچه را که بیش و شبه است اینکه
در فقره خضرا از قبل مرقوم داشتند میرزا
هادی دولت آبادی کمال محبت را باو اظهار
داشته و باو نوشته بود که از شما الی حین خبری
نرسیده آنچه در این مقام ذکر میشود صحیحست
و لا ریب فیه باید بعضی از آیات منزله نزد او
ارسال گردد لیخذ لنفسه سبیلاً الی المحبوب
خدای واحد شاهد که جز تبلیغ عباد و هدایت

that there hath been and is no purpose save the teaching of the servants and their guidance. Every fair-minded soul hath testified and doth testify to this.

- 26 As for what was written concerning travel to various parts, this matter is necessary, for heedlessness has been and continues to be present in man. Your travel to various parts will surely cause awareness, steadfastness and firmness. After this matter was presented before the Divine Throne, the Tongue of Grandeur spoke this exalted word - His blessed and exalted Word: "O son of My Name! Upon thee be My Glory! The very act of moving for the sake of God has been and continues to be influential in the world. In previous Books, the station of the sincere ones turning to different regions for the guidance of the servants has been recorded and inscribed. Attention to the land of Ta is necessary, for the relatives associated with you have rights and must attain their due. This Wronged One has ever beseeched from God, exalted be His glory, that which causes detachment from all else. How wonderful is this exalted station!"

- 27 "The teachers must be taught such utterances as will cause the nearness, attraction and enkindlement of souls. In the revealed Tablets, whatever they desire has been sent down. Regarding detachment, mighty verses have been revealed, and likewise concerning God-consciousness, attention and migration. Concerning each virtue and attribute, that which has been revealed would, if imparted, attract beings to the highest summit and ultimate goal. You should strive to gather these so all may attain that which causes the elevation of being and the exaltation of souls. We beseech God, blessed and exalted is He, to assist you in all conditions to attract hearts. Verily He is the Hearer, the Answerer."

- 28 Time and again was heard from the Tongue of Grandeur mention of your attention to the land of Ta. What you wrote about this matter is indeed correct and complete, and the Truth Himself, exalted be His glory, has confirmed their rights. Therefore your attention is necessary - both meeting with relatives and association with the friends and the reformation of souls. In these days news from the land of Ta has repeatedly arrived, and the prisoners remain in their original state. However, it was understood from some petitions and correspondences that His Majesty the Sultan, may God assist him, and the esteemed Viceroy have testified to this community's lack of corruption and have outwardly shown love and consideration. The reason for the delay in their freedom and release from prison is not known. Praise be to God that those two steadfast, firm and

ایشان مقصودی نبوده و نیست هر منصفی گواهی داده و میدهد

26 اینکه در باره توجه بجهات مرقوم داشتند این فقره لازم است چه که غفلت در انسان بوده و هست توجه آن محبوب بجهات البتّه سبب آگاهی و ثبوت و رسوخ میگردد بعد از عرض این فقره امام عرش لسان عظمت باین کلمه علیا ناطق قوله تبارک و تعالی یا ابن اسمی علیک بهائی نفس حرکت لوجه الله در عالم مؤثر بوده و هست و در کتب قبل مقام توجه مخلصین باطراف لأجل هدایت عباد مذکور و مسطور توجه بارض طاء لازم چه که اوراق منتسبه بآن جناب حق دارند باید بحق خود برسند این مظلوم لازال از حق جلّ جلاله مشغول نموده آنچه را که سبب انقطاع است از ماسوی یا حبذا هذا المقام الرفیع

27 باید مبلغین را بیاناتی که سبب تقرب و جذب و انجذاب عباد است تعلیم نمود در الواح منزله آنچه بخواهند نازل شده در مقام انقطاع آیات کبری نازل و همچنین در تقوی و توجه و هجرت در هر یک از صفات و اخلاق نازل شده آنچه که اگر القا شود وجود را بذروه علیا و غایه قصوی جذب نماید آن جناب در جمع آن همت نمایند تا کل فائز شوند بآنچه که سبب ارتقاء وجود و ارتفاع نفوسست نسأل الله تبارک و تعالی ان یؤیدک فی کلّ الأحوال علی جذب القلوب انه هو السامع المجیب انتهى

28 مکرر از لسان عظمت توجه آن محبوب بارض طاء استماع شد و آنچه در این فقره مرقوم داشتند فی الحقیقه صحیح و تمامست و نفس حق جلّ جلاله حششان را تصدیق فرموده لذا توجه آن محبوب لازم هم ملاقات با منتسبین و هم مصاحبت با اولیا و اصلاح نفوس این ایام اخبار ارض طاء مکرر رسید و محبوسین بحال اول مانده اند و لکن از بعضی از عرایض و مراسلات مفهوم شد که حضرت سلطان ایده الله تعالی و نواب والا نایب السلطنه بر عدم فساد این حزب گواهی داده اند و بر حسب ظاهر اظهار محبت و التفات نموده اند دیگر سبب تأخیر و آزادی و خروج از سجن معلوم نه لله الحمد آن

upright souls are content and grateful in all conditions. We beseech God to manifest in His days that which befits His Manifestation, His grandeur, His generosity and His sovereignty. Verily He is the Answerer of those who ask.

دو نفس ثابتہ راسخہ مستقیمہ در جمیع احوال
راضی و شاکرند نساء اللہ ان ینظر فی آیامہ ما
ینبغی لظہورہ و عظمتہ و کرمہ و سلطانہ ائہ
محیب السائلین

- 29 Mention was made of the spiritual friend, Jinab-i-Aqa Mirza Habibullah, upon him be the Glory of God. After presentation before the Seat of the Lord, these clear verses were revealed from the heaven of grace - His blessed and exalted Word:

29 ذکر حبیب روحانی جناب آقا میرزا حبیب اللہ
علیہ بہاء اللہ را فرمودند بعد از عرض امام
کرسی ربّ این آیات بینات از سماء فضل نازل
قوله تبارک و تعالی

- 30 In My Name, the All-Knowing, the All-Wise

30 بسمی العلیم الحکیم

- 31 O beloved! Thou hast attained unto the presence, drunk from the cup of immortality, beheld the supreme horizon, and hearkened unto the call of God, the Most Mighty, the Most Glorious. We beseech God, blessed and exalted be He, to make thee a servant of His Cause, firm in His love, and steadfast in this Cause whereby every heedless one hath lamented, every denier hath cried out, every distant transgressor hath moaned, every seeker hath found peace, every hearer hath achieved victory, and every turning one hath been drawn nigh. Thus did the Pen speak when the Wronged One was walking in this exalted and glorious spot. All they that are related to My Most Holy Name have been and are mentioned before the Throne, and there hath been sent down for them from the heaven of grace and bounty that which no earthly thing can equal. The Lord of Names beareth witness to this, verily He is the All-Knowing, the All-Wise. Convey My greetings from the Wronged One unto them and give them glad tidings of that which hath been sent down for them at this time.

31 یا حبیب قد فزت باللقاء و شربت کوثر البقاء
و رأیت الأفق الأعلى و سمعت نداء اللہ الأعزّ
الأبہی نساء اللہ تبارک و تعالی ان یمجّلك
خادماً لأمرہ و راسخاً فی حبّہ و ثابتاً مستقیماً علی
هذا الأمر الذی بہ ناح کلّ غافل و صاح کلّ
منکر و حنّ کلّ فاجر بعید و اطمئنّ بہ کلّ مقبل
و فاز کلّ سامع و انجذب کلّ متوجّه کذلک
نطق القلم اذ کان المظلوم ماشياً فی هذا المقام
العزیز الرفیع جمیع منتسبین اسمی اصدق المقدّس
لدى العرش مذکور بوده و هستند و نزل لهم من
سماء الفضل و العطاء ما لا تعادله الأشياء یشہد
بذلک مولی الأسماء ائہ هو المحصى العلیم کبر من
لدى المظلوم علی وجوہهم و بشرهم بما نزل لهم
فی هذا الحین انتہی

- 32 This servant also conveyeth greetings and salutations unto them and their kin, and likewise unto the loved ones of that land, and I seek that which preserveth name and mention. Verily our Lord is the Helper, the Succourer.

32 این عبد ہم خدمت ایشان و منتسبین تکبیر و
سلام میرسانم و همچنین خدمت اولیای آن ارض
و میطلبم آنجہ را کہ سبب ابقاء اسم و ذکر است
ان ربنا ہو الناصر المعین

- 33 Furthermore, convey on behalf of this servant greetings and salutations unto the spiritual friend, His Holiness Mulla 'Ali, upon him be the glory of God. His previous letters and his latest letter sent from 'Ishqabad through the spiritual friend Haji Muhammad Kazim, upon him be the glory of God, were received. Any delay in reply is due to the press of work. I beseech God to assist this servant in carrying out the service with which he hath been charged. It is hoped that replies to his letters will be sent later. Glory, remembrance and praise be upon you, upon those with you, and upon the loved ones of God who have fulfilled His covenant and His testament, and who have acted according to that which they were commanded

33 عرض دیگر آنکہ از قبل عبد خدمت جناب
حبیب روحانی حضرت ملا علی علیہ بہاء اللہ
تکبیر و سلام برسانید نامہای ایشان از قبل و
نامہ آخر کہ از طرف عشق آباد بتوسط حبیب
روحانی جناب حاجی محمد کاظم علیہ بہاء اللہ
ارسال [داشتند] رسید ہر قدر در جواب تأخیر
شود سبب و علتش کثرت شغل است از حق
میطلبم این خادم را تأیید فرماید بر اجرای خدمتی
کہ بآن مأمور است امید هست جواب نامہهای
ایشان از بعد ارسال شود البہاء و الذکر و الثناء
علی حضرتکم و علی من معکم و علی اولیاء اللہ

in His perspicuous Book. And praise be to God, the Lord of the worlds.

34 The servant 24 Rabi'u'l-Avval 1309

ADJ.084x, ADMS#337x

الَّذِينَ وفوا بعهده و عملوا بما امروا به في كتابه المبين و الحمد لله رب العالمين

خادم ۲۴ ربيع الأول سنة ۱۳۰۹ 34

INBA27:200, ADM3#113 p.134x,
MAS4.120bx, PYK.179

BH04862

To: *Mirza Muhammad Taqi Tabasi, in Yazd*

Date: 1309-04 [1891-Nov]

1 ...O Muhammad-i-Qabl-i-Taqi! Upon thee be My glory and My care. Today the lord of knowledge is the knowledge of God. Whosoever acknowledges and confesses His oneness is recorded in the Book of Names by the Supreme Pen as one of the people of Baha and companions of the Crimson Ark. In one of the revealed scriptures these verses have been sent down: In the first step, one who turns to God must observe and act according to this Most Great Verse: 'Say: God; then leave them to their vain disputes.' And in the second step, one must hold fast to this blessed verse and recite it: 'I have abandoned the religion of a people who believe not in God and who are themselves disbelievers in the Hereafter.' The meaning of 'step' in these stations is 'turning towards God.' Blessed are they that understand.

2 ...the word that today takes precedence over all is the blessed phrase 'O my God! I beseech Thee by Thy most glorious Beauty and all Thy Beauty is indeed glorious.' Today the world of utterance circles around this exalted word, for today it is God's touchstone and the dawning-place of divine trials. In one station this word is the decisive statement, and it is the firm and impregnable barrier between the true believers and the idolaters. In another station it is the sharp sword that separates truth from falsehood. The ignorant one of the land of Sad has forbidden the servants from reciting it. Woe unto him! He has deprived himself and his people from the fragrances of God's Most Great Name. He shall soon see the recompense of his deed, through a command from the presence of the wise Commander....

۱... یا محمد قبل تقی علیک بهائی و عنایتی امروز سید عرفان عرفان الله بوده هر نفسی بوحدانیتش مقرر و معترف شد او از اهل بها و اصحاب سفینهء حمرا در کتاب اسماء از قلم اعلی مرقوم و مسطور در یکی از صحیفه های منزله این آیات نازل در اول قدم مقبل الی الله باید باین آیه کبری ناظر و عامل باشد قل الله ثم درهم فی خوضهم یلعبون و در قدم ثانی باین آیه مبارکه تمسک نماید و تلاوت کند ترک ملت قوم لا یؤمنون بالله و هم بالآخرة هم کافرون و مقصود از قدم در این مقامات توجه است طوبی للعارفین ...

۲ و کلمه ئی که الیوم مقدم است بر کل کلمهء مبارکه اللهم اتی اسئلك من بهائک بأبهاه و کل بهائک بهی بوده و هست امروز عالم بیان طائف اینکلمهء علیا است چه که امروز محک الله اوست و مشرق امتحان الهی اوست در یک مقام این کلمه فصل الخطیبت و اوست سد محکم متین مابین موحدین و مشرکین و در مقامی سیف برتده است که بین حق و باطل را فصل مینماید جاهل ارض صاد عباد را از تلاوت آن منع نموده اف له خود و قوم را از نفحات اسم اعظم الهی محروم کرده سوف یری جزاء عمله امراً من لدن آمر علیم ...

MAS8.021cx, ASAT2.086-087x, ANDA#70
p.22x

BH08300*To: Muhammad Husayn Bayk et al., in Bushruiyih**Date: 1309-05-09 [1891-Dec-11]*

...Strange it is that the King of Iran hath not yet become aware of the divine favor, patience and forbearance. We have beseeched and continue to beseech the Truth that He may enlighten the sovereign. His true enemy is his son Zillu's-Sultan - all know this. He sent the Wanderer to the Most Great Prison specifically to bring about great mischief, and when prevented, he rose in opposition. The King accepted his delusions and calumnies and surrendered the cities and domains of God to the greatest wolf of the world. In all the world none hath matched or matcheth him in wickedness and hypocrisy. Some time ago We uttered this most exalted word: "Verily, he hath drunk of the blood of the loved ones what neither the Tigris nor the Euphrates nor the Oxus nor the Jaxartes can equal."

...

...عجب در آنست که پادشاه ایران الی حین آگاه
نشده بر عنایت و صبر و حلم ربّانی از حقّ بطلبید
و میطلبیم سلطان را آگاه نماید دشمن حقیقی او
پسرش ظلّ السلطان است کلّ میدانند سیّاح را
بسجن اعظم فرستاد مخصوص از برای ظهور
فساد اکبر و چون منع شد بر عناد قیام نمود
و پادشاه هم اوهامات و مفتریات او را قبول
کرد و مدن و دیار الهی را بذنب اعظم دنیا
واگذار در جمیع دنیا در شقاوت و نفاق مثل
و شبه نداشته و ندارد چندی قبل باینکلهء علیا
نطق نمودیم آنه شرب من دم الأولیاء ما لا تعادله
الدّجلة ولا الفرات ولا الجیحون ولا السّیحون
...

NNY.230x, MAS4.156x

BH10160*To: Mirza Abdul-Husayn**Date: 1309-05-18 [1891-Dec-20]*

- ¹ He is the One Who calls out at the heart of the world!
- ² Today the gates of utterance are opened wide, and the Luminary of divine knowledge has dawned from the heaven's horizon of the Lord of Religions. The seas of knowledge and arts are surging, and the Sun of Truth is shining forth manifest from the prison's celestial horizon. Blessed is he who hath not deprived himself and remained not bereft of the bounty of these days. Blessed art thou and blessed is he who hath quaffed the choice wine of bestowal from the hand of the bounty of his Lord, the All-Bountiful, the Most Generous. He is indeed among the triumphant ones in His perspicuous Book.

- ¹ هو المنادی فی قطب العالم
- ² امروز ابواب بیان مفتوح و نیر عرفان از افق سماء
مالک ادیان مشرق و بحار علوم و فنون موج
و آفتاب حقیقت از افق سماء سجن لائح و هویدا
طوبی از برای نفسیکه خود را بی بهره نساخت و
از فضل آیام محروم نماند طوبی لک و لمن شرب
رحیق العطاء من ید عطاء ربّه الفیاض الکریم
آنه من الفائزین فی کتابه المبین

BLIB_Or15726.097b, LHKM2.230b

BH02970*To: Haji Mirza Muhammad Ali Afnan, in China**Date: 1309-06 [1892-Jan]*

- 1 Praise and glory be to the Beloved of all horizons, Who on this day of separation seized the people of discord...
- 2 O Afnan! In certain lands they have forbidden the recitation of the dawn prayer, for its first name is a manifest light in the darkness of the earth and a cutting sword for the deniers and the rejectors. They have denied that which they previously took pride in acknowledging. The recompense of deeds lieth in wait. We beseech God, blessed and exalted be He, to seize them through His sovereignty or to aid them to acknowledge His Revelation and His Cause. Verily, He hath power over all things....

1 حمد و ثنا محبوب آفاق را که در یوم طلاق اهل
نفاق را اخذ نمود ...

2 یا افنانی در بعضی از بلاد قرائت دعای سحر را
منع نموده اند چه که اسم اوّل آن نورست مبین
در ظلمات ارض و سیفی است قاطع از برای
معرضین و منکرین انکار نمودند آنچه را که از
قبل باقرار بآن نخر مینمودند جزای اعمال در
کمین بوده و هست نسل الله تبارک و تعالی ان
یاخذهم بسلطانہ او یؤیدہم علی الاقرار بظہورہ
و امرہ انہ علی کل شیء قدیر انتہی ...

YBN.145bx

BH00707*To: Haj Mirza Muhammad Husayn Afnan, in Hong Kong**Date: 1309-06-27 [1892-Jan-28]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise, glorification, thanksgiving and splendor belong exclusively to the True Thankful One, Who through this Most Exalted Word summoned His servants to the supreme heights, as He, exalted be He, saith: "Be thankful unto Me and I will be thankful unto you." Were one to comprehend the sweetness of this utterance, he would seek the True Intended One. Glory be to God! What days are passing while the servants remain heedless thereof. Today the gate of grace is opened wide and the lights of the Luminary of utterance, the Desire of all worlds, have embraced the world; yet despite this, they remain occupied with vain imaginings and deprived of the effulgences of the Sun of proof. The servant beseecheth his Lord to assist His servants to turn towards the gate of His bounty. Verily, He is the Mighty, the Powerful. My spirit be a sacrifice for your orientation and your drawing nigh!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنِيِّ

2 حمد و ثنا شکر و بها مخصوص شاگرد حقیقی
است که باینکلمه علیا عباد خود را بذروه علیا
دعوت فرمود بقوله تعالی اشکرونی اشکرکم لذت
این بیانرا اگر امکان بیاید قصد مقصود حقیقی
نماید سبحان الله چه ایامی میگردد و عباد از آن
غافل امروز باب عنایت مفتوح و انوار نیر بیان
مقصود عالمیان عالم را اخذ نموده مع ذلک باوہام
مشغول و از تجلیات شمس برہان محروم یسئل
الخدام ربہ ان یؤید عبادہ علی التوجہ الی باب
عطائہ انہ هو المقتدر القدیر روحی لتوجہکم و
تقرّبکم الفداء

3 The blessed letters, of which in truth every character was a key to the gate of joy, arrived. God is aware how much gladness and delight was attained. In truth, at this station the tongue is forbidden to set limits. And after attaining unto it and comprehending the meanings concealed therein, it sought the most exalted station and the Most Glorious Throne. After permission was granted, it was presented. His blessed and exalted Word: "O My Afnan! Upon thee be My glory and My loving-kindness!" By God's life, thou hast been and art mentioned in the Most Holy Court. Today the divine treasures and the repositories of eternal wealth are present and visible, and at all times, from the Treasury of the Supreme Pen, the pearls of wisdom and utterance specifically for the Afnan are made manifest. No thanks befitteth this most exalted station, and no praise attaineth unto this most glorious rank. However, purely through grace and loving-kindness, the Tongue of Grandeur hath, on behalf of His Afnan, offered praise and thanks. Glorious is His bounty and mighty His bestowal! There is none to enrich save Him, and none to give save Him.

4 O My Afnan! In this year there occurred that which caused the most great consternation, but God made it a support for His Cause and an aid for the exaltation of His Word. Though outwardly it was grievous, inwardly it contained incalculable mercy and loving-kindness for those assured, steadfast and firmly-rooted souls, and for all the peoples of the world. Soon will its fruits become manifest and evident, and through it God will elevate the stations of those who are near and sincere, and abase the stations of the ungodly and the antagonists. Repeatedly have your letters attained the Most Holy Court, and from them wafted the fragrance of love, steadfastness, submission and contentment, especially in this year. Well is it with thee and pleasant it is to thee! Say:

5 Praise be unto Thee, O my God, for having caused one of Thy Afnan to turn unto Thee, who hath believed in Thee and Thy sovereignty, and hath quaffed the choice wine of knowledge from the cup of Thy bounty and the Kawthar of life from the chalice of Thy nearness and presence. I testify that Thou hast raised me to a station which the hands of Thy creation can never attain. I beseech Thee at this moment, by Thy manifest light, Thy straight path, and Thy momentous announcement, to ordain for me that which shall endure as long as Thy most excellent names and exalted attributes endure. O Lord! Transform the losses of Thy loved ones into the greatest gain, then set right their affairs through Thy grace, O Thou Who art the Lord of eternity and Who art manifest through the Most Great Name. By Thy might, O God of all beings and Educator of all created things, I love to stand at all times before the gate of

3 دستخطهای مبارکه که فی الحقیقه هر حرف آن مفتاحی بود از برای باب سرور وارد حق آگاه که چه مقدار فرح و ابتهاج حاصل فی الحقیقه در این مقام لسان تحدید ممنوع و بعد از فوز بآن و ادراک معانی مستوره در آن قصد موقع اعلی و عرش ابهی نموده بعد از اذن عرض شد قوله تبارک و تعالی یا افنانی علیک بهائی و عنایتی لعمر الله در ساحت اقدس مذکور بوده و هستی امروز حامل کنوز الهی و خزائن غنای ابدی موجود و مشهود و در لیالی و ایام از خزانه قلم اعلی لآلی حکمت و بیان مخصوص افنان ظاهر هیچ شکری لایق این مقام اعلی نه و هیچ حمدی باین مقام ابهی فائز نه و لکن محض فضل و عنایت لسان عظمت از قبل افنان خود را حمد و شکر نموده جلّ فضله و عزّ عطائه و لا مغنی الا هو و لا معطی الا هو

4 یا افنانی این سنه وارد شد آنچه که سبب فزع اکبر بود و لکن الله جعله مؤیداً لأمره و معیناً لاعلاء کلمته اگرچه در ظاهر منکر بود و لکن در باطن رحمت کبری و عنایت لاتحصى بود از برای آن نفوس مطمئنه ثابتۀ راسخه و از برای عموم اهل عالم زود است که ثمرات آن ظاهر و آشکار شود و یرفع الله به مقامات المقربین و المخلصین و ينزل به مقامات المشرکین و المعاندين مکرّر نامه های آنجناب بساحت اقدس فائز و عرف محبت و استقامت و تسلیم و رضا از آن متضوع مخصوص در این سنه هنیئاً لک و مرثیاً لک

5 قل لک الحمد یا الهی بما اقبلت الی احد افنانک الذی آمن بک و بسططانک و شرب رحيق العرفان من کأس عطائک و کوثر الحيوان من قدح قربک و لقاءک اشهد انک رفعتنی الی مقام لن تصل الیه ایدای خلقک استلک فی هذا الحین بنورک المبين و صراطک المستقیم و نبأک العظیم ان تقدّر لی ما یکون باقیّاً ببقاء اسمائک الحسنی و صفاتک العلیا ای ربّ بدل خسارات اولیائک بالربح الأعظم ثم اصلح امورهم بعنایتک یا مالک القدم و الظاهر بالاسم الأعظم و عزّتک یا اله الکائنات و مربی الموجودات احبّ ان اقوم فیکلّ الأحوال لدی

Thy grandeur and the throne of Thy commandments and ordinances, and to hear Thy most sweet call and the shrill voice of Thy Most Exalted Pen before Thy face, O Lord of all humanity and Lord of the throne on high and of the earth below. O Lord! Take my hand with the hands of Thy power, then preserve me from the evil of Thine enemies who have disbelieved in Thee and Thy signs, and who have denied Thy Manifestation and Thy proof. There is no God but Thee, the Almighty, the Powerful, the Generous.

