



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 102:

Writings of Baha'u'llah in 'Akka
(1873-1892, year unknown) 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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 102

This second undated later-‘Akka period volume is especially notable for the way it juxtaposes intimate Akka-period correspondence with sharply historical and even prophetic passages. Much of the material is occasional and pastoral, addressed to named believers, relatives, or local groups, yet again and again the volume opens outward onto questions of the future of the Cause, the meaning of martyrdom, the disorders of the age, and the eventual emergence of a juster world. The dominant texture is therefore not systematic exposition but a series of flashes: practical guidance, consolatory remembrance, retrospective witness, and brief but arresting forecasts of future upheaval and renewal.

Among the most striking items is BHU0024, which presents a compressed philosophy of modern history: nations multiply their armaments, bloodshed spreads, prejudice is identified as the cause, religion itself is then attacked as the source of that prejudice, and only afterward do people rediscover the necessity of religion and begin to examine existing faiths anew, at which point the Cause of God becomes universal. Closely related is BH05695, which depicts the world as having turned toward irreligion for a divinely measured period, after which “suddenly” the Cause of God will be raised up and all souls will turn toward it. BH10673 belongs beside these as the volume’s most explicitly geopolitical prophecy, linking the weakening of the Ottoman state to intervention by other powers, a wider transformation of governments, worldwide oppression, and finally the rising of the “sun of justice” after universal convulsion. Taken together, these three texts give the volume a pronounced orientation toward the future, and toward a post-crisis vindication of religion on new grounds.

Several other tablets deserve notice for different reasons. BH01365 is important for its social and administrative implications: it discourages passive dependence, urges that people be engaged in crafts and productive work, discusses the disposition of revenues, alludes to the future manifestation of the law of Huququ’llah after the establishment of the House of Justice, and thus offers a revealing glimpse of Baha’u’llah’s concern with work, dignity, and institutional development. BH01367 is one of the volume’s most powerful martyrdom texts, interpreting a believer’s death not merely as loss but as a disclosure of the moral structure of history, with repeated insistence that the effects of oppression will become manifest in the earth. BHU0004, by contrast, looks backward rather than forward, preserving a vivid recollection of the Siyah-Chal and the comportment of Babi prisoners awaiting execution; in a collection otherwise dominated by Akka-period tablets, this retrospective narrative gives the volume historical depth. Also noteworthy are BH01446, another martyrdom text marked by intense pathos and exaltation, BH09304, which cautiously reflects on the transmission of the Writings to a European seeker and on textual correctness, and BH05999, which is striking for its favorable language about Sultan ‘Abdu’l-Hamid Khan as enthroned in justice, a notable counterpoint to the much darker horizon of BH10673. Overall, the volume is less a repository of

major doctrinal treatises than a rich assemblage of shorter pieces whose distinctive value lies in these memorable prophetic, historical, and administrative moments.

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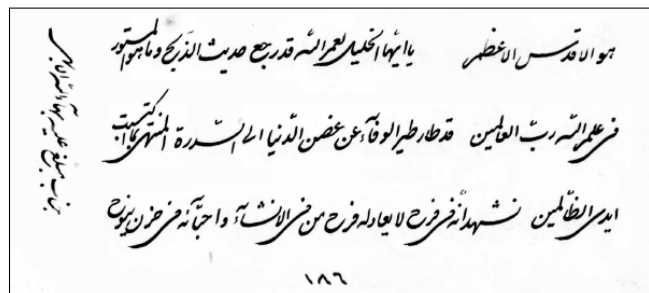
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BH01367

To: *Haji Muhammad Ibrahim Afnan*
(*Muballigh*)



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1 He is the Most Holy, the Most Great!

1 هو الأقدس الأعظم

2 O thou, My friend! By the life of God! The tale of sacrifice hath returned, together with that which lay hidden in the knowledge of God, the Lord of all worlds. The Bird of Fidelity hath winged its flight from the branch of this world unto the furthestmost Lote-Tree, through that which the hands of the unjust have wrought. We bear witness that he abideth in a joy wherewith no joy in all creation can compare, while his loved ones are plunged in grief, mourning for him such that all things lament with them. Verily, thy Lord is He Who expoundeth all things, the All-Knowing.

2 يا أيها الخليل لعمر الله قد رجع حديث الذبح و ما هو المستور في علم الله رب العالمين قد طار طير الوفاء عن غصن الدنيا الى السدرة المنتهى بما اكتسبت ايدي الظالمين نشهد انه في فرح لا يعادله فرح من في الانشاء و احبائه في حزن يوح لهم الأشياء ان ربك هو المفصل العليم

3 By God! They have profited in their commerce, whilst the oppressors have suffered loss. Verily, they are indeed in manifest perdition. Hath My name, Husayn, suffered loss because he offered up his spirit in the path of God? Or rather they who wronged him, in that they followed every depraved and wayward soul? Oppression hath reached such a pass that the tongue is powerless to describe it, though behind it standeth One Who counteth all things and knoweth all things. They have kindled a fire whose blaze shall not be quenched throughout the world. Thus doth He in Whose presence is the knowledge of all things inform thee in a perspicuous Book.

3 تالله انهم ربحوا في تجارتهم و خسر الظالمون الا انهم في خسران مبين هل خسر اسمي الحسين اذ انفق روحه في سبيل الله ام الذين ظلموه بما اتبعوا كل فاسق بعيد قد بلغ الظلم الى مقام يعجز عن ذكره اللسان و عن ورائه كل محصى عليم قد اوقدوا ناراً لا يخمد لهيبها في العالم كذلك يخبرك من عنده علم كل شيء في كتاب مبين

4 O Khalil! Behold how plainly and manifestly the truth of the True One and the waywardness of falsehood have been revealed. All bear witness that from that Wronged One there hath proceeded the utmost love, compassion, and loving-kindness toward all peoples and kindreds, and that no act contrary thereto—that is, no act that might be the cause of sedition or the occasion of corruption—ever appeared from him. And how many were the destitute abroad whom, in days of dire distress, he did assist! To this every truthful soul beareth witness, and beyond them thy Lord, the All-Informed.

4 اى خليل ملاحظه كن حقيقت حق و گمراهى باطل بجه مقام ظاهر و هويدا گشته جميع شهادت ميدهند كه از آن مظلوم منتهای محبت و شفقت و عنایت بجمع طوائف ظاهر شده و امریكه مغایر باشد یعنی سبب فتنه و یا علت فساد بوده از ایشان بظهور نرسید و چه مقدار از فقرای خارجه را كه در ایام شداد اعانت نمودند يشهد بذلك كل صادق و عن ورائه ربك الخبير

- 5 Should any soul reflect upon him and upon that which, through the bounties of his Lord, became manifest from him, he would, with the eye of certitude, perceive that in all that hath come to pass there was, and shall be, a mighty wisdom. The Most Great Sacrifice and the Supreme Immolation have been made manifest in this mighty Cause. In 'Iraq, when he attained the Divine Presence, such loving-kindness streamed forth concerning him from the Source of the Cause that certain souls, lost in the wilderness of idle fancy, gave utterance to words. Thereupon did the True One, by His consummate power, raise up that Lote-Tree unto a station whereof none is aware save His own Self, the All-Knowing; and for him He sent down blessing from His presence and mercy from His nearness. Verily, He is the All-Powerful, the Almighty.
- 6 Diverse letters from him reached the Throne, and in them he besought God, his Lord, the Sovereign of the world to come and of the world that now is, that He might ordain for him the Most Great Martyrdom. By thy life, O Khalil! Through his calamity all other calamities have been effaced. To this beareth witness thy Lord, the wronged and lonely One. We have sent down for him from the heaven of grace that which the kingdoms of earth and heaven can never equal. Ere long shall God cause that which he hath sown in the land of Bayan to spring forth. Verily, He is the Almighty, Whom neither the hosts of the world nor the ranks of the oppressors can hinder.
- 7 O Khalil! That divine Lote-Tree which the hand of the Sovereign Will hath planted in the blessed and goodly land hath ever been, and shall continue to be, watered by the blood of the sincere and the true believers in the divine unity. Soon shall the effect of the deeds of the oppressors appear and be made manifest in the earth. Did the oppressor imagine that God was heedless of that which he hath wrought? Nay, by His own Self, the Self that overshadoweth all worlds! By His own true Self! He shall bring to pass in the earth, openly and visibly, that which He hath revealed in the Book. To this beareth witness whoso hath been endowed with insight from God, the Lord of all worlds.
- 8 Peruse the Suriy-i-Ra'is and other Tablets. By the life of God, thy heart and the hearts of the true knowers shall rejoice at that which hath been revealed therein. Were He to so desire, He could seize all who dwell on earth with but a single word from Him; yet doth He manifest His Cause through the wisdom that lay hidden in His all-encompassing knowledge. By the Sun shining above the horizon of power! Had this world possessed any worth, the Ancient Beauty would not have dwelt for long years within the Most Great Prison. Man, so long as
- 5 اگر نفسی در ایشان و ما ظهور له من عنایات ربّه تفکر نماید بعین یقین مشاهده مینماید که در آنچه واقع شده حکمت بزرگی بوده و خواهد بود قد ظهر الفداء الأكبر والذبح الأعظم فی هذا الأمر العظیم در عراق هنگامیکه بین یدی حاضر شدند کمال عنایت از مصدر امر در باره ایشان ظاهر بشأنیکه بعضی از نفوس در تیه اوهام تکلم نمودند و بعد حقّ بقدرت بالغه آن سدره را مرتفع نمود علی مقام ما اطلع بها الا نفسه العلم و انزل له برکة من عنده و رحمة من لدنه انه هو المقتدر القدير
- 6 و حضر منه کتب شتی لدی العرش و سئل الله ربّه مالک الآخرة و الأولى بأن یقدر له الشهادة الكبرى لعمرك یا خلیل بمصیبتیه قد محت المصائب یشهد بذلك ربک المظلوم الغریب قد انزلنا له من سماء الفضل ما لا یعادلہ الملک و الملکوت و سوف ینبت الله ما زرع فی ارض البیان انه هو المقتدر الذی لا [تمنعه] جنود العالم و لا صفوف الظالمین
- 7 ای خلیل لمیزل و لایزال سدره الهیه که از ید سلطان اراده در ارض جیده مبارکه غرس شده از دماء مخلصین و موحدین سقایه گشته زود است که اثر عمل ظالمین در ارض ظاهر و هویدا شود هل ظنّ الظالم ان الله غافل عما فعل لا و نفسه المهيمنة علی العالمین و نفسه الحقّ يظهر فی الأرض ما انزله فی الکتاب ظاهراً یشهد بذلك من کان علی بصيرة من لدی الله رب العالمین
- 8 مشاهده در سوره رئیس و الواح اخری نمائید لعمرك الله یفرح بما نزل فیها قلبک و قلوب العارفين انه لو اراد يأخذ من علی الأرض بكلمة من عنده ولكن يظهر امره بالحكمة التي كانت مستورة فی علمه المحيط قسم بأفتاب افق توانائی که اگر دنیا را قدری بود جمال قدم سنین معدودات در سبح اعظم ساکن نبود انسان تا در دنیاست فی الحقیقه

he remaineth in this world, is in truth ever in the agonies of death—save those empty and detached hearts that, through the divine eye, behold all things.

در سكرات بوده و هست مگر قلوب فارغه كه
ببصر الهی در اشیاء ناظرند

- 9 God willing, it behoveth thy honor, according to thy capacity, to cast the spirit of peace and assurance into illumined hearts, that tranquillity may overtake them after their agitation, and joy after their sorrow. Thus doth He Who remembereth thee in this exalted station command thee.

9 انشاء الله باید آنجناب بقدر وسع القای سکون
و اطمینان در قلوب منیره [نمائند] لیاخذهم
السکون بعد الاضطراب و الفرح بعد الحزن
کذلک یا مرمک من یذکرک فی هذا المقام المنیع

- 10 O Khalil! A mighty event hath been brought to pass in the world—though one greater than it hath already appeared, as thou thyself art witness and testifiest. Yet because for a long time the hand of power had preserved it, and thereafter this irrevocable decree was suddenly made manifest, it hath become the cause of lamentation, mourning, and trembling. But with thy Lord there is that which shall rejoice hearts after this grievous sorrow. Say: This is a martyrdom whose effects have gone forth throughout the world, and God shall ere long make it manifest in truth. Verily, He is powerful to do whatsoever He willeth.

10 ای خلیل امر بزرگی در عالم احداث شد اگرچه
اعظم از آن ظاهر شده چنانچه خود آنجناب
شاهد و گواهند ولیکن چون مدتها بود که يد
قدرت حفظ نمود و بعد بغتة این امر مبرم ظاهر
اینست که سبب نوحه و ندبه و زلازل شده و
عند ربک ما یفرح به القلوب بعد هذا الحزن
العظیم قل هذه شهادة نفذت فی العالم آثارها
فسوف یظهرها [الله] بالحق [انه] هو المقتدر علی
ما یرید

- 11 The glory be upon thee, and upon those who have hearkened unto thy words in the Cause of God, the Lord of the Day of Judgment.

11 البهاء علیک و علی الذین سمعوا قولک فی امر الله
مالک یوم الدین

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BH01037

To: Aqa Mirza Sadiq et al.

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O Nur! The Lord of Manifestation in the Mount of knowledge, which is the prison-abode of the Desire of all worlds, maketh mention of thee. The purpose is that the Divine Call may attract His people and confirm them in that which will cause the exaltation of the Word of God. Night and day We have made mention of the loved ones and commanded them to chastity, purity and trustworthiness. Some have become aware and have drunk the Kawthar of knowledge from the hand of the bounty of God, exalted be His glory, while others have denied and opened their mouths in ingratitude for God's favor. They have done that which caused the sighs of those near unto

1 هو الله تعالى شأنه الحکمة و البیان

2 یا نور مالک ظهور در طور عرفان که مقرر سجن
مقصود عالمیانست ترا ذکر مینماید مقصود آنکه
ندای الهی حزب خود را جذب نماید و بآنچه
سبب ارتفاع کلمة الله است مؤید دارد در لیالی
و ایام اولیا را ذکر نمودیم و بعفت و عصمت و
امانت امر فرمودیم بعضی آگاه گشته و کوثر
عرفان را از ید عطای حق جلّ جلاله نوشیده و
برخی انکار نمودند و بر کفران نعمت الهی دهان
گشودند عمل نمودند آنچه را که زفراست مقررین
متصاعد و عبرات مخلصین نازل سبحان الله عباد

God to ascend and the tears of the sincere ones to flow. Glory be to God! The heedless servants are occupied with what they possess and are negligent and veiled from what is with God. The people of the Bayan have been seen to be the most oppressive of all peoples. Woe unto them and away with them! They have denied the verses of God after their revelation and have rejected His favor after its manifestation. Say: Fear ye God and invalidate not the Cause through what ye possess. Soon shall ye return and find yourselves in the lowest depths of the fire.

غافل بما عندهم مشغول و از ما عند الله غافل و محجوب حزب بیان ظالمترین احزاب مشاهده شدند و یل لهم و سحقاً لهم انكروا آیات الله بعد انزالها كفروا بنعمته بعد اظهارها قل خافوا الله و لا تدحضوا الأمر بما عندكم سوف ترجعون و ترون انفسكم في اسفل الجحيم

- 3 Thy letter which thou didst send to this servant was presented at the Most Holy Court and attained the honor of being heard. Blessed art thou, O Nur! Thou art he who hath attained unto My days and dwelt beneath My shadow. Behold, then remember when thou didst stand before the Countenance and didst attain unto the verses of God, the Lord of all worlds. Blessed art thou and thy father who believed in the Day wherein the limbs of all names trembled for fear of God, the Mighty, the Praiseworthy. We testify that he hath attained unto the Most Exalted Station and the Most High Rank. We beseech God, exalted be He, to send down upon him at all times that which becometh the heaven of His mercy and the ocean of His bounty. Verily, He is the All-Bountiful, the Most Generous.

3 نامه شما که بعد حاضر ارسال نمودی در ساحت اقدس عرض و بشرف اصفا فائز طوبی لک یا نور انت الذی فزت بآیامی و کنت ساکناً فی ظلّی انظر ثم اذكر اذ کنت قائماً لدى الوجه و فزت بآیات الله رب العالمین طوبی لک و لأبيک الذی آمن فی يوم فيه ارتعدت فرائص الأسماء من خشية الله العزيز الحميد نشهد انه فاز بالمقام الأعلى و الرتبة العليا نستل الله تعالى ان ينزل عليه فی کلّ حين ما ینبغی لسماء رحمته و بحر جوده انه فضال کریم

- 4 Mention was made in thy letter of several names, each of whom hath been honored with the verses of the Most Exalted Pen that they may give thanks unto their Lord, the Forgiving, the Generous. This is what hath been revealed for his honor Mirza Sadiq, upon him be the glory of God.

4 ذکر اسامی چند در نامهات بود هر یک بآثار قلم اعلی فائز لیشکروا ربهم الغفور الکریم هذا ما نزل لجناب میرزا صادق علیه بهاء الله

- 5 He is the Hearer, the Answerer

5 هو السامع المجیب

- 6 A mention from Us to him who hath attained unto the lights of the Countenance and believed in God, the One, the All-Informed. O Sadiq! We make mention of thee in truth and counsel thee with that whereby the Cause of God, the Lord of this wondrous Day, may be exalted. Say:

6 ذکر من لدنا لمن فاز بأنوار الوجه و آمن بالله الفرد الخبیر یا صادق انا نذکرک بالصدق و نوصیک بما یرتفع به امر الله مالک هذا اليوم البديع قل

- 7 My God, my God! Thy most sweet call hath attracted me. I beseech Thee by Thy Most Great Signs and the breaths of Thy Revelation, O Lord of all beings, to assist me in that which becometh Thy days, then cause me in all circumstances to hold fast unto Thee and unto Thy verses. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Mighty, the Powerful.

7 الهی الهی قد اجذبنی ندائك الأعلی اسئلك بآياتک الکبری و نفحات وحیک یا مولی الوری بأن تؤیّدنی علی ما ینبغی لأیامک ثم اجعلنی فی کلّ الأحوال متمسکاً بک و بآياتک انک انت المقتدر علی ما تشاء لا اله الا انت القوی القدير

- 8 And We make mention of him who is named Muhammad, who hath turned unto God, the Mighty, the Wise. O Muhammad! Hold fast unto divine wisdom and cling unto His grace. Each

8 و نذکر من سمی بمحمد الذی اقبل الی الله العزيز الحکیم یا محمد بحکمت الهی تمسک ثما و بفضلش تشبّث هر روز منادی عزّت عباد را خبر داده و

day the Herald of Glory hath given and giveth tidings unto the servants, and that which is acceptable and beloved today is the teaching of God's Cause. Blessed is he who hath, with spirit and joy, guided the people of the world to the Purpose of the worlds.

میدهد و آنچه اليوم مقبول و محبوبست تبليغ امر الهی است طوبی از برای نفسیکه بروح و ريحان اهل امکانرا بمقصود عالمیان هدايت نمود

- 9 And We make mention of Javad who hath attained unto the Most Exalted Horizon, and We counsel him with that which beseemeth the days of God, the Lord of all worlds. And We make mention of him who is named Muhammad-Baqir and give him glad tidings of God's tender mercy, his Lord. We have made mention of them in numerous Tablets, one letter of which cannot be equaled by all the treasures of the earth. To this testifieth every discerning knower.
- 9 و نذكر الجواد الذي فاز بالأفق الأعلى و نوصيه بما ينبغي لأيام الله رب العالمين و نذكر من سمي بمحمد قبل ياقر و نبشره بعناية الله ربه أنا ذكرناهما في الواح شتى لا يعادل بحرف منها كنوز الأرض يشهد بذلك كل عارف بصير
- 10 And We make mention of him who is named Muhammad-Isma'il that he may rejoice in the remembrance of his Lord and be of the thankful ones.
- 10 و نذكر من سمي بمحمد قبل اسمعيل ليفرح بذكر ربه و يكون من الشاكرين
- 11 O 'Abdu'r-Rahim! Harken unto the call from the direction of 'Akka. Verily, He hath made mention of thee in that whereby the hearts of the Concourse on High were attracted and the eyes of those near unto God were solaced.
- 11 يا عبدالرحيم اسمع النداء من شطر عكا انه ذكرك بما انجذبت به افئدة الملائة الأعلى و قرّت عيون المقربين
- 12 O Mahmud! The Wronged One is in the Most Great Prison, remembering His loved ones with a fragrance that will never cease to endure throughout the Kingdom of God, the Mighty, the Praised.
- 12 يا محمود ان المظلوم في السجن الأعظم و يذكر اوليائه بما لا ينقطع عرفه بدوام ملكوت الله العزيز الحميد
- 13 We make mention of him who was named Muhammad-'Ali and counsel him to manifest great steadfastness in this Cause which hath made the limbs of all names to quake. Thus hath the Tongue of Grandeur spoken, while established upon the throne of utterance in this exalted station.
- 13 و نذكر من سمي بمحمد قبل علي و نوصيه بالاستقامة الكبرى في هذا الأمر الذي به ارتعدت فرائص الأسماء كذلك نطق لسان العظمة اذ كان مستوياً على عرش البيان في هذا المقام الرفيع
- 14 O 'Abdu'l-Karim! The Countenance of the Ancient One hath turned toward thee, counselling thee to be trustworthy and religious, and to that whereby the Cause of God, the All-Knowing, the All-Informed, may be exalted.
- 14 يا عبدالكريم قد توجه اليك وجه القدم و يوصيك بالأمانة و الديانة و بما يرتفع به امر الله العليم الخبير
- 15 We make mention of Muhammad-Husayn with a remembrance by which hearts and souls are attracted. We beseech God to make thee steadfast and firm in this Most Great Cause and this Mighty Announcement.
- 15 و نذكر محمداً قبل حسين بذكر به تنجذب الأفئدة و القلوب نسئل الله ان يجعلك ثابتاً راسخاً في هذا الأمر الأعظم و هذا النبأ العظيم
- 16 O 'Abdu'llah! Blessed is the ear that hath heard My call, and the eye that hath beheld the traces of My Pen, and the face that hath turned toward the lights of My luminous countenance.
- 16 يا عبدالله طوبى لأذن سمعت ندائي و لعين رأت آثار قلبي و لوجه توجه الى انوار وجهي المنير
- 17 O Darvish-'Ali! Thy name was present before the Wronged One. The Countenance of the Ancient One hath turned toward
- 17 يا درويش على حضر اسمك لدى المظلوم اقبل اليك وجه القدم من شطر سجنة الأعظم و

thee from the direction of His Most Great Prison, remembering thee with a remembrance wherewith the books of the world have been adorned. Blessed is he who hath witnessed and recognized, and woe unto the heedless.

يَذْكُرُكَ بِذِكْرِ تَزَيَّنَتْ بِهِ كُتُبُ الْعَالَمِ طَوْبَى لِمَنْ
شَهِدَ وَعَرَفَ وَوَيْلٌ لِلْغَافِلِينَ

- 18 We make mention at this time of him who was named 'Abdu'l-Karim, and We cast upon him from the verses of his Lord that he may be among those who are firm in this Cause whereby feet have slipped and the hearts of the doubters have been troubled.

18 وَ نَذْكُرُ فِي هَذَا الْحِينِ مِنْ سَمِيِّ عَبْدِ الْكَرِيمِ وَ نَلْقَى
عَلَيْهِ مِنْ آيَاتِ رَبِّهِ لِيَكُونَ مِنَ الرَّاسِخِينَ عَلَى هَذَا
الْأَمْرِ الَّذِي بِهِ زَلَّتِ الْأَقْدَامُ وَ اضْطَرَبَتْ افْتِدَاءَ
الْمُرِيْبِينَ

- 19 O Ghulam-Rida! The Lord of Names maketh mention of thee at this time, and of all the friends, and counselleth all to that which will exalt the Word of God amongst His creatures. O people of God! In Our Tablets We have commanded all to unity and harmony, for harmony hath ever been and remains the cause of the exaltation of the Word. The triumph of the Cause cometh through the hosts of goodly deeds and character, and through the fear of God, the Lord of all worlds. O people of Baha! Hold fast unto that which hath flowed from the Most Exalted Pen. God willing, through the grace of the True One, exalted be His glory, all shall be and have been assisted in that which is His good-pleasure.

19 يَا غُلَامَ رِضَا مَالِكِ اسْمَاءِ دَرِ اَيْنِ حِينَ تَرَا ذِكْرَ
مِنْ مَائِدٍ وَ جَمِيعِ دُوسْتَانِزَا وَ كُلِّ رَا وَصِيَّتِ
مِيفَرْمَائِدِ بَأَنْجِهْ كِهْ سَبَبِ اعْزَازِ كَلِمَةِ الْهَى
اَسْتِ مَابَيْنِ خَلْقِ يَا حِزْبِ اَللّٰهِ دَرِ الْوَاحِ كُلِّ رَا
بِاتِّحَادِ وَ اِتِّفَاقِ اَمْرِ نُمُودِيمِ چِهْ كِهْ اِتِّفَاقِ سَبَبِ
اعْلَآءِ كَلِمَةِ بُوْدَةِ وَ هَسْتِ وَ نَصْرَتِ اَمْرِ بَجُنُودِ
اعْمَالِ وَ اخْلَاقِ وَ بِتَقْوَى اَللّٰهِ رَبِّ الْعَالَمِينَ يَا اَهْلَ
الْبَهَاءِ بَأَنْجِهْ اَزْ قَلَمِ اَعْلَى جَارِیْ شُدْ تَمَسَّكَ نَمَائِدِ
اِنْشَاءَ اَللّٰهِ بَعْنَايَتِ حَقِّ جَلِّ جَلَالِهِ كُلِّ مَوْفَّقِ شُدِه
وَ [مِيشُوِيْدِ] بَأَنْجِهْ رِضَايِ اَوْ دَرِ اَوْسْتِ

- 20 O Nur! Convey greetings from the tongue of the Wronged One to all the kindred. Give them the glad-tidings of My loving-kindness and remind them of My verses. The kindred of the Name of Kamal have always been and are before Our sight, both before and after his ascension. After his ascension there was revealed from the Most Exalted Pen, specifically for him, that which hath no likeness or parallel. Verily, We purified him at the time of his ascension and forgave him as a bounty from Our presence, and drew him nigh unto Us and caused him to enter the Most Exalted Paradise as a mercy from Our presence. Verily thy Lord is the All-Merciful, the Most Compassionate. All praise be to God, the Lord of the worlds.

20 يَا نُورِ جَمِيعِ مُنْتَسِبِينَ رَا اَزْ لِسَانِ مَظْلُومِ تَكْبِيرِ
بِرِسَانِ بَشْرِهِمْ بَعْنَايَتِي وَ ذِكْرِهِمْ بَأَيَاتِي مُنْتَسِبِينَ اِسْمِ
كَمَالِ لَا زَالَ دَرِ نَظَرِ بُوْدَةِ وَ هَسْتَنْدِ قَبْلِ اَزْ صُعُودِ
وَ بَعْدِ اَزْ صُعُودِ اِسْمِ كَمَالِ مُخْصُوصِ اَوْ اَزْ قَلَمِ اَعْلَى
نَازِلِ شُدْ اَنْجِهْ كِهْ شَبِهْ وَ مِثْلِ نَدَاشْتِهْ اَنَا طَهْرَنَاهُ
حِينَ صُعُودِهِ وَ غُفْرَنَاهُ فَضْلًا مِنْ عِنْدِنَا وَ قَرْبَانَاهُ
الْيَنَا وَ اَدْخَلْنَاهُ فِي الْفَرْدُوسِ الْأَعْلَى رَحْمَةً مِنْ لَدُنَّا
اِنَّ رَبَّكَ هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

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To: Siyyid Mihdi Dahaji

1 In the name of the one true God

1 بنام خداوند یگا

2 O My namesake! The letters from the Afnan which ye have forwarded were received. This servant perused them all and made mention thereof. Praise be to God, they have attained through His grace and are gathered beneath the shadow of the Divine Lote-Tree. Mention was also made of Jinab-i-Muballigh, of Jinab Mirza Aqa, and of the other Afnan—upon them be My glory. God willing, they shall be confirmed in remembrance, in praise, and in service to the Cause.

2 یا اسمی آثار افنان که ارسال داشتید عبد حاضر تمام آنرا ذکر نمود لله الحمد بعنایت فائزند و در ظل سدره جمع ذکر جناب مبلّغ و جناب میرزا آقا و سایر افنان علیهم بهائی مذکور انشاءالله بذكر و ثنا و خدمت امر مؤیدند

3 As to what Jinab Afnan-i-Nabil—upon him be My glory—had previously written concerning the matter of Jinab Mulla Rajab—upon him be the glory of God—it was accepted. Let half the revenues of that land be distributed among the poor of that same land. Yet let them strive that all the people be occupied with some craft or undertaking; for from the heaven of divine bounty there descendeth a blessing from Him. He, verily, is the All-Bountiful, the Most Generous. Let them cling firmly to this injunction. Other modes of apportionment, such as had obtained aforetime, have not been, nor are they now, worthy of the station of man. We desire to behold Our loved ones engaged in work, not waiting in idleness. The Most Exalted Pen hath enjoined upon all that whereby their honour, their station, and their rank may be exalted. Ere long that which hath shone forth from the ocean of the Divine Will shall be witnessed upon earth. The command is in His grasp: He doeth what He willeth and ordaineth what He pleaseth, and He is the Ordainer, the All-Wise.

3 اینکه جناب افنان نبیل قبل تق علیه بهائی در باب مطلب جناب ملا رج علیه بهاء الله نوشتند قبول شد نصف حقوق آن ارض را بفقرای آن ارض قسمت نمایند و لکن جهد کنند تا جمیع ناس بامری از امور مشغول گردند آنه یازل من سماء العنایة برکة من عنده انه هو الفضال الکرم باینفقره بسیار تمسک جویند قسمهای دیگر که از قبل بوده لایق شأن انسان نبوده و نیست انا نحب ان نری احبائنا مشغلاً لا منتظراً قلم اعلی کل را به ما یرتفع به عزهم و شأنهم و مقامهم امر فرموده و عنقریب آنچه از بحر اراده ظاهر شده در ارض مشاهده خواهد شد الامر بیده یفعل و یحکم و هو الامر الحکیم

4 There is a prescribed ruling for the Huququ'llah. After the House of Justice hath come into being, the law thereof will be made manifest, in conformity with the Will of God.

4 و از برای حقوق الهی قرار است معین بعد از تحقق بیت العدل علی ما اراده الله حکم آن ظاهر میشود

5 Thou hadst mentioned Jinab A. and S. of the land of Sad. God grant that they may attain unto the Most Great Steadfastness, and that they may deal with the family of Sultanu'sh-Shuhada with the utmost love. Their service before God is that which hath been set forth. Well is it with them that give ear. A Tablet hath been revealed especially for them and will be sent. As to Jinab Mirza Sadiq, God willing, he shall be confirmed in that which God loveth. Some time ago the mention of them all flowed from the Most Exalted Pen, and hereafter also, if God

5 ذکر جناب الف و س ارض صاد را نموده بودند انشاءالله باستقامت کبری فائز شوند و بکمال محبت با اهل بیت سلطان الشهداء رفتار نمایند خدمت ایشان لدی الحق اینست که ذکر شد طوبی للسامعین مخصوص ایشان لوح نازل و ارسال میشود جناب میرزا صادق انشاءالله به ما یحبه الله مؤید شوند چندی قبل ذکر کل از قلم اعلی جاری از بعد هم لو شاء الله بآن فائز میشوند طوبی لمن یذكر الصاد و ما ورد فیها

so willeth, they shall attain thereto. Blessed is he who maketh mention of Sad and of that which hath befallen therein.

6 Sorrows and calamities have compassed the world about, and assuredly that which hath been spoken shall come to pass. Consider 'Ubaydu'llah the Second: verily he is one of the evil deeds of the Wolf and of the Viper. How many lands and souls were consumed and laid waste by the flame of the fire of his self! If the servants attain not unto repentance and return, they shall behold that which no eye hath seen. The end belongeth to the God-fearing.

7 And that which was set forth by the wish of Jinab Afnan Sayyid Qabl-Mim—upon him be My glory—was accepted. Blessed is he! The True One beareth witness that in what they have spoken they are sincere, and that their deed hath been, and still is, for God. The divine Tablet which in former years was revealed and sent especially for them standeth as witness and testimony unto this. Verily, He is the Witness, the All-Informed. Yet must they perform, with utmost joy and gladness, whatsoever appeareth from the Dayspring of the Cause, that they may be reckoned among those souls who have drunk from the ocean of Divine good-pleasure. By the life of God! this station is exceedingly exalted. Even as the Point of the Bayan hath declared, all must strive to attain unto the word of contentment.

8 Their request was accepted: let it remain in their own possession, and let them engage in trade. Whatever profit is realized, let one half thereof be for their own use, and let the other half be expended according to whatsoever command shall be issued. In truth, We have accepted this sum; and the sign of its acceptance is this: that one hundred tumans thereof should be sent to two places. One half should be sent to Alexandria, unto Jinab Aqa Muhammad, and be set apart for the orphans of Aqa 'Ali Qarabaghi—upon him be My glory—who, in Egypt, ascended unto the highest companionship. The other half should be delivered in the land of Kaf unto Umm-i-Haram, for debts have been incurred; and regarding the remainder, let them act according to that which hath been mentioned.

9 And as for the matter of Jinab Mirza Muhammad, one of the Afnan—upon him be My glory—the decree hath gone forth, and bounty hath reached its utmost, through the munificence of his Lord, the Bestowing, the Generous.

10 O Mahdi! These pure deeds—their effects penetrate and pervade the earth, even as the deeds of corrupt souls are the cause and occasion of the world's afflictions and disasters. Likewise, these holy and sincere acts, which are manifested for the sake of God, have been and shall continue to be the cause of life

6 عالم را احزان و بلايا احاطه نموده آنچه ذکر شد البته واقع خواهد شد در عیدالله ثانی ملاحظه کنید آنکه سیئه من سیئات الذنب و الرقشاء چه مقدار از بلاد و نفوس که از شعله نار نفسش سوختند و مفقود گشتند اگر عباد بانابه و رجوع فائز نشوند یرون ما لا رأی عین و العاقبة للمتقين

7 و آنچه از اراده جناب افنان سید قبل میم علیه بهائی ذکر نمودند مقبول افتاد طوبی له حق شهادت میدهد در آنچه ذکر نموده اند صادقند و عملشان لله بوده و هست لوح الهی که در سنین قبل مخصوص ایشان نازل و ارسال شد بر این مقام شاهد و گواهیست آنکه هو الشاهد الخیر ولكن باید آنچه از مشرق امر ظاهر شود بکمال روح و ریحان بآن عمل نمایند تا از نفوسیکه از بحر رضا آشامیده اند محسوب گردند لعمر الله این مقام بسیار بلند است چنانچه نقطه بیان میفرماید جمیع باید سعی نمایند تا بکلمه رضا فائز شوند

8 اراده ایشان قبول شد نزد خود ایشان بماند و تجارت مشغول شوند آنچه حاصل شد نصف آنرا خود تصرف نمایند و نصف دیگر بآنچه امر صادر گردد عمل شود فی الحقیقه این وجه را قبول نمودیم و علامت قبول آنکه صد تومان آنرا بدو محل ارسال دارند نصف آن در اسکندریه نزد جناب آقا محمد مخصوص ایام آقا علی قرا باغی علیه بهاء الله که در مصر باقی اعلی صعود نموده و نصف دیگر در ارض ک بام حرم برسانند چه که مدیون شده اند و در مابقی عمل نمایند بآنچه ذکر شد

9 و اما فقره جناب میرزا محمد از افنان علیه بهائی قد قضی الامر و بلغ الوجه الی جودی جود رب المعطى الکرم

10 یا مهدی این اعمال خالصه آثار آن در ارض نافذ و ساری همان قسم که اعمال نفوس خبیثه سیب و علت بلايا و رزایای ارضست این اعمال طیبه خالصه هم که لوجه الله ظاهر میشود سبب

and the source of beneficent outpourings. Unto all the Afnan We convey Our glorification and bear unto them glad tidings. God willing, they have been and shall remain assisted and confirmed. It behoveth them to render thanks unto God in the nights and in the days, inasmuch as He hath aided them through His grace, made known unto them His path, caused them to speak His praise, enabled them to witness that from which the eyes of most men were withheld, and made them to hear that whereunto none in all the lands hath attained save whomsoever God, the Lord of the Day of Judgement, hath willed.

- 11 The glory from Us rest upon them.

BRL_HUQUQ#020x, COC#1157x

حيات و علّت ظهورات خيريه بوده و خواهد بود جميع افنان را تكبير ميرسانيم و بشارت ميدهيم انشاء الله موفق بوده و هستند ينبغي لهم ان يشكروا الله في الليالي و الايام انه ايدهم بفضله و عزّ فهم سبيله و انطقهم بشائهم و اشهدهم ما منعت عنه عيون اكثر العباد و اسمعهم ما لا فاز باصغائه من في البلاد الا من شاء الله مالک يوم الدين

البهاء من لدنا عليهم 11

BRL_DA#391, BRL_HUQUQP#020x, AQA6#290 p.283, HQUQ.005x, AKHA_135BE #09 p.190, ANDA#07 p.19

BH11708

- 1 Meet and befitting is the praise of the Most Great Name, inasmuch as by His most exalted Word He hath illumined the people of the realm of dust with the light that distinguisheth truth from falsehood, and hath encompassed the Sovereign of existence, both the unseen and the seen. The sealed wine is made present, the Kawthar is manifest, the Salsabil is flowing before all; and blessed is he who hath turned thereunto, who hath taken and drunk thereof, in His Name – the All-Protecting, the Self-Subsisting.
- 2 Glorified art Thou, O God of earth and heaven! I beseech Thee by Thy Most Great, Most Exalted, Most Noble, Most Mighty, Most High, Most Splendid Name, to confirm Thine loved ones and Thy chosen ones in that whereby Thy Cause may be exalted among men and Thy wisdom made manifest throughout the lands. Verily Thou art the Possessor of creation, the Speaker at the beginning and at the end.
- 3 A gracious letter, fragrant and embodied with generosity, was received – one that bore witness to steadfastness, attraction, and love. After it was read and its meaning apprehended, the intention was formed to attain the presence of the Possessor of creation. The entire letter was submitted, and, by permission, acceptance was attained.

