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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 104:

Writings of Baha'u'llah in 'Akka
(1868-1892, year unknown) part II

Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 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
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 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
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

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Introduction to volume 104

This volume is dominated by Tablets of encouragement, remembrance, and consolidation, but several items also illuminate the doctrinal and polemical pressures of the later ‘Akka period. Much of the material is addressed to individual believers or small circles, and repeatedly returns to the same pastoral imperatives: steadfastness under trial, detachment from the world, active teaching, and confidence that the revealed word contains both the ethical and social resources needed for the reordering of human life. In this respect, BH00636 is representative but still noteworthy, since its elaborate prolegomenon on the unknowability of the divine essence gives way to a striking affirmation that the Tablets contain not only spiritual guidance but also “the subtleties of the science of ethics and the mysteries of the ordinances of governance,” and that these are the basis of concord, unity, and collective well-being. BH00642 develops the same arc in a more urgent apologetic mode: after a long prayer that God may bring forth in the world that which will draw all people to the Promised One, it dwells on the bewildering heedlessness of contemporaries and especially on the failure of many Babis to recognize Him Whom the Bab had heralded, while nonetheless urging the recipient to respond not with grief but with wise and steadfast teaching.

A particularly revealing piece is BH00649, which links encouragement to a sharper historical consciousness. It contrasts the world’s desire for enduring fame with the true permanence that comes only through service to the divine Cause, and then turns to the fate of specific opponents, especially Raqsha, in language that explicitly cross-references the *Lawh-i-Burhan*, *Suriy-i-Ra’is*, *Suriy-i-Muluk*, and *Lawh-i-Fu’ad*.

Alongside these exhortatory and polemical texts, the volume also preserves material of a more commemorative and affective kind. Most notable is BH01106, the *Ziyarat-Namiy-i-Asiyih Khanum*, a memorial visitation tablet to Baha’u’llah’s wife whose retrospective sweep follows her companionship with Baha’u’llah from Tehran to Baghdad, Adrianople, and finally the Most Great Prison. It is valuable not only devotionally but historically, for the picture it gives of the family circle around her deathbed and for the exalted place it assigns to her fidelity and suffering. Taken together, the volume shows that even where the individual Tablets are occasional and addressed to named believers, they collectively preserve a dense cross-section of late ‘Akka concerns: metaphysical affirmation, pastoral reassurance, insistence on recognition of the Manifestation, warning against internal defection, and the sanctification of loyalty through both service and suffering.

Equally significant is BH01252, which offers a compact but revealing interpretation of the “mystery of the Great Reversal.” There Baha’u’llah reads Shaykhi symbolic language as pointing to the Manifestation and explains the “great reversal” as the overturning of inherited religious rank: those who seemed highest fall lowest, while the obscure are raised to the highest heaven.

The volume also preserves a piece whose literary and devotional texture stands out from the larger mass of correspondence: BH01380, a poem on love, is especially notable: it defines love as self-effacement in the Beloved, the slaying of worldly selfhood, patience, discernment, sincerity, and radiance that guides others without speech. The poem culminates by moving from the analysis of love to the figure of the true lover whose transformed being itself becomes guidance.

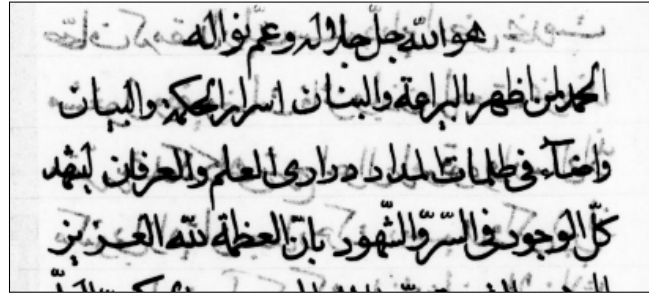
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BH00636



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- 1 He is God – glorified be His glory, all-embracing His bounty. 1 هو الله جل جلاله وعم نواله
- 2 Praise be unto Him Who, by the skill of the hand and the movement of the pen, hath unveiled the mysteries of wisdom and utterance, and hath lit, within the darkness of ink, the shining constellations of knowledge and true understanding, that all existence, both in secret and in open, may bear witness that greatness belongeth unto God, the All-Glorious, the All-Praised; that might pertaineth unto God, the King, the All-Loving; and that wisdom is His, the Most High, the One worshipped and adored. 2 الحمد لمن اظهر بالبراعة والبيان اسرار الحكمة والبيان واضاء في ظلمات المداد درارى العلم والعرفان ليشهد كل الوجود في السر والشهود بان العظمة لله العزيز والودود والحكمة لله العلى المسجود
- 3 And praise be unto Him Who, by the light of certitude, hath rent asunder the veils of the idle fancies of the deluded, and hath caused the effulgences of the Sun of His manifest Cause to shine in the blackness of ignorance and error, that they who are endued with sight may behold His Most Great Horizon, may hasten unto the quarter of His Most Luminous Presence, severed from all that hath passed away and all that shall be, clinging to the hem of His Most Holy, His Most Sanctified Cause, and may testify that unto Him belong power and dominion, strength and choice. He, verily, is the One, the Single, the All-Glorious, the All-Chosen. 3 والحمد لمن خرق بنور اليقين حجاب اوهام المتوهمين واشرق في غياهب الجهل والضلال بتجليات شمس امره المبين ليرى ارباب البصر منظره الاكبر ويهرعوا الى شطره الانور منقطعين عما عبر وغبر متمسكين بذيل امره الاقدس الاظهر ويشهدوا بان له القدرة والافتدار والقوة والاختيار وهو الفرد الواحد العزيز ال
- 4 And praise be unto Him Who, by His Most Exalted Word, hath once again brought into being, through the breath of His inviolable Command, His wondrous creation, and hath made them to behold His exalted mystery in the Day whereon, in His Most Great Name, He hath called unto Himself every noble and every lowly one, and summoned, unto His Most Bountiful Light, every suckling child and every full-grown soul, that the knowers might bear witness to the perfection of His proof, that the peoples might acknowledge the completeness of His favour, and that the sincere might glorify Him in the realm of His foreordained mercy. 4 مختار والحمد لمن خلق بالكلمة العليا خلفه البديع مرة اخرى بنفخة امره المنيع واطلعههم على سره الرفيع في يوم فيه نادى باسمه الاعظم كل شريف ووضع ودعا الى نوره الاكرم كل بالغ ورضيع ليشهد العارفون باتمام حجتة ويقرّ العالمون باكمال نعمته ويحجده المخلصون في سبقة رحمته
- 5 Exalted is His mighty Cause! Exalted is His upright Light! Exalted His ancient sovereignty! Exalted His straight and glorious Path! There is no God but He, the One, the Single, the All-Powerful, the All-Glorious, the All-Wise. 5 تعالى امره العظيم وتعالى نوره القويم وتعالى سلطانه القديم وتعالى صراطه المستقيم لا اله الا هو الفرد الواحد المقتدر العزيز الحكيم

- 6 O God, Thou by Whose Names the standards of wisdom and knowledge have been raised aloft in the realm of existence, and by Whose remembrance the banners of learning and exposition have been planted among the religions! Every time the knowers have plunged into the ocean of Thy knowledge, they have found no pearl of comprehension wherewith to encompass the reality of Thine Essence; and whenever the learned have sped across the wilderness of seeking to grasp the secret of Thy Being, they have failed to reach the City of knowledge and the homeland of certitude, but have wandered in the darkness of impotence and deprivation.
- 7 The loftiest thought of the mystic knowers and the highest imagining of the thinkers embraceth not even an appointed measure of understanding of but one trace of the evidences of Thy supreme power. How then shall they apprehend the inmost reality of Thine Essence, O my Lord, the All-Glorious, the Self-Subsisting?
- 8 What relationship is there between this feeble bird and its attainment unto the atmosphere of Thy might, and what kinship between this impotent, insignificant creature and his standing upon the heights of Thy sovereign power? For man possesseth no way of knowing Thee save by recognizing Thy traces in the world of being, and by inferring therefrom the existence of the mysteries of Thine unseen Self in all that is. Whoso claimeth a road unto the knowledge of Thee other than by Thy tokens is verily veiled from Thee and hath failed to discern the realities of the mysteries.
- 9 Glorified art Thou! Far be it from Thee to be known by the knowledge of Thy creatures, or described by the tongues of Thy servants, or encompassed by the perceptions of Thy bondsmen. The very essence of oneness and of true knowledge is our confession, in Thy presence, of our helplessness and annihilation before Thy Face, O Lord of the Kingdom of might and eternity; and the very kernel of remembrance and utterance is our acknowledgment of our poverty and shortcoming when Thy light shineth forth from the Sinai of Thy Revelation and the fire of Thy Command blazeth high on the Day of Resurrection.
- 10 O my Lord! I beseech Thee to assist Thy loved ones to perform those deeds whereby the realities of the denizens of the realm of possibility may be the recipients of Thy gentle grace; that, with the pinions of remembrance and the feathers of utterance, they may soar into the atmosphere of knowledge and the firmament of true understanding; that they may behold Thee manifest in the Kingdom of power and might; and that they may witness Thee resplendent in the Realm of glory and exaltation.
- اللَّهُمَّ يَا مَنْ بِاسْمَاكَ اَرْتَفَعْتَ اَعْلَامَ الْحِكْمَةِ وَالْعِرْفَانِ فِي الْاَمْكَانِ وَبَذَرْتَ نَصَبَاتِ الْعِلْمِ وَالْبَيَانِ بَيْنَ الْاَدْيَانِ كُلِّهَا غَاصُ الْعَارِفُونَ فِي بَحْرِ عِرْفَانِكَ لَمْ يَجِدُوا لثَالِي مَعْرِفِهِ كُنْهَ ذَاتِكَ وَكُلُّهَا سَرَّ الْعَالَمُونَ فِي بَيِّدَاءِ ادْرَاكِ سَرِّ كَيْنُوْتِكَ لَمْ يَصْلَوْا اِلَى مَدِيْنَةِ الْعِرْفَانِ وَوُطْنِ الْعِلْمِ وَالْاِيْقَانِ وَتَاهَوْا فِي ظُلُمَاتِ الْعَجْزِ وَالْحَرَمَانِ
- اَعْلَى فِكْرِ الْعَارِفِينَ وَاسْنَى تَخَيُّلِ الْمُتَفَكِّرِينَ لَا يَحْتَوِي عَلَى مَعْرِفَةِ اَثَرٍ مِنْ اَثَارِ قُدْرَتِكَ الْاَعْلَى قَدْرٌ مَعْلُومٌ وَكَيْفَ كُنْهَ ذَاتِكَ يَا رَبِّي الْعَزِيزُ الْقَيُّومُ
- اِنَّ الطَّائِرَ الضَّعِيفَ وَالْوَصُولَ اِلَى فِضَاءِ قُدْرَتِكَ وَاِنَّ الْعَاجِزَ الْخَفِيرَ وَالْوُقُوفَ عَلَى مَعَارِجِ سُلْطَانِ قُوَّتِكَ لَيْسَ لِلْبَشَرِ سَبِيلٌ اِى عِرْفَانِكَ اِلَّا بِمَعْرِفَةِ اَثَارِكَ فِي الْوُجُودِ وَالْاِسْتِدْلَالِ بِهَا عَلَى وُجُودِ اَسْرَارِكَ فِي مَا هُوَ الْمَوْجُودُ وَمِنْ يَدْعَى طَرِيقًا لِلْوُصُولِ اِلَى مَعْرِفَتِكَ غَيْرِ الْاَثَارِ اِنَّهُ احْتَجَبَ عَنْكَ وَمَا اَدْرَكَ حَقَائِقَ الْاَسْرَارِ
- سَيَحَافَكَ مِنْ اَنْ تَعْرِفَ بِعِرْفَانِ خَلْقِكَ اَوْ تَوْصِفَ بِاللِّسَنِ بَرِيَّتَكَ اَوْ تَدْرِكَ بِمَدَارِكَ عِبَادَكَ اَصْلَ التَّوْحِيدِ وَالْعِرْفَانِ اِقْرَارَنَا بِالْعَجْزِ وَالْفَنَاءِ تَلْقَاءَ وَجْهِكَ يَا مَالِكَ مَلَكُوتِ الْقُدْرَةِ وَالْبَقَاءِ وَجَوْهَرِ الذِّكْرِ وَالْبَيَانِ اعْتِرَافُنَا بِالْفَقْرِ وَالْقُصُورِ لَدَى اَشْرَاقِ نَوْرِكَ مِنْ اَفْقِ الطُّورِ وَاشْتِعَالِ نَارِ اَمْرِكَ فِي يَوْمِ النُّشُورِ
- اِى رَبِّ اسْئَلُكَ بَانَ تَوْيَّدَ احْبَبْتَكَ عَلَى مَا تَتَلَطَّفُ بِهِ وَجُودَاتِ اَهْلِ الْاَمْكَانِ وَتَرْتَقَى بِقَوَادِمِ الذِّكْرِ وَخَوَافِ الْبَيَانِ اِلَى هَوَاءِ الْعِلْمِ وَفِضَاءِ الْعِرْفَانِ وَيُرُونَكَ ظَاهِرًا بِمَلَكُوتِ الْقُدْرَةِ وَالْقُوَّةِ وَيَشَاهِدُونَكَ بَاهِرًا بِجَبَرُوتِ الْعِزَّةِ وَالرِّفْعَةِ

- 11 Where is the seer, and where the wise and searching seeker? Hast Thou any veil save light, or any covering save Thine own manifestation? Glorified art Thou, glorified art Thou! From everlasting Thou hast ever been revealed upon the horizons of existence with the lights of vision, and unto everlasting Thou wilt continue to dawn, from the rising-places of eternity, in the plenitude of power, glory and majesty.
- 12 I entreat Thee, O Lord of pre-existence and King of names, by Thy Greatest Name and Thy most perfect, most consummate Command, to aid such as Thou hast illumined their hearts with the lights of the Sun of Thy remembrance, and their breasts with the effulgences of the Orb of certitude in Thy days, and hast adorned their heads with the crowns of Thy bounty and their temples with the robes of Thy grace and loving-kindness – that they may exalt, with wisdom and utterance, the standards of Thy Cause in the realm of being, and guide Thy creatures unto the City of knowledge and true understanding.
- 13 Protect them, O my Hope, beneath the shade of Thy guardianship from the evils of the wicked amongst Thy servants, and ordain for them that which Thou hast promised them in Thy perspicuous Book. Verily, Thou art the All-Bountiful, the Most Generous. There is no God but Thee, the All-Powerful, the All-Glorious, the All-Wise.
- 14 O thou who art enkindled with the fire of love and whose tongue is quickened with the remembrance of thy Lord, the Lord of being! That which thy pen, dipped in ink, hath traced hath reached Us, and it hath set forth what lay hidden in thine heart of the subtleties of love and unity. I beseech God, the Lord of names, to ordain for thee that which is best for thee in this world and the next, to adorn thee in the world of creation with the vesture of His bounty, and to confirm thee in His remembrance, His praise, and the service of His Cause, even as He hath confirmed thee in former days. Verily, He is the All-Glorious, the All-Bestowing. There is no God but He, the Self-Sufficient, the Most High.
- 15 When I beheld thy letter and perused thy words, I entered the court of the Divine Presence and laid what thou hadst written touching the remembrance of thy Lord, the All-Forgiving, before Him. Then did the fragrance of grace surge forth, and from the fountain-head of bounty there streamed unto thee that whereat the whole of existence was stirred. His word – exalted be His utterance, magnified His loving-kindness – went forth, saying:
- 16 In My name, the Compassionate, the All-Loving
- 11 اين البصير واين الطالب الخبير وآلا هل لك نقاب
سوى النور وحجاب آلا الظهور سبحانك سبحانك
لم تزل كنت متجلياً على افاق الوجود بانوار الشهود
ولا تزال تكون مشرقاً من مشارق البقاء بالقدرة
والعزة والكبرياء
- 12 اسئلك يا مالك القدم وسلطان الاسم باسمك
الاعظم وامرك الاكمل الاتم ان تؤيد الذين
نورت قلوبهم بانوار شمس ذكرك وافتدتهم
بتجليات نير الايقان في ايامك وزينت رؤسهم
بتيجان فضلك وهياكلهم بخلع جودك وعنايتك
على اعلاء اعلام امرك في الامكان بالحكمة
والبيان وارشاد خلقك الى مدين العلم والعرفان
- 13 واحفظهم يا رجائي في ظلال حمايتك من شرور
اشقياء بريتك وقدر لهم ما وعدتهم به في محكم
كتابك انك انت الفضل الكريم لا اله الا انت
المقتدر العزيز الحكيم
- 14 يا ايها المشتعل بنار الوداد والتألق بذكر ربك مالك
الايجاد قد وصل ما طررته باثر المداد واعرب عما
في قلبك من لطائف الحب والاتحاد اسئل الله
مالك الاسماء ان يقدر لك ما هو خير في الآخرة
والاولى ويزينك بطراز فضله في الانشاء ويؤيدك
على ذكره وثنائه وخدمة امره كما ايدك من قبل
انه هو العزيز الفضل لا اله الا هو الغني المتعال
- 15 اني لما رايت كتابك وطالعت خطابك حضرت
ساحة الحضور وعرضت ما انشأته في ذكر ربك
العزيز الغفور فهاج عرف الجود وصدر لك من
مصدر الفضل ما اهتز به الوجود قوله جل بيانه و
عظم احسانه
- 16 بسمي المشفق الكريم

- 17 O Nightingale! Praise be to God, for thou hast attained unto victory, unto service, unto remembrance and unto praise. Thou hast been remembered by the Pen of the Most High with a mention that no remembrance uttered by the peoples of the world, nor any praise spoken by the tongues of the nations, can rival. Give thanks unto thy Lord for this evident favour.
- 17 يا عندليب لله الحمد بنصرت وخدمت و ذكر و ثنا
فائز شدى قد ذكرت من القلم الاعلى بما لا تعادله
اذكار العالم وما نطقت به السن الامم اشكر الله
ربك بهذا الفضل المبين
- 18 O Nightingale! Thy melodies, oft-repeated, have been heard, and blessed art thou for that which thy tongue hath voiced in glorification of God, the Lord of all worlds. We have heard what thou hast set forth, and from it We have inhaled the fragrance of thy turning, thy sincerity, and thy orientation unto God, the Lord of the heavens and of the earth. That which thou didst send hath come into Our presence and hath been honoured with the robe of acceptance. We beseech God to reinforce thee with the hosts of the invisible and the visible, and to ordain for thee every good which He hath sent down in His perspicuous Book.
- 18 يا عندليب نعمات متواتر باصغا فائز هنيئاً لك
بما نطق به لسانك فى ثناء الله رب العالمين سمعنا
ما انشأته وجدنا منه عرف اقبالك وخلوصك
وتوجهك الى الله رب السموات والارضين وقد
حضر ما ارسلته وفاز بطراز القبول نسل الله ان
يمدك بجنود الغيب والشهود ويقدر لك كل خير
انزله فى كتابه المبين
- 19 Convey, on Our behalf, the cry of "God is Most Great!" unto My loved ones, and illumine their hearts with the lights of My guidance, and say: O my God, my God! Accept from us that which our tongues utter in prayer before Thy Face and in communion with Thee. Aid us to hold fast unto Thee and unto what hath been sent down from Thy presence, and do Thou enable this Thy servant to guide Thy creatures and to lead them unto Thy straight Path. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.
- 19 كبر من قبل على اوليائى ونور قلوبهم بانوار هدايتى
وقل الهى الهى تقبل منا ما تنطق به السنتنا الصلوة
امام وجهك وفى المناجاة معك الى رب ايدنا على
التمسك بك وبما نزل من عندك ووفق عبدك هذا
على هداية خلقك وارشادهم الى صراطك انك
انت المقتدر العليم الحكيم
- 20 O my Lord! Thou beholdest me standing at the door of Thy grace, imploring the wondrous tokens of Thy bounty for Thy loved ones. I entreat Thee that Thou wilt not deprive them of that which Thou hast sent down in Thy Book; for Thou art, in truth, the All-Powerful, at Whose single Letter the seas have surged, the winds have blown, and the lights have shone forth. There is no God but Thee, the All-Mighty, the All-Bountiful.
- 20 اى رب ترانى قائماً لدى باب جودك وراجياً بدائع
فضلك لاوليائك اسئلك ان لا تخيبهم عما انزلته فى
كتابك انك انت المقتدر الذى بحرف من عندك
ماجت البحار وهاجت الارياح واشرقت الانوار
لا اله الا انت العزيز المنان اتمتهى
- 21 Blessed art thou, O beloved one, for the words of grace which thou hast spoken; upon thee hath the Sun of bounty shone from the horizon of the utterance of the Lord of existence. I beseech His transcendent favour that He may make thee a sign of guidance in the lands and a pillar of steadfastness among His servants. Verily, He is the Lord of creation, the Ruler in the beginning and in the end.
- 21 طوبى لك يا ايها الحبيب بما ذكرت بلسان الفضل
اشرقت عليك شمس الجود من افق بيان مالك
الوجود ارجو من كرمك تعالى ان يجعلك اية
الهداية فى البلاد وطود الاستقامة بين العباد انه
هو مالك الابدان والحاكم فى المبدء والمعاد
- 22 By thy life, O beloved! Whenever I ponder the people and their deprivation from the light of the Cause, I am bewildered at this most great heedlessness and this grievous waywardness – how they have forsaken that which would profit them in this
- 22 لعمرك يا حبيب كلها اتفكر فى الخلق واحتجابهم
من نور الامر اتحير من هذه الغفلة العظمى
والضلالة الكبرى كيف تركوا ما ينفعهم فى
الآخرة والاولى وهاموا فى مفاوز النفس والهوى

world and the next, and have wandered in the deserts of self and passion.

- 23 Say: O people! Reflect upon the ages that are past and meditate on the times gone by. Do ye behold a Cause more exalted than that which hath now appeared in the world, or a decree more gentle and more sublime than that which hath shone forth from the Source of the command of the Lord of pre-existence in this Most Great Manifestation?
- 24 Have ye any means for clothing yourselves with spiritual attributes and attaining unto the qualities of the All-Merciful greater than that which hath been sent down by the Most Exalted Pen in this Most Glorious, Most Excellent Day? Nay, by my Lord, the All-Glorious! Not a single letter of that which hath been revealed in this supreme Manifestation can be weighed against all that hath been sent down aforetime.
- 25 In this Most Blessed Day, from the Pen of pre-existence there hath been revealed that which God hath made to be a ladder whereby souls may ascend unto the Realm of the grace of the Lord of the Dawn, and wings wherewith the spirits may soar beneath the shadow of their Lord, the All-Glorious, the Most Holy.
- 26 In the Tablets there have been sent down the subtleties of the science of ethics and the mysteries of the ordinances of governance. Blessed is he who apprehendeth their meanings and recognizeth the marvellous structure of their words.
- 27 By thy life, O beloved of the heart! They are the very cause of salvation for the servants, the very means of life for the dwellers of the lands, the foundation of repose, concord and unity, the root of love, intimacy and friendship. A day shall come wherein the heedless shall be awakened, the sleepers aroused, and they will lay fast hold upon the commandments of God, the Lord of what was and what shall be.
- 28 Blessed is he who, in this Day, apprehendeth the Will of God, the All-Glorious, the Self-Subsisting, and followeth his Lord, casting aside his own desires. He hath, verily, attained unto good in his first life and in his last.
- 29 Convey, on behalf of this Servant, the cry of "God is Most Great" unto those who have been drawn by the magnet of the Most Exalted Word, who have attained unto the carpet of intimacy and fidelity, and who have quaffed the draught of the knowledge of God from the chalice of eternity.
- 30 Upon thee and upon them be the glory of God, the Lord of existence and the King of the unseen and the seen. Praise be
- 23 قل يا قوم تفكروا في الاعصار الماضية وتأملوا في الازمنة الخالية هل ترون امرًا اعظم مما ظهر في العالم وحكمًا الطف واعلى مما اشرق من مصدر امر مالك القدم في هذا الظهور الاعظم
- 24 هل لكم وسيلة للتخلق بالاخلاق الروحانية والاتصاف بالصفات الرحمانية اعظم مما نزل من القلم الاعلى في هذا اليوم الاعظم الاسنى لا وربى الابهي لا يعادل بحرف مما نزل في هذا الظهور ما نزل من قبل
- 25 قد نزل من قلم القدم في هذا اليوم الاكرم ما جعله الله مرقاة لعروج الارواح الى جبروت فاضل مالك الاصباح واجنحة لطيران النفوس الى ظل ربهم العزيز القدوس
- 26 قد نزل في الالواح لطائف علم الاخلاق ورموز احكام السياسة طوبى من ادرك معانيها وعرف بدائع مبانيها
- 27 ولعمرك يا حبيب الفؤاد انها هي علة النجاة للعباد وسبب الحياة لاهل البلاد واس الراحة والالفة والاتحاد واصل المحبة والانس والوداد يأتي يوم فيه تنبه الغافلون وينتبه الرقادون ويتمسكون باوامر الله رب ما كان وما يكون
- 28 طوبى لمن عرف في هذا اليوم مراد الله العزيز القيوم واتبع مولاة تاركًا هواه انه نال الخير في اولته واخراه
- 29 كبر من قبل هذا العبد على الذين انجذبوا بمغناطيس الكلمة العليا وردوا على بساط الانس والوفاء وشربوا تسنيم العرفان من كاس البقاء
- 30 عليك وعليهم بهاء الله مالك الوجود وسلطان الغيب والشهود الحمد لله انه هو الفاضل العزيز المحمود

unto God; verily, He is the All-Bountiful, the All-Glorious, the All-Praised.

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1 He is the Sanctified beyond the recognition of all created things!

1 هو المقدّس عن عرفان الممكنات

2 Praise be to God, Who manifests the jewels of knowledge and wisdom through the divine and eternal signs, Who adorns the hearts of the people of certitude with everlasting and transcendent evidences, Who embellishes the tablets of contingent being with enduring and perpetual traces, and Who inspires the hearts of the faithful with mystic and unifying meanings. He is the One Who has concealed within the darkness of words the fountain of life, and has deposited within the mystery of verses the realities of knowledge and wisdom, and has veiled within the potentiality of evidences the subtleties of wisdom and utterance. Glorified, glorified be His sovereignty and how mighty is His proof! He created existence and made known the path of attainment, and adorned His sincere ones in the unseen and visible realms with the robes of nearness and acceptance. Blessed are they that attain, and joy be to them that arrive! Prayer and peace be upon the Dawning-Places of revelation and inspiration through whom the Way was made manifest and the Proof became evident, and through whom every seeker hastened to the court of the knowledge of his Lord, the Mighty, the Beautiful. And upon those who gathered their traces, who were guided by their lights, who walked by their lamp, and who weighed their deeds with their balance. They are among the people of the Crimson Ark sailing upon the sea of grandeur. Upon them be the glory of the Lord of Names every morn and eve.

2 الحمد لله مظهر جواهر العلم و العرفان بالآيات الالهية الصمدية و مطرّز قلوب اهل الايقان بالبينات الاحدية الابدية و مزين صفائح الامكان بالآثار الباقية السرمدية و ملهم افئدة اولي الايمان المعاني الغيبية الاحدية هو الذي اخفى في ظلمات الكلمات كوثر الحيوان و اودع في سرّ الآيات حقائق العلم و العرفان و ستر في كمن البينات لطائف الحكمة و البيان سبحانه سبحانه و تعالى سلطانه و ما اعظم برهانه خلق الوجود و عزّفه طريق الوصول و زين مخلصيه في الغيب و الشهود بخلع القرب و القبول طوبى للواردين و نعيماً للواصلين و الصلوة و السلام على مهابط الوحي و الالهام الذين بهم ظهر السبيل و بان الدليل و سرع كلّ طالب الى شطر عرفان ربه العزيز الجميل و على الذين اقتطفوا آثارهم و اهدتوا بأنوارهم و مشوا بنبراسهم و وزنا الأعمال بقسطاسهم انهم من اهل السفينة الحمراء الجارية على قلزم الكبرياء عليهم بهاء مالک الاسماء في كلّ صباح و مساء

3 Glorified art Thou, O Master of all necks and Ruler of the beginning and the return! With what tongue can I mention the signs of the might of Thy oneness, and with what utterance can I explain what hath appeared in creation from the traces of the sanctity of Thy unity? The lights of the sun of Thy singleness have encompassed all directions, and the manifestations of the outpouring of Thy mercy have enveloped all created things. Blinded be the eye that is deprived of beholding the dawning-places of the suns of Thy power on the horizons, and every tongue that hath not spoken in praise of the manifestations of

3 سبحانه يا مالک الرقاب و الحاكم في المبدء و المآب بأيّ لسان اذكر آيات عزّ فردانيتك و بأيّ بيان اشرح ما ظهر في الامكان من آثار قدس وحدانيتك قد احاطت الجهات انوار شمس صمدانيتك و شملت الكائنات ظهورات فيض رحمانيتك عميت عين حرمت من مشاهدة تجليات شمس قدرتك في الآفاق و كلّ لسان لم ينطق بذكر ظهورات قوتك و اقتدارك في يوم التلاق و تباً لسامع لم يسمع نقرة ناقور امرک

Thy might and power on the Day of Meeting. Perish the hearer who heard not the striking of the trumpet of Thy Cause on the Day of the Covenant, and destruction unto the rider who raced not in the arena of Thy love on the Day of Manifestation and Effulgence, and remoteness to the human who attained not to the knowledge of the Manifestation of Thy Cause and the Source of Thy Revelation in this Day wherein leg was wound about leg.

يوم الميثاق و سحقاً لفارس لم يجل في مضمار
محبّتك يوم الظهور و الاشرار و بعداً لانسار لم
يصل الى معرفة مظهر امرک و مصدر وحیک
فيهذا اليوم الذي فيه التفت الساق بالساق

- 4 O my God, my Lord and my Hope! Through the wonders of Thy power Thou hast manifested in the world that which the understanding of nations is powerless to comprehend, whereby Thou hast made clear the Way and made evident the Proof, and given the seekers to drink of the Kawthar and Salsabil. There remaineth no symbol that Thou hast not revealed, no word that Thou hast not interpreted, no verse that Thou hast not made clear, and no evidence that Thou hast not expounded. Yet despite all this, O my God, I witness that Thy servants remained heedless in Thy days, recognized not the dawning of the sun of Thy beauty, and perceived not the fragrance of Thy garment which was diffused in the days of the manifestation of the Exponent of Thy Self, the Dawning-Place of Thine Essence, the Dayspring of Thy signs, and the Mine of Thy evidences.

4 انک يا الهی و سيّدی و رجائی اظهرت ببدايع
قدرتک في العالم ما يعجز عن عرفانه ادراك
الأمم ببحث اوضح السبيل و ابرزت الدليل و
سقيت الطالبين من الكوثر و السلسيل ما من
رمز الا و قد اظهرته و ما من كلمة الا و قد
فسرتها و ما من آية الا و قد اوضحتها و ما من
بيّنة الا و قد شرحتها و مع كلّ ذلك يا الهی
ارى عبادک غفلوا في ايامک و ما عرفوا اشراق
شمس جمالک و ما ادركوا عرف قبضک الذي
تضوع في ايام ظهور مظهر نفسك و مطلع ذاتک
و مشرق آياتک و معدن بيناتک

- 5 Thou beholdest, O my God, Thy servants whom Thou didst create for this Manifestation wandering in the wilderness of heedlessness and delusion, and unmindful of that which hath appeared through Thy grace of the hidden Mystery concealed and the promised Symbol recorded in the Tablets and Scrolls. I beseech Thee by Thy conquering power, Thy all-encompassing mercy, and Thy all-pervading will, to manifest in existence that which will draw all unto the Promised One, O Master of the seen and unseen! Thou art He Whose mercy hath preceded all created things and Whose bounty hath encompassed all beings. Look not, O my Hope, upon the weakness of Thy servants and the heedlessness of them that dwell in Thy lands. Aid the receptive beings to attain unto Thy manifest Law proceeding from the right hand of power and might. Verily Thou art the Master of creation and the Sovereign of all beings. There is none other God but Thee, the Single, the One, the Powerful, the Mighty, the Omnipotent.

5 ترى يا الهی عبادک الذين خلقتهم لهذا الظهور
تائهين في فلول الغفلة و الغرور و غافلين عما
ظهر بفضلك من السر المقتنع المستور و الرمز
الموعود المسطور في الألواح و السطور اسئلک
بقدرتک الغالبة و رحمتک الشاملة و ارادتك
الحیطة ان تظهر في الوجود ما يقرب الكل الى
الموعود يا مالک الغیب و الشهود انت الذي
سبقت رحمتک الموجودات و احاط کرمتک
الکائنات لا تنظر يا رجائی الى ضعف عبادک و
غفلة من في بلادک اید الوجودات المستعدة على
الوصول الى شریعتک الظاهرة من يمين القدرة و
القوة انک مالک البرية و سلطان الخلیقة لا اله
الا انت الفرد الواحد المقتدر العزيز القدير

- 6 O thou who art the object of the glance of favor and adorned with the robe of bounty, who calleth out in the lands in the name of thy Lord, the Possessor of existence and the Sovereign of the unseen and the seen! What thou didst write with the pen of love hath been received, and what was contained therein of the verses of love and unity hath been read. I beseech God, the Lord of the worlds and the Possessor of the Most Great

6 يا ايّها المنظور بلحاظ الفضل و المزيّن بخلع الجود
و المنادی في البلاد باسم ربّک مالک الوجود
و سلطان الغیب و الشهود قد ورد ما رفته بقلم
الوداد و قرأت ما فيه من آيات الحبّ و الاتحاد
اسئل الله ربّ العالم و مالک الاسم الأعظم ان
يحفظک في ظلّه و يؤيّدک على تبليغ امره و نشر

Name, to preserve thee beneath His shadow and to assist thee in teaching His Cause and spreading His signs, and to provide thee at every moment with the bounty of His generosity and the Salsabil of His grace. Verily, He is the Kind, the Generous. There is no God but Him, the Most High, the Most Great.

آثاره ويرزقك كل آن نعمة جوده و سلسبيل فضله انه عطوف كريم لا اله الا هو العلي العظيم

- 7 Grieve not over the delay in sending the writing. By thy life! My heart is occupied with thy remembrance and the remembrance of those who have remained steadfast in the Cause of thy Lord. At every moment I desire to manifest what is in the heart of the degrees of love, but for everything there is an appointed time and for all things a season. Nothing moveth except by the will of thy Lord, the Almighty, the Powerful, the All-Purposeful. Inasmuch as I relied upon what lay hidden of the degrees of concealed love, I paid no heed to the delay in reply until the time came when I moved the pen of love to manifest what was in the heart. I beseech my Lord, the Possessor of creation, to assist thee in that which shall endure throughout the duration of His most excellent Names and most exalted Attributes, and to make thee a standard of guidance among creation and a sign of steadfastness among all beings. There is no God but Him, the Most High, the Most Glorious.

7 لا تحزن من التأخير في ارسال التحرير لعمرى ان فؤادى منشغل بذكرى و ذكر الذين استقاموا على امر ربك و في كل آن احب ان اظهر ما في القلب من مراتب الوداد ولكن لكل امر وقت و لكل شئ زمان لا يتحرك شئ الا بارادة ربك الغالب مقتدر المرید انى بما كنت معتمداً على ما فى الكون من مراتب الحب المكنون ما التفتت الى تأخير الجواب الى ان اتى الوقت حرّكت قلم الوداد على اظهار ما فى الفؤاد اسئل ربى مالك الابدان ان يؤيدك على ما يبقى بدوام الاسماء الحسنى و الصفات العليا و يجعلك علم الهداية بين الانشاء و آية الاستقامة فى الورى لا اله الا هو العلي الأبهى

- 8 O thou who art beloved! Reflect upon the manifestations of the Cause and the heedlessness of the people of the earth. Man is bewildered by the veiling of the people of the lands. I know not in what valley they wander or to what thing they cling. Do they not see the rising of the Sun of inner meanings from the horizon of utterance, and do they not behold the dawning of the Luminary of knowledge and wisdom at the pole of possibility? Is there in their hands a greater proof than that which hath appeared in the world, and have they a stronger argument than that which the Sovereign of nations hath brought forth? Say: O ye who are veiled! Come, let us together supplicate concerning the Cause of God, the Possessor of what was and what shall be. Should We find what ye possess to be stronger than what We have, We shall be as We have been among the fair-minded, and should ye find what We have to be greater than what is in your hands, be fair and be not among the heedless.

8 يا ايها الحبيب تفكر فى ظهورات الامر و غفلة اهل الأرض ان الانسان يتخير من احتجاب اهل البلدان لم ادر فى اى واد يهيمنون و بأى شئ يتشبثون أ ما يرون اشراق شمس المعانى من افق البيان و أ ما ينظرون طلوع نير العلم و الحكمة فى قطب الامكان هل فى ايديهم دليل اعظم مما ظهر فى العالم و هل لهم حجة اقوى مما ابرزه سلطان الأمم قل يا ايها المحتجبون هللوا و تعالوا لنبتهل فى امر الله مالك ما كان و ما يكون لو رأينا ما عندكم اقوى مما عندنا نكون كما كنّا من المنصفين و لو رأيتم ما عندنا اعظم مما فى ايديكم انصفوا و لا تكونوا من المعرضين

- 9 Hath there appeared in any cycle from among the cycles the Cause of your Lord, the Mighty, the Self-Subsisting, save as it hath appeared today from the horizon of power and might? Abandon what hath been woven by the hands of idle fancy and turn ye toward the direction of your Lord, the Mighty, the All-Knowing. Reflect upon the past centuries and ages. Did anything prevent the people of the Gospel from turning to the Mighty, the Beautiful, in the days of the rising of the Sun of

9 هل ظهر من دور من الأدوار امر ربكم العزيز المختار الا بما ظهر اليوم من افق القدرة و الاقتدار دعوا ما نسج بأيدى الأوهام و توجهوا الى شطر موليكم العزيز العلام تفكروا فى القرون الماضية و الأعصار الخالية هل منع اهل الانجيل من التوجه الى العزيز الجميل فى أيام طلوع شمس الفرقان الا

the Qur'an except these vain imaginings which were built by the hands of heedlessness and forgetfulness? And were the people of the Torah veiled from the light of the Sun of Oneness on the day of the appearance of the Spirit except by what was inscribed by the pen of conjecture upon the pages of ignorance and heedlessness? It behooveth you in these days wherein the world hath been adorned with the lights of the Most Great Name and the body of contingent being hath been honored by the Word of knowledge and wisdom, to weigh every matter with the balance of reason and to leave unto the deficient what hath been uttered by the heedless and ignorant, and to hasten with your heads to the source of bounty and grace. It beseemeth not man to follow what others among his fellow men have spoken. It behooveth all to reflect at every moment upon spiritual progress and not to sully themselves with that which preventeth them from ascending to the heights of knowledge and wisdom. O thou who art beloved!

بهذه الأوهام التي بنيت بأبأدى الغفلة والنسيان و هل احتجب اهل التوراة من نور شمس الأحديّة في يوم ظهور الطلعة الرّوحية إلا بما رقم من قلم الظنون على اوراق الجهالة والغفلة ينبغي لكم فيهذه الأيام التي فيها تزين العالم بأنوار الاسم الأعظم و تشرف متن الامكان بكلمة العلم و العرفان ان تزونا كلّ امر بقسطاس العقل و تركوا للقاصرين ما تفوه به اولو الغفلة و الجهل و تركضوا بالرؤوس الى معدن الجود و الفضل لا ينبغي للانسان ان يتبع ما قاله غيره من ابناء جنسه ينبغي للكل ان يفكروا كلّ آن في الترقّيات الرّوحية و لا يدنسوا انفسهم بما يمنعهم من الصعود الى مراقى العلم و الحكمة

- 10 By Thy life! Man is astonished at the heedlessness of the people of the Bayan, even more than the people of the Furqan. They have veiled themselves from the light of the Cause after Our Lord, the Most High, the Most Exalted, guided them and perfected His proof unto them every morn and eve. Verily, he who sacrificed himself in His path for the Point of the Bayan, and was engaged at all times in His remembrance and praise, denied Him on the day of His manifestation and turned away from Him when the sun of His beauty dawned, following him who was veiled from the appearance of the light of divine knowledge by the veils of heedlessness and forgetfulness. How strange that they should content themselves with a mere trickle and deprive themselves of the ocean of the knowledge of their Lord, the Mighty, the Omnipotent!

يا ايها الحبيب لعمر ك ان الانسان يتخيّر من غفلة اهل البيان اكثر من اهل الفرقان انهم احتجبوا من نور الأمر بعد اذ هديهم ربنا العليّ الأعلى و اتمّ الحجة عليهم في كلّ صباح و مساء انّ الذي فدى نقطة البيان نفسه في سبيله و اشتغل فيكلّ الأحيان بذكره و ثنائه انكروه يوم ظهوره و اعرضوا عنه حين اشراق شمس جماله و اتبعوا الذي احتجب من ظهور نور العرفان بحجب الغفلة و النسيان يا للعجب كيف اقتنعوا بالغدير و حرموا انفسهم من بحر عرفان ربهم العزيز القدير

- 11 Grieve not at what thou seest of the people in their error. Arise to promote the Cause of thy Lord, the Self-Sufficing, the Most High, with the wisdom which He hath sent down in His Tablets and enjoined upon His loved ones. Ask thy Lord, the Mighty, the All-Bountiful, in all circumstances, not to deprive His servants of the ocean of His utterance and to guide them, through His supreme power, to the dayspring of His revelation and the source of His signs. Whenever thou turnest to the regions and associatest with the righteous ones, convey unto them the greetings from this Servant and remind them of the days of their Lord, the Generous, Who showed them the straight path.
- 12 Say: O loved ones of the All-Merciful! It behooveth you to stand firm in the Cause in these days wherein your Lord, the Mighty, the Gracious, hath been manifested unto all creation. Beware lest the tempests of trials and the storms of tribulations

11 انك لا تحزن بما ترى القوم في الضلال قم على تبليغ امر ربك الغني المتعال بالحكمة التي انزلها في الواحه و امر بها احبائه و اسئل فيكلّ الأحوال ربك العزيز الفضال ان لا يحرم عباده من بحر بيانه و يسوقهم بصرف اقتداره الى مشرق وحيه و مطلع آياته كلّما توجهت الى الديار و عاشرت الأخيار كبرهم من قبل هذا العبد و ذكرهم بأيام ربهم الكريم الذي عرفهم الصراط المستقيم

12 قل يا احبّاء الرحمن ينبغي لكم ان تستقيموا على الأمر فيهذه الأيام التي فيها تجلّى ربكم العزيز المنان على الامكان اياكم ان تحرككم عواصف الامتحان

move you, or the doubts of the people of the Bayan veil you from the Dayspring of bounty and benevolence. Regard them as mere nothingness before the Command of your Lord, the Ancient of Days and the Sovereign of nations. I beseech God, your Lord, the Most Glorious, to protect you in His shadow and ordain for you the best of what is in His Book, and make you the standard of steadfastness in His lands and the sign of guidance among His servants. Verily, He is the Kind, the Generous. There is no God but He, the Most High, the Most Great.

- 13 The Glory shining from the horizon of eternity be upon you and upon everyone who is firm, steadfast and upright, and praise be to God, the Beloved of the mystics.

وقواصف الافتتان او تحجبكم شبهات اهل البيان
من مشرق الجود والاحسان لا تنظروهم الا
كالعدم تلقاء امر ربكم مالک القدم و سلطان
الأمم استل الله ربكم الأبهى ان يحفظكم في ظله
ويقدر لكم خير ما في كتابه ويجعلكم علم الاستقامة
في بلاده وآية الهداية بين عباده انه عطوف كريم
لا اله الا هو العلي العظيم

13 البهاء المشرق من افق البقاء عليكم وعلى كل ثابت
راسخ مستقيم والحمد لله محبوب العارفين

BLIB_Or15693.117

BH00649

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise that is sanctified above the mention of all created things and the description of all contingent beings befiteth the court of the holy nearness of the Desired One, Who through His blessed word "I loved to be known" brought the world of creation from nothingness into being, and with the fire of love set aflame the sanctified and detached souls and the radiant and receptive temples. That blessed Word became the dawning-place of light and the source of fire. One of its effulgences shone forth upon the Mount - its form appeared as fire, speaking forth the exalted and blessed words "Verily I am God," and another effulgence turned toward the Mount - from it light was made manifest and the meaning of the blessed verse "the Mount crumbled to dust" was realized. Glory be to God! Every possessor of power hath confessed his powerlessness and every bearer of knowledge his ignorance. Through a single call He so attracted the lovers in the wilderness of faithfulness that they readily gave up their lives and all they possessed, hastening with utmost speed to the place of sacrifice. How many of the weak ones, after hearing the call, were seen to manifest such strength and power that neither the might and majesty of the world nor the massed ranks of the peoples could prevent them from turning to the Most Exalted Horizon.
- 3 Hallowed and glorified is that omnipotent Sovereign Who with the finger of power unsealed the choice sealed wine and through

1 بسم ربنا الأقدس الأعظم العلي الأبهى

2 حمد مقدس از ذکر کائنات و وصف ممکنات
بساط قرب قدس حضرت مقصود را لایق و
سزااست که بکلمه مبارکه احببت ان اعرف خلق
عالم را از عدم بعرضه وجود آورد و بنار محبت
انفس مجرده مقدسه و هیاکل مستعدّه منیره را
مشتعل نمود و آنکلمه مبارکه مطلع نور و مصدر
نار شد یک تجلی آن بر طور اشراق نمود هیئته نار
ظاهر و بکلمه مبارکه متعالیه اتنی انا الله ناطق و
تجلی آخر بطور توجه نمود صورت نور از او باهر
و مفاد آیه مبارکه اندک الجبل مشهود سبحان الله
هر ذی قدرتی بعجز خود اعتراف نموده و هر
صاحب علمی بجهل خود از یک ندا عشاق بادیه
وفا را بشأنی جذب نمود که از جان و ما عندهم
رایگان گذشتند و بسرعت تمام بمقرّ فدا شتافتند
چه مقدار از ضعفا که بعد از شنیدن ندا بقوت
و قدرتی مشاهده شدند که سطوت و شوکت
عالم و صفوف والوف امم ایشانرا از توجه بأفق
اعلی منع نمود

3 پاک و مقدّست سلطان مقتدریکه بأصبع
قدرت ختم رحيق مختوم را گشود و بمبارکی

the blessing of the Name of the Self-Subsisting bestowed it upon the company of them that are nigh, the believers and the sincere ones. I swear by the pearls of the divine ocean of knowledge that whosoever attained unto a drop thereof forsook the world and all that dwell therein, and set his face toward the ultimate goal, the most exalted summit and the highest horizon.

اسم قیوم بر معشر مقربین و موحدین و مخلصین
مبدول داشت قسم بالاتی بحر علم الهی هر نفسی
بقطرهائی از آن فائز شد از عالم و عالمیان گذشت
و قصد مقصد اقصی و ذروة علیا و افق اعلی
نمود

- 4 Glorified art Thou, O Thou through Whose Name the mysteries were revealed, the lights shone forth, and the trees yielded their fruit! I beseech Thee by Thy Name the Self-Subsisting, by Thy choice sealed wine, and by Thy binding decree, to aid Thy loved ones to be steadfast in Thy Cause in such wise that neither the vain affairs of the Pharaohs nor the might of the oppressors - whom this vain life hath deluded and prevented from turning unto Thee, O Lord of creation and Manifestation of the light of oneness - may hinder them.

4 سبحانک یا من باسمک ظهرت الأسرار و
اشرفت الأنوار و اثمرت الأشجار أسألك باسمک
القیوم و رحيقک المختوم و امرک المختوم بأن
تؤید حببتک علی الاستقامة علی امرک علی شأن
لا تمنعهم شئون الفراعنة و لا سطوة الجبابرة
الذین غرّتهم الحیة الباطلة و منعتهم عن التوجه
إلیک یا مالک البریة و مظهر نور الأحديّة

- 5 Then preserve them, O my God and God of all names, my Creator and Creator of the heavens, from the arrows of the deniers among Thy servants and the allusions of the wrongdoers among Thy creation. O Lord! I beseech Thee by the light of Thy manifestation and the fire of the Tree of Thy Cause to open before the faces of the sincere ones among Thy servants, through the key of Thy grace, the doors of Thy bounty and favors. Then cause them to know, O my God, that which will so attract them to a station wherein neither the sorrows of the world nor the clamor of the nations will affect them, that they may take, through Thy name the All-Merciful, the cup of knowledge and drink therefrom once through Thy Most Great and Most Glorious Name and again through Thy remembrance, the Mighty, the Wise. O Lord! Illumine their hearts with the lights of Thy knowledge, and ordain for them through Thy Most Exalted Pen that which shall abide with them in every world of Thy worlds. Verily Thou art the Almighty Whom no power can frustrate and no strength can weaken. There is none other God but Thee, the Powerful, the One, the Peerless, the Mighty, the Luminous.

5 ثم احفظهم یا الهی و الهه الأسماء و فاطری و
فاطر السّماء عن سهام المنکرین من عبادک و
اشارات الظالمین من خلقک ای ربّ أسألك
بنور ظهورک و نار سدره امرک بأن تفتح علی
وجوه المخلصین من عبادک بمفتاح فضلك
ابواب کرمک و عنایتک ثمّ عرّفهم یا الهی
ما یجذبهم الی مقام لا تؤثر فیهم احزان العالم
و لا ضوضاء الأمم لیأخذوا باسمک الرحمن
قدح العرفان و یسربوا منه تارة باسمک الأعظم
الأبهی و اخری بذكرک العزیز الحکیم ای ربّ
نور قلوبهم بأنوار معرفتک ثمّ اکتب لهم من
قلبك الأعلی ما یكون معهم فی کلّ عالم من
عواالمک انک انت المقتدر الذی لا تعجزک
قدرة و لا یضعفک کلّ قوی قدیر لا اله الا
انت المقتدر الواحد الفرد العزیز منیر

- 6 Furthermore, this servant hath heard thy sweet mention and that wherewith thou didst praise God, the Lord of the seen and the unseen. When he witnessed, saw, and drank from the cup of thy utterance the pure and choice wine in praise of God, the Lord of all names, he approached the praised station and presented himself before His face. Thereupon the tongue of the All-Merciful spoke forth in the kingdom of utterance - exalted and mighty be His Word:

6 و بعد قد سمع الخادم ذکرک الأعلی و ما اننیم به
الله ربّ ما یری و ما لا یری فلما شهد و رأى و
شرب من كأس بیانکم الرّحیق الأصفی فی ذکر الله
مالک الأسماء قصدت المقام المحمود و عرضت
تلقاء الوجه اذاً نطق لسان الرحمن فی ملکوت
البیان قوله جلّ و عزّ

- 7 In My Name, the Witnessing, the All-Hearing

7 بسمی الشّاهد السّميع

- 8 O thou who gazest toward the Most Exalted Horizon! All the peoples of the world, of diverse parties, seek to grasp at some means whereby they might establish a cause that would perpetuate their name and remembrance. Thus it hath been heard how many souls in the western lands have sacrificed their lives for vain and futile imaginings, though it is clear to every person of insight that the deeds and acts of those heedless ones have not borne, nor ever shall bear, any fruit. The perpetuation of remembrance is praiseworthy when it is for God's sake and appeareth in His path, and its benefit returneth to all the peoples of the world. Multitudes have clung to every vain fancy to establish some cause or another, while this Most Great Cause which hath dawned from the horizon of the heaven of God's Will - from this are the people of Persia heedless and veiled.
- 9 By the life of God! This is that Cause which the passage of centuries and ages shall not alter, which extinction shall not overtake, and whosoever attaineth unto it hath attained unto God's infinite bounties in all the worlds. The friends of God, in whatsoever land they dwell, must have recourse to wisdom and consultation, and must hold fast to whatsoever will today draw the heedless to the ocean of awareness and awaken the slumbering from the sleep of negligence, that all hearts and minds may be illumined by the effulgences of the Sun of Knowledge and be adorned with that which God loveth. This is everlasting dominion and eternal wealth. Blessed is he who hath attained unto that which shall profit him in this world and the next, and woe unto the heedless.
- 10 The tokens of the favors of God, exalted be His glory, concerning that honored person are known and evident. And his honor, Name of God 66, upon him be the Glory of God, the Most Glorious, had his petition reach the Most Holy Court, wherein was mentioned that distinguished person, upon him be the Glory of God. This servant presented the entire petition again before His blessed countenance on the blessed night of Friday, the first of the month of Rabi'u'th-Thani. By the lights of His countenance! A word was heard from the blessed tongue concerning that distinguished person which all the treasures of the world could not equal. This evanescent servant beseecheth God, exalted be His glory, that He may crown him with the diadem of acceptance in this most mighty, most holy, and most exalted Cause. Were but an atom of this station to be unveiled, ye would behold all the honored ones of the world circling round it. God willing, may they attain unto the preservation of this supreme station and most exalted rank through the name of
- یا ایها الناظر الى الأفق الأعلى جميع اهل عالم از احزاب مختلفه در صدد آند بسببی از اسباب تمسک نموده اظهار امری نمایند که سبب بقای ذکر واسم گردد چنانچه شنیده شد که چه مقدار از نفوس در ممالک غرب بخیالات موهومۀ لا یغنیه جان دادند مع آنکه بر هر بصیری واضحست که اعمال و افعال آن نفوس غافله مشر ثمری نشده و نخواهد شد بقای ذکر محبوب است در صورتیکه لله واقع شود و فی سبیل الله ظاهر گردد و نفع آن بعموم اهل عالم راجع شود بهر موهومی خلقی تمسک جسته‌اند لاثبات امری از امور و این امر اعظمیکه از افق سماء مشیت الهی ظاهر شده اهل ایران از آن غافل و محجوب
- لعمري الله اينست آن امریکه طول قرون و اعصار او را تغيير ندهد و فنا او را اخذ ننماید و هر نفسی باو فائز شد بفیوضات نامتناهیۀ الهیۀ در جميع عوالم فائز است باید دوستان الهی در هر دیار که هستند بحکمت و مشورت تشبث نمایند و آنچه البیوم غافلین را بجر آگاهی کشاند و ناآمین را از خواب غفلت بیدار نماید باید بآن تشبث نمود و تمسک جست تا جميع افتده و قلوب از تجلیات انوار شمس عرفان منور شوند و بما یحبّه الله مفتخر گردند اینست دولت ابدی و ثروت سرمدی طوبی لمن فاز بما ینفعه فی الآخرة و الأولى و ویل للغافلین انتهى
- مراتب عنایت حقّ جلّ جلاله در بارۀ آنجناب معلوم و واضح است و جناب اسم ۶۶ [الله] جمال علیه منکّل بهاء ابهه عریضۀ ایشان بساحت اقدس فائز و ذکر جناب مذکور علیه بهاء الله در او بوده و اینبعد تمام عریضه را در لیلۀ مبارکۀ جمعه اول شهر ربیع الثانی مرّة اخری تلقّاء وجه معروض داشت قسم بأنوار وجه کلمه‌ئی در بارۀ جناب مذکور از لسان مبارک اصغاء شد که کنوز عالم بآن معادله نمینماید از حقّ جلّ جلاله این خادم فانی سائل است که ایشانرا در این امر اعترّ اقدس اعلی باکلیل قبول فائز فرماید اگر ذره‌ئی از این مقام کشف شود جميع اعترّۀ عالم را طائف حول مشاهده نمایند انشاء الله بحفظ این رتبه علیا و مقام اعلی باسم مالک اسماء فائز شوند انه یددی من یشاء الى صراطه المستقیم

the Lord of Names. Verily, He guideth whom He willeth unto His straight path.

- 11 Concerning what you wrote about Raqsha (upon whom be God's vengeance and wrath), that vile one, being heedless, committed this most grievous sin and greatest error for the sake of a few dirhams. Were the peoples of the earth to reflect upon what befell him, they would all free and liberate themselves from the doubts of their suspicions and idle fancies, and turn towards the horizon of certitude. In the blessed Tablet of Burhan, one verse was specifically revealed concerning the Wolf, and this shall soon become manifest and evident. If one possessed of insight were to reflect upon the seizure of Raqsha and what was revealed in the Surih of Ra'is, as well as what was revealed in the Surih of Kings and the Tablet of Fu'ad, he would, in brief, gain some knowledge of the ocean of divine knowledge and His power, might and ascendancy. How excellent is the state of those souls who have drunk from the wine of fairness and who have gazed with illumined eyes upon the revealed verses and manifest, resplendent evidences. These are accounted as the most exalted of creatures in the sight of the Truth. However, the conditions of the world have, like dark dust, seized all, such that they are barred from beholding the lights.

- 12 O beloved of My heart! By the life of God, the consummate wisdom of God has in certain matters caused delay, otherwise you would have witnessed greater than what has transpired. He, verily, is the Powerful, the Almighty. Praise be to God that you have attained to the grace of God. Your mention and the mention of those with you have been and continue to be in the Most Holy Court, and this is a bounty that hath had and hath no likeness or peer. Verily, He speaketh the truth and in His grasp is the dominion of all things. There is no God but Him, the Single, the One, the All-Compelling, the Mighty, the Wise.

- 13 Convey, if wisdom permitteth, My greetings to the friends in that land on behalf of this evanescent one, and make mention of them. Let not time slip away, and let not opportunity pass. By the Beloved of all creation, a single moment of these days cannot be equaled by centuries and ages. Today is the day of mention and praise, and the day of obedience and service. Time and again this evanescent servant hath submitted this word to the divine friends and will continue to do so, through God's help and grace, until the manifest Truth shall come to him. Praise be to God, the Lord of the worlds.

- 14 The Most Great and Most Exalted Branches - may my spirit, my being, and my essence be sacrificed for the dust of their

11 و اینکه در باره رقشا علیه نعمة الله و غضبه مرقوم فرموده بودید آنخبت غافل از برای دراهم معذوده این ذنب اعظم و خطا اکبر را ارتکاب نمود اگر عباد ارض در آنچه بر او وارد شد تفکر نمایند کل از شبهات ظنون و اوهام خود را فارغ و آزاد نموده بآفتق ایقان متوجه گردند در لوح مبارک برهان یک آیه هم مخصوص ذنب نازل شده و عنقریب ظاهر و هویدا گردد اگر صاحب بصری در اخذ رقشا و آنچه در سورة رئیس نازل شده و همچنین آنچه در سورة ملوک و لوح فؤاد نازل تفکر نماید فی الجمله بجز علم الهی و قدرت و قوت و غلبه اش اطلاع یابد نیکوست حال نفسیکه از حقیق انصاف آشامیده اند و بآبصار منیره در آیات منزله و بینات ظاهره باهره نظر نموده اند ایشان از اعلی الخلق لدی الحق مذکورند ولکن شئون عالم بمثابه غبار تیره کل را اخذ نموده بشأنیکه از مشاهده انوار ممنوع گشته اند

12 یا حبیب فؤادی لعمر الله حکمت بالغه الهی در بعض امور سبب توقف شده و الا مشاهده میفرمودید اعظم از آنچه نموده اند انه هو المقتدر القدیر الحمد لله آنجناب بعنایت حق فائزند ذکرشان و ذکر من معه در ساحت اقدس بوده و هست و اینست آن نعمتیکه شبه و نظیر نداشته و ندارد انه یقول الحق و فی قبضته زمام الخلق لا اله الا هو الفرد الواحد المهیمن العزیز الحکیم

13 دوستان آن ارض را اگر حکمت اقتضا نماید از جانب این فانی تکبیر برسانید و مذکور دارید وقت را از دست مدهید و فرصت را مگذارید قسم محبوب امکان که بانی از این ایام قرون و اعصار معادله ننماید امروز روز ذکر و ثناست و روز طاعت و خدمت است مکرر این خادم فانی خدمت دوستان الهی اینکله را عرض نموده و خواهد نمود بعون الله و عنایتی الی ان یأتیه الحق المبین الحمد لله رب العالمین

14 حضرت غصنین اعظمین امنعین روحی و ذاتی و کینونتی لثراب قدومهما الفداء هر یک اظهار

footsteps - have each shown loving-kindness towards you and convey their greetings to you, as do those who circle round. The Glory of God rest upon you and upon the loved ones of God in that place, who have cast aside what the people possess, hoping for that which is with God, the Lord of the worlds.

عنایت نسبت بآنجناب فرموده‌اند و تکبیر بآنجناب
میرسانند و همچنین طائفین البهاء علی جنابکم و علی
احباء الله فی هناك الذین نبذوا ما عند الناس
آملین ما عند الله رب العالمین

BLIB_Or15732.240

BH00675

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

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Praise and glory befit that Speaker to Whom all created things owe their existence, Who hath renewed the entire world through His Most Exalted Word that hath flowed from the Supreme Pen, and Who hath commanded mankind to that which shall profit them in all the worlds of His creation. He is the All-Seeing One for Whose call all ears have been created, and He is the All-Perceiving One for Whose dawning-place all eyes have been brought from nothingness into being. Through His Will and by His hand the kingdom of all things hath been made manifest, and through His all-encompassing Purpose whatsoever He willeth and decreeth doth shine forth. All things testify to His power and the Concourse on High bear witness to His grandeur. He is the Peerless One Who hath ever been sanctified above all likeness and similarity and will forever remain so. There is none like unto Him; He is the One Who is manifest, the All-Knowing, the All-Informed.

2 حمد و ثنای اهل انشاء ناطقی را لایق و سزا که
جمع عالم را بکلمه‌ی علیا که از قلم اعلی جاری شد
تجدید فرمود و بما ینفعهم فی کلّ عالم من عوالمه
امر نمود اوست مبینکه آذان از برای اصغای
ندایش خلق شده و اوست بصیرکه ابصار از
برای مشاهده افق ظهورش از عدم بوجود آمده
از [مشیت؟] و بیده ملکوت کلّ شیء ظاهر و
از اراده محیطه اش یفعل ما یشاء و یحکم ما یرید
باهر جمیع اشیاء بر قدرتش شاهد و ملأ اعلی بر
عظمتش گواه اوست یگائیکه لم یزل مقدس از
شبه و مثل بوده و لا یزال خواهد بود لیس کثله
شیء و هو الظاهر المبین العلیم الخبیر

3 I offer praise, salutations and glory unto those servants who have tasted the sweetness of His utterance, who have hastened to the ocean of life through His bidding and leave, and who attained the choice wine when its seal was broken by His name and His finger. These are servants who have cast away the world and have taken hold of that which they were commanded in His Book that hath descended from His dominion and might.

3 و اصلّی و اسلمّ و اکبرّ علی العباد الذین وجدوا
حلاوة بیانه و سرعوا الی بحر الحیوان بأمره و
اذنه و فازوا بالرحیق اذ فکّ ختمه باسمه و اصبعه
اولئک عباد نبذوا العالم و اخذوا ما امروا به فی
کتابه الذی کان نازلاً من ملکوته و جبروته

4 Glory be unto Thee, O Lord of the seen and the unseen! I beseech Thee by Thy Name, the Self-Subsisting, through which the foundations of every idolater were shaken and every denier did lament, to aid those who have quaffed the Kawthar of Thy love to remain steadfast in Thy Cause. Then make them, O my God, the emblems of Thy Name in Thy lands and the standards of Thy guidance in Thy realm. Thou art He Whom nothing can frustrate and no thing can hinder. Thou givest and withholdest, and Thou art the Almighty, the Powerful.

4 سبحانک یا مالک الغیب و الشهود اسئلك
باسمک القیوم الذی به تززع بنیان کلّ مشرک
و ناح کلّ منکر بأن تؤیّد الذین شربوا کوثر
حبّک علی الاستقامه علی امرک ثمّ اجعلهم یا
الهی رایات اسمک فی بلادک و اعلام هدایتک
فی مملکتک انت الذی لا یعجزک شیء و لا
یمنعک امر تعطی و تمنع و انت المقتدر القدر

5 Thereafter, thy letter was received which, praise be to God, was illumined with the light of certitude and perfumed with the fragrance of divine love. This utter nothingness and complete nonexistence doth at all times beseech the True One, exalted be His glory, that He may illumine all servants with the lights of certitude. Today is the springtime of precious things. Tongues, eyes, ears and hearts were created for this most holy and most exalted Day, yet most of the servants are seen to be bereft and deprived of this awareness. In the watches of the night and throughout the day they are occupied with His remembrance, yet remain veiled from Him. How strange is this talisman that hath appeared and how wondrous this magic that hath been made manifest! They spend their entire lives consumed in the fire of search, yet when the Object of their quest appeareth they turn away from Him. They are seekers, yet recognize not their Goal. They are worshippers, yet remain deprived of the Worshipped One. They possess ears, yet in the Book of God are reckoned among the deaf. They have eyes, yet are numbered with the blind.

6 The friends of God must at all times beseech and supplicate the True One, exalted be His glory, for the deliverance of all, that perchance the people of the world may not remain deprived of this supreme bounty and may not be kept back from the Dayspring of the Light of Oneness by vain words, perishable ornaments, and transient colored conditions. The True One, exalted be His glory, is gracious and His grace is all-encompassing; He is merciful and His mercy is evident. After becoming acquainted with thy letter, this evanescent nonexistence did at a certain time repair to the eternal station and presented himself at the Most Holy and Most Exalted Court. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance. His word, exalted be His glory:

7 He is the Most Ancient, the Most Great

8 O Muhammad-Qablil-Husayn! The servant in attendance has come with thy letter and presented it before the Wronged One in this remote spot. We have chosen exile out of love for God, the Lord of all worlds, and have accepted imprisonment for the manifestation of His firm and wise Cause. There hath descended upon Us in the Most Great Prison that which hath caused the Concourse on High to weep, and the dwellers of Paradise and those who bear the Throne of thy Lord, the Most High, the Great, to lament. And there descended upon Us before this, in the Prison of Ta (Tihiran), that which made the eyes of the Messengers weep. We came for their deliverance and upliftment, yet they have imprisoned Us time and again. The curse of God be upon the wrongdoers! We summoned them

5 و بعد مکتوب آنجناب رسید الحمد لله بنور یقین روشن بود و بعرف محبت الهی معطر از حق جلّ جلاله این معدوم صرف و مفقود بخت در جمیع احوال سائل است که جمیع عباد را بانوار یقین منور فرماید امروز ربیع اشیاء ثمینه بوده و هست السن و ابصار و آذان و قلوب از برای این یوم امنع اقدس خلق شده و لکن اکثری از عباد از این آگاهی بی بهره و نصیب مشاهده میشوند در لیلی و ایام بذکر او مشغولند و از او محجوب عجب طلسمی ظاهر شده و عجب تخری هویدا تمام عمر در نار طلب محترق و چون مطلوب ظاهر از او معرض قاصدند و مقصود را نشناخته اند عابدند و لکن از معبود بی بهره و نصیب صاحب آذاند و لکن در کتاب الهی از کران مذکور صاحب ابصارند و لکن از کوران محسوب

6 باید دوستان الهی از حق جلّ جلاله در جمیع احیان نجات کلّ را سائل و آمل شوند که شاید اهل عالم از این فیض اعظم محروم نمانند و بالفاظ لا ینغیه و زخارف فانیه و شئونات ملوئیه زایل از مطلع نور احدیه ممنوع نگردند حق جلّ جلاله کریم است و کرمش محیط رحیم است و رحمتش مشهود و بعد از اطلاع بر مکتوب آنجناب در وقتی از اوقات این معدوم فانی قصد مقام باقی نمود و در ساحت امنع اقدس معروض داشت هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله جلّ جلاله

7 هو الأقدم الأعظم

8 یا محمد قبل حسین قد حضر العبد الحاضر بگلابک و عرضه لدى المظلوم فی هذا المقام البعید انا اخترنا العربة حباً لله رب العالمین و قبلنا السجن لظهار امره المبرم الحکیم قد ورد علينا فی السجن الأعظم ما ناه به الملاء الأعلى و سکان الفردوس و الذين حملوا عرش ربک العلیّ العظیم و ورد علينا من قبله فی سجن الطاء ما بکت به عیون المرسلین انا جئنا لخلاصهم و ارتقائهم و هم حبسونا مرة بعد مرة الا لعنة الله علی القوم الظالمین انا دعوانهم الى الأفق الأعلى و هم منعونا عن بیتنا و ادخلوانا فی

to the supreme horizon, yet they barred Us from Our home and confined Us to the most dilapidated of dwellings. Thus was the matter decreed, and We are of those who give thanks. Blessed is he whom the affairs of creation have not prevented from turning, and he whom the power of the rulers hath not frightened from arising. Thus have We sent down the verses and dispatched them unto thee that thou mayest rejoice and be of the thankful. Praise be to God, the Lord of the worlds.

اخر بيوته كذا لك قضى الامر ونحن من
الشاكين طوبى لمقبل ما منعه شئون الخلق
ولقائهم ما خوفته سطوة الامرين كذا لك نزلنا
الآيات وارسلناها اليك لتفرح وتكون من
الشاكين الحمد لله رب العالمين انتهى

- 9 Your honor hath been and continues to be the recipient of God's favors. Today is the day of steadfastness, and today is the day of goodly deeds. Through word and deed must all peoples be guided. Blessed is the soul that hath attained to the hearing of divine verses and hath perceived their sweetness. God willing, may the friends of Truth be assisted to serve the Cause and be enabled to do that which He loves and with which He is pleased.

9 الحمد لله آنجناب بعنايت حق فائز بوده و هستند
امروز روز استقامت است و امروز روز اعمال
طيبه است بيان و عمل بايد جميع ملل را هدايت
نمود طوبى از براى نفسيكه باصغاي آيات الهى
فائز شد و حلاوت آنرا ادراك نمود انشاء الله
دوستان حق مؤيد شوند بر خدمت امر و موفق
گردند بما يحب ويرضى

- 10 As to what thou didst write regarding the visit, it was submitted, and He said that previously this word was revealed from the Supreme Pen regarding this land: "Inwardly it is turbulent while outwardly calm. Soon shall its inward state manifest its outward condition, and its outward state its inward condition." For this reason and others We have forbidden those who drink from the Kawthar of meeting from turning towards this land. The Sun of Justice is veiled behind the clouds of oppression, as every just and discerning one doth testify. The true friends have been and are longing for attainment unto meeting, and God, exalted be His glory, hath loved the meeting of His friends, but countless veils have intervened. Your honor must in all conditions observe wisdom and hold fast to the cord of consultation. If wisdom permits and affairs are not hindered, permission for presence may be obtained. If they visit, there is and shall be no harm.

10 و اينكه در باره توجه نوشته بوديد عرض شد
فرمودند از قبل در باره اين ارض از قلم اعلى
اينكه نازل در باطن مضطربست و در ظاهر
ساكن سوف يظهر باطنها مقام ظاهرها و ظاهرها
مقام باطنها از اين سبب و اسباب اخرى شاربان
كوثر لقا را از توجه باین ارض منع نموديم آفتاب
عدل خلف حجاب ظلم مستور است يشهد بذلك
كل منصف بصير دوستان حقيقى مشتاق لقا
بوده و هستند و حق جل جلاله هم ملاقات
دوستان خود را دوست داشته ولكن حجابات لا
تخصى مانع گشته آنجناب در جميع احوال بايد
بحكمت ناظر باشند و بذيل مشورت متمسك
اگر حكمت اقتضاء نمايد و امورات معوق نماند
اذن حضور حاصل اگر توجه نمايند باسى نبوده
و نيست انتهى

- 11 Praise be to God, they have been illumined by the lights of the sun of permission, but in all conditions, as commanded, they must observe the requirements of circumstances and wisdom. Verily, He aids whomsoever He willeth and ordaineth for whomsoever He willeth the reward of attaining His presence. Verily our Lord, the Most Merciful, is the Almighty, the Powerful.

11 الحمد لله بأنوار شمس اذن منور شدند ولكن در
جميع احوال حسب الامر بايد بمقتضيات امور و
مصلحت ناظر باشند انه يؤيد من يشاء و يكتب
لمن يشاء اجر لقاءه ان ربنا الرحمن هو المقدر
القدير

- 12 Convey to the beloved Fuad who was mentioned in the letter - upon him be all the Most Glorious Glory - this servant's greetings and salutations. Since they had written of their intention to travel, I did not wish to impose any special burden. God willing, in whatever land, station or realm they may be present, may they be engaged in the mention of God, the praise of God,

12 جناب محبوب فؤاد المذكور بورقا عليه منكل بهاء
ابهاه را از قول اينفانى تكبير و سلام برسانيد
چون مرقوم داشته بودند اراده حرکت هست
لذا مخصوصاً زحمت ندادم انشاء الله در هر بلد
و هر مقام و هر ديار كه تشریف دارند بذكر

and service to God's Cause. Praise be to God, they have been and continue to be thus engaged - blessed are they! I request that you convey greetings to all the friends on behalf of this servant. If wisdom permits, God willing, may every possessor of speech and utterance arise to teach and attain this most exalted and glorious station. Every pure deed that is manifested today from the friends of God is itself a teacher, and in most Tablets this comprehensive and binding word has been revealed. This evanescent servant beseeches and hopes from the Exalted Truth that He may confirm the assured and steadfast souls in that which today causes the exaltation of God's Word. Verily the All-Knowing Lord is the Witness, the Hearer.

حق و ثنای حق و خدمت امر حق ناطق و
ذاکرو مشغول باشند الحمد لله بوده و هستند
له استدعا آنکه جمیع دوستان را از قول اینفانی
تکبیر برسانید اگر موافق حکمت باشد انشاء الله
هر صاحب لسان و بیانی بتبلیغ مشغول گردد و
کسب یتقمام اعظم اعلی نماید هر عمل پاکی که
الیوم از دوستان الهی ظاهر شود او بنفسه مبلّغ
است و در اکثر الواح اینکمه محکمه جامعه نازل
این عبد فانی از حق منبع سائل و آمل است
که نفوس مقبله مطمئن را مؤید فرماید بر آنچه
الیوم سبب اعلاء کلمه الله است ان رب العالمین
لهو الشاهد السميع

- 13 You mentioned Haji Ahmad - upon him be the Glory of God - and Aqa Mashhadi Ali and Aqa Khalil - upon them be the Glory of God. Praise be to God, they are remembered in the Most Exalted Court and have attained God's favors. I request that you convey special greetings to them on behalf of this servant.

13 ذکر جناب حاجی احمد علیه بهاء الله و جناب
آقا مشهدی علی و آقا خلیل علیهما بهاء الله نموده
بودید الحمد لله در مقرر اعلی ذکرشان مذکور و
بعنایت حق فائز استدعا آنکه از قول این فانی
تکبیر مخصوص خدمت ایشان مذکور دارید

- 14 Regarding what you wrote about the reply to Ibn-i-Dhabih - upon them be the Glory of God - this servant intended to express to them the degrees of sincerity and send them a letter. However, when mention was made of Jinab-i-Dhabih and his ascension in the presence of the Beloved of all creation, there was revealed from the Tongue of Grandeur that which diffused the fragrance of favor and mercy. But now, since no command has issued from the Source of Command, this servant has also paused. God willing, whatever has been revealed from the Supreme Pen regarding this great calamity will arrive together with this servant's letter. For now, convey greetings to them on behalf of this servant. I beseech Him, exalted be He, to console his family and enable them to be patient and forbearing. Verily He is the Powerful, the Unconstrained. Glory be upon you and upon him and upon those who have attained to this mighty and wondrous Day. And praise be to God, the Lord of the worlds.

14 و اینکه در باره جواب ابن ذبیح علیهما بهاء الله
نوشته بودید اینعبد اراده نمود که بایشان مراتب
خلوص را اظهار نماید و مکتوبی خدمتشان
ارسال دارد ولکن چون ذکر جناب ذبیح و
صعودشان در پیشگاه حضور محبوب امکان
عرض شد از لسان قدم نازل شد آنچه عرف
عنایت و مرحمت از او متضوع بود ولکن حال
چون از مصدر امر امری ظاهر نشد اینعبد هم
توقف نمود انشاء الله آنچه از قلم اعلی در این
مصیبت کبری نازل شد مع مکتوب این عبد
میرسد حال آنجناب از قبل این فانی خدمت
ایشان تکبیر برسانید استله تعالی بأن یعزّی اهل
و یوقّتهم علی الصبر و الاضطبار انه هو المقتدر
المختار البهاء علی جنابک و علیه و علی الذین فازوا
بهذا الیوم العزیز البدیع و الحمد لله رب العالمین
کلمات داخل براکت [] ناخوانا میباشند

BLIB_Or15732.237

BH00684

To: Aqa Siyyid Aqa Buzurg

1 In My Name, the Sorrowful, the Stranger

1 بِسْمِ الْمَحْزُونِ الْغَرِيبِ

2 O Supreme Pen! I bear witness that Thou hast, at all times, called out to all who are in the realm of creation, summoned them unto God, and guided them to His straight Path. Not for less than a moment did I pause, but rather did I speak forth in the Kingdom of utterance that which drew the hearts of them that know. Through thy shrill voice every soul that turned to God, the Lord of all worlds, was drawn nigh, and through thy movement were all created things stirred to motion in the days of thy Lord, the Mighty, the All-Praised. Through thee were made manifest the hidden mysteries in the Books of God, and that which was treasured in His all-encompassing knowledge was unveiled.

2 يَا قَلَمَ الْأَعْلَى أَشْهَدُ أَنَّكَ نَادَيْتَ فِي كُلِّ الْأَحْيَانِ مِنْ فِي الْأَمْكَانِ وَدَعَوْتَهُمْ إِلَى اللَّهِ وَهُدْيَتَهُمْ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ فِي أَكْثَرِ الْأَيَّامِ مَا تَوَقَّفَنِي أَقْلٌ مِنْ أَنَّ نَطَقْتُ فِي مَلَكُوتِ الْبَيَانِ بِمَا انْجَذَبَتْ بِهِ أَفْتَدَةُ الْعَارِفِينَ بِصُرَيْرِكَ أَقْبَلَ كُلَّ مُقْبِلٍ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ وَبِحُرُوكِكَ تَحَرَّكَتِ الْكَائِنَاتُ فِي أَيَّامِ رَبِّكَ الْعَزِيزِ الْحَمِيدِ نَشِدَ بِكَ ظَهَرَتِ الْأَسْرَارُ الْمَكُونَةُ فِي كُتُبِ اللَّهِ وَبَرَزَ مَا كَانَ مَخْزُونًا فِي عِلْمِهِ الْحَاطِطِ

3 O Pen! Make mention of that which was visited upon My person by the hosts of the oppressors who turned away from Us and rose up against Us without any clear proof from God, the Lord of the Day of Judgment. Say: O peoples of the earth! The promised Day is come, and He Who was promised calleth aloud with most exalted call. In every state doth He proclaim: "There is none other God but Me, the All-Knowing, the All-Informed." Beware lest ye oppose Him through Whom every Book was sent down, every Messenger dispatched, and every wondrous Cause made manifest. Beware lest the cawing of the crows and the turning away of the opposers debar you from the Most Exalted Horizon and this clear and manifest Path.

3 يَا قَلَمُ أَذْكَرُ مَا وَرَدَ عَلَى نَفْسِي مِنْ جُنُودِ الظَّالِمِينَ الَّذِينَ أَعْرَضُوا عَنَّا وَاعْتَرَضُوا عَلَيْنَا مِنْ دُونِ بَيِّنَةٍ مِنْ اللَّهِ مَالِكِ يَوْمِ الدِّينِ قُلْ يَا مَلَأَ الْأَرْضِ قَدْ أَتَى الْوَعْدَ وَالْمَوْعُودَ يَنَادِي بِأَعْلَى الدَّاءِ يَنْطِقُ فِي كُلِّ شَأْنٍ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ أَيَاكُمْ أَنْ تَعْتَرِضُوا عَلَى الَّذِي بِهِ نَزَلَ كُلُّ كِتَابٍ وَارْسَلُ كُلَّ رَسُولٍ وَظَهَرَ كُلُّ أَمْرٍ بِدِيْعِ أَيَاكُمْ أَنْ يَمْنَعَكُمْ نَعَاقُ النَّاعِقِينَ عَنِ الْأَفْقِ الْأَعْلَى وَاعْرَاضِ الْمَعْرُضِينَ عَنْ هَذَا الصِّرَاطِ الْوَاضِحِ الْمُبِينِ

4 By God's life! My Pen lamenteth and saith: "O people of the Bayan! Fear ye the All-Merciful, and say not that which the idolaters said of old. Fear ye the Day whereon ye shall be questioned concerning your deeds in this vain life." He, verily, is the Commander, the Almighty, the All-Wise. Say: If ye oppose this Cause with any proof that would establish what ye possess, then bring it forth, and be not of them that tarry. This is the Cause of which the Bayan gave tidings, and before it Muhammad the Apostle of God, and before him the Spirit, and before him He Who conversed with God. The Point of the Bayan standeth before the Throne, giving utterance to this Name whereby the limbs of all names have quaked and the foundations of the idolaters who cast the Book of God behind their backs have been shaken, having followed every heedless and remote one.

4 لَعَمْرُ اللَّهِ يُنَوِّحُ قَلْبِي وَيَقُولُ يَا مَلَأَ الْبَيَانَ اتَّقُوا الرَّحْمَنَ وَلَا تَقُولُوا مَا قَالَهُ الْمُشْرِكُونَ مِنْ قَبْلِ خَافُوا مِنْ يَوْمٍ فِيهِ تَسْتَلُونَ عَمَّا عَمَلْتُمُوهُ فِي الْحَيَاةِ الْبَاطِلَةِ أَنَّهُ هُوَ الْأَمْرُ الْمُقْتَدِرُ الْحَكِيمُ قُلْ أَنْ تَعْتَرِضُوا عَلَى هَذَا الْأَمْرِ بِأَيِّ أَمْرٍ يَثْبُتُ مَا عِنْدَكُمْ فَأَتُوا بِهِ وَلَا تَكُونُوا مِنَ الصَّابِرِينَ هَذَا أَمْرٌ قَدْ أَخْبَرَ بِهِ الْبَيَانَ وَمَنْ قَبْلَهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَمَنْ قَبْلَهُ الرُّوحُ وَمَنْ قَبْلَهُ الْكَلِيمُ أَنَّ نَقْطَةَ الْبَيَانِ يَكُونُ قَائِمًا لَدَى الْعَرْشِ وَنَاطِقًا بِهَذَا الْأَسْمِ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَتَزَلْزَلَتْ أَرْكَانُ الْمُشْرِكِينَ الَّذِينَ نَبَذُوا كِتَابَ اللَّهِ وَرَأَتْهُمْ بِمَا اتَّبَعُوا كُلَّ غَافِلٍ بَعِيدٍ

- 5 O Pen! Leave the mention of such people and turn thy face toward those who have turned unto God and believed in Him on a Day wherein the learned ones of the earth and their divines turned away, and those who followed them without My command before God - these are indeed among the abased ones. Make mention of the martyr who sacrificed his spirit with joy and fragrance in the path of My Name, the All-Merciful, with such steadfastness as amazed the Concourse on High and the dwellers of Paradise and those who circle round the Throne at morn and eventide. Then make mention of him who was named Buzurg, who heard the scratching of My Pen and soared in My atmosphere and turned toward My face and spoke forth My beauteous praise. We have made mention of him in numerous Tablets and have revealed for him from My Most Exalted Pen in the Crimson Book that which shall never cease to shed its fragrance as long as the kingdom of earth and heaven endureth. To this beareth witness He Who is established upon the throne of grandeur with mighty sovereignty.
- 6 O thou who gazest upon the Countenance! Hear thou once again the call from the Lote Tree raised up above the luminous spot, as a bidding from God, the Lord of Names and Creator of the heavens. Verily, there is none other God but Me, the Mighty, the All-Bestowing. O Buzurg! The Ancient Countenance hath turned toward thee from His Most Great Prison, and remembereth thee with that which hath caused the sweet savors of revelation to be diffused throughout the world. Blessed is he who hath found and recognized and hath said: "Praise be unto Thee, O Lord of Lords!" My Most Great Branch hath presented before Me thy letter when the Wronged One was seated upon the throne of sorrow by reason of that which the hands of the deniers of God, the Lord of creation, have wrought.
- 7 That which thou didst send through My Name, the Self-Subsisting, hath come before the Wronged One. We have heard thy call and have answered thee with that which shall rejoice thy heart and the hearts of them that have turned with spirit and fragrance toward My most exalted horizon. At this moment the Tongue of Grandeur speaketh, and My Branch writeth it as a token of grace from Me, and I am the Powerful, the Unconstrained. We make mention of thy sister, the consort of him who was martyred in My path, with a remembrance from My Most Exalted Pen before which all mention must bow down.
- 8 O My leaf and My handmaiden! By God, all things have lamented for you, and the Most Exalted Pen, and the dwellers
- يا قلم دع ذكر القوم ول وجهك شطر الذين اقبلوا
و آمنوا بالله في يوم فيه اعرض علماء الأرض و
فقهائها ثم الذين اتبعوهم من دون امرى لدى الله
الا انهم من الصاغرين اذكر الشهيد الذى انفق
روحه بالروح و الريحان في سبيل اسمى الرحمن
باستقامة تحير منها الملاء الأعلى و سكان الفردوس
و الذين طافوا العرش في بكور و اصيل ثم اذكر
من سمي بيزرگ الذى سمع صرير قلبى و طار في
هوائى و اقبل الى وجهى و نطق بثنائى الجميل انا
ذكرناه في الواح شتى و انزلنا له من قلبى الأعلى في
الصحيفة الحمراء ما لا ينقطع عرفه بدوام الملك
و الملكوت يشهد بذلك من استوى على عرش
الجبروت بسلطان عظيم
- يا ايها الناظر الى الوجه اسمع النداء مرة اخرى من
السدة المرتفعة على البقعة النوراء امراً من لدى
الله مالك الأسماء و فاطر السماء انه لا اله الا
انا العزيز الوهاب يا بزرگ قد اقبل اليك وجه
القدم من سجنه الأعظم و يذكرک بما تضوعت منه
نفحات الوحي في العالم طوبى لمن وجد و عرف
و قال لك الحمد يا رب الأرباب
- قد حضر غصنى الأكبر بگلایک و عرضه اذ كان
المظلوم مستویاً على عرش الحزن بما اكتسبت
ايدى الذين كفروا بالله مالك الايجاد و حضر
لدى المظلوم ما ارسلته عند اسمى المهدي انا سمعنا
ندائك و اجبتاك بما يفرح به قلبك و قلوب
الذين اقبلوا الى افقى الأعلى بالروح و الريحان و
في هذا الحين ينطق لسان العظمة و يكتبه غصنى
فضلاً من عندى و انا المقتدر المختار و نذكر اختك
ضلع من استشهد في سبيلى بذكر اذ ظهر من قلبى
الأعلى خضعت له الأذکار
- يا ورقتى و يا امتى تالله ناحت لكم الأشياء و القلم
الأعلى و سكان الفردوس الأبهى طوبى لك و

of the Most Exalted Paradise. Blessed art thou and blessed every handmaiden who hath loved thee and attained unto thy presence, and blessed thy mother whom We mentioned before, and I am the Mighty, the All-Bountiful. We were with thee and with her and witnessed what befell you both, and I am the All-Hearing, the All-Seeing. Nothing whatsoever escapeth His knowledge and with Him is the Mother Book. This is the Day wherein the banner "He is God" hath been raised aloft and the standard of divine power hath been hoisted upon the highest mountains. Blessed is he who hath heard the Call from the direction of the Throne, and blessed is he who hath beheld My Most Great Sign when it shone forth from the horizon of God's Will, the Revealer of verses.

لكلّ امة احببتك و فازت بلقائك و لأمك التي ذكرناها من قبل و انا العزيز الفضال انا كنا معك و معها و رأينا ما ورد عليكما و انا السامع البصير لا يعزب عن علمه من شيء و عنده أم الكتاب هذا يوم فيه نصبت راية أنه هو الله و ارتفع علم الاقتدار على اعلى الجبال طوبى لسميع سمع النداء من شطر العرش و لبصير رأى آيتى الكبرى اذ اشرقت من افق ارادة الله منزل الآيات

- 9 This is the Day wherein the ocean of My loving-kindness hath surged, and the sun of My grace hath shone forth, and the heaven of My mercy hath been upraised. Behold then, O ye who are endued with vision! O Buzurg! Say: O people of God! Beware lest the doubts of the divines or the allusions of them that have denied the Beginning and the Return withhold you. The Hidden Secret and the Treasured Mystery hath come, yet the people are in doubt and dissension.

9 هذا يوم فيه ماج بحر عنايتي و اشرقت شمس فضلى و ارتفعت سماء رحمتي فانظروا يا اولى الأبصار يا بزرگ قل يا حزب الله اياكم ان تتمتعكم شبهات العلماء او اشارات الذين كفروا بالمبدء و المآب قد اتى السر المكنون و الغيب المخزون ولكن القوم فى مرية و شقاق

- 10 We have desired at this moment to make mention of My leaf and My handmaiden whom We have caused to ascend unto the Most Exalted Companion, that it may be a treasure for her and a store with her Lord, the Mighty, the All-Forgiving. I bear witness that she turned unto God and hearkened and responded to her Lord whilst the people were in a strange sleep. By My life! The dwellers of the most exalted chambers in the highest Paradise and the celestial garden welcomed her - to this doth the Lord of Names bear witness at this moment, He Who proclaimeth that there is none other God but Me, the Mighty, the All-Knowing. Were her station to be revealed even less than the eye of a needle, all the tongues of the world would speak forth. Blessed is God Who hath preferred her and honored her and exalted her to such a degree that the leaves circle round her. The testimony of her Lord sufficeth her. By My life! Nothing that is seen or witnessed can equal it. Blessed are they who have recognized, and woe unto every obstinate denier!

10 انا اردنا فى هذا الحين ان نذكر ورقتى و امتى التي الحقناها الى الرفيق الأعلى ليكون كنزاً لها و ذخراً لها عند ربها العزيز الغفار اشهد انها اقبلت و سمعت و اجابت ربها اذ كان القوم فى نوم عجاب لعمري استقبلها اهل غرفات الفردوس الأعلى و الجنة العليا يشهد بذلك مالك السماء فى هذا الحين الذى ينطق انه لا اله الا انا العزيز العلام لو يظهر مقامها اقل من سم الابرة لتنطق السن العالم تبارك الله الذى فضّلها و اكرمها و عزّزها على شأن تطوفها الورقات تكفيها شهادة ربها لها لعمري لا يعادلها ما يشاهد و يرى طوبى لقوم عرفوا و ويل لكل منكر مكار

- 11 O Muhammad! The Wronged One makes mention of thee at a time when the wicked have encompassed Him from every direction. He speaks the truth before the faces of the world even as He spoke before, in such wise that neither the clamor of the peoples nor the might of the princes of the earth and their divines could deter Him. Thus have We made manifest the Cause with clear proof and evidence. Blessed art thou, O

11 يا محمد يذكرک المظلوم اذ احاطته الفجار من كل الأقطار انه ينطق بالحق امام وجوه العالم كما نطق من قبل على شأن ما منعه ضوضاء الأمم و لا سطوة امراء الأرض و علمائها كذلك اظهرنا الأمر بالحجة و البرهان طوبى لك يا محمد بما فزت بأيامى و سمعت ندائى و عملت ما كان مقبولاً

Muhammad, inasmuch as thou hast attained unto My days, hast heard My call, and hast done that which was acceptable in the sight of the Wronged One. Give thanks unto thy Lord for this bounty which hath shone forth from the horizon of thy Lord's will, the Illuminator of all regions. Thou hast at this hour attained unto a grace from Us and a pardon from Our presence, and verily I am the All-Powerful, the Compeller. Blessed are ye for having shown patience in the path of God and borne that which none before you hath borne. To this beareth witness the Mother Book which is with Him. Thus have We purified you with the water of Our loving-kindness and made mention of you through My utterance whereby the horizons have been illumined. The glory shining from the horizon of My Kingdom be upon you and upon those who love you for the sake of God, the Lord of earth and heaven.

- 12 We make mention at this hour of My loved ones there who have testified to that whereunto God Himself hath testified: that there is none other God but Him, the Supreme, the Self-Subsisting. O people of God! We counsel you to be trustworthy, religious, chaste and faithful, and to that whereby the Cause of God, the Lord of all that was and shall be, may be exalted. When ye have attained unto My verses and perceived the breezes of revelation, arise from your seats, turning toward the Wronged One, and say:

- 13 O God of earth and heaven, Lord of the world to come and of this world! We testify to that whereunto Thy tongue hath testified in the Most Exalted Horizon, and we acknowledge that whereunto Thy Pen hath confessed. We beseech Thee by the waves of the ocean of Thy knowledge and the stars in the heaven of Thy wisdom to aid us to stand firm in Thy Cause and to strengthen us in that which beseemeth Thy days. O Lord! We are consumed by separation from Thee and our hearts are melted in our remoteness from Thee. We perceive the fragrance of Thy manifestation yet know not from what place the fragrance of Thy garment wafteth, nor where the rustling of the Tree of Thy Cause and the murmur of the waters of Thy loving-kindness are heard.

- 14 We beseech Thee by Thy most great signs and by the manifestations of Thy power in the kingdom of creation to ordain for us, by the pen of Thy bounty, the reward of attaining Thy presence, of standing before Thy throne, and of appearing at the door of Thy majesty. Thou art He by Whose generosity all created things have testified and by Whose power all beings have borne witness. We implore Thee not to deny us that which is with Thee and that which Thou hast ordained for Thy chosen ones who have offered up their spirits in Thy path. By

لدى المظلوم اشكر ربك بهذا الفضل الذى اشرق من افق ارادة ربك منور الجهات انك فى هذا الحين فزت بفضل من عندنا و عفو من لدنا و انا المقتدر الجبار طوبى لكم بما صبرتم فى سبيل الله و حلمتم ما لا حمله احد من قبل يشهد بذلك من عنده ام البيان كذلك طهرناكم بماء عنايتي و ذكرناكم ببياني الذى به انارت الآفاق البهاء المشرق من افق ملكوتى عليكم وعلى الذين يحبونكم لوجه الله مالک الأرضين و السموات

12 و نذكر فى هذا الحين اوليائى هناك الذين شهدوا بما شهد الله انه لا اله الا هو المهيمن القيوم يا حزب الله نوصيكم بالأمانة و الديانة و العفة و الوفاء و بما يرتفع به امر الله رب ما كان و ما يكون اذا فزتم بأبائى و وجدتم نفحات الوحي قوموا عن مقاعدكم مقبلين الى شطر المظلوم

13 و قولوا يا اله العرش و الثرى و مالک الآخرة و الأولى نشهد بما شهد به لسانك فى الأفق الأعلى و نعترف بما اعترف به قلبك نستلك بأمواج بحر علمك و انجم سماء حكمتك بأن توقفنا على الاستقامة على امرك و تؤيدنا على ما ينبغي لأيامك اى رب قد احرقنا هجرتك و ذابت اكبادنا فى فراقك نجد عرف ظهورك و لم ندر بأى مقام تضوع عرف قميصك و ارتفع حفيف سدره امرك و خیر ماء عنايتك

14 نستلك بأياتك الكبرى و بظهورات قدرتك فى ملكوت الانشاء بأن تكتب لنا من قلم فضلك اجر لقائك و الحضور امام عرشك و القيام لدى باب عظمتك انت الذى شهدت بكرمك الكائنات و بقدرتك الموجودات نستلك ان لا تخيننا عما عندك و عما قدرته لأصفيائك الذين انفقوا ارواحهم فى سبيلك و بالشهيد الذى يزوره الملائكة بأن تكتب لنا

the Martyr whom the Concourse on High doth visit, we beseech Thee to ordain for us what Thou hast ordained for them. Then protect us from the evil of those who croak and who hinder people from the ocean of Thy utterance, the sweet waters of Thy bounty and the choice wine of Thy loving-kindness. There is none other God but Thee, the Mighty, the All-Conquering, the Powerful. Thou art worthy to answer prayers, and Thou art the All-Knowing, the All-Informed.

ما کتبت لهم ثم احفظنا من شرّ النّاعقين الذّین
يمنعون النّاس عن بحر بیانک و سلسبیل فضلک
و تسنیم عنايتک لا اله الا انت القوى الغالب
القدير و بالاجابة جدير و انت العليم الخبير

BLIB_Or15718.246

BH00692

To: *Mirza Ali Muhammad Yazdi (Varqa)*

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

1 هو الله تعالى شأنه العظمة و الکبرياء

2 Immeasurable praise befiteth the threshold of the Peerless One Who, through the effulgence of the Sun of inner meanings, hath adorned human hearts with the ornament of divine knowledge and embellished the temples of human existence with the robe of His recognition, rendering them distinguished thereby. The tongues of the world are powerless to mention the wonders of His bestowals, and the pens of all nations fall short in recording the subtleties of His favors. His grace hath encompassed all horizons, and His bounty hath pervaded all existence. Should one gaze with the eye of insight upon the wondrous ordering of creation, he would be astonished and bewildered by the subtle favors of the Desired One towards him.

2 ستایش بیقیاس ساحت حضرت بیثالیرا سزاست
که باشرایق انوار شمس معانی قلوب انسانیه
را بطراز معارف ربّانیه مزین نمود و هیاکل
وجودات بشریه را بخلعت معرفت خویش
مطرّز و مفتخر فرمود السن عالم از ذکر بدایع
عنایاتش عاجز و اقلام امم از تحریر لطائف
الطافش قاصر فضلش آفاقرا احاطه نموده و
جودش جمیع وجود را فرا گرفته اگر شخص
انسانی بدیده بصیرت در ترتیب بدایع خلقت
تفکر نماید از لطائف عنایات حضرت مقصود
در حق خود متعجب و متحیر گردد

3 In the divine tradition He saith: "O son of man! I created all things for thy sake, and thee for My own sake. Flee not from Me." Alas and regret that they are deprived of that for which they were created, occupied with their own idle fancies, and prevented from receiving the lights of the Sun of Truth. In this spiritual springtime, when all the world is verdant and flourishing from the divine breezes of knowledge, the trees of human existence have not stirred nor become verdant. Glory be to God! The heedless ones have not discovered that which is the good of existence and the tranquility of humanity in both the seen and unseen realms. All these trials and hardships are for the sake of guiding people to eternal good and perpetual ease, and for the elevation of the servants to spiritual realms and their attainment to the luminous heights of holiness. Yet

3 در حدیث قدسی میفرماید یا ابن الانسان خلقت
الاشیاء لأجلک و خلقتک لأجلی لم تفرّ منی
افسوس و دریغ که از آنچه بجهت آن خلق
شده اند محروم مشاهده میشوند و بظنون و اوهام
خود مشغول و از اقتباس انوار آفتاب حقیقت
ممنوع مانده اند در این ربیع روحانی که جمیع عالم
از لواحق معارف ربّانی سر سبز و خرم اشجار وجود
انسانی بحرکت نیامده و خرم نگشته سبحان الله
خلق پیغمبر بآنچه خیر وجود و آسایش انسان در
سر و شهود است پی نبرده اند جمیع این زحمات
و مشقّات لأجل ایصال ناس است بخیر باقی
و آسایش دائمی و ارتقای عباد بعوالم روحانی و
وصولشان بمعارج قدس نورانی ولکن صاحبان

the possessors of selfish desires have prevented the people from entering the precinct of acceptance and arriving at the city of attainment. We beseech God—exalted be His glory and magnificent His favors—to rend asunder, through His complete power, the veils that hinder, and to guide all to the direction of guidance and the dawning-place of knowledge and wisdom.

- 4 O thou who art turned towards the realm of immortality, who drinketh from the pure waters of the Salsabil of reunion, and who hath laid hold of the hem of faithfulness! Thy first and second letters arrived in succession and brought the utmost joy and delight. However, at that time, due to the frequency of occupations, the sending of a reply was delayed. In these days, while intending to write, thy third letter arrived and added joy upon joy. After reading thy letters, thou wert present before the Face and mention was made of thee. The Tongue of the Divine Will, addressing thee, spoke these exalted words, His word, exalted be His majesty:

- 5 In My Name that directeth the Tablet and the Pen

- 6 O Leaf! Upon thee be the glory of God, the Lord of all names, and the loving-kindness of God, the Creator of heaven, and upon the 'Ayn and the Ba who have attained unto the love of God, the All-Compelling, the Self-Subsisting, who have arisen to serve the Cause and performed that which brought joy to all hearts and souls. The river of names hath deprived people of the ocean of inner meanings. At times the word 'successor' became a veil, at other times the word 'mirror', and yet at other times words such as 'chief', 'noble', 'learned' and the like. Although through the power of the Supreme Pen some veils were rent asunder, others remain, for people are heedless and veiled. Until now they have not found true unity and have not comprehended the station of the Day of God. They cling to vain imaginings, return to vain imaginings, and are oriented towards vain imaginings. Praise and gratitude be to Him that thou hast attained and beheld the Most Exalted Horizon, and been honored to hear that for which ears were created. Strive that perchance thou mayest, with joy and fragrance, illumine the people of the world with the effulgent rays of the Sun of true unity.

- 7 Say: O people of God! Wisdom is a mighty shield; hold fast unto it and be occupied with rendering assistance to the Cause. By the life of the All-Merciful! Victory is through wisdom and utterance, and naught else is acceptable in the sight of God, for the people of God are for the betterment of the world. They must arise to that which will conduce to the exaltation and advancement of governments and peoples. Convey My

اغراض نفسانیّه بریّه را از دخول حوزه قبول و ورود مدینه وصول باز داشته‌اند از حق جل شأنه و عظم احسانه سائل و آملیم که حجب مانعه را بقدرت کامله خرق فرماید و جمیع را بشطر هدایت و مشرق علم و حکمت دلالت نماید

4 یا ایها المتوجّه الی شطر البقاء و الشارب زلال سلسبیل البقاء و المتشبّث بذیل الوفاء مکتوب اول و ثانی آنحیب متواتر واصل و کمال مسرت و انبساط دست داد و لکن آن اوقات بعلت تواتر اشغال ارسال جواب در عهده تعویق ماند این ایام در نیت تحریر بود که مکتوب ثالث وارد و مسرت بر مسرت افزود پس از مطالعه تحریرات آنجناب تلقاء وجه حاضر و ذکر آنجناب معروض لسان مشیت مخاطباً الیک باین کلمات عالیات ناطق

5 قوله جلّ اجلاله بسمی مستخر اللوح و القلم

6 یا ورقاء علیک بهاء الله مالک الأسماء و عناية الله فاطر السماء و علی العین و الباء الذی فاز بحبّ الله المهيمن القيوم و قام على خدمة الأمر و عمل ما استفرح به الأفئدة و القلوب نهر اسماء ناس را از بحر معانی محروم نموده گاهی لفظ وصی حجاب گشته هنگامی لفظ مرآت وقتی لفظ نقیب و نجیب و عالم و امثال آن اگرچه بقدرت قلم اعلی بعضی از حجاب خرق شد و لکن بعضی باقی چه که ناس غافل و محجوبند الی حین توحید حقیقی را نیافته‌اند و شأن یوم الله را ادراک نکرده‌اند باوهم متمسکند باوهم راجع و الی الأوهم متوجّه له الحمد و المنة فائز شدی و افق اعلی را مشاهده نمودی و باصغای آنچه آذان از برای او خلق شد مشرف شدی جهد نما که شاید بروج و ریحان اهل امکانرا بتجلیات انوار آفتاب توحید حقیقی منور نمائی

7 بگو یا حزب الله حکمت سپری است محکم باو تمسک نمائید و بنصرت مشغول شوید لعمر الرحمن نصرت بحکمت و بیان است و ما دونش لدی الله مذکور نه چه که حزب الله از برای اصلاح عالمن باید قیام نمایند بآنچه که سبب علو و سمو دول و ملل است اولیای آن ارض را تکبیر برسان بعضی از الواح از قلم اعلی در

greetings to the loved ones in that land. Certain Tablets have been revealed from the Supreme Pen in answer to some, and have not yet been sent. We beseech God to confirm them in the Greater Steadfastness, lest doubts and allusions prevent them from the Source of verses and the Revealer of clear proofs. The glory from Us be upon thee and upon those with thee and upon My loved ones there.

- 8 We hope that you may ever be blessed with the favors of the All-Knowing King and be confirmed and assisted in teaching the Cause of the All-Merciful with wisdom and utterance. In truth, if in this glorious Day one renders a service and becomes the cause of guidance and enlightenment of one of his fellow beings, the mention thereof shall endure throughout the kingdom of earth and heaven. Say:

- 9 Glorified art Thou, O Lord of the world and Sovereign through Thy Most Great Name! I beseech Thee by the dominion of Thy power and the kingship of Thy might to make me steadfast in Thy service and to aid me at all times to guide Thy creatures to the source of Thy knowledge and the wellspring of Thy wisdom. O my God, my Lord and my Hope! Thou knowest that I desire naught but Thy mention and praise, and to arise in service to Thy Cause in Thy lands. I beseech Thee to withhold not from me Thy outpourings in Thy days, and to assist me in what I have purposed in Thy path. Grant me, through Thy all-encompassing grace upon all who dwell on earth and in heaven, the Kawthar of bounty and the Salsabil of immortality.

- 10 O Lord! Thou seest the servants heedless of Thy manifestations in Thy days and veiled from the effulgence of the lights of Thy oneness and the dawning of the Sun of Thy singleness. Strengthen those whom Thou hast caused to recognize Thy Self, whom Thou hast honored with Thy knowledge, and whom Thou hast adorned with Thy acceptance, to do what befit-teth Thy days of manifestation: to detach themselves from all else and to confine themselves to that which endureth through the permanence of Thy sovereignty and dominion - namely, to guide creation to the paradise of Thy knowledge. Look not upon the heedlessness of the servants and the veiling of the lands, O Sovereign of the Beginning and the End, but rather upon Thy grace, Thy mercy, Thy generosity and Thy loving-kindness. Look not upon the weakness and impotence of creation, but rather upon the might of Thy power and the dominion of Thy strength. Preserve, O God, Thy loved ones from the evil of Thine enemies who have remained heedless of Thy Cause and have committed what they were forbidden in

جواب بعضی نازل و الی حین ارسال نشده
نسئل الله ان یؤیدهم علی الاستقامة الکبری لثلاث
تمنعهم الشبهات و الاشارات عن منزل الآیات
و مرسل البینات البهآء من لدنا علیک و علی
من معک و علی اولیائی هناك انتهى

- 8 امیدواریم همیشہ آیام آنجناب بعنایات ملیک
علام فائز باشند و بر تبلیغ امر رحمن بحکمت و
بیان مؤید و موفق فی الحقیقه در این روز فیروز
اگر خدمتی از انسان ظاهر شود و علت هدایت
و ارشاد نفسی از ابناء جنس خود گردد ذکرش
بدوام ملک و ملکوت باقی و پاینده ماند قل

- 9 سبحانک یا سید العالم و الحاکم باسمک الأعظم
اسئلک بسلطان قدرتک و ملیک قوتک ان
تجعلنی قائماً علی خدمتک و تؤیدنی فی کل آن علی
ارشاد بریتک الی معدن علیک و منبع حکمتک
یا الهی و سیدی و رجائی تعلم بأنّی لم ارد الا
ذکرک و ثنائک و الیام علی خدمه امرک فی
بلادک اسئلک ان لا تقطع عنی فیوضاتک فی
ایامک و آیدنی علی ما اردت فی سبیلک و
ارزقتی کوثر العطاء و سلسبیل البقاء بفضلک
الشامل علی من فی الأرض و السماء

- 10 ای ربّ ترى العباد غافلين من ظهوراتک فی
ایامک و محتجبين من اشراق انوار التوحید و
طلوع شمس التفريد آید الذين عرفتہم نفسک و
شرقتہم بمعرفتک و زينتهم بقبولک علی ما ينبغي
فی آیام ظهورک و هو الانقطاع عنکل امر و
الاقتصار بما یبقی بدوام ملکک و ملکوتک و
هو ارشاد الخلق الی جنة معرفتک لا تنظر الی
غفلة العباد و احتجاب البلاد یا سلطان المبدء و
المعاد بل الی فضلک و رحمتک و جودک و
عنایتک و لا تنظر الی ضعف الخلق و عجزهم بل
الی جبروت قوتک و ملکوت قدرتک و احفظ
اللهم احبائک من شر اعدائک الذين غفلوا من
امرک و ارتکبوا ما نهوا عنه فی کتابک اذ انک
انت الکریم ذو الفضل العمیم لا اله الا انت العلیّ
العظیم

Thy Book. Verily, Thou art the Generous, the Lord of abundant grace. There is none other God but Thee, the Most High, the Most Great.

- 11 Glorified art Thou, O Lord of Names and Sovereign of earth and heaven! With what tongue can I thank Thee for the wonders of Thy bestowals, and with what utterance can I praise Thee for the manifestations of Thy grace and bounty? Thy mercy hath encompassed us from all directions, and Thy grace hath preceded us, O Lord of earth and heavens! How can nothingness describe the attributes of the Sovereign of eternity? By Thy glory! I am bewildered in Thy remembrance and astounded by the predominance of Thy kindness and the succession of Thy generosity and favor. Were I to praise Thee throughout the duration of the kingdom and dominion, I would not be able to comprehend the least of Thy favors, nor could I describe the smallest of Thy bestowals - how much less Thy remembrance, Thy praise, and the attributes of Thy power, might, majesty, glory and dominion! I beseech Thee to accept from me what Thou hast commanded me in Thy Book, and to look not upon my poverty, want, abasement and lowliness, but rather upon Thy glory and power. Aid me to such remembrance as shall endure in Thy kingdom and shall be a cause for my attaining, at all times, unto the heights of Thy nearness. Verily, Thou art the Generous, the Bountiful. There is none other God but Thee, the Gracious, the Munificent, the Bestower, the Mighty, the Merciful.

- 12 Convey to the honored Habib Ruhani 'Ayn-Qaf-Ba sublime and wondrous remembrances and glorifications. Likewise to M.H., may the glory of God rest upon them both. We beseech God to strengthen them and grant them the good of the hereafter and of this world. Verily, He is the One with power over whatsoever He willeth. To the honored Aqa Mirza Mahmud, may the glory of God rest upon him, I send most wondrous and sublime glorifications, and I beseech and hope for God's grace and favor on his behalf. In the first letter, mention was made of the honored Aqa Jalil - glorify him on my behalf and remember him with beautiful remembrance. I beseech God to strengthen him, preserve him and grant him what is best for him. Verily, He is the Kind, the Generous. Remember all the friends with gracious remembrances and most sublime glorifications. Glory and praise be upon you and upon them all. As pressing tasks were successive, this was sent in the handwriting of one of the friends.