- 6 The servant who is present hath appeared and presented before the Face that which thou didst send. We have answered thee through this sealed Book and have mentioned thee in this witnessed Tablet. Today what is essential is the Afnan's adherence to that which preserveth their stations. Praise be to God, the Word of God is mentioned and effective in all regions. The rulers of the earth, may God assist them, have sought merely to be informed of the laws of this Most Great Manifestation, and they were sent. Although at present no matter worthy of mention is evident, there is no doubt that hereafter the exaltation of the Most Great Word and the elevation of the stations of His loved ones will become clear and manifest to all like unto the sun. This Wronged One hath never regarded any matter or thing except the manifestation of that which indicateth detachment from all else save God. For this ocean there must needs be ships, and for this heaven countless suns are ordained, and for this Book innumerable books are recorded and written. The Mother Book in this exalted and glorious station beareth witness unto this. The glory shining from the horizon of the heaven of My Cause be upon you and upon those who are with you and upon those who love you and recognize your station from God, the Ancient of Days.

- 7 The very utterance of the Desired One of all worlds is a true testimony and an eloquent witness to the grace, favor, mercy and kindness of God, exalted be His glory, towards the Afnan. No expositor is needed. The Praiser and Describer hath been and is God Himself, exalted be His glory. In truth, the people of the world cannot be said to possess ears, for had they possessed them, they would not have remained deprived and veiled. It is a cause for a hundred thousand regrets that despite the descent of the heavenly food of wisdom and utterance and the bounty of meanings and exposition, all are occupied with their own treacheries and vain imaginings. Soon shall they see the recompense of their deeds in this vain life. Verily our Lord is the Just, the Wise. They have abandoned the station wherein naught is seen save the mention of God and His verses and evidences, and are circling round the dawning-places of heedlessness and ignorance. In all circumstances, I beseech God,

باب عظمتک و عرش اوامرک و احکامک و اسمع ندائک الأعلی و صریر قلبک الأعلی امام وجهک یا مولی الوری و ربّ العرش و الثری ای ربّ خذ یدی بأیادی قدرتک ثم احفظنی من شرّ اعدائک الذین کفروا بک و بآیاتک و انکروا ظهورک و یرهانک لا اله الا انت المقتدر العزیز الکریم

6 قد حضر العبد الحاضر و عرض امام الوجه ما ارسلته اجبتک بهذا الکتاب المحتوم و ذکرناک بهذا اللوح المشهود امروز آنچه لازمست تمسک افناست بآنچه سبب حفظ مقاماتست لله الحمد کلمه الهی در جمیع اشیاء مذکور و نافذ امرای ارض آیدهم الله احکام اینظهور اعظم را محض آگاهی طلب نموده اند و ارسال شد اگرچه حال امریکه قابل ذکر باشد ظاهر نه ولیکن شکی نیست که از بعد علو کلمه علیا و سمو مقامات اولیا بمثابه افتاب بر کل واضح و آشکار شود اینظلوم بامری از امور و شیئی از اشیاء ناظر نبوده و نیست الا اظهار آنچه مدلل بر انقطاع عما سوی الله است لابد از برای این بحر سفینها موجود و از برای این سماء شمس لائحی مقدور و از برای این کتاب کتب لاتعد مرقوم و مسطور یشهد بذلک ام الکتاب فیهذا المقام العزیز الرفیع البهاء المشرق من افق سماء امری علیکم و علی من معکم و علی الذین یحبونکم و یعرفون مقامکم من لدی الله المنزل القدیم انتهى

7 نفس بیان مقصود عالمیان گواهیست صادق و شهادیست ناطق بر فضل و عنایت و رحمت و شفقت حق جلّ جلاله نسبت بافنان مبین لازم نه ذاکر و واصف و حامد خود حق جلّ جلاله بوده و هست فی الحقیقه نمیتوان عباد عالم را صاحب آذان گفت چه اگر دارای آن بودند محروم نبودند محجوب نبودند جای صدهزار افسوسست مع نزول مائده حکمت و بیان و نعمت معانی و تبیان کل بخیانات و ظنون خود مشغول یسوف یرون جزاء ما عملوا فی الحیوة الباطلة ان ربنا هو العادل الحکیم مقامیکه جز ذکر حق و آیات و بیناتش مشهود نه آنرا گذارده اند و طائف حول مطالع غفلت و جهلند در هر حال از حق جلّ جلاله طلب عفو مینمایم

exalted be His glory, to forgive all and not to deprive them of the Salsabil of utterance and the Kawthar of knowledge in His days. He is the Mighty Bestower.

- 8 Praise be to God, the Land of Purpose and its surroundings remain tranquil until now. Although the followers of the Shi'ih sect consider the people of these parts to be infidels, nevertheless they outwardly show love. His Majesty the Sultan of these realms—may God, the Blessed, the Most High, assist him and strengthen his government—has shown the utmost kindness toward the great claimant of Iran. Twice were matters sent to his presence, and both times he responded favorably and as desired. Although his honor Afnan, Aqa Siyyid Ahmad—upon him be the Most Glorious Beauty of God—counted the great personage among the loved ones, his inner reality differed from his outward appearance. Finally, from the Most Holy Presence the secrets of his heart were revealed that they might be aware. After his dismissal he showed love, even to the point of consulting the Dayspring of Divine Knowledge regarding his affairs. The dismissal of the governor took place and although he was not, and is not, free from temporizing, yet he came to realize the harmlessness and peaceful nature of this community. I beseech God, exalted be His glory, to assist all and confirm them in that which is the cause of salvation for all. Verily, He is the Hearer, the Answerer, and He is the Forgiving, the Merciful.

- 9 The Branches of the Blessed Tree—may my spirit be sacrificed for the dust of their footsteps—each showed kindness, and likewise the various groups and those who circle round all expressed that from which wafted the fragrance of love. Furthermore, whatever was sent during this period has all arrived and been graciously accepted. Well done to your honor, and congratulations to your honor. To the presence of the honored Afnans of the Divine Lote-Tree—upon them be, from every direction, His most glorious splendor—I offer mention, praise, glory and light, and I beseech God, exalted be His station, to manifest through them that which will cause the exaltation of His Cause. Verily our Lord is the All-Knowing, the All-Informed, and the Fulfiller of the needs of every seeker who takes refuge in Him. Glory, praise, mention and exaltation be upon your honor and upon those who love you, remember you, and through you draw near unto God, our Lord and your Lord and the Lord of this noble station and the resplendent horizon.

- 10 The servant 27 Jamadiyu'th-Thani 1309

که کل را از سلسبیل بیان و کوثر عرفان در
ایامش محروم نفرماید اوست بخشنده توانا

8 ارض مقصود و اطراف الحمد لله الی حین ساکن و مع آنکه عباد اینجها را حزب شیعه کافر میدانند مع ذلک بحبت ظاهرند و حضرت سلطان اینمالک ایده الله تبارک و تعالی و اید دولته مع مدعی کبیر ایران کمال عنایت را اظهار فرموده دو بار مطلبی نزد حضرتش ارسال شد و هر دو را موافق و دلتوا جواب فرمودند اگرچه حضرت افنان جناب آقا سید احمد علیه بهاء الله الیهی شخص کبیر را از احبا میشمردند و لکن باطنش غیر ظاهر بود بالأخره از ساحت اقدس خافیه صدرش اظهار رفیت تا آگاه باشند و بعد از معزولی اظهار محبت نمود حتی در مصالح امورش بمطلع علم الهی رجوع کرد عزل مرتبی واقع شد اگرچه خالی از زمانه سازی نبوده و نیست و لکن اینقدر شد که بر عدم فساد و نزاع اینخیز آگاه گشت از حق جلّ جلاله میطلبم کل را موفق فرماید و مؤید نماید بر آنچه سبب نجات کلّ است انه هو السامع المجیب و هو الغفور الرحیم

9 اغصان سدره مبارکه روحی لثراب قدومهم الفداء هر یک اظهار عنایت فرمودند و همچنین طائفت و طائفین حول کل اظهار نمودند آنچه را که عرف محبت از آن ساطع بود عرض دیگر آنچه در ایندت ارسال فرمودند جمیع وارد و بعز قبول فائز هنیئاً لحضرتکم و مرئناً لحضرتکم خدمت آقایان حضرات افنان سدره فردانیه علیهم منکل بهاء اباه ذکر و ثنا و تکبیر و بها عرض مینمایم و از حق تعالی شأنه [میطلبم] ظاهر فرماید از ایشان آنچه که سبب اعلاء امر اوست ان ربنا هو العالم الخبیر و قاضی حاجات کل مقبل مستحیر البهائ و الثناء و الذکر و العلاء علی حضرتکم و علی من یحبکم و یذکرکم و یتقرب بکم الی الله ربنا و ربکم و رب هذا المقام الکریم و الأفق المنیر

- 10 خادام ۲۷ جمادی الثانیة سنه ۱۳۰۹

BH00397

To: Mirza Abdullah Khan Nuri et al., in Mashhad

Date: 1309-06-29 [1892-Jan-30]

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

2 Praise befitting and worthy of the Lord of the throne on high and earth below, Who by His conquering might transformed the opposition of the ungodly into acceptance, and adorned the calumnies of the slanderers with acknowledgment and repentance. Exalted be His Cause and exalted be His proof! The noble letter, like a spiritual messenger, illumined and adorned the heart and soul with the light of remembrance and utterance. In truth it brought joy and bestowed bounty. This bounty is specific to the heart, and after gaining knowledge and understanding, and experiencing gladness, delight and joy, it sought the most impregnable, most exalted, most holy, most elevated station. It was presented before His presence, and these manifest verses were revealed from the heaven of will. His word, exalted be His utterance and mighty be His proof:

3 In My Name, the Speaker, the Trustworthy

4 This is a Day wherein the Mother Book calleth aloud, and summoneth all unto the All-Glorious, the Bountiful. He, verily, is the Lord of all mankind and the Ruler in both the beginning and the end. Blessed is the strong one whom neither the happenings of the world nor the doubts of those who have disbelieved in God, the Lord of Lords, have weakened. Say: O people, fear God and follow not every doubtful idolator. This is a Day wherein the Light hath shone forth from the horizon of Sinai, and the Temple of the Manifestation hath been established upon the throne of divine knowledge by God, the Lord of Religions.

5 O servant of God! We have heard thy call and have answered thee with these verses which God hath sent down from the heaven of grandeur and power. Beware lest the affairs of men sadden thee or the veils of those who have disbelieved in God, the Lord of all beings, hold thee back. We bear witness that thou hast drunk the choice wine of reunion from the hand of My bounty and hast attained unto My presence - a presence which no words can equal, nor the deeds of those who have not broken God's Covenant, the Revealer of verses. We have remembered thee and given thee glad tidings before, and at this time, through My loving-kindness which hath encompassed all

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مالک عرش و فرش را لایق و سزا که اعراض مشرکین را بقوه غالبه باقبال تبدیل نمود و مفتریات مفترین را باقرار و استغفار زینت بخشید جل امره و جل برهانه دستخط عالی بمنابه پیک روحانی قلب و جان را بنور ذکر و بیان منور و مزین داشت فی الحقیقه بهجت بخشید و نعمت عطا فرمود این نعمت مخصوص فؤاد است و بعد از اطلاع و ادراک و فرح و بهجت و ابتهاج قصد مقام امنع ارفع اقدس اعلی نموده امام وجه عرض شد و این آیات بینات از سماء اراده نازل قوله جل بیانه و عز برهانه

3 بِسْمِ الْناطِقِ الْأَمِينِ

4 هذا يوم فيه ينادى أم الكتاب و يدعو الكل الى العزيز الوهاب انه هو ملك الرقاب و الحاكم في المبدء و المآب طوبى لقوى ما اضعفته حوادث العالم و لا شبهات الذين كفروا بالله رب الأرباب قل يا قوم اتقوا الله و لا تتبعوا كل مشرك مرتاب هذا يوم فيه اشرق النور من افق الطور و استوى هيكल الظهور على عرش العرفان من لدى الله مالک الأديان

5 يا عبدالله انا سمعنا ندائك اجبتك بهذه الآيات التي انزلها الله من سماء العظمة و الاقتدار اياك ان تحزنك شئون الخلق او تمنعك سبحات الذين كفروا بالله مولى الأنام نشهد انك شربت رحيق الوصال من يد عطائي و فزت بلقائي الذي لا تعادله الأقوال و لا اعمال الذين ما نقضوا ميثاق الله منزل الآيات انا ذكرناك و بشرناك من قبل و في هذا الحين بعنايتي التي احاطت الآفاق سوف يفنى ما تراه اليوم و يبقى لك ما زيناه بذكره الألواح لعمرى قد احزنى حزنك و ما

horizons. Soon shall all that thou seest today perish, but there shall endure for thee that which We have adorned with His mention in the Tablets. By My life! Thy grief hath grieved Me, and that which hath befallen thee at all times. We have been with thee in all conditions, have heard thy call, and have sent down in thy name that which hath illumined the earth and the heavens.

- 6 Cast aside thy sorrows in My name and take the cup of joy through My remembrance. Then drink thereof at eventide and at dawn. Convey My greetings unto My loved ones and remind them of that which beseemeth the days of God, the Mighty, the All-Knowing. Say: O party of God! Beware lest ye follow vain imaginings. Purify your hearts from the mention of aught else but Me, that I may turn unto them at morn and eventide.

- 7 In Persian do I speak, that thou mayest understand and be of the thankful in the days of thy Lord, the Master of the Day of Reckoning. O servant of God! Upon thee be My glory and My loving-kindness. At the beginning of night We were walking and communing with all things. The servant presented thy letter and submitted all of it before Our face, and after its completion, suddenly the gates of the treasures of wisdom and utterance were opened and the ocean of divine knowledge surged. That which was revealed transcended the comprehension of the Manifestations of verses and the understanding of the Dawning-places of clear signs.

- 8 I beseech God, exalted be His glory, to assist thee in that which causeth the attention of the servants and the steadfastness of all in the land. Gladden the friends through God's bounty and favor. Today is the day of mention and praise, of steadfastness and adherence. Soon shall affairs be changed and skins shall quiver - the recompense of those who have disbelieved in the signs of God and denied what hath appeared from Him. By My life! The breezes of chastisement shall encompass them and their joy shall be changed to supreme sorrow. Thus hath spoken the Lord of Destiny while speaking from His exalted station.

- 9 Say: O party of God! Know ye with certain knowledge that whatsoever occurreth is the cause of the exaltation of His Word and the elevation of His Revelation. Who can prevent that which God hath raised up in truth and manifested through His sovereignty before the faces of all who are in the heavens and the earth? Say: Know ye the value of these days and recognize your station. The names of the party of God and their remembrances have been and shall be recorded in the books of the world. Blessed are the souls whose deeds have

ورد عليك في الليالي والأيام قد تكا معك
في كل الأحوال وسمعنا نداءك وازلنا باسمك
ما اشرفت به الأرضون والسموات

- 6 ضع الأحزان باسمي وخذ قدح الابتهاج بذكرى
ثم اشرب منه في العشي والاشراق كبر من قبلي
على اوليائي وذكركم بما ينبغي لأيام الله العزيز
العلام قل يا حزب الله اياكم ان تتبعوا الأوهام
طهروا قلوبكم عن ذكر دوني لأتوجه اليها في البكور
والآصال

- 7 بلسان پارسی ذکر میشود لتعرف و تكون من
الشاکرين في أيام ربك مالک يوم المآل يا
عبدالله عليك بهائي وعنايتي در اول ليل مشي
میںمودیم و با جمیع اشیاء تکلم میفرمودیم عبد
حاضر بکتاب آنجناب وارد و تمام آنرا تلقاء وجه
عرض نمود و بعد از اتمام بغتة ابواب خزائن
حکمت و بیان مفتوح و دریای علم الهی موج
قد نزل ما عجزت مظاهر الآيات عن ادراکه و
مطالع البينات عن عرفانه

- 8 از حق جلّ جلاله میطلبم آنجناب را مؤید فرماید
بر آنچه سبب توجه عباد و استقامت من فی البلاد
است دوستان را بعنايت و فضل حق مسرور
دار امروز روز ذکر و ثنا و استقامت و تمسک
است سوف تبدل الأمور و تتشعر الجلود جزاء
الذين كفروا بآيات الله وانكروا ما ظهر من عنده
لعمري تحيطهم نفحات العذاب و يبدل فرحهم
بالحزن الأكبر كذلك نطق مالک القدر اذ كان
ناطقاً في مقامه الرفيع

- 9 بگو یا حزب الله بیقین مبین بدانید آنچه واقع
میشود سبب اعلاء کلمه و ارتقاء ظهور است
من یقدر ان یمنعه بعدما رفعه الله بالحق و اظهره
بسلطانه امام وجوه من فی السموات و الأرضین
بگو قدر یوم را بدانید و مقام خود را بشناسید
اسماء حزب الهی و اذکار ایشان در کتب عالم ذکر
شده و میشود طوبی از برای نفسیکه اعمالشان
بغز قبول فائز گشت انهم من المقربین لدى الله

attained unto divine acceptance - these are they who are nigh unto God, the Mighty, the Praiseworthy. And blessed is the one who hath apprehended the station of the Day of God and hath attained unto the mention of the Desire of the world.

- 10 Say: O people of the Furqan! Fear ye the All-Merciful, and arise to make amends for that which hath escaped you in the days of your Lord, the All-Hearing, the All-Seeing. This evanescent servant hath ever been and continueth to be turned towards the direction of God's loved ones. The remembrance of the friends of God quickeneth the soul and refresheth and gladdeneth the spirit. Glory be to God! In these days, once again the gates of utterance have been unlocked by the intention of the Lord of all beings, and the effulgences of the Day-Star of Revelation are manifest from all directions. Nevertheless, most remain dejected and sorrowful. God is My witness that whenever this servant remembereth the martyrs of the Land of Ya, he declareth with a myriad visible and invisible tongues: "Would that I had been with them! Would that I had heard their cry! Would that I had circled round them!" The fragrance of that shed blood hath perfumed the world of justice and equity. The oppressors of the world have, by their own hands, cut their own throats, and perceive it not. By the life of Our Purpose! His promise is assured in the Book wherein neither falsehood nor hypocrisy can enter. The Lord of the Covenant beareth witness unto this in this luminous night.

- 11 For days and nights the mention of those martyrs hath flowed from the Tongue of Grandeur in such wise that the Holy Spirit was filled with longing and the Spirit of Utterance cried out "Would that I had been!" What heedlessness hath seized the world! We hope that sanctified and assured souls will hold fast unto the Cause of God and remain detached from all else. This year numerous differences have arisen, and from every direction a clamor hath been raised. Some pure and truthful souls have been sullied with vain imaginings. Most strange it is that steadfast, assured and upright souls should cling to the doubts and idle fancies of heedless apostates. The people of the Crimson Ark must manifest such steadfastness that all upon earth shall find themselves powerless to prevent them. We hope that such souls will be raised up and become manifest in these blessed, luminous and promised days beneath the shade of the divine Lote-Tree of the Beloved of all worlds. These are the pearls of God's treasures. Well is it with them that attain.

- 12 The loved ones of that land have been and are before Our gaze. We beseech God to aid them in that which leadeth to steadfastness, glory and assurance. Verily our Lord is the Almighty, the

العزیز الحمید و طوبی از برای نفسیکه مقام یوم الله را ادراک نمود و بذکر مقصود عالمیان فائز گشت

10 قل یا ملاء الفرقان اتقوا الرحمن و قوموا علی تدارک ما فات عنکم فی ایام ربکم السامع البصیر انتهى این خادم فانی لازال بشرط اولیا ناظر و متوجه یاد دوستان الهی جان را زنده نماید و روح را تازه و مسرور دارد سبحان الله این ایام مجدد باب بیان مقصود عالمیان مفتوح و تجلیات انوار نیر ظهور از جهات مشهود مع ذلک اکثری مخمود و محزون حق شاهد و گواه که ای بعد هر هنگام یاد شهدای ارض یاء مینماید بصد هزار السن ظاهره و باطنه عرض میکند یا لیت کنت معهم و یا لیت سمعت ندائهم و یا لیت طفت حولهم نفحات آن دماء مسفوکة عالم عدل و انصاف را معطر داشته ظالمهای عالم حلقوم خود را بدست خود بریدند و شاعر نیستند لعمر مقصودنا ان وعده محتوم فی کتاب لا یتیه الکذب و التفاق یشهد بذلک مالک الميثاق فی هذا الليل المنیر

11 چند یوم و لیل از لسان عظمت ذکر آشفدا جاری و نازل بشأنیکه روح القدس حسرت برد و روح البیان به یا لیتنی کنت نطق نمود آیا چه غفلتی عالم را گرفته امید آنکه نفوس مقدسه مطمئنه بامر الله تمسک نمایند و از دوش مقدس و مبرا این سنه اختلافات متعدده بمیان آمده از هر جهتی نعیقی ظاهر بعضی نفوس مقدسه صادقه را باوهامات آلوده اند بسیار عجبت که نفوس ثابته مطمئنه مستقیمه بظنون و اوهام نفوس خارجه غافله تشبث نمایند اهل سفینه حرا باید باستقامتی ظاهر شوند که جمیع من علی الأرض خود را از منع عاجز و قاصر مشاهده کنند امید هست چنین نفوس در این ایام مبارکه منوره موعوده در ظل سدره عنایت محبوب عالمیان تربیت شوند و ظاهر گردند ایشانند لآلی کنوز الهی طوبی للفائزین

12 اولیای آن ارض در نظر بوده و هستند از حق میطلبیم ایشان را تأیید فرماید بر آنچه سبب

Powerful. There is no God but Him, the All-Knowing, the All-Informed. This is the day to manifest love and affection. Say: O friends, deprive not yourselves. Blessed a hundred thousand times is the soul that at the time of utterance holdeth fast unto the divine verses and reciteth them, for its effects are unlike those of all who dwell on earth. The power of hearing is lost. The Call of God is raised from the prison of 'Akka, yet the ears of the world and its peoples are prevented from hearkening, save whom God willeth.