1 حمد اسم اعظم را لايق و سزا است که بکلمه عليا اهل ناسوت اثن را بنور مفرقان منمود في نمود نجش مالک وجود غيب و لشهود را حاطه نموده رحيق مختوم حاضر و کوثر بث مشهود و سلسبيل سان موجود و طوبى لمن اقبل و اخذ و شرب باسمه المهيمن القيوم

2 سبحانک يا آله الارض و السماء استلک باسمک الاعظم الاکبر الاشرف الاعزّ العلیّ الابهی ان تؤيد اوليائك و احبائك على ما يرتفع به امرک بين العباد و حکمتک في البلاد انک انت مالک الایجاد و الناطق في المبدء و المعاد

3 - نامه اند و ست کرم رغيد و جر مود مجسمّ جه که معرف استقامت و اقبال و حيت دز آن متضوع و بعد از قرأست و ابداع قصد مقام مالک ابداع نمود تمام نامه عرض شد و باذن اصفاء فائز

- 4 He – exalted be His utterance and mighty His proof – hath said: “He is the Counsellor, the All-Knowing. O Mihdi! Upon thee be My glory and My care. The noble Iqbal – upon him be the glory of God, His care and His grace – hath been remembered repeatedly before the heaven of the loved ones of that land. Praise be to God! All have, through supreme favor and the remembrance of the Lord of mankind, attained success.”
- 4 قوله جلّ بَيَانِه وعَظْمُ برهانه هو الناصح العليم يا مهد عليك بهائي وعنايتي جناب اقبال عليه بهاء الله وعنايته وفضله ذكر سماء اولياي آن ارض را مكرر معرض نمود الله بحمد كل بعنايت كبرى وذكر مولى الورى فائز كشتند
- 5 At this moment the sacred Branch of the Blessed Lote-Tree was admitted into the Presence, and mention was made of thee. We beseech God, the Lord of the Mighty Throne and the Exalted Seat, to confirm thee in the service of His Cause, and to raise thee up by His Name among His servants. Verily He is powerful over all things. Glory be upon thee, and upon thy father and mother, thy sisters and brothers, and upon those whose kinship God hath ordained with thee. Verily He is the Mighty, the Generous.
- 5 در این حین حضرت غصن سدره مبارکه بحضور فائز وبنه کرا انجناب ذا کر نستل الله رب العرش العظيم والكرسى الرفيع ان يؤيدك على خدمة امره ويرفعك باسمه بين عبادہ انه على كل شئ قدير البهاء عليك وعلى ابيك وامك واخوانك واخوانك وعلى الذين نسبهم الله اليك انه هو العزيز الكريم
- 6 Convey abundant greetings unto all. O Mihdi! The friends of God in that land have ever been remembered and are still remembered. Hold thou fast unto the means whereby the servants are drawn nigh. Blessed is he who doeth that which he is commanded in the manifest Book.
- 6 هر مرا ازل في حق كثير برسائيد يا مهدى اولياي زن درضى لازال مذكور بوده وشند اسيد امكه لى متمسك شومر باسباييكه سبب اقبال عباداست طوبى لمن عمل ما امر به فى كتابه المبين انتهى
- 7 All grace is God's; all bounty is God's. He loveth His loved ones and remembered them aforetime with verses whereby hearts were drawn and mountains took flight. This Prisoner, in all conditions, beseecheth God – exalted be His glory – to preserve His loved ones. Ask thou, therefore, of the All-Generous that which is sanctified, ordained, and exalted, even that which transcendeth all understanding. Verily He is the Hearer, the Answerer, the Most Bountiful, the All-Bestowing, the Compassionate, the Forgiving, the Merciful.
- 7 المنة لله الفضل لله انه يحب اوليائه وذكرهم من قبل بايات انجذبت به الافئدة وطارت بها الجبال را اين مسجون در جميع احوال از حق جل كه منه فضله حفظ اوليا راست نمود راز برار مركب عليه نمود انجه را كه ارشيد ومثل متقدس ومقدر است در حضرت كريم بايد بطلبهم انجه را كه فوق ادراك ود الشئ مالت انه هو السامع وهو المحيب وهو الفضال وهو الفياض وهو المشفق الغفور الرحيم
- 8 Mention hath been made of Jinabi Muhammad-Quli and of Mashhadi 'Ali – upon them be the glory of God. After their names were submitted at the Most Holy Court, the radiant light of assurance shone forth upon the horizon of the heaven of the Will of God, our Lord and the Lord of the mighty Throne.
- 8 ذكر جناب يشهد محمد قلى وآن مشهد على شرب السيان عليهما بهاء الله را نمود بعد از عرض در ساحت امنع اقدس اشرق نير السيان فى آفق سماء ارادة الله ربنا ورب العرش العظيم
- 9 He – glorified be His Word and exalted His signs – hath said: “O Mashhadi Muhammad-Quli! Thou hast been remembered before My presence and before the most noble Branches. We have remembered thee with verses whereat all who dwell in the heavens and on the earth were thunderstruck, save such as held fast unto My firm Cord and clung unto My shining hem. Blessed art thou for having mentioned Me before the Wronged One, through that which preserveth true knowledge by the everlasting endurance of My Name, the All-Protecting, over
- 9 قوله عزت كلمته وجلت آياته يا مشهدى محمد قلى قد ذكرك امام الوجه احم اغصانى ذكرناك بايات انصعق بها من فى السموات والارضين الا من تمسك بجبلي المحكم وتثبت بزيلي المنير طوبى لك بما ذكرت لدى المظلوم بما يتقى به معرفة بدوام اسمي المهيمن على الاولين والآخرين ونذكر بمن سمي بمشهد على ليشكر الله ربه ويكون من الفائزين

the former and the latter. And let Mashhadi 'Ali be likewise remembered, that he may render thanks unto God, his Lord, and be of the victorious."

- 10 Harken unto the Call! It hath been raised from the Pole of the world: there is no God but Him, the One, the All-Knowing. We bear witness and give glad tidings unto thee and unto Our loved ones of that which hath been ordained for them by My Most Exalted Pen in My mighty, wondrous Book.
- 11 In truth, this is a bounty greater and mightier than all else, that the remembrance of God should conclude in serenity and assurance, until hearing, sight, insight, and justice all bear witness unto favors beyond all reckoning. Blessed is he who hath attained unto His remembrance in His days; such a one is numbered among the near ones in the sight of God, our Lord and the Lord of the Exalted Seat.
- 12 The letter of Jinab-i-Dust-Karam Haydar-'Ali – upon him be the glory of God – hath been received and its veil removed. It is hoped that by the splendors of these manifest signs the worlds of hearts and souls may be illumined. Verily our Lord is the All-Bountiful, the Generous.
- 13 This Prisoner conveyeth greetings and magnification unto all the loved ones, and is ever engaged in the remembrance of the Lord and in invoking His sanctifying mercy. Remembrance, glory, magnification, and praise be upon thee and upon the friends of God in all regions. Praise be to God, the Possessor of gifts and bounties.
- 10 اسمع النداء انه ارتفع في قطب العالم انه لا اله الا هو الفرد العليم نشهد نبشرك واوليائي بما قدر لهم في قلبي الاعلى في كتابي العزيز البديع
- 11 انتهى في الحقيقة فضل اكبر اعظم ارا انتيت كه بذكر آمن وخامد متي شود حتى شاهد سر وسمع وبصر ونصاف وعدل كه اي سيد نمود بر فضيل لا يحصى طوبى لمن فاز بذكره في ايامه انه من المقربين عند الله ربنا ورب الكرسي الرفيع -
- 12 نامه جناب درست كرم حيدر على عليه بهاء الله برسيد وحجاب آن در نهى شد اميد انكه از آيات باهرت عوالم افتده وقلوب منور كفود ان ربنا هو الفياض الكريم
- 13 ان مسجون قدست جميع اوليائى سلام وتكبير ميرساند وبذكر رب ورحمت قدس ذاكر ومشغول الذكر والبهاء والتكبير والثناء على جناب وعلى اولياء الله فى الاطراف الحمد لله مالك المواهب والالطاف

NLAI_BH1.187

BHU0004

Words related on various occasions to Nabil-i-A'zam

All those who were struck down by the storm that raged during that memorable year in Tihiran were Our fellow-prisoners in the Siyah-Chal, where We were confined. We were all huddled together in one cell, our feet in stocks, and around our necks fastened the most galling of chains. The air we breathed was laden with the foulest impurities, while the floor on which we sat was covered with filth and infested with vermin. No ray of light was allowed to penetrate that pestilential dungeon or to warm its icy-coldness. We were placed in two rows, each facing the other. We had taught them to repeat certain verses

which, every night, they chanted with extreme fervour. 'God is sufficient unto me; He verily is the All-sufficing!' one row would intone, while the other would reply: 'In Him let the trusting trust.' The chorus of these gladsome voices would continue to peal out until the early hours of the morning. Their reverberation would fill the dungeon, and, piercing its massive walls, would reach the ears of Nasiri'd-Din Shah, whose palace was not far distant from the place where we were imprisoned. 'What means this sound?' he was reported to have exclaimed. 'It is the anthem the Babis are intoning in their prison,' they replied. The Shah made no further remarks, nor did he attempt to restrain the enthusiasm his prisoners, despite the horrors of their confinement, continued to display.

One day, there was brought to Our prison a tray of roasted meat, which they informed Us the Shah had ordered to be distributed among the prisoners. 'The Shah,' We were told, 'faithful to a vow he made, has chosen this day to offer to you all this lamb in fulfilment of his pledge.' A deep silence fell upon Our companions, who expected Us to make answer on their behalf. 'We return this gift to you,' We replied; 'we can well dispense with this offer.' The answer We made would have greatly irritated the guards had they not been eager to devour the food we had refused to touch. Despite the hunger with which Our companions were afflicted, only one among them, a certain Mirza Husayn-i-Matavally-i-Qumi, showed any desire to eat of the food the sovereign had chosen to spread before us. With a fortitude that was truly heroic, Our fellow-prisoners submitted, without a murmur, to endure the piteous plight to which they were reduced. Praise of God, instead of complaint of the treatment meted out to them by the Shah, fell unceasingly from their lips—praise with which they sought to beguile the hardships of a cruel captivity.

Every day Our gaolers, entering Our cell, would call the name of one of Our companions, bidding him arise and follow them to the foot of the gallows. With what eagerness would the owner of that name respond to that solemn call! Relieved of his chains, he would spring to his feet and, in a state of uncontrollable delight, would approach and embrace Us. We would seek to comfort him with the assurance of an everlasting life in the world beyond, and, filling his heart with hope and joy, would send him forth to win the crown of glory. He would embrace, in turn, the rest of his fellow-prisoners and then proceed to die as dauntlessly as he had lived. Soon after the martyrdom of each of these companions, We would be informed by the executioner, who had grown to be friendly to Us, of the circumstances of the death of his victim, and of the joy with which he had endured his sufferings to the very end.

We were awakened one night, ere break of day, by Mirza Abdu'l-Vahhab-i-Shirazi, who was bound with Us to the same chains. He had left Kazimayn and followed Us to Tihran, where he was arrested and thrown into prison. He asked Us whether We were awake, and proceeded to relate to Us his dream. 'I have this night,' he said, 'been soaring into a space of infinite vastness and beauty. I seemed to be uplifted on wings that carried me wherever I desired to go. A feeling of rapturous delight filled my soul. I flew in the midst of that immensity with a swiftness and ease that I cannot describe.' 'To-day,' We replied, 'it will be your turn to sacrifice yourself for this Cause. May you remain firm and steadfast to the end. You will then find yourself soaring in that same limitless space of which you dreamed, traversing with the same ease and swiftness the realm of immortal sovereignty, and gazing with that same rapture upon the Infinite Horizon.'

That morning saw the gaoler again enter Our cell and call out the name of Abdu'l-Vahhab. Throwing off his chains, he sprang to his feet, embraced each of his fellow-prisoners, and, taking Us into his arms, pressed Us lovingly to his heart. That moment We discovered that he had no shoes to wear We gave him Our own, and, speaking a last word of encouragement and cheer, sent him forth to the scene of his martyrdom. Later on, his executioner came to Us, praising in glowing language the spirit which that youth had shown. How thankful We were to God for this testimony which the executioner himself had given!

BKOG.080-081+097, DB.631-634

BH01446

To: *Abdul-Mihdi Falah (Hai) et al.*

¹ He is God, exalted is He in justice and bounty!

² O friends of God and His party! Today the light of justice has become veiled, nay obliterated, by the oppression of the world's oppressor, for grievous blows from the wicked ones have been inflicted upon His blessed body. In the land of Ya, clamor has been raised; pure and assured souls have been seized out of sheer wickedness and for the taking of money, bound with ropes in utmost humiliation, and the masses struck them with chains, stones and clubs, and brought them before the exalted deputies

¹ هو الله تعالى شأنه العدل و العطاء

² یا اولیاء الله و حزبه امروز نور عدل از ظلم ظالم عالم مستور بل محو شده چه که ضرب قوی از اشقیای بر جسد مبارکش وارد در ارض یاء ضوضا مرتفع نفوس مقدسه مطمئنه را محض شقاوت و اخذ دراهم اخذ نمودند و بذلت کبری ایشانرا بریسمان بستند و عامه خلق با زنجیر و سنگ و چوب زدند و نزد مطلع بغی و غشا و مشرق

- the dawning-places of tyranny and vice, the daysprings of self and passion. After seizing whatever possessions they had, they martyred them with the most grievous torment.

- 3 The Pharaoh of the age said to one of those blessed souls, "Come, recant." In reply he said: "For forty years I have awaited this day, and praise be to God, today I have attained unto it." Another, while passing before the faces of the oppressors, uttered these exalted words: "O people! The Lord of the Martyrs said 'Is there any who will help me?' and this servant says 'Is there any who will behold me?'" His purpose was that that oppressed one yearned for the draught of martyrdom rather than awaiting a helper. At these blessed words, the tears of the denizens of Paradise descended and the sighs of the people of Paradise ascended.

- 4 Glory be to God! In these days two mighty things have appeared: from the right, the banquet of the friends, and from the left, the battle of the wicked ones. The Wronged One of the world would recite one verse befitting the pavilion of the feast, and reveal another verse in remembrance of the martyrs. And in these days the greatest glad-tidings was mentioned in the Most Great Scene, and that was the ascension of one of the friends to the Supreme Companion and the Most Glorious Horizon. Exalted be His grace that hath encompassed the world and all peoples, and exalted be His utterance whereby the Concurrence on High and the dwellers of the seat of the throne have been enraptured.

- 5 He who was named 'Abdu'llah in the Book of Names - we testify that he turned to the Lord of mankind in the earliest days when most in the land turned away, and we testify that he acknowledged what the Tongue of Grandeur spoke in the prison of 'Akka and before it, and recognized God, His sovereignty, His Manifestation, and His power amidst His world and His creation. He it is who endured hardships and tribulations out of love for God, the Lord of Names, and there befell him at the hands of the enemies that which caused the people of the pavilion of purity and chastity in the Most Exalted Paradise to weep.

- 6 We beseech God, blessed and exalted be He, to send down upon him in every moment mercy from His presence and loving-kindness from His own Self. Verily He is the Mighty, the Bestower. And we beseech Him, exalted be He, to establish his station in the shade of the Divine Lote-Tree and give him to drink of the Kawthar of immortality from the hands of grace and bounty. Verily He is the Powerful over what He willeth.

نفس و هوی نوآب والا بردند و بعد از اخذ آنچه موجود بود بدترین عذاب شهید نمودند

3 فرعون عصر یکی از آن نفوس مبارکه گفته بیا تبرا کن در جواب گفته من چهل سنه منتظر این یوم بوده‌ام و الحمد لله الیوم بان فائز شدم و دیگری در حین عبور امام وجوه ظالمین باینکلمه علیا ناطق ای قوم سیدالشهداء فرمود هل من ناصر ینصرنی و اینعبد می گوید هل من ناظر ینظرنی مقصودش آنکه آنمظلوم مشتاق شربه شهادت بود نه منتظر ناصر از اینکلمه مبارکه عبرات اهل فردوس نازل و زفرات اهل جنت مرتفع

4 سبحان الله این آیام دو امر عظیم ظاهر از یمین بزم اولیا و از یسار رزم اشقیاء و مظلوم عالم یک آیه مطابق ایوان بزم تلاوت می نمود و آیه اخری در ذکر شهدا نازل میفرمود و در این آیام بشارت کبری در منظر اکبر مذکور و آن صعود یکی از اولیا بوده برفیق اعلی و افق ابهی تعالی فضله الذی احاط العالم و الأمم و تعالی بیانه الذی انجذب به الملاء الأعلی و سکان مقر العرش و الثری

5 الذی سمی بعبدالله فی کتاب الأسماء نشهد انه اقبل فی اول الآیام الی مولی الأنام اذ اعرض عنه اکثر البلاد و نشهد انه اقربما نطق به لسان العظمة فی سجن عکاء و قبلها و اعترف بالله و سلطانه و ظهوره و اقتداره بین العالم و خلقه هو الذی حمل الشدائد و البلیا حباً لله مولی الأسماء و ورد علیه من الأعداء ما ناح به اهل سرادق العصمة و العفة فی الفردوس الأعلی

6 نسل الله تبارک و تعالی ان ينزل علیه فیکلّ الأحياء رحمة من عنده و عناية من لدنه انه هو العزيز المنان و نسئله تعالی ان يجعل مقامه فی ظل سدره المنتبی و یسقيه کوثر البقاء من یدای الفضل و العطاء انه هو المقتدر علی ما یشاء لا اله الا هو الفیاض الفضال الغفار العزيز الوهاب

There is no God but He, the All-Bountiful, the Most Generous, the Forgiver, the Mighty, the Bestower.

- 7 The Wronged One testifieth that at his mention the ocean of forgiveness surged and the fragrance of his Lord's loving-kindness was diffused, and the Herald called out from the Kingdom of Utterance: "O people of the earth! Hear, then know that through his ascension and rising, the lips of the Concourse on High and the people of the pavilion of glory in the Most Exalted Paradise have smiled." Blessed is he who remembereth him with what hath been revealed from My Most Exalted Pen in this Most Holy, Most Exalted, Most Glorious Station. We beseech God to comfort his sons, his family and his loved ones, and to adorn them with the ornament of patience and composure. Verily He is the Mighty, the Powerful, the Unconstrained.

- 8 We send greetings to the friends of that land and counsel them with that which will exalt their stations amongst the servants. O physician, upon thee be My salutation and My glory. We beseech God to aid thee in that which He loveth and is pleased with, and to assist thee in that which will draw thee nigh unto Him in all conditions. Praise be to God! Mention of you hath been and is before the Wronged One. We hope that henceforth thou wilt hold fast unto that which will cause the world of utterance to testify to the loftiness of thy station and thy exalted rank. His honor Mirza Zaynu'l-Abidin, upon him be the peace of God and His loving-kindness, must in all conditions fix his gaze upon the Truth. Praise be to God! He hath spent all his days in the love of God and hath been occupied in offering praise unto Him. We beseech God to protect him and to open before his face the door of His loving-kindness. Verily, He is powerful over all things. All the friends are remembered in the presence of the Wronged One. For each one We ask that which is the cause of success and prosperity. The command is in the hand of God, the Lord of what was and what shall be. Verily, we are God's, and to Him shall we return.

7 يشهد المظلوم عند ذكره ماج بحر الغفران و هاج عرف عناية ربّه الرحمن و نادى المناد من ملكوت البيان يا ملأ الأرض اسمعوا ثم اعلوا بصعوده و عروجه ابتسم نغم الملاء الأعلى و اهل خباء المجد فى الجنة العليا طوبى لمن يذكره بما نزل من قلبى الأعلى فى هذا المقام الأرفع الأقدس العزيز الأبهى نسل الله ان يعزى ابنائه و اهله و احبائه و يزىينهم بطراز الصبر و الاصطبار انه هو العزيز المقتدر المختار

8 اولياى آن ارض را سلام ميرسانيم و به ما ترفع به مقاماتهم بين العباد وصيت مينمايم يا طبيب عليك سلامى و بهائى نسل الله ان يؤيدك على ما يحب و يرضى و يوفقك على ما يقربك اليه فيكل الأحوال و لله الحمد ذكر شما در ساحت مظلوم بوده و هست اميد آنكه از بعد تمسك نمائى بآنچه كه عالم بيان شهادت دهد بر علو مقام و سمو آن جناب ميرزا زين العابدين عليه سلام الله و عنايته بايد در جميع احوال بحق ناظر باشد لله الحمد تمامى ايام را بجهت حق صرف نمود و بوصف ثنائش مشغول نسل الله ان يحفظ و يفتح على وجهه باب عنايته انه على كلشئ قدير اوليا طراً لدى المظلوم المذكورند از براى هريك مى طلبيم آنچه را كه سبب فلاح و نجاح است الامر بيد الله رب ما كان و [ما] يكون انا لله و انا اليه راجعون

LHKM2.310

BH01576

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Shiraz*

- 1 He is the Speaker, the Manifest, the All-Knowing, the All-Wise
هو الناطق الظاهر العليم الحكيم
- 2 Praise be sanctified above all expression and understanding, befitting the Most Holy, Most Exalted Presence of the Intended One, Who has made manifest the hidden mysteries within hearts and minds, and has confirmed the decree revealed by the All-Merciful in the Qur'an: "Though 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. Verily God is subtle, informed of all things." The secrets of breasts and treacherous glances have been made so evident that none has any way to deny.
حمد مقدس از بیان و عرفان ساحت اقدس حضرت مقصودی را لایق و سزااست که اسرار مکنونه در افنده و قلوب را ظاهر فرمود و ثبت حکم ما انزله الرحمن فی الفرقان انها ان تک مثقال حبة من خردل فتکن فی صحرة او فی السموات او فی الارض یأت بها الله ان الله لطیف خبیر خافیه صدور و خائنه اعین بقسمی ظاهر که از برای احدی مجال انکار نه
- 3 O Afnan, upon thee be My glory and loving-kindness! In days which, through the tyranny of the oppressors and the rejection of the followers of religions, were like the darkest night, this Wronged One arose before the faces of all to render assistance, such that the effulgences of the light of the Luminary of Revelation became manifest from every direction. None can deny this save he who is deprived of justice and fairness. Then emerged from behind the wine-jars the embodiments of tyranny with swords of hatred, and there appeared from them that which testified to their lies and to the calumnies of their own selves, whereat the Tablet lamented and My glorious, wondrous Pen cried out. One whom We had, from the beginning of days, granted a place beneath the pavilions of grandeur and appointed watchful eyes to protect, at last united with others like himself and issued decrees to oppress and seize people's property. Each day some falsehood appears and some harm arrives. To whoever turns toward this spot they attribute something. They seized money through theft and brought it to Akka, and oppression reached such a point that they even attributed to Aqa Siyyid Ahmad that which befitted their own selves.
یا افنانی علیک بهائی و عنایتی ایامیکه از ظلم ظالمان و اعراض اهل ادیان بمثابه لیل تیره و تار بود اینمظلوم امام وجوه کل بر نصرت قیام نمود بشأنیکه تجلیات انوار نیر ظهور از هر جهتی ظاهر لا ینکر ذلک الا من کان عن العدل و الانصاف محروماً اذاً خرج عن خلف الدنان هیاکل الظلم بسیوف البغضاء و ظهر منهم ما شهد بکذبهم و مفتریات انفسهم الّتی بها ناح اللوح و صاح قلبی العزیز البدیع نفسی را که تحت قباب عظمت از اول ایام مقرر عطا نمودیم و بحفظش اعین ناظره گاشتیم بالأخره بانفوس مثل خود متحد شده و بظلم و تصرف در اموال ناس فتوی داده هر یوم کذبی ظاهر و ضری وارد هر نفسی بلین شطر توجه مینماید باو نسبت میدهند وجهی بسرقت اخذ نموده و به عکا برده و ظلم بمقامی رسیده که بجنادب آقا سید احمد هم نسبت دادند آنچه را که لایق خود آن نفوس بوده
- 4 God is witness, and the atoms of creation bear testimony, that the Greater Afnan came to this land solely for seclusion, not trade. They have written concerning him that which proclaimed their own heedless, idolatrous selves. But glory be to Him - nothing among all things has prevented Him from what He desired, nor any grief from among griefs. He has spoken and continues to speak before all faces with a power that the hosts of the world cannot weaken and with a sovereignty that the ranks of nations cannot prevent. We beseech God to give all
حق شاهد و ذرات کائنات گواه که افنان کبیر محض اعتکاف باین ارض آمده نه تجارت برداشته اند و در باره او نوشته اند آنچه را که منادی بود از برای عرفان آن نفوس غافله مشرکه ولكن البهاء ما منعه عما اراد شیء من الأشياء و لا حزن من الأحزان انه نطق و ینطق امام الوجوه بقدرة لا تضعفها جنود العالم و بسطان لا تمتعه صفوف الأمم نستل الله ان

to drink from the Kawthar of His justice and bounty, to cause them to return unto Him, and to aid them to turn repentant to His gate. Verily He has power over all things.

يسق الكل من كوثر عدله و عطائه و يرجعهم
اليه و يؤيدهم على الانابة لدى بابه انه على [كل]
شئ قدير

- 5 To everyone the corruption of those souls has become evident and clear. Glorified be He Who has manifested what was in their breasts and hearts, and glorified be He Who has ascended the throne of utterance and given glad tidings to all of the appearance of their Lord, the All-Merciful. Verily He is the Almighty, the Glorious, the Bestower.

5 بر هر نفسی فساد آن نفوس ظاهر و واضح جل
من اظهر ما في صدورهم و قلوبهم و جل من
استوى على عرش البيان و بشر الكل بظهور ربهم
الرحمن انه هو المقتدر العزيز المتان

- 6 Your supplication arrived. Blessed be your tongue for having uttered that which has diffused the fragrance of God throughout all things, and blessed be your heart for having turned to Him on a day wherein appeared what had been hidden from all eyes. We beseech God, blessed and exalted be He, to raise you up through His sovereignty and draw you nigh through His verses, and through you to raise up the standards of His victory and the banners of His might, and to ordain for you what He has sent down in His Book for His chosen ones who were not prevented by the world and its ornaments and colors, who arose and said: "O concourse of earth and heaven! By God, He Who created them both has come with a Cause before which all in the kingdom of names cannot stand firm." To this testifies the Most Great Book which speaks among the nations, and He chose imprisonment for Himself for the salvation of the world. Blessed is he who has turned, found, recognized and said: "Praise be to Thee, O Beloved of the world, and glory be to Thee, O Desired One of all in the heavens and earths."

6 مناجات شما رسيد طوبى للسانك بما نطق بما
تضوع منه عرف الله فيما سواه و لقلبك بما اقبل
اليه في يوم فيه ظهر ما كان مستوراً عن الأبصار
نسئل الله تبارك و تعالى ان يرفعك بسلطانه و
يقربك بآياته و يرفع بك اعلام نصره و رايات
عزّه و يقدرك ما انزله في كتابه لأصفياه الذين
ما منعهم الدنيا و زخرفها و الوانها قاموا و قالوا يا
ملا الأرض و السماء تالله قد اتى فاطرهما بأمر
لا يقوم معه من في ملكوت السماء يشهد بذلك
الكتاب الأعظم الذى ينطق بين الأمم و اختار
لنفسه السجن خلاص العالم طوبى لمن اقبل و
وجد و عرف و قال لك الحمد يا محبوب العالم و
لك البهاء يا مقصود من في السموات و الأرضين

- 7 Convey greetings from the Wronged One to the loved ones of that land. Say: Hold fast to wisdom and occupy yourselves with teaching. Say: This is the Day of God - recognize its station and what has been ordained therein from the presence of a Mighty, Powerful One. The glory shining from the horizon of the heaven of My mercy be upon you and upon your family and upon those who love you and hear your word concerning this Most Great Announcement and this mighty Cause. Praise be to Him, for He is the Goal of those who know.

7 اولياى آن ارض را از قبل مظلوم تكبير برسان
بگو بجهت تمسك ثنائيد و بتبليغ مشغول قل
هذا يوم الله اعرفوا مقامه و ما قدر فيه من لدن
مقتدر قدير البهاء المشرق من افق سماء رحمتي
عليك و على اهلك من يحبك و يسمع قولك
في هذا النبأ الأعظم و هذا الأمر العظيم الحمد له
اذ هو مقصود العارفين

INBA51:538, LHKM3.266, MATA.223x

BH01667

To: *Ibn Asdaq (Hand of the Cause)*

- 1 He is the One Who calleth before the faces of all peoples. 1 هو المنادى امام وجوه الأحزاب
- 2 O thou who gazeth upon the Countenance and standeth before the Gate! Harken unto that which hath been raised from the rustling of the Sadratu'l-Muntaha in the prison of 'Akka. Verily it attracteth thee and draweth thee nigh unto God, the Protector, the Self-Subsisting. The mysteries have been revealed, yet most of the people understand not. The verses have been sent down, yet they hear not. We have manifested that which was hidden. Verily thy Lord is the Omnipotent over whatsoever He willeth through His word "Be" and it is. 2 يا ايها الناظر الى الوجه و القائم لدى الباب اسمع ما ارتفع من حفيف سدرة المنتهى فى سجن عكا انه يجذبك و يقربك الى الله المهيمن القيوم قد ظهرت الأسرار و الناس اكثرهم لا يفقهون و نزلت الآيات و هم لا يسمعون انا اظهرنا ما كان مستوراً ان ربك هو المقتدر على ما يشاء بقوله كن فيكون
- 3 O son of My Name! Upon thee be My glory and My loving-kindness. Thou hast ever been mentioned in the presence of the Countenance. We beseech God that He may aid thee in such deeds as are the cause of sanctification and the source of detachment. The Son of Mary said unto His companions that they should emigrate from any land for the sake of God and the exaltation of His Word, taking nothing with them from that land, not even its dust, meaning that neither their garments nor their limbs should be soiled with dust. Praise be to God, thou hast been favored with His special bounty and the gaze of His loving-kindness hath at all times been directed towards thee. 3 يا بن اسمى عليك بهائى و عنايتى لازال لدى الوجه مذكور بوده ئى از حق ميطلبم ترا مؤيد فرمايد بر اعماليك سبب تقدیس و علت تنزيه است ابن مریم ميفرمايد باصحاب خود بايد از هر ارضى لوجه الله براى اعلاء كلمه الهى هجرت مينمائيد از آن ارض با شما چيزى نباشد حتى تراب آن ارض را با خود نبريد مقصود آنكه لباس و اعضا بتراب هم آوده نباشد لله الحمد بعنايت مخصوصه فائز بوده و لحاظ عنايت در جميع احيان بتو متوجه
- 4 Say: My God, my God! Aid this Thy servant in that whereby Thy Cause may be exalted amongst Thy servants and Thy signs may be spread throughout Thy lands. O my Lord! Thou seest me clinging unto Thee and detached from all else beside Thee. I beseech Thee by the burning of the hearts of Thy lovers in their separation from Thee, and by the yearning of those who long for Thee in their remoteness from Thee, to aid me in that whereby the hearts of Thy creation may be attracted and the stations of Thy friends may be exalted. O my Lord! Thou art the Generous, possessed of great bounty. Ordain for me in all conditions that which will draw me nigh unto Thee. Verily Thou art the Self-Sufficient, the Most Exalted. 4 قل الهى الهى ايد عبدك هذا على ما يرتفع به امرک بين عبادک و ينتشر به آثارک فى ديارک اى رب ترانى متمسكاً بک و منقطعاً عن دونک اسئلك باحتراق افئدة عاشقيک فى فراقک و بحنين مشتاقيک فى هجرک ان تؤيدنى على ما تنجذب به افئدة خلقک و ترتفع به مقامات اوليايک اى رب انت الکریم ذو الفضل العظيم قدر لى ما يقربنى اليک فيکل الأحوال انک انت الغنى المتعال
- 5 Glory be to God! Although the veils of idle fancies and vain imaginings have been rent asunder by the finger of divine Will, and the Pen of the Lord of all mankind hath been engaged day and night in counsels and admonitions, yet now it is observed that veils greater than before have withheld the people. Hadi of Dawlatabad, despite having mounted the pulpit and repeatedly 5 سبحان الله مع آنکه خرق حجابات ظنون و اوهام باصبع اراده الهى شده و در ليلالى و ايام قلم مالک انام بنصايح و مواظ مشغول حال ملاحظه ميشود حجابات اعظم از قبل ناس را منع نموده هادى دولت آبادى مع آنکه بر منبر

uttered that which caused the hearts of them that are nigh unto God to melt, is now again occupied with nurturing the Shi'ih party. Not for a single moment did he turn with pure intention to the divine verses. Time and again did We mention him and summon him with kindly counsels and admonitions to the straight path of God, yet no effect was manifest. It is incumbent, nay obligatory, upon that honored one and the other friends to protect the weak servants from the claws of his hatred, lest they be afflicted as were the previous party. Although these are the days of God, exalted be His glory, and ears should at all times be turned to the supreme horizon that they may hear that which appeareth from the Kingdom of Utterance of God, the Lord of all worlds, yet some are observed to be deprived of the Truth and clinging to vain imaginings through a name among names or a word among words of the barking ones.

- 6 Say: My God, my God! Protect Thy friend whom Thou hast mentioned in verses that are not equaled by the mention of the world, from the whisperings of them that have turned away from Thee. Verily Thou art the Omnipotent, the Mighty, the Unconstrained.

- 7 The letter of Jinab-i-Fa'iz, upon whom be the glory of God, His loving-kindness and His mercy, which thou didst send hath attained the Most Holy Court, and the answer hath been sent down from the heaven of favor. Let him rejoice and be of them that are thankful. Say: Grieve not over anything. Soon will God open before thy face the gate of joy and gladness. O son of My Name! Great favor hath been shown towards him. We have commanded him to that which is the cause of eternal life and everlasting sovereignty.

- 8 Say: My God, my God! Aid him in that which beseemeth Thy days, then assist him with the hosts of the unseen and the visible, then open before his face the doors of bounties and favors. Verily Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Mighty, the Great.

- 9 Convey greetings from the Wronged One to the friends of that land. The glory from Us be upon thee and upon him who heareth thy word concerning this Most Great News.