- 13 202 [Muhammad 'Ali]

11 سبحانک یا مالک الأسماء و سلطان الأرض و السماء بأي لسان اشکرک فی بدایع الآئک و بأي بیان اثینک فی ظهورات فضلک و عطائک قد احاطتنا رحمتک من کل الجهات و سبقنا فضلک یا مالک الأرض و السموات کیف یذكر العدم اوصاف سلطان القدم و عزتک قد تحیرت فی ذکرک و اندهشت من غلبة لطفک و تتابع جودک و عطفک لو اثینک بدوام الملک و الملکوت لا یکنی ادراک اقل نعمة من نعمک و لا اقدر علی وصف اصغر آئک و کیف ذکرک و ثنائک و اوصاف قدرتک و قوتک و شوکتک و جلالک و سطوتک استلک ان تقبل منی ما امرتني به فی کتابک و لا تنظر الی فقری و فاقی و ذلی و مسکتی بل الی عزک و اقتدارک و ایدنی علی ذکر یتقی فی ملکک و یكون سبباً لوصولی فی کل الأوقات الی معارج قربک انک انت الجواد الکریم لا اله الا انت الفاضل الباذل المعطى العزیز الرحیم

12 جناب حبیب روحانی عین قبل با علیه بهاء الله را باذکار بدیعہ منیعہ ذا کر و مکبر شوید و همچنین جناب مح علیه بهاء الله را نسئل الله ان یؤیدهما و یرزقهما خیر الآخرة و الأولى انه هو المقتدر علی ما یشاء جناب آقا میرزا محمود علی بهاء الله را بتکبیر ابداع منع ذا کر و مکبرم و فضل و عنایت الهی را در باره ایشان سائل و آمل در مکتوب اول ذکر جناب آقا جلیل علیه بهاء الله مرقوم شده بود کبره من قبلی و اذکره بذکر جمیل استل الله ان یؤیده و یحفظه و یرزقه ما هو خیر له انه عطوف کریم جمیع دوستان را باذکار لطیفه ذا کر شوید و بتکبیرات ابداع اعلی مکبر البهاء و الثناء علیک و علیهم اجمعین چون اشغال لازمه متواتر بود بخط دوستی از دوستان ارسال شد

- 13 ۲۰۲ [محمد علی]

BH00704*Ziyarat-Namiy-i-Babu'l-Bab va Quddus*

- 1 Tablet of visitation for the first to arrive and the last to attain, may the souls of all on earth be offered up for them both. 1 زيارة حضرت أول و آخر نازل روح العالم فداهما
- 2 In the name of Him Who is the Compassionate, the All-Bountiful! 2 بسمه الرؤف الكريم
- 3 The peace that hath shone forth from the Dayspring of the Will of God, the Lord of all being, and the light that hath dawned above the horizon of His supreme mercy and His resplendent signs rest upon you, O ye who are the hands of His power in the kingdom of creation and the manifestations of His grandeur between earth and heaven! 3 السلام الظاهر من مطلع فم ارادة الله مولى الورى والنور المشرق من افق سماء رحمته الكبرى وآيته النوراء عليكم يا ايدى القدرة فى ملكوت الانشاء وظهورات العظمة بين الأرض و السماء
- 4 Ye are they who were awakened by the gentle winds of the dawn of Revelation and were enraptured by the voice of Him Who spoke on Sinai. Ye are they who inhaled the fragrance of the All-Merciful when it wafted from the realm of divine knowledge. By your guidance the thirsty hastened to the on-rushing waters of everlasting life and the sinner to the vivifying river of forgiveness and mercy. Ye are the signs of God and His straight Path amongst His creation. Through you all faces turned to the Most Exalted Horizon and every poor one sought the Wellspring of wealth. 4 انتم الذين ايقظتكم نسيمات فجر الظهور واجتذبكم نداء مكلم الطور انتم الذين وجدتم رائحة الرحمن اذ سرت من بين العرفان بارشادكم سرع الظمان الى بحر الحيوان والعاصى الى فرات الرحمة والغفران انتم آيات الحق و صراطه بين الخلق بكم توجهت الوجوه الى الأفق الأعلى و سرع الفقير الى مطلع الغنى
- 5 At your suffering all things lamented, and every atom cried out between earth and heaven, and Adam forsook the Most Exalted Paradise and chose for Himself a place upon the dust. Ye are the dawning-places of power amidst the people and the daysprings of might amongst the righteous. Through you the springtime of inner meaning appeared in the world of utterance and the All-Merciful shed His effulgent splendour upon all created things. 5 بمصيبتكم ناحت الأشياء وصاحت الذرات بين الأرض و السماء وترك آدم الجنة العليا واختار لنفسه مقاماً فى الغبراء انتم مشارق القدرة بين البرية و مطالع الاقتدار بين الأخيار بكم ظهر ربيع المعانى فى عالم البيان و تجلّى الرحمن على من فى الامكان
- 6 Ye are the hands of His Cause in His lands, and the stars of His bountiful care amidst His servants. Through you the daystars of knowledge dawned forth, the heavens of all religions were illumined, the lights of the sciences shone brightly amongst the nations, and the sphere of the arts was expanded throughout the world. Ye are the dawning-places of God's Revelation upon the earth and the daysprings of His signs in the world of creation. By your arising did the people arise to serve the Cause and the river of mercy flow out amidst humankind. 6 انتم ايدى امره فى بلاده و انجم عنايته بين عباده بكم بزغت شمس العرفان و انارت آفاق الأديان و سطعت اشعة انوار العلوم بين الأمم و اتسعت دوائر الفنون فى العالم انتم مشارق وحي الله فيما سواه و مطالع آياته فى ناسوت الانشاء و بقيامكم قام الناس لخدمة الأمر و جرى فرات الرحمة بين البشر
- 7 Ye are the pearls of the Hidden Sea and the letters of the Treasured Book. Through your sublime word the Book of Names was expounded and the portals of blessings were opened wide 7 انتم لآلى البحر المكنون و حروفات الكتاب المخزون من كلمتكم العليا فصل كتاب الأسماء و فتحت

before the inhabitants of earth and heaven. Through you the injunction "Be thou" was enforced, the Hidden Secret was divulged, and the choice Wine was unsealed.

ابواب الخير على من في الأرض و السماء بكم
ظهر حكم الكاف و النون و برز السر المكنون و
فك ختم الرحيق المختوم

- 8 Alas, alas! By reason of your sorrow, the inmates of the all-highest Paradise were overcome with grief and the denizens of the kingdom of names were moved to lament. At your suffering, trembling seized the inhabitants of the Verdant Isle on the shore of the Sea of Grandeur, causing the sighs of such as are wholly devoted to God to ascend and the tears of them that are nigh unto Him to rain down. Ye are the books of God and His scriptures, the epistles of God and His tablets. By virtue of your gladness the faces of all beings were wreathed in smiles, and by reason of your sorrow all things visible and invisible did wail aloud.

8 آه آه بجزنكم اخذت الأحران اهل الفردوس
الأعلى و ناحت سگان ملكوت الأسماء بمصيبتكم
اخذت الزلازل قبائل الجزيرة الخضراء في شاطئ
قلزم الكبرياء بها سعدت زفرات المقربين و
نزلت عبرات المخلصين انتم كتب الله و زيره و
صحف الله و الواحه بفرحكم ابتسم ثغر الوجود و
بجزنكم ناح الغيب و الشهود

- 9 Ye are the arks of God sailing upon the ocean of His Will, and the people of God who have arisen to champion His Cause. Through you the Most Great Announcement was proclaimed and the limbs of all men were made to tremble. Through your call every sleeping one was awakened, every seated one rose up, and every reclining one rushed forth. Through that call the negligent were raised from slumber, the ignorant were enlightened, the agitated were assured, and the tongue of every stammerer was unloosed. Through your sweet remembrance all people hastened to the Most Exalted Horizon and the Crimson Ark sailed upon the sea of names.

9 انتم سفن الله الجارية على بحر مشيئته و حزب الله
القائمون على نصرة امره بكم ظهر النبأ الأعظم و
ارتعدت فرائص الأمم بندايتكم استيقظ كل نائم و
قام كل قاعد و سرع كل سطيج و انتبه كل غافل
و تعلم كل جاهل و اطمئن كل مضطرب و نطق
كل كليل بذكركم الأهل سرح الوري الى الأفق
الأعلى و سرت السفينة الحمراء على بحر الأسماء

- 10 Ye are the dawning-places of the Will of God and the daysprings of His Cause, the embodiments of His command and the sources of His might. Ye are the storehouses of His knowledge and the treasures of His secrets, the repositories of His decree and the exponents of His behest. Ye are the pearls of the ocean of His generosity and the gems of the mines of His munificence, the suns of the firmament of His grace and the moons of the heaven of His bounty. Through you the banner "He, verily, is God" was hoisted upon the earth and every stranger came to recognize his ultimate goal and his true abode.

10 انتم مشارق مشيئة الله و مطالع امره و مظاهر
حكمه و مصادر اقتداره و مخازن علمه و كائنات
اسراره و مكامن قضائه و مواقع امضائه و جواهر
بحر جوده و معادن كرمه و شمس سماء فضله و
أقمار آفاق عطائه بكم نصب لواء انه هو الله فيما
سواه و عرف كل غريب مرجعه و مثواه

- 11 Through your allegiance did the pure in heart rush to the field of martyrdom and offer up that which they possessed in the path of God, the Lord of all names. Through you did they who enjoy near access to God attain unto the living waters of immortality, and the true believers unto that which hath flowed forth from the Luminous Spot in the All-Highest Paradise before the Divine Lote-Tree.

11 باقبالكم سرح المخلصون الى مشهد الفداء و انفقوا
ما لهم في سبيل الله مولى الأسماء بكم فاز المقربون
بكوثر البقاء و الموحدون بما جرى من البقعة
النوراء في الفردوس الأعلى عند سدرة المنتهى

- 12 I testify that through you the breeze of the All-Merciful passed over all created things and the sweet savour of the All-Glorious wafted over all regions. Through you the Throne was established upon the land of Za'faran and the God of Mercy seated Himself thereupon. Through you the heaven of certitude shone resplendent and all things were moved to proclaim, "The Kingdom is God's, the Almighty, the Beneficent!" Through your names the suns of inner meaning dawned above the horizons of utterance, and the streams of divine wisdom flowed in the gardens of true understanding. Ye are those inner meanings that can neither be apprehended through words nor expressed through speech.
- 12 اشهد انّ بكم فاحت نفحة الرحمن في الامكان و تضيّعت رائحة السبحان في البلدان بكم استقرّ العرش على ارض الزعفران واستوى عليه الرحمن بكم لاح افق الايقان و نطقت الأشياء الملك لله المقتدر المنان بأسمائكم اشرفت شمس المعاني من بروج البيان و سالت جداول حكمة المنان في رياض العرفان انتم المعاني التي لا تعرف بالألفاظ و لا توصف بالأذكار
- 13 Blessed is the poor one who hath set out towards the orient of your wealth, the thirsty one who hath hastened to the shores of the ocean of your favours, the lowly one who hath sought the court of your glory, the ignorant one who hath looked to the dawning-place of your knowledge, the distressed one who hath drawn nigh unto the tabernacle of your majesty and the pavilion of your grace, the ailing one who hath longed for the heavenly river of your healing, the weak one who hath turned to the kingdom of your might, and the friend who hath reached the soft-flowing stream of reunion with you and been honoured with your presence, which excelleth all that hath been fashioned in the universe or appeared in the realm of creation.
- 13 نعيماً لفقير قصد افق غنائكم و لعطشان سرع الى شاطئ بحر الطافكم و لذليل توجه الى بساط عزكم و لجاهل اقبل الى مشرق علمكم و لمكروب تقرب الى خباء مجدكم و سرادق فضلكم و لمريض مال الى كوثر شفاكم و لضعيف توجه الى ملكوت اقتداركم و لحبيب فاز بسلسبيل وصالكم و تشرف بلبائكم الذي لا يعادله ما خلق في الابداع و ظهر بالاختراع
- 14 Great indeed is the blessedness of the wayward one who hath rushed to the dayspring of your guidance, the slumbering one who hath been awakened through your remembrance, the dead one who hath been stirred by the breezes of your utterance and adorned with the ornament of life beneath your shadow, the seated one who hath arisen in your service, the eloquent one who hath celebrated your praise and turned to the fountain of your generosity, and the rebellious one who through your intercession hath reached the ocean of forgiveness.
- 14 طوبى لضال ركض الى مشارق هدايتكم و لراقد استيقظ من ذكركم و لميت تحرك من نفحات بيانكم و تزین بطراز الحيوه في ظلّكم و لقاعد قام لخدمتكم و لناطق نطق بثنائكم و توجه الى ينابيع جودكم و لعاص ورد بحر الغفران بشفاعتكم
- 15 Through the sweet call you raised did all things draw nigh unto God, the Possessor of all names, and by your turning to the Most Exalted Horizon did all faces turn towards the dawning-place of the bounty of your Lord, the All-Glorious. Through you the treasures of all names were brought forth amongst the people. Through you the hearts of His ardent lovers were set ablaze in the world of creation.
- 15 بندائكم الأحلى انجذبت الأشياء الى الله مالك الأسماء و باقبالكم الى الأفق الأعلى اقبلت الوجوه الى مشرق عناية ربكم الأبهى بكم ظهرت كنوز الأسماء بين الورى و بكم اشتعلت افئدة العشاق في ناسوت الانشاء
- 16 The glory that hath dawned from the horizon of Mine utterance rest upon you and upon whomsoever hath turned towards you and fixed his gaze on the court of your glory. Through you the Dove of Eternity chanted and the birds of the Throne of glory warbled amongst the peoples, the seas surged and the winds blew, the lights were shed abroad and the skies were
- 16 البهاء المشرق من افق سماء بياني لكم و عليكم و لمن اقبل اليكم و توجه الى ساحة عزكم بكم غنت حمامة القدم و غرّدت طيور العرش بين الأمم و ماجت البحار و هاجت الأرياح و سطعت الأنوار

illuminated. Through you the celestial Bird sounded its call, that which had been hidden was disclosed, the irrevocable decree was fulfilled, and the Hand of Mercy passed round the sealed wine. Through you the morn of certitude dawned forth, the lamp of vain imaginings was extinguished, and the gates of inspiration were flung open. Through you the secrets of the Book were divulged and the veils were rent asunder. Through you the emerald-green Nightingale warbled upon the Crimson Tree, testifying to that whereunto God Himself did testify ere the creation of earth and heaven.

واشرقت الآفاق ودلج الديك وظهر المستور
برز المحتوم وادارت يد الفضل رحيقها المختوم بكم
طلع صبح الايقان وطفأ سراج الأوهام وفتح
باب الالهام و بكم ظهرت اسرار الكتاب وخرق
الحجاب بكم غرّدت الورقة الخضرَاء على الدوحة
الحمراء وشهدت بما شهد الله قبل خلق الأرض و
السماء

- 17 Ye are the waves of this Sea through which every other sea hath surged and the mercy of God hath appeared in every land. I bear witness that ye are rivers branching out from the Most Great Ocean, luminous moons rising above the horizon of the world, and radiant lights shining upon its peoples. God hath made each of you a bough of this Ancient Root; an exponent of this glorious, this veiled and weighty Secret; a manifestation of His most noble Name; and a sign of His all-embracing grace. Well is it with him that hath been blessed by your breath during your lives and guided by your example after your deaths. Through you God's bounty was fulfilled, His mercy encompassed all things, His testimony was established, His heavenly sustenance was sent down, His Word was perfected, His breeze was wafted, and His proofs shone resplendent amidst all creation.

17 انتم امواج هذا البحر الذى به ماجت البحار و
ظهرت رحمة الله فى الأقطار اشهد انكم الجداول
المنشعبة من البحر الأعظم والأقمار المشرقة من
افق العالم والأنوار اللائحة بين الأمم انتم الذين
جعل الله كل واحد منكم فرعاً لهذا الأصل القديم
ومتربحاً لهذا السرّ المجلل المقنع العظيم ومظهر
الاسم الكريم وحاكياً عن فضله العميم طوبى لمن
استبرك بأنفاسكم فى حيوتكم واستهدى بنبراسكم
بعد مماتكم بكم سبغت النعمة وسبغت الرحمة و
ظهرت الحجة ونزلت المائدة وتمت الكلمة وسرت
النسمة ولاح برهان الرحمن بين البرية

- 18 By your suffering, the kindreds of the cities of names were seized with agitation, the Pen of the Most High wailed aloud, the inmates of the loftiest Paradise were sorely vexed, the leaves of the Divine Lote-Tree withered, the Maids of heaven swooned away in their crimson chambers, the atoms of the universe cried out between earth and heaven, and the movement of the Pen of the Most Great Name was stilled in the realms of remembrance and praise.

18 بمصيبتكم اضطربت قبائل مدائن الأسماء وناح
القلم الأعلى وتكدّر اهل الجنة العليا واصفرت
اوراق سدره المنتهى وانصعقت الحوريات فى
الغرفات الحمراء وصاحت الذرات بين الأرض
والسماء وتوقف قلم الاسم الأعظم عن الحركة
فى ميادين الذكر والثناء

- 19 Blessed is the one who hath been illumined with the light of your faces, hath drawn nigh unto the precincts of your court and circled round you, hath visited your resting-places and taken refuge with you, hath cleaved to the cord of your grace and held fast to the hem of your bounty, hath striven to the utmost in your path and suffered martyrdom for the sake of your love.

19 نعيماً لمن استضاء بأنوار وجهكم وفاز بقرب
جواركم وطاف حولكم وزار رمسكم ولاذ
بحضرتكم وتمسك بجبل فضلكم وتشبث بذيل
عنايتكم وجاهد فى سبيلكم واستشهد فى حبكم

- 20 Through you the Supreme Horizon was illumined and all faces turned to God, the Lord of all Names. Through you were manifested His sovereignty and His might, His majesty and His grandeur. Ye are the lights of the Kingdom, the secrets of the Celestial Dominion, and the daysprings of the Cause of God in this nether world. Through you the sun of utterance

20 بكم انار الأفق الأعلى واقبلت الوجوه الى الله
مالك الأسماء وبكم ظهرت سلطنة الله واقتداره
وعظمته وكبريائه انتم انوار الملكوت واسرار
الجبروت ومطالع امر الله فى عالم الناسوت بكم

shone forth, the ocean of understanding appeared, the heaven of certitude was upraised, and the throne of the All-Merciful was established in the realm of being.

- 21 Blessed are ye—the origin of your beings and their end, your outer temples and inner selves—and blessed is whosoever hath drawn nigh unto you and visited your graves, held fast to the cord of your favours, and clung firmly to the hem of the robe of your bestowals.

- 22 Lauded be Thy name, O Lord of Being and Possessor of all things visible and invisible! I beseech Thee by the showers of Thy mercy, through which Thy bounties and favours were manifested unto Thy servants, and by the mysteries of Thy knowledge and the pearls of the ocean of Thy wisdom, to forgive me, and my parents, and every servant who hath clung firmly to this exalted station and hastened to this sublime habitation.

- 23 I entreat Thee, O my Lord, by that Word wherewith Thou hast subdued the hearts of Thy chosen ones, to satisfy my needs and make me steadfast in Thy Cause, with my eyes fixed upon Thy horizon, wholly rid of all attachment to such as have disbelieved in Thee and in Thy signs.

- 24 O Lord! Thou seest Thy servant hastening to the ocean of Thy forgiveness, desiring only that which Thou hast ordained for them that love Thee. Thou art, in truth, that All-Powerful One Whom the pursuits of Thy servants can never frustrate nor the clamour of the people deter from Thy purpose. Thou doest, through the power of Thy might, what Thou willest, and ordainest as Thou pleasest. Thou, verily, art the All-Powerful, the All-Subduing, the Almighty.

BRL_ATBH#82, ADMS#153

اشرق نير البيان و ظهر بحر العرفان و ارتفعت
سماء الايقان و استقر عرش الرحمن في الامكان

21 طوبى لكم ولأولكم وآخركم وظاهركم وباطنكم و
لمن تقرب اليكم و زار قبركم و تمسك بحبل الطافكم
و تشبث بأذيال رداء مواهبكم

22 سبحانه يا الله الوجود و مالك الغيب و الشهود
استلک بأقطار رحمتک التي بها ظهرت نعمک
و آلائک لعبادک و بأسرار علمک و لآلئ بحر
عرفانک ان تغفر لی و لوالدتي و لكل عبد تمسک
بهذا المقام الشريف و سرع الى هذا المقر المنيف

23 ای رب استلک بالکلمة التي بها سخرت افئدة
الأولياء ان تقضى لی حوائجي ثم اجعلنی مستقيماً
علي امرک و ناظراً الى افقک منقطعاً عن الدین
کفروا بک و بآياتک

24 ای رب ترى عبدک سرع الى بحر غفرانک و
ما اراد الا ما کتبه لأوليائك انک انت المقتدر
الذي لا يعجزک شئون العباد و لا تمنعک
ضوضاء من فی البلاد تفعل بقدرتک ما تشاء و
تحکم ما تريد انک انت القوى الغالب القدير

BLIB_Or15714.077, BRL_DA#535,
GANJP.009-010x

BH00702

- 1 He is God, blessed and exalted be His glory.

- 2 Praise be to God, Who hath made the path plain unto the people of search, and hath made manifest His narrow way unto the possessors of scrutiny and diligent inquiry; Who hath illumined, by the effulgences of the Sun of divine knowledge, the dawning-places of the hearts of them that truly believe. Glorified and exalted be His sovereignty! By the magnet of His Word He hath drawn the hearts of the people of concord

1 هو الله تبارک و تعالی شانه

2 الحمد لله الذي اوضح الطريق لاهل التحقيق
وايان صراطه الدقيق لاولى الفحص والتدقيق
ونور بتجليات شمس العرفان مشارق قلوب
اهل التصديق سبحانه وتعالى سلطانه جذب
بمغناطيس كلمته قلوب اهل الوفاق الى مدين
الانس والاتفاق ونور المشارق والافاق بدائع

unto the City of intimacy and unity; He hath illumined the horizons and the lands with the wondrous splendours of His shining light, and hath adorned the bodies of the people of the Covenant, on the Day of Reunion, with the robes of His bounty, His grace, and His loving-kindness.

الاشراق وزين هياكل اهل الميثاق بخلع فضله
وجوده واحسانه يوم التلاق

- 3 And glory rest upon that Light which hath shone from the firmament of majesty upon the Faith amongst humankind, and upon the recipients of Revelation and inspiration in the world of creation – those by whom the greatness of God, His might and His all-subduing power, have been made manifest; by the words that have proceeded from their mouths the books of existence have been embellished with the subtleties of wisdom and utterance, and the scriptures of the religions have been broi-dered with the jewels of knowledge and recognition. Through their guidance hath every true seeker attained unto the City of nearness, and every one that turned and was prepared hath been invested with the raiment of acceptance. And peace be upon those who have followed them and obeyed them, hearken- ed to their command and answered their summons, and, through their guidance, have turned unto the shore of the knowledge of their Lord, the All-Glorious, the All-Bountiful.

3 والبهاء المشرق من افق سماء العظمة على الامر
بين البرية ومهابط الوحى والالهام فى الخليفة الذين
بهم ظهرت عظمة الله وقدرته وهيمنته الله وقوته
وبما خرج من افواههم تزييت كتب الامكان
بلطائف الحكمة والبيان وطرزت صحف الاديان
بجواهر العلم والعرفان وهدايتهم وصل كل طالب
الى مدينة الوصول وفاز كل قاصد مستعد بطراز
القبول وعلى الذين اتبعوهم واطاعوهم وسمعوا
امرهم واجابوا ندائهم وتوجهوا بارشادهم الى
شطر عرفان ربهم العزيز الكريم

- 4 Glorified art Thou, O my God, O Lord of bounty, O Possessor of the secrets of the unseen and the seen! Exalted art Thou above my description and the description of the world, above my mention and the mention of all nations. How shall I dare to describe Thee, seeing that Thou art the King of might and eternity? How shall I venture to extol Thee, whilst Thou art the Lord of the Kingdom of power and independence? How shall I praise and thank Thee, when Thou art sanctified above all praise and glorification?

4 سبحانه اللهم يا اله الجود ومالك السر والشهود
تعاليت من وصفى ووصف العالم وذكرى وذكر
الامم كيف اتجاسر على وصفك وانك سلطان
القدرة والبقاء وكيف اقدر على ثنائك وانك مالك
ملكوت القوة والاستغناء وكيف احمذك واشكرك
وانك منزّه عن الحمد والثناء

- 5 By Thy might! I see for myself naught but bewilderment in Thy praise, and discern for my soul naught save powerlessness in thanksgiving for the marvellous signs of Thy favours and the subtleties of Thy bounties. Wert I, throughout the duration of existence, to give voice to mine inability, my poverty, my abasement and lowliness before Thy might, Thy wealth, Thy glory and Thy exaltation, my heart would not find rest, nor would my bosom be set at ease.

5 وعزتك ليس لى الا الحيرة فى ثنائك ولا ارى
لنفسى الا العجز فى شكر بدائع الآتك ولطائف
نعمائك لو انطق بدوام الوجود فى عجزى وفقرى
وذلى ومسكنتى عند قوتك وغنائك وعزتك
واستعلائك لا يسترىح قلبى ولا يسكن فؤادى

- 6 Glorified art Thou, O Thou Who, through our own impotence, hast made known unto us the majesty of Thine omnipotence; and glorified art Thou, O Thou Who, by our poverty of being, hast guided us unto the Kingdom of Thine all-sufficiency and Thy power. The deficiencies of the realm of possibility have led us to the perfection of Thine Essence, O Lord of religions; and the weakness of contingent existence hath pointed us toward

6 سبحانه يا من عرفتنا بعجز انفسنا سلطان
عظمتك وسبحانك يا من هديتنا بفقر ذواتنا
الى ملكوت غنائك وقدرتك قد هدتنا نواقص
الامكان الى كمالات ذاتك يا مالك الاديان
ودلنا ضعف الوجود الى قوتك واقتدارك يا ملك
الغيب والشهود

Thy strength and Thy dominion, O King of the unseen and the seen.

- 7 Exalted is Thy consummate wisdom, and magnified Thy perfect handiwork! Is there any seer to behold these clear signs? Is there any man of understanding to ponder these manifest tokens? None is able to know them save through Thy might, Thy power, Thy sovereignty and Thy strength.
- 8 I beseech Thee, O Lord of mankind and Possessor of the mysteries of destiny, to aid us in the knowledge of this hidden mystery and concealed symbol, and to make each one of us a tongue eloquent in remembrance of Thee and in praise of Thee, and in thanksgiving for the bounties of Thy beauty; and to enable us, O Thou hope of all worlds and desire of them that know, to exalt the standards of Thy Cause amidst Thy creatures, and to spread abroad the traces of Thy Pen amongst Thy creation. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the Bestower, the Giver, the All-Bountiful, the All-Glorious, the All-Knowing.
- 9 O thou who hast turned thy face unto the Blessed Lote-Tree, who art beheld by the eye of the loving-kindness of the Lord of creation, and who dwellest beneath the shade of bounty and mercy! Thy letter, sealed with thine own seal, hath been received, and I have read that which was inscribed therein of allusions betokening the subtleties of thy love, and of words expressing the essences of thy affection.
- 10 I entreat God, the Lord of being and the Sovereign of the beginning and the end, to single thee out at all times with the raiment of His tenderness and the robe of His bounty and compassion; to make thee a banner of guidance among His servants and a token of steadfastness in His creation; and to protect thee, beneath the shade of His guardianship, from the malice of His creatures. Verily, He is the All-Glorious, the All-Generous. There is no God but He, the Most High, the Most Great.
- 11 O Habib-i-Ruhani! After the perusal of thine honoured letter, which bore a sealed seal, and likewise of the second letter which thou hadst sent from Qazvin, both were presented in the Most Sanctified, the Most Exalted Court; and the mention of thine eminence was laid before the Countenance. There then streamed forth from the fountain-head of the bounty of the Lord of creation wondrous, exalted favours, and luminous verses were revealed concerning thine honoured self and those souls whose names thou hadst recorded in both letters. We hope that, through their reading, they will be set aflame and shall rejoice in the manifestations of divine grace.
- 7 تعالت حكمتك البالغة وجلت صنعتك الكاملة هل من بصر ليرى هذه الايات الواضحات وهل من عاقل يتفكر في هذه العلامات اللآلئ لا يقدر احد على عرفانها الا بحولك وقوتك وسلطانك وقدرتك
- 8 اسئلك يا سيد البشر ومالك اسرار القدر ان تؤيدنا على معرفة هذا السر المستتر والرمز المستتر واجعل كلنا سناً ناطقة بذكرك وثنائك وشكر ملكك بهائك ووقفنا يا رجاء العالمين ومقصود العارفين على اعلاء رايات امرك بين بريتك ونشر اثار قلبك في خليقتك انك انت المقتدر على ما تشاء لا اله الا انت الفاضل الباذل المعطي العزيز العليم
- 9 يا ايها المتوجه الى السدرة المباركة والمنظور بلحاظ الطاف مالك البرية والسّاكن في ظلال الفضل والرحمة رأيت كتابك الذي كان مزينا باثار ختمك وقرأت ما كان مسطوراً فيه من الاشارات الدالة على لطائف حبك والالفاظ المعربة عن جواهر ودك
- 10 اسئل الله مالك الابدان وسلطان المبدء والمعاد ان يختصك دائماً بطراز لطفه وخلع جوده وعطفه ويجعلك علم الهداية بين بريته وايه الاستقامة في خليقته ويحفظك في ظلال حمايته من اشرار خلقه انه هو العزيز الكريم لا اله الا هو العلي العظيم
- 11 حبيب روحاني پس از مشاهده نامه انجناب كه به ختم مختوم بود وهمچنين مكتوب ثاني كه از قزوين ارسال داشته بودند در ساحت امنع اقدس حاضر وذكر انجناب تلقاء وجه معروض عنايات بديعة منيعة از مصدر فضل مالك بريه ظاهر وايات باهرات در حق انجناب واشخاصيكه ذكر شانرا درد ومكتوب نموده بودند نازل اميد واريم بمشاهده ان فائز شوند وبظهورات فضليه خرم ومسرور گردند

- 12 As to the enclosed letter which the honoured Mirza Muhammad had written, its answer, in accordance with his request, was, through the intermediary of Jinab-i-Aslamu'llah – upon him be the glory of God and His splendour – despatched to him; and, previously, a Tablet in reply to his former letter had also been revealed and sent. Doubtless it hath by now reached him regarding some of the matters thou hadst mentioned.
- 12 جواب مکتوب جوف که جناب میرزا محمد علیه نوشته بودند حسب الخواش میرزای مذکور بوساطت جناب اسلم الله م ه علیه من کل و اباه ارسال شد از قبل هم مکتوبی در جواب نامه ایشان مرقوم و فرستاده شد البته تایحال رسیده درباب بعض مراتب مذکوره
- 13 The Tongue of the Divine Will hath spoken these luminous words:
- 13 لسان مشیت باینکلمات لائحات ناطق قوله جلّ ذکره
- 14 O My Name! Upon thee be My glory. Jinab-i-Mirza Haydar-'Ali – upon him be My glory – hath, for many a year, been supplicating in the Holy Court, and hath mentioned Habib-'Ali-Haydar, that the bounties should reach him. They shall indeed reach him, and none is able to transgress against him, inasmuch as he is bound to foreign governments. For this reason the Tablets and correspondence were sent to him that he might deliver them. In the meantime, whatever Tablets were destined for certain individuals have been entrusted to him for transmission. Today, were one to look with the eye of fairness, the tongue would be silenced and the pen stay its hand; and these matters have been revealed in divers Tablets.
- 14 یا اسمی علیک بهائی جناب میرزا حیدر علی علیه بهائی عریضه بساحت اقدس از سال نموده و ذکر جناب علی حیدر را نموده اند که بایشان برسد میرسانند و از عهده این خدمت برمی آیند واحدی هم قادر بر تعدی بایشان نه چه که بدول اجنبیه بسته اند لذا الواح و مراسلات نزد او ارسال شد که برسانند و در این ضمن آنچه هم از الواح که مخصوص بعضی تخواستیه ارسال شد امروز حق جلّ جلاله بافی فضل ناظر اگر بعدل ناظر شود لسان از تکلم و قلم از حرکت یا نا میاند و این مراتب در الواح شقی نازل
- 15 Jinab-i-Amin hath, in his own letter, made mention of thine eminence and of Jinab-i-Muhammad-Rida and of those souls who have appointed a monthly stipend for the aforesaid Mirza, and he hath expressed, on behalf of all, his good pleasure, joy and happiness.
- 15 جناب امین در عرایض خود ذکر انجناب و جناب محمد رضا و نفوسیکه شهریه مقرر نموده اند از برای میرزای مذکور نموده اند و از کل اظهار رضایت و فرح و سرور رکرده اند
- 16 As to what thou hast written regarding certain persons, the right is with thine eminence; but God counselleth all through His verses, and summoneth all unto His straight Path. Blessed is the man and the woman who hold fast unto His straight way.
- 16 و اینکه درباره بعضی از نسانوشته بودند حق با انجنابست ولكن الله ينصح الكل باياته ويدع الكل الى صراطه طوبى لعبد ولامة تمسكا بسبيله المستقيم
- 17 Were those souls who ascribe themselves to the Truth adorned with that unique robe which becometh the Days of God, thou wouldst, in this day, behold all the people of the earth illumined.
- 17 اگر نفوسیکه خود را بحق نسبت میدهند بطراز یکه لایق ایام الله است مزین میکشند حال جمیع اهل ارض را منور مشاهده مینمودی
- 18 O Jamal! Grasp thou the hem of the name 'the Concealer' and know, with assured certitude, that all matters are, in the sight of God, evident and manifest. His concealment hath been, and is, by virtue of His consummate wisdom. Forbearance is needful, but in such wise that it lead not to boldness.
- 18 یا جمال اسم ستار ذیل را اخذ نموده یقین مبین بدان که جمیع امور عند الله واضح و مبرهن است سترش نظر بحکمتهای بالغه بوده وهست مدارا لازم ولكن بقدریکه سبب جسارت نشود انتهی
- 19 And regarding that which thou didst write about the honoured Muhammad-Husayn – may the transcriber have set it as L. T.
- 19 و اینکه در باره جناب محمد حسین ل ط مرقوم داشته بودند بعد از عرض در ساحت امنع اقدس فرمودند

after it had been laid before the Most Sanctified Court, He said:

- 20 “His case is known unto God; and all were commanded to silence, and to leave his right to God. May the spirit of whoso is in the Kingdom of command and creation be a sacrifice for His loving care, and a ransom for His mercy.”
- 21 Such matters come to pass that all may know the reality of the stations of the Shi'ih hierarchy, and the true nature of those souls and the rank of the divines; that they may not again occupy themselves with mere names, nor kindle anew the fires of cursing and contention. These eyes and these ears have seen and heard; nevertheless, the cawing ones are striving to organize once again such a party. May God – exalted be He – protect Us and you, O concourse of the people of unity, from the evil of such as these.
- 22 Again, concerning the promised piece of land which thou didst mention: it hath in no wise been forgotten; but, in view of the all-embracing wisdom, its despatch is at present not possible. Should they be content with another piece which is not contrary to wisdom, it will be sent; otherwise, they must needs wait until the time is ripe and the sending thereof accordeth with the exigencies of the hour.
- 23 The dwellers in the Pavilion of Infallibility, one and all, make mention, in exalted terms, of thine eminence and thy household. Convey, on Our behalf, to Jinab-i-Habb'u'llah remembrance with tender, subtle praises, and magnify him with a mighty, all-glorious glorification.
- 24 We beseech God to safeguard thee and thy family beneath the canopy of His care, and to grant you, at all times, to quaff the draught of His bounty and grace from the stream of Tasnim. Verily, He is the All-Glorious, the All-Bountiful.
- 25 Whensoever thou dost meet the joyful friends of God in any land or station, remember them, on behalf of this Servant, with wondrous glorifications, and convey unto them the cry of a sublime, all-compelling “God is Most Great”.
- 26 Peace, glory and praise be upon thee, O thou who dwellest beneath the shadow of the grace of the Lord of names.
- 20 علمه عند الله وكل را امر فرمودند بسکوت
وذعادة حقّ او روح من فی ملکوت الامر
والخلق لعنايته الفدا ولرحمته الفدا
- 21 این امورات واقع میشود که کل مقامات شیعه
ومراتب ان نفوس وشأن علمای انخرب را بدانند
و بفهمند مجدّد باسم مشغول نشوند و سب و لعن
و جدال برپا ننمایند این الابصار و این الاذان مع
ذلك ناعقین درصدد ترتیب چنین حزبی بوده
وهشتند اعاذنا الله وایاکم یا معشر الموحّدين من
شر هؤلاء
- 22 دیگر درباب قطعه موعوده مرقوم داشته بودند
بهیچوجه از خاطر زفته ولی نظر بحکمت بالغه
ارسالش ممکن نه اگر بقطعه دیگر که مخالف
حکمت نباشد راضی شوند ارسال شد خواهد
والّا باید صبر نمایند تا باقتضای وقت فرستاده
شود
- 23 اهل سراق عصمت جمیعاً انجناب واهل را
باذکار بدیعه منیعه ذاکر و مکبرند جناب حبّ
الله را از این جانب باذکار لطیفه ذاکر شوید و
بتکبیر امنع مکبر
- 24 نسئل الله ان یحفظک واهلک فی ظلال عنايته و
یرزقکم فی کلّ الاحیان تسنیم الفضل والاحسان
انه هو العزيز المنان
- 25 دوستان فرحانیرا در هر بلد و مقام ملاقات نمودید
از جانب این عبد بدایع اذکار ذاکر شوید و تکبیر
بدیعه منیع برایشان القائمائید
- 26 والسلام والبهاء والثناء عليك يا أيها الساکن فی
ظلال فضل مالک الاسماء

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BH00703

To: J.S.

- 1 He is God, exalted be His glory. 1 هو الله تعالى شانه
- 2 Praise be unto God, the King, the All-Praised, Who hath brought us forth into the realm of existence, and hath taught us praise and glorification in the worlds of the seen and the unseen. He, verily, is the Possessor of the reins of bounty and grace. Every being and thing visible hath acknowledged His sovereignty, and all have confessed His power and His proof on the promised Day. 2 الحمد لله الملك المحمود الذي اظهرنا في عالم الوجود وعلينا الحمد والثناء في الغيب والشهود انه هو مالك ازمة الفضل والجود قد اقر بسلطانه كل موجود ومشهود واعترف الكل بقدرته وبرهانه في يوم الموعود
- 3 For the way unto any but Him is, in the sight of the knowing, barred; and every proof, in the eyes of the lovers, save that which establisheth His Cause, is rejected. His very verses are His evidence, and His own being is His affirmation. There is no God but He, the All-Glorious, the All-Loving. 3 السبيل عند العارفين الا اليه مسدود والدليل عند العاشقين الا في اثبات امره مردود دليله اياته ووجوده اثباته لا اله الا هو العزيز الودود
- 4 And blessings and peace be upon the Manifestations of His impregnable, blissful Cause, the dawning-places of His Revelation – those who have summoned His servants to prostrate themselves before Him, have guided the seekers to the court of His knowledge, and have led the yearning unto the pavilion of His love. Blessed is he who hath awakened from the slumber of heedlessness, and woe betide the sleepers! Happiness be the portion of him who hath arisen to serve the Cause, and utter loss the lot of him who hath chosen to sit idle and remain unmoved. Glad-tidings be to those who have been faithful to the Covenant, have not broken the Testament of their Lord, and have stood firm upon His outstretched Path. 4 والصلاة والسلام على مظاهر امره المنيع المسعود ومشارق وحيه الذين دعوا العباد اليه بالسجود وهدوا الطالبين الى ساحة عرفانه بالوفود والى سرادق حبه بالورود طوبى لمن افاق من سكر الغفلة وويل للرقود ونعيمًا لمن قام على خدمة الامر ويا خيبة للقعود وبشرى للذين وفوا بالعهد وما نقضوا ميثاق ربهم واستقاموا على صراطه الممدود
- 5 O thou beloved of the heart, thou who, on the Day of Return, hast clung to the Covenant of love! Thy first letter and thy second have both come to hand; I have read what they contained, and recognized the degrees of love and unity treasured within thy heart, which hath been illumined by the shining of the Word of thy Lord, the Lord of the Day of Summoning. 5 يا حبيب القواد والمتشبث بميثاق الوداد في يوم المعاد قد وصل كتابك الاول والثاني وقرأت ما فيهما وعرفت مراتب الحب والاتحاد المكنونة في قلبك المنور باسراق كلمة ربك مالك يوم التناد
- 6 When I beheld what thou didst desire might attain the honour of being presented and recited in the court of the All-Forgiving, I entered the forecourt of majesty and laid thy remembrance, and what thou hadst written of praise and glorification, before His Face. Thereupon the fragrance of utterance was stirred, the ocean of bounty and loving-kindness surged, and there was sent down for thee and for those whom thou didst mention in thy letter that which shall clothe you in the vesture of grace 6 فلما رأيت ما اردت ان يتشرف بالحضور ويلى في ساحة حضرة الغفور حضرت فناء الكبرياء وعرضت ذكرك وما كتبت من الحمد والثناء حينئذ هاج عرف البيان وماج بحر الجود والاحسان وتزل لك ولمن ذكر في كتابك ما يطرزكم بطراز الفضل ويزينكم بخلة الجود انه هو العزيز الودود

and adorn you with the robe of liberality. Verily, He is the All-Glorious, the All-Loving.

- 7 It behoveth thee to give thanks for this Most Great Bounty and to glory therein before the peoples and kindreds of the earth. I beseech God, my Lord, the All-Glorious, to guard thee beneath the shadow of the Lote-Tree of the Uttermost Heights, to confirm thee in that which shall be best for thee in this world and the next, and to make thee a banner of steadfastness amongst the people of creation. Verily, He is the Most High, the All-Exalted.
- 8 Glorified art Thou, O King of existence and Lord of the Kingdom of bounty and loving-kindness! Thou hast created the world and hast made manifest the sovereignty of Thy Cause amongst the nations. Whoso hath known Thee, and apprehended the Word of Thy command, and tasted the sweetness of Thy love – he verily hath entered the Crimson Ark which, by Thy behest, ploweth the ocean of majesty; he hath attained unto the court of nearness and reunion beneath the shadow of Thy Most Exalted, Thy Most Glorious Name.
- 9 But whoso hath remained afar from the gardens of Thy knowledge, hath not been illumined by the Sun of Thy love, nor been guided by the light of certitude in the Day of the appearance of Him Who is the Manifestation of Thy oneness – such a one hath wandered in the deserts of veils and hath strayed in the wilderness of idle allusion, and hath debarred his own soul from those favours which Thou didst ordain for such as draw nigh unto the shadow of the Lote-Tree of Thy Cause.
- 10 O my Lord! I entreat Thee by the blood that hath been shed in Thy path, by the necks that have been severed by the swords of tyranny in the highway of Thy love, and by the sighs that have ascended from the breasts of Thy loved ones under the dominance of the fire of Thy affection, to aid Thy friends to make mention of Thee and to praise Thee amongst Thy servants, to confirm them in the Most Great Steadfastness in the midst of mankind, and to establish them in mighty constancy upon Thy straight Path. Then ordain for them, O my Hope, every good which Thou hast sent down in Thy Book and hast promised to Thy lovers in Thy Scriptures and Tablets.
- 11 Do Thou, O my God, strengthen him who is designated by the letter Jim preceding the letter Sin, in that which shall be for his good in this world and the next. Give him, at all times, to drink of the Salsabil of Thy bounty and the Tasnim of Thy loving care. Make him a standard of constancy amongst Thy servants, and protect him, O my Lord and my Desire, by Thy Most Great Name from the malice of the wicked among the
- 7 ينبغي لك ان تشكره بهذا الفضل الاعظم وتباهى بين الامم اسئل الله ربّي الابهى ان يحفظك في ظلّ سدره المنتهى ويؤيدك على ما هو خير في الآخرة والاولى ويجعلك علم الاستقامة بين الانشاء انه هو العليّ الاعلى
- 8 سبحانه يا سلطان الامكان ومالك ملكوت الفضل والاحسان قد خلقت العالم وظهرت سلطان امرك بين الامم فالذى عرفك وادرك كلمه امرك وذاق حلاوة حبك انه دخل السفينة الحمراء التي تجري بامرّك على بحر الكبرياء وورد فناء القرب واللقاء في ظل اسمك العليّ الابهى
- 9 والذي بعد من رياض عرفانك وما استشرق بشمس سماء محبتك وما اهتدى بنور الايقان في يوم ظهور مظهر فردانيتك انه دخل مفاوز الحجاب وتاه في فلوات الاشارات وحرّم نفسه من الالاء التي قدرّت للمقربين في ظلّ سدره امرّك
- 10 اى ربّ اسئلك بالدماء التي سُفكت في سبيلك والاعناق التي قُطعت بسيوف الاعتساف في طريق محبتك والزفرات التي صعدت من انفاس الاولياء في غلبة احتراق مودتك ان تؤيد احبائك على ذكرك وثنائك بين عبادك وتوفّقهم على الاستقامة الكبرى بين الورى والثبوت العظيم على صراطك المستقيم ثمّ قدر لهم يا رجائي كلّ خير انزلته في كتابك ووعدت به اوليائك في زبرك والواحد
- 11 ايد يا الهى من سمى بالحاء قبل السين على ما هو خير له في الآخرة والاولى وارزقه في كلّ الاحيان سلسيل فضلك وتسليم عنايتك واجعله علم الاستقامة بين بريتك واحفظه يا سيدي ورجائي باسمك الاعظم من شرور اشقياء الامم ليكون في كلّ الاوان ناصر امرّك بالحكمة والبيان

nations, that he may, at every moment, be a helper of Thy Cause with wisdom and utterance. Verily, Thou art the All-Powerful, the All-Glorious, the All-Bountiful. There is no God but Thee, the Most High, the All-Sustaining.

اَنْتَ انتَ الْمُقْتَدِرُ الْعَزِيزُ الْمَنَّانُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ
المُسْتَعَانُ

- 12 O thou beloved one! Whenever I ponder the Manifestations of the Cause and the might of the sovereignty of grace, and then behold the veiling of the people, I am confounded, and exclaim: "Glorified be He, the Ever-Abiding, the Unchanging!"

12 يَا أَيُّهَا الْحَبِيبُ كُلَّمَا اتَّفَكْتُ فِي ظُهُورَاتِ الْأَمْرِ وَقُدْرَةِ
سُلْطَانِ الْفَضْلِ وَارَى احْتِجَابِ الْخَلْقِ انْدَهَشْتُ
وَأَقُولُ سُبْحَانَ الَّذِي لَا يَزُولُ

- 13 Say: O ye who raise objections! If ye deny this Cause, by what cause will ye cling, and unto whom will ye turn? The traces of this Revelation have encompassed the horizons, and its verses have filled every region. If ye reject these most mighty signs, by what thing will ye prove that which ye possess of Scriptures and Books? And if ye repudiate these luminous testimonies, how shall that which hath been recorded in former Books – of the traces of Truth in the days of past Manifestations – be known or established?

13 قُلْ يَا أَيُّهَا الْمُحْتَجِّينَ لَوْ تَنْكَرُونَ هَذَا الْأَمْرَ بِأَيِّ أَمْرٍ
تَتَمَسَّكُونَ وَإِلَى مَنْ تَتَوَجَّهُونَ قَدْ حَاطَتْ الْأَفَاقُ
أَثَارَهُ وَامْلَأَتْ الْجِهَاتُ آيَاتِهِ لَوْ تَنْكَرُونَ هَذِهِ
الْآيَاتِ الْعَظْمَى بِأَيِّ شَيْءٍ تُثَبِّتُونَ مَا عِنْدَكُمْ مِنَ
الزَّيْرِ وَالْكِتَابِ لَوْ تَنْكَرُونَ هَذِهِ الْبَيِّنَاتِ الْبَاهِرَاتِ
كَيْفَ يُعْرِفُ مَا فِي الْكِتَابِ تَمَّ سَبْقُ مِنْ أَثَارِ
الْحَقِّ فِي أَيَّامِ الظُّهُورَاتِ

- 14 How long will ye sleep upon the couch of heedlessness and blindness? Lo, the Sun hath risen in the zenith of immortality, and its light hath illumined earth and heaven. Meditate upon that which hath shone forth, in this Manifestation, of steadfastness and constancy in the days when the rains of trials and afflictions poured down. Hath He not said – and His word is the truth – "Then wish for death, if ye be truthful"?

14 إِلَى مَنْ تَرْتَقِدُونَ فِي مَهَادِ الْغَفْلَةِ وَالْعَمَى قَدْ اشْرَقَتْ
الشَّمْسُ فِي قُطْبِ الْبَقَاءِ وَأَنَارَ اشْرَاقِهَا الْأَرْضَ
وَالسَّمَاءَ تَتَفَكَّرُوا فِيمَا ظَهَرَ فِي هَذَا الظُّهُورِ مِنْ
الِاسْتِقَامَةِ وَالثَّبُوتِ أَوَقَاتِ نَزُولِ امْطَارِ الْبُأْسَاءِ
وَالضَّرَاءِ قَوْلُهُ تَعَالَى "فَتَمْنُوا الْمَوْتَ إِنْ كُنْتُمْ
صَادِقِينَ"

- 15 By God! There hath appeared, from the people of faithfulness, such constancy in the Cause of God, the Lord of all things, as the scrolls of all that hath been written are powerless to reckon. There is no land but hath been dyed with their blood, and no air but hath been rent with the flame of their sighs. Upon them there hath come that for which every atom lamenteth, yet they stood firm in such wise as to bewilder all that are in heaven and on earth. It hath been proven by conclusive argument that they, verily, are a people of truth, that unto their Lord they return, and that they have laid fast hold on the Sure Handle.

15 تَاللَّهِ قَدْ ظَهَرَ مِنْ أَوَّلَى الْوَفَاءِ مِنَ الْإِسْتِقَامَةِ عَلَى
أَمْرِ اللَّهِ مَوْلَى الْأَشْيَاءِ مَا يُعْجِزُ مِنْ أَحْصَائِهِ دَفَاتِرُ
الْإِنْشَاءِ مَا مِنْ أَرْضٍ إِلَّا صَبِغَتْ بِدِمَائِهِمْ وَلَا
هَوَاءٍ إِلَّا ارْتَفَعَ فِيهِ لَهَبُ زَفَرَاتِهِمْ قَدْ وَرَدَ عَلَيْهِمْ مَا
نَاحَتْ بِهِ الذَّرَاتُ وَهُمْ اسْتَقَامُوا عَلَى شَأْنٍ حَيَّرُوا
مِنْ فِي الْأَرْضِينَ وَالسَّمَوَاتِ قَدْ ثَبَّتَ بِالذَّلِيلِ أَنَّهُمْ
قَوْمٌ صَادِقُونَ وَإِلَى رَبِّهِمْ رَاجِعُونَ وَبِالْعُرْوَةِ الْوُثْقَى
مُتَشَبِّثُونَ

- 16 O beloved one – this is now set forth in the Persian tongue:

16 ای حبيب بلسان پارسی ذکر میشود

- 17 In truth, were men to ponder but this one sentence, they would bear witness that such steadfastness, such constancy, such endurance and patience at the very time when trials and tribulations rained down upon them, both in secret and in public, can never have been save through a divine power. At no time, in no age, hath such self-sacrifice in the path of the Well-Beloved been witnessed.

17 فِي الْحَقِيقَةِ إِنْ مَرَدَمُ دَرْهَمِينَ يَكْفُرُهُ تَتَفَكَّرُ نَمَائِدُ
شَهَادَاتٍ دَهْنَدُ كَمَا إِنْ اسْتَقَامَتْ وَثُبُوتٌ وَتَحَلَّلٍ
وَاصْطِبَارٍ دُرِّ حِينَ نَزُولِ بَلَايَا وَمَحْنٍ فِي السَّرِّ
وَالْعَلَنِ جَزْ بَقْوَةِ الْهَيْمَةِ نُبُوْدِهِ وَبَيْنَ دَرَجَةِ انْفِاقِ
جَانِ دَرَسَلِ جَانَانِ هَيْجِ عَصْرِي وَهَيْجِ عَهْدِي
مُشَاهَدَةِ نَشْدِهِ

- 18 These souls who, ere the appointed hour had struck, regarded life with utmost tenderness, striving with all their might to

18 اشخاصیکه قبل از وقوع میقات درنهایت درجه
جان را عزیز میشمردند و بکمال قوت در حفظ

shield themselves and preserve their ease, comfort and outward well-being – suddenly, they manifested such constancy that the joints of the heedless trembled, the limbs of the mighty shook, and the pillars of nations and governments quaked.

- 19 Glorified be God! Until that station of “abundant good, surpassing gain and everlasting sovereignty” is, as it were, witnessed with the very eyes, such contentment, such resignation, such joy and such exultation cannot appear from them amid those dire perils.

- 20 Say: greatness is God's, and power is God's, and majesty is God's, and might is God's. He createth what He willeth, in such wise as He willeth. There is no God but He, the All-Subduing, the Most High, the Most Great.

- 21 By God, besides Whom there is none other God! If a soul were to deny this Manifestation and these signs, he would be unable, in any age, to establish the truth of any divine Cause whatsoever. The verses of God have, like copious rain, been sent down by night and by day from the Day of Dawn until now. Tablets beyond number, and epistles and writings without end, have been revealed and are extant.

- 22 Whatever the community of the Qur'an bring forth as proof for the truth of their Faith, apart from the Qur'an itself, none hath seen with his own eyes; and to be satisfied with mere hearing is not permissible. The only clear, present, visible proof is the Qur'an, and none other.

- 23 Let them now weigh and then judge with fairness: if the truth of a Manifestation of God is established by a single Book, how can it be that a Revelation whose Books are beyond all counting should not be established?

- 24 By thy life, they are heedless, veiled from the Cause of their Lord, sleeping upon the bed of negligence.

- 25 Say: “Bring then your proof – of whatsoever kind it be – that we may enter the field of meanings and utterance, and beseech our Lord, the All-Bountiful, for His succour. If ye find a proof mightier than that which is in your possession, then deal in fairness and be not of the wrongdoers.”

- 26 Convey, on behalf of this servant, a wondrous, all-glorious cry of “God is Most Great” unto the friends of God, and bear to all of them the glad-tidings of the grace of the All-Merciful. Our hope is that from the dawning-place of steadfastness ye may shine with the light of constancy and love; that at all times ye may be made the recipients of the divine favours, be honoured

خود وصیانت ترفاهیت و اسایش ظاهره باقصی الغایه میکوشیدند بغتة باستقامتی ظاهر که فرائض غافلان مرتعد و اعضای بخیران مرتعش و ارکان ملل و دول متزلزل مشاهده شد

- 19 سبحان الله تاداران مقام خیر کثیر و غنیمت وافر و نعمت باقی و سلطنت دائمی برآی العین مشاهده نکنند اینگونه رضا و تسلیم و مسرت و تکریم درات مواقع هایله از ایشان ظاهر نشود

- 20 قل العظمة لله والقدرة لله والسطوة لله والقوة لله يخلق ما يشاء كيف يشاء لا اله الا هو القادر الغالب على العظيم

- 21 والله الذي لا اله الا هو اكر شخصي اينظهور واثار و اياش را انكار نمايد اثبات هيچ امری از اوامر الهیه را در عصری از اعصار نتواند ايات الهیه بمثل غيث هاتل در شب و روز نازل از يوم ظهورالی الان کتب لا تحصى و دفاتر و رسائل بی منتهی نازل و موجود

- 22 انچه ملت فرقان بر اثبات حقیقت خود حجت قرار دهند جز قران به چه که سایر اخبار و وقایع را کسی ندیده و بصرف استماع قناعت نتوان کرد پس حجت حاضر ظاهر موجود جز قران نبوده و نخواهد بود

- 23 حال موازنه نمایند و انصاف دهند که حقیقت ظهوری از مظاهر يك كتاب ثابت شود و بكتب لا تحصى اسبابش ممکن نه

- 24 لعمرک انهم غافلون و من امر ربك محتجبون و فی فراش الغفلة نائمون

- 25 قل فاتوا برهانكم من اى نوع كان لتجول في مضمار المعاني والبيان ونبتهل في امر ربنا العزيز المتان لو وجدتم البرهان اعظم مما عندكم انصفوا ولا تكونوا من الظالمين

- 26 دوستان الهی دا از جانب این عبد تکبیر بدیع منبع ذا کر و مکبر شوید و جمیع را بعنایت الهیه بشارت دهید امید و اریم که از مطلع استقامت بنور ثبوت و محبت ظاهر باشید و در جمیع اوقات بعنایات الهیه فائز و مفتخر و از آسینم فضلش مشروب و بنعمت جود و کرشم مرزوق

thereby, drink deep from the Tasnim of His bounty, and be nourished by the gifts of His grace and munificence.

- 27 The spirit, the glory and the cry of "God is Most Great" rest upon thee and upon those who are with thee.

والروح والبهاء والتكبير عليك وعلى من معك 27

BLIB_Or15693.138

BH00706

To be typed.

BLIB_Or15693.073

BH11396

To: Ibn-i-Abhar, in Tihran

- 1 Praise be unto Him Who speaketh, the Manifest, the All-Knowing, the All-Wise!

بِسْمِ النَّاطِقِ الظَّاهِرِ الْعَلِيمِ الْحَكِيمِ 1

- 2 Verily, We desire to remember and to recite that which We revealed unto Muhammad, the Apostle of God: "Has not the time come for those who believe that their hearts should be humbled at the remembrance of God?" Glory be to God! In the days and nights divine verses and celestial evidences descend like the outpouring rain from the heaven of will. Nevertheless, all remain heedless save those whom the hand of divine power hath seized and delivered from the mire of idle fancies. Today hath appeared that which God's Pen hath heralded and mentioned as glad tidings in all the Books of the past and future. What hath befallen the people that their ears are barred from hearing and their eyes deprived of witnessing? The divine Hand of bounty hath, in these luminous days, bestowed the choice wine of utterance and the fountain of true knowledge. No sincere seeker hath been denied a share of this most great bounty and supreme favor.

2 اَنَا نَحْبُ أَنْ نَذْكُرَ وَنَقْرَأَ مَا أُنْزِلَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لَذِكْرِ اللَّهِ سُبْحَانَ اللَّهِ فِي لَيَالِيهِ وَأَيَّامِ آيَاتِهِ وَبَيِّنَاتِ صِدْقِهِ بِمَثَابَةِ غَيْثٍ هَاطِلٍ مِنْ سَمَاءِ أَرَادَهُ نَازِلٌ مَعَ ذَلِكَ كُلِّ غَافِلٍ إِلَّا مَنْ أَخَذَتْهُ يَدُ الْاِقْتِدَارِ وَانْقَذَتْهُ عَنْ طِينِ الْأَوْهَامِ امْرُوزَ ظَاهِرٍ شَدِيدٍ أَنْجَحَهُ كَمَا فِي جَمِيعِ كُتُبٍ قَبْلُ وَبَعْدُ قَلَمُ اللَّهِ كُلِّ رَأْيَانٍ بَشَارَتٍ دَادَهُ وَذِكْرٍ نَمُوْدَهُ أَيَّامُ مَا شَدِيدُ كَمَا أَذَانَ عِبَادَ مِنْ أَصْغَاءِ مُنَوِّعٍ وَابْصَارَ مِنْ مَشَاهِدِهِ مُحْرَمٍ يَدُ عَطَايِ رَبَّانِيٍّ فِي أَيَّامِ نُورَانِيٍّ رَحِيقِ بَيَانٍ وَكُوْثَرِ عِرْفَانٍ رَا مَبْذُولٍ دَاشْتَهُ هَيْجِ مَقْبَلِيٍّ مِنْ أَيْنِ فَيْضِ اعْظَمِ وَعَنَايَتِ كِبَرِيٍّ بِنِصِيْبِ نَمَانَدِ

- 3 O people of God! This is the Day of joy and delight. In one of the Tablets these sublime words were revealed from the Supreme Pen: We say the day is the day of joy and delight. Joy from what? From the divine wine of the love of God in this spiritual morn. Blessed is the soul that hath sanctified itself

3 يَا حِزْبَ اللَّهِ يَوْمَ يَوْمِ انْبِسَاطٍ وَنَشَاطٍ اسْتَثْنَى فِيهِ مِنْ أَوَاحِ ائْتِكَلَامَاتِ عَالِيَاتِ مِنْ قَلَمِ أَعْلَى نَازِلٍ قَلْنَا رَوْزَ رَوْزِ نَشَاطٍ وَانْبِسَاطٍ اسْتَثْنَى مِنْ أَجْلِ مَا مِنْ أَصْهَابِ مَحَبَّتِ اللَّهِ فِي هَذَا يَوْمِ الْفَرَجِ رَوْحَانِيٍّ طَوْبِيٍّ مِنْ بَرَايِ نَفْسِيكِ خُودَ رَا مِنْ كُوْثَرِ بَيَانِ مَقْصُودِ عَالَمِيَّانِ

with the living waters of the utterance of the Lord of all worlds and hath arisen with complete steadfastness in the Cause of the Lord of all names—a steadfastness which neither the might of the enemy nor the wealth of the wicked can shake or deter from true constancy.

4 Say: O people of God! This Day is God's Day. Cast behind you that which the people possess—their glory, their wealth, their power, their arts, their sciences, and their riches—and hold fast unto that which hath shone forth, gleamed, and diffused its fragrance from the horizon of the heaven of the Will of God, the Lord of all worlds. In truth I say: should anyone arise to promote the Cause solely for the sake of God, his word shall undoubtedly penetrate all things, his remembrance shall prevail, and his call shall encompass all. Verily, He is the Almighty, the All-Compelling, the Most Glorious, the All-Bountiful.

5 O Ibn-i-Abhar! Upon thee be the Glory of God and His light! His honor Asad, upon him be My Glory, is present and hath repeatedly made mention of thee, seeking bounty from the True Bestower, and hath forwarded thy letters to the Most Holy Court. Every word thereof hath testified to thy devotion, steadfastness and service. Thou didst mention the resolution of certain matters - this hath been accepted and adorned with the honor of His good-pleasure. We beseech God, blessed and exalted be He, to assist thee to exalt His Word amongst His heedless servants. Verily, He is powerful over all things.

6 In these days, without veil or hindrance, without delay or postponement, the Ship of Utterance moveth upon the sea of inner meanings. Say: O people of God! Turn ye unto Him. The Day is the Day of victory - deprive not yourselves. Glory be to God! Some heedless souls who have turned away are deprived of hearing the divine call and beholding the pearls and jewels from the treasuries of the Most Exalted Pen. By what proof and evidence did they believe in the Herald, while remaining heedless and veiled from Him Who sent Him and from that which He revealed? Today all the Messengers cry out from the most exalted Paradise and the supreme Heaven, saying: "O peoples of the earth! Purify yourselves from the promptings of self and desire, and set your faces toward the Most Exalted Horizon. Today He Who conversed on Sinai is seated upon the throne of Revelation, and His call is raised from all directions."

7 O Ibn-i-Abhar! Harken unto the call of the Wronged One. Gird up the loins of service and occupy thyself with the mention and praise of the Intended One, that perchance those who are far may draw nigh, and those who are astray may find

مقدس نمود و باستقامت تمام بر امر مالک انام قیام فرمود قیامیکه عزت اعدا و ثروت اشقیانرا حرکت ندهد و از استقامت حقیقی باز ندارد

4 بگو یا حزب الله یوم یوم الله است دعوا ما عند القوم و عزهم و ثروتهم و قدرتهم و فنونهم و علومهم و غنائهم ورائکم متمسکین بما اشرق و لاح و سطع و فاح من افق سماء ارادة الله رب العالمین براستی میگویم اگر نفسی فی الحقیقه لوجه الله بر تبلیغ امر قیام نماید البته در جمیع اشیاء بیانش نافذ و ذکرش متصرف و ندایش محیط انه هو المقتدر المهیمن العزیز الوهاب

5 یا ابن ابهر علیک بهاء الله و نوره جناب اسد علیه بهائی حاضر و مکرر شما را ذکر نموده و از فیاض حقیقی طلب عنایت کرده و نامه های آنجناب را بساحت اقدس ارسال داشته هر کلمه آن گواهی داده بر توجه و استقامت و خدمت آنجناب اصلاح بعضی امورات را ذکر نمودی بطراز قبول و عزّ رضا فائز و مزین نسل الله تبارک و تعالی ان یؤیدک علی اعلاء کلمته بین الغافلین من عبادہ انه علی کل شیء قدير

6 این ایام من غیر ستر و حجاب و تعویق و تأخیر سفینهء بیان بر بحر معانی متحرک و جاری بگو یا حزب الله توجه نمائید یوم یوم نصرت است خود را محروم ننمائید سبحان الله بعضی از نفوس معرضه غافله از اصغاء ندای الهی و مشاهده جواهر و لآئی خزائن قلم اعلی محروم و ممنوعند آیا بجه حجت و برهان بحضرت مبشر ایمان آورده اند و از مرسل و منزل او غافل و محجوبند امروز جمیع مرسلین از فردوس اعلی و جنت علیا ندا مینمایند و میفرمایند یا ملأ الأرض خود را از وسوس و هی و هوای مطهر نمائید و قصد افق اعلی کنید امروز مکمل طور بر عرش ظهور مستوی و ندایش از جمیع جهات مرتفع

7 یا ابن ابهر بشنو ندای مظلوم را کمر خدمت را محکم کن و بذکر و ثناء حضرت مقصود مشغول باش شاید نفوس بعیده قصد قرب نمایند و گمراهان سبیل الهی را بیابند ظاهر شده آنچه

the path. That which hath appeared hath no parallel or likeness from the beginning of creation until now. Blessed is the ear that hath heard the call of God, the Self-Subsisting, and blessed the eye that hath beheld His Most Glorious, the Best-Beloved Countenance.

که از اوّل ظهور ابوالبشر الى حين شبه و مثل
نداشته طوبى لأذن سمعت نداء الله المهيمن القيوم
و لبصر رأى منظره العزيز المحبوب

- 8 The Book of God speaketh before all faces, walking and giving glad tidings unto the servants concerning the horizon from which hath dawned the Sun of thy Lord's grace, the All-Forgiving. Say: O company of the heedless! Leave what ye possess. By God! The Promised One hath come with manifest sovereignty. Through Him the ocean of utterance hath surged, the breeze of divine knowledge hath wafted, and the mysteries of what was and what will be have been revealed. Behold! Behold! The river of proof hath flowed from His utterance, and the hidden treasure of God, the Mighty, hath appeared. By My life! Neither the doubts of those who have turned away from His Face, nor the allusions of every heedless and veiled one shall withhold Him.

8 کتاب الله ينطق امام الوجوه يمشى و يبشّر العباد
الى افق لاح منه نير عناية ربهم الغفور قل يا
ملاّ المعرضين ذروا ما عندكم تالله قد اتى الموعد
بسلطان مشهود به ماج بحر البيان و هاج عرف
العرفان و ظهرت اسرار ما كان و ما يكون انظروا
انظروا قد جرى من بيانه فرات البرهان و ظهر
كنز الله العزيز المكنون لعمري لا [تمنعه] شبهات
الذين اعرضوا عن الوجه و لا اشارات كل غافل
محجوب

- 9 Make mention of My loved ones on My behalf and give them the glad tidings of My grace and mercy which have preceded existence, both seen and unseen. Say: Is there any doubt about God, or about that which hath been sent down from the clouds of His Will, or about His sovereignty which hath encompassed the hosts and ranks? Say: He desireth naught save to manifest the Cause of God, the Self-Subsisting, and to elevate your stations. To this testifieth He with Whom is the knowledge of all things in His mighty, treasured Book.

9 اذكر من قبلى اوليائى و بشّرهم بعنايتى و رحمتى
التي سبقت الوجود من الغيب و الشهود قل أ فى
الله شك أم فيما نزل من سحاب الارادة ام فى
سلطانه الذى احاط الجنود و الصفوف قل انه ما
اراد الا اظهار امر الله المهيمن القيوم و ارتفاع
مقاماتكم يشهد بذلك من عنده علم كل شىء فى
كتابه العزيز المخزون

- 10 Say: O friends of God and His loved ones! Rejoice that your names have flowed from the Tongue of Grandeur and your mention is preserved in His blessed, mighty and irrevocable Tablet. Thus hath the sun of utterance shone forth from the horizon of the heaven of proof, as a grace from God, the Revealer of this unfurled scroll. The glory that shineth forth from the horizon of the heaven of My loving-kindness be upon My loved ones and friends, and upon all who are firm, steadfast and hold fast to the cord of God, the Mighty, the All-Loving.

10 قل يا اوليآء الله و احبائه افرحوا بما جرت اسمائكم
من لسان العظمة و اذكركم فى لوحه المبارك العزيز
المحتوم كذلك اشرفت شمس البيان من افق سماء
البرهان فضلاً من عند الله منزل هذا الرق المنشور
البهاء المشرق من افق سماء عنايتى على اوليائى و
احبائى و على كل ثابت راسخ متمسك بحبل الله
العزيز الودود

- 11 Thou didst mention certain ones who speak without understanding. In reply it must be said: Praise be to God that among the people of truth there hath not been and is not anyone like that heedless, oppressive and mendacious soul. This is cause for gratitude, not complaint. His survival from the beginning until now is evidence of his hypocrisy, deceit and falsehood. For had he spoken with truthfulness, he would have ascended like the two luminous lights and the chosen ones before and after. By the life of God! He spoke from the pulpit of the land of Sad and in the presence of Ibn Shaykh Baqir that

11 ذكر بعضى كه من غير شعور نطق مينمايند نمودى
بايد در جواب گفته شود الحمد لله كه مثل آن
نفس غافله ظالمه مفتريه مابين اهل حق نبوده
و نيست اين مقام شكر است نه شكايه بقاء او
از اوّل الى حين دليل است بر نفاق و تزوير و
كذبش چه اگر بصدق تكلم مينمود بمثابه نورين
نيرين و اصفياى قبل و بعد عروج نموده بود
لعمري الله بر منبر ارض صاد و حضور ابن شيخ

which inflamed the hearts of those near and sincere ones. Now reflect upon the martyrdom, sacrifice, submission and contentment of the assured and sanctified souls, and likewise upon the false and lying souls. Every day thou seest to what intrigues they cling - before the opposer claiming opposition, before the acceptor claiming faith. By the life of God! They have sullied the realm of truth and sincerity. Each day through some scheme he preserveth his troubled existence. Say: O friends! Today the Sun of Truth hath appeared and is manifest and speaking from the horizon of the heaven of the prison of Akka. Neither the oppression of tyrants, nor the assault of Pharaohs, nor the doubts of those who denied the Day of Judgment have deterred It. Praise be to God! We have not concealed ourselves for an instant. Without concealment or dissimulation have we proclaimed the Cause of God. Whosoever wisheth, let him believe, and whosoever wisheth, let him deny. Verily God is the Self-Sufficient, the All-Praised.

باقر تکلم نموده بآنچه که ايجاد مقربين و مخلصين محترق حال در شهادت و اتفاق و تسليم و رضاى نفوس مطمئنۀ مقدسه تفکر نمائيد و همچنين در نفوس مفتريه کاذبه هر يوم مشاهده مينمائيد که بچه دسائس متمسکند نزد معرض معرض و نزد مقبل مدعى ايمان لعمر الله عالم صدق و صفا را آلوده نموده هر يوم بتدبيرى وجود مضطرب خود را حفظ مينمايد بگو اى دوستان امروز آفتاب حقيقت از افق سماء سجين عکا ظاهر و باهر و ناطق ما منعه ظلم الجباية و لا سطوة الفراعنة و لا شبهات الذين كفروا بيوم الدين لله الحمد در آنى خود را ستر نموديم من غير ستر و کتمان امر الله را تبليغ نموديم من شاء فليؤمن و من شاء فليکفر ان الله هو الغنى الحميد

- 12 In these days a new thought hath occurred to those false [treacherous] souls. They have intended to steal and erase the Book of God. Say: Woe unto you, O enemies of God and His Manifestation and His Cause! Fear ye God and be not among the oppressors. The Persian Bayan is a mighty book, for it indicateth and proveth the manifestation of Truth, exalted be His glory. In truth one is astonished. We beseech God to seize them with His might and prevent them through His sovereignty. O thou who gazeth upon the Countenance with His eyes! Words were previously uttered like unto the deluded faction who conversed with one of the companions. The assured one held fast to the Bayan. The other party mentioned that your Bayan is not correct. He said: Then bring forth that Bayan which you have. He said that too is not correct. He asked: Where is the correct Bayan? He replied: On the intended island. Now observe what an offensive odor emanateth from those words. We beseech God to aid them to return and be truthful, and to prosper them in turning towards the gate of His grace. Verily He is the Generous, the Munificent.

12 اين ايام فکر جديدى بخاطر آن نفوس مجعوله [خائنه] رسیده اراده کرده اند کتاب الله را سرقه نمائند و محو کنند قل ويل لكم يا اعداء الله و ظهوره و امره اتقوا و لا تكونوا من الظالمين بيان پارسی گايست عظيم چه که مشعر و مدلل بظهور حق جل جلاله است فى الحقيقه انسان متحير است نسل الله ان يأخذهم بقهره و يمنعمهم بسلطانه يا ايها الناظر الى الوجه بعينه كلمات قبل ظاهر شده بمثابه حزب موهوم با يکى از اصحاب مکالمه نموده اند ان الموقن تمسک بالبيان طرف مقابل ذکر نمود بيان شما صحيح نيست گفت آن بيانکه خدمت شماست فأت به گفت آنهم صحيح نيست گفت بيان صحيح کجاست گفت در جزيره مقصود معلوم حال ملاحظه کنيد چه عرف مکروهي از آنکله منتشر است نسل الله ان يؤيدهم على الرجوع و الصدق و يوفقهم على الانابة لدى باب فضله انه هو الجواد الكريم

- 13 Thou didst request mention of certain ones. God willing, it shall be sent another time. Be thou confident in thy Lord's grace and be of the joyous ones.

13 ذکر بعضى را طلب نمودى انشاء الله کره اخرى ارسال ميشود اطمئن بفضل موليك و کن من الفرحين

BRL_DA#194, AVK3.466.15x, YIA.056-

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BH11599

To be typed.

BH00797

- 1 He is the Pre-Existent, without decline, the Eternal, without change. 1 هو القدى بلا زوال و الابدى بلا انتقال
- 2 Praise be to God, Who hath set the orbs of existence in motion through His Will, and adorned the pages of the books of the seen world with the marginal glories of knowledge and wisdom by His power, and in the darkness of non-being hath caused the suns of life to dawn by His irrevocable behest. 2 الحمد لله الذى ادار افلاك الوجود بمشيئته وزين متون كتب الشهود بجواشى العلم والحكمة بقدرته واظهر فى ظلمات العدم شمس الحياة بارادته
- 3 He it is Who hath subdued the world through the sovereignty of His majesty, and seized the reins of the nations through the ascendancy of His might. At the movement of His Command the cycles revolve; by the light of His knowledge the inner sight is illumined; by His all-encompassing Will the inmost hearts are tested and the hidden consciences laid bare – on that Day whereon the Resurrection stood forth through the manifestation of His all-conquering, all-subduing Cause. Exalted be His dominion, exalted His proof! 3 هو الذى غلب العالم بسلطان عظمته وملك ازمة الامم بغلبة قوته بحركة امره تتحرك الدوائر وينور معرفته تستنير البصائر وبارادته المحيطة تلى السرائر وتكشف الضمائر فى يوم فيه قام القيام بظهور امره الغالب القاهر تعالى سلطانه وتعالى برهانه
- 4 There is no proof for His Cause save His own Countenance, and no evidence for His Manifestation save His very Self. All that hath been set forth of arguments is but in consideration of the weakness of His servants and the shortcoming of the minds of those who dwell on earth; otherwise, exalted, immeasurably exalted is He above being known save through the lights of majesty shining from the Sun of beauty at the zenith of its splendour. 4 ليس لامره دليل الا وجهه ولا لظهوره حجة الا نفسه وكل ما قرر من الدلائل انه لضعف العباد وقصور افهام من فى البلاد و الا سبحانه وتعالى من ان يعرف الا بانوار الجلال المشرقة من شمس الجمال فى قطب الزوال
- 5 Is the rising of the sun in the heavens known save by the vision of its light and the diffusion of its rays? How then shall the rising of the Sun of Reality be recognized save by that which is beheld from its dawning-place of resplendent lights and its streaming, luminous beams? Verily, he that seeth hath no need of further proof, and he that is truly knowing turneth his gaze to naught but the Manifestation itself in this path. 5 هل يستدل على ظهور شمس السماء الا برؤية انوارها وانتشار اشعتها فكيف يستدل على ظهور شمس الحقيقة الا بما يرى من مشرقها من الانوار الساطعة والاشعة الالامعة ان البصير لا يحتاج الى الدليل والخير لا يلتفت الى غير نفس الظهور فى هذا السبيل
- 6 Glorified art Thou, O my God, O Hope of all worlds, O Desire of them that know, O Goal of them that love! With what tongue shall I describe Thee, when I behold Thee exalted above 6 سبحانه اللهم يا رجاء العالمين ومنى العارفين ومقصود عاشقين لم ادر باى لسان اصفك

the praises of all that praise? And with what speech shall I remember Thee, when I witness Thee sanctified above the mention of all that mention Thee?

وارك متعالياً عن اوصاف الواصفين وبأى بيان
أذكرك واشاهدك مقدساً عن اذكار الذاكرين

- 7 Can this feeble, powerless one acquit himself of the duty of Thy praise, O my God, Thou Lord of might and power, by reason of the adorning of Thy beauty? And is this poor, lowly, desolate creature able to depict the kingdom of Thy wealth, O my Lord, the Self-Sufficient, the All-Informed?

7 هل يقدر العاجز الضعيف على اداء حق الثناء
الشاء بجمالك يا الهى القوى القدير وهل يستطيع
الفقر البحت ان يصف ملكوت غناك يا ربى الغنى
الخبير

- 8 By Thy might! I am incapable of any utterance save that which Thou dost inspire in me, that perchance it may be befitting the court of Thy peerless oneness and worthy of the threshold of the gate of Thy singleness.

8 وعزتك لا اقدر على البيان الا بان تلهمنى ما
يكون لائقاً لساحة عز احاديثك وقابلاً لفناء باب
صمديتك

- 9 I beseech Thee to strengthen Thy loved ones in the exaltation of Thy remembrance and praise amidst Thy creatures, and to grant them, at all times, to partake of the outpourings of Thy bounty and tenderness, and to enable them to stand firm in Thy Cause with such constancy that the limbs of those who have forgotten Thee – who have remained deprived of the outpouring of knowledge in the days of the Manifestation of Thy revelation – shall be made to tremble, O my Lord, the All-Glorious, the All-Bestowing.

9 اسئلك بان تؤيد احبتك على اعلاء الذكر والثناء
بين الانشاء وارزقهم يا الهى فى كل آن من الاء
فضلك وعطوفتك ووقفهم على الاستقامة على
امرك بشأن ترتعد بها فرائض الذين غفلوا عنك
وما ادركو فيض العرفان فى ايام الامر ظهورك
يا ربى العزيز المنان

- 10 O my Lord! Thou beholdest the world encompassed by the darkness of ignorance and waywardness, and veiled by the smoke of heedlessness and passion. I entreat Thee to open the eyes of the nations that they may behold the Sun of Reality shining forth, and see the stars of knowledge and wisdom rising.

10 اى رب ترى العالم محاطاً بظلمات الجهل والغوى
ودخان الغفلة والهوى اسئلك ان تفتح ابصار
الامم ليروا شمس الحقيقة مشرقة ونجوم العلم
والحكمة بازغة

- 11 Thou knowest that man is powerless to attain unto true knowledge save through Thine assistance, O Lord of the realm of being. How, then, canst Thou leave them to wander in the deserts of forgetfulness and heedlessness, seeing that Thou didst create them for Thine own knowledge, O my Lord, the All-Glorious, the All-Merciful?

11 انك تعلم انك بان الانسان لا يقدر على العرفان
الا بتايدائك يا مالك الامكان كيف تتركهم فى
مفاوز الغفلة والتسيان وانك خلقتهم لمعرفة
ربى العزيز الرحمن

- 12 Look not, O my God, upon their lack of capacity and receptivity, but look unto Thy boundless mercy and Thy all-embracing loving-kindness. Thou didst promise Thy loved ones that through none but Thee wouldst Thou make the earth to become a paradise; and Thou, verily, art the True, the Faithful. I implore Thee to draw nigh the fulfilment of that promise, that the breasts of Thy loved ones may be dilated in Thy days.

12 لا تنظر يا الهى الى عدم استعدادهم وقبولهم
بل الى رحمتك البسيطة وعطوفتك المحيطة انك
وعدت احبائك ان تجعل الارض جنة الا بى
وانت الصادق الامين اسئلك ان تقرب الوعد
لتشرح صدور احبتك فى ايامك

- 13 I bear witness that Thy promise is true and Thy command effective; none doubteth thereof save such as are deprived of knowledge and far removed from faith. Thou knowest what is with Thy loved ones, whilst they know not what is with

13 اشهد ان وعدك صادق وامرك نافذ لا يشك فيهما
الا من كان عن العرفان محروماً وعن الايمان بعيداً
انت تعلم ما عند احبتك ولا يعلمون ما عندك قدر
لهم ما هو خير فى علمك واجعلهم اعلام الاستقامة

Thee. Ordain for them that which, in Thy knowledge, is best for them, and make them banners of steadfastness among Thy servants and ensigns of guidance in Thy lands. Verily, Thou art powerful to do what Thou wilt; there is no God but Thee, the One, the Single, the All-Glorious, the All-Bountiful.

بين عبادك ورايات الهداية في بلادك أنك انت
المقتدر على ما تشاء لا اله الا انت الفرد الواحد
العزیز الكريم

- 14 O thou who art illumined by the lights of the Sun of this Manifestation, and who shinest with the splendours of the Lote-Tree of Sinai in this blessed, far-famed Day! What thy pen of loyalty hath traced hath reached Us, and I have come to know what thou didst enshrine therein of the subtleties of love and purity.

14 يا أيها المستنير بانوار شمس الظهور والمستضيئ
بتجليات سدرة الطور في هذا اليوم المبارك المشهور
قد ورد ما طرّزته بقلم الوفاء وعرفت ما اودعت
فيه من لطائف الحب والصفاء

- 15 I beseech God, the Lord of the Kingdom of grace and bounty, to ordain for thee the good of the hereafter and of this first life, to assist thee in whatsoever He loveth and is well-pleased with – namely, the proclamation of His Cause with the Most Great Wisdom amongst the people – that thou mayest at all times be a recipient of the gentle breezes of grace and loving-kindness wafting from the fountain-head of the bounty of thy Lord, the All-Glorious, the All-Bestowing.

15 اسئل الله مالك ملكوت الفضل والعطاء ان يقدر
لك الخير في الآخرة والاولى ويؤيدك على ما يحب
ويرضى وهو تبلغ امره بالحكمة الكبرى بين الوري
انك تكون فائزاً في كل الاحيان بلطائف الجود
والاحسان من مصدر فضل مولاك العزیز المنان

- 16 Blessed art thou, in that thou art quaffing the goblets of gladness in this dawn-tide whereon the niche of the world hath been illumined with the lights of the Lamp of the knowledge of thy Lord, the Cleaver of the dawn; and happy art thou in that thou pluckest the fruits of knowledge from the Lote-Tree of wisdom and utterance in this paradise which hath been made manifest by the behest of thy Lord, the All-Merciful, and which God hath exalted above all other gardens, inasmuch as the Sun of this Manifestation hath shone forth from its zenith, and He that discoursed with Moses upon Sinai hath called out, from its trees, that which guideth the servants unto the garden of love and unity and leadeth them unto the mine of guidance.

16 هنيئاً لك تعاظم اقداح الافراح في هذا الصباح
الذي فيه اثار مشكاة العالم بانوار مصباح معرفة
ربك فالق الاصباح ونعيماً لك تناول اثمار العرفان
من سدرة العلم والبيان في هذه الجنة التي ظهرت
بامر ربك الرحمن وجعلها الله فوق الجنان بما
اشرفت في قطبها شمس الظهور ونادى علي اشجارها
مكلم الطور بما يهدي العباد الى جنة الحب الاتحاد
ويرشدهم الى معدن الرشاد

- 17 O thou beloved of the heart! When I beheld thy letter, I entered the court of majesty and laid it before the Face of thy Lord. Then did the fragrance of bounty rise up, and the ocean of grace surge, and there was sent down for thee, from the Kingdom of the utterance of the Lord of existence, that wherefrom thou shalt inhale the perfume of the loving care of thy Lord, the All-Glorious, the All-Loving.

17 يا حبيب القواد لما رايت كتابك حضرت ساحة
الكبرياء وعرضته امام وجه مولاك فهاج عرف
الفضل وماج بحر الجود ونزل لك من ملكوت
بيان مالك الوجود ما تجد منه عرف عناية ربك
العزیز الودود

- 18 Blessed art thou for having attained unto this great attainment, and glad-tidings be unto thee for that which hath streamed forth for thee from the fountain-head of the bounty of thy Most Ancient Lord. I beseech God, exalted and glorified be He, to make thee a standard of guidance in His lands and a mountain of steadfastness among His servants, and to guard thee, beneath the shadow of His protection, from the mischief

18 طوبى لك بما فزت بهذا الفوز العظيم وبشرى لك
بما صدر من مصدر فضل موليك القديم اسئل الله
عز وجل ان يجعلك علم الهداية في بلاده وطود
الاستقامة بين عباديه ويحفظك في ظل حمايته من
شور اشقياء بريته انه مالك ازمة الفضل والجالس
على سرير الجود والعدل

of the wicked amongst His creatures. Verily, He is the Possessor of the reins of bounty, enthroned upon the seat of grace and justice.

- 19 Grieve not over the delay that came to pass in the sending of the Tablet; for, with the lightning's flash, the decreed command went forth from the source of the behest of thy Lord, the Self-Subsisting – namely, that thou shouldst repair unto the land of Fa after the despatch of thy letter. For this reason the answer was withheld until tidings of thine arrival were received. When that news did come, the heat of love and affection in the heart was awakened, and the Pen, beneath the shadow of the Lord of pre-existence, busied itself with thy remembrance.
- 20 Blessed is he who spendeth his precious days in the teaching of the Cause of his Lord, the Lord of creation! By thy life! I have found no joy in the visible world greater than this, nor have I beheld any rank in the realm of existence higher than this station. Happy is he who attaineth thereunto, who ariseth for the Cause of his Lord, who proclaimeth His remembrance in His lands; for he hath attained unto all good in this world and the next, and hath won the loftiest rank among the people of the world.
- 21 It behoveth man to ponder the world and its passing, and to behold with the eye of reflection its transience and change. Can he discern aught that endureth, or any affair that is lasting? Verily, it proclaimeth its own perishing, and testifieth, with the tongue of its state, unto the evanescence of all things.
- 22 Now that transference hath been made manifest and permanence denied, how shall man find rest or his heart be at peace in the ordering of worldly matters? Nay, by thy Lord, the All-Glorious, the All-Forgiving! There is no true rest and assurance save in the service of the Cause of the All-Merciful, and the breasts of them that know are not dilated save by the remembrance of God, the Lord of the realm of being.
- 23 Glorified art Thou, O my God, my Lord, my Hope! I beseech Thee by Thy Name whereby Thou didst rend asunder the veils of idle fancy and bring forth the hidden mystery, to strengthen such as have arisen to spread abroad Thy traces in Thy lands, and to protect them, beneath Thy shadow, from the mischief of the wicked amongst Thy servants.
- 24 O my Lord! Loose their tongues with the subtleties of Thy praise, and strengthen their hearts in the scenes of teaching, that they may speak, in establishing Thy Cause, words before which the tongue of every eloquent and articulate one is dumb-founded; and ordain for their remembrance an effect, and for
- 19 لا تحزن بما وقع التأخير في اهداء التحرير لأن بالبرق صدر الامر المحتوم من مصدر امر ربك القيوم بتوجهك الى ارض الفاء بعد وصول كتابك المرقوم ولذلك تأخر الجواب الى ان يأتي خبر الوصول فلما اتى تحرك ما في الفؤاد من حرارة الحب والوداد واشتغل بذكرك القلم في ظل مالك القدم
- 20 يا طوبى لمن صرف اوقاته الشريفة في تبليغ امر ربه مالك البرية لعمرك لم اجد لذة اعظم منه في عالم الشهود ولم ار شرفاً اعلى منه رتبة في دائرة الوجود نعيمًا لمن فاز به وقام على امر ربه ونشر ذكره في دياره انه فاز بكل الخير في الآخرة والاولى ونال الرتبة العليا بين الانشاء
- 21 ينبغي للانسان ان يتفكر في العالم وزواله ويشاهد بعين العبرة في فناءه وانتقاله هل يرى امرًا باقياً او شأنًا دائماً انه بنفسه يشهد للفناء ويعرب بلسان الحال زوال الاشياء
- 22 ولما ثبت الانتقال و نفى البقاء كيف يستريح الانسان ويطمئن قلبه في تدبير الأمور لا وربك العزيز الغفور ليس الراحة و الاطمينان الا في خدمة امر الرحمن ولا تنشرح صدور اولى العرفان الا بذكر الله مالك الامكان
- 23 سبحانك يا الهى وسيدى ورجائى اسئلك باسمك الذى به خرقت حجب الموهوم وابرزت السر المكتوم ان تؤيد الذين قاموا على نشر اثارك في ديارك واحفظهم في ظلك من شرور اشقياء عبادك
- 24 اى رب انطق السنتهم بلطائف ثنائك وقو قلوبهم في موارد التبليغ لينطقوا في اثبات امرك بما يكمل عنه لسان كل فصيح بليغ وقدر في ذكرهم اثرًا وفي قيامهم ثمرًا انك على كل شئ قدير وبالاجابة جدير

their rising up a fruit. Verily, Thou art powerful over all things and ready to answer whoso calleth upon Thee.

- 25 O thou beloved one! Convey, on My behalf, the wondrous accents of remembrance and magnification unto those who have clothed themselves in the robes of steadfastness and have been adorned with the vesture of wisdom in the land of Fa.
- 26 I beseech God to send down upon them, at all times, that which shall rejoice their hearts and gladden their breasts. The glory that hath shone forth from the horizon of utterance, and the splendour that hath appeared from the essence of exposition, rest upon thee and upon them, so long as the Names of God, the Lord of the realm of being, endure.

25 يَا أَيُّهَا الْحَبِيبُ الْتَقِ بِدَائِعِ الذِّكْرِ وَالتَّكْبِيرِ عَلَى الَّذِينَ تَخَلَّغُوا بِخَلْعِ الاستِقَامَةِ وَتَزَيَّنُوا بِرِدَاءِ الْحِكْمَةِ فِي أَرْضِ الْفَاءِ

26 اسْأَلِ اللَّهَ أَنْ يَنْزِلَ عَلَيْهِمْ فِي كُلِّ الْآحْيَانِ مَا يَسِّرُ قُلُوبَهُمْ وَيُشْرَحُ صُدُورَهُمُ الْبَهَاءِ الظَّاهِرِ مِنْ أَفْقِ الْبَيَانِ وَالثَّنَاءِ الْبَاهِرِ مِنْ جَوْهَرِ التَّبْيَانِ عَلَيْكَ وَعَلَيْهِمْ بِدَوَامِ أَسْمَاءِ اللَّهِ مَالِكِ الْإِمْكَانِ

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- 1 He is the Ever-Living, the Self-Subsisting; exalted be His glory, the Almighty.
- 2 Praise be to God, Who hath caused, in the midnight gloom of idle fancies, the Sun of true knowledge to shine forth, and by it hath guided those who wandered in the wilderness of vain allusions, and hath, through its light, directed those who were bewildered in the deserts of doubts. Exalted and glorified be His sovereignty! Magnified be His proof! His is the might, the majesty, the power, the exaltation, the ascendancy and the dominion.
- 3 There is no eloquent one but hath confessed his impotence to fathom the majesty of His sovereignty; there is no fluent tongue but hath acknowledged its shortcoming in setting forth the subtle tokens of His power and proof. He is exalted above whatsoever the people of reflection may ponder, and hallowed above all that the people of understanding may ascribe unto Him.
- 4 His bounties are numberless, His loving-kindness cannot be reckoned, His favour knoweth no end, His grace and tender mercy are without limit. Hath He not said in His mighty testimony: "If ye would count the favours of God, ye could not number them"?
- 5 If the man of insight were to gaze with the eye of the heart, he would behold the grace of his Lord, the Lord of being, encompassing His servants and encircling His lands. And, verily, the

1 هو الحى القيوم تعالى شأنه العزيز

2 الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ فِي دِيَجُورِ الْإِوهَامِ شَمْسَ الْعِرْفَانِ وَهَدَىٰ بِهَا الَّذِينَ تَاهَوْا فِي فَلَوَاتِ الْإِشَارَاتِ وَأَرْشَدَ بَنُورَهَا الَّذِينَ هَامَوْا فِي مَفَاوِزِ الشُّبُهَاتِ سُبْحَانَهُ وَتَعَالَىٰ سُلْطَانُهُ وَتِيَاهِي بَرَهَانُهُ لَهُ الْعِزَّةُ وَالْعِظَمَةُ وَالْقُدْرَةُ وَالرَّفْعَةُ وَالشُّوْكَةُ وَالسُّطُورَةُ

3 مَا مِنْ فَصِيحٍ إِلَّا وَقَدْ أَقْرَبَ بِالْعِجْزِ مِنْ عِرْفَانِ سُلْطَانِ عِظَمَتِهِ وَمَا مِنْ بَلِيجٍ إِلَّا وَقَدْ اعْتَرَفَ بِالْقُصُورِ فِي تَقْرِيرِ لَطَائِفِ الْأَذْكَارِ مِنْ بَرَهَانِ قُدْرَتِهِ هُوَ الْمُتَعَالَىٰ عَمَّا يَتَفَكَّرُ أَوَّلُ الْأَفْكَارِ وَالْمُقَدَّسُ عَمَّا يَصِفُهُ بِهِ أَوَّلُ الْأَدْرَاكِ

4 لَا تَعَدُّ نِعْمَهُ وَلَا يُحْصَىٰ كَرَمُهُ وَلَا يَتَنَاهَىٰ لَطْفُهُ وَلَا يَحُدُّ فَضْلُهُ وَعِظْفُهُ قَوْلُهُ تَعَالَىٰ فِي الْبَرَهَانِ الْعَظِيمِ "وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَهَا"

5 لَوْ يَرَى الْبَصِيرُ بَعَيْنَ الْفُؤَادِ يُشَاهِدُ فَضْلَ رَبِّهِ مَالِكِ الْإِبْجَادِ شَامِلًا عِبَادَهُ وَحَاطًا بِلَادَهُ وَإِنَّ أَعْظَمَ الْإِلْفَافِ هُوَ إِشْرَاقُ كَلِمَةِ الْعِرْفَانِ لِأَهْلِ التَّبْيَانِ

greatest of His favours is the dawning of the Word of knowledge upon the people of utterance, and the rising of the Sun of certitude upon the people of wisdom and exposition. This is a favour whereof He gave His chosen ones glad-tidings in the Books and Scriptures, foretold its appearance in ages long gone, and announced it unto the trusted bearers of His Revelation in former times and bygone centuries.

وطلوع شمس الايقان لاولى الحكمة والبيان أنه
نعمه وعد بها اصفائه في الكتب والزرير واخبر
بظهورها في الاعصار الماضية وبشر بها امناء وحيه
في الازمنة السالفة والقرون الخالية

- 6 It behoveth the people of faithfulness to give thanks unto the Lord of creation for this grace with which the King of bounty and bestowal hath distinguished them, and to arise for the service of their gracious Lord in such wise that the doubts of the suspicious and the swords of the oppressors shall not cause them to slip and fall.

6 ينبغي لاهل الوفاء ان يشكروا مالك الانشاء بهذا
الفضل الذي اختصهم به ملك الجود والعطاء
ويقوموا على خدمة مولهم الكريم بشأن لا تزلهم
شبهات المريين وسيوف الظالمين

- 7 Glorified art Thou, O my God, O Lord of bounty, O Sovereign of existence, O Provider of all created things, in the realm of the seen and the unseen! With what tongue shall I give Thee thanks for the wondrous tokens of Thy bounties, and with what speech shall I extol Thee for the manifold manifestations of Thy gifts? Whenever I ponder the evidences of Thy grace, I am bewildered, and exclaim: "Glorified be He Who abideth and never shall pass away!"

7 سبحانك اللهم يا مالك الجود وسلطان الوجود
ورازق الخلق في الغيب والشهود باي لسان اشكر
في بدائع نعمائك و باي بيان اثنيك في ظهور
لطائف الانك كلما انتفكر في ظهورات فضلك
اندش واقول سبحان الذي لا يزول

- 8 By Thy might, O Lord of mankind and Ruler of destiny! Whoso hath known Thee and hath beheld the greatness of Thy grace and loving-kindness shall never be encompassed by despair, for with Thee is the Kingdom of hope; nor shall he fear extinction, for Thou art the King of everlasting life, the Lord of the realm of bounty and munificence.

8 وعزتك يا سيد البشر ومالك القدر من عرفك
وشاهد عظمة كرمك وعنايتك لا يدركه اليأس
وعندك ملكوت الرجاء ولا يخاف الفناء وانك
سلطان البقاء ومالك جبروت الجود والسخاء

- 9 Blessed is he who hath recognized this station and attained unto the knowledge of Thy favour in these days, O Lord of all created things! Glad-tidings be unto him who hath clung to the hem of Thy generosity and turned his face toward the quarter of Thy grace and Thy gifts.

9 طوبى لمن عرف هذا المقام وادرك عرفان فضلك
في هذه الايام يا مالك الانام وبشرى لمن تشبث
بازيال كرمك وتوجه الى شطر الطافك ونعمك

- 10 Verily, O my God, Thou hast, by Thy power, rent asunder for Thy loved ones the veils of idle fancy and false conjecture; Thou hast guided them to the knowledge of Thy hidden Name, disclosed unto them Thy treasured secret and Thy hoarded mystery.

10 انك يا الهى خرقت بقدرتك لاجباتك حجب
الاهام والظنون وهديتهم الى معرفة اسمك
المكنون واظهرت لهم سر المصون ورمزك
المخزون

- 11 I beseech Thee, by Thine all-subduing power and Thy might, to protect them beneath the shade of Thy guardianship and Thy care from the malice of the wicked amongst Thy creatures, to confirm them – O my Hope – in guiding Thy servants unto the mine of guidance, and in leading Thy creatures unto Thee with wisdom, O Lord of being and Sovereign of the beginning and the end.

11 اسئلك بصرف قدرتك وعظمتك ان تحفظهم في
ظلال حفظك وحمايتك من شرور اشقياء بريتك
وايدهم يا رجائي على هداية العباد الى معدن
الرشاد وارشاد بريتك اليك بالحكمة يا مالك
الايجاد وسلطان المبدء والمعاد

- 12 Send down, O my God, upon them, at every moment, the showers of Thy bounty, and vouchsafe unto them, each day, fresh tokens of Thy grace. Make them to dwell, beneath the canopy of Thy tenderness, upon the couches of might and majesty, reclining upon the couches of Thy power and exaltation; for in Thine hand is the Kingdom of bounty and bestowal, and in Thy grasp the realm of liberality and munificence. There is no God but Thee, the Most High, the All-Glorious.
- 13 O thou who drinkest the limpid draught of reunion and retest upon the couch of nearness and communion, thou who hast arisen to serve the Cause of God, the Lord of the beginning and the return! That which thy pen of love and ink of unity hath adorned hath reached Us. When I read it, and came to know the degrees of love for the Lord of being treasured in thine heart, I entered the court of majesty and laid what thou hadst sent before the presence of the Lord of names.
- 14 Thereupon the Tongue of Grandeur uttered these words, addressing thy noble person. Exalted be His bounty, magnified His proof:
- 15 He is the True, the Speaking, the Faithful.
- 16 O Jamal! Upon thee be the glory of God, the Self-Sufficient, the Most High. The Greater Branch hath presented and submitted that which thou didst send. In what thou hast now heard from the Tongue of Grandeur and what hath flowed from the Pen of the Most High let there be no doubt in thine heart. My mercy hath outstripped thee, My loving-kindness hath encompassed thee, and My grace is with thee – at all times the sighs of mercy ascend, and the lights of the true oneness shine forth from the horizon of the Will of God, exalted be His glory, manifest, resplendent and revealed.
- 17 Ponder thou upon this word; for until this hour the servants have not recognized the Day of God, nor have they comprehended its greatness and station, and they remain deprived of the true oneness. Say: This is the Day of God, wherein naught is mentioned save God alone.
- 18 From among the people of the Bayan a paltry gnat hath now appeared, like unto the faction of former times, and desireth again, by his idle imaginings, to bring the heedless beneath his sway. Blessed is the soul whose chains of fancies and vain imaginings have not kept him back from the Lord of all mankind, who beholdeth all else as non-existent. He it is who is worthy of this court, and who, in the sight of God, is of the people of true unity.
- 19 Your names have repeatedly reached Us, and all of you have attained unto the honour of His merciful gaze. Ye have ever been
- 12 وَاَنْزِلِ اللَّهُ عَلَيْهِمْ فِي كُلِّ آَنٍ امطار فضلك وارزقهم في كل يوم ظهورات جودك واسكنهم في ظلال لطفك على سرر العزة والعظمة متكئين على ارائك القدرة والرفعة اذ بيدك ملكوت الفضل والعطاء وجبروت الجود والسخاء لا اله الا انت العلي الابهي
- 13 يا ايها الشارب زلال الوصال والمتكى على اريكة القرب والاتصال والقائم على خدمة امر الله مالك المبدء والمآل قد ورد ما زينته بقلم الوداد ومداد الحب والاتحاد فلما قرأته وعرفت ما فيه من مراتب حبك مالك الابداد حضرت ساحة الكبرياء وعرضت ما ارسلته حضور مولى الاسماء
- 14 وهذا ما نطق لسان العظمة مخاطباً الى جنابك قوله جل احسانه وتعالى برهانه
- 15 هو الصادق الناطق الامين
- 16 يا جمال عليك بهاء الله الغني المتعال غصن اكبر حاصر وعرض نمود آنچه را با وارسال نمودی در آنچه از لسان عظمت شنیدی و از قلم اعلی جاری شد تردید مکن قد سبقتك رحمتی واحاطتك عنايتی ويكون معك فضلى امر وزفرات رحمت جاری وانوار توحيد حقیقی از افق اراده حق جل جلاله ظاهر وباهر ومشهود
- 17 در اینکلمه تفکر نما چه که الى حين عباد بیوم الله عارف نشدند وعظمت و مقامش داندا نشدند واز توحيد حقیقی محرومند قل هذا يوم الله لا يذكر فيه الا الله وحده
- 18 از اهل بیان ظنین ذباب ظاهر بمثابه حزب قبل اراده نموده اند مجدّد ناس غافل را باو هامات خود مستخر نمایند طوبی از برای نفسیکه سلاسل ظنون واوهام او را از مالک انام محروم نساخت وما سوى الله رامفقود مشاهده نمود اوست اهل این بساط واهل توحيد عند الله
- 19 نامهای شما مکرر رسید وجميع بلحاظ عنايت فائز و مشرف لازال مذکور بوده وهستيد حزب

remembered and shall ever be so. Convey unto the party of God the cry of Allah-u-Akbar. Those souls whose names were recorded in thy letters have each attained that from which the fragrance of everlasting life is diffused. When once the Word of God hath been twice sent down for any soul, his abidingness, in the realms of both dominion and the Kingdom, is assured. This is a favour from thy Lord bestowed upon thee and upon them.

الله را تکبیر برسان نفوس مذکوره در نامه‌ای
انجناب هر يك فائز شدند بانچه كه عرف بقا از
او متضوعست كلمه الله دو باره هر كه نازل شد
بدوام ملك و ملكوت باقى و برقر او است هذا
من فضل ربك عليك وعليهم

- 20 Convey Allah-u-Akbar to Habb'u'llah on Our behalf. His letter hath been considered. Convey also to the bearer of the Leaf – upon her be My glory – a glorification. They have not been forgotten.
- 20 حبّ الله را تكبیر میرسانم عریضه او ملاحظه شد ورقه ضلع علیها بهائی را تکبیر برسان از نظر نرفته اند
- 21 O Jamal! Reflect thou upon the trials of this Wronged One. Call thou to mind those days when, from every direction, the standards of dissension were raised, and princes and divines, one and all, arose to harm this Wronged One. Alone, and before their very faces, did We rise up and call them all unto the truth in such wise that nothing withheld Us, nor did any violence deter Us. We bore what caused the eyes of the Concourse on high to weep and the dwellers of Paradise to lament.
- 21 یا جمال در بلایای مظلوم تفکر نما درایا میكه از جمیع افاق رایات نفاق مشاهده میشد و امرا و علما برضّر اینمظلوم قیام نمودند فرداً واحداً امام وجوه قیام نمودیم وکل را بحق دعوت فرمودیم بشانیکه هیچ امری منع ننمود و هیچ سطوقی باز نداشت و حمل نمودیم آنچه را كه عیون ملأ اعلی کرست و اهل فردوس نوحه ن
- 22 And since somewhat of the lights of the traces of the Pen of the Most High are, in some measure, manifest and shining amongst the servants, the people of the Bayan, above all others, have arisen to harm this Wronged One.
- 22 مود و چون فی الجملة انوار اثار قلم اعلی ما بین عباد ظاهر و مشرق اهل بیان فوق کل برضّر اینمظلوم قیام نمودند
- 23 By the life of God! These differences have prevented the servants from the Most Great Ocean, the Supreme Horizon, and the loftiest Height. Glorified be God! They describe but a drop and are yet beheld as deprived of the Ocean.
- 23 لعمر الله این اختلافات سبب منع عباد شد از بحر اعظم و مقام اعلی و زروه علیا سبحان الله وصف قطره مینمایند و از بحر محروم مشاهده میشوند
- 24 Beseech ye God to confirm all and to bestow upon them their recompense, that haply they may not remain debarred from the outpourings of the true Bestower.
- 24 از حق بطلبید کل را موقوف فرماید و اجر عطا نماید شاید از فیوضات فیاض حقیقی محروم نمانند
- 25 Convey the cry of Allah-u-Akbar from Us unto the loved ones of God in every land, and hearken ye to the call of the Wronged One of the world; and strive that the idle fancies of former days be not renewed, nor the people be again ensnared in the chains of vain imaginings.
- 25 اولیای حق را درهر دیار كه هستند تكبیر برسان و بگو شنوید ندای مظلوم عالم را و همت نمائید شاید اوهامات قبل تجدید نشود و ناس بسلاسل ظنون مبتلا نشوند
- 26 Verily, He speaketh the truth and guideth the way. There is no God but He, the All-Glorious, the All-Fair.”
- 26 انه يقول الحق ويهدى السبيل لا اله الا هو العزيز الجليل
- 27 The glory that hath shone forth from the heaven of the utterance of thy Lord, the All-Merciful, rest upon thee and upon those that are with thee and hearken unto thee and love thee for the sake of God, the Lord of this great Day.
- 27 البهاء المشرق من افق سماء بيان ربك الرحمن عليك وعلى من معك ويسمع منك ويحبك لوجه الله مالك هذا اليوم العظيم انتمى
- 28 O Habib-i-Ruhani! Although, outwardly, some delay hath occurred in the sending of a written reply, yet God, the Inaccessible, is witness and knower that the hearts of these pillars
- 28 حبیب روحانی اگرچه در اسال تحریر مدتی بحسب ظاهر تاخیر رفت ولكن حق منبع شاهد

have at all times been busied with the remembrance of thine eminence and the other near ones; and the flames of the fire of love and affection have so encompassed the heart that no tongue can recount nor any pen describe it. The cause of the delay hath been naught but the constant succession of preoccupations.

و کوا هست که قلوب این از ارکان در جمیع
احیان بذکر انجناب و سایر مقربان مشغول
ولمیب نار محبت ووداد بخوی فؤاد را احاطه
نموده که از عهده ذکر ووصف خارج است
علت تأخیر جز تواتر اشغال بنوده

- 29 From the Lord – exalted be His glory – we beseech and entreat that, at all times, He may confirm this loved one in the services of the Cause, may protect and preserve him, beneath the canopy of His custody and care, from worldly afflictions, and, at every moment, may adorn both thine outward and thine inward being with the robe of His tender grace and loving-kindness.

29 از حقّ جلّ شأنه سائل واملیم که در جمیع احیان
انحبیب را بر خدمات امریه موفق و مؤید فرماید
و در ظلال حفظ وحمایت خود ازافات دنیویّه
محروس و محفوظ دارد و در هر آن ظایر وباطن
انحببا برا بخلعت لطف و عنایت خود مرّین و مطرز
نماید

- 30 A few days ago, Jinab-i-Afnan-i-Chin – upon him be the Most Great Glory – attained unto the Presence. From the Tongue of the Interpreter the mention of thine eminence flowed forth, and infinite favours, from the fountain-head of the Most Great Loving-kindness, were vouchsafed this cherished friend. Blessed art thou and again blessed art thou, thou who dwellest beneath the shadow of bounty and retest upon the couch of munificence through the loving care of thy Lord, the Lord of existence and King of the unseen and the seen.

30 چند یوم قبل جناب افنان چین علیه من کلّ
بهاء ابهه بحضور مشرف بودند از لسان مشبّت
ذکر انجناب جاری والطاف لانهیه از مصدر
عطوفت کبری در حقّ انحبیب ظاهر و مشهود
هئیناً لك وطوبی لك یا من سكنت فی ظلال
الفضل واتكنت علی اریكة الجود بعناية ربك مالك
الوجود وسلطان الغیب والشهود

- 31 Whenever Jinab-i-Amin – upon him be glory – hath written a letter, he hath presented thine eminence, and thy mention hath been laid before the Presence. In very truth, at most times and by most means, the remembrance of this beloved one hath been submitted in the Holy Court, and countless favours have been made manifest.

31 جناب امین علیه هرگاه عریضة ارسال داشتند
ذکر انجناب را عرض نموده اند فی الحقیقه
در اکثر اوقات باغلب وسائل ذکر انحبیب در
حضور معروض و عنایات لا تعدّ ولا تحصى
ظاهر و مشهود

- 32 O thou dear one! Convey, on behalf of this Servant, wondrous glorifications unto the loved ones of thy Lord in every land, and remind them of the days of Him Who holdeth the reins of might. Say:

32 یا ایها الحیب کبر من قبل هذا العبد احباء ربك
فی الدیار وذکرهم بايام مالك ازمة الاقتدار قل

- 33 By God, this day is your day. It behoveth you that, after having heard the call from the direction of majesty and having attained the knowledge of the Lord of names, ye should arise for the service of the Cause amidst the people of creation, should proclaim unto the people of the earth, with wisdom and utterance, and should guide them unto the realm of knowledge and true understanding. This beseemeth him who holdeth fast unto the Sure Handle and clutcheth the hem of the robe of majesty and glory in this springtime of disclosure and encounter. Leave the world unto its people, and spend not your precious days in pursuit of that which perisheth, save to such extent as is needful and prescribed. Exert, rather, your utmost endeavour

33 تالله الیوم یومکم ینبغی لکم بعد اذ سمعتم النداء
من شطر الکبریا و فزتم بعرفان مالک الاسماء ان
تقومو علی خدمة الامر بین الانشاء وتبلغوا اهل
الامکان بالحكمة والبیان وترشدوهم الی جبروت
العلم والعرفان هذا ینبغی لمن تمسک بالعروة الوثقی
وتشبث باذیال رداء العظمة والكبریا فی ربیع
المکشفة واللقاء دعوا الدنیا لاهلها ولا تصرفوا
اوقاتکم الشریفة فیما ینفی الا علی قدر معلوم
وابذلوا جهدکم فی احقاق الحق وازهاق الموهوم
بقدره ربکم العزیز القیوم

in vindicating the truth and effacing false imaginings through the power of your Lord, the All-Glorious, the Self-Subsisting.

- 34 The dwellers in the household of inviolable sanctity make mention, one and all, of thine eminence and thy family, each by name, with exalted and wondrous praises. The outpourings of the household of grace have, in every wise, been the cause of thy remembrance. We beseech God that He may grant unto her her recompense in both worlds – though, indeed, of His favour, He hath already given her before her asking, in that He enabled her to attain to His knowledge and honoured her with the meeting of His Presence. Blessed is she, and blessed are the men and women that have attained!

- 35 Convey, likewise, on Our behalf, unto Jinab-i-Habb'u'llah, tender and wondrous remembrances, and magnify him with a mighty, exalted glorification. It is some time since any sure news hath been received concerning thine eminence and thy turning toward those lands. It behoveth thee, therefore, at frequent intervals, to set down in detail your circumstances, with mention of those persons to whom special favours should be directed, and to send them hither.

- 36 God willing, an answer to the matters thou hast set forth shall, ere long, be despatched.

- 37 The spirit, the glorification, and the glory rest upon thee, upon thy household, and upon the loved ones of thy Lord.

34 اهل بیت عصمت انجانب واهل بیت را فرداً فرداً باذکار بدیعه منیعہ ذاکرند رحمت اهل بیت در کل علت ذکر ایشان شدہ نسل الله ان یرزقها اجرها فی الدارين ولو انہ بفضلہ رزقها قبل طلبها بما ایدھا علی عرفانہ وشرفھا بلقاءہ طوبی لها وللنائین والفائزات

35 جناب حب الله باذکار بدیعه منیعہ صنعہ ذاکر و مکبر شوید مدّ تیسست کہ از انجانب و توجّھا نشان ببلاد خبر درستی نرسیدہ باید در اکثر اوقات تفصیل حالات داعم ذکر اشخاصی کہ صدور عنایت در حقّشان لازمست مرقوم وارسال دارید

36 انشاء الله بزودی جواب مطالب ارسال خواهد شد

37 والروح والتکبیر والباء علیک وعلی اهل بیتک واحباء ربّک

BLIB_Or15693.145

BH00799

- 1 He is God, exalted be His glory, the Lord of wisdom and utterance.

- 2 Praise be to God, Who hath alone been singled out by majesty, and hath been made one by might, power and beauty; Who, by the very essence of His Being, is sanctified above likeness and comparison. He hath fulfilled the promises, shattered the limitations, and brought forth proofs and testimonies in confirmation of His manifest Cause. Exalted is His sovereignty, exalted His proof, exalted His greatness, exalted His power! By His Most Exalted Word He quickeneth whomsoever He willeth, and guideth whom He desireth unto the ultimate goal and unto the Sure Handle. None can stay His command, none can hinder His decree, none can alter His Word; there is none like

1 هو الله تعالى شانه الحكمة و البيان

2 الحمد لله الذي تفرد بالجلال وتوحد بالقدرة والقوة والجمال وتعالى بجوهر ذاته عن الاشباه والامثال انجز الوعود وكسر الحدود واطهر الدلائل والشهود على اثبات امره المشهود تعالى سلطانه وتعالى برهانه وتعالى عظمته وتعالى قدرته احى من اراد بكلمته العليا وهدى من شاء الى الغاية القصوى والعروة الوثقى لا راد لامره ولا مانع لحكمه ولا محرف لكلمته ولا مثل له فى قوته وقدرته كلّ فى قبضته اسير وهو العلىّ القدير

unto Him in power and might; all are held captive in His grasp. He is the Most High, the Omnipotent.