استقامت و عزّت و اطمینانست آن ربّنا هو
المقتدر القدير لا اله الا هو العليم الخبير يوم
يوم اظهار محبت و مودّت است بفرمائيد اى
دوستان خود را محروم منمائيد صدهزار طوبى
از براى نفسيكه حين تقرير آيات الهى تمسك
نمائيد و قرائت كند چه كه آثار او غير آثار من
على الأرض است قوهء سامعه مفقود نداء الله
امروز از سخن عكّا مرتفع ولكن آذان عالم و امم
از اصغاء آن ممنوع الا من شاء الله

- 13 We beseech God, exalted be His glory, to manifest in these days such souls from among His loved ones as shall set the world ablaze and, detached from their own selves, occupy themselves with teaching God's Cause and exalting His Word. Verily He is the Answerer. There is no God but Him, the Single, the One, the All-Hearing, the All-Uttering, the Mighty, the Praiseworthy.

13 از حقّ جلّ جلاله ميطلبم اين آيام از اوليا ظاهر
فرمايد نفوسى را كه سبب اشتعال عالم شوند و
منقطعين عن انفسهم بتبليغ امر الله و اعلاء كلمته
مشغول گردند انه هو المجيب لا اله الا هو الفرد
الواحد السامع التاطق العزيز الحميد

- 14 As to what was commanded that this servant should, on behalf of Your Honor, attain unto the King of deeds and its possessors - at this moment, when one hour and five minutes have passed from the night of the twenty-ninth of Jamadiyu'th-Thani, having turned towards the Most Exalted Horizon and the Supreme Summit, after seeking permission and leave, he attained unto that which is the hope of all peoples, first and last. Praise be to God, he was honored with acceptance and adorned with His good-pleasure. Well is it with your honor! But another petition is that mention of Your Honor has been and continues to be made in the Most Holy Court, and assuredly its fruit and effect will appear in the visible world. Praise be to God, they have attained unto that which was the ultimate hope of all the Prophets and Messengers - may the Glory of God rest upon them. If outward matters are sometimes delayed in their ordering, this is assuredly due to the requirements of the wisdom of God, exalted be His Glory. And we hope that the Tree of your seeking will yield ripe and fresh fruit. We hold fast to a Cause from which the fragrance of eternity wafts. Whatever comes to pass is beloved to the soul and the purpose of the spirit. We have placed our trust in Him and committed all affairs unto Him. Verily He is the All-Bountiful, the Possessor of Great Grace.

14 و اينكه امر فرمودند اين خادم بنيابت آنحضرت
بسلطان اعمال و ملكها فائز شود در اين حين
كه يكساعت و پنج دقيقه از ليل بيست و نهم
جمادى الثانى گذشته قصد افق اعلى و ذروهء عليا
نموده بعد از عرض و اذن فائز شد بآنچه كه
آمال اولين و آخرين است لله الحمد بقبول فائز
و رضا مزين گشت هنيئا لجنابكم ولى عرض
ديگر آنكه ذكر آنحضرت در ساحت اقدس بوده
و هست و البته ثمر و اثر آن در عالم ظاهر
خواهد شد لله الحمد فائز شده اند بامريكه غايه
آمال نبين و مرسلين بهاء الله عليهم بوده اگر
امورات ظاهره گاهى نظمى بتأخير افتد البته
آن نظر بمقتضيات حكمت حق جلّ جلاله است
و اميدواريم سدرهء طلب آنحضرت رطب جنيه
عطا فرمايد بامرى متمسكيم كه عرف بقا از
آن متضوعست هرچه واقع شود محبوب جانست
و مقصود روان توكلنا عليه و فوضنا الامور اليه
انه هو الكريم ذو الفضل العظيم

- 15 On one side was a letter in the handwriting of the spiritual loved one, Jinab-i-Aqa Hasan Aqa, upon him be the Glory of God. For a time there had been no outward news of him, but praise be to God, this time that which is the cause of joy and gladness appeared. After its reading and presentation before

15 يك طرف نامه خطّ حبيب روحانى جناب آقا
حسن آقا عليه بهاء الله بوده مدّتى بود از ايشان
خبرى بر حسب ظاهر نبوده لله الحمد اين كره
ظاهر شد آنچه كه علت فرح و بهجت است
بعد از قرائت و عرض آن امام كرسى ربّ جلّ

the Throne of the Lord, exalted be His glory, these brilliant verses were revealed - His words, blessed and exalted is He:

- 16 O Hasan! We and thou and the world and nations have come from the unseen to the visible realm, from extinction to immortality, and from sheer nothingness to the world of existence for the exaltation of the Word of God. Were it not for His service and the service of His loved ones, by what means could the hearts of servants find joy? By My life, gladness lies in His remembrance, delight in the spreading of His traces and the diffusion of His verses, joy in the mention of His manifestation, and yearning is to arise to serve His chosen ones. We beseech God, blessed and exalted is He, to assist the letter Nun and thee in that which befits His days and is worthy of His manifestation and sovereignty. Convey greetings and salutations from the Wronged One to His loved ones.
- 17 The Glory in such days as these stands as a herald before the faces of the world, speaking, remembering, standing, firm and steadfast in the Cause of God, the Lord of nations. All must become intoxicated with the Kawthar of the utterance of the Goal of all the worlds and summon those who are in the realm of possibility to the most exalted horizon. Say: Know your worth and recognize your station. For years you have endured hardships, heard reproaches, and borne difficulties. By My life, this station is most precious. You must preserve it in the name of Truth and, through the hosts of revelation and inspiration which are the divine verses and heavenly evidences, make the people aware and deliver them from heedlessness. These are the counsels of the Most Exalted Pen recorded in various Tablets.
- 18 These two days are not worthy of mention, let alone attention to them. The loved ones must protect the servants lest they become afflicted with the vain imaginings of the former party. By the life of God, this Wronged One had no purpose or thought save the exaltation of the Word and the manifestation of the Cause. The enemies are beyond counting. Now the people of Baha must assist Him and turn from what they possess to what God possesses. Know with clear certainty that they have held fast and continue to hold fast to that which causes the elevation and advancement of His friends. The loss of the former party on the Day of Reckoning is most strange. Reflect, O My loved ones, and be among those who are discerning and steadfast.
- 19 O Hasan! Upon thee be the Glory of God, the Lord of the hidden and the manifest. Praise be to God that thou hast attained the presence and thy name hath been mentioned from the Tongue of Grandeur on this night. We beseech God, blessed

جلاله این آیات باهرات نازل قوله تبارک و تعالی

16 یا حسن ما و تو و عالم و امم برای اعلاء کلمه الله از غیب بشهود و از فنا ببقا و از نیستی بحت بعالم هستی آمدیم لو لا خدمته و خدمه اولیائه بأی امر تفرح افئدة العباد لعمری انّ البهجة فی ذکره و الانبساط فی بسط آثاره و انتشار آیاته و السرور فی ذکر ظهوره و الاشتیاق هو القیام علی خدمة اصفیائه نسل الله تبارک و تعالی ان یتوکل التون و ایاک علی ما ینبغی لآیامه و یلیق لظهوره و سلطانه اولیا را از قبل مظلوم تکبیر و سلام برسانید

17 انّ البهّاء فی مثل هذه الاّیام یرکون منادیاً امام وجوه العالم و ناطقاً ذا کراً قائماً ثابتاً راسخاً علی امر الله مولی الامم باید جمیع از کوثر بیان مقصود عالمیان سرمست شده بحکمت من فی الامکان را بافق اعلی دعوت نمایند بگو قدر خود را بدانید و مقام خود را بشناسید ساهاست زحمت کشیده اید و شمانتها شنیده اید و مشقتها را حمل نموده اید لعمری این مقام بسیار عزیز است باید باسم حق حفظش نمائید و بجنود وحی و الهام که آیات الهیة و بیّنات صمدانیة است خلق را آگاه نمائید و از غفلت نجات بخشید اینست وصایای قلم اعلی که در الواح شتی ثبت شده

18 این دو یوم قابل ذکر نه تا چه رسد بتوجه بآن اولیا باید عباد را حفظ نمایند تا بتوهمات حزب قبل مبتلا نشوند لعمر الله این مظلوم جز اعلاء کلمه و اظهار امر مطلب و خیالی نداشته دشمن خارج از تحدید و احصا حال اهل بها باید او را نصرت نمایند و از ما عندهم به ما عند الله توجه کنند بیقین مبین بدانید که آنچه سبب ارتفاع و ارتقاء دوستانست بآن تمسک نموده و مینمایند خسران حزب قبل در یوم جزا بسیار عجیب است تفکروا یا احبابی و کونوا من الناظرین و الراشخین

19 یا حسن علیک بهّاء الله مولی السّرّ و العلن الحمد لله ذکرک بحضور فائز و اسمت از لسان عظمت در این لیلہ جاری نسل الله تبارک و تعالی ان

and exalted is He, to assist thee and grant thee success in the service of His Cause, and to give thee to drink, at all times, the Kawthar of utterance from the chalice of certitude. Verily, He is the Powerful, the Mighty, the Bestower.

- 20 God is witness and testifier that thou hast ever been before the sight of this servant. It is hoped that from that spiritual loved one there shall appear in the divine days that which shall never lose its fragrance. There is no doubt that these days and all that is witnessed shall return to nothingness. Therefore, to the extent possible, one must attain the good-pleasure of the Beloved. That which appears from Him is everlasting and shall not perish. In these days the people have become receptive to the divine verses and heavenly words: therefore, one must gird up the loins of service firmly and engage in that which promotes the Cause of God. This servant beseeches from the True One that He may aid the loved ones of that land and its surroundings to be firm, steadfast and unwavering, to be faithful and trustworthy, and to attain that which will elevate their stations before God, our Lord and the Lord of all that is seen and unseen, and the Lord of the mighty throne. Praise be to God, the All-Knowing, the All-Wise. Glory, remembrance and praise be upon the Presence of Light, and upon you, and upon every assured believer who is firm and steadfast, who has clung to pure servitude unto God, the True One, and has arisen to promote the Cause of God, detached from all the worlds. And praise be to God, our Lord and the Lord of all who are in the heavens and the earth.

- 21 The servant 29 Jamadiyu'th-Thani 1309

يُؤَيِّدُكَ وَيُوقِّتُكَ عَلَى خِدْمَةِ أَمْرِهِ وَيُسْقِيكَ
فِي كُلِّ الْأَحْيَانِ كَوْثَرَ الْبَيَانِ مِنْ كَأْسِ الْإِيقَانِ إِنَّهُ
هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ أَنْتَى

20 حقّ شاهد و گواه که لازال در نظر اینعبد
بوده‌اید امید آنکه از آنحبیب روحانی در ایّام
الهی ظاهر شود آنچه که عرفش قطع نشود شکی
نیست که این ایّام و آنچه مشاهده میشود بفنا
راجع میگردد لذا بقدر مقدور باید رضای محبوب
را تحصیل نمود ما میظهر من عنده هو باقی لا
یفنی این ایّام از آیات الهی و کلمات ربّانی مردم
مستعدّ شده‌اند باید کمر خدمت را محکم نمود و
به ما یرتفع به امر الله مشغول گشت اینعبد از
حقّ میطلب اولیای آن ارض و اطراف را تأیید
فرماید بر ثبوت و رسوخ و استقامت و دیانت و
امانت و ما ترتفع به مقاماتهم عند الله ربّنا وربّ
ما یری و ما لا یری و ربّ العرش العظیم و الحمد
لله العلیم الحکیم البهاء و الذکر و الثناء علی حضرة
النور و علیکم و علی کلّ مؤمن موقن ثابت راسخ
تمسک بالعبودية الصرفة لله الحقّ و قام علی تبلیغ
امر الله منقطعاً عن العالمین و الحمد لله ربّنا وربّ
من فی السموات و الأرضین

- 21 خادم ۲۹ جمادی الثانیة سنة ۱۳۰۹

INBA19:223, INBA32:203

BH03817

Date: 1309-07-02 [1892-Feb-1]

- 1 He is the Compassionate, the All-Bountiful

1 هو المشفق الكريم

- 2 Praise be to the one peerless God Who, through the Most Great Name, illumined the world and its peoples with the light of true divine unity, and adorned and raised high the pavilion of world order through the radiance of the Sun of Manifestation. Exalted be His dominion and glorified be His power! The letter of that honored friend arrived and, praise be to God, from every

2 حمد قادر یگا را که باسم اعظم عالم و امم را
بنور نیر توحید حقیقی منور نمود و خیمهء نظم
عالم را بضیاء آفتاب ظهور بیاراست و برافراخت
جلّ سلطانه و جلّت قدرته نامهء آن دوست مکرم
وارد لله الحمد از هر کلبهء آن نفحهء محبت و

word of it wafted the fragrance of love, fellowship, affection and unity. After its perusal and review, it was taken to the Most Exalted Station and presented before the countenance of the Lord of all beings. These are His mighty words: "We beseech God, blessed and exalted be He, to preserve him through His hosts and guard him through His sovereignty and give him to drink from the chalice of steadfastness and to rain down upon him from the clouds of grace the showers of His mercy." O thou who gazest upon the Face! My branch Diya' brought thy letter to the Most Holy Court, and likewise the letter of Husayn, upon him be My glory. We have answered thee with this Manifest Tablet. Grieve thou not over anything. Put thy trust in God, the Lord of all worlds, and commit thy affairs unto Him. He will assuredly assist thee through His Name, the All-Conquering, the Almighty. The glory from Us be upon thee and upon those with thee who hearken unto thy words concerning this Most Great Announcement and this Straight Path.

- 3 We hope that matters will be set right, and if at times there is delay, this is due to the requirements of God's consummate wisdom. When the time cometh and the hour arriveth, that which hath been revealed from the Pen of God, the Help in Peril, the Self-Subsisting, shall be made manifest unto thee. Convey My greetings and praise to the loved ones in that land, and for each I seek that which will cause them to turn unto Him. Verily our Lord is the Answerer of prayers and the Goal of the hearts of them that are nigh unto Him.

- 4 Written on the 2nd of Rajab 1309. Diya'.

وداد و الفت و اتحاد متضوّع و بعد از ملاحظه و مشاهده قصد مقام اعلی نموده امام وجه مولی الوری عرض شد قوله عزّ بپانه نستل الله تبارک و تعالی ان یحفظه بجنوده و یحرسه بسلطانه و یسقیه من کأس الاستقامة و یزّل علیه من سحاب الفضل امطار رحمته یا ایها الناظر الی الوجه غصنی ضیاء نامہات را بساحت اقدس آورد و همچنین نامہء حسین علیه بهائی را اجبتاک بهذا اللوح المبین لا تحزن من شیء توکل علی الله رب العالمین و فوض امورك الیه انه ینصرک باسمه الغالب القدير البهاء من لدنا علیک و علی من معک و یسمع قولک فی هذا النبأ العظیم و الصراط المستقیم اتھی

3 امید هست که امور اصلاح پذیرد و اگر در بعضی از احوال توقّف شود این نظر بمقتضیات حکمت بالغهء الهی بوده و هست اذا آن الوقت و حان الزمان یظهر لک ما نزل من قلم الله المہیم القیوم اولیای آن ارض را سلام و تکبیر میرسانم و از برای هر یک میطلبم آنچه را که سبب و علت التفات است انّ ربنا هو مجیب السائلین و مقصود افتدہ المقربین

4 رقم فی [۲] رجب سنة ۱۳۰۹ ضیاً

INBA15:350b, INBA26:354b

BH10814

Date: 1309-07-04 [1892-Feb-3]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 Praise befiteth and is meet for the Lord of the Day of Judgment, Who hath illumined the contingent world with the lights of utterance and adorned it with the blessed word "The Kingdom is God's." Neither the might of the ungodly nor the clamor of the heedless could prevent the penetration of His perfect

1 هو الله تعالى شأنه الحکمة و البیان

2 حمد مالک يوم دين را لایق و سزاست که بانوار بیان عالم امکانرا منور نمود و بطراز کلمهء مبارکهء الملک لله مزین داشت نفوذ کلمهء تامةء اش را سطوت مشرکین و ضوضای غافلین منع ننمود و اقتدار قلم اعلايش را شوکت معتدین ضعیف

Word, nor could the power of the aggressors weaken the authority of His Most Exalted Pen. With but a single pen He arose against the whole world, and gave glad tidings to all of the Great Announcement which was among the irrevocable promises of God, and guided them. Yet weak eyes were prevented from beholding the horizon of manifestation, and ears that heard not were deprived of hearkening to the Most Sweet Call and the shrill voice of the Most Exalted Pen. Glorified be His dominion and magnified be His proof. There is no God but Him.

- 3 My God, my God, my Lord, my Support, my Goal, my Beloved and the Ultimate Object of my desire! Thou seest the turning of Thy loved ones to the horizon of Thy manifestation, their orientation to the lights of Thy countenance, and their arising to serve Thy Cause. I beseech Thee, O my Lord, by the Call that was raised from Thy most exalted horizon, by Thy Light wherewith the earth and heaven were illumined, and by the Fire of Thy Lote-Tree whereby Thou didst guide Moses on Mount Sinai, to ordain for whosoever hath turned unto Thee in Thy days and made mention of Thy servant, the Wondrous One, Who hath been imprisoned in the jail of Thine enemies, that which beseemeth the heaven of Thy bounty and bestowal. O my Lord! Thou knowest that he desired naught but to demonstrate his love for Thee in this Day wherein the fire of hatred hath been kindled in the breasts of the worshippers of names. O my Lord! Guard him through Thy grace, then aid him through Thy power and sovereignty that he may arise to serve Thee among Thy servants and assist Thee through wisdom and utterance. Verily Thou art the Confirmer, the Mighty, the Bountiful.

- 4 Then I beseech Thee, O God of Names and Creator of earth and heaven, to ordain for me from Thy Most Exalted Pen the recompense of those who have aimed at the Ultimate Goal and the Most Exalted Summit, and whom the attraction of Thy verses seized in such wise that they turned to the place of sacrifice and spent their wealth and souls in Thy path, O Lord of all beings and King of the kingdom of names. Verily Thou art powerful over what Thou willest and in Thy grasp are the reins of all in the earth and the heavens.

- 5 Thy letter, which was as a lucid book, set forth in the mention and praise of the Lord of the Day of Judgement, hath reached this Wronged One, and through it the portals of joy and gladness were flung open; for from its words there breathed the fragrance of the love of God, exalted be His glory. Blessed is the pen that moved upon the mention and glorification of Him, and blessed the heart which God hath made the treasury of His

نساخت با یک قلم مقابل جمیع عالم قیام نمود و کل را بنبأ عظیم که از وعدهای محتومۀ الهی بود بشارت داد و هدایت فرمود ولیکن عیون ضعیفه از مشاهدۀ افق ظهور ممنوع و آذان غیر واعیه از اصغاء ندای احلی و صریر قلم اعلی محروم جل سلطانۀ و عظم برهانۀ و لا اله غیره

3 الهی الهی و سیدی و سندی و مقصودی و محبوبی و غایۀ املی تری اقبال اولیائک الی افق ظهورک و توجہہم الی انوار وجہک و قیامہم علی خدمۃ امرک ایرب اسئلک بالنداء الذی ارتفع من افقک الأعلی و بنورک الذی بہ اشرفت الأرض و السماء و بنار سدرتک الّتی ہدیت بہا الکلیم فی طور سیناء ان تقدّر لمن اقبل الیک فی ایامک و ذکر عبدک البدیع الذی حبس فیسجن اعدائک ما ینبغی لسماء جودک و عطائک ایرب تعلم انہ ما اراد بذلک اظہار حبہ لک فی هذا الیوم الذی فیہ اشتعلت نار البغضاء فی صدور عبدة الاسماء ایرب احفظہ بمجودک ثم انصرہ بقدرتک و سلطانتک لیقوم باسمک بین عبادک و ینصرک بالحکمة و البیان انک انت المؤید العزیز المنان

4 ثم اسئلک یا اله الاسماء و فاطر الأرض و السماء ان تکتب لی من قلبک الأعلی اجر الذین قصدوا المقصد الأقصى و الذروة العلیا و اخذہم جذب آیاتک بحیث اقبلوا الی مقرّ الفداء و انفقوا اموالہم و ارواحہم فی سبیلک یا مولی الوری و مالک ملکوت الاسماء انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی الأرضین و السموات

5 نامہ آنجناب کہ نگاہی بود مبین در ذکر و ثناء مالک یوم الدین رسید و باب فرح و سرور از آن مفتوح چہ کہ از کلماتش عرف محبت حق جلّ جلالہ متضوّع طوبی لقم تحرک علی ذکرہ و ثنائہ و طوبی لقلب جعلہ اللہ کنز حبہ و مخزن

love and the repository of His remembrance. Verily, there is none other God but He. He doeth whatsoever He willeth and ordaineth what He pleaseth. He, verily, is the Almighty, the All-Lauded.

ذکره آنه ما من اله الا هو يفعل ما يشاء و يحکم
ما يريد انه هو العزيز الحميد

6 After it had been read, observed and pondered, it directed its face toward the Most Exalted Station and the Most Sublime Summit; then, after permission had been obtained, it was presented before the Face of the Lord of all being, and attained to the honour of the Blessed Glance and the bounty of being hearkened unto. This is that which God hath caused to issue from the treasuries of His Most Exalted Pen:

6 و بعد از ملاحظه و مشاهده و اطلاع قصد مقام
اعلی و ذرّوة علیا نموده امام وجه مولی الوری بعد
از اذن عرض شد و بلحاظ مبارک و اصغا فائز
گشت هذا ما اظهره الله من خزائن قلبه الاعلی

7 In My Name, the Speaker, in the Kingdom of utterance, before the faces of all religions!

7 بسمی الناطق فیملکوت البیان امام وجوه
الأديان

8 Today, the Most Great Glad-Tidings, vouchsafed from the Mother Book in this blessed Manifestation unto all the dwellers of earth, is the effacement of the ordinance of holy war from the Book. Blessed the ear that hath heard the Call of God, the Lord of lords, and the tongue that hath spoken forth His remembrance before the faces of them that are in the heavens and on the earth. O thou who gazest upon the Face, and art remembered in the presence of the Wronged One! Notwithstanding all this, in the days of the Manifestation of the True One – glorified be His majesty – certain of the servants have arisen in aversion, in such wise that the Concourse on high and the denizens of the cities of the Names are occupied with lamentation and wailing.

8 امروز بشارت اعظم که از امّ الکتاب در این
ظهور مبارک بجمع اهل عالم عنایت شده محو
حکم جهاد است از کتاب طوبی لأذن سمعت
نداء الله ربّ الأرباب و للسان نطق بذكره امام
وجوه من فی الأرضین و السموات یا ایها الناظر
الی الوجه و المذكور لدى المظلوم لازال بعضی از
عباد در ایام ظهور حقّ جلّ جلاله بر اعراض
قیام نمودند بشأنیکه ملأ اعلی و اهل مدائن اسماء
بنوحه و ندبه مشغول

9 In one of the Tablets this exalted word hath been sent down from the heaven of the Will of the Lord of the Day of Recompense: Were the entire power of the spirit to be transmuted into the power of hearing, it might then be said that it is worthy to hearken unto this Call which hath been raised from the Supreme Horizon; otherwise, these ears, befouled with lying tales, are, and have ever been, unfit and unworthy to hearken thereunto. Today the Kingdom of utterance standeth expectant, eager to hearken unto the exalted words that have shone forth from the treasury of the knowledge of God.