رفته و مکرّر بما ذابت به ايجاد المقرّبين نطق نموده حال مجدد بتربيت حزب شيعه مشغول در يك آن خالصاً لوجه الله در آثار الهی توجه نموده مکرّر او را ذکر نمودیم و بنصایح و مواعظ مشفقانه بصراط مستقیم الهی دعوت کردیم و لكن اثری ظاهر نه بر آنجناب و سایر اولیا لازم بل واجب عباد ضعیف را از برائت بغضای او حفظ [نمائید] شاید بمثابه حزب قبل مبتلا نشوند مع آنکه ایام ایام حق جلّ جلاله است و باید آذان در جمیع احیان باقی اعلی متوجه باشد لیسمع ما یظهر من ملکوت بیان الله ربّ العالمین بعضی باسمى از اسماء و یا بکلمه‌ئی از کلمات ناعقین از حق محروم و بموهوم متمسک مشاهده میشوند

6 قل الهی الهی احفظ خلیک الذی ذکرته بآیات لا تعادلها ذکر العالم من همزات من اعرض عنک انک انت المقتدر العزیز المختار

7 نامه جناب فائز علیه بهاء الله و عنایت و رحمته را که ارسال نمودی بساحت اقدس فائز و جواب از سماء عنایت نازل و ارسال شد لیفرح و یکنون من الشاکرین قل لا تحزن من شیء سوف یفتح علی وجهک باب الفرح و السرور من لدی الله مالک هذا الیوم البدیع یابن اسمی عنایت عظمی در باره ایشان ظاهر باو امر نمودیم آنچه را که سبب بقاء ابدی و دولت سرمدی است

8 قل الهی الهی آید علی ما ینبغی لأیامک ثم انصره بجنود الغیب و الشهادة ثم افتح علی وجهه ابواب المواهب و الألفاف انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العظیم

9 اولیای آن ارض را از قبل مظلوم تکبیر برسان البهآء من لدنا علیک و علی من یسمع قولک فی هذا النبأ العظیم

INBA27:419, PYK.146

BH11606

To: *Ibn-i-Abhar et al.*

- 1 The Most Exalted One, He is God, Exalted be His Glory in Wisdom and Utterance 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O Ibn-i-Abhar! Upon thee be My peace, My loving-kindness and My mercy. The letter thou didst send through Badi'u'llah attained the honor of being heard at His presence. Praise be to God, it was adorned with the mention of God, the All-Glorious, the Most High, and was illumined with the lights of divine love. We beseech God to confirm thee in service to His Cause. Should thou turn, with wisdom and utterance, toward the land of Za, it would be acceptable in the sight of God, and from there to other lands. Verily thy Lord is the All-Explaining, the All-Knowing. 2 يا ابن ابهر عليك سلامی و عنایتی و رحمتی نامه‌ئی که نزد بدیع الله ارسال داشتی بحضور و شرف اصغا فائز لله الحمد مزین بود بذکر حق سبحانه و تعالى و منور بود بانوار محبت الهی از حق میطلبیم ترا تأیید فرماید بر خدمت امر اگر بحکمت و بیان به ارض زا توجه نمائی لدی الله مقبولست و از آنجا باراضی اخری ان ربک هو المبين العليم
- 3 Likewise, the letter thou didst via Ism-i-Jud, upon him be My glory and loving-kindness, was mentioned before His presence. These days are the days of God. Thou must engage in teaching the Cause for the sake of God, that perchance the turning away of the servants may be transformed into acceptance, their unbelief into faith, and their misbelief into unity. The grace of God hath been and ever will be infinite. How strange that some souls, for the sake of the fleeting colors of this world and a life of but two days, have remained deprived of God's eternal bounties and everlasting life. Beseech God that through the finger of the Hands of His Cause—that is, souls who are firm, steadfast, assured and well-pleasing—He may rend asunder the veils, dispel the clouds of glory, and remove the intervening barrier. He is the Powerful, the Mighty. 3 و همچنین نامه‌ئی که باسم جود علیه بهائی و عنایتی ارسال داشتی لدی الوجه مذکور ایام ایام الله است باید لوجه الله بتبلیغ امر مشغول شوی شاید اعراض عباد باقبال و کفر بایمان و شرک بتوحید تبدیل گردد فضل حق لایحصى بوده و هست عجب از نفوسیکه بالوان فانیه دنیا و زندگانی دو یوم از نعمتهای باقیه الهی و زندگی سرمدی محروم ماندند از حق بطلب باصبع ایادی امر یعنی نفوس ثابته راسخه مطمئنه مرضیه حجات را خرق فرماید و سیحাত্রا براندازد و سد حائل را بردارد اوست مقتدر و توانا
- 4 Thou didst mention Fakhru'd-Din, upon him be My glory. We make mention of him at this hour with the verses of God, the Lord of all worlds, and give him the glad-tidings of My grace and My mercy, for I am the Gracious Herald. O Fakhru'd-Din! He who loveth Me hath made mention of thee, and We make mention of thee in this perspicuous Book. Verily He loveth those who love Him and remembereth those who remember Him, as a mercy from His presence, for He is the All-Bountiful, the Mighty, the Praiseworthy. Cast aside what the people possess and take what thou hast been given from God, the Powerful, the Almighty. Beware lest what the servants possess should prevent thee from the Lord of creation, or the gloating of the transgressors sadden thee. Take hold of the Book with the strength from Us and the wisdom from Our presence. Verily thy Lord is the Commanding, the All-Knowing. 4 ذکر فخرالدین علیه بهائی را نمودید انا نذکره فی هذا الحین بآیات الله رب العالمین و نبشره بفضلی و رحمتی و انا المبشر الکرم یا فخرالدین ذکرک من احببى ذکرناک بهذا الکتاب المبين انه يحب من احبه و يذكر من ذكره رحمة من عنده و هو الفضل العزيز الحميد ضع ما عند القوم و خذ ما اوتيت من لدی الله المقتدر القدير اياک ان يمنعک ما عند العباد عن مالک الایجاد او تحزنک شماتة المعتدين خذ الکتاب بقوة من عندنا و حکمة من لدنا ان ربک هو الامر العليم

- 5 Say: My God, my God! Praise be to Thee for having enabled me to turn unto Thee and to face toward Thy horizon. I beseech Thee by the tabernacle of Thy glory and the pavilion of [Thy protection], and by Thy Cause through which Thou hast subdued Thy servants and Thy creation, to make me steadfast, firm and upright in Thy Cause. Then write down for me, O my God, by Thy Most Exalted Pen that which will draw me near unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most High.
- 6 O Ibn-i-Abhar! At this moment We make mention of thy mother who turned unto God, heard and believed in God, the Mighty, the Beautiful. We have previously made mention of her in such wise that its fragrance will never cease to endure throughout the eternity of My Best Names, and I am the Faithful Witness Who speaketh. Blessed is she and joy be unto her for having fulfilled her covenant and not having broken her pledge. Blessed is she and those who love her for the sake of God, the Mighty, the Great. Convey My greetings unto her face and remind her of that which hath been sent down from the heaven of bounty, and give her the glad-tidings of My mercy that hath preceded all who are in the heavens and on earth.
- 7 Thou didst mention the new believer. Make mention of her on behalf of this Wronged One and say: O My handmaiden! The world was created for the knowledge of God, glorified be His majesty. Yet when the Purpose was made manifest and the proof was perfected and the verses were revealed and the evidences were resplendent, all turned away and occupied themselves with denunciation and cursing. Praise be to God Who, through His grace, saved thee and guided thee. Thou hast attained unto that which hath no peer nor likeness. Give thou glad tidings unto My handmaidens of My grace and remembrance and mercy and bounty which have encompassed all existence both seen and unseen.
- 8 Convey on behalf of this Wronged One greetings to the uncle and his namesake. Their mention hath been made in the presence of this Prisoner and each hath attained unto the verses and favors of God. We beseech God to assist them and enable them to celebrate His praise and glorification and to serve His Cause, the Mighty, the Wondrous. The Glory be upon thee and upon those who have hearkened and responded, and upon those women who have believed in God, the One, the Peerless, the All-Knowing, the All-Informed.
- 5 قل الهى الهى لك الحمد بما ايدتني على التوجه اليك والاقبال الى افقك اسئلك بخباء مجدي و سرادق [حفظك] و بأمرك الذى به تتفرت عبادك و خلقك بأن تجعلني ثابتاً راسخاً مستقيماً على امرك ثم اكتب لى يا الهى من قلبك الأعلى ما يقربنى اليك فى كل الأحوال انك انت الغنى المتعال
- 6 يا ابن ابهر نذكر فى هذا الحين امك التى اقبلت و سمعت و آمنت بالله العزيز الجميل انا ذكرناها من قبل بما لا ينقطع عرفه بدوام اسمائى الحسنى و انا الشاهد الناطق الأمين طوبى لها و نعيماً لها بما وفيت بعهددها و ما نقضت ميثاقها طوبى لها و لمن احبها لوجه الله العزيز العظيم كبر من قبل على وجهها و ذكرها بما نزل من سماء العطاء و بشرها برحمتى التى سبقت من فى السموات و الأرضين
- 7 ذكر موقفه جديده را نموديد از قبل مظلوم ذكرش نما بگويا امتى عالم از برای عرفان حق جل جلاله از عدم بوجود آمد و چون مقصود ظاهر و برهان کامل و آیات نازل و بینات باهر کل اعراض نمودند و بسب و لعن مشغول گشتند الله الحمد يد عنایت ترا نجات داد و راه نمود فائز شدی بآنچه که ضد و مثل از برای او نبوده و نیست بشرى امائی بعنايتى و ذكرى و رحمى و فضلى الذى احاط الوجود من الغيب و الشهود
- 8 جناب خال و سمي را از قبل مظلوم تكبير برسان ذكرشان لدي المسجون مذکور و هريك بايات و عنایت حق فائز نسل الله ان يزيدهما و يوفقهما على ذكره و ثنائه و خدمة امره العزيز البديع البهاء عليك و على الذين سمعوا و اجابوا و على اللائ آمن بالله الفرد الواحد العليم الخبير

BRL_DA#188, YIA.174-175

BH02040

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

- 1 He is God, exalted be His glory, the All-Wise, the All-Eloquent 1 هو الله تعالى شأنه الحكمة والبيان
- 2 Jinab-i-Amin, upon him be the Glory of God, arrived and brought a register containing the names of the people of God and His loved ones from the servant, upon him be the Glory of God. Among them was mentioned Afnan from the land of Sh and China and H and B, upon them be the Most Glorious Glory of God, as well as the friends of Sh and its dependencies, men and women, upon them be the Glory of God, and the loved ones of the land of T, upon them be the Glory of God, and the land of K and the land of A and B and the land of Q, and likewise the friends of Z and Baku, upon them be the Glory of God, and the loved ones of the Great City and S and M, upon them be the Glory of God. 2 جناب امين عليه بهائی وارد و دفترى از اسماء حزب الله و اوليائه از جانب غلام عليه بهائی آورد از جمله ذکر جناب افن از ارض ش و صين و هاء و باء عليهم بهاء الله الاهى بوده و همچنين احبابى ش و توابع آن رجالاً و نساءً عليهم بهاء الله و اوليائى ارض طاء عليهم بهاء الله و ارض الف و باء و ارض ق و همچنين احبابى ز و بادكوبه عليهم بهاء الله و اوليائى مدينه كبيره و اس و م ص عليهم بهاء الله در آنورقه مذکور
- 3 And likewise was mentioned in that document Jinab-i-Haji Mirza Haydar-'Ali and Haji Mirza Husayn, upon them both be the Most Glorious Glory of God, and Aqa 'Ali Haydar, upon him be the Glory of God, and mention was made of Jinab-i-Aqa Mirza Siyyid 'Ali and Aqa Mirza Muhammad-Baqir, upon them both be the Glory of God. And they desired that on behalf of the aforementioned souls they might repeatedly attain the presence and be honored with visitation. 3 و همچنين ذکر جناب حاجى ميرزا حيدر على و حاجى ميرزا حسين عليهما بهاء الله الاهى و آقا على حيدر عليه بهائى و ذکر جناب آقا ميرزا سيد على و آقا ميرزا محمد باقر عليهم بهاء الله را نموده و اراده کرده از قبل نفوس مذكوره مرّة بعد مرّة امام وجه حاضر و بزيارت فائز گردند
- 4 Praise be to God that the people of God who dwell in the cities and lands of God, exalted be His glory, have been blessed with the effulgences of the Sun of Providence and adorned with the traces of the Most Exalted Pen. Blessed are they and joy be unto them. 4 لله الحمد حزب الله كه در مدن و ديار حق جلّ جلاله ساكنند باشرافات انوار آفتاب عنايت فائز گشتند و باثار قلم اعلى مزين طوبى لهم و نعيماً لهم
- 5 And they have made Jinab-i-'Ali and Muhammad-Baqir partners in their deeds of visitation and feasting and attention and presence, and now they have again sought permission to attain the presence by proxy and to hold several feasts with tea and other things on behalf of the aforementioned loved ones. This has been adorned with the ornament of acceptance and it was commanded that they should engage in feasting and Jinab-i-Amin in service. 5 و جناب على و محمد قبل باقر را در اعمال خود از زيارت و ضيافت و توجه و حضور شريك نمودند و حال هم اذن خواسته اند مجدداً بنيابت مشرف شوند و چند مجلس ضيافت از چاي و غيره بنيابت اوليائى مذكوره نمايند بطراز قبول فائز گشت و امر شد ايشان بضيافت و جناب امين بخدمت مشغول گردند
- 6 The people of God must give thanks, for in days when the standards of discord were raised in all regions and the fire of hatred was ablaze in the breasts of most people, and the True One was wronged and imprisoned in the Most Great Prison, the hand of power was manifest and the blessing of the presence was witnessed, and the aforementioned one arose to serve and 6 بايد حزب الله شكر نمايند چه كه در اياميكه رايات نفاق در آفاق مرتفع و نار بغضا در صدور اكثر ورى مشتعل و حق در سجن اعظم مظلوم و مسجون يد اقتدار ظاهر و نعمت لقّا مشهود و جناب مذکور از قبل اوليا بضيافت و خدمت قائم اينست آن اعماليكه ثانی از برای آن نبوده و

feast on behalf of the loved ones. These are deeds that have had and will have no equal. O Amin! Give him the glad tidings of the acceptance of what he desired. Verily thy Lord is the Compassionate, the Generous.

نیست یا امین بشره بقبول ما اراد آن ربّک هو
المشفقّ الکرم

7 Praise be to God, the Mighty, the Wise. The Glory be upon you and upon them and upon those who have acknowledged that which the Tongue of Grandeur hath spoken. Verily, there is none other God but Him, the Protector, the Self-Subsisting.

7 الحمد لله العزیز الحکیم البهاء علیکم وعلیهم وعلی
الذین اعترفوا بما نطق به لسان العظمة انه لا اله
الا هو المهيمن القيوم

8 Again it is mentioned that they have sought permission for themselves and the two aforementioned souls, upon them be the Glory of God. This matter has been adorned with the ornament of acceptance and the sun of permission has risen and shone forth from the horizon of the heaven of God's will. However, they must in all circumstances be mindful of wisdom, that nothing contrary to its requirements may occur. If it accords, then attendance is beloved, and if not, the reward of His presence is written for them. Verily He is the Powerful, the Mighty.

8 مجدداً ذکر میشود از برای خود و دو نفس
مذکور علیهما بهاء الله اذن طلب [نموده‌اند]
اینفقره بطراز قبول فائز و شمس اذن از افق
سما اراده الهی مشرق و لائح و لکن باید در
جميع احوال بحکمت ناظر باشند که خلاف
مقتضیات آن واقع نشود اگر موافق شد توجه
محبوب والا یکتب لهم اجر لقاءه انه هو المقتدر
القدير

9 O Amin! Give the glad tidings to the servant that God hath forgiven his father and mother and hath mentioned them in such wise that the fragrances of grace and mercy shall endure through the eternity of His most beautiful names. Verily He is the Compassionate, the Forgiving, the Merciful.

9 یا امین بشر الغلام بأن الله غفر اياه و أمه و ذکرهما
بما تبقى به نجات الفضل و الرحمة بدوام اسمائه
الحسنی انه هو المشفق الغفور الرحیم

INBA51:152, KB_620:145-146

BH02354

To: Haji Mirza Muhammad Ali Afnan, in China

1 He is God, exalted be His station in wisdom and utterance.
2 O My Afnan, upon thee be My glory! From the rustling of the Divine Lote Tree in the Most Exalted Paradise this word is revealed: "Be Mine that I may be thine." Praise be to God, they have attained and succeeded, and are illumined and adorned with the lights of the Most Great Steadfastness.

1 هو الله تعالى شأنه الحكمة والبيان

2 یا افنانی علیک بهائی از حقیف سدره منتهی
در فردوس اعلی این کلمه ظاهر کن لی لأکون
لك لله الحمد فائز و موفّقند و بانوار استقامت
کبری منور و مزین

3 O My Afnan, upon thee be My glory and My loving-kindness! Thy letter which thou didst send to the Afnan, upon him be My glory and My loving-kindness, was seen. Every letter thereof was illumined with the light of unity and voiced the words

3 یا افنانی علیک بهائی و عنایتی نامه شما که به
افنان علیه بهائی و عنایتی ارسال نمودید ملاحظه
شد هر حرفی از آن بنور توحید منور و بکلمه لا
اله الا هو ناطق در عنایت حق تفکر نما حرف
باین مقام اعلی و ذروه علیا فائز و نفوسیکه خود

“there is none other God but Him.” Reflect upon God’s loving-kindness - the letter hath attained to this most exalted station and supreme height, while those who considered themselves the most learned and knowledgeable among nations have deviated from the Path and returned to their own abode. I testify that the grace hath encompassed you, and the mercy is with you, and the bounty is yours.

- 4 Regarding the matter mentioned to his honor Afnan Muhsin, upon him be My glory, that which is now intended was mentioned. From the first day that honored one hath arisen with complete dedication to serve the Lord of all beings. This is a testimony uttered by the Tongue of Grandeur in His Most Great Prison. In truth, that honored one is numbered among the inheritors of this Cause. Let him act in whatever way he deemeth advisable. The purpose is that there should appear in that land that which will cause the exaltation of the Word of God. The Command is in His hand - He doeth what He willeth and ordaineth what He pleaseth. The glory and the remembrance and the greatness be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

- 5 O helper of God’s Cause! If wisdom permiteth, inform some of that which befitteth not the days of God and is unacceptable before His Presence. Some of the servants make their own interpretations to justify certain things as lawful, without any evidence from God. Until now no word hath been revealed from the Most Exalted Pen exposing the deeds of such souls, for the Name “the Concealer” hath ever clung to the hem of grace. Therefore concealment hath taken precedence. Verily He is the Concealer Who seeth and concealeth, and He is the All-Knowing, the All-Wise.

- 6 Although in these days the ocean of forgiveness is surging and the sun of grace is shining from the highest horizon of the world, yet for every deed there is ordained its own effect. Today those servants who gaze toward the Greatest Scene must hold fast to such deeds from which the fragrance of sanctity is wafted and which cause the people of the world to turn towards God. Most strange, utterly strange, are those souls who for the sake of a moment’s pleasure deprive themselves of God’s good-pleasure which is the cause of eternal life and everlasting bounty. We beseech God to assist them to return and to adorn them with the ornament of fear of God. Verily He is the Lord of all beings and the Lord of the throne on high and of earth below.

را اعلی العالم و اعلم از امم میشمردند از صراط منحرف و بمقرّ خود راجع اشهد انّ الفضل احاطکم و الرحمة معکم و النعمة لكم

4 در فقره مذکوره بجناب افنای محسن علیه بهائی ذکر شد آنچه که این حین اراده بر آن تعلق گرفت از اوّل یوم آن جناب بهمت تمام بر خدمت مالک انام قیام نموده اند هذه شهادة نطق بها لسان القدم فی سجنه الأعظم فی الحقیقه آن جناب از وراثت این امر مذکور و محسوب هر قسم مصلحت دانند عمل نمایند مقصود آنکه در آن ارض حادث شود آنچه که سبب ارتفاع کلمه الله است الامر بیده یفعل ما یشاء و یحکم ما یرید البهاء و الذکر و التکبیر علیکم و علی من معکم و یحبکم لوجه الله رب العالمین

5 یا ناصر امر الله اگر حکمت اقتضا نماید بعضی را آگاهه نمائید بر آنچه سزاوار ایام الله نیست و لدی الوجه مقبول نه بعضی از عباد بهوای نفس خود استدلال بر حلیت بعضی اشیاء مینمایند من دون بیّنة من الله و الی حین در کشف اعمال آن نفوس از قلم اعلی کلمه صادر نه چه که اسم ستار لازال بذیل فضل متشبث لذا ستر سبقت گرفت انه هو الستاری و یستر و هو العلیم الحکیم

6 اگرچه این ایام بحر غفران موج و نیر کرم از اعلی افق عالم مشرق ولكن در هر عملی بنفسه اثری مقدر الیوم عبادیکه بمنظر اکبر ناظرند باید باعملی تمسک نمایند که عرف تقدیس از او متضوع گردد و سبب اقبال اهل عالم شود العجب کلّ العجب از نفوسیکه بعیش ساعتی خود را از رضای الهی که سبب بقای ابدی و نعمت سرمديست محروم مینمایند نسل الله ان یؤیدهم علی الرجوع و یزینهم بطراز التقوی انه هو مولی الوری و ربّ العرش و الثری

INBA51:480, LHKM3.358x

BH02480*To: Mirza Muhammad Ali the Greater Branch*

To be typed.

BLIB_Or15696.100

BH02640*To: Mirza Muhammad Ali the Greater Branch*

- 1 In the Name of God, the All-Merciful. 1 بِسْمِ اللَّهِ الرَّحْمَنِ
- 2 The adorned letter, bearing the name of the Most Great Branch, hath arrived and been perused. We beseech God—exalted be His glory—that He may enable you to do that which is conducive to the interests of the Cause. 2 ورقه مزینہ کہ باسم غ اعظم بود رسید مشاهده شد از حق جل جلالہ میطلبیم شما را موفق فرماید بانجہ مصلحت امر است
- 3 Concerning trade, inasmuch as you wrote with wisdom in view, We approve. Yet in that land the means requisite for profitable commerce are not to be found, unless the Hand of power should itself provide the necessary instruments. In this matter all are commanded to engage in trade, and most especially the Branches. No doubt He will manifest unto you that which is best for you. 3 اینکه در باب تجارت نظر بحکمت مرقوم داشتید تصدیق میکنیم لکن اسبابیکہ در آن ارض قابل تجارت باشد موجود نیست مگرید قدرت اسبابی فراهم بیاورد در این امر کل مامورند بتجارت مشغول شوند مخصوص اغصان لا شک انه يظهر لکم ما هو خیر لکم
- 4 As to the matter of Jinab-i-Ashraf, the command had already gone forth for his return to Iran, for the affairs of his son are left pending there, and care for children and offspring is in the divine Books enjoined and made obligatory. 4 فقرہ جناب اشرف از قبل امر بر جوع ایشان بایران صادر چه کہ امر ابن ایشان در انجا معوقست و ملاحظہ اطفال و اولاد در کتب الہی لازم و واجب
- 5 Write another brief piece, and in like manner compose and send certain short passages. The travellers are eager and hopeful to obtain whatsoever is possible, and no negligence should be shown in acquiring it—that is, the useful sciences. This ordinance is set forth in the perspicuous Book, and is of universal application. 5 امر دیگر قطعہ بنویسید و همچنین بعضی از عبارات مختصرہ بنویسید و بفرستید مسافرین طالب و آملند در تحصیل انچه ممکنست کوتاهی نشود یعنی از علوم نافعہ و این حکم در کتاب محکمست و عمومیت
- 6 Zayn al-Muqarrabin had asked certain questions. The same document was forwarded, and he hath requested from you an answer; therefore send what hath been written. 6 زین المقرین بعضی سوالات نموده همان ورقہ ارسال شد و از شما جواب طلب نموده نوشته ارسال دارید
- 7 As to Jinab-i-Nazir, God willing, through the grace of God he may be blessed, gladdened, content, and thankful. Whatever

arrived from that land in his name was forwarded—that is, it had already been sent on.

7 جناب ناظر انشاء الله بعنايت حق فائز و مسرور و راضی و شاكر باشند آنچه باسم ایشان از ارض تا رسيد ارسال شد يعنى از قبل

- 8 During this journey a letter from Mirza Abu'l-Hasan arrived. He had spoken therein of the despair arising from the conduct of his family; that is, his letter did in some measure indicate despondency. Yet from the Land of Mim a recommendation was made. Beyond this, all dependeth upon divine confirmation and upon what merit may require. Let Jinab-i-Nazir leave the matter unto God and not be distressed.

8 در اين سفر مکتوب ميرزا ابو الحسن رسيد اظهار ياش از توجه اهل ایشان نموده بودند يعنى مکتوب ایشان في الجمله مشعر بر ياس بود و لکن از ارض م سفارش بعمل آمد ديگر منوط بتوقيست تا استحقاق چه باشد جناب ناظر تفويض نمايند و مکرر نباشند

- 9 Above all, permanence in this land is uncertain. In every case, God willing, affairs shall come to pass in conformity with His good-pleasure. The matter is in the hand of God: He doeth whatsoever He willeth.

9 از همه گذشته استقرار اين ارض معلوم نيست در هر حال انشاء الله امور موافق رضا واقع شود الامر بيد الله يفعل ما يشاء

- 10 Convey greetings unto the friends—that is, unto the souls who are present. Some time ago, something was sent especially to the Afnan in reply to the petitions. God willing, it hath arrived.

10 دوستانرا سلام برسانيد يعنى نفوسيكه حاضرند چندی قبل مخصوص افنان در جواب عرايض چيزی ارسال شد انشاء الله رسيده

- 11 Peace be upon you, and the mercy of God, and His blessings.

11 السلام عليكم و رحمة الله و بركاته

- 12 Let not Jinab-i-Ashraf be sorrowful. Verily, He will assist him through a grace from His presence. We beseech the Most High that He may enable him to do that which is meet and seemly.

12 جناب اشرف محزون نباشند انه يعينه فضلا من عنده مسئله تعالى بان يوفقه على ما ينبغي

- 13 The honoured Afnan are present together with a number of travellers, and all are seen to be in the utmost joy and gladness. The Afnan had previously been in Beirut. Out of wisdom, permission for the renewed presence of his son was not granted. We have given leave to Hadrat-i-Kabir—upon him be the glory of God—should he wish to remain, that is, to stay in Beirut.

13 حضرات افنان مع جمعی از مسافرين موجودند و کل با کمال فرح و سرور مشهود و افنان قبل در بيروت تشریف دارند نظر بحکمت مجدد اذن حضور ولده نشد حضرت کبير عليه بهاء الله را اذن دهديم اگر بخواهند توقف نمايند يعنى در بيروت بمانند

BLIB_Or15696.101c

BH02611

- 1 He is.

1 هو

- 2 May the meadows and fields of the hearts of lovers ever be illumined by the Sun of the Beauty of the Beloved, and may the pools in the lands of yearning souls ever overflow and be immersed in the Kawthar of the ruby-red lips of the Beloved. We hope that as long as that Lamp of spiritual beauty shines forth in the horizons of manifestation, these lamps of hearts

2 رياض بياض قلوب عاشقان هميشه از شمس جمال جانان مستشرق و حياض اراضی نفوس مشتاقان مدام از كوثر لعل جانان لبريز و مستغرق باد اميد كه تا آنسراج جمال معنوی در آفاق ظهور در اشراق است اينتصابيح قلوب از او در

will be set ablaze by it, and as long as that Living Water flows in the inner realms of contingent being, these souls will be refreshed by it.

- 3 God willing, may the rains of separation ever pour down from the clouds of union upon the gathering places of loving hearts and the stations of yearning souls, not through any merit of their own, and may that Spring cause fragrant flowers to grow in these gardens at all times, so that through the joy of this atmosphere, the minds of spirits veiled by darkened forms may become pure and clean, and behold themselves naked in the presence of the Beloved. Indeed, each soul has an ordained capacity and every thing has a fitting rank and station wherein it is mentioned.

- 4 However, some are given a prescribed sustenance according to a known measure and reckoning, while others receive an undefined portion from the treasury of "Thou givest sustenance to whom Thou wilt without account." One is brought to a limited reward after traversing the stages of limitation and annihilating the degrees of existence, while another is raised up in his very place of sitting from the invisible and visible realms and drawn to the ultimate goal and shown the bow-length nearness of the Worshipped One.

- 5 What more can be said? How many brands have been placed upon the faces of lovers, and how many yearning souls have been consumed in separation! When the pen reached the description of this state, the power of expression withdrew and the book of explaining this separation was rolled up.

- 6 The rest of this tale comes without words, To the heart of one who possesses the light of soul

- 7 In any case, in all conditions praise with joy and give thanks with delight, for you have been rewarded before the labor and mentioned before remembrance, for He is the ever-Powerful, the Doer without being questioned, the Ever-Living, the Almighty, the All-Encompassing, the Most High.

- 8 To the travelers in the land of India, the arrivers at the Kaaba of certitude, and the seekers of the face of the Beloved - to each one by whatever name and title is fitting and suitable - He makes mention in loving unity through the stages of oneness. Although there was no previous connection or precedence, the new custom caused the ancient covenant to be forgotten, as

احتراق باشند و تا آن کوثر حیوان در سرائر امکان جاریست این نفوس از او در اعتراق باد

3 انشاء الله پیوسته از غمام وثاق امطار طلاق بر مزایف قلوب عشاق و مواقیف نفوس مشتاق لا من استحقاق ببارد و در هر حین از آن معین در این بساتین ریاحین زهت برویاند تا از بهجت این فضا دماغ ارواح مستوره از حجاب اشباح مکدره پاک و طاهر گردیده عریان خود را در محضر جانان مشاهده نمایند

4 بلی هر نفسی را قدری مقدور و هر شیء را رتبهئی درخور و بشائی مذکور است ولیکن بعضی را بمیزان و حساب علی قدر معلوم رزقی معین و برخی را از ممکن و ترزق من تشاء بغیر حساب نصیبی نامعین دارند یکی را بعد از طی مراحل حدود و فنای مراتب وجود باجری محدود رسانند و دیگری را در محل قعود خود از غیب و شهود صعود دهند و بغایت القصوای مقصود کشانند و بقاب و قوسین حضرت معبود رو نمایند

5 دیگر چه عرض شود چه بسا داغها که بر چهرهء عشاقها نهاده و چه مقدار در فراقها که روان مشتاقها سوخته چون قلم در وصف انخالت رسید منطق بیان فروکشید و دفتر شرح این هجران در پیچید

6 باقی این گفته آید یزبان در دل آنکس که دارد نور جان

7 باری در هر حال با فرح حمد نمائید و با سرور تشکر فرمائید که قبل از زحمت مأجور گشتید و پیش از ذکر مذکور اذ هو القادر بلا زوال و الفاعل بلا سؤال والحق المقتدر المهیمن المتعال

8 مسافران خطهء هندوستان و واصلان کعبهء ایقان و طالبان روی جانان هر یک را بهر اسم و رسم بآنچه شایسته و برازنده است در ذکر و داد طی مراتب اتحاد [مینماید] اگرچه از قدیم سابقه و تقدیم نبود ولیکن رسم جدید عهد

it is said: Love for You has abrogated mention of what came before. And peace.

قدیرا فراموش نمود چنانچه میگوید عشق تو
منسوخ کرد ذکر اوایل والسلام

INBA15:190, INBA26:190, MSHR2.197

BH02994

To: Household of Baha'u'llah et al.

God, blessed and exalted, has said: "If ye would count the favors of God, ye cannot reckon them." Among these favors are mention and praise, and utterance and expression....

قال الله تبارک و تعالی ان يعدوا نعمة الله لا
يحصوها از جمله نعمت ذکر و ثناست و گفتار و
بیان ...

To continue: the handwritten lines upon that exalted page were submitted in the Holy Presence, and the bounties of the Dawning-Place of clear tokens and the Day-Spring of verses – their description, in truth, is exalted above all the stations of this world, not for me alone, but for all the cherubim of the celestial realm....

و بعد دستخطهای آنورقه رفیع در حضور
عرض شد و عنایات مطلع بینات و مشرق
آیات وصفش فوق مقامات عالم است نه من
تنها بلکه با همه کرویایان عالم بالا ...

MSHR5.049x

Write to Husayn Effendi to pray for matar [rain], that God may send rain. Apparently, lack of rain hath become a barrier and kept thee from the Source. God willing, rain will come, roads will be adorned and closeness attained. Tabasha in 'Akka may not be less than tabasha in Haifa. We beseech God to protect thee, aid thee, confirm thee, render thee successful and bring thee close to Him. He is the Mighty and Powerful. He is the Answerer of prayers...

Day and night We beseech God, glorified be His grandeur, to send to this servant [Khadimu 'llah] that bough of the Blessed Tree, His honour the solace of the world Aqay-i Husayn Effendi, upon him be peace from the All-Merciful, that the eyes of the longing souls may be brightened and the hearts of the yearning ones may be gladdened and assured. One cannot wish better than this from an offspring. May the world be ever green and verdant through his name, and may humanity rejoice and be enamoured of his love. The beauty of the world is evident and manifest. However, its adornments are trees, and trees are adorned with leaves. Therefore, the exalted leaf, the fruit of the Tree, her honour Diya'iyih Khanum, upon her be God's Glory, serving the light of eternity, His Highness Husayn Effendi, upon him be a thousand glories and a thousand praises, is engaged in looking after essential affairs. Most certainly, he needs such a

companion, and that is the Leaf of the Beauteous Tree, exalted above praise....

LTDT.322-323x

BHU0008

Words of Baha'u'llah to Haji Mirza Haydar 'Ali (version 2)

Date: after 1879

- 1 In the days we spent in the Abode of Peace [Baghdad], we would sit in the coffee-house and meet with souls both familiar and strange, from within and without. The services and hardships of those days—which were far greater in Adrianople and now several times more so in 'Akka—the Most Great Branch has borne, 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.

1 در ایام دارالسلام ما خودمان در قهوه خانه جالس میشدیم و با نفوس از داخل و خارج آشنا و بیگانه ملاقات میکردیم . خدمات و زحمات آن ایام را بلکه بمراتب بیشتر در ادرنه و حال چندین بار زیادتز غصن اعظم در عکا متحمل است چه که در بغداد ما ظاهراً مسجون نبودیم و امرالله هم صد يك حال شهرت نداشت و معارضینش هم صد يك حال نبودند
- 2 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, while the Master has endured all hardships for our comfort and ease. The Master has become an impregnable fortress and a mighty shield before all peoples and nations, giving us tranquility. First they secured for us the Mansion of Mazra'ih where we resided, and then the Mansion of Bahji. And they have arisen to serve the Cause and been so confirmed that they have not even the opportunity to come to the Mansion of Bahji weekly, while we commune with the friends and are occupied with the revelation of Tablets and verses, and they are burdened with trials and tribulations, for association with these people brings greater hardship than anything else.

2 در ارض سرّ با بعضی ملاقات میکردیم اما در بجن اعظم با احدی ملاقات نکرده ایم و باب معاشرت را بکلی بسته ایم و تمام زحمات را برای راحت و آسایش ما آقا تحمل نموده اند . آقا حصن حصین و درع متین در مقابل ملل و امم شده و ما را راحت کرده اند اول برای ما قصر مزرعه را تهیه کردند و ما آنجا بودیم و بعد قصر بهجی را و بشأنی بر خدمات امریه قیام نموده و مؤید شده اند که هفته هفته فرصت آمدن بقصر بهجی ندارند و ما با احباب مؤانس و بصدور الواح و آیات مشغولیم و ایشان در زحمت و مشقتند چه که معاشرت با این خلق زحمتش از هر چیز بیشتر است
- 3 [On another day, speaking of a related matter, He said that]

3 . روزی دیگر بمناسبتی فرمودند
- 4 the eloquence of the Most Great Branch and His power, influence and ascendancy are not yet known or apparent—later it will become clear how, single and alone, He will raise the standard of the Most Great Name at the world's axis with what power, penetration and mercifulness, and how He will gather all who are on earth beneath the pavilion of peace and tranquility. If it were possible for every soul, upon first arriving in

4 بیان غصن اعظم و قوّت و نصرف و تسخیرشان حال معلوم و ظاهر نیست بعد معلوم میشود که فرداً وحیداً علم اسم اعظم را در قطب عالم بچه قوّت و نفوذ و رحمانیتی مرتفع مینمایند و چگونه من علی الارض را در خیمه صلح و سلام

the city of 'Akka, to meet the Most Great Branch, and upon departure to see only some of the sincere loved ones before leaving the city, it would be more beneficial to their spiritual condition, for they would not have witnessed human thoughts and earthly deeds. If souls possess vision, the signs of Truth will not be obscured from them.

STOB.076-077 #105

جمع میفرمایند اگر ممکن بود هر نفسی اول ورود بمدينه عكا غصن اعظم را ملاقات نماید و در مراجعت هم بعضی از احبباً مخلصين را ببیند و از مدينه خارج شود بحال روحانيت او مفیدتر بود چه که افکار بشری و اعمال ناسوتی مشاهده نموده است اگر نفوس چشم داشته باشند آثار حق بدونش مشتبّه نمیشود .

DHU.039-040

BH03003

To: Aqa Mirza Muhammad Husayn

- 1 In the Name of God, the Most Exalted, the Most Holy, the Most Glorious
- 2 This evanescent servant has been blessed by the fragrant breezes wafting from your noble letter, which diffused the sweet-scented perfume of love and affection and the fragrance of sincerity towards God, the Lord of creation. I beseech and implore God, exalted and mighty be He, to perpetually sustain your honor upon this pleasing path and exalted favor. Some time ago, when your gracious letter was received by this servant, a detailed response was submitted along with two Most Holy, Most Exalted Tablets - one specifically for the Leaf and another for the Wondrous Leaf, upon them both be the glory of God - and these were dispatched from that direction. Therefore, this time, due to complete preoccupation, there was no opportunity to write in detail.
- 3 What can this evanescent servant say? In these days he is so occupied that not a moment's respite can be found. Outwardly, I have not seen and do not see this weak existence capable of performing this momentous task. Thus it is that divine confirmations provide assistance, otherwise how could this greatest of tasks and this evanescent, weak and lowly servant be reconciled? Likewise, this time Most Mighty, Most Exalted Tablets have descended from the heaven of oneness specifically for that beloved one and the honored and revered Aqa Aqa Mir Siyyid 'Ayn Allah, and the Leaf, and the Wondrous Leaf, and the son, and these were sent through Rafi'. God willing, they will attain to their perusal.

1 بسم الله الأَمْع الأَقْدَس الأَبْهَى

2 قد فاز الخادم الفاني بنفحات المتصوّعة من كتابكم الشريف الذي فاح به نفحة الحبة و الوداد و عرف الخلوص لله مالک الایجاد از حقّ جلّ و عزّ سائل و آملم که لازال آنحضرت را بر این شیوه مرضیه و عنایت منیعہ مستدام فرماید و بعد آنکه چندی قبل رقیقه کریمه که باین عبد مرقوم فرموده بودند مفصلاً مشروحاً جواب عرض شد مع دو لوح اَمْع اقدس یکی مخصوص ورقه و دیگری مخصوص ورقه بدیعہ علیهما بهاء الله و از شیطرها ارسال گشت لذا اینترتبه نظر باشتغال کلیه فرصت عرض تفصیل نشد

3 چه عرض کند خادم فانی که این ایام بشانی مشغولست که آنی مجال مشاهده نمیشود بر حسب ظاهر این وجود ضعیف را قادر بر ادای این امر خطیر ندیده و نمیبینم اینست که عنایات الهیه تأیید میفرماید و الا کجا این شغل اکبر و این عبد فانی ضعیف مسکین و همچنین اینترتبه مخصوص آنحبيب و جناب آقای مکرم معظم آقا آقا میر ٧٤ [سید] ٦٦ع [الله] و ورقه و ورقه بدیعہ و مخدومزاده الواح ممتنعہ منیعہ از سماء احدیه نازل و بتوسط جناب رافع ارسال شد انشاءالله بزیارت آن فائز شوند

4 I request from your kindnesses that you convey to his honor the aforementioned Aqa, upon him be the glory of God, expressions of pure devotion and utter self-effacement, and the Most Wondrous, Most Exalted, Most Sublime, Most Glorious salutation on behalf of this servant. Her Holiness the Leaf, upon her be the glory of God, and likewise the sons, upon them be the glory of God - the conveying of wondrous and exalted salutations depends on your kindness and favors.

5 The servant of God.

6 All the Branches and Twigs of the Blessed Tree and the members of the pavilion of divine infallibility remember your honor with wondrous and exalted remembrances and glorify you with jewels of praise. Verily, glory be upon you and upon those with you.

4 مستدعی از مراحم آنحضرت که خدمت آقائی جناب آقای مذکور علیه بهاء الله عرض خلوص و فنای محض و تکبیر ابدع ابداع ابروی از جانب این عبد معروض [دارند] علیاً حضرت ورقه علیها بهاء الله و همچنین مخدومزادها بهاء الله علیهم ابلاغ تکبیر بدیع منیع بسته بالطف و عنایت آنخوبست

5 خادِم ۶۶ [الله]

6 جمیع اغصان و افان سدره مبارکه و اهل سراق عصمت صمدانیه آنجناب را باذکار بدیعه منیعه ذاکر و بجواهر تکبیر مکبرند انما البهاء علیکم و علی من معکم

INBA18:077

BH03036

To: Asad

1 He is the Guide to His Straight Path!

2 O Asad! Upon thee be My glory! The letter of His Honor Abu'l-Fadl - upon him be My glory - which he wrote to thee was present before Me and I gave ear to it. Praised be God, every word of his words testified to his endeavor and service purely for the sake of God. In the land of H, the luminary of detachment rose and shone forth from the horizon of his deeds. Verily thy Lord is the All-Knowing, the All-Informed.

3 This year complaints have been received from some teachers in various regions, despite what hath repeatedly been revealed from the Supreme Pen concerning the qualifications of teachers - that which hath perfumed the world of detachment with its fragrance. We beseech God, blessed and exalted be He, to assist His loved ones in that which will attract the hearts of His servants. Verily He is powerful over all things. The deeds and actions of every soul reveal his station and rank. Blessed are they who are endowed with insight! However, the arrival of Abu'l-Fadl in any land hath been and is the cause of the enkindlement of souls. Reports about him have repeatedly arrived from the land of A, and an answer that would be the

1 هو الهادی الی صراطه المستقیم

2 یا اسد علیک بهائی نامه جناب ابوالفضل علیه بهائی که بآنجناب نوشته امام وجه حاضر و باصفا فائز لله الحمد هر کلبه‌ئی از کلماتش گواهی داد بر همت و خدمتش خالصاً لوجه الله در ارض هم نیر انقطاع از افق عملش مشرق و لائح ان ربک هو العليم الخبير

3 این سنه از اطراف از بعضی مبلغین شکایت نموده‌اند مع آنکه مکرر از قلم اعلی در شرایط مبلغین نازل شده آنچه که از عرفش عالم انقطاع معطر گشته نسل الله تبارک و تعالی ان یؤید احبائه علی ما تنجذب به افئدة عباده انه علی کثیء قدر آثار و اعمال هر نفسی مبین مقام و رتبه اوست طوبی للمتصیرین ولكن ورود جناب ابوالفضل در هر بلدی سبب اشتعال نفوس بوده و هست اخبارات ایشان مکرر از ارض ع‌ش رسیده و جوابیکه سبب آگاهی و مفتاح حکمت است ارسال شد کل باید الیوم

cause of awareness and the key to wisdom was sent. All must today hold fast to means that will cause the acceptance of those outside the Faith, that they may come and find. Some deeds and words are the cause of flight and denial, while others are proof of nearness and acceptance. We beseech God, blessed and exalted be He, to make him a guide to His creation in His kingdom. Verily He is the Powerful, the Unconstrained.