- 3 Thou, verily, O Lord of Names and Fashioner of earth and heaven, hast exalted Thine Essence above likeness and opposites, and hast hallowed Thy Self from peers and rivals. Otherwise, what relation hath man to the hallowing of Thy Self, O King of being? What fitness hath the feeble and helpless one to describe the sovereignty of Thy power, O Lord of the Kingdom of judgement and exposition? We know naught save that which Thou teachest us through Thy wisdom, and we are able to do naught save that unto which Thou dost enable us by Thy might. Thou hast bidden us to praise and glorify Thee; we do praise Thee and sanctify Thee according to the measure of our understanding and the compass of our thoughts. Otherwise, who is there that can describe even the least of the works fashioned by the hand of Thy power? How, then, shall we set forth aught of Thy transcendent Essence, Thy attributes and Thy most beauteous Names?

3 أَنْتَ يَا مَالِكَ الْأَسْمَاءِ وَفَاطِرَ الْأَرْضِ وَالسَّمَاءِ تَزَّهَ
ذَاتَكَ عَنِ الْأَمْثَالِ وَالْأَضْدَادِ وَتَقَدَّسَ نَفْسُكَ عَنِ
الْأَشْبَاهِ وَالْإِنْدَادِ وَالْأَلَا مَا شَأْنُ الْإِنْسَانِ وَتَقْدِيسِ
ذَاتِكَ يَا مَلِيكَ الْأَمْكَانِ وَلَا لِبَاقَةِ الْعَاجِزِ الضَّعِيفِ
أَنْ يَصِفَ سُلْطَانَ قُوَّتِكَ يَا مَالِكَ مَلَكُوتِ الْحِكْمَةِ
وَالْبَيَانِ لَا نَعْلَمُ إِلَّا مَا عَلَّمْتَنَا بِحِكْمَتِكَ وَلَا نَسْتَطِيعُ
إِلَّا عَلَى مَا تَوْفَّقْنَا عَلَيْهِ بِقُدْرَتِكَ أَمْرَتَنَا بِالْحَمْدِ وَالثَّنَاءِ
فَنَحْمَدُكَ وَنُقَدِّسُكَ عَلَى قَدْرِ عَقُولِنَا وَاحْاطَةِ
أَفْكَارِنَا وَالْأَلَا مَنْ يَسْتَطِيعُ عَلَى وَصْفِ أَقْلٍ صَنَعَ
مِنْ صَنَائِعِ يَدِ قُدْرَتِكَ وَكَيْفَ نَعْتَ ذَاتَكَ الْعَلِيَا
وَصِفَاتِكَ وَأَسْمَاءَكَ الْحَسَنَى

- 4 I beseech Thee, O Lord of all existence and Sovereign of the unseen and the seen, to accept from us that which these tongues utter in Thy remembrance and Thy praise, and to aid us, O God of mankind and Lord of destiny, that we may guide Thy servants unto the shore of Thy knowledge, and lead Thy creatures into the garden of Thy nearness and Thy presence. Make us the instruments wherewith Thy traces may be spread in Thy lands, and Thy banners of knowledge uplifted in Thy countries.

4 اسْتَثْلِكَ يَا سَيِّدَ الْوُجُودِ وَمَالِكَ الْغَيْبِ وَالشَّهُودِ
أَنْ تَقْبَلَ مِنَّا مَا تَنْطِقُ بِهِ السَّنَا فِي ذِكْرِكَ وَثَنَاتِكَ
وَأَيِّدْنَا يَا إِلَهَ الْبَشَرِ وَمَالِكَ الْقَدْرِ عَلَى ارْشَادِ عِبَادِكَ
إِلَى شَطْرِ عِرْفَانٍ وَهُدَايَةِ خَلْقِكَ إِلَى جَنَّةِ وَصْلِكَ
وَلِقَائِكَ وَانْثَرْنَا يَا ثَارَكَ فِي دِيَارِكَ وَارْفَعْ بَنَاءَ أَعْلَامِ
مَعْرِفَتِكَ فِي بِلَادِكَ

- 5 Thou art He Who hast described Thyself as the Possessor of power, might and majesty, and Thy Self as endowed with glory, greatness and everlastingness. Look not, O my Hope, upon our weakness and our poverty, but upon Thy power, Thy might and Thy wealth. Enable us, in all conditions, to do that which Thou hast enjoined upon us in Thy Books, Thy Scriptures and Thy Tablets. Thou art the All-Powerful, Whom no onslaught of the world can frustrate, nor the combined strength of nations hinder from fulfilling His Will. Thou grantest and withholdest, Thou abasest and exaltest. There is no God but Thee, the Bestower, the All-Bountiful, the Giver, the Most High, the Most Great.

5 أَنْتَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالْقُوَّةِ وَالْقُدْرَةِ
وَالْكِبَرِيَاءِ وَذَاتَكَ بِالْعِزَّةِ وَالْعِظَمَةِ وَالْبَقَاءِ لَا تَنْظُرُ
يَا رَجَائِي إِلَى ضَعْفِنَا وَفَقْرِنَا بَلْ إِلَى قُوَّتِكَ وَقُدْرَتِكَ
وَعِظَمَتِكَ وَفَقْرِنَا فِي كُلِّ الْأَحْوَالِ عَلَى مَا أَمَرْتَنَا بِهِ
فِي كِتَابِكَ وَزَبْرِكَ وَالْوَاوَحِ أَنْتَ الْمُقْتَدِرُ الَّذِي لَا
تَعْجَزُكَ سَطْوَةُ الْعَالَمِ وَلَا يَتَمَنَعُكَ عَنْ إِرَادَتِكَ قُوَّةُ
الْأُمَمِ تَعْطَى وَتَمْنَعُ وَتَبْرُكُ وَتَرْفَعُ لَا إِلَهَ إِلَّا أَنْتَ
الْفَاضِلُ الْبَازِلُ الْمُعْطَى الْعَلِيُّ الْعَظِيمُ

- 6 O thou who art enkindled with the fire of love, and who hast turned thy face toward the shore of the mercy of thy Lord, the Lord of being! That which thou didst adorn with the trace of thine ink hath reached Us, and it hath given utterance to that which lay hidden in thine heart of the degrees of love and unity. Blessed is thy tongue, for it hath busied itself with the remembrance of thy Lord; and blessed thy pen, for it hath moved in the praise of Him Who created thee and fashioned

6 يَا أَيُّهَا الْمُسْتَعْلَى بَنَارِ الْوُدَادِ وَالْمُتَوَجِّهِ إِلَى شَطْرِ رَحْمَةِ
رَبِّكَ يَا مَالِكَ الْإِيْجَادِ قَدْ وَصَلَ مَا تَزَيْنُ بِأَثَرِ الْمَدَادِ
وَأَعْرَبَ عَمَّا فِي الْفَوَادِ مِنْ مَرَاتِبِ الْحَيَّةِ وَالْإِتِّحَادِ
طَوْنِي لِلْسَّانِكِ بِمَا اشْتَغَلَ بِذِكْرِ مَوْلَاكَ وَلَقَلْبِكَ بِمَا
تَحَرَّكَ عَلَى ثَنَاءِ مَنْ خَلَقَكَ وَسَوَّاكَ لِأَنَّ كِتَابَكَ كَانَ
مَرْيَبًا أَوَّلَهُ بِالذِّكْرِ وَالثَّنَاءِ لِمَالِكِ الْأَشْيَاءِ وَسُلْطَانِ
الْأَرْضِ وَالسَّمَاءِ

thee; for thy letter was adorned, from its very beginning, with the remembrance and glorification of the Lord of all things and the Sovereign of earth and heaven.

- 7 We entreat God, exalted and glorified be He, to confirm thee and His loved ones in His remembrance and praise within the realm of His creation, to make of you beacons of guidance among His servants and ensigns of victory in His lands, and to guide, through you, such as have strayed in the deserts of vain allusion and have been heedless of the knowledge of the Lord of names and attributes.
- 7 نَسْتُلِ اللَّهَ عَزَّ وَجَلَّ أَنْ يُؤَيِّدَكَ وَأَوْلِيَاءَهُ عَلَى ذِكْرِهِ وَثَنَائِهِ فِي مَلَكُوتِ انْشَاءِهِ وَيَجْعَلَكُمْ أَعْلَامَ الْهُدَايَةِ بَيْنَ عِبَادِهِ وَرَايَاتِ النَّصْرِ فِي بِلَادِهِ وَيَهْدِيَ بِكُمْ الَّذِينَ تَاهَوْا فِي فُلُوتِ الْإِشَارَاتِ وَغَفَلُوا عَنْ عِرْفَانِ مَلِكِ الْأَسْمَاءِ وَالصِّفَاتِ
- 8 Behold the people and their heedlessness, their veiling and inebriation! They distinguish not between the dross and the pure, nor do they discern the left from the right. Day by day they increase in naught but heedlessness and dissension, and manifest naught but wretchedness and hypocrisy. The Supreme Pen summoneth them, at every moment, unto the supreme Paradise, and calleth them to cling unto the Sure Handle; yet they wander, drunken in their stupor, and know it not.
- 8 تَأْمَلْ فِي الْخَلْقِ وَغَفْلَتِهِمْ وَاحْتِجَابِهِمْ وَسُكْرَتِهِمْ لَا يُمَيِّزُونَ الْغَيْثَ وَالسَّمِينَ وَلَا يَعْرِفُونَ الشَّمَالَ عَنْ الْيَمِينِ كُلَّ يَوْمٍ لَا يَزْدَادُونَ إِلَّا غَفْلَةً وَشَقَاقًا وَلَا يَشْهَرُونَ إِلَّا شَقْوَهُ وَنَفَاقًا إِنَّ الْقَلَمَ الْأَعْلَى يَهْدِيهِمْ فِي كُلِّ حِينٍ إِلَى الْجَنَّةِ الْعُلْيَا وَيَدْعُوهُمْ إِلَى التَّشَبُّثِ بِالْعُرْوَةِ الْوُثْقَى وَهُمْ فِي سُكْرَتِهِمْ يَعْمَهُونَ وَلَا يَعْرِفُونَ
- 9 Say: O people! Unto whom do ye turn? In which valley do ye roam? If it be signs that ye seek, lo, the suns thereof have risen; their orbs have appeared; their traces have encompassed all regions; their lights have illumined all horizons.
- 9 قُلْ يَا قَوْمِ إِلَى مَنْ تَتَوَجَّهُونَ وَفِي أَيِّ وَادٍ تَتَّبِعُونَ لَوْ أَرَدْتُمْ الْآيَاتِ قَدْ أَشْرَقَتْ شَمْسُهَا وَلَا حَتَّ بِدَوْرَهَا وَاحْاطَتْ الْجِهَاتُ أَثَارَهَا وَتَوَرَّتْ الْآفَاقُ أَنْوَارَهَا
- 10 Consider with the eye of fairness and abandon oppression! Hath there appeared, in any cycle amongst the cycles of the past, that which hath been made manifest in this Revelation of heavenly splendour? Nay, by the Lord of His servants and the Subduer of the countries!
- 10 تَامَلُوا بِعَيْنِ الْإِنْصَافِ وَدَعُوا الْإِعْتِسَافَ هَلْ ظَهَرَ فِي كُورٍ مِنَ الْأَكْوَارِ مَا لَاحَ فِي هَذَا الظُّهُورِ مِنَ الْأَنْوَارِ لَا وَمَالِكِ الْعِبَادِ وَمُسْخَرِ الْبِلَادِ
- 11 Verses have been sent down in such wise that the pens of the world are powerless to record them, and the books of the nations are too small to contain them. Reflect upon this Cause and upon its greatness. Can ye find for yourselves any place of escape or refuge? Behold ye any salvation or haven? Nay, by the Lord of existence and King of the unseen and the seen! There is no escape save unto God; there is no refuge save in His direction. All are captives in the grasp of His power, all are needy at the threshold of His bounty.
- 11 قَدْ نَزَلَتْ الْآيَاتُ بِشَأْنٍ يَعْبِزُ عَنْ تَحْرِيرِهَا أَقْلَامُ الْعَالَمِ وَلَا تَسْعَاهُ دِفَاتِرُ الْأُمَمِ تَفَكَّرُوا فِي هَذَا الْأَمْرِ وَكِبَرِيَّائِهِ هَلْ تَجِدُونَ لِنَفْسِكُمْ مَفْرَأً وَمَهْرَبًا وَهَلْ تَرَوْنَ نَجَاةً وَ مَلْجَأً لَا وَمَالِكِ الْوُجُودِ وَسُلْطَانِ الْغَيْبِ وَالشَّهَادَةِ لَا مَهْرَبَ إِلَّا إِلَى اللَّهِ وَلَا مَلْجَأَ إِلَّا شَطْرَهُ كُلٌّ فِي قَبْضَةِ قُدْرَتِهِ أَسِيرٌ وَعِنْدَ غَنَائِهِ فَقِيرٌ وَإِلَى بَابِ فَضْلِهِ مُحْتَاجٌ
- 12 O people! Ponder, with the eye of insight, upon this Dispensation and upon the cycles of the past. Weigh every matter in the balance of reason, and cast behind you the fancies born of heedlessness, error and ignorance. Have ye been bidden, in this Manifestation, aught save that which delivereth you from the depths of ignorance and vain glory? Have ye been summoned unto aught save the dawning-place of light?
- 12 يَا قَوْمِ تَفَكَّرُوا بِعَيْنِ الْبَصِيرَةِ فِي هَذَا الْكُورِ وَالْأَكْوَارِ السَّالِفَةِ وَزَنُوا كُلَّ أَمْرٍ بِقِسْطِاسِ الْعَقْلِ وَاتْرَكُوا وَرَأْئَكُمْ الْأَوْهَامَ النَّاتِجَةَ مِنَ الْغَفْلَةِ وَالضَّلَالَةِ وَ الْجَهْلِ هَلْ أُمِرْتُمْ فِي هَذَا الظُّهُورِ إِلَّا بِمَا يَنْجِيكُمْ مِنْ غَمَرَاتِ الْجَهْلِ وَالْغُرُورِ وَهَلْ دُعِيتُمْ إِلَّا إِلَى مَشْرِقِ النُّورِ

- 13 Verily, the perspicuous Book calleth you, at all times, and enjoineeth upon you that which shall exalt you unto the station of nearness and reunion, and shall raise you to the loftiest summit of holiness and abiding life. Turn ye unto that which shall profit you in the world to come and in this first life, and leave behind you whatsoever debarreth you from attaining unto the garden of the knowledge of your Lord, the Most High, the All-Glorious.
- 13 انّ الكتاب المبين يدعوكم في كلّ حين ويأمركم بما يرفعكم الى مقال القرب واللقاء ويصعدكم الى اعلى ذروة القدس والبقاء توجّهوا الى ما ينفعكم في الآخرة والاولى ودعوا ورائكم ما يمنعكم عن الاقبال الى جنة عرفان ربكم العلى الاعلى
- 14 All that wherein ye glory of the trappings of this fleeting life shall pass away; what shall endure is that which the Lord of creation desireth for you. Busy not yourselves with that which perisheth; deprive not your souls of that which abideth as long as the most excellent Names of God shall endure. Ponder upon the bygone ages and vanished centuries. Hath the honour of the honoured endured? Hath the abasement of the abased remained? Do ye behold for any soul an abiding trace or lasting name, save beneath the shadow of the Name of your Lord, the Most High, the Most Great? Nay, by Him Who quickeneth the bones though they be crumbled dust!
- 14 سيفنى ما انتم فيه من الزخارف الفانية وما يبقى هو ما اراد لكم مالك البرية لا تستغلوا بما يفنى ولا تحرموا انفسكم عما يبقى بدوام اسماء الله الحسنى تفكّروا في القرون الماضية والازمنة الخالية هل بقت عزة الاعزاء وذلة الاولياء اترون لاحدا اثرا وذكرًا كرا الا في ظل اسم ربكم العلى العظيم لا والذي يحيى العظم الرميم
- 15 Where are now the Pharaohs with their arrogance, the Caesars with their palaces, the Nimrods with their rule, the Chosroes with their diadems? Where are the tyrants with their oppression and the giants with their pride? They have all descended from palaces to graves. Take ye warning, O people of heedlessness and vain glory!
- 15 اين الفراعنة وغرورهم والقيصرة و قصورهم والتماردة وسلاطنتهم والاكاسرة وتيجانهم اين الجبابرة وظلمهم والعمالقة وزهوهم قد نزلوا من القصور الى القبور فاعتبروا يا اولى الغفلة والغرور
- 16 As for thee, O thou who hast set thy face toward God and cut thyself from all save Him: if thou beholdest a near one, make known unto him the Cause of his Lord; and if thou findest a soul prepared, cast upon him that which shall guide him unto Him unto Whom thou shalt return and before Whom thou shalt abide. Otherwise, turn aside from the ignorant, and put thy trust in God, the Lord of all worlds, the Lord of the heavens and of the earth.
- 16 انك يا ايها المقبل الى الله والمنقطع عما سواه اذا رايت قريباً بلغه امر مولاك وان رايت مستعداً الذى عليه ما يهديه الى الذى اليه منقلبك ومثواك والا فاعرض عن الجاهلين وتوكل على الله مولى العالمين ومالك السموات والارضين
- 17 When I beheld thy letter and read thy words, I entered the court of majesty and made mention of thee in the presence of thy Lord. Then was the fragrance of grace stirred, and the tongue of the bounty of the Lord of the unseen and the seen gave utterance to that which causeth the world of being to tremble. He – exalted be His sovereignty, magnified His utterance – saith:
- 17 انى لما رايت كتابك وقرأت خطابك حضرت ساحة الكبرياء وعرضت ذكرك في محضر موليك اذا هاج عرف الجود ونطق لسان فضل مالك الغيب والشهود بما يهتز به الوجود قوله تعالى سلطانه وجل بيانه
- 18 O Aba'l-Fadl! Upon thee be My glory, My loving-kindness and My mercy.
- 18 يا ابا الفضل عليك بهائى وعنايتى ورحمتى
- 19 The Greater Branch hath attained the divine Presence, and before the Countenance thy remembrance was made. We made
- 19 قد حضر الغصن الاكبر وذكرك امام الوجه ذكرناك بما كان نوراً للابرار وكوثر الحيوان

mention of thee in such wise as became a light unto the righteous, a Kawthar of everlasting life unto the well-favoured, a fire unto the wicked, and a glory unto the people of Baha—those whom the serried ranks of the impious withheld not from turning unto the Most Exalted Horizon, and from attaining that which had been enshrined in the hearts of the Prophets and recorded in the Books of God, the Lord of all worlds. Blessed art thou, inasmuch as thou hast clung to My cord, hast laid fast hold on the hem of My bounty, and hast quaffed the choice wine of My loving-kindness from the hand of My grace unto thee, and My mercy which hath surpassed all who are in the heavens and on the earth.

للاختيار وناراً للاشراق وعزّاً لاهل البهاء الذين
ما منعتهم صفوف الفجار اقبلوا الى الافق
الاعلى وفازوا بما كان مذكوراً في افئدة الانبياء
ومسطوراً في كتب الله رب العالمين طوبى لك
بما تمسكت بعروقي وتشبثت بذيل عطائي وشربت
رحيق عنائتي من يد فضلي عليك بهائي ورحتي
التي سبقت من في السموات والارضين

- 20 Be thou, at all times, eloquent in My remembrance, with wisdom and utterance; steadfast in service to My Cause; and with thine eyes fixed upon My horizon. Thus doth the Almighty Ordainer command thee in this august and mighty station. Blessed, then, and blissful art thou, O thou who hast turned thy face toward the Quarter of everlasting being in this Revelation of that grace which hath shone forth from the Dayspring of the bounty of thy Lord, the Lord of Names. It behoveth thee to render Him thanks under all conditions, and to magnify Him at morn and eventide. We beseech God, exalted be He, to strengthen thee in that which shall endure as long as His most excellent names endure, and to aid thee to guide His heedless servants unto the Most Exalted Paradise, and to ordain for thee every good in this world and in the world to come. Verily, He is potent to do whatsoever He willeth.

20 كن ناطقاً في كلّ الاحوال بذكرى بالحكمة
والبيان وقائماً على خدمة امرى وناظراً الى افق
كذلك يأمرك الامر القدير في هذا المقام العزيز
العظيم اثمتي نعيماً لك يا ايها المتوجه الى شطر
البقاء في ظهور هذا الفضل الذي صدر من
معدن عطاء ربك مولى الاسماء ينبغي لك ان
تشكره في كلّ الاحوال وتذكره بالغدو والاصال
نسئل الله تعالى ان يؤيدك على ما يبقى بدوام
اسمائى الحسنى ويوفقك على ارشاد عباده الغافلين
الى الجنة العليا ويتقدر لك الخير في الآخرة
والاولى انه هو المقتدر على ما يشاء

- 21 From this servant, magnify thou the steadfast loved ones of God, and remember them with such a remembrance as shall draw the hearts of them that know.

21 كبر من قبل هذا العبد احباء الله الراشدين
واذكرهم بذكر تجذب به قلوب العارفين

- 22 And say: O ye servants of the All-Merciful! This is your day. Proclaim ye the Cause of God with wisdom and utterance. Regard not the deeds of heedlessness and oblivion. Arise to serve the Cause, putting your trust in your Lord, the Almighty, the Mighty, the Bestower. Verily, He shall confirm you at all times.

22 وقل يا عباد الرحمن اليوم يومكم بلغوا امر الله
بالحكمة والبيان لا تنظروا الى اعمال الغفلة
والنسيان قوموا على خدمة الامر متوكلين على
ربكم المقتدر العزيز المنان انه يؤيدكم في كل
الاحيان

- 23 Be not troubled by the oppression of the tyrants, nor by the injustice of those who have failed to attain the knowledge of the Lord of creation. Soon shall there come a day whereon they shall wail and weep, and shall find for themselves neither friend nor helper.

23 لا تضطربوا من ظلم الجبارة واعتساف الذين
غفلوا عن عرفان مالك البرية سوف يأتى يوم
ينوحون ويبكون ولا يجدون لانفسهم حميماً ولا
نصيراً

- 24 As for thee, O thou who hast attained certitude in the Most Great Name, place thy trust in thy Lord, the Lord of all worlds.

24 انك يا ايها الموقن بالاسم الاعظم

- 25 Mercy and Baha be upon thee at every moment.

25 توكّل على ربك مولى العالم الرحمة والبهاء عليك في
كل حين

- 26 Praise be to God, the Lord of the worlds, and the Creator of the heavens and the earth.

26 الحمد لله رب العالمين وبارئ السموات والارضين

BLIB_Or15693.051

BH00810

- 1 He is God, exalted be His glory, the Lord of majesty and glory. 1 هو الله تعالى شانه العظمة والكبريا
- 2 Praise be to God, the First, without a first before Him, to Whom priority hath never been ascribed; and the Last, without a last after Him, of Whom finality can never be predicated. Exalted is His very Essence above conjunction with accidents and causes, and hallowed His primal Simplicity from the limitations imposed by the bounds of human doctrines and imaginings. 2 الحمد لله الاول بلا اول لم يسبق بالاولية والآخر بلا اخر لم يوصف بالانصرية تعالت جوهريته من الاقتران بالاعراض والعلل وتقدست سادخيته من التحديد بحدود افكار الملل
- 3 The inmost reality of Him can in no wise be known by the essences of minds and perceptions, nor can His true Being be encompassed by the bare forms of thoughts and fancies. He is He Who is seated upon the throne of absolute oneness, Who shineth resplendent with the lights of abstraction, and from Whose horizon the signs of divine unity have dawned. 3 لا يعرف كنهه بجواهر العقول والادراكات ولا تدرك حقيقته بسواذج الافكار والتخيلات هو الجالس على عرش التفريد والمتجلى بانوار التجريد والمشرق بابات التوحيد
- 4 Every being that can be described is subject to limitation, and every object of knowledge is within the grasp of comprehension. They that praise Him describe Him only with such words as would be praise for a created thing within its own world and station; and they that know Him apprehend Him but according to that which they discern of their own attributes, in their own rank and degree. Yet He – exalted be He – is sanctified above whatsoever the people of thought may conceive, and hallowed above all that the possessors of vision may ascribe unto Him; for they but depict what they have imagined in the realms of illusion, and argue from the attributes of the feeble creature to the Almighty, the All-Compelling, the All-Knowing. 4 كل موصوف محدود وكل معروف مدرك لا يصفه الواصفون الا بما يكون مدحا للمخلوق في عالمه ومقامه ولا يعرفه العارفون الا بما يدركونه من صفاتهم في شأنهم و درجتهم وانه تعالى منزّه عما يتفكر اولو الافكار ومقدّس عما يصفه اولو الابصار لانهم يصفون ما تصوره في عوالم الاوهام واستدلوا بصفات العاجز على المقتدر المهين العالم
- 5 Where is the path, once the impotence of man hath been established by clear proof? Exalted art Thou! Thou hast, of Thine infinite grace, vouchsafed to accept from Thy creatures their remembrance of Thee; otherwise, all remembrance falleth short of the ocean of Thy glory. That Thou acceptest aught from them is but a favour from Thy Presence; for Thou art the Compassionate, the All-Bountiful. There is no God but Thee, the Mighty, the Merciful. 5 اين السبيل وقد ثبت القصور بالدليل انه تعالى قبل من خلقه ذكره، والا كل الأذكار لا تليق لسباحة عرّه ان هو الأفضل من عنده وهو العطوف الكريم لا اله الا هو العزيز الرحيم
- 6 O my God, my God! Unto Thee be praise, inasmuch as Thou hast deigned to accept from Thy servants their mention of 6 الهى الهى لك الحمد بما قبلت من عبادك ذكرهم في سبيلك وشكرهم في موارد نغائك و مواقع نزول

Thee in Thy path, and their thanksgiving in the courts of Thy bounty and the scenes of Thy grace. Thou art He Whose favours none can describe, Whose bounty and generosity none can reckon, Whose tenderness no end can circumscribe, and Whose munificence and loving-kindness knoweth no limit.

الآنك انت الذى لا توصف نعمك ولا يحصى فضلك وكرمك ولا يتناهى لطفك ولا اخر لجودك واحسانك

- 7 Since one single attribute of Thine is exalted above beginning and ending, lifted high above all mode and measure, and forbidden to the understanding of Thy creatures – how then shall Thy very Essence be, in the Kingdom of might and the Realm of glory and authority?

7 فلما كان صفة من صفاتك منزّهة من الاولية والاخرية ومتعالية من الكيفية والكمية وممتنعة من عرفان البرية كيف تكون ذاتك في ملكوت الاقتدار وجبروت العزة والاختيار

- 8 Strange and passing wondrous is the case of man! With all his weakness and lowliness he desireth to know the sovereignty of Thy power; with all his poverty and abasement he seeketh to attain unto the comprehension of the King of Thy majesty; with all his shortcoming and humiliation he would ascend unto the loftiest degrees of the knowledge of Thy self-subsisting Essence; and with all his nearness to the dust and his nothingness he longeth to soar unto the heights of Thy most exalted oneness.

8 العجب من الانسان مع ضعفه و مسكنته اراد معرفة سلطات قدرتك ومع عجزه وافتقاره قصد ادراك ملك عظمك ومع قصوره وانكساره نوى الارتقاء الى اقصى درجات عرفان ذات صمديتك ومع دتوه واحتقاره طلب العروج الى معارج سمو احديتك

- 9 This, verily, is but a token of the marvels of Thy handiwork and the greatness of Thy creation; for Thou hast, by Thy consummate wisdom, deposited in the lowest of beings the highest measures of aspiration, O King of the unseen and the seen, and hast lodged, in the weakest of receptacles, the most exalted of capacities, by Thy power, O Lord of all that is. Yet no man hath been content, in knowing Thy might, with this supreme and most manifest sign – that he should be honoured with the robe of attaining unto the recognition of the wondrous workmanship of Thy hands in the realities of all things.

9 ليس هذا الا من بديع صنعك وعظيم خلقك لانك اودعت في احقر الوجود على درجات الهمة يا سلطان الغيب والشهود وخلقت في اضعف القوابل اسمى الاستعداد بقدرتك يا ملك الموجود لم يكتفى احد في عرفان قدرتك بهذه الاية العظمى ليتشرف بخلة الوصول الى معرفة بديع صنعك في حقائق الاشياء

- 10 Glorified art Thou, glorified art Thou! How great is Thy power, how lofty Thy station and awe! By Thy all-embracing wisdom Thou hast laid, within the tiny atom, the lights of radiant suns; within the small body Thou hast folded up the mighty world; and within the blackness of ink Thou hast hidden worlds of subtle and concealed meanings.

10 سبحانك سبحانك ما اعظم قدرتك و ما اعلى شانك وهيبتك اودعت بحكمتك البالغة في الذرة الحقيرة انوار الشمس الالامحة وطويت في الجسم الصغير العالم الكبير واكننت في سواد المداد عوالم المعاني الخفية

- 11 O Lord of creation, O Sovereign of the beginning and the return! I beseech Thee, O God, by Thy Greatest Name and Thy most perfect Mystery, to strengthen Thy loved ones in Thy remembrance and Thy praise, to adorn their frames with the vesture of constancy in Thy Cause and steadfastness in the path of Thy good-pleasure. Shield them, then, O my Lord and my Hope, from such as have unfurled the standards of tyranny in Thy lands and raised the banners of aggression in the realms of Thy creation. And grant, O Desire of my soul, unto Thy servant who is called Ashraf – upon him be Thy glory – every good Thou hast ordained in Thy Book for Thy chosen ones.

11 يا مالك الابداد و سلطان المبدء والمعاد اسئلك اللهم باسمك الاعظم وسرك الائم ان تؤيد احبائك على ذكرك وثنائك وزين هياكلهم بطراز الاستقامة على امرك والتبوت على سبيل مرضاتك ثم احفظهم يا سيدي ورجائي من الذين رفعوا رايات الظلم في بلادك واعلام العدوان في ممالك انشائك وارزق يا مناي عبدك الذي سمي باشراف عليه بهائي كل خير قدرته في كتابك لاصفيائك

- 12 O my Lord! He hath attained unto Thy knowledge, been robed in the vesture of Thy love, hastened unto the city of certitude, and consumed his days in the teaching of Thy Cause, O Lord of all mankind. Do Thou assist him with the sovereignty of Thy power, and guard him beneath the shadow of Thy protection and care. Verily, Thou art the Generous, the Lord of bounteous grace. There is no God but Thee, the Mighty, the Merciful. O thou who art enkindled with the fire of love, and turned toward the shore of the Lord of being! That which thy pen of devotion hath adorned with the trace of thine ink hath come before Us, and We have discerned therein the degrees of thy purity in the Cause of God, the Sovereign of the beginning and the end.
- 13 Blessed art thou, and again blessed art thou, in that thou hast attained these days wherein the hidden secret, the treasured unseen, and the concealed and guarded mystery have all been made manifest. Grandeur be to God, the Lord of whatsoever hath been and shall be!
- 14 When I beheld thy letter and pondered thy words, I entered the court of nearness, holiness and majesty, and I laid thy name and the names of those whom thou didst mention in thy letter before the Presence. Then was the fragrance of bounty stirred, and the ocean of generosity surged, and there was sent down for thee and for them that whereby the sweet savours of the gracious favours of thy Lord, the Lord of the unseen and the seen, are diffused. Happy the one who drinketh from this soft-flowing Salsabil, and blessed he who holdeth fast, in this path, unto the Sure Handle.
- 15 And when thou beholdest that which hath shone forth from the dawning-place of the utterance of thy Lord, the All-Merciful, and art honoured with that which hath been revealed for thee from the Realm of knowledge and exposition, then say:
- 16 Praise be unto Thee, O Lord of all heads and necks, and Sovereign of the beginning and the return, for that Thou hast sent down for me that whereby the eyes of the sincere are cheered and the hearts of the near ones made glad. I entreat Thee to aid me and Thy loved ones in whatsoever draweth us nigh unto Thee in every one of Thy worlds, and to cause us, at all times, to partake of the Salsabil of Thy good-pleasure. Verily, Thou art the All-Bountiful, the Generous; there is no God but Thee, the Tender, the Compassionate.
- 17 O beloved of the heart! Say: O people of the lands! How long will ye slumber on, and until what hour will ye speak not? The Sun hath risen at the zenith of noon, and yet the radiance of the Divine Majesty hath withheld the people – those who have
- 12 اى ربّ الله ادرك عرفانك وتزّين بخلع حبّك
وسرع الى مدينة ايقانك وصرف الايام في تبليغ
امرك يا مالك الانام ايده بسلطان قدرتك واحفظه
في ظلّ حفظك وحمايتك انك انت الكريم ذو
الفضل العظيم لا اله الا انت العزيز الرحيم يا
ايها المشتعل بنار الوداد والمتوجّه الى شطر مالك
الايجاد قد وصل ما زين باثر المداد وعرفت منه
مراتب خلوصك في امر الله سلطان المبدء والمعاد
- 13 طوبى لك وبشرى لك بما ادركت هذه الايام
التي فيها ظهر السرّ المكنون والغيب المخزون والرمز
المستور المصون العظمة لله مالك ما كان وما يكون
- 14 فلما رايت كتابك وطالعت خطابك حصرت
ساحة القرب والقدس والجلال وعرضت ذكرك
وذكر الذين ذكرتهم في الكتاب حينئذ هاج عرف
الكريم وماج بحر الجود ونزل لك ولهم ما فاحت
بنزوله نفحات الطاف ربك مالك الغيب والشهود
هنيئاً لمن شرب هذا السلسبيل وطوبى لمن اعتصم
بالعروة الوثقى في هذا السبيل
- 15 اذا رايت ما ظهر من مشرق بيان ربك الرحمن
وتشرفت بما قول نزل لك من ملكوت العلم
والبيان قل
- 16 لك الحمد يا مالك الرقاب وسلطان المبدء والماب
بما انزلت لي ما تقربه عيون المخلصين وتفرح قلوب
المقربين استلّك ان تؤيدني واحبائك على ما يقربنا
اليك في كلّ عالم من عوالمك ويزقنا في كلّ
الاحيان سلسبيل رضائك انك انت الجواد الكريم
لا اله الا انت العطوف الرحيم
- 17 يا حبيب الفؤاد قل يا اهل البلاد الى م انتم
راقدون وحتى م لا تقولون قد اشرقت الشمس في
قطب الزوال ومنعت القوم سبحات الجلال الذين

clung to their sciences and veiled themselves thereby from the knowledge of the Lord of all knowledge.

تمسكوا بالعلوم واحتجبوا بها من عرفان حضرة
المعلوم

- 18 Say: If knowledge consisteth in that which is with you, then hath He – may my soul be offered up for His sake – said: “Knowledge is a single point which the foolish have multiplied.” By God! Most of what is with them is but a fabric woven of idle fancies and vain imaginings.

18 قل لو كان العلم ما عندهم كما قال روحى فداه
العلم نقطة كثرتها الجاهلون تالله ان اكثرها نسيج
الأوهام والظنون

- 19 True knowledge is that which profiteth man upon earth, which maketh him to know his Lord, the All-Merciful, and adorneth him with the vesture of praiseworthy character and pleasing deeds. Whatsoever is beside this is the greatest of veils, shutting man out from the springs of the knowledge of the Lord of destiny.

19 انما العلم ما ينفع الانسان فى الامكان ويجعله
عارفا بربه الرحمن ويطرزه بخلق الاخلاق الحسنة
والاعمال المرضية وما دون ذلك هو الحجاب
الاكبر الذى يمنع البشر من الورود على موارد
وعرفان مالك القدر

- 20 It behoveth the people to ponder this Day, and that which hath appeared therein of the signs of their Lord, the Almighty, the Self-Subsisting. Say: If ye deny these manifest signs and these radiant, resplendent traces, by what proof then do ye hold fast unto that which is in your hands? Bring forth a clear and evident token!

20 وينبغى للقوم ان يتفكروا فى اليوم وما ظهر فيه
من ايات ربهم العزيز القيوم قل لو تنكرون هذه
الايات الباهرة والاثار الزاهية الزاهرة باى دليل
تستمكنون بما عندهم فأتوا ببرهان مبين

- 21 And know, by thy life, O thou who hast turned unto God, that they wander distracted in their error and know not what they say or do. Leave thou those who have disbelieved to sport in their idle talk; a day shall come wherein they shall awake, yet find none to succour them.

21 وامر لعمرك يا ايها المتوجه الى الله انهم فى
ضلالهم يعمهون ولا يعرفون ما يقولون ويعملون
دع الذين كفروا فى خوضهم يلعبون سيأتى يوم
فيه ينتبهون ولا ينصرون

- 22 Alas, alas! that they have not recognized what would avail them, nor understood what would harm them. They have abandoned that which is best for them in the world to come and in this first life, and have wrapped themselves in the veils of self and passion, debarred from beholding the suns of knowledge, after that their loftiest signs and most excellent tokens have been made manifest amongst mankind.

22 الاسف كل الاسف بما لم يعرفوا ما ينفعهم
وما ادرکوا ما يضرهم تركوا ما هو خير لهم فى
الآخرة والاولى واحتجبوا بحجب النفس والهوى
من مشاهدة شمس العرفان بعد ما ظهر بين
الانشاء بالاثار العليا والصفات الحسنى

- 23 Grieve thou not at that which thou beholdest of the servants, drunken with the wine of heedlessness and blindness. Rather, beseech thy Lord, the Most High, that He may deliver those who are prepared from the depths of remoteness, and cause them to attain unto the proofs of nearness – the scenes where the lights of glory and holiness shine forth. Verily, He is the Compassionate, the Generous, the Lord of bounteous grace and all-embracing mercy.

23 انك لا تحزن بما ترى العباد فى سكر الغفلة والعمى
فاستل ربك الاعلى ان ينجي المستعدين من غمرات
البعد ويوصلهم الى حجب القرب محل ظهور انوار
العز والقدس انه شفيق كريم ذو الفضل العظيم
واللطف العميم

- 24 Convey, on behalf of this Servant, the cry of magnification unto those who have been adorned with the raiment of steadfastness in the Cause of their Lord, the All-Merciful; and give them glad-tidings of the loving care of their Lord, the All-Bountiful.

24 كبر من قبل هذا العبد على الذين زينوا بطراز
الاستقامة على امر ربك الرحمن وبشرهم بعناية
ربهم العزيز المتأن

- 25 Glory and praise rest upon thee and upon those who are with thee among the loved ones of thy Lord. 25 البهاء والثناء عليك وعلى من معك من احباء ربك

BLIB_Or15693.033

BH00820

To: Muhammad Husayn et al.

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who is unique in His majesty, singular in His beauty, sanctified above all utterance, and Who is the Self-Subsisting, the Most High, in the beginning and the end and in all conditions. He has ever been sanctified above the mention of all created things and exalted above the loftiest descriptions of all contingent beings. 2 الحمد لله الذى تفرّد بالجلال و توحد بالجمال و تقدّس عن المقال و هو الغنى المتعال فى المبدء و المال و فى كلّ الأحوال الذى لم يزل كان مقدّساً عن ذكر الكائنات ومنزهاً عن اعلى وصف الممكنات
- 3 Through one of His names the ocean of knowledge surged in the world and the Most Great Name spoke amongst the nations. Through His exalted Word the Supreme Horizon appeared and the Sadratu'l-Muntaha spoke between earth and heaven. Exalted be His dominion through which the standards of guidance were raised amidst creation and the banners of power upon the lofty mountains. 3 باسم من اسمائه ماج بحر العلم فى العالم ونطق الاسم الأعظم بين الأمم و من كلمته العليا ظهر الأفق الأعلى و نطقت سدرة المنتهى بين الأرض و السماء تعالى سلطانه الذى به نصبت اعلام الهداية بين البرية و رايات القدرة على الجبال الشامخة
- 4 By His sweetest call all things were attracted, and through His manifestation the Speaker of the Mount spoke from the highest station of Sinai. Exalted, exalted be the appearance of this Light and the revelation of His Cause in this darkness. He is the One through Whom appeared the decisive Word in the final return. There is none other God but He, the Mighty, the Bestower. 4 و بندائه الأحلى انجذبت الأشياء و بظهوره نطق مكلم الطور على اعلى مقام السنياء تعالى تعالى ظهور هذا النور و اظهار امره فى هذا الديجور انه هو الذى به ظهر فصل الخطاب فى المآب لا اله الا هو العزيز الوهاب
- 5 And the prayer that shines from the horizon of the heaven of His Cause and the peace that appears from the mouth of His will be upon His Prophets and His chosen ones who sacrificed themselves in His path to manifest His Cause and exalt His Word. They are the ones through whom the mysteries of the Book were revealed and that which was recorded in the scriptures and tablets. 5 و الصلوة المشرقة من افق سماء امره و السلام الظاهر من فم مشيئه على انبيائه و اصفياه الذين انفقوا انفسهم فى سبيله لاطهار امره و اعلاء كلمته هم الذين بهم ظهرت اسرار الكتاب و ما كان مسطوراً فى الزبر و الألواح
- 6 Through them the decree of unity was set forth and the light of oneness shone forth, and the Dove of the Cause warbled upon the branches that there is none other God but He, the Mighty, the Gracious. 6 و بهم برز حكم التوحيد و نور التفريد و غرّدت حمامة الأمر على الأغصان انه لا اله الا هو العزيز المنان

- 7 O Husayn, upon thee be the Glory of God! The letter which Khalil, upon him be My loving-kindness, sent to thee was presented before the face of the Wronged One time and again. Praise be to God, the sweet fragrances of the love of God waft from it.
- 8 This is from a grace to which the people of hearing, sight and heart bear witness, and beyond them whoever hath spoken and speaketh in every condition that there is none other God but He, the All-Knowing, the All-Wise. We make mention of him as a favor from Us and give him the glad-tidings of the loving-kindness of his Lord, the Generous. We have heard his call and remembered him through this perspicuous Tablet. Blessed be he and those who have arisen to serve the Cause and have said:
- 9 "The Promise hath come and the Promised One calleth from the supreme horizon, saying: 'By God! He Who is the Lord of Names and Creator of the heavens hath come, through Whom the hidden was revealed, the treasured was manifested, and the Way hath spoken. The All-Glorious hath come and this is His straight path. Indeed, the Guide calleth out and saith:'"
- 10 O Khalil, rejoice in thy Lord's loving-kindness. He hath remembered thee on a night wherein sorrows encompassed Him from those who denied God's proof and His evidence, who broke His Covenant, who rejected His Cause, and who disputed His signs whereby every mouldering bone was quickened.
- 11 We make mention of those whom thou didst mention in thy letter and give them the glad-tidings of God's grace and mercy, and We counsel them with that through which the lights of justice may appear in the world. Verily thy Lord, the All-Merciful, is the Counselor, the Compassionate, the Generous.
- 12 O My loved ones in that land! Beware lest the conditions of oppression frighten you. Hold fast unto the cord of wisdom, placing your trust in God, the Almighty, the All-Powerful, the All-Commanding. Those who desired to extinguish the light of God are among the most lost in the Book of God, the Lord of all worlds.
- 13 Say: O heedless ones! Where are your fathers and your ancestors? Where are earth's tyrants and its pharaohs? Where are the caesars of the kingdom with their ornaments and their palaces? Take heed and be not of the heedless. Where are those who turned away from God and His signs, who denied God's favor after its revelation, and who committed in their fleeting days that which caused the dwellers of the pavilions of the Kingdom to lament? God seized them with a mighty grip from His presence. Verily, He is the Seizer, the Almighty, the All-Knowing, the All-Wise.
- يا حسين عليك بهاء الله مكتوبيكه جناب خليل عليه عنايتي بشما ارسال داشت عبد حاضر تلقاء وجهه مظلوم مرّة بعد مرّة عرض نمود لله الحمد نفحات محبت الهی از او متضوع
- هذا من فضل يشهد له اهل السمع والبصر والفؤاد وعن ورائها من نطق وينطق في كل شأن انه لا اله الا هو العليم الحكيم انا نذكره فضلاً من عندنا ونبشره بعناية ربه الكريم وسمعنا ندائه و ذكرناه بهذا اللوح المبين طوبى له وللذين قاموا على الامر وقالوا
- قد اتى الوعد والموعود ينادى من الأفق الأعلى ويقول تالله قد اتى مالک السماء و فاطر السماء الذى به ظهر المكنون وبرز الخزون ونطق السبيل قد اتى الجليل وهذا صراطه المستقيم ان الدليل ينادى ويقول
- يا خليل ان افرح بعناية ربك انه ذكرك في ليلة فيها احاطته الازمان من الذين انكروا حجة الله و برهانه و نقضوا ميثاقه و جاحدوا امره و جادلوا بآياته التي بها تحرك كل عظم رميم
- ونذكر الذين ذكرتهم في كتابك ونبشرهم بفضل الله و رحمته ونوصيهم بما تظهره انوار العدل في العالم ان ربك الرحمن هو الناصح المشفق الكريم
- يا اوليائي في هناك اياكم ان تحوكم شئونكم الظلم تمسكوا بحبل الحكمة متوكلين على الله المقتدر الغالب القدير ان الذين ارادوا ان يطفؤوا نور الله اولئك من الاخسرين في كتاب الله رب العالمين
- قولوا يا ملا الغافلين اين آبائكم و اسلافكم و اين جبايرة الأرض و فراعنتها و اين قياصرة الملك و زخارفهم و قصورهم ان اعتبروا و لا تكونوا من الغافلين اين الذين اعرضوا عن الله و آياته و كفروا بنعمة الله بعد انزالها و ارتكبوا في ايامهم القليلة الفانية ما ناه به اهل سرادق الملوك قد اخذهم الله بقهر من عنده انه هو الاخذ المقتدر العليم الحكيم

- 14 Rejoice, O My loved ones, in My remembrance of you! By the life of God, it cannot be equaled by all the treasures and riches of the earth – to this beareth witness He with Whom is the Clear Book. Take ye the chalice of salvation in the name of your Lord, the Subduer of the winds, then drink therefrom in defiance of those who denied Him Who came unto them with verses that cannot be equaled by the books of old – to this doth testify the Tongue of Grandeur in this exalted station.
- 14 ان افرحوا يا احبائي بذكرى اياكم لعمر الله لا تعادله الكنوز ولا خزائن الأرض كلها يشهد بذلك من عنده كتاب مبين خذوا كأس الفلاح باسم ربكم مسخر الأرياح ثم اشربوا منها رغماً للذين انكروا من اتيهم بآيات لا تعادلها كتب القبل يشهد بذلك لسان العظمة في هذا المقام الرفيع
- 15 Today the proof itself calleth aloud, and all evidence summoneth mankind to a Cause the like of which, from the beginning of creation until now, hath never appeared. Such is the heedlessness of the people that they have turned away from Him Who hath brought verses that equal all divine books past and future, and have occupied themselves with souls who are not worthy of mention.
- 15 امروز برهان بنفسه ندا مینماید و حجة باسرها دعوت میفرماید و بامری ظاهر که از اول ابداع تا حین شبه آن ظاهر نه غفلت ناس بمقامی رسیده نفسیرا که معادل کتب الهی از قبل و بعد آیات بدیعه منیعه آورده از او اعراض نموده اند و بنفوسیکه قابل ذکر نبوده و نیستند مشغولند
- 16 Reflect now upon that which the All-Merciful hath revealed in the Qur'an, where He clearly saith: "And there shall be a blast on the trumpet, and all who are in the heavens and all who are in the earth shall swoon away, save those whom God shall please to exempt. Then shall there be another blast on it, and lo! they shall rise and gaze around them. And the earth shall shine with the light of her Lord, and the Book shall be set, and the Prophets shall be brought up, and the witnesses; and judgment shall be given between them with truth, and they shall not be wronged."
- 16 حال در ما انزله الرحمن فی الفرقان تفکر نمائید که بیان واضح مبین میفرماید قوله تعالى و نفخ فی الصور فصعق من فی السموات و من فی الأرض الا من شاء الله ثم نفخ فيه اخرى فاذا هم قيام ينظرون و اشرفت الأرض بنور ربها و وضع الکتاب و جئی بالتبیین و الشہداء و قضی بینهم بالحق و هم لا یظلمون
- 17 Today all are seen to have swooned away save a few letters of the countenance of God, the Most High, the Most Great. The steadfast souls who remain firm today are as pearls in the ocean of existence – their station cannot be completed by pen and ink. God shall soon make manifest that which was hidden in His assured knowledge.
- 17 جمیع الیوم منصعق مشاہدہ می شوند الا عدۃ احرف وجہ اللہ العلی العظیم نفوس مستقیمہ ثابتہء راسخہ امروز از لآلی بحر وجودند مقامشان بقلم و مداد اتمام نپذیرد سوف یظهر اللہ ما کان مکنوناً فی علمہ المبین
- 18 Reflect upon these two verses of the Qur'an – the oceans of knowledge and recognition concealed in the first and second trumpet blasts, and likewise upon the second verse which is a mighty sign. Though today it is fully manifest and evident, the heedless people remain unaware of it.
- 18 در این دو آیه فرقان بحور علم و عرفان مستور در نفخہء اول و ثانی تفکر نمائید و همچنین در آیهء ثانی کہ آیتی است عظیم مع آنکہ الیوم بتمام معنی ظاهر و هویدا ناس جاہل ازو غافل
- 19 Ask ye God to cleanse the eyes of men from the dust of desire, that they might perceive that for which they were created. The verses are manifest and the evidence clear – that which was never before seen or comprehended hath in this Most Great Revelation been witnessed and heard without veil or concealment, explicitly and without interpretation. The divine trumpet soundeth amidst humanity, yet none is aware to hear it, all being intoxicated with the wine of desire. Soon shall the
- 19 از حق بطلبید عیون ناس را از غبار ہوی مقدس فرماید کہ شاید ادراک کنند آنچه را کہ از برای او از عدم بوجود آمدہ اند آیات ظاہر و بینات باہر آنچه را کہ از قبل ندیدہ و ادراک آن نمودہ اند در اینظہور اعظم من غیر ستر و حجاب تصریح من غیر تأویل دیدہ و شنیدہ اند سور الہیہ مابین بریہ ندا مینماید ولکن احدی شاعر نہ تا بشنود و کل از خمر ہوی مدہوش زود است کہ

world and all that is therein which they now behold return to nothingness, and they shall find themselves in manifest loss.

- 20 O friends! Know ye the value of these days. In all ages and centuries the pharaohs of the earth and tyrants of every land have objected to the truth and have striven with utmost effort and endeavor to extinguish the fire of the divine Tree and to quench the light of divine oneness. But God drove them away through His power and manifested what He desired through His all-compelling sovereignty over His servants.

- 21 The foremost tyrants are the ignorant ones of the earth who are known for their learning. These are the ones who cut off the ways of God and His path. The guilt of all the people of the world can be traced to these souls, for they are the cause of prevention and the reason for denial. May God protect us and you from the evil of these people.

- 22 We counsel all to fear God and to be righteous, to be patient and steadfast, and to preserve the verses and words of God lest they be touched by the idolaters. Praise be to God, the Lord of what was and what shall be.

- 23 The glory shining from the horizon of eternity be upon thee and upon My loved ones there who have attained unto the verses of the Lord of the Kingdom and the Realm, the Possessor of Glory and Might.

- 24 O Muhammad-Qabli-Husayn! Send thou this Most Great, Most Holy, Most Mighty, Most Exalted Tablet to His Honor Khalil, that his eyes might be solaced thereby, and the eyes of those who have not differed regarding this momentous Announcement. Praise be to God, the Forgiving, the Generous.

دنیا و آنچه در او مشاهده مینمایند بعدم راجع و خود را در خسران مبین ببینند

20 ای دوستان قدر ایام را بدانید در جمیع قرون و اعصار فراغت ارض و جباریه بلاد بر حق اعتراض کرده اند و بکمال سعی و اجتهاد در انجماد نار سدره و اطفاء نور احدیه کوشش نموده اند و لکن الله اطردهم بقدرته و اظهر ما اراد بسلطانه المهیمین علی العباد

21 جباریه در رتبه اولیه جهلای ارضند که باسم علم معروفند ایشانند ققطاع طرق الله و سبیل ذنب جمیع اهل عالم باین نفوس راجع است چه که ایشانند علت منع و سبب انکار اعاذنا الله و ایاکم من شر هؤلاء

22 کل را وصیت مینمائیم بتقوی الله و بره و بصبر و اضطبار و بحفظ آیات الله و کلماته لئلا یمسها المشرکون الحمد لله مالک ما کان و ما یکون

23 البهاء المشرق من افق البقاء علیک و علی احبائى فی هناك الذین فازوا بآیات مالک الملک و الملکوت و صاحب العظمة و الجبروت

24 یا محمد قبل حسین این لوح امنع اعتر اقدس اعظم را نزد جناب خلیل ارسال دار لتقر به عینه و عیون الذین ما اختلفوا فی هذا النبأ العظیم الحمد لله الغفور الکریم

INBA41:109, NLAI_BH1.103

BH00832

To: Muhammad Taqi et al.

- 1 The Tablet of God, the Help-in-Peril, the Self-Subsisting

1 صحيفة الله المهیمین القیوم

- 2 He is God, exalted be His station, the Benevolent, the Bestower

2 هو الله تعالى شأنه العناية و العطاء

- 3 Praise be to God Who hath opened the gates of knowledge and learning to the faces of His servants and revealed that

which was hidden in the treasures of His knowledge. He is verily the All-Bountiful, Whose bounty hath encompassed all created things, and the Munificent, Whose generosity hath encompassed all contingent beings. Exalted be His dominion and exalted be His grace. There is none other God but Him.

- 4 O Muhammad-Qabli-Taqi! Harken unto the call of thy Lord, the Most Glorious, from the prison of 'Akka. He verily adorneth thee with the ornament of utterance and guideth thee to the path of God, the Lord of all lords. Thy letter hath attained unto My presence. We have answered thee with this Tablet through which that which was hidden from all eyes hath been revealed. This is a day wherein the gate of munificence hath been opened unto all who are in the world, and the gate of bounty unto all who are in existence. Blessed is he who hath found the fragrance of this Day which God hath made the lord of days. Rejoice in that the Lord of the worlds hath remembered thee in His Most Great Prison and hath revealed for thee that which caused the Trumpet to be sounded and the mountains to pass away.

- 5 O Muhammad-Qabli-Hadi! My Most Exalted Pen hath desired to mention thee and to reveal for thee that whereby the atoms cried out: "The Kingdom belongeth unto God, the Lord of the Day of Return!" Say: O people! The Day hath come and the Call hath been raised from the Most Exalted Horizon. Fear ye the Lord of all beings, Who hath come from the horizon of might with power and sovereignty. Blessed is the soul that hath attained unto My call and the servant that hath turned unto the Dayspring of lights. O concourse of loved ones! There hath been ordained for you from the Pen of Destiny that which hath attracted the hearts of the righteous. Beware lest the happenings of the world and the clamor of nations sadden you. Cast away what the people possess and take what ye have been given by God, the Lord of all beings. We beseech God, blessed and exalted be He, to protect you and aid you in that which will draw you nigh unto Him. He is verily the Almighty, the Glorious, the All-Bountiful. Your mention hath attained Our presence and We have revealed for you again and again that whereby the trees have called out and uttered what the Tree of Sinai uttered unto the son of 'Imran. The Glory of God be upon you from God, the Goal of all who are in earth and heaven.

- 6 O Mihdi! Harken unto My everlasting remembrance. It verily draweth thee nigh unto God and guideth thee unto the right path. Say: Praise be unto Thee, O my God, for having

3 الحمد لله الذى فتح ابواب العلوم و الفنون على وجوه عباده و اظهر ما كان مكنوناً فى خزائن عليه انه هو الفضل الذى احاط فضله الكائنات و الفيض الذى احاط فيضه الممكّنات تعالى سلطانه و تعالى فضله و لا اله غيره

4 يا محمد قبل تقى اسمع نداء ربك الأبهى من سجن عكا انه يزيتك بطراز البيان و يهديك الى صراط الله رب الأرباب قد فاز كتابك باصغائي اجبتك بهذا اللوح الذى به ظهر ما كان مستوراً عن الأبصار هذا يوم فيه فتح باب الكرم على من فى العالم و باب الجود على من فى الوجود طوبى لمن وجد عرف هذا اليوم الذى جعله الله سيد الأيام افرح بما ذكرك مولى العالم فى سجنه الأعظم و انزل لك ما نفخ فى الصور و مرّت الجبال

5 يا محمد قبل هادى قد اراد قلبى الأعلى ان يذكرك و ينزل عليك ما نادت به الذرات الملك لله مالك يوم المآب قل يا قوم قد اتى اليوم و ارتفع النداء من الأفق الأعلى اتقوا مولى الورى الذى اتى من افق الاقتدار بقدره و سلطان طوبى لنفس فازت بندائى و لعبد اقبل الى مشرق الأنوار يا معشر الأولياء قد قدر لكم من قلم التقدير ما انجذبت به افئدة الأبرار ايّاكم ان تحزنكم حوادث العالم و ضوضاء الأمم ضعوا ما عند القوم و خذوا ما اوتيتهم من لدى الله مولى الأنام نسل الله تبارك و تعالى ان يحفظكم و يؤيدكم على ما يقربكم اليه انه هو المقتدر العزيز الوهاب قد فاز ذكركما بالحضور و انزلنا لكما مرة بعد مرة ما نادت به الأشجار و نطقت بما نطق به شجر الطور لابن عمران البهاء عليكم من لدى الله مقصود من فى الأرضين و السموات

6 يا مهدى اسمع ذكرى الأبدى انه يقربك الى الله و يهديك الى سواء الصراط قل لك الحمد يا الهى بما ذكرتنى فى سجنك الأعظم و انزلت لى ما لا يتغير بمرور القرون و الأعصار

remembered me in Thy Most Great Prison and for having revealed unto me that which will not change with the passing of centuries and ages.

- 7 O Asadu'llah! The Lord of Names hath mentioned thee with verses which, when revealed, caused the earth to be cleft asunder and the heavens to be rent. Rejoice that the Lord of the world hath turned toward thee from the direction of His Most Great Prison and hath revealed for thee that whereby the Call hath been raised from every direction.
- 8 O Mirza Ghafur! Give thanks unto thy Lord for having turned unto thee and mentioned thee with verses whereby the lands have been illumined. Say: O people! Fear ye God and follow not those who have denied His proof and His testimony, and pursue not every heedless doubter.
- 9 O Mirza-Qabli-Nazir! The Glorious One hath turned unto thee and given thee to drink, from the hand of His bounty, the Kawthar of His utterance. Take thou in His Name, then drink at His command, the Protector of all regions. Say: Praise be unto Thee, O Lord of the world, for having mentioned me with verses which, when revealed, caused all things to proclaim: "By God! The gate of heaven hath been opened and the Lord of Names hath come in the shadows of the clouds."
- 10 O My Most Exalted Pen! Make mention of him who hath been named Mihdi, who hath turned towards the horizon of Revelation and believed in God, the Mighty, the All-Forgiving. We beseech for thee steadfastness, and for those who have believed in God, the Protector, the Self-Subsisting. How many a servant hath believed and claimed for himself the most great steadfastness, then his foot hath slipped because of the doubts of those who have denied the Witness and the Witnessed. Take hold of the Book with a power that the ranks and hosts cannot prevent.
- 11 O Muhammad-Qabli-Ja'far! Harken unto My call from the precincts of My prison. Verily it guideth thee unto God, the Lord of existence. Blessed is the servant whom vain desires have not kept back from the Lord of all men, and whom the intimations of every heedless one that is veiled have not caused to slip. Take what thou art bidden and set aside what the people possess, as a command from God, the Mighty, the Loving. O people! Observe God's ordinances amongst you and that which ye have been counselled in His praiseworthy station.
- 12 O Mirza-Qabli-Ghulamali! The Wronged One hath turned toward thee from the prison precincts and hath made mention of thee in such wise as to cause thy name to endure throughout the kingdom of earth and heaven. Beware, beware lest the

7 يا اسدالله قد ذكرك مولى الأسماء بآيات اذ نزلت
انشقت الأرض و انفطرت السموات افرح بما
اقبل اليك مولى العالم من شطر سجنه الأعظم و
انزل لك ما ارتفع به النداء من كل الجهات

8 يا ميرزا غفور اشكر ربك بما توجه اليك و ذكرك
بآيات تتورت بها البلاد قل يا قوم اتقوا الله و لا
تتبعوا الذين انكروا حجتة و برهانه و لا تعقبوا كل
غافل مرتاب

9 يا ميرزا قبل نصير قد اقبل اليك الجليل و سفاك
من يد عطائه كوثر بيانه خذ باسمه ثم اشرب بأمره
المهيمن على الأقطار قل لك الحمد يا مولى العالم
بما ذكرتني بآيات اذ نزلت نطقت الأشياء تالله قد
فنحت باب السماء و اتى مالك الأسماء فى ظلل
من السحاب

10 يا قلبى الأعلى اذكر من سمي بمهدي الذى اقبل الى
افق الظهور و آمن بالله العزيز الغفور انا نسل لك
الاستقامة و للذين آمنوا بالله المهيمن القيوم كم من
عبد آمن و ادعى فى نفسه الاستقامة الكبرى
ثم زل قدمه من شبهات الذين كفروا بالشاهد و
المشهود خذ الكتاب بقدرة لا تمنعها الصفوف و
الجنود

11 يا محمد قبل جعفر اسمع ندائى من شطر سجنى انه
يهديك الى الله مالك الوجود طوبى لعبد ما
منعه الهوى عن مولى الورى و ما زلته اشارات
كل غافل محبوب خذ ما امرت به و ضع ما عند
القوم امراً من لدى الله العزيز الودود احفظوا يا
قوم فرائض الله بينكم و ما نصحتكم به فى مقامه
المحمود

12 يا ميرزا قبل غلامعلى قد قبل اليك المظلوم من
شطر السجن و ذكرك بما يبقى به اسمك بدوام
الملك و الملكوت اياك اياك ان تمنعك

doubts of the people of the Bayan prevent thee from drawing nigh unto God, the Lord of existence. Beware, beware lest that which hath been revealed in the Bayan veil thee. Thus hath the matter been decreed from the presence of the Truth, the Knower of things unseen. Take hold of the hem of thy Lord's loving-kindness, the Lord of destiny, and say: I beseech Thee, O Lord of mankind, to ordain for me that which shall make me steadfast in Thy Cause and vocal in Thy praise amongst Thy servants. Verily, Thou art the Commander, the Mighty, the Beloved.

شبهات اهل البيان عن التَّقرُّب الى الله مالک
الوجود و ایاک ایاک ان تحجیک ما نزل فی
البيان كذلك قضی الأمر من لدی الحقّ علام
الغیوب خذ ذیل عناية ربک مالک القدر و
قل اسئلک یا مولی البشر ان تقدّر لی ما یجعلنی
ثابتاً علی امرک و ناطقاً بثنائک بین عبادک
انک انت الأمر العزیز المحبوب

- 13 O Haji Majid! Thy name was presented before Us. We have made mention of thee and have sent down for thee that which draweth hearts unto themselves. Beware lest anything prevent thee, or any power weaken thee, or any might frighten thee. Set aside what the people possess and take what thou art bidden by God, the Lord of what was and what shall be. Verily, We have manifested that which was hidden and have sent down that which was treasured in God's knowledge at this flourishing station.

13 یا حاجی مجید قد حضر اسمک ذکرناک و انزلنا
لک ما انجذبت به القلوب ایاک ان یمنعک
شیء او تضعفک قوّة او تخوفک سطوة ضع ما
عند القوم و خذ ما امرت به من لدی الله رب ما
کان و ما یكون انا اظهرنا ما کان مکنوناً و انزلنا
ما کان مخزوناً فی علم الله فی هذا المقام المعمور

- 14 O Mihdi! The Commander hath come, yet the people know not, and the Bestower hath come riding upon the clouds, yet most men perceive not. Arise with utmost steadfastness in this Cause, at whose appearance the herald proclaimed: "By God, the Preserved Tablet hath appeared!" Give thanks unto God for this most great favor and say: "Praise be unto Thee, O Thou Who hast guided me unto Thy extended path."

14 یا مهدی قد اتی الأمر و القوم لا یعرفون و اتی
الوهاب راجعاً علی السحاب و الناس اکثرهم لا
یشعرون قم بالاستقامة الکبری علی هذا الأمر
الذی اذ ظهر نادى المناد تالله قد ظهر اللوح
المحفوظ اشکر الله بهذا الفضل الأعظم و قل لک
الحمد یا من هدیتنی الى صراطک الممدود

- 15 O Muhammad-Qabli-Taqi! The Promise hath come to pass, and He Who was promised maketh mention of thee in such wise as hath caused the fragrance of God's utterance to be diffused throughout all possibilities. Blessed is he who hath found and recognized, and woe unto every heedless one that is veiled. When thou hast quaffed the choice wine of revelation from the cup of bounty, say: "Praise be unto Thee, O Lord of all men, for having sent down unto me Thy verses and manifested unto me Thy clear tokens. I beseech Thee by Thy binding command and Thy sealed secret to aid me to be steadfast in Thy Cause. Verily, Thou art the Almighty, the Protector of the seen and the unseen."

15 یا محمد قبل تقی قد اتی الوعد و الموعود یذکرک
بما تضرّع به عرف بیان الله فی الامکان طوبی
لمن وجد و عرف و ویل لكل غافل محجوب
انک اذا شربت رحيق الوحی من كأس العطاء
قل لک الحمد یا مولی الوری بما انزلت لی آیاتک
و اظهرت لی بیناتک اسئلک بأمرک المحتوم و
سرک المحتوم ان توقّنی علی الاستقامة علی امرک
انک انت المقتدر المهيمن علی الغیب و الشهود

- 16 O Muhammad-Qabli-Hadi! How many a servant hath turned unto God and then turned away because he heard the utterances of every rejected enemy. We have desired naught and have called the servants purely for the sake of God, the Lord of the hosts. Say: "My God, my God! I beseech Thee by the light of Thy Cause and the fire of Thy Tree, and by the mysteries hidden in Thy knowledge, to ordain for me that which

16 یا محمد قبل هادی کم من عبد اقبل الى الله ثم
اعرض بما سمع مقالات کل مبغض مردود انا
ما اردنا شيئاً و دعونا العباد خالصاً لوجه الله
رب الجنود قل الهی الهی اسئلک بنور امرک
و نار سدرتک و بالأسرار المکنونة فی علمک ان
تقدّر لی ما ینفعنی باسمک بین عبادک انک انت

shall profit me through Thy name amongst Thy servants. Verily, Thou art the Almighty, Whom neither the clamor of Thy servants nor the veils of those who have disbelieved in God, the Lord of the mighty throne and the elevated seat, can prevent."

المقتدر الذي لا يمنعك ضوضاء عبادك ولا
حجبات الذين كفروا بالله رب العرش العظيم و
الكرسی الرفيع

- 17 O Muhammad-Qabli-Karim! He Who was promised in the Books of God, the Lord of all worlds, hath turned towards thee and hath sent down that whereby the eyes of them that are nigh unto God have been solaced. The Day of God is come, yet most of the people are sunk in heedlessness. Say: O people! Fear ye God, and follow not them who have denied the Day of Judgment. Have mercy upon yourselves and upon the souls of men. Thus hath the Tongue of Revelation spoken forth from this luminous horizon. Take thou the chalice of utterance in the name of thy Lord, the All-Merciful, then drink therefrom through this wondrous and glorious remembrance.

17 يا محمد قبل كريم قد اقبل اليك من كان موعوداً
في كتب الله رب العالمين و انزل لك ما قوت
به عين المقرين قد اتى يوم الله والناس اكثرهم
من الغافلين قل يا قوم خافوا الله ولا تتبعوا الذين
كفروا بيوم الدين ارحموا على انفسكم و انفس
العباد كذلك نطق لسان الوحي من هذا الأفق
المنير انك خذ قدح البيان باسم ربك الرحمن ثم
اشرب منه بهذا الذكر العزيز البديع

- 18 The glory shining from the horizon of the heaven of My Kingdom be upon My loved ones and My chosen ones who have not broken My Covenant and My Testament, and who have acted in accordance with that which was enjoined upon them in My perspicuous Book.

18 البهاء المشرق من افق سماء ملكوتي على اوليائي و
اصفيائي الذين ما نقضوا عهدي و ميثاقي و عملوا
بما امروا به في كتابي المبين

AQA5#106 p.122

BH00839

- 1 He is the All-Hearing, the All-Witnessing from the Most Exalted Horizon
- 2 A Book We have sent down in truth, wherein We make mention of the party of God who have held fast to My firm cord.
- 3 O Muhammad-Qabli-Hasan! We have seen thy name, made mention of thee, and heard thy call and answered thee. We counsel thee with that whereby the Cause of God, the Cleaver of Dawn, may be exalted. The glory be upon thee, upon thy wife, and upon those who have believed in God, the Lord of Lords.
- 4 O Muhammad-Qabli-'Ali! The Lord of all beings makes mention of thee from the prison precinct, even as He mentioned thee before with clear verses. Give thanks unto thy Lord Who created thee and aided thee to recognize the Dawning-Place of His Revelation and the Source of His inspiration, Who speaks

1 هو السامع الشاهد من الأفق الأعلى

2 كتاب انزلناه بالحق و نذكر فيه حزب الله الذين
تمسكوا بحبل المتين

3 يا محمد قبل حسن رأينا اسمك ذكرناك و سمعنا
ندائك اجبتناك و نصيحتك بما يرتفع به امر الله
فالق الأصباح البهاء عليك و على ضلعك و على
الذين آمنوا بالله رب الأرباب

4 يا محمد قبل على يذكرك مولى الأنام من شطر
السجن كما يذكرك من قبل آيات بينات اشكر
ربك الذي خلقك و ايدك على عرفان مشرق
وحيه و مطلع الهامه الذي ينطق بين العالم امام
وجوه الأمم انه لا اله الا انا الحق علام الغيوب

before the faces of all nations in the world: "Verily, there is none other God but I, the Truth, the Knower of things unseen."

- 5 O Muhammad-Qabli-Isma'il! The All-Glorious makes mention of thee when the heedless had imprisoned Him in the prison of 'Akka, inasmuch as He summoned all to the Most Exalted Horizon. Blessed is he who hath cast away vain desire and arisen to serve God, the Lord of all worlds.
- 6 O Muhammad-Qabli-Ibrahim! Upon thee be the glory of God and His mercy. Take hold of the Book of God with the power that is from Him, then recite it unto those on whose faces thou seest the radiance of the All-Merciful and on whose foreheads is the seal "we are all God's, the Mighty, the Loving." Be thou steadfast in such wise that the cawing of the ungodly who have disbelieved in God, the Lord of the unseen and the seen, will not cause thee to slip. The glory be upon thee, upon thy wife and thy daughter, and upon those who have arisen and said: "God is our Lord and the Lord of all that was and shall be."
- 7 O Hasan! The Lord of the hidden and the manifest makes mention of thee and informs thee of a cawer who shall appear there through the promptings of those who have violated God's Covenant and His Testament and have disbelieved in this clear proof. We have recognized what thou didst desire in My path and have accepted thy deed, that thou mayest give thanks unto God, thy Lord and the Lord of all that is seen and unseen, and the Lord of the mighty throne. We have lifted the decree of holy war and forbidden the people of God from fighting and from that which might grieve the hearts of those who have believed in God, the One, the Chosen.
- 8 We make mention of Muhammad-Qabli-Baqir and counsel him to manifest great steadfastness, for the enemies have arisen with a new scheme. Hold thou fast unto the sure handle and cling to My luminous robe.
- 9 O Most Exalted Pen! Make mention of him who was named Aqajan and remind him of the days of thy Lord, His verses, His clear proofs, and that which hath appeared from Him. Verily, He is the All-Bountiful, the Most Generous. Blessed is he who hath been set ablaze today with the fire of My love and hath arisen to serve My wondrous Cause.
- 10 O Muhammad-Qabli-Sadiq! Hearken unto the call which hath been raised beyond the crimson sea at the Lote-Tree of the Utmost Boundary on the right side of the luminous spot: "Verily, there is none other God but I, the Speaker, the All-Knowing." The people have acknowledged His sovereignty and power through His word "He doeth what He willeth and
- 5 يا محمد قبل اسمعيل يذكرك الجليل اذ حبسه الغافلون في سجن عكّاء بما دعا الكل الى الأفق الأعلى طوبى لمن نبذ الهوى وقام على خدمة الله رب العالمين
- 6 يا محمد قبل ابراهيم عليك بهاء الله ورحمته خذ كتاب الله بقوة من عنده ثم الق على الذين ترى في وجوههم نضرة الرحمن ومن جبينهم ختم انا كل لله العزيز الودود كن مستقيماً على شأن لا يزلك نفاق المشركين الذين كفروا بالله مالك الغيب والشهود البهاء عليك وعلى ضلعك و بنتك وعلى الذين قاموا وقالوا الله ربنا ورب ما كان وما يكون
- 7 يا حسن يذكرك مولى السر والعلن ويخبرك بنائع يرد هناك بهمزات الذين نقضوا ميثاق الله وعهده وكفروا بهذا البرهان المبين انا عرفنا ما اردته في سبيلي وقبلنا عملك لتشكر الله ربك و رب ما يرى وما لا يرى ورب العرش العظيم انا رفعنا حكم الجهاد ومنعنا حزب الله عن القتال و عمّا تتكدر به افئدة الذين آمنوا بالله الواحد المختار
- 8 انا نذكر محمد قبل باقر ونوصيه بالاستقامة الكبرى لأن الأعداء قاموا على مكر جديد كن متمسكاً بالعروة الوثقى ومتشبهاً بذيلي المنير
- 9 يا قلم الأعلى اذكر من سمي بأقاجان وذكره بأيام ربك وبآياته ثم بيناته وما ظهر من عنده انه هو الفضال الكريم طوبى للذى اشتعل اليوم بنار محبتي وقام على خدمة امرى البديع
- 10 يا محمد قبل صادق اسمع النداء الذى ارتفع خلف قلم الحمراء عند سدرة المنتهى يمين بقعة النوراء انه لا اله الا انا الناطق العليم قد اقر القوم بسلطنته و اقتداره بقوله انه يفعل ما يشاء ويحكم ما يريد و لا يسئل عمّا يفعل و هو المقتدر القدير

ordaineth what He pleaseth, and shall not be asked of His doings, and He is the Almighty, the Powerful.”

- 11 They acknowledge what hath been sent down in truth, yet in every matter they say “why” and “wherefore.” They are indeed among the perishing ones. Be thou steadfast in the Cause in such wise that the hearts of the deniers may be made to tremble.
- 12 O My loved one! Soon shalt thou hear the utterances of the idolaters who have violated My Covenant and Testament, denied My days, and disputed My signs. Cast them behind thee, turning unto God, the All-Possessing, the Self-Subsisting. Thus doth My Most Exalted Pen counsel thee as it moveth in the arena of wisdom and utterance from the presence of the All-Merciful. Blessed are they who understand.
- 13 O Pen! Make mention of him who was named Muhammad-Qabliḥ-Karim, and remind him of that which hath befallen thee at the hands of the oppressors. They have denied Him Who hath come unto them with that which equaleth all that was revealed aforetime and thereafter. Verily, they are in manifest doubt. Beware lest the doubts of the world hold thee back from the Most Great Name. Leave behind what is with the peoples, hoping for that which is with God, the Mighty, the Great.
- 14 O Muhammad-Qabliḥ-Baqir! The All-Bountiful remembereth thee from the quarter of His Most Great Name, and counseleth thee with that which will draw thee nigh unto God, the Lord of creation. Blessed is the servant whom the veils of glory have not withheld from God, the Lord of all beings. Woe unto them who have turned away from the Countenance, fixing their gaze upon idle fancies and vain imaginings. The glory of God rest upon thee and upon thy son who hath been named Hasan in this Spot which God hath made the Dawning-place of His signs.
- 15 O Abu'l-Qasim! There hath come unto thee the Most Great Book which hath been detailed from the Mother Book by God, the Lord of Lords. Take it in My Name and remind the servants of My days through My utterance, that the people may emerge from darkness into light and give them the glad-tidings of the days of God.
- 16 Say: O concourse of the earth! By God, the Day hath come which was mentioned in the Books of God and inscribed by the Most Exalted Pen. Blessed is the servant who hath turned unto Him and recognized his final abode and destination. Be thou steadfast in such wise that neither the tempests of the
- 11 يعترفون بما نزل بالحق ويقولون في كل امر لم و
بم الا انهم من الهالكين كن مستقيماً على الامر
على شأن تضطرب به افئدة المنكرين
- 12 يا حبيب الله سوف تسمع مقالات المشركين
الذين نقضوا عهدي و ميثاق و كفروا بأيامي
و جادلوا ياياتي ضعها ورائك مقبلاً الى الله
المهيمن القيوم كذلك يعظك قلبي الأعلى اذ
جال في مضمار الحكمة و البيان من لدى الرحمن
طوبى لقوم يعرفون
- 13 يا قلم اذكر من سمي بمحمد قبل كريم و ذكره بما ورد
عليك من جنود الظالمين قد انكروا الذي جاءهم
بما يعادل ما نزل من قبل و من بعد الا انهم في
ريب مبين اياك ان تمنعك شبهات العالم عن
الاسم الأعظم دع ما عند الأمم رجاء ما عند
الله العزيز العظيم
- 14 يا محمد قبل باقر يذكرك الكريم من شطر اسمه
العظيم و يوصيك بما يقربك الى الله مالك
الايجاد طوبى لعبد ما منعه سبحات الجلال عن
الله مولى العباد و يول للذين اعرضوا عن الوجه
مقبلين الى الظنون و الأوهام البهاء عليك و على
ابنك الذي سمي بحسن في هذا المقام الذي جعله
الله مطلع الآيات
- 15 يا ابا القاسم قد اتاك الكتاب الأعظم الذي فصل
من ام الكتاب من لدى الله رب الأرباب خذه
باسمي و ذكر العباد بأيامي بقولي من قبل ان اخرج
القوم من الظلمات الى النور و بشرهم بأيام الله
- 16 قل يا ملاء الأرض تالله قد اتى اليوم الذي كان
مذكوراً في كتب الله و مرقوماً من القلم الأعلى
طوبى لعبد اقبل و عرف منقلبه و مثوئه كن
قائماً على شأن لا تحركك عواصف العلماء و

divines nor the hurricanes of princes shall move thee. Thus doth My Pen counsel thee at its beginning and its end.

لا قواصف الأمراء كذلك ينصحك قلبي في
مبدئه ومنتهاه

- 17 O Fadlu'llah! Be thou firm as the mountain, steadfast as a stake, and independent in thy Lord's Cause, the Lord of the Final End. Beware lest human affairs hold thee back from the Lord of Destiny. Hold fast unto His cord.

يا فضل الله كن كالجبل ثابتاً و كالوتد راسخاً و
كعزمي مستقلاً على امر ربك مالك المآب
اياك ان تمنعك شؤونات البشر عن مالك
القدر تمسك بحبله

- 18 Say: Praise be unto Thee, O Thou Who hast made me to know Thee, taught me, and guided me unto Thy manifest and evident path.

قل لك الحمد يا من عزفتني و علمتني و هديتني
الى صراطك الواضح المبين

- 19 O Qasim-'Ali! The Dayspring of inner meanings remembereth thee from the horizon of utterance and counseleth thee with that whereby the face of the Cause will be illumined amongst the servants. Be firm and be thou of them that are steadfast. Blessed is he who hath arisen to serve the Cause, and blessed is the speaker who hath spoken in praise of God, the Mighty, the Beautiful.

يا قاسم على يذكرك مطلع المعاني من افق البيان
و يوصيك بما يستضيء به وجه الأمر بين العباد
استقم و كن من الراشخين طوبى لقائم قام على
خدمة الأمر و لناطق نطق بثناء الله العزيز الجميل

- 20 I close the Book with the mention of him who was named Muhammad-before-Baqir, that he may thank his Lord, the Forgiving, the Generous. Hear the call in the Return from the Mother Book. He mentions thee with that which will draw thee nigh unto the One, the All-Informed.

اختم الكتاب بذكر من سمي بمحمد قبل باقر ليشكر
ربه الغفور الكريم اسمع النداء في المآب من ام
الكتاب انه يذكرك بما يقربك الى الفرد الخبير

- 21 Say: This is the Day wherein the call hath been raised from every direction, and the Lote-Tree beyond which there is no passing hath spoken forth on the Mount of Knowledge: "Verily, there is none other God besides Me, the Mighty, the All-Praised." I have manifested My Self as a bounty from Me, and fulfilled what I promised in My perspicuous Book.

قل هذا يوم فيه ارتفع النداء من كل الجهات و
نطقت سدره المنتهى في طور العرفان انه لا اله
الا انا العزيز الحميد قد اظهرت نفسي فضلاً من
عندي و وفيت بما وعدت في كتابي المبين

- 22 We make mention of those whose names were not mentioned before the Face, and We give them glad tidings of God's loving kindness and mercy, and of that which hath been ordained for them by My Most Exalted Pen in the Crimson Book, which none hath discovered save God, the Lord of this luminous Day.

انا نذكر الذين ما ذكرت اسمائهم لدى الوجه و
نبشّرهم بعناية الله و رحمته و بما قدر لهم من قلبي
الأعلى في الصحيفة الحمراء التي ما اطلع بها الا الله
مالك هذا اليوم المنير

- 23 O My loved ones! Be ye of such constancy that the clamoring of the croakers shall not keep you back from God, the Lord of the Day of Judgment. The croaking hath been raised from every quarter, and this is what We foretold unto you in Zawra and in the Land of Mystery and in this mighty Prison.

يا اوليائي كونوا على شأن لا تمنعكم اشارات
التاعقين عن الله مالك يوم الدين قد ارتفع
التعيق من كل الأشطار وهذا ما اخبرناكم به في
الزوراء و في ارض السرّ و في هذا السجن العظيم

- 24 Ibn-i-Abhar hath appeared before the Greatest Scene and made mention of those who have believed in the presence of the Countenance, and We have revealed unto them the verses of God, the All-Knowing, the All-Informed. We have aided him through Our command that he may draw men nigh unto

قد حضر ابن ابر في المنظر الأكبر و ذكر الذين
آمّنوا تلقاء الوجه و نزل لهم آيات الله العليم الخبير
انا ايّدناه امراً من عندنا ليقرب الناس الى الله

God, the Mighty, the Beautiful. Blessed is he who heareth from him that which he uttereth concerning this momentous Announcement and this noble Edifice.

العزیز الجمیل طوبی لمن یسمع منه ما ینطق فی هذا النبأ العظیم والبناء الکریم

- 25 O Ibn-i-Abhar! Remind My loved ones on My behalf and adorn them with the ornament of steadfastness, lest their feet slip and their hearts be troubled by the intimations of the ignorant ones of the Bayan, even as the doubts of the divines of the Qur'an held back those servants who turned unto God, the True King, the Manifest.

25 یا ابن ابر ذکر اولیائی من قبل و زینهم بطراز الاستقامة لئلا تزل اقدامهم وتضطرب قلوبهم من اشارات جهلاء البیان كما منعت شبهات علماء الفرقان العباد الذین اقبلوا الى الله الملك الحق المبین

- 26 Say: Take ye the chalice of eternity in My Most Great Name, then drink therefrom, detached from the kingdom of names and whatsoever hath been created in the realm of creation. Thus doth command you He with Whom is the Mother Book and that which was hidden from the eyes of those who are in the heavens and on earth.

26 قل خذوا كأس البقاء باسمی الأبهی ثم اشربوا منها منقطعین عن ملکوت الأسماء و عما خلق فی ناسوت الانشاء كذلك یامرکم من عنده أم الألواح و ما کان مستوراً عن اعین من فی السموات والأرضین

- 27 The glory shining from the horizon of the heaven of My mercy be upon you, O people of God, and upon those whom the scourge of the oppressors, the rifles of the deniers, and the cannons of the idolaters did not frighten. Praise be to God, the Lord of the worlds.

27 البهاء المشرق من افق سماء رحمی علیکم یا حزب الله و علی الذین ما خوفهم سوط الظالمین و بنادق المعرضین و مدافع المشرکین الحمد لله رب العالمین

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BH00852

- 1 He is the Ever-Living, the Self-Subsisting, exalted be His glory
- 2 All praise be to God, the rightful Sovereign Who encompasses all souls and horizons. He hath revealed the lights of His countenance on the Day of the Covenant and hath shone forth upon the daysprings of hearts, whereupon existence was thunderstruck, then recovered consciousness. He it is Who hath caused the rains of grace to descend from the clouds of His flowing Command, whereby He hath caused the roses of divine knowledge to grow from the gardens of the hearts of the people of unity.
- 3 The Sun of eternity hath dawned from the horizon of night – blessed is he who hath attained unto this dawning. The lamp of reunion hath been lit – blessed is he who hath been saved by its light from the darkness of separation.
- 4 O people of creation! Ponder ye the Cause of the Lord of Names. Have ye seen a day mightier than this Day wherein the dawn of Revelation hath shone forth, the Speaker of Sinai hath

1 هو الحیّ القیوم تعالی شأنه

2 الحمد لله المالك بالاستحقاق و المحيط علی الأنفس و الآفاق قد اظهر انوار وجهه فی يوم الميثاق و تجلی علی مشارق القلوب فانصعق الوجود ثم افاق هو الذی انزل امطار الفضل من سحاب امره المنسق و انبت بها اوراد العرفان من ریاض افتدة اهل الاتفاق

3 قد اشرفت شمس البقاء من افق الاقتدار طوبی لمن فاز بهذا الاشراق و اضاء مصباح الوصال طوبی لمن نجا بنوره من ظلمات الفراق

4 یا اهل الانشاء تفکروا فی امر مالک الأسماء هل رأیت يوماً اعظم من هذا اليوم الذی فیہ انار

spoken, and the darkness hath been illumined by the gleaming of the Light from this conspicuous Station? The cups of joy have been passed round by the hands of grace and bounty, and the people of Baha, who are embarked upon the Crimson Ark that saileth upon the sea of grandeur by the command of God, the Creator of all things and the Lord of creation, have drunk therefrom.

- 5 Beware lest the doubts of the people of error withhold you from turning towards the Self-Sufficient, the Most High, or lest that which hath been said before or will be said deprive you of recognizing your Lord on the Day of Return. The Promise hath come, and the Promised One hath appeared on this witnessed Day, and all who dwell in the realms of the seen and unseen have called to His glorious station.
- 6 Blessed is he who hath recognized his Lord, the All-Loving, who hath detached himself from all that exists within the realm of being, who hath remained steadfast upon His straight path, opposing the desires of every rejected misbeliever. He hath attained unto that which his Lord, the Worshipped One, ordained for him, and hath entered the gardens of Paradise by the command of his Lord, the All-Merciful, and hath grasped the handle of divine knowledge, and hath been saved from the imaginings of the people of possibility, uttering the praise of his Lord, the All-Bountiful.
- 7 This is the Day whereon God hath manifested Himself unto all things through all names, and hath called the peoples of the world to the direction of His Most Great Name, and hath guided them to His Most Straight Path, and hath summoned them unto Him through His most perfect and complete utterance.
- 8 Blessed is he who hath rent asunder the greatest veil and hath attained unto that which was ordained for him by the Lord of Destiny, and hath turned towards His most luminous direction, detached from all that pertaineth to the world of man, seeking to recognize the hidden Mystery, hoping for the shade of his established Lord, and content with that which hath been ordained and commanded for him. He, verily, hath been saved from the depths of idle fancies, hath recognized the Hidden Name, hath attained unto the Treasured Secret, and hath entered the Protected Station beneath the shade of the Lord of all that was and shall be.
- 9 This is the Day wherein the Sun of Guidance hath dawned and the mystery of the Beginning hath been revealed at the End, and the hearts of the people of understanding have been illumined by the light of Revelation. Blessed is he whom the

فجر الظهور و نطق مكلّم الطّور و اضآء الدّيجور
بلبعان النّور من هذا المقام المشهور و دارت كؤوس
السّرور بأيدى الفضل و العطاء و شرب منها اهل
البهآء الرّاكبون على الفلك الجمراء الجارية على
بحر الكبرياء بامر الله موجد الأشياء و مالك
الانشاء

5 ايّاكم ان تحجبكم شبهات اهل الضّلال عن التّوجّه
الى الغنى المتعال او تحرمكم ما قيل من قبل ام يقال
من معرفة موليك يوم المال قد جاء الوعد و ظهر
الموعود فهذا اليوم المشهود و نادى من فى الغيب
و الشّهود الى مقامه المحمود

6 طوبى لمن ادرك عرفان ربّه الودود و انتقطع عمّا
فى دائرة الوجود مستقيماً على صراطه الممدود
مخالفاً أهواء كلّ مشرك مردود أنّه فاز بما اراد
له ربّه المعبود و دخل رياض الجنان بأمر ربّه
الرّحمن و تمسّك بعروة العرفان و نجا من اوهام
اهل الامكان ناطقاً بذكر ربّه المتّان

7 هذا يوم فيه تجلّى الله على كلّ الأشياء بكلّ
الأسماء و نادى اهل العالم الى شطر اسمه الأعظم
و هديهم الى صراطه الأقوم و دعاهم اليه ببيانه
الأكل الأتمّ

8 طوبى لمن خرق الحجاب الأكبر و فاز بما قدّر له
مالك القدر و توجّه الى شطره الأنور منقطعاً عمّا
فى عالم البشر طلباً لعرفان السّرّ المسترّ آملاً فيظّل
موليه المستقرّ و راضياً بما قدّر له و امر أنّه نجا
من غمرات الظّنون و عرف الاسم المكنون و فاز
بالكنز المخزون و دخل المقام المصون فيظّل ربّ
ما كان و ما يكون

9 هذا يوم فيه اشرفت شمس الهداية و انكشف سرّ
البداية فى النّهاية و استشرق بنور الظّهور قلوب
اهل الدّراية طوبى لمن لم تمنعه سبحات الجلال

veils of glory have not prevented from turning unto and drawing nigh unto the Self-Sufficient, the Most High, on the Day of Return.

عن التَّوَجُّه و الاقبال الى الغنى المتعال في يوم
المآب

- 10 Glorified art Thou, O Thou Who cannot be described through human utterance, nor mentioned by the tongues of all who dwell within the realm of creation! How can I describe Thee when I behold that the most precious gems of praise are unworthy to approach the court of Thy glorified majesty? How can I make mention of Thee when I witness that the most wondrous expressions of remembrance cannot ascend to the kingdom of Thy eternity?
- 10 سبحانك يا من لا توصف بالبيان و لا تذكر
بالسن اهل الامكان كيف اصفك و ارى
جواهر الأوصاف لا تليق لساحة عزِّ كبريائك
و كيف اذكرك و اشاهد بدائع الأذكار لا تصعد
الى ملكوت بقائك
- 11 Were the discerning and clear-sighted one to contemplate what Thou hast deposited within existence from the traces of Thy power, this would suffice as proof of Thee and as testimony to Thy greatness. Verily, he who is experienced needeth not descriptions and remembrances to know Thee, O Thou Who art the Possessor of the Kingdom of Glory and Power! Should he reflect upon himself and witness the greatness of his Lord's handiwork, he would be guided by these signs to the knowledge of mysteries; the veils would be lifted and he would behold Thee seated upon the throne of power and authority.
- 11 لو يتفكّر العاقل البصير فيما اودعت في الوجود
من آثار قدرتك لتكفيه دليلاً عليك و حجة على
عظمتك ان الخبير لا يحتاج الى الأوصاف و
الأذكار في عرفانك يا مالك ملكوت العزة و
الاقتدار لو يتفكّر في نفسه و يرى عظمة صنع ربه
ليبتدى بالآثار الى معرفة الأسرار و ترتفع الأستار
و يريك جالساً على عرش القدرة و اختيار
- 12 O my Lord! I beseech Thee by Thy Name through which Thou didst rend asunder the veils on the Day of Return and didst guide Thy near servants to the direction of Thy Name, the All-Bestowing, to assist those who have entered beneath the shadow of Thy grace and have entered the gardens of Thy love in such wise that their names may be exalted in Thy dominions, their mention become renowned throughout Thy lands, and their station be made manifest among Thy servants – namely, to arise to serve Thy Most Great Cause amidst humanity and to guide Thy servants through the subtleties of wisdom to Thy most holy and most generous direction.
- 12 ايربّ اسئلك باسمك الذي به خرقت الأجاب
في يوم المآب و هديت عبادك المقربين الى
شطر اسمك الوهاب ان تؤيّد الذين وردوا ظلال
فضلك و دخلوا رياض محبتك على ما ترتفع
به اسمائهم في ديارك و تشتهر اذكاهم في
بلادك و يظهر مقامهم بين عبادك و هو القيام
على امرك الأعظم بين العالم و ارشاد عبادك
بلطائف الحكم الى شطرك الأقدس الأكرم
- 13 This is a bounty that cannot be equalled by aught in the kingdom of earth and heaven, and a matter beside which nothing can stand in the world of creation. Thou hast said – and Thy Word is the truth – “Whoso quickeneth a soul is as though he had quickened all mankind.” How much more so for one who quickeneth prepared souls and guideth pure hearts to the direction of Thy knowledge, O Lord of all created things! Neither pen nor ink can reckon what Thou hast ordained as the reward for this exalted matter and wondrous station.
- 13 هذا خير لا يقابله ما في الملك و الملكوت و
امر لا يقوم معه شيء فيعالم الناسوت قلت و
قولك الحقّ من احيا نفساً فكأنما احيا الناس
جميعاً و كيف من احيا نفوساً مستعدّة و هدى
افئدة صافية الى شطر معرفتك يا مالك البرية
لا يقدر القلم و المداد على احصاء ما قدرت في
جزء هذا الأمر المنيع و المقام البديع
- 14 I beseech Thee to protect Thy loved ones beneath the shadow of Thy protection and care from the evil of the wicked among Thy creatures, and to strengthen them always through Thy confirmations to stand firm in Thy Cause in such wise that
- 14 اسئلك ان تحفظ احبتك فيظلّ حفظك و
حمايتك من شرور اشيئاء بريتك و أيدهم دائماً
بتأييدتك على الاستقامة على امرك بحيث لا

neither the happenings of the world nor the oppression of nations may prevent them from turning unto Thee, O Possessor of the Most Great Name! Verily, Thou art the Powerful over whatsoever Thou wilt. Thou givest to whomsoever Thou pleasest that which Thou desirest. There is no God but Thee, the Single, the One, the Powerful, the Mighty, the Praiseworthy.

تمنعهم حوادث العالم ولا ظلم الأمم عن التوجه اليك يا مالک الاسم الأعظم أنك انت المقتدر على ما تشاء تعطى من تشاء ما تريد لا اله الا انت الفرد الواحد المقتدر العزيز الحميد

- 15 O beloved of the heart! That which was adorned with the traces of ink hath been received, making clear what was in thy heart of the subtleties of love and affection. Days had passed without the presence of thy letter and thy gracious address. I take God, my Lord, as witness that at all times I was awaiting the arrival of news and inquiring about thy circumstances from all who came from various directions. I praise God for having assisted thee in His days and enabled thee to make mention of His loved ones. I beseech Him, exalted be He, to protect thee in His shadow and to ordain for thee every good that He hath promised in His Book. Verily, He is the All-Bountiful, the Most Generous. There is no God but Him, the Most High, the Most Great.

15 يا حبيب القواد قد ورد ما كان مطرراً بأثر المداد ووضح ما في قلبك من لطائف الحب والوداد قد مضت أيام ولم يحضر كتابك ولطيف خطابك اشهد الله ربى انى كنت فيكل الأحيان منتظراً ورود الأخبار و سائلاً احوالك عنك من يرد من الأشطار احمد الله على ما ايدك في أيامه و وفقتك على ذكر ارقائه اسئله تعالى ان يحفظك في ظله ويقدر لك كل خير وعد به في كتابه انه هو الفضل الكريم لا اله الا هو العلى العظيم

- 16 When I read thy sweet letter, I attended the court of the Lord of Lords and presented it before His Face. Thereupon, the fragrance of grace was stirred and the ocean of bounty surged, and there was revealed for thee that which shall endure throughout the duration of attributes and names, and shall be with thee in the hereafter and in this world. Thou shalt be honored with its visitation on another leaf. Blessed art thou for having been mentioned and for being remembered most often by the tongue of grace and favor. This is a bounty that cannot be equalled by aught that hath been created in the contingent world. To this beareth witness whatsoever hath been created by the command of thy Lord, the All-Merciful.

16 انى لما قرأت لذيذ الخطاب حضرت ساحة رب الأرباب و عرضت تلقاء الوجه اذا هاج عرف الفضل و ماج بحر العطاء و نزل لك ما يبقى بدوام الصفات و الأسماء و يكون معك في الآخرة و الأولى و تشرف بزيارته في ورقة اخرى نعيماً لك بما ذكرت و تذكر في اكثر الأحيان بلسان الفضل و الاحسان هذا فضل لا يقابله ما بدع في الامكان يشهد بذلك ما خلق بأمر ربك الرحمن

- 17 It behoveth thee to arise with joy and gladness to guide the servants to the lamp of thy Lord's resplendent Cause. I beseech God, the Lord of the worlds, to protect thee beneath the shadow of His grace, by His Most Great Name, from the evil of the wicked among the nations, and to strengthen thee at all times to propagate His Cause with wisdom and utterance. Verily, He is the Mighty, the Bestower.

17 ينبغي لك ان تقوم بالفرح و الابتهاج على ارشاد العباد الى سراج امر ربك الوهاج اسئل الله رب العالم ان يحفظك فيظل فضله باسمه الأعظم من شرور اشياء الأمم و يؤيدك في كل الأحيان على تبليغ امره بالحكمة و البيان انه هو العزيز المنان

- 18 O my God, my Lord and my Hope! I beseech Thee by the cry of them that are nigh unto Thee, by the lamentation of the sincere ones, by the yearning of the lovers, and by the exultation of them that know Thee in Thy love, to preserve him whom Thou hast aided to turn towards Thee and whom Thou hast caused to enter the pavilion of majesty and given to drink from the fountain of bounty and grace. Protect him beneath

18 الهى و سيدى و رجائى اسئلك بضجيج المقرين و انين المخلصين و شوق العاشقين و ابتهاج العارفين فى حبك ان تحفظ الذى ايدته على الاقبال و ادخلته سرادق الجلال و سقيته من عين الجود و الافضل فيظل حمايتك من اعتساف بريتك و

Thy sheltering care from the oppression of Thy creatures, and grant him always the blessing of Thy tender mercies and the pure waters of Thy loving-kindness. Verily, Thou art the All-Bountiful, possessed of great favor.

ارزقه دائماً نعمة عنايتك و سلسيل عطوفتك
أنك انت الكريم ذو الفضل العظيم

- 19 Ordain for him that which is best in the hereafter and in this world, and shelter him beneath Thy shade in all Thy worlds. Exalt his station in service to Thy Cause and aid him to teach Thy Faith throughout Thy lands in such wise that through his utterance the ready ones may be guided, the seated ones may arise, and the slumbering ones may be awakened. Verily, Thou art the One, the Single, the Mighty, the Supreme, the Self-Subsisting.

19 قدّر له ما هو خير في الآخرة والأولى واسكنه
في ظلك في كلّ عالم من عوالمك و ارفع مقامه
في خدمة امرك و وفقه على التبليغ في بلادك
بحيث يهتدى ببيانه المستعدون و يقوم القاعدون
و ينتبه النائمون أنك انت الفرد الواحد المقتر
المهيمن القيوم

- 20 O thou beloved! Convey on behalf of this servant the greetings of God unto His steadfast loved ones and give them the glad-tidings of God's favor, the Lord of all worlds. The Spirit and Glory rest upon thee and upon those with thee, and upon all of them.

20 يا أيها الحبيب كبر من قبل هذا العبد على أحبّاء
الله الراسخين و بشرهم بعناية الله ربّ العالمين
الروح و البهاء عليك و على من معك و عليهم
اجمعين

BLIB_Or15693.046

BH11663

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Glorious

1 بسم الله الأيمن الأقدس الأبهي

- 2 I have been blessed with receiving thy noble letter. I kissed it and presented it before His Countenance. When I read what thou hadst praised thy Lord with, through that which flowed from the Most Exalted Pen, the Mouth of the Divine Will opened, addressing thee: "Upon thee be My praise, My remembrance, My glory, My fragrances, My loving-kindness, and My bounty, which hath ever been sanctified above mention of time, seasons and moments. This is from the grace of thy Lord, the Most Merciful, and verily He is the All-Bountiful, the Ancient of Days." Thus did it end.

2 قد فزت بزيارة كتابك الكريم قبلته و حضرت به
تلقاء الوجه فلما قرأت ما اثنيت به ربك بما جرى
من قلم الأعلى فتح فم المشية مخاطباً إياك عليك
ثنائي و ذكرى و بهائي و نفعاتي و عنايتي و مكرمتي
الذي كان مقدساً عن ذكر الزمان و الأوقات و
الأحيان و هذا من فضل ربك الرحمن و أنه هو
الفضال القديم انتهى

- 3 My spirit and my heart be a sacrifice for thee! This blessed letter brought the greatest joy and bestowed boundless happiness. Through beholding it, I attained complete union and was sustained. And praise be to the Beloved of the mystics.

3 روعي و فؤادي لك الفداء كتاب مبارك بهجت
كبرى افزود و مسرت لا يحصى مبذول نمود و از
مشاهده آن تمام وصل فائز و مرزوق گشتم و
الحمد لمحبوب العارفين

- 4 Concerning the mention of the supplication revealed from the Horizon of the Will—God willing, it shall be sent down.

4 در ذكر مناجات از افق اراده مشرق لو شاء الله
لينزل

- 5 And concerning Ismu'llah al-Amin—upon him rest the glory of God, the True King, the Manifest in Himself—we beseech

5 در ذكر اسم الله الأمين عليه بهاء الله الملك الحقّ
المبين نسئل الله بأن يوفقه و يجعله من عباد الذين

God to grant him success, and to make him of those servants through whom the earth hath been filled with the traces of God, the All-Sovereign, the Self-Subsisting. Convey unto him, from this evanescent servant, innumerable glorifications. And the remainder of the blessed Suriy-i-Haykal which he hath requested shall, God willing, be dispatched hereafter.

- 6 Regarding his honor Aqa Siyyid Baqir, upon him be the glory of God, convey most elevated greetings, and what they have intended is most praiseworthy, however they have said that its time has not yet come. If in these days they would proceed to those regions with Tablets and engage in teaching, it would be closer to piety, and afterwards, God willing, numerous books will be sent from the Seat of Revelation. Convey greetings to them from God.

- 7 Regarding his honor Karbala'i Karim, it was mentioned in the presence of His Countenance, and a mighty Tablet was revealed for him from the direction of the Throne which, God willing, will be sent. Convey infinite greetings to all from this servant.

- 8 And regarding what you had written and inquired about certain phrases - whatever is revealed of divine verses, this servant mostly writes them in His presence, and often they are revealed in such a manner that no one is capable of writing them, for when once measured, one thousand two hundred verses were revealed in an hour. In such case, all are powerless to write, and this servant might possibly write eight hundred in an hour. For half an hour the hand cooperates, and in the other half it moves involuntarily. Therefore, sometimes they are revealed at a pace that allows this servant to manage the writing, and whatever is revealed is not reviewed by the Most Holy Gaze, though sometimes they are recited again in His presence. Hence, in some instances there may be errors in spelling and letters.

- 9 Moreover, the scribes make many mistakes, for error and mistake have been and will be in human nature. Just as in these days four copies of the Kitab-i-Badi' have been written, and although they were compared and checked, nevertheless one day by chance one of those copies was present before His Countenance. He looked at some of it and found several instances where letters were mistaken, and likewise several places where the spelling was wrong. Afterwards He commanded that it be carefully examined and compared. It became apparent that in most pages there were mistakes and omissions. Therefore it is very necessary that they be attentive with care so that it becomes correct.

بهم ملئت الأرض من آثار الله المهيمن القيوم تكبير ما لا نهاية از این عبد فانی خدمت ایشان برسانید و بقیهء سورہء مبارکہء هیکل را کہ خواسته بودند انشاء الله از بعد ارسال میشود

6 در بارہء جناب آقا سید باقر علیہ بہاء الله تکبیر ارفع برسانید و ارادہئی کہ فرمودہ اند بسیار محبوبست ولكن فرمودند حال ما جاء حینہ اگر این ایام با الواحی بآن سمتہا تشریف ببرند و مشغول تبلیغ شوند اقرب بتقوی است و بعد انشاء الله کتب عدیدہ از مقرّ ظهور ارسال میشود من قبل الله تکبیر بایشان برسانید

7 و در بارہء جناب کربلائی کریم تلقاء وجہ معروض شد و نزل لہ عن جہۃ العرش لوح منیع انشاء الله ارسال میشود از قبل این خادم بجمیع تکبیر ما لا نہایہ برسانید

8 و اینکه مرقوم فرمودہ بودید و از بعضی عبارات سؤال رفته بود آنچه از آیات الهی نازل میشود اکثر آنرا این عبد تلقاء وجہ تحریر مینماید و بسا هست بشائی نازل میشود کہ احدی قادر بر تحریر آن نہ چہ کہ وقتی میزان گرفته شد الف و مائین بیت در ساعت نازل در اینصورت کل عاجزند از تحریر و این عبد احتمال میرود ثمانیۃ مائۃ در ساعتی تحریر نماید در نصف ساعت دست ہمراہی مینماید و در نصف دیگر حرکت من غیر ارادہ از او ظاہر لذا گاہی بتأمل نازل میشود کہ این عبد از عہدہء تحریر برآیم و آنچه ہم نازل میشود بنظر اقدس نمیرسد ولكن بعضی کرۃ اخری تلقاء حضور تلاوت میشود اینست کہ در بعضی املاء و حرفاً احتمال سہو میرود

9 و از آنگذشتہ کتاب بسیار غلط مینویسند چہ کہ سہو و خطا در نفس انسانی بودہ و خواہد بود چنانچہ در این ایام چہار نسخہ کتاب بدیع را نوشتہ اند و با آنکہ مقابلہ و مطابقہ شدہ مع ذلک اتفاقاً یومی از ایام یکی از آن نسخ تلقاء وجہ حاضر شد مقداری در آن نظر فرمودند چند موضع حروف سہو شدہ بود و ہم چنین چند مقام املا غلط بود بعد امر فرمودند کہ بدقت ملاحظہ شود و مقابلہ نمایند معلوم شد کہ در اغلب از صفحات غلط و ترک موجود لذا بسیار

لازم است که بدقت متوجه شوند که صحیح شود

- 10 And your honor's explanation regarding the mentioned words was presented before His presence. From the mouth of the Divine Will these luminous words shone forth:
- 10 و بیان آنحضرت در کلمات مذکوره تلقاء حضور عرض شد از فم مشیت این کلمات درّیات مشرق
- 11 "Excellent is what thou hast asked. Verily, He is with His benevolent servants and answers the prayers of the supplicants. And regarding what thou didst ask, hearken unto what hath been revealed in truth from One mighty and all-knowing. The word 'shahidh' with an unclean nature is permissible, and as for 'sadhij' with 'dhal', it is known among the people, but the Primal Point - may my soul be a sacrifice for all else besides Him - wrote 'sazij', therefore I do not wish to change whatsoever hath appeared from my Beloved. Thus we referred it to the pen of the scribes - whatever flows is correct, even if different versions have flowed from their pens. Verily He is the Establisher of orthography and words, He ordaineth as He pleaseth. However, this station hath been and shall ever be exclusively reserved for the True One, exalted be His mention, not as observed from certain ignorant ones who have not been vouchsafed a single letter of knowledge, yet write fabricated words and attribute them to the True One, as the chief of prevaricators wrote a letter to someone and sent it before His presence - most expressions therein were erroneous both in meaning and word, including writing 'Umar and Zayd with hamza. Would that people would ponder the words of that misbeliever - most are nonsensical and meaningless. A fire for those who have taken him as lord besides God."
- 11 نعم ما سئلت انه مع عباده المحسنين و مجيب دعوة السائلين و اما ما سئلت ان استمع ما نزل بالحق من لدن عزيز علم شاحذ دنس سنجيه حظيره سايعه و اما ساذج بذال بين قوم معروف ولكن نقطه اولی روح ما سواه فداء سازج مرقوم فرموده اند لذا دوست ندارم تغيير بدهم کلماتي که ظاهر منه محبوبی لذا راجع بقلم کتاب نمودیم هرچه جاری صحیح است ولو مختلف از قلمشان جاری شده انه لواضع الاملاء و الألفاظ يحكم كيف يشاء ولكن اين مقام مخصوص حق جلّ ذكره بوده و خواهد بود نه آنکه از بعضی جهال ملاحظه میشود که بحرفی از علم مرزوق نشده اند مع ذلک کلماتی مجعوله نوشته و بحق نسبت داده و میدهند چنانچه خطی رئیس الأفاکین بشخصی نوشته و او تلقاء وجه فرستاده اکثر عبارات آن مغلوطن معنا و لفظاً از جمله عمر و زید را بهمزه نوشته ای کاش ناس در کلمات الممشرک بالله تدبر مینمودند اکثری مهمل و بی معنی است سعيراً للذين اتخذوه رباً من دون الله
- 12 In these days, Tablets have been revealed from the Source of the Cause in response to one of the opposers who had objected to the letter of Aqa Mirza Jamalud-Din, upon him be the glory of God. A copy thereof was sent from the Most Holy Court as a favor to His servant. Specifically, Jinab-i-Aqai Aqa Siyyid Mihdi, upon him be the Most Glorious Glory of God, was commanded to write and send it to that person. And from the Source of the Cause it was commanded that a copy of that Tablet be sent specifically to the land of Kha to Jinab-i-Asdaq, upon him be the glory of God. Since the original objection was made by Haji Muhammad Karim Khan, it is therefore very beneficial for the Shaykhis who have somewhat turned towards the Truth. God willing, He may bring about through this a matter.
- 12 در این ایام از مصدر امر الواحی در جواب یکی از معرضین که در نامه جناب آقا میرزا جمال الدین علیه بهاء الله اعتراض نموده بود از ساحت اقدس نازل عنایه لعیده سواد آن ارسال شد مخصوص جناب آقائی آقا سید مهدی علیه بهاء الله الأبهی مأمور که بنویسند و خدمت آنجناب بفرستند و از مصدر امر امر شده که مخصوص سواد آن لوح را به ارض خ بجناب اصدق علیه بهاء الله بفرستند چون اصل اعتراض را حاجی محمد کریم خان نموده لذا از برای شیخیه که فی الجمله بحق توجه نموده اند بسیار مفید است عسی الله ان يحدث بذلک امراً
- 13 Furthermore, in some Tablets it was observed that "qiba" was written as "biqa". Surely in the Kitab-i-Badi' too, which they brought to that direction, it is 'biqa' - He changed it. Similarly
- 13 و دیگر در بعضی از الواح مشاهده شد که قباع بقاع نوشته شده یقین در کتاب بدیع هم که بآنسمت آورده اند بقاعست تغییر فرموده و

“hashim muhtazir” which should be written with “za”. In any case, there are many differences in the writings of scribes. They must observe with utmost care that it be written correctly.

هم چنین هشیم محظّر که باید بظاء نوشته شود
باری در خطوط کتّاب اختلاف بسیار است
باید بکمال دقّت ملاحظه نمایند که صحیح نوشته
شود

- 14 And when previously the Blessed Book arrived, the names of the people of Ya were mentioned therein, specifically all exalted Tablets were revealed. It remains to be seen when it is destined to be sent.

14 و از قبل که کتّاب مبارک رسید اسامی اهل یاء
در آنجا مذکور مخصوص کل الواح منیعه نازل
دیگر تا چه وقت مقدّر که ارسال شود

- 15 And another Most Holy command is that the Kitab-i-Badi' should be sent to Jinab-i-Aqa Siyyid Mirza who is present in the land of Ya. Send the books bound, for unbound is not beloved. Jinab-i-Aqa Mirza Ja'far, upon him be the glory of God, hath submitted to your presence that Jinab-i-Ismu'llah al-Munir, upon him be the Most Glorious Glory of God, [has written] a copy of the Kitab-i-Badi' [for this servant]. If completed, it should be sent specifically to Jinab-i-Qasim Khan.