9 در یکی از الواح این کلمه علیا از سماء مشیت
مالک یوم جزا نازل اگر قوه روح بتمامه بقوه
سامعه تبدیل شود میتوان گفت لایق اصغای
این نداست که از افق اعلی مرتفع والا این
آذانهای آلوده بقصص کاذبه لایق اصغا نبوده
و نیست امروز ملکوت بیان مترصد اصغای
کلمات علیاست که از مخزن علم الهی ظاهر
گشته

10 Glorified be God! In this Most Great Manifestation, through the attracting power of the Word of Him Who is the Desire of the world, the lovers of all regions have arisen to expend whatsoever they possessed of bodies and of souls, of honour and of wealth. How many a sincere one and one nigh unto God hath freely sacrificed life and substance at the foot of the Friend! The sun of the world hath never witnessed the like of that which hath appeared. The soul that turneth aside beholdeth, in the mirror of its own being, naught save its own

10 سبحان الله در اینظهور اعظم از جذب بیان
مقصود عالمیان عشاق آفاق بانفاق ما عندهم
من الأجساد و الأرواح و العزة و الثروة قیام
نمودند چه مقدار از مخلصین و مقربین که جان
و اموال را رایگان بر قدم دوست اثار نمودند
آفتاب عالم شبه آنچه ظاهر شده ندیده نفس
معرضه در مرآت وجودش شبه خود را دیده

likeness. Never hath the arena of the severed ones and the race-course of the near ones been the field of motion for such souls.

- 11 According to the saying of Tumanski, the Russian, he regarded the Book of God with the eye of his Muhammadan belief; today the Primal Point proclaimeth: "Verily, I am the first of the worshippers."

- 12 In these days the Most Exalted Pen is engaged in the writing of a reply to the objections of the Shaykh of the land of Sad, and, among other matters, the mention of certain martyrs hath been sent down in that lucid Book. In this station as well their names are again commemorated, that perchance the bond-slaves of passion and desire, of rebellion and lewdness, may be awakened, and may turn from oppression unto justice, and from tyranny unto equity. In this Most Great Manifestation the world hath been set in motion. Glorified be God! In the days of the Point – may the souls of all else but Him be offered up for His sake – what came to pass did so of necessity: the adversaries rose up in cruelty and aggression, and this company likewise arose in self-defence. But in this Dispensation, how many are the souls who, with utmost eagerness and longing, have set their faces toward the seat of sacrifice and have freely offered up their lives!

- 13 Say: Hast thou not heard the mention of Husaynayn – who, in the land of Sad, despite honour, wealth, and worldly station, were not shaken by the might and tyranny of the oppressors? They expended, in the path of the one true Friend, their very souls – spirit and sweet-scented life – which are the most precious and exalted of all things in the world.

- 14 And reflect upon that noble one, Siyyid Isma'il of Zavareh, and what issued from him. So powerfully did the Word of God attract him that, turban and all, in the early dawn he swept the threshold of the House; and afterwards, on the bank of the river, with his own hand he sacrificed his life. This deed, though in outward seeming not acceptable, yet the attraction of the Divine Utterance wrested all choice from his grasp, and he performed that which filled the Concourse on high with astonishment – how much more the people of the realm of dust! Verily, the attraction of the Call laid hold upon Yathrib and Batha, in such wise that Batha cried out and exclaimed: "Blessed art thou, O 'Akka, in that thou hast quaffed the cup of reunion from the bounteous hand of thy Lord, the Lord of all that is!"

- 15 This Prisoner also maketh mention of certain other martyrs. Among them is that martyr, Mulla Kazim – upon him be the

عرصه منقطعین و مضمار مقربین جولانگاه آن نفوس نه بوده و نیست

- 11 بقول تومانسکی روسی بعینک مسلمانی کتاب الهی را دیده امروز حضرت نقطه به انا اول العابدین ناطق

- 12 این ایام قلم اعلی در تحریر جواب اعتراضات شیخ اهل صااد مشغول و از جمله ذکر بعضی از شهدا در آن کتاب مبین نازل در این مقام هم مجدد ذکر میشود که شاید عبده نفس و هوی و بغی و خفشاء آگاه شوند و از ظلم بعدل و اعتساف بانصاف راجع گردند در این ظهور اعظم عالم حرکت کرده سبحان الله در ایام حضرت نقطه روح ما سواه فداه آنچه واقع شده باضطرار واقع شده اعدا بر ظلم و تعدی قیام مینمودند این حزب هم بر دفاع و لکن در این ظهور چه مقدار از نفوس که بکمال شوق و اشتیاق قصد مقرر فدا نمودند و جان رایگان نثار کردند

- 13 بگو آیا ذکر حسنین را نشنیدی که در ارض صااد مع عزت و ثروت و دولت سطوت ظالمین ایشانرا مضطرب نساخت بروح و ریحان جانرا که اعتر و اعلاای اشیای عالم است در سبیل دوست یگانه اتفاق نمودند

- 14 و در جناب سید اسمعیل زوارهئی و آنچه از او ظاهر شده تفکر نما کلمه الله چنان جذبش نمود که با عمامه در سحرگاه باب بیت را جاروب نمود و بعد در کنار شط بدست خود جانرا فدا کرد این عمل اگرچه در ظاهر مقبول نه و لکن جذب بیان اختیار از دستش ربود و عمل نمود آنچه را که سبب تحیر ملاً اعلی گشت تا چه رسد باهل ناسوت انشاء جذب ندا یثرب و بطحا را اخذ نمود بشأنیکه بطحا نادت و قالت طوبی لک یا عکاء بما شربت کأس الوصال من ید عطاء ربک مولی الوری انتهی

- 15 این مسجون هم بعضی دیگر از شهدا را ذکر مینماید از جمله جناب شهید ملاً کاظم علیه بهاء

glory of God, the All-Glorious, the All-Praised – who, together with a number of souls, before Husayn, attained unto the supreme martyrdom in the land of Sad. By the command of the tyrant of that land they hewed that most holy body limb from limb and then consigned it to the flames.

الله العزيز الحميد مع چند نفس قبل از حسنین در ارض صاد بشهادت کبری فائز گشتند بامر ظالم آن ارض آنجسد اطهر را قطعه قطعه نمودند و بسوختند

- 16 And as to Hadrat Badi', who was the bearer of the Tablet addressed to His Majesty the Shah, in whose honour this blessed verse hath been sent down from the Most Exalted Pen: "Exalted and blessed be He: When his creation was perfected and his form made good, We despatched him as a ball of fire" to the end of His exalted words – surely ye have heard in full the story of that spiritual lover. The majesty of kingship and its pomp did not withhold him. With power and might he arose, directed his steps, and proclaimed the Cause of God, in such wise that from the Supreme Paradise and the All-Glorious Garden the cry "Grandeur belongeth unto God!" was raised on high.

16 حضرت بدیع که حامل لوح حضرت سلطان بوده و این آیه مبارکه در شأن او از قلم اعلی نازل قوله تبارک و تعالی فلما تم خلقه و طاب خلقه ارسلناه ککرة النار الى آخر بيانه جل و عز البتة تفصيل آنعاشق روحانی را شنیده اند سطوت سلطنت و شوکتش او را منع ننمود بقدرت و قوت توجه نمود و تبلیغ امر الهی فرمود بشأنيکه از فردوس اعلی و جنت علیا ندای العظمة لله مرتفع

- 17 Likewise that knower of the Kingdom, Najaf-'Ali, who turned his face toward Mashhad and uttered these words: "We have found Baha, and that for which our blood is the price." Then, with perfect joy and longing, he offered up his life.

17 و هم چنین جناب عارف ملکوتی نجف علی که رو بمشهد نمود و باین کلمه نطق فرمود ما بها و خون بها را یافتیم با کمال شوق و اشتیاق جانرا نثار نمود

- 18 And likewise that true attracted one and heavenly divine, Mulla 'Ali-Jan – upon him be the glory of God, His light and His mercy – who with such ardour set out for the field of sacrifice that the people of insight and they that behold with the Most Great Vision are busied with his mention and praise. In very truth, tongue and pen alike are powerless and fail to depict that Light of Divine Oneness.

18 و هم چنین مجذوب حقیقی و عالم ربانی جناب ملا علی جان علیه بهاء الله و نوره و رحمته بشوق قصد فدا نمود که صاحبان بصر و اهل منظر اکبر بذکر و ثنائش مشغول فی الحقیقه آه و خامه از وصف آن نور احدیه عاجز و قاصر

- 19 Glorified be God! The martyrs of this Most Great Manifestation are beyond all reckoning; if ye should attempt to number the martyrs of God, ye would never be able to compute them. The noble Ashraf and Aba Basir, in the land of Za', freely offered up their lives. There is no land but hath been crimsoned with the blood of the lovers; the Lord of the Day of the Covenant Himself beareth witness unto this truth. In the land of Ta, in the land of Sad, and in other lands besides, there hath repeatedly come to pass that before which the Pen hath wept and the Tablet hath raised the cry of lamentation.

19 سبحان الله شهدای این ظهور اعظم از احصا خارج ان تعدوا شهداء الله لا تحصوهم جناب اشرف و ابابصیر در ارض زاء جانرا رایگان نثار نمودند ما من ارض الا و قد احمرت من دماء العشاق يشهد بذلك مالک يوم الميثاق در ارض طاء و ارض صاد و اراضی اخرى مکرر واقع شد آنچه که قلم گریست و لوح نوحه نمود

- 20 This servant, for the sake of brevity, hath been content with that which hath already been mentioned. Assuredly that honoured one hath heard thereof, and the soul that turneth aside hath likewise heard and knoweth it full well – if so be he be among the fair-minded. Today the Kingdom of the Bayan is speaking forth, and the Cause hath been manifested in such

20 اینعبد لأجل اختصار بآنچه ذکر شد قناعت نمود البتة آن جناب شنیده اند نفس معرض هم خود شنیده و میداند لو یكون من المنصفین امروز ملکوت بیان ناطق و امر بشأنی ظاهر که عین ابداع شبه آنرا ندید

wise that the very Essence of Invention hath beheld no likeness unto it.

- 21 Should he turn unto the Writings, the Kawthar of the Bayan would lay hold upon him in such a manner that, barefoot and bareheaded, he would arise and set his face toward the seat of martyrdom. Now, well-nigh a hundred volumes of resplendent verses and weighty treatises have been revealed and are manifest. Divers souls, by night and by day, are engaged in their transcription; the emigrants and travellers are all well aware of that which hath been recorded. Blessed are they that attain, and every truthful, discerning soul!
- 22 Objections resembling those already mentioned were formerly raised by one of the servants of Shiraz. The honoured 'Andalib sent the full account into Our presence, and from the heaven of grace an answer was sent down and despatched. According to command, I forwarded that reply, that it may be perused.
- 23 Convey My greetings and glorifications unto the loved ones, especially unto him whom God hath exalted through His Name and His sovereignty, and whom He guardeth by the hosts of the unseen and the seen. Verily, He is the All-Powerful, the All-Able.
- 24 4th of Rajab, 1309 A.H.

21 اگر بآثار رجوع نماید کوثر بیان اخذش کند
بشأنیکه بسر و پای برهنه قصد مقرّ شهادت فرماید
حالّ قریب صد جلد از آیات باهرای و شئونات
علیه ظاهر و مشهود نفوس متعدده در لیالی
و ایام بتحریر مشغول مهاجرین و مسافرین کل
آگاهند بر آنچه ذکر شده طوبی للفائزین و لکلّ
صادق علیم

22 اعتراضاتی شبه اعتراضات مذکور از قبل یکی
از عباد شیراز نموده جناب عندلیب تفصیل را
ارسال حضور نمود و از سماء فضل جواب نازل
و ارسال شد آنجواب را حسب الأمر فرستادم
مشاهده نمایند

23 خدمت اولیا سلام و تکبیر میرسانم مخصوص من
رفعه الله باسمه و سلطانه و حفظه بجنود الغیب و
الشّهادة انه هو المقتدر القدیر

24 ۴ رجب سنه ۱۳۰۹

NLAI_BH1.203, TSHA3.379x, MSHR5.035x

BH11416

To: Aqa Siyyid Farajullah al-Husayni al-Kashani, in Egypt
Date: 1309-07-15 [1892-Feb-14]

...The grace of God knows no bounds, and His favors no end. For His loved ones, after the severance of the means of nearness and union, He ordained other means and named them pen and ink. His is the praise in all conditions...

...فضل حقّ را کرانی نه و عنایتش را انتهای
نه از برای دوستان بعد از قطع اسباب قرب و
وصال اسباب دیگر مقدّر فرمود و آنرا نام قلم و
مداد نمود له الحمد فیکلّ الأحوال ...

MAS8.110dx

BH02221*Tablet to the Israelites**To: Abdullah Lavi**Date: 1309-08-27 [1892-Mar-27]*

- 1 In the Name of God, the Lord of Hosts! 1 بسم اله الجنود
- 2 He hath come through Whom all things were revolutionized, and the Call hath been raised from the horizon of the Prison of 'Akka. O son of Khalil, O 'Abdu'llah, hear this call with the ear of thy soul. 2 قد اتي من تبدل به الاشياء و ارتفع النداء من افق سجن عكا يابن خليل يا عبدالله اين ندا را بسمع جان بشنو
- 3 A new day hath appeared and a fresh morn hath come. Today from the wilderness the voice of the Burning Bush is raised, proclaiming "He Who is the Lord of the Kingdom of Names hath come!" The Mount of Sinai is witnessed in supreme joy, for it converseth with its Beloved and drinketh from one cup and partaketh of one food with the Lord of its desire. The Promised City hath descended from the heaven of divine will, and the Ancient Beauty is seen in the desert, crying "Here am I! Here am I!" 3 يوم تازه شد و روز جديد آمد امروز از بربه ندای سدره مرتفع و به قد اتي مالک ملکوت الاسماء ناطق طور در سرور عظيم مشاهده میشود چه که با محبوبش متکلم و با حضرت مقصود از یک کاس مینوشد و از یک مائده قسمت میرد مدینه موعوده از سماء اراده نازل و حضرت موجود در پدء مشهود به لبيک لبيک ناطق
- 4 Today the Covenant of Israel is renewed, and We have made firm covenants with your fathers Abraham, Isaac and Jacob. It had drawn so near unto extinction that weakness and decline were nigh to seize it, but through one exalted word it was strengthened again and made firm. When His holiness Abraham was suspended in the air, the great angel came to him and asked "Hast thou any need?" He replied "Not from thee!" This word set all ablaze - weakness was transformed to strength, silence to speech, and muteness to utterance. 4 امروز عهد اسرائیل تازه شد و با پدرهای شما ابراهیم و اسحق و یعقوب عهدهای محکم بستیم ولكن از عدم نزدیک بآن رسید که سستی و فتور اخذش نماید ولكن بیک کلمه علیا استحکام پذیرفت و محکم گشت حضرت خلیل جلیل حینیکه در هوا معلق بود ملک بزرگ پاو رسید و عرض کرد آیا حاجتی داری قال اما الیک فلا اینکلمه جمیع را مشتمل نمود سستیها بقوت تبدیل شد و صمتها بنطق و سکوتها ببیان
- 5 O Children of Israel and heirs of Abraham and Moses! To-day Jerusalem crieth out with most eloquent speech "The All-Merciful hath come!" and in the wilderness declareth "Here am I! Here am I!" Deprive not yourselves. 5 ای اهل اسرائیل و ورث خلیل و کلیم امروز اورشليم بافصح بیان به قد اتي الرحمن ناطق و در پدء به لبيک لبيک متکلم خود را محروم منمائید
- 6 O 'Abdu'llah, thy letter hath attained Our presence and been adorned with the light of appearance. We beseech God to assist thee in that which causeth the fire to appear in the Tree of thy Being. Harken to the cry of Zion which with loudest voice giveth glad tidings to all, yet the servants are deprived of the ocean of knowledge, being occupied with self and heedless of the Worshipped One. The sighs of Palestine have moved the world of being, yet its children are seen to be bewildered and perplexed. 6 یا عبدالله نامهات بحضور فائز و بنور ظهور مزین از حق میطلبیم ترا مؤید فرماید بر آنچه سبب ظهور نار است در سدره وجود ندای صهیون را بشنو بأعلى النداء کل را بشارت [میدهد] ولكن عباد از بحر آگاهی محرومند چه که بخود مشغول و از معبود غافل زفره های فلسطین عالم وجود را حرکت داده ولكن ابناء متحیر و مبهوت مشاهده میشوند

- 7 Moses with but one staff struck the kingdom of creation - weakness took no hold of him and laxity found no way, for the very soul of his soul was gladdened and rejoiced by the light of the divine presence. Arise through divine power and heavenly wisdom, that perchance from the trees of existence the fruit of the Tree of Sinai may appear and become manifest.
- 8 We beseech God to assist thee in that which is the cause of fellowship and truth. He is the Mighty One Who hath ever caused, and will forever cause, the rain of His special mercy to shower from the clouds of grace upon the children of Abraham and the heirs of Moses. Arise in the name of God, the Lord of Hosts, and strive for the betterment and elevation of the world, that they may attain to that which is the cause of abiding immortality and everlasting life. We beseech God for that which is the cause of guidance for the Israelites. He is the Powerful, the Mighty, the All-Knowing, the All-Seeing.
- 9 Glory and peace be upon those who have turned to Him and have said "Praise be to Thee, O God of all who are in the heavens and earths!"

7 کلیم با یک عصا بر ملکوت انشاء زد ضعف
اخذش نمود سستی راه نیافت چه که جان
جانش بنور دیدار مسرور و شاد بقدرت الهی
و حکمت ربانی قیام [نما] شاید از اشجار وجود
ثمره شجره طور ظاهر شود و هویدا گردد

8 از حق میطلبیم ترا مؤید نماید بر آنچه که سبب
و علت دوستی و راستی است اوست توانائی
که لمیزل و لایزال از ابر رأفت امطار رحمت
مخصوص ابناء خلیل و وراثت کلیم باریده برخیز
باسم اله جنود و در اصلاح عالم و ارتفاع آن سعی
نما شاید فائز شوند بآنچه که سبب بقاء ابدی و
علت حیات سرمدیست از خداوند خدا مسئلت
مینمائیم آنچه را که سبب هدایت اسرائیلیانست
اوست قادر و توانا و عالم و بینا

9 البهاء و السلام علی الذین اقبلوا و قالوا لک الحمد
یا اله من فی السموات و الارضین

BLIB_Or15715.176a

BH02044

To: Mir Muhammad Bayk Farani

Date: 1309-09 [1892-Mar]

- 1 In My Name, which speaketh before the faces of all people!
- 2 Praise be unto the Lord of all creation, sanctified from all mention and description, Who, through His complete power and conquering might, hath transformed the prison of 'Akka into the Most Exalted Paradise. Blessed is he who hath beheld, and blessed is he who hath attained to hear the warbling of the birds of wisdom and utterance in the garden of true knowledge. Say: O people of God! Know ye the worth of this Day. Today the Lord of Destiny, from the Most Great Scene, calleth unto all and inviteth them to the highest horizon. Blessed is the soul that hath not been deprived of the outpourings of the All-Bountiful in these days.
- 3 O thou who gazeth toward My horizon! Some time ago a glorious Tablet was revealed in thy mention, wherein was recorded

1 بسمی الناطق امام وجوه العباد

2 حمد مقدّس از ذکر و بیان مالک امکانرا لایق و
سزااست که بقدرت کامله و قوّت قاهره بجن
عگا را بفردوس اعلی تبدیل فرمود طوبی از
برای بصیریکه مشاهده نمود و از برای سمیعیکه
باصغای تغردات طیور حکمت و بیان در حدیقه
عرفان فائز گشت بگو یا حزب الله قدر یوم را
بدانید امروز مالک قدر در منظر اکبر کل را
ندا مینماید و بافق اعلی دعوت میفرماید طوبی
از برای نفسیکه از فیوضات ایام فیاض محروم
نگشت

3 یا ایها الناظر الی افقی چندی قبل یک صحیفه
غرا در ذکر شما نازل و ذکر ملاقات شما با مطلع

in detail thine encounter with the Dayspring of the ignorance of the world. Blessed art thou and joy be unto thee! We testify that thou didst seek out the Kaaba of God, the Help in Peril, the Self-Subsisting, and didst traverse land and sea until thou didst attain the spot which God hath made the circling-place of the Concourse on High, the Most Glorious Paradise, and the Most Exalted Garden, and didst hear the call of God, the Lord of existence and the Educator of the seen and unseen.

- 4 We beseech God to illumine the friends of those regions with the lights of the Sun of true unity. Until now the former people have been numbered among the ungodly in the arena of the people of unity. And in this Most Great Revelation, despite the signs that have encompassed the world and a power and might the like of which hath never been witnessed, we observe that some who count themselves among the learned and insightful, and whose mention hath even flowed from the Most Exalted Pen, are still somewhat afflicted with vain imaginings. Say: My God, my God! Sanctify Thy loved ones from idle fancies and vain imaginings, and illumine them with the lights of the Day-Star of Thy Revelation. Then send down upon them from the clouds of Thy grace that which will draw them nigh unto Thee, and assist them to stand firm in the Greater Steadfastness, that the doubts of the people and the idle fancies of the nations and the vain imaginings of those who have denied Thy proof and Thy testimony and have rejected Thy bounty may not cause them to slip. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 5 While We were walking in the house and speaking of the mysteries of the Revelation, the Greater Branch entered with what thou hadst sent to him and to Ism-i-Jud, and read them before Our face. We have answered thee with this clear Tablet. Convey My greetings to all the loved ones. Say: Today it behooveth all to protect the servants, according to their capacity, from former superstitions. Today the ocean of grace is surging and the sun of justice is shining and manifest. Blessed is the soul that hath preserved itself through the Name of Truth and hath arisen to aid the Cause. Such a one is of the people of Baha and the companions of the Crimson Ark. Say: O people of God! This is the Day of assistance, and assistance hath been and shall be through utterance. We beseech God to aid all and illumine them with the lights of the Day-Star of Revelation. He is the Powerful, the Mighty. There is no God but Him, the Most Exalted, the Most Glorious. The glory shining from the horizon of the heaven of My kingdom be upon

جهل عالم بتفصیل در آن مذکور طوبی لک و نعیماً لک نشهد انک قصدت کعبه الله المہيمن القیوم و قطعت البر و البحر الى ان حضرت فی مقام جعله الله مظاف الملاء الاعلی و الفردوس الابهی و الجنة العلیا و سمعت نداء الله مالک الوجود و مربی الغیب و الشہود

- 4 از حق میطلبیم اولیای آن اطراف را بانوار نیر توحید حقیقی منور فرماید الى حين حزب قبل در عرصه اهل توحید از مشرکین مذکور و محسوب و در این ظهور اعظم مع آیاتیکه عالم را احاطه نموده و قدرت و اقتداریکه شبیه دیده نشده بعضیکه خود را از اهل دانش و بینش میشمردند و ذکرشان هم از قلم اعلی جاری و نازل فی الجمله باوہام مبتلا مشاهده میگردند قل الہی الہی قدس اولیائک من الظنون و الؤہام و نورہم بانوار نیر ظہورک ثم انزل علیہم من سحاب کرمک ما یقر بہم الیک و وفقہم علی الاستقامۃ الکبری لئلا تزہم شہات القوم و اوہام الأنام و لا ظنون الذین انکروا حجتک و برہانک و کفروا بنعمتک انک انت المقتدر العلیم الحکیم

- 5 انا کما ماشیاً فی البیت و ناطقاً بأسرار الظہور دخل غصن الأكبر بما ارسلته الیه و الی اسم الجود و قرأہما امام الوجه اجبتاک بهذا اللوح المبین اولیا طراً را از قبل مظلوم تکبیر برسان بگو الیوم بر کل لازم کہ بقدر وسع عباد را از اوہامات قبل حفظ نمایند امروز بحر فضل موج و آفتاب عدل مشرق و لائح طوبی از برای نفسیکہ باسم حق خود را حفظ نمود و بر نصرت امر قیام کرد اوست اهل بہا و از اصحاب سفینہ حمرا بگو یا حزب الله یوم یوم نصرتست و نصرت بییان بودہ و خواہد بود از حق میطلبیم کل را تأیید فرماید و بانوار نیر ظہور منور دارد اوست قادر و توانا لا الہ الا هو الہی الابهی البہاء المشرق من افق سماء ملکوتی علیک و علی من معک و یحبک و یسمع قولک فی ہذا الأمر المبرم المتین

BLIB_Or15718.036, FRH.151-152

thee and upon those who are with thee and who love thee and
hearken to thy word in this irrevocable and mighty Cause.