باسبابی تمسک نمایند که سبب اقبال نفوس خارجه گردد تا بیایند و بیایند بعضی از اعمال و اقوال علت فرار و انکار است و برخی دلیل تقرب و اقرار نسل الله تبارک و تعالی ان یجعله هادی خلقه فی مملکته انه هو المقتدر المختار

- 4 The souls whom they have mentioned have each attained unto the waves of the divine ocean of utterance, and there hath been revealed from the Supreme Pen that which shall not change. We give glad tidings to Our loved ones there and make mention of them with that which will remind them and draw them nigh unto the Great Announcement of God. The glory from Us be upon him and upon the loved ones of God who are there, and upon those whom nothing whatsoever hath prevented from God, the Powerful, the Mighty, the Bestower.

4 نفوسی را که ذکر نموده‌اند هر یک بامواج بحر بیان الهی فائز گشته‌اند و از قلم اعلی نازل شده آنچه که تغییر نیابد انا نبشّر اولیائی هناك و نذکرهم بما یذکرهم و یقرّبهم الی نبأ الله العظیم البهاء من لدنا علیه و علی احباء الله فی هناك و علی الذین ما منعمهم شیء من الأشياء عن الله المقتدر العزیز الوهاب

- 5 O Asad! One of My Branches who was named Badi' presented himself with the letter of His Honor Fadl - upon him be My grace and My glory. He received an answer and sent it forth. We beseech God to assist all in that which He loveth and is pleased with. Verily He is powerful over all things.

5 یا اسد احد اغصانی الذی سمی بیدیع با نامه جناب فضل علیه عنایتی و بهائی حاضر عرض نمود و جواب اخذ کرد و ارسال نمود نسل الله ان یوفق الكل علی ما یحب و یرضی انه علی کلشیء قدیر

SAAF.156

BH03100

To: Haji Mirza Muhammad Ali Afnan, in China

- 1 He is the One dawning from the horizon of the heaven of proof.
- 2 A mention from Us to him who attained to acceptance on a day wherein the men who claimed knowledge without any proof from God, the Lord of the worlds, turned away. Through their turning away the people turned away, whereby there befell the Lord of the world that which caused the Faithful Spirit to lament.
- 3 O My Afnan! Upon thee be My glory and My mercy and My loving-kindness. The servant in attendance hath presented that wherewith thou didst call upon God, the Lord of earth and heaven and Lord of the mighty throne. He read it before Our face. We found therein that which beseemeth thee in the days of thy Lord, the All-Knowing, the All-Wise. We have

1 هو المشرق من افق سماء البرهان

2 ذکر من لدنا الی الذی فاز بالاقبال فی يوم فيه اعرض الرجال الذین یدعون العلم من دون بینة من الله رب العالمین اعرضوا و باعراضهم اعرض الناس بذلک ورد علی سید العالم ما ناح به الروح الامین

3 یا افنانی علیک بهائی و رحمتی و عنایتی قد حضر العبد الحاضر بما نادیت به الله رب الارض و السماء و رب العرش العظیم قرأه امام الوجه وجدنا منه ما ینبغی لک فی ایام ربک العلیم الحکیم سمعنا و اجبتاک انه هو السامع البصیر

heard and answered thee. Verily He is the Hearing, the Seeing. We bear witness that thou hast arisen to serve the Cause and hast manifested that whose fragrance shall never be cut off throughout the endurance of the names and attributes of God. Verily thy Lord is the True, the Faithful.

نشهد أنّك قت على خدمة الأمر و اظهرت ما لا
ينقطع عرفه بدوام اسماء الله و صفاته ان ربك
هو الصادق الأمين

- 4 Say: My God, my God! I desire to remember Thee in such wise that from the very stones Thy remembrance and praise might be raised up, and from the seas Thy glorification and Thy celebration of unity. O my Lord! Aid me in such remembrance whereby there might appear in all things a tongue speaking of Thy verses and testifying to what Thou hast manifested in Thy days. Thou art He to Whose power and might and grandeur and dominion all created things have testified. Write down for me then from Thy Most Exalted Pen what beseemeth Thy grace and Thy favors and Thy generosity and Thy gifts.

4 قل الهى الهى احب ان اذكرك على شأن يرتفع من
الأحجار ذكرك و ثنائك و من البحار تسبيحك و
تهليلك اى رب ايدنى على ذكر يظهر به فى كل
الأشياء لسان ينطق بآياتك و يشهد بما اظهرته
فى أيامك انت الذى شهدت الكائنات بقوتك
و قدرتك و عظمتك و سلطانك فاكتب لى
من قلبك الأعلى ما ينبغى لفضلك و الطافك
و جودك و مواهبك

- 5 O my Lord! How can I recount the wondrous tokens of Thy loving-kindness? By Thy glory, O Thou Goal of the world and Beloved of the nations! I see myself powerless to enumerate them, much less to render thanks for them. Through Thy grace Thou hast shown me what was withheld from Thy Moses on the Mount of Rapture and caused me to hear what Thy Beloved heard in His night ascent. I beseech Thee, O Lord of Names and Creator of heaven, by Thy Name through which the mysteries were revealed and rivers flowed from rocks, and by the pearls of the ocean of Thy knowledge and the splendors of the lights of Thy countenance, to draw me nigh unto Thee in the manifest exterior even as Thou hast drawn me nigh in the interior. Then preserve me, O my God, from the evil of Thine enemies who violated Thy Covenant and Thy Testament, who disputed Thy verses and denied Thy proof. There is no God but Thee, the Powerful, the Mighty, the All-Compelling.

5 اى رب كيف اذكر بدائع عنايتك و عزتك
يا مقصود العالم و محبوب الأمم ارى نفسى
عاجزاً عن احصائها و كيف شكرها قد اريتنى
بفضلك ما منع عنه كلمك فى طور الابتاج
و اسمعتنى ما سمع حبيبك فى المعراج استلک
يا مالک الأسماء و فاطر السماء باسمک الذى
به ظهرت الأسرار و جرت الأنهار من الأحجار
و بلالئ بحر علمک و اشراقات انوار وجهک
بأن تقربنى اليک فى ظاهر الظاهر كما قربتنى فى
الباطن ثم احفظنى يا الهى من شر أعدائك الذين
نقضوا عهدک و ميثاقک و جادلوا بآياتک و
جاحدوا برهانک لا اله الا انت المقتدر الغالب
القدير

INBA51:527

BH03304

To: *Mirza Ali Muhammad Yazdi (Varqa) et al.*

- 1 He is Powerful over whatsoever He willeth, and He is the Protecting, the Self-Subsisting.

1 هو المقتدر على ما يشاء و هو المهيمن القيوم

2 يوم الهى بنفسه ندا مينمايد و من على الأرض
را بافق اعلى دعوت ميفرمايد اين يوم در مقامى

- 2 The Divine Day calleth out by itself and summoneth those on earth to the most exalted horizon. This Day in one station is a brilliant light that guideth those near unto God to the straight path and bestoweth awareness of the momentous announcement.
- 3 O Vav! Upon thee be My glory and My loving-kindness. At this time one of My Branches, who was named Diya' in the Crimson Book, was present and We made mention of thee with verses that have encompassed those in the heavens and on earth.
- 4 And in another station this Day is the Water of Life for all who dwell in the realm of possibility. It is the true Salsabil and the spiritual Kawthar. From the hand of bounty It bestoweth upon the thirsty that which is the cause of everlasting life. Say: Well is it with them that drink!
- 5 O Ra! Upon thee be My glory and My loving-kindness. The whole world hath been created for the recognition of this blessed Day, and yet most of the people of the world are deprived, save whom God, thy Lord, willeth.
- 6 And in one station It possesseth the Book of the world and with It are the secrets of all peoples. At one time thou seest It seated upon the throne of utterance, teaching the people that which draweth them nigh, causeth them to know, and profiteth them. At another time thou beholdest It interpreting for all the different groups. Thus hath My Most Exalted Pen spoken at this blessed and manifest time. And were the mysteries of this Day to be mentioned, thou wouldst see all rendered unconscious save a few.
- 7 O Varqa! Upon thee be the glory of God, the Lord of the Kingdom of Names. Praise be to God that thou didst attain and act upon that which was imparted in the presence. Blessed art thou and blessed is he who hath heard thy call concerning the Cause of thy Lord. Time and again in these days hast thou been mentioned by the Most Exalted Pen. We beseech God to assist thee to conquer hearts through the name of thy Lord, the Mighty, the Beloved.
- 8 O thou who art dear at the Throne! Thou art mentioned and hast attained unto grace. O Spirit of God! Give thanks unto God for having assisted thee, granted thee success, brought thee into His presence, and caused thee to hear His sweetest call from His most exalted horizon. Glory be upon you and upon those who love you and hearken to your words in this mighty Book.
- نوربست ساطع مقربین را بصراط مستقیم راه
نماید و از نبأ عظیم آگاهی بخشد
- 3 یا واو علیک بهائی و عنایتی در این حین احد
اغصانی الذی سمی بضیاء فی الصحیفه الحمراء
حضر و ذکرک ذکرناک بآیات احاطت من فی
السموات و الارضین و
- 4 در مقام اخری این یوم کوثر حیوانست از برای
من فی الامکان اوست سلسبیل حقیقی و کوثر
معنوی تشنگانرا از ید عطا عطا فرماید آنچه را که
سبب حیات سرمدیست قل هنیئاً للشاربین
- 5 یا رآ علیک بهائی و عنایتی جمیع عالم از برای
عرفان این یوم مبارک خلق شده اند ولکن اکثر
اهل عالم محروم الا من شاء الله ربک
- 6 و در مقامی اوست دارای دفتر عالم و نزد اوست
اسرار امم مرّة تریه مستویاً علی عرش البیان و
یعلم الناس بما یقرّبهم و یعرفهم و ینفعهم و اخری
تریه مترجماً للأحزاب کلّها کذلک نطق قلبی
الأعلى فی هذا الحین المبارک المبین و اگر اسرار
این یوم ذکر شود کل را منصعق بینی الا معدودی
- 7 یا ورقاء علیک بهاء الله مالک ملکوت السماء
الحمد لله فائز شدی و عمل نمودی آنچه را که در
حضور القا شد طوبی لک و لمن سمع ندائک
فی امر مولیک مکرر این ایام بذکر قلم اعلى فائز
شدی نسل الله ان یؤیدک علی تسخیر القلوب
باسم ربک العزیز المحبوب
- 8 یا عزیز لدی العرش مذکورى و عنایت فائز یا
روح الله اشکر الله بما ایدک و وفقتک و احضرتک
و اسمعک ندائه الأهل فی افقه الأعلى البهاء علیکم
و علی من یحبکم و یسمع قولکم فی هذا الکتاب
العظیم

INBA19:093, INBA32:086

BH03393

To: Yahya Masihi Baha'i

- 1 He has dawned from the horizon of the heaven of utterance 1 هو المشرق من افق سماء البيان
- 2 This is the day wherein the attraction of the Call that was raised from the direction of 'Akka hath seized Mount Sinai. Thereupon all things cried out: "At Thy service, O Lord of Names and Creator of heaven! Blessed be the city that hath attained unto Thy presence, and the land that hath been honored by Thy footsteps. Woe betide him who hath heard and denied the announcement of God, the Mighty, the Wise." 2 هذا [يوم] فيه اخذ جذب النداء الذي ارتفع من شطر عكا طور سيناء بذلك نادى الاشياء لييك يا مالک الاسماء و فاطر السماء طوبى لمدينة فازت بلقائك ولأرض تشرفت بقدمك و ويل لمن سمع و انكر نبأ الله العزيز الحكيم
- 3 And Carmel called out: "Praise be unto Thee, O Desire of the world and Beloved of the nations, for having manifested Thyself and honored me with Thy presence after the fire of separation from Thee had well-nigh destroyed me. I testify that through Thee was fulfilled that which was recorded in the Books and inscribed by the Pen of God, the Lord of the worlds." 3 و نادى الكرمل لك الحمد يا مقصود العالم و محبوب الأمم بما اظهرت نفسك و شرفتنى بلقائك بعدما اهلكتنى نار فراقك اشهد بك ظهر ما كان مرقوماً فى الكتب و مسطوراً من قلم الله رب العالمين
- 4 Then the Call was raised from Bethlehem saying: "At Thy service, O Thou through Whom the ocean of knowledge surged before the faces of all religions! At Thy service, O Thou through Whom the gate of reunion was opened when Thou didst give Thy lovers to drink, from the hand of Thy bounty, the Kawthar of Thy presence! I beseech Thee by the breathings of Thy verses and by that which hath been raised from the direction of Thy prison, to aid Thy people to acknowledge Thy Manifestation and to confess that which Thou hast revealed through Thy grace. I testify that Thou hast fulfilled Thy Covenant and that which Thou didst promise to Thy loved ones and servants in Thy Books and Tablets, and Thou hast come from the horizon of power with Thy great glory." 4 ثم ارتفع النداء من بيت لحم نادى و قالت لييك يا من بك ماج بحر العرفان امام وجوه الأديان و لييك يا من بك فتح باب الوصال بما سقيت عاشقيك من يد عطائك كوثر وصالك اسئلك بنفحات آياتك و بما ارتفع من شطر سجنك بأن تؤيد شعبك على الاقرار بظهورك و الاعتراف بما اظهرته بجودك اشهد انك وفيت بعهدك و ما وعدت به اوليائك و عبادك فى كتبك و زبرك و جئت من افق الاقتدار بمجدك العظيم
- 5 Hearken unto the Call of the Lord of all being in the luminous tongue: Today Mount Sinai is gladdened by the presence of its Beloved and with the most exalted call giveth the glad tidings unto all things, while Zion speaketh the word "Hasten ye!" Blessed is the soul that hath drunk from the imperishable Kawthar and hath attained unto the hearing of the Call. 5 بلغت نورا ندائى مولى الورى را بشنو امروز طور بلقاي محبوب مسرور و بأعلى النداء اشياء را بشارت ميدهد و صهيون بكلمه اسرعوا نطق مينمايد طوبى از براى نفسيكه از كوثر ييزوال آشاميد و باصغاي ندا فائز گشت
- 6 O thou who hast turned unto Us! We have heard thy call and from the direction of the prison have turned toward thee and made mention of thee with verses that shall never change nor be effaced. Say: My God, my God! Aid me to remember Thee and to praise Thee amongst Thy servants with the wisdom Thou hast sent down in Thy Book. I beseech Thee to enable me to arise to serve Thee and to mention that which hath appeared 6 يا ايها المقبل ندايت را شنيديم و از شطر سجن بتو توجه نموديم و ترا ذكر فرموديم بآياتيكه تغيير نيابد و محو او را اخذ نكند قل الهى الهى ايدنى على ذكرك و ثنائك بين عبادك بالحكمة التى انزلته فى كتابك اسئلك ان توقفنى على القيام

in Thy days. Verily Thou art the Mighty, the Powerful, the All-Bountiful.

علی خدمتک و ذکر ما ظهر فی آیامک انک
انت المقتدر العزیز الوهاب

INBA19:443

BH03392

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the All-Knowing, the All-Wise. 1 هو العليم الحکیم
- 2 Praised be God, your letters have arrived in constant succession. Each one was a testimony to trust, turning unto God, assurance, steadfast adherence, and supplication; and the blessing of health hath in every condition been the key that opened the door of joy and gladness. 2 نامه‌های شما الحمدلله متواتر رسید هر یک برهانی بود بر توکل و توجه و اطمینان و تمسک و توسل و نعمت صحت در هر حال مفتاح باب فرح و ابتهاج بوده
- 3 Jinab-i-Afnan and the Afnan—upon them be the grace of God, His bounty, and His splendour—have been and continue to be with you; wherefore estrangement hath neither station nor effect. This is of the bounty of God. 3 جناب افنان و افنان علیهما عناية الله و فضله و بهائیه با شما بوده و هستند لذا غربت را شانی و اثری نیست ذلک من فضل الله
- 4 Concerning the printing of the pages and books, whatsoever hath been done is good; yet it should be done in the name of the Afnan, or of some other person, and not in your own name. The mention of Badi' was intended only in jest, and for no other purpose. 4 در باره طبع صحف و کتب آنچه شد خوبست و لکن باید باسم افنان و یا نفس دیگر باشد نه شما مقصود از ذکر بدیع مزاح بوده لا غیر
- 5 As to the books, whatever needed to be said was mentioned; Mishkin accepted it and hath begun the work. Mention was also made to certain others. In these days petitions have arrived in your name from Jinab-i-Mirza Hasan, the calligrapher—upon him be Baha'u'llah's glory. Until now they have not become aware of your journey. This time a reply is being sent, but hereafter it was commanded that Jinab Muhammad and 'Ali should send unto you paper, pen, ink, and books. They arrived and were delivered. 5 در باره کتب آنچه باید ذکر شد مشکین قبول نمود و شروع نموده بمحضرات دیگر هم ذکر شد این ایام از جناب میرزا حسن خوش نویس علیه بهائی باسم شما عرایض آمده الی حین از سفر شما آگاه نشده اند این کره جواب ارسال میشود و لکن از بعد امر شد جناب محمد و علی نزد شما ارسال دارند کاغذ و قلم و مرکب و کتاب رسید و دهنده شد
- 6 With regard to the books, in whatsoever manner you acted, you have attained the grace of acceptance; for the obtaining of every book hath become easy. Whatever of the handwriting of the Wronged One is in existence, preserve it separately. 6 در باره کتب آنچه عمل نمودید بغیر قبول فائز چه که اخذ هر گابی شهل میشود خط مظلوم آنچه موجود علاحدہ حفظ نمائید
- 7 We beseech God that He may confirm the honoured Afnan in all conditions. Verily, He is powerful over all things. All are at all times occupied in your remembrance. We ask God to 7 از حق میطلبیم حضرات افنانرا در جمیع احوال تائید فرماید انه علی کل شی قدیر کل در جمیع احوال بذکر شما مشغول نسل الله ان یقدر لکم ما

ordain for you that whereby the ensigns of His Cause may be raised amidst the signs of His might and sovereignty. Verily, He is the All-Powerful, the Almighty.

ترتفع به اعلام امره در ایات عزّه و سلطانه انه
هو المقتدر القدير

- 8 Glory be upon you and upon those who love you, circle around you, and hearken unto your words in this great Announcement.

8 البهاء عليكم و على من يحبكم و يطوف حولكم و
يسمع قولكم في نباه العظيم

- 9 The latest news is this: on this night We gave his wife in marriage to Jinab 'Abdu'l-Karim. We beseech God, through His bounty and loving-kindness, to bring harmony between the two.

9 خبر تازه انكه عدله را در اين شب بجناب عبد
الكريم دهديم نسل الله ان يوافق بينهما بجوده و
كرمه

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BH11587

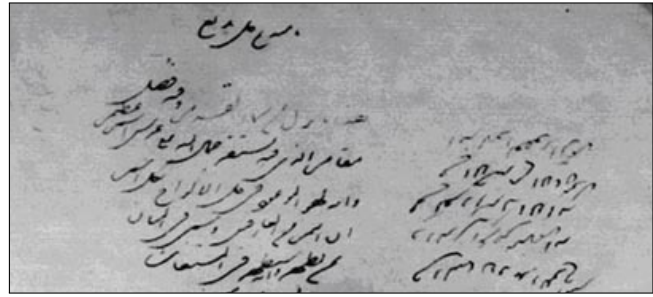
Lawh-i-Bismi al-Mazzah (the Humorist)

To: Furughiyyih (daughter of Baha'u'llah) et al.

- | | |
|---|--|
| 1 In My Name, the Humorist | 1 بسمی المزاح |
| 2 We are the lovers of Thy face, The dwellers in Thy dwelling-place, Enthralled by every tress of grace— | 2 ما عاشقان روی تو ما عاكفان كوی تو ما بستگان
موی تو |
| 3 I seek Thy goodly pleasure's light, I seek Thy presence day and night, For Thee I yield my soul outright. | 3 میخام رضای تو میخام لقای تو ای من فدای تو |
| 4 Hey Hey—of God implore! Hey Hey—of Baha ask more! | 4 هی هی از خدا طلب هی هی از بها طلب |
| 5 We are the gazelles of Thy plain, The fishes of Thy mystic main, Who seek Thy law, Thy path attain. | 5 ما آهوان دشت تو ما ماهیان شصت تو ما طالبان
رسم تو |
| 6 I seek Thy beauty's deathless ray, I seek Thy glory's bright array, Our souls for Thee we cast away. | 6 میخام جمال تو میخام جلال تو جانها نثار تو |
| 7 Hey Hey—of God implore! Hey Hey—of Baha ask more! | 7 هی هی از خدا طلب هی هی از بها طلب |
| 8 We are the envoys of Thy court, The circlers of Thy sacred fort, The servants of Thy high behest and port. | 8 ما قاصدان قصر تو ما طایفان شهر تو ما خادمان
امر تو |
| 9 I seek reunion with Thy light, I seek Thy splendor burning bright, For Thee I yield myself outright. | 9 میخام وصال تو میخام بهای تو ای من فدای تو |
| 10 Hey Hey—of God implore! Hey Hey—of Baha ask more! | 10 هی هی از خدا طلب هی هی از بها طلب |
| 11 We are love's slain ones at Thy door, The dead whom severance wounded sore, In Thy Name selfless evermore. | 11 ما کشتگان عشق تو ما مردگان حجر تو ما فانیان
اسم تو |
| | 12 میخام بلای تو میخام قضای تو جانها نثار تو |

- 12 I seek Thy trial and Thy pain, I seek Thy doom, whate'er befall
or reign, Our souls for Thee are gladly slain.
- 13 Hey Hey—of God implore! Hey Hey—of Baha ask more! 13 هی هی از خدا طلب هی هی از بها طلب
- 14 We are the birds ensnared by Thee, The fish enmeshed in Thy
vast sea, The cupbearers of Thine ecstasy. 14 ما طایران رام تو ما ماهیان دام تو ما ساقیان جام تو
- 15 I seek Thy faithfulness divine, Yea, even Thy cruelty as wine,
For Thee I yield this life of mine. 15 میخام وفای [تو] میخام جفای تو ای من فدای تو
- 16 Hey Hey—of God implore! Hey Hey—of Baha ask more! 16 هی هی از خدا طلب هی هی از بها طلب
- 17 We are the circlers of Thy prison, The warders where Thy light
hath risen, The keepers of Thy secret vision. 17 ما طایفان سجن تو ما حارسان مصر تو ما خازنان سرّ تو
- 18 I seek Thy call's awakening fire, I seek Thy breath, The heart's
desire, Our souls for Thee to dust retire. 18 میخام ندای تو میخام هوای تو جانها نثار تو
- 19 Hey Hey—of God implore! Hey Hey—of Baha ask more! 19 هی هی از خدا طلب هی هی از بها طلب
- 20 We are the drinkers of Thy cup, The bearers of Thy heaven
up, The seers of Thy treasure deep laid up. 20 ما شاربان کأس تو ما حاملان عرش تو ما ناظران کنز تو
- 21 I seek Thy praise in every tongue, I seek Thy song forever sung,
For Thee my soul is loosed and flung. 21 میخام ثنای تو میخام نوای تو ای من فدای تو
- 22 Hey Hey—of Baha ask more! Hey Hey—of God implore! 22 هی هی از بها طلب هی هی از خدا طلب
- 23 We are the maddened by Thy glance, The guardians of Thy
hid expanse, The knowers of Thy mystic trance. 23 ما والهان غمز تو ما خازنان کنز تو ما واقفان رمز تو
- 24 I seek Thy vesture and Thy sign, I seek Thy robe in every line,
Our souls for Thee in offering shine. 24 میخام شعار تو میخام دثار تو جانها فدای تو
- 25 Hey Hey—of God implore! Hey Hey—of Baha ask more! 25 هی هی از خدا طلب هی از بها طلب
- 26 O Furughiyyih, this Tablet reached the honored lady and now
reacheth thee. Give thanks unto the Desired One of the world
that He hath crowned thee with the crown of nearness. Be
thou thankful unto thy Lord for this great bounty. 26 فروغیه این لوح به خاتم رسید و حال بتو میرسد
شکر کن مقصود عالم را که ترا با کلیل قرب فائز
نمود ان اشکری ربّک بهذا الفضل العظیم
- 27 O honored lady! The Truth sometimes speaketh in the tongue
of the people. This very leaf is witness and proof thereof. We
commanded the servant in attendance to write and send it.
The glory be upon you and upon those who love you for the
sake of God, the Lord of the worlds. 27 یا خاتم حقّ بلسان خلق گاهی تکلم میفرماید همین
ورقه شاهد و گواهست عبد حاضر را امر نمودیم
نوشت و ارسال داشت البهّاء علیکم و علی الدّین
یحیونکم لوجه الله ربّ العالمین

BH03560



ADMS

- 1 O Thou, the Creator of every wondrous creation 1 يا مبدع كلّ بدیع
- 2 This is what hath been revealed from the heaven of eternity, and in it there is set forth the station wherein the Beauty of god hath mounted the Throne of a Great Name. He verily hath been promised in all the Scriptures under every name, if ye are those who know. In the Bayan he was named as He who shall be made manifest, and He shall appear in the Mustaghath with evident authority. 2 هذا ما نزل من سماء القدم وفيه فصل مقام الذي فيه يستقر جمال الله على عرش اسم عظيم وانه لهو الموعود في كلّ الألواح بكلّ اسم ان اتم من العارفين وسمي في البيان بمن يظهر وانه سيظهر في المستغاث بسلطان مبين
- 3 Say: By God! This is the day the like of which the eyes of the unseen have not witnessed; how much less the eyes of those who have shut themselves out as by a veil. Blessed is he who appeareth in utmost humility in this day in the presence of God, and readeth this Tablet before his Throne, so that the hearing of the Lord may listen to its melodies, which have been altered in the past betwixt heaven and earth. In this manner shall this Name be mentioned in a seat which god hath sanctified beyond the description of the people of the world. Our intention in whatever hath been revealed in this Tablet is none other but My own Self which is supreme over all creation. 3 قل تالله هذا يوم ما شهدت عيون الغيب مثله فكيف عيون هؤلاء المحتجبين فطوبى لمن يحضر في ذلك اليوم بين يدي الله بخضوع منيع ويقرء هذا اللوح في مقابلة العرش ليسمع سمع الله نعماته التي ظهرت من قبل بين السموات والأرضين وبذلك يذكر هذا الاسم في مقعد الذي جعله الله مقدساً عن ذكر العالمين انا ما اردنا فيما ذكر في هذا اللوح الا نفسي المهيمنة على العالمين
- 4 Whosoever awaiteth a Manifestation after Me is indeed among the lost. And He who shall be manifest after the thousand years will speak in My Name. And He who shall come in the time of the Mustaghath will bear witness unto Me, and proclaim that I am God, the Lord of heaven and earth. No one hath wholly comprehended this Revelation, except to a prescribed measure. He verily knoweth all things. Hold fast after Me unto the Branches that have branched from this Ancient Root. From them will the fragrance of My garment be shed throughout the world, and none shall inhale it, save those who turn their faces towards Him, and remain steadfast. 4 من ينتظر ظهوراً بعدى الله من الخاسرين والذي يظهر بعد الألف انه ناطق باسمي وفي المستغاث يأتي من يشهد لي بأني انا الله رب السموات والأرضين ما عرف احد هذا الظهور الا على قدر انه بكلّ شيء عليم تمسكوا يا قوم بعدى بالأغصان المنشعبة من هذا الأصل القديم بهم [تمرّ] نفحات قيصى بين العالم ولا يجدها الا كلّ مقبل مستقيم
- 5 It behooveth you, O people of Baha, to be firm in the Cause of god in all circumstances, and beware lest ye follow every ignorant transgressor. After the Aghsan, a lofty station hath been 5 ينبغي لكم يا اهل البهآء بأن تستقيموا على امر الله في كلّ شأن اياكم ان تتبعوا كلّ جاهل اثم و بعد الأغصان قدر لعبد الحاضر لدى العرش مقام

ordained for the servant in attendance before the Throne. It is seemly that ye should revere the Kith and Kin among whom was manifested the Beloved of the Worlds, and who believed in God, the Mighty, the All-Praised. Thus was it revealed in the Bayan, and in this luminous Tablet. Whosoever turneth away from them is of the disbelievers and who joined partners with God, and is among the truly lost, unless he expreseth repentance, for He is the All-Forgiving, the Compassionate.

ADMS#271

رفیع و ینبغی لکم بأن توقّروا طائفة الّتی ظهر بینهم
محبوب العالمین من الّذین آمنوا باللّٰه العزیز الحمید
کذلک نزل فی البیان و هذا اللّٰوح المنیر و الّذی
اعرض منهم أنّه ممّن کفر و اشرك الاّ أنّه من
الأخسرین الاّ بأن یتوب أنّه لهُ الغفور الرّحیم

BLIB_Or15696.106b

BHU0010

Words of Baha'u'llah to Haji Mirza Haydar 'Ali

- 1 A good character and associating with people in a pleasant manner - this is teaching. No matter how much one engages the other party in presenting proofs, it ultimately leads to stubbornness and opposition, for they see themselves as subdued and defeated, which increases their heedlessness and veiling. One should mention: "This is correct; consider this aspect as well - is it right or wrong?" Certainly with courtesy, love and kindness the other party will listen and will not become pre-occupied with formulating responses and creating arguments, but will acknowledge the point. When they observe that the intent is not contention and victory, but rather to uphold the word of truth and sincerity and to manifest humanity and divine mercy, they will surely be fair and the eyes and heart of their innate nature will open. By God's grace they will become a new creation with keen vision and fresh hearing.

1 خلق خوش و بخوشی همراهی با خلق نمودن
را تبلیغ است هرچه طرف مقابل را مشغول
بدلیل اقامه نمودن نمود که آخرش هم بلجاج و
عناد منجر میشود زیرا خود را مقهور و مغلوب
مشاهده مینماید و بر غفلت و احتجابش می فزاید
باید ذکر نمود صحیح است این قسم هم ملاحظه
بفرمائید صوابست یا خطا البته بآداب و محبت
و ملاطفت طرف مقابل کوش میهد و بفکر
جواب ساختن و دلیل پرداختن مشغول نمی شود
و مطلب را اذعان می نماید و چون ملاحظه نمود
که مقصود مجادله و غلبه نیست مقصود انقائ
کلمه حق و صدق است و اظهار انسانیت و
رحمانیت البته انصاف میکند و کوش چشم و
دل فطرت اصلیه اش بارع میشود و بفضل الله
خلق جدید و صاحب بصر حدید و سمع تازه می
شود

- 2 Many of the blameworthy and harmful consequences of argumentation and conquest were mentioned. The Most Great Branch would listen so attentively to any meaningless conversation that the other party would say "they wish to learn from me," and gradually, in ways they did not perceive, He would bestow awareness and understanding upon them. He took leave and departed, and was summoned again after noon. After receiving special divine favors and kindnesses, he bade farewell with reverence and prostration in his heart. As he kissed the threshold, They drew near and softly said "We have commended you to the Most Great Branch." But They spoke in such a way that the ascension and setting of the Most Holy

2 و بسیار از نتایج مذمومه مضرّه مجادله و غلبه را
ذکر فرمودند فرمودند غصن اعظم هر صحبت
بیعنی را چنان کوش میدهند که طرف مقابل
میکوید از من میخواهند استفاضه نمایند و
خورده خورده از راهیکه نداند نمیداند او را
مشعر و مدرک میبخشند و مرخص شد و
ظهر بعد از نهار احضار شد و بعد از عنایات
و عطوفات مخصوصه ربانیه وداع نمود یعنی
تعظیم و در قلب سجده و چون در درگاه
را میبوسید نزدیک تشریف آوردند و آهسته
فرمودند سفارش ترا بغصن اعظم فرموده ایم

Beauty and the Most Pure Sun occurred to his heart, and he sought refuge at the Divine Threshold from such thoughts and imaginings.

ABCC.027, STDH.109-110

اما قسمی فرمودند که صعود و غروب جمال
اقدس و آفتاب طلعت انزه بر قلب خطور نمود
و از خطور توبه مینمود و از تصور بدرگاه بارگاه
پناه می برد

BSDR.257

BH11762

To: *Muhammad Husayn*

- 1 Concerning what you wrote about Jinab-i-Mulla Husayn and his son, upon them be the Glory of God, a special Most Holy, Most Exalted mention was made for them and sent; it is strange that it has not arrived. Similarly, all your requests have been answered one by one and sent. Instructions have been given to bring funds to that region. After receiving them, safeguard them and send word. Likewise, whatever arrives from anywhere should remain in that land until word is received.

1 در فقره جناب ملا حسین و ابن ایشان علیهما
بهاء الله مرقوم فرموده بودید مخصوص ایشان از
قبل ذکر امانع اقدس شده و ارسال شد عجبت
که نرسیده و همچنین جمیع مطالب آنجناب
را فرداً فرداً جواب فرموده اند و ارسال شده
وجهی امر شده باآشطر بیاورند بعد از رسیدن
حفظ فرمائید و خبر بفرستید و همچنین از هر
جا [چیزی] برسد در همان ارض بماند تا خبر
برسد
- 2 Regarding agriculture, He has given a general ruling in these matters, which is that it is obligatory for every soul to engage in a profession, agriculture, or craft, and that very work itself is worship in the sight of God, even if one tarries but a day in any land. Thus, in the days of departure from Iraq, although preparations were being made for migration, nevertheless they were engaged in farming, and at the time of departure it was commanded that the harvest be distributed among the friends.

2 در باره زراعت در این امور حکم کلیه
فرموده اند و آن اینست که بر هر نفسی واجب
شده که بکسب یا زرع و یا صنعت مشغول
شود و همان عمل نفس عبادتست نزد حق ولو
بیومی توقف در ارضی باشد چنانچه در ایام
حرکت عراق با اینکه تدارک هجرت دیده میشد
مع ذلک بزرع مشغول بودند و حین خروج امر
شد که حاصل آن را مابین احباب قسمت
نمایند
- 3 This is what has flowed from the Pen of the utterance concerning you:

3 هذا ما جرى من قلم البيان في حقك
- 4 O Nabil-i-Qabli Husayn! Upon you be the remembrance of God and His praise. Grieve not over anything. Verily, He is with whoever aids his Lord. Glorify thy Lord with praise at all times. Affairs shall proceed according to what God hath willed. Some of the friends in that land, due to hardship and difficulty, are in need of solace. Be thou a comforter on behalf of this Prisoner. They have not been and will not be forgotten. According to the exigencies of the time, means, and consummate wisdom, the outpourings of the All-Merciful from the heaven of mercy shall be bestowed, both outwardly and inwardly.

4 ان یا نبیل قبل حسین علیک ذکر الله و [ثناؤه] لا
تخزن فی شیء انه مع من ینصر ربّه سیح بحمد
ربک فی کلّ حین امورات علی ما اراد الله
جاری خواهد شد بعضی از احبای آن ارض
نظر بعسرت و مشقت تسلی لازم دارند از قبل
این مسجون تسلی دهنده باشید از نظر نرفته و
نمیروند بمقتضیات وقت و اسباب و حکمت بالغه

- 5 Convey My Great Glory unto thyself and unto them that are with thee and unto those who have believed in God, the Single, the All-Informed.

BRL_SOCIAL/#201x

فیوضات رحمانیہ از سماء رحمت محیطہ ظاہراً و
باطناً مبذول خواهد شد

5 کبر من قبلی علی نفسک و علی من معک و علی
الذین هم آمنوا بالله الفرد الخبیر

BRL_DA#392

BH03876

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

1 هو الشاهد الخبیر

- 2 We have heard thy call and witnessed thy turning unto Me, thy devotion and thy burning in separation from thy Lord. We had previously made mention of thee in such wise that through it the sweet savors of the All-Merciful were wafted throughout all creation. We beseech God to aid thee and enable thee to remember Him, to praise Him and to serve His Cause. He, verily, is the Almighty, the Sovereign, the Self-Subsisting.

2 قد سمعنا ندائك و رأينا توجّهك و اقبالك و
اشتعالك في حجر موليك انا ذكرناك من قبل
بما فاحت به نفحة الرحمن في الامكان نستل الله
ان يؤيدك و يوفقك على ذكره و ثنائه و خدمة
امرّه انه هو المقتدر المهيمن القيوم

- 3 When thou hast quaffed the choice wine of revelation from the cup of My utterance and found the fragrance of the All-Merciful from My words, say: My God, my God! Separation from Thee hath destroyed me, remoteness from Thee hath consumed me, Thy Manifestation hath bewildered me, Thy verses have enkindled me, and Thy clear tokens have attracted me. I beseech Thee by the Word through which they that are nigh hastened to the place of sacrifice, to ordain for me, by Thy Most Exalted Pen, the reward of attaining Thy presence, of standing before Thy countenance, and of appearing at the door of Thy grandeur. O Lord! Thou seest me attracted by the breezes of Thy Revelation and soaring in the atmosphere of Thy love. I beseech Thee by the rain-showers of the dawn of Thy Manifestation and by the lights of Thy countenance to cause me, under all conditions, to hold fast to the cord of Thy grace and to act according to what Thou hast commanded me in Thy Book. Verily, Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the All-Strong, the All-Powerful.