15 و دیگر حسب الأمر اقدس اینست که بجهت
جناب آقا سید میرزا که در ارض یاء تشریف
[دارند کتّاب] بدیع ارسال شود و کتب را جلد
کرده بفرستید که بدون جلد محبوب نیست
جناب آقا میرزا جعفر علیه بهاء الله خدمت
آنحضرت معروض داشته که جناب اسم الله
المنیر علیه بهاء الله الأبهی یک نسخه از کتّاب
بدیع بجهت [این عبد نوشته اند] اگر تمام شده
مخصوص جناب قاسم خان فرستاده شود

- 16 And the remembrance and the glory and the might and the grandeur be upon thee and upon those who are with thee among God's sincere servants. Convey endless greetings from the servant to all the loved ones of God, and greetings be upon thee and upon them.

16 و الذّکر و البهاء و العزّ و الکبریاء علیک و علی
من معک من عباد الله المخلصین جمیع احبّاء الله
را تکبیر ما لا نهایه از قبل خادم ابلاغ فرمائید و
التکبیر علیک و علیهم

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- 1 He is God, exalted be His glory, the Lord of power and choice.

1 هو الله تعالی شأنه القدرة و الاختیار

- 2 Praise be to God, Who hath set in motion the orbits of inner meanings through the power of His Most Exalted Word, Who hath brought forth the sun of wisdom and utterance upon him who conformeth to His supreme utterance, and hath made known unto us, through the essences of knowledge and gnosis, His most beautiful Names and those attributes of His that are exalted above the comprehension of the dwellers in the realm of dust. Exalted is His rank above that He should be apprehended by thoughts and minds; hallowed is the court of His knowledge above that hope should be conceived of attaining unto it; and glorified is the orb of His mighty Cause above the possibility of setting or eclipse.

2 الحمد لله الذی ادار افلاك المعانی بقوّة بیانه
الاعلی و اظهر نیر الحکمة والبیان من وافق کلمته
العلیا و عرفنا بجواهر العلم و العرفان اسمائه الحسنی
وصفاته المتعالیة عن عرفان اهل الانشاء تعالی
شأنه من ان یدرک بالافکار و العقول و تقدّس
فناء عرفانه من ان یتوقع الیه الوصول و تعالی نیر
امرہ العظیم من ان یدرکہ الافول

- 3 From age to age the sun of His Word hath ever been rising, the lights of His wisdom shining, the moons of His knowledge ascending. He hath deposited within existence that which

3 لم تزل شمس کلمته بازغة و انوار حکمته مشرقة
واقمار معرفته طالعة اودع فی الوجود ما یمهدی

guideth the people of reflection to the meadows of inner vision, and created, within the realm of possibility, that by which He leadeth His creatures into the Paradise of knowledge. He hath veiled His own Self by the lights of seeing and beholding, and shrouded His Cause in the plenitude of its clearness and exposition.

المتفكرين الى رياض الشهود وخلق في الامكان ما يرد به الخلق جنة العرفان حجب ذاته بانوار الشهود والعيان وستر امره بكثرة الوضوح والبيان

- 4 Just as the people cannot gaze upon the sun save by means that shield the eye, and behold naught but its rays and effulgences that have dawned and encompassed the two horizons, can man deny the existence of the sun because his gaze cannot bear to look upon it? Nay, by Him Who hath caused it to rise from its dawning-place and illumined the world with its splendors!

4 لا يمكن للخلق رؤية الشمس الا بواسطة تحفظ العين ولا يرون الا تجلياتها التي اشرقت واحاطت بالخلق هل يقدر الانسان ان ينكر وجود الشمس بعدم قدرته على رؤيتها لا ومن اظهرها من مشرقها واضاء العالم بانوارها

- 5 Since this hath been established, it becometh evident that the veil of the Sun of Reality is light itself, and that His only covering is manifestation. Otherwise, He hath neither concealment nor veil, neither going nor coming. He is manifest through the lights of glory, and shining from the horizon of might and majesty, yet hidden from the eyes by reason of the very intensity of His appearance and radiance.

5 لما ثبت ذلك يثبت ان حجاب نور الحقيقة هو النور ونقابة الظهور والا ليس له خفاء ولا حجاب ولا ذهاب ولا اياب ظاهر بانوار الجلال ومشرق من افق القدرة والاجلال مستور عن الابصار من شدة الظهور والانوار

- 6 Glorified art Thou, O my God, my Lord, my Hope! Exalted art Thou above being compassed by the thoughts of men, or known through the fancies of Thy creatures as Thy "Most Great Outlook" [manzar-i-akbar]. Whatsoever the praisers have described, and whatsoever the knowers have attained, can never escape the limit of their own bounded station in the world of being.

6 سبحانه يا الهى وسيدى ورجائى تعاليت من ان تدرك بافكار البشر او يعرف باوهام الخلق منظر اكبر كلها وصفك الواصفون وعرفك العارفون لا يخرجون عن حدهم المحدود في عالم الوجود

- 7 How can the weak, perishing, lowly creature attain unto the knowledge of Thy power, O Thou the Eternal, the All-Powerful, the Almighty? I beseech Thee, by the lights of the Sun of Thy Unity and the radiances of the Luminary of Thy Detachment, to aid those whom Thou hast guided to Thy straight Path and made to recognize Thy Great Announcement, to remain steadfast in Thy Cause and firm in the ways of Thy love. Ordain for them, O my God, every good Thou hast sent down in Thy Book, and all Thou hast promised Thy chosen ones in Thy Scriptures and Tablets. Verily, Thou art the Tender, the All-Bountiful. There is no God but Thee, the Bestower, the All-Munificent, the Giver, the Compassionate, the Merciful.

7 كيف يحصل للفانى الضعيف الحقيقى العرفان قدرتك يا ايها الباقي القوى القدير استلك بانوار شمس توحيدك وتجليات نور تجريدك ان تؤيد الذين هديتهم الى صراطك المستقيم وعرفتهم بنأك العظيم على الاستقامة على امرك والثبوت على سبل محبتك وقدّر لهم يا الهى كل خير انزلته فى كتابك ووعدت به اوليائك انك انت العطوف الكريم لا اله الا انت الفاضل الباذل المنعم الرحيم

- 8 Thy noble, spiritual letter hath come, and through the perusal thereof delight beyond count was attained; for it bespoke the subtleties of affection and the degrees of love that lay hidden and treasured in the inmost heart. We hope that thou wilt ever abide under the shade of the divine bounty, at rest and in tranquillity, and be made to attain and be sustained by the blessing of nearness and reunion.

8 نامه انجيب روحانى واصل واز مطالعه ان مرت لا تحصى دست داد چه حاكى بوداز لطائف مودت و مقامات محبت كه دركون فؤاد مستور ومكنون اميد واريم كه لازال در ظلال فضل ساكن و مستريح باشند و بنعمت قرب ووصل فائز ومرزوق

- 9 Though the writing of the reply was, in outward appearance, delayed for a few days, yet God is aware, and the whole world beareth witness, that the measure of longing and love in the heart of this Servant lieth beyond the reach of word and number. Only the succession of occupations is, at times, the cause of postponement and delay; otherwise the heart findeth no sweetness save in the remembrance of the people of love. Day by day we beseech the Lord that the hidden subtleties of heart-felt affection may increase, and that the dust-world may be illumined with the lights of concord and unity among the friends of God.
- 10 The book of the person already known to thee, which thou didst send, hath been received, and the topics mentioned therein were clearly understood. Such persons, in all ages, have arisen to write and compile such meaningless words, and will continue to do so. In truth, in the eyes of them that see, and of those who look toward the Supreme Horizon, they are not worthy of mention or consideration; for the falsity of their utterance is proved by their very words.
- 11 How could a Cause whose fame hath encompassed the horizons of the world, and the lights of whose Manifestation have shone upon all peoples, be obscured by such phrases, or remain doubtful to the people of insight? Had this man been just and spoken from clear vision, he would never have been content to utter such sayings; for he hath not yet investigated, nor become aware of the root of the matter, and to speak in a Cause before attaining unto knowledge thereof is, and ever hath been, contrary to reason.
- 12 We beseech God to protect His loved ones from the whisperings of deniers and the heedlessness of the heedless. Verily, He is powerful over all things, and He is the Subtle, the All-Informed.
- 13 As to thy suggestion that a detailed answer be printed in reply to the passages of that book: under no circumstances is it worthy of any engagement or mention. "Forget it, leave it to itself, and put thy trust in God, thy Lord, the Most High, the Most Great." In gatherings where mention of that book ariseth, let it suffice that, according to the receptivity and capacity of the hearers, a few words be spoken verbally to refute its idle fictions.
- 14 It seemeth not the friends of God to pay heed to such as know not what they say. "Leave them to plunge in their vain discourse and to play;" by thy life, "they wander distracted in their drunkenness."
- 15 Thy name, O beloved one, hath been presented in the Most Holy Court; and this is what hath shone forth from the Source
- 9 اگر چه ایام معدوده تحریر جواب در عهده تأخیر ماند و لکن حق آگاه و جمیع عالم کواه که مراتب شوق و مودت قلب این عباد از حیث ذکر و شمار بیرون بل تواتر مشاغل بعض اوقات علت تعویق و تاخیر والا لا یلتذ الفؤاد الا بذكر اهل الوداد از حق مبطلیهم یوماً فیوماً لطایف محبت قلبیه در ازدیاد باشد و عالم ترائی بانوار وفاق و اتفاق دوستان الهی روشن و منیر گردد
- 10 کتاب شخص معهود که ارسال داشته بودید واصل و مطالب مذکوره دزان معلوم و مشهود اینگونه اشخاص در جمیع ازمینه بر ذکر و تألیف اینگونه کلمات بی معنی قیام نموده و مینمایند فی الحقیقه در نزد ارباب بصر و ناظرین الی المنظر الاکبر لایق ذکر و اعتنا بوده و نخواهند بود چه بطلان قولشان از نفس عباراتشان ثابت
- 11 امری که صلیتس افاق عالم احاطه نموده و انوار ظهورش بر جمیع امم اشراق فرموده چگونه باین عبارات مستور ماند و بر ارباب بصیرت مشنبه گردد اگر این شخص منصف بود و از روی بصیرت تکلم مینمود هرگز باظهار اینگونه عبارات راضی نمیشد چه هنوز تفحص ننموده و بر اصل مطلب آگاه نگشته و قبل از اطلاع تکلم در امری خلاف عقل بوده و خواهد بود
- 12 نسل الله ان یحفظ احبائه من وساوس المنکرین و غفلة الغافلین انه علی کل شیء قدیر وهو اللطیف الخبیر
- 13 در باب آنکه جوابی در مقابل فقرات ان طبع شود مرقوم داشته بودید بهیچوجه لایق تعرض و ذکر نسبت دعه بنفسه و توکل علی الله ربک العلی العظیم در مجالس که مناسب واقع شود و ذکران کتاب در میان ایداکر بقدر اقتضا و استعداد سامعین لساناً بابطال مهمالات ان پردازند کفایت است
- 14 لا ینبغی لاحباء الله ان یعنوا بالذین لا یعرفون ما یقولون ذرهم فی خوضهم یلعبون ولعمرك انهم فی سکرتهن یعمهون
- 15 ذکر انحبیب در ساحت اقدس معروض هذا ما اشرق من مصدر الفضل والعطاء قوله روحی للطفه الفدا

of bounty and grace – may my soul be offered up for His tenderness:

- 16 O Ha', hearken unto the cry of the Wronged One! Praise be to God, that whatsoever hath appeared in this Day hath made truth distinct from falsehood, and right severed from wrong. We hope that thou mayest be made a banner of the Sun of His Name, and a standard of His remembrance; that, wholly severed from all besides Him, thou mayest arise to serve His Cause as is meet. The lying soul – his deeds are now laid bare, his words made manifest.
- 17 We beseech God, exalted and glorified be He, to assist the heedless to return, the slanderers to be truthful, the treacherous to be faithful, and the deniers to turn in acceptance. Verily, He is the All-Sufficient, the Most Exalted, the Oft-Returning, the All-Bountiful.
- 18 Unceasingly hath thy remembrance been in the presence of the Wronged One. Give thanks unto thy Lord for this manifest grace. All that thou beholdest to-day shall pass away; but that which hath flowed from the Most Exalted Pen, in the Scriptures and the Tablets, shall remain ever thine. The glory be upon thee, upon those who are with thee and thine household, and upon every steadfast, upright soul, and every firm and loyal one.
- 19 And finally: praise be to God! In all conditions thou art commemorated upon the tongue of grace and beheld with the eye of loving favour. It behoveth thee, therefore, to thank Him at all times, and to be filled with manifest joy and gladness.
- 20 Convey, on behalf of this Servant, wondrous praises and mighty cries of glorification to each one of the friends who are adorned with the vesture of steadfastness; and make mention of them. The people of the household – thy household – do likewise remember and magnify them with gracious praises.
- 21 The spirit and the glory rest upon thee and upon thy family.
- 22 Convey, moreover, delicate praises and exalted glorification to Jinab-i-Mirza 'Ali-Muhammad – upon him be His glory – and peace be upon the sincere servants of God.
- 23 Praise be to God, the Lord of all the worlds.

16 یا حاء ندای مظلوم را بشنو الله للحمد انچه دراستانه ظاهر شده حق را از باطل واضح و معلوم نموده امید آنکه انجناب را علّی از اعلام شمس رایتی از آیات ذکرش مقّرّد فرماید تا منقطعاً عن دونه برخدمت قیام نمایند و بما ینبغی ناطق نفس کذاب عمالش واضح واقوالش هویدا

17 نستل الله تبارك وتعالى ان يؤيد الغافلين على الرجوع والمفترين على الصدق والخائنين على الامانة والمعرضين على الاقبال انه هو الغني المتعال وهو التواب المقدر الفضل

18 لازال ذكرت در ساحت مظلوم بوده و هست اشكر ربك بهذا الفضل المبين سيفني ما تراه اليوم ويقتي لك ما نطق به القم الاعلى في الزبر والالواح البهاء عليك وعلى من معك واهلك وعلى كل ثابت مستقيم وكل راسخ امين اتمتهى الله

19 الحمد در جميع احوال انجناب بلسان فضل مذکورند و يلحاظ عنايت منظور ینبغی لك ان تشكره في كل حين وتكون على فرح وسرور مبين

20 هريك از دوستانرا كه بطراز استقامت مزیّند باذكار بديعه وتكبيرات منيعه ذاكر و مكبر شويد اهل البيت اهل بيت انجنابرا باذكار بديعه ذاكر و مكبرند

21 الروح والبهاء عليك وعلى اهلك

22 جناب ميرزا على محمد عليه را باذكار لطيفه ذاكر و مكبر شويد والسلام عباد الله المخلصين

23 الحمد الله رب العالمين

BLIB_Or15693.092

BH00907

- 1 He is God, exalted be His glory and universal His bounty!
- 2 Praise be to God Who hath lit the lamp of knowledge in the contingent world, illumined the horizon of the universe with the lights of wisdom and utterance, and caused the streams of science and certitude to flow from the depths of hearts. He it is before Whose Name's majesty all existence hath prostrated itself, before Whose command's source all necks have bowed. Blessed is he who hath sought the precincts of His mercy and dwelt beneath the shade of the Tree of His loving-kindness. Glorified and exalted be His dominion, and mighty His proof! He is unique in His command and will, and singular in His unity and worship. He loved to be known, so He created; they needed God, so He provided. He inspired man and taught him utterance, and caused the jewels of wisdom to appear from the tongue. From Him is the beginning and unto Him the return, and He is the Judge at the beginning and the end. There is no God but He, the Mighty, the Bestower.
- 3 O thou who circlest round the Tree of Knowledge, who comest unto the carpet of certitude and arrivest at the stream of faith! I have heard the melodies of the nightingale of thy utterance upon the branches of the paradise of fidelity and the cooings of the dove of thy exposition upon the twigs of the gardens of praise. May God reward thee with the best of both worlds and the eternal life of all the worlds, for thou hast remembered those who were banished through the lands, whom the servants denied, and whom the people of tyranny and enmity persecuted. Grieve not at the delay in sending the reply. By thy life, O beloved! The heart delighteth in naught save the remembrance of the loved ones, and the thirst of love is quenched only through correspondence with those possessed of love and unity. However, the press of occupations preventeth me some days from mentioning the friends of my Lord, the Mighty, the All-Knowing. I beseech God, the King of Eternity and the Ruler by the Greatest Name, to protect thee and His loved ones beneath the shadow of His protection and shelter, to give you to drink continually from the Kawthar of His grace and favor, and to aid you in that whereby your mention shall endure in existence and your names be exalted in the worlds of the unseen and the seen. Verily, He is the Single, the One, the Mighty, the All-Loving.
- 4 As for what thou hast mentioned in thy letter concerning arrival in the Land of Ta and the gathering of thy Lord's loved ones, the Lord of Names, it hath been proven with evidence
- 1 هو الله جلّ جلاله وعمّ نواله
- 2 الحمد لله الذي اوقد مصباح العرفان في الامكان و انار افق العالم بأنوار الحكمة والبيان و اجرى من بطون القلوب جداول العلم و الايقان هو الذي كلّ الوجود لجلال اسمه سجد و خضعت الأعناق لما صدر من مصدر امره و نجد نعيماً لقاصد قصد شطر رحمته و استقرّ في ظلال سدره رأفته سبحانه و تعالى سلطانه و عزّ برهانه توحّد بالأمر و الارادة و انفرد في التوحيد و العبادة احبّ المعرفة نخلق و احتاجوا الله فرزق [الهمم] الانسان و علم البيان و اظهر جواهر الحكم من اللسان منه المبدء و اليه الاياب و هو الحاكم في المبدء و المآب لا اله الا هو العزيز الوهاب
- 3 يا ايّها الطائف حول سدرة العرفان و الوافد على بساط الايقان و الوارد على جدول الايمان قد سمعت نغمات بلبل بيانك على اغصان فردوس الوفاء و ترنّمت حمامة تبيانك على افانين رياض الثناء جزاك الله خير الدارين و بقاء العالمين بما ذكرت الذين طردوا في البلاد و كفرهم العباد و اضطهدهم اهل البغي و العناد لا تحزن من التأخير في ارسال الجواب لعمرى يا حبيب انّ الفؤاد لا يستلذّ الا بذكر اهل الوداد و لا يسكن عطش الحبّ الا بالمراسلة مع اولى المودة و الاتحاد ولاكن تواتر اشغال يمنعي بعض الايام عن ذكر اولياء ربّي العزيز العالم اسئل الله مالک القدم و الحاكم بالاسم الأعظم ان يحفظك و اوليائه في ظلّ حفظه و حمايته و يسقيكم دائماً من كوثر فضله و عنايته و يؤيدكم على ما يبقى به ذكركم في الوجود و يعلو اسمكم في عوالم الغيب و الشهود انه هو الفرد الواحد العزيز الودود
- 4 و اما ما ذكر في كتابك من الورود في ارض الطاء و اجتماع احبّاء ربك مولى الأسماء قد ثبت بالبرهان ان امر الله غالب على الامكان و سوف

that God's Cause shall triumph over all possibility, and soon shall the lights of the Sun of Knowledge encompass the whole world and the radiance of the Orb of Unity prevail over all nations. He hath said—and His word is most exalted—"Thou shalt see the earth as the Most Glorious Paradise; on that day shall those possessed of knowledge rejoice and the heedless shall lament." Whosoever perceiveth this manifest Cause with the eye of certitude and beholdeth its firm and steadfast foundation shall be assured that creation is beneath its shadow and that there is no escape for anyone nor refuge for any soul—all shall return unto Him and arrive at the path of love. It hath been said aforetime that affairs are bound to their appointed times. Soon shall they behold the sun of knowledge and its lights, and shall comprehend its signs.

- 5 And as to what thou hast mentioned concerning the land of Ha and Mim, and thy praise of the loved ones of thy Lord, the All-Bountiful, from among the people of the Bayan and the inheritors of Him Who conversed with God - blessed are they for having cast away vain imaginings, shattered the idols, and attained the recognition of their Lord, the Mighty, the All-Knowing. Wonder not at what thou seest of traces in the righteous ones. Ponder upon the appearance of the Sun of Truth, its effulgences, the spreading of its lights, and the manifestation of its signs. It behooveth the peoples of the world to immerse themselves in the seas of civilization and prosperity, and to adorn themselves with the ornament of knowledge and success. Hath there appeared in existence that which hath shone forth in this manifest Day? Say: Glorified be He in Whose hand is the dominion of all things and in Whose grasp is the kingdom of names. We beseech God to manifest from all that which indicateth His favors and to adorn His loved ones with the ornament of His character and attributes, that the mirrors of their hearts may reflect naught except the radiance of the lights of the Sun of eternity, that their faces may show forth naught but the freshness of fellowship and purity, and that from their companionship naught may be witnessed save the signs of love and fidelity. O thou beloved of the heart! Convey wondrous remembrance and glorification from this servant to the loved ones of thy Lord in Ta and those who dwell in Mim after Ha. Glory and praise be upon them and upon every steadfast soul who hath turned towards Him.

- 6 And regarding what thou hast mentioned about presenting thy remembrance and the names of those thou hast mentioned before the face of thy Ancient Lord, and thy request for the outpouring of the favors of His Most Bountiful Name through His abundant grace - when I saw thy letter and understood thy message, I attained the presence of His court and presented

تحيط انوار شمس العرفان كل العالم تغلب اشراق
نير التوحيد على الأمم قال و قوله الأعلى ترى
الأرض جنة الأبهى يومئذ يفرح العارفون و ينوح
الغافلون من تفرس بعين اليقين في هذا الأمر المبين
و رأى اساس الحكم المتين يوقن بأن الخلق في ظله
ولا مفر لأحد ولا ملجأ لنفس كل اليه ينقلبون
و على شريعة الحب يردون و قد قيل من قبل ان
الأمر مرهونة باوقاتها سوف يرون شمس العلم و
انوارها و يدركون آياتها

5 و اما ما ذكرت في ارض الهاء و الميم و مدحت
احباء ربك الكريم من اولى الفرقان و وراث
الكليم نعيماً لهم بما تركوا الأوهام و كسروا
الأصنام و فازوا بعرفان ربهم العزيز العلام لا
تعجب بما ترى الآثار في الأبرار تأمل في ظهور
شمس الحقيقة و تجلياتها و انتشار انوارها و بروز
آياتها ينبغي لأهل العالم ان يسبحوا في بحور التمدن
و التجاح و يتخلعوا بطراز العلم و الفلاح هل
ظهر في الوجود ما لاح في هذا اليوم المشهود
قل سبحان الذي بيده زمام الأشياء و في قبضته
ملكوت الأسماء نسئل الله ان يظهر من الكل ما
يدل على الطافه و يطرز احبته بطراز اخلاقه و
اوصافه لئلا تحكي مرايا قلوبهم الا عن تجليات
انوار شمس البقاء و لا يظهر من وجوههم الا
نضرة الأنس و الصفاء و لا يرى من مؤانستهم
الا آثار المحبة و الوفاء انك يا حبيب الفؤاد
التي بدائع الذكر و التكبير من طرف هذا العبد
على احباء ربك في الطاء و الساكنين في الميم
بعد الهاء البهاء و الثناء عليهم و على كل مقبل
مستقيم

6 و اما ما ذكرت في ان اعرض ذكرك و الذين
ذكرت اسمائهم تلقاء وجه موليك القديم و
استدعى لكم صدور الطاف اسمه الكريم بجوده
العميم لما رأيت كتابك و عرفت خطابك
حضرت ساحة الحضور و عرضت [ما طلبته

[what thou hadst requested] before the face of the Lord of the Day of Resurrection. There hath been sent down for thee and for them from the heaven of grace and bounty that which will move creation and which thou shalt receive in another leaf. Blessed art thou and they through this most great favor and supreme gift.

- 7 And concerning what thou hast mentioned about reflection upon the world and the prevalence of doubts and intimations among all peoples and their failure to turn to God, the Lord of eternity - grieve not at what thou seest of the veiled ones and the wanderers, but rejoice in the power of thy Lord, the Master of the Day of Judgment. It behooveth the people of Baha to exert their utmost in spreading the commandments of the Lord of Names and not to look upon the deprivation of those who are remote, but rather to the Source of their Lord's command, Who prevaieth over all things. Verily, the example of one who desireth to teach in these days is like unto him who planteth trees and looketh not to the length of time for gathering the fruits, but is rather eager to plant that others may benefit therefrom, even as he hath benefited from those who preceded him. Doth anyone doubt the fruits of this mighty tree? Nay, by our Lord, the Mighty, the All-Knowing! Should nations and governments arise to extinguish this Light that shineth from the horizon of Sinai, they shall never be able, nor shall they have the power, even should they aid one another.

- 8 As to what thou hast mentioned regarding the verses of thy Lord, and thy desire for that which hath been sent down from the Source of Command concerning healing exhortations and sufficient, complete counsels - I beseech God for confirmation and success that thou mayest gather what hath been revealed in this connection, and We shall send it to thee through the grace of our Lord, the All-Bestowing. And I beseech God to make thee a standard of guidance and a sign of steadfastness, and to guide through thee those who are ready, and that thy teaching may direct the seekers. Verily, He is powerful over what He willeth, and He is the All-Subtle, the All-Informed.

- 9 Glorified art Thou, O my God, my Lord and my Hope! I beseech Thee by Thy Most Great Name and Thy most perfect Mystery to send down upon Thy loved ones that which will strengthen their hearts, dilate their breasts, illumine their eyes, and enable them to guide Thy servants to the meadows of righteousness and lead humanity to the gardens of knowledge. Thou art He Whose grace hath encompassed all existence and Whose mercy hath pervaded both the seen and the unseen. I beseech Thee to protect Thy loved ones beneath the shadow of Thy safekeeping, to ward off from them the evil of

تلقاء] وجه مالك يوم النشور و نزل لك و لهم من سماء الفضل و الجود ما يهتز به الوجود و تفوز بزيارته في ورقة اخرى طوي لك و لهم بهذا الفضل الأعظم و العطية الكبرى

7 و اما ما ذكرت في التفكر في العالم و غلبة الشبهات و الاشارات كل الأمم و عدم اقبالهم الى الله مالك القدم لا تحزن بما تريهم من المحتجين و الهائمين و افرح بقدرة ربك مالك يوم الدين ينبغي لأهل البهاء ان يبذلوا جهدهم في نشر اوامر مالك الأسماء و لا ينظروا الى حرمان البعداء بل الى مصدر امر ربهم الغالب على الأشياء ان مثل من اراد التبليغ في هذه الأيام مثل الذي يغرس الأشجار و لا يلتفت الى طول الأمد في اجتناء الأثمار بل يكون حريصاً على الغرس لينتفع به غيره كما انتفع من غرس الذين سبقوه هل يشك احد في اثمار هذا الشجر العظيم لا وربنا العزيز العليم لو يقوم الملل و الدول على اطفاء هذا النور الظاهر من افق الطور لن يقدروا و لن يستطيعوا ولو يكون بعضهم لبعض ظهيراً

8 و اما ما ذكرت في آيات ربك و اردت ما نزل من مصدر الأمر في المواعظ الشافية و النصائح الكافية الوافية اسئل الله التأييد و التوفيق ان تجمع ما نزل في هذا الباب و نرسل الى جنابك بفضل ربنا الوهاب و اسئل الله ان يجعلك علم الهداية و آية الاستقامة و يهدي بك المستعدين و يرشد تبليغك الطالبين انه على ما يشاء قدير و هو اللطيف الخبير

9 سبحانك يا الهى و سيدى و رجائى اسئلك باسمك الأعظم و سرّك الأتم ان تنزل على احبتك ما يقوى قلوبهم و يشرح صدورهم و ينور ابصارهم [يقيمهم] على ارشاد العباد الى رياض الرّشاد و هداية الخليقة الى جنان المعرفة انت الذى احاط فضلك الوجود و غلبت رحمتك الغيب و الشهود اسئلك ان تحفظ محبيك في ظل حمايتك و ادفع عنهم شرور الاشقياء بريتك و قدّر لهم خير الآخرة و الأولى

the wicked among Thy creatures, and to ordain for them the good of both this world and the next beneath the shadow of Thy Most Great Name, the Most Exalted, the All-Glorious. May the glory rest upon them through the permanence of Thy most excellent names and Thy most exalted attributes.

فی ظلّ اسمک الأعظم العلیّ الابهی البهاء علیهم
بدوام اسمائک الحسنى و صفاتک العلیا ۲۰۲

BLIB_Or15693.064

BH00927

- 1 He is the Speaker before the faces of all parties
هو الناطق امام وجوه الاحزاب 1
- 2 O My loved ones! In the Tablet of the World, these exalted words have been sent down from the Dawning-Place of utterance, the Lord of Names and Attributes. Praise and glory befit the manifest Sovereign Who adorned the mighty prison through the presence of His Holiness 'Ali-Qabli-Akbar and His Holiness the Trustworthy One, and illumined it with the lights of certitude, steadfastness and tranquility. Upon them be the glory of God and the glory of all who are in the heavens and the earth.
يا اوليا در لوح دنیا این کلمات عالیات از مشرق بیان مالک اسما و صفات نازل حمد و ثنا سلطان مبین را لایق و سزاست در سجن متین را بحضور حضرت علی قبل اکبر و حضرت امین مزین فرمود و بانوار ایقان و استقامت و اطمینان منور داشت علیهما بهاء الله و بهاء من فی السموات و الارضین 2
- 3 Light and glory, magnification and praise be upon the Hands of His Cause, through whom the light of patience hath shone forth and the ordinance of choice been established - God, the Powerful, the Mighty, the Choosing. Through them the ocean of bounty hath surged and the fragrance of God's tender mercy, the Lord of all beings, hath been wafted. We beseech Him, exalted be He, to protect them with His hosts, to guard them by His dominion, and to assist them with His power that hath encompassed all created things. Sovereignty belongeth unto God, the Creator of the heavens and the Lord of the Kingdom of Names.
النور و البهاء و التکبیر و الثناء علی ایادی امره الذین بهم اشرق نور الاصطبار و ثبت حکم الاختیار لله المقتدر العزیز المختار و بهم ماج بحر العطاء و هاج عرف عنایة الله مولی الوری نسله تعالی ان یحفظهم بجنوده و یحرسمهم بسلطانه و ینصرهم بقدرته الّتی غلبت الاشیاء الملک لله فاطر السماء و مالک ملکوت الاسماء 3
- 4 The Great Announcement proclaimeth: O people of Iran! Ye have been the dawning-places of mercy and the daysprings of compassion and love. The regions of the world were illumined and adorned with the light of your knowledge. How is it that ye have arisen to destroy yourselves and your friends? O Afnan and O My loved ones! Know with absolute certainty that the pavilion of God's Cause is mighty vast, having taken in and will continue to take in all the peoples of the world. The day is your day. The Tablet is your witness. Arise to aid the Cause, and with the hosts of utterance conquer the hearts and souls of the people of the world. From you must appear that which shall bring comfort and ease to the downtrodden. Strengthen your
نبا عظیم میفرماید ای اصحاب ایران شما مشارق رحمت و مطالع شفقت و محبت بوده اید و آفاق وجود بنور؟؟ و دانش شما منور و مزین بودی آیاچه شد که بدست خود بر هلاکت خود و هستان خود قیام کردید یا افنانی و یا اولیائی یقین مبین برانید خیمه امر الهی عظیم است جمیع احزاب عالم را فدا گرفته و خواهد گرفت روز شماسست؟؟ لوح کواه شما بر نصرت امر قیام نمائید و بجنود بیان بتسخیر افتده و قلوب اهل عالم مشغول شوید باید از شما ظاهر شود آنچه که سبب آسایش و راحت بیچارگان روز کار است 4

resolve that perchance the captives may be freed and attain unto true liberty.

- 5 Today the cry of justice is raised high and the lamentation of equity is uplifted. The darkness of oppression hath enveloped the world and its peoples. I speak truly when I say that He, exalted be His glory, hath appeared with the banner of 'He doeth what He willeth' and hath come with the standard of 'He ordaineth what He pleaseth.' Let steadfast and content souls be attentive. O My loved ones! Whatsoever proceedeth from the Most Holy, Most Exalted Threshold is the truth about which there is no doubt. The Primal Point hath said that should He pronounce the earth to be heaven or heaven to be earth, none hath the right to question wherefore or why. We have heard the words of men. The atoms testify that He is the Truth, He heareth and seeth, and He is the All-Hearing, the All-Seeing. Nothing whatsoever escapeth His knowledge, to which the Tongue of God, the True, the Just, the Manifest King, doth testify.

- 6 Say: O people! This is the Day of God, did ye but know it. He Who conversed with God hath seated Himself upon the throne of Revelation, despite those who have disbelieved in God on the Day of Resurrection. By God's life! The Hour crieth out and the Resurrection proclaimeth: O concourse of humanity! By God, the Lord of Power hath come, and through His appearance the Supreme Horizon hath been adorned. Fear God and be not of the heedless ones. O My loved ones! We desired to bestow upon you mention of that which We have concealed, that every soul may be convinced that with Him is the knowledge of all things in a perspicuous Book.

- 7 This is a day wherein God eraseth what He willeth and confirmeth what He pleaseth, and with Him is the Mother Book, yet most of the people are turning away. We make mention of Our loved ones there and give them the glad-tidings of My acceptance of them and of what hath been sent down for them from the heaven of the Will of God, the Lord of the worlds. Beware lest ye deprive yourselves of the rivers which have flowed from My Most Exalted Pen, as a command from the presence of One mighty and powerful.

- 8 We have turned from the most eloquent tongue to the luminous tongue. The loved ones must be steadfast in the Cause with such steadfastness that neither the doubts of the suspicious ones, nor the intimations of the croakers, nor the onslaught of the oppressors shall move them. Blessed is he who holdeth fast unto it and taketh the chalice of steadfastness from the hand of

کم همت را محکم نمائید شاید بندگان از اسیری فزع شوند و یا؟؟ رسند

5 امروز نالهء عدل بلند و حنین انصاف مرتفع ده و تیرهء ستم عالم و امم را احاطه نموده براستی میگویم حق جلّ جلاله بارایت یفعل ما یشاء ظاهر و با علم یحکم ما یرید باهر باید نفوس مستقیمه راضیه مرضیه باد ناظر باشند یا اولیائی آنچه از ساحت امنع اقدس حق جلّ جلاله ظاهر شود حق لا ریب فیه نقطهء اولی میفرماید آنه لو یحکم علی السماء حکم الارض او علی الارض حکم السماء لیس لاحد ان یقول لم ویم انا سمعنا مقالات العباد تشهد الذرات بانه الحق یسمع ویری و هو السميع البصیر لا یغرب عن علمه من شیء یشهد بذلك لسان الله الملك الحق العدل المبین

6 قل یا قوم هذا یوم الله لو انتم تعرفون قد استوی مکلم الطور علی عرش الظهور رغماً لمن کفر بالله فی یوم النشور لعمر الله ان الساعة تنادی و القيامة تقول یا معشر البشر تالله قد اتی مالک القدر و بظهوره تزیّن المنظر الاکبر اتقوا الله و لا تكونوا من الغافلین یا اولیائی انا اردنا ان نمن علیکم بذكر ما سترناه لتوقن کل نفس بان عنده علم کلشیء فی کتاب مبین

7 هذا یوم فیه یحوی الله ما یشاء و یثبت و عنده ام الکتاب و لکن الناس اکثرهم من المعرضین انا نذكر اولیائی هناک و نبشرهم باقبالی (*باءقبالی*) الیهم و بما نزل لهم من سماء مشیه الله رب العالمین ایاکم ان تمنعوا انفسکم عن فرات جری من قلبی الاعلی امرأ من لدن مقتدر قدیر

8 از لغت فصیحی بلغت نورآء توجه نمودیم اولیا باید بر امر مستقیم باشند استقامتی که شبهات مربین و اشارات ناعقین و سطوت ظالمین اورا حرکت ندهد طوبی لمن تمسک بها و اخذ کأس الاستقامه من ید عطاء ربّه و شرب باسمه العزیز البدیع

the bounty of his Lord and drinketh in His Name, the Mighty, the Wondrous.

- 9 The word of a certain soldier previously reached Our hearing, wherefore the Temple of My loving-kindness lamented and the Word of God, the Purpose of all who are in the heavens and on earth, cried aloud. Their deeds have prevented My servants from turning to the right hand of God's justice, the Mighty, the Great. We beseech Him, blessed and exalted be He, to aid with victory that which He loveth and is pleased with, and to sanctify it from all that is unseemly for the Day of God, the Lord of the exalted Throne. We beseech God to preserve him through His bounty and to protect him with His hosts and to make him among those who have aided His Cause amongst His servants, and We beseech Him to open unto him, through the key of His name, the Most Merciful, the gates of wisdom and utterance. Verily, He is the Powerful over whatsoever He willeth through His binding and mighty command.
- 9 كلمهء جندى قبل باصغا فائز لذا ناح هيكل عنايتى و صاحت كلمه الله مقصود من فى السموات و الارضين قد منعت عبادى اعمالهم عن التوجه الى يمين عدل الله العزيز العظيم نسلته تبارك و تعالى ان يؤيد النصر على ما يحب و يرضى و يقدره عن كل ما لا ينبغي ليوم الله رب الكرسى الرفيع نسل الله ان يحفظه بجوده و يحرسه بجوده و يجعله من الذين نصره امره بين عباد و نسله ان يفتح عليه بمفتاح اسمه الرحمن ابواب الحكمة و البيان انه هو المقتدر على ما يشاء بامر المبرم المتين
- 10 His Honour Muzaffar was in manifest doubt. With your Lord is the knowledge of all things, were ye of those who know. His deeds prevented him from the bounty of the Day of Reckoning, to this his Lord, the Self-Sufficient, the Most High, doth testify from this exalted station. Say: We desired naught for thee save mercy from Our presence and bounty from Our side. To this thy heart beareth witness, as doth every just and perceiving one. We beseech God to aid thee to detachment from all else save Him and to hold fast unto that which He hath revealed in His Mighty Book, and to enable thee to turn unto Him and to repent before His gate. Verily, He is the All-Bountiful, the Oft-Returning, the True, the Faithful.
- 10 جناب مظفر؟؟ كان على ريب مبين عند ربكم علم كل شئ لو انتم من العارفين قد منعه الاعمال عن فضل يوم المآل يشهد بذلك ربه الغنى المتعال فهذا المقام الرفيع قل انا ما اردنا لك الا رحمة من عندنا و فضلا من لدنا يشهد بذلك فؤادك و كل منصف بصير نسل الله ان يؤيدك على الانقطاع عن دونه و التثبت بما انزله فى كتابه العظيم و يوفقك على الرجوع اليه و الانابة لدى بابه؟؟ انه هو الفضال التواب الصادق الامين
- 11 Beware lest the doubts of the world and the clamor of the nations prevent you. Take hold of the hem of the robe of your Lord's mercy, which hath preceded all who are in the heavens and on earth. The splendor shining from the horizon of the heaven of My utterance be upon My loved ones and upon those who have heard My call and said: "Here am I, here am I, O Lord of Names!" and "Here am I, here am I, O Beloved of those who are brought near!"
- 11 اياكم ان تمنعكم شبهات العالم و ضوضاء الامم خذوا اذيال رداء رحمة ربكم التى سبقت من فى السموات و الارضين البهاء المشرق من افق سماء بيانى على اوليائى و على الذين سمعوا ندائى و قالوا لبيك لبيك يا مولى الاسماء و لبيك لبيك يا محبوب المقربين
- 12 Previously from the Most Exalted Pen flowed this most exalted word: "Believe not every speaker, nor trust ye in every new-comer." Divine bounty and mercy transcend the reckoning of people. Verily We have purified him who ascended unto Us aforetime with the Kawthar of My utterance and forgave him as a bounty from My presence, and I am the All-Bountiful, the Most Generous.
- 12 از قبل از قلم اعلى اين كلمهء عليا جارى لا تصدقوا كل قائل و لا تطمئنوا من كل وارد فضل و رحمت الهى مقدس از احصاي قومست انا طهرنا الذى صعد الينا من قبل بكوثر بيانى و غفرناه فضلا من عندى و انا الفضال الكريم
- 13 O My loved ones! Let not My mercy slip from your grasp. Soon ye shall behold what hath been ordained from the Most Exalted
- 13 يا اوليائى رحمت خود را از دست مدهيد سوف ترون ما قدر من قلم الاعلى فى الصحيفة الحمراء

Pen in the Crimson Tablet, which none hath comprehended save God, the Mighty, the All-Knowing. Set aside what is with the people, turning unto what is with God, your Lord and the Lord of your forefathers of old.

- 14 I swear by the Sun of Truth which shineth resplendent from the horizon of the prison of Akka that if this Cause were to be spread in foreign cities, assuredly most of the inhabitants of those regions would be seen turning towards it. In these days news hath arrived from those parts that the light which the people of Iran strive to extinguish, diverse parties are engaged in causing to shine forth and radiate. Soon shall appear that which is now hidden from the eyes of the world.

- 15 Thus hath the Tongue of Grandeur spoken as a bounty from His presence, and He is the All-Bountiful, the Most Generous.

الَّتِي مَا أَطْلَعَ بِهَا أَحَدٌ إِلَّا اللَّهُ الْعَزِيزُ الْعَلِيمُ ضَعُوهَا مَا عِنْدَ الْقَوْمِ مُتَوَجِّهِينَ إِلَى مَا عِنْدَ اللَّهِ رَبِّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ

14 قسم بآفتاب حقیقت که از افق سین عکا مشرق و لائحت است اگر این امر در مدن خارجه نشر میشد هر آنیه اکثر اهل آن دیار مقبل مشاهده میکشند این ایام؟؟ از انجهاست رسیده نوری که اهل ایران در اطفاء آنه چاهد و؟؟ احزاب مختلفه بظهور و بروز اسباب تجلی و اشراق آن مشغول عنقریب ظاهر میشود آنچه حال از اعین عالم مستور است

15 كذلك نطق لسان العظمة فضلاً من عنده وهو الفضل الكريم

INBA41:085, AVK4.480.08x, MAS8.114cx

BH00937

- 1 ...Know ye that during Our sojourn in the Land of Mystery, sublime Tablets were sent down and dispatched to certain monarchs in order to complete God's testimony. Among these was a Tablet revealed to the King of Paris who at that time was foremost among sovereigns. The cause of this was that one day in the presence of the Divine Throne, He stated that after the Russo-Ottoman dispute, the King of Paris arose to aid the Ottoman Empire, and following strife, conflict, bloodshed and pillage, several monarchs intervened and a peace treaty was concluded. Thereafter, the Russian Monarch inquired of the King of Paris: "We both belonged to the same nation - what caused you to dishonor those of your own faith and aid those of another?" In reply he wrote that there was no reason save that when some Ottoman subjects were suddenly attacked by you in the Black Sea and many were drowned, the cry of those oppressed ones awakened me from slumber and I arose to assist them.

- 2 After relating this incident, He declared: "Now We shall send him a Tablet and test him. If he arises to aid the oppressed ones among the people of the Bayan, We shall confirm his words; otherwise his falsehood in what he claimed and stated shall become evident." Thus a Tablet was revealed and sent to him,

1 و معلوم احبای الهی بوده در ایام توقف در اراض سرالواح منیعہ مخصوص بعضی از ملوک لاتمام حجت الله نازل و ارسال شد از جمله بملک پاریس که در آن ایام رأس ملوک بود لوحی نازل و سبب آن آنکه روزی تلقاء عرش حاضر بودم فرمودند بعد از دعوی روس و عثمانی ملک پاریس باعانت عثمانی برخاست و بعد از نزاع و جدال و قتل و غارت جمعی از ملوک بمیان آمدند و حکم مصالحه محقق شد بعد ملک روس از ملک پاریس سؤال نمود که من و تو هر دو اهل یک ملت بودیم سبب چه بود که باهانت اهل مذهب خود و اعانت غیر مذهب قیام نمودی در جواب نوشت که سببی نداشت مگر آنکه نفوسی از رعیت عثمانی را شما در بحر اسود بغتة بر ایشان هجوم نمودید و جمعی را غرق کردید ندای آن مظلومان مرا از خواب بیدار نمود و باعانت برخاستم

2 بعد از اتمام این فقره فرمودند حال ما لوحی باو میفرستیم و او را امتحان مینمائیم اگر باعانت مظلومین اهل بیان برخاست تصدیق مینمائیم او را در آنچه گفته و الا یظهر کذبہ فیما ادعی و قال

but no response was ever received, although one of his ministers who secretly professed love for the Cause informed the Most Holy Court that he had personally delivered the Tablet to the king and verbally conveyed all details. Nevertheless, no reply came. This is why, after receiving no response to that Tablet, this second Tablet was revealed and sent, having been written in French.

لذا لوحی باو نازل و ارسال شد ابداء خبری از او
نرسید مع آنکه وزیری از وزرای او که سرا اظهار
حبّ مینمود بساحت اقدس معروض داشته که
مخصوصا لوح را بملک رساندم و تفصیل را هم
لسانا معروض داشتم معذلک جوابی نرسید این
بود که بعد از عدم وصول جواب آن لوح این
لوح ثانی نازل و بخط فرنساوی شخصی نوشته و
ارسال داشت

- 3 Now consider this Tablet - all that befell him was explicitly foretold therein without any ambiguity. Blessed are they who read! Blessed are they who ponder! Blessed are they who are sincere! Likewise, reflect upon its wondrous creation and dispatch with power and majesty. Observe how, after the completion of God's testimony and the manifestation of His might, afflictions of famine, scarcity and fear encompassed Persia. News of these matters was revealed in numerous Tablets.

3 حال ملاحظه در لوح نمائید آنچه براو وارد شده
از قبل تصریحا من غیر تلویح در آن لوح نازل
طوبی للقارئین طوبی للمتفکرین طوبی للمخلصین و
همچنین در خلق بدیع و ارسال آن بقدرت و
عظمت تفکر نمائید و ملاحظه کنید بعد از اتمام
حجت و اظهار قدرت چگونه بلایا از قحط و غلا
و خوف عجم را احاطه نمود اخبار این امور کل
در الواح متعدده نازل شده

- 4 By God, besides Whom there is none other God! If souls were to reflect upon its wondrous creation, its dispatch, its contents, and all that subsequently transpired, it would suffice them all, and God's proof, more manifest than the sun, would become evident and clear to all. But artificial entities remain occupied with their own realm, having neither gained nor will they gain any portion of the divine breaths and the fragrance of the verses of the All-Merciful, save whom God willeth. As is observed, despite this most great proclamation, this supreme manifestation, and these evident signs, certain servants have chosen to follow souls who have always been and will remain behind veils, and from whom no matter has ever become manifest. What benefit is there when this servant lacks time, else he would have presented all that has appeared and continues to appear from God's verses which have been revealed explicitly without interpretation. We beseech God to aid the servants to be fair.

4 فوالله الذی لا اله الا هو اگر نفوس در خلق
بدیع و ارسال او و لوح او و آنچه بعد وارد شده
تفکر نمایند جمیع را کافی است و برهان الهی اظهار
از شمس بر کل مبرهن و واضح میشود ولیکن
کینونات جعلیه بعالم خود مشغولند از انفاس
سبحانیه و عرف آیات رحمانیه قسمتی نبرده و
نخواهند برد الا من شاء الله چنانچه مشاهده
میشود مع این اعلاء کبری و ظهور عظمی و
آیات و اخراجات بعضی از عباد متابعت نفوسی را
اختیار نموده اند که همیشه خلف قناع بوده و
خواهند بود و ابداء امری از آن نفوس ظاهر نشده
چه فایده که این عبد فرصت ندارد و الا

- 5 Every one may be apprised of the verses of God which have been revealed explicitly, without interpretation. We beseech God to assist His servants to be fair and to dispel their vain imaginings and what has been mentioned by those who came before. How strange are those who followed the stinking ones after the fragrance of the Beloved had been diffused throughout the worlds! For instance, they remain veiled from the Most Holy, Most Exalted Truth by following Siyyid Muhammad Isfahani and his utterances, though he was never aware of the fundamental nature of the Cause and was perpetually engaged in mischief.

5 جمیع آنچه ظاهر شده و میشود کل را از آیات
الله که بالتصریح من غیر تأویل نازل شده
معروض میداشت نسئل الله بان یؤید العباد علی
الانصاف و محو ما عندهم من الاوهام و ما ذکر
فی الاسلاف ان العجب فی الذین اتبعوا الذفرء
بعد الذی تضوع رائحة الحبوب بین العالمین مثل
آنکه بسید محمد اصفهانی و اقوال او که ابداء از
اصل امر مطلع نبوده و لازال بفساد مشغول از
حق امنع اقدس محتجب مانده اند

- 6 Though it is a common saying, yet it befits this station: "Behold the blind leading the blind!"
- 7 By God! By God! Any person possessed of sight and smell who beheld him but once perceived from his countenance the effects of hell-fire and from his breath the stench of the people of the deepest abyss. Each day he was occupied with some new deception. When we arrived at the Most Great Prison, he styled himself "Quddus Effendi," imagining that a meaningless name would exalt its bearer. Woe unto him and unto those who followed him!
- 8 Similarly, he named Aqa Jan "The Chief of the ungodly, the Sword of Truth" and promised him Iraq, as evidenced by Aqa Jan's own letter which still exists, written to the Chief of the ungodly, pleading: "When will that promise you made be fulfilled?" In short, in this land he declared to everyone: "I am the Sword of Truth and shall soon conquer most lands." Nay! The curse of God be upon the liars!
- 9 At this point, verses were revealed from the heaven of divine Will. His glory be exalted! He says:
- 10 He is the Most Holy, Most Great, Most Glorious! Verily, in the tribulations of the Lord of all being, at every moment, there are signs for them that dwell in all the worlds. He hath accepted hardship for the ease of creation, and suffering for the repose of all who inhabit the realm of existence. My soul be a sacrifice to His bounty, my being to His mercy, and my spirit to that loving-kindness which hath encompassed the horizons.
- 11 No morn dawned but that He was compassed about by the darksome veils of insinuation cast by those who disbelieved in God, the Revealer of verses. Yet naught can hinder Him from whatsoever He hath purposed in the Cause of God, the Lord of the Day of Calling. At one time He crieth aloud with His lucid tongue; at another He pointeth with the finger of certitude, and summoneth all unto God, the Lord of mankind.
- 12 Were We to recount that which befell Us, the heavens would be rent asunder and the mountains fall down in ruin. They who disbelieved waxed proud in the titles they had assumed. One of the base among them named himself "the Most Holy" and laid claim within himself to that which the whispering deceiver had claimed; another called himself "the Sword of Truth" and declared, "Verily, I am the conqueror of lands." But God sent forth one who smote him upon his mouth, that all might be assured he was but the tail of Satan, severed by the sword of the All-Merciful.
- 6 اگر چه قول عوام است ولیکن مناسب این مقام
کوری نگر که عصا کش کور دگر شود
- 7 فو الله فو الله هر ذی بصری و ذی شمی که
یکمرتبه او را دیده از وجهش اثر حجیم و از
نفسش رائحه اهل سبچین یافته هر روز بتدلیسی
مشغول چون وارد سجن اعظم شدیم اسمش را
قدوس افندی گذاشت بگان آنکه اسم بمعنی
سبب اعلائی مسمی خواهد شد ویل له و لمن
اتبعه
- 8 و همچنین آقا جان را رئیس المشرکین سیف
الحق نامیده و عراق را پاد و عده داد چنانچه
مکتوب خود آقا جان الآن موجود است که
بر رئیس المشرکین نوشته استغاثه نموده که آن وعده
که دادید چند وقت دیگر ظاهر میشود باری در
این ارض نزد هر شخصی ذکر نمود که من سیف
الحقم و اکثر بلاد را عنقریب فتح میکنم الا لعنة
الله علی الکاذبین
- 9 در این مقام آیاتی از سماء مشیت الهیه نازل قوله
عزّ کبریائه :
- 10 الاقدس الاعظم الابهی ان فی ابتلاء مالک
الامکان فی کلّ الاحیان لایات لمن فی الاکوان
قد قبل الشدة الرخاء البرية و المشقة لراحة من
فی الامکان نفسی لفضله الفداء و کینونتی لرحمته
الفداء و روحی لعنایته التي احاطت الافاق
- 11 ما اصبح الا و احاطته ظلمات الاشارات من
الذين كفروا بالله منزل الايات و انه لا یمنعه شی
عما اراد فی امر الله مالک یوم التناد مرة ینادی
بلسانه المبین و طورا یشیر باصبع الیقین و یدعو
الکل الی الله مالک الرقاب
- 12 لو نذکر ما ورد علینا لتنفطر السماء و تنخر الجبال ان
الذين كفروا افتخروا بما عندهم من الالقاب ان
الا حرس سمی نفسه بالقدوس و ادعی فی نفسه
ما ادعی الخناس و الاخر سمی نفسه سیف الحق
و قال اتی انا فاتح البلاد و قد بعث الله من ضرب
علی فیه لیوقن الکل بانه ذنب الشیطان قطع من
سیف الرحمن

- 13 He had awaited the days of his glory and appearance, in accordance with that whereunto he had been promised by one who denied God, the Cleaver of the dawn. Thus doth God seize him who turneth away from Him and ariseth to squander His Cause amongst His servants. They have perished. The breezes of spring have been commanded to blow, the gates of heaven have been opened, and the clouds have rained down. Blessed is he who hath attained unto the knowledge of God in His days and severed himself wholly from all directions and attachments.
- 14 Say: Is your Lord, the Lord of the heavens and of the earth, not sufficient for you? Verily, He hath come with the truth in His Name that holdeth dominion over all creation. Do thou illumine thy heart with the Most Great Lamp which the Ancient of Days hath kindled; then stand fast in the Cause through the sovereignty of thy Lord, the Almighty, the Well-Beloved, the Chosen.

13 قد كان ان ينتظر ايام عزه و ظهوره بما وعده
من كفر بالله فالتق الاصباح كذلك يأخذ الله
من اعرض عنه و قام على تضییع امره بین العباد
هلکوا امرت ارياح الربیع و فتحت ابواب
السّماء و امطر السّحاب طوبی لمن فاز بعرفان
الله فی ایامه و انقطع بکله عن کل الجهات

14 قل اولم یکفکم ربّ السّماوات و الارض انه قد
اتى بالحق باسمه المهیمن على الابداع انک نور
قلبك بمصباح الاعظم الذی اوقده مالک القدم
ثم استقم على الامر بسلطان ربک المقتدر المختار
انتهی

MAS4.248, ASAT5.186x, MSHR4.266x

BH00938

To: Aqa Muhammad Rida Nahhas, in Nazareth

- 1 O beloved of my heart! For some time this has flowed from the Pen of Divine Decree, yet its dispatch was delayed - this too was ordained by another decree, for the servant is as one dead between the hands of God's power, glory be to His majesty. He turneth him as He willeth, for He is the Omnipotent over whatsoever He desireth, the Single, the One, the Commander, the All-Knowing, the All-Wise. By virtue of God's all-encompassing wisdom, this letter was not sent.
- 2 Your other letter, O beloved of my heart, which you dispatched from Nablus, arrived. The arrival of this spiritual messenger bearing tidings of your health and well-being, O spiritual beloved, praise be to God, manifested both outwardly and inwardly signs of love, affection, submission and contentment. After its reading and review, it was presented before the countenance of our Lord and was honored to be heard. He said:
- 3 "His honor Muhammad-Qabli-Rida, upon him be the peace of God, the Lord of all beings, is confirmed and assisted in performing good deeds and in the mention and praise of God, glory be to His majesty. We beseech Him, blessed and exalted

1 یا حبیب فؤادی مدّتیست از خامه تقدیر ظاهر
شده ولكن در ارسالش تأخیر شد اینهم از تقدیر
مقدّره دیگر بوده چه که عبد کمالیت بین ایادی
قدرة الله جلّ جلاله یقلبه کیف یشاء و هو
المقتدر علی ما یشاء و هو الفرد الواحد الامر العلیم
الحکیم از مقتضیات حکمت بالغه الهی این نامه
ارسال نشده

2 نامه دیگر آنحبیب فؤاد که از نابلس ارسال
داشتید رسید رسیدن پیک معنوی با بشارت
صحّت و سلامتی آنحبیب روحانی لله الحمد از ظاهر
و باطنش آثار محبت و مودّت و تسلیم و رضا ظاهر
و مشهود و بعد از قرائت و اطلاع امام وجه مولی
عرض شد و بشرف اصفا فائز گشت

3 فرمودند جناب محمد قبل رضا علیه سلام الله مولی
الوری مؤید و موقّند بر عمل بمعروف و ذکر و
ثنای حقّ جلّ جلاله نسئله تبارک و تعالی ان
نسقیه فیکل الاحیان کوثر عرفانه من ید عطائه و

is He, to give him to drink at all times from the Kawthar of His knowledge from the hand of His bounty, and to confirm him in that which He loveth and is pleased with, and that which manifests the stations of man among the peoples. Verily, He is the Ruler in the beginning and in the end. We beseech Him to send down upon him from the heaven of His generosity blessing and care and mercy from His presence. Verily He is the All-Bountiful, there is no God but He, the Self-Sufficient, the Most High."

- 4 Indeed, your mentions are joy-giving, for the fragrance of sincerity and trust emanates therefrom. A guest like yourself and a host like His Eminence Effendi, may God, blessed and exalted is He, preserve him, who are in truth illumined and adorned with the light of faith, assurance and knowledge - blessed be his presence. Indeed, he is worthy of these stations, for he is of the family of the Ansar and is himself counted among the Ansar, having been and continuing to be a helper of the oppressed and the distressed. We beseech God, glory be to His majesty, to keep him adorned with this ornament in all conditions. Verily He is the Omnipotent over what He willeth through His word "Be" and it is.

- 5 Regarding your request, O beloved of my heart, to be confirmed in sending that which yields fruit for the seekers of the paradise of knowledge and manifests a resplendent bounty - indeed this matter is confirmed and established by your intention. "The intention of the believer is better than his deed," it hath been said. Regret over the loss of what is befitting of good and charitable deeds - such regret in one station taketh precedence over the deed itself. We beseech God, the Source of all causes, to make our deeds and intentions adorned with the ornament of His acceptance. Verily He is the Generous, possessed of great bounty, and He is the Single, the Giver, the Powerful, the Mighty, the Beautiful.

- 6 Again mention is made that the apple of our eyes, Aqa Inayatullah, together with the honored mother and sister, upon them be 9 66 [Baha'u'llah], are all well and are gladdened by your mention. 152

- 7 Praise be to the Goal of all the worlds that the glad tidings of the well-being of that beloved of spirit and heart arrive and adorn the mind with the radiance of joy and delight. In truth, the mention of the chosen ones and the loved ones is among the great bounties of God, exalted be His glory. In any case, through the successive bestowals of the one God, the reply to the first letter was written, and before its dispatch another letter arrived, after which attention was turned to its reply,

يؤيده على ما تحبّ و ترضى و ما تظهر به مقامات الانسان بين الأحزاب انه هو الحاكم في المبدء و المآب و نسئله ان ينزل عليه من سماء كرمه بركة و عناية و رحمة من عنده انه هو الفضال لا اله الا هو الغنى المتعال

4 انتهى في الحقيقة اذكار آجناب مفرحست چه كه عرف خلوص و توكل از آن متضوع ميهما مثل آجناب و ميزبان مثل حضرت افندی سلّه الله تبارك و تعالى كه في الحقيقة بنور ايمان و ايقان و عرفان منور و مزيتند هنيئا لحضرتة و في الحقيقة سزاوار اينقامند چه كه از آل انصارند و هم خود از انصار مذكور و محسوب ناصر مظلومين و ملهوفين بوده و هستند از حق جلّ جلاله سائل و آمل در جميع احوال ايشانرا بلين طراز منور مزين دارد انه هو المقتدر على ما اراد بقوله كن فيكون

5 و اينكه آنجيب فؤاد رجا نموده اند كه مؤيد شوند بر ارسال آنچه از برای قاصدين بمن عرفان ثمری ظاهر و نعمتی باهر في الحقيقة اينفقره از نيت آجناب ثابت و محقق است نية المؤمن خير من عمله فرموده تأسف بر فوت آنچه سزاوار است از اعمال طيبه خبريه آن تأسف در يك مقام مقدمست بر عمل نسل الله مالك العلل بأن تجعل اعمالنا و نياتنا مزينة بطراز قبوله انه هو الكريم ذو الفضل العظيم و هو الفرد المعطى المقتدر العزيز الجليل

6 مجدّد ذکر میشود قرّه عيون آقا عناية الله مع مخدّره ام و ورقه اخت عليهم ۹ ۶۶ [بهاء الله] کلّ سالمند و بذكر آجناب مسرور ۱۵۲

7 حمد مقصود عالميانا كه مرده سلامتي آنجيب روح و فؤاد ميرسد و خاطر را بروق نير بهجت و انبساط ميارايد في الحقيقة ذكر اوليا و احباب از نعمتهای بزرگ حق جلّ جلاله است باری از عنايات متواترات خداوند يگا جواب نامه اول نوشته شد و قبل از ارسال نامه ديگر رسيد و بعد بجواب آن توجه شد و قبل از ارسال ثاني روشني ثالث ظهور نمود له الحمد و الثناء و له الفضل و

and before the dispatch of the second, the light of the third appeared. His is the praise and the glory, and His is the grace and the bounty, for He illumines the hearts and minds of His chosen ones with the effulgent rays from the heaven of love. Although outwardly pen and paper and leaf are the means of connection and expression of love and aspiration, yet in the eyes of those endowed with insight, this is that universal connection which has moved and continues to move the world. Exalted be His grace and magnificent His favors.

- 8 As to the weakness and change of constitution that you mentioned, praise be to God that its mention and your health and well-being arrived simultaneously. The light of health dispelled the dust of mention of infirmity, giving no chance for anything of it to manifest. This too is among the signs of the Lord of all worlds' grace and favor. At this moment mention of you was made in His presence. The luminary of grace shone forth from the horizon of will, mentioning that which is the cause of the diffusion of the fragrances of boundless gifts. In all conditions, I beseech God, exalted be His glory, to assist you in that whose traces remain eternal and enduring in the world.

- 9 The apple of the eye, Inayatu'llah, and the honored mother are, praise be to God, well and healthy. Inayatu'llah's letter arrived the day before. The servant beseeches his Lord to grant him success and assist him and make him honored among His servants. Verily, He is the Hearer, the Answerer. Praise be to God, your determination is evidence of the hidden intention in your heart. Therefore, though your intentions from before, after, and now may not be visible in the outer world, there is no doubt that inwardly those saplings and trees have been planted, have sprouted, have achieved complete growth, and have been adorned with fruits and leaves. This is why He says: "Good things are for the good ones." In truth, good emerges from good. Pure intentions have different influence and effects in the world. Blessed is the soul between whose intention and deed no difference is seen - whose intention is the very deed and whose deed is the very intention. And this is the station of the depths of the sea of oneness that was mentioned before.

- 10 Thus it was proven that your intentions regarding the grape vine or the citron or other trees are as though they are seen now. In any case, in all conditions, grace is from God, generosity is from Him, and bounty is from His presence. A hundred thousand souls be sacrificed for this exalted word revealed in the Qur'an: "O people! Ye are the poor in your relation to God, and God is the Self-Sufficient, the Praised One."

العطاء که افتد و قلوب اولیا را بآثار مشرقه از افق سماء محبت منور میدارد اگر چه در ظاهر آینه و خامه و ورق واسطه اتصال و اظهار محبت و آمال است و لکن نزد متبصرین این از آن جهت ربط کلیه است که عالم را حرکت داده و میدهد جلّت عنایت و عظمت الطافه

- 8 اینکه ضعف و تغییر مزاج مرقوم داشتند الحمد لله ذکر آن و صحت و سلامتی مرّة واحدة رسید نور صحت غبار ذکر افسردگی را از میان برداشت دیگر فرصت نداد امری از آن ظاهر شود اینهم از آثار فضل و عنایت پروردگار عالمیاست در این حین ذکر شما امام حضور عرض شد نیر عنایت از افق اراده اشراق نمود ذکر نمود آنچه را که سبب و علت تضوعات نفحات مواهب بیکرانت در هر حال از حقّ جلّ جلاله میطلبم آنجناب را مؤید فرماید بر آنچه آثارش در عالم باقی و پاینده است

- 9 قرة عين عنایة الله و مخدّره امّ الله الحمد صحیح و سالمند نامه عنایة الله یوم قبل رسید یسئل الخادم ربّه بأن یوقّته و یؤیّده و یجعلہ عزیزاً بین عبادہ انه هو السّامع المحیب الحمد لله همّت آنجناب گواهی است بر اراده مکنونه در قلب لذا نیت آنچه از قبل و بعد و حال نموده اند اگر چه در عالم ظاهر مشهود نگردد شک و ریبی نیست که در باطن آن نهالها و آن اشجارها غرس شده و انبات نموده و ترقی کامل کرده و باثمار و اوراق مزین شده اینست که میفرماید الطّیبات للطّیّین فی الحقیقه طیب از طیب ظاهر میشود نتیهای خالصه در عالم نفوذ دیگر و آثار دیگر دارد طوبی از برای نفسیکه مابین نیت و عملش فرقی مشهود نه نیتش نفس عمل و عملش نفس نیت است و اینست مقام لجه بحر احدیه که از قبل ذکر فرموده اند

- 10 لذا ثابت شد باینکه نتیهای شما در باره شجر عنب و یا کجّاد و یا شجر دیگر مثل آنست که الآن دیده میشود باری در کلّ احوال الفضل من الله و الجود من عنده و العطاء من لدنه صد هزار جان فدای اینکلمه علیا که در فرقان نازل شده قوله تعالی یا ایها الناس انتم الفقراء الى الله و الله هو الغنی الحمید

- 11 The honored apple of the eye, the servant of the chosen ones, his honor Aqa Mirza Mustafa, upon him be the peace of God, the Lord of all beings, sends greetings. He was greatly pleased by your mention and says: Would that eternal life were destined so that I might arise to everlasting service and always move according to the will of the chosen ones and attain to that which is befitting. Verily, God is the Powerful, the Giver, the Forgiving, the Generous. Peace and remembrance and glory be upon you and upon God's assured and sincere servants.

11 جناب قره عین خادم الأولیاء جناب آقا میرزا مصطفی علیه سلام الله مولى الوری سلام میرساند از ذکر آنجناب بسیار مسرور شدند و ذکر مینمایند ایکاش عمر ابدی مقدّر میشد تا بخدمت سرمدی قیام نمایم و همیشه باراده اولیا حرکت کنم و بآنچه سزاوار است فائز گردم ان الله هو المقتدر المعطى الغفور الکریم السلام و الذکر و البهاء علیکم و علی عباد الله الموقنین المخلصین

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- 1 He is God, exalted be His glory, the Lord of majesty and dominion.

1 هو الله تعالى شانه العظمة و الاقتدار

- 2 A praise whereby the hearts of the knowers are illumined, and a thanksgiving whereby the breasts of the lovers are lit aglow, for a Sun whose rays have shone upon the creation of existence, and a Luminary whose traces have been diffused through the cities of mystery and of vision; He, at Whose Word, proceeding from the mouth of His Will, the orbits of meanings have been set in motion within the firmament of utterance, and at a single wave of the ocean of Whose Purpose the pearls of knowledge and gnosis have been scattered throughout the realm of being. Exalted is His lofty power, exalted His subduing Will! By His all-embracing wisdom He hath planted, in the gardens of pure hearts, the trees of knowledge and wisdom, and hath bestowed their ripe fruits upon such among humankind as are prepared therefor. Thereby hath He expanded their breasts, illumined their hearts, adorned their frames with the vesture of true understanding and their brows with the diadems of wisdom and utterance. He, verily, is the Mighty, the All-Bountiful.

2 ثناء يستنیر به قلوب العارفين و حمد يستضي به صدور العاشقين لشمس اشرقت انوارها علی الخلق الوجود و نیر انتشرت اثاره فی مدائن السر والشهود الذى بکلمته من فم مشیته تحرکت افلاك المعانی فی فضاء البیان و موج من امواج بحر ارادته انتشرت لثالی العلم و العرفان فی الامکان تعالک قدرته العالیة و تعالت ارادته القاهرة قد غرس بحکمته البالغة فی ریاض القلوب الصافیة اشجار العلم و الحکمة و بذل اثمارها الجنیة علی المستعدين من البریة و بها شرح صدورهم و نور قلوبهم و زين هياكلهم بطراز العرفان و رؤسهم بتيجان الحکمة و البیان و هو العزيز المنان

- 3 O my God, my Lord, my Stay and my Reliance! How shall I make mention of Thee, when I behold the very essences of praise powerless to wing their flight into the atmosphere of the heaven of Thy hallowed glory? How shall I describe Thee, when I clearly perceive the mere shells of description incapable of attaining even to the court of the gate of Thy sanctified transcendence? None can celebrate Thy holiness save with that wherewith Thou hast celebrated Thyself in Thy Books, and made Thy loved ones to recognize in Thy Scriptures. Verily, Thou art God; there is no God but Thee. From all eternity

3 الهی و سیدی و معتمدی کیف اذکک و اری جواهر الاذکار قاصرة عن العروج الی فضاء هواء عز تقدیسک و کیف اصفک و اشاهد سواذج الاوصاف عاجزة عن الوصول الی فناء باب تنزیهک لا یمکن تسبیحک الا بما وصفت به نفسك فی کتیبک و عرّفت احبتک فی زبرک انک انت الله لا اله الا انت لم تزل کنت فی علو العزة و الامتناع و لا تزال تكون فی سهو القدرة و الارتفاع لیس لك شریک فی ملکک و لا وزیر

Thou hast dwelt in the heights of glory and unapproachability, and unto all eternity wilt Thou abide upon the summit of power and exaltation. No partner hast Thou in Thy dominion, no vizier in Thy decree. Thou doest what Thou willest, and ordainest what Thou pleasest; Thou art the All-Sufficient, the All-Praised.

في حكمك تحكم ما تشاء وتفعل ما تريد وانت
الغنى الحميد

- 4 Thou art He Who exerciseth judgement in the realm of existence, whilst whatsoever is other than Thee is, in the presence of the manifestations of Thy power, as non-existence, and in face of the tokens of Thy majesty, as utter nothingness. What hath the weak and worthless thrall to do with the knowledge of Thine immensity, O my Lord, the Almighty, the All-Glorious? Whatsoever we ascribe unto Thee, in the tongue of limitation, is itself limited as are we, and returneth therefore unto us; whereas Thou art exalted above human limitations and accidental attributes. Glory be to Thee that the tongues of the feeble should hymn Thy praise, or the descriptions of those who describe should compass Thy qualities, or the mention of them that extol Thee should encompass Thy might!

4 انت الحاكم في الوجود وما سواك معدوم لدى
ظهورات قدرتك ومفقود عند شئون عظمتك
ما للعاجز الحقير وعرفان عظمك، يا ربّي العزيز
القدير كلّ ما نصفك بلسان الحدود أنه محدود مثلنا
مردود الينا وانك منزّه عن الحدودات البشرية
والاوصاف العرضية سبحانه من ان تذكر بالسن
العاجزين أو توصف باوصاف الواصفين أو تحاط
قدرتك باذكار الناعتين

- 5 No hand can repel Thy command, no barrier withstand Thy will. Thou didst create man, Thou didst guide him unto the path of salvation, Thou didst direct him unto the meads of life and abiding being. Blessed is he who hath recognized Thy utterance, and tasted the sweetness of the banquet of Thy knowledge, and stood in awe before Thy majesty and sovereignty, and acknowledged the clear evidence of Thy proof, and entered the garden of certitude, and clung to Thy firm and mighty cord. Verily, such a one is numbered among Thy sincere servants.

5 لا لامرك دافع ولا لارادتك مانع خلقت الانسان
وهديته الى صراط النّجاة ودلّته الى رياض البقاء
والحياة طوبى لمن عرف بيانك وادرك لذّة مائدة
عرفانك وهاب عظمتك وسلطانك واذعن لظهور
برهانك ودخل جنة اليقين وتشبّث بحبلك المتين
أنه من عبادك المخلصين

- 6 O my Lord! I beseech Thee by a Light that hath shone forth from the horizon of Thy power, and by a Fire that hath blazed in the Lote-Tree of Thy knowledge and wisdom – that Tree which Thou didst plant with the hands of Thy might upon the Sinai of Thy grandeur – that Thou mayest illumine the horizons with the lights of amity and unity, and lead the people of the Covenant into the Paradise of concord and fellowship. Do Thou, O my Hope, remove from the eyes of Thy creatures the veils that debar them, that they may behold the radiance of the Sun of Thy knowledge which hath risen, and may kindle their lamps from its dawning splendors. Verily, Thou art He Who is powerful to do what He willeth; Thou dost ordain for whomsoever Thou desirest whatsoever Thou desirest. There is no God but Thee, the One, the Self-Sufficient, the All-Praised.

6 اى رب اسئلك بنور اشرق من افق قدرتك ونار
اشتعلت في سدره علمك و حكمك التي غرستها
بايادى قوتك على طور عظمتك ان تنور الافاق
بانوار الانس والاتفاق وتهدي اهل الميثاق الى
فردوس الالفه والوفاق واكشف يا رجائي عن
ابصار البرية الحجب المانعة ليروا تجليات شمس
علمك المشرقة ويقتبسوا من انوارها البازغة انك
انت المقتدر على ما تشاء تقدر لمن تشاء ما تريد
لا اله الا انت الفرد الواحد الغنى الحميد

- 7 O thou who walkest the highway of love and dost tread the path of friendship! That which had been embroidered with the trace of ink hath reached Us, and it hath voiced love and constancy. Now in the tongue of the House of Sasan, now in

7 يا ايها المتودّد على شريعة الوداد قد وصل ما كان
مطرزاً باثر المداد واعرب عن الحب والسداد مرّة
كان بلسان آل ساسان واخرى بلغة ابن قحطان

the language of the son of Qahtan, it flowed forth; and since from both there breathed the fragrance of affection, the breasts of the people of intimacy and harmony were cheered thereby.

ولما كان متضوعاً منهما عرف المودة انشرح بهما
صدور اولى الانس والالفة

- 8 I beseech God, the Lord of creation, to give thee to drink of the well-spring of knowledge and wisdom, to protect thee beneath the shade of His loving care, to vouchsafe unto thee the tokens of His tenderness, to raise thee, through His grace, unto the heights of knowledge and gnosis, and to admit thee to the gardens of wisdom and utterance.

8 اسئل الله مولى البرية ان يرويك من معين العلم
والحكمة ويحفظك في ظل عنايته ويرزقك من الآء
عطوفته ويرقيقك بفضلہ الى مراقى العلم والعرفان
ويوصلك الى جنان الحكمة والبيان

- 9 Whenever thou beholdest the world and all that is therein, see it as naught in face of the effulgent revelations of thy Lord's glory, and as lost in the radiance of the lights of the power of thy Master. Glorified be He Who created existence, and in Whom the hidden mysteries and concealed symbols have, through His consummate wisdom, been treasured up within the world.

9 اذا ترى العالم وما فيه معدوما عند ظهورات تجلّى
ربك ومفقودا لدى بروز انوار قدرة مولاك سبحان
من خلق الوجود وادع فيه بحكمته البالغة الاسرار
المكنونة والرموز المكنومة

- 10 If the man of insight would but ponder the power of his Lord, the All-Informed, behold the signs of His might that are deposited in creation, and meditate upon the subtleties of workmanship and wisdom, he would be seized with wonder and cry out: "Glorified be He Who dieth not!" By God, O beloved! Man standeth amazed at those who have wandered in the deserts of privation, and have remained heedless of the knowledge of their Lord, the All-Merciful.

10 لو يتفكر البصير في قدرة موله الخبير ويرى ايات
عظمته المودعة في العالم، ويتفكر في لطائف
الصنع والحكم يندهش ويقول: سبحان الذى لا
يزول فوالله يا حبيب يتحير الانسان في الذين تاهوا
في فيافي الحرمان وغفلوا عن معرفة ربهم الرحمن

- 11 Do they, for themselves, behold aught save weakness and deficiency? Doth not their incapacity testify to the power of their Lord, the All-Forgiving? Were they fair in judgement, they would surely bear witness and confess. But today they know not. Blessed is the man of vision whom naught debarreth from the knowledge of his Lord, the All-Informed – though the knowledge of Him, as He is in Himself, lieth not within the bounds of possibility. Yet doth man infer from the signs the All-Compassing Author thereof, that One Whose tokens of power have encompassed the horizons, and Whose evidences of greatness have overshadowed all regions.

11 هل يرون لانفسهم الا العجز والقصور اما يدل
عجزهم على قدرة مولهم الغفور لو ينصفون ليشهدون
ويقرّون ولكن اليوم لا يعلمون طوبى لبصير ما منع
عن عرفان ربه الخبير ولو ان عرفانه على ما هو
عليه ليس في حد الامكان ولكن الانسان يستدل
بالاثار على المؤثر المحيط الذى احاطت ايات قدرته
على الاقطار وشئون عظمته على الاقطار

- 12 O thou dearly-loved one of Paradise! Though, for a while, the fingers refrained from taking up the reins of utterance and the tongue was long withheld from voicing a reply, yet hath thy remembrance been the intimate companion of the people of love, and the adornment of the gatherings of the true-hearted. I entreat my bountiful Lord to keep thee safe beneath the shadow of His Most Exalted Name, and to ordain for thee that which is best in the life to come and in this first life. Verily, He is powerful to do what He willeth.

12 يا حبيب الجنان ولو ان البنان اخذ زمام البيان
وما تحرك على اظهار جوابك اللسان في برهة من
الزمان لكن ذكرك مونس اهل الوداد وطراز
محافل اولى المحبة والسداد ارجو مولاي الكريم
ان يحرسك في ظلال اسمه العلى العظيم ويقدر
لك ما هو خير في الاخرة والاولى انه هو القادر
على ما يشاء

- 13 It behoveth thee, and all who have hearkened to the Call from the Most Exalted Horizon, to turn to naught of all that is; to see the world and all that is therein as mere dust, to leave it behind you, and to turn wholly unto your Lord, the Lord of creation. Shall the man of insight put his trust in that which he seeth, in every moment and in all conditions, to be passing away? Nay, by my Lord, the Most High!
- 14 Blessed is he whom neither riches withhold nor vain hopes debar from turning unto the Lord of the beginning and the end. Reflect, O people of understanding, upon the perishableness of this world. Where now are the ranks of the Kisras and the hosts of the Caesars? Where is the might of the Pharaohs, the tyranny of the Nimrods, the ascendancy of the 'Amaliq, the power of the Maraziba? They have abandoned all that they amassed, and parted from all that they treasured. Their houses stand empty, their lofty roofs are fallen, whilst our Lord, the Most Exalted, hath made all that appeareth in the kingdom a reminder unto the men of insight and a lesson unto the people of discernment.
- 15 Blessed is he who pondereth the tokens, graspeth the mysteries, and is not debarred from that which his Lord, the Almighty, the Unconstrained, hath willed for him.
- 16 O thou beloved one! Convey, on the faces of the friends, the wondrous praises and exalted thanksgivings, and make mention of them in a manner befitting their rank and their turning unto the Lord of Names. Peace be upon thee and upon them at all times.
- 17 Praise be to God, the Lord of all the worlds.

13 ينبغي لك ولمن سمع النداء من الشّطر الاعلى ان لا يتوجّه الى شئ من الاشياء بل يرى العالم وما فيه كالهباء يدعه ورائه ويتوجّه الى ربّه مالك الانشاء هل يعتمد البصير على ما يرى فيه الزوال في كل الاحوال لا وربّي العزيز المتعال

14 طوبى لمن لا تمنعه الاموال ولا تحجبه الامال عن الاقبال الى مالك المبدء والمال تفكروا يا اولي الحجي في زوال الدنيا اين صفوف الكاسرة والوف القياصرة اين شوكة الفراعنة وسطوة الثمّارة وغلبة العمالقة وقدره المرازبة قد تركوا ما جمعوا وفارقوا ما كنزوا اصبحوا بيوتهم خالية وسقوفهم خاوية وربنا الاعلى كل ما يظهر في الملك ذكرك لاولى الهى وعبرة لارباب الحجي

15 طوبى لمن تفكّر في الاثار وعرف الاسرار وما منع عمّا اراد له ربّه العزيز المختار

16 يا حبيب التى بدائع الذكر والثناء على وجوه الاحباء واذكرهم بما يليق لشانهم واقبلهم الى شطر مالك الاسماء السلام عليك وعليهم في كل حين

17 الحمد لله ربّ العالمين

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- 1 He is the Ever-Living, the Self-Subsisting, exalted be His glory.
- 2 Praise be to God, Who hath made plain the pathways of guidance, delivered His loved ones from the darkness of heedlessness and error, and, through His power and sovereignty, in this latter day, hath fulfilled that which He promised unto His servants, through the intermediaries of His Revelation, in the beginning. He hath sent down in His Tablets that wherein lie sufficiency and fullness for such as seek; through them have

1 هو الحى القيوم تعالى شأنه

2 الحمد لله الذى اوضح طرق الهداية ونجى احبته من ظلمات الغفلة والغواية واطهر بقدرته وسلطانه فى النهاية ما وعد العباد يوسائط وحيه فى البداية وانزل فى الواحه ما فيه للطالبيين كفاية وبه اهتدى الى المقصود اولو العقل والدراية

men of sound mind and insight been guided unto the desired goal.

- 3 He is the Ruler, without beginning or end. We hallow and glorify Him with His praise, and entreat Him for grace and protection. 3 هو الحاكم الذي ليس له بداية ولا غاية نسبح بحمده ونسئله التوفيق والوقاية
- 4 O thou who hast won the light of inner vision, and art illumined by the lamp of the knowledge of the Lord of all being in this day, which is the Day of God! 4 يا ايها الفاضل بنور الشهود والمستضيئ بنبراس معرفة مالك الوجود في اليوم المشهود
- 5 Thy letter, adorned with the pen of loyalty and breathing the subtleties of intimacy and purity, hath reached Us; and therein We recognized the degrees of thy love for thy Lord, and the ranks of thy humility before Him unto Whom thou shalt return and in Whose presence thou shalt abide. 5 قد ورد كتابك المزين بقلم الوفاء والحاكي من لطائف الانس والصفاء وعرفت منه مقامات حبك موليك ومراتب خضوعك لمن اليه منقلبك ومثواك
- 6 I beseech God, the Lord of Names and the King of creation, to confirm thee in those deeds whereby thy station in His Kingdom may be exalted, and thy name may remain remembered in His Realm of might. I entreat Him further to keep thee under the shade of His protection, and to give thee, at every moment, to drink of the Kawthar of His bounty and grace. Verily, He is the Gentle, the Gracious. There is no God but He, the Most High, the Most Great. 6 اسئل الله مالك الاسماء ومليك الانشاء ان يؤيدك على ما ترتفع به مقاماتك في ملكوته يبقى ذكرك في جبروته وارجوه ان يحفظك في ظلال الحفظ ويسقيك في كل آن كوثر الجود والفضل انه لطيف كريم لا اله الا هو العلي العظيم
- 7 When I had read thy letter, I attained the court of presence, and laid thy name in the august presence of the Lord of the Day of Resurrection. Then was the fragrance of grace stirred, and there descended, from the Kingdom of the loving care of the Lord of Names, a remembrance on thy behalf. Exalted be His sovereignty, exalted His proof! He saith: 7 اني لما طالعت كتابك تشرفت بساحة الخضور وعرضت ذكرك تلقاء مالك يوم النشور اذا هاج عرف العطاء ونزل ذكرك من ملكوت عناية مالك الاسماء قوله تعالى سلطانه وتعالى برهانه
- 8 O Ha before S, 8 يا حا قبل س
- 9 The Greater Branch hath been present and hath made mention of thee. We beseech God that He may assist thee to achieve that which is the very cause and reason of the continuance of existence. 9 غصن اكبر حاضر و بذكرت ناطق ازحق ميطلبم ترمؤيد فرمايد برانجه سبب و علت بقاي وجوداست
- 10 Praise be to God that thou hast quaffed from the Kawthar of Life which floweth from the direction of the All-Merciful, and hast inclined thine ear to the rustling of the Divine Lote-Tree. This remembrance and this favour shall remain, in the Kingdom of God, abiding and enduring. Ere long shall that which hath flowed from the Pen of the Most High become outwardly manifest. 10 الله الحمد ازكوثر حيوان كه از قم رحن جاري شده اشاميدى و حفيف سدره منتمى را اصغا نمورى اين ذكر واين عنايت ببقاي ملكوت الهى باقى ودائم است زود است ظاهر ميشود انجه از قلم اعلى جارى كشته
- 11 We entreat God to strengthen thee in the safeguarding of this most exalted station. Verily, He is the All-Powerful, the All-Determining. At all times thy remembrance hath been, and still is, present before Us. This is a bounty from thy Lord bestowed upon thee. 11 نسئل الله ان يؤيدك على حفظ هذا المقام الاعلى انه هو المقتدر القدير درهر حال ذكرت مذكور بوده وهست هذا من فضل ربك عليك
- 12 Convey, on Our behalf, the cry of Allah-u-Akbar unto the friends of God – that is, unto those souls who are illumined 12 اولياى الهى را يعنى نفوسيكه بتجليات افيتان حقيقي منورند تكبير ميرسانيم و از براى هريك

by the effulgent rays of the True Dawn; and for each one of them We supplicate that which hath had, and ever shall have, no peer or likeness.

- 13 The glory from Our presence rest upon thee, and upon such as are with thee and give ear unto thy words in this Most Great Cause and this Great Announcement.
- 14 Praise be to God, the Mighty, the All-Knowing, the All-Wise!
- 15 Yea, praise be to God! In all circumstances the heavenly favours have encompassed you, and on most days your name hath been mentioned upon the tongue of grace, and ye have been sustained by the bounty of remembrance. Blessed art thou, and blessed are they that have attained!
- 16 As to what thou didst write regarding the letters: until this day, whatsoever epistle hath been received from thee, an answer hath been revealed and despatched, and, assuredly, they have all been attained and received.
- 17 And concerning what thou didst set down about the sending of letters: thou hast written that through Alexandria and 'Aliyyih (the post) matters are in order and no delay hath been observed. Henceforth, however, if possible, despatch them directly to Alexandria to the friends there; from this side also a written recommendation will be sent on their behalf. At the close of each letter do thou note its number, that, should any delay occur on the way, it may become evident which missive hath been held back.
- 18 As to the items formerly sent – namely, paper, ink and book-binding – they have all safely reached their destination. We entreat God to ordain for thee the choicest recompense in this world and the world to come, to make thee a standard of guidance amidst His creatures, and a sign of steadfastness among His servants. Verily, He is nigh and ready to answer.
- 19 Glorified art Thou, O my God, my Lord, my Master and my Hope! Thou beholdest the eye of him who seeketh Thee turned toward the shore of Thy bounty and Thy grace, and his heart expectant of the appearance of Thy tenderness and Thy loving-kindness.
- 20 I beseech Thee by Thy Greatest, Thine All-Glorious Name, and by Thy loftiest, Thine all-exalted Remembrance, to ordain for him the good of the next world and of this, and to adorn him, amidst the realm of creation, with the robe of Thy favour.
- 21 O my Lord! Even as Thou didst confirm him in the knowledge of Thy Self in the Day of Return, do Thou now guard him, beneath the shadow of Thy Name, the Almighty, the
- 13 البها من لدنا عليك وعلى من معك ويسمع قولك في هذا الامر الاعظم والنبأ العظيم
- 14 الحمد لله المقتدر العليم الحكيم اتمنى لله الحمد
- 15 عنايات الهية در جميع احوال شامل بوده وهست و در اكثر ايام بلسان فضل مذكوريد و بنعمت ذكر مرزوق هنيئا لك وللفاضلين
- 16 در باب مكاتيب مرقوم داشته بوديد الى اليوم آنچه مكتوب از انجناب رسیده جواب نازل و ارسال شد البته تا حال بان فائز شده اند
- 17 در باب ارسال مكتوب نوشته بوديد از طرف اسكندريه و عليه هرد و خويست و تأخيرى دیده نشده ولكن من بعد اگر ممكن شود رأساً باسكندريه نزد حضرات ارسال داريد از اينجاهم بايثان سفارش نوشته ميشود و در آخر مكاتيب هم عدد مرقوم نمايد كه اگر تأخيرى در بين واقع گردد معلوم شود
- 18 اشيای مرسله قبل يعنى كاغذ و مرکب و جلد كتاب و اصل نسل الله ان يقدر لك خير الاجر فى الدنيا والاخرة ويجعلك علم الهداية بين البرية واية الاستقامة فى الخليفة انه قريب مجيب
- 19 سبحانك اللهم يا الهى وسيدى ورجائى ترى عين من ارادك متوجهة الى شطر فضلك وعنايتك وقلبه مترصداً ظهور لطفك وعطوفتك
- 20 اسئلك باسمك الاعظم الابهى وذكرك الاعلى الاسنى ان ترزقه خير الاخرة والاولى وتزينه برداء فضلك بين الانشاء
- 21 اى رب كما ايدته على عرفان نفسك فى يوم الاياب احفظه فى ظل اسمك العزيز الوهاب وارزقه ما قدرته للمخلصين فى الكتاب

All-Bountiful; and vouchsafe unto him that which Thou hast decreed, in Thy Book, for the sincere.

- 22 Strengthen, O God, Thy loved ones in Thy remembrance and praise amidst Thy servants; enable them to stand firm in Thy Cause; make them arise in Thy service; and guide, through them, Thy heedless creatures unto the shore of Thy knowledge. 22
وَايَّدَ اللَّهُمَّ احْبَبْتِكَ عَلَى ذِكْرِكَ وَثَنًا بَيْنَ بَرِيَّتِكَ وَوَقَّعْتَهُمْ عَلَى الْاِسْتِقَامَةِ عَلَى اَمْرِكَ وَالْقِيَامِ عَلَى خِدْمَتِكَ وَاهْدِ بِهِمْ عِبَادَكَ الْغَافِلِينَ إِلَى شَطْرِ عَرْفَانِكَ
- 23 O my Lord, deprive not Thy servants of beholding the lights of the Sun of Thy knowledge; for Thou hast created them for guidance, not for abandonment in the wilderness of heedlessness and error. 23
اَي رَبِّ لَا تَحْرِمَ بَرِيَّتِكَ عَنْ مَشَاهِدَةِ اَنْوَارِ شَمْسِ مَعْرِفَتِكَ اَنْكَ خَلَقْتَهُمْ لِلْهُدَايَةِ لَا لِتَرْكِهِمْ فِي مَفَاوِزِ الْغَفْلَةِ وَالْغَوَايَةِ
- 24 Thou art He Who hast described Thy very Self as the All-Bountiful, and Thy mercy hath encompassed the world. I entreat Thee to ordain for all that which beseemeth Thy generosity and is worthy of Thy munificence. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the Bestower, the Giver, the All-Generous. 24
اَنْتَ الَّذِي وَصَفْتَ ذَاتَكَ بِالْكَرَمِ وَاحَاطْتَ رَحْمَتَكَ الْعَالَمِ اسْتَلَكْتَ بَانَ تَقَدَّرَ لِلْكَلِّ مَا يَنْبَغِي لِحُجُودِكَ وَيَلِيقُ لِكَرَمِكَ اَنْكَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ اِلَهَ الْاَلَا اَنْتَ الْفَاضِلُ الْمُعْطَى الْكَرِيمُ
- 25 Make mention, on behalf of this Servant, with wondrous praises and exalted cries of Allah-u-Akbar of those friends of God who are adorned with the robe of steadfastness; and magnify them. 25
دُوسْتَانِ اِلَهِي رَا كِه بِطَرَازِ اسْتِقَامَتِ مَزِينَتِندَ بِاَذْكَارِ بَدِيْعِهِ وَ تَكْبِيْرَاتِ مَنِيعِهِ ذَا كِرَ وَمَكْبَرِّ شُوِيْدِ
- 26 The spirit and the glory rest upon thee and upon thy household. 26
الرُّوحُ وَالْبَهَاءُ عَلَيْكَ وَعَلَى اَهْلِكَ

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BH00969

To: *Ismullah Ha'*

- 1 He is God, exalted is His station in majesty and power! 1
هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْعِظْمَةُ وَالْاِقْتِدَارُ
- 2 My spirit be a sacrifice for You! Some time ago, a petition was submitted in the company of Nabil-i-Qabli-'Ali, upon him be the glory of God. This servant has again desired to cause trouble and occupy Your presence with these words which in truth express the limitations of this servant. Whenever one of the friends sets out for the abode of that Beloved One, this servant involuntarily clings to writing and composition, that perchance through this means he may be mentioned in Your exalted service. Although it has been long since the fragrant breezes of Your pen have passed by, nevertheless this servant has not paused for a moment, continuously and successively sending petitions and correspondence from various directions. 2
رُوحِي لَكَ الْفِدَا چَنْدِي قَبْلَ بِصَحَابَتِ جَنَابِ نَبِيلِ قَبْلِ عَلَى عَلَيْهِ بَهَاءُ اللَّهِ عَرِيضُهُ عَرْضُ شَدِّ مَجْدًا اَيْنَ عَبْدُ ارَادَهُ غَمُودُ كِه سَبَبُ زَحْمَتِ شُودُ وَ اَنْخَضَرْتُ رَا بَايْنِ كَلِمَاتِيكَ فِي الْحَقِيْقَةِ حَاكِي اَزْ حَدُودَاتِ اَيْنَ عَبْدُ اسْتِ مَشْغُولِ نَمَائِدِ هَرِ وَقْتُ كِه يَكِي اَزْ دُوسْتَانِ عَاِزَمِ كُويِ اَتْحَبُوبِ اسْتِ اَيْنَعَبْدِ مِنْ غَيْرِ اخْتِيَارِ بِذِيلِ تَقْرِيرِ وَ تَحْرِيرِ تَشْبِيْثِ مَيْنَمَائِدِ كِه شَائِدِ بَايْنِ وَاَسْطَهِ دَرِ خِدْمَتِ اَعْلَى مَذْكُورِ گَرْدَدِ اِگَرِ چِه مَدْتِهَاسْتِ كِه نَفْحَاتِ قَلْبِيَّةِ اَتْجَنَابِ عُبُورِ وَ مَرُورِي نَفْرَمُودِه مَعَ ذَلِكِ اَيْنَ عَبْدُ دَرِ حِيْنِي اَزْ اَحْيَانِ تَوَقَّفِ نَمُودِه مُتَتَابِعًا

3 Again in these days when his honor Amin, upon him be the glory of God, was setting out for Your presence, this petition was submitted. As commanded, it was decided that the aforementioned should remain in this land and his journey was excused. However, afterward he himself requested to make one journey to return and arrange his affairs in that direction and come back quickly. Since he departed suddenly, therefore several Tablets were sent specifically for Your presence and for those related to You and for a few of the loved ones of God. God willing, more will be sent hereafter.

4 If you ask about the conditions of the prison, sufficient is what hath been revealed concerning it. In any case, this servant is bewildered day and night that while the ocean of bounties is manifest, the sun of favor is shining, the horizon of generosity is luminous, and verses are being revealed like torrential rain, how is it that people remain heedless and veiled, and have not been moved by the breezes of the days of God which are in truth the essence of life for all worlds and the cause of the quaking of all that is in the heavens and earth. We bear witness as God hath witnessed concerning them that they are dead, not living. Although in one sense this servant observes that just as it is, is beloved, as was said before: "Nothing in creation is more perfect than what is."

5 Blessed are the sincere ones. Today is the day of the sincere ones. Today is the day of those drawn nigh. They drink from the cups of recognition despite the people of creation, and they partake of the Kawthar of life, hidden from those who have denied the All-Merciful. Surely those souls are content with these conditions, for they stand at the highest station of jealousy and certainly do not accept unworthy rivals. Well is it with them and pleasant it is for them. My spirit and my being be a sacrifice for them.

6 By the life of God, were my Lord and Master to permit me, I would manifest in the world through His name that which would cause every atom to dance, every created thing to be attracted, and every weighty thing to hasten. All these veils are caused by numerous souls, and they are the ignorant divines who are known among the people by the name of learning. Neither do they themselves attain, nor are they content with the attainment of others. May God protect us and the company of the believers from these satans. But they have conceived vain

مترادفاً عرایض و مراسلات از جهات ارسال شده

3 مجدداً در این ایام که جناب امین علیه بهاء الله عازم حضور شدند این عریضه عرض شد و حسب الامر قرار بر این شد که جناب مذکور در این ارض بمانند و سفر ایشان را عفو فرمودند و لکن بعد خود ایشان استدعا نمود که یک سفری مراجعت نمایند و امورات خود را در آنست ترتیب دهند و زود مراجعت نمایند چون بغتة عازم شدند لذا چند لوحی مخصوص آنحضرت و منتسبین و معدودی از احبّا الله ارسال شد انشاء الله از بعد هم ارسال میشود

4 اگر از احوال سجن بخواهید یکفیه ما نزل فی حقّه باری این عبد لیلأ و نهارأ در این تحیر است مع آنکه بحر فیوضات ظاهر و شمس عنایت مشرق و افق کرم منیر و آیات بمثابة غیث هاطل نازل چگونه است که ناس غافل و محجوب مانده اند و از نسائم ایام الله که فی الحقیقه مایة حیاة عالمین است و سبب اهتزاز ثقل سموات و ارضین بحرکت نیامده اند نشهد بما شهد الله فی حقهم انهم اموات غیر احیاء اگر چه بنظری این عبد مشاهده مینماید که همین قسم که هست محبوبست چنانچه از قبل هم گفته اند لیس فی الامکان ابداع عمّا کان

5 طوبی للمخلصین امروز روز مخلصین است امروز روز مقربین است یکرعون اقتداح العرفان رغماً لأهل الامکان و یشریون کوثر الحیوان سترأ عن الذین کفروا بالرحمن البتّه آن نفوس بهمین قسمها راضی هستند چه که در اعلی مقام غیرت واقفند و البتّه رقیبهای لا یعنی را قبول نمیفرمایند هنیئاً لهم و مرئئاً لهم روحی لهم و نفسی لهم

6 لعمر الله او یأذن لی ربّی و مالکی اظهر فی العالم باسمه ما یرقص به کلّ الذرات و ینجذب به کلّ الکائنات و تسرع به کلّ ثقل عظیم و جمیع این احتجابات را نفوس عدیده علّت و سببند و آن علمای جهلانند که باسم علم ما بین انام معروفند نه خود فائزند و نه راضی بفوز غیر میشوند اعاذنا الله و معشر الموحّدين من هؤلاء الشیاطین و لکن فکر باطل کرده اند بحیال خود هر روز بامری

imaginings. In their fancy, each day they cling to something that might be the cause of their glory among people, heedless that the Supreme Pen has struck out the word of glory that was associated with them. Never will they find glory nor will they see it. Like Qarun (Korah), they sink into the earth at every moment.

- 7 Those who are not detached and are not spiritual will never attain loftiness, even if they should cling to every means. The difference is that Qarun sank into the physical earth, while such souls sink into the earth of self and desire. We beseech God to protect His loved ones from their evil, their schemes, their deceit, their guile, their pride and their vanity. Consider that from the day the divines in Iraq rose up in opposition, most were seen to be abased and cast down, and some returned to their abode in hellfire. What more can this evanescent servant say? In truth it is a pity - nay a hundred pities - that mention of such souls should flow from the pen in such days as these. Shame upon them and their loyalty! Sufficient unto them is what hath been revealed concerning them. Verily our Lord, the All-Merciful, is the Revealer, the All-Knowing, the All-Informed.

- 8 Convey greetings on behalf of this evanescent servant to all the friends, and say to them on behalf of this servant: O friends! Such days as these have never been seen nor shall be seen again. Know ye their worth and, with perfect fellowship and unity, occupy yourselves with the remembrance of the Lord of the Day of Judgment, that perchance ailing souls may drink from the sea of healing and distant servants attain to the Kawthar of nearness. For whatsoever is manifested from any soul today shall endure as long as the kingdom of earth and heaven endure. God willing, may all be refreshed and gladdened by the vernal breezes of the All-Merciful. These breezes are not like the known breezes that pass in an instant and cease. Rather these are breezes that shall never be cut off from pure and holy hearts, for they waft from the direction of the garment of the Beloved and pass from the Most Great Prison which is the seat of the throne of the All-Merciful. Blessed is he who hath found and known! Blessed is he who hath inhaled and breathed in! Blessed is he who hath turned toward Him with his breast stripped bare of coverings! And blessed is he who hath turned wholly unto Him, sanctified from all directions!

- 9 Whatever I might say is in truth little, even though it be much. Therefore brevity is best. Verily our All-Knowing Lord is the Interpreter, the All-Informed. In any case, in these days the honored Amin beareth witness that this servant hath not had and hath not the opportunity to speak, for matters have

متمسک میشوند که سبب عزتشان شود ما بین مردم غافل از آنکه قلم اعلیٰ بر کلمه عزتیکه منتسب بایشان بود خط کشیده ابداً عزت نخواهند یافت و نخواهند دید مثل قارون بزمین در کلّ حین فرو میروند و شاعر نیستند

- 7 هرگز علو را نخواهند یافت و لو یتسکون بکلّ الأسباب فرقی که هست قارون در ارض ظاهره فرو رفت و آن نفوس در ارض نفس و هوی نسل الله ان یحفظ احبائه من شرهم و کیدهم و مکرهم و خدعهم و کبرهم و غرورهم ملاحظه فرمائید از یومیکه در عراق علمای آن ارض بر اعراض قیام نمودند اکثری مخدول و منکوب ملاحظه شدند و برخی الی مقرهم فی السقر راجع گشتند دیگر این خادم فانی چه عرض نمایم فی الحقیقه حیف است بلکه صد حیف که ذکر امثال آن نفوس در مثل چنین ایامی از قلم جاری شود افّ لهم و لو فائهم یکفیم ما نزل فی حقهم ان ربنا الرحمن هو المنزل العليم الخبير

- 8 جمیع دوستان را از قبل این خادم فانی تکبیر برسانید و از قول اینعبد مذکور دارید ای دوستان چنین ایامی مشاهده نشده و نمیشود قدرش را بدانید و بکمال الفت و اتحاد بذکر مالک یوم معاد مشغول گردید که شاید نفوس علیله از بحر شفا بیاشامند و عباد بعید بکوثر قرب فائز گردند چه که هر چه الیوم از هر نفس ظاهر شود بدوام ملک و ملکوت باقی خواهد ماند انشاءالله کلّ بنسایم ربیع رحمانی تازه و خرم باشند این نسیم شبه نسایم معروفه نیست که در آتی مرور نماید و متنبی شود بلکه این نسیمی است که هرگز از قلوب صافیة مقدسه منقطع نشود چه که از شطر قیص محبوب در هیوب است و از سخن اعظم که مقرر عرش رحمن است در مرور طوبی لمن وجد و عرف طوبی لمن استشتم واستنشق طوبی لمن اقبل الیه بصدرة عزّیاً عن الأتواب و طوبی لمن توجه الیه بتمامه مقدساً عن الجهات

- 9 هر چه عرض کنم فی الحقیقه کم است اگر چه بسیار باشد لذا الاختصار خیر ان ربنا العليم هو المفسر الخبير باری این ایام جناب امین شاهد و گواهند که این عبد فرصت تکلم نداشته و

reached such a pass that I am continuously present and occupied with the revelation of verses, as petitions have arrived and continue to arrive from all directions. We beseech Him, exalted be He, to assist me in that which I have been commanded. To-day, although there remain many writings that must be completed today, nevertheless permission was obtained from the Source of Grandeur and I became occupied with writing this letter, out of my love for your honor, O thou who hast aided the Cause of our Lord, the All-Bestowing.

ندارد چه که امر بجائی رسیده که متصلاً در حضور حاضر و بتحریر آیات مشغول چه که از کل اطراف عرایض رسیده و میرسد نسله تعالی بأن یؤیدنی علی ما امرت به امروز مع آنکه مبالغی تحریر مانده که باید امروز تمام شود مع ذلک اذن از مصدر عظمت حاصل نموده و بتحریر این عریضه مشغول گشت لّجی لخصرتکم یا من نصرت امر ربنا الوهاب

BLIB_Or15732.267

BH00995

To: Aqa Siyyid Ali, in Hazarj

1 He is God, exalted be He in wisdom and utterance

1 هو الله تعالى شأنه الحكمة والبيان

2 Observe what the All-Merciful hath revealed in the Qur'an: "No Messenger cometh unto them but they did mock Him." Likewise He saith: "When Our clear signs came to them, they said: 'This is plain sorcery.'" Adam came, and they denied Him. When it came to Moses' turn, the Pharaohs rejected Him. The Son of Mary appeared, and the learned among the idol-worshippers and the Jews objected and denied that Supreme Grace in such wise that were it to be mentioned, the lamentations of the world would be raised. And when the sweet savors of the All-Merciful wafted from the direction of Hijaz and the Day Star of Manifestation - the Seal of the Prophets - dawned from the horizon of Batha, the Jewish, Christian and idolatrous divines rose up in opposition and issued the verdict for the shedding of His most pure blood.

2 انظر ما انزله الرحمن في الفرقان ما يأتيهم من رسول الا كانوا به يستهزئون و هيچنین میفرماید فلما جاتهم آياتنا مبصرة قالوا هذا سحر مبين ابوالبشر آمد تکذیبش نمودند نوبت بکلیم رسید فراغنه قبول نمودند این مریم آمد علماء اصنام و یهود اعتراض نمودند و آن فضل اکبر را انکار کردند بشأنیکه اگر ذکر شود زفات عالم مرتفع گردد و چون عرف رحمن از شطر حجاز متضوع و نیر ظهور یعنی خاتم انبیا از افق بطحا مشرق علماء یهود و نصاری و اصنام بر اعراض قیام نمودند و بر سفک دم اطهرش فتوی دادند

3 In every age and cycle when the Sun of Truth hath shone forth from the horizon of the Divine Will, all have striven to extinguish its light, save whom God wished. And afterwards came the Herald, Who gave the glad tidings of the Kingdom of God to all. And when the appointed time arrived and the hidden, treasured Secret, which had been recorded by the Supreme Pen in all the divine Books, descended from the heaven of the Command with the banners of verses and standards of clear proofs, all denied Him.

3 در هر قرن و عصر که آفتاب حقیقت از افق سماء مشیت الهی ظاهر کل بر اطفاء نور ساعی و جاهد الا من شاء الله و بعد حضرت مبشر آمد و جمیع را بملکوت الهی بشارت داد و چون میقات رسید و سر مکنون مخزون که در جمیع کتب الهی از قلم اعلی مذکور و مسطور از سماء امر با ریایات آیات و اعلام بینات نازل جمیع انکار نمودند

4 And the divines of Persia - the Shi'ih sect - perpetrated that which no other sect had ever done, and committed that which

4 و علماء ایران یعنی حزب شیعه عمل کردند آنچه را که هیچ حزبی از احزاب عمل نکرد و ارتکاب

caused the clouds to cry out and the heavens to wail. From the beginning until now, He hath been in the hands of His enemies - at times imprisoned in the land of Ta under chains and fetters, at times in other lands under the claws of the wicked. Finally, they carried Him as a captive from land to land until they assigned Him to this Most Great Prison and Most Mighty Stronghold.

نمودند آنچه را که بحاب صبحه زد و سما نوحه نمود از اول ایام تا حین در دست اعدا مبتلا گاهی در حبس ارض طا تحت سلاسل و اغلال و هنگامی در دیار اخری تحت محالب اشقیا و بالأخره بمثابه اسرا دیار بدیار بردند تا در این سجن اعظم و حصن احکم محل معین نمودند

- 5 I swear by the ocean of the All-Merciful's utterance that in all conditions We have been and are thankful. Divine love transformeth hardship into ease and severity into relief. Tribulation in His path is acceptable and beloved by the lovers and the eager ones. The sincere and near ones have freely sacrificed and continue to sacrifice their lives in the path of the Beloved of the worlds.

5 قسم بحر بیان رحمن در جمیع احوال شاکر بوده و هستیم حبّ الهی زحمت را راحت نماید و شدّت را رخا بلا در سیلش مقبول و نزد عشاق و اهل اشتیاق محبوب مخلصین و مقربین جانرا رایگان در سبیل محبوب عالمیان انفاق کرده و مینمایند

- 6 Reflect upon his honor the martyr who was named 'Ali in the Kingdom of Names. By the life of God, he proceeded to the place of sacrifice with such joy and eagerness that the denizens of the Supreme Paradise and the Highest Garden all proclaimed "Well done, O 'Ali!" The holy ones of Paradise came forth to welcome him, and all remembered him, saying "Enter, enter, O 'Ali!" Were this station to be revealed, all would abandon the world and whatsoever is therein, and would turn unto that which is with God.

6 در جناب شهید الدی سبّی بعلی فی ملکوت الاسماء تفکر نمائید لعمر الله بشوق و اشتیاق بحلّ فدا توجه نمود که اهل ملاّ اعلی و جنت علیا کل به هنیئاً لک یا علی ناطق اهل فردوس استقبال نمودند و طلعات غرفات بیرون آمدند و کل به ادخل ادخل یا علی ذا کرا اگر ایستقام کشف شود کل از دنیا و ما عندهم بگذرند و به ما عند الله توجه نمایند

- 7 O Siyyid 'Ali, upon thee be My glory! Thy name hath been mentioned in the presence of the Wronged One, and this perspicuous Tablet hath dawned for thee specifically from the horizon of the grace of the Lord of the worlds. Give thanks to the Desired One of the world for this great bounty.

7 یا سید علی علیک بهائی اسمت لدی المظلوم مذکور و این لوح مبین از افق عنایت ربّ العالمین مخصوص تو اشراق نمود حمد کن مقصود عالم را باین فضل بزرگ

- 8 Convey My greetings and praise to the loved ones of God and say: O people of God! Today the call of the Divine Lote Tree and the trilling of the Supreme Pen are raised. The ocean of utterance surgeth before the faces of all peoples, and the sun of knowledge shineth from the horizon of will. Hold fast unto truth and be free from all else. The opposers and barking ones have intended to lead the servants astray. Protect yourselves through the name of Truth. It may well be that from this land too there will arise one who barketh. We beseech God to set ablaze the friends of that land with the fire of the divine Lote Tree and illumine them with the light of His Cause, that all may attain unto supreme steadfastness and pass by all else save God like unto lightning.

8 دوستان الهی را سلام و تکبیر برسان و بگو یا حزب الله امروز ندای سدره منتهی و صریر قلم اعلی مرتفع و بحر بیان امام وجوه انام موج و آفتاب علم از افق اراده مشرق بحق تمسک نمائید و از دوش فارغ و آزاد معرضین و ناعقین قصد اضلال عباد نموده اند خود را باسم حق حفظ نمائید بسا میشود از این ارض هم ناعقی پیدا شود از حق میطلبیم اولیاء آن ارض را بنار سدره مشعل فرماید و بنور امر منور تا کل باستقامت کبری فائز شوند و از ما سوی الله چون برق بگذرند

- 9 O people of God! The Shi'ih sect counted themselves as the most learned, the most enlightened and the most excellent among all the peoples of the world, yet on the Day of Judgment they were seen to be the most lost among the nations. This

9 یا حزب الله حزب شیعه خود را افقه و اعلم و افضل اهل عالم میشمردند و در یوم جزا اخسر امم مشاهده شدند و این خسارت از علما ظاهر چه که در قرون و اعصار عباد را باوهم تربیت

loss proceeded from the divines, for in ages past they educated the people in vain imaginings, and even now they await the emergence of an imaginary one from an imaginary city. Such is the state of the divines of the past.

نمودند و الى حين منتظرند که از جابلقای موهوم
موهومی ظاهر شود اینست شأن علمای قبل

- 10 O Siyyid 'Ali! When thou hast received My Tablet and inhaled the fragrance of My utterance, say: My God, my God, my Goal, my Beloved, my Worshipped One, my Hope, my Desire and my Refuge! I beseech Thee by Thy Cause through which the ocean of knowledge surged in the contingent world and the horizon of utterance was illumined by the sun of proof, to aid me in Thy remembrance, Thy praise and the service of Thy loved ones.

10 یا سید علی اذا فزت بلوحي و وجدت عرف بیانی
قل الهی الهی و مقصودی و محبوبی و معبودی و
املی و بغیتی و رجائی اسئلك بأمرک الذی به
ماج بحر العرفان فی الامکان و انار افق البیان بنیر
البرهان بأن تؤیدنی علی ذکرک و ثنائک و خدمة
اولیائک

- 11 O my Lord! Thou seest me turning toward Thy most exalted horizon, acknowledging Thy oneness and Thy singleness, O Lord of all names and Creator of the heavens! I testify that through Thy manifestation the decree of resurrection was revealed, the Hour came to pass, the mountains were moved, the Trumpet was blown, and all who are in the heavens and on earth were thunderstruck, save those whom Thou didst deliver through Thy bounty and shelter beneath the pavilions of Thy grace.