BH09604

To: Muhammad Ali Afnan son of Habib Afnan

Date: 1309-09 [1892-Mar]

- 1 In the name of Him Whom God hath made a proof unto all who are in the heavens and on earth! 1 بِسْمِ الَّذِي جَعَلَهُ اللَّهُ حُجَّةً لِمَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ
- 2 O son of My Afnan who soared in My atmosphere and attained My presence and drank the choice wine of My utterance and established for himself a station beneath My shadow! We bear witness that he is among those who have attained in My perspicuous Book, and We have ordained for him that which the treasuries of the world and all that the kings and rulers possess cannot equal. Say: Glory be to Thee, O my God! I beseech Thee by Thy Most Glorious Name, whereby the limbs of the idolaters were made to quake, to ordain for me through Thy Most Exalted Pen that which will profit me in all the worlds of Thy worlds and preserve me from the evil of Thine enemies. Verily, Thou art the Almighty, the All-Glorious, the All-Bountiful. 2 يَا ابْنَ أَفْنَانَ الَّذِي طَارَ فِي هَوَائِي وَ حَضَرَ أَمَامَ وَجْهِي وَ شَرِبَ رَحِيقَ بَيَانِي وَ اتَّخَذَ لِنَفْسِهِ مَقَاماً فِي ظِلِّي نَشْهَدُ أَنَّهُ مِنَ الْفَائِزِينَ فِي كِتَابِي الْمُبِينِ وَ قَدَّرَ لَهُ مَا لَا تَعَادِلُهُ خَزَائِنُ الْعَالَمِ وَ لَا مَا عِنْدَ الْمُلُوكِ وَ السَّلَاطِينِ قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْأَلُكَ بِاسْمِكَ الْأَبْهَى الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْمُشْرِكِينَ إِنْ تَكْتُبْ لِي مِنْ قَلْبِكَ الْأَعْلَى مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ وَ يَحْفَظُنِي مِنْ شَرِّ أَعْدَائِكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

INBA51:354a, KHAF.236, MATA.202

AFNAN.013

BH04472

To: Mirza Muhammad Rida Qannad Shirazi

Date: 1309 ? [1891-1892]

He speaks, and His word is the truth: Blessed is he and joy be unto him, for he has attained unto My service throughout all his days. Verily We make mention of him and My handmaiden and My leaf who has attained unto her relationship to My

قال و قوله الحق طوبى له و نعيماً له أنه فاز بخدمتي في أيامه بتمامها أنا نذكره و امتي و ورقتي التي فازت بنسبتها الى امرئ العزيز البدیع و نذكر الحبيب عليه بهائى و من معه...

BLIB_Or11098.007a

Cause, the Mighty, the Wondrous. And We make mention of the beloved upon him be My glory and those with him...

BH10542

To: Mirza Muhammad Rida Qannad Shirazi

Date: 1309 ? [1891-1892]

To be typed.

BLIB_Or11098.031?

BH02460

To: Mirza Muhammad Rida Qannad Shirazi

Date: 1309 ? [1891-1892]

- 1 He is God, exalted be His glory, the All-Wise, the All-Eloquent
- 2 Glorified be God! From one perspective, all things are seen to be in motion, assisting and guiding; while from another view, the greatest genus and highest species remain heedless and veiled. A tree stands manifest and evident before the mansion - by the life of our Purpose and your Purpose - its leaves moving in such a way as to captivate the heart of every seeing one and awaken every heedless one. A few years ago, two movements appeared from it which were truly the cause of wonderment to people of understanding. In one instant, it fell to the ground from the force of violent winds, and in another instant, through the confirmation of other winds, it rose up and leaned against another tree. Glory be to God, again glory be to God! The movements of things increase the blindness of those without vision, while bestowing a new adornment upon the awakened ones.
- 3 The cause and reason for this mention was the letter of that spiritual beloved, for after its presence, perusal and reading, I became aware of that beloved's remembrance and my own heedlessness, and I lamented. With lamentation and yearning

1 هو الله تعالى شأنه الحكمة و البيان

2 سبحان الله از یکنظر مشاهده میشود جمیع اشیاء متحرک و ناصر و هادی و از نظر دیگر جنس اعظم و نوع اکبر غافل و محجوب یکشجر امام قصر ظاهر و هویدا عمر مقصودنا و مقصودکم بشأنی اوراقش در حرکت که قلب هر بصیری را میرباید و هر غافلی را آگاه میسازد چند سنه قبل دو حرکت از او ظاهر که فی الحقیقه سبب و علت حیرت اولی الألباب بود در یک آن از سطوت عاصفات بر زمین افتاد و در آن دیگر از تأیید اریاح آخری برخاست و بشجر دیگر تکیه نمود سبحان الله ایضاً سبحان الله حرکات اشیاء بر ببصرین بیفزاید و منتبهین را طراز جدید عطا نماید

3 سبب و علت این ذکر نامهء آنحبيب روحانی بوده چه که بعد از حضور و مشاهده و قرائت بر تذکر آنحبيب و غفلت خود آگاه شدم و ناله نمودم و با ناله و حنین تلقاء وجه و عرض شد قال المولی

it was presented before the Face and He said - may our spirits be sacrificed for Him: "O Rida, upon thee be the peace of God, the Lord of Names and Creator of Heaven. Thy letter arrived and thy call was heard. Blessed art thou, and blessed be thy cry and thy yearning in the love of God, thy Lord and the Lord of thy forebears. We beseech God to protect thee and to aid thee with the hosts of the seen and the unseen, and to send down upon thee from the clouds of mercy the rains of blessing and grace, and to ordain for thee the good of the hereafter and this world, and to provide thee with what He hath written for His chosen ones and His trusted ones. Verily He is the All-Forgiving, the All-Bountiful, and the Most Merciful of the merciful. And We beseech Him to preserve the beloved and those who love thee, and to exalt him through His Name for His service. Verily He is powerful over all things."

ارواحنا فداه يا رضا عليك سلام الله مالك
الأسماء و فاطر السماء نامته رسيد و ندايت
اصغا شد طوبى لك و لصريحك و حنينك
في حب الله ربك و رب آبائك الأولين نسل
الله تعالى ان يحفظك و يمدك بجنود الغيب و
الشهادة و ينزل عليك من سحب الرحمة امطار
البركة و النعمة و يقدر لك خير الآخرة و الأولى
و يرزقك ما كتبته لأصفياؤه و امنائه و انه هو
الغفور الكريم و ارحم الراحمين و نستله تعالى بأن
يحفظ الحبيب و من يحبك و يرفعه باسمه لخدمته
انه على كلشي قدير انتهى

- 4 O beloved of my heart! The letter arrived and was presented. Perfect kindness was manifest. In truth it brought this evanescent one to the world of remembrance. Furthermore, God is witness and aware of what the hosts of love accomplished and how the banners of remembrance held sway. The servant beseeches his Lord to grant him your meeting and presence, and to confirm him and you in what He loves and is pleased with. He is the Purpose in the hereafter and this world. Glory and praise be upon you and upon those with you and those who love you for the sake of God, the Lord of the worlds. And praise be to God, the Purpose of the mystics.

4 يا محبوب فؤادی نامه رسيد و عرض شد کمال
عنایت ظاهر فی الحقیقه اینفانی را بعالم تذکر آورد
دیگر حق شاهد و گواهست که جنود حب چه
نمود و رایات ذکر چه تصرف فرمود نسل الخادم
ربه بأن یرزقه لقاءکم و حضورکم و يؤيده و اياکم
على ما يحب و يرضى و هو المقصود فی الآخرة
و الأولى البقاء و الثناء علیکم و على من معکم و
یحبکم لوجه الله رب العالمين و الحمد لله مقصود
العارفين

- 5 They said that if Mirza Mahmud and Rida would come one day with their father, it would be beloved. This is glad tidings from the servant to you.

5 فرمودند اگر جناب میرزا محمود و جناب رضا
مع ابیها یومی از ایام توجه مینمودند محبوب بود
هذه بشارة من الخادم اليکم

BLIB_Or11098.013b

BH02602

To: *Mirza Muhammad Rida Qannad Shirazi*

Date: 1309 ? [1891-1892]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to the Lord of all mention and the Manifestor of mysteries, sanctified above all remembrance and thought, Who hath sent down the verse and made manifest the bounty. The

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقدس از ذکر و فکر مالک اذکار و مظهر
اسرار را لایق و سزاست که آیه نازل و نعمت
ظاهر فرمود مقصود از نعمت ظهور رحمت بوده

purpose of this bounty hath been the appearance of mercy, and from mercy the gathering of the community, and from gathering and assembly the unity of hearts and oneness of souls, and from this unity and oneness mutual assistance, that all servants might become as one soul and all lands as one region. May all spirits be sacrificed for His will, for there hath been and is no purpose save unity, fellowship, accord and love. We hope that all may attain to that which He loveth and pleaseth.

- 3 O thou who walkest with the Wronged One! The letter which thou didst send to this servant was heard and attained the honor of acceptance, and the promise of the Beloved's bounty. The matter of the garden of Na'mayn and the appointed day depends upon that honored one. Convey on behalf of the Wronged One greetings to the handmaiden of God, the Leaf, his wife, upon her be the Glory of God. Say: Blessed art thou and joy be unto thee. We beseech God to adorn thee with that which will cause the devoted women in the most exalted chambers to remember thee, and to exalt thee through His Name amongst His handmaidens and leaves. Verily He is the Almighty, the Mighty, the All-Bountiful.

- 4 The letter of the beloved, upon him be My Glory and loving-kindness, was seen. From every word thereof wafted the fragrance of sincerity and devotion. What he mentioned somewhat lightened the sorrows that have befallen Us. None knoweth what hath befallen the Wronged One save God, the Protector, the Self-Subsisting. That honored one is aware what was the bounty from the Wronged One's part and what was the enmity from those people. In any case, the letter of the beloved, upon him be My Glory, was read by all, and it contained the glad tidings of the well-being of the emigrants and of thy visitation which thou didst perform by proxy the day before - this was accepted. Give him the glad tidings of My remembrance of him and My turning toward him from this distant shore. God willing, may he hold fast to the counsels of the Wronged One and strive diligently in the acquisition of sciences and arts, for knowledge and wisdom are two shining ornaments for the head and brow. We beseech God, blessed and exalted be He, to adorn him with that which will make him honored among His servants. We make mention of all the leaves and children of the household, and We beseech from God bounty for each one. Taraz Effendi, upon him be My Glory, hath been and is remembered. The Glory be upon you, and the mercy of God, and His blessings.

و از رحمت اجماع امت و از اجماع و اجتماع
الفت قلوب و اتحاد نفوس و از این الفت و اتحاد
اعانت یکدیگر بوده تا جمیع عباد نفس واحده
و بلاد قطعه واحده گردد جمیع ارواح فدای
اراده اش چه که مقصودی جز اتحاد و الفت و
اتفاق و محبت نبوده و نیست امید آنکه کل به ما
یحب و یرضی فائز گردند

3 یا ایها السائر مع المظلوم نامه‌ای که نزد عبد حاضر
ارسال نمودی باصفا فائز و وعده نعمت محبوب
و بعز قبول فائز محل بستان نعمان و تعیین یوم
بآنجناب معلّق و منوط از جانب مظلوم امه الله
ورقه ضلع علیها بهاء الله را سلام برسان قل
هنیئاً لک و مرثیاً لک نستل الله ان یزینک
بما یذکرک القانتات فی اعلى الغرفات و یرفعک
باسمه بین امائه و اوراقه انه هو المقتدر العزیز
الوهاب

4 نامه حبیب علیه بهائی و عنایتی مشاهده شد از
هر کلمه اش عرف خلوص و اقبال متضوع از
آنچه ذکر نمود فی الجمله سبب تخفیف احزان وارده
شد لا یعلم ما ورد علی المظلوم الا الله المهیمن
القیوم آنجناب مطلعند که عنایت از طرف مظلوم
چه بود و عداوت از طرف آنقوم چه باری نامه
حبیب علیه بهائی را کل قرائت نمودند و بشارت
سلامتی مهاجرین در آن مذکور و زیارت شما که
یوم قبل بوکالت عمل نمودی مقبول بشره بذکری
ایاه و اقبالی الیه من هذا الشطر البعید انشاء الله
بوصایای مظلوم تمسک نماید و در تحصیل علوم
و فنون جهد بلیغ مبذول دارد چه که آگاهی و
دانائی دو طراز منیرند از برای سر و برنسل الله
تبارک و تعالی ان یزینہ بما یجعله عزیز بین عبادہ
اوراق و اطفال بیت طراً را ذکر مینمائیم و از
برای هریک از حق عنایت میطلبیم طراز افندی
علیه بهائی مذکور بوده [و] هست البهاء علیکم و
رحمة الله و برکاته

BLIB_Or11098.005

BH09738

To: *Mirza Muhammad Rida Qannad Shirazi*

Date: 1309 ? [1891-1892]

My Lord, my Lord! Thou seest Thy servant Rida standing firm in Thy service and speaking forth Thy praise, and Thou knowest that in the early days he was with the Wronged One and emigrated with Him until he arrived in the prison. He hath reached maturity beneath Thy shadow and in Thy service. I beseech Thee to send down upon him from the heaven of Thy bounty the grace of Thy generosity and the table of Thy munificence. Then send down healing from Thy presence upon my leaf and his daughter, and purify her from every disease and illness. We testify that healing is by Thy command and in Thy grasp. There is no God but Thee, the Forgiving, the Generous, and Thou art the Kind, the Merciful.

الهي الهي ترى عبدك رضا قائماً على خدمتك
و ناطقاً بثناءك و تعلم بأنه في أول الأيام كان
مع المظلوم و هاجر معه الى ان ورد في السجن
قد بلغ اشده في ظلك و خدمتك استلک بأن
تنزل عليه من سماء عطائك نعمة كرمك و مائدة
جودك ثم انزل لورقتي و بنته شفءاً من لدنك
ثم طهرها من كل مرض و سقم نشهد ان الشفاء
بأمرک و في قبضتك لا اله الا انت الغفور الكريم
و انت العطوف الرحيم

BLIB_Or11098.011a

BH09821

To: *Mirza Muhammad Rida Qannad Shirazi*

Date: 1309 ? [1891-1892]

- 1 He is God! 1 هو الله
- 2 Regarding the stone - verily it is necessary that it be fashioned. The Branch wrote "Glory be upon those who act and upon those who have acted in the path of the Lord of the worlds." 2 در باره سنگ آنه هو لازم آنه ينشئ و الغصن يكتب البهاء للعاملين و لمن عمل في سبيل رب العالمين
- 3 As for thy desire to attain the presence - thou art welcome, the door is open and He Who is beseeched responds. 3 و ما اردت الحضور مرحبا بك الباب مفتوح و المستؤل مجيب
- 4 And concerning what thou mentioned about divine confirmation, assistance and compensation for what hath passed - verily He is the Protector of every beneficent one and every sincere and trustworthy one. He will compensate for what hath passed, for He is the Kind, the Generous. 4 و ما ذكرت في التوفيق و التأييد و التدارك علي ما فات آنه ولي كل محسن و كل مخلص امين آنه يتدارك في ما فات و هو الرؤف الكريم
- 5 As for the almonds - their time hath not yet come; let them remain with thee. 5 و اما البادام ما اتى وقته يكون عندك باقياً

6 And as for the gaz - We have sent it to thee; use it as thou pleasest, though the Wronged One preferreth it pure, without almonds.

6 وَاَمَّا الْكَزَّ فَأَرْسَلْنَاهُ إِلَيْكَ أَنْ تَعْمَلَ فِيهِ كَيْفَ تَشَاءُ وَلَكِنَّ الْمَظْلُومَ يُحِبُّهُ خَالِصاً مِنْ دُونِ لُوزٍ

BLIB_Or11098.013a

BH10435

To: Mirza Muhammad Rida Qannad Shirazi

Date: 1309 ? [1891-1892]

O thou who hast dawned from the horizon of faithfulness! My Branch hath appeared before Me and read what thou didst send. We perceived from him the fragrance of devotion and the most great steadfastness. We beseech God, blessed and exalted be He, that there may be manifested from thee and from those who are with thee that which will guide the people to the path of righteousness. They have sought permission to attain Our presence. We beseech God to grant thee what thou hast desired from the heaven of His bounty and the ocean of His bestowals. He is the Mighty. Peace and remembrance and glory be upon thee and upon those in thy household, from God, the Lord of all men.

يَا أَيُّهَا الْمَشْرِقُ مِنْ أَفْقِ الْوَفَاءِ قَدْ حَضَرَ غَضَنِي وَ قَرَأَ مَا أَرْسَلْتَهُ أَنَا وَجَدْنَا مِنْهُ عَرَفَ التَّوَجُّهِ وَ الْإِسْتِقَامَةَ الْكُبْرَى نَسْتُلُ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْ يَظْهَرَ مِنْكَ وَ يَمُنَ مَعَكَ مَا يَهْدِي النَّاسَ إِلَى سَبِيلِ الرَّشَادِ أَرَادَهُ حُضُورَ غُودَنْدِ نَسْتُلُ اللَّهَ أَنْ يَرْزُقَكَ مَا أَرَدْتَهُ مِنْ سَمَاءٍ جُودِهِ وَ بَحْرِ عَطَائِهِ إِنَّهُ هُوَ الْعَزِيزُ السَّلَامُ وَ الذِّكْرُ وَ الْبَهَاءُ عَلَيْكَ وَ عَلَى مَنْ فِي بَيْتِكَ مِنْ لَدَى اللَّهِ مَالِكِ الرَّقَابِ

BLIB_Or11098.011b

BH10990

To: Mirza Muhammad Rida Qannad Shirazi

Date: 1309 ? [1891-1892]

1 He is God, exalted be He!

1 هُوَ اللَّهُ تَعَالَى

2 Praise be to God Who has aided His servant to be content with His good-pleasure in service to His Cause, and enabled him to circle round His precincts and dwell in His presence. We beseech Him to open before his face and that of his son the gates of grace, bounty and bestowal. Verily, He is the Lord

2 الْحَمْدُ لِلَّهِ الَّذِي أَيْدَى رِضَائِهِ لَخْدَمَةِ أَمْرِهِ وَ وَفَّقَهُ عَلَى الطَّوَارِفِ فِي حَوْلِهِ وَ السَّكُونِ فِي جَوَارِهِ وَ نَسْتُلُهُ أَنْ يَفْتَحَ عَلَيَّ وَجْهَهُ وَ ابْنَهُ أَبْوَابَ الْفَضْلِ وَ الْكَرَمِ وَ الْعَطَاءِ أَنَّهُ هُوَ مَوْلَى الْوَرَى وَ رَبُّ الْعَرْشِ وَ الثَّرَى

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of all beings, the Lord of the throne on high and of the earth below.

BH10462

To: Aqa Siyyid Asadullah

Date: 1309 ? [1891-1892]

¹ He is the One Who speaks before the faces of all men

¹ هو الناطق امام الوجوه

² O Siyyid Asadu'llah! We beseech God that He may aid thee to be steadfast in this Most Great Announcement and enable thee to achieve that which befits His days. Say: Praise be unto Thee for having sent down to me from the heaven of Thy utterance the signs of Thy generosity and grace. I beseech Thee by the Light that shone forth from the horizon of Sinai and by the Fire which Thou didst manifest from the Tree of Revelation, to make me firm in Thy love, steadfast in Thy Cause, and speaking in Thy praise. Verily Thou art the Powerful, the Mighty, the Unconstrained.

² يا سيد اسدالله از حق ميطلبم ترا تايد فرمايد
بر استقامت در اين نبأ عظيم و موفق دارد بآنچه
که سزاوار ايام اوست قل لك الحمد بما انزلت
لي من سماء بيانك آيات جودك و فضلك
اسئلك بالنور الذي اشرق من افق الطور و بالنار
التي اظهرتها من سدره الظهور ان تجعلني ثابتاً على
حبك و راسخاً في امرك و ناطقاً بشنائك انك
انت المقتدر العزيز المختار

BLIB_Or15726.098a

BH11837

To: Haji Siyyid Javad Yazdi, in Ard-i-Sijn

Date: 1309-09-17 [1892-Apr-15]

All praise be to the one true God Who hath assisted His loved ones to observe the Fast and hath aided them to fulfill that which hath been decreed in the Book. In truth, ceaseless praise and gratitude are due unto Him for having graciously confirmed His loved ones to perform that which is the cause of the exaltation of His Word. If a man possessed ten thousand lives and offered them all to establish the truth of God's laws and commandments, he would still be beholden unto Him,

since whatsoever proceedeth from His irresistible decree serveth solely to benefit His friends and loved ones....