3 انك اذا شربت رحيق الوحي من كأس بياني و
وجدت عرف الرحمن من كهاتق قل الهى الهى
هجرک اهلکنى و فراقک احرقتنى و ظهورک
حيرنى و آياتک اشعلتنى و بيناتک جذبتنى
اسئلک بالکلمة التى بها سرع المقربون الى مقر
الفداء بأن تكتب لى من قلبک الأعلى اجر
لقائک و الحضور امام وجهک و القيام لدى
باب عظمتک اى رب ترانى منجذباً من نفحات
وحیک و طائراً فى هواء حبک اسئلک بأقطار
فجر ظهورک و انوار وجهک بأن تجعلنى فى
کل الأحوال متمسکاً بجبل فضلک و عاملاً بما
امرتنى به فى کتابک انک انت المقتدر على ما
تشاء لا اله الا انت القوى القدير

- 4 He hath loved and continueth to love His chosen ones, and hath come for their meeting and the manifestations of His bounty and favor. However, the oppression of the oppressors and the heedlessness of the heedless have become an obstacle. For some time now, the prison-land hath been in turmoil, for one from

4 حق اولیای خود را دوست داشته و دارد و
از برای لقا و ظهورات عنایت و [مرحمت]
آمده ولكن ظلم ظالمين و غفلت غافلين حایل
شده چندیست ارض سخن مضطرب مشاهده

among the people of hatred occupied the seat of government for a period. Although he hath now returned to hell - meaning he was dismissed - yet until now the land hath not become settled. Therefore We have paused in giving permission to utter the Word. Verily, He is the All-Bountiful, the Generous, the Forgiving, the Merciful. We beseech of Him whatsoever is conducive to the good of this world and the next. Verily, He is powerful over all things and worthy to answer.

میشود چه که نفسی از اهل بغضا مدتی بر سریر حکومت جالس اگرچه بسقر راجع یعنی عزل شد ولکن الی حین ارض ساکن نشده لذا در اظهار کلمه اذن توقف نمودیم انه هو الفضل الکرم و هو الغفور الرحیم از او میطلبیم آنچه را که خیر دنیا و آخرت در آنست انه علی کل شیء قدير و بالاجابة جدير

INBA19:078, INBA32:072, ADM3#087

p.101

BHU0011

Words of Baha'u'llah to Haji Mirza Haydar 'Ali (version 1)

Date: after 1879

¹ In our days in Baghdad, we would go to the coffeehouse and sit there, meeting with outsiders and insiders, strangers and friends, those far and near. We would bring the distant near, make the stranger a friend, bring the outsider in, serve the Cause of God, aid the Word of God, and exalt the Name of God. Those same services, troubles, hardships, trials and tribulations of those days were endured to a far greater degree by the Most Great Branch in Adrianople, and to an even greater and better extent in Akka. For in Baghdad we were not outwardly imprisoned and confined, and the Cause of God had not yet attained even one-hundredth of its present fame, nor did it face even one-hundredth of its present opponents, adversaries and enemies.

¹ ایام دار السلام ما خود در قهوه خانه میرفتیم و جالس می شدیم و خارج و داخل و بیگانه و آشنا و دور و نزدیک را ملاقات میفرمودیم و دور را نزدیک و بیگانه را آشنا و خارج را داخل و امر الله را خدمت و کلمه الله را نصرت و اسم الله را بلند میفرمودیم همان خدمات و زحمات و مشقات و بلیات و اذیات آن ایام ما را بمراتب زیادت در ادرنه و بمراتب شتی بیشتر و خوبتر و بهتر غصن اعظم در عکا متحمل شده چه که در بغداد ظاهراً مسجون و محبوس نبودیم و امرالله هم صد یک حال شهرت نداشت و معارض و منازع و مخاصمش صد یک حال نبود و

² In the Land of Mystery too, we would meet with some and grant audience to others. But in the Most Great Prison we have met with no one and have completely closed the doors of association. The Master has borne all the hardships for our comfort and ease. He has become an impregnable fortress and a mighty shield before the world and its peoples, bringing us comfort. For us, they first obtained the Mansion of Mazra'ih where we stayed, and then the Mansion of Bahji. He has arisen to serve the Cause in such wise that He does not even have the opportunity to visit Bahji weekly, while we are occupied with [...] and the revelation of manifest verses, and they are beset

² در ارض سرّ هم با بعضی ملاقات میفرمودیم و بعضی را اذن حضور عنایت می فرمودیم اما در بجن اعظم با احدی ملاقات نفرموده ایم و ابواب معاشرت را بکلی بسته ایم و تمام زحمات را آقا تحمل نموده اند برای راحت و آسایش ما حصن حصین و ورع حدید مقابل عالم و امم شده اند و ما را راحت کرده اند برای ما اول قصر مزرعه را گرفتند و آنجا بودیم و بعد قصر بهجی را و بشانی بر خدمات امریه قیام نموده و مؤید که هفته هفته فرصت مشرف شدن بهجی را ندارند و ما با [...] مؤانس و بنزول آیات بینات مشغولیم و

with trouble, hardship and distress, for association with these people is more troublesome than any other hardship.

ایشان بزحمت و مشقت و محنت چه که معاشرت با این خلق زحمتش از هر زحمتی بیشتر است

ABCC.026, STDH.105-106

BSDR.251-252

BH03814

To: Mirza Haji Aqa, in Tihran

1 He is the Hearer, the Answerer.

1 هو السامع المجيب

2 Praise be to God that despite the flames of hatred burning in the hearts of the heedless and oppressors, the light of grace shines forth from the horizon of the heaven of His bounty. To-day from the rustling of the leaves of the Lote-Tree beyond which there is no passing was heard "The Glory has come," and from its branches wafted the fragrance of the All-Merciful. Blessed is the servant whom the might of the people did not deprive of the light of this Day, who detached himself from what he possessed in hope of that which is with God.

2 حمد خدا را که مع اشتعال نار بغضا در افئده غافلین و ظالمین نور فضل از افق سماء عنایتش ساطع و لائح امروز از حرکت اوراق سدره منتهی قد اتی البهاء اصغاشد و از اغصانش عرف رحمن متضوع طوبی از برای عبدیکه سطوت قوم او را از نور یوم محروم ننمود از ما عنده گذشت رجاء ما عند الله

3 O Haji Aqa! Thy letter which thou didst send to Muhammad, upon him be My glory, was presented before the Most Holy and Exalted Presence. It attained the honor of being seen and was read by one of My Branches who was named Diya in the Supreme Horizon. We have answered thee with this Clear Tablet that thou mayest rejoice and be of those who are thankful.

3 یا حاجی قبل آقا نامهات که نزد محمد علیه بهائی ارسال نمودی در ساحت امنع اقدس حاضر قد فازت بالمشاهدة و قرأه احد اغصانی الذی سمی بضیاء فی الأفق الأعلى اجنناک بهذا اللوح المبین لتفرح و تكون من الشاکرین

4 Jinab-i-Amin, upon him be My glory, hath mentioned thee, and likewise mentioned the book which his honor Zaynu'l-Muqarrabin, upon him be My glory, is engaged in transcribing. Say:

4 جناب امین علیه بهائی ذکر شما را نموده و همچنین ذکر کتاب را جناب زینالمقرّبین علیه بهائی بتحریر آن مشغول قل لک

5 Praise be to Thee, O my God, my Lord and my Desire, for having remembered me in days wherein sorrows have encompassed Thee from all directions. I beseech Thee by Thy mercy which hath preceded all created things, by Thy bounty which hath encompassed all contingent beings, and by Thy Name through which Thou didst assist Thy loved ones and chosen ones, to make me steadfast in Thy Cause and firm in Thy service. O Lord! I am Thy servant and the son of Thy servant. I have turned to Thee, detached from all else but Thee. I beseech Thee by Thy generosity which hath encompassed existence and by Thy Manifestation through which the Mount smiled, to enable me to perform such deeds as will diffuse the fragrance of

5 الحمد یا الهی و سیدی و مقصودی بما ذکرتنی فی ایام فیها احاطتک الأحزان من کلّ الجهات اسئلك برحمتک الّتی سبقت الکائنات و بعنايتک الّتی احاطت الممکات و باسمک الذی به نصرت اولیائک و اصفیائک ان تجعلنی مستقیماً علی امرک و قائماً علی خدمتک ای ربّ انا عبدک و ابن عبدک قد اقبلت الیک منقطعاً عن دونک اسئلك بجودک الذی احاط الوجود و بظهورک الذی به ابتم نغر الطور ان توقفنی علی عمل يتضوع منه عرف

Thy good-pleasure. Then ordain for me, O my God, through Thy Name, that which will exalt me in Thy dominion. Verily Thou art the Possessor of the kingdom and the realms above, and in Thy grasp are the reins of all who are in the heavens and on earth. And praise be to Thee, O Lord of the worlds.

قبولک ثم اکتب یا الهی ما یرفعنی باسمک فی
مملکتک انت مالک الملک و المملکوت
و فی قبضتک زمام من فی السموات و الارضین
و الحمد لک یا اله العالمین

INBA15:338b, INBA26:342, BLIB_Or15716.103a

BH03956

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

1 He is the Helper, the All-Wise!

1 جناب علی قبل اکبر علیه بهاء الله الأبهی هو
المؤید الحکیم

2 O 'Ali, O Akbar! Thou hast mentioned the opposers in the land of Sad. The world is in upheaval. The Pharaohs of the past have been resurrected. Dawlatabadi and his followers have become afflicted with delusions that have had and have no equal. The Shi'ih party stands in the first rank with that party. It is not known to what they cling, to what they turn, and from what they turn away. By the life of God, they have been and are worshippers of idle fancies and names. The former party arranged for themselves lords equal to the numerical value of the name Javad, yet they still counted themselves as believers in unity.

2 یا علی یا اکبر ذکر معرضین ارض صاد را نمودی
عالم منقلب است فراغه قبل مبعوث شده اند
دولت آبادی و من معه باو هامانی مبتلا گشته اند
که شبه نداشته و ندارد حزب شیعه نزد آن حزب
در مقام اول قائمند معلوم نیست بجه متمسکند
و بجه مقلند و از چه معرض لعمر الله عبده
ظنون و اسماء بوده و هستند حزب قبل عدد اسم
جواد ارباب از برای خود ترتیب داده مع ذلک
خود را موحد می شمردند

3 Your honor hath not fallen short in service, mention and teaching, but heedless souls are not susceptible to guidance. Now there exist the equivalent of all the books, nay more, yet they have said what they have said. They have passed over the station wherein the Primal Point - may the spirit of all else be sacrificed for Him - declared "Verily I am the first of the worshippers," and have clung to a station of which they have not been and are not aware. Would that the people knew who exalted Him and who mentioned Him!

3 آنجناب در خدمت و ذکر و تبلیغ کوتاهی
نکرده اند ولیکن نفوس غافله قابل هدایت نه حال
معادل کل کتب بل ازید موجود مع ذلک
گفته اند آنچه گفته اند مقامی را که نقطه اولی
روح ماسواه فداه اتنی انا اول العابدین می فرماید
از آن گذشته اند و تمسک نموده اند بمقامیکه هیچ
از او آگاه نبوده و نیستند یا لیت القوم یعلمون
من رفعه و من ذکره

4 The requirements of wisdom in those days, for the protection of the Source of the Cause from God, were manifest. After the rending of veils, endless hardships, writing through nights and days, and arising before the faces of all people, veils thicker than before are seen to have appeared and become barriers. It behooveth thee to beseech God to purify the ears for hearing unto what hath been revealed from His presence, and

4 مقتضیات حکمت در آن ایام حفظاً لمصدر الأمر
من عند الله ظاهر بعد از خرق حجاب و زحمتهای
لانهایات و تحریر لیلی و ایام و قیام امام وجوه
انام مشاهده میشود حجاب اغلط از قبل ظاهر
شده و حایل گشته لک ان تسئل الله ان یطهر
الأذان لاصغاء ما نزل من عنده والعیون لمشاهدة
آثاره انه علی کلشیء قدير

the eyes for beholding His signs. Verily He is powerful over all things.

- 5 Convey greetings from this Wronged One to the loved ones of that land. The light from Our presence be upon thee and upon those who love thee for the sake of God, the Lord of the worlds.

5 اولیای آن ارض را از قبل مظلوم تکبیر برسان
النور من لدنا علیک و علی من یحبک لوجه الله
رب العالمین

INBA15:428, INBA26:432, AVK2.058.08x

BH04250

To: Haji Mirza Buzurg Afnan

- 1 In the Name of the One True Friend

1 بنام دوست یگنا

- 2 We have risen this day through God's bounty, mercy, grace and bestowal, and We were speaking in remembrance when My Greater Branch arrived and mentioned you and what was manifested from you in My days and your days. We have remembered you with a remembrance that no remembrance can equal, and We have revealed for you that whose fragrance shall never be cut off, and We have turned toward you with a favor that all the treasures of the heavens and earth cannot equal.

2 قد اصبحنا اليوم بنعمة الله و رحمته و فضله و
عطائه و کما ناطقاً ذا کراً اذا ورد غصنی الأكبر
و ذکرک و ما ظهر منک فی ایامی و ایامک
ذکرناک بما لا تعادله الأذکار و انزلنا لک ما لا
ینقطع عرفه و اقبلنا الیک بعناية لا تعادلها کنوز
السموات و الأرضین

- 3 O Buzurg, O My Afnan! Upon you be My glory and My mercy. The Tongue of Grandeur and the Most Exalted Pen bear witness that your days were adorned with service to the Cause of God. In truth, you performed that which became the cause of the Most Great Remembrance in God's Book, and assuredly the reward for what was manifested shall be made manifest. Verily He is with you and heareth your call and seeth your turning and orientation toward Him. He is indeed the Compassionate, the Generous, the True, the Faithful.

3 یا بزرگ یا افنانی علیک بهائی و رحمتی لسان
عظمت و قلم اعلی شهادت میدهد بر اینکه ایامت
بخدمت امر الله مزین بود فی الحقیقه عمل نمودید
آنچه را که سبب ذکر اکبر شد در کتاب الهی و
البته آنچه ظاهر شد اجرش ظاهر خواهد شد انه
معک و یسمع ندائک و یری اقبالک و توجهک
انه هو المشفق الکریم و هو الصادق الأمين

- 4 All that you sent arrived in days when the regions of the world were darkened through the tyranny of the oppressors while the Wronged One was established upon the Most Pure and Luminous Throne in the prison of 'Akka. The oppressors imagined that what they had wrought would extinguish the light of God's Cause. How evil was that which they imagined! Soon they shall witness its exaltation and ascendancy and the appearance of that which hath been ordained by the Pen of God, the Lord of all worlds.

4 آنچه ارسال نمودی کل رسید در ایامی که اشطار
عالم از ظلم ظالمین مکدر و مظلوم در سجن عکا
مستوی بر عرش اطهر انور ظالمها گمان نمودند
آنچه عمل نموده اند سبب اتحاد نور امر الهی است
فبئس ما ظنوا سوف یرون علوه و سموه و ظهور
ما قدر من قلم الله رب العالمین

- 5 Say: O people! By God's life, that which never appeared in the world hath appeared. Blessed are they who possess understanding. The resplendent, radiant Glory shining from the horizon of My Most Exalted Pen be upon you and upon those who are with you and who love you and hearken to your words concerning this mighty and wondrous Cause.

5 قل يا قوم لعمر الله ظهر ما لا ظهر في العالم طوبى للعارفين البهاء اللامع الساطع المشرق من افق قلبي الأعلى على حضرتك و من معك و يحبك ويسمع قولك في هذا الأمر العزيز البديع

BLIB_Or15718.039b

BH04912

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the Almighty
- 2 O Greater Branch! Due to your departure, the matter of the Tablets has been delayed, the departure of Mulla Muhammad-'Ali has been postponed, the blessed Cause is in suspension, and both Barkih and Barkih are in regret. Indeed, due to your departure most matters are suspended and still, nay rather, they appear disordered. How excellent was what was said - that from its rising and setting two cities were turned upside down.
- 3 Your letters from before and after arrived and the Most Great Branch sent them and they were seen. According to what was mentioned, the matter of the sale was not established on a firm, solid foundation. The sale by some people appears flimsier than a spider's web. In any case, time is needed - it must be made so firm that no thought of change would occur. Then whatever is expedient, after reflection and consultation, carry it out. Verily He is the Protector of the doers of good. Praise be to God, the Lord of the worlds.
- 4 Now when five hours remain till sunset, his honor Diya has come and beseeched that mention be made of you, and the Supreme Pen intended to make mention after sleep, but due to Diya's insistence this Tablet was written before sleep.
- 5 May his honor Majd be preserved and joyous, God willing. Glory be upon you and upon those who love you and mention you and who are with you, and upon Husayn who attained to

1 هو العزيز

2 يا غصن اكبر از رفتن شما امور الواح در عهده تأخير ماند رفتن ملا محمد علی معوق امر تبارک الله در توقف و برکه و برکه در تأسف باری از رفتن شما اکثر امورات متوقف و ساکن بلکه پریشان مشاهده میشود نعم ما قبل که از طلوع و غروبش دو شهر زیر و زبر شد

3 مکتوب قبل و بعد شما رسید و غصن اعظم فرستاد و مشاهده شد از قرار مذکور امر بیع بر اساس محکم ثابت متین گذاشته نشده بیع بعضی از ناس او هن از بیت عنکبوت مشاهده میشود در هر حال وقت لازمست باید بقسمی محکم شود که گان تغییر نرود دیگر هر قسم مصلحتست بعد از تفکر و مشاوره معمول دارید آنه ولی المحسنين الحمد لله رب العالمين

4 حال که پنج غروب مانده جناب ضیا آمده اند و التجا نموده اند که ذکرى از شما بشود و قلم اعلی را اراده آنکه بعد از خواب ذکر نماید و لکن از اصرار ضیا قبل از نوم این لوح تحریر شد

5 جناب مجد انشاء الله محفوظ و مسرور باشند البهاء علی حضرتک و علی من یحبک و یذکرک و من یکون معک و علی الحسین الذی فاز بخدمتی و هاجر معی و علی کل مقبل بصیر

BLIB_Or15696.102a

My service and emigrated with Me, and upon every insightful one who has turned towards Me.

BHU0014

To: words to Abu'l-Qasim the gardener

Do you see this Garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed, and then they will be fixed for all time. But the people will not be satisfied, but will bring marble. Even this will not satisfy them. They will bring one brick of silver and one brick of gold. But these stones, in My Eyes, are greater than gold or silver the people will bring. And in that time the people will weep and cry, and will say: 'What a great time was that when Abul Kasim used to serve in this Garden!' And they will beg to be permitted to visit this Place.

SUR.281-282, PN_1901 p029, PN_1901 p041

BH05250

For a number of years Huquq was not accepted... However, in recent years We have, in view of the exigencies of the times, accepted the payment of the Huquq, but have forbidden solicitation thereof. Everyone must have the utmost regard for the dignity of the Word of God and for the exaltation of His Cause. Were a person to offer all the treasures of the earth at the cost of debasing the honour of the Cause of God, were it even less than a grain of mustard, such an offering would not be permissible. All the world hath belonged and will always belong to God. If one spontaneously offereth Huquq with the utmost joy and radiance it will be acceptable, and not otherwise. The benefit of such deeds reverteth unto the individuals themselves. This measure hath been ordained in view of the necessity for material means, for "averse is God from putting

سالها حقوق اخذ نشد... ولیکن در سنین اخیره نظر به مقتضیات وقت اخذ حقوق را مجری داشتیم ولیکن طلب آن را منع نمودیم. جمیع باید به اعزاز کلمه و ارتفاع امر ناظر باشند. امروز اگر نفسی جمیع خزائن عالم را بدهد و اقل از خردل از عزت امر الله بکاهد جائز نبوده و نیست. جمیع عالم از حق بوده و هست هر نفسی به کمال روح و ریحان خود اقدام در ادای حقوق نماید اخذ شود والا فلا. این عمل خیرش به خود نفوس راجع و این فقره هم نظر به اسباب امر شد ابی الله ان یجری الامور الا باسبابها. از این جهت امر به اخذ نمودیم....

BRL_HUQUQP#005x

aught into effect except through its means". Thus instructions were given to receive the Huquq....

BRL_HUQUQ#005x, COC#1125x

BH05252

To: Mirza Muhammad Ali the Greater Branch

- 1 He is God, exalted be His glory. 1 هو الله تعالى شانه
- 2 From the time of your departure until now, it hath not become known what ye have done, or what ye are doing. In every matter, write daily and inform us fully of the affairs there and of your own condition, that due knowledge may be obtained. 'Abdu'l-Ghani hath arrived and brought no letter from you; likewise several of the people of that place have come hither, yet were without news of you. This matter became the cause of sorrow to some. 2 از هنگام حرکت شما تا حال معلوم نشد که چه کرده و میکنید در هر خصوص امورات انجا و احوال خود را همه روزه بنویسید تا اطلاع حاصل آید عبد الغنی وارد و از شما خطی نداشت و همچنین رعایای انجا چند نفسی وارد و از شما بی خبر این فقره سبب حزن بعضی شد
- 3 In the dispatch of messengers, from both sides—that is, from here and from there—negligence is in no wise permissible. Jinab-i-Haji 'Ali hath for some time been subjected to hardship; yet the toil of the garden hath proved more beneficial. God willing, he may remain preserved and occupied with the necessary affairs. His Holiness the Most Great Branch made mention that, despite what had been written, no report hath arrived. 3 در ارسال مرسل از طرفین یعنی انجا و انجا اهمال جایز نه جناب حاجی علی مدتهاست بزحمت افتاده زحمت بستان انفع بوده انشاء الله محفوظ باشند و بامور مشغول حضرت غصن اعظم مذکور نموده آنچه نوشته امر خبری نرسیده
- 4 In brief, prolonged delay serveth no useful purpose. Accomplish speedily that which hath been intended, and come. And write daily of your circumstances. Peace be upon you, and upon 'Abdu'r-Ra'uf, and upon Haji 'Ali, and upon all those with you among the sincere servants of God. 4 باری توقف زیاد مصرف ندارد آنچه اراده شده زود انجام بدهید و بیائید و اخبار خود را همه روزه بنویسید السلام علیکم و علی عبد الروف و علی حاجی علی و علی من معکم من عباد الله المخلصین
- 5 Some of the Afnan have arrived, and some have likewise come to Beirut. In these days, your presence before the Countenance is required. This servant, too, instead of planting the saplings of men, is occupied with planting trees; and the necessary matters have remained suspended and deferred. The command is in His hand. 5 بعضی از افنان وارد و بعضی هم وارد بیروت وجود انحضرت در این ایام تلقاء وجه لازم عبد حاضر هم از غرس نهال انسانی بغرس اشجار مشغول امور لازمه معطل و معوق مانده الامر پیده

BLIB_Or15696.104a

BH05651*To: Mirza Muhammad Ali the Greater Branch*

1 He is God.

1 هو الله

2 Praise be to God! The tree of the garden hath yielded its fruit, and in the autumn ye have eaten and carried away the fruits of the spring therefrom. This child, in a single night, hath traversed a path of a thousand years. If ye did not partake thereof, the labourers at least have eaten. God willing, ye too shall yet partake. Your departure caused the swift world of writing to come to a standstill. What God hath willed hath come to pass. Haji 'Abdu'llah—upon him be greeting—God doth indeed confirm in service. Entrust unto him the planting of the trees and saplings, for he, by the help of God, brought forth brightness out of blackness, and transformed the mire of the old garden into limpid water. These powers were of God's grace; otherwise, no profit would ever have come from that black soil, nor would he have been able to endure the hardships that befell Haji 'Abdu'llah.

2 الحمد لله نخل بستان بار آورد و در خریف اثمار ربیع از او خوردید و بردید این طفل یکشبه ره یک اله رفته اگر شما نخوردید عمله ها خوردند انشاء الله شما هم خواهید خورد رفتن شما سبب توقف عالم سریع تحریر شد ما شاء الله حاجی عبد الله علیه سلامی را حق تایید مینماید بر خدمت و غرس درخت اشجار را باو گذارید و او را بخدا از سودان بیاض آورد و لجنهای باغ قدیم را بزال تبدیل نمود این قدرتها از فضل حق بوده و الا هیچ سودی از سودان نمیدید و از عهده مشقتهای حاجی عبد الله بر نمیآمد

3 Unto every soul We assigned a service: unto you, attendance and the writing of tablets; unto him, digging, lifting, and planting. Tomorrow, which is Monday afternoon, it would be well if ye come, for many matters of writing have remained long delayed and one to assist is needed. As for Jinab-i-Aqa Mirza Musa, seize hold of Majd, and he in turn of 'Ali, and tell him: "The lemons of the palace have not arrived." He will say, "They are coming," and will send them on. Let him send also a hundred oranges.

3 هر کسی را خدمتی دهیم ما شما را حضور و لو نشن او را کندن و گرفتن و کاشتن فردا که عصر یوم دوشنبه است اگر بیائید خوبست امور تحریر بسیار معطل مانده معین لازم جناب اقا میرزا موسی کوش مجدرا بگیر دو او کوش علی را و بگوید لیموهای قصر نرسید او خواهد گفت میرسد و برساند پرتقال هم صد عدد بفرستد

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BH05999*To: Niyaz*

1 O Niyaz! Upon thee be the Glory of God and His radiance and His light and His praise! Thy mention hath been made in the assembly of the oppressed ones of the world. We beseech God to assist thee in that which will cause the exaltation of His Word and the advancement of existence. In truth, in these days His Majesty Sultan Abdul-Hamid Khan—may the All-Merciful

1 یا نیاز علیک بهاء الله و ضیائه و نوره و ثناء ذکر در انجمن مظلومهای عالم مذکور از حق میطلبیم ترا تأیید فرماید بر آنچه سبب اعلای کلمه و ارتقای وجود است فی الحقیقه این ایام حضرت سلطان عبدالحمید خان آیده الرحمن بر

strengthen him—is established upon the throne of justice. In his reign, oppression hath no place and tyranny no splendor. His sovereignty hath excelled in justice and beneficence. We beseech God, exalted be He, to assist the divines of Egypt—may God strengthen them—and their Khedive in justice and fairness. Verily, He is the Possessor of gifts and favors.

- 2 It is hoped that His Highness the Khedive—may God strengthen him—will hold fast unto that which is the cause of the dawning and appearance of the light of unity amongst the servants. Through God's grace and favor, in the early days, signs of goodness appeared from him and the light of justice shone forth. O my God, my God! Illumine his heart with the light of Thy unity and assist him to carry out what Thou hast decreed in Thy perspicuous Book. Glory and majesty and exaltation and power be upon the friends of God and His chosen ones who have not broken His binding Covenant and His firm Testament. Praise be to God, for He is the Goal of all who know.

عرش عدل مستوی ظلم را در عهدش مقامی نه و اعتساف را رونقی نه قد سبق سلطانه فی العدل و الاحسان نسل الله تعالى ان يؤید علماء مصر ایدهم الله و خدیوهم علی العدل و الانصاف انه هو مالک المواهب و الألفاف

2 امید آنکه حضرت خدیو هم آیده الله تمسک فرماید بآنچه سبب اشراق و ظهور نور توحید است مابین عباد در اول ایام بفضل الله و عنایتی آثار خیر از ایشان ظاهر و نور عدل مشرق الهی الهی نور قلبه بنور توحیدک و آیده علی اجراء ما حکمت به فی کتابک المبین العز و العظمة و الرفعة و القدرة علی اولیاء الله و اصفیائه الذین ما نقضوا عهدہ المبین و میثاقه المتین الحمد لله اذ هو مقصود العارفین

BLIB_Or15718.040b

BH11645

- 1 Praise be to God! Tribulations are evident from every direction, and afflictions are countless and beyond reckoning....
- 2 Thou didst mention the treatise of Athim and its seizure. Well done! That heedless violator was occupied until his final days in rejecting his Lord. After claiming the utmost heights of sciences and arts and spending his life in idle fancies and conjectures, what did he achieve? By the life of our Lord! Sinful in name and precious among cattle. From the beginning of the Cause, every year he wrote a treatise rejecting the Dawning-Place of wisdom and the Repository of knowledge. It is not known what he understood from the appearance of the honored Shaykh, may God's mercy and care be upon him. He attained not a drop of that ocean nor was he successful in comprehending a single letter of that Book. And now he hath realized what he hath done. Verily, the seeing one beholdeth the sinner in the fire. Had he, for one hour, detached from self and desire, reflected upon that which was manifested, he would have attained that which is the cause of success and prosperity. But he achieved not the deed that would lead to this station,
- 1 الحمد لله بلایا از هر جهت مشهود و رزایا بسیار و خارج از احصاء اخیر...
2 ذکر رساله اثیم و اخذ آنرا مرقوم داشتید نعم ما علمتم آنغافل هتاک تا آخر ایامش برّ مولایش مشغول بود آیا بعد از ادعای غایت قصوای علوم و فنون و صرف عمر در اوهام و ظنون چه حاصل نموده لعمر ربّنا اثیم فی الاسم و عزیز بین الأنعام از اول امر سالی یک رساله بر ردّ مشرق حکمت و مہبط علم نوشته معلوم نشد از ظهور حضرت شیخ مرحوم علیہ رحمۃ الله و عنایتیہ چه فهمیده بود بقطره‌ئی از آن بحر رسید و بحر فی از آن کتاب فائز نشد و حال ادراک نموده که چه کرده انّ البصیریری الاثیم فی السّعیر اگر در یک ساعت منقطعاً عن النفس والهوی در آنچه ظاهر شده تفکر مینمود فائز میشد بآنچه که سبب نجاح و فلاح است و لکن عملیکہ سبب تحصیل این مقام

and thus he returned to his origin. Verily, we are God's and to Him do we return....

است بآن فائز نشد لذا بمبدش راجع گشت انا
 لله و انا اليه راجعون...

NSS.202x

BH05695

Date: after 1875

- 1 O Ali! The glance of favor hath been directed towards you. Were it not for this, that which hath appeared from you would not have appeared. 1 ای علی طرف عنایت بآن جناب متوجه بوده لو
 لا هذا ما ظهر منك ما ظهر
- 2 Concerning what you wrote about the weakness of the servants and the heedless souls' lack of attention to the exalted Truth - verily you speak truly. Indeed, the face of the world hath been turned toward irreligion. In all years, nay in all months, nay in all days, it hath been far from faith, certitude and knowledge, and close to conjecture and vain imaginings. For a time it shall continue thus, even as the duration thereof hath been revealed and recorded in the Book of God. But be not thou sorrowful, for the effulgences of the Sun of Truth shall assuredly absorb the superfluous moistures of nature and shall gather together the scattered letters. 2 و اینکه در ضعف عباد و عدم توجه نفوس غافله
 بحق منبع نوشته بودید الحق معک بی وجه عالم بر
 لا مذهبی متوجه بوده در کل سنین بل در کل
 شهر بل در کل ایام از ایمان و ایقان عرفان
 بعید و بظنون و اوهام نزدیک و تا مدتی بلین نحو
 خواهند بود چنانچه میقات آن در کتاب الهی
 نازل و ثبت شده ولیکن محزون مباش چه که
 اشراقات شمس حقیقت رطوبات زائده طبیعت
 را جذب خواهد نمود و تشنئات حروف را جمع
 خواهد نمود
- 3 This matter is not confined to this age alone, but it hath ever been thus from ancient times, even as a drop from the hidden drops in the divine ocean of knowledge hath been revealed in the holy Tablet of Wisdom.¹ Blessed is he who hath beheld and read it and hath said: "Praise be unto Thee, O Thou Who maketh clear to the world!" 3 و این فقره نه مخصوص بلین عصر است بلکه
 از قبل هم چنین بوده چنانچه رشی از رشحات
 مستوره در بحر علم الهی در لوح مقدس حکمت
 نازل شده طوبی لمن نظرو و قرء و قال لک الحمد
 یا مبین العالمین
- 4 After the passing of the time mentioned in the Book, suddenly shall the Cause of God be upraised and all souls shall turn unto it. Verily thy Lord is the True Informer, the Speaking One, the Faithful Utterer. 4 بعد از انقضاء مدت مذکوره در کتاب بغته امر
 الله مرتفع و جمیع نفوس بآن متوجه ان ربک
 هو الخبر الصادق المتکلم الناطق الامین

AVK4.473.02x, MAS4.019ax, PYM.273bx,
 KHMT.143x

¹BH00223.

BH05707

Date: after 1882

- 1 And concerning the blessed verse, they made mention that the person in question had said: 'They have altered the verses,' and had written ya'ti Allah in place of ya'tihum Allah': it is clear and evident that no change was intended, rather it was a reference to the meaning of the verse. The original verse is "Do they wait for naught else than that God should come unto them [ya'tihum Allah] in the shadows of the clouds." This meaning exists and has existed in previous books.
- 2 The purpose is that the servants should understand and discover the meanings and allusions of the divine verses. This blessed book was revealed in Iraq and printed in India, but before comparison and collation, his honor Mirza Haydar-'Ali, upon him be the Glory of God and His favors, requested its correction from the Land of Sad. According to instructions some have engaged in collation and God willing after correction it will be sent to that land as well.
- 3 This is the truth of the matter that was mentioned, but regarding the station of gathering and separation in that book an explanation was given. Say: All is from God. I conclude these words with what the All-Merciful has revealed regarding knowledge: God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

1 اینکه در باره آیه مبارکه ذکر نمودند که شخص مذکور گفته آیات را تغییر داده‌اند و یأتیهم الله را یأتی الله نوشته‌اند این بسی واضح و معلومست که تغییر مقصود نبوده بلکه ذکر مضمون آیه بوده و اصل آیه اینست هل ينظرون الا ان يأتیهم الله فی ظلل من الغمام و این مضمون در کتب قبل بوده و هست

2 و مقصود آنکه عباد معانی و تلویحات آیات الهی را ادراک نمایند و پیابند این کتاب مستطاب در عراق نازل و در هند طبع شده و لکن قبل از مطابقه و مقابله جناب میرزا حیدر علی علیه بهاء الله و عنایتی از ارض صاد استدعای تصحیح آن را نموده‌اند حسب الأمر بعضی بمقابله مشغول انشاء الله بعد از تصحیح بآن ارضهم ارسال میشود

3 این حقیقت امرست که ذکر شد و لکن در مقام جمع و تفریق در آن کتاب شرحی مذکور قل کل من عند الله اختم الکلام بجناب بما انزله الرحمن فی العرفان یحو اللهما یشاء و ینبت و عنده ام الكتاب

BLIB_Or15736.212a

BH05808

- 1 He is the All-Victorious, the Manifest One
- 2 The lamentations of all things have risen up because of what befell the people of Baha in the land of Ya. Verily, 'Ali advanced to the place of sacrifice and offered up his spirit in the path of God, the Lord of all beings. He sacrificed his life in such wise that the light of steadfastness shone forth resplendent from his luminous brow. The Manifestations of God's Most Beautiful Names in the Most Exalted Paradise have gloried in his presence, his sacrifice and his steadfastness. The winds passed over his blessed body and lamented, and from their howling these

1 هو الناصر المبین

2 قد ارتفع حنین الأشياء بما ورد علی اهل البهائ فی ارض یاء ان علیاً قد اقبل الی مقرّ الفداء و انفق روحه فی سبیل الله مولی الوری جان را فدا نمود در حالتیکه نور استقامت از افق جبینش ساطع و لائح قد افتخر بوجوده و انفاقه و استقامته مظاهر اسماء الله الحسنى فی الجنة العلیا اریاح بر جسد مبارکش مرور نمود و نوحه نمود و از هزیزش

words were heard: "Woe, woe unto the people who with their own hands martyred the Lord of existence!"

- 3 O thou who gazest upon the Countenance and soarest in His atmosphere! There hath befallen the loved ones of God that which no eye in all the world hath ever witnessed. We desire to make mention of thee and give thee glad-tidings of that which hath appeared from My loved ones and chosen ones. Blessed is he who maketh mention of them and remembereth their remembrance and presenteth himself before their graves, saying: "I testify that ye have attained unto that which none before you have ever attained. Ye are the manifestations of detachment in all creation and the dawning-places of sacrifice amidst the people of hypocrisy. Upon you rest the Spirit and upon your first and your last, your outward and your inward, and God's mercy and His blessings and His favors and His grace."

این کلمه مسموع وای وای بر قومیکه سید وجود را بید خود شهید نمودند

3 یا ایها الناظر الى الوجه و الطائر في هوائه بر اولیای الهی وارد شد آنچه که چشم عالم شبیهش را ندیده انا اردنا ان نذكرک و نبشرك بما ظهر من اولیائی و احبائی طوبی لمن نذكرهم و يذكر ذاکرهم و يحضر امام قبورهم و يقول اشهد بانکم فزتم بما لا فاز به احد قبلكم انتم مظاهر الانقطاع فی الابداع و مطالع الانفاق بین اهل النفاق الروح علیکم و علی اولکم و آخرکم و ظاهركم و باطنکم و رحمة الله و برکاته و مواهبه و الطافه

BLIB_Or15716.098c

BH05822

- 1 He is the Most Wondrous, the Most Wondrous!
- 2 There hath come before Us that wherewith thou didst commune with God, the Lord of all worlds, and We have heard the moaning of thy heart in separation from thy Lord. Verily thy Lord is the All-Knowing, the All-Informed. We have accepted that for which thou didst supplicate the Lord of the throne and of earth. Verily thy Lord is the Forgiving, the Merciful. We have ordained for thee what We have desired and have decreed for thee in the Book a mighty good. Thus hath the matter been decreed from the presence of One All-Knowing, All-Wise.
- 3 They that object to you are themselves wrapped in a manifest veil. Be not grieved by those who speak according to their desires. Stand firm in that wherein ye are and put your trust in God, the Single, the One, the Mighty, the Praiseworthy. Among the people are those who worship their own desires and imagine they worship their Ancient Lord, and among them are those who cling to a name from among the names while turning away from Him Who is named. By My life, they are all in manifest error. Ye are under the wing of grace. Blessed are ye and they that are with you and they that hear your words concerning this Wise Remembrance.
- 4 Say: By the Lord of the signs! The Revelations have ended with this mighty Announcement. Whoso layeth claim to a

1 الأبداع الأبداع

2 قد حضر بین یدینا ما ناجیت به الله رب العالمین و سمعنا حنین قلبک فی فراق مولاک ان ربک هو العلم الخیر قد قبلنا ما دعوت به مالک العرش و الثری ان ربک هو الغفور الرحیم قد قضینا لک ما اردنا و قدرنا لک خیراً عظیماً فی الکتاب کذلک قضی الأمر من لدن علیم حکیم

3 ان الذين يعترضون علیکم اولئک فی حجاب مبین لا تحزنوا من الذين يتکلمون بأهوائهم ان استقیموا علی ما اتم علیهم و توکلوا علی الله الفرد الواحد العزیز الحمید من الناس من یعبد هواه و یظن انه یعبد مولاہ القديم و منهم من تمسک باسم من الاسماء معرضاً عن المسمی لعمری کلهم فی ضلال بعید انتم تحت جناح الفضل طوبی لکم و لمن معکم و لمن یسمع قولکم فی هذا الذکر الحکیم

4 قل و ربّ الآيات قد انتهت الظهورات بهذا النبأ العظيم من يدعی الأمر قبل اتمام الف سنة كاملة

Revelation before the completion of a full thousand years, such a one is assuredly a lying impostor. And whoso interpreteth this verse differently, verily he is of those who have gone astray. We beseech God to aid you to love Him and to grant you every good from His presence. He, verily, is the Powerful, the Mighty.