11 ای رب ترانی مقبلاً الى افقک الأعلى و معترفاً
بوحدايتک و فردانيتک یا مولی الأسماء و فاطر
السماء اشهد ان بظهورک ظهر حکم النشور و
قامت القيامة و اتت الساعة و مرت الجبال و نفخ
فی الصور و انصعق من فی السموات و الأرض
الا من انقذته بجودک و حفظته فی ظل قباب
فضلک

- 12 O Lord! Separation from Thee hath caused my death, and my liver hath melted from remoteness from the court of Thy nearness. I beseech Thee by the power through which Thou didst transform remoteness into nearness and darkness into light, to ordain for me by Thy Most Exalted Pen that which Thou hast ordained for Thy chosen ones and trusted ones. Then cause me, O my God, to be so set ablaze with the fire of Thy love that Thy servants may be enkindled thereby.

12 ای رب اماتنی هجرک و ذاب کبدی فی بعدی
عن ساحة قریک اسئلك بالقدرة الی بها بدلت
البعد بالقرب و الظلمة بالنور بأن تکتب لی من
قلبك الأعلى ما کتبه لأصفیائک و امنائک ثم
اجعلنی یا الهی مشتعلاً بنار حبک لیشتعل بها
عبادک

- 13 O Lord! Thou seest mine eyes fixed upon the horizon of Thy bounty, my outer and inner hands raised toward the heaven of Thy mercy, and my heart turned toward Thy direction. I beseech Thee by Thy Name through which Abraham prevailed over Nimrod, Moses over Pharaoh, and Muhammad over Abu-Jahl, to enable me to do that which befitteth Thy days and beseemeth Thy Cause.

13 ای رب ترى عینی ناظرة الى افق عطائک و
ایادی ظاهری و باطنی مرتفعة الى سماء رحمتک
و قلبي مقبلاً الى شطرك اسئلك باسمک الذی
به غلب الخلیل علی التروود و الکیم علی الفرعون
و الحیب علی ابوجهل بأن توقفتی علی ما ینبغی
لأیامک و یلیق لأمرک

- 14 Then forgive, O my God, Thy loved ones whose hearts were troubled in adversity and who were seized with fear in times of trials. Then adorn them with the ornament of Thy pardon and bounty, and ordain for them the reward of what they have wrought in Thy path and that which beseemeth the heavens of Thy favors and the suns of Thy gifts. Thou art, verily, the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

14 ثم اغفر یا الهی اولیائک الذین اضطربت قلوبهم
فی البأساء و اخذهم الخوف فی الضراء ثم زینهم
بطراز عفوک و کرمک ثم اکتب لهم اجر ما
عملوا فی سبیلک و ما ینبغی لسموات الطافک و
شموس مواهبک انک انت المقتدر علی ما تشاء
لا اله الا انت القوى الغالب العلیم الحکیم

- 15 At the end of the Book, We counsel the friends of that land to love the kindred of the Martyr, upon him and upon them be the glory of God, His light, and the glory of all who are in the heavens and the earth. Blessed is he who acteth in accordance with what hath been commanded in the Book of God, the Lord of the worlds.

15 در آخر کتاب وصیت مینمائیم دوستان آن ارض را بجهت منتسین شهید علیه و علیهم بهاء الله و نوره و بهاء من فی السموات و الأرض طوبی لمن عمل بما امر به فی کتاب الله رب العالمین

INBA27:425, YFY.254-256

BH00992

To: *Siyyid Mihdi Dahaji*

- 1 He is the Most Wondrous, the All-Glorious

1 هو الأبدع الأبهی

- 2 My spirit, my very being, and all that my Beloved hath bestowed upon me be a sacrifice unto Thee! Praise be to God Who hath illumined our hearts with the light of Thy Holy Book and our breasts with the radiance of Thy gracious utterance. It is as though I have gathered choice and goodly fruits from the Divine Lote-Tree at this moment, which have been presented before Thy face. From the Source of Command was revealed:

2 روحی و حقیقتی و ما ملکنی محبوبی فداک الحمد لله الذی نور قلوبنا بضیاء کتابک الشریف و صدورنا بأشراق بیانک اللطیف کأنی اجتنیت من السدرة الطیبة فواکه جنية طیبة فی الحین تلقاء وجه معروض شد از مصدر امر صادر

- 3 O thou who bearest the name of Mihdi! May you ever be occupied with the remembrance of God and His service. I ask of Him and beseech Him to answer, by virtue of His sovereign might, as one of His servants who was related to the Son had beseeched Him, that He may strengthen us in the face of oppressive onslaughts, for verily He is the Powerful, the Mighty, and that He may shelter us in the fortress of His favors, bounties and grace, and so forth.

3 م ه دی اسمی انشاء الله همیشه بذکر حق و خدمتش مشغول باشید قلت استله و ارجوه الاجابة من ملیک اقتداره کما دعاه احد من عباده الذی نسب بأهل الابن بأن یثبتنا امام صدمات العدوان اذ انه قادر قدیر و ان یحصننا فی حصن عناياته و افضاله و اکرامه الی آخره

- 4 Thy Lord hath answered all of this even before thy supplication, inasmuch as He hath aided thee to serve Him, to promulgate His Cause, and to mention His Name amongst His servants, and hath protected thee from the insinuations of the sinful and the doubts of the deniers, and hath made thee steadfast in times of trial and test. For such a Lord befitte glorification, magnification and praise. He is, verily, the Mighty, the Peerless.

4 قد استجاب ربک کلّ ذلك قبل دعائك بحيث ایدک علی خدمته و اظهار امره و ذکر اسمه بین عباده و حفظک من اشارات المذنبین و شبهات المتکبرین و اثبتک فی احیان الافتتان و الامتحان لمثل ذلك الرب ینبغی التسبیح و التکبیر و التحمید انه هو العزیز الفرید

- 5 That which you had written concerning the circulation of copies of the Tablets was most pleasing. In truth, the divine Word is like the vernal breezes of God's tender mercy for all creation - the more it bloweth and passeth by, the sweeter and more excellent it becometh. This is of God's grace unto

5 آنچه در ارسال سواد الواح نوشته بودید بسیار محبوب واقع شده فی الحقیقه کلمه رحمانیه مثل نسایم ربیع الطافیة است از برای بریه هرچه بوزد و مرور نماید خوشتر و نیکوترست ذلک من

them. Previously certain Tablets were revealed to you wherein were recorded from the Pen of the Most High explanations regarding the revelation of certain verses of the Qur'an and some of the stories of the first believers. Those Tablets, nay rather all that hath been sent to you, should be dispatched to all lands, for they will prove most beneficial. Some of the servants are aware of what hath come to pass but know not what shall come to pass, therefore such Tablets will prove beneficial. Those to whom copies are sent should make copies thereof and send them to other regions. Although this wondrous Cause is one that hath no likeness in all that hath gone before or shall come after, blessed is he who beholdeth it with his own eyes, detached from all that he hath heard aforetime. In any case, befitting service to the Cause is expected of you; whatsoever you have done hath been and is acceptable.

- 6 Concerning what you wrote about sending to the land of KH-R-T, by My life, We love to hear their call at all times. We have not forgotten them, but rather remember them as befitting and proper. Verily your Lord is the Forgiving, the Merciful. God willing, after the way is truly opened, We shall send to them that which will cause their spirits to soar and their eyes to be consoled.

- 7 And regarding what you wrote about F-A-R-S, his book was presented at the Most Great Scene and an answer was revealed and sent. However, they must act with perfect wisdom. They must never explicitly speak of the Revealer and Sender. Most people are immature and as infants. When a child is born from its mother, it must be given milk, not meat and heavy foods, so that step by step it may be nurtured and reach a stage where it can partake of various fruits and manifold bounties.

- 8 You must greatly emphasize concealment of the Cause, wisdom, and tolerance with people. Although teaching was commanded in the Tablet, this is not intended or desired in these days. They must act according to people's capacity. The more matters remain concealed in these days, the better. Previously a Tablet was specifically revealed for them but was not sent. We beseech God that he remain firm and steadfast. The ultimate bounty regarding him is that his mention was recorded by the Eternal Pen in the Divine Tablet. Blessed is he, again blessed is he. If at any time he intends to turn towards this land, you must surely prevent him. The explicit command is that no one should turn towards this direction except with his Lord's permission.

فضل الله عليهم از قبل بعضی الواح بآنجناب نازل و در آن الواح شرح نزول بعضی آیات فرقانیّه و بعضی از قصص اولی از قلم قدم ثبت شده آن الواح بلکه کل آنچه بآنجناب ارسال شده باید بجمع بلاد فرستاده شود چه که بسیار مفید خواهد بود بعضی از عباد بر ما قضی مطلع به و بما سیقتی هم آگاه نه لذا امثال آن الواح نافع خواهد بود نزد نفوسیکه سواد فرستاده باید ایشان سواد نموده باطراف بفرستند اگرچه امر بدیع امریست که از برای او شبی از قبل و بعد نبوده و نیست طوبی لمن نظر الیه بعینه منقطعاً عما سماع من قبل در هر حال از آن جناب خدمت امر شایسته و سزاوارست آنچه معمول داشته‌اند مقبول بوده و هست

- 6 در بارهء مکتوب بارض خ ر ط نوشته بودید لعمری نحبّ ان نسمع ندائهم فی کلّ الأحيان ما نسيناهم بل نذكرهم بما يليق و ينبغي ان ربك هو الغفور الرحيم انشاء الله بعد از فتح طريق على التحقيق نرسل اليهم ما تطير به ارواحهم و تقرّب به عيونهم

- 7 و آنچه در بارهء ف ا ر س نوشته بودید کتاب او در منظر اکبر حاضر و جواب نازل و ارسال شد و لکن باید بکمال حکمت رفتار نمایند ابداً از منزل و مرسل صریحاً تکلم نمایند اکثری از ناس غیر بالغ و رضیعند طفل حینیکه از امّ متولد شد باید باو لبن داد نه لحم و اشیاء ثقیله تا مرتبه بمرتبه تربیت شود و بمقامی برسد که بتواند از فوا که مختلفه و نعماء متعدده متنعم شود

- 8 باید بسیار تأکید فرمائید در ستر امر و حکمت و مدارای با ناس اگرچه در لوح بتبلیغ مأمور شده و لکن مقصود این ایام نبوده و نیست باید باقتضای استعداد ناس عمل نمایند آنچه در این ایام امور مستور باشد احسنست از قبل هم مخصوص ایشان لوحی نازل و لکن ارسال نشد از خدا میطلبیم که ثابت و مستقیم مانند کمال فضل در بارهء او اینست که ذکرش از قلم ابدی در لوح الهی ثبت شده طوبی له ثم طوبی له اگر وقتی توجّه باین ارض را اراده نماید البتّه منع

نمائید حکم صریح آنست که احدی توجّه باین
شطر ننماید الا بعد اذن مولاه

- 9 Convey greetings from the True One to N-S. Say: God has seized him who cast you into the well. Verily He is the Deliverer of the lovers and the Destroyer of the idolaters. Likewise convey sublime greetings to Khalil of the land of S and Darvish and other loved ones of God, and especially to Aqa Muhammad-Rida who burns in the fire of separation, and convey countless greetings to his family. The Glory be upon you and upon those with you and your family.

9 جناب ن ص را از قبل حقّ تکبیر برسان بگو قد
اخذ الله من اوقعك في البئر انه منجي المحبين و
مهلك المشركين و همچنین جناب خلیل ارض
ص و درویش و سایر احبای الهی را بشرف
تکبیر مشرفّ دارید و مخصوص جناب آقا محمد
رضا که از نار فراق در احتراقست و اهل او
را تکبیر لایحیی برسانید البهاء علیک و علی من
معک و اهلک انتهى

- 10 My very being and essence be a sacrifice unto Thee. Thou hadst expressed Thy deprivation from the Most Great Festivals. This year, in this land as well, matters were not conducted in accordance with the customary practice; the details thereof were set forth in the former petition and shall attain the blessed sight. Yet that blessed Person hath in no wise been, nor is, deprived; for I bear witness that Thy remembrance hath ever been present. God willing, we cherish the hope that hereafter they may act in conformity with Thy longing and desire—that is, that Thou mayest, at all times and in every festival, quaff the limpid waters of nearness, meeting, presence, and reunion. With mine eyes fixed upon the all-embracing favours of that Beloved One, I supplicate that the mention of the sincerity of this evanescent one, together with his respectful salutations, may be conveyed to each of the loved ones of that land who are present in the holy Presence. All the loved ones, one by one, offer before that blessed Person their boundless expressions of devotion and fidelity; and likewise they send unto those friends their earnest salutations. The Branches, the Leaves, and the Offshoots of the Divine Lote-Tree convey wondrous remembrance from God and lofty Baha'i greetings. The dwellers within the pavilion of the sacred household utter and convey unto that blessed Person and unto the holy household the most exquisite and exalted salutations.

10 ذاتی و کینونتی لک الفداء اظهار محرومی از
اعیاد اعظم فرموده بودند این سنه در این ارض
هم بمقتضای ع عمل نشد در عریضه قبل
تفصیل آن عرض شده بنظر مبارک میرسد
ولکن آنحضرت محروم نبوده و نیستید چه که
شهادت میدهم که همیشه ذکر آنحضرت بوده و
انشاء الله امیدواریم که از بعد بمقتضای شوق و
طلب آنحضرت معمول فرمایند یعنی لازال در
کلّ اعیاد زلال قرب و لقا و حضور و وصال
پیشامید ناظر بالطاف عیمه آنجبوب که ذکر
خلوص و تکبیر این فانی را بهر یک از احبای
آن ارض که در محضر مبارک حاضرند ابلاغ
فرمایند جمیع احبای فرداً فرداً عرض خلوص
لایحیی خدمت آنحضرت معروض میدارند و
همچنین آن احبای را تکبیر بلیغ میرسانند اغصان
و اوراق و افنان سدره احدیه ذکر بدیع الهی و
تکبیر منبع ابهائی میرسانند اهل سراق حرم
آنحضرت و حرم را بتکبیر ابدع ابهی ذاکر و
مبلغند

- 11 My soul be a sacrifice unto Thee. A petition was laid before Him on Friday, the tenth of this month, together with a copy of Thy Tablet which had previously been sent, and likewise the weighty Tablet which had been revealed on the preceding night and presented, the copy whereof Jinab-i-Jud—upon him be the Glory of God—wrote and sendeth. The original of that Tablet was dispatched, and the details were set forth. God willing, it shall attain the most holy and most luminous presence.

11 روحی لک الفداء عریضه ئی در جمعه عاشر این
شهر معروض مع سواد لوح آنحضرت که از قبل
ارسال شده بود و همچنین لوح منبع که لیلۀ قبل
واقع نازل و عرض شده بود که سواد آن را
جناب جود علیه بهاء الله نوشته ارسال میشود
اصل آن لوح ارسال شد و تفصیل عرض شده
انشاء الله بنظر اطهر انور میرسد

- 12 The servant of God, dated Thursday 16 Safar, Ha 'Ayn A'zam

12 خ ا د م ٦٦ [الله] مورّخة پنجشنبه ١٦ صفر ه
ع اعظم

BLIB_Or15736.095

BH01014

- 1 He is the All-Knowing Expositor, He is the Hearing, the Answering
هو المبین العليم و هو السّامع الجيب 1
- 2 Praise befiteth and is meet for the Desired One of the world Who, through the grace of the Most Great Name, hath bestowed upon all peoples the Kawthar of knowledge and understanding, and through the Most Exalted Word hath raised aloft before all faces the standard "The Kingdom is God's." The might of the oppressors, the prohibition of the deniers, and the clamor of the ignorant did not withhold Him. The ocean of generosity is surging in such wise as to encompass the realm of being and the kingdom of heaven, and the sun of grace is shining in such wise as to illumine all the worlds of sciences and arts. Glorious is His favor, exalted His dominion, and mighty His proof!
حمد مقصود عالم را لایق و سزاست بعنایت اسم اعظم کوثر علم و عرفان را برامم مبدول داشت و از کلمه علیا رایت الملک لله را امام وجوه برافراشت سطوت ظالمین و منع منکرین و وضوآء جاهلین او را منع ننمود بحر کرم بشأنی مواج که عالم ملک و ملکوترا احاطه نموده و آفتاب فضل بشأنی مشرق که جمیع عوالم علوم و فنون را منور فرمودند جلّت عنایت و جلّ سلطانه و عزّ برهانه 2
- 3 The light shining from the horizon of the heaven of bounty and bestowal be upon the hands of His Cause, who have taken hold of His Book with a power that the hosts of rejection and the manifestations of denial could not withstand. These are they whom God hath described in His mighty Book, both aforetime and in these days: "Men whom neither merchandise nor traffic beguile from the remembrance of God," and in another passage: "They speak not until He hath spoken, and they do as they are bidden." Through them hath God revealed His Cause and His sovereignty, through them hath He guided mankind unto His straight Path and His mighty Announcement, and through them have His traces been spread abroad, His signs been exalted, and His lights been manifested. Verily our Lord is the One Who hath power over whatsoever He willeth, and in His grasp are the reins of all things, of the former and latter generations.
النور المشرق من افق سماء الجود و العطاء علی ایادی امره الذین اخذوا کتابه بقدرة لم تمنعها جنود الاعراض و لا مظاهر الانکار هم الذین و صفهم الله فی محکم کتابه من قبل و من بعد رجال لا تلهیهم تجارة و لا بیع عن ذکر الله و فی مقام آخر لا یسبقونه بالقول و هم بأمره یعملون بهم اظهر الله امره و سلطانه و بهم هدی الخلق الی صراطه المستقیم و نبأه العظیم و بهم انتشرت آثاره و علت آیاته و ظهرت انواره ان ربنا هو المقتدر علی ما یشاء و فی قبضته زمام الامور من الاولین و الآخرين 3
- 4 Thereafter, on this blessed day, when four hours of the day had passed, this servant proceeded to the Most Exalted Paradise and the Supreme Garden, and after attaining the presence before His face, the tongue of grandeur spoke these decisive words and manifest verses, He spoke and His word is the truth: "O
و بعد در این یوم مبارک چهار ساعت از روز گذشته اینعبد قصد فردوس اعلی و جنت علیا نمود و بعد از حضور امام وجه لسان عظمت باینکلمات محکمات و آیات باهرات ناطق قال و قوله الحق یا مجد جناب خلیل علیه بهاء ربه الجلیل 4

Majd, His honor Khalil, upon him be the glory of his Lord, the Glorious, hath sent a letter. Praise be to God, through His special favors the friends of those regions have been blessed and the fire of love hath been kindled in hearts and souls. We beseech God to aid them to remember and praise Him and to serve His Cause, to rain down upon them from the clouds of His mercy the showers of His bounty, and to give them to drink, from the hand of His bestowal, the Kawthar of His utterance. He is verily the Powerful, the Mighty, the All-Bountiful.

نامه ارسال داشته لله الحمد بعنايت مخصوصه
اوليای انجهاات فائز ... و نار محبت در افنده
و قلوب مشتعل نسل الله ان يوفقهم على ذكره و
ثناؤه و خدمة امره و ينزل عليهم من سحاب رحمته
امطار جوده و يسقيهم من يد عطائه كوثر بيانه
انه هو المقتدر العزيز الفضال

- 5 "O Khalil! At this moment the letter hath attained Our presence and this Wronged One hath personally read it. Blessed art thou, inasmuch as We have inhaled from thee the fragrance of steadfastness in this Announcement whereby the pillars of them that have denied the Day of Judgment have been shaken. Say: O people, fear the All-Merciful and be not of the wrongdoers. The proof hath come, and the Day-Star of certitude hath shone forth from the horizon of the heaven of utterance of God, the Lord of the worlds. Beware lest the conditions of the wicked and the deeds of the immoral grieve you. Leave them to themselves, turning unto God, the Single One, the All-Informed. They have violated God's Covenant and His Testament, and have committed that which hath caused the Faithful Spirit to lament. The oppressor in the land of Ya hath perpetrated that which hath caused the hearts of the chosen ones to burn and the livers of the sincere ones to melt, and there hath appeared in the land of Ta that whereof We had forewarned you in Our Most Holy Book. With Him is the knowledge of all things in a clear Record. The wrongdoers shall soon find the recompense of their deeds. Thy Lord, verily, is the Avenger, the Almighty, the Powerful.

5 يا خليل در اين حين نامه است بحضور فائز
و اينظلم بنفسه قرائت نمود طوبى لك بما
وجدنا منك رائحة الاستقامه في هذا النبأ الذى
به اضطربت اركان الذين كفروا بيوم الدين قل
يا قوم اتقوا الرحمن و لا تكونوا من الظالمين قد
اتى البرهان و اشرق نير الايقان من افق سماء
بيان الله رب العالمين اياكم ان تحزنكم شئون
الاشرار و اعمال الفجار دعوهم بانفسهم مقبلين
الى الله الفرد الخبير انهم نقضوا عهد الله و
ميثاقه و ارتكبوا ما ناح به الروح الامين ان
الظالم فى ارض ايا قد ارتكب ما احترقت به
افئدة الاصفياء و ذابت اكباد المخلصين و ظهر
فى ارض الطا ما اخبرناكم به فى كتابنا الاقدس
عنده علم كل شئ فى لوح مبين سوف؟؟ الظالمون
جزاء اعمالهم ان ربك هو المنتقم المقتدر القدير

- 6 "Say: O people of God! Let not the manifestations of idle fancies frighten you, nor the dawning-places of vain imaginings sadden you - they who have denied God's signs and His testimony and have rejected this straight Path. We have announced to them Him Who conversed on Sinai, this Revelation Who hath seated Himself upon the throne of utterance at the heart of contingent being, despite every ignorant remote one and every heedless doubter. When thou hast attained unto the Euphrates of thy Lord's mercy which hath flowed from His Most Exalted Pen, and hast heard His most sweet call, say:

6 قل يا حزب الله اياكم ان تخوفكم مظاهر الاوهام
او تحزنكم مطالع الظنون الذين كفروا بايات الله
و حجته و انكروا هذا السبيل المستقيم انا بشرناهم
بمكلم الطور هذا الظهور الذى استوى على عرش
البيان فى قطب الامكان رغماً لكل جاهل بعيد
و كل غافل مريب انك اذا فزت بفرات رحمة
ربك الذى جرى من قلبه الاعلى و سمعت نداءه
الاحلى قل

- 7 Praise be unto Thee, O my God, for having guided me to the horizon of Thy manifestation, given me to drink of the Kawthar of Thy knowledge, and made me to know the Dayspring of Thy verses and the Dawning-place of Thy clear tokens. I beseech Thee by Thy Name through which Thou hast subdued all that was and all that shall be, to protect me from the evil

7 لك الحمد يا الهى بما هديتنى الى افق ظهورك و
سقيتنى كوثر عرفانك و عرفتنى مشرق آياتك
و مطلع بيناتك اسئلك باسمك الذى سخرت به
ما كان و ما يكون ان تحفظنى عن شر اعدائك
و توقفتنى على الاستقامة على حبك ثم اسئلك

of Thine enemies and to strengthen me to stand firm in Thy love. Then I beseech Thee, O Lord of the worlds, by Thy Most Excellent and Most Ancient Name, to assist His Majesty the Sultan and his loved ones to turn towards Thee and to face the lights of Thy countenance. O Lord! Aid him to protect Thy sheep from the wolves of Thy earth. Then write for him that which will draw him nigh unto Thee and give him to drink of the Kawthar of Thy knowledge. Then make known to him, O my God, the nature of Thy loved ones whose hearts Thou hast purified from rancor and hatred, from corruption and contention. Verily, Thou art the Omnipotent, the Self-Sufficient, the Most Exalted. There is no God but Thee, the Mighty, the All-Bountiful. O Lord! Adorn Thy loved ones with beautiful patience and noble steadfastness, illumine them with the light of Thy knowledge, and assist them to turn towards Thy servants and guide them in Thy days. Verily, Thou art the Compassionate, the Forgiving, the Generous.

یا مولی العالم باءسمک الافضل الاقدم ان تؤید
حضرة السلطان و اولیائہ علی الاقبال الیک و
التوجه الی انوار وجهک ای رب وفقہ علی حفظ
اغنامک من ذئاب ارضک ثم اکتب له ما یقرّبه
الیک و یسقیہ کوثر عرفانک ثم عرّفہ یا الہی
سبیّة اولیائک الذین طہرت قلوبہم عن الضغینة
و البغضاء و عن الفساد و الجدل انک انت
المقتدر الغنی المتعال لا الہ الا انت العزیز الفیاض
ای ربّ زین اولیائک بالصبر الجمیل و الاضطبار
الجلیل و نورہم بنور معرفتک و ایدہم علی التوجہ
الی عبادک و ہدایتہم فی ایامک انک انت
المشفق الغفور الکریم انتہی

- 8 Praise be to God! The Sun of proof hath shone forth from the horizon of the heaven of utterance with such brilliance that those who would describe, remember, or speak of it all find themselves powerless and wanting. Who can count the waves of the ocean of His utterance, and who can encompass the effulgences of the light of His bounty? Each day a new scroll is revealed and each night a book appeareth. Glory be to God! Despite this supreme grace which hath encompassed both the seen and unseen worlds, the people remain heedless and veiled. What intoxication hath seized the world of knowledge? Despite the raising of the call and the appearance of the banners of the Lord of all beings, all remain asleep in the slumber of heedlessness. The cry hath not awakened them and the trumpet hath had no effect. In all conditions one must hold fast to the cord of grace and cling to the hem of bounty, that perchance the servants may not remain deprived in this blessed Day.

8 لله الحمد آفتاب برہان از افق سماء بیان بشأنی
اشراق نموده کہ واصفین و ذاکرین و متکلمین
کل از وصفش عاجز و قاصر مشاہدہ می‌شوند
من یقدر ان یحصی امواج بحر بیانہ و من یقدر
ان یحیط تجلیات انوار نیر عطائہ امروز در ہر یوم
صحیفہ نازل و در ہر لیلی کلامی ظاہر سبحان اللہ
مع این عنایت کبری در عالم غیب و شہود را
احاطہ نموده خلق آنکہ غافل و محجوب آیات
سکری عالم عرفانرا اخذ کردہ ؟؟ مع ارتفاع
ندا و ظہورات رایات مولی الوری کل در نوم
غفلت ماندہ اند صحیحہ ؟؟ نمود و صور تأثیر نکرد
باید در جمیع احوال بحبل فضل تمسک نمود و
بذیل عنایت تثبّت جست شاید عباد در این یوم
مبارک محروم نمانند

- 9 This servant submitteth and saith: O my God, my Lord, and my Support! Thou seest those who are near and those who have turned towards Thee in the hands of such of Thy servants as have turned away from Thee, and there hath befallen them in their love for Thee that which hath caused the dwellers of Thy Kingdom and Thy Realm to lament. O Lord! Assist them to turn in repentance to Thy gate and to return to the court of Thy holiness. Verily, Thou art the Almighty, the Mighty, the All-Bestowing.

9 هذا العبد یعرض ویقول یا الہی و سیدی و سندی
تری المقربین و المقبلین بین ایدای المعرضین من
عبادک و ورد علیہم فی حبک ما ناح بہ سگان
ملکوتک و جبروتک ای ربّ ایدہم علی الانابة
لدى بابک و الرجوع الی بساط قدسک انک
انت المقتدر العزیز الوہاب

- 10 As for the mention made of Aqa Khan and other loved ones, upon them be the Glory of God, after their names were submitted before the Most Holy Court, there was revealed for each one that which the world and all that is therein cannot equal.

10 و اینکه ذکر جناب آقا خان و سائر اولیا علیہم بہاء
اللہ را نمودند بعد از عرض در ساحت اقدس
مخصوص ہر یک نازل شد آنچه کہ عالم و ما فیہ

This is what was revealed for Aqa Khan, upon him be the Glory of the All-Merciful.

بآن معادله نینماید هذا ما نزل لجناب آقا خان
عليه بهاء الرحمن

INBA41:092, AVK4.439.09x

BH01044

To: *Ismi et al.*

1 He is God, Exalted be His Glory: Wisdom and Utterance

1 هو الله تعالى شأنه الحكمة والبيان

2 O My Name! Upon thee be My glory! The letter from His Honor 'T' which he sent to thee was received and the fragrance of love and steadfastness wafted from it. Blessed is he and his father and his mother whom We named 'Mother of the Near Ones' in the Crimson Tablet from the Supreme Pen. Mention was made of His Honor Ismu'llah Jamal, upon him be My glory, that he had turned towards the land of M. Verily he is under the gaze of his Lord's grace, the Compassionate, the Generous. We beseech God to strengthen him and assist him with hosts of angels to help his Lord through wisdom and utterance. Blessed is he and whoever loves him for My sake. We, from this station, send Our greetings to the faces of My loved ones who have held fast to the cord of My wisdom and acted according to what they were commanded in My perspicuous Book.

2 يا اسمي عليك بهائي نامہ جناب (ع ط) کہ
بآنجناب ارسال نمود بشراف اصغا فائز عرف
محبت و استقامت از او متضوع طوبی له ولأبيه
و أمه التي سمينها بأم الأولياء في الصحيفة الحمراء
من القلم الأعلى ذكر جناب اسم الله جمال عليه
بهائي را نموده بودند که بارض م توجه نموده انه
تحت لحاظ عنایه ربّه المشفق الكريم نسل الله ان
يؤيده و يمدّه بقبيل من الملائكة ينصر ربّه بالحكمة
و البيان طوبی له و لمن يحبه لوجهي انا نكبر من
هذا المقام على وجوه اوليائي الذين تمسكوا بحبل
حكمتي و عملوا بما امروا به في كتابي المبين

3 O My Name! We have commanded and continue to command all to wisdom. All must hold fast unto it and cling to it. In these days the Supreme Pen is at all times occupied with the mention of the loved ones. Despite the tribulations that have descended and the afflictions that have befallen Us, the Pen has not ceased. Jinab-i-Amin, upon him be My glory, repeatedly mentioned in Our presence 'T' and the members of that household, both male and female, upon them be the glory of God and His grace. Each has been favored with special grace. We beseech God that He may enable all to serve the Cause and to that which will perpetuate their mention throughout the dominion of the kingdom and the realm above.

3 يا اسمي كل را بحکمت امر نموده و مینمائیم باید
کل باو تمسک نمایند و باو تشبث این ایام قلم
اعلی در کلّ حین بذكر اولیا مشغول مع بلاياي
وارده و رزایای نازله قلم توقف ننمود جناب امین
عليه بهائي در حضور ذکر (ع ط) و اهل آن بیت
از ذکور و اناث عليهم بهاء الله و عنایتہ را مکرر
نموده و هر یک بعنایت مخصوصه فائز از حق
میطلبیم کل را موفق فرماید بر خدمت امر و به
ما یبقی به ذکرهم بدوام الملک و الملکوت

4 And likewise thou hadst made mention of Umm-i-Haydar. Verily, We have remembered her as a grace from Our presence, and no remembrance can equal My remembrance, neither all the praises of the world nor whatsoever is possessed by the nations. Blessed is he that attaineth thereunto, and woe betide him that remaineth heedless; such a one is indeed numbered,

4 و همچنین ذکر امّ حیدر را نموده بود انا ذکرناها
فضلاً من عندنا و لا یعادل بذکری اذکار العالم و
لا ما عند الأمم طوبی لمن فاز به و ویل لمن غفل
انه من الأخسرین فی کتاب الله ربّ العالمین

in the Book of God, the Lord of all worlds, among the most grievous losers.

- 5 In these days the travelers have arrived and abide beneath the sheltering shade. Ibn-i-Ismi and Asdaq—upon both of them be the Most Glorious Beauty of God—have attained unto visitation, presence, attentive hearing, and beholding. Thou hadst made mention of that household, and each one of its members hath anew been remembered in the Most Holy Presence. Well is it with them! O My namesake! Upon thee be My glory. Concerning the jewels and the collyrium thou hadst written: We make reply that His honor ('A. T.) hath attained unto his reward, whether the collyrium prove effective or not.

- 6 O My namesake! Upon 'Inayat and his sister be My glory. They too have been remembered in the Most Holy Presence. We convey exaltation unto the people of God in the land of Ta', and announce unto them glad tidings through the light of favor and the fire of the Divine Lote-Tree. O people of God! Know ye the worth of these days, and cleave unto that which is meet and seemly. Today, righteous deeds and praiseworthy virtues are accounted the hosts of God. Blessed are the souls who have conquered hearts and minds through these armies. O people of God! In all times fix your gaze upon this most exalted word which hath shone forth from the horizon of the heaven of power: "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth." By the life of God! Within this blessed word there lieth hidden the ocean of steadfastness and assurance. Whoso attaineth thereunto and drinketh therefrom shall behold himself steadfast and composed. Strive ye, that haply ye may attain unto this blessed word and find the Beloved. The glory shining from the horizon of the heaven of My bounty be upon you and upon every steadfast and upright soul. Praise be to God, the Mighty, the Great.

- 7 O My namesake! The letter of Muhammad-Hasan—upon him be My glory—which he had sent unto thee, was observed. From it We inhaled the fragrance of his turning unto My horizon and his directing himself unto My countenance, and We beheld him speaking My praise and arising to serve My Cause. We beseech God to aid him, sustain him, and ordain for him the good of this world and of the world to come. Verily, He is the Hearer, the Answerer. Repeatedly hath his mention flowed from the Most Exalted Pen. Blessed is he, and blessed those with him, and his mother and his sister. We bear witness that they both attained unto My presence, stood at the door of My greatness, beheld My horizon, returned by My leave, and uttered My fair praise.

5 این ایام مسافریں وارد و در ظل ساکن ابن اسمی اصدق علیهما بهاء الله الاهی وارد و زیارت و حضور و اصفا و مشاهده فائز ذکر آن بیت را نموده و هر یک از اهلش مجدداً در ساحت اقدس مذکور هنیئاً لهم یا اسمی علیک بهائی در باره جواهر سرمه نوشته بود ما جواب میگوئیم جناب (ع ط) باجر خود رسیدند خواه سرمه مؤثر واقع شود ام لا

6 یا اسمی عنایت و اختش علیهما بهائی در ساحت اقدس مذکور حزب الله را در ارض (ط) تکبیر میرسانیم و بنور عنایت و نار سدره بشارت میدهم یا حزب الله قدر ایام را بدانید و بآنچه سزاوار است تمسک جوئید امروز اعمال طیبه و اخلاق پسندیده از جند الله محسوبند طوبی از برای نفوسیکه باین جنود افتده و قلوب را تسخیر نمودند یا حزب الله در جمیع احیان باین کلمه علیا که از افق سماء اقتدار اشراق نموده ناظر باشید یفعل ما یشاء و یحکم ما یرید لعمر الله در این کلمه مبارکه بحر استقامت و اطمینان مستور هر نفسی باو فائز شود و از او بیاشامد خود را مستقیم و مطمئن مشاهده نماید جهد نمائید شاید باین کلمه مبارکه فائز شوید و مقصود را بیاید البهاء المشرق من افق سماء فضلی علیکم و علی کل ثابت مستقیم الحمد لله العزیز العظیم

7 یا اسمی نامه جناب محمد حسن علیه بهائی که بآنجناب ارسال داشته ملاحظه شد وجدنا منه عرف اقباله الی افقی والتوجه الی وجهی و رأیناه ناطقاً بثنائی و قائماً علی خدمة امری نسل الله ان یؤیده و یمده و یقدر له خیر الآخرة و الأولى انه هو السامع المجیب مکرر ذکرش از قلم اعلی جاری طوبی له و لمن معه و لأمه و اخته نشهد انهما فازا بلقائی و حضرا لدی باب عظمتی و رأیا افقی و رجعا باذنی و نطقاً بثنائی الجمیل

- 8 O people of God! This Wronged One, in the year gone by, was afflicted by the cruelty of a treacherous oppressor: on the one hand by the wrongs of the wrongdoers, and on the other by the ascension of Kalim, whom We adorned with the raiment of acceptance and made one of the branches of My Lote-Tree. Verily, the Cause is in the grasp of My power. We commemorate whomsoever We will with whatsoever We will, and bestow upon whomsoever We desire whatsoever We please. Yet tribulations and sorrows have not withheld, nor shall they withhold, the Most Exalted Pen. It moveth and circlest within the arena of utterance, and He is the Speaking, the All-Knowing.
- 9 We make mention of Mulla Muhammad-Rida. O Muhammad-Rida! The luminary of favor hath turned toward thee from the horizon of the heaven of the Most Exalted Pen and shone forth upon thee. Rejoice, then, and be thou of the thankful. Say: O concourse of divines! Die in your wrath. The Hour hath come while ye slept; the Cry hath been raised while ye remained heedless. Say: The breeze of God passed over you while ye were as dead. Say: Lift up your heads! The Sun shineth from the horizon of the heaven of Revelation, would that ye might perceive, would that ye might behold. The rustling and the whispering have arisen, would that ye might hear. Say: Deprive not yourselves of the Most Great Sea. Fear ye the All-Merciful; He hath desired for you naught but good, did ye but know.
- 10 And at this moment We make mention of him who was named 'Ali-Muhammad, that he may rejoice and be of the thankful. Verily, We remembered him when My handmaid—she who attained unto My presence and turned unto My radiant horizon—stood before My face. O 'Ali-Muhammad! We have remembered thee, and We remember thy father who ascended unto the Most Exalted Horizon by a decree from God, the Lord of all worlds. The breaths of My verses encompassed him before his ascension and after it, and I am indeed the Compassionate, the Generous. Blessed is the soul that ascended in My days and attained unto the remembrance of My Most Exalted Pen, at a time when the seat of the Throne was in this mighty Prison. Praise be to God! All the souls mentioned have attained, and have been illumined by the effulgent rays of the Sun of My utterance. The glory be upon them and upon every steadfast and upright soul.
- يا حزب الله اين مظلوم در سنه گذشته بظلم ظالمی غدار مبتلا از يك جهة ظلم ظالمين و از جهة اخرى صعود كلیم الذي زيناه بطراز القبول وجعلناه من افنان سدرتي ان الامر في قبضة قدرتي نذكر من نشاء بما نشاء ونهب لمن نريد ما نريد ولكن ابتلا و احزان قلم اعلى را منع ننوده ونخواهد نمود جال و يجول في مضمار البيان و هو الناطق العليم
- 9 جناب ملا محمد رضا را ذكر مينمائيم يا محمد رضا نير عنايت از افق سماء قلم اعلى بتوجه نمود و بر تو تجلّی فرمود افرح و كن من الشاكين قل يا معشر العلماء موتوا بغيطكم قد اتت الساعة و انتم نائمون و ارتفعت الصيحة و انتم غافلون قل مرت عليكم نسمة الله و انتم ميتون قل ارفعوا رؤوسكم ان الشمس مشرقة من افق سماء الظهور لو انتم تشعرون و لو انتم تنظرون و ارتفع الصرير و الخفيف لو انتم تسمعون قل لا تمنعوا انفسكم عن البحر الأعظم اتقوا الرحمن انه ما اراد لكم الا الخير لو انتم تعرفون
- 10 و نذكر في هذا الحين من سمي بعلي محمد ليفرح و يكون من الشاكين انا ذكرناه اذ حضرت لدى الوجه امّتي التي فازت ببقائي و اقبلت الى افقي المنير يا علي محمد قد ذكرناك و نذكر اباك الذي صعد الى الأفق الأعلى امراً من لدى الله رب العالمين قد اخذته نفحات آياتي قبل صعوده و بعده و انا المشفق الكريم طوبى لنفس صعد في أيامي و فاز بذكر قلبي الأعلى اذ كان مقرّ العرش في سجن العظم لله الحمد نفوس مذكوره كلّ فائز گشتند و باشرافات انوار آفتاب بيان منور البهاء عليهم و على كلّ ثابت مستقيم

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BH01038

- 1 He is God, exalted be His glory, the Lord of power and glory. 1 هو الله تعالى شانه القدرة و الكبريا
- 2 Praise be to God who hath kindled the lamps of utterance within the crystal globes of knowledge and divine understanding; who, by their light, hath guided the people of discernment to the gardens of eternal life, and directed the possessors of sound judgement to the paradises of intimacy and faithfulness. By these same lights He hath caused the trees of existence to yield the fruits of unveiling and inward vision, and from the very blackness of ink hath He brought forth the Kawthar of life immortal for the people of love and devotion. 2 الحمد لله الذى اوقد سرج البيان فى زجاجات العلم والعرفان وهدى بها اولى الحجي الى رياض البقاء ودل ارباب التهى الى جنان الانس والوفاء وبها اظهر من اشجار الوجود اثمار الكشف والشهود وابرز من سواد المداد كوثر الحيوان لاهل الوداد
- 3 Can His all-encompassing bounty be numbered? Can His out-poured grace, so limitless and unconfined, be measured or returned? Can any tongue reckon the wondrous tokens of His loving-kindness, or the subtle favours of His tender mercy? 3 هل يُحصى فضله المحيط وهل يُعبد جوده البسيط وهل تقدر على تقدير بدائع الطافه ولطائف افضاله
- 4 How shall non-existence set about counting what floweth from the pure realm of pre-existence? How shall the feeble and impotent creature attempt to enumerate the attributes of his Lord, the Almighty, the All-Powerful? Verily He hath sanctified His own Self from being compassed by knowledge, and exalted His Essence above whatsoever the denizens of the realm of limitation can attain or comprehend. Glorified and exalted is He above that which the perceivers perceive, the describers describe, and the praisers seek to extol. 4 كيف يمكن للعدم احصاء ما يظهر من صرف القدم وكيف يقدر العاجز الضعيف على تعداد صفك ربه الغالب القدير انه زه نفسه عن العرفان وقُدس ذاته عما يدركه اهل الامكان سبحانه وتعالى عما يدركه المدركون ويصفه الواصفون ويرتقى اليه الناعتون
- 5 From everlasting His power hath encompassed the world of being, and His irresistible Will hath dominated all peoples and kindreds of the earth. He willeth, and He commandeth; He desireth, and He decreeth; He bestoweth, and He measureth out. For us, in describing Him, there is naught but sheer impotence and restriction. We know His might through our own weakness, His wealth through our poverty, His strength through our frailty, His all-encompassing grasp through our utmost striving. 5 لم يزل احاطت قدرته على العالم و غلبت ارادته جميع الامم اراد فامر وشاء فقدّر وبذل فقدّر ليس لنا فى اوصيافه الا الحصر نعرف قدرته بعجزنا وغناه بفقرنا وقوته بضعفنا واحاطته بجدنا
- 6 Thus do we come to know our Lord through the knowledge of our own selves; and again, from another station, when we behold the evidences of His power within us, the mysteries of His handiwork in our inmost beings, the impress of the effulgence of the Sun of His knowledge upon our hearts, and the tokens of the marvels of His wisdom in our bodies and souls, by these signs do we infer that He is the Almighty, the All-Subduing, the Unconstrained. Otherwise, no finite thing can find a path unto Him who hath declared His very Being to be the Necessary Existence, and no link or bond can be forged 6 فنعرف ربنا بعرفان نفسنا وفى مقام آخر لما نرى اثار قدرته فينا واسرار صنعته فى انفسنا وانطباع تجلّى شمس علمه فى قلوبنا وظهور اثار بدائع حكيمته فى البابنا نستدل بهذه الاثار على انه هو العزيز المقتدر المختار والا ليس للحدود سبيل الى من تنزه عن الحدود ولا رابطة للممكن مع الذى وصف ذاته بوجوب الوجود

betwixt the world of limitation and Him who is exalted above all limitation.

- 7 And peace and praise rest upon the well-springs of His wisdom, the dawning-places of His knowledge and power, the Manifestations of His glory and might – those by whose guidance the people of insight have attained unto that which uplifteth mankind to the pinnacles of wisdom and sound judgement; through whose light the breasts have been expanded, the hearts made glad, the souls exalted; and by whose rain the servants have reached the meadows of amity, concord and rectitude, and have been nourished with the fruits of love and affection in the gardens of unity and fellowship. And upon those also who are illumined by their lamp, who seek blessing from their very breaths, who behold their radiance, follow in their footsteps, and stand, night and morn, engaged in praise and remembrance amidst the realm of creation.

- 8 And now, thy first and second letters have been received, and I have become fully apprised of all that they contained. Although a few days have elapsed ere this reply was penned, yet God, exalted be He, is witness to state and word alike, that the remembrance of the spiritual friends is continually present, and that your memory is the very cause of joy and gladness, and the source of the expansion of hearts and breasts. From the manifold tokens of the divine favours and the wondrous bestowals of the Lord of grace do we supplicate and hope that thyself and the other friends may be sheltered beneath the shade of His bounty, and that with the Salsabil of meanings, welling forth from the springs of those luminous words, He may render the soil of your hearts verdant and flourishing.

- 9 He is the All-Bounteous, whose grace hath encompassed the whole world, and the All-Merciful, whose munificence hath embraced all peoples and nations. Every being hath drawn a portion from His bounty, and every true seeker hath partaken of the outpourings of His tenderness. Glory be to God! What a banquet is spread in the realm of existence, and what rapture and gladness stand revealed and manifest! Would that the people might but know, and might turn themselves toward their Lord!

- 10 Exalted be His glory! At all times hath He sent forth into this world the Manifestations of His power and might, for the uplifting of souls, the purification of hearts, and the ease and well-being of His creatures. Them hath He made to appear, through the subtleties of wisdom and the marvels of grace and compassion, that they may, by spiritual qualities, by gentle words and wondrous utterances, summon His servants to the gardens of intimacy and love, to the paradises of unity and

7 والسلام والثناء على ينابيع حكمته ومطالع علمه وقدرته ومظاهر عزّه وقوته الذين بهم اهتدى اولو النهى الى ما يرقى الوري الى معارج الحكمة والحجى وبنورهم انشرفت الصدور وفرحت القلوب وترقت النفوس وبارشاهم وصل العباد الى مواقع الانس والالفة والسداد ورزقوا اثمار المحبة والوداد فى رياض الحب والاتحاد وعلى الذين استضاءوا بنبراسهم واستبركوا بانفاسهم ورأوا انوارهم واقتنوا اثارهم وقاموا على الذكر والثناء بين الانشاء فى كل صباح ومساء

8 وبعد مكتوب اول و ثانى انجناب واصل و بر مضامين ان اطلاع حاصل اكرچه ايام معدوده در جواب تأخير رفت ولكن حق متعال شاهد حال ومقال كه پیوسته ذكر دوستان روحانی مذکور و یادشان علت انبساط وسرور بل مایه انشراح قلوب و صدور از لطایف الطاف الهیه و بدایع عنایات ربانیه سائل و املیم كه انجناب و سایر دوستان را در ضلال فضل حفظ فرماید و بسلسبیل معانی كه از ینابیع كلمات لا ئحات جاری و ظاهر اراضی قلوب را سرسبز و خرم نماید

9 اوست كرنمیکه فضلش جمیع عالم احاطه فرموده و رحمیکه كرمش كل امم را فرا گرفته هرذی وجودی از جودش نصیب برده و هر طالبي از ظهورات عطوفتش بهره بافته سبحان الله چه بساطی در عالم وجود بر پاست وجه وجد و انبساط ظاهر و هویدا یالیت القوم یعرفون والی ربهم یتوجهون

10 حق جل شأنه لا زال مظاهر قدرت و قوت خود را لاجل ترقی نفوس و تزکیة قلوب و راحت و اسیالاش خلق بعالم فرستاده و ایشانرا بلطایف حکمت و بدایع فضل و رأفت ظاهر نموده تا خلق را باخلاق روحانیه و كلمات لطیفه و عبارات بدیعه بریاض انس ووداد و جنان الفت و اتحاد

accord, and may guide them to the station of nearness and the assemblage of holiness.

- 11 It is evident, unto the people of knowledge and insight, that if the advent of the Manifestations of God proceeded not from the command and Will of the Lord, exalted be His glory, never would those sanctified Temples of Being have been able to bear the manifold vicissitudes and ordeals that befell them, nor to endure such calamities as were inflicted upon them by the people of tyranny, aggression, injustice and transgression, nor to be well-pleased, to this degree, with such tribulations and hardships. Verily, their suffering in the days of adversity and affliction, and their constancy amid the onslaught of trials in the path of the Lord of creation, bear a clear witness to the reality of their Cause.
- 12 Blessed are the souls who, by following the traces of these well-springs of mysteries, have entered the Paradise of knowledge, have been sustained by the fruits of wisdom and exposition, and have attained, through steadfastness and certitude, unto the vesture of true victory. They, verily, are the triumphant, the successful, the ones who have attained, and in the gardens of nearness abide forever, delighting in the bounties of divine grace.
- 13 Thy third letter also hath reached Us, and hath become the cause of joy and gladness. By way of allusion thou didst voice a gentle complaint at the delay in reply. Since thou art not apprised of the circumstances of this land and of the perpetual occupations that press upon Us, thou art excused. We hope that thou mayest ever attain unto that which is best for thee in the end and in the beginning, and be enabled to accomplish that which is the cause of salvation, of life, and of the perpetuation of thy good name in the divine realms.
- 14 Look not upon this world and all that hath been created therein, but rather upon the Kingdom of thy Lord, the Lord of Names. Whatsoever is stamped with the seal of mortality, whose transience and evanescence are clearly manifest, is unworthy of regard or attachment. We beseech God to open the eyes of humankind, that they may turn towards the Most Great Outlook, behold with their own eyes the perishableness of this dusty world, and, through His bounty, be raised up into the everlasting and abiding realm.
- 15 Verily, He is the Most Generous, the All-Bountiful. There is no God but He, the Bestower, the All-Giving, the Most Exalted, the Most Great.
- 16 Glory and praise rest upon thee, and upon the steadfast lovers of God. Praise be to God, the Lord of the knowers, the God of the truly wise.

دعوت نمایند و بمقام قرب و محفل قدس هدایت کنند

11 و بر ارباب دانش و بینش ظاهر و هویداست که اگر ظهور مظاهر الهیه بامر و اراده حق جلّ جلاله بنود هکزهیا کل انو جودات مقدسه متحمل قضایای وارده و بلایای نازله نمیشد و برانچه برایشان از ارباب بغی و طغیان و ظلم و عدوان وارد صبر ننمودند و باین درجه رحمت و مشقات راضی نمیشدند یشهد بحقیقتهم صبرهم فی البأساء والضراء واستقامتهم فی ظهور البلیای علی امر ربهم مالک الانشاء

12 طوبی از برای نفوسیکه باقتضای اثاران ینابیع اسرار درجّت عرفان وارد شدند و بآثار حکمت و بیان مرزوق کشتند و بخلع استقامت و ایقان فائزند انهم هم الفائزون وهم الناجون وهم الواردون وفی جنان القرب خالدون وبالااء الفضل متعمون

13 مکتوب ثالث انجناب رسید وعلّت مسرت وانبساط کشت تلویحاً از تأخیر جواب شکایت رفته بود چون انجناب از اوضاع این ارض و مشاغل متواتره اطلاع ندارند معذورند امید واریم لا زال پانچه خیر اولی و اخر است فائز باشید و موفق شوید برانچه علّت نجات و حیات وبقای ذکر است در عوالم الهیه

14 لا تنتظر الی الدّٰنیا و ما خلق فیها بل الی ملکوت ربّک مالک الاسماء انچه فنا و زوال در هزان مشهود و مثبتست لایق اعتنا و توجه نبوده ونیست نسئل الله ان یفتح عیون البشر للتّوجه الی المنظر الاکبر ویریمه فناء هذا العالم التّرابی ویصعدهم بفضلہ الی العالم الدّائم الباقي

15 انّہ هو المنعم الکرم لا اله الا هو الفاضل الباذل العلیّ العظیم

16 البهاء علیک وعلی احباء الله الرّاسخین الحمد لله مولی العارفین واله العارفین

BH11605

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

- 1 He is God, exalted be His station, the Remembrance and the Utterance 1 هو الله تعالى شأنه الذكر والبيان
- 2 This is a Book from the Wronged One to him who has turned and hastened unto God, the All-Knowing, the All-Wise. O Muhammad! We testify that thou hast soared on the wings of longing unto the Lord of the Day of the Covenant. Thou didst arrive and present thyself before the Gate, and didst hear the Call from the Dawning-Place of grandeur, and didst attain that which the near ones have attained. Render thanks unto God for this great bounty. 2 هذا كتاب من لدى المظلوم الى من اقبل وسرع الى الله العليم الحكيم يا محمد نشهد انك طرت بقوادم الاشتياق الى مالك يوم الميثاق وردت وحضرت لدى الباب وسمعت النداء من مطلع الكبرياء وفزت بما فاز به المقربون احمد الله بهذا الفضل العظيم
- 3 O Taqi! Hear My call once again. Counsel the people to fear God and to that whereby His wondrous Cause may be uplifted. Say: Beware lest the doubts of the people of the Bayan withhold you from your Lord, the All-Merciful. Leave them behind you, turning unto the Tree of Revelation whereon the Interlocutor of the Mount doth speak: "Verily, there is no God but Me, the All-Knowing, the All-Informed." 3 يا تقى اسمع ندائى مرّة اخرى وصّ القوم بتقوى الله وبما يرتفع به امره البديع قل اياكم ان تمنعكم شبهات اهل البيان عن ربكم الرحمن دعوهم ورائكم مقبلين الى سدرة الظهور التى ينطق عليها مكلم الطور انه لا اله الا انا العليم الخبير
- 4 O son of Abhar! Upon thee be the glory of God, the Lord of destiny. Be thou vocal in My remembrance, turn thy face unto My countenance, take hold of My Book with the strength bestowed by Me, arise to serve My Cause, and turn unto Mine all-glorious horizon, at whose appearance the horizons prostrated themselves and the lights bowed down in humility. Thus have We sent down the verses and expounded them in truth, as a grace from Us upon thee, and I am the All-Bountiful, the All-Generous. 4 يا ابن ابهر عليك بهاء الله مالك القدر كن ناطقاً بذكرى ومتوجّها الى وجهى واخذاً كتابى بقوة من عندى قائماً على خدمة امرى ومقبلاً الى افقى المنبر الذى اذ ظهر سجدت له الآفاق وخضعت له الأنوار كذلك انزلنا الآيات وصرناها بالحق فضلاً من عندنا عليك وانا الفضال الكريم
- 5 Go forth with My Book unto My lands and remind My loved ones and give them the glad-tidings of My loving-kindness and My mercy. Say: God is with you under all conditions. We hear and We see, and I am the All-Hearing, the All-Seeing. Fear God, O people, and follow not those who have exchanged the ocean for a drop and certitude for idle fancies. These are among the most lost, as recorded in a clear tablet. 5 اذهب بكتابى الى ديارى وذكر اوليائى وبشرهم بعنايتى ورحمتى وقل الله معكم فى كل الأحوال نسمع ونرى وانا السميع البصير اتقوا الله يا قوم ولا تتبعوا الذين بدّلوا البحر بالغدير والايقان بالأوهام انهم من الأخسرين فى لوح مبين
- 6 We testify that thou wert present and didst mention the people of Qaf who fulfilled God's Covenant and His Testament and were among the steadfast. And thou didst mention the people of Za who cast away vain imaginings, clinging to the cord of 6 نشهد انك حضرت وذكرت اهل القاف الذين وفوا بميثاق الله وعهده وكانوا من الراسخين وذكرت اهل الزاء الذين نبذوا الأوهام متمسكين بحبل اليقين نشهد انا سمعنا منك ذكر اهل الطاء

certitude. We testify that We heard from thee mention of the people of Ta who believed in the Lord of Names and Creator of the heavens, and the people of Qaf and Mim and Kaf. Rejoice thou at My testimony and say: Praise be unto Thee, O Thou the Goal of the mystics.

الَّذِينَ آمَنُوا بِمَالِكِ الْأَسْمَاءِ وَفَاطِرِ السَّمَاءِ وَاهِلِ
القَافِ وَالْمِيمِ وَالْكَافِ أَفْرَحَ بِشَهَادَتِي وَقُلْ لَكَ
الْحَمْدُ يَا مَقْصُودَ الْعَارِفِينَ وَ

- 7 We make mention of Our loved ones in Sad and give them glad-tidings of the signs of God, the Lord of the worlds. O people of Sad! The Lord of creation hath turned toward you from the prison quarter and beareth witness to your acceptance, your devotion, your humility and your submissiveness to a Cause before which the necks of the idolaters have bowed. There hath befallen you in the path of God that which hath caused the Holy Spirit and them that circle round My mighty Throne to weep. Ye have been forced to leave your homes by reason of what hath befallen you. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Informed. Nothing whatsoever escapeth His knowledge, to this every discerning mystic doth testify. What aileth Me that I behold the wolf pursuing My sheep? Say: Fear God, O people, and be not of the wrongdoers. We counsel you to manifest the greatest steadfastness in this Cause whereby the faces of the idolaters have been darkened.

7 نَذَرُ أَوْلِيَاءِي فِي الصَّادِ وَنَبَشِّرُهُمْ بِآيَاتِ اللَّهِ رَبِّ
الْعَالَمِينَ يَا أَهْلَ الصَّادِ قَدْ تَوَجَّهَ إِلَيْكُمْ مَالِكُ الْإِيحَادِ
مِنْ شَطْرِ السَّجْنِ وَيَشْهَدُ بِاقْبَالِكُمْ وَتَوَجُّهِكُمْ وَ
خُضُوعِكُمْ وَخُشُوعِكُمْ لِأَمْرِ خَضَعَتْ لَهُ أَعْنَاقُ
الْمُشْرِكِينَ قَدْ وَرَدَ عَلَيْكُمْ فِي سَبِيلِ اللَّهِ مَا نَاحَ بِهِ
رُوحُ الْقُدُسِ ثُمَّ الَّذِينَ طَافُوا عَرْشِي الْعَظِيمِ قَدْ
هَاجَرْتُمْ مِنْ دِيَارِكُمْ بِمَا وَرَدَ عَلَيْكُمْ أَنَّ رَبَّكُمْ الرَّحْمَنُ
هُوَ الْعَلِيمُ الْخَبِيرُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَشْهَدُ
بِذَلِكَ كُلُّ عَارِفٍ بِصِيرٍ مَا لِي أَرَى الذَّنْبَ خَلْفَ
أَغْنَامِي قُلْ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ
نُوصِيكُمْ بِالْإِسْتِقَامَةِ الْكُبْرَى فِيهِذَا الْأَمْرُ الَّذِي بِهِ
أَسْوَدَّتْ وَجُوهُ الْمُشْرِكِينَ

- 8 O My loved ones in Abhar! The Wronged One hath turned toward you from the prison quarter and hath mentioned you in such wise as cannot be equaled by the wealth of the rich nor by all that the kings and rulers possess. He who was present before Us made mention of you; thus have We remembered you in this clear Tablet.

8 يَا أَوْلِيَاءِي فِي أَبْهَرَ أَنَّ الْمَظْلُومَ قَدْ أَقْبَلَ إِلَيْكُمْ مِنْ
شَطْرِ السَّجْنِ وَذَكَرَكُمْ بِمَا لَا تَعَادِلُهُ ثَرَوَةُ الْأَغْنِيَاءِ وَ
لَا مَا عِنْدَ الْمُلُوكِ وَالسَّلَاطِينِ قَدْ ذَكَرَكُمْ مِنْ حَضَرٍ
لَدَى الْوَجْهِ ذَكَرْنَاكُمْ بِهَذَا اللَّوْحِ الْمُبِينِ

- 9 O Qamsar! The breezes of the All-Merciful have wafted over thee and thou hast attained that which most cities of the world have not attained. Recognize thou this great bounty. We counsel thee to preserve what thou hast been given by God, the Mighty, the Praiseworthy. The crier hath cried out, the raven hath croaked, and the Dove of the Throne hath spoken: "There is no God but Me, the Mighty, the Beauteous." We make mention of Our loved ones in thee and bid them to be steadfast in this momentous News. That which We foretold you hath come to pass, when the Light was shining from the horizon of Zawra and in the Land of Mystery and in this noble station.

9 يَا قَصْرَ مَرَّتْ عَلَيْكَ نَفْحَاتُ الرَّحْمَنِ وَفَزَتْ بِمَا لَا
فَازَ بِهِ أَكْثَرُ مَدَنِ الْعَالَمِ أَعْرِفِي هَذَا الْفَضْلَ الْكَبِيرَ
نُوصِيكَ بِحِفْظِ مَا أَوْتَيْتَ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْحَمِيدِ
أَنَّ النَّاعِقَ نَعَقَ وَالْغَرَابَ نَعَبَ وَحَمَامَةُ الْعَرْشِ
نَطَقَتْ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْجَمِيلُ وَنَذَرُ أَوْلِيَاءِي
فِيكَ وَنَأْمُرُهُمْ بِالْإِسْتِقَامَةِ فِي هَذَا النَّبَأِ الْعَظِيمِ
قَدْ ظَهَرَ مَا أَخْبَرْنَاكُمْ إِذْ كَانَ التَّوَرُّ مَشْرِقاً مِنْ أَفْقِ
الزُّورَاءِ وَفِي أَرْضِ السَّرِّ وَفِيهِذَا الْمَقَامُ الْكَرِيمُ

- 10 We make mention of Our loved ones and friends in Mim and Alif, and give them the glad-tidings of My mercy that hath preceded all who are in the heavens and on earth. O My companions there! We testify that ye have turned towards and believed in God, the Lord of this wondrous Day. Blessed are your homes wherein hath been raised the remembrance of God and the remembrance of His loved ones, and ye have attained

10 وَنَذَرُ أَوْلِيَاءِي وَاحِبَائِي فِي الْمِيمِ وَالْأَلِفِ وَنَبَشِّرُهُمْ
بِرَحْمَتِي الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ يَا
أَصْحَابِي هُنَاكَ نَشْهَدُ أَنَّكُمْ أَقْبَلْتُمْ وَأَمَنْتُمْ بِاللَّهِ مَالِكِ
هَذَا الْيَوْمِ الْبَدِيعِ طُوبَى لِبُيُوتِكُمْ بِمَا ارْتَفَعَ فِيهَا ذِكْرُ
اللَّهِ وَذِكْرُ أَوْلِيَائِهِ وَفَزْتُمْ بِمَا كَانَ مَكْتُوباً فِي الْوَاحِ
رَبِّكُمْ الْمُقْتَدِرُ الْقَدِيرُ

unto that which was written down in the tablets of your Lord, the Almighty, the All-Powerful.

- 11 O My companions in Sin and Nun! The Wronged One remembereth you and commandeth you to that which beseemeth this Cause, from which every heedless doubter hath turned aside. Take ye hold of the Book of God with the strength bestowed by Us, and be ye among those who are firmly established. We counsel you to preserve that which ye have been given. Render thanks unto your Lord, the Merciful, the Compassionate. Ibn-i-Abhar hath appeared before the Most Great Scene and made mention of you. We have remembered you in this Tablet from whose horizon hath shone the sun of the loving-kindness of your Lord, the All-Bountiful.

- 12 O Ibn-i-Abhar! Thou hast made mention of My male and female servants before the Countenance, and each servant and handmaiden hath attained unto that which was mentioned in the books of God and inscribed by the Most Exalted Pen in a Tablet which none save He hath comprehended. Thus hath the rustling of the Lote-Tree of the Uttermost End been raised up in this exalted station. Say: O concourse of creation! By My life, the All-Merciful! We have sent unto you the fragrance of My sweetest utterance. Do ye perceive it, or are ye of the heedless? The horizons have been filled with the breathings of revelation. Do ye sense them, or are ye of those who slumber? The fragrance of the All-Merciful's robe hath been wafted throughout the world. Blessed is he who hath recognized it, found it, and said: "Praise be unto Thee, O Thou the Desire of the worlds!" By God! The world hath been perfumed by the fragrances of the Pen, yet the peoples are in strange drunkenness. Say: O people of the Bayan! The All-Merciful hath come with the standards of divine knowledge, though it be against your wishes. He is the One before Whose name the Point of the Bayan and the Concourse on High and the angels brought nigh have prostrated themselves. Say: The Faithful Spirit circleteth round the Throne, while the dwellers of Paradise abide beneath the shadow of this glorious and wondrous station. Whoso turneth away from this Name hath turned away from God in the past and in the future. To this testifieth He with Whom is a preserving Tablet. The mercy that hath flowed from My Most Exalted Pen be upon thee and upon those who love thee and hearken unto thy word concerning this mighty Cause, whereby the limbs of the idolaters who cast the Book of God behind their backs have quaked, turning instead to every heedless one who hath turned away from God, the True King, the Manifest.

11 يا اصحابى فى السّين و النّون انّ المظلوم يذكركم و يامرکم بما ينبغى لهذا الأمر الذى اعرض عنه كلّ غافل مريب خذوا كتاب الله بقوة من عندنا و كونوا من الرّاضين انا نوصيکم بحفظ ما اوتيتم احمدا ربکم الرّحمن الرّحيم قد حضر ابن ابهر فى المنظر الاکبر و ذکرناکم بهذا اللّوح الذى لاح من افقه شمس عناية ربکم الکريم

12 يا ابن ابهر قد ذكرت عبادى و امائى تلقاء الوجه و فاز كلّ عبد و امة بما كان مذكوراً فى كتب الله و مسطوراً من القلم الأعلى فى لوح ما اطلع به الا هو كذلك ارتفع حفيف سدره المنتهى فى هذا المقام الرّقيع قل يا ملأ الامكان و نفسى الرّحمن قد ارسلنا اليکم عرف بيانى الاحلى هل تجدونه ام تكونون من الغافلين قد ملأت الآفاق نفحات الوحى هل تجدونها ام انتم من النّائمين قد تضوّع عرف قيص الرّحمن فى العالم طوى لمن عرف و وجد و قال لك الحمد يا مقصود العالمين تالله تعطر العالم من نفحات القلم ولكنّ الأمم فى سكر عجيب قل يا ملأ البيان قد اتى الرّحمن برايات العرفان رغماً لأنفکم انه هو الذى سجد لاسمه نقطة البيان و الملاء الأعلى و الملائكة المقربون قل انّ الرّوح الأمين يطوف حول العرش و اهل الفردوس سکنوا فى ظلّ هذا المقام العزيز البديع من اعرض عن هذا الاسم انه اعرض عن الله من قبل و من بعد يشهد بذلك من عنده لوح حفيظ الرّحمة الّتى جرت من قلبى الأعلى عليك و على الدّين يحبونک و يسمعون قولک فى هذا الأمر العظيم الذى به ارتعدت فرائص المشركين الدّين نبذوا كتاب الله ورائهم مقبلين الى كلّ غافل اعرض عن الله الملك الحقّ المبین

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- 1 In the Name of the Wronged One, the Stranger. 1 بسم المظلوم الغريب
- 2 O Pen of the Most High! Once again there hath reached thee that for which the dwellers of the Supreme Paradise have raised their lament, and whereby the pillar of knowledge hath been shaken in the Kingdom of creation: the ascension of him who was steadfast in the Cause of God, the Lord of Names; who, morn and eve, walked in circumambulation about the Throne; who, with myriads of the inmates of eternity, was ever voicing the praise of God; and who soared in the air of the mercy of his Lord, the Fashioner of heaven. 2 ان يا قلم الاعلى قد اتاك مرّة اخرى ما ناح به سكان الفردوس الأعلى وتزعزع ركن العرفان في ملكوت الانشاء بما صعد من كان مستقيماً على امر الله مالك الاسماء وطائفاً حول العرش في الصباح والمساء وناطقاً بثناء الله بربوات اهل البقاء وطائراً في هواء رحمة ربه فاطر السماء
- 3 We bear witness that he turned unto the Most Exalted Horizon and answered his Lord when the Call was raised; that he bore, in the path of God, that which most of the peoples of the world were unable to bear; that his heart was pierced by the arrows of the mockery of the adversaries; and that there befell him such woes as caused all things to cry out. 3 نشهد انه اقبل الى الافق الاعلى واجاب مولاه اذ ارتفع النداء وحمل في سبيل الله ما لا حمله اكثر الوري قد تشبك قلبه من سهام شناعة الاعداء وورد عليه ما صاحت به الاشياء
- 4 He it was that, when the Youth of divine knowledge came to him with the cup of the Bayan, took it in his hand and drank thereof in the Name of the Lord of the Hereafter and of this world, until the wine of the divine draught so enraptured him that he cast the world behind his back, and turned his face unto the Most Great Name, till he reached the circuit of the near ones and the sincere, came into the presence of the Throne, and hearkened unto the call of God, the All-Subduing, the Self-Subsisting. 4 هو الذي اذا اتاه غلام العرفان بكأس البيان اخذها وشرب منها باسم مالك الآخرة والاولى واخذه سكر الرحيق على شأن نبذ عن ورائه العالم مقبلاً الى الاسم الاعظم الى ان ورد مطاف المقرّبين والمخلصين وحضر تلقاء العرش وسمع نداء الله المهمين القيوم
- 5 I testify that, through him, the breath of faithfulness passed through the cities of the names; I testify that he arose in the Cause with the most great steadfastness, such that neither the states and designs of the tyrants nor the might of the Pharaohs could withhold him. He bore witness unto that unto which the Lote-Tree of the farthest limit hath borne witness, and acknowledged that which the Tongue of Grandeur hath proclaimed. 5 اشهد به سرت نسمة الوفاء في مدائن الاسماء اشهد انه قام على الأمر بالاستقامة الكبرى على شأن ما منعه شئون الجبارة ولا سطوة الفراعنة قد شهد بما شهدت به سدرة المنتهى واعترف بما نطق به لسان الكبرياء
- 6 O Muhammad! As We were walking in this spot at the beginning of the day, the tidings of thy ascent, thy flight, thy turning and thy drawing nigh unto the Supreme Companion reached Us. Thereupon the servant in attendance came before Us and said: "The time of mention hath arrived, O Thou in Whose grasp is the Kingdom of the Bayan." 6 يا محمد قد كنّا ماشياً في المقام في أوّل اليوم قد اتى خبر صعودك وعروجك وتوجّحك واقبالك الى الرفيق الاعلى اذا حضر العبد الحاضر وقال قد حان حين الذكر يا من في قبضتك ملكوت البيان
- 7 O 'Ali! Thou art now in the Supreme Companion, and the tongue of Baha maketh mention of thee whenever sorrows encompass Him round about – sorrows which none hath fathomed save God, the Lord of all that is. 7 يا على انت في الرفيق الاعلى ويذكرك لسان البهاء اذا احاطته الاحزان على شأن ما اطلع بها الا الله مولى الوري

- 8 Blessed art thou, O 'Ali, for thou hast been faithful to the Covenant and Testament of God. Neither the circumstances of the people nor their injustice withheld thee from this Cause – a Cause at which the feet of every learned one have stumbled, and the hearts of every knower have been perturbed. I bear witness that, at thy calamity, every soul that had turned unto God lamented, every believer wept, and every possessor of joy was steeped in grief.
- 8 طوبى لك يا على بما وفيت بميثاق الله وعهده وما منعك شئون الخلق وظلمهم عن هذا الامر الذى به زل قدم كل عالم واضطرب قلب كل عارف اشهد في مصيبتك ناح كل مقبل وبكى كل موحد وحزن كل ذى فرح
- 9 O My Pen of the Most High! Since We have been debarred from turning Our face unto him, go thou, on Our behalf, with the breezes of Our loving-kindness, with the effulgences of Our mercy, and with the wafts of Our tenderness. And when thou dost arrive there, address that bodily temple from before the Wronged One and say:
- 9 ان يا قلبى الاعلى انا لما كُنا ممنوعاً عن التوجه اليه اذهب انت من قبلى بنفحات عنايتى وظهورات رحمتى و فوحات شفقتى واذا حضرت هناك خاطب الهيكل من لدى المظلوم وقل
- 10 Blessed art thou, O thou whose deeds have been adorned with the vesture of acceptance, and whose soul hath ascended whilst the Desired One was well-pleased with thee, turning toward thee, making mention of thee, and spreading abroad the tale of what thou didst accomplish in His path, at a time when His servants and His creatures turned away from Him.
- 10 طوبى لك يا من تزيت اعمالك بطراز القبول وصعد روحك اذ كان المقصود راضياً عنك ومتوجهاً اليك وناطقاً بذكرك وناشراً ما عملته في سبيله اذ اعرض عنه عبادى وخلقه
- 11 Rejoice in the loving-kindness of God and His bounty, and in that which He hath ordained for thee in His Kingdom and in His Realm of might. I bear witness that thou hast attained unto that which most of the servants, in all lands, have failed to attain. When thy ascension was mentioned before the Throne, the faces of the Branches were turned toward thee with the breaths of the All-Merciful.
- 11 وابشرك بعناية الله وفضله وما قدر لك في ملكوته وجبروته اشهد انك فزت بما لا فاز به اكثر العباد في البلاد واذا ذكر عروجك لدى العرش توجهت اليك وجوه الاغصان بنفحات الرحمن
- 12 Thou art he who drank the wine of everlasting life from the hand of bestowal, and attained the Kawthar of reunion on a Day whereon the Ocean of nearness surged and the nightingale was guided upon the branches. Long years didst thou dwell beneath the shade of the mercy of thy Lord.
- 12 انت الذى شربت رحيق البقاء من يد العطاء وفزت بكوثر اللقاء في يوم فيه ماج بحر الوصال وهدى العنديل على الاغصان وكنت ساكناً في ظل رحمة ربك في سنين متواليات
- 13 Blessed art thou, and blessed is he who maketh mention of thee, who turneth his face unto thee, who consorted with thee during thy days on earth, and who, after thy ascension, still speaketh thy praise. I bear witness that thou didst expend thyself, thy spirit, and all that thou didst possess in the path of God; that thou didst turn away from those who denied His verses, rejected His proof, and passed sentence against Him and His loved ones without any evidence or Book.
- 13 طوبى لك ولمن ذكرك ولمن اقبل اليك وعاش معك في حيواتك وينطق بشأئك بعد عروجك اشهد انك انفقت نفسك وروحك وما عندك في سبيل الله واعرضت عن الذين جاحدوا آياته وانكروا برهانه وافتوا عليه وعلى احبائه من دون بينة ولا كتاب
- 14 Sufficient for thee is this – that the Lord of Decree hath manifested His sorrow at thy tribulation, that thy mention might be exalted, and that His tenderness, His care, and His bounty toward thee might be made evident.
- 14 يكفيك بما اظهر مالك القدر حزنه في مصيبتك اعلاء لذكرك واظهاراً لشفقته وعنايته وفضله عليك

- 15 O 'Ali! Thou camest into this world to serve the Cause of thy Lord, the Lord of Names, and thou hast returned unto Him with such steadfastness that from it the Supreme Concourse inhaled the fragrance of faithfulness. The splendour of Baha, shining from the horizon of eternity, rest upon thy first and thy last, thy outward and thy inward being.
- 16 Give thanks for this bounty which hath encompassed thee, taken thee unto itself, and drawn nigh unto thee. By the life of God! Wert thou to expend all the treasures of the earth and the hidden stores of heaven, thou wouldst not have attained unto this Most Great favour and this most luminous, most perfect remembrance. Thou didst win this exalted station and this supreme bestowal in that thou didst traverse the path, come into the presence of the Throne of thy Lord, the Glorious, hearken unto His sweetest call, attain that which had been inscribed in the former Scriptures, and abide in the neighbourhood (of thy Lord) until thou didst surrender thy spirit unto God, the One, the Chosen.
- 17 I announce unto thee yet another favour: the Desired One hath bidden the servant in attendance to visit thee on His behalf, O thou through whose appearing the horizon of fidelity was illumined and the rains poured down. The command is God's, the Mighty, the All-Bountiful.
- 18 We entreat God, the Lord of Names and the Fashioner of heaven, to ordain for His loved ones, His chosen ones and His friends, that which He hath ordained for thee; to grant Me the same confirmations as those vouchsafed unto thee; and to provide them with that wherewith thou wast provided in the days of thy Lord, the Mighty, the All-Knowing.
- 15 يا علي قد جئت في الدنيا لخدمة امر ربك مالك الاسماء ورجعت اليه باستقامة وجد منها رائحة الوفاء الملاء الاعلى البهاء المشرق من افق البقاء على اولك وآخرك وظاهرک وباطنک
- 16 ان اشكر هذا الفضل الذى اخذك واحاطك واقبل اليك لعمر الله لو انفقت خزائن الارض كلها وكناز السماء باسرها ما فزت بهذا الفضل الاعظم والذكر الانور الا انك ادركت هذا المقام الاعلى والمهبة الكبرى بما قطعت السبيل وحضرت تلقاء عرش ربك الجليل وسمعت ندائه الاحلى وفزت بما كان مسطوراً في الصحف الاولى وسكنت في الجوار الى ان اسلمت روحك لله الواحد المختار
- 17 وابشرك بعناية اخرى ان المقصود امر العبد الحاضر بان يزوره من قبلك يا من بك لاح افق الوفاء وهطلت الامطار الامر لله العزيز المنان.
- 18 نسئل الله مالك الاسماء وفاطر السماء بان يقدر لاحبائنا واصفيائنا واوليائنا ما قدر لك ويوفقني بما وفقك به ويرزقهم بما رزقت به في ايام ربك العزيز العلام

BLIB_Or15697.197

BH01085*To: Aqa Siyyid Mahmud who has attained*

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He is the One Who calleth from the Most Exalted Horizon in the Prison of 'Akka
- 3 صحيفة الله المهيمن القيوم
- 2 هو المنادى من الأفق الأعلى في سجن عكا
- 3 شهد الله أنه لا اله الا هو والذي ينطق اليوم بين القوم انه هو مالك ملكوت البيان وهو الكنز المخزون والسر المكنون الذي كان مستوراً عن

3 God beareth witness that there is none other God but Him, and that He Who speaketh this day amongst the people is indeed the Lord of the Kingdom of Utterance, the Hidden Treasure, and the Concealed Mystery that was veiled from all eyes and inscribed by the Pen of God, the All-Protecting, the Self-Subsisting. Through Him hath the decree of the Book been established, both in the beginning and at the end, and the Tongue of Grandeur hath proclaimed: The Kingdom belongeth unto God, the Almighty, the All-Glorious, the Best-Beloved.

4 O Mahmud! Upon thee be the Glory of God, the Mighty, the Loving. I bear witness that thou hast cast aside all things, turning thy face toward the Kaaba of God, the Lord of what was and what shall be. Thou didst leave thy home, seeking the Lord of the House, until thou didst arrive and attain the presence of the Countenance and didst hear the call of God, the Lord of existence. We bear witness that thou hast attained unto that which was recorded by the Most Exalted Pen in this Prison, whereby the Cause of God, His sovereignty, His majesty and His power have been upraised, and wherein every hidden matter hath been revealed. Remind My brothers on My behalf and give them the joyful tidings of that which hath been ordained for them by the Pen of Decree from God, the Mighty, the Powerful. We have remembered them, and do remember them, with that which attracteth the hearts and souls. Say: Be not grieved by the deeds of those whose idle fancies have withheld them from reflecting upon the ultimate fate of things. By the life of God! Their actions shall profit them not. Soon shall they find themselves in the torment ordained for them by God, the Lord of Hosts.

5 Hear thou the Divine Call in the Persian tongue! Some have imagined that through the shedding of blood and the persecutions visited upon the friends the wounds inflicted upon hearts would be healed. Far, far from the truth! Rather, from every drop a new creation is brought forth, and from every affliction countless bounties are made manifest. Today the lovers have been so transported by the Word of the Beloved of the worlds that they regard the world and all that is therein as a handful of dust. Say: O people, by the life of God, this Call bestoweth eternal life and conferreth everlasting grace. Deprive not yourselves thereof. Fear ye God, O people, and be not of the heedless. Cast away what the world possesseth and take hold of this Manifest Book which acquainteth you with the Command of God, draweth you nigh unto the pavilion of His glory, giveth you to drink of the Kawthar of His utterance, and guideth you to His straight Path.

العيون و مرقوماً من قلم الله المهيمن القيوم به
ثبت حكم الكتاب في المبدء والمآب ونطق لسان
العظمة الملك لله المقتدر العزيز المحبوب

4 يا محمود عليك بهاء الله العزيز الودود اشهد انك
نبتت الأمور مقبلاً الى كعبة الله رب ما كان و
ما يكون قد خرجت من البيت قاصداً رب البيت
الى ان وردت و حضرت امام الوجه و سمعت
نداء الله مالک الوجود نشهد انك فزت بما كان
مسطوراً من القلم الأعلى في هذا السجن الذي به
ارتفع امر الله و سلطانه و عظمته و اقتداره و
فيه ظهر كل امر مختوم ذكر من قبلي اخوتك و
بشرهم بما قدر لهم من يراعة التقدير من لدى الله
العزيز القدير انا ذكرناهم و نذكرهم بما تجذب به
الأفتدة و القلوب قل لا تحزنوا من اعمال الذين
منعتهم اهوائهم عن التفكير في عاقبة الأمور لعمر
الله لا ينفعهم ما عملوا سوف يرون انفسهم في
عذاب قدر لهم من لدى الله رب الجنود

5 بلسان پارسی ندای الهی را بشنو بعضی گمان
نموده اند از سفک دماء و ظلهای وارده بر اولیا
جرح صدور التیام میشود حاشا و کلا بلکه از
هر قطره ئی خلقی مبعوث میگردد و از هر بلائی
راحت لا تحصی مشاهده میشود امروز عشاق
را جذب بیان مقصود عالمیان بشأنی اخذ نموده
که عالم را و آنچه در اوست بمثابه کفی تراب
مشاهده مینمایند بگو ای قوم لعمر الله این ندا
حیات ابدی بخشد و نعمت سرمدی عطا فرماید
خود را محروم نمائید اتقوا الله یا قوم و لا
تکونوا من الغافلين ضعوا ما عند العالم و خذوا
هذا الكتاب المبين الذي يعرفكم امر الله و يقربکم
الى خباء مجده و یسقیم کوثر بیانه و یرشدکم الى
صراطه المستقیم

- 6 Today the lovers have a melody, and the City of Love is illumined and purified by the sweet and holy breaths of the friends of God, exalted be His glory. In truth I say these wrongs shall not be lost. The fire of hatred shall leave its traces until the end that hath no end, that all may become aware of the tyrannies perpetrated by the manifestations of iniquity and wickedness against the dawning-places of righteousness and piety. Hath any power been witnessed in the world, or will ever be seen, that can withstand the power of God? Nay, by His own Self, the True One!
- 7 O people of Iran! Beseech ye God that He may assist His Majesty the Shah to do that which beseemeth his station in this Day, and that He may not withhold from him the outpoured bounties, the eternal offerings, and the everlasting verses. Glory be to God! At times it hath been heard that His Majesty hath declared: "We have hitherto shown no favor to this community, nor manifested any mercy towards them. However, We now desire to deal with them with justice and equity." Nevertheless it became clear that these words were not from the Shah, or if they were, his blessed intention was altered due to the whisperings of the tale-bearers of the world.
- 8 That which today is the cause of greatest astonishment is that His Majesty the Shah hath made no distinction between friend and foe, and hath regarded the true friends as enemies - God forbid! O Shah! Reflection is needed; perchance thou mayest become aware of those wicked souls who have been and are lying in wait. The intention here is not to refer to outsiders, but rather to one whose name none dare mention, yet whose deeds and intentions are clear and evident to those possessed of insight.
- 9 Glory be to God! What hath veiled the investigators! To say more would exceed the bounds of wisdom, yet We beseech God to assist and confirm His Majesty the Shah and grant him the knowledge to perceive, for should he become aware, he would hold fast to that which would ensure the perpetuity of his sovereignty and the reformation and advancement of his realm. That which is now the greatest means for His Majesty the Shah from the King of all means is that he should take a firm covenant from the Book that speaketh and from the Kingdom of Utterance, for this sacred covenant is immune from annulment and change; alteration shall not touch it nor shall obliteration reach it. Besides this, no other means that could ensure the exaltation and elevation of the standard of sovereignty can be perceived. Verily, other means existed before, but their time hath passed. O Mahmud! Upon thee be
- 6 امروز عشاق را نغمه‌است و مدینه عشق از دم اطیب اطهر انور اولیای حق جلّ جلاله منور و باصفای براستی میگویم این ظلها هدر نمی‌رود این نار بغضا آثارش الی آخر الذی لا آخر له باقی و دائم است تا کل آگاه شوند بر ظلهائیکه از مظاهر بغی و فحشا بر مطالع بر و تقوی وارد شده آیا قدرتی در عالم مشاهده شده و یا میشود که قدرت حق را منع نماید لا ونفسه الحق
- 7 یا اهل ایران از حق بطلبید حضرت سلطان را مؤید فرماید بر آنچه سزاوار یوم اوست و او را از نعمتهای منزله و مائده‌های ابدیه و آیات سرمدیه منع نفرماید سبحان الله بعضی از اوقات شنیده شد که حضرت سلطان باینکلمه نطق فرموده قوله ما تا حال بانخیز عنایتی نفرمودیم و رحمتی ظاهر نه ولكن حال دوست میداریم که با ایشان بعدل و داد عمل نمائیم مع ذلک معلوم و واضح شد که اینکلمه از سلطان نبوده و یا بوده رأی مبارک نظر بنامهای عالم تغییر یافته
- 8 امریکه الیوم سبب حیرت کبری است آنکه حضرت پادشاه مابین دوست و دشمن فرق نگذاشته‌اند و دوستان حقیقی را نعوذ بالله دشمن انگاشته‌اند یا سلطان تفکر لازم شاید آگاه شوید بر نفوس شریره که در کمین بوده و هستند مقصود از اینکلمه نفوس خارجه نبوده و نیست بلکه نفسی است که احدی قادر بر ذکر اسم او نه ولكن نزد متبصرین اعمال و اراده‌اش واضح و هویداست
- 9 سبحان الله مفتشین را چه محبوب نموده زیاده از این اگر گفته شود از مقتضیات حکمت خارج میشود ولكن از حق میطلبیم حضرت سلطانرا تأیید فرماید و توفیق بخشد بر آگاهی چه اگر آگاه شوند تمسک نمایند بانچه که سبب ابقاء دولت و اصلاح و ارتفاع مملکت است حال سببیکه از برای حضرت سلطان از سلطان اسبابست آنکه عهد محکم از کتاب ناطق و ملکوت بیان اخذ فرمایند چه که اینعهد مقدس از نسخ و تغییر است تبدیل بآن راه نیابد و محو بآن نرسد جز اینفقره اسبابیکه سبب اعلاء و ارتفاع رایة دولست بنظر نماید بلی از قبل اسباب دیگر موجود ولكن قضی نجها

the grace of God and His mercy, which hath preceded the unseen and the seen. Say: O my God, my God! Cast me not out from the door of Thy bounty, and withhold me not from the ocean of Thy generosity, and sever not the cord of my hope through Thy might and power. O Lord! Thou seest the thirsty one yearning for the stream of Thy mercy, and the essence of nothingness seeking the word of Thy proof, and the river of poverty desiring the sea of Thy wealth. I beseech Thee, O Protector of them that are near, O Deliverer of the sincere ones, O Shelter of the sorrow-laden, to illumine the countenance of the sovereign with the light of Thy justice, and to adorn him with that which will draw him nigh unto the court of Thy bounty and the seat of Thy favors. Then aid him, O my God, with the hosts of earth and heaven, and the armies of the seen and the unseen. Verily, Thou art powerful to do what Thou wilt. There is none other God but Thee, the Strong, the Almighty. Within Thy grasp are the reins of all who are in the heavens and on the earth.

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يا محمود عليك فضل الله و رحمته التي سبقت
الغيب و الشهود قل الهى الهى لا تطردنى عن
باب كرمك و لا تمنعنى عن بحر جودك و
لا تقطع حبل رجائى بعزك و اقتدارك اى
رب ترى العطشان اراد فرات رحمتك و جوهر
الحو كلمة اثباتك و غدير الفقر بحر ثروتك
اسئلك يا حافظ المقربين و منجى المخلصين و
مأوى المكروبين ان تتور حضرة السلطان بنور
عدلك و زينه بما يقربه الى بساط عطائك و
كرسى عنايتك ثم انصره يا الهى بجنود الأرض
و السماء و صفوف الغيب و الشهادة انك انت
المقتدر على ما تشاء لا اله الا انت القوى القدير
و فى قبضتك زمام من فى السموات و الأرضين

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KHSK.094-096,

TISH.250x

BH01106

Ziyarat-Namiy-i-Asiyyih Khanum

- 1 He is the Comforter, the Consoler, the Counselor, the All-Knowing!
- 2 O Pen! Time and again have sorrows come to pass that have caused the people of Baha to grieve—they who have believed in God, the Lord of Names and Creator of the heavens, who have soared on the wings of recognition in the atmosphere of certitude, and who have acknowledged that which the Tongue of Grandeur hath spoken throughout creation. O My Most Exalted Pen! Calamities have befallen thee that have caused the dwellers of the most exalted Paradise and the highest Heaven to lament, and those who circle round the Throne at morn and eventide to weep. Hear My call, then make mention of the calamity by which sorrows have encompassed My Name, the Self-Subsisting, and whereby patience and forbearance have fled and been scattered throughout the lands.
- 3 Say: O Most Exalted Leaf, mentioned in the Crimson Book! Thou art she whom God created to arise for the service of His Own Self, the Manifestation of His Cause, the Dawning-Place

1 هو المعزى المسلى الناصح العليم

2 يا قلم قد جاء كربة بعد اخرى ما اخذت به
الأحزان اهل البهاء الذين آمنوا بالله مالک
الأسماء و فاطر السماء و طاروا بأجنحة العرفان
فى هواء الايقان و اعترفوا بما نطق به لسان
العظمة فى الامكان يا قلبى الأعلى قد اتيك
مصيبيات ناحت بها سگان الفردوس الأعلى و
الجنة العليا و الذين طافوا العرش فى الصباح
و المساء اسمع ندائى ثم اذكر المصيبة التي بها
احاطت الهموم اسمى القيوم و انهزم بها الصبر و
الاصطبار و تفرقا فى الديار

3 قل اول روح به ظهرت الأرواح و اول نور به
اشرقت الأنوار عليك يا ورقة العليا المذكورة فى

of His Revelation, the Dayspring of His signs, and the Source of His laws. He strengthened thee in such wise that thou didst turn wholly unto Him when the servants and handmaidens turned away. Thou didst hear His most sweet call and didst respond to it, and thou wert with Him in all conditions, until thou didst migrate from the Land of Ta to Zawra, and from Zawra to the Land of Mystery, and thence to this Prison which hath been designated by every name by God, the Creator of the heavens. Thou wert, during the nights and days, blessed with His presence, gazing upon His countenance, circling round His throne, hearing His call, dwelling in His house, clinging to His cord, and holding fast to the hem of the robe of His bounty and grace, until destiny overcame thee with that which was written in the Book of God, the Lord of the former and latter generations. Thou didst endure its hardships until thou didst sacrifice thy spirit in His path before His face. Blessed art thou, O My handmaiden, O My leaf, who art mentioned in My Book and inscribed by My Most Exalted Pen in My Scriptures and Tablets.

- 4 I testify that thou didst drink the choice wine of understanding from the cup of utterance, and didst endure in His path whatsoever befell thee of hardships and trials. We bear witness that thou didst believe in Him and in His Books and His Messengers and in that which He hath sent down from the heaven of His Will and the atmosphere of His Purpose. Rejoice thou at this moment in the Most Exalted Station and the highest Paradise and the most glorious Horizon, inasmuch as the Lord of Names hath made mention of thee. We testify that thou didst attain unto all good, and God hath raised thee to a station round which circle all glory and every lofty station.

- 5 Thou wert lying upon thy couch while the Most Great Branch stood in attendance upon thee, and beneath him the other Branches, then the kindred and handmaidens who were among the people of the pavilions of glory and chastity, then those whom God hath made to be the leaves of the Tree of His Cause and the fruits of the Tree of His bounty. The Branches would enter thy presence with greetings and would leave with sighs of anguish and sorrow. After the ascension of thy spirit, their tears descended and their sighs ascended, and every possessor of a heart and station lamented before thy Lord, the Lord of the earth and the heavens. Alas, alas! By thy grief the people of the pavilion of glory and the tabernacle of grace were grieved, and the eyes of those who circle round the Throne shed tears at thy calamity. The Most Great Terror appeared, and eyes wept before the face of thy Lord, the Chosen One. And we, the near ones, lamented in such wise that by our lamentation the

الصّحيفة الحمراء أنت التي خلقك الله للقيام على خدمة نفسه ومظهر امره ومشرق وحيه ومطلع آياته ومصدر احكامه وايدك على شأن اقبلت بكلك اليه اذ اعرض عنه العباد والاماء وسمعت ندائه الأحلى واجبته وكنت معه في كل الأحوال الى ان هاجرت من ارض الطاء الى الزوراء ومن الزوراء الى ارض السر ومنها الى هذا السجن الذي سمي بكل الأسماء من لدى الله فاطر السماء وكنت في الليالي والأيام فائزة ببقائه وناظرة الى وجهه وطائفة حول عرشه وسامعة ندائه وساكنة في بيته وتمسكة بحبله ومتشبثة بأذيال رداء كرمه وفضله الى ان جاء القضاء واضعفك بما كان مكتوباً في كتاب الله رب الآخرة والأولى وحملت شدائده الى ان انفقت روحك في سبيله امام وجهه طوبى لك يا امتي ويا ورقتي والمذكورة في كتابي والمسطورة من قلبي الأعلى في زبري والواحي

- 4 اشهد أنك شربت رحيق العرفان من كأس البيان وصبرت فيما ورد عليك من البأساء والضراء في سبيل الله منزل الآيات ومظهر البينات ونشهد أنك آمنت به وبكتبه ورسله وما انزله من سماء مشيئة وهواء إرادته أفرجى في هذا الحين في المقام الأعلى والجنة العليا والأفق الأبهى بما ذكرك مولى الأسماء نشد أنك فزت بكل الخير ورفعك الله الى مقام طاف حولك كل عز وكل مقام رفيع

- 5 قد كنت نائمة على الفراش و كان قائماً على خدمتك الغصن الأعظم ومن دونه الأغصان ثم ذوى القربى والاماء اللائى كن من اهل سرادق العظمة والعصمة ثم اللائى جعلهن الله من اوراق سدره امره و اثمار شجرة فضله و كان الأغصان يدخلون عليك بسلام ويخرجون بأذكار وزفرات واسفات وبعد صعود روحك نزلت عبراتهم وصعدت زفراتهم و ناح كل ذى قلب و ذى مقام عند ربك مالک الأرضين والسموات فآه بحزنك [حزنت] اهل خباء المجد و فسطاط الفضل و ذرفت عيون اللائى طفن حول العرش بمصيبتك ظهر الفرع الأكبر و ذرفت الأبصار تلقاء وجه ربك المختار ونحن المقربات على شأن [ناحت] بنوحهن اهل الجنة

people of the highest Paradise and the most exalted Paradise and the most glorious Concourse who circle round the will of their Lord, the Master of Origin and Return, in the eternity of eternities. O Exalted Leaf! Thy grief hath today turned day into night, joy into sorrow, and tranquility into agitation, until sorrows encompassed all who dwell in the realm of possibility, such that the Hidden Name, the Treasured Secret, and the Self-Subsisting One - Who sacrificed Himself for the One standing before all faces - were grieved. O Pen! Be patient, for sorrows have overtaken both the seen and unseen. Set aside what thou wert occupied with and say, turning to God, the Lord of Names and Creator of Heaven:

- 6 My God, my God! I beseech Thee by the grief of Thy chosen ones, the tears of Thy leaves, and the sorrows that have melted hearts throughout the lands, to forgive Thy male and female servants who have remembered her according to what hath descended from the heaven of Thy bounty and the mouth of Thy will. O Lord! Thou seest how cares have encompassed the manifestations of Thy Self-Subsisting Name, and sorrows have surrounded the dwellers of the pavilion of Thy glory and grandeur. I beseech Thee by their sighs and tears concerning what hath befallen Thee in Thy days, to send down upon Thy household that which may tranquilize their hearts and give rest to their souls, lest they commit what would increase Thy sorrow in Thy days. Then forgive every maidservant who hath entered Thy house and lamented what occurred on this day which Thy decree hath altered, and which hath grieved Thy friends and chosen ones. Then assist Thy servant who is present, who hath stood firm in Thy service, shared in Thy tribulations, and spoken Thy praise. Then forgive, O my God, the maidservant who journeyed and those who left their homes until they arrived and heard, then returned, and those who sought Thy grace, Thy gifts, Thy generosity and Thy bestowals. Verily Thou art the One with power over whatsoever Thou willest. If Thou shouldst desire, Thou wouldst turn grief into joy in Thy kingdom, and the essence of care into delight among Thy servants. There is none other God but Thee, the Forgiving, the Generous. Then I beseech Thee once again, O God of Names, by the penetrating influence of Thy Command, the all-encompassing nature of Thy Will, the mysteries of Thy Book, and what hath flowed from Thy Most Exalted Pen in Thy Scrolls and Writings, to forgive on this day all Thy male and female servants who have turned to Thee, attained to Thy remembrance, and

العليا و الفردوس الأعلى و الملائكة الذين طافوا في ازل الازال حول ارادة ربهم مالك المبدء و المال يا ورقة العليا قد بدل بحزنك اليوم بالليل و الفرح بالحزن و السكون بالاضطراب الى ان احاطت الأحزان من في الامكان بما حزن الاسم المكنون و السرر المخزون و القيوم الذي فدى لنفسه القائم امام الوجوه يا قلم اصبر لأن الأحزان اخذت الغيب و الشهود ضع ما كنت عليه و قل مقبلاً الى الله مولى الأسماء و فاطر السماء

6 الهى الهى اسئلك بحزن اصفياك و دموع اوراقتك و الأحزان التي بها ذابت الأجداد في البلاد بأن تغفر عبادك و امائك الذين ذكروها بما نزل من سماء عنايتك و فم ارادتك اى رب ترى الموم احاطت [مظاهرها] اسمك القيوم و الأحزان اهل سرادق مجدك و عظمتك اسئلك برفقاتهن و عبراتهن فيما ورد عليك في ايامك بأن تنزل على اهل بيتك ما تسكن به افئدتهم و تستريح به انفسهم لئلا يعملوا ما يزيد على حزنك في ايامك ثم اغفر كل امة وردت بيتك و ناحت فيما ورد في هذا اليوم الذي غيره قضائك و حزن اولياك و اصفياك ثم ايد عبدك الحاضر الذي كان قائماً على خدمتك و شريكاً في مصائبك و ناطقاً بثنائك ثم اغفر اللهم الأمة التي سافرت و الذين هاجروا من ديارهم الى ان حضروا و سمعوا ثم رجعوا ثم الذين ارادوا فضلك و مواهبك و جودك و عطاياك انك انت المقتدر على ما تشاء لو تريد لتجعل الحزن فرحاً في مملكتك و كينونة الهم سروراً بين عبادك لا اله الا انت الغفور الكريم ثم اسئلك مرة اخرى يا اله الأسماء بنفوذ امرك و احاطة مشيتك و اسرار كتابك و ما جرى من قلبك الأعلى في صفحك و زبرك بأن تغفر في هذا اليوم عبادك و امائك كلهم و كلهم الذين اقبلوا اليك و فازوا بذكرك و قاموا على خدمتك انك انت الكريم [الغفور] و العطوف الرحيم لا اله الا انت العلى العظيم

INBA65:072, BRL_DA#434, SFI20.015-016, AKHT1.372, FBAH.239x, OOL.B198

arose to serve Thee. Verily Thou art the Generous, the Forgiving, the Kind, the Merciful. There is none other God but Thee, the Most High, the Most Great.

TDH#064.4x, TDH#064.13x, TDH#064.16x

BH01090

To: *Siyid Mihdi Dahaji*

- 1 O My Name, Al-Mihdi! Your letter which you sent to My servant who was present before the Great Throne has arrived. Say: O people of the world! By God, neither your veils, nor your words, nor your conditions, nor your manifestations, nor that to which you have turned can prevent the Most Great Name. He is verily the Truthful Speaker, the Manifest, the All-Informed. He turns to the right and says: "There is no God but Me, the Evident Truth," and to the left: "There is no God but I, the Chosen One." Say: Through Him do all atoms proclaim: "There is no God but He, the All-Knowing, the Powerful, the Mighty." Say: The Books have been adorned with My Name and the Bayan with My wondrous mention. Whosoever denies Me, say: Bring forth what you have, O heedless and remote one! You have taken the pond and forsaken the Most Great Ocean behind you. Arise in My Name and say: "I repent unto Thee, O God of the worlds!" Say: Through My mention have all mentions been realized, and through My manifestation it has been established that there is no God but He, the Mighty, the Great.
- 2 Say: Die in your wrath, then be consumed in the fire of your rancor. By the True God, the Supreme Horizon has been illumined by the Sun of My Most Glorious Name, and the Lord of Names has come with an authority that neither your clamor nor what is in your hearts can prevent. We speak at all times and say: O people of creation! By God, this is He Who was promised in God's Books, and this is He but for Whom no Prophet would have spoken, no Messenger would have been sent, and no Book would have been revealed. He is verily the Truthful, the Trustworthy.
- 3 Take the wine of certitude in My Name and abandon what you possess of conditions and idle fancies. Say: Through My fragrant breezes have the gardens been perfumed, and through the lights of My countenance has creation been adorned. Turn

1 ان يا اسمي المهدي قد حضر كتابك الذي ارسلته الى عبدی الذي كان حاضراً عند عرش العظيم قل يا اهل العالم تالله لا تمنع الاسم الأعظم حجابكم ولا مقالاتكم ولا شئونكم ولا ظهوراتكم ولا ما توجهتم اليه انه هو الناطق الصادق المبين الخبير انه يتوجه الى اليمين ويقول لا اله الا انا الحق المبين و الى اليسار لا اله الا انا المختار قل به تنطق الذرات انه لا اله الا هو العليم المقدر القدير قل قد زينت الكتب باسمي و البيان بذكري البديع من ينكرني قل فأت بما عندك يا ايها الغافل البعيد اخذت الغدير و تركت البحر الأعظم عن ورائك قم باسمي و قل تبت اليك يا اله العالمين قل بذكري تحققت الأذكار و بظهوري ثبت انه لا اله الا هو العزيز العظيم

2 قل موتوا بغيظكم ثم احترقوا بنار غلغلكم تالله الحق قد انار الأفق الأعلى بشمس اسمي الأبهى و اتى مالک الأسماء بسلطان لا يمنعه ضوابطكم و لا ما في قلوبكم ننطق في كل الأحيان و نقول يا ملأ الامكان تالله هذا هو الذي كان موعوداً في كتب الله و هذا هو الذي لولاه ما نطق نبي و ما بعث رسول و ما نزل كتاب انه هو الصادق الأمين

3 خذوا نحر الايقان باسمي و دعوا ما عندكم من الشئون و التماثيل قل من نفحات تعطرت الجنان و من انوار وجهي تزين الامكان توجهوا و تفرسوا

and observe, and be not of the heedless ones. Beware lest you act as you acted before, and beware lest you be of the ignorant ones. Has not the Trumpet been sounded? Has not the Lord of Manifestation appeared? Turn that you may hear what has been raised from His Supreme Horizon on this Day which God has announced in His mighty Tablet.

- 4 Observe and reflect upon those who have taken for themselves idols besides God and followed them in what they commanded them, and thereby went astray and led others astray until the earth was reddened with the blood of the Beloved. Say: Be fair and be not of those who turn away. We do not wish to mention them by their names lest your clamor be raised. My mercy has preceded My wrath, My grace My punishment, and My loving-kindness those who are in the heavens and the earth. There has befallen Me from the people of the Bayan that which befell not Him Who revealed the Furqan nor My chosen ones and My messengers before. To this bears witness whosoever was in My days and was of the fair-minded ones.

- 5 Say: O people of the Bayan! Follow ye that which the All-Merciful hath revealed, and draw not the sword of tyranny against Him Whom ye invoke by night and by day. Fear ye God and be not of the lost. Hold fast today unto the Most Great Cord and follow not the idle fancies ye possess. With Us are not the allusions of men; We speak and call out through that which hath caused the fragrances of the All-Merciful to waft throughout all possibilities. Thus doth My Pen speak and inform you of that which I possess, if ye be of them that hearken. Know ye, then inform your likes that the gate of heaven hath been opened through My Most Glorious Name, and the Hidden Mystery hath appeared through the Sovereignty of Names, calling out with the most exalted call: "O people of creation! By God, this indeed is the Existent One, this indeed is the Promised One, this indeed is the Intended One, this indeed is the Worshipped One, this indeed is the Witnessed One, this indeed is the manifest Truth, the Speaking One, the Impregnable Mystery. Whoso denieth Him hath denied God throughout all ages, and whoso acknowledgeth Him hath acknowledged God, the Lord of all worlds."

- 6 O people of the Bayan! By God, ye have perpetrated that which hath caused the Primal Point and the Concourse on High and those settled in the Kingdom of Names to lament. Ye have committed that which none in the world hath committed, and perpetrated that which none among the peoples of the earth hath perpetrated. To this beareth witness the tongue of My grandeur and those who circle round My exalted Throne.

ولا تكوننّ من الغافلين ايّاكم ان تعملوا بمثل ما عملتم من قبل و ايّاكم ان تكوننّ من الجاهلين اما نفخ في الصّور و اما ظهر مالک الظهور توجّهوا لتسمعوا ما ارتفع من افقه الأعلى في هذا اليوم الذي بشره الله به في لوحه العظيم

4 ان انظروا و تفكّروا في الذين اتّخذوا لأنفسهم اصناماً من دون الله و اتبعوهم فيما امروهم به و بذلك ضلّوا و اضلّوا الى ان احمرت الأرض بدم المحبوب قل ان انصفوا و لا تكونن من المعرضين انا لا نحب ان نذكرهم بأسمائهم لئلا يرتفع ضوضائكم قد سبقت رحمتي غضبي و فضلي نقمتي و عنايتي من في السموات و الأرضين قد ورد عليّ من ملأ البيان ما لا ورد على منزل الفرقان و لا على اصفياي و سفرائي من قبل يشهد بذلك من كان في ايّامى و كان من المنصفين

5 قل يا ملأ البيان ان اتبعوا ما انزله الرحمن و لا تسلبوا سيف الاعتساف على الذي تدعونه في اللّيل و الايّام اتقوا الله و لا تكونن من الخاسرين تمسكوا اليوم بالحبل الأعظم و لا تتبعوا ما عندهم من الأقاويل ليس عندنا اشارات الخلق ننطق و ننادى بما فاحت به نفحة الرحمن في الامكان كذلك ينطق قلبي و يخبركم بما عندي ان انتم من السّامعين ان اعرفوا ثم اخبروا امثالكم بأن فتح باب السّماء باسمي الأبهي و ظهر الغيب المكنون بسلطان الأسماء و ينادى بأعلى النداء يا ملأ الانشاء تالله هذا هو الموجود و هذا هو الموعود و هذا هو المقصود و هذا هو المعبود و هذا هو المشهود و هذا هو الحق الظاهر الناطق الغيب المنيع من انكره قد انكر الله في كلّ الأعصار و من اعترف به اعترف بالله ربّ العالمين

6 يا ملأ البيان تالله قد ارتكبتم ما ناح به النقطة الأولى و الملأ الأعلى و الذين استقرّوا في ملكوت الأسماء قد عملتم ما لا اتى به احد في العالم و ارتكبتم ما لا ارتكبته احد من اهل الأرض يشهد بذلك لسان عظمتي و الذين طافوا حول عرشي الرّقيب

- 7 O My Name! Remember when thou wert with Me on the mountain and didst witness the moaning of My heart and became acquainted with the ocean of My grief at what was inflicted upon Me by those who dwelt round about Me and in My vicinity. By the life of God! Were I to recount My tribulations, all things would cry out and weeping would be raised between the heavens and the earth. Say: None may enter this most exalted station save with a pure heart, a sanctified mind, and a radiant countenance. This is the station wherein was raised the call of Moses when He said: "O Lord, show me Thy beauty," and heard: "Thou shalt not see Me," and the station wherein was raised the call of the Spirit and the call of them that are nigh. Whoso entereth therein and doeth that which the All-Merciful hath not permitted, the denizens of the pavilions of holiness shall disavow him. To this testifieth every just and discerning one.
- 8 How often have We seen some in error and grievous sin, and concealed it as a grace from Us. Verily thy Lord is the Concealer, the All-Forgiving, the Most Generous. Ask thou God to grant them success in returning, or to make known to them the way of departure. This is better for him who hath believed in God, the Peerless, the All-Informed. Say: Take hold of the reins of your passions, then seek forgiveness that God may forgive you as a grace from His presence. Verily He is the All-Forgiving, the Mighty, the Merciful.
- 9 Thus have We expounded for thee, O My Name, that thou mayest remember My tribulations and what hath befallen Me at the hands of the heedless ones. Say: O My loved ones! Reflect when We named the prison the Most Great Prison and informed you of this at the beginning of Our arrival. Verily He is the Knower of Truth, informing you of what is to come. Verily He is the All-Knowing, the All-Wise. Glory be upon the people of Baha who have not broken God's Covenant and His Testament and have followed that which the All-Merciful hath revealed in His specious Book.
- 7 يا اسمي ان اذكر اذ كنت معي في الجبل و سمعت حنين قلبي و اطلعت ببحر حزني بما ورد علي من الذين سكنوا في حولي و جوارى لعمر الله لو اذكر بلائي ليصبح الاشياء و يرتفع نحيب البكاء بين السموات و الارضين قل ليس لأحد ان يدخل في هذا المقام الأعلى الا بقلب طاهر و فؤاد مقدس و وجه منير هذا مقام ارتفع فيه نداء الكليم و قال يا رب ارني جمالك و سمع انظر تراني و مقام فيه ارتفع نداء الروح و نداء المقرين من دخل فيه و عمل ما لا اذن له الرحمن يتبرء منه اهل سرادق القدس يشهد بذلك كل منصف بصير
- 8 كم من يوم رأينا البعض في خطاء و ذنب عظيم و سترنا عنه فضلاً من عندنا ان ربك هو الستار الغفور الكريم فاسئل الله بأن يوفقهم بالرجوع او يعرفهم سبيل الخروج هذا خير لمن آمن بالله الفرد الخبير قل خذوا اعنة احوالك ثم استغفروا لعل يغفركم الله فضلاً من عنده انه هو الغفار العزيز الرحيم
- 9 كذلك فصلنا لك يا اسمي لتذكر بلائي و ما ورد علي من جنود الغافلين قل يا احبائي تفكروا اذ سمينا السجن بالسجن الأعظم و اخبرناكم بذلك في أول الورود انه هو العالم بالحق يخبركم بما يأتي انه هو العليم الحكيم البهاء على اهل البهاء الذين ما نقضوا ميثاق الله و عهده و اتبعوا ما انزله الرحمن في كتابه المبين

BLIB_Or15730.006

BH01102

To: Mirza Husayn Munajjim-bashi Tafrishi, in Tihiran

1 In the Name of the One that is holy above all names

1 بِسْمِ الْمَقْدَسِ عَنِ الْأَسْمَاءِ

2 Praise be unto Thee, O my God, for having enabled Thy loved ones and the leaves of the tree of Thy love to do that which becometh them in Thy days, namely to stand firm in Thy Cause and to arise in a manner befitting their kinship to Thy Beauty and the Manifestation of Thy Oneness. Blessed is he who hath been named with the Name that hath borne tribulations in every age and dispensation in the path of Thy love, and blessed is the leaf whom Thou hast related to Thyself and mentioned in the tablets of Thy glory from the Pen of Thy bounty.

2 لَكَ الْحَمْدُ يَا اَلْهَى عَلَى مَا اَيَّدْتَ احْبَائِكَ وَاَوْرَاقَ سِدْرَةِ مَحَبَّتِكَ عَلَى مَا يَنْبَغِي لَهُمْ وَلَهْنًا فِي اَيَّامِكَ وَهُوَ الْاِسْتِقَامَةُ عَلَى اَمْرِكَ وَالْقِيَامُ عَلَى مَا يَلِيقُ لِنَسَبَتِهِمْ اِلَى جَمَالِكَ وَطَلْعَةُ اَحَدِيَّتِكَ طَوْبِي لِمَنْ سَمِيَ بِالْاِسْمِ الَّذِي حَمَلَ الْبَلَايَا فِي كُلِّ دَوْرٍ وَعَهْدٍ فِي سَبِيلِ مَحَبَّتِكَ وَالْوَرَقَةُ الَّتِي نَسَبْتَهَا اِلَى نَفْسِكَ وَذَكَرْتَهَا فِي الْوَاحِ عَزَّكَ مِنْ قَلَمِ عَنَائِكَ

3 Thou knowest, O my God, when her petition and letter reached Us, wherein her cry and lamentation were raised concerning Thy Cause and what befell the Beauty of Thy oppression, how the fire of grief seized the very elements of this ephemeral one. Yet, O my God, I was gladdened from another perspective when I saw her steadfast in Thy love and firm in Thy Cause and obedience. Blessed is she for having fulfilled Thy promise and not broken the Covenant on this Day of Separation. Therefore, O my God, assist him and that leaf in all that Thou lovest and approve, for verily Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful.