BRL_IOPF#1.18x

BH00603

To: Aqa Siyyid Mirza Afnan, in Bombay

Date: 1309-09-19 [1892-Apr-17]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be to God, that the bounty of verses hath been made manifest and the feast of clear proofs hath been sent down. Pure hearts and souls have been adorned with the wondrous ornament of fellowship. Praise befitteth the Lord of existence and the Educator of the seen and unseen, Whose remembrance knoweth no pause and Whose utterance no barrier can restrain. His Will is triumphant and His Purpose all-encompassing. Exalted be His might, sublime be His majesty, glorified be His sovereignty. There is no God but Him.
 2 الْحَمْدُ لِلَّهِ نَعَمْتَ آيَاتُ ظَاهِرٍ وَ مَائِدَةُ بَيِّنَاتٍ نَازِلٍ أَفْتَدَهُ وَقُلُوبٌ صَافِيَةٍ بِطَرَاظِ الْفَتْحِ بَدِيعِهِ مَزِينٍ حَمْدُ مَالِكٍ وَجُودٍ وَ مَرْنِي غَيْبٍ وَ شُهُودٍ رَا لَائِقٍ وَ سِرَا كِهْ ذِكْرُش رَا تَوْقِيقِي نِهْ وَ بَيَانِش رَا مَنَعِي مَانِعٍ نِهْ ارَادَهْاش غَالِبٍ وَ مَشِيَّتْش مُحِيطٌ جَلَّ اقْتِدَارُهُ وَ جَلَّتْ عَظَمَتُهُ وَ جَلَّ اخْتِيَارُهُ وَ لَا إِلَهَ غَيْرُهُ
- 3 In these days, although news of the health and well-being of your honor and the honored Afnans - upon them be the glory of God and His favors - is manifest and evident in the realm of the Lord of religions, yet fresh mention hath another sweetness and delight. Some time ago your esteemed letter arrived like a spiritual messenger. Indeed, both joy and sorrow were evident from it. Its joy dispelled the melancholy of the realms of grief and weariness, while its sorrow added to the sadness of these days. However, since these tribulations, afflictions, losses and upheavals have occurred in the days of the Peerless Beloved and in His most exalted path, they are in truth the dawning-place of the world's joy and the dayspring of the nations' delight - if the world and its peoples should attain, or if we should attain, to the recognition of this station. The Command is in God's hand - He doeth whatsoever He willeth and ordaineth whatsoever He desireth.
 3 اَيْنَ اَيَّامٍ اِكْرَجُهُ اَخْبَارُ صَحَّتْ وَ سَلَامَتِي اَنَ حَضْرَتِ وَ حَضْرَاتِ اَقَايَانِ اَفْنَانِ عَلَيْهِمُ بَهَاءُ اللَّهِ وَ عَنَايَاتِهِ دَرِ عَرِصَةِ مَالِكِ اَدْبَانِ ظَاهِرٍ وَ مَشْهُودٍ وَلَكِنْ ذَكَرَ جَدِيدَ رَا لَذَنِّي دِيْكَرَ وَ حَلَاوَتِي دِيْكَرَ اَسْتَ چَنْدِي قَبْلَ دَسْتَخَطِّ اَعَالِي بِمَثَابَةِ پِيَكِ رُوحَانِي رَسِيدِ فِي الْحَقِيقَةِ فَرَحٍ وَ حُزْنِ هَرِ دُو اَزِ اَنَ مَشْهُودِ فَرَحِشِ اَفْسَرْدِگِي عَوَالِمِ حُزْنِ وَ كَسَالَتِ اَنَ رَا اَزِ مِيانِ بَرْدَاشْتِ وَ حُزْنِشِ بَرِ غَمِّ اَيَّامِ اَفْزُودِ وَلَكِنْ چُونِ بَلَايَا وَ رِزَايَا وَ خَسَارَاتِ وَ اِنْقِلَابَاتِ دَرِ اَيَّامِ دُوسْتِ يَكَا وَ فِي سَبِيلِهِ تَعَالَى وَ اَرَدَ فِي الْحَقِيقَةِ مَطْلَعِ فَرَحِ عَالَمِ وَ مَشْرِقِ سُرُورِ اَمَمِ اَسْتَ اِكْرَ عَالَمِ وَ اَمَمِ بَادِرَاكِ اَيْنِ مَقَامِ فَاائِزِ شُونَدِ وَ يَا فَاائِزِ شُومِ اَلْأَمْرِ بِيَدِ اللَّهِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ
- 4 After reading and reviewing, we proceeded to the presence of the Lord of creation. After permission was granted, it was presented and achieved the honor of being heard by the Lord of all being. This is what was revealed in reply from God, the
 4 وَ بَعْدَ اَزِ قِرَاءَتِ وَ اِطْلَاعِ قَصْدِ مَقَامِ مَالِكِ اِبْدَاعِ نُمُودِهْ بَعْدَ اَزِ اِذْنِ عَرْضِ شُدِ وَ بِشَرَفِ اَصْغَاءِ مَوْلَى الْوَرَى فَاائِزِ گُشْتِ هَذَا مَا نَزَلَ فِي الْجَوَابِ

Lord of the beginning and the end. Exalted be His utterance and sublime be His proof:

من لدى الله مالک المبدأ و المآب قوله عزّ بيانه
و جلّ برهانه

5 In His Name, the One Who prevaieth over all names

5 بسمه المهيمن على الأسماء

6 O thou who art mentioned before the Wronged One and who standeth before the Gate! Harken unto that which the Lord of Lords uttereth from His abode. Verily He attracteth thee, draweth thee nigh, delivereth thee from the sorrows and vicissitudes of the world, and maketh thee one who speaketh His praise, who turneth toward the lights of His countenance, and who standeth firm in the service of His Cause both at eventide and at dawn.

6 يا أيها المذكور لدى المظلوم و القائم امام الباب
اسمع ما ينطق به ربّ الأرباب في المآب انه
يجذبك و يقربك و يخلصك من احزان الدنيا
و حوادثها و يجعلك ناطقاً بثناءه و متوجّهاً الى
انوار وجهه و قائماً على خدمة امره في العشيّ و
الاشراق

7 Today from the Dawning-Place of the Supreme Pen, the Sun of steadfastness hath risen and shone forth, and from the Source of utterance the river of divine knowledge floweth. Blessed is he who hath found and partaken thereof, and woe unto the heedless.

7 امروز از مشرق قلم اعلیٰ نیر استقامت مشرق و
لائح و از مطلع بیان فرات عرفان جاری طوبی
لمن وجد و اخذ و شرب و ویل للغافلین

8 The True One, exalted be His glory, hath in this Most Holy, Most Exalted Day manifested Himself through all names. Blessed is the servant who hath inhaled the fragrance of His utterance and attained unto that which was recorded by the Pen of Revelation in the Scriptures and Tablets.

8 حقّ جلّ جلاله در این یوم مبارک اقدس ابهی
بکلّ اسماء ظاهر طوبی لعبد وجد عرف البیان
و فاز بما کان مرقوماً من قلم الوحي فی الزبر و
الألواح

9 O My Afnan! Upon thee be My glory and My loving-kindness. This exalted Word was previously revealed from the tongue of the Lord of the Kingdom of Names, and again at this manifest hour it hath appeared. The Afnans of the Divine Lote-Tree were created for the service of the Cause. In all conditions and circumstances they must hold fast unto that which will cause its exaltation and elevation, and the manifestation of that which is now hidden from minds and eyes.

9 یا افنانی علیک بهائی و عنایتی از قبل این کلمه
علیا از لسان مالک ملکوت اسماء نازل و
همچنین در این حین مبین مرّة اخرى ظاهر افنان
سدره مخصوص خدمت امر از عدم بعرضه
وجود آمده اند در جمیع احوال و احیان باید بآن
متمسک باشند اوست سبب علو و علت سمو و
ظهور آنچه حال از عقول و ابصار مستور است

10 O My Afnan! By the life of God! Soon shall be revealed that which hath been inscribed by the Pen of the Ancient of Days. The Mother Book beareth witness unto this. Today thou must hold fast unto those means which cause the upliftment of the Word and the advancement of existence, and which become the cause of attraction and enkindlement and the eagerness of those who have turned to God and are filled with longing.

10 یا افنانی لعمر الله سوف يظهر ما رقم من قلم
مالک القدم یشهد بذلك من عنده أم الكتاب
امروز باید آن جناب باسبابی که سبب ارتفاع
کلمه و ارتقاء وجود است تمسک نمایند و سبب
جذب و انجذاب و شوق و اشتیاق مقبلین و
مشتاقین گردند

11 In the Tablet of the World this exalted Word was revealed: "O My Afnan! Upon thee be My glory and My loving-kindness." The pavilion of God's Cause is mighty. It hath encompassed and will continue to encompass all the peoples of the world. The day is your day, and a thousand tablets bear witness. Arise to assist the Cause, and with the hosts of utterance occupy yourselves with the conquest of the hearts and souls of the people of the world.

11 در لوح دنیا این کلمه علیا نازل یا افنانی علیک
بهائی و عنایتی خیمه امر الهی عظیم است جمیع
احزاب عالم را فرا گرفته و خواهد گرفت روز روز
شماست و هزار لوح گواه شما بر نصرت امر قیام
نمائید و بجنود بیان بتسخیر افتده و قلوب اهل
عالم مشغول شوید

- 12 That Afnan must, in these days, hold fast unto that which is the cause of joy and gladness to the peoples of the world. Be not grieved by loss and the like, for the cause and occasion thereof hath been failure to turn unto the command of the Commander; and the cause of such failure to turn hath been the pardon and bounty of the Desire of all the worlds. Thereunto bear witness My books, My scrolls, My Tablets, and whatsoever We have sent down in this Prison which God hath made the loftiest of stations.
- 12 باید آن افنان این ایام تمسک نماید بآنچه سبب نشاط و انبساط اهل عالم است از خسارت و امثال آن محزون [مباشید] سبب و علت آن عدم توجه بامر آمر بوده و علت عدم توجه عفو و عطای مقصود عالمیان یشهد بذلك کتبی و زری و الواحی و ما انزلناه فی هذا السجن الذی جعله الله من اعلی المقام
- 13 And this loss likewise, since its source and causes have been of this world, hath not been, nor is it, worthy of sorrow; for perchance this very loss may prove the means of blessing and the occasion of ease for the peoples of the world. Even as, toward the close of the reign of the late king, Fath-'Ali Shah—may God have mercy upon him—some hurt and injury befell My father each day, and none was aware of the wisdom and mystery thereof, until at length the divine Purpose and the lordly Will did, in some measure, rend the veil, and the reason and cause thereof became manifest and clear as the light of the sun; for had those conditions remained, the manifestation of this Cause from the Dayspring of Proof would have been difficult.
- 13 و این خسارت هم چون مبدء و اسبابش دنیا بوده لایق حزن نبوده و نیست چه که شاید این خسارت سبب نعمت و علت راحت اهل عالم گردد چنانچه در اواخر عهد پادشاه مغفور فتحعلی شاه رحمه الله هر یوم ضری و ضرری بر والد وارد و احدی از حکمت و سر آن آگاه نه تا آنکه اراده الهی و مشیت ربانی فی الجمله کشف غطا شد و سبب و علت آن بمثابة نور آفتاب ظاهر و روشن گشت چه که با بقاء آن اسباب ظهور این امر از مطلع برهان مشکل بود
- 14 In brief, with thy Lord are the treasures of knowledge. Grieve not, neither fear. Rejoice with My Most Great Gladness, and be made glad through the joy of thy Lord, the All-Knowing, the All-Informed. That which is needful today are such means as have been and are the cause of the drawing nigh of men. Had the servants of God in other lands acted according to that whereunto the people of Baha in the Most Great Prison have acted, by now the greater part of mankind would have turned unto God and attained unto that which is the cause of everlasting life in the Paradise of utterance.
- 14 باری عند ربک خزائن العلوم لا تحزن و لا تحف افرح بفرحی الاکبر و کن مسروراً بسرور ربک العليم الخبير و آنچه اليوم لازم اسبابيست که سبب تقرب ناس بوده و هست اگر در سایر بلاد عباد الهی عمل مینمودند بآنچه که در بین اعظم حزب الله بان عامل حال اکثری از خلق بحق توجه مینمودند و بآنچه سبب خلود در جنت بیان است فائز میگشتند
- 15 In Muharram and in the blessed month of Ramadan, the True One hath acted, and still acteth, in such wise as is meet and seemly. Say: O people of Baha! Take hold of the Book of God with strength derived from Him, and then act according thereto. Verily, He shall protect you and guard you through His sovereignty, and shall exalt you by His Name among His servants. He, in truth, is the Mighty, the All-Bounteous.
- 15 در محرم و ماه مبارک رمضان نفس حق بما ینبغی عمل نموده و مینماید قل یا حزب الله خذوا کتاب الله بقوة من عنده ثم اعملوا به انه یحفظکم و یحرکم بسلطانه و یرفعکم باسمه بین عبادہ انه هو العزيز الفیاض
- 16 Say: My God, my God! I beseech Thee by the blood that hath been shed in Thy path, and by that which hath befallen the Manifestation of Thyself in the Land of Ta through the tyranny of Thine enemies and the injury inflicted by the wicked ones among Thy creatures, to aid Thy servants to turn unto Thee and to arise to serve Thy Cause. Verily Thou art powerful over
- 16 قل الهی الهی اسألك بالدماء المسفوكة فی سبیلک و بما ورد علی مظهر نفسک فی ارض الطاء من ظلم اعدائك و ضرر اشرار خلقک ان تؤید عبادک علی الرجوع الیک و القيام علی خدمة امرک انک انت المقتدر علی ما تشاء لا اله الا انت العزيز الفضال

whatsoever Thou willest. There is none other God but Thee, the Mighty, the All-Munificent.

- 17 The Glory shining and gleaming from the horizon of the heaven of My bounty be upon you, O My Afnans, and upon those who have quaffed the wine of divine knowledge from the chalice of My utterance and who hearken unto your words concerning this manifest Cause and this mighty Announcement.
- 18 Praise, glory, remembrance and thanksgiving be unto God, for in these days when the fire of sorrows was kindled from all directions and the light of the Cause was concealed, the Lord of all beings was occupied with the mention of His loved ones. Such bounty hath appeared in the world as hath no peer or likeness. In these blessed days, at all times, the tongue of Grandeur speaketh and maketh mention of His pre-existing mercy and all-encompassing favor, and He hath ordained for His loved ones that which no tongue or pen can describe. The servant beseecheth Him to protect His loved ones from the oppression of the oppressors, the malice of the ungodly, and the wrath of the transgressors. Verily, He hath power over all things.
- 19 They had expressed anxiety over the vicissitudes of the times and the straitening of circumstances. After these were presented, these exalted words were revealed from the Kingdom of Utterance - exalted be His utterance and magnificent His proof: O My Afnan! Upon thee be My glory and My loving-kindness. Such matters are among the conditions of the days of Revelation. A Cause of which all people were heedless in its early days must needs give rise to clamor, discord and upheaval. However, afterwards all shall be transformed by the command of the True Ordainer: tyranny into justice, agitation into tranquility, remoteness into nearness, denial into acceptance, aversion into attraction, poverty into wealth, and want into abundance. All this was decreed by thy Lord as an irrevocable fate. Didst thou but know what hath been ordained for thee and for those with thee, thou wouldst soar on the wings of longing and find thyself firmly established, steadfast, well-anchored and joyous in this firm, mighty and wise Cause.
- 20 Ye should conduct yourself in such wise as to cause the hearts and souls to be attracted and enkindled. Harken unto the counsel of the Wronged One: verily it will protect thee, deliver thee, and exalt thy station both outwardly and inwardly. Thy Lord is, in truth, the All-Knowing, the All-Informed.
- 21 At all times should ye rejoice in the special favors of God, exalted be His glory. In every word of the Divine utterances is
- البهاء المشرق الالاع من افق سماء عطائي عليكم يا افناني وعلى الذين شربوا رحيق العرفان من كأس بياني ويسمعون قولكم في هذا الامر المبين والنبأ العظيم انتهى
- لله الحمد والبهاء والذكر والثناء چه كه در ايامي كه نار احزان از جهات مشتعل و نور امر مستور حضرت مالک الملک بذكر اوليا مشغول عنايتي در عالم ظاهر شده كه شبه و مثل نداشته و ندارد در اين ايام مباركه در جميع ساعات لسان عظمت برحمت مسبوقه و عنايت محيطه اش ناطق و ذاكر و از براي اوليا مقدر فرموده آنچه را كه السن و اقلام از ذكرش عاجز يسأله الخادم ان يحفظ اوليائه من ظلم الظالمين و شتماته المشركين و غضب المعتدين انه على كل شيء قدير
- اظهار دلتنگي از حوادث روزگار و ضيق امورات فرموده بودند بعد از عرض حضور اين كلمات عاليات از ملكوت بيان نازل قوله عز بيانه و جل برهانه يا افناني عليك بهائي و عنايتي امثال اين امور از شرايط ايام ظهور است امري كه در اول ايام جميع انام از آن غافل البته سبب ضوضا و اختلاف و انقلاب ميگردد ولكن از بعد كل بامر امر حقيقي تبديل ميشود ظلم بعدل اضطراب باطمينان بعد بقرب انكار باقرار اعراض باقبال فقر بغنا و مسكنت بثروت كل ذلك كان عند ربك حتماً مقضياً لو تعرف ما قدر لك و لمن معك لتطير بأجنة الاستياق و تجد نفسك ثابتة مستقيمة راسخة مسرورة في هذا الامر المبرم العزيز الحكيم
- بايد آن جناب بشأني حركت نمايند كه سبب فرح و سرور و جذب و انجذاب افنده و قلوب گردد بشنو نصيحت مظلوم را انها تحفظك و تنجيك و ترفع مقامك في الظاهر و الباطن ان ربك هو العليم الخبير انتهى
- در جميع احوال آن حضرت بايد بعنايات مخصوصه حق جل جلاله سرور باشند در هر

concealed the water of life. They have ever drunk and continue to drink therefrom. Henceforth, however, they must fix their gaze upon His commandments and ordinances, and cleave instantly to whatsoever is enjoined. God willing, may that assembly ever be warmed and enkindled through your presence. This servant hath repeatedly besought this from God, exalted be His glory, and continueth to do so. Verily He is the Hearer, the Answerer.

- 22 O honored one, his eminence the Afnan, the esteemed Haji Siyyid Muhammad, upon him be the Most Glorious Beauty of God! You have ever been and continue to be remembered. This servant conveys greetings, glorification and radiance to you and to all the other honored Afnans of the Sacred Tree - upon them be all His most glorious splendor - and to the friends of God and the friends of the friends of God. I submit my petition and beseech from the Mine of Generosity, for each one, that which is everlasting and eternal. Verily our Lord is the Answerer and the Fulfiller of the needs of those who are near and those who are sincere. Glory and remembrance and praise be upon your honor and upon those who love you and who hearken to your words concerning the Cause of our Lord and your Lord and the Lord of all who are in the heavens and the earth.

کلمه از کلمات الهی آب حیات مستور لازال نوشیده و مینوشند ولکن از بعد باید باوامر و احکام ناظر باشند و آنچه امر شود فی الحین بآن تمسک نمایند انشاء الله عرصه آن انجمن بآن حضرت لازال گرم و مشتعل باشد از حق جلّ جلاله این فقره را مکرر این خادم مسئلت نموده و مینماید آنه هو السامع المجیب

22 آقای مکرم حضرت افنان جناب حاجی سید محمد علیه بهاء الله الاهی لازال مذکور بوده و هستند این عبد خدمت ایشان و سایر حضرات افنان سدره علیهم من کل بهاء ابهه و اولیای الهی و اولیای اولیای الهی سلام و تکبیر و بها میرسانم و عرض مینمایم و از برای هریک از معدن کرم میطلبم آنچه را که باقی و دائم است آن ربنا هو المجیب و قاضی حوائج المقربین و المخلصین البهّاء و الذکر و الثناء علی حضرتکم و علی من یحبکم و یسمع قولکم فی امر ربنا و ربکم و ربّ من فی السموات و الارضین

BLIB_Or15701.081,

BRL_DA#526,

ASAT3.230x

BH01873

To: Abu'l-Fadail Gulpaygani

Date: 1309-10-29 [1892-May-27]

- 1 In the name of the one true God!

1 بنام خداوند یگا

- 2 Praise, sanctified above mention and utterance, befitteth the Purpose of all creation, Who with one blessed and most exalted Word weighed and judged the world by the balance of justice. From this Word at times floweth the Kawthar of eternity, and at times the breathings of the Holy Spirit are diffused therefrom. It is the River of Life unto all who dwell in the realm of possibility, and it is the Sign of the Ancient of Days amidst the peoples and the Dawning-Place of inspiration for the attraction of all beings. Exalted be its power, exalted be its sovereignty, and all-encompassing be its light through its manifestation! The trumpet was sounded and they that lay in their graves

2 حمد مقدّس از ذکر و بیان مقصود امکان را لایق و سزااست که بیک کلمه مبارکه علیا عالم را بمیزان عدل سنجید و جزا بخشید این کلمه گاهی کوثر بقا از او جاری و هنگامی نفحه روح القدس از آن متضوّع اوست بحر حیوان لمن فی الامکان و اوست آیت قدم مابین امم و مطلع الهام لجذب انام تعالت قدرتها و تعالت سلطنتها و احاط نورها بظهورها نفخ فی الصّور و قام من فی

arose, and through its orientation all created things turned to the lights of the Countenance, and through its movement all contingent beings were moved in the precincts of the Throne.

- 3 O Fadl! Upon thee be the Glory of God, the Lord of Justice. At all times in the Most Great Prison thou hast been and art remembered by the Pen and Tongue of the Ancient Lord. Praise be to God that thou hast drunk the choice wine of utterance from the hand of bounty in the name of the Lord of Religions. This is the day of assistance. Blessed is he whom neither the pharaohs of the people nor the tyrants of the age have prevented from rendering assistance. Thou art he whom neither the clamor of the barking ones nor the might of the oppressors deterred. We beseech God, blessed and exalted be He, to make thee an assistant to His Faith, a guardian of His remembrance, and one who standeth firm in service to His mighty Cause. Thus hath the Tongue of Certitude spoken in the Kingdom of Utterance, as a grace from God, the Lord of this wondrous Day.

- 4 When thou receivest My Tablet and findest from it the fragrance of My utterance, say: My God, my God! Unto Thee be glory, for having guided me unto the horizon of Thy manifestation, illumined me with the lights of Thy grace and mercy, caused me to speak forth Thy praise, and shown me the signs of Thy Pen. I beseech Thee, O Lord of the Kingdom of Names and Creator of earth and heaven, by the rustling of the Divine Lote-Tree and by Thy most sweet utterance whereby the realities of all things were attracted, to elevate me through Thy Name amongst Thy servants. I am he who hath sought at all times to stand before the gate of Thy bounty and to attain the presence before the throne of Thy justice. O Lord! Cast not away him who hath clung to the cord of Thy nearness, and withhold not him who hath sought Thy most exalted station, the supreme summit, and the ultimate end - the station wherein the atoms cry out with most eloquent utterance: "The dominion, the kingdom, the grandeur and the might belong to God, the Powerful, the Mighty, the Bestower!"

- 5 O Fadl! Upon thee be My glory and My loving-kindness. Inform the friends that this is the Day of Utterance. The people of the world must be guided by the hosts of wisdom and proof, and be led to the shore of the ocean of recognition. The Cause of God is greater than every great thing. In the Tablet of the World this most exalted Word hath been revealed from the Most Exalted Pen: "Through the movement of the Most Exalted Pen a new spirit of inner meanings was breathed by the command of the True Commander into the bodies of words, and its effects are visible and manifest in all things of the world.