آنه من المفترين من يؤول هذه الكلمة انه من
المصلحين نسل الله بأن يوفقكم على حبه ويرزقكم
كل خير من عنده انه هو المقتدر القدير

AYBY.027

BH06136

To: Aqa Siyyid Mirza

- 1 Regarding the agreed-upon sum about which was written before - the intention was that your honor should record whatever has reached you, meaning the original capital, and also record whatever amount has been given to people and spent by the command of the Ancient Beauty, such as tea and household expenses - record all of it. The intention is that you should write the details.
- 2 And regarding this matter, you should not be grieved at all. Concerning what actually occurred with the opium - He said it was not permissible, but "Verily We have forgiven it, and it is from Us." With such a blessed word, it is not permissible for your honor to be grieved. Praise be to God, the fragrances of the good-pleasure of God, exalted be His glory, have been and will continue to be wafting, and complete attention regarding your honor has been and continues to be observed. Also record whatever special funds were spent and lost in this transaction, so that it may be known how much remains today. God willing, may you be joyous at all times in the remembrance of God and gladdened by the fragrances of His bounty.

1 در باره وجه معهود که از قبل نوشته شده بود
مقصود آن بود که آنحضرت آنچه بایشان رسیده
مرقوم دارند یعنی اصل تنخواه را و هر قدر هم که
بامر جمال قدم بمردم داده اند و صرف نموده اند
مرقوم دارند یعنی از قبیل جای و مصارف بیت
جمع را مرقوم دارند مقصود اینست که تفصیل
را بنویسند

2 و در این باب ابدأ محزون نباشند اصل عملی که
در تریاک واقع شد فرمودند جایز نبود و لکن
اَنَا عَفَوْنَا عَنْهُ و آنه مَنَا مع این کلمه مبارکه جایز
نیست که آنحضرت محزون باشند الحمد لله نفحات
رضای حق جل جلاله در هبوب بوده و خواهد
بود و کمال التفات در باره آنجناب مشاهده شده
و میشود و آنچه هم از وجه مخصوص در این
عمل صرف شده و ضرر نموده آرا هم مرقوم
دارند تا معلوم شود که الیوم چه قدر موجودست
انشاء الله در کل احیان بذکر الله مسرور باشند و
بنفحات عنایتش متبہج

BLIB_Or15736.213a

BH06363*To: Shaykh Kazim Samandar*

- 1 He says, exalted be His utterance and exalted be His proof: 1 قوله عَزَّ بَيَانَهُ وَ عَزَّ بَرَاهَانَهُ
- 2 O Samandar! Upon you be My glory! What you wrote regarding Eliyahu was heard, but they sometimes appear as those enraptured and at other times less than that. Without permission they brought along another person. After arrival he interceded for a group in this land, therefore We pardoned him and he attained the honor of Our presence. Assuredly, had he come with permission his station would have been different. 2 یا سمندر علیک بهائی آنچه در بارهٔ الیاهو نوشتی اصغا شد ولكن ایشان گاهی بمثابهٔ مجذوبین مشاهده میشوند و هنگامی دون آن من غیر اذن شخصیرا هم همراه آوردند بعد از ورود جمهوریرا در این ارض شفیع نمود لذا عفوش نمودیم و بشرف لقا فائز البتہ اگر باذن توجہ مینمود مقام دیگر داشت
- 3 O Samandar! Most act according to their own will, but Jinab-i-Mihdi who was with him appeared very poor, therefore forbearance was shown and the light of grace accepted him. We beseech God to aid him to remain steadfast in this mighty Cause. Blessed are those souls who act according to His will. By the life of God! He is the One Who influences, He is the One Who pervades, He is the Protector, He is the All-Encompassing. Ask of God that He may aid all and cause them to attain His good-pleasure, that all wills may be annihilated in His Will and all determinations in His Determination, and that upon the brow of the world may be witnessed the blessed words "The Command is God's, the Protector, the Self-Subsisting." The Glory be upon you and upon those with you. 3 یا سمندر اکثری بارادهٔ خود حرکت مینماید ولكن جناب مهدی که با او بود بسیار فقیر مشاهده گشت لذا مسامحه شد نیز عنایت اخذش نمود نسل الله ان یؤیده علی الاستقامهٔ علی هذا الأمر العظیم طوبی از برای آن نفوسیکه باراده حرکت مینماید لعمر الله اوست مؤثر و اوست نافذ و اوست مهیم و اوست محیط از حق بطلید کلّ را مؤید فرماید و برضا فائز نماید تا مشیات در مشیتش و ارادات در ارادهٔ اش فانی گردد و بر جبین عالم کلمهٔ مبارکهٔ الأمر لله المهیم القیوم مشاهده شود الباء علیک و علی من معک

MJAN.065, AYBY.086a

BH06757*To: Mahd-i-Uliya (Wife of Baha'u'llah) et al.*

- 1 He is God, exalted is He 1 هو الله تعالی
- 2 Mihdi had a special Tablet, which this servant suddenly took to deliver to the travelers. Therefore the heading remained without a name. As for recent news, on Friday night we arrived unexpectedly at the house of Kalim, and on Saturday night we intended to return. Aqa Mirza Muhammad-Quli requested that we stay, which was accepted. Now that it is Saturday 2 مهدی لوح مخصوص بوده عبد حاضر بغتۀ برداشته که بعازمین برساند لذا رأس لوح بی اسم ماند از اخبار تازه آنکه لیل جمعه من غیر خبر بمنزل کلیم وارد شدیم و لیل سبت ارادهٔ رجوع بود آقا میرزا محمد قلی استدعای توقف نمود مقبول افتاد حال

morning, this letter is being written in his house, and your place is very empty.

- 3 O Navvab! The climate of Haifa, according to what was mentioned, has not benefited you. We beseech God to assist you, protect you and help you.
- 4 O Leaf of the Divine! This woman from Isfahan, that is Munnirih, has forgotten your covenant and like the tick of Adrianople has clung to the Most Great Branch, having had and having no attention turned to that direction. However, as promised, we will send her.
- 5 O Diya'u'llah! Present a petition in your own handwriting. May Badi'u'llah and his secretary dwell and rest beneath the shade of the Divine Lote Tree of Mercy. Convey greetings to all the men and women. The glory be upon you.

که صبح یوم سبتست در منزل او این کتاب
مرقوم شد و جای شما بسیار خالیست

3 ای نواب هوای حیفای از قرار مذکور نفعی نبخشید
نسئل الله بأن یوفقکم و یحفظکم و ینصرکم

4 ای ورقه صمدیه این اصفهانیه یعنی منیره عهد شما
را فراموش نموده و بمثابۀ کنهء ادرنه به غصن
اعظم چسبیده روی توجّه بآن شطر نداشته و
ندارد ولکن حسب الوعدہ او را خواهیم فرستاد

5 ای ضیاء الله از خطّ خود عریضه معروض دار
بدیع الله و منشیش در ظلّ سدرهٔ رحمت رحمانی
ساکن و مستریح باشند جمیع رجال و نساء را
تکبیر برسانید البهاء علیکم

BLIB_Or15696.135b

BH06505

- 1 Several Most Holy and Most Exalted Tablets have been graciously bestowed upon the Afnan who are present in that land. God willing, they will attain unto them. And one Tablet has also been revealed from the heaven of divine mercy and sent especially for the son of his eminence Aqa Mirza Muhsin, upon him be Baha'u'llah's glory - let them deliver it. By the life of God, there hath been revealed for him on various occasions that which no eye hath seen nor mind conceived. And a Tablet hath also been revealed from the right hand of the Throne especially for his eminence Haji Siyyid Javad, upon him be Baha'u'llah's glory. God willing, it will reach him and he will attain everlasting life through its fragrant breaths.
- 2 Likewise, in response to the petition of Aqa Mirza Muhammad-Taqi, a Tablet hath been revealed - let them deliver it to him. And another Tablet for his eminence Aqa Mirza 'Abdu'l-Husayn, who was mentioned in your letter. Again regarding the matter of the two hundred tumans that must be delivered with utmost haste to the specified individual so that he may act according to what God hath desired, that is, deliver it according to the draft. Similarly, the Servant wrote acknowledging receipt of some funds and this was sent.

1 چند لوح اقدس مخصوص افنان موجوده در
آن ارض عنایت شد انشاء الله بأن فائز شوند و
یک لوح هم مخصوص ابن جناب آقا میرزا محسن
علیه ۶۶۹ [بهاء الله] از سماء رحمت الهی نازل
و ارسال شد برسانند لعمر الله قد نزل له فی مواقع
شقی ما لا یعادله مارأته العیون و ادرکتہ العقول و
لوحی هم مخصوص جناب حاجی سید جواد علیه
۶۶۹ [بهاء الله] از یمین عرش نازل انشاء الله
بایشان برسد و از نفحات آن زندگی پابنده یابد

2 و همچنین در جواب عریضهٔ آقا میرزا محمد تقی
لوحی نازل بایشان برسانند و لوح دیگر بجناب
آقا میرزا عبدالحسین که ذکر آن در مکتوب
آنحضرت بود مجدد حکایت مبلغ دویست تومان
که باید بکمال تعجیل بشخص معین مذکور برسد
تا بما اراده الله عمل نمایند یعنی مطابق حواله
برسانند و همچنین وصول بعضی از وجوه را
خادم نوشته ارسال شد

BLIB_Or15736.207c

BH07049*To: Mirza Muhammad Ali the Greater Branch*

- 1 He is the All-Knowing, the All-Wise. 1 هو العليم الحكيم
- 2 Thy handwriting reached the Blessed Lote-Tree. Praise be to God, from it there breathed the fragrance of detachment and of the fear of God. God willing, mayest thou be confirmed under all conditions. I make mention of Shu'a' of the horizon, and beseech for him mighty confirmations. Convey greetings unto the Afnan on behalf of the Wronged One. 2 دست خط بسدره مبارکه رسید الحمد لله عرف انقطاع و تقوی الله از آن متضوع انشاء الله در جميع احوال موفق باشید شعاع افق را ذکر مینمایم و از برایش توفیق عظیم میطلبم افنانرا از قبل مظلوم تکبیر برسانید
- 3 Concerning the sacred writings, act in whatever manner is deemed wise and conducive to their preservation. Keep with thee the Bayan, together with whatever is in the handwriting of Yahya, Mirza Ahmad, and Aqa Siyyid Husayn. It hath not been, nor is it, expedient that the souls in that land should turn their attention thereto, for considerations of wisdom's sake, since they are burdened with wives and children. 3 در باره آثار آنچه مصلحت و علت حفظ است معمول دارید کتاب بیان آنچه از خطوط یحیی و میرزا احمد و اقا سید حسین است همراه داشته باشید توجه نفوس این ارض بآن بجہات مصلحت نموده و نیست چه که با عیال و اولادند
- 4 In the matter of the writings, We have granted permission that thou act according to whatsoever thou deemest prudent. This, too, is a second time that leave hath been vouchsafed. 4 در فقره آثار اذن دادیم آنچه را مصلحت دانید عمل نمائید اینهم کره ثانی اذن عنایت شد
- 5 The glory rest upon thee, and upon those who are with thee and who serve thee for the sake of God. 5 البهاء عليك و علی من معک و یخدمک لوجه الله
- 6 Concerning the funds, full particulars were set forth in another letter. God willing, may they be aided unto that which is most fitting and seemly—that is, the Afnan, upon him be My glory. 6 در خصوص وجه بتفصیل در نامه دیگر ذکر شد انشاء الله بانچه لانتست موید شوند یعنی افنان علیه بهائی

BLIB_Or15696.094e

BH07402*To: Mirza Muhammad Ali the Greater Branch*

- 1 He is the Almighty in His Most Exalted Homeland. 1 هو العزيز في وطنه الاعلى
- 2 O My Branch! Upon thee be My glory. According to what hath been written, a number have fallen afflicted with fever. Therefore, on behalf of the Wronged One, inquire concerning 2 یا غصنی عليك بهائی از قرار مذکور جمعی مبتلا به تب شده‌اند باری از جانب مظلوم احوال وحید و والده اش را جويا سوید و بنویسید و همچنین اولیای ان محل را از حق میطلبیم کل را شفای عاجل عطا فرماید

the condition of Vahid and his mother, and write thereof. Likewise do We beseech the True One for the friends in that place, that He may graciously bestow upon all a speedy healing.

- 3 Gawhar Khanum and her mother are remembered. For Ruhiyyih Khanum in particular, two cloaks have been sent; give them to her in this name, that she may be gladdened.
- 4 Make mention of Jinab-i-Haji 'Ali, Aqa Muhammad, Aqa Siyyid Asadu'llah, Aqa 'Ali, and Aqa Muhammad-'Ali—upon them be My glory. Likewise, convey glory and greetings to the members of that honored household.
- 5 The glory rest upon thee and upon whoso loveth thee and hearkeneth unto thy word. A quantity of apples hath been sent; distribute them there. Peace and glory be upon Afnan Aqa Muhammad-Hadi—upon him be My glory and My mercy. Praise be to God, they are remembered, and have attained unto presence and meeting.
- 3 گوهر خانم و والده اش مذکورند مخصوص روحیه خانم دو قبا ارسال شد بلین اسم باو بدهید که مسرور شود
- 4 جناب حاجی علی و اقا محمد و اقا سید اسد الله و اقا علی و اقا محمد علی علیهم بهائی کل را ذکر نمائید و همچنین اهل بیت انحضرت را بها و سلام میرسانم
- 5 البهاء علیک و علی من یحبک و یسمع قولک قدری سیب ارسال شد فہائید السلام و البهاء علی افنانی اقا محمد ہادی علیہ بہائی و رحمۃ الحمد لله مذکورند و بحضور و لقا فائز

BLIB_Or15696.104d

BH07403

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the Almighty.
- 2 O My Branch! Thy letter arrived from Port Said. God willing, may such letters ever continue to reach Us. From Egypt, gather sweetness; from India, sugar; and from the world's great school, draw thy portion of knowledge and forbearance, of arts and sciences, and of manifold attainments. Though thy separation hath, indeed, caused the hearts and souls of the loved ones of God to burn with anguish, yet perchance God will bring thereby some new matter to pass, and the breezes of thy purity for His sake may spread throughout those regions and perfume their cities and their outskirts. Verily, He is potent over all things. Peace be upon thee, and upon everyone who hath turned toward the Most Exalted Horizon and believed in God, the Lord of Names and the Fashioner of heaven.
- 3 And further: whatsoever may be needful, receive it from Jinab-i-Siyyid 'Ali. We send takbir unto the faces of the loved ones of God who have held fast to justice, enjoined righteousness,
- 1 هو العزیز
- 2 یا غصنی مکتوب شما از پورت رسید انشاء الله همیشه برسد و از مصر نبات و از ہند شکر و از دبستان عالم علم و حلم و صنایع و معارف قسمت برید اگر چه فراق شما سبب احتراق افتدہ و قلوب احبای الہی شدہ و لکن لعل الله یحدث بذلک امرا و نفحات خلوصک لله تتشر فی ہناک و تعطر الدیار و ضواحیا انہ علی کلشی قدیرا السلام علیک و علی کل من توجہ الی الافق الاعلی و آمن بالله مالک الاسماء و فاطر السماء
- 3 و بعد انچہ لازم باشد از جناب سید علی اخذ نمائید نکبر علی وجوہ احبآء الله الذین تمسکوا بالعدل و امروا بالبر و تشبثوا بذیل الامانۃ و

and clung to the hem of trustworthiness, truthfulness, and fidelity. Thus doth the Wronged One remember everyone who hath believed, feared God, and wrought that which he was commanded by God, the Creator of all things.

الصدق و الوفاء كذلك يذكر المظلوم كل من آمن و اتقى و عمل ما امر به من لدى الله موجد الاشياء

- 4 Mustafa, God willing, is enabled and assisted. Peace be upon you.

4 مصطفى انشاء الله موفقند السلام عليكم

BLIB_Or15696.095d

BH07391

To: Mirza Aqa Jan Khadimullah et al.

- 1 He is the Commander, the All-Wise

1 هو الأمر الحكيم

- 2 O servant in attendance! God created thee and provided for thee and nurtured thee and made thee a servant to His Own Self, that thou mayest give thanks unto thy Lord, the All-Bountiful. He hath lavished His favors upon thee as a grace from His presence, for He is the All-Bounteous, the Forgiving, the Merciful.

2 يا عبد حاضر ان الله خلقك و رزقك و رباك و جعلك خادماً لنفسه لتشكر ربك الكريم قد اسبغ عليك نعمته فضلاً من عنده و هو الفضل الغفور الرحيم

- 3 Know thou moreover that God hath preferred the two Branches above all My brothers and their sons, and above thee and above those who have believed in Him and in His manifest Book. Hold fast to the hem of faithfulness with the hands of submission and contentment. This is My counsel to thee and My bidding upon thee. Verily thy Lord is the Commander, the All-Wise.

3 ثم اعلم ان الله فضل الغصنين على اخوتي و ابنائهم طراً و عليك و على الذين آمنوا به و بكتابه المبين خذ ذيل الوفاء بأيادي التسليم و الرضاء هذا وصيتي بك و امرى عليك ان ربك هو الأمر الحكيم

- 4 O sons of My brothers! God hath adorned you with the ornament of His kinship among creation. Know ye this mighty station. Beware lest anything hold you back from God and from that which ye have been commanded by Him. Verily He is the All-Hearing, the All-Seeing. We beseech God to assist you in serving My Cause and to ordain for you that which will draw you nigh unto God, the Lord of all worlds. Forget not My counsel and deny not My verses. Follow that which ye have been commanded in this wondrous Tablet.

4 يا ابناء اخوتي قد زينكم الله بطراز نسبته بين الخلق ان اعرفوا هذا المقام العظيم ايّاكم ان تمنعكم شيء عن الله و ما امرتم به من لدنه انه هو السامع البصير نسأل الله بأن يؤيدكم على خدمة امرى و يقدر لكم ما يقربكم الى الله رب العالمين لا تنسوا وصيتي و لا تكفروا بأياتي ان اتبعوا ما امرتم به في هذا اللوح البديع

BLIB_Or15696.094d

BH07269*To: Mirza Majdid-Din*

- 1 He is. هو 1
- 2 May the curse of God rest upon the people who interposed themselves between Us and you; may God confound the servants who wronged you and became a veil between you and the dawning of the lights of the Divine Face. 2 لعن الله قوماً حالوا بيننا وبينكم قاتل الله عباد الدين ظلموكم وصاروا حجاباً بينكم وبين اشراق انوار الوجه
- 3 O My Majd! Grieve not that We have bidden thee desist from arising in the gatherings, for therein lieth a wisdom which the fettered souls cannot comprehend. Remember, at every moment, My exile, then My anguish, then the afflictions I have borne amidst the dwellers of the graves – those who have not arisen from their sepulchres, nor purified themselves from the dross of ancestral tradition – even after the Bugle hath been sounded, whereby all the denizens of nearness have risen from behind the veils of light. Ere long will God draw you nigh through the Manifestation of His own Self, whose countenance shineth resplendent in these impenetrable, murky darknesses. 3 ان يا مجدى لا تحزن بما انهيئك عن القيام في الحضور لان في ذلك لحكمة لا يعرفها اهل القيود فاذكر في كل حين غربتي ثم كربتي ثم بلائي في اصحاب القبور الذين ما قاموا من الاجداث وما طهروا عن التراث بعد الذي نفخ في الصور وبه قام كل المقرين عن خلف حجب النور فسوف يقربكم الله بمظهر نفسه الذي يستضيئ وجهه في هذه الظلمات الديجور
- 4 See thou, then, that thou dost not squander thy days, nor leave thy soul idle therein. Strive to acquire knowledge and to perfect thy hand in writing, for both are well-pleasing and acceptable before thy Lord, the Mighty, the All-Powerful, the All-Praised. Beware lest thou transgress the ordinance of thy Lord; then put thy whole trust in Him in all thine affairs. The Spirit be upon thee from this Stranger – the solitary, the wronged and sore-afflicted. 4 وانك لا تضيع ايامك ولا تعطل فيها نفسك فاسع في طلب العلم والخط وانهما مقبولان عند ربك العزيز المقتدر المشكور اياك ان لا تجاوز عن حكم ربك ثم توكل على ربك في كل الامور والروح عليك من هذا الغريب الوحيد الوتر الموتور

BLIB_Or15696.076f

BH07272*To: Mirza Majdid-Din*

- 1 The Most Great. 1 الاعظم
- 2 Majd saith, "Write." I say, "I know not aught." He saith, "Thou art the All-Knowing, the All-Wise." He saith, "Behold me." I reply, "I see thee not." He saith, "Thou art the All-Seeing, the All-Informed." 2 مجد مى گوید بنوس میگویم لا اعلم شيئاً میگوید انت العلم الحكيم يقول انظرنى اقول لا ارى يقول انت البصير الخبير

- 3 It would seem that he hath, in some measure, apprehended that which the True One hath uttered: from the blessed word, "I know not," he hath perceived the nothingness and futility of vain and perishable sciences, which profit not; and from the perfect word, "I see not," he hath understood the meaning of turning away from all save God.
- 4 O Majd! By My life! With Me is the knowledge of what hath been and what shall be, and beyond them both that whereof none hath been made aware save His own Self, He Who overshadoweth all that is seen and all that is witnessed.
- 5 Render thanks unto the Beloved of the worlds that thy dwelling hath, this day, been made the Most Great Vantage-Point and the seat of the Most Great Throne. Thou didst invite the Ancient Beauty, and from dawn even unto eve wast occupied in His service. Say: All praise be unto Thee, O Beloved of the worlds! We beseech God to enable thee to serve Him throughout all days. Verily, He is potent over all things.
- 3 گویا ما تکلم به الحق را فی الجمله ادراک نموده از کلمه مبارکه لا اعلم علوم باطله فانیه لا یغنیه را ادراک نموده و از کلمه تامه لا اری عدم توجه بما سوی الله فهمیده
- 4 ای مجد لعمری عندی علم ما کان و ما یکون و عن ورائهما ما لا اطلع به احد الانفسه المهیمنه علی کل شاهد و مشهود
- 5 حمد کن محبوب عالمینرا که محلت الیوم منظر اکبر واقع شد و مقر عرش اعظم جمال قدم را دعوت نمودی و از بکور الی الاصل بخدمتش مشغول شدی قل کل الثاء یا محبوب العالمین نسئل الله بان یوفقک علی خدمته فی کل الایام انه علی کل شی قدير

BLIB_Or15696.080d

BH07963

To: Mirza Muhammad Ali the Greater Branch, in India

- 1 He is the All-Knowing, the All-Informed
- 2 O My Branch! Upon thee be My glory and My loving-kindness. Thy letter was received. Thy compositions are indeed the most great remedy for the sorrows of the world, and each one, corresponding to a different clime, brought joy to many who perused it. They have been and ever shall be a source of eternal gladness. Nevertheless, thou shouldst not be sad. If some work or occupation should arise that would keep thee busy, well and good; otherwise thy writings are better and more acceptable than any work or occupation. The one named after God is exactly as thou hast mentioned - he hath both a family and a shop. Thy missives are the highest and most excellent gifts in all the world.
- 3 Until now no news hath been given to the mother. If the affairs there truly bear fruit, very well; but if they are a source
- 1 هو العليم الخبير
- 2 یا غصنی علیک بهائی و عنایتی نامه شما رسید قطعه های شما هم فی الحقیقه دریاق اعظمست از برای احزان عالم و هر یک با اقلیمی مقابل جمعی را از ملاحظه مسرور نمود مایه سرور ابدی بوده و هست مع ذلک نباید محزون باشید اگر کاری و یا امری احداث شود که سبب مشغولیت باشد خوبست و الا تحریرات شما از هر شغلی و کاری بهتر و مقبول تر است جناب اسم الله همانست که ذکر نمودی هم عیال دارد و هم دکان مرسلات شما اعلی و افضل هدایای عالمست
- 3 الی حین بامّ [خبری] داده نشد امورات آنجا اگر فی الحقیقه ثمری دارد بسیار خوب و اگر سبب

of sorrow and distress, return would be preferable. In any case, the good-pleasure of the Afnan is best and most fitting.

حزن و دلتنگیست الرجوع اولی در هر حال
رضایت افنان اولی و انسب

BLIB_Or15696.095a

BH07445

To: *Muhammad Javad Qazvini et al.*

- 1 When God desires a thing, He need but say unto it “Be” and it is. Praise be to God, title [to the property] was obtained. Blessed is he who has attained unto this Cause, whose decree was established in the days of God, the Lord of the worlds.

1 اذا اراد الله بشیء ان يقول له كن فيكون الحمد لله
ملك گرفته شد طوبی لمن فاز بهذا الامر الذي
ثبت حكمه في ايام الله رب العالمين

- 2 At the beginning of arrival in the Most Great Prison in the military barracks, His blessed word, exalted be He: “The River Jordan has joined with the Most Great Sea...” Although for this blessed verse which was sent down from the heaven of divine will there are many meanings, yet one manifestation from the sun of its meanings dawned after the acquisition of this land, for this new land was adorned with the ornament of God’s Name and is near to the River Jordan - and this is the river that was recorded and mentioned in the divine Books of old, and perhaps it will join [with the Sea] in the future as well. All knowledge is with God, the Lord of the worlds.

2 في أول ورود في السجن الأعظم في القسلة
العسكريه قوله تبارك و تعالى قد اتصل نهر
الأردن بالبحر الأعظم الى آخر قوله عز و جل
اگرچه از برای این آیه مبارکه که از سماء
مشیت الهیه نازل شده معانی کثیره بوده ولكن
یک تجلی از شمس معانی آن بعد از اخذ این
ارض اشراق نمود چه که این ارض جدیده
بطراز اسم الهی مزین شد و به نهر اردن نزدیک
است و این نهريست که در کتب الهی از قبل
مسطور و مذکور است و شاید از بعد هم متصل
شود العلم عندالله رب العالمين

YMM.202

BH07608

To: *Mirza Muhammad Ali the Greater Branch*

- 1 He is God.
- 2 Thy letter hath been received, and the account of thy circumstances is now known. Praise be to God: health is present.
- 3 In all conditions the loving-kindness of the True One – glorified be His majesty – attendeth thee. On Saturday, at the end of

1 هو الله

2 دستخط رسید شرح احوال معلوم شد لله الحمد
صحت موجود

3 در هر حال عنایت حق جلّ جلاله شایب لوعده
وهمست یومی شنبه سیمر یعنی سلخ شهر قصر

the month, He departed from Qasr-Mazra'ih. Deprived of the effulgent rays of the Sun of His presence, the Wronged One turned His face toward the Garden; and from thence, on the night of Sunday, He proceeded and entered the Ancient House.

- 4 As for the ladies, they have arrived in the land of 'Akka; and all, by night and by day, were and are awaiting news, and sought tidings at every turn. Majdu'd-Din hath been sent in particular, that he might be informed of thy state. The purpose is this: delay not to send glad news, for a company of women, in any case, are of little patience and tender of heart; to show consideration unto them is, in the sight of God, accounted among commendable deeds.

- 5 Peace and Baha be upon you, and upon those who are with you and who love you for the sake of God, the Lord of the worlds, the Most Great.

مزرعه محبوب چه که از اشراقات انوار آفتاب
حضور محروم ماند مظلوم بشطر البستان توجه
نمود و از انجاشب عید لیل احد و وارد بیت عتیق
شد

4 اما حرمی وارد قطر بهجر شدند و جمیع در لیالی
و ایامی منتظر خبر سلاسل نمودند و هستند مجدالدین
را مخصوص فرستا دمرتا از احوال مطلع شود
مقصود آنکه تنهایی بر زحمت ندهد خبر بفرستید
چه که طائفة نسوان و هر صورت قلیل الصبر
ورقیق القلبند ملاحظه ایشان لدی الله از معروف
محسوب

5 السّلام والبهاء علیکم وعلی من معکم وحبّکم لوجه
الله ربّ العالمین الأعظم

BLIB_Or15696.099c

BH07962

To: Mirza Muhammad Ali the Greater Branch

- 1 He is God, the All-Powerful, the All-Knowing.

- 2 O My Greater Branch! Today, if the cloud showeth forth any favor, it must be considered before the writing of the Tablet, for afterwards no remedy appeareth save reconsideration and revision. In such revision there is indeed some toil, yet since it proceedeth from the Supreme Pen, everlasting ease lieth hidden therein.

- 3 We beseech the peerless God to preserve thee and those who are with thee. Jinab-i-Aqa Muhammad, Aqa Siyyid Asadu'llah, Aqa 'Ali, and Aqa Husayn—we make mention of them all. God willing, may Jinab-i-Aqa Ibrahim be enabled to render service and to fulfill that which is meet and seemly.

- 4 The glory rest upon you and upon those who are with you. A Tablet was sent; send word in writing. Inquire, on behalf of the Wronged One, concerning the condition of the mother, and likewise of Gawhar Khanum and those with her; also Aqa Shu'a'u'llah, Aminu'llah, and Musa Effendi; and likewise Baqa'i, Aqa 'Ammu Quli.

1 هو الله المقتدر العليم

2 یا غصنی الاکبر امروز باید ار کرمی میکند سحاب
قبل از تحریر لوح باید ملاحظه شود چه که از
برای بعد چاره جز تجدید بنظر نمی آید زحمتی در
تجدید موجود و لکن چون از قلم اعلی است
راحت ابدی در او مکنون

3 از خداوند بی مانند حفظ شما و من عندکرامی
طلبیم جناب اقا محمد اقا سید اسد الله اقا علی اقا
حسین کل را ذکر مینمائیم جناب اقا ابراهیم انشاء
الله تعالی فائز باشند بخدمت و ما ینبغی

4 البهاء علیکم و علی من معکم لوح ارسال شد نوشته
ارسال دارید احوال والده را از قبل مظلوم جويا
شوید و همچنین گوهر خانم و من معها را اقا
شعاع الله و امین الله و موسی افندی و همچنین
بقائی اقا عمو قلی

BLIB_Or15696.097d

BHU0022

Words to Haji Mirza Haydar 'Ali

1 [One day the Blessed Beauty was relating accounts of the Siyah-Chal prison, saying:]

2 “The chain around My neck was most painful, but worse and more severe than that was when they would bind both thumbs together behind the back. The hardship of this was far more intense than the chain. The royal guards were watching over Us, but the executioners showed kindness, and one of them brought Me a cup of tea and a cluster of grapes. Since I was in chains and My hands were bound behind Me, I was unable to partake of them.

3 Wherever We went, at first it was like the early days of the prison of 'Akka, with the same hardships. But now, praise be to God, circumstances have become such that the people of these regions are submissive. It was like this everywhere - in the beginning the Blessed Cause was unknown and the work was extremely difficult and arduous, but afterwards all would become submissive.”

STOB.108 #142

1 روزی جمال مبارک ذکر وقایع سجن سیاه چال را میفرمودند فرمودند

2 زنجیر در گردن خیلی رنج آور بود ولی بدتر و سخت تر از آن این بود که انگشت ابهام هر دو دست را از پشت سر بیکدیگر می بستند صعوبت اینکار خیلی شدیدتر از زنجیر بود فراشهای شاهی مراقب ما بودند ولی میرغضب ها اظهار محبت میکردند و یکی از آنها یک فنجان چای و یک خوشه انگور برای من آورد چون در زنجیر بودم و دستها از پشت بسته بود نتوانستم بخورم .

3 ما بهر جا وارد شدیم اولش مثل اوائل سجن عکا بود بهمان سختی ولی حال الحمدلله نوعی شده که اهالی اینخود خاضعند همه جا اینطور بود در ابتدا امر مبارک مجهول و کار خیلی صعب و دشوار بود ولی بعد همه خاضع میشدند

DHU.040-041

BH11823

To: Ali-Akbar Rawhani Muhibulsultan

1 In My Name, the Caller between earth and heaven!

2 One of My Branches, who hath been named Badi'u'llah, hath presented thy letter before Our Countenance. We answer thee through this perspicuous Tablet. By God! There hath appeared what hath never appeared in the world, and the Speaker of Sinai hath spoken that which, were it to be cast upon the mountains, they would take flight, and were it cast upon the earth, its treasures would be revealed, and were it cast upon the heaven, it would be cleft asunder instantly. Blessed art thou, inasmuch as thou hast quaffed the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful, and hast attained unto that which was inscribed by the Most

1 بسمی المنادی بین الأرض و السماء

2 قد حضر احد اغصانی الذی سمی بیدیع الله بکتابک و عرضه امام الوجه اجبتاک بهذا اللوح المبین تالله قد ظهر ما لا ظهر فی العالم و نطق مکلم الطور بما لویلقی علی الجبال لتطیر و لو علی الأرض تظهر خزائنها و لو علی السماء تنفطر فی الحین طوبی لک بما شربت ریحیق البیان من ید عطاء ربک الرحمن و فزت بما کان مرقوماً من القلم الاعلی فی الصحيفة الحمراء کذلک نطق

Exalted Pen in the Crimson Tablet. Thus hath the Ancient Beauty spoken from this exalted station. Take hold of the Book with such strength that the power of the aggressors shall not prevent thee.

جمال القدم في هذا المقام الرفيع خذ الكتاب بقوة
لا تمنعك قوة المعتدين

- 3 The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have turned unto the Most Sublime Horizon and have said: "Here am I, here am I, O Lord of all beings!" and "Here am I, here am I, O Thou Who art the Goal of those who are in the heavens and on earth!"

3 البهاء المشرق من افق سماء عنايتي عليك و على
الذين اقبلوا الى الأفق الأعلى و قالوا لبيك لبيك
يا مولى الورى و لبيك لبيك يا مقصود من فى
السموات و الأرضين

INBA79.001

BH07614

- 1 Your letter made mention of Nabil. Blessed are you for what you mentioned of him. We testify that he attained to what was revealed in the Books of God, and We testify that his tongue was created for the remembrance of God, his sight for beholding the signs of his Lord, the Possessor of Names, and his ear for hearkening to His sweetest call. From the beginning until now he has been speaking words of praise and glory. Great is the reward of this station and this deed, and from the Tongue of Grandeur he was named Nabil-i-A'zam. Blessed is he who has recognized his station and mentioned him according to what was revealed from the Pen of God, the Lord of all worlds.
- 2 After reading and reviewing this Tablet, you should visit the resting place of Nabil, upon him be My glorious and resplendent glory, that he may read what was revealed for him from the Pen of God, the All-Knowing Speaker, and witness what has been recorded in his name in this wondrous Tablet. We beseech God, blessed and exalted be He, to assist His Cause through him. Verily He is the Almighty, the Ancient of Days.

1 ذكر جناب نبيل در نامه آئجناب بود طوبى لك
بما ذكرته نشهد انه فاز بما نزل فى كتب الله و نشهد
ان لسانه خلق لذكر الله و بصره لمشاهدة آثار ربه
مالك الاسماء و اذنه لاصغاء ندائه الاحلى از اول
ايام الى حين به مدح و ثنا ناطق و ذا كراجر اين
مقامو اين عمل عظيم است و از لسان عظمت
نبيل اعظم ناميده شده طوبى لمن عرف مقامه
و ذكره بما نزل من قلم الله رب العالمين

2 آن جناب بايد بعد از زيارت لوح و قرائت آن
قصد مقام نبيل عليه بهائى الجليل نمايد ليقرء ما نزل
له من قلم الله الناطق العليم و ليشهد ما جرى باسمه
فى هذا اللوح البديع نسئل الله تبارك و تعالى ان
ينصر به امره انه هو المقتدر القدير

KHSH07.040, MAS8.053ax, RHQM2.0000
(353) (219x)

BH07956

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

1 هو الشاهد الخبير

2 O servant in attendance! Thou didst mention that his honor Javad, upon him be the Glory of God, had inquired about the papers sent by Afnan, upon him be the Glory of God and My loving-kindness. Whatsoever hath been sent from the first day until now hath been pleasing and good, acceptable and beloved. All that was sent hath been adorned with the ornament of acceptance, through God's grace, the Lord of all worlds. They have sent every kind, and all are adorned with pure love.

2 يا عبد حاضر ذكر نمودی جناب جواد علیه بهائی از اوراق مرسله افنان علیه بهائی و عنایتی سؤال نموده آنچه از اول یوم تا حین ارسال نموده اند مرغوب و خوب و مقبول و محبوب قد فاز کلّ ما ارسل بطراز القبول فضلاً من الله ربّ العالمین از هر قبیل ارسال نموده اند و جمیع بحب خالص مزین

3 The papers attributed to thee - two books from the inimitable pen of the Greater Branch - have been written, and in this there is abundant good which none can comprehend save the All-Informed. Likewise with their other items - in truth they have all been a form of sacrifice.

3 اوراق منسوب بتوست دو کتاب از آثار بدیعہ غصن اکبر نوشته و فی ذلک خبر کثیر لا یحیطه الا الخبير و کذلک سائر اشیاء ایشان فی الحقیقه نفس اتفاق واقع شده اند

4 In these days when all stand in enmity save whom God willeth, verily the heedless one seeketh to prevail over Us through oppression and armies, while We seek victory over him through the Near One, the Strong, the Mighty, the Powerful. Neither the power of the powerful nor the fierceness of the wicked shall deter Us.

4 در این ایام که کلّ بعناد قائمند الا من شاء الله انّ الغافل یتستصر علینا بالظلم و الجنود و نحن نستنصر علیه بالقویّ الغالب القدير لا تمنعنا قوّة الأقویاء و لا تجزعنا شوکة الأشقیاء

BLIB_Or15696.109b

BH08450

To: *Mirza Muhammad Ali the Greater Branch*

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

1 هو العليم الحكيم

2 Your letters were received, and each one was as a gate opening upon joy and gladness. Every word thereof bore witness to health and well-being. Praise be to Him in every condition.

2 نامه های شما رسید و هر یک بابی بود از ابواب فرح و سرور هر حرفش گواهی داد بر صحت و عافیت له الحمد فی کلّ الاحوال

3 According to what was written, ye have purposed to journey unto Egypt, and your object is to meet with the friends and to fulfill the promise made unto the honored one well known. Convey to each of them loving greetings. God willing, may all attain unto that which is the cause and the means of everlasting life.