3 اَنْتَ تَعْلَمُ يَا اَلْهَى حِينَ الَّذِي حَضَرَتْ عَرِيضَتَهَا وَمَكْتُوبَهَا الَّذِي ارْتَفَعَ فِيهِ صَرِيحُهَا وَضَجِيجُهَا لِأَمْرِكَ وَمَا وَرَدَ عَلَى جَمَالِ مَظْلُومِيَّتِكَ كَيْفَ اخَذْتَ نَارَ الْأَحْزَانِ اَرْكَانَ هَذَا الْفَانِي وَلَكِنْ يَا اَلْهَى قَدْ اسْتَبْشَرْتُ مِنْ جِهَةِ أُخْرَى لَمَّا رَأَيْتَهَا مُسْتَقِيمَةً عَلَى حَبْكٍ وَثَابِتَةً عَلَى اَمْرِكَ وَطَاعَتِكَ طَوْبِي لَهَا بِمَا وَفَتْ وَعَدَكَ وَمَا تَقَضَّتْ الْمِثَاقَ فِي هَذَا الْيَوْمِ الطَّلَاقِ اِذَا يَا اَلْهَى وَفَّقَهُ وَتِلْكَ الْوَرَقَةُ عَلَى جَمِيعِ مَا تَحَبُّ وَتَرْضَى اِذَا اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا اِلَهَ اِلَّا اَنْتَ الْعَزِيزُ الْقَدِيرُ

4 The missive from that honored one, from whose words wafted the fragrance of love for the Ancient Lord, reached this evanescent servant, as did the petition of the leaf which had been submitted to the threshold of the Divine Throne, together with the letter she had written. Blessed and sanctified be that honored one and that leaf who were not prevented by the cawing of the crows from the Beauty of the Lord of the Worlds, and who were not veiled by the waters of the statements of rejected souls from the sweet stream of the utterance of the Merciful One and the flowing waters of the knowledge of the Glory of the All-Glorious. This is naught but from the divine, invisible confirmations and the hands of pure bounty which preserved that honored one from that which becometh not thy kinship to Him, and confirmed thee in that which becometh the manifestation of His favors unto thee.

4 مَكْتُوبِ آتِسْرُورِ مَكْرَمٍ كَمَا عَرَفَ حَبَّ مَالِكٍ قَدِمَ اَزْ كُلِّ مَآشٍ مُتَضَوِّعٍ وَسَاطِعٍ بُوْدَ بَايْنِ عَبْدٍ فَاَنِي رَسِيدٍ وَهَيْجَنِيْنِ عَرِيضُهُ وَرَقُهُ كَمَا بِسَاحَتِ عَرْشِ مَعْرُوضٍ دَاشْتَهُ بُوْدُنْدَ مَعَ مَكْتُوبِيْكَ نُوْشْتَهُ بُوْدُنْدَ طَوْبِي وَرُوحِي اَزْ بَرَايِ اَنْجَنَابِ وَآتُورَقُهُ كَمَا بَنَعِيْقُ نَاعِقِيْنِ اَزْ جَمَالِ رَبِّ الْعَالَمِيْنَ مَمْنُوعٍ نَشْدُنْدَ وَازْ سَلْسَالِ بَيَانِ طَلْعَةِ رَحْمَنِ وَسَلْسَبِيْلِ مَعْرِفَتِ جَمَالِ سَبْحَانَ بِمِيَاهِ بَيَانَاتِ اَنْفُسِ مَرْدُودَةٍ مُّحْتَجِبِ نَكْشَتُنْدَ وَاَيْنِ نَيْسْتِ مَكْرَازِ تَأْيِيْدَاتِ غَيْبِيَّةِ اَلْهِيَّةِ وَايَادِيْ عَنَائِتِ مُحَضَّه كَمَا حَفِظْتَ نُمُودَ اَنْجَنَابِ رَا عَمَّا لَا يَلِيقُ لِنَسَبَتِكَ اِلَيْهِ وَوَيْدِ فَرْمُودِ بِهِ مَا يَنْبَغِي لظَهْوَرِ الطَّافَةِ اِلَيْكَ

5 Another supplication that the beloved leaf addressed to the Most Holy Court, and a letter that they had written, were both presented in full before His most exalted presence. The

5 وَدِيْكَرِ عَرِيضَتِيْ كَمَا وَرَقُهُ حَبِيَّةِ بِسَاحَتِ اَقْدَسِ مَعْرُوضٍ دَاشْتَهُ وَ مَكْتُوبِيْكَ نُوْشْتَهُ بُوْدُنْدَ

Wronged Beauty is witness that what heat was kindled in the heart upon reading them, for whatsoever was written and spoken was for God and for His sake. Every word that issues forth from the mouth with sincerity for God's sake has been and will ever be effective throughout all existence. What more can I say of how many manifestations of grace and appearances of the favors of the Beauty of Unity I witnessed regarding your honor and that leaf. By God! Were I to attempt to recount them, the ocean would be exhausted ere I could complete mention of what I witnessed of the Ancient Beauty's favors toward you. God willing, may they ever be confirmed by God's special favors, which today are the confirmations of steadfastness in His Cause, and be gladdened and rejoiced through His wondrous favors. Verily He is the All-Bountiful, the All-Forgiving.

بتمام تلقاء وجه امّنع معروض شد جمال مظلوم شاهد حالست که از قرائت چه احتراقی در قلب ظاهر چه که آنچه نوشته و تکلم بآن نموده الله و لوجه الله بوده هر کله که بخلوص الله از فم ظاهر میشود آنکله در جمیع وجود مؤثر بوده و خواهد بود دیگر چه عرض کنم که چه مقدار ظهورات عنایتیه و بروزات الطافیه جمال احدیه را در باره آنجناب و ورقه مشاهده نمودم تالله لو اريد ان اذكر ينقد البحر و لا يتم ذکر ما شهدت من عنایات مالک القدم فی حقکم انشاءالله لازال بعنایات خاصه الهیه که الیوم تأییدات استقامتیّه بر امر است مؤید و مخصوص باشند و از بدایع الطافش خرم و مسرور آنه هو الکریم الغفور

- 6 The Most Holy, Most Exalted Tablet specifically for your honor and that leaf hath been revealed from the Source of God's Will and sent. Convey infinite greetings from this evanescent one to all the friends in that land, especially to the honored friends Aqa Mirza 'Abdu'llah and Aqa Mirza Ahmad, upon them be the glory of God and His favors, whose mention hath always been in your book and who have been mentioned at the Divine Throne. Convey infinite greetings to them on behalf of this servant. And regarding their request for a special Tablet, it was presented and the utmost favor was shown regarding them. God willing, hereafter a sublime Tablet specifically for them will be revealed and sent. Since regarding this bearer's journey it was arranged that only replies to supplications would be sent, therefore it was not sent this time.

6 لوح امّنع اقدس مخصوص آنجناب و ورقه از مصدر مشیت نازل و ارسال شد دوستان آن ارض را کلاً و طراً از قبل این فانی تکبیر لانهایه برسانید مخصوص صاحب معظم جناب آقا میرزا عبد ۶۶ [الله] و جناب آقا میرزا احمد علیهما بیاء الله و الطافه که ذکرشان همیشه در کتاب آنجناب بوده و لدی العرش مذکور بوده اند تکبیر لانهایه از جانب این عبد خدمت ایشان برسانید و اینکه استدعای لوح مخصوص ایشان فرموده بودند معروض شد کمال عنایت در باره ایشان ظاهر انشاءالله از بعد لوح منبع مخصوص ایشان نازل و ارسال میشود چون در توجه این رافع چنان قرار شده که همان جواب عرایض ارسال شود لذا این مرتبه فرستاده نشد

- 7 And regarding the question about the blessed verse "Verily the Ta' hath entered and from the land of Fa' My Herald hath appeared," there was no opportunity to specifically present it before the Most Holy Court, but what this servant hath understood from this blessed verse and other verses revealed in the divine Tablets is that it refers to the appearance of unacceptable souls in certain lands and is not specific to that land. We beseech God to protect all from the schemes of the schemers and the deceptions of the fabricators and liars.

7 و اینکه از آیه مبارکه انّ الطاء فی و لج و من ارض الفاء قد ظهر مبشّری سؤال شده بود مجال نشد که مخصوص در ساحت اقدس عرض شود ولیکن آنچه این عبد از این آیه مبارکه و آیات دیگر که در الواح الهیه نازل ادراک نموده مقصود احداث نفوس غیر مرضیه است در بعضی بلاد و تخصیص بآن ارض هم ندارد نسئل الله بأن یحفظ الكلّ عن مکر الماکرین و خدع المفترین و الکاذبین

- 8 And regarding what was written about the hidden matter, God willing, details will be presented and afterwards an answer will be sent.

8 و آنچه در امر مکتوم مرقوم شده بود انشاءالله تفصیل عرض میشود و از بعد جواب ارسال میگردد

- 9 And regarding what was written about the non-receipt of those funds, this servant was greatly surprised that Jinab-i-Amin delayed in the matter of the Truth. This is extremely strange from him. These days they have not yet arrived.
- 10 Furthermore, after these detailed submissions, Jinab-i-Aqa Hasan, upon him be the glory of God, arrived and delivered your bundle of letters. God willing, the reply to that will also arrive soon.
- 11 Convey infinite greetings from this evanescent servant to all the friends who have drunk from the cup of love and assurance and become free and detached from all else but God.
- 12 The Branches of the sublime, impregnable, exalted divine Lote-Tree and the Twigs of the divine Tree remember, praise, glorify and extol your honor with wonderful spiritual remembrances and sublime, most glorious salutations, as do all the loved ones of God, both those who circle round and those who are imprisoned - all convey infinite greetings to your honor. Convey exalted and most glorious greetings and remembrances to your children and household, all of them. Indeed remembrance, glory and radiance be upon you.
- 13 The servant of God
- 9 و اینکه در باره نرسیدن آنچه مرقوم داشته بودند بسیار این عبد تعجب نمود که جناب امین در امر حق تأخیر نمودند این بغایت عجیبست از ایشان این ایام هنوز وارد نشده‌اند
- 10 و دیگر بعد از این تفصیلات معروضه جناب آقا حسن علیه بهاء الله وارد و بسته مکاتیب آنجناب را رسانیدند انشاء الله جواب آنهم عنقریب میرسد
- 11 دیگر جمیع دوستان را که از کأس محبت و اطمینان آشامیده‌اند و از ما سوی الله فارغ و آزاد گشته‌اند تکبیر لایحصى از جانب این عبد فانی برسانید
- 12 اغصان سدره منیعه ممتنعه رفیع الهیه و افنان دوحه ربانیه آنجناب [را] بیدایع اذکار روحیه و تکبیرات منیعه ابهائیه ذاکر و مثنی و مکبر و مبلغند و همچنین جمیع احباء الله چه از طائفین و چه محبوسین جمیع تکبیر لانهایه بآنجناب میرسانند مخدوم‌زادها و اهل بیت را کلهم تکبیر و ذکر منیع ابهی برسانید انما الذکر و العز و البهاء علیکم
- 13 خادم الله

INBA18:089

BH01118

To: Siyyid Nasrullah Baqiruf Sadat Khams

- 1 He is God, exalted is He in Might and Power
- 2 O thou who hast turned thy face toward God! Upon thee be the Glory of God and His peace. Hearken unto the Voice of the Wronged One from the Most Great Prison. He hath desired naught in the realm save reformation, as doth testify the Lamp of the world, which hath taken neither glass, nor crystal, nor veil for its protection. By God! The Glory hath not spoken from desire, but rather that which draweth mankind unto a station wherein their hearts may find tranquility and their souls find rest. Thou knowest, and God knoweth beyond thee, that I have taken no helper for Myself, and have aided
- 1 هو الله تعالى شأنه العظمة والافتدادر
- 2 یا ایها المقبل علیک بهاء الله وسلامه ندای مظلوم را از شطرسین اعظم بشنوائه ما اراد فی الملک الا الاصلاح یشهد بذلك مصباح العالم الذی ما اتخذ لنفسه وحفظه زجاجاً ولا بلوراً ولا حائلاً لعمر الله ان البهاء ما نطق عن الهوى بل بما یقرّب الناس الى مقام تطمئن به قلوبهم و تستریح به نفوسهم انت تعلم والله یعلم ورائک انی ما اتخذت لنفسی معیناً و نصرت امر الله بقدرة

God's Cause through a power before which the might of the world and the dominion of the nations who cast off righteousness and embraced lewdness without clear proof or evidence have proven impotent.

- 3 Say: O servants! Harken unto the counsels of the Wronged One. The first of all things and of every mention hath been the knowledge of God. He is the Sustainer of all and the Educator of all. The first thing that proceedeth from knowledge is the love and unity of the servants, for through unity are the horizons of the world illumined and brightened. The purpose of unity is association, and the purpose of association is mutual assistance. The means that outwardly conduce to unity, fellowship, guidance and love are forbearance and beneficence. In one of the Tablets We have uttered this exalted word: Blessed is he who retireth to his bed at night with a heart purified from rancor and hatred. Glory is not for him who loveth his country, but for him who loveth the world. The fear of God hath ever been a sure fortress for the protection of the commanding self. It is the cause of the refinement and sanctification of one's being, both outwardly and inwardly.

- 4 Time and again have We said that the victory mentioned in the Books, Scriptures and Tablets hath been through wisdom and utterance, as well as through deeds and character. By the life of God! The mightiest hosts of the world have been and are goodly character and pure deeds. The sword of virtue is keener than a blade of steel, were ye to understand. Without veil or concealment have We mentioned the Cause of God before the faces of the various peoples, and have enjoined upon all that which will draw them nigh, preserve them and exalt them. From the beginning of days until now, We have borne and shown patience toward whatsoever hath befallen Us in the path of the One True Friend. Through God's grace and mercy, We have been and are sanctified from that which containeth even an atom's weight of corruption.

- 5 Today, that which is worthy of mention is that which conduceth to the unity, harmony, elevation and exaltation of all. A goodly deed is like unto a tree, from which delicious and pleasing fruits immediately appear. This is the day of goodly deeds and praiseworthy character. Let not the counsels of the Wronged One pass from sight. We hope that the fragrance of love and friendship may be diffused amongst the loved ones, and that they may associate with one another in love and kindness.

عجزت عند ظهورها قدرة العالم و سطوة الأمم
الذين نبذوا التقوى واخذوا الفحشاء من دون
بينة و برهان

3 بگو ای عباد و صابای مظلوم را بشنوید اول
هر امری و هر ذکرى معرفت الله بوده اوست
ممد كل و مرئى كل و اول امریكه از معرفت
حاصل میشود الفت و اتفاق عباد است چه كه
باتفاق آفاق عالم منور و روشن و مقصود از اتفاق
اجتماع است و مقصود از اجتماع اعانت يكديگر
و اسپايكه در ظاهر سبب اتحاد و الفت و ارشاد
و محبت است بردبارى و نيكوكارى است در
يكي از الواح باین كلمهء عليا نطق نموديم طوبى
از براى نفسيكه در ليالى در فراش وارد شود در
حالتيكه قلبش مطهر است از ضغينه و بغضا و
ليس الفخر لمن يحب الوطن بل لمن يحب العالم
و حصن محكم متين از براى حفظ نفس اماره
خشية الله بوده و هست اوست سبب تهذيب و
تقديس وجود هم در ظاهر و هم در باطن

4 مكرّر گفتيم نصرتيكه در كتب و صحف و الواح
مسطور بحكمّت و بيان بوده و همچنين باعمال و
اخلاق لعمر الله اقوى جنود عالم اخلاق مرضيه
و اعمال طيبه بوده و هست سيف تقوى احد از
سيف حديد است لو انتم تعلمون من غير ستر و
حجاب امام وجوه احزاب امر الله را ذكر نموديم
و كل را به ما يقربهم و يحفظهم و يرفعهم امر
كرديم و از اول ايام الى حين آنچه در سبيل
دوست يگا وارد شده حمل نموده ايم و صبر
كرده ايم و از فضل و رحمت الهى از امریكه
بقدر سم ابره رائحهء فساد از آن استشمام شود
مقدس و منزّه و مبرا بوده و هستيم

5 امروز امریكه لایق ذكر است امری است كه
سبب اتفاق و اتحاد و ارتفاع و ارتقاء كل است
عمل نيك بمثابة سدره مشاهده مى شود و فوراً
اثمار جنيّهء لطيفه از آن ظاهر میگردد امروز روز
اعمال طيبه و اخلاق مرضيه است نصايح مظلوم
از نظر نزود اميد آنكه مابين اوليا عرف الفت و
دوستى متضوع گردد و بايكديگر محبت و شفقت
معاشرت نمایند

- 6 In one of the Tablets We have uttered this exalted word: The heaven of divine wisdom is illumined with two luminaries: consultation and compassion. The tabernacle of world order is upheld upon two pillars: reward and punishment. Such matters pertain to the monarchs of the age. They are the manifestations of God's power and the dawning-places of His divine majesty. After recognition of the Lord, exalted be His glory, it is incumbent to serve and obey the government and to hold fast to wisdom. These two cause the elevation and exaltation of existence and its progress.
- 7 We beseech the True One that He may illumine His Majesty the Shah of Iran, may God strengthen him, with the effulgent lights of the Sun of Justice. If the divines of the Shi'ih party would permit, royal kindness and mercy would embrace all and he would rule with justice and fairness. This Wronged One has loved and continues to love fidelity, and that a king among the kings of the earth would assist the oppressed ones of the world. The path of truth and its balance has been justice and fairness. We implore God, exalted be His glory, not to deprive His servants from that which hath been mentioned. We counsel once again the friends of God to be trustworthy, to be religious, to be chaste, and to fear God, the Leader of the hosts of justice, the One Who commandeth, the All-Wise.
- 8 My God, my God! Aid Thy servants to perform that which will diffuse the fragrance of Thy good pleasure and will be adorned with the glory of Thy acceptance. O Lord! Thou hearest their sighing, beholdest their tears, and knowest what hath befallen them without any evidence from Thee. Verily Thou knowest what is in the hearts of Thy servants and nothing whatsoever escapeth Thy knowledge. All created things have testified that Thou art the Truth, the Knower of things unseen.
- 9 Blessed is the soul that hath held fast unto the cord of patience and resignation in whatsoever hath befallen it in the path of God, the Lord of the mighty Throne. The Pen of the Wronged One hath, at all times, enjoined upon the servants that which will profit them, draw them nigh, and exalt them. We hope that God, exalted be His glory, will purify the ears of the world that they may hearken with the ear of acceptance to the counsels and exhortations of the Wronged One and act upon them.
- 10 My God, my God! Aid Thy heedless servants to return unto Thee, and the wrongdoers to turn toward the gate of Thy bounty. Verily Thou art the Ever-Forgiving, the All-Bountiful,
- 6 در یکی از الواح باینکلمه علیا نطق فرمودیم آسمان حکمت الهی بدو نیر روشن و منیر مشورت و شفقت و خیمه نظم عالم بدو ستون قائم و برپا مجازات و مکافات امثال این امور بملوک عصر راجع ایشانند مظاهر قدرت الهی و مطالع عزت ربانی بعد از معرفت حضرت باری جل جلاله دو امر لازم خدمت و اطاعت دولت و تمسک بحکمت این دو سبب ارتقاء و ارتقاء وجود و ترقی آن است
- 7 از حق میطلبیم حضرت سلطان ایران آیده الله را بتجلیات انوار نیر عدل منور فرماید اگر علمای حزب شیعه بگذارند رأفت و شفقت سلطانی کل را اخذ نماید و بعدل و انصاف حکم فرماید این مظلوم وفا را دوست داشته و دارد و یا ملکی از ملوک ارض را بر اعانت مظلومهای عالم تأیید نماید صراط حق و میزانش عدل و انصاف بوده از حق جل جلاله سائل و آلمیم عباد خود را از آنچه ذکر شد محروم ننماید انا نوصی اولیاء الله مرّة اخرى بالأمانة والديانة والعفة و بتقوى الله قائد جيوش العدل من لدى الله الأمر الحكيم
- 8 الهی ایّد عبادک علی عمل يتضوّع منه عرف رضائک و یكون مزیناً بعزّ قبولک ایربّ تسمع زفراتهم و ترى عبراتهم و تعلم ما ورد عليهم من دون بينة من عندک انک انت تعلم ما فی قلوب عبادک و لا یعزب عن علمک من شیء قد شهدت الممکات بأنک انت الحقّ علام الغیوب
- 9 طوبی لنفس تمسک بحبل الصبر والاصطبار فیما ورد علیه فی سبیل الله ربّ العرش العظيم قلم مظلوم در جمیع احیان عباد را به ما ینفعهم و یقرّبهم و یرفعهم وصیت نموده امید آنکه حقّ جلّ جلاله آذان عالم را مطهر نماید تا بسمع قبول نصایح و مواعظ مظلومرا بشنوند و بآن عمل نمایند
- 10 الهی ایّد عبادک الغافلين علی الرجوع الیک و الظالمين علی الانابة لدى باب فضلک انک

the All-Giving, the All-Pardoning, the All-Knowing, the All-Wise.

انت التّوّاب الفضّال الفيّاض الغفّار العليم الحكيم

BLIB_Or07852.063, AVK1.015.05x,
AVK3.235.02x, AVK3.270.03x, AYI1.370x,
AYI2.215x, AYI2.216x, AYI2.217x,
AYI2.392x, PYB#115 p.03x

BH01110

1 He is God, exalted be His glory, the Almighty.

1 هو الله تعالى شانه العزيز

2 Praise be unto God, Who hath made the proof to shine forth and the path to be made manifest, and hath acquainted us with His countenance, the All-Glorious, the All-Beautiful. He it is Who hath taught the tongue the gems of wisdom and utterance, and hath distinguished man with knowledge and true understanding. Exalted is His all-conquering Word, His resistless Will, His all-embracing Purpose, and His outspread Mercy. By His might and wisdom He hath made existence one, and by His loving care He hath revealed unto it the stations of Divine witnessing, and hath enjoined upon it that which shall deliver it in its first estate and in its last. Glorified, glorified is He, exalted is His testimony! From everlasting His wont hath been bounty and bestowal, and unto everlasting His way shall be generosity and munificence. There is no God but He, the Lord of Names, the Maker of earth and heaven.

2 الحمد لله الذي اظهر الدليل ووضح السبيل وعرفنا وجهه العزيز الجميل هو الذي علم اللسان جواهر الحكمة والبيان وخص الانسان بالعلم والعرفان تعالت كلمته البالغة ومشيته النافذة وارادته الميطة ورحمته البسيطة اوجد الوجود بقدرته وحكمته وارابه مقامات الشهود بعنايته وامره بما ينجي في اولاه واخرته سبحانه سبحانه وتعالى برهانه لم يزل شأنه الفضل والعطاء ولا يزال دأبه الجود والسّخاء لا اله الا هو مالك الاسماء وموجد الارض والسماء

3 Glorified art Thou, O my God, my Creator and my Hope! Thou art He Who hath summoned Thine Own Self by the name of grace, and Thy mercy hath encompassed the world, and Thy supreme favour and Thine all-perfect, most complete bounty have encompassed all existence. I beseech Thee by that Name of Thine before which the limbs of princes have trembled, and through whose manifestation the very foundations of the learned have been shaken; by which Thou didst distinguish those who turned unto Thee from those who turned away, and didst set apart the knowing from the ignorant, that Thou mayest guard Thy loved ones in Thy lands from the evils of the wicked among Thy servants.

3 سبحانه يا الهى موجدى ورجائى انت الذى دعوت نفسك بالكرم ووسعت رحمتك العالم واحاط الوجود فضلك الاعظم وجودك الاكمل الاتم اسئلك باسمك الذى به ارتعدت فرائص الامراء وبظهوره تزلزلت اركان العلماء و به فضلت بين المقبلين والمنكرين وميزت بين العارفين والجاهلين بان تحفظ احبائك فى بلادك من شرور اشقياء عبادك

4 O Lord! Even as Thou hast guided them unto Thy straight Path and Thy great Announcement, leave them not in the hands of Thy heedless servants. Vouchsafe unto them the bounty of constancy upon Thy manifest Path, and suffer not

4 اى رب كما هديتهم الى صراطك المستقيم ونباك العظيم لا تركهم بايدى عبادك الغافلين وارزقهم نعمة الاستقامة على صراطك المبين ولا تقطع اياديهم عن التثبت بذيلك المحكم المتين وشرفهم

their hands to be cut off from holding fast unto Thy firm and stalwart hem. Adorn them with the robes of nearness and acceptance; deck them with the raiment of grace and attainment; and, through them, guide Thy creatures unto Thy presence. Make them a means whereby Thy beings may attain unto the paradise of Thy knowledge; for Thou verily art the Most Bountiful, the Gracious. There is no God but Thee, the Giver, the Bestower, the Tender, the Most Merciful.

- 5 O thou who art enkindled with the fire of love and sheltered beneath the shade of the care of thy Lord, the Lord of Being! That which thou didst embroider with the traces of ink, and wherein thou didst set forth what was hidden in thy heart of love and union, hath indeed been received. I entreat my Lord, the Generous, the All-Endowing, to bestow upon thee at all times the bounty of liberality and beneficence, and to ordain for thee such things as shall rejoice thee in the days of thy Lord, the All-Merciful.

- 6 Turn not thy gaze unto this world and its anxieties, nor be saddened by the sorrows and darksome cares it revealeth. By thy life! It is a realm of afflictions, and there is naught therein to cheer the righteous or illumine the hearts of the pure in spirit. Had it been worthy, God would never have abandoned it to the wicked. It behoveth them who have attained the court of knowledge and appeared before their Lord, the All-Merciful, to divest themselves at all times of the robe of grief and sorrow, and to clothe themselves in the garment of joy and gladness, and to make mention, morn and eve, of their Lord, the All-Glorious, the All-Forgiving.

- 7 Consider this world – its passing, its faithlessness, its changes and vicissitudes. Hath the might of the mightiest endured, or the abasement of the most abject continued? Hath the name of any endured, save only the names of those who took shelter beneath the shadow of God and cut themselves off from all save Him? Meditate upon the grace of thy Lord, and the loving care of Him unto Whose presence is thy return and in Whose realm is thy abiding. His mercy hath outstripped thee, and His solicitude hath encompassed thee. I beseech God to give thee to drink of the Salsabil of His bounty, and to protect thee beneath the shade of His Name, the Lord of Names. There is no God but He, the Maker of all things, the Creator of earth and heaven.

- 8 O spiritual Friend! Not only hath the perusal of thy letter been honoured in the Most Inviolable, Most Exalted Court, but mention of thy honoured person and of thy writing was likewise presented. The tongue of grace uttered these exalted

بخلع القرب والقبول وزينهم بطراز الفضل والوصول واهد بهم خلقك الى شطرك واجعلهم سبباً لوصول بريتك الى جنة معرفتك اذ انك انت الفضال الكريم لا اله الا انت المعطي الباذل العطوف الرحيم

5 يا ايها الملهب بنار الوداد والساكني في ظل عناية ربك مالك اليجاد قد ورد ما طرزته يائر المداد واعرب عما في القواد من الحب والاتحاد اسئل ربك الكريم المنان ان يرزقك في كل الاحيان نعمة الجود والاحسان ويقدر لك ما يسرك في ايام ربك الرحمن

6 لا تلتفت الى الدنيا وهمومها ولا تحزن بما يظهر من اكدارها وغمومها لعمرك انها دار الاكدار وليس فيها شيء يسر الابرار وينور قلوب الاخيار ولو كانت لا ثقة لما تركها الله للاشرار ينبغي للذين وردوا بساط العرفان ووفدوا على ربهم الرحمن ان يتخلعوا دائماً برداء الفرح والسرور ويذكروا في الغداة والعشي ربهم العزيز الغفور

7 انظر الى العالم وزواله وفائه وانتقاله وتقلب احواله هل بقي عز الاعزاء وذلل الاذلاء وهل دام اسم احد الا الذين استظلوا في ظل الله وانقطعوا عما سواه تفكر في فضل موليك وعناية من اليه منقلبك ومثواك ان رحمته سبقتك وعنايته احاطتك اسئل الله ان يشربك سلسبيل العطاء ويحفظك في ظل اسمه مالك الاسماء لا اله الا هو موجد الاشياء وخالق الارض والسماء

8 حبيب روحاني ليس از ملاحظه مكتوب انجناب بساحت امع ارفع مشرف وذكر انجناب ومكتوب عرض شد لسان عنايت باين بيانات عاليات ناطق قوله جل بيانه وعظم احسانه هو

words: He is God, exalted is His glory, the All-Great, the All-Powerful. Ever hast thou been remembered in the presence of the Wronged One. From the earliest days until this very hour He hath been making mention of thee, His gaze turned toward the horizon on thy behalf, His face set toward thee, and He Himself arisen to serve thee.

الله تعالى شأنه العظمة والاقترار لا زال نزد
مظلوم مذکور بوده و هستی و از اول ایام الی
حین بذکر ناطق و بافق ناظر و بوجه مقبل و
بجدمت قائم

- 9 This testimony shall, in the fulness of time, be made manifest as a treasure in the land of reunion unto Him, and the sayings of men shall not avail to efface it. Be not grieved at that which hath come to pass; it hath been spoken for the sake of the Truth. That which the tongue is powerless to utter is one and the same enduring Reality, and He hath enjoined upon His chosen ones patience, comely and serene. The Most Great Branch is present with the Wronged One, and he, in his entirety, presented thy letter. We heard it, and now, in this Most Holy Tablet, answer hath been graciously vouchsafed, with the utmost joy and gladness and with supreme delight.

9 این شهادت داکنوز ارض معاد له ننماید
ومقالات عباد و دنکند محزون مباش از آنچه
وار دشته از برای حق گفته اند آنچه را که
ذرکش از لسان جاری نمیشود یک حق صبار
است و اولیای خود را بصبر جمیل امر فرموده
غصن اکبر نزد مظلوم حاضر و نامه شمار ایتمامه
عرض نمود شنیدیم و باین لوح اقدس جواب
عنایت شد

- 10 Be wholly occupied with thy affairs, and seek from God that He may assist thee in the ordering of them. In very truth thou hast fallen into hardship; nevertheless, with perfect steadfastness arise to set thy concerns aright. Thus far the words of no soul, with regard to thine affairs, have found a hearing with acceptance. Convey my greetings to the friends, especially to the two sons.

10 بکمال بهجت و سرور و فرح اعظم بامور مشغول
باش از حق میطلبیم ترا تأیید فرماید در انجام
امور فی الحقیقة بزحمت افتاده و لکن بکمال
استقامت بر اصلاح اشغال قبا نمائ الی حین کلمه
هیچ نفسی درامورات شما بسمع قبول اصغانشد
دوستا نرا سلام برسان مخصوص ابنین را

- 11 Say: O my God, my God! Unto Thee be praise, inasmuch as Thou hast guided me, made Thyself known unto me, and taught me Thy straight Path. I beseech Thee by Him at Whose advent the ladders of knowledge and understanding were adorned, by Whom the sweet savours of Thy Revelation and the manifestations of Thy signs, the billows of the ocean of Thy utterance and the lights of the orb of Thy bounty, were made to cease from all save Thee and to appear in their true splendour, that Thou mayest assist me to set aright mine own affairs and the affairs of Thy servants.

11 قل الهی الهی لك الحمد بما هدیتنی و عرّفتنی
وعلمتنی صراطك المستقیم استلک بالذی بقدمه
تزینت معارج العلم والعرفان وانقطعت به
نفحات وحیک وظهورات آیاتك وبلتالی بحر
بیانك و انوار نیر عطائك بان تؤیّدنی علی اصلاح
اموری و امور عبادك

- 12 O Lord! Thou beholdest me turning unto Thee and severed from all beside Thee. I entreat Thee by the word of Thy Oneness, by Thy resistless Will and Thy all-encompassing Purpose, to ordain for me the good of the next life and of this. Verily, Thou art the Lord of all that is. There is no God but Thee, the All-Knowing, the All-Wise.

12 ای ربّ ترانی مقبلاً الیک منقطعاً عن دونك
استلک بكلمة التوحید وبمشیتك النافذة و ارادتك
الحیطة بان تقدّر لی خیر الاخرة والاولی انك انت
مولی الوری لا اله الا انت العلیم الحکیم اتمتی

- 13 All praise be to God! Through His endless grace thou hast been exalted and mentioned by the tongue of the Well-Beloved – may our souls be offered up for His sacred court. It behoveth thee to render thanks for this clear, mighty favour, and to say

13 لله الحمد بعنایت بی نهایت فائزید و بلسان حضرت
محبوب اراوحنا لساحتہ الفدا مذکور ینبغی ان
تشکر هذا الفضل العظیم المبین وتقول فی کلّ حین
لك الحمد یا اله العالمین ومقصود العارفین

at every moment: Praise be unto Thee, O Lord of the worlds and Desire of them that truly know!

- 14 Remember also the son of Jinab-i Akhavi – upon them both be the glory of God – and Aqa Ahmad – upon him be His remembrance – with wondrous, exalted supplications. Upon you be the Glory of the All-Glorious.

14 دیگر ابن جناب اخوی علیهما بهاء الله و اقا احمد علیه را باذکار بدیعه منیعہ ذا کر شوید ال علیکم

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To: *Ismullah Ha'*

- 1 In the Name of our Lord, the Most High, the Most Holy, transcendent above all likenesses and peers!
- 2 This evanescent servant makes known that the traces of the luminous Pen, adorned with the lights of love for the Lord of Power, illumined both heart and sight. Praise be to God that tidings of your outward well-being were heard from that radiant leaf which was in truth a spiritual messenger, bringing the utmost joy and delight. The original letter was written by your honor in the name of the Name of God M.H. - upon him be all the most glorious Glory. Therefore this evanescent servant, in reply to your august letter, has troubled your fragrant mind with these unworthy mentions. Regarding what you wrote that they have forgotten you, this servant testifies by God that in most gatherings when opportunity arose, they were occupied with your mention and you have not been erased from their view. Likewise in the Most Holy and Most Exalted Court your mention has been and continues. Blessed are you for having attained to the source of good, its beginning and its end.
- 3 As for what you wrote regarding the upheaval in the Holy Land - by your life, no eye hath seen nor ear heard the like. This servant has submitted a brief account of these matters to the friends which is with the honored Name of God. God willing it will reach the luminous gaze and you will be informed of the details. How excellent is what flowed from your pen!

1 بسم ربنا المتعالی المقدّس عن الأشباه والأمثال

2 عرض خادم فانی آنکه اثر کلک انور که مطوّز بانوار حبّ مالک قدر بود ضیا بخش قلب و بصر گردید لله الحمد که مژده سلامتی ذات عالی بر حسب ظاهر از ورقه نورانی که فی الحقیقه پیک روحانیه بود استماع شد و کمال فرح و انبساط دست داد و اصل آتمکتوب را آنحضرت باسم اسم الله م ه علیه من کلّ بهاء ابهاه مرقوم داشته بودند لذا این عبد فانی در جواب مکتوب عالی باین اذکار نالایقه زحمت افزای خاطر عاطر آنحضرت گردید اینکه مرقوم فرموده بودند که ایشان شما را فراموش فرموده اند این عبد عرض مینماید که اشهد بالله که در اکثر اوقات که اجتماع دست میداد بذکر آنجناب مشغول بودند از نظر ایشان محو نشده اند و همچنین در ساحت امنع اقدس ذکر شما بوده و هست طوبی لحضرتک بما فزت باصل الخیر و مبدئه و منتباه

3 و اینکه در باره انقلاب ارض مقصود مرقوم فرموده بودید لعمرک ما رأی عین و لا سمعت اذن مختصری این عبد در این فقرات معروض خدمت دوستان داشته خدمت آقائی اسم الله هست انشاء الله بنظر انور میرسد و آنحضرت از تفصیل مطلع میشوند فنعم ما جری من قلم حضرتک

- 4 You wrote that no error has produced such merit in the visible world. Though outwardly it occurred without permission and was the cause of great harm, yet for those evil souls it was pure justice - their deeds were embodied and suddenly seized those wicked ones. Upon them be the curse of God and the curse of His chosen ones and the curse of the near angels.
- 5 As for the prisoners, praise be to God they have all been released, and those seven are free to move about except that they return to their quarters at night. Every grave matter with Him is simple and easy. Among the seven, one of them in those early days when severity was at its height composed and submitted an ode which has been sent to your radiant presence. You will observe it. Since your honor had inquired about the condition of the seven, therefore the ode was sent.
- 6 And regarding the friends of that land, His words, exalted be His grandeur:
- 7 Say to My loved ones who have soared in My nights and have turned with their hearts to the Ultimate Goal in My love and remembrance: If ye differ in anything, refer it to God, your Lord. He will judge between you with pure justice. He is in truth the All-Knowing, the All-Informed. God willing, all must gather on one plane and soar in one atmosphere. If they differ in any matter they must inquire of the Source of the Cause, for through God's infinite bounty the Dawning-Place of Revelation and the Dayspring of Command is manifest, evident and visible. Glorify them on My behalf, then gladden them with this noble Remembrance that they may gather as brothers upon the thrones of their Lord's command, the All-Merciful, and be numbered among the successful ones.
- 8 Regarding your mention of the House of Justice, it is clear and evident to you that the upheavals of this earth, its tribulations and its afflictions have been revealed beforehand in the Tablets of God. Therefore, whenever a decree was revealed, this servant strove to have copies sent to all regions lest the upheaval and turmoil of this earth become a barrier between God's ordinances and His servants. Indeed, during these upheavals there was fear that all that existed would be lost, but God preserved it through His sovereignty and power. For this reason, a copy of that Tablet was sent, and the intention was not for it to be implemented in these days, for it is known that the loved ones are few and the enemies many. Therefore, the disclosure of
- مرقوم فرموده بودید خطائی باین ثواب در عالم ظاهر نشده اگر چه بر حسب ظاهر من غیر اذن واقع شده و سبب ضرر اکبر بود ولکن در حق آن نفوس خبیثه عدل محض بوده اعمالشان مجسم شد و بعتة آن نفوس خبیثه را اخذ نمود علیهم لعنة الله و لعنة اصفیائیه و لعن ملائكة المقرّبین
- و محبوسین الحمد لله کل بیرون آمدند و آن هفت نفر هم در سیر و گردشند الا آنکه در لیالی بمقرّ خو میروند کلّ امر خطیر عنده سهل یسیر از جمله یکی از نفوس سبعة در ایام اوّلیه که منتهای شدّت بوده قصیدهئی عرض کرده ارسال حضور باهر النور حضرتعالی شد ملاحظه خواهند فرمود چون آنحضرت استفسار از احوال سبعة فرموده بودند لذا قصیده ارسال شد
- و اما در باره احبای آن ارض قوله عزّ کبریائه
- قل لاحبائى الذین طاروا فی لیالی و قصدوا بقلوبهم مقصد الاقصى فی حیی و ذکرى ان اختلافتم فی شیء فارجعوه الی الله مولئکم انه یحکم بینکم بالعدل الخالص انه هو العليم الخیر انشاء الله باید کلّ در یک بساط جمع شوند و در یک هوا طیران نمایند اگر در امری اختلاف نمودند باید از مبدا امر سؤال نمایند چه که از فضل نامتناهی الهی مشرق وحی و مطلع حکم مشرق و ظاهر و لائحست کبرّ من قبلی علی وجوههم ثمّ بشرهم بهذا الذکر المنیع لیجتمعوا کالاحوان علی سرر امر ربهم الرحمن و یكونن من الفائزين انتہی
- و اینکه ذکر بیت العدل فرموده بودید این بر آنحضرت واضح و مبرهن است که انقلابات این ارض و اضطراب آن و بلایای آن در الواح الله از قبل نازل لذا هر حکمی نازل میشد ایبعد جهد مینمود که سواد آن باطراف برود که مباد انقلاب و اغتشاش این ارض حایل شود ما بین احکام الهیه و عباد او چنانچه در این انقلابات بیم آن بود که جمیع آنچه موجود است از دست برود ولکنّ الله حفظه بسلطنته و اقتداره بانجهت سواد آن لوح ارسال شد و

these matters has caused and would cause harm. For example, if those souls were to be designated in every city now, it would surely become known and the ungodly would rise up. In any case, the Tablet was sent so that it may be preserved with the loved ones of God until such time as circumstances permit. He is, verily, the Ordainer, the All-Knowing.

مقصود این نبود که در این ایام مجری شود چه که این معلومست که احباً قلیلند و اعدا کثیر لذا افشای این امور سبب ضرر شده و میشود مثلاً در هر مدینه اگر حال آن نفوس معین شوند البته شهرت نماید و مشرکین در صدد برآیند باری ارسال لوح بجهت آن بوده که نزد احبای حق باشد تا حینیکه وقت اقتضا کند آنه لھو المقضی العلیم

- 9 Convey on behalf of this evanescent servant greetings to all the friends, and God willing, may they gather in one meeting where you shall host them to tea and recite that which hath flowed from the Most Holy Tongue, that all may be adorned with the new raiment of unity. I mentioned this matter in the Most Holy Presence and He smiled, which indicates the pleasure of my Lord and the Lord of all worlds.

9 از جانب این عبد خادم فانی خدمت جمیع دوستان عرض تکبیر برسانید و انشاءالله در یکمجلس مجتمع شوند و آنجناب ضیافت چای فرمایند و آنچه از لسان اقدس جاری شده تلاوت نمایند تا کلّ بقمیص بدیع اتحاد مزین شوند اینفقره را هم در ساحت اقدس معروض داشتم تبسم فرمودند هذا يدلّ علی رضاء مولائی و مولی العالمین

- 10 Regarding what you wrote about Ismu'llah presenting himself at the threshold of the Throne on your behalf whenever he attains the presence - since he is not here, as was mentioned, this servant attended the presence before the Throne on your behalf: "I entered the Most Great Scene and presented myself before the Throne and visited the Desired One on your behalf." Praise be to God Who enabled this evanescent servant and honored him with this supreme triumph. His is the praise and bounty in all conditions. I beseech God that the sweet fragrances of your correspondence may ever continue to waft, and that we may be gladdened and delighted by its wondrous and sublime words. The glory be upon you and upon those who are with you.

10 و اینکه مرقوم فرموده بودید که هر زمان جناب اسم الله بساحت عرش مشرف میشوند از قبل آنحضرت زائر شوند ایشان چون تشریف ندارند چنانچه عرض شد لذا این عبد نیابت آنحضرت تلقاء عرش حاضر دختل منظر الأكبر و حضرت لدى العرش و زرت المقصود من قبل حضرتک لله الحمد که این عبد فانی را موفق فرمود و باین فوز اکبر مشرف نمود له الحمد و المنّة فی کلّ الأحوال از خدا میطلبم که انشاءالله لازال نفحات مراسلات آنحضرت مرور نماید و از کلمات بدیعۀ منیعۀ اش سرور و محظوظ گردیم انما البهاء علیکم و علی من معکم

BLIB_Or15732.293

BH01154

To: Unknown, in Isfahan

1 In My Name, the Glorious, the Bountiful

1...بسمي العزيز الكريم

2 O Land of Sad! Where is that Greatest Sacrifice for which no ransom was accepted in the path of God, the Lord of all beings? And where are they who were martyred for love of this Youth, at Whose appearance the idols were shattered - they who pronounced judgment against the trusted ones of God, the Lord of the worlds? O Branch of My Tree! Where is My Dove that warbled and cooed and sang? Hath it soared to the Supreme Companion or have the wrongdoers seized it with the talons of hatred between earth and heaven? Tell Me, and be not of them that remain silent. Where are the brilliant stars and the luminous planets and the known months and manifest days and radiating lights? By God! They have set and disappeared and been veiled and returned, yet the people are in manifest dissension. O My Ridvan! Why do I not see thy birds and hear their songs, and why do I not see My dove and hear its melodies? Is it in this vain life or hath it flown to the eternal Paradise? Tell Me and be not of the patient ones.

2 يا ارض الصّاد اين الذّبح الأعظم الذي ما قبل الفداء في سبيل الله مولى الوري و اين الذين استشهدوا في حبّ هذا الغلام الذي اذا ظهر انكسر ظهر الأصنام الذين افتوا على امانة الله ربّ العالمين ان يا غصن سدرتي اين حمامتي التي غنت و غرّدت و هدرت هل انها طارت الى الرقيق الأعلى ام صاهاها الظالمون بخالب الغضاء بين الأرض و السّماء بين لي و لا تكن من الصّامتين اين انجم مشرقا و كواكب دريات و اشهر معلومات و ايام لائحات و انوار ساطعات تالله انها غربت و غابت و سترت و رجعت ولكنّ القوم في شقاق مبين

3 O Great Master! Long have been Thy sorrows, which have bewildered the hearts of Thy chosen ones, and the people of Thy pavilion have lamented. By Thy glory! Thy call hath not ceased, nor Thy remembrance at dawn. I hear Thy yearning in the morning and Thy moaning at sunrise and Thy cry and lamentation at eventide. Have mercy upon Thy servants and loved ones. I bear witness, O My Beloved, that martyrdom in Thy path was the hope of Thy Prophets and trusted ones. The Point of the Bayan, Who was martyred in Thy path, hath testified to this, saying: "O Remnant of God! I have sacrificed my all for Thee and have accepted revilement in Thy path, and have desired naught save martyrdom in Thy love." Verily, he who attaineth unto this most exalted, most exalted station hath attained unto all good in the world to come and in this world, and Thou art the True Witness, and verily Thou art the All-Knowing, the All-Informed.

3 يا رضواني ما لي ارى طيورك و اسمع تغنياتها و لا ارى حمامتي و لا اسمع نغماتها أهي في الحياة الباطلة ام طارت الى الجنة الباقية ان اقصص لي و لا تكن من الصّابرين يا سيّد الأكبر قد طالت احزانك و حارت بها افئدة اصفياك و ناح اهل سرادقك و عزّتك ما انقطع ندائك و لا ذكرك في الأسحار اسمع حنينك و في الاشرار اينك و في الآصال ضجيجك و صريحك ارحم عبادك و احبائك اشهد يا محبوبي انّ الشّهادة في سبيلك كانت امل انبيائك و امنائك قد نطق بذلك نقطة البيان الذي استشهد في سبيلك قال و قوله الحقّ يا بقيّة الله قد فديت بكليّ لك و رضيت السّب في سبيلك و ما تمنيت الا القتل في محبتك انّ الذي فاز بهذا المقام الأعلى الأعلى انه فاز بكلّ الخير في الآخرة و الأولى و انت الشّاهد بالحقّ و انك انت العليم الخبير

4 O thou who speakest! Hold thy tongue, for thou hast transgressed thy bounds. Repent unto God and be of them that return. Dost thou question the doings of Him Who should not be questioned about what He doeth? Seek refuge in God Who

4 يا ايها النّاطق صه لسانك قد جاوزت حدك تب الى الله و كن من الرّاجعين أ تسئل عن فعل من لا ينبغي ان يسئل عما يفعل فاستعد بالله الذي خلقك و سواك و لا تكن من الغافلين انك ما

created and fashioned thee, and be not of the heedless. Thou hast not reached even the shore of one of the oceans of thy Lord's wisdom, how much less its depths and billows and what lieth concealed in His knowledge, the Protector of all worlds. He is the One by Whom was raised the banner of 'He doeth what He willeth' and unfurled the standard of 'He shall not be asked of His doings' above every lofty flag.

- 5 O thou who seeketh the Spirit! Leave off His mention and what is mentioned in the kingdom of creation, then set thy face toward the Ultimate Goal and the Most Exalted Habitation, the Station which is adorned with the lights of the Celestial Realm and honored by the glances of God's favor, the Sovereign of the kingdom of earth and heaven. We desired thee to be the first seeker and the first visitor. Go forth with the fragrances of the garment from before the Dawning-Place of Sanctity to the land wherein appeared the Most Great Martyrdom and the supreme sacrifices. We counsel thee to be vigilant, for the wolf howleth and the serpent hisseth. When thou approachest the city and beholdest its traces, pause and say:

- 6 O City of the Beloved! Where is the ocean of God's love and the ships that sailed upon it? Where are thy flowing springs and thy radiant, rising stars? Where are thy lofty, luminous crowns and thy brilliant, shining moons? Tell of what the oppressors did to them. Can the pen flow or are all pens powerless to recount it? The matter is in the hands of God, the Lord of all beings. O City of the Beloved! By God's life, what they endured from the oppressors shall not go unrequited. To this beareth witness the Knower of the seen and unseen, Who grieveth for His loved ones and chosen ones, manifesting His grace, His faithfulness, His care and His favors. By His very truth, they are in magnificent gain, though the people be in evident doubt.

- 7 Then turn toward the sacred shrines and exalted stations, and when thou hast recognized and found and attained their presence, pause and say:

- 8 May the first light that shone from the horizon of the face of your Lord, the Creator of heaven, be upon you, O manifestations of faithfulness and dawning-places of the names in the kingdom of creation! I testify that through you were raised the banners of victory and the standards of guidance, the horizon of steadfastness was illumined and the breeze of God wafted among all creatures. Through you was renewed the garment of martyrdom and there appeared that which bewildered minds and hearts. You are they who sacrificed what you possessed, your souls, every member of your bodies, and every vein in your flesh in the path of God, your Beloved and your Goal. You are

بلغت شاطئ بحر من بحور حكمة ربك وكيف
لجها وغمراتها وما هو المستور في علمه المهيم
على العالمين هو الذي به نصبت راية يفعل ما يشاء
وارتفع علم لا يسئل عما فعل على كل علم رفيع

- 5 يا قاصد الروح دع ذكره وما يذكر في ملكوت
الانشاء ثم اقصد المقصد الأقصى والمقر الأسنى
المقام الذى تزين بأنوار الجبروت وتشرف بلحاظ
عناية الله مالك الملك والملكوت أنا اردنا
ان تكون أول قاصد وأول زائر اذهب بنفحات
القميمص من قبل مطلع التقديس الى ارض فيها
ظهرت الشهادة الكبرى والذبايح العظمى و
نوصيك ان تكون على حذر لأن الذئب يعوى و
الرقشاء تصئى واذا تقربت المدينة ورأيت آثارها
قف وقل

- 6 يا مدينة الحبيب ابن بحر محبة الله والسفائن التى
سرت عليه وابن عيونك الجارية وانجمك الزاهية
البازغة وابن اكاليلك العالية المنيرة وابن اقارئك
المشرقة الساطعة ان اخبرى ما فعل بهم الظالمون
أيجرى من القلم او يعجز عن ذكره الأقلام الأمر
بيد الله مالك الأنام يا مدينة الحبيب لعمر الله ما
حملوه من الظالمين لا يذهب سدى يشهد بذلك
عالم السر والعلن الذى يرثى لأحبابه واصفيائه
اظهاراً لفضله وفائه وعنايته والطافه ونفسه
الحق أنهم فى ربح عظيم ولو أن الناس فى ريب
مبين

- 7 ثم اقبل الى المشاهد المقدسة والمقامات العالية و
اذا عرفت ووجدت وحضرت قف وقل

- 8 أول نور اشرق من افق ظهور وجه ربكم فاطر
السماء عليكم يا مظاهر الوفاء ومطالع الأسماء
فى ملكوت الانشاء اشهد ان بكم ظهرت رايات
النصرة وارتفعت اعلام الهداية و انارت افق
الاستقامة و سرت نسمة الله بين البرية و بكم
تجدد طراز الشهادة وظهر ما تحيرت به العقول و
الأفئدة انتم الذين فديتم ما عندكم وارواحكم و كل
عضو من اعضائكم و كل عرق من عروقكم فى

they whom no oppressor's tyranny, no censurer's blame, nor the power of any who turned away from God deterred, when He came with sovereignty encompassing all in the heavens and earth. I testify that by your tribulation the Concourse on High lamented, and the dwellers of the Most Glorious Pavilion, and the tongue of God, the Protector, the Self-Subsisting, spoke forth. Before all believers: "We are God's, and to Him shall we return." And in all conditions, praise be to God, the Lord of what was and what shall be.

- 9 Thereafter, ask of God whatsoever thou desirest of His bounty. He is indeed the Mighty, the Loving....

سبيل الله محبوبكم و مقصودكم انتم الذين ما منعكم
في الله ظلم ظالم ولا لومة لائم ولا سطوة كل
معرض اعرض عن الله اذ اتى بسطان احاط
من في السموات و الأرض اشهد ان بمصيبتكم
ناح الملاء الأعلى و سكان سرادق الأبهى و نطق
لسان الله المهيمن القيوم من قبل كل مؤمن انا
لله و انا اليه راجعون و فيكل الأحوال الحمد لله
رب ما كان و ما يكون

- 9 و بعد فاسئل الله ما اردته من فضله أنه هو العزيز
الودود....

AVK3.134.09x, LHKM2.085x, NNY.120x,
NNY.161-164x, ASAT4.080x

BH01192

- 1 He is the Warbler
- 2 The servant has appeared with pen and tablet, desiring verses to be sent down to him. We said: "They have filled the earth and the heavens." He says: "The ocean cannot quell my thirst for knowledge. I desire that from the fountainhead of Thy Most Exalted Pen there should flow forth oceans in remembrance of Thy Most Glorious Name." We say: "The lands would be laid waste thereby and the people would drown therein." He says: "This would be better for them and for the lands, by Thy dominion that overshadows the worlds." We said: "Can fire benefit the fish, or water the salamander?" He says: "Whatsoever appears from Thee, shouldst Thou so desire, is the most great antidote for the nations and a healing for all ills." We said: "Bring forth thy witnesses in proof." He says: "Thou, Thou art the Dayspring of verses! Thou seest among the people those who flee from the Most Great Name, and among them are those whom God hath made the Kawthar of eternity. Thus doth the Pen testify from the presence of One Who is All-Knowing, All-Wise."
- 3 Would that the people knew of the waves of this ocean and what lieth concealed therein of the pearls of the knowledge of their Lord, the Mighty, the All-Knowing!
- 4 O Pen! Days have passed while thou wert silent, uttering neither remembrance nor exposition. Because of this the realities

1 هو المغرّد

2 قد حضر الخادم مع قلم و لوح و اراد ان [تنزل]
له الآيات قلنا انها ملئت الأرضين و السموات
يقول ان البحر لا يسكن عطش عرفاني اريد ان
يجري من معين قلبك الأعلى بحوراً في ذكر اسمك
الأبهى نقول يخرب بها البلاد و يغرق فيها العباد
يقول هذا خير لها و لهم و سلطانك المهيمن على
الأكوان قلنا هل ينفع الحوت النار و السمندر
الماء يقول لو تشاء كل ما يظهر من عندك انه
درياق الأعظم للأمم و شفاء لكل الأمراض قلنا
عليك بالشهود للاثبات يقول انت انت يا مطلع
الآيات ترى من الناس من يفر من الاسم الأعظم
و منهم من جعل الله له كوثر القدم كذلك يشهد
القلم من لدن عليم حكّام

3 يا ليت عرف الناس تموجات هذا البحر و ما ستر
فيه من لآئ علوم ربهم العزيز العلام

4 ان يا قلم قد قضت أيام و كنت صامتاً عن
الذكر و البيان بذلك ناحت الحقايق و التّبيان

and divine explanations have lamented. Revive all things once again through thy sweet melody, that perchance thou mayest behold one who will arise to serve thy Lord and aid Him, detached from all else save Him. We testify that through thee the fountains of wisdom have flowed in the hearts of creation, and the Kawthar of life hath streamed forth for the people of understanding, and through thee the breaths of inspiration have wafted among mankind and the fragrances of revelation among the followers of all religions.

- 5 With this conquering, prevailing power, and this all-encompassing, penetrating sovereignty, canst thou speak that whereby the gate of My Paradise might be opened - that Paradise which lay hidden in the knowledge of thy Lord, the Illuminator of lights - and whereby thou mightest behold shining from its horizon the Sun of the beauty of thy Lord, Who caused thee to speak a word from His presence to all who are in the heavens and the earth? It is a Paradise wherein are enumerated the bounties of divine knowledge, and around which the Garden circled at eventide and at dawn. Come, O My Pen, that I may recount unto thee and thou mayest recount unto Me. Nay, thou art powerless to do this and findest thyself unable to describe that station and what hath been ordained therein. Canst thou speak that whereby the heart of thy Lord would be gladdened, or whereby the thirst of him who hath stood at the gate might be quenched? This, despite My knowledge that wert thou to send down verses to the number of the drops of rain and fill therewith the tablets of earth and heaven, he would still say: "Where is Thine other favor, O Thou Who sendest down bounty from the heaven of bestowals to all who are in creation?"

- 6 O Pen! This is thy Day. Move between the fingers of the Beloved at His bidding, and captivate the dwellers of the Kingdom with thy melodies and the denizens of the Realm of Might through the mention of this Beauty that hath shone forth from the horizon of grace, and this Countenance that hath appeared from the horizon of glory. Say: Praise be unto Thee, O my God, for having honored me with Thy presence and caused me to speak forth Thy praise. I testify that this proceedeth not from me, nor do I deserve it, but rather from Thy grace, O Thou in Whose grasp are the reins of all created things.

- 7 This is a paradise wherein the sun is seen rising from its dayspring, and it is the face of thy Lord, the Most Glorious, and the light of its moon is from the brow of God, the Lord of all return. From the murmur of its waters is heard: "There is no God but Me, the Wondrous," and from the rustling of its trees: "There is no God but I, the Beauteous," and from the

ان احى الاشياء من صريرك الأحلى مرة أخرى
لعل ترى من يقوم على خدمة مولاك و ينصر
ربه منقطعاً عن الامكان نشهد بك جرت ينابيع
الحكمة في افئدة البرية و فاض كوثر الحيوان
لأهل العرفان و بك فاحت نفحات الالهام بين
الأنام و فوحات الوحي لأهل الأديان

5 مع هذه القدرة القاهرة الغالبة و هذه الحكومة
الحيطة النافذة هل تقدر ان تنطق بما يفتح به
باب جنتي التي كانت مكنونة في علم ربك منور
الأنوار و ترى مشرقة من افئتها شمس جمال ربك
الذي انطقك بكلمة من عنده لمن في الأرضين و
السموات انها جنة عدت فيها آلاء العرفان و
يطوف حولها الجنان في العشي و الاشرار تعال يا
قلبي لأقص لك و تقص لي ان لن تقدر بذلك
و تجد نفسك عاجزاً عن وصف ذاك المقام و
ما قدر فيه هل تستطيع ان تتكلم بما يفرح به قلب
ربك او يسكن ظمأ من قام لدى الباب ذلك
مع علمي بأنك لو تنزل الآيات على عدد قطرات
الأمطار و تملأ بها الواح الأرضين و السموات
انه يقول اين عنايتك الأخرى يا منزل النعمة من
سما العطاء لمن في الابداع

6 ان يا قلم اليوم يومك تحرك بين اصابع المحبوب
بأمر من عنده ثم اجتذب اهل الملكوت
بنغماتك و اهل الجبروت بذكر هذا الجمال
المشرق من افق الحسن و هذا الوجه اللأخ من
افق الجمال قل لك الحمد يا الهي بما شرفتنى
بلقائك و انطقتنى بثنائك اشهد بأن هذا لم يكن
منى و لا يقتضيه استحقاق بل من فضلك يا
من بيدك زمام الممككات

7 تلك جنة ترى الشمس مشرقة من مشرقها و
هى وجه ربك الأبهى و نور قمرها من جبين
الله مالک المآب يسمع من خمر مائها انه لا
اله الا انا البديع و من حفيف اشجارها انه لا اله
الا انا المليح و من هزير ارياحها لا اله الا انا

whistling of its winds: "There is no God but I, the Almighty, the All-Knowing." Every creature therein is a spirit from God's Spirit, declaring: "I belong to God, the Lord of Lords." Whoso tasteth of its fruits findeth the sweetness of Paradise and all its gardens. Glory be to God! All this is at the level of description, while it existeth at a station beyond all mention.

العزیز العلام کلّ ما خلق فیها حیوان من روح الله ینطق انّی لله ربّ الأرباب من ذاق ثمرًا من اثمارها یجد حلاوة ما فی الفردوس و ما دونه من الجنان سبحان الله کلّ ذلک فی مقام الوصف و انّہا فی مقام انقطعت عنه الأذکار

- 8 Say: It is a station where the glance of vision cannot penetrate, nor can the birds of fancy reach its heights. God hath made it sanctified beyond the mention of creation and exalted above the understanding of all on earth. To this testifieth every discerning mystic.

8 قل انّہا مقام لا [یحول] فیہ طرف الطّرف و لا [یطیر] الیہ طیور الأوهام قد جعلہ الله مقدّساً عن ذکر الخلق و منزّهاً عن عرفان من علی الأرض یشہد بذلک کلّ عارف بصّار

- 9 A Lote-Tree therein proclaimeth: "God hath testified concerning Him Who hath appeared that there is no God but He, and He is the Hidden Treasure, the Concealed Mystery, the Living Ocean, and the Dayspring of the All-Merciful. Through Him hath appeared the oneness of My Being and the sanctification of My Self from all similitudes, and through Him have appeared the names and attributes, and all things have proclaimed: The Kingdom and the Realm, then Power and Divinity, then Might and Dominion belong to God, the Dayspring of signs."

9 و سدرۃ منہا تنادی قد شہد الله لمن ظہر انّہ لا اله الاّ هو و هو الكنز المخزون و السرّ المکنون و البحر الحیوان و مطلع الرّحمن و بہ ظہر توحید ذاتی و تقدیس نفسی عن الأمثال و بہ ظہرت الأسماء و الصّفات و نطقّت الأشياء الملک و المملکوت ثمّ القدرة و اللاهوت ثمّ القوّة و الجبروت لله مشرق الآیات

- 10 And another proclaimeth: "God hath testified concerning Him Who hath appeared that there is no God but He. Through Him hath shone forth the Sun of generosity and the world hath been adorned with the lights of antiquity. Through Him hath every heaven been raised up, every fragrance wafted abroad, and the ocean of knowledge and wisdom hath surged."

10 و اخرى تنطق شہد الله لمن ظہر انّہ لا اله الاّ هو بہ اشرفت شمس الکرم و تزین العالم بأنوار القدم و بہ ارتفع کلّ سماء و ہاج کلّ عرف و ماج بحر العلم و العرفان

- 11 The Tongue of Grandeur hath spoken in chambers built of the essence of wisdom, bearing witness unto His own Self that there is no God but He. Blessed be this dawn for having been honored by a Day wherein the Lord of destiny hath turned toward the Most Great Scene and the Throne of the All-Merciful hath been established in the garden named Ridvan. Thereupon the trees swayed, the flowers smiled, the fruits stirred, the birds sang, the branches were attracted, the boughs reached forth, and the garden and all within it moved in yearning for the call of God, the Sovereign, the Almighty, the Self-Sufficient, the Most Exalted.

11 قد نطق لسان العظمة فی الغرف المبنیة من جوهر الحکمة و شہد لذاته انّہ لا اله الاّ هو طوبی لهذا الفجر بما تشرف بعصر یوم فیہ توجّه مالک القدر الی المنظر الأكبر و استقرّ عرش الرّحمن فی الحديقة الموسومة بالرضوان اذا تمايلت الأشجار و ابتسمت الأزهار و اهتزت الأثمار و غنت الأطیّار و انجذبت الأغصان و تناولت الأفنان و تحرکت الجنة و ما فیہا شوقاً لنداء الله الملک المقتر الغنی المتعال

AQA7#492 p.325, LHKM2.212

BH01182*To: Mirza Muhammad Ali the Greater Branch*

To be typed.

BLIB_Or15696.102b

BH01193

- 1 He is God, exalted be His glory, the Lord of majesty and might. 1 هو الله تعالى شانه العظمة الاقتدار
- 2 O thou who art drawn by the magnet of love and who movest in adoration about the Cause of thy Lord, the Lord of being! 2 يا ايها المنجذب بمغناطيس الوداد والطائف حول امر ربك مالك الايجاد
- 3 That which was embroidered with the traces of ink hath indeed come, and it hath spoken with utmost clarity of the degrees of love and of union. Blessed art thou, inasmuch as thou hast attained unto these days and entered beneath the shadows of the mercy of thy Lord, the King of all names. Well is it with thee, for thou hast rent asunder the veils of idle fancy and attained unto the knowledge of the All-Known. Happy art thou, for thou hast quaffed from the chalice of bounty the Kawthar of eternal life; thou hast entered the gardens of intimacy and faithfulness, and hast won that which was promised by the tongues of the Prophets and chosen ones of God. 3 قد ورد ماكان مطرزاً باثر المداد و افصح في اظهار مراتب الحب الاتحاد طوبى لك بما ادركت هذه الايام ودخلت ظلال رحمة ربك سلطان الانام ونعيماً لك بما خرقت حجب الوهم وادركت عرفان حضرة المعلوم وهنيئاً لك بما شربت من كأس العطاء كوثر البقاء ودخلت رياض الانس والوفاء وفزت بما كان مذكوراً بلسان الانبياء والاولياء
- 4 My heart calleth aloud unto My Pen and saith: "Make mention of the subtleties of love that are treasured within me, for the sake of him who dwelleth beneath the shadows of grace and mercy, and expound unto him that which shall rejoice him in the days of his Lord, the Lord of all creation." 4 ينادى قلبي قلبي ويقول اذكر ما في من لطائف المحبة لمن سكن في ظلال الفضل والرحمة واشرح له ما يسره في ايام ربه مالك البرية
- 5 The Pen maketh reply, and confesseth its impotence in depicting this station, saying: "There is no need for further disclosure, after that which hath been established both in secret and in open." By thy life, O beloved! Well-nigh would the heart soar away, out of longing for the loved ones of God, the Lord of the final return. Were it not for the multitude of occupations and the preoccupation of the mind, night and day would I be engaged in celebrating those souls who have taken wing, through the pinions of detachment, unto the kingdom of the knowledge of their Lord, the King of origination and the Lord of invention. 5 يجيبه القلم ويبدى عجزه في ذكر هذا المقام ويقول لا حاجة في الاظهار بعد ما ثبت في السر والاجهار لعمرك يا حبيب يكاد ان يطير الفؤاد شوقاً لاجباء الله مالك المعاد ولولا تراكم الاشغال والاشغال البال لاشتغلت فو الغدو والاصال بذكر الذين طاروا باجنحة الانقطاع الى ملكوت عرفان تقيم ربهم ملك الابداع وسلطان الاختراع

- 6 If, then, delay occurreth, it proceedeth from the intrusion of outward hindrances; otherwise, the heart, the tongue, the utterance and the fingers all bear witness that there is naught with Me sweeter than the mention of the friends of God, nor aught more delectable than correspondence with those who have attained unto the knowledge of the Creator of all things.
- 7 I beseech God, the Lord of existence and the Educator of the seen and the unseen, to ordain for His yearning ones that which shall confirm them in intimacy and love, in concord and affection and unity. In this Day there is no station more exalted than loving fellowship and purity of heart, nor any rank more lofty than unity and faithfulness. This is that whereunto He Who is the Lord of everlasting life hath bidden us. Blessed is he who holdeth fast unto the cord of his Lord, renounceth his own self and passion, and striveth for the unity of souls and the union of hearts.
- 8 Say: O ye lovers of God! Ponder upon ages bygone and cycles past. Never did the Cause of God in any age rise to ascendancy save through perfect unity and pure, unalloyed love. Strive, then, in this mighty Cause, and exert your utmost in this momentous task. He, exalted be He, hath, in all the Tablets, enjoined upon you that which will guide you to the paths of rectitude and lead you to the ways of true prosperity.
- 9 Contemplate His supreme bounty and that loving care the like of which the eyes of the world have never beheld. Ye have attained, in this Revelation, unto that whereunto none hath attained before you; nay, for very longing after it the lovers passed away in their sighing, and the horizons resounded with lamentation at its mention. In the sight of God there is no favour greater than this. It behoveth you to recognize its worth, to arise steadfastly in His Cause, to strive to guide His creatures unto the City of His knowledge, and to lead His servants unto the gardens of His wisdom and His command.
- 10 Blessed art thou, O beloved, for that in all seasons thou hast attained unto the Kawthar of bounty and beneficence. I entreat God, exalted be He, to shelter thee ever beneath His protecting shade, to adorn thee continually with the robes of His loving care and grace, to vouchsafe unto thee the supreme constancy in His Cause, and to assist thee in the promulgation of His teachings among His creatures. Verily, He is mighty to do whatsoever He willeth. There is no God but He, the One, the Peerless, the All-Powerful, the Mighty, the All-Knowing.
- 11 Say: Glorified art Thou, O my God, my Lord, my Hope! Upon Thee do I rely, and unto Thy command do I submit. O Thou unto Whom all hands are lifted up in supplication, O Thou
- 6 ولو يقع التأخير هو من سنوح الموانع الظاهرية والآ
يشهد القلب واللسان والبيان والبنان ليس عندي
أحلى من ذكر الأولياء ولا أشهى من المراسلة مع
الذين فازوا بعرفان موجد الاشياء
- 7 استل الله مالك الوجود ومرتب الغيب والشهود
ان يقدر لمشتاقيه ما يؤيدهم على الانس والوداد
والالفة والمحبة والاتحاد ليس اليوم اعظم شأنًا
من الانس والصفاء ولا اعلى مقامًا من الالفة
والوفاء هذا ما امرنا به مالك البقاء طوبى لمن
تثبت بعروة موليه وخالف نفسه وهواه واجتهد
في اتحاد النفوس وابتلاف القلوب
- 8 قل يا احباء الله تفكروا في الاعصار الماضية
والازمنة الخالية ما ارتفع امر الله في عصر من
الاعصار الا بالالفة التامة والمحبة الصافية الخالصة
اسعوا في هذا الامر العظيم واجتهدوا في هذا
الخطب الجسم انه تعالى امركم في كل الالواح بما
يرشدكم طرق الصلاح ويهديكم مسالك الفلاح
- 9 تأملوا في فضله الاعظم وعنايته التي ما رأت شبهها
عيون العالم قد فزتم في هذا الظهور بما لم يفز به
احد من قبل بل مات في حسرة العشاق وناح
في ذكره الافاق ليس في علم الله فضل اعظم منه
ينبغي ان تعرفوا قدره وتقوموا على امره وتجتهدوا
في ارشاد بريته الى مدين معرفته وهداية خلقه الى
رياض علمه وحكمه
- 10 طوبى لك يا حبيب بما فزت في كل الاحيان
بكوثر الجود والاحسان استل الله تعالى ان
يحفظك في ظله ويزينك دائماً بخلع عنايته وفضله
ويرزقك الاستقامة الكبرى على امره ويؤيدك
على تبليغ خلقه انه على ما يشاء قدير لا اله الا هو
الفرد الواحد المقتدر العزيز الخبير
- 11 قل سبحانه يا الهى وسيدى ورجائى عليك
اعتمادى ولا مارك انقيادى يا من اليك ترتفع

Who art invoked in the end and in the beginning, and remembered in palaces and in deserts! How shall I make mention of Thee with words, whilst I behold Thee exalted above them all? How shall I describe Thee by Thine effects, whilst I witness Thee sanctified from them and the Author of their being?

الايادى ويا من نوديت فى النهايات والمبادى
ونوجيت فى القصور والبوادر كيف اذكرك
بالاذكار واراك متعالياً عنها وكيف اصفك بالاثار
واشاهدك مقدساً منها ومؤثراً فيها

- 12 That which existeth is described by what is greater than itself in station, nobler in rank and more exalted in remembrance; yet Thou art the Creator of existence and the Lord of the invisible and the visible. How, then, shall things created describe Thee, when they have no mention in Thy court and no being within the precincts of Thy majesty? Whenever I ponder Thine independence, O Lord of the kingdom of glory and wealth, I am constrained to silence, lest I fall into an error graver still.

12 يوصف الموجود بما هو اعظم منه شأنًا واکرم
مقاماً واعزّ ذكراً وانك خالق الوجود و مالك
الغيب والشهود كيف توصف بها ليس له ذكر فى
ساحتك ولا وجود فى فناء عظمتك کلما اتفكر
فى استغنائك يا مالك ملکوت العزة والغناء التزم
السکوت لئلا اقع فى خطأ اعظم منه

- 13 And yet, when I behold the going forth of Thy irrevocable decree and Thy firm command that I should make mention of Thee amongst Thy servants, I venture to extol and praise Thee, turning not to my unworthiness and my lack of aptitude, but to Thy bounty and Thy loving-kindness, O Creator of all things and Lord of all being.

13 ولما ارى صدور امرك المبرم وحكمك المحکم بان
اذکرك بين عبادك اتجاسر على الذکر والثناء ولا
التفت إلى عدم لياقتى وقلة استعدادى بل الى
فضلک وعنايتک يا موجد الاشياء ومالك الانشاء

- 14 I beseech Thee, O Lord of existence and Master of the unseen and the seen, by Thy Greatest Name and by Thy irrevocable decree, to protect Thy loved ones in the shadow of Thy guardianship, to vouchsafe unto them the bounty of Thy loving care, to give them to drink of the Tasnīm of Thy favour and mercy, and to aid them, O my Lord, in the diffusion of Thy traces throughout Thy lands and in guiding Thy servants unto the City of Thy knowledge. Ordain for them that which delighteth their hearts and expandeth their breasts; for Thou art He Who hath named His own Self "the All-Bountiful". There is no God but Thou, the One, the Peerless, the Most High, the Most Great.

14 اسئلك يا سيد الوجود و مولى الغيب الشهود
باسمک الاعظم وامرك المبرم ان تحفظ احبتک فى
ظلال حمايتک وارزقهم نعمة عنايتک واشربهم
تسليم فضلک ورحمتک وايدهم يا سيدى على
نشر اثارک فى ديارک وهداية عبادک الى مدين
عرفانک وقدر لهم ما تسترته قلوبهم وتنشر
صدورهم انک انت الذى سميت نفسك بالکريم
لا اله الا انت الفرد الواحد العلى العظيم

- 15 And in the end of these words, O beloved of the heart, confer the wondrous tokens of glorification upon the faces of the steadfast lovers of God, and remember them, on behalf of this lowly servant, with a remembrance more tender than any remembrance and loftier than any praise. Upon thee and upon them be the mercy, the glorification and the glory of God, one and all.

15 فى اخر القول يا حبيب الفؤاد الق بدائع التكبير
على وجوه احباء الله الراغبين واذکرهم من قبل
هذا العبد بذکر الطف من کل ذکر واعلى من کل
بيان الرحمة والتكبير والبهاء عليك وعليهم اجمعين

- 16 Praise be to God, the Aim of them that truly know and the Lord of all the worlds.

16 الحمد لله مقصود العارفين ومولى العالمين

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BH01673*Revealed for the Most Great Festival*

- 1 Praise be to Thee, O my God, for having cast in this Day the radiance of all Thy names upon all created things, O Thou Who art the Lord of glory, majesty, and grandeur; of power, might, and blessings! This is the Day whereon He Who is the Mouthpiece of God, the All-Possessing, the Inaccessible, the Most High, hath called out from the realm of eternity, saying: "The Kingdom is God's, the Almighty, the Most Exalted, the Most Glorious!"
- 2 Lauded be Thy name, O Thou Who causeth the winds to blow and the dawn to break, Who revealest the verses and unveilest the proofs! All things proclaim that Thou art God, and that there is none other God but Thee, the Sovereign, the All-Powerful, the Most Exalted, the Most Great. Magnified be Thy name, O Thou Who art the Fashioner of the heavens and the Creator of all names, Who sheddest Thy splendour upon all things through the power of Thy Most Great Name. This, verily, is the name whereby the Mystic Dove hath warbled upon the celestial bough, proclaiming: "All dominion belongeth forever unto God, our Lord, the Most Merciful!"
- 3 Glorified art Thou, O King of eternity, and Ruler of the nations, and Quickener of every mouldering bone! Praise be unto Thee, a praise that no earthly tongue can ever befittingly extol, a praise through which the outpourings of Thy mercy have rained upon all created things and the light of Thy countenance hath shone upon all who are in heaven and on earth. Praise be unto Thee, a praise that hath unloosed the tongue of every stammerer in Thy celebration, that hath drawn every remote one nigh unto the seat of Thy mighty throne, and that hath guided every thirsty one to the living waters of Thy bounty and the soft-flowing streams of Thy favour. Praise be unto Thee, a praise through which the fragrance of the robe of Thy mercy hath been wafted upon all who are in heaven and on earth, and the sweet smell of the roses of Thy Paradise hath been diffused over the dwellers of the cities of eternity, and every name hath been made to extol Thy remembrance and glory. Praise be unto Thee, a praise that hath endued the hearts of Thy loved ones with such constancy that no earthly veil can hinder them from fixing their gaze upon the horizon of Thy bounties, nor can the ascendancy of the oppressors deter them from beholding the wondrous light of Thy countenance. Praise be unto Thee, a praise that hath blotted out from the hearts
- 1 لك الحمد يا الهى بما تجلّيت في ذلك اليوم على كل الاشياء بكل الاسماء يا من لك العزة و العظمة و الكبرياء و لك القدرة و القوة و الآلاء. هذا يوم فيه نطق لسان الله الملك العلى الاعلى عن ملكوت البقاء الملك لله المقتدر العلى الابى.
- 2 سبحانك يا مرسل الارياح و فائق الاصباح و منزل الآيات و مظهر الينبات ينطق كلشئ بانك انت الله لا اله الا انت الملك المقتدر العلى العظيم. سبحانك يا فاطر السماء و خالق الاسماء و المجلى على الاشياء باسمك الاعظم الذى به غرّد الورقاء على الافنان بانّ الملك فى كل الاحيان لله ربنا الرحمن.
- 3 سبحانك يا ملك القدم و سلطان الامم و محيى الرّم لك الحمد حمداً تعجز عنه السن الكائنات و تنزل به امطار رحمتك على الممكنات و تظهر به انوار وجهك لمن فى الارضين و السموات. لك الحمد حمداً ينطق كل كليل بثناء نفسك و يقرب كل بعيد الى مقرّ عرش عظمتك و يهدى كل ظمان الى سلسيل مرحمتك و كوثر مكرماتك حمداً به تفوح نفحات قيص رحانيتك على من فى الارض و السماء و تتضوّع فوحات اوراد رضوانك على سگان مدائن البقاء و به ينطق كل اسم بذكرك و ثنائك حمداً به يقوى قلوب احبائك على شأن لا تمنعهم حجاب الامكان عن النظر الى افق الطافك و لا يخوفهم سطوة كل ظالم عن النظر الى بدائع اشراق انوار وجهك حمداً به يحيى عن قلوب عبادك ذكر ما سواك و يؤيدهم على تبليغ امرك و انتشار ذكرك فى كل الاقطار.

of Thy servants the mention of aught else save Thee and aided them to teach Thy Cause and to blazon Thy remembrance in every region.

- 4 I beseech Thee, O my God, by Thy most excellent names and Thy most exalted attributes, and by them that have soared in the atmosphere of Thy nearness and good-pleasure and taken flight upon the wings of trust and detachment towards the Dayspring of Thy name, the All-Merciful, and by the blood that hath been shed for Thy sake, and by the sighs that have been uttered for Thy love, to accept from us on this day all our works in Thy path.
- 4 يا الهى استلک بالاسماء الحسنی و الصفات العليا و استلک بالذین طاروا فی هواء قریک و ارادتک و صعودوا بجناحین التوکل و الانتقطاع الى مطلع اسم رحمتیک و بدماء الذین سفک فی سبیلک ... بان تقبل منا فی هذا الیوم ما عملنا فی سبیلک.
- 5 This is the Day whereon the All-Merciful shed the splendour of His effulgence upon all names. All glory be to that which God hath bestowed upon us!
- 5 هذا یوم فیہ تجلی الرحمن علی الاسماء. فیہ حبدا بما انعم الله علینا.
- 6 This is the Day whereon He Who is the Hidden and the Unseen appeared before the eyes of all creation. All glory be to that which God hath bestowed upon us!
- 6 هذا یوم فیہ ظهر غیب المکنون علی ما کان و ما یكون. فیہ حبدا بما انعم الله علینا.
- 7 This is the Day whereon the Most Great Idol was shattered. All glory be to that which God hath bestowed upon us!
- 7 هذا یوم کسر فیہ صنم الاعظم. فیہ حبدا بما انعم الله علینا.
- 8 This is the Day whereon the Lord of mercy revealed Himself unto all creation. All glory be to that which God hath bestowed upon us!
- 8 هذا یوم فیہ ظهر الرحمن علی الاکوان. فیہ حبدا بما انعم الرحمن علینا.
- 9 This is the Day whereon Pharaoh was drowned and Moses beheld Him Who is the Beauty of the All-Glorious Lord. All glory be to that which God hath bestowed upon us!
- 9 هذا یوم فیہ غرق الفرعون و رأى الکیم جمال الله الابهی. فیہ حبدا بما انعم الله علینا.
- 10 This is the Day whereon the false gods of idle fancy were overthrown through the power of our Lord, the Almighty, the All-Knowing. All glory be to that which God hath bestowed upon us!
- 10 هذا یوم فیہ کسر صنم الاوهام من قدرة ربنا العزیز العلام. فیہ حبدا بما انعم الله علینا.
- 11 This is the Day whereon the billows of the Most Great Ocean were made manifest in the Scene of transcendent glory. All glory be to that which God hath bestowed upon us!
- 11 هذا یوم فیہ ظهرت امواج البحر الاعظم فی المنظر الاکبر. فیہ حبدا بما انعم الله علینا.
- 12 This is the Day whereon all created things were summoned to the presence of their Lord, the Inaccessible, the Most High. All glory be to that which God hath bestowed upon us!
- 12 هذا یوم دعی کل الاشیاء الى لقاء ربهم العلی الاعلی. فیہ حبدا بما انعم الله علینا.
- 13 This is the Day whereon all things testified to that whereunto the Tongue of Power hath testified before the Divine Lote-Tree. All glory be to that which God hath bestowed upon us!
- 13 هذا یوم نطق کلشیء بما نطق لسان القدرة عند سدرۃ المنتهی. فیہ حبدا بما انعم الله علینا....

AMB#15

DOR#15

BH06788

To: Ali Askar father of Mihdi Yazdi et al.

- 1 He is God, exalted be He. His is the utterance, and He is that bounty which, throughout all creation, hath had and can have no peer. 1 هو الله تعالى له البيان وهو العطاء الذى ليس له شبه فى الابداع
- 2 O thou who circlest about the ocean of My knowledge, and gazest upon the shining light of the horizon of My proof! Hearken unto My call. Verily, it draweth thee unto such a station that all things therein proclaim: "The sovereign Lord hath come unto the Fashioner of earth and heaven." 2 يا ايها الطائف حول بحر عرفانى والنظر الى نور افق برهاني اسمع ندائى انه يجذبك الى مقام ينطق فيه كل الاشياء قد اتى المالك الملك لفاطر الارض والسماء
- 3 The letter of Jinab-i-'Ali-Qabl-'Askar attained the Divine Presence. Praised be God, the fragrance of the love of the Wronged One was wafted therefrom. And whereas he hath written: "Praised be God, through the grace of the one true God, exalted be His glory, I have attained unto every blessing; yet know I not wherefore my heart is not glad"—after these words had been hearkened unto, this Most Great verse was revealed from the Most Exalted Pen: 3 نامه جناب على قبل عسكر بحضور فائز لله الحمد عرف محبت مظلوم از آن ساطع واينكه مذکور نموده اند كه الحمد لله از دولت حق جل جلاله بتمام نعمت واصلم ولى نميدانم چه جهت ميباشد كه دلم شاد نيست بعد از اصغاء اينكلمه اين آيه كبرى از قلم اعلى نازل
- 4 O 'Ali-Qabl-'Askar! Upon thee be the glory of God, the Lord of destiny. 4 يا على قبل عسكر عليك بهاء الله مالک القدر
- 5 Be of good cheer, inasmuch as the Lord of the worlds hath, from the Most Great Prison, turned His gaze toward thee. Rejoice in thy soul, for thy Best-Beloved hath set upon His head the crown of Manifestation and hath imparted unto thee this glad-tiding. Be gladdened in thy spirit, for the Trustworthy Spirit, together with a company of angels, is present and hath attained unto the hearing of those words which, out of pure grace, have descended from the heaven of bounty. Rejoice in thy speech, for the Kingdom of utterance is occupied with thy remembrance. 5 خوشدل باش چه كه مولی العالم از سجن اعظم بتو توجه نموده خوشجان باش چه كه جانان تاج ظهور بر سر گذاشته و ترا بان بشارت داده خوش روح باش چه كه روح الامین با قبیلی از ملائكه حاضر و باصغاء كهاتيكه محض عنایت از سماء فضل نازل گشته فائز خوش بیان باش چه كه ملكوت بیان بذكرت مشغول
- 6 O 'Ali-Qabl-'Askar! The causes of thy joy have ever been, and still are, beyond all mention and expression, sanctified above reckoning and the tongue's recital. The first of these is turning unto the Most Exalted Horizon; the second, the recognition of the Lord of the kingdom of names; the third, the hearkening unto the call from the mouths of His chosen ones; the fourth, the beholding of His signs in the days of God. In brief, the causes of gladness are many. It is Our hope that henceforth thou mayest be happy of heart, joyous of soul, and gladdened in spirit, for these are the days of the Most Great Rejoicing. And should aught at times appear which, by reason of the consummate wisdom of God, seemeth outwardly 6 يا على قبل عسكر اسباب خوشی شما خارج از ذکر و بیان و مقدس از احصا و ذکر لسان بوده و هست اسباب آن در مقام اول توجه بافق اعلى است و در ثانی عرفان مالک ملكوت اسماء و در ثالث اصغاء ندا از فم اولیا و رابع مشاهده آثار در ایام الله باری اسباب خوشدلی بسیار امید آنكه از بعد خوشدل و خوشجان و خوش روح باشی چه كه ایام ایام فرح اكبر است و اگر گاهی بمقتضای حكمت بالغه الهی امری منافی ظاهر شود البته آن سبب ظهور نعمتهای ربانی و مانده های سمائی است

contrary thereto, assuredly that very thing is the cause of the manifestation of heavenly blessings and celestial banquets.

- 7 Ponder thou the events that have come to pass in the land of Ya. By My life! Every one of them hath served to exalt the Word of God and to uplift His Cause. Whatsoever appeareth in the days of the Manifestation—even though outwardly it be abasement—hath a hundred thousand honors concealed within it; and though it seem chastisement, a hundred thousand mercies lie hidden therein. Did the heedless souls but know the mysteries of martyrdom, never would they commit such deeds. But God hath set a seal upon their mouths, their eyes, their minds, and their understanding, inasmuch as they accounted the mighty gain as loss, and, with their own hands, rendered assistance unto the Cause, though they perceive it not. Verily, He aideth His Cause at one time through His enemies, and at another through His friends.

- 8 From the Most Exalted Pen there was revealed, concerning those pure and blessed souls, that which the world and its treasures and means can never equal. Ere long shall the heedless and the unjust behold the recompense of their deeds. Whatsoever hath befallen the branches of the Blessed Lote-Tree and His loved ones hath all been inscribed and recorded. Soon will God exalt them through His grace and assist them with His hosts. Praised be God, the honored Afnan are present in those regions and have been, and continue to be, confirmed under all conditions. Praised be God, Who hath exalted His noble servant and made manifest whatsoever He hath willed. Verily, He is the Almighty, the All-Powerful. The loved ones of that land have each one attained unto the remembrance of God, exalted be His glory.

- 9 And as to that which hath been mentioned concerning the sorrow of some and the weeping of others in the land of Ya—this act on their part is an error, for those holy souls have attained unto the Most Great Martyrdom and have entered the path of God and His love. It behoveth all to cry aloud: “Praise be unto Thee, O Lord of the worlds!”

- 10 O God, O God! O Best-Beloved, O Best-Beloved! O Desire of our hearts, O Desire of our hearts! We beseech Thee, by Thine all-embracing bounty, to aid us to offer up our lives in Thy path, and to lay down whatsoever we possess before Thy coming. Thou art the Fulfiller of the needs of them that ask and seek, and in Thy grasp are held the reins of all who are in the heavens and on the earth.

7 در امور واقعه در ارض یا تفکر نما لعمری هر فقره آن سبب اعلاء کلمه الله و ارتفاع امر اوست آنچه در ایام ظهور ظاهر شود اگر بر حسب ظاهر ذلت است صدهزار عزت در آن مستور و اگر نعمت است صدهزار رحمت در آن مکنون اگر نفوس غافله بر اسرار شهادت آگاه میشدند هرگز مرتکب این امور نمیگشتند و لکن الله ضرب علی فهم و بصرهم و عقولهم و ادراکاتهم چه که رنج عظیم را از خسارت شردند و بدست خود نصرت کردند و شاعر نیستند آنه ی نصر امره مره بأعدائه و اخری باولیائه

8 از قلم اعلی در باره آن نفوس طیبه مبارکه نازل شد آنچه که عالم و خزائن و [اسبابش] بآن معادله ننمایند سوف یرون الغافلون و الظالمون جزاء اعمالهم آنچه بر افنان سدره مبارکه و بر اولیانش وارد کل مرقوم و مسطور سوف یرفعهم الله فضلاً من عنده و ینصرهم بجنوده الله الحمد حضرات افنان در آن اشطار حاضرند در جمیع احوال موفق بوده و هستند الحمد لله الذی رفع عبده الکریم و اظهر ما اراد انه هو المقتدر القدیر اولیای آن ارض هر یک بذکر حق جلّ جلاله فائزند

9 اینکه در باره حزن بعضی و بکاء بعضی در ارض یا ذکر نموده اند اینعمل ایشان خطاست چه که آن نفوس مقدسه بشهادت کبری فائز گشته اند و فی سبیل الله و محبته وارد شده باید کل به لک الحمد یا مولی العالم ناطق شوند

10 الها الها محبوبا محبوبا مقصودا مقصودا از کرم عمیمت مسئلت مینمائیم که ما را مؤید فرمائی بر اینکه جانرا در سبیل اتفاق نمائیم و مایملک را بر قدومت نثار کنیم توئی قاضی حاجات سائلین و طالبین و فی قبضتک زمام من فی السموات و الارضین

11 یا ایها الشارب رحيق البقاء جناب میرزا مهدی را از قبل مظلوم سلام و تکبیر برسانید مکرر

- 11 O thou who hast quaffed the choice wine of everlasting life! Convey, on behalf of the Wronged One, greetings and glorification unto Jinab-i-Mirza Mihdi. Repeatedly hath his remembrance been mentioned. God willing, he shall be confirmed in spreading abroad the Cause of God. These are the days of teaching, for the sign of triumph and victory hath appeared, arisen, and shone forth from the horizon of the land of Ya. This is the time—yea, the very time—for teaching. The friends must arise and, with joy and fragrance, draw the heedless unto the quarter of awareness. That deed which was performed in that land for the sake of manifesting love was, in the sight of the Wronged One, accepted and remembered. God willing, all may cleave unto such deeds as lead the servants nigh unto Him. This is the irrevocable command that hath shone forth from the horizon of the Pen of the Most Great Name. Happy are they that understand, and happy are they that act. Praise be unto God, the Lord of all worlds.

ذکرشان مذکور انشاء الله مؤید شود بر انتشار امر الهی این ایام ایام تبلیغ است چه که آیه نصر و ظفر از افق ارض یا ظاهر و طالع و ساطع وقت وقت تبلیغ است باید اولیا همت نمایند و بروج و ریحان غافلین را بشطر آگاهی کشانند عملیکه در آن ارض لأجل اظهار محبت ظاهر شد لدى المظلوم مقبول و مذکور انشاء الله کلّ باعمالیکه سبب تقرب عباد است تمسک نمایند اینست امر مبرم که از افق قلم اسم اعظم ظاهر شده طوبی للعارفين و طوبی للعاملین الحمد لله رب العالمین

- 12 Remember, on behalf of the Wronged One, all the people of that house, every one, and illumine them with the lights of the Word of God. Great is this Day, and mighty the grace thereof. Blessed is he who hath turned unto the horizon of Revelation, severed from all who are in the heavens and on the earth.

12 اهل آن بیت طراً را از قبل مظلوم ذکر نما و بانوار کلمة الله منور دار یوم عظیم است و عنایت کبیر طوبی لمن توجه الى افق الظهور منقطعاً عن فی السموات والأرضین

- 13 The glory be upon you all.

13 البهاء علیکم اجمعین

BRL_CRISIS#46x, BRL_FIRE_BH#09, COC#0303x

BRL_DA#789,

NANU_BH#15x,

PYB#092-093 p.03x

BH01236

To: Baha'is of Ardistan et al.

- 1 He is the Herald from His Most Glorious Horizon
- 2 A Book sent down by the King of the Kingdom to those who have believed in God, the Single, the All-Informed. O My loved ones in Alif and Ra, hear My call, for verily it draws you unto a station wherein the Lamp speaks forth light and prosperity for the party of God - those whom the veils of names have not prevented from God, the Lord of all beings, and whom the hosts of those who denied God's proof and evidence and disbelieved in the Day of Judgment did not frighten.
- 3 O My loved ones! We have mentioned you before in various Tablets and We mention you at this time as a grace from God,

1 هو المنادی من افقه الأبهی

2 کتاب انزله مالک الملکوت للذین آمنوا بالله الفرد الخبیر یا اولیائی فی الألف والراء اسمعوا ندائی انه یجذبکم الى مقام ینطق فیهِ المصباح النور والفلاح لحزب الله الذین ما منعتهم سبحات الأسماء عن الله مولی الوری و ما خوفتهم جنود الذین انکروا حجة الله و برهانه و کفروا بیوم الدین

3 یا اولیائی انا ذکرناکم من قبل فی الواح شتی و نذکرکم فی هذا الحین فضلاً من لدی الله المشفق

the Kind, the Generous. Beware lest the clamor and opposition of those who have denied God's Manifestation and His sovereignty and who have uttered that which caused the angels and the Spirit to lament, and those who appeared before the Face and heard the Call and attained unto what was inscribed by the Supreme Pen in the books of the Prophets and Messengers, make you sorrowful. Say: Beware lest you waste your stations or deprive yourselves of what has been ordained for you in the Most Exalted Paradise by God, the Lord of the worlds.

- 4 Days and nights have passed, yet mention of your names has not appeared before the Throne. Say: Fear God, O companions of Baha, and be not among the silent ones. This is a Day wherein the Tongue of Grandeur has spoken amongst creation and all things have called out. This is a Day the mention of which the Lord of the world and sovereign of nations has sent down in His clear Book. Take it with the hands of power and might, then read it at all times, a command from God, the Ordainer, the Wise.
- 5 We beseech God to assist you in that which draws the servants near unto Him, to aid you with the hosts of wisdom and utterance, and to protect you from the evil of the oppressors. Observe the power and sovereignty of God, how He seized the oppressors who shed the blood of His loved ones, denied His proof, and cast aside His clear evidence. Earthquakes have seized the tribes of the earth who broke God's covenant and His pact and cast aside what they were commanded in His Mighty Book.
- 6 We beseech God to strengthen His Majesty the Sultan and protect him from the evil of those whom He raised up through means, wealth, and gold which deluded them, and the resources that made them among the most lost. These denied God's favor after its descent, consumed people's wealth unjustly, and imagined themselves to be among the believers. The Mother Book bears witness, as it moves in the palace which God has made the seat of His mighty throne, that no party among parties nor any host among hosts aided the Sultan, but My Supreme Pen aided him with an unbreakable covenant. To this testifies what has appeared from My loved ones in all regions, then those who circumambulate the House in this exalted station.
- 7 O son of Rafi'! Hear the call of thy Lord, the Most Glorious, then recite among the servants that thy Lord's Book may draw them near to the horizon from which shone forth the luminary of God's utterance, the Mighty, the Praiseworthy. By My life!

الكریم ایاکم ان تحزنكم الصّوّضاء و القباع من الدّین انكروا ظهور الله و سلطانه و قالوا ما ناحت به الملائكة و الروح و الدّین حضروا امام الوجه و سمعوا النداء و فازوا بما كان مرقوماً من القلم الأعلى فی كتب النّبیین و المرسلین قل ایاکم ان تضییعوا مقاماتکم او تمنعوا انفسکم عما قدر لكم فی الفردوس الأعلى من لدی الله ربّ العالمین

4 قد قضت الايام واللّیالی و ما حضر امام العرش ذکرکم و اسمائکم قل اتقوا یا اصحاب البهاء و لا تكونوا من الصّامتين هذا يوم فيه نطق لسان العظمة بین البریة و نادت الأشياء هذا يوم انزل ذكره مولی العالم و سلطان الأمم فی کتابه المبین خذوه بأیادی القدرة و القوّة ثم اقرؤوه فی اللیالی و الايام امرأ من لدی الله الامر الحکیم

5 نسئل الله ان یوقّضکم علی ما یقرّب العباد الیه و ینصرکم بجنود الحکمة و البیان و یحفظکم من شرّ الظّالمین انظروا فی قدرة الله و سلطانه کیف اخذ الظّالمین الدّین سفکوا دماء اولیائه و کفروا بحجّته و نبذوا برهانه المبین قد اخذت الزلازل قبائل الأرض الدّین نقضوا عهد الله و میثاقه و نبذوا ما امروا به فی کتابه العظیم

6 نسئل الله ان یؤیّد حضرة السّلطان و یحفظه من شرّ الدّین رفعهم بالأسباب و الأموال و الذّهب الدّی غرّهم و المدد الدّی جعلهم من الأخسرین او لئک کفروا بنعمة الله بعد انزالها اکلوا اموال الناس بالباطل و ظنوا انهم من الموحّدين یشهد ام الكتاب اذ یمشی فی قصر جعله الله مقرّ عرشه العظیم ما نصر السّلطان حزب من الأحزاب و لا جند من الجنود ولكن نصره قلبی الأعلى بعهد لا يأخذه التّقض یشهد بذلك ما ظهر من اولیائی فی الجهات ثم الدّین یطوفون البیت فی هذا المقام الرّفع

7 یا بن رفیعاً اسمع نداء ربّک الأبهی ثم اقرء بین العباد لیقرّهم کتاب ربّک الی افق منه اشرق نیر بیان الله العزیز الحمید لعمری قد خانه الدّین یا کلون

Those who consume His bounties yet deny His grace have betrayed Him. Verily, they are among the treacherous in My clear Book.

نعمائه و ينكرون فضله الا انهم من الخائنين في كتابي المبين

- 8 It behooveth every one who has turned unto God to remember His Lord for having aided him to recognize Him on a Day wherein the clamor of those near unto God was raised. Say: Glory be unto Thee, O God, Lord of Names, and glory be unto Thee, O Lord of all beings! I beseech Thee by Thy Most Glorious Name, Who bore hardships in Thy path and tribulations in Thy love, to assist Thy loved ones in Thy remembrance and praise and enable them to manifest Thy justice in Thy kingdom. O Lord! Thou seest them silent in Thy days, content with Thy decree. They desire naught save the reformation of Thy earth and the extinction of the fire of hatred and animosity in the hearts of Thy creation. Verily, Thou art powerful over what Thou willest, and in Thy grasp are the reins of all names. Thou doest what Thou pleasest and ordainest what Thou desirest. There is no God but Thee, the Powerful, the Mighty, the All-Informed.

8 ينبغي لكل مقبل ان يذكر الله ربّه بما آيده على عرفانه في يوم فيه ارتفع ضجيج المقرّبين قل سبحانك اللهم يا اله الأسماء و سبحانك اللهم يا مولى الورى اسئلك باسمك الأبهى الذى حمل الشدائد فى سبيلك و البلايا فى حبك ان تؤيد اوليائك على ذكرك و ثنائك و توقّهم على اظهار عدلك فى مملكته اى ربّ تريهم صامتين فى ايامك راضين بقضائك و ما ارادوا الا اصلاح ارضك و اتحاد نار الضغينة و البغضاء فى افئدة خلقك انك انت المقتدر على ما تشاء و فى قبضتك زمام الأسماء تفعل ما تشاء و تحكم ما تريد لا اله الا انت المقتدر العزيز الخبير

- 9 O Pen! Remember him who hath been named "The Most Great Victory", who hath quaffed the choice wine of immortality from the chalice of Thy bounty, and who left his homeland, seeking his most exalted home before the throne of Thy justice, until he arrived at the spot wherefrom was raised My sweetest call and the shrill sound of My Most Exalted Pen. We bear witness that he hath attained unto that which was inscribed by the Pen of Thy loving-kindness in Thy Books and Thy Scriptures and Thy Tablets. O Lord! Aid them who are related to Thee to arise to serve Thy Cause - they who have turned unto Thee with radiant faces. Verily, Thou art the One Who ruleth through Thy sovereignty, Who dominateth through Thy signs, Who is manifest through Thy proof, Who speaketh through Thy Book, and Who holdeth fast to Thy mighty cord. The Kingdom and the Dominion belong to God, the Strong, the Conquering, the Almighty.

9 يا قلم اذكر ابن من سمى بالفتح الأعظم الذى شرب رحيق البقاء من كأس عطائك و نبذ وطنه قاصداً وطنه الأعلى امام عرش عدلك الى ان ورد فى مقام ارتفع فيه ندائى الأهل و صرير قلبى الأعلى تشهد أنه فاز بما كان مرقوماً من قلم عنايتك فى كتبك و زبرك و الواحك اى رب ايد الذين نسبتهم اليك على القيام على خدمة امرك الذين اقبلوا اليك بوجوه نراء انك انت المقتدر بسلطانك و المهيم بآياتك و الظاهر ببرهانك و الناطق بكتابك و المتمسك بحبلك المتين الملك و الملكوت لله القوى الغالب القدير

- 10 O son of Rafi'! Blessed art thou, inasmuch as thy letter reached the Prison, and thy Lord answered thee with such utterance as hath enraptured the hearts of them who are nigh unto God and the sincere ones. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have quaffed the choice wine of Mine utterance from the chalice of My bounty and who have acknowledged that which the Tongue of My grandeur hath spoken from the Kingdom of My wondrous utterance.

10 يا بن رفيعا طوبى لك بما حضر كتابك فى السجن و اجابك موليك ببيان انجذبت به افئدة المقرّبين و المخلصين البهّاء المشرق من افق سماء عنايتك عليك و على الذين شربوا رحيق بيانى من كأس عطائى و اقروا بما نطق به لسان عظمتى من ملكوت بيانى البديع

- 11 Thus doth the Most Great Spirit teach thee from His luminous Station. He is, verily, the All-Knowing, the All-Informed. 11

INBA23:047x,

BLIB_Or15715.191d,

BLIB_Or15715.193.24

BH01243

To: Aqa Ali Zargar who has attained

- 1 He is God, exalted is He in wisdom and utterance 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O Ali, upon thee be my Glory! The Most Exalted Summit, the Utmost Goal, and the Supreme Horizon is a station whereof the Mother Book doth testify and the Preserved Tablet doth make mention, and wherein He Who conversed upon Sinai is established upon the throne of Revelation. This is the Call for the hearing of which the ears of the world were created. Blessed is the soul whom neither the vicissitudes of the world nor the ascendancy of the nations did hinder or deprive from the Most Great Name. 2 يا علي عليك بهائي ذروه عليا و غاية قصوى و افق اعلى مقاميست که ام الكتاب ناطق و لوح محفوظ ذا کر و مکلم طور بر عرش ظهور مستوی اينست آن ندائیکه آذان عالم از برای اصغاء او خلق شده طوبی از برای نفسیکه حوادث عالم و سطوت امم او را از اسم اعظم منع ننود و محروم نساخت
- 3 Today all things are adorned and illumined with the lights of true unity. Beseech ye God that He withhold not His servants from His bounties and deprive not creation from the manifestation of His generosity. The glance of His loving-kindness hath ever been and continueth to be directed towards His loved ones - they who are detached from all else save God, who hold fast unto the cord of divine love, who act according to that which hath been sent down in the Book, and who are so steadfast in the Cause that the deniers, the barking ones, and the deceivers find no occasion to speak. They dwell beneath the shadow of the standard "Verily I am God" and are quickened and gladdened by the shrill voice of the Most Exalted Pen. These are the servants whose attributes have been recorded in the divine Books of the past and present. They have quaffed from the Kawthar of utterance and received their portion of the sealed wine. The clamor of the world is to them more insignificant than the buzzing of a fly. They speak for God's sake and unto Him do they return. 3 امروز جميع اشیاء بانوار توحيد حقیقی مزین و منور از حق بطلبيد عباد خود را از عطایش منع نماید و وجود را از ظهور جودش محروم نسازد لحاظ عنایت متوجه اولیا بوده و هست و اولیا نفوسی هستند که از ما سوی الله فارغ و آزادند بجبل محبت الهی متمسکند و بما نزل فی الکتاب عامل و بر امر بشأنی مستقیمند که از برای ملحدین و ناعقین و خادعین مجال ذکر نبوده و نیست در ظل علم اتنی انا الله ساکنند و بصریر قلم اعلی زنده و مسرور ایشانند عبادیکه وصفشان در کتب الهی از قبل و بعد مذکور از کوثر بیان نوشیده اند و از رحیق محتوم قسمت برده اند ضوضاء عالم نزدشان احقر از طنین ذباب لله ناطقند و الی الله راجع
- 4 Blessed art thou, O Ali, for having turned towards Him, migrated, and directed thy steps until thou didst attain a place 4 طوبی لک یا علی بما اقبلت و هاجرت و توجهت الی ان وردت مقاماً ارتفع فيه حقیف سدره المبارکة و خیر مآء الأحدیة و هزیز اریاح الأبدیة

wherein was heard the rustling of the Blessed Tree, the flowing of the waters of oneness, and the whistling of the eternal winds. Verily He strengthened thee and enabled thee to attain His presence, to stand before His gate, to hearken unto His call and to behold His horizon. Give thanks unto God, by night and by day, for this bounty wherewith thou, thy son, and those with thee have been favored in the Most Great Prison. He, verily, is the All-Bountiful, the Generous. Say: Praise be to God, the Lord of the worlds.

- 5 The letters of the people of Qaf which were sent to thee before and after were presented by this servant before His presence and were honored to be heard. We have remembered them and do remember them and give them glad tidings of Our loving-kindness and mercy, and We counsel them with that which beseemeth them who are nigh unto God in these days of God, the Beloved of the mystics. We make mention of them through Our loving-kindness and remind them of Our verses and show them the waves of the ocean of Our generosity and the effulgences of the lights of the sun of Our grace. Verily thy Lord is the Omnipotent over whatsoever He willeth. There is none other God but Him, the Mighty, the All-Praised. Thus have We sent down the bounty of Our recognition, the table of Our utterance, and the fruits of the Tree of Our loving-kindness. By the life of God! The Wronged One remembereth His loved ones at all times and commandeth them to that which will manifest their stations among the peoples of the world.

- 6 O people of God! Aid your Lord, the All-Merciful, through wisdom and utterance, and through the hosts of goodly deeds and character, that the fragrance of His good-pleasure may be diffused therefrom. And I am the All-Knowing Expositor. At dawn We remember the righteous ones, and neither by night nor by day hath the Pen of the Unconstrained ceased to move. Blessed is the servant who is attracted by its shrill voice and turneth with his heart to its horizon, and woe unto every heedless doubter.

- 7 Mention hath been made of Samandar, upon him be the glory of God, and of Qasim and Muhammad, upon both of them be the glory of God. Their letters were previously received, and all the names mentioned therein were adorned with the remembrance of God, the grace of God, and the bounty of God. We beseech God to aid them to preserve this most exalted remembrance and most glorious station.

- 8 We make mention in this station of the wife of him who was named 'Abdu'l-Husayn in a Tablet that shone forth from the horizon of the sun of her Lord's loving-kindness, the Mighty, the Wondrous. We beseech Him, exalted be He, to ordain for

أنه أيدك ووقفك على الحضور تلقاء وجهه و القيام لدى بابه و اصغاء ندائه و مشاهدة افقه اشكر الله في الليالي و الأيام بهذا الفضل الذي فزت انت و ابنك و من معك به في السجن الأعظم أنه هو الفضال الكريم قل الحمد لله رب العالمين

5 نامه های اهل قاف که از قبل و بعد بآنجناب ارسال نموده اند عبد حاضر لدى الوجه عرض نمود و بشرف اصغا فائز انا ذکرناهم و نذکرهم و نبشّرهم بعنایتی و رحمتی و نوصیهم بما ینبغی للقریبین فی ایام الله محبوب العارفين انا نذکرهم بعنایتی و نذکرهم بآیات و نریهم امواج بحر کرمی و اشراقات انوار شمس فضلی ان ربک هو المقتدر علی ما یشاء لا اله الا هو العزيز الحمید کذلک انزلنا نعمة عرفانی و مائدة بیانی و اثمار سدره عنایتی لعمر الله ان المظلوم یذكر اولیائه فیکلّ الأحيان و یأمرهم بما تظهر به مقاماتهم بین اهل الامکان

6 یا حزب الله انصروا ربکم الرحمن بالحكمة و البیان و بجنود الأعمال و الأخلاق لیتضوّع منها عرف الرضاء و انا المبین العليم فی الاختار نذکر الأبرار و فی الليالی و الأيام ما توقف قلم المختار طوبی لعبد انجذب من صريره و اقبل بقلبه الى افقه و ویل لكل غافل مریب

7 ذکر جناب سمندر علیه بهائی و قاسم و محمد علیهما بهاء الله نمودند نامه های ایشان از قبل فائز و جمیع اسماء مذکورہ ہر یک یذکر حق و عنایت حق و فضل حق مزین از حق میطلبیم ایشانرا بر حفظ این ذکر اعلی و رتبہ علیا مؤید فرماید

8 و نذکر فی هذا المقام ضلع من ستمی بعد الحسنین فی لوح لاح من افقه شمس عنایة ربّه العزيز البديع و نسئله تعالی ان یکتب لها ما ینبغی لجوده و فضله

her that which beseemeth His generosity and grace. Verily, nothing can frustrate Him, and no affair can prevent Him. He doeth what He willeth and ordaineth what He pleaseth. We make mention of My other handmaiden, the sister of Lutf-'Ali, who hath turned unto God and attained His presence. We give her the glad-tidings that My Pen hath been moved to make mention of her—the Pen through whose movement all created things were stirred and all existing things were turned towards the lights of My luminous and shining countenance.

أنه لا يعجزه شيء ولا يمنعه امر يفعل ما يشاء و يحكم ما يريد و نذكر امتي الأخرى اخت لطفعلی التي اقبلت و فازت و نبشرها بما تحرك على ذكرها قلبی الذي بحركته تحركت الكائنات و توجهت الموجودات الى انوار وجهی المشرق المنير

- 9 We make mention, too, of My other handmaiden, the wife of the late 'Abdu's-Samad who believed in God, the Protector, the Self-Subsisting. We beseech God, exalted be He, to forgive them, to absolve them of their misdeeds, and to cause them to enter the most exalted Paradise—the station wherein the atoms cry out: “Enter ye, enter ye, O people of Baha and companions of the Crimson Ark! We long to meet you, to remember you, to praise you, to arise to serve you, and to circle round about you. God hath created us to serve you all. Enter ye, enter ye; enter ye all, enter ye all, in peace from God and mercy from His presence and grace from His side and light from His realm. Verily, He is the Most Merciful of the merciful ones, the God of all who are in the heavens and the earth, the Object of the hearts of them that know, and the Beloved of the hearts of them that long for Him.”

9 ثم امتي الأخرى ضلع المرحوم عبدالصمد الذي آمن بالله المهيمن القيوم نسأل الله تعالى ان يغفرهن و يكفر عنهن جريراتهن و يدخلهن في الجنة العليا المقام الذي فيه تنطق الذرات ادخلوا ادخلوا يا اهل البهاء و اصحاب السفينة الحمراء نحن نشقائق لقائكم و ذكركم و ثنائكم و القيام على خدمتكم و الطواف في حولكم قد خلقنا الله لخدمتكم و خدمتكن ادخلوا ادخلوا ادخلن ادخلن ادخلن بسلام من الله و رحمة من عنده و فضل من جانبه و نور من لدنه انه هو ارحم الراحمين و اله من في السموات و الأرضين و مقصود افئدة العارفين و محبوب قلوب المشتاقين

- 10 The glory that shineth resplendent from the horizon of the heaven of My loving-kindness be upon thee and upon those whom nothing whatsoever hath deterred from the Lord of Names and Creator of the heavens, who turned unto Him and said: “Praise be unto Thee, O God of the seen and the unseen!”

10 البهاء المشرق اللائح من افق سماء عنايتي عليك و على الذين ما منعهم شيء من الأشياء عن مالک الأسماء و فاطر السماء اقبلوا و قالوا لك الحمد يا اله الغيب و الشهود

AQA5#145 p.196

BH01245

To: *Rahmatullah Bunabi et al.*

- 1 He is the One manifest through grace, and the Ordainer of justice
- 2 Praise be to God Who hath sent down the verses and revealed the clear tokens and fulfilled what He promised His servants in His Book through the tongues of His Messengers. He is the

1 هو الظاهر بالفضل و الأمر بالعدل

2 الحمد لله الذي انزل الآيات و اظهر البيّنات و انجز ما وعد به عباده في كتابه بالسن رسله هو الذي بشر الكل بنبأه الذي به اضطربت افئدة خلقه

One Who announced to all the tidings at which were agitated the hearts of His creation who cast behind their backs His ordinances and denied His signs and disputed His proof. And peace and blessings be upon the Hands of His Cause who have detached themselves from all else save Him and have arisen to serve His loved ones in His days and have summoned all to the choice wine of utterance in His Name, the All-Merciful. Exalted, exalted be His grace, and exalted, exalted be His bounty, and exalted, exalted be His generosity which hath encompassed all existence, both seen and unseen.