القبور وبتوجهها توجهت الكائنات الى انوار الوجه وبتحركها تحركت الممككات في ساحة العرش

3 يا فضل عليك بهاء الله مالك العدل در جميع احوال در سجن اعظم از قلم ولسان مالك قدم مذكور بوده و هستی لله الحمد از يد عطا رحیق بيان را باسم مالك اديان آشامیدی روز روز نصرتست طوبی لناصر ما منعه فراعنة القوم و لا جبارة اليوم انت الذي ما منعك ضوضاء الناعمين و لا سطوة الظالمين نسل الله تبارك و تعالى ان يجعلك ناصر دينه و حافظ ذكره والقائم على خدمة امره المتين كذلك نطق لسان الايقان في ملكوت البيان فضلاً من لدى الله مالك هذا اليوم البديع

4 انك اذا فزت بلوحي ووجدت منه عرف بياني قل الهى الهى لك البهاء بما هديتني الى افق ظهورك و نورتي بأنوار فضلك و رحمتك و انطقني بثنائك و اريتنى آثار قلبك اسئلك يا مالك ملكوت الأسماء و فاطر الأرض و السماء بخفيف سدة المنتهى و ببيانك الأحلى الذى به انجذبت حقائق الأشياء ان ترفعنى باسمك بين عبادك انا الذى طلبت فى الليالى و الأيام القيام لدى باب فضلك و الحضور امام كرسي عدلك اى رب لا تطرد من تمسك بحبل قربك و لا تمنع الذى قصد مقامك الأعلى و الذروة العليا و الغاية القصوى المقام الذى فيه تنادى الذرات بأفصح البيان الملك و الملكوت و العظمة و الجبروت لله المقتدر العزيز المنان

5 يا فضل عليك بهائى و عنايتى اوليا را آگاه نما يوم يوم بيانست بايد بجنود حكمت و برهان اهل امكان را هدايت نمود و بشاطي بحر عرفان راه فرمود امر الله اعظم است از كل عظيم و در لوح دنيا اين كلمهء عليا از قلم اعلى نازل از حركت قلم اعلى روح جديد معانى بامر آمر حقيقى در اجساد الفاظ دمیده شد و آثارش در جميع اشياى عالم ظاهر و هویدا اينست بشارت اعظم كه از قلم اسم اعظم جارى شده طوبى للمتبصرين

This is the Most Great Glad-Tidings that hath flowed from the Pen of the Most Great Name. Blessed are they that are endued with true understanding.”

- 6 When thou perceivest the breathings of revelation and art seized by the lights of the Countenance, say: Praise be unto Thee, O my God, for having guided me unto the horizon of Thy manifestation and made me to be mentioned by Thy Name. I beseech Thee by the dawning of the lights of the Sun of Thy bounty and the waves of the ocean of Thy generosity to ordain in my utterance a trace of Thy most exalted Word, whereby the realities of all things may be attracted. Verily, Thou art the Powerful over what Thou willest through Thy mighty and wondrous Word.

BRL_APBH#05x, BRL_APBH#06x, ADJ.080x, SW_v14#06 p.166x, BLO_PT#072x, JHT_S#004x

6 أنك اذا وجدت نفحات الوحي و اخذتكم
انوار الوجه قل لك الحمد يا الهى بما هديتني الى
افق ظهورك و جعلتني مذكوراً باسمك استلک
بتجلیات انوار شمس عطائك و تموجات بحر
کرمک ان تجعل في بياني اثرأ من آثار کلمتک
العليا لتجذب به حقائق الأشياء أنك انت
المقتدر على ما تشاء بقولک العزيز البديع

BLIB_Or15690.100, BLIB_Or15728.147,
BRL_DA#003, ADM3#133x p.150,
ADM3#134 p.151x, PYB#122 p.04x

BH00902

To: Siyyid Mihdi Dahaji et al., in Shiraz

Date: 1309-12-04? [1892-Jun-30]

- 1 In the Name of Him Who is seated upon the Throne of “He doeth as He willeth!”
- 2 This is a Book from God, the Lord of Names, to the people of Baha who speak not except that which the Tongue of Grandeur and Glory hath spoken, and who follow not every lying pretender. These are they who have quaffed the wine of steadfastness through the bounty of their Lord, the Chosen One.
- 3 Soon shall ye hear the call of a cawing crow; pay no heed to him but rather leave him to himself, turning unto the Qiblih of all horizons.
- 4 The proof hath been perfected through this proof which hath appeared in truth, and the lights have culminated in this horizon wherefrom hath dawned the Sun of grandeur and power. Blessed is the soul that educateth the servants through the ordinances of God which have been sent down in the Scriptures and Tablets.
- 5 Say: Were someone to appear every day, the Cause of God would not be established in the cities and lands.
- 1 بسمه المستوی علی عرش یفعل ما یشاء
- 2 هذا کتاب من لدی الله مالک الأسماء لأهل
البهاء الذین لا یتکلمون الا بما نطق لسان العظمة
والکبریاء ولا یتعقبون کل مدع کذاب اولئک
شربوا رحيق الاستقامة من عناية ربهم المختار
- 3 سوف تسمعون نداء ناعق لا تلتفتوا اليه دعوه
بنفسه مقبلين الى قبة الآفاق
- 4 قد تمت الحجّة بهذه الحجّة التي ظهرت بالحق وانتهت
الأنوار الى هذا الأفق الذي منه اشرقت شمس
العظمة والاقتدار طوبى لنفس تربى العباد بمحدود
الله التي نزلت في الزبر والألواح
- 5 قل لو يظهر في كل يوم احد لا يستقر أمر الله في
المدن و البلاد

- 6 This, truly, is a Revelation which revealeth itself only once every five hundred thousand years. Thus have We removed the barrier and lifted the veils. 6 هذا لظهور يظهر نفسه في كلّ خمسمائة الف سنة مرة واحدة كذلك كشفنا القناع
- 7 Blessed is he who hath recognized the purpose of God - whoso knoweth it, his heart rejoiceth and he remaineth steadfast in the Cause in such wise that all creation cannot deflect him therefrom. We have disclosed in this Tablet one of the mysteries of this Revelation, and have concealed that which is hidden lest the clamor of the ungodly be raised. By God! None hath comprehended it save according to his capacity. Should a soul discover the fragrance of this Raiment, he would be so attracted as to soar beyond contingent existence. Were We to expound what We have revealed in this Tablet, all the pens would not suffice, nor would oceans of ink be adequate. Despite this condition which transcendeth thought, thou hearest what the people of error speak concerning Me. We have unveiled unto thee a mystery from the mysteries as a grace from Us upon thee, that thou mayest thank thy Lord, the Mighty, the All-Knowing. 7 وارفعنا الأجباب طوبى لمن عرف مراد الله من عرفه يفرح قلبه ويستقيم على الأمر على شأن لا يزلّه من في الابداع قد كشفنا في هذا اللوح سرّاً من اسرار هذا الظهور وسترنا ما هو المكنون لئلا ترتفع ضوضاء الفجار تالله ما عرفه احد الا على قدره لو تجد نفس نفحات هذا القميص لتجذب على شأن تطير فوق الامكان لو نفصل ما نزلناه في هذا اللوح لا تنتهي بالأقلام ولا تكفيه بحور من المداد مع هذا الشأن الذي لا يخطر بالبال تسمع ما يقولون في حقّ اهل الضلال انا كشفنا لك سرّاً من الأسرار فضلاً من عندنا عليك لتشكر ربك العزيز العلام
- 8 O My Name! We have revealed in most of the Tablets that the Cause is mighty, mighty indeed. Yet none hath reflected upon its greatness save whom thy Lord, the Mighty, the Bestower, hath willed. We have left the people of idle fancies to wander in the wilderness of self and passion, that they might occupy themselves with the vain imaginings they possess. Verily thy Lord is the Self-Sufficient, the Most Exalted. The banner of "There is none other God but Him" hath been raised, yet they speak that which they have heard from every ignorant multitude. Thus have We given thee glad-tidings through the Word which hath appeared in the raiment of innovation between earth and heaven. Say: Praise be unto Thee, O Thou Who hast encompassed me with Thy grace and reminded me of that wherewith Thou hast not reminded the chosen ones. 8 ان يا اسمي انا نزلنا في اكثر الألواح ان الأمر عظيم عظيم مع ذلك ما تفكر احد في عظمتة الا من شاء ربك العزيز الوهاب انا تركنا اهل الأوهام في تيه النفس والهوى ليشغلوا بما عندهم من الظنون ان ربك هو الغنى المتعال قد ارتفعت راية انه لا اله الا هو وهم يتكلمون بما سمعوا من كل همج رعاك كذلك بشرناك بالكلمة التي ظهرت بقميص البدع بين الأرضين والسموات قل لك الحمد يا من احاطني فضلك وذكّرني بما لا ذكّرت به الأخيار
- 9 Know thou that the Tablet of Laws hath been sent down from the Dayspring of the revelation of thy Lord. We shall soon send it in truth as a command from Us. Verily thy Lord is the Protector, the Chosen One. We have also revealed unto thee a Tablet before this and sent it through another channel, that thou mayest be assured that His mention hath preceded all mention. We beseech God to assist thee in promoting His Cause and to enable thee to do that which He loveth and which pleaseth Him at all times. The glory be upon thee and upon those who speak that which the Tongue of the Bayan hath spoken at the midmost heart of creation. There is none other God but Him, the Mighty, the Protector, the One, the Single, the Powerful, the All-Compelling. 9 ثم اعلم قد نزل لوح الأحكام من مطلع وحى ربك سوف نرسله بالحقّ امرأ من عندنا ان ربك هو المهيمن المختار ونزلنا لك لوحاً قبل هذا وارسلناه من جهة اخرى لتوقن ان ذكره سبق الأذكار نسل الله بأن يؤيدك على انتشار امره و يوفقك على ما يحب ويرضى في كلّ الأحيان اتما البهاء عليك وعلى الذين تكلموا بما نطق لسان البيان في قطب الامكان انه لا اله الا هو المقتدر المهيمن الواحد الفرد العزيز الجبار ١٥٢

- 10 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 11 I bear witness that He hath testified for His Own Self that He cannot be known through aught else but Him, nor can He be comprehended save through Himself. O God! With what face shall I turn to Thy Kingdom of Abha, and with what tongue shall I supplicate and implore Thee? O my God! This sinful servant hath borne every transgression, sin and iniquity that falleth within the compass and reckoning of Thy knowledge. Yet with utmost boldness and assurance he standeth at the door of Thy hope, seeking Thy pardon and forgiveness, and beseeching Thy ancient and wondrous grace and bounty. Verily Thou art the All-Forgiving, the All-Merciful, and verily Thou art the All-Bountiful, the Lord of surpassing grace.
 اَشْهَدُ اَنْهُ شَهِدَ لِدَاثَةِ اَنْهُ لَا يَعْرِفُ بِمَا سِوَاهُ وَلَا يَدْرِكُ بَدْوَنَهُ اَيُّ خُدا بِكَدَامِ رُو رُو بَلَكُوتِ اِبْهَاتِ ثَمَائِمِ وَبَكْدَامِ زَبَانِ بَسُوئِ تَوَضَّرِعْ وَالتَّجَا كُنْمُ الْهَى اَيْنِ خَادِمِ عَاصِي بَآئِجِهِ دَرِ احَاطِهِ وَ اِحْصَايِ عِلْمَتِ دَرَايِدِ حَمَلِ خَطَايَا وَ ذُنُوبِ وَ مَعَاصِي نُمُودِهِ وَلَكِنْ بِكَمَالِ جَرَأَتِ وَ اِطْمِينَانِ بِيَابِ رَجَايَتِ اِيسْتَادِهِ عَفْوِ وَ غَفْرَانَتِ رَا مِيطْلِبِدِ وَ فَضْلِ وَ جُودِ قَدِيمِ وَ بَدِيعَتِ رَا مَسْئَلَتِ مِيكُنْدِ اَنْكَ اَنْتَ الْغَفُورُ الرَّحِيمُ وَ اَنْكَ اَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ
- 12 O my God! In this state, having closed mine eyes to myself - for verily I possess neither profit nor harm, neither life nor resurrection for my own self - I make representation to Thy chosen ones, Thy pure ones and Thy loved ones. Since in God's Most Holy Book, the Most Holy, and in the Tablets revealed in Iraq, and in the wondrous and sublime Scriptures and Tablets of this land, mention hath been made of the rising of the croaking in the cities and regions, therefore that hidden and treasured Tablet which some years ago was revealed from the heaven of the Most Glorious Will - exalted be His glory - in the name of His Holiness the Name of God, Mihdi, upon him be all the most glorious glory of Abha, hath been written and sent at the beginning of this letter, that the friends of the All-Merciful may exert their utmost effort in preserving and protecting the House of God's Manifest Cause, the Lord of all worlds, and may safeguard the weak ones. Verily our Lord is the Helper, the Almighty, the All-Knowing, the All-Wise.
 الْهَى دَرِ اِيْخَالِ چَشْمِ از خُودِ پُوشِيْدِهِ لَا اَمْلِكُ لِنَفْسِي نَفْعاً وَ لَا ضَرّاً وَ لَا حَيَوَةً وَ لَا نَشُوراً خُدْمَتِ اُولِيَا وَ اَصْفِيَا وَ دُوسْتَانَتِ عَرْضِ مِيْنَمَايِدِ چُونِ دَرِ كِتَابِ مَقْدَسِ الْهَى اَقْدَسِ وَ الْوَاحِ مَنَزَلَةُ دَرِ عِرَاقِ وَ صَحْفِ وَ الْوَاحِ بَدِيعَةُ مَنِيْعَةُ اَيْنِ اَرْضِ ذِكْرِ اَرْتِفَاعِ نَعَاقِ دَرِ مَدَنِ وَ دِيَارِ نَازِلِ لَذَا لُوحِ مَكْنُونِ مَخْزُونِ كِهْ چَنْدِ سَنَةُ قَبْلِ بِاسْمِ حَضْرَتِ اسْمِ اَللّٰهِ مَهْدِيْ عَلَيْهِ مَنَكَلٌ بِهَاءِ اِبْهَاءِ از سَمَاءِ مَشِيَّتِ اِبْهَى جَلِّ جَلَالِهِ نَازِلِ دَرِ صَدْرِ اَيْنِ نَامَةِ نُوْشْتِه اَرْسَالِ مِيْشُودِ تَا اَوَّلِيَايِ رَحْمَنِ دَرِ حَفْظِ وَ حِرَاسَتِ وَ صِيَانَتِ بَيْتِ اَمْرِ مَبِينِ رَبِّ الْعَالَمِيْنَ كَمَالِ جَدِّ وَ يَجْهَدِ رَا مِيْذُولِ دَارَنْدِ وَ ضَعْفَا رَا حَفْظِ ثَمَائِدِ اَنْ رَبَّنَا هُوَ الْمُؤَيِّدُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
- 13 Furthermore, a matter whose clarification is among the most momentous and important of affairs is that this servant heard a rumor that some of the friends in outlying regions have imagined that the letters sent in the name of this servant to them and other friends were - God forbid - jointly authored, meaning that what was written expressly from the tongue of the True One, exalted be His glory, was from the True One, while the letter's beginning, from the point of "In the Name of our Lord", and the opening exordium and prayers, up to the point of [words such as] "what you had sent was presented to the Supreme Horizon and Most Exalted Summit, and attained the honor of being heard before the countenance of the Lord of Names, and in response these exalted words were revealed from the Source of verses, exalted be His glory and universal be His favors" - that such passages were authored by this servant.
 وَ دِيْكَرِ اَمْرِيْكَ اَظْهَارِ اَنْ از اعْظَمِ اُمُورِ وَ اَهْمِّ اَنْسَتِ اَنْكَ اَيْنِ خَادِمِ كَلْمَهُئِيْ اسْتَمَاعِ نُمُودِ كِهْ بَعْضِيْ از اَوَّلِيَايِ اَطْرَافِ هِيْجِهْ گِيَانِ نُمُودِه اَنْدِ مِرَاسَلَاتِيْكَ بِاسْمِ اَيْنَعْبَدِ نَزْدِ اِيْشَانِ وَ سَايِرِ دُوسْتَانِ اَرْسَالِ شُدِه اِلْعَاذِ بِاللّٰهِ مَشْتَرِكِ بُوْدِه يَعْنِيْ اَنْجِهْ از لِسَانِ حَقِّ جَلِّ جَلَالِهِ نُوْشْتِه شُدِه از حَقِّ بُوْدِه وَ عِنْوَانِ نَامَةِ از نَقْطَةُ بَسْمِ رَبَّنَا وَ خُطْبِهْ وَ مَنَاجَاتِ تَا بِمَقَامِيْكَ مِيْرسِدِ قَصْدِ اَفَقِ اَعْلَى وَ ذُرُوْةِ اَعْلِيَا نُمُودِه اِمَامِ وَجِهِ مَالِكِ اَسْمَاءِ بَعْزِ اَصْغَا فَاثَرِ وَ دَرِ جَوَابِ اَيْنِ كَلِمَاتِ عَالِيَايَتِ از مَصْدَرِ آيَاتِ نَازِلِ قَوْلِهِ جَلِّ جَلَالِهِ وَ عَمِّ نَوَالِهِ اَيْنْفَقَرَاتِ از اَيْنَعْبَدِ بُوْدِه

- 14 I seek God's forgiveness from this great idolatry! How could one who is mute speak before the Kingdom of Utterance? Glory be to my Lord that I should be among the idolaters! Likewise, after the word "end", the passages that were recorded subsequently were all from the True One, exalted be His glory. I briefly submit that not a single word was from this servant - all were revealed from the Kingdom of God, my Lord and your Lord and the Lord of all who are in heaven and on earth. At all times, letters that were in this servant's name were, after permission, read in the Most Holy and Most Exalted Presence, and He would command "Take up the pen," and all responses from beginning to end would be revealed from the blessed mouth and recorded. And this was not specific to this servant; rather, repeatedly there was revealed from the Tongue of Grandeur, in the voice of those circling round and about Him, that which was a clear book for all the worlds.
- 14 استغفر الله عن هذا الشّرك العظيم بجا اُخرس
قادر برآست امام ملکوت بیان نطق نماید سبحان
ربّي من ان اکون من المشرکین و همچنین بعد از
کلمه انتهی فقراتیکه ثبت شده تمام از حق جل
جلاله بوده مختصر عرض مینمایم اینکه حرفی از
اینعید نبوده کلّها نزلت من ملکوت الله ربّي
و ربکم و ربّ من فی السّموات و الأرضین در
جميع اوقات مکاتیبیکه باسم اینعید بود در ساحت
امنع اقدس بعد از اذن خوانده میشد و امر
میفرمودند بگير قلم را و جميع اجوبه من البداية
الى النّهایه از فم مبارک نازل و ثبت میگشت
و این نه اختصاص باینعید داشته بلکه مکرّر از
لسان عظمت بلسان طائفین و اطراف نازل شده
آنچه که کتاب مبین بوده از برای عالمین
- 15 Now we must all have mercy upon ourselves and the Cause of God, lest any word be uttered that might again lay the foundation of a new idolatry upon the earth. May God protect us and you, O community of believers, from such thoughts and imaginings. I am naught but a recording servant in His presence, and the Speaker is God, my Lord, the Utterer, the Revealer, the All-Knowing, the Ancient of Days.
- 15 حال باید جميع رحم بر خود و امر الله نمائیم
تا کلمهئی بمیان نیاید که مجدّد اساس شرک
تازهئی شود در ارض اعادنا الله و ایاکم یا معشر
الموحّدین من هذه الظّنون و الأوهام ما کنت انا
الّا عبد کاتب بین یدیه و النّاطق هو الله ربّي
المتکلم المنزل العليم القديم
- 16 The Glory and the Remembrance and the Praise be upon you, O people of Baha and companions of the Crimson Ark, and praise be to God, the Lord of the Throne and earth, and the Master of the hereafter and the former times.
- 16 البهَاء و الذّکر و الثّناء علیکم یا اهل البهَاء و اصحاب
السّفینة الحمراء و الحمد لله ربّ العرش و الثّری و
مالک الآخرة و الأولى
- 17 The servant On the 4th of Dhi'l-Hajjih al-Haram, in the year 1309.
- 17 خادِم فی ٤ ذی الحجّة الحرام سنة ١٣٠٩

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INBA51:149, BLIB_Or15738.068,
KB_620:142-143, BRL_DA#404,
LHKM1.065, MAS8.022bx, MUH3.270x,
ASAT4.302x

BHU0078*Words spoken shortly before His ascension**To: Nabil-i-A'zam**Date: 1309-10 ca. [1892-May]*

Had this Cause been revealed in the West, had Our verses been sent from the West to Persia and other countries of the East, it would have become evident how the people of the Occident would have embraced Our Cause. The people of Persia, however, have failed to appreciate it.

GPB.253x

BHU0031*Words spoken to members of the household**Date: 1309-10-26 [1892-May-23]*

I am well-pleased and satisfied with all of you, for you have rendered service and labored strenuously. Morning and evening you came and showed forth faithfulness. You endured every oppression and bore every ordeal. God willing, may you be assisted and confirmed. Rise up in unity and accord to exalt the Cause of the Lord of creation, for divine confirmations are with you and the power of the Holy Spirit sustains you. With mine own hand I have written all that is required concerning the duties and obligations of everyone and have entrusted it to the Most Great Branch.

من از جمیع شماها راضی و خوشنودم زیرا خدمت کردید و زحمت کشیدید هر سبج آمدید و هر شام آمدید و اظهار وفا کردید تحمل هر جفا نمودید و حمل هر بلا کردید ان شاء الله مؤید و موفق باشید باتفاق و اتحاد بر ارتضاع امر مالک ایجاد قیام نمائید که تائید الهی با شما است و قوه روح القدس مؤید شما و من تکالیف و وظایف کل را آنچه لازم است بخط خویش نگاشته ام و بغصن اعظم سپردهام.