3 از قرار مذکور قصد مصر نمودید و مقصود ملاقات اولیا و وفای بعهد بجناب معلوم هر یک را سلام برسان انشاء الله کلّ فائز شوند بانچه سبب و علت بقای ابدیست

4 O My loved ones! Verily, the Wronged One remembereth you at all times, and beseecheth God, the Lord of all worlds, to

throw open before your faces the portals of mercy, grace, and bounty. He, verily, is the All-Bountiful, the Generous.

4 یا اولیائی ان المظلوم یدکرکم فی کل حین ویسئل
الله رب العالمین ان یفتح علی وجوههم ابواب
الرحمة و الفضل و العطاء انه هو الفضال الکریم

- 5 The glory rest upon Your Honor, and upon whosoever loveth you, and hearkeneth unto your word, and is honored by meeting you, and upon everyone who hath come into your presence, and upon every steadfast and upright soul.

5 البهاء علی حضرتک و من یحبک و یسمع قولک
و یتشرف بلقائک و علی من حضر تلقاء وجهک
و علی کل ثابت مستقیم

BLIB_Or15696.095c

BH08451

To: Mirza Muhammad Ali the Greater Branch

- 1 He is God, the Dispeller of sorrows, the Bestower of joy, the All-Generous.
- 2 Thy former letters were fraught with grief, inasmuch as they betokened thy distress and troubled state. The world possesseth neither such worth nor station that souls like unto thee, or the Afnan, should suffer themselves to be saddened by it, or by its happenings and changing conditions. Praised be God, ye have attained unto that which hath had, and can have, neither likeness nor peer. Since ye possess this, what further seek ye?
- 3 Let the saying of the poet be fulfilled: this is best and best-beloved of all. Having One such as Thee, O Bountiful Lord, what need remaineth for aught beside Thee? Why then should there be sorrow or dejection? These two brief days shall pass away, and we shall enter a realm wherein the treasures of grace and bounty are laid up in store. All this is of the bounty of God, the Lord of all worlds.
- 4 Convey, on behalf of the Wronged One, loving greetings and takbîr unto Jinab-i-Afnan. By My life! the True One is with him under all conditions, and He is the Self-Sufficient, the Most Exalted.

1 هو الله المفرج المفرح الکریم

2 نامه های قبل شما مطلع حزن بود چه که از
کدورت شما حاکی بود دنیا را شانی و مقامی نه
که امثال شما و افنان از آن و حوادث و اطوارش
مکدر باشید الحمد لله فائزید بانچه که شبه و مثل
نداشته و ندارد حق دارید دیگر چه میطلبید

3 بقول قائل عمل شود احسن و احبست چون تو
دارم و کریم هیچ نباید کدورت از برای چه این
دو روز میگذرد و در مقامی وارد میشویم که
خزائن فضل و عنایت در آن مقام موجود کل
ذلک من فضل الله رب العالمین

4 جناب افنان را از قبل مظلوم تکبیر برسان لعمر
الله ان الحق معه فی کل الاحوال و هو الغنی
المتعال

BLIB_Or15696.101b

BH11038

To: Muhammad Javad Qazvini et al.

- 1 O Ism-i-Jud! Upon thee be My Glory! Two letters from Javad, upon him be the Glory of God and His loving-kindness, which he had written to thee were presented before the Divine Presence.... He is among those souls who, in the early days, turned to the Countenance of God, at a time when the peoples of the world were as though blown down by the blast of the trumpet like hollow palm trunks, save those whom God willed otherwise. We beseech the Self-Sufficient, the Most High, in all conditions to aid him at every moment to that which shall endure throughout the kingdom of earth and heaven.

1 یا اسم جود علیک بهائی دو نامه از جناب جواد علیه بهاء الله و عنایتی که بآنجناب نوشته بودند عبد حاضر لدی الوجه عرض نمود ... ایشان از نفوسی هستند که در اول ایام بوجه الهی توجه نمودند حینیکه اهل عالم از نفخه صور کائنات عاجز نخل خاویة مشاهده میگشتند الا من شاء الله در جمیع احوال از غنی متعال میطلبیم در هر آن او را مؤید فرماید بر آنچه که بدوام ملک و ملکوت پاینده و باقی است

- 2 Concerning what he wrote about Ibn-i-Abhar, upon him be the Glory of God - praise be to God, he hath been and is favored by God's grace. His is the right to cast the world behind him, turning unto God, the Lord of Eternity, with such detachment as to draw all beings to that horizon whereby every loftiness hath been made loftier and every height more elevated - that Station which God hath made the circling-point of the Concourse on High and the Manifestations of His Names and Attributes. And I am the All-Commanding, the All-Wise. Some time ago the sun of permission shone forth from the horizon of grace and We summoned him to the Most Great Scene. We beseech God, exalted be His glory, to enable him and deprive him not of the Kawthar of His presence. However, his coming was delayed; perchance another matter shall transpire....

2 اینکه در باره جناب ابن ابهر علیه بهاء الله نوشته [بودند] لله الحمد بعنایت حق فائز بوده و هستند له ان یضع العالم عن ورائه مقبلاً الى الله مالک القدم بانقطاع یجتذب الکائنات الی افق به استعلی کل علو و استرفع کل رفیع المقام الذی جعله الله مطاف الملائ الا علی و مظاهر الصفات و الاسماء و انا الامر الحکیم چندی قبل شمس اذن از افق فضل اشراق نمود و او را بمنظر اکبر طلبیدیم و از حق جل جلاله مسئلت مینمائیم او را فائز فرماید و از کوثر لقا محروم نسازد لکن توجه ایشان تأخیر افتاد عسی ان یحدث امر آخر ...

ASAT3.057-058x, YIA.198-199x

BH08017

To: Zaynul-Muqarrabin et al.

...My God, my God! Praise be unto Thee for having given me to drink the choice wine of Thy knowledge and guided me unto the Dayspring of Thy verses and the Dawning-Place of Thy inspiration. I beseech Thee by the most exalted Paradise and what Thou hast ordained therein for Thy trusted ones and chosen ones, and by the Tree which Thou hast planted by the hand of Thy power, to make me steadfast, firm and upright

...الهی الهی لک الحمد بما سقیتنی کوثر عرفانک و هدیتنی [الی] مطلع آیاتک و مشرق الهامک اسئلک بالفردوس الاعلی و [ما] قدرته فیہ لأمنائک و اصفیائک و بالسدرۃ الّتی غرستها [بید] اقتدارک بأن تجعلنی ثابتاً راسخاً مستقیماً علی هذا الأمر الذی [به] زلت اقدام العالم الا

in this Cause whereby the feet of the world have slipped save those rescued by the hand of Thy power. O Lord! Withhold not from me that which Thou hast willed of the wonders of Thy bounty. Ordain for me that which will draw me nigh unto Thee. Verily, Thou art the Almighty, the Powerful....

من انقذته يد اقتدارک ای ربّ لا تمنعني عمّا
اردت من بدایع فضلک قدر لی ما یقرّینی
الیک انک انت المقتدر القدير...

ADM2#092 p.173x

BH08555

To: Shaykh Kazim Samandar

- ¹ O Samandar! Upon thee be the glory of God and His grace. We bear witness that from the beginning of the Cause thou didst turn to it and hast been occupied in service. Thy service and mention and praise have reached such a station that it is likely the noble scribes have become powerless to record it. This is a great bounty. The letter which thou didst write to the Greater Branch attained the honor of being heard, and these few words have appeared from the divine ocean of knowledge concealed within the Most Exalted Pen, and it hath testified and doth testify on thy behalf. Convey greetings to all the friends of that land on behalf of the Wronged One and give them the glad-tidings of the loving-kindness of the Beloved of the worlds. The glory be upon you from God, the Lord of the worlds.

¹ یا سمندر علیک بهاء الله و عنایتہ شہادت میدہیم
از اوّل امر اقبال نمودی و بخدمت مشغولی
خدمت و ذکر و ثنای تو بمقامی رسیدہ کہ
احتمال میروود کرام الکاتبین از تحریر عاجز
شدہ باشد این است فضل بزرگ نامہائی کہ بہ
غصن اکبر نوشتی بشرف اصفا فائز و اینکلمات
معدودہ از بحر علم الهی کہ در قلم اعلیٰ مستور
است ظاہر و او گواہی دادہ و میدہد از برای
تو اولیای آن ارض طراً را از قبل مظلوم تکبیر
برسان و بعنایت محبوب عالمیان بشارت دہ البہاء
علیکم من لدی الله رب العالمین

- ² Ahmad, son of Shaykh Balqa, hath attained and now dwelleth beneath the shade of the Tree. Verily thy Lord is the Compassionate, the Generous.

² احمد ابن شیخ بلقا فائز و حال در ظلّ سدرہ
ساکن ان ربّک هو المشفق الکریم

MJAN.053, AYBY.079

BHU0023

To: words to Varqa the martyr

- 1 In existence there is a sign which We have, in most of the Tablets, designated as "the Most Great Elixir". Should this sign be present in any soul, all his movements and stillnesses shall prove efficacious and potent in the world. Consider Jesus: though the Jews put Him to death, that martyrdom seemed in their eyes of such little consequence that no mention thereof was made in their books. Yet because that aforementioned sign was present in the being of Christ, He remained not buried beneath the earth; and thou beholdest what a commotion it stirred throughout the world.

- 2 Likewise, observe the Master, and with what forbearance and loving-kindness He dealeth with all classes of men; and see what mighty effects shall in time proceed from Him.

ROB4.056-057, EBTB.081-082, CHH.133, SW_v08#15 p.205, DJT.309, FDA.030

1 در وجود آیتی است که ما در اکثر الواح آنرا باکسیر اعظم تعبیر فرموده‌ایم این آیت در هر نفسی که موجود باشد جمیع حرکات و سکاتش در عالم نافذ و مؤثر است ملاحظه در حضرت مسیح کن که چون یهود او را شهید کردند بقدری این شهادت نزدشان بی اهمیت بود که در کتبشان ذکری از آن نشده ولی چون آیت مذکوره در وجود مسیح موجود بود در زیر خاک پنهان نماند و ملاحظه میکنی که چه انقلابی در عالم انداخت در صورتیکه حضرت مسیح از حفا احتراز میفرمود

2 اما آقا را ملاحظه کن که با چه حلم و رافتی با جمیع طبقات رفتار میکنند و بین که تأثیرات ایشان چقدر خواهد بود

HHA.045, MSBH1.263

BH08205

- 1 He is God, exalted is He

- 2 A mention from Us to him who hath remembered Me and attained unto My presence and heard My call and appeared before My face by My leave. He hath been named Husayn in My perspicuous Book. Upon thee be My glory and My loving-kindness. Thou hast ever been remembered at the Most Holy Court and continue to be so. Arise with utmost dedication to serve the Cause, that perchance the heedless servants may become aware and arise to do what behooveth them. As for what thou didst write regarding the Unity Company, the Greater Branch presented it and it was graciously accepted. We beseech God, blessed and exalted be He, to open before the faces of His loved ones the gates of His bounty and mercy and loving-kindness. Verily He is the Almighty, the All-Powerful. The glory shining forth from the horizon of the heaven of My

1 هو الله تعالى

2 ذکر من لدنا من ذکرنی و فاز بقلائی و سمع ندائی و حضر امام وجهی باذنی آنه سَمی بالحسین فی لوحی المبین علیک بهائی و عنایتی لازال ذکرک در ساحت اقدس بوده و هست بتمام همت بر خدمت امر قیام نما شاید عباد غافل باگاهی فائز شوند و بما ینبغی قیام نمایند آنچه در باره شرکت اتحادیه نوشته بودید حضرت غصن اکبر عرض نمود و بشرف قبول فائز نسل الله تبارک و تعالی ان یفتح علی وجود اولیائی ابواب فضله و رحمته و عنایت آنه هو المقتدر القدیر البهاء المشرق من افق سماء بیانی علیک و علی من یحبک لوجه الله رب العالمین

BLIB_Or15718.038

utterance be upon thee and upon him who loveth thee for the sake of God, the Lord of the worlds.

BH08639

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the All-Knowing, the All-Informed. 1 هو العليم الخبير
- 2 Assuredly, take the funds, yet in such wise as is seemly and agreeable—that is, let no cause of estrangement or ill-feeling arise. If, in truth, a trade be found which may become the means of ease and of expending in the path of God, then surely to cleave unto it is accounted and recorded, in the sight of God, among the most excellent of deeds; and, when means permit, assistance will be forthcoming in due course. 2 البته وجه را اخذ نمائید و لکن بقسمی مرغوب یعنی اسباب کدورت بمیان نیاید اگر فی الحقیقه تجارتی یافت شود که سبب راحت و انفاق فی سبیل الله گردد البته تمسک بان از افضل اعمال لدی الله مذکور و محسوب و عند الاقتدار مدوهم میرسد
- 3 Convey, on behalf of this Wronged One, greetings, glory, and praise unto the honored Afnan, upon whom be the glory of God. We beseech God to open before their faces the doors of His bounties, and likewise those of all the other friends. 3 حضرات افنان علیهم بهاء الله را از قبل مظلوم سلام و بها برسانید و تکبیر برسانید نستل الله ان یفتح علی وجوههم ابواب الخیرات و همچنین سائر دوستانرا
- 4 Glory be upon you. Replies to the petitions will hereafter be sent. Do thou also forward the replies to the servants of God, especially to Mirza Hasan—upon him be the glory of God. 4 البهاء علیکم جواب عرایض از بعد میرسد شما هم جواب عباد را ارسال دارید مخصوص میرزا حسن علیه بهاء الله

BLIB_Or15696.097e

BH09021

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the Most Holy, the All-Sanctified. 1 هو الاقدس المقدس
- 2 All have attained the presence in the adornment of health and well-being. Jinab-i-Amin arrived from the sacred Threshold and, in accordance with the command, returned again unto Iran. Glory be to God! Within the circle of the Persian government, tyranny is the ruler, while justice hath been deposed and is nowhere to be found. 2 کل بطراز صحت و نعمت حضور فائز جناب امین از آستانه وارد و حسب الامر مراجعت بایران نمود سبحان الله در دائره حکومت عجم اعتاف حاکم و عدل معزول و مفقود

- 3 O Greater Branch! Say: O my God, let the couch of oppression be changed for me into the throne of Thy justice, and the seat of wickedness and lewdness into the pavilion of righteousness and piety. Verily, Thou art powerful to do whatsoever Thou wilt.
- 4 Outwardly they show forth love and support; inwardly—God forbid!—a covetous design toward that government hath existed, and still existeth, beyond all doubt. Perchance, hereafter, greed may be changed into moderation.
- 5 The Afnan are remembered and are before Our gaze. The dissemination of these lines is not permitted at present.
- 3 یا غصن اکبر قل الهی بدل اریکته الظلم بسریر عدلک و عرش البغی و الفحشاء بکوسی البر و التقوی انک انت المقتدر علی ما تشاء
- 4 باری در ظاهر محب و ناصر در باطن نعوذ بالله طمعی در آن حکومت موجه که شبه نداشته و ندارد شاید از بعد حرص باعتدال بدل شود
- 5 افنان مذکورند و مشهود انتشار این فقرات حال جایز نه

BLIB_Or15696.096b

BH08772

To: Mirza Diyaullah

- 1 He is the Remembering, the All-Knowing.
- 2 O His Eminence Diya'u'llah! God willing, through the tender mercies of the All-Merciful and the outpourings of the Almighty, thou and the household may be happy and rejoicing, and may abide, under the shade of the blessed Lote-Tree, in rest and tranquillity.
- 3 It is beloved that, even as the rays of the light which shine from the horizon of guidance are all derived from the Sun of Truth and as the temper of the air is altered by changing conditions, ye should, without delay, direct your steps to the court of the Beloved, and with your whole attention turn toward the dawning-place of the lights of His Face. Your mention, in one wise or another, is recorded in every book; nevertheless, this special Tablet hath been sent down and despatched unto you, that thou mayest give thanks unto thy Lord and be of them that make mention of Him.
- 4 Convey, on My behalf, unto Majd, 'Abd, Dhikr, Wahid, Ishraq, Mustafa, Rida, Khalil and Dhabih, unto each and every one, My remembrance and glorification, for His bounty hath encompassed all the worlds.
- 1 هو الذّاکر العلیم
- 2 حضرت ضیاء الله انشاء الله بعنایات رحمانیة وفیوضات الهمیة مسرور و خرم باشند وو رطل سدره بویة ساکن ومستریح باشند
- 3 محبوب آنکه انوار ضیاء افق هدایت لشمس حقیقت راجع شدو اعتدال هوا باختلاف تبدیل شده لذا رجوع بشطر مقصود محبوبست بی دونک آهنگ کور دوست نمائید و بتوجه تمام متوجه مطلع انوار وجه کروید ذکر شما وهر کتابی فی بوجه مع ذلك این کتاب مخصوص نازل و ارسال شد لتشکر ربک وتكون من الذّاکرین
- 4 مجد وعبد و ذکر و وحید و اشراق و مصطفی و رضا و خلیل و ذبیح کل و تکبیر برسانید انّ فضله احاط العالمین

BLIB_Or15696.080f

BH09184

To: Husayn Effendi son of Abdul-Baha

He is God, exalted is the station of His wisdom and utterance.

Praised be God alone, and salutation be upon the One after whom there is no prophet. O Husayn Effendi! Upon thee be God's peace and His favour. Yesterday We were in Junaynih. Some pomegranate was found and sent. We instructed Mustafa, should he find something else in the city, to procure it and send it with the pomegranate. A small sum of money was also sent.

We greet the chaste one, thy mother, Diya Khanum, Khanum Effendi, Jamaliyyih, Habibih, Jani Bagum, and those residing in the House. We commit them to God's care, glorified is His grandeur.

Remembrance, praise and salutation be upon all of you and also His mercy and blessings.

LTDT.322

BH08767

- ¹ “Remind Jinab-i-Mim va Sin to succeed in paying the Huquq, for some have not succeeded and do not succeed, therefore God has made and makes their rights subject to strangers or to children who have preference over them,” to the end of His sweet utterance.

¹ جناب م و س را متذکر دارید بادای حقوق موفق شوند زیرا بعضی موفق نشده و نمی شوند لذا حق اغیار را بر مال ایشان مسلط فرموده و میفرماید و یا اولادیکه برایشان ترجیح دارد الی آخر بیانہ الاحلی

- ² When I reminded them, they said: “Let these six hundred ashrafis be held in trust with you, and give fifty tumans from it as a draft to Haji Amin.” Since I had previously endowed the crystal shop next to the mosque and the property of Zaman-Abad and others, and according to the law of the Kitab-i-Aqdas all endowments revert to the Huquq, therefore you must be content with this. I submitted that these endowments would revert later, and now something must be done that will serve the needs of the Cause today.

² وقتی که ایشان را متذکر داشتم فرمودند این ششصد اشرفی نزد شما امانت باشد و پنجاه تومان از آن حواله بحاجی امین بدهید چون بازار بلور فروشی جنب مسجد و ملک زمان آباد و غیره را قبلاً وقف نموده ام و بقانون کتاب اقدس موقوفات کل بحق راجع لذا باید بهمین اکتفا نمائید . عرض کردم این موقوفات بعد ها راجع میشود و حال باید کاری کرد که بدرد امروز امر بخورد

TSHA3.429

BH08778

Regarding the carpet, a prominent Christian whose house is now the seat of the Throne has requested that this carpet be obtained for him, and he will pay for it himself. Therefore, the measurements were given to Haji Mirza Ali Akbar to give to Haji Amin so that he could purchase it when traveling to the Most Holy Court and bring it back, receiving payment from the aforementioned person. This is the essence of the matter, but Haji Ali Akbar took it upon himself to complete this service and was unsuccessful, and this delay did not sit well with the Christian gentleman. The purpose is that these details should be known to you.

در باره فرش نوشته شود شخصی از اعیان نصاری که حال مقر عرش در بیت اوست خواهش نموده که این فرش از برای او اخذ شود و وجه آن را هم خود میدهد لذا بجناب حاجی میرزا علی اکبر اندازه داده شد که بجای امین بدهند که او در حین توجه بشطر اقدس ابتیاع نموده بیاورد و وجه آن را از شخص مذکور دریافت نماید اصل تفصیل اینست ولکن جناب حاجی علی اکبر خود بصرافت این افتادند که این خدمت را انجام دهند و نشد و تأخیر آنهم نزد شخص نصاری خوب واقع نشد مقصود آنکه تفصیل نزد آنجناب معلوم باشد

BLIB_Or15736.208c

BH09568

To: Mirza Muhammad Ali the Greater Branch

1 He is God, exalted be He.

1 هو الله تعالى

2 It hath been some time since ye departed. God willing, ye will return ere long. In all matters place your trust in God; He it is Who helpeth and succoureth. Write each day of your condition. There is an intention to go to Mazra'ih, yet it remaineth dependent upon your return. Convey My praise unto Jinab-i-Badi'. It had been intended that he should come quickly together with Jinab-i-Nazir; what was the cause of the delay? A number have now turned their attention unto that region; God willing, they shall attain unto safety.

2 مدتست رفتید انشاء الله بزودی مراجعت نمائید در امور بحق توکل نمائید اوست ناصر و معین همه روزه احوال را بنویسید اراده مزرعه هست و لکن معلقست بآمدن شما جناب بدیع را تکبیر برسانید اراده بود مع جناب ناظر زود بیایند سبب تعویق چه شد جمعی حال بان شطر توجه نموده اند انشاء الله بسلامت فائز شوند

3 Certain things were sent. We remember 'Ali-Rida and Dhikru'llah. Convey My praise unto Janab-i-Nazir and Haji 'Ali. That which We requested from Haji 'Ali hath arrived; may God reward him with the best of rewards. Baha be upon you and upon those who love you. The members of the household and Haji 'Abdu'llah send greetings.

3 بعضی اشیا ارسال شد علیرضا و ذکر الله را مذکریم جناب ناظر و حاجی علی را تکبیر برسانید از حاجی علی آنچه طلب نمودیم رسید جزاء الله احسن الجزاء البهاء علیکم و علی من یحبکم اهل بیت و حاجی عبد الله سلام میرسانند

BLIB_Or15696.098a

BH09684*To: Mirza Muhammad Ali the Greater Branch*

1 O Greater Branch!

2 Upon thee be the glory of God, the Lord of all worlds. The servant in attendance here hath a fever; therefore this reply hath been written. Let Majdu'd-Din write the Tablets. Thou shouldst assuredly act in accordance with whatsoever the physician hath prescribed. Suspend writing altogether. Let Majdu'd-Din set down the account of the circumstances. As for the medicine, though it possesseth efficacy, its use in these days requireth caution. Inform the physician of the present condition. If the physician insists, then use but a very little of it. The favor of God hath been, and still is, with thee; it shall not depart from you.

3 To all I convey greetings. Glory be upon you, and upon those who are with you and love you and hearken unto your words. Whatever may be needed, write, that it may be sent. As to the rest, We beseech God to gather us together once again. Verily, He is the Answerer of prayers.

1 یا غصن اکبر

2 علیک بهاء الله رب العالمین عبد حاضر تب کرده لذا جواب نوشته شد الواح را مجد الدین بنویسد شما البته آنچه حکیم گفته عمل نمائید تحریر را بالمره موقوف کنید صورت احوال را مجد الدین بنویسد دوا که مسهلست دارد در این ایام استعمالش احتیاط دارد داست حالی حکیم نمائید اگر حکیم اصرار کند بسیار کم استعمال نمائید عنایت حق با شما بوده و هست لا تفارق منکم

3 جمیع را سلام میرسانم البهاء علیکم و علی من معکم و یحبکم و یسمع قولکم آنچه لازم باشد بنویسید ارسال میشود الباقی نسل الله ان یجمع بنینا انه مجیب

BLIB_Or15696.104c

BH09685*To: Mirza Muhammad Ali the Greater Branch*

1 O My Branch! Upon thee be My glory, My mercy, and My loving-kindness. Thy letter in thine own hand brought an indescribable joy; all were made glad thereby. Concerning that which thou didst write regarding the printing of the books, it is hoped that these matters may be brought to completion with delight and fragrance.

2 Convey to the Afnan My praise, My greeting, and My Baha. All are remembered, and through the grace of the Lord are illumined. This land hath been, and still remaineth, as in former times. The honored Akhund, if he hold fast, shall assuredly attain, in this world and in the world to come, unto that which beseemeth him.

1 یا غصنی علیک بهائی و رحمتی و عنایتی دست خط شما سبب فرح لایحصى شد جمیع مسرور گشتند آنچه در طبع کتب مرقوم داشتی امید آنکه امور بروج و ریحان اتمام کردد

2 افنانرا تکبیر و سلام و بها برسانید کل مذکورند و بفضل مولی منور این ارض کما فی السابق بوده و هست جناب آخوند مذکور اگر تمسک نماید البته بانچه سزاوار است در دنیا و آخرت فائز میشود

- 3 There is no time. His Holiness Shu'a' and Janab-i-Khavar are remembered. The Tablets for Shaykh Salman will be sent hereafter. Say: We have forgiven thee; verily thy Lord is, in truth, the Forgiving, the Merciful.

3 فرصت نیست حضرت شعاع و جناب خاور
مذکورند الواح شیخ سلمان که بعد ارسال
میشود قل انا عفونا عنک ان ربک هو الغفور
الرحیم

BLIB_Or15696.095e

BHU0024

To: words to Varga the martyr

- 1 The nations of the world will strive to increase their armaments to such an extent that they will become like serpents, rushing at one another, and much blood will be shed.
- 2 The wise ones among the nations will gather to investigate the cause, and will become aware that the cause of bloodshed is prejudices, the most severe of which is religious prejudice. They will strive to eliminate religion so that prejudice, which is a consequence of religion, might also disappear.
- 3 Then they will realize that humanity cannot live without religion. Therefore, they will gather and study the teachings of existing religions to see which religion conforms to the exigencies of the time. That is when the Cause of God will become universal.

1 دول عالم در ازدیاد آلات ناریّه میکوشند تا
حدیکه مانند ثعبان مشوند و بهم میتازند و
خونهای زیادی ریخته میشود

2 عقلای ملل جمع شده علّت را تحقیق مینمایند
و متوجّه میگرددند که علّت خونریزی تعصّبات
است که اشد از همه تعصّب دینی است سعی
میکنند تا دین را از میان بردارند که تعصّب هم
که فرع دین است از بین برود

3 بعد ملتفت میشوند که بشر بدون دین نمیتواند
زندگی کند لهذا تعالیم ادیان موجوده را جمع و
مطالعه میکنند تا ببینند کدامیک از ادیان منطبق
با مقتضیات زمان است آنگاه امر الله عالمگیر
میشود.

ROB4.056, PN_1904 p024, PN_unsorted p092

MSBH1.263

BH09193

Ask after that poor sister who left that house with several ailments and has settled in the utmost joy, tranquility and dignity in the home of His Honor Kalim, and by God's grace is in perfect comfort. You know that it is the nature of that person in question that whatever he commits, after committing it he spreads it around to others under a different name, and soon it will become clear to all of you. Praise be to God, the honored exalted sister is dwelling in perfect comfort under

از همشیره بیچاره میپرس که با چند نوع از علّت
ناخوشی از آن بیت خارج شده و در خانه
جناب کلیم بکمال فرح و سکون و تمکین مستقرّ
شده و بفضل الله در کمال راحت است آنقدر
میدانید که از سحیه شخص معهود است که آنچه
را مرتکب است بعد از ارتکاب باطراف باسم
دیگر انتشار میدهد و عنقریب بر همه شما معلوم

the shade of the Divine Throne, established in the station of dignity, and truly these days that she is passing in her life are the real days. Be completely assured and at peace regarding all aspects.

خواهد شد بجد الله همشیرهء معظمهء عالی در کمال راحت در ظل عرش ساکن و بمقر تمکین متمکن و بالحققه ایامی که در عمر گذراند این ایام است از جمیع جهات مطمئن و خاطر جمع باشید

ASAT5.222x

BH09304

- 1 Regarding what was written about the foreign person from Europe, it was submitted to Him, and He said that if such souls take the Writings and send them to their own country, there is no harm. However, if they spread them about in that land, it will cause mischief.
- 2 Whatever is given must be correct. Some copies of the Iqan that exist in this land have not all attained the standard of correctness.
- 3 If the book which the Greater Branch recently sent to Zaynu'l-Muqarrabin, containing the Tablets to the Kings, is given, it would be best - but only after gaining confidence. And God speaks the truth, and He mentions the proof, and guides the way.

1 اینکه در بارهء شخص اجنبی از اهل اروپا نوشته بودند عرض شد فرمودند امثال آن نفوس اگر اخذ نمایند و بولایت خود ارسال دارند بآسی نیست اخذ نمایند و بولایت خود ارسال دارند بآسی نیست ولیکن اگر در آن ارض اظهار کنند سبب فساد خواهد شد

2 و باید آنچه داده میشود صحیح باشد بعضی از نسخ ایقان که درین ارض موجود است تماماً بطراز صحیح فائز نشد

3 و اگر کتابی که در این اواخر غصن اکبر نزد زین المقربین فرستادند و الواح ملوک در اومسطور داده شود احسن است لکن بعد از اطمینان و الله يقول الحق و هو یذکر الدلیل و یتهدی السبیل

ASAT1.278x

BH09708

Lawh-i-Abdu'l-Majid

- 1 He is God, exalted is He
- 2 O Nabil, My greetings upon you. 'Abdu'l-Majid from Maraghih has requested permission to come. He must seek permission from his native land. Permission has not been and is not granted for Alexandretta, Beirut, Jaffa, Haifa and places near and far, except for their inhabitants. However, We have pardoned him and We beseech God to assist him to visit His House and draw him nigh unto Him and enable him to do that which He loves and is pleased with. Let him turn to the

1 هو الله تعالى

2 یا نبیل علیک سلامی جناب عبدالمجید از اهل مراغه اذن توجه خواسته باید از وطن مألوف اذن طلب نماید اسکندرون و بیروت و یافا و حیف و بعید و قریب آن محل اذن نبوده و نیست الا از برای اهلیش و لکن انا عفونا عنه و نسئل الله بان یؤیده علی زیارة یتته و یقریه الله و یوفقه علی ما یحب و یرضی له ان یتوجه الی

Wronged One. O Nabil, let them come and be content with a stay of a few days, and afterward pass like a breeze over the friends and be the cause of joy to hearts.

المظلوم یا نبیل ایشان توجّه نمایند و بتوقف چند
یوم قناعت کنند و بعد بمثابه نسیم بر دوستان
مرور نمایند و سبب فرح قلوب کردند

MSBH5.045-046

BHU0026

Lighthearted conversation with Nabil-i-A'zam and Muhammad Tahir Malmiri

- 1 [Most of the time we attained Baha'u'llah's presence together with Jinab-i Nabil-i A'zam. One morning, after we had taken tea, we were ushered into the presence together with Jinab-i Nabil. He said:] 1 اکثر اوقات با جناب نبیل اعظم همراه مشرف میشدیم. یکروز صبح بعد از صرف چای با جناب نبیل مشرف شدیم، فرمودند،
- 2 Let the servant in attendance give tea to Nabil, but give none to Aqa Tahir. 2 عبد حاضر چای به نبیل بده ولی به آقا طاهر نده.
- 3 [He then inquired:] 3 بعد سؤال فرمودند
- 4 Do you drink tea in the morning or not? 4 آیا صبح چای نوشیدید یا نه؟
- 5 [This servant did not give an answer. Jinab-i Nabil said, "Yes." He said:] 5 بنده جوابی عرض نکردم. جناب نبیل عرض کردند، بلی. فرمودند:
- 6 How many cups at each sitting? 6 هر پله چند پیاله؟
- 7 [He replied, "Three cups." Baha'u'llah said:] 7 عرض کرد سه پیاله.
- 8 Do you drink white tea, or not? 8 فرمودند چای سفید نوشیدید یا نه؟
- 9 [He said, "Java tea" (chay-yi nimsih, a black tea). Baha'u'llah said:] 9 عرض کرد چای نمسه.
- 10 Do you take it with bread, or on an empty stomach? 10 فرمودند با نان خوردید یا ناشتا؟
- 11 [He said, "I always drink it with bread, but Aqa Tahir always drinks tea on an empty stomach." Baha'u'llah said:] 11 عرض کرد که من همیشه با نان میخورم ولی آقا طاهر همیشه ناشتا چای مینوشند.
- 12 The Europeans placed Java tea in the mouth of a snake, and it slew it. 12 فرمودند چای نمسه را فونگان در دهان مار کردند و مار را کشته است.
- 13 [Jinab-i Nabil said, "Then it is an antidote!" The Blessed Beauty replied:] 13 جناب نبیل عرض کرد پس تریاق است
- 14 What art thou saying? Its poison exceedeth the venom of the serpent itself, seeing that it hath killed the serpent—yet dost thou call it an antidote? 14 هیکل مبارک فرمودند چه میکنی سمیت آن فوق سمیت مار است که مار را کشته تو میکنی تریاق است؟

15 [He replied, "From now on we are drinking white tea!"]

15 بعد فرمودند ما چای سفید میخوریم.

KSHK#04

KHML.091

BH10097

To: Mirza Muhammad Ali the Greater Branch

1 He is the Truth, the Knower of the Unseen

1 هو الحقّ عالم الغیوب

2 O Greater Branch! In truth, after your departure this scene appears as the Most Great Prison. We beseech God, glorified be His majesty, to make it blessed and to make the ultimate consequences of the journey the greatest good. Always write about your circumstances - mention and news are beloved, even if they are already known.

2 یا غصن اکبر فی الحقیقه این منظر بعد از شما سجن اعظم مشاهده میشود از حقّ جلّ جلاله میطلبیم مبارک فرماید و عواقب امر سفر را خیر اکبر نماید از احوالات خود همیشه بنویسید ذکر و خبر محبوبست ولو معلوم باشد

3 Jinab-i-Nazir was delayed for several days due to changes in the weather, and surely they have been saddened by separation from your presence. According to the saying of those who came before: in the spiritual path, whatever comes before the seeker is for their good. Peace be upon you and upon those who are with you and who love you and serve you for the sake of God, the Exalted, the Great.

3 جناب ناظر چند یومی بسبب انقلاب هوا معطل ماند و از مفارقت آنحضرتهم البتّه مکدر بوده اند بقول قائلین قبل در طریقت هرچه پیش سالک آید خیر اوست السلام علیکم و علی من معکم و یحبکم و یخدمکم لوجه الله العلیّ العظیم

BLIB_Or15696.095b

BH10129

To: Haji Mirza Haydar Ali Isfahani

In My name the Oppressed, from my most great Prison.

By My life, My grief, My tribulation and My affliction, if from this moment until the Day that hath no end the Supreme Pen were to address itself as "O Wronged One," it would be justified. Every manner and kind of oppression hath been inflicted upon the Daysprings of Light and Dawning-places of Revelation, both in the past and present, yet that which hath befallen this Wronged One is without parallel or precedent....

MSBR.060-061x

BH10253*To: Hadrat-i-Afnan, in China*

The exalted letter of the honored Afnan - upon him be all remembrance and glory - was given by this servant to the servant who was present before the Throne. After beholding it He conveyed unto that honored one innumerable expressions of glorification and mentioned that a prayer from his honor had been received. And at the time when the precincts outside the prison were illumined by the lights of reunion, this servant submitted it in the Most Holy Court, and it was graciously accepted. Blessed is his station, and again blessed is his station. God willing, may he ever and always be eloquent in the praise of God and speak in wondrous remembrances of Him.

دستخطّ عالی را این عبد بعد حاضر لدی
العرش داد و بعد از مشاهده تکبیر لایحیی
خدمت آنحضرت میرسانند و ذکر نمودند مناجاتی
از حضرت ایشان رسید و در وقتیکه محلّ خارج
سجین بانوار لقا منور بود این عبد در ساحت
اقدس عرض نمود و مقبول افتاد هنیئاً لحضرت
ثمّ هنیئاً لحضرت انشاء الله لم یزل و لایزال بشای
حقّ ناطق باشند و بیدایع اذکار ذاکر

BLIB_Or15736.206b

BH10240*To: Mirza Muhammad Ali the Greater Branch*

1 He is the Almighty.

1 هو العزیز

2 Haji 'Ali – may God preserve him – hath arrived, bringing with him a letter from Majdu'd-Din. We inquired of him concerning thee, yet he had no news. He spake at length, and then said: "A man goeth forth; a messenger is resolved; the post is watched and awaited." Therefore was this word written, that ye may be gladdened through the effulgent rays of the words, and may turn your faces toward the Friend. Glory be upon you, and upon them that are with you, and upon all who love you and follow you.

2 حاجی علی سلّمه الله آمد مکتوبی از مجدالدین آورد
از شما پرسیدیم خبری نداشت بسیار عمت و بعد
گفت آدم میروود قاصد عازست چپر مترصد برید
منتظر لهذا این کلمه مرقوم شد تا از اشراقات
انوار کلمات مسرور شوید و بشطر دوست توجه
نمائید الباء علیکم وعلی من معکم وعلی من یحبکم
و یتبعکم

3 Convey, on Our behalf, to His Honour Majd – upon him be My glory – and to Mustafa, that poor soul, and to 'Abdu'l-Karim, the helpless one, and to Takbir, Our remembrance and greeting.