- 3 This is a mention from Us to him who traversed the path when he heard the proof from God, the Mighty, the Beautiful. The Day hath come while the people are in evident drunkenness - they heard the call yet turned away from it, thus did their souls entice them. Verily they are in manifest loss.

- 4 O Rahmatullah! The Supreme Pen hath testified for thee in this Most Glorious Station that thou hast sought the ultimate goal and the highest aim - the station wherein the call was raised from the Lote-Tree beyond which there is no passing before the faces of all peoples: "God, there is no God but He, the Single, the One, the All-Knowing, the All-Wise." By its call were all things attracted, and by its manifestation did all names bow down, and by its mention were agitated the hearts of the ungodly who denied God and cast aside His Book out of their hatred for Him Who conversed on Sinai, Who is established upon the throne of Revelation and speaketh with the most exalted call: "By God, the Truth! He hath come at Whose appearance the eyes of those near unto God were solaced."

- 5 Blessed art thou for having turned toward the Dayspring of Revelation and the Source of Inspiration whereby the ocean of knowledge surged in the contingent world and the call was raised from all directions: "He Who is the Lord of Names and Attributes hath come with the kingdom of signs." Blessed is he who hath witnessed and seen, and woe unto the heedless.

- 6 I bear witness that thou hast heard the shrill voice of My Pen and hast attained unto My traces and hast drunk the choice wine of revelation from the hand of My bounty in days wherein the fire of oppression and corruption was kindled among the servants who violated the Covenant and Testament of God, the Lord of all worlds.

- 7 O Rahmat! We beseech God to send down through thee mercy upon His servants there. Verily He is the Most Merciful of the merciful. When the Kawthar of My utterance took hold of thee and thou didst attain the choice wine of My knowledge, say:

الَّذِينَ نَبَذُوا أَحْكَامَهُ وَانْكَرُوا آيَاتَهُ وَجَادَلُوا بِرَهَانِهِ
وَالصَّلَاةَ وَالسَّلَامَ عَلَى إِيَادِي أَمْرِهِ الَّذِينَ انْقَطَعُوا
عَنْ دُونِهِ وَقَامُوا عَلَى خِدْمَةِ أَوْلِيَائِهِ فِي أَيَّامِهِ وَ
دَعَا الْكُلَّ إِلَى رَحِيقِ الْبَيَانِ بِاسْمِهِ الرَّحْمَنِ تَعَالَى
تَعَالَى فَضْلُهُ وَتَعَالَى وَتَعَالَى عَطَائِهِ وَتَعَالَى تَعَالَى
جُودِهِ الَّذِي أَحَاطَ الْوُجُودَ مِنَ الْغَيْبِ وَالشُّهُودِ

3 هذا ذكر من عندنا لمن قطع السبيل اذ سمع الدليل
من لدى الله العزيز الجميل قد اتي اليوم والقوم
في سكر مبين سمعوا النداء واعرضوا عنه كذلك
سوّلت لهم انفسهم الا انهم في خسران عظيم

4 يا رحمة الله قد شهد لك القلم الأعلى في هذا
المقام الأبهى بأنك قصدت المقصد الأقصى و
الغاية القصوى المقام الذي فيه ارتفع النداء من
سدرة المنتهى امام وجوه الورى الله لا اله الا هو
الفرد الواحد العليم الحكيم بندائها انجذبت الأشياء
و بظهورها خضعت الأسماء و بذكرها اضطربت
افئدة المشركين الذين كفروا بالله و نبذوا كتابه
بغياً منهم على مكلّم الطور الذي استوى على عرش
الظهور و ينطق بأعلى النداء تالله الحق قد اتي من
فرت بظهوره عيون المقرّبين

5 طوبى لك بما اقبلت الى مشرق الوحي و مطلع
الالهام الذي به ماج بحر العرفان في الامكان
و ارتفع النداء من كل الجهات قد اتي مالك
الأسماء و الصفات بملكوته الآيات طوبى لمن
شهد و رأى و ويل للغافلين

6 اشهد أنك سمعت صرير قلبي و فزت بآثاري و
شربت رحيق الوحي من يد عطائي في أيام فيها
اشتعلت نار الظلم و الفساد بين العباد الذين نقضوا
الميثاق و عهد الله رب العالمين

7 يا رحمة نسل الله ان ينزل بك رحمة على عباده
هناك انه هو ارحم الراحمين اذا اخذك كوثر
بياني و فزت برحيق عرفاني قل

- 8 “My God, my God! Thine is the munificence and the glory, and Thine the grace and bounty, for Thou hast given me to drink, from the hands of Thy favor, the Kawthar of Thy grace, and hast ordained for me the blessing of recognition from Thy Most Exalted Pen in Thy Book wherein that which is revealed therein shall never be erased nor altered, throughout the duration of Thy sovereignty and Thy kingdom.
- 8 الهی الهی لک الجود و البهاء و لک الفضل و العطاء بما سقیتنی من ایدای فضلک کوثر عنایتک و قدرت لی نعمة العرفان من قلمک الاعلی فی کتابک الذی لا یأخذہ المحو ولا یتغیر ما نزل فیہ بدوام ملکک و ملکوتک
- 9 “O my Lord! I testify to the oneness of Thy Being and the sanctity of Thy Self, and that Thou art the Omnipotent over what Thou willest. The tyrants of the earth cannot prevent what Thou hast willed by Thy sovereignty, nor can the pharaohs of the lands prevent what Thy Will hath desired.
- 9 ای ربّ اشهد بتوحید ذاتک و تقدیس نفسک و بأنّک انت المقتدر علی ما تشاء لا تمنعک جبارة الأرض عمّا اردته بسلطانک و لا فراعنة البلاد عمّا شئت مشیتک
- 10 “O my Lord! Thou seest the poor one who hath hastened from his homeland to the ocean of Thy riches, and whom the hand of Thy bounty hath caused to enter the pavilions of Thy grandeur. I beseech Thee, O Thou Who hast illumined the horizons with the light of Thy manifestation and hast aided the servants to draw nigh unto the depths of the ocean of Thy oneness through the hidden pearls in the shells of Thy protection, to open before my face and the faces of Thy loved ones the doors of Thy generosity. Then grant us the blessing of attaining Thy presence time and again. Thou art He before Whose power all created things have bowed down, and before the dawning of the Day-Star of Thy Cause all contingent things have submitted. Ordain for us the good of this world and the world to come.
- 10 ای ربّ ترى الفقیر سرع من وطنه الی بحر غنائک و ادخلته ید جودک فی قباب عظمتک اسئلک یا منور الآفاق ینور ظهورک و مؤید العباد علی التقرب الی الجة بحر توحیدک بالالاء المکنونة فی اصداف عصمتک ان تفتح علی وجهی و وجوه اولیائک ابواب کرمک ثم ارزقنا نعمة وصالک مرّة بعد مرّة انت الذی خضعت عند قدرتک الکائنات و لدی اشراق نیر امرک الممکنات قدر لنا خیر الآخرة و الأولى
- 11 “O my Lord! Withhold not me and Thy loved ones in Banab from the waves of the ocean of Thy knowledge, nor from the effulgences of the sun of Thy mercy. Write down for us from Thy Most Exalted Pen that which will draw us nigh unto the court of Thy might and the carpet of Thy presence. Verily Thou art the Omnipotent, the Mighty, the Most Generous.”
- 11 ای ربّ لا تمنعنی و اولیائک فی بناب من امواج بحر عرفانک و لا عن تجلیات انوار شمس رحمتک اکتب لنا من قلبک الاعلی ما یقرّبنا الی ساحة عزّک و بساط انسک انک انت المقتدر العزیز الفضل
- 12 Mention is made at this time of the friends in Bunab, both men and women. Praise be to God, they have attained unto acceptance and are illumined by the light of recognition. This is the Day of God and the Covenant is His Covenant. The waves of the ocean of bounty are manifest before all faces. Beseech ye God that He withhold not His servants from this grace, nor deprive them of this endless bestowal. The True One, exalted be His glory, is seated upon the throne of ‘He doeth what He willeth’ through His Most Great Name, and inviteth all to His eternal favor and everlasting generosity. Gladden ye hearts with His remembrance, then hasten with your hearts toward His direction. By the Sun of Truth, there hath appeared from God’s infinite grace that which hath had no likeness or equal. Take ye the chalice of bounty in His Name, then drink therefrom with wisdom and utterance, in defiance of every remote
- 12 بلغت نورا احبابی بناب از ذکور و اناث را در این حین ذکر مینمائیم لله الحمد باقبال فائزند و بنور عرفان منور یوم یوم الله است و عهد عهد او امواج بحر عطا امام وجه کلّ ظاهر از حقّ بطلبید عباد را از این فضل منع نکند و از این عطای بی انتہا محروم ننماید حقّ جلّ جلاله باسم اہی بر سریر یفعل ما یشاء مستوی و کلّ را بفضل ابدی وجود سرمدی دعوت میفرماید بشروا بذکره ثم اسرعوا بالقلوب الی شطره قسم بافتاب حقیقت از فضل نامتناهی الهی ظاهر شده آنچه کہ شبه و مثل نداشته خذوا کأس العطاء باسمه ثم اشربوا منها بالحکمة و البیان رغماً لکلّ ظالم بعید الذی به

oppressor through whom the fire of hatred hath been kindled amongst mankind, and the realities of all things have cried out: "The Kingdom belongeth to God, the Mighty, the Praise-worthy." O people of Bonab! Praise ye the Desired One of the world, Who hath aided you to turn unto Him, to mention Him, and to recognize His sacred Being, and Who hath, in this night when darkness hath encompassed the world, illumined you with the light of utterance. The glory from Us be upon you, upon your first and your last, your outward and your inward selves, and the mercy of God and His blessings.

اشتعلت نار البغضاء بين الوري و نادت حقائق
الأشياء الملك لله العزيز الحميد يا اهل بناب حمد
كنيد مقصود عالم را كه شما را تأييد فرمود بر
اقبال و ذكر و عرفان ذات مقدّسش و در اين
ليله كه ظلمت عالم را احاطه نموده شما را بنور
بيان منور داشته الهاء من لدنا عليكم و على اولكم
و آخركم و ظاهرهم و باطنكم و رحمة الله و بركاته

BLIB_Or15715.196

BH01252

To: Asad

1 He wrote that one of the loved ones had inquired concerning this blessed verse: "The mystery of the great reversal in the sign of the sovereign hath appeared. Blessed is he whom God hath aided to acknowledge the six that were raised up through this Alif. Verily, he is of the sincere." These passages were presented before the Most Holy and Most Exalted Presence, and this what the Mother Book hath spoken:

1 اينكه مرقوم داشتند نفسى از احباء اين آيه
مباركه را سؤال نموده قد ظهر سرّ التنكيس لرمز
الرئيس طوبى لمن ايده الله على الاقرار بالستة
التي ارتفعت بهذا الألف الا انه من المخلصين اين
فقرات در ساحت امنع اقدس عرض شد هذا
ما نطق به أم الكتاب

2 O Asad! O thou who gazest upon the One, the Single!

2 يا اسد يا ايها الناظر الى الفرد الأحد

3 These expressions are found in a letter which Shaykh Ahmad Ahsa'i - upon him be the Glory of God - wrote to someone, and all its explicit statements, allusions, intimations and symbols refer to the Manifestation Himself. The purpose was to inform people and make them aware of the days when the Sun of Knowledge would rise from the horizon of Iraq.

3 اين عبارات در مکتوبيست كه مرفوع شيخ احمد
احسائي عليه بهائي بيكي مرقوم داشته و تصريح و
تلويح و اشارات و رموزات آن كل بنفس ظهور
راجع مقصود آنكه ناس را اخبار نمايند و آگاهى
بخشند باياميكه نير علم از افق عراق مشرق

4 The Shaykhis inquired about the Shaykh's words, the beginning of which is adorned with these sublime words: "Verily, after the passing of the ALMS by the AMR, the Mihdi - peace be upon Him - shall arise..." until he said "The letter Waw consists of three letters making six, and Alif, and six, and six days have passed, and the Alif is the completion, and there is no more to be said, and how about the latter six days, otherwise the return would not occur" - referring to the blessed verse "ye shall return" because it is the the mystery of the great reversal in the sign of the sovereign.

4 حضرات شيوخه كلمات شيخ را سؤال نمودند
اول آن بلين كلمات عاليات مزين انه بعد انقضاء
المص بالمريقوم المهدي عليه السلام الى ان قال
الواو ثلاثه احرف ستة و الف و ستة و قد مضت
ستة الايام و الألف هو التمام و لا كلام و كيف
الستة الايام الآخر و الا لما حصل العود اشار
بآيه مباركاه تعودون لانه سرّ التنكيس لرمز
الرئيس

- 5 The pronounced Waw has three letters - two Waws and one Alif in between. The meaning is that six days passed and ended, referring to the blessed verse in the Qur'an where He, exalted be He, says: "We created the heavens and the earth in six days." He states that heaven was rolled up like a scroll, and all that was with it, and likewise the earth. He speaks of elevated heavens in the Qur'an with their suns, moons and stars, which are the divines, mystics, laws and ordinances - all established by the Alif between two Waws. And if someone achieves recognition of the remaining six, meaning these new and wondrous heavens, the Cause is completed through the Proof - that is, he knows, acknowledges and recognizes the Proof, and the Most Great Name appears.
- 6 And concerning His words "the mystery of the great reversal in the sign of the sovereign," this refers to the tradition "He maketh their highest to be their lowest, and their lowest to be their highest." Observe how the chiefs who occupied the highest station descended to the lowest station - this is the mystery of the great reversal, and this reversal appeared from the symbols and intimations of the Sovereign. After the appearance of the blessed word "He" in the garment of "I," heaven was rolled up, the sun was darkened, the stars fell, and the earth was cleft asunder. How many divines who considered themselves oceans of knowledge were, by the aforementioned word, returned to the worst of stations, nay, were brought to naught, and how many servants who were remembered in no gathering were, by virtue of their acceptance, reckoned among the denizens of the highest heaven. These are the leaves of the scrolls, the words of the Psalms, and the letters of the Book. The jewels of the world were extracted from the retort and alembic of wisdom and utterance, which is the Supreme Pen, by His command - and He is the Ordainer, the All-Wise.
- 7 For a long time this Wronged One has not been inclined towards scholarly investigation, nor is He now, for in the early years such learned matters were discussed as would suffice. Now this brief exposition that hath been set forth was solely out of consideration for you. Know thou the bounty of thy Lord and render thanks unto Him at morn and eventide.
- 8 The Shaykhis themselves have mentioned that when the departed and honored Haji Siyyid Kazim - upon him be the Glory of God - was asked about the elevated one, no answer was forthcoming, and likewise from other Shaykhis. And all acknowledged that were the meaning of these passages to become manifest, they would turn towards the Supreme Horizon.
- 5 ملفوظی واو سه حرف است دو واو و یک الف در وسط آن ظاهر مقصود آنکه ایام سته گذشت و منتهی شد و این اشاره است بآیه مبارکه در فرقان بقوله تعالی خلقنا السموات و الأرض في ستة أيام ميفرماید آن آسمان مطوی شد کطی السجل و آنچه با او بود و همچنین ارض ميفرماید سموات مرتفعة در فرقان مع شمس و اقمار و نجوم که علما و عرفا و احکام و شرایع کل بالف قائم مابین دو واو منتهی میشود و اگر حاصل بشود از برای نفسی اقرار بسته باقیه یعنی باین سموات بدیعۀ جدیدۀ تم الامر بالحقه یعنی یعرف و یعترف و یقر بالحقه و ظهر الاسم الأعظم
- 6 و اینکه سر التکسیر لرمز رئیس ميفرماید این اشاره بحدیث یجعل اعلیهم اسفلهم و اسفلهم اعلام بوده مشاهده نما رؤسائی که بر اعلی المقام منزل داشتند راجع شدند پست ترین مقام اینست سر تکسیر و این تکسیر از رموزات و اشارات رئیس ظاهر بعد از ظهور کلمه مبارکه هو در قیص انا ظاهر آسمان پیچیده شد و شمس مظلم و نجوم ساقط و ارض منشق چه بسیار از علما که خود را بحر علم میدانستند بکلمه مذکوره بیئس المقام راجع بل فانی و چه مقدار از عباد که در هیچ جمعی مذکور نبودند بجزد اقبال از کتاب علین محسوب ایشانند اوراق صحف و کلمات زیر و حروفات کتاب جواهر عالم از قرع و انبیق حکمت و بیان که ن و قلم اعلی است کشیده شد امراً من عنده و هو الامر الحکیم
- 7 مدتهاست این مظلوم مایل بتحقیق علیّه نبوده و نیست چه که در سنین اولیه از شئونات علیّه ذکر شد آنچه که کفایت نماید حال این مختصر که ذکر شد محض عنایت بآنجانب بوده ان اعرف فضل ربک ثم اشکره فی الغدو و الاصل
- 8 و خود شیخیه ذکر نمودند که از مرفوع مرحوم حاجی سید کاظم علیّه بهائی سؤال شد جوابی ظاهر نه و همچنین از سایر شیخیه و جمیع اقرار نمودند بر اینکه اگر معنی این فقرات ظاهر شود باقی اعلی توجه نمایند مع ذلک کالأنجار مشاهده

Nevertheless, they were seen to be as stones, having no movement, or as those struck down, as God the Exalted hath said: "And thou mightest have seen the people therein struck down as though they were the hollow trunks of palm-trees."

شدند لا حركة لهم او كالصرعى بقوله تعالى و ترى
القوم فيها صرعى كأنهم اعجاز نخل خاوية

- 9 Beseech ye God to awaken the heedless ones, to guide the seekers unto their goal, and to not deprive His servants of this fragrance that hath perfumed the world. He is the Powerful, the Mighty. His is the command, both in the past and in the future.

9 از حقّ بخواهید غافلین را آگاه فرماید و قاصدین
را بمقصود راه نماید و این عریفکه در عالم متضوّع
است عباد خود را از آن محروم نفرماید اوست
قادر و توانا له الأمر من قبل و من بعد انتهى

- 10 O Beloved of My heart! The door of fairness is shut and the path of justice is blocked. All are occupied with vain imaginings unworthy of mention, and are veiled from the light of the Sun of Revelation. Woe unto them and unto those who follow them! Nevertheless, since it hath been commanded that all hearts should show forth the utmost love and kindness unto all who dwell on earth, We therefore beseech the Exalted Lord in utter lowliness that He may guide His creation and hold them back from oppression and tyranny. He is the Almighty, the All-Powerful.

10 یا محبوب فؤادی باب انصاف مسدود و سبیل
عدل مقطوع اوهاماتیکه لایق ذکر نه جمیع بآن
مشغول و از انوار آفتاب ظهور محجوب افت لهم
و للذین اتبعوهم مع ذلك چون امر شده جمیع
قلوب با جمیع من فی العالم بکمال مهر و محبت
باشند لذا از حقّ منبع بکمال عجز مسئلت مینمائیم
که خلق را هدایت فرماید و از ظلم و اعتساف
بازدارد اوست غالب و مقتدر

- 11 In the Book of Isaiah - may my spirit be a sacrifice for all besides Him - there is a passage that hath previously testified to that which hath been expounded by the Most Exalted Pen concerning the meaning of the words of the revered Shaykh - upon him be all the most glorious Glory of God. He saith: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Chapter 65, verse 17).

11 در کتاب حضرت اشعیا روح ما سویه فداه
ذکرست که از قبل گواهی داده بر آنچه از قلم
اعلی در بیان معانی کلمات حضرت شیخ علیه من
کلّ بهاء ابهات تفصیل داده شد میفرماید لآتی
هانذا خالق سموات جدیدة و ارضاً جدیدة فلا
تذكر الأولى و لا تخطر علی بال (فی اصحاح ۶۵
آیه ۱۷)

INBA73:048, MAS1.015x, RHQM1.561-562

(687) (421x), NSS.100-102

BH01250

To: Haji Mulla 'Ali, in Tabriz

- 1 He is the Speaker, the Rememberer, the Forgiving, the Generous.
- 2 The first light that shone forth and gleamed from the horizon of the heaven of the mercy of our Lord, the Master of creation, and the first splendor that flashed and glowed from the dawning-place of the will of the Lord of the Throne and earth

1 هو الناطق الذّاكر الغفور الكريم

2 اوّل نور اشراق و لاح من افق سماء رحمة ربّنا
مولی الوری و اوّل بهاء برق و الاح من مطلع
ارادة ربّ العرش و الثرى عليك یا ایها المقبل
الی الأفق الأعلى اذ اعرض عنه من فی ناسوت

be upon thee, O thou who hast turned toward the Most Exalted Horizon when those who dwell in the realm of creation turned away from it. I testify that thou didst take hold of the Book of God with power from Him and might from His presence, and didst believe in it and hasten unto it until thou didst enter and present thyself at the Gate.

الانشاء اشهد انك اخذت كتاب الله بقوة من عنده وقدره من لدنه وامننت به وسرعت اليه الى ان دخلت وحضرت لدى الباب

- 3 Thou art he who recognized the Dawning-Place of God's Cause, the Source of His Revelation, the Manifestation of His Command, the Recipients of His Knowledge, the Fountainhead of His verses and the Wellspring of His proof. Blessed art thou for having drunk the Kawthar of meeting from the hands of bounty, and for having sought the shore of the sea of reunion in the end, and for having attained unto the Day wherein the mountains were set in motion and the Temple of the Manifestation was established upon the throne of His Name, the Self-Sufficient, the Most High.

3 انت الذي عرفت مشرق امر الله ومطلع وحيه ومظهر امره ومهبط علمه ومصدر آياته ومنبع برهانه طوبى لك بما شربت كوثر اللقاء من ابدى العطاء وقصدت شاطئ بحر الوصال في المال وفزت بيوم فيه مرت الجبال واستوى هيكل الظهور على عرش اسمه الغنى المتعال

- 4 God's mercy be upon the servant who draweth nigh unto thee and standeth before thy grave and visiteth thee in accordance with what hath been sent down for thee from the Most Exalted Pen. And blessed is the servant who hath recognized thy station and remembered thy days and what befell thee in the path of God, thy Creator, thy Sovereign, thy Originator, thy Benefactor and thy Lord.

4 رحم الله عبداً تقرب اليك وقام لدى قبرك و زارك بما نزل لك من القلم الأعلى وطوبى لعبد عرف مقامك وذكر ايامك وما ورد عليك في سبيل الله بارتك وسطانتك وموجدك ومنعمك وموليك

- 5 I testify that God's decree was the most beloved of all things unto thee, and this is a station none have attained save those near ones and sincere ones whom God hath described in His perspicuous Book as honored servants who speak not until He hath spoken and who act by His command.

5 اشهد ان قضاء الله كان احب الاشياء عندك وهذا مقام لم يصل اليه الا المقربون والمخلصون الذين وصفهم الله في محكم كتابه عباد مكرمون لا يسبقونه بالقول وهم بأمره يعملون

- 6 I bear witness that thou didst remain steadfast when the pillars of the world were shaken, composed when the hearts of the nations were troubled, and tranquil when limbs did tremble for fear of the Most Great Name of God. Thou art he whom the Call enraptured when it was raised betwixt earth and heaven, in such wise that thou didst forsake the world and turn unto the Countenance, after the passing away of all things.

6 اشهد انك كنت مستقيماً اذ تزعزعت اركان العالم ومطمئناً اذ اضطربت افئدة الأمم وساكتاً اذ ارتعدت الفرائص من خشية اسم الله الأعظم انت الذي اجتذبت النداء اذ ارتفع بين الأرض والسماء على شأن تركت الدنيا وتوجهت الى الوجه بعد فناء الاشياء

- 7 Thou art he who didst rend the veils and the obscuring mists, and shatter the idols of vain imaginings and subtle allusions, holding fast to the Cord of God, the Revealer of verses and the Manifestor of clear testimonies. Thou art he who didst inhale the fragrance of the Breeze of God in His days, who didst arise amidst the dead, and didst answer thy Lord when the wine of bewilderment had overtaken all the dwellers of the earth, save whomsoever God willed. He unto Whom is thy return and thy habitation. Thou art he whom the repudiation of men from God, the Lord of the latter day and the former, could not

7 انت الذي خرقت الحجاب والسبحات وكسرت اصنام الظنون والاشارات متمسكاً بجبل الله منزل الآيات ومظهر البينات انت الذي وجدت عرف نسمة الله في ايامه وقت بين الأموات واجبت موليك اذ اخذ السكر سكان الأرض كلها الا من شاء الله الذي اليه منقلبك ومثواك انت الذي ما منعك اعراض الورى عن الله رب الآخرة والأولى وما خوفك اعتراض الذين نقضوا الميثاق في يوم التلاق

deter; nor did the cavils of those who broke the Covenant in the Day of Meeting affright thee.

- 8 Thou art he who didst set thy face toward the loftiest summit and the most exalted homeland, and didst attain that which had been inscribed by the Most Exalted Pen in the Crimson Scroll. I bear witness that thou didst behold, in the path of God, such things as melted the livers of the people of Baha and caused the dwellers of the mortal realm of creation to lament. Thou didst hear, in the path of God, the gloating of the enemies, and didst witness from the people of malice that which filled with grief the denizens of the cities of the divine names. Lost indeed are they who turned away from thee, contended with thee, and disputed with thee concerning the Cause of God, thy Creator and thy Fashioner.

8 انت الذى قصدت الذروة العليا و الوطن الأعلى و فزت بما كان مسطوراً من القلم الأعلى فى الصحيفة الحمراء اشهد أنك رأيت فى سبيل الله ما ذابت به اجساد اهل البهاء و ناح سكان ناسوت الانشاء قد سمعت فى سبيل الله شماتة الأعداء و رأيت من اولى البغضاء ما اخذت الأحران اهل مدائن الأسماء قد خسر الذين اعرضوا عنك و نازعوا معك و جادلوا بك فى امر الله موجدك و خالقك

- 9 Thou art he who didst aid the Faith of God through utterance and exposition, and who didst give glad tidings unto them that turned unto Him of that which was sent down in the Torah, the Gospel, and the Furqan. I bear witness that thou didst inhale the fragrances of these days and didst recognize that which had been inscribed in the Tablets by the Pen of the Will of God. Thou art he whose temple was adorned, amidst all creation, with the robe of trustworthiness and with the adornment of utter servitude unto God, the Dayspring of the light of divine oneness.

9 انت الذى نصرت دين الله بالذكر والبيان وبشرت من اقبل بما نزل فى التوراة و الانجيل و الفرقان اشهد أنك وجدت نفحات الأيام و عرفت ما كان مسطوراً فى الألواح من قلم ارادة الله انت الذى تزين هيكلك بقميص الأمانة بين اليربة و بطراز العبودية الصرفة لله مطلع نور الأحدية

- 10 O solace of the eyes of the yearning and companion of the sincere! I bear witness that thou didst visit the two Houses: the first, built by the All-Glorious with the hand of power and might; and the second, built by the Friend, by the command of thy Lord, the Mighty, the Well-Beloved. Thou art he whom none knew before thy ascent unto the loftiest height; and after thy ascension the Most Exalted Pen made manifest thy station, and commemorated thee with that whose fragrance shall never cease so long as the most beauteous names and the most exalted attributes endure.

10 يا قرة عيون المشتاقين و انيس المخلصين اشهد أنك زرت البيتین الأول بناء الجليل بيد القدرة و الاقتدار و الآخر بناء الخليل امراً من لدن ربك العزيز المختار انت الذى ما عرفك احد قبل صعودك الى الذروة العليا و بعد عروجك اظهر مقامك القلم الأعلى و ذكرک بما لا ينقطع عرفه بدوام الأسماء الحسنى و الصفات العليا

- 11 Thou art he who didst leave thy homeland out of love for God, the Lord of the seen and the unseen, and didst depart from thy house in longing for His presence, until at last thou didst surrender thy spirit in His love and good-pleasure.

11 انت الذى تركت الوطن حباً لله مولى السر و العلن و خرجت عن البيت شوقاً للقائه الى ان اسلمت الروح فى حبه و رضائه

- 12 Peace be upon thee, and upon thy first and thy last, thy outward and thy inward, and the mercy of God and His blessings.

12 السلام عليك و على أولک و آخرک و ظاهرک و باطنک و رحمة الله و بركاته

- 13 Glory be unto Thee, O Lord of Names and Creator of heaven! I beseech Thee by the shrill voice of Thy Supreme Pen and the breezes of Thy Revelation, O Lord of the Kingdom of eternity, and by the pearls of the ocean of Thy knowledge and the rain-showers of the clouds of Thy bounty, that Thou forgive me and

13 سبحانک يا مالک الأسماء و فاطر السمآء اسئلك بصير قلبک الأعلى و نفحات وحيک يا مالک ملکوت البقاء و بلائى بحر علمک و امطار سحاب فضلک بأن تغفر لى و لأبى و امى

my father and my mother and my kinsmen, and whosoever hath held fast unto the cord of Thy loving care and clung to the hem of Thy bounty.

و لدوى قرابتى و لمن تمسك بجبل عنایتك و
تشبث بذیل فضلک

- 14 O Lord! The poor one hath stood before the gate of Thy riches, the sinful one hath hastened unto the dawning-place of Thy bestowal, seeking the wondrous gifts of Thy favors and grace. I beseech Thee, O God of the worlds and Object of the desire of them that are near unto Thee, by this grave and by him who lieth therein, that Thou disappoint me not of that which is with Thee. Write down, then, for me the good of this world and of the world to come. Then fulfill, O my God, my needs and whatsoever draweth me nigh unto Thee, O Lord of all men, Master of the Throne on high and of earth below. There is none other God but Thee, the Most High, the Most Exalted.

14 اى ربّ انّ الفقير قام لدى باب غنائك و
العاصى سرع الى مطلع عطائك و اراد بدائع
مواهبك و الطافك اسئلك يا اله العالمين و
مقصود المقرين بهذا القبر و بالذى نام فيه ان لا
تخيبنى عمّا عندك ثم اكتب لى خير الآخرة و
الأولى ثم اقض لى يا الهى حوائجى و ما يقربنى
اليك يا مولى الورى و مالك العرش و الترى
لا اله الا انت العلى الأعلى

BLIB_Or15714.082, BLIB_Or15730.101d

BH01263

To: *Sabri Effendi*

- 1 He is the One Who calleth betwixt earth and heaven!
- 2 This is a mention from Us unto him who hath attained the presence of God and won His most sweet call and appeared before the Throne and toward whom was directed the gaze of God, the All-Subduing, the Self-Subsisting, and who circled round the Cause for successive years - to this doth My Most Exalted Pen bear witness in this glorious and beloved station. Grieve thou not over aught; that which shall gladden thy heart hath been ordained for thee. Verily thy Lord is the Giver, the Mighty, the Loving. Remember when thou didst attain Our presence before the Throne time and again and didst hear the call of the Wronged One in this exalted Stronghold. Beware lest the affairs of the world sadden thee. Remember thy Lord, the Possessor of all names, at morn and eventide. He verily will protect thee in truth. He is, in truth, the Knower of things unseen.
- 3 Know then that thy letter hath come before Our face and hath won the gaze of Him by Whose name every witness and witnessed thing doth speak. Be thou assured of thy Lord's grace.

1 هو المنادى بين الأرض و السماء

2 ذكر من لدنا لمن تشرف بقاء الله و فاز بنداؤه
الأحلى و حضر لدى العرش و توجه اليه لحاظ الله
المهيمن القيوم و كان يطوف حول الأمر فى سنين
متواليات يشهد بذلك قلبى الأعلى فى هذا المقام
العزیز المحبوب لا تحزن من شىء قد قدر لك ما
يفرح به قلبك ان ربك هو المعطى العزیز الودود
ان اذكر اذ حضرت لدى العرش مرّة بعد مرّة و
سمعت نداء المظلوم فى هذا الحصن المرفوع اياك
ان تحزنك شؤونات الدنيا ان اذكر ربك مالك
الأسماء فى كل صباح و مساء انه يحفظك بالحق
انه هو الحق علام الغيوب

3 ثم اعلم قد حضر لدى الوجه كتابك و فاز
بلحظات من نطق باسمه كل شاهد و مشهود ان
اطمئن بفضل ربك انه يذكر من ذكره و يريد
من اراده فى مقامه المحمود قد اشرقت شمس

Verily He remembereth him who remembereth Him and desireth him who desireth Him in His praiseworthy station. The Sun of Permission hath dawned from the horizon of the will of the Lord of Destiny, through Whose bidding the Greatest Vision appeared and every stone and clod did speak: "The Promised One is come and that which was recorded in the preserved tablet hath appeared."

الاذن من افق ارادة مالک القدر الذى بمشيئته
ظهر المنظر الأكبر ونطق كل حجر ومدر قد اتي
الموعود وظهر ما هو المسطور في لوح محفوظ

- 4 The Most Exalted Pen declareth: Praise be to God that through divine favor thou didst abide for numbered years beneath the shade of the divine Lote-Tree, and now too the Sun of Permission shineth upon that which thou didst desire. He will verily aid thee in what He willeth. He is indeed the Almighty, the All-Knowing, the All-Wise. Thou shouldst turn to the land of the All-Merciful with utmost joy and radiance and, according to thy capacity, occupy thyself with the mention and praise of the Beloved of the world, that perchance the slumbering may awaken and the dead be quickened by the living waters.

4 قلم اعلى ميفرمايد الحمد لله بعنايت الهى سنين
معدوده در ظلّ سدره ربّانيه مستريح بوديد و
حالمهم شمس اذن مشرق فيما اردته انه يؤيدك
فيما اراد انه هو المقتدر العليم الحكيم بايد بكمال
روح و ربحان بديار رحمن توجه نمائيد و بقدر
مقدور بذكر و ثناء محبوب عالم ناطق شويد كه
شايد ناآئين بيدار شوند و مردگان از آب حيوان
زنده گردند

- 5 Say: O people of the world! The morn of hope hath dawned and the sun of knowledge shineth from the horizon of insight. While time remaineth, deprive not yourselves of the everlasting bounty and strive that ye may not be deprived of the spiritual waters in the divine days. Be not gladdened by the world and whatsoever is therein. By the life of God! Every treasure hath been and is the cause of sorrow, grief, and infinite regret. Never hath any transient thing been the cause of independence, nor shall it ever be. Ere long shall all be seen to be non-existent save what God, the Mighty, the Forgiving, the Generous, hath ordained. God willing, thou shouldst speak of the love of God with utmost steadfastness, be occupied with remembrance of the Peerless Friend, and conduct thyself with perfect wisdom. He will assuredly assist thee through His grace, and He is verily the Almighty, the Powerful.

5 بگو اى اهل عالم صبح اميد دميده و آفتاب
دانش از افق بينش مشرقست تا وقت باقى از
فيض سرمدى خود را منع ننمائيد و جهد كنيد
كه شايد از كوثر روحانى در ايام الهى محروم
نمانيد بدنيا و آنچه در اوست مسرور نباشيد
لعمرالله هر كنزى سبب و علت حزن و اندوه
و حسرت لايتناهى بوده و هست هرگز شىء
فانى سبب بى نيازى نبوده و نيست عنقریب
كل معدوم مشاهده شود الا ما قدر من لى
الله المقتدر الغفور الكريم انشاء الله بايد بكمال
استقامت بحبّ الله ناطق باشيد و بذكر دوست
يگا ذاكر و مشغول و بكمال حكمت رفتار نمائيد
انه ينصرک فضلاً من عنده و انه هو المقتدر
القدير

- 6 The tribulations of this Wronged One in the horizons have been evident to thee. After successive years when the Ancient Beauty opened the prison gate through the key of power and turned toward the plain of Akka, how many vexations and matters that would waste the Cause of God arose, to such an extent that their mention is not permissible. Ask thou God to enable His loved ones to do what He loveth and pleaseth and to make them of those who move not except by His will, who cling to naught but His hem, and who speak naught but His beautiful praise.

6 گرفتارى اين مظلوم آفاق مشهود آنجناب بوده
بعد از سنين متواليات كه جمال قدم باب سجن
را بمفتاح قدرت گشود و ببرىه عكا توجه فرمود
چه مقدار از كدورات و اموراتيكه سبب تضبيع
امر الله است احداث شد بشأنيكه ذكر آن جائز نه
فاستل الله بأن يوفق احبائه على ما يحب و يرضى
و يجعلهم من الذين ما تحركوا الا بارادته و ما
تشبهوا الا بذيله و ما نطقوا الا بثناء الجميل

- 7 Had this land been as God desired it, We would not have given thee permission to depart. However, since upheavals

7 اگر اين ارض كما اراده الله مشاهده ميشد
آنجناب را اذن خروج نميداديم ولكن چون

are observed both outwardly and inwardly therein, We have given thee permission to proceed to another land, that perchance some souls may become mindful and turn their gaze toward the Most Exalted Horizon. He is verily the Ordainer, the All-Knowing. The glory be upon thee and upon those who have won this Cause and believed in God, the Single One, the All-Informed. O thou who circlest round the Throne! Hearken unto the call from the realm of bounty - verily there is no God but Me, the Forgiving, the Generous. My Most Exalted Pen desireth to make mention of thy mother who turned toward the direction of the Throne and sacrificed herself in the path of God, the Lord of all worlds. We testify that she attained the presence of God and heard the call of her Lord when the Desired One was seated upon the throne of His mercy that hath encompassed all who are in the heavens and on earth. Grieve not for her - verily she hath ascended unto the Sadratu'l-Muntaha, the Most Exalted Horizon, and the Supreme Companion. He beareth witness to this, by Whose will all things move. Thy Lord is, in truth, the All-Knowing, the All-Informed. We have crowned her with the crown of remembrance in this exalted station. All things shall perish save this remembrance which hath today flowed from the Tongue of Grandeur and Power. Verily thy Lord is the Bestower, the Bountiful, the Mighty, the Praiseworthy. Blessed is she and blessed are they who remember her after her passing, and the splendor of God rest upon her from His presence, the Beloved of them that know.

- 8 We make mention of the loved ones of God in that land and We send Our greetings to their faces from this mighty and wondrous station. When thou seest them, give them the gladtidings of My loving-kindness, My favors and My mercy that have encompassed all things great and small. Say: Ye are remembered before the Throne. Beware lest the signs of the world make you sorrowful. Remember your Lord, the Most Merciful, at morn and at eventide. The splendor of God be upon you and upon those who love you and make mention of you and hold fast unto the cord of God, the Lord of all worlds.

انقلابات در ظاهر و باطن آن مشاهده میشود
آنجناب را اذن توجه بديار ديگر داديم كه شايد
نفوسى متذكّر شوند و باقى اعلى ناظر گردند آنه
لهو المقدر العليم البهاء عليك و على الذين فازوا
بهذا الامر و آمنوا بالله الفرد الخبير ان يا ايها
الطائف حول العرش ان استمع النداء من شطر
العطاء انه لا اله الا انا الغفور الكريم ان قلبي
الاعلى اراد ان يذكر امك التي توجهت الى شطر
العرش و فدت نفسها في سبيل الله رب العالمين
نشهد انها حضرت لدى الوجه و سمعت نداء ربها
اذ كان المقصود مستوياً على عرش رحمته التي
سبقت من في السموات و الارضين لا تحزن فيها
انها صعدت الى السدرة المنتهى و الأفق الاعلى و
الرفيق الأسنى يشهد بذلك من تحركت بارادته
الأشياء ان ربك هو العليم الخبير انا كللناها
باكليال الذكر في هذا المقام المنيع سيفنى كل شيء
و يبقى هذا الذكر الذي جرى اليوم من لسان
العظمة و الاقتدار ان ربك هو المعطي الباذل
العزيز الحميد طوبى لها و لمن يذكرها بعدها و البهاء
عليها من لدى الله محبوب العارفين

8 انا نذكر احباء الله في الديار و نكبّر على وجوههم
من هذا المقام العزيز البديع انك اذا رأيتهم
بشّرههم بعائتي و الطافى و رحمتى التي احاطت
كل صغير و كبير قل انتم المذكورون لدى
العرش اياكم ان تحزنكم اشارات الدنيا ان اذكروا
ربكم الرحمن في كل بكور و اصيل البهاء من الله
عليكم و على من يحبكم و يذكركم و يتمسك بعروة
الله رب العالمين

BLIB_Or15719.085b, RSBB.172b

BH01265

- 1 In the Name of the Lord who is Powerful over whatsoever He willeth!
- 2 The representation of this evanescent one before the Afnan of the Divine Lote-Tree - may my spirit be a sacrifice for their love - is that the blessed, radiant and manifest leaf from which wafted the fragrances of the love of the Beloved of the worlds, and from which emanated the perfume of the garment of the All-Glorious' affection, adorned with the name of His Holiness Ismu'llah M.H. - upon him be the Glory of God, the Most Glorious - reached this servant, this evanescent attendant. For some days His Holiness has departed from before the Throne to those regions, and since he was not present, it became incumbent upon this servant to respond to your letter on his behalf. Praise be to God that your letter became the cause of boundless joy and gladness. We beseech God to gladden the heart and ears at all times through the perusal of your noble letter and exalted discourse, for verily He is the Mighty, the Powerful.
- 3 Several days ago when His Holiness Aqay-i-Ismu'llah was present, your letter which was written to him was sent to the Most Holy Court, and in response to certain passages therein, wondrous and sublime words were revealed from the heaven of divine will and dispatched. God willing, they will have reached you by now.
- 4 Concerning what you wrote about the severity in the prison-city, that which was destined has come to pass, and praise be to God, in these days the fragrance of security has wafted, and the corruption, enmity and wickedness of those impure souls has become evident and manifest to most of the people of the city. Some of the prisoners have been released, and seven specified individuals spend most of their time with utmost joy and delight traversing the marketplaces and associating with the companions during the day, except that they return to prison at night. In brief, there has been and continues to be perfect ease and expansiveness, though the people of this city are by nature corrupt and hypocritical, as they are counted among the people of Syria. This is the utterance of His mighty grandeur where He says: "Its people are the most wicked of men and its land the best of lands, except for the lands which God hath specially ordained by His command - verily He is the All-Knowing, the All-Wise." However, at this time they are quiescent.
- بسم ربنا المقتدر علی ما یشآء
- عرض این فانی خدمت افنان سدره ربّانی روحی
لحبهم الفدا آنکه ورقه مبارکه معلنه لائحہ کہ
نفحات حبّ محبوب عالمیان از او متصوّع بود و
عرف قیص مودت سبحان از آن ساطع و باسم
جناب اسم الله م ه علیہ بہآء الله الأبہی مزین باین
عبد خادم فانی رسید چه کہ چند یومیست کہ
آنحضرت از تلقّاء عرش عازم آنصفحات شدہ اند
و چون ایشان تشریف نداشتند بر این بندہ لازم
شد کہ بوکالت ایشان جواب مکتوب آنحضرت
را معروض دارم لله الحمد کہ مکتوب آنحضرت
سبب ابتہاج و مسرّت لایحصى شد نسلل الله
بأن یرفح القلب فی کلّ الأحيان والآذان بزیارۃ
کتابکم الشریف و خطابکم المنیف انہ لہو العزیز
القدير
- و چند یوم قبل کہ جناب آقائی اسم الله تشریف
داشتند مکتوب آنجناب کہ بایشان نوشته شدہ
بود بساحت اقدس فرستادند و در جواب بعض
فقرات آن از سماء مشیت الہیہ کلمات بدیعہ
منیعہ نازل و ارسال شد انشاء الله تا حال رسیدہ
- و اینکه در شدّت ارض بجن مرقوم فرمودہ بودند
قد قضی ما کان علیہ و فیہ الحمد لله در این ایّام
رائحۃ امن مرور نمودہ و فساد و عناد و شقاوت
آن نفوس پلیدہ بر اکثری از اهل مدینہ واضح
و آشکار شد اهل بجن ہم بعضی بیرون آمدند
و هفت نفس معین اکثر اوقات بکمال بہجت و
سرور در اسواق سائر در ایّام بمراودہ با اصحاب
مشغولند الا آنکہ در شبہا بسجن راجع میشوند
باری کمال رفاهیت و بسط و انبساط بودہ و
ہست اگر چہ اهل این مدینہ بالطبیعہ مفسد و
منافقتد چہ کہ از اهل شام محسوبند اینست قول
عزّ کبریائہ کہ میفرماید اهلہا اخبث الناس و
ارضہا اطیب البلاد و الا الاراضی الّتی اختصّها
الله بأمر من عنده انہ لہو العليم الحکیم ولكن این
اوان ساکنند

- 5 Regarding what you wrote about sending copies of the sublime Tablets to the land of Sad, it is evident that your honor has always girded up the loins of service and has made and will continue to make mighty efforts in spreading the verses and signs of God. Blessed are you and blessed is he who holds fast unto you in the love of God.
- 6 Concerning what you wrote about the loved ones in the land of Kha, it was presented at the Most Holy Court. This is what the Tongue of Grandeur spoke: "It behooveth them to thank God for having caused them to recognize the Dawning-Place of His Self, the One Who dominates all who are in the heavens and on earth. We beseech Him to aid them to serve Him and to remain steadfast in His Cause. Verily this is a mighty matter and a great bounty." End quote.
- 7 Regarding what you wrote about the son of that distinguished person, it was presented before the Throne. Verses have been revealed for them both that are unequaled by anyone in the kingdom, and the original revelation was sent.
- 8 Concerning what you mentioned about the base sinner and his return to hell, this is what God promised in the Book - verily our Lord is severe in punishment. For after that sublime Book was sent to him, the divine proof was completed against him from all directions, yet he remains in astonishing heedlessness. Therefore there was revealed unto him from the Kingdom of Power that which returned him to a wretched station. And regarding what was written about Haji Husayn and the deeds of that sinful one, upon him be the curse of God, it is evident that this smoke arises from that fire. However, in that detailed Tablet which was revealed to that sinful one himself, at its end a passage was revealed indicating that a soul from among that group would attain to the truth. In any case, each one acts according to his way, and that which befell Haji Husayn was in the path of God. We beseech God to assist him in all conditions. The details concerning him were presented before the Divine Throne. Expressions of loving-kindness have dawned and become manifest from the Dayspring of Divine mercy in relation to him, and it was stated that such known opposers have no need of teaching, for after the wondrous account We commanded all to observe supreme wisdom and to protect the accepted souls.
- 9 In any case, convey countless greetings from this evanescent servant to the aforementioned Haji and say that praise be to God that there befell you what befell the loved ones of God in this land. And further, it is requested that on behalf of this
- 5 اینکه در ارسال سواد الواح منیعه بارض صاد مرقوم فرموده بودند معلومست که آنحضرت همیشه کمر خدمت بسته دارند و در انتشار آیات الله و آثاره سعی بلیغ نموده و خواهند نمود طوبی لحضرتکم و لمن تمسک بکم فی حب الله
- 6 و اینکه در باره احبای ارض خاء مرقوم فرموده بودند بساحت اقدس عرض شد هذا ما نطق به لسان العظمة ینبغی لهم ان یشکروا الله بما عرّفهم مطلع نفسه المهيمنة على من فی السموات و الارضین و نسئله بأن یؤیدهم على خدمته و الاستقامة على امره ان هذا الامر عظیم و فضل کبیر انتهى
- 7 و اینکه در باره ولد آن صاحبکار مرقوم فرموده بودند لدى العرش معروض شد قد نزلت لهما آیات لا یعادلها من فی الملک و اصل تنزیل ارسال شد
- 8 و اینکه در باره اثم لثم و رجوعش بحجیم ذکر فرموده بودند هذا ما وعده الله فی الکتاب ان ربنا شدید العقاب چه که بعد از آن کتاب منیع که باو ارسال شد حجت الهیه از جمیع جهات بر او تمام گشت ولكن انه فی غفلة عجاب لذا نزل له من ملکوت القدرة ما ارجعه الى بئس المقام و اینکه در باره جناب حاجی حسین مرقوم فرموده بودند و اعمال ابن اثم علیه لعنة الله معلومست که این دخان از آن نار است ولكن در آن لوح مفصل که بخود اثم نازل شده در آخر آن فقره نازل که مشعر بر آنست که از آن طایفه نفسی بحق فائز شود باری کل یعمل علی شاکلته و آنچه بر جناب حاجی حسین وارد شد فی سبیل الله بوده نسئل الله بأن یوفقه فی کل الأحوال و تفصیل ایشان لدى العرش عرض شد اظهار عنایت از مشرق رحمت رحمانی نسبت بایشان مشرق و ظاهر و فرمودند امثال آن نفوس معرضه معروفه احتیاج بتبلیغ ندارند چه که بعد از حکایت بدیع کل را بحکمت کبری و حفظ نفوس مقبله امر نمودیم
- 9 باری از جانب این عبد فانی تکبیر لاتخصی بجناب حاجی مذکور برسائید و بفرمائید که الحمد لله وارد شد بر شما آنچه در این ارض بر احبای حق وارد شد و دیگر ملتمس آنکه از قول این عبد

servant they convey wondrous and exalted greetings to each and every one of the Afnan of God and His loved ones. May my spirit be sacrificed for their love. We beseech God to assist me in mentioning them in His Most Holy, Most Exalted, Most Wondrous, Most Pure, Most Mighty and Most Impregnable Court.

خدمت افنان الله فرداً فرداً و احبائه تكبير بديع
منيع ابلاغ فرمايند روحى لحبهم الفدا نسل الله
ان يوفقنى على ذكرهم فى ساحته الأقدس الأرفع
الأبدع الأظهر العزيز المنيع

BLIB_Or15732.316

BH01311

To: Mirza Fakhru'ddin, in Zanjan

1 In the name of Him Who speaketh the manifest truth!

1 هو الناطق المبين

2 We have arisen in this day extolling My praise and remembering the ocean of My bounty, and counselling My loved ones who have held fast to the cord of My grace and clung to the hem of the robe of [...] detached from all who are in the heavens and the earth. Blessed is the ear that hath attained unto the Call when it was raised from the Most Exalted Horizon, and the eye that hath beheld the Dawning-Place of the Revelation of God, the Mighty, the Wondrous.

2 قد اصبحتنا اليوم ناطقاً بثنائى و ذاكراً بحور عنايتى
و ناصحاً اوليائى الذين تمسكوا بعروة فضلى و تشبثوا
بأذيال رداء [...] و منقطعاً عن فى السموات
و الأرضين طوبى لسمع فاز بالتداء اذ ارتفع من
الأفق الأعلى و لبصر رأى مشرق ظهور الله العزيز
البديع

3 O thou who art mentioned before the Throne! We have desired to make mention of thee through a remembrance whereby the hearts of the servants have been attracted, and through an utterance whereby the inhabitants of the graves, of ancient times and more recent, have arisen. This is a Day wherein all things proclaim: By God! The Hidden One, Who was treasured in the knowledge of God, hath come, and that which was concealed from the eyes of the mystics hath appeared. This is a Day wherein the Cry hath been raised and the Rock hath cried out, yet the people are in manifest error. They have cast the Command of God behind their backs, clinging to the whisperings of the satans.

3 يا أيها المذكور لدى العرش انا اردنا ان نذكركى
بذكر انجذبت به افئدة العباد و ببيان قام به اهل
القبور من الأولين و الآخرين هذا يوم فيه تنادى
الأشياء كلها تالله قد اتى المكنون الذى كان
مخزوناً فى علم الله و ظهر ما كان مستوراً عن عيون
العارفين هذا يوم فيه ارتفعت الصيحة و صاحت
الصخرة ولكن القوم فى ضلال مبين قد نبدوا
امر الله ورائهم متمسكين بما عندهم من همزات
الشياطين

4 Say: O people! This is the Day of God, were ye of them that know, and this is a Day wherein He Who conversed with God hath been established upon the throne of Revelation, as a bounty from God, the Lord of this manifest Day. O people! Fear God, and follow not them who have denied the proof of God and His Cause, who have disputed His signs and have uttered that which hath caused the dwellers of the Most Exalted Paradise and the inmates of the Tabernacle of Glory to lament in this exalted station.

4 قل يا قوم هذا يوم الله لو انتم من العارفين و هذا
يوم فيه استوى مكلم الطور على عرش الظهور
فضلاً من لدى الله مالك هذا اليوم المبين يا قوم
اتقوا الله و لا تتبعوا الذين انكروا حجة الله و امره و
جادلوا بآياته و قالوا ما ناحت به سكان الفردوس
الأعلى و اهل خباء المجد فى هذا المقام الرفيع

- 5 O Fakhr-ud-Din! The Lord of the Day of Judgment hath turned toward thee with such turning as hath caused the realities of existence, of ancient times and more recent, to turn unto God, the Mighty, the Most Praised. He hath made mention of thee with such mention as hath caused the tongues of the kingdom to speak forth the praise of God, thy Lord, the Lord of the Mighty Throne. Beware lest the affairs of men grieve thee. Cast away what the people possess and take what We have sent down for thee at this time, wherein the door of the kingdom of thy Lord's utterance, the Speaking, the Trustworthy One, hath been opened.
- 5 يا نضر الدين قد اقبل اليك مالک يوم الدين باقبال اقبلت به حقائق الوجود من الاولين والآخرين الى الله العزيز الحميد وذكرك بذكر نطقك به السن الملك بثناء الله ربك رب العرش العظيم اياك ان تحزنك شؤونات الخلق ضع ما عند القوم وخذ ما انزلناه لك في هذا الحين الذي فتح فيه باب ملكوت بيان ربك الناطق المتكلم الامين
- 6 Say: O Concourse of the Bayan! The All-Merciful hath come, and there hath been raised on His right hand the banner "He is God" and on His left the standard "He doeth whatsoever He willeth." Blessed is the hand that hath taken this Tablet with such power as the hosts of the world and the tyranny of them that have denied the right of God and His sovereignty cannot weaken, and have perpetrated that which hath caused the tears of the mystics to flow.
- 6 قل يا ملا البيان قد اتى الرحمن ونصبت عن يمينه راية انه هو الله وعن يساره علم يفعل ما يشاء طوبى ليد اخذت هذا اللوح بقوة لا تضعفها جنود العالم ولا ظلم الذين انكروا حق الله وسلطانه وارتكبوا ما ذرفت به دموع العارفين
- 7 O My loved ones in Za! Harken unto My most sweet call from the direction of Akka, then remember Him Who hath borne hardships and tribulations in the path of God, the Almighty, the All-Knowing, the All-Wise. We have mentioned you before through verses which the books of the past cannot rival, and We have sent down for you at this time that which hath caused the lips of the sincere ones to smile. When ye have attained unto My Tablet and have drunk the choice wine of utterance from the cup of My bounty, turn with radiant faces toward the Most Exalted Horizon and say:
- 7 يا اوليائي في الزاء اسمعوا ندائي الاحلى من شطر عكا ثم اذكروا الذي حمل الشدائد والبلايا في سبيل الله المقتدر العليم الحكيم انا ذكرناكم من قبل بايات لا تعادلها كتب القبل وانزلنا لكم في هذا الحين ما ابتم به نعر الموحدين اذا فتم بلوحى و شربتم رحيق البيان من كأس عطائي اقبلوا بوجوه نوراء الى الافق الاعلى وقولوا
- 8 Praise be unto Thee, O God of the seen and the unseen, and glory be unto Thee, O Lord of bounty and existence! We beseech Thee by the mysteries of Thy Book and the fruits of the Tree of Thy utterance, and by the waves of the ocean of Thy Most Great Name, and by the lights of the morn of Thy Revelation, O Lord of Eternity, to make us steadfast in Thee and in that which hath appeared from Thee. O Lord! Leave us not to ourselves. Take the hands of Thy servants with the hands of Thy power, then preserve them from Thine enemies. Verily Thou art powerful over what Thou willest, and within Thy grasp are the reins of all that are in the heavens and on earth. There is none other God but Thee, the Almighty, the Strong, the All-Conquering, the All-Powerful.
- 8 لك الحمد يا اله الغيب والشهود ولك الثناء يا مالک الجود والوجود نستلک بأسرار کتابک و اثمار سدره بيانک و بأمواج بحر اسمک الأعظم و بأنوار صبح ظهورک يا مالک القدم ان تجعلنا متمسكين بك و بما ظهر من عندک اى رب لا تدعنا بأنفسنا خذ ايادى عبادک بأيادى اقتدارک ثم احفظهم من اعدائک انک انت المقتدر على ما تشاء و فى قبضتک زمام من فى السموات و الأرضين لا اله الا انت المقتدر القوى الغالب القدير
- 9 O Fakhru'd-Din! Today the Most Luminous Pen hath been manifested with such power that should all the hosts of the world and all peoples oppose it, they would find themselves impotent. Stand firm in the Cause of God and say: "O people!
- 9 يا نضر الدين امروز قلم مبین بقدرتی ظاهر و هویدا گشته که جنود عالم و تمام امم اگر مقابله نمایند خود را عاجز مشاهده کنند بایست بر امر الهی

The Day which ye were promised in the Books, the Torah, the Psalms, the Gospel and in the mighty Qur'an hath come." Beseech God that He may assist the friends in that land and its surroundings to champion His Cause through the hosts mentioned in the divine Tablets. We hope that you and the teachers will arise to serve the Cause as befitteth and behooveth you. The conditions of service are manifest and visible from the horizons of the heavens of divine Tablets. Blessed is he who heareth and acteth, and woe unto the heedless!

- 10 We have been informed that Jinab-i-Varqa, upon him be My glory and My loving-kindness, hath turned towards those regions. We beseech God that He may assist him with such detachment as shall cause the detachment of the world, and with such utterances as have been sent down and recorded in the Book of God from the Pen of His eternal Will. Take hold of the Book with the strength bestowed by Us, then speak that whereby the hearts of the servants may be attracted. We beseech God, blessed and exalted be He, to make thy deeds adorned with the embroidery of acceptance and illumined with the light of His good-pleasure. Verily, He is the One Who hath power over whatsoever He willeth through His binding and wise command. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who hear thy words concerning this momentous News.

و بگو یا قوم قد اتی الیوم الذی وعدتم به فی الصحف و التوراة و الزبور و الانجیل و فی القرآن العظیم از حق بطلبید اولیای آن ارض و اطراف را تأیید فرماید بر نصرت امر بجنودیکه در الواح الهی ذکر شده امید آنکه آنجناب و مبلغین علی ما یلیق و ینبغی بر خدمت امر قیام نمایند و شرایط خدمت از آفاق سموات الواح الهی ظاهر و مشهود طوبی لمن سمع و عمل و ویل للغافلین

10 از قرار مذکور جناب ورقا علیه بهائی و عنایتی بآنجهات توجه نموده از حق میطلبیم او را تأیید فرماید بر انقطاعیکه سبب انقطاع عالم شود و باذکاریکه در کتاب الهی از قلم اراده ابدیه نازل شده و ثبت گشته خذ الکتاب بقوة من عندنا ثم انطق بما تنجذب به افئدة العباد نسئل الله تبارک و تعالی ان يجعل اعمالک مزینة بطراز القبول و منورة بنور الرضاء انه هو المقتدر علی ما یشاء بأمره المبرم الحکیم البهاء المشرق من افق سماء ملکوتی علیک و علی من یسمع قولک فی هذا النبأ العظیم

BLIB_Or15715.174b, YIA.211-213

BH11707

To: *Mirza Muhammad Ali the Greater Branch et al.*

- 1 He is the One established upon the throne of "He doeth what He willeth"
- 2 God testifieth that there is none other God but Him. His are the grandeur and power, might and authority. He doeth what He willeth through His sovereignty and ordaineth what He desireth through His command. He is indeed praised in His deeds and obeyed in His decree. None can question His doings and He is the One, the Single, the Mighty, the All-Knowing.
- 3 God testifieth that there is none other God but Him and He Who hath come from the horizon of power is verily the Hidden Secret and the Treasured Symbol, and He is the One through

1 هو المستوی علی عرش یفعل ما یشاء

2 شهد الله انه لا اله الا هو له العظمة و الاقتدار و القدرة و الاختیار یفعل ما یشاء بسلطانه و یحکم ما یرید بأمره انه هو محمود فی فعله و مطاع فی حکمه لا یسئل عما یفعل و هو الفرد الواحد المقتدر العزیز العلام

3 شهد الله انه لا اله الا هو و الذی اتی من افق الاقتدار انه هو السر المکنون و الرمز الخزون و هو الذی به ظهرت سلطنة الله و عزه و عظمة الله

Whom appeared God's sovereignty and might, God's grandeur and command, and through Whom shone forth God's proof and evidence, and God's Book and mysteries. Were it not for Him, the ocean of bounty would not have surged, nor would the decree of existence have been established, nor would the nightingales of utterance have warbled upon the branches, nor would the matter of the unseen have been confirmed among religions. Through Him were God's Books sent down aforetime and thereafter, His messengers dispatched, His mercy made to precede all else, His verses revealed, His clear proofs made manifest, and the tongues of the Concourse on High and the Supreme Paradise testified and proclaimed: O peoples of earth and heaven! By God, He Who was hidden in the eternity of eternities hath come! Come ye, come ye! Glorify, magnify, and rejoice in the wafting of the breezes of care and kindness from the direction of God, the Lord of the beginning and the end.

- 4 When the rustling of the Divine Lote-Tree was raised, it called out saying: Praise be to God Who hath made marriage a portal for the manifestation of the dawning-places of His name, the All-Merciful, and through it have the cities of remembrance and utterance been adorned. Verily it is the mystery of perpetuity and the secret of destiny after decree for the people of creation, and through it hath flowed the Salsabil of life for those possessed of certitude. And praise be to God Who hath made wedlock a means for the promotion of His Cause among His servants and the proclamation of His Word throughout His lands. Through it hath shone forth the Day-Star of Revelation from the heaven's horizon and the Hidden Temple appeared from behind the kingdom of names, and the Holy Spirit called out from the right side of the most exalted Paradise: This is the day whereon the Sovereign of Religions hath commanded, by reason of which the countenance of existence hath smiled in both the unseen and the visible worlds.

- 5 And praise be to God Who hath made marriage the treasury of prosperity and the dawning-place of success. Through it appeared His greatest outpouring and His most upright, perfect, and complete bounty, and He exalted its station to such a degree that He Himself performed the ceremony upon the throne of His bestowal. By this did the ocean of joy surge before His Manifestation, through Whom all things spoke, and the Most Exalted Paradise proclaimed: The Kingdom belongeth unto God, our Lord, the Lord of earth and heaven.

- 6 O people of Baha! Rejoice ye on this day, then recite what hath been revealed from My Most Exalted Pen of the verses of joy and gladness. These shall draw you to a station wherein neither the happenings of the world, nor the smoke of heaven, nor

وامره وبه لاحت حجة الله وبرهانه وكتاب الله واسراره لولاه ما ماج بحر الجود وما تحقق حكم الوجود وما غرّدت عنادل البيان على الأغصان وما ثبت امر الغيب بين الأديان به نزلت كتب الله من قبل ومن بعد وارسل رسله وسبقت رحمته ونزل آياته وظهرت بيناته وشهدت السن الملاء الأعلى والجنة العليا وقالت يا ملاء الأرض والسما تالله قد اتى من كان غائباً في ازل الآزال تعالوا تعالوا هلكوا كبروا وبشروا بما سرت نسمة العناية والألطف من شطر الله مالک المبدء والمآب

- 4 اذا ارتفع حفيف سدره المنتهى نادى وقالت الحمد لله الذى جعل الاقتران باباً لظهور مظاهر اسمه الرحمن وبه تزينت مدائن الذكر والبيان انه هو سر البقاء ومستسر الامضاء بعد القضاء لأهل الامكان وبه جرى سلسبيل الحيوان لأصحاب الايقان والحمد لله الذى جعل التزويج ترويحاً لأمره بين العباد واعلاناً لكلمته فى البلاد وبه اشرق نيز الظهور من افق السماء وظهر الهيكل المستور عن خلف ملكوت السماء ونادى الروح الأمين من الشطر الأيمن من الفردوس الأعلى هذا يوم فيه امر سلطان الأديان بما ابتسم ثغر الوجود من الغيب والشهود

- 5 والحمد لله الذى جعل النكاح كنز الفلاح ومطلع النجاح وبه ظهر فيضه الأعظم وفضله الأقوم الأكمل الأتم ورفع مقامه الى ان خطب بنفسه على عرش عطائه بذلك ماج بحر السرور امام الظهور الذى به نطقت الأشياء ونادى الفردوس الأعلى الملك لله ربنا رب الأرض والسماء

- 6 يا اهل البهاء ابشروا فى هذا اليوم ثم اقرئوا ما نزل من قلبى الأعلى من آيات الفرح والابتهاج انها تجذبكم الى مقام لا تحزنكم حوادث الدنيا و

what existeth in the realm of creation shall grieve you. Thus hath shone forth the Day-Star of judgment from the horizon of the heaven of God's will, the Fashioner of the heavens and the Lord of all names. Blessed is he who hath found what hath today been diffused from the utterance of God, the Lord of the hereafter and the former times, and hath heard what the Tongue of Revelation hath spoken from the most exalted station. Verily He is the Lord of all mankind and the Sovereign of the Day of Resurrection.

- 7 Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my God, and glory be unto Thee, O my God, and majesty be unto Thee, O my God, and generosity be unto Thee, O Thou Goal of the nations, and bounty be unto Thee, O Thou Lord of existence, and grace be unto Thee, O Thou Manifestation of justice, and beneficence be unto Thee, O Thou Lord of all humanity, and loving-kindness be unto Thee, O Thou Worshipped One of all creation, inasmuch as Thou hast made marriage a means for the unity of Thy creation and the exaltation of Thy Word amongst Thy servants. Through it Thou hast united hearts and manifested the tokens of Thy Best-Beloved Name, and through it have been revealed the hidden mysteries concealed behind the Qaf of Thy power, and the earth and heaven have been illumined with the light of Thy providence. O Lord! I beseech Thee by the Luminary of Thy proof which hath shone forth from the horizon of the heaven of Thy prison, to aid Thy loved ones to achieve unity and harmony, that through them the horizons of Thy dominion may be illumined. Verily, Thou art the Omnipotent One Whom the conditions of Thy creation cannot frustrate, nor can the clamor of Thy servants dismay. There is no God but Thee, the Almighty, the All-Conquering, the All-Powerful.

- 8 Thanks be unto Thee, O Thou Goal of them that know Thee, and praise be unto Thee, O Thou Who art remembered in the hearts of the sincere ones, and glory be unto Thee, O Glory of the worlds, inasmuch as Thou hast bestowed one of the leaves of Thy Lote-Tree, who was named after 'Meeting' in the Kingdom of Names, unto Thy Most Great Branch, and hast made her specially devoted to His service on this Day whereon Thou hast manifested Thyself unto mankind through Thy Name, O Thou Lord of destiny. I beseech Thee, O my God, by Thy Name through which Thou hast illumined the lands and united the hearts of Thy servants, to unite them both, then send down upon them the blessings of Thy heaven, then cause to appear from the earth Thy bounties and favors. Verily, Thou art the All-Bountiful, possessed of great favor.

لا دخان السَّمَاءِ و لا ما في ناسوت الانشاء
كذلك اشرق نير الحكم من افق سماء ارادة الله
فاطر السَّمَاءِ و مالك الاسماء طوبى لمن وجد ما
تضوع اليوم من بيان الله مولى الآخرة و الأولى
و سمع ما نطق لسان الوحي في اعلى المقام انه هو
رب الأنام و مالك يوم القيام

7 لك الحمد يا الهى و لك الثناء يا الهى و لك
البهاء يا الهى و لك العظمة يا الهى و لك
الكرم يا مقصود الأمم و لك الجود يا مالك
الوجود و لك الفضل يا مظهر العدل و لك
العطاء يا مولى الورى و لك العناية يا معبود
البرية بما جعلت الاقتران سبباً لاتحاد خلقك
و اعلاء كلمتك بين عبادك و به ألقت بين
القلوب و اظهرت مظاهر اسمك المحبوب و به
ظهرت الأسرار المستورة خلف قاف قدرتك و
اشرق الأرض و السَّمَاءُ بنور عنايتك اى رب
اسئلك بنير يرهانك الذى اشرق من افق سماء
سجنتك بأن تؤيد اوليائك على الاتحاد و الاتفاق
ليستضىء بهما آفاق مملكته انك انت المقتدر
الذى لا تعجزك شئون خلقك و لا تخوفك
ضوءاء عبادك لا اله الا انت القوى الغالب
القدير

8 و لك الشكر يا مقصود العارفين و لك الحمد يا
ايها المذكور فى افئدة المخلصين و لك البهاء يا بهاء
العالمين بما وهبت ورقة من اوراق سدرتك التى
سميت باللقاء فى ملكوت الاسماء الى غصنك
الأكبر و جعلتها مخصوصة لخدمته فى هذا اليوم
الذى فيه تجليت على البشر باسمك يا مالك القدر
اسئلك اللهم يا الهى باسمك الذى به نور
البلاد و ألقت بين افئدة العباد بأن تألف بينهما ثم
انزل عليهما بركات سمائك ثم اظهر من الأرض
نعمك و آلائك انك انت الكريم ذو الفضل
العظيم لا اله الا انت المقتدر البازل الغفور الرحيم

BRL_DA#536, BRL_SWOP#001x

There is no God but Thee, the Omnipotent, the Munificent,
the All-Forgiving, the All-Merciful.

BRL_SWO#001x

BH01337

1 He is the Ever-Mindful, the All-Knowing!

1 هو الدّٰكر العليم

2 Glorified art Thou, O my God! Thou knowest and seest what hath befallen Thy chosen ones in the days of Thy Manifestation, and Thou beholdest what they have borne for love of Thee and for Thy good-pleasure. O Lord! The chronicles of the world proclaim the abasement of Thy loved ones and the might of Thy enemies, and the books of nations testify to the weakness of Thy chosen ones and the strength of those who have denied Thy signs. Thou hearest, O my God, in this hour my prayers and my remembrance and my supplications through those who are nigh unto Thee among Thy creation and the sincere ones among Thy creatures.

2 سبحانك يا الهى تعلم وترى ما ورد على اصفيائك فى ايام ظهورك وتنظر وتشاهد ما حملوه فى حبك ورضائك اى رب تنطق دفاتر العالم بذل احبتك وعز اعدائك وتشهد كتب الأمم بضعف اصفيائك وقوة الذين كفروا بآياتك تسمع يا الهى فى هذا الحين مناجاتى وذكرى وتوسلى من قبل المقربين من خلقك والموحدين من بريتك

3 By Thy glory, O Sovereign of the Kingdom of Might and Dominion! I am certain that abasement in Thy path is a glory that cannot be compared with the glory of those in the world, and that the fire of Thy love is a light that cannot be obscured by the veils of nations. Even should I, O my God, at every hour drink from the hands of the enemies the cup of destiny, the thirst of my longing and my yearning would not be quenched. Verily, he who hath drunk the choice wine of Thy love and hath been seized with the intoxication of the wine of Thy knowledge, nothing on earth can dismay him, nor can any matter distract him from gazing toward the horizon of Thy manifestation, Thy Most Glorious Beauty, and Thy most exalted and sublime station.

3 وعزتك يا سلطان الجبروت و مالك الملكوت انى اكون موقناً بان الذلة فى سبيلك عز لا يقاس بعز من فى العالم والنار فى حبك نور لا تحجبه سبحات الأمم ولو اشرب يا الهى فى كل ساعة كأس القضاء من ايدى الأعداء لا يسكن ظمأ شوقى وعطش اشتياقى ان الذى شرب رحيق حبك واخذه سكر خمر عرفانك لا يجزعه شئ فى ارضك ولا يشغله امر من الأمور عن النظر الى افق ظهورك وجمالك الأبهى ومقامك الأسنى الأسمى

4 My Most Exalted Pen desireth at all times to raise its whispering and its cry and its lamentation in this calamity by which the denizens of Paradise and the dwellers of the highest Paradise have wailed, and it hath reached such a state that the tongue of the Manifestation of Thy Cause, and the Ocean of Thy knowledge, and the Dawning-Place of Thy revelation bewaileth it, in manifestation of His grace and mercy and faithfulness.

4 ان قلبى الأعلى يحب ان يرتفع فى كل الأحيان صريه و صرخه و ضججه فى هذه المصيبة التى بها ناح اهل الفردوس وسكان الافريدوس وانها بلغت الى مقام يرى بها لسان مظهر امرک و بحر علمک و مشرق وحيک اظهاراً لفضله و رحمته و وفائه

5 O Letter Ha! Thou art in the most exalted Paradise, thy head adorned with the crown of thy Lord's favor, the Lord of all

5 يا اسمى الحاء انک انت فى الفردوس الأعلى و تزین رأسک باکلیل غناية ربک مالک الأسماء

names, while Thy loved ones are in such grief that the clouds weep for them night and day. Wilt thou unveil the face of Thy Cause, or conceal it as thy Lord hath concealed it, in His wisdom? Verily thy Lord is the All-Wise, the All-Knowing. Thou art the one through whom the Most Great Sacrifice was manifested and its decree established among the nations. O Letter Ha! By God, through thee the horizon of faithfulness dawned and that was manifested whereby the Cause of God, Creator of the heavens, was spread abroad. Blessed is the eye that hath wept for thy calamities, and the ear that hath heard thy praise, and the face that hath turned toward thee, and the soul that hath hastened until it reached thy resting-place - the spot honored by thy noble body and thy sacred and glorious temple. By the life of God! Hearts have melted at thy calamity and livers have been rent asunder at thy tribulation.

- 6 O Land of Sad! I adjure thee by the Beloved to tell me whether the fragrance of the Beloved One hath been cut off from thee - that fragrance whereby the scent of the garment was diffused among the people of holiness - and whether He lieth cast down beneath the talons of every oppressor who hath denied God and His signs and turned away from His countenance and His sovereignty. O Breeze of Sad! Hast thou come from the Beloved to the loved ones with tidings whereby spirits are gladdened, or with news whereby hearts are melted? O breeze of my land and my soul! I find not in thee the fragrance of one who loved Me, as though he hath soared from the branch of the world to the Most Exalted Companion and the Most Glorious Horizon.

- 7 O My Name! Blessed is the eye that hath wept for thy calamities, whereby the Letter Ha crieth out in the land of Taff saying: "O Letter Ha! By thy life, through thy calamity my calamities and my sorrows and my grief and my tribulation have been renewed."

- 8 O Land of the City! Remember what befell him and his brother when they appeared before the gathering of the oppressors who found not the fragrance of justice and rose up in tyranny. By God! Through them was established the Word of God which issued from the mouth of the Divine Will upon the throne of manifestation. He spoke, and His word is the truth: "I and those in Paradise, by the Most Great Truth, yearn for a soul that hath been slain in His path." Thus did the Truth speak, and that which was hidden in God's knowledge was revealed. My tongue beareth witness in the kingdom of Mine utterance that they were martyred in My path, and for them did My heart and My Pen lament, as did those who circle round My throne and soar in the atmosphere of My nearness and drink the choice wine of My favors from the hand of My bounty.

و احبائك في غم يروح لهم الغمام في الليالي و
الأيام أ أنك تكشف عن وجه امرک ام تستره
كما ستر مولاک حکمة من عنده ان ربک
لهو الحکیم العالم انت الذی بک ظهر الذبح
الأعظم و ثبت حکمه بین الأمم یا اسمی الحاء
تالله بک لاح افق الوفاء و ظهر ما انتشر به امر
الله فاطر السماء طوبی لعین بکت لمصائبک و
لأذن سمعت ثنائک و لوجه توجه الیک و لنفس
سرعت الى ان وردت مقرک المقام الذی فاز
بجسدک الشریف و هیکلک المقدس العزیز
لعمرك الله قد ذابت القلوب لمصیبتک و تقطعت
الأبجاء لرزیتک

6 يا ارض الصّاد اقسمک بالحبوب بأن تخبریني
هل انقطع عنک عرف الحبيب الذی به تضرعت
رائحة القميص بين اهل التقديس و هل يكون
مطروحاً تحت محالب کل ظالم کفر بالله و آیاته
و اعرض عن وجهه و سلطانه یا نسیم الصّاد أ
اتيت من لدی الحبيب الى المحبوب نبأ تستبشر به
الأرواح او بخبر تذوب به الأبجاء یا نسیم ارضی
ونفسی ما اجد منک عرف من احبني كأنه طار
من غصن الدنيا الى الرفیق الأعلى و الأفق الأبهی

7 يا اسمی طوبی لعین بکت لمصائبک الّتی بها ینادی
اسمی الحاء فی ارض الطّفّ و یقول یا اسم الحاء
لعمرك بمصیبتک تجددت مصائبی و احزانی و
کربی و بلائی

8 يا ارض المدينة ان اذکری ما ورد علیه و علی
اخیه اذ حضرا فی مجمع الظالمین الذین ما وجدوا
رائحة الانصاف و قاموا علی الاعتساف تالله بهما
استوت کلمة الله الّتی خرجت من فم المشیة علی
عرش الظهور قال و قوله الحق اتی و من فی
الفردوس بالحق الأکبر لمشتاقه الى نفس قد قتلت
فی سبیلہ کذلک نطق الحق و ظهر ما هو المستور
فی علم الله یشهد لسانی فی ملکوت بیانی بأنهما
استشهدا فی سبیلی و ناح لهما قلبي و قلبي و الذین
طافوا حول عرشی و طاروا فی هواء قری و شربوا
رحیق الطافی من ید عنایتی

- 9 O My Name and My Name! Though the Concourse on High and the dwellers of the Most Glorious Pavilion have lamented your tragedy, yet doth the Wronged One praise and thank God for having aided you to recognize the Dawning-Place of His Cause and for having elevated your station to such a degree that His Most Exalted Pen grieveth for you in this Most Sublime Station. Blessed is the soul that hath turned unto you, and the heart that hath won your love, and the seeker who hath sought your abode, and the one who hath entered your land and held fast unto your cord and visited your resting-place. By the life of God! They are among the triumphant and they are among those who are near unto God in His mighty and exalted Book.
- 9 يا اسمي واسمى ولو ان بمصيبتكم ناح الملاء الأعلى وسكان سرادق الأبهى ولكن المظلوم يحمد الله ويشكره بما أيدكم على عرفان مطلع امره ورفع مقامكم على شأن يرثى لكم قلبه الأعلى في هذا المقام الأسنى طوبى لنفس توجهت اليكم وقلوب فاز بحبكم ولقاصد قصد مقركم ولطالب دخل ارضكم وتمسك بجيلكم وزار مقامكم لعمر الله انهم من الفائزين وانهم من المقربين في كتاب الله الملك العلى العظيم
- 10 Praise be to God, the Lord of what was and what shall be. Verily we are God's, and verily unto Him shall we return.
- 10 الحمد لله رب ما كان وما يكون انا لله وانا اليه راجعون

LHKM2.081, NNY.159-161, ASAT3.107x

BH01344

- 1 He is God, exalted be His glory, to Whom belong greatness and grandeur!
- 1 هو الله تعالى شأنه العظمة والكبرياء و
- 2 By God's might! O beloved of my heart! Were I to say "may my spirit be a sacrifice unto thee," I would be ashamed of these words, for they befit not one who is evanescent, much less as a sacrifice for God's chosen ones and His trustees. Yet in this shame, which none save God alone knoweth, I beseech from the ocean of His bounty and the heaven of His generosity that He ordain, manifest and send down unto your presence, and upon you, that which befiteth His munificence, exalted be He, in such wise that your heart and soul may rejoice therein, and every tongue in existence may speak forth in praise of His glorious and beauteous Self. Despite my shame, agitation, powerlessness and shortcomings, I declare and say: may my spirit be a sacrifice unto your presence.
- 2 عز الله يا محبوب قلبي لو اقول روى لك الفداء ونجل عن هذا القول لانه لا يليق للفناء وكيف للفداء لأصفياء الله وامائه ولكن في هذا المنجل الذي لم يطلع به الا الله وحده اسأل من بحر فضله وسماء كرمه بأن يقدّر ويظهر وينزل لحضرتكم ولكم وعليكم ما يليق بجوده تعالى على شأن تسر به قلبكم وفؤادكم وتنطق السن الوجود كلها بثناء نفسه العزيز الجميل مع نجلى وانفعالى وعجزى وقصورى اعرض واقول روى لحضرتكم الفداء
- 3 The sealed packet containing the letter from Muhammad Mustafa—upon him be all the most glorious Glory of God—and from Mirza Muhammad, one of God's captives, was received. This servant was blessed to read the most luminous and pure handwriting, praise and thanks be unto Him, whereby I drank what the near ones drink. Likewise, two other letters were perused. Praise and glory be unto Him for having aided him to attain a station wherein he arose wholly to serve his Lord, detached from all else, such that every week there emanates
- 3 پاکت محتومه که حامل مرقومه جناب محمد مصطفی علیه من کل بهاء ابيه و جناب ميرزا محمد من اسراء الله بود رسيد اين عبد بدستخط انور اطهر فائز له الحمد والمنة بما شربت منه ما يشربه المقربون وهمجنين دو مكتوب ديگر ملاحظه شد له الشكر والعطاء بما ايد جنابه على مقام قام بکله على خدمة مولاه منقطعاً عما سواه

from him the fragrance of the garment of the love of God among His devoted servants.

- 4 I beseech your beloved self to convey my expressions of sincerity, self-effacement and nothingness to them. Their letter and that of Aqa Mirza Muhammad were presented in their entirety before the Most Holy and Exalted Presence. This is what was revealed in reply:

- 5 "O My name Mihdi! A servant present submitted a letter from Aqa Mirza Muhammad of the land of Sad before the Most Holy Court. God hath ordained all matters to be resolved through consultation. Although the loved ones of the land of Hadba have permission to travel in various directions, except toward the Prison and its surroundings, they must consult before undertaking their journey. Their going was not advisable. Moreover, meeting with the letters Mim and Vav was necessary due to prior and subsequent rights—one meeting sufficed. Multiple meetings occurred outside the bounds of wisdom and contrary to dignity. Let them not be saddened by what transpired. They wrote that they were indebted thirty tumans from the funds of Hadba. Let Jinab-i-Zayn settle that debt. We beseech God, exalted be He, to send down for him and them that which will gladden their hearts and bring joy to their breasts. Verily, He is their Protector in this world and the next. There is no God but Him, the Forgiving, the Generous.

- 6 God's favors have been and will continue to be directed toward the captives. It behooveth them not to be remiss or negligent in preserving the station and dignity of the Cause and their own selves. Verily, He is the Counselor, the Admonisher, the All-Knowing.

- 7 As for what Muhammad Mustafa—upon him be the Most Glorious Glory of God—had written regarding the Prisoner—upon Him be the Glory of God, the Supreme, the Self-Subsisting—having written that at the request of several who drink the wine of the love of the All-Merciful, they intended to journey toward the Most Great Prison, write to them that this matter was and is not in accordance with wisdom. Be patient, O My loved ones and friends! By My life, that which your Beloved commandeth you is better for you, did ye but know. We have written for the prisoner the reward of one who hath turned toward My court, entered My prison, stood before My gate, and heard My call; and for those who desired to attain the presence, let them ask their Lord, the All-Merciful, to inscribe for them, by the Pen of Revelation, the reward of one who hastened, attained, and won the victory. Verily, He is the Omnipotent over

و ينتشر منه في كل اسبوع عرف قيص محبة الله بين عباد المقبلين

4 از الطاف آنحبيب مستدعی چنانم که عرض خلوص و فنا و نیستی این فانی را خدمت ایشان ابلاغ دارند مکتوب ایشان و جناب آقا میرزا محمد تلقاء وجه امنع اقدس بتمامه عرض شد هذا ما نزل في الجواب

5 اسمی مهدی عبد حاضر مکتوبی از جناب آقا میرزا محمد ارض صاد در ساحت اقدس معروض داشت جمیع امور را حق بمشاوره قرار فرموده اگرچه احبای ارض حدبا اذن داشته و دارند بجهات توجه نمایند مگر شطر سجن و اطراف آن ولكن ایشان باید مشورت نموده توجه نمایند رفتنشان موافق نبود علاوه بر آن ملاقات با حرف میم و واو لازم بمقتضیات حقوق قبل و بعد یکمرتبه کافی بود ملاقات متعدده خارج از حکمت و منافی عزت واقع شده مکرر نباشند از آنچه وارد شد نوشته بودند سی تومان مدیونند از وجوه حدبا جناب زین آن دین را ادا نمایند نسأله تعالی بأن یزل له و لهم ما یفرح به قلوبهم و ینشرح به صدورهم انه ولیهم فی الدنیا و الآخرة لا اله الا هو الغفور الکریم

6 عنایت حق متوجه اسراء بوده و خواهد بود از ایشانست که در حفظ مقام و شأن امر و خود کوتاهی نکنند و تقصیر نمایند انه هو الناصح الواعظ العليم

7 و اینکه جناب محمد مصطفی علیه بهاء الله الأبهی نوشته بودند که جناب مسجون علیه ۹ ۶۶ [بهاء الله] المهیمن القیوم نوشته اند بخواهش چند نفر از شاربان رحیق محبت رحمن اراده سجن اعظم نموده بنویسند بایشان که این فقره موافق حکمت نبوده و نیست ان اصبروا یا اولیائی و احبائی لعمری ما یأمرکم به محبوبکم انه خیر لکم ان انتم تعلمون انا کتبنا للمسجون اجر من توجه الی شطری و دخل سجنی و قام لدی بابی و سمع ندائی و للذین ارادوا الحضور لهم ان یسألوا ربهم الرحمن بأن یکتب لهم من قلم البیان اجر من سرع و حضر و فاز انه هو المقتدر علی ما یشاء بقوله کن فیکون انتهی

whatsoever He willeth through His word 'Be' and it is." End quote.

- 8 Regarding the matter of taking fifty majidis and giving them to Jinab-i-Haji Ali—upon him be the Glory of God—for his claim, what was done was both beloved and desired. And concerning what was written about not yet having given to Jinab-i-Aqa Muhammad Ali Kabir—upon him be the Glory of God—and intending to give later, this matter is not necessary at present, as it would delay the work of that honored one. Let them wait for now; perhaps on a future day this servant himself will attend to your beloved presence.

8 و اینکه در اخذ وجه ۵۰ مجیدی و دادن بجناب حاجی علی علیه ۹۶۶ [بهاء الله] از بابت طلب ایشان مرقوم فرموده بود آنچه معمول فرموده اند محبوب و مرغوب بوده و اینکه مرقوم فرموده بودند که بجناب آقا محمد علی کبیر علیه ۹۶۶ [بهاء الله] الی الآن داده نشده و خیال هست که از بعد داده شود این فقره حال لازم نه چه که امر شغل آنجناب معوق میماند حال توقف فرمایند شاید یوم بعد خود این عبد خدمت آنحبيب برسم

- 9 Praise be to God, at all times you have been and continue to be specially favored with the manifest and hidden bounties and the concealed and visible favors of the Beloved of the worlds, and mention of your beloved self is made in the most excellent and beautiful manner in all remembrances. Upon you be the remembrance of God and the remembrance of those in the Supreme Concourse, and the glory of God and the glory of those in the Divine Throne and Heaven, and the praise of God and the praise of those in all the worlds.

9 الحمد لله در جمیع احوال بنایات ظاهره و باطنه و الطاف مکنونه و مشهوده محبوب عالمیان مخصوص بوده و هستید و ذکر آنحبيب بأحسن و اجمل در جمیع اذکار مذکور علیکم ذکر الله و ذکر من فی الملاء الاعلی و بهاء الله و بهاء من فی العرش و العماء و ثناء الله و ثناء من فی العالمین

- 10 The servant

10 خادم

- 11 The two letters sent have been forwarded. Perhaps your beloved self may wish to write a reply.

11 دو مکتوب مرسله فرستاده شد شاید آنحبيب بخواهند جواب مرقوم فرمایند

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BH01393

To: Muhammad Javad Qazvini et al.

- 1 He is God, exalted is He!
- 2 O Ism-i-Jud! Upon thee be My glory! A servant present here laid before the Divine Presence a letter addressed to thee, and the lamentation of the Wronged One of the horizons was heard. In truth, some among the people have, by their own hands, purchased divine wrath. Some He hath seized, and others He will seize. Verily, He hath power over all things. All things have bewailed the oppression of the people of truth, and sorrow hath encompassed all. The wrongs that have been inflicted in this time without cause are like unto trees that the heedless have

1 هو الله تعالی

2 یا اسم جود علیک بهائی عبد حاضر مکتوبیکه بنام آنجناب بود تلقاء وجه عرض نمود و ندای مظلومهای آفاق اصغا شد فی الحقیقه بعضی از ناس بدست خود غضب الهی را خریده اند بعضی را اخذ نمود و برخی را هم اخذ فرماید آنه علی کل شیء قدیر جمیع اشیاء بر مظلومیت اهل حق نوحه نمودند و جمیع را حزن احاطه

planted with their own hands - and soon shall they behold the fruits thereof.

کرده ظلم هائیکه در اینکَره من غیر سبب وارد شده بمثابه اشجاری است که غافلین بیابادی خود غرس نموده اند و زود است که اثمار آنرا مشاهده نمایند

- 3 Sin Mim [Samandar], upon him rest My glory, hath ever been the recipient of divine favours, and there hath befallen him in the path of God that which His knowledge alone can encompass. In regard to his affairs, let him repeat nineteen times: "Thou seest me, O my God, detached from all save Thee and cleaving unto Thee. Guide me, then, in all mine affairs unto that which profiteth me for the glory of Thy Cause and the loftiness of the station of thy loved ones." Let him then reflect upon the matter and undertake whatever cometh to mind. This vehement opposition of the enemies will indeed give way to supreme prosperity.

3 س م علیه بهائی بعنایت حقّ فائز بوده و هستند و در سبیل حقّ وارد شد بر او آنچه که جز علم الهی او را احاطه ننموده در باره امور عدد نوزده ۱۹ بگوید الهی ترانی منقطعاً الیک و متمسکاً بک فاهدنی فی الأمور ما ینفعنی لعزّ امرک و علو مقام احبائک و بعد تفکر نمایند در امور آنچه بنظر آمد مجری دارند این شدت اعدا را از عقب رخائی است عظیم

- 4 O Ism-i-Jud! Some souls are observed whose grief hath been and continueth to be the cause of God's grief, exalted be His glory, and likewise their joy the cause of His joy. The call of the Two Alifs and Shin hath been raised from the Prison. As for the first, he is the Nightingale, upon him be My glory, from the direction of Ra and Shin. There hath befallen him what befell My Herald in the prison. They imprisoned the Exalted One - may the spirit of all else be sacrificed for His sake - in the land of Ta with a group of others, and the might of oppression so seized the loved ones that they outwardly turned away from Him, save one soul who declared: "O my Lord! I desire to be with Thee in the Supreme Companion and the Most Glorious Horizon." Those same souls, after the passing of certain months, returned with the utmost lowliness and supplication, and their repentance was accepted, and they attained His supreme bounty. Happy are they! He knoweth how they returned and how He sanctified them and wrote for them with His Most Exalted Pen.

4 یا اسم جود بعضی از نفوس مشاهده میشوند حزّشان سبب حزن حقّ جلّ جلاله بوده و هست و کذلک سرورشان علت سرور حق ندای دو الف و شین از سخن رسیده اما الأوّل فهو العذلیب علیه بهائی من شطر الرّاء و الشّین قد ورد علیه ما ورد علی مبشری فی السّجن حضرت اعلی روح ما سواه فداه را در ارض تاء مع جمعی حبس نمودند و سطوت ظلم احبّاء را چنان اخذ نمود که از آنحضرت بر حسب ظاهر اعراض نمودند مگر یکنفس که عرض کرد یا سیدی اتی احبّ ان اکون معک فی الرّقیق الأعلی و الأفق الأبهی آن نفوسهم بعد از انقضاء اشهر معدوده بکمال خضوع و ابتال راجع شدند و توبه ایشان مقبول و بعنایت کبری فائز هنئاً لهم انه يعلم کیف رجعوا و کیف قدّسهم و کتب لهم من قلبه الأعلی

- 5 O Ism-i-Jud! Were it not for a decree that hath gone forth from Us, We would have shown the heedless and the oppressors which of us is more exalted and powerful. In this Most Great Revelation, ye have observed how many enemies He seized with mighty power; yet none became aware, all being intoxicated with the wine of heedlessness and far removed from the court of divine mercy. However, the world is pregnant with oppression. Soon shall the oppressors behold what they have wrought in the days of God, the Self-Subsisting, the All-Compelling.

5 یا اسم جود لو لا کتّاب سبق من عندنا لأرینا الغافلین و الظالمین ایّنا اعلی و اقدر در اینظهور اعظم ملاحظه نموده اید که چه مقدار از اعدا را بقوه عظیمه اخذ نمود مع ذلک احدی متنبّه نشد و کلّ از باده غفلت مدهوشند و از شطر رحمت الهی بعید ولكن عالم بظلم حامله شده سوف یرون الظالمون ما عملوا فی ایام الله المهیمن القیوم

- 6 O My Nightingale! Thou wert warbling openly upon the branches in the springtime of thy Lord, the All-Merciful.

Now thou mayest warble in prison secretly, until God shall bring thee His relief, His mercy, His bounty, His grace, His generosity, and His favor.

6 یا عندلیبی قد کنت مغرّداً علی الأفنان فی ربیع ربّک الرحمن جهرهً و لک ان تغرّد فی السّجن سرّاً الی ان یأتیک الله بفرجه و رحمته و عنايته و فضله و جوده و احسانه

- 7 As for the second Alif and Shin, upon him be My glory, his call hath reached Us from the land of Alif and Ba. The oppressors have seized him and cast him into prison. Know ye that they are in manifest loss. The heedlessness of these ignorant ones hath reached such a pass that they reflect not upon the former and latter generations. They follow their vain desires and imagine themselves to be among those possessed of knowledge. All things testify to their fabrications, and beyond them the Tongue of God, the Almighty, the All-Knowing, the All-Wise.

7 و اما الف و شین ثانی علیہ بهائی از ارض الف و باء ندایش رسید قد اخذه الظالمون و ادخلوه فی السّجن الا انهم فی خسران مبین غفلت این همیج رعاع بمقامی رسیده که در قرون اولی و اخری تفکر نمی نمایند بتبعون اهوائهم و یظنون انهم من العارفين یشهد بجلعهم کلّ الاشیاء و عن وراثها لسان الله المقتدر العلیم الحکیم

- 8 O Ism-i-Jud! His honor Sin Mim, upon him be My grace and mercy, standeth at the door. Say: Lord! Pour forth patience upon him who loveth Thee and whom Thou lovest. Verily, Thou art the Almighty, the Powerful. Although, praise be to God, he is adorned with the ornament of patience, yet this mention is a token of the Wronged One's loving-kindness toward him. For some time, they must conceal the sending of correspondence from both directions, such that even the household members remain unaware. And should they wish to write details to his honor the Nightingale, they should likewise command him to maintain secrecy. Blessed is he who acteth in accordance with what hath been commanded by the Wronged One, and joy be to him who hath attained unto obedience to God, the Lord of the worlds.

8 یا اسم جود جناب س م علیہ فضلی و رحمتی لدی الباب قائم قل ربّ افریغ علی من احبک و یحبک صبراً انک انت المقتدر القدير اگرچه الحمد لله بطراز صبر فائز است ولكن این ذکر اظهار عنایتی است از مظلوم عالم نسبت باو باید چندی ارسال مراسلاترا از جهتین ستر نمایند بشأنیکه از اهل بیت هم مستور دارند و اگر بجناب عندلیب هم بخوانند تفصیلی بنویسند باو هم امر بستر نمایند طوبی لمن عمل بما امر به من لدی المظلوم و نعیماً لمن فاز بطاعة الله ربّ العالمین

- 9 O Ism-i-Jud! His honor the Shaykh, upon him be My mercy, hath fallen into hardship. However, since his purpose was for God's sake and occurred with acceptance and acquiescence, it hath been and shall remain blessed. Write to him what We commanded thee in person. God willing, they shall be assisted. In all matters, what is necessary today is that they exercise care in the sending and receiving of letters, and never let go of wisdom. This is what We counseled before, and in this most exalted and impregnable station.

9 یا اسم جود جناب شیخ علیہ رحمتی بزحمت افتاده ولكن چون قصدش لله بوده و برضا و امضا واقع شده مبارک بوده و خواهد بود و آنچه مواجیه بشما امر نمودیم باو بنویسید انشاء الله موفقند در امور آنچه الیوم لازم است آنکه در ارسال و مرسل مکاتیب ملاحظه نمایند و حکمترا در هیچ حال از دست ندهند هذا ما وصیناه به من قبل و فی هذا المقام الأرفع المنیع

BRL_APBH#10x, BLO_PT#069x, BLO_PT#070x

BRL_DA#006, MJAN.008b, AYBY.059b, MAS8.094x, NSR_1993.024bx, SAM.054, TRZ1.073

BH01388

To: Hallaj in Qaf

- 1 In the Name of God, the Most Unapproachable, the Most Holy, the Most Exalted, the Most Glorious 1 بِسْمِ اللَّهِ الْأَمْنَعِ الْأَقْدَسِ الْعَلِيِّ الْأَبْهَى
- 2 May this servant of the loved ones be a sacrifice unto your honor! Your blessed letter reached this evanescent atom, as did another letter, and before that yet another letter. From each one fresh joy and boundless delight were obtained, for they were perfumed with the fragrant scents of the garment of the mention of the Most Great Name and the spiritual breezes of the Lord of nations. Blessed be they who inhale them! And all that was mentioned concerning the stations and ranks of the sanctification, purification, exaltation and transcendence of that Most Holy, Most Glorious Being—exalted be the sovereignty of His grandeur and His glory—was observed with the eye of the head and of the heart. Blessed be thy tongue, thy utterance, and thy pen in having flowed in praise of Him Whose Being of Eternity hath testified to the eternality of His Essence and the oneness of His Self, and hath acknowledged the essential Identity through the uniqueness of His reality and the transcendence of His remembrance. 2 فدای آن جناب این خادم احباب نامه مبارکه
باین ذره فانیه واصل و همچنین مکتوب دیگر
و از قبل آن مکتوب دیگر از مشاهده هر یک
فرح تازه و سروری بی اندازه حاصل شد چه که
بنفحات قیص ذکریه ذکر اسم اعظم و روحات
حبیه مالک امم معطر بود طوبی للمستشقیین و
آنچه از مراتب و مقامات تنزیه و تقدیس و ارتفاع
و امتناع ذات امنع اقدس ابهی جلت سلطان
عظمته و اعزازه مذکور شده بود ببصر سر و سر
ملاحظه شد طوبی للسانک و لبیانک و لقلمک
بما جرى علی ذکر من شهد کینونة القدم بقدمة
ذاته و احديّة نفسه و اقر ذاتیة الهویة بفردانیة
کنه و امتناع ذکره
- 3 We beseech God to make thee among those who, when they drink from the chalice of divine unity and taste from the Kawthar of oneness and detachment, stand firm in His Cause, and are not prevented by any in creation from turning to the Most Glorious Horizon and beholding the Most Exalted, Most Glorious Outlook, whose gaze is ever fixed upon the court of their Beloved, whose hearts are turned to the countenance of their Goal, whose souls are forever stirred by the breezes that waft from the direction of the Beloved, and whose spirits are suspended upon the Name of God, the All-Compelling, the Self-Subsisting. 3 نسل الله بأن يجعلک من الذین اذا شربوا عن
کأس التوحید و ذاقوا من کوثر التفرید و التجرید
استقاموا علی الأمر و ما منعهم من فی الانشاء
عن التوجه الی المنظر الأبهی و النظر الی الأفق
الأبهی الأعلى و لم یزل کان طرفهم الی شطر
محبوبهم و قلوبهم الی وجه مقصودهم و انفسهم
لم یزل كانت مهتزة من نسائم التي تمر عن جهة
المحبوب و ارواحهم معلقة باسم الله المهيمن القیوم
- 4 Praise be to the Beloved of all horizons and the Slayer of lovers, that your honor is numbered among those who drink from the Most Wondrous, Most Glorious chalice and the most delicate, most pure wine at the Most Exalted Horizon, and are reckoned among the people of Baha. I beseech Him, exalted be His glory, to adorn all with the ornament of steadfastness and to preserve them from the whisperings that arise from heedless souls, for the Cause is mighty, mighty indeed, and steadfastness is even mightier than that. Blessed are they who are steadfast! Blessed are they who are firm! Blessed are they who are immovable! 4 حمد محبوب آفاق و قاتل عشاق را که آن
جناب از شاربین کأس ابداع ابهی و رحيق
الطف اصفی در منظر اعلی مشهودند و از اهل
بها محسوب از حق جلّ اجلاله میطلبم که جمیع
را بطراز استقامت مزین فرماید و از همسات
متبججه از شطر نفوس غافله محفوظ دارد چه که
الأمر عظیم عظیم و الاستقامة اعظم من ذلک
طوبی للمستقیمین طوبی للثابتین طوبی للراستخین

- 5 Furthermore, this evanescent servant was present before the Throne, and whatsoever you had submitted in your letter to the Most Holy, Most Glorious Court was presented. This is what shone forth from the horizon of the utterance of thy Lord, the All-Merciful. His words, exalted be His might: "Grieve not over anything if thou remainest steadfast in the Cause of thy Lord. This will render thee independent of all that hath been created in the heavens and on earth. Those who have hurt thee have followed their desires and walked in the ways of the wrongdoers. We have protected thee in truth, and We shall protect thee as a favor from Us. Verily, thy Lord is the Almighty, the Powerful. However, it behooveth thee not to turn to those from whom thou perceivest the fragrance of aversion, nor to draw near unto them, nor to associate with them. Thus have We commanded Our servants who have believed in God, the Almighty, the Most Powerful, the All-Wise. And should association occur, turn thy heart's gaze toward God, thy Lord and the Lord of thy forebears of old.
- و دیگر این عبد فانی لدى العرش حاضر و آنچه بساحت اقدس امع در مکتوب این بنده معروض داشته بودند عرض شد هذا ما اشرق من افق بیان ربک الرحمن قوله عزّ اعزازه لا تحزن من شيء ان استقم على امر مولاک ان هذا يجعلک غنياً عما خلق بين السموات و الارضين ان الذين اذكرك انهم اتبعوا الهوى و سلكوا مناهج الظالمين انا عصمتک بالحق و نعصمک فضلاً من عندنا ان ربک هو المقتدر القدير ولكن حق لك ان لا تتوجه الى الذين تجده منهم نفحات الاعراض و لا تتقرب اليهم و لا تجتمع معهم هذا ما امرناه به عبادنا الذين آمنوا بالله المقتدر العزيز الحكيم و ان اتفق الاجتماع کن بطرف قلبک ناظراً الى الله ربک و رب آبائک الاولين
- 6 Say: O my Lord! Protect me from those on whose faces is seen the dust of hell-fire. Then aid me in Thy remembrance and praise, and make me steadfast in such wise that neither the veils of the peoples of creation nor the whisperings of the evil ones shall prevent me. O my Lord! Thou hast guided me to the Dayspring of Thy Cause and the Dawning-Place of Thy inspiration. I beseech Thee by Thy Most Great Name, whereby Thou hast distinguished between the nations, to protect me beneath the pavilion of Thy mercy and the tabernacle of Thy glory. Verily, Thou art the Almighty, the Forgiving, the Merciful. Dost thou grieve over this world? It shall pass away, by the Lord of the worlds! Rejoice in My love, which nothing created in all existence can equal. Verily, thy Lord is the All-Knowing, the All-Informed. Be thou assured of thy Lord's favor. He is with those who love Him. He is, verily, the Most Merciful of the merciful." End.
- قل ای رب احفظنی من الذين یرى فی وجوههم غبرة الجحيم ثم ایدنی على ذکرک و ثنائک ثم استقمنی على شأن لا یمنعنی حیات اهل الاکوان و لا همزات الشیاطین ای رب انت هدیتهی الى مشرق امرک و مطلع الهامک استلک باسمک الأعظم الذى فصلت به بین الأمم بأن تحفظنی تحت سرادق رحمتک و خباء مجدک انک انت المقتدر الغفور الرحیم هل تحزن من الدنيا انها ستفنی و رب العالمین ان افرح بحبی لا یعادلہ ما خلق فی الابداع ان ربک هو العليم الخبير ان اطمئن بفضل مولاک انه مع من احبه انه هو ارحم الراحمین انتهى
- 7 Blessed art thou, for the Tongue of Eternity hath spoken in thy praise and revealed unto thee the verses of His holiness and His beauty, the Beloved. This is a bounty that nothing in the worlds can equal.
- طوبی لك بما تکلم بذكرک لسان القدم و انزل علیک آیات قدسه و جماله المحبوب هذا فضل لا یعادلہ شيء فی العالمین
- 8 Moreover, I conveyed your mention of glorification and praise to the service of the Branches and Twigs of the Divine Lote-Tree—exalted be their praise—and they especially conveyed most wondrous, most glorious greetings. Regarding what you had written about the receipts for the House, emphatic instructions have been given for their dispatch; God willing, they will arrive. The mentioned person feels utmost embarrassment toward your honor and offers endless greetings.
- و دیگر ذکر تکبیر و ثنائی آن جناب را خدمت اغصان و افنان سدره الهیه عزّ ثنائهم معروض داشتیم و مخصوصاً تکبیر ابداع امع ابلاغ فرمودند و آنچه در باره قبالات بیت مرقوم داشته بودند تأکید بلیغ در ارسال آن شده انشاء الله میرسد جناب مذکور کمال نجلت از آن جناب دارند

- 9 And concerning your request for the most blessed and holy photograph of His Holiness, the Most Great Branch—may the spirit of the worlds be sacrificed for Him—it is known to your honor that in this land there is no access to that person who took the blessed photograph. At present, obtaining it is not possible. Perhaps in the future matters will proceed differently. The Command is in God's hands. And the glory be upon thee and thy family.
- و عرض تکبیر ما لا نهایه میرسانند و این که عکس مبارک اقدس حضرت غصن الله الأعظم روح العالمین فداه را خواسته بودند بر آن جناب معلوم بوده که در این ارض دسترس بآن شخص که اخذ عکس مبارک را نموده نیست در این جهات حال تحصیل آن ممکن نه شاید منبعد امور بقسم دیگر جاری شود الامر بید الله و البهاء علیک و علی اهلہ
- 10 The servant of God
- 10 خادم الله

INBA23:069b

BH01380

- 1 O Pen, interpreter of all our heart, Spread now thy wings where breathings of the spirit start.
- 1 ای قلم ای قلب ما را ترجمان در هوای روح بر پر یکرمان
- 2 This is no hour for silence, still and cold; Make lovers of Love's ardour bright and bold.
- 2 نیست وقت آنکه بنشینن نحوش عشق بازان را زعشق آور بجوش
- 3 Speak but a hint of love and lover's fire, That saint from wretch be parted by that pyre.
- 3 شمه برگو ز عشق و عاشقی تا جدا سازی تقی را از شقی
- 4 Love is to fade within the Well-Beloved; To slay the worldly self, by trial proved.
- 4 عشق در معشوق فانی گشتن است در رهش نفس دنی را کشتن است
- 5 Love is with the Beloved one in heart; Like the slain bird, to tremble pierced by dart.
- 5 عشق با معشوق یکدل بودن است در رهش چون مرغ بسمل بودن است
- 6 Love is but likeness unto Love alone; With base desire it never can be one.
- 6 عشق همرنگی بعشق است و بس جمع ناید عشق هرگز با هوس
- 7 Love makes the lover patient in such wise That every root of vain desire he dries.
- 7 عشق عاشق را چنان صابر کند که دلش بیخ هوا را بر کند
- 8 Love gives the lover such discerning sight He finds fine meanings in the densest night.
- 8 عشق عاشق را چنان بینا کند که به ظلمت موشکافی ها کند
- 9 Love makes the lover so sincere and true That all the world is opened by his view.
- 9 عشق عاشق را چنان صادق کند که چو پدرش در جهان بازگ کند
- 10 Love strips away all pleasures of the clay, And rends the soul from lust's impure array.
- 10 عشق ترک جمله لذتها کند نفس را عاری ز شهوت ها کند
- 11 Love without the Beloved cannot stay; Its burning sets a world itself ablaze.
- 11 عشق بی معشوق نشکبید دمی محترق سازد ز سوزش عالمی

- 12 Love narrows all the world for hearts that yearn, Till from the lover the Beloved's pleasures turn. عشق تنگ آرد بعشاقان فضا تا که معشوق آید از عاشق رضا
- 13 O Pen, my heart is straitened by this sphere; Thou art the solver of each doubt and fear. ای قلم تنگ آمد از عالم دلم ای تو حلال جمیع مشکلم
- 14 Since thou hast told of love and lover's art, Speak now of one true lover, pure of heart, چونکه کردی شرح عشق وعاشقی بازگو از عشق باز صادق
- 15 Who tears the circling veil of self apart, And in sincerity uplifts his standard high, apart; که کشد دور هوای خود قلم بر فرازد در صداقت چون علم
- 16 So that whoever looks upon his face Is changed outright by but one sign of grace; تا که هرکس بنگرد سیمای او منقلب گردد ز یک ایمای او
- 17 So that whomever meets his states untold Is lit like candle by his flaming gold; تا که هرکس را رسد اطوار او بر فروزد همچو شمع از نار او
- 18 So that his being, speechless though it be, May guide creation to the Deity. تا وجودش بی کلام و بی لسان خلق را باشد سوی خالق رسان
- 19 He dwells forever in the Loved One's grace, By day and night before his King in place. او همیشه در وصال دلبراست شاه خود را روز و شب در محضر است
- 20 O Pen, cry out to all that are and may be: Thus hath proclaimed the sovereign Lord of guidance free: ای قلم برکون و امکان زن ندا کلینچنین فرمود سلطان هدا
- 21 "O company of friends! Full thirty years have flown Since this whole world became My seat and throne. کای گروه دوستان سی سال شد کلین جهانم کرسی اجلال شد
- 22 What woes for this poor frame have I endured! In what dark pits have I been prisoned and immured! چه بلا ها را خریدم بر وجود برچه گونه چاهها رفتم فرود
- 23 Though power and wealth were Mine in full degree, Yet chain and fetter grew familiar unto Me. با وجود قدرت عزّ و غنا با غل و زنجیر گشتم آشنا
- 24 At times from Rayy, like captive of the West, We hastened on to Baghdad, sore oppressed. گاه از ری چون اسیران فرنگ جانب بغداد رفتیم بی درنگ
- 25 At times toward Rum We journeyed bound and worn, Though lord of all the heavens was I born. گاه سوی روم پویان چون اسیر با وجودی که بر افلاک امیر
- 26 Now Adrianople, now 'Akka, My abode— Like captives ever homeless on the road. گاه ادرنه گاه عتاکیم مقرّ چون اسیران دائما بی مستقرّ
- 27 Seven years it is that for the world I've borne The Most Great Prison as My dwelling worn. هفت سال آمد که بهر عالم جایگاه گردید سجن اعظم
- 28 From no man did I seek support or aid, Nor to a soul My need or pleading made. نی نمودم از کسی یاری طلب نی ز نفسی خواهشی راندم بلب
- 29 Nay, day and night, with many a sigh and cry, Unto My friends I sent My messengers on high: بلکه روز و شب بصد آه و نفیر سوی یارانم فرستادم سفیر

- 30 The Revelation of God, the Tablets of His light, Wherefrom each lamp of truth was set alight: 30 وحی منزل حقّ و الواح حقّ که ز هریک مشتعل مصباح حقّ
- 31 'O My beloved ones who bear My name, All of you cherished are, and dear the same. 31 کای حبیبانی که منسوب منید جملگی محبوب و مرغوب منید
- 32 For your sake have I yielded Me to pain; For you I opened gates long sealed in vain. 32 بر بلا بهر شما تن داده ام بابهای بسته را بگشاده ام
- 33 How much stainless blood was shed like rain! How many heads were offered, free from fear or stain! 33 ریخته شد ای بسا خونهای پاک شد بسا سرها فدا بی بیم و باک
- 34 That this young Tree might rise in majesty, Till no opponent's stone could smite the Tree. 34 تا که قتری مرتفع شد این شجر از معاند نامدش دیگر حجر
- 35 Yet those ascribed unto it, left and right, Now hurl their stones upon it without fright. 35 لیک منسوبان او از چپّ و راست میزنندش سنگها بی بیم و کاست
- 36 This Tree from out its heart, like reed, doth moan: O company of friends of many tones! 36 این شجر باشد ز دل چون ارغنون کای گروه دوستان ذوفنون
- 37 A while, though foes have left Me some release, From friends themselves My body finds no peace. 37 رفته چندی گر معاند ایتم لیک از یاران نیاساید تم
- 38 Be ye aware, O friends, yea, be aware! Open the eye of warning and take care. 38 باخبر باشید یاران باخبر جمله بگشائید چشمان عبر
- 39 Till now I bore with all your failings, kind; Like father round your dust I moved, resigned. 39 صبر کردم تاکنون بر جودتان چون پدر طائف شدم بردودتان
- 40 I counselled you through love with all My might, And loosed your limbs from many a grievous plight. 40 دیدم دادم ز الفت پندتان وارهاندم از هزاران بندتان
- 41 Your words unheard I still accepted all; I veiled Mine eyes from each unseemly fall, 41 ناشنیده فرض شد اقوالتان جشم درپوشیدم از افعالتان
- 42 That ye might rise from out your heavy sleep And one another by true faithfulness keep. 42 تا که برخیزید از خواب گران و از وفا گیرید دست دیگران
- 43 Another year—the time of patience ends; Another wine now through the goblet wends. 43 سال دیگر وقت صبرانجام شد باده دیگر میان جام شد
- 44 Who is unfit for such a feast sublime Let him go forth in joy and bide his time. 44 هرکسی را فی سزای این بساط راه خودگیرد بوجه انبساط
- 45 Let not the Act of God be stained with dust, For that Tree's long forbearance nears its dusk. 45 کامر حقّ ناید ز فعلش پرغبار کان شجر را آخر آمد اضطبار
- 46 Henceforth whoever crookedly shall move with him, Or through his ignorance tear off a leaf or limb, 46 بعد از این هرکس که با وی کج تند و زجهالت برگی از وی بر کند
- 47 Such fire shall strike upon his very soul That of his house no trace shall yet remain whole. 47 آتچنان ناری زند بر جان او که نماند نامی از بنیان او

- 48 Tell those who now are present of the absent band, That they may turn repentant from what they planned. 48 حاضران گوئید بهر غائبان تا شوند از کرده خود تائبان
- 49 Let them be clothed in Baha's splendor bright, And wordlessly through deeds say 'Yea' aright. 49 متّصف بر وجه ابهائی شوند بی زبان با فعل خود تائی شوند
- 50 Let them seek only Baha's Cause and glory fair; Along His path pursue His pleasure there. 50 عزّت امر بها جویند و بس در رهش مرضات او پویند و بس
- 51 If thus for but a while they keep the cord, They shall possess abiding honor from the Lord. 51 گر بدینسان مدّتی سلک شوند عزّت جاوید را مالک شوند
- 52 If thus they seek the Friend with single aim, Soon over time and space they'll master all the same. 52 گر بدینسان دوست را طالب شوند زود بر کون و مکان غالب شوند
- 53 The Friend's own message unto lovers hath been told; Each soul retaineth now the choice within his hold." 53 گفته شد بر عاشقان پیغام یار هر کسی را هست با خود اختیار

MKA.06 Mil Yz A 2791 p28

BH01387

- 1 He is the Speaker upon the Thrones of Hearts! 1 هو الخطيب على اعراش القلوب
- 2 God testifieth that there is none other God but Him, and He Who hath appeared is indeed the Manifestation of the Resurrection and the Herald of the Hour. Through Him hath shone forth the Sun of wisdom and utterance, the Ocean of knowledge hath surged, and the fragrance of the All-Merciful hath wafted throughout all possibility. Through Him hath the horizon of the world been illumined and the Most Great Name appeared, and He is the One Who speaketh above all things with the sweetest call: "Verily, there is none other God but I, the Omnipotent, the All-Compelling, the Transcendent, the Most Exalted, the Most Great!" 2 شهد الله أنه لا اله الا هو والذى ظهر أنه لمظهر القيامة ومبعث الساعة وبه اشرقت شمس الحكمة والبيان وماج بحر العرفان وهاج عرف الرحمن في الامكان وبه انار افق العالم وظهر الاسم الأعظم وهو الناطق فوق الأشياء بالنداء الأحلى أنه لا اله الا انا المقتدر المهيمن المتعالى العلى العظيم
- 3 God testifieth that there is none other God but Him, and He Who hath come with the truth is indeed the Lord of all creation. He is the Caller from the Ascension and the Speaker in the Tree that groweth upon the Mount in the Land of Manifestation. Through Him hath the pure wine been passed round among the manifestations of light. Blessed is he who hath attained unto Him in the days of his Lord, the All-Forgiving, and woe betide them who have kept themselves remote from the grace of God, the All-Compelling, the All-Knowing, the All-Wise. 3 شهد الله أنه لا اله الا هو والذى اتى بالحق أنه لمولى الخلق وهو المنادى في المعراج والناطق في الشجر المنبت على الطور الواقع في ارض الظهور وبه ادير الرحيق الظهور بين مظاهر النور طوبى لمن فاز به في أيام ربه الغفور وسمحاً للذين بعدوا عن فضل الله المهيمن العليم الحكيم
- 4 Praise be to God Who is single in grandeur, might and majesty, and peerless in glory, loftiness and grace. He hath created the Most Exalted Pen and made it the Primal Cause for the unity 4 الحمد لله الذى توحد بالعظمة والقدرة والجلال وتفرد بالعزة والرفعة والافضال قد خلق القلم الأعلى وجعله العلة الأولى لاتحاد مظاهر الأسماء

of the manifestations of names. Through it hath the Dove cooed upon the Ultimate Tree that there is none other God but the Lord of the Beginning and the End, and through it hath the Nightingale of praise warbled upon the Branch of eternity that there is none other God but the Sovereign of earth and heaven.