STOB.108-109 #143-144, GPB.222x

KKD1.517.21

BH00003

Kitab-i-'Ahd (Book of the Covenant)

- 1 Although the Realm of Glory hath none of the vanities of the world, yet within the treasury of trust and resignation We have bequeathed to Our heirs an excellent and priceless heritage. Earthly treasures We have not bequeathed, nor have We added such cares as they entail. By God! In earthly riches fear is hidden and peril is concealed. Consider ye and call to mind that which the All-Merciful hath revealed in the Qur'an: 'Woe betide every slanderer and defamer, him that layeth up riches and counteth them.' Fleeting are the riches of the world; all that perisheth and changeth is not, and hath never been, worthy of attention, except to a recognized measure.
- 2 The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity. From the dawning-place of the divine Tablet the day-star of this utterance shineth resplendent, and it behoveth everyone to fix his gaze upon it: We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day – the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.
- 3 Every receptive soul who hath in this Day inhaled the fragrance of His garment and hath, with a pure heart, set his face towards the all-glorious Horizon is reckoned among the people of Baha in the Crimson Book. Grasp ye, in My Name, the chalice of My loving-kindness, drink then your fill in My glorious and wondrous remembrance.
- 1 اگر اقی اعلی از زخرف دنیا خالیست و لکن در خزائن توکل و تفویض از برای وراث میراث مرغوب لا عدل له گذاشتیم گنج نگذاشتیم و بر رنج نیفزودیم ایم الله در ثروت خوف مستور و خطر مکنون انظروا ثم اذکروا ما انزلہ الرحمن فی الفرقان ویل لکل همزة لمزة الذی جمع مالا و عدده ثروت عالم را وفائی نه آنچه را فنا اخذ نماید و تغییر پذیرد لایق اعتنا نبوده و نیست مگر علی قدر معلوم
- 2 مقصود این مظلوم از حمل شداید و بلایا و انزال آیات و اظهار بینات اتحاد نار ضغینه و بغضا بوده که شاید آفاق افتده اهل عالم بنور اتفاق منور گردد و باسایش حقیقی فائز گردد و از افق لوح الهی نیز این بیان لائح و مشرق باید کل بآن ناظر باشند ای اهل عالم شما را وصیت مینمایم بآنچه سبب ارتفاع مقامات شما است بتقوی الله تمسک نمائید و بذیل معروف تثبیت کنید براسستی میگویم لسان از برای ذکر خیر است او را بگفتار زشت میالائید عفا الله عما سلف از بعد باید کل بما ینبغی تکلم نمائید از لعن و طعن و ما یتکدر به الانسان اجتناب نمائید مقام انسان بزرگست چندی قبل این کلمه علیا از مخزن قلم ابهی ظاهر امروز روزیست بزرگ و مبارک آنچه در انسان مستور بوده امروز ظاهر شده و میشود مقام انسان بزرگست اگر بحق و راستی تمسک نمائید و بر امر ثابت و راسخ باشد انسان حقیقی بمنابہ آسمان لدی الرحمن مشهود شمس و قمر سمع و بصر و انجم او اخلاق منیره مضیئه مقامش اعلی المقام و آثارش مربی امکان
- 3 هر مقبلی الیوم عرف قیص را یافت و بقلب طاهر بافی اعلی توجه نمود او از اهل بها در صحیفه حمرا مذکور خذ قدح عنایتی باسی ثم اشرب منه بذکری العزیز البدیع

- 4 O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.
- 5 O ye the loved ones and the trustees of God! Kings are the manifestations of the power, and the daysprings of the might and riches, of God. Pray ye on their behalf. He hath invested them with the rulership of the earth and hath singled out the hearts of men as His Own domain.
- 6 Conflict and contention are categorically forbidden in His Book. This is a decree of God in this Most Great Revelation. It is divinely preserved from annulment and is invested by Him with the splendour of His confirmation. Verily He is the All-Knowing, the All-Wise.
- 7 It is incumbent upon everyone to aid those daysprings of authority and sources of command who are adorned with the ornament of equity and justice. Blessed are the rulers and the learned among the people of Baha. They are My trustees among My servants and the manifestations of My commandments amidst My people. Upon them rest My glory, My blessings and My grace which have pervaded the world of being. In this connection the utterances revealed in the Kitab-i-Aqdas are such that from the horizon of their words the light of divine grace shineth luminous and resplendent.
- 8 O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it.
- 9 The Will of the divine Testator is this: It is incumbent upon the Aghsan, the Afnan and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch [Abdu'l-Baha]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater
- 4 ای اهل عالم مذهب الهی از برای محبت و اتحاد است او را سبب عداوت و اختلاف نمائید نزد صاحبان بصر و اهل منظر اکبر آنچه سبب حفظ و علت راحت و آسایش عباد است از قلم اعلی نازل شده ولیکن جهال ارض چون مربای نفس و هوسند از حکمتهای بالغه حکیم حقیقی غافلند و بظنون و اوهام ناطق و عامل
- 5 یا اولیاء الله و امانته ملوک مظاهر قدرت و مطالع عزت و ثروت حقند در باره ایشان دعا کنید حکومت ارض بآن نفوس عنایت شد و قلوب را از برای خود مقرر داشت
- 6 نزاع و جدال را نهی فرمود نهیاً عظیمی فی الکتاب هذا امر الله فی هذا الظهور الأعظم و عصمه من حکم المحو و زینه بطراز الایات انه هو العليم الحکیم
- 7 مظاهر حکم و مطالع امر که بطراز عدل و انصاف می یزند بر کل اعانت آن نفوس لازم طوبی للأمرآء و العلماء فی البهآء اولئک امانائی بین عبادی و مشارق احکامی بین خلقی علیهم بهائی و رحمتی و فضلی الذی احاط الوجود در کتاب اقدس در این مقام نازل شده آنچه که از آفاق کلماتش انوار بخشش الهی لامع و ساطع و مشرقست
- 8 یا اغصانی در وجود قوت عظیمه و قدرت کامله مکنون و مستور باو و جهة اتحاد او ناظر باشید نه باختلافات ظاهره از او
- 9 وصیة الله آنکه باید اغصان و افنان و منتسبین طراً بغصن اعظم ناظر باشند انظروا ما انزلناه فی کتابی الأقدس اذا غیض بحر الوصال و قضی کتاب المبدی فی المال توجهوا الی من اراده الله الذی اشعب من هذا الأصل القديم مقصود از این آیه مبارکه غصن اعظم بوده کذلک اظهرنا الأمر فضلاً من عندنا و انا الفضل الکرم قد قدر الله مقام الغصن الأكبر بعد مقامه انه هو الامر

Branch [Muhammad Ali] to be beneath that of the Most Great Branch [Abdu'l-Baha]. He is in truth the Ordainer, the All-Wise. We have chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

الحکیم قد اصطفینا الأكبر بعد الأعظم امراً من
لدن علیم خبیر

- 10 It is enjoined upon everyone to manifest love towards the Aghsan, but God hath not granted them any right to the property of others.

10 محبت اغصان بر کل لازم ولكن ما قدر الله لهم
حقاً فی اموال الناس

- 11 O ye My Aghsan, My Afnan and My Kindred! We exhort you to fear God, to perform praiseworthy deeds and to do that which is meet and seemly and serveth to exalt your station. Verily I say, fear of God is the greatest commander that can render the Cause of God victorious, and the hosts which best befit this commander have ever been and are an upright character and pure and goodly deeds.

11 یا اغصانی و افنانی و ذوی قرابتی نوصیکم
بتقوی الله و بمعروف و بما ینبغی و بما ترتفع به
مقاماتکم براسی میگویم تقوی سردار اعظمست
از برای نصرت امر الهی و جنودی که لایق
این سردارست اخلاق و اعمال طیبه طاهره
مرضیه بوده و هست

- 12 Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Baha may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

12 بگو ای عباد اسباب نظم را سبب پریشانی
نمائید و علت اتحاد را علت اختلاف مسازید
امید آنکه اهل بها بکلمه مبارکه قل کل من
عند الله ناظر باشند و این کلمه علیا بمثابه
آبست از برای اطفاء نار ضغینه و بغضا که
در قلوب و صدور مکنون و مخزونست احزاب
مختلفه از این کلمه واحده بنور اتحاد حقیقی
فائز میشوند آنه یقول الحق و یدی السبیل و هو
المقتدر العزیز الجلیل

- 13 It is incumbent upon everyone to show courtesy to, and have regard for the Aghsan, that thereby the Cause of God may be glorified and His Word exalted. This injunction hath time and again been mentioned and recorded in the Holy Writ. Well is it with him who is enabled to achieve that which the Ordainer, the Ancient of Days hath prescribed for him. Ye are bidden moreover to respect the members of the Holy Household, the Afnan and the kindred. We further admonish you to serve all nations and to strive for the betterment of the world.

13 احترام و ملاحظه اغصان بر کل لازم لاعزاز
امر و ارتفاع کلمه و این حکم از قبل و بعد در
کتب الهی مذکور و مسطور طوبی لمن فاز بما
امر به من لدن امر قدیم و همچنین احترام حرم و
آل الله و افنان و منتسبین و نوصیکم بخدمة الأمم
و اصلاح العالم از ملکوت بیان مقصود عالمیان
نازل شد

- 14 That which is conducive to the regeneration of the world and the salvation of the peoples and kindreds of the earth hath been sent down from the heaven of the utterance of Him Who is the Desire of the world. Give ye a hearing ear to the counsels of the Pen of Glory. Better is this for you than all that is on the earth. Unto this beareth witness My glorious and wondrous Book.

14 آنچه که سبب حیات عالم و نجات اممت نصایح
قلم اعلی را بگوش حقیقی اصغا نمائید آنها خیر لكم
عماً علی الأرض یشهد بذلك کتابی العزیز البدیع

TB#15, BSW#09.06, DOR#32, PUP.382x, GPB.028x, GPB.238x, GPB.239x8x, GPB.240x7x, GPB.242x, GPB.314x, WOB.134x, SW_v03#14 p.006-007+010, SW_v04#14 p.238, SW_v05#15 p.229, SW_v07#16 p.153, SW_v07#18 p.188, SW_v09#12 p.138x, SW_v09#13 p.150, BSC.259 #532-546

INBA65:101, BLIB_Or15261, CMB_F25.8, AVK3.066.10x, AVK3.210.02x, AVK3.424.03x, AHM.410, MJMM.399, AYT.355, DWNP_v4#04 p.021, DWNP_v2#03-4 p.025-027x, UAB.036ax, DRD.176, AYI2.076x, AYI2.275x, RHQM2.0918-921 (350) (214-216), TBP#15, OOL.B014, AMB#32

BH02307

Ziyarat-Namih (Tablet of Visitation)

- 1 The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day-Stars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.
- 2 I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.
- 3 I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.
- 4 Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.
- 1 الثناء الذي ظهر من نفسك الأعلى والبهاء الذي طلع من جمالك الأبهى عليك يا مظهر الكبرياء وسلطان البقاء ومليك من في الأرض والسماء اشهد ان بك ظهرت سلطنة الله واقتداره وعظمة الله وكبريائه وبك اشرفت شمس القدم في سماء القضاء وطلع جمال الغيب عن افق البداء واشهد ان بحركة من قلبك ظهر حكم الكاف والنون وبرز سر الله المكنون وبدئت الممككات بعثت الظهورات
- 2 واشهد ان بجمالك ظهر جمال المعبود ويوجهك لاح وجه المقصود وبكلمة من عندك فصل بين الممككات وصعد المخلصون الى الذروة العليا والمشركون الى الدركات السفلى
- 3 واشهد بان من عرفك فقد عرف الله ومن فاز بلقائك فقد فاز بلقاء الله فطوبى لمن آمن بك وبآياتك وخضع لسلطانك وشرف بلقائك وبلغ برضائك وطاف في حولك وحضر تلقاء عرشك فويل لمن ظلمك وانكرك وكفر بآياتك وجاهد لسلطانك وحارب بنفسك واستكبر لذي وجهك وجادل ببرهانك وفر من حكومتك واقتدارك وكان من المشركين في الواح القدس من اصبع الأمر مكتوبا
- 4 فيا الهى ومحبوبى فأرسل الى عن يمين رحمتك وعنايتك نفحات قدس الطافك لتجذبني عن نفسي وعن الدنيا الى شطرك ولقائك انك انت المقتدر على ما تشاء وانك كنت على كل شىء محيطا

- 5 The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.
- 6 May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.
- 7 Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.
- 5 عليك يا جمال الله ثناء الله وذكره و بهاء الله و نوره اشهد بأن ما رأيت عين الابداع مظلوماً شبيهك كنت في أيامك في غمرات البلايا مرة كنت تحت السلاسل والأغلال و مرة كنت تحت سيوف الأعداء و مع كل ذلك امرت الناس بما امرت به من لدن عليم حكيم
- 6 روحى لضرك الفداء و نفسى لبلائك الفداء اسأل الله بك وبالذين استضاءت وجوههم من انوار وجهك و اتبعوا ما امروا به حباً لنفسك ان يكشف السبحات التي حالت بينك و بين خلقك و يرزقني خير الدنيا والآخرة أنك انت المقتدر المتعالى العزيز الغفور الرحيم
- 7 صلّ اللهم يا الهى على السّدره واوراقها و اغصانها و افنانها و اصولها و فروعها بدوام اسمائك الحسنى و صفاتك العليا ثم احفظها من شرّ المعتدين و جنود الظالمين أنك انت المقتدر القدير صلّ اللهم يا الهى على عبادك الفائزين و امائك الفائزات أنك انت الكريم ذو الفضل العظيم لا اله الا انت الغفور الكريم

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INBA47:245ax, INBA65:065, INBA33:157, Majlis210461.119-120, PMP#180, AHM.092b, AYT.227, TSBT.277, NSR_1993.118, NFF2.003, ABMK.045, OOL.B149, AMB#33

Study guide to this volume

If the first part of the 1890–92 writings is dominated by the *Lawh-i-Dunya*’s world-embracing social ethic, this second part is shaped by a valedictory gravity. Two documents of foundational importance anchor the volume: the *Bisharat* (BH00568), Baha’u’llah’s final comprehensive statement of His “glad-tidings” to the earth, and the *Kitab-i-‘Ahd* (BH00003), His Book of the Covenant — the last will and testament in which He appoints ‘Abdu’l-Baha as His sole successor and Center of the Covenant. Around these two centerpieces cluster shorter tablets that clarify matters of authority, recordkeeping, and community discipline, together with oral recollections that give a vivid picture of ‘Abdu’l-Baha’s role and anticipated world-mission. Written in the months before His passing in May 1892, these texts carry a quality of finality and consolidation: the legislation is being assembled, the succession is being secured, and the community is being prepared for the transition from the direct presence of its Founder to its own governance under appointed authority.

The Fifteen Glad-Tidings: A Charter for Global Civilization

Key Passages

The first Glad-Tidings which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth. — BH00568

The second Glad-Tidings: It is permitted that the peoples and kindreds of the world associate with one another with joy and radiance. O people! Consort with the followers of all religions in a spirit of friendliness and fellowship... The third Glad-Tidings concerneth the study of divers languages. This decree hath formerly streamed forth from the Pen of the Most High: It behooveth the sovereigns of the world... or the ministers of the earth to take counsel together and to adopt one of the existing languages or a new one to be taught to children in schools throughout the world, and likewise one script. Thus the whole earth will come to be regarded as one country. — BH00568

The eighth Glad-Tidings: The pious deeds of the monks and priests among the followers of the Spirit — upon Him be the peace of God — are remembered in His presence. In this Day, however, let them give up the life of seclusion and direct their steps towards the open world and busy themselves with that which will profit themselves and others...

The ninth Glad-Tidings: When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness from God alone, since such confession before the creatures leadeth to remorse and regret. God, exalted be His glory, is the Forgiver, the Merciful, the Gracious. — BH00568

Context for Study

The *Bisharat* (“Glad-Tidings”) was presented explicitly by Baha'u'llah as a gathering of ordinances previously scattered across the *Kitab-i-Aqdas*, *Ishraqat*, *Tajalliyat*, and *Tarazat* — a deliberate act of consolidation that gives the tablet a quasi-constitutional character. Each of the fifteen tidings legislates a departure from established religious or social practice: holy war is abolished, monastic seclusion is replaced by active engagement with the world, confession to clergy is replaced by direct prayer to God, religious shunning is replaced by fellowships across traditions, nationalism is replaced by world citizenship. This is a systematic dismantling of the institutional barriers that have separated religious communities and legitimated religious violence. The first tiding — abolition of holy war — is especially significant. In Islamic jurisprudence *jihad* has both inner and outer dimensions; the outer dimension of armed struggle had been the legitimating principle for centuries of religious expansion. Its categorical abolition in a text addressed to “all the peoples of the world” announces a new dispensation in which religion’s relationship to political power and violence is fundamentally reconceived. The eighth tiding’s address to monks and priests is comparably bold: rather than condemning Christian monasticism, it praises its piety while redirecting its energy from the cloister to the world. The ninth tiding’s abolition of sacramental confession invites comparison with Protestant critiques of the confessional (Luther, Calvin) while arriving at a different destination: the point is not to assert the priesthood of all believers but to insist on the privacy and directness of the soul’s relationship to God.

Questions for Reflection

1. The abolition of holy war is placed first among the glad-tidings. What does this ordering reveal about Baha'u'llah’s diagnosis of religion’s most dangerous failure? Compare with John Howard Yoder’s *The Politics of Jesus* and with Islamic debates about the “greater” versus “lesser” *jihad*.
2. The command to consort with all religions “in a spirit of friendliness and fellowship” is placed immediately alongside the abolition of holy war. How do these two ordinances constitute a single coherent vision of religious life in a pluralistic world?
3. Compare the ninth tiding’s abolition of confession to clergy with Luther’s *sola gratia*, with the Eastern Orthodox tradition of *startsy* (spiritual fathers), and with the psychoanalytic practice of confession in therapy. What is gained and what is potentially lost in each arrangement?
4. The eighth tiding praises the “pious deeds” of monks and priests while redirecting their vocation to the world. Is this a supersession of monasticism, a transformation of it, or something else? How does it compare with the Reformation’s dissolution of monastic institutions and with Vatican II’s call for religious engagement with modernity?
5. How does the tablet’s structure as “glad-tidings” — announcements of liberation — reframe the experience of religious obligation? What is the difference between receiving a law as a command and receiving it as good news?

The Book of the Covenant: Succession, Unity, and the Center of the Faith

Key Passages

The aim of this Wronged One in sustaining woes and tribulations, in revealing the Holy Verses and in demonstrating proofs hath been naught but to quench the flame of hate and enmity, that the horizon of the hearts of men may be illumined with the light of concord and attain real peace and tranquillity... We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. — BH00003

O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. — BH00003

The Will of the divine Testator is this: It is incumbent upon the Aghsan, the Afnan and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: ‘When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.’ The object of this sacred verse is none other except the Most Mighty Branch [‘Abdu’l-Baha]... O ye My Branches! A mighty force, a consummate power lieth concealed in the world of being. Fix your gaze upon it and upon its unifying influence, and not upon the differences which appear from it. — BH00003

Context for Study

The *Kitab-i-‘Ahd* is one of the most consequential documents in Baha’i history: it is the text read publicly after Baha’u’llah’s passing in May 1892, and it establishes the covenantal succession that would shape the Faith’s history for the following century. Its appointment of ‘Abdu’l-Baha as the “Most Mighty Branch” — “He Whom God hath purposed” — is not merely a matter of administrative succession but a theological act. The Covenant is framed as an extension of Baha’u’llah’s entire mission: the aim of all His suffering and revelation was unity, and the document names the institution through which that unity is to be preserved after His death. The explicit prohibition of “conflict and contention” within the text of the succession document is itself significant: Baha’u’llah anticipates the dangers of schism and preempts them by naming unity as both the goal and the condition of legitimate authority. Students of religious history will recognize this structure from other founding moments: Muhammad’s designation of ‘Ali at Ghadir Khumm (disputed) and the subsequent Sunni-Shi’a split; Jesus’ naming of Peter as the rock on which the Church would be built and the subsequent history of papal authority; the Buddha’s *parinirvana* and the councils that followed. What is unusual about the *Kitab-i-‘Ahd* is the explicitness of the written appointment and the clarity of its anti-factional principle: focus on the “unifying influence,” not on the “differences which appear from it.”

Questions for Reflection

1. The *Kitab-i-'Ahd* declares that “the religion of God is for love and unity; make it not the cause of enmity or dissension.” In the light of religious history, is this a realistic aspiration or a tragic irony? What structural features of religious institutions tend to generate the very divisions they were designed to prevent?
2. Compare the appointment of ‘Abdu’l-Baha as “Most Mighty Branch” with the Christian doctrine of apostolic succession, the Islamic debate over the Caliphate, and the Buddhist *dharma*-transmission from master to disciple. What is similar in form, and what is theologically distinctive?
3. The document commands its heirs to focus on the “unifying influence” and not on the differences that arise from it. What spiritual disciplines and institutional arrangements would be required to sustain this focus over generations? Where have other traditions succeeded or failed at this?
4. Baha'u'llah declares that His entire mission of suffering and revelation aimed at “quenching the flame of hate and enmity.” How does this retrospective framing of a prophetic mission as fundamentally peace-making compare with the self-understanding of other prophetic figures? Does it transform the meaning of the revelatory writings themselves?
5. The text commands: “God hath forgiven what is past.” What theology of forgiveness is implicit in this declaration? Compare with Islamic *ghufran*, Christian absolution, and the Jewish concept of *teshuvah* (return and forgiveness).

‘Abdu’l-Baha: Witness to an Anticipated World-Mission

Key Passages

In the days of the Abode of Peace, we ourselves would sit in the coffeehouse and meet with people, both familiar and strangers... But in the Most Great Prison we have met with no one and have completely closed the door of association. And all these burdens the Master has borne for our comfort and ease. The Master has become an impregnable fortress and a mighty shield before all peoples and nations, and has given us rest... He has arisen to serve the Cause and been so confirmed that He does not even have time to come to the Mansion of Bahji weekly, while we commune with the friends and are occupied with revealing verses and tablets, and He is in hardship and difficulty. — BHU0009

Later it will become clear with what power, penetration and divine grace He will raise the banner of the Most Great Name at the world’s center, and how He will gather all who dwell on earth beneath the pavilion of peace and tranquility. — BHU0009

Context for Study

BHU0009 preserves words spoken by Baha'u'llah and recorded by Mirza Habibu'llah Afnan, one of the trusted Baha'i scribes of the period. Its testimony is exceptional: Baha'u'llah speaks of

'Abdu'l-Baha with unmistakable warmth and a forward-looking confidence that reads almost as prophetic. The passage about 'Abdu'l-Baha bearing all the "burdens" of external contact while Baha'u'llah remained in the Mansion reveals the practical division of roles that characterized the late 'Akka period. 'Abdu'l-Baha functioned as His Father's public face, managing relations with governments, hostile officials, and visiting inquirers — work described here as "more troublesome than anything else." The anticipation that He will "raise the banner of the Most Great Name at the world's center" and "gather all who dwell on earth beneath the pavilion of peace" is remarkable for its scope: it points beyond 'Akka, beyond Persia, toward a global mission that 'Abdu'l-Baha would eventually carry out in His travels to Egypt, Europe, and North America (1910–1913). Read alongside the *Kitab-i-'Ahd's* appointment of 'Abdu'l-Baha as Center of the Covenant, BHU0009 provides the personal and emotional texture behind the formal covenantal document: the succession is not merely institutional but flows from a relationship of extraordinary mutual devotion and a prophetic vision of future service.

Questions for Reflection

1. What does Baha'u'llah's testimony about 'Abdu'l-Baha's hardships and His own gratitude reveal about the emotional and relational dimensions of prophetic succession? How does this personal dimension complement the formal authority of the *Kitab-i-'Ahd*?
2. The passage anticipates 'Abdu'l-Baha raising the banner of the Cause "at the world's center." How should we understand such prophetic anticipations? Are they best read as literal prediction, as spiritual designation, or as something else?
3. Compare the relationship between Baha'u'llah and 'Abdu'l-Baha described here with other master-successor relationships in religious history: the Prophet and 'Ali, Jesus and Peter, Socrates and Plato, the Bab and Baha'u'llah. What patterns appear, and what is distinctive in each case?
4. The document notes that Baha'u'llah "communed with the friends and revealed tablets" while 'Abdu'l-Baha managed the world. What does this division of contemplative and active roles suggest about the different kinds of spiritual authority required in a religious community?
5. How does the fact that BHU0009 is a recollection — oral, mediated, preserved by a third party — affect its authority and interpretation within the Baha'i community? What methodological questions does this raise for scholars of religious history?

A Guiding Question for the Whole Volume

This second part of the 1890–92 writings performs a double act of consolidation: the *Bisharat* gathers the legislative glad-tidings into a single charter for a new civilization, and the *Kitab-i-'Ahd* binds the community's future to a single appointed Center. Together they represent Baha'u'llah's final effort to secure, in documentary form, both the outward principles and the inward unity of His revelation's legacy. The valedictory quality of these texts is unmistakable: a founder is setting His house in order, aware that the ocean of His presence is about to ebb.

A guiding question for the whole volume might therefore be: **How does a prophetic founder simultaneously legislate for the indefinite future of human civilization and secure the**

intimate unity of His own community's succession — and what does the tension between these two scales of address reveal about the relationship between universal vision and institutional faithfulness?