3 جناب مجد علیه بهائی و مصطفی مسکین نفس
و عبد الکرم بیچاره و تکبیر مرسانیم

BLIB_Or15696.098b

BH10344*To: Mirza Muhammad Ali the Greater Branch*

- 1 He is the Ever-Abiding, the Mighty, the Most Generous. هو الباقي العزيز الكريم 1
- 2 The appointed time hath been fulfilled, and the promise hath come to pass – an ordinance from God, the All-Subduing, the Self-Subsistent. 2 قد تمّ الميقات واتي الوعد امرًا من لدى الله المهيمن القيوم
- 3 His Honour the Afnan – upon him be the glory of the All-Merciful – hath attained the presence, hath turned his face in devotion, and hath been privileged to meet [the Beloved]. Now must he set his steps toward his homeland with spirit and fragrance; let him not tarry, for by My oath, the people of that land shall be quickened anew by the Spirit of utterance, and shall be kindled with an everlasting, deathless life. 3 جناب افنان عليه بهاء الرحمن بحضور وتوجه ولقا فائز شدند وحال بايد بشطر وطن بروح وريحان توجه نمايند بقسميکه اهل ان ديار از روح بيان تازه شوند ويزند که سرمدی سند
- 4 Give him glad-tidings from My presence, and of that which hath flowed in his behalf from the Most Exalted Pen. In truth, the glance of loving-kindness is upon him. We beseech the True One to preserve him from enemies, to keep alight his warmth and ardour, and to protect him from every bane. 4 بشّره من عندی وبما جرى له من القلم الاعلى في الحقيقه نظر عنایت با اوست از حق حفظ ميطلبیم او را از اعدی نمود حرارت فرمايد
- 5 Verily, He is the All-Bountiful, the Most Generous. Praise be to God, the Lord of all the worlds. 5 انه جواد كريم الحمد لله رب العالمين

BLIB_Or15696.097f

BH10476*To: Mirza Muhammad Ali the Greater Branch*

- 1 He is the Self-Sufficing, the Most Exalted. 1 هو الغنى المتعال
- 2 O Greater Branch! Upon thee be the peace of God and His glory. We have become indebted. Aqa Siyyid Javad advanced a sum of money, and We gave Our word that We would repay it today. If thou bring with thee an amount of fifty tumans from the trust funds, the promise will be fulfilled. Two days later, if God so willeth, it will be restored. The matter is in His hand: He doeth, ordaineth, and commandeth; He giveth and withholdeth; and He, verily, is the Ordainer, the Ruler, the Unconstrained, the Strong, the Almighty. 2 يا غصن اكبر عليك سلام الله و بهائه مقروض شدیم آقا سيد جواد وجهی داده وعده دودیم امروز بدهیم از وجه امانت اگر مبلغ پنجاه تومان همراه بیاورید و عده وفا میشود دو يوم بعد لو شاء الله دوده میشود الامر بيده يفعل ويحكم و يامر يعطى ويمنع وهو الامر الحاكم الغالب القوى القدير

- 3 Glory, and its very essence and secret, be upon you, and upon whoso loveth you for the sake of God. 3 البهاء و جوهره و سره علیکم و علی من یحبکم لوجه الله

BLIB_Or15696.098e

BH10477

To: Mirza Muhammad Ali the Greater Branch

- 1 He is the All-Knowing, the All-Wise. 1 هو العليم الحکیم
- 2 O Greater Branch! O Diya! O Badi'! O Mahd! God willing, through divine favor, turn ye with utmost joy and gladness unto the Most Exalted Horizon. For these two days the weather here hath been fair; thereafter, the matter resteth in His hand. Assuredly, do not delay, but set forth and come. Thus hath the Pen spoken in this exalted station. 2 یا غصن اکبر یا ضیا یا بدیع یا مهد انشاء الله بعنایت الهی با کمال فرح و خرمی بافق اعلی توجه نمائید هوای اینجا این دو روز خوب بود و بعد الامر بیده البته اهمال نکنید و توجه نمائید کذلک نطق القلم فی هذا المقام الرفیع
- 3 Howbeit, the clouds have somewhat obscured the moonlight; notwithstanding this, it is still very pleasant. If it be not possible for all to come at once in sufficient number, then let some come today and others tomorrow. Upon you be My glory. 3 و لکن سحاب امر متابرا قدری خشوش نموده مع ذلک بسیار خوبست اگر یکمرتبه مال بقدر کفاف وست ندهد بعضی امروز و برخی فردا توجه نمایند علیکم بهائی

BLIB_Or15696.130e

BH10478

To: Mirza Muhammad Ali the Greater Branch

- 1 O My Branch! Upon thee be My glory. All are well. Beneath the shadow of the Blessed Lote-Tree they are occupied with the remembrance and praise of the Lord of Names. Thy specimens reached Us, and, God willing, from time to time others likewise will arrive. They were accepted and found pleasing. We beseech God that, through thy being, He may bestow upon the people of composition grace and blessing, honor and prosperity, fair penmanship and perfection. 1 یا غصنی علیک بهائی جمیع احوالشان خوبست در ظل سدره مبارکه بذکر و ثنای مولی الاسماء مشغول قطعات شما رسید و انشاء الله گاهی هم میرسد مقبول و مطبوع واقع از حق میطلبیم بوجود شما بر اهل انشاء نغمت و برکت و عزت و ثروت و خط و کمال عطا فرماید
- 2 Glory and peace be upon you, and upon My Afnan, from the presence of God, the Lord of all worlds. 2 البهاء و السلام علیکم و علی افنانی من لدی الله رب العالمین

- 3 Thy new script [khatt-i-jadid] is exceedingly fine. God willing, mayest thou be confirmed in all things. 3 خط جدید بسیار خوبست انشاءالله در جمیع امور موفق باشید

BLIB_Or15696.097b

BH10508

To: Haji Muhammad Ibrahim Afnan (Muballigh), in Ard-i-Ha'

Blessed the man who will read it [the Kitab-i-Aqdas], and ponder the verses sent down in it by God, the Lord of Power, the Almighty. Say, O men! Take hold of it with the hand of resignation...

By My life! It hath been sent down in a manner that amazeth the minds of men. Verily, it is My weightiest testimony unto all people, and the proof of the All-Merciful unto all who are in heaven and all who are on earth

GPB.216x

BH10243

To: Muhammad Baqir Naraqi

...We have mentioned the sovereign - may God assist him - in most of Our Tablets with a mention whose fragrance shall endure and persist. However, His Majesty hath not recognized the value of this bounty and hath paid no heed to forty years of service. Now he is afflicted with that which none save God is aware of. His rest and sleep have been cut off by God's command....

...حضرت سلطان ایده الله را در اکثری از الواح ذکر نمودیم ذکریکه عرفش باقی و دائم است ولكن آنحضرت قدر این نعمت را ندانسته و بخدمت چهل سنه التفاتی ننموده حال مبتلی شده بآنچه غیر حق بر آن آگاه نه قد انقطعت راحته و نومه امراً من لدی الله...

MAS8.116ax

BH10191*To: Aqa Siyyid Ali*

1 He is the Mighty, the Wise!

1 هو العزيز الحكيم

2 We enjoin Our brothers and their sons to love My Branches and to render them services. We have nurtured them and protected them and guided those among them who were guided to My straight path. O My kinsmen and sons of My brothers! Fear God and dispute not about My verses and My Branches. This is what We counseled you before and in this perspicuous Tablet.

2 أَنَا نوصي اخواني وابنائهم بحبّة اغصاني وخدمتهم
أنا ربّناهم وحفظناهم وهدينا من اهتدى منهم
الى صراطى المستقيم يا ذوى قرابتى وابناء اخوتى
اتّقوا الله ولا تجادلوا بآياتى واغصانى هذا ما
وصيناكم به من قبل وفى هذا اللوح المبين

BLIB_Or15696.094c

BH10321

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

1 هو الشّاهد الخبير

2 My Most Exalted Pen beareth witness unto the people of Baha that there is none other God but Me, the All-Compelling, the Self-Subsisting. God hath heard the cry of him who hath turned unto His Face and perceived the fragrance of His garment in the days of his Lord, the Mighty, the All-Loving. O people of God! Rejoice in this Most Great Remembrance through which every hidden mystery hath been made manifest. He remembereth and praiseth His own Self, and remembereth His Afnan after His Aghsan, then those who have held fast unto that which is praiseworthy. Glory be unto him who hath shown justice in the Cause of God, the Lord of what was and what shall be.

2 شهد قلبى الأعلى لأهل البهّاء أنّه لا اله الا انا
المهيمن القيوم قد سمع الله نداء من اقبل الى الوجه
ووجد عرف القميص فى ايام ربّه العزيز الودود
يا حزب الله ان افرحوا بهذا الذّكر الأعظم الذى
به ظهر كلّ سرّ مستور أنّه يذكر نفسه ويمجدها و
يذكر افنانه بعد اغصانه ثمّ الذين تمسّكوا بالمعروف
البهّاء على من انصف فى امر الله ربّ ما كان و
ما يكون

BLIB_Or15696.088b

BH10405

And as to the question about items found along the way, God's decree is that if they are found in cities and villages, a crier must make one proclamation and inform the people of that city or village. If the owner is found, they shall return it and collect the crier's fee. Otherwise, they shall wait nineteen days. If the owner is not found, it reverts to the finder. And if it occurs in the wilderness, its limit is set at two units in the Book of God.

و اینکه از اشیائی که در طریق یافت شود سؤال شده بود حکم الله آنکه اگر در مدن و قری یافت شود باید یک مرتبه منادی ندا کند و اخبار دهد اهل مدینه و قریه را اگر صاحب آن یافت شد رد نمایند و اجرت منادی را اخذ کنند و الا تا نوزده يوم صبر نمایند اگر صاحب آن یافت نشد بجوینده راجع است و اگر در صحرا واقع شود دو واحد حد آن در کتاب الهی معین شده

AVK4.247.01x

BH10496

O Nazir! The Greater Branch was present and made mention of thee. Praise be to God that for years thou hast dwelt beneath the shade of the Divine Lote-Tree, and this Wronged One hath been with thee in all conditions. We beseech God to open before thy face the portals of His bounty and bestowals, to give thee to drink from the Kawthar of His utterance, and to ordain for thee all the good that He hath sent down in His Book. Verily He is the All-Bountiful, the Generous. Peace and glory be upon thee and upon thy son Habibu'llah. We beseech God to assist him to remember and praise Him, and to aid him in that which will draw him nigh unto Him. Verily He is the Ever-Flowing, the All-Forgiving, the All-Merciful.

یا ناظر غصین اکبر حاضر و ذکر نمود لله الحمد سالها در ظل سدره ساکن بوده‌ای و اینظلوم در جمیع احوال با آنجناب بوده نسل الله ان یفتح علی وجهک باب جوده و عطاءه و یسقیک من کوثر پیانه و یقدر لک کل خیر انزلہ فی کتابہ انه هو الفضل الکریم السلام و البهاء علیک و علی ابنک حبیب الله نسل الله ان یوفقه علی ذکره و ثنائه و یؤیده علی ما یقر به الیه انه هو الفیاض الغفور الرحیم

BLIB_Or15718.041a

BH10530

To: Mirza Muhammad Ali the Greater Branch

Today the sacred precinct of the garden is adorned by a company; yet that noble place is empty, inasmuch as the Wronged One is not present. Diya'u'llah—upon him be the Baha of God—was present and discharged the office of representation. This servant, upon him be glory, and the others as well, inwardly and outwardly, in heart and in manifest form, send their greetings, and have been and remain expectant of thy

الیوم ساحت جنینه بجعی مزین جای شریف خالی است چه که مظلوم موجود ضیاء الله علیه بهاء الله حاضر و وکالت را عمل نمود عبد حاضر علیه بهائی و سایرین قلبا و ظاهرا و باطنا سلام میرسانند و منتظر قدوم بوده و هستند مجد و رضا

coming. We send greetings also to Majd and Rida—upon them both be glory—and likewise to Haji 'Ali and the others.

عليهما بهاء را سلام ميرسانيم و همچنين حاجى على
و سايرين را

BLIB_Or15696.097a

BH10714

To: Mirza Muhammad Ali the Greater Branch

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

1 هو العليم الخبير

2 O Greater Branch! Upon thee be the glory of God, the Lord of the Throne, and the peace of God, the Lord of the Seat. Thy letter hath reached Us; We have read it and have answered thee with this manifest Tablet.

2 يا غصن اكبر عليك بهاء الله ربّ العرش وسلام
الله ربّ الكرسيّ قد حضر كتابك قرأناه واجبتناك
بهذا اللوح المبين

3 We beseech God to enable thee to perform a deed that shall endure through the abiding of the kingdom of earth and of heaven. Glory be upon thee, and upon all who love thee, who circle round thee, and who hearken unto thee to learn that which draweth them nigh unto God, the Lord of all the worlds.

3 نسل الله ان يوفّقك على عمل يكون باقياً بدوام
الملك والمملوكوت البهاء عليك وعلى من يحبّك
ويطوف حولك ويسمع منك ما يقربه الى الله
ربّ العالمين

4 Convey, on Our behalf, to His Honour Majdu'd-Din and to our Amir 'Ali Zahir-ul-Islam, the glory of God be upon them both.

4 جناب مجد الدين ولا ميرزا علي ضار اسلام
ميرسانيم البهاء عليهما

BLIB_Or15696.096a

BH10673

1 He is the One with power over whatsoever He willeth through His word "Be" and it is!

1 هو المقتدر على ما يشاء بقوله كن فيكون

2 Verily, this evanescent servant proclaimeth before the face of the world that regarding the conflict between the two powers, the Will of God hath ordained thus: after the complete weakening of the Ottoman state, other powers shall intervene and establish peace.

2 انّ الخادم الفاني يصيح امام وجه العالم الى در
فقره نزاع دولتين ارادة الله چنين تعلق گرفته
بعد از وهن كلّى بدولت عثمانى سائر دول ميان
افتاده صلح بدهند

3 After a time all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm.

3 و بعد از چندی حكومت روى ارض كلّ تغيير
كند ظلم عالم را احاطه كند پس از انقلاب كلّى
شمس عدل از افق غيب طالع شود

4 Thus hath spoken the Tongue of manifest truth.

4 کذلک نطق لسان صدق مبین

PDC.191x

AVK4.462-463

BH11905

In truth, the Naddafs have attained unto the fruit of existence. My Pen beareth witness to their detachment, My tongue to their acceptance, and My heart to their steadfastness in the Cause of God, the Self-Subsisting, the All-Compelling. They are among those souls who from the earliest days until now have been occupied with His praise and glorification and have been assisted in unity in His path, exalted be He. Today is the day of deeds and not of words, and their deeds are a truthful witness and faithful testimony to their love, detachment and service. They have been created through the conquering Will of God and are related unto Him. Well is it with them and joy be unto them.

فی الحقیقه ندافها بثمره وجود فائز گشتند
یشهد قلبی بانقطاعهم و لسانی باقبالهم و قلبی
باستقامتهم علی امر الله المهیمن القیوم. ایشان از
نفوسی هستند که از اول ایام الی حین به ذکر
و ثنا مشغولند و بر اتفاق فی سبیلہ تعالی موید.
امروز روز اعمال است نه اقوال و اعمال ایشان
گواهیست صادق و شاهدیست امین بر محبت
و انقطاع و خدمت. از اراده غالبه الهی خلق
شده اند و به او منسوب. هنیئا لهم و مریتا لهم

QUM.074.16x

BH10749

To: Mirza Muhammad Ali the Greater Branch

1 He is God

1 هو الله

2 The means for selling are not available, and in no wise would it be deemed advisable at present. Even if something should be found now, matters more necessary and more important than that are at hand. Command resteth in the hand of God: He doeth whatsoever He willeth and is not asked of that which He willeth. He is the ordainer of what He chooseth. Glory be upon thee and upon those who love thee for the sake of God.

2 اسباب بیع فراهم نیست و هیچوجه مصلحت
نموده نخواهد بود حال اگر چیزی یافت شود
امورات الزم و اعظم از ان موجود الامر بید
الله یفعل ما یشاء و لا یسئل عما یشاء و هر الامر
المختار البهاء علیک و علی من یحبک لوجه الله

3 Convey our greetings to Amr—namely Mahd-i-'Ulya—and to the others as well. Today the intention was to turn in this direction; why then did they defer it?

3 امر یعنی مهد علیاء و سایرین را سلام میرسانیم
امروز بنای توجه باین سمت بود چرا موقوف
نمودند

BLIB_Or15696.103b

BH10888*To: Mirza Muhammad Ali the Greater Branch*

1 He is God.

هو الله 1

2 The climate of those regions is hot; one should avoid eating what is unsuitable—namely hot and heavy foods. God, exalted be His glory, is the Protector and the Helper; yet He hath ordained means and hath commanded recourse unto them. Whatever effort is exerted in the acquisition of useful sciences is beloved. As for the means of trade, up to the present no suitable means for that have appeared; thereafter, God will do whatsoever He willeth. All are enjoined unto this—that is, to be occupied with some manner of work.

2 هوای آتشگر گرم باید از اکل غیر موافق یعنی اغذیه حاره ثقیله اجتناب نمود حق جل جلاله حافظ و معین و لکن اسباب گذاشته و بان امر فرموده آنچه در تحصیل علوم نفعه سعی شود محبوبست اسباب تجارت تا حین اسبابی برای آن بظهور نرسیده تا بعد خدا چه خواهد کل بآن مامورند یعنی اشتغال بامری از امور

BLIB_Or15696.098d

BHU0039

Upon arrival in the city of 'Akka, should it be possible for every soul to meet the Most Great Branch, and upon departure to see some of the sincere loved ones before leaving the city, it would be more beneficial to their spiritual state, as they would not have witnessed human thoughts and earthly deeds. If souls possess insight, the signs of Truth will not be obscured to them.

اگر ممکن بود هر نفسی اول ورود بمدينه عکا غصن اعظم را ملاقات نماید و در مراجعت هم بعضی از احبباً مخلصین را ببیند و از مدينه خارج شود بحال روحانیت او مفیدتر بود چه که افکار بشری و اعمال ناسوتی مشاهده ننوده است اگر نفوس چشم داشته باشند آثار حق بدویش مشتبه نمیشود

STDH.106-107, STOB.077 #105, ABCC.044x

BSDR.253-254, DHU.040

BH10899

O Ism-i-Jud, upon thee be My glory! The letter of Mulla Ali, upon him be My glory, was considered. Write a reply to him and on behalf of the Wronged One show loving-kindness to him and the other people of that land. He asked about two matters. First, regarding the washing of the feet in winter and summer - both have one ruling. In both cases lukewarm water is preferable, though there is no harm in using cold water.

یا اسم الجود علیک بهائی مکتوب جناب ملا علی علیه بهائی ملاحظه شد جواب باو بنویسید و از جانب مظلوم اظهار عنایت بکنید بایشان و سایر اهل دیار دو مطلب سؤال نموده اول تغسیل رجل شتا و صیف یک حکم دارد هر دو فاطر ارجح است و در استعمال بارد هم بآسی نه.

GHA.085x

BH10796*To: Aqa Mirza Ghulam-Ali*

- 1 Regarding the letter of Mirza Ghulam-'Ali: 1 در باب مکتوب میرزا غلامعلی
- 2 Concerning what they wrote about marriage - it is not permissible to forgo it, for it is among God's traditions established among creatures, as has been revealed in detail from the Holy Kingdom in the Most Holy Book. All must act according to it. 2 اینکه در باب تأهل نوشته بودند گذشتن از آن جایز نه چه که از سنن الهیه ما بین بریه است چنانچه در کتاب اقدس از ملکوت مقدس تفصیل آن نازل شده جمیع باید بآن عمل نمایند
- 3 And regarding that honored one's journey to the Most Holy Court, permission is granted to journey for a few days and return. 3 و اما در باره توجّه آنجناب بشطر اقدس اذن داده شد که چند یومی توجّه نمایند و مراجعت کنند

BLIB_Or15736.209a

BH10890*To: Aqa Muhammad Baqir Nabil Musafir*

Likewise, We have enjoined upon all to engage in some occupation. Blessed is he who beareth burdens but causeth none to bear his own. Let him engage in craft and profession - a single coin earned thereby is, in the sight of God, more beloved than the treasure that is gathered unrightfully and made ready.

و همچنین جمیع را امر فرمودیم که بشغلی از اشغال مشغول باشند طوی از برای نفوسیکه حمل نمود و حمل نشد بکسب و اقتراف توجّه نمایند فلسی از آن عند الله احب است از کنزیکه بغیر حق جمع شود و آماده گردد.

GHA.074ax

BH10800

- 1 He is the Mighty, the Beloved 1 هو العزیز المحبوب
- 2 According to the utterance of Zarangiz, Aqa Diya came, and through the words, "We strengthened them with a third," even so was it with Aqa Badi'. Therefore was this Tablet, which hath shone forth from the horizon of the heaven of loving-kindness, sent down. God willing, ye have attained, and shall attain, unto every good. Should ye cast off indolence, ye shall be 2 بقول زرانگیز آقا ضیا آمد و بکلمه عززناهما بئال متکلم و همچنین آقا بدیع لذا این لوح که از افق سماء عنایت اشراق نموده ارسال شد انشاء الله بکل خیر فائز بوده و هستید اگر شما از تنبلی

made recipients even of “We strengthened them with the alif.”
The glory be upon you, and upon such as are with you and
love you.

بگذرید بعزّناهما بالألف هم فائز می شوید البهاء
علیکم و علی من معکم و یحبکم

BLIB_Or15696.129b

BHU0038

From the recollections of Haji Muhammad Tahir-i-Malmiri

- 1 One day, as Nabil-i-A'zam and I were in His presence, the Ancient Beauty was seated upon a chair while we both stood before Him. Turning to me, He said: “Let Me recite for thee a poem by Hakim Sana'i:

1 روزی با جناب نبیل اعظم مشرف بودیم جمال
قدم روی صندلی جالس بودند و ما هر دو حضور
مبارک استاد بودیم رو بمن کرده فرمودند یک
شعر برایت بخوانم که از حکیم سنائیست:

- 2 Whatsoever thou beholdest save God is an idol - shatter it; Whatsoever thou seest save His good-pleasure - engrave it as true religion in thy heart.”

2 هر چه بینی جز خدا کن بت بود بر هم شکن
هر چه بینی جز هوی آن دین بود در دل نگار

DHU.028

STOB.055 #066

BH11057

To: Mirza Muhammad Ali the Greater Branch

Your mention was submitted before the Most Holy Court. In reply He hath said: “There hath appeared, in this very hour, from the treasury of the utterance of God, the Lord of all the worlds, this Most Exalted Word: Glory from Our presence, and peace from Us, be upon My Greater Branch, and upon My Afnan, and upon those who are with them from among the loved ones of God, the Mighty, the All-Praised.”

ذکر شما در ساحت اقدس عرض شد در جواب
فرمودند قد ظهر هذا الحین من کنز بیان الله ربّ
العالمین هذه الكلمة العليا البهاء من لدنا والسلام
من عندنا علی غصنی الأكبر وعلی افنانی ومن
معهم من احبّاء الله العزيز الحمید

BLIB_Or15696.103a

BH11138

- 1 He is the All-Knowing. 1 هو العليم
- 2 O My brethren! We admonish you, your children, and all who are in the world, concerning My Branches: beware lest ye oppose them, or commit that which grieveth them. Unto them belongeth the most exalted station and the loftiest rank among you. Fear God, and be not of the wrongdoers. 2 يا اخواني نوصيكم وابنائكم ومن في العالم في اغصاني اياكم ان تعترضوا عليهم او ترتكبوا ما يحزنهم لهم المقام الأعلى والرتبة العليا بينكم اتقوا الله ولا تكونوا من الظالمين
- 3 Harken unto that whereunto God hath enjoined you, and be not of the heedless. 3 ان اسمعوا ما وصاكم به الله ولا تكونوا من الغافلين

BLIB_Or15696.094b

BH11188

- 1 O concourse of servants! The Wronged One announceth unto you, from the presence of the Lord of creation, that the ordinance of holy war hath been lifted from the Book. Thus hath the Lord of all mankind decreed in the world to come. 1 يا معشر العباد يبشركم المظلوم من لدن مالك الایجاد وبارتفاع حكم الجهاد في الكتاب هذا ما حكم به مولی الوری في المآب
- 2 We have committed the reins of attire and of beards into your own hands: do ye as ye please. Thus hath the luminary of permission dawned from the horizon of the Most True One, the Lord of the Day of Resurrection. 2 انا اودعنا زمام اللباس والحي في اياديكم اعملوا ما شئتم كذلك اشرق نير الاذن من افق احق الله مالك يوم القيام

BLIB_Or15696.154f

BH11299*To: Mirza Muhammad Ali the Greater Branch*

- 1 He is God, exalted is He 1 هو الله تعالى شائنه
- 2 A letter addressed to the people of Ta was written and sent. Should it be deemed expedient, its details may be communicated orally to Vakil-i-Akhtar—whether by Jinab-i-Ha and Sin, or by some other person; otherwise, let it be. 2 مکتوبی باسم اهل طا نوشته ارسال شد اگر مصلحت باشد تفصیل آنرا لسانا بویکل اختر گفته شود چه جناب حا و سین چه آدم دیگر والا فلا

BLIB_Or15696.098c

BH11356*To: Mirza Muhammad Ali the Greater Branch*

To be typed.

BLIB_Or15696.104b

BH11247

By His power He seized the Liar - that is, Sadiq of the Land of Ta - and no one became aware of it, and He seized the second one (meaning Haji Mulla Ali Mujtahid-i-Kuni), and likewise before these two, the Wolf and the She-Serpent.

بقدرت خود کاذب را یعنی صادق ارض طا
را اخذ نموده و احدي متنبه نشد و ثاني را اخذ
نمود (مراد حاجي ملا علي مجتهد کني است)
و کذلک من قبلهما الذئب والرقشاء الخ

ASAT4.275x

BHU0047*Words spoken in the presence of Nabil-i-A'zam*

Sultan 'Abdu'l-'Aziz banished Us to this country in the greatest abasement, and since his object was to destroy Us and humble Us, whenever the means of glory and ease presented themselves, We did not reject them.

GPB.195x

BH11443*To: Mirza Muhammad Ali the Greater Branch*

- 1 O Greater Branch! God willing, matters stand in a state of rectitude. Come today, for four Tablets must be written; therefore make haste and present thyself without delay. 1 یا غصن اکبر انشاء الله امور بر اصلاحست امروز بیاثید چهار لوح باید بنویسید البته زود حضر شوید
- 2 By the Pen of Nazir. Baha be upon thee, upon the men, and upon the women as well. 2 وبقلم ناظر البهاء عليك وعليهم وعليهن

BLIB_Or15696.099b

BH11399

According to the Command, before detailing the minimum taxable limits of things, they should act according to what was revealed in the Qur'an - meaning that for whatever is subject to zakat, they should act according to what was revealed in the Qur'an.

حسب الامر انك قبل از تفصيل نصاب اشياء بما نزل في الفرقان عمل نمائند يعنى آنچه بر او زكوة تعلق ميگيرد بقسمي كه در فرقان نازل شده عمل كنند

AVK4.238.01x

BH11466*To: Mirza Muhammad Ali the Greater Branch*

The resplendent, brilliant, radiant Peace from God, exalted be His glory, be upon thee, O Greater Branch, and His mercy. السلام الظاهر الساطع الالامع من الله جل جلاله عليك يا غصن الاكبر ورحمته

BLIB_Or15696.097c

BH11505*To: Mirza Muhammad Ali the Greater Branch*

The Greater Branch and Nabíl are specially designated for the person of the visitor. In accordance with your promise, you had requested a Tablet; accordingly, it was sent.

غصن اكبر نبيل مخصوص شخص زائر حسب
الوعده شما لوحى خواسته لذا ارسال شد

BLIB_Or15696.104e

BH11559

May his honor Diya', glory be upon him, attain to that which is beloved and pleasing.

جناب ضياء عليه بهائى انشاء الله بما يحب ويرضى
فائز باشند

BLIB_Or15696.190b

BH11568*Date: after 1880*

He who visiteth Ukht and Masih in Rayy, it is as though he hath visited Me.

من زار الاخوت و المسيح فى الرى كمن زارنى

IQN.151

LTDT.269

BH11586*Lawh-i-Band-i-Man*

To be typed.

BH11595

Lawh-i-Shaykh Abdu'l-Husayn

To be typed.

LEID.Or4970 item 9

BH11584

Lawh-i-Afnan-i-Yazd va Shiraz

To be typed.

Study guide to this volume

Where the first undated ‘Akka collection centered on the conditions of individual recognition and spiritual authenticity, this second collection turns outward toward the larger pattern of history — its disruptions, its trajectory, and the eventual emergence of divine justice after what Baha’u’llah calls “universal convulsion.” The volume contains some of the most explicitly prophetic and geopolitical passages in the late corpus: a compressed philosophy of modern history in which the spiral from armaments to bloodshed to religious crisis to spiritual renewal is traced in a few sentences (BHU0024); an overtly predictive tablet about the decline of Ottoman power and the subsequent transformation of world governments (BH10673); and a striking declaration that the world has been turning away from religion for a measured period, after which “suddenly shall the Cause of God be upraised” (BH05695). Around these prophecies cluster intimate commemorative texts, including the Siyah-Chal recollections preserved by Nabil-i-A‘zam (BHU0004) — a vivid tableau of Babi prisoners singing in the dark — and several martyrdom tablets that interpret individual deaths as indices of the moral structure of an age.

The Philosophy of Modern History: From Arms to Revelation

Key Passages

The nations of the world will strive to increase their armaments to such an extent that they will become like serpents, rushing at one another, and much blood will be shed. The wise ones among the nations will gather to investigate the cause, and will become aware that the cause of bloodshed is prejudices, the most severe of which is religious prejudice. They will strive to eliminate religion so that prejudice, which is a consequence of religion, might also disappear. Then they will realize that humanity cannot live without religion. Therefore, they will gather and study the teachings of existing religions to see which religion conforms to the exigencies of the time. That is when the Cause of God will become universal. — BHU0024

The face of the world hath been turned toward irreligion. In all years, nay in all months, nay in all days, it hath been far from faith, certitude and knowledge, and close to conjecture and vain imaginings. For a time it shall continue thus, even as the duration thereof hath been revealed and recorded in the Book of God. But be not thou sorrowful, for the effulgences of the Sun of Truth shall assuredly absorb the superfluous moistures of nature and shall gather together the scattered letters... After the passing of the time mentioned in the Book, suddenly shall the Cause of God be upraised and all souls shall turn unto it. — BH05695

Context for Study

BHU0024 is one of the most striking brief texts in the entire corpus: a five-step philosophy of modern history compressed into a paragraph. The sequence it traces — arms buildup leading to mass bloodshed, which leads to the diagnosis of religious prejudice as the cause, which leads to attempted elimination of religion, which leads to the rediscovery of religion's necessity, which leads to comparative study of existing religions, which leads to the universalization of the Cause of God — reads less as a prediction of abstract possibilities than as a compressed map of the intellectual history of modernity. The critique of religion as the cause of violence was already a central argument of the Enlightenment (Voltaire, Hume, Gibbon); the twentieth century's wars of nationalist and ideological fanaticism, which killed more people than all previous religious wars combined, would both confirm and complicate this critique. BH05695 adds a temporal qualifier: the period of irreligion has a fixed "duration" recorded in the divine Book, after which "suddenly" the Cause will be universally recognized. Together, these two texts present a philosophy of history that is at once diagnostic of modernity's spiritual crisis and prophetically confident about its resolution — not through the triumph of existing religious institutions but through their replacement by a Faith that "conforms to the exigencies of the time."

Questions for Reflection

1. The passage traces a spiral from armaments to atheism to the rediscovery of religion. Does this sequence describe the actual trajectory of modern history? Where does it seem prescient, and where does it seem to have been confounded by events?
2. Compare Baha'u'llah's argument that the age of anti-religion has a fixed, divinely ordained duration with Hegel's account of the movement of Spirit through contradiction toward resolution. What is similar in form, and what is theologically different?
3. The prediction that wise people will seek the religion that "conforms to the exigencies of the time" implies a pragmatic criterion for religious truth. Is this compatible with a claim to revelation? What would it mean for a religion to genuinely conform to the needs of a given historical moment?
4. Compare BHU0024's claim that religious prejudice is "the most severe" cause of bloodshed with contemporary social-scientific accounts of religious violence (e.g., those offered by Karen Armstrong, Scott Atran, or Rene Girard). How are these accounts similar to and different from Baha'u'llah's diagnosis?
5. What is the spiritual significance of the word "suddenly" in BH05695's prophecy of the Cause's universalization? Compare with the Greek *parousia* (sudden appearing), the Hebrew *peta'om* (suddenly, without warning), and the Sufi concept of the unexpected *tajalli* (divine self-disclosure).

Prophecy and the Transformation of World Governments

Key Passages

Verily, this evanescent servant proclaimeth before the face of the world that regarding the conflict between the two powers, the Will of God hath ordained thus: after the complete weakening of the Ottoman state, other powers shall intervene and establish peace. After a time all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm. Thus hath spoken the Tongue of manifest truth. —
BH10673

Context for Study

BH10673 is the most explicitly geopolitical prophecy in the volume, presented with a gravity that its brevity belies. Written during the period of Ottoman administrative control over 'Akka, it predicts the “complete weakening” of the Ottoman state, intervention by other powers to establish peace, a subsequent transformation of all governments on earth, a period of worldwide oppression, and finally, after “universal convulsion,” the rising of the “sun of justice.” This arc — decline of the existing order, worldwide crisis, eventual emergence of justice — is structurally parallel to the pattern already seen in BHU0024 but now applied specifically to the political structures of nations and empires. The Ottoman Empire did indeed collapse after World War I; the “intervention of other powers” to establish peace could be read as referring to the post-war settlement and the League of Nations; the transformation of all governments was thoroughgoing in the twentieth century. The “universal convulsion” anticipates the two World Wars and the Cold War’s existential threat of nuclear annihilation. What the text adds to this historical observation is a prophetic confidence: the convulsion is not the end but the precondition for justice, and “the sun of justice” will rise from “the horizon of the unseen realm” — a phrase that carries cosmological resonance, linking political transformation to divine Providence in a way that secular historiography cannot accommodate. This mode of prophetic political interpretation has precedents in Daniel’s vision of successive empires giving way to the eternal kingdom of God (Daniel 2), in Revelation’s account of Rome’s fall preceding the New Jerusalem, and in Islamic eschatological traditions about the end of the age of injustice.

Questions for Reflection

1. Reading the collapse of the Ottoman Empire, the World Wars, and the emergence of international institutions as partial fulfillments of BH10673’s prophecy: what methodological care is required in such retrospective interpretation? What distinguishes legitimate prophetic reading from eisegesis?
2. Compare Baha'u'llah's prophetic sequence (decline, convulsion, justice) with Daniel's vision of the four kingdoms giving way to God's eternal reign, with Marx's prediction of capitalism's collapse preceding communist justice, and with Spengler's theory of civilizational decline. What do these structures share, and what distinguishes a prophetic from a merely cyclical theory of history?

3. The text speaks of a “sun of justice” rising from “the horizon of the unseen realm.” What does the insertion of the “unseen” into political prophecy accomplish theologically? What is the relationship between divine justice and human institutional justice in this framework?
4. How does the acknowledgment that “oppression will envelop the world” before justice arrives shape the spirituality of those living through the period of oppression? Is this framework enabling, consoling, or potentially dangerous?
5. Baha'u'llah speaks “before the face of the world” as one who proclaims divine will. What kind of authority does this prophetic voice claim, and how should its claims be assessed by those who cannot determine in advance whether they will prove accurate?

Singing in the Dark: The Siyah-Chal and Collective Witness

Key Passages

We were all huddled together in one cell, our feet in stocks, and around our necks fastened the most galling of chains. The air we breathed was laden with the foulest impurities, while the floor on which we sat was covered with filth and infested with vermin... We had taught them to repeat certain verses which, every night, they chanted with extreme fervour. ‘God is sufficient unto me; He verily is the All-sufficing!’ one row would intone, while the other would reply: ‘In Him let the trusting trust.’ The chorus of these gladsome voices would continue to peal out until the early hours of the morning. Their reverberation would fill the dungeon, and, piercing its massive walls, would reach the ears of Nasiri'd-Din Shah, whose palace was not far distant. — BHU0004

By God! They have profited in their commerce, whilst the oppressors have suffered loss. Verily, they are indeed in manifest perdition. Hath My name, Husayn, suffered loss because he offered up his spirit in the path of God? Or rather they who wronged him, in that they followed every depraved and wayward soul? Oppression hath reached such a pass that the tongue is powerless to describe it, though behind it standeth One Who counteth all things and knoweth all things. They have kindled a fire whose blaze shall not be quenched throughout the world. — BH01367

Context for Study

BHU0004 preserves one of the most affecting scenes in Baha'i historical memory: the prisoners of the Siyah-Chal, chained in darkness, singing antiphonal chants of trust in God until the early hours of the morning — the sound reaching even the Shah's palace. The scene is significant on multiple levels. The antiphonal structure — one row calling, the other responding — transforms the dungeon into an involuntary liturgical space. The words themselves are from Islamic devotional tradition, yet they are chanted here in a setting that transforms their meaning: the conventional expression of trust becomes, in the context of imminent death, a radical act of spiritual defiance. This is the Siyah-Chal remembered and interpreted, not merely reported. BHU0004 is recollection in the full theological sense: it is told to show what kind of thing the inception of revelation was, and what kind of community it formed. The companion passage from BH01367, a martyrdom

tablet for a later believer, offers the cosmic verdict on this pattern of suffering: the martyrs have “profited in their commerce” while the oppressors have “suffered loss.” This is the language of the market — the very arena in which the Persian Baha'i community actually lived and worked — applied to the deepest structure of spiritual reality. The reference to “My name, Husayn” invokes the proto-martyr of Shi'i Islam, positioning the Baha'i martyr in a line of sacred suffering that runs from Karbala through to the present day.

Questions for Reflection

1. What is the spiritual and political significance of prisoners singing hymns in the dark? Compare with the singing of psalms by early Christians in Roman prisons (Acts 16:25), with the freedom songs of the American civil rights movement, and with Paul Celan's poetry as resistance to the silence of the Holocaust. What does music accomplish that speech alone cannot?
2. The passage describes an antiphonal liturgy created in a dungeon — a liturgical form born from extremity rather than from institutional design. What does this tell us about the relationship between suffering and the formation of religious community?
3. BH01367 declares that the martyrs “profited” while the oppressors “suffered loss.” This is a striking inversion of ordinary economic logic applied to spiritual realities. Compare with Jesus' Beatitudes (the poor are blessed, the mourning shall be comforted) and with the Stoic argument that virtue, not fortune, is the only real good. What metaphysics of value underlies each of these inversions?
4. The fire kindled by oppression will not be “quenched throughout the world,” Baha'u'llah declares. Is this a warning to the oppressors, a prophecy of the Faith's spread, or both? How do these two readings relate to each other?
5. BHU0004 is preserved as oral recollection by Nabil-i-A'zam. What is the relationship between oral testimony, historical memory, and theological narrative in the formation of a religious community's founding stories? How does this differ from the formation of canonical scripture?

A Guiding Question for the Whole Volume

The second collection of undated 'Akka writings finds Baha'u'llah thinking on the scale of world history — diagnosing modernity's spiritual crisis, prophesying the transformation of governments, and placing both individual martyrdoms and civilizational upheavals within a single providential framework that resolves, after “universal convulsion,” in the sunrise of justice. The Siyah-Chal recollection and the martyrdom tablets ground this grand historical vision in a specific community's experience: the dungeon, the chains, the antiphonal song, the death of a named believer. Together they show that prophetic history is also, always, intimate history.

A guiding question for the whole volume might therefore be: **What kind of hope is required to interpret the systematic oppression of one's own community, and the gathering crisis of an entire civilization, as the necessary prelude to the sunrise of divine justice — and how does such hope differ from denial, from resignation, and from the revolutionary confidence that human action alone can bring justice about?**