- 5 Praise be to God Who hath attracted hearts through His Best-Beloved Name and unified all created things through His Name that transcendeth all names and attributes, Who is established upon the throne of 'He doeth what He willeth' and ruleth over all who are in earth and heaven through His sovereignty that encompasseth the worlds.

- 6 O ye Daysprings of names and Manifestations of might in the Kingdom of creation! O ye who dwell in the depths of grandeur and who inhabit the Most Exalted Paradise! Rejoice ye in this Most Great Joy wherein the Lord of Eternity addresseth and speaketh amidst the peoples. Then draw ye nigh with radiant faces and illumined hearts, and take ye the crimson cup from the hand of bounty of the Creator of earth and heaven. Then drink ye thereof once in His Name that prevaieth over all names, and again in His Name whereby all things are attracted. To him that drinketh thereof We say: "Well is it with thee, O thou who hast turned to God, the Lord of all men, through Whom the faces of the sincere ones have been gladdened and the hearts of them that are nigh unto God have been illumined!"

- 7 O people of the world! This is a day wherein the Countenance of God hath smiled like unto one bewildered and amazed, for He seeth Himself forsaken by the peoples and imprisoned in this Most Great Prison. Yet He beholdeth the joy which they who are around Him have established by His binding command. Thereupon did all things cry out, and the very essence of being declared: "May our souls be a sacrifice for Thy bewilderment! We testify that Thou art the Ruler over whatsoever Thou willest. The opposition of Thine enemies hath not prevented Thee from that which Thou hast purposed in creation. At one time Thou makest hardship the very essence of ease, and each day Thou transformest the prison land according to Thy Will that hath preceded and Thy Purpose that hath prevailed, even as Thou hast this day, through Thy conquering power, spread the carpet of joy and gladness that the people of the Manifestation might rejoice therein, and hast adorned the House of Him Who conversed with God with the light that hath shone forth and beamed from the horizon of Thy Name, the All-Forgiving, the Most Generous."

وبه هدرت الورقاء على السدرة المنتهى أنه لا اله الا رب الآخرة والأولى وبه تغرد عندليب الثناء على غصن البقاء أنه لا اله الا مالک العرش والثرى

5 الحمد لله الذى قد اجتذب القلوب باسمه المحبوب و ألف بين السمکات باسمه المتعالى عن الأسماء و الصفات الذى استقر على عرش يفعل ما يشاء و يحکم على من فى الأرض و السماء بسلطانه المهيم على العالمين

6 ان يا مطالع الأسماء و مظاهر العزّ فى ملکوت الانشاء ثم يا اهل لجج الکبرياء و الساکنين فى الجنة العليا ان افرحوا فى هذا الفرح الأعظم الذى يخطب فيه مالک القدم و ينطق بين الأمم ثم تقرّبوا بوجهه بىضاء و قلوب نوراء و خذوا الكأس الحمراء من يد عناية فاطر الأرض و السماء ثم اشربوا منها تارة باسمه المهيم على الأسماء و طورا باسمه الذى به انجذبت الأشياء من شرب منها نقول هنئاً لك يا من اقبلت الى الله مولى الورى الذى به تهلّل وجوه المخلصين و انارت افئدة المقرّبين

7 يا ملأ العالم هذا يوم فيه ابسم ثغر الله كتبسم متحير باهت لأنه يرى نفسه متروكاً عن الأمم و مسجوناً فى هذا السجن الأعظم ثم يرى الفرح الذى اقامه من فى حوله بأمره المبرم اذا نادى الأشياء و قالت نفس الوجود لحيرتك الفداء نشهد أنك انت الحاکم على ما نشاء ما منعك اعراض الأعداء عما اردته فى الانشاء مرة تجعل نفس الشدة نفس الرخاء و تبدل ارض السجن فى كل يوم بما ارادت ارادتك و سبقت مشيتك كما بسطت اليوم بقدرتك الغالبة بساط الفرح و السرور ليستبشر فيه اهل الظهور و زينت بيت الکليم بالنور الذى اشرق و افاق من افق اسمک الغفور الکريم

8 Blessed is he who hath pondered this Day and what hath been revealed therein from the command of his Lord, the Most Exalted, the All-Wise, the Ancient of Days. Again, blessed is he who hath remembered this Day and hath recited what hath been sent down therein from God, the Lord of the worlds. We have abbreviated the remembrance, for verily the Day requireth no more than this. To this testifieth the Tongue of Grandeur and Glory, and those who glorify their Lord, the Omnipotent, the All-Informed. Glorified art Thou, O my God! I beseech Thee by Thy imprisonment and tribulation, by Thy oppression and affliction, to purify the people with the waters of Thy bounty and favors, and the streams of Thy generosity and gifts, that from them may be diffused naught but the fragrance of the garment of detachment in the kingdom of creation. O Lord! Sanctify the hearts of those who circle round me from whatsoever is unworthy of Thy sanctification and glorification. Then make their hearts horizons for the lights of Thy knowledge and dawning-places for the manifestations of the Sun of Thy loving-kindness. O Lord! Thy grace hath encompassed all contingent things and Thy bounty hath pervaded all created things. Take the hands of the weak with the arms of Thy might, then deliver them through Thy power and sovereignty. Verily, Thou art the Omnipotent over whatsoever Thou willest, and this is a word to which all things bear witness. There is none other God but Thee, the Counselor, the Manifest, the Compassionate, the Generous. Then send down, O my God, upon Thy loved ones in this day a blessing from Thy presence, and grant them the good of this world and the world to come. There is none other God but Thee, the All-Bountiful, the Mighty, the All-Knowing. O Lord! Even as Thou hast this day transformed the earth of Thy prison wherein Thou hast permitted joy and gladness for the people of Thy unity and the repositories of Thy oneness, do Thou transform the hearts of Thy servants that there may appear from them that which Thou lovest and approveest. There is none other God but Thee, the Munificent, the Helper.

8 طوبى لمن تفكر في هذا اليوم وما ظهر فيه من امر ربه المتعالى الحكيم القديم ثم طوبى لمن ذكر هذا اليوم وقرأ ما نزل فيه من لدى الله رب العالمين انا اختصرنا الذكر لأن اليوم لا يقتضى ازيد من ذلك يشهد بذلك لسان العظمة والكبرياء ثم الذين يهللون ربهم المقتدر الخبير سبحانه اللهم يا الهى اسئلك بسجنتك و بلائتك و مظلوميّتك و ابتلائك بأن تطهر الناس بماء جودك و افضالك و مياه كرمك و مواهبك لئلا تتضوع منهم الا رائحة قيص الانقطاع فى ملكوت الاختراع اى رب قدس اذبال الذين فى حولي عن كل ما لا ينبغي لتقديسك و تنزيهك ثم اجعل قلوبهم آفاق انوار معرفتك و مظاهر تجليات شمس عنايتك اى رب قد احاط فضلك الممكّنات و جودك الكائنات خذ ايدى المستضعفين بذراعى قوتك ثم خلصهم بقدرتك و سلطانك انك انت المقتدر على ما تشاء و هذه كلمة يشهد بها كل الاشياء لا اله الا انت الناصح المبين المشفق الكريم ثم انزل يا الهى على محبيك فى هذا اليوم بركة من عندك ثم ارزقهم خير الدنيا و الآخرة لا اله الا انت الوهاب العزيز العليم اى رب كما بدلت اليوم ارض سجنك بما اذنت فيه البهجة و السرور لأهل توحيدك و مكامن تفريدك بدّل قلوب العباد ليظهر منها ما تحب و ترضى لا اله الا انت الفضال المعين

AQA7#445 p.261

BH01406

To: Aqa Muhammad-Rida

1 He is God, exalted be His station and magnificent His grandeur.

2 Praise be to the Ancient Beloved, Whose glances of favor have ever been directed towards His friends, and from Whom the breezes of grace from the treasury of bounty have never been cut off, and the ocean of generosity has never been restricted from outpouring. At all times the Supreme Pen hath been engaged in mentioning the loved ones and all who dwell in creation, yet the people of the world are observed to be exceedingly heedless, deprived and bereft of this mighty bounty and unmatched favor. Should one gaze with the eye of fairness and reflect, one would observe with what kindness, compassion, grace, mercy and benevolence the Truth summons these ungrateful people to that which profiteth them. I swear by the Creator of the world and its Educator that the pebbles of the desert and mountains, the heavens and earth, the seas, and whatsoever groweth from the earth - all are enraptured, stirred, melodious and joyous from the attraction of the Day of God, and are singing with a myriad tongues the verses of Truth, while these unconscious people are still asleep, nay, they are as the dead, save those who have been quickened and made steadfast by the divine spirit, and who have attained unto a wondrous, glorious, new life through the breezes of divine revelation. What benefit, when no sight can be found in the world, and no ear exists; otherwise, but a single melody from the Supreme Pen would attract all and cause them to ascend to the highest horizon. Blessed are they who have turned towards God, hearkened, responded, and attained that which most of mankind hath failed to attain.

3 Thereafter, your letter reached this servant, and the fragrances of love, affection and faithfulness were inhaled therefrom. It is evident that faithfulness hath ever been the attribute of God's friends, and they have always been successful in achieving and practicing it. In truth, the fragrance of faithfulness wafted from your letter. This servant, though unworthy to be mentioned before God's friends or to be the object of their attention, yet they, out of their praiseworthy characteristics and lofty qualities, make mention of the most insignificant of servants and gladden him with drops from the pen of affection. Their reward is with Him Who created them and preferred them above most of His servants. What you observed in your

1 هو الله تعالى شأنه و جلّ کبریائنه

2 حمد محبوب قدم را که لازال لحظات الطافش بسوی دوستان خود بوده و آتی نسیمات فضل از ممکن عنایت مقطوع نگشته و بحر کرم از فیضان ممنوع نه در جمیع احیان قلم اعلی بذکر احبّ و من فی الانشاء ناطق ولكن اهل عالم بسی غافل مشاهده میشوند و از این نعمت عظمی و عنایت لا شبهه لها محروم و بی نصیب اگر نفسی بدیده انصاف نظر نماید و تفکر کند مشاهده مینماید که حقّ بجه مهربانی و شفقت و لطف و رحمت و مرحمت این ناس ناسپاس را به ما ینفعهم دعوت میفرماید قسم بموجد عالم و مربی آن که سنگریزه های بیابان و جبال و آسمانها و زمینها و دریاها و ما ینبت من الارض کل از جذبه یوم الله در وله و شور و نغمه و سرورند و بصد هزار لحن بآیات حقّ مترنم و این خلق یشعور هنوز در نومند بل هم میتن مگر کسانیکه بروح الهی زنده و قائم شده اند و از نسایم وحی الهی بحیوة جدیدة بدیعه منیعه فائز گشته اند چه فائده که بصر در عالم یافت نمیشود و گوش موجود نه و الا یک نغمه از نغمات قلم اعلی کل را جذب مینمود و بافق اعلی متصاعد میفرمود هنیئاً للذین اقبلوا و سمعوا و اجابوا و فازوا بما لا فاز به اکثر الخلق

3 و بعد نامه آنجناب باین عبد خادم رسید و نفحات محبت و مودّت و وفا از آن استشمام شد معلومست وفا شأن دوستان حقّ بوده و همیشه بآن فائز و عاملند فی الحقیقه رائحه وفا از نامه آنجناب ساطع بود این عبد که لایق نبوده که نزد دوستان الهی مذکور شود و یا محلّ توجهات ایشان گردد و لکن ایشان از اخلاق مرضیه و شیم منیعه احقر عباد را ذکر مینمایند و از رشتحات قلم مودّت مسرور میفرمایند انّ اجرهم علی الذی خلقهم و فضّلهم علی اکثر عباده آنچه از ضعف و شکستگی این عبد در رؤیا مشاهده

dream regarding this servant's weakness and brokenness - the matter is as you saw it, and now is as it was, and praise be to God, my Lord and your Lord and the Lord of what will be and what has been. In all cases, praise be to the Self-Sufficient, the Eternal. If we are worthy of His trials, it is among His great favors and mighty bounties, but the pain is that these heads are not worthy of the noose of His trials, and these souls are not fit to be the target of His decree. His is the judgment in all conditions.

- 4 Furthermore, I conveyed your greetings and expressions of evanescence and nothingness to the holy divine Branches - may my spirit and the spirits of all the world be sacrificed for the dust of their footsteps - and to the members of the pavilion of chastity and sanctity, and each one sends to you and those with you their greetings and most glorious mention. Regarding what you wrote about the children, God willing, the Truth has granted and will grant health. Convey this servant's greetings to the honored masters, the two sons, his honor Aqa Mirza Muhammad-'Ali and his honor Aqa Lutfu'llah. A letter has been written to his honor Aqa Ghulam-'Ali which you will observe. Convey greetings from this evanescent servant to the mother of 'Inayatu'llah and the honored dear ones. The Glory be upon you.

- 5 The servant.

- 6 Previously, dried yogurt [kashk] was ordered through his honor Aqa Lutfu'llah but was not fulfilled and they did not send it. Now it has been written to his honor Aqa Ghulam-'Ali. You or Aqa Ghulam-'Ali should look there at those who deal with Nablus, whether muleteers or others, whichever is possible, tell them to obtain ten rotls of very good pure dried yogurt from there and bring it, and you or Aqa Ghulam-'Ali should send it, and write its cost so it may be sent. In Nablus all kinds of dried yogurt can be found, better than Persian dried yogurt. His honor Haji Mirza 'Ali-Akbar the engraver sent some two years ago. If you inquire properly, surely good and inexpensive ones can be found. The Glory be upon you.

نموده اند الامر كما رأيت و الآن كما كان و الحمد لله ربّي و ربّك و ربّ ما يكون و ما قد كان در هر حال حمد غنیّ بیزوال را اگر قابل بلایش باشیم از عنایات عظیمه و نعمتهای بزرگ او بوده ولی درد اینست که این سرها قابل کند بلاى او نه و این جانها لایق هدف قضایش نه الحكم له فى كل الأحوال

4 دیگر تکبیر و ذکر فنا و نیستی شما را خدمت اغصان مطهّره الهیه روحی و ارواح العالم لتراب قدمهم القداء و اهل سراق و عصمت و تقدیس مخصوص معروض داشتم و هر یک بجناب و من معکم را تکبیر و ذکر ابداع اعلی میرسانند و آنچه در باب اطفال نوشته [بودید] انشاء الله حقّ صحتّ عنایت فرموده و میفرماید خدمت مخدومین مکرمین ابنین جناب آقا میرزا محمد علی علیهم ۶۶ ۹ [بهاء الله] و جناب آقا لطف الله تکبیر این خادم را [برسانید] مکتوبی بجناب آقا غلامعلی نوشته شده ملاحظه [خواهید] نمود والدۀ عنایة الله و مخدومین عزیزین را از جانب این خادم فانی تکبیر [برسانید] البهاء علیکم

5 خادم

6 از قبل بجناب آقا لطف الله کشکی سفارش شد و انجام نگرفت و نفرستادند حال بجناب آقا غلامعلی نوشته شده شما یا آقا غلام علی آنجا ملاحظه کنید کسانی که به نابلس سر و کار دارند چه مکارین و چه نفوس دیگر هر کدام ممکن شد بگوئید ده رطل کشک بسیار خوب خالص از آنجا بگیرند و بیاورند آنجناب یا آقا غلامعلی ارسال نمایند و وجه آنرا هم بنویسید تا ارسال شود در نابلس همه قسم کشک پیدا میشود بهتر از کشک عجم جناب حاجی میرزا علی اکبر حکاک در دو سنۀ قبل ارسال داشتند اگر درست جويا شوید البته خوب و ارزان آن یافت میشود البهاء علیکم

BLIB_Or15736.014

BH01415

- 1 As for what you wrote concerning Ahmad-i-Kirmani – upon him be what he deserves – by God, the mind is bewildered and astonished by such vain, obscure and fraudulent souls. Several times now acceptance and then rejection have been manifested from him. The evanescent one testifies that he has not believed in anyone who speaks without consciousness and understanding. Glory be to God! Through these words to which he has clung and through which he has sought to prove the truth of the dawning-place of conjectures - several years ago in the Land of Ta he confessed to it just as he confessed to it in these days, then repudiated it.
- 2 Praise be to God that your honor observed the fraudulent words - would that you had seen him in person, for then the unconsciousness of the people would have become even more evident to your honor. Would that the expressions in those infernal pages had coherence, or that some meaning could be derived from them! Praise be to God, they are devoid and bereft of all that is beloved. Some time ago, in the Tablets of one of the friends of God, these decisive words were revealed:
- 3 “Behold, O chosen ones of God, what the All-Merciful hath revealed in the Qur'an: ‘Do these men imagine that they will be raised again on a Great Day - the Day when mankind shall stand before the Lord of the worlds?’ Nay! Verily the record of the wicked is in Sijjin. And what shall make thee know what Sijjin is? It is a written record. Woe on that day unto those who deny the truth! The croaking of a croaker shall be raised, and the book of Sijjin shall be spread abroad. Blessed is the soul that hath attained unto the Most Great Steadfastness, and woe unto every lying doubter!”
- 4 Likewise in the Tablets of Iraq and the Land of Mystery, these passages were revealed from the heaven of divine Will. The writings of such fraudulent souls serve as their own exposure, and every person of understanding and insight perceives the degrees thereof. And when this detailed account was presented before the Most Holy Court, the Tongue of Grandeur spoke these words: “Souls who have been nourished by the fruits of the Supreme Pen behold themselves free from vain imaginings, confused dreams and fancies, and are so steadfast in the Cause that all the books of the world cannot turn them away from the Ancient Beauty, much less such delirious utterances.”
- 5 May the spirit of the world be a sacrifice unto His utterance! It is most regrettable that on such occasions mention should
- 1 و اینکه در باره احمد کرمانی علیه ما علیه مرقوم فرمودید تالله عقل متحیر و مبہوت میشود از امثال آن نفوس موهومہ مجهولہ مجعولہ چندین مرتبہ تا حال اقبال و اعراض از او ظاهر یشہد الفانی بآنہ ما آمن بأحد یتکلم من غیر شعور و درایۃ سبحان اللہ از این کلماتیکہ او بآن متمسک شدہ و اثبات حقیقت از برای مطلع ظنون نمودہ چند سنہ قبل در ارض طاء اعترف بہ کما اعترف بہ فی ہذہ الایام ثم تبرء منہ
- 2 الحمد للہ آن آنحضرت کلمات جعلیہ را مشاہدہ نمودند و ای کاش خود او را ہم میدیدند آنوقت بی شعوری ناس بیشتر بر آنحضرت واضح میگشت کاش عبارات آن اوراق بختینہ ربط میداشت و یا از آن معنیئی مستفاد میشد الحمد للہ از آنجہ محبوبست عاری و بی بہرہ بودہ چندی قبل در الواح یکی از دوستان الہی
- 3 این کلمات محکمات نازل ان نظرُوا یا اصفیاء اللہ ما انزلہ الرحمن فی الفرقان الا یظن اولئک انہم مبعوثون لیوم عظیم یوم یقوم الناس لرب العالمین کلا ان کتاب الفجار بغی سجن و ما ادرئک ما سجن کتاب مرقوم ویل یومئذ للکذبین نعیق ناعق مرتفع خواهد شد و کتاب سجن منتشر طوی نفس فازت بالاستقامۃ الکبری و ویل لكل کاذب مریب
- 4 و همچنین در الواح عراق و ارض سرّ این فقرات از سماء مشیت الہی نازل خود آثار قلم آن نفوس مجعولہ معرفی مینماید و ہر صاحب عقل و بصری مراتب را ادراک میکند و این تفصیل کہ در ساحت اقدس عرض شد لسان عظمت باین کلمات ناطق نفوسیکہ از اثمار شجرۃ قلم اعلی مرزوق شدہ اند خود را فارغ از اوہام و اضغاث و احلام مشاہدہ نمایند و بشارتی بر امر قائمند کہ کتب عالم ایشان را از مالک قدم منع ننماید تا چہ رسد باین ہدیانات انتہی
- 5 روح العالم لبیانہ الفداء بسیار حیفست کہ امثال این مواقع ذکر این بیانات کہ از مطلع آیات اشراق

be made of these utterances which have shone forth from the Dayspring of verses, yet since it is mentioned to that beloved of the soul, it hath been and shall ever be beloved.

- 6 Another request is that you convey greetings from this evanescent one to his honor Aqa Mirza Ata'u'llah, upon him be the Glory of God. Praise be to God that the lights of steadfastness have shone forth from him. Whosoever today hath drunk from the living waters will surely not turn to the stagnant pool. Would that you had written to Ahmad himself: "We know not upon which path thou standest, nor which way thou walkest. At times we find thee repentant, penitent and remorseful, and at other times we see thee an unbeliever, a rejecter, a hypocrite and doubter. Setting all else aside, where has thy fairness gone that thou hast sent these fabricated words? This servant says, purely for the sake of God: Open thine eyes that thou mayest see, and give ear that thou mayest hear. What has happened that thou canst not distinguish between the melodies of the nightingale and the croaking of the raven? Return unto God Who created thee and sustained thee; perchance He may forgive thy misdeeds, though thou hast committed that which caused the dwellers of Paradise to lament. Our All-Knowing, All-Informed Lord beareth witness to this."

- 7 Likewise I send greetings to his honor Aqa Mirza Ashraf, upon him be the Glory of God, and I beseech and implore God that He may aid him to serve the Cause, that there may appear from him that which will gladden the hearts of those near unto God. I likewise beseech God to adorn all the friends in that land with the ornament of steadfastness. Would that people would comprehend the Day of God! Whosoever attaineth unto this station beholdeth all save God, exalted be His glory, as non-existent and as naught. In one of the Tablets this exalted Word was revealed, glorified be His grandeur:

- 8 "In the first year, from the shrill voice of the Supreme Pen this blessed word was heard: Blessed are those souls who have recognized the new Cause and have turned towards the new Beauty, and this lofty and most exalted station is not attained except through the effacement of all that was before and the hearkening of attentive ears."

- 9 Those who took the calf as their god instead of God were several degrees more conscious than this croaker, for they at least had found something to cling to. Woe unto the heedless! Woe unto the lost! Woe unto those who lead others astray!

نموده شود ولكن چون بآن محبوب جان ذکر
میشود محبوب بوده و خواهد بود

6 استدعای دیگر آنکه خدمت جناب آقا میرزا
عطاء الله علیه بهاء الله از قبل این فانی تکبیر
برسانید لله الحمد که انوار استقامت از ایشان
ظاهر شد هر که الیوم از کوثر حیوان آشامید
البته ببرکة منته توجّه نماید کاش بخود احمد
مینوشتید لم ندر بای صراط تقوم و فی ای سبیل
تمشی مرّة نجدک مستغفراً تائباً منیباً وطوراً
نرئک کافراً معرضاً منافقاً مریباً از همه گذشته
انصاف تو کجا رفت که این کلمات مجعوله را
ارمغان فرستادی این عبد خالصاً لله میگوید
بصر بگشا تا ببینی و گوش فرا دار تا بشنوی
چه شده که تغذات عندلیب را از نعیم تمیز
نداده‌ی تب الی الله الذی خلقک و رزقک لعل
یکفر عنک سیئاتک ولو انک عملت ما ناح به
اهل الفردوس یشهد بذلک ربنا العلیم الخیر

7 و همچنین خدمت جناب آقا میرزا اشرف علیه
بهاء الله تکبیر میرسانم و از حق سائل و آملم
که ایشان را مؤید فرماید بر خدمت امر لیظهر
منه ما تفرح به افئدة المقرّین و همچنین از حق
میطلبم جمیع دوستان آن ارض را بطراز استقامت
مزین فرماید ای کاش مردم یوم الله را ادراک
مینمودند هر نفسی باین مقام فائز شود غیر حق
جلّ جلاله را مفقود و معدوم مشاهده نماید در
لوحی از الواح این کلمه علیا نازل قوله عزّ کبریائه

8 در سنه اولیه از صریر قلم اعلی این کلمه مبارکه
استماع شد طوبی از برای نفوسیکه امر بدیع را
عارف شدند و بطراز بدیع توجّه نمودند و این مقام
بلند اعلی حاصل نمیشود مگر بحوآنچه از قبل بوده
و اذان اصعنا نموده انتی

9 نفوسیکه عجل را از قبل من دون الله اخذ نمودند
بچند مرتبه از این ناعق باشعورتر بودند چه که
یک دست آویزی جسته‌اند ویل للعافیلین و ویل
للخاسرین و ویل للمغلین

BLIB_Or15736.074

BH01422

To: Mirza Ali Muhammad Yazdi (Varqa), in Tihiran

- 1 In His Name through Whom God hath turned absolute evil into definitive good! 1 بِسْمِ الَّذِي بِهِ بَدَّلَ اللَّهُ الشَّرَّ الْبَحْتِ بِالْخَيْرِ الْبَاتِ
- 2 Praise be to God Who hath transformed wrath and anger into mercy and triumph, and hath ordained that from every drop of His martyrs' blood there should be created beings to aid His firm and wise Cause. And praise be to God Who hath raised aloft the standard of might, at one time through His trusted ones and chosen ones, and at another through His enemies. Verily, He is the Omnipotent One Whom the intentions of His creation cannot deter from that which He desireth, and He is the Ordainer, the All-Knowing. 2 الْحَمْدُ لِلَّهِ الَّذِي بَدَّلَ الْغَضَبَ وَالْقَهْرَ بِالرَّحْمَةِ وَ النَّصْرَ وَقَدَّرَ لِكُلِّ قَطْرَةٍ مِنْ دِمَاءِ شَهِدَائِهِ خَلْقاً لِنَصْرَةِ أَمْرِهِ الْمُبْرَمِ الْحَكِيمِ وَالْحَمْدُ لِلَّهِ الَّذِي رَفَعَ عِلْمَ الْاِقْتِدَارِ مَرَّةً بِأَمْنَائِهِ وَاصْفِيَائِهِ وَآخَرَى بِأَعْدَائِهِ إِنَّهُ هُوَ الْمُقْتَدِرُ الَّذِي لَا تَمْنَعُهُ ارَادَاتُ خَلْقِهِ عَمَّا ارَادَ وَهُوَ الْمُقَدِّرُ الْعَلِيمُ
- 3 Praise be to God, there hath befallen the loved ones in the Land of Ya that which causeth the manifestations of victory and triumph to appear. Were this station and what is concealed therein to flow from the Pen, all the peoples of the world would behold themselves circumambulating round about it. O thou who art mentioned before the Throne! This day is the day of triumph. Praise be to God, the hem of His Majesty the Sultan hath been and is sanctified, holy and pure from the abominable deeds and reprehensible acts of the oppressors. In truth, all the loved ones should, as in the past, beseech God, glorified be His majesty, for his protection. 3 اللَّهُ الْحَمْدُ وَارِدٌ شَدِيدٌ بِرِأُولِيَا فِي أَرْضِ يَأْ أَنْجَحَهُ كَمَا سَبَبَ ظَهُورَاتِ ظَفَرٍ وَنَصْرٍ اسْتِ أَكْرِ اِئْتِمَامٍ وَ مَا سَتَرَ فِيهِ مِنْ قَلَمٍ جَارِيٍّ شُودِ جَمِيعِ أَحْزَابِ عَالَمِ خُودٍ رَا طَائِفٍ حَوْلَ مُشَاهَدَةِ ثَمَانِيْدٍ يَا أَيُّهَا الْمَذْكُورُ لَدَى الْعَرْشِ يَوْمَ يَوْمٍ نَصْرَتِ اسْتِ اللَّهُ الْحَمْدُ ذِيْلُ حَضْرَتِ سُلْطَانٍ مِنْ عَمَلِيَّاتِ شَنِيعَةٍ وَ ارْتِكَابَاتِ قَبِيحَةٍ ظَالِمِهِ مَطْهَرٌ وَ مُقَدَّسٌ وَ مُبْرَأٌ بُوْدَهُ فِي الْحَقِيقَةِ بَائِدَ جَمِيعِ أُولِيَا كَمَا فِي السَّابِقِ مِنْ حَقِّ جَلِّ جَلَالِهِ حَفْظُشَ رَا مُسْتَلْتِ ثَمَانِيْدٍ
- 4 My God, my God! I beseech Thee by Thy most great signs, and the manifestations of Thy grandeur in the kingdom of creation, and by the pearls hidden in the mines of Thy servants, and by the fruits of the trees of Thy bounty in all lands, to protect His Majesty the Sultan through Thy power and sovereignty. Then aid him to manifest justice, that the horizons may be illumined by its light. Then open before his face, O my God, the door of Thy grace, Thy riches, Thy generosity and Thy bounty. Verily, Thou art the Almighty, the Powerful, the All-Bountiful. 4 اَللّٰهُمَّ اَللّٰهُمَّ اَسْأَلُكَ بِآيَاتِكَ الْكُبْرٰى وَظَهْرَاتِ عَظَمَتِكَ فِي نَاسُوتِ الْاَنْشَاءِ وَبِالْآلَاءِ الْمَكْنُونَةِ فِي مَعَادِنِ الْعِبَادِ وَبِأَثْمَارِ سُدْرَاتِ عَنَانِكَ فِي الْبِلَادِ اَنْ تَحْفَظَ حَضْرَةَ السُّلْطَانِ بِقُدْرَتِكَ وَ سُلْطَانِكَ ثُمَّ اَيِّدْهُ عَلَى اِظْهَارِ الْعَدْلِ لِيَسْتَضِيَّءَ بِنُورِهِ الْاَفَاقُ ثُمَّ افْتَحِ يَا اَللّٰهُمَّ عَلَى وَجْهِهِ بَابَ فَضْلِكَ وَ غَنَائِكَ وَ جُودِكَ وَ عَطَائِكَ اَنْتَ الْاَلْمُتَدَّرُ الْعَزِيْزُ الْوَهَّابُ
- 5 Thy letter mentioning certain unseemly matters from the treacherous ones was read before My face. Blessed art thou, and well is it with thee, for thou art at all times looking toward the truth and speaking in praise of goodness. Courtesy is a characteristic of man and is acceptable before God. Beseech ye God not to deprive His servants of this blessed and luminous adorning. Verily, He is the Hearer, the Answerer. 5 نَامَهٗ اَنْجَنَابِ كَمَا فِي ذِكْرِ بَعْضِ اُمُورَاتِ نَالَايِقَةٍ مِنْ اَزْ خَائِنِيْنَ بُوْدِ اِمَامٍ وَجْهَ قِرَاءَتِ شَدِّ طَوْبِي لَكَ وَ نَعِيْمًا لَكَ چَهْ كَمَا فِي جَمِيعِ اَحْوَالِ بِحَقِّ نَاضِرِي وَ بِذِكْرِ خَيْرِ نَاطِقِيْ اَدَبِ اَزْ بَنِيَّةٖ اِنْسَانِيَّتِ وَ عِنْدَ اللَّهِ مُقْبُولِ اَزْ حَقِّ بَطْلَانِيَّةِ عِبَادِ رَا اَزْ اَيْنِ طَرَازِ مُبَارَكِ مُنِيرِ مَحْرُومِ نَفَرَمَائِدِ اَنَّهُ هُوَ السَّامِعُ الْمَجِيْبُ
- 6 Today the loved ones and chosen ones must arise with complete determination to aid the Cause of God, albeit through wisdom 6 اَمْرُوزِ بَائِدَ اُولِيَا وَ اَصْفِيَا بِتَمَامِ هَمَّتِ بِرِ نَصْرَتِ اَمْرِ اَللّٰهُمَّ قِيَامِ ثَمَانِيْدٍ وَلَكِنْ بِحِكْمَتِ وَ بَيَانِ اِئْتِمَالُومِ

and utterance. This Wronged One, at all times, counseleth those who are near to the gate of grace and bounty regarding that reformation which is the cause of the world's prosperity and the refinement of the souls of nations. They must shun and in no wise enter into matters from which the odor of corruption is wafted. Now it hath become clear and evident to most of the rulers of the earth that this community hath never looked to aught save that which promoteth the advancement of the government and the people, and His Majesty the Sultan himself is aware of this matter, as is His Majesty the Viceroy, may God assist him, though they have not deemed it expedient to declare it.

- 7 O thou who standest before the Face and circlest round the Throne! In these days, special mention was made three times of the martyrs of the Land of Ya. That which was revealed was such that its fragrance shall endure throughout the duration of the kingdom and the heavenly kingdom. There befell those sanctified souls that which caused the Spirit of Faith and the angels drawn nigh to lament. Blessed are they and well is it with them. Such steadfastness was manifested by those sanctified souls as to astonish the Concourse on High. One portion of those three portions was sent, and afterward the other two portions shall be sent. However, the reports that arrived each contradicted the other regarding some of the oppressions inflicted, and from the Most Exalted Pen there flowed and was revealed that which corresponded to what they had mentioned, the signs and fruits of which have appeared and shall appear every day. By the life of God! The enemies have rendered such assistance as hath no likeness or equal. Glory be to God! They have counted the supreme loss as the supreme gain. Beseech ye God for consciousness, that perchance they may become aware of their deeds.

- 8 Make mention of all the friends of God on behalf of the Wronged One, that all may be illumined and mindful through the light of divine remembrance. A Tablet hath also been revealed especially for the Afnan, upon them be the glory of God, His mercy and His loving-kindness, and the other peoples of the world. God willing, it shall be sent. At all times ye should be occupied with spreading the divine verses and making the gatherings and meetings fragrant with the musk-like perfume of utterance. Verily, He will aid thee and make thee successful, and He is the Kind, the Generous.

- 9 The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those who are with thee and who hearken to thy words concerning this News at

در لیالی و ایام مقربان باب فضل و عطا را وصیت میفرماید بر اصلاحی که سبب عمار عالم و تهذیب نفوس امم است باید از اموری که عرف فساد از آن منتشر است تجنب نمایند و بهیچوجه داخل نشوند حال بر اکثری از امرای ارض واضح و معلوم شده که اینخیز جز باصلاح و ما ترتفع به الدولة و الملة ناظر نبوده و نیستند و حضرت سلطان بنفسه بر اینفقره آگاه و همچنین حضرت نایب السلطنة آیده الله ولكن اظهارش را مصلحت ندیده اند

7 یا ایها القائم امام الوجه و الطائف حول العرش این ایام مخصوص شهدای ارض یاء سه کوه نازل شد آنچه که عرفش بدوام ملک و ملکوت باقی و برقرار است وارد شد بر آن نفوس مقدسه آنچه که روح الامین مع ملائکه مقربین نوحه نمودند طوبی لهم و نعیماً لهم استقامتی از آن نفوس مقدسه ظاهر که سبب حیرت ملا اعلی گشت یکفقره از آن سه فقره ارسال شد و بعد دو فقره دیگر ارسال میشود و لکن اخباری که رسید هریک مخالف دیگری بود در بعضی از ظلهای وارده و از قلم اعلی مطابق آنچه ذکر [نموده اند] جاری و نازل گشت آنچه که آثار و ثمراتش در هر یوم ظاهر شده و خواهد شد لعمر الله اعدا نصرتی نمودند که شبه و مثل نداشته و ندارد سبحان الله خسارت کبری را ربح اعظم شمرده اند از حق شعور [بطلید] که شاید بر آنچه عمل نموده اند آگاه شوند

8 دوستان حق طراً را از قبل مظلوم ذکر نمائید تا کل بنور ذکر الهی منور و متذکر شوند لوحی هم مخصوص حضرات افنان علیهم بهاء الله و رحمته و عنایت و سایر احزاب عالم نازل انشاء الله ارسال میشود در جمیع احوال باید بانتشار آثار مشغول [باشید] و مجالس و محافل را از نفحات عنبر بیان معطر [دارید] انه یؤیدک و یوفقک و هو المشفق الکریم

9 البهاء المشرق من افق سماء عنایتی علیک و علی من معک و یسمع قولک فی هذا النبأ الذی به

which the limbs of every stubborn infidel have quaked. Praise be to God, the All-Knowing, the All-Wise.

ارتعدت فرائص كلّ مشرك ائيم الحمد لله العليم
الحكيم

INBA19:088, INBA32:081, HDQI.051x

BH01436

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

- 1 He is the Hearer through Grace and the Answerer through Justice. 1 هو السّامع بالفضل والمجيب بالعدل
- 2 Praise, glory, mention and splendor befit the Sun of Truth, Who hath adorned the people of possibility with the ornament of recognition and the crown of certitude through the lights of the Luminary of proof. Exalted be His dominion, glorified be His signs, and magnificent be His sovereignty! 2 حمد و ثنا ذكر و بها آفتاب حقيقت را لايق و سزاست كه بانوار نير برهان اهل امكان را بطراز عرفان و اكليل ايقان مزين داشت جلّ سلطانه و جلّت آياته و عظمت سلطنته
- 3 O 'A! Thy letter which thou didst send to Ism-i-Jud, upon him be My glory and My loving-kindness, hath come. We have read it and answer thee through this Tablet, whereby the horizons of meanings and utterance have shone forth, and the mysteries deposited in the Book of God, the Mighty, the Bestower, have been revealed. 3 يا ع قد حضر كتابك الذي ارسلته الى اسم الجود عليه بهائي و عنايتي قرأناه و اجبناك بهذا اللوح الذي به لاحت آفاق المعاني و البيان و ظهرت الأسرار المودعة في كتاب الله العزيز المتان
- 4 O N! Verily the letter Nun swimmeth in the ocean of utterance and saith: "Blessed art thou, O 'Andalib, in that thou hast warbled upon the branches with diverse melodies!" 4 يا ن انّ النون يسبح في بحر البيان ويقول طوبى لك يا عندليب بما تغردت على الأفنان بفنون الألحان
- 5 O D! Upon thee be the Glory of God, the Lord of creation. Harken unto the Call which hath been raised from the Supreme Horizon, the Station wherein the Caller proclaimed: "The Kingdom belongeth unto God, the Lord of the Beginning and the Return!" 5 يا د عليك بهاء الله مالك الايجاد اسمع النداء الذي ارتفع من الأفق الأعلى المقام الذي فيه نادى المناد الملك لله مالك المبدء و المعاد
- 6 O L! The Most High, the All-Sufficient, giveth thee glad tidings of that which God, the Lord of the Beginning and the End, hath ordained for His loved ones. Blessed is the ear that hath heard, the tongue that hath spoken, and the eye that hath seen and attained unto the days of God, the Lord of Lords. 6 يا ل يبشرك الغنى المتعال بما قدّر للأولياء من لدى الله ربّ المبدء و المال طوبى لسمع سمع و للسان نطق و لعين رأت و فازت بأيام الله ربّ الأرباب
- 7 We have found from thy letter the fragrance of the garment and have revealed for thee that whereby eyes and vision are gladdened. This day is the day of supreme joy. The loved ones must strive and guide the wayward to the divine path. Say: O friends! Today is the day of service. Transform the garment of 7 انا وجدنا من كتابك عرف القميص و انزلنا لك ما قرّت به العيون و الأبصار يوم يوم فرح اكبر است بايد اوليا همّت كنند و گمراهان را بسبيل الهى راه نمايند بگوای دوستان امروز روز خدمت است جامهء خوف و صمت و سكون را

fear, silence, and stillness into utterance, expression, assurance, and enthusiasm. All things are speaking in praise and glory. This is the Day of God and the springtime of the flowers and roses of wisdom and utterance. Blessed is the soul that hath recognized, and the tongues that have called out and said: "O people! The Day hath come with glory, power, majesty, and authority unto God, the One, the Powerful, the Mighty, the All-Forgiving!"

بنطق و بیان و اطمینان و اهتزاز تبدیل نمائید جمیع اشیاء بذكر و ثنا ناطق یوم یوم الله و ربیع زهورات و اوراد حکمت و بیان طوبی لنفس عرف و لألسن نادت و قالت یا قوم قد اتی الیوم العزّة و الاقتدار و العظمة و الاختیار لله الواحد المقتر العزیز الغفار

- 8 Concerning what thou hast mentioned about certain souls who have attained unto the Kawthar of recognition and the Salsabil of faith - this is through God's grace. He confirmeth whomsoever He willeth to turn towards the horizon of His Manifestation and to face the lights of His countenance. Verily, He is the Most Merciful of the merciful and the Illuminator of the hearts of those who turn to Him and are unified in Him.

8 اینکه در باره بعضی از نفوس که بکثر عرفان و تسنیم ایمان فائز گشته اند ذکر نمودند ذلک من فضل الله یؤید من یشاء علی الاقبال الی افق ظهوره و التوجه الی انوار وجهه انه هو ارحم الراحمین و منور افئدة المقلین و الموحدین

- 9 Regarding what thou hast mentioned about confirming the teachers and those who have arisen in purity, detachment, trustworthiness, religiosity, and in speaking that which hath been revealed in the Tablets - these words of thine have been adorned before the Throne with the ornament of acceptance and good-pleasure. We beseech God, and are beseeching Him, to assist the people of Baha in preserving the verses that are the cause of the exaltation and advancement of the servants. For if the revealed verses are recited in gatherings at every station, ere long the world will turn from what they possess to what is with God.

9 اینکه مذکور نمودی مبلّغین و قائمین را مؤید فرماید بر تقدیس و تنزیه و امانت و دیانت و تکلم بما نزل فی الألواح این کلمه آنجناب لدی العرش بطراز قبول و رضا مزین گشت از حق بطلب و میطلبیم اهل بها را موفق دارد بر حفظ آیاتیکه سبب ارتفاع و ارتقاء عباد است چه اگر از آیات منزله در مجالس در هر مقام قرائت شود عنقریب عالم از ما عندهم بما عند الله توجه نمایند

- 10 The honored Name of God "J" hath also submitted a word in this regard which was favored with hearing and illumined with the light of acceptance. He wrote that the regions of Kurdistan are very receptive and need teachers, provided they keep in view only the exaltation of the Cause and do not spread their own carpet. In truth, some of the teachers should observe and be mindful of this word and thy word, and hold fast unto them, as a command from God, the Ordainer, the All-Wise.

10 جناب اسم الله ج هم در این مقام کلمه ئی عرض نمود که باصفا فائز و بنور قبول منور قوله نوشته اند که حدود کردستان بسیار مستعد و مبلغ لازم دارد اما بشرط آنکه نفس اعلاء امر را منظور دارد و برای خود بساطی پهن ننماید فی الحقیقه این کلمه و کلمه آنجناب را باید بعضی از مبلّغین ملاحظه نمایند و بآن ناظر باشند و بآن تمسک جویند امراً من لدی الله الامر الحکیم

- 11 Concerning what thou hast mentioned about Nayyir and Sina, thou hast spoken with justice. We beseech God, blessed and exalted be He, to exalt them through His Name and make them among the banners of His victory in His kingdom and the standards of His guidance among His creation. From the regions of the land of Kha, mention hath also been made of them. Happy are they, and blessed are they! We testify that they have taken the cups of utterance and drunk in the name of their Lord, the Most Merciful, and have succeeded in serving the Cause most of the time.

11 اینکه در باره نیر و سینا ذکر نمودی قد نطقت بالعدل نسل الله تبارک و تعالی ان یرفعهما باسمه و یجعلهما من رایات نصره فی مملکتہ و اعلام هدايته بین خلقه از اطراف ارض خا هم ذکر ایشانرا نموده اند هنیئاً لهما و مرثیاً لهما نشید آنها اخذا اقداح البیان و شرباً باسم ربهما الرحمن و فازا بخدمة الأمر فی اکثر الأحيان

- 12 That which is necessary today is that the Hands of the Cause of God should guide the servants to the Dawning-Place of true divine unity and fix their gaze upon the horizon of the One Manifestation, and not, like the former people, take up a new idol each day. This is My counsel to them, and We beseech God, blessed and exalted be He, to confirm all in what He hath revealed in His perspicuous Book.
- 13 Convey My greetings to the loved ones of that land on behalf of the Wronged One. Then recite unto them what We have revealed for thee in this Mighty Tablet. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon those who hearken to thy words concerning this Great News and who love thee for the sake of God, the Lord of the first and the last.

آنچه اليوم لازم بايد ايدى امر الهى عباد را بمطلع نور توحيد حقيقى راه نمايند و بافق ظهور وحده ناظر باشند و بمثابه حزب قبل هريوم صنى اخذ ننمايند هذا نصيحى لهم ونسئل الله تبارك وتعالى ان يؤيد الكل على ما انزله فى كتابه المبين

اولياى آن ارض را از قبل مظلوم تكبير برسان ثم اتل عليهم ما انزلناه لك فى هذا اللوح العظيم البهاء المشرق من افق سماء رحمتى عليك و على الذين يسمعون قولك فى هذا النبأ العظيم و يحبونك لوجه الله رب الاولين و الآخرين

INBA51:431, LHKM3.260, MUH3.194x,
PYB#209 p.03x

BH01448

To: *Muhammad et al.*

- 1 He is the One Who gazeth from His Most Glorious Horizon!
- 2 O Zayn! Upon thee be My glory and the glory of the Concourse on High! We have seen and heard that which thou didst send, and it hath attained unto Our presence. Praise be to God! The fragrance of the love of His loved ones is diffused; they speak with their tongues and are turned with their hearts towards Him, and are steadfast in His service. Today one drop of deeds is as an ocean, and an atom like unto the sun, inasmuch as these are the days of the Most Great Manifestation. His pardon hath preceded, His bounty hath preceded, His mercy hath preceded, His generosity hath preceded. He concealeth that which is manifest and revealeth that which is hidden. All the books of old have held festivities in celebration of this blessed Day. In truth, today the realities of the world are adorned with the most great joy and the most great gladness. Blessed is he who hath recognized the value of this Day and hath acted as becometh it.
- 3 O Zayn! Thou didst make mention of Mulla Muhammad-Baqir, upon whom be My glory. Verily God hath forgiven his mother, then the one for whom she desired forgiveness, from the ocean of thy Lord's loving kindness, the All-Merciful, the Generous.

1 هو الناظر من افقه الأبهى

2 يا زين عليك بهائى و بهاء الملاء الأعلى آنچه ارسال نمودى بلحاظ فائز ديديم و شنيديم الله الحمد عرف محبت اوليا متضوعست بلسان ناطقند و بقلب مقبل و بر خدمت قائم امروز يكقطره از اعمال بمثابه درياست و ذره مانند آفتاب چه كه ايام ظهور اعظم است عفوش سبقت داشته جودش سبقت داشته رحمتش سبقت داشته كرمش سبقت داشته ستر مينمايد آنچه مشهود است و اظهار ميفرمايد آنچه مستور است جميع كتب قبل در ذكر اين يوم مبارك جشنها برپا نموده اند فى الحقيقه اليوم حقائق عالم بفرح اعظم و سرور اكبر مزين طوبى از براى نفسيكه قدر يوم را شناخت و بما ينبغى عامل شد

3 يا زين ذكر ملا محمد باقر عليه بهائى را نمودى ان الله غفر امه ثم الذى ارادت له الغفران من بحر عناية ربك المشفق الكريم طوبى لها انا وجدنا منها عرف الوفاء و ذكرناها بهذا الذكر المبين و

Blessed is she! We found from her the fragrance of faithfulness and have mentioned her with this clear mention. We make mention of 'Abdu'llah, son of him who was named with the Truth. We beseech God to forgive him and forgive his father and mother, as a token of His grace. He, verily, is the Most Merciful of the merciful. We make mention of Muhammad-i-Ja'far and bid him act according to what hath been revealed in My Great Book. We beseech God to assist him in that which He loveth and is pleased with. He, verily, is the Almighty, the Powerful. We make mention of him who was named Nasru'llah, son of Sadiq, and give him glad-tidings through this wise mention. And of him who was named Rajab-'Ali who hath believed in God, the Single, the All-Informed.

نذكر عبد الله ابن من سمى بالحق نسل الله بأن يغفره ويغفر اياه و امه فضلاً من عنده انه هو ارحم الراحمين و نذكر محمد قبل جعفر و نأمره بالعمل بما نزل في كتابي العظيم نسل الله ان يؤيده على ما يحب و يرضى انه هو المقتدر القدير و نذكر من سمى بنصر الله ابن صادق و نبشره بهذا الذكر الحكيم و من سمى برجب قبل على الذي آمن بالله الفرد الخبير

- 4 O Zayn! Give glad-tidings to Muhammad-'Ali whose name was present before the face of the Wronged One at this time. We have made mention of those who have cast away idle fancies and vain imaginings and have taken hold of that which they were bidden by an Ancient Commander. O Zayn! The glory be upon thee and upon thy sister and upon her son from God, the Lord of the worlds. We have mentioned those whom God hath related unto thee with a mention that cannot be equaled by the mentions of the world. To this beareth witness the Book of God that speaketh in this exalted station. We make mention of him who was named Muhammad-'Ali, son of him who was named Qurban, and We counsel him with that which hath been sent down from the heaven of My Will, and give him glad-tidings of that which hath been ordained for him by God, the Mighty, the Praiseworthy.

4 يا زين بشر محمد قبل على الذي حضر اسمه امام وجه المظلوم في هذا الحين انا ذكرنا الذين نبذوا الأوهام و الظنون و اخذوا ما امروا به من لدن أمر قديم يا زين البهاء عليك و على اختك و على ابنا من لدى الله رب العالمين انا ذكرنا الذين نسبهم الله اليك بذكر لا يعادله اذكار العالم يشهد بذلك كتاب الله الناطق في هذا المقام الرفيع و نذكر من سمى بمحمد قبل على ابن من سمى بقربان و نوصيه بما نزل من سماء مشيقي و نبشره بما قدر له من لدى الله العزيز الحميد

- 5 Give thanks unto God for having mentioned thee in His Most Great Prison and revealed for thee from His Most Exalted Pen that which the treasures of the world cannot equal. Verily thy Lord is the All-Merciful, the Forgiving, the Compassionate. Beware lest the happenings of the world sadden thee. Take hold of the Book with the strength granted from Us. We shall verily aid thee and protect thee from those who have disbelieved in God and His signs, and turned away from Him when He came with manifest sovereignty.

5 اشكر الله بما ذكرك في سجنه الأعظم و انزل لك من قلبه الأعلى ما لا [تعادله] كائن الدنيا ان ربك هو المشفق الغفور الرحيم اياك ان تحزنك حوادث العالم خذ الكتاب بقوة من لدنا انا نؤيدك و نحفظك من الذين كفروا بالله و آياته و اعرضوا عنه اذ اتى بسلطان مبين

- 6 We make mention of him who was named Isma'il, whose letter was present before the Wronged One when He was in the garden named after Him, and who was honored by His presence and attained His meeting at all times. Verily thy Lord is the All-Remembering, the All-Knowing. O Isma'il! He who loved Me sent thy letter; the Wronged One read it and answered thee with that which caused the hearts of those who have turned towards Him to be attracted.

6 و نذكر من سمى باسمعيل و حضر كتابه لدى المظلوم اذ كان في بستان بنى باسمه و تشرف بقدمه و فاز بلاقائه في الليالي و الأيام ان ربك هو الذّاكر العليم يا اسمعيل قد ارسل كتابك من احبني قرأه المظلوم و اجابك بما انجذبت به افئدة المقبلين

7 Say: My God, my God! Praise be to Thee for having made me acknowledge Thy oneness and confess Thy singleness, and hold fast unto what Thou hast revealed in Thy Book. I beseech Thee by Him through Whom the standard of Thy unity was raised in Thy lands and the banners of Thy remembrance among Thy servants, and by His family and His companions, to ordain for me through Thy bounty and generosity that which will solace mine eyes and gladden my heart. O Lord! The ignorant one hath sought the ocean of Thy knowledge, and the poor one the kingdom of Thy bestowal. Disappoint him not, by Thy bounty and generosity and Thy mercy which hath preceded all who are in the heavens and on earth.

8 We make mention of him who was mentioned in his letter, that he may give thanks unto his Lord, the All-Remembering, the All-Wise. O Muhammad! We have heard thy call and have answered thee with that which will draw thee nigh unto God, the Lord of the Mighty Throne. Say: My God, my God! Praise be to Thee for having made me one of the believers among Thy servants who have acknowledged that which the tongue of Thy power uttered before the creation of Thy earth and Thy heaven. Thou art God, there is none other God but Thee, the Almighty, the Powerful. O Lord! Thou seest me turning toward Thee and holding fast unto Thy Book which Thou didst reveal unto Thy Beloved One. I beseech Thee by its verses and its mysteries and his station and his glory and his splendor, to ordain for me that which will draw me nigh unto Thee in all conditions. Thou art, verily, the Almighty, the All-Compelling, the Mighty, the Most Bountiful.

7 قل الهى الهى لك الحمد بما جعلتنى معترفاً بوحدايتك ومقراً بفردانيتك و متمسكاً بما انزلته فى كتابك اسئلك بالذى به ارتفعت راية توحيدك فى بلادك و اعلام ذكرك بين عبادك و آلّه واصحابه بأن تقدر لى بجدوك و كرمك ما [تقر] به عيني ويفرح به قلبي اى رب انّ الجاهل اراد بحر علمك و الفقير ملكوت عطائك لا تحييه بجدوك و كرمك و رحمتك التى سبقت من فى السموات و الارضين

8 و نذكر من كان مذكوراً فى كتابه ليشكر ربّه الذّاكر الحكيم يا محمد سمعنا ندائك اجبتاك بما يقربك الى الله ربّ العرش العظيم قل الهى الهى لك الحمد بما جعلتنى من الموحدين من عبادك الذين اعترفوا بما نطق به لسان قدرتك قبل خلق ارضك و سمائك انك انت الله لا اله الا انت المقتدر القدير اى ربّ ترانى مقبلاً اليك و متمسكاً بكتابك الذى انزلته على حبيبك اسئلك بآياته و اسرارّه و مقامه و عزّه و بهائه بأن تقدر لى ما يقربنى اليك فى كلّ الأحوال انك انت المقتدر المهيمن العزيز الفضال [متن لوح مبارك فوق از نسخه نزول به خط ميرزا آقاجان خادم الله تبيّه شده است]

DWNP_v5#06 p.001-002x, AYI2.006x, TABN.335-337

BH01430

1 He is the Inaccessible, the Most Holy, the All-Glorious.

2 This is a Book of glory and of bounty, sent down in the Realm of Grace with the word: "Verily, there is no God but Me, the All-Merciful, the Compassionate." It showeth unto contingent beings that which draweth them nigh unto a Beauty of ancient majesty, and remindeth them, with the most comely remembrance, in this Most Great Remembrance which hath appeared in the temple of the Youth. Blessed be God, the King, the True, the Manifest.

1 هو الامنع الاقدس الابهى

2 تلك كتاب عزّ كريم نزل فى جبروت الفضل على انه لا اله الا انا الرحمن الرحيم ويلهم الممكّات ما يقربهم الى جمال عزّ قديم و يذكّرهم باحسن الذّكر فى هذا الذّكر العظيم الذى ظهر على هيكل الغلام تبارك الله الملك الحقّ المبين

- 3 At one time We behold Him seated upon the Throne, under these two Most Exalted Names. Exalted is God, the Originator of the worlds!
- 3 مرّة نراه مستقرّاً على العرش بهذين الاسمين
الاعلىين تعالى الله منشئ العالمين
- 4 At another, We behold Him moving in the air in the form of the spirit and the temple of light, as though by His movement all existence were set in motion – yet none perceiveth this save every one endowed with a seeing and radiant eye.
- 4 مرّة يتحرّك في الهواء على هيئة الروح وهيكل النور
كان كلّ الوجود يتحرّك بحركة منه ولا يدركها الا
كلّ ذى بصر منير
- 5 Yet again We behold Him as the Lote-Tree, whose root is planted in the Supreme Paradise, the pivot of the heavenly realms, and whose branches encompass the Concourse on high. Blessed be God, the King, the All-Compelling, the Mighty, the All-Wise! That Tree hath put forth leaves – each leaf chanting the praise of its Fashioner; but none heareth this save such as have cleansed their ears from all that hath issued from the mouths of contingent things. Thus hath the matter been decreed by the Pen of Revelation in a well-guarded Tablet. He it is Who hearkeneth to the melodies of the leaves that hang from the branches, all upon the secret veiled in the secret, in this Hidden One, cloaked in mystery yet manifest with a clear and evident mystery.
- 5 ومرة نراه سدرّة اصلها في الفردوس الاعظم
قطب الجنان وفرعها احاط الملائ الا على تبارك الله
الملك المقتدر العزيز الحكيم وانها تورقت باوراق
كلهن يسجن برائهن ولا يسمعه الا ظهر الآذان
عما خرج من افواه الممكّات كذلك قضى الامر
من قلم الوحى في لوح حفيظ انه يسمع نغمات
الاوراق المعلقة على الافان على السرّ المقنع
بالسرّ في هذا المسترّ الجليل بالسرّ الواضح المبين
- 6 At another time We behold Him under the guise of fire, and around it circle the dwellers of the Mount, bearing the banners of praise, and the people of light, upraising the tokens of majesty and glory, followed by the hosts of the unseen whom no denizen of the visible world hath ever perceived. Whoso draweth nigh unto that fire, at one time heareth, from its very flame, the voice of God describing this eternal, divine Decree which, when once revealed, causeth the Kingdom of the Names to quake within the Lord of creation; and at another, he heareth therein all that God hath made holy in the realms of word and utterance, of wisdom and exposition, in the mention of this Remembrance which, when the veil is rent asunder, shattereth all other veils, and maketh the face to tremble with longing for the meeting with Him and with ardent yearning for His beauty, shining upon the worlds of being. This is the station where the temple of meanings casteth off the sandals of words and turneth toward this Most Holy, Most Mighty, Most Exalted Seat.
- 6 ومرة نشاهده على صورة النار وفي حولها يطوفون
الطوريون برايات الثناء والنوريون بايات العظمة
والكبرياء ثم جنود الغيب الذين ما اطلع بهم
الملائ العالمين والذي يتقرّب اليها يسمع مرّة في
لهبها صوت الله في وصف هذا الامرّ الابدى
الالهى الذي ان ظهر اضطرب ملكوت الاسماء
في ممالك الانشاء واخرى ما جعله الله مقدساً في
شؤون اللفظ والبيان ودلالات الحكمة والتبيان
في ذكر هذا الذكر الذي اذا كشف النقاب خرفت
الاجاب واهتز الوجه شوقاً للقاءه وشغفاً بجماله
المشرق على العالمين هذا مقام خلع هيكل المعاني
نعال الالفاظ متوجّها الى هذا المقرّ الاقدس العزيز
العظيم
- 7 At yet another time thou beholdest Him in the form of the heavens, wherein are manifest signs most evident, suns resplendent, moons radiant, and stars of dazzling splendour – each and all acclaiming with praise this very Praise that hath appeared through the Most Great Name amidst the nations, and hath shone forth from the horizon of glory with a vesture where-with the heavens and the earth have been illumined. And when He willed to acquaint contingent beings with one of His
- 7 مرّة تراه على هيئة السّماء وفيها بينات ظاهرات
وشمس مشرقا واقر لائحات وانجم دريات
كلهن ينطقن بالثناء على هذا الثناء الذي ظهر
بالاسم الاعظم بين الامم ولاح من افق الكبرياء
بطراز به اشرقت السّهوات والارضين فلما اراد ان

effulgent revelations, God forthwith raised up the Primal, the Wondrous One, and taught him all the Names. Verily, He is the All-Powerful, the Almighty.

يَعْرِفُ الْمَمَكَّاتِ تَجَلِّيًّا مِنْ تَجَلِّيَّاتِهِ بَعَثَ اللَّهُ الْبَدِيعَ
الْأَوَّلَ وَعَلَّمَهُ الْأَسْمَاءَ كُلَّهَا أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

- 8 And if thou turnest unto Him with yet another gaze, thou wilt behold Him in the beauty of Abraham, and wilt see the fire of Nimrod enkindled at His coming, and that he seeketh to cast Him therein, seized as he is with hatred against that holy, luminous Light.

8 وإذا تلتفت إليه ببصر آخر نشاهده على جمال الخليل
وترى نار التمرود اشتعلت بلقائه ويريد أن يلقيه
عليها بأخذه البغضاء في ذاك النور المقدس المبين

- 9 Again thou wilt behold Him in the beauty of the Speaker on Sinai, and wilt find Paran of holiness to be the Mount of God, sanctified, ancient of days.

9 ومرة تراه على جمال الكلم وتجده فاران القدس
طور الله المقدس العزيز القديم

- 10 And yet again thou wilt gaze upon Him in the temple of Jesus, while the cross moveth on, riven by the deeds of the wrongdoers, and the hosts of the Jews encompass Him, even as there was proclaimed, in the kingdom of creation between earth and heaven, the cry: "Verily, there is no God but He, the Mighty, the All-Knowing."

10 ومرة تشاهده على هيكل الروح ويمشي الصليب
قد بما اكتسبت ايدى الظالمين واحاطه ملائكة اليهود
يما نطق في ملكوت الانشاء بين الارض والسماء
انه لا اله الا هو العزيز العليم

- 11 Then once more thou wilt see Him in the beauty of Muhammad, and on His right the Abu-Jahl of hypocrisy with hosts from among the people of dissension, and on His left the Abu-Lahab of heedlessness, with the flame of turning away. Thus doth My Most Exalted Pen unfold these images unto you, that ye may be of them that truly understand.

11 ومرة تراه على جمال الحبيب وعن يمينه بو جهل
التفاق وجنود من اهل الشقاق وعن يساره بو
لهب الاغماض بلهيب الاعراض كذلك يفصل
لكم قلبي الاعلى لتكونن من العارفين

- 12 And if thou directest toward Him the Eye of God, thou wilt behold Him in the temple of the Bab, above all else besides Him, while the dogs of earth encompass Him – those who imagined in their own souls that they were true believers and deemed themselves among the rightly guided.

12 وإذا تتوجه إليه ببصر الله تراه على هيكل علي فيما
سواه واحاطته كلاب الارض من الذين ادعوا
الايمان في انفسهم ويحسبون انهم من المهتدين

- 13 Then wilt thou hear His cry when He was suspended in the air: "O concourse of the Bayan! Fear the All-Merciful. I have sacrificed My spirit, My soul, then My body and My very frame, for him whom the signs have made to wonder, and before whom every right-decreed Cause hath humbled itself. Beware lest ye deal with Him as the people of the Furqan dealt with Me. By God! One single glance at His beauty, at the hour of His Manifestation, surpasseth the kingdom of the dominion of the worlds of desire and earth, and the realms of command and creation, and excelleth the worship of all beings. O people! I have offered up My own self in hope of His good-pleasure and of attaining unto His holy, undefiled, inaccessible, exalted and impregnable presence. Would that I had a thousand spirits, a thousand souls and a thousand bodies, that I might sacrifice them all in His path! This is the longing of My heart in all seasons."

13 وتسمع ندائه اذ كان معلّقاً ف الهواء يا ملائكة البيان
اتقوا الرحمن اني فديت روحي ونفسي ثم جسمي
وجسدي لمن استغربه الآيات وخضع له كل
امر قويم اياكم ان تفعلوا به كما فعلت ملّة الفرقان
بنفسى تالله نظرة الى جماله حين ظهوره لخير عن
ملكوت ملك السموات والارض وعن جبروت
الامر والخلق ثم عن عبادة الخلائق اجمعين يا
قوم اني فديت نفسي رجاء لرضائه وكيف لقاءه
المقدس المطهر المتعالي المتعالي باليت يكون
لى الف روح والف نفس والف جسد لافدى
فى سبيله هذا رجاء قلبي فى كلّ الاحيان

- 14 Thus hath the All-Merciful made Me to speak, if ye be of them that know. وَكذلكَ اَنْزَلْنِي الرَّحْمَنُ لَوْ اَنْتُمْ مِنَ الْعَارِفِينَ 14
- 15 We have circumscribed this matter only according to the limitations of your own selves; otherwise, were I to possess in every instant a thousand lives, I would still offer them all in love for His beauty, in quest of His meeting, in yearning for His good-pleasure and in hope of His glory – and therein would I glory in the Kingdom on high among the company of the Messengers. وَمَا حَدَّدْنَا هَذَا الْأَمْرَ إِلَّا لِحُدُودَاتِ أَنْفُسِكُمْ وَالْأَلُو 15
يَكُونُ لِي فِي كُلِّ حِينٍ أَلْفُ رُوحٍ لَا فِدَى حَبًّا بِجَمَالِهِ
وَطَلْبًا لِلِقَائِهِ وَشَوْقًا لِرِضَائِهِ وَأَمَلًا لِبَهَائِهِ وَبِذَلِكَ
افْتَخِرُ فِي مَلَكُوتِ الْأَعْلَى بَيْنَ الْمُرْسَلِينَ

BLIB_Or15726.054

BH01475

- 1 O Pen! Turn thy face towards him who hath been named Mu'min, then make mention of him in such wise that the fragrance thereof shall never be cut off throughout the duration of the Kingdom and the Realm. يَا قَلَمُ وَلَّ وَجْهَكَ شَطْرَ مَنْ سَمِّيَ بِمُؤْمِنٍ ثُمَّ اذْكُرْهُ
بِمَا لَا يَنْقُطُ عَرَفُهُ بِدَوَامِ الْمَلِكِ وَالْمَلَكُوتِ 1
- 2 He Who was hidden hath appeared, and He Who was concealed from sight and eyes hath come. Blessed is the soul that hath heard the Call and turned towards the Supreme Horizon, and woe unto every heedless and veiled one. This is the Day whereon the Herald hath called out from every direction: "Fear ye God, O people, and follow not every forbidden idolator." This is the Day that hath gladdened the eyes of the Concurrence on High, and all things have proclaimed: "The Truth hath come with manifest sovereignty." Say: O people! Nothing shall profit you this Day, neither any matter save through this irrevocable Cause. Turn with radiant faces unto God, the Lord of Names, then aid Him with the hosts of goodly deeds and conduct, as commanded by the Truth, the Knower of the unseen. Thus hath the Most Exalted Pen raised its shrill voice, as a bounty from God, the Mighty, the Wondrous. 2 قَدْ ظَهَرَ مَنْ كَانَ مَكْنُونًا وَاتَى مَنْ كَانَ مُسْتَوْرًا
عَنِ الْأَبْصَارِ وَالْعْيُونِ طُوبَى لِنَفْسٍ سَمِعَتْ الدَّاءَ وَ
أَقْبَلَتْ إِلَى الْأَفْقِ الْأَعْلَى وَوَيْلٌ لِكُلِّ غَافِلٍ مَحْجُوبٍ
هَذَا يَوْمٌ فِيهِ نَادَى الْمُنَادُ مِنْ كُلِّ الْجِهَاتِ اتَّقُوا اللَّهَ
يَا قَوْمُ وَلَا تَتَّبِعُوا كُلَّ مُشْرِكٍ مَنُوعٍ هَذَا يَوْمُ قُوتٍ
بِهِ عْيُونُ الْمَلَأِ الْأَعْلَى وَنَطَقَتِ الْأَشْيَاءُ قَدْ أَتَى
الْحَقُّ بِسُلْطَانٍ مُشْهُودٍ قُلْ يَا قَوْمُ لَا يَنْفَعُكُمْ الْيَوْمَ
شَيْءٌ مِنَ الْأَشْيَاءِ وَلَا أَمْرٌ مِنَ الْأُمُورِ إِلَّا بِهَذَا
الْأَمْرِ الْحَقِّ اتَّقُوا بَوَجْهِهِ نُورًا إِلَى اللَّهِ مَالِكِ
الْأَسْمَاءِ ثُمَّ أَنْصُرُوهُ بِجُنُودِ الْأَخْلَاقِ وَالْأَعْمَالِ أَمْرًا
مَنْ لَدَى الْحَقِّ عَلَامُ الْغُيُوبِ كَذَلِكَ ارْتَفَعَ صَرِيرُ
قَلْبِي الْأَعْلَى فَضْلًا مَنْ لَدَى اللَّهِ الْعَزِيزِ الْبَدِيعِ
- 3 O [name]! Upon thee be My Glory! Thou hast been mentioned in the presence of the Wronged One, and there hath been revealed that which hath no peer or likeness. Say: My God, my God! I testify to Thy greatness and bounty and glory and splendor. Thou art that Sovereign Whom the clamor of the people of the realm of possibilities did not prevent from unity, and the conditions of the daysprings of conjecture and idle fancy did not hold back from Thy will. The power of the world did not weaken Thee, and the unbelief of nations did not prevent Thee from the mention of Thy oneness. The opposition of servants did not conceal Thy bounty, and the discord of the people of dissension did not prevent Thee from shining 3 يَا ؟؟ عَلَيْكَ بِهَائِي ذَكَرْتُ نَزْدَ مَظْلُومٍ مَذْكُورٍ وَ
نَازِلٍ شَدَّ أَنْجَحِهِ كَهْ شَبِهُ وَ مِثْلُ ؟؟ بَكَوْا إِلَهِي إِلَهِي
شَهَادَاتٍ مِيدَهُمْ بِرِ عِظَمَتِ وَعِظَا وَ عِزَّتِ وَ بِهَائِي
تَوْتَوْنِي أَسْلَاطَانِيكَ ضَوْضَايَ أَهْلِ امْكَانِ ارَادَهُ
اتِّحَادٍ مَنَعَ نَفُودٍ وَ شُثُونَاتٍ مَطَالَعِ ظُنُونٍ وَ اَوْهَامِ تَرَا
أَزْ مَشِيَّتِ بَازَنْدَاشْتِ قُدْرَتِ عَالَمِ تَرَا ضَعِيفِ نَفُودِ
وَ كُفْرِ اَمَمِ تَرَا اَزْ ذِكْرِ تَوْحِيدِ مَنَعَ نَكْنِ مَخَالَفَتِ
عِبَادِ نَعَمَتِ رَا سَرِ نَفُودِ نِفَاقِ أَهْلِ شِقَاقِ تَرَا اَزْ
أَشْرَاقِ مَنُوعِ نَسَاجَتِ اِي كَرِيمِ كُلِّ بِرِ كَرَمَتِ
كَوَاهِي وَ ؟؟ وَ مِيدَهُنْدِ فَقِيرِ اَنْتِ رَا اَزْ بَحْرِ غِنَا

forth. O Generous One! All bear witness to Thy generosity. Deprive not Thy poor ones from the ocean of Thy wealth, and forbid not the needy from the Kingdom of Thy riches. Thou art the Powerful, the Mighty, and Thou art the All-Knowing, the All-Seeing.

محروم مکن و محتاجان را از ملکوت ثروت منع
ن ساز توئی قادر و توانا و توئی دانا و بینا

- 4 O Pen! Make mention of him who hath been named Mihdi Sadiq, that the attraction of the breaths of remembrance may seize him and draw him nigh unto a station wherein naught is heard save the mention of God and His praise, and wherein naught is seen save the manifestations of the lights of the Luminary of His Cause, the Mighty, the Wondrous. This is a Book that speaketh the truth and summoneth all unto God, the Lord of the worlds. They who have turned away this Day from God and His sovereignty are in manifest error. We beseech God, blessed and exalted be He, to assist His servants unto that which He loveth and is pleased with, and to ordain for them that which will draw them nigh unto Him at all times.

4 یا قلم اذکر من سَمّی بمهدی صادق لِیاخذہ جذب
نفحات الذّکر و یقرّبه الی مقام لا یُسْمَعُ فیہ الا
ذکر الله و ثناءه و لا یُری فیہ الا تجلیات انوار نیر
امرہ العزیز البدیع هذا کتاب ینطق بالحق و یدعو
الکل الی الله ربّ العالمین انّ الذّین اعرضوا الیوم
عن الله و سلطانه اولئک فی ضلال مبین نسئل
الله تبارک و تعالی ان یرید عبادہ علی ما یحبّ و
یرضی و یقدّر لهم ما یقرّبهم الیہ فی کلّ حین

- 5 Say: My God, my God! The weak one hath clung to the cord of Thy strength, and the abased one hath held fast to the hem of the robe of Thy might, and the poor one hath stood before the door of Thy bounty, and the heedless one before the ocean of Thy knowledge and the heaven of Thy wisdom. I beseech Thee to ordain for me that which will gladden my heart and solace mine eyes. Verily, Thou art the All-Powerful, the All-Bountiful, the All-Knowing, the All-Wise.

5 قل الھی الھی انّ الضعیف تمسّک بحبل قوتک و
الذّلیل تشبّث بأذیال رداء عزّک و المسکین قام
لدى باب جودک و العافل بحر علیک و سماء
حکمتک استلک ان تقدّر لی ما یرفح به قلبی
و تقرّیه عینی انک انت المقتدر الفیاض العظیم
الحکیم

- 6 The Glory from Us be upon thee and upon those who are with thee, both male and female. Remember them on My behalf and gladden them with My verses and illumine them with the light of My mercy which hath preceded all who are in the heavens and on earth. We seal the Book with the two names who were named Nabil before B and Mihdi, and We beseech God to assist them through His power and sovereignty and to teach them that which beseemeth His days, the Mighty, the Wondrous. Repeated mention of them hath flowed from the Most Exalted Pen. Some time ago the most unassailable and most holy Tablet was revealed especially for them and was sent forth, and they were blessed with the honor of beholding it. Grace hath encompassed them, and mercy hath outstripped all else.

6 البهاء من لدنا علیک و علی من معک من کلّ
اناث و ذکور ذکرهم من قلبی و بشرهم بآیاتى و
نورهم بنور رحمتى الّتی سبقت من فی السموات و
الارضین نختم الکتاب بالاسمین الذّین سمّیا بالنبیل
قبل با و بمهدی و نسئل الله لهما ان یوفّقهما
بقدرته و سلطانه و یعرفهما ما ینبغی لایامه العزیز
البدیع مکرّر ذکر ایشان از قلم اعلی جاری چندی
قبل که لوح امنع اقدس مخصوص ایشان نازل و
ارسال شد و زیارت آن فائز شدند عنایت احاطه
نموده و رحمت سبقت گرفته

- 7 The Supreme Pen hath been moved night and day towards the friends and hath been directed heavenward. All must be illumined by the light of certitude and attain unto the most great steadfastness. From the time of the dawning of the Day-Star of the horizons from the horizon of Iraq until now, all have been informed. In one of the Tablets, this exalted word was revealed: "In all cities and regions the cawing of the ravens

7 قلم اعلی در لیالی و ایام باولیا متوجّه و باسمانی
متحرّک باید کل بنور ایقان منور شوند و
باستقامت کبری فائز هنکار اشراق نیر آفاق
از افق عراق الی حین کل را اخبار؟؟ بنعیق
ناعقین و اعراض معرضین و انکار منکرین در
یکی از الواح این کلمهء علیا نازل در جمیع مدن

shall be raised. Blessed is he who, steadfast, has cast behind him all else, holding fast to the cord of God, the Firm, the Strong.” The pretenders to the Cause and the liars of the world have appeared and will appear to such an extent that in all cities and villages the cawing of ravens will be raised. Thus has spoken the tongue of the All-Knowing in this Clear Tablet. Perhaps in Akka too the cawing of a raven has been raised. We beseech God, blessed and exalted be He, to assist you to achieve the most great steadfastness and to protect you from the calumnies of the godless ones and the slanderers. Verily, He is the All-Powerful, the All-Knowing, the All-Wise.

و دیار نفاق ناعقین مرتفع شود طوبی لمستقیم نبد
؟؟ وراثه متمسکاً بحبل الله المحکم المتین؟؟ امر و
کذابهای عالم ظاهر شده و میشوند بشأنیکه در
جميع مدن و قرى نفاق ناعقین مرتفع خواهد
شد کذلک نطق لسان العليم فى هذا اللوح المبين
شاید در عکا هم نعیق ناعق مرتفع کرده نسل
الله تبارک و تعالى ان يؤیدکم على الاستقامة
الکبرى و يحفظکم عن مفتریات الملحدین و
المفترین انه هو المقتدر العليم الحکيم انتهى

INBA41:077, MAS8.133x

BH01469

- 1 In the Name of Him Who warbleth upon the branches! 1 بسمی المغرّد على الأغصان
- 2 The Book of the All-Merciful speaketh amidst all religions and summoneth the peoples unto their Lord, the All-Merciful. Blessed is the heart that hath turned unto Him and the countenance that hath been directed towards Him, and woe unto him who hath denied and turned away when he heard the Call from the Supreme Horizon. Thus hath the Pen spoken when the Lord of Eternity was in this noble station. 2 کتاب الرحمن ينطق بين الأديان و يدعو الأحزاب الى ربهم الرحمن طوبى لقلب اقبل و لوجه توجه و ويل لمن انكر و اعرض اذ سمع النداء من الأفق الأعلى کذلک نطق القلم اذ كان مالک القدم فى هذا المقام الكريم
- 3 Carmel hath smiled at the appearance of God, and Zion hath cried out: “The Kingdom is God’s, the Lord of all worlds!” This is the Day wherein the City of God hath descended from the heaven of His command, yet most of the people are in manifest obscurity. 3 قد ابتسم الكرمل بلقاء الله و نادى الصّهيون الملك لله رب العالمين هذا يوم فيه نزلت مدينة الله من سماء الأمر ولكنّ القوم اکثرهم فى حجاب مبين
- 4 Say: O Concourse of the Spirit! He Who was promised hath come, and He Who was hidden hath appeared, and he who was silent hath spoken, through the grace of God, the Lord of the mighty Throne. O Concourse of the Spirit! He speaketh among you, yet ye hear not, and He walketh before your faces, yet ye know not. Your eyes have been dazed and your ears prevented. Fear ye God and follow not your desires. Follow Him Who was promised in the Books and mentioned in the hearts and minds. 4 قل يا ملائ الروح قد اتى من كان موعوداً و ظهر من كان مستوراً و نطق الكليلة عناية من لدى الله رب العرش العظيم يا ملائ الروح انه ينطق بينكم و انتم لا تسمعون و هو يمشى امام وجوهكم و انتم لا تعرفون قد سكرت ابصاركم و منعت آذانكم اتقوا و لا تتبعوا هواكم اتبعوا من كان موعوداً فى الكتب و مذكوراً فى الأفتدة و القلوب
- 5 O Concourse of the Spirit! He hath come from heaven as He ascended unto it the first time. Hasten unto Him and be not of the heedless. 5 يا ملائ الروح انه اتى من السماء كما صعد اليها اول مرة اسرعوا اليه و لا تكونوا من الغافلين
- 6 O thou who hast emigrated unto God! Hear My call from this luminous Spot. He remembereth thee and commandeth thee 6 يا ايها المهاجر الى الله اسمع ندائى من هذا المقام المنير انه يذكرک و يأمرک بما تجذب به افتدة

to that which attracteth the hearts of them who are nigh unto God. Say: O Land of Ta! Thou hast come from the direction of grandeur and glory with the tidings of God, the Mighty, the Glorious, the Praiseworthy. The fragrance of the All-Merciful hath been wafted throughout all contingent being. Draw nigh with illumined hearts and be not of them that hesitate.

المقربين قل يا ارض الطاء قد جئت من شطر
العظيمة والجلال بنأ الله المقتدر العزيز الحميد قد
تضوع عرف الرحمن في الامكان اقبلوا بقلوب
نوراء ولا تكونوا من المتوقفين

- 7 Thou art he whom God hath made the Dawning-Place of His Revelation, the Dayspring of His signs, the Mine of His wisdom and the Treasury of the pearls of His wondrous utterance. Blessed art thou, and blessed is he that dwelleth in thee, and joy be unto thee and unto him who hath attained thy presence and established for himself a seat within thee. We beseech God to illumine all through the light of recognition and draw them nigh unto His sacred and luminous Presence.

7 انت الذي جعلك الله مشرق ظهوره و مطلع
آياته و معدن حكمته و مخزن لآئى بيانه البديع
طوبى لك و لمن سكن فيك و نعيماً لك و
لمن فاز بلقائك و اتخذ لنفسه مقاماً فيك نسل
الله ان ينور الكل بنور العرفان و يقربهم الى منظره
المقدس المنير

- 8 O Baqir! Hear My call. Verily it hath been raised from a station whereunto cannot attain the mention of the mystics, nor the praise of the chosen ones, nor the clamor of the seekers. Remind in My name the Hands of My Cause there and give them glad-tidings of My acceptance of them. Say: Grieve not for that which hath befallen you from those at whose tyranny the dwellers of the highest Paradise and the Manifestations of the most exalted Heaven have lamented. God shall soon exalt those who have believed and abase every heedless remote one.

8 يا باقر اسمع ندائى انه ارتفع من مقام لا يصل اليه
ذكر العرفاء ولا ثناء الأصفياء ولا صخبج الآملين
ذكر من قبل ايدى امرى هناك و بشرهم باقبالى
اليهم قل لا تحزنوا عما ورد عليكم من الذين ناح
من ظلمهم سكان الفردوس الأعلى و طلعات
الجنة العليا سوف يرفع الله الذين آمنوا و يضع
كل غافل بعيد

- 9 We send Our greetings unto you, O My loved ones, and Our salutations unto you, O My chosen ones. We have remembered you before and at this time with a remembrance whereby the Holy Spirit hath been attracted. Pass like the spring breezes over the lands that their countenances may smile and they may perceive from thee the fragrance of God, the Lord of the Day of Judgment.

9 نكبر عليكم يا اوليائى و نسلّم عليكم يا اصفياى قد
ذكرناكم من قبل و فى هذا الحين بذكر انجذب به
الروح الأمين مر كنسائم الربيع على البلاد لتبتسم
بها نغرها و تجد منك عرف الله مالک يوم الدين

- 10 When thou arrivest in the Land of Sad, visit My loved ones and chosen ones who were not prevented by the riches of the world from holding fast unto the Most Great Name. They have cast aside all else but God with a might that hath amazed the Concourse on High. These are the people of Baha whose appearance, arising and advancement in the service of His mighty and exalted Cause God hath promised His servants.

10 اذا وردت ارض الصاد زر اوليائى و اصفياى
الذين ما منعهم ثروة العالم عن التمسك بالاسم
الأعظم نبذوا ما سوى الله بقدره تحير بها الملاء
الأعلى اولئك اهل البهاء الذين بشر الله عباده
بظهورهم و طلوعهم و اقبالهم و قيامهم على خدمة
امرهم العزيز العظيم

- 11 Say: O Land of Sad! Where are the showers of thy mercy, and where are the stars of thy horizons? Where are God's trusts within thee, and where are thy light and thy radiance, and where are those through whom the gate of heaven was opened and that which was in God's knowledge, the Lord of the exalted Throne, was made manifest?

11 قل يا ارض الصاد أين امطار رحمتك و أين انجم
آفاقك و أين امانات الله فيك و أين نورك و
ضيائك و أين الذين بهم فتح باب السماء و ظهر
ما كان فى علم الله رب الكرسى الرفيع

- 12 And when thou arrivest in the Land of Nun and Jim, give them glad-tidings from the Wronged One, then recite unto them

12 و اذا وردت ارض النون و الجيم بشرهم من قبل
المظلوم ثم اقرأ لهم ما نزل من سماء عناية ربك

what hath been sent down from the heaven of the bounty of thy Lord, the Speaking, the All-Knowing. Say: O loved ones of God and His party! The realities of all things have lamented due to your grief, to this testifieth the Lord of all beings in this exalted station. By God! There hath been ordained for you that which no eye hath seen the like thereof, to this doth testify the Book of God, the Mighty, the Wondrous. We bear witness that ye have attained unto acceptance when most men turned away, and ye have drunk the choice wine of immortality from the hand of the bounty of your Lord, the Compassionate, the Generous, and ye have heard that which ears were prevented from hearing, and ye have seen that which eyes have not seen, to this testifieth He Who calleth with the most exalted call between earth and heaven: "Verily there is no God but Me, the Single, the One, the Powerful, the Mighty."

- 13 We bear witness at the end of the Book that thou hast attained unto that which was recorded in God's Books and treasured in the hearts of His Messengers. The resplendent Light shining from the horizon of My utterance and the manifest and radiant Glory from the heaven of My mercy be upon thee and upon My loved ones who have heard and said: "Praise be unto Thee, O God of all who are in the heavens and on earth!"

النَّاطِقُ الْعَلِيمُ قُلْ يَا أَوْلِيَاءَ اللَّهِ وَحِزْبَهُ قَدْ نَاحَ مِنْ حَزْنِكُمْ حَقَائِقَ الْأَشْيَاءِ يُشْهَدُ بِذَلِكَ مَوْلَى الْوَرَى فِي هَذَا الْمَقَامِ الرَّفِيعِ تَالَهُ قَدْ قَدَّرَ لَكُمْ مَا لَا رَأَتْ شَبْهَهُ الْعَيُونُ يُشْهَدُ بِذِكْرِ كِتَابِ اللَّهِ الْعَزِيزِ الْبَدِيعِ نَشْهَدُ أَنْكُمْ فَتَمُّ بِالْإِقْبَالِ إِذَا عَرَضَ أَكْثَرُ الرِّجَالِ وَشَرِبْتُمْ رَحِيقَ الْبَقَاءِ مِنْ يَدِ عَطَاءِ رَبِّكُمْ الْمَشْفُقِ الْكَرِيمِ وَسَمِعْتُمْ مَا مَنَعَتْ الْأَذَانُ عَنْ أَصْغَائِهِ وَرَأَيْتُمْ مَا لَا رَأَتْ الْأَبْصَارُ يُشْهَدُ بِذَلِكَ مَنْ يَنَادِي بِأَعْلَى النَّدَاءِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْقَدِيرُ

- 13 نَشْهَدُ فِي آخِرِ الْكِتَابِ بِأَنَّكَ فَزْتَ بِمَا كَانَ مَذْكُورًا فِي كِتَابِ اللَّهِ وَخُزُونًا فِي افْتِدَاءِ الْمُرْسَلِينَ النُّورِ السَّاطِعِ مِنْ أَفْقِ بَيَانٍ وَالْبَهَاءِ الظَّاهِرِ الْأَمْعِ مِنْ سَمَاءٍ رَحِمَتْكَ عَلَيْكَ وَ عَلَى أَوْلِيَائِي الَّذِينَ سَمِعُوا وَقَالُوا لَكَ الْحَمْدُ يَا إِلَهَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ

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BH01502

To: *Shaykh Muhammad Ali (Nabil son of Nabil)*

- 1 He is the Most Holy, the Most Glorious
- 2 O Thou at Whose most sweet call the spirits of the pure ones were attracted, and through Whose spiritual melodies the hearts of those who dwell in the Eternal Realm were filled with rapture! Through the manifestation of Thy Most Great Name the peoples were divided: the essences ascended to the loftiest heights, while the accidents remained in the nethermost earth. At the appearance of the mention of Thy Hidden Name, the faces of the lovers are set ablaze, the hearts of those attracted are enkindled, the hearts of those who love are moved, and the eyes of the yearning ones overflow with longing. Then blackened are the faces of those who turned away from Thy Most High, Most Great Beauty.

- 1 هُوَ الْأَقْدَسُ الْأَبْهَى
- 2 يَا مَنْ بِنَدَائِكَ الْأَحْلَى انْجَذَبَتْ أَرْوَاحُ الْأَصْفِيَاءِ وَمِنْ تَغْنِيَاتِ بَدْعِكَ الرُّوحِي تَوَلَّيْتُ افْتِدَاءَ أَهْلِ الْبَقَاءِ بظُهُورِ اسْمِكَ الْأَعْظَمِ اخْتَلَفَتْ الْأُمَمُ صَعِدَتْ الْجَوَاهِرُ إِلَى مَنْتَبَى ذُرْوَةِ الْأَعْلَى وَبَقِيَ الْأَعْرَاضُ فِي أَرْضِ السُّفْلَى عِنْدَ ظُهُورِ ذِكْرِ اسْمِكَ الْمَكْنُونِ تَشْتَعِلُ وَجُوهُ الْعَاشِقِينَ وَتَصْطَلِي أَفْتِدَاءَ الْمُنْجَذِبِينَ وَتَتَحَرَّكُ قُلُوبُ الْمُحِبِّينَ وَتَفِيضُ عَنْ الشُّوقِ عَيُونُ الْمُشْتَاقِينَ ثُمَّ تَسْوَدُ وَجُوهُ الَّذِينَ عَرَضُوا عَنْ جَمَالِكَ الْعَلِيِّ الْعَظِيمِ

- 3 Through the revelation of Thy Name, the All-Forgiving, the dawn of manifestation broke forth and the breeze of forgiveness wafted over all things hidden and manifest. Through the removal of the veils of glory from the face of the Divine Exemplar and the rising of the Luminary of Beauty from the horizon of majesty, the people of Baha drank of the Kawthar of meeting, then the purest nectar, then the crimson wine, then the water of life, then the stream of grace and bounty, then the fountain of eternity, then the crystal-clear waters from the hands of bestowal, then the subtle darkness from the cup of healing, then the hidden milk from the pearl of Thy Most Hidden, Most Concealed Name.
- و من تجلّى اسمك الغفور فلق فجر الظهور وسرت
نسمة الغفران على كلّ مستور و مشهور و من
كشف سبجات الجلال عن وجه المثل و طلوع
نير الجمال عن افق الاجلال شربوا اهل البهاء
كوثر اللّقاء ثمّ رحيق الأصفى ثمّ نجر الحمراء ثمّ
سلسبيل الحيوان ثمّ فرات الرّحمة و الاحسان ثمّ
معين البقاء ثمّ ماء الرّقيق من ايدى العطاء ثمّ
ظلم اللّطيف عن كوب الشّفتا ثمّ لبن المكنون عن
لؤلؤ اسمك المخزون الأخفى الأخفى
- 4 Praise be unto Thee, O Lord of the Throne and the Cloud, for having caused these subtle, delicate, sweet, compelling, penetrating, flowing rivers to stream forth from the direction of the throne of Thy oneness and the ocean of Thy Self-Subsistence for Thy loved ones and the people of Thy Cause, who have purified their eyes from gazing upon aught else but Thee and have freed their hearts, their souls and their spirits for the revelations of the Sun of Thy knowledge. Then praise be unto Thee, above all praise, O my God, for having enabled them to be steadfast in Thy Cause, firm in Thy love, and submissive to all that proceeded from Thee.
- لك الحمد يا مالک العرش و العماء بما اجريت
هذه الأنهار اللّطيفة الرّقيقة العذبة السّائقة السّارية
الجارية عن جهة عرش احديتك و بحر صمديتك
لحبّيك و اهل ولايتك الذين طهروا الأبصار عن
النّظر الى غيرك و خلصوا قلوبهم و افئدتهم و
ارواحهم لتجليات شمس عرفانك ثمّ لك الحمد
فوق كلّ حمد يا الهى بما وفّقتهم على الاستقامة
على امرک و الثّبوت على حبّک و التّسليم لكلّ
ما يظهر من عندک
- 5 This one, O my God, who at Thy glorious throne was named Nabil ibn Nabil - upon him be the waves of Thy favors and whatsoever besemeth the billows of Thy generosity and bounty - hastened with his whole being to the court of Thy mercy until he attained all the good Thou hadst ordained in Thy Book. Therefore, O my God, I beseech Thee by Thy two Most Great, Most Mighty Names, since Thou hast honored him with arrival at the city of Thy presence and the Ka'bih of Thy meeting twice, to distinguish him with a third time as a favor from Thee, that the word concerning him may be fulfilled and Thy blessing upon him perfected, though Thou hadst already fulfilled Thy word to him and completed Thy blessing upon him. Yet this is grace upon grace, and favor upon favor. And if that be not ordained due to outward impediments, then send down from the heaven of Thy Will that which would establish its reward for him in Thy mighty tablets, for verily Thou art powerful over whatsoever Thou pleasest, and Thou art the Protector, the Mighty, the Omnipotent.
- فها هذا الذی یا الهی سمّی لدى عرشک الجلیل
بنبیل بن نبیل علیه و علیه من بحور افضالک و
ما ينبغى لطماطم جودک و عطائک قد سرع
بکله الى شطر رحمتک الى ان فاز بكلّ خير
قدرته فى کتابک اذاً یا الهی اسئلك باسمیک
الأعظمین الأمنین لما شرفته بالورود فى مدينة
وصلک و کعبة لقائک مرّتين عزّزه بالثالث
فضلاً من عندک لیتّ القول فيه و تکمل النّعمة
عليه ولو أنّک اتممت القول له و اکملت النّعمة
عليه ولكن هذا فضل فوق فضل و عناية فوق
عناية و ان ما قدر ذلك بالموانع الظّاهرة فأنزل
من سماء مشیتک ما یثبت به اجر ذلک فى
حقّه فى الواحک المنیعة اذ أنّک انت المقنن
على ما نشاء و انک انت المهيمن العزیز القدير
- 6 O my God! Among Thy near ones who love Thee were those who numbered there according to the letters of Thy Most High Name. One of them departed and two remained. Therefore,
- فيا الهی انّ من احبّبتک المقربین کانوا فى هناک
على عدد احرف اسمک العلى فذهب منهم واحداً
و بقيا الاثنان اذاً عزّزهما بثلثهم یا ربّی الرّحمن

strengthen them with their third, O my Lord, the Most Merciful, that the encompassing lights of Thy Word, which Thou didst send down through the tongue of Thy Beloved before all things, may take their station. Verily, Thou art the Ruler over what Thou willest and the Doer of what Thou desirest. My soul be a sacrifice for Thy love!

ليأخذ احاطة انوار كلمتك التي نزلتها من لسان
حيبيك من قبل كل شيء في مقامه انك انت
الحاكم لما تشاء والفاعل لما تريد نفسي لحبك
الفداء

- 7 The letter adorned with mention of the Lord of Eternity, which was inscribed by the firm, steadfast pen of certitude and assurance, arrived and was beheld. And whatsoever was recorded therein of the melodies of the birds of Paradise and the doves of the celestial garden in praise and supplication to the Beloved was presented and mentioned in the Most Holy Presence. The blessed Word, which was the source, spring and mine of infinite bounties, appeared from the horizon of the Mouth of Will, gazed with the glance of favor, and was directed toward thee. Blessed is the letter that was read before the Throne and whose praise of His mighty, beauteous Self was heard by the Divine Ear. O my spirit be a sacrifice for thee, O beloved one, for the Tongue of Grandeur spoke concerning thee that which perfumed all existence, both seen and unseen.

7 نامه مطرزه بطراز ذكر مالک قدم که از قلم محکم
مستحکم ايقان و اطمینان ثبت گشته بود واصل
و مشاهده شد و آنچه بلحانات طیور فردوس
و حمامات افریدوس در مقام ذکر و مناجات
الی المحبوب مسطور گشته بود در محضر اقدس
معروض و مذکور کلمه مبارکه که مبدء و منبع
و معدن فیوضات لانهایه بود از افق فم مشیة
ظاهر و بلحاظ عنایت ناظر و متوجه طوبی لکتاب
قرء لدی العرش و سمع اذن القدس ما ينطق به فی
ثناء نفسه العزیز الجمیل فی روحی لک یا حبیب
بما تکلم فی حقک لسان العظمة ما تعطر به کل
الوجود من الغیب و الشهود

- 8 Furthermore, whatsoever was expressed regarding the stations of powerlessness and nothingness in the presence of the Branches, Leaves and Twigs of the Divine Lote-Tree was presented at their holy, glorious feet. They showed perfect favor and spoke with wondrous, sublime mention and most high, exalted glorification, which this servant is to convey from their blessed tongue. Verily, He is the Bearer of mercy and the Sender down of blessing to whomsoever He willeth among His near servants.

8 و دیگر آنچه در مراتب عجز و نیستی در ساحت
اغصان و اوراق و افنان سدره الهیه اظهار رفته
بود در اقدام قدس عزّشان معروض شد کمال
عنایت اظهار فرمودند و بذکر بدیع منبع و تکبیر
ارفع رفیع ناطق که این عبد از لسان مبارکشان
ابلاغ نمایم انه مبلغ الرحمة و منزل النعمة لمن يشاء
من عباده المقربين

- 9 Verily, the Glory be upon you, O people of Baha, and upon those who love you in truth and certitude.

9 انما البهاء علیکم یا اهل البهاء و علی من احبکم
بالصدق و الیقین

- 10 The servant

10 خادم ۶۶ [الله]

AYBY.172

Study guide to this volume

The second ‘Akka collection spanning the full breadth of the period is dominated by tablets of encouragement, metaphysical orientation, and pastoral intimacy. Several items illuminate the doctrinal framework within which the late community was expected to understand both God and itself: the divine Essence remains forever unknowable, and all knowledge of God flows through His “tokens” in the world; the Tablets themselves contain not only spiritual guidance but the very “subtleties of the science of ethics and the mysteries of the ordinances of governance” required for the ordering of human life. The volume reaches its most affecting register in BH01106, the memorial visitation tablet for Asiyih Khanum — Baha’u’llah’s wife, **Navvab**, who died in 1886 after decades of companionship through exile and imprisonment — a text of extraordinary personal pathos and historical specificity. The divine tradition cited in BH00692 — “I created all things for thy sake, and thee for My own sake; flee not from Me” — stands as the theological center of the whole: God is not the creator of human beings for His own use but the creator of all existence for human flourishing, while human beings exist ultimately for divine relationship.

Divine Unknowability and the Knowledge of Tokens

Key Passages

The loftiest thought of the mystic knowers and the highest imagining of the thinkers embraceth not even an appointed measure of understanding of but one trace of the evidences of Thy supreme power. How then shall they apprehend the inmost reality of Thine Essence?... For man possesseth no way of knowing Thee save by recognizing Thy traces in the world of being, and by inferring therefrom the existence of the mysteries of Thine unseen Self in all that is. Whoso claimeth a road unto the knowledge of Thee other than by Thy tokens is verily veiled from Thee. — BH00636

The very essence of oneness and of true knowledge is our confession, in Thy presence, of our helplessness and annihilation before Thy Face... and the very kernel of remembrance and utterance is our acknowledgment of our poverty and shortcoming when Thy light shineth forth from the Sinai of Thy Revelation and the fire of Thy Command blazeth high on the Day of Resurrection. — BH00636

He is the One Who has concealed within the darkness of words the fountain of life, and has deposited within the mystery of verses the realities of knowledge and wisdom, and has veiled within the potentiality of evidences the subtleties of wisdom and utterance. — BH00642

Context for Study

The opening tablets of this volume develop a sustained apophatic theology: God cannot be known in His Essence by any created faculty, and the “essence of oneness” is not the intellectual comprehension of God but the *confessed ignorance* of the worshipper before the divine Face. This is an important specification of what divine unity (*tawhid*) means in Baha'u'llah's framework: it is not primarily a metaphysical proposition (“there is one God rather than many”) but an experiential posture — the total insufficiency of every human knowing before the transcendent Real. The knowledge that is possible — knowledge of God through His “tokens” in the world of being — is real and sufficient for salvation, but it is always indirect, always inferential, always mediated by the Manifestation. BH00642 adds a further dimension: even the Tablets themselves, the revealed words, contain their deepest meaning “concealed within the darkness of words” and “veiled within the potentiality of evidences.” Revelation is not transparent but requires the eye of the heart to penetrate its outward form. These positions belong to the ancient tradition of negative theology found across the major traditions: Pseudo-Dionysius the Areopagite (“the divine darkness is beyond all light”), Ibn 'Arabi's distinction between the unknowable divine Essence (*Dhat*) and the knowable divine attributes (*Sifat*), Maimonides' insistence that positive attributes can only be applied to God through negation, and the Upanishadic *neti neti* (“not this, not this”).

Questions for Reflection

1. Baha'u'llah declares that true *tawhid* consists in “the confession of helplessness” before God. How does this understanding of divine unity compare with the philosophical monotheism of Islamic *kalam*, with the mystical monotheism of the Sufis, and with Maimonides' negative theology? What is distinctive in this formulation?
2. If the only path to divine knowledge is through “tokens” in the world of being, what is the status of the revealed scriptures? Are they the primary tokens, or are they themselves tokens pointing to something that cannot be captured in words?
3. The passage says that “within the darkness of words” lies “the fountain of life.” How does this image of scriptural darkness — rather than scriptural light — reframe the standard concept of revelation as illumination? What spiritual disciplines does it require?
4. Compare the Baha'i apophatic position with the Christian tradition of *kataphatic* (positive) versus *apophatic* (negative) theology as described by Pseudo-Dionysius and Meister Eckhart. Is Baha'u'llah's position closer to one of these than the other, or does it synthesize them?
5. What are the practical implications of holding that the divine Essence is absolutely unknowable for the practice of prayer, worship, and devotion? How does one pray to a God who infinitely transcends one's comprehension?

“I Created All for Thee”: The Divine Love at the Origin of Existence

Key Passages

In the divine tradition He saith: “O son of man! I created all things for thy sake, and thee for My own sake. Flee not from Me.” Alas and regret that they are deprived of that for which they were created, occupied with their own idle fancies, and prevented from receiving the lights of the Sun of Truth. In this spiritual springtime, when all the world is verdant and flourishing from the divine breezes of knowledge, the trees of human existence have not stirred nor become verdant. — BH00692

Hallowed and glorified is that omnipotent Sovereign Who with the finger of power unsealed the choice sealed wine and through the blessing of the Name of the Self-Subsisting bestowed it upon the company of them that are nigh, the believers and the sincere ones. I swear by the pearls of the divine ocean of knowledge that whosoever attained unto a drop thereof forsook the world and all that dwell therein, and set his face toward the ultimate goal, the most exalted summit and the highest horizon. — BH00649

Context for Study

The *hadith qudsi* (divine saying) quoted in BH00692 is one of the most beloved texts in Islamic mystical literature: “I created all things for thy sake, and thee for My own sake; flee not from Me.” It appears in Baha'u'llah's writings in multiple contexts, and its function is always the same: to locate the origin of creation in divine love directed toward the human being, and the purpose of human existence in a love directed back toward God. This is not a utilitarian account of creation (God made the world for some purpose of His own) but a relational one: creation flows from love and returns to love. The tragedy named in BH00692 is the tragic irony of creatures who possess this extraordinary dignity — created by divine love, for divine relationship — yet find themselves “occupied with idle fancies” and unable to receive what is freely given. The “spiritual springtime” image — all the world “verdant and flourishing” from the divine breezes, while most human beings remain unstirred — is one of the most poignant images in the late corpus. The companion passage from BH00649, which recalls the unsealing of the “choice sealed wine,” adds the experiential testimony of those who did receive: “whosoever attained unto a drop thereof forsook the world and all that dwell therein.” These two passages constitute a philosophical meditation on human possibility and human failure — on the gap between what divine love offers and what human attachment allows to be received.

Questions for Reflection

1. The divine saying “I created all things for thy sake, and thee for My own sake” makes humanity both the purpose of creation and the creature most called into divine relationship. How does this claim relate to the Kantian categorical imperative, which holds that rational beings must always be treated as ends and never merely as means? What do they share, and where does the divine-love framework differ from the Kantian rational-autonomy framework?

2. Compare the image of creation as a gift of divine love directed toward humanity with Christian doctrines of *agape* as creative and self-giving love (Anders Nygren), with Jewish accounts of the *tzelem Elohim* (image of God) as the ground of human dignity, and with the Hindu concept of *lila* (divine play) as the motivation for creation.
3. What is the spiritual diagnosis implicit in the image of “trees of human existence” that “have not stirred nor become verdant” despite the divine spring? Is this a counsel of despair, a lament, a provocation to action, or all three?
4. The passage about the “sealed wine” says that those who taste it “forsake the world and all that dwell therein.” How should this counsel of detachment be reconciled with Baha'u'llah's simultaneous insistence on social engagement, governance, justice, and the “betterment of the world”? Is this a paradox or a coherent position?
5. What does it mean to “flee” from God? The divine saying commands “flee not from Me.” What forms does flight from God actually take in human life, and how does the recognition of the Manifestation constitute a return from that flight?

The Companion: A Memorial for Navvab

Key Passages

Say: O Most Exalted Leaf, mentioned in the Crimson Book! Thou art she whom God created to arise for the service of His Own Self, the Manifestation of His Cause, the Dawning-Place of His Revelation... He strengthened thee in such wise that thou didst turn wholly unto Him when the servants and handmaidens turned away. Thou didst hear His most sweet call and didst respond to it, and thou wert with Him in all conditions, until thou didst migrate from the Land of Ta to Zawra, and from Zawra to the Land of Mystery, and thence to this Prison which hath been designated by every name by God, the Creator of the heavens. — BH01106

The Branches would enter thy presence with greetings and would leave with sighs of anguish and sorrow. After the ascension of thy spirit, their tears descended and their sighs ascended, and every possessor of a heart and station lamented before thy Lord, the Lord of the earth and the heavens. Alas, alas! By thy grief the people of the pavilion of glory and the tabernacle of grace were grieved, and the eyes of those who circle round the Throne shed tears at thy calamity. — BH01106

Context for Study

The *Ziyarat-Namiy-i-Asiyyih Khanum* (Memorial Visitation Tablet for Navvab, Baha'u'llah's wife) is one of the most historically intimate texts in the entire Baha'i corpus. Asiyyih Khanum, known as Navvab, had been with Baha'u'llah through every stage of His exile: from Tehran through Baghdad, Adrianople, and finally 'Akka. She died in 1886, within the walls of the prison city. The memorial visitation tablet addresses her directly in the second person, tracing the arc of her journey through the geographic stations of exile, and then pivots to describe her deathbed as a scene of communal mourning. The Most Great Branch ('Abdu'l-Baha) and the other sons stand in

attendance; the family weeps; the lamentation rises to heaven. What elevates this text beyond mere biographical commemoration is its theological register: Navvab is addressed as the one whom God “created to arise for the service of His Own Self,” mentioned in the Crimson Book, who “turned wholly unto Him when the servants and handmaidens turned away.” Her fidelity is presented as the female counterpart to the martyrs’ fidelity — not death in the path of God but a lifetime of companionship through every exile, a witness that endures. This is an unusual text in a corpus not known for personal domestic detail, and it offers a rare window into the intimacy of the Baha’i household and into the place that devoted women occupied within the emerging tradition.

Questions for Reflection

1. What does the memorial visitation tablet’s genre — a formal visitation text (*ziyarat-namih*) applied to a member of the Founder’s household — say about who deserves such formal commemoration in the Baha’i tradition? Compare with the Catholic tradition of canonization, with Islamic forms of communal commemoration, and with Jewish *Kaddish*.
2. Navvab is described as created to arise for the service of the Manifestation, and as one who “turned wholly unto Him when the servants and handmaidens turned away.” What is the relationship between private, domestic fidelity and public prophetic witness? Is her fidelity of the same kind as the martyrs’, or of a different kind?
3. The text traces her journey through the geographic stages of exile: Tehran, Baghdad (Zawra), Adrianople (the Land of Mystery), ‘Akka. How does this geographic narrative function theologically? What does the movement from exile to exile to prison accomplish spiritually?
4. The deathbed scene is depicted as one of communal mourning in which the Most Great Branch (‘Abdu’l-Baha) stands in attendance. What does this detailed scene reveal about the Baha’i understanding of death, family, and the relationship between the earthly and celestial communities?
5. How does this intensely personal and historically specific text relate to the more universal and doctrinal tablets in the same volume? What does the juxtaposition of the cosmological and the domestic reveal about the scope of Baha’u’llah’s revelatory ministry?

A Guiding Question for the Whole Volume

Volume 104 holds together the highest speculative theology and the most intimate pastoral address. The divine Essence is unknowable but approaches through tokens; the revealed texts contain wisdom hidden “within the darkness of words”; God created all things for the human soul and the soul for divine relationship; and yet the trees of human existence remain, for the most part, unstirred. In Navvab’s memorial tablet these cosmic and personal registers converge: a life of fidelity through exile becomes both a historical fact and a theological statement.

A guiding question for the whole volume might therefore be: **What is the relationship between the highest theological affirmation — that divine love is the origin and purpose of all creation — and the actual human experience of living in its light, or of failing to do so, as revealed in the lives of those who were most closely present to the Manifestation Himself